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Gabrieleno
San Gabriel Band of Mission Indians

June 4, 2026

Sent via first class mail and email

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Department of the Interior
Office of the Assistant Secretary—Indian Affairs
Attention: Office of Federal Acknowledgment
Mail Stop 4071 MIB
1849 C Street NW
Washington, D.C. 20240
Ofa_Info@bia.gov

RE: Comments of the San Gabriel Band of Mission Indians in Opposition to the Documented Petition of the "Gabrielino/Tongva Nation" (Petition No. 411)

To the Office of Federal Acknowledgment ("OFA"):

The San Gabriel Band of Mission Indians ("SGBMI"), led by Chief Anthony Morales, provides the following comments in opposition to the petition for recognition ("Petition") submitted by the group that calls itself the "Gabrielino/Tongva Nation" ("GTN" or "Petitioner") (Petition No. 411). **SGBMI also requests to be kept informed of general actions regarding the Petitioner pursuant to 25 C.F.R. § 83.22(b)(1)(v), (d)(5).**[1]

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[1] SGBMI's contact information for notices regarding the Petitioner is:
Chief Anthony Morales
San Gabriel Band of Mission Indians
203 E. Mission Road
San Gabriel, CA 91776
Email: info@gabrieleno-nsn.us

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1. Introduction and Summary of Comments

SGBMI is the one true Indian tribe of the Los Angeles basin and the sole successor to the historical Gabrieleno Indian tribe that was associated with the Mission San Gabriel Arcángel, which is the Mission from which the "Gabrieleno" name originates. SGBMI has been working to obtain federal recognition for many decades, and those efforts are continuing. Following the proliferation of tribal gaming in California in the early 2000s, several entities—including the Petitioner—began to claim they were Indian tribes of Gabrieleno descent. But SGBMI is the *only* entity that has a continuous and well-documented history of representing the Gabrieleno people, and we are the *only* entity that has been expressly recognized as the genuine Gabrieleno tribe by the California Legislature, the Mission San Gabriel, the Archdiocese of Los Angeles, and the Presbytery of San Gabriel, among many others.

GTN, in contrast, is a group that has deliberately and repeatedly attempted to claim SGBMI's identity and history as its own. Even its name, "Gabrielino/Tongva Nation," is a name that SGBMI used decades before it was adopted by the Petitioner, including in a letter of intent to petition for acknowledgment that SGBMI sent to the Department of the Interior in 1994. GTN's Petition also presents numerous past actions and historical records involving SGBMI as though they concern GTN. Among other examples, the Petition relies upon the California Legislature's 1994 Joint Resolution recognizing SGBMI as the Indian tribe of the Los Angeles Basin as evidence of *GTN's* identification as an Indian entity, notwithstanding that the resolution expressly refers to SGBMI in its text. Similarly, GTN falsely claims SGBMI's involvement in the Indian Claims Court proceedings and SGBMI's longstanding work and relationship with the United States Forest Service as activities of GTN. These attempts to usurp SGBMI's identity and history are outrageous—and they underscore the deficiency of GTN's evidence regarding its own history.

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In its Petition, GTN also claims to be the successor of a group that was formed in 1976 that used a variety of names, including the "Coastal Gabrieleno/Diegueno Band of Mission Indians." That group was led by a man named Jim Velasquez, but Mr. Velasquez's own official records and statements during this period indicate that he actually did not have any Gabrieleno ancestry. Mr. Velasquez' claim that he and his group represented the Gabrieleno Indian tribe thus appears to be entirely fictitious. By associating itself with this group, GTN further undermines its claim to be a legitimate Indian tribe entitled to federal recognition.

It is, therefore, evident from GTN's own Petition that it cannot be federally acknowledged under the Part 83 regulations. The Petition states that the "Gabrielino/Tongva Nation" was founded and adopted a constitution in 2007, but the Part 83 regulations are explicit that groups "formed in recent times" are ineligible for acknowledgment. 25 C.F.R. § 83.4(a). Due to its recent formation, and due to other deficiencies and multi-decade gaps in its supporting evidence, the Petitioner also cannot meet the mandatory criteria for acknowledgment relating to "Indian entity identification," "community," and "political influence or authority" under 25 C.F.R. § 83.11(a), (b), and (c). The Petition is also rife with improper redactions, which have unjustifiably impeded the public comment process that is required under 25 C.F.R. § 83.22(b)(1)(iv).

For all of these reasons, GTN is ineligible for acknowledgment under the Part 83 regulations, and its Petition should be denied.

2. SGBMI Is the True Indian Tribe of the Los Angeles Basin and the Sole Successor to the Historical Gabrieleno Indian Tribe Associated with the Mission San Gabriel Arcángel

SGBMI's ancestors are the Indians that built and lived near the Mission San Gabriel Arcángel beginning in the late 1700s. Due to their association with the Mission San Gabriel, these Indians have commonly been referred to as

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"Gabrielenos," and, collectively, they are the historical Gabrieleno Indian tribe. Prior to the arrival of the Spanish in California, the Gabrielenos' ancestral territory extended throughout what is now Los Angeles and Orange Counties, as well as the Southern Channel Islands. Today, SGBMI, led by Chief Morales, is the sole successor to the historical Gabrieleno Indian tribe, and we continue to be located near, and maintain a close relationship with, the Mission San Gabriel.[2]

SGBMI has been actively pursuing federal recognition for decades. On March 13, 1994, SGBMI sent the Department of Interior a letter of intent to petition for federal acknowledgment, which was assigned petition number 140. (*See* Ex. 1.[3]) In that letter, which was signed by Chief Morales, SGBMI identified itself as the "Gabrielino/Tongva Nation" (which, as discussed below, is the same name that Petitioner subsequently adopted in 2007). (*Id.*) Over the past 32 years, SGBMI has been in regular communication with the Department of the Interior and OFA regarding its recognition efforts, and those efforts are ongoing.

After the first tribal-state gaming compacts went into effect in California in the year 2000, several new groups emerged in the Los Angeles area—including the Petitioner—that claimed that they were Indian tribes and which appropriated the Gabrieleno name, or some variation of that name. None of these groups, however, can legitimately claim to represent the Gabrieleno people, and none have SGBMI's long and well-documented history of acting as the true Gabrieleno tribe in Los Angeles up to the present day.

Indeed, in 1994, long before these other groups even existed, the California Legislature passed a Joint Resolution that expressly recognized

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[2] More information about the history of SGBMI can be found on our website at: https://www.gabrieleno-nsn.us/.

[3] In the attached exhibits, statements and information that are relevant to these comments have been marked in red.

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SGBMI as the "the aboriginal tribe of the Los Angeles Basin." (*See* Assembly Joint Resolution No. 96 (Aug. 11, 1994), attached as Ex. 2.) In this resolution, the Legislature additionally acknowledged that "[t]he State of California has had consistent interaction with the Gabrielinos, known originally as the San Gabriel Band of Mission Indians," and it further stated that "the State of California recognizes that the Gabrielinos have held general membership meetings in the San Gabriel, California region for over 100 years." (*Id.* at 2.) The California Legislature also encouraged the federal government to grant federal recognition to SGBMI in this resolution. (*Id.*) SGBMI worked directly with the state and local officials involved in this Joint Resolution, and we were given an official copy of the Joint Resolution after it was passed.

SGBMI is also recognized as the true Gabrieleno Indian tribe by the Mission San Gabriel Arcángel, as well as by the Archdiocese of Los Angeles, which encompasses the Mission. On May 28, 1995, the year after the Joint Resolution recognizing SGBMI was passed in the California Legislature, the Mission San Gabriel wrote a letter confirming its longstanding relationship with SGBMI, led by Chief Anthony Morales and formerly led by his father, Chief Fred "Sparky" Morales. (Ex. 3 at 1.) In 2021, the Archdiocese of Los Angeles sent a letter to the Secretary of the Interior, affirming that the Mission San Gabriel has had a "close relationship" with SGBMI "for almost 250 years." (Ex. 4 at 1.) In this letter, which cc'd Chief Morales, the Archdiocese further stated that it had "continuously recognized" SGBMI "as the successor to the identifiable tribe of the Mission," and it asked the Secretary to "consider this letter to be a formal request that the federal government recognize [SGBMI] as a Tribe." (*Id.* at 1, 3.) The Archdiocese reiterated these statements in a subsequent letter to Secretary Burgum on March 3, 2026, which again cc'd Chief Morales. (Ex. 5.)

SGBMI has also established a close relationship with the Presbytery of San Gabriel, which is part of the Presbyterian Church. For over 40 years, SGBMI rented an office on land of the Presbytery of San Gabriel that is located approximately one-half mile from the Mission San Gabriel, within SGBMI's

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ancestral village of Siban'gna, which was established in the late 1700s when the Mission was being constructed. (Ex. 6 at 1.) In 2025, the Presbytery returned this parcel of land to SGBMI in recognition of SGBMI's ancestral claim to that land, (*id.*), which continues to be held by SGBMI today. In a February 8, 2024 letter, the Presbytery of San Gabriel stated that its relationship with SGBMI "dates back to the 1940s," and that "based on historical records and our ongoing relationship, the tribe led by Chief Anthony Morales is the San Gabriel Band of Mission Indians Gabrieleno Tongva." (Ex. 7 at 1).

Numerous other federal, state, local, and tribal entities, as well as historians, professors, and legal scholars, have all recognized SGBMI as the true Gabrieleno Indian tribe of Los Angeles, as documented in the records that are held by SGBMI.

3. GTN Has Falsely Assumed SGBMI's Identity and History as Its Own.

In contrast to SGBMI, the Petitioner is not the successor to the historical Gabrieleno Indian tribe and has not been recognized as such by any of the entities discussed above. Instead, the Petitioner is a group that has repeatedly and falsely attempted to co-opt the identity and history of SGBMI and claim them as its own.

Even its name was taken from SGBMI. The Petitioner acknowledges in its Petition that it adopted a constitution using the name "Gabrielino/Tongva Nation" in 2007. (Petition at 117–18; 420–40.) However, "Gabrielino/Tongva Nation" was a name that SGBMI had used to identify itself decades before its adoption by the Petitioner. Indeed, SGBMI used this exact name when it submitted its letter of intent to petition to the Department of the Interior in 1994. (Ex. 1.)

In the years just prior to the formation of GTN, some of the individuals now associated with GTN worked with an outside attorney to try to build a casino in the Los Angeles area. These individuals brought a lawsuit against

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SGBMI in an effort to obtain the historical records and documents in SGBMI's possession. (Ex. 8; Petition at 369.[4]) But that lawsuit failed, and the court dismissed it in 2003 on the grounds that SGBMI is an Indian tribe and the court lacked jurisdiction to decide disputes over membership in SGBMI. (*See id.*; Ex. 9 at 2.)

GTN's efforts to appropriate SGBMI's identity and history continue in the Petition that it has submitted to OFA. The Petition includes numerous examples of the Petitioner claiming SGBMI's documents and actions as its own. Some examples include:

- On pages 31, 97, 299, and 341 of the Petition, GTN relies upon the California Legislature's 1994 Joint Resolution as evidence supporting its identification as an Indian entity. The express text of that resolution, however, identifies *SGBMI* as the tribe that is being recognized, stating: "[t]he State of California has had consistent interaction with the Gabrielinos, known originally as *the San Gabriel Band of Mission Indians*." (Ex. 2 at 2 (emphasis added).) GTN, according to its own Petition, has never called itself the San Gabriel Band of Mission Indians. (Petition at 4.) Indeed, GTN did not even exist in 1994, when this resolution was passed, and Jim Velasquez's group was using the name "Orange County Coastal Gabrielino Tribe" during this period (*see* Petition at 354), which further confirms that the Petitioner was not the entity referenced in the Joint Resolution. The Joint Resolution also states that "the State of California recognizes that the Gabrielinos have held general membership meetings in the San Gabriel, California region for over 100 years." (Ex.

[4] Petitioner has redacted its discussion of this lawsuit on page 369 under FOIA exemption "(b)(6)," but that exemption only applies to "personnel and medical files and similar files the disclosure of which would constitute a clearly unwarranted invasion of personal privacy," 5 U.S.C. § 552(b)(6), and thus these redactions are improper, as discussed below.

2 at 2.) SGBMI is the only group that has held such meetings over the past century. SGBMI also possesses other contemporaneous records from state officials involved with this resolution verifying that the resolution specifically referred to SGBMI.

- Petitioner relies upon the Department of Interior's 1951 approval of an attorney contract to represent the "Gabrieleno" tribe, and the tribe's subsequent participation in Docket 80 before the Indian Claims Commission ("ICC"), in support of its argument that it was previously recognized. (*See, e.g.,* Petition at 21 ("the tribes and mission bands represented by Littell, *including Petitioners*, were placed in Docket 80") (emphasis added); *see also id.* at 19–22, 25–26, 91–92.) However, SGBMI possesses records showing that it was individuals affiliated with SGBMI and direct relatives of current SGBMI members that participated in the ICC proceeding, including SGBMI's former Chief Fred "Sparky" Morales, the father of current Chief Anthony Morales. SGBMI can thus establish that it has direct continuity of membership and leadership from the ICC proceedings to the present. GTN, meanwhile, cannot establish that it is the successor to the Gabrieleno tribe that participated in the ICC proceeding, and it is once again attempting to claim the actions of SGBMI's members and ancestors as its own.

- On pages 8 and 17 of the Petition, GTN relies on the work of Heather Valdez Singleton (who subsequently changed her last name to Freedman) regarding the history of the Gabrieleno Indian tribe from 1850 to 1928. But Ms. Freedman has provided a letter that explains that her work was "conducted in direct collaboration with the Gabrieleno San Gabriel Band of Mission Indians" and "was undertaken while I was working with and for the Tribe, under the leadership and guidance of Chairman Anthony Morales." (Ex. 10.) Ms. Freedman further states in this letter that "[a]ny use, interpretation,

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or representation of this article to support or validate the claims of other entities is inconsistent with the original intent, authorship, and research framework of the work." (*Id.*) In short, Ms. Freedman worked directly with SGBMI, and her work does not support GTN's recognition efforts.

- On pages 34, 102, and 286 of the Petion, GTN relies on a 1998 article in the Los Angeles Times about the conversion of a National Forest fire station into an American Indian Cultural Center at Red Box. But it was SGBMI that was involved in these efforts, as confirmed by a 2014 letter from the Forest Service stating that "[Chief Anthony Morales] and his group helped shape the Forest [Service's] vision for the American Indian Cultural Center at Red Box[.]" (Ex. 11.) GTN was not involved and did not even exist at this time.

- On pages 39, 115 and 289 of the Petition, GTN relies on a 2006 report from PhD student Rosanne Welch titled "A Brief History of the Tongva Tribe: The Native Inhabitants of the Lands of the Puente Hills Preserve." However, the section of this report that addresses the recent history of "the Tongva Tribe" specifically refers to numerous activities of SGBMI, including SGBMI's involvement in the Red Box station (discussed above), SGBMI's participation in the inauguration of Los Angeles Mayor Antonio Villaraigosa in 2005,[5] and the 1994 Joint Resolution of the California Legislature (also discussed above). (Ex. 12 at 2, 3.) Yet again, GTN is attempting to claim documents referencing and referring to SGBMI as though they refer to GTN.

Petitioner's repeated reliance on SGBMI's history and activities in its Petition is one of several reasons that Petitioner is not entitled to

[5] A photograph from the 2005 Villaraigosa inauguration shows SGBMI member Andy Morales, confirming that it was SGBMI that participated in that event, not GTN. (Ex. 13.)

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acknowledgment under the Part 83 regulations, as discussed below. Not only is Petitioner's reliance on SGBMI's history false and outrageous—it also highlights the deficiencies of GTN's evidence regarding its own history.

4. The "Coastal Gabrieleno/Diegueno" Group's Leader Jim Velasquez Appears to Have Falsely Claimed Gabrieleno Identity.

The Petitioner claims to be the successor of a group that was formed around 1976 that used many different names, including the "Orange County Coastal Gabrielino Tribe" and then, beginning around 1996, the "Coastal Gabrieleno/Diegueno Band of Mission Indians." (*See* Petition at 25, 28, 93, 296, 349, 354, 420.)

This "Coastal Gabrieleno/Diegueno" group, according to the Petition, was led by a man named Jim Velasquez (sometimes spelled Velasques) who became "Tribal Council Chairman, Chieftain, and Spokesperson" on December 5, 1976. (Petition at 349, 351.) Indeed, the Petition states that meeting minutes from 1976 show Mr. Velasquez's "election and lifetime affirmation as Chieftain," with "subsequent reaffirmation" in 1997. (Petition at 349; *see also id.* at 351, 352, 353.) The "Coastal Gabrieleno/Diegueno Band of Mission Indians," represented by Mr. Velasquez, submitted a letter of intent to petition to the Department of the Interior in 1997. (Petition at 32, 99.) Mr. Velasquez's leadership of this group appears to have ended sometime around the year 2001, (*see* Petition at 365, 370 n.55, 371), and he passed away in 2006. GTN's Petition thus makes clear that Mr. Velasquez led this group since its formation in 1976, and he continued to be the leader of this group for the next 25 years. (*See* Petition at 356–65.)

But in fact, Mr. Velasquez's own records and statements during this period indicate that his adoption of the Gabrieleno name and identity was false and that he did not actually have any Gabrieleno ancestry. In 1977, less than one year after he became the leader of what was then called the ""Orange County Coastal Gabrielino Tribe," an affidavit was submitted to the

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State of California to amend Mr. Velasquez's birth certificate. (Ex. 14.) This affidavit, which was signed under penalty of perjury by his mother and uncle, stated that Mr. Velasquez's parents' race should have been stated as "Canadian Athabascan Navajo," rather than "Mexican," and the affidavit further stated that Mr. Velasquez "is a 'full Blooded (4/4) Canadian Athabascan Navajo American Indian of 'U.S.A.'" (*Id.*) In this document Mr. Velasquez also changed his middle name to "Navajo." (*Id.*) Mr. Velasquez's original birth certificate identified the race of both of his parents simply as "Mexican." (*Id;* Ex. 15.) This is consistent with SGBMI's own research into Mr. Velasquez's heritage, which has likewise found that both of his parents were of Mexican descent.

Notwithstanding the assertion that he was "full Blooded (4/4) Canadian Athabascan Navajo" in official records submitted to the State of California, however, Mr. Velasquez also continued to present himself as a Gabrieleno Chief. Based on his claim to be a Gabrieleno leader, he also demanded that he be paid consultation fees in connection with archaeological discoveries in the Orange County area. For example, a December 30, 1985 article from the Orange County Register stated that following an archaeological discovery in Irvine, California, Mr. Velasquez "demanded control over the bones and burial artifacts, and wanted a guarantee of $25 an hour, eight hours a day, for the duration of the dig." (Ex. 16 at 1.). In this article, Mr. Velasquez also claimed that he was in contact with extraterrestrials called "Ethereans," and that in the late 1970s, "the Ethereans told him to incorporate a church of the Indian religion and organize the [Gabrielino] tribe." (*Id.* at 2.)

In an interview on June 4, 1994, Mr. Velasquez again changed his claims about his own native ancestry. In this interview, he asserted that he was "Shoshone," and he denied being Navajo, stating that he "got all mixed up on that." (*See* "Jim Velasques talking about his Native American Indian ancestry," YouTube.com, https://www.youtube.com/watch?v=QVtN_Z_al28.) Notably, he did not claim to have Gabrieleno ancestry in this interview. Mr. Velasquez also

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did not claim to have Diegueno ancestry, which is an entirely separate Indian tribe in California that is associated with the Mission San Diego de Alcalá. Yet, Mr. Velasquez's group began to simultaneously use both the "Gabrieleno" and "Diegueno" names around 1996, when it renamed itself the "Coastal Gabrieleno/Diegueno Band of Mission Indians." (*See* Petition at 351, 354, and 362.)

Mr. Velasquez's own records and statements thus indicate that he did not have Gabrieleno ancestry. Instead, by all outward appearances, he appears to have been a fabulist and attention seeker who used the Gabrieleno name for his own aggrandizement and/or financial gain. As a result, Petitioner's extensive reliance on the history and actions of Mr. Velasquez and his group seriously undermines its claim to represent, or be a legitimate successor to, the historical Gabrieleno Indian tribe.

5. GTN is Ineligible for Acknowledgment under the Part 83 Regulations

GTN does not, and cannot, meet the criteria for acknowledgment under the Part 83 regulations, as evident from its own Petition.

First and foremost, GTN is specifically prohibited from being acknowledged under 25 C.F.R. § 83.4(a). According to the Petition, the "Gabrielino/Tongva Nation" was formed on February 17, 2007, and it ratified a constitution on that date. (*See, e.g.*, Petition at 389, 420, 421.) Section 83.4(a) of the Part 83 regulations, however, expressly prohibits recognition of entities that were "formed in recent times." 25 C.F.R. § 83.4(a). Since Petitioner was formed less than twenty years ago, it is therefore ineligible for acknowledgment.[6]

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[6] *See, e.g.*, Proposed Finding Against Federal Acknowledgment of the Choctaw Nation of Florida Tribe, 75 Fed. Reg. 39,703, 39,704 (Jul. 12, 2010) ("All the available evidence in the petition record indicates the [petitioner] is an association formed in 2003[.] ... The regulations provide that the Department

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GTN attempts to show that it existed prior to 2007 by connecting itself to Jim Velasquez's group, the "Coastal Gabrieleno/Diegueno Band of Mission Indians," which was formed in 1976. But as explained above, Mr. Velasquez appears to have falsely claimed Gabrieleno identity, and he and his group were not a legitimate representative of the Gabrieleno people. Moreover, even if Mr. Velasquez's group were taken into consideration, the first evidence in the Petition of that group's existence is from 1976. (*See, e.g.*, Petition at 28, 93, 296.) A group that was first formed only fifty years ago is still "recently formed" and thus ineligible for recognition under 25 C.F.R. § 83.4(a).[7]

Due to its short period of existence, Petitioner also cannot meet the first three mandatory criteria for acknowledgment under 25 C.F.R. § 83.11, which all require petitioners to provide evidence going back to 1900. Section 83.11(a) requires Petitioner to show that it "has been identified as an American Indian entity *on a substantially continuous basis since 1900*." 25 C.F.R. § 83.11(a) (emphasis added). Section 83.11(b) requires Petitioner to comprise a distinct community and demonstrate "that it existed as a community *from 1900 until the present*." 25 C.F.R. § 83.11(b) (emphasis added). And Section 83.11(c) requires Petitioner to have "maintained political influence or authority over its

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may not acknowledged associations, organizations, corporations, or groups of any character formed in recent times."); Proposed Finding Against Federal Acknowledgment of the Central Band of Cherokee, 75 Fed. Reg. 51,105, 51,107 (Aug. 18, 2010) ("There is no evidence that the group known since 2007 as the 'Central Band of Cherokee,' existed by any name prior to its emergence in 2000. ... The regulations provide that the Department may not acknowledge associations, organizations, corporations, or groups of any character formed in recent times.").

[7] *See, e.g.*, Proposed Finding Against Federal Acknowledgment of the St. Francis/Sokoki Band of Abenakis of Vermont, 70 Fed. Reg. 69,776, 69,777 (Nov. 17, 2005) ("The current record suggests that [petitioner] formed only recently in the middle 1970's.").

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members as an autonomous entity *from 1900 until the present*." 25 C.F.R. § 83.11(c) (emphasis added). But GTN cannot provide evidence meeting these criteria and substantiating its identification and existence as an Indian tribe on a substantially continuous basis throughout the 1900s because it did not exist until the year 2007 (or 1976, at the earliest).[8]

Petitioner claims that it was previously federally acknowledged under 25 C.F.R. § 83.12(a)(3), based on the Department of the Interior's 1951 approval of a contract for an attorney to represent the Gabrieleno tribe before the ICC. (Petition at 19–22.) As a result, Petitioner asserts that it need only demonstrate Indian entity identification and political influence and authority since 1951, and existence as a community since 2015. (Petition at 25, 293, 348.) But this argument is incorrect because neither Mr. Velasquez's "Coastal Gabrieleno/Diegueno" group nor GTN participated in the ICC proceeding, nor have they established that they are the successor of the Gabrieleno tribe that did participate. In other words, neither of these groups was "federally acknowledged" in 1951. SGBMI, in contrast, can demonstrate a direct continuity of leadership, membership, and ancestry from the ICC proceeding through the present day. Indeed, as discussed above, records from the ICC proceedings confirm that SGBMI's former Chief Fred "Sparky" Morales participated in the ICC proceeding, and he led SGBMI until his son Anthony Morales became Chief.[9] Since Petitioner has never been previously federally

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[8] *See, e.g.*, Proposed Finding Against Federal Acknowledgment of the St. Francis/Sokoki Band of Abenakis of Vermont, 70 Fed. Reg. 69,776, 69,777–79 (Nov. 17, 2005) (finding petitioner that formed in the mid-1970s did not meet Indian entity identification, distinct community, or political influence and authority criterion).

[9] Even if Petitioner claimed that Mr. Velasquez's "Coastal Gabrieleno/Diegueno" group separated from the main body of the Gabrieleno tribe sometime after the ICC proceeding (which is factually incorrect and unsupported by the Petition), that would nonetheless make it a

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recognized, its reliance on Section 83.12(a)(3) is misplaced. It has accordingly failed to meet the mandatory criteria for acknowledgment under 25 C.F.R. § 83.11(a)–(c) by not showing Indian entity identification, community, and political influence or authority on a substantially continuous basis since the 1900s.

GTN has failed to meet the mandatory criteria for acknowledgment for the following additional reasons:

- Petitioner has provided virtually no evidence of any outside entity or group recognizing or identifying the "Coastal Gabrieleno/Diegueno" as an Indian tribe prior to 1994, when Mr. Velasquez began receiving media attention in connection with his consultation activities. (*See* Petition at 25–31.) The evidence GTN has provided from prior to 1994 appears to consist almost entirely of records relating to the ICC proceedings, generalized references to the historical Gabrieleno Indian tribe, references to SGBMI that Petitioner has improperly claimed as its own (as discussed above), or a small number of internal documents from the "Orange County Coastal Gabrielino Tribe." (*Id.*) This deficiency in the Petitioner's evidence further demonstrates that Petitioner does not meet the criterion for "Indian entity identification" under 25 C.F.R. § 83.11(a).

- The Petition makes clear that the Petitioner's activities and membership are geographically scattered far from the Mission San Gabriel, where the historical Gabrieleno Indian tribe was located. According to the Petition, Mr. Velasquez's group used to meet in Rubidoux, California, (*see* Petition at 356), which is outside the Gabrieleno tribe's ancestral territory in the Los Angeles Basin. The Petition also acknowledges that its current members are dispersed

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"splinter group" that is also ineligible for acknowledgment under 25 C.F.R. § 83.4(b).

far beyond Los Angeles. (Petition at 293.) This geographic dispersal further undercuts GTN's claim that it constitutes a "distinct community" under 25 U.S.C. § 83.11(b). In contrast, SGBMI has maintained a long and continuous presence in close proximity to the Mission San Gabriel, and SGBMI owns land near the Mission, as discussed above. (*See* Ex. 7.)

- The Petition provides virtually no evidence that Mr. Vasquez's "Coastal Gabrieleno/Diegueno" group exercised any meaningful political influence or authority prior to the 2000s. Page 355 of the Petition shows this group had only four tribal council meetings in the two-decade period from 1980 to 1999. Page 367 of the Petition indicates that such meetings only began occurring on a regular basis around 2010, several years after GTN formed. Additionally, Petitioner has not provided any constitution or governing documents from prior to 1999. (*See* Petition at 420.) These deficiencies in Petitioner's evidence further show that it did not function as tribal government prior to the 2000s and cannot meet the "political influence or authority" criterion under 25 C.F.R. § 83.11(c).

- Because Petitioner's membership lists and evidence of descent have not been made publicly available, it is not possible for the public to provide meaningful comments on whether the Petitioner meets the requirements of 25 C.F.R. § 83.11(e) (descent) or 25 C.F.R. § 83.11(f) (unique membership).

6. GTN's Petition Contains Improper Redactions that Frustrate the Public Comment Process

GTN's Petition contains numerous redactions that appear to be legally improper and that have prevented SGBMI from fully evaluating and commenting on the Petition.

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In particular, Petitioner has invoked FOIA exemption "(b)(6)"—which concerns "personnel and medical files and similar files the disclosure of which would constitute a clearly unwarranted invasion of personal privacy," 5 U.S.C. § 552(b)(6)—to redact extensive sections of the Petition that do not appear to fall within that exemption, including Petitioner's own descriptions of historical documents, discussion of Petitioner's "internal controversies" and its prior lawsuit against SGBMI, and citations for court cases. (*See, e.g.*, Petition at 15, 18, 36, 44, 75, 108, 124, 205, 247, 251, 292, 310–11, 317, 320, 347, 349, 350, 353–54, 364, 365, and 369.)

Similarly, Petitioner has invoked FOIA exemption "(b)(3)(A)"—which concerns information that is "specifically exempted from disclosure by statute," 5 U.S.C. § 552(b)(3)—to redact its own summaries of evidence submitted with the Petition, including the names and authors of published documents. (*See, e.g.*, Petition at 27, 30, 32–35, 38–39, 60, 92, 96, 99, 101–02, 104, 106, 112, 114, 164, 182, and 286–88.) However, Petitioner has identified no statute that specifically exempts such information from disclosure.

These improper redactions frustrate the public comment process that is required under 25 C.F.R. § 83.22(b)(1)(iv). These redactions should thus be removed under 25 C.F.R. § 83.21(b), and the public should be given another opportunity to review and comment on the portions of this Petition that were improperly withheld.

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7. The Petition Must Be Rejected

For all of the reasons explained above, the "Gabrielino/Tongva Nation"—which is a recently formed entity that has repeatedly attempted to usurp SGBMI's identity and history—is not eligible for recognition under the Part 83 regulations, and its Petition for acknowledgment should be rejected.

Respectfully submitted,

Signed by:
Anthony Morales
2796BF4CA9B842E...

Chief Anthony Morales
San Gabriel Band of Mission Indians

Docusign Envelope ID: 79B687FF-1089-8774-82B4-868DF42AE164

SGBMI Exhibit 1

GABRIELINO TONGVA TRIBAL COUNCIL

BIA-Branch of Federal Acknowledgment and Recognition
Mail Stop 2611-MIB
1848 C Street, NM
Washington D.C. 20240

March 13, 1994

The Tribal Council of the Gabrielino/Tongva Nation is providing notice to the Bureau of Indian Affairs - Branch of Federal Acknowledgment and Recognition that we intend to petition for Federal acknowledgment as an Indian tribe. We will be completing the required application materials as soon as possible.

We are fortunate in having several scholars at UCLA helping us in this project. Please place our request on your rolls and send us all necessary materials provided by your office for this task and provide us with appropriate expert advice and review to help us through this process.

We are the descendants of the original Southern Shoshone (Uto-Aztecan) Indians living in the Los Angeles Basin, more commonly known as the Gabrielino. We number about 250 active members and estimate there are between 1500 and 2500 descendants in the Western States. Our community continues to meet each month in San Gabriel in a general membership gathering and fiesta and has for over 100 years. Many of our members have lived at or near the Mission San Gabriel for generations. Our Chief, Fred "Sparky" Morales, has been our leader for over 40 years; however, due to a recent stroke, his son, Anthony Morales, has taken on his duties as our Acting Chief. Many of us have extensive BIA documentation of our ancestry and many have prior BIA roll numbers. Several of our families have been "studied" since the late 1800's by scholars at major universities. The majority of our members feel it is now time for us to obtain the appropriate and long overdue recognition of our Nation and of our "Tribe".

Martin Alcala
Chairperson

Ernie Salas
Tribal Spokesperson

Angie Behrns
Education

Angelica Orteggio
Head, Council of Elders

Anthony Morales
Acting Chief

Robert Dorne
Special Projects

Wallace T. Cleaves, Ph.D.
Membership

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SGBMI Exhibit 2

CALIFORNIA LEGISLATURE

Assembly



RESOLUTION

By Assembly Members Diane Martinez, Bob Wilson, Dennis Allen, Doyle Ingalls, Charles Imbrecht, Jim Costa, Julie Bornstein, Wes McClintock, Phillip Isenberg, Willie Brown, John Burton, Cruz M. Bustamante, Sal Cannella, Dominic L. Cortese, Dennis Mangers Duchossois, Delaine Eastin, Bob Epple, Martha M. Escutia, Robert Frazee, Jerry Friedman, Jan Goldsmith, Mike Gotch, Tom Hannigan, Irwin D. Levy, Ed Maxwell, Paul V. Matthews, Betty Karnette, Richard Katz, Barbara Lee, Jackie McManus, Gwen Moore, Bill Morrow, Richard Mountjoy, Willard Murray, Grace F. Napolitano, Richard Polanco, Charles W. Quackenbush, James Rogan, Andrea Seastrand, Margaret E. Snyder, Hilda L. Solis, Mae Takasugi, Tom Umberg, and Ted Weggeland: Relative to

The Gabrielinos

Whereas, Gabrielino tribal territory encompasses the entire Los Angeles Basin area and the Channel Islands of Santa Catalina, San Nicholas, and San Clemente; and

Whereas, the Gabrielino were, at one time, one of the most prosperous and powerful Native American tribes of Southern California, [illegible] the Gabrielinos did not find a [illegible] with a government, laws, religion, [illegible] art, a monetary system, and cultural exchanges; and

Whereas, The State of California has had [illegible] with the Gabrielinos, known originally as the San Gabriel Band of Mission Indians; and

Whereas, The State of California recognizes the Gabrielino [illegible] community, existed and has continued to exist without interruption [illegible] present day; and

Whereas, The State of California [illegible] that the Gabrielinos have held general membership meetings in the San Gabriel, California area for over 200 years; and

Whereas, The State of California recognizes that Gabrielino members [illegible] consistently in tribal affairs; now, therefore, be it

Resolved by THE ASSEMBLY AND SENATE OF THE STATE OF CALIFORNIA, JOINTLY, That the State of California recognizes the Gabrielinos as the aboriginal tribe of the Los Angeles Basin and takes great pride in recognizing the heritage and culture of the Los Angeles Basin and the [illegible] existence of the Indian community within our state; and be it further

Resolved, That the California Legislature respectfully memorializes the President and Congress of the United States to [illegible] recognition to the Gabrielinos as the aboriginal tribe of the Los Angeles Basin; and be it further

Resolved, That the Chief Clerk of the Assembly transmit copies of this resolution to the President and Vice President of the United States, to the Speaker of the House of Representatives, to each Senator and Representative from California in the Congress of the United States.

Assembly Joint Resolution No. 96

Adopted in Assembly August 31, 1994

Signed:

Willie L. Brown, Jr.
Speaker of the Assembly

Attest:

Donna Wilson
Chief Clerk of the Assembly

Adopted in Senate August 31, [illegible]

Signed:

Leo T. McCarthy
President of the Senate

Attest:

Rick Rollens
Secretary of the Senate

SAN GABRIEL BAND OF MISSION INDIANS

Docusign Envelope ID: 79B687FF-1089-8774-82B4-868DF42AE164

The Gabrielinos

Whereas, Gabrielino tribal territory encompasses the entire Los Angeles Basin area and the Channel Islands of Santa Catalina, San Nicholas, and San Clemente; and

Whereas, The Gabrielino were, at one time, one of the most prosperous and generous Native American tribes of southern California. Long before European contact, the Gabrielinos already had a major society in place with a government, laws, religion, music, dance, art, a monetary system, and cultural exchange; and

Whereas, The State of California has had consistent interaction with the Gabrielinos, known originally as the San Gabriel Band of Mission Indians; and

Whereas, The State of California recognizes that the Gabrielino Indian community existed and has continued to exist without interruption to the present day; and

Whereas, The State of California recognizes that the Gabrielinos have held general membership meetings in the San Gabriel, California region for over 100 years; and

Whereas, The State of California recognizes that Gabrielino members participate consistently in tribal affairs; now, therefore, be it

Resolved by THE ASSEMBLY AND SENATE OF THE STATE OF CALIFORNIA, JOINTLY, That the State of California recognizes the Gabrielinos as the aboriginal tribe of the Los Angeles Basin and takes great pride in recognizing the Indian inhabitance of the Los Angeles Basin and the continued existence of the Indian community within our state; and be it further

Resolved, That the California Legislature respectfully memorializes the President and Congress of the United States to likewise give recognition to the Gabrielinos as the aboriginal tribe of the Los Angeles Basin; and be it further

Resolved, That the Chief Clerk of the Assembly transmit copies of this resolution to the President and Vice President of the United States, to the Speaker of the House of Representatives, to each Senator and Representative from California in the Congress of the United States.

Assembly Joint Resolution No. 96

Adopted in Assembly August 11, 1994

Signed: Attest:

Docusign Envelope ID: 79B687FF-1089-8774-82B4-868DF42AE164

SGBMI Exhibit 3

(5)



SAN GABRIEL MISSION
(CLARETIAN MISSIONARIES)
537 West Mission Drive
San Gabriel, California 91776-1299
818 457-3035

May 28, 1995

TO WHOM IT MAY CONCERN.

I am writing to give you some facts regarding the Gabrielino Indians, in order that you would grant this group of the First Americans Federal recognition.

The Gabrielino Indians have lived in this Valley and beyond for thousands of years. The name "Gabrielino" was given to them in 1771 by the Franciscan Padres when they arrived in this San Gabriel Valley and founded the fourth Mission under the direction of Padre Junipero Serra. This happened in response to the request of King Carlos III of Spain. This fourth Mission was called "San Gabriel" Mission.

Actually, the many tribes of Gabrielino Indians belonged to the Shoshone Plains Indian Nation. There were thousands of them who were occupying land up and into the San Gabriel and San Bernardino Range of mountains to the North, to as far as San Bernardino to the East, San Fernando and Santa Monica Mountains to the West and to the sea coast from San Pedro to Laguna Beach to the South.

The Mission "San Gabriel" could not have been built by the Franciscans without the willingness and skills of the Gabrielino Indians. This grand edifice stands today to shelter and shade the Campo Santo, the sacred burial place of the 6.000 gabrielinos of the Franciscan era.

The hundreds of generations who followed, continue to be active today in the many communities and cities throughout the territory, in our city and in our church. They are organized to preserve their culture and have demonstrated their ceremonials at many of our city events, as well as at many of our San Gabriel Mission events. Just a few months ago we buried Mr. Sparky Morales, the Gabrielino Chief, and there was a great show of love, unity and pride. Mr. Anthony Morales, the actual Chief, is following in the footsteps of his father and he really represents the Gabrielino Indian Community.

If there is anything I can do, please let me know.

Sincerely,

Valentin L. Ramon, CMF

Fr. Valentin L. Ramon, CMF.
Pastor.

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SGBMI Exhibit 4

Archdiocese of Los Angeles

Office of the Archbishop
Office: (213) 637-7534
Fax: (213) 637-6510

3424 Wilshire Boulevard

Los Angeles
California
90010-2241

November 19, 2021

Honorable Deb Haaland
Secretary of the Interior
1849 C Street N.W.
Washington DC 20240

Dear Secretary Haaland,

As an initial matter, the Archdiocese of Los Angeles and its predecessors have had a close relationship with the Gabrieleño San Gabriel Band of Mission Indians ("the Band") for almost 250 years. I submit this letter in support of the Band and acknowledge the historic role of the Church as an agent of the federal government in caring for the Band as parishioners of the Mission San Gabriel Arcángel ("the Mission"). The Band is an indigenous tribe of Los Angeles County and the tribe associated with the construction and history of the Mission. For nearly 40 years, the Band has sought federal recognition as a tribe through administrative affirmation by the Department of the Interior.

The Archdiocese has continuously recognized the Band as the successor to the identifiable tribe of the Mission, one of nine of our state's missions founded by Padre Junipero Serra. In 2015, leaders of the Band were invited to travel to Washington, D.C., to the Basilica of the National Shrine of the Immaculate Conception as the traditional and historic tribal representative of the Mission San Gabriel to meet with Pope Francis and attend the canonization of Padre Serra. The Band helped build and preserve the Mission, located in what is now the Archdiocese of Los Angeles and recognized by the Department of the Interior as a historic property.

The Mission was established September 8, 1771, along the slopes of the Montebello hills at the Gabrieleño site of Isahtaanga overlooking the San Gabriel Valley. In 1775, the Mission was relocated to another Gabrieleño site, Sibagna, approximately three miles to the northwest, approximately nine miles east of downtown Los Angeles, where it is located today. The Band's relationship with the Mission began with the Mission's inception and has continued through the 19th and 20th centuries until today.

Under Mexican rule, the Mission was secularized in 1834. The United States interaction with the Band began with federal administration in California following the Mexican-American War and the ratification of the Treaty of Guadalupe Hidalgo in 1848. The Treaty stipulated that Mexican-owned "property of every kind" would be "inviolably respected". If the Mexican government recognized land title, the United States was obligated to recognize that same title. Mexican land grants typically stipulated that the grants exempted lands used and occupied by Indians, indicating that Indian Bands would retain full ownership of their property. Thus, through the grants, Mexico confirmed its recognition of title to certain Indian properties and individually owned properties.

Docusign Envelope ID: 79B687FF-1089-8774-82B4-868DF42AE164

By 1851, the United States Congress sought to settle private land claims in California by establishing a commission to determine the validity of prior Spanish and Mexican land grants. On February 19, 1853, Bishop Joseph Sadoc Alemany filed a claim on behalf of the Diocese of Monterey (which then covered the entire State of California) for the return of all former mission lands in the State of California. A portion of the San Gabriel property, including the current Mission church and cemetery, were returned to the Diocese on November 19, 1859, with the understanding that the Diocese would temporarily serve in the government's role by allowing the Gabrieleño Band to continue to reside on Mission lands.

In 1906, the federal government directed Special Agent Charles Kelsey to purchase land for California tribal people. A map drafted in 1910 indicates an established tribal land base on the lands of the San Gabriel Mission. At this time, the Band was residing on lands administered by what was then the Diocese of Monterey-Los Angeles. For this reason, the federal government failed to purchase land for the Gabrieleño tribal group, although the government did purchase land for numerous other tribes. A number of other California tribes were later awarded federal recognition based on the lands patented to the various California missions. The Gabrieleño San Gabriel Band of Mission Indians (again, "the Band") is seeking the same federal recognition based on its connection to the Mission for almost 250 years. To be clear, in our current conversations with leadership of the Band it has been made clear to me that the Band is now simply seeking Federal tribal recognition and not a transfer of land to its benefit.

As the owner of the Mission, the Archdiocese of Los Angeles has continued to provide missionary and educational services for the children of the Band. As descendants of the original laborers who built the Mission San Gabriel, the Band retains priority of access to the original mission building for religious services even though individual members may now live miles away. Over the intervening years the Band has also had the right to be buried in the Mission cemetery, although only a few gravesites remain today. In addition, the remains of Band members that are unearthed during civic construction projects, such as the light rail system that now abuts the Mission church, have been reburied on the Mission site, and the Archdiocese of Los Angeles has provided additional burial sites in a local Catholic cemetery located several miles away on traditional tribal lands. Finally, members of the Band have been assisted financially by the Archdiocese. In these ways, among others, the Archdiocese has continued to recognize and assist the Band.

Today, the Mission still serves both as the spiritual center of San Gabriel Valley and as a sacred site for the Gabrieleño Band. The majority of Gabrieleño tribal members still reside in and around the site of the Mission San Gabriel and the tribal offices are located just across the street from the original Mission building. The Band continues to preserve its unique relationship with the Mission. Members of the Band serve as cultural site monitors on excavations and development projects associated with the Mission and surrounding area, serve on Mission committees, and assist as docents and cultural advisors at the Mission site. Gabrieleño tribal members attend services at the Mission, as their parish, and are active participants in Church life. The Band works collectively with the Church and actively seeks to preserve and protect the Mission, the accuracy of its historical account, and the remains of tribal ancestors located on Mission grounds.

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The Archdiocese of Los Angeles commends your leadership and the commitment of the Department of the Interior in restoring previously recognized Bands to fully acknowledged federal tribal status. The Band has located substantial documentation demonstrating its claim to prior federal acknowledgment and has provided this documentation to the Department on numerous occasions. It is prepared to do so again. In addition, the Archdiocese is open to providing any additional information or documentation in its possession that may assist the Department in arriving at a positive disposition toward the Band's request for federal recognition.

In conclusion, I am pleased to mention the positive interest that Pope Francis has taken in this request on behalf of the Gabrieleño Band. When he met with several of the tribal leaders in 2015 in Washington, D.C., he responded with particular attention to the recounting of their appeal for federal recognition. It is my hope that this letter encourages you to review the Band' s prior requests, repair to some degree the failures of the past, heal persisting painful memories, and assist the Band with opportunities to attain a secure and recognized future for its members. Please consider this letter to be a formal request that the federal government recognize the Band as a Tribe and give its members the same recognition that the Catholic Church has given them for over 250 years.

Sincerely yours,

+José H. Gomez

Most Reverend Jose H. Gomez
Archbishop of Los Angeles

Cc: Brian Newland, Esq.. Assistant Secretary- Indian Affairs
Wizipan Little Creek, Principal Deputy Assistant Secretary- Indian Affairs
Robert Anderson, Esq., Principal Deputy Solicitor- Indian Affairs
Anthony Morales, Chief- Gabrieleño San Gabriel Band of Mission Indians

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SGBMI Exhibit 5

ARCHDIOCESE OF LOS ANGELES
Office of the Archbishop

March 3, 2026

The Honorable Doug Burgum
Secretary of the Interior
Department of the Interior
1849 C Street, N.W.
Washington, DC 20240

Dear Secretary Burgum,

As an initial matter, the Archdiocese of Los Angeles and its predecessors have had a close relationship with the Gabrieleño San Gabriel Band of Mission Indians ("the Band") for almost 250 years. I submit this letter in support of the Band and acknowledge the historic role of the Church as an agent of the federal government in caring for the Band as parishioners of the Mission San Gabriel Arcángel ("the Mission"). The Band is an indigenous tribe of Los Angeles County and the tribe associated with the construction and history of the Mission. For nearly 40 years, the Band has sought federal recognition as a tribe through administrative affirmation by the Department of the Interior.

The Archdiocese has continuously recognized the Band as the successor to the identifiable tribe of the Mission, one of nine of our state's missions founded by Padre Junipero Serra. In 2015, leaders of the Band were invited to travel to Washington, D.C., to the Basilica of the National Shrine of the Immaculate Conception as the traditional and historic tribal representative of the Mission San Gabriel to meet with Pope Francis and attend the canonization of Padre Serra. The Band helped build and preserve the Mission, located in what is now the Archdiocese of Los Angeles and recognized by the Department of the Interior as a historic property.

The Mission was established September 8, 1771, along the slopes of the Montebello hills at the Gabrieleño site of Isahtaanga overlooking the San Gabriel Valley. In 1775, the Mission was relocated to another Gabrieleño site, Sibagna, approximately three miles to the northwest, approximately nine miles east of downtown Los Angeles, where it is located today. The Band's relationship with the Mission began with the Mission's inception and has continued through the 19th and 20th centuries until today.

Under Mexican rule, the Mission was secularized in 1834. The United States interaction with the Band began with federal administration in California following the Mexican American War and the ratification of the Treaty of Guadalupe Hidalgo in 1848. The Treaty stipulated that Mexican-owned "property of every kind" would be "inviolably respected". If the Mexican government recognized land title, the United States was obligated to recognize that same title. Mexican land grants typically stipulated that the grants exempted lands used and occupied by Indians, indicating that Indian Bands would retain full ownership of their property. Thus, through the grants, Mexico confirmed its recognition of title to certain Indian properties and individually owned properties.

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In 1906, the federal government directed Special Agent Charles Kelsey to purchase land for California tribal people. A map drafted in 1910 indicates an established tribal land base on the lands of the San Gabriel Mission. At this time, the Band was residing on lands administered by what was then the Diocese of Monterey-Los Angeles. For this reason, the federal government failed to purchase land for the Gabrieleño tribal group, although the government did purchase land for numerous other tribes. A number of other California tribes were later awarded federal recognition based on the lands patented to the various California missions. The Gabrieleño San Gabriel Band of Mission Indians (again, "the Band") is seeking the same federal recognition based on its connection to the Mission for almost 250 years. To be clear, in our current conversations with leadership of the Band it has been made clear to me that the Band is now simply seeking Federal tribal recognition and not a transfer of land to its benefit.

As the owner of the Mission, the Archdiocese of Los Angeles has continued to provide missionary and educational services for the children of the Band. As descendants of the original laborers who built the Mission San Gabriel, the Band retains priority of access to the original mission building for religious services even though individual members may now live miles away. Over the intervening years the Band has also had the right to be buried in the Mission cemetery, although only a few gravesites remain today. In addition, the remains of Band members that are unearthed during civic construction projects, such as the light rail system that now abuts the Mission church, have been reburied on the Mission site, and the Archdiocese of Los Angeles has provided additional burial sites in a local Catholic cemetery located several miles away on traditional tribal lands. Finally, members of the Band have been assisted financially by the Archdiocese. In these ways, among others, the Archdiocese has continued to recognize and assist the Band.

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Sincerely yours,

+ José N. Gomez

Most Reverend José H. Gomez
Archbishop of Los Angeles

Cc: Mr. William "Billy" Kirkland, Assistant Secretary – Indian Affairs, U.S. Department of the Interior
Mr. E. Holmes Whalen, Deputy Solicitor – Indian Affairs, U.S. Department of the Interior
Chief Anthony Morales, San Gabriel Band of Mission Indians

Docusign Envelope ID: 79B687FF-1089-8774-82B4-868DF42AE164

SGBMI Exhibit 6

Presbyterian News Service

Presbytery of San Gabriel returns ancestral land to Gabrieleno Tongva Tribal Council

The Rev. Jihyun Oh preaches during a worship service as part of Saturday's historic land back transfer



The Rev. Jihyun Oh (left) and Chief Anthony Morales offer a benediction to close worship. (Photo by Kristen Gaydos)

August 5, 2025 Kristen Gaydos Presbyterian News Service

LOS ANGELES — On Saturday, the Presbytery of San Gabriel and the Gabrieleno-Tongva Band of Mission Indians gathered to celebrate a groundbreaking act of reparative justice.

The Presbytery of San Gabriel officially returned land previously used as the Presbytery's La Casa de San Gabriel Community Center to the San Gabriel Band of Mission Indians, led by the Gabrieleno Tongva Tribal Council under Chief Anthony Morales. This marks the first-ever land back transfer by a church in California to an established tribal government, and the first of its kind in California and Los Angeles County.

The land, located within a mile of the historic San Gabriel Mission, the fourth mission built in California, is part of the ancestral village of Siban'gna, a sacred site for the Tongva people. For decades, the historic tribe of Los Angeles, led by the Gabrieleno Tongva Tribal Council, has operated its tribal office on this land in partnership with La Casa, maintaining cultural continuity and stewardship despite centuries of displacement. La Casa de San Gabriel, founded by Presbyterian pastor the Rev. César Lizárraga and his wife Angelita, provided varied services for the community, especially the Latino community, for almost 80 years as a mission of the presbytery.

ing to the return of the site, Chief Morales said, "This is more than a gift; it's a recognition of truth, hi ealing. To receive land back on our ancestral village, near the very mission that symbolizes our people's

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colonization, is a powerful act of justice."

Saturday's events included a Presbyterian worship service followed by a Gabrieleno-Tongva celebration.

During the worship service, the Rev. Jermaine Ross-Allam, Director of the Center for the Repair of Historic Harms, led the Prayer of Confession adapted from The Rev. Canon Deborah J. Royals of the Pascua Yaqui Tribe. The Rev. Jihyun Oh, Stated Clerk of the General Assembly and Executive Director of the Interim Unified Agency, offered a sermon where she reflected on the day's historic event.



Elder Mona Morales Recalde talks about the land transfer from the Presbytery of San Gabriel to the Gabrieleno-Tongva Band of Mission Indians. (Photo by Kristen Gaydos)

The service concluded with an exchange of symbolic gifts between the presbytery's administrative commission that implemented the transfer of the land and members of the Gabrieleno-Tongva Tribal Council, led by Chief Anthony Redblood Morales. The moderator of the administrative commission is the Rev. Dr. N'Yisrela Watts-Afriyie, and the commission includes Elder Mona Morales Recalde, a ruling elder of La Verne Heights Presbyterian Church, an elected commissioner with the Los Angeles City/County Native American Indian Commission, and an enrolled member of the Gabrieleno-Tongva Band of Mission Indians.



Rev. N'Yisrela Watts-Afriyie, Moderator of the La Casa de San Gabriel Administrative Commission, receives a blanket from Samantha Morales Johnson Yang, Cultural Preservation Officer with the Gabrieleno-Tongva Band of Mission Indians. (Photo by Kristen Gaydos)

Following the worship service, Chief Morales led a Tongva celebration that included a prayer in Four Directions, remarks from local dignitaries, and celebratory dances from the Gabrieleno Tongva Tribal Dancers, a group that was organized to honor and preserve the tribe's traditions.

The presbytery's decision to transfer the land comes at a time when Los Angeles is seeking hope and reconciliation amid severe challenges, including the Eaton Fire in January in nearby Altadena and the illegal ICE raids against immigrants. This land back initiative is a direct action of reparation for past harms inflicted during the missionization and colonization of Native peoples in California. It reflects a growing movement among faith communities to confront their historical roles and make material steps toward restoration.

"The Earth is the Lord's, and all that is in it," said the Rev. Wendy Tajima, Executive Presbyter of the Presbytery of San Gabriel. "We are honored to return this land to its original stewards and to stand in solidarity with the Tongva people in their journey of healing and sovereignty."

The site will continue to serve as a hub for tribal governance, cultural education and community and ceremonial gatherings. Its proximity to the San Gabriel Mission underscores the historical significance of this return, offering a tangible step toward reconciliation between Indigenous communities and religious institutions.

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This historic transfer sets a precedent for churches and organizations across California and beyond to engage in land back efforts and reparative justice, acknowledging the enduring presence and rights of Native peoples.

The Presbytery of San Gabriel is a regional body of the Presbyterian Church (U.S.A.), committed to discipleship, justice, reconciliation and community engagement. It serves congregations across San Gabriel Valley in Los Angeles County with a focus on spiritual growth and social responsibility. Learn more here.



Andy Morales of the Gabrieleno-Tongva Band of Mission Indians offers a Four Directions prayer. (Photo by Kristen Gaydos)

The San Gabriel Band of Mission Indians, led by the Gabrieleno Tongva Tribal Council, has maintained community on their ancestral territory since time immemorial. They focus on cultural preservation, education and visibility. Learn more here.

This article was adapted from this news release.

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Topics: Reparations, Native Americans, Stated Clerk of the General Assembly, Indigenous Peoples

Related Stories



January 13, 2026
Mike Ferguson



January 12, 2026
Mike Ferguson



January 10, 2026
Mike Ferguson



January 5, 2026
Jihyun Oh

Docusign Envelope ID: 79B687FF-1089-8774-82B4-868DF42AE164

SGBMI Exhibit 7

PRESBYTERIAN CHURCH (USA)

Presbytery of San Gabriel

9723 Garibaldi Avenue • Temple City, California 91780 • (626) 614-5964
www.sangabpres.org • presby@sangabpres.org
Rev. Wendy S. Tajima, Executive Presbyter Elder Carrie Kohler, Stated Clerk for Administratior
Elder Steve Salyards, Stated Clerk for Judicial Process

February 8, 2024

To Whom it May Concern:

I write this letter with prayers for peace in this land and around the world. I am writing as the staff leader of the Presbytery of San Gabriel to address a matter of historical and spiritual significance related to our long-standing relationship with the San Gabriel Band of Mission Indians Gabrieleno Tongva.

Our Christian faith calls us to honor all people, and so the San Gabriel Presbytery, has been committed to fostering understanding, cooperation, and goodwill with the Indigenous communities in the region where we live and serve. We are thankful for the decades-long relationship we have enjoyed with the San Gabriel Band of Mission Indians Gabrieleno Tongva, led by Chief Anthony Morales. We have had a personal and public relationship with Chief Anthony and his people, including hosting the tribal headquarters at La Casa de San Gabriel, a community center founded by the Presbytery.

While this cooperative relationship between San Gabriel Presbytery and the San Gabriel Band of Mission Indians Gabrieleno Tongva dates back to the 1940s, we continue to work together for justice for the tribe and Native peoples in Los Angeles County. This relationship has been characterized by mutual respect, shared values, and a commitment to promoting cultural awareness and understanding. I have personally seen Chief Anthony Morales and other members of his tribe provide peaceable and honest teaching not only with the Presbytery but other faith and media organizations as well, and the Presbytery has joined with this tribe to advocate for Native people in need, and to acknowledge their heritage as first peoples of this land through AB 776, a State bill directing the Department of Transportation to install signage reflecting their presence here.

It has come to our attention that there may be competing claims regarding the affiliation of various tribal groups with the San Gabriel Mission and, by extension, with San Gabriel Presbytery. We want to assert that, based on historical records and our ongoing relationship, the tribe led by Chief Anthony Morales is the San Gabriel Band of Mission Indians Gabrieleno Tongva.

We believe it is crucial to recognize the authenticity of Chief Anthony Morales and the San Gabriel Band of Mission Indians Gabrieleno Tongva in order to promote accurate historical narratives, to preserve the cultural heritage of the Indigenous peoples associated with the San Gabriel Mission, and to continue our joint advocacy for justice for the Indigenous community.

If there is a need for further documentation or collaboration to substantiate this historical connection, we are more than willing to provide additional resources. Our goal is to ensure that the truth of our shared history is upheld and respected.

Thank you for your attention to this matter. We appreciate your understanding and cooperation in preserving the authenticity of the relationship between the San Gabriel Band of Mission Indians Gabrieleno Tongva, Chief Anthony Morales, and the San Gabriel Presbytery.

With prayers for peace,

Rev. Wendy S. Tajima
Executive Presbyter

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Newspapers by ancestry
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The Los Angeles Times (Los Angeles, California) · Tue, Sep 23, 2003 ·

SGBMI Exhibit 8

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Remains Found Believed to Be of Missing Israelis

Two bodies were in a desert location provided by one of those arrested in the case the FBI says.

By Lauren D. Sweeney and Greg Krikorian

Authorities have uncovered what are suspected to be the remains of two Israeli citizens kidnapped in Rosemead in an alleged marijuana dispute that FBI said Monday.

The bodies were unearthed Monday in the desert 20 miles northeast of Barstow, Authorities said the location was provided by one of three people in federal custody on charges of kidnapping Sahar Waxman, 33, and Binyamin Wertzberger 24.

The remains matched in a grave site those 3 feet deep were taken to the San Bernardino County medical examiner's office where autopsies are expected to take place Wednesday.

"We're pretty confident it is them," said FBI spokesman Matthew McLaughlin.

Last week, the FBI announced the arrests of Elinor Harrosh Hadaj, 24, of Chevy Chase, and Benjamin Friedman, 25, of Los Angeles, suspected of kidnapping the two men.

Guy Yitzhak Ze, of Hollywood also was being held on suspicion of providing false information to federal authorities.

According to a criminal complaint filed last week in U.S. District Court in Los Angeles, Waxman and Wertzberger had been playing pool Sept. 4 at Monday's Cheaper Pool Lounge in exchange for smoking over an unpaid marijuana debt.

Hadaj suggested his housemate Ezra Gabbay drive from Silver Lake to Rosemead, where Gabbay and Friedman met with Waxman and Wertzberger.

According to the complaint, Gabbay and Friedman forced Waxman and Wertzberger into Gabbay's car in Los Angeles.

On the night of Sept. 10 Hadaj and Friedman took Wertzberger and Waxman to Hadaj's home in the San Fernando Valley where Wertzberger was growing marijuana, FBI agent Yonah Jaffe said in an affidavit.

At about 9 p.m. he said Hadaj pulled guns on Gabbay at the same time Gabbay were approached by two men. Harrosh Hadaj and another man named Yaniv Ben Simon said in the complaint. Gabbay handed ammunition to the men, who subdued Waxman and Wertzberger, tied them up and drove away with the captives, authorities said.

Hadaj told authorities that a group of participants took on the car and that Ben Simon and Harrosh appeared upset that Wertzberger had brought an outsider to the house.

The four boys Hadaj with Wertzberger when was Dec 5, 2002 when Wertzberger and Waxman came to my grandma before they drove to Las Vegas to Wertzberger's 2001 Chevrolet Corvette the federal complaint said.

Hadaj said authorities that he returned to Las Angeles Wertzberger had planned to first use Rhodes to get back money he had invested from the previous week.

A friend of Wertzberger said that Elinorhadi had sought Wertzberger and Waxman "out because they were all" according to the complaint.

On Dec 8 authorities found Wertzberger's car in Las Vegas. The keys were in the ignition, and Wertzberger's and Waxman's belongings were scattered inside.

The next day, officials placed a call to Wertzberger's cell phone, which was answered by a man who said that he had found the phone in Las Vegas.

According to the criminal complaint, Hadaj was paid, with another drug dealer, to kidnap Waxman and Wertzberger and subdue them with pepper spray, handcuffing and tying up drug and throwing a deadly weapon.

Three weeks later were abducted.

Bloodhounds have history of cases related to gangsters. The charges have been filed against the kidnappers.

If convicted, Hadaj and Friedman face life in prison and Yaniv faces five years, according to the FBI.

IN BRIEF

SAN DIEGO

City Considers Raising SeaWorld's Rent

The City Council is reviewing the amount of rent SeaWorld pays to the city, with an eye toward raising it because new attractions have made the property more valuable.

"There needs to be a rent increase immediately," said Councilwoman Donna Frye, whose district includes SeaWorld.

The theme park paid $7.35 million in the last fiscal year to lease a 168 8-acre portion of Mission Bay Park from the city. But Hadaj must pay a minimum rent of $8,400,000 regardless of its gross sales.

Redfield pays the city 2.5% of total sales and a 3% cut charge on its gross income.

SAN ANDREAS

Study Stresses Need for Affordable Housing

Nearly 3,000 additional housing units will be needed to accommodate low- and moderate-income residents in Calaveras County during the next six years, according to a new study.

The study by the Central Sierra Planning Council estimates the county will need 750 homes for those with very low incomes, 350 units for low-income residents and 550 homes for those with moderate incomes by 2009.

The Planning Department says the county doesn't have a plan to address those needs. But the Board of Supervisors, in updating its General Plan, may mandate a requirement for developers to build affordable housing or pay in-lieu fees to provide low-income apartments.

SANTA ROSA

Violence Rising in Marijuana Raids

Northern California's multi-jurisdictional drug task force reports violence rising with pot-related crimes, along with environmental waste from the plants to police a record 84.4 million pounds of pot.

The body of a Santa Rosa man mauled to death with a sawed-off shotgun was found near a Mendocino County pot patch Friday, prompting a search in which four suspected marijuana field guards were killed in confrontations with Mexico and Native Americans with land and state authorities.

Five weeks into the state's annual pot eradication campaign, more than 300,000 marijuana plants and shipments have been destroyed.

Last year a total of 304,304 plants were seized.

BAKERSFIELD

Oil Worker Appeals Employment Lawsuit

A Bakersfield oil worker who was fired, after being overheard joking in the log cabin to a police guard, has to work. Earlier this [illegible] the wrongful termination lawsuit was unfairly. Upon not and "lost on appeal" but no

A lawyer for Anthony Jones, an oil gaming worker, filed the appeal notice on Sept. 18.

Anthony was working for Los Rivings Services when a fatal accident. Chet Rogers, died him to the rig he got him to work. Earlier on July 3, 2001, according to his lawsuit.

Rogers and Jones were fired.

Rogers and Jones were later fired.

SAN RAFAEL

Walk to End Hunger Nets More Than $15,000

Assembling last year's [illegible] more than 70 walkers, who [illegible] the Lifeworks for the seventh annual March Mad 24-or per Walk.

It is an irresistible effort to alleviate hunger [illegible] and around the world," said organizer Daniel Griffin, who raised nearly $900 from 20 sponsors.

The walkers' needy of Marin members of Marin elementary [illegible] and synagogues raised $15,000 or $16,000 compared with $12,000 last year Griffin said.

"We walk because so many people have to walk long distances every day for food and water and they walk, in some better weather" said Linda Frost of the First Congregational Church in San Rafael.

Judge Voids Suit, Ends Squabble Between Tribal Factions

By Lauren Kanovsky

A Los Angeles Superior Court judge ruled on Monday a law suit filed by a faction of the Jamul Indian Village Valley tribe that wants to build a casino against the wishes of another Jamul tribal faction dominated by relatives.

After a year of legal squabbling, Judge Ronald Ferguson dismissed that the court lacked jurisdiction over the case. The ruling brought applause from a dozen members of the Opposition Forces, who had been driven nearly into bankruptcy by the lawsuit.

"My nightmare is finally over," said spokesperson Lorraine Morrell, 55. "We've been suffering for [illegible] and depression since this case began. It's not fair that our family went for [illegible]."

"It was a painful lawsuit," said tribal Vice Chairman Anthony Martinez Jr. 38 "although it's a gaming lawsuit who instituted it, the tribe instituted business as part of an effort to get a casino."

"The first weight out of that [illegible]'s mouth was threats," he added. "He said we were going to have our wages garnished, our property seized, and our bank accounts drained. Finally we're off the hook."

Plaintiffs attorney Jane Shay Wang said Jane Chavez of Santa Monica declined to be interviewed.

The group leading the opposition supported disenrollment in a casino vote to preserve and protect the 400-member tribe's culture. The tribe has received of numerous documents and other messages that could help it gain federal recognition, a requirement for building land into trust. Plaintiffs were suing the corporation and the tribe.

The plaintiffs' goals included building the first Indian casino in Los Angeles County.

A well-heeled casino, Shay said in court documents, could gross $800 million a year from slot machines and a hot, of $70 million. The 37 defendants he argued, were seeking to keep casino proceeds for themselves by limiting membership to the corporation.

However defendants in the case insisted that the corporation is not a membership entity.

Opposition over the casino rose for the lawsuit moved Judge Ferguson to repeatedly ask "What is it plaintiffs want? I can't figure it out."

Morrell lawyer Jack Schwartz, said Shay offered to drop the suit if defendants would turn over documents, many of them with help from UCLA students, proving the tribe's ancestral ties to the region.

Now, Schwartz said, his group was free to "get recognized by the federal government, then reestablish our land base. After that, we are going to become an extremely powerful political force in Los Angeles County."

Tribal Chairman Anthony Morales Jr., is defendant in the case, said he had no intention of pursuing [illegible] a casino.

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FILED
LOS ANGELES SUPERIOR COURT
DEC 2 3 2003 Rec'd Dept 71
JOHN A. CLARKE, CLERK NOV 26 2003
BY K. GARCIA, DEPUTY

SUPERIOR COURT OF THE STATE OF CALIFORNIA

FOR THE COUNTY OF LOS ANGELES

SAMUEL DUNLAP, MARTIN ALCALA, VIRGINIA CARMELO, EDGAR PEREZ; individually and on behalf of the GABRIELENO-TONGVA TRIBAL COUNCIL, INC. and members thereof, Plaintiffs, vs. ANTHONY MORALES, RON ANDRADE, JUNE BARAJAS, JULIA BOGANY, JOANNE GARCIA, LORRAINE MADRID, ANTHONY MORALES, Jr., and the GABRIELINO-TONGVA TRIBAL COUNCIL, INC., a California Not For Profit Public Benefit Corporation, and DOES 1-100, inclusive, Defendants.	Case No.: BC280605 Hon. Soussan Bruguera Dept. 71 [redacted] ORDER GRANTING MOTION FOR SUMMARY JUDGMENT ON BEHALF OF DEFENDANTS ANTHONY MORALES, JUNE BARAJAS, JULIA BOGANY, LORRAINE MADRID, ANTHONY MORALES, JR. AND THE GABRIELINO-TONGVA TRIBAL COUNCIL, INC.

Defendants Anthony Morales, June Barajas, Julia Bogany, Lorraine Madrid, Anthony Morales, Jr. and the Gabrielino-Tongva Tribal Council, Inc. ("Defendants") Motion for Summary Judgment was heard on September 22, 2003 in Department 71 of the above-

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referenced court. Jack L. Schwartz appeared on behalf of Defendants Anthony Morales, June Barajas, Julia Bogany, Lorraine Madrid, Anthony Morales, Jr., and Gabrielino-Tongva Council, Inc. David K. Dorenfeld of Snyder Dorenfeld appeared on behalf of the Tongva Indian Tribe and Nation. Rae Lamothe appeared for Plaintiffs.

After full consideration of the evidence, and the separate statements of each party, the moving papers and oral argument on this matter, the Court FINDS GOOD CAUSE for the motion and rules that there is no triable issue of fact as to any material fact in this case, and that the defendants are entitled to summary judgment on all causes of action as a matter of law, for the following reasons:

(1) This litigation involves a dispute as to membership in an Indian tribe; such disputes lie solely within the jurisdiction of Tribal Courts. Therefore, this Court does not have jurisdiction to hear the matter.

(2) Plaintiffs are concerned about the loss of potential gambling profits, from defendants that are not involved in gambling, and thus there are no such profits.

(3) Plaintiffs seek membership in a defendant non-membership Corporation.

IT IS SO ORDERED. This motion disposes of all issues between the plaintiffs and the defendants in this lawsuit. Accordingly, Defendants Anthony Morales, June Barajas, Julia Bogany, Lorraine Madrid, Anthony Morales, Jr. and the Gabrielino-Tongva Tribal Council, Inc., are entitled to judgment

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in their favor. Prevailing parties are entitled to costs and fees as is permitted by law.

Dated: Dec 29 2003

Hon. Soussan Bruguera, Judge
Los Angeles Superior Court

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SGBMI Exhibit 10

HEATHER VALDEZ FREEDMAN

232 Linnie Canal
Venice, CA 90291
213-840-7828
4freedmans@gmail.com

March 18, 2026

U.S. Department of the Interior
Office of Federal Acknowledgment
Bureau of Indian Affairs
1849 C Street, NW
Washington, DC 20240

Subject: Clarification of Authorship and Intended Use of "Surviving Urbanization"

Dear Sir or Madam,
I, Heather Valdez Freedman (formerly Singleton), am writing to provide a formal statement regarding my article titled *"Surviving Urbanization,"* published in *Wicazo Sa Review* (Vol. 19, No 2, 2004), and to clarify the context, authorship, and intended scope of that work.

This article was developed through academic and community-based research conducted in direct collaboration with the Gabrieleno San Gabriel Band of Mission Indians. The work was undertaken while I was working with and for the Tribe, under the leadership and guidance of Chairman Anthony Morales. The research reflects that relationship and is grounded in the Tribe's historical experience, community knowledge, and contemporary realities.

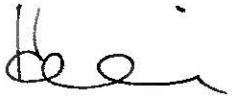
I wish to make clear that this research was specifically drafted in connection with, and in support of, the Gabrieleno San Gabriel Band of Mission Indians. It was not commissioned, prepared, or authorized on behalf of any other individual, organization, or group. The scope of the article is limited to the context in which the research was conducted and should be understood accordingly.

Any use, interpretation, or representation of this article to support or validate the claims of other entities is inconsistent with the original intent, authorship, and research framework of the work.

I provide this statement to ensure clarity for the Department and to prevent any potential misapplication of the article in matters related to federal acknowledgment or representation.

Please feel free to contact me should further clarification be required.

Respectfully,



Heather Valdez Freedman

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SGBMI Exhibit 11

USDA United States Department of Agriculture | Forest Service | Los Angeles River Ranger District

12371 N. Little Tujunga Cyn. RD
San Fernando, CA 91342
818-899-1900 Voice
626-447-8992 TTY

File Code: 1950 **Date:** January 3, 2014
Route To:

Subject: Chief Anthony Morale
Gabrielino Tongva San Gabriel Band of Mission Indians

To: Whom it may concern

I have served as the Angeles National Forest Tribal Relations Program Manager for approximately the last twenty years. Over that time, the Forest has developed partnerships with the local Native American community, coming together in a setting with the primary focus of collaboratively addressing issues of mutual concern.

Chief Morales and his band of Gabrielino Tongva Indians have been a valuable partner at the Native American Stakeholders framework since the beginning of the Forest Tribal Relations Program. He and his group helped shaped the Forest vision for the American Indian Cultural Center at Red Box, and the Mount Baldy Visitor Center Native American exhibits and presentations.

At our scheduled meetings, there is always a representative from the Gabrielino Tongva San Gabriel Band of Mission Indians who keeps the Forest updated as to news with the Band while bringing emerging issues that may be of interest back to the Band.

It has been a pleasure working together with Chief Morales and his band, and they should be commended for their dedication in helping to reconnect the local Native American community to the land.

MICHAEL J. MCINTYRE
District Ranger

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SGBMI Exhibit 12





A BRIEF HISTORY OF THE TONGVA TRIBE:

THE NATIVE INHABITANTS OF THE LANDS OF THE PUENTE HILLS PRESERVE






Rosanne Welch
PhD Program,
Department of History
Claremont Graduate University
Claremont, California
91711
July 2006







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debts or unpaid property taxes.[81]

At other times, U.S. courts have upheld Natives' claims to land and tribal identity. Under the California Jurisdiction Act of 1928, California Attorney General Earl Warren was authorized to represent the Gabrielino Tribe before the U.S. Court of Claims. In the settlement of the case, the court recognized "the equitable claims" of the Gabrielinos and "all the Indians of California" and awarded 7 cents an acre as compensation for the 8.5 million acres of land which was never set up as reservations under the 18 "lost treaties." In 1959, the Court of Claims entered a final order recognizing the aboriginal title of the Gabrielino Tribe and other California tribes to 64 million acres west of the Sierra Nevada Range. The state recognized the tribe's title to the land and paid $633 to each Gabrielino in 1972. As part of the efforts to adjudicate the two land claim payments in 1944 and 1972, hundreds of Gabrielino tribal members were recognized as "Gabrielino Indians" on each of the Bureau Of Indian Affairs (BIA) California Indian Rolls of 1928, 1950 and 1972.[82]

THE TONGVA TODAY

Today the Tongva tribe has taken on the dual task of both reviving their culture and gaining federal recognition that would lead to benefits in education and health care. The former Red Box Rincon Station Information Booth on the Angeles Crest Highway has recently been christened the Haramokngna Cultural Center and is staffed by members of the Tongva Nation who interpret the story of Toypurina and many share other aspects of their culture with visitors

[81] Ibid.
[82] http://www.tongvatribe.org/TribalHistory/tribal_history.cfm

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weekly.[83] They perform these and other public events as they actively seek federal recognition of their tribe. This task is made more difficult by policies of the United States government that consider tribes such as the Tongva (and the Yosemite Valley Miwoks) extinct if they were incorporated into the mission system or intermarried with the conquering Spaniards, Mexicans and Euro-Americans or the African-Americans who traveled with them. This means that the Tongva are among more than 75,000 California Indians from 80 tribes who are not considered real Indians by the BIA because they no longer belong to federally recognized tribes or reservations.[84] To gain federal recognition each tribal member must first be able to trace his or her genealogy back to a recognized full-blooded Tongva. Since Native American tradition relied on oral communication rather than written, little such documentation can be found.

To further raise their profile among modern day citizens, members of the tribe perform blessings or ceremonial dances at many civic celebrations in and around Los Angeles. At the reopening of the renovated Sherman Oaks Library in May, 2003, a mural by Pomona University art professor Sheila Pinkel was unveiled in memory of the tribe's history. At the inauguration of Mayor Antonio Villaraigosa on July 2, 2005 tribal members presented him with ceremonial beads. In terms of official recognition the Tongva have achieved statewide recognition of the tribe in 1994 with Joint Resolution No. 96, Resolution Chapter 146, Statutes of 1994. The Joint Resolution states that the State of California "recognizes the Gabrielino-Tongva Nation as the aboriginal tribe of the Los Angeles Basin and takes great pride in recognizing the Indian inhabitance of the Los Angeles Basin and the continued existence of the Indian community."

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[83] Emmanuel Parker. "Tongva Nation Welcomes Fall: Hahamongna Ceremony Features Native American Dancing", *Arroyo Seco News*, September 23, 2002. Also on the web at: http://www.arroyoseco.org/PSN020923Tongva.htm

[84] Magagnini, Stephen. "'Lost' tribes: Why must we prove we're Indians?" *Sacramento Bee*, July 1, 1997.

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Modern Turnbull Canyon Road, Fall 2006

At the present time current tribal leaders hope to use the newly found interest in their ancestors to lobby for federal recognition but disagreements over whether or not to use such recognition to petition for a casino have split the Nation into two separate factions.[85] At the time of this writing, this episode in their history is still unfolding. It has not, however, kept the modern day members of both branches of the Tongva tribe from continuing to celebrate their ancestors. Though federal recognition has proven difficult to achieve, cultural recognition is growing. In September 2005, a new trailhead on lands owned by the Habitat Preserve was named the Ahwingna Trail in honor of what was believed to have been the 'provincial' capital of the Tongva tribe before contact with Europeans.[86] Other trail names are in the planning stages.

---

[85] Pelisek. "Casino Nation: Indians and Tribal War Over a Club in Compton", *2004.*

[86] Hacienda Hills Trailhead Opening Ceremony September 22nd Press Release, September 15, 2005. Puente Hills Landfill Native Habitat Preservation Authority.

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This way, no matter how long it takes to achieve federal recognition, the Tongva nation will be evident once again in their ancient homeland.

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SGBMI Exhibit 13

Villaraigosa Inaugurated As Los Angeles Mayor

LOS ANGELES - JULY 1: A member of the Gabrieleno-Tongva tribe performs during the processional at the interfaith prayer service at the Cathedral of Our Lady Queen of Angels before the inauguration of Antonio Villaraigosa July 1, 2005 in Los Angeles, California. Villaraigosa is the city's first Hispanic mayor in over a century.



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SGBMI Exhibit 16

Amid despair, a silver lining

Victims of tragedy reap the kindness of strangers

By David Greenwald
The Register

This past year was one marred by natural and man-made devastation around the globe, but hardship also tested the spirit and endurance of many in Orange County.

Fire destroyed homes, gunshots shattered dreams and poverty burdened the lives of hundreds. Some at the center of such tragedy discovered a fortitude and resilience they may not have realized was within them.

They may have discovered, as well, the generosity and compassion of their friends and neighbors. Below, a few of their stories.

Out of the ashes

Fire raged through the Stanton apartment of Nancy and Richard Kamerer Oct. 17, reducing everything the couple and their two children had to ash.

Only now are they beginning to put the pieces of their lives, financial and emotional, back together, but with a new home and an outpouring of support from friends and strangers, they are hopeful they can rebuild.

First came assistance from the Red Cross, which found the family temporary shelter for the first week after their tragedy. Then David Hoagberg, a man who was himself burned out of his home several years ago, offered free lodging in an apartment complex he owned.

The Red Cross continued to provide clothing, food and linens, and on top of that came a $1,000 gift from an anonymous benefactor.

Last month, the Kamerers moved to a new apartment in Anaheim, but they said it will be a long time before they are able to relegate the fire that ravaged their home and their lives to the past.

"I am still in shock," said Nancy Kamerer, who is confined to a wheelchair after suffering polio as a child. "It hurt a lot that this happened to us. The things we lost may not have been of interest to anyone else, but to me they were precious.

"I'm sitting here in this new apartment, and I look around and the things I had aren't here anymore."

Richard Kamerer said the ordeal still has him in a daze, and it has affected his work as a dog groomer.

"My hands are still shaking. I can't use the scissors, so now all I can do is bathe the animals," he said.

"But the fire also has affected me in another way, and it's really strange," he said.

"People have been so nice to us, that one morning I got up and I just had to do something in return."

A woman with whom he was acquainted had recently been jailed, and Richard Kamerer knew her children would be without their mother for Christmas. So Kamerer, who had lost so much in a fire that devastated his life, gathered what money he could and bought Christmas gifts for the woman's children.

"It is something that was very important," Nancy Kamerer said. "It makes me feel happy that there are people out there who care about people like us."

Home, sweet home

Four months ago, Petra Cortez and her five children spent their nights sleeping on the uncarpeted floor of a dilapidated room they shared with another family near downtown Santa Ana.

It was just another in a long string of temporary, shabby housing — shelter that included a rundown apartment, a friend's car and a rat-infested basement — that she and her family endured since January 1983, when the residential hotel in which they had lived for nine years was condemned to make way for downtown redevelopment.

Housing authorities said in September that the story of Petra Cortez is typical of the urban poor who find themselves pushed from their homes in large numbers by efforts to revitalize the city's decaying core.



Elaine Isaacson/The Register

Rick Frost: Actually it was a blessing

Please see HARDSHIP/B5

A man with a vision



Chris Covatta/The Register

Gabrielino Indian leader Jim Velasquez says he has been visited by extraterrestrials and has ridden in their spacecraft.

Indian leader carries clout, controversy

Developers are captive audience for Gabrielino chief

By Tom Kristenmacher
The Register

■ ENCOUNTERS: Leader tells of extraterrestrials visits/B6

The local chief of the Gabrielino Indians says he realizes that people find him, among other things, a bit kooky.

He insists he has gone for a ride on an alien spacecraft. And he spouts a complex philosophy on man and God taught to him, he says, by humanoid spacemen he calls "Ethereans."

But when Jim Velasquez talks — which is often — people have to listen. State law requires it.

Velasquez, 57, may call himself chief of 300 Southern California Indians and the "last traditional Gabrielino," but it is the state Native American Heritage Commission that has accredited him a title with clout. It has certified him as Orange County's consultant on traditional Indian culture.

The designation means — at least on paper — that Velasquez, a Santa Ana resident, is the Indian whom local developers will hire as Orange County building projects unearth bones and other protected remnants of the past.

Velasquez scoffs at his own importance — "We're just tokens in chains, window dressing" — and continually threatens to pull his name off the consultant list to protest a variety of alleged wrongs.

Until he does so, however, he maintains a unique position from which he can tie up a construction project like few others.

"There are a lot of Gabrielinos around, but he is the designated traditional," said Lauren Good man, an Irvine Co. government relations consultant. "We think he has the law behind him."

Ed Moore, environmental coordinator for the city of Irvine, said, "Most of the developers recognize that Jim is the appropriate Indian to consult with."

Velasquez has embraced controversy since he and his Orange County band of Gabrielinos burst onto the scene in the summer of 1984.

Some question his sincerity and authority; others compliment him on his knowledge of Indian heritage and his dedication to preserving it.

Apart from abundant publicity, Velasquez also has gotten his way at times.

In July, for example, archaeologists contracted by the Fluor Corp. stumbled across human bones during an artifact search preceding construction of a new office hotel and retail complex in Irvine. Velasquez was called in by the contract archaeologists because state law requires developers to screen sites for natural-history resources and to hire a certified Indian consultant in the event human remains are found.

Calling the Fluor-site bones a rare find, Velasquez threatened to walk off the job and haul Fluor into court. He demanded control over the bones and burial artifacts, and wanted a guarantee of $25 an hour, eight hours a day, for the duration of the dig.

Not only does Velasquez expect to receive the remains of several graves for reburial next month, but he also was paid about $3,000, he said.

He said that arrangement laid the groundwork for a new agreement with the Irvine Co. to perform the same services for a similar fee.

I told them they couldn't afford having me go around saying they could only pay me $10 an hour," Velasquez said. "I said they could lock one of their Rolls-

Please see INDIAN/B5

Shoppers, store officials relieved food strike is over

They say they won't miss turmoil brought by walkout

By Chuck McCutcheon
The Register

The slashed tires and stink bombs, the weary nights of haggling and the long days on the picket lines are over for those embroiled in Southern California's supermarket strike.

And negotiators, store officials, food workers and customers said Sunday that they won't miss the turmoil that accompanied the longest walkout ever to hit the region's food stores.

"Well, I'm certainly exhausted," said federal mediator Frank Allen, who sat in on negotiating sessions that lasted as long as 20 hours.

"I did not anticipate the strike going on this long. Both parties were very adamant in their positions. It took so long to get a relaxing in their positions," he said.

One man directly involved in taking such a stance, Food Employers Council negotiator Dave Willauer, said he could not say which side won the strike.

"I don't think that in an eight-week strike like this one that there's a victor or victim," Willauer said. "Certainly employees will never recover the wages they lost, and employers will never recover the business they lost. So I don't think you can see it in those terms."

But around Orange County at least, it was clear that some store officials considered themselves winners more than losers.

"It sure is good news," said Loretta Hall, a manager at the Safeway on Edinger Avenue in Huntington Beach. "We'll be happy to see them back. It's been a long hard haul here."

Hall's store was one of several Orange County supermarkets to receive its share of vandalism and violence, including tire-slashings and harassment by pickets marching outside the store.

One Sunday shortly after the strike began, nearly 100 strikers marched outside the store urging shoppers not to go inside and chanting. "Clerks walk out" in the hopes that grocery clerks would join them.

It was surprising to me in a way," Hall said. "I've been through other strikes before but never one like this. I don't know if it was meat cutters or Teamsters (committing vandalism), or a combination of both."

Like Hall, Jim Cooper, grocery manager of an Albertson's on 17th Street in Santa Ana, said he welcomed back the striking workers.

Am I looking forward to seeing them back? Very much so," Cooper said. "They're good people, the top of the line. They wouldn't be where they are if they weren't personally. I have no hard feelings toward them."

At the Albertson's meat department, Cooper's sentiments were echoed by veteran non-union meat cutter Bill Gerney of Henderson, Nev.

Now I can see my family again," said Gerney, who was brought in to work during the first week of the strike. "I figured they'd settle next weekend — I'd already called my wife. We were going to take the kids to Disneyland especially since the Teamsters were so close to settling it." He said he plans to work for another Albertson's in Nevada.

Please see REACT/B3

THE SETTLEMENT

- Establishes a two-tier wage system for newly hired meat wrappers who will be paid less than current employees doing the same job. Wrappers will not be permitted to reach the top scale of current workers.
- The Teamster contract also stipulates that some new employees can be hired at lower wages. However, they would be able to reach scale within two years.
- Provides pay increases during the third year of the contract for cutters and wrappers. Full-time journeyman cutters will receive raises of 50 cents per hour, while apprentice cutters and wrappers receive raises of 40 cents per hour.
- Reduces from 16 to eight the number of hours per day a store must keep a journeyman meat cutter on duty.
- Reduces from eight to four the number of daily hours that will be guaranteed to newly hired cutters and wrappers.

OC process server finds adventures in due process

By Edward Humes
The Register

Juggling a soda, rush-hour traffic and a pile of subpoenas, Mark Friedowitz was grumping about moron drivers and trying to explain his sixth sense for spotting a liar.

I don't want to brag or anything, but sometimes I get this feeling ... the process server was serving. Damn. Will you look at that? Is she turning or what? That a great. Thanks, lady, thanks for the turn signal."

Friedowitz, who drives an '84 Honda with 92,000 miles on the odometer and no rubber left on the pedals, takes great relish in lambasting poor drivers. Time is money for process servers — the more legal papers they serve in a day, the more money they make.

But on this day, the work was smooth and Friedowitz's mutterings quickly passed into ruminations as to why he's among the best process servers in town. That's what his colleagues say about the 36-year-old Friedowitz, the most senior server at the county's oldest serving company, Western Attorney's Service.

Please see SERVER/B4

INSIDE

Up-close: Orange County Sheriff-Coroner Brad Gates is profiled/B2

High hopes: Ed Cogan of Fullerton, a veteran of World War II, is rebuilding a piece of aeronautical nostalgia, a glider similar to the one he piloted during the war/B2

Deaths: Ronald Chasey, who trained Gentle Ben and other animal stars, dies. Shirley Jordan, whose husband, Vernon, was president of the National Urban League for six years, dies/B5

Metro Monitor/B2
Death and Funeral Notices/B6

Cutting some trucks down to size

New law takes aim at towering 4x4s

By Ramon G. McLeod
The Register

Monster 4x4 pickup trucks will become street illegal Wednesday under a new state law that is aimed at cutting highly modified vehicles down from their nose-bleed heights.

Ultra-lifted four wheel-drive trucks are the 1980s answer to the hot rods, muscle cars and low-riders that turned heads in other times, said Karol Van Zant, owner of Off Road Supermart in Santa Ana.

They're a personality extension, just like the macho cars of the '60s and '70s, he said. People like them because they are a statement of power and freedom.

The modifications that turn an ordinary Ford or Chevrolet pickup into a "monster truck" are intended to give the vehicle the capability to handle rugged off-road terrain, Van Zant said.

But most people don't use them as they were designed to be used off-road, Van Zant said. They use them for their look, for what they say about the guy driving it.

It typically costs at least $2,000 to modify a pickup, Van Zant said. With that kind of investment and since most owners want their truck to be seen on the street, most of Van Zant's customers never take their trucks off the freeways and surface streets, he said.

That also makes lifted trucks a safety hazard, says state Assemblyman Larry Stirling, R-La Mesa.

Stirling, who wrote the bill restricting vehicle frame heights, said the legislation was aimed directly at the dangers posed by ultra-lifted off-road trucks that are driven on the street.

In a collision with a car, the bumper from an ultra-lifted truck will go right through the windshield, Stirling said.

Please see TRUCKS/B6

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INDIAN: Gabrielino chief carries clout with developers and controversy with his detractors

FROM B1

Rogers or Lear jets if they needed to."

Velasquez also has been signed to a city of Irvine contract that assures his automatic hiring should a city project unearth Indian artifacts.

But on his route from obscurity to authority, Velasquez also has stepped on some toes.

His jealous protection of burial artifacts from archaeological study — plus his harsh public attacks on the archaeologists themselves — has alienated much of the local scientific community. In turn, the scholars accuse Velasquez of twisting his people's little-known culture in ways that win him attention and consulting fees.

If he has aroused the scientists' suspicion, it was his recent account of spacecraft visits that earned him their outright scorn.

Velasquez first started talking about extraterrestrial experiences earlier this month when controversy erupted over a mysterious Indian rock formation in El Toro.

An archaeologist's report came out theorizing that the 3,000-year-old formation was a calendar. Velasquez protested, claiming it was a symbol of spaceship visits to the ancient Indians. He claimed he has had dozens of visits by spaceships from another galaxy, and that the contacts are a vital function in the Gabrielino religion.

"No one," Velasquez **warned,** "makes fun of my religion."

Yet, several experts on California Indians said the space visits are a part of Indian religion with which they are unfamiliar. "That is going above and beyond the Gabrielino cosmos," Golden West College archaeology Professor Christopher Drover said.

Velasquez flamboyance also has alienated some of the lower-profile Indians to the north and south who used to get the Orange County consulting jobs.

Micheal Bartholomy, 32, nephew of the two state-certified Gabrielino consultants for Los Angeles County, said the dozens of Indians around San Gabriel were content to remain a quiet, loose-knit group.

Then, word of an aggressive new Gabrielino started drifting up from Orange County, he said.

All of a sudden, Jim Velasquez comes into the picture," Bartholomy said. He purports to speak for all Gabrielinos and presents himself as their leader."

When his legitimacy is questioned, Velasquez angrily fires back with a volley of laws and documents. From the files that occupy a wall of his modest den, Velasquez pulls out excerpts from the California legal code, the U.S. Constitution and the Bible.

Then he shows what he considers his trump card: a copy of a 1981 document from the Bureau of Indian Affairs office in Riverside saying he possesses Gabrielino blood.

"Where are their papers?" Velasquez asks of his Indian detractors. They have never proven anything. They have never presented their papers. Five years I've been waiting. They're as phony as a $3 bill."

Religion is the next front in the counterattack. Velasquez argues that his Indian rivals, in converting to Christianity over the decades, have forfeited their constitutional rights to speak on the traditional Gabrielino culture.

Velasquez said only he — a self-proclaimed pagan like his ancient ancestors — has the say so over the what, where and how of sacred Indian artifacts.

"The real Gabrielinos believe in the 'spacecraft,' " he said, referring to his core following of about 150 Orange County Indians. "But because they're Christians, they have a very hard time working with both. They're afraid."

Velasquez grew up in Orange. His parents, like most other Gabrielinos, had lost much of their culture. But Velasquez said he learned the traditional ways and language from his grandmother in San Jacinto.

It was at her house, at the age of 19, that he had his first other-worldly experience, Velasquez said.

Since then, he says, he has witnessed periodic visits and held conversations with Etherians. As far as he knows, he said, he is the Etherians' only contact on Earth.

Through it all, Velasquez said he pursued a career as a restaurant chef, traveled the country speaking to UFO groups through the 1960s, married a Scandinavian woman and divorced. He said he returned to California permanent ly in 1970.

The restaurant business occupied him until the late 1970s, he said, when the Etherians told him to incorporate a church of the Indian religion and organize the tribe. He said a group of Gabrielinos elected him tribal leader around 1979.

His purpose then, shifted to that of Indian leader, historian and, by some accounts, prophet. He has compiled extensive archives on the local Indians, celebrating his progress with a 1984 reunion of about 75 loosely organized Gabrielinos.

Velasquez said he avoids the public only when he's on UFO business.

Velasques' personal recollections of close encounters



"A ball appeared and there were little human figures like mannequins. There was one standing on the top, one standing on the bottom — he was hanging upside down — and there was one standing on each side of the sphere."

Jim Velasques
Gabrielino Indian leader

By Tom Kreitenmaker
The Register

SANTA ANA — The Spanish-language Bible is open to the book of "Ezequiel" — to the passage about a bright whirlwind slightly rising from the sky.

Jim Velasquez is telling two followers seated in his den that the prophet is describing a spaceship.

Earlier this month, the Gabrielino Indian leader claimed that he himself had beheld dozens of such visits over the last four decades. He calls them religious experiences that shaped his views of Earth, heaven and hell.

"I'm only a little ignorant," said one of the chief's followers, **William Morales, 66, a Gabrielino Indian from La Habra.** "I'm willing to learn because I've got an open mind."

Obdulia Morales, 62, explained in Spanish that **something sounded** familiar when she read a newspaper account of the chief's beliefs. Her grandfather, she said, taught her about space visitors when she was growing up in Mexico.

Velasques said he does not expect many other people to believe him. The Indian leader figures his version of the truth shakes up too many comfortable beliefs to be accepted readily.

He said people like God the way they like a landlord the further away he is, the happier the tenant.

About all Velasques has in back up his story is a 1959 black-and-white snapshot. The picture was taken by a San Bernardino County sheriff's deputy during a UFO convention at the ceremonial Giant Rock in the Yucca Valley. It **reveals a bright column** topped by a hazy, white circle.

But **Rene Laursen,** who owns and runs a photographic processing lab in Irvine, examined a copy of the photo recently and pronounced it a fluke. He said the glare of the sun probably burned the shape into the film, a phenomenon called "halation."

Over the years, Velasques has not bothered collecting other physical evidence of visits, he said, because he doubted he would ever want, or need, to prove they happened.

But, he said, he has been compelled to go public by a formation of rocks now stored in a box at a museum.

The stones, termed an ancient Indian calendar in a recent archaeological report, were dug up about a year ago at an El Toro development site. Velasques is demanding they be returned to the ground in the formation in which they were found.

He said they are a sacred religious work his ancestors made to symbolize the space visits a vital link between him and the human like space beings he calls Ether eans.

Velasques said that in 1947, when he was 19, he was interrupted from his sleep one night at his grandmother's home in San Jacinto and surrounded by music and voices.

In follow-up contacts, he said, he was told why he was being bothered. They said: We have a message we want you to give to the people on the planet you call Earth. I said: Whoever you are, you picked the wrong guy. I'm not interested in anything like this. Go find a scientist, someone the people will listen to. Find someone who's angelic.' I meant a real goody two-shoes.

The voice said: We have scoured the surface of your planet, and there is no such animal."

The relationship took a new turn in 1959, Velasques said, at the close of the big UFO convention at Giant Rock, site of nearly all of the alleged visits.

Velasques said he was alone there when a craft swooped down and took him aboard.

He described in great detail the ship, its high-tech propulsion, the occupants and the lessons they taught him.

The ship had a silver metallic, mercury surface. It looked like a pearl, a gray pearl. The craft hovered just above the ground, he said, a door opened and several Etherians emerged and asked him to approach.

They were human just like us. They were not wearing those spacesuits. Each wore a one-piece garment, each one a different color.

They took him aboard, Velasques said, and he observed that males and females shared authority equally. None displayed any emotion, he said, and they gave him demonstrations of astronomy, pointing out the location of their galaxy and showing a time-lapse replay of the birth of the solar system.

Then, he said, they gave him a graphic illustration of the location of heaven and God.

A ball appeared, and there were little human figures like mannequins. There was one standing on the top, one standing on the bottom — he was hanging upside down — and there was one standing on each side of the sphere.

Then (the instructors) said, 'Where is heaven, Jim?' They said they were going to have every one of those little beings point to it.

The little arms went up — and every one was pointing in a different direction. Suddenly, I saw that heaven surrounded the whole planet, that heaven was all around us.

Dozens more visits followed at Giant Rock ceremonies over the years, Velasques said, until he and the Etherians discontinued the contacts in the early 1980s because of increasing disruptions and harassment from other people around Giant Rock.

UC Berkeley anthropology Professor William Simmons finds the concept somewhat unusual for Indian culture. "The idea of guardian spirits is a pretty universal element in Indian religion," Simmons said. But in most lore, he added, the spirits take the form of animals, such as coyotes, eagles or owls, not spaceships.

Velasques said he wants nothing for himself.

"I'm just a messenger, that's all, like Western Union," he said. "I just deliver what I'm told to deliver."

Velasques also has been signed to a city of Irvine contract that assures his automatic hiring should a city project unearth Indian artifacts.

But on his route from obscurity to authority, Velasques also has stepped on some toes.

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HARDSHIP

FROM B1

But for Cortez, at least, the story may have an atypical ending. With help from the city-operated Santa Ana Tenant's Assistance Program, Cortez and her children moved to a permanent home in November, their first since immigrating to the United States from Mexico a decade ago.

No longer would Cortez be forced by poverty to share a bathroom and kitchen with strangers, nor would she have to wonder whether there would be a roof over her head the next night.

Her children, ranging in age from 7 to 21, now have a yard in which to exercise, and she a small porch on which to lounge.

The rent is partially paid by the Santa Ana Community Redevelopment Agency, and Cortez, a 46-year-old widow who receives welfare, manages the rest.

They're doing real well," said Ruby Aguirre a housing counselor who helped Cortez find the rental. "I don't think she will ever move out of that house."

With a little help ...

In mid-September, a 47-year-old quadriplegic Vietnam veteran lost all his possessions in an arson fire at his Irvine apartment.

Almost immediately, Rick Pfost started learning how much people can really care.

First, the Orange County chapter of the American Red Cross provided temporary shelter. Then following stories about Pfost's plight in the Register and other newspapers, public donations started flowing in.

Fellow students and faculty at Irvine Valley College, where Pfost was carrying a heavy load of business and finance courses, held a number of fund-raising events.

Ultimately, students, faculty and the general public raised more than $15,000 in cash on his behalf.

Anaheim-based TV personality Wally George invited Pfost to appear on his call-in talk show in early November. The appearance resulted in $3,800 in cash donations from callers.

Pfost, who had been starving at the Long Beach Veteran's Hospital, got another boost in mid-October when the Irvine Co. put him and his full-time aide up in the Irvine Hilton Hotel while his apartment was being restored.

That allowed him to resume his college classes. Eventually, Pfost wants to get a bachelor's degree in finance and start his own truck dispatching business.

Pfost and his aide moved back into the Tebault apartment just in time for Christmas.

As the new year begins, Pfost, who broke his neck in a long-haul truck crash in Montana in 1981, says the experience taught him a great deal about his fellow man.

"I never knew how many friends I really had," he said. "I never would have believed people would do so much for me.

"This could have been a real set back," he said, "but as it is, it was a blessing."

'Night stalker' victim

On the night of Aug. 25, Bill Carns was shot three times in the head while he slept in his Mission Viejo home, and his girlfriend was assaulted. They were the final victims, police believe, of the so-called "night stalker," who police suspect to be a drifter named Richard Ramirez.

While police almost immediately gave Carns up for dead, his doctors announced they expected him to survive and someday recover.

Carns, a 29-year-old computer engineer, is fighting his way back, although full recovery remains a goal he may never reach. But a few days before Christmas — nearly four months after the attack — Carns was able to leave Saddleback Community Hospital and go home to his native North Dakota to celebrate the holiday with his family.

Upon his return after the holidays, he is scheduled to move to an undisclosed therapy center, where he will continue his recovery.

Carns now has healed enough to speak in full sentences and walk with the aid of a cane. But it will be a long, long time before Bill's ready to live alone," said Dr. Rebecca Plumer, medical director of Saddleback Community's rehabilitation unit.

It's going to mean a lifelong battle for Bill to gain control of his mind and his body. In 20 years, he'll still be struggling to recover.

In the aftermath of the shooting, Orange County residents came forward with outpourings of good wishes and financial support. A fund was established by investment adviser Tom Garrity on behalf of his friend and client. Garrity pledged 40 percent of the gross commissions he earned from any new account between mid-October and Dec. 31.

In another gesture, Saddleback College dedicated its final home football game in November to Carns' and donated proceeds and pledges from the community to help defray his medical expenses. Carns attended Saddleback College part time before the attack.

Register staff writer Steve Eddy contributed to this report.

THE REGISTER CHARITIES

The Register Charities is conducting a program called Orange County Cares, through January to provide food and emergency services for Orange County's poor and disadvantaged.

Donations for the project are being directed to two organizations — the St. Vincent De Paul Food Distribution Center and the Salvation Army — which service the poor countywide. The Register will absorb all administrative costs of the donation drive.

Those using this coupon to donate $5 or more will be commended in a published list of donors, or anonymity may be requested where indicated on this coupon.

ORANGE COUNTY CARES

Enclosed is my donation to Orange County Cares. I understand that my tax deductible contribution will be used exclusively to help the needy through the Salvation Army and St. Vincent De Paul Food Distribution Center.

Please list my donation as follows:

Please make checks payable to **The Register Charities.** Please mail contributions to Orange County Cares, c/o The Register Charities, P.O. Box 11626, Santa Ana, Ca. 92711. For more information, call 953-7700.

Donations to O.C. CARES total $28,441.38 as of 12-27-85

OBITUARIES

Shirley Y. Jordan, 48, wife of former leader of Urban League

Associated Press

NEW YORK — Shirley Yarbrough Jordan, the wife of former National Urban League President Vernon E. Jordan Jr., died Sunday at a Manhattan hospital after a short illness. She was 48.

Mrs. Jordan, a graduate of Howard University in Washington, D.C., was a caseworker and supervisor with the Fulton County Department of Welfare in Atlanta until 1965, when she was stricken with multiple sclerosis, a disease of the nervous system.

Mrs. Jordan was active in social and community organizations and with the Multiple Sclerosis Society. She wrote articles for Ebony and Good Housekeeping magazines about her experience with the disease.

Her husband, who served as head of the National Urban League from 1972 to 1982, is a partner in the Washington law firm of Akin, Gump, Strauss, Hauer & Feld. He was seriously wounded in a May 1980 sniper attack in Fort Wayne, Ind.

In addition to her husband, Mrs. Jordan is survived by a daughter, her parents and a sister.

Services will be held Tuesday in Manhattan.

Ronald Oxley, trainer of 'Gentle Ben'

United Press International

ACTON — Ronald Oxley, the man who trained the black bear with the title role in "Gentle Ben" and dozens of other lost-legged movie and television stars, has died of a heart attack, a friend said Sunday.

Mr. Oxley, 46, died in his sleep Dec. 23 at the Acton ranch where he had trained animals for their screen roles for more than 20 years, said Carol Riggins, the woman who babysat the animals when he was away.

Graduates of Mr. Oxley's Acton Animals ranch were popular with movie and television producers and directors because they were gentle and worked well with their human co-stars.

His most famous pupil was Bruno, the 650-pound black bear who appeared opposite Dennis Weaver in the "Gentle Ben" TV series in the late 1960s and later appeared with Paul Newman in the film "Judge Roy Bean."

Mr. Oxley's animals appeared in a number of TV series, including "Wilderness Family," "The Bionic Woman" and "Manimal."

A lion named Neil was so popular he was inducted into the Hollywood Animal Society Hall of Fame, Riggins said.

Mr. Oxley was single, Riggins said.

At the time of his death, there were about 15 animals at Mr. Oxley's ranch as he worked on a new 20th Century Fox movie, called "Project X," starring champion dogs.

Services for Mr. Oxley are scheduled for 2:30 p.m. today at Eternal Valley Cemetery in Newhall.

DEATH AND FUNERAL NOTICES

FUNERAL NOTICES 102

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HAROLD WYNNE SMITH

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