

1866-1879ca. 1870ca. 1870ca.



A History of American Indians in California: HISTORIC SITES

Cupa

San Diego County

Cupa, also called Warner Springs Ranch or Agua Caliente Village, is located north of Interstate 8 and east of Lake Henshaw on State Highway 79 near Warner Springs, California. The historic 200-acre Cupeno Indian village site is now abandoned, but there remains evidence of its historical importance. A number of recently abandoned residences above the old village do not disturb the site itself. Settling ponds and swimming pools constructed on Agua Caliente Creek at the old resort are now in a state of disrepair. The beautiful valley of Agua Caliente in which the village was situated lies at an altitude of 3,000 feet, and is home for many kinds of wildlife, native shrubs, grass, and evergreen oak trees.

[pre-1769](#)

[1769-1848](#)

[1849-1879](#)

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The Cupeno Indians were already living at Cupa before the Spanish arrived in California in the 1700s. They continued to reside at Agua Caliente after the American occupation of California in 1847-48. Once the Americans arrived, however, Antonio Garra, a Cupeno from Warners Ranch, attempted to organize a coalition of various Southern California Indian tribes to drive out all of the Whites. The attempt failed, Garra was executed, and Cupa, the village at Warner Springs, was burned.

Although Cupa was on Indian land, Juan Jose Warner, a naturalized Mexican citizen, received the land in a grant from the Mexican Government on November 28, 1844. Warner, like most other large landholders in California at the time, depended chiefly on Indian labor. The village of Cupa provided most of Warner's workforce. Some members of the tribe, during the time they worked for Warner, moved to the vicinity of the ranch house, and built their own adobe huts. According to Julio Ortega, one of the oldest members of the Cupeno tribe, Warner set aside about 16 miles of land surrounding the hot springs as the private domain of the Indians. Warner encouraged the Cupenos to construct a stone fence around their village, and to keep their livestock separated from that of the ranch. Ortega felt that, had the village created its own boundaries, the Cupenos would still live there today. (Morrison, 1962:21) In observing the Cupenos' living conditions in 1846, W. H. Emory, brevet major with the Corps of Engineers, described the Indians as being held in a state of serfdom by Warner, and as being ill-treated. (*Out West*, May 1902:471)

After European contact and prior to the time of their eviction, the Cupenos sold milk, fodder, and some craftwares to Whites. The

women made lace and took in laundry which they washed in the hot springs. The men carved wood and manufactured saddle mats for horses. They also raised cattle and cultivated 200 acres of land.

In 1849, Warner was arrested for consorting with the Mexican government and was taken to Los Angeles. In 1880, after numerous suits and countersuits, all titles to the main portion of Warner's Ranch became the property of John G. Downey. In the 1890s, the owners of Cupa began proceedings to evict the Indians. Legal proceedings continued until 1903, when the decision of *Barker v. Harvey* was handed down, causing final eviction of the Indians from Cupa. The United States Government offered to buy new land for the Cupenos, but the Indians refused. In 1903, Cecilio Blacktooth, Cupa Chief at Agua Caliente, said: "If you give us the best place in the world, it is not as good as this. This is our home. We cannot live anywhere else; we were born here, and our fathers are buried here." (*Out West*, May 1902:475)

On September 4, 1903, the Cupa Indians were forced to move to Pala on the San Luis Rey River, 75 miles away. Indians from the present-day reservations of Los Coyotes, San Ygnacio, Santa Isabel, and Mesa Grande are descendants of the Warner Springs Cupenos. Many Cupenos believe that their land at Cupa will be returned to them, and are actively seeking legal relief to that end. The Cupa site serves as a rallying point for the land movement of current-day Indian people, and the spirit of Cupa Village lives in Indian people's contemporary efforts to regain cultural and religious areas.

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Juaneño Band of Mission Indians

Acjachemem Nation



Fact Sheet

For thousands of years, the area now known as Orange County (including parts of Los Angeles, San Bernardino, Riverside, and San Diego Counties) in the State of California, was the ancestral tribal lands of the Acjachemem people. Living in wic-ki-ups, conical shaped structures of willow and tule, they gathered acorn and vegetables, hunted deer and rabbit, and fished for lobster and abalone. This abundant land richly supported the thousands of people who called it home. To insure their legacy, the Acjachemem maintained intricate village communities where tribal ceremonies, elder councils and strict tribal laws assured the physical, cultural and spiritual well-being of the Nation. The Acjachemem were a warm, friendly and congenial people who, in 1769 welcomed the Spanish Missionaries and soldiers as you would welcome any guest in your home. However, these "guests" soon enticed, recruited and finally forced the Indians to move into the mission to build the church and surrounding buildings. Under the rule of the San Juan Capistrano Mission, the Acjachemem were called "Juaneños" and became an abused people.

In **1844**, the "Mission System" became insolvent and the Acjachemen was completely neglected. The children were not allowed to attend public schools -- instead they were taken from their families and put into Indian "boarding school" where they were forbidden to speak their own language and permitted only limited contact with their families. By **1919**, the Acjachemem, along with other Indian Nations, joined the "Mission Indian Federation," an organization created to protest the policies of the Bureau of Indian Affairs (BIA) as well as the widespread mistreatment of indian people. They also requested recognition for all unrecognized Tribal Nations and thus, began the long pursuit of Federal recognition by the Acjachemem. The Federation continued their struggle until the **1960's** when the difficulty of negotiating with the Federal government became near impossible. Tribal custom of conferring and communication were vastly different from that of the Federal government, making the road to negotiation and understanding long and, for the most part, unfruitful. Under the "Indian Reorganization Act" of **1934**, many Indian leaders were forced to adopt governing documents and by-laws which paralleled those of the Federal government.

In **1978**, the BIA mandated the Branch of Acknowledgement and Research (BAR) to oversee and review all petitions for Federal recognition of Indian Tribes. In **1979**, the

Acjachemem Nation organized as the "Juaneño Band of Mission Indians" (Juaneño), ratified a constitution to interface with the Federal government and to formally apply for recognition. In **1982**, the Juaneño Band submitted a letter of intent to petition for Federal recognition, however, the tedious and time-consuming Federal requirements depleted much of the time and finances of the Nation. In order to gain recognition as an Indian Tribe, one of the criterion requires documented "proof" of a continuous self-governing community. Now, after 220 years of suppression and intrusive assimilation they are told they must provide written documentation. Federal regulations unclearly state exact documentation required and even when substantial information is provided, the road to recognition is long and arduous.

In **1998**, the Juaneño has a tribal enrollment of approximately 1300 members who are still awaiting Federal recognition. Their pursuit of recognition has placed them on the coveted "Ready" status waiting for "Active" consideration. Over 79 years of struggle, they are told Federal recognition may soon become a reality. The Acjachemem have lived on this land for thousands of years, governing themselves as a sovereign nation. This has certainly been a difficult task due to the loss of their ancestral land base. Today, most of their activities are self-funded. It has become increasingly difficult for them to furnish adequate meeting places, sometimes being forced to pay thousands of dollars to hold an annual gathering on their traditional land. Without Federal recognition, the Acjachemem are denied the benefits and respect of a viable Indian Nation. Nevertheless, they persevere, gathering each month at Tribal meetings, attending language classes, holding tribal ceremonies and preserving tribal cultural inheritance. The Acjachemem continue to be a strong American Indian Tribe who steadfastly maintain their identity and who survive in and contribute to this society.



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Chumash

Spoke 8 Hokan languages ; tribal population = 13,650.

Territory: San Luis Obispo southward to Malibu on the coast. Occupied offshore islands (Santa Barbara regions) of Santa Cruz, Santa Rosa, San Miguel. Lived in towns of over a thousand inhabitants.

Most skilled in arts along with the Gabrielino tribe. Their stonework was of the finest quality and ranged from blades to animal effigies. Basketry was of superior quality.

Were the most sea-oriented of the state, a specialization made possible by their seagoing plank canoes. These canoes have been linked to canoes built in Polynesia. Tideland collectors, whose main bounty came from the ocean shore, consisted of clams, mussels and surf fish. In addition, kelp and dozens of other edibles that the sea produced. On or near the shore there were waterfowl, seeds, acorns and meat from elk, antelope, deer and rabbits.

Marine shells served as ornaments and currency in the form of beads. Bead money brought what one could not produce and it was valued for what it would buy.

Suffered near extinction at the point of missionaries.

Known to have taken the hallucinogenic juice of the Datura plant

CHUMASH INDIANS

These Indian people originally occupied lands in southern California in the area of present-day Ventura, Santa Barbara, and San Luis Obispo counties. The Coastal Chumash were living in their traditional territory by approximately 1000 A.D. Traditionally, they lived in villages along the Pacific coast from San Luis Obispo to Malibu Canyon and inland as far as the western edge of the San Joaquin Valley. The Chumash are sometimes referred to as the Santa Barbara Indians. However, each Chumash regional group has its own name. They are composed of the Barbareno, Ynezeno, Ventureneno, Obispeno, Purisimeno, and the Interior Chumash. At the time of first Spanish contact in 1542, the Chumash were one of the largest and most highly developed California tribes. Their traditional language is no longer spoken (the last native speaker of a Chumash language died in 1965), but was one of five closely related Hokan languages. Those along the coast obtained their food mainly from the sea, for which they developed sea-going canoes. They were the only California tribe to depend largely on ocean fishing for subsistence. The Chumash are known for their technological skill in constructing ocean-going canoes. They hunted on and around the Channel Islands as well as along the coast. The Chumash Tribe is also known for its aesthetic contributions in the form of baskets and shell and steatite objects. Five Spanish missions were established in Chumash territory, and soon the Chumash population was decimated, largely due to the introduction of European diseases. Population

estimates of the Chumash before the Spanish arrived was as high as 22,000. In the late 18th century, Chumash population was between roughly 10,000 and 18,000. By 1831, the number of mission-registered Chumash numbered only 2,788. Today, about 213 Chumash people live on the Santa Ynez Indian Reservation, the only Chumash reservation, and others live in cities along the southern California coast.

ENCYCLOPÆDIA BRITANNICA

Chumash

any of several related Indian groups speaking a Hokan language and originally living in the California coastlands and adjacent inland areas from Malibu northward to Estero Bay. Chumash also occupied the three northern channel islands off Santa Barbara. The major Chumash groups were the Obispeño, Purismefño, Ynezeño, Barbareño, and Ventureño (named for the Franciscan missions San Luis Obispo de Tolosa, La Purísima Concepción, Santa Ynez, Santa Barbara, and San Buenaventura, respectively), the inland Emigdiano and Cuyama, and the islanders. The Chumash were among the first native Californians to be encountered by the Spanish-sponsored explorer [Juan Rodríguez Cabrillo](#) (1542-43).

The bulk of the Chumash population was concentrated along the seashores and relied for food largely on fish, mollusks, and sea mammals and birds. Their houses were dome-shaped and large; normally each served several families and had several rooms. Villages formed the basis of Chumash political and social organization. The Chumash were skilled artisans. Using asphalt for caulking, they made wooden-plank canoes. They fashioned vessels of soapstone, made a variety of tools out of wood, whalebone, and other materials, and engaged in basketry. The Chumash were purveyors of clamshell-bead currency for southern California. Fewer than 100 Chumash descendants remained in the late 20th century. The language has been extinct since 1965.

Serrano

Uto-Aztekan tribe – spoke Takic.

Known as mountaineers, tribe with foothill adaption.

SERRANO

The Serrano Indian people traditionally lived in the Mojave Desert and the San Bernardino Mountains, in southern California. Their language belongs to the Takic branch of the Uto-Aztecan language family. They hunted and gathered in the desert areas and relied on acorns and game in the foothills, where their settlements were more permanent. The term "serrano," meaning mountaineer, was initially used by the Spanish to designate "unnamed" Indians in the mountainous regions of southern California. Later the name came to refer only to that band of

Indians whose territory extended roughly from Mount San Antonio in the San Gabriel Mountains to Cottonwood Springs in the Little San Bernardino Mountains. Traditionally, the Serranos were divided into two groups, or moieties, and marriage was only allowed across group lines. Communities were usually villages of 25-100 people. Few people still speak the Serrano language, and few ancestral rituals survive. Some continue to sing traditional Bird Songs on special social occasions. Today around 85 Serrano people live on the San Manuel Reservation. Many of the 1,000 or so residents who live on or near the Morongo Reservation are also of Serrano descent. And, other Serrano people live on or near the Soboba Reservation.

ENCYCLOPEDIA BRITANNICA

Serrano

(Spanish: "Mountaineer"), groups of Indians speaking a Uto-Aztecan language and originally inhabiting a mountainous region of southern California (U.S.). One group, the Kitanemuk, lived in the drainage area of the Kern and San Joaquin rivers; another group, the Vanyume, resided along the Mojave River; and a third group, the Serrano proper, held the San Bernardino Mountains and adjacent valleys and a portion of the Mojave Desert.

Little is known of the life of the Kitanemuk; and of the Vanyume of aboriginal times it can be said for certain only that they lived in a desert that offered a meagre existence.

The Serrano proper were somewhat more prosperous, though they too were hunter-gatherers living off the small game, acorns, piñon nuts, and berries of their semiarid environment. The Serrano were organized into clans or village communities, each clan having a hereditary chief and assistant chief.

The Serrano proper built circular, domed dwellings using willow branches covered with tule thatching. Most villages also had a ceremonial house where the chief lived, as well as a heated sweat house for cleansing one's body by sweating.

In the late 20th century there remained fewer than 400 Serrano proper.

Luiseno

Uto-Aztecan tribe – spoke Takic; named by Spanish for their proximity or attachments to the missions of San Luis Rey and San Juan Capistrano.

Known as fishers and collectors, they secured about 30 percent of their livelihood from wild plants, 20 percent from game and marine mammals and 50 percent from fish. Their main bounty consisted of clams, mussels and surf fish. On or near the shore there were waterfowl, seeds, acorns and meat from elk, antelope, deer and rabbits.

Marine shells served as ornaments and currency in the form of beads. Bead money brought what one could not produce and it was valued for what it would buy.

During initiation into adulthood (girls puberty ceremony), the participating girls raced to a rock where relatives awaited them with red paint. The girls would then paint the rocks with diamond shaped designs, representing the rattlesnake, a phallic symbol. This ceremony was a manifestation of the wish for increased fertility in the society.

LUISEÑO INDIANS

These people traditionally occupied land extending approximately 50 miles along the southern California coastline, including the northern part of San Diego County and lands south of Los Angeles. Historically, the Luiseño occupied the territory south of Mt. San Jacinto extending to the Pacific coast. Their lands extended inland for about 30 miles, north of the Kumeyaay lands. The Spanish named them after the Mission San Luis Rey, and the San Luis Rey River. The Luiseño were associated with the Mission San Juan Capistrano, also, and were often referred to as Juaneno Indians. Both the Luiseño and Juaneno are included among the groups of so-called Mission Indians. The Luiseño and Juaneno languages belong to the Takic branch of the Uto-Aztecan language family. Many people still speak Luiseño. Their foods were marine resources along the coast and vegetables gathered in the foothills of the Coast Range to the east. They lived in semi-permanent villages, with some seasonal movement. The Luiseño were organized into roughly 50 patrilineal clan tribelets, each with an autonomous, semipermanent village led by a hereditary chief. Each village group also had its own food resource area. In the late 18th century, there were approximated 10,000 Luiseños. The 1990 population of Luiseños on their reservations stood at 1,795. Today, Luiseño people live on the La Jolla, Pala, Pechanga, Pauma, Rincon, Soboba, and Twentynine Palms reservations. They are also called the Luiseño Band of Mission Indians.

ENCYCLOPÆDIA BRITANNICA

Luiseño

group of Indians who spoke a Uto-Aztecan language and inhabited a large area south and east of Los Angeles and north of San Diego, Calif. They were named after the Spanish mission San Luis Rey de Francia.

Although some Luiseño lived on the coast, where they fished and gathered mollusks, the great majority were hill people who gathered acorns and other seeds, fruits, and roots and hunted various game with bow and arrow or snares. In the warm climate the men wore nothing, and the women wore an apron front and back. They lived in villages of semi-subterranean earth-covered lodges. They were apparently organized in small groups of kinsmen clustered into clans or near clans, which had territorial, political, and economic functions; and there were parallel and closely related religious societies to which everyone belonged and which had both ceremonial and political functions. Several family groupings had chiefs, and in most areas there was apparently a chief of chiefs.

The Luiseño were mystics; and their conception of a great, all-powerful, avenging god was uncommon for aboriginal North America. In deference to this god, Chingichnish, they held a series of initiation ceremonies for boys, some of which involved a drug made from the *Jimsonweed* (*Datura stramonium*) which was drunk to inspire visions or

dreams of the supernatural. Intoxication was central to this jimsonweed cult. Equally important were mourning ceremonies, a series of funerary observances and anniversary commemorations of the dead. Shamans, or medicine men, were important in curing disease. Over 1,000 Luiseño descendants remained in the late 20th century.

Cahuillan

An interior tribes whose lands did not reach westward to the ocean shore. Current records show that they used 60 plants for food, and 28 for narcotics, stimulants and medicines.

Gathered plant food from April through December and stored food for four months.

CAHUILLA INDIANS

These people were traditionally located in the inland areas of southern California, generally south of the San Bernardino Mountains. The Cahuilla refer to themselves as Iviatim. The word Cahuilla is thought to have come from the tribal word Kawiya, meaning "master." They were divided into small groups or tribelets in the foothills, mountain regions, and partly in the desert lands east of the Sierra divide, into two broad groups called the Coyote and the Wildcat. They lived in about 50 villages aboriginally. The Cahuilla population may have numbered as many as 10,000 in the 17th century, with about 5,000 remaining by the late 18th century. Their language is from the Cupan subgroup of the Takic division of the Uto-Aztecan language family, which extends into the Southwest and central Mexico. Today Cahuilla people live on the reservations of Agua Caliente, Augustine, Cabazon, Cahuilla, Los Coyotes, Morongo, Ramona, Santa Rosa, Soboba, and Torres-Martinez. These are all bands of Mission Indians. In 1990, the total Indian population of all reservations on which Cahuilla lived was 1,276.

Cahuilla

group of Indians who spoke a Uto-Aztecan language and lived in southern California in an inland basin of desert plains and rugged canyons south of the San Bernardino and San Jacinto mountains. Acorns and mesquite, the chief staples of many California Indians, were here plentiful only in a few well-watered areas.

The Cahuilla lived in thatched or adobe houses or in sun shelters without walls and were skilled in basketry and pottery. Their social organization was patrilineal and apparently divided into halves, or moieties, which governed such matters as descent and marriage; there were also numerous small bands or clans associated with certain territories.

About 900 Cahuilla descendants remained in the late 20th century. Some have prospered from the sale or use of their lands in such resorts as Palm Springs and such vast irrigated agricultural enterprises as those near Salton Sea.

Yuma

Hokan tribe; Tribal population = 2500.

1776 – Colorado shore occupied by Yuman tribes

1830's – Yuma and Mohave tribes banded together, drove out Halchidhoma and allowed the Chemehuevi to replace them.

Colorado river group who engaged in war expeditions to settle old grudges and enjoyed fighting for its own sake. Face and body painting was practiced to a greater extent than elsewhere in California.

Settlements were numerous, generally small and depended on agriculture to provide most of its food. In ancient times as floodwaters subsided, the tribe planted their crops of maize (5 varieties), beans (3 varieties), pumpkins and calabashes. Cultivations of muskmelons and watermelons did not take place until some time before 1700.

YUMAN LANGUAGE

a large branch of languages which includes the Hokan language family, spoken by peoples from northern California south into Mexico and east into the Great Basin.

See also [Hokan](#)

HOKAN LANGUAGE FAMILY

of the Yuman branch of languages; spoken by the Chumash, Karuk, Kumeyaay (Diegueño/Ipai-Tipai), Miwok, Mojave, Pit River, Pomo, Shasta, Washoe, and Yana Indians.

ENCYCLOPÆDIA BRITANNICA

Yuman

any of various Indian groups who traditionally lived in the lower Colorado River valley and adjacent areas in western Arizona, southern California, northern Baja California, and northwestern Sonora and who spoke related languages (Yuman) of Hokan stock.

Two major divisions of Yuman people are recognized: the river [Yumans](#), who lived along the lower Colorado and middle Gila rivers and whose major groups included, from north to south, the Mojave, Halchidhoma, Yuma, and [Cocopa](#), together with the [Maricopa](#) in the middle Gila; and the upland Yumans, who inhabited western Arizona south of the Grand Canyon and whose major groups included the [Hualapai](#) (Walapai), [Havasupai](#), and Yavapai.

Two other groups of Yuman-speaking people, the Diegueño and the Kamia (now known as the Tipai and Ipai) lived in southern California and northern Baja California. The Kiliwa and Paipai still live in northern Baja California.

The river Yumans were primarily farmers who benefited from the annual floods of the Colorado and Gila rivers. These floods provided regular enrichment of farmland through the rich burdens of silt that they deposited, and they also made irrigation unnecessary. The Maricopa were somewhat influenced by their neighbours, the Pima, and frequently

allied with the Pima against other river Yumans such as the Mojave and Yuma.

The upland Yumans in many ways resembled the ancient Desert cultures, which are ancestral to many of the southwestern cultural traditions. Some farming was done, but a major part of subsistence was based on hunting and on gathering wild plant foods. The Havasupai were exceptions, partly because of contacts with the Hopi and partly because of their location in Cataract Canyon, a side canyon of the Grand Canyon. The creek flowing through this canyon made extensive farming possible through irrigation. Unlike other Yumans, the Havasupai were very peaceful. The Yavapai, on the other hand, frequently allied themselves with bands of western Apache for raiding and were sometimes called Yavapai-Apache.

All Yuman peoples resembled one another in their lack of settled villages and their loose political organization. They had a tribal sense, but not the effective organization. Most had a somewhat warlike spirit and an individual desire for renown in battle. They demonstrated craftsmanship in pottery. Artifacts were made to be functional and were rarely repaired. When something broke, it was replaced. Yuman religion is characterized by belief in a supreme creator, faith in dreams, and use of song narratives in ritual and ceremony.

The total number of Yuman peoples remaining in the late 20th century in the United States and Mexico was uncertain. There were a number of large and small reservations in California and Arizona containing such groups as the Yuma, Mojave, Havasupai, Hualapai, Yavapai, Yavapai-Apache, Cocopa, and Maricopa; these reservation Yumans probably numbered well over 4,000. See *also* [Diegueño](#); [Mojave](#).

Chemehuevi

Farmed a bit, but for the most part lived on rabbit, mountain sheep, kangaroo rat, raccoon, porcupine, skunk, lizard, seeds and flowers.

CHEMEHUEVI RESERVATION

A federal reservation of Chemehuevi Indians in San Bernardino County, on the shores of Lake Havasu. The reservation is in southeastern California on the Arizona border and the Colorado River, with 25 miles of the reservation boundary along the shores of the lake. The total area is 30,653 acres. The population is around 325, with a tribal enrollment of over 500.

Diegueño

Hokan speakers

Tribal Population = 3000

Tideland collectors, whose main bounty came from the ocean shore, consisted of clams, mussels and surf fish. In addition, kelp and dozens of other edibles that the sea produced. On or near the shore there were waterfowl, seeds, acorns and meat from elk, antelope, deer and rabbits.

Marine shells served as ornaments and currency in the form of beads. Bead money brought what one could not produce and it was valued for what it would buy.

DIEGUEÑO INDIANS

Named by the Spanish after the Mission San Diego, literally translates as "the little people of Diego." Known as the Kumeyaay in their language, and also called Ipai (for the Northern Diegueño), and Tipai (for the Southern Diegueño and Kamia). *See* [Kumeyaay](#)

KAMIA INDIANS

The Yuman Indians of Imperial County in southern California who are related linguistically and culturally to the Kumeyaay (Diegueño) of San Diego County. *See also* [Kumeyaay](#) (Diegueño).

KUMEYAAY

Also called the Diegueño, or Tipai-Ipai, these Indians' traditional lands are now known as San Diego County and northern Baja California. The Kumeyaay land extended from 50 to 75 miles both north and south of the present Mexican border, as well as from the California coast almost to the Colorado River. Theirs is a Hokan language of the Yuman branch. They are divided also by two dialects: Ipai (the northern dialectical form) and Tipai (the southern dialectical form). They depended on a variety of foods, from marine resources along the coast to vegetable foods such as acorns, to dry farming. In the 18th century, there were around 50 bands of Kumeyaay. The Mission San Diego was the first Spanish mission in California, established in San Diego in 1769 to convert the Kumeyaay, among other goals. The Spanish called them Diegueños because they lived near the San Diego river. In the late 18th century there were between 3,000 and 9,000 Tipai-Ipai, or Kumeyaay/Diegueño/Kamia. Before 1870, the southern and interior Kumeyaay largely avoided repression by the Mission San Diego, while the northern and coastal Kumeyaay had early contact with the missions, and fell under Spanish domination. After 1870, American immigrants moved into the area, taking the Kumeyaay land. Until 1910, the Kumeyaay largely starved on inadequate reservations or found menial labor on area ranchers or in local homes. Today, there are around 1,200 Kumeyaay living on their reservations of Barona, Campo, Capitán Grande, Cuyapaipe, Inaja-Cosmit, La Posta, Manzanita, Mesa Grande, San Pasqual, Santa Ysabel, Sycuan, Viejas (Baron Long), and the Jamul Indian Village. Another 2,000 more live off-reservation. Various spellings of Kumeyaay may be found in older documents, such as Kumei, or Cumeyaay.

ENCYCLOPÆDIA BRITANNICA

Diegueño

also called SAN DIEGUEÑO. a group of Yuman-speaking Indians who originally inhabited

large areas extending on both sides of what is now the U.S.-Mexican border in California and Baja California. They were named after the mission of San Diego.

Diegueño culture reflected similarities with its neighbours the [Luiseño](#) to the north and other Yuman nations to the east, such as the Mojave (see [Yuman](#)). Diegueño social organization was based upon lineage, each apparently associated with a particular location. The lineage chief led ceremonies. The diet staples of coastal Diegueño were fish and mollusks. Inland, some Diegueño engaged in agriculture. Their houses consisted of poles supporting a roof of brush and earth. They made baskets, pottery, and containers made of string substances.

Although many Diegueño religious practices paralleled those of the Luiseño, the world views of the two differed. Whereas the Luiseño were mystics, the Diegueño were more interested in the solid and visible in life.

Like most other California Indians with missions placed in their midst, the Diegueño resisted the Christianizing efforts of the Spanish Franciscans; they even attacked the San Diego mission. Conversions came slowly and were not extensive.

In the late 20th century about 700 Diegueño descendants remained in communities near San Diego. See *also* [Mission Indians](#).

Gabrielino

Tideland collectors, whose main bounty came from the ocean shore, consisted of clams, mussels and surf fish. In addition, kelp and dozens of other edibles that the sea produced. On or near the shore there were waterfowl, seeds, acorns and meat from elk, antelope, deer and rabbits.

Marine shells served as ornaments and currency in the form of beads. Bead money brought what one could not produce and it was valued for what it would buy.

ENCYCLOPÆDIA BRITANNICA

Gabrielino

also called San Gabrielino, or Gabrieleño, any of two--and possibly three--dialectally and culturally related North American Indian groups who spoke a language of Uto-Aztecan stock and lived in the lowlands, along the seacoast, and on islands in southern California. The Gabrielino proper inhabited what are now southern and eastern Los Angeles County and northern Orange County, as well as the islands of Santa Catalina and San Clemente; they were named after the Franciscan mission San Gabriel Arcángel (and thus have sometimes been called San Gabrielinos). The second group, Fernandino (Fernandeño, or San Fernandinos, named after the mission San Fernando Rey de España), occupied areas in and around the San Fernando Valley and some seacoast. A third apparently related group were the Nicolino (Nicoleño, or San Nicolinos), who inhabited San Nicolas Island. The Gabrielino groups occupied some of the most fertile and pleasant land in California, and, because they were among the wealthiest and most advanced Indians in the region, they exercised considerable influence on all their neighbours. In religion, for instance, the Gabrielino were the source of the [jimsonweed](#) cult, a widely practiced southern California religion that involved various sacred and esoteric rituals and the drinking of toloache, a hallucinogen made from the jimsonweed

(Datura stramonium).

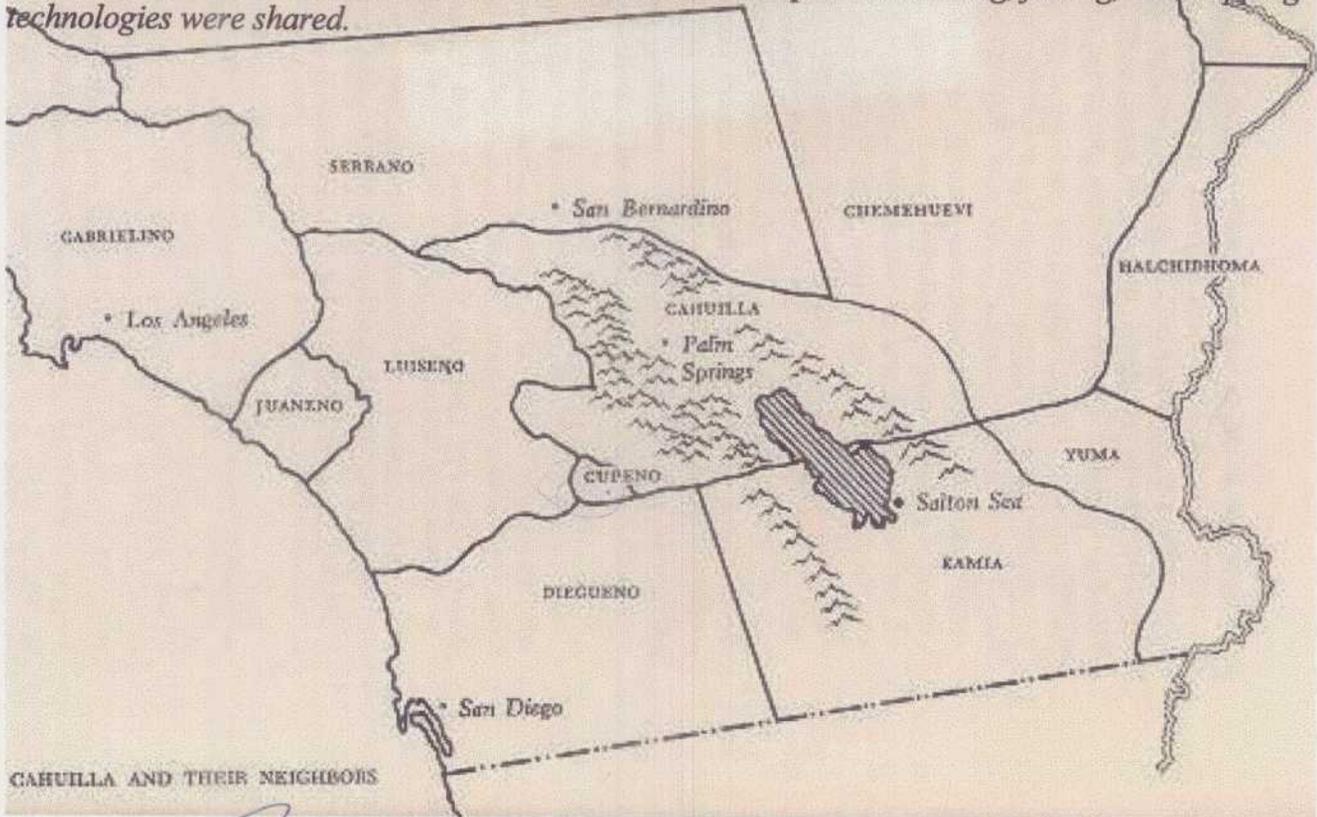
The interior and coastal Gabrielino lived in houses constructed of poles and tule mats and relied on gathering acorns and other plant foods, supplemented by fishing and hunting. Island Gabrielino, especially the Nicolino, often built dwellings of whale ribs covered with sea-lion skins or brush; and for food they relied more on fish, sea mammals and birds, and mollusks. All groups made baskets; and from Santa Catalina Island came soapstone that was made into such items as pots and scoops, ceremonial vessels, artistic carvings, beads, and ornaments. Trade between islanders, coastal people, and interior Indians was extensive, using currency of clamshell beads. Each Gabrielino village had a hereditary chief and shamans.

No identifiable Gabrielino now exist. See also [Mission Indians](#).

California Indians

from <http://libweb.sdsu.edu/sub-lib/pshtml/calinel.html>

It is estimated that there were around 300,000 California Indians in the 1700's, speaking over 300 different dialects of 100 languages. Although customs, traditions, and subsistence patterns differed because of regional resources, there were many similarities between the various tribes. They all depended on the acorn as a staple food as well as chia, and buckeye. Hunting and fishing expanded their diet. The tribes lived in organized villages with private property rights. Organized warfare was rare. Trade between the tribes was well developed and hunting, fishing, and trapping technologies were shared.



from Bean Book 'Temalpakh'