

A Teacher's Guide to Historical and Contemporary Kumeyaay Culture

A Supplemental Resource for Third and Fourth Grade Teachers

by

**Geralyn Marie Hoffman
and
Lynn H. Gamble, Ph.D.**



**Institute for Regional Studies of the Californias
San Diego State University
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Introduction: Note to Teachers

The following information is provided to help third grade teachers cover Social Studies standards 3.2.1-4 and 3.4.5, and fourth grade teachers cover standards 4.2.1, 4.2.3-8, 4.4.2, and 4.5.5. This resource is designed to supplement current Social Studies textbooks by providing further information about the history of the local American Indian community, the Kumeyaay. Teachers may find this resource useful in finding examples for classroom history discussions about the San Diego region. The text has been written in such a way that teachers can use this work as a reference guide, and also in the classroom for guided or shared reading to help fulfill Language Arts standards.

“Part 1: Kumeyaay Traditional Culture” focuses on pre-Columbian Kumeyaay culture with some descriptions of how traditions are still being practiced today. This section most closely follows the goals and standards of the third grade Social Studies curriculum. “Part 2: A Timeline of Kumeyaay History” supplements the current fourth grade textbook *California: Adventures in Time and Place*¹ and explains how a changing history has affected the Kumeyaay community into the present.

This book may be used as a series of lessons to complement the traditional curriculum. Although each section is geared more toward one grade level, information is not repeated and both third and fourth grade teachers can use either or both sections. The large font size and multiple images are conducive to copying to overheads.

Teaching solely about the past can lead many children to believe that the Kumeyaay are no longer a part of our society or that they do not even exist. Therefore, it is important to always address modern Kumeyaay life. Since American Indians in general are often left out of History/Social Studies texts after the period of Western Expansion, teachers need to fill in the blanks by providing American Indians a presence throughout the past and into the present. It is hoped that this book can help by providing information about the local Kumeyaay Indian communities through history and today.

Although information about the Kumeyaay is presented here as a group, there are cultural differences between groups. It is also important to remember that not all Kumeyaay bands are the same. One example is in the style of dancing. Although women of all groups dance when men sing bird songs, each group may have a different

style of dance. Since there are many dialects in the Kumeyaay language, all Kumeyaay spellings in this book are based on research done by Katherine Luomala. Words not found in Luomala writings are taken from the 'lipay (Ipai) dialect as listed in the *Dictionary of Mesa Grande Diegueño*.²

Part I: Kumeyaay Traditional Culture

1.1 Who are the Kumeyaay?

The Kumeyaay are Native Californians who have lived, and currently live in San Diego County, Imperial County, and Baja California, Mexico (Figures 1 and 2). Scientists believe that American Indians came to the Americas across the **Bering Land Bridge** from Asia about 11,000–13,000 years ago, or may have arrived in boats. It is thought that people arrived in San Diego by 10,000 years ago. Scientists debate whether these early people were Kumeyaay ancestors or if the Kumeyaay came later to San Diego. Many Kumeyaay do not believe they came across the Bering Land Bridge; their creation stories, or **oral traditions**, that have been passed down from generation to generation, hold that the Kumeyaay have always been in this area. They accept that they are the direct descendents of all people who lived in the region, even if scientific evidence points to a different earlier culture.



Figure 1. Approximate Boundary of the Kumeyaay Based on Luomala (1978)

The Kumeyaay live in a variety of environmental zones along the coast, in the foothills, mountains, and desert. In the past, they had a number of major permanent villages and seasonal camps where community members would follow the harvest seasons of certain plants. Various environments allowed the Kumeyaay access to a wide range of significant foods and resources. The Kumeyaay were (and still are) sophisticated thinkers who have had an intimate relationship with the environment. For thousands of years, they were able to live without money or modern conveniences in balance with the environment.



Courtesy of Mike Connolly

Figure 2. Range of the Kumeyaay Nation in 1769

1.2 How Do We Know How the Kumeyaay Lived in the Past?

There are three primary ways that we can discover information about the Kumeyaay and other American Indian groups: oral traditions, archaeological study, and historic documents. Many Kumeyaay today learned stories from their parents and grandparents, who heard stories from their parents and grandparents and so on. This is called **oral tradition**. While some stories may be fictional or may have changed over the years, certain parts of stories may give clues to the physical and cultural environment of the past. For example, the Cahuilla, who live in the desert along the northern banks of the Salton Sea, have stories about fishing that date back thousands of years. We now know that there once was a large lake in the region of the present-day Salton Sea that had many fish. Ancient stone fish traps have been found by archaeologists along the old shore of the lake.

Unfortunately, oral history has been compromised due to discrimination against the Kumeyaay and other American Indian groups. Many American Indians were forced to attend government-sponsored boarding schools, particularly between the years of 1890 and 1939. At these institutions, they were punished for speaking their own language and were forced to give up traditional ways. Due to the harsh treatment, many did not teach their own children their customs and language in order to protect them from punishment at the boarding schools. During this process, many Native Californians lost knowledge of some of their traditions and history.

In addition to using oral tradition to learn about the Kumeyaay, we can also use archaeological studies. **Archaeology** is the study of the human past. Archaeologists look at the surface of the ground or **excavate**

(dig into the ground) to find artifacts and remains of houses, fireplaces, and other features. **Artifacts** are tools and other materials used in the past. Sneakers, computers, and desks could be artifacts in the future! Artifacts, when studied together, give clues about how people lived in the past. The **context** in which the artifact is found is critical in understanding the past. For example, if a pottery jar is found with grain in it, we would know that the jar was used for storage. If a pottery jar is found with burned food in it, then we know the jar was used for cooking. If an arrow point is discovered without its context documented, we may never understand exactly how it was used and it loses some of its meaning.

It is important to remember that there are still Kumeyaay in San Diego today and that their traditions are important and central to their way of life. If the evidence that the Kumeyaay lived in a place is removed—for example, by people collecting artifacts from a site—then the knowledge that their ancestors once lived there would be lost. Another reason an artifact should remain where it was found is because it is important to the Kumeyaay to know where their ancestors lived and how they lived. So, if someone finds an artifact, that person should not pick it up and take it. These artifacts are part of the traditional cultural landscape.

The artifact should also be left because it is against the law to take it. Someone who takes an artifact from public lands can be fined or sent to jail. Thus, when an artifact is found, it can be examined, even photographed, or its location noted relative to nearby landmarks, but it should not be taken. A person may also want to inform a park ranger or other official of his/her find.

Archaeologists are scientists that study the human past. They have learned how to record the evidence and understand the information that

artifacts tell us. In that way, the knowledge of the past can be shared by everyone.

A third way to learn about the past is through written documents. For example, Spanish explorers who came to San Diego between 1542 and the early 1800s kept diaries and journals about the people they met. Their diaries contain significant descriptions and provide information about Kumeyaay culture at the time. Nevertheless, one must realize that diaries can be one-sided and biased. Mission records (birth, death, marriage, and census), land grant documents, and other historical written materials also provide invaluable information.

Many early anthropologists, such as Spier, White, Dubois, Waterman, Kroeber, and Harrington, studied and wrote about the lives of the Kumeyaay during the nineteenth and early twentieth centuries. Scholars have assembled these sources of information to paint a fairly accurate picture of how the Kumeyaay lived in the past.

1.3 Social Organization

The Kumeyaay were organized into lineage-based bands or clans. Each band had its own territory and was led by the *Kwaaypaay*, who either inherited the position or was appointed. The *Kwaaypaay* was responsible for religious, political, and economic activities of the band. However, the *Kwaaypaay's* power was limited; he or she could offer suggestions and solutions, but did not have the final say on decisions affecting the group. The *Kwaaypaay* had an assistant as well as a council of shamans who were responsible for religion, medicine, and other important duties.

Kumeyaay bands had two main villages, one for winter and one for summer and fall, which were always near water sources. Summer and fall

camps were often in mountainous or foothill areas while winter camps were moved to lower elevations. There were also a number of secondary campsites for the harvesting of plants. Important plant foods include wild seeds, mezcal, mesquite pods, cactus fruits, manzanita berries, elderberry, juniper, acorns, and pine (piñon) nuts.

1.4 Language

The Kumeyaay have been called by many names. Anthropologists grouped many American Indian bands in the San Diego County region based on their language. The Kumeyaay language group, however, is comprised of dialects. *Ipai* (*lipay*) is in the northern part of the county and *Tipai* is toward the south of the county and in northern Baja California, Mexico. Each of the dialects has several subdialects. *Ipai* and *Tipai* mean “the people” in their respective language groups. *Kamia* is a term given to the easternmost Kumeyaay by the Mohave and Quechan Indian groups who live near the Colorado River. *Kamia* people are included in the *Tipai* language group.

During the Mission Period, many American Indian groups were named after the mission in their region. The Kumeyaay have also been referred to as Northern or Southern Diegueño because the California Indians in this area were sent to Mission San Diego. Some Kumeyaay do not like to be referred to by the mission name since some of their ancestors did not go to the missions. Others, though, identify themselves as Diegueño and do not use the term Kumeyaay. Some do not feel that the general term Kumeyaay represents them.

1.5 Shelter

The Kumeyaay lived in dome-shaped homes called '**ewaa**' (Figure 3). The frame of the home was made of willow branches and leaves and the covering was made of **tule** reeds, willow leaves, or other brush. One hole served as a door, and another hole was left in the roof for smoke to escape. Although the Kumeyaay cooked primarily outside, they made small fires inside for warmth in cooler weather. Stones were placed around the base of the house to keep small animals out and to protect against the wind. The Kumeyaay would use tule reed mats or rabbit skin blankets to sleep on. Some mountain Kumeyaay made their homes of large slabs of bark.



Courtesy of San Diego Museum of Man

Figure 3. House ('Ewaa) Made by Angel Quilp of Mesa Grande for J. P. Harrington 1925

1.6 Clothing and Jewelry

Women wore skirts of **willow bark** that they pounded until soft (Figure 4). Elderberry bark could also be used to make a skirt. Sometimes the skirt would be one piece, other times two; one in front and the other in back. After the period of European contact, women began to wear cotton skirts and shirts. Women today may wear similar cotton dresses and ribbon skirts for dancing during gatherings and celebrations.



Figure 4. Willow Bark Skirt

Men would sometimes wear a hide breechcloth or simply a belt made of agave or yucca fibers. Agave and yucca are also known as mezcal. The belt served to hold tools.

Due to the moderate climate of the area, warmer clothing was not needed. Kumeyaay would often spend the winter months in the desert or other warmer areas. Shawls of rabbit skin, and sometimes deer or willow bark, were worn on cool days or used for blankets.

Sandals were made of **yucca** or **agave** fibers (Figure 5). The Kumeyaay did not wear their sandals every day, as they usually went barefoot. Sandals were reserved for traveling or to protect feet from hot sand or rocky terrain.



Figure 5. Agave Sandals

Shell bead necklaces were frequently worn. Beads could be made of clam, abalone, or Olivella shells (Figure 6). Shells were often a trade item. The Kumeyaay made some Olivella shell beads and obtained others through trade.



Olivella Shell Beads

Photos by Chester King; measurement in centimeters

Figure 6. Olivella Shells and Beads

1.7 Food

The Kumeyaay had several food sources, including animals that they hunted, insects and fish that they caught, and acorns as well as other plant foods that they harvested. For the Kumeyaay, acquiring and preparing food for nourishment was a complicated, time-consuming task that required several tools and arduous processes.

1.7.1 Hunting and Fishing

Deer, mountain sheep, and antelope were often hunted by the Kumeyaay using a bow and arrows. They made bows out of willow and arrows from reeds or wood. The **arrow points** could be made out of wood, but stone was used more often (Figure 7). The Kumeyaay straightened the shaft of the arrow by using an **arrow shaft straightener** made from soapstone (steatite) that they carved grooves in and decorated with incised lines (Figure 8). Soapstone retains heat when put into the fire; the Kumeyaay ran the arrow shaft back and forth through the groove of the hot stone in order to shape and straighten it.



Photo by Michelle R. Hammond; measurement in centimeters

Figure 7. Arrow Point



Figure 8. Arrow Shaft Straightener

The Kumeyaay were more reliant on small game than on larger game as a food source. They hunted birds such as doves, geese, and quail for food. They ate bird eggs as well. Smaller animals such as rabbits, squirrels, and wood rats were captured using traps, nets, clubs, and **rabbit sticks** (Figure 9). When thrown, rabbit sticks fly low to the ground and have a wider strike zone than an arrow, which made them better tools for knocking small animals down. Sometimes an entire community would go on a rabbit drive. People would line up shouting and jumping around to scare rabbits into one area and run the rabbits into nets.



Figure 9. Rabbit Stick

The Kumeyaay consumed a variety of insects. Insects are very nutritious and have a lot of protein. Grubs, ants, grasshoppers, and crickets could be roasted, fried, or boiled. Fried grasshoppers are still available at some taco stands in Baja California, Mexico.

Ocean and freshwater fish were also a significant food source for the Kumeyaay. They caught fish with nets, hook and line, or spears that were tipped with stone points or cactus thorns. The Kumeyaay collected shellfish, including clams, abalone, and scallops, along with octopus and other marine life in tide pools. They used tule reed boats, also known as balsas, for offshore fishing.

1.7.2 Plant Foods

Acorns were a **primary food resource** or **staple** for the Kumeyaay and other Native Californians as well. There are many different species or kinds of oak trees in the mountains and the foothills. Acorns from most types can be stored for up to five years. Some species do better under drought conditions while others produce more with high rainfall. Acorns were a reliable resource for the Kumeyaay because of the variety of species and the ability to store them.

The Kumeyaay harvested acorns in the fall around late October and early November. The whole community would go into the mountains and foothills to camp for a few weeks while they gathered acorns. The Kumeyaay knew how to choose ripe acorns and acorns that were not infested with worms by looking at the color. They gathered acorns that fell from the trees and placed them in baskets. The women carried the baskets with a **carrying net bag**. The strap of the bag, or **tumpline**, would be wrapped around the forehead. The Kumeyaay wore **basket caps** to protect their foreheads from the tumpline.

Upon returning to the village, whole acorns were stored in willow basket **granaries** (Figure 10). These baskets were usually very large, some even bigger than a person. The Kumeyaay stored the baskets above ground in a tree or on posts to keep them dry and away from large animals. The baskets were tightly woven to keep bugs and smaller animals away from the acorns. Natural chemicals in willow also helped keep bugs out.



Figure 10. Willow Basket Granary Miniature

Acorns cannot be eaten right out of the shell like a walnut. Acorns contain **tannic acid**, which is a non-lethal chemical that has a bitter taste and can cause stomach problems. Therefore, the Kumeyaay went through a long process to prepare the acorns by leaching tannic acid out of the nuts. First, they cracked the shells using two rocks (a **hammerstone** and

an **anvil**). The anvil sometimes had a small hole in which the acorn could be anchored for cracking. The nuts have a thin layer of skin that was removed using a winnowing basket. Nuts were rubbed in a basket to loosen the skins. Then, the Kumeyaay threw the nuts into the air where the wind blew the skins away while the nuts fell back into the basket. This process is called **winnowing**.

The next step in preparing the acorns was to pound them into a meal. To do this, women used a **pestle** and a **mortar** (Figure 11). A mortar is usually made from stone or sometimes wood and is bowl shaped. They would usually place a bottomless basket called a hopper into the hole of the mortar, which they glued on with pine pitch, to prevent spilling the meal. An elongated stone that is sometimes shaped is commonly used as a pestle.



Figure 11. Pestle and Mortar with Acorns

Once the acorns were pounded into a meal, the tannic acid needed to be removed. The Kumeyaay put the meal into a basket and poured cold and then hot water over the meal. This process, called **leaching**, removed

the tannic acid. Once the leaching process was complete, the remaining moist dough was used for cooking. Sometimes they made the dough into flat breads, which are a kind of pancake. The Kumeyaay ate **shawii**, or acorn mush, almost daily. They would add water to the dough in a basket and heat it to make the mush. Other seasonings such as California bay leaves or mint leaves were often added to the mush for flavoring.

Although acorns were by far the most significant plant food in the Kumeyaay diet, there were several other grains, nuts, and plant foods that were also eaten. Pine nuts (or piñon) were not a staple food for the Kumeyaay, but they were and still are a significant resource. Pine nuts do not have tannic acid and taste sweet. Sometimes, the Kumeyaay would roast the seeds in the sun or in a fire. At other times, they would grind the pine seeds with a **mano** and **metate** (Figure 12) into an oily dough that could be made into bread or added to other foods for flavor. The metate is a large rock slab on which food would be ground using a smaller rock called a mano. Mano is a Spanish word and metate is a Náhuatl Indian word from Mexico.

The Kumeyaay also ate **chia**, a seed that grows on a type of sage plant. The chia seeds were ground using a mano and metate. Chia is a highly nutritious food. One teaspoonful of chia was known to sustain a person for 24 hours. The Kumeyaay especially ate it on hikes or long trips.

Other plant foods include numerous types of grass seeds, wild cherry (islay), agave and yucca buds and/or seeds, cactus fruit, wild gourd, wild onion, other root bulbs, manzanita berries, and elderberries, to name a few. The Kumeyaay used large carrying nets as well as smaller agave or yucca fiber net bags to gather certain items such as cactus fruit. The Kumeyaay harvested different plants at different times of the year to ensure they had food year round.



Figure 12. Mano and Metate

Plants were also a great source of medicine. The Kumeyaay brewed sage into a tea to soothe the symptoms of a cold and brewed willow tree bark, which contains chemicals used in aspirin, to cure headaches. They used other plants to soothe sores, sprains, and cuts; cure coughs; relieve flu symptoms; treat stomachaches; and treat a variety of other illnesses.

1.8 Basketry and Pottery

The Kumeyaay and many Native California groups are famous for their basketry and pottery. Prior to European contact, baskets served a utilitarian purpose and were used for cooking, storing, food preparation, gathering, and even as caps. Later, baskets were sold as art and are still highly valued by people today.

Some coiled baskets are so tightly woven that they can hold water. To cook food in baskets, the Kumeyaay would heat rocks, called **heating stones**, in a fire, remove the rocks with sticks, and place the rocks inside the basket with the food. The rocks were stirred with the sticks, which

heated the food around them. One kind of rock used was soapstone, which is of the same kind of rock used for the arrow shaft straighteners.

Spanish explorers and missionaries very much valued the skill demonstrated in the tightly woven coiled baskets (Figure 13) and bought many as they traveled. Baskets eventually became a means of making a living. Basket shape and size changed to please the collector's eye. Designs woven into baskets sometimes reflected European embroidery patterns. Historic and modern-made California Indian baskets are still prized by today's collectors.



Figure 13. Coiled Juncus Basket

Native Californians still practice traditional basketweaving techniques. Although it was customary for women to practice basketweaving, men have also taken up the art. Some make baskets for the tourist trade, some to maintain tradition, some for socialization in weaving circles, and some for

relaxation and fun. There are California Indian basketweaving circles today. One is the California Indian Basketweavers Association (CIBA) whose aim is to “preserve, promote, and perpetuate California Indian basketweaving traditions.”³

The Kumeyaay also used pottery for cooking and storage. An **olla**, a Spanish term for storage vessel, is a pot with a wide bottom and a small neck. The small neck of ollas could easily be corked with brush and pine pitch or capped with small ceramic saucers, rocks, or clam shells to keep bugs and other animals out. The Kumeyaay stored water or nuts and seeds in the pottery. Although some small ollas were used to carry food or water, they also would hide ollas with provisions near trails for future use.

To make pottery, the Kumeyaay first crushed clay using a mortar and pestle or a mano and metate. Small granules and pebbles were then removed using a tray basket. Next, water was kneaded into the powdered clay. Yerba santa leaves had been soaked in the water to increase plasticity and help the coils stick together. Sometimes, fleshy parts of cactus were used for this same purpose.

The Kumeyaay employed the **paddle** and **anvil** technique when making pottery vessels (Figure 14). The bottoms of existing pots were used as a mold to start a new pot. Sometimes a basket was used for this purpose, leaving an imprint on the vessel. Once potters achieved the shape of the base, they turned the pot over and continued to add coils. As coils were added, a wooden paddle, and a pottery anvil held inside the pot, were used to shape the vessel and smooth the coils. Occasionally, the Kumeyaay used a deer or sheep scapula (shoulder blade) as a paddle, and anvils could be smooth cobbles, a small bowl, a wooden object, or even a mano. The cracks were filled with wet clay and the coils were smoothed with wet fingers or a smooth cobble.



Figure 14. Wooden Paddle and Pottery Anvil Used in Making Pottery

The Kumeyaay dried the vessels in the sun prior to firing. They sometimes decorated the pots with incising or, more rarely, painted them with red designs using minerals such as red ochre. In the preliminary firing process, the vessels were placed upside down in a brush pile. The Kumeyaay fired the pots for the final time by placing them upside down in a pit lined with rocks. Dry oak bark was placed around and on top of the pots and then fired. The areas of the pots in direct contact with the fuel emerged from the firing with dark black clouds (Figure 15), while the rest of the pot would be a reddish color. These clouds are a distinctive characteristic of Southern California Indian pottery.



Figure 15. Pottery Olla with Fire Cloud

1.9 Environmental Management

The Kumeyaay practiced **controlled burning** in which they would periodically burn areas. The fires destroyed dry and dead brush as well as parasites that attack food resources such as oak trees. The nutrients from the ash allowed certain seeds to sprout and grow into important plants used for food, medicine, basketry materials, and so forth. Clearing the brush also allowed the Kumeyaay to hunt rabbits and other animals such as deer. Since the burns were set periodically, the layer of dry brush provided a low-intensity burn that would not destroy the habitat. Because controlled burns are no longer set by the Kumeyaay, the layer of dry brush is much thicker and provides fuel for a high-intensity burn that now occurs in cases of accidental wildfires. The higher intensity burn spreads rapidly

and destroys larger trees. The Forest Service today sometimes attempts to set controlled burns to lessen the chances of a high-intensity wildfire.

The Kumeyaay also dug up and then replanted plants that they wanted to keep closer to their settlement. They used tools such as digging sticks to practice this type of agriculture.

1.10 Trade

Obsidian is a volcanic rock material that the Kumeyaay used to make tools (Figure 16). Much of the obsidian that the Kumeyaay used came from a source south of the Salton Sea. Since tools made of this obsidian are found in San Diego, archaeologists believe that the Kumeyaay in San Diego traded with the Kumeyaay in Imperial County. The Kumeyaay from the San Diego region also may have collected obsidian when they were in the region of its source. Other trade items are **Olivella shell beads** (Figure 17), some of which were made in the Chumash region of Santa Barbara. Other shells used for making beads came from the Gulf of California and the Pacific Ocean in the San Diego region. Some of these beads were made by the Kumeyaay.

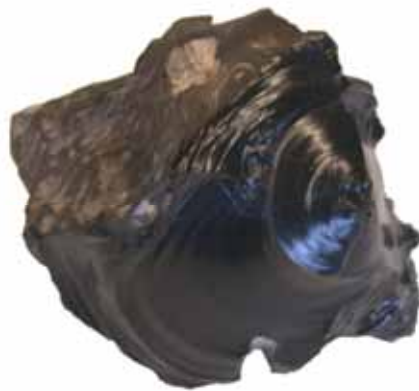


Figure 16. Obsidian



Photo by Chester King; measurement in centimeters

Figure 17. Olivella Shell Disc Beads

The Kumeyaay had many trails and trade routes. These same routes are used today; for example, the routes Interstate 8 and Highway 101 had been used by the Kumeyaay as trails. **Trail runners** often traveled to carry messages and announcements between groups. The Kumeyaay had such an efficient system of communication that they had already heard about the Spanish from the people of the Southwest who had seen Coronado's land expedition from 1540 to 1542, prior to Cabrillo's arrival in the San Diego area by sea in 1542.

1.11 Games

The Kumeyaay played several games. The most common were shinny, hoop and pole, shooting arrows, throwing games, *Peon*, and stick dice. Shinny is a type of field hockey that consists of two teams. The Kumeyaay used a wooden stick that is curved at one end to hit a ball. It was a rough game and usually ended after one goal.

The Kumeyaay played hoop and pole using a six-inch hoop made of mezcal fibers, and poles about 10 feet long with grooves carved at the end. Players tossed the hoop to make it roll and then ran next to it while throwing the pole in an attempt to catch the hoop.

Players would sometimes shoot arrows without points at each other. This would help players practice their aim in using a bow and arrow in hunting.

In the throwing game, players used sandstone disks that they threw at an arrow target that was stuck in the ground. Players tried to knock each other's disks away from the goal or hit the goal.

Adults traditionally played *Peon*, and gambling was usually associated. Gambling games are thought to have traditionally been used as a way to redistribute wealth. Kumeyaay today still play this game long into the night. Children are now also learning to play this game. *Peon* is a complicated guessing game where two teams of four sit opposite each other. Each player of one team has one black piece and one white piece made of wood or bone (usually sheep or coyote) on a string so that the pieces can hang from the wrists. Behind a blanket, or sometimes behind their backs, players switch the black and white pieces between their hands. One team often sings words to mock the other team in an attempt to distract the other side from guessing which hands hold the white pieces. Points are scored using 15 counting sticks. The game is finished once one team has possession of all 15 counting sticks. Because of the ceremony surrounding this game, it should not be modified or replicated in the classroom.⁴

Stick dice was another popular Kumeyaay game (Figure 18). Kumeyaay stick dice were about $3\frac{1}{4}$ inches long and $\frac{7}{8}$ inch wide. There is usually one flat and one rounded side. The Kumeyaay burned lines into the flat side to mark it. Players would throw the dice to the ground and the dice that landed with the decorated side up would have their marks counted for points.

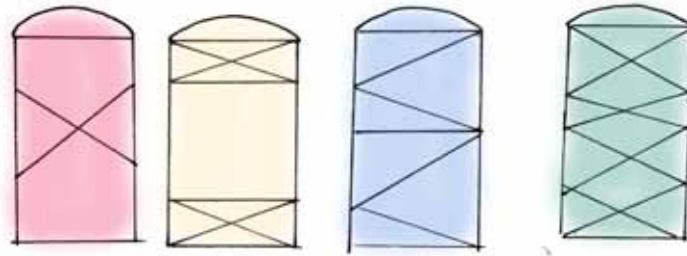


Figure 18. Examples of Stick Dice

1.12 Traditional Songs

Traditional songs were, and still are, an important tradition among the Kumeyaay. There are about 300 songs that have been passed down from generation to generation for hundreds of years. The songs are sung in a cycle and teach lessons about everyday life. **Bird songs** are one of many song styles. Today, they continue to be a part of many special ceremonies and social gatherings. The Kumeyaay sing the bird songs with a gourd rattle filled with palm seeds (Figure 19). The men are responsible for singing with the rattles while the women accompany the men through dance.



Figure 19. Gourd Rattle

1.13 The Kumeyaay of Today

The Kumeyaay today are active in local society. Some are business people, lawyers, and teachers. The Kumeyaay maintain their **traditions** so

that they can remember how their **ancestors** lived. The singing of bird songs and the playing of *Peon* are examples of how the Kumeyaay remember and learn about their culture today. Some Kumeyaay have also learned to make traditional baskets, willow bark skirts, and other items to keep their traditions alive and share them with others. In the past, women might have made baskets because they needed them. Today, even though they can go to the store to buy a container, they may still learn to make baskets as did their mothers and grandmothers so that they can maintain an important tradition.

1.14 Conclusion: Surviving from the Land

The Kumeyaay were experts on how to survive in the varying climates of the San Diego and Baja California regions. They used available natural resources for food, clothing, shelter, and even to make music and games. The Kumeyaay also adapted to climate variations such as drought by storing food and water in preparation. Due to their vast knowledge of the area and understanding of the environment, the Kumeyaay have survived in this region for thousands of years before European contact.

Part II: A Timeline of Kumeyaay History

2.1 Introduction: A Changing History

Contact by European explorers and eventual settlement affected traditional Kumeyaay society. There have been four historic time periods that marked change in California history, and change for the Kumeyaay as well. These include the first contact with European explorers, the Mission Period, the Mexican Period, and the American Period. During each time period, the Kumeyaay were forced to change their traditional belief systems and ways of life.

2.2 First Contact: 1542

The Kumeyaay knew about the Spanish presence in North America long before the first contact was made. Trail runners quickly brought messages from the Southwest about people who had seen Coronado's land expedition in that region from 1540 to 1542. The Kumeyaay near the Colorado River also may have encountered the early expeditions. When **Juan Rodríguez Cabrillo**, the first European to set foot in California, landed in San Diego Bay in 1542, the Kumeyaay were not taken completely by surprise. Not much is known about how this early contact affected the Kumeyaay, but it is probable that the local population was exposed to diseases.

2.3 Spanish Mission Period: 1769–1821

In 1769, **Padre Junípero Serra** established the first mission in Alta California, **San Diego de Alcalá**. It first consisted merely of a pole and tule reed house and was originally located on **Presidio Hill**. Below Presidio Hill is what is now known as **Old Town**. This was the location of the Kumeyaay village of **Kwesaay** (or Cosoy) (Figure 20), which means a dry spot or dry area.

A month after this first structure was built, the Kumeyaay attacked the Spanish camp in an effort to drive the intruders away. In 1774, the mission location was moved inland to the Kumeyaay village of **Nipaguay**, its current location (Figure 20). The military garrison at Presidio Hill remained in Old Town.



Figure 20. A: Kwesaay (Cosoy); B: Nipaguay

The move to Nipaguay was intended to put distance between the mission and the presidio because of the violence that occurred between the Kumeyaay and the soldiers. Having a military presence close to the Mission seemed to intimidate the local people from converting to Catholicism. The second mission building also consisted of a pole and

tule structure. The following year, 800 Kumeyaay from at least 15 villages⁵ organized a rebellion and destroyed the mission building and killed **Padre Jaime**, who was the successor to Padre Serra. The next day, a temporary mission building was erected on Presidio Hill. The mission location was moved back to Nipaguay in 1776. In 1813, the present structure was built after the 1812 earthquake and restored in 1931. The construction of the Mission Dam by Kumeyaay laborers, located in what is now known as Mission Trails Regional Park, was completed in 1816. The dam diverted water from the San Diego River for use of the mission.

The aim of the mission system was to establish a strong Spanish presence in Southern California. It resulted in changing California Indian culture and forcing them to adopt a Western way of life. Nevertheless, culture survived. Missionaries used Indian labor to build the missions and other associated infrastructure. Neophytes, the term used for new converts, could be captured and punished if they attempted to escape. Punishment was also common for those found practicing traditional ways. Missionaries also taught the Kumeyaay a more “Western” and “civilized” way of existence.

The Kumeyaay learned European-style agriculture by growing crops such as wheat, barley, beans, peas, and corn. The Kumeyaay also learned how to make products such as European-style clothing, bricks, saddles, soap, and candles. The Spanish thought they were helping by teaching the Indians how to farm, when in fact the drastic change in diet, along with European diseases, caused a decline in health and an overall decline in population. It has been estimated that there were from 20,000 to 28,000 American Indians in San Diego and 310,000 in California at the beginning of the Mission Period. By the time of Mexican rule, the Kumeyaay population in San Diego was reduced to 3,000 (the current population

count for Kumeyaay residing in San Diego County is 3,200: 1,200 living in reservations and 2,000 living elsewhere).

The introduction of cattle grazing also drastically changed the surrounding environment. Grazing led to the reduction in range and availability of many grasses and plants that the Kumeyaay had relied on for food and for other purposes.

Because of the radical changes in the Kumeyaay existence, the missionaries were met with resistance. In fact, it took two years before the San Diego Mission had its first baptism. It is thought that the mistreatment of the local Kumeyaay led to the **1775 rebellion**. Non-violent resistance also occurred. The Kumeyaay practiced traditions in secret. Even the continuation of *Peon*, a traditional game still played today, demonstrated a kind of defiance against the missionaries. Since the Spanish never effectively controlled more than a narrow strip of the coastline, many California Indians fled into the foothills and mountains to avoid the mission system. As a result, information about the life of non-mission Indians is lacking.

In most cases, missionaries forced California Indians to live at the missions. The soil in the San Diego area, however, could not sustain European-style agriculture and prevented the San Diego Mission from reaching self-sufficiency in food production. Therefore, the San Diego Mission rotated groups of Kumeyaay through the mission system since it could not support the whole group at one time. At Mission San Diego, the Kumeyaay were taught Christianity and European-style living. They were then sent back to their villages to make way for a new group. The labor force also followed this rotation cycle. In 1818, a branch of Mission San Diego was established at **Santa Ysabel** to recruit converts in the interior of the region.

2.4 Mexican Rancho Period: 1821–1848

In 1821, Mexico gained independence from Spain. San Diego, along with much of present-day California, fell under Mexican rule. At this time, the Mexican government began to secularize the missions, or transform the missions from religious to civil ownership. The Mexican government decided that mission land was to be divided between Indians and parochial parishes. Between 1834 and 1836, the Mexican government passed more secularization laws. By this time, illegal dealings denied Native Californians the land; much of it was stolen and sold to wealthy Mexicans or Anglo-American settlers, and was added to the large **ranchos** (ranches) of the area. Some Kumeyaay returned to their villages while others found themselves working for the Mexican ranchers. The San Diego Mission was given over to Santiago Argüello in 1846. Shortly thereafter, the United States took control of California in the Mexican-American War and used Mission San Diego for barracks and stables. The United States later turned the mission over to the Catholic Church.

With the ranchos came a need for a labor force. Much like the missions, the ranchos used Indians to meet this need. Major landowners took advantage of the lack of unity among Indian groups. For example, they would make pacts with one Indian group, then require them to bring in other Indians to serve as laborers. Once the landowners had organized their labor force, they would exchange labor with other ranchers. Thus developed a system of labor that was virtually cost-free.⁶

Violence occurred as ranchers, in their attempt to expand their ranches, forced Native Californians off their land. Some native bands continued to show resistance to Western life by raiding the ranchos.

Many Mexican Kumeyaay joined the Kumeyaay who were not part of the earlier Mission San Diego, to attack the City of San Diego and the ranchos. At this time, downtown San Diego was located at what is now Old Town. In 1842, these attacks led many people to feel that abandonment of

the city would be the ultimate result. By 1844, the Kumeyaay had retaken almost all of their territory, and the ranchos were abandoned and made non-functional. In 1846, the Kumeyaay assisted the Americans at the Battle of San Pasqual in fighting the Mexican troops during the Mexican-American War. In exchange for aiding in an American victory, General Stephen Watts Kearny promised land to the San Pasqual Indians.

Changes that occurred during the Mexican Period further affected the lives of the Kumeyaay. The Kumeyaay traditionally moved seasonally when certain plants and other food resources were harvested. They were now forced to remain in one village location because property lines and fences prevented them from their seasonal migration. Even though some Kumeyaay were practicing agriculture, Mexican ranchers often pushed the Kumeyaay onto arid land with no access to irrigation, which led to unsuccessful farming. The Kumeyaay population found itself poor and malnourished without access to traditional foods. The lack of proper nutrition affected the Kumeyaay for generations, well into the American Period.

2.5 American Period: 1848–Present

On September 9, 1850, California was officially admitted to statehood and joined the United States. The establishment of a **political border** between California and the Baja California region of Mexico artificially divided the Kumeyaay territory and consequently divided families. Well into the 1950s, many Kumeyaay were unaware of a border. Some Kumeyaay in the United States would travel to Baja California to visit relatives only to find that they could not return, as many did not have identification papers. Delfina Cuero⁷ had this experience. She was born around 1900 and grew up on the Jamul Indian Reservation in San Diego. She later visited relatives

in Baja California but was never allowed to permanently return because she had no proof of her birth in San Diego County.

At the beginning of the American Period, the large ranchos were broken up. With less land and more intense cattle grazing depleting the environment, ranchers increased their practice of violence against California Indians in order to gain property. Indian labor was used to build roads, dams, telegraph lines, and other infrastructure for the county. Despite all the efforts of the California Indians, the United States government did not consider American Indians to be citizens; they did not even have voting rights. The California **Gold Rush** also brought a large population of Americans to the mountains where many Native Californians had previously retreated. Miners slaughtered the inhabitants of entire villages to gain access to gold. The discovery of gold in Julian (1870) was an example of destruction due to gold in the San Diego area.

2.5.1 A Series of Early Government Acts

The United States government originally looked at all American Indian groups as being in the way of the American notion of **Manifest Destiny**. Manifest Destiny was the widely held belief in the 1840s that it was the national destiny of the United States to expand its territory all the way across the North American continent, and to spread U.S. ideals of democracy to those that were capable of self-governance. They did not believe American Indians were capable of self-governance; therefore, government laws and acts were created to assimilate American Indians into the larger American culture. The government attempted to disband and break up American Indian governments. It was believed that within a few generations, American Indian communities would cease to exist and the “Indian problem” would be solved. It was at this time that the majority white

culture treated American Indians as if they were a vanishing race. American Indians soon became a subject of display at museums and fairs. A selection of government acts that affected American Indians living in California are described below.

The **1850 Act for the Government and Protection of Indians** was responsible for removing Native Californians from their traditional lands and for indenturing Indian children and adults as servants to whites. Part of the act claimed to protect lands occupied by California Indians from the settlers. However, white persons or proprietors could request that the Justice of Peace remove any Indian from land owned by whites. Additionally, the Kumeyaay had seasonal camps and moved with the food supply. When a band moved camps, settlers used it as an opportunity to take control of the land. The same law also set a standard for indentured servitude of Indians. Any person could go before the Justice of Peace and obtain child laborers, provided that there was no “coercion” used to obtain the child. Indian children could be used as laborers until they reached the age of maturity: 15 for girls, 18 for boys. In 1860, this age of maturity was changed to 35 years for girls and 40 years for boys. Also, any white person was allowed to post a bond for any Indian convicted of an offense and, in return for paying the bail, the white person received the right to use the Indian as an indentured servant. Many Americans raided villages, killed parents, and stole children to sell as laborers. The 1860 amendment also allowed for any Indians picked up as “vagrants” to be sold as laborers. It was illegal for California Indians to consume alcoholic beverages under the original 1850 law. If an Indian person was caught “loitering,” especially near an establishment that sold alcohol, he or she would be arrested and returned to servitude. Once the period of servitude ended, the Indian person was again dropped off near an establishment that sold alcohol, and the individual would

immediately be arrested and brought back into servitude. This created a never-ending cycle of indentured servitude. The law was not repealed until 1866 when the **14th amendment** was added to the Constitution. The 14th amendment states that any person born or naturalized in the United States is a citizen and no state can enforce a law depriving any person of that right.

In 1852, the United States government negotiated 18 treaties, including the local **Treaty of Santa Ysabel**. Together, the 18 treaties allotted 7,488,000 acres of land to be set aside for Native Californians. The State of California pressured Congress not to ratify the treaties since California would lose rights to valuable land.

President Ulysses S. Grant issued an executive order in 1870 that created San Diego County's first **reservations**. This order was met with much resistance and San Diego reservations were not officially established until 1875. Part of the land set aside for the reservations was withdrawn in 1877, however. Established reservations were put under control of the Bureau of Indian Affairs (BIA). The BIA was to provide American Indian groups with health care, schools, assistance in governance, and economic support. The BIA at this time, however, was corrupt and aid did not reach the reservations.

Helen Hunt Jackson visited California in 1872 and, noting the plight of the California Indians, became an advocate for Native American rights. She also wrote novels exposing Indian grievances. One such novel was *Ramona*, written in 1884, about a California Indian girl.

The **Dawes Act of 1887**, also known as the General Allotment Act, provided each Indian family living on a reservation with 160 acres of land, and each single man 80 acres of land. Other provisions were made if there was not enough land. Indians not living on a reservation were given non-apportioned government land. The BIA would hold the allotted land in trust

for 25 years. If residents proved their competency, meaning that they could successfully manage the land, then ownership was transferred to them. Native Americans were the only Californians who had to prove competency in order to keep land. The purpose of this act was to disband and break down the power of American Indian governments. Native Californians recognized this and met the Dawes Act with resistance.

Many Native Californians during this period were homeless, landless, and jobless. The American belief that Native Californians were inferior meant that some businesses refused to give them jobs. The same type of thinking allowed many European Americans to cheat the Kumeyaay out of land titles. The jobs available to the Kumeyaay were limited to domestic work for women, and farming, mining, or millwork for men. There were also a number of Indian cowboys.

In 1917, the California government granted citizenship rights to Native Californians. However, **Circular 1665**, issued in 1921, made it a crime for American Indians to practice their traditional religions and beliefs. In 1924, the United States Congress declared American Indians citizens. Despite their new rights as citizens, Circular 1665 continued to inhibit freedom of religion until the 1978 **American Indian Religious Freedom Act**.

After gaining citizenship rights, changes began to occur that helped improve the situation of Native Californians. In 1928, Congress passed the **Lea Act**, also known as the California Indian Jurisdictional Act. This act allowed descendants to make claims against the government for land lost as a result of the 18 unratified treaties of 1852. The **Indian Reorganization Act** of 1934 was used to create American Indian governments that ran on the notion of democracy. This act is thought to be a reversal of the Dawes Act by allowing American Indian governments more control over their own

reservation system. This led to the more powerful American Indian governments of today.

Also in 1934, the **Johnson O'Malley Act** provided funding to supplement school budgets that allowed American Indian students to attend public schools. Native children were given the opportunity to remain near their homes instead of living in the Indian boarding school system.

2.5.2 The Boarding School System

The strongest impacts of the boarding school program occurred between 1890 and 1935 when agents of the Office of Indian Affairs took many American Indian children away from their families to live and work at boarding schools throughout the country. Many Native Californians in the San Diego region were taken to the **Sherman Indian School**, formerly the Sherman Institute, in Riverside, California. Agents also took children to the Perris School in Perris, California, and St. John's Indian Mission in Arizona. Early boarding schools aimed to assimilate Native children into the white American majority culture. Principals and teachers punished children if they spoke their native language or practiced their family's traditional beliefs. In an attempt to keep them from learning traditional culture, principals rarely allowed children to visit home. Children were disciplined so severely that when they grew up to be parents, they would not teach their children traditional ways. They wanted to protect their children from facing similar punishment at the schools. This program had a devastating effect on American Indian cultures. It caused many to forget their language and important ceremonies. However, some Kumeyaay children hid when it was time to go to boarding schools allowing knowledge of Kumeyaay traditions and language to survive this period. At the time of this

publication, language classes are offered at the Barona Museum and at Kumeyaay Community College, located in El Cajon.

It was not until 1917 that the government granted Indians the right to attend public schools. However, many schools disobeyed the law and refused access to Indian children. The 1934 Johnson O'Malley Act further opened the opportunity for American Indians to attend public schools and changed the focus of boarding schools. From 1935 and until the 1970s, the Sherman Indian School in Riverside was run much like a trade school. The purpose during this period was to train American Indian children for vocational careers. Women often learned to be seamstresses, cooks, or secretaries while men learned carpentry, electronics, or auto repair. The aim of the school was to continue to "civilize" American Indians by making them working citizens while tracking them into blue-collar jobs. Unfortunately, graduates found themselves unable to secure jobs due to continual reluctance by white business owners to hire American Indians. Many children, though, willingly enrolled at the school with the hope of eventually returning home to apply their skills and improve their communities.

2.5.3 War Veterans

In World War II, American Indians were the most decorated group in the United States. Although the U.S. government has not always been fair in their dealings with American Indian groups, many American Indians believe that it is their duty to fight for the country. Many feel that this is their land too, and they are willing to fight for it. Veterans hold a high place of honor in many American Indian communities. In fact, veterans often wear special regalia to display their honor at traditional gatherings. At the Barona Cultural Center and Museum, there is a special exhibit to honor veterans.

2.5.4 Post-World War II Changes

American Indians throughout the country returned from World War II with a new perspective on life and formed numerous organizations to improve the conditions on the reservations. Between 1952 and 1958, the United States government began an effort to terminate aid and end their responsibility to the reservations. Also during the 1950s, the BIA developed programs in an effort to create jobs in urban areas for Native Californians. These programs proved unsuccessful. Native Californians who did move to the cities often encountered a lack of jobs, and some were not ready to live in an urban setting.

During the 1960s' **Civil Rights Era** and into the 1970s, American Indians attempted to take control of their own destiny. The belief in **self-determination** became strong. Organizations were formed to improve economic, educational, and health conditions and to educate the public about American Indian issues. Many colleges and universities added American Indian Studies departments at this time. The **California Native American Heritage Commission** was established in 1976 to protect important cultural and religious sites from destruction. This commission is just one of many organizations formed to improve conditions during this period. By this time, the BIA completed its termination program. The BIA relinquished its control over reservations due to the **Indian Self-Determination and Education Assistance Act of 1975** to allow American Indians to reach self-governance. However, reservation lands are still held in trust by the BIA and are not owned by individual bands.

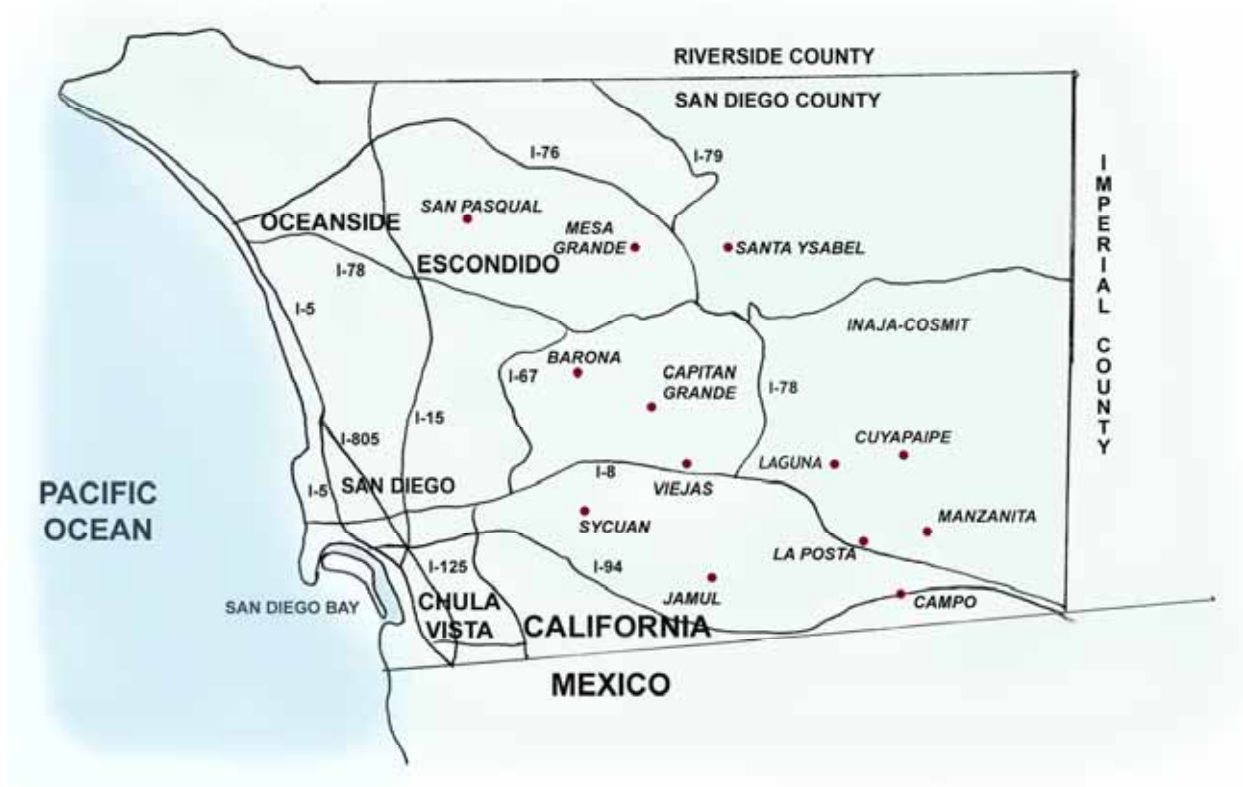
Self-determination has allowed some American Indian nations to take control of their economic situation. Many bands started bingo and gambling halls in the 1980s that later grew into casinos.⁸ Individual bands have used profits from casinos to rise above the poverty level, increase health care,

and send children to college. Before casinos, many San Diego reservations lacked electricity, running water, and proper sanitation. Casinos have created hundreds of jobs for indigenous and non-indigenous peoples and casino profits have been donated to many important programs that affect all of San Diego's citizens. Nevertheless, some of San Diego's smaller reservations still lack basic infrastructure.

2.6 Modern Kumeyaay Governments

A reservation is an allotment of land held in trust by the Bureau of Indian Affairs for American Indian nations and bands. The land was reserved for Indians in return for giving up claim to the rest of their aboriginal territory. In San Diego County, there are 18 reservations, 13 of which are Kumeyaay (Figure 21). The Kumeyaay reservations in the United States are Barona, Campo, Capitan Grande, Cuyapaipe, Inaja, Jamul, La Posta, Manzanita, Mesa Grande, San Pasqual, Santa Ysabel, Sycuan, and Viejas. Laguna is a non-federally recognized community in San Diego County. Kumeyaay communities in Baja California include La Huerta, Juntas de Nejí, San Antonio Necua, and San José de la Zorra.

Each reservation has its own government with its own constitution and flag. In other words, not all of the Kumeyaay are represented by a single government. There is an elected council headed by a chairperson whose members represent the band. The council meets to make decisions about the band, just like U.S. representatives meet to make decisions about the country as a whole. Decisions can affect economics, politics, education, and health care. The importance of the chairperson to the band is the same as the importance of the president of the United States to the country. Members of the council also go to Washington, D.C., to represent their band in matters concerning laws and issues that affect American Indians. Membership in the



band is usually based on relationship. Each reservation has its own rules regarding membership. Some state that at least one of the person's grandparents must be a member of the band in order for that person to be recognized.

American Indian governments hold a position of **sovereignty** with respect to the United States government. Sovereignty is defined as “the absolute power of a people to govern themselves, free from interference from other sovereign nations.”⁹ This means that the relationship between the United States government and American Indian governments is similar to the relationship between, for example, the U.S. government and the Chinese government, or between a U.S. state like California and the

federal government. Because of the unique position and history that American Indian groups have had with the United States, the U.S. and state governments often impose their policies on American Indian governments despite Indian rights to sovereignty. For example, in 1987, the State of California attempted to impose its gambling laws on bingo and gambling halls located on the Cabazon and Morongo reservations in Riverside County. The Supreme Court ruled that because Indian reservations are sovereign governments, neither the state nor the county have a right to enforce their laws within reservations. A misunderstanding of sovereignty has led to conflicts among federal, state, and tribal governments and many issues are still being negotiated today.

2.7 Contemporary Kumeyaay

Despite harsh treatment, discrimination, and several periods of dramatic change, the Kumeyaay are still in San Diego and Baja California. There are numerous efforts under way by Kumeyaay bands to educate band members and nonmembers about cultural traditions and language. Ceremonies and social gatherings serve to reinforce tradition in a very different world. The Kumeyaay have been able to adapt to the changes of the last six centuries and continue to ensure that their culture will remain alive.



Courtesy of Melissa Waddell, Barona Recreation, and the Barona Cultural Center and Museum

Figure 22. Children Learning How to Build a 'Ewaa

Stan Rodriguez of Santa Ysabel Reservation teaches Barona teens Jason Ruis, Brentyn "Bubba" Parada, and Dalton Banegas how to attach willow to the frame of a traditional Kumeyaay/Diegueño 'ewaa (house).

2.7.1 Miss Kumeyaay Nation

The young women pictured below (Figure 23) have recently been recognized as Miss Kumeyaay Nation. In order to receive this honor, they must demonstrate that they know their language, traditional songs and dances, and culture.



Howka, my name is Mercedes Ruiz. I was the first Miss Kumeyaay Nation. My title was for a full year from 2000-2001. While I was Miss Kumeyaay, I felt honored to represent my people of the Kumeyaay Nation. It meant that I was a leader amongst leaders. I felt like I was a role model for the Kumeyaay youth. I believe I have encouraged young women to look forward to being a great role model for their people and to appreciate being a young native woman and proud of who they are and where they come from. I am thankful that I held this title and would encourage all young Kumeyaay women to want to hold this title. It was a great learning experience to get the Kumeyaay people known and represented. I really felt honored and lucky to be the person to represent my tribe and to be the young voice recognized.

Mercedes Ruiz
Miss Kumeyaay 2000–2001
(Viejas Band of Kumeyaay Indians)

Being Miss Kumeyaay Nation 2002–2003 was a great pleasure. It has been such a great honor to represent my people and to be a role model for the Kumeyaay youth. I also had the opportunity to do a lot of public speaking throughout San Diego County to make people aware of our presence here in San Diego. Being Miss Kumeyaay made me feel very proud of our traditions and our language that was passed down by our ancestors. Being Miss Kumeyaay was a great stepping stone in my life...and I am very proud to have done it.

Cilla “Dolly” Grijalva
Miss Kumeyaay Nation 2002-2003
(Viejas Band of Kumeyaay Indians)



Figure 23. Recent Miss Kumeyaay Nation Recipients (continues on next page)



As I was growing up, I was privileged to learn our traditional songs, dances and games. When I ran for Miss Kumeyaay, my goal was to share the knowledge that I had learned from my elders and to influence and motivate our youth to become culturally committed to the traditions of our Kumeyaay people. Winning Ms. Kumeyaay is an honor and privilege that I will always carry with me.

Rayleene Elliott
Miss Kumeyaay Nation 2003-2004
(Manzanita Band of Kumeyaay)

Knowing the history of my people has helped me in many ways. Knowing where I came from makes me more aware of where I am going. Being Miss Kumeyaay Nation was very special to me. I was able to travel to places I have never dreamed of going to. Being able to share my culture and traditions with others was a good feeling. I walked away with experiences I will treasure forever.

Danika Cuero
Miss Kumeyaay Nation 2004-2005
(Campo Kumeyaay Nation)



I'm 15 years old and attending Monte Vista High School. Being Miss Kumeyaay Nation has been a really great experience. Going to different places and making different speeches is the best part. I even got to be a head girl in a Pow-Wow. Becoming Miss Kumeyaay Nation was just one of my goals and since I have achieved it, I have more confidence. My most cherished memory is representing our Kumeyaay people. I really enjoyed learning more about my culture and other Indian cultures. This experience has taught me to respect and look up to my elders. I also want to thank them for all the things they have done.

Jasmine Aloese
Miss Kumeyaay Nation 2005-2006
(Jamul Indian Village)

Endnotes

¹Banks et al. 2000.

²Couro and Hutcheson 1973.

³For more information, contact <http://www.ciba.org>.

⁴For more information about peon, consult www.kumeyaay.org.

⁵Carrico 1997.

⁶National Park Service 2004.

⁷Shipek 1991.

⁸For more information about laws leading to tribal gaming, visit <http://www.viejasbandofkumeyaay.org/> and click on the link to tribal gaming.

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Appendix A

A List of Suggestions When Teaching about the Kumeyaay and Other Native American Groups

A List of Suggestions When Teaching about the Kumeyaay and Other Native American Groups:¹

- Do not dress children up as “Indians.” This is seen as offensive and mocking to Native Americans. It is equivalent to having students pretend to be Catholic, Jewish, Hispanic, or African American. Being Native American is not a role like being a cowboy or fireman. It is who you are.
- Do not make masks. Masking is a feature of many religious traditions. (The Kumeyaay did not use masks).
- Do not make or wear headdresses. Headdresses were only worn during sacred ceremonies. This is true for most Native American groups and headdress style differs between groups.
- Do not have children call themselves by “American Indian” names such as “Swift Arrow.”
- Do not teach religion. Teaching about religion is appropriate. Trying to teach religion and religious ceremonies is not appropriate for the classroom. You would not reenact a Catholic Mass in the classroom.
- Do not use sacred objects in the classroom. Just as the crucifix and rosary have deep religious significance to most Catholics, so do face masks, sand paintings, and pipes to many Native Americans. In the case of the Kumeyaay, sand paintings, pipes, deer hoof rattles,² and funerary ceremonies are sacred.
- Do not make or play drums. Drums are also considered sacred objects. The Kumeyaay did not traditionally use drums, although many have recently adopted them through the pan-Indian movement.
- Do not assume that you do not have Native American students in your class. Along the same lines, do not assume that Native American students in your class know everything about their culture (or any other Native American group for that matter). Do not single out the student. Let him or her take the initiative.
- Do not use terms such as “them” and “us.” In a multicultural society, who are “them” and who are “us”? Do not start lessons with European or American white standards every time. For example, do not always talk about Western theories such as the Bering Land Bridge theory before you discuss Kumeyaay theories or beliefs. If you always talk about the American white standard first, it may appear

¹American Indian Culture Research Center 2004; Harvey, Harjo, and Welborn 1995; Hirschfelder and Beamer 2000.

²In Northern California cultures, deer hoof rattles were used in social settings. For the Kumeyaay and other Southern California groups, deer hoof rattles were only used by shamans in sacred ceremonies.

that that opinion is more valued or factual. It is inappropriate to make one group better, smarter, wiser, and so forth.

- Do not make up Indian legends or ceremonies. The Kumeyaay creation story may be found in some references. However, different Kumeyaay groups have different versions. It is preferred by members of the Kumeyaay community that this story not be told in a classroom setting for fun. The concept of creation stories, however, can be shared.
- Do not talk about Native communities as if they do not exist in the present.
- Do not have children sit “Indian” style. Simply tell them to sit cross-legged.

However:

- Do make sure you know the history of Native peoples before you attempt to teach it.
- Do use materials that show the continuity of Native societies, with traditional values and spiritual beliefs connected to the present.

Appendix B
Activities

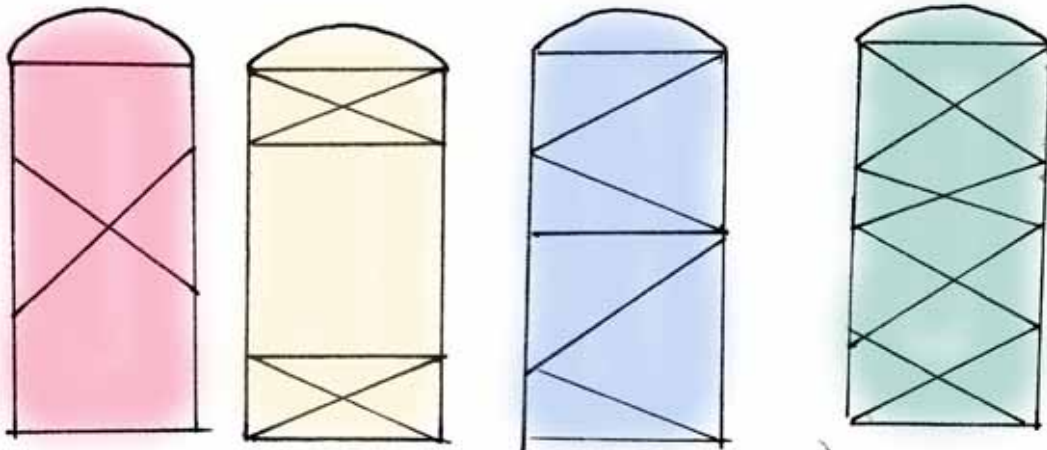
Dice Game

Supplies: Wooden tongue suppressors (4 each player)

Markers

Counting beans (10 each player)

One game that can be easily recreated is the dice game. This consists of four tongue suppressor-sized sticks. One side will be painted with a design while the other side is left blank. The players take turns tossing the sticks. The number of sticks that landed with the design side up is counted for points. Score is kept using counting beans. This is really great for the younger kids.



Stick Dice Example

Pottery Making

There are two possible activities for pottery making. The pinch pot is great for a younger class and a quick activity. The olla can be made in a class of older students and will require more time.

Small pot

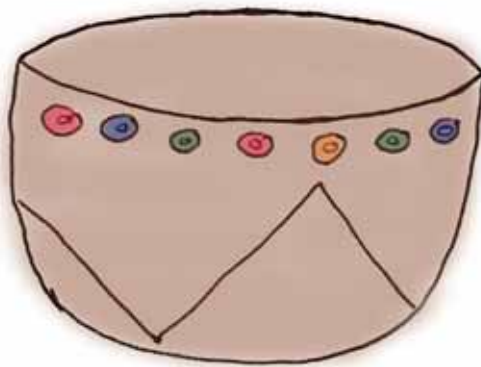
Supplies: Self-drying clay (1 to 2 inch cubed piece for each student)

Beads

Carving tools (pencils will do)

Water

First roll clay into a ball. Next, stick your thumbs in the middle and pinch with your fingers around to shape the pot. You can then stick beads into the clay to decorate and use carving utensils to carve designs. The pot is only about three inches in diameter. Keep water handy, preferably in a spray bottle, to keep the clay flexible.



Pinch Pot

Olla

Supplies: Self-drying clay (amount depends on size of olla)
Wood or pottery anvils (one each student)
Wooden paddles (one each student)
Plastic bowls (one each student)
Water

Since you will probably not have a way to fire the pottery, you can use self-drying clay. The Kumeyaay used a paddle-and-anvil technique. Anvils will need to be pre-made either out of wood or pottery and will provide a smooth surface. Paddles can be made of wood. You will also need bowls as a mold (plastic should be fine). A squirt bottle to help keep clay wet while children are working with it is useful.

1. Shape the bottom of the pot using a bowl as a mold for the bottom of the pot (you will be molding around the outside of the bowl, not the inside). The Kumeyaay would often use previously made pots for this task.
2. Remove the bowl mold and turn the bottom of your pot over. Begin to make coils of clay and stack them around the edges of your pot until you get the height you want after you have turned it over, or you can coil around the pot depending on its shape.
3. With one hand, hold the anvil inside the pot and, with the other, begin to paddle. This helps to smooth and blend the coils.



Anvil and Paddle Used in Pottery Making



Pottery Olla

Gourd Rattles

Supplies: Gourd (one for each student)
Willow branch already cut (one for each student)
Small pebbles or seeds
Black tape

Scoop out inside of gourd and let dry. Put pebbles or seeds inside and stick the willow branch into opening. Tape around the edge. Instead of gourds, you can use paper maché.



Web Searches

Reservations

Pair or group students so they form 13 groups. Each group is responsible for researching one of the 13 Kumeyaay reservations. They must find out the location and identify it on a map. They also need to find the names of the council members and the chairperson of the band.

- What does the reservation flag look like?
- What is the population of the reservation?
- What types of educational, environmental, health, or other resources are available?
- What other information can they find about their assigned reservation?

A good place to start is **www.kumeyaay.com** and click on **reservations**. Also try **http://www.sctdv.net/** and **http://www.sctca.net/**. Many reservations also have their own websites.

Kumeyaay reservations in California are: Barona, Campo, Capitan Grande, Cuyapaipe, Inaja, Jamul, La Posta, Manzanita, Mesa Grande, San Pasqual, Santa Ysabel, Sycuan, and Viejas.

Challenge: Research the Baja California Kumeyaay villages: La Huerta, Juntas de Nejí, San Antonio Necua, and San José de la Zorra.

Current Issues

Have students research current issues that affect local Native Californians. Use the aforementioned weblinks and click on “news.”

My Family

After learning about the importance of traditions to the Kumeyaay, have students interview their parents, grandparents, or other relatives about their family traditions. Have them write a report and share with the class. Are there certain ceremonies, types of food, songs, dances, games, clothing, and so on, that are important to their family? Does a relative practice a traditional art (such as knitting or Irish dancing)? Is the student learning a traditional art? Students who have a lot of information about their family's traditions may want to focus on one aspect for their report and presentation.

Appendix C
Kumeyaay ('lipay or Ipai) Words

Kumeyaay ('lipay or Ipai) Words¹

Kumeyaay – Those who face the water from a cliff (meyay means steep)

English	Ipai ('lipay)
acorn mush	shawii
autumn	kupihaaw
bird	'aashaa
captain, leader, judge	kwaaypaay
hello	haawka
house	'ewaa
moon / month	hellyaa
song	'echaayaaw
spring	chiipam
summer	'iipall
sun	'enyaa
thank you	'uuhayi'
water	'ehaa
winter	hiichur
yes	haa

¹Couro and Hutcheson 1973.

Place Names

Cosoy	Kwesaay (the dry one, the dry place)
Cuyamaca	'Ekwiiyemak (behind the clouds)
Guatay (near Descanso)	Wataay (big house)
Jamacha	Hemechaa (a type of gourd used for soap)
Mataguay	Mataahway (place that has white clay)
Poway	Pawiiy

Months of the Kumeyaay Calendar¹

January	Halamrtinya
February	Halanitca
March	Halakwol
April	Halanyimcep
May	Halatai
June	Halapisu
July	Halamrtinya
August	Halanitca
September	Halakwol
October	Halanyimcep
November	Halatai
December	Halapisu

¹Connolly, n.d.

Appendix D
Recommended Books for Teachers and Students

Recommended Books for Teachers and Students¹

Children's Books

Alter, Ruth

1995 *The Painted Rocks*. Escondido: San Dieguito River Valley Regional Open Space Park Joint Powers Authority.

This is a story about a girl who meets a Kumeyaay man who talks to her about his culture. It takes place in modern times. This book contains Kumeyaay words and myths. It also talks about archaeology and Kumeyaay history.

Gendar, Jeanine

1995 *Grass Games and Moon Races*. Berkley: Heyday Books.

This book provides information about California Indian games and toys. It mentions Kumeyaay games such as shinny stick (field hockey), hoop and pole, Peon, stick dice, etc. It also mentions Kumeyaay toys such as cloth dolls.

Labastida, Roberta

2004 *My Ancestor's Village*. San Diego: Sunbelt Publications.

Book for second to third grade readers about the Kumeyaay in the past.

1998a *Come with the Kumeyaay*. Published with grant from San Diego Foundation.

1998b *Kumeyaay, Kumeyaay*. Published with grant from San Diego Foundation.

1998c *My Kumeyaay Village*. Published with grant from San Diego Foundation.

The previous three are new books offered at the San Diego County Office of Education Media Services. They contain large writing and pictures. They seem to be aimed at pre-school-K and can be used up to second grade.

Lee, Melicent

1989[1978] *Indians of the Oaks*. San Diego: Museum of Man.

A children's book about the Kumeyaay history and culture through fictional stories that take place around the turn of the twentieth century.

Educational Materials

Anderson, Candy, Diana Caldeira, and Roberta Labastida

1996 *The Kumeyaay: Secrets of the Trail*. In cooperation with the Campo Band of Mission Indians. Title V Grant. San Diego: San Diego County Office of Education.

This is a resource book for teachers that includes information about Kumeyaay culture and history. It also contains lesson plans and activities.

Harvey, Karen D., Lisa D. Harjo, and Jane K. Jackson

1990 *Teaching about Native Americans*. Bulletin No. 84. Washington, D.C: National Council for the Social Studies.

¹Many of these resources can be located at the San Diego County Office of Education Media Services Department or at the Old Town Program Center.

This booklet is written for teachers and discusses the best way to present and discuss Native Americans in elementary classrooms to minimize stereotyping and misrepresentations.

Labastida, Roberta, and Diana Caldeira

1995 The Kumeyaay People. In cooperation with the Campo Band of Mission Indians. Title V Grant. San Diego: San Diego County Office of Education.

Lesson book for teachers. Contains information about Kumeyaay history and culture along with lesson plans and activities. This book was also sponsored by the Barona Band of Mission Indians.

Appendix E

Weblinks

Weblinks

- http://www.reznetnews.org/culture/020620_culturemain/ Current events and organizations.
- <http://www.ciba.org> Californian Indian Basketweavers Association (CIBA).
- www.baronamuseum.org Barona Cultural Center and Museum. Has information and links about contemporary Kumeyaay. Includes data on workshops and events.
- www.kumeyaay.com Basic information about the Kumeyaay Nation with information about each reservation. Also links to news.
- <http://www.sctdv.net/> Southern California Tribal Digital Village. Has information and links about the modern Kumeyaay Nation and surrounding groups. Links to information about each reservation.
- <http://www.sctca.net/> Southern California Tribal Chairmen's Association. Also has information and links about the modern Kumeyaay Nation and surrounding groups. Includes information about tribal resources.
- <http://www.kumeyaay.org> Kumeyaay language and games.
- http://www.drlamay.com/new_page_7.htm Website with modules about California Indian history created for third and fourth grades; it is actually more advanced, yet informational for interested students. Told from the Native American perspective.
- <http://powayusd.sdcoe.k12.ca.us/projects/kumeyaay/Weblinks.htm> More information for kids. Also has a great list of weblinks.
- <http://www.viejasbandofkumeyaay.org/> Information about the history of tribal gaming. Click on the link to tribal gaming.
- Remember to look up the websites of individual reservations.

Appendix F
Other Resources

Other Resources

Archaeology Educational Outreach Program
Archaeological Collections Management
Department of Anthropology
San Diego State University
5500 Campanile Road
San Diego, CA 92182
619-594-6178

Have an experienced graduate student visit your classroom to teach about archaeology and the Kumeyaay.

Barona Museum and Cultural Center
1095 Barona Road
Lakeside, CA
619-443-7003 ext. 2
<http://www.baronatribe.com/history.html>

Free museum tour. Also has educational and outreach programs.

San Diego Museum of Man
1350 El Prado, Balboa Park
San Diego, CA 92101
619-239-2001
<http://www.museumofman.org/>

Offers classroom presentations, museum tours, and outreach kits.

San Diego Historical Society
P.O. Box 81825
San Diego, CA 92138
619-232-6203
<http://www.sandiegohistory.org/>

Offers museum education programs. Call for details.

Old Town Program Center-OCILE
San Diego City Schools
2375 Congress Street
San Diego, CA 92110
619-293-4432

Extensive library and on-site program for fourth grade.

San Diego County Office of Education
Media Services
5269 Linda Vista Road
San Diego, CA 92111
858-292-3608
<http://www.sdcoe.k12.ca.us/iss/media.html>

Offers library materials, educational kits, and other media for teachers to check out.

Jamul Indian Village

Bringing the Past to Life: A Celebration of the Rich History and Culture of the Kumeyaay

P.O. Box 612

Jamul, CA 91935

619-669-4785

<http://www.jamulindianvillage.com>

Have members of the Kumeyaay community visit your classroom. Also loans exhibit panels to schools with accompanying workbooks.

Abel Silvas

2144 Balboa Ave. # 5

San Diego, CA 92109

858-274-1326

runninggrunion@juno.com

Have a Native American storyteller come to your classroom to share interesting stories.