

# ARKANSAS.

## TOTAL INDIAN POPULATION AS OF JUNE 1, 1890.

|   |     |
|---|-----|
| Total.....  | 250 |
| Indians in prisons, not otherwise enumerated.....               | 32  |
| Self-supporting Indians, taxed (counted in general census)..... | 218 |

The civilized (self-supporting) Indians of Arkansas number 218, 146 males and 72 females, and are distributed as follows: Pulaski county, 47; Sebastian county, 47; other counties with 11 or less in each, 124.

The Indians in Arkansas are mostly in a county bordering on the Indian territory, and in the county containing the state capital. There are not enough to form a distinctive class.

# CALIFORNIA.

## TOTAL INDIAN POPULATION AS OF JUNE 1, 1890. (a)

|  |        |
|--|--------|
| Total.....   | 16,624 |
| Reservation Indians, not taxed (not counted in the general census).....                  | 5,064  |
| Indians in prisons, not otherwise enumerated.....  | 43     |
| Indians off reservations, self-supporting and taxed (counted in the general census)..... | 11,517 |

*a* The self-supporting Indians taxed are included in the general census. The results of the special Indian census, to be added to the general census, are:

|   |       |
|---|-------|
| Total.....  | 5,268 |
| Reservation Indians, not taxed.....                       | 5,064 |
| Indians in prisons, not otherwise enumerated.....         | 43    |
| Other persons with Indians, not otherwise enumerated..... | 161   |

## INDIAN POPULATION OF RESERVATIONS.

| AGENCIES AND RESERVATIONS.                            | Tribe.                    | Total.         | Males. | Females. | Ration Indians. |
|---|---------------------------|----------------|--------|----------|-----------------|
| Total.....  |                           | 5,064          | 2,580  | 2,475    | 175             |
| Mission-Tule Consolidated agency.....                 |                           | 4,483          | 2,295  | 2,188    | 28              |
| Round Valley agency.....                              |                           | 581            | 294    | 287      | 147             |
| Mission-Tule Consolidated agency.....                 |                           | 4,483          | 2,295  | 2,188    | 28              |
| Hoopa Valley reservation.....                         | Hoopa.....                | 408            | 209    | 250      |                 |
| Mission reservations (19 in number).....              |                           | <i>a</i> 2,645 | 1,346  | 1,290    | 28              |
| Tule River reservation.....                           | Tule.....                 | 162            | 81     | 81       |                 |
| Yuma reservation.....                                 | Yuma.....                 | <i>b</i> 1,208 | 659    | 540      |                 |
| Round Valley agency:<br>Round Valley reservation..... | Various small tribes..... | 581            | 294    | 287      | 147             |

*a* Includes Cabezone's band of Mission (Desert) Indians, numbering 167.

*b* Enumerated in February, 1891; estimated in November, 1890, at 997, 501 males and 496 females.

The civilized (self-supporting) Indians of California, counted in the general census, number 11,517, 5,902 males and 5,615 females, and are distributed as follows:

Alpine county, 224; Amador county, 58; Butte county, 319; Calaveras county, 77; Colusa county, 277; Del Norte county, 376; Eldorado county, 136; Fresno county, 347; Humboldt county, 1,379; Inyo county, 850; Kern

## REPORT ON INDIANS TAXED AND NOT TAXED.

county, 337; Lake county, 556; Lassen county, 335; Los Angeles county, 144; Marin county, 31; Mariposa county, 152; Mendocino county, 581; Merced county, 30; Modoc county, 499; Mono county, 368; Monterey county, 58; Nevada county, 159; Placer county, 73; Plumas county, 374; Sacramento county, 40; San Benito county, 41; San Bernardino county, 399; San Diego county, 478; San Francisco county, 31; San Luis Obispo county, 47; Santa Barbara county, 73; Shasta county, 693; Siskiyou county, 710; Sonoma county, 297; Tehama county, 101; Trinity county, 193; Tulare county, 178; Tuolumne county, 218; Ventura county, 91; Yolo county, 41; other counties, with 27 or less in each, 146.

Their condition will be indicated in the general notes upon the Indians of California.

## TRIBE, STOCK, AND LOCATION OF THE INDIANS IN CALIFORNIA.

| TRIBES.                   | Stock.          | Reservation.             | Agency.                    |
|---------------------------|-----------------|--------------------------|----------------------------|
| Clear Lake.....           | Yukian.....     | Round Valley.....        | Round Valley.              |
| Coahuila.....             | Shoshonean..... | Mission.....             | Mission-Tule Consolidated. |
| Diegueno.....             | Yuman.....      | Mission.....             | Mission-Tule Consolidated. |
| Healdsburg.....           | Yukian.....     |                          |                            |
| Humboldt.....             | Athapascan..... | Hupa (Hoopa) Valley..... | Hupa (Hoopa) Valley.       |
| Hupa.....                 | Athapascan..... | Hupa (Hoopa) Valley..... | Hupa (Hoopa) Valley.       |
| Kawia (Cahuilla).....     | Shoshonean..... | Tule River.....          | Mission-Tule Consolidated. |
| Kings River.....          | Mariposan.....  | Tule River.....          | Mission-Tule Consolidated. |
| Klamath.....              | Lutunamian..... | Klamath River.....       | Mission-Tule Consolidated. |
| Klamath.....              | Lutunamian..... | Hupa (Hoopa) Valley..... | Hupa (Hoopa) Valley.       |
| Konkau.....               | Pujunan.....    | Round Valley.....        | Round Valley.              |
| Little Lake.....          | Yukian.....     | Round Valley.....        | Round Valley.              |
| Miskut.....               | Athapascan..... | Hupa (Hoopa) Valley..... | Hupa (Hoopa) Valley.       |
| Mission:                  |                 |                          |                            |
| Coahuila.....             | Shoshonean..... | Mission.....             | Mission-Tule Consolidated. |
| Diegueno.....             | Yuman.....      | Mission.....             | Mission-Tule Consolidated. |
| Owongu (Owens River)..... |                 |                          |                            |
| San Luis Rey.....         | Shoshonean..... | Mission.....             | Mission-Tule Consolidated. |
| Serrano.....              | Shoshonean..... | Mission.....             | Mission-Tule Consolidated. |
| Monache.....              | Shoshonean..... | Tule River.....          | Mission-Tule Consolidated. |
| Pitt River.....           | Palatnihan..... |                          |                            |
| Pitt River.....           | Palatnihan..... | Round Valley.....        | Round Valley.              |
| Potter Valley.....        | Kulanapan.....  |                          |                            |
| Potter Valley.....        | Kulanapan.....  | Round Valley.....        | Round Valley.              |
| Redwood.....              | Athapascan..... | Hupa (Hoopa) Valley..... | Hupa (Hoopa) Valley.       |
| Redwood.....              | Athapascan..... | Round Valley.....        | Round Valley.              |
| Saiaz.....                | Athapascan..... | Hupa (Hoopa) Valley..... | Hupa (Hoopa) Valley.       |
| San Luis Rey.....         | Shoshonean..... | Mission.....             | Mission-Tule Consolidated. |
| Sernatton.....            | Athapascan..... | Hupa (Hoopa) Valley..... | Hupa (Hoopa) Valley.       |
| Serrano.....              | Shoshonean..... | Mission.....             | Mission-Tule Consolidated. |
| Smith River.....          | Athapascan..... |                          |                            |
| Tejon.....                | Mariposan.....  | Tule River.....          | Mission-Tule Consolidated. |
| Temekula.....             | Shoshonean..... | Mission.....             | Mission-Tule Consolidated. |
| Tishtanatan.....          | Athapascan..... | Hupa (Hoopa) Valley..... | Hupa (Hoopa) Valley.       |
| Tule and Tejon.....       | Mariposan.....  | Tule River.....          | Mission-Tule Consolidated. |
| Ukiah.....                | Yukian.....     |                          |                            |
| Wailakki.....             | Athapascan..... | Round Valley.....        | Round Valley.              |
| Wichumne.....             | Mariposan.....  | Tule River.....          | Mission-Tule Consolidated. |
| Yuki.....                 | Yukian.....     | Round Valley.....        | Round Valley.              |
| Yuma.....                 | Yuman.....      | Yuma.....                | Mission-Tule Consolidated. |

## ROUND VALLEY AGENCY.

The Concow, Little Lake, Pitt River, Potter Valley, Redwood, Ukie, Wylackie, and Nome Lackie bands have been on the Round Valley reservation since 1860.

The Concows came from Butte county, Sierra Nevada mountains. The Little Lakes, Potter Valleys, Redwoods, Ukies, and Wylackies are natives of this county. The Pitt Rivers came from Lassen, Modoc, and Shasta counties. The Nome Lackie Indians came from Tehama county. These were the locations of these Indians when discovered by Europeans.—T. F. WILLSEY, United States Indian agent.

## MISSION-TULE CONSOLIDATED AGENCY.

HOOPA VALLEY RESERVATION.—The Hoopas are the only Indians on this reservation except 3 or 4 women of the Klamaths who have married natives here. They have no tradition that they have ever lived elsewhere. Some of them even now locate the place where the first man lived, who came from the moon and established the Hoopas in this valley. Some years ago a small band of Hoopas who had lived some 15 miles from the agency were



(Cantwell, photographer, San Francisco.)

HOOPA VALLEY AGENCY, CALIFORNIA.  
HOOPA VALLEY INDIAN HOUSE (SQUAW IN FRONT).



(Cantwell, photographer, San Francisco.)

HOOPA VALLEY AGENCY, CALIFORNIA.  
HOOPA VALLEY INDIAN CHILDREN.

sent to the Round Valley reservation, but all of them have returned. Some of them are on this reservation now and some live outside of it.—ISAAC A. BEERS, United States Indian agent.

MISSION INDIANS AND YUMA AND TULE RIVER RESERVATIONS.—For convenience, the Mission-Tule Consolidated Indian agency is located at Colton, at the junction of the Atchison, Topeka and Santa Fe and the Southern Pacific railroads. The reservations under this agency are widely scattered. The Hoopa Valley reservation is in the northern portion of the state. The Yuma reservation is along the Colorado river, 200 miles southeast of Colton. The Yumas are of Yuman stock and are the aborigines of that region. They are the most primitive in manners and customs of all the California Indians.

The Tule River Indians are on a reservation 200 miles north, and are a remnant of the Tejon tribe of Mission Indians who were removed to that point by United States troops some 40 years ago from the western end of the Mohave desert, near the Tejon pass. All the other Indians belonging to the agency, including the Mission Indians on the 19 reservations, are of the original Coast Indians of California, and as their ancestors came under the influence of the teachings of the Roman Catholic church at an early day, they are properly designated as Mission Indians. Their reservations are from 30 to 150 miles from the agency. The small tribes are so intermingled that it is almost impossible to remember more than a few of the original names, as, for instance, the Coahuilas, Dieguenos, Serranos, and San Luisenos. These are the only original tribal names. All except the Yumas and Tule River Indians are in San Bernardino and San Diego counties, and have always been there. There is scarcely a pure blood of any tribe left.—HORATIO N. RUST, United States Indian agent.

ENROLLMENT OF THE MISSION INDIANS.—At the census of 1890 an attempt was made to enumerate the Mission Indians by villages or tribes, and to note the number of the 4 principal bands. It was found to be impossible for any one to enumerate the different tribes or families of Mission Indians, for the reason that they had intermarried for so many years and had kept no records. Those enumerated as Cabezone's band were called so because he had control over the Mission Indians living on the desert, and he refused to have them counted. The count was made, however, by an enumerator, who used a handful of shot for the purpose, transferring the shot from one pocket to the other as the Indians were assembled for a feast.

Except the Yumas, all of the Indians in the southern counties of California are called "Mission Indians".

The Tule River (Mission Indians) reservation is in Tulare county. The Morengo, or Portero, near Banning, is in San Bernardino county. The Yuma reservation (Apache) is in San Diego county, as are all the rest of the 19 Mission reservations.

It was found impossible to give the population of each reserve, for the reason that it was necessary to enroll the Indians wherever they could be found, and they are migratory. At times there are 150 Mission Indians at Riverside, and they may belong to 5 or 6 reservations. A man may belong at Coahuila and his wife at Sabola, and so on.

MISSION INDIANS AND THE 19 MISSION INDIAN RESERVATIONS.—Mission Indians is the name of those Indians in California who lived under the charge of the Franciscan fathers at or near missions from and after 1769, the date of the founding of the mission of San Diego de Alcalá at San Diego by Father Junipero. The term includes not only those who were under the care of the mission fathers, but is the name used to this day to designate the descendants of such Indians. The United States authorities, however, use it for or apply it to such Indians descended as above and living in the 3 southernmost counties of the state of California. They are grouped in 4 bands: the Coahuilas, Dieguenos, San Luisenos, and Serranos. Their residence about or attachment to a mission sometimes gave them a name: San Luisenos from San Luis Rey mission, and Dieguenos from San Diego mission.

Two recent censuses of these 4 bands are given as follows:

| BANDS.            | 1880  | 1885  |
|-------------------|-------|-------|
| Total .....       | 2,907 | 3,096 |
| Coahuilas.....    | 675   | 667   |
| Dieguenos .....   | 731   | 855   |
| San Luisenos..... | 1,120 | 1,093 |
| Serranos.....     | 381   | 481   |

These Indians are now on 19 reservations in California, set apart by the United States for their use, the smallest containing 80 acres, the largest 88,475 acres; in all a total of 182,315 acres. Only about 5,000 acres are tillable. These reservations and the Mission Indians are in charge of the United States Indian agent at Colton, California. Rations were issued to but 28 Mission Indians in 1890. They are self-supporting.

POPULATION OF CALIFORNIA MISSIONS.—At several periods the population of the California Indian missions is variously stated. In 1842 De Mofras, gave the population of the missions at 4,450. This was after the secularization of the missions in 1833-1834.

## REPORT ON INDIANS TAXED AND NOT TAXED.

In 1888 Hon. John D. C. Atkins, Commissioner of Indian Affairs, reported on the Mission Indians as follows:

They are divided among the several reservations (as near as can be ascertained from the census reports) as follows:

| MISSION INDIANS.                       | Acres.    | Number. | Band.         |
|--|-----------|---------|---------------|
| Agua Caliente, or Warner's Ranch ..... |           | 179     | San Luis Rey. |
| Agua Caliente.....                     | 60,870.85 | 38      | Coahuila.     |
| Cabezone.....                          | 622.22    | 186     | Coahuila.     |
| Capitan Grande.....                    | 17,340.51 | 57      | Dieguenos.    |
| Coahuila.....                          | 16,660.52 | 236     | Coahuila.     |
| Cosmit.....                            | 80.00     |         |               |
| Enaja.....                             | 100.00    | 59      | Dieguenos.    |
| Marango, or San Gorgonio.....          | 88,475.32 |         |               |
| Mesa Grande.....                       | 120.00    | 111     | Dieguenos.    |
| Mission.....                           | 1,920.00  |         |               |
| Pala.....                              | 130.00    | 66      | San Luis Rey. |
| Portrero.....                          | 12,134.36 | 102     | Serranos.     |
| San Jacinto.....                       | 3,176.06  | 176     | Serranos.     |
| San Luis Rey.....                      | 2,072.81  | 45      | San Luis Rey. |
| Santa Ysabel.....                      | 14,765.53 | 144     | Dieguenos.    |
| Sycuan.....                            | 640.00    | 51      | Dieguenos.    |
| Tomocula.....                          | 3,200.00  | 157     | San Luis Rey. |
| Torras.....                            | 630.00    |         |               |
| Village.....                           | 640.00    |         |               |
| Village.....                           | 642.40    |         |               |

Where the band is left blank in the above table (6 reservations) it has been impossible, from the data at hand, to identify the band or tribe occupying the reservation.

The census reports for 1886 show the following villages of Indians not included within reservations, so far as appears from the records:

| INDIAN VILLAGES.                      | Number. | Tribe.        |
|---------------------------------------|---------|---------------|
| La Jolla.....                         | 136     | San Luis Rey. |
| Rincon.....                           | 104     | San Luis Rey. |
| San Ysidro.....                       | 60      | San Luis Rey. |
| La Puerta.....                        | 87      | San Luis Rey. |
| Pauma.....                            | 75      | San Luis Rey. |
| El Monte.....                         | 60      | Coahuila.     |
| San Dieguito.....                     | 21      | Dieguenos.    |
| San Felipe.....                       | 73      | Dieguenos.    |
| La Pechara.....                       | 42      | San Luis Rey. |
| Mesa.....                             | 23      | Dieguenos.    |
| Coyote.....                           | 87      | San Luis Rey. |
| Alhauaga.....                         | 18      | San Luis Rey. |
| La Puerta de la Cruz.....             | 26      | San Luis Rey. |
| San Margarita.....                    | 10      | San Luis Rey. |
| San José.....                         | 27      | Dieguenos.    |
| San Pasqual.....                      | 48      | Dieguenos.    |
| Matajuay.....                         | 35      | Dieguenos.    |
| Los Cornejos.....                     | 80      | Dieguenos.    |
| Indians living at or near Pomona..... | 29      | Dieguenos.    |
| Riverside.....                        | 88      | Coahuila.     |
| San Diego.....                        | 99      | Dieguenos.    |
| San Bernardino.....                   | 203     | Serranos.     |

The census of 1890 shows a total Mission Indian population of 2,645, including 167 of Cabezone's band of wandering Mission Indians. The Mission Indian population on reservations in California in 1890 was 2,478. The map of these mission reservations gives the details.

## INDIANS IN CALIFORNIA, 1846-1890.

When the United States authorities took charge of California in 1846 the military officers were especially interested in the Indians and protected them where possible. The Spanish mission authorities lived at peace with them, forcing them to labor, and their land holdings, when given, were held sacred.

The policy of the Mexican government in not recognizing the Indians' right of occupancy to the lands seems to have been followed by the United States civil authorities, as no compensation has ever been made the California Indians for their lands except in the establishing and maintaining of certain reservations and agencies. The Indians, reservation or otherwise, in other states and territories have been paid for the occupancy title to lands



(Cantwell, photographer, San Francisco.)

HOOPA VALLEY AGENCY, CALIFORNIA.

HOOPA VALLEY INDIAN FAMILY (PAPOOSE IN BASKET ON SQUAW'S BACK).

1890.



(Cantwell, photographer, San Francisco.)

HOOPA VALLEY AGENCY, CALIFORNIA.  
COLLECTION OF BASKETS, HOOPA VALLEY INDIANS.

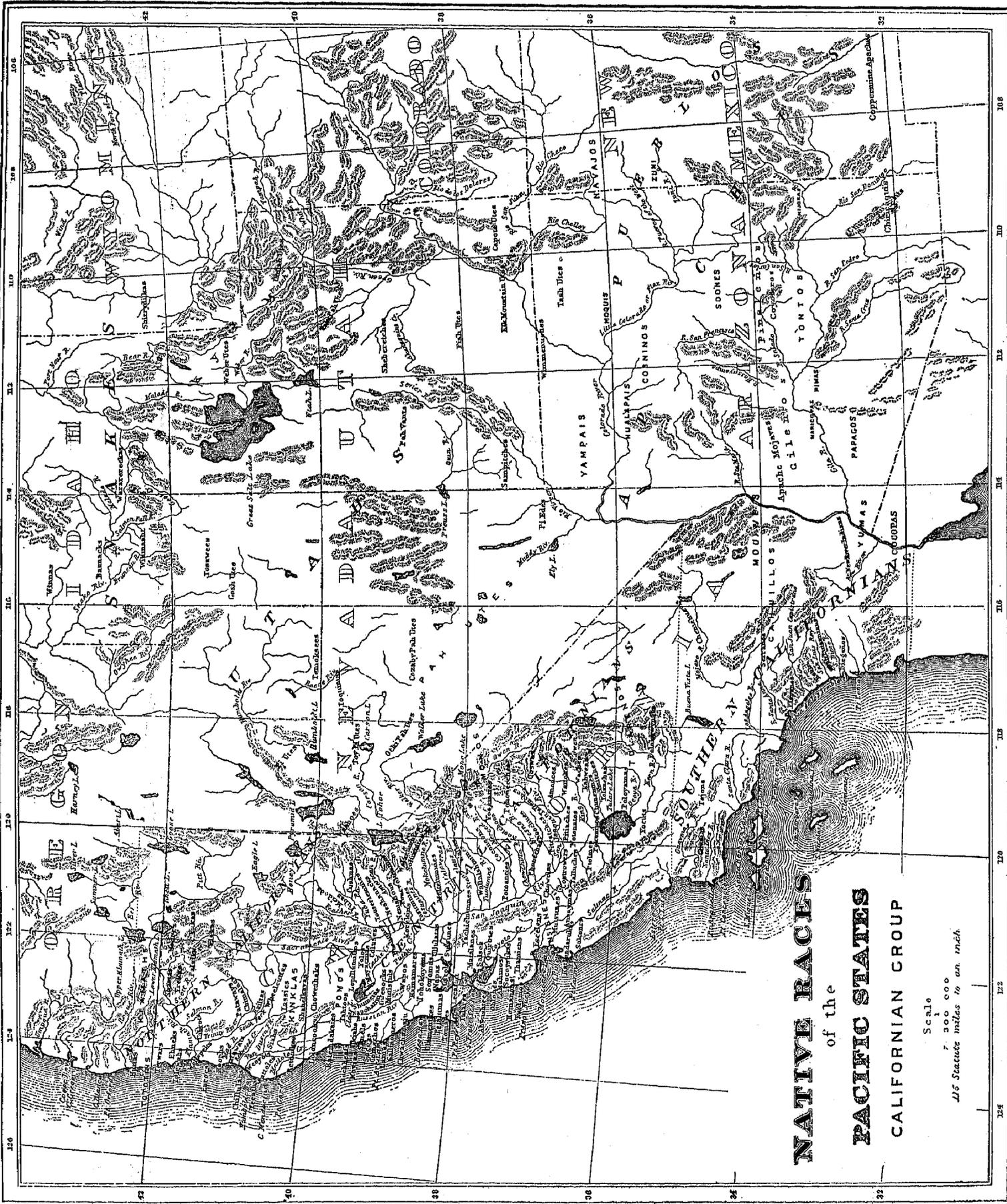


**NATIVE RACES**  
of the  
**PACIFIC STATES**  
—  
**COLUMBIAN GROUP**

Scale  
1  
7 000 000  
As Statute miles to an inch

132 134 136 138 140 142 144 146 148 150 152 154 156 158 160 162 164 166 168 170 172 174 176 178 180 182 184 186 188 190 192 194 196 198 200 202 204 206 208 210 212 214 216 218 220 222 224 226 228 230 232 234 236 238 240 242 244 246 248 250 252 254 256 258 260 262 264 266 268 270 272 274 276 278 280 282 284 286 288 290 292 294 296 298 300 302 304 306 308 310 312 314 316 318 320 322 324 326 328 330 332 334 336 338 340 342 344 346 348 350 352 354 356 358 360 362 364 366 368 370 372 374 376 378 380 382 384 386 388 390 392 394 396 398 400 402 404 406 408 410 412 414 416 418 420 422 424 426 428 430 432 434 436 438 440 442 444 446 448 450 452 454 456 458 460 462 464 466 468 470 472 474 476 478 480 482 484 486 488 490 492 494 496 498 500 502 504 506 508 510 512 514 516 518 520 522 524 526 528 530 532 534 536 538 540 542 544 546 548 550 552 554 556 558 560 562 564 566 568 570 572 574 576 578 580 582 584 586 588 590 592 594 596 598 600 602 604 606 608 610 612 614 616 618 620 622 624 626 628 630 632 634 636 638 640 642 644 646 648 650 652 654 656 658 660 662 664 666 668 670 672 674 676 678 680 682 684 686 688 690 692 694 696 698 700 702 704 706 708 710 712 714 716 718 720 722 724 726 728 730 732 734 736 738 740 742 744 746 748 750 752 754 756 758 760 762 764 766 768 770 772 774 776 778 780 782 784 786 788 790 792 794 796 798 800 802 804 806 808 810 812 814 816 818 820 822 824 826 828 830 832 834 836 838 840 842 844 846 848 850 852 854 856 858 860 862 864 866 868 870 872 874 876 878 880 882 884 886 888 890 892 894 896 898 900 902 904 906 908 910 912 914 916 918 920 922 924 926 928 930 932 934 936 938 940 942 944 946 948 950 952 954 956 958 960 962 964 966 968 970 972 974 976 978 980 982 984 986 988 990 992 994 996 998 1000

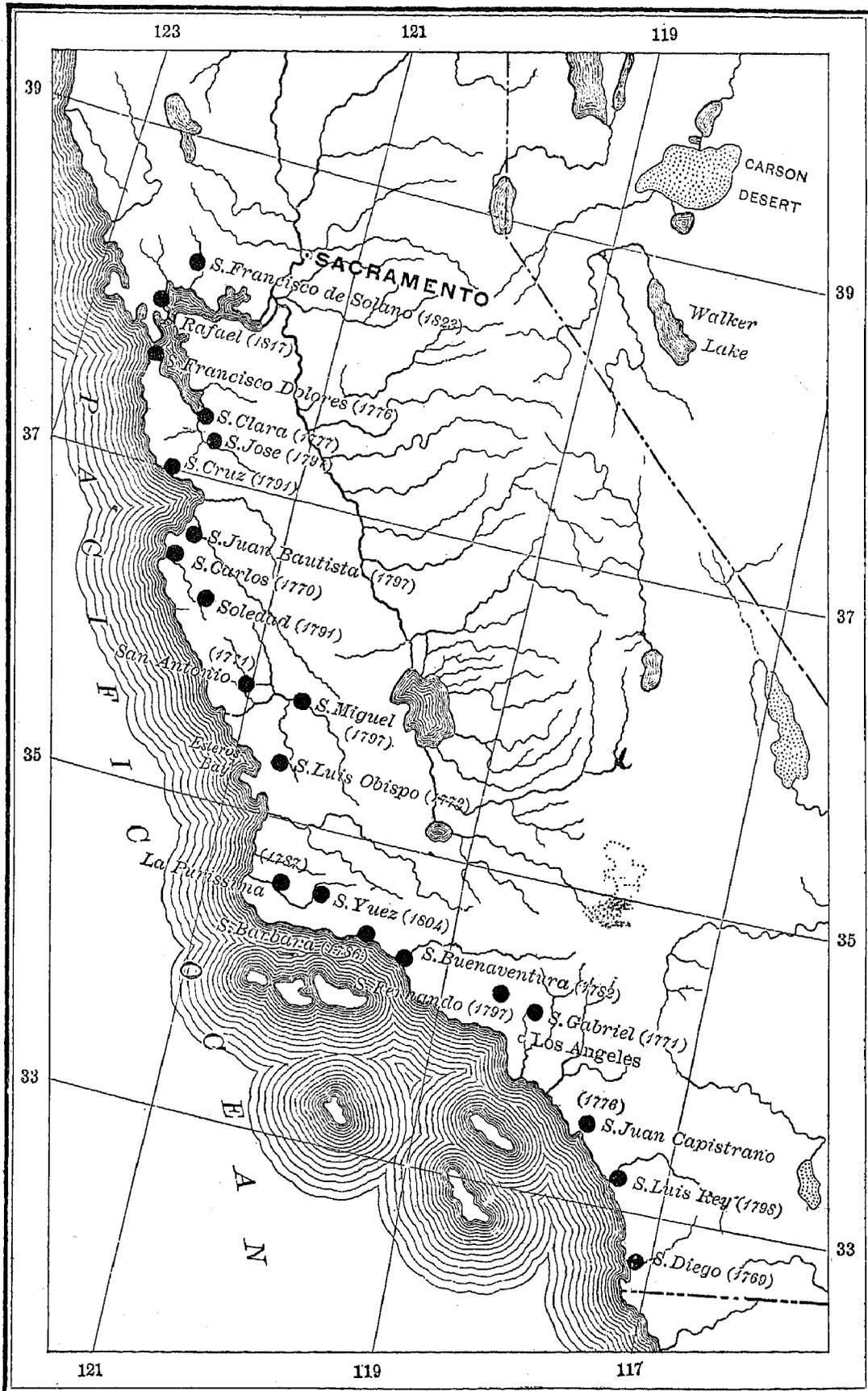
(From volume I, "Native Races of the Pacific States," by Hubert Howe Bancroft.)



**NATIVE RACES**  
of the  
**PACIFIC STATES**  
**CALIFORNIAN GROUP**

Scale  
1  
= 300 000  
1/25 Statute miles to an inch

(From volume I, "Native Races of the Pacific States," by Hubert Howe Bancroft.)



CALIFORNIA MISSIONS, WITH DATE OF FOUNDING.

(Pala, founded in 1816, not shown.)

they have claimed. In 1849 the department authorized an agent to report upon the Indian tribes in California. In this report the agent states:

They have an indefinite idea of their right to the soil, and they complain that the pale faces are overrunning their country and destroying their means of subsistence. The immigrants are trampling down and feeding their grass, and the miners are destroying their fish dams. For this they claim some remuneration, not in money, for they know nothing of its value, but in the shape of clothing and food.

Congress provided, on September 28, 1850, 3 agents for the Indian tribes within the state of California. After these agents were appointed it was found that no appropriation had been made for their salaries and the necessary expenses of their agencies. Their functions as agents were therefore suspended; but, as there was an appropriation for negotiating treaties with the Indians in that state, they were constituted commissioners for that purpose. They were instructed, as commissioners, to conciliate the Indians and induce them to make and enter into written treaties with the government.

When the commissioners arrived in California the Indians, owing to the encroachments of miners and other settlers, as they reported, had fled to the mountains, leaving behind them their principal stores of subsistence, intending to return for them as necessity required. The white people in pursuing the Indians burned and destroyed all that fell in their way; consequently, at the time the different treaties were entered into the Indians of this region were without anything to subsist upon, even if left to range at liberty over their native hills. Under each treaty they were required to come from the mountains to their reservations on the plains at the base of the hills, and a superintendent of Indian affairs was appointed. Treaties were entered into with 80 or 90 bands of Indians, none of which were ever ratified, and a large number of reservations were established in different parts of the state under acts of Congress approved July 31, 1854, and March 3, 1855. The reservations were to contain not less than 5,000 nor more than 10,000 acres each. These were found too small, and an army of officers was required at great expense. In 1857 the reservations in California were reduced to 5, namely, Fresno Farm, Klamath, Mendocino, Nome Lackie, and Sebastian or Tejon. Under various pretenses the Indian lands were absorbed by the white people, and in some cases even the "reservation teams and farming implements seized".

In 1862 an agent from one reservation wrote to the Commissioner of Indian Affairs as follows:

The settlers have succeeded in destroying a large portion of the small grain, and the corn crop entirely. The corners of the fence had been raised, and chunks of wood put in, so that the largest hogs could walk in. When they had destroyed the crops the Indians were told that there was nothing for them to eat and that they would have to starve or steal, and if they did not leave they (the settlers) would kill them.

It was stated officially that "the sentiment of the great mass of the people of California, embracing every class in life, was all that the friends of the Indian could desire"; nevertheless serious disturbances occurred in various parts of the state consequent upon the unsettled status of Indian lands, and the white man usually prevailed. Finally Congress passed an act to provide for the better organization of Indian affairs in California on April 8, 1864 (13 United States Statutes, page 39). Within 7 years after the passage of this law many of the reservations existing at the present time were established. The Indians of Fresno Farm and the Sebastian military reservation in Tejon valley were taken to the Tule River reservation. Many, however, quit reservation life and cared for themselves. Those at Nome Lackie and Mendocino went to Round valley. Hoopa valley received many of the fighting Indians of northern California during the wars which followed the outbreak of the Indians of southern Oregon. There are now 23 reservations in the state, including the 19 Mission Indian reservations in southern California. The majority of the California Indians are practically self-sustaining, and rations were issued to only 175 poor and old Indians on reservations in 1890.

#### INDIANS IN CALIFORNIA IN 1890.

California came into the possession of the United States by capture in 1846 and cession from Mexico under the treaty of Guadalupe Hidalgo of February 2, 1848. The provisions of that treaty extended over the Indians therein. The Spanish first occupied the lower part of California. The coast of California and the foothills, from Klamath river on the north to Santa Barbara on the south and from the coast range of mountains to the coast, at the time of the Spanish occupancy was thickly peopled with many tribes, small or otherwise, along streams or on hunting grounds, which had no linguistic affinities. (a) Many, if not most of them, have long since disappeared, while some are on reservations and tribal names are merged into general names. These Indians were generally fishers and hunters, while many were root diggers and nut gatherers. About the mountains of San Bernardino and to the extreme south the Digger or Mission Indians were found. These were usually in bands of from 200 to 300, each having its own dialect. The Spanish fathers forced the Indians to learn Spanish, being unable themselves to master the Indian dialects. These Digger or Mission Indians were divided into two great tribes, the northern called the Coahuillas, the other the Southern Dieguenos. The Indians of California to the north of the Mission country during the early mining days of California were sometimes most brutally treated by the white people, and there were frequent murders without cause or provocation. They retaliated in kind, and

a See The Native Races, volume 1, by Hubert Howe Bancroft, for data and description of these tribes.

many bloody and cruel affrays took place between them and the white people. These wars are still well remembered. (a)

The Mission Indians at their best period were estimated at 30,000. It is not probable that the entire area of the present state of California contained at the date of its discovery by Europeans over 50,000 Indians. The California Indian was usually called the lowest mentally of all American Indians, and thought to be hopeless in the matter of attempted civilization; but in 1890, while there are 5,064 Indians on reservations in California, only 175 of them receive rations from the United States; and scattered throughout the state, living by their own efforts, and in nowise connected with or under charge of the nation, are 11,517 of these same former much despised Digger and other Indians.

#### MISSION-TULE CONSOLIDATED AGENCY.

##### HOOPA VALLEY RESERVATION.

Report of Special Agent I. P. FELL on the Indians of Hoopa Valley reservation, Mission-Tule Consolidated agency, Humboldt county, California, December, 1890, and January, 1891.

Names of Indian tribes or parts of tribes occupying said reservation: (b) Hunsatung, Hupa, Klamath River, Miskut, Redwood, Saiaz, Sermalton, and Tishtanatan.

The unallotted area of this reservation is 89,572 acres, or 140 square miles. The outboundaries have been surveyed. It was established, altered, or changed by act of Congress approved April 8, 1864 (13 U. S. Stats., p. 39); executive order, June 23, 1876.

Indian population June 1, 1890: 468.

Situated in the extreme northwestern portion of the state of California and watered by the Trinity river, Hoopa valley, some 6 or 7 miles long and from one-half to a mile wide, is one of the oases in the wilderness of forest-covered mountains. The spot is very fertile, the soil in the valley being rich, black earth. Being surrounded by mountains from 2,500 to 3,000 feet high, it has a fine climate for a place situated so far north. The agency is at Colton, California.

Fort Gaston, a United States post with a garrison, occupies a tract a mile square in the very center of the valley. Its reservation, however, covers the poorest portion of the valley. In both directions from the fort up and down the valley to either end of the reservation Indians are comfortably housed in little wooden shanties or houses that have been built for them, yet some of them prefer to live in rough huts made by themselves, whose only entrance is a round hole to crawl through.

The Indians on this reservation, made up of the remnants of the tribes given above, number 468. They at one time were numerous and were the cause of constant war with the whites until gathered up in 1855 and placed on this reservation. In appearance they are not so dark as the Indians further south. They are generally healthy and well cared for, the younger ones particularly being vigorous and strong. Almost all of them speak English, but this seems to be the most marked change from their old Indian life, for, aside from the fact that they all dress as white people do and use both cooking utensils and furniture made by white people, they have not changed much in their Indian ideas, habits, notions, and superstitions. However, they now appear perfectly contented. Situated as they are, with upward of 2,000 acres of fine arable land and some one to supervise and make them work a little, they can almost, if not quite, support themselves from the products of their sawmill and gristmill, and can provide most of the necessaries of life from the products of their lands. They raise wheat, some oats and barley, and plenty of vegetables, and manufacture and sell baskets and other woven ware. They receive no rations from the United States government. The valley is isolated and inaccessible and has been protected by the military from the encroachment of the whites.

The school building on the reservation is clean and homelike. The great trouble is to obtain anything like a fair attendance of the pupils. Out of about 40 children of school age, it is seldom they have as many as 25 to 30. It is also very hard to keep the children in school at all regularly; they attend for a day or two and then stay away several days. They will not continue their school attendance much beyond the age of 14 years. Some of them have shown a desire to acquire more than can be obtained at the school here, and such have been sent to training schools. It has been very apparent in all the Indian schools I have visited that the children learn very little arithmetic. They do not seem to grasp figures at all, and most of them soon forget what they learn.

There is no religious teaching on the reservation and there has been none, practically, for years; but this does not seem to affect their industry or thrift. These Indians still retain their old beliefs and superstitions. They think that one of their number can bewitch them, make them suffer sickness or losses, and cause accidents, and if allowed to follow their bent in this direction would kill or torture their supposed tormentor. It is another phase of witchcraft or hoodooism.

The Indians of this reservation preserve some of their peculiar dances, most of them coming about harvest time. The most prominent of them is the white deerskin dance. In this dance the leaders appear almost naked, holding in one hand a pole on which is suspended deerskins, among them 1 or 2 almost white (a most unusual

a See Senate Executive Document No. 122, Fifty-first Congress, first session, May 9, 1890, as to these wars and their cost.

b The statements giving tribes, areas, and laws for agencies are from the Report of the Commissioner of Indian Affairs, 1890, pages 434-445. The population is the result of the census.

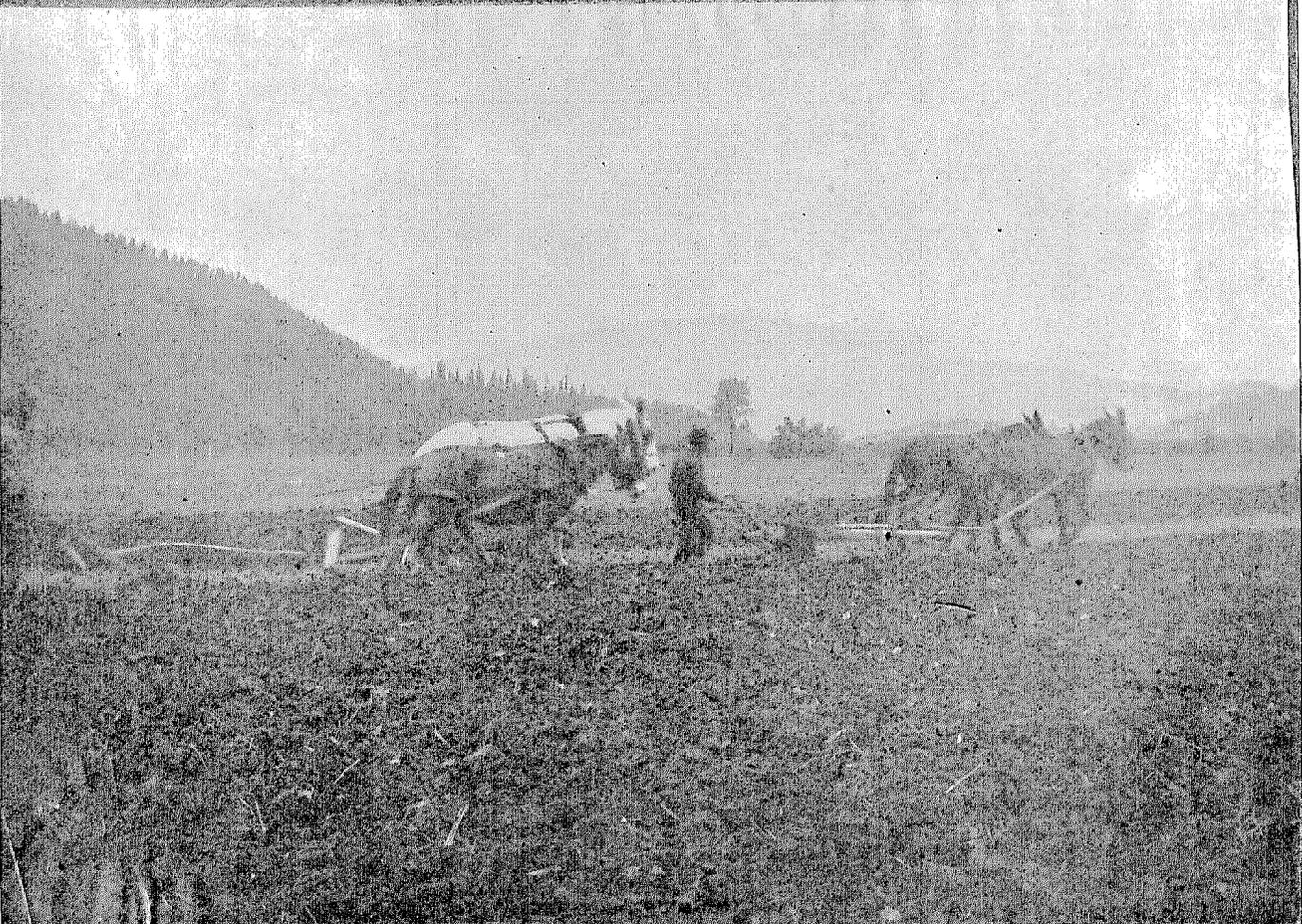
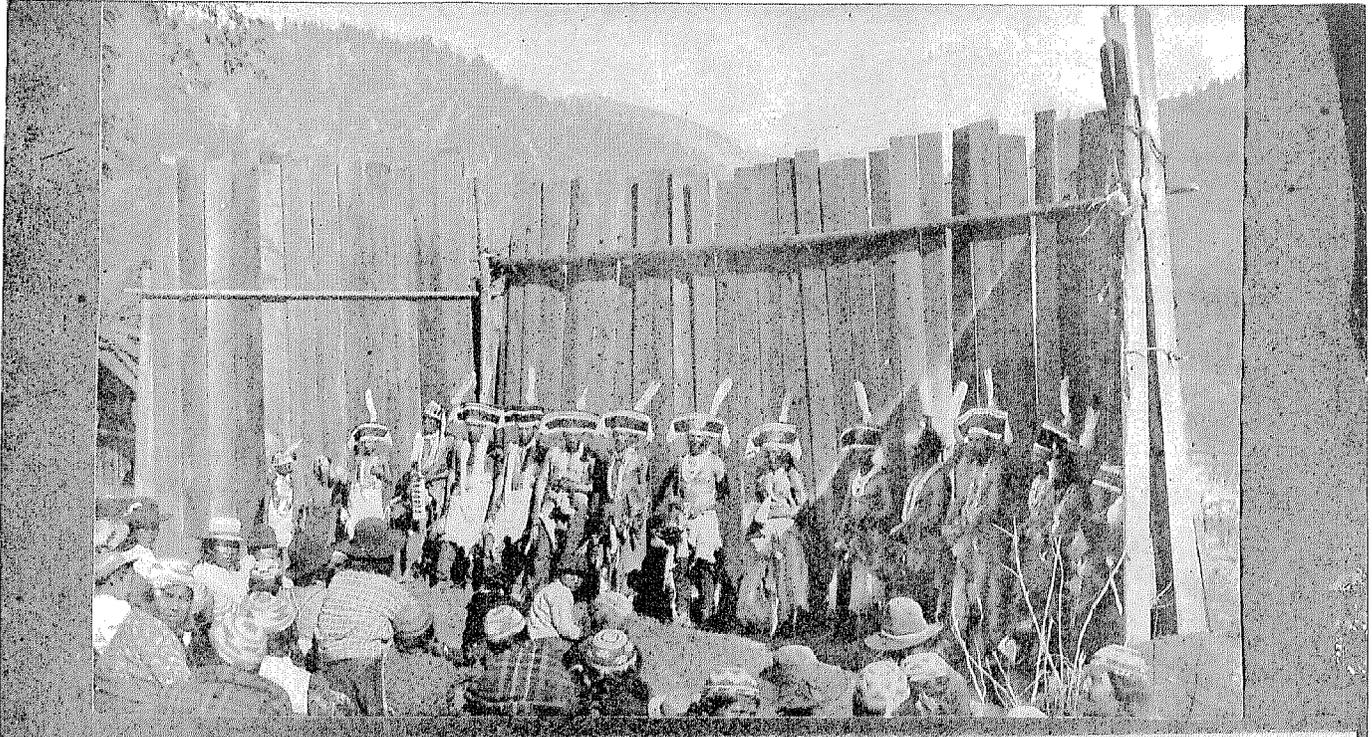


(Cantwell, photographer, San Francisco.)

HOOPA VALLEY AGENCY, CALIFORNIA.

LEADER OF WHITE DEERSKIN DANCE, WITH CROWN OF HORNS AND MEDICINE STONE.

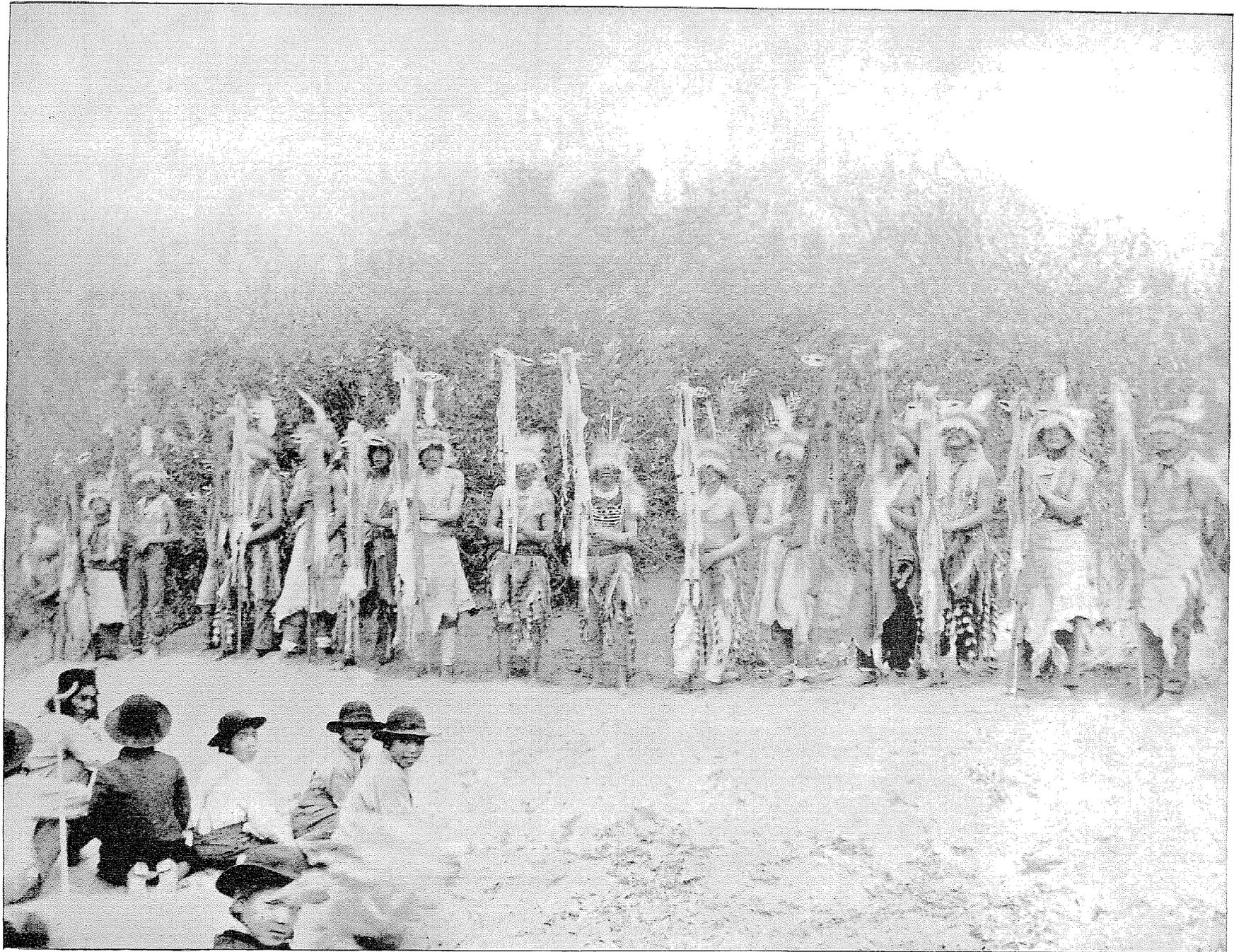
1890.



(Cantwell, photographer, San Francisco.)

HOOPA VALLEY AGENCY, CALIFORNIA.

WOODPECKER DANCE (INDIANS WEARING WOODPECKER FEATHERS),  
HOOPA VALLEY INDIANS PLOWING.



(Cantwell, photographer, San Francisco.)

HOOPA VALLEY AGENCY, CALIFORNIA.  
WHITE DEERSKIN DANCE, HOOPA VALLEY INDIANS.

kind), which are held in great veneration, some having been preserved for many generations, are of great value, and are claimed to possess many virtues. The woodpecker dance is another. In this the headgear of the dancers is made from the breast feathers of the woodpecker. In both this and the white deerskin dance they display no movement that would indicate a dance to white people; neither can a white observer see much amusement in it. Those who take part in this dance, all males, arrange themselves in 2 lines fronting each other and each with a leader. The leaders, a little more fantastically dressed, squat at either end of the line and accompany by shouts and grunts those in the line, who raise one foot and bring it down hard on the ground, and constantly repeat this action. As the excitement increases the action becomes more animated, and finally the 2 leaders leap from one end of the line to the other, their followers shouting. The woodpecker dance is in the nature of a harvest home, the crops having been gathered and the nut crop safe. They have another dance, not now followed as closely as at one time, called the flower, or puberty, dance, which is held in celebration of the fact that a young girl has reached the age of womanhood. They use what is called the "flower stick". The stick is about 2 feet long and about 1.5 inches in diameter. It is split about two-thirds of its length into innumerable splints, which are dyed in many colors, and besides are decorated with ribbon. There is still another stick used in the ceremony in some mysterious manner. This dance is done by both men and women, the men dancing and the women singing. It is a 10 days' event, during which the girl eats no meat. On the tenth day the ceremony ends and she is ready to be married. There is also the "dance of friendship", for old friends, and the "medicine dance", when a new medicine man learns the art of the "shaman". The continuance and features of these dances seem to depend to a great extent on the leading chief. If he has considerable control over the Indians, and is a man who wants to rule them through the observance of their obscure and mystic rites, he develops their mysteries to the fullest extent possible.

The girls develop very early in life, some of them bearing children when only 12 years of age. The fact that a girl has had commerce with men does not appear to be taken into consideration when an Indian takes one for his wife. The wives are now and then traded off or sold like any other chattel, and a squaw will assist at the trade if it happens when she desires to come into or go out of the family. She aids this by paying part purchase money. There can be little if any morality under such conditions. The Indian characteristics prevail on all sides, and those children who have shown the most progress in their studies when they leave school drop back into the old customs and manners.

A decrease in number has been going on during the past 25 or 30 years. They still have confidence in their medicine man, or shaman. This accounts for the high death rate, although the physician at the fort is at their service.

Beyond the level valley lands there is no soil that will ever furnish good grazing lands, except one hillside, at the lower end of the valley, called Bald mountain.

In considering the question as to what should be done with the Indian, I have been convinced from all that I could see and learn that there are practically just two methods to pursue with them: either let them live in community or allot them. One method would be the best in some cases; the other method in different cases. In illustration of community, I take the case of the Indians on the Hoopa Valley reservation. It has been their home from the time before it was set aside as a reservation, and they are apparently content and satisfied. The best results can be obtained by continuing the present policy of working all the available land as a community, under the charge of an agent, either of the government, or employed by themselves, to see that their business matters are properly conducted, and that all of them do their respective share of work. Systematically carried out, this reservation should be self-sustaining and form a perfect community of satisfied people.

The Hoopa Indians make some very fine baskets and cages out of grasses, ferns, and roots, showing many geometrical figures. Some of the cages, which are almost perfect half globes, are quite beautiful specimens, almost as fine as if made of thread. A coarser specimen of the same shape is used by them at table for containing acorn soup and mush, becoming water-tight soon after being wet. The baskets woven for their papooses are not so fine. They make many such articles as are mentioned, and obtain a large revenue from their sale.

#### HOOPA VALLEY INDIANS.

Report of Captain FRANK EDMUNDS, United States army, former agent of the Hoopa Valley reservation, Humboldt county, California, on the Hoopa Indians, January 1, 1891.

Hoopa valley, in which the Hoopa Indians are located, is in Humboldt county, California, and extends along Trinity river for about 8 miles, with a varying width of a few yards to one-half or three-fourths of a mile. It is shut in completely by mountains on both sides, the only communication being a very rough and narrow pack mule trail to Arcata, about 40 miles distant. The whole valley is a rich gold placer, which, with the abundance of water and timber, could be very profitably worked at a small expense. On this account it would soon be seized by the whites and the Indians dispossessed but for the small garrison at Fort Gaston, consisting of a company of troops of the regular army, which has been kept here since 1868.

Until about 1862 the Hoopa Indians roamed the country between the Sacramento and Klamath rivers. About that time they had become quite troublesome, committing depredations and murdering whites. Troops were sent

against them, and in the course of 2 years they were collected on their present reservation, which in the meantime had been bought from the settlers by the government.

The land is fertile and well suited to the purposes of the Indians, grazing and agriculture. In addition to the Hoopa language, spoken by the older ones, these Indians all speak English, many of them very well, and among them are found individuals fairly skilled as artisans: The great majority are competent farm laborers, and with proper means and the necessary supervision are entirely capable of sustaining themselves.

Although these people, in acquired intelligence and in the education that comes with experience in the struggle for existence, are far in advance of the wild tribes of the plains, yet many dark superstitions and the atrocious practices of the most benighted aborigines prevail and are deeply rooted among them. Polygamy does not exist, but the sale and abandonment of the women are still common practices, and a belief in witchcraft is often the cause of violence and retaliation.

The arable land on the reservation is just about sufficient for the people now here. Allotments of land consequently to the young generation have been made temporarily, until a careful survey can be completed and permanent allotments made. It is very necessary that the tenure of their holdings should be secured to them, and that they should be protected in the possession of their property; for this the protection of the courts is necessary. They have entirely discarded their savage costume and invariably appear in the same dress as the whites.

The annual census for several years shows a slight increase of births over the deaths. In 1886 the number of Indians on the reservation was 442; to-day they number 468. They have entirely abandoned their Indian names and very few even remember them.

#### KLAMATH RIVER RESERVATION—HOOPA VALLEY SUBAGENCY.

Report of Special Agent I. P. FELL on the Indians of Klamath River reservation, Hoopa Valley subagency, Humboldt county, California, January, 1891.

Names of Indian tribes or parts of tribes occupying said reservation: (a) Klamath River [or properly Cuthacs and Eurocs].

The unallotted area of this reservation is 25,600 acres, or 40 square miles. This reservation has been surveyed. It was established by executive order of November 16, 1855.

Klamath River reservation, Humboldt county, California, created by executive order November 16, 1855, is carried on the books of the Indian Office. The public land laws of the United States do not apply to public lands until extended over them by specific act of Congress. No agent or United States authority resides on this reservation. It is tributary, however, to the Hoopa Valley subagency.

The Klamath reservation Indians now number 80 or 90 and live on the reservation along the Klamath river, from its mouth, where it empties into the Pacific ocean. As I understand it, the reservation lands are 1 mile wide on each side of the river and running back and up 20 miles. There is but little arable land in its whole extent. Patches are now and then found of from half an acre to 3 or 4 acres each.

The Indians residing on or about the reservation are personally within the laws and system of the state of California. They are more than usually intelligent and capable. One or two live on the Hoopa Valley reservation, and some have homes near Eureka and Arcata. They work small pieces of land for themselves and do more or less work for the white people. Those living on the reservation also do some work for the white folks, either on farms, ranches, or at placer mining. They live in a comfortable manner in rough wooden huts, which they build for themselves.

From the best information obtainable from several sources it would appear that these Indians desire to live with the settlers, also want more white people to come in and develop the resources of the country adjacent, and in this way furnish more work for them.

These Indians do the finest kind of basket weaving, similar in many respects to the Hoopas, only much finer and more delicate. They are reservation Indians only in the matter of residence. They are entirely self-supporting.

#### KLAMATH INDIANS OFF RESERVATIONS.

Report of Captain WILLIAM DOUGHERTY, First United States infantry, on the Klamath Indians of California.

There are Klamath Indians living along the river of that name all the way from the lake down to the sea, nearly or quite 200 miles, and on both sides of the river, in Oregon and California, from Orleans bar to the mouth of the Klamath river, about 70 miles. There are about 1,400 Indians called Klamath. They were formerly known as Cuthacs and Eurocs, and are known as Klamaths only because they live on the Klamath river. They were taken in 1890 by the regular enumerator, seventh district, and reported as 835. They live without assistance from the government, and are peaceable, friendly to the government and the whites, and industrious, though without a reservation or any agricultural land. They all speak English, and many can read and write, though there never has been a school among them. Their staple food is fish and acorns. Many of the young men work in the mines and sawmills, and they constitute the only farm laborers for the whites wherever any farming can be done.

<sup>a</sup> The statements giving tribes, areas, and laws for agencies are from the Report of the Commissioner of Indian Affairs, 1890, pages 434-445. The population is the result of the census.



CALIFORNIA.  
KLAMATH INDIAN SHAMAN (MEDICINE MAN), CRESCENT CITY.



(Cantwell, photographer, San Francisco.)

CALIFORNIA.  
HOOPA VALLEY RESERVATION FROM BALD HILL.