



(Muybridge, photographer.)

CALIFORNIA.

TULE SQUAWS MAKING BREAD FROM ACORNS.

The patriarchal system does not exist among them, and they have not had a tribal organization for some generations. They have a common law of their own by which their issues and controversies are settled, the enforcement being left always to the aggrieved party and his following. Perpetual bloodshed and enmity between them is the consequence. They mingle freely with the whites, and, the population of this region being sparse, the white race is being absorbed by the Indian. A few of them, about 100, live on the Klamath reservation. The Klamaths proper live about the Klamath lakes, in Oregon.

TULE RIVER RESERVATION.

Report of Special Agent I. P. FELL on the Indians of Tule River reservation, Mission-Tule Consolidated agency, Tulare county, California, January, 1891.

Names of Indian tribes or parts of tribes occupying said reservation: (a) Kawai, Kings River, Monache, Tehon, Tule, and Wichummi. The unallotted area of this reservation is given at 48,551 acres, or 76 square miles. The outboundaries have been surveyed. It was established, altered, or changed by executive orders January 9, October 3, 1873, and August 3, 1878.

Indian population in 1890: 162.

The Tulé River reservation is situated about 20 miles southeast from the town of Porterville, in Tulare county, California, and is reached by private conveyance from that point. For fully 15 miles of the way the road winds around the foothills and mountains, and in the winter is in very bad condition. The tract of land included in the reservation is exceedingly rough, with occasional small patches of ground in the mountain gorges or valleys suitable for cultivation. There is one tract containing some 30 or 40 acres, but most of them run from 1 to 10 acres. In all about 200 acres are fit for farming. On these tracts, stretching along the south branches of the Tule river, which is but a mountain stream, the Indians have very comfortable frame houses, with summer sheds adjoining or attached, together with more or less accommodations for horses and mules. Seventeen of the 25 houses on the reservation were found to be in good condition. Some families have small vineyards and fruit orchards, and all of them raise more or less wheat and other grains. These little arable patches of land situated in the valleys are very productive, and are better protected from frosts than the land in the level valley country.

The Tule river Indians have a language of their own, but most of them talk English very well, and all appeared in good condition and health. They number 162 (increasing during the past three years), as reported to me by the subagent. The men work for the farmers in harvest time, prune vines, and are expert sheep shearers. All dress like white men, have good clothes, and their general appearance is that of thrifty Mexicans. At present they have no school, as the schoolhouse burned some months ago. They are somewhat superstitious, and are very suspicious of white men. About once a year a priest visits and preaches to them. They have no occupations outside of those indicated, and spend considerable time visiting each other, riding over the hills on their horses. They are looked upon by the whites as very reliable workers, and are peaceable, except when they obtain whisky.

These Indians are practically self-sustaining and live well. Their location will not afford very much arable land to each, but there seems to be considerable very good timber and pasture lands, particularly for sheep raising, which industry, however, they do not follow to any extent, having but few sheep. They have a few swine, some horses, and raise some excellent mules, which they sell. The timber lands belonging to these people are valuable.

These Indians have been removed twice from good lands prior to coming to this reservation in 1873-1874. This is their third reservation.

The presence of the subagent of the Mission-Tule Consolidated agency at Colton, 200 miles south, is of service to the Indians in protecting them.

MISSION INDIANS.

Report of Special Agent Miss KATE FOOTE on the Indians of the 19 Mission Indian reservations in the counties of San Diego and Los Angeles, California, 1890-1891.

Names of Indian tribes or parts of tribes occupying said reservations: (a) Coahuila, Diogenes, San Luis Rey, Serranos, and Temecula. The unallotted area of these reservations is 182,315 acres, or 285 square miles. They have been partly surveyed.

These reservations were established, altered, or changed by executive orders December 27, 1875; May 15, 1876; May 3, August 25, September 29, 1877; January 17, 1880; March 2, March 9, 1881; June 27, July 24, 1882; February 5, June 19, 1883; January 25, March 22, 1886; January 29, March 14, 1887; and May 6, 1889.

Indian population 1890: 2,645.

EARLY HISTORY AND CHARACTER.—The Digger or Mission Indian planted nothing, and lived on roots, seeds, and maggots.

TRIBES.—The Digger Indians were originally divided into many small scattered bands, each numbering about 300 and each having its own dialect, a fact which at first dismayed the Spanish priests in their efforts toward conversion. Some compromised by learning seven, but it was finally determined that all the Indians must learn the Spanish language, which was accordingly done, and they fell into two great tribes, namely, the Coahuilas, living

a 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.

about the mountains of San Bernardino and San Jacinto, and the Dieguenos, in the extreme southern part of California. Still the early territorial lines are not wholly obliterated, as seen by the variety of customs in different localities.

LABOR.—The Digger Indian is naturally clever with his hands, converting all natural productions to his uses. His house, according to Spanish manuscripts, "was round in form, thatched with tules" (reeds). He made baskets, mats, and nets long before Spanish civilization touched him. Baskets were woven from grass or willow shoots of various sizes and forms, supplying the need of many household utensils. Granary baskets for seeds and grain held many bushels, and, when filled, were placed upon rude, elevated platforms to preserve them from marauders. Baskets had a prominent place in their festivals, and a grass basket hung to a pole marked a woman's grave. Nets of vegetable fiber were used for holding their water jars, for aprons in some of their observances, and for catching fish, using for sinkers round flat stones with a hole through the center, carefully and toilsomely drilled. On the coast rafts of reeds were made, rendered water-tight by asphaltum, which the Indians had found oozing from the rocks in various places. An early chronicler says that the coast people had boats of pine boards tied together with cords and covered with asphalt, and as they got further up the coast the population was dense and was found eating fish. This was south of San Luis Obispo. Their stone mortars for grinding grain were but flat stones about 2 feet square tilted up at one end, with sometimes basket-woven funnels firmly fixed by asphaltum. The pestles were also of stone, and called *metátes*.

Their pottery usually took the form of water coolers of various sizes. The largest, for family use, were sometimes hung in a net or placed upon a three-pronged crotch cut from a tree for the purpose. They made knives, beads, and other articles from hard wood, stone, and bone with no mean skill.

FOOD.—The Digger Indian did not prepare soil, plant seeds, or raise vegetables, still he possessed sufficient forethought to conduct water about the roots he required for food in order to insure a good harvest. Deer, quail, and rabbits were easily trapped, and an old chronicler mentions that "the natives were found firing the grass in order to catch rabbits". Fish must have been eaten by the coast tribes. Their principal food was the flour of the mesquite bean; the baked root of the mescal; acorns from the oaks, dried, pounded, leached through sand until the tannin had disappeared, then dried again, and at last cooked in a porridge like New England hasty pudding. They had the pears of the giant cactus, two varieties, white and purple; the fruit of the yucca baccate; the seeds of another variety of cactus; also of a plant which has a mucilaginous property. They boil it with other things until they have something like an okra stew, seasoning it with wild mustard-pods and water cress. They eat a maggot from the inside bark of one of their trees. A friend who had for a servant one of the girls of the Mission Indians found her one day eating something rather odd looking and said, "What is it?" The girl looked a little shy, and then said, "You think this bad, but he very good; better than oyster", and showed to her mistress the animal, cooked, and opened its whole length with a sharp knife. "It looked like the yellow part of an egg", said the lady, "or like the sea urchin that you see for sale along the Mergellina in Naples, and really if I had seen it without knowing what it was I could truly have said that it looked good enough to eat".

WAR, WEAPONS, AND MISSIONS.—Of their weapons, besides the bow and arrow, Father Junipero speaks of sabers of hard wood with edges that cut almost as well as steel. They also had flint knives. But the Digger did not go to war with the vigor and success of the Indian of the plains or of New England. He was more peaceable by nature than any of the other types. At San Diego, a year or two after the first mission was established there, in 1769, and before they had any converts, he made an attack upon the mission. One father was killed and another man died from wounds, and the buildings were burned. We have the record of one or two fights after that, one as late as 1851, but there was little bloodshed.

RITES AND CEREMONIES.—The Mission, or Digger, Indians believed in the supernatural endowments of their shaman. They had annual festivities and dances handed down from their forefathers. The shaman still has a certain number of followers, who believe more in his power than in the white man's doctor.

THE SHAMAN.—"Will you come and see it?" said the young lady teacher at one of the reservations, as we were sitting in her schoolroom surrounded with the books and desks and other appliances of an ordinary school of the present day. She led us along past an adobe house and one or two tule-thatched huts to a bower, roofed with bushes, but without sides, where lay a sick child that the agency doctor had been up to see the day before, but who had not spoken or moved for 24 hours, and with only the slightest motion of breathing to show that she was not dead. A shawl was thrown over her lower limbs, and by her side, crouched on the ground, was an elderly woman with good features and expression, who kept the flies off the child with a fairly clean handkerchief. Another woman crouched near, and one or two men sat about on stools; one of them, a rather handsome, smooth-faced man, the father of the child; but all attention was centered upon an Indian in the dress of a white man, though soiled and frowsy, even to the battered old hat on his head. He had no robes or appliances for effect. In his ordinary clothes he was kneeling on the ground by the child, leaning over her, with his hands to his mouth and going through an extraordinary series of chokings, coughings, and occasional hawking and spitting, with writhings and contortions of his body as if he was having some violent internal commotion. This went on for

some moments, until presently he spat into his hand something which might have been a seed or an acorn, which he looked at and then put in the earth under the bed on which the child lay. Then pushing the clothes down from the child he pressed on her chest until the poor thing moved and cast a look of anguish at him from her fading eyes. Then he bent lower, and, putting his mouth to the breastbone, sucked hard, drawing in his breath, and, with noisy puffs, emitting it again. Then they lifted the child into a sitting position, the father helping and doing it all very gently, while the shaman put his mouth down and sucked between the shoulder blades in the same way he had upon her breast, and putting his hands to his mouth went through more coughings and gaspings and produced another something in his hand and put that under the mattress. Finally he got up and went to the edge of the awning and sat down without speaking. None of the Indians spoke through it all, whether from respect or from natural taciturnity I do not know. We looked on, sickening at the sight. One of our party was clever enough to get possession of the thing slipped under the mattress, a seed shaped something like an acorn, with a transverse stripe across it. The superstition was that the illness was caused by a worm in the chest, and the shaman was able to draw it out and spit it up from his mouth; but the child died the next day in spite of his offices.

THE FEAST OF THE BURNING OF THE EAGLES, 1890.—The celebration of "the burning of the eagles" is an annual festival. Near the reservation is a canyon where eagles build their nests every year. In 1890 it was the 5th of July when they deemed the eagles of the right size, ready for flight in a few days. At their village the men formed in procession, mounted on their ponies, bearing ropes strong and long, and went forth to the canyon singing and joyous. Two men were selected and lowered to different nests. Each captured an eaglet. With songs and rejoicing the eaglets are usually carried through the village and carefully placed in two brush huts which have been built for them, and there they are kept for two weeks. During this time they are well fed, and the people go to them, different ones alone, to tell the eagles of their grief at losing their friends. Those who still mourn recent losses and those who have not forgotten their sorrow go to the eagles and send messages to their dead friends. Meantime they build a bower of tree branches large enough to hold all the people of the village, with a place for a fire in the center, and on an appointed evening ceremonies begin. Four men are the leaders, and sit together at one side of the fire.

The village is divided into two sets during this festival, the guests and the hosts, and while the ceremonies are going on it is strictly remembered which is guest and which is host. At sunset two of the leaders of the dancing, which begins at once, wear short aprons of net, fringed around the bottom with a row of eagle feathers hanging by the stem, over their customary clothes; and to mark the step and keep time one of them carries a flat blade a foot long and 2 inches wide at the widest part, made of wood or stone. In this case the broad end was wound with a decoration something like wampum, consisting of a string of flat beads. Thus they danced around the fire to their peculiar aboriginal music, having no air, and only the measured beats to keep the time and the step of the dancers. At intervals strips of calico, torn off and rolled into a cylinder, were thrown on the fire, and if they did not fall so as to burn they were picked up and given to one of two or three women who sat near the fire, apparently for that purpose. Baskets were also thrown in, and if unburned they were also put into the laps of women and afterward given to poor and deserving people among the guests. At intervals during the night the young eagles were brought in and carried around in the hands of the leaders, and the people uttered invocations like prayers and gave messages to them to take to their dead friends. This went on until just before sunrise. The eagles were again brought in, held by the leaders, with one hand around the feet and the other around the throat, and thus slowly choked to death. Then the men placed them on strips of calico, which they rolled tightly around them, and during the process occasionally sprinkled them with water in a devout way. More prayers were uttered, and then the eagles were laid on the fire, which had meantime been built up to a splendid brilliancy, and amid song and dance the eagles were burned. This closed the ceremony. The wing feathers of the birds are always taken out and make fringe for the net aprons. Besides the knife blade carried in the dance, there was a bunch of owl feathers carefully and strongly tied to a handsome, slender handle, made so that they would shake, and in with these, to make a noise, were two or three rattles of the rattlesnake.

On one of the expeditions we made to a family of 2 Indians, at the extreme end of the Santa Rosa canyon, within a few miles of the desert, we saw not far off our trail a pile of stones. We had a native Indian with us, a woman who spoke English very well, and she told us it was customary for the people passing to add a stone to it, and that the doing so was a sort of prayer. Whether it was to some special spirit could not be ascertained. The cairn was simply a rounded pile of the sort of stone found in its neighborhood, piled as it would be when the stones are merely laid on by the passer-by. The difficulty of finding out the meaning of a custom from an Indian is always great. Among the whites they are reticent of their peculiarities, and even where one feels on friendly terms with them there is always a doubt of their language conveying their full meaning.

CELEBRATION OF THE AGE OF PUBERTY.—At the age of 12 girls are considered old enough to marry. Within this year at some of the villages the old ceremonies connected with their arrival at the age of puberty have been performed. A pit is dug in the earth large enough to hold all the girls who are considered to be of

the right age and a fire is kindled and kept up in it for several hours, long enough to warm the ground. Then it is cleared out and a covering of rushes laid down. Then the girls, entirely naked, get in and lie down and are covered up with blankets, even their heads being covered, and the older women dance about the edge of the pit, singing. This is kept up for several days. The girls have food given them during the time. At the end of 2 or 3 days the girls are required to climb out from the pit and run as fast as they can to certain rocks at a greater or less distance from them, and there each one makes a mark which designates herself and shows that she is old enough to be married.

CREMATION.—At the death of a Digger Indian the body is burned, also the house in which he died, and the ashes of both the burned body and the house are then covered with earth and smoothed over. There have been several instances of this practice within the present year among the scattered members who live near the deserts away from white habitations. The Yuma Indians, belonging to the same great family as the Mission Indians, but who have not been under Catholic or any foreign influence, still cling to this custom. In some cases the Mission Indian has compromised with his superstition; he leaves the house in which there has been a death for a year and then returns.

RELIGION.—These Indians have no religion according to modern ideas, and it is difficult to penetrate the reticence and secrecy of Indian nature and know what they think of death. What little has been learned is uncertain and vague. The older writers speak of finding idols among some of the tribe, but it is uncertain whether they were for the purpose of worship or whether they were the image of the clan or gentes to whom the tribe belonged.

SUPERSTITION AS TO FISH AS FOOD.—The Spanish fathers speak of the natives bringing them fish during the first journey that Father Junipero and Father Crespi made inland up the coast looking for Monterey, so that the natives knew how to catch them and also used them for food. There are traces at the present day of a superstition among them that fish poison those who eat them. Whether it is a superstition of late growth has not been determined.

MARRIAGE CUSTOMS.—Marriage ceremonies differed a little in the several tribes. With none of them was the ceremony either civil or religious, but simply an agreement between the families resulting from a liking between 2 young people. It commenced with an interchange of presents between the men of the 2 families, and between the women also. When matters had come to an agreement, the men of the groom's family gave presents of shell money to the women of the bride's family and the women gave baskets of meal in return. The bride, decked in her bravest attire, was carried on the appointed day in the arms of a member of her family toward the hut where her future husband awaited his bride. She was attended by a company of her friends, some of whom scattered seeds and berries along the pathway, which were eagerly scrambled for by the others. Half way between the houses this procession was met by a party of the groom's friends, and one of them took the girl in his arms and carried her to the door of the hut, where she was placed by her lover's side. After more scattering of seeds and berries they were left alone until the wedding feast was held, during which the young men of the tribe acted the parts of hunters and warriors and the old women carried off game and dispatched the wounded enemy.

Marriage customs vary somewhat in the different tribes, also the custom respecting the number of wives a man may have, but in all of them the chief could have more than one if he chose. Husband and wife separated when they were tired of each other. They punished adultery of the woman severely.

GAMES.—There are several games in use among the Mission Indians. One used in gambling is described as follows: a long bone, polished and slender, has attached to it by a string 5 or 6 rings made of the cup of the acorn, measuring an inch in diameter. The game is, with the turn of the wrist, to throw these rings in a line and catch as many of them as possible upon the point of the bone.

"Pione" is the Spanish name for a game of chance, and it is considered native in its origin. Six or 8 can play the game, seated opposite each other on blankets laid on the ground. The blankets are placed in front of them in such position that the player, holding the edge in his mouth, is hidden from his adversary in front of him. Each player has 2 slender bones, 3 or 4 inches long, one white and the other black, with a rawhide loop attached to them, which he slips over his hand down to his wrist. An umpire or referee is seated near the end of the lines of players, and in front of him are laid 30 sticks or wands, each a foot and a half long, ornamented sometimes with painted bands. If the playing is at night a fire is lighted and made to burn brightly, so that the players can easily see each other. When all is ready, the one who is to play first pulls up the blanket, holding it in his teeth so as to hide his whole figure from the waist up. Slipping the leather strings attached to the bones over his wrist, he folds his arms across his breast and conceals the bones, one on each side, under his clothes. When he thinks them thoroughly hidden, he drops the blanket, and his adversary, throwing out his hands before him, indicates on which side he thinks one of the bones is concealed, naming its color. If his guess is correct, the bone is given him and the referee also hands him one of the sticks. One will frequently guess away all the bones down a line of 6 Indians, and the stakes are sometimes so high on the game that \$100 will change hands in one evening.

Throwing bones or reeds through a rolling hoop is another of their games, and is played among the Yuma Indians.

MONEY.—Their money was small round pieces of white shell, worked down with infinite pains and perforated with a hole so as to be strung on a string. Their value increased or lessened with the length of the strings. A yard of this money was considered equal to about 12 of our cents.

CLOTHING.—When the Catholic fathers first came among them clothing was limited. The men wore a short cloak of rabbit skin or nothing. The women and children wore a petticoat of bark fringe, and sometimes added to that a cape for protection from cold. Father Crespi in one of his journals describes one of these capes as made of the skins of rabbits and hares stiched together. The dress of different tribes of Indians varied considerably. The territorial lines between the tribes seemed to have been very carefully kept, and the customs differed sometimes with crossing the lines. The Indians about Santa Barbara wore rings of bone or shell in the nose; those around Los Angeles did not. The women had earrings of bone cylinder attached to the ears by a shell ring, and bracelets and necklace of fine bone ground and worked until it was smooth, also shells and pebbles perforated with holes so that they could be strung.

DISEASES.—The advent of the whites no doubt introduced new diseases among the Indians, such as measles and smallpox, but there are no records to indicate the death rate among them during the days of the missions.

MEDICAL PRACTICE.—Their own medical practices were rude. They had sweat houses for paralysis, and one authority said they whipped the spot with nettles. They knew how to raise a blister with a paste made from dried and pounded nettle stalks, and practiced cautery with live coals. They allowed a fever patient to drink cold water, even after taking an emetic. When they were discouraged with the failure of their simple methods, they called upon the shaman.

NAMES AND DATES OF ESTABLISHMENT OF MISSIONS IN CALIFORNIA.—The following is a list of all the missions established by the padres in California, with the dates of their founding. The population is as given by Humboldt in 1803:

MISSIONS.	Founded.	Population, 1803.
San Diego de Alcalá	July 16, 1769	1,559
San Luis Rey de Francia	June 18, 1798	532
San Juan Capistrano	November 1, 1776	1,013
San Gabriel Arcangel	September 8, 1771	1,047
San Fernando Rey de España	September 8, 1797	614
San Buenaventura	March 31, 1782	938
Santa Barbara Virgin y Martyr	December 4, 1786	1,003
Santa Inez Virgin y Martyr	September 1, 1804	
La Purísima Concepcion Nueva	December 8, 1787 (a)	1,028
San Luis Obispo de Tolosa	September 1, 1772	699
Nuestra Señora de la Soledad	October 9, 1721	563
San Miguel Arcangel	July 25, 1797	614
San Antonio de Padua	July 18, 1771	1,052
San Juan Bautista	June 24, 1707	958
San Carlos Borromeo de Monterey or Carmel	June 3, 1770	688
Santa Cruz	September 25, 1761	437
Santa Clara	January 12, 1777	
San José	June 11, 1797	622
San Francisco de Dolores	October 9, 1770	814
San Francisco de Solano	July 4, 1823	
San Antonio de Pala, a branch of Mission San Luis Rey, and 25 miles to the east of it.	1816	

a Removed April 28, 1813.

ARCHITECTURE OF THE MISSIONS.—The church of San Fernando is entirely in ruins, as are also those of San Diego, San Antonio, and San Juan Bautista; the latter not so much of a ruin as those first mentioned, and still with a nuns' school for children within its borders. The style of architecture in all of these missions was the same. It is a following of the half Spanish, half Moorish forms, simplified by the material they had to work with, and for the sake of the workers. They have no great beauty of carved stone, like cathedrals of the gothic epoch; they are very simple in their style and owe their interest largely to the melancholy history and the decay which have befallen so many of them. The mind of the beholder is struck with a sense of the loss and ruin, of the scattered, decimated Indians, of the fathers wandering forth never to return, and regards them with a heightened interest which their architecture would not call forth. To follow the example of De Mofras as he regrets the loss and despoliation, even when, in 1842, it was much less than it is now, is the disposition of every one who sees San Luis Rey or San Antonio de Pala, where the bells still hang in the low campanile standing on a base of masonry at the side of the church, but where the buildings are in decay. They were not built with square and compass, with the accuracy of an accomplished civil engineer. There would be a difference of 6 inches sometimes in the width of the two ends of a room. In the ceiling of the rooms of San Juan Capistrano one end was almost invariably found to be higher than the other when tested by the appliances of the modern builder in the repairs which were made a part of it.

FOLIAGE ABOUT THE MISSIONS.—At San Fernando there are still many of the olive trees which were planted by the padres, bearing bushels of fruit. Two or three stately, graceful date palms still stand, with their slender trunks 60 or 70 feet high. At Pala a long stretch of the old cactus hedge still survives, their leaves high enough for a man to stand under easily. At San Gabriel there is also a huge cluster of the cactuses that were once a hedge around the land of the mission standing near the yellow ruins of churches and cloisters and quadrangles of shops that were once so full of quiet, pleasant pastoral life.

THE MISSION INDIANS.

The characteristics of these Indians are peculiar to the race and still cling to them. They are more improvident than the white race around them, which is saying much. They have fewer wants and take life more easily than the Anglo-Saxon. Born in a cold climate, with which he has to wrestle to gain a living, the Anglo-American can not see or meet the care-free, easy life of the Mission Indian without astonishment and a large amount of mingled pity, indignation, and contempt. The pity is chiefly extended because of his not having so many wants as the white man, and the indignation has led to driving him from the lands that the white man covets, and the contempt shows itself in killing him when he becomes too troublesome and resists robbery of his lands, and in giving him opprobrious epithets whenever mentioned. The Indians in 1851 made a slight attempt at an insurrection and filled the white inhabitants with fear. By virtue of the treaty of Guadalupe Hidalgo, in 1848, the Indians became subject to the jurisdiction of the United States.

LEGAL STATUS.—The United States court of the territory of New Mexico, which is another part of the same cession as California to the United States, decided that by virtue of the provision of the eighth article of the treaty of Guadalupe Hidalgo the Indians within its territory were citizens of the United States, and that they could not therefore be treated as the government had been used to treating the wild tribes. Their position was different from the wild tribes; therefore the government did not make any treaty with them, and it was not necessary to buy their lands of them. The result in California was that the Indian was left a prey to any white settler who came along. In that state the whites decided that Indians were not citizens and had no right to public lands, and that they had a perfect right to file on any land, no matter whether Indians were upon it or not.

The Indians in the valley of Temecula were in 1873 driven out one day by a sheriff followed by a posse of armed men. They had obtained, unknown to the Indians, a decree from the courts of San Francisco permitting the proceeding. The sheriff and his men took the little belongings and furniture out of the adobe houses of the Indians and tore the houses down. They and their forefathers had lived in the valley for 100 years, peaceable, quiet people, with their orchards and gardens and some additional tillage sufficient to give them ease and comfort. Every vestige of their village is now gone. The only reminder is a little half-neglected graveyard at the lower end of the valley. The Indians, a melancholy, broken-hearted little procession, took what they could carry of their goods and went away. Of their cattle the whites retained enough to pay the fees of the sheriff who had to do the work of forcing the Indians away from their homes.

The story of San Pasqual is similar. It was a regularly organized Indian village. The records of its founding in 1834 are preserved in the Mexican archives at San Francisco. The valley was at one time set off by an executive order, but the influence of white men brought about a revocation of the order. These white men pre-empted the lands of the very village in which the Indians were living, on the theory that the Indian has no right to public lands. The best of the Indians now live in the little canyons among the hills, emerging from them to work for the whites who now possess their old homes. The worst of them hang around the outskirts of the towns and live a vagabond life.

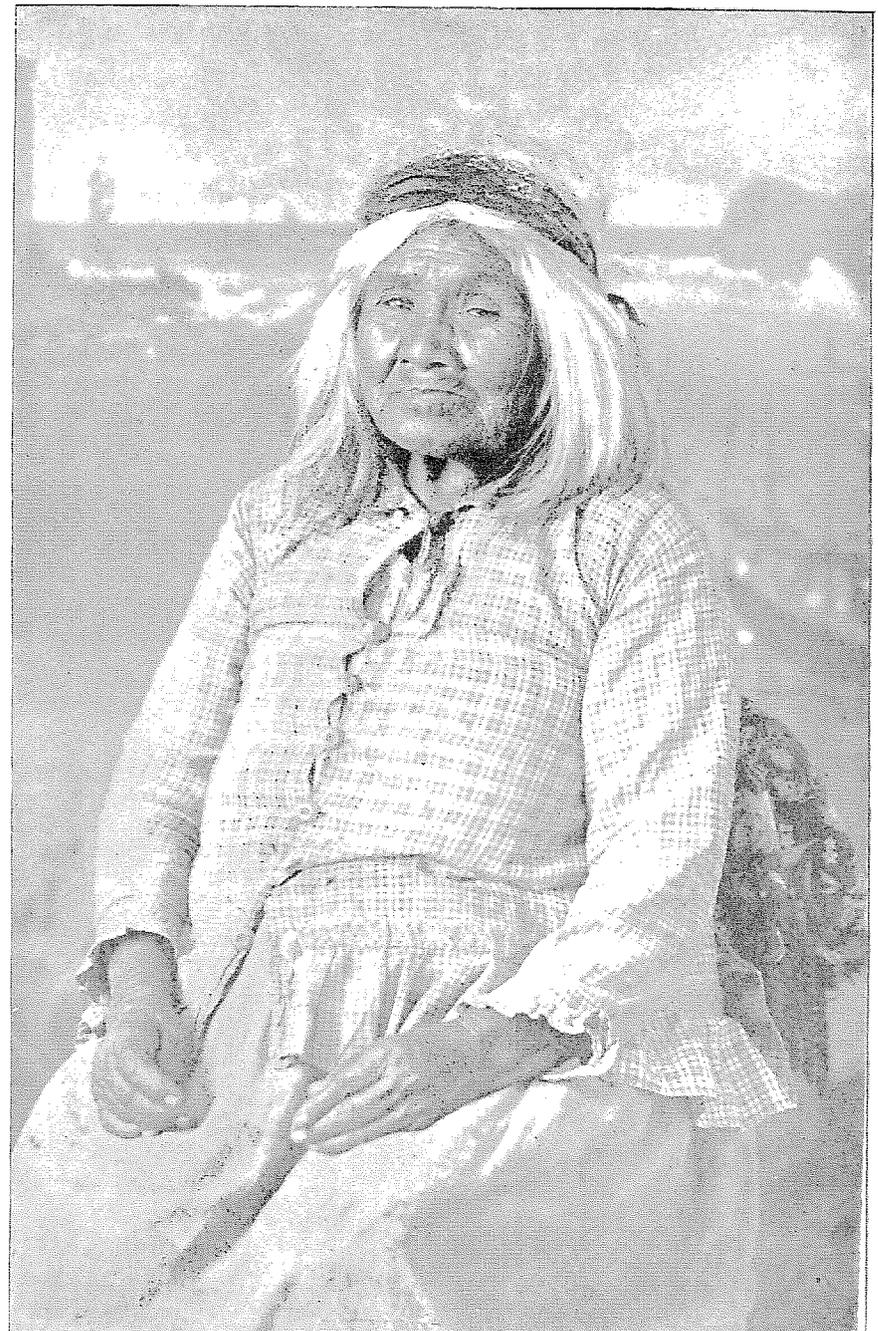
THE PACHANGA INDIANS.—The Pachanga Indians who went out from Temecula have had a hard time on the barren hillsides to which they were relegated. Part of the little valley is under cultivation, but it suffers for want of irrigation. They have a well, but it dries up often, and then the nearest water for stock, for domestic use, for the gardens, is 1.5 miles away. The tract was set off in 1882 by executive order for the Indians, and such as it is they are secure upon it, but the need of water makes it a barren heritage. The men have to go off the reserve to work in order to earn enough to support their families. By the kindness of the agency physician they have been allowed to get water at the nearest point, 1.5 miles away, at a spring upon land secured from the land office, so that no settler can intrude to drive them off. They have a good schoolhouse.

The Pachanga Indians are within 2 or 3 miles of Temecula, with its saloons and temptations, so that a temperance society is needed as much as a knowledge of the alphabet, and a good teacher knows this. A liquor license law would aid much.

AGUA CALIENTE INDIAN VILLAGE.—There is a neat little village of adobe houses at Agua Caliente, where there are hot sulphur springs. The village is upon a ranch called Warner's ranch, which was granted in 2 patents in 1880. The first was for 26,000 or 27,000 acres. The whole is now owned by ex-Governor Downey, of Los Angeles. It is well watered and wooded, and is very valuable as a sheep and stock ranch. There are 4 other villages within its boundaries, Puerta de la Cruz, Puerta de San José, San José, and Mataguay. Agua Caliente is the largest.



VICTORIANA, OLD CHIEF OF THE SABOLA INDIANS.



WIFE OF VICTORIANA.

CALIFORNIA.

It was formerly set apart as a reservation, but the executive order was canceled immediately after the patent had been granted to San José del Valle ranch, the second of the 2 grants, although whether the boundaries of the village were included within the grant is doubtful; the first 3 surveys of the ranch do not take the village in.

The Indians rent their little adobe houses to white people who wish to come there for the benefit of the water of the springs, and thus are able to save a little money. They themselves move into brush huts in a little canyon 2 miles away, where they cultivate some of the land. The uncertainty of their title acts as a drawback to their industry. They have a good government school.

COAHUILA VALLEY MISSION INDIANS.—The Coahuila valley is high among the San Jacinto mountains, and is rather barren and inaccessible. The land is better fitted for grazing than tilling. The houses are adobe, thatched, and are tolerably neat. The people are intelligent and more independent than the others. Their name signifies "masters", and they are said to have taken the lead among the tribes in former days. They raise stock, and a great many of the Indians go every year to shear the sheep upon the ranches in the counties of San Diego and San Bernardino. They have the outdoor granaries, huge baskets made of willow twigs and set up on a platform. Although this is a government reservation, there are doubts about the correctness of the lines, and there have been some encroachments of the whites upon it. They have had a good government school for some years.

SABOLA MISSION INDIANS.—Sabola is a reservation on which the Indians have lived for 100 years. They have comfortable adobe houses, and the men go off the reservation in troops as sheep shearers and to gather the grapes in the time of the vintage. The village is within the boundaries of a Mexican grant patented to the heirs of Juan Estudillo on January 17, 1880. The greater part of the grant has been sold to a company which, in dividing up its lands, allotted the tract where the Sabola village lies to a person who proposed to eject the Indians unless the government would buy the whole 700 acres of which the Indians occupy 200 acres of the best part. The case was brought before the courts, and as no one appeared for the Indians it went against them by default. The Indian Rights Association of Philadelphia then pledged themselves to pay the necessary fees, and had the case put again upon the calendar. It was tried once more, and the reservation was secured to them by possessory right, under the Guadalupe Hidalgo treaty.

SAN GORGONIO MISSION INDIANS.—The San Gorgonio reservation, or, as it is more commonly called, the Potrero, is the second in value, that of Mesa Grande being first. The title to this reservation is in litigation. It is a large tract in a valley open to the desert winds, and hot in summer, but with a great deal of good land within its lines. The Southern Pacific railroad passes through it, and claims the odd sections on the ground that they were theirs before the reservation was set off. The town of Banning is also in this district. There are two or three valuable springs, and near one of them, an everflowing brook, is a little Indian village called The Potrero. Here, and scattered about for a distance of 3 miles, live 119 Indians. The question of the allotment of lands on this reservation will be an especially troublesome one, because of the conflicting claims; the reservation has the even sections, the railway claims the odd ones, and the Banning Water Company claims the right to all the springs but the one near the Indian village. The town of Banning also has a claim. The Indians raise only such crops as are for the season, fearing that they may be dispossessed in another year.

PALA, PAUMA, APECHE, LA JOLLA, AND RINCON MISSION INDIANS.—At Pala, in the valley of the San Luis Rey river, are 5 Indian settlements, Pala, Pauma, Apeche, La Jolla, and Rincon. At Pala, La Jolla, and Rincon are reservations. From the Pala reservation tracts of land have been taken and given to the whites, until the Indians have the same feeling of restlessness and disturbance that is to be found on so many others. The Rincon reservation has the best land. It is at the head of the valley directly on the river, with a range of high hills on the south. The village contains nearly 200 Indians, who live in neat adobe houses and are more thrifty and provident than on many of the other reservations. They have an excellent government school. The schoolhouse is a little wooden shell, unpainted, but the pupils have bright faces and pleasant manners, and a devoted teacher gives them without stint the best sort of training, which includes more than a mere acquaintance with readers and geographies.

The title of the Indians to La Jolla is in dispute. The Indian villages may or may not be outside the reservation. It lies high on the mountain, and had nothing but a trail leading to it until within a few years ago. It is well wooded and watered, and the soil is good.

The Indian village had some neat adobe houses, and the Indians, notwithstanding their poverty and lack of tools, are struggling to do a little farming. They have a good school. The schoolhouse is like the one at Rincon, a mere shell, and situated as it is, on the windy side of a hill, fairly creaks and groans if there is a heavy wind.

CAPITAN GRANDE MISSION INDIANS.—Capitan Grande is a reservation 15 miles long in a canyon through which the San Diego river flows. It is very well wooded, and has along the sides of the river wide intervals and meadows. There is a small band of Indians here, with less enterprise than the inhabitants of other reservations have. They are poor and shiftless. A water company has run a line of pipe along one side of the wall of mountain that bounds the canyon, but it is high enough to be out of the way. Through the foresight of their agent the privilege was granted with a clause which permitted the Indians to tap the pipe at certain intervals along

the line, and thus bring the water down into their lands; but they seem to have made no use of this privilege. In one place only they had brought down a short line, but it was a very little distance, and the water seemed to be running to waste.

Mesa Grande is a high table-land of good quality, and with water. It is high enough to have good grass, good farming lands, and the fruits of the temperate zone. There have been many disputes about the lines, and it has had the usual encroachments by the whites.

The village is neat, with adobe houses, a good school, with the schoolhouse pleasantly situated and neatly painted.

MISSION INDIANS OFF RESERVATIONS.—There are groups and clusters of Indians living off the reservations worthy of notice in order to give a complete history of the Mission Indians as they are in the year 1890. Sometimes it is only 2 families, as at Mr. Bergman's ranch, 18 miles from Temecula. Here they have lived, and Mr. Bergman owned the land around them. He was not only ready to admit their possessory right, but he used his influence with them to file their lands and have a clear title given them from the land office. The Indians did so, and have a little cottage or two by the side of some running water, with fig trees and land enough to raise all they need to live on.

The Pauma ranch, belonging to Bishop Mora, has upon it a village of Indians called Pauma. They are thrifty, with comfortable houses and a neat little church. They should have possessory rights there by a clause in the original grant of the ranch, but this has never been granted them. They have no school. Bishop Mora offered to sell the ranch for \$31,000 to the United States, and kept open the offer for a year, but nothing was done about it by Congress. They are a self-sustaining, worthy little cluster of people.

In the San Yedro canyon is another village not on a reservation. It is high on the mountain side, and the next hills rim the Yuma desert. There has been no road to it until within a year. There are only 26 Indians here, and it is a miracle how they wring an existence from the barren hillsides and the mere pocket of a valley below them.

On the ranch Santa Ysabel are several Indian villages. It is in a rough part of the country among the mountains, but has much good land. There is in the original grant of this ranch a clause saying, "The grantees will leave undisturbed the agricultural lands which the Indians of San Diego are occupying".

In the village of Mataguay the Indians are poor and rather lazy, but contented, and if they had the incentive to work which owning their lands would give might become ambitious and industrious.

The Desert Indians are still another band, who have a reservation of 60,000 acres upon which they can not live. They are largely wanderers, going into the surrounding country for work. They are under the control of a chief called Cabezone, and are very poor. Their settlements are in a barren spot, depressed below the sea level, but dry and hot for want of water and shade. They are more nearly heathen than any but the Yuma Indians, and have declined to allow themselves to be enumerated in the United States census, from the superstition, common among aboriginal tribes, that it will give a power over them. They have been counted and number 167.

It will be seen that the reservations are widely scattered. The situation of the agent is very different from that of the ordinary Indian agent. Other agents have one reservation and can stay on it quietly, having their work immediately around them. Here the settlements are 30 to 40 miles apart, and to make the rounds requires a journey of many hundreds of miles over rough mountain roads. The Indians need protection and oversight constantly, from the feeling of the white settlers toward them, and the agent, besides the regular rounds, has to make many trips, requiring him to be away from his office for 2 days at a time. This is also true of the physician, who has the duties of a clerk added to those of a physician. His quarterly returns must be made out and sent in at the proper time, whether the Indians are ill or well.

The term Mission Indians was given from the work of the Franciscan fathers among them, and they are divided into 4 bands, viz: Coahuilas, Dieguenos, San Luisenos, and Serranos. They are subdivided again by their places of residence, and it is under this subdivision that they are spoken of here in order to be as definite as possible. Very little was done for them by the general government until within the last few years, but now there are a number of good government schools established, with 257 children enrolled as pupils. There is also a Catholic industrial school at Banning, built as a gift by Miss Drexel, which has 100 boarding pupils. The government has also negotiated for the land necessary to establish another industrial school, which is to be built at Perris, San Diego county.

CONDITION.—The condition of the Mission Indians in the year 1890 is a fitting subject for the last of this report. Their reservations and villages are in the counties of San Diego and San Bernardino, in the southern part of California. Their villages, as stated on a previous page, are often not on a reservation, and sometimes there are 2 or 3 families, not enough to be called a village, hidden away in a canyon, as in the Santa Rosa canyon, where there are 3 families only, living on government land.

The Mission Indians all dress like white people. They are short; a man 6 feet high is a very uncommon sight; are dark skinned, but not black, with features that vary in respect to the nose and mouth; they always have the rather high cheek bones typical of the plains Indians. The women show this as well as the men. They have good

teeth, well-developed chests and shoulders, but the arms and legs in the young are without taper. In middle life they often acquire flesh, and then the limbs become more shapely.

For 20 years the number of these Indians has remained practically the same; their families are never large, 4 or 5 children at the most; twins are found as often as among the whites. The girls marry very young, often at 14 and 16 years. Occasionally cousins may marry, otherwise the ties of consanguinity are regarded. The women sometimes marry white men or the so-called Spaniards, Indians in whom there is some Spanish blood. The priest often performs these ceremonies, but there are many connections unblest by the church.

The mixture of white blood among them is large, and the degree of virtue and vice among both men and women differs as greatly as among whites. They have no form of disease peculiar to themselves or hitherto unknown to white men. Several new diseases were introduced among them by white people. The measles, smallpox, and probably syphilis and scrofula were unknown before the foreigner came. Among themselves they are quarrelsome, and occasionally they carry it to the extreme of bloody fighting. They are apt to deal more severely with their shaman than with any one else. If they think a shaman has caused the death of one of their number their anger is great and they will kill him if they can. They are honest in their own way and will carry out a contract, not within the time specified always, because they are never punctual, but they are not addicted to thieving. In their houses, made of adobe or of brush, sufficiently wattled at the sides to be secure, they are tolerably neat. They cook with an open fire in many of the families. In the better villages, though, cooking stoves, with the usual paraphernalia of kettles and saucepans, are in use.

Their only manufactures are baskets and a coarse, red pottery, which they bake themselves, making ollas and jars. These are their only home sources of earning money. The men hire themselves for a part of every year either as sheep shearers or as workers among the vineyards and orange groves of their white neighbors. Occasionally the women become house servants, though this is rare.

The men who live outside of the towns own pouies, in greater or less number, and a few cattle. Hens and chickens may be seen around their houses, but very rarely a cow or any other sort of live stock, except dogs, a numerous mongrel, half-fed crowd, not kindly treated as pets, but given a grudging existence. The poverty of an Indian may often be very great, yet he always has a serene, contented air, if he only has bread enough for the day. To teach him care is one of the lessons the whites have striven to instill without much success. Both men and women receive white people with ease and dignity in their little huts. Their care of the old people of their race seems like an indifference, and yet they were never treated with actual cruelty. The old women sat about in the sun, often very dirty. They seemed dull and torpid and probably were indifferent to the comfort of cleanliness. Indians permit individual freedom in each other to a greater degree than is found among white people. Where the old people still took an active interest in life they were well dressed and bright looking. They sometimes live to be very old, but there are not enough such instances to warrant one in speaking of them as a long-lived race. Their traditions have come to us as from word of mouth, as from father to son, or through the writings of the padres and the first voyagers and travelers, Grijalva and Viscaino and Venegas. They have been broken up and intermingled, first by the Spaniards among them, and later by people from the United States, until they have lost their distinctions as tribes. They are divided into Coahuilas, Dieguenos, San Luisenos, and Serranos, as already mentioned, but these are names given from the missions near which the Indians are or have lived, and mark no tribal difference handed down from their ancestors. They are nearly self-sustaining, but the agent is allowed to give them a few rations where they have to come long distances to consult him on some vexed question, but the whole amount thus given is small. The government has made a feeble attempt within a few years to distribute a few wagons, plows, and other implements among them, and that is all the help they have had. At Riverside there are in the course of the season many hundred workers in the orange groves. At San Bernardino there are many more, quiet, self-respecting men, who earn their own living as much as if they were white men. They know there is an agent appointed by the government, and often in their disputes go to him. Sometimes the matter is sufficiently serious to have what is really a trial of the question. Such trials are well conducted. Each side has an interpreter who understands both Indian and Spanish; each side presents its case in turn, and finally the agent weighs the evidence and makes his decision. There is no objection made by the defeated party as to the result. They are not given to hunting or fishing, the latter perhaps because the rivers of southern California have few fish, and on the seacoast there are no Indians. A few of the younger men trap the rabbit and in the autumn hunt quail, but that is all. These Indians retain but one form akin to tribal government. Each community or reservation has a headman or captain, and a second man, an alcalde. These men are elected, and serve as long as they are popular. Their office is to keep the peace and decide the neighborhood differences that come up in small communities. When their decisions are doubted they appeal to the agent. They have never voted, neither do they act as citizens, though that privilege was granted them by the treaty of Guadalupe Hidalgo. They have always been treated as aliens and as people who had no rights on their own soil. They have ceased to bury their dead in any but some of the most remote districts, and in several of their graveyards each little mound is marked with a wooden cross. They are desolate looking places, because grass does not grow as in the east, and these homes of the dead have a bare, unblanketed look, without the friendly green turf to cover their repose. At Pala

there was a graveyard behind the campanile of the church. At Temecula was an old burying ground with its adobe wall somewhat broken down. At Pauma was another, a recent one, and there were others at various places.

The passage of the Mission Indian bill, which was signed by the President on January 20, 1891, is the greatest act of justice the government has done for these Indians.

The bill requires that 3 commissioners appointed by the Secretary of the Interior shall examine and pass upon the vexed questions of the lines of the reservations and have them clearly defined by a correct survey, and it also provides for allotment of lands to the Indians with 25 years holding before the right of alienation in fee lies in the allottee. The allotment provision is as follows:

SECTION 4. That whenever any of the Indians residing upon any reservation patented under the provisions of this act shall, in the opinion of the Secretary of the Interior, be so advanced in civilization as to be capable of owning and managing land in severalty, the Secretary of the Interior may cause allotments to be made to such Indians, out of the land of such reservation, in quantities as follows: To each head of a family not more than six hundred and forty acres nor less than one hundred and sixty acres of pasture or grazing land, and in addition thereto not exceeding twenty acres, as he shall deem for the best interest of the allottee, of arable land in any suitable locality; to each single person over twenty-one years of age not less than eighty nor more than six hundred and forty acres of pasture or grazing land and not exceeding ten acres of such arable land.

YUMA RESERVATION.

Report of Special Agent C. W. Wood on the Indians of Yuma reservation, Mission-Tule Consolidated agency, San Diego county, California, January, 1891.

Name of Indian tribe occupying said reservation (a): Yuma.

The unallotted area of this reservation is 45,889 acres, or 72 square miles. This reservation has been surveyed and subdivided. It was established by executive order January 9, 1884.

Indian population June 1, 1890: 1,208.

The Yuma Indian reservation lies along the Colorado river, and embraces 45,889 acres, of which 4,000 acres are tillable. The tract actually cultivated by the Indians is the narrow belt lying near the Colorado river, called the "overflow lands".

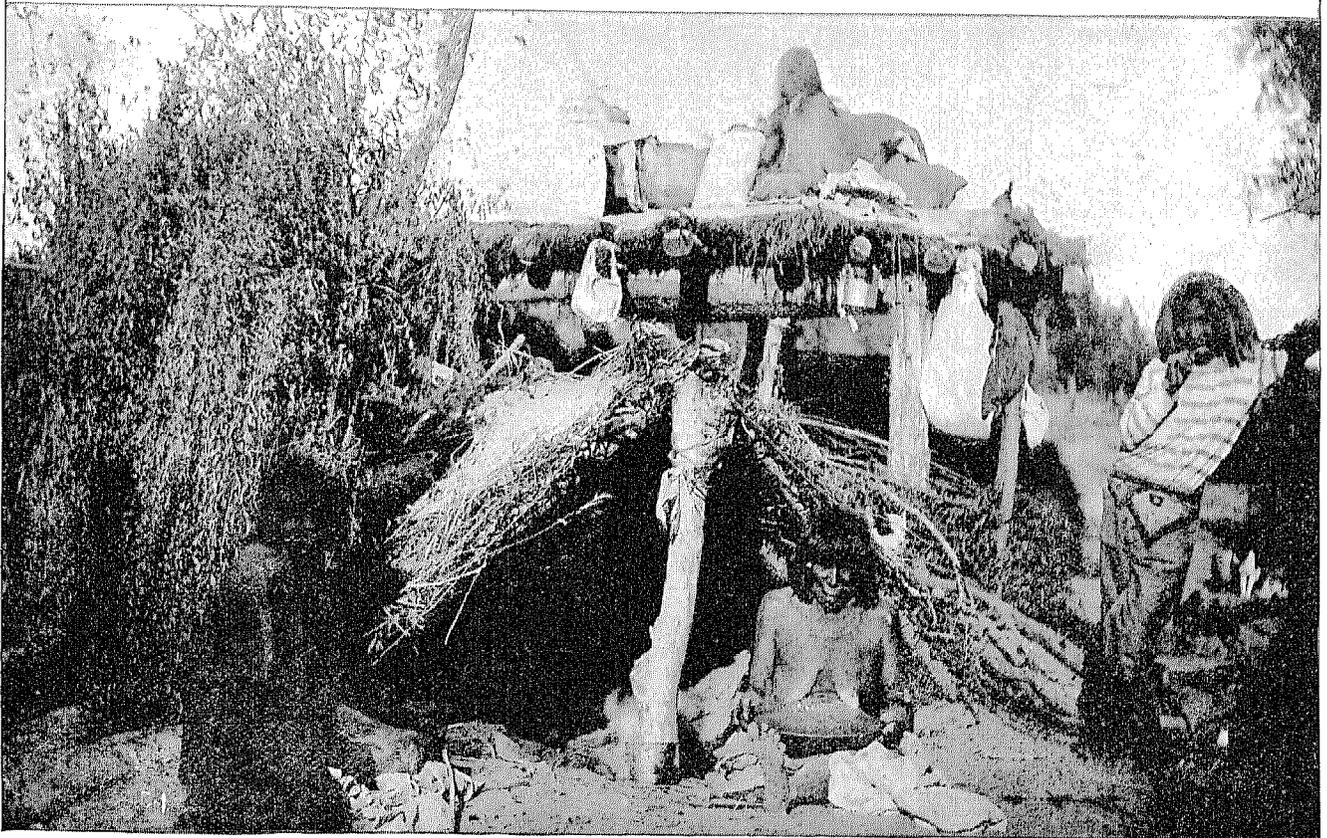
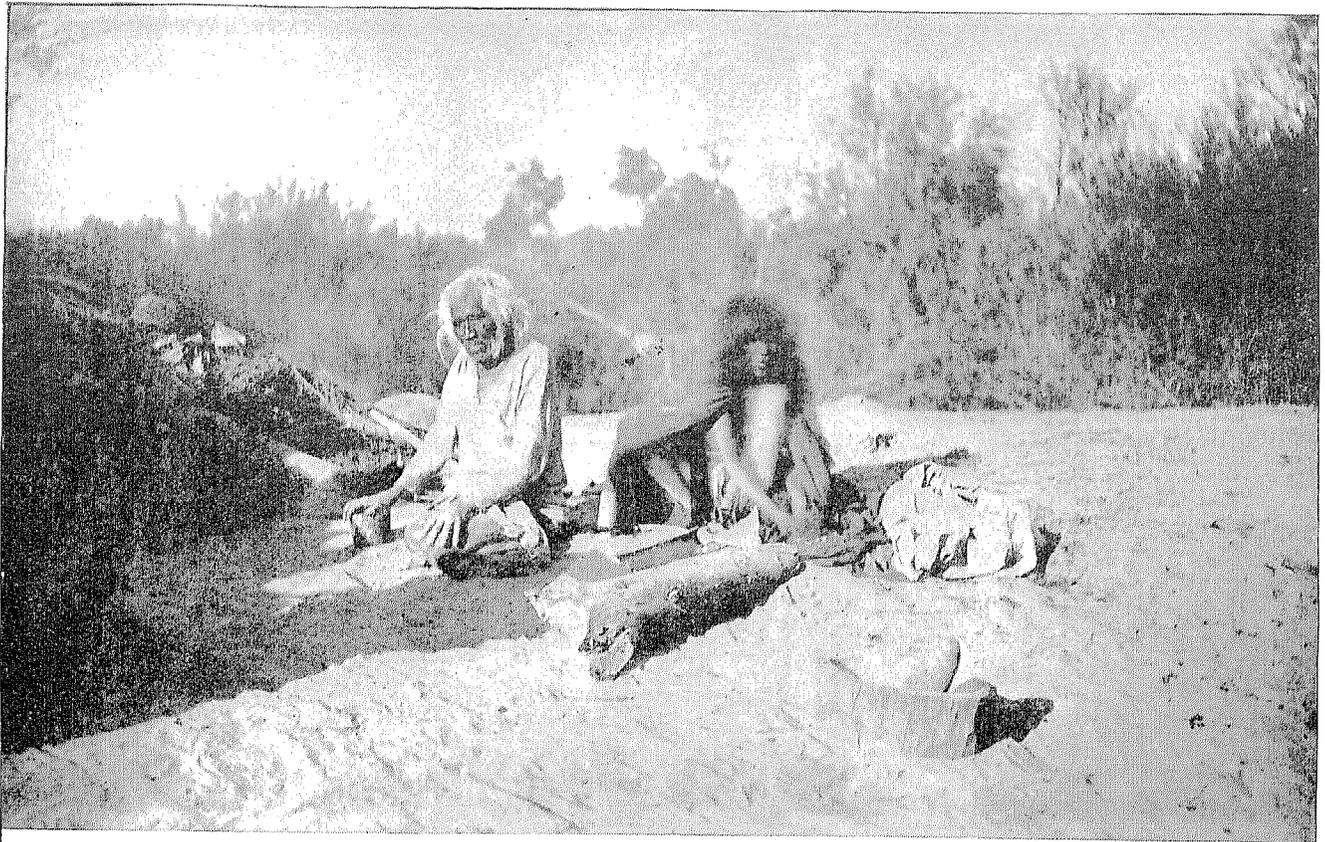
The tribe numbers, by the count for the Eleventh Census, 1,208: males, 659; females, 549.

The Yuma Indians mostly live upon their reservation, although about 300, having become dissatisfied with Chief Magill, settled on the Arizona side of the Colorado, in and near the city of Yuma.

These Indians are much more fortunate respecting their reservation than most of the seminomadic tribes. Abundance of water can always be obtained from the river or by digging shallow wells from 6 to 20 feet in depth in the adjoining low grounds. The river abounds in fish, the principal kinds being carp, a kind of whitefish resembling mackerel, and salmon trout. These are obtainable the year round and form so large a proportion of their food that the Yumas are very commonly called "fish Indians". They also sell many fish to the whites. Large game is almost extinct. A few deer are killed annually, and cottontails and jack rabbits are quite numerous. Quail are abundant, and also wild ducks. These the Yumas kill with bow and arrow, as they have few guns.

Very little stock is possessed by this tribe. The destructive practice of cremation is an obstacle to an increase. They have a few horses, cattle, mules, and bullocks, the latter being used in freighting to the mines. They raise some poultry, but, as they provide no protection for it, the coyotes and other animals get the benefit of it. They receive 50 cents per dozen for whatever eggs they gather. They cultivate but little ground, raising barely enough wheat, barley, corn, and vegetables for their own use. They always plant after an overflow of the river, without disturbing the soil otherwise than by making holes in which to place the grain and seeds. They raise 2 kinds of brown beans, also very large and sweet squashes, which they can easily sell at 50 cents each, whenever they can be persuaded to part with them. Large watermelons and muskmelons grow in great profusion, which in their season are almost the exclusive article of food. Mesquite beans, growing wild on the reservation and affording a very palatable food, form a large part of their provisions at all times and become their main reliance for breadstuff when the Colorado fails to overflow. The vicinity of a city, although a small one, affords the Yumas many resources by which they might secure a comfortable living if they were inclined to industry. Hay and wood are always in demand. These commodities have to be "packed" over the river on the heads or backs of the Indians, and most of this work is done by the women, whose loads are double the size of the few carried by the men. The men find a good demand for their labor in mines, on ranches, in work about the city, as deck hands on the 2 river steamers, and in miscellaneous jobs. The women are sought to render services in the city houses in addition to the "packing" referred to. The Yumas are content with little, and that little is easily obtained. They loiter and spend much time in and about the city, where one may frequently see a hundred or more at one time. Those who have given them employment say that they are very intelligent and learn new work and the use of new tools very readily. There is abundance of work, good pay, fair abilities, but little disposition. Within a year they filled a contract for 800 cords of mesquite wood at \$3 per cord, but declined another contract for 1,000 cords at the same price. Thousands of cords can be cut on the reservation within easy hauling distance of the railroad switch on the California side of the river, but the Indians do not begin to meet the demand for wood for household use in the city. The climate of Yuma is conducive to the Indian's indolence. The summers are very hot. The

a 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 censuses.



YUMA RESERVATION, MISSION-TULE CONSOLIDATED AGENCY, CALIFORNIA.

YUMA INDIANS.
YUMA INDIANS AND HUT, SHOWING HOME LIFE.

highest temperature reached in 1890 was 115° in the shade, on July 22. The minimum for the week ending July 28 was 81°, and the mean heat for the same week was 83°. The lowest temperature of the winter of 1890-1891 was 27°, on January 10, when a shell of ice formed on standing water, but no injury was done to orange, lemon, pomegranate, and other trees of semitropical character, and most of the Indians were barefoot during that week.

The Yumas now dress generally in the costume of the whites, though somewhat scantily. They usually go barefoot and barehead the year round, though in warm weather they put "turbans" of river mud upon their heads in order to keep them cool.

In regard to clothing, within 3 or 4 years the men wore only the "gee-string" and the women aprons made of tassels of soft bark. The change is owing mainly to the action of the superintendent of the government school on the reservation, in forbidding adults to come to the school for any purpose unless properly clothed. When going to the city with their burdens the women often wear sandals of sole leather rudely shaped to the feet and tied on with sinews.

The Yumas are considered untruthful and notoriously unchaste. The girls are debauched early by the young Indians and the low whites. The fact of prevalent immorality is evidenced by the syphilitic taint in the blood of the children. They are subject to various forms of lung complaints. Many of them are pitted with smallpox. They are slow to apply to the physician at the fort, and refuse to take any unpalatable medicine. There is very little intemperance among them, since intoxication is promptly followed by 20 lashes, according to their own law. They are a filthy people covered with vermin. Mothers eat vermin taken from the heads of the children, saying that it would not do to kill them, as they are a part of the person.

The Yumas are inveterate gamblers, even the schoolboys providing themselves with packs of cards. The superintendent and teachers of the school take away all the cards they see in the hands of the boys, but teachers are helpless when the children are allowed to play freely out of school. The adults bet on foot races, cards, and many other games.

The Yumas are physically a well-developed race; the men are generally tall and somewhat slender. Both men and women paint their faces. The women are bent and prematurely aged by hard labor and family cares.

From a careful observation of the children in the different class rooms, and counting the unmistakable full bloods and mixed bloods, it is safe to say that at least 20 per cent of the children are half-breeds. One hundred and forty-two names are enrolled on the school record; average attendance, 118. The children exhibit the average intelligence, docility, and good temper of the children in other tribes. The discipline in the class rooms is of a superior character.

The religious ideas of the Yumas can be stated in a few words. They do not believe in either good or bad spirits, but fear the dead and believe in witchcraft. They burn the property of the dead. They never rebuild on the spot where a house has been burned because of a death in it. Such sites are frequently to be found on very desirable locations, and in one instance a cook stove was found in fair condition in spite of its fiery ordeal; but nothing could induce a Yuma to appropriate it, even to sell it for old iron. After several deaths have occurred in a rancharia, or village, the Indians burn the remainder of the houses and build in a new location. This tribe can not properly be called even nominally Catholic, although the only instruction they have received has been in the ceremonies and doctrines of that religion. This instruction has been mostly confined to the children. They believe in good as well as bad witches, and if a good witch says of any person "that is a bad witch", it is his or her death warrant.

The Yumas, in accordance with the custom of all the so-called "River Indians", cremate their dead. The bodies, if buried, would be exposed by the overflows of the rivers and devoured by wild beasts.

On the morning of December 9, 1890, the enumerator witnessed the cremation of the body of a man who had died just before daylight. The bodies are burned as soon as arrangements can be made. As he approached the place of cremation the wails of the mourners could be heard for nearly a mile. The funeral pyre was about 4 feet wide, 6 feet high, and 8 or 9 feet long, consisting of logs of wood which had been built up around the corpse, and the clothing and bed clothing of the deceased had been piled upon the body before the logs were placed over it. The top was piled with bead necklaces and collars and other valuables in great profusion, and on the ground in a circle about the fire were scattered corn and beans, not placed upon the pyre for fear of smothering the fire. Great piles of ashes of burned clothing were also visible on and around the blazing pile. All these things were offerings by mourning friends. A squaw stood at the foot of the pyre, as near as the heat would allow, overhauling a box of provisions which had been the property of the deceased, the contents of which were cast into the fire one after another, and finally the box itself. Then the squaw stripped herself of all but a scanty skirt and threw her garments upon the fire, then joined the chorus of mourners. Another squaw stepped into the circle, having a bag of corn, probably her entire stock for the winter, and staggered part way around the circle, scattering the corn as she went. Having completed her corn offering, she grabbed a younger squaw by the arm with both hands, and, bracing herself, stuck her chin up in the air and began her contribution of subdued howl and wail, the sound of which is like the moaning and wailing of children when crying for something they can not get. It seems entirely mechanical, as the mourners often stop and chat with one another and then make a fresh start. The squaw who had scattered the corn, after wailing a few minutes, stripped off her clothing and cast it into the blaze. A

fine-looking, well-dressed Indian standing near her took off everything but drawers and undershirt and consigned them also to the flames. It was early in the morning and quite cold, yet 15 or 20 men and women were squatted around the pyre in a nearly nude condition. The burning of clothing is obligatory upon the relatives of the deceased, and friends show their regard for the dead by the voluntary offerings they make. Finally the dead man's home was burned with everything in it and upon it, for on the roof were great baskets of mesquite beans and corn. Every scrap of property that could be destroyed or damaged by fire was burned, even the money he possessed being thrown into the furnace of destruction.

This man left a wife and 2 children, who were not only bereaved of their natural protector, but were also left homeless, naked, and destitute of food. This cremation of property is as inexorable as a vow to perpetual poverty, and a serious obstacle to all advancement of the tribe.

Once every year a mourning feast is held to which other tribes are invited, and great stores of provisions and fancy and valuable articles are collected. After the feast is over everything remaining is burned, and this general conflagration, following all the destruction incident to private mourning, is also a great factor in promoting poverty and degradation. It may be thought that the children will be educated to look upon such a destruction of property as a wicked waste, but, on the contrary, it is a great treat for them to learn of a cremation, and they desert the school en masse to attend it unless locked in the schoolrooms. The teaching and example of their parents prove more powerful than the instruction they receive in school. This burning of property explains why the Yumas have so few animals, since they must all be killed at the death of the owners. It is also evident that sick visitors are not desirable among them, as the house in which a death occurs must be burned.

REVIEW OF THE FACTS CONCERNING THE YUMAS.—A review of the facts ascertained about the Yumas does not, on the whole, reveal a very hopeful outlook for the civilization of this tribe. Mentally they are up to the Indian average, but morally they are of the lowest grade of barbarians. What can be done for them? If left to themselves the tribe would be depleted by the diseases consequent upon promiscuous sexual relations. While they are singularly temperate in drinking, owing to the severity of their own laws in regard to intoxication, no advancement is possible for them, even as Indians, without a radical change in some of their institutions and habits. In addition to the difficulties in the way of civilization incident to mere barbarism in general, the Yumas have peculiar customs which can not be mollified but must be abolished. For instance, as Indians, they can not accumulate property beyond one life interest because of their method of cremation. The destruction of the property of the dead is far worse than the practice in some tribes of killing one or more horses and the offering of food, clothing, and weapons. All the personal property of the dead must be utterly consumed by fire, or if there is anything noncombustible it must at least pass through the "baptism by fire" and be damaged as much as possible. House, food, clothing, money, weapons, and animals, all must go. The site on which the house stood must never be used for another building or be cultivated, so that so much real estate is alienated from use forever. If the government should build a good farmhouse for each Yuma the erection of a small hut for use in case of serious illness and destruction in case of death would not, as has been suggested, meet the difficulties in the case. This remedy would not avail because superstition forbids the use of any property that has belonged to the dead. However successful, then, any individual Yuma might be in any line of business or employment his family would profit thereby during his lifetime only. What can be done to break up such a practice, founded, as it has been, upon superstition? The question is a serious one, as other tribes along the Colorado river, called River or Fish Indians, like the Yumas, observe this same custom.

Their belief in witchcraft is a worse superstition than the other, since it involves the destruction of life. Some believe that for every death from natural causes a murder is committed and that the charge is made secretly to the chief who orders a "committee" to kill the accused. It is supposed that they choose their own time and method of destruction, and that no one is aware of the accusation or of the appointment of the executioners, because publicity would defeat their object. All of the Indians are believed to know that some one is liable to be singled out as a victim, yet no one but the members of this aboriginal "star chamber" knows who has been selected, and all ties are ignored in both accusation and execution. It is reported that a young squaw lost her baby, and, without any regard to her bereavement as a mother, she was accused of having bewitched her infant to death, and that two young Indians, one of them her own brother, were appointed to kill her. The supposed murderers were arrested, and, although the brother committed suicide in prison, legal evidence could not be secured to convict the survivor, and he was discharged. Witnesses, if there are any, dare not give their evidence lest they should be killed. The speediest way to end this reported practice will be to abolish the chieftainship. With no chief to order the assassinations they would cease, as no one would then take the responsibility of such deeds. The chief has absolute authority over his people, and he maintains it by threatening all kinds of bewitchments if they do not obey him in every respect. No one can tell how many of these murders take place in remote parts of the reservation. Groups of houses (rancherias) are scattered over a territory from 2 to 4 miles wide and 60 in length, and lying along the Colorado river. Frequent rumors of men or women being killed on the reservation are circulated, but the facts can not be ascertained, as the Indians give such evasive replies to all questions on the subject. Deaths and cremations take place near the city, and are not known to the whites in time to witness the cremation of the bodies. The Indians do not like to have white spectators.

Another fatal accusation is said to take place among them which does not involve a related death by disease. If a reputed "good witch" declares any man or woman to be a "bad witch", an exterminating committee is believed to be appointed which performs its duty promptly and effectively. A company of soldiers stationed on the California side of the river, with a line of sentinels to prevent the free passage of young Indian girls into the city, might preserve them from the dangers of the city, which they now freely court.

The education of the Yuma boys and girls in the government schools on the reservation has proved successful, demonstrating that Indian children can be taught all the branches of a common-school course. One full-blooded Yuma girl about 17 years of age speaks, reads, and writes both English and German, and paints with the average talent of white girls of her own age. She is a teacher in a seminary for white children, and in dress, manners, and refinement would hold a good position among the young lady graduates of any white institution. Suppose Yuma girls have passed through the school with credit to their teachers and themselves intellectually, and have learned the various arts of housekeeping, ordinary sewing, and knitting, and attained considerable skill in fancy work and embroidery; then add to these attainments a practical knowledge of christianity. These girls must usually return to their tribe, to degrading influences. Their school is no longer a home or protection to them. Such is the post-graduate "course" awaiting the 75 or 80 Yuma girls who are now being educated in the government school on the Yuma reservation. On leaving school they will be nothing but Indian girls. The direful possibilities before them are illustrated in the case of a girl, before her ruin the most beautiful girl in the tribe, but at the age of 15 dying under the most loathsome circumstances. She was not a graduate from the school, but even if she had been her fate would not necessarily have been different. The windows of the dormitories of both sexes in this school are fitted with iron rods to prevent egress or ingress by the pupils, a feature found in the construction of other Indian school buildings.

Indian schools return their graduates to the same tribal environments from which they were taken. The schools are not responsible for this. The statement has lately been made public that young Indian mechanics have no tools with which to work at their trades. This may lead to benevolent provisions to supply the necessary conveniences. There is, however, a worse lack than that of tools, namely, employment. Among the Yumas the greatest skill, accompanied by a complete outfit of tools, could not create work. No mechanical trade has any place whatever in the economy of one of their villages. The knowledge of the English language is of no practical use where it is not spoken, nor of arithmetic where it is not needed, nor of geography where the village and its surrounding territory are their world.

So far, then, in the working of the educational part of the Indian problem, the effect has been, practically, to sandwich some degree of education between layers of barbarism. The children for a few years under existing conditions move in surroundings which are an abrupt and unrelated transition from their past, but without much promise or vital connection with their future.

YUMA INDIANS.

Report of Special Agent W. E. FERREBEE, M. D., on the Indians of Yuma reservation, Mission-Tule Consolidated agency, San Diego county, California, November and December, 1890.

Many difficulties attend a search after reliable information concerning the early history of the Yumas, for when a member of the tribe is found willing to talk about the history of his race no reliance can be given his story. They have no system of transmitting their past history and legends. Therefore all accounts will necessarily be fabrications, in which Indian imagination plays a conspicuous part.

It is customary with some Indian tribes to select aged and respected male members to relate to younger men at their annual festivities the legends and remarkable occurrences to the tribe in the past, and thus a traditional history is preserved; but this is not so with the Yumas, who regard the past as dead to them, and really try to forget it, not understanding how it could be interesting or instructive in their future.

In the latter part of the seventeenth century Catholic missions were established along the Colorado river by Jesuit priests, among whom were Fathers Escelente, Eusebio, and Francisco. In the year 1774, Don Juan B. Ainsa, a Spanish officer, in the company of a few priests, visited these missions, and established a new one on a point of land in sight of the present Yuma reservation, which was called "La Concepcion", and it is supposed that the name Yuma was then given to the Indians residing within its jurisdiction.

The Yumas first came into prominence during the gold-fever excitement in California. Their raids on overland emigrants traveling westward then became so notorious and their murders so frequent that in December, 1850, Major Heintzelman, of the United States army, who had previously been stationed at San Diego, California, acting under instructions, established a military post on the west side of the Colorado river, and called it after the name by which the Indians were then known, Fort Yuma. In the early fifties several battles were fought between the soldiers and the Yumas. It was in these battles that Paschal first acquired prominence and exhibited qualities of generalship that surpassed those of the Apache chief Geronimo, but the difference in the character of the surrounding country produced different results. Geronimo had the fastness of the mountains in which to take refuge and rest, while Paschal was surrounded for many miles on all sides by the sandy and barren desert, destitute

of anything for horse or man. In the year 1853 a treaty was made with the Yumas, in which Paschal was required to kiss the holy cross, which he esteemed with due Catholic reverence, and thus ceased all contentions. Since then the Yumas and the Cocapohs, Indians from Lower California, have fought several battles of more or less magnitude.

The Yumas occupy a reservation, established by the government in 1884, of about 45,889 acres, which is situated in the southeast corner of San Diego county, California, in the valley of the Colorado river, the river forming its eastern boundary. Most of the reservation could be cultivated if water for irrigation could be procured. The valley lands are alluvial deposits. The soil is rich, and only water is needed to make it blossom as the valley of Hebron. The government is now considering the purchase of pumps to raise the water from the river, and the construction of a canal to convey it upon the lands.

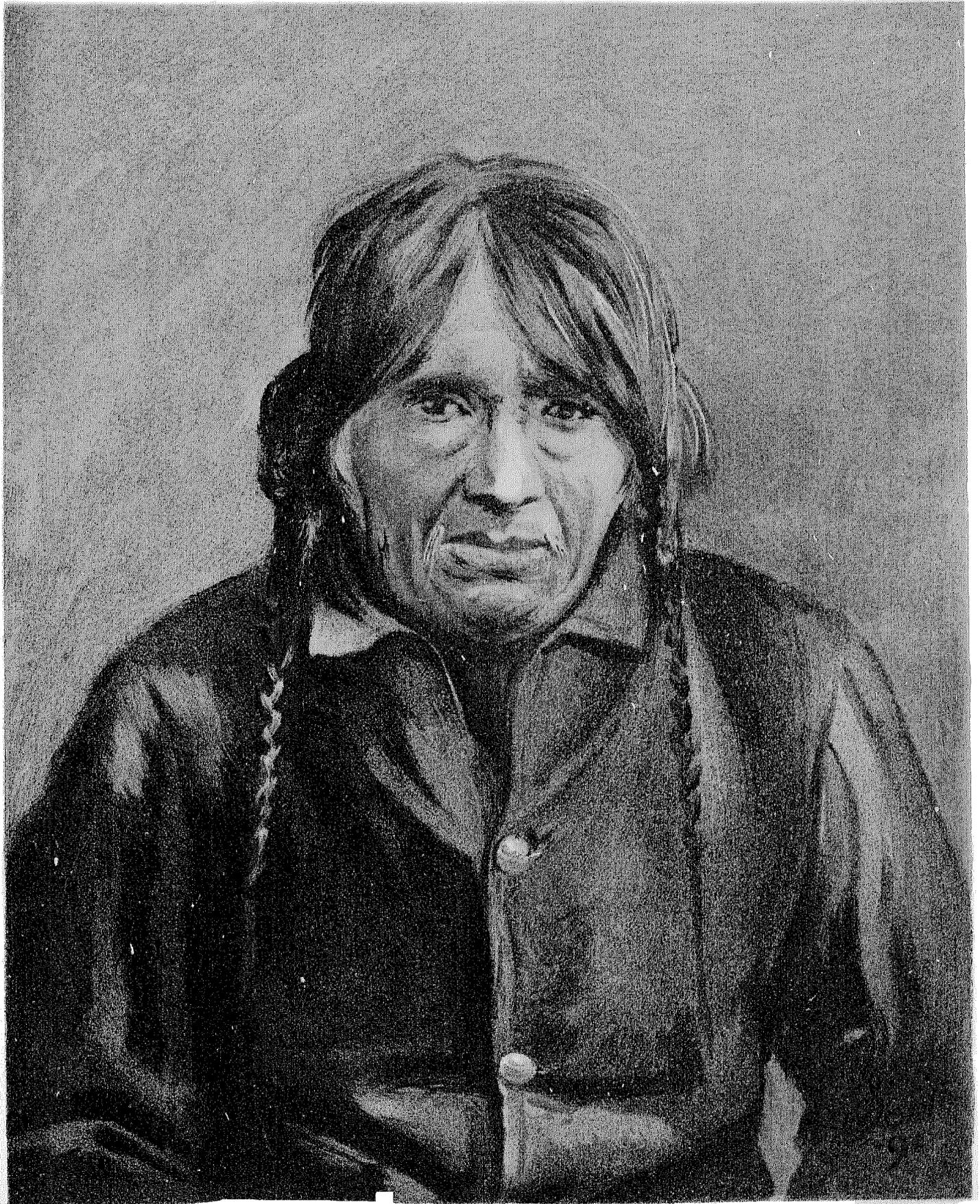
The expense of the contemplated facilities for irrigation will be considerable, but they, joined with practical instructions in the methods of farming, will give these Indians a fair chance and afford them an opportunity to redeem themselves from the degradation into which they have evidently lapsed. Upon the reservation grow naturally the mesquite and screw beans, arrow willow, and sagebrush, but with water in this climate all semitropical fruits, both citrus and deciduous, admit of successful and profitable cultivation.

The crude methods of cultivation employed by the Yumas at present depend for success on the uncertain annual inundation of the Colorado river. It sometimes happens that the rise in the river is insufficient to overflow the banks; then the Yuma harvest is a total failure and the Indians are forced to extra exertion to keep from starving. The overflow usually occurs in May or June, and when the water has subsided the Yumas plant their crops by digging holes about 3 feet apart and about 10 inches deep in the wet ground, into which they drop a few grains of wheat or corn, cover with earth, and nature is relied upon to do the rest. A crop of wheat will range from 100 to 300 hills. No uniformity is practiced in planting in rows. When the wheat is in the milk the Indians begin to gather and eat it, and frequently when harvest time comes they have no grain to gather. The few who do let their grain mature thrash it out by beating the heads over the edge of a stone vessel. In this way they may gather from 1 to 5 bushels. A Yuma harvest is practically limited to melons, squashes, pumpkins, corn, wheat, and beans. In addition to these, nature provides these people with the mesquite and screw beans, which grow on scrubby trees from 10 to 30 feet high and provide an abundant supply of acceptable food. The mesquite bean resembles our string bean, and ripens in June. The Indians gather them in quantities and store them in willow granaries placed on platforms at an elevation of 4 or 5 feet from the ground. The seeds are useless and are thrown away, but the pods contain a juicy saccharine pulp that is exceedingly nutritious. The pods are ground to meal in metates and mixed with water, making a sort of mush, which is greedily eaten, or it is cooked over heated stones into a sort of flat unleavened bread, which becomes very hard and may be kept an indefinite period of time.

The screw bean grows in a small bunch of spiral sprigs, about 8 or 10 in number. The normal length of a screw bean is about 1 inch, but it is capable of being elongated to about 4 inches by pulling out the elastic spirals. It is not very palatable, but quite astringent. As a rule, the Yumas do not eat much of this bean food until they run short of melons, pumpkins, corn, and other crops. Their wheat and corn are ground in metates, and the flour is made into dough, without yeast, and cooked in various ways. The most common method consists in placing a thin piece of dough on sheet iron over coals, and with constant turning it is baked into "tortillas". Pumpkins constitute a favorite dish, but the watermelon is the great staple article of food. The melon season is about 9 months of the year, and it is prolonged by burying the melons in the sand, where they sometimes keep all winter. "Tuni" fruits of the numerous cactuses are also eaten. Fish, caught from the Colorado, help to satisfy hunger. Their method of cooking fish is novel, but retains all the nutriment and renders the meat delicious. They envelope the fish in moist clay and bake them in covered pits, heated by hot stones, and when finished the clay is broken away, taking the skin of the fish with it.

The Yumas are inordinately fond of candies and sweetmeats, which they purchase from the whites. They also eat moles, gophers, beef entrails, rabbits, venison, quail, wild geese and ducks, and land tortoises. Milk and eggs are disliked; chickens are regarded as filthy and seldom eaten. A very acceptable beverage, called "pissioim", is prepared by roasting wheat grains over a charcoal fire until they assume a light brown color, after which they are pulverized, dissolved in water, and allowed to ferment before drinking.

The Yuma local government resembles in some respects that of the ancient Aztecs. Their headmen are elected annually, but when the chief is a popular man his annual re-election is a mere matter of form, as in the case of Paschal, who was chief of the Yumas many years, and whose length of office terminated only with his death in 1887. Magill, who became chief at the dying request of Paschal, is now serving his third term, but annually a council of the most prominent men of the tribe is convened and the administration of the chief in office is either approved or condemned. To the chief is given both legislative and judicial authority. He settles all disputes and promulgates all laws; and when these laws seem unreasonable they form the subject of learned discussion at a solemn gathering of the people, and if they are not endorsed the chief must either revoke them or resign. To the subchiefs or captains of the Yuma rancherias is allowed the immediate supervision of their respective villages, and they are also advisers of the chief. To the sheriff is given the execution of all orders. He makes arrests, enforces sentences, and is held responsible for the prisoners after the arrest until trial.



PASQUAL [PASCHAU].
CHIEF OF THE YUMAS.—CALIFORNIA, 1890.

The laws of the Yumas punish such offenses as murder, theft, and drunkenness swiftly and severely, usually by flogging. The culprit is stripped and fastened to a tree with his arms drawn high above his head, and the sheriff administers the castigation publicly. Although the whipping may be severe and delivered in the presence of a jeering crowd, the quivering individual endures the pain with a stoicism that is touching in its very muteness.

The Yumas are gradually increasing in numerical strength. The families average 3 or 4 children each. An official census taken in 1860 gave them 1,000 souls, while that of 1890 gave them 1,208 members, 656 males and 549 females. It is probable that the increase in numbers is partially explained by the facility of immigration from neighboring tribes. Idiocy and physical deformities from birth are rare among these Indians, but unfortunately many are afflicted with hereditary ailments contracted through sexual indiscretions of the females. When Indians contract this loathsome disease their ignorance of its nature does not deter them from the fulfillment of the marital obligations, but does frequently result in stillbirth, or in the birth of a child with inherited syphilis, which may suffer for a few months or years and then die.

Physically the Yumas are generally magnificently proportioned. Their limbs are powerfully molded and their carriage is easy, straight, and erect. Their muscles are closely knitted, indicating latent power of endurance, and every movement evidences strength and agility. They are not handsome, but their bright eyes relieve their other uncompromising features of much stolidity. The women, when young, are generally plump and graceful, but with advancing years degenerate into cumbersome corpulency. As a rule, their teeth are beautiful and well preserved. The men do not permit beard to grow upon their faces, but prevent it by epilation. They are good workers and quick to learn, but lack ambition and knowledge. They do well when controlled and directed by some superior intelligence. They are rich when they have a few dollars, and will only work when it is gone. They are employed as deck hands on the steamers that run up the Colorado, and in the summer many find work in the hop fields and vineyards of Los Angeles and San Bernardino counties, California. In short, they work as laborers whenever they can find employment.

In May, 1886, the old, abandoned military post opposite the town of Yuma was converted into a training school, admirably conducted under the auspices of the Catholic church. The school has an attendance of 63 boys and 39 girls, a total of 102. They are taught the elementary common-school branches, and in addition the boys receive instruction in carpentry, gardening, and the care of stock, while the girls are taught sewing, cooking, washing, ironing, and housekeeping. The government strives to inculcate habits of order, industry, and cleanliness, with practical experience of the advantages to be gained thereby. It is impossible to convert adult Yumas into civilized citizens. They will retain some of their customs from sheer force of habit, but the desired result is capable of accomplishment through a rising generation. It requires patience and time. Each succeeding generation will transmit more and more of the teachings of civilization to their immediate descendants.

The Yumas are as clannish in their domestic arrangements as in their tribal relations. All the members of the family will have their crudely-constructed houses built near together in one rancheria, and most of the families have both a winter and a summer house. The winter house is built by setting posts in the ground, inserting cross-pieces, and filling the roof and sides with intertwined willow twigs and sagebrush. Adobe mud is placed on top and on the sides, over the inner brush. The roof slopes to the rear. The front is left open, and generally faces the south, and the open space is usually closed by a tattered piece of cloth or blanket. The interior is subdivided into rooms according to fancy or the requirements of the family. The fire is built in the center of a room, and the whole house is filled with smoke, which gradually escapes through the interspaces in the sides and roof. The summer house, or "ramala", is built to protect the family from the intense rays of the sun, and its construction is simple, being merely a brush shed. The ignored aged and infirm construct small conical huts of willow twigs by sticking the twigs into the ground and bringing them together at the top. These are usually covered with old gunny cloth and rags. A low triangular aperture is left open, through which the inmate must crawl. These rookeries are placed usually near to the patches of grain and vegetables.

The Yumas own some ponies and less cattle, but their fondness for curs is proverbial. They possess few arts and are compelled to purchase their few necessary wares and utensils. Pottery making is their chief industry, in which they use a reddish porous clay, obtained from the hillsides. Their pottery is remarkable for its perfect lines and graceful, uniform curves. Their wares, being porous, permit transudation, and are well adapted to the heated climate. Water in an "olla", or water jug, will keep remarkably cool through the process of percolation and evaporation.

Handsome conical baskets, without handles, are manufactured from willow shoots deftly interwoven. Ropes and lariats are made of hides and of horsehair. Some of their hair reins, decorated with fancy-colored tassels, can not but excite admiration. They possess fairly good guns, but use the bow and arrow as weapons. The bows are made of willow, and have stout and strong strings made of animal sinews. Their arrows are reeds, with the shaft feather, tipped with triangular points of iron or flinty stone and poisoned by being dipped into putrid flesh. All of their wares are painted, usually in angular designs. They are fond of music, and manufacture 2 musical instruments, a flute and a rattle, the former made of reed, the latter simply a wild gourd, containing a few pebbles and having a wooden handle. A jews'-harp is an Indian maiden's delight, on which she will make a wild and most detestable noise.

The Yuma language is limited in vocabulary, slightly guttural, but soft and musical in sound, the meaning of a word depending largely upon its connection and accentuation, gestures giving the needed emphasis to conversation. The Yumas are said to be ignorant of writing, either by signs or hieroglyphics; but most of them speak Spanish more or less fluently and a few can speak fair English.

When girls arrive at the age of puberty it is customary to put them through a sweating process, which, it is claimed, prevents the occurrence of complications in giving birth to children. A curved hole, a little larger than the body it is intended to receive, about 2 or 3 feet deep, is dug in dry soil and heated by burning greasewood in it. The maiden then enters this oven, squats down, is covered over, and is given hot decoctions of indigenous plants. After perspiring freely she is taken out, led to the river, and receives a bath, after which she is considered marriageable, and is consigned to the care of some elderly relation, who is held responsible for her purity. When a young man is attracted by a maiden he first seeks the consent of the father, who apparently refuses, but as soon as practicable thereafter, when the young man is certain of the parent's absence, he gaudily decorates himself, visits the girl, and pops the question in the regulation fashion. A modest expression of face and no reply is received by the lover as an affirmative. If the maiden refuses, her language is so emphatic that it deters further advances.

Polygamy does not exist among the Yumas. Sexual indiscretions are not punished, as formerly, by whipping. The husband, actuated by pride, never interposes obstacles to his wife's desires. Divorces are easily obtained, and do not affect the social standing. If a woman is led astray by a man of another tribe or race she is considered disgraced and virtually becomes an outcast.

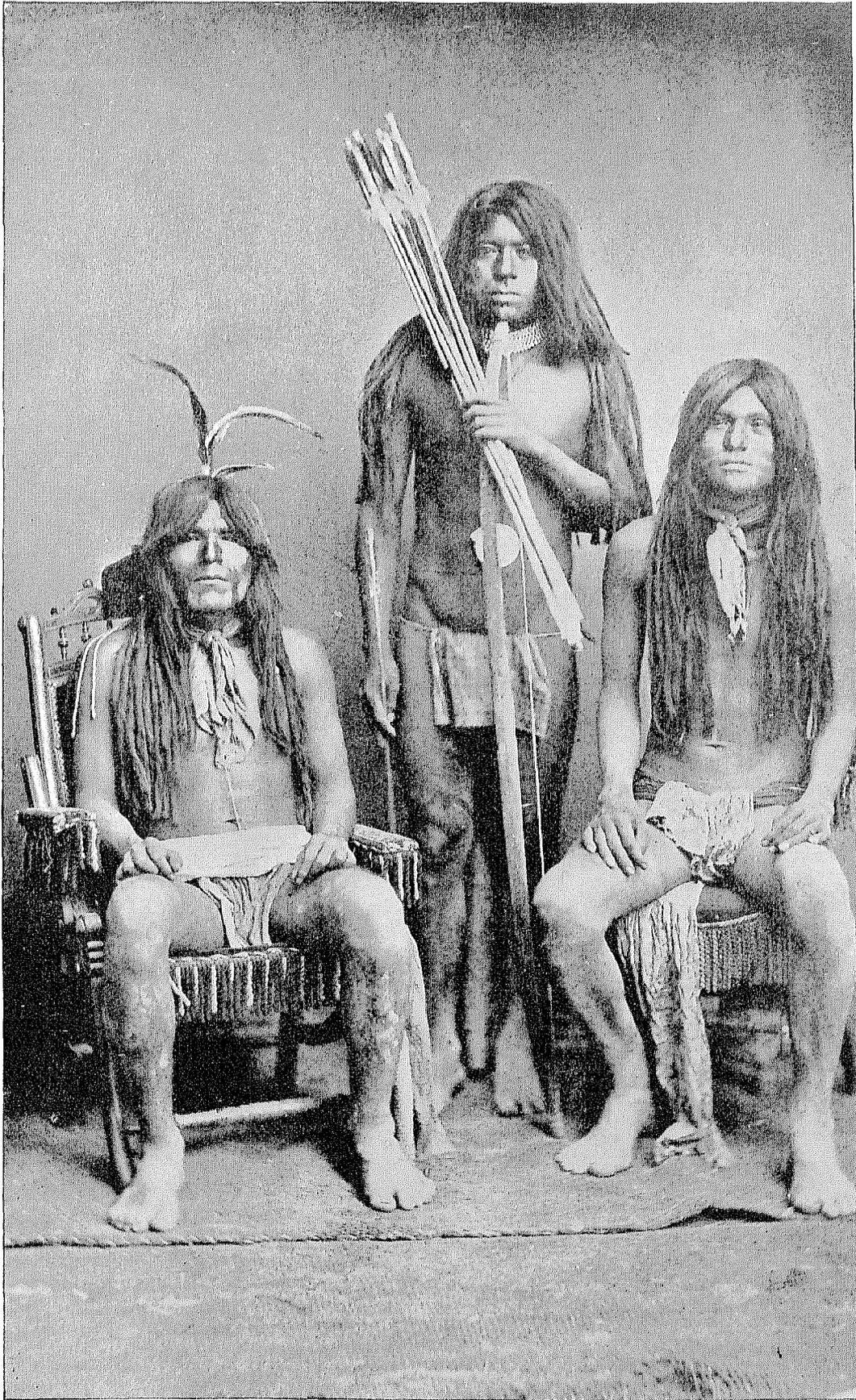
Childbirth among the Yuma women is a natural and speedy process, the mother returning to her usual work a few hours after the occurrence, as if nothing unusual had happened. The birth of a boy affords special pleasure to the father and a daughter is accepted with stoicism. The children are not named until they can talk; then some chance saying by them, comical or unusual, determines the future name. The child lives nearly a year in its papoose case, made of board covered with bark and decorated to suit individual fancy, some of the cases being very handsome.

The Yumas cremate their dead. When a Yuma dies his friends build a very substantial pile of brush and dry wood, place the body wrapped in a blanket or a piece of canvas on top of the pile, and ignite it, while those gathered about the funeral pyre howl dismally and apparently with certain satisfaction over the death of the one who has passed to the "happy hunting ground". Each relative of the deceased cuts off a small piece of his own hair and throws it upon the burning body. When misfortune comes upon a family it is attributed to deliberate witchcraft perpetrated by some enemy, and if an individual is seriously accused of witchcraft his prospects of a sudden death are uncomfortably certain.

The medicine men, who claim appointment from the Great Spirit and officiate also as priests, are aged men, possessing much low cunning and shrewdness. Their curing methods consist chiefly in sucking, slapping, or blowing upon the supposed diseased part of the patient's body. If the medicine man makes 3 false prognoses in a family, or 9 in a tribe, a relative demands an explanation, and if it is not satisfactory the medicine man is simply murdered with a mesquite club and no investigation is made by the tribe. With this alternative facing him, it may be possible that sometimes the practitioner makes the result correspond with the prognosis, in order that the beauties of prophesy may harmonize with accuracy. Their power and influence are gradually diminishing.

The Yumas usually dress as little as the sun will permit, though some wear well-made and clean clothing. The women glory in dresses of bright colored and figured calico. Until within the last few years the men bestowed very little attention to clothing, their wardrobe often being limited to gay-colored "gee-strings". At present nearly all of the men wear clothes approaching civilized ideas of dress, though some ludicrous combinations are often seen, such as a cast-off beaver and a breech cloth, or a pair of pantaloons, or a shirt only. Bead necklaces and wristlets are popular. The men wear their hair long, frequently plastering it with a greasy, reddish clay, which tends to destroy the vermin, and both men and women tattoo their faces with charcoal or clay.

The Yumas observe their annual feasts. Of these the most interesting are the mourning feasts, devoted to lamentations for the loss of friends and relatives during the year, to which invitations are frequently issued to neighboring tribes. This feast may be delayed, but is never forgotten nor neglected.



YUMA RESERVATION, MISSION-TULE CONSOLIDATED AGENCY, CALIFORNIA.
YUMA MEN.

ROUND VALLEY AGENCY.

Report of Special Agent I. P. FELL on the Indians of Round Valley reservation, Round Valley agency, Mendocino county, California, January, 1891.

Names of Indian tribes or parts of tribes occupying said reservation: (a) Konkau, Little Lake, Pitt River, Potter Valley, Redwood, Wailakki, and Yuki.

The unallotted area of this reservation is 102,118 acres, or 159.5 square miles. The outboundaries have been surveyed. It was established, altered, or changed by acts of Congress approved April 8, 1864 (13 U. S. Stats., p. 39), and March 3, 1873 (17 U. S. Stats., p. 634); executive orders March 30, 1870, April 8, 1873, May 18, 1875, and July 26, 1876.

Indian population June 1, 1890: 581.

ROUND VALLEY RESERVATION.

Round Valley reservation is situated in Mendocino county, California. A level tract of rich valley land, surrounded by a cordon of mountains, whose foothills afford the best grazing lands, presents a remarkable combination of facilities for agricultural pursuits. It is 25 miles from the nearest town of any size, and almost 80 miles by stage from Ukiah, the terminus of the San Francisco and Northern Pacific railroad. There are 581 Indians living on the reservation in comparatively comfortable wooden shanties, built for them by the government, which are scattered over the level land and extend up the foothills. In addition to these shanties some have built for themselves small huts, made of loose boards without nails, having more the appearance of piles of wood and lumber than habitations. In some of these shanties they crowd more people than is conducive to health or decency.

The 3 schools on the reservation are in good condition and accomplishing fair results. Some of the children are quite bright, but it would be exceptional to find a pupil with beyond the barest rudiments of an education.

They have little furniture in their houses, sleeping upon the floor and squatting to eat. They use, where possible, white people's cooking utensils.

The men generally work in the fields, where they raise wheat, corn, barley, hops, of the very best quality, and some are engaged in herding their cattle in the mountains; others work for some of the farmers in the valley, making good hands when they are kept at work. They are naturally indolent, and if left to themselves do little or nothing. One trouble at present is the difficulty and expense of reaching a market for their produce. There is a 15-foot vein of coal on the south side of the reservation. During the year to June 1, 1890, rations were issued to 147 Indians, old, feeble, or indigent.

The curse of these Indians is in the intermingling of the races, thus bringing forth a class that is of neither race. Under their loose family arrangements it is quite common for either the squaw or the man, when inclined, to leave the other and take up with another partner. Another pitiable fact is the immorality of the girls. It is a common thing for them to be considered women when they are only from 9 to 12 years of age, frequently being mothers when only 11 or 12 years of age. The girls seem to have no idea at all of shame in this matter. A large number of the young girls of mixed blood are incapable of being mothers. There is a mixed race of Indians, negroes, half-breeds, and white men, of whom it is almost hopeless to expect any advance toward order and civilization. The Round Valley Indians in general are in comparatively good physical condition, with comfortable clothes and abundant food, but are gradually decreasing in numbers. They are great meat and root eaters.

Though there are regular religious services on the reservation, it is a question whether the Indians are at all influenced thereby, as the older ones seem incapable of any great degree of either mental or moral advancement. They hang to their old Indian faith and superstitions. They have some dances and amusements, but harmless ones, and the medicine man has some influence still. Their only hope seems to lie in giving them for the future their lands in severalty as now provided, making them understand that they must work on it for themselves, and that they are amenable to the laws of the land.

^a 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.

COLORADO.

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

Total.....	1,092
Reservation Indians, not taxed (not counted in the general census)	985
Indians off reservations, self-supporting and taxed (counted in general census).....	107
<i>a</i> 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.....	1,051
Reservation Indians, not taxed	985
Other persons with Indians, not otherwise enumerated	66

INDIAN POPULATION OF RESERVATIONS.

AGENCIES AND RESERVATIONS..	Tribe.	Total.	Males.	Females.	Ration Indians.
Southern Ute agency: Ute reservation.....	Ute.....	985	484	501	493

The civilized (self-supporting) Indians of Colorado, counted in the general census, number 107, 31 males and 76 females, and are distributed as follows:

Arapahoe county, 47; other counties with 12 or less in each, 60. Their condition does not require distinct description.

The Southern Utes are the only Indians now residing in Colorado except 107 Indians off the reservation who are citizens and taxed. A treaty made in 1888 is now pending for ratification by Congress, whereby the Southern Utes are to be removed to a new reservation in southeastern Utah, just north of the Navajos.

TRIBE, STOCK, AND LOCATION OF THE INDIANS IN COLORADO.

TRIBES.	Stock.	Reservation.	Agency.
Capote Ute	Shoshonean.....	Ute.....	Southern Ute.
Denver Ute.....	Shoshonean.....	Ute.....	Southern Ute.
Kapoti (Capote)	Shoshonean.....	Ute.....	Southern Ute.
Mnache Ute	Shoshonean.....	Ute.....	Southern Ute.
Wiminuchi.....	Shoshonean.....	Ute.....	Southern Ute.

THE INDIANS IN COLORADO.

1. The Southern Utes are composed of 3 bands, the Capote, Moache, and Weeminuche. The Weeminuche Utes have always occupied the south half of the present state of Colorado; they were there 33 years ago. This was the wildest band of the Southern Utes, and it now occupies the western part of the reservation. They are blanket Indians in the fullest sense and are about 500 strong. Their warriors are a brave and fearless set of men. They now produce nothing except a few buckskins.

The Moaches are a small band of Utes located on the eastern end of the reservation. They formerly occupied northwestern New Mexico until this agency was created, after 1863, when the 3 above-named bands of Indians were moved upon it and consolidated in 1868. The Moaches occupied a part of the present New Mexico from the recollection of the oldest inhabitant. They are now quite industrious, and there are more farmers among them than in either of the other bands. They raise a few farm products. The Capote Utes are the smallest band, and they are also composed of a number of farmers. This band also inhabited New Mexico with the Moaches, and their history is identical. They occupy a portion of the eastern part of the reservation. The Capotes are allied

with a number of Tabeguache Indians, who lost their identity and merged with the tribe upon the death of old Chief Tabeguache, 12 years ago. The Moaches and Capotes were first under a United States Indian agent at Cimarron, N. M., after 1849; then they moved to Tierra Amarilla, N. M.; thence to this agency in 1868. Prior to 1849 they roamed over the plains of the present western Kansas, eastern Colorado, and northern New Mexico.

Between the Moaches on the eastern part of the reservation on the one side and the Weeminuches on the western part of the reservation on the other side there is very little esteem or affection, and there is almost as wide a difference as if they were stranger tribes. They are ancient enemies. The Weeminuches always occupied the country now embraced in this reservation, and the other 2 tribes occupied northwestern New Mexico until 1868. Of course, in case of a serious difficulty with white people, they band together for mutual protection. Ignacio, the chief, rules with an iron hand, and his word is law as far as their own affairs are concerned. Still, he is perfectly subordinate to the agent and is obedient and tractable, and knows what is best for his people. He is a Weeminuche and one of the best informed Indians here, being familiar with over 15 other tribes of Indians. The Southern Utes seem to exercise a restraining influence upon the Navajos who occupy the country almost due south of this reservation, and their councils are often sought by them when trouble is about to arise.—C. A. BARTHOLOMEW, United States Indian agent.

2. The Jicarilla Apaches were taken from the Southern Ute agency in October, 1891, and jurisdiction over them was given to the Pueblo agency at Santa Fe, N. M., over 150 miles to the south of their reservation. They are described under New Mexico.

INDIAN POLICY IN COLORADO, 1849-1890.

The lands in the present states of Colorado and Nevada and the territories of Utah and Wyoming were in 1850 in the territory of Utah. The Indians claiming this land were the several tribes of Utes and Shoshones who lived west of the Rocky mountains. East of these mountains the Cheyenne and Arapahos claimed the territory north of the Arkansas river and the Kiowas and Comanches the region to the south of that river.

It is stated that when the first emigrant company passed through the territory in 1847 en route to California the Utes had "wheat and corn fields, and the company would have fared badly but for the wheat, corn, peas, and beans purchased from the Indians". In 1849 a treaty was made with the Ute Indians at Santa Fe, N. M., and in 1850 an agent was dispatched from the Indian department to investigate their condition. The act of February 27, 1851, authorized 1 agent for Utah territory, and the laws regulating trade and intercourse were extended over the Indians of that region.

Emigration flowing toward California demanded protection, and in accordance with the treaty of 1849 military reservations and agencies were established. They were needed not only on account of the encroachments of Mormon settlers on the best lands of the Indians, who often for this took revenge on the innocent, but because of a set of traders called "freemen", a "mixture of all nations", "who were settled around and among the Indians, some marrying among them", and who "induced the Indians to drive off the stock of emigrants, so as to force them to purchase of the 'freemen' at exorbitant prices, and, after the emigrants had left, made a pretended purchase of the Indians for a mere trifle, and were ready to sell again to the next passing wagon train, which may have been served in the same manner".

In 1854 farms were made for the Indians at Twelvemile creek, in the northeast portion of the present territory of Utah, at Corn creek, toward the western part, and at Spanish fork near Utah lake. At these points and in the valleys scattered along the southwestern part of the territory the Indians were reported to be industrious and willing to learn, but farming among these Indians proved a failure.

Some of the Utes living in that part of Utah territory now covered by the state of Colorado joined certain bands of the Jicarilla Apaches, who lived in the mountains lying between Santa Fe, Taos, and Abiquiu, in a desultory warfare. They met with a severe defeat after a vigorous campaign, and treaties of peace were made in 1855 with the Capote and Moache bands of Utes, "each treaty containing a stipulation requiring the Indians to cultivate the land assigned to them".

In 1856 the Utes were quietly awaiting the ratification of the treaties. Meanwhile they suffered from war parties of Kiowas and Indians from the Arkansas river. Until 1861 the agency for the Southern and Eastern Utes was at Taos, N. M., and the yearly presents voted by Congress were distributed at Abiquiu or Conejos. The failure to ratify the treaties and to assign reservations to these Indians prevented their having an agent with them and receiving encouragement to cultivate the soil. Meanwhile the unsettled state of the country, owing to the discovery of gold in the mountains of California, brought on conflicts between the Indians and the prospectors, who killed the game or drove it from the country. Mormon missionaries in 1856 sent to the Lamanites, as the Indians were termed, sought unavailingly to bind the Utes to the Mormon church. In 1861 the territory of Utah was divided and Colorado and Nevada were organized.

After the Ute war in 1880 the 2 principal bands of Utes were taken to Utah, as has been stated, thus leaving but 1 band, the Southern Utes, in Colorado.

For details as to the Uncompahgre and White River Utes, see Utah.

INDIANS IN COLORADO IN 1890.

Colorado was acquired by the United States by cession from Mexico under the treaty of Guadalupe Hidalgo of February 2, 1848, and the provisions of said treaty extend over the Indians therein.

The Utes, Utahs, or Yutas, as the name is variously written, are a large tribe belonging to the great Shoshonean family, who originally occupied the mountainous portion of Colorado and also portions of Utah, New Mexico, and Nevada. Those living in the mountains where game abounds were of fine physical development, were brave and hardy, and fairly well to do. Those who inhabited the sterile plains of the Salt Lake basin were miserably poor and spiritless. The first knowledge of the Utes comes from the early Spanish explorers, who met them on the upper waters of the Rio Grande del Norte, and who reported them as being a brave and warlike tribe. Their country bordered that of the Navajos on the south (the Rio San Juan dividing them), who formerly ranged as far north as the waters of the Grand, but were crowded back by the Utes or Utahs. A continuous warfare was kept up for many years between them, in which the Navajos were worsted. The Utes were employed as soldiers against them by the government in 1863. The Utes were divided into many bands, which were continually changing, but were recognized in 1875 as follows: the Capotes, Weeminuches, Tabeguaches, Grand Rivers, Yampas, Uintahs, Peahs, Goships, and Moaches. They numbered in the aggregate 5,260 in 1877. The Piutes, Piedes, Timpanagos, Sanpitches, or San Petes, and others in Utah are kindred tribes.

The Utes have generally been friendly to the whites, although there was some fighting in 1859 and 1860 about Pikes peak, many emigrants were plundered at various times, and stray miners cut off by disaffected bands. The Capotes, Weeminuches, and others in the southern portion of the territory have at times been more troublesome than those of the north. The treaties made with them from and after 1849 have not always been promptly ratified and acted upon, and in them the Utes claim to have been several times overreached.

In 1879 the Meeker massacre occurred at the White River Ute reservation in Colorado, on the White River, and was occasioned by the effort of N. P. Meeker, the agent, to make the Utes under his charge farmers. In 1880 a treaty was made with the White River Utes, of Colorado, and they were removed to the Uintah and Ouray agency, Utah, where they now are.

The Ute has the reputation of being constitutionally opposed to manual labor.

SOUTHERN UTE AGENCY.

Report of Special Agent GEORGE D. MESTON on the Indians of Southern Ute reservation, Southern Ute agency, Archuleta, La Plata, and Montezuma counties, Colorado, September and October, 1890.

Names of Indian tribes or parts of tribes occupying said reservation: (a) Kapoti, Muachi, and Wiminuchi Ute.

The unallotted area of this reservation is 1,094,400 acres, or 1,710 square miles. It has been partially surveyed and subdivided. It was established, altered, or changed by treaties of October 7, 1863 (13 U. S. Stats., p. 673), and March 2, 1868 (15 U. S. Stats., p. 619); act of Congress approved April 29, 1874 (18 U. S. Stats., p. 36); executive orders, November 22, 1875, August 17, 1876, February 7, 1879, and August 4, 1882; and acts of Congress approved June 15, 1880 (21 U. S. Stats., p. 199), and July 28, 1882 (22 U. S. Stats., p. 178).

Indian population 1890: 985.

SOUTHERN UTE RESERVATION.

The Utes are as a rule extremely suspicious and inclined to be noncommunicative. The reason given for this is the failure of the government to act on the agreement made in 1888, by which the Utes were to be removed to the new reservation in Utah, and the Indians think that they have been deceived, not only in this, but in several minor matters.

On account of the many recent interviews and conferences held with the Southern Utes by commissions and special agents regarding the proposed removal to Utah these Indians now begin to think themselves very important and assume arrogant and self-important airs, their every action betraying a race of spoiled children. Their duplicity of character is well established.

Until the question of removal to the new reservation is finally settled their progress in every direction will, to say the least, remain in a state of suspense.

The Southern Ute reservation is located in the extreme southwestern part of Colorado. It is about 120 miles long from east to west, bordering on New Mexico, and 15 miles in width from north to south, bordering on Utah, and contains 1,094,400 acres. Of this tract about one-fifth can be converted into arable land if proper irrigation facilities are provided. This is the roughest approximation, and nothing definite can be obtained except by a survey. The water supply is apparently sufficient to irrigate that amount of land, but the remainder of the reservation is fit only for grazing.

Commencing at the west, the following rivers flow through the reservation, namely: Blanco, La Plata, Las Animas, Los Pinos, Mancas, and Piedra. Most of the land in these valleys is well adapted for irrigation, and some of it, especially on the Los Pinos or Pine river and the Florida (branch of the Animas), has already been placed under ditch, and, though done in rather a crude manner, the result has been very satisfactory.

^a 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.



PIAH.

UTE CHIEF.—COLORADO, 1891.

There have been no lands allotted in severalty to the Indians on this reservation, but about 40 Indians are successfully engaged in farming, and have cultivated 600 acres of land, in fact, all there is cultivated on the river reservation. The farms are principally in the eastern and central part of the reservation. West of the Florida there is but little farming done.

A conservative estimate of the produce raised by these Indians in 1890 is as follows:

	BUSHELS.
Oats.....	4,500
Wheat.....	4,000
Barley.....	500
Corn.....	100
Potatoes.....	600
Vegetables (beans, turnips, onions, etc.).....	700

A large quantity of fine melons and squashes was raised, and about 100 tons of hay and 25 tons of alfalfa were cut.

All the Utes, except the few who devote their time to agriculture, are engaged in stock raising, but not on a large scale. Their goats and sheep have diminished somewhat in number recently, many having been slaughtered by the Indians for food. Their horses, many of which are bronchos, are small and of an inferior breed, only valued at from \$10 to \$30 each. The total value of the horses is a little over \$100,000, and of the remainder of the stock about \$15,000.

The following is as accurate a list of the stock owned by the Southern Utes as it is possible to obtain: 6,000 horses, 500 cattle, 50 mules, 2,500 goats, and 1,500 sheep.

The stock range on this reservation is excellent, except in the eastern portion during the months of January and February, when the weather is very severe, the snow often falling to the depth of 3 feet on a level, occasioning serious losses among the cattle. The Utes make no provision for feeding their stock in winter, and often find themselves obliged to cut down cottonwood trees for fodder or to remove temporarily to a better range in northern New Mexico and southeastern Utah.

The country occupied by the Weeminuches in the western part of the reservation contains a better year-round range, and consequently this band of the Utes have more and better stock. There are no mines on this reservation. There is considerable good timber found in the eastern half of the reservation, and the Utes cut for their own use over 100 cords last year. In the western half of the reservation there is no timber of any value to be found, excepting a little on the Ute mountains.

The air is pure and bracing, with day after day of continuous sunshine almost the entire year. Ignacio, where the agency is located, has an altitude of 6,450 feet above sea level, and commands a fine view of La Plata, The Needles, and San Juan ranges, with mountain streams and open fields, the foreground dotted with Indian tepees.

At this agency there are 8 frame and 2 log buildings, although the property list gives the total number as 15, which includes annexes and small outhouses. These buildings are in fair condition, and have a total value of about \$4,000. The schoolhouse, which is not used at present, is the best building on the reservation, and valued at \$900. It has no dormitory. The government has also erected 12 frame buildings, as individual property of the Indians at a cost of \$1,800, which are also in fair condition. The small amount of furniture at the agency is worth about \$200. Farming implements, machinery, blacksmith and other tools are valued at \$1,200. The list of government stock and the value are as follows: 99 stock cattle, \$1,200; 5 horses, \$700; and 2 stallions, \$600.

The Southern Utes are divided into 3 bands or tribes: the Capotes, Moaches, and Weeminuches, each of which has its chief. The Capotes and Moaches live together, principally on Los Pinor river, and are very friendly. The Weeminuches do not associate much with the other tribes, but live by themselves in the western part of the reservation, mainly on the Rio Mancas. While these eastern and western tribes are friendly to all appearances, they prefer to have nothing to do with each other, and even on ration day the Weeminuches do not mix with the two other bands, but obtain their rations and return home as soon as possible. The Capotes and Moaches have more intercourse, and are more friendly even with the Jicarilla and Navajo Apache Indians than with the Weeminuches. Although this distant relation is ordinarily maintained, whenever a question arises which affects all the Utes these tribes are as one, and in general council are always united.

Ignacio, the head chief of all the Southern Utes, is 6 feet 3 inches tall and of magnificent physique. His influence and example are of the best. He discourages vices of every kind, and especially says that he "has no use for a Ute who will drink whisky". He is one of the poorest of his race, as he distributes most of his money among the needy.

The total population of the Southern Utes, as enumerated by the Indian agent, is 985, the males numbering 484 and the females 501. Fifty-seven Utes have recently been removed to the Uinta agency, Utah. Of the total number more than one-half are Weeminuches. The other two tribes are nearly equal in numbers, the Moaches being slightly the larger of the two. Births during the past year are given as 37, and the deaths 18, showing the slight increase of 19 in population. There is but one half-breed on the reservation, a little boy, half negro and half Ute, son of the government interpreter.

The Southern Utes are great imitators. Their habits, language, manners, and dress are copied. In handicraft their only speciality is beadwork.

In appearance the Ute is a true Indian, though somewhat larger and stouter than the average. The skin shades from dark red to light brown; the teeth fine and white; hands and feet small; hair coarse, thick, and black, which they wear long. There are no bald heads among them, even the patriarch of the tribe, whose age is estimated at nearly 100 years, being no exception. Some explain this by the fact that the Utes seldom wet their hair; but probably they retain their hair because of their outdoor life and their leaving the head uncovered more than the whites. Some of the Utes have no hair on any part of the body, the head and eyelashes excepted. It is all pulled out. But little hair grows on the face, and that is removed. It is also a general practice to pull out the hair from the eyebrows.

As a rule, the Utes oppose any innovation tending toward civilization, and the majority of them still retain their original mode of dress except on "ration days" or when visiting, when they may put on their colored toggery and decorations. About 25 Indians on this reservation wear citizens' dress exclusively, and there are about 100 who wear it in part. Vests possess a great fascination for them and are in great demand, but nearly every Ute carries his proverbial blanket wrapped about him. Most of the Indians carry a loaded revolver and wear a cartridge belt, but both seem to be more for ornament than for use, as their weapons are worn awkwardly, partly covered by their blankets, and consequently can not be drawn quickly.

The health of the Indians on this reservation is fairly good, considering the fact that they are not cleanly, and consequently are subject to disease. Syphilis is prevalent to some extent. Eczema is very common among them, and it is the result of malnutrition. Many have a habit of gorging themselves as soon as the government rations are issued, devouring all their stores, and are then obliged to nearly starve during the remainder of the week. Another very common complaint is sore eyes, due somewhat to the impure state of the blood, also in some degree to the lead in the paint with which they often decorate themselves, especially the eyelids. There is 1 blind and 1 crippled Ute on the reservation.

The medicine men are among the Utes a great hindrance to progress. They practice by "faith cure" and astrological methods. They will sometimes sit by a sick couch and howl all night, to drive away the devil, as they say. The medicine men, when ill themselves, are very willing to employ the skill of the agency physician. Confidence in the medicine man and his exorcisms is declining, and the Utes appreciate the value of the white man's doctor, as his advice is often asked, though his prescriptions are frequently used with impatience. The physician is called to a confinement only in extreme cases; a squaw will generally attend to her regular duties both on the day before and the day after the birth of her papoose.

The sale of whisky on this reservation is prohibited, and its use is prevented as far as it is possible, but, in spite of all care, whenever these Indians obtain money they will always manage to get whisky. Most of the trouble in this respect, as in all others, is caused by the Mexicans who live on the border lines and are continually selling whisky to the Utes. No matter how large a bribe may be offered, a Ute will never inform where he obtained his whisky. On the whole, however, comparatively little drunkenness is to be seen among these people.

Attempts are constantly made to prevent participation in games of chance, but the Southern Utes are inveterate gamblers, both men and women. The principal games played are Mexican monte and koon kan. It is not an uncommon sight to see from 5 to 20 Indians seated in a circle on the ground with a large blanket in the center, on which are the cards and stakes, playing the Ute game of koon kan. The game will often continue all day without interruption. There is apparently but little excitement, and no anger is ever displayed. The amount in the pool will vary from \$1 to \$20. While gambling should be prohibited, card-playing for amusement should not be.

Tobacco is used among the Utes only to a slight extent. They smoke cigarettes of their own manufacture, which they prefer to cigars, because of their dislike to the taste of tobacco in the mouth, and also because a cigar is too strong. They seldom chew.

The Utes derive fully one-half of their support from the government in the form of rations, consisting principally of beef and flour, which is distributed to them once a week, on Wednesdays. The remaining portion of their sustenance is obtained partly by farming and stock raising; also a little by hunting and fishing.

The day immediately preceding ration day is marked by the slaughter of beef cattle, which is conducted in an open corral about half a mile from the agency buildings. The men perch upon the fence and the squaws leave their papoose cradles in a row against the fence and huddle together on the ground at the lower part of the corral, where they scramble for the entrails as they are thrown out to them by the butchers. The Indians preserve fresh meat by hanging it on poles to dry in the pure air. Ration day is the weekly holiday of the reservation, and from every direction the Indians come to agency headquarters in order to obtain their allotted supplies of beef and flour. The squaw is the one who procures the rations, as it is beneath the dignity of a man to assist in anything connected with the "mess", except when absolutely necessary. This distribution is assisted by means of "ration tickets".

With the exception of a few rude log huts and about a dozen small frame buildings erected by the government, the Utes live in tents or tepees, which are circular in form, with a slit in the top to permit the escape of smoke



(W. H. Jackson & Co., photographers, Denver.)

UTE INDIANS, COLORADO.

Chipeta, Ouray's squaw.
Washington, chief.

Tushaquhuot.
Colorow, chief.

from the open wood fire inside. This one fire serves every purpose, for cooking, heat, and light. When visiting these tepees it is impossible to stand up on account of the thick smoke, and the only hope to avoid suffocation is to follow the custom of the occupants and sit on the ground.

The Indians retain their primitive methods of eating, and 1 or 2 large kettles are placed on the ground, and the only utensils furnished are a board and a knife; but when visiting a white man the Indian betrays no awkwardness in using a knife and fork or in general table manners, and the only noticeable characteristic under these circumstances is the occasional loud smacking of the lips if any dish especially pleases the taste.

The average number of children to a family of Utes is 3.

Nearly every Indian has 1 dog and some possess as many as 12. They are seldom fed by the Indians, but as scavengers they are very valuable, as they keep the surroundings of the tepees free from debris, which would otherwise be a source of contagion.

If a Southern Ute sees a squaw who pleases his fancy, she is asked to be his "esposa", and if she grants that request the next regular procedure is to see the parents. There is always a consideration paid, such as a horse or several blankets, except in the case of an orphan girl, who has no value. Even the guardians in such a case do not receive any compensation. In case of rivals, if the second suitor secures the prize, the unfortunate first suitor may take the established revenge and kill his rival's best horse. No marriage ceremony seems to take place among these Indians, although there is an established rule requiring the couple to be seen in company for 2 consecutive nights and one day before being recognized as man and wife. The following custom is practiced: if a man marries a widow and she has a daughter of marriageable age, it is usually the rule for the man to live with both, producing a family tree of many branches. The facts as to polygamy are difficult to obtain. Only 1 Ute confesses to having 2 wives, but there are reports of 2 others who each possess 3 squaws. Virtue is not very common among these Indians.

As a rule, the Utes make use of their own language only, but most of them can speak a little Spanish, and all understand it much better than English. Perhaps 30 can speak enough broken English to be understood, but there are not more than 10 who can read and write English. The Weeminuches, in the western part of the reservation, are surrounded by more Anglo-Americans and fewer Spanish-Americans, and as a consequence can understand English better than either the Capotes or Moaches.

At present there is no attempt being made toward education. The Indians refuse to send their children to any school off the reservation, principally on account of the unsettled question regarding their removal to Utah. Of the 3 bands, probably the Moaches are the best educated. There are perhaps 20 persons who desire an education and would willingly attend school, although the majority of the Utes want nothing to do with either education or religion.

No missionary work has been attempted among the Southern Utes. They seem to have no creed or religious faith further than a belief in a great spirit and an evil spirit. Sunday is observed to some extent, that is, no work is done, but the day is devoted principally to visiting and running horses.

There is a certain honor even among the Utes, although they are given to stealing and lying, but not more than many of their white brethren of the same class, and probably there is much more horse stealing done here by the whites than by the Indians.

These Indians clearly understand the value of money, and will part with nothing, no matter how trivial, without a cash consideration. They prefer silver to paper currency, as they have often been deceived by receiving counterfeit bills. In making purchases they pay for each article separately, and if credit is given them at the traders' store they keep their accounts in their peculiar manner, usually by cutting a notch in a stick for each dollar due, and at a settlement it is found that their accounts generally agree to a cent with that of the trader. They all possess splendid memories for faces and incidents.

It is known that 18 members of the tribe have died during the past year, but no discovery has been made of their burial places.

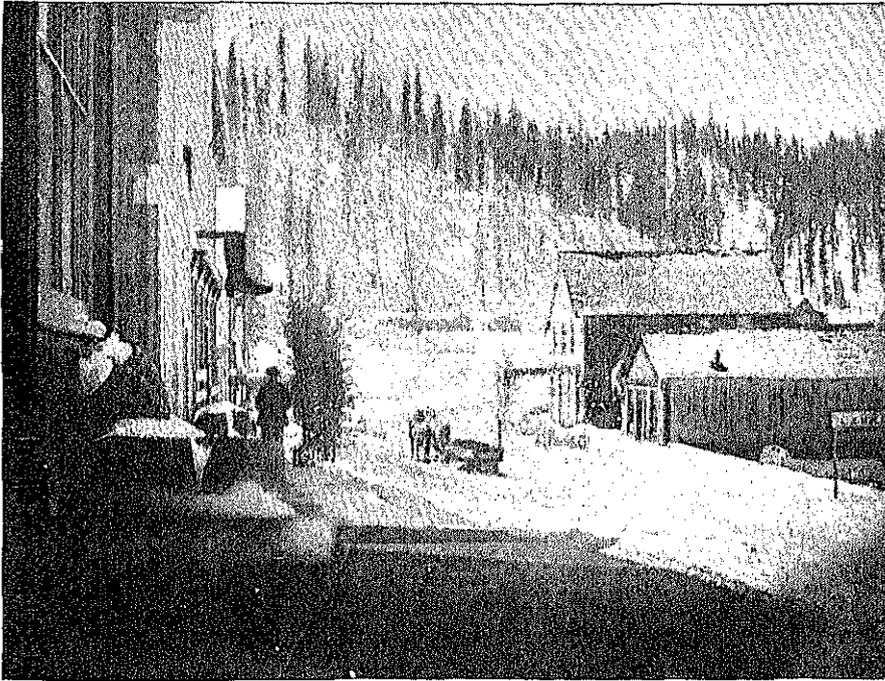
The property of the deceased, including his tepee, blankets, guns, favorite stock, in fact all his personal belongings is burned. Out of respect to the memory of the deceased all the relatives cut their hair, the length varying according to the nearness of the relationship. The closer the connection the shorter the hair is cut.

It would be very difficult to find an Indian who is not extremely superstitious and a believer in omens and prognostications, but they simply follow the customs of their forefathers. It is especially difficult to learn the exact meaning, if there is any, of their many peculiar practices accompanying a dance. This is particularly true of the Southern Utes.

The bear dance is the principal Southern Ute dance. Many minor ones, notably the squaw and tea dances, are also performed at various times of the year, a large number of Indians taking part, especially during the summer, when there are often from 50 to 300 in the circle. The bear dance (boyle del oso), which is enjoyed by both men and squaws, and especially by all the young people, occurs but once a year, in the spring time, and often continues for 9 consecutive days and nights. It appears to be a sort of jubilee celebration in recognition of the general awakening of nature and the appearance of a bear from his hiding place, which gives the name to the festivity. The dance occurs just across the river from the agency buildings, in an open corral, at one side of which are the

musicians, their instruments being holes in the ground covered with light boards, or sometimes a large wooden box. The players each hold 2 sticks in their hands, 1 of which is notched and the end placed upon the box. The sticks are then rubbed together and the musical sound produced in excellent time. In beginning the dance the squaws always choose their partners by forming in a line with joined hands, and thus approaching the men, who are sitting on the ground, make their selection from them. The squaws and men do not dance together, but two lines are formed, the men on one side and the squaws on the other, and as one line approaches the other retreats, both keeping time to the music, but never singing. The musicians furnish all the music, vocal as well as instrumental, as they maintain a continual howling in connection with their stick playing. A big feast, attended by general dissipation, always follows the dance.

One of their most popular dances, namely, the dog dance (boyle del perro), was introduced among them about 4 or 5 years ago by some Uncompahgre Utes, together with a few Sioux and Cheyennes, who paid a visit to the Southern Utes. It is now a recognized dance among these Indians, and is performed once or twice a month, although not participated in by all. Some are strongly prejudiced against this dance, as they can not overcome their dislike for dog meat. The number of dancers varies from 30 to 50, all men. There is nothing extremely barbarous in this dance, as in the cases of the scalp and sun dances. Its special peculiarity is the eating of dogs. It is, however, full of various ceremonies, the true meanings of which are not ascertainable. The first step in the proceedings is a wash in the river, and on coming out of the water they leave their garments where they were removed, wearing only the "gee-string". They then put on various bracelets, bells, necklaces, and head feathers, and paint their faces and bodies in all imaginable designs and figures and in various colors. One large man had an enormous buffalo head painted in the middle of his back. While the dancers are bathing and adorning themselves the dog, which has been carefully selected beforehand, is killed. The principal qualifications demanded in the dog is that his ears must not droop, but stand up as straight as possible. After being killed the sacrifice is thrown at once upon the fire by the two cooks, singed, and the entrails removed, then put into a kettle and boiled. Meantime the bathers march to the dance ground two by two, the leaders being only three in number, all keeping time to the music. An enormous drum about 6 feet in diameter is beaten by 12 musicians, who are also vocalists, and apparently very anxious to display their musical talents. The dancers first arrange themselves in a circle on the ground, and at intervals they all rise and dance for 2 minutes, each waving a bunch of feathers in the air, then sit down for a minute. These alternations continue for 2 hours. With an exception of an occasional yelp, not a sound is uttered by the dancers, but the drum orchestra of 12, located outside of the circle, maintains a continual display. At the expiration of the 2 hours the cooks appear, bringing in the dog, at the sound of a "dead march". It is carried in a kettle covered with brush, suspended from a stick, and placed at one side of the ring, upon which the dancers rise and dance around the dog, occasionally making a stab at it, but purposely missing it. A small fire is then made and all the dancers remove their ornaments and feathers and place them on the ground in a semicircle. These are then waved, one by one, over the smoke by one of the Indians, and again the general dancing goes on, during which each article is picked up by the respective owner and replaced on his person. They then sit down again in a circle and the dog is brought into the ring by the cooks. Immediately one of the dancers springs up with a wooden two-pronged spear in his hand, with which he makes an imaginary thrust at the dog, missing his aim, and then at the master of ceremonies, who utters a yelp and avoids the stroke by dodging. This performance is repeated three times, when the dancer finally sticks the dog, withdraws his spear, and drops it at one side of the kettle. The master of ceremonies then rises, proceeds solemnly to the dog kettle, takes a small piece of the meat in his hand, and, with extended arm, points to the east, north, west, and south, the zenith, and the nadir; then returns to his place. Thereupon the two cooks and the master of ceremonies remove the dog from the kettle, and with their hands tear it into pieces, laying an equal portion in front of each dancer on a chip of wood. Various edibles; such as melons, canned goods, and coffee, are also distributed, but no one eats until the division is completed, when one of the Indians rises with a stick in his hand and approaches one of his fellow dancers, places the stick in the food which is in front of him, and then in the mouth of the dancer, who is seated on the ground. The latter utters an unintelligible sound as the Indian passes on. This is repeated with each one until the circle is made. Then upon a signal from the master of ceremonies the dance is over and the eating begins.



(D. B. Chase, photographer, Santa Fe.)

COLORADO.

1890.

TOWN OF RED MOUNTAIN.

SOUTHERN UTE MAN.
SOUTHERN UTE FAMILY UNDER CLOTH SHELTER.