SIMI VALLEY

A JOURNEY THROUGH TIME

Historical Text by Patricia Havens

Photographs Compiled and Edited by Bill Appleton

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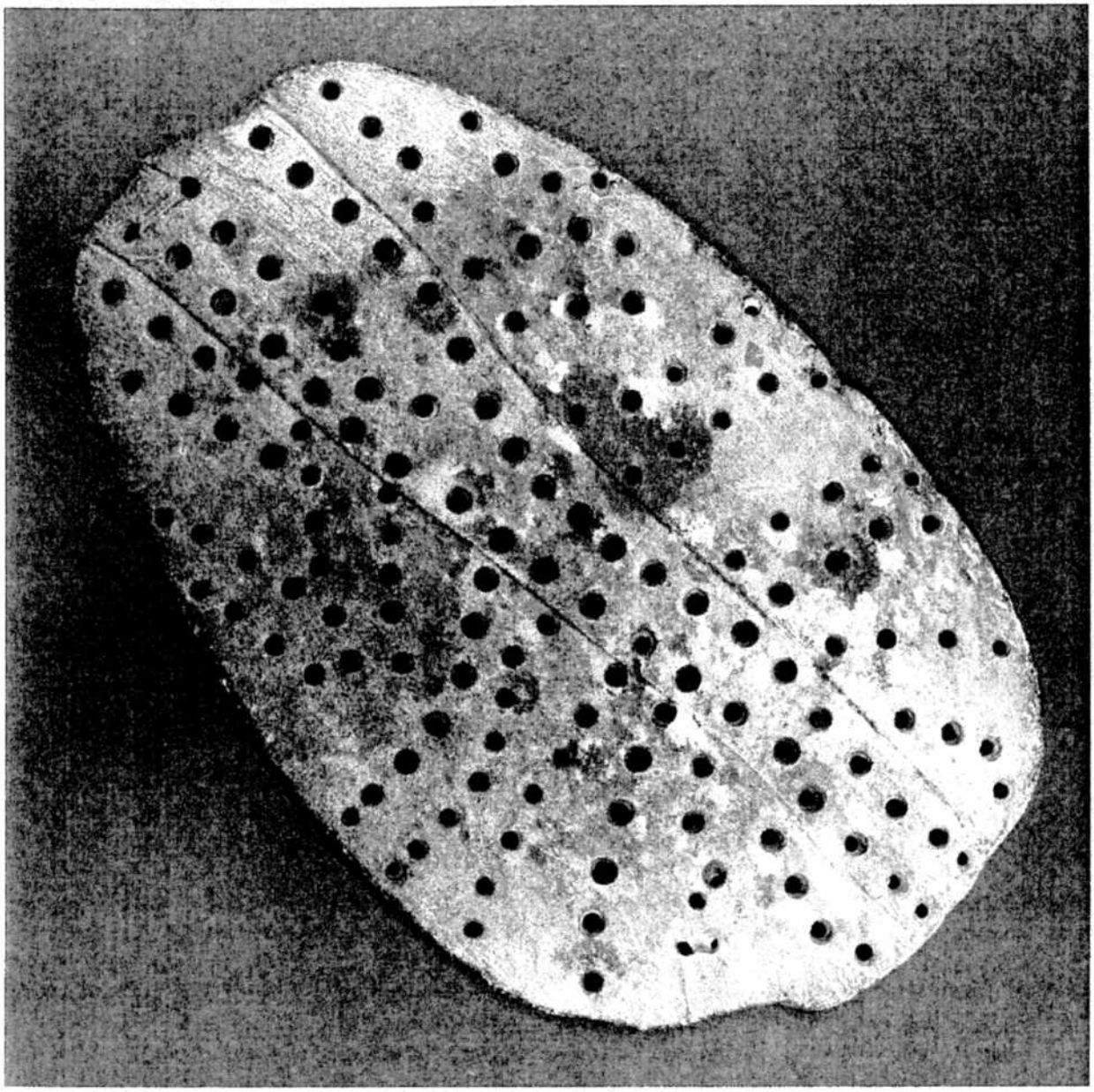

This effigy tablet (16x25 cm – 6.25x10 in) was found in Tapo Canyon by Philip Walton "Bo" Gillibrand around the year 1900. Gillibrand's wife, Mabel, stated that "Bo found it up on that high mountain behind the house there." Later, Juanita Gillibrand Parker gave it to the Santa Barbara Museum of Natural History. In the 1930s a similar object found on Catalina Island was thought to be a Chumash calendar stone. (Photo by Bill Appleton. Courtesy Santa Barbara Museum of Natural History.)

Chapter One

Chumash Indians in Simi Valley

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Many of us who live in southern California are aware of the rich Native American legacy of our region. The culture of the Chumash Indians is especially well known, because of fine examples of their material culture preserved in museums, their mysterious rock paintings still remaining in back country locations (see pictograph photos on pages 6 and 7), and their colorful narrative folklore.[1] Much more information is available today about Chumash Indian culture and history than existed previously, because of intensive study of two important sources of information: (a) the ethnographic papers of John P. Harrington, who collaborated with elderly Chumash Indians to preserve a record of their language and culture and (b) data preserved in ecclesiastical registers kept by the early Franciscan missionaries who worked among the Chumash. These records supplemented by information derived from archaeological research allow the Chumash history of the Simi Valley to be reconstructed.

Prehistory

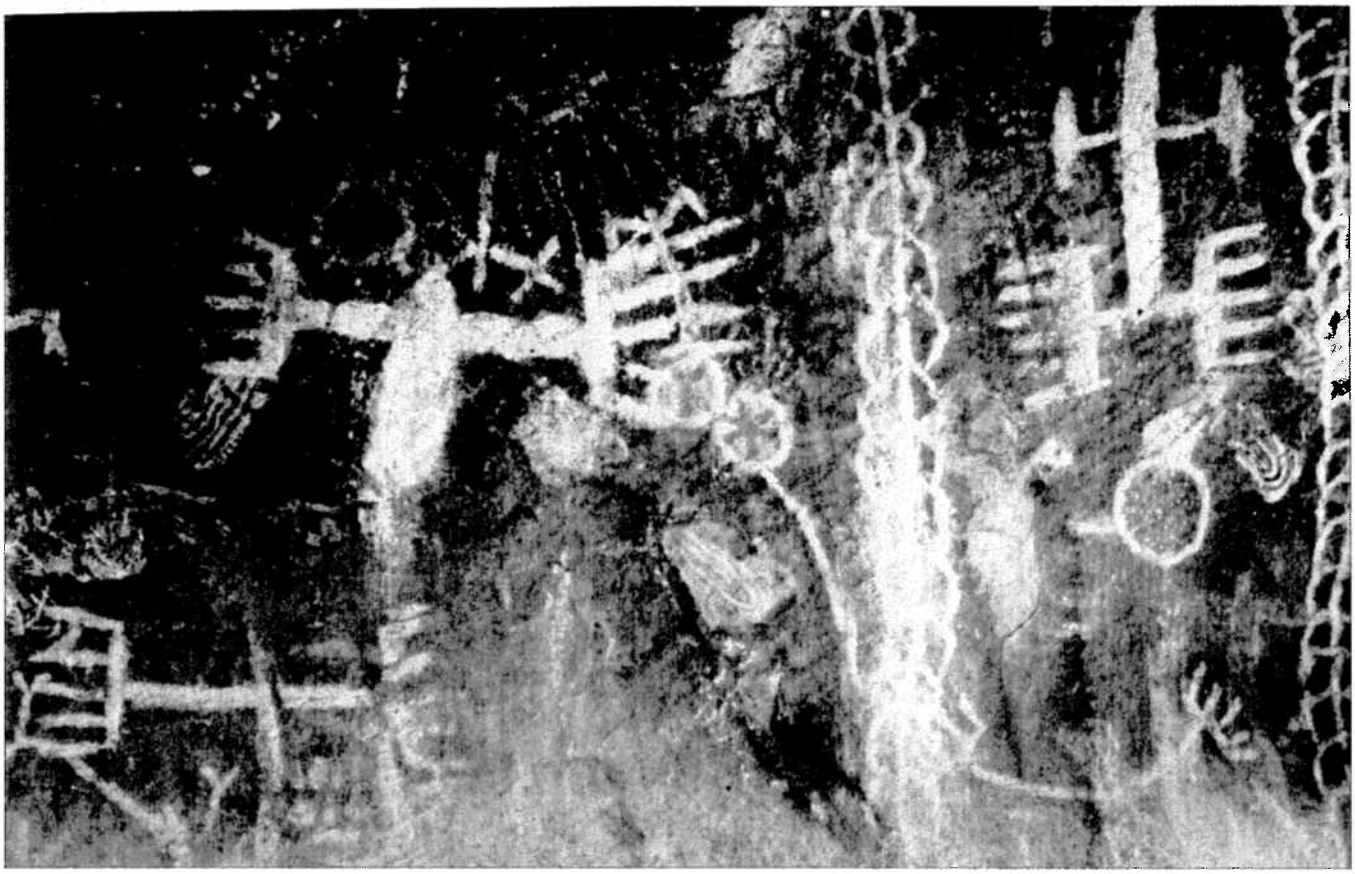
Native American presence in the Simi Valley probably extends as far back as 10,000 to 12,000 years ago. Archaeological investigations in the San Joaquin Valley and on the Northern Channel Islands provide evidence that people had arrived in California by the end of the Pleistocene. At that time, glaciers still covered much of Canada, and Columbian mammoths and other now extinct species still ranged over parts of California.[2]

No one really knows when the first people arrived who spoke a language ancestral to that spoken by the Chumash Indians. The deep linguistic divisions between the various branches in the Chumash family tree suggest that they may have existed for 5,000 years in south central California. Linguists used to assign the Chumashan Family to the Hokan Stock, a group of Indian languages with ancient roots in California, but recent research has cast considerable doubt on this hypothesis. The Chumash languages are now believed to be a linguistic isolate with no established relationships to any other family.[3]

The archaeological record reveals substantial Native American cultural change throughout the millennia leading up to the arrival of Europeans. Between about 8,000 and 5,000 years ago, a cultural pattern commonly called the "Millingstone Horizon" prevailed through much of our region. As the name implies, many millingstones (manos and metates) compose a large part of the artifact inventory at archaeological sites dating to this period. The last 2,000 years or so of this part of the Early Period have been called the Altithermal, because the climate was quite warm and dry in much of western North America. Fewer archaeological sites have been dated from the Altithermal, suggesting that lower population levels may have resulted from unfavorable climatic conditions.[4]

About 5,000 years ago, the mortar and pestle made their first appearance. Some archaeologists believe that acorn processing began at this time. Another interpretation is that the mortar and pestle may have been used initially to process the tuberous roots of plants found in marshland settings. Population did not really begin to climb in the Santa Barbara Region until about 3,000 years ago as the result of increasingly effective hunting and fishing equipment and more intensive use of local resources. At about 2,000 years before present, the tomol or plank canoe began to be used for fishing and transportation between the mainland and islands.[5]

The Chumash people had to adapt to unfavorable conditions during a major drought and corresponding warming in sea temperatures between about AD 1150 and 1300. It was during this transitional period that the regional Chumash exchange system evolved, based on shell bead money mass-produced on the Northern Channel Islands. Resources and manufactured goods from many different local areas within south central California were traded between towns using bead money as a currency.



A close-up photo of the central portion of the Burro Flats pictograph cave. The many figures depicted by the Chumash in this cave painting have mystified viewers through the ages. For the last 20 years anthropologists have recognized that this cave was used as a winter solstice observatory. (Photo by Mike Kuhn. Courtesy Simi Valley Historical Society and Museum.)

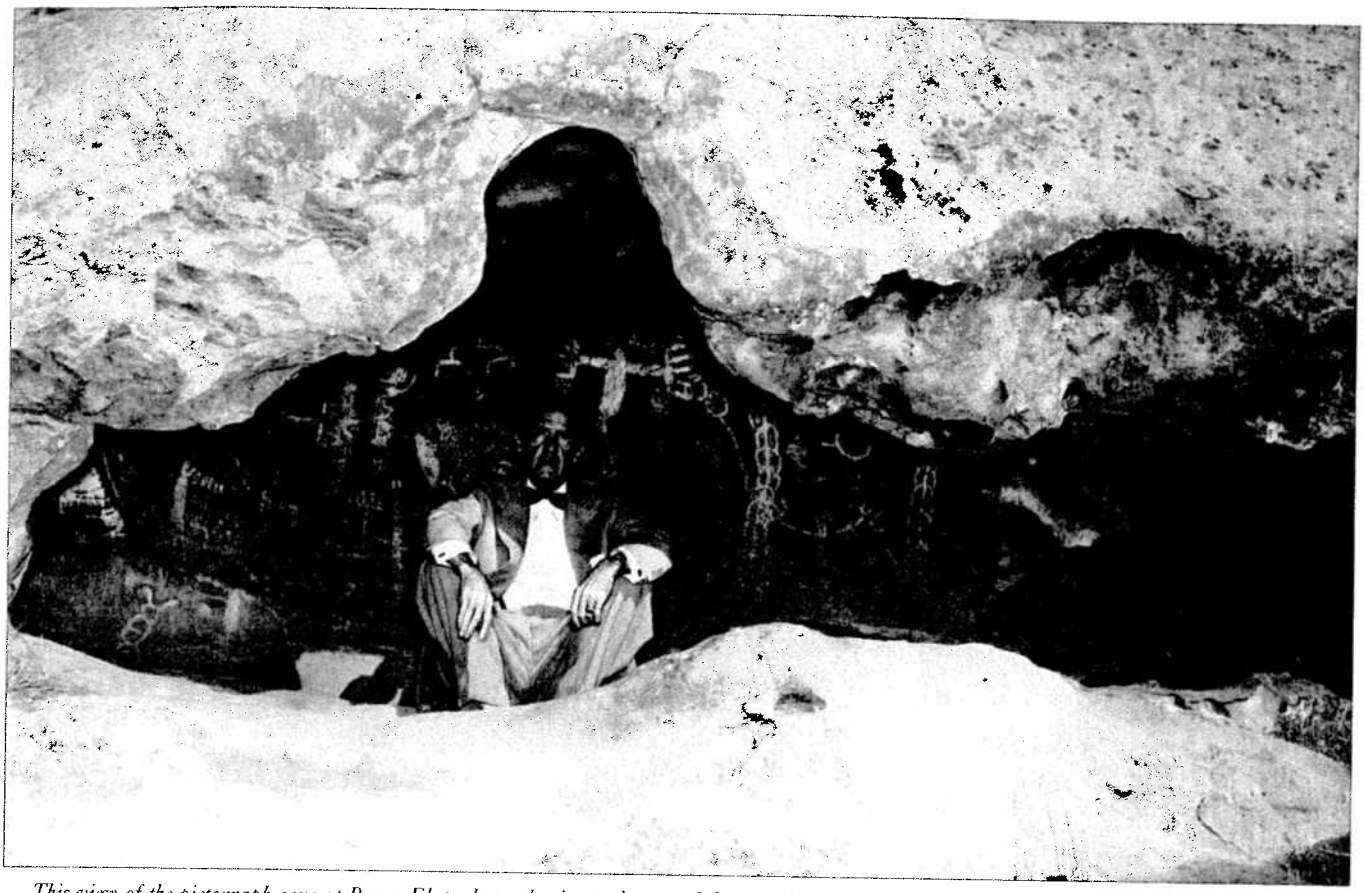
John Peabody Harrington worked for the Smithsonian Bureau of American Ethnology doing field work with Indian tribes across the United States, Canada, Mexico, Central and South America. (Photo courtesy Smithsonian Institute.)

This economic exchange system took advantage of the natural environmental diversity that existed within Chumash territory to buffer food shortages. It worked well as a means of offsetting shortfalls caused by extreme climatic events.[6]

Native towns in the Simi Valley were well situated to participate in this trade system that was so much a part of Chumash culture during the seven centuries preceding Spanish-Mexican settlement in California. The Oak Ridge formation near Moorpark was a source for fused shale, an obsidian-like glass, formed from the melting of silicates during ancient fires in oil shale deposits. Fused shale was used by the Chumash for manufacturing arrow points and other chipped stone tools and was widely traded throughout the region.[7] The Simi Valley sat at the crossroads of trails that linked communities speaking different Indian languages. Undoubtedly the towns in the Simi Valley took advantage of their central location to broker exchange between coastal and interior regions.

Simi Valley Chumash and Neighbors

Records kept by early Franciscan missionaries make it possible to reconstruct the Chumash history of the Simi Valley during the early years of Spanish settlement in California. The names of 130 people from native towns in the valley have been identified in the San Fernando and San Buenaventura mission registers between 1798 and 1829.[8] This number implies an orig-

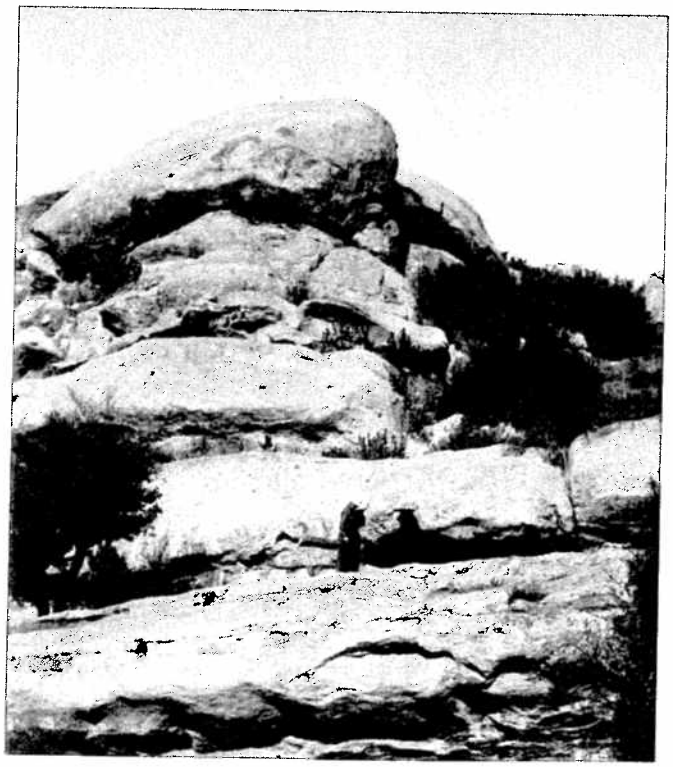


This view of the pictograph cave at Burro Flats shows the size and scope of the cave drawings left by the Chumash. This photograph was taken in the 1950s by North American Aviation, later known as Rocketdyne. Note the natural notch in the cave above the man's head which allowed a shaft of sunlight to emphasize portions of their pictograph having to do with the winter solstice. (Photo courtesy Simi Valley Historical Society and Museum.)

inal population in the neighborhood of 250-400 people. The introduction of European diseases resulted in high mortality, so that only an estimated one third to one half of the Simi Chumash were eventually baptized.[9]

The native people who inhabited the Simi Valley spoke an interior dialect of the Ventureño Chumash language. They were in the southeastern corner of the territory occupied by speakers of several Chumash languages, extending from the southern Salinas Valley to the western Santa Monica Mountains. To the west and south of the Simi Valley were a number of Ventureño Chumash settlements in the Santa Monica Mountains, along Calleguas Creek, and within the lower Santa Clara River Valley.

North and northeast of the Simi Valley, on the other side of Oak Ridge and the Santa Susana Mountains, were settlements occupied by Tataviam (Alliklik) Indians along the upper Santa Clara River Valley and its tributaries.[10] To the east on the other side of Santa Susana Pass was the San Fernando Valley, territory inhabited by speakers of the Fernandeño dialect of the Gabrielino (Tongva) language. The Tataviam and Gabrielino languages belonged to the Takic Branch of the Uto-Aztecan Linguistic Family and were entirely unrelated to the Chumash languages.



This view of the pictograph cave at Burro Flats shows the natural setting in the terrain of the Santa Susana mountains. (Photo courtesy Simi Valley Historical Society and Museum.)

Origin of the Name Simi

The presence of thread-like clouds that sometimes may be

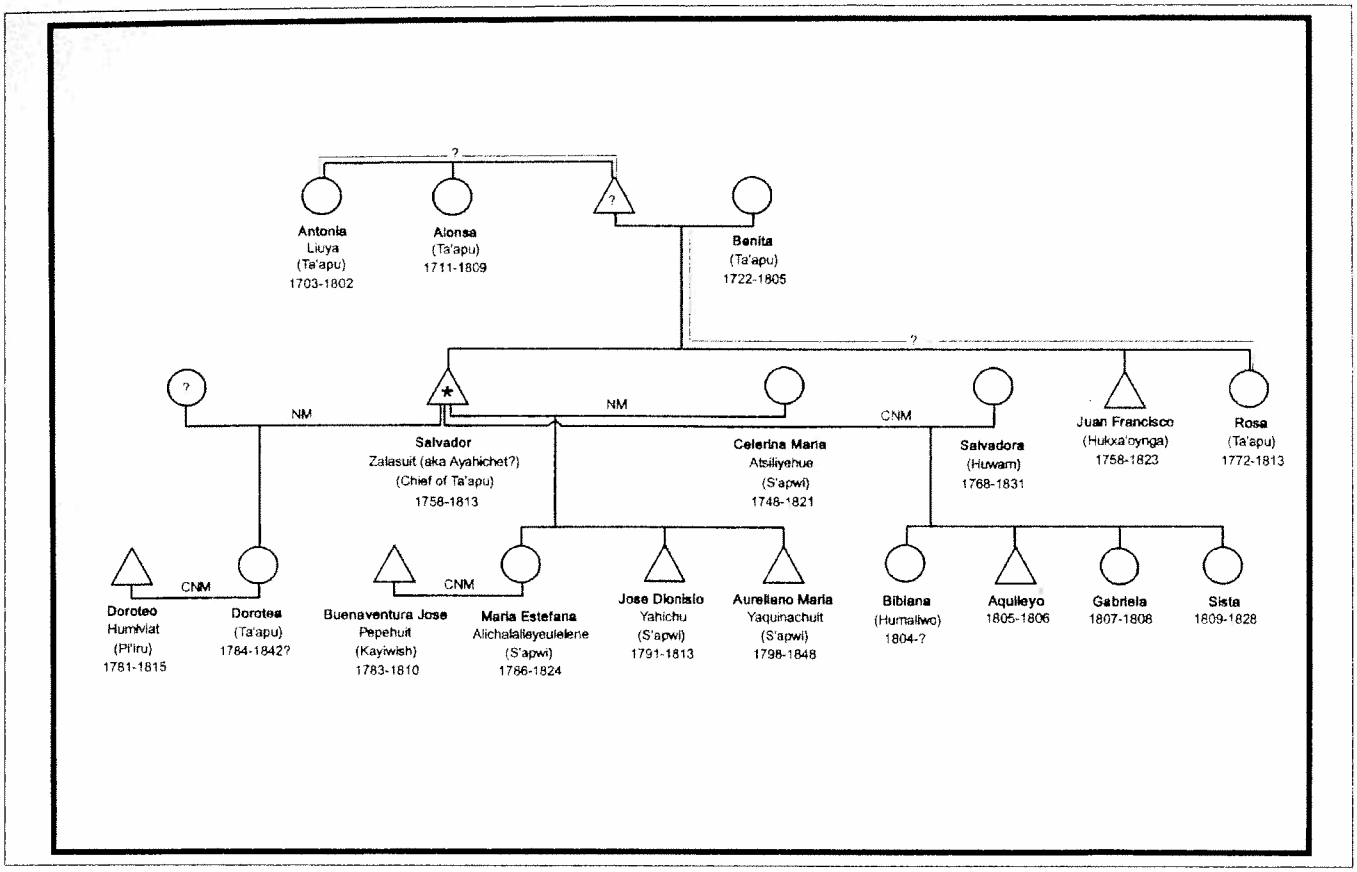


Figure 1. Genealogical chart of the family of Salvador Zalasuit, the chief of Ta'apu. Chief Zalasuit was born in 1758 and baptized in 1804 at the mission in San Fernando where he was given the name Salvador. (Figure by John R. Johnson, Ph.D. Courtesy Santa Barbara Museum of Natural History.)

Antonio María Ortega (1857-1941), great grandson of Tiburcio Cayo from Ta'apu, Simi Valley Chumash. (Photo courtesy of Beverly Folkes, Ortega's granddaughter.)

observed in the Simi Valley gave rise to its Chumash name, *Shimiyi*, because the root of this word [mi] means "thread" in the Ventureño Chumash language. Perhaps the name derived from strands of mist from coastal fog that move into the Oxnard Plain and wind their way up Calleguas Creek and the Arroyo Las Posas into the Simi Valley. Or perhaps another weather pattern produces the appearance of wispy clouds in the sky over the valley. The Chumash were keen observers of the natural world and often bestowed their placenames according to characteristic phenomena found at particular localities.

The origin of the name *Simí* was preserved because of the work of the famous Smithsonian anthropologist John P. Harrington, whose brother, Robert E. Harrington, lived in the Simi Valley. An elderly Chumash Indian, Fernando Librado, told John Harrington in 1913 that a former San Fernando Mission Indian, Manuel "Capón," had told him how the valley came to be named:

> *Long ago the Tapo ranch had something like a mist or cloud. Can see it now sometimes in November. The threadlike cloud started at Tapo and went south. Kmi 'my thread.' Lokakmiash, 'it is my thread.'*[11]

Robert Harrington later explained the name in this way:

> *The word Simiji in Indian meant the little white wind clouds so often seen when the wind blows up here and*

Indians living on the coast, as most of them did, would never venture up here when those wind clouds were in the sky. The word Simiji was contracted by whites to the word Simi. There are other explanations about the name Simi, but this one was given to me by my brother who worked over 40 years for the Smithsonian Institute and it seems most plausible to me.[12]

Chumash Villages in Simi Valley During the Mission Period

Three native settlements existed in the Simi Valley during the Mission Period: *Ta'apu*, *Shimiyi*, and *Kimishax*.[13] The respective names of these "rancherias" were usually spelled *Taapu* or *Tahapu*, *Simii* or *Chimii*, and *Quimishag* or *Quimisac* by Spanish missionaries. Variants of these place names may be seen on modern maps as Tapo Canyon, Simi Valley, and Quimisa Road.

The mission records may be used to trace family relationships and marriage patterns between the Simi Valley Chumash and neighboring Chumash, Tataviam, and Fernandeño towns. They also reveal chronology of migration of native people in the Simi Valley to mission communities.

Ta'apu was the largest of the three Chumash towns in the Simi Valley and was the only one that apparently had a chief in residence. The name of this chief was *Zalasuit*, baptized in 1804 as Salvador at Mission San Fernando. Only the largest Chumash towns had chiefs living in them, whose authority would sometimes extend over smaller, neighboring villages.[14] A total of 76 people have been identified from *Ta'apu* in the mission registers. Only seven of these individuals were baptized at

John Peabody Harrington (1884-1961) left voluminous records of his interviews with the Chumash that enabled modern anthropologists to produce a number of books on the Chumash language and culture. (Photo courtesy Santa Barbara Museum of Natural History.)

After the founding of the San Fernando Mission in 1797, most of the Chumash from the villages of Ta'apu, Shimiyi and Kimishax were baptized at the mission. The baptismal, marriage and burial records then became a part of the mission archives. (Photo c. 1902, courtesy California Historical Society, Title Insurance and Trust Photo Collection, Dept. of Special Collections, USC Library.)

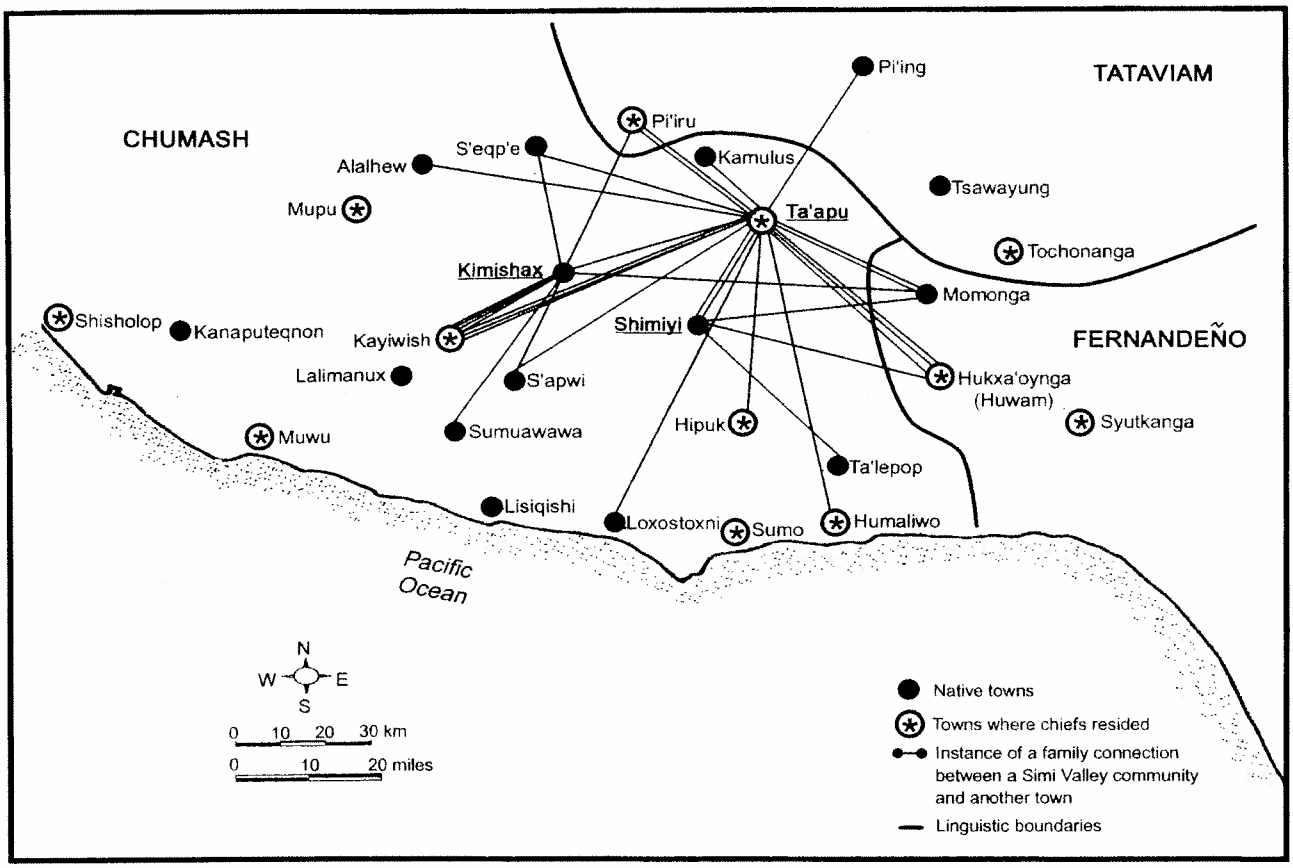


Figure 2. Map of kinship links between Simi Valley Chumash villages of Ta'apu, Shimiyi and Kimishax with their surrounding communities. (Figure by John R. Johnson, Ph.D. Courtesy Santa Barbara Museum of Natural History.)

The base of a Chumash basket, possibly a burden or cooking basket, found on the Orrin Sage ranch in Simi Valley near Burro Flats. Basket base is 25.5 x 24 cm (10.25 in x 10 in). (Photo by Bill Appleton. Courtesy Santa Barbara Museum of Natural History.)

Mission San Buenaventura. The rest went to Mission San Fernando.

Based on the number of baptisms listed in the mission registers, *Shimiyi* and *Kimishax* seem to have been about equal in size, each being about a third the size of *Ta'apu*. All but two of the 24 baptisms tabulated for *Shimiyi* were entered in the register of Mission San Fernando with the remaining two recorded at San Buenaventura. *Kimishax*, located somewhere in the Moorpark vicinity, had more baptisms at Mission San Buenaventura than either of its neighbors upstream. Only eight of its people were listed in the San Fernando book of baptisms.

Conversion of the Chumash population in the Simi Valley did not begin until after the foundation of Mission San Fernando. The first two individuals baptized were two sisters from *Shimiyi* named *Sutyelelene* and *Lagimelelene*, 12 and 18 years old respectively. They were given the names María de los Dolores and María Teresa at the time of their baptism on January 8, 1798.[15] The vast majority of people from the Simi Valley were converted to Catholicism and moved to the missions within the years 1802-1805 (Figure 4, p. 14). A few more adults were baptized in the period between 1810 and 1812.

By 1816, the old Chumash town site of *Ta'apu* was in use as a sheep camp. Some Mission Indian families were stationed there, which can be seen by the fact that a child was occasionally born at the *Rancho de los Borregos de Taapu*.[16] A few

John P. Harrington (right), David P. Rogers (center) and unidentified assistant, with stone Indian artifacts found in Santa Barbara. Rogers was the first director of the Santa Barbara Museum of Natural History and assisted Harrington with his research during the excavation of the Burton Mound. (Photo c. 1920s, courtesy Smithsonian Institute.)

unbaptized Indians lived there as well, who apparently worked for Patricio and Rafael Pico, *vecinos* of the *Rancho San José de Gracia y Simí*. One of these "gentile" Indians was Francisco *Alisanaguit*, who was baptized at the end of his life at Rancho Camulos in 1824 by Thomas, Indian sacristan of Mission San Fernando.[17] Another holdout was José Antonio *Chiojo* (alias *Aguiju*), who had two daughters born at *Ta'apu* in 1816 and 1817. He too was baptized on his deathbed in 1825 by Ricardo, a San Fernando Mission Indian, who was working at the *Rancho de Tapu*.[18] The last Indian listed from *Ta'apu*, was a man baptized near death at the Mission Rancheria at San Buenaventura in April, 1829.[19]

The length of time for conversion of the native population from *Ta'apu* was unusual for Chumash towns in the Santa Monica Mountains. For most towns, no further baptisms were recorded after 1809.[20] By virtue of being located adjacent to a private rancho, San José de Gracia y Simí, some people from *Ta'apu* seem to have exercised the option of working for the rancho rather than joining mission communities. Times were hard in early nineteenth century. Diseases had taken their toll of the Chumash population. A major twelve-year drought had begun by 1804, one of the worst experienced over the past five centuries. Wild seed and acorn crops were diminished because of lack of rainfall and over-grazing by large herds of sheep, horses, and cattle introduced by Spanish settlers and missionaries.

Photograph of a diorama at the Santa Barbara Museum of Natural History depicting a Chumash solar shaman performing a ritual. (Photo courtesy Santa Barbara Museum of Natural History.)

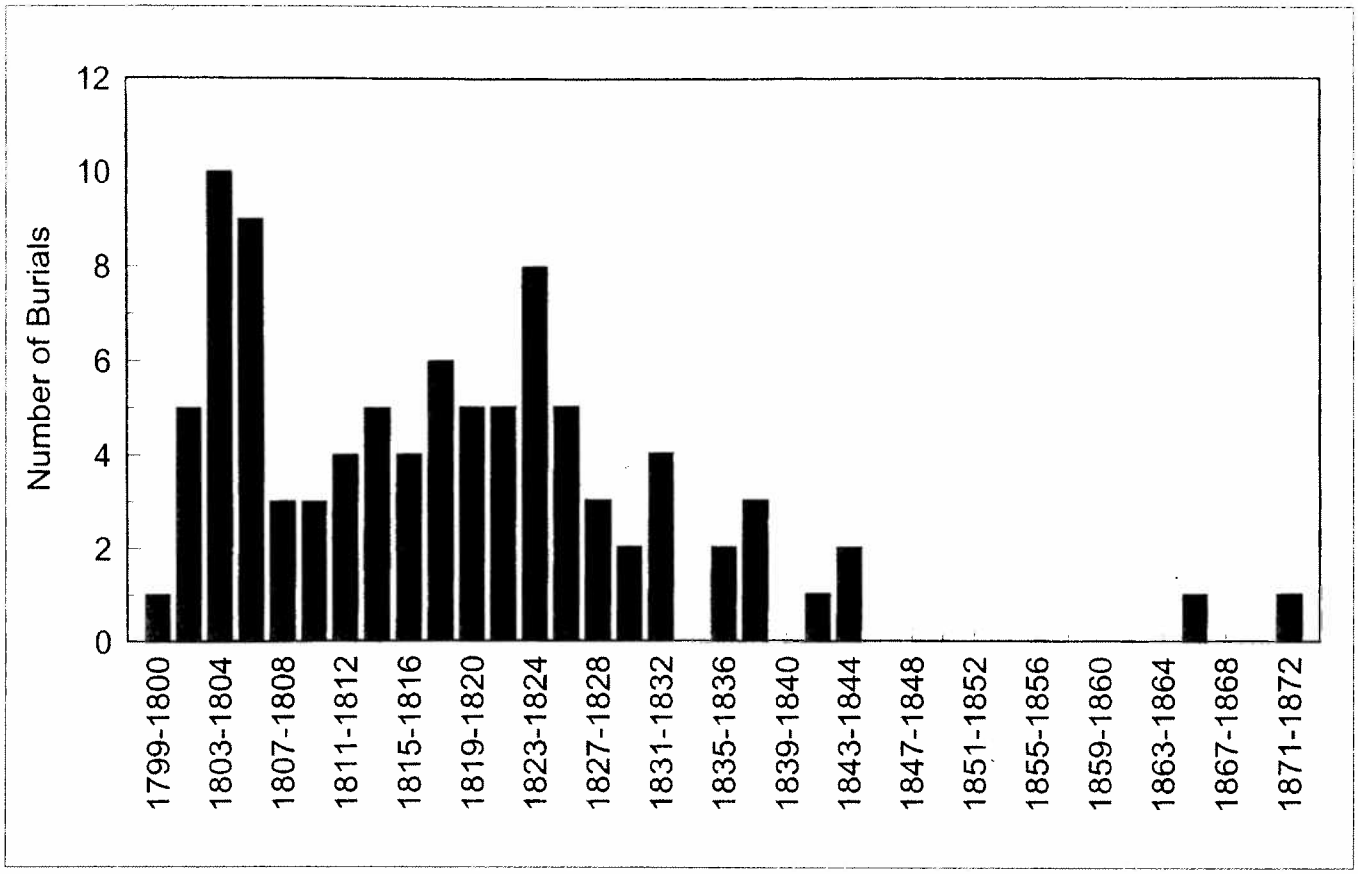


Figure 3. Recorded burials of baptized Chumash from Simi Valley at missions San Fernando and San Buenaventura. (Figure by John R. Johnson, Ph.D. Courtesy Santa Barbara Museum of Natural History.)

It was the force of circumstances, as much as anything else, that led the Chumash Indians to migrate to the missions.[21]

Family of the Chief of Ta'apu

Salvador *Zalasuit*, the chief of *Ta'apu*, was baptized at Mission San Fernando on February 18, 1804 when he was 46 years of age.[22] He was the first listed in the baptismal register in a group of sixty men and women who formally were incorporated into the mission's Indian population on that day. His entry immediately preceded that of another chief, Miguel *Semenia*, the capitán of El Escorpion (*Huwam*). Also baptized the same day was Salvador's daughter, Dorotea, who was married to a man from the Tataviam town of *Pi'iru* on Piru Creek.[23]

Salvador *Zalasuit* had a number of relatives baptized at Mission San Fernando (Figure 1, p. 8). His mother, Benita, and sister, Rosa, had been come to the mission in October, 1802 from *Ta'apu*.[24] Another sister, Januaria, arrived in March, 1805 with her husband, Januario, who was also from *Ta'apu*.[25] It was frequently the missionary custom to bestow masculine and feminine versions of the same Spanish name to husbands and wives who had been living as a married couple in native society at the time they were baptized.

Two elderly aunts of the chief of *Ta'apu*, Antonia and Alonsa, with ages estimated at 98 and 90 years old respectively, were apparently living at *Pi'ing*, a Tataviam settlement on Castaic Creek, where they were baptized in 1801.[26] Salvador's wife, Salvadora, and his brother, Juan Francisco, were from El Escorpión, a settlement at the west end of the San Fernando Valley, called *Huwam* by the Ventureño Chumash and *Hukxa'oynga* by the Fernandeño. El Escorpión seems to have possessed a mixed Chumash and Fernandeño population.[27] Salvador *Zalasuit*'s family connections to Tataviam and Fernandeño communities underscores his chiefly participation in an intertribal social network that crosscut language boundaries.

Like many other Chumash chiefs, Salvador *Zalasuit* seems to have been polygamous. Two wives were baptized at the missions. His wife, Salvadora, did not join him at San Fernando until four months later, at which time they were formally married in a Catholic ceremony.[28] Another wife, Celerina María *Atsiliehue*, of *S'apwi* (El Conejo) was baptized at Mission San Buenaventura two years later.[29]

Salvador *Zalasuit* had eight children from his various marriages. Five of these were born before he arrived at Mission San Fernando. Their birthplaces recorded in the mission registers give some indication of Salvador *Zalasuit*'s changing residences at various Chumash towns in the Santa Monica Mountains during the course of his life. His eldest daughter, Dorotea, whose mother is unknown, had been born at *Ta'apu*

in 1784. Three children were born between 1786 and 1798 at *S'apwi* in the Conejo Valley to Salvador *Zalasuit*'s next wife, Celerina María *Atsiliehue*. His first daughter by his last wife, Salvadora, was born in 1804 at *Humaliwo* (Malibu). Three other children were born to Salvadora at Mission San Fernando between 1805 and 1809, two of whom died as infants.[30]

Social Networks of the Simi Valley Chumash

This brief case study of the family of the chief of *Ta'apu* illustrates how Chumash intervillage social relationships may be understood by reconstructing marriage and residence patterns from mission register evidence. Salvador *Zalasuit* had close family links to *S'apwi*, *Humaliwo*, *Huwam*, *Pi'iru*, and *Pi'ing*, extending from the coast to the interior and to communities speaking three different Indian languages. No other family from the Simi Valley had such a widespread social network. These kinship links probably reflect the important role of the chief of *Ta'apu* with respect to political alliances and intervillage economic exchange.

Figure 2 (p. 10) maps the intervillage links from the three Chumash towns in the Simi Valley based on data in the San Fernando and San Buenaventura mission registers. The greatest number of family connections (7 links) were to *Kayiwish* (Cayeguas) in the Santa Rosa Valley, half way to the large, important coastal Chumash town of *Muwu* (Mugu). Two towns at the west edge of the San Fernando Valley, *Momonga* (Las Piedras) and *Huwam* (El Escorpión), had four links each to Simi Valley towns. Three links were to *Pi'iru* in Tataviam territory. Both *Ta'apu* and *Kimishax* had more family connections to towns outside the Simi vicinity than they did to other communities within their own valley. *Ta'apu* had the greatest density and widest range of intervillage links, in part because of the extensive family relationships of its chief.

Population Trends

During the Mission Period mortality among California Indians was high because of increased exposure to introduced European diseases. The worst epidemic during the early nineteenth century was in 1806 when measles spread throughout all the missions from south to north and presumably beyond to tribes located outside the area of Spanish settlement. In February and March, 1806 more than 130 Mission Indians died at San Fernando as a result of this contagion, about 12 percent of those living there at the time. The highest mortality throughout the Mission Period occurred among the very young, so that with each succeeding generation there were fewer numbers of Indians.[31] This pattern continued beyond the Mission Period until nearly the end of the nineteenth century.

Burial records have been identified for 90 of the 119 Indians from the Simi Valley baptized at Missions San Fernando and San Buenaventura. Two reasons why nearly a quarter of the Simi Valley Chumash converts lack information regarding when they

A detail of the Burro Flats pictograph cave showing Chumash figures. (Photo by Mike Kuhn.)

This Chumash bowl-shaped basket (20 cm diameter) was found in 1965 on the Hummingbird Ranch by Patrick Bousquet. (Photo by Bill Appleton. Courtesy Ventura County Museum of Art and History.)

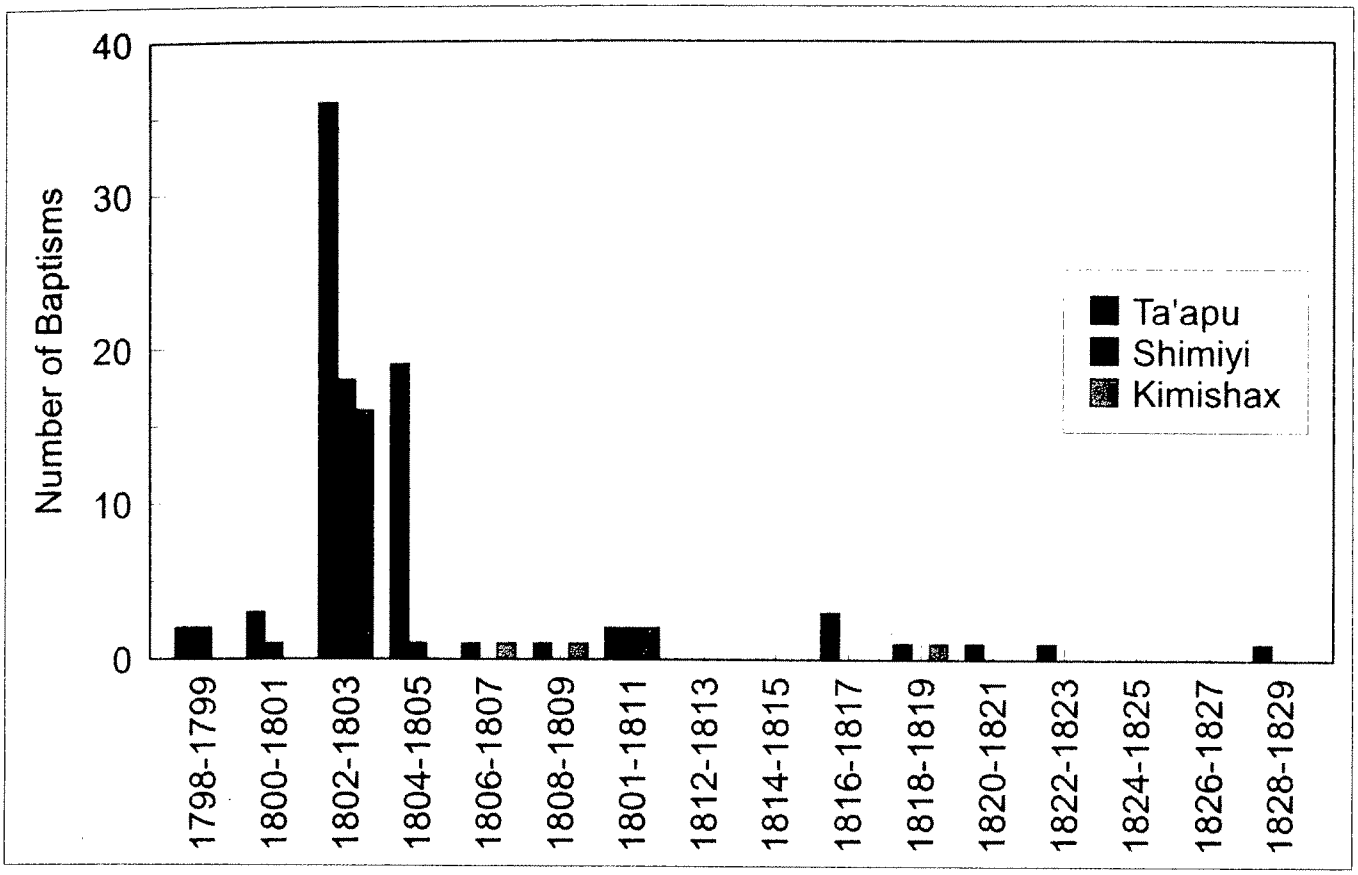


Figure 4. Baptisms of Chumash Indians from the villages of Ta'apu, Shimiyi and Kimishax. (Figure by John R. Johnson, Ph.D. Courtesy Santa Barbara Museum of Natural History.)

died are that (a) some deaths went unnoticed by the missionaries and (b) some Indians who survived the Mission Period moved out of the local area so their records have not yet been found. The number of deaths per year for the Simi Valley Chumash is plotted in Figure 3 (p. 12). This chart indicates that by 1820, more than 60 percent of those born in Simi Valley Chumash towns were no longer living. By 1840, shortly after secularization of the missions, less than a dozen remained who had known village life in the Simi Valley before joining mission communities. At least six of these were still living at San Fernando, San Buenaventura, and Santa Barbara in 1851-1852, when they were tabulated during the federal and state censuses.[32]

Three Chumash Biographies from Simi Valley

Sometimes the most effective way to gain an understanding of the experience of Chumash Indians during and after the Mission Period is to examine those records pertaining to their personal lives. Biographical reconstruction based on surviving historical and ethnographic records provide an insight into how individual California Indians adapted to the colonization of their homeland. The three individuals whose biographies have been presented here are the best known among those Chumash Indians who came from the Simi Valley. To a large extent, they are representative of the lives of many Native Americans who survived beyond the Mission Period.

Tiburcio Cayo (1793-1844)

Tiburcio *Cayo* came to Mission San Fernando from *Ta'apu* when he was ten years old. He was among more than seventy Chumash Indian converts, mostly from the Simi Valley, who were baptized in early February, 1803. His mother, baptized as "Tiburcia," also from *Ta'apu*, did not enter the mission until August, 1804, and his older brother, José Vicente "Zapato," came even later, not joining the mission until 1812.[33]

When he was about seventeen years old in 1810, Tiburcio married Teresa, a Fernandeño (*Tongva*) girl from *Syutkanga* (Encino) who had been baptized at Cahuenga in 1800.[34] This couple had seven children born at Mission San Fernando between 1810 and 1831. Two of these are known to have died as infants, three reached adulthood and were married, and for the remaining two, there is no further record. One of Tiburcio's and Teresa's married children, Marcos Evangelista, died in 1839 when he was twenty. The other two, Paula and Agueda, survived the Mission Period. Paula married Francisco de Asís *Papabubaba*, a Tataviam Indian, and Agueda married Roque, a Chumash Indian from Mission Santa Barbara.[35]

In 1843, Tiburcio *Cayo*, Francisco *Papabubaba*, and another

Mission Indian, Roman, petitioned the Mexican Governor of California, Manuel Micheltorena, for Rancho Encino.[36]

Their application was favorably received, and their grant was issued on July 18, 1845 by Governor Pio Pico, although by this date, Tiburcio was deceased. Tiburcio's other son-in-law, Roque, took his place as co-grantee. Francisco *Papabubaba* died in 1847, and his portion of the rancho was later inherited by his daughter, Rita. Roque went off to the placers in the Sierra Nevada during the Gold Rush and was never heard from again.[37]

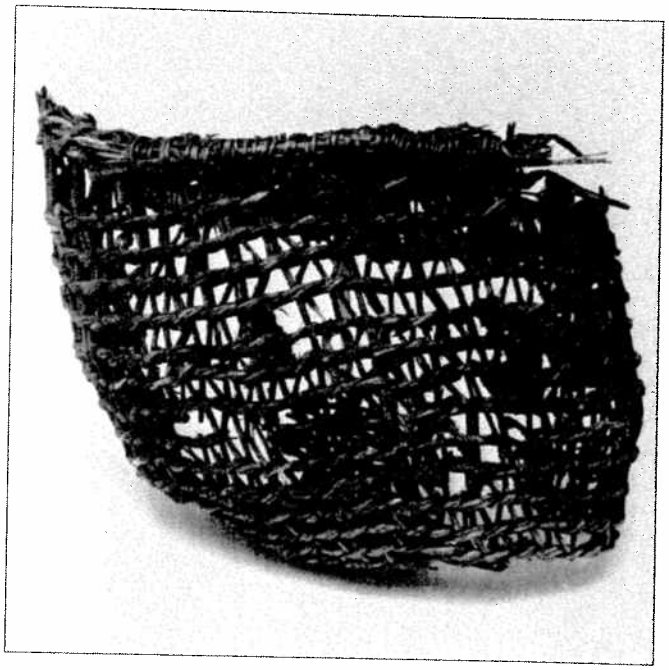
Rita and her aunt Agueda held onto Rancho El Encino as long as they could, but their property rights were eventually acquired by Vicente de la Ossa. In 1862 Rita wed Fernando Ortega, a Yaqui Indian, who had once worked for de la Ossa and was well known as a carreta-maker.[38] Their son, Antonio María Ortega, had a large family in San Fernando, and through him many lineal descendants of Tiburcio *Cayo* survive today. A number of these continue to live in the San Fernando Valley and Santa Monica Mountains.[39]

María del Pilar Siguisalmeulgel (1807-1860)

María del Pilar *Siguisalmeulgel* was baptized at Mission San Fernando on December 22, 1807 when she was eight months old. Her parents were "gentiles" (unbaptized Indians) named *Samayat* and *Liguichinuna* from *Ta'apu*. María del Pilar was later known simply as "Pilar." She was named in honor of her godmother, María del Pilar Higuera, the stepdaughter of Patricio Pico, *vecino* of Rancho Simi.[40]

Pilar's father had two brothers previously baptized at San Fernando Mission, Felipe Santiago and Mariano. In various

A small Chumash bowl (9 cm diameter x 4 cm deep) made of steatite found on the Orrin Sage ranch in Simi Valley. (Photo by Bill Appleton. Courtesy Santa Barbara Museum of Natural History.)



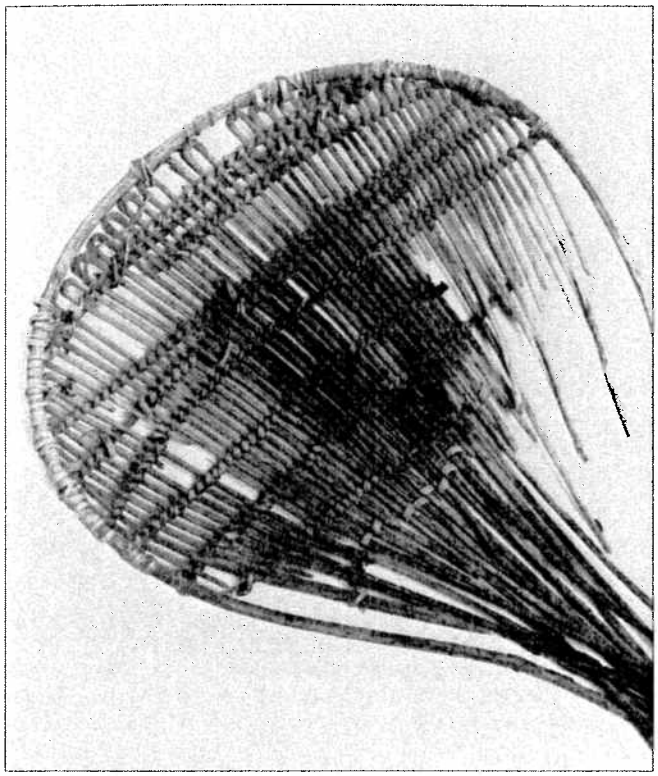
A Chumash gathering basket found in one of the caves on the Hummingbird ranch in the early 1960s (Photo by Bill Appleton, courtesy Patrick Bousquet collection.)

records, both were said to be from *Momonga* on the east side of Santa Susana Pass near the present town of Chatsworth.[41] Pilar had three siblings who were also baptized as infants at Mission San Fernando. The last of these, Hermenegilda, was baptized in 1812. Hermenegilda's godmother was Teresa, wife of Tiburcio *Cayo*. There is no explicit statement in the mission registers that either of Pilar's parents were ever baptized at Mission San Fernando, but they may have been among those adults listed later from *Ta'apu* for whom no relatives were specified.[42]

Pilar was married four times but bore no children. Her first husband was José de Jesús, a Tataviam Indian and vaquero for the Mission, whom she wed in 1821. Following his death in 1828, Pilar married Pedro Regalado *Tucupio* from *Syutkanga* (Encino). The latter died in 1835. Pilar then moved to Santa Barbara, where she wed Teofilo *Liliuanaitset* in 1840. Teofilo was the son of José Crespín *Kamuliyatset*, former chief of *Liyam* on Santa Cruz Island. After Teofilo's death, Pilar remarried in 1849 to Justo María *Guichiajahuichet*, a widower from Mission San Buenaventura, who originally came from Santa Cruz Island.[43]

In the 1852 California State Census, "J[usto] Ventureño" and Pilar were listed in a community of Chumash Indians just west of the mouth of the Goleta Slough. The chief of this settlement was Pilar's former father-in-law, José Crespín *Kamuliyatset*, who continued in the same political role he had on Santa Cruz Island. Most of the Indians who lived at this Indian community were from Santa Cruz Island.[44]

Luisa Ygnacio, who later served as a Barbareño Chumash consultant to J. P. Harrington, married a man brought up as a stepson in José *Kamuliyatset's* home.[45] Luisa knew Pilar quite



A Chumash seed beater (39.5 cm x 28 cm) found on the Hummingbird Ranch by Patrick Bousquet. (Photo by Bill Appleton. Courtesy Ventura County Museum of Art and History.)

Four bone awls found on the Orrin Sage ranch in Sim Valley. (Photo by Bill Appleton. Courtesy Santa Barbara Museum of Natural History.)

well, because they were neighbors in the same Indian community in the early 1850s. She described to Harrington her reminiscence of Pilar as an Indian healer. This account gives us some idea of the methods of treating illness used by the Simi Valley Chumash:

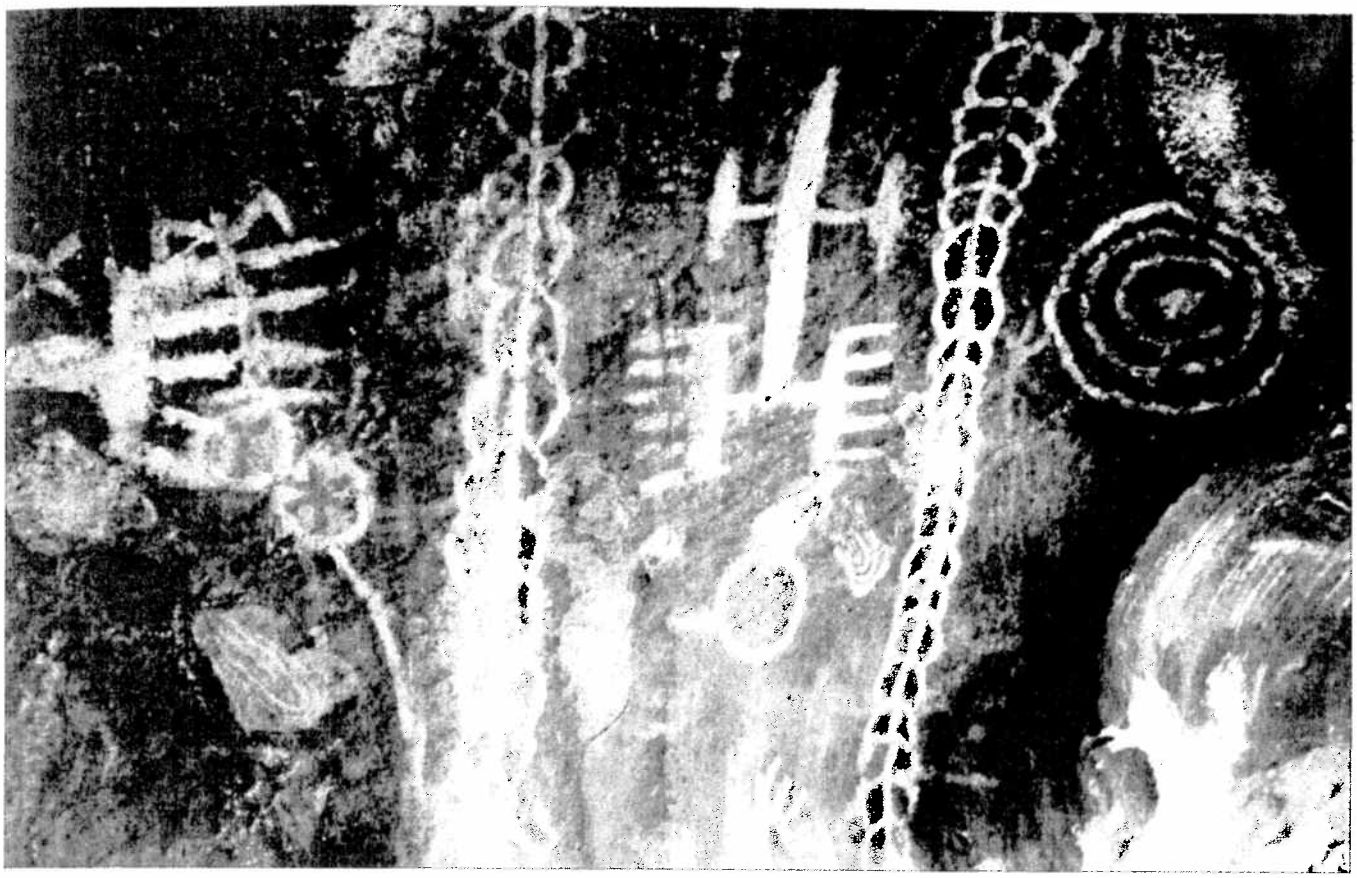
> *Pilar was a woman who had been taught methods of curing the sick by her father, a hechicero [witch doctor] from San Fernando. They knew many things there in San Fernando. Once Martina was sick and dying in the house of [José Crespin] Kamulyatset near the beach at La Goleta. Pilar came, and the people there were already crying, for they thought Martina to be dying. Pilar told Martina that she had never cured anybody yet but that her father had taught her clearly how to cure. Pilar toasted chilecote and painted Martina's body with the mashed kernels. She did not paint in solid colors, but like lines or dots. Pilar understood the human body.*
>
> *While Pilar painted she also sang. Then she rubbed Martina's body in certain ways - arms, trunk, and legs, and thus removed the sickness so that it left her body . . . Martina recovered and Pilar soon gave her toloache [Jimson Weed medicine] to drink. "You were going to die and not get well and so it is well that I gave you toloache soon..." After giving Martina toloache, Pilar told her to abstain from eating salt, meat and fat and not to have intercourse with a man for a year for toloache required much diet.*[46]

Another mention of Pilar in Harrington's notes occurs in connection with information about the Lone Woman of San Nicolas Island, who was found living by herself in 1853 and brought to Santa Barbara. According to Lucrecia García, who heard the story from her mother, Luisa Ygnacio:

> *Martina and other Indians came and saw her [the Lone Woman] at various times (singly) and brought her clams. She ate them raw. ... And they could not make her understand.... They said her language was a little like San Fernando but different. Later Pilar who talked [the] San Fernando [language], went to see her and could not talk with her either although she said many words were the same as San Fernando.*[47]

The Lone Woman of San Nicolas Island may have spoken an Island dialect of the Gabrielino (*Tongva*) language or a language more akin to Luiseño.[48] Having been raised at San Fernando Mission, Pilar was exposed to several Indian languages spoken there. Her own native speech was the local Ventureño Chumash dialect of the Simi Valley. Pilar's first two husbands spoke Tataviam and Fernandeño (a dialect of Gabrielino), so she undoubtedly knew something of these languages as well. Her difficulty in deciphering the language spoken by the Lone Woman of San Nicolas Island may be attributed to the fact that Pilar was unfamiliar with the Lone Woman's particular dialect (especially if the latter's speech was more closely related to Luiseño), and/or that Pilar herself was actually not a fluent speaker of Fernandeño/Gabrielino.

Not much is known of Pilar's last years. Her last husband, Justo María, is known to have left town to live with another



A detailed photograph of the Burro Flats pictograph cave. (Photo by Mike Kuhn. Courtesy Simi Valley Historical Society and Museum.)

Chumash woman from San Buenaventura. He died in 1861, and by then Pilar was also deceased. According to Luisa Ygnacio, Pilar was buried at Mission Santa Barbara.[49]

Leopoldo Cuticucagele (1799-1865)

Leopoldo *Cuticucagele* was baptized from *Ta'apu* at Mission San Fernando on February 6, 1803, the same day as Tiburcio *Cayo*.[50] As his age was estimated at four years old, it is likely his parents or other relatives accompanied him to the mission, but these have not been identified in any entry yet discovered.

Leopoldo was married twice. His first wife was Dominga whom he married in 1816. She was from *Muxunga*, a Fernandeño (*Tongva*) town in Big Tujunga Canyon.[51] After Dominga's death two years later, Leopoldo transferred to Mission Santa Barbara where he married Inocencia, who also had originally been baptized at San Fernando.[52]

Leopoldo *Cuticucagele* was at Mission Santa Barbara during the Chumash uprising of 1824. He was captured and interrogated by an officer of the Santa Barbara Presidio, leaving us with one of the few eye-witness accounts of what happened among the group of Chumash Indians who fled the missions. Leopoldo apparently did not participate in direct hostilities between the presidio soldiers and Indians in Mission Canyon but later joined the rebels at their camp at Los Prietos on the upper Santa Ynez River. Perhaps because he was still considered an outsider to the Barbareño Chumash, Leopoldo's clothing was taken from him by the Indian leader, Andres *Sagimomatse*. He then joined a friend and headed on his own for the Southern San Joaquin Valley, where most of the Santa Barbara Indians soon followed. Leopoldo mistrusted the rebels and so, fearing for his life, crossed the mountains into the upper Santa Clara River Valley, where he was apprehended by the Indian vaqueros of San Fernando who were working at the mission Rancho San Francisco Xavier.[53] The uprising ended after successful negotiations were concluded and amnesty granted to the Indian participants in June, 1824.

In his later years, Leopoldo *Cuticucagele* was known to Fernando Librado, when the latter was growing up at San Buenaventura in the 1840s and 1850s.[54] Librado said he had a reputation as having been a fine vaquero at San Fernando. Leopoldo was known as *Tumxiwalu*, because *tumxis* meant "bragger" in the Ventureño Chumash language. Leopoldo was called thus because he was always boasting of his success as a lady's man.[55]

Leopoldo was listed in the 1852 California State Census among Indian families who are known to have been living and working in the Piru and Camulos regions. His occupation was listed as "shepherd," so perhaps he was working on a ranch in the vicinity, maybe even the Rancho Tapo, which was located

Sally Verdugo (seated) daughter of Antonio María Ortega and (left to right standing) daughter Martha Laura, nephew Abel Salazar and niece Beverly Folkes. (Photo by Phil McCarten, Los Angeles Daily News, 1993. Courtesy Santa Barbara Museum of Natural History.)

where he had been born.

About 1864, Fernando Librado visited San Buenaventura and described the last of the older generation of Indians whom he had known as a boy. One of these was Leopoldo who was living in a tule house on the east side of the Ventura River with two other elderly Chumash men. Librado reported that "one of the old men told me that they were very glad I was not ashamed to talk the Indian language. They told me to continue in use of it and to keep the beliefs; if I did so, I would live a long time." Leopoldo died in 1865 and was buried in the cemetery of Mission San Buenaventura.[56]

Conclusion

The information presented in this chapter illustrates how much more is known today about the Native American history of the Simi Valley than has previously been available. Detailed studies of Chumash ethno-history based on mission records and J.P. Harrington's early twentieth century interviews are bringing this legacy to light. Yet the Historic Period that we know the most about represents less than one percent of the time in which Native Americans have inhabited our region.

Although the broad outlines of Chumash prehistory were sketched by way of introduction to this chapter, much more archaeological work remains ahead to achieve a more complete understanding of human cultural change in the Simi Valley itself. The Simi Valley was situated in an ethnic frontier where Native American groups speaking three distinct languages lived adjacent to one another. Many research questions may be asked that are unique to this situation. When did these groups arrive in the region? How did they relate through time? Did they leave particular cultural patterns recognizable in the archaeological record? What role did the Simi Valley play in the pervasive exchange system that arose during the Late Period? How did the people living in the Simi Valley respond to climatic fluctuations that are documented in our region's past?

Answers to these and other questions about prehistory will provide a more complete understanding of how human cultures changed in our region. Knowledge of past cultural and environmental relationships provides a context in which present conditions may be understood.

Notes

(1) *Campbell Grant, The Rock Paintings of the Chumash: A Study of a California Indian Culture* (Santa Barbara: Santa Barbara Museum of Natural History, 1993); Travis Hudson and Thomas Blackburn, *The Material Culture of the Chumash Interaction Sphere*, 5 vols. (Menlo Park and Santa Barbara: Ballena Press/Santa Barbara Museum of Natural History Cooperative Publication, 1982-1987); Thomas C. Blackburn,

December's Child: A Book of Oral Narratives (Berkeley: University of California Press, 1975).

(2) Michael J. Moratto, *California Archaeology* (New York: Academic Press, 1984), 34-37, 81; Jon M. Erlandson, "Early Maritime Adaptations on the Northern Channel Islands," in *Hunter-Gatherers of Early Holocene Coastal California*, ed. by Jon M. Erlandson and Roger H. Colten (Los Angeles: UCLA Institute of Archaeology, 1991), 101-111.

(3) This paragraph summary of linguistic prehistory is based on the author's discussions with researchers who have intensively studied Chumashan languages: Kathryn Klar, Marianne Mithun, and Kenneth Whistler; cf., Kathryn Klar, "Topics in Historical Chumash Grammar" (Ph.D. dissertation, University of California, Berkeley, 1977).

(4) Michael A. Glassow, Larry R. Wilcoxon, and Jon M. Erlandson, "Cultural and Environmental Change during the Early Period of Santa Barbara Channel Prehistory" in The *Archaeology of Prehistoric Coastlines*, ed. Geof Bailey and John Parkington (Cambridge: Cambridge University Press, 1988) 64-77; Moratto, California Archaeology, 126-130; William J. Wallace, "A Suggested Chronology for Southern California Coastal Archaeology," *Southwestern Journal of Anthropology*, 11:214-230 (1955). The Millingstone Horizon is equivalent to the "Oak Grove" Period as originally identified by David Banks Rogers, Prehistoric Man of the Santa Barbara Coast (Santa Barbara: Santa Barbara Museum of Natural History, 1929).

(5) Michael A. Glassow, "Middle Holocene Cultural Development in the Central Santa Barbara Channel Region," in *Archaeology of the California Coast during the Middle Holocene*, eds. Jon Erlandson and Michael A. Glassow (Los Angeles: UCLA Institute of Archaeology, in press); Glassow, Wilcoxon, and Erlandson, "Cultural and Environmental Change during the Early Period," 67, 74; Chester D. King, *The Evolution of Chumash Society: A Comparative Study of Artifacts Used for Social System Maintenance in the Santa Barbara Channel Region Before A.D. 1804* (New York: Garland Publishing, Inc., 1990).

(6) Jeanne E. Arnold, "Complex Hunter-Gatherer-Fishers of Prehistoric California: Chiefs, Specialists, and Maritime Adaptations of the Channel Islands," American Antiquity, Vol. 57(1):60-84 (1992); John R. Johnson, "Social Responses to Climate Change among the Chumash Indians of South Central California," paper prepared for "Global Change in History and Prehistory," a workshop organized by the Forest Sciences Lab, U. S. Forest Service, Albuquerque, and the Anthropology Department, Rice University, Houston, September 3-6, 1995; Chester King, "Chumash Intervillage Economic Exchange," in *Native Californians: A Theoretical Retrospective*, ed. Lowell Bean and Thomas Blackburn (Socorro, NM: Ballena Press, 1976), 288-318. Mark L. Raab and Daniel O. Larson, "Trouble in Paradise: The Late Holocene Paleoenvironment and Cultural Change in Coastal Southern California," paper presented at the Society for California Archaeology Annual Meeting, Eureka, California, April, 1995.

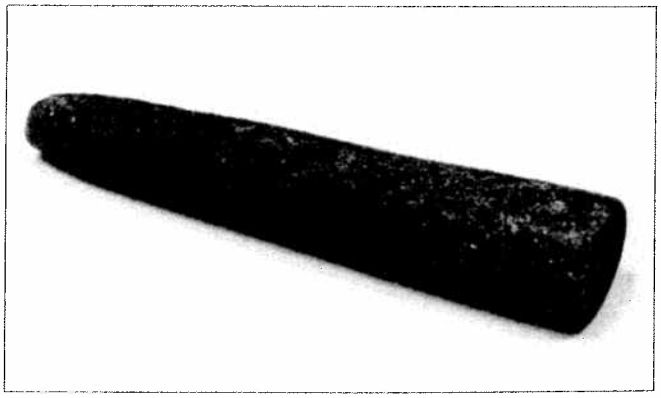
(7) Clay Singer, "The Prehistory of Fused Shale in Southern California," in *The Social and Economic Contexts of Technological Change*, The World Archaeological Congress (Southampton: Allen and Unwin, 1986).

(8) The mission register data cited in this chapter were compiled during a recent study for the National Park Service that documents Chumash population history and community continuity. Msgr. Francis J. Weber of the Archdiocese Archives of Los Angeles at Mission San Fernando and Fr. Virgilio Biasiol, O.F.M., of the Santa Barbara Mission Archive Library graciously assisted access to copies of original registers. The author was assisted in his work with the San Fernando and San Buenaventura records by Eleanor Arellanes, Robert Edberg, Scott Edmondson, Robert Lopez, Sally McLendon, and Julie Tumamait. See Sally McLendon and John R. Johnson, "Establishing the Ethnohistorical Basis for Cultural Affiliation in Areas Controlled by Chumash people and Presently under National Park Service Stewardship," 1985, report prepared under Cooperative Agreement No. CA-0434-1-9001.

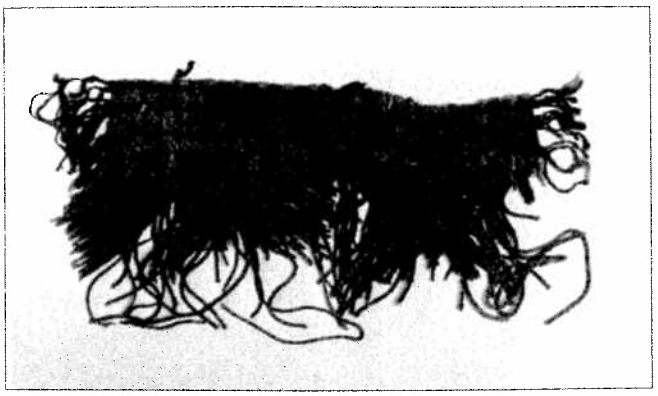
(9) The effects of introduced diseases on the Chumash population have been documented by Phillip L. Walker and John R. Johnson, "The Decline of the Chumash Indian Population," in *In the Wake of Contact: Biological Responses to Conquest*, eds. C. S. Larson and G. R. Milner, (New York: John Wiley and Sons, Inc., 1994), pp. 109-120, and Daniel L. Larson, John R. Johnson, and Joel C. Michaelsen, "Missionization among the Coastal Chumash of Central California: A Study of Risk Minimization Strategies," *American Anthropologist*, Vol. 96(2):263-299 (June 1994).

(10) Chester D. King and Thomas C. Blackburn, "Tataviam," in California, vol. 8 of *Handbook of North American Indians*, ed. Robert F. Heizer (Washington, D.C.: Smithsonian Institution Press, 1978), pp. 535-537, and John R. Johnson and David D. Earle, "Tataviam Geography and Ethnohistory," *Journal of California and Great Basin Anthropology*, Vol. 12(2):191-214 (1990).

(11) J.P. Harrington's linguistic and ethnographic papers



A stone pipe (length 17 cm or 6.75 in) believed to have been used by the Chumash and found on the Orrin Sage ranch in Simi Valley. (Photo by Bill Appleton. Courtesy Santa Barbara Museum of Natural History.)



A fragment of a Chumash plant fiber skirt made of fine cordage (perhaps milkweed) found at the Hummingbird Ranch by Patrick Bousquet. (Photo by Bill Appleton. Courtesy Ventura County Musem of Art and History.)

regarding the Chumash have been estimated at about 300,000 pages, encompassing nearly 100 microfilm reels [John P. Harrington, Southern California/Basin, Part 3 of Ethnographic Field Notes, Washington, D. C.: National Anthropological Archives, Smithsonian Institution (Microfilm edition, Millwood, N.Y.: Kraus International Publications, 1986)]. His notes regarding Shimiyi were found in the place name section of his Ventureño "slip file."

(12) Robert Harrington used [j] instead of [y] for his spelling of the Chumash name for the Simi Valley. In doing so, he was following the example of his brother, John Harrington, who also used [j] for [y] in his linguistic recordings. His quotation comes from a newspaper article: R. E. Harrington, "Indian Caves here may be preserved," *Enterprise-Sun & News*, Wed., May 21, 1969, p. 33. The author is indebted to Pat Havens for calling his attention to this article.

(13) The glottal stop ['] found in Chumash names like Ta'apu is pronounced like the catch in your throat as may be seen in English in the expression "oh-oh." The [x] in Kimishax sounds like the "ch" in Bach.

(14) For example, only the four largest towns out of ten settlements on Santa Cruz Island had a chief in residence. See Travis Hudson, Thomas Blackburn, Rosario Curletti, and Janice Timbrook, *The Eye of the Flute: Chumash Traditional History and Ritual as Told by Fernando Librado Kitsepawit to John P. Harrington* (Santa Barbara: Santa Barbara Museum of Natural History, 1977), 14, and John R. Johnson, "An Ethnohistoric Study of the Island Chumash" (M.A. thesis, University of California, Santa Barbara, 1982), 117.

(15) SFe Bautismos, Nos. 58 and 59.

(16) SFe Bautismos, No. 2225.

(17) SFe Bautismos, No. 2576.

(18) SFe Bautismos, No. 2597.

(19) SBv Bautismos, Vol. 2, No. 1123.

(20) McLendon and Johnson, "Establishing the Basis for Cultural Affiliation," Chap. 7.

(21) Larson, Johnson, and Michaelsen, "Missionization among the Coastal Chumash."

(22) SFe Bautismos, No. 1166. Zalasuit seems to have also been known by the Chumash name "Ayahichet," according to information in the San Buenaventura mission records. Three children of "Ayahichet" were baptized at Mission San Buenaventura from the Chumash town of S'apwi (El Conejo). Later, the marriage record of one of these sons, José Dionisio Yahichu, reveals that "Ayahichet" had been baptized by the name of Salvador at Mission San Fernando (SBv Marriage No. 662). The only man named Salvador at San Fernando who was old enough to be Jose Dionisio Yahichu's father was Salvador Zalasuit. Although uncommonly documented, it was not that unusual for Chumash men to be known by more than one personal name in their native language.

(23) SFe Bautismos, No. 1203.

(24) SFe Bautismos, Nos. 672 and 673.

(25) SFe Bautismos, Nos. 1426 and 1427.

(26) SFe Bautismos, Nos. 517 and 518.

(27) SFe Bautismos, Nos. 1313 and 960. Alan K. Brown, "The Aboriginal Population of the Santa Barbara Channel," *Reports of the University of California Archaeological Survey*, No. 69 (1967), p. 8; Chester D. King, "Prehistoric Native American Cultural Sites in the Santa Monica Mountains," 1994, report prepared for the Santa Monica Mountains and Seashore Foundation under Cooperative Agreement No. 8000-2-9008 with the National Park Service, Western Region, pp. 88-89.

(28) SFe Marriage No. 345.

(29) SBv Bautismos, Vol. 1, No. 2197.

(30) SFe Bautismos, Nos. 1482, 1650, and 1754; SFe Entierros, Nos. 579 and 750.

(31) Walker and Johnson, *A Decline of the Chumash Indian Population*.

(32) Five of these six were from Ta'apu and one had been born at Kimishax.

(33) SFe Bautismos, Nos. 849, 1320, and 2010.

(34) SFe Marriage No. 485.

(35) SFe Marriage Nos. 765 and 900.

(36) Encino the site of the old Fernandeño town of Syutkanga where Tiburcio's wife, Teresa, had been born. Expediente No. 458, Land Grant records, Spanish Archives, California Secretary of State Archives, Sacramento.

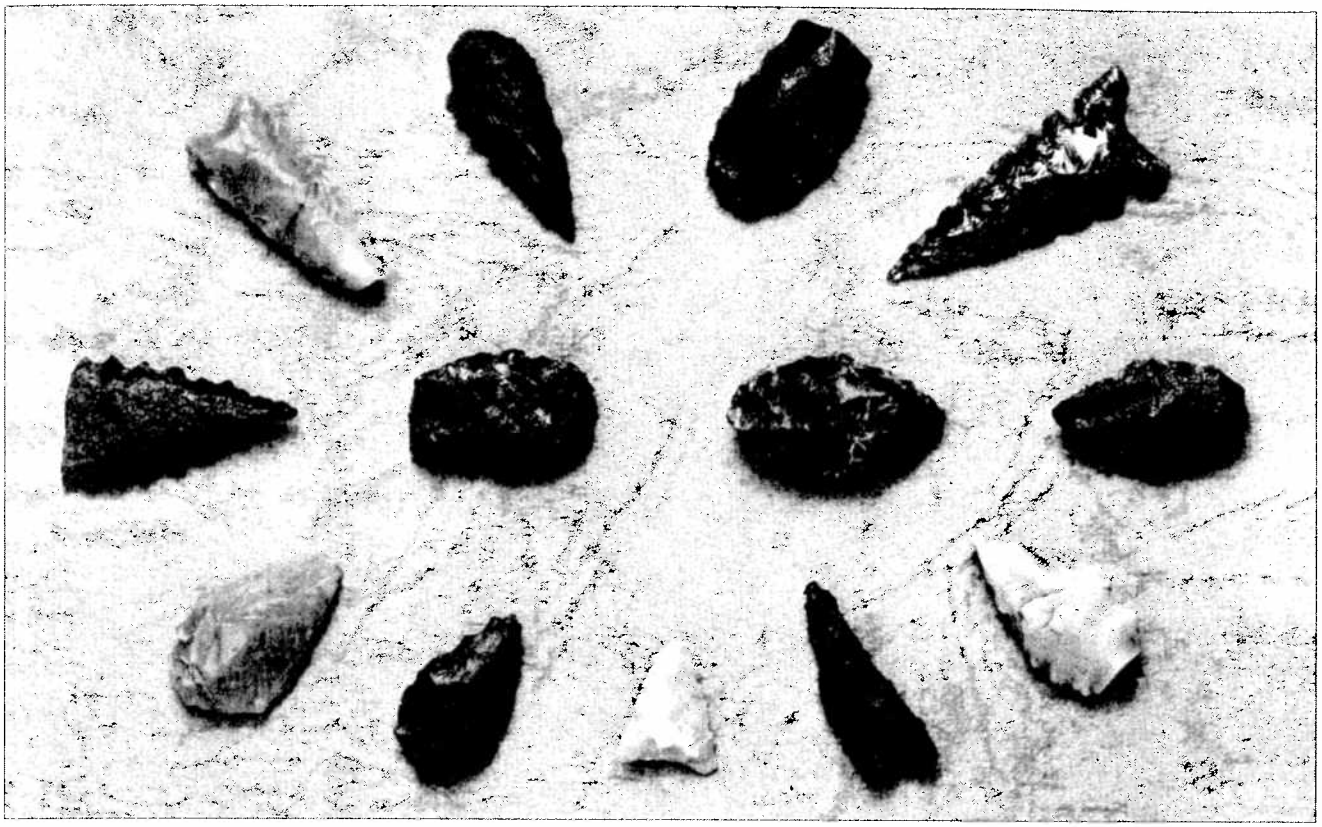
(37) G. Cowan, *Ranchos of California* (Los Angeles: Historical Society of Southern California, 1977), 34; Southern District Case No. 392, Land Grant records, Bancroft Library, Berkeley.

(38) Frank F. Latta, *The Saga of Rancho El Tejón* (Santa Cruz: Bear State Books, 1976), 61.

(39) The author is indepted to Beverly Salazar Folkes, Rudy Ortega, and Alan Salazar for information regarding Antonio María Ortega's family tree.

(40) SFe Bautismos, No. 1685.

(41) Felipe Santiago was listed from the Ranchería de las Piedras, the Spanish name for Momonga (SFe Bautismos, No. 53). Mariano was originally baptized as a native of Ta'apu (SFe Bautismos, No. 1046), but later was said to be from "Momona"



A collection of Chumash arrowheads of various types of materials including obsidian, discovered on the Hummingbird ranch by Patrick Bousquet in the early 1960s. (Photo by Bill Appleton, courtesy Patrick Bousquet collection.)

when he wed for the second time (SFe Marriage No. 674).

(42) SFe Bautismos, Nos. 1293, 1470, 2015.

(43) SFe Marriage Nos. 698 and 774; SFe Entierros Nos. 1741 and 2047 SBa Marriage Nos. 1357 and 1407.

(44) José Crespín Kamuliyatset was also known as José "Sudon" because he used the sweathouse frequently. His biography is sketched in McLendon and Johnson, "Establishing the Basis for Cultural of the Affiliation," Chap. 10. Also see Travis Hudson,: *Breath Sun: Life in Early California as Told by a Chumash Indian, Fernando Librado, to John P. Harrington* (Banning: Malki Museum Press, 1979), 155, and Travis Hudson, Jan Timbrook, and Melissa Rempe, *Tomol: Chumash Watercraft as Described in the Ethnographic Notes of John P. Harrington* (Socorro, NM: Ballena Press, 1978), 178- 179.

(45) Luisa Ygnacio married her first husband, Policarpo, in 1851 (SBa Marriage No. 1413).

(46) Phillip Walker and Travis Hudson, *Chumash Healing: Changing Health and Medical Practices in an American Indian Society* (Banning: Malki Museum Press, 1993), 48.

(47) John P. Harrington, microfilm of Chumash ethnographic notes on file at the UCSB Department of Anthropology, Reel 1, Fr. 182. A nearly identical account was provided by Luisa Ygnacio to Harrington (Travis Hudson, "Recently Discovered Accounts Concerning the 'Lone Woman' of San Nicolas Island," *Journal of California and Great Basin Anthropology*, Vol. 3(2):187-199 (1981), 194).

(48) Pamela Munro, Takic Foundations of Nicoleño Vocabulary, Manuscript on file, Department of Anthropology, Santa Barbara Museum of Natural History.

(49) Travis Hudson, Additional Harrington Notes on the Lone Woman of San Nicolas Island, *The Masterkey* 54(4):109-112 (1980), n. 5. Justo María, "widower of María del Pilar," was buried at Mission San Buenaventura in 1861 (SBv Entierros, Bk. 2, No. 1202).

(50) SFe Bautismos, No. 822.

(51) SFe Marriage No. 615.

(52) SBa Marriage No. 1219. The padrón (census of Indian families) of Mission Santa Barbara shows Leopoldo Cuticucagele as a transfer from San Fernando.

(53) S. F. Cook, "Expeditions to the Interior of California, Central Valley, 1820-1840," *Anthropological Records*, 20:5 (1962), pp. 153-154.

(54) Contrary to what has been previously published about Fernando Librado being more than 100 years of age when he worked with Harrington, he was actually born in 1839, not 1804 as previously supposed. See John R. Johnson, "The Trail to Fernando," *Journal of California and Great Basin Anthropology*, Vol. 4:132-138 (1982).

(55) Hudson, *Breath of the Sun*, 120.

(56) Hudson, *Breath of the Sun*, 134; SBv Entierros, Vol. 2, No. 1242.