

Cahuilla

The **Cahuilla**, also known as **ʔíviluqaletem** or **Ivilyuqaletem**, are a Native American people of the inland areas of southern California.^[2] Their original territory included an area of about 2,400 square miles (6,200 km²). The traditional Cahuilla territory was near the geographic center of Southern California. It was bounded to the north by the San Bernardino Mountains,^[2] to the south by Borrego Springs and the Chocolate Mountains, to the east by the Colorado Desert, and to the west by the San Jacinto Plain and the eastern slopes of the Palomar Mountains.^[3]

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Language and name

The Cahuilla language is in the Uto-Aztecan family. A 1990 census revealed 35 speakers in an ethnic population of 800. It is critically endangered, since most speakers are middle-aged or older. In their own language, their autonym is **ʔíviluqaletem**, and the name of their language is **ʔíviluʔat** (*Ivilyuat*), however they also call themselves **táxliswet** meaning 'person'.^[4] *Cahuilla* is an exonym applied to the group after mission secularization in the Ranchos of California. The word "Cahuilla" is probably from the Ivilyuat word *kawi'a*, meaning "master."^[2]

Prehistory

Cahuilla ʔíviluqaletem



Desert Cahuilla woman by Edward S. Curtis, 1926

Total population

2010: 4,238 alone and in combination^[1]

Regions with significant populations

 United States (California)

Languages

English, Spanish, Cahuilla language

Religion

Christianity (Roman Catholic, Moravian, Protestant), and traditional tribal religion

Related ethnic groups

Cupeño, Luiseño, Serrano, and Tongva

Oral legends suggest that when the Cahuilla first moved into the Coachella Valley, a large body of water which geographers call Lake Cahuilla was in existence. Fed by the Colorado River, it dried up sometime before 1700, following one of the repeated shifts in the river's course. In 1905 a break in a levee created the much smaller Salton Sea in the same location.

The Cahuilla lived from the land by using native plants. A notable tree whose fruits they harvested is the California fan palm. The Cahuilla also used palm leaves for basketry of many shapes, sizes and purposes; sandals, and roofing thatch for dwellings.^[5] The Cahuilla lived in smaller groups than some other tribes.

History

The first encounter with Europeans was in 1774, when Juan Bautista de Anza was looking for a trade route between Sonora and Monterey in Alta California. Living far inland, the Cahuilla had little contact with Spanish soldiers, priests, or missionaries. Many of the Europeans viewed the desert as having little or no value, but rather a place to avoid. The Cahuilla learned of Spanish missions and their culture from Indians living close to missions in San Gabriel and San Diego. The Cahuilla provided the vaqueros that worked for the owners of the Rancho San Bernardino, and provided security against the raids of the tribes from the desert and mountains on its herds.

The Cahuilla did not encounter Anglo-Americans until the 1840s. Chief Juan Antonio, leader of the Cahuilla Mountain Band, gave traveler Daniel Sexton access to areas near the San Gorgonio Pass in 1842. The Mountain Band also lent support to a U.S. Army expedition led by Lieutenant Edward Fitzgerald Beale, defending the party against attacks by Wakara and his band of Ute warriors.

During the Mexican–American War, Chief Juan Antonio led his warriors to join Californios led by José del Carmen Lugo in attacking their traditional enemy, the Luiseno. Lugo led this action in retaliation for the Pauma Massacre, in which the Luiseno had killed 11 Californios. The combined forces staged an ambush and killed 33–40 of the Luiseno warriors, an event that became known as the Temecula Massacre of 1847. (Academic historians disagree on the exact number of deaths, the estimate is 33–40; Luiseno oral tradition holds that more than 100 warriors were killed.) In the treaty ending the war with Mexico, the US promised to honor Mexican land grants and policies. These included recognition of Native American rights to inhabit certain lands, but European-American encroachment on Indian lands became an increasing problem after the US annexed California.

During the 1850s, the Cahuilla came under increasing pressure from waves of European-American migrants because of the California Gold Rush. In 1851, Juan Antonio led his warriors in the destruction of the Irving Gang, a group of bandits that had been looting the San Bernardino Valley. Following the outcome of the Irving Gang incident, in late 1851, Juan Antonio, his warriors and their families, moved eastward from Politana, toward the San Gorgonio Pass and settled in a valley which branched off to the northeast from San Timoteo Canyon, at a village named Saahatpa.

In addition to the influx of Anglo-American miners, ranchers and outlaws, and groups of Mormon colonists, the Cahuilla came into conflict with the neighboring Cupeño tribe to the west. In November 1851, the Garra Revolt occurred, wherein the Cupeno



A view of the San Jacinto Mountains, in historical Cahuilla territory.

leader Antonio Garra attempted to bring Juan Antonio into his revolt. Juan Antonio, friendly to the Americans, was instrumental in capturing Antonio Garra, ending that revolt.

When the California Senate refused to ratify an 1852 treaty granting the Cahuilla control of their lands, some tribal leaders resorted to attacks on approaching settlers and soldiers. Juan Antonio did not participate in this as long as he lived.

To encourage the railroad, the U.S. government subdivided the lands into one-mile-square sections, giving the Indians every other section. In 1877 the government established reservation boundaries, which left the Cahuilla with only a small portion of their traditional territories.

The Cahuilla have intermarried with non-Cahuilla for the past century. A high percentage of today's Cahuilla tribal members have some degree of mixed ancestry, especially Spanish and African American. Individuals who have grown up in the tribe's ways and identify culturally with the Cahuilla may qualify for official tribal membership by the tribe's internal rules. Each federally recognized tribe sets its own rules for membership.

Current status

Today Palm Springs and the surrounding areas are experiencing rapid development. The Agua Caliente Band of the Cahuilla is an important player in the local economy, operating an array of business enterprises, including land leasing, hotel and casino operations, and banking.

The Agua Caliente Indian Reservation occupies 126.706 km² (48.921 sq mi) in the Palm Springs area, including parts of the cities of Palm Springs, Cathedral City, and Rancho Mirage. The total population living on its territory was 21,358 persons as of the 2000 census, although few of these are registered tribal members.

The Morongo Band of Mission Indians, also considered part of the Cahuilla nation, operates the Morongo Casino Resort and Spa, as well as the Hadley Fruit Orchards in Cabazon. The Morongo Casino is one of the largest Indian casinos in the United States. The Morongo Indian Reservation is located in northern Riverside County. The cities of Banning and Cabazon both extend partially onto reservation land. The reservation has a land area of 127.083 km² (49.067 sq mi), with a resident population of 954, the majority of Native American heritage.

Smaller bands of Cahuilla are located in Southern California: the Augustine Band in Coachella (their village was *La Mesa* in the 1880s-90s); the Cabazon Band in Indio (their one square mile reservation now "Sonora-Lupine Lanes" in Old Town Indio); the Cabazon Reservations in Indio, Coachella and Mecca (separate from Cabazon band); the Cahuilla Band in Anza; the Los Coyotes Band in Warner Springs (San Diego county); the Ramona Indian Reservation in Pine Meadow; Santa Rosa Indian Reservation in Pinyon; the Twentynine Palms Band in Twentynine Palms, Indio and Coachella ("Dates Lane" community); the Torres-Martinez Band in La Quinta (was *Rancho Santa Carmelita* in Spanish-Mexican-1850s California times), Coachella, Thermal, Mecca and Oasis; and the Mission Creek Reservation in Desert Hot Springs.

The Torres-Martinez tribe has offices throughout Southern California, esp. their TANF (Temporary Assistance for Needy Families) benefits for members. They are in Imperial valley (El Centro), Blythe, Riverside, San Bernardino, Victorville, Palmdale, San Diego, Orange County (Santa Ana), Pomona and Los Angeles. This is a result of Cahuilla migration to farming and factory jobs in the late half of the 20th century.

Extinct Cahuilla tribes (known as the Las Palmas band of Cahuilla-part of "Western Cahuilla") in the early 20th century resided in the Palm Desert area (between Thousand Palms, Cathedral City and La Quinta). This was before land developers and US Armed Forces purchased what was tribal land from the Montoya family-part of the "Desert Cahuilla" in present-day Indian Wells and from the San Cayetano band-part of "Desert Cahuilla" in *Rancho San Cayetano* during the Spanish-Mexican-1850s California period (now the town of Rancho Mirage). The number of these tribes' descendants is unknown. The Montoya family, who claim partial Cahuilla descent, are influential in local economics and city politics.

The ethnic composition of the Cahuilla descendants is like that of many other Americans: mixed with European (especially Anglo/Irish-American and Spanish), African American, Asian-American (from historic interaction with Chinese railroad workers and Filipino farm laborers), and other tribal groups, mainly Apache migrant workers from Arizona. Some Cahuilla families continue to intermarry with local populations; others try to marry within Native American tribes.

Federally recognized tribes

The Cahuilla have been historically divided into "Mountain," "Desert," and "(San Gorgonio) Pass / Western" groups by anthropologists. Today there are nine Southern California reservations that are acknowledged homes to bands of Cahuilla. These are located in Imperial, Riverside and San Diego counties and are the territory of federally recognized tribes.

The Cahuilla bands (sometimes called "villages") are:

"Pass" Cahuilla or **"Western" Cahuilla** (on San Gorgonio Pass, centering in Palm Springs and Palm Desert in Coachella Valley, wandering north to Desert Hot Springs)

- Agua Caliente Band of Cahuilla Indians of the Agua Caliente Indian Reservation (main clans: Kawasic/Kausik/Kausiktum ("fox or rock People", at Palm Springs area), Painakic/Panic/Paniktum ("People of Daylight", of Andreas and Murray Canyons), Atcitcem/Ahchechem ("People of Good", of Lower Palm Canyon, later at Indian Wells), Wanikik/Wainikik ("Running Water People", Snowcreek and Whitewater Canyon, now most part of Morongo Band), and another clan (its identity has been lost)^[6], headquarters at Palm Springs, California (Cahuilla: *Se-Khi/Sec-he* - "boiling water"), the Spanish who arrived named it *Agua Caliente* - "hot water")
- Morongo Band of Cahuilla Mission Indians of the Morongo Reservation (Wanikik/Wainikik and Kawasic/Kausik/Kausiktum clan^[7], and Serrano, tribal members also include Cupeño, Luiseño, and Chemehuevi Indians, headquarters at Banning, California.)
- Mission Creek Band (Kilyinakiktum and Wanikik/Wainikik clans and the mixed Cahuilla-Serrano clan Marongam (in Serrano: Morongo)^[8], Serrano, and Cupeño peoples, headquarters at Desert Hot Springs, California on Mission Creek (Yamesével), a tributary of the Whitewater River north of the Salton Sea^[9]^[10])

"Mountain" Cahuilla (Santa Rosa and San Jacinto Mountains)

- Cahuilla Band of Mission Indians of the Cahuilla Reservation (Natcutakiktum ("Sand People", from Horse Canyon), headquartered at Anza, California)
- Los Coyotes Band of Cahuilla and Cupeno Indians of the Los Coyotes Reservation (first Wiwaiistam ("Coyote People", from Coyote Canyon) (and Sauicpakiktum/Sawish-pakiktem lienage - later Isilsiveyyaiutcem clan although, and Cupeño, headquarters at Warner Springs, California)
- Ramona Band of Cahuilla Mission Indians (Apatcem ("Medicine People") clan, headquarters at Anza, California)
- Santa Rosa Band of Cahuilla Indians (original dominated by the Costakiktum/Costai-kiktem and Natcutakiktum, together with Pauatiauicem/Pauata-kiktum, Tepamokiktum, and Temewhanic ("Northerners"), later Guanche-pakiktem and some Sauicpakiktum/Sawish-pakiktem (from Rockhouse Canyon) clans, headquarters at Hemet,



John Tortes "Chief" Meyers was a catcher in major league baseball

"Desert" Cahuilla (deserts of northern Lake Cahuilla area)

- Augustine Band of Cahuilla Indians (Nanxaiyem clan (originally a "Pass" Cahuilla clan), headquarters at Coachella, California)
- Cabazon Band of Mission Indians (Kawisiktum, Kaunukalkiktum ("Living at kaunukvela People), Iviatim ("Cahuilla language speaking People"), Telakiktum, Mumkwitcem ("Always sick People"), Palpunivikiktum ("People living at water, circling territory"), Tamolanitcem/Tamulanitcum ("Knees bent Together People"), Tevivakiktum ("Round Basket People"), Tuikikiktum ("People at Tuikiktumhemki village", subordinate the Kauwicpameautcem) clans,^[12]late 19th century although Wantcinakik Tamianawitcem territory, through Chief Cabazon the Kauwicpameautcem ("Caught By the Rock People") clan dominated this area, headquarters at Indio, California, called *Pàl téwet*)^[13]
- Torres-Martinez Desert Cahuilla Indians (own name: "*Mau-Wal-Mah Su-Kutt Menyil*", or "Deer Moon Among the Palms", Panakauissiktum ("*water fox* People"), Palpunivikiktum, Tamolanitcem/Tamulanitcum and later Sawalakiktum, Wakaikiktum ("Night Heron People", which in turn became Panakauissiktum), and Sewahilem ("Mesquite that is not sweet People") clans (Torres (Toro) area; *Maulma/Mauulmii* - "among the palms") and Mumletcem ("Mixed Up People"), Masuwitcem ("Long Hairs in the Nose People"), Wiitem ("Grasshoppers People"), Wantcauem ("Touched By the River People"), Autaatem ("High Up People"), Awilem ("Dogs People"), Watcinakiktum/Wantcinakiktum clans (later known as Isilsiveyyaiutcem, subordinate Awilem clan), and late 1870s Sauicpakiktum/Sawish-pakiktem (Martinez & Martinez Canyon area; *Soqut Menyily/So-kut Men-yil* - "Lady moon [figure in creation myth]") clans, and Chemehuevi Indians, headquarters at Thermal, California, *Telmuva* - "dark resin or sap from mesquite tree"^[14])^[15]^[16]

Notable Cahuilla

- Marigold Linton (Morongo Band, b. 1936), cognitive psychologist
- John Tortes "Chief" Meyers (Cahuilla Band, 1880–1971), Major League baseball catcher
- Katherine Siva Saubel (Los Coyotes, 1920–2011), language preservationist and former tribal chairperson

See also

- Agua Caliente Cultural Museum
- Cahuilla mythology
- Cahuilla traditional narratives
- *Golden Checkerboard*
- Muut
- O. M. Wozencraft negotiated the Treaty of Temecula on January 5, 1852.^[17]

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9. Whitewater, California named after the nearby Whitewater River is known to the local Cahuilla people as *Kíš čáwal*
10. Mission Creek Band, Village of Indians, Mission Creek Reservation (<http://www.missioncreektribe.net/>)
11. once home to several Mountain Cahuilla clans (Costakiktum, Natcutakiktum, Pauatiauitcem/Pauata-kiktum, Tepamokiktum, and Temewhanic) under the leadership of Chief Juan Antonio of the Costakiktum clan, the Lugo family invited these Mountain Cahuilla to settle in Politana, California to replace the New Mexicans as guardians of their herds against enemy Mojave Indians (1846)
12. William Duncan Strong: Aboriginal Society in Southern California ([http://digitalassets.lib.berkeley.edu/anthpubs/ucb/te
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13. Desert Cahuilla Chief Cabazon (a Spanish nickname which means "stubborn" or "big-headed") also joined in alliance with the Californios
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