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Attachment Supporting Wishtoyo Foundation Comments in Opposition of Mission Rock Energy Center (15-AFC-02)

Additional submitted attachment is included below.

December 16, 2016

VIA e-Comment

California Energy Commission
Attn: Karen Douglas, Presiding Member Commissioner
1516 Ninth Street
Sacramento, CA 95814

RE: Mission Rock Energy Center (15-AFC-02): Attachment supporting Wishtoyo Foundation's letter opposing the Mission Rock Energy Center and requests for further analysis on the impacts of the Project including, but not limited to, tribal cultural resources, tribal cultural landscape resources, natural cultural resources, and environmental justice concerns.

Attachment 10 – Chester King Report



Ethnographic Overview of the Los Padres National Forest

Ethnographic Overview of the Los Padres National Forest

**Prepared for
U.S. Department of Agriculture
Southern California Province
Angeles National Forest
Arcadia, CA 91006**

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February 6, 2004

Chapter 5 - Ethnography of the Chumash – *by Chester King*

Overview of Chumash Life

Chumash territory includes most of San Luis Obispo, all of Santa Barbara, most of Ventura, southwestern Kern, and western Los Angeles Counties. The Spanish responsible for the conquest of California considered the Chumash to be the most advanced native society in California. Spanish explorers observed that the Chumash differed from surrounding nationalities in their emphasis on manufacturing and trade. Trade was facilitated by a bead money economy. The Spanish admired the Chumash for their skill as craftsmen and traders and their work ethic. The Spanish also observed that the Chumash were unique in their development of maritime fishing. They noted that the Central Chumash population was greater than the populations of other areas of California. Because of the large number of men who could be organized for warfare, the Spanish feared the Chumash more than any other group encountered during the establishment of Spanish rule.

At the time of initial European colonization, the area inhabited by the Chumash measured approximately 200 by 70 miles. In size, this compares to the smallest states of the eastern United States. The Chumash population included between 15,000-20,000 people. Chumash population estimates are based on counts of the numbers of people observed at settlements during the 1769 Portola expedition which traveled along the densely populated coast, numbers of baptisms from settlements at Spanish missions, comparison of the ratios between 1769 expedition counts and baptisms, data concerning population from later expeditions to the interior and the sizes of archaeological sites. It is possible to conduct a thorough analysis of mission register data using sophisticated models to determine the probable size of the population in 1770. The analysis remains to be conducted. The Chumash did not have standing armies or full time police. However, despite its small size, Chumash society developed institutions that maintained regional political and administrative organizations, a market economic system, and a complex belief system. Chumash society was similar in scale

to other societies that occupied the more densely populated areas of western North America before European colonization. Research with mission registers indicates Chumash (in common with people in many societies studied by anthropologists) could identify kinship ties with almost all of the people with whom they would normally interact. Kinship relationships integrated the families of political leaders throughout the Chumash national area.

At the time of the Spanish missions, the native name *chumash* referred to inhabitants of Santa Cruz Island. In 1891, Powell referred to languages related to the Santa Cruz Island language as Chumash (1891). The name Chumash is now accepted as an ethnic designation by anthropologists and descendants of people baptized at the Spanish missions in Chumash territory.

A succinct discussion of old Chumash culture and society is presented by Blackburn (1975). The term Tataviam refers to the Uto-aztecan speaking eastern neighbors of the Chumash who lived along the Santa Clara River drainage east of Piru, in the lower Piru Creek drainage and at La Liebre.

Chumash Language

Linguistic Relationships

When the Spanish colonized California, the Los Padres Forest south of Paso Robles included territories of people who spoke two distinct languages, Chumashan languages and Tataviam. Tataviam is a member of the Uto-Aztecan language family. The Chumashan languages included an Island Chumash language, a Central Chumash language group that included many relatively closely related languages and a Northern Chumash language group at San Luis Obispo Mission. It appears that there may have been two Northern Chumash languages at San Luis Obispo (Klar, Whistler and McLendon 1999:20-27).

At San Luis Obispo Mission it appears that the people who lived near the coast north of Morro Bay were most different from the other recruits in terms of marriage ties and recruitment pattern. Late Middle period burial practices at Pico and Little Pico Creeks are very similar to the Arroyo Grande area south of San Luis Obispo. Burial practices reflect the religious and social organization of societies. Highly similar burial practices indicate membership in common social groups. Differences in burial practice are highly correlated with differences in language. Most names recorded from Chotcagua at Morro Bay and Sepjala at Cayucos are apparently Chumash. Relatively few marriages occurred between Chotcagua and Sepjala and Interior settlements. The second northern Chumash language may have been spoken in this area.

Known and Contentious Boundaries

Most boundaries are well documented. Many of these are different from those indicated on maps in Handbook of California Indians (Heizer 1978). The northern boundary of the Chumash in San Luis Obispo County is not well documented. Linguistic analysis of names in the registers and other historic studies will help resolve contentious boundaries. The people who lived in the vicinity of the Los Padres Forest in San Luis Obispo County before European colonization were apparently all Chumash.

Socio-Political Organization

Present knowledge of Chumash social organization before Spanish colonization comes through the synthesis of documents produced during the Spanish conquest, ethnographic notes collected by John Harrington and others, and archaeological data. The historic documents include mission registers and diaries. As historic research progresses, ethnographic notes, and archaeological data (including material in museum collections) are studied further, and theories explaining differences in social organization are developed, knowledge of Chumash society before Spanish colonization will become more refined. Fernando Librado provided an oral history of the Lulapin confederation which included the Channel coast from Mugu to Point Concepcion and the Santa Ynez and Ojai Valleys (Figure 44). Other information includes long distance marriage ties between members of the most important chiefly families. In 1542, Cabrillo described the presence of a woman chief at Santa Barbara said to have power over other coastal villages. At the beginning of Spanish colonization with the construction of the Santa Barbara Presidio Yanolit the chief at Santa Barbara was said to have control of thirteen villages. The scale, duration, and importance of multiple village political organization is a subject of dispute among Chumash ethnohistorians. Most scholars recognize that villages had political systems that controlled the use of the land used by members of villages.

The hereditary chief (*wot*) was the central authority of the political system. There was sometimes more than one chief at a village. In Chumash folklore, the primary village chief was Eagle (*Slo'w*), the second chief was his nephew Falcon (*Xelex*), and the third chief was Raven (*Qaq*). Chiefs are described as having great prestige and moral authority. They were wealthy and capable of buying costly items, providing hospitality to guests, sponsoring fiestas, and rewarding those who had helped them. The most important duty of chiefs was the management of stores containing food and wealth. These were used to maintain the chief and his family, to feed visitors, to aid the needy, and to give fiestas. Stores were filled by donations from families that could afford them. Additionally, chiefs managed the territories under the control of their villages and decided if trespassing should be punished by war. Chiefs sometimes instigated wars by taking wives of other chiefs, acts reminiscent of the cause of the Trojan War. Chiefs had two messengers (*ksen*) who relayed messages to other villages concerning ceremonies and other matters. Regional political organizations were

frequently solidified through marriage relationships occurring between people from villages over 50 miles apart.

Another individual important in the Chumash village was the *paxa*. He was the official responsible for training and initiating members of the secret men's '*antap* society. It was his duty to organize ceremonies at the request of his chief. It was also his responsibility to choose new chiefs from legitimate candidates when necessary. '*Antap* membership was based on relationship to a sponsor who paid a large sum of money to the society, or membership could be obtained by abstaining from eating deer meat and following other restrictions while a youth. Chiefs and their assistants were initiates of the '*antap* society. The '*antap* helped the *paxa* and the chief sponsor fiestas. They were also the dancers and musicians at fiestas. They collected contributions for the chief and pointed out those who did not make adequate contributions. Events such as fiestas involved and integrated all the major institutions of Chumash society. Fiestas usually celebrated events that were important in the belief system, such as solstices, and brought people together for economic activity (Hudson, Blackburn, Curletti and Timbrook 1977, Blackburn 1974, Johnson 1988:231, see Appendix C). The '*antap* could kill people by poisoning only if they had the permission of the chiefs. The chief, *paxa*, '*antap* and messengers constituted the basic village administrative unit. It appears that these individuals, with the possible exception of the messengers, were from high-ranking families.

Astrologers and diviners ('*alshuqlash* and '*alaxalapsh*) were apart from the '*antap* society. These individuals did not seem to have a particular village affiliation and could travel freely. It was their duty to name children, counsel them concerning their future, administer Datura (Jimson Weed potion was drunk to alter the state of mind of initiates during initiation ceremonies. Momoy, Datura, was an old woman teacher in legends), forecast rain, and heal the sick. These people were usually old men or women who attained their positions by seeking knowledge.

Households varied in size. On the coast between Ventura and Golta Slough households averaged around fifteen people. In most other areas households averaged between five or six people. The typical household was organized around a nuclear family. At smaller settlements people often married partners who were natives of other settlements. After marriage, men regularly went to live at their wife's village. Sometimes, wives went to live at their husband's native village, and occasionally, both partners moved to another village. Some chiefs had more than one wife. Second wives often lived at their native villages and were visited by their husbands who usually continued to live in their own native villages. In cases, more than one wife might live in the same household with the chief. Chiefs' houses were often larger than those of other families.

In addition to residential houses, sweat lodges and menstrual lodges were present at most villages. Sweat lodges were not only used by men for sweating rituals, but also as a place to

sleep. Sweat lodges additionally served as a place for giving instruction prior to initiation into the *'antap* society.

At the time of Spanish colonization, the Chumash maintained the most complex bead money system documented anywhere in the world. Documentation includes historic accounts, ethnographic notes, and beads from archaeological sites.

Material Culture

The Chumash of the Channel coast fished with nets, hooks, and harpoons. They fished from shore and from boats. The boats were made of planks sewn together with yucca cordage and caulked with asphaltum. The maneuverability and speed of these boats impressed Spanish explorers (Hudson, Timbrook, and Rempe 1977). The boats were also used for trade with people living on the Channel Islands.

The Mainland Chumash hunted deer, rabbits, and ground squirrels. They gathered many types of small seeds, acorns, wild cherry pits, yucca, bulbs and corms and many types of berries and herbs. They used baskets to transport foods, to store food and to process food by boiling. The Chumash made many types of baskets. The Chumash had domed hemispherical shaped houses made of willow branches and thatching. Because of the importance of manufacture for trade the Chumash were recognized as expert craftsmen. The five volume study of Chumash material culture by Hudson and Blackburn document Chumash and Tataviam material culture (1982, 1983, 1985, 1986, and 1987).

Because many protohistoric period Chumash specialized in manufacturing there are often differences in the type of manufacturing debris and manufacturing tools found at different settlement and quarry sites. Extensive trade resulted in the distribution of artifacts from many particular sources throughout the area and artifacts such as mortars, pestles, arrows, beads, ornaments, and baskets were essentially the same throughout the area where Chumash languages were spoken. The largest portion of the Los Padres Forest in the Chumash area is in the interior. The people who lived in interior areas of the forest traded seeds, other plant and animal foods and materials including serpentine, jadeite, Franciscan, and Temblor Range charts to other Chumash. They obtained fish, sea mammal meat, and other ocean products from coastal people.

Populations, Settlement Systems, and Regional Interaction

The coast of the Santa Barbara Channel trends east to west as do the Channel Islands that form the southern edge of the Channel. This resulted in the formation of many places well suited to boat launching and to conditions of upwelling which provided a rich marine environment. These conditions contributed to a high density of population along the coast.

Figure 44 indicates the number of people recruited from different settlements. Observation of the map and the descriptions of Spanish explorers indicate that the largest population concentrations were in the middle of the Channel. The size differences of Coastal settlements were not due to the local availability of resources, but rather their location in trade networks. Likewise the high concentration of population in the immediate interior was made possible by trade. Trade encouraged interior people to harvest more plant foods than they could consume. Trade enabled Chumash people to pool their resources (King 1976).

Chumash settlements, except in the far interior and the northern coast, were permanently occupied and their members often chose marriage partners from neighboring settlements. People at Chumash settlements obtained plants and animals from territories controlled by the settlements.

Chumash territory included many different resources that varied over short distances. The Chumash of the islands depended largely on fishing and manufacturing for trade. They traded with the mainland Chumash for many resources that were not available or were available in low quantities on the islands. The Chumash of the mainland coast traded plant foods, raw material and baskets and arrows to the islanders. They traded fish and manufactured products to people in the interior. People in the interior traded plant foods and raw materials including serpentine to coastal people. The linking of different areas by an economic system encouraged specialization in the procurement of resources and manufacturing. People in the interior gathered more plant foods than they would have if there were no markets. In return, they obtained fish and sea products not available locally. People were able to obtain food from neighbors when it was not available locally by trading stored wealth (King 1976).

Studies of marriage ties that existed prior to recruitment at missions indicate that in the area where Central Chumash languages were spoken, men most often went to live at their wife's villages. Johnson concluded from a study of Chumash kinship terminology and ethnohistoric data concerning pre-recruitment ties between Santa Barbara County settlements:

The Chumash economic system linked together villages in different ecological zones, making them interdependent on one another. Not every village held the same function, economically or politically, in this network. By considering the system as a regional whole, geographic variables were discovered that correlated with ethnohistorically observed patterns of political affiliation and importance. Economic behavior influenced settlement patterns, which in turn determined political centrality. Two types of economic exchange, intraregional, based on redistribution, and interregional based on long distance trade, resulted in two different types of network centrality, one based on accessibility and the other based on betweenness. Political importance of settlements in Chumash society was dependent on the extent that a village's geographic position resulted in central roles in both intraregional and interregional economics [Johnson 1988:297, see Appendix C].

Comparative Ethnographic Lifeways

At the time of European contact, the Chumash had an elaborate oral literature, knowledge of astronomy, an elaborate material culture, and thorough knowledge of their natural world. The Chumash assisted with propagating plants and animals and collected them for food. Protohistoric Chumash society was one of the most complex non-agricultural societies documented anywhere in the world. The study of the development of Chumash society is relevant to understanding the evolution of complex societies. A succinct discussion of old Chumash culture and society is presented by Blackburn (1975).

World Views and Ritual Practices [as it helps interpret sites]

Harrington gathered a great deal of information concerning oral tradition and ritual practices of the Central Chumash. Much of this information has been published. Blackburn published folk tales gathered by Harrington (1975). Hudson, Blackburn, Curletti, and Timbrook published parts of a traditional history of the Central Chumash and information concerning Chumash dances and ritual practices (1977). Hudson and Underhay studied information related to Chumash astrology. They studied information from the Harrington notes and made observations of solstice events at sites with Chumash paintings (1978). Other students of Chumash paintings have also related some of the sites with paintings to Chumash cosmology. Some Chumash paintings are apparently depictions of dancers. Paintings of dancers may be related to instruction concerning the performance of dances at ceremonies.

Chumash oral tradition held that at the time of the winter solstice a peon game (guessing game with hand held counters) was played in the sky between sky coyote (the north star who is always watching over us and is dependable because he is always in the same place) heading one team and the sun heading the other team. If coyote's team won there would be a good year, if the sun won he would take his winnings as people's lives and it would be a bad year. Chumash astrologers studied the sky to gain insight to the outcome of this game (Blackburn 1975). The main panel at Painted Rock in the Carizo Plains has been interpreted as representing the peon game in the sky (Schupp-Wessel 1982).

In addition to places where rock paintings have been found, Chumash oral tradition indicates that hilltops, mountaintops, springs, and caves are often important places. The places include Mount Pinos, the tallest mountain in Chumash territory. It is probable that many important places are not listed in the Harrington notes. The notes are most thorough in the Santa Barbara-Goleta area and along the lower Ventura River and other places close to Ventura Mission where many Chumash lived after mission secularization.

Ethnographic Locations on the Landscape

Sources

The Native American place names listed in this paper are words of Chumash and Tataviam languages. The place name list begins south of Paso Robles and ends at Piru. The Chumash place names used on Figure 44 and as headings of the listing of settlements are transcribed as they are frequently transcribed in mission registers. Pronunciation and orthography for Chumash names collected by Harrington generally follows Applegate (1974, 1975), Blackburn (1975), and Hudson and Blackburn (1982). The place names include names of native settlements, shrines, mountaintops, and ridges. Many hills and mountains were the locations of shrines. Many Chumash place names do not contain locative prefixes or suffixes. Descriptive prefixes such as s'ap- = "house of" or ka- = place, are used in some Chumash place names. Information concerning native settlements and place names is not of the same quality in all areas.

Information concerning Native American place names in the vicinity of the Los Padres National Forest is derived from many sources. In 1542, Cabrillo was the first European explorer in the area. He made lists of Chumash village names along the coastline between Point Mugu and Point Concepcion (King 1975). After Cabrillo, there is no known evidence of anyone recording native place names until the founding of missions in California. Mission registers and correspondence during the mission period often included native place names. In Southern California, the baptismal records of recruits to the Spanish missions usually listed native names of settlements. The names and locations of Indian settlements have often been recorded in land title documents, on maps, and as modern place names.

Alexander Taylor resided in California and was interested in the traditions of California Indians he began recording native place names during the middle of the nineteenth century. In 1863, Alexander Taylor included information on place names in a series of articles in the *California Farmer* entitled "The Indianology of California" (1860-63). Taylor used archives as well as information from interviews with native people to prepare his descriptions of native Californian societies.

Taylor was followed by ethnographers employed by various institutions. Herbert Henshaw, an ethnographer from the Bureau of American Ethnography, worked with Indians in the Ventura area. He collected several lists of Chumash place names. The most extensive list contains 106 place names and was prepared by Juan Esteban Pico in consultation with elders. The list includes four columns. The first column contains a sequence of numbers from 1 to 106, the second column Pico's transcription of the Spanish name for the place, the third column Pico's transcription of the Chumash place name using Spanish orthography, and the fourth Henshaw's phonetic transcription of the names. Henshaw also added marginal notes.

The place name list was prepared by Juan Esteban Pico and Herbert Henshaw in 1884. The original was discovered in the ethnographic notes of John P. Harrington. It is included as Appendix IV in McLendon and Johnson 1999.

Alfred Kroeber, who began work at the University of California at Berkeley in 1901, collected information concerning southern California place names. Kroeber summarized information on place names in a paper (1916) and in his *Handbook of California Indians* (1925).

In 1912, John P. Harrington began collecting information concerning the native languages of southern California. He was employed by the Bureau of American Ethnography. He used mission registers and lists of place names to compile lists of names that he used while interviewing native consultants. He took trips with consultants for the purpose of obtaining place name information. Harrington's skillful use of ethnographic techniques allowed him to collect more information on native place names than anyone else. It is necessary to assess the information gathered by Harrington in terms of the context of his questions and consistency of information given by particular consultants with other sources. Sometimes Harrington collected native translations of Spanish place names or attempted to obtain pronunciations of names given in historic records. In conducting his research, Harrington attempted to record as much information as possible. Validation of the information requires the determination of consistency with information provided by other consultants and historic documents. Harrington made summary lists of the place name information that is scattered through his notes. The lists were made for different regions and are organized alphabetically for each region.

In the Central Chumash region, Harrington worked with Fernando Librado Kitsepawit (1839-1915). He provided Harrington with much detailed ethnographic and linguistic information and was Harrington's most important coastal Chumash consultant for place names in both the Santa Barbara and Ventura areas (Blackburn 1975:18, Johnson 1982, Hudson 1979:146), Juan de Jesus Justo (Blackburn 1975:20) and Luisa Ygnacio (Blackburn 1975: 19) provided much information concerning Santa Barbara coast place names. Juliana Ygnacio, daughter of Luisa Ygnacio, was also interviewed along with her mother.

Harrington worked with three Chumash consultants on place names in the Ventureño region. Fernando Librado Kitsepawit and Simplicio Pico Pamashkimait (1839-1918) provided much information concerning Ventura area place names (Hudson 1979: 152). Fernando and Simplicio both spent their childhood at Ventura Mission and were personally familiar with settlements that were present in the region in the late 1840s and early 1850s. José Juan Olivos, a speaker of the Castac dialect of Ventureño Chumash was interviewed in 1917-1918 (Hudson and Blackburn 1982: 32). He apparently was the husband of Candelaria Valenzuela (Hudson 1979: 150). He was familiar with place names in the Santa Clara River. Candelaria Valenzuela was said to have been born at Sespe. She provided information concerning the Santa Clara River area to Henley and Binzell (Blackburn 1963:139) and Harrington (Craig 1966:

202-203.; Hudson 1979:156-157). Maria Solares provided information concerning Santa Ynez area place names. Harrington obtained information concerning San Luis Obispo area place names from Rosario Cooper (Klar 1977).

Eugenia Mendez was an elderly full blooded Kitanemuk from the Tejon Reservation (Hudson and Blackburn 1982:32). She provided Jaminot [Kitanemuk language] names of places in the Santa Clara River area.

Richard Van Valkenburgh was employed by the Los Angeles County Museum between 1930 and 1935 under the sponsorship of the State Emergency Relief Act. His main emphasis was archaeology. He obtained ethnographic information concerning archaeological sites. He interviewed Native American consultants concerning places in Ventura and northern Los Angeles Counties. He also consulted with J.P. Harrington concerning native place names. Van Valkenburgh compiled lists of archaeological sites that included native names (1933, 1935). Documentation of his sources for many names has not been found.

Thomas Workman Temple III abstracted information from the registers of California missions for genealogical research. He made useful abstracts of the registers of San Fernando mission (Temple n.d.). These abstracts were used to obtain information on Tataviam and eastern Chumash villages.

Alan Brown has translated the original full versions of the diaries of the Portolá expedition kept by Friar Juan Crespi (2001). He conducted research to annotate the diaries that involved the use of mission registers and analysis of place name information. A product of this research was a study of the size of the native population of the Santa Barbara Channel (1967). His research demonstrated the potential of using historic data to map the distribution and sizes of native villages in California. It also indicated the potential of discovering kin relationships between people in different settlements and the locations of linguistic boundaries. Brown's 1967 map and discovery of Harrington place name information, that allowed refinement of the map, resulted in efforts to synthesize the ethnographic and historic information.

Richard Applegate wrote an article concerning Chumash place names that made significant observations concerning the types of names used and their linguistic structure. (1974). Applegate used Harrington's notes and his own knowledge of Chumash languages to produce the article. In 1975, he published a list of Chumash place names that includes linguistic transcriptions and translations of most known Chumash place names (1975).

In 1975, Chester King prepared a map indicating the distribution of Chumash settlements at and before European colonization (1975). He correlated names and information in Harrington notes with historic documents and archaeological data to make the map.

In 1977, Kathryn Klar published an article that presented data on San Luis Obispo Chumash place names not included in Applegate's list. The place names were taken from Harrington notes of interviews with Rosario Cooper.

In 1978 John Johnson published an article concerning the location of the Chumash village of Cashtec mentioned in historic and ethnographic sources. Many anthropologists and linguists had mistakenly identified Cashtec with the modern place of Castaic in Tataviam territory (1978).

Robert Edberg conducted research concerning ethnohistory and place names in the Santa Paula - Santa Clara River area using ethnographic and ethnohistoric information he discovered kin ties between the settlements he studied (1981). In 1982 Johnson, Warren, and Warren prepared an ethnohistoric study of settlements in the vicinity of Goleta Slough (1982)

In 1983 Robert Gibson completed a study of the ethnogeography of the Salinan for his masters' thesis. The study relied on analysis of registers of San Miguel and San Antonio Missions and included preliminary analysis of information concerning people recruited at San Luis Obispo Mission (1983). The study proposed boundary changes from those shown by Kroeber and others. Some of the changes have been substantiated by further research and others are debated (Milliken and Johnson 2003).

In 1984, Chester King produced an ethnogeographical study of settlements on and in the vicinity of Vandenberg Air Force Base. The study involved the use of registers of San Luis Obispo and La Purisima Missions to discover ties between the settlements that were studied. The study synthesized historic information concerning Chumash society in the Vandenberg area. Research with the San Luis Obispo registers involved correlating confirmation register entries with baptism, death, and marriage entries. The study of the confirmation registers was necessary because many people were baptized at the beginning of the mission without information concerning rancheria of origin. The confirmation register consistently provided information on village of origin. This was the first study of Chumash ethnohistory that attempted to diagram all the recorded kinship relations from a group of settlements. The study emphasized study of political relationships (King 1984). In 1988 King produced another ethnohistory for Vandenberg AFB. The study emphasized the use of plant and animal resources. The study included information from ethnohistoric documents concerning temporary settlements. The kinship ties and changes in names of settlements recorded for individuals in different registers were thoroughly studied for the settlements of Pismu and Chotcagua to discover differences between permanent and temporary settlements. Charts were made that illustrated the relationships of all people baptized and or confirmed at San Luis Obispo from Pismu and Chotcagua (King 1988). The information concerning temporary settlements in the San Luis Obispo area was also included as background concerning temporary or short-term settlements in a study of the Santa Monica Mountains (King 1994).

Between 1984 and 1987, John Johnson produced ethnohistoric studies of a number of villages in Santa Barbara County (1984a, 1984b, 1985, 1986, 1987). These were all produced while Johnson was preparing his dissertation that included a study of ties between settlements on the Santa Barbara mainland coast and the Santa Ynez Valley. The study involved diagramming all relationships described in mission registers for forty settlements. In 1988, Johnson completed his dissertation (1988, see Appendix C).

In 1989, Chester King completed a study of place names along the lower Ventura River. The study was conducted to assist in the assessment of impacts that would be caused by a landfill in Weldon Canyon (King, Johnson and Gamble 1989). The study involved locating many places in the Harrington notes and lists made by Henshaw.

In 1993, Chester King completed an ethnohistoric study of places in the vicinity of the Pacific Pipeline. The pipeline route followed railroad tracks along the coast from Gaviota to Ventura. It then followed the Santa Clara River to Newhall. King used Harrington notes and mission registers. Plat maps, diseños, and USGS quadrangle sheets were consulted for place name information. The plat maps provided important information concerning the location of adobes associated with post mission native settlements. An historic atlas of Ventura County that includes parcel maps for every school district in the county as of 1912, when Harrington began his fieldwork, proved useful for locating properties mentioned in Harrington's notes (Alexander 1912).

In 1994, Betty Rivers and Glenn Farris completed a study of the El Morro village site. They synthesized information from Spanish period documents, extracts of Harrington notes and the registers of San Luis Obispo Mission (Rivers and Farris 1994).

Beginning in 1993 and ending in 1999, John Johnson compiled a summary spreadsheet of the San Fernando Mission baptism, marriage and death registers, and he and Sally McLendon prepared a study for the National Park Service concerning descendants from Chumash settlements in the Santa Monica Mountains and on the Channel Islands. The Appendixes in Volume 2 contain information relevant to virtually all Chumash and some Tataviam settlements (McLendon and Johnson 1999). Johnson has recently completed a study of the settlement of Mat'apxwelxwel at the mouth of Las Uvas (Grapevine Canyon) in the northeastern Chumash area. The study involved the use of mission registers, Harrington notes and American period historic documents (2000).

In 2000, Farris published clues that he has retrieved from land grant case records regarding the locations of Cholame, "Tisaizues" (Tisagues), Camate, "L'huegue" (Lehuege), Sataoyo, Stemetatimi, and Lospe rancherías listed in mission registers (Farris 2000:131-140). The information concerning Satahoyo resulted in differentiation of Satahoyo from a similar name for San Simeon and the placement of the settlement on the Salinan River

Milliken and Johnson have recently completed a study of Salinan and Northern Chumash ethnogeography. They incorporate the results of most previous research in their synthesis of information. They conclude further research is necessary to document the Chumash – Salinan boundary. Their study is most detailed along the coast (2003).

In addition to studies of Chumash ethnohistory, Johnson and Earle have also conducted studies of Tataviam ethnohistory (Johnson 1978, 1997a and b, 2000, and Johnson and Earle 1990).

The study of Chumash ethnohistory has progressed since the publication of Alan Brown's 1967 study of Chumash villages. Milliken and Johnson have entered information from all missions in and near Chumash territory into computerized data files. Research has resulted in matching many places with historic archaeological sites. Documentation has been discovered in historic and ethnographic sources concerning the locations of most villages. Small interior villages in the northwestern part of Chumash territory have not been located.

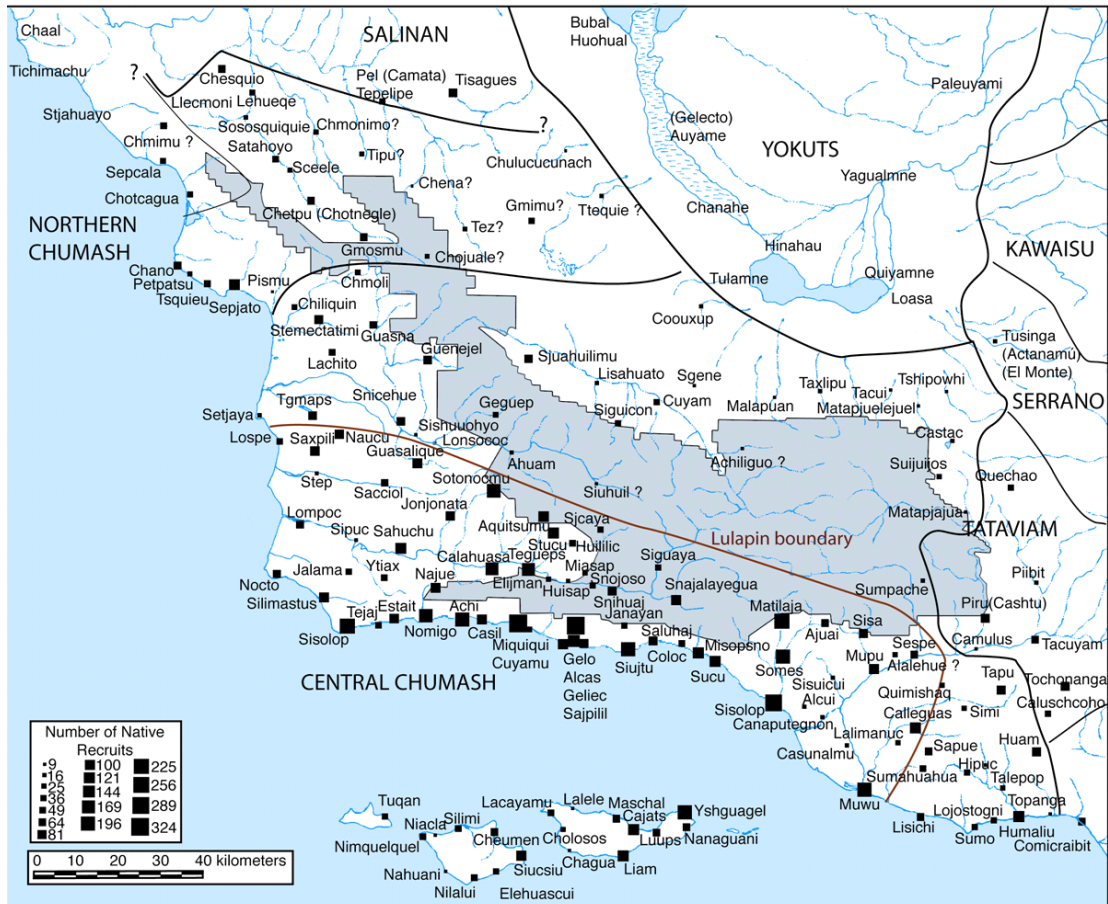
Chumash Settlements near the Los Padres National Forest

Settlements listed here are adjacent to the Los Padres National Forest or within the forest. Most are adjacent to the forest and are on drainages that originate in the forest. The listing is intended to include the settlements that most used the forest. The occupants of the settlements recruited into the Spanish Missions were the closest relatives of people buried at the settlements and the closest relatives of the people that most intensively used the lands. The modern descendants of occupants of the settlements are their ancestors' representatives and are considered most likely descendants. This study concentrates on the identification of settlements. It does not contain all the information contained in Harrington's place name notes and other sources concerning places other than settlements in the forest.

Figure 44 indicates the distribution of Chumash and Tataviam settlements in the vicinity of the Los Padres National Forest. Table 7 indicates the numbers of people recruited from studied settlements.

Figure 45 indicates the areas recruited at the different missions in the Chumash area. This map indicates that the missions recruited from defined areas that had a small amount of overlap. The map indicates the missions where descendants of people recruited were most apt to be living when the missions were secularized in the 1830s.

Figure 44
Map of Distribution of Chumash and Tataviam Settlements in Relation to the
Los Padres National Forest



The listing of settlements is organized according to ranger districts. It begins in the north and tends to the east and the south. It begins in the Santa Lucia Ranger District. Northern Chumash locations are given first and then Central Chumash locations. It is followed by the Mount Pinos Ranger District, which includes northeastern Central Chumash settlements. Settlements in the Mount Pinos Ranger District are listed roughly from west to east. The Mount Pinos District is followed by the Santa Barbara Ranger District. Here settlements in the interior are followed by settlements along the Santa Barbara Coast. The last district is the Ojai Ranger District. Settlements include the coastal settlement of Rincon at Rincon Creek and interior settlements of the Santa Clara and Ventura River drainage. They are listed roughly from west to east. The easternmost settlement in the Ojai District is Piru, a Tataviam settlement.

**Table 7
Chumash and Tataviam Settlements
near the Los Padres National Forest**

List	Settlement	F Recruits	V Recruits	B Recruits	I Recruits	P Recruits	L Recruits	M Recruits	Total	Diaries	Sites
	CHUMASH										
1	Chmimu-Szajuc						46	3	49		
2	Sepjala						28		28	1769 Portola- Crespi	Cayucos ?
3	Chotcagua						36		36	1769 Portola- Crespi	Morro Rock area
4	Chano						53		53		
5	Petpatsu						19		19		
6	Tsquieu					1	53		54		Pecho Creek
7	Sepjato						94		94		Avila Beach
8	Pismu						27		27	1769 Portola- Crespi	Pismu Creek
9	Satahoyo						38		38		Salinas River
10	Sceele						17		17		Assencion
11	Tipexpa						11		11		
12	Chetpu					1	47		48		Santa Margarita
13	Chotnegle						14		14		Santa Margarita
14	Gmosmu						54		54		
15	Guejetmimu						6		6		
16	Chmonimo						23	1	24		
17	Tipu						21		21		
18	Tez						29		29		
19	Chena						11		11		
20	Chajuale					1	31	2	34		
21	Gmimu-Sicpats						26	16	42		
22	Chulucucunach						9		9		
23	Ttequie						14	2	16		
24	Chmoli						33		33		Arroyo Grande
25	Chiliquin					2	41	0	43		Arroyo Grande
26	Guasna			1	1	24	33		59		Guasna Creek
27	Guenejel					87	1	1	89	Tapis 1797	
28	Sjuahuilimu		1		10	66	3	1	81	1806 Zalvidea	
29	Lisahuato				8	3	1		12	1806 Zalvidea	
30	Siguicon			28	11					1806 Zalvidea	
31	Sishuuohyo					5			5	Tapis 1797	
32	Lonsococ				2				2	1806 Zalvidea	
33	Geguep			1	23	9	1		34	1806 Zalvidea	
34	Ahuam			7	20	7	2		36		
35	Siuhuil			0	2	6			8		
36	Cuyam			5	25	11			41	1806 Zalvidea	SBA-556
37	Achiliguo			2					2		
38	Sgene			4					4	1806 Zalvidea	
39	Malapuan		6	3					9	1806 Zalvidea	
40	Tashlipun		5	10			2	1	18	1806 Zalvidea	
41	Tacoya, Tacui		1*						1*	1806 Zalvidea	
42	Matapjuelejuel	1	2						3	Johnson 2000	KER-4465
43	Cashtec	3	16	1					20	1790: 39 warriors 1806 Moraga	KER-307
44	Suijuiyojos	19	2						21	1806 Moraga ?	
45	Matapjajua		5						5		
46	Tachicoyo, Tasicoo		1						1	possibly Tataviam settlement	

**Table 7 (continued)
Chumash and Tataviam Settlements
near the Los Padres National Forest**

47	Jonjonata			1	16	80	1		98	Tapis 1797	SBA-235
48	Sotonocmu			15	121	57			193	Tapis 1797	SBA-167 and SBA-564
49	Aquitsmu		1	44	46	7			98	Tapis 1797	SBA-809
50	Stucu			102	9				111	Tapis 1797	SBA-1645?
51	Huililic			50	2				52	Tapis 1797	SBA-871?
52	Sajcaya			37					37		SBA-1283?
53	Najue		2	14	6	84			106		SBA-1183?
54	Calahuasa			61	86	35			182	NOTE Calasaugi in 1811 at F	SBA-516
55	Tegueps		1	169	10	0			180	Tapis 1797	SBA-477
56	Huelecmen			5					5		
57	Elijman			17	0	0			17	Tapis 1797	SBA-485
58	Huisap			55	1	0			56		SBA-865?
59	Miasap			25	0	0			25		SBA-842?
60	Siguicon			28	11				39		
61	Siguaya			35					35		SBA-1800
62	Snihuaj			83					83		SBA-823?
63	Snojoso			31					31		SBA-123?
64	Snajalayegua		22	84					106		SBA-1309
65	Nomigo			19	2	163	2		186	1769 Portola- Crespi	SBA-97
66	Achi			158	6	42			206		SBA-91
67	Casil			92	21	2			115		SBA-87
68	Miquiqui		2	315	2	5			324	1769 Portola- Crespi	SBA-78
69	Cuyamu			27	0	0			27	1769 Portola- Crespi	SBA-77
70	Geliec			102					102		SBA-47, 48 and 1695?
71	Gelo		2	150					152	1769 Portola- Crespi	SBA-46
72	Sajpilil		1	319	0	4			324	1769 Portola- Crespi	SBA-60
73	Mismatac			2					2	1769 Portola- Crespi?	SBA-35
74	Alcas		1	77					78		SBA-42 and 1696?
75	Janayan			37					37		SBA-22
76	Siuju			201					201	1769 Portola- Crespi	SBA-27, 28 and 29
77	Saluhaj		11	76					87		SBA-19?
78	Coloc			6	42				48		SBA-12 or 13
79	Misopsno			64	71				135	1769 Portola- Crespi	SBA-7
80	Sucu		118	13					131	1769 Portola- Crespi	VEN-62
81	Somes			211	5				216		VEN-5 or 142?
82	Matilaja			225					225		VEN-139?
83	Ajuai			60					60		VEN-132?
84	Sisa		1	73					74		VEN-404
85	Mupu			100					100		
86	Alalehue		2	20					22		
87	Sespe		7	56					63	1769 Portola- Crespi	
88	Chumpache		5	11					16		VEN-74 Squaw Flat
	TATAVIAM										
89	Pirubit		1	89					90		La Esperanza Ranch

Figure 45
Recruitment of Native People at San Luis Obispo,
La Purisima, Santa Ynez, Ventura, and part of San Fernando Missions.
Frequencies of total baptisms at Spanish Missions

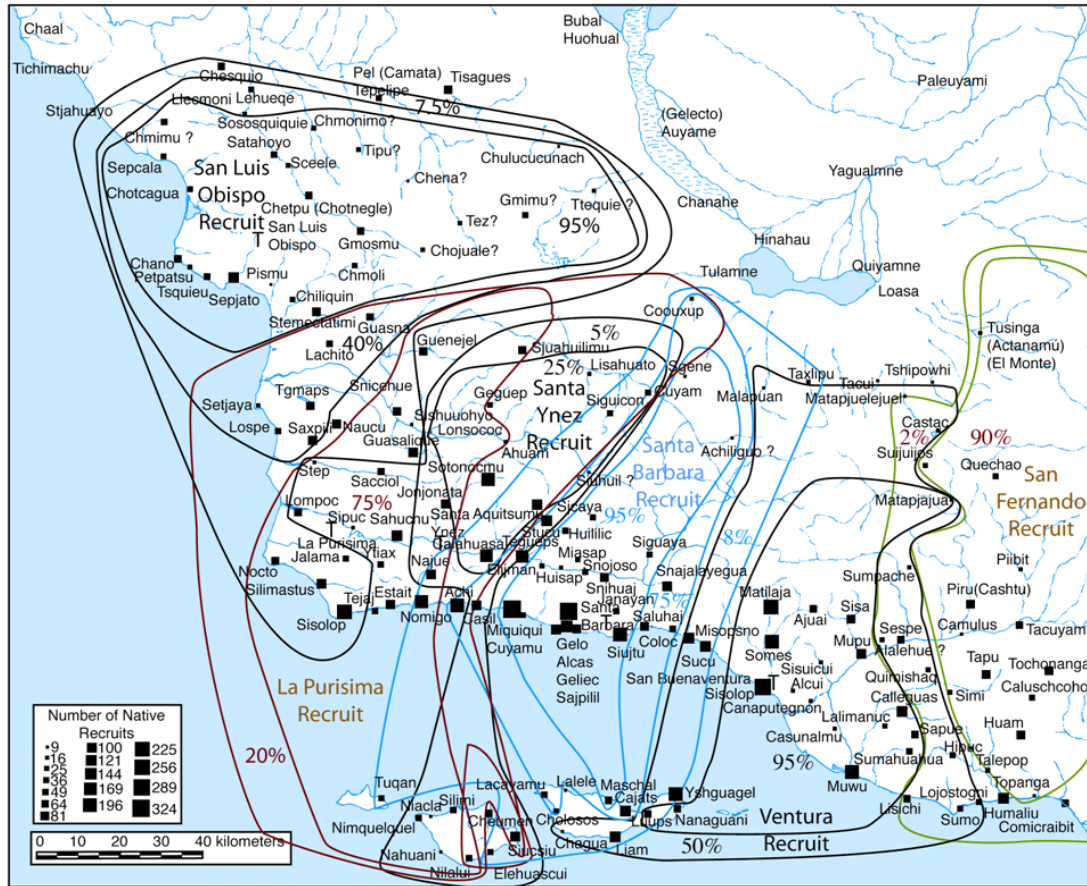


Figure 2: Recruitment of Native People at San Luis Obispo, La Purisima, Santa Ynez, Santa Barbara, Ventura and part of San Fernando Missions. Frequencies of total baptisms at Spanish Missions.

Note most missions recruited from from pie shaped pieces because there is more distance along the coast than in the interior [the coast bends at Point Concepcion] and and all missions were approximately equal distance from Yagualmne at Bakersfield. Most deviations from rather straight line boundaries between missions are on the Channel Islands where there was nevertheless more or less even apportionment of Isalnd areas to the Central Chumash Missions. Tashlipum was a station of Mission Santa Barbara at San Emigdio Creek, This explains recruitment of Tashlipum people at SB. The actual locations of Coochup, Siuhuil and Elehuascui are not well documented so the geometry may be simpler than shown. Perhaps the more aggressive recruitment by San Miguel to the east was driven by a greater need at the young mission to increase the number of working age recruits.

Starting at the northern end of the map black contour lines indicate recruitment by San Luis Obispo Mission, red lines indicate recruitment by La Purisima Mission, black lines indicate recruitment by Santa Ynez Mission, blue lines indicate recruitment by Santa Barbara Mission, black lines recruitment by Ventura Mission and orange lines recruitment by San Fernando Mission. Percentages indicate the minimum percent of people recorded within a

contour interval at the mission indicated by the contours. The map indicates areas of significant overlap in recruitment by adjacent missions.

Santa Lucia Ranger District, Southern Portion: Northern Chumash Locations

The locations of Northern Chumash settlements in the interior of San Luis Obispo County are the poorest documented of all Chumash settlement locations. Excepting the interior San Luis Obispo County settlements the locations of most historic Chumash settlements are well documented with archaeological, ethnographic, and historic evidence. Because the interior of San Luis Obispo settlement locations are poorly documented, I will present available information concerning ties between northern Chumash settlements located in the area. In 1769, Miguel Costanso observed:

From the Santa Barbara Channel on, the country is not so thickly populated, nor are the Indians so industrious, but they are equally affable and gentle [Hemert-Engert and Teggart 1909:141].

The number of people in the Northern Chumash area was less than in the center of the Central Chumash area. Figure 46 presents information concerning the dates of recruitment from Northern Chumash settlements. The first grouping is settlements located near the shore in the vicinity of San Luis Obispo. The second grouping is settlements located along the Salinas River south of Paso Robles. The third is settlements located on Arroyo Grande and its vicinity to the south and east. The last listed settlements are poorly located with historic data. Most are apparently east of the Salinas River. They all had ties to Salinas River settlements. After 1780 and before the foundation of La Purisima Mission in 1788, there was little recruitment from settlements in the San Luis Obispo area and most recruitment was from settlements that would later be recruited at La Purisima Mission. This was probably part of a strategy to gain control over the Central Chumash from San Buenaventura in the east and San Luis Obispo in the west. Recruitment at the most distant settlements including Tteguie, Chuluculanash, Chmonimo, Llecmoni, Lososkiquihe, and Ljueque did not begin until after 1788. For settlements whose locations are known, there is a rough correlation between distance from the mission and times of recruitment. The pattern of recruitment at Chiliquin, Chmoli, Stemetatimi and Guasna was similar and recruitment at these villages was later than other San Luis Obispo area settlements located a similar distance from the mission. Many people were recruited at La Purisima Mission from Guasna. I interpret the later recruitment and the patterns of marriages at these villages as indicating the presence of a boundary separating these Central Chumash settlements from northern Chumash settlements.

Table 8 presents information concerning ties between settlements in the interior of San Luis Obispo County. The data used to construct the table is included in Appendix 1. This data includes ties between settlements taken from charts I made indicating the kin ties described in

the San Luis Obispo Mission records. Data concerning kin ties along with data concerning pattern of recruitment is used to estimate the locations of settlements whose locations are otherwise unknown.

Figure 46
Recruitment from Northern Chumash Villages

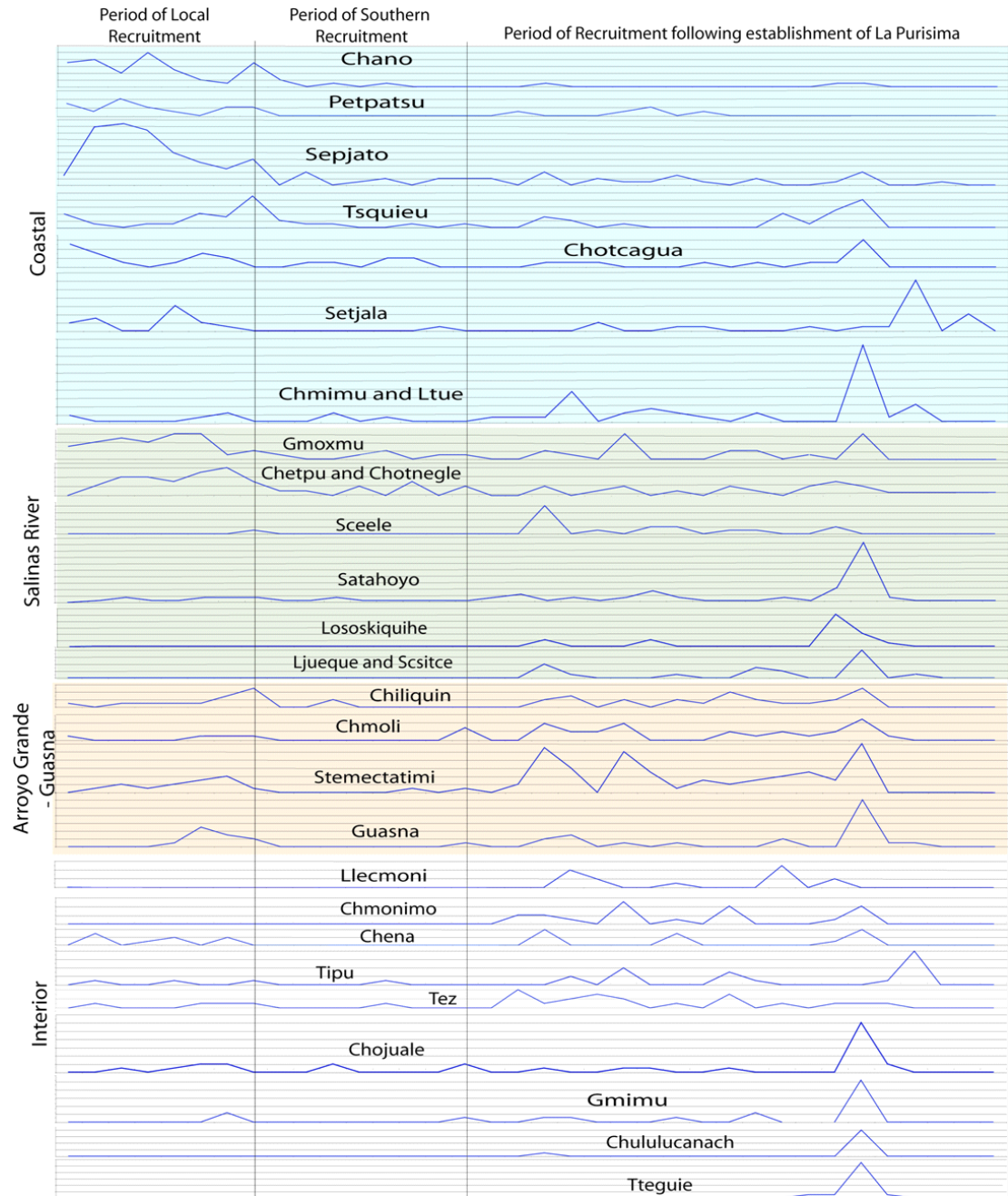


Table 8
Ties between Interior San Luis Obispo Settlements and Other Settlements.

	Satahoyo	Sceele	Chetpu	Gmoxmu	Chojuale	Chmonimo	Chmimu	Tipu	Chena	Tez	Gmimu	Ttequie
Satahoyo	x	1	3.5		1		1	2	1	1		2
Sceele	1	x	3									
Chetpu	3.5	3	x	5	2.5			2	1	4.5	1	
Gmoxmu			5	x		1		1	3	2	1	1
Chojuale	1		2.5		x		2		3.5	1		2
Chmonimo				1		x		2		1		1
Chmimu	1				2		x			1	3?	
Tipu	2		2	1		2		x		3	1	1
Chena	1		1	3	3.5				x	1		
Tez	1		4,5	2	1	1	1	3	1	x	1	5
Gmimu			1	1			3?	1		1	x	1
Ttequie	2			1	2	1		1		4.5	1	x
Tsquiueu			2	5			4	1	1			1
Sepjato	1		2	7.5	2		3					
Chano			1	4			1					
Petpatsu			1	2?								
Chotcagua							3		1			
Sepjala							4		1			
Lososquiquihe		1	1				1		2			
Lhueque		2					2					
Llecmoni	2							1				
Chesquio	1					1	1	1				
Chmoli	1				1				1		1	1
Chiliquin			1	2							1	
Guasna					1			1			1	
Stemectatimi	1			1							1	
Guasalique			1		1						1	
Lquichechs			1		1					1		
Chulucucunash				1			1				2	
Elmismey										1		1
Tamaltaya					1			1				

Satahoyo- Xsocia, Lualato, Topocolo, Chano-n,
 Chetpu- Sacciol, Laxito, Sjuahuilimu, Guenejel, Choquino.
 Gmoxmu - Quejetmimu (3), -Tipexpa (Temacoco), and Ltipe
 Chojuale- Tachia
 Chmonimo- Tgmaps, Xoxtepax ?
 Chmimu- Chotquacilul, Txpalala en la Playa, Tecoco,
 Tipu- Tstapoto
 Chena- Estatjoto

Table 9 presents the same data as presented in Table 6 but is ordered to demonstrate that the groups did not freely intermarry. The villages are divided into two groups that rarely married within themselves and usually selected spouses from the opposite group. This indicates the presence of moieties in interior San Luis Obispo County. When moieties are present, marriage ties do not directly indicate proximity. Often two villages are close together and have no marriage ties. The San Luis Obispo registers often give the same native names for the children as their father or other male relative. Perhaps the Northern Chumash, at least in the interior, had clans and moieties like their eastern Yokuts neighbors and differed from the Central Chumash who lacked unilineal descent groups and practiced simple village exogamy. Further analysis of names in the registers and the patters of marriage and residence at San Luis Obispo and San Miguel Missions should elucidate protohistoric social organization in the area.

Table 9
Evidence for Moieties among Interior San Luis Obispo Settlements

	Ttequie	Tipu	Chetpu	Chena	Chmimu	Tez	Gmimu	Chojuale	Satahoyo	Chmonimo	Gmoxmu	Sceele	
Ttequie	x	1				4.5	1	2	2	1	1		16
Tipu	1	x	2			3	1		2	2	1		21
Chetpu		2	x	1		4.5	1	2.5	3.5		5	3	48
Chena			1	x		1		3.5	1		3		11
Chmimu					x	1	3?	2	1				49
Tez	4.5	3	4,5	1	1	x	1	1	1	1	2		29
Gmimu	1	1	1		3?	1	x				1		28
Chojuale	2		2.5	3.5	2	1		x	1				34
Satahoyo	2	2	3.5	1	1	1		1	x			1	39
Chmonimo	1	2				1				x	1		25
Gmoxmu	1	1	5	3		2	1			1	x		54
Sceele			3						1			x	17
Tsquieu	1	1	2	1	4						5		
Sepjato			2		3			2	1		7.5		
Chano			1		1						4		
Petpatsu			1								2?		
Chotcagua				1	3								
Sepjala				1	4								
Lososquiquihe			1	2	1							1	
Lhueque					2							2	
Llecmoni		1							2				
Chesquio		1			1				1	1			

The list of Northern Chumash settlements begins on the coast near Cayucos. It continues south to San Luis Bay and Pismo Creek. It then lists the Chumash settlements known to be on the Salinas River and they are followed by a list of settlements east of the Salinas River.

The lists follow from north to south. The listing of settlements in Appendix 1 follows the same order.

Chmimu

Milliken and Johnson observed:

Approximately 44 people from Chmimu were baptized at Mission San Luis Obispo, most between 1802 and 1805 (Appendix E, Figures E-33-37). The first Chmimu convert, however, was Doroteo Estrada, who renewed his marriage to Rosa of Chotcagua on the day he was baptized in 1773 (Appendix E, Figures E-35). The ranchería “*Szajuc*,” listed in the San Miguel Baptismal Register in 1803 as the home of the father and brothers of Graciono Sucumusu of Chmimu, could conceivably be a synonym for Chmimu. ... we suggest that it may have been in the Toro Creek watershed at the north end of the region. Surprisingly, 21 individuals baptized at Mission San Antonio, from places identified as the Ranchería del Mar de San Luis, Zatzama, and Zoacáu Zey seem to have come from the Morro Bay region [2003: 100-101].

Chmimu had close ties to Chotcagua and Setjala and it appears that the people from these settlements often lived together at each others settlements. (See Appendix 2 Figures 5-9). Chmimu had more ties to interior settlements on the Salinas River than Sepjala and Chotcagua. It is mapped near the headwaters of a coastal drainage in the vicinity of Cayucos.

Sepjala

Milliken and Johnson concluded:

We suggest that the place name Setjala at San Luis Obispo is equivalent to Tsetacol at missions San Antonio and San Miguel. Time of baptism for the 33 people from Setjala at Mission San Luis Obispo was split, with some baptisms in the 1773-1779 period, the preponderance in the 1803-1805 period (Appendix E, Figures E-33-37). An important Mission San Luis Obispo Death Register entry places Setjala about 20 miles up the coast from the mission; “*en la rancheria llamada Chedcala como ocho leguas distante de la mission murio una Christiana llamada Candida... y en la rancheria llamada Chotcagua la enteraron* [in the ranchería named Chedcala some eight leagues from the mission a Christian named Candida died... and in the ranchería called Chotcagua they buried her]” (SLO-D 176; Appendix E, E-34). The general distance of eight leagues (20 miles) north of San Luis Obispo would place Setjala on Cayucos Creek. Setjala had numerous family ties with Chano, Chotcagua, and Chmimu. Setjala family connections have been documented to El Pinal up the coast, to Lehuege further inland, to Tsquieu in the Point Buchon region, and to all of the Morro Bay region rancherías (Appendix E, Figures 33-37) [2003: 98].

The San Luis Obispo baptisms and confirmations indicate the villages of Chotcagua and Chmimu were closely tied to Sepjala. It appears that many of the same people lived seasonally at all of the settlements.

ci' tqala' = red ants' cave (JPH translation 'cave of the big red ants) = Avila Ranch [sic] (Klar 1977:52)

On December 25, 1769 the Portola expedition found people near Cayucos. The settlement was not mentioned in the northward diary entries. Crespi observed:

we came to a stream and small-sized village belonging to the ensenada del Morro. ... We made camp close to this stream and village of very friendly heathens, who at once on our arriving came to the camp to present us some fish [Brown 2001:641].

The expedition found the Morro Bay village empty. Apparently Crespi recognized the Morro Bay villagers he had seen earlier as the people living near Cayucos. This is consistent with data from the mission registers that demonstrate the close ties between Chotcagua and Sepjala.

Chotcagua

Crespí first described the village of San Adriano on September 8, 1769: "At this spot there is a good-sized village of very poor heathens who possess no more than a single underground house" (Brown 2001:489).

Portola noted concerning the same village: "We halted in a canyon near the seashore where there was much pasture and water, and in which there was a village of about sixty inhabitants" (Smith and Teggart 1909).

December 26, 1769, on their return march after visiting a settlement near Cayucos of Morro Bay people, Crespí noted that the San Adriano Village was empty (Crespí in Brown 2001:643).

On May 13, 1770, Crespí observed:

This time we did not see any of the great many people belonging to the village here whom we saw on the way going and returning during the other voyage; all that we saw was three or four empty houses; they must be in the fields gathering their seeds [Brown 2001: 719-721].

The second Portolá party observed a battle between men from Buchón's village and some men from the Cambria vicinity as they continued north on May 14, 1770. That morning at

Morro Rock they were joined by a group of men from the Cambria area, twenty miles to the north:

At about sunrise today, before we set out, eight or ten heathens came to the camp, heavily painted, wearing their feather headdresses, and all of them heavily laden with their usual good-sized quivers full of arrows and their bows. Seemingly, they had news of us and had come to greet us...[Brown 2001:721].

The San Adriano village can be identified as the village of Chotcagua = El Morro in the registers of San Luis Obispo Mission. The registers indicate that Chotcagua was a more village like settlement than Pismu. There were however many baptisms from this village of people who were later confirmed as from other settlements. There were also people baptized as from other villages listed in the confirmation registers as natives of Chotcagua. There were relationships between and ambiguities concerning nativity at Chotcagua and the villages of Sepjala, Chmimu, and Tsquieu, neighboring villages located to the north and the south.

C^hi tqawⁱ = dog's cave (Klar 1977:52).

Milliken and Johnson noted:

Chotcagua sent 36 people (21 adults) to Mission San Luis Obispo, over half between 1775 and 1786, the remainder through 1803. It is one of the few rancherías well located in the Mission San Luis Obispo registers. In 1778 a girl from “*El Morro*” was baptized (SLO-B 290); she was identified with “*Chotcagua*” at her confirmation (Appendix E, E-36). In 1801 a boy was baptized “*en la ranchería del Morro, llamado Chotcagua* [in the ranchería of El Morro called Chotcagua]” (SLO-B 1643; Appendix E, Figure E-37)[2003:100].

Ties between Chotcagua and other settlements are shown in Appendix 2 Figures 5 through 9.

Chano

The registers indicate the presence of two settlements named Chano, one near Islay Creek on the coast and one near San Simeon near the northern boundary of the Chumash, both of which supplied recruits to San Luis Obispo. The village was apparently abandoned early as a consequence of mission recruitment possibly as a result of its chief being chief at the mission. Later baptisms from this Chano are of people married into adjacent settlements.

Milliken and Johnson observed:

Chano was the first major village to send a significant number of people to Mission San Luis Obispo; by the end of 1776, 29 of its eventual 57 converts (35 adults) had moved to that mission (Appendix E, Figures E-34, 35, 38-

40). Miguel Robles (SLO-B 25) of Chano was identified as a godparent and “*Capitán de la Ranchería de dicha mission*” in a 1775 baptism (SLO-B 120; Appendix E, Figure E-38). These bits of evidence suggest that it was the closest major village to the mission. However, in 1792 Fr. Giribet baptized a young man “*natural de la Ranch.a de Chano, sita cerca de la Ranch.a de Scahuayo* [native of the ranchería of Chano, located near the ranchería of Scahuayo]” (SLO-B 1098; Appendix E, Figure E-40), providing what would appear to be convincing evidence that Chano was up the coast from Mission San Luis Obispo, probably in the Estero Point region. Later Mission-period references mention that the “*Campamento de Chano*” was the principal landing for ships that traded with Mission San Luis Obispo (Luis Martínez 1815-1825).²⁷ Of 12 identified pre-mission Chano out-marriages, three were to other Morro Bay region rancherías, two each were to Gmosmu in the inland Garcia Mountain region, two were to Sepjato in the San Luis Obispo Bay region, two were to Tsquieu in the Point Buchon region, and one each were to Chliquin in the San Luis Obispo Bay region and the southern rancherías of Ajuaps and Stemectatimi. After discussing all of this evidence, the two authors of this report disagree regarding the probable specific location of Chano. Johnson considers it probably that it was at Cayucos in the southern part of our Estero Point region, citing Giribet’s baptismal register entry and historical evidence that an important port for San Luis Obispo was once located in the Cayucos area (Angel 1883:341; Hoover et al. 1948:304). Milliken, on the other hand, believes that the original Chano ranchería was an interior Morro Bay region village on Chorro Creek or in the Los Osos Valley. Milliken explains later references to Chano further north as an indication that the village name eventually came to be used as a cover term for Estero Bay and the shoreline as far as Estero Point [2003:99].

King (1984:1-3a) located Chano just west of Avila Beach. Gibson (1992) and McLendon and Johnson (1999) placed it on the outer coast, south of Point Buchón and west of Pecho Creek. All three authorities based their locations upon Rosario Cooper’s general statement in the early twentieth century to the effect that a place called “Chhanu” was at a canyon west of See Canyon (Klar 1977:52; see also “Tshanu - arroyo between Avila and J. M. Soto ranch” in Greenwood 1972:83) [2003:99-100 footnote 28].

My latest maps indicate Chano was located near Pecho Creek on the basis of a study conducted by Larry Wilcoxon that John Johnson told me about. I am working on locating the source.

The following Chano baptisms are associated with a Chano located near Satahoyo which was on the Salinas River north of Santa Margarita. These people have ties to Llecmoni, Lhueque, and Tuaya located near the northern edge of Chumash territory and north of the area adjacent to the Los Padres National Forest. It is possible that some earlier baptisms (especially those of people married into Chotcagua and Sepcala) may be from the northern Chano. This Chano was apparently north of the areas adjacent to Forest Service lands.

Lb 1098, Lipsus, of Chano located near Satahoyo (Lc 931 of Chano) brother of Lb 1503 of Chano. Lb 1098 and Lb 1503 were sons of Lb 1661 mother of Lb 1554 of Llecmoni. Their father was Sucucuu also father of Lb 1375 of Llecmoni. Lb 1538 of Lhueque who transferred to San Miguel (Ld 2161) was a blind nephew of Lb 1098.

Lb 1065 of Chano was brother of Lb 1063 (Lc 949) of Topocolo. They were sons of Lb 1073 (Lc 939) of Llecmoni. Lb 1073 was also father of Lb 1147 (Lc 948) of Topocolo.

Lb 1146 (Lc 932) of Chano was father of Lb 1064 of Llecmoni. The mother of Lb 1064 was Lb 1089 (Lc 959) of Tuaya sited on the Nacimto River.

Lb 2016 of Chano was the wife of Lb 1974, of Ltue (Lm 549).

Petpatsu

Petpatsu had strong ties to Chano and Sepjato. Kinship ties indicate Petpatsu was a coastal settlement located between Sepjato and Chano.

Milliken and Johnson observed:

Petpatsu was a small hamlet that supplied 11 adults to Mission San Luis Obispo. Its temporal pattern of baptisms was similar to Chano; more than half its converts were baptized by the end of 1776. Three people recorded from Chano at baptism were identified with Petpatsu in their confirmation records. Mission register evidence points to numerous family ties to Chano, as well as family ties to Sepjato, Chliquin, and the interior ranchería of Gmosmu. Although mission registers give no clues regarding Petpatsu's location, it has been mapped on the coast between Avila Beach and Shell Beach by King (1984) and Gibson (1992), and on the coast further northwest at the mouth of Islay Creek by McLendon and Johnson (1999). A clue to the location of Petpatsu may be found in the name of the Mexican Period ranch *Pecho y Islay* which lay along the coast just south of Morro Bay. Klar (1993) notes that "pete" is the Northern Chumash word for "abalone." The rancho's coast, from Islay Creek to Point Buchon, includes good abalone habitat. The Spanish name *Pecho* may have been derived from its perceived similarity to the Northern Chumash name petePetpatsu is thought to have been a coastal hamlet in the Islay Creek vicinity [2003:100].

Tsquieu

The village of Tsquieu was located at the beach and was probably in the vicinity of Pecho Rock and Pecho Creek between Sepjato at San Luis Bay and the village of Chano at Islay Creek. Pecho Creek was apparently named after Pecho Rock. The breast shaped rock was apparently also inspiration for the Chumash place name.

ct^viwi = chest, breast = Rancho del Pecho (Klar 1977:52).

Milliken and Johnson observed:

We have identified 37 baptized adults from ... the ranchería of Tsquieu. Fr. Tapis baptized a woman from “*Tsquieu, situada en la Playa* [Tsquieu, located at the beach]” in 1791 (SLO-B 931). Rosario Cooper remembered, “*Tst^scw c, rancho del Pecho*” [Harrington 1986, Reel 1, Frame 399]. On the basis of these clues, the village may have been at the mouth of Pecho Creek, five miles west of Avila Beach. Tsquieu sent people to Mission San Luis Obispo from 1781 to 1803; half the adults were baptized by October of 1788. One Tsquieu person was baptized at Mission La Purísima in 1803

... We agree with King (1984:1-3) and McLendon and Johnson (1999:31) in their placement of Tsquieu [2003:102].

Sejato

Buchon was chief of the San Luis Obispo area in 1769-1770. He died before baptism. His principal wife was Lb 1170 (Lc 989) of Chiliquin. Her children were Lb 246 of Sejato (Lc 57 Chiliquin, Lb 318 (Lc 159 of Chiliquin and Lb 341 (Lc 343) of Chiliquin. Lb 82 was a ‘concubine’. Her son, Lb 8, was taken to Mexico by Anza (Bolton 1930: 453-4). Lb 82 had a vested right to Santa Margarita (Kenneally 1965: 205). Buchon apparently lived at Sejato. In a 1772 letter, Palou called San Luis Obispo Bay the ‘Bay of El Buchón’ (Bolton 1926: IV: 22). The Avila Beach site was occupied during the historic period and is probably the location of Sejato.

C^htpqatu, C^htpqata – “whale’s cave”(Klar 1977:52).

Lb 2150 Sejato at the beach.

The village of Sejato appears to have had its strongest kin ties with nearby coastal villages and the relatively large villages located to its east. Perhaps the lack of overlap between charts of people from Pismu and Chotcagua is the result of the basically northern emphasis in affiliation of the natives of Chotcagua and a southern and eastern emphasis at Sejato.

Palou observed that “... the mission of San Luis, which was to be founded in the valley of Los Osos, territory of Chief Buchón, was delayed because of the lack of Soldiers” (Bolton 1926a: 359). This indicates that people from Sejato probably camped in Los Osos Valley.

Johnson and Milliken concluded:

Klar (1977:52) has suggested that Sejato is equivalent to the term “Tsipxatu = ‘whale’s cove [sic.]’,” documented by Harrington as a Northern Chumash

ranchería near Avila Beach. On the basis of these clues, we place Sepjato at Avila Beach, as did King (1984), Gibson (1992), and McLendon and Johnson (1999) [2003:103].

Pismu

During his first visit to Pismu on September 4, 1769, Portola noted: “We observed that the villages have a small number of inhabitants, and that these do not live in regular houses as [do the Indians] on the channel, but they are more docile (Smith and Teggart 1909: 61).”

At this time, Crespí observed: “...we found at the creek a village of some very poor heathens without a single house among them; they must have amounted to forty-some souls. They greeted us with a row of reed mats placed on the ground...(Brown n.d. : 24).

On their return on December 29, 1769, the Portola expedition camped at Pismu and was visited by the people of Buchón’s village who provided the expedition with a feast (Brown n.d. : 29).

On May 10, 1770, the second Portola expedition stayed in the vicinity of Pismu and were brought food by the people of Buchón’s village (Brown n.d. : 51).

The village name Pismu is listed in the early registers of San Luis Obispo mission.

Perhaps both Pismu = del Buchón (pismu= San Luis Chumash, tar) and Chotcagua = El Morro (cagua= San Luis Chumash, dog. chot=San Luis Chumash, hole ?- perhaps referring to Morro rock as having a dog house like shape) became more important during the mission period because of their location near the road used by the Spaniards.

In the registers of San Luis Obispo mission after about 1780, Pismu was apparently equated with Sepjato, a large village located at Avila Beach, and may have been abandoned. Most people baptized as from Pismu are later listed in their confirmation entries as from Sepjato. The registers indicate that Pismu was a satellite of Sepjato and substantiate the association between Buchón and both Pismu and Sepjato. At least three men baptized as from families of Pismu natives became accolades at the mission. Other people baptized from Pismu were from important families as indicated by the positions of their members and their marriage ties. Pismu was between the village of Sepjato and the village of Chiliquin where Buchón’s principal wife resided (King 1984:41, A62). I have interpreted the tie between Buchon and his Chiliquin wife as indicating the presence of an alliance between two groups. Milliken and Johnson interpret it as a marriage tie uniting a single group.

Ties between Pismu and other settlements are shown in Appendix 2 Figures 1 through 4.

Satahoyo

Satahoyo was located near the Salinas River north of Santa Margarita. It is the first settlement near the Salinas River in this list. The settlements that follow are listed roughly from north to south. Milliken and Johnson discussed the location of Satahoyo:

By examining early maps, Farris (2000) discovered that the Salinas River just north of Santa Margarita was once called the “Arroyo de Satagollo.” However, this fact does not necessarily imply that the ranchería of Sataoyo was located as far south as our Santa Margarita Region, so we have adjusted its position northward from that shown on the McLendon and Johnson map (cf. Figures 8 and 11) [2003:123].

Sceele

The mother of Lb 1734 of Sceele was Mb 504 of La Assuncion. Sceele is identified with the place of **La Assuncion**. Sceele had ties north to Santa Ysabel (Lososquiquihe) and ties south to Chetpu and Chotnegle at Santa Margarita. It also had a north or south tie to Satahuyo. La Assuncion was located on the Salinas River.

Lb 2054 death entry of Lb 1990 of Lososquiquihe: “had been devoured by bears at the willow thicket of the place of la Assuncion” (Ld 1085). Lb 1677 lists Lososquiquihe as an equivalent of La Assuncion. At San Luis Obispo, baptisms Lb 1694 and Lb 2194 equate Lososquiquihe with Santa Ysabel. Lososquiquihe was apparently the next settlement north of or Sceele on the Salinas River and Lehueqe was to its north

Lb 1833 was baptized at La Assuncion. She was grandmother of brothers Lb 1760 and Lb 1838 of **Lhueque** [San Miguel Mission “*de Lhueje rumbo de las Gallinas*” Martín on January 28, 1800 [SMI-B 295]. [Milliken and Johnson 2003:62].

Chetpu

Two references in registers indicate that Chetpu was located at Santa Margarita: “place of gchetpu, vulgo Santa Margarita” (Ld 238) and “Sitpu (alias Santa Margarita)” (Pb 2284). The places of Chotnegle and Topomo were also equated with Santa Margarita. Close ties between Chetpu, Chotnegle, and Topomo indicate that people born at the different places often lived together. Baptism of Chetpu people at Chotnegle may indicate Chotnegle was more often occupied during the period of mission recruitment.

Lb 82 was the mother of Pedro, Lb 8 (Lm 147). Font said “Pedro son of the famous Capitan Buchon and an Indian woman, his concubine” (Bolton 1930:453-4). Kennaelly says Lb 82

had a vested right to Santa Margarita (1965:205). This information indicates an important tie between Chetpu and **Sejato**.

Topomo

Topomo had ties to Lososquiquihe, Tejami, Chetpu and Gmoxmu. It was apparently in the vicinity of Chetpu. It was equated with Santa Margarita : Lb 147 Topomo alias Santa Margarita.

Chotnegle

Chotnegle was closely tied to Chetpu and was apparently in the vicinity of Chetpu. Lb 1627 was baptized at Santa Margarita alias Chotnegle. She was mother of Lb 409, Sua, of Sepizali (Lc 361 of Chiliquin and Lb 413, Chul, (Lc 356) of Chiliquin.

Lb 1034 at Chotnegle of Chetpu (Lc 954 Chetpu).

Gmoxmu

The village of Gmoxmu was close to the Mission. Its pattern of recruitment was similar to Chano, Tsquieu and Sejato and it was probably located at a similar distance from the mission. Gmoxmu had ties to the villages of Sejato (7 or 8), Tsquieu (5), and Chetpu – Chotnegle (5), Chano (4), Quejetmimu (3), Chena (3), Tex (2), Chiliquin (2), and Petpatsu (2?). One tie has been identified between Gmoxmu and Tipexpa (Temacoco), Tipu, Teguie, Stemectatimi, Chulucucunax, and Ltipe. Milliken and Johnson placed it near the headwaters of the Salinas River (2003).

Guejetmimu

Guejetmimu was closely tied to Gmoxmu. It also had ties to the coastal settlements of Chano and Sejato. Perhaps it was a campsite near the mission. Ties to other settlements are listed in Appendix A.

Chmonimo

The dates of recruitment from Chmonimo indicate it was distant from San Luis Obispo. Its ties indicate it was located in the interior east of the Salinas River. It was possibly north of the forest boundary

Chena, Chojuale, Tipu, and Tez

The patterns of recruitment from these four settlements indicate they were located east of the villages listed along the Salinas River. At least some of these settlements were adjacent to or were in the eastern part of the Los Padres Forest in San Luis Obispo County.

One child was baptized at Carmel as of the Rancheria of Chojuen pertaining to the conquest of San Luis Obispo. She was Carmel baptism 2475 on May 20, 1804. Her father was Chojuis. The father's name is similar to the settlement name.

Gmimu

Gmimu, Cmimu, Tamimu, Squimimu, and Stamimu in the registers of San Luis Obispo Mission are possibly the same place.

Milliken and Johnson observed:

The terms "Sicpats" and "Gmimu" may be references to the Carrizo Plain in Salinan and Northern Chumash, respectively. Klar (1993) glossed Gmimu as "'*t-qmimu*' 'carrizo'," probably on the basis of Harrington's Obispeño notes. Harrington elicited "Sepk'áts' (carrizo, willow)" from Salinan María de los Angeles (Harrington [1980]: Box 3, file 1). Sicpats, said at Mission San Miguel to have been "*al oriente alla de Pel* [to the east beyond Pel]" (SMI-B 337), was probably in the northern portion of the region and may be an alias for the Tez group of Mission San Luis Obispo (see the Garcia Mountain section above for a discussion of the Tez ranchería). All groups of this region probably spent the dry months in the blue oak woodlands along San Rafael Creek in the southwest portion of the region [2003:123].

Ttequie and Chulucucunash

The late baptism of people from Ttequie and Chulucucunash indicate they were far from the mission. Chulucucunash was possibly located on the west side of the San Joaquin Valley. In May of 1816, Father Martínez of Mission San Luis Obispo traveled eastward, with an escort of soldiers and Indian auxiliaries, to proselytize among the Yokuts villages. He first went to Lucluc, 28 leagues distant from the mission, at the edge of the plain; from there he went to Thuohuala [Wowol at Tulare Lake], about 9 leagues (Martínez in Cook 1960:271).

Milliken and Johnson observed:

At the village of Lucluc on the west side of the valley, Martínez encountered "about fifty Indians with their women and children." (The village name Lucluc appears in no other historic records; it may have been the

westernmost Wowol village or it may have been the eastern Coast Range village called Chulucucunach at Mission San Luis Obispo.)[2003:30].

I have found no data that indicates the location of Ttequie other than its exclusively late recruitment and its ties to other settlements. Milliken and Johnson chose to group Ttequie and Tez together.

Santa Lucia Ranger District, Southern Portion: Central Chumash Locations

The boundary between the Central and Northern Chumash is not well documented. I have included the Arroyo Grande watershed, Guasna Creek and other settlements on the Santa Maria River drainage and the area between them as the northern most Central Chumash settlements. This is based on frequencies of ties between settlements, the pattern of recruitment at San Luis Obispo and recruitment from the area by La Purisima Mission where the languages were Central Chumash. Twenty four people were baptized from Guasna and ten were baptized from Nipomo at La Purisima Mission. When the distance from La Purisima and San Luis Obispo Missions is compared and the rates of baptism from interior settlements is compared it appears that San Luis Obispo recruited later in the area than would be expected if they were part of the same group as villages to their north.

Chmoli

San Luis Obispo baptism 2070 identifies Chmoli as located at Arroyo Grande. Baptisms from Chliquin also at Arroyo Grande tend to come in before those from Chmoli. Chmoli was probably away from the road and upstream from Chliquin.

Milliken and Johnson observed:

The pattern of Chmoli baptisms was like that of Chliquin and Stemetatimi. People joined Mission San Luis Obispo over the long period from 1773 to 1803, with fewer than half of them baptized by 1794. The last Mission San Luis Obispo Baptismal Register entry for the group, in 1804, is for a person “*de la Ranhería Etsmoli en el Arroyo Grande* [of Etsmol: Ranhería on the Arroyo Grande]” (SLO-B 2070). The ranhería had only five identifiable pre-mission marriages, two to Stemetatimi, one to Sepjato, one to Ajuaps to the south, and to one to Elmismey far inland to the northeast. Additional nuclear family links are indicated to Stemetatimi and Chano. King (1984) located Chmoli 19 miles east of Pismo Beach at Pozo. Gibson (1992) located it 7 miles east of Pismo Beach, in the headwaters of Arroyo Grande. McLendon and Johnson (1999) located Chmoli, with a question mark, along the middle course of Arroyo Grande about four miles from the beach. Because Chmoli is closely associated through family ties with Stemetatimi

on Los Berros Creek we suggest that it was in the Lopez Lake vicinity on Arroyo Grande Creek [2003:103].

Chiliquin

San Luis Obispo death 642 says Sclegin was next to the Arroyo Grande.

Milliken and Johnson observed:

The ranchería of Chliquin sent some people to Mission San Luis Obispo during the 1773-1781 period, but its neophyte conversions did not reach the half-way point until more than a decade later in 1793. This pattern of baptisms over time is similar to Chmoli, also in the San Luis Obispo Bay region, and Stemetatimi on Berros Creek just to the south. Chliquin's seven permission outmarriages include two ties to Gmosmu further east and one each to Chano, Sepjato, and the more southerly towns of Stemetatimi, Guasna, and Nauco.

King (1984) and Gibson (1992) placed Chliquin on Arroyo Grande about five miles inland from the beach. McLendon and Johnson placed it, with a question mark, 10 miles inland, on the headwater area of Arroyo Grande where Lopez Lake now lies. If Chliquin was Chief Buchón's village, it was probably on lower Arroyo Grande Creek [2003:103].

Guasna

Guasna was probably located on the Huasna land grant on Huasna Creek.

Maria Solares told two stories that placed the road to the sky near Huasna. In the story of Anucwa, two sisters traveled to sun's house in the sky. When they left home they first "left for Huasna, for somewhere in that region is the path that climbs up to the sky" In another story Coyote and Momoy's grandson traveled north to Huasna where he and Coyote found the road that leads to the sky (Blackburn 1975:235, 130). Apparently Guasna was perceived by the Central Chumash at Santa Ynez as being near the edge of the world,

Guenejel

Guenejel was described by Tapis as being 12 leagues from the site of Santa Ynez Mission and having 50 houses in 1798 (Englehardt 1932). Eighty seven people were baptized at La Purisima from Guenejel and one each at San Luis Obispo and San Miguel Missions. The large historic village site on the lower Cuyama River called Wâ-lê-khe by Schumacher was probably the site of Guenejel (Schumacher 1875:343).

At La Purisima, Guenejel had marriage ties to Snicehue (4), Ajuaps (5), Stemectatimi, Naucu, Guasna, Sjuahuilimu, and Asaju.

The La Purisima 1814 padron was organized by village names. The index to the padron is a list of settlements in the order they are contained in the padron. In places where settlement locations are known the names follow in order in groups. The list starts at Gaviota and follows the coast to the west and the north including nearby interior settlements. After listing villages in the Casmalia –Los Alamos area it continues with : Nipomo, Silegini.[Chiliquin], Esqueue [Tsquieu], Xujuale [Chujuale], Esgeliulimu [Sjuahulimu], Laxauato [Lisahuato]. Coouxup, Ejpe [Geguep], Uasna [Guasna], **Uenejel**, [Guenejel] Esniceue [Snicehue], Sisuou, Cuiam, Guaslaic, Aguam and Jonjonata. The list continues with other Santa Ynez Valley settlements, settlements on the coast east of Gaviota and concludes with villages on Santa Rosa and San Miguel Islands. The order of the list provides information concerning the locations of otherwise unlocated settlements.

Sishuohyo

siswow P. in the thick tule (Applegate 1975:42).

Fernando Librado provided information to Harrington concerning Sishuohyo:

After telling about Old Santa Maria, Fernando gave the following information. '*asoskwa* is the Purisemeño name of a village that was at the mouth of a canyon where one goes into San Emigido Canyon. There is a new church built there, but the village was on the other side of the church.

There used to be an abundance of wild horses up there, and they would get into '*asoskwa* canyon and run up until they got into Canada la Larga [Tepesquet Canyon]. When would start drive from Guadalupe to Avantar, once in a time all the vaqueros in the country would get together and build long lines of fences and commence at the head of the Canada la Larga and the men would string out and drive everything in sight before them. ... '*asoskwa* means in the Purisemeño language, Spanish "paraje," English "stopping place." This is the same name which is still used in the form of Sisquoc. The canyon was long, and it comes far from the east and passed the Julian Foxen Ranch, and a little lower down passed the church and the old village site [pre indexed Harrington notes].

Harrington also gave the transcription *siswa*'

The 1798 Goycochean and Tapis list included Sishuohuo and said it had eight houses and was nine leagues from the site of SantaYnez Mission (Englehardt 1932). Five people were baptized at La Purisima Mission from Sishuohyo. It was possibly not a permanent settlement..

Lonsococ

On July 20, 1806 Zalvidea wrote:

... we came upon another [village] called Olomosong [Olomosoug], consisting of three houses. In this village there are living 2 old women and 4 young women with the chief. Here I baptized 2 old women one of eighty years, the other of seventy [Cook 1960:245].

Only two people were baptized at Santa Ynez Mission from Lonsococ. The Zalvidea diary does not provide information concerning the specific location of the site. It was near the Sisquoc River.

Ahuam

Twenty baptisms at Santa Ynez Mission, seven at Santa Barbara, seven at La Purisima and two at San Luis Obispo. Johnson and King have both placed this village that has no specific location information in the Sisquoc River drainage. The presence of historic sites within the Los Padres Forest indicate it was within the forest.

Merriam lists: “Me-wah’-wan, at the base of a big white mountain in the San Rafael Mountains, about twelve or thirteen miles north of Santa Ynez” (Merriam 1967:252). This is probably the same place as Ahuam

The La Purisima 1814 padron was organized by village names. The index to the padron is a list of settlements in the order they are contained in the padron. In places where settlement locations are known the names follow in order in groups. The list starts at Gaviota and follows the coast to the west and the north including nearby interior settlements. After listing villages in the Casmalia –Los Alamos area it continues with: Nipomo [Lachito?], Silegini.[Chiliquin], Esqueue [Tsquieu], Xujuale [Chujuale], Esgeliulimu [Sjuahulimu], Laxauato [Lisahuato]. Coouxup, Ejpe [Geguep], Uasna [Guasna], Uenejel, [Guenejel] Esniceue [Snicehue], Sisuou [Sishuuohyo], Cuiam, Guaslaic, **Aguam** and Jonjonata. The list continues with other Santa Ynez Valley settlements, settlements on the coast east of Gaviota and concludes with villages on Santa Rosa and San Miguel Islands. The order of the list provides clues concerning the locations of otherwise unlocated settlements.

Siuhuil

McLendon and Johnson place *Siwl* in the interior mountains in the upper Sisquoc River drainage (1999: Vol 2 Appendix V111-5).

There were two baptisms at Santa Ynez Mission, and six at La Purisima Mission.

Gequep

There were twenty three baptisms form Geguep at Santa Ynez Mission, one at Santa Barbara, nine at La Purisima and possibly one at San Luis Obispo.

On July 21, 1806 Zalvidea wrote:

... we came to a village of five houses inhabited by 4 men and 7 women. In this village called Gecp, I baptized 2 old women of eighty to ninety years [Cook 1960:245].

Harrington unindexed notes concerning heKèp: “heKèp – back of Santa Maria in Mountains towards the Cuyama – formerly ‘ap’anish [village] muy grande, but almost everyone was a hechicero [sorcerer].”

Taylor California Farmer August 21, 1863: Near Santa Inez were ... Geguep ...

Johnson places this settlement on the Sisquoc River where I indicate Ahuam. I place it according to my reading of Cook’s translation of Zalvidea’s diary and the above information from the Harrington notes.

Sjuahuilimu

Sjuahuilimu is the first Cuyama Valley settlement listed here. The list continues east across the Cuyama Valley into the Mount Pinos District and ends at the eastern edge of the Mount Pinos District.

On July 22, 1806 Zalvidea wrote:

... we reached the village of Talihuilimit [Jalihuilimu] where I baptized 3 old women the first of sixty years one of whose leg was paralyzed... This woman has a son at Santa Ynez. The second may have been sixty-five years old and had been bitten in the hip by a bear. She has a Christian son at La Purisima. The third whom I baptized might have been over one hundred years old... This village may contain 25 heathen Indians. I baptized 3 old women of seventy to eighty years old and one old man of the same age [Cook 1960:245].

J.P. Harrington unindexed notes: sqaliwilimu’ = up La Paleta way.

Lisahuato

On July 22, 1806 Zalvidea wrote:

This village [Lisahua] consists of 28 heathens of whom I baptized 5: 4 extremely old women and one old man. ... Near this village flows a stream of water like that at Mission San Fernando. The land is arid and saline. There is no grass or timber [Cook 1960:245].

Lb 1819 of **Secto** transferred to La Purisma where he was listed as of Lisahuato. He was the only person baptized at San Luis Obispo from Secto.

Siguicon

On July 23, 1806 Zalvidea wrote:

Four leagues south of this village [Cuia] is the village of Siguicin [Siguicon]. The later has 10 men, 19 women, and a few children. I baptized here 2 old women, one of more than one hundred, the other of seventy, years of age. In these two last villages there are two little wells. The country is arid and alkaline and there are no trees in the neighborhood [Cook 1960:245].

J.P. Harrington, Fernando Librado [unindexed]: tsiwiko'n: A place over by Tejon or La Paleta.

Coouxup

This is possibly the same place described by Kroeber as Hoschiu a Yokuts village on Bitterwater Creek. Alternatively it may be in the vicinity of Painted Rock or the Washburn Ranch in the Carrizo Plains.

The La Purisima 1814 padron was organized by village names. The index to the padron is a list of settlements in the order they are contained in the padron. In places where settlement locations are known the names follow in order in groups. The list starts at Gaviota and follows the coast to the west and the north including nearby interior settlements. After listing villages in the Casmalia –Los Alamos area it continues with : Nipomo, Silegini.[Chiliquin], Esqueue [Tsquieu], Xujuale [Chujuale], Esgeliulimu [Sjuahulimu], Laxauato [Lisahuato]. **Coouxup**, Ejpe [Geguep], Uasna [Guasna], Uenejel, [Guenejel] Esniceue, Sisuou, Cuiam, Guaslaic, Aguam and Jonjonata. The list continues with other Santa Ynez Valley settlements, settlements on the coast east of Gaviota and concludes with villages on Santa Rosa and San Miguel Islands. The order of the list provides information concerning the locations of otherwise unlocated settlements.

Mt. Pinos Ranger District: Central Chumash Locations

Cuyam

JPH unindexed: *kujam* – on ranch of Don Alexandro Godóy near ranch of Gaspar Oreña.

On July 23, 1806 Zalvidea wrote:

... we found a village called Cuia, with nine houses and 14 men, 19 women , 8 children, all heathen. I baptized here 5 old women and 2 old men. ... Near the village are three small springs which are of little consequence. The land is arid, saline, and without any timber in the vicinity [Cook 1960:245].

Later in the day, Zalvidea noted at Siguicon that there were wells at Cuyam and Siguicon (Cook 1960:245).

Strong excavated at the historic site of Cuyam SBA-556 on the Cuyama Ranch (Strong 1935:

Achiliguo

In 1805, Tapis wrote:

... in April 1801 a certain **Lihuiasu** came with six others from **Atsilihu** and **Sihuicon** to set fire at night to Eljman, where they killed five persons and wounded two, because the heathens there were relatives or friends of Temiacucat chief of the Cuyamu rancheria belonging to Dos Pueblos, whom they thought to be the author of the epidemic of the dolor de costado [Engelhardt 1932:7]

Two people were baptized at Santa Barbara Mission from Achiliguo. It may be one of the sites excavated in by Strong east of Cuyama (1935), an historic site in the upper Sisquoc River drainage or an undiscovered site.

Sgene

Spanish La Paleta means shoulder blade. Fernando told Harrington that Ventureno call back *mitoŋko'j* or *lijek' sip'que'n* (=en medio de las paletas). Apparently the Spanish name La Paleta is a translation of the Chumash word for shoulder blade. Fernando said *sqenen* = La Paleta on the way to Tejon. Kroeber 1925 gave the Yokuts name Gapisiau for La Paleta. Juan José Olivas told Harrington that *kaseqenen* was the name for La Pateta.

On July 24, 1806 Zalvidea wrote:

... we reached the village of Sgene. This village consists of 7 men, 16 women and 3 children. I baptized 3 old women of seventy to eighty years old and one old man of the same age [Cook 1960:245].

Malapuán

On July 24, 1806, Zalvidea wrote:

... we encountered the village called Malapoa, which has 29 men, 22 women, and 8 children. I baptized at this village an old woman of eighty years ... The territory covered today is arid without herbage or trees. In the afternoon of this day I went out with the Lieutenant and a few soldiers to a little settlement of Indians belonging to the village of Napolea, the settlement being three leagues from the village. There is a small spring a league from the village of Napolea and on the way from Napolea to the little settlement there are lands good for sowing crops. One can see mountains which have a few pine trees and in the near-by hills there is some pasturage. In the little ranch mentioned I baptized five old women and one old man. ... A league away from this settlement one sees a range of mountains on which pine forests are growing [Cook 1960:245].

Malapuan was probably on Santiago Creek.

Tashlipun

Harrington place name notes: tashlipum – San Emigdio. Jam. [Kitanemuk] kukawpea. Both José Juan Olivas and Juan Lozada knew Alejandro Godoy.

On August 4, 1806, Zalvidea wrote:

... we entered a canyon where some years ago the Indians killed two soldiers. At the entrance of this canyon a stream of water flows out carrying a quantity equal to the San Gabriel River. Soon we came to a village of five houses called Taslupi, but at present there are no Indians living on it [Cook 1960:247].

Merriam recorded: Tash'-le-poom. Chumash tribe at San Emigdio. Closely related to Santa Barbara Chumash (Merriam 1967:436).

Luisa told Harrington:

Luisa Ignacia volunteers that the San Emigdio Indians were brought in great numbers to Ventura. They talked the dialect resembling but not identical with Ventureño – different. But Luisa understands most words. It was not Tulareño but a dialect of Chumashan.

Santa Barbara Mission maintained a station at San Emigdio. An 1824 account by Pablo de la Portilla mentions the station:

..., we went toward the place called San Emigdio, a ranch of Santa Barbara Mission, ... San Emigdio is 9 leagues from the exit of Grapevine Canyon 5 or 6 from the lake [Buena Vista Lake] [Cook 1962:155].

The 1851 Tejon Treaty chief of San Imirio was Jose Maria. An 1856 census of the Tejon reserve indicates that there were 7 boys, 16 men, 9 girls and 12 women = 43 people from or at Jose's San Emigdio settlement.

Tacoya, Tacui

Tacui was located on Tacoya Creek one league west from Grapevine Canyon

On July 29, 1806, Zalvidea wrote:

... the village of Tacui lies in a valley. It consists of twenty-three souls. There I baptized two old men [Cook 1960:246].

Johnson discussed the one Ventura baptism from Tacui. He was baptized by Zalvidea during his 1806 visit (2000:25).

Matapjuelejuel

John Johnson has summarized information concerning this settlement that was located at the mouth of Grapevine Canyon. He notes that two baptisms from the settlement indicate it was occupied in 1759 and 1788. The 1806 Zalvidea and Moraga expeditions apparently observed no settlement at the location. A baptism at San Fernando Mission indicates the settlement was occupied in 1827. The community was occupied between 1840-1860 according to historic records (Johnson 2000).

Archaeological site KER-4465 is the remains of the settlement.

The 1851 Tejon Treaty chief of Uvas was Antonio. An 1856 census of the Tejon reserve indicates that there were 15 boys, 28 men, 14 girls and 22 women = 79 people living at Las Uvas.

Cashtec

On August 29, 1790, two soldiers who were part of an expedition to capture a runaway neophyte named Domingo were killed by Indians. On September 17, 1790, an expedition

was sent out to apprehend the guilty Indians. Thirteen days later the expedition returned with two non-Christian captives, Soxollne of the rancheria of Tasicoo and Samala little chief of the rancheria called Siza. Later Domingo surrendered himself. Interrogation of the three captives provides information concerning the Cashtec area prior to recruitment at Spanish missions.

Indians of the rancheria of Najalayegua had killed two Indian men and one woman and their kinsmen organized a group to take vengeance. Fifty-eight Indians comprised the war party. Thirty-nine were from the village of Cashtec. Loasi (at Kern Lake) a Yokuts village with 28 houses in 1806 contributed a chief who led the expedition and seven other warriors.

The composition of the group indicates close connections between the interior “Ventureño” Chumash settlements Cashtec, Tashlipun, Matapuan, Sespe and Sisa. It also indicates ties between the Chumash and the Yokuts people of Kern [Loasi] and Buenavista [Mitunami] Lakes. The Chumash names Mismisaq and Tasicoo are of settlements in the Cashtec Chumash or Tataviam area. One or both, may be the Chumash names of Tataviam settlements.

Tashlipu with five houses in 1806 contributed four men. The soldiers were killed in the near vicinity of Tashlipum. If Cashtec participated to the same degree as Taslipum, the thirty-nine warriors from Cashtec indicate that the village of Cashtec had forty-nine houses and a population of over 240 people.

Table 10
Settlements Mentioned in Investigation of 1790 Incident

Settlement	Participants	Notes	1806 size
Castec	39		-moderate sized
Loasi	8	chief who lead expedition	28 houses
Taxlipu	4		5 houses
Cecpei	3		
Tasicoo	1	Soxollne, Captive	
Mismisaq	1		
Mitunami	1		218
Matapuán	1	called Tueuchaná one who arranges campaigns	59 people
	58		
Siza		little chief Samalla, Captive	
Tinoqui			

Source: Mexico, Archivo General de la Nacion - Californias. Volume 46, reel 40 f. 2-20. Microfilm at Bancroft Library.

On August 7, 1806, Zalvidea traveled along the San Andreas Rift Zone between San Emigido Creek and the Antelope Valley. Zalvidea made a detour to the NE to visit the village of Cashtec:

I went out with the sergant and seven soldiers to the village of Casteque. We found no Indians for they were all away at their fields of Guata [wata = Serrano for Juniper Berries][Cook 1960:247].

On November 1, 1806 the Moraga Expedition reached the top of Grapevine Canyon. Father Pedro Muñoz observed:

... we found the source of the stream. It is a marsh well covered with grass. The open area may be entered by a valley filled with oak trees. At the end of it one sees a lake which however is pure salt water. To the east is located a moderate-sized village, the Indians of which seemed to us altogether too cunning and crafty in trading [Cook 1960:253].

Moderate sized villages visited by the 1806 Moraga Expedition contained around 200 people. This is consistent with the estimate of 240 people derived from the number of warriors who participated in the 1790 attack.

Eugenia Mendez told Harrington that the Fernandeano name of Cashtec was *ats̄nga*. Perhaps Siutasegena was the Tataviam name of Cashtec.

According to the 1851 Tejon Treaty, Rafael was the chief of Castake. Johnson has identified Raphael as a Tataviam man (1997:263).

John Johnson wrote an article discussing the location of Cashtec and its relevance to understanding ethnographic and linguistic data (1978).

Archaeological site KER-307 contained many historic period artifacts and is the remains of the village of Cashtec (Jennings 1976).

Suijuiyos

Suijuiyos was probably in the upper Piru drainage. In 1806, people of Cashtec led the Moraga Expedition to a village on the trail to San Fernando.

... we came to another of the same size but hidden among ravines and badlands. The number of inhabitants could not be determined because they were absent at a fiesta in another village nearby [Cook 1960:253].

Most Suijuiyos baptisms were at San Fernando Mission and most Cashtec baptisms were at San Buenaventura Mission. Suijuiyos had ties to Cashtec. The three Cashtec baptisms at San Fernando include two sisters baptized in 1837 whose parents were from Suijuiyos. Johnson notes that Raphael and “Chico” were co-chiefs of the “Surillo” or “Cartaka” [*sic*] tribe in 1862. He notes this referred to the Suijuiyos and Cashtec settlements (Johnson 1997:264, 286). Possibly Cashtec and Suijuiyos were seasonal settlements of the same people.

Tachicoyo

Soxoline from Tasicoo who participated in killing soldiers in 1790 was one of two non-Christians taken captive. On September 28, 1790, 8 year old Sebastian Antonio Sumgiyuqui of Tachicoyo was baptized at Ventura Mission (Vb1 537). He was the only person baptized from the settlement. The time of baptism corresponds to the period that the September 1790 expedition to apprehend Indians was conducted, and he was probably baptized during the expedition. No entries for his death or marriage were found at Ventura. Perhaps Sebastian Antonio transferred to another mission. He was baptized on the same day as his sister, the only Tacuyaman baptism at Ventura Vb1 538.

Vb 538, Japutammegue, of Tacuyaman [the Chumash name for the Tataviam settlement of Chaguayanga in Santa Clarita] was daughter of a Cashtec father and sister of Vb 537, Sumgiyuqui, son of a dead father of **Tachicoyo**; his mother was Sicsayeulelene of **Sespe**. Possibly Tachicoyo is the Chumash name of a Tataviam rancheria such as Tochonanga whose Chumash name is not known.

In January 1788, Sargent Pablo Cota led twelve soldiers into the mountains somewhere northwest of San Fernando to recapture Domingo, a refugee. The natives of Tachicoó village were frightened and a battle ensued in which three soldiers and eight Indians were wounded and three Indians killed [Forbes 1966:142].

Tochononga was located in the mountains northwest of San Fernando and may be the same as place as Tachicoyo. When Harrington asked about Tachecoyo, Jose Juan Olivos told him tats'ik'oho was over by Los Alamos somewhere here in the Tejon Ranch. It is therefore included in the list here.

Tshipowhi

José Juan Olivos told Harrington that *tshipowhi* was at La Pastoria. It was a village at the mouth of Pastoria Creek inhabited by Castequeño and other Indians in Spanish times.

Mismisaq

Mismisaq- mentioned in 1790 list of participants in attack on Spaniards near Tashlipun.[note Elmismey at San Luis Obispo]. The location of this possible Tejon area settlement is not known.

Matapjahua

Vb Matapjahua. This place was known to Harrington's Tejon consultants. The location was apparently not visited by Spanish expeditions.

Matapjahua means place of the fox *ha'w* according to Harrington consultant Jose Juan Olivas (Jam. paKahung= reed place). Mat'apqa'w – up Piru Creek in an area of a large Cienega. Most of Harrington's information concerning this place came from Eugenia. Fernando did not know the place.

Eug locates it clearly on the same arroyo as the Piro. You go down the arroyo from mat'apqaw and without passing any ridge at all you reach Piro. It is over west of La Liebre. Mat'apqa'w is a great cienega that extends far up and down the creek. An American whose name Eug does not know, has lived there for many years, raising potatoes. In former times when the arroyo at mat'apqa'w was high, one could not cross it. A great volume of water ran down to El Piro, thence to Saticoy and to the sea.

I asked Eugenia if she knows the name of the big mountain immediately back of el Piru. Eugenia says that mountain is called KihKitKing. The trail that led from the Piro to mat'ap qaw ascended that mountain going straight up. The trail was all hidden with chamiso. It was steep , muy feo. It is a big

mountain. When I ask whether it was this side or the other of El Piro Creek, Eug says it was this [Tejon?] side. Es nombre de ellos, a V. name.

John Johnson has identified the location indicated on the map on the basis of historic and ethnographic information.

Santa Barbara Ranger District: Central Chumash Locations

Santa Ynez Valley

The following table lists sixteen Santa Ynez Valley settlements that are on or near the Los Padres Santa Barbara Ranger District. The information is taken from Johnson (1988:98, 99) and McLendon and Johnson (1999 A VIII-7). The table lists villages from west to east on the northern side of the Santa Ynez Valley. It then lists the villages on the south side and on the Santa Ynez River from west to east.

Table 11
Santa Ynez Valley Chumash Settlements in and adjacent to the Los Padres National Forest

Settlement	Chumash name	Translation of Name	Site	# of Bapt	1797 Houses
Jonjonata	xonxon'ata	tall oak	SBA-235	98	16
Sotonocmu	soxtonokmu	?	SBA-167 & 564	193	50
Aqitsumu	'aqitsu'm	sign, landmark, boundary	SBA-809	98	20
Stucu	stuk	wooden bowl	SBA-1645?	111	25
Huililic	wililik'	<i>Baccharis plummerae</i>	SBA-871?	52	8
Sajcaya	saq'ka'ya	?	SBA-1283?	37	-
Najue	naxuwi	meadow	SBA-1183?	106	20
Calahuasa	kalawashaq'	turtle shell (?)	SBA-516	182	30
Tegueps	teqepsh	seed-beater	SBA-477	180	25
Elijman	he'lxman	the chaparral mallow	SBA-485	22	10
Huisap	wishap	yerba santa	SBA-865?	56	-
Miasapa	mi'asap?	antlers place (?)	SBA-842?	25	-
Snojoso	shnoxsh	its nose, point of land	SBA-123?	31	-
Snihuaj	shniwax	crossroad	SBA-823?	83	-
Siguaya	siwaya	suwa'ja = to hang, earrings?	SBA-1800	35	-
Snajalayegua	shnaxalyiwi	?	SBA-1309	106	-

Johnson's detailed ethnohistoric studies of settlements in the area and his dissertation provide information concerning Santa Ynez Valley area settlements. Details concerning the settlements listed above can be found in Johnson (1984, 1987 and 1988).

Santa Barbara Coast

The following are places along the Santa Barbara Coast. The list begins at Gaviota and continues east to Carpinteria. This listing of coastal places includes places that are not listed in mission registers. Some are places were listed by Cabrillo and others are places mentioned by consultants as settlements to Alexander Taylor and John Harrington. Alan Brown's study of the population of coastal Chumash villages contains additional information concerning settlements occupied during the period of the Portola expeditions and the period of mission recruitment (Brown 1967). The original Crespi diaries also contain important information not included in the following summaries (Brown 2001).

Nomigo - Harrington from Fernando - 'onomyo. Pico-Henshaw 5 *La gaviota* Onomio

O-no'-mu-o. - The Spanish name gaviota means seagull. Crespi notes that the soldiers call the place Gaviota because they had killed a seagull there (Brown 2001:651). The Chumash word for seagull is listed by Pinart as - Inzeño - *aneso*, Ventureño - *anesô*, Barbareño - *aniso* and Purisimeño - *côlo* [Island Chumash].

Fernando Librado told Harrington he: "knew an Indian named 'onot' (Torivino) for La Gaviota. Harrington listed Santa Barbara register entries Onosyot and Anosio for '*onomjo*'. The La Purisima registers list Nomigo and the San Luis Obispo registers list Lomio [Lb 561, 566]. The names may all mean seagull in Chumash languages spoken at the different missions. Alternatively, and probably, Johnson has suggested that *nomyo* might mean canyon (1988:93).

Archaeological site SBa-97 is part of the historic settlement of Nomigo.

In 1769 Crespi described a political leader El Loco from Nomigo who traveled with the Portola expedition to and from the Pismo area and arranged for the expedition to be fed (King 1984: I-38 and Brown 2001).

Lehpew - lehpew = P. 'the white one', village at Canada del Cemeterio (Applegate 1975:34)

SBa-95 and 2038 are sites that may be the remains of Lehpew.

Uctc'ymatc'mu - uctc'ymatc'mu - 'cemetery'

Harrington notes: Fernando Librado: There was an Indian village at Alcatraz, just east of Gaviota where oil works are now. That village was called uctc'ymatc'mu that means cemetery. The Indians named that village after the cemetery there, but why, Fernando does not know.

In 1776, Font observed an abandoned village "which had nothing but the cemetery" between La Quemada and Gaviota (Bolton 1931:262). This cemetery may have been part of the remains of the village of uctc'ymatc'mu or Tuqmu. The next canyon west of Alcatraz is called Cañada del Cementario (Cemetery Canyon in Spanish).

Archaeological sites in area include SBA-94, 1870 and 2189 ?. Stephen Bowers excavated extensively at Cemetery Canyon in 1876-1878 (Benson 1982:68, 76, 176-177).

Hyp'i mehweneec - Fernando in Harrington unindexed notes: There was a small Indian village at Piedras de Molar Canyon. Which means in Spanish grindstone or sharpening stone canyon. The Indian name is qyp'i meqweneec which means the same as the Spanish name. This Indian name is in the Santa Barbara language. Both Santa Barbara and Cruzeno were talked at this village. This was possibly a post-secularization settlement

Tucumu - tuḥmu'. village at Arroyo Hondo (Applegate 1975:45). Pico-Henshaw 7 *Arroyo ondo* Tujmu, Tu'k'-mu

Alexander Taylor reported in the California Farmer (April 17, 1863) : "Tucumu or playa of Arroyo Hondo."

One of the mainland coast Chumash town names listed in the narrative of the 1542 A.D. Cabrillo expedition was Tucumu (Wagner 1929: 86).

Harrington notes: Fernando Librado: Tuqmu was Arroyo Hondo; it means "as long as there is anyone living there, I have a right to harvest whatever there is." Fernando also identified Tuqmu with the "rancho de piedra (Pedro) Ortega." He said both Cruzeno and Santa Barbara dialects were talked there. Juan Justo also identified Tuqmu with Arroyo Hondo.

Tuḥmu and some of the other villages that can be identified with names in the Cabrillo lists were apparently abandoned prior to the 1769 Portola land expedition (King 1975: 172). Tuḥmu is not listed in the registers of any of the missions that recruited from the coastal villages of Nomgio at Gaviota and Sisuchi at Quemada located respectively west and east of Arroyo Hondo and was therefore probably abandoned before the period when the missions recruited from villages in the area.

Silverio Konoyo apparently spent the last years of his life at Tuḥmu. Described as being very old in 1855, Silverio was a Santa Rosa Island Indian, a fishing partner of José Venadero (Hudson, Timbrook , and Rempe, 1978:178), and a member of the Brotherhood of the Canoe.

Silverio was also one of the men who took part in the disastrous voyage from Cojo to San Miguel Island around 1815. He was in one of two boats that returned. *Konoyo* means “always green” (Hudson, Timbrook, and Rempe, 1978:149). In 1855, Silverio, Aniceto (a Santa Barbara Indian), Pedro Ortega (Anacito’s brother-in-law), and Jose Manuel constructed a dugout at Arroyo Hondo (Hudson, Timbrook, and Rempe, 1978:170). In 1857, Silverio was said to be living in a hut on the lower end of Arroyo Hondo (McGowan 1857:77).

Villages such as Tuhmu that were named in the Cabrillo logs but were not occupied in or after 1769 are of particular interest because of their early abandonment. It is possible that SBA-1151, 1982 or another other site near the mouth of Arroyo Hondo is the remains of Tuqmu.

Sisuchi, Achi - shushutshi shishuch’i’ = B. ‘den of the woodrat’, village at Arroyo Quemada (Applegate 1975:41). Pico-Henshaw 8 *La quemada* Shushuch,y, Cú-cu-tcí. Henshaw list C. 8. Su-su-tej (Heizer 1955:199).

Taylor California Farmer 13,22: The following of these rancherias we had located by an old Indian Martin, now sixty years old --- Sisichii, in Dos Pueblos, Sauchu or the Quemada, Sisuchi, Situchi, Sisichi.

At La Purisima Mission the village was called Achi and at San Luis Obispo Mission confirmation 492 lists Vache.

Sisuchi is listed in the Cabrillo narrative as Susuquei (Wagner 1929:86).

Sisuchi was a Mission Period village located at Arroyo Quemado (Brown 1967:22-23).

Harrington notes: Juan Justo shishutsh’i’i and shushutsh’i’ = La Quemada. Fernando Librado: *cuqkujni* means “burned.” The B. word *ashushto* means ‘burned’. The B. Indians called Pot rests *ashushto*. They used three. The I. *shushushtoj*, meaning burned. ‘*ashushto* in I. means a stone with a hole in it used for cooking acorn mush. The V. call this kind of stone *shushto*’. This name is applied to the Rancho de Don Pedro Barron a Frenchman. Cañada de la Quemada old Indian name. Shushítshi = La Quemada, between Arroyo Hondo and Tajiguas.

During the protohistoric period, it appears that many small settlements were abandoned at the same that time large centers were growing. During many prehistoric time periods populations were more dispersed among small settlements than after 1769. Along the coast, the distance between most settlements was probably less than four miles. People would usually travel only a mile and a half and at most four miles to reach the boundary with the next village area. Given these conditions there was little need for camps other than day use areas along the coastal terrace.

Table 12 lists villages between Arroyo Hondo and Refugio and the times that historic documents indicate they were occupied.

Table 12
Protohistoric and Historic Settlements

Village	Location	References to Villages in Historic Sources				
		1542	1769-70	1776	Missions	1796 Census
Tuqmu	Arroyo Hondo	Yes	-	-	-	-
Sisuchi	Arroyo Quemado	Yes	-	small	Yes	250 people
Tajiguas	Tajiguas Creek	-	400 people	abandoned	-	-
Casil	Cañada del Refugio	Yes	abandoned	new	Yes	142 people

Historic and ethnographic information document the founding of new villages and the abandonment of others as a result of wars with powerful neighbors. This information indicates that, although villages were occupied throughout the year, villages did change location as the result of warfare and other causes.

The villages of Casil and Sisuchi were recorded as the birthplaces of many Indians baptized at Santa Barbara, La Purisima and Santa Ynez missions. The villages of Sisuchi and Casil apparently grew as a result of immigration during the Spanish conquest of the region. This growth occurred while other coastal villages were decreasing in size largely as a result of increased mortality from disease and recruitment into Spanish missions. Sisuchi and Casil were apparently occupied in 1542 since their names appear in lists of Chumash village names made by Cabrillo (King 1975). At the time of the Portola expedition in 1769-1770, the villages were not occupied. At Refugio Creek, Crespi noted there was “an old abandoned village, and it seemed a better place to me than this one (Tajiguas), and more extensive” (Brown 1967 24).

In 1776, the Anza expedition observed a new village (Nueva) at Refugio, an abandoned village at Tajiguas, and a small village that was probably Quemada. In 1782, Pantoja y Arriaga plotted a large village that appears to be located at Quemada. His journal described “a large village on the height of the bluff and very close to shore, with the trees nearby.” In 1796, Goycochea reported a population of 250 people at the town of Quemada that by then was the highest population of any Channel town. He recorded 142 at Nueva. In 1798, Fr. Tapis mentioned “Casil or Nueva, and Sisuchui or Quemada, where many mountain Indians (people from the Santa Ynez Valley region) are living” (Brown, 1967: 22-23). The Spanish name Quemada means burnt and may refer to an early destruction of the village by fire.

Stephen Bowers excavated on both the east and west sides of Quemada Canyon in 1876 and 1877 (Benson 1982:68, 135). CA-SBa-91 is part or all of the remains of the historic village of Sisuchui.

Tajuigas - Tahiwah - I. 'to leak', Tajuigas Creek (Applegate 1975:43)

Tajuigas was a protohistoric village located at Tajuigas Creek (Brown 1967:23-24). It is not mentioned in mission registers.

Harrington notes: Fernando: Tajuigas is the next canyon beyond del Corral Canyon. There is a fine lemon orchard there. Tajuigas is an Indian name. There is a fine beach, a fine little cove. There is quite a bit of back country. That is the old Ortega place. The Ortegas were swindled out of it. The Indian name for Tajuigas was taqiwaq, a word in the Cr. language that means "there passed one or some," meaning that one or some passed thru there.

The protohistoric village of tahiwah was abandoned prior to the Mission Period. It was called San Guido by the 1769 Portola expedition. At the time of the Portola Expeditions in 1769-1770 Tajuigas was estimated to contain 400 people. The settlement was described as containing clusters of 42 and 37 houses on opposite sides of the creek. (Brown 1967:23-24).

On December 29, 1775, Rivera, the military governor of California, mentioned the destruction of what was probably the village of tahiwah during a recent war.

I pity the people of a rancheria (settlement) where at another time the houses were counted and they exceeded 90; this time besides finding them in a different place, there are fewer than 35 (houses). It (the village) was destroyed by the unconverted of San Pedro and San Pablo (Dos Pueblos) who are the neighbors to the east (Burrus, 1967: 223).

In 1776, the Anza expedition members also found tahiwah abandoned and Font observed that its people had gone to Rancheria Nueva (Casil or Refugio) because of a war with their enemies (Brown 1967:23-24).

SBa-90 was considered by David Rogers to be a companion village to SBa-89 on the opposite side of Tajuigas Creek (Rogers 1929: 247). The frequencies of artifacts recorded from the surface of the site indicate that the site was probably occupied during the Early Period. Perhaps the historic village was located at a lower elevation as indicated by Crespi's statement that the village was on the very edge of the sea with the creek separating the two areas (Brown 1967: 23). Site SBa-1988 may represent a portion of the east half of the historic village at tahiwah along the edge of Tajuigas Creek.

Casil - *qasil* = 'beautiful'? in Dos Pueblos dialect, village at Canada del Refugio (Applegate 1975:38). Pico-Henshaw 9. *El Refugio* Kasil, Ka-sil. Henshaw list C. 9. Ortega's Ranch (Heizer 1955:199).

Taylor in Farmer, 13,22: Casalic, at the Refugio playa and Canada; Cascili, in the Refugio playa.

Casalic in Cabrillo narrative between Aguin (Las Llagas) and Tucumu (Arroyo Hondo) (Wagner 1929)

Casil was a Mission Period village located at Refugio Beach (Brown 1967:24).

Harrington notes: Juan Justo: *kasil*, Refugio Arroyo. Luisa Ygnacio = *kásił*. Fernando Librado: *kasil*, next canyon east of Tajuigas apparently = Refugio. The old rancheria was at the west side of its mouth. The Indian village at Refugio was called *kasil*, a word of the Cr. language. Informant says that *kásił* means in Spanish "una extension de belleza ó hermosura." It is so called because it is a very pretty place. In Santa Inez, the principal dialects heard were those of *soxotonok'mu* [Almo Pintado] and *kasil*. Refugio was a big village, was a center for it was a port of the *tshumash* [Santa Cruz Islanders] and trail led to Santa Ynez and [there was] much trade in bellotas [acorns], *islay* [wild cherry] etc. from Santa Inez when the Islanders came.

Fernando Librado discussed the protohistoric colonization of the village of *shawa* on Santa Cruz Island by people from *qasil* and the failure of the colony. He said that the colonists were not well received when they returned to *qasil* and most moved to the Santa Ynez Valley where they founded a colony at *soqtonk'mu* (Harrington 1912-1917).

qasil was apparently an important trade center. In 1913, Fernando told Harrington about trade between the islands and the interior.

There was commerce between inland and island Indians at Casil; they exchanged otter skins. Refugio was a big village, a center, for it was a port of the Santa Cruz Island Indians; a trail led to Santa Ynez, and there was much trade in acorns, *islay*, etc. from Santa Ynez when the islanders came.

In December 1804 after the termination of native coastal villages, Governor Arrillaga wrote the following note to the commander of the Santa Barbara Presidio. "It shouldn't be your duty to transfer the mountaineers who solicit at the Arroyo of El Capitan and at the Arroyo of Casil" (King 1976: 294).

Johnson has identified several descendants from the family of Juan de Jesus Justo, a Harrington consultant, whose parents, Juan and Cecilia, were from *qasil*. These descendants

now live in Santa Barbara, Ventura, and at the Santa Ynez Indian Reservation (John Johnson, personal communication 1987).

CA-SBa-87 is probably the location of the historic village of qasil or Nueva at Refugio. CA-SBa-87 contains a known cemetery, a temescal, earth ovens, and other significant Chumash remains (SLC, 1986: 3-109). SBa-87 is composed of several areas that were not all occupied at the same time. A cemetery at the site that was excavated by David Rogers was used during Middle Period Phase 4 (ca. A.D. 700-900) and the higher ground that was excavated prior to widening of Highway 101 in 1969 also contained artifacts and features characteristic of Middle Period occupations. In 1969, a bulldozer was used to remove overburden at the site and a shell midden was found on the floodplain on the west side of Cañada del Refugio Creek. Shovel test pit excavations also discovered midden deposits on the east side of Cañada del Refugio Creek (Neff and Rudolph 1986, Vol. II: CE-001-5). The site areas adjacent to the creek may be the remains of part of the historic village of Casil.

Ajuawilashmu - 'ahwawilashmu = B. 'dancing place'?, village at El Capitan (Applegate 1975:25)

Pico-Henshaw 11. *Punta capitan Ajuawilashmu, A-wha'-whi-lac-mu* a star indicates that this village was a capitol or more populous and important town where festivals, feasts and perhaps councils were held.

Alan Brown noted:

In May 1770 a "small sized Village" was encountered at what appears to have been Capitan Creek (or a bare possibility, Corral Canyon) and named Santísima Cruz by Crespi (1967:24-25)

The settlement was apparently temporary or abandoned before recruitment to missions and is not mentioned in later documents.

Harrington notes: Fernando: Thought this might be for apanishmu. 'aqwawilashmu would mean merely Spanish "bailadero," "dancing place."

Stephen Bowers excavated at El Capitan Canyon in 1877 (Benson 1982:76). SBa-64 and 131 are near the mouth of Cañada del Capitan.

Aguin - 'ahwin - village at mouth of Las Llagas Canyon (Applegate 1975:25)

Taylor in Farmer, 13, 22 (April 17, 1863): Aguin at the beach of Los Llagos Canada.

Aguin in Cabrillo narrative in order after Susuquei [shushitshi, Quemada], Quanmu [kuya'mu, Dos Pueblos], Gua [quwa', Mescalitan Island in Goleta Slough], and Asimu

[unidentified] and precedes Casilic [qasil, Refugio] and Tucumu [tuhmu', Arroyo Hondo] (Wagner 1929:86). This listing is clearly not in order, although the identified places are in the same general area of the coast between Arroyo Hondo and Dos Pueblos.

Harrington notes: Fernando Librado: First comes the Canada de las Llagas - Buell's ranch used to be there. Then comes the Canada de la Aguillilla, "Canyon of the Little Eagle," then comes Naples Canyon. 'ahwin = The "estiladero" (means in Spanish "where the water seeps through from estilar, to seep through). The place is now generally known as El Estiladero. Two hundred yards west of Las Llagas Canyon there used to be some little pools there. Sort of spring on beach-- a short distance up from base of cliff. Traveling people used to stop to drink. Las Llagas is now the Buell ranch but was formerly part of the Dos Pueblos ranch and owned by Mr. Nicholas Den. El Estiladero is called in Indian 'aqwín. The name is connected with 'aqwí, covija. This name means "covered rock" = piedra covijada (por agua). Means that water seeps out all over the rock, runs all over it, covers it. That is the way it used to be -- it must be the same way now. Ortega: All vicinity of Las Llagas was under mikiw -- but had provisional or temporary rancheria thereabouts. Informant knows no name for whole. seqpewejòł was the name of capitan of mikiw rancheria. He had a son named Francisco Solano, also called seqpewejòł (junior). He was capitan of whole territory between the baranco west of Las Llagas canyon as far west as Cañada Corral.

Artifacts recovered by David Rogers from archaeological site CA-SBa-82 indicate it was occupied during early Phase 2 of the Late period. CA-SBa-82 was probably the settlement of 'ahwin at the time of Cabrillo's voyage.

Dos Pueblos - It is believed that SBA-78 on top of the mesa on the west side of Dos Pueblos canyon was the settlement of Miquigui and that the smaller settlement in the canyon was Cuyamu.

On August 22, 1769, Crespi observed:

... close to two large villages, of which one is on a tableland at the edge of a hollow with a good sized stream of running water, while the other is in the hollow itself at the very edge of the stream. They are well populated villages with a great many houses in them, and a great many heathen folk of all sorts who must number no less than six hundred souls [Brown 2001: 429-431].

Miquigui - **Mikiw** = 'on the other side'? in **Dos Pueblos dialect of B.** (Applegate 1975:36)

Pico-Henshaw: 12. *Los dos pueblos* Migiw, Mi-gi-w. A star indicates that this village was a capitol or more populous and important town where festivals, feasts and perhaps councils were held. Henshaw list C. 12. Mi-ki-wi (Heizer 1955:199).

Taylor in California Farmer 13, 22, July 24, 1860: The following of these rancherias we had located by an old Indian Martin, now sixty years old --- Miguigui, on the Dos Pueblos. Mekewe. Farmer 13, 11, May 4, 1860: Los Dos Pueblos Mickiwee -- about 18 miles from Santa Barbara Mission. Mekewe.

Johnson has suggested that *mikiw* may mean place of mussels (1988:93).

This village may be listed in the Cabrillo narrative as Maquinonoa or Micoma (Wagner 1929:88). It is possible that like the other largest Santa Barbara (and largest in Southern California) villages of *sahpilil* and *helo*, the historic town of *mikiw* was not founded in 1542. Most of the beads and other artifacts found at these sites are consistent with foundation after Cabrillo and before the 1769 Spanish land expedition.

Miguigui ò Los Dos Pueblos was a Mission Period village located at Dos Pueblos Canyon. Crespi estimated that the village on the west side of Dos Pueblos Canyon had a hundred houses and 800 people (Brown 1967:25-28).

Harrington notes: Juan Justo: *mikiw*, Dos Pueblos. Old rancheria site of *mikiw* is south of adobe house and north of railroad track, in canyon. Mission used to have a garden there. The other village was on the hill west [sic.?] of *mikiw*. Luisa Ygnacio: Dos Pueblos Canyon is next after Eagle Canyon. Called Dos Pueblos canyon *mikiw*. Fernando Librado: [discussion with Harrington- The Pico-Henshaw list order indicates] It is therefore perhaps likely that *Migi-u* refers to the village on the west side of the creek. Informant corrects: *mikiw*, which applies to the whole arroyo. There was a pueblo at the east side of the mouth of Dos Pueblos canyon, and one at the west side. Informant does not know any place name there except that one of the two villages was called *mikiw*. Simplicio Pico: *mikiw* = one of the Dos Pueblos - may have heard. Never heard of two pueblos there. But knows name is Dos Pueblos. Does not know how to say *lindero*, boundary of land in Ventureño. Fernando Cardinas: Juan Maria Olivas was an old Spanish soldier who came along with Fr. Junipero told informant that dos Pueblos was so called because there was a rancheria at each side of creek. The rancherias were on mesas. Indians went down for water. The rancheria was on mesa a little further back than the ranchhouse of Nicolas Den. Old road used to pass between Den's house and the rancheria. Were also Indians living by mouth of creek. Was permanent water at mouth of canyon. Informant has heard nothing about these rancherias being enemies.

Mikiw was apparently the larger of the two protohistoric-historic towns "Dos Pueblos" at the mouth of Dos Pueblos Canyon. It has been tentatively identified with CA-SBa- 78. The historic cemetery at this site was excavated in by several archaeological expeditions in the later part of the 19th century. In 1875 Yarrow and Rothrock who were part of the U.S. Geographical Survey Expedition for Exploration West of the 100th Meridian conducted excavations in the historic cemetery at CA-SBa-78 (Yarrow 1879:40-42). They were followed in the same year by Paul Schumacher. He described the settlement:

“One town was very prominently located on the mesa land, on the right side of the stream, near the shore; the other one, below on the sloping left bank of the same creek. It is said that the creek had been the boundary-line between two tribes, distinct in language as well as in customs” (Schumacher 1877:52).

Harrison excavated at CA-SBa-78 in 1958. He excavated an historic period sweatlodge, parts of several Early period cemeteries and in midden that contained Middle period artifacts (Harrison 1964: 203-234, 1965).

In 1979, a thorough surface survey was conducted on the mesa on the west side of Dos Pueblos Canton of both CA-SBa-78 and CA-SBa-79. One of the conclusions of the study was:

William Harrison used the road to the Dos Pueblos orchid farm to define the northern boundary of SBa-78. In our survey, we found artifacts and other evidence of prehistoric human activity from the orchid farm road to the Pacific Coast Highway. We have therefore decided to arbitrarily use the orchid farm road as a division between SBa-78 and 79 [King and Gamble 1979:11-12].

The CA-SB-78 and 79 site area appears to consist of many overlapping villages that were occupied during the last 8000 years. Similar concentrations of large village sites have been documented at Rincon (King 1980b) and in other areas of the Santa Barbara Channel where large historic settlements were located (King 1990:90-91). It appears that the historic part of the site complex is concentrated on both sides of the railroad tracks near the mouth of the canyon.

Cuyamu - *kuya'mu* (Applegate 1975:34). Pico-Henshaw: 13. *Los dos pueblos Cuyamu, Ku-i-yámu*. A star indicates that this village was a capitol or more populous and important town where festivals, feasts and perhaps councils were held. Henshaw list C. 13. *Kui-a-mu* (Heizer 1955:199).

Taylor in California Farmer 13, 22: The following of these rancherias we had located by an old Indian Martin, now sixty years old --- Cuyamu, on the Dos Pueblos. Kuyam or Cuyama.

Johnson has suggested that *kuya'mu* may mean place to rest (1988:93).

Cuyamu was listed in the Cabrillo narrative as Quanmu and Quiman (Wagner 1929:86, 88).

Cuyamu was a Mission Period village located at Dos Pueblos Canyon. The members of the Portola expedition apparently did not give a count of the number of people at this town separate from that of mikiw. Brown estimates that the populations of both settlements totaled approximately 1100 people. It appears that between 300 and 500 people lived at this town (Brown 1967:28).

Harrington notes: Luisa Ygnacio: The two rancherias at Dos Pueblos were mikiw and kujá'mù but Luisa does not know their relative location. For this reason the place was called Dos Pueblos. Luisa does not know of any "last woman of Dos Pueblos" who used to work for and talk with Doña Rosa (Den). Luisa knows of Doña Rosa well. Luisa verifies that she does not know which rancheria was to the west and which was to the east of the two at Dos Pueblos.

The reference to Doña Rosa apparently relates to the following statement by Yarrow:

We were informed by Mrs. Welch that she had heard from an aged Indian woman that two separate tribes, speaking different dialects, lived on opposite sides of the creek, which constituted the boundary line between them, and that the tribes were not permitted to cross this creek without first obtaining each other's consent. This old crone for many years continued to visit this spot annually to mourn the departed greatness of her people [1879:41].

This is the smaller of the two protohistoric-historic towns "Dos Pueblos" at the mouth of Dos Pueblos Canyon. It has been identified with CA-SBa-77. The name of this town is mentioned in the Cabrillo log and it may have been founded before the historic settlement of Mikiw.

Helapoonuch –

hel'apunitse - B. 'the guitarra fish', village at mouth of Tecolote canyon (Applegate 1975:29)

Taylor: El Tecolote--Helapoonuch-- about 15 miles from Santa Barbara Mission (California Farmer 13,11, May 4, 1860).

SBa-73 at the mouth of Tecolote was occupied during early Phase 2 of the Late period and may have been occupied at the time of Cabrillo's voyage. It is perhaps the location of one of the unidentified village names in Cabrillo's log. Sites in the Tecolote canyon area are apparently the remains of settlements occupied during the last 8000 years (King 1980a).

Goleta Slough Towns - The records of the Spanish missions and the Pico Henshaw list record four settlement names in the Goleta Slough area. A 1782 map (Figure 47) indicates that presence of seven house clusters. Some of the house clusters have not been identified as archaeological sites. (Johnston, Warren and Warren have summarized information concerning Goleta Slough ethnohistory (1982: 28).

Crespi described the Goleta Slough in 1769:

Of all of the spots upon the entire Channel, this one has the greatest number of heathen folk. There are five villages, three quite large ones which we all

saw, while the other two were reported of by the scouts who had seen them in the surroundings of the place. One of these three lies islanded upon a knoll that must be a quarter league in length, next to the sea, and isolated upon the inland side by a good sized inlet that has one mouth at either end of the said knoll's length, through which the tide comes in with the sea lying upon the other side, the inlets width must be half of a quarter league. The village lying thus islanded is an extremely big one in its heathen population: so far as we could tell from the distance we were viewing it , there must be over a hundred very large round, very well roffed houses, and we guess there can only be less than eight hundred souls in this village alone. They have both water and wood there, or so we understood from the heathens themselves who all came to the camp; and there are sixteen canoes which they use in fishing in the aforesaid inlet and in trading when they come to shore [Brown 2001:421].

Geliec - heliyik B. 'the middle', village in Goleta Slough (Applegate 1975:29). Henshaw list C. 16. Near ocean near Moore's Island (Heizer 1955:200). Pico-Henshaw 16 *San Miguel, La Patera, four towns inhabited by the indigenous tribes* Heliyec, Hel-i-uik A star indicates that this village was a capitol or more populous and important town where festivals, feasts and perhaps councils were held.

Archaeological site SBA-47, 48 and possibly SBA-1695 are the remains of Geliec (Johnson 1988:94).

Anac buc [Cabrillo period settlement] Taylor in Farmer 13,22: Anacbuk or Anacarck , near the islet of La Patera, near the seashore. This settlement was probably near the historic settlement of Geliec.

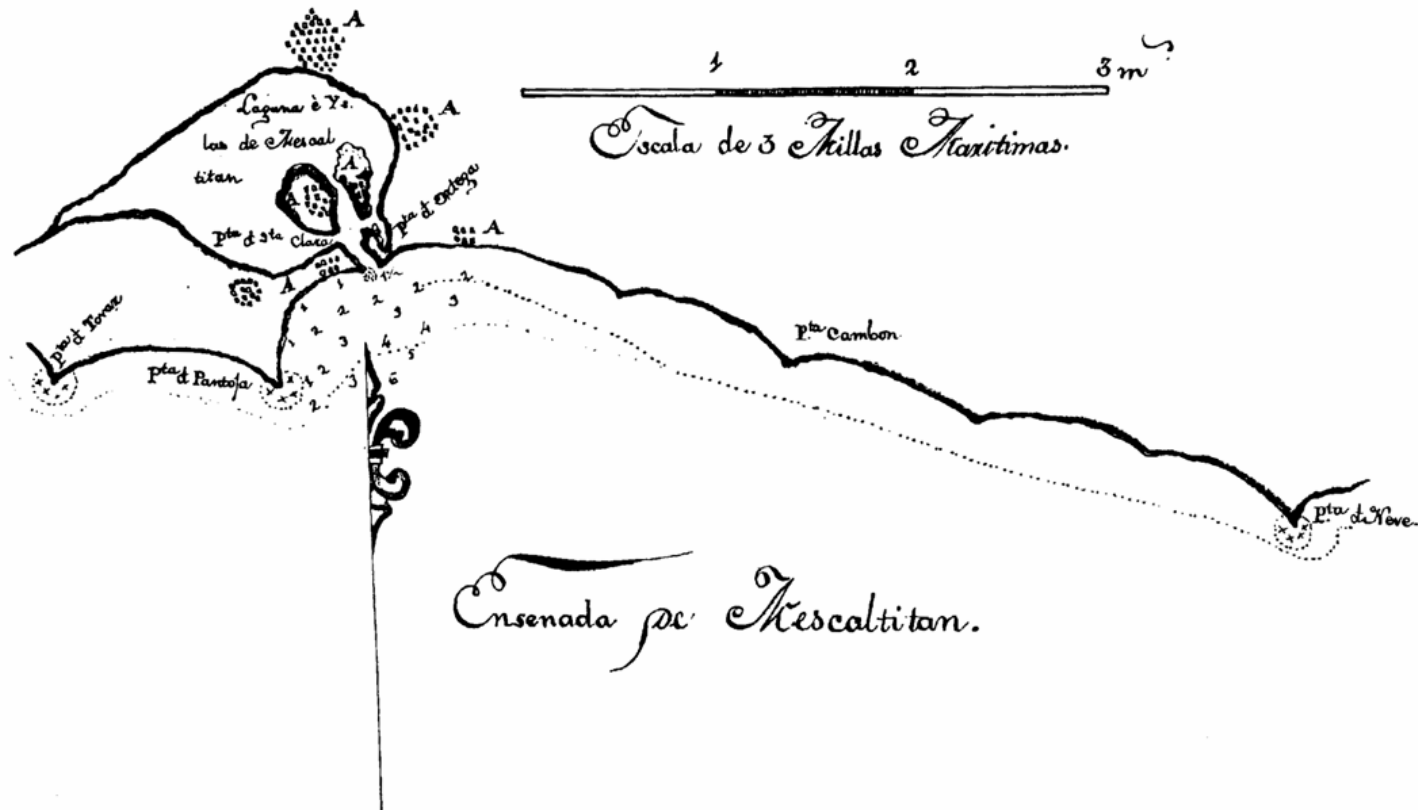
Gelo - helo' = B. 'the water', village on Mescaltitan Island (Applegate 1975:29). Pico-Henshaw 15 *San Miguel, La Patera, four towns inhabited by the indigenous tribes* Heloh, Hel-ó. Henshaw list C. 15. At Moore's Island (Heizer 1955:200).

Archaeological sites SBA-45 and SBA-46 contain the archaeological remains of the site of Gelo. Gamble has studied the historic midden at SBA-46 and discovered house remains at the site (Gamble 1990 and 1991). The area of the site that was occupied reduced greatly around 1782. This was possibly the result of migration to other slough towns.

quwa' [Cabrillo period settlement Gua= probably Qua] Mescalitan Island (Applegate 1975:39)

(Johnston, Warren and Warren 1982: 28). This settlement was probably the part of SBA-46 that is on the south edge of Mescalitan Island. The historic residential area of Gelo was on the east edge of the island.

Figure 47
Pantoja map of 1782 of the Goleta Slough area. The large village (cluster of house circles) on the north edge of the slough is the historic village of S'ahpilil (Whitehead 1982:131).



Alcas - 'alkash = B. 'one that sits'? Village on E side of Goleta Slough (Applegate 1975:25)

(Johnston, Warren and Warren 1982: 28)

Pico-Henshaw 17 *San Miguel, La Patera, four towns inhabited by the indigenous tribes* Alcaash, Al-ká-ác'

Henshaw list C. 17. Al-ka'c, Near Moore's house (Heizer 1955:200).

Archaeological site SBA-42 and possibly SBA-1696 is the remains of Alcas (Johnson 1988:94).

paltuq - [Cabrillo period settlement] = cemetery site in Santa Barbara (Applegate 1975:38). This site was probably on Moore Mesa near the historic village of Alcas.

Saspilil - The village of s'ahpilil was adjacent to San José Creek. s'ahpilil 'B. 'root', village on Goleta Slough (Applegate 1975:39). Pico-Henshaw 14 *San Miguel, La Patera, four towns inhabited by the indigenous tribes* S.ajpilil, S'pi'lil. Henshaw list C. 14. Sa-pi'-li', road to island, large village (Heizer 1955:199).

Taylor in Farmer 13,15 May 4, 1860: The district of La Patera was known among them as Mescalitan with four rancherias called Salpalil, Helo or the islet, Alcas and Oksbullow. [This information was apparently obtained by Taylor from his father-in-law Daniel Hill who wrote the same in 1859 (Woodward 1934:120)]. Farmer 13,22 April 28, 1863: Salpilil, on the Patera. 6 miles from Santa Barbara Mission; Cajpilili. Sacsipili.

This village is not listed in the Cabrillo narrative. It is possible that like the other large Santa Barbara villages of mikiw and helo, s'ahpilil had not been founded.

Saspilil was a Mission Period village located on the north edge of the Goleta Slough. Santa Barbara and San Buenaventura Missions baptized people from this village. The Goleta Slough towns were the most populous in all of Southern California in 1769 and were estimated to have 1500 people in 1769 (Brown 1967:29-32). A map made by Pantoja in 1782 (Figure 47) shows this village as the largest in the Goleta Slough area (Whitehead 1982:130-131). In 1776, Font described this as the largest of the Goleta Slough towns (Bolton 1931). It appears that Saspilil did not lose population as rapidly as other slough towns. It is possible that people from other settlements such as Helo' may have migrated during the early historic period to Saspilil (Gamble 1991:31-33, 445).

Harrington notes: Luisa Ygnacio: s'aqpilil rancheria where the town of Goleta (not Patera) now stands. A store there burnt down and has been rebuilt and serves to identify La Goleta. Juan Justo: saqpilil is a little arroyo just east of La Patera. We passed it without seeing it.

Opposite mouth of estero evidently. Fernando: saqpiliḥ means “el nervio” [nerve, tendon rib etc. apparently in Chumash also refers to roots of a tree or bowstring] in the dialect of Dos Pueblos. Why the name was given, informant does not know.

Stephen Bowers excavated burials at this site (Benson 1982:75). Historic and late protohistoric artifacts have been found at CA-SBa-60 (Rootenberg 1960). In 1968 many protohistoric and historic burials were excavated from this site; they are curated at UCSB. CA-SBa-60 corresponds in location with the historic village of s’ahpilil. S’ahpilil was the largest Chumash village in the Goleta Slough and probably anywhere in southern California in 1782 when the Pantoja map was drafted.

Kaswa’ - kaswa’ = B. ‘the tule’, village at what is now La Cineguita (Applegate 1975:33)

SBa-38 and 39.

Kroeber: Hope Ranch, Cieneguitas -- kaswá?

Taylor in California Farmer 13, 11, May 4, 1860: La Sinaguita -- Cashwah -- about 3 miles from Santa Barbara Mission. Quoted from Father Timeno (1856).

Harrington notes: Juan Justo: kaswa’ = La Cieneguitas. Between Modoc road and Goleta road where there are tunas, old adobe houses and a chapel. Luisa Ygnacio: kaswa’. Much tule; hence name. swa’ tule. Luisa and Juliana Ygnacio: swa’à = tule esquiando. Much tule at kaswa’à hence name. When Indians left mission they went to Cieneguitas. Fernando Librado: kaswa’ = Las Cieneguitas

A study was conducted by Gregory Schaaf of the history of occupation and alienation of the Chumash from their lands at Cieneguitas by racist American settlers (1981). This village was apparently terminated in 1887. Schaaf reports several versions of the termination. One from Miss Pearl Chase follows:

... after the death of Thomas Hope and the purchase of his holdings by the Pacific Improvement Company, the eleven remaining Indians in the rancharia were subjected to a brutal reign of terror designed to oust them from their centuries-old home by the cienega. One adobe hut after another was mysteriously burned to the ground until only three were left. Then came an eviction notice served by the officers of the law [1981:61].

John Johnson has noted that this was one of the most important post-mission Chumash settlements (1990).

CA-SBA-39, was identified by Rogers as the site of Kaswa’. The placement of this site on maps at the UCSB Archaeological Information Center and maps by Rogers appears to be

slightly east of the location indicated by historic maps (Ruhge 1991:170-176). Figure 48 is a map of Kaswa' by David Banks Rogers.

Mismatac - mismatuk' 'expanse' in Dos Pueblos dialect of B., village in Arroyo Burro (Applegate 1975:37). Henshaw list C. Mis-ma'-tuk, Near mts., Arroyo Burro (Heizer 1955:200).

Johnson notes:

Mismatac was probably the village mentioned by Crespi's diary to have been in ruins near Arroyo Burro (Brown n.d [2001:417]). In 1769 it had been recently burned by raiders from the mountains along with several others in the Santa Barbara vicinity (Brown 1967:75). The mission register evidence would suggest it was never reestablished, because only two old women gave Mismatac as their birthplace when they were baptized (1988:92 footnote 2).

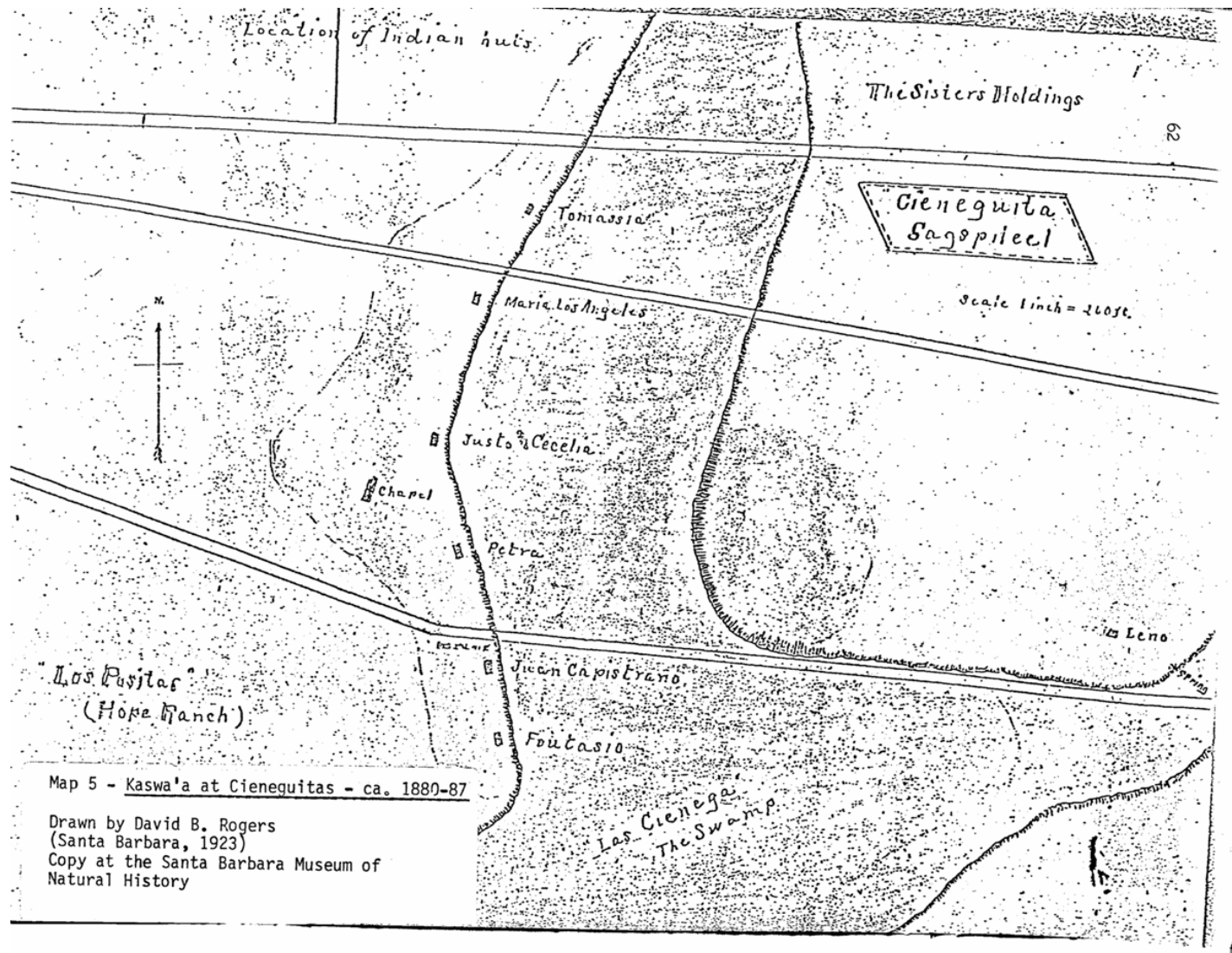
Archaeological site SBA-35 has been identified as the site of Mismatac.

Jayanam - *huna'yan* = village in Mission Canyon (Applegate 1975:28). Henshaw list C. *Hana-ya*, In Mission Cañon (Heizer 1955:200).

qana'jam: Pinart, B. vocab p 22: Capitan de Santa Barbara - uot siutqon ò uot sx'anaiam imediato. Fernando: Told inf. the wot de sjuqtun was wot of district from Dos Pueblos to mishopshno.

John Johnson has summarized information concerning Jayanam (1986). He says the name means 'rocky' (1988:93). He tentatively identified SBA-22 with Jayanam.

Figure 48
 Map of Kaswa' by David Banks Rogers.



Map 5 - Kaswa'a at Cieneguitas - ca. 1880-87

Drawn by David B. Rogers
 (Santa Barbara, 1923)
 Copy at the Santa Barbara Museum of
 Natural History

Siuju - syuhtun - B. 'it forks', village near Santa Barbara harbor (Applegate 1975:43)

Pico-Henshaw 20 *El puerto de Santa Barbara* Siuju, Si-uk'-tún Three stars indicates that this village was a capitol or more populous and important town where festivals, feasts and perhaps councils were held. Henshaw list C. 20. Si-u'k-tun (Heizer 1955:200).

Taylor in California Farmer 13, 11, May 4, 1860: Seyuktoon. Near Santa Barbara were two rancherias called Ciyuktun and Masewuk

Pinart, B. vocab p 22: Capitan de Santa Barbara - uot Siutqon ò uot sx'anaiam [huna'yan = village in Mission Canyon (Applegate 1975:28)] imediato (Heizer 1952:39).

Cabrillo apparently listed this town many times. This is the town called Puerto de las Sardinias from which a woman who was chief of many of the Channel towns visited Cabrillo. It was an important port during Cabrillo's winter in the Santa Barbara Channel (Wagner 1929:88). Cabrillo: "Xuco, Bis, Sopono, Alloc, Xabaagua, Xocotoc ..." [shuku, mishopshno, q'oloq', shalawa, syuhtun ... in order] (Wagner 1929: 86). "This town at the Puerto de las Sardinias is called Çiacut." ... "Çiucut, ... Ytum ..." (Wagner 1929:88). Harrington conducted a detailed study of manuscripts related to the Cabrillo voyage as part of his Burton Mound study (Harrington 1928)

Siuju was a Mission Period village located in the vicinity of the Santa Barbara wharf. In 1769 there were apparently between 600-700 people at this town living in over 40 houses (Brown 1967:35-36).

In 1769 Crespi described this town:

... we came to another very large village with a vast many large houses like previous ones, lying at the sea's edge close to a point of land that reaches a long way out to sea, the town here lying upon a very calm clear shore [Brown 2001:413].

Menzies of the Vancouver Expedition mentioned this village in 1793:

There was a Village of Indians close to the place where we daily landed from the Vessels to whose industrious inhabitants we were greatly indebted for a regular supply of fish; they were always seen out by the dawn of day examining their fish post in the bay or fishing in the middle of the Channel where they never failed to catch a plentiful supply of fish of different kinds particularly Boneto and a kind of Herring with a yellow tail, and in the forenoon they always came along side of the Vessels and for a few beads supplied each with whatever quantity was wanted for all hands.

I devoted the 16th to a solitary botanical excursion and landed early in the morning at the Indian village near which I observed a number of long poles stuck in the ground and on examining the spot I found it to be their burying ground, where the principal graves were pointed out [Eastwood 1924:320].

John Sykes of the Vancouver expedition made a sketch of the Santa Barbara area that included the village of syuhtun (Brown 1967: facing page 1). This is the only illustration of a pre-mission Chumash settlement of which has been found.

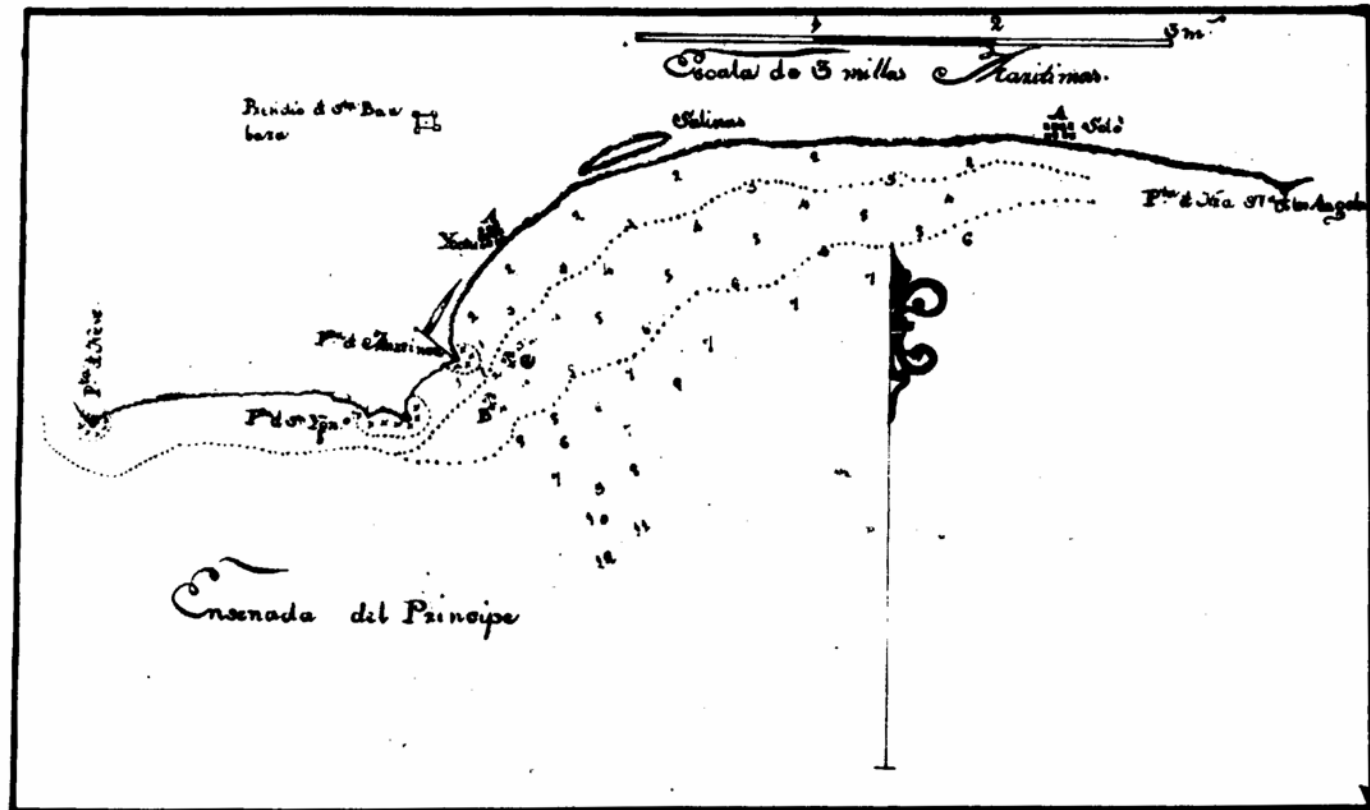
This village is frequently mentioned in mission documents and a chief of the village Yanonali was said to have control over 13 rancherias. Other information indicates the 13 settlements included the Goleta Slough towns and villages east as far as Carpinteria (Johnson 1986:21-30).

Harrington notes: Juan Justo: sjuqtun is where the bathhouse is. shjuqtun = el Castillo. Informant insists that sjuqtun was on top of cliffs back of Castle Rock and bathhouse, but before informant's time there were cannons there. Place by the beach. 'alapsjuqtun = Santa Barbara people of this village. Luisa Ygnacio: sjuKtun in B. means the road splits. But the word has a K [q] while the rancheria name a q [h]. There were two wagon roads here. One went west to Goleta through this part of town. (Sloyd School) and the other went by Mission Creek. Hence name ?? Fernando Librado: siuqtun, rancheria at old Burton Place at Santa Barbara. Means promontorio. This is a Y. name. The name was given by informant's grandfather's sister who came from Santa Cruz Island and took up residence there, so Ramon Monato, informant's uncle told informant. siuqtun was Burton Mound. The village there at the mound. No hesitation. The wot de sjuqtun was wot of district from Dos Pueblos to mishopshno [Carpinteria]. Simplicio Pico: sjuqtun is a place near Castle Rock Point -- never knew if up on point or by beach below. Maria Solares an important Ynezeño consultant said: sjuqtun means that the road divides, one branch going in one direction and the other in the other. Juan Justo does not know this derivation.

The remains of this settlement have been recorded as archaeological sites CA-SBa-27, 28 and 29.

Figure 49

Pantoja's map of 1782 of the Santa Barbara area (Whitehead 1982:133). The western village marked with an A is the village of Syuhtun. The map also indicates the Salinas [swetete] to the east and east of this is the village of Shalawa, also indicated with an A. The map also indicates the location of the Santa Barbara Presidio ['alpinche'].



Saluhaj - shalawa village at Montecito (Applegate 1975:40)

‘alawah - B. ‘one that spreads over’, mouth of Sycamore Canyon (Applegate 1975:25), Pico-Henshaw 23. *La matanza* Sh,halwaj, Cal’-a-wa A star indicates that this village was a capitol or more populous and important town where festivals, feasts and perhaps councils were held. Henshaw list C. 23. Ca-lau-a (Heizer 1955:200).

Taylor in California Farmer 13, 11, May 4, 1860: Shhalwaj.

Cabrillo: Xuco, Bis,Sopono, Alloc, Xabaagua, Xocotoc ... [shuku, mishopshno, q’oloq’, shalawa, syuhtun ... in order]. Also Xagua follows in the same list and may be a transcription of the place name (Wagner 1929: 86).

Saluhaj was a Mission Period village located in the vicinity of Montecito. It like q’oloq’ was abandoned and in ruins in 1769. In 1769, it was said to be the remains of a large village. It was reoccupied in 1776 when Font on the Anza expedition described it. Vb 11 la Ranca. de Saluhaj, alias del Montecito distante del Presidio de Sta. Barb[ara] como una legua camiendo para esta Misn. (Brown 1967:36-37).

Crespi on August 18, 1769:

To the scouts the heathens had reported that mountain heathens not long ago had destroyed two big villages, killing everyone, young and old, and afterward burning their houses as well. ... About two and a half leagues from setting out we came upon the second village they had destroyed and burnt. Both had been at the shore’s very edge, and are supplied with good running water, and this last one must plainly have been a very large village, as they gave us to understand was indeed the case [Brown 2001:411-413].

Harrington notes: Luisa Ygnacio: commentary on Henshaw corrects ‘mouth of Sycamore Canyon. Fernando on Henshaw: corrects shala’wala ^wobawa. Can this be correct? Informant says that shalwaq would mean in Spanish “salidero,” English “exit.” The first slaughter-house was on the ranch of the Ortega family above Summerland. That was the only place that had enough water for a matanza [slaughter-house] general. Informant feels this must be the place. V. ‘alwanish = B. shalawa. Means where they killed some person or animal. Informant does not seem to know name as applied to a place at vicinity of Sycamore Canyon. Juan Justo: Call Montecito people ‘alapqe’lel. When a man of Montecito came they spoke of him thus. ‘elqe’lel or hełqełeł, the hot springs of Montecito. There are flat rocks there hence name. Luisa Ygnacio agreed with Justo concerning Montecito Hot Springs.

It appears that because the name shalawa can be translated as slaughter-house. It was identified by Juan Esteban Pico with the slaughter house at San Ysidro Creek (Rogers

1929:77). Historic documents clearly locate the village at the mouth of Montecito Creek. Johnson conducted a study to identify descendants of people from Shaiawa (1985).

This village is indicated on the 1782 Pantoja map shown in Figure 49. The Pantoja map indicates that shalawa was at the mouth of Montecito Creek. Archaeological site CA-SBa-19 probably contains the remains of this settlement.

Coloc - q'oloq' village at mouth of Carpinteria Estuary (Applegate 1975:39)

Pico-Henshaw 24 *El muelle de la carpinteria* Kolok, K'a'-lak

Taylor in California Farmer 13, 11 May 4, 1860: Kolok. California Farmer 13, 22: Coloc, near Carpinteria beach. The following of these rancherias we had located by an old Indian Martin, now sixty years old -- Coloc at the Rincon.

Cabrillo: Xuco, Bis, Sopono, Alloc, Xabaagua, Xocotoc ... [shuku, mishopshno, q'oloq', shalawa, syuhtun ... in order]. Also Coloc follows in the same list (Wagner 1929: 86).

Coloc was a Mission Period village located in the vicinity of Paredon. Santa Barbara and Ventura Mission baptisms from Colóc. Vb 24 "Coloc alias el paderon" [note reference to Ortega Hill in Summerland as Paredon alto], Vd 93 rancheria del Paredon ô Culoc. Goycochea 1796 El Paredon, chief Atasuit, population 31. (Brown 1967: 37)

Crespi on August 18, 1769:

To the scouts the heathens had reported that mountain heathens not long ago had destroyed two big villages, killing everyone, young and old, and afterward burning their houses as well. As we pursued our way, on going about a league we passed through the midst of the first village just mentioned, lying at the very edge of the shore, and from what we viewed of the ruins and ashes it must have happened two or three months ago [Brown 2001:411-413].

Harrington notes: K'oloK' Fernando = whole Carpinteria estero. The place at the "remate" or the estero of La Carpinteria. The entrance of water of the sea into the estero of Carpinteria. Felipe explained to informant in 1864 -- And then he said K'oloK' is dangerous [for navigation] -- water which enters the estero -- that is el K'oloK'.

This village may have been located in the vicinity of Toro Canyon at or near SBA-13. Arroyo Paredon has its mouth near SBA-12. SBA- 12 or 13 may be the site of the historic village of q'oloq'.

Cup - shup

Henshaw list C. Cu'p A town just north of Shu-ku' (Heizer 1955:200).

Harrington notes: Jose Juan Olivas appears to know and says kashup is the little hill at Montecito that is back from the coast well up towards the mountain range.

Mishopshnow - mishopshno - B. 'correspondence'? village at Carpinteria (Applegate 1975:36)

Pico-Henshaw 25 *Arroyo de la carpinteria* Mishhoshnow, Mic-hah'-sno A star indicates that this village was a capitol or more populous and important town where festivals, feasts and perhaps councils were held.

On August 17, 1789, Crespi observed:

We saw at the very edge of the sea a large village or very regular town that lies here at this point, appearing from a distance as though it were a shipyard, because at the moment they were building a canoe that still had its last topmost plank lacking from it. (and this spot was dubbed by the soldiers La Carpinteria, the Carpenter Shop). We saw before reaching here, at a small ravine about a dozen paces from the sea, springs of pitch that had become solidified, half smoking. We came then to the aforesaid village here where we saw the canoe they were building that I spoke of. We counted 38 very large grass-roofed houses [Brown 2001:407].

Bruce Bryan described excavations at a protohistoric cemetery at Mishopshnow (1931).

Archaeological site SBA-7 is the remains of Mishopshnow.

Ojai Ranger District: Central Chumash And Tataviam Locations

Sucu

shuku - village on Rincon Creek (Applegate 1975:41). Pico-Henshaw 26 *El rincon* Shucuw Shu-ku' A star indicates that this village was a capitol or more populous and important town where festivals, feasts and perhaps councils were held. Henshaw list C. 23. Su'-ku (Heizer 1955:200).

Taylor in California Farmer 13, 11 May 4, 1860: Shukku, California Farmer 13, 22, April 17, 1863: Xucu or Shucu, on the Ortega farm, near Rincon Point.

Cabrillo: Xuco, Bis, Sopono, Alloc, Xabaagua, Xocotoc ... [shuku, mishopshno, q'oloq', shalawa, syuhtun ... in order].

All these towns are from the Pueblo de las Canoas which is called Xucu to here [the Pueblo de de las Canoas was apparently Muwu] (Wagner 1929: 86).

Sucu was a Mission Period village located in the vicinity of Rincon Point. In 1769, over 300 people were estimated to live at this town and about 60 houses were counted. Vb 3 Rancheria de Succu, alias San Matheo, Vb 56 Rancheria de Sucu alias San Matheo (text) del Rincon (margin) (Brown 1967:38-39).

Harrington notes: Fernando Librado: shuku means in Spanish “rinconada” and is a descriptive name. shuku was founded by matipuyawt’, brother of the woman who founded siuqtun. shuku village was at south side of mouth of shuku creek. Simplicio Pico: shukuw is the name of El Rincon. The w is distinct and o.k. just as Juan Esteban Pico wrote it. shuhu is not right at all. The word for encino is ku’w’ -- I am not quite sure of the glottal stop but think and have thought many times that the word has one. Luisa Ygnacio: Rincon = shuku’w. Juan José Olivás: shukuw = El Rincon. Barbareño dialect.

Fernando Librado told Harrington: Mineral tar comes out of the earth at low tide, at El Rincon and has no sand in it. We must get it there, for making our canoe, Fernando says. The tar is born in the water. At Cuku on the Carpinteria side of Rincon Creek is where it comes out. The beach itself washes out balls of tar, and the Indians got them before much sand is washed into the balls and while the sand could be scraped off. There is no poso or hole there where the tar is born. Where it is born is west of the mouth of Rincon arroyo, having washed there. At this time of year (in June) the tar washes out a good deal.

Archaeological sites at the mouth of Rincon Creek have been investigated by many archaeological expeditions. Stephen Bowers excavated at Rincon in 1875, 1876 and 1878. He excavated in at least four different cemeteries (Benson 1982:68, 172-174). Bowers observed:

Where this creek [Rincon Creek] flows into the ocean at least a hundred acres are covered with shells, bones, fish scales, and other kitchen debris of the Indians who have lived here from time immemorial (1884:373).

A history of archaeological investigations at Rincon and conclusions concerning the sites is given in King 1980b. VEN-62 is the site of Sucu

Ventura River Region North of Ventura Mission

Between 1782 and 1804, three villages located in the region drained by the Ventura River were frequently listed as villages of nativity in the registers of San Buenaventura Mission. They were the villages of Matilija, Aujai, and Somes. No other villages were regularly recorded as places of nativity although several place names, were recorded once or twice refer to places in the area.

During the later Mission Period(1816-1834) and continuing into the early American Period (1850-1870), many of the Indians who had been baptized at the San Buenaventura Mission lived near the river and were concentrated in the area between Oak View and Ventura. For the year 1828, Father Francis Xavier Uria described four sheep ranches maintained by the mission up the Ventura River drainage. One league up river from the mission, was a ranch with six married couples. Three quarters of a league further was a ranch with nine adults and five children. Three leagues from the preceding and therefore four and three quarter leagues from the mission was a sheep camp with fourteen old and young neophytes living at it. Between the last two mentioned camps was an area described as the best piece of land where oxen, a few tame horses, and four flocks were pastured (Engelhardt 1930: 66).

kaspat kaqwa - kaspat kaqwa Simplicio Pico : Means “nido de la garza”(heron’s nest). Fernando Librado: A place west of Matiliha creek and north of the Llano de Santa Ana (present site of Lake Casitas), the name of the picacho of Fernando’s notes. Or. (JPH abbreviation, person not identified) says the Sturgis ranch is there now. Crisogno Ayala and Cosome Venegas had a wheat and barley field where is now known as the Robinson ranch (Dick Robinson and his brother own it), between Matilija river and Santa Ana schoolhouse. Woqótsh was a sheep herder for Crisogeno Ayala. Wóqótsh’s wife was Juana Joaquina. The son of the two was nicknamed Chacho (Spanish muchacho, Calif. Sp slang). Wóqótsh means in V. “something which is old but will last forever, has no end.” Fernando said the sheep shearers at the Santa Ana ranch included Melton. Sketch map shows the Crisogeno Ayala adobe on west side of river and west of the rocky summit (picacho de piedras). Fernando described the use of bear suits and described a trip using one in which Ustoquio bumped against the sharp hill called kasap kaxwa (Hudson 1979: 124).

Henshaw list B 24 Kas-pat’-ka-wha E of Santa Ana Ranch

kaspat kahwa V. ‘nest of the heron’ (Applegate 1975: 33).

salnaqalkaj siku’w - salnaqalkaj siku’w Means el encino que está recargado. José Juan Olivos straightened out word perfectly, and says that Santa Ana plain is called El Llano Verde in Spanish.

Pico-Henshaw 74, Pico Sal najalcai-si cuw, Henshaw Sal-na-ha-kai-si-ku, El llano de Santa Ana.

kalnahalkay kaku’w V. ‘offset oak’ (Applegate 1975: 31).

Ventura baptisms [one]: Sulucucay, José Juan Olivas thinks the form must be sulukukaj.

Matilija - mat’ilha ‘division’? in Ojai dialect of V. (Applegate 1975: 36). Pico-Henshaw 73 Matilija Pico: Mat,ilaha Henshaw: *Mat’-i-la-ha. * The stars indicate the capitals or more

populous and important towns where festivals, fiestas and perhaps councils were held]. Henshaw list B 19 Mat'kila-ha Matiliha Ranch.

Fernando Librado and Simplicio Pico give mat'ilha, but JEP gives "mat,ilaha" and José Juan Olivos gives mat'ilaha. Libro Bautismos of San Buenaventura Mission regularly gives Matilja.

Candalaria Valenzuela told Henley "The Matilija Indians spoke the same dialect as those of Ventura and Sespe" (Blackburn 1963: 142).

A map with Expediente number 152 titulo 68 Plat Map 387 for the Rincon or Matilija Ranch indicates the Rancheria of Matilija was adjacent to and on the east side of the Ventura River.

Somes - s'omis V. 'scrub-oak spring'? (Applegate 1975: 42).

Somes occurs many times in the Libro Bautismos of San Buenaventura Mission. Simplicio Pico said s'omis is at the broad place in San Antonio Canyon. The canyon is narrow above and below there. Simplicio Pico saw a vinna (vineyard) there, but there were no houses in his day. Another time Simplicio Pico said it is on a hillside.

Pico-Henshaw 75 Rancho No.1 al norte Pico: S,ohmes Henshaw: S'o-mu'sc.

Henshaw list B 20 So-mürs' In-so-ma Ranch.

Aujai - 'awha'y V. moon (Applegate 1975: 27). Pico-Henshaw 71 Pico Auhay Rancho Viejo Henshaw Au-hai'. Henshaw list B 17 Au-hai Ojai Ranch.

Simplicio Pico: Springs in upper Ojai, cross hill in going to that place from Nordhoff. Candalaria 'aXwai.

Aujai is archaeological site VEN-132 in the Upper Ojai Valley.

Santa Paula Creek area

Sisa - sis'a = V. 'the eyelash' village on what is now Sisar Creek, E of Ojai (Applegate 1975: 41).

Pico-Henshaw 70 Pico Sisah Canyon de Santa Paula. Given as one of the larger rancherias.

Candelaria Valenzuela? told Harrington "Out this way [Ventura?] is a paredon alto grande blanco [large high white cliff] que se llama sis'a ka = my eyelash [Box 747 Folder 15, Leaf 6

Berkeley pp 37]. Mr. Sheridan told Harrington that Sizar mountain is horizontally striated and can be seen from railroad bridge at mouth of Ventura River.

The site of Sisa is near the junction of Sisar and Santa Paula Creek. The Ferndale Ranch site VEN-404 was excavated in by Bowers in 1878 where he found a burial with plank boat fragments with asphaltum plugs and glass beads. Ancient Enterprises excavated in the site in 1978.

Mupu - Mupu = village on Santa Paula Creek (Applegate 1975:37). Pico Henshaw 65. *Santa Paula* Mupu, Mu-pu'

Henshaw list B. 13. Mu-pu, Santa Paula (Heizer 1955:198).

Candelaria in Henley and Binzel:

An Indian rancheria was located in Santa Paula at a place between Blanchard's packing-house and the railroad depot on the north side of the track at a large sycamore tree. There was the only dwelling where now stands Santa Paula. An old Indian family lived there and numerous Indians would come and visit. On the death of the old Indian head of the house the widow was left with four sons, two of whom were hung for horse-stealing (Salisto and Chino). The hanging was done by Spaniards from Ventura. The two remaining boys harvested a crop of grain which had been grown, also beans, chili, acorns etc., placed it in the house, sold off all the stock and left, never to return. The old squaw after the departure of her boys, began packing the crop to a cave located in the high hills south of Santa Paula and across the Santa Clara [woho'os]. She used the regular Indian Basket or *cora*, with a rawhide strap placed over her forehead. After the job was completed she sealed up the entrance to the cave with stones and leaves. This supply lasted her two years, and when came the time when she suffered for food as she was in danger of starving, Indians from Saticoy came after her and built a hut for her at that place and looked after her wants [Blackburn 1963:143].

Harrington notes: Candelaria : Box 747, Folder 15, Leaf 6. Berkeley p 37 - mupw place where the houses of Santa Paula stand.. José Juan Olivas said: maq'a'w (sic) = Filmore. One comes first to maq'a'w, then to seKp'e, then maqaqal, then **mupu**, then katsh'antuk, then satik'oj, then kam'oq, then kamaqakmu, then mitsKanaKan. The old rancheria was this side of cañadita in the border of the present town. Old adobe houses there still, now ruins.

On August 12, 1769 Crespi observed:

... we stopped in this same hollow not very far from the trees along the river, where we met with a good sized heathen village encamped within the woods close to the river, where there was very good green grass.

I named this village *San Pedro Moliano*, Saint Peter [of] Mogliano, belonging to Santa Clara Town. ... Once camp was set up, the whole village full of men, women and children came over, very fine well-behaved friendly heathens, with twelve bowls full of gruel and sage, which our officers accepted and made them a present of beads with which the poor souls were well pleased [Brown 2001:383].

On August 28, 1795, Fr. Vicente de Santa Maria's described his journey back to Ventura from San Francisquito to Ventura Mission:

On the twenty-eighth (twenty-seventh) we set out from this valley [Newhall] at six in the morning. Going all day along the Rio de Santa Clara, we arrived at a quarter past six in the evening at the Rancheria de Mupu, distant from this Mission about six leagues. Here we rested for the night.

On the twenty-ninth (twenty-eighth) we left said place at six in the morning and arrived at this Mission at ten without any incident [Engelhardt 1927: 9].

In 1804 Señan observed:

Furthermore we assure you that the Sisa River has to be crossed near the rancheria of Mupu. Although this river carries very little water during the dry season, it becomes impassable for 3 or 4 days after a heavy rain [Simpson 1962: 12].

Edberg noted the following concerning people baptized from Mupu:

Of the 103 people baptized from Mupu at Mission San Buenaventura, 39 nuclear family pairs have tentatively been identified where the village of origin of at least one of the spouses is listed. There were fourteen sets of parents with both parents from Mupu and sixteen sets with one parent from Mupu and the other unknown (five Mupu fathers, eleven Mupu mothers). Two individuals had fathers from Aujai, another individual's father was from Tashlipun [San Emigdio], and four other individuals had mothers from Matilija, Sisa, Alalehue and Sisolop. One individual had neither parent from Mupu: the father was from Tashlipum (San Emigido) and the mother from Cayegues (northeast of Camarillo) [1981: 50].

A map by Van Valkenburgh indicates the presence of an historic Chumash settlement in an area consistent with Candelaria's description.

Plat Map No. 395 of the Rancho Santa Paula y Saticoy indicates an "Old Adobe House" in the vicinity of the railroad tracks in the town of Santa Paula (Los Californianos: Expediente No 204). This is possibly the structure referred to by Candelaria.

Alalehue - alalhehew

Fernando thinks Alalahue must be for alaḥew.

In a letter by Señan in 1804 he referred to villages in order going from Ventura up the Santa Clara River as Mupu, Alalehue, and Secpe (Simpson 1962: 14).

Edberg presented information concerning Alalehue (1981: 59-60)

The native marriages recorded at San Buenaventura Mission indicate that families residing at Alalehue included a father from **Mupu** [Vb 2016], a father from **Secpe** [Vb 2478], a father from **Chumpache** and mother from **Chujguiyujush** [Vb 1567] [other baptisms from this village F Sujuijos- ties to Castech, father of chief of rancheria from Calasaugui apparently Calahuasa in the Santa Ynez Valley. Sujuijos was possibly located in the Canada de los Alamos area southwest of Gorman], a father from **Mupu** and mother from **Chumpache** [Vb 1776], Vb 2590 text of **Chumpache** margin Alalehue, Fb 1690 of Alajleu husband of Fb 1691 of **Tapu** sister of Fb 1027 of Tapu and Fb 1201 of Piru [1981:60].

The site of alaḥew has not been identified. It was apparently situated along the road between Mupu and Sespe on the north side of the Santa Clara River.

Sespe Creek Area

Majajal - Maḥahal - V. 'new village' (Applegate 1975:35)

Pico Henshaw 64. *San Cayetano* Majajal, Ma-ha-hal

Henshaw list B. 14. Ma ha-'ha'he, San Kaietano rancheria (Heizer 1955:198).

Taylor: "The rancherias near the Mission of San Buenaventure were ... Immahal, not far from Mahow.

Harrington notes: maqaqaḥ San Cayetano, according to all informants. Old Leopoldo told Fernando it means "villa nueva." Candelaria? Box 747, Folder 15 leaf 6 pp 37 MaXaXaḥ = San Cayetano- was a rancheria there. The big hill of maXaXal (the big sierra) was called waha'as. Juventino del Valle: San Cayetano is west of Filmore was originally the San Cayetano Ranch. Both sides of Santa Clara River. Jose Juan Olivas said maq'a'w (sic) = Filmore. One comes first to maq'a'w, then to seKp'e, then **maqaqaḥ**, then mupu, then katsh'antuk, then satik'oj, then kam'oq, then kamaqakmu, then mitsKanaKan.

Jaminot place name list: maqaqaḥpea, San Cayetano. The adobe houses there were just above the confluence of the water which came from *seqpe'ng* and the Santa Clara River. They were on kind of a knoll and overlooked the waters of Sespe Creek. Eugenia Mendez supposes that *seqpe'ng* must have been a place up-creek from there.

The Plat Map No. 397 of the Sespe or San Calletano Rancho indicates an “Old Adobe House” on the east side of the confluence of the creek which parallels Halls Road and the Santa Clara River (Los Californianos: Expediente No 100).

Sespe - Vb Secpe. s’eqp’e = V. ‘kneekap’, village on what is now Sespe Creek (Applegate 1975:40)

Pico Henshaw 63. *Sespe* Se ekpe, Se-ek’-pe

Henshaw list B. 15. Sek’-pe Cespe Ranch (Heizer 1955:198).

Harrington notes: Box 747, Folder 15, Leaf 6 Berkeley pp. 37, Candelaria: Candelaria was born in the canyon called seKpe. Eugenia Mendez had heard of there being fish up there. Said by Fernando and others to mean knee-pan. Jose Juan Olivas said maq’a’w (sic) = Filmore. One comes first to maq’a’w, then to **seKp’e**, then maqaqal, then mupu, then katsh’antuk, then satik’oj, then kam’oq, then kamaqakmu, then mitsKanaKan.

On August 11, 1769, Crespi observed a people at a ramada and an adjacent village in the vicinity of Sespe Creek where two creeks joined the Santa Clara River:

... and made camp close to a very sizable, big village of very fine, well-behaved tractable heathens, who on our reaching here were camped within a large pen having only one passage for an entrance (and so this began to be referred to, among the soldiers, as the *Rancheria del Corral*, Pen Village). On our arriving here, they put around my own and our officers’ necks a sort of rosary necklace made of their beads, a very handsome one that I am keeping; and we must have met at least five hundred souls here, what with men, women, and children. While we were standing so. we noticed about eight heathen men coming up behind some trees, carrying bows and arrows, and evidently returning from hunting in the mountains; as soon as these others were seen close by, by those belonging to the Pen here, three or four of them went running out and took away their bows, and having loosened the bowstrings and tying up together bows, arrows and all, in this way they brought the others in. Meanwhile we took our leave and withdrew a way to where we set up our camp. The village lay close to where we had found them encamped, with a great many very large round houses well roofed with grass. We saw some underground ones as well, with their vaulted dirt roofs, so that only the vault is visible, rising out of the ground like an oven. These houses have chimney-holes on top, making a sort of a doorways through which they go in and out by means of ladders. Inside they are quite large, forming a sort of porticoes in which it appears they build their fires. They must go inside them during very cold seasons.

The entire village here, as soon as we had set up our camp, came over with a vast number of very large, very finely made baskets with very delicious well-flavored gruel and a vast amount of sage for refreshment, which same servings of seeds they have been repeating at every meal time while we have

happened to be here. The gruel was passed out among the soldiers and among the neophytes who are with us, and over a double hundredweights worth of left-over sage alone was packed up when we left here. They brought us very large well-flavored pine nuts and a sort of boiled almonds which I tasted, and they said there was a great deal of both kinds in back of the mountains that we had before us, the things that seemed like almonds were bitter, no telling what it may have been. We have seen some round wooden bowls so well carved and smooth, so even in thickness from top to bottom, that I doubt whether even the best woodworker with all his measurements and tools could do as well. They have spent the whole time with us, very friendly and happy, and totally fearless as though they had been dealing with us forever. While all of the heathen men were at the camp, our Governor went over to the village with Don Pedro Fajes, where they counted of women and children alone more than three hundred souls'; and according to what we have understood from themselves, there are ten villages throughout this district. ... While a great many heathens were sitting with us, I happened to take out my snuff box in order to take a pinch, and they all began asking me for some, explaining to me by signs that it was good for the headache; and I had to pass out two good boxes full as every one of them came up with his own little piece of cane for me to put it in, with each cutting off an ell's length of their beads to hand to me, and though I let them know that the tobacco would be a gift, and there was no need to give me beads, there was no help for it but that everyone must give me his own piece—all of which afterward I ordered joined together, and so ended with a few yards' worth which I am still keeping. They are made of white shells, with some of the beads red like coral, but are so exceedingly small and fine that one cannot tell how they manage to pierce and string them. The women at this place all wear two very fine good-sized deer skins, some worn in front and others in back, which they close up well at the sides, making them into as many good-sized skirts reaching to their ankles [Brown 2001:375-381].

On April 27, 1804 Senan wrote:

We assure you, from positive knowledge and experience, that the Santa Clara River has to be crossed a very short distance above [east of] the rancheria of Secpey, where the least difficult ford is to be found [Simpson 1962:12].

On May 5, 1824 Fr. Antonio Ripoll wrote to Vicente de Sarria concerning the mission revolt:

... to the alcalde of this mission [San Buenaventura] who should at once come with the families who are with him at the fields of Sejpe, belonging to this mission [C-C 3: 97].

Edberg presented information concerning Secpe (1981: 61-65). He noted:

... 56 people were baptized into Mission San Buenaventura between 1790 and 1820, and seven Secpe people were baptized into Mission San Fernando between 1808 and 1819 [1981: 63].

From the mission registers 15 nuclear family pairs living at Secpe have been identified. ... In six of these family pairs, both parents were originally from Secpe, and resided there after marriage. In seven families, one parent was from Secpe and the other was from another village; and in two instances both parents were from villages other than Secpe. Of the fathers, one was from **Sapue**, one from **Mupu**, one from **Tashlipum**, one from **Matilija**, one from **Alalehue**, and the rest from Secpe. Of the mothers, one was from **Lisicchi** [Arroyo Sequit], one from **Sisa**, one from **Mupu**, one from **Cashtec**, one from **Quimishaq**, two from **Alalehue**, and the rest from Secpe [1981:64].

The Crespi description indicates that the village of s'eqp'e was in the vicinity of the confluence of Sespe and Boulder Creeks with the Santa Clara River in the vicinity of Sespe and Oak Villages.

Chumpache - Vb Chumpache. This place was not known to Harrington consultants, was not visited by Spanish expeditions, and the name has not been identified on maps or in other sources. There is, however, a Chumash settlement site occupied during the historic period that fits the location indicated by overlap between San Buenaventura and San Fernando Missions and kinship ties to other settlements.

A cemetery used during the historic period at Squaw Flat (VEN-74, 55-08) indicates the presence of a native settlement north of Sespe and east of Sespe Creek. This was probably the settlement of Chumpache.

Tataviam Settlements Near the Los Padres National Forest.

Most Tataviam settlements are in the vicinity of the Angeles Forest and all are discussed in a study of the Angeles Forest (King 2003). Tataviam places most closely associated with the Los Padres Forest are in the eastern part of the Ojai Ranger District.

Piru pi'irukung

“pi-idhuku - It is said that Piru took its name from its own Shoshonean dialect meaning sedge or grass” (Johnston 1962: 9). A list of Chumash settlements made by Juan Esteban Pico and Herbert Henshaw includes a Chumash name for Piru “61. El piru Cashtu, Kac-tu” . Harrington notes: Fustero: Chumash kashtu = Jam.[Serrano-Jaminot] aKavavea, they used to have a sweathouse at aKavavea. kashtu = Ventureno Chumash. ‘the ear’ (Applegate 1975:32). The Serrano name also means ear. Whether these were the pre-mission names given by Chumash and Kitanemuk Serrano for the Piru village or were names of a later settlement in Piru canyon is not known.

Harrington notes: [Harrington often spelled Piru as Piro.]. Juventino del Valle: Name of grant is Temescal - named from the Temescal in the Piru Canyon was outside of Temescal Ranch. Piru is Indian name of the Creek. Fustero: Chumash kashtu = Jam. aKavavea, they used to have a sweathouse at aKavavea. Called the place in Spanish - El Temescal. Candelaria Box 747 Folder 15, Leaf 6. Berkeley pp. 44: kashtu = Piro. Box 747 Folder 15, Leaf 6. Berkeley pp. 37: Fustero talks Serrano dialect mas como Tejon. Setimo Lopez (San Fernando Tongva): pi'i'ruk - is a place - esta Camulo par arriva. pi'iruknga - this name means tule in Serrano; it is Serrano informant volunteers.

Eighty-nine people from Piru were baptized at San Fernando Mission. Most were baptized in 1803 and 1804. People from Piru were married to people from other Tataviam, Serrano and Chumash settlements.

Pajauvinga was a one family settlement recruited before Piru and Camulus. When she was baptized, Fb 612 of Pirubit was married to Fb 572 of **Pajauvinga** (Fm139) and had a 7 year old daughter (Fb 510) by Fb 572. She also had a 5 year old son (Fb 589) by Gb 1988 of **Tochonanga** who had transferred from San Gabriel to San Fernando Mission (Fd 36). The son was said to be a brother of the witness at his baptism (Fb 362) who was from **Siutcabit** [Encino].

Tochonanga was perhaps the most important Tataviam settlement and was recruited before Piru. One Tochonanga tie is described above. Marriage Fm 161 was between a man, Fb 708 of Chonabit [**Tochononga**] and a woman, Fb 719 of Piru.

Soon after her baptism, Fb 748 of Piru married Fb 502 (Fm 170) brother of a woman (Fb 293) who was wife of a man (Fb 301) with parents from **Passenga**.

The daughter of the chief of **Coyabit** (Fb 932) was married to a man from Piru (Fb 915), Fm 185b. Coyabit was a three or more family settlement recruited at same time as Piru. John Johnson suggests that Coyabit may be the Tataviam name of Camulus

Fb 1125 Chagieu of Piiru is listed in his second marriage entry as a native of **Piybit** (Fm 472); his first marriage was a native marriage to Fb 1126 of Piru (Fm 236)

A man of **Tochaboronga** (Fb1207) was married to a woman from Piru (according to John Johnson compilation) (Fb1224), Fm 269. Tochaboronga was a medium sized settlement recruited at same time as the later recruits from Piru.

The chief of **Pabuttan** (Fb1867) was married to a woman from Piru (Fb1890), Fm 511. The wife of a Piru man (Fb914) was from **Pauvit** (Fb933), Fm 186. Two natives of this possibly one family settlement (it may be the Tataviam name of a known Chumash settlement) were recruited after Piru in 1811. Pabuttan was probably north of Piru

The daughter (Fb1203) of the chief of **Taapu**, the Chumash settlement south of Piru, was married to a Piru man (Fb1202), Fm267. A Piru man Fb859 was husband of a woman (Fb 864) from the Chumash village of **Quimisac** located southwest of Piru.

Small settlements such as Camulus (Coyabit) may have been satellite settlements of the Piru village.

Archaeological and ethnographic data indicate that the Piru settlement recruited into San Fernando Mission was located at La Esperanza, now under Piru Lake. Harrington recorded from Fustero:

piɬukung= La Esperanza, place (plain, huerto) three miles below Fustero's place. This is in the Castec [Tataviam] language. Fustero's mother's father talked that dialect which is much like the one that Fustero talks [Johnson and Earle 1990:198].

Van Valkenburgh observed:

[Esperanza Ranch] was the site of the main Indian cemetery of the Piru Canyon. The last burial made there was that of Juan Fustero alias Lugo in 1879. A few years later Stephen Bowers, Dr. Guillberson and William Whitcare [sic.] excavated in the same cemetery [Van Valkenburgh 1935:site 13].

This is apparently the Santa Felicia Canyon site prospected at by Bowers on May 22, 1879 (Benson 1997:133). Robert Lopez described the site:

..it was located on Rancho Esperanza which was later called Temescal Flats and which now is part of Lake Piru. The village site occupied a small knoll at the northern extent of the Temescal Flats area, and today during periods of low water in Lake Piru people flock to "Indian Island" and hunt for relics, ... The extent of the midden represented indicates the village may very well have dated from a period prior to Spanish contact [1974:50-51].

Harrington notes: Casamiro once told Eugenia. that the real pi'iruKung was by point of hill just below where J.J. Fustero lives now. Old cemetery there. Eugenia remembers distinctly what he told Eugenia.

Harrington notes: Setimo Lopez (San Fernando Tongva): pi'i'ruk - is a place above Camulo. pi'iruknga - this name means tule in Serrano [Tataviam]; it is Serrano informant volunteers.

Juan Jose Fustero lived near Piru when he was interviewed by Kroeber and Harrington. Recent genealogical research demonstrates that Serrano speaking Juan Fustero had Tataviam ancestors baptized at San Fernando Mission. His father was a child of parents born at La

Liebre, a Tataviam settlement. His mother's father was born at Piru. His mother's mother was of Serrano ancestry (Johnson and Earle 1990:198-201).

In 1857, Don Ygnacio del Valle purchased the Rancho Temescal. Smith observed:

But he found most of Piru Canyon's grasslands occupied by Indians. Determined to run his herds on the virgin grass along Piru Creek, he induced Juan and other "survivors" of smallpox to move upstream. They settled on and near what is now the Lisk Ranch; and when the Jaynes bought some of the area upon the father's death in 1878, Juan pestered them for several years, claiming they had not paid enough for the land [1969:5].

Smith said that del Valle gave Juan 40 horses to move out of the Temescal grant in 1857 (1969:4).

Harrington notes: Juventino del Valle: Name of grant is Temescal - named from the Temescal in the Piru Canyon was outside of Temescal Ranch. Piru is Indian name of the Creek. Van Valkenburgh stated concerning the settlement of Akavavi:

The last Indian occupation was that of the mixed Haminot-San Fernandiño Fusteros, who were bribed by the Del Valles to vacate so that the title might be cleared.. The remains of the Temescal can still be seen. This was last used in 1867 [Van Valkenburgh 1935:site 11].

Van Valkenburgh listed a site near the present town of Piru. He said:

... in the year of 1861 the Indian population of forty persons were made up of Ventureño Chumash, Kitanemuk, Haminot, San Fernandiño, and occasional San Luiseno and Yokuts [Van Valkenburgh 1935:site 10].

This is probably the same settlement visited by Stephen Bowers on May 24, 1879.

About one mile above the mouth of the Piru we visited some Indians who are living in houses thatched with grass. Saw some fine metates and mortars [Benson 1997:133].

Settlements west and north of Piru were Chumash settlements. They included the settlements of Sespe, Chumpache, Matapjahu and Suijuijos. Matapjahu and probably Suijuijos were in the upper Piru Creek drainage.