

The Vanished Tribes of Lower California

By Edward H. Davis

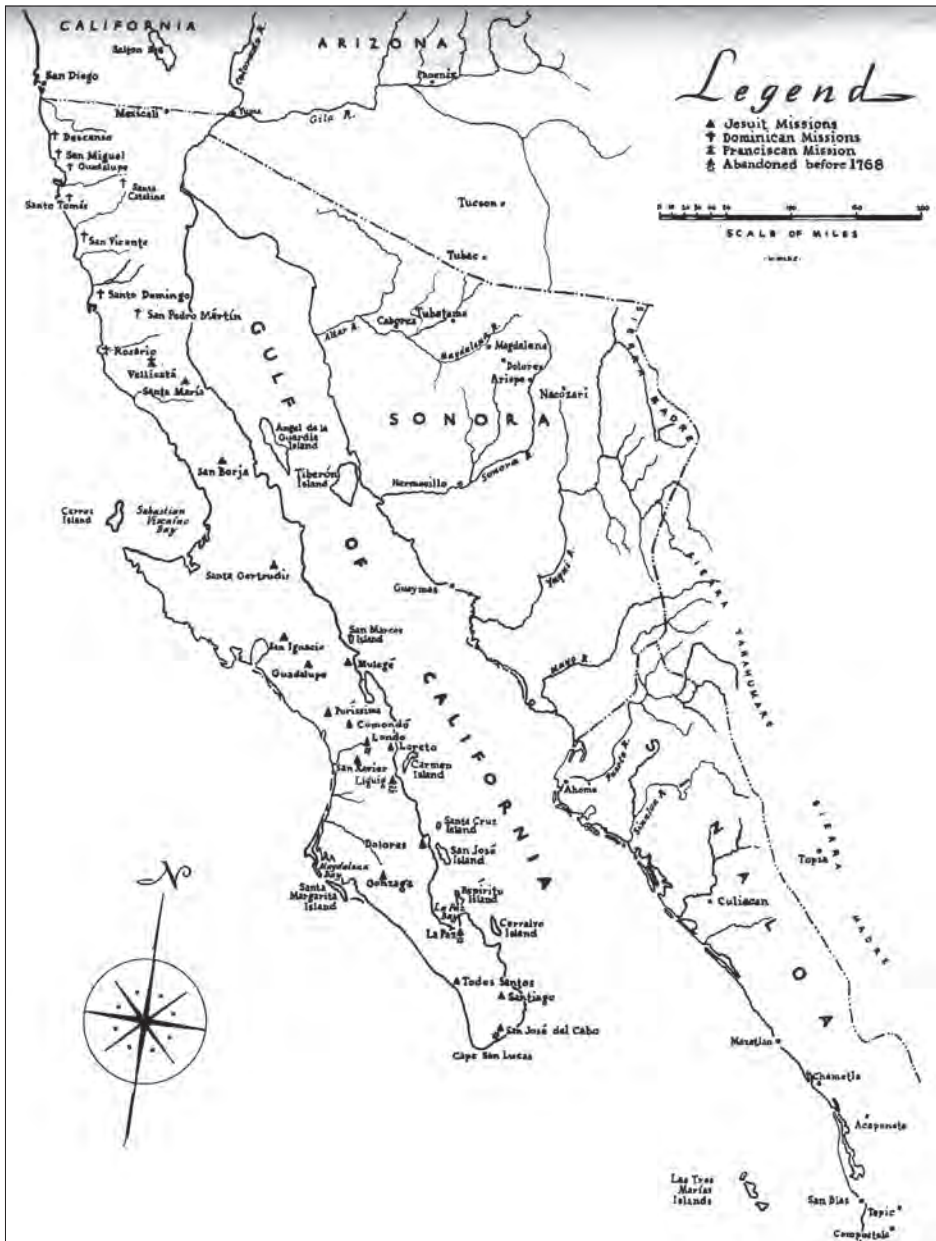
Of the thousands of native Indians known to have been living South of the 29th degree latitude in Baja California at the time of the first establishment of the Missions by the Jesuit priests at Loreto in 1700,¹ after a diligent search and much inquiry and following conscientiously every tangible clue, Mr. Roberto Thompson and myself can say that we only saw possibly two pure blooded native Indians in our 1400 miles of travel and search. The Indians and most of their culture have absolutely disappeared. This search should have been made 100 or at the most 50 years ago, when a few of the older Indians might have been living and who might have been handed down some of the language and customs of their tribes. No living soul knows the languages or customs or even the names of the tribes or the latter, except through the old priest historian Juan María Clavigero.²

Anastasia Velásquez, we can positively assert, has all the characteristics of a pure blooded Indian woman.³ She is stout, 54 years of age, rather large size, intensely black hair and eyes, dark chocolate brown in color, rather thick sensuous



Edward H. Davis on horseback surveying the San Diego back country, 1903. ©SDHC #86:15900-65.

Edward H. Davis (1862-1951) traveled west from New York for health reasons in 1885. He was a surveyor in San Diego County and eventually settled in Mesa Grande, becoming a rancher, lodge owner, skilled illustrator, and photographer. He became good friends with his Indian neighbors and promoted their pottery making and basket weaving. Concerned about the declining Indian population, Davis began documenting their culture. He wrote the diary published herein in March to May 1926 and illustrated it with photographs, all of which are in the Davis collection at the San Diego History Center.



Map of Baja California showing the location of various sites mentioned by Davis. From Clavigero's *The History of Lower California* published in 1937 by the Stanford University Press.

lips, nose with rather wide nostrils and low forehead. In addition she stated that her father and mother and grandparents were native Indians who always lived at Comondú, which is an Indian word meaning "Carrizos in Cañon." Carrizo is



View of Indian reed and branch house, c. 1926. ©SDHC #OP 14961-396.

a native bamboo of small size which is or has been universally used for arrow shafts throughout the South West. It is also used for construction of huts by native Mexicans, for sleeping rugs called *petates*, and it has many other uses. It grows luxuriantly in Comondú.⁴ Anastasia did not know what tribe she sprang from and knew not one word of her native language. Undoubtedly she was Guaycura, as this tribe inherited that region.⁵ Spanish was the only language she knew.

One other, an old man at Santa Gertrudis, at the extreme northern boundary of the Southern District, about 30 miles north of parallel 28, said he was of pure Indian blood.⁶ His name was José Jerardo Iberri, about 80 or more years old, totally blind and one arm missing from a blast. He went by the title of General, and was known far and wide by that title. He was light in color, much lighter than most Mexicans and his features were fine and regular much more than those of a Spaniard than an Indian, although he said his parents were Indian and that some Indians were much lighter than others. He did not know the name of his tribe and, excepting a few words, his native language. He belonged to the Cochimí Indians.⁷ The old man



Dates packed and ready to be loaded on burros, Santa Rosalia, March 14, 1926. ©SDHC #OP 14961-116.



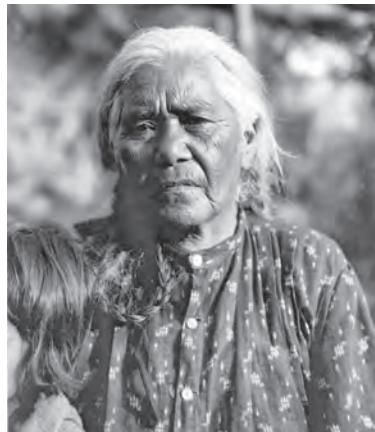
Petra Seene carrying a basket, San Ysidoro, 1926.
©SDHC #OP 14961-359.

is thin and wasted, rather fine features, very gray hair and quite bald, scattering hair on lip and chin, eye sockets deeply sunk covered by leather pads, small well formed nose, cheeks wrinkled and sunken and all teeth lacking. He was not married, but he says the people tell him he has several children scattered around. He was blinded by an explosion while employed by the French Co. at Santa Rosalía.⁸ All his relatives lived and died in this region, Santa Gertrudis. From him the following information was gleaned: The old Indians wore long hair and breech clouts, lived in caves, [and] wore sandals of mescal fibre. The caves contained paintings of deer, mountain sheep, coyotes, antelopes etc:

some Indians were light and some were dark; his family were light; game of all kinds, deer, rabbits, rats etc. were just laid on the coals and roasted. The old folks learned *olla* [clay jar] making from the padres. Many, many years ago, according to a story handed down to the old people, a very large Indian with long hair, swimming in the gulf from the north, told them that a new disease would come and kill them and then he left. This was in the time of the Missions and smallpox came in with the Spaniards, spread among the Indians like wildfire, killing hundreds, so many the bodies had to be burned.⁹ So far as he knows the Indians buried their dead and his people were known as Aztecas.¹⁰ He never heard the name Cochimí or Guayacura. By 1824, when General José María Changía told the people they were free from Spain and free from the Missions, they had already lost their language.

The following words he remembered:

- A-man' - Mescal with a green heart.
- A-man' bare - when the stem is cut one year to make it better next. (Sp. Capon)
- Ki you hee' - Ripe fruit of the wild date ready to roast (Spanish dagger or yucca)



Mónica Murillo-San Ignacio, March 15, 1926. ©SDHC #OP 14961-131.



Mission San Ignacio founded by Father Juan Luyando in 1725. March 15, 1926. ©SDHC #OP 14961-128.

- To toy' - Dove
- Hoo-hoo a way' - Large tuna (prickly pear)
- Be you me fa' - Mountain pregnant (near Calmallí (cal ma yee')
- Be you hoot a hooe - Mountain pointed. Picachos in Santa Isabel.

At San Ignacio, 60 miles north of Santa Rosalía, we were made acquainted with a woman of heavy build named Mónica Murillo. She claimed her mother was of pure native Indian blood and her father a Mexican. She was between 60 and 70 years old and unmarried. Her features, very dark chocolate color, coarse gray hair denoted Indian blood. Asked as to her tribe, she suggested Azteca. Cochimí meant nothing to her and she knew not one word of the language. From her we secured a coarsely woven basket made by her from fibre of the Torote tree or matacora (as it is known here).¹¹ It was well and tightly woven, coil weave stitch, and would hold water. Her grandmother taught her how to make baskets. The following information was secured from her: The People (Cochimí) were nomadic and followed the ripening of different kinds of fruit and seeds in the desert. They lived in circular walls of loose stones or boulders with no roofs. They used to place their few belongings in small rock corrals and personal property was respected. A man who stole was killed. The men



Interior of Mission San Ignacio, March 15, 1926. ©SDHC #OP 14961-125.



Roberto Thomson and guide in front of a giant cardon near Santa Gertrudis, March 18, 1926. ©SDHC #OP 14961-117.

wore breech clouts of deer or fox or bark of tree and the women wore kilts of twisted strands of inner bark of mesquite or other trees. The men wore their hair long in braids behind and cut short about the eyes.

Fire was made by twisting the dry sticks of Cardon Cactus¹² between the palms and fire was always kept alive in caves as they were safe from rain. The terotepoal when old and dry was used as candles and it burns as if it had oil. When ripe, the seeds of the pitahalla or organ Cactus were put in olla bowls, coals placed on them and manipulated so as to toast or parch them. They were then ground into a meal on the

metates and eaten out of shells from the sea. Fruit was carried in nets woven of native fibre, made like a bag with narrow mouth. Arrows and spears were made from *Bara prieta* (of sage family)¹³ with points of obsidian. Bows were made of



Specimen of Copalquin or Elephant Tree in Inferno Canyon near San Ignacio, March 18, 1926. ©SDHC #OP 14961-143.



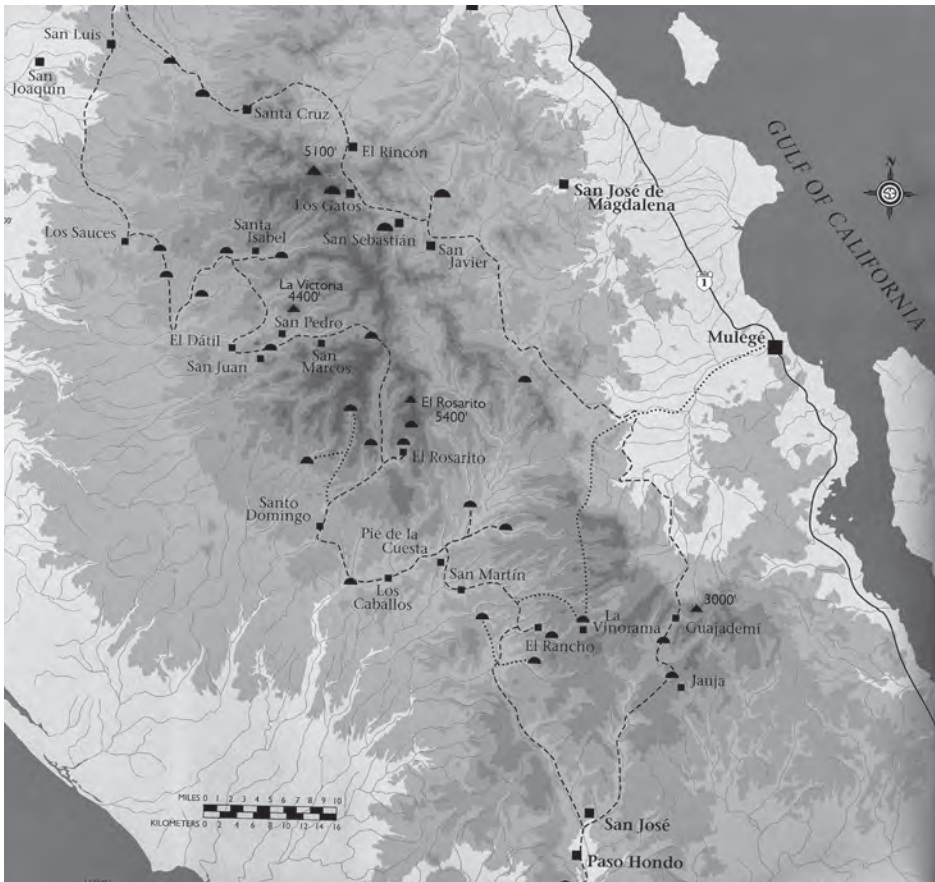
Maria Jesus at Guadalupe, 1926. ©SDHC #OP 14961-17.

the same kind of wood. She thought water was carried in stomach of some animal and the mouth kept open by a circular stick. She saw no painting on faces and does not know if old people wore nose or earrings and does not know what they wore on their feet. In her time was rawhide sandals. The dead were wrapped in tules and tied up with tules or palm fibre. They were buried face up, heads to the East with all their belongings. Does not know if things were broken or burned at death and does know of cave burials. Does not know if hats or feathers were used or about their marriage ceremonies. Does not know about covering at night and does not know about cave paintings except hearsay.

From Salvador Salorio, an elderly Mexican and Justice of Peace in Santa Rosalía, the following description was secured of the last wild Indian running free in the mountains in this whole

Southern district. On a trip to the Pacific Coast in 1882 he saw this wild Indian at a tinaja or natural tank or basin of water called *Tinaja Tecolote* or Owl Tank in the Santa Clara Mts. to West of San Ignacio. The Indian's camp was at this place and evidences showed he had been living in this secluded retreat for several years as there were lots of shells about. He was only a few miles from the beach and an examination of his camp disclosed dried turtle meat, an olla with dried mussels, no seeds, no skins, an arrow with stone point, 2 ½ ft. long, a nest or bed of dried grass and weeds. He lived under a brush roof or primitive *ramada*, supported by posts and retreated under a leaning rock when it rained. He had a very crude, so called, violin made of Carrizo and a Carrizo flute. Turtle shells near his shelter had no harpoon holes, so he must have turned the turtle on its back by swimming and diving in the bay. He had a well-worn trail leading to the beach, which here formed a kind of Estuary where he used to fish and get turtles. By diving, a turtle can be turned on its back and then it will rise to the surface and can be secured.

He [Salorio] had two or three earthen vessels to cook in. When seen he was perfectly nude and wore neither breech or sandals and his hair hung down half



Map of the Sierra de Guadalupe—the site of numerous cave paintings. From Harry W. Crosby, The Cave Paintings of Baja California, p. 112.

way to his waist. He immediately ran and climbed a cliff with great agility. He was tall, straight and well formed and seemed between 40 and 50 years old. Three days later he was seen at a water seepage and he ran and disappeared over a sand ridge near the Coast but just before he got out of sight he turned and let out a yell like an Apache Indian. Ten or twelve years later he was shot in the leg by Vaqueros who were curious about him, gangrene set in and he died. It was thought he ran away from the Missions when quite young and reverted to savagery. His case is somewhat similar to Ishi, the last wild Indian in Alta California who died a few years ago.¹⁴

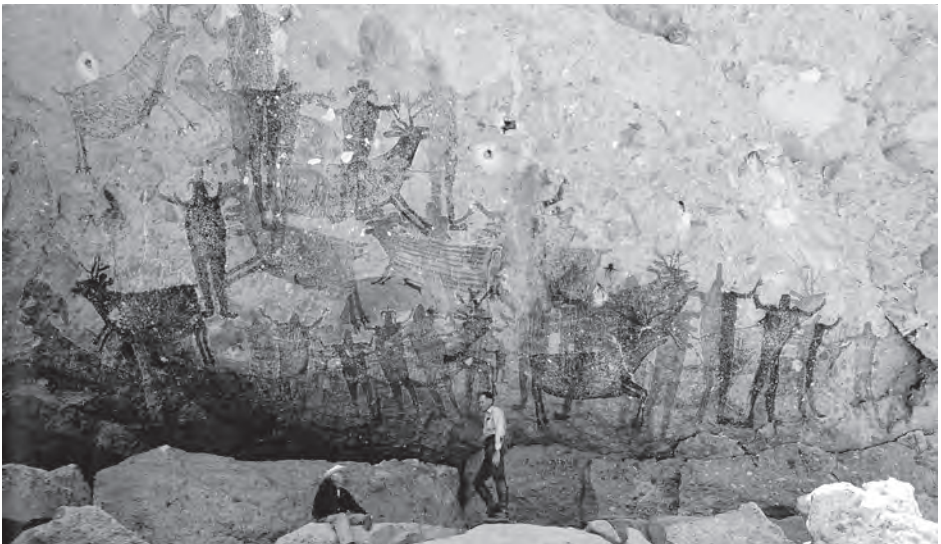
We interviewed many people whose families have lived here for several generations but they could give us no information regarding native Indians, except possibly to say there were none and they had never known any.

We visited 44 caves mostly north of Comondú, nearly all of which had been occupied. Some of these were large and many small and all occurred in sandstone,



Petroglyphs on Cave Wall-San Pablo, March 21, 1926. ©SDHC #OP 14961-145.

limestone, or conglomerate and of these six or seven had pictographs and also some incised figures. One mass of talus contained hundreds of petroglyphs that extended for two hundred yards. These occurred several miles west of Mulegé and consisted of pictures of fish, turtles, mantas, whale, a deer etc. These were well drawn and picked out through the weathering to the lighter rock beneath. Some of these had grown dim with weathering of years, probably centuries.



*The most renowned example of cave paintings. Cueva Pintada, Arroyo de San Pablo, from Harry W. Crosby, *The Cave Paintings of Baja California*, p. 67.*



Petroglyphs in sandstone cliff near San Pablo, March 1926. ©SDHC #OP 14961-160.

Pictographs or paintings in the caves occurred mostly on the ceilings and represented deer, mountain sheep, men, rabbits, hand prints and designs impossible to decipher. All the pictures were life size—deer and all.¹⁵

One cave to which we were directed requires a special description. Our guide took us for 35 or 40 miles, far back into the mountains from Mulegé. We took a pack mule and enough food to last for 2 or 3 days. The scenery was beautiful in the cliffs and terraces on all sides. At the last we wound up in a rocky gorge, on a trail all but impassable, with great rocks that had dropped from the cliffs above and the dense tree growth which we had to dodge at every step. About a mile up this wild gorge, up a very steep slope we came to a large sandstone cave, with one exception the largest we had seen. On the ceiling, from 15 to 20 ft.

above us, was one of the greatest aboriginal mural paintings possibly in America, unless the Mainland of México can produce their equal. An area of about 40 or 60 ft. was filled with life size or giant size human figures, so thick as to confuse the eyes of a beholder. We counted 89 figures painted in black and red, the men figures mostly $\frac{1}{2}$ black and $\frac{1}{2}$ red, the dividing line running vertical. Most of the men have the left half red and the right half black and some the reverse. A number of figures all red, especially what I took for children, some pierced with arrows. There were some women. Most of the men were standing, with arms extended, some with several arrows through them and some were prone. Two of the figures were all black and one figure was white, with a few black bars on breast and face and pierced by an arrow. Many figures were outlined in white as if the aboriginal artist had outlined his figure before filling in the solid colors. Most of the heads are solid black but those figures in solid red also have a red head. All heads are featureless, all arms are extended and no bows are in the picture.

All standing figures have the heads toward the cave opening and the feet which appear to be bare, point inward toward the rear of the cave. Some of the colors seem as brilliant as when first applied and some dimmer and some figures appear to be superimposed on others. Chipped into the rock is a life size deer and fish 6 ft. long. One giant figure of a man is 8 or 9 ft. long. All the figures are well proportioned. These paintings [pictures] are at least 15 ft. from the floor and no visible support for the painter. There are great masses of rocks at the mouth and we came to the conclusion that these must have been piled high enough inside to make a working platform and later removed. The drawing is careful and painstaking and the work must have occupied months, possibly years and must represent a great historic battle as this is near the dividing line. The cave is 100 ft. wide at the mouth and extends into the mountain for 90 ft., the ceiling sloping gradually to a height of 6 ft. at the extreme rear. The floor is level and sandy. Evidently the cave was used for ceremonies as there were no metates to show occupancy, although parts of the ceiling were smoked.¹⁶

One other cave deserves special mention. This lies East of Comondú about 15 miles over a trail that is nearly all rock. We took a pack mule and food, rope, wire, ax. Our party numbered 8 as the school professor and 3 of his pupils desired to come with us. Juan Pérpuli, the young man who told us of the cave and our guide said that he had extracted a wooden arrow from a crevice high up in the ceiling of a cave 8 years before. There were several left but very difficult to reach as they were 20 feet above the floor and no ladder. On account of minor delays which caused a late start, we did not reach our destination until 3 P.M.

Everybody got busy immediately and some long poles from a nearby corral were carried up a steep hill to the cave 300 ft. above. The cave was even larger than the painted cave and measured 110 ft. wide at the mouth and ran back over 100

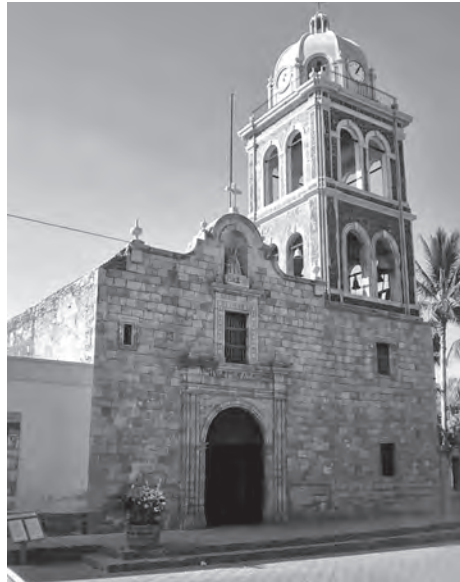


The beach at Loreto, April 9, 1926. ©SDHC #OP 14961-214.



Bells on the roof of the Mission Loreto, April 9, 1926. ©SDHC #OP 14961-210.

ft. in places and ended in some bat roosts running deeper into the mountain. The formation was conglomerate and ends of arrows could be detected projecting from a cleft high up in the ceiling. We lashed three poles together, totaling 25 ft. long, nailed a few cleats across for steps and everybody helping, we raised the clumsy "ladder" so it rested against the ceiling next to the arrows. With 4 braces on the sides and a guy rope to keep the spliced poles solid and steady, Mr. Thomson mounted this precarious ladder and laboriously extracted several fragments of arrows with wooden points and one whole arrow. The sinew was still wound around the Carrizo sockets which held the wood points and in two cases, the stub quills of what had once been feathers and the sinew which bound them, were still in place. One or two black sticks, sharpened at the ends, had at one time been spears or javelins. Who had placed these arrows here, when, how he had reached the hiding place will never be known. The arrows were dry and brittle and brown with age, warped and twisted by the heat and may have lain in their place of concealment for 200 or maybe 400 years. They were hunting arrows and were over 3 ft. long before being broken and well and carefully made. The last perishable tokens of a vanished race and probably belonged to the Guaycura Indians.



Mission Loreto with modern bell tower added during restoration in the 1950s. Photo by Michael Mathes.



Mission San Javier Biaundó completed in 1759. April 10, 1926. ©SDHC #OP 14961-226.

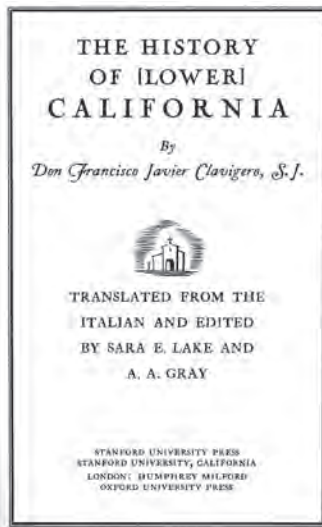
At Santa Anita, a few miles north of San José del Cabo, Sr. José María Casillas told us of a remarkable formation on his ranch in the mountains, containing Indian pictographs and of a place near there where there was a small pile of Indian arrow and spear points, known only to a certain Mexican who lived next to the ranch and he offered to guide us. It was nearly a day's ride into the mountains from Santa Anita and I thought it was worthwhile to take the chance of securing material once belonging to the Pericues. Don José kindly secured mules and equipment and with one pack mule and the party of four started for the mountain ranch known as La Comunidad. This we reached at dusk after travel for miles over a very steep and rugged trail. The entire formation here was of hard gray granite worn as smooth as glass in the cañons by attrition of sand and boulders during periods of flood.

The next day, a mile or two below the ranch and near the bed of the cañon, stood an immense boulder, shaped irregularly like an egg standing on end and approximately 30 ft. in height and 20 to 25 ft. in diameter. This stood entirely detached on a smooth granite floor 100 ft. long. Throughout its length, ran straight parallel painted lines about 2 ft. apart. On the smooth side of this great rock painted in red, were hand prints reaching from base to 18 ft. in height, a great number of them and at other places many fine parallel lines without any design or reason that we could discern. There were no man, animal or fish figures that we could distinguish. About 30 to 40 ft. distance and somewhat below the great rock, a large and very perfect pothole had been ground out of the hard granite that was 4 ft. in diameter and 6 ft. deep. This was hollowing on the inside worn as smooth as glass and the perfection of symmetry. It was nearly full of water

from storms perhaps a month or two before. These two natural freaks or unusual formations, no doubt excited the wonder and superstition of the Pericu Indians who may have used this place for certain tribal ceremonies. There were no artifacts here and the Mexican who knew where the pile of stone arrow points were, was at work many miles distant. We later excavated a circle of rocks and examined a cave without results.

The following short extracts are taken from the *History of Baja California* by Juan María Clavigero one of the Missionary priests.¹⁷ Things in common used among the Indians—each family provided with:

- 1 batallo or bowl basket 18 inches in diameter, coil weave and used to carry water, probably made of Torote or Matacora (which is very plentiful)
- Other baskets made of palm fibre
- 1 wooden spoon or ladle
- 1 Bone awl for sewing or basket making
- 1 pair sticks for men to make fire with
- 1 net for men to carry wild fruit
- 1 net for women to carry babies



Title page from Clavigero's The History of Lower California. Clavigero's original Storia della California was written in 1786 and first translated into Spanish in 1852. Parts were printed in English in the San Diego Herald in 1858-1859.

The nets were made from fibre of the wild datil or Spanish dagger called Sapoo'pee [Yucca].

The women wove the nets. The men fished, hunted, and fought. The men stalked deer wearing deer horns and stationed themselves near water. The bows were 5 to 6 ft. long. The arrows [were] 2 ½ ft. long and made in two pieces. The shaft was of Carrizo, a light native bamboo. A point of wood hardened in fire was inserted at one end of the Carrizo, which was bound with sinew to keep from splitting and 3 hawk feathers, split down the quill, were fastened at the other end of the shaft by fine deer sinew. This was used for small game such as rabbits, etc., while for big game and war, stone points were used, so the wounds would be bigger and the arrows would not drop from the body.

These Indians were the best trackers in America. They would tell individual tracks in the same tribe and could identify individual arrows.

The Cochimí used the throwing stick which



Adolfo Ruiz La Huerta with a rabbit stick at Guadalupe, 1926. ©SDHC #OP 14961-333.

would break the legs or back of rabbits. They fished with nets and forks of wood and made balsas from 3 to 7 logs lashed together, the centre log being longest. The logs were from the Chilicote tree which is almost as light as cork and two and three men would go as far as 6 miles from the Coast without fear of the waves.¹⁸ They also used short lances of sharp sticks hardened in fire.

From the 31st parallel north other kinds of wood weapons were used. In battle the Indians yelled a great deal and reinforced the tired archers at the front from the rear. The warriors were painted vertically half red and half black. There were thirty different kinds of ceremonial

dances – for hunting, fishing, war, gathering fruit and seeds, luck in hunting and fishing, before and after battles, etc. They were happiest when the pitahaya [pitahaya] (cactus) fruit was ripe and invited other tribes to feast and ran races. At the deer feast once a year, the chief distributed the hides. Sandals were made of deer hide. Wild tobacco was smoked in Carrizo reeds.

At a marriage, the young man sent a basket to the girl and if it was mutually agreeable, she sent him a fish next in return. Children were also carried in baskets.

At funerals there was much crying and women sometimes beat themselves on the head. The dead were sometimes cremated but were disposed of the easiest way. A figure of the dead would be made of brush and kept near for some time.

Cochimí Indians—Physical characteristics.

They had thick straight black hair, rarely hair on face, no hair on legs or arms; narrow forehead; straight nose with nostrils; white



Sister of Adolfo Ruiz La Huerta, 1926. ©SDHC #OP 14961-12.

teeth; ordinary lips; rings in ears and nose. Those living in interior were lighter than those on the Coast. Those living in forests were very strong but lazy with poor brains. They never got drunk, (this is contrary to human nature) and did not fight among themselves. They made no pottery and had no metals. Children at a certain age (puberty?) were given a feast and had their noses and ears pierced.

Pericues were considered to be the most intelligent and developed a higher culture than the other two tribes.

Their God Ne par ra'ha was all powerful and made earth, water, and heaven. He had a wife which he never used as she had no body but he had 3 children by her.

Near the Virgínes Mts., north of Santa Rosalía, the early padres found in a cave pictures of Indians well dressed. The early Indians said there was a race of giants before they came and the priest excavated a skeleton that would indicate a height of 11 ft.

At Mulegé, in building the dam, an old cemetery was dug up, the bones of which would indicate a very large race.

Cochimí—The men were tall. All diseases were brought in by the Spaniards—consumption, measles, smallpox were unknown previously.

The year was divided into six seasons:

- First: Meh he voh' = June, July, and part of August. Pitahalla [Pitayaya] season and other cactus.
- Second: A ma de a pee' = Part of August, September, and part of October. The season of rains.



Adobe ruins of Mission San Pablo, 1926. ©SDHC #OP 14961-159.



Rosa Tampo at Guadalupe winnowing wheat, 1926. ©SDHC #OP 14961-341.

- Third: A ma da'a pig a lá = Part of October, November, and part of December. The time of flowers or when the flowers ripen.
- Fourth: Ma he val' = Part of December, January, and part of February.
- Fifth: Ma he ven' = Part of February, March, and part of April.
- Sixth: Ma He ven' (Ma ah he') = Part of April, May, and up to June. This was the bad season, short on food.


There was no cultivation of the earth. They counted by fingers, hands and feet:



- A whole hand was five.
- A hand and one finger, six.
- Two hands, ten.
- Hands and one foot, fifteen.
- Two hands and two feet, twenty.

Sun and day: E voh' – the same.

The foregoing notes on the early Indians quoted from Clavigero were secured through the kindness and courtesy of Dr. Severo Garduño of San José del Cabo.

César Castaldi, Padre at the Mission Mulegé, who permitted me to photograph his excellent collection of stone arrow points and stone tubes, thinks there was a prehistoric race of greater intelligence and culture than the Indians and early

As to artifacts, we secured one basket of *matacora* which undoubtedly came down from the Cochimi Indians and this would hold water. We secured quite a number of arrow points small and large, many shaped different from any I have ever seen, being pointed at both ends. We heard of obsidian spear points 6 to 8 inches long and of two stone axes but these had been lost or stolen. One ax was shaped similar to those in Southern Arizona.  - side & end view -

Tubes   We acquired a few stone tubes the use of which we could not understand. At Purisima, we secured two remarkable plates or metates made of *tesontle*, a light volcanic rock. These were about 16 inches long and 8 inches wide and one inch thick, hollowing inside and ground very smooth. One was shaped exactly like the back shell of

Excerpt from the original journal by Edward H. Davis written from March to May, 1926. MS 75, Davis Collection, San Diego History Center Research Archives.

Jesuits found and according to Clavigero, the Indians made the same statement. Padre Castaldi also thinks the great cave paintings were made by a former race as the last race was not intelligent enough to create such a remarkable painting.

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Pericues Indians:

Our personal findings were as follows: We saw many metates and hand stones, probably over 100, a number broken. These metates seemed to have been flat stones taken from creek beds and hand stones the same. We saw many circular piles of rocks, where the Indians evidently lived but these only served as windbreaks. We were told of a cave in a cliff, which had been walled up and contained the skeletons of Indians, a day out from San Ignacio. We heard of this after we had left. I think they usually buried. We found no fragments of pottery, but large shells evidently used to eat with. Water must have been carried in tightly woven baskets shaped like ollas with small mouths, something like the present Painted water jars. There is no doubt the people belonged to a big race who lived entirely out of doors except in stormy weather, when they lived in caves and these caves, when the walls offered a smooth surface, provided the talented aboriginal artists with a means for handing down some of their hunting and war history in almost imperishable color. They were nomadic in their habits and followed the ripening of wild fruits and seeds, but evidently fish and deer formed the bulk of their food. They went about nude and at night curled up in their *corralitos* or circular stone enclosures around a small fire in the centre. They were most expert hunters, trackers, and swimmers.

Many of their trails remain today—the same as when they used them centuries ago and are as straight between water holes or permanent water as the topography of the land will permit. Some of these trails are as true as if laid out with a transit with rocks piled up on each side and the centre free for many miles. They did not transport heavy metates but secured flat stones wherever they happened to be that answers their purposes.

Very few things have come down to us as most of their household articles were perishable and were destroyed in the course of time, to be replaced by more durable things furnished by the Padres. There were no stone or clay idols and no clay utensils that we could find. Stone arrow and spear points are only picked up haphazard and tubes or articles of rock are very rare.

The cause of the disappearance of this strong primitive race is not hard to seek. The clothing and diseases brought in by the early Spaniards and the inability of a primitive race running free and naked in their native country to adapt themselves to white civilization and its restrictions.

Thus have passed forever into oblivion—the culture and the history of three great tribes of the Southern half of Lower California.

May 14th, 1926

NOTES

1. The first permanent Jesuit mission—Nuestra Señora de Loreto—was founded by Father Juan Maria Salvatierra on October 19, 1697. It was the first in a string of missions stretching both north and south of Loreto and lasting until the expulsion of the Jesuits in 1767. For a complete history of the period see Harry W. Crosby, *Antigua California: Mission and Colony on the Peninsular Frontier, 1697-1768* (Albuquerque: University of New Mexico Press, 1994).
2. Francisco Javier Clavigero, S.J., *The History of Lower [Baja] California*, translated from the Italian and edited by Sara E. Lake and A.A. Gray (Palo Alto: Stanford University Press, 1937). In addition to Clavigero, another source of information is Miguel Venegas, *Noticia de la California, y de su conquista temporal, y espiritual hasta el tiempo presente* (Madrid: Viuda de M. Fernández, 1757).
3. Velásquez is a common family name on the peninsula since the earliest days of settlement. See Pablo L. Martinez, *Guía familiar de Baja California, 1700-1900* (Mexico, D.F.: Editorial Baja California, 1965). Most families living in Baja California after the initial settlement appear in this guide, which is divided into locations.
4. Comondú is an area west of Loreto midway to the Pacific Ocean. It was the site of Mission San José de Comondú founded in 1708.
5. The Guaycura natives inhabited the southern portion of the peninsula beginning approximately at Loreto and continuing almost to the tip of the peninsula at Santiago where the Pericu began. The Pericu also inhabited some of the islands offshore of the area of La Paz.
6. Mission Santa Gertrudis de Cadacamán, north of San Ignacio, was founded in 1751.
7. The Cochimí Indians inhabited the northern two-thirds of the peninsula to the area just south of the Kumeyaay.
8. The French mining company *El Boleo* founded the town of Santa Rosalía on the gulf coast north of Mulege in Baja California in 1884 and worked the copper mines there until they closed in 1954.
9. A serious and lethal smallpox epidemic reached the peninsula in 1709. About half of the Indian converts died. Some Spaniards also died of smallpox, but not to the same extent.
10. By 1926 this term could refer to the Aztecs of Central Mexico or possibly to people speaking a Ute-Aztec dialect from the Spanish southwest.
11. For a complete guide to the native plants, see Jon P. Redman and Norman C. Roberts, *Baja California Plant Field Guide* (San Diego Natural History Museum Publication, 2012). The *torote* or Elephant Tree is common in Baja California.
12. Redman and Roberts, *Plant Field Guide*, pp. 29-33.
13. *Vara prieta*, *Ibid.*, 148, 253.
14. See Theodora Kroeber, *Shi in Two Worlds: A Biography of the Last Wild Indian in North America* (Berkeley: University of California Press, 1961).
15. For a complete study of the cave paintings, see Harry W. Crosby, *The Cave Paintings of Baja California: Discovering the great murals of an unknown people*; additional photographs by Enrique Hambleton; illustrations by Harry Crosby and Joanne Haskell Crosby (San Diego: Sunbelt Publications, 1997).
16. According to Crosby, his group found at the Rancho of Jauja “a huge deer over 10 feet long engraved deeply into the soft rock of the cave wall. . . .About four miles south of the place [was] a small cave containing a painted deer in excellent condition.” *Ibid.*, 158.
17. See Clavigero, *History of California*, 92-101.
18. Possibly *Erythrina flabelliformis*, Southwest Coral Bean, Rebman and Roberts, *Plant Field Guide*, 252-53.
19. *Jatropha cuneata*, limberbush or leatherplant, *Ibid.*, 238-39.