KUMEYAAY. In 1769 Kumeyaay (Diegueño Kamia, Ipai/Tipai) land extended approximately 50 to 75 miles both north and south of the Mexican border and from the California coast almost to the Colorado River. The language belongs to the Yuman branch of Hokan. Two tribal chiefs, Kuchut kwataay, were responsible for intertribal diplomatic, military, ceremonial, marriage, and trade relations, and judging interband disputes. All used specific national territory: beach strands, Sierra Juarez, desert areas, trails, and sacred places. Varying with valley shape and richness, each band had from 10 to 30 miles of a river basin. Some band land was jointly used, but most was divided as family land. The Kwaaypaay (band leader) and council of environmental specialists directed plant husbandry, corn farming (mountain/desert), erosion and water management, control burning, economic, religious activity, and judged intraband disputes. Patrilineal sibs crosscut bands; each band had lineages from several sibs.

Southern inland Kumeyaay avoided the Mission, and led revolts to free relatives. Only after 1870 did settlers begin to take their land. In contrast, northern and coastal Kumeyaay acquired Spanish at Mission San Diego, had contact with Americans in 1846, learned English, acquired some 1875 executive order reserves and had Agency schools by 1883. Under the 1891 Act for the Relief of Mission Indians, eleven inadequate reservations were trust patented. The Commission charged with reserving land stated "many scattered groups exist and should move to Capitan Grande." But it was too small to support the bands there: Capitan Grande, Los Conejos and Mission Valley Band people moved by the Army before 1870. Many remained landless. The 1891 Commission met the people of San Pascual Indian Pueblo, evicted from their adobe homes in 1871. Their reservation was mislocated in Luiseño territory on four hilltops, inadequate for one farm. Members remained scattered. In 1954, descendants, knowing the hilltops were their only heritage, united to reclaim them. The BIA demanded proof of descent. When the band acquired it, the Bureau accepted them but added non-members

"administratively". Four bands on former Mexican ranchos participated in the Cupeño case; by a "political decision" the Supreme Court evicted Indians. In 1903, land at Pala was purchased and the Army moved San Felipe Band and the Cupeño there; other bands fled to Santa Ysabel or Mesa Grande.

Until 1910, many starved on inadequate reservations. The able bodied worked on ranchs for food. Publicity forced the Agency (later Bureau of Indian Affairs, BIA) to buy land to enlarge some reservations. For the agent's convenience, families with children were taken from Cuyapaipe and La Posta to purchased land at Campo. By 1965 the BIA tried to sell both, claiming no descendants existed; descendants of pre-1910 members reclaimed them. Though homebases, most reservations sustained few domestic animals, subsistence farms, some cash crops; many were far from market, with water scarce or stolen. People worked on ranchs or nearby towns.

With no reserve, Jamul members worked for John Spreckels (Spreckels Sugar, Jamul Rancho owner) and camped near their cemetery. Spreckels told them they would not be evicted and deeded 2.5 acres of "cemetery and approaches" to the Catholic Bishop. In 1970, Jamul joined San Diego Intertribal Council and asked California Indian Legal Service to help obtain Federal Recognition, achieved in 1975. They need sufficient land for members residences. Others lived around the edge of Mission Bay, San Diego, or Coronado working as laborers, or maids. By 1910, most fled as refugees to Baja California Kumeyaay (Spanish: Kumiai) villages having enough land. Until 1950, Baja California Kumeyaay were not crowded by Mexican populations. Rosalie P. Robertson, descendant of tribal leaders, was instrumental in acquiring Mexican government recognition of surviving villages and land rights by 1975. The Instituto Nacional Indigenista (INI) is validating boundaries, bringing agricultural and irrigation aid, schools and health services. Until 1950, cross border marriages and ceremonies occurred regularly. Then border crossing became difficult; serious problems

occurred. By 1970, the Immigration Service made border crossing by close relatives impossible.

Over the years, reservations had water or land stolen by neighbors; fences "walked in," springs expropriated, streams dammed above reservations, or ground water destroyed by nearby wells. The BIA has not corrected original survey errors. Major pollution and erosion from freeway drainage are damaging several reservations. Threats of termination of trust status discouraged all but Cuyapaipe and La Posta from participating in Docket 80A2 (see Luiseño). Two sections of Mesa Grande land were mis-patented to Santa Ysabel as Santa Ysabel 1 and2; the error has not been corrected. A number of reservations lack legal access roads either to the whole reservation or to separate parts, for example: Cuyapaipe, La Posta, Injaja-Cosmit and Mesa Grande.

By 1891, Southern California tribal and band leaders (Cahuilla, Cupeño, Luiseño and Kumeyaay) no longer functioned openly because the agent required each band to annually elect a "captain who must obey the agent or be removed". Real leaders sought knowledge about the new laws which enclaved them. Over the years they created several organizations opposing the BIA, one became well known, the Mission Indian Federation. However, many saw that the MIF non-Indian councilor was defrauding Indians. Most reservations had two or more opposing groups, those who felt they must obey the BIA, and those who opposed it; between them they slowed or stopped BIA policies they saw as detrimental. After the 1953 passage of Public Law 280 which removed Bureau interference except for maintenance of the land's trust status, organized opposition was not needed and soon withered. New leaders sought solutions to problems created by Public Law 280, and continuation of sovereignty, economic, educational and health problems under new conditions. While developing new competent band leadership, some sought specialised education to provide specific knowledge to reservation government. Jointly the bands are reviving the tribal level organization as it

originally functioned to manage tribal sacred places, religious and cultural needs and protect ancestral places.

Each sovereign reservation elects a chairman and council, has articles of association or constitutions, and enrollment regulations listing membership requirements. Each examines development proposals based upon acreage, population, access to highways; and tries what they consider best. For example, Sycuan has restaurants, casino, bingo and off track betting to support their members, a fire department, security force, health clinic, library, pre-school, college scholarships, membership housing, cultural programs, and hires 800 people beside their own members. Viejas, Barona, Campo and Santa Ysabel have started various projects to achieve similar economic development which will suppor members and desired cultural preservation. Viejas and Campo reinstituted traditional Kumeyaay erosion and wet meadow protection measures for their land.

Most bands have tribal halls, senior programs, libraries, pre-school, cultural and tutoring programs; all encourage the youth to attend college. Charged with providing safe domestic water since 1969, Indian Health Service (IHS) has drilled wells, established water systems, built septic tanks and more recently staffed clinics on Santa Ysabel and Sycuan. The seven southern bands joined to purchase centrally located land and build Southern Indian Health Council (SIHC) to serve members and maintain a branch clinic at Campo.

Prime concerns are maintenance of sovereignty, trust status of land, water rights and economic independence. Next are: improved health, medical care, education, cultural maintenance, housing and environment. A major health problem is diabetes related to diet change to food of European origin.

Kumeyaay are patriotic and volunteer for military service. They want their sovereign rights as American Indian nations in the larger nation. Most integrate Catholicism with Kumeyaay religion. They use sage smoke and Kumeyaay sacred songs to bless new developments, cultural events, and install officials. Most

ceremonies are private. They are proud of their basket artistry.

At 1900 tribal leaders were Pione Largo (Hilmeiup) of Cuyapaipe, and Cenon Duro (Mutawheer) of Mesa Grande. Cenon was followed by Thomas Couro (Curcur) and Pione by his son, Jose Largo. Jose Largo's granddaughter, Rosalie P. Robertson said women were not chiefs, but was recognized as leader by all needing help. Florence Connolly Shipek.

(See also Luiseño)

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KUMEYAAY RESERVATIONS, San Diego County, U.S.A. (1)

	Executive Order	Trust Patent	Acres	Allotted acres	Members(2)
Campo	- purchase -	1893, 1907 1911	15400	0	213
Manzanita	-	1893	3579.38	0	52
La Posta	-	1893	4500.00	0	13
Cuyapaipe	-	1893	4100.13	0	16
Sycuan	1875	1893	640	259.43	120
Jamul	(church 1912)	1975	6.03	0	52?
Capitan Grande	1875 1883	1894	15753.40 since 1932 El Capitan Dam site	0	no residents
Viejas	purchase	1932	1609	0	180
Barona	purchase	1932	5902.66	0	450
Inyaha-Cosmit	1875	1893	800 80	0	16
Santa Ysabel	1875	1893, 1926 total of 3 separate parts	15526	0	950 Santa Ysabel1,2,3
Mesa Grande	1875 1883	1894 1925 1989	120 80 800 from BLM	0	300?
San Pascual	-	1910 1911	1379.58	0	200+
Laguna	-	1892	320 claimed by man who terminated		

KUMIAI: FRONTERA, BAJA CALIFORNIA, Mexico (source INI and INAR)
San Jose Tecate and Manteca no longer recognized.
EJIDOS (Mexico's equivalent of farming reservations).

Juntas de Nehi	11590 hectares	
San Jose La Zorra	3595 hectares	90 inhabitants
San Antonio Necua	63043 hectares	144 inhabitants
La Huerta	6288 hectares	148 inhabitants

(1. source: tribal office data)
(2. membership often does not include children)