

A COMPENDIUM OF KIZH/GABRIELEÑO UTILIZED FLORA AND FAUNA

by
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"The Gabrieleño held the great bulk of the most fertile lowland portion of southern California. They occupied also a stretch of pleasant and sheltered coast and the most favored one of the Santa Barbara Islands. They seem to have been the most advanced group south of Tehachapi, except perhaps the Chumash. They certainly were the wealthiest and most thoughtful of all the Shoshoneans of the State, and dominated these civilizationally wherever contacts occurred. Their influence spread even to alien peoples...everything points to these very efflorescence's having had their origin with the Gabrieleno."

Alfred Kroeber, 1925 - Handbook of the Indians of California, pg 621.

Introduction

The Kizh/Gabrieleño Band of Mission Indians, who occupied the greater Los Angeles basin and the offshore channel islands of Catalina, San Clemente, and San Nicolas were, in recent times, named after "the Mission San Gabriel". This mission was ultimately placed between the Los Angeles and San Gabriel Rivers and located near multiple large villages where many of our native people were gathered and used to build, maintain, live and work for the mission. However, the Kizh/Gabrieleño people had previous names to which they were called. Surrounding tribes had their own names for us. The Luiseno Band of Mission Indians of San Diego referred to us as *Tu-manga-ma-lum*, "Northerners," while the Yokuts of Buena Vista Lake north of Tehachapi called us *Miyah-hik-tchal-lop*, "Long Arms." The Kitanemuk of the western Mojave Desert called us *Pah-pi-na-mo-nam*, and to the north in Ventura the Chumash called us *Ata-pli-lish*, and to the east, the Cahuilla of Palm Springs called us *Kisianos*, which meant houses, "People of the willow-brush houses". The use of the term Kizh (pronounced "keetch"), for willow and brush houses helped to identify the Kizh/Gabrieleño as a whole and was even carried on by the first Spanish soldiers who called us *Kichireños*. Even some of the oldest published accounts make reference to the Gabrieleno as *Kitc*, *Kij* or *Kizh*, meaning "houses" after our dome-shaped houses made of willow frames and tule thatch roof. However, this name was short lived after the conquest of the Spanish and creation of the new name, Gabrieleño. Today, the families that are descended from the indigenous Indians of the Los Angeles Basin recognize the tribe name as the Gabrieleño Band of Mission Indians, Kizh Nation or simply Kizh/Gabrieleño. Our tribe is lead by Ernest Perez Salas Teutimez who is the elected Chief and Spiritual leader for the Kizh/Gabrieleño Band of Mission Indians.

The Kizh/Gabrieleño Indians, like all indigenous Indian cultures of the Americas, utilized a majority of the flora and fauna from their familial territory. We had villages and seasonal settlements across four major ecological zones, which included 1) interior mountains and foothills, 2) grassland/oak woodland, 3) sheltered coastal canyons, and 4) the exposed coast. Therefore, food resources were diverse and abundant. These ecological zones provided a variety of plants, animals and earth minerals that were used heavily by the ancient Kizh/Gabrieleño. These natural elements were used to construct specialized crafts and tools including but not limited to nets, fishhooks, basketry, stone implements, ritual objects and sea vessels made of tule called a *tee'aht*. These tools were used to help hunt deer and pronghorn, capture migrating waterfowl, hook fish from kelp beds, retrieve shellfish from tide pools, collect acorns

from oak trees and dig *Calochortus* bulbs and *Dichelostemma* corms from the land.

The purpose of this compendium is to compile a comprehensive list of all the plants and animals that were utilized by Kizh/Gabrieleño ancestors who by means of their usage were able to sustain a vibrant culture here in Southern California for thousands of years. At this beginning, the compendium will be abbreviated and incomplete, but as ongoing research and new revelations from the Kizh/Gabrieleño Elders, past anthropologists, as well as previous, present, and ongoing archeological research will all permit the compendium to be expanded and to be more comprehensive. Any readers, both professional anthropologists, archeologists, and laymen are welcome to comment and make useful contributions to this ongoing research.

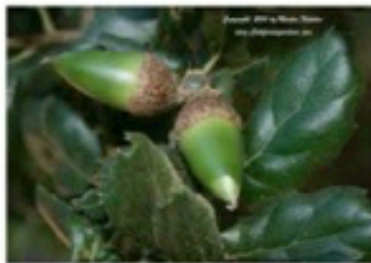
This compendium begins with some of the prominent species utilized by the ancient Kizh/Gabrieleño for both flora and fauna. Additional species will be presented as research and time permits. The basic format below is as follows: First the common name of each plant and animal will be given to facilitate regional recognition. Secondly, the scientific names will be presented on behalf of international recognition. Thirdly, the ancient Kizh/Gabrieleño name, when known, will be presented. Fourthly, a discussion on how the species was utilized and for what purpose (e.g. for economic, food, medicinal, ceremonial, etc.) will be discussed. Lastly, the methods of the species procurement, processing, and disposition will also be discussed as the information is available. References will be made to the major ethnographic sources for each species listed as a means of documentation.

Flora

1. Oak (*Quercus* spp.); K/G: *sa-vech* for Valley oak (*Quercus lobata*) and *wet* for coast live oak (*Quercus agrifolia*) (C. Hart Merriam in McCawley 1996, 268). Sources: McCawley (1996, 129-130); Johnston 1962,32-33).



wet
Quercus agrifolia tree



Oak leaves and acorns
Quercus agrifolia



Kizh icon

Oak trees and their nuts, acorns, have been called the "Staff of Life" of the California Indians including the Kizh/Gabrieleños. The annual acorn crop was a major source of food for the Kizh/Gabrieleño people (Kroeber 1925, pg 631; Johnston 1964, pg 32; McCawley 1996, pg 129-130).

The oak (*Quercus* sp.) was one of the major hardwood trees in the Southern California landscape and a common component of the California savannah oakwoodland (grasslands with scattered oaks). These trees yield a large crop

of acorns that were exploited by the Kizh/Gabrieleño as a major food resource. Acorns however are highly toxic with tannic acid and cannot be eaten unless properly detoxified. Therefore, acorns were not utilized as a food resource by the ancient people of California until the acorn leeching technology was developed by the Kizh/Gabrieleño and other Indians of California.

All sources state that acorns from all oak trees were a major source of food for the Kizh/Gabrieleño in prehistoric times. "The key to the successful use of the acorn lay in the development of a technique for leeching out the tannic acid that is naturally present in the nut, thereby making the meat more palatable" (McCawley 1996, 129). The ancient Kizh/Gabrieleño invented this technique thousands of years ago. As McCawley points out, the leeching not only removed the acid, but left a sweet tasting flavor and it also improved its digestibility as much as 10 percent (McCawley 1996, 129).

The acorn crop was collected in the fall, especially in late September and October, when the acorn nut was fully ripened. Some of the acorns (e.g. *Q. engelmannii*) were eaten straight off the tree while most had to be processed with mortars and pestles. The acorns were ground into flour and later cooked into an acorn atole or mush.

The acorns were knocked off the trees with sticks and placed into baskets. An intense cooperative strategy was utilized where the men would climb the trees and beat the acorns with sticks and shake the acorns free, while women and children collected them on the ground (McCawley 1996;129-130). Acorns were stored for future use in large coiled baskets that served as granaries {pic}. During the summer the granaries remained outdoors to circulate the air to dry the nuts while in the winter the granaries were kept inside so as not to get spoiled by the moisture. Granaries were placed on elevated platforms made of willow poles which served a dual purpose of raising the food to keep the acorns from rodents and small mammals, as well as providing a natural insect repellent from chemical compounds in the willow.

The acorn processing technology involved the pounding of the acorns on a stone or wooden mortar utilizing a stone or wooden pestle, accordingly. Bottomless baskets were sometimes glued with asphaltum to a stone mortar and functioned to keep the acorn meal from flying off the mortar and staying in place. This ensemble was called a basket-hopper mortar. Brushes made of soap root fiber (*Chlorogalum* sp.) or animal hair, were used for brushing the acorn meal from one container to the next. The acorn meal was put into leaf-lined sieve baskets, which were set into sand basins and heated water, which was poured onto the meal in order to leach out the tannic acid. {Utilized streams for process?} The leeching removed not only the bitter flavor (which left a sweet nutty taste) but it also improved the ability to digest the food by as much as ten percent (Merriam 1918,136; Gifford 1936,302-303). {Reid, long quote 1852, 22-23 in McCawley 1996}

The acorn mush was cooked in water-tight, grass-woven cooking baskets or steatite (soapstone) bowls (the steatite was obtained from *Pimuna* (Catalina) and the other channel islands. The mush was cooked in the following manner; cold water was added to the acorn meal in the cooking baskets and then it was brought to a boil with an ingenious cooking method. The Kizh/Gabrieleño women would first heat fist-sized stones in a fire (which archeologists call FARs, Fire Affected Rock). When the stones were very hot, they were then grabbed by the use of tongs made of green willow branches (so they would not burn). Kizh/Gabrieleño women then lowered the FARs into a grass-woven basket of water and stirred them until the water was brought to a boil. The skilled use of the tongs kept the sides of the cooking baskets from being burnt. If a steatite cooking vessel was used, then the vessel can be placed directly onto a fire as the tensile strength of the steatite allows heat transfer without the cracking of the stone (these vessels were a prehistoric type of Pyrex). The acorn mush was stirred and served using a wooden paddle (Harrington 1942,9,12).

2. Willow (*Salix* spp.); K/G: *sahch-haht* (C. Hart Merriam in McCawley 1996, 268). Sources McCawley (1996, 129-130); Johnston 1962,32-33)



sahch-haht
Salix spp. Tree



Willow branch and leaves



Kizh icon

Willow is very important to us Kizh/Gabrieleño because our preferred tribal name of “Kizh” is derived from our ancestors houses which were made of a round framework of willow branches with weatherproofed tule thatched roof and sides. This half-dome style of house was attributed to the Kizh/Gabrieleño. Even the Indian groups from the east (Cahuilla) would refer to the Gabrielenos as “*Kisianos*” or the people of the willow branch, tule and brush houses. The Spanish soldiers even adopted this name and called the Kizh/Gabrieleño people *Kichireños* (keetch-a-reños). These houses had a framework of willow poles that were implanted in the ground in a circle and bent and tied at the top in order to form the dome. Because willow branches are strong and pliant with a natural insecticide capability, they were used to construct the frame of the Kizh/Gabrieleño house. A series of willow branches were then lashed to the framework in a series of horizontal bars from the ground up to the top of the structure. Tules, Carrizo, and other grasses were then layed on the horizontal willow bars which formed a thatching that covered the entire structure and which provided cover and protection from the wind, sun, and rain (Johnston 1962,35; McCawley 1996,27-30). The Uto-Aztecan word for house was *Kizh* or *Kij*, which was pronounced as “*Kish*” (McCauley 1996, pg 10). A number of these houses would make up a village or rancheria community.

Another important structure made from willow was a religious enclosure used for ceremonies called the *Yovaar* (McCawley 1996, pg 27). This structure was large, round in shape, and constructed of a fence made of willow branches and brushwork. Johnston reports that the “the circular framework was of willow and was thatched with tule, carrizo, or grass (Johnston 1962, pg 35).

The pliant willow branches were also made into other artifacts such as tongs, which held hot stones that could be lowered into baskets to cook acorn mush. Willow was also heavily used as a medicinal plant by chewing the leaves or bark as a cure for headaches. The bark of the willow was used for medicinal purposes as an aid for aches (head or body). (Strike 1994 from Garcia book). It is not surprising to us Kizh/Gabrieleño that the original recipe of the Bayer aspirin was based on an extract from the willow.

3. Chia (*Salvia columbariae*); K/G: *pasiy* (Harrington n.d., Reel 5, 313); Sources McCawley (1996, 129-130); Johnston 1962,32-33)



pasiy
Salvia columbariae



Chia seed pods



Kizh icon

Johnston (1962, 33) mentions that the Kizh/Gabrieleño utilized "...a bush...a sage...which the Spanish were to call 'chia'." Chia (*Salvia columbariae*) is an annual plant that grows low on the ground in chaparral and coastal sage scrub plant communities. The leaves are fringed and feathery with the main stalk being square and leading to a carousel-like series of bluish purple flowers (see figure 1: Illus. in Miller 1991,p.78). {scan illus insert}. This plant is a sage and is documented that the ancient Kizh/Gabrieleño heavily utilized chia (Johnston 1962,33; McCawley 1996,130). The small seeds that derive from the plant are highly nutritious and rich in protein. As an example, in a one ounce (28 g) sample of dried chia seeds, the seeds will contain 9% of the Daily Value for protein (4g), 13% fat (9g) (57% of which is α -linolenic acid, an essential fatty acid) and 42% dietary fiber (11g). The seeds also contain essential minerals of phosphorus, manganese, calcium, potassium and sodium in amounts comparable to other edible seeds (e.g. flax or sesame) and are rich in omega 3 fatty acids with a yield of 25-30% extractable oil (USDA 2010). Chia is regarded to have a greater assortment of essential minerals and nutrients than our widely used domesticated grain plants of wheat, oats and barley. It is no surprise that chia today is touted as a "super food" in health food stores.

Kizh/Gabrieleño women collected chia by bending the stalks over a flat tightly woven basket and brushing them onto it with a fan shaped seed beater basket (Harrington 1942, 21; Balls 1962, 24; Hudson and Blackburn 1982, 235-238; McCawley 1996, 130, 245). When the flat receptacle basket was full of seeds they were dumped into a large carrying basket shaped like a large upside down cone. Kizh/Gabrieleño women wore the cone shaped basket on their back and they could carry it using a tumpline or *we-vor* (a woven strap that went from the forehead to the basket). Chia seeds were prepared in different ways. The young shoots were eaten raw and the seeds were roasted and ground into flour, which was either eaten raw in a pinole, mixed with water to make an atole, or even made into a type of drink (Reid 1852,23; Balls 1962, 25; Harrington 1986, R102 F532, R105 F314).

4. cattail (*Typha* spp.); K/G: ?; Sources McCawley (1996, 129-130); Johnston 1962, 32-33)

The cattail with its distinctive hotdog shaped seed stalk is very noticeable among the reeds and rushes along the shores of lakes, ponds and streams. It is a useful plant as it had a variety of applications. The stalks were harvested and used to thatch the sides and domed roof of the houses called kizh. A Spanish chronicler stated "The...



Cattail
Typha spp.



Cattail spike



Kizh icon

(Kizh/Gabrieleño) know how to make also a kind of sweet paste, and sugar...They utilize the *tule* (cattail reed), making atole-gruel-from the seeds, and bread from the roots" (Fages 1937, 22).

5. *Datura* (spp.): K/G: *Manit*; Sources: Johnston 1962, 57) Merriam in McCawley (1996,



Manit
Datura metaloides



Datura flower



Kizh icon

It has been noted in the ethnography, that *Datura* or Jimsonweed was utilized in a religious ceremony by the ancient Kizh/Gabrieleño that Kroeber (1925, pg 621) referred to as the, "Toloache Ritual". Kroeber (1925, pg 626) mentions that the Kizh/Gabrieleño developed a "Jimsonweed cult". He further states that the plant was mixed with salt water to create a type of drink and that when ingested its Kizh/Gabrieleño ceremonial purpose was "...to give strength, impenetrability to arrows, immunity from bear and snake bites, and fortune in the hunt." In addition to those "practical aims", the drink was also taken for " sacred and esoteric ritual" purposes. Furthermore, Kroeber states that the Kizh/Gabrieleño Toloache cult spread to neighboring tribes such as the Juaneno to the south and perhaps to the Chumash to the northwest (note that Kroeber used the Aztec term "Toloache" rather than the

Kizh/Gabrieleño name *Manit*). Regarding the use of *Datura* - Jimsonweed, it has been suggested that at least among the Chumash, the drink was ingested by ritual participants who then made pictographic paintings on the walls of rock shelters and caves as they were inspired by the hallucinogenic effects of *Datura* (Grant 1965; pg ?). Regarding the use of *Datura* by the Kizh/Gabrieleño, Johnston (1962) cites the following on how it was used:

Connected with the ritual that grew from the Chungichnish religion was a cult of initiation for the males...the somewhat older boys as they drank from the large, ceremonial mortar in which a drink had been made from the dried, pounded root of the Jimsonweed, called *Manit* by the Gabrielinos. This is now known as the Toloache cult...applied to the plant of the *Datura* family. The jimsonweed is classified by botanists as *Datura meteloides*. The drink was highly intoxicating and as the dancing of the first night progressed, the boys...fell into a stupor...during his stupor, the lad had visions which were to remain with him throughout his life as a special relationship between himself and the supernatural (Johnston 1962, 57).

Datura contains two alkaline-based hallucinogens, Atropene and Sapalamine. The hallucinogenic effect of the plant can be severe if its usage is not regulated. Jimsonweed was drunk for "paralysis, debility, and stagnation" Kroeber pg 628.

6. white sage (*Salvia apiana*); K/G ; Sources: Sparkman 1908



Salvia apiana



Sage leaves



Kizh icon

According to Sparkman (1908), shoots from the sage were used with the fire drill for the making of fire (Sparkman, 1908, ?). In recent times, leaves from this plant are burned in an abalone shell as incense for spiritual prayer. The smoke issuing from the shell is wafted onto the prayer circle of participants in a ceremony known as smudging (Ernest Perez Salas Teutimez 2013, personal communication).

Many sages were used for a variety of medicinal purposes.

Poultices of sage were used for sores, swellings, tumors, and rheumatic pains. Sage was also used for the preparation of eye medicine (Boscana 1933: 71, Harrington 1933: 163, note 127, 193-194, notes 191-194; 1986: R105 F307) (All the above cited in McCawley 1996, 102)

7. juncus/rush (*Juncus* spp.): K/G_So-ar"; Sources: (Merriam in McCauley 1996, 246).



Juncus grass blades

Kizh icon

Juncus spp.

Like all California Indian tribes, the Kizh/Gabrieleno made a wide variety of baskets whose form, decoration, and utility elicited praise from the early Spanish intruders (McCauley 1996, 131-132). Often the baskets were made from the stems of the rushes and juncus species (McCauley 1996, 132). Examples of Kizh/Gabrieleno baskets may be seen in Johnston (1962, 11) and in McCauley (1996, 133) (Add Gary's reference).

8. Mexican Elderberry (*Sambucus nigra* ssp. *caerulea*); K/G_Hoo-kaht_Sources: Merriam in McCauley (1996, 269)



Elderberry bloom and leaves

Kizh icon

Sambucus mexicana

This plant has a variety of uses, such as using the berries for food (Reid 1852, 23). The soft pith on the inside of the branches was easily hollowed out to make many musical instruments such as flutes, whistles, clapper sticks, and rattles. See McCauley (1996, 180) for a photograph of a clapper stick. For musical instruments:

...Whistles were made from bird bone, cane, or elder wood, and consisted of a tube with one end closed with gum or pitch. Four-hole flutes were made from elder wood...(McCauley 1996, 180).

This plant is used worldwide for medicinal purposes. Israel just published an medical article This plant is still an important musical plant to the Kizh/Gabrieleno.

9. Wild Tobacco (*Nicotiana* sp.); K/G *Pa-es-pe-vot*_Sources: Merriam in McCawley 1996, 269



Pa-es-pe-vot
Nicotiana sp.



Tobacco leaves



Kizh icon

McCawley has reported a variety of medicinal uses of this plant by the Kizh/Gabrieleño. Wild tobacco (*Nicotiana* sp.) had a number of medicinal uses among the Kizh/Gabrieleño. Fevers were treated by inducing vomiting through the ingestion of wild tobacco and other herbs, followed by massage and singing (Reid 1852: 33-34). A large ball of masticated tobacco was swallowed as part of the course of treatment for strangury, a urinary affliction. Apparently the tobacco acted as a sedative or muscle relaxant (Reid 1852: 33-34). A mixture of tobacco, lime (obtained from crushed, burned sea shells), and water or urine was known as *peeshpevat* and was taken to relieve stomach pains and heal wounds (Geiger and Meighan 1976: 73, answer from Mission San Fernando; Harrington 1986: R103 F522) (All the above cited from McCawley 1996, 102).

10. Yucca (*Hesperoyucca whipplei*); K/G *ah-ko* Sources: Merriam in McCawley 1996, 269.



ah-ko
Hesperoyucca whipplei



Yucca panicle blooms

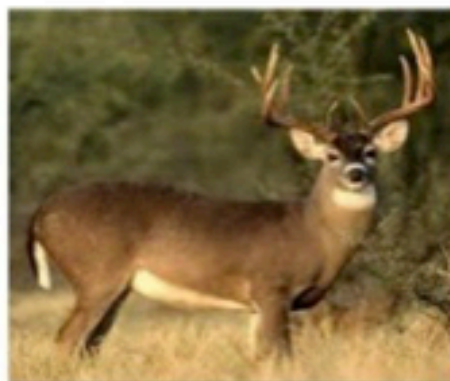


Kizh icon

The yucca was an extremely useful plant to the Kizh/Gabrieleño. Johnston mentions that the tender shoots of the yucca were eaten and that string and cordage were made from the yucca as well (Johnston 1962, 33, 35). McCawley (1996, 131) mentions that Harrington “denied the use” of yucca as a food source by the Kizh/Gabrieleño (Harrington 1942, 8). However, it is highly likely that the Kizh/Gabrieleño would utilize the yucca for food since surrounding tribes would eat the root bulbs, cooked in earthen ovens. For example, it was noted that the “Lone Woman of San Nicolas Island”, a Kizh/Gabrieleño woman, made famous in the novel, *The Island of the Blue Dolphins* by Scott O’Dell. She prepared a meal of “roots of two different kinds, one called *corcomites*...and placed them in a fire, which was burning within an enclosure” (Nidever 1937, 83).

Fauna:

1. Mule deer (*Odocoileus hemionus*); K-G *soo-kaht* (C. Hart Merriam in McCawley 1996, 265; *shoo-kat*, Taylor in McCawley 1996, pg. 272). Sources: McCawley (1996, 265-272); Johnston 1962, 33).



soo-kaht
Odocoileus Hemionus buck



fawn

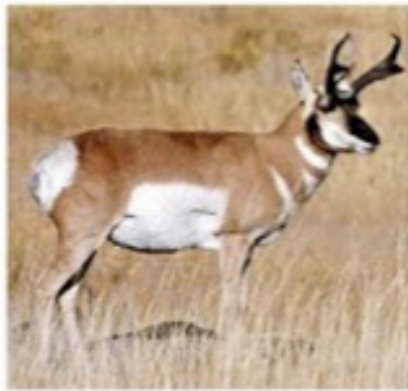


Kizh icon

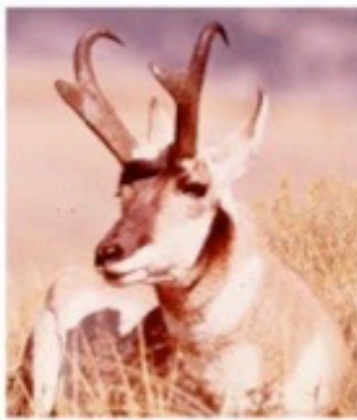
As with all California Indians, deer were important to the Kizh/Gabrieleño (Johnston 1962, 33; McCawley 1996, 116). Hunters wore a deerhead disguise in order to get close enough to the deer to shoot them down with a bow and arrow. An example of a Kizh/Gabrieleño deer hunt was painted above a doorway at Mission San Fernando by a Kizh/Gabrieleño artist (see Figure above). All parts of the deer were utilized; the head and antlers as discussed above, the meat as food, the hide as clothing and for hide artifacts and sinew thongs, the hooves for musical instruments “...deer hooves were tied in bundles for use as rattles” (McCawley 1996, 117), brains used for tanning of hides and bones such as the metacarpals were used to make bone awls that were preferred by Kizh/Gabrieleño woman for making baskets. In sum, the deer was an important animal for the Kizh/Gabrieleño. Like other such activities, the Kizh/Gabrieleño had a hunting ritual for hunting deer that involved drinking the sacred *Datura* plant called *manit* by the Kizh/Gabrieleño (Geiger and Meighan 1976, 48; McCawley 1996, 119).

2. Pronghorn (*Antilocapra americana*); K/G *To-nar*”; Sources Merriam in McCawley (1996, 265-272); Johnston 1962, 33).

Although they are rare in southern California (an exception is a reintroduced herd in Tehachapi, Ca), nonetheless, pronghorn were much more prevalent in the past. For example, the Antelope Valley was named for the large herds that once roamed the land. On the first land expedition of Spanish explorer Gaspar de Portola to Alta California in 1769, was the chronicler Pedro Fages who noted that the Kizh/Gabrieleño he saw hunted “antelope



To-nar
Antilocapra Americana



Antelope head



Kizh icon

(which is a kind of mountain goat)" (Fages 1937, 22 in McCawley 1996, 116). Johnston (1962, 33) states that the Kizh/Gabrieleno hunters "...went out for ...antelope equipped with head and back disguises of the animals' antlers and skins...". In addition to its use as food, the animal was utilized in similar ways to the deer.

3. black bear (*Ursus americanus*); K/G *pi-yah-ho-naht*; (C. Hart Merriam in McCawley 1996, 265). Sources: McCawley (1996, 116); Johnston 1962, 33)



pi-yah-ho-naht
Ursus americanus



Brown variety of black bear



Kizh icon

Although they were probably not emphasized because they are such a formidable dangerous animal, Kizh/Gabrieleno did hunt bear. Bernice Johnston (1962, 33) states: "every small and large animal that roamed the plains and foothills, was probably, even the bear, although that is missing from some lists, was hunted or snared to add to the Gabrielino diet." McCawley (1996, 116) notes that J.P. Harrington included "bear" on his list of animals eaten by the Gabrielino" (Harrington 1942, 7-8). Bears were part of the ideological belief system of the Kizh/Gabrieleno. For example, there is an account of a shaman of the San Gabriel area named Ramon Valencia, who was a *hechicero* (a great sorcerer) who could turn himself into a bear (Harrington 1986).

4. grizzly bear (*Ursus arctos horribilis*); K/G *hoo-nahr*; (C. Hart Merriam in McCawley 1996, 265). Sources: McCawley (1996, 116); Johnston 1962, 33)

The grizzly bear once ranged throughout California. Being larger and more aggressive than the black bear, these bears no doubt impressed the prehistoric Kizh/Gabrieleno people as they did the conquering Spanish who used them



hoo-nahr
Ursus arctos horribilus

Grizzly bear head

Kizh icon

in bear baiting contests. Later, the American pioneers were so impressed with the animal that they used its image on their short lived Bearflag Republic flag which today survives on the state flag of California. Grizzly's are now extinct in the state of California, but nonetheless were present in the past. Although information is lacking at present, it is assumed here that these bears were important to the Kizh/Gabrieleño and probably also figured in their spiritual belief system, as did the black bears. Even though both Johnston (1962) and McCawley (1996) state that bears were hunted, it is thought here that it would have been unlikely, given their ferocity, that they would have been an important food source. It is more likely that they would have been hunted on a special spiritual basis.

5. Black-tailed jackrabbit (*Lepus californicus*); K/G: *soo-e't*; Sources: Merriam in McCawley (1996, 266)



soo-e't
Lepus californicus

Black-tailed jackrabbit head

Kizh icon

The Spanish explorer Pedro Fages (part of the Portola Expedition 1769) noted the Kizh/Gabrieleño ate hare (Fages 1937, 22). A missionary from San Fernando Mission mentioned that they ate "jack rabbit" (Geiger and Meighan 1976, 85). Chief Ernest Perez Salas Teutimez says that the Kizh/Gabrieleño never ate jackrabbit because it was an unclean animal that would eat other rabbits and each other (2013, Ernest Salas Teutimez, personal communication).

6. cottontail (*Sylvagus audubonii*) K/G: *to-so-hut*; Sources Merriam in McCawley (1996, 266).



to-so-hut
Sylvagus audubonii



Juvenile Audubon cottontail



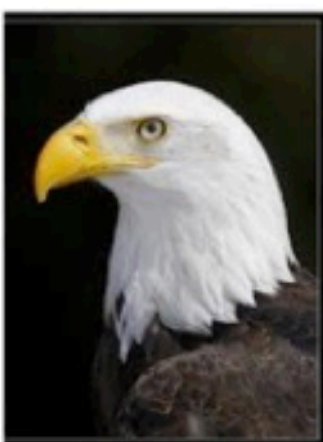
Kizh icon

The early Spanish explorer Pedro Fages noted that the Kizh/Gabrieleño ate "cony", which most likely referred to cottontail. A missionary from the San Fernando Mission noted that the Kizh/Gabrieleño ate "rabbit" in addition to jackrabbit (Geiger and Meighan 1976, 85). In terms of hunting the cottontail rabbit, it has been noted that, "The Gabrielino held similar communal drives during which rabbits were run into long nets, stretched along the ground" (Harrington 1942, 6).

7. bald eagle (*Haliaeetus leucocephalus*); K/G: *Yu-a-weet-ah-mah-sah-ro'?*; Sources: Merriam in McCawley (1996, 266).



Yu-a-weet-ah-mah-sah-ro'?
Haliaeetus leucocephalus



Bald eagle head



Kizh icon

The eagle, as with many American Indian tribes, was sacred to the Kizh/Gabrieleno. The Kizh/Gabrieleno, according to Johnston (1962, 95), had a sacred ceremony involving the eagle.

One of the great Gabrielino ceremonies, danced in the full regalia of eagle-feather skirt and head-tuft, was called the *Torovin*. It was held in honor of the faithful guardians... carrying out their eternal circuit in order to ensure the safety and well-being of the Gabrielino world (Johnston 1962, 95).



There is a photograph of such an “eagle feather kilt worn by dancers” in Johnston (1962, 46). At the Burro Flats site in the Santa Susana Mountain range, there is a painted panel in a rock shelter which depicts two Kizh/Gabrieleño shamans wearing an eagle-feather cape (cf. McCawley 1996, 38, 53, 142, 159-161, 168, 171, 184.):

8. red-tailed hawk (*Buteo jamaicensis*); K/G *pah-ke-sar*; Sources: Merriam in McCawley 1996, 266)



pah-ke-sar
Buteo jamaicensis

Hawk head

Kizh icon

Hugo Reid, a prominent Scottish rancher who married a Kizh/Gabrieleño woman named Victoria Reid mentions in his letters to the LA Star newspaper that the Kizh/Gabrieleño used hawk as a food source (Reid 1852, 22). Johnston (1962, 45) has a photograph of a headdress of hawk feathers. The hawk is still very important to the Kizh/Gabrieleño. In contemporary use, Chief Ernest uses the wing of a red-tailed hawk for Spiritual blessing and red-tailed hawk feathers for adornment of his headdress.

9. dolphin (*Delphinus* sp.); K/G: *toka-rin* (Harrington notes, n.d.); *toro-vin* (Johnston 1962, 95 cited for porpoise)



toka-rin, toro-vin
Delphinus sp.

Dolphin head

Kizh icon

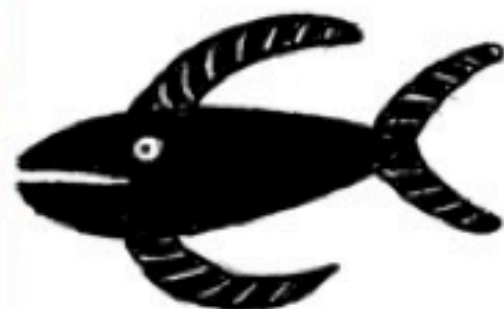
It is probable that the Kizh/Gabrieleño utilized dolphins as a source of food when they could attain them. Hugo Reid noted that the Kizh/Gabrieleño included sea mammals (e.g. whales, otter, seals, sea lions) and other marine resources into their diet, which “...formed the principal subsistence of the immediate coast-range Lodges and Islands” (Reid 1852, 22). Dolphins were important in the ideology of the Chumash (Landsberg 1965). For example,

Johnston (1962, 185) depicts a “dolphin carved from steatite by Gabrielino Indians”. Dolphins and their equivalent the porpoise were important to the ideology of the Kizh/Gabrieleno.

To them the *Torovin*, the porpoise, was an intelligent being, created for the definite mission of guarding *Tovangnar*, the Whole World. ‘The porpoises were like men, not like women,’ and wore the feather headdresses. One of the great Kizh/Gabrieleno ceremonies...was called the *Torovin*. It was held in honor of the faithful guardians, who now and again could be seen far out to sea, carrying out their eternal circuit in order to ensure the safety and well being of the Kizh/Gabrieleno world (Johnston 1962, 95).

Dolphins today, are revered by the Kizh/Gabrieleño and are considered a guardian animal for the tribe and is prominently depicted on the official emblem of the Kizh/Gabrieleno Tribe.

10. gray whale (*Eschrichtius robustus*); K/G *pan-nahch’-har*; (Merriam in McCawley 1996, 265); *kjot* (Johnston 1962, 95)



pan-nahch’-har
Eschrichtius robustus

Gray whale breaching

Kizh icon

As already been noted for dolphins, Hugo Reid (1852, 22) noted that “whales” formed part of the principal subsistence of the Kizh/Gabrieleno of the coast and islands. A missionary from San Fernando Mission noted that “...those (Kizh/Gabrieleno) on the coast are fond of every species of fish especially the whale” (Geiger and Meighan 1976, 85). In addition to its use as food, the cetaceans had:

Other uses of marine resources include the utilization of whale vertebrae for stools, whale ribs for house frames...and whalebone for grave markers (McCawley 1996, 122).

Johnston (1962, 95) states that the whale was called *kjot*. The Kizh/Gabrieleño were known for having made steatite effigies of whales (See illustrations in Johnston 1962, 96, 109). There is a panel of pictographs depicting whales in the “Cave of the Whales” on San Nicolas Island (see Plate 2 in McCawley 1996, XViii).

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