



mountains, upon an excursion which a portion usually take at this season of the year, to collect grass-seeds and berries which they find there in great abundance, and of which they are very fond. I fix the number, however, according to the best information I could obtain, at seven hundred, who acknowledge the authority of seventeen chiefs. These Indians many of them speak the Spanish language, having learned it during their intercourse with the Mexicans, and at the "Catholic Missions," where some of them have been previously employed, and where they acquired some knowledge of agriculture previous to the settlement of California by the people of the United States.

The plan of subsisting the Indians by their own labor in the cultivation of the soil, I presume was suggested by the success which has attended the efforts of the Catholic priests in applying Indian labor to the erection of the mission buildings, and to the cultivation of their vineyards and grounds. . . .

The grand features of the [reservation] plan can, with proper and judicious management, be made partially if not entirely successful. The Indians in the southern and central portions of the State are willing to labor, and many are anxious to avail themselves of the privilege of settling upon the reservations. I do not, therefore, hesitate to give it as my opinion that the plan of removing them to suitable reservations, requiring them to labor, and issuing to them only such articles of food and clothing from time to time as will supply their immediate wants, is the only method that can be adopted calculated to do permanent good to the Indians in California. To distribute to them beef, blankets, or clothing, in their present locations, would result in more injury than in causing them to become indolent, and to cease effort to provide the necessary support for themselves. To remove them be-

THOMAS J. HENLEY, *Superintendent of Indian Affairs in California*, TO GEORGE W. MANYPENNY

*San Francisco, August 28, 1854*

Since entering upon my official duties on the 26th ultimo, in accordance with my instructions of June 2, 1854, I have visited the Indian reservation at Tejon, (the only reservation at which, as yet, any Indians have been collected,) and have taken possession and supervision of the public property, schedules of which will accompany my report at the expiration of the quarter.

I could not ascertain the precise number of Indians belonging to the Tejon reservation, as many of them were in the

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yond the limits of the State, or into the high mountain region, without providing for their support, would be worse and more cruel than immediate extermination. The Indians upon the west, unlike those east of the Rocky mountains, have never lived by the chase. Their support has been chiefly derived from the fish of our numerous streams, the acorns and grass-seeds of our valleys, and the roots and berries of the mountains. By the encroachment of the white man they have been driven from their habitations, and their means of living entirely cut off. There seems then to be no alternative which humanity would sanction but to provide them with the necessary tools and implements, and suitable instruction to enable them to obtain a support by their own labor on your lands reserved for that purpose.

The reservation at the Tejon, considering its interior location, difficulty of access, and the delays and trouble which always attend new enterprises, has probably been conducted with considerable energy, and so far as I could judge, the labor has been well performed. The wheat crop is a good one, and may be considered as entirely successful. The barley, having been sown late, was not a full crop. The corn suffered from drought, was not irrigated, and was also deficient in quantity. The raising of vegetables has been almost entirely neglected. The land now in cultivation, about fifteen hundred acres, is enclosed by a ditch; but it is not adequate to the protection of the crop, and some portion of it has this year been destroyed by the stock. There are upon the reservation one old adobe building used as a residence for the persons employed upon the farm, and one new adobe intended for the residence of the superintendent. There are also a sufficient number of corrals for taking care of the stock.

The Indians are not as yet provided with any houses, and

are living in such habitations as they are accustomed to in their wild state. . . .

The Indians, on my arrival at the reservation, were quite anxious to learn if any change had taken place in the intention of the government towards them; and, on assembling in council, it appeared that they had decided objection to the Indian interpreter, and also to the two men in whose charge they had been placed by my predecessor. This objection being removed, I met with no other difficulty; and after several conversations, I left them well satisfied and contented, with an unqualified promise to obey all the orders of those in whose charge I left them. The chiefs, at their own request, have been permitted to exercise police authority over their respective tribes, and are held responsible for the proper quota of labor from each tribe. The labor is divided among the chiefs, according to the number in each tribe; the making of adobes to one, laying them in the building to a second, threshing wheat, &c., to a third, hauling grain from the field to a fourth, &c., &c. In this way the work progresses in perfect order, and all seem pleased at their participation in it.

The location of the reservation is, in my judgment, a good one—the best that could have been made. The soil is good, and well adapted to the cultivation of such products as are necessary for Indian subsistence. There is an abundance of oak timber at a convenient distance, and plenty of red-wood and pine in the mountains, at accessible points within fifteen miles. The lake within the limits of the reservation affords an abundant supply of fish of a good quality. Game is plenty, and a hunter, at ordinary wages, will furnish meat as cheaply as the beef that is now issued to the Indians. It is remote from the present settlements of our citizens, and will not, I think, for a long time to come, be a barrier even to the progressive and

laudable spirit of our people in the settlement of new and remote portions of our Territory.

If the Indians are to be allowed any resting-place within the limits of the State, no attention, in my opinion, ought to be given to any clamor that might be raised against this location, as tending to embarrass the settlement and prosperity of the State....

The above-named tribes [the Kern River Indians, Posa Creek Indians, Tulare River Indians, the Four Creeks, the Y-Mithes, and Cowiahs, the King River, the San Joaquin, and the Fresno River Indians], numbering about three thousand souls, reside at an average distance of two hundred miles from the Tejon reservation. Their removal will not be expensive, and can be accomplished as speedily as the advances of the settlements, the interests of the government, or humanity to the Indians, will require.

The crops which will be planted this winter will in all probability be abundant for the support of those referred to, and all the other tribes within reach of the reservation; and in the course of next year a large number may easily be added to those now enjoying the benefits of the reservation....

*[Reports of the Commissioner of Indian Affairs, 1854, pp. 508-13.]*