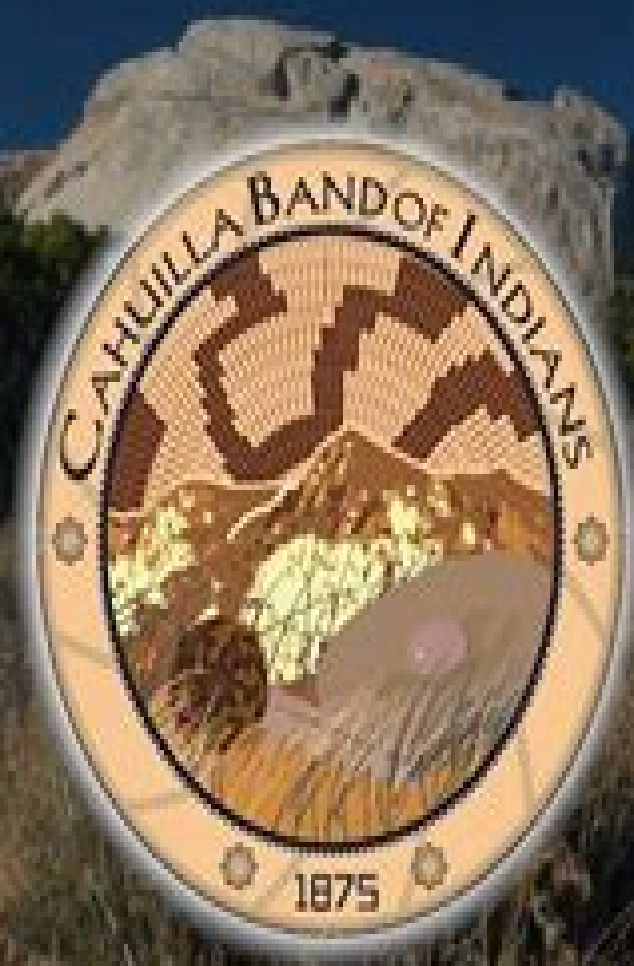




The Cahuilla

Lowell John Bean, Harry W. Lawton

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The Cahuilla Indians of Southern California Lowell John Bean, Harry W. Lawton, 1965 Sketches the history of the Cahuilla Indians and Morongo Reservation **The Cahuilla Indians of Southern California** Lowell John Bean, 1992 Sketches the history of the Cahuilla Indians and Morongo Reservation *The Cahuilla* Craig A. Doherty, Katherine M. Doherty, 1994 Examines the origins and traditional life of the Cahuilla Today most of the 1 418 Cahuilla live in southern California *The Cahuilla Indians* Harry Clebourne James, 1969 History and lore of the Indian tribe which inhabits the San Jacinto Mountains area in Southern California **Palm Springs Legends** Greg Niemann, 2006 Palm Springs long a desert hideaway for celebrities has a history as unique and varied as its residents From the original Cahuilla inhabitants of the area to the settlers who were drawn to the therapeutic waters of the original hot springs you will get to know the people and stories that made Palm Springs famous Mukat's People Lowell J. Bean, 1974-08-20 From the Introduction by Lowell J Bean An apparent dichotomy exists in scientific circles concerning the role of religion and belief systems and a similar dichotomy exists among anthropological theorists Two assumptions seem to prevail ritual and world view are more ecologically nonadaptive than adaptive or ritual and world view are more ecologically adaptive than they are nonadaptive To examine the relevancy of the opposing theoretical views I will develop hypotheses concerning a particular culture the Cahuilla Indians of Southern California which will be used as a test case I will present two sets of hypotheses which logically follow from each of the assumptions From the first assumption I suggest that the economic needs of society are impeded by ritual actions which are not only wasteful of productive goods but decrease the production of goods they take people away from productive activities because of ritual obligations and from the second I suggest that the economic needs of society are impeded by normative and existential postulates for definition see page 160 which indicate that valuable resources are outside the realm of the economic order these postulates are disruptive to the production of goods by encouraging people to behave in such a way that they are taken away from productive activity From this latter viewpoint two other hypotheses follow the economic needs of society are facilitated by ritual action which conserves and increases the production of goods and fosters productive activity by directing personnel toward producing activities and the economic needs of society are facilitated by normative and existential postulates which foster the use of valuable economic resources and increase the productive process by directing behavior which involves people in productive activities The validity of the hypotheses will be tested by asking specific questions related to the hypotheses The questions are Were goods wasted because of ritual action Did ritual action take people away from productive activities or did it direct people to produce more goods Were valuable resources placed outside the realm of economic order by existential postulates Did normative postulates disrupt the production of goods by rewarding behavior which took people away from productive activity Or did it reward behavior which fostered the production of goods Additional questions are Did ritual and world view encourage the full and rational use of the

Cahuilla environment Did ritual and world view aid in adjusting man land ratios Did ritual and world view support a social structure and organization which was adaptive to an environmental base Did ritual and world view support institutions that were adaptive such as law property concepts warfare and games Did ritual and world view have regulatory functions Did ritual and world view stimulate or facilitate the distribution of economic goods from one part of the system to another Did ritual and world view limit the frequency and extent of conflict over valuable resources **The Cahuilla Indians** Lucile Hooper,1920 **The Cahuilla Indians of Southern California [their History and Culture]** Lowell John Bean,1975

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