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is Delfina Cuero. I was born in xamaca

[Jamacha] about sixty-five years ago

[about 1900]. My father s name was

Vincente Cuero, it means Charlie."

"My name is Delfina Cuero. I was born

in xamaca [Jamacha] about sixty-five

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years ago [about 1900].

Delfina Cuero: Her Autobiography, an Account of Her Last ...

Delfina Cuero : her autobiography, an account of her last years, and her ethnobotanic contributions by Cuero, Delfina, ca. 1900-1972; Shipek, Florence Connolly, 1918-Publication date 1991 Topics Cuero, Delfina, ca. 1900-1972, Diegueño Indians, Diegueño Indians, Diegueño Indians

Delfina Cuero : her autobiography, an account of her last ...

With the help of anthropologist Florence Connolly Shipek, she wrote an autobiography The Autobiography of Delfina Cuero which was published in 1968. The book helped document her California residency claim and Cuero was allowed to return to

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southern California in 1967. She died there in 1972.

Delfina Cuero - Wikipedia

Toward the end of her life, Cuero wrote an autobiography that is one of the most important and moving documents ever written about San Diego. It gives voice to the original inhabitants of the area...

Delfina Cuero: Her autobiography, an account of her last ...

"My name is Delfina Cuero. I was born in xamaca [Jamacha] about sixty-five years ago [about 1900]. My father s name was Vincente Cuero, it means Charlie." "With simple elegance the story of a Kumeyaay woman from the San Diego region engulfs the reader, until we feel as though we are sitting at the feet of some great-aunt or

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grandmother as she tries to pass onto us something of worth from her life.

Delfina Cuero: Her Autobiography - An Account of Her Last ...

Delfina Cuero: Her Autobiography - An Account of Her Last Years and Her Ethnobotanic Contributions (Ballena Press Anthropological Papers, No. 38) by Delfina Cuero, Florence Connolly Shipek, Sylvia Brakke Vane (Editor), Rosalie Pinto Robertson (Translator), Lowell John Bean (Preface)

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Delfina Cuero: Her Autobiography - An Account of Her Last Years and Her Ethnobotanic Contributions (Ballena Press Anthropological Papers, No. 38): Delfina Cuero, Florence Connolly Shipek, Sylvia Brakke Vane, Rosalie Pinto Robertson, Lowell John Bean: 9780879191221: Amazon.com: Books.

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Delfina Cuero: Her Autobiography - An Account of Her Last ...

A solitary piece of the tragic Kumeyaay mosaic is preserved in the autobiography of Delfina Cuero. This simple woman's account of survival as her world and worldview are swept away by an unstoppable deluge of European newcomers is touching and heart wrenching.

Delfina Cuero: Her Autobiography, an Account of Her Last ...

A solitary piece of the tragic Kumeyaay mosaic is preserved in the autobiography of Delfina Cuero. This simple woman's account of survival as her world and worldview are swept away by an unstoppable deluge of European newcomers is touching and

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heart wrenching. It's also a shameful indictment of the horrendous treatment these fellow humans received from successive waves of Spanish, Mexican and American conquerors.

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Delfina Cuero: Her ...

Delfina Cuero: Her Autobiography - An Account of Her Last Years and Her Ethnobotanic Contributions (Ballena Press Anthropological Papers, No. 38) by Delfina Cuero, Florence Connolly Shipek and a great selection of related books, art and collectibles available now at AbeBooks.com.

Delfina Cuero - AbeBooks

Delfina Cuero told her story to prove she once lived in San Diego and thus could return to the country, from Mexico, as an American citizen. A

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Kumeyaay Indian born in Jamacha around 1900, Cuero...

Native Exiles | San Diego Reader
Delfina Cuero, Diegueno, San Diego County (ca1900-May 1972) As a child, Delfina Cuero lived in San Diego County with her parents, until they moved into Baja California. When she was still young, her mother forced her to marry Sebastian Osun. She, then, conceived seven children.

Untitled Document

[faculty.humanities.uci.edu]

The Autobiography of Delfina Cuero as Told to Florence Shipek, first published in 1968, was expanded into the 1991 edition that has become the definitive textbook used by Anthropology and Women's Studies professors around the U.S. to

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elucidate the stressful and tough existence of Indian people once the Americans took over.

Ethnobotanic Contrtions

Florence Connolly Shipek - Wikipedia 1991, Delfina Cuero : her autobiography, an account of her last years, and her ethnobotanic contributions / by Florence Connolly Shipek Ballena Press Menlo Park, Ca. Wikipedia Citation. Please see Wikipedia's template documentation for further citation fields that may be required.

Delfina Cuero : her autobiography, an account of her last ...

Thus, the first part of the autobiography begins with the following: My name is Delfina Cuero. I was born in xamca· (Jamacha) about sixty-five years ago [about 1900]. My

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father's name was Vincente Cuero, it means Charlie. My mother's name was Cidilda Quaha.

Performing a Strategic Transborder Citizenship: Delfina ...

The Autobiography of Delfina Cuero, a Diegueno Indian by Delfina Cuero, unknown edition,

The Autobiography of Delfina Cuero, a Diegueno Indian ...

Author of Delphina Cuero, The autobiography of Delfina Cuero, a Diegueño Indian, Delfina Cuero, The autobiography of Delfina Cuero, a Diegueño Indian, as told to Florence C. Shipek, The autobiography of Delfina Cuero, a Diegueño Indian, as told to Florence C. Shipek

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Delfina Cuero was born into a Kumeyaay family just before 1900. She grew up in the old ways that her people always followed in the region north of modern San Diego. Her grandfather sang ancient songs and led ceremonial dances. Her grandmother, born at San Diego Mission, told stories about the old ways.

This volume chronicles the life of a Kumeyaay woman who lives between three cultures and across the boundary of the US and Mexico. She was raised in a small family, who only had a donkey to carry their few possessions. They survived by working small ranches and living in the canyons where they could. Their

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foraging territory included Mission Valley, the backcountry of SD, Eastside canyons of the US and Mexico and all the way to the Gulf of California. Having no papers, she lost her husband and was forced to make terrible compromises to survive with her children. All this cultural disintegration has a bit of a happy ending when she gets some papers and stays on a reservation near Campo. Cuero demonstrated an encyclopedic knowledge of useful plants and management of the Chaparral environment, making ethnobotanic contributions to Torrey Pines State Park and Mission Bay Salt Marsh Reserve until her death in 1972.

California is a contentious arena for

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the study of the Native American past. Some critics say genocide characterized the early conduct of Indian affairs in the state; others say humanitarian concerns. Robert F. Heizer, in the former camp, has compiled a damning collection of contemporaneous accounts that will provoke students of California history to look deeply into the state's record of race relations and to question bland generalizations about the adventuresome days of the Gold Rush. Robert F. Heizer's many works include the classic *The Other Californians: Prejudice and Discrimination under Spain, Mexico, and the United States to 1920* (1971), written with Alan Almquist. In his introduction, Albert L. Hurtado sets the documents in historical context and considers Heizer's influence on

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scholarship as well as the advances made since his death. A professor of history at Arizona State University, Hurtado is the author of *Indian Survival on the California Frontier*.

In *Sovereign Stories*, Annette Angela Portillo examines Native American women's autobiographical discourses and multiple-voiced life stories that resist generic conventional notions of first-person narrative. She argues that these "sovereign stories" and "blood memories" not only reveal the multilayered histories and identities shared by each author, but demonstrate how their narratives are grounded in ancestral memory and land. These autobiographies recall settler-colonialism, deterritorialization, and genocide as the writers and activist-scholars reclaim their voices

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across cultural, national, and digital boundaries. Portillo provides close readings of memoirs, life stories, oral histories, blogs, social media sites, and experimental multigenre narratives including those by Delfina Cuero, Ruby Modesto, Leslie Marmon Silko, Pretty-Shield, Zitkala-Sa, and Sarah Winnemucca Hopkins.

A collection of stories focuses on contemporary Native American concerns--white injustice, the fragmenting of the Indian community, and the loss of tribal identity--and recalls Indian legends and tribal stories.

First as a cultural resource management project for a public transportation agency in the San Francisco Bay area, historian Shoup

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and anthropologist Milliken document the history of Rancho Posolmi and especially of its first owner, an Ohlone (Costanoan) Indian whose Christian name was Lope Inigo (1781-1864).

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The autobiography of the queen of mystery, Agatha Christie.

Describes the life of a Kumeyaay, or Kumiai, Indian girl and her family living in San Diego area long ago. Includes a glossary of Kumeyaay words and a clarification of the different Indian groups from this area.

Looks at the Indians who survived the invasion of white settlers during the nineteenth century and integrated their lives into white society while managing

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to maintain their own culture

Years And Her

Includes the pioneering research of three anthropologists of the early part of the twentieth century contrasted with recent anthropological research in the region

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