

X/23aa-dd/E73 Shoshone Stock : Ke-tahn-na-mwits or Serrano

80/18
c

Mohineam

B E N E M É

(Information derived from Cortez, 1799)

Location about 20 leagues west-northwest of the Mohaves;

Notes on their degree of civilization;

Clothing;

Character of their territory;

"The people are very numerous, and continue to near the coast;"

Hospitality to strangers.

--Whipple, Ewbank, and Turner, Pacific R.R.Repts.,
Vol. III d [Pt. 3], p. 124, 1856.

The Tecuiche and the Teniqueches "speak the same language with the Beneme."--Ibid, p.125.

✓

INDIANS NEAR SAN BERNARDINO.

"My first official visit was made to the Indians living in the vicinity of San Bernardino. I found these peaceful and industrious people nearly in a destitute condition. They are, however, quiet and inoffensive, although robbed of the larger portion of the territory from which they derived their subsistence by the encroachments of the white race. Some of the Indians of this neighborhood are digging for gold near San Gorgonia; others of the tribe of José Antonio are engaged in their annual search for food in the mountains, while the Cabezons and other tribes resident in the Coahuilâ valley are engaged in agricultural pursuits at their rancherias."--
J.P.H. Wentworth in Rept. Commr. Ind. Affrs. for 1862, p. 326,
1863/

✓

I N D I A N S N E A R C A J O N P A S S

(March 16, 1854.)

"The Cajon in which we are encamped is said to be a bad place with respect to Indian depredations. Marauding parties, supposed to be sometimes led by outlawed white men in disguise, lurk here until a favorable opportunity is presented, when they rush down into the valley and drive off the stock from a rancho, or from some emigrant camp. At the place of our noon halt we saw vestiges of Indian huts, broken pottery, and metates. One of the latter was fashioned with considerable skill. The exterior was hemispherical, with a conical cup in the centre capable of holding about two quarts of grain. The rock was of sienite, hard, polished, smooth, and symmetrical within and without. The pottery was rough, unpainted, and unglazed. The huts covered circular depressions in the ground about ten feet in diameter, and two feet deep."--Whipple, Pacific R.R. Repts., Vol. III, [pt. 1] pp. 131-132, 1856.

B E N E M E S

✓

"The only prominent trait of this numerous tribe is a character of great effeminacy; their territory, which extends as far as the Gulf of California, consists of the finest pasture grounds and magnificent forests, in which immense quantities of wild grapes are found. These Indians are very kind to strangers."--Domenech, Seven Years' Residence in Gt. Deserts of N. Amer., Vol. II, p. 10, 1860.

(Mahineam)

Card

GENIGUEH INDIANS

On map of Lower California and Mexico are the words "Genigueh In." placed near mouth of Colorado River, west of the river and north of the mouth.

—Map accompanying Henry I. Simpson: Three Weeks in the Gold Mines, or Adventures with the Gold Diggers of California in August 1848. New York 1848.

SERRANO MOIETIES

E. W. Gifford, Clans & Moieties in Southern California, Univ. Calif. Pubs. in Am. Arch. & Ethn., Vol. 14, pp. 178-186, 1918.

Extract from 'History of San Bernardino Valley from the Padres to the Pioneers, 1810 - 1851' by Rev. Father Juan Caballeria, 1902.

A party of missionaries, soldiers, Indian neophytes under Padre Dumetz came into San Bernardino Valley, May 1810, and gave it the name. p. 38

The Indian name ^{of San Bernardino Valley} was Guachama, "a place of plenty to eat." "The Indians were known as Guachama Indians and had here a populous rancheria. A number of other rancherias were scattered throughout the valley, each bearing a name significant of the place where it was situated."

- San Bernardino - Guachama - A place of plenty to eat.
 - Cucamonga - Cucamungabit - Sand Place.
 - Riverside - Jurumpa - Water Place.
 - San Timoteo (Redlands) - Tolocabit - Place of the big head.
 - Homoa - Homhoabit - Hilly Place.
 - Yucaipa - Yucaipa - Wet Lands
 - Muscupiabe - Muscupiabit - Piñon Place.
- pp. 38-39

Neophytes ^{were} left under command of Hipolito. ^{The} rancheria of mission Indians became known as Politana. Indians destroyed Politana in 1812, the year of the earthquake. p. 40

Very few descendants of the valley Guachama Indians remain. Those now living in the valley are principally of the Cahuillas, originally belonging to the San Luis Rey mission, and of the Serrano, or mountain tribes. They have intermarried and the language is a mixture of dialects. p. 40

Extract from 'History of San Bernardino Valley from the Padres to the Pioneers, 1810-1851,'
Father ~~Juan~~ Juan Caballeria, 1902.

"Serrano"

" . . .The Guachama and other Indians living in San Bernardino Valley, became known as Serrano Indians. . .The Indians known as the Cahuillas came into the valley at a later date, having originally belonged to the country around San Luis Rey Mission. Other tribes contiguous to the valley were the Piutes, Chimehuevas, Mohaves and Yumas; the first frequenting the desert north of the Sierras, and the other tribes inhabiting the desert country all along the Colorado River. The Yuma and Mohave Indians are of a race superior in many ways to the California Indians."

Seeds of Linum (wild flax) roasted in small round pot and pounded in mortar to fine meal. Spoonful thickens glass of water and tastes good and refreshing --quenches thirst and good medicine--
laxative.

In Too-lol'-min (Buena Vista Lake)
language -- Lah'-kow'

In Tin'-lin-ne (at Tejon Viejo) --
Tsah'-nit.

Wah'-tah. Juniper berries crushed in mortar and made into cakes or balls for food (the husks winnowed out).

Panoche. Sweet exudation scraped off from
cane.

*Got by me at Tejon - 1905.
Cam*

Serranos.

"The Serrano tribe, as a tribe, has disappeared, except for the little reservation in the foothills above Redlands, known as 'Manuel's Village'."

"This reservation is situated about one mile north of the state insane asylum at Highland. It consists of 640 acres of mountainside and it is doubtful if the whole reservation contains five acres of arable land. . . There are about 75 Indians belonging to the reservation. Their houses are scattered here and there among the hills, and though poor and mean in appearance, the surroundings are remarkably clean. The men are sometimes employed as woodchoppers on the mountains and by the ranchers as laborers in the valley. The women are able to obtain some work as washerwomen. They also make a few baskets. These Indians are said to be perfectly honest. . . There are a few families of Indians at Craftonville and a few ~~few~~ others scattered through the valley. They are all that remain of the descendants of the original owners of the valley." From Ingersoll's History of San Bernardino County, 94, 1904.

Ridge of Creek near Redlands -

Mill Creek Zanja

The southern face of this long depression is well marked by a ridge, more or less broad, of reddish soil, from a point as far west as Redlands gas works, thence east along Colton avenue, beyond the eastern limits of the city to a point in Crafton between the properties of Craig and Paine, this point used to be called "The Little Red Hill" in old deeds. The length of this part of the zanja is about three and a half miles. p. 483.

"Because this deposit must be removed to let the water down its channel, this beautiful stream is called a zanja, in Spanish, a ditch in English."

Very early, sometime prior to 1823, the Mexicans and Indians, using for shovels the scapulas, or shoulder-blades, of their slaughtered cattle — so runs the tradition — diverted its course here and there, doing the real deep digging at the lower end, using the waters to irrigate the plain below the Barton villa. p. 484.

Charles R. Paine in Ingersoll's History of San Bernardino County, 1904.

Indians around San Bernardino.

". . . Daniel Sexton states that when he first came into the country in 1842, the Indians were irrigating and cultivating a considerable area around Old San Bernardino, raising beans, wheat, grapes, etc."

". . . From 1849 down to this year of grace, 1904, the Indians have been driven from the lands cultivated and improved by them and their ancestors for generations, because they had no legal title, approved by the government of Mexico, or by the United States. Possession and occupation and bona fide improvements counted for nothing in the case of the Indian, and when the white man wanted the land whole villages were evicted and their houses, orchards and other improvements 'appropriated'. It is true that as early as 1852 the government began setting aside 'reservations' for the Indians. There are now thirty-three acres. But the great part of the lands thus reserved are absolutely worthless for agricultural purposes and a very small area of the entire amount is suitable for grazing. On some of these reservations allotments have been made, but the greater part of the land is still undivided and these Indians, who are primarily home lovers, and whose strongest feeling is for their own homes, their own places and their own traditions, are most of them practically homeless." From Ingersoll's History of San Bernardino County, p. 85, 1904.

RANCHERIA & PLACE NAMES IN OR NEAR SAN GORGONIO PASS

Given me by Morongo (Mah'-re-am) of Morongo Valley.
1912-*Cham*

Morongo Valley	Morongo
Mission Creek	Lum'-mis-wil
Whitewater River	Pah'-rũ-vah and At'-tam-um
Cabazon (in San Gorgonio Pass)	We-há'-e-kah
Morongo Res. near Banning	Mũl'-ke or Mahl'-ke
Twenty-nine Palms	Mah'-rah (So. Piute; extends easterly)
Old Womans Springs [Meeting place of Morongo (Maringam), Serrano and Chemeweve].	
The Agency (Potrero) & Ind. Res. near Banning	Mahl'-ke
Banning (place <u>not</u> tribe)	Ah-ho'-nav
Beaumont (Summit)	A-ko'-pe-av
Where Cajon Pass Canyon widens looking south	Muscupiabe
Former Koostam Village there	Mus-kĩ'-ă-bit ^p
Mahlke village at summit of San Gorgonio Pass	Wah-ah'-chă-vah
Yucaipe Valley (SE of Redlands)	Yu-kĩ'-p, A former village there. (Koostam Territory)
Palm Springs RR Station (Cahuilla territory)	Hah'-ve

Geographic Names in Maringam dialect [Serrano]
Cm

- ✓ Ah-ho'-nav: Maringam name for Banning (place, not tribe.)
- ✓ Ä-ko'-pe-av: Maringam name for Beaumont; Mahlke village of Wah-ah'-chä-vah at summit of Pass. [Akavat - w. D. Strong]
- ✓ Hah-ve: Maringam name for Palm Springs RR Station (Cahuilla territory).
- ✓ Lum'-mis-wil: Maringam name for Mission Creek.
- ✓ Mahl'-ke: The Agency (Potrero) and Indian reservation near Banning. In Maringam language.
- ✓ Mah'-rah: Maringam name for 29 Palms.
- ✓ Morongo: Maringam name of Morongo Valley, tribe. Often used by neighboring tribes and by whites also as tribal name.
- ✓ Mül'-ke or Mahl'-ke: Maringam name for Morongo Reservation near Banning.
- ✓ Mus-kī'-ä-bit: Maringam name for Muscupiabe, where Cajon Pass Canyon widens looking south. (Former Koostam village there).
- ✓ Pah'-rū-vah; At'-tam-um: Maringam names for Whitewater River.
- ✓ We-hi'-e-kah: Maringam name for Cabezon (in San Geronio Pass).
- ✓ Yu-kī'³p: Maringam name for Yucaipe Valley, southeast of Redlands. (Koostam territory. Former village there).

----- Old Woman Springs. Important locality. "Meeting place of Morongo [Cahuilla] and Chemeweve tribes."

The so-called Serrano tribes of the mountains north of San Gorgonio Pass, the Ketanamookum (or Ketanamwits) and the Moheah'neum (or Mohineam) are closely related; while ^{these} ~~(on the other hand the tribes~~ south of the Pass, the so-called Cahuilla series comprising the Yukipem, Kahwesiktem, [and Soboba,] although obviously related to one another, differ conspicuously from the northern series.

TOTEMIC MOIETIES OF SERRANO

Tukum-----Wildcat

Tukuchu-----Mountain Lion

Wahilyam-----Coyote

Wanats-----Wolf or Jaguar

Nikrüg-----My great grandparents

Kroeber, p. 617

Krales "Serrano" & "Cahuilla"

"Serrano" 4 divisions:

- ~~Kroeber~~ = com
- 1 Kitanemuk - - - Ketanamuits
- 2 Allikilik - - - [unknown to com]
- 3 Vaname (Beñeméyame) Mohineam
- 4 Serrano (Krober) - - - Maringam (Morongo)

"Cahuilla" 8 divisions

Luiseno-Cahuilla
Gabrieleno

- Gabrieleno
Fernandino
San Nicoleno } Gabrieleno = Tongva
- Juaneno
Luiseno } - - - Akatchma
- Cupeño - - - Koopa
- Pass Cahuilla
Desert Cahuilla } - - - Kah-we'sik

SERRANO MYTHS

E. W. Gifford, Clans & Moieties in Southern California, Univ. Calif. Pubs. in Am. Arch. & Ethn., Vol. 14, pp. 182-186, 1918.

SERRANO INDIANS of Los Angeles, Calif.

"According to Mr. A.F. Coronel, of Los Angeles, California, the Serrano Indians in that vicinity formerly practiced a method of marking trees to indicate the corner boundaries of patches of land. The Indians owning areas of territory of whatever size would cut lines upon the bark of the tree corresponding to lines drawn on their own faces, / i.e., lines running outward and downward over the cheeks, or perhaps over the chin only, tattooed in color. These lines were made on the trees on the side facing the property, and were understandingly recognized by the whole tribe. This custom still prevailed when Mr. Coronel first located in southern California about the year 1843."--- G. Mallery: 4th Ann. Rept. Bur. Eth. for 1882-83: p.182, 1886. (Reprinted in 10th Ann. Rept. for 1888-89: p.441, 1893.)

SERRANO.

"The Serrano group consists of the Indians of the vicinity of San Bernardino, generally known as Serranos, and, as implied by the name, mainly in the neighboring mountains. All the Indians of the San Bernardino range spoke dialects belonging to this group, and their territory extended northward from this range over the western part of the Mohave desert and the space intervening between this range and the Tehachapi mountains. The Gitanemuk of Tejon creek, on the northern or Tulare drainage side of the Tehachapi range, also spoke a Serrano dialect."— Kroeber, *Shoshonean Dialects of California*, pp. 99-100, 1907.

Mironga & Banning Serrano: maringam

San Bernardino Serrano: Mohineyam ^{(mo-he-ne-ah'-ne-um}
mo-hin-e-ah'-ne-um

Albion rather closely related to Mohaw
Ketahnā munits

Morongo & Mohiyanim

"Benjamin Morongo stated that the two clans, Morongo and Mohiyanim, elected a joint chief also called kika, who was always a Morongo. This is quite possibly a modern innovation."--Edward Winslow

Gifford, Clans and Moieties in Southern California, Univ. of Calif. Pub., p 182.,

March 29, 1918.

Chf of Palm Springs

Notes on Mrs Chilburg's ^{Potencio's} ~~Francisco's~~ ^{Miss of} ~~Mass of~~ Cahuilla Indians at Palm Springs!

See conf logs all animals - see flies - my large. In San Bernardino mt bones as by the people and joints of the backbone for seats.

"The 2d kept records of their people" but not the record of time.

People + animals spoke together.

Names of persons "always come from fathers side, never to mother or the mother's family".

Sons inherit home in tribe [band] where born, daughters do not claim home where born, but the home of a man they marry in another tribe [band]. Young people of same tribe never marry [or another]. This is the law.

Animal stories told by mothers to children - my fox has bushy tail my rabbit a cottontail, my cone has spots + some stripes.

Sign writing guided people to water. Some on rocks here today.

Had their own music, medicines, + dances.

"I write of the 2d people as a whole, but mostly I write of the people of the Fifth people who are my own people".

The people come from country across San Jacinto - no water.

The Creation

In beginning nothing but nights, 2d called them 2 nights - man + woman. They tried to create, to produce a child, but the child became lost (premature) before time for its birth. Four times, then with flash of light (last time) came Nam Yamawit, strong thin boy. Name of first mo-cot, of 2d mo-cot Temmayawit.

There were two First People. They were sitting
 in the air. There was no earth, no water, no
 light, nothing but darkness, so they could not
 see each other - but they could hear each other
 about there was a humming + singing to soothe
 them by their parents the 2 nights,
 call each other not Brothers, but "My
 Man".

Muskot said: "What are we going to do
 My Man". Then Muskot Temmawawit
 said: "You should know, My Man.
 Then Muskot said: "We must create now."
 The Muskot created the first tobacco.
 He created life + gave it 2 names,
 Man + Woman. Filled life with
 tobacco, but having no matchstick, a
 a stick of lead, blew on the life of
 fire + smoke came into it.

Muskot asked Bert "Which are we
 going to have to oldest direction?"
 Bert said "North".
 etc etc etc

Some of the First People - Mrs. Moh Pichon
 [Embry on] 2 in middle of container.

In our place 3 tribes are
 mentioned - Yagino [Sipos], Sorano,
 and 'Sula San You' [?].

Mentions also "mn-na-lem" now
 called "Ha-He of Seven Palms".

Tribe west side Deep Canyon called
 Pan-ox-su-uh was the name of 2 tribes.

Another at Vandewater on Santa

Rosa Mt called San-we-yet.

Pah-vo was Indian name of Moreno.

Mt Lion "To-guo-a" = Totkwo-ah.

Woman ♀.

Migrations from the North [title]
 , Utahs etc

Copy

October 4, 1923

Dear Mrs. Chilberg:

Pardon me please for keeping your manuscript of Francisco's story of his people so long--since Sept. 14. My daughter Zenaida and I have been on the go visiting various tribes of Indians from near Colusa to near Mount Shasta, and in the mountains on both sides of Sacramento Valley, in search of fragments of information lacking in my notes. And we have been successful.

I have read every word of Francisco's several most interesting chapters about the early history of his people and am fully convinced that it is worthy of publication. But a good deal of hard work is needed to prepare it for the press. It should be carefully edited, and explanatory footnotes should be added in a number of places. And furthermore, it should be compared with Boscana's Chinigchinich, a translation of which was published in Robinson's Life in California, 1846. My copy of this is in

Washington so I am unable to refer to it. I suggest this as a matter of precaution, as it must of course be referred to by whomever edits Francisco's book. The two accounts may have been in common, as Boscana's is said to have come from San Juan Capistrano; comparison may bring out interesting suggestions.

In reading your manuscript I was greatly surprised at Francisco's repeated mention of Utah Indians. One cannot help wondering whether his people really had any ancient tradition mentioning this distant tribe, or whether--like some religious ideas--it came from information acquired later?

It has been a privilege to read this story and I trust you will be able to bring it out in such form that it will prove of permanent value to ethnologists.

With kind regards to yourself and son, in which Mrs. Merriam and my daughter join,

CHM/AM

Very truly yours,

C. Hart Merriam

CAHUILLAS & APOLITAN RANCHERIA

Annie A. Fitzgerald, in MS notes on Cahuilla history given to Benjamin Hayes in 1864 has the following facts of interest.

"Before the year 1834 the Cahuillas and Serranos had been partially christianized, and a regular establishment formed amongst them, at a distance of 6 miles from the present church of San Salvador. . But the Indians never returned in any large number [after the uprising in 1834] to the establishment and soon it became nothing more than an ordinary stock farm -- retaining the name of Jumua. .

In the month of July 1850 when I visited this spot, some of the ^{old} buildings were still standing in ruin, with the olives of the garden. The outlines of the fields they had cultivated were still apparent from the rows of cottonwood.

The Serranos were not numerous; the name signifies 'mountains'. They were of ^{fairer} ~~finer~~ complexion and milder temper. Those black and fierce Cahuillas, whose name means 'master' or the 'great Nation' and who 20 years before filled every habitable spot, now occupied a petty village some 50 souls in number, including the noted chief, Juan Antonio. It was called euphoniouly enough 'Apolitana' -- really their metropolis situated on a pretty rise of ground at the edge of the present city, and commanding a fine view of the whole fair valley surrounding it.

The following year the Mormons bought them out; and it has been a harder struggle with them for existence at their new residence, 12 miles off eastward -- 'San Timotes'. The rest of the great nation -- except the servants in the towns and ranchos of the whites -- have taken to the few places of grass and water to be found beyond the San Gorgonio mountain, on the borders of the Colorado Desert. . .

The actual site of the old mission is about a mile and a half from the ranch house of Jumua, and bore the Indian name of Guā-ohāna. The family of Lugo -- successors of the Mission in 1851-2, were worth 150,000. . .

Some of the words of the San Bernardino Indians -- who used the Gabrieleno idiom, are

Chanōpa. . . . Good	Tūnāva. . . . Summer
Wireūnaki. . . Music	Tāmāve. . . . Winter

[1] Cahuilla language.-- In the library of the Santa Clara College, will be found very full vocabularies of this tongue, as well as of several others of Southern California.

Annie A. Fitzgerald, A Passage of Cahuilla History, ⁽¹⁸⁶⁴⁾ 72 pp.
MS in Hayes Collection, Vol. 38, p. 92,
Bancroft Library

[1] Not found at Santa Clara, 1919. -- S R Clemens.

ACCOUNT OF THE BURIAL OF AN INDIAN SQUAW,
SAN BERNARDINO COUNTY, CALIFORNIA,
MAY 1874

By W. M. King

The body, cleanly washed, was dressed in its best clothing. Outside of the clothing, and confining it to the body, was a bandage, apparently a sheet, torn in half. The feet were covered and bound together, the arms confined to the side, and the face covered by a bandage. The body thus prepared was laid upon the ground, while the men of the party dug the grave. While the grave was being dug, an old squaw danced slowly once round the body, singing in a wailing tone, then seated herself at its head, and continued her singing and wailing, sometimes breaking off and addressing the corpse, at the same time patting its head with her hand. The grave being completed, the body was lowered into it, its head toward the south. The personal effects of the deceased were placed beside her. These consisted of a bundle of bed-clothing, several small bundles of calico, various tin cups and pans, a table-knife and spoon, a frying-pan, and, lastly, a small quantity of live ashes was thrown in and the grave filled up. A fire

was then lighted on top of the grave, the squaw who acted as chief mourner gathering the sticks. She also threw on the pile a number of platter-shaped dishes or baskets of plaited grass, which were burned. When the fire had burned itself out, the squaw above mentioned advanced and broke an oya, or water-cooler, on the grave, by violently dashing it on the ground. The party then dispersed.

A day or two afterward the house in which the woman died was purposely burned. The dishes and oya that were destroyed showed signs of long use, but were still perfectly serviceable. During the burial, no signs of emotion were shown by any of the party, either men or women, except by the squaw alluded to.

--Smithsonian Report, 350, 1874.

SAN LUIS REY INDIANS
SMITH MOUNTAIN OR PALOMAR

Vol. II, 1901
Merriam Calif. Journals

Twin Oaks, September 22, 1901.--Set out at 6 for Mt. Smith or Palomar.

We drove to Escondido and thence north to Valley Center and thence to Rincon Valley, and thence to La Jolla (pronounced La Hóya) and thence back around the mountain to Pauma.

Rincon, LaJolla, and Pauma are small Indian reservations of the mission Indians of the San Luis Rey tribe or branch of Luiseño.

Valley Center is a small white settlement in the middle of a series of small valleys known collectively as Bear Valley.

The altitude of Twin Oaks and of Escondido is about 700 ft.

From Escondido Valley the road runs north along the west base of a long mt. known as Las Lomas Muertas, rising steadily among chaparral hills from the valley at below 700 ft. up to 1460 ft. where it descends nearly 200 ft. to Valley Centre. From Valley Center it again rises into the hills to the north and northeast and then pitches down a long grade into Rincon Valley, which lies along the upper part of San Luis Rey River at an alt. of 700-800 ft. From the north end of Rincon Valley (a narrow north and south valley) the road to La Jolla turns easterly and rises rapidly, first over a long foot slope from

SAN LUIS REY INDIANS con.

the mt. and then up through a picturesque canyon and among chaparral and oak hills at the south end of Smith or Polomar Mt. to La Jolla, which is not a flat valley like the others, but a series of hillside and small basin clearings or fields in the chaparral, occupied by the adobe houses of the Indians.

The altitude of La Jolla is about 2400 ft.

Pauma is a small Indian settlement a few miles north of Rincon Valley, at the west base of Polomar Mt.

There are two small Indian schools--one at the north end of Rincon Valley, kept by Miss Ara Salmon who has been here 14 years and lives in an adobe house with her mother; the other at La Jolla kept by a young man and his wife named Stanley. Also called on the Stanleys.

California Journal, Vol.2, 1901.

Benjamin Davis Wilson, a prominent citizen who settled in California in 1841 and who was appointed Indian Agent for the S District of Calif. in 1852, in Observations on Early Days in Calif. written for the Bancroft Library, gives the following account of a campaign which he led against the Indians of the Mojave River region in 1845.

"In 1845, about July or August, the Mojave and other Indians (28) were constantly raiding upon the ranches in this part of the country [Riverside], and at the request of Gov. Don. Pio Pico, who (29) had promised me a force of 80 well mounted and armed men, I took command of an expedition to go in pursuit of the depredators. Organized the expedition in San Bernardino; sent the pack train and the soldiers (less 22 which I retained with me personally) through the Cajon Pass. Myself and the other 22 went up the San Bernardino river through the mountains. Crossed over to what is now called Bear Lake. Before arriving at the lake captured a village, the people of which had all left except two old women and some children....

Pursued our course down the Mojave River before we met the balance of the command. The all together marched down some 4 days. (30) I was in advance with one companion some two or three miles with the view of observing for signs of Indians. I saw ahead of us four Indians on the path coming towards us. Noticing that they had not descried us, I went down into the river bed and went until I supposed I was opposite to where they would be, and then went up on the bank. My calculation was correct. The Indians were right opposite on the plain, and I rode towards them. I spoke to them and they answered

(30)

in a very friendly manner. My object was not to kill them but to take them prisoners that they might give me information on the points I desired. The leading man of the four happened to be the very man of all others I was seeking for, viz., the famous commander Joaquin, who had been raised as a page of the Church in San Gabriel mission and for his depredations and outlawry bore on his person the marks of the mission -- that is, one of his ears cropped off, and the iron brand on his hip. This is the only instance I ever saw or heard of of that kind. That marking had not been done in the mission, but at one of its ranches (El Chino), by the Majordomo. (31)

In conversation with Joaquin, the command was coming on, and he then became convinced that we were on a campaign against him and his people. It was evident that he had taken me for a mere traveler. Immediately that he discovered the true state of things, he whipped from his quiver an arrow, strung it on the bow, and left nothing for me to do but to shoot him in self defense. We both discharged our weapons at the same time. I had no chance to raise the gun to my shoulder, but fired it from my hand. His shot took effect on my right shoulder, and mine in his breast. The shock of his arrow in my shoulder caused me to involuntarily let my gun drop. My shot knocked him down disabled, but he discharged at me a tirade of abuse (32) in the Spanish language such as I had never heard surpassed. I was on mule back, got down to pick up my gun. By this time my command arrived at the spot.

The other three Indians were making off for the plain. I ordered my men to capture them alive. But the Indians resisted stoutly, refused to the last to surrender, wounded several of our horses, and two or three men and had to be killed. Those three men

actually fought 80 men, ~~and had to be killed~~: in open plain, till they were put to death. (32)

During the fight Joaquin laid on the ground uttering curses and abuse against the Spanish race and people.

I discovered that I was shot with a poisoned arrow; rode down some few hundred yards to the river, and some of my men on returning and finding that Joaquin was not dead, finished him.

I had to proceed immediately to the cure of my wound. There was with me a civilized Comanche Indian a trusty man, who had accompanied me from New Mexico to California. The only remedy we knew of was the sucking of the poison with his mouth out of the wound. Indeed there is no other remedy known even at the present day. (33)

I have frequently seen the Indians preparing the poison, and it is nothing more than putrid meat or liver and blood, which they dried into thin sticks and carried in leather sheaths. When they went on hunting or campaigning expeditions they repeatedly rubbed their arrows with the stick. When it was too dry they softened it by holding it near the fire a little while.

By the time I got to the river my arm and shoulder were immensely swollen. At once my faithful Comanche Lorenzo Trujillo applied himself to sucking the wound, which was extremely painful. He soon began reducing the swelling, and in the course of 3 or 4 days it had entirely disappeared, and the wound in a fair way of healing. It never gave me any trouble after, although there was left in the flesh a small piece of flint which I still carry to this day. (34)

As I was unable to travel whilst the wound was unhealed, I kept with me 5 men of the command, and ordered the rest to proceed down the river on the campaign till they found the Indians. They

went under command of my second, Enrique Avila, a native Californian and resident of Los Angeles. After an absence of over 2 days, they returned to my camp and reported that about 10 leagues below the camp they had struck a fresh trail of Indians, pursuing it up a rocky mountain, found the Indians fortified in the rocks; attacked them a whole day and finally were obliged to leave the Indians in their position and come away with several men badly wounded. I had to abandon the campaign, as besides the wounded men, the command had all their horses entirely worn out."

Wilson's company then went on a campaign against the Indians of the Cahuilla country and somewhat later Wilson led a second campaign against the Mojave River Indians, concerning which he writes as follows:

"After we had reached our homes and dispersed, there arrived in my ranch of Jurupa some 10 or 12 American trappers (it was in the same summer). I related to them how our campaign ended down the Mojave with the defeat of my force. They manifested a strong desire to accompany me back there. the Chief of that party was named Man Duzen. I at once wrote to my old friend and companion Don Enrique Avila to ask him if he would join me with 10 picked men and renew our campaign down the river Mojave. He answered that he would do so con much gusto. He came forthwith and we started for the campaign, 21 strong. Some 7 or 8 days after reached the field of operations, myself and Avila being in advance, we descried an Indian village. I at once divided my men into two parties to surround and attack the village. We did it successfully, but as on the former occasion, the men in the place (some 10 or 12) wouldn't surrender, and on my endeavoring to persuade them to give up they

they shot one of my men Evan Callaghan (mentioned before) in the back. I thought he was mortally wounded and commanded my men to fire. The fire was kept up until every Indian man was slain. Took the women and children prisoners.

"We found we had to remain there in camp all night owing to the sufferings of our wounded Evan Callaghan. Fortunately, the next morning he was able to travel, and we marched on our return home bringing with us the captured Indian women and children. We found that these women could speak Spanish very well, and had also been neophytes, and that the men we had killed had been the same who had defeated my command the first time, and were likewise mission Indians.

We turned the women and children over to the mission San Gabriel where they remained.

These three short campaigns left our district wholly free from Indians depredations till after the change of Govt."

Benjamin Davis Wilson, Observations on Early Days in Calif. and New Mexico, pp. 28-34, 39-41, MS, Bancroft Library,

1877

772096
M.O.H.

Extract from 'History San Bernardino Valley from the
Padres to the Pioneers, 1810-1851', Father Juan Caballeria, 1902.

Dances.

"Among the principal dances of the Indians of San Bernardino valley were those known as the Hawk-Feast, the Dance of Peace, the Dance of Plenty, the Dance of Victory, and the Dance of Deprecation. Another of their big ceremonial dances was designated by the padres as 'tatamar ninas' or 'roasting young girls'. The ceremony of 'tatema' took place upon the first evidence of maturity. A hole was dug into the ground, and filled with stones previously heated. . . over this was spread a covering of leaves and branches and the girl laid down upon it and then nearly covered with heated earth. The result was a profuse perspiration which was kept up for twenty-four hours and sometimes longer. At intervals the girl was taken out, bathed and again imbedded in the earth. During the whole time constant dancing and chanting was kept up by young girls, attended by hideously painted old women who had charge of the ceremonies. At the close, a great feast was prepared in which all joined and which lasted several days and nights. The girl was then considered ready for marriage which usually took place soon after."

pp. 60-61

Dance of Deprecation

"The Dance of Deprecation took place when a member of the tribe fell sick with some unusual disease. The disease was always attributed to the influence of an evil spirit. The whole tribe would assemble each ^{person} bringing a food offering, and bead gifts were placed in a large basket. The dance would then begin. Significant words were chanted by the women, children and old men, while the young men kept up the dance in the ordinary way beating time with arrows. After awhile the sorcerer would arise and present the offering to the supposed offended spirit. In making the offering he moved from left to right, and then in a circle, beat time mumbling mysterious words. During the time the sorcerer was engaged the people observed complete silence. At the close of the ceremony the dance broke up. The offerings would be cooked and left until the following day. This act was believed to appease the evil spirit whose baneful influence would then be removed and the sick person allowed to recover in the usual way."

Legend of the Arrowhead.

"Long ago the Indians who inhabited the beautiful San Bernardino Valley grew rich because of the fertile soil and the abundant streams that watered it. They were mighty in the land and they became selfish and proud and forgot the Great Spirit . . . and the Great Father was displeased at their ingratitude and he sent out to this people a fierce, hot Spirit from the Sun-land, who drank their streams until they sunk out of sight into the sand and drained their lakelets until only salt and bitter waters were left therein. Then the people gathered in council and built fast-fires and made offerings to appease the anger of their God. But the hot breath continued to devastate the earth and green things dried into crisp deadness and the hot earth crumbled into ashes under their feet. The cattle and all animals perished and the Sun monster left only their bleaching bones behind. Then the people were seized with pestilence and with famine. And ^{to} all of their prayers and their offerings for relief from this deadly ~~hat~~ monster, no answer came. In despair, the wailing Indians, . . . , offered to make any sacrifice -- even to their most precious life -- if only this devouring monster might be satisfied.

"Their chief had an only daughter, Ne-wah-na, 'the new moon maiden', who was the fairest and most beloved of all the women of their tribe. And in answer to their last appeal a voice, borne upon the wings of a white eagle, floated downward from above, 'Give Ne-wah-na as an offering to heaven.'

Arrowhead Legend 2.

"Silence fell upon all as the chief slowly arose from his place and went to his wickiup. Carefully he wrapped his daughter in her choicest robes; then he led her forth and left her to meet the fiery wrath of their destroyer. When the sacrifice was complete and Ne-wah-na was no more, the heavens opened and a white arrow of light leaped forth and struck the monster, another and another followed and at last one struck the mountainside and left there its mark. Then the blessed rain followed and water once more cooled the parched earth and ran in the empty stream beds. The heat monster writhed in agony under the cooling drops until the earth opened to swallow him. As it closed again, streams of boiling water oozed and bubbled forth from the crevices and people, bitten with famine and disease, gathered about and drank of the steaming waters and bathed in them and were healed.

"Chastened and humbled the dwellers of the valley lived for generations in quiet and plenty at the foot of the arrow-marked mountain and found relief for all their ailments in its health giving waters."

From Ingersoll's History of San Bernardino County, 375-376, 1904.

Religion—San Bernardino Valley.

Extract from 'History of San Bernardino Valley from the Padres to the Pioneers, 1810-1851', Father Juan Caballeria, 1902.

Beliefs of Indians of San Bernardino Valley.

"The early Indians were not idolators. . . . They worshiped the good and the evil principle. The latter, typified by the coyote, they evidently considered the more powerful, as their dances and religious ceremonies were generally propitiatory and usually in honor of the evil one. . . ."

"According to a belief of the Indians of San Bernardino Valley, the god Mutcat created the earth, the sea and all the animals, birds, fishes, trees and lastly man. Then, desiring to view the work of his hands, he descended from his heavenly abode of Tucupac, to visit Ojor, the earthly creation. Wishing to express his satisfaction and still further beautify the earth he gave to man the various trees, plants and flowers. Knowing that in employment man finds happiness, he taught them to build their houses and the many arts whereby they might pass their time in contentment and usefulness.

"For a period of time all was peace and serenity. . . . The earth yielded fruit in abundance. . . . death had never entered to bring sorrow and separation to mankind.

"Unfortunately the peace was broken. Isel, the evil god, became envious of the happiness of men. . . He caused death to come into the world, brought famine and pestilence and sowed the seed of discord among men. But as Isel was moved solely by envy, it was believed his anger would be appeased and favor obtained through gifts of food, chanting, dances and feasts in his honor.

"On the other hand, Mutcat, the spirit of good, was ever solicitous for the welfare of his earthly children. . . ." pp. 49-50.

RANCHERIA & PLACE NAMES IN OR NEAR SAN GORGONIO PASS

Given me by Morongo (Mah'-re-am) of Morongo Valley.

1912 *Cum*

Morongo Valley	Morongo
Mission Creek	Lum'-mis-wil
Whitewater River	Pah'-rũ-vah and At'-tam-um
Cabazon (in San Gorgonio Pass)	We-há'-e-kah
Morongo Res. near Banning	Mũl'-ke or Mahl'-ke
Twenty-nine Palms	Mah'-rah (So. Piute; extends easterly)
Old Womans Springs [Meeting place of Morongo (Maringam), Serrano and Chemeweve].	
The Agency (Potrero) & Ind. Res. near Banning	Mahl'-ke
Banning (place <u>not</u> tribe)	Ah-ho'-nav
Beaumont (Summit)	A-ko'-pe-av
Where Cajon Pass Canyon widens looking south	Muscupiabe
Former Koostam Village there	Mus-kĩ- ^p ã-bit
Mahlke village at summit of San Gorgonio Pass	Wah-ah'-chã-vah
Yucaipe Valley (SE of Redlands)	Yu-kĩ- ^p . A former village there. (Koostam Territory)
Palm Springs RR Station (Cahuilla territory)	Hah'-ve

Extract from 'History of San Bernardino Valley from the Padres to the Pioneers, 1810-1851' by Rev. Father Juan Caballeria, 1902.

Guachama

A party under Padre Dumetz came into San Bernardino Valley. May 1810, and gave it the name. p. 38

The Indian name of San Bernardino Valley was Guachama, "a place of plenty to eat." "The Indians were known as Guachama Indians and had here a populous rancheria. A number of other rancherias were scattered throughout the valley, each bearing a name significant of the place where it was situated."

San Bernardino	_____	<u>Guachama</u>	— A place of plenty to eat.
Cusamonga	_____	<u>Cucamungabit</u>	— Sand Place
Riverside	_____	<u>Jurumpa</u>	— Water Place
San Timoteo (Redlands)	_____	<u>Tolocabit</u>	— Place of the big head
Homoa	_____	<u>Homboabit</u>	— Hilly Place.
Yucaipa	_____	<u>Yucaipa</u>	— Wet Lands
Muscupiabe	_____	<u>Muscupiabit</u>	— Piñon Place.

pp. 38-39

Neophytes were left under command of Hipolito. The rancheria of mission Indians became known as Politana. Indians destroyed Politana in 1812, the year of the earthquake. p. 40

THE YO-HAH-VIT-TEM

October 19-20, 1932

The following informations I obtained from ^{Capt. Roy Manuel, Chief of} the Yu-hah'-ve-tum tribe, dominant at the San Manuel Reservation. Their name for the Reservation is Mar'-keng-ut.

The Yu-hah'-ve-tum tell me that in the Beginning, all tribes of this region originated in the Valley of Big Bear Lake, whence they spread in various directions. Later the Bear Valley tribe proper became the Pur'-vit-tem (now extinct).

The Wah'-ne-ke'-tam came originally from Whitewater. We (the Yu-hah'-ve-tum) call them Wah-nă-poo'-pi.

Some say the proper name of the tribe on the west side of San Gorgonio Pass is Yu-ki'-pa; others, that Yukipa is a Mexican name and that the original and proper name of the tribe is Sah-haht'-pah; others still say that Sah-haht'-pah is the name of the Yu-ki'-pah Rancheria--which I believe to be correct. "Lots of people lived there."

San Gorgonio Paws is Hah'-kah-put.

Redlands is Ter-vart ^{earth} sun-ring-kah (or 'hering-kah).

San Bernardino tribe, Wah-ah'-che-um (their rancheria, Wah-ah'-chă-vă ^{vah}).

The eastern part of San Bernardino (old cemetery), is Ho'-kah-stah'-ke ("White Deer").

Yubitta Springs (Poo'-lit band) is covered by the present city of San Bernardino.

Pasadena is Ar-ră'-re ah-sah.

The tribe south of Redlands foothills and east and southeast of Colton is Hung-oo'-vut.

The Yohavittem tell me that the original name of the old San Bernardino Mission was Wah-ah'-chă-bit; the level valley or plain, Ter'-vart ^{land level} he-den kum.

The so called 'Morongo' tribe consists of Indians of more than one band, the dominant one being Yu-hah'-vit-tem (or Yo-hah'-ve-tum), now here on the San Manuel Reservation at Patton, about 10 miles north of Redlands. They are often

called "Serrano of San Bernardino" and appear to be the "Mo-he-ah'-ne-um," though they tell me that the Mission Creek country was the original home of the "Mo-hah'-ne-um". They tell me also that the "Wun-ä-pä-pi'-ah were the original "Morongo" and came from farther east, and that a few still live at Morongo and a few at Palm Springs.

Mahl'-ke is the original place name of Morongo Pass--
not a tribal name. *-Crown*

Yu-hah'-ve-tum (Pine Indians)

^{Carded}
Tahm'-yat

Tribe claiming territory between Big Bear and Baldwin lakes, and reaching southwesterly to Waterman Canyon and Arrowhead.

Western limit just east of Patton [north of Redlands] + East of East line of San Miguel Reservation. Told me by member of tribe Oct. 1932. - com.

Pur'-vit-tem

^{Carded} { Sun-Island people
Tahm'-yat

Extinct tribe formerly living between Little Bear + Big Bear lakes north of San Bernardino Peak. This was their country.

Only one survivor in 1932 (and he not full blood).

Told me by Yu-hah'-ve-tum at San Miguel Reservation Oct. 1932. - com.

Base Valley is the place where man was created.

The springs there show where people were burned.

Up'-pe-haht

^{Carded}
Tahm'-yat

Extinct tribe [ah-mütch'-ki'-um = "all dead"] in mt. slopes

from Cajon Pass to Arrowhead - the foothills and lower slopes.

Southwest of Little Bear Lake. Told me by Yu-hah'-ve-tum at San Miguel Reservation. Oct. 1932. - com.

Introductions and Synonymy needed

{ Moh'-ah'-ne-um San Bernardino Mts
Yo-kah'-ve-tum Bear Lake Mts +

{ Mah'-re-am Morongo Val +
Mar-ring-am

Are there separate quadrangles for San Bernardino Mts?? Yes, get

Calif Journ 1932 p 37 + offprint

{ Yo-kah'-ve-tum tribo San Bernardino Mts -
Coyote

"Other tribes" { Raven or
Crow

which other? Calumella or 9
1

what means
Kin-ne-wah?

Bonus p 56

✓ Pah'tah un-ya belongs to him

✓ The pipes own title

✓ Old woman ^{Talks} ~~off~~ Chemenene

✓ Mak-ring-ah Little Morongo

✓ Big Morongo Ter'kah

35 miles Banning to divide bet 29 Palms & Morongo Val

25 " " the divide to 29 Palms.

Warren's Ranch in Morongo valley abt middle

County line runs thro Warren's Ranch, Morongo Val.

The Mak-ring-ah-yan extended eastward to include

The Pipes and Big and Little Morongo creeks.

From Banning
Morongo Val.
Morongo Val.

Mission or region

- Did the Cahinilla (Wah-ne-ke-tem or wun-á-pá-pi'ab) of upper Whitewater & Mission Cr. find their western limit at San Geronimo Cr. or Beaumont divide?

Was Beaumont divide the boundary between Cahinilla and "Serrano" tribes
No

Was Mission Cr. a ^{Big} Morongo Cr. Ten boundary between the Cahinilla Wah-ne-ke-tem on the S & E + the "Serrano" on the W & N W? [?]

And what tribe originally held Mission and Big Morongo creeks?

What tribe claimed Morongo Valley?

{ Name of 29 Palms tribe
Chemereve

Was line between San Geronimo and San Bernardino Peaks the northern (or upper) boundary of the ^{Cahinilla} Wah-ne-ke-tem? [?]

Did they claim Potata Canyon or upper Mill Creek?

Morongo region - Reservation & mts
Place name: Mar-king-ah
Tribe name: Ma-ti-re-vi-am [=Morongo 'Serrano'.]

Whiteman country tribe { ^{Wun-ä-pä-pi'ah} "Pablo's tribe"
Wah-ne-pe-pi'-ah
[closely related to Kalmuck of Balm Shps.]
Information from ^{old full blood} Charley Bosley, May 6th 1933.
Carm

[are Wah-ne-ke'-tem same?]

Morongo p. 3 ? Koo'-nah after widow = dead or gone?
For vocab.

Morongo Asks / June 23 1933

- W limit of Mah'-ring-ah-yum' ["our tribe"]
- Try find Yuma country & San Bernardino Val?
- How far 50 in valley?
- " West : - Patton & San Manuel River?
- " " N? - Big Bear val? for Linyon mts?
- " " E? Prob. to divide Morongo Val [E or W summit]

What at 29 calms?

- " Morongo val?
- " the River
- " old woman fgs

Line bet. Mah'-ring-ah-yum' & "Cahuilla"

How high up on Whitemtn. are Wah'-ne-pe-pi-lah.

Morongo name for "Cahuilla":

What do Morongo call Cahuilla?!

Rabbit stick

Our people Coyote
Se'ch-e Wildcat
Raven (what?)

Mohave name |
Ki. Vanyame = Banyame = Mohineyan

"Serrano of Mohave River" 614

"Newer Kitanuk than Serrano of San Pedro Pass

fracture sheet

{ Ki say, Lucas refers Vanyame to 3 tribes
Serrano, Allikile, Vanyame.

Did Serrano's subjects occupy all desert
area ^(low) of San Joaquin Pass?

"Serrano"

Marungiam = Mar've-ri'an

This country = Mar'king'ah

Whitman's Chumash Serrano
call Wak'-ne-pe-pi'ah - near =
Sicte. Patula the tribe

Old Chaly Bozley calls his
tribe mar've-ri'an or Marungo
Serrano" - this country Mar'king'ah

(Mar'king'ah county = Marungo val &
bordering tribe)

Cahuilla (val) name for Marungo Serrano!
is Tem'mum kab've-ri'an

Mar'vensh-yun' man at Little River.

worked with him May

+ June 2, 1933

Name also split Mo-he-ah-neun (64)

John Marungo at Banning (laborer)

excellent man - able to correct errors
should be worked with - see

thers. They will purchase for you carved wooden pipes and sandalwood pendants or amulets for men's cotillion favors, at magnificent discounts; contribute only too generously candied lotus, ginger, limes and brown-paper parcels of the national nuts which we are learning to speak of commercially as Lin Gawk and Li Chi; paint candles, combine Oolong, Hyson and Orange Pekoe, and if you are firmly exacting,

The Chinese gardener plants without question the latest Australian eucalyptus, Egyptian papyrus, Persian rose or African calabash and irrigates with unromantic indifference the palm united with the pine, but he also has the instincts of a homemaker though his associations are mostly those of exile. Give him a house and you will find him some day, lantern overhead, inscription on



A Chinese Chez-sol.

Balcony with Pilgrim-gourd. Foo hoo Quah.

In California - Sept 1892.

512

A CALIFORNIA LOAN EXHIBITION.

The California flora and flower lore might serve as a systematic basis for grouping objects and material apparently unconnected.

No aboriginal or American exhibit could be more unique than that made of the yucca or Spanish bayonet, June carloads of which might be suggested for the coming year.

Illustrating Indian work in Moqui sandals, Cahuilla saddle mats or cocas, rude baskets, brushes, pads for

others from every basket-making country in the world. The basket-maker, herself, such an one as Teodora Serrano of San Gabriel, should ply her trade and the score of the acorn song or clover-dance, perhaps, cross the program.

In material such an exhibition would include willow and cedar roots, yucca and amole, red bud and pita, rushes and silk grass, rhus aromatica, and sporobolus, whale-sinew and kelp



Teodora Serrano.
Mission Indian Basket-maker.

INDIANS OF SAN BERNARDINO CO.

"The Indians of San Bernardino County comprise quite a number of tribes: the Coahuilla, Serrano, Pahute, Chimehueva, and the Yuma Indians, the latter of whom dwell along the Colorado River from its entrance into Arizona to its outlet. The Chimehueva and Pahute inhabit the sterile desert land north of the San Bernardino Valley, and rarely visit the towns. They are few in number at the present writing, and are rapidly disappearing from the face of the earth."

—History of San Bernardino Co. 87, San Francisco, 1883.

W. W. Elliott & Co. Pubrs.

SERRANOS:

(Totemic Boundary marks for land).--

G.Mallery (after statement by A.F. Coronel): 4th Ann.

Rept. Bur. Eth. for 1882-83: 182, 1886.

Morongo & Mohiyanim

"Benjamin Morongo stated that the two clans, Morongo and Mohiyanim, elected a joint chief also called kika, who was always a Morongo. This is quite possibly a modern innovation."--Edward Winslow

Gifford, Clans and Moieties in Southern California, Univ. of Calif. Pub., p 182, March 29, 1918.

San Bernardino

Town in So. California, in whose vicinity the peaceful and industrious Indians were found "nearly in a destitute condition. They are, however, quiet and inoffensive, although robbed of the larger portion of the territory from which they derived their subsistence by the encroachments of the white race."--J.P.H. Wentworth in Rept. Commr. Ind. Affrs, for 1862, p. 326, 1863.

X/23 ec - 12/E74 Shoshone Stock: Kah-we-sik-tem or Cahuilla

80/18
C

Temal-wa-hish ("the dry ground") is the name of a Cohuilla village at La Mesa on Colorado Desert (Barrowe).

Note striking resemblance to Tamal (the ground or land or country) of the Mewan Hoo'-koo-e-ko on north side San Francisco Bay. - com.

Abuses of Cohuilla Indians

W. E. Hewitt in Ref. Corner Ind. affes.
for 1865, 12 2, 1865.

Coahuillas - about 3000 in 1871. (Candid)
James N. Eby in 3^d Ann. Rept. Board Ind. Commrs.
(1871) 152, 1872.

Rancheria - Coahuila valley in 1862 on
Agua Caliente, Toros, Cabezas & Martinez.
Rept. Comm. Ind. Affs. (for 1862), 326, 1863.
(Total population at this time 800 - 1000, p. 327).

Coahuilla vocabulary -

Kraeber, Univ. Calif. Pub. 4,
71-89, 1907.

(not good - got from a Pala
Luiseno. Conf. mine.)

Wā'-wā-is'-tem (or We'-is'-tem) = Los Coyotes

Cahuilla? at Riverside, Calif.

Sam Colledge tells me that when he lived at Riverside - 1879, & for some years thereafter, Cahuilla Indians had three (3) large rancherias in the neighborhood - one at the east base of Rubido; one ~~at the~~ on the river side of the base of Little Rubido; and one on a bench near the spring creek on Limelick Hill, now also known as Fairview? Hill -

Told me March 29, 1910.

Sam

Cabrilla villosa mentioned by

Carrillo

Capt. H. S. Burton, USA, - 1856.

"In different villos inhabited by the Carrillos
are, San Timoteo, San Gorgonio, Cabezon, Toro, Los
Coyotes, Juan Bautista, & San Jacinto". - House

Es. Doc. 76, 34th Cong. 3^d Sess. 117, 1857.

Old Cahuzon E of Andis
should not be confused
with present RR station
of same name in San Lorenzo
Pass, N of San Jacinto Mts. The
latter is We-el-paw.

Cahuilla Tales

David J. Woolsey, Journ. Am. Folk Lore, XXI, 239-240

1908. Brief fragments of myths respecting the shooting
star and a visit to the Sun.

Old Cahuzon E of Andia
should not be confused
with present RR station
of same name in San Joaquin
Pass, N of La Gacinta Lake. The
latter is Mel-el-paw.

Cahuilla Tales

David J. Woolsey, Journ. Am. Folk Lore, XXI, 239-240

1908. Brief fragments of myths respecting The Shooting
Star and a visit to the Sun.

CAHUILLA TALES by David J. Woolsey. Jour. Am. Folk-Lore **XI**,

Nos. 81 & 82, Apr.-Sept. 239-240, 1908.

(1)

CAHUILLAS

The following notes on the Cahuillas are from a report by Hon. D.B. Wilson to the Superintendent of Indian Affairs, which was printed in a Calif. Newspaper (presumably the Los Angeles Star. The Report is dated Los Angeles, Dec. 20, 1852.

The Cahuillas are a little to the North of the San Luisenos, occupying the mountain ridges and intervening valleys to the East of San Bernardino, down toward the Mojave River and the desert that borders the river Colorado -- the nation of the Mojaves living between them and these rivers. I am unable, just now, to give the number and names of all their villages. San Gorgonio, San Jacinto, Coyote, are among those best known, though others, even nearer, the desert are more populous. Agua Caliente was latterly a mixture of Cahuillas and San Luisenos -- the connecting link between the two nations, as San Ysidro is considered to be between the former and the Dieguinos. The last chief (proper) of Agua Caliente, named Antonio Garra, is said to have been a Yuma by birth, educated at the mission of San Luis Rey, for he could read and write. His appearance was not that of a Yuma, but there would be nothing strange in finding him a 'man of power' among the Cahuillas and San Luisenos. The village of San Felipe, about 15 miles from Agua Caliente, and always recognized as one of the Dieguino nation, still claims to be closely related to, or a branch of, the Yumas; it uses however, the Dieguino language. Agua Caliente, on the whole, may rather be considered as out of the domain of the Cahuillas, since its chief was shot and the village destroyed, about a year ago. I will speak of it in another connection, hereafter, as it is of some consequence to the Indians.

The Cahuilla chiefs, and many of the people, speak Spanish. Many still claim to be 'Christians'; the majority of them are not, while the reverse is the case with the San Luisenos and Dieguinos.

A great part of the neophytes of San Gabriel, the wealthiest of the Missions, were Cahuillas. Their name means 'master' in our language, or, as some of them render it, 'the great nation'. Their entire number now scarcely exceeds 3,000 souls.

San Gabriel Mission possessed a valuable establishment on the present rancho of San Bernardino. . A large number of them had been gathered here between the years 1825 and 1834. In the latter year, it was destroyed by the unconverted, and the last tie severed that bound them to their spiritual conquerors. . Sometime afterwards, Juan Antonio, whose soubriquet is 'General' removed to and kept his village on this rancho, until its purchase last year by a Mormon settlement. He then went 15 miles farther back into the mountains, to San Gorgonio, another old dependency of San Gabriel, leaving the Mormons in quiet possession of almost a principality capable of sustaining a working population of 50,000 souls. They employ and cultivate the kindest relations with all the Indians, and, I am happy to state, never permit ardent spirits to be sold or given to them.

At San Gorgonio the Indians were brought into contact with Mr. Pauline Weaver, who claims to have a Mexican title, but, notoriously, without any regular, written grant. The heirs of ^{Jose} Antonio Estudillo claim the ranche of San Jacinto, the site of another of their villages .

Newspaper clipping (presumably from Los Angeles Star) bound in Hayes Collection [Scrapbooks], Vol. 38, pp. 6-10, Bancroft Library. [Name and date of paper not given on clipping; date of report, Los Angeles, Dec. 20, 1852.]

CAHUILLA 'MEDICINE': OXID OF COPPER

The San Francisco Weekly Herald, August 30, 1860, reprints the following story from the Los Angeles Star, which shows that the Cahuilla Indians valued as 'medicine' the oxid of copper found in the Temescal tin mines:

"The Los Angeles Star tells a curious story of Indian superstition, connected with the discovery of the Temescal tin mines in Los Angeles county, which are supposed to be unequalled for their richness. Toward the latter end of the year 1857, says that journal, an old Indian Chief of the Cahuilla tribe, residing with Mr. Sexton of San Gabriel, became sick and felt himself dying. There was a secret on his mind, which he wished to reveal to the man who had showed him so much kindness; he feared to do so, however, as it had been entrusted to his faithful guardianship, and yet he felt it would eventually become known through the prying curiosity of the white man, who was penetrating every portion of the country, and from whom no secret could be much longer kept. Arguing thus with himself, and being anxious to benefit his friend by imparting to him the secret, he consulted his 'medicine man,' who was in.

attendance on him, but whose simples were now un-
availing; meeting at first with opposition from this
counsellor, he had to overcome his scruples, but
finally obtained his assent to comply with his orders,
when he should pass away to the land of spirits.
Having thus conciliated his counsellor, he called to
his side his generous friend Sexton, and informed
him that as he was about to die, he wished to commu-
nicate to him a secret, which would be the means of
making him a rich man; he then informed him that he
had given orders to his 'medicine man' to conduct
Sexton to the place where they obtained their
medicine, saying that though only used by them as
medicine, he knew that the rock contained precious
metal, and that he wished him to have the benefit
of the knowledge of its existence, satisfied that
the Americans would soon find out what it was, and
its value. He was the last of his name and family,
and there was none to whom his obligation bound
him to transmit his long cherished secret.

Accordingly, after the death of the old Chief,
Mr. Sexton, taking with him Mr. F.M. Slaughter, set
out with his Indian guide, to find the place where
the medicine was obtained.

Cahuilla medicine 3

The Indian made his way to Temescal, then bore off to the mountains, and finally came to the base of Cajalco hill. On reaching this place the Indian seemed to be terribly exorcised. Standing apart from his companions, he commenced uttering some strange sounds; shortly he broke out into a sort of chant or lamentation; then he became agitated, his cries became louder and louder, his body became distorted, and swaying to and fro he fell to the earth; this he repeated; he spread out his hands toward the east, then toward the west; and in a moment started off in a run up the hill in a straight line to a hole which was dug in the earth. Arriving at this, he went through pretty much the same gyrations and contortions; then he beckoned to the white men to come up, pointing to the hole as the medicine hole. On being opened it was found to be a mineral vein, and on being tested, it proved to be tin. That lead is called 'the Medicine Lead' on Cajalco hill; and that is the manner in which a knowledge of its existence was brought to light. The 'medicine' obtained from the rock, was the oxyd of copper."—San Francisco Weekly Herald, August 30, 1860.

CAHUILLA TALES

"The following brief outlines of traditions of (239) the Cahuilla Indians of the Colorado desert may be of interest, inasmuch as no myths or tales of these people seem to have been published.

"The Shooting Star.--Takwich, the Shooting-Star, living on Mount San Jacinto, once carried off a bathing woman. He kept her one year, but when she became homesick, allowed her to return, on condition that for one year after her arrival she would not tell where she had been. On reaching her home, however, the woman did not wait for the expiration of the year, told her story, and died.

"A Visit to the Sun.--A number of men went westward until they reached the ocean. Then they began to swim. They became very thirsty and drank salt water. Thereupon all of them died except three. The ocean told them a charm which they could pronounce and then drink salt water without evil effects. These three men finally reached the shore on the other side. Here the Sun lived. By the Sun's house stood a tall pine. Every day the Sun climbed this. When he reached the top, it was noon. As the Sun descended, the pine burned, but grew up again during the night. Something that the Sun carried made the difference of the seasons. The three men stayed here.

They were told not to look into certain pottery jars. (240)
One of them, however, did so, whereupon men leaped from
the jars and killed him. The two survivors were told
not to go to another house in this place where the moon
lived. Nevertheless one of them went to this house. An
old woman spoke to him and he died. The single survivor
now wished to return home. He was blown back across the
ocean by the wind, after having been instructed by the Sun
not to tell for one year after his arrival his experiences.
Back among his own people, the man was, however, pressed
by them to relate what had happened to him. One night
he yielded and told, but when the sun rose he died.

Valley Center, Cal.

David J. Woosley."

Journ. Am. Folk-Lore, Vol. XXI, pp. 239-240, 1908.

A DOUBLE FOR KING MIDAS

There are other rivers with golden sands besides the Phrygian Pactolus where the wealthy King Midas deposited his gold, asking for no interest. And there are other myths to go with the rivers, very like the one which Ovid has preserved for us, though he had the honor of being the first one to record the story. Even our own California Indians, fat, lazy, and unimaginative though most of them seem, have a tradition which parallels the old Midas story very closely. It is indeed quite as beautiful and more modern, as it is without the happy ending.

This tradition is one of the many which are told concerning a chief of the Cahuilla Indians, a tribe now occupying the Palm Springs Indian Reservation in Southern California. The chief's name is sometimes Andreas and sometimes Ramon and sometimes Charley, depending on the narrator and his audience. An Indian audience, of course, prefers Charlie. The story says that this ancient chief did a good turn for the Great Spirit, who was appreciative, like Bacchus before him. So he promised his benefactor to grant whatever he would ask. And the foolish fellow, living up to tradition, asked that he might be clothed entirely in golden feathers. So his dress became golden, and a wonderful sight it was. But he soon discovered that his moccasins hurt his feet when he walked, and his heavy head-dress burdened his head when he moved, and his clothes kept him from bending down to drink in the stream when he was thirsty.

One might think that King Midas' handicap was the greater, since everything he touched became gold. But King Midas lived in a palace with servants to wait upon him, and it would not have troubled him much if he couldn't lean over to put on his shoes. In fact, it seems that it was hunger and thirst alone that drove him to repent of his wish. But it was a different trouble that old Andreas had. His clothes made him too stiff to jump across even the smallest brook. He could not mount his horse nor build a fire nor lie down. After a few days he knew that it was impossible for him to live thus any longer. Too much of a good sport to complain to the Great Spirit, he slid into the river and was drowned. And in confirmation of the story the Indians today point to the golden sands of the river bed, golden because mingled with them are little pieces of golden feathers. The trouble with the story is that there are at least five streams in these regions which have beds of golden sands. Thus the Indians could easily dispute over the grave of Andreas as the Greeks did over the birthplace of Homer.

The legend goes on to say that when Andreas Canyon rumbles and mutters for no reason at all, as it often does, Chief Andreas is turning over in his grave. And we are glad to know that he is not restless because of the discomfort of golden feathers, for the Great Spirit, kind as Bacchus himself, allowed him to leave his dress of gold at the bottom of the stream.

Josephine Miles.

Cahuilla

CAMPAIGN AGAINST INDIANS

RIVERSIDE CO., CALIF.

Benjamin Davis Wilson, a prominent citizen who settled in California in 1841, and who was appointed Indian Agent for the S. district of Calif. in 1852, in Observations on Early Days in Calif. written for the Bancroft Library, gives the following account of a campaign which he led against the Cahuilla Indians in 1845 .

"We all returned [from a campaign against the Indians of the Mojave River] and rendezvoused at my ranch of Jurupa, to refit with new horses, provisions, &c for another campaign. Some 20 of the men for wounds or other causes, left, and the command was reduced to about 60. 35

Our march this time was through the San Gorgonio Pass (where the railroad now runs) down into the Cahuilla country, our object being this time to capture two renegade San Gabriel neophytes who had taken up their residence among the Cahuillas and corrupted many of the young men of that tribe, with whom they carried on a constant depredation with the ranchmen of this district. Nothing of note occurred on our journey, till arriving at the head of the desert in the place called Agua Caliente (Hot Springs). We were there met by the chief of the Cahuillas, whose name was Cabazon (Big Head) with about 20 of his picked followers to remonstrate against our going upon a campaign against his people, for he and they had ever been good and friendly to the whites. I made known to him that I had no desire to wage war on the Cahuillas as I knew them to be what he had said of them, but that I had come with the determination of seizing the two renegade Christians who were 36

continually depredating on my people. He then tried to frighten me out of the notion of going into his country alleging that it was sterile, and devoid of both grass and water, and therefore ourselves and our horses would perish there. I replied that I had had long experience in that sort of life, and was satisfied that a white man could go wherever an Indian went. I cut the argument short by placing the chief and his party under arrest, and taking away their arms. He became very much alarmed, cried and begged of me not to arrest him as he had always been a good man. I assured him that I would avoid, if possible, doing him or his people any harm, but had duties to perform and intended to carry them out in my own way. I then sternly remarked to him there were but two ways to settle the matter. One was for me to march forward with my command, looking upon all Indians that I met as enemies till I got hold of the two Christians; the other was for him to detach some of his trusty men, and bring the two robbers dead or alive to my camp.

He again protested, but when he saw that I was on the point of marching forward, he called me to him, and said that he and his men had held counsel together, and that if I would release his brother Adan and some 12 more of his people which he pointed out (himself and 6 or 7 more remaining as hostages) Adan would bring those malefactors to me, if I would wait where we then had our camp. I at once acceded to his petition, released Adan and the other 12 and let them have their arms. I told them to go on their errand, first asking how many days they would need to accomplish it. They asked for 2 days and nights.

We stayed there that night, all next day with the most oppressive

heat that I had ever experienced. It was so hot that we could not sit down, but had to stand up and fan ourselves with our hats. The ground would burn us when we attempted to sit. Late the following night the Chief called me, and asked me to put my ear to the ground, stating that he heard a noise, as if his men were coming. I did as he desired and heard a rumbling noise, which at every moment became clearer. In the course of one hour we could begin to hear the voices, and the old Chief remarked to me with much satisfaction that it was all right. He could tell by the singing of his men that they had been successful in their errand. I ordered 30 of my men to mount their horses and go to meet them to see if all was right, as it was possible that those Indians were coming with hostile views.

In due time my horsemen came back and reported that they believed all was right. I then had my men under arms and waited the arrival of the party which consisted of 40 or 50 warriors. Adan ordered the party to halt some 400 yards from my camp, himself and another companion advancing, each one carrying the head of one of the malefactors, which they threw at my feet with evident marks of pleasure at the successful result of their expedition. Adan at the same time showing me an arrow wound ^{in one of his thighs} which he had received in the skirmish that took place against those two Christians and their friends. Several others had been wounded, but none killed except the two renegade Christians.

By this time day was breaking, and we started on our return, the campaign being at an end, left the Indians with the two heads at Agua Caliente, after giving them all our spare rations which were very considerable."

- Kös-tam

Medicine Men

"Each tribe had its sorcerers or medicine men. They were the guardians of the traditions of the tribe, directed all ceremonies and were regarded with superstitious awe on account of the mysterious supernatural powers that they claimed to possess. Every rancheria had a place for religious ceremonies where incantations and secret rites were performed. The sorcerers were more powerful than the chiefs, who yielded obedience to them. They claimed to cure disease, bring rain, ward off misfortune and were called upon to decide all matters of importance pertaining to the tribe or rancheria.

"The missionaries experienced the greatest difficulty in overcoming the evil influence of the sorcerers. . . . In hidden recesses of the mountains, far away from the missions, the padres often discovered shrines erected for the worship of the coyote, and evidence of their continued use."

p. 50

"The Indians looked upon their medicine men as beings endowed with superior knowledge and skill in the art of healing. The medicine men practiced their art through mystical incantations and also used various herbs, balsams and healing leaves and effected their cures. When a person was taken sick the medicine men were always called."

p. 62.

From 'History of San Bernardino Valley from the Padres to the Pioneers, 1810-1851', Father Juan Caballeria, 1902.

Palm Springs Indians here in Washington April 20, 1937

Marcus Peet

Genevieve St. Marie

Mr. and Mrs. Orrin Hatchitt

10th & 14 Third St. S.E.

Attorney Thomas L. Sloan
10 3rd St S.E.

~~Thomas~~ They are living at 10 and 14 Third St. S.E.

~~Attorney Thomas L. Sloan~~

~~10 Third St. S.E.~~

Office Indian Affairs, Di-1820 Ex 2111

Senate Comm Ind Affairs Nat 3120 Ex 50

House Comm Ind Affairs Nat 3120

Palms Springs vocabularies already obtained by C.H.M.:

from--Francesco Patencio 1907

1909

Lorenzo Cheno 1932

on road near Banning

On October 24, 1907, at the town of Banning in the upper part of San Gorgonio Pass, I met some Coahuilla and Serrano Indians, and in the evening secured vocabularies of both languages.

Before dark saw a pretty piece of roping. A young man was passing, driving a horse and buggy, the horse trotting, when an Indian suddenly threw a rope over the ^{animal's} ~~horse's~~ neck. The horse stopped instantly. The Indian laughed, stepped ^{forward} ~~up~~ and took off the rope, and as the horse started to trot again, ~~the~~ Indian threw the rope again and caught him by ^a ~~the~~ fore foot--the horse of course stopping instantly to avoid being thrown. The horse was doubtless a range animal. Had he not been used to the rope and known its meaning perfectly he would have made serious trouble for himself and the driver. Range horses have much respect for the rope.

ATAPLILI'ISH

Ataplili'ish: Name used by Kroeber in 1915 for a supposed tribe formerly occupying the upper Santa Clara River and its affluents from Solidad Canyon down stream to a point between Sespe and Piru, including Piru Creek up to and including Alamos Creek.--Kroeber, Am. Anthropologist, Vol.17,pp.773-775 (Dec.1915) Issued Feb.1916.

Later, evidently learning that Ataplili'ish was not the name of the people stated, but of the Ennesen (whom he calls Salinan), he adopted the name Alliklik for the upper Santa Clara people.--Kroeber, Hdbk.Indians Calif.,pp.556 & 613. 1925.

"A word should be said also as to the pronunciation and spelling of the tribal name, Coahuilla. The word is Indian, and the tribesmen's own designation for themselves, and means "master" or "ruling people". There is some slight variation in its pronunciation, but the most usual is, probably, Kow-wee-yah accent on the second syllable. " ↓

"The route traveled between these two tribes [Cahuilla and Chemeweve] is an almost direct trail running eastward from the Cabeson valley to the Colorado. In places this path has been worn deep in the ridges of rock over which it passes. The Indians take about two days to make the trip." 2/

↓ Barrows, Ethno-Botany of the Coahuilla Indians of Southern Calif., p.8, 1900.

2/ Ibid, p.25.

Barrows quotes from an article by a Major McKinstry, published in the San Francisco Herald of June 1853, in which it is stated that "the Coahuillas . . . claim a strip of country commencing on the coast and extending to within fifty miles of the Colorado river, following the eastern base of the mountains." ✓

And Barrows tells us: "it is true that the relations of the Coahuillas with the Chemehuevi have always been and still are most intimate. There seems to be more friendly feeling and more intimacy between these two tribes belonging to different linguistic families than between the Coahuillas and any of the other Indians of their own family, who speak an almost identical dialect, as the Luiseños, for example. The Chemehuevi, from their reservation on the Colorado river, are still frequent guests in the jacales of the Coahuillas, and come annually to the San Bernardino mountains, north of the Cabazon, to hunt. Coahuilla Indians have even told me that the two tribes formerly constituted one nation and that their languages are still but little different. This seems at variance with the linguistic evidence that has so far been presented. But the vocabularies that we have of the Chemehuevi are very scanty. A fuller study of these two languages may reveal a closer similarity than has before this been discovered, and that is, I believe, in accordance with the historical relations of these two tribes." ✓

✓ David Prescott Barrows, *The Ethno-Botany of the Coahuilla Indians of Southern Calif.*, p.23, 1900.

✓ Ibid, pp.23-24.

CREATION MYTH OF THE 'CAHUILLA' INDIANS

The rough manuscript of an elaborate Creation Myth recited by Francisco, an old 'Cahuilla' Indian of Palm Springs, California, obtained by Mrs. Mabel L. Chilberg of Azusa, California, was brought to me at Lagunitas in September 1928, by Mrs. Chilberg and later returned to her.

It is an important document deserving careful study and should be compared with Boscana's Chinigchinich.

Following are the chapter headings:

Introduction	Migration from the North
The Creation	The People who went to see the Sun
Some of the First People	Herbs and Medicine
Yellow Body (2 parts)	The Birds
<u>Ta-co-wits</u>	The story of the New Stars
<u>Sě-che</u> (Palm Springs)	The Beginning of the New Plants
<u>"Ca wis ke onca"</u> (Owners of Palm Springs)	Legends of the Devil Woman
The 5 Headmen of the Fifth People	The Moon Maiden
1st. Memorial Fiesta for " <u>Mocot</u> "	Home Life of the Indian People
Sundown or Sunset	The Fiesta for growing girls
More of " <u>Con wis ca on ca</u> "	Settling Coachella Valley

Extract from 'History of San Bernardino Valley from the Padres to the Pioneers, 1810-1851' by Rev. Father Juan Caballeria, 1902.

Guachama [Wahchahma]

A party under Padre Dumetz came into San Bernardino Valley. p. 38
May 1810, and gave it the name.

The Indian name of San Bernardino Valley was Guachama, "a place of plenty to eat." "The Indians were known as Guachama Indians and had here a populous mancheria. A number of other rancherias were scattered throughout the valley, each bearing a name significant of the place where it was situated."

San Bernardino	_____	[— <u>Guachama</u> —	A place of plenty to eat.
Cucamonga	_____	<u>Cucamungabit</u> —	Sand Place
Riverside	_____	<u>Jurumpa</u> —	Water Place
San Timoteo (Redlands)	_____	<u>Tolocabit</u> —	Place of the big head
Homoa	_____	<u>Homhoabit</u> —	Hilly Place.
Yucaipa	_____	<u>Yucaipa</u> —	Wet Lands
Muscupiabe	_____	<u>Muscupiabit</u> —	Piñon Place.

pp. 38-39

Neophytes were left under command of Hipolito. The rancheria of mission Indians became known as Politana. Indians destroyed Politana in 1812, the year of the earthquake. p. 40

Extract from 'History of San Bernardino Valley from the Padres to the Pioneers, 1810-1851' by Rev. Father Juan Caballeria, 1902.

Guachama Language.

"Father Lasuen, successor to Father Junipero Serra as missionary president, states in a letter that there were no less than 17 different languages spoken by the natives between San Diego and San Francisco. This does not take into account the different dialects." p. 52.

". . .three distinctly separate languages were spoken in the neighborhood of San Gabriel mission. The Qulchi language was spoken by the Indians of Los Angeles, San Gabriel and as far east as Cucamonga. Another language was spoken all along the Santa Ana River and in Orange County, while the language of the Guachama was spoken by the Serrano tribes, among whom were the San Bernardino Indians.

"The Guachama language was guttural and principally monosyllabic. The orthography, recorded by the padres, is, of course, phonetic. In analogy the nouns formed plural by prefixing the word 'nitchel'. The conjugation of the Guachama verbs is exactly the same as in other Indian languages of Southern California. Pronouns, and the different tenses of the verb are also expressed by prefixes.

"The system of enumeration, like other mission Indian languages, counts one to five. The number with the prefix one (con) is repeated to express six, seven, etc."

Guachama Language 2.

Vocabulary of the Guachama, the language of the tribe of
Indians located in the San Bernardino Valley:

Nouns

Man — nejanis	Name — esen
Father — jana	Woman — nitchul
Daughter — pullen	Son — mailloa
Brother — iua	Sister — nau
Enemy — panajanucan	Friend — niquiliuj
Eyes — japus	Head — toloea
Sun — tamit	Mouth — tama
Mountain — temas	Foot — jai
Tree — paus	Moon — mannuil
Fire — cut	River — uanish
Night — tuporit	Water — pal
Bow — yujal	Stone — cauix
Rabbit — tabut	House — jaqui
	Arrow — penyugal
	Cold — yuima

Adjectives

Good — utcha	Small — cum
Bad — elecuix	Large — lul

Numerals

One — supli	Five — namacuana	Nine — conuitchu
Two — uil	Six — consupli	Ten — namachuma
Three — pa	Seven — conuil	
Four — uitchu	Eight — conpa	

Guachama Language 3.

Pronouns.

I — nehe

We — chem

Thou — eh

You — eheh

He — pe

They — pehem

Verbs.

To eat — gua

To drink — paca

To cook — culcu

To sleep — culca

To walk — nacaix

To wash — paixjanx

to wish — nacocan

To have — nauca

To rain — nenix

To be sick — mucal

To fight — nucan

To paint — piecuaquis

To cure — tinaich

To give — anaixgam

To be — yanash

Adverbs

Nearer — sunchi

Today — iach

tomorrow — paix

Yesterday — tacu

Not — quihi

Many — meta.

Plenty — chana

Conjugation of the verb Tculu (to cook)

Present

I cook — neheculcu

We cook — chemculcu

Thou cookest — ehculcu

You cook — ehehculcu

He cooks — peculcu

They cook — pempemculcu

Past.

I cooked — tocu neheculcu

We cooked — tocu chemculcu

Thou cooked — tocu ehculcu

You cooked — tocu ehehculcu

He cooked — ^{to}peculcu

They cooked — tocu pempemculcu

Guachama Language 4.

Future, of the verb Tculu (to cook)

I shall cook	—	paix neheculca	We will cook—	paix chumculcu
Thou wilt cook	—	paix ehculcu	You will cook—	paix ehehculcu
He will cook	—	paix peculcu	They will cook—	paix pempemculcu

pp. 53-55

The Lord's Prayer in the Guachama language.

"Having no word in Indian to express God, the Spanish Dios is used. The same applies to the word pan (bread). The staple article of food among the Indians was acorns. Not wishing to ask for acorns the Spanish word is substituted."

"Dios Janna panyanash Tucupac santificado ut cha et en pennacash toco jahi cocan najanis Tubuc aix.

"Guacha pan meta tamepic penaixjan chemyanaix ut cha panajamucan quihi elecui suyu Amen".

p. 55

Extract from 'History of San Bernardino Valley,
from the Padres to the Pioneers, 1810-1851' by Rev. Father
Juan Caballeria, 1902.

"The year 1812, known in history as 'el año de los temblores', (the year of the earthquakes), found the valley peaceful and prosperous -- it closed up the ruins of Politana. . . .When the strange rumblings beneath the earth commenced and frequent shocks of earthquake were felt, the effect was to arouse the superstitious fears of the Indians. The hot springs of the valley increased in temperature to an alarming extent, a new 'cienegata' or hot spring, appeared near Politana, (now called Urbita). . . .These hot springs were regarded by the Indians with superstitious veneration. They were associated with their religious ceremonies and were known to them as medicine springs. When these changes became so apparent they were filled with apprehension of danger. . . .they came to believe it was the manifestation of anger of some powerful spirit displeased at the presence of the Christians among them. Desiring to appease this malevolent deity. . . , they fell upon the settlement of Politana, massacred most of the mission Indians and converts and destroyed the buildings.

The Guachamas rebuilt the rancheria and inhabited it until long after the decree of secularization.

Extract from 'History of San Bernardino Valley from the Padres to the Pioneers, 1810-1851' by Rev. Father Juan Caballeria, 1902.

Food.

The Indians of San Bernardino Valley "subsisted upon wild roots, herbs, nuts, field mice, worms, lizards, grasshoppers, and other insects, birds, fish, geese, ducks and wild game. The flesh foods were consumed raw or only slightly cooked. They were very fond of acorns which during the season were gathered in large quantities. These were often prepared by grinding in mortars or on stone slabs. . . They were sometimes placed in woven baskets of reeds and boiled in water heated with hot stones, then kneaded into a dough and baked on hot stones in front of a fire. A small round seed called 'chia' was also used. This was made into a flour called 'atole'. Their subsistence was often very precarious and their habits somewhat migratory, going from place to place in search of their food supply, which varied with the season of the year."

p. 52.

Extract from 'History of San Bernardino and Riverside Counties, California', Brown and Boyd, 1922.

Food.

"A great many years ago the San Bernardino Valley was inhabited by the Cahuilla, the Serrano and the Guachama tribes. . . Villages or "Rancherias" were scattered in various directions. Here the Indians lived in peace and happiness and had plenty to eat. In the valley the hare, the rabbit, the quail, the duck and the goose abounded; along the foothills and mountains the deer and bear were numerous; the acorns, the juniper berries, the pinones (pinenuts), choke cherries, mescal and tunies (prickly pear) furnished varieties of food, provided bountifully by nature, justifying the Indians in calling the valley as the place of plenty to eat." p. 262.

Extract from 'History of San Bernardino Valley from the Padres to the Pioneers, 1810-1851' by Rev. Father Juan Caballeria, 1902.

Indians of San Bernardino Valley

". . .the fifty years following the advent of the missionaries demonstrated the fact that these Indians were capable of civilization. . . The padres were the directing minds, but the unskilled hands of the Indians built the mission structures. . .With their help, vast tracts of land were brought under cultivation; they constructed a system of irrigation; planted orchards and vineyards; manufactured many articles of domestic use, and accomplished much that would have been considered extremely difficult among races further advanced in civilization." p. 45

". . .Their settlements, or rancherias, were independent of each other. Each rancheria had^a name of its own, and a different language was spoken, the inhabitants of one rancheria many times being unable to understand the language of another.

". . .The early missionaries found in the valley six Indian rancherias. . .each rancheria contained from two to three hundred people." p. 46

M.C.H.

Extract from 'History of San Bernardino and Riverside
Counties, California', Brown and Boyd, 1922.

Gauchama Indians.

After the earthquake of 1812 the Gauchama Indians destroyed
the Mission of Politana to propitiate their gods.

p. 147

Californian may
1892

IN PALM VALLEY

BY GEORGE HAMLIN FITCH

THE mention of any new natural wonder of California is apt to cause a derisive smile among those who have heard a great deal about the marvelous things in the Golden State ranging from Yosemite Valley to the Big Trees and from the Geysers to the bottomless lakes of the Sierras. Yet it is safe to predict that five years hence the Eastern tourist will be loath to return to his home without a sight of Palm Springs and Palm Cañon, those unique spots on the fringe of the great Colorado Desert, which have no parallel in this country but which are known only to a small number of people who have braved the forbidding barriers that shut them in from the outside world. The Colorado Desert was exploited last year by the appearance of the singular lake at Salton. It is probable that thousands received their first definite information about this vast stretch of desert from the articles describing the sea that lately occupied the old hollow in the lowest part of this abomination of desolation. It is a land of mystery which no familiarity robs of its impressiveness. Those who have lived for years on the edges of the desert confess that they know as little of its real nature as the sailor knows of the ocean. It is a place to be dreaded in summer as the plague, for the fierce sun beats down so pitilessly on the head of the traveler that he is forced to seek the shade of the mesquite tree until the evening coolness comes. Few prospectors venture along its edge in midsummer and these hardy fellows always go in couples, so that one may lend aid to his companion.

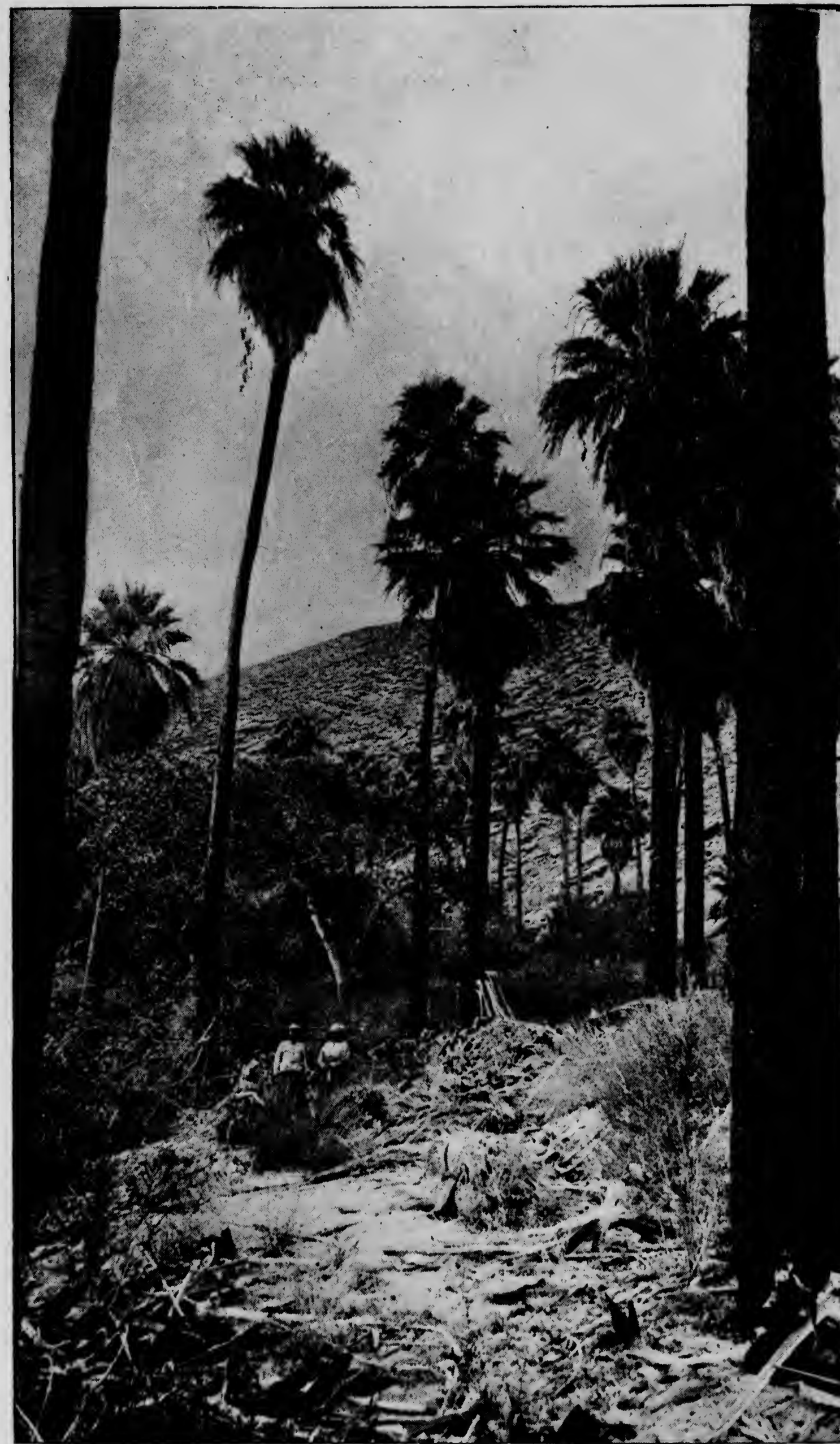
In all other regions of the earth the shade of tree or rock is safety from the burning heat of the sun, but in

the Colorado Desert shade is deadly to the over-heated man or beast. The solitary man who remains too long in the sun and then takes refuge in the shade perishes miserably, for his system is unable to rally from the shock. Only brisk rubbing of the body and the extremities will save the sufferer from this fierce desert heat. For miles and miles one may see nothing but the gleaming sand broken by patches of sage brush and dwarf mesquite and walled in on either side by mountains that reveal no verdure and no trees. In places are great moving mountains of the purest white sand which the wind molds into a thousand fantastic shapes. In others, the sand is covered with millions of stones and boulders, like a battle ground of the Titans. Only the long, snake-like curves of the railroad, which follows closely the old Santa Fé trail, and the telegraph poles show that man has penetrated and conquered this desolation.

It is on the edge of this desert that beautiful Palm Valley and picturesque Palm Cañon lie hidden. The great granite wall of the San Jacinto Mountain shuts them off from the desert, while the San Bernardino Mountain and Grayback, 12,000 feet high, separate them from the orange groves of Riverside and Redlands. The little settlement in Palm Valley is clustered about the old hot spring, or Agua Caliente, known to Indians and plainsmen since the first settlement of the country. Through the San Gorgonio Pass, the sea wind from the Pacific shrieks during nine months of the year, and is lost on the great, mysterious desert. The strong wind bears with it the desert sand, and for months Seven Palms, the railroad station which is placed where it re-

this cancerous growth in the heart of our city. We fill our general order books with vague, absurd and conflicting ordinances that soon become a dead letter. We legalize the importation and sale of a deleterious article, and then we try to restrict its use. We may as well legislate to restrict the tides of the bay. There is only one way to deal with this evil and that is the plan proposed by the better class of Chinese several years ago, namely, to shut our gates against it, remove it from the tariff, declare the opium extract contraband, and authorize officers of the law to confiscate and destroy it wherever found. Whatever may be said for crude opium and the medicinal uses to which it may be applied, the traffic in prepared opium, carried on at this port, is utterly indefensible and disgracefully wicked. Here is a preparation that can have no earthly use but to ruin men morally and physically; and yet it is legalized by our traffic laws. It is brought over in American ships, imported only by American merchants, and can be legally manufactured in this country only by our people. For the last thirty years, from pulpit, platform, and press, we have been thundering forth denunciations against Great Britain for importing crude opium into China and deriving a revenue therefrom, which some have called a revenue of blood, and yet during the last eight years we have been importing, at this port alone, half a million pounds of opium, prepared only for smoking purposes and which have brought to our National Treasury a revenue drawn from human vice amounting to *five millions of dollars*. Yet this is only for the last eight years, and this a period, it will be observed, marked by the exaction of heavy import duties and added to this a steadily decreasing Chinese population.

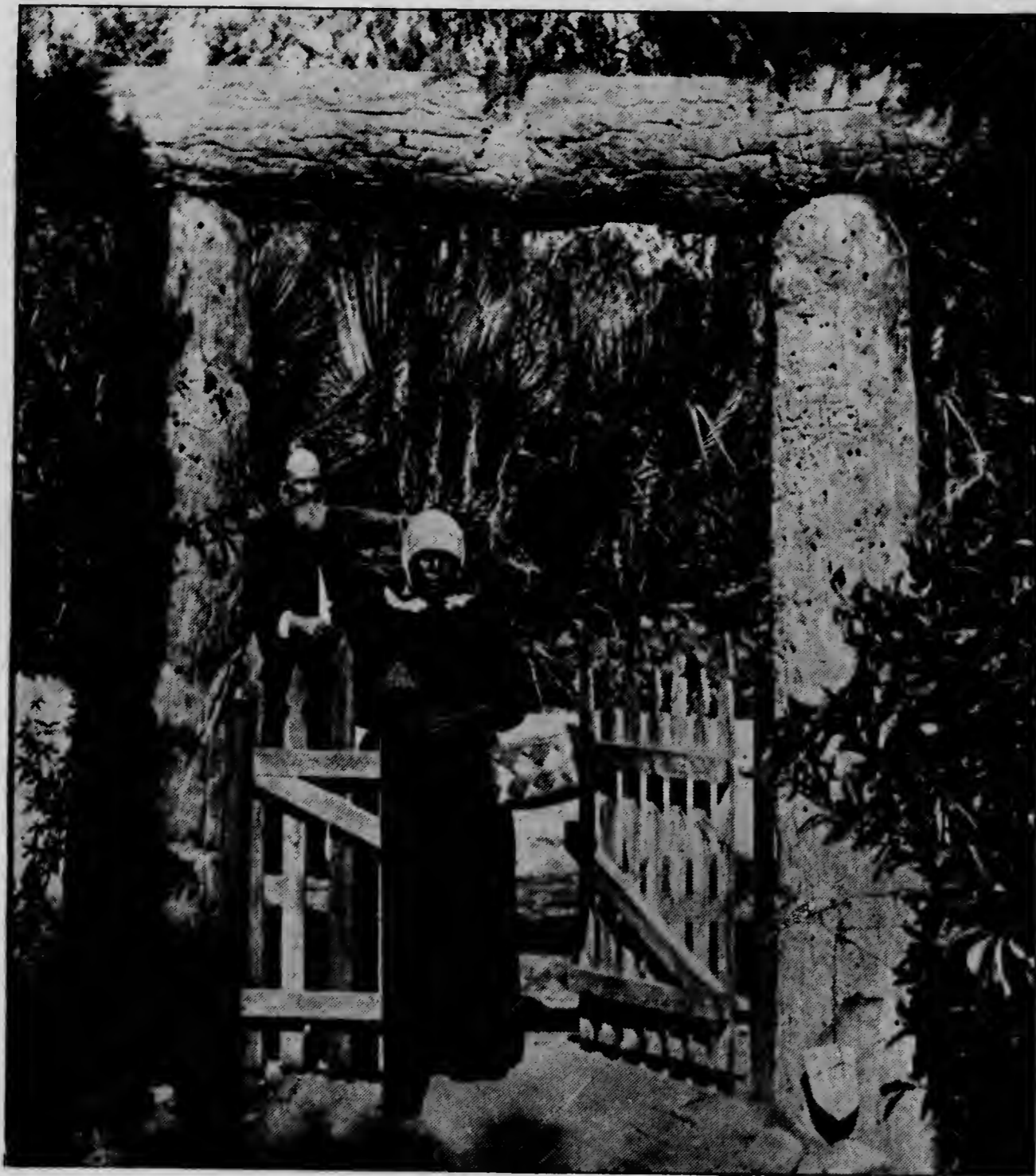
It is a very shocking state of things for which no excuse has ever been offered. England tries to extenuate her protection of the opium trade with China by the plea that the accruing revenue is necessary to the maintenance of her Indian Empire. It is a very poor excuse but a better one than we can offer for our trade in a lethal drug that has already become a craving amongst thousands of our own people. With our National vaults running over with accumulated wealth, what business have we deriving a revenue from human vice and human misery? Is there not already enough vice and crime in this country without adding another curse to enthrall the bodies and souls of weak, struggling men and women? Have not moral reformers enough to do in combating the hydra-headed monster of strong drink, or the Minotaur of Lust without having to do battle with the demon, opium? There is no time to lose. It is generally admitted that the difficulty of suppressing or even restricting the liquor traffic lies in the immense capital and powerful interests combined to resist reform. In dealing with the opium trade our legislators will not be embarrassed by any such difficulties. If we begin at once, the evil can be uprooted before it gathers strength to resist, but if we wait till its roots have laid hold upon American capital, or till our people have become enthralled in its power, it may be too late. For Heaven's sake, for the sake of the honor of this great country, for the sake of innocent Chinese children, born on our soil and growing up in our midst, for the sake of our own race upon whom the habit is laying hold, let us call upon the Government of this country to prohibit the importation of this poisonous drug, wash its hands of an infamous revenue and a dishonorable trade, and deliver posterity from its curse and shame.



The Oldest Inhabitants

ceives the full force of the gale, is the center of a sand storm as violent as any which sweeps across the Sahara. No description can give one an adequate idea of the fury of these sand storms, especially in March and April. No horse can make any head against the wind, and the man who is caught in such a storm feels his way carefully along the railroad track, for to

sometimes shifts these boulders, and the constant beating of the sand on the sides of the house wears out the softer part of the wood, giving it a worm-eaten appearance. The exposed sides of the telegraph poles are hollowed out as though with an adze, and the poles are renewed every four months. Even the window panes at the end of the station house are con-



A Desert Home—Palmdale

lose this guide would be to perish miserably. All the railroad section hands wear huge goggles and face masks, for the sand is hurled through the air with such force as to penetrate the unprotected skin. These constant volleys of sand have a marvelous effect upon any woodwork. The station building at Seven Palms is very solidly built, and its roof is anchored down by great stones, but the wind

verted in a few days into genuine ground glass.

The traveler who alights from the overland train at night at this station of Seven Palms cannot fancy by any stretch of imagination that within four miles is a fertile valley, where the air is so still at evening that the flame of a lighted candle never flickers. The wind was blowing a lively gale when I grasped my gripsack one

night last autumn and jumped off the train. A friend with a one-horse trap was in waiting. The ride across the desert, in the brilliant moonlight, was a strange experience. The warm wind tugged viciously at the heavy robe which protected our feet, and the swirling sand penetrated every opening in our clothing. The road winds about between huge boulders, and finally, after an hour and a half, we came upon the great mountain wall that

out-of-doors. Finally, we reach our stopping place, the tired horse is given feed, and in a short time, lulled by the soft gurgle of running water, we are asleep.

In the morning, the sun rests on the great mountain more than an hour before his beams reach the valley. The light leaps from peak to peak, lending a rosy flush to the black cañons and painting the forbidding rocky sides of the mountains with



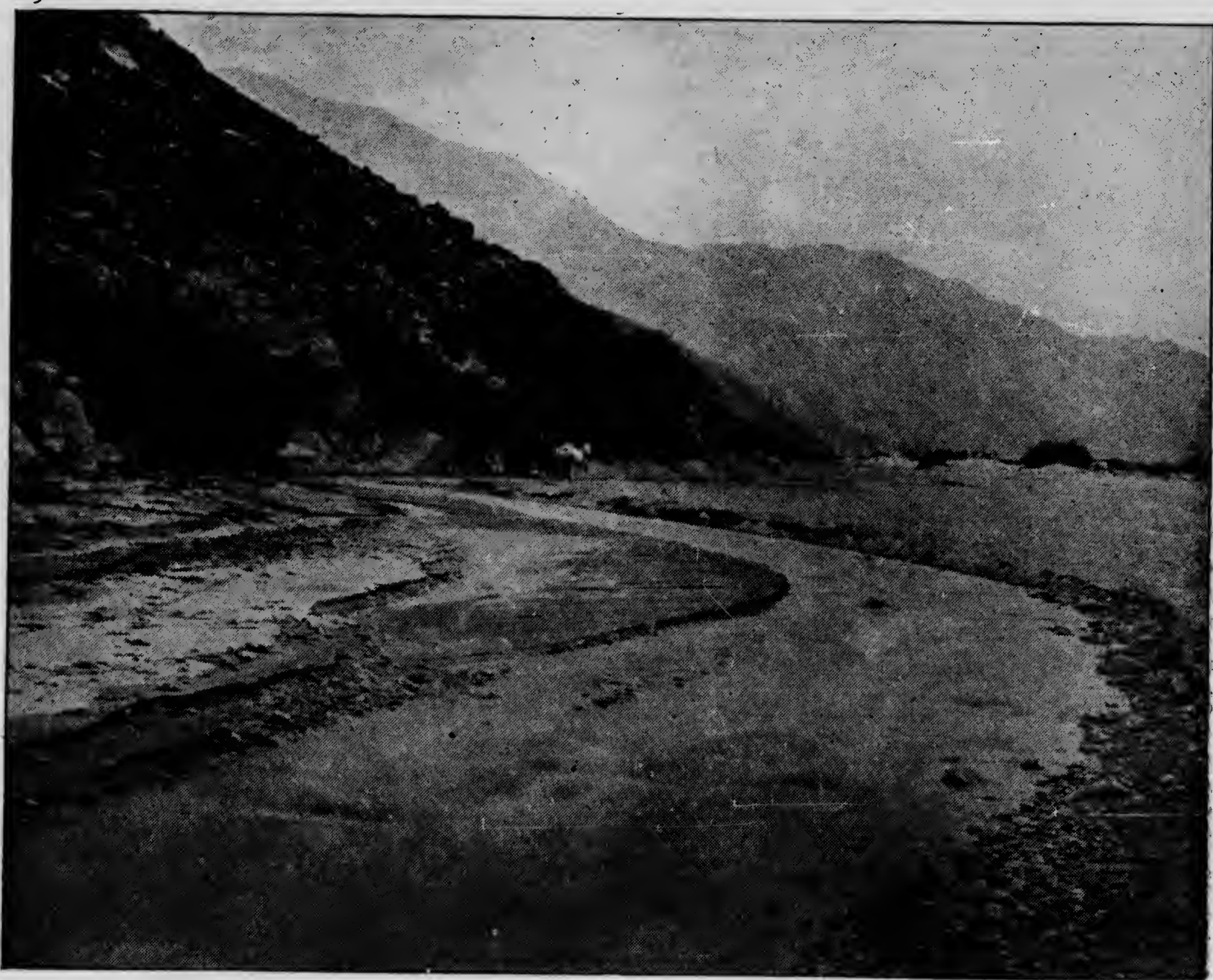
Indian Homes in the Desert

is the portal of Palm Valley. Rounding the base of the mountain, we enter upon Palm Valley, which is shut off from the storm-swept desert as though by a closed and barred door. The soft night air has a touch of chill in it—the effect of the water in the irrigating ditches that gleams like silver in the moonlight. We pass cottages in the deep shadow of great cottonwoods, the beds under the verandas indicating that the dwellers adopt the oriental habit of sleeping

royal gold and purple. Not one hundred yards back of the little settlement of Palm Springs, with its low houses, half hidden by fan palms, figs and cottonwoods, rises San Jacinto Mountain—a sheer rocky wall, perpendicular to the valley and looking as though it had been cut and squared by prehistoric stone-masons. Beyond, to the west, are Grayback and San Bernardino mountains, their tops crested with everlasting snow. In the crystal-clear air, they seem only a

few miles away, while the high, rugged back of the San Jacinto Range appears so near that one fancies he may throw a stone upon it. Through all shades of rose and purple, the arrows of the sun make their way to the awakened valley. They bring out in high relief the stalwart form of the ditch-tender, as he makes his morning round with shovel on shoulder, and they expose some of the

as Agua Caliente. This spring is unparalleled on this coast, and perhaps in the world. Through a central shaft, of the dimensions of an ordinary well, the hot water and sand rise, sometimes spurting high in air like a geyser, but usually merely bubbling over the surface. The water spreads around in a circular pool about six feet by ten, to a depth of three or four inches. The bottom is hard



Beginning of Palm Valley

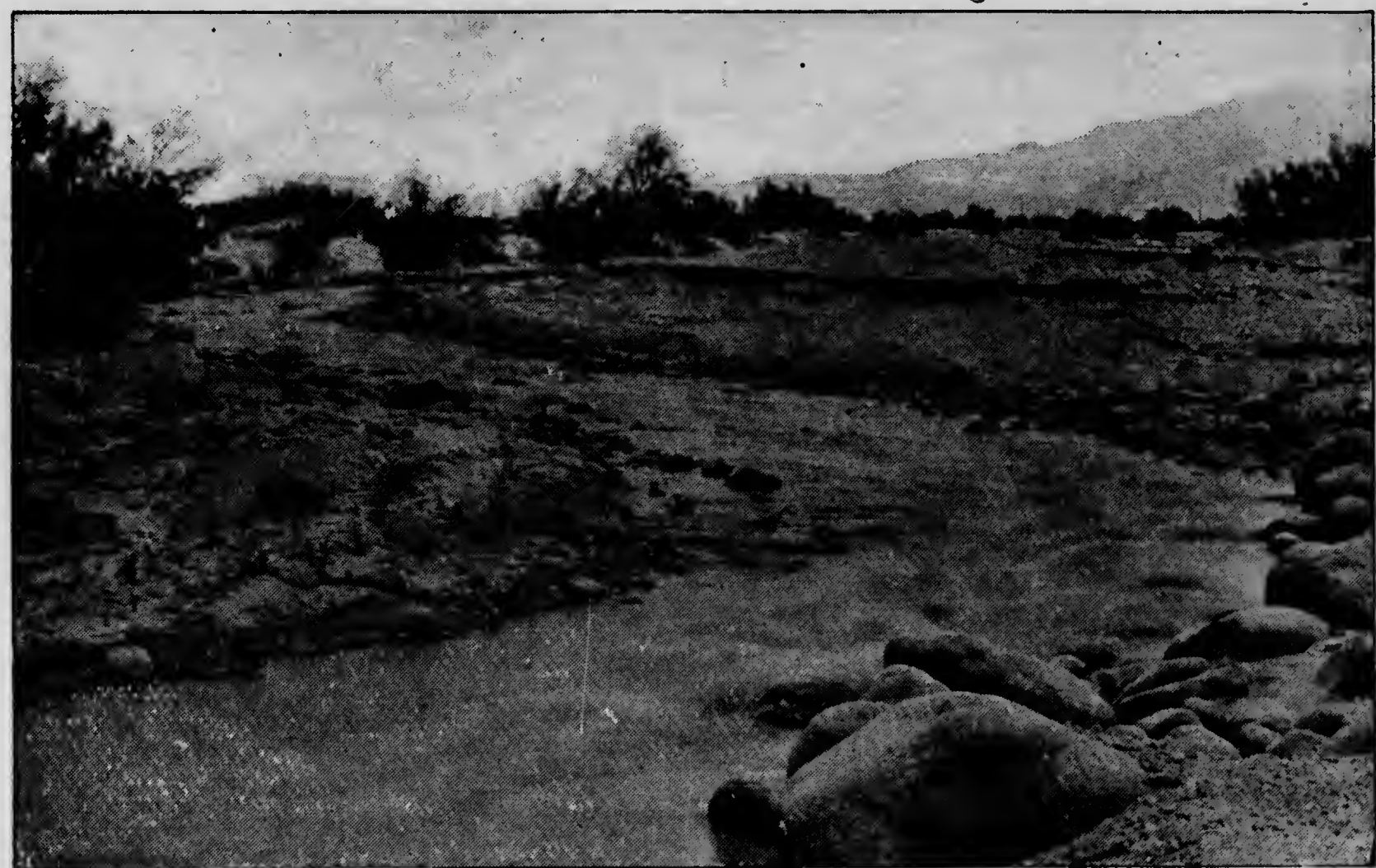
domestic economies of the aborigine, whose dusky family lies sprawling outside his wickiup, as full of animal life and as little restrained by clothing as the dogs they play with.

Palm Springs is a mere hamlet, consisting of a low, rambling hotel, a postoffice and a half-dozen houses. It is not more than a quarter of a mile from the rocky wall of San Jacinto, and it owes its name to the remarkable hot spring, known to all pioneers

sand until one reaches the shaft. Then the bather sinks with a swift motion, which makes the heart leap. The warm liquid sand closes in around the body, and one goes down to the arm-pits. Then, with a mighty recoil, the limbs are thrown out and the pool once more becomes placid. As one sinks in this bubbling water, there rises before the imagination that awful picture in Hugo's "Les Miserables," of the wretch who per-

ished in the quicksand, of his agony as the sand crept higher and higher, and of the final scene, when only the wild, despairing eyes remained above the waste of treacherous beach. Or, looking upon this strange hot sand, which seems instinct with life and motion, the memory reverts to that ghastly place, the quivering sands in "The Moonstone," in whose depths the weak-willed servant hid the evidence of her master's supposed crime. If one has not been warned of the

muscles, none of the enervating influence that usually follows a hot bath. Instead, this mysterious water, so full of mineral strength, acts as a powerful tonic to the system, and one comes out of the bath feeling as though he had taken several glasses of champagne. The spring lies on Indian land, but it is rented to the proprietor of the hotel. It is practically undeveloped, and only the rudest hut has been placed over it. The Indians still have the right of bathing in it,



White Water River.

peculiarity of this spring, he is pretty sure to feel genuine terror until he has solved the mystery of this pool, which plummet has never sounded, nor scientist explained its origin or character. The chemist has shown that it possesses certain properties that make it a sure cure for many blood and skin disorders, but all that you care to know is that the black sand washes you as beautifully clean as the best rubber in a Hamman bath, and that the effect of the hot water is wonderfully exhilarating. There is no trace of relaxation of the

and they look on its waters as a cure for most of the ills that flesh is heir to in the desert.

Next to the spring the greatest natural curiosity in this valley is the grove of palms that is found in Palm Cañon about seven miles distant. The ride to the cañon gives the best idea of the valley and of its curious mountain environment. Starting out from the Springs we pass along by the side of the big ditch which carries the life-giving water to all parts of the valley. To the right is the San Jacinto range of mountains, broken



A Group of Palms in Palm Valley

by two cañons that are marked by grass and cottonwoods growing along the streams that flow out from these rents in the great masses of granite.

On the left the valley melts away into that arm of the Colorado Desert known as the Cahuilla Valley. Most of Palm Valley is still in a state of nature, covered with mesquite trees and weeds, but the few patches that have been redeemed show the remarkable fertility of the soil and the marvelous growth in this dry, warm air. Judge J. G. McCallum, formerly of Los Angeles, may be called the pioneer in this valley. He had over two thousand acres, and he demonstrated that the fig, grape, peach and other fruits can be ripened here fully a fortnight before they are ripe in Vacaville or Newcastle, and that all vegetables mature earlier in this valley than in any other section except favored spots in Arizona. The orange is untried yet, but from two-year-old trees in McCallum's orchard it is safe to say that this favorite southern fruit will flourish.

The lemon appears to endure the dry heat better than the orange, and several trees in the valley cannot be excelled in growth by any trees in Los Angeles County. McCallum is testing many varieties of early peaches and grapes. Some of the trees and vines have already come into bearing and the fruit was sold in the Los Angeles and San Francisco markets for fifty cents a pound.

Dr. Welfwood Murray, one of the best-known horticulturists in California, has carried on experiments in Palm Valley for years, which are of the greatest value to the fruit-grower. With granite from the hills and with Indian labor only, the doctor constructed a cottage hotel, and from a strip of barren sand around it he has evolved an environment of tropical verdure and beauty. He has demonstrated what plants will not grow, as well as those which are fitted for the exceptional conditions of soil and climate in this unique valley. He first

proved the wondrous possibilities of San Gorgonio Pass, near Banning, planted its first vineyard and made known by his pen its climatic conditions. The Industrial School for Indian children, begun by Miss Drexel, is now upon the old Murray place. The doctor is an enthusiast upon the subject of developing these fertile fringes of the great desert and he believes this desert valley in a few years will be the chosen home of a large body of invalids and convalescents who will find that its dessicated air arrests disease in all pulmonary complaints, and that the ozone and balsam from the neighboring mountains bring healing to shattered nerves.

Professor Wheaton of Riverside has done much also to make the valley known. He was forced by asthma to seek the dry air of the desert and he found in Palm Valley the ideal atmosphere for which he had longed. He has planted a small vineyard and he induced a number of Boston people of means to improve small places. The most pretentious scheme of improvement is that of the Palmdale Company. It is an orange grove of 160 acres, planted in a part of the valley which is peculiarly exposed to winds from the desert. The trees look fairly well, but they cannot compare with the trees planted elsewhere in smaller groves. What gives the valley a ragged look is that every alternate section is Indian land. A few of the Indians have built houses, planted vineyards and orchards and worked hard to develop their small possessions, but the great majority allow the land to lie idle. The mesquite bean gives them food and they take no more thought of to-morrow than the coyote. Only when the government shall grant them lands in severalty and place them in one district will there be an opportunity to properly develop this valley.

Driving around the edge of the valley one sees that the soil is pulverized granite and sand, washed from the neighboring mountains. Three inches from the surface it is moist and

may be rolled into a ball with the fingers. Where it is irrigated this moisture is more pronounced. It is cultivated with care; in fact, the whole valley is like one great garden bed, free from stones, roots or other impediments to plow or harrow.

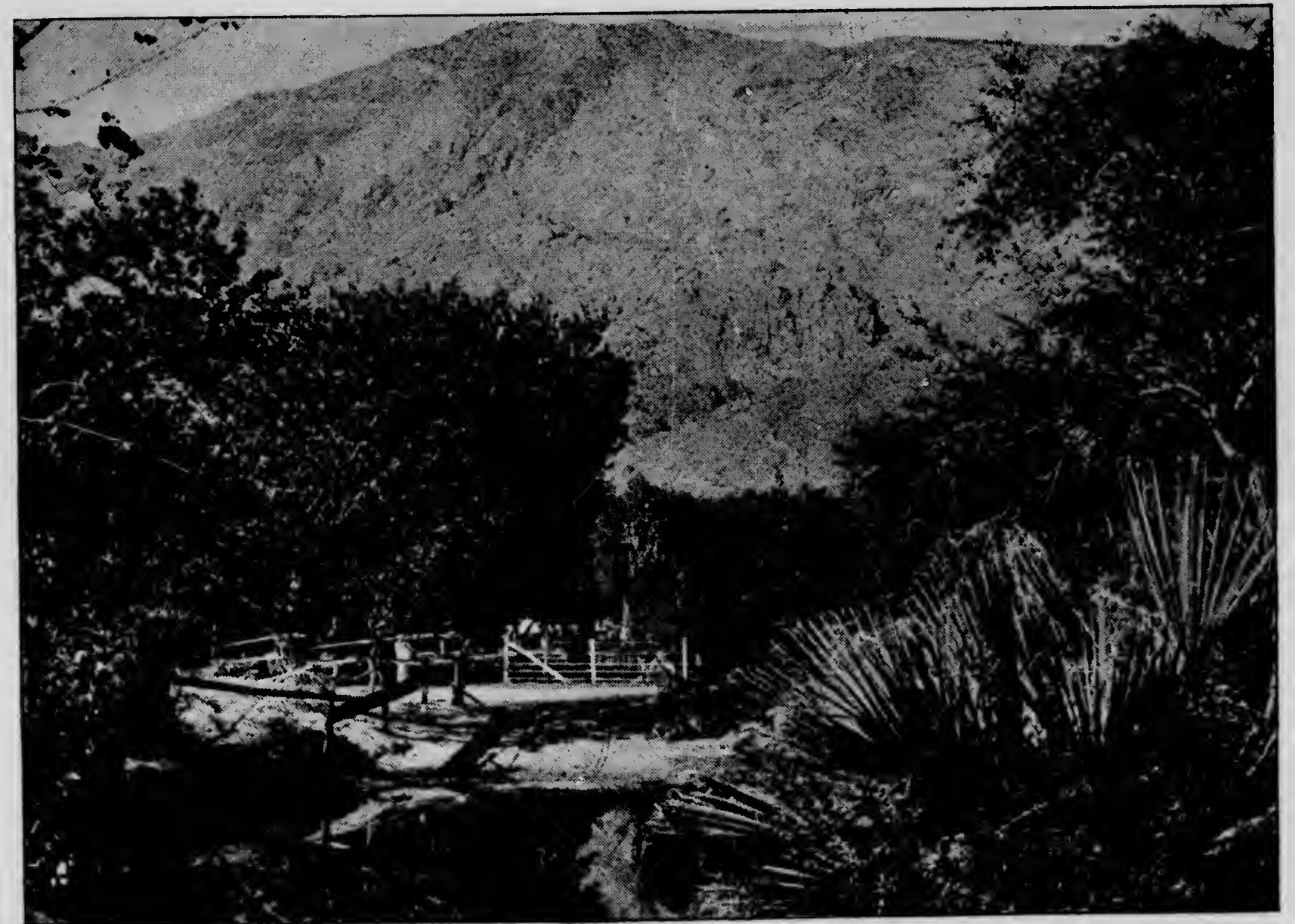
About three miles from Palm Springs, we come to higher ground, where the valley begins to narrow, a great spur of the mountains enclosing it on the east. Here is a tract of fine land, which its owner has called the Garden of Eden. It is an unweeded garden as yet, but it has great possibilities of beauty, for the mountains hold it in their keeping, and from the solitary house, which saves it from desolation, a magnificent view is obtained of the great desert and of the encircling mountain wall that bounds fully one-half the horizon. In this place dwells a young man who was brought into the valley two years ago in a cot, in the last stage of consumption. Then he was a mere skeleton. Now he is a stalwart man, robust and hearty—a living example of the curative effect of this dry, wholesome air. He spends his days in caring for a small orange grove and vineyard, both of which delight the eye with their vivid green in this waste of ashen-hued sand and rock. Beyond the Garden of Eden is an enormous "wash" from the neighboring Andreas Cañon, and when this is passed one comes upon the mountains. It looks as though the rough road would lead you straight up to a mountain wall, but just as you begin to fancy that there is no thoroughfare, the road turns sharply to the left, climbs a rugged hill and then descends into one of the wildest canyons in the State. Huge boulders are heaped in the greatest disorder as though thrown out here by some volcanic convulsion, and after picking your way between them, over a road which is nothing better than a trail, you catch sight of the tufted top of a solitary palm tree. To one who has read De Amicis, the palm always brings visions of his

wonderful word painting of Moorish scenes; so, here, amid these barren rocks, with no living thing in sight, save the active lizard, eying you askance, come trooping at the call of memory pictures of Fez, Tangier and Tetuan. A few yards more, the cañon makes a sharp turn and then there breaks upon the sight a grove of graceful palms, their feet in the water of a mountain stream and their heads in the brilliant sunlight. Their trunks rise to a height of eighty or a hundred feet without a branch and then comes a whorl of drooping fronds with long clusters of pale yellow fruit. About the feet of the palms is a tangle of the common fan palm, young cottonwoods, willows and other swamp growth. The ground is a black muck from deposits of palm leaves, and through it flows a stream that is harsh with alkali. The high walls of the cañon, which is not over one hundred feet wide, shut in this bit of the tropics. Above is the perfect blue, without a speck of cloud, clear and lustrous as the sky of the Mediterranean, and against this the dark red line of the rugged cañon wall is cut sharp as with the etcher's needle. The trunks of the palms bear traces of fire that has swept through the cañon, but only a few stumps give evidence of the destroying hand of man. In fact, the chief charm of the place is its wildness. You feel that here is a spot remote from the great world, given over to the half-savage dwellers of the desert valley and the coyote of the hills. Only accident revealed it to civilized man, and the years have been too few since he has known it to permit of the deadly work of improvement. This palm grove in which are about fifty trees, is repeated time after time in every new winding of the cañon that continues for five or six miles into the heart of the mountains. The effect of these palms upon one who sees them for the first time is similar to that produced by the big trees of the Mariposa or Calaveras Grove. The imagination is staggered

by the vision of the years that must have passed over these mountain solitudes since these trees were tender saplings. Their age has been estimated by expert botanists at fully five hundred years. Thus they were graceful little twigs, bending to every breeze, when the Pilgrim Fathers landed at Plymouth Rock. These trees are the *Washingtonia filifera*, and indigenous to this desert valley. Scores of cañons along the edge of the Cahuilla Valley are marked by

side of running water, it sprouts and grows like the green bay tree.

Two other cañons nearby are well worth a visit. In West Cañon, which is near to Palm Springs, one gets a superb view of the great valley, framed on either side by the gloomy mountain wall. Going further up the cañon, one comes suddenly upon the perfect Tah-quitch waterfall. The cañon walls are at least three hundred feet high, and great boulders jut out, overhanging the narrow cleft



Palm Springs

their crested tops, which may be seen for many miles, gleaming in the sun. The Indians are extremely fond of the dates and late in the Fall parties of them may be seen gathering the fruit that falls to the ground at maturity. The coyote is also partial to the date, and this cowardly animal is regarded as the chief agent in spreading the palm groves in so many of these mountain cañons. The palm seed that falls in the stony places is lost, but whenever it is dropped by the

below. A mountain spur almost closes the cañon, and through this slit in the solid rock comes a stream of the purest water, which falls in foam to the rocks, one hundred feet below. The lip of the waterfall is a beautifully rounded mass of water-worn granite, the blue seams showing through the polished white stone like the veins on the rounded arms of a woman. The water falls into a deep pool behind a massive boulder, and then comes rushing down between

huge rocks. The walls of the cañon above are glowing with the midday heat, but here by the plashing waters it is cool and refreshing as the shadow of a great rock in a weary land.

Andreas Cañon, two miles further up the valley, is little known. At its entrance are traces of old Indian dwellings, but further up in the mountains all signs of any habitation are lost. The cañon winds like a huge snake, making the ascent very laborious. We had been told by Dr. Wellwood Murray, who explored this whole region very thoroughly years ago, of a grand waterfall about two and a half miles from the mouth of the cañon. After going what seemed more than this distance, we came upon some lovely palm trees, unblackened by fire. Then in desperation, we struck across several divides to escape the monotonous twisting of the cañon and the wading of the stream. Three high ridges we crossed, only to see a succession of other ridges in front. Finally, we descended the third ridge to the brawling stream that ran through the cañon, determined to end here our quest of the waterfall. We made our way through a tangle of fan palms to the edge of the water, when what was our delight to find that we were on the very lip of the long-sought waterfall. Peering over, we could see the water dashing into spray against the granite sides. We picked our way down the fall to the cañon and reached a spot directly below the fall, which is higher than the Tah-quitich, but not so impressive, as the water flows at an angle of about sixty degrees over the smooth granite. It is caught twice by huge boulders, and is churned into foam, while at the base of the fall, two immense rocks are piled one on the other, forming a natural cave. The cañon here turns sharply at right angles, so that one who followed its bed might easily pass by the waterfall, fifty feet away.

In the autumn, the mountains about Palm Valley look very desolate,

as no trace of green relieves the somber reds and yellows of the masses of rocks. Only the cactus, greasewood and mesquite flourish in these dry and barren wastes. But in the spring, the flora of these mountains is said to be very beautiful. Prospectors who have come in from the mountains bring tales of a magnificent scarlet flower which grows in great luxuriance, and from their descriptions, Prof. Wheaton thinks the blossom must be the scarlet lupine, which is very rare. Another flower is said to glisten like wax, and to be of dazzling whiteness. As the mountains are practically unexplored, they offer an inviting field to the botanist and the geologist. Only the Indians know what is hidden behind these great masses of volcanic rock and in these gloomy cañons. And the Cahuilla Indian, like the Yuma or the Apache, is profoundly suspicious of the white man's intentions. It takes years to secure the confidence of one of these Cahuillas, and even when they have been coddled and made much of, any show of undue curiosity closes their lips at once. They are remarkably superstitious, and to them the solemn mountains are peopled with wild spirits, so that it is the exception when an Indian can be prevailed on to venture into one of these cañons after dark. The mystery of the desert affects alike the scholar and the untutored savage. It is something which cannot be put into words, but it is as real and tangible as the awe which comes over one when out of sight of land on the ocean. It strips away all the gloss of civilization and brings the soul very near to nature. The man who has spent a few months on the desert carries the love of it through life. The fascination of the desert is like that of the South Seas; once fall under its influence, and life elsewhere seems unendurable. So the cañons on the fringe of the Colorado Desert are filled with men who cannot escape the charm of this land of mystery and death.

"The Coahuillas call these wells tema-ka-wo-mal-em, a pretty figure. Ka-wo-mal is the word for a tinaja or water olla, and temal is the word for the earth or the ground." ↓

↓ Barrows, Ethno-Botany of the Coahuilla Inds. of Southern Calif., p.27, 1900.

It is both interesting and curious that the same word, Temal, should mean the same thing, earth or land, in the languages of peoples so far apart as the Kawesik of Southern California and the Hookooeko of Tomales Bay and other parts of Marin County, north of San Francisco Bay. --- *Cham*

ANTONIO GARRA, AGUA CALIENTE CHIEF

"The last chief (proper) of Agua Caliente, named Antonio Garra, is said to have been a Yuma by birth, educated at the mission of San Luis Rey, for he could read and write. His appearance was not that of a Yuma, but there would be nothing strange in finding him a 'man of power' among the Cahuillas and San Luiseños."--Hon. H. D. Wilson in report to Supt. Indian Affairs, Dec. 20, 1852, published in newspaper. Clipping in Hayes' Scraphooks, Bancroft Library 38; 6-10.
(Name and date of newspaper not given).

THE BELIEF THAT SKY & EARTH ARE RESPECTIVELY
FATHER & MOTHER OCCURS HERE AND THERE IN RE-
MOTE PARTS OF THE UNIVERSE.

J.N.B. Hewitt of the Bureau of Ethnology
mentions the fact [perhaps after Alice Fletcher]
that among the Omaha "the Sky is male and a
father, and the Earth is female and a mother;
the Above is masculine, and the Below is femin-
ine; the Sun is male, the Moon female".

Handbook Am. Indians, Vol. 2, 818, 1910

Substituting Cloud for Sun, we have here
a striking example of parallelism of belief
among tribes as remote geographically as ^{as} the
~~Cahuilla~~ ^{kahwe sik tem} of California from the Omaha of
Nebraska. *com*

Pow-we-yam: A so-called "Cahuilla" tribe dwelling in Cahuilla Valley (altitude 4000 to 5000 ft.) and reaching north-easterly to Hemet Reservoir; easterly to Hemet Valley and Vandeventer Flat, south to the lands of the Koo-pah and We-is-tem, west to the Piyumko.

Places included: Coahuila Valley,
Coahuila Mt., Thomas Mt., Table Mt.,
Burnt Valley,
Lookout Mt., Terwilliger Valley, and
Horse Canyon.

Coahuillas.

A letter from Captain J. G. Stanley, a former Indian Agent, to Mrs. H. H. Jackson, written in 1882, gives some details about Cabezon and the Coahuillas. "Dear Madam:- In compliance with your request I proceeded to the Cabezon Valley and have endeavored as far as possible with the ^{limited} time at my command, to ascertain the present condition . . . of these Indians that still inhabit that portion of the Colorado Basin known as Cabezon Valley, that being also the name of the head chief who, from the best information that can be obtained, is not less than ninety, and probably one hundred, years old, and who still has great influence with the Indians in that vicinity.

. . . at present there are eight villages, or rancherías, each with its own captain, but all recognizing old Cabezon as the head chief. I ascertained from all captains the number in his village and found the aggregate to be 560 souls. These Indians are not what are called Christian Indians. They never belonged to any mission and have never been received into a church. They believe in spirits and witchcraft. ^{They are} very anxious to have schools established among them and are willing to live in one village if a suitable place can be selected." In Ingersoll's History of San Bernardino County, 87-88, 1904.

Extract from 'History of San Bernardino and Riverside Counties, California,' Brown and Boyd, 1922.

Cahuilla Indians.

"Cahuilla Valley the headquarters of the Cahuilla Indians and reservation is thirty-five miles away from Hemet and so far off that the Cahuilla Indians were comparatively secure from the molestation from white men and also remote from the vices and diseases of white men which were so destructive to those nearer the coast."

p. 315.

Kah-we-ahs

"AT Cahuilla is found the mountain tribe of Indians. Great, stalwart men, fine looking and intelligent, who are very independent and find the restrictions and government of the reservations very irksome. Their lands are grazing lands which they hold in common and where they have great herds of cattle."

Mrs. H. A. Atwood in History of San Bernardino and Riverside Counties, California by Brown and Boyd, 318, 1922.

"Serianos"; "Coahuillas"; "Gold Diggers"

J.J. Benjamin, writing in 1861, says:

"The mountains situated at the edge of the Colorado Desert are inhabited by several small Indian tribes. To these belong the Serianos, the Coahuillas and other remnants of formerly powerful nations. They subsist, in part, on the seeds of various species of cactus ^{which} ~~grow~~ in great profusion in the desert; in part of their hunting prey. Some of them cultivate small tracts with Indian Corn, wheat and melons, and they breed horses.

Although these tribes do not belong to the race of the Gold Diggers, they nevertheless closely resemble them in their customs and habits. Externally, however, they are very different; they are of better build and of a friendly appearance. They injure nobody and are in every way a peace-loving race; but they, as in the case of other aboriginal races will soon doubtless be reckoned with the extinct tribes."

(J.J. Benjamin, 'Drei Jahre in Amerika, 1859-1862.' Hannover, ii, 146, 1862.)

In Lewis and Clark

✓ Grayback -- Kwir-re'ah-ki'tch

✓ San Jacinto Mt. I'-yah-ki'-itch

✓ San Antonio Yu-ah'-kah

✓ Bear Vol. Lake Ah'-ah-cho-ah

Santa Ana River

✓ San Bernardino (fls) Wah'-ah-cher-rah

✓ San Geronimo Pass Hak-kah'-bat

obtained by me in fall of 1907 at Banning.

In Cahilla language

- ✓ Yu-e'-kah

A LITTLE INDIAN NURSEMAID

By EVELYN MOSSE LUDLUM.



FELICITY, the Indian girl, was very, very unhappy in spite of her name. She sat like a bronze image in the shade of a young fig tree in the garden and could not be induced to look at anyone, much less to answer a single question.

She had arrived two long hours before from her native village in the desolate Cahuilla country—by caravan, so to speak, all her relatives, old and young, of every degree accompanying her in ramshackle wagons or strung by two's and four's along the spines of lean-ribbed "grass-ponies" and weather-worn ancient burros. But now everyone she cared for in the world was far out of sight on the homeward way.

Perhaps it was homesickness which oppressed her—she was only thirteen years old—or, maybe, that mysterious thing called Civilization; for, truly, although the ranch-house where she was to live under the frown of stranger mountains, was but a rough place, its two-and-a-half stories of height looked very imposing to one whose utmost ideas of architectural grandeur had been fully met by the one-storied government school house on the Reservation.

Anyway, there Felicity sat, her knees drawn up to her chin, her dumb, dark face staring blankly straight past them.

They brought out some food to her, but she left it unregarded. Then they tried the baby-boy, three-year-old "Tomsy," who was to be her charge. But Tomsy no sooner caught sight of the sphinx-like figure than he screamed with fright and had to be hurried away.

That was at ten o'clock in the morning. At four in the afternoon Felicity had not moved, except to follow the shadow of her tree.

Meanwhile, Tomsy, the plague as surely as the joy of a busy household, after "worrying underfoot" all the morning, suddenly discovered that a baby's legs are given him for running away. In vain they tied the gate fast. He burrowed under it and was off.

"Picket the rascal out!" roared his papa, quite beside himself with heat and fret when he had been sent for the third time to hunt for the runaway and had caught him toddling off to lose himself in the sea of chamisal whose billows rise and swell to cover the sheer sides of Hemet mountain.

It was a pitiful thing to do to one's boy, the pride of one's heart—but what else could be thought of? So a stake was driven into the ground on the shady side of the house, and Tomsy being washed—and kissed, protesting!—he was fastened thereto with a rope about his waist.

His mother had a tear in her eye as she went back to work, but

were dragged upon firm ice, but the sled was a sight—one runner broken short off and the piece gone. This was discouraging, and the prospect of having to tote that flour the rest of the way home on our backs did not cheer us. My sled was fifteen miles off at Softuck, snow was beginning to fall and we were all dead tired. It was then that Holka Ish showed what it is to be an Indian.

"I get sled," he said, with a withering look. He was just warming up.

Well, we let him—seeing he was willing—and described the sled's location, feeling sure that he would find it—smell it out, should our directions be misleading. Indians have a faculty for such things.

While we built a fire, made tea, and tried to forget our troubles, Holka Ish struck out for Softuck.

It was long after dark when he returned, with the sled in tow, and, piling the flour on, we started at once. We could not wait for day, as the snow was momentarily growing deeper on the trail, and the Indian did not appear to need rest.

Our admiration of his endurance was not untinged with envy. He had walked over forty-five miles since morning, and eaten nothing, had not once mentioned the swelling on his neck, and was, seemingly, as fresh as a daisy. Now he started off ahead of us, breaking trail through snow a foot deep, we following as close as the load would let us. He led us over a varied country, up and down steep inclines, and across open parks. The trail generally skirted the timber-line, but at times we descended steep cañons where the thick growth and numerous wind-falls made it necessary to unpack the sled and carry it and the flour to where the way was open again. The Indian's steps never flagged, but soon after day-break he stopped, and, going to one side of the trail, hid his gun.

We noted this with silent satisfaction, thinking it might be a sign of fatigue. We were ready to drop.

"Bear-hole up there," he explained, pointing off at right angles and indicating a place in the hills. Then he went on for about six miles, and, stopping again, showed us our shanties in the distance.

"Go back now," said he. "Get that bear."

"No, come with us. Have something to eat. Plenty good grub, now. Stay all night, get bear tomorrow."

"No, think I catch that bear now."

Words were useless. There was no inducement we could offer that could postpone the chase for even a little while.

We could only look in amazement at Holka Ish's retreating figure.

He had walked sixty miles without stopping, it was fully fifteen more to the bear-hole, and we wondered if he would get a bear-steak for his trouble—and his breakfast. We hoped he would, whether he needed it or not.

San Francisco, Cal.

bless you! though Tomsy was so deep in disgrace, he did not seem to know it. His well-scrubbed face glowed with zest as in a great novelty. He ran around and around his stake, clucking to himself. He capered and backed, sidled and bucked, and thoroughly enjoyed himself as the wildest of ponies. True, the amusement might have exhausted itself in time, but long before that point was reached Tomsy made a great discovery.

In one of his scampers clear to the end of his rope he caught a glimpse of something queer and dark and still just around a corner of the house. His towhead remained in one spot for a long minute—he was carefully investigating Felicity. Terrified as he had appeared to be at the first sight of her that morning, it was only a mock dismay which presently sent him scampering off. Very soon he was back again.

The third time he peeped Felicity may have turned the tail of a black Indian eye upon him, for he laughed aloud as he fled.

What could possibly keep him from repeating so gleeful an experience? As for Felicity, no "grown-up" was there to watch her, and before she knew it, she was making feints to catch him. Tomsy scurried gloriously back and forth, forth and back. It was a noble game. He grew bolder each instant, and, at last, communicative.

"Tomsy's tied up."

"Why for?" demanded Felicity, promptly showing her fine teeth in a smile that wonderfully enlivened her dark face.

"'Cause."

"'Cause why?" urged Felicity.

But Tomsy was not to be held down to reasons.

"Can't catch me!" he gurgled, gazing at her with unfearing eyes.

And the game began afresh, ending at last with Tomsy perched, rope and all, shrieking with ecstasy, on Felicity's strong, young shoulder.

They were sworn comrades from that hour.

Yet Felicity had trying ways: what Indian girl has not? If she did not want to do what she was told—she hated work, Felicity!—she would pretend not to understand a syllable of English; or, if one were in a desperate hurry, she would stand stock-still and stare and ask, "*Porqué?*" ("Why should I do that?") until very soon Tomsy's mother came to have no patience with her, and dubbed her a *No buena*—a good-for-nothing.

But Tomsy's father was more indulgent.

"After all she is only a child," he said; and so she was, though wonderfully compact and strong for her years.

So the summer went by and the winter came on. Gray storms and ghostlier storms, all in white shrouds, were forever trailing their

draperies over the boulder heaps and through the tangled chamisal back of Tomsy's home. The snow lay so long upon the high ground that wild animals, seldom seen in the valley, were driven down to seek for food. Traps were constantly set for foxes and other prowlers in the stable-yard. And that is why, one bright afternoon when Tomsy's father and mother were starting off for a visit to a neighbor's, ten miles away, Felicity's orders were to keep Tomsy close indoors.

The afternoon wore late and house-romps were quite exhausted. To prevent Tomsy from making a break for liberty, Felicity locked him in the parlor, even hiding the key. She chose that room, partly because it was forbidden her, but more because from a window there she could watch the road where the home-wagon ought soon to appear.

She sat by the window with Tomsy in her lap. For five consecutive seconds Tomsy interested himself trying to look for mamma, but then he cried to have the window opened. Felicity obeyed him—the beginning of troubles; for immediately Tomsy was wild to climb out of it. He hung on the sill; he projected himself over it; his tow-head bobbed restlessly about. Felicity kept a firm hand on his jacket and her eye was now on him, now off through the tree-boughs on the road. All at once some slight movement between her eye and the road drew her attention—horribly fixed it. There, in a fork of the tree just above the open half of the window, was a gaunt mountain wild-cat as flat as four-footed beast can lie and still be on its legs. The movement which betrayed its presence to Felicity was very likely some stealthy turn of its head, timed to the bobbing of Tomsy's head over the sill. The creature was already feeling its legs under it, trembling for a spring.

As Felicity dragged Tomsy back from the window, his wrathful outcry was answered by an unearthly scream. The cat had landed on the window ledge. A second leap brought it into the center of the room. For an instant it stood erect, bristling with rage and glaring around; then, discovering itself shut close as it were in a cage, was overtaken with panic fear. It flung itself bodily against the nearest wall, and, further maddened by that obstruction, went up the wall, which was of cloth and paper, digging its claws deep into the wood beneath. One mere second it clung writhing just under the ceiling and then fell heavily to the floor—falling only to rebound to the wall. In ten seconds it had been in as many different parts of the room, testing Felicity's strength and agility to the utmost, what with terrified Tomsy clinging to her neck, to avoid its frantic rushes.

The wall-paper came down in long, irregular tongues, window-

shades fell clattering and every noise, every contact with an obstacle, seemed for a time to redouble the beast's terror. But worse was at hand. Its blind fury ended as suddenly as it had begun. It no longer ran up the wall, but watched Felicity's movements with deadly malevolence from the top of a table where it had landed. Its pointed ears were laid back, its savage teeth bared, its gaunt bristling body trembled for a fatal spring. In this deadly moment Felicity must, at last, have remembered the open window. She backed quickly to it, tore Tomsy loose from her neck and dropped him over the sill to the ground. Did she hope to follow him? There was no time. Baby-like, Tomsy did not understand what was being done for him. He shrieked with fear, shrieked for Felicity, tried to clamber upon the window-sill to get to her, to hold her fast. Then it must have been that the Indian girl resolved upon a deed worthy of a heroine. She pushed the child back and shut the window.

Tomsy, at least, was safe.

A few minutes later—or was it only a few seconds?—the sound of wheels announced the arrival of the wagon, and lo! there was Tomsy, all alone and bareheaded, "playing horse" with the handle of a grindstone. There were traces of tears on the cheeks which he turned toward his mother.

"That dreadful girl!" she began, but Tomsy's father cried out, "Listen!" And as soon as the wagon ceased rattling, both heard muffled but terrible sounds coming from the direction of the house. The man caught his rifle from the wagon and was over the fence at a bound. That awful mingling of human screams with screams such as never came from human throat directed him toward the front of the house. He reached the window under the fig-tree, and peered in.

Felicity was vigorously defending herself with a chair, but before the man could bring piece to shoulder and fire, the great cat had borne her down, chair and all, with a terrible leap. At the noise of the shot and crashing glass, the beast left its prey and sprang to the wall, where a second shot reached it, ending its savage life.

The room was not more badly wrecked than Felicity's garments, yet, saving one long claw-scratch from shoulder to elbow, she was sound and unhurt, as she deserved to be.

A gray cat-skin with undertone of yellow still adorns the ranch-house wall.

San Diego, Cal.

A MAN, A HORSE AND A WOMAN

By ESTHER HARLAN.



THE man and the horse came together. The man said his name was Reddy Benson and he wanted work. The boss looked him over; he wasn't the type that inspires confidence at sight, but they were short of hands.

They all stood off from the newcomer for a while and Reddy went about his business and made no overtures. But curiosity as to the mare eventually won the day.

"Say, Benson," began Al Mitchell, when the gang were loafing under the trees one blistering noon, "how'd yer come by that Blue-grass o' yourn?" It was an unusual inquiry for the locality, by no means one to venture with a stranger. Its directness in this instance was intended as a compliment, and Reddy accepted it as such.

"Yes," he said, "she's the real thing. I didn't buy her."

"Thought as much," returned the other. "Thought yer must ha' raised her when I seen the store yer set by her. Guess she'd come high if yer was to sell her."

"Sell her!" echoed Reddy, darkening. "What yer made of, man? I'd a durn sight ruther sell my soul than let ary other leg cross Kitty's back as owner!" and the glower with which Reddy left the group boded ill for any aspirant to such honor. When Reddy glowered he was not good to look upon. He was cross-eyed, a scar across his forehead furnished a perpetual scowl, and ragged red hair and beard gave his appearance a far from pacific tone. Nature had not been kind to Reddy, but his voice was good—deep, steady, clear.

About a week after this there was another accession to the camp circle. The boss came back from an all-day ride with three travel-stained strangers in tow, a middle-aged man and two women, one very young and very pretty. At least, so thought the boys, who, in twenty-two months, had seen nothing more nearly resembling a woman than a pair of spectacles and a red cotton handkerchief, and who now showed their unanimous reverence for "the little lady," as they immediately named her, by such great and personal sacrifices as jack-knife shaving, birch-bark combing, and a general washing of shirts. Dead-fall Tim went so far as to offer ten dollars for a piece of looking-glass two inches square, and even old man Payson, who had been in bunk for a week, got up and began chewing tobacco and calling for his clothes.

Though the boys never got hold of the whole story, they made out enough of it to understand that the three had been separated from a party in company with whom they were searching for somebody—

UNITED STATES
DEPARTMENT OF THE INTERIOR
INDIAN FIELD SERVICE

Postoffice Building,
Ventura, California,
July 26th, 1929.

Dr. C. Hart Merriam,
Lagunitas, California.

My dear Doctor Merriam:-

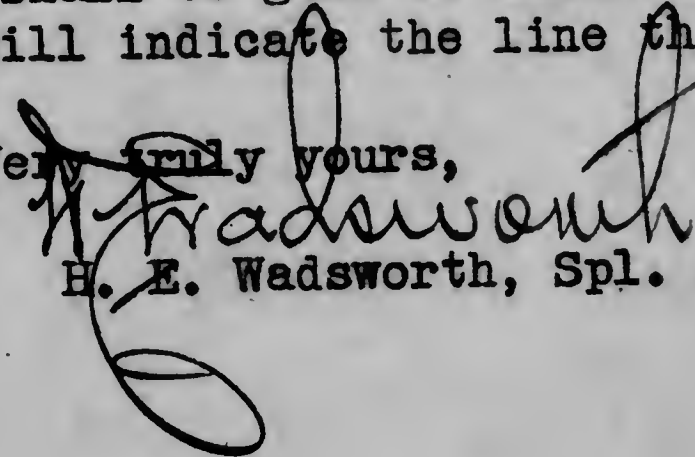
I have yours of the 22d, instant, and
in reply will say:

The Wah-ne-pe-ah-pas were located not
far from the present town of Banning, in Riverside County,
at the time they joined with other bands in the treaty
signed at Temecula, California, on January 5, 1852. The
other tribe mentioned by you, is probably meant to be the
Pal-se-wish band, which at that time was located at what
is now Palm Springs, in the same county.

I believe both of these bands to be of the
Shoshonean family, as I have identified many words in their
language with the language of the Shoshoni, the eastern di-
vision of which tribe (Wyoming) I was in charge of for a
number of years. Most of these so-called "Mission" Indians
are of this same family, their traditions indicating that
their ancestors came down the coast from the north.

I am afraid this meagre information will not
be of much value to you, but shall be glad to endeavor to se-
cure additional data if you will indicate the line this in-
quiry should take.

Very truly yours,


H. E. Wadsworth, Spl. Al. Agent.

Official Headquarters:
No. 1016 North Ogden Drive,
Hollywood, California.

TOURING TOPICS

PHIL TOWNSEND HANNA · Editor
STANDISH L. MITCHELL · Business Manager



ARTHUR E. WELCH · Advertising Manager
BERTRAM E. SANDHAM · Asst. Advertising Manager

PUBLISHED BY THE AUTOMOBILE CLUB OF SOUTHERN CALIFORNIA
Editorial and Business Offices: 2601 South Figueroa Street, Los Angeles
Office of Publication: 9626 Wilshire Boulevard, Beverly Hills

Quad. Dec. 20, 1932

December 12, 1932


Dr. C. Hart Merriam,
1919 Sixteenth Street,
Washington, D. C.

Dear Mr. Merriam:

I am unable to say as yet just what the final price of Chinigchinich will be. It will be under \$5.00 but how much under I can't say. The task of getting it out has been a herculean one. John P. Harrington has been working steadily since last April on the notes. They amount to more than one hundred and twenty pages and, as you may well imagine, they are highly technical and exceedingly scholarly. We had originally planned to get out a modest volume, reprinting the original with only enough notes to make the text lucid. As the work developed the notes grew and grew until now as we are going to press we find we have virtually a text-book on the Indians of the San Juan Capistrano region. Just as soon as the book is off the press, I'll let you know.

Our good mutual friend, Henry R. Wagner, tells me that he had an enjoyable luncheon with you at the California Historical Society recently in San Francisco. I am looking forward to the day when I make your personal acquaintance either at Washington or Lagunitas for I have heard much about you from many friends.

Sincerely yours

TOURING TOPICS

Phil Townsend Hanna, Editor

PTH:M

Cahuilla - Palm Springs, Calif.

AN INDIAN FIESTA

THE following letter comes from an enthusiastic reader of TRAVEL in Southern California. For letters on matters of travel as interesting as this we shall be glad to pay space rates. The letters will be judged according to their interest rather than the style in which they are written. It is desirable that photographs be sent where possible.

PALM SPRINGS, CAL.,
March 30, 1916.

It is fiesta week among the Indians. It comes every two years. The older Indians are more interested than the younger, but they all take part. Wednesday night they held sort of a memorial service as near as we could make out. This was the procedure:

There was a round fence of posts and palm leaves outside the fiesta house. The Indians and their squaws were all seated in a circle. One man who seemed to be the chief exhorter would give vent to the ejaculation "Who-ah!" and then the rest would raise their heads and answer with a kind of blowing sound. This was repeated every little while.

Presently a man would get up and go into the center of the ring. Then he'd put a bandana handkerchief around his head and stick in a bunch of feathers. Taking another bunch in his hand, he was ready to do his stunt. He began by apparently brushing away the spirits from the four corners of the universe, blowing the while with his mouth. Then he started to sing and was joined by the men and one squaw who had *some* voice. Ouch!

Several times during the song the performer would go around in a circle stamping his foot, ending the circuit with a loud grunt. Then he would start in singing again, the others

joining in.

A number of men did this solo work until presently a famous fire-eater came forth. He went through all sorts of incantations and finally approached the fire. First he blew into it, scattering the coals, then, dropping to his knees, he picked up a live coal, which he held in his teeth while he danced. (Seems to me it would make anyone dance!) Meanwhile several war whoops went up. He "ate" that coal and then several others that he did not hold in his teeth. It was uncanny.

The following afternoon a subscription was taken for a purse to offer the young Indians to play the peon game. It used to be a popular gambling game, but the government stopped it. The Indian agent telegraphed to some one in authority to see if an exception to the rule could be made, but the reply was distinctly negative, so it was arranged to have it at Palm Springs, which is just off the reservation.

It is difficult to describe, being something like our "Up Jenkins," though more complicated. Sides are taken, each having four men. Each side holds a blanket in their teeth, kneeling on the ground. The men have black and white sticks in their hands, and while these are being suitably distributed the blanket stays up. Then the arms are folded. As each man gets his hands hidden he drops the blanket. Meanwhile the Indians not in the game improve their time by singing—at least, they make a noise. One side tries to guess which hands among the other side holds the white and black sticks.

These incidents are an example of the many interesting phases of California life that do not seem to get into either the guide-books or railway folders.

Sincerely yours,

A. A. ALLEN.

Travel, 60, May 1916.

abetted by *Doña Mariana*, who laughs over his occasional discomfitures and thence slays her husband's slain with a wife's own prerogative. In the midst of the gravest events of State history, the Spanish comb, *perlas*, from the gulf, slippers with clicking heels, kerchiefs and mantillas complete as recollections with Toledo blades and Franciscan cords, the

"When did the name San Francisco definitely succeed that of Yerba Buena? Did the Gray Friars ever wear brown?"

His face falls and he stops walking up and down. He had hoped the question was: "Did the old Californian carry his sweetheart to the *fandango en avant* or *en croupe*?" but the disappointment is but tem-



"Don Antonio." Doña Mariana. Los Angeles.

Compañía de cuero and Indian neophytes. Temporary disappointment clouds his face at the questions his interpreter puts faithfully in the conversations *à trois*.

"What does she ask, Mary? What would she know next?"

"Have the Channel Indians sun-worshippers like those of San Clemente?"

porary. In twenty nervous words he is back again into history proper, with Portola and Fagis, Serra and Crespi, *la mujer* relegated *en croupe*.

We run over each other's prejudices in an international way, which is the occasion of laughter, also *à trois*. Having been urged more than once for the sunrise hymn, "Sancta Maria," accompanied by the guitar,

The Californian - August 1892.

his round shield of seven beef hides soaked, scraped and sewed upon a frame with such leathern thread as the times afforded and such heroic-sized needle as has been acceptable to savage and civilized man alike since the foundation of the world. This shield bore the arms of his Majesty of Spain, embossed by the same patient neophytes who finished saddle and bridle, stirrup shield and saddle-bag, *mantilla de silla* and sheath for the *machete* in the saddleries, giving in the mission courts, and of which later

bow knot to the right of his chin; make an absolute visor of his eyebrows; retreat into the long sleeves of the jacket to show the superfluosity of gloves; all this, while Cortez and Mariana, Governor Micheltoarena and Helen Hunt watch him from the walls and Father Serra lost in the sweet rapture of a priest of the order, which was founded on the ecstasies of Saint Francis, smiles approval from his frame, or as *Doña Mariana* believes, returns to listen. I would like to know where Don Antonio is really



Jacinta Serrano, Cahuilla Indian of San Gabriel Arcángel.

Photographed at the Second Exhibition of the Pasadena Loan Association, 1889.

those of Santa Ines, *Virgen y Mártir* stood in the lead.

But to see Don Antonio *put on* all these consecutive layers with a separate shrug for each one as he adjusts it; to watch him pull up the laced boots with a reminiscent shiver over a cactus thicket between Pala and San Luis; adjust the shield in a way which connects him with Mars and Peleus, Siegfried and the Telemonian Ajax; fasten his lance to his arm with the correa of leather; hack away opposing chaparral with his un-sheathed *machete*; tie the black ribbon of the *sombrero duro* in a double

going. Is he starting for a *fiesta* at Monterey or one of the *escolta*, as for the coming governor? He hums the *Malagana* or the *Jota Aragonesa*. Suddenly the bell of the electric street railway announces a coming caller and Rugerio, a San Fernando Indian, versed in the lore and traditions of the rancheria, but wearing a Derby hat and a four-in-hand tie, is ushered in, and making the bow which acknowledges his presentation.

Next to inveterate honesty and loyalty ranks, perhaps, unalienable gallantry in the Spanish composition of Don Antonio, a gallantry aided and

And care is all forgotten and the world is all in tune,
Where the hills wear plush in winter and the sky is the
sky of June!

“ This way you stray Castilian, I want a lot today
To give me pleasant visions and pleasant words to say ;
For I love them—oh, I love them—the mountains and the
sea—

The purple violets and the gold of the acacia tree !”

San Francisco, Cal.

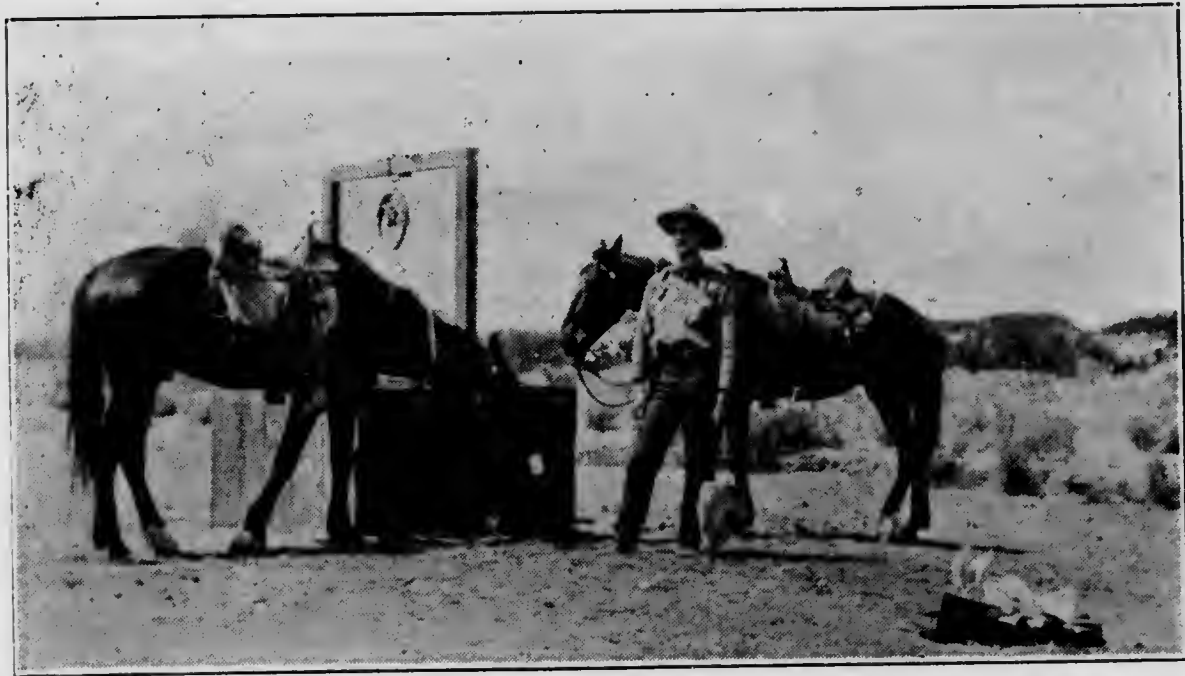
AT INDIAN WELL.

BY FRANCES ANTHONY.



Y three P. M., January 1, we had camped at Indian Well, on the west side of the desert of the Colorado, twelve miles southeast from Palm Springs by the Los Angeles-Yuma stage road. The place is on very few maps and not on the railroad at all, but is nevertheless very interesting and has more unwritten history than many a town of several thousand people. Yet there is neither habitation nor inhabitant there now.

It is an old Indian camp-site, with only some characteristic relics left to tell a little of their life. The location was adapted to their simple wants. A little beyond the well, a spur from the mountains at the west juts out into the desert, forming a *rincon*. Since the spur has a foundation of rock, it also serves to force the underground



THE WELL ON THE DESERT.



AN INDIAN FUNERAL IN THE DESERT.

flow of the Whitewater River near to the surface. For this reason it was not difficult for the aborigines to get water.

The mesquite trees (*Prosopis juliflora*) growing on every sand-dune furnished them with a share of their food. The tree bears a long, slim pod, which the Indians ground into meal and made that into mush and *tortillas*. The desert Indians of other localities still use the same food, and also in the same way the screw-bean mesquite (*Prosopis odorata*). These trees also furnished them with firewood, the very best, when dry.

At the time of the Government survey in 1854, Lieutenant Williamson found Indians living here, and in his report mentions their well—a bowl-shaped hole twenty feet across and as deep, in sand and clay—dug by hand and the earth carried out as they afterward carried out the water. Now no trace of the well is left, but instead there is a modern well with covered curb, two pointed buckets, a rope and a well-wheel for the convenience of travelers, and it, too, is known as Indian Well. On every side are sand-dunes varying in height from five to twenty feet, while the general level is very little above that of the sea.

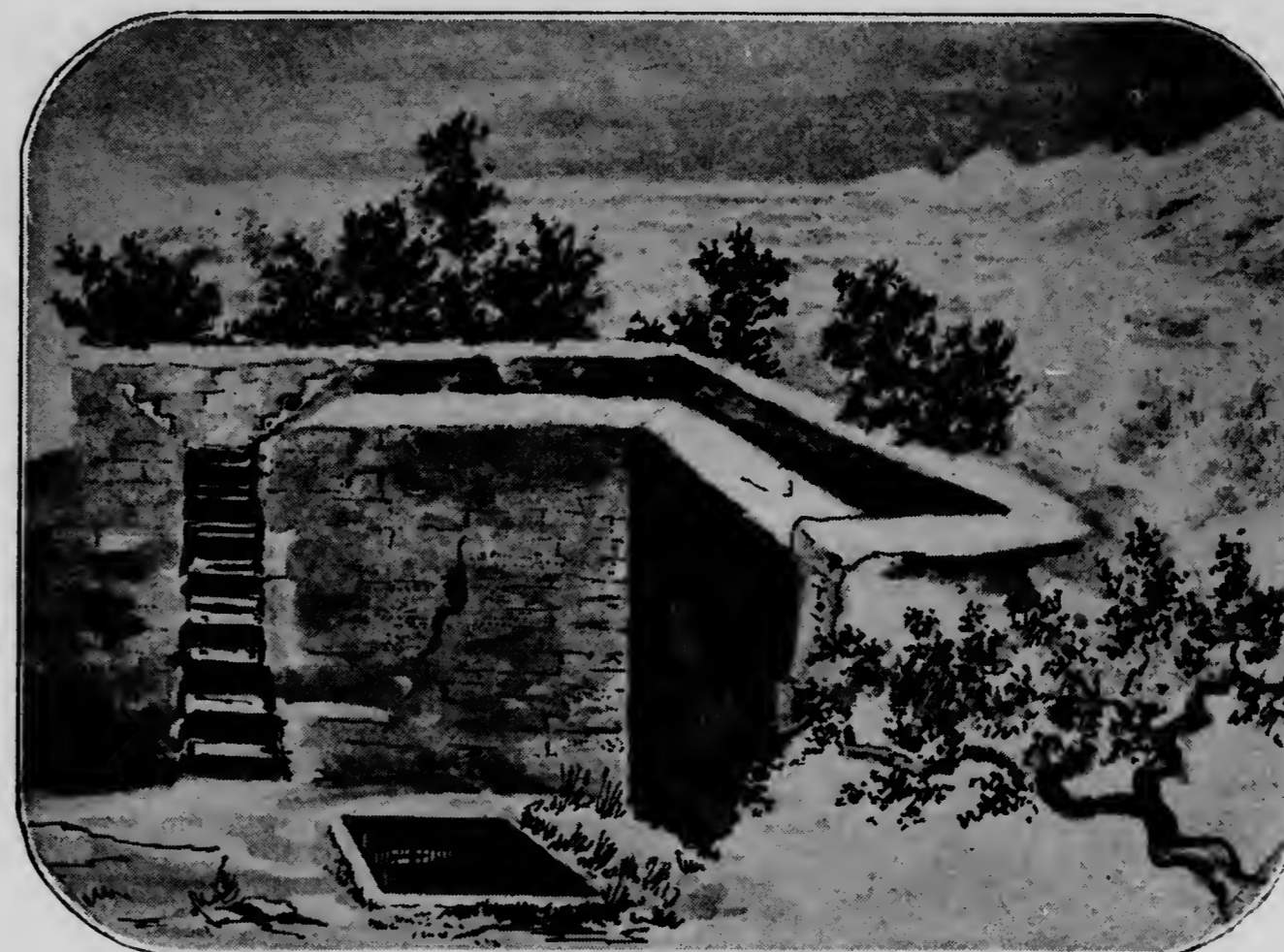
Two miles before coming to the well we saw the first pieces of broken pottery, the red showing distinctly against



INDIAN CORRAL OF MEZQUITE.

the gray of the sand. As we went farther they grew thicker, till the tint of the dunes was red, and we had not passed acres, but tens of acres. How or why it was scattered over so great an area we could not decide; nor how it came to be broken into pieces varying from a quarter inch to two inches across. There was no evidence of a pottery kiln until a quarter of a mile beyond the spur on the right-hand road leading to Torres.

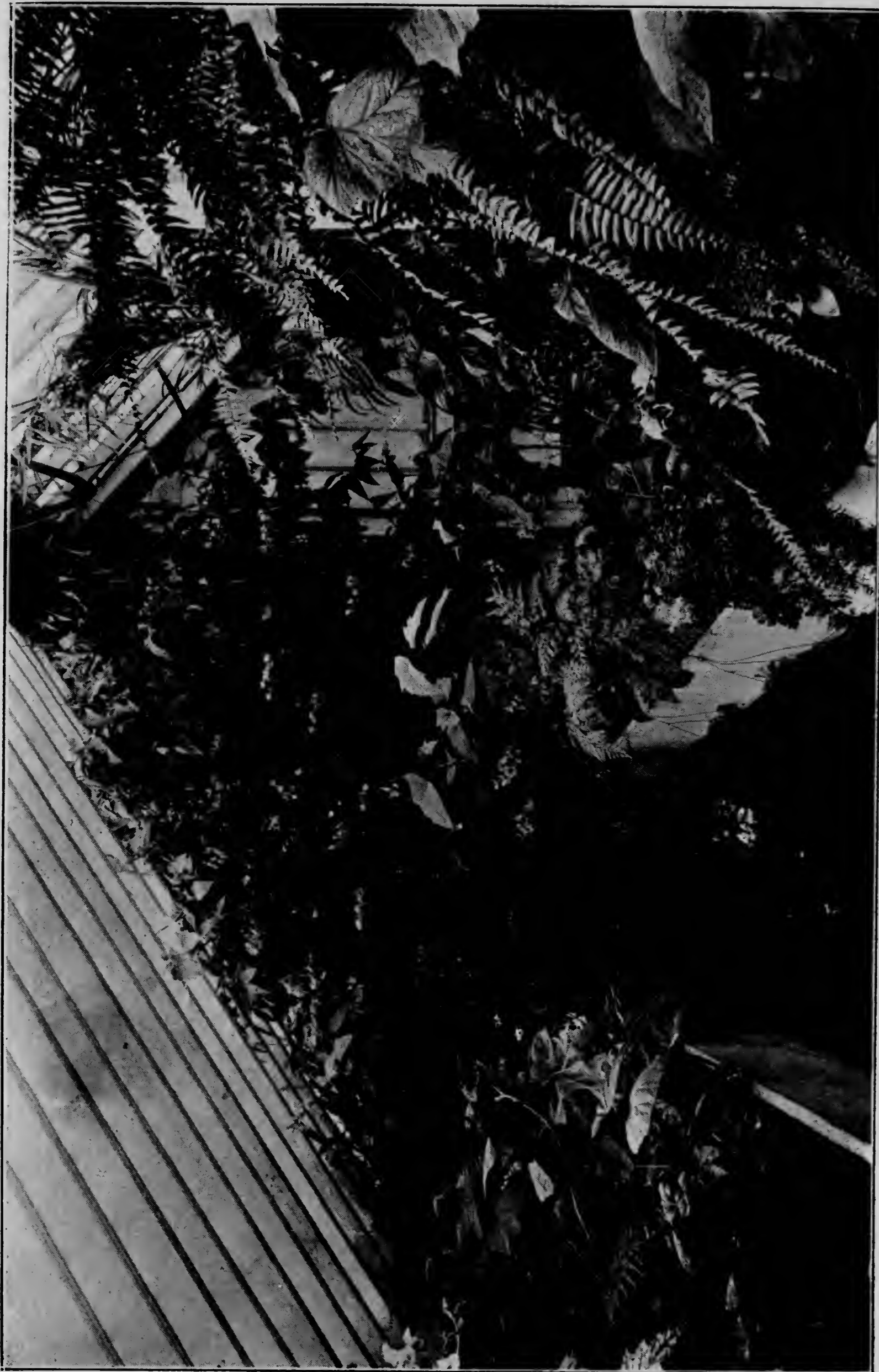
Having been told by Dr. Murray that some of the Coahuila Indians had lived here some years ago, we hoped to

AN INDIAN WELL, ON THE DESERT.
(Has grade so cattle can water).

find some traces, but we had not expected to find pottery—even fragments—in any such quantities; and having heard that scientific relic hunters had been over the country, we were delighted and amazed with what we found.

After camp was made for the night, there was too little daylight left to look much, but we did find two or three metates, half a dozen mullers, and a fine obsidian drill.

The next forenoon's research brought us more metates and mullers which we sent home by freight from Indio; and the articles we carried with us as too valuable to be trusted to freight were fourteen perfect arrowheads, thirty-one parts of arrowheads, two drills, one scraper, two black sand-stone shaft-rubbers, one pipe, one bead, a pottery orna-



MARJORIE DAW.
(In left background).

ment, and a lot of rejects and flakes from an arrowhead workshop.

The arrowheads are of several kinds of rock—quartz, milky quartz, quartz crystal, quartzite, jasper, chalcedony, moss agate and obsidian. The work is that of an expert; fine of form and delicate in finish.

It is popularly supposed that the Californian Indians lack intelligence and skill as compared with others. It is an error. Their workmanship in stone implements indicates as fine an eye, as true a stroke, and as delicate an ideal as is to be found. Were a fair comparison made, the Western aboriginal workmanship would be found equal to the Eastern. *Even the California collection in the Field Columbian Museum is small, incomplete and below the standard, and contains no such specimens as we found at Indian Well.

The points were scattered here and there about the camps on the dunes. Some of them were found in slight depressions at the sides of the dunes, among charcoal and burned human bones. We did not dig; everything lay exposed on top of the sand. The first impression was that they had lately been uncovered by wind or rain. It was evidently not by wind, for if the sand moved so easily the ancient trail would have been filled long ago. Instead, it is distinct wherever not obliterated by the wagon road, fourteen inches wide and four inches deep in the sand. How many ages it has been used, there is nothing to tell; but that it has been very long is evident from the fact that where it goes over a dip in the spur it is worn fourteen inches deep in the granite rock, and this by feet either bare or wearing moccasins.

Camping on the desert that New Year's night was an experience with the cold. After dark the wind rose and came down off the mountain with a cutting edge. Heated mullets at our feet helped somewhat, but we simply could not keep comfortable, and we were very conscious that we had never slept out doors or in a tent so cold a night. The mercury at 19° at sunrise proved it true. During all our years in Southern California we had never seen it colder than 26° before. Everything freezable was frozen. It fell to the lot of the man to cook breakfast while we all sat in the tent door with feet near the fire, eating each thing as soon as cooked and warming one hand while eating from the other.

As though it had all been a joke, the mercury reached 90° in the camp wagon at noon.

Galena, Kas.

* As a matter of fact, superior.—ED.

MARJORIE DAW.

THE original "Marjorie Daw" of Aldrich's charming story was only a beautiful dream girl, but *our* Marjorie Daw is a living reality, a dream come true; not a happy accident made welcome, but a creation, demanded, planned for, and developed. Her mother is a well known beauty; a brilliant brunette, almost everywhere loved and prized. Her father is a born aristocrat; exclusive, yet immensely admired by those who have the honor of his acquaintance; a handsome blonde, cultured and refined, but lacking energy. The match proved a very happy one, and when Marjorie Daw came there was great rejoicing.

She grew at first with little promise of the glorious beauty she developed as she reached mature years. She was surrounded always by charming associations, and no pains were spared in her education. Private instructors were chosen with special reference to her individual development; for it was foreseen that some day she would become a celebrity. Ambitious, generous, exquisitely graceful, she has been a born leader. To see her was to admire and love her. She is tall and stately like her mother, but far more beautiful; a pure blonde type with exquisite coloring and flower-like eyes. She dresses always in shades of green, with combinations of pink, white and light red. She is a dream of beauty; a belle wherever she goes. She has already visited many parts of California and the East, has journeyed to England, New Zealand, Australia and the Sandwich Islands, and is destined to travel through all the world.

Who is this beautiful creature and where is her home? Why do we not hear of her in the society columns?

Well, "Margorie Daw" is a new flower, the queen of all begonias, a creation of that enthusiastic flower-cultivator and inventor, Mrs. Shepherd, at Ventura-by-the-Sea. She is the begonia in the background of the accompanying illustration; 15 feet high and 15 feet wide, and carried at the time of the photograph 150 clusters of buds and blossoms. Age, 5 years from the infinitesimal seed.



X/23cc-ll/E74 Shoshone Stock: Kah-we-sik-tem or Cahuilla

80/18
c

CAHUILLA MOIETIES

E. W. Gifford, Clans & Moieties in Southern California, Univ. Calif. Pubs. in Am. Arch. & Ethn., Vol. 14, pp. 186-191, 1918.

"Orpheus and Eurydice, a Greek Myth as related by the
Cahuilla Indians of Southern California" by J. Albert Wilson.
In The Californian, Vol.II, No.11, 467-468, Nov. 1880.

Of our countrymen

CAHUILLAS - [?]

(About 20 miles west of Cajon Pass.)

Mr. Whipple emerged from the lower end of Cajon Pass. He states;
On Mar. 18, 1854 -- "We now left the road which leads to San Bernardino, and to the military post at Jarupa, and turned westward along the base of the mountain chain towards Los Angeles..... At length, after a march of 20 miles, we arrived at the rancho of Cocomonga, and encamped upon a pretty stream that waters it..... Our camp is near a rancheria of Cahuillas, who appear to be peons of Cocomonga. With them is an old Indian, dressed in an entirely new suit, in the style of a California ranchero, and he professes to have come from José Antonio, the general-in-chief of the tribe. His object is to learn from us, officially, whether the Californians have told them the truth in saying that Santa Ana was on his way hither to drive the Americans from the land. The old fellow said ^{that} he was not a Cahuilla, but a Christian, because, when a boy, a priest at San Luis Rey took and converted him. After the missions of California were broken up, he returned to his own people under the government of General José Antonio, but he declares that he has lost none of the doctrines taught by the padres. As he spoke Spanish, we were enabled to obtain a vocabulary of his native tongue. When questioned regarding the religion and traditions of his tribe, he became very cautious, seeming to think that we might have some sinister object in view. His people are a filthy and a miserable-looking set, and great beggars, presenting an unfavorable contrast to the Indians upon the Colorado." -- Whipple in Pacific R.R. Repts., Vol. III, Pt. 1, pp. 133-134, 1856.

Important matter on Coahuilla Indians in
Wm. P. Blake's report on Colorado Desert, Pacific R.R.
Repts. Vb, 95, 96, 98. 1856.

CAHUILLAS OF CALIFORNIA

A sketch of Cahuillas of California, as seen at Coco Mongo ranch, is given, together with notes on the physical and moral condition of these Indians in 1854.--Whipple, Ewbank, and Turner, Pacific R. R. Repts., Vol. III d (Pt. 3), p. 34, 1856.

Population

CAHUILLAS

Number "of Cahuillas "of the mountains" given as
500.—Domenech, Seven Years' Residence in Gt. Deserts
of N. Amer., Vol. I, 186, 1860.

CAHUILLA INDIANS

On Cajon Creek "is a flourishing settlement of Corvilla Indians - about forty lodges. They were getting in their corn; and I was pleased to see that their industry had been rewarded, for they were housing about 600 fanegas of fine corn, and plenty of large pumpkins." Rept. of Lt. E. O. C. Ord, dated Nov. 6, 1849, in Sen. Ex. Doc. 47, 31st Cong. 1st Sess. 125, 1850.

✓

C A H U I L L A S OF THE MOUNTAINS
(On Mohave Desert)

"From the Mormon road to the base of Sierra Nevada are scattered the wilder portion of the Cahuillas, who frequently make depredations upon the frontier ranchos of California. They do not appear to be numerous, and probably do not exceed 500 in number. Formerly all of this tribe belonged to the California missions. Since the decadence of those institutions, they have been peons upon the ranchos, where many yet remain. It is not surprising that some prefer to return to their primitive mode of life among the mountains, rather than submit to unmitigated degradation amidst a civilized race."-- Whipple, Ewbank, and Turner, Pacific R. R. Repts., Vol. III d [Pt. 3], p. 19, 1856.

✓

T O R O S
(C O A H U I L A S)

These rancherias or Indian settlements in the Coahuila valley are called Agua Caliente, Toros, Cabezon and Martinez. . . . The Rancheria de los Toros is thirty-five miles from Agua Caliente. The Indians (Coahuilas) at this place are about two hundred and fifty in number. They cultivate some one hundred acres of land, growing thereon wheat, barley, corn, melons, and the mezquit. They are under the direction of the capitan, or chief, José Ignacio, who claims the land by purchase from the former original proprietor."—J.P.H. Wentworth in Rept. Commr. Ind. Affrs. for 1862, p.326, 1863.

INDIANS IN COAHUILA VALLEY

"The Cabezons and other tribes resident in the Coahuila valley are engaged in agricultural pursuits at their rancherías. These rancherías or Indian settlements in the Coahuila valley are called Agua Caliente, Toros, Cabezon, and Martinez. Agua Caliente, fifty-four miles from San Bernardino, is so named from the hot sulphur springs found there. The rancheria comprises a number of huts occupied by a small tribe of Serranas, about two hundred souls in all, . . . The Rancheria de los Toros is thirty-five miles from Agua Caliente. The Indians (Coahuilas) at this place are about two hundred and fifty in number. . . . The rancheria of Cabezon, the head chief of all the Indians of the Coahuila valley, is about midway between Toros and Martinez, being about three miles from either. . . . The Rancheria de Martinez, under the control of the chief Martinez, is the largest of these settlements in point of population and in the number of acres of land under cultivation."--J.P.H. Wentworth in Rept. Commr. Ind. Affrs. for 1862, p. 326, 1863.

"I should estimate the total population of the Cabezon, or Coahuila valley, at from eight hundred to one thousand Indians."--Ibid, pp. 326-327.

✓

SERRANAS [error for Cahuillas]

~~(Serranos)~~

"These rancherias or Indian settlements in the Coahuila valley are called Agua Caliente, Toros, Cabezon and Martinez. Agua Caliente, fifty-four miles from San Bernardino, is so named from the hot sulphur springs found there. The rancheria comprises a number of huts occupied by a small tribe of Serranas, about two hundred souls in all, who cultivate this fertile spot (an oasis in the midst of a desert) and raise, by irrigation, corn, wheat, barley, melons, &c., in abundance."--J.P.H. Wentworth in Rept. Commr. Ind. Affrs. for 1862, p. 326, 1863.

CAH - WEE - OS ✓

"There are upon the desert west of the Colorado two tribes of Indians, called--one, Cah-wée-os; the other, Co-mo-yah or Co-mo-yei. The Co-mo-yahs occupy the banks of New river near the Salt lake, and the Cah-wée-os live farther north upon the headwaters of the same stream."

~~Several Co-mo-yahs are here, and they can generally be distinguished from the Goshutes by an oval contour of the face.~~ Whipple, Exped. from San Diego to the Colorado in 1849, 31st Cong., 2d Sess., Sen. Ex. Doc. 19, p. 17, 1851.

✓

MARTINEZ

The rancherias or Indian settlements in the Coahuila valley are called Agua Caliente, Toros, Cabezon and Martinez. Agua Caliente is located 54 miles from San Bernardino; the rancheria of Toros is situated 35 miles from Agua Caliente; the rancheria of Cabezon is about midway between Toros and Martinez, being about 3 miles from either. "The Rancheria de Martinez, under the control of the chief Martinez, is the largest of these settlements in point of population and in the number of acres of land under cultivation. The productions are similar to those grown at the other settlements in the valley. Most of these Indians possess horses, which they use as riding and pack animals."

--J.P.H. Wentworth in Rept. Commr. Ind. Affrs. for 1862, p. 326, 1863.

C A B E Z O N S

The "rancherias or Indian settlements in the Coahuila valley are called Agua Caliente, Toros, Cabezon and Martinez. . . . The Rancheria de los Toros is thirty-five miles from Agua Caliente. . . . The rancheria of Cabezon, the head chief of all the Indians of the Coahuila valley, is about midway between Toros and Martinez, being about three miles from either. The land about his rancheria, or village, is well cultivated by the families who reside there."--J.P.H. Wentworth in Rept. Commr. Ind. Affrs. for 1862, p.326, 1863.

✓

INDIANS IN COAHUILA VALLEY

"I should estimate the total population of the Cabezon, or Coahuila valley, at from eight hundred to one thousand Indians. They are generally peaceable and industrious; many of them, when not at work in their own fields, seek employment at San Bernardino, or at the farms, orchards, and vineyards in the vicinity of that town. During the 'rush' of miners to the Colorado river, which took place within the month of June, numbers of them travelled thither by the route leading through the Cabezon settlements, and they all speak favorably of the friendly disposition manifested towards them by these Indians."--J.P.H. Wentworth in Rept. Commr. Ind. Affrs. for 1862, pp. 326-327, 1863.



*Southern California's Famed Desert Resort, Palm Springs, with its Painted Mesas, Cactus,
Palm-lined Canyons, Date Gardens, Shifting Sands and Mirages.*

COURTESY ALL-YEAR CLUB OF SOUTHERN CALIFORNIA



79680 MARIA LOS ANGELES, COOHUILA BASKET WEAVER, CALIF



POST CARD

The Coahuila Indians occupy a small territory in Texas and Mexico in the vicinity of the lower Rio Grande, though some of the tribes included in the Coahuila tribal group are found in Arizona and Southern California, but most of them are now extinct. Their chief industry is basket making.

PLACE STAMP
HERE.

UNITED STATES
AND CANADA
ONE CENT.

FOREIGN, TWO
CENTS

"PHOSTINT" CARD. MADE ONLY BY DETROIT PUBLISHING CO.
TRADE MARK - REG. U. S. PAT. OFF.

THIS SPACE MAY BE USED FOR MESSAGE.

THIS SPACE FOR THE ADDRESS.

Extract from Countries
 'History of San Bernardino and Riverside, California,'
 Brown and Boyd, 1922.

The Coahuillas.

The first chief of the Coahuillas, a tribe always closely connected with the history of the San Bernardino Valley, was known as Razon "White Man". He was a man of peace and industry, who endeavored to instill in his people a liking for farming and a desire to live like their white brothers.

Juan Antonio, his successor, was inclined to the military. In 1851 led the Indians in the fight with Irving's band. During the Mexican war received the title of "General" from General Kearney. Died in 1863, was followed by Cabezon, during whose time the tribe became poverty stricken.

"The Coahuilla Indians, having never come under mission influence, retained their old savage superstitions and habits until they came into direct contact with the Americans, and even as late as 1885 a trial for witchcraft took place in the city of San Bernardino among the members of this tribe."

"Of the Coahuilla Indians of more recent times, David Prescott Barrows, who made an exhaustive study of this tribe had the following tribute to report. 'I am certain that from any point of view the Coahuilla Indians are splendid types of men and women.'" [Ethno-Botany of the Coahuilla Indians of Southern California, D. P. Barrows.] pp.16-18

Extract from 'History of San Bernardino and Riverside Counties, California', Brown and Boyd, 1922.

Coahuillas

"On Sunday Jan. 15, 1922, a committee from the Pioneer Society called on this venerable patriarch^{Don Pablo Belarde,} for historical information. He remembers that a large Indian village of Mission Indians, "Coahuillas" was along the ridge known as "Politana". p. 679.

He says, "I remember the great feast and barbecue our good friend James W. Waters gave us at Politana in the year 1844. He invited all the New Mexico colonists, all the owners of ranches and the old chief of the Coahuilla Mission Indians, the big president, Juan Antonio, who came with his interpreters and body guard, and all together enjoyed a council, smoked the pipe of peace, and established a lasting peace and friendship, resolved by such a union to resist any assaults that might be made by the hostile Pahutes of the North." p. 680

"He recalled the name of the Indian sub-chief, Solano, whose village was at what is now known as Harlem Springs near Highland. Here he held sway under the big chief, Juan Antonio, a dignified natural leader, whose word was law and was obeyed by all the Indians in the San Bernardino and Yucaipa valleys." p. 680

Major S.P. Heintzelman in reports of an "expedition against the Ca-hui-ya and other Indians, living in the mountains east of Agua Caliente, and west of the desert", 1851 (MSS, Old Files Division, War Dept) gives notes on the following important Indians and chiefs:

"Antonio Garra, the chief at Agua Caliente, and belonging to the Cow-wie tribe numbering 3000 warriors, had invited all the Indians in Southern California, and some in Lower California to join him in driving out the Americans."--Letter to Adj. General, Dec. 3, 1851 (H 473 1851).

Juan Bautista, "chief of a village a few miles higher up [than the village of the Coyotes 15 miles east of Agua Caliente] in a branch cañada".

"We killed several Indians: Cha-pu-li, the chief of the [Coyote] village, and Ce-ci-li, Antonio Garra's principal councillor."--Letter to Capt. F. Steele, Dec. 21, 1851 (H 35 1852).

"Razon's village, 2 days' journey on the desert"[from the Coyote Village].

San Isidro Indians: Juan Bautista or Coton; Lewis, the Alcalde of Agua Caliente; Francisco Mocate, Captain of San Isidro; Jacobo or Qui-sil --Letter to Capt. F. Steele, Dec. 30, 1851 (H 35 1852).

Cawilla ✓

SOUTHERN CALIFORNIA INDIANS

Captain H. S. Burton in a letter to Major E. D. Townsend, Assistant Adjutant General, dated San Diego, Jan. 27, 1856, reporting a visit to the different Indian tribes between San Diego and Temecula gives the following notes of interest.--

Panto, Burton says, was the Captain of the San Pasqual Indians.

Manuel Cota was the Captain General of the San Luis Rey Indians. They numbered 2470, nearly 600 of whom were able-bodied men.

Juan Antonio was the Captain General of the Cawilla Indians. They numbered about 3500, including 1500 fighting men. "Intense hatred", Burton states, "exists between these Indians [San Luis Rey] and the Cawillas. The different villages inhabited by the Cawillas, are San Timetéo. San Gorgonio, Cabezón, ^(Toro) Los Coyotes, Juan Bautista, and San Jacinto. The village of Cabezón is much the largest and most important. Juan Antonio lives at San Timeteo."

". . . The village of Francisco belongs to the Mohaves."

"A tribe of Pah-Utahs are living about Owens Lake and are represented as quite numerous. All of these Indians are in constant communication either direct or indirect with the Cawillas."

Monache
Cawilla
Pah-Utah

Capt. H. S. Burton, Letter to Major E. D. Townsend, San Diego, Calif., Jan. 27, 1856.-- On file in 'Old Files Division', Adjutant General's Office, No. P 58/53, 1856.

Duplicates

X/23 ee-ll/ E74 An 6

Cahuilla Indians

Land of Sunshine - Feb. 1901.

AT INDIAN WELL.

121

And care is all forgotten and the world is all in tune,
Where the hills wear plush in winter and the sky is the
sky of June!

“ This way you stray Castilian, I want a lot today
To give me pleasant visions and pleasant words to say ;
For I love them—oh, I love them—the mountains and the
sea—

The purple violets and the gold of the acacia tree !”

San Francisco, Cal.

AT INDIAN WELL.

BY FRANCES ANTHONY.



Y three p. m., January 1, we had camped at Indian Well, on the west side of the desert of the Colorado, twelve miles southeast from Palm Springs by the Los Angeles-Yuma stage road. The place is on very few maps and not on the railroad at all, but is nevertheless very interesting and has more unwritten history than many a town of several thousand people. Yet there is neither habitation nor inhabitant there now.

It is an old Indian camp-site, with only some characteristic relics left to tell a little of their life. The location was adapted to their simple wants. A little beyond the well, a spur from the mountains at the west juts out into the desert, forming a *rincon*. Since the spur has a foundation of rock, it also serves to force the underground



THE WELL ON THE DESERT.



AN INDIAN FUNERAL IN THE DESERT.

flow of the Whitewater River near to the surface. For this reason it was not difficult for the aborigines to get water.

The mesquite trees (*Prosopis juliflora*) growing on every sand-dune furnished them with a share of their food. The tree bears a long, slim pod, which the Indians ground into meal and made that into mush and *tortillas*. The desert Indians of other localities still use the same food, and also in the same way the screw-bean mesquite (*Prosopis odorata*). These trees also furnished them with firewood, the very best, when dry.

At the time of the Government survey in 1854, Lieutenant Williamson found Indians living here, and in his report mentions their well—a bowl-shaped hole twenty feet across and as deep, in sand and clay—dug by hand and the earth carried out as they afterward carried out the water. Now no trace of the well is left, but instead there is a modern well with covered curb, two pointed buckets, a rope and a well-wheel for the convenience of travelers, and it, too, is known as Indian Well. On every side are sand-dunes varying in height from five to twenty feet, while the general level is very little above that of the sea.

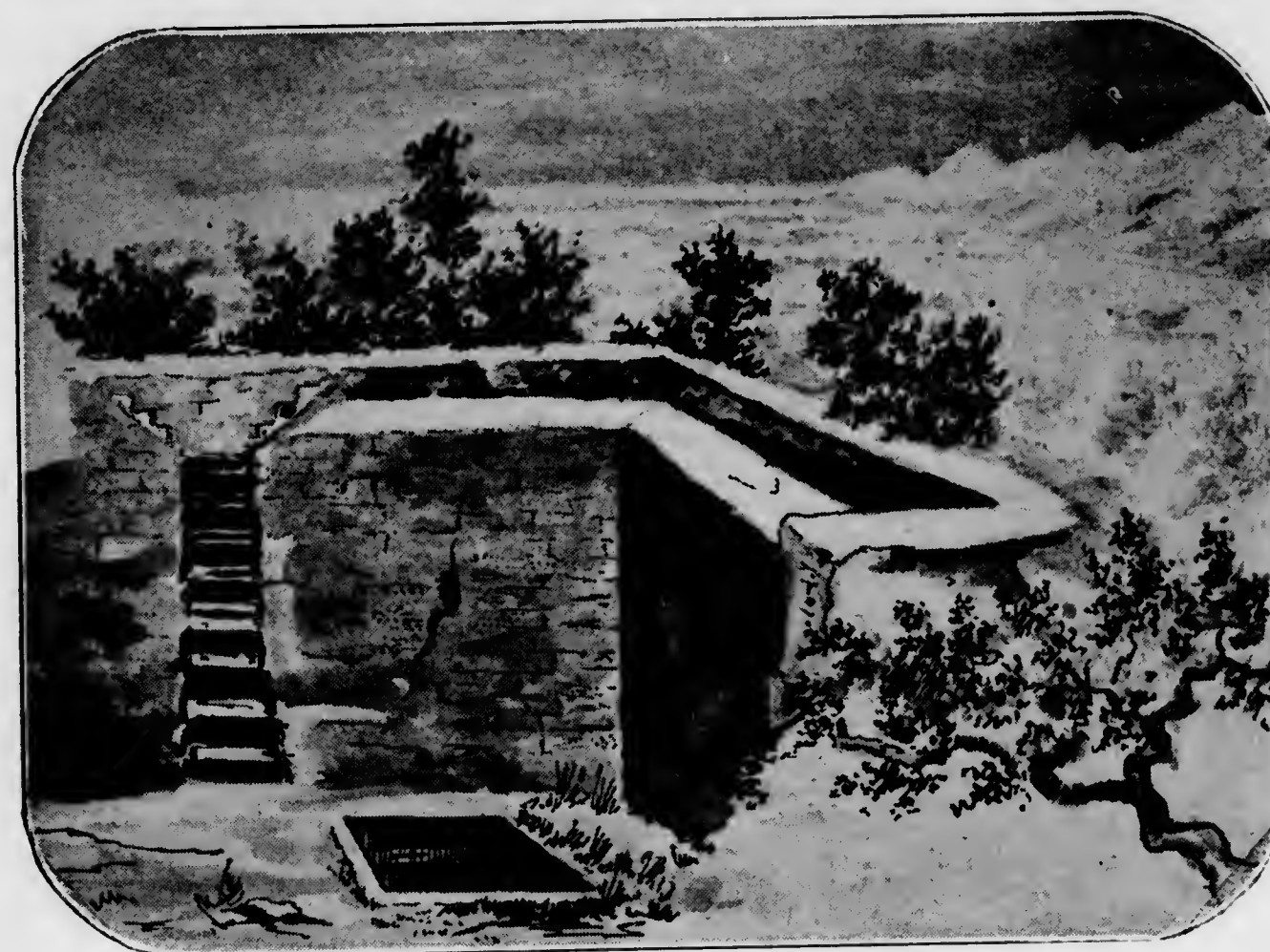
Two miles before coming to the well we saw the first pieces of broken pottery, the red showing distinctly against



INDIAN CORRAL OF MEZQUITE.

the gray of the sand. As we went farther they grew thicker, till the tint of the dunes was red, and we had not passed acres, but tens of acres. How or why it was scattered over so great an area we could not decide; nor how it came to be broken into pieces varying from a quarter inch to two inches across. There was no evidence of a pottery kiln until a quarter of a mile beyond the spur on the right-hand road leading to Torres.

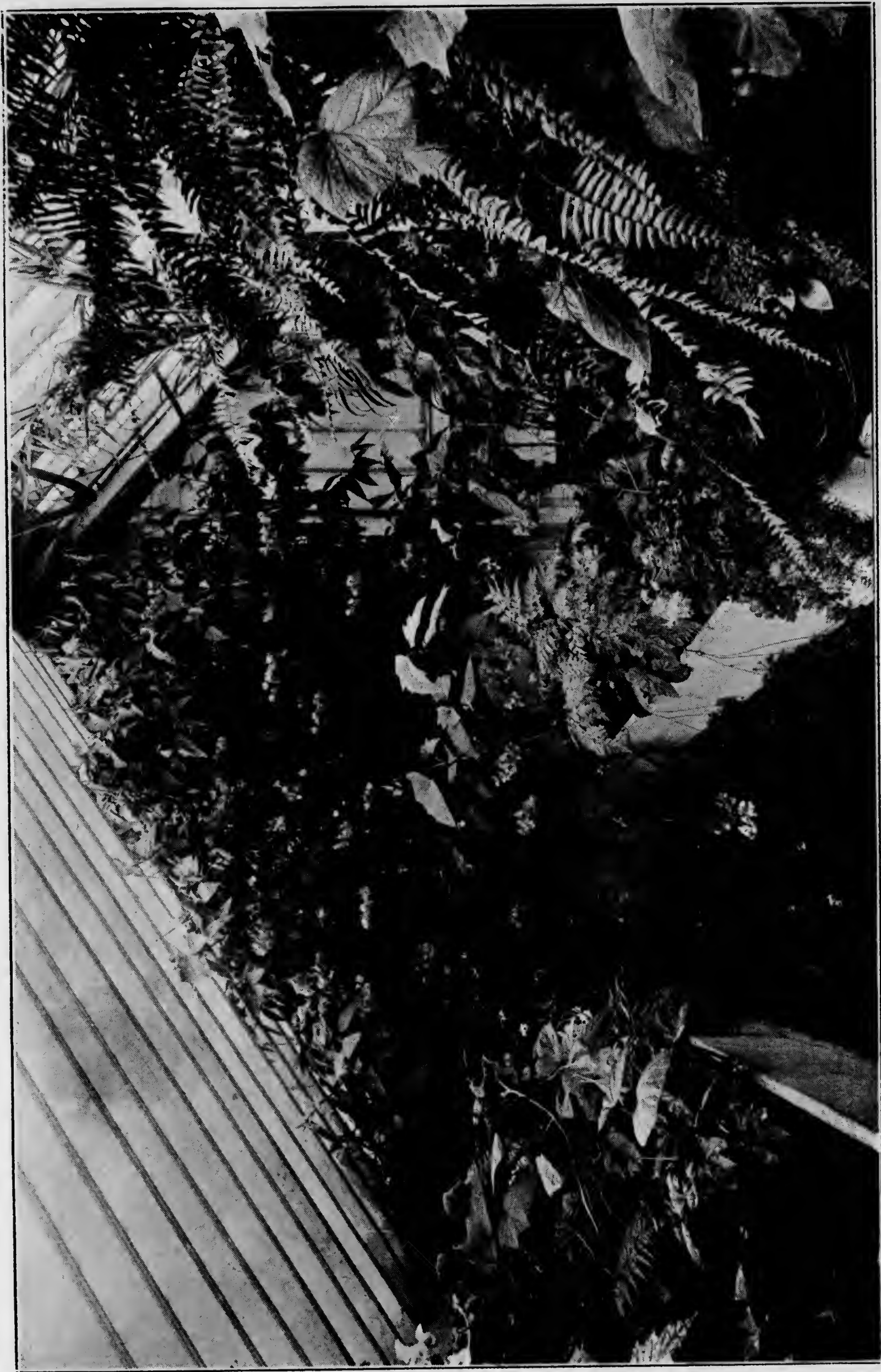
Having been told by Dr. Murray that some of the Coahuila Indians had lived here some years ago, we hoped to

AN INDIAN WELL, ON THE DESERT.
(Has grade so cattle can water).

find some traces, but we had not expected to find pottery—even fragments—in any such quantities; and having heard that scientific relic hunters had been over the country, we were delighted and amazed with what we found.

After camp was made for the night, there was too little daylight left to look much, but we did find two or three metates, half a dozen mullers, and a fine obsidian drill.

The next forenoon's research brought us more metates and mullers which we sent home by freight from Indio; and the articles we carried with us as too valuable to be trusted to freight were fourteen perfect arrowheads, thirty-one parts of arrowheads, two drills, one scraper, two black sand-stone shaft-rubbers, one pipe, one bead, a pottery orna-



MARJORIE DAW.
(In left background).

ment, and a lot of rejects and flakes from an arrowhead workshop.

The arrowheads are of several kinds of rock—quartz, milky quartz, quartz crystal, quartzite, jasper, chalcedony, moss agate and obsidian. The work is that of an expert; fine of form and delicate in finish.

It is popularly supposed that the Californian Indians lack intelligence and skill as compared with others. It is an error. Their workmanship in stone implements indicates as fine an eye, as true a stroke, and as delicate an ideal as is to be found. Were a fair comparison made, the Western aboriginal workmanship would be found equal to the Eastern. * Even the California collection in the Field Columbian Museum is small, incomplete and below the standard, and contains no such specimens as we found at Indian Well.

The points were scattered here and there about the camps on the dunes. Some of them were found in slight depressions at the sides of the dunes, among charcoal and burned human bones. We did not dig; everything lay exposed on top of the sand. The first impression was that they had lately been uncovered by wind or rain. It was evidently not by wind, for if the sand moved so easily the ancient trail would have been filled long ago. Instead, it is distinct wherever not obliterated by the wagon road, fourteen inches wide and four inches deep in the sand. How many ages it has been used, there is nothing to tell; but that it has been very long is evident from the fact that where it goes over a dip in the spur it is worn fourteen inches deep in the granite rock, and this by feet either bare or wearing moccasins.

Camping on the desert that New Year's night was an experience with the cold. After dark the wind rose and came down off the mountain with a cutting edge. Heated mullets at our feet helped somewhat, but we simply could not keep comfortable, and we were very conscious that we had never slept out doors or in a tent so cold a night. The mercury at 19° at sunrise proved it true. During all our years in Southern California we had never seen it colder than 26° before. Everything freezable was frozen. It fell to the lot of the man to cook breakfast while we all sat in the tent door with feet near the fire, eating each thing as soon as cooked and warming one hand while eating from the other.

As though it had all been a joke, the mercury reached 90° in the camp wagon at noon.

Galena, Kas.

* As a matter of fact, superior.—Ed.

MARJORIE DAW.

THE original "Marjorie Daw" of Aldrich's charming story was only a beautiful dream girl, but *our* Marjorie Daw is a living reality, a dream come true; not a happy accident made welcome, but a creation, demanded, planned for, and developed. Her mother is a well known beauty; a brilliant brunette, almost everywhere loved and prized. Her father is a born aristocrat; exclusive, yet immensely admired by those who have the honor of his acquaintance; a handsome blonde, cultured and refined, but lacking energy. The match proved a very happy one, and when Marjorie Daw came there was great rejoicing.

She grew at first with little promise of the glorious beauty she developed as she reached mature years. She was surrounded always by charming associations, and no pains were spared in her education. Private instructors were chosen with special reference to her individual development; for it was foreseen that some day she would become a celebrity. Ambitious, generous, exquisitely graceful, she has been a born leader. To see her was to admire and love her. She is tall and stately like her mother, but far more beautiful; a pure blonde type with exquisite coloring and flower-like eyes. She dresses always in shades of green, with combinations of pink, white and light red. She is a dream of beauty; a belle wherever she goes. She has already visited many parts of California and the East, has journeyed to England, New Zealand, Australia and the Sandwich Islands, and is destined to travel through all the world.

Who is this beautiful creature and where is her home? Why do we not hear of her in the society columns?

Well, "Margorie Daw" is a new flower, the queen of all begonias, a creation of that enthusiastic flower-cultivator and inventor, Mrs. Shepherd, at Ventura-by-the-Sea. She is the begonia in the background of the accompanying illustration; 15 feet high and 15 feet wide, and carried at the time of the photograph 150 clusters of buds and blossoms. Age, 5 years from the infinitesimal seed.



Cardinal

SOUTHERN CALIFORNIA INDIANS

Captain H. S. Burton in a letter to Major E. D. Townsend, Assistant Adjutant General, dated San Diego, Jan. 27, 1856, reporting a visit to the different Indian tribes between San Diego and Temecula gives the following notes of interest.--

Panto, Burton says, was the Captain of the San Pasqual Indians.

Manuel Cota was the Captain General of the San Luis Rey Indians. They numbered 2470, nearly 600 of whom were able-bodied men.

Juan Antonio was the Captain General of the Cawilla Indians. They numbered about 3500, including 1500 fighting men. "Intense hatred", Burton states, "exists between these Indians [San Luis Rey] and the Cawillas. The different villages inhabited by the Cawillas, are San Timétéo, San Gorgonio, Toro, Cabazon, Los Coyotes, Juan Bautista, and San Jacinto. The village of Cabazon is much the largest and most important. Juan Antonio lives at San Timeteo."

". . . The village of Francisco belongs to the Mohaves."

"A tribe of Pah-Utahs are living about Owens Lake and are represented as quite numerous. All of these Indians are in constant communication either direct or indirect with the Cawillas."

Mohache
List

Capt. H. S. Burton, Letter to Major E. D. Townsend, ^{dated} San Diego, Calif., Jan. 27, 1856.-- On file in 'Old Files Division', Adjutant General's Office, No. P 58/53, 1856.

CAHUILLAS OF CALIFORNIA

A sketch of Cahuillas of California, as seen at Coco Mongo ranch, is given, together with notes on the physical and moral condition of these Indians in 1854.--Whipple, Ewhank, and Turner, Pacific R. R. Repts., Vol. III d [Pt. 3], p. 34, 1856.

CAHUILLA INDIANS

On Cajon Creek "is a flourishing settlement of Corvilla Indians - about forty lodges. They were getting in their corn; and I was pleased to see that their industry had been rewarded, for they were housing about 600 fanegas of fine corn, and plenty of large pumpkins." Rept. of Lt. E. O. C. Ord, dated Nov. 6, 1849, in Sen. Ex. Doc. 47, 31st Cong. 1st Sess. 125, 1850.

CAHUILLAS OF THE MOUNTAINS

(On Mohave Desert)

IV

"From the Mormon road to the base of Sierra Nevada are scattered the wilder portion of the Cahuillas, who frequently make depredations upon the frontier ranchos of California. They do not appear to be numerous, and probably do not exceed 500 in number. Formerly all of this tribe belonged to the California missions. Since the decadence of those institutions, they have been peons upon the ranchos, where many yet remain. It is not surprising that some prefer to return to their primitive mode of life among the mountains, rather than submit to unmitigated degradation amidst a civilized race."-- Whipple, Ewbank, and Turner, Pacific R. R. Repts., Vol. III d. [Pt. 3], p. 19, 1856.

T O R O S

(C O A H U I L A S)

✓

"These rancherias or Indian settlements in the Coahuila valley are called Agua Caliente, Toros, Cabezon and Martinez. . . . The Rancheria de los Toros is thirty-five miles from Agua Caliente. The Indians (Coahuilas) at this place are about two hundred and fifty in number. They cultivate some one hundred acres of land, growing thereon wheat, barley, corn, melons, and the mezquit. They are under the direction of the capitan, or chief, José Ignacio, who claims the land by purchase from the former original proprietor."—J.P.H. Wentworth in Rept. Commr. Ind. Affrs. for 1862, p.326, 1863.

~~POPULATION~~

INDIANS IN COAHUILA VALLEY

"The Cabezons and other tribes resident in the Coahuila valley are engaged in agricultural pursuits at their rancherías. These rancherías or Indian settlements in the Coahuila valley are called Agua Caliente, Toros, Cabezon, and Martinez. Agua Caliente, fifty-four miles from San Bernardino, is so named from the hot sulphur springs found there. The rancheria comprises a number of huts occupied by a small tribe of Serranas, about two hundred souls in all. . . . The Rancheria de los Toros is thirty-five miles from Agua Caliente. The Indians (Coahuilas) at this place are about two hundred and fifty in number. . . . The rancheria of Cabezon, the head chief of all the Indians of the Coahuila valley, is about midway between Toros and Martinez, being about three miles from either. . . . The Rancheria de Martinez, under the control of the chief Martinez, is the largest of these settlements in point of population and in the number of acres of land under cultivation."--J.P.H. Wentworth in Rept. Commr. Ind. Affrs. for 1862, p. 326, 1863.

"I should estimate the total population of the Cabezon, or Coahuila valley, at from eight hundred to one thousand Indians."--Ibid, pp. 326-327.

✓

SERRANAS [error for Cahuillas]
(~~Serranos~~)

"These rancherias or Indian settlements in the Coahuila valley are called Agua Caliente, Toros, Cabezon and Martinez. Agua Caliente, fifty-four miles from San Bernardino, is so named from the hot sulphur springs found there. The rancheria comprises a number of huts occupied by a small tribe of Serranas, about two hundred souls in all, who cultivate this fertile spot (an oasis in the midst of a desert) and raise, by irrigation, corn, wheat, barley, melons, &c., in abundance."--J.P.H. Wentworth in Rept. Commr. Ind. Affrs. for 1862, p.326, 1863.

C A H U I L L A S.

"of the mountains"

The number of Cahuillas_^ is given as 500.--Domenech, *Seven Years' Residence in Gt. Deserts of N.Amer.*, Vol. I, p. 186, 1860.

CAH - WÉE - OS

✓
"There are upon the desert west of the Colorado two tribes of Indians, called—one, Cah-wée-os; the other, Co-mo-yah or Co-mo-yéi. The Co-mo-yahs occupy the banks of New river near the Salt lake, and the Cah-wée-os live farther north upon the headwaters of the same stream."

~~Several Co-mo-yahs are here, and they can generally be distinguished from the Cuchans by an oval contour of the face.~~—Whipple, Expt. from San Diego to the Colorado in 1849, 31st Cong., 2d Sess., Sen. Ex. Doc. 19, p. 17, 1851.

✓

C A B E Z O N S

The "rancherias or Indian settlements in the Coahuila valley are called Agua Caliente, Toros, Cabezon and Martinez.

. . . . The Rancheria de los Toros is thirty-five miles from Agua Caliente. . . . The rancheria of Cabezon, the head chief of all the Indians of the Coahuila valley, is about midway between Toros and Martinez, being about three miles from either. The land about his rancheria, or village, is well cultivated by the families who reside there."--J.P.H. Wentworth in Rept. Commr. Ind. Affrs. for 1862, p. 326, 1863.

✓

M A R T I N E Z

The rancherias or Indian settlements in the Coahuila valley are called Agua Caliente, Toros, Cabezon and Martinez. Agua Caliente is located 54 miles from San Bernardino; the rancheria of Toros is situated 35 miles from Agua Caliente; the rancheria of Cabezon is about midway between Toros and Martinez, being about 3 miles from either. "The Rancheria de Martinez, under the control of the chief Martinez, is the largest of these settlements in point of population and in the number of acres of land under cultivation. The productions are similar to those grown at the other settlements in the valley. Most of these Indians possess horses, which they use as riding and pack animals."

—J. P. H. Wentworth in Rept. Commr. Ind. Affrs. for 1862, p. 326, 1863.

✓

CAHUILLAS [?]
(About 25 miles west of Cajon Pass.)

Mar. 18, 1854.--"We now left the road which leads to San Bernardino, and to the military post at Jarupa, and turned westward along the base of the mountain chain towards Los Angeles.....At length, after a march of 20 miles, we arrived at the rancho of Cocomonga, and encamped upon a pretty stream that waters it.....Our camp is near a rancheria of Cahuillas, who appear to be peons of Cocomonga. With them is an old Indian, dressed in an entirely new suit, in the style of a California ranchero, and he professes to have come from José Antonio, the general-in-chief of the tribe. His object is to learn from us, officially, whether the Californians have told them the truth in saying that Santa Ana was on his way hither to drive the Americans from the land. The old fellow said ^{that} he was not a Cahuilla, but a Christian, because, when a boy, a priest at San Luis Rey took and converted him. After the missions of California were broken up, he returned to his own people under the government of General José Antonio, but he declares that he has lost none of the doctrines taught by the padres. As he spoke Spanish, we were enabled to obtain a vocabulary of his native tongue. When questioned regarding the religion and traditions of his tribe, he became very cautious, seeming to think that we might have some sinister object in view. His people are a filthy and a miserable-looking set, and great beggars, presenting an unfavorable contrast to the Indians upon the Colorado."--Whipple in Pacific R.R.Repts., Vol.III, Pt. 1, pp. 133-134, 1856.

Important matter on Coahuilla Indians in
Wm. P. Blake's report on Colorado Desert, Pacific R.R.
Repts. Vb, 95, 96, 98. 1856.

The Californian - Aug 1892

A CALIFORNIA LOAN EXHIBITION.

345

his round shield of seven beef hides soaked, scraped and sewed upon a frame with such leathern thread as the times afforded and such heroic-sized needle as has been acceptable to savage and civilized man alike since the foundation of the world. This shield bore the arms of his Majesty of Spain, embossed by the same patient neophytes who finished saddle and bridle, stirrup shield and saddle-bag, *mantilla de silla* and sheath for the *machete* in the saddleries, giving in the mission courts, and of which later

bow knot to the right of his chin; make an absolute visor of his eyebrows; retreat into the long sleeves of the jacket to show the superfluosity of gloves; all this, while Cortez and Mariana, Governor Micheltoena and Helen Hunt watch him from the walls and Father Serra lost in the sweet rapture of a priest of the order, which was founded on the ecstasies of Saint Francis, smiles approval from his frame, or as *Doña Mariana* believes, returns to listen. I would like to know where Don Antonio is really



Jacinta Serrano, Cahuilla Indian of San Gabriel Arcángel.

Photographed at the Second Exhibition of the Pasadena Loan Association, 1889.

abetted by *Doña* Mariana, who laughs over his occasional discomfitures and thence slays her husband's slain with a wife's own prerogative. In the midst of the gravest events of State history, the Spanish comb, *perlas*, from the gulf, slippers with clicking heels, kerchiefs and mantillas complete as recollections with Toledo blades and Franciscan cords, the

"When did the name San Francisco definitely succeed that of Yerba Buena? Did the Gray Friars ever wear brown?"

His face falls and he stops walking up and down. He had hoped the question was: "Did the old Californian carry his sweetheart to the *fandango en avant* or *en croupe*?" but the disappointment is but tem-



History of Countries
 Extract from San Bernardino and Riverside, California,
 Brown and Boyd, 1922.

The Coahuillas.

The first chief of the Coahuillas, a tribe always closely connected with the history of the San Bernardino Valley, was known as Razon "White Man". He was a man of peace and industry, who endeavored to instill in his people a liking for farming and a desire to live like their white brothers.

Juan Antonio, his successor, was inclined to the military. In 1851 led the Indians in the fight with Irving's band. During the Mexican war received the title of "General" from General Kearney. Died in 1863, was followed by Cabezon, during whose time the tribe became poverty stricken.

"The Coahuilla Indians, having never come under mission influence, retained their old savage superstitions and habits until they came into direct contact with the Americans, and even as late as 1885 a trial for witchcraft took place in the city of San Bernardino among the members of this tribe."

"Of the Coahuilla Indians of more recent times, David Prescott Barrows, who made an exhaustive study of this tribe had the following tribute to report. 'I am certain that from any point of view the Coahuilla Indians are splendid types of men and women.'"

[Ethno-Botany of the Coahuilla Indians of
 Southern California, D. P. Barrows.]

Extract from 'History of San Bernardino and
Riverside Counties, California', Brown and Boyd, 1922.

Coahuillas

"On Sunday Jan. 15, 1922, a committee from the Pioneer Society called on this venerable patriarch for historical information. He remembers that a large Indian village of Mission Indians, "Coahuillas" was along the ridge known as "Politana". p. 679.

He says, "I remember the great feast and barbecue our good friend James W. Waters gave us at Politana in the year 1844. He invited all the New Mexico colonists, all the owners of ranches and the old chief of the Coahuilla Mission Indians, the big president, Juan Antonio, who came with his interpreters and body guard, and all together enjoyed a council, smoked the pipe of peace, and established a lasting peace and friendship, resolved by such a union to resist any assaults that might be made by the hostile Pahutes of the North." p. 680

"He recalled the name of the Indian sub-chief, Solano, whose village was at what is now known as Harlem Springs near Highland. Here he held sway under the big chief, Juan Antonio, a dignified natural leader, whose word was law and was obeyed by all the Indians in the San Bernardino and Yucaipa valleys." p. 680

"Orpheus and Eurydice, a Greek Myth as related by the
Cahuilla Indians of Southern California" by J. Albert Wilson.
In The Californian, Vol. II, No. 11, 467-468, Nov. 1880.

CAHUILLA MOIETIES

E. W. Gifford, Clans & Moieties in Southern California, Univ. Calif. Pubs. in Am. Arch. & Ethn., Vol. 14, pp. 186-191, 1918.

Pow-we-yam: A so-called "Cahuilla" tribe dwelling in Cahuilla Valley (altitude 4000 to 5000 ft.) and reaching north-easterly to Hemet Reservoir; easterly to Hemet Valley and Vandeventer Flat, south to the lands of the Koo-pah and We-is-tem, west to the Piyumko.

Places included: Coahuila Valley,
Coahuila Mt., Thomas Mt., Table Mt.,
Burnt Valley
Lookout Mt., Terwilliger Valley, and
Horse Canyon.

Coahuillas.

A letter from Captain J. G. Stanley, a former Indian Agent, to Mrs. H. H. Jackson, written in 1882, gives some details about Cabezon and the Coahuillas. "Dear Madam:- In compliance with your request I proceeded to the Cabezon Valley and have endeavored as far as possible with the ^{limited} time at my command, to ascertain the present condition . . . of these Indians that still inhabit that portion of the Colorado Basin known as Cabezon Valley, that being also the name of the head chief who, from the best information that can be obtained, is not less than ninety, and probably one hundred, years old, and who still has great influence with the Indians in that vicinity.

. . . at present there are eight villages, or rancherias, each with its own captain, but all recognizing old Cabezon as the head chief. I ascertained from all captains the number in his village and found the aggregate to be 560 souls. These Indians are not what are called Christian Indians. They never belonged to any mission and have never been received into any church. They believe in spirits and witchcraft. ^[they are] very anxious to have schools established among them and are willing to live in one village if a suitable place can be selected." In Ingersoll's History of San Bernardino County, 87-88, 1904.

Extract from 'History of San Bernardino
and Riverside Counties, California,' Brown
and Boyd, 1922.

Cahuilla Indians.

"Cahuilla Valley the headquarters of the Cahuilla
Indians and reservation is thirty-five
miles away from Hemet and so far off that the
Cahuilla Indians were comparatively secure
from the molestation from white men and also
remote from the vices and diseases of white
men which were so destructive to those nearer
the coast."

p. 315.

Kah-we-ahs

"AT Cahuilla is found the mountain tribe of Indians. Great, stalwart men, fine looking and intelligent, who are very independent and find the restrictions and government of the reservations very irksome. Their lands are grazing lands which they hold in common and where they have great herds of cattle."

Mrs. H. A. Atwood in History of San Bernardino and Riverside Counties, California by Brown and Boyd, 318, 1922.

Coahuillas

J.J. Benjamin, writing in 1861, says:

"The mountains situated at the edge of the Colorado Desert are inhabited by several small Indian tribes. To these belong the Serianos, the Coahuillas and other remnants of formerly powerful nations. They subsist, in part, of the seeds of various species of cactus^{that} growing in great profusion in the desert; in part of their hunting prey. Some of them cultivate small tracts with Indian Corn, wheat and melons, and they breed horses.

Although these tribes do not belong to the race of the Gold Diggers, they nevertheless closely resemble them in their customs and habits. Externally, however, they are very different; they are of better build and of a friendly appearance. They injure nobody and are in every way a peace-loving race; but they, as in the case of other aboriginal races will soon doubtless be reckoned with the extinct tribes."

(J.J. Benjamin, 'Drei Jahre in Amerika, 1859-1862.' Hannover, ii, 146, 1862.)

M.C.H.

Extract from 'History of San Bernardino and Riverside
Counties, California.' Brown and Boyd, 1922.

Gauchama Indians.

After the earthquake of 1812 the Gauchama Indians destroyed
the Mission of Politana to propitiate their gods.

p. 147

Extract from 'History of San Bernardino Valley from the Padres to the Pioneers, 1810-1851' by Rev. Father Juan Caballeria, 1902.

Indians of San Bernardino Valley

" . . . the fifty years following the advent of the missionaries demonstrated the fact that these Indians were capable of civilization. . . . The padres were the directing minds, but the unskilled hands of the Indians built the mission structures. . . . With their help, vast tracts of land were brought under cultivation; they constructed a system of irrigation; planted orchards and vineyards; manufactured many articles of domestic use, and accomplished much that would have been considered extremely difficult among races further advanced in civilization." p. 45

" . . . Their settlements, or rancherias, were independent of each other. Each rancheria had ^a name of its own, and a different language was spoken, the inhabitants of one rancheria many times being unable to understand the language of another.

" . . . The early missionaries found in the valley six Indian rancherias. . . . each rancheria contained from two to three hundred people."

p. 46

X/23cc - 12/E74 Shoshone Stock: Kah-we-sik-tem or Cahuilla

80/18
C

Abuses of Coahuila Indians

W. E. Hewitt in Ref. Coahuila Ind. affs.
for 1885, 122, 1885.

Temal-wa-hish ("the dry ground") is the name of a Cahilla village at La Mesa on Colorado Desert (Barrowe).

Note striking resemblance to Tamal (the ground or land or country) of the Mewan Hoo'-koo-e-ko on north side San Francisco Bay. - com.

Coahuillas - about 3000 in 1871. (Carded)

James N. Eby in 3^d Ann. Rept. Board Ind. Commrs.
(1871) 152, 1872.

Rancheria in Coahuila valley in 1862 as

Agua Caliente, Toros, Cabezas, Martinez.

Rept. Comm. Ind. Affs. (for 1862), 326, 1863.

(Total population at this time 800 - 1000, p. 327).

Cahuilla vocabulary -

Kroeber, Univ. Calif. Pub. 4,
71-89, 1907.

(not good - got from a Pala
Luiseno. Conf. mine.)

Wā'-wā'-is'-tem (or We'-is'-tem) = Los Coyotes

Cahuilla? at Riverside, Calif.

Sam Coolidge tells me that when he
lived at Riverside - 1879, & for some
years thereafter, Cahuilla Indians had
three (3) large rancherias in the neigh-
borhood - one at the east base of Rubido;
one ~~at~~ on the river side of the base of
Little Rubido; and one on a bench near
the spring creek on Kinchik Hill, now
also known as Fairview? Hill -

Told me March 29, 1910.
Sam

Cahuilla villages mentioned by

Cardinal

Capt. H. S. Burton, USA, - 1856.

"In different villages inhabited by the Carvillas
are, San Timetéo, San Gorgonio, Cabezen, Toro, Los
Coyotes, Juan Bautista, & San Jacinto". - House

Es. Doc 76, 34th Cong. 3^d Sess. 117, 1857.

• Old Calhoun E of Andis
• should not be confused
with present R.R. station
of same name in San Lorenzo
Pass, N of San Jacinto Mts. The
latter is Mel-el-paw.

Cahuilla Tales

David J. Woolsey, Journ. Am. Folk Lore, XXI, 239-240

1908. Brief fragments of myths respecting The Shooting
Star and a visit to the Sun.

CAHULLA TALES by David J. Woolsey. Jour. Am. Folk-Lore **XI**,

Nos. 81 & 82, Apr.-Sept. 239-240, 1908.

CAHUILLAS

The following notes on the Cahuillas are from a report by Hon. D.B. Wilson to the Superintendent of Indian Affairs, which was printed in a Calif. Newspaper (presumably the Los Angeles Star. The Report is dated Los Angeles, Dec. 20, 1852.

The Cahuillas are a little to the North of the San Luisenos, occupying the mountain ridges and intervening valleys to the East S^e of San Bernardino, down toward the Mojave River and the desert that borders the river Colorado -- the nation of the Mojaves living between them and these rivers. I am unable, just now, to give the number and names of all their villages. San Gorgonio, San Jacinto, Coyote, are among those best known, though others, even nearer, the desert are more populous. Agua Caliente was latterly a mixture of Cahuillas and San Luisenos -- the connecting link between the two nations, as San Ysidro is considered to be between the former and the Dieguinos. The last chief (proper) of Agua Caliente, named Antonio Garra, is said to have been a Yuma by birth, educated at the mission of San Luis Rey, for he could read and write. His appearance was not that of a Yuma, but there would be nothing strange in finding him a 'man of power' among the Cahuillas and San Luisenos. The village of San Felipe, about 15 miles from Agua Caliente, and always recognized as one of the Dieguino nation, still claims to be closely related to, or a branch of, the Yumas; it uses however, the Dieguino language. Agua Caliente, on the whole, may rather be considered as out of the domain of the Cahuillas, since its chief was shot and the village destroyed, about a year ago. I will speak of it in another connection, hereafter, as it is of some consequence to the Indians.

The Cahuilla chiefs, and many of the people, speak Spanish. Many still claim to be 'Christians'; the majority of them are not, while the reverse is the case with the San Luisenos and Dieguinos.

A great part of the neophytes of San Gabriel, the wealthiest of the Missions, were Cahuillas. Their name means 'master' in our language, or, as some of them render it, 'the great nation'. Their entire number now scarcely exceeds 3,000 souls.

San Gabriel Mission possessed a valuable establishment on the present rancho of San Bernardino. . A large number of them had been gathered here between the years 1825 and 1834. In the latter year, it was destroyed by the unconverted, and the last tie severed that bound them to their spiritual conquerors. . Sometime afterwards, Juan Antonio, whose soubriquet is 'General' removed to and kept his village on this rancho, until its purchase last year by a Mormon settlement. He then went 15 miles farther back into the mountains, to San Gorgonio, another old dependency of San Gabriel, leaving the Mormons in quiet possession of almost a principality capable of sustaining a working population of 50,000 souls. They employ and cultivate the kindest relations with all the Indians, and, I am happy to state, never permit ardent spirits to be sold or given to them.

At San Gorgonio the Indians were brought into contact with Mr. Pauline Weaver, who claims to have a Mexican title, but, notoriously, without any regular, written grant. The heirs of ^{Jose} Antonio Estudillo claim the ranche of San Jacinto, the site of another of their villages.

Newspaper clipping (presumably from Los Angeles Star) bound in Hayes Collection [Scrapbooks], Vol. 38, pp. 6-10, Bancroft Library. [Name and date of paper not given on clipping; date of report, Los Angeles, Dec. 20, 1852.]

CAHUILLA 'MEDICINE': OXID OF COPPER

The San Francisco Weekly Herald, August 30, 1860, reprints the following story from the Los Angeles Star, which shows that the Cahuilla Indians valued as 'medicine' the oxid of copper found in the Temescal tin mines:

"The Los Angeles Star tells a curious story of Indian superstition, connected with the discovery of the Temescal tin mines in Los Angeles county, which are supposed to be unequalled for their richness. Toward the latter end of the year 1857, says that journal, an old Indian Chief of the Cahuilla tribe, residing with Mr. Sexton of San Gabriel, became sick and felt himself dying. There was a secret on his mind, which he wished to reveal to the man who had showed him so much kindness; he feared to do so, however, as it had been entrusted to his faithful guardianship, and yet he felt it would eventually become known through the prying curiosity of the white man, who was penetrating every portion of the country, and from whom no secret could be much longer kept. Arguing thus with himself, and being anxious to benefit his friend by imparting to him the secret, he consulted his 'medicine man,' who was in.

attendance on him, but whose simples were now un-
availing; meeting at first with opposition from this
counsellor, he had to overcome his scruples, but
finally obtained his assent to comply with his orders,
when he should pass away to the land of spirits.
Having thus conciliated his counsellor, he called to
his side his generous friend Sexton, and informed
him that as he was about to die, he wished to commu-
nicate to him a secret, which would be the means of
making him a rich man; he then informed him that he
had given orders to his 'medicine man' to conduct
Sexton to the place where they obtained their
medicine, saying that though only used by them as
medicine, he knew that the rock contained precious
metal, and that he wished him to have the benefit
of the knowledge of its existence, satisfied that
the Americans would soon find out what it was, and
its value. He was the last of his name and family,
and there was none to whom his obligation bound
him to transmit his long cherished secret.

Accordingly, after the death of the old Chief,
Mr. Sexton, taking with him Mr. F.M. Slaughter, set
out with his Indian guide, to find the place where
the medicine was obtained.

Cahuilla medicine 3

The Indian made his way to Temescal, then bore off to the mountains, and finally came to the base of Cajalco hill. On reaching this place the Indian seemed to be terribly exorcised. Standing apart from his companions, he commenced uttering some strange sounds; shortly he broke out into a sort of chant or lamentation; then he became agitated, his cries became louder and louder, his body became distorted, and swaying to and fro he fell to the earth; this he repeated; he spread out his hands toward the east, then toward the west; and in a moment started off in a run up the hill in a straight line to a hole which was dug in the earth. Arriving at this, he went through pretty much the same gyrations and contortions; then he beckoned to the white men to come up, pointing to the hole as the medicine hole. On being opened it was found to be a mineral vein, and on being tested, it proved to be tin. That lead is called 'the Medicine Lead' on Cajalco hill; and that is the manner in which a knowledge of its existence was brought to light. The 'medicine' obtained from the rock, was the oxyd of copper."—San Francisco Weekly Herald, August 30, 1860.

CAHUILLA TALES

"The following brief outlines of traditions of (239)
the Cahuilla Indians of the Colorado desert may be
of interest, inasmuch as no myths or tales of these
people seem to have been published.

"The Shooting Star.--Takwich, the Shooting-Star,
living on Mount San Jacinto, once carried off a bath-
ing woman. He kept her one year, but when she became
homesick, allowed her to return, on condition that
for one year after her arrival she would not tell
where she had been. On reaching her home, however,
the woman did not wait for the expiration of the year,
told her story, and died.

"A Visit to the Sun.--A number of men went west-
ward until they reached the ocean. Then they began
to swim. They became very thirsty and drank salt
water. Thereupon all of them died except three. The
ocean told them a charm which they could pronounce
and then drink salt water without evil effects. These
three men finally reached the shore on the other side.
Here the Sun lived. By the Sun's house stood a tall
pine. Every day the Sun climbed this. When he reached
the top, it was noon. As the Sun descended, the pine
burned, but grew up again during the night. Something
that the Sun carried made the difference of the
seasons. The three men stayed here.

They were told not to look into certain pottery jars. (240)
One of them, however, did so, whereupon men leaped from
the jars and killed him. The two survivors were told
not to go to another house in this place where the moon
lived. Nevertheless one of them went to this house. An
old woman spoke to him and he died. The single survivor
now wished to return home. He was blown back across the
ocean by the wind, after having been instructed by the Sun
not to tell for one year after his arrival his experiences.
Back among his own people, the man was, however, pressed
by them to relate what had happened to him. One night
he yielded and told, but when the sun rose he died.

Valley Center, Cal.

David J. Woosley."

Journ. Am. Folk-Lore, Vol. XXI, pp. 239-240, 1908.

A DOUBLE FOR KING MIDAS

There are other rivers with golden sands besides the Phrygian Pactolus where the wealthy King Midas deposited his gold, asking for no interest. And there are other myths to go with the rivers, very like the one which Ovid has preserved for us, though he had the honor of being the first one to record the story. Even our own California Indians, fat, lazy, and unimaginative though most of them seem, have a tradition which parallels the old Midas story very closely. It is indeed quite as beautiful and more modern, as it is without the happy ending.

This tradition is one of the many which are told concerning a chief of the Cahuilla Indians, a tribe now occupying the Palm Springs Indian Reservation in Southern California. The chief's name is sometimes Andreas and sometimes Ramon and sometimes Charley, depending on the narrator and his audience. An Indian audience, of course, prefers Charlie. The story says that this ancient chief did a good turn for the Great Spirit, who was appreciative, like Bacchus before him. So he promised his benefactor to grant whatever he would ask. And the foolish fellow, living up to tradition, asked that he might be clothed entirely in golden feathers. So his dress became golden, and a wonderful sight it was. But he soon discovered that his moccasins hurt his feet when he walked, and his heavy head-dress burdened his head when he moved, and his clothes kept him from bending down to drink in the stream when he was thirsty.

One might think that King Midas' handicap was the greater, since everything he touched became gold. But King Midas lived in a palace with servants to wait upon him, and it would not have troubled him much if he couldn't lean over to put on his shoes. In fact, it seems that it was hunger and thirst alone that drove him to repent of his wish. But it was a different trouble that old Andreas had. His clothes made him too stiff to jump across even the smallest brook. He could not mount his horse nor build a fire nor lie down. After a few days he knew that it was impossible for him to live thus any longer. Too much of a good sport to complain to the Great Spirit, he slid into the river and was drowned. And in confirmation of the story the Indians today point to the golden sands of the river bed, golden because mingled with them are little pieces of golden feathers. The trouble with the story is that there are at least five streams in these regions which have beds of golden sands. Thus the Indians could easily dispute over the grave of Andreas as the Greeks did over the birthplace of Homer.

The legend goes on to say that when Andreas Canyon rumbles and mutters for no reason at all, as it often does, Chief Andreas is turning over in his grave. And we are glad to know that he is not restless because of the discomfort of golden feathers, for the Great Spirit, kind as Bacchus himself, allowed him to leave his dress of gold at the bottom of the stream.

Josephine Miles.

Cahuilla

CAMPAIGN AGAINST INDIANS

RIVERSIDE CO., CALIF.

Benjamin Davis Wilson, a prominent citizen who settled in California in 1841, and who was appointed Indian Agent for the S. district of Calif. in 1852. In Observations on Early Days in Calif. written for the Bancroft Library, gives the following account of a campaign which he led against the Cahuilla Indians in 1845 .

"We all returned [from a campaign against the Indians of the Mojave River] and rendezvoused at my ranch of Jurupa, to refit with new horses, provisions, &c for another campaign. Some 20 of the men for wounds or other causes, left, and the command was reduced to about 60. 35

Our march this time was through the San Gorgonio Pass (where the railroad now runs) down into the Cahuilla country, our object being this time to capture two renegade San Gabriel neophytes who had taken up their residence among the Cahuillas and corrupted many of the young men of that tribe, with whom they carried on a constant depredation upon the ranchmen of this district. Nothing of note occurred on our journey, till arriving at the head of the desert in the place called Agua Caliente (Hot Springs). We were there met by the chief of the Cahuillas, whose name was Cabezon (Big Head) with about 20 of his picked followers to remonstrate against our going upon a campaign against his people, for he and they had ever been good and friendly to the whites. I made known to him that I had no desire to wage war on the Cahuillas as I knew them to be what he had said of them, but that I had come with the determination of seizing the two renegade Christians who were 36

continually depredating on my people. He then tried to frighten me out of the notion of going into his country alleging that it was sterile, and devoid of both grass and water, and therefore ourselves and our horses would perish there. I replied that I had had long experience in that sort of life, and was satisfied that a white man could go wherever an Indian went. I cut the argument short by placing the chief and his party under arrest, and taking away their arms. He became very much alarmed, cried and begged of me not to arrest him as he had always been a good man. I assured him that I would avoid, if possible, doing him or his people any harm, but had duties to perform and intended to carry them out in my own way. I then sternly remarked to him there were but two ways to settle the matter. One was for me to march forward with my command, looking upon all Indians that I met as enemies till I got hold of the two Christians; the other was for him to detach some of his trusty men, and bring the two robbers dead or alive to my camp.

He again protested, but when he saw that I was on the point of marching forward, he called me to him, and said that he and his men had held counsel together, and that if I would release his brother Adan and some 12 more of his people which he pointed out (himself and 6 or 7 more remaining as hostages) Adan would bring those malefactors to me, if I would wait where we then had our camp. I at once acceded to his petition, released Adan and the other 12 and let them have their arms. I told them to go on their errand, first asking how many days they would need to accomplish it. They asked for 2 days and nights.

We stayed there that night, all next day with the most oppressive

heat that I had ever experienced. It was so hot that we could not sit down, but had to stand up and fan ourselves with our hats. The ground would burn us when we attempted to sit. Late the following night the Chief called me, and asked me to put my ear to the ground, stating that he heard a noise, as if his men were coming. I did as he desired and heard a rumbling noise, which at every moment became clearer. In the course of one hour we could begin to hear the voices, and the old Chief remarked to me with much satisfaction that it was all right. He could tell by the singing of his men that they had been successful in their errand. I ordered 30 of my men to mount their horses and go to meet them to see if all was right, as it was possible that those Indians were coming with hostile intentions.

In due time my horsemen came back and reported that they believed all was right. I then had my men under arms and waited the arrival of the party which consisted of 40 or 50 warriors. Adan ordered the party to halt some 400 yards from my camp, himself and another companion advancing, each one carrying the head of one of the malefactors, which they threw at my feet with evident marks of pleasure at the successful result of their expedition. Adan at the same time showing me an arrow wound ^{in one of his thighs} which he had received in the skirmish that took place against those two Christians and their friends. Several others had been wounded, but none killed except the two renegade Christians.

By this time day was breaking, and we started on our return, the campaign being at an end, left the Indians with the two heads at Agua Caliente, after giving them all our spare rations which were very considerable."

Kööstam
2.

Medicine Men

"Each tribe had its sorcerers or medicine men. They were the guardians of the traditions of the tribe, directed all ceremonies and were regarded with superstitious awe on account of the mysterious supernatural powers that they claimed to possess. Every rancheria had a place for religious ceremonies where incantations and secret rites were performed. The sorcerers were more powerful than the chiefs, who yielded obedience to them. They claimed to cure disease, bring rain, ward off misfortune and were called upon to decide all matters of importance pertaining to the tribe or rancheria.

"The missionaries experienced the greatest difficulty in overcoming the evil influence of the sorcerers. . . .In hidden recesses of the mountains, far away from the missions, the padres often discovered shrines erected for the worship of the coyote, and evidence of their continued use."

p. 50

"The Indians looked upon their medicine men as beings endowed with superior knowledge and skill in the art of healing. The medicine men practiced their art through mystical incantations and also used various herbs, balsams and healing leaves and effected their cures. When a person was taken sick the medicine men were always called."

p. 62.

From 'History of San Bernardino Valley from the Padres to the Pioneers, 1810-1851', Father Juan Caballeria, 1902.

Palm Springs Indians here in Washington April 20, 1937

Marcus Peet
Genevieve St. Marie
Mr. and Mrs. Orrin Hatchitt

} 10th & 14 Third St. S.E.
Attorney Thomas L. Sloan
10 3rd St S.E.

~~Thomas~~ They are living at 10 and 14 Third St. S.E.

~~Attorney Thomas L. Sloan
10 Third St. S.E.~~

Office Indian Affairs, Di-1820 Ex 2111

Senate Comm Ind Affairs Nat 3120 Ex 50

House Comm Ind Affairs Nat 3120

Palms Springs vocabularies already obtained by C.H.M.:

from--Francesco Patencio 1907

1909

Lorenzo Cheno 1932

on road near Banning

✓

COAHUILLA AND SERRANO INDIANS IN SAN GORGONIO PASS, CALIFORNIA
Calif. Journ. 1907, p 358.

On October 24, 1907, at the town of Banning in the upper part of San Gorgonio Pass, I met some Coahuilla and Serrano Indians, and in the evening secured vocabularies of both languages.

Before dark saw a pretty piece of roping. A young man was passing, driving a horse and buggy, the horse trotting, when an Indian suddenly threw a rope over the ^{animal's} ~~horse's~~ neck. The horse stopped instantly. The Indian laughed, stepped ^{forward} ~~up~~ and took off the rope, and as the horse started to trot again, ~~the~~ Indian threw the rope again and caught him by ^a ~~the~~ fore foot--the horse of course stopping instantly to avoid being thrown. The horse was doubtless a range animal. Had he not been used to the rope and known its meaning perfectly he would have made serious trouble for himself and the driver. Range horses have much respect for the rope.

ATAPLILI'ISH

Ataplili'ish: Name used by Kroeber in 1915 for a supposed tribe formerly occupying the upper Santa Clara River and its affluents from Solidad Canyon down stream to a point between Sespe and Piru, including Piru Creek up to and including Alamos Creek.--Kroeber, Am. Anthropologist, Vol.17, pp.773-775 (Dec.1915) issued Feb.1916.

Later, evidently learning that Ataplili'ish was not the name of the people stated, but of the Ennesen (whom he calls Salinan), he adopted the name Alliklik for the upper Santa Clara people.--Kroeber, Hdbk.Indians Calif., pp.556 & 613. 1925.

"A word should be said also as to the pronunciation and spelling of the tribal name, Coahuilla. The word is Indian, and the tribesmen's own designation for themselves, and means "master" or "ruling people". There is some slight variation in its pronunciation, but the most usual is, probably, Kow-wee-yah accent on the second syllable. " ↓

"The route traveled between these two tribes [Cahuilla and Chemeweve] is an almost direct trail running eastward from the Cabeson valley to the Colorado. In places this path has been worn deep in the ridges of rock over which it passes. The Indians take about two days to make the trip." ↘

↓ Barrows, Ethno-Botany of the Coahuilla Indians of Southern Calif., p.8, 1900.

↘ Ibid, p.25.

Barrows quotes from an article by a Major McKinstry, published in the San Francisco Herald of June 1853, in which it is stated that "the Coahuillas . . . claim a strip of country commencing on the coast and extending to within fifty miles of the Colorado river, following the eastern base of the mountains." ✓

And Barrows tells us: "it is true that the relations of the Coahuillas with the Chemehuevi have always been and still are most intimate. There seems to be more friendly feeling and more intimacy between these two tribes belonging to different linguistic families than between the Coahuillas and any of the other Indians of their own family, who speak an almost identical dialect, as the Luiseños, for example. The Chemehuevi, from their reservation on the Colorado river, are still frequent guests in the jacales of the Coahuillas, and come annually to the San Bernardino mountains, north of the Cabazon, to hunt. Coahuilla Indians have even told me that the two tribes formerly constituted one nation and that their languages are still but little different. This seems at variance with the linguistic evidence that has so far been presented. But the vocabularies that we have of the Chemehuevi are very scanty. A fuller study of these two languages may reveal a closer similarity than has before this been discovered, and that is, I believe, in accordance with the historical relations of these two tribes." ✓

✓ David Prescott Barrows, *The Ethno-Botany of the Coahuilla Indians of Southern Calif.*, p.23, 1900.

✓ Ibid, pp.23-24.

CREATION MYTH OF THE 'CAHUILLA' INDIANS

The rough manuscript of an elaborate Creation Myth recited by Francisco, an old 'Cahuilla' Indian of Palm Springs, California, obtained by Mrs. Mabel L. Chilberg of Azusa, California, was brought to me at Lagunitas in September 1928, by Mrs. Chilberg and later returned to her.

It is an important document deserving careful study and should be compared with Boscana's Chinigchinich.

Following are the chapter headings:

Introduction

The Creation

Some of the First People

Yellow Body (2 parts)

Ta-co-wits

Sě-che (Palm Springs)

"Ca wis ke onca" (Owners of Palm Springs)

The 5 Headmen of the Fifth People

1st. Memorial Fiesta for "Mocot"

Sundown or Sunset

More of "Con wis ca on ca"

Migration from the North

The People who went to see
the Sun

Herbs and Medicine

The Birds

The story of the New Stars

The Beginning of the New
Plants

Legends of the Devil Woman

The Moon Maiden

Home Life of the Indian People

The Fiesta for growing girls

Settling Coachella Valley

Extract from 'History of San Bernardino Valley from the Padres to the Pioneers, 1810-1851' by Rev. Father Juan Caballeria, 1902.

Guachama [Mahchahma]

A party under Padre Dumetz came into San Bernardino Valley. p. 38
May 1810, and gave it the name.

The Indian name of San Bernardino Valley was Guachama, "a place of plenty to eat." "The Indians were known as Guachama Indians and had here a populous mancheria. A number of other rancherias were scattered throughout the valley, each bearing a name significant of the place where it was situated."

San Bernardino	_____	<u>Guachama</u>	— A place of plenty to eat.
Cucamonga	_____	<u>Cucamongabit</u>	— Sand Place
Riverside	_____	<u>Jurumpa</u>	— Water Place
San Timoteo (Redlands)	_____	<u>Tolocabit</u>	— Place of the big head
Homoa	_____	<u>Homhoabit</u>	— Hilly Place.
Yucaipa	_____	<u>Yucaipa</u>	— Wet Lands
Muscupiabe	_____	<u>Muscupiabit</u>	— Piñon Place.

pp. 38-39

Neophytes were left under command of Hipolito. The rancheria of mission Indians became known as Politana. Indians destroyed Politana in 1812, the year of the earthquake. p. 40

Extract from 'History of San Bernardino Valley from the Padres to the Pioneers, 1810-1851' by Rev. Father Juan Caballeria, 1902.

Guachama Language.

"Father Lasuen, successor to Father Junipero Serra as missionary president, states in a letter that there were no less than 17 different languages spoken by the natives between San Diego and San Francisco. This does not take into account the different dialects." p. 52.

". . .three distinctly separate languages were spoken in the neighborhood of San Gabriel mission. The Qulchi language was spoken by the Indians of Los Angeles, San Gabriel and as far east as Cucamonga. Another language was spoken all along the Santa Ana River and in Orange County, while the language of the Guachama was spoken by the Serrano tribes, among whom were the San Bernardino Indians.

"The Guachama language was guttural and principally monosyllabic. The orthography, recorded by the padres, is, of course, phonetic. In analogy the nouns formed plural by prefixing the word 'nitchel'. The conjugation of the Guachama verbs is exactly the same as in other Indian languages of Southern California. Pronouns, and the different tenses of the verb are also expressed by prefixes.

"The system of enumeration, like other mission Indian languages, counts one to five. The number with the prefix one (con) is repeated to express six, seven, etc."

Guachama Language 2.

Vocabulary of the Guachama, the language of the tribe of
Indians located in the San Bernardino Valley:

Nouns

Man — nejanis	Name — esen
Father — jana	Woman — nitchul
Daughter — pullen	Son — mailloa
Brother — iua	Sister — nau
Enemy — panajanucan	Friend — niquiliuj
Eyes — japus	Head — toloea
Sun — tamit	Mouth — tama
Mountain — temas	Foot — jai
Tree — paus	Moon — mannuil
Fire — cut	River — uanish
Night — tuporit	Water — pal
Bow — yujal	Stone — cauix
Rabbit — tabut	House — jaqui
	Arrow — penyugal
	Cold — yuima

Adjectives

Good — utcha	Small — cum
Bad — elecuix	Large — lul

Numerals

One — supli	Five — namacuana	Nine — conuitchu
Two — uil	Six — consupli	Ten — namachuma
Three — pa	Seven — conuil	
Four — uitchu	Eight — conpa	

Guachama Language 3.

Pronouns.

I — nehe

We — chem

Thou — eh

You — eheh

He — pe

They — pehem

Verbs.

To eat — gua

To drink — paca

To cook — culcu

To sleep — culca

To walk — nacaix

To wash — paixjanx

to wish — nacocan

To have — nauca

To rain — nenix

To be sick — mucal

To fight — nucan

To paint — piecuaquis

To cure — tinaich

To give — anaixgam

To be — yanash

Adverbs

Nearer — sunchi

Today — iach

tomorrow — paix

Yesterday — tacu

Not — quihi

Many — meta.

Plenty — chana

Conjugation of the verb Tculu (to cook)

Present

I cook — neheculcu

We cook — chemculcu

Thou cookest — ehculcu

You cook — ehehculcu

He cooks — peculcu

They cook — pempemculcu

Past.

I cooked — tocu neheculcu

We cooked — tocu chemculcu

Thou cooked — tocu ehculcu

You cooked — tocu ehehculcu

He cooked — ^{to}peculcu

They cooked — tocu pempemculcu

Guachama Language 4.

Future, of the verb Tculu (to cook)

I shall cook	—	paix neheculca	We will cook—	paix chumculcu
Thou wilt cook	—	paix ehculcu	You will cook—	paix ehehculcu
He will cook	—	paix peculcu	They will cook—	paix pempemculcu

pp. 53-55

The Lord's Prayer in the Guachama language.

"Having no word in Indian to express God, the Spanish Dios is used. The same applies to the word pan (bread). The staple article of food among the Indians was acorns. Not wishing to ask for acorns the Spanish word is substituted."

"Dios Janna panyanash Tucupac santificado ut cha et en pennacash toco jahi cocan najanis Tubuc aix.

"Guacha pan meta tamepic penaixjan chemyanaix ut cha panajamucan quihi elecui suyu Amen".

p. 55

Extract from 'History of San Bernardino Valley,
from the Padres to the Pioneers, 1810-1851' by Rev. Father
Juan Caballeria, 1902.

"The year 1812, known in history as 'el año de los temblores', (the year of the earthquakes), found the valley peaceful and prosperous -- it closed up the ruins of Politana. . . .When the strange rumblings beneath the earth commenced and frequent shocks of earthquake were felt, the effect was to arouse the superstitious fears of the Indians. The hot springs of the valley increased in temperature to an alarming extent, a new 'cienegata' or hot spring, appeared near Politana, (now called Urbita). . . .These hot springs were regarded by the Indians with superstitious veneration. They were associated with their religious ceremonies and were known to them as medicine springs. When these changes became so apparent they were filled with apprehension of danger. . . .they came to believe it was the manifestation of anger of some powerful spirit displeased at the presence of the Christians among them. Desiring to appease this malevolent deity. . . , they fell upon the settlement of Politana, massacred most of the mission Indians and converts and destroyed the buildings.

The Guachamas rebuilt the rancheria and inhabited it until long after the decree of secularization.

Extract from 'History of San Bernardino Valley from the Padres to the Pioneers, 1810-1851' by Rev. Father Juan Caballeria, 1902.

Food.

The Indians of San Bernardino Valley "subsisted upon wild roots, herbs, nuts, field mice, worms, lizards, grasshoppers, and other insects, birds, fish, geese, ducks and wild game. The flesh foods were consumed raw or only slightly cooked. They were very fond of acorns which during the season were gathered in large quantities. These were often prepared by grinding in mortars or on stone slabs. . . They were sometimes placed in woven baskets of reeds and boiled in water heated with hot stones, then kneaded into a dough and baked on hot stones in front of a fire. A small round seed called 'chia' was also used. This was made into a flour called 'atole'. Their subsistence was often very precarious and their habits somewhat migratory, going from place to place in search of their food supply, which varied with the season of the year."

M.G.H.

Extract from 'History of San Bernardino and Riverside Counties, California', Brown and Boyd, 1922.

Food.

"A great many years ago the San Bernardino Valley was inhabited by the Cahuilla, the Serrano and the Guachama tribes. . . Villages or "Rancherias" were scattered in various directions. Here the Indians lived in peace and happiness and had plenty to eat. In the valley the hare, the rabbit, the quail, the duck and the goose abounded; along the foothills and mountains the deer and bear were numerous; the acorns, the juniper berries, the pinones (pinenuts), choke cherries, mescal and tunies (prickly pear) furnished varieties of food, provided bountifully by nature, justifying the Indians in calling the valley as the place of plenty to eat." p. 262.

Extract from 'History of San Bernardino Valley from the Padres to the Pioneers, 1810-1851' by Rev. Father Juan Caballeria, 1902.

Indians of San Bernardino Valley

". . .the fifty years following the advent of the missionaries demonstrated the fact that these Indians were capable of civilization. . . The padres were the directing minds, but the unskilled hands of the Indians built the mission structures. . .With their help, vast tracts of land were brought under cultivation; they constructed a system of irrigation; planted orchards and vineyards; manufactured many articles of domestic use, and accomplished much that would have been considered extremely difficult among races further advanced in civilization." p. 45

". . .Their settlements, or rancherias, were independent of each other. Each rancheria had^a name of its own, and a different language was spoken, the inhabitants of one rancheria many times being unable to understand the language of another. . .The early missionaries found in the valley six Indian rancherias. . .each rancheria contained from two to three hundred people." p. 46

M.C.H.

Extract from 'History of San Bernardino and Riverside
Counties, California', Brown and Boyd, 1922.

Gauchama Indians.

After the earthquake of 1812 the Gauchama Indians destroyed
the Mission of Politana to propitiate their gods.

p. 147

Californian May
1892

IN PALM VALLEY

BY GEORGE HAMLIN FITCH

THE mention of any new natural wonder of California is apt to cause a derisive smile among those who have heard a great deal about the marvelous things in the Golden State ranging from Yosemite Valley to the Big Trees and from the Geysers to the bottomless lakes of the Sierras. Yet it is safe to predict that five years hence the Eastern tourist will be loath to return to his home without a sight of Palm Springs and Palm Cañon, those unique spots on the fringe of the great Colorado Desert, which have no parallel in this country but which are known only to a small number of people who have braved the forbidding barriers that shut them in from the outside world. The Colorado Desert was exploited last year by the appearance of the singular lake at Salton. It is probable that thousands received their first definite information about this vast stretch of desert from the articles describing the sea that lately occupied the old hollow in the lowest part of this abomination of desolation. It is a land of mystery which no familiarity robs of its impressiveness. Those who have lived for years on the edges of the desert confess that they know as little of its real nature as the sailor knows of the ocean. It is a place to be dreaded in summer as the plague, for the fierce sun beats down so pitilessly on the head of the traveler that he is forced to seek the shade of the mesquite tree until the evening coolness comes. Few prospectors venture along its edge in midsummer and these hardy fellows always go in couples, so that one may lend aid to his companion.

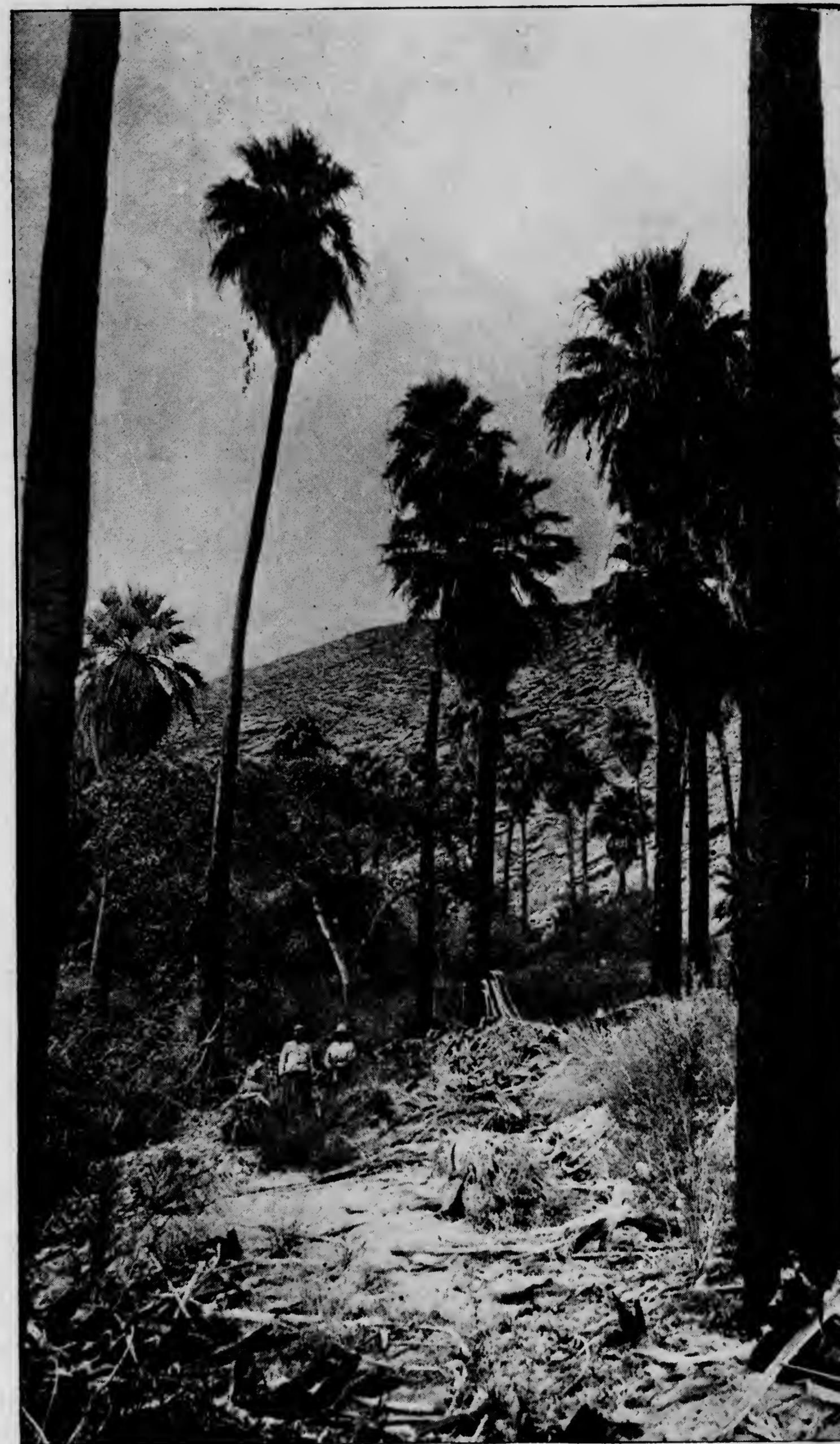
In all other regions of the earth the shade of tree or rock is safety from the burning heat of the sun, but in

the Colorado Desert shade is deadly to the over-heated man or beast. The solitary man who remains too long in the sun and then takes refuge in the shade perishes miserably, for his system is unable to rally from the shock. Only brisk rubbing of the body and the extremities will save the sufferer from this fierce desert heat. For miles and miles one may see nothing but the gleaming sand broken by patches of sage brush and dwarf mesquite and walled in on either side by mountains that reveal no verdure and no trees. In places are great moving mountains of the purest white sand which the wind molds into a thousand fantastic shapes. In others, the sand is covered with millions of stones and boulders, like a battle ground of the Titans. Only the long, snake-like curves of the railroad, which follows closely the old Santa Fé trail, and the telegraph poles show that man has penetrated and conquered this desolation.

It is on the edge of this desert that beautiful Palm Valley and picturesque Palm Cañon lie hidden. The great granite wall of the San Jacinto Mountain shuts them off from the desert, while the San Bernardino Mountain and Grayback, 12,000 feet high, separate them from the orange groves of Riverside and Redlands. The little settlement in Palm Valley is clustered about the old hot spring, or Agua Caliente, known to Indians and plainsmen since the first settlement of the country. Through the San Geronio Pass, the sea wind from the Pacific shrieks during nine months of the year, and is lost on the great, mysterious desert. The strong wind bears with it the desert sand, and for months Seven Palms, the railroad station which is placed where it re-

this cancerous growth in the heart of our city. We fill our general order books with vague, absurd and conflicting ordinances that soon become a dead letter. We legalize the importation and sale of a deleterious article, and then we try to restrict its use. We may as well legislate to restrict the tides of the bay. There is only one way to deal with this evil and that is the plan proposed by the better class of Chinese several years ago, namely, to shut our gates against it, remove it from the tariff, declare the opium extract contraband, and authorize officers of the law to confiscate and destroy it wherever found. Whatever may be said for crude opium and the medicinal uses to which it may be applied, the traffic in prepared opium, carried on at this port, is utterly indefensible and disgracefully wicked. Here is a preparation that can have no earthly use but to ruin men morally and physically; and yet it is legalized by our traffic laws. It is brought over in American ships, imported only by American merchants, and can be legally manufactured in this country only by our people. For the last thirty years, from pulpit, platform, and press, we have been thundering forth denunciations against Great Britain for importing crude opium into China and deriving a revenue therefrom, which some have called a revenue of blood, and yet during the last eight years we have been importing, at this port alone, half a million pounds of opium, prepared only for smoking purposes and which have brought to our National Treasury a revenue drawn from human vice amounting to *five millions of dollars*. Yet this is only for the last eight years, and this a period, it will be observed, marked by the exaction of heavy import duties and added to this a steadily decreasing Chinese population.

It is a very shocking state of things for which no excuse has ever been offered. England tries to extenuate her protection of the opium trade with China by the plea that the accruing revenue is necessary to the maintenance of her Indian Empire. It is a very poor excuse but a better one than we can offer for our trade in a lethal drug that has already become a craving amongst thousands of our own people. With our National vaults running over with accumulated wealth, what business have we deriving a revenue from human vice and human misery? Is there not already enough vice and crime in this country without adding another curse to enthrall the bodies and souls of weak, struggling men and women? Have not moral reformers enough to do in combating the hydra-headed monster of strong drink, or the Minotaur of Lust without having to do battle with the demon, opium? There is no time to lose. It is generally admitted that the difficulty of suppressing or even restricting the liquor traffic lies in the immense capital and powerful interests combined to resist reform. In dealing with the opium trade our legislators will not be embarrassed by any such difficulties. If we begin at once, the evil can be uprooted before it gathers strength to resist, but if we wait till its roots have laid hold upon American capital, or till our people have become enthralled in its power, it may be too late. For Heaven's sake, for the sake of the honor of this great country, for the sake of innocent Chinese children, born on our soil and growing up in our midst, for the sake of our own race upon whom the habit is laying hold, let us call upon the Government of this country to prohibit the importation of this poisonous drug, wash its hands of an infamous revenue and a dishonorable trade, and deliver posterity from its curse and shame.



The Oldest Inhabitants

ceives the full force of the gale, is the center of a sand storm as violent as any which sweeps across the Sahara. No description can give one an adequate idea of the fury of these sand storms, especially in March and April. No horse can make any head against the wind, and the man who is caught in such a storm feels his way carefully along the railroad track, for to

sometimes shifts these boulders, and the constant beating of the sand on the sides of the house wears out the softer part of the wood, giving it a worm-eaten appearance. The exposed sides of the telegraph poles are hollowed out as though with an adze, and the poles are renewed every four months. Even the window panes at the end of the station house are con-



A Desert Home—Palmdale

lose this guide would be to perish miserably. All the railroad section hands wear huge goggles and face masks, for the sand is hurled through the air with such force as to penetrate the unprotected skin. These constant volleys of sand have a marvelous effect upon any woodwork. The station building at Seven Palms is very solidly built, and its roof is anchored down by great stones, but the wind

verted in a few days into genuine ground glass.

The traveler who alights from the overland train at night at this station of Seven Palms cannot fancy by any stretch of imagination that within four miles is a fertile valley, where the air is so still at evening that the flame of a lighted candle never flickers. The wind was blowing a lively gale when I grasped my gripsack one

night last autumn and jumped off the train. A friend with a one-horse trap was in waiting. The ride across the desert, in the brilliant moonlight, was a strange experience. The warm wind tugged viciously at the heavy robe which protected our feet, and the swirling sand penetrated every opening in our clothing. The road winds about between huge boulders, and finally, after an hour and a half, we came upon the great mountain wall that

out-of-doors. Finally, we reach our stopping place, the tired horse is given feed, and in a short time, lulled by the soft gurgle of running water, we are asleep.

In the morning, the sun rests on the great mountain more than an hour before his beams reach the valley. The light leaps from peak to peak, lending a rosy flush to the black cañons and painting the forbidding rocky sides of the mountains with



Indian Homes in the Desert

is the portal of Palm Valley. Rounding the base of the mountain, we enter upon Palm Valley, which is shut off from the storm-swept desert as though by a closed and barred door. The soft night air has a touch of chill in it—the effect of the water in the irrigating ditches that gleams like silver in the moonlight. We pass cottages in the deep shadow of great cottonwoods, the beds under the verandas indicating that the dwellers adopt the oriental habit of sleeping

royal gold and purple. Not one hundred yards back of the little settlement of Palm Springs, with its low houses, half hidden by fan palms, figs and cottonwoods, rises San Jacinto Mountain—a sheer rocky wall, perpendicular to the valley and looking as though it had been cut and squared by prehistoric stone-masons. Beyond, to the west, are Grayback and San Bernardino mountains, their tops crested with everlasting snow. In the crystal-clear air, they seem only a

few miles away, while the high, rugged back of the San Jacinto Range appears so near that one fancies he may throw a stone upon it. Through all shades of rose and purple, the arrows of the sun make their way to the awakened valley. They bring out in high relief the stalwart form of the ditch-tender, as he makes his morning round with shovel on shoulder, and they expose some of the

as Agua Caliente. This spring is unparalleled on this coast, and perhaps in the world. Through a central shaft, of the dimensions of an ordinary well, the hot water and sand rise, sometimes spurting high in air like a geyser, but usually merely bubbling over the surface. The water spreads around in a circular pool about six feet by ten, to a depth of three or four inches. The bottom is hard



Beginning of Palm Valley

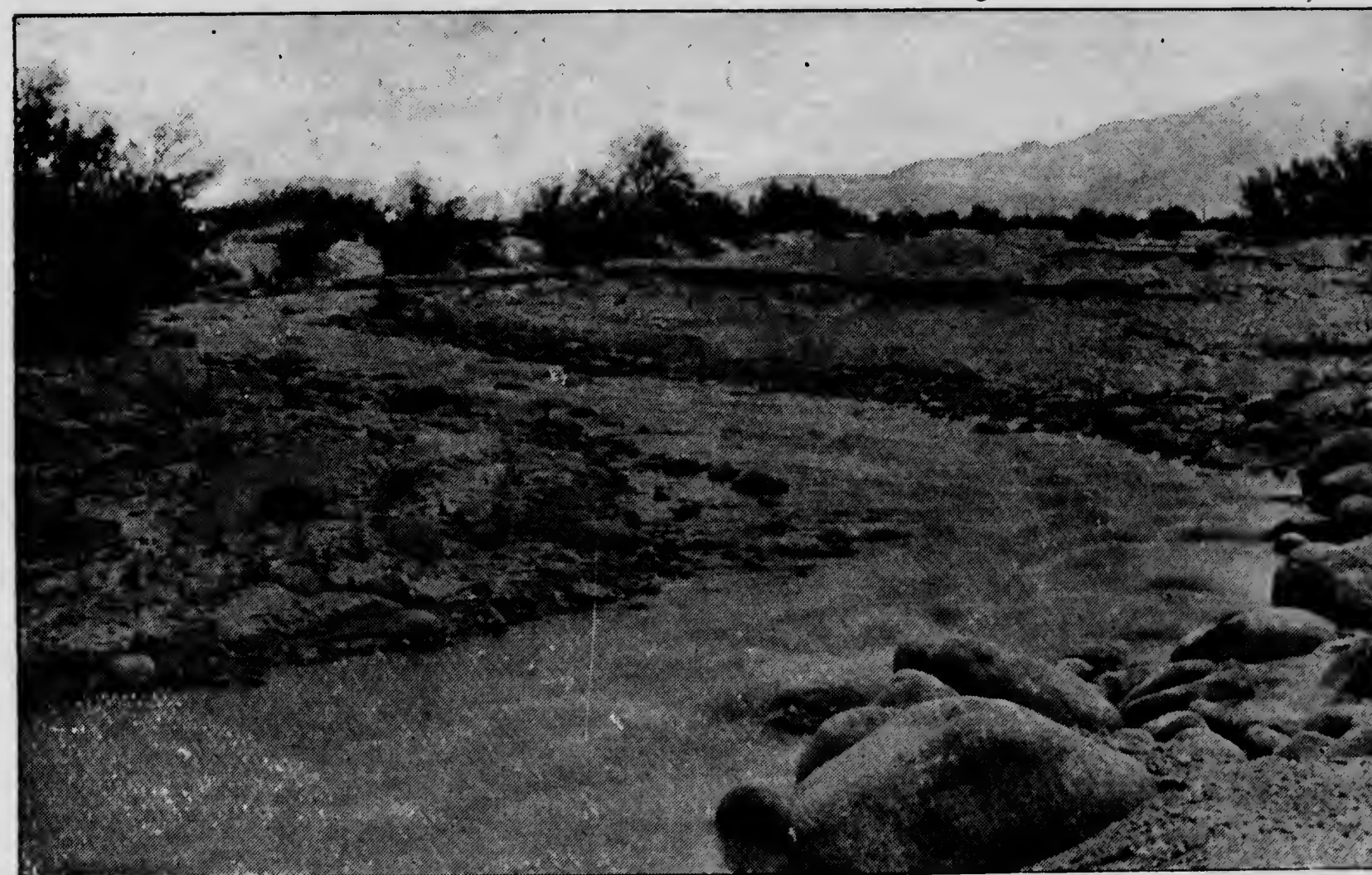
domestic economies of the aborigine, whose dusky family lies sprawling outside his wickiup, as full of animal life and as little restrained by clothing as the dogs they play with.

Palm Springs is a mere hamlet, consisting of a low, rambling hotel, a postoffice and a half-dozen houses. It is not more than a quarter of a mile from the rocky wall of San Jacinto, and it owes its name to the remarkable hot spring, known to all pioneers

sand until one reaches the shaft. Then the bather sinks with a swift motion, which makes the heart leap. The warm liquid sand closes in around the body, and one goes down to the arm-pits. Then, with a mighty recoil, the limbs are thrown out and the pool once more becomes placid. As one sinks in this bubbling water, there rises before the imagination that awful picture in Hugo's "Les Miserables," of the wretch who per-

ished in the quicksand, of his agony as the sand crept higher and higher, and of the final scene, when only the wild, despairing eyes remained above the waste of treacherous beach. Or, looking upon this strange hot sand, which seems instinct with life and motion, the memory reverts to that ghastly place, the quivering sands in "The Moonstone," in whose depths the weak-willed servant hid the evidence of her master's supposed crime. If one has not been warned of the

muscles, none of the enervating influence that usually follows a hot bath. Instead, this mysterious water, so full of mineral strength, acts as a powerful tonic to the system, and one comes out of the bath feeling as though he had taken several glasses of champagne. The spring lies on Indian land, but it is rented to the proprietor of the hotel. It is practically undeveloped, and only the rudest hut has been placed over it. The Indians still have the right of bathing in it,



White Water River

peculiarity of this spring, he is pretty sure to feel genuine terror until he has solved the mystery of this pool, which plummet has never sounded, nor scientist explained its origin or character. The chemist has shown that it possesses certain properties that make it a sure cure for many blood and skin disorders, but all that you care to know is that the black sand washes you as beautifully clean as the best rubber in a Hammam bath, and that the effect of the hot water is wonderfully exhilarating. There is no trace of relaxation of the

and they look on its waters as a cure for most of the ills that flesh is heir to in the desert.

Next to the spring the greatest natural curiosity in this valley is the grove of palms that is found in Palm Cañon about seven miles distant. The ride to the cañon gives the best idea of the valley and of its curious mountain environment. Starting out from the Springs we pass along by the side of the big ditch which carries the life-giving water to all parts of the valley. To the right is the San Jacinto range of mountains, broken



A Group of Palms in Palm Valley

by two cañons that are marked by grass and cottonwoods growing along the streams that flow out from these rents in the great masses of granite.

On the left the valley melts away into that arm of the Colorado Desert known as the Cahuilla Valley. Most of Palm Valley is still in a state of nature, covered with mesquite trees and weeds, but the few patches that have been redeemed show the remarkable fertility of the soil and the marvelous growth in this dry, warm air. Judge J. G. McCallum, formerly of Los Angeles, may be called the pioneer in this valley. He had over two thousand acres, and he demonstrated that the fig, grape, peach and other fruits can be ripened here fully a fortnight before they are ripe in Vacaville or Newcastle, and that all vegetables mature earlier in this valley than in any other section except favored spots in Arizona. The orange is untried yet, but from two-year-old trees in McCallum's orchard it is safe to say that this favorite southern fruit will flourish.

The lemon appears to endure the dry heat better than the orange, and several trees in the valley cannot be excelled in growth by any trees in Los Angeles County. McCallum is testing many varieties of early peaches and grapes. Some of the trees and vines have already come into bearing and the fruit was sold in the Los Angeles and San Francisco markets for fifty cents a pound.

Dr. Welfwood Murray, one of the best-known horticulturists in California, has carried on experiments in Palm Valley for years, which are of the greatest value to the fruit-grower. With granite from the hills and with Indian labor only, the doctor constructed a cottage hotel, and from a strip of barren sand around it he has evolved an environment of tropical verdure and beauty. He has demonstrated what plants will not grow, as well as those which are fitted for the exceptional conditions of soil and climate in this unique valley. He first

proved the wondrous possibilities of San Geronio Pass, near Banning, planted its first vineyard and made known by his pen its climatic conditions. The Industrial School for Indian children, begun by Miss Drexel, is now upon the old Murray place. The doctor is an enthusiast upon the subject of developing these fertile fringes of the great desert and he believes this desert valley in a few years will be the chosen home of a large body of invalids and convalescents who will find that its dessicated air arrests disease in all pulmonary complaints, and that the ozone and balsam from the neighboring mountains bring healing to shattered nerves.

Professor Wheaton of Riverside has done much also to make the valley known. He was forced by asthma to seek the dry air of the desert and he found in Palm Valley the ideal atmosphere for which he had longed. He has planted a small vineyard and he induced a number of Boston people of means to improve small places. The most pretentious scheme of improvement is that of the Palmdale Company. It is an orange grove of 160 acres, planted in a part of the valley which is peculiarly exposed to winds from the desert. The trees look fairly well, but they cannot compare with the trees planted elsewhere in smaller groves. What gives the valley a ragged look is that every alternate section is Indian land. A few of the Indians have built houses, planted vineyards and orchards and worked hard to develop their small possessions, but the great majority allow the land to lie idle. The mesquite bean gives them food and they take no more thought of to-morrow than the coyote. Only when the government shall grant them lands in severalty and place them in one district will there be an opportunity to properly develop this valley. Driving around the edge of the valley one sees that the soil is pulverized granite and sand, washed from the neighboring mountains. Three inches from the surface it is moist and

may be rolled into a ball with the fingers. Where it is irrigated this moisture is more pronounced. It is cultivated with care; in fact, the whole valley is like one great garden bed, free from stones, roots or other impediments to plow or harrow.

About three miles from Palm Springs, we come to higher ground, where the valley begins to narrow, a great spur of the mountains enclosing it on the east. Here is a tract of fine land, which its owner has called the Garden of Eden. It is an unweeded garden as yet, but it has great possibilities of beauty, for the mountains hold it in their keeping, and from the solitary house, which saves it from desolation, a magnificent view is obtained of the great desert and of the encircling mountain wall that bounds fully one-half the horizon. In this place dwells a young man who was brought into the valley two years ago in a cot, in the last stage of consumption. Then he was a mere skeleton. Now he is a stalwart man, robust and hearty—a living example of the curative effect of this dry, wholesome air. He spends his days in caring for a small orange grove and vineyard, both of which delight the eye with their vivid green in this waste of ashen-hued sand and rock. Beyond the Garden of Eden is an enormous "wash" from the neighboring Andreas Cañon, and when this is passed one comes upon the mountains. It looks as though the rough road would lead you straight up to a mountain wall, but just as you begin to fancy that there is no thoroughfare, the road turns sharply to the left, climbs a rugged hill and then descends into one of the wildest canyons in the State. Huge boulders are heaped in the greatest disorder as though thrown out here by some volcanic convulsion, and after picking your way between them, over a road which is nothing better than a trail, you catch sight of the tufted top of a solitary palm tree. To one who has read De Amicis, the palm always brings visions of his

wonderful word painting of Moorish scenes; so, here, amid these barren rocks, with no living thing in sight, save the active lizard, eying you askance, come trooping at the call of memory pictures of Fez, Tangier and Tetuan. A few yards more, the cañon makes a sharp turn and then there breaks upon the sight a grove of graceful palms, their feet in the water of a mountain stream and their heads in the brilliant sunlight. Their trunks rise to a height of eighty or a hundred feet without a branch and then comes a whorl of drooping fronds with long clusters of pale yellow fruit. About the feet of the palms is a tangle of the common fan palm, young cottonwoods, willows and other swamp growth. The ground is a black muck from deposits of palm leaves, and through it flows a stream that is harsh with alkali. The high walls of the cañon, which is not over one hundred feet wide, shut in this bit of the tropics. Above is the perfect blue, without a speck of cloud, clear and lustrous as the sky of the Mediterranean, and against this the dark red line of the rugged cañon wall is cut sharp as with the etcher's needle. The trunks of the palms bear traces of fire that has swept through the cañon, but only a few stumps give evidence of the destroying hand of man. In fact, the chief charm of the place is its wildness. You feel that here is a spot remote from the great world, given over to the half-savage dwellers of the desert valley and the coyote of the hills. Only accident revealed it to civilized man, and the years have been too few since he has known it to permit of the deadly work of improvement. This palm grove in which are about fifty trees, is repeated time after time in every new winding of the cañon that continues for five or six miles into the heart of the mountains. The effect of these palms upon one who sees them for the first time is similar to that produced by the big trees of the Mariposa or Calaveras Grove. The imagination is staggered

by the vision of the years that must have passed over these mountain solitudes since these trees were tender saplings. Their age has been estimated by expert botanists at fully five hundred years. Thus they were graceful little twigs, bending to every breeze, when the Pilgrim Fathers landed at Plymouth Rock. These trees are the *Washingtonia filifera*, and indigenous to this desert valley. Scores of cañons along the edge of the Cahuilla Valley are marked by

side of running water, it sprouts and grows like the green bay tree.

Two other cañons nearby are well worth a visit. In West Cañon, which is near to Palm Springs, one gets a superb view of the great valley, framed on either side by the gloomy mountain wall. Going further up the cañon, one comes suddenly upon the perfect Tah-quitch waterfall. The cañon walls are at least three hundred feet high, and great boulders jut out, overhanging the narrow cleft



Palm Springs

their crested tops, which may be seen for many miles, gleaming in the sun. The Indians are extremely fond of the dates and late in the Fall parties of them may be seen gathering the fruit that falls to the ground at maturity. The coyote is also partial to the date, and this cowardly animal is regarded as the chief agent in spreading the palm groves in so many of these mountain cañons. The palm seed that falls in the stony places is lost, but whenever it is dropped by the

below. A mountain spur almost closes the cañon, and through this slit in the solid rock comes a stream of the purest water, which falls in foam to the rocks, one hundred feet below. The lip of the waterfall is a beautifully rounded mass of water-worn granite, the blue seams showing through the polished white stone like the veins on the rounded arms of a woman. The water falls into a deep pool behind a massive boulder, and then comes rushing down between

huge rocks. The walls of the cañon above are glowing with the midday heat, but here by the plashing waters it is cool and refreshing as the shadow of a great rock in a weary land.

Andreas Cañon, two miles further up the valley, is little known. At its entrance are traces of old Indian dwellings, but further up in the mountains all signs of any habitation are lost. The cañon winds like a huge snake, making the ascent very laborious. We had been told by Dr. Wellwood Murray, who explored this whole region very thoroughly years ago, of a grand waterfall about two and a half miles from the mouth of the cañon. After going what seemed more than this distance, we came upon some lovely palm trees, unblackened by fire. Then in desperation, we struck across several divides to escape the monotonous twisting of the cañon and the wading of the stream. Three high ridges we crossed, only to see a succession of other ridges in front. Finally, we descended the third ridge to the brawling stream that ran through the cañon, determined to end here our quest of the waterfall. We made our way through a tangle of fan palms to the edge of the water, when what was our delight to find that we were on the very lip of the long-sought waterfall. Peering over, we could see the water dashing into spray against the granite sides. We picked our way down the fall to the cañon and reached a spot directly below the fall, which is higher than the Tah-quitch, but not so impressive, as the water flows at an angle of about sixty degrees over the smooth granite. It is caught twice by huge boulders, and is churned into foam, while at the base of the fall, two immense rocks are piled one on the other, forming a natural cave. The cañon here turns sharply at right angles, so that one who followed its bed might easily pass by the waterfall, fifty feet away.

In the autumn, the mountains about Palm Valley look very desolate,

as no trace of green relieves the somber reds and yellows of the masses of rocks. Only the cactus, greasewood and mesquite flourish in these dry and barren wastes. But in the spring, the flora of these mountains is said to be very beautiful. Prospectors who have come in from the mountains bring tales of a magnificent scarlet flower which grows in great luxuriance, and from their descriptions, Prof. Wheaton thinks the blossom must be the scarlet lupine, which is very rare. Another flower is said to glisten like wax, and to be of dazzling whiteness. As the mountains are practically unexplored, they offer an inviting field to the botanist and the geologist. Only the Indians know what is hidden behind these great masses of volcanic rock and in these gloomy cañons. And the Cahuilla Indian, like the Yuma or the Apache, is profoundly suspicious of the white man's intentions. It takes years to secure the confidence of one of these Cahuillas, and even when they have been coddled and made much of, any show of undue curiosity closes their lips at once. They are remarkably superstitious, and to them the solemn mountains are peopled with wild spirits, so that it is the exception when an Indian can be prevailed on to venture into one of these cañons after dark. The mystery of the desert affects alike the scholar and the untutored savage. It is something which cannot be put into words, but it is as real and tangible as the awe which comes over one when out of sight of land on the ocean. It strips away all the gloss of civilization and brings the soul very near to nature. The man who has spent a few months on the desert carries the love of it through life. The fascination of the desert is like that of the South Seas; once fall under its influence, and life elsewhere seems unendurable. So the cañons on the fringe of the Colorado Desert are filled with men who cannot escape the charm of this land of mystery and death.

ANTONIO GARRA, AGUA CALIENTE CHIEF

"The last chief (proper) of Agua Caliente, named Antonio Garra, is said to have been a Yuma by birth, educated at the mission of San Luis Rey, for he could read and write. His appearance was not that of a Yuma, but there would be nothing strange in finding him a 'man of power' among the Cahuillas and

San Luiseños."--Hon. H. D. Wilson in report to Supt. Indian Affairs, Dec. 20, 1852, published in newspaper. Clipping in Hayes' Scraphooks, Bancroft Library 38: 6-10 .
(Name and date of newspaper not given).

"The Coahuillas call these wells tema-ka-wo-mal-em, a pretty figure. Ka-wo-mal is the word for a tinaja or water olla, and temal is the word for the earth or the ground." ↓

↓ Barrows, Ethno-Botany of the Coahuilla Inds. of Southern Calif., p.27, 1900.

It is both interesting and curious that the same word, Temal, should mean the same thing, earth or land, in the languages of peoples so far apart as the Kawesik of Southern California and the Hookooeko of Tomales Bay and other parts of Marin County, north of San Francisco Bay. -- *Cur*

THE BELIEF THAT SKY & EARTH ARE RESPECTIVELY
FATHER & MOTHER OCCURS HERE AND THERE IN RE-
MOTE PARTS OF THE UNIVERSE.

J.N.B. Hewitt of the Bureau of Ethnology
mentions the fact [perhaps after Alice Fletcher]
that among the Omaha "the Sky is male and a
father, and the Earth is female and a mother;
the Above is masculine, and the Below is femin-
ine; the Sun is male, the Moon female".

Handbook Am. Indians, Vol. 2, 818, 1910

Substituting Cloud for Sun, we have here
a striking example of parallelism of belief
among tribes as remote geographically as ^{as} the
~~Cahuilla~~ ^{Kahwe sik tem} of California from the Omaha of
Nebraska. *com*

Pow-we-yam: A so-called "Cahuilla" tribe dwelling in Cahuilla Valley (altitude 4000 to 5000 ft.) and reaching north-easterly to Hemet Reservoir; easterly to Hemet Valley and Vandeventer Flat, south to the lands of the Koo-pah and We-is-tem, west to the Piyumko.

Places included: Coahuila Valley,
Coahuila Mt., Thomas Mt., Table Mt.,
 Burnt Valley,
Lookout Mt., Terwilliger Valley, and
Horse Canyon.

Coahuillas.

A letter from Captain J. G. Stanley, a former Indian Agent, to Mrs. H. H. Jackson, written in 1882, gives some details about Cabezon and the Coahuillas. "Dear Madam:- In compliance with your request I proceeded to the Cabezon Valley and have endeavored as far as possible with the ^{limited} time at my command, to ascertain the present condition . . . of these Indians that still inhabit that portion of the Colorado Basin known as Cabezon Valley, that being also the name of the head chief who, from the best information that can be obtained, is not less than ninety, and probably one hundred, years old, and who still has great influence with the Indians in that vicinity.

. . . at present there are eight villages, or rancherías, each with its own captain, but all recognizing old Cabezon as the head chief. I ascertained from all captains the number in his village and found the aggregate to be 560 souls. These Indians are not what are called Christian Indians. They never belonged to any mission and have never been received into an church. They believe in spirits and witchcraft. ^{They are} very anxious to have schools established among them and are willing to live in one village if a suitable place can be selected." In Ingersoll's History of San Bernardino County, 87-88, 1904.

Extract from 'History of San Bernardino
and Riverside Counties, California,' Brown
and Boyd, 1922.

Cahuilla Indians.

"Cahuilla Valley the headquarters of the Cahuilla Indians and reservation is thirty-five miles away from Hemet and so far off that the Cahuilla Indians were comparatively secure from the molestation from white men and also remote from the vices and diseases of white men which were so destructive to those nearer the coast."

p. 315.

Kah-we-ahs

"AT Cahuilla is found the mountain tribe of Indians. Great, stalwart men, fine looking and intelligent, who are very independent and find the restrictions and government of the reservations very irksome. Their lands are grazing lands which they hold in common and where they have great herds of cattle."

Mrs. H. A. Atwood in History of San Bernardino and Riverside Counties, California by Brown and Boyd, 318, 1922.

"Serianos"; "Coahuillas"; "Gold Diggers"

J.J. Benjamin, writing in 1861, says:

"The mountains situated at the edge of the Colorado Desert are inhabited by several small Indian tribes. To these belong the Serianos, the Coahuillas and other remnants of formerly powerful nations. They subsist, in part, on the seeds of various species of cactus ^{which} ~~is~~ growing in great profusion in the desert; in part of their hunting prey. Some of them cultivate small tracts with Indian Corn, wheat and melons, and they breed horses.

Although these tribes do not belong to the race of the Gold Diggers, they nevertheless closely resemble them in their customs and habits. Externally, however, they are very different; they are of better build and of a friendly appearance. They injure nobody and are in every way a peace-loving race; but they, as in the case of other aboriginal races will soon doubtless be reckoned with the extinct tribes."

(J.J. Benjamin, 'Drei Jahre in Amerika, 1859-1862.' Hannover, ii, 146, 1862.)

In Llerenas language

In Cahilla language

✓ Grayback -- Kwir-re'ah-ki'tch

✓ San Jacinto Mt. I'-yah-ki'itch

- ✓ Yu-e'-kah

✓ San Antonio Yu-ah'-kah

✓ Bear Val. Lake Ah'-ah-cho-ah

Santa Ana River

✓ San Bernardino (fls) Wah'-ah-chev-vah

✓ San Geronimo Pass Hah-kah'-bat

obtained by me in fall of 1907 at Banning.

A LITTLE INDIAN NURSEMAID

By EVELYN MOSSE LUDLUM.



FELICITY, the Indian girl, was very, very unhappy in spite of her name. She sat like a bronze image in the shade of a young fig tree in the garden and could not be induced to look at anyone, much less to answer a single question.

She had arrived two long hours before from her native village in the desolate Cahuilla country—by caravan, so to speak, all her relatives, old and young, of every degree accompanying her in ramshackle wagons or strung by two's and four's along the spines of lean-ribbed "grass-ponies" and weather-worn ancient burros. But now everyone she cared for in the world was far out of sight on the homeward way.

Perhaps it was homesickness which oppressed her—she was only thirteen years old—or, maybe, that mysterious thing called Civilization; for, truly, although the ranch-house where she was to live under the frown of stranger mountains, was but a rough place, its two-and-a-half stories of height looked very imposing to one whose utmost ideas of architectural grandeur had been fully met by the one-storied government school house on the Reservation.

Anyway, there Felicity sat, her knees drawn up to her chin, her dumb, dark face staring blankly straight past them.

They brought out some food to her, but she left it unregarded. Then they tried the baby-boy, three-year-old "Tomsy," who was to be her charge. But Tomsy no sooner caught sight of the sphinx-like figure than he screamed with fright and had to be hurried away.

That was at ten o'clock in the morning. At four in the afternoon Felicity had not moved, except to follow the shadow of her tree.

Meanwhile, Tomsy, the plague as surely as the joy of a busy household, after "worrying underfoot" all the morning, suddenly discovered that a baby's legs are given him for running away. In vain they tied the gate fast. He burrowed under it and was off.

"Picket the rascal out!" roared his papa, quite beside himself with heat and fret when he had been sent for the third time to hunt for the runaway and had caught him toddling off to lose himself in the sea of chamisal whose billows rise and swell to cover the sheer sides of Hemet mountain.

It was a pitiful thing to do to one's boy, the pride of one's heart—but what else could be thought of? So a stake was driven into the ground on the shady side of the house, and Tomsy being washed—and kissed, protesting!—he was fastened thereto with a rope about his waist.

His mother had a tear in her eye as she went back to work, but

were dragged upon firm ice, but the sled was a sight—one runner broken short off and the piece gone. This was discouraging, and the prospect of having to tote that flour the rest of the way home on our backs did not cheer us. My sled was fifteen miles off at Softuck, snow was beginning to fall and we were all dead tired. It was then that Holka Ish showed what it is to be an Indian.

"I get sled," he said, with a withering look. He was just warming up.

Well, we let him—seeing he was willing—and described the sled's location, feeling sure that he would find it—smell it out, should our directions be misleading. Indians have a faculty for such things.

While we built a fire, made tea, and tried to forget our troubles, Holka Ish struck out for Softuck.

It was long after dark when he returned, with the sled in tow, and, piling the flour on, we started at once. We could not wait for day, as the snow was momentarily growing deeper on the trail, and the Indian did not appear to need rest.

Our admiration of his endurance was not untinged with envy. He had walked over forty-five miles since morning, and eaten nothing, had not once mentioned the swelling on his neck, and was, seemingly, as fresh as a daisy. Now he started off ahead of us, breaking trail through snow a foot deep, we following as close as the load would let us. He led us over a varied country, up and down steep inclines, and across open parks. The trail generally skirted the timber-line, but at times we descended steep cañons where the thick growth and numerous wind-falls made it necessary to unpack the sled and carry it and the flour to where the way was open again. The Indian's steps never flagged, but soon after day-break he stopped, and, going to one side of the trail, hid his gun.

We noted this with silent satisfaction, thinking it might be a sign of fatigue. We were ready to drop.

"Bear-hole up there," he explained, pointing off at right angles and indicating a place in the hills. Then he went on for about six miles, and, stopping again, showed us our shanties in the distance.

"Go back now," said he. "Get that bear."

"No, come with us. Have something to eat. Plenty good grub, now. Stay all night, get bear tomorrow."

"No, think I catch that bear now."

Words were useless. There was no inducement we could offer that could postpone the chase for even a little while.

We could only look in amazement at Holka Ish's retreating figure.

He had walked sixty miles without stopping, it was fully fifteen more to the bear-hole, and we wondered if he would get a bear-steak for his trouble—and his breakfast. We hoped he would, whether he needed it or not.

San Francisco, Cal.

bless you! though Tomsy was so deep in disgrace, he did not seem to know it. His well-scrubbed face glowed with zest as in a great novelty. He ran around and around his stake, clucking to himself. He capered and backed, sidled and bucked, and thoroughly enjoyed himself as the wildest of ponies. True, the amusement might have exhausted itself in time, but long before that point was reached Tomsy made a great discovery.

In one of his scampers clear to the end of his rope he caught a glimpse of something queer and dark and still just around a corner of the house. His towhead remained in one spot for a long minute—he was carefully investigating Felicity. Terrified as he had appeared to be at the first sight of her that morning, it was only a mock dismay which presently sent him scampering off. Very soon he was back again.

The third time he peeped Felicity may have turned the tail of a black Indian eye upon him, for he laughed aloud as he fled.

What could possibly keep him from repeating so gleeful an experience? As for Felicity, no "grown-up" was there to watch her, and before she knew it, she was making feints to catch him. Tomsy scurried gloriously back and forth, forth and back. It was a noble game. He grew bolder each instant, and, at last, communicative.

"Tomsy's tied up."

"Why for?" demanded Felicity, promptly showing her fine teeth in a smile that wonderfully enlivened her dark face.

"'Cause."

"'Cause why?" urged Felicity.

But Tomsy was not to be held down to reasons.

"Can't catch me!" he gurgled, gazing at her with unfearing eyes.

And the game began afresh, ending at last with Tomsy perched, rope and all, shrieking with ecstasy, on Felicity's strong, young shoulder.

They were sworn comrades from that hour.

Yet Felicity had trying ways: what Indian girl has not? If she did not want to do what she was told—she hated work, Felicity!—she would pretend not to understand a syllable of English; or, if one were in a desperate hurry, she would stand stock-still and stare and ask, "*Porqué?*" ("Why should I do that?") until very soon Tomsy's mother came to have no patience with her, and dubbed her a *No buena*—a good-for-nothing.

But Tomsy's father was more indulgent.

"After all she is only a child," he said; and so she was, though wonderfully compact and strong for her years.

So the summer went by and the winter came on. Gray storms and ghostlier storms, all in white shrouds, were forever trailing their

draperies over the boulder heaps and through the tangled chamisal back of Tomsy's home. The snow lay so long upon the high ground that wild animals, seldom seen in the valley, were driven down to seek for food. Traps were constantly set for foxes and other prowlers in the stable-yard. And that is why, one bright afternoon when Tomsy's father and mother were starting off for a visit to a neighbor's, ten miles away, Felicity's orders were to keep Tomsy close indoors.

The afternoon wore late and house-romps were quite exhausted. To prevent Tomsy from making a break for liberty, Felicity locked him in the parlor, even hiding the key. She chose that room, partly because it was forbidden her, but more because from a window there she could watch the road where the home-wagon ought soon to appear.

She sat by the window with Tomsy in her lap. For five consecutive seconds Tomsy interested himself trying to look for mamma, but then he cried to have the window opened. Felicity obeyed him—the beginning of troubles; for immediately Tomsy was wild to climb out of it. He hung on the sill; he projected himself over it; his tow-head bobbed restlessly about. Felicity kept a firm hand on his jacket and her eye was now on him, now off through the tree-boughs on the road. All at once some slight movement between her eye and the road drew her attention—horribly fixed it. There, in a fork of the tree just above the open half of the window, was a gaunt mountain wild-cat as flat as four-footed beast can lie and still be on its legs. The movement which betrayed its presence to Felicity was very likely some stealthy turn of its head, timed to the bobbing of Tomsy's head over the sill. The creature was already feeling its legs under it, trembling for a spring.

As Felicity dragged Tomsy back from the window, his wrathful outcry was answered by an unearthly scream. The cat had landed on the window ledge. A second leap brought it into the center of the room. For an instant it stood erect, bristling with rage and glaring around; then, discovering itself shut close as it were in a cage, was overtaken with panic fear. It flung itself bodily against the nearest wall, and, further maddened by that obstruction, went up the wall, which was of cloth and paper, digging its claws deep into the wood beneath. One mere second it clung writhing just under the ceiling and then fell heavily to the floor—falling only to rebound to the wall. In ten seconds it had been in as many different parts of the room, testing Felicity's strength and agility to the utmost, what with terrified Tomsy clinging to her neck, to avoid its frantic rushes.

The wall-paper came down in long, irregular tongues, window-

shades fell clattering and every noise, every contact with an obstacle, seemed for a time to redouble the beast's terror. But worse was at hand. Its blind fury ended as suddenly as it had begun. It no longer ran up the wall, but watched Felicity's movements with deadly malevolence from the top of a table where it had landed. Its pointed ears were laid back, its savage teeth bared, its gaunt bristling body trembled for a fatal spring. In this deadly moment Felicity must, at last, have remembered the open window. She backed quickly to it, tore Tomsy loose from her neck and dropped him over the sill to the ground. Did she hope to follow him? There was no time. Baby-like, Tomsy did not understand what was being done for him. He shrieked with fear, shrieked for Felicity, tried to clamber upon the window-sill to get to her, to hold her fast. Then it must have been that the Indian girl resolved upon a deed worthy of a heroine. She pushed the child back and shut the window.

Tomsy, at least, was safe.

A few minutes later—or was it only a few seconds?—the sound of wheels announced the arrival of the wagon, and lo! there was Tomsy, all alone and bareheaded, "playing horse" with the handle of a grindstone. There were traces of tears on the cheeks which he turned toward his mother.

"That dreadful girl!" she began, but Tomsy's father cried out, "Listen!" And as soon as the wagon ceased rattling, both heard muffled but terrible sounds coming from the direction of the house. The man caught his rifle from the wagon and was over the fence at a bound. That awful mingling of human screams with screams such as never came from human throat directed him toward the front of the house. He reached the window under the fig-tree, and peered in.

Felicity was vigorously defending herself with a chair, but before the man could bring piece to shoulder and fire, the great cat had borne her down, chair and all, with a terrible leap. At the noise of the shot and crashing glass, the beast left its prey and sprang to the wall, where a second shot reached it, ending its savage life.

The room was not more badly wrecked than Felicity's garments, yet, saving one long claw-scratch from shoulder to elbow, she was sound and unhurt, as she deserved to be.

A gray cat-skin with undertone of yellow still adorns the ranch-house wall.

San Diego, Cal.

A MAN, A HORSE AND A WOMAN

By ESTHER HARLAN.



THE man and the horse came together. The man said his name was Reddy Benson and he wanted work. The boss looked him over; he wasn't the type that inspires confidence at sight, but they were short of hands.

They all stood off from the newcomer for a while and Reddy went about his business and made no overtures. But curiosity as to the mare eventually won the day.

"Say, Benson," began Al Mitchell, when the gang were loafing under the trees one blistering noon, "how'd yer come by that Blue-grass o' yourn?" It was an unusual inquiry for the locality, by no means one to venture with a stranger. Its directness in this instance was intended as a compliment, and Reddy accepted it as such.

"Yes," he said, "she's the real thing. I didn't buy her."

"Thought as much," returned the other. "Thought yer must ha' raised her when I seen the store yer set by her. Guess she'd come high if yer was to sell her."

"Sell her!" echoed Reddy, darkening. "What yer made of, man? I'd a durn sight ruther sell my soul than let ary other leg cross Kitty's back as owner!" and the glower with which Reddy left the group boded ill for any aspirant to such honor. When Reddy glowered he was not good to look upon. He was cross-eyed, a scar across his forehead furnished a perpetual scowl, and ragged red hair and beard gave his appearance a far from pacific tone. Nature had not been kind to Reddy, but his voice was good—deep, steady, clear.

About a week after this there was another accession to the camp circle. The boss came back from an all-day ride with three travel-stained strangers in tow, a middle-aged man and two women, one very young and very pretty. At least, so thought the boys, who, in twenty-two months, had seen nothing more nearly resembling a woman than a pair of spectacles and a red cotton handkerchief, and who now showed their unanimous reverence for "the little lady," as they immediately named her, by such great and personal sacrifices as jack-knife shaving, birch-bark combing, and a general washing of shirts. Dead-fall Tim went so far as to offer ten dollars for a piece of looking-glass two inches square, and even old man Payson, who had been in bunk for a week, got up and began chewing tobacco and calling for his clothes.

Though the boys never got hold of the whole story, they made out enough of it to understand that the three had been separated from a party in company with whom they were searching for somebody—

Cahuilla
Cahuilla

UNITED STATES
DEPARTMENT OF THE INTERIOR
INDIAN FIELD SERVICE

Postoffice Building,
Ventura, California,
July 26th, 1929.

Dr. C. Hart Merriam,
Lagunitas, California.

My dear Doctor Merriam:-

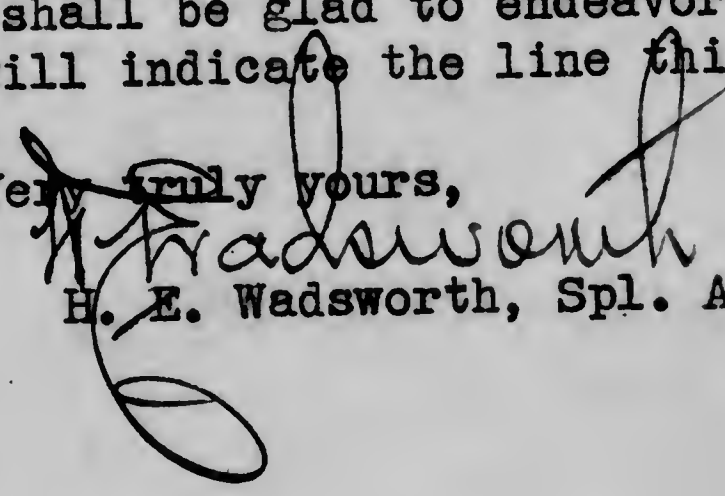
I have yours of the 22d, instant, and
in reply will say:

The Wah-ne-pe-ah-pas were located not
far from the present town of Banning, in Riverside County,
at the time they joined with other bands in the treaty
signed at Temecula, California, on January 5, 1852. The
other tribe mentioned by you, is probably meant to be the
Pal-se-wish band, which at that time was located at what
is now Palm Springs, in the same county.

I believe both of these bands to be of the
Shoshonean family, as I have identified many words in their
language with the language of the Shoshoni, the eastern di-
vision of which tribe (Wyoming) I was in charge of for a
number of years. Most of these so-called "Mission" Indians
are of this same family, their traditions indicating that
their ancestors came down the coast from the north.

I am afraid this meagre information will not
be of much value to you, but shall be glad to endeavor to se-
cure additional data if you will indicate the line this in-
quiry should take.

Very truly yours,


H. E. Wadsworth, Spl. Al. Agent.

Official Headquarters:
No. 1016 North Ogden Drive,
Hollywood, California.

TOURING TOPICS

PHIL TOWNSEND HANNA · Editor
STANDISH L. MITCHELL · Business Manager



ARTHUR E. WELCH · Advertising Manager
BERTRAM E. SANDHAM · Asst. Advertising Manager

PUBLISHED BY THE AUTOMOBILE CLUB OF SOUTHERN CALIFORNIA
Editorial and Business Offices: 2601 South Figueroa Street, Los Angeles
Office of Publication: 9626 Wilshire Boulevard, Beverly Hills

Quoted. Dec. 20, 1932.

December 12, 1932


Dr. C. Hart Merriam,
1919 Sixteenth Street,
Washington, D. C.

Dear Mr. Merriam:

I am unable to say as yet just what the final price of Chinigchinich will be. It will be under \$5.00 but how much under I can't say. The task of getting it out has been a herculean one. John P. Harrington has been working steadily since last April on the notes. They amount to more than one hundred and twenty pages and, as you may well imagine, they are highly technical and exceedingly scholarly. We had originally planned to get out a modest volume, reprinting the original with only enough notes to make the text lucid. As the work developed the notes grew and grew until now as we are going to press we find we have virtually a text-book on the Indians of the San Juan Capistrano region. Just as soon as the book is off the press, I'll let you know.

Our good mutual friend, Henry R. Wagner, tells me that he had an enjoyable luncheon with you at the California Historical Society recently in San Francisco. I am looking forward to the day when I make your personal acquaintance either at Washington or Lagunitas for I have heard much about you from many friends.

Sincerely yours

TOURING TOPICS

Phil Townsend Hanna, Editor

PTH:M

Cahuilla - Palm Springs, Calif.

AN INDIAN FIESTA

THE following letter comes from an enthusiastic reader of TRAVEL in Southern California. For letters on matters of travel as interesting as this we shall be glad to pay space rates. The letters will be judged according to their interest rather than the style in which they are written. It is desirable that photographs be sent where possible.

PALM SPRINGS, CAL.,
March 30, 1916.

It is fiesta week among the Indians. It comes every two years. The older Indians are more interested than the younger, but they all take part. Wednesday night they held sort of a memorial service as near as we could make out. This was the procedure:

There was a round fence of posts and palm leaves outside the fiesta house. The Indians and their squaws were all seated in a circle. One man who seemed to be the chief exhorter would give vent to the ejaculation "Who-ah!" and then the rest would raise their heads and answer with a kind of blowing sound. This was repeated every little while.

Presently a man would get up and go into the center of the ring. Then he'd put a bandana handkerchief around his head and stick in a bunch of feathers. Taking another bunch in his hand, he was ready to do his stunt. He began by apparently brushing away the spirits from the four corners of the universe, blowing the while with his mouth. Then he started to sing and was joined by the men and one squaw who had *some* voice. Ouch!

Several times during the song the performer would go around in a circle stamping his foot, ending the circuit with a loud grunt. Then he would start in singing again, the others

joining in.

A number of men did this solo work until presently a famous fire-eater came forth. He went through all sorts of incantations and finally approached the fire. First he blew into it, scattering the coals, then, dropping to his knees, he picked up a live coal, which he held in his teeth while he danced. (Seems to me it would make anyone dance!) Meanwhile several war whoops went up. He "ate" that coal and then several others that he did not hold in his teeth. It was uncanny.

The following afternoon a subscription was taken for a purse to offer the young Indians to play the peon game. It used to be a popular gambling game, but the government stopped it. The Indian agent telegraphed to some one in authority to see if an exception to the rule could be made, but the reply was distinctly negative, so it was arranged to have it at Palm Springs, which is just off the reservation.

It is difficult to describe, being something like our "Up Jenkins," though more complicated. Sides are taken, each having four men. Each side holds a blanket in their teeth, kneeling on the ground. The men have black and white sticks in their hands, and while these are being suitably distributed the blanket stays up. Then the arms are folded. As each man gets his hands hidden he drops the blanket. Meanwhile the Indians not in the game improve their time by singing—at least, they make a noise. One side tries to guess which hands among the other side holds the white and black sticks.

These incidents are an example of the many interesting phases of California life that do not seem to get into either the guide-books or railway folders.

Sincerely yours,

A. A. ALLEN.

Travel, 60, May 1916.

Cahuilla - Palm Springs, Calif.

AN INDIAN FIESTA

THE following letter comes from an enthusiastic reader of TRAVEL in Southern California. For letters on matters of travel as interesting as this we shall be glad to pay space rates. The letters will be judged according to their interest rather than the style in which they are written. It is desirable that photographs be sent where possible.

PALM SPRINGS, CAL.,
March 30, 1916.

It is fiesta week among the Indians. It comes every two years. The older Indians are more interested than the younger, but they all take part. Wednesday night they held sort of a memorial service as near as we could make out. This was the procedure:

There was a round fence of posts and palm leaves outside the fiesta house. The Indians and their squaws were all seated in a circle. One man who seemed to be the chief exhorter would give vent to the ejaculation "Who-ah!" and then the rest would raise their heads and answer with a kind of blowing sound. This was repeated every little while.

Presently a man would get up and go into the center of the ring. Then he'd put a bandana handkerchief around his head and stick in a bunch of feathers. Taking another bunch in his hand, he was ready to do his stunt. He began by apparently brushing away the spirits from the four corners of the universe, blowing the while with his mouth. Then he started to sing and was joined by the men and one squaw who had *some* voice. Ouch!

Several times during the song the performer would go around in a circle stamping his foot, ending the circuit with a loud grunt. Then he would start in singing again, the others

joining in.

A number of men did this solo work until presently a famous fire-eater came forth. He went through all sorts of incantations and finally approached the fire. First he blew into it, scattering the coals, then, dropping to his knees, he picked up a live coal, which he held in his teeth while he danced. (Seems to me it would make anyone dance!) Meanwhile several war whoops went up. He "ate" that coal and then several others that he did not hold in his teeth. It was uncanny.

The following afternoon a subscription was taken for a purse to offer the young Indians to play the peon game. It used to be a popular gambling game, but the government stopped it. The Indian agent telegraphed to some one in authority to see if an exception to the rule could be made, but the reply was distinctly negative, so it was arranged to have it at Palm Springs, which is just off the reservation.

It is difficult to describe, being something like our "Up Jenkins," though more complicated. Sides are taken, each having four men. Each side holds a blanket in their teeth, kneeling on the ground. The men have black and white sticks in their hands, and while these are being suitably distributed the blanket stays up. Then the arms are folded. As each man gets his hands hidden he drops the blanket. Meanwhile the Indians not in the game improve their time by singing—at least, they make a noise. One side tries to guess which hands among the other side holds the white and black sticks.

These incidents are an example of the many interesting phases of California life that do not seem to get into either the guide-books or railway folders.

Sincerely yours,

A. A. ALLEN.

Travel, 60, May 1916.

The Californian - August 1892.

his round shield of seven beef hides soaked, scraped and sewed upon a frame with such leathern thread as the times afforded and such heroic-sized needle as has been acceptable to savage and civilized man alike since the foundation of the world. This shield bore the arms of his Majesty of Spain, embossed by the same patient neophytes who finished saddle and bridle, stirrup shield and saddle-bag, *mantilla de silla* and sheath for the *machete* in the saddleries, giving in the mission courts, and of which later

bow knot to the right of his chin; make an absolute visor of his eyebrows; retreat into the long sleeves of the jacket to show the superfluosity of gloves; all this, while Cortez and Mariana, Governor Micheltorena and Helen Hunt watch him from the walls and Father Serra lost in the sweet rapture of a priest of the order, which was founded on the ecstasies of Saint Francis, smiles approval from his frame, or as *Doña Mariana* believes, returns to listen. I would like to know where Don Antonio is really



Jacinta Serrano, Cahuilla Indian of San Gabriel Arcángel.

Photographed at the Second Exhibition of the Pasadena Loan Association, 1889.

those of Santa Ines, *Virgen y Mártir* stood in the lead.

But to see Don Antonio *put on* all these consecutive layers with a separate shrug for each one as he adjusts it; to watch him pull up the laced boots with a reminiscent shiver over a cactus thicket between Pala and San Luis; adjust the shield in a way which connects him with Mars and Peleus, Siegfried and the Telemonian Ajax; fasten his lance to his arm with the correa of leather; hack away opposing chaparral with his unsheathed *machete*; tie the black ribbon of the *sombrero duro* in a double

going. Is he starting for a *fiesta* at Monterey or one of the *escolta*, as for the coming governor? He hums the *Malagana* or the *Jota Aragonesa*. Suddenly the bell of the electric street railway announces a coming caller and Rugerio, a San Fernando Indian, versed in the lore and traditions of the rancheria, but wearing a Derby hat and a four-in-hand tie, is ushered in, and making the bow which acknowledges his presentation.

Next to inveterate honesty and loyalty ranks, perhaps, unalienable gallantry in the Spanish composition of Don Antonio, a gallantry aided and

abetted by *Doña Mariana*, who laughs over his occasional discomfitures and thence slays her husband's slain with a wife's own prerogative. In the midst of the gravest events of State history, the Spanish comb, *perlas*, from the gulf, slippers with clicking heels, kerchiefs and mantillas complete as recollections with Toledo blades and Franciscan cords, the

"When did the name San Francisco definitely succeed that of Yerba Buena? Did the Gray Friars ever wear brown?"

His face falls and he stops walking up and down. He had hoped the question was: "Did the old Californian carry his sweetheart to the *fandango en avant* or *en croupe*?" but the disappointment is but tem-



"Don Antonio." Doña Mariana. Los Angeles.

Compañia de cuero and Indian neophytes. Temporary disappointment clouds his face at the questions his interpreter puts faithfully in the conversations *à trois*.

"What does she ask, Mary? What would she know next?"

"Have the Channel Indians sun-worshippers like those of San Clemente?"

porary. In twenty nervous words he is back again into history proper, with Portola and Fagis, Serra and Crespi, *la mujer* relegated *en croupe*.

We run over each other's prejudices in an international way, which is the occasion of laughter, also *à trois*. Having been urged more than once for the sunrise hymn, "Sancta Maria," accompanied by the guitar,

And care is all forgotten and the world is all in tune,
Where the hills wear plush in winter and the sky is the
sky of June!

“ This way you stray Castilian, I want a lot today
To give me pleasant visions and pleasant words to say ;
For I love them—oh, I love them—the mountains and the
sea—

The purple violets and the gold of the acacia tree !”

San Francisco, Cal.

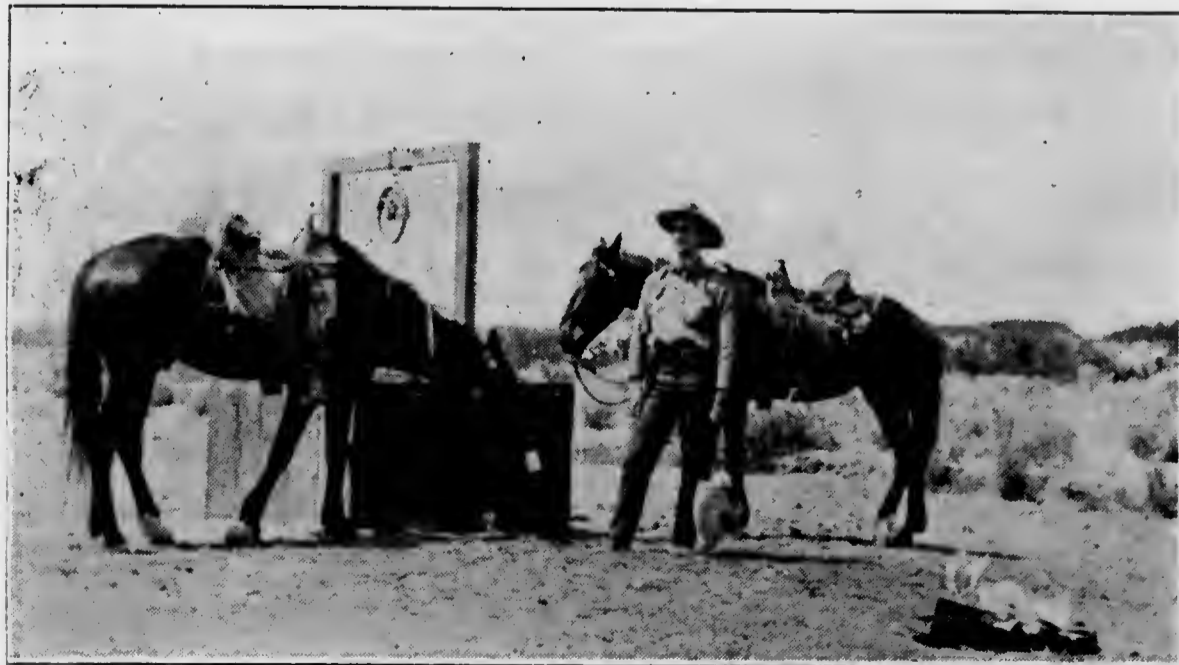
AT INDIAN WELL.

BY FRANCES ANTHONY.



Y three p. m., January 1, we had camped at Indian Well, on the west side of the desert of the Colorado, twelve miles southeast from Palm Springs by the Los Angeles-Yuma stage road. The place is on very few maps and not on the railroad at all, but is nevertheless very interesting and has more unwritten history than many a town of several thousand people. Yet there is neither habitation nor inhabitant there now.

It is an old Indian camp-site, with only some characteristic relics left to tell a little of their life. The location was adapted to their simple wants. A little beyond the well, a spur from the mountains at the west juts out into the desert, forming a *rincon*. Since the spur has a foundation of rock, it also serves to force the underground



THE WELL ON THE DESERT.



AN INDIAN FUNERAL IN THE DESERT.

flow of the Whitewater River near to the surface. For this reason it was not difficult for the aborigines to get water.

The mesquite trees (*Prosopis juliflora*) growing on every sand-dune furnished them with a share of their food. The tree bears a long, slim pod, which the Indians ground into meal and made that into mush and *tortillas*. The desert Indians of other localities still use the same food, and also in the same way the screw-bean mesquite (*Prosopis odorata*). These trees also furnished them with firewood, the very best, when dry.

At the time of the Government survey in 1854, Lieutenant Williamson found Indians living here, and in his report mentions their well—a bowl-shaped hole twenty feet across and as deep, in sand and clay—dug by hand and the earth carried out as they afterward carried out the water. Now no trace of the well is left, but instead there is a modern well with covered curb, two pointed buckets, a rope and a well-wheel for the convenience of travelers, and it, too, is known as Indian Well. On every side are sand-dunes varying in height from five to twenty feet, while the general level is very little above that of the sea.

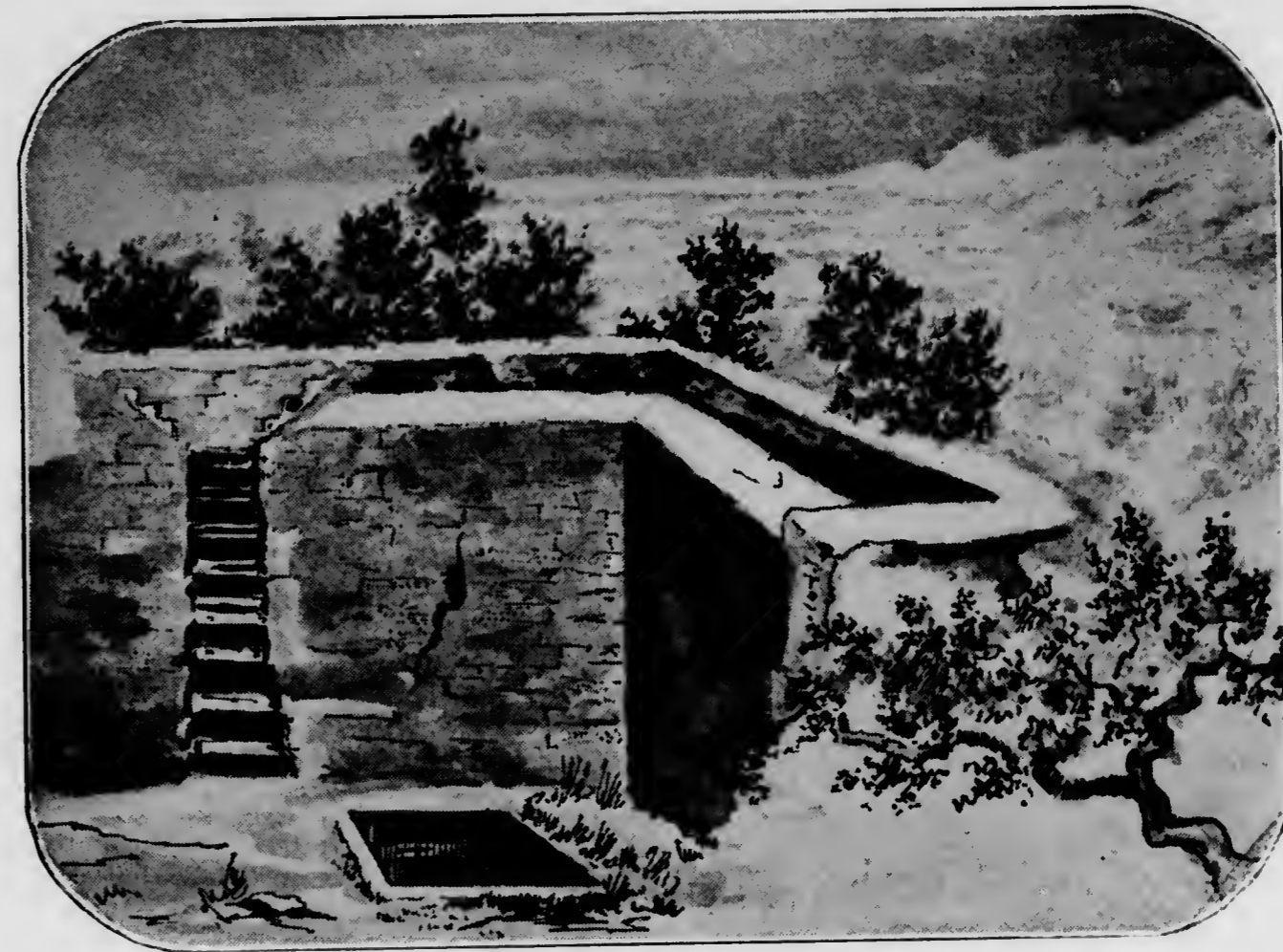
Two miles before coming to the well we saw the first pieces of broken pottery, the red showing distinctly against



INDIAN CORRAL OF MEZQUITE.

the gray of the sand. As we went farther they grew thicker, till the tint of the dunes was red, and we had not passed acres, but tens of acres. How or why it was scattered over so great an area we could not decide; nor how it came to be broken into pieces varying from a quarter inch to two inches across. There was no evidence of a pottery kiln until a quarter of a mile beyond the spur on the right-hand road leading to Torres.

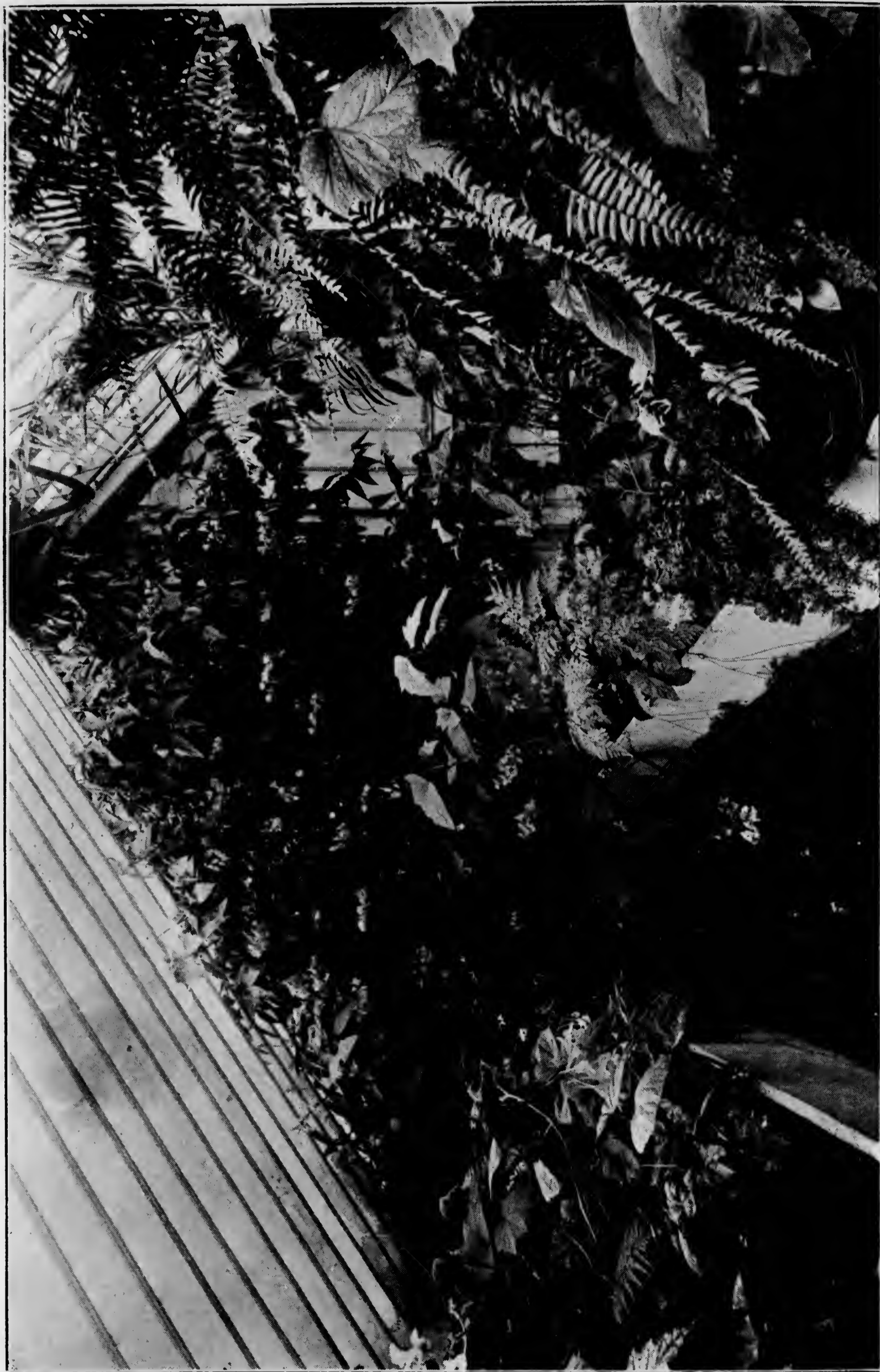
Having been told by Dr. Murray that some of the Coahuila Indians had lived here some years ago, we hoped to

AN INDIAN WELL ON THE DESERT.
(Has grade so cattle can water).

find some traces, but we had not expected to find pottery—even fragments—in any such quantities; and having heard that scientific relic hunters had been over the country, we were delighted and amazed with what we found.

After camp was made for the night, there was too little daylight left to look much, but we did find two or three metates, half a dozen mullers, and a fine obsidian drill.

The next forenoon's research brought us more metates and mullers which we sent home by freight from Indio; and the articles we carried with us as too valuable to be trusted to freight were fourteen perfect arrowheads, thirty-one parts of arrowheads, two drills, one scraper, two black sand-stone shaft-rubbers, one pipe, one bead, a pottery orna-



MARJORIE DAW.
(In left background).

ment, and a lot of rejects and flakes from an arrowhead workshop.

The arrowheads are of several kinds of rock—quartz, milky quartz, quartz crystal, quartzite, jasper, chalcedony, moss agate and obsidian. The work is that of an expert; fine of form and delicate in finish.

It is popularly supposed that the Californian Indians lack intelligence and skill as compared with others. It is an error. Their workmanship in stone implements indicates as fine an eye, as true a stroke, and as delicate an ideal as is to be found. Were a fair comparison made, the Western aboriginal workmanship would be found equal to the Eastern. *Even the California collection in the Field Columbian Museum is small, incomplete and below the standard, and contains no such specimens as we found at Indian Well.

The points were scattered here and there about the camps on the dunes. Some of them were found in slight depressions at the sides of the dunes, among charcoal and burned human bones. We did not dig; everything lay exposed on top of the sand. The first impression was that they had lately been uncovered by wind or rain. It was evidently not by wind, for if the sand moved so easily the ancient trail would have been filled long ago. Instead, it is distinct wherever not obliterated by the wagon road, fourteen inches wide and four inches deep in the sand. How many ages it has been used, there is nothing to tell; but that it has been very long is evident from the fact that where it goes over a dip in the spur it is worn fourteen inches deep in the granite rock, and this by feet either bare or wearing moccasins.

Camping on the desert that New Year's night was an experience with the cold. After dark the wind rose and came down off the mountain with a cutting edge. Heated mul-lers at our feet helped somewhat, but we simply could not keep comfortable, and we were very conscious that we had never slept out doors or in a tent so cold a night. The mercury at 19° at sunrise proved it true. During all our years in Southern California we had never seen it colder than 26° before. Everything freezable was frozen. It fell to the lot of the man to cook breakfast while we all sat in the tent door with feet near the fire, eating each thing as soon as cooked and warming one hand while eating from the other.

As though it had all been a joke, the mercury reached 90° in the camp wagon at noon.

Galena, Kas.

* As a matter of fact, superior.—Ed.

MARJORIE DAW.

THE original "Marjorie Daw" of Aldrich's charming story was only a beautiful dream girl, but *our* Marjorie Daw is a living reality, a dream come true; not a happy accident made welcome, but a creation, demanded, planned for, and developed. Her mother is a well known beauty; a brilliant brunette, almost everywhere loved and prized. Her father is a born aristocrat; exclusive, yet immensely admired by those who have the honor of his acquaintance; a handsome blonde, cultured and refined, but lacking energy. The match proved a very happy one, and when Marjorie Daw came there was great rejoicing.

She grew at first with little promise of the glorious beauty she developed as she reached mature years. She was surrounded always by charming associations, and no pains were spared in her education. Private instructors were chosen with special reference to her individual development; for it was foreseen that some day she would become a celebrity. Ambitious, generous, exquisitely graceful, she has been a born leader. To see her was to admire and love her. She is tall and stately like her mother, but far more beautiful; a pure blonde type with exquisite coloring and flower-like eyes. She dresses always in shades of green, with combinations of pink, white and light red. She is a dream of beauty; a belle wherever she goes. She has already visited many parts of California and the East, has journeyed to England, New Zealand, Australia and the Sandwich Islands, and is destined to travel through all the world.

Who is this beautiful creature and where is her home? Why do we not hear of her in the society columns?

Well, "Margorie Daw" is a new flower, the queen of all begonias, a creation of that enthusiastic flower-cultivator and inventor, Mrs. Shepherd, at Ventura-by-the-Sea. She is the begonia in the background of the accompanying illustration; 15 feet high and 15 feet wide, and carried at the time of the photograph 150 clusters of buds and blossoms. Age, 5 years from the infinitesimal seed.



X/23mm/E75 Shoshone Stock: Koo'-pah

89/18
C



79681 MERCEDES NOLASQUES, AGUA CALIENTE INDIAN WOMAN.

Retake of Preceding Frame



79681 MERCEDES NOLASQUES, AGUA CALIENTE INDIAN WOMAN.



POST CARD

These Indians live at the head waters of the San Luis Rey River in San Diego County, California; they are related to the Shoshone tribe and speak the same language. Their reservation of 22,640 acres is of non-arable mountainous land and basket making is the principal industry of the tribe. They are adept at this art and make many beautiful specimens. They are decreasing in number and the total population of the reservation is only a trifle over one-hundred.

"PHOSTINT" CARD. MADE ONLY BY DETROIT PUBLISHING CO.
TRADE MARK - REG. U. S. PAT. OFF.

THIS SPACE MAY BE USED FOR MESSAGE.

PLACE STAMP
HERE.
—
UNITED STATES
AND CANADA.
ONE CENT.
—
FOREIGN. TWO
CENTS

THIS SPACE FOR THE ADDRESS.

KOO-PAH

A small tribe in Southern California related
to the Luiseno

The territory of the Koo'-pah covered the northern part of Warner Valley, and the lower slopes of the adjacent mountains on the north and northeast, and continued northwesterly along the valley between Aguanga Mountains on the west and the southern part of San Jacinto Mountains on the east for ten miles to Oak Grove Valley, which was wholly theirs. On the north and east they were in contact with the Cahuilla; on the southeast, with the Wā-wā-ē's-tem or We-is'-tem, called by the Spaniards 'Los Coyotes'; on the south, with the Diegueño; on the west, with the Luiseno.

The Koo'-pah regard themselves as a perfectly distinct tribe, and they are so regarded by the adjoining related tribes, the Luiseno on the west, and the Cahuilla on the northeast. Their language is similar to both Cahuilla and Luiseno, but contains words peculiar to itself.

The Koo'-pah rancherias are Ko-pah (Agua Caliente No. 1), and Nyel-lel-vah (Puerta Cruz), both on the northeastern border of Warner Valley, and formerly also Tā-ven-nil in Oak Grove Valley about 10 miles NW of Puerta Cruz.

KOO-PAH

A small tribe in Southern California related
to the Luiseno

The territory of the Koo'-pah covered the northern part of Warner Valley, and the lower slopes of the adjacent mountains on the north and northeast, and continued northwesterly along the valley between Aguanga Mountains on the west and the southern part of San Jacinto Mountains on the east for ten miles to Oak Grove Valley, which was wholly theirs. On the north and east they were in contact with the Cahuilla; on the southeast, with the Wā-wā-ē's-tem or We-is'-tem, called by the Spaniards 'Los Coyotes'; on the south, with the Diegueño; on the west, with the Luiseno.

The Koo'-pah regard themselves as a perfectly distinct tribe, and they are so regarded by the adjoining related tribes, the Luiseno on the west, and the Cahuilla on the northeast. Their language is similar to both Cahuilla and Luiseno, but contains words peculiar to itself.

The Koo'-pah rancherias are Ko'-pah (Agua Caliente No. 1), and Nyel-lel-vah (Puerta Cruz), both on the northeastern border of Warner Valley, and formerly also Tā-ven-nil in Oak Grove Valley about 10 miles NW of Puerta Cruz.

Los Angeles, Calif. March 20, 1902.

Copy
Hon. Thos. R. Bard
U. S. Senate,
Washington, D.C.,

Dear Senator Bard:

Your welcome wire, announcing the Department's consent to the Commission, overtook me at San Jacinto last Friday as I was starting on a week's tour of inspection of the Indian reservations, and was good news indeed. On my return today to civilization I learn that the appropriation has been cut down to \$1000; and I wired you at once that we need at least \$1500--of course turning back any unexpended balance. It does not seem to be realized that the five members of the Commission will have to put in at least four--and probably six--weeks of hard work; will have to travel in hired teams six or seven hundred miles in a very rough country, and will have to incur the many expenses incident to any thorough investigation of the case. Having protested against an incomplete and incompetent report, we do not purpose to bring in another of the same sort. So far as we go, just so far we mean that the Government shall never need to go over the same ground again. You may be sure there will be no junket in it. I shall be personally responsible that there are no luxurious expenses, no "frills". I hope to get even our cook for nothing (except board), and possibly also the stenographer we shall need. I shall save every dollar I can. But of course it is not to be expected that such a commission shall walk, or live on bread and water. On the other hand, I have a serious expectation-- though I cannot give a guarantee--that the Commission will save the Govt. five to ten thousand dollars over the McLaughlin recommendation, which would have gone through otherwise. So I think it will not be fair to cheese-pare us too soon,

2 Copy Bard .

While the Warner's Ranch case is acute, and will be cleared up by the Commission first and at once, I know you realize that before such a Commission would be cold, we shall be calling for relief for the disgraceful conditions at Volcan, San Pasqual, Manzanita, and nearly a dozen other reservations. Surely it is more business-like for the present Commission, when it gets on the general ground and has attended to the acute case at Warner's Ranch, to go a few miles further in each direction and devise a logical general plan for the relief of the whole situation, than it would be to send out a fresh commission every year for four or five years to settle troubles which already exist and could be just as well attended to at one trip. This is precisely what was asked by the memorial you carried to Washington for us and have so gallantly supported; it is precisely what the League is calling for, and what the Department welcomed as sensible and labor-saving, when I explained it.

Late tonight I have just received your wire of yesterday, which has been chasing me all around about; and I have sent a quick, brief wire. I am very sorry our request--which was not thoughtlessly made--has got mixed up. We wanted three of the five to be Californians "familiar with the facts". The two eastern members were no less important, and were quite as expert. Commissioner Jones, of his own motion entirely, asked me to suggest the names. I did so, and he agreed to Merriam and Grinnell. After his endorsement I spoke to both, and secured their promise to serve. You do not need me to tell you that both these men are doing a favor, not accepting one, in work of this sort. We need them. I would not for a moment have moved for a commission if I had not expected it to be of people who know something about ^{the} specific matter at issue.. Merriam, of course known this region better than any one of

knows this region better than any one of us, and has the further advantage of being so detached from local associations that he cannot be suspected of sectionalism. Grinnell is also an expert. Allen is not, but I have made no protest against one "tenderfoot" member-- and tho' he is a Californian, in this case he is totally inexperienced. But to have Newberry and Nason, neither of whom know or care anything about the Indian and his needs, would make me feel that we would better drop the matter where it is. At any rate, I could not enter such a combination. I am glad to give my time to the Govt. and to the Indians but I will not throw away my reputation for either one or the other. I have insisted for years that these things should be done only by the people who know what they are doing; I cannot afford now to be accomplice to the very thing that has for years made the Department a source of gibes to the careless and of sorrow to the thoughtful. If we cannot do this thing properly, I would rather drop the present movement altogether, go to Washington, show the case forth, and fight for an adequate remedy. Mr. McLaughlin is as much more competent to decide such a question than Mr. Newberry or Mr. Nason, as Hay is better practised to run the State Department. There is no matter in which men can know without learning; and we cannot afford on the Commission three gentlemen who have 'nt learned.

I very sincerely hope that the provision in the appropriation bill can be changed--and I have no idea how the provision for five Californians, when we only wanted three, got in-- and that you will be able to include Dr. Merriam and Dr. Grinnell. If that is absolutely impossible, do let us have men of some experience in such things --first of all, Richard Egan, of Capistrano, and next Dr. David Star Jordan of Stanford, or D. M. Riordan of Los Angeles. Egan we shall

have to have anyhow; if not a member of the Commission, we shall ask him to accompany us, as he is the dean of Southern California engineers, and (except yourself) undoubtedly the best judge of land values, areas and capacities, in southern Cal. It would be graceful to have him on the Commission. But I feel that it is of critical importance to have our eastern members. Merriam in particular, I really deem indispensable. He can fairly count as a Californian as his family is here. He is the most valuable man in the Commission.

I am most regretful to have to trouble you, as we are all deeply grateful for your stand and wise helpfulness. I do not know what we could have thought to do with any other man for our Senator--and with the others we did not even feel it worth while to try. Do not think me "difficult". I have no aim on earth in this matter but the best solution. But, I honestly believe that 20 years of hard study on the frontiers have given me to understand ^a little better how certain results can be ~~gotten~~ ^{gained} than I knew before. If there ever was a case for expert treatment, I think this is one. The usual fashion of doing these things thro' nice business men who know nothing of the specific matter is the chief cause of the troubles of the Department.

I had six Juntas with the various Indians on this present trip, and had talks of one to six hours with them--not with an interpreter, but face to face, and just as fast, as freely and as fully as you and I could talk about a thing we were both familiar with. It was a trip I wished many times to have you sharing.

I saw Downey Harvey today, and while he is somewhat aggravated at the delay of the Department, I am confident he will favor the Commission to any reasonable degree.

Signed Chas F. Lummis

MEMORANDUM RESPECTING THE EVICTION OF THE AGUACALIENTE INDIANS FROM
WARNER RANCH.

The Supreme Court of the United States has recently decreed that the ^{white} owners of ~~the~~ Warner Ranch in San Diego County, California, are entitled to all the lands embraced within the limits of the original grant, including the land and water rights held and occupied since early times by a band of ~~so-called~~ 'Mission' Indians. *These Indian* ~~still living~~ at the hot springs known as Agua Caliente No. 2, where they lease ~~certain of their~~ adobe houses ~~at the springs~~ to whites who come ~~there~~ from a distance to enjoy the benefits of bathing *the springs having attained a reputation for the cure of certain forms of rheumatism.* ~~in hot water.~~ The rental charged for the use of these houses, including the baths, is \$2.50 per week, for each ~~person.~~ *occupant.*

It is argued by persons in favor of the ~~eviction~~ of the ~~re-~~ ~~maining~~ Indians that they are a lazy worthless set, that the money obtained ~~in~~ house rentals goes to the few owners of the houses, and is not distributed for the benefit of the tribe, and furthermore that the individual men receiving the rentals are dissipated fellows, who spend most of their money in gambling and drinking. For this reason it is argued that not only should their lands and homes (to which they ~~should be~~ ^{are} entitled by right of early occupancy and possession) be taken away from them, but that the Government should feel no responsibility in the matter and should ^{not} even attempt to provide them with any place where they may go.

In this connection it should be borne in mind that already four bands of these same Indians have been driven off from the desirable part of this same ranch and forced up into ~~the~~ canyons and stony chaparral hillsides ~~of~~ the adjacent mountains, where it is impossible to obtain a decent living. And it should not be for-

gotten that in the very recent past nearly every acre of desirable ground containing water, owned and occupied since time immemorial by the various bands and tribes of Indians of Southern California, has been forcibly taken away from them, their gardens, fields, and houses confiscated by whites, and in some instances, their cattle and horses seized to compensate the whites for ~~their~~ alleged expenses in accomplishing the eviction!

With respect to the ~~case of the~~ remaining Warner Ranch Indians, whom it is proposed to punish by driving away from their homes, without providing ^{so much as an acre of ground} anywhere to which they can flee, may it not be asked in all fairness why we should be more solicitous ^{as to} respecting the social habits of the Indian than ^{as to} those of our own citizens? If ~~in the case of an Indian~~ ^{because he} gambles and drinks ~~we are justified in confiscating~~ ^{thereby} ~~the property~~ and driving him ^{+ he leaves children out into the world} ~~forth~~ as homeless vagabonds, why should we not inflict the same penalties ^{on members of our own race!} ~~for similar offences~~ ^{the same} against society? And if we did, who ^{undertake to estimate} would ~~venture to state~~ the number of homeless ^{white} families ^{who find themselves} that ^{to face with} would face starvation, ~~in that~~ ^{on the forecast} part of the United States lying west of the 100th meridian?
 ~~the robbery of our Indian citizens that would follow.~~

WARNER VALLEY REGION RANCHERIAS

The Koo-pah tell me that Agua Caliente and San Ysidro are Koo'-pah; San Ignacio is Cahuilla; and Mesa Grande is Yē-gē'-no.

CUPENO MOIETIES

E. W. Gifford, Clans & Moieties in Southern California, Univ. Calif. Pubs. in Am. Arch. & Ethn., Vol. 14, pp. 192-201, 1918.

"I always read it, for I am heartily in sympathy with so many of the things for which it works."—PRESIDENT ROOSEVELT.

FORMERLY "THE LAND OF SUNSHINE"
THE NATION BACK OF US, THE WORLD IN FRONT

OUT WEST

A MAGAZINE OF

THE OLD PACIFIC AND THE NEW

EDITED BY CHAS. F. LUMMIS

"A magazine wholly unlike any other published anywhere. . . . The best there is in periodical literature on the Pacific Coast. . . . Ability and individuality powerful enough and original enough to give distinction to any periodical. . . . A voice listened to with respect and interest in all parts of the country."

—*The Dial.*

"Its lively independence and its genuine learning. . . . A steady evenness of worth and interest."—*The Nation.*

Editor's Office

Los Angeles, Cal. Feb. 19th 1902.

My dear Merriam:--

This is just a very hasty line to inform you that for some peculiar whim of stupidity the Department thinks it doesn't need the commission it promised me, and that it can get along well enough with the report of its special agents. It can get along just as well with them now as it has for the last 25 years, which means that each new agent gets it a little deeper into the hole. The present inspector has recommended to alleviate the Warners Ranch Indians by purchasing La Ranch for \$70,000. which has no water on it. I have written Senator Bard,

#2- M. M.-

(who has just advised me that the Department is afraid our commission wants too many powers, telling him that the Department has in its hands, and has had for three months, in writing the exact statement of what our organization here asked that the commission should be appointed to do. I explained the matter verbally also both to Hitchcock and Jones while in Washington, and they agreed to the whole business. Now the Senator says they think the commission wants to do too many things. They have simply got it mixed up in their usual blundering way with the League. The commission has not changed its front nor its designs at all since they understood what it was designed to do, and agreed fully to the proposition.

Now I told the President also about the matter, and he promised to do everything in his power to assist us. As you know him, I wish

#3- M. M.

you would get to his ear and explain to him the necessity of the commission, its perfect harmlessness, the fact that it is not heading any revolution nor planning to overthrow the Government. You can fortify yourself with the text of our memorial in the magazine for December, where the status of the commission is officially explained in full. We don't want this thing to fall down. It is a matter of the highest importance, both to the Mission Indians in this special case, and to our League — for which it would be the best kind of a starter.

So far as I know, everything else is very promising, and I don't want to have to come to Washington every two or three months to get the same people to make the same promises. It doesn't look as if they should be afraid of

#3- M. M.

respectable and competent help from people of standing. God knows they need it.

With all good wishes,

Hastily but sincerely yours,

Chas. F. Lummis

*Ans'd.
March 1, 1902.*

Ko-pah Laguna Pah'-ahn'-yah^{ch} wen'-net-tem

3 villages

In Kameah

- ✓ Nel-lel'-vah = Puerta Cruz
- ✓ Ho'-luk-kal = San Ysidro
- ✓ Ko-pah = Agua Caliente (No. 1)

Told me by
Palm Springs
Kah-wa-er-tem

In Koo'-pah

- Nel-lel'-vah = Puerta Cruz Luiseno
- Wil-lah'-kal-pah = San Ysidro cahuilla
- Koo'-pah = Agua Caliente Koo'-pah
- Ho'-luk-kal = La Jolla Luiseno

140 words in all.

76	similarities between	Cahuilla and	Koopah.
48	"	"	Ketanamookum and Moheahneum
23	"	"	Koopah and Luisena
18			

Not too
accurate
A allowance
should be
made for
words not
got!

Warner's Ranch
(Rancho San José del Valle)

Koo-pah (written 'Gupa' by Kroeber)
Agua Caliente Vocabulary -

(Shoshonean dialects of California.)
Kroeber, Univ. Calif. Pub.:

Arch. + Eth. 4, 71-89, ^{pp} 1907.

California

2/10/02

This is a copy of the map of the
land selected for the Wisconsin's Prairie
Indians - The McComber Prairie.

G. F. M.

Catalogue

Henry has been confined to his
bed all the past week, with a bad
cold - first received pneumonia -

He is better, but will not be out
for a week yet. Ed. is over time
now to see him - All others well

X/23 nn-pp 1E76 Shoshone Stock: A-katch'-mah or Luiseno group

80/10
c

Pi-yum'-ko Baskets

Baskets purchased by me from the Luisenos
at Rincon, Sept. 24, 1901. *com*

From Pasquala, wife of Appolonia Omish:

1 Bateá; 1 Corita; 1 small Guarita; 1 small Chél-koot.

From Carma Nea-see-cut: 1 Bateá.

From Feliceda Calac (the mother): 1 Bateá (large and fine).

From Maria Fabiana Tapada: 1 Corita (very old).

At Pauma

From Coronacion Pauvel: 1 Cora (old and good); 1 Batea (fine design). Also a fine old 3-legged Metat.

From Rosalia Calac: 1 small Guarita (handsome).

From Maria Benita Dispierto: 1 tall Guarita (black and white).
(Mother of Trinidad)

At La Jolla

From Florida Majel (a beautiful girl): 1 Batea.

From Úlaria Suvish: 1 Guarita (ornamented by 4 deer).

At Cuca (the Petraro ranch)

From Maria Trojillo: 1 very large Cora (very old and worn).

From Na-nu-ya Trojillo (wife of Roderiguez): 1 Guarita (very old, made by her grandmother).

From Maria Ignacia (wife of Ward): 1 Bateá; 1 Guarita (fine).

From Carma Albaños: 1 Cora (superb); 1 shallow Cora; 1 Corita (very old); 2 Charras (acorn and fruit baskets).

The best basket makers are Pasquala, wife of Appolonia, Carma Albaños, and Maria Ignacia, wife of Ward.

I photographed Coronacion Pauvel in her doorway; Pasquala

Baskets (Luisenos) 2

and Appolonia, her husband, at their adobe; Trinidad Dispierto (daughter of Maria Benita) surrounded by baskets; and

p. 153a

An Englishman with a pale face and red beard (middle aged) named P. S. Sparkman (P.O. Valley Center), ~~who~~ keeps a small store in the chaparral between the Indian settlements of Rincom and Pauma, ^{he} has lived in Mexico and speaks Spanish fluently. For a couple of years past he has been studying the Luiseño Indian language. He gave me the following names for baskets, and it will be noted that his spelling, which is probably correct, does not always agree with my writing of the same names as they sounded to me when the old women pronounced them for me. His spellings are:

Spanish Bateá;	Luiseño Tük-mal
Cora	Pac-kwut.
Corita	Pac-kwa-mal
Guara	Pay-yayo-la
Guarita	Pay-yayo-mal
Hat	Chël-kwut

In Luiseño suffix mal generally means small, same as Spanish ito or ita.

Their carrying nets are Ē-kōt or ē-gōt.

Their granaries are Mus-co-nish.

Their mortar baskets are Tō-pāl; pestle tō-pä-wōt.

p. 154a

--Calif. Journal for 1901, 153a-154a. Sept. 24, 1901.

SAN LUISEÑOS & DIEGUINOS

The following notes on the San Luiseños & Dieguiños are from a report of Hon. D.B. Wilson to the Superintendent of Indian Affairs, which was printed in a Calif. newspaper (presumably Los Angeles Star). The Report is dated Los Angeles, Dec. 20, 1852.

For the purposes of this report, the San Luiseños and Diegueños may be considered as one nation, understanding and speaking habitually each other's language, having both been more generally christianized than the other nations, and more intimately connected with the whites. They are a large majority of the laborers, mechanics, and servants of San Diego and Los Angeles counties. Obviously, their present distinctive names are derived from their respective missions, namely San Luis Rey and San Diego. Nearly all speak the Spanish language, and some of the chiefs read and write it. The two nations together are estimated at 5,000 souls, a majority of whom are within the limits of this state.

The villages of the San Luiseños are in a section of country adjacent to the Cahuillas, between 40 & 70 miles in the mountains interior from San Diego; they are known as Las Flores, Santa Margarita, San Luis Rey Mission, Wahoma, Pala, Temecula, Alhuanga (2 villages). La Joya, Potrero, and Bruno's and Pedro's villages within 5 or 6 miles of Agua Caliente; they are all in San Diego County.

The villages of the Dieguiños, wherever they live separately, are a little further to the south. Indeed, under this appellation, they extend a hundred miles into Lower California, in about an equal state of civilization, and thence are scattered through the Tecate Valley, over the entire desert on the W side of New River. Far on the E side, nothing can live, except bugs and insects, among the dreary sandhills that form the barrier there for the wilder Yumas. Until very lately the Dieguiños have suffered much from the hostility of a populous and warlike village called Yacum, near the mouth of the

river Colorado. They are though to be diminishing in numbers more rapidly than the other nations.

Their villages (known to me) are San Dieguito (about 20 souls); San Diego Mission (20), San Pasqual (25), Camajal (2 villages, 100), Santa Ysabel (100), Jan Jose (100), Matahuay (75), Lorenzo (30), San Felipe (100), Cajon (40), Cuyamaca (50), Valle de los Viejos (50).

These numbers are given from information believed to be correct.

Pablo Assis, chief of Temecula, claims $1\frac{1}{2}$ leagues at that place, under a written grant; and a claim to the rancho of Temecula is preferred by Mr. Louis Vignes. Eight others of their village sites are claimed by different persons -- San Jose, if I mistake not, by two opposite claims, that of Mr. J.J. Warner and -- Portilla, amounting to 4 sq. leagues. The claim of Mr. Vignes at Temecula amounts to 8 sq. leagues. Agua Caliente is also claimed by Mr. J.J. Warner. From the city of Los Angeles to Temecula is 80 miles; thence to Agua Caliente 35 miles.

The languages of the Dieguenos and Yumas bear a strong analogy to each other, if, indeed, they are not one and the same language. The opinion of Don Juan Baudini, whose opportunities of knowing them have been ample, is that their language is the same.

Newspaper clipping (presumably from Los Angeles Star) bound in Hayes' Collection [Scrapbooks], Vol. 38, pp. 6-10, Bancroft Library. [Name & date of paper not given on clipping; date of report: Los Angeles, Dec. 20, 1852.]

BASKETS (MISSION INDIANS)

The baskets I saw and talked to them [Mission Indians at the settlements of Rincon, La Jolla, and Pauma] about (and purchased examples of) belong to 6 classes, as follows:

1. Large bowl-shaped baskets with flat bottoms, for holding grain, fruit, acorns, &c (some nearly or quite 3 ft. across). Called in Spanish cora; in Luiseno Bak-ut (or Pac-kwut; or pa-cot).

2. Small bowls, usually shaped like wash basins. Spanish name Corita; Luiseno Bak-qua-mal (or Pac-kwa-mal).

3. Circular winnowing baskets (15-17 in. diameter). Spanish Batea; Luiseno Tuk-mal (or took-mal).

4. Sub-globular baskets with flat bottoms and mouth smaller than bottom (usually 6-8 inches in diameter). Spanish Guarita (pronounced War-re-ta); Luiseno Pay-yayo-mal. Larger baskets of this kind are called in Spanish Guare (Warra); in Luiseno Pay-yayo-la. p.153

5. Hat baskets (truncate cones), now rarely worn. I could find only one. Name in Luiseno Chel-koot (or Chel-kwut).

6. Acorn gathering baskets, of open work, usually sub-globular or sub-cylindrical, with rounded bottoms. Usually rather small, holding 2-6 quarts. Called Char-ra.

For carrying burdens the old squaws have open-mesh nets which they carry on their backs, supported by a band across the forehead. I saw them carrying heavy loads of squashes in these nets. They also carry their big ojas full of water in the same way, and loads of acorns (first enclosed in a sack or basket) and other heavy matter. They call these nets ul-cot (or ool-koot).

In all these names it is difficult to determine the exact pronunciation.

BASKETS (MISSION INDIANS) 3

The other Indians -- invited guests -- are placed on the other side of the fire, and if any of the baskets fail to lodge in the fire but roll out on their side, they are at liberty to take and keep them.

Miss Solmon, who has been teacher among them for 14 years, tells me that the baskets burned at these death anniversaries are often of the best workmanship and most sacred designs -- the baskets into which they weave their lives.

p. 156.

--California Journal for 1901, 153-156. Sept. 24, 1901.

MATERIALS AND COLORS

Practically all of the baskets are straw color, with designs in yellowish brown and blue-black or purplish-black. No other colors were seen by me.

All of the baskets (except the open work acorn gathering basket) are coiled, and the coil is made of a bundle of grass. The body work which covers the grass coil both outside and inside (of pale straw-color) consists of split (peeled) twigs of the squaw bush (Rhus trilobata) which they get on the mountains --mainly on Palomar where I found it growing in abundance. When fresh it has a strong aromatic odor.

The yellowish-brown material, which usually has a glassy surface, is a slender bullrush, split. It is past maturity and has assumed the yellowish or golden brown tint when gathered, and is a natural color --not died.

The black or purple-black material is the same bullrush, gathered younger (when still whitish or pale straw-color) and died, and afterward split. The squaws told us that they color it by burying in a certain kind of mud for 1 or 2 days. Some say there is iron in the wet mud.

The rushes grow in San Luis Rey Valley.

I was told by Harry Merriam, and also by the teacher of the Indian school at Rincon, Miss Ora Solmon, both of whom have witnessed the ceremony, that just a year after the death of an Indian a mourning 'fiesta' is held at which relatives and friends of the deceased build a long fire and throw into it clothing and fine baskets woven for the purpose --baskets they will not sell.

(and songs)
DANCES OF SAN LUIS REY INDIANS

A. Duhaut-Cilly, Commander of a French ship trading along the Calif. coast Oct. 1826-July 1828, published (1835) a 2-volume book on his trading experiences in different parts of the globe, over half of which he devotes to the Californias.

He gives the following description of Indian dances which he witnessed on a feast day at the Mission of San Luis Rey in June 1827:

"At night I went with Fray Antonio to see the Indian [2:65] dances which seemed to me interesting as well as strange. The glimmer of the torches seemed by contrast to stretch a funereal veil over the starry vault of the sky. A dozen men wearing no clothing other than a girdle, their heads ornamented with high tufts of feathers, danced with an admirable unity. This pantomime always represented some [66] scene, and was executed chiefly by stamping the feet rhythmically, and making gestures of love, wrath, fright, and so forth, with the eyes and arms. The dancers held their heads erect, their bodies bent and their knees slightly bent. Perspiration streamed all over their bodies, reflecting the light of the torches as in a brown mirror; and when it inconvenienced them, they

scraped it off with a blade of wood which they held in their hand.

The orchestra was arranged in a semi-circular amphitheatre, and was composed of women, children and old men, behind which one or two rows of admirers could also enjoy the spectacle. The harmony of the tunes which ruled the measure was at once plaintive and savage. It seemed to act more on the nerves than on the body, like the different sounds of an aeolian harp during a storm.

From time to time the actors rested, and the minute the song ceased, they all whistled the air loudly together, perhaps as a sign of applause, or perhaps, as I was told, to chase away the Evil Spirit. For although they are all Christians, they still keep many of their ancient

beliefs--which the Padres from policy feign to ignore."--
Translation: A. Duhaut-Cilly, Voyage autour du Monde,
2: 65-67, Paris 1835.

RANCHERIAS AT SAN LUIS REY MISSION

A. Duhaut-Cilly, Commander of a French ship trading along the California coast Oct. 1826-July 1828, published (1835) a 2-volume book on his trading experiences in different parts of the globe, over half of which he devotes to ^{the} Californias.

Under date of June 1827 he writes as follows concerning the rancherias and ranchos of the Mission of San Luis Rey, which he was visiting.--

"The rancheria or village of the Indians begins about [55] 200 feet to the north of the Mission. There are only stubble huts of different forms, chiefly conical, scattered irregularly over a large area. Each one of these houses is occupied by one family, and all together at this time contain a population of over 2000. In the beginning stone houses were constructed in regular order for the Indians, and that method is still in use in several missions. It was later thought that this kind of dwelling was not good for the health of the Indians, accustomed as they were to their cabins. So many of the Padres took occasion to permit them to build huts according to their own taste. But why look for the cause of the mortality among the Indians in the style of their houses? It lies wholly in the slavery which withers the mind and impoverishes the body.

I cannot believe that the savages, if free, would live [56]
a shorter time in the more commodious dwellings.

The dependencies of the Mission are not restricted to the buildings which compose it. Within a radius of 10 leagues Father Antonio has established four ranchos, each composed of a village of Indians, a house for the major domo who oversees it, storehouses for the crops, and a very good chapel. Every Sunday the occupants present themselves at the Mission to report to the Padre the work done during the week and the condition of the rancho. Father Antonio knows how to arouse competition among them, which is a great advantage for the general good of the Mission. . . .

Indeed his mission was the one in all Calif. where [64]
these poor people were the best treated. They were
not only well nourished and well clothed, but he even [65]
gave them some money on fete days. Every Saturday soap
was distributed to the women. On that occasion they
all passed before him and while two men drew out and
gave each her portion from two enormous baskets, the
Padre spoke a word to each in turn. He knew them all.
He praised one, reproached another, spoke a pleasantry
to this one; a paternal admonition to that. They all
went away pleased or moved."--Translation: A. Duhaut-
Cilly, Voyage autour du Monde, 2: 55-56, 64-65,
Paris 1835.

Recd. Jan. 2, 1902

Twin Oaks Cal.,
Dec 23/01

My dear Hart:-

The photos arrived O.K. and are all right. Please accept thanks from the Merriam family. This net is all I have to send you until I can make an other pilgrimage up to the mountains.

I'm waiting to hear from you as to how I'd better ship the stone. I think best to remove the basket here and ship separate.

I'm sure it will get damaged en route if I ship them as they are. I think it almost impossible to pack the stone so as to not injure the basket. You can easily stick the basket on to the rock again by heating the rock slightly. I'm on the trail of a genuine wave about four feet high and about the same in diameter. Shall I capture it? It is positively the only one in existence. They say it took two years to make it. As I have not seen

it I cant describe it- to you more than
state it is just the shape of the common
small, guarita Bowl shaped and drawn
in at the top- to about a foot in diameter.

It is very old they say and I believe it.
How high had I better bid for it?

Let me know and as soon as I can
I will go up and get it, if I can.

The indian name for them is E'-got-
Whether it is "g" or "k" though I cant say.

The plant is called we'-kisk + the rope
ready to tie in to net is we'-cha.

They make a net from what we commonly
call milkweed, which looks about like cotton rope

But thought you would like this the best.

Many pleasant wishes for a jolly time
Xmas and a happy + prosperous New Year.

and love to all from
Larry.

Ans'd. Jan. 2, 1902

Min Dako Cal

Dec 18/01

My Dear Heart,

All of us were glad to get your letter & to know all of you were well, after your "fract of goapies" I have just got from a week spent at Warner's Hot Springs taking baths for my rheumatism - with little benefit so far. It might have been better had I been able to stay longer.

While there I went into the school & had quite a chat with the teacher.

She buys quantities of baskets &c from the squaws & had some beauties.

She tells me the best basket maker lives 12 miles this side, at Mesa Grande.

I saw one of her make - soft as hatter & in beautiful colors - but prices are "way up". The squaws at Warner's are the fattest lot of women I ever saw together. They seem to be busy all the time - wear good clothes, but go

27
of bear-foot generally. While I was
there, it was very cold & one morning we
had over an inch of snow (elevation 3165 ft)
& three squaws walked around in the
snow all day. I saw them taking the
bitter out of acorn flour - using the hot
sulphur water from the springs.

It takes about an hour to do it -

Just below the springs ^{are} 4 bath houses
3 with 2 bath tubs & one with 4, so only 12
persons can bathe at once. Each room is
8 x 10 with stnd roof. Water is brought in
wooden troughs & each tub has hot & cold
water. The squaws & children bathe in
a pool a few rods back of the bath houses
& in full view of the whites & Indians -

They manage to cover their nakedness
while in the water, with shawls, though
occasionally not very modest at it.

There are about 25 adobe houses for
the whites who go there to bathe in the
summers there are crowds there.

The adobe I had was 20 x 40 outside
& very well made, but many are without
other than dirt floors. The men do
little or nothing except drink & gamble
away their money.

2/ For these Lunas they charge each
person \$250 per week - bathes included.

The man a worthless lot &
do not deserve an iota of all the
good sympathy that has been
showed on them by people who have
never been among them. Let a man
stay there a week & he will say they
ought to be sent off to some other place
& made to work or starve.

Although they have a fine school-
Luna & have had the same teacher for
11 years, & can read & write & speak English
fairly well to this teacher, you & I will
ask them in ~~vain~~ for an answer to the
simplest question - Step up to 1/2 a dozen
and ask a question & all the reply you
will get is a giggle - The men lie on
the ground on the sunny side of the adobe
nearly all day - all except while gambling

The President in his message has hit
the right key - Justice to them, requires
that they be made to work - They are
healthy & strong & now ought to be
allowed to stay there any longer -
and no part of Warner's Ranch ever ought to

be bought for them. Mr. Chas. F. Sumner has recently been in Washington to tell the President about this tribe - Petitions have been sent in asking the Gov't to buy a part of the Grant for them so that they may stay - but they are not worthy of it. If it is done, it will only continue indefinitely the worthless lives they lead.

I was there 15 years ago & again last week - no improvement except a few more sodas. They have never planted shade trees except a few cottonwoods around the school house - so there is no shade for the hundreds of people who go there for the baths & who are forced to endure a sun & heat of 100 to 115 every day in summer.

As this place is only a few miles from the desert, you will doubtless see it next year.

These Indians own over 300 head of cattle & plenty of ponies. They have a trustee near them named for pasture for them - & yet only one cow is milked & that one only once a day. All are quite well & join in love to the family.

Love
Uncle G

Unad. Jan. 2, 1902

Twin Oaks Cal
Dec/16/01

My dear Hart.

I've at last had time to go up to see about your baskets. It seemed to me ~~as~~ though I never would get started.

Well I went to Pauma and got the net from Carnacion and then to La Jolla and purchased (after considerable persuasion and fiving) the mitate with basket-attached.

Unfortunately they were holding an other fiesta near Pauma and most every body from Ricca and La Jolla were gone.

It was one of their annual festivals at which they torture an eagle to death.


A custom I think which ought to be prohibited by law. They all form a circle around a fire and dance. And one at a time they take their turn at chocking and burning the bird until they finally kill it. Then they wrap it up in many yards of white cloth and burrow it with great ceremony.

It takes them about four hours to do the whole job.

[The remainder of the page contains extremely faint, illegible handwriting, likely bleed-through from the reverse side of the paper.]

I will send the net by mail as soon as I can. I also obtained the bark from which the net is made and indian names for all. The net lacks one short rope which fastens from one end of it to the other and goes across the front of the carrier. They also use this net as we do a hammock - to swing up their kids.

They carry them in their loo on their backs. Now about the other baskets. I gave the order to the albano's squaw for a first class basket as you wanted and she promised to commence making it next day. But as she has not begun the basket for the school teacher yet - that we got. - He gave her an order to duplicate it at once. - She told me it would be at least 3 mo. before yours could be completed.

I did not see Pasquala nor could I find any one at Juan Couch's so I did not do any thing there. I bought a medium sized "cora" of Tridecima Calae for 1.50, which has a nice geometrical pattern something like this  around it. I'll have to give it up. I have only one eye this a.m. - the other is in a sling. But I guess you know about what I mean. It is an inverted triangular pattern of two rows. It is quite old. The woman of whom I got it told

my her grandmother made it years ago.

It has an ink stain in side of it which injures it for close examination, but still does not amount to any thing. Shall I ^{keep} send it for you?

I thought best to get it while I had the chance and can easily dispose of it if you don't want it. I find the basket, ^{which I bought in the place} is stuck to the stone with tar and a sort of pitch.

One side is cracked loose a little and I was thinking, how would it do for me to take it off and ship it separate? Rather than to chance breaking on the way; you can easily stick it on by heating a little. The stone is so irregular in shape I'm most-afraid something will happen to it. I'll write you within a few days next, but I'm so near blind this morning I'd better quit. I was breaking rocks with a sledge hammer and a fragment of rock fell in my eye and I'm afraid it is in there yet by the way it hurts.

Hope you and yours are well as we all are, excepting poor Bertha. She has one bad spell after another and I'm afraid that isn't the climate for her after all. Will give you the "botanical" names of the net, stone, etc when next I write.

Love to you all, and
many wishes for a very Merry Xmas
Yours
Harry

Sparkman, describing the arts of the Luiseno Indians, states as follows: " Arrowpoints are chipped or flaked into shape with a tool, pilaxpish, made from a piece of deer antler." Sparkman: Culture of Luiseno Indians. Univ. Calif. Pubs. Am. Arch. & Ethn. Vol. 8, 206, Aug. 7, 1908.

"A chisel was also made from deer antler. The base of the antler formed the butt of the chisel, which a stone hammer was used to drive. An antler as straight as possible was selected. . . . A rattle was also made of a number of deer hoofs tied on the end of loose strings. This was formerly used by hunters at a ceremony performed by them before going to hunt deer, with the idea of insuring their success. Necklaces of deer hoofs, also of bear claws, were sometimes worn at certain dances." Ibid 210.

Sparkman, writing of the animals hunted by the Luiseño Indians, states: "Now-a-days jackrabbits and rabbits are either killed with a shotgun or small caliber rifle, or hunted on horseback with sticks two and a half or three feet long.

Formerly these animals were hunted with bows and arrows, or trapped by draw nets and snares placed in their runs. They were also driven into a long net stretched across a suitable place, a number of Indians assembling for the purpose.

They were also killed with a flat, curved stick, wakut, which has erroneously been spoken of as a boomerang. Formerly when an Indian went to the field he carried one of these sticks in addition to his bow and arrows. If he saw a rabbit or other animal that he wished to kill standing, he shot at it with the bow; if it was running, he threw the stick at it.

There are two kinds of rabbits, the cottontail and a smaller, darker one weighing only a little more than a pound when full grown.

Rabbits and jackrabbits were usually cooked by broiling on hot coals. They were also sometimes cooked in the earth oven. Sometimes, after being cooked in the latter manner, their flesh, together with the bones, was pounded up in a mortar, and either eaten at once or stored away for future use."

Sparkman: Culture of Luiseño Indians. Univ. Calif. Pubs. Am. Arch. & Ethn. Vol. 8, 198, Aug. 7, 1908.

"A tradition recorded by Mr. Sparkman regarding the pavawut [water-spirit] has been published in the Journal of American Folk-Lore, XXI, 35, 1908." Sparkman: Culture of Luiseno Indians. Univ. Calif. Pubs. Am. Arch. & Ethn. Vol. 8, 220 ft. note, Aug. 7, 1908.

Belief in Spirits and Monsters among the Luiseño Indians.
Sparkman: Culture of Luiseño Indians. Univ. Calif. Pubs. Am. Arch.
& Ethn. Vol. 8, 219-220, Aug. 7, 1908.

Sparkman, writing of the animals hunted by the Luiseño Indians, states: "Bears were formerly quite common on Palomar, and also in Bear valley. They were occasionally killed, but their flesh was never eaten. Their skins and claws were saved, the latter being used to make necklaces. A stone was erected wherever a bear or mountain lion was killed.

Before a hunt a fire was sometimes built of white sage and Artemisia Californica. The hunters stood around this and in the smoke, the belief being that this absolved them from any breach of social observances they might have committed, which would otherwise bring them ill luck."

Sparkman: Culture of Luiseño Indians. Univ. Calif. Pubs. Am. Arch. & Ethn. Vol. 8, 199, Aug. 7, 1908.

Luiseno MISSION INDIANS

from my journal - Cam

On September 24, 1901, we visited three bands or settlements of the San Luis Rey or Luiseno Mission Indians - Rincon, La Jolla¹ (pronounced La Ho-ya), and Pauma - the locations of which have been already mentioned (pp.140)[Rincon Valley lies along the upper part of San Luis Rey River. La Jolla lies to the east near the south end of Smith or Palomar Mt. Pauma is a small Indian settlement a few miles north of Rincon Valley, at the west base of Palomar Mt.]

There are two or three other bands which we did not visit, namely Mesa Grande, Agua Caliente (Warner Ranch), and San Luis Rey Mission.

I was fortunate in having my cousin, Harry S. Merriam, with me, as he not only speaks Spanish fluently but is personally acquainted with all the Indians of the three settlements visited. This enabled me to learn in a short time more than I could possibly have accomplished in weeks by myself. Only a few of the younger Indians speak English.

p. 148

In all three of the settlements the people live in well-made adobe houses, many of which have a willow work room at one end and a willow or brush-covered shelter outside for summer use. The houses are not near together but scattered about, usually $\frac{1}{8}$ or $\frac{1}{4}$ of a mile apart. Most of them are provided with wells, though some are so near

¹When I wrote the facing page (148) I supposed that the small 'Petrero' settlement was a part of La Jolla, but Harry Merriam tells me that it is regarded as a separate settlement and is called Cuca.

p. 148a

the base of the mountain that they have small streamlets of running water.

They cultivate peaches and figs, and fruit of both is drying on flat baskets (bateás) and scaffolds at all the houses we visited. Fig and tobacco trees grow about the houses, and great masses of the giant tuna cactus are often nearby. Usually the house stands on a small cleared place surrounded by chaparral.

Most of the families cultivate wheat and barley -- barley for their horses and wheat for themselves. They all have stone mortars and metats for hammering and pulverizing the grain and acorns, and some of them have large upright cylindrical willow-work storehouses for the grain called mus-co-nish. These storehouses are really fine pieces of work. They are 3-4 ft. in diameter and 4-6 or 7 ft. high, and are made by winding the willows with the leaves on around and around in a close spiral and weaving in the ends. p. 149.

Many of the houses have brush roofed, and some thatched roofed piazzas in front, and in one case (that of Appolonia and Pesqual his wife) the front of the piazza is covered with vines.

All of the families have large home-made clay water bottles called ojas. These are usually covered with a piece of cloth, wet to keep the water cool, but some are set in the ground, and others are stood in a box of earth on a bench or rest of some kind to keep it at convenient height. The earth is kept moist and the water is deliciously cool.

At many of the houses the women were sitting on the ground, usually under a brush-roofed shelter, winnowing grain. They thresh

the grain by piling it around a post and driving or riding horses (usually 3 horses) around and around over it, a man riding one of the horses and driving the others, while old squaws work over the straw and pitch it where it will be properly trodden as the horses go round.

After the grain is threshed the squaws gather it up in big baskets and bring it to the house where they winnow it by rocking it in flat or nearly flat (slightly concave) baskets which they call in Spanish *bateá* (pronounced bat-tay-o). These baskets are circular in outline and vary from 15 to 17 inches in diameter. They are plain or decorated. The most common design consists of from 1 to 3 black *p.157* rings around the outer third. Some are much more elaborately ornamented. The Indian name for this basket is tuk-mal. In shape and size it resembles the *het-al* or winnowing basket of the Mariposa Digger Indians, but in weave and design of ornamentation the two are widely different.

The old Luiseno squaws agitate these baskets full of wheat with a double motion -- a rotary and at the same time a pitching movement -- so that the chaff gathers on the top where the wind carries it off (or if no wind, they cuff it off) and the sand in the grain comes to one place on the edge. They then smash the grain in their stone mortars and grind it to flour on their stone metates.

In Rincon I discovered 2 houses with legged metates -- 3 legs hewn out of the stone on the underside of each. Of these legs, which are at the ends, those at one end are longer than at the other, so as to give the metat the proper slant. The stone they work back and forth in their hand to do the grinding is flat on one side (or really

slightly concave lengthwise) so as to conform to the trough of the metate. I purchased a fine old one, but not without difficulty, as they are loth ^{p.152} to part with them. I got it at Pauma, where I found still another, making 4 in all that I actually saw. There are doubtless others. The ordinary common metates one sees at all the houses have no legs but lie flat on the ground.

The stone mortars, like the metats, vary greatly in workmanship. Some are neatly rounded outside; some nearly globular; some handsomely quadrangular with beautifully rounded and smoothed top, while others are merely rough rocks with the regulation mortar hole on the top. One (examined by me at the house of Louis Majado at La Jolla) had a flaring basket rim 5 or 6 inches wide fastened with resin or pitch to the inside of the top of the mortar, so as to catch the spattering grains. I shall try to secure it.

In the late fall all of these old Indians go to Palomar Mt. to gather the acorns of the black oak (Quercus californicus) from which they are said to make mush and soup, usually mixing fresh meat or pork and chili with the acorn meal. The old squaws call the black oak acorn we-ut. The acorn of the Mt. live oak (Quercus chrysolepis) they call que'-la. The latter they say is too hard to smash and grind to be available to any extent for food. The acorn of the ^{p.153} valley live oak (Q. agrifolia) they call we-as'-el, but I did not learn that these are ever used for food.

These Mission Indians still make many baskets, but of few kinds. I found nothing among them corresponding to the big cornucopia carrying baskets of the northern tribes (the che-ka-la of the Diggers or the wo-na of the Piutes), nor to the large compact baskets in which acorn

meal is cooked by means of hot stones.

p. 153

See Baskets for description of baskets of Mission Indians. Calif. Journal for 1901, pp. 153-155, Sept. 24, 1901.

The grave yards, two of which we visited, are curious affairs. They are enclosed by some kind of a fence -- usually wire or wire and pickets -- and are merely flat bare places cleared in the chaparral. The graves are mounds a foot high, marked by a wooden cross of some kind, usually low, and almost completely covered with glass and crockery, mostly broken. Most of them have an eviscerated clock (commonly a Waterbury or something of the kind) with the hands set on the hour of death, hung from the headboard. On the middle or other end of the grave is a lamp -- usually a glass kerosene lamp. The rest of the grave is covered with cups and saucers, tumblers, beer bottles, teapots, pitchers, and bits of broken crockery and glass. Several had old tin cans, and one an earthenware spittoon. The name and date of death are cut or written on the crossbar of the headboard.^{P. 157}

These Indians are very fond of "fiestas" and go from camp to camp and tribe to tribe to take part in them. Most of them have just returned from a fiesta at Saboba, and in a week or two they are going to another, to be given by the Indians at Cahuilla (pronounced Ka-weah) or at Pichanga. They dance a great deal and decorate themselves for the occasion.

In the house of Appolonia Omish I saw a feather belt, consisting of tail feathers of several Golden Eagles. Each feather was attached to a hemp cord and the cords were woven into a hemp belt, finely made. This is worn around the waist. I saw also a woman's

belt with shredded bark (like inner bark of cedar) dangling a foot or fifteen inches from the front part of it.

They used to dance naked, except for these belts, but now are said to wear underskirt and drawers, with the belt put on afterward.

The young men have organized rabbit hunts in which they choose sides and run the rabbits on horseback in the chaparral and kill them by throwing sticks at them. Harry showed me a stretch of "wild buckwheat" chaparral, mixed with more formidable kinds, in which hunts are held nearly every Sunday. Usually the Rincon boys play against the La Jolla boys. They hunt in pairs, one of each side riding together. The one whose turn comes first gives chase to the first rabbit started and rushes his horse after it at full speed. The horse is said to take an active interest in the sport and do his best to get over the rabbit. As he rides up alongside he throws his stick violently down and usually kills the quarry. But if he misses, his fellow rider of the opposite side takes up the chase and tries his hand. When all the rabbits have been killed the sides count the result and the side having the largest number gains the game. The rabbits are then roasted entire (without opening) in the ashes and a feast ends the game.

In several places we found large flat rocks perforated by the old mortar pits of the Indians. One of these is between Valley Center and Rincon, but the best is on Palomar, right among the black oaks whose acorns were hammered up in them. This one is in Doane Valley and there are at least 20 mortar holes in the one rock. It is the finest I ever saw.

Most of the Luiseno Indians have several children. Most of

MISSION INDIANS 7

the men and women are large and rather good looking. The women tend to grow stout with age. The children are very apt to devel-

Not finished

not all copied out

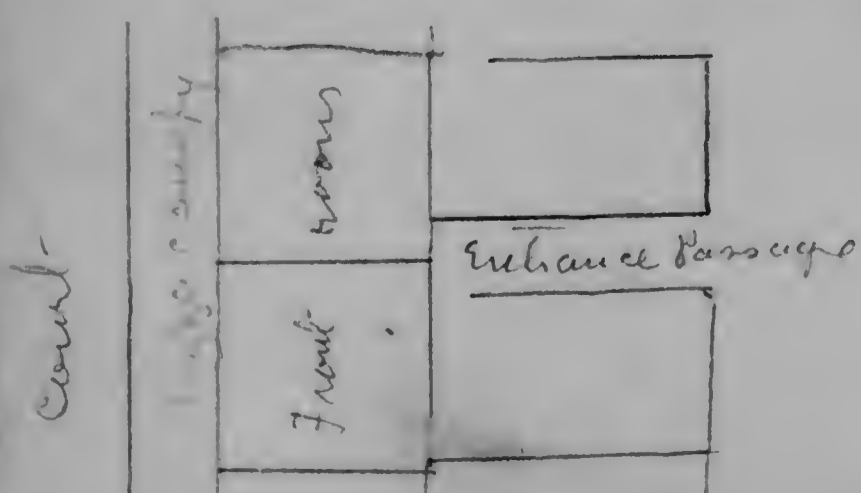
Calif. Journal - 1901.

Passed through the Mission Indian town of Saboba and picked up a few old baskets, including 2 hats (chel-koot) and a very old and worn cora--very large.

At the Indian settlement Saboba I saw a remarkable building. It was built and used for a Fiesta a few weeks ago, and is a large rectangular or nearly square structure, made entirely of willows, and containing a large open court, in the center of which is a canopy of brush, supported by posts. The structure consists of rows of booths or rooms (2 or 3 deep), the front room opening either broadly or by a narrow doorway into the central court. The walls and partitions and in fact the entire affair with all its parts, are made of willows with the green leaves still on, woven closely together so one cannot see through or between them, and fastened to upright posts stuck in the ground. The roofs of the rooms are flat and of the same material.

Passageways lead in from the outside to side doors in the rear tier of rooms, but the details vary in different parts. I regret

exceedingly that I did not have time to make careful diagram of the entire structure.



SABOBA Continued 2 October 1, 1901.

I paced it off and found the outside length to be about 200 feet length of court 125 feet; breadth of piazza-canopy which extends all the way around the court 8 feet; depth of rooms about 15 feet. The floors are earth.

The whole affair is beautifully made and must have been built by skillful weavers--doubtless the old squaws.

I took several photographs of it

California Journal, Vol. II, 1901 - *Cham*

SO-BO'-BAH

The So-bo'-bah are a small tribe, now practically confined to San Jacinto Reservation. Their original territory is much more extensive than generally known. Chief Lugo of the Cahuilla tells me that it reached westerly from San Jacinto Peak and the crest of the ~~higher part of the~~ range west of Palm Canyon, to San Jacinto Valley, ^{(whence it pushed northwesterly} and ~~to~~ Eden Hot Springs, ~~on the~~ northwest, ^{(southwesterly} and ~~to include~~ Domenigoni Valley, ~~on the southwest~~.

The northeastern corner of their territory appears to have been the summit of San Jacinto Peak, or a point on the west side near summit, whence the eastern boundary followed the crest of the range southerly to a point about east of Hamish, now Hemet Reservoir, where they met the Pow'-we-yam Cahuilla. West of Hemet Reservoir, they are separated from the Luiseno by a tongue of the Cahuilla which follows the canyon of Bautiste Creek northwesterly for its entire length, a distance of about 15 miles. Diamond Valley, a few miles farther west, lies wholly in So-bo'-bah territory, as does also Domenigoni Valley.

The So-bo-bah were thus in contact with several tribes. On the extreme northwest, immediately north of Eden Hot Springs, they met the Koos-tam; east of Eden Valley they met the southwestern band of the Wah-ne-ke-tem (Mahl-ke); on the east the crest of San Jacinto Mountains separated them from the Kah-we-sik-tem; on the southeast, they were in contact with the Pow-we-yam or Cahuilla proper; on the west, and also south of the western half of their range, they met the related Pachanga group of Keche or (Luiseno)-cum

Luiseno

James O. Pattie, an American, who, in the spring of 1828 vaccinated 3,904 Indians at the Mission of San Luis Rey, in speaking of the Priests says: "They are also self constituted guardians of the female part of the mission, shutting up under lock and key, one hour after supper, all those, whose husbands are absent, and all young women and girls above nine years of age. During the day, they are entrusted to the care of the matrons. Notwithstanding this, all the precautions taken by the vigilant fathers of the church are found insufficient. I saw women in irons for misconduct, and men in the stocks. The former are expected to remain a widow for six months after the death of a husband, after which period they may marry again. The priests appoint officers to superintend the natives, while they are at work, from among themselves. They are called alcaldes, and are very rigid in exacting the performance of the allotted tasks, applying the rod to those who fall short of the portion of labor assigned them. They are taught in the different trades; some of them being blacksmiths, others carpenters and shoe-makers. Those, trained to the knowledge of music, both vocal and instrumental, are

Pattie Indians

intended for the service of the church. The women and girls sew, knit, and spin wool upon a large wheel, which is woven into blankets by the men. The alcaides, after finishing the business of the day, give an account of it to the priest, and then kiss his hand, before they withdraw to their wigwams, to pass the night. This mission is composed of parts of five different tribes, who speak different languages.

The greater part of these Indians were brought from their native mountains against their own inclinations, and by compulsion; and then baptised; which act was as little voluntary on their part, as the former had been. After these preliminaries, they had been put to work, as converted Indians".

Personal Narrative of James O. Pattie of Kentucky, 1833.

X/23 nn-pp/E76 Shoshone Stock: A-katch'-mah or Luiseno group

80/18
c

The Sobobu are called

Yu'-yah-wah } by the adjoining Cahulla
down.

Yu'-yah-wah'-pah

LHISEÑO KINSHIP SYSTEM

A. L. Kroeber, California Kinship Systems,
Univ. Calif. Pubs. in Am. Arch. & Ethn.,
Vol. 12, pp. 348-352, 1917.

INDIAN NAMES

SANDIEGO CO., CALIF.

Carded

The San Diego Union of Dec. 18, 1873 has the following note on Indian names in San Diego County.

"'Temecula', the name of the largest interior settlement in the county, next to Julian, signifies Mourning. There must be some sad tradition connected with this locality.

'Pauma' means bring water. It is a fact, generally conceded, we believe, that the Paumo Rancho has more water than any other in the county.

'Qua-vitch' means One who takes Care of the Water. The Indians of Pauma and Temecula believe (as do those of some other localities in the county) that a being exists in the water, to guard it; and hence they never cut plants or bushes growing out of the water for fear that the 'guardian spirit' may die, it being the superstition that these plants supply him with food."

This clipping from San Diego Union, Dec. 18, 1873 is in Hayes Collection, vol. 38, p. 125 -- Bancroft Library

SAN LUISEÑO RANCHERIAS AND CHIEFS

A certificate given by Thomas H. Bush, county judge of San Diego, given to a delegation of Indians and published in the San Diego Union, July 7, 1870 reads in part:

"On this day before me present themselves Marcello Colures, Juan de Dios, José Maria Moro, Pablo Ta-bu-ca-ma-
Carlos Ayal, Antonio Palejos, Bruno Cuasita
lis, Anastacio Gayo, Francisco Solano, Juan Uba, Joaquin
Ucawitch (proxy for Manuel Largo), Captains of Pala, San
Ysidro, Potrero, La Joya, Agua Caliente, La-pichi, Aquanga,
La Puerta Chiquita, Puerta de la Cruz, Temecula, Vallecitos,
Pawii: and declare that the people have elected for General,
Olegario Sali. . "

This clipping from San Diego Union, July 7, 1870 is in
Hayes Collection, vol. 38, p. 112 - Bancroft Library.
(Scrapbook)

Lincoln's boomerang or rabbit stick

See also, for Gabrielena form, W. J. Hoffman, Bull. Essex Inst.
Vol. 17 pp. 29-30 + fig. 7 (called makana), 1885.

Luiseno vocabulary -

Kroeber, Univ. Calif. Pub.
vol. 4, 71-89, 1907.

comp. with mine!

Mission of San Luis Rey, Calif in 1852.

Intercepted by Bartlett on p. 90,

Bartlett's Personal Narrative, II, 90,

1854.

For boundaries of Luiseno territory and names of
villages see Kraeber, Shoshonean Dialect of
Calif. 145-149, 1907.

SAN LUIS REY MISSION.

San Diego Sun
A Convent to be Established There Very
1893 Soon. *February 23*

Within the next few weeks an entire convent from a mission in Mexico is to be transferred to the old church building in San Luis Rey valley, and the work of re-establishing that mission will be begun. It is expected that fully 100 people, including priests and novices, will be directly transferred and others will be added from this section, so that San Luis Rey will again become well populated. Father O'Keefe of Santa Barbara will have charge of the restored mission, as he will be able to interpret both Spanish and English. Plans are well matured for the rebuilding of the old church, but the work will be done gradually. San Luis Rey is in a better state of preservation than any of the very ancient missions in Southern California, but it is understood that its restoration is but a part of the general plan to as far as possible rehabilitate all the old mission churches.

Feast San Luis Rey Mission

SAN LUIS DAY.

Grand Feast and Celebration at San Luis Rey Mission.

The annual celebration and feast of San Luis (Saint Luis), to be observed at San Luis Rey, near Oceanside, today, and continuing until Tuesday evening, will be of greater interest than usual, as a number of prominent citizens of San Luis Rey have taken charge of the arrangements, and spared neither time or money to make the event one long to be remembered. Father Ubach of this city will hold high mass services in the old mission building today. On Monday, the feast will commence and cock fights, horse and foot races, athletic sports and games will tend to enliven the occasion. This will be followed by the ancient Indian dances and game of "gomo," and other sports peculiar to that race. All the sports and games will be under management of Mr. Samuel Goldbaum of San Luis Rey, who has provided necessary conveniences for the accommodation of visitors. A restaurant and refreshment stand has been erected on the grounds, and hay and grain will be furnished free to all who bring teams. A visit to the grand old Mission, with its crumbling walls, lofty towers and hallowed associations, cannot but prove of decided interest. For near one hundred years it has stood as a monument to Christian piety and self sacrifice, yet its beauty and attractiveness have been increased rather than impaired by the ravages of time.

San Diego Union Aug 24, 1889

San Luis Rey Mission

Engraving of Mission - about 1828 -

a. Dehaut-Cilly, vol. 1, facing p. 215, 1834.

H. S. Merriam Escandido, Calif.

Oct	15	Exp by Cash	20 00	
Dec	1	1 Kōra from Teodisima Calac		1 50
"	"	" Net- (E-Kōt-) or ēgōt- Carnaciona		2 00
"	"	" Mortar + bucket tō' pīal pistle for same tō' pīa wōt'		7 00
Jan	20	1 Chillkot- or hat basket *		1 00
"	"	1 Kōra extra large + deep		4 00
				<hr/>
				15 50
				4 50
				<hr/>

Bal to you credit-

* These hats were always used when carrying the nets, and should be put together in the collection.

Names of Luiseno baskets

(By P. S. Sparkman, Valley Center, Mo)

Flat winnowing basket, Tük-mal, Span. Batia

Basin shaped basket, if small Pac-kwa-mal

Same if large or medium sized Pac-kwut,

Span. bora, borita

Basket used as hat, Chel-kwut

Small basket with drawn in mouth, Pay-yayw-mal.

Span. Gharita

Large basket of this kind, Pay-yayw-la

Span. Gware

Suffix mal in Luiseno generally means small,
same as Spanish ito or ita.

c I have used to represent a guttural sound,
with no equivalent in English, that is, the
c in Packwut, Packwamal, ch is pronounced
as in English.

[Copy]

LAGUNITAS
MARIN COUNTY
CALIFORNIA

Oct. 3, 1928

Dear Mrs Chilberg:

Pardon me please for keeping your manuscript of Francisco's story of his people so long - since Sept. 14.

My daughter Zenaida and I have been on the go visiting various tribes of Indians from near Colusa to near Mt Shasta, and in the mts on both sides of Sacramento Valley, in search of fragments of information lacking in my notes. And we have been successful.

I have read every word of Francisco's several most interesting chapters about the early history of his people and am fully convinced that it is worthy of publication. But a good deal of hard work is needed to prepare it for the press. It should be carefully edited, and explanatory footnotes should be added in a number of places.

And furthermore, it should be compared with
Boscana's Chinigichinich, a translation of which
was published in Robinson's life in California, 1846.
My copy of this is in Washington so I am unable
to refer to it. I suggest this as a matter of
precaution, as it must of course be referred to by
whoever edits Francisco's book. The two accounts
^{may} have little in common, as Boscana's is said to have
come from San Juan Capistrano. Comparison may
bring out interesting suggestions.

In reading your manuscript I was greatly
surprised at Francisco's repeated mention of
Utah Indians. One cannot help wondering
whether his people really had any ancient
tradition mentioning this distant tribe, or
whether - like some religious ideal - it came
from information acquired later?

It has been a privilege to read this story and
I trust you will be able to bring it out in
such form that it will prove of permanent
value to ethnologists.

With kind regards to yourself and son, in which
Mrs. Merriam and my daughter join -
Very truly yours
C. Hart Merriam -

The manuscript is returned herewith

[Typed copy mailed to her - son]

Mrs Mabel L. Chilberg
Azusa, Calif.

San Luisienos.

Southern California

The San Luisienos inhabit the northern part of San Diego from the coast east including the mountains.
(Stanley's Ind. Aff. Rept. 1856 Page 240)

Their villages are in a section of the country adjacent to the Coahuillos between 40 and 70 miles in the mountainous interior from San Diego

They are known as the Las Flores Santa Margarita, San Luis Rey Mission, Nahoma, Pala, Temecula, Ahuanga (2 villages) La Joya Portero and Bruner's and Pedros villages 5 or 6 miles off Agua Calientes. They are all in San Diego Co.

Ways. W. S.

Bancroft. 2, Races

Rancheria or Hans near San Luis
Rey Mission — Southern California

Enkel-kava was the name
of one near the mission site,
Mokas-kel, Benyou-preshel,
J. Steckermuk, Gatarwa, Ham-
echuwa, Itayvuy, Milk-wanen,
Chutewa, Mootayuhew, and
Sepowwo, were the names
of the others.

Bancroft Nat Races

Playanas Indians

The Playanas were Indians who came to settle in the Valley of San Juan Capistrano. (Boscana in Robinson's Life in California Page 249.)

Bancroft Nat Races

Ahapchingas, clan or rancheria.

The Ahapchingas was a clan
or rancheria living between Los
Angeles and San Juan Baptista,
an enemies of the Gabrielenos
or those of San Gabriel.

Bancroft Nat-Races

Piyumko

Carded

SAN LUIS & CAUEE TRIBES, SO. CALIF.

The following is from the Sacramento Daily Transcript, April 10, 1851.--

"The Los Angeles correspondent of the California Courier, gives an account of a fight between the domestic Indians of that place. The San Luis and Cauee tribes, each numbering about 100 men, met in conflict at a rancheria in the night time. The weapons used were principally clubs and stones -- the battle resulted in 5 being killed on the ground, and 5 more since dead, and many others injured for life."

Sacramento Daily Transcript (from California Courier), April 10, 1851.

LUISEÑO MYTHS

E. W. Gifford, Clans & Moieties in Southern California, Univ. Calif. Pubs. in Am. Arch. & Ethn., Vol. 14, p. 212, 1918.

KILLING OF EAGLES BY THE LUISEÑO

E. W. Gifford, in an article on Clans & Moieties in Southern California, states that Eagles were killed only ceremonially by the Luiseño.

E. W. Gifford, Clans & Moieties in Southern California, Univ. Calif. Pubs. in Am. Arch. & Ethn., Vol. 14, p. 209, 1918.

LCISEÑO CLANS AND RELIGIOUS SOCIETIES

E. W. Gifford, Clans & Moieties in Southern California, Univ. Calif. Pubs. in Am. Arch. & Ethn., Vol. 14, pp. 201-214, 1918.

LANGUAGE OF SAN JUAN CAPISTRANO

In 1856 Buschmann published a paper entitled Die Sprachen Kizh und Netela, dealing with the languages spoken by the Indians at San Gabriel and San Juan Capistrano Missions.

A copy of this document is in our file under Tongva or San Gabriel.

LUISEÑO

"Pages 22-30 of the Saggi Inediti are also concerned with Californian Indian languages, and on pages 24-26 P. Jak discusses the grammar of Luiseño. On page 23 we are informed that P. Jak had composed a Prima linguaē Californiensis rudimenta of about 50 pages, and containing "a little of everything." The chief source of information was "a Californian of S. Luis, converted to Christianity," and the thing was done "to please Cardinal Mezzofanti." Teza's whole book, of course, owes its existence to Mezzofanti's linguistic collections." *Note by Alexandre F. Chamberlain on E. Teza's Saggi Inediti di Lingue Americane (Pisa, 1868).*

Am. Anthropologist, Vol. 15, p. 101, 1913.

[Reprinted from SCIENCE, N. S., Vol. XXVIII., No. 709, Page 147, July 31, 1908]

MEANING OF THE SPANISH WORD GAVILAN

In a recent translation of a Spanish manuscript in the Bancroft Library of the University of California, entitled "A Mission Record of the California Indians," by Dr. A. L. Kroeber,¹ the following sentence occurs (p. 4): "They have a great desire to assemble at a ceremony regarding a bird called vulture (gavilan)." And in a foot-note it is stated that the bird "is more probably the eagle than the California condor, which the word gavilan properly indicates."

As a matter of fact the word *gavilan* means neither eagle nor vulture, but among Spanish and Spanish-Mexican people is the ordinary common every-day word for hawk. In the same language eagle is *aguila* (pronounced *ag'-il-lah*), but the California condor has no name (because it does not inhabit either Spain or Mexico), although the Spanish-speaking people of southern California usually call it *vultur*, or *vultur grande*.

There is no doubt, however, that several of the early Mission Padres failed to distinguish the eagle from the large hawks, and used the name *gavilan* indiscriminately for both; hence Dr. Kroeber is entirely right in assuming that the ceremonial bird of the Mission Indians of Southern California is the eagle. It is the golden eagle (*Aquila chrysaetos*).

In another place in the same article (p. 7, foot-note) Dr. Kroeber states: "Boscana, however, describes the bird as much resem-

¹ *Univ. of Calif. Publications, American Archeology and Ethnology*, Vol. 8, No. 1, May, 1908.

bling the common buzzard, but larger, which clearly makes it the condor." This seemingly natural inference is entirely erroneous. Buzzards are large hawks—not vultures—and the bird we in America call "turkey-buzzard" is not a buzzard at all, but a vulture. Boscana's "common buzzard" is a large hawk closely related to our red-tail, and the bird he described as "much resembling the common buzzard, but larger," was of course the golden eagle. Had he meant the turkey-buzzard he would have used the Spanish-Mexican word *aura* (pronounced *ow'-rah*), which is the name by which the turkey-buzzard is known among the Spanish-speaking people of California.

C. HART MERRIAM

Y. TONGVA STOCK

Y/24a/E77 Tongva Stock (Gabrielino)

80/18
C

That great liar

Old man Joe San-wu-dā'-yah says he is of Santa Catalina Island, where his father was born and lived. The name of Catalina Island is San-wah'-se-on. But ^{as a matter of fact} actually old Joe was raised in San Gabriel Valley and by birth is "Gabrieleno", but he can't speak a word of it. His talk is mainly Mar'-ring-i-yum "Serrano" with a sprinkling of Cahuilla. There appears to be no doubt that his father came from Catalina Island and spoke its language, said to be close to the mainland "Gabrieleno" which is said to be a similar dialect and very close to that of Tong-vā of San Fernando Valley.

--C.H.M.

May 24, 1933

who lives at the Mar'-ring-i-yum Rancho north of Patton

Old man Joe San-wu-dā'-yah says he is of Santa Catalina Island, where his father was born and lived. The name of Catalina Island is San-wah'-se-on. But actually old Joe was ^{born and} raised in San Gabriel Valley and ^{was} by birth ^{he} is "Gabrieleno", ~~but~~ he can't speak a word of it ^{that language}. His talk is mainly Mar'-ring-i-yum "Serrano" with a sprinkling of Cahuilla. There appears to be no doubt that his father came from Catalina Island and spoke its language, ^{which is} said to be close to ^{that of} the mainland "Gabrieleno" which ^{in turn} is ~~said to be~~ a similar dialect and very close to that of ^{the} Tong-vā of San Fernando Valley.

--C.H.M. *Chm.*

May 24, 1933

Hahamogna Indians (also Hahamognas) { = Gabrielinos
Tongva
Hahamogna Villages: San Gabriel Valley.
Long article (unsigned) in San Marino Tribune, April 27, 1934.
Article entitled 'Our Redskin Predecessors in San Marino'.
Writer speaks as if sure, but gives no references.

Dittmer (W.) TE TOHUNGA: the ANCIENT LEGENDS and TRADITIONS of
the MAORIES, orally collected and pictured, 24 full-page plates and
over 30 smaller designs in the text, 4to., cloth, 1905 18s

Note word Tohunga - { Compare San Fernando
region Tongva vocab.
for Tahunga Canyon + wash

Indians at Los Angeles in 1852.

Bartlett in his Personal Narrative (II, 82, 1854)
states that at Los Angeles April 22, 1852,
he saw more Indians than in any part
of Calif. yet visited by him. Commenting
on them he says: "They have now no
means of obtaining a living, as their lands
are all taken from them; & the missions
for which they labored, & which provided after a
sort for many thousands of them, are abolished.
No care seems to be taken of them by the Americans,
on the contrary, the effort seems to be to
exterminate them as soon as possible."

San Gabriel Mission sold to Julian Workman and
Hugo Reid, June 18, 1846. - See Rept. Secy. Interior 31st Cong.
1st Sess. Ex. Doc. 18, p. 19, 1850.

Kiles Kij + Buschmans Kizh
mean house.

Mosney map Kisna - but
on Rept. Bur. Ethn. XVII, p. 157.

San Gabrielinos
= Tongva

Galvinsens
by birth

Town of St. Juan Pedro
Joe Catalano

He is a great liar - can

Old Joe ~~says~~ claims to be Galvinsens

prob. is by birth. His father (long dead)

came from Catalina Id.

I got quite a vocabulary from him

It's mainly Anaripian with some

Columbian + ^{some} ~~Spanish~~ words - can

to be typed

Tongvā of San Gabriel Val - own name
Pak-vah - sā-kwum of San Fernando Val.

Reha at San Gabriel - Sibagna (Hugo Reid)
Tongvā San Gabriel Val. encp. { mi-yah' hih-tchal-lap
by Ke-tah'ah-mu'it } = "long arms"

Mrs Rosinger

San Gabriel Mission site { Toviskanga (Taylor)
San Gabriel, Yo-we'-teh { Tobiscanga (1860)

Los Angeles called Yah'-vit by Mrs Rosinger

["Christians"]
Kisiannos ^ Cahuilla name for

Gabrielinos W.D. Strong, Aborig. Soc. So. Calif. 8, 1929.

For
[Tongva file - ref. Tuhunga canyon]

NEW ZEALAND FOLK-LORE.

92. Te Tohunga: The Ancient Legends and Traditions of the Maoris. Orally collected and pictured by W. Dittmer. With about 60 illustrations, including 28 full-page plates. 4to. (12 $\frac{1}{2}$ x 10 in.). Cloth, cover design in gold and color, gilt top. London, Geo. Routledge & Sons, 1907.
Published at \$8.40 net, Offered at \$3.50
(Postage 32c.)

"A HANDSOME VOLUME, made up of an artist's drawings, made in New Zealand, accompanied, by the legends and tales of an Old Maori, sometimes narrations of the mighty deeds of some ancestor upon whose carved image the artist was at work while the tale was being told."

Tuhunga (canyon and small settlement at east end of San Fernando Valley, north of Los Angeles, California) was named after an old Tongva [commonly called Gabrielino] rancharia mentioned in 1796 by Padre Santa Maria who according to Bancroft spelled the name Tuyunga. But the writing was indistinct and it may have been Tujunga - the present Spanish-Mexican spelling.

In the Tongva language, as long ago pointed out by Hugo Reid, the terminal syllable is really gna, which in American English would make the name Too-hoon'-gna ordinarily written Tuhunga - in Spanish Tujunga.

[Christians"]
Kistiannos Cahulla name for

Gabrielenos W.D. Strong, Aborig. Soc. So. Calif. 8, 1929.

For

[Tongva file - ref. Tuhunga canyon]

NEW ZEALAND FOLK-LORE.

92. Te Tuhunga: The Ancient Legends and Traditions of the Maoris. Orally collected and pictured by W. Dittmer. With about 60 illustrations, including 28 full-page plates. 4to. (12½ x 10 in.). Cloth, cover design in gold and color, gilt top. London, Geo. Routledge & Sons, 1907. Published at \$8.40 net, Offered at \$3.50 (Postage 32c.)

"A HANDSOME VOLUME, made up of an artist's drawings, made in New Zealand, accompanied, by the legends and tales of an Old Maori, sometimes narrations of the mighty deeds of some ancestor upon whose carved image the artist was at work while the tale was being told."

Tuhunga (canyon and small settlement at west end of San Fernando Valley, north of Los Angeles, California) was named after an old Tongva [commonly called Gabrieleno] rancheria mentioned in 1796 by Padre Santa Maria who according to Bancroft spelled the name Tuyunga. But the writing was indistinct and it may have been Tujunga - the present Spanish-Mexican spelling.

In the Tongva language, as long ago pointed out by Hays and, the terminal syllable is really gna, which in American English would make the name Too-hoon'-gna ordinarily written Tuhunga - in Spanish Tujunga.

San Gabriel (or "Kij") vocabulary

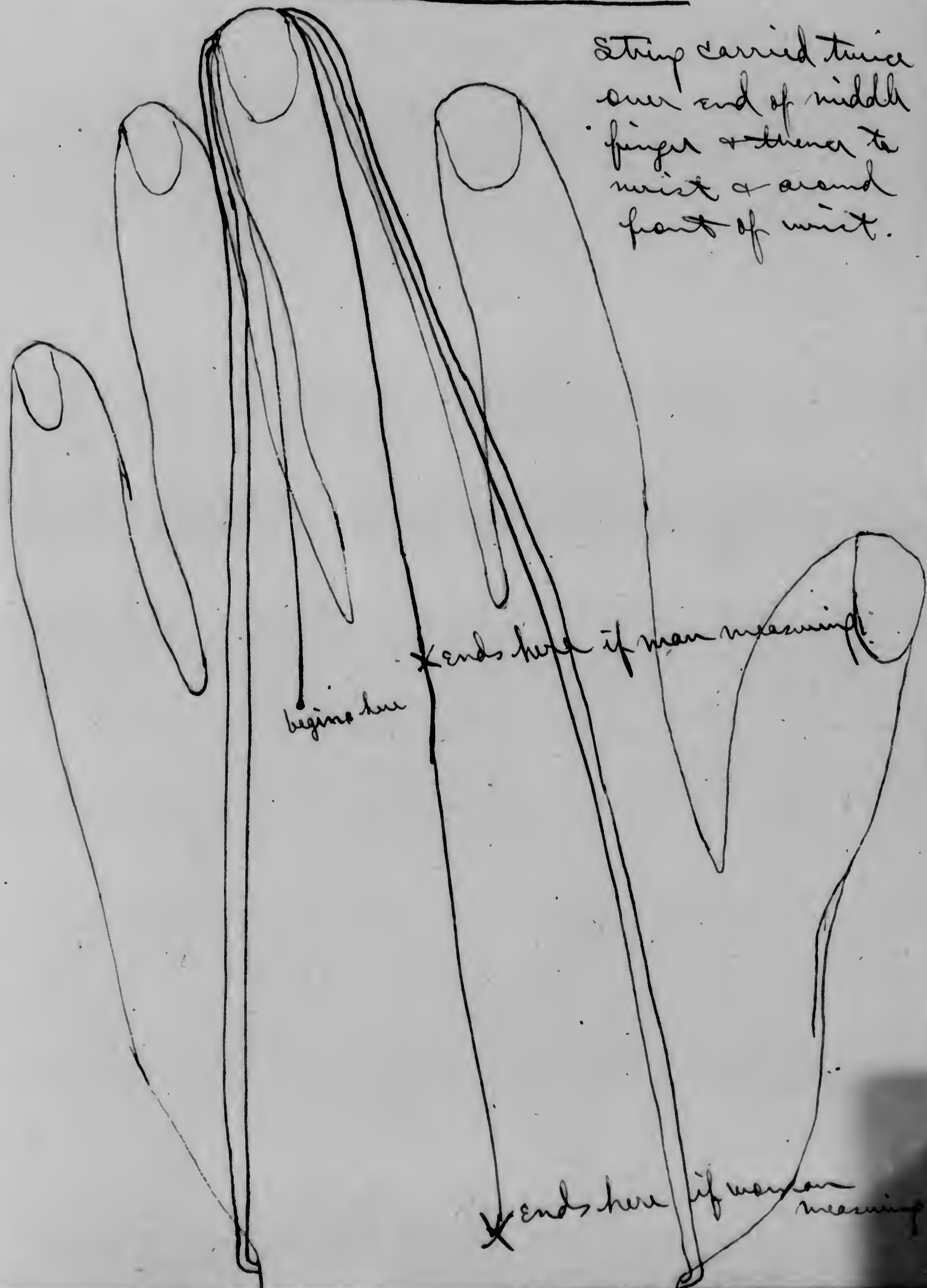
Gallatin (after Hale), Trans. Am. Ethn. Soc. II, 128, 1848.

The Tongva or Gabrielines should be asked if they know the word Tobikhar used for them by Loew and Gatschet.

measure of length (about 46 in)

in Tongva - - Nah-wi-^{ch} or Nah-wi-u-^{ch}

in Hammenat - Nah-nat-so-neets



String carried twice over end of middle finger & thence to wrist & around front of wrist.

begins here

X ends here if man measuring

X ends here if woman measuring

In San Gabriel:

the chief eldest son is called Tomear.
" " " daughter " manisar.

Reid in Los Angeles Star, 1852. (Quoted by Taylor, Calif. Farmer, Jan 11, 1861.

The place, San Gabriel mission, was Toviscanga spelled Tobiscanga Calif. Farmer, Feb. 2, 1860
" Los Angeles town " Yang-ha
" San Fernando " Pasheekna
Taylor, Calif. Farmer, May 11, 1860

0 0 3 5 4

Kontinuitätssatz von Poincaré

See also homology and homotopy

Kr. No. 676

M.P.H.

Extract from 'History of San Bernardino and Riverside Counties, California,' Brown and Boyd, 1922.

Hot springs, Mud baths.

"A great many years ago the San Bernardino Valley was inhabited by the Cahuilla, the Serrano and the Guachama tribes. . .

". . .these Indians discovered the curative qualities of the hot water near the base of this mountain [The Arrowhead], they gathered there, partook of this hot water, bathed in it, and covered themselves with the warm mud." p. 262.

M.P.H.

Extract from 'History of San Bernardino and Riverside Counties, California,' Brown and Boyd, 1922.

Cucamonga Indians.

The Cucamonga Indians lived among the Cucamonga hills and on the mesa below. After the grant to Don Tiburcio Tapia in 1839 they became extinct.

[Account given p. 28] .

UNIDENTIFIED RANCHERIAS FROM SAN GABRIEL MISSION RECORDS

Achochobit	Jamamcorit
Ajalapi	Japchibit
Amupubit	Jautibit
Aoyobit	Jaibepet
Apiacomobit	Jaysobit
Apinjaibit	Jayugua alias San Alexo
Apuibia	Jombit or Jomquin
Atababit	Jotabit
Cacaumeat	Jububabit
Cayubit	Jujuabit
Chacuapibit	Junalmonat
Chaubit	Jutucubit on Santa Ana River
Cochovipabet	Mairobit
Gemierabit	Mapitbit
Corobonabit	Mauvit
Erveat or Urbiatam	Momonibit
Geberobit	Mopibuit
Girivit	Mujuniam
Gejojpiabit	Najayabit
Gonopeapa	Nasin
Goroumoya	Nosabit
Guinibit	Nonobit
Guisabepet	Pabocrobiat
Jababit	Pachechorobit
Jajachivit	Pajajana

Pajbepet near Santa Ana River

Paimabit

Paobeam

Paorbia

Papiabit

Paracunat

Pimocabit

Pomamaina

Pomoqui

Puastamivit

Pupubit

Puraitambit

Puyubit

Seobit

Sibapet

Siuccabit

Soabit

Tachicpiat

Tachovipabet

Tameobit

Tamet

Tibajabet

Timubit

Tlamalalvit

Tobangbepet

Tobimobit

Tobonga

Tobpet

Tochabubit

Tochajana

Tochonabit

Tomijaibit

Tomimobit

Topisabet

Topapaumina

Torornut

Totabit on Santa Ana River

Tupabea

Tusicabit

Yrabona

Ytibit

Tongva

INDIANS OF PASADENA, CALIF.

Hiram A. Reid, in a history of Pasadena, Calif. gives the following notes about the Indians who lived in the vicinity of Pasadena, including identification of the locations of some of the villages mentioned by Hugo Reid in his articles about the Indians, first published in the Los Angeles Star in 1852.

Hiram Reid states:

^ "Among Hugo Reid's writings is a list more or less complete [19 of the original native Indian names of their villages or clan settlements in Los Angeles County. Usually a clan had only one village, a central settlement; but sometimes the same clan had several villages, with an hereditary clan-chief over all, and an elected sub-chief in each village, thus forming a sort of patriarchal confederacy in government; and this seems to have been the case with our Arroyo Seco Indians when Governor Portola, the first white man here, was treated kindly by them and their head chief, Hahamovic, in January, 1770, at their village near the Garfias spring in South Pasadena. . . . And from Reid's account of the Indian villages I select a few of the localities best known to Pasadena people, or with whom they have some special interest, citing the Indian name, and its location as given by Reid, with my own notes of explanation as to present identity. The suffix 'na' was equivalent to our word clan, but was also used in a sense the same as our suffixes 'ville' or 'burg'.

Name of Indian village	Location as given by Hugo Reid	Present occupancy or identity of the site
------------------------	--------------------------------	---

<u>Acurag-na</u>	-- La presa [A large tule bog or cienega on the L. J. Rose place, above the winery, where the padres built a stone dam in 1821 and conveyed the water in a ditch to their flouring mill No.2, across the street in front of the church. The stone dam stands yet; and the foundation walls, cement flumes, wheel pit, etc., of the mill are still visible as ruins.]	
------------------	--	--

<u>Ahupquig-na</u>	-- Santa Anita Ranch, where Hugo Reid lived in 1844.	
--------------------	--	--

<u>Awig-na</u>	-- La Puente.	
----------------	---------------	--

<u>Azucsag-na</u>	-- Azusa.	
-------------------	-----------	--

<u>Cucomog-na</u>	-- Cucamonga.	
-------------------	---------------	--

<u>Hahamog-na</u>	-- Verdugo ranch. [From other sources and circumstances I find that this clan occupied both sides of the Arroyo Seco from Garvanza ford northward; and when Reid wrote his account the Arroyo hills were called promiscuously the 'Verdugo hills' or 'San Rafael' hills, all lumped off as pertaining to Don Jose Maria Verdugo's ranch. These were the Indians who occupied Pasadena's location when white men first visited the country in 1769-70.]	
-------------------	--	--

<u>Isanthcog-na</u>	-- Mission Vieja. [The place called 'Old Mission', at the San Gabriel River -- the site where San Gabriel Mission was at first established (September 8, 1771), but afterwards moved to its present location. Some fragments of the adobe	
---------------------	---	--

walls of the old first church, and other structures, may be seen yet (1895), at 'Old Mission.' [20]

• Pasinog-na -- Chino ranch.

• Pubug-na -- Alamitos ranch. [The shores of Alamitos bay.]

• Sibag-na -- San Gabriel. [This was at a great alluvial marsh which formerly existed in the washway southwest of the present village, and furnished rich crops of vegetables and grain to the Mission while its buildings were going up at the new location. But that body of rich marsh land has all been washed away, leaving only fields of sand and gravel.]

• Sisit Canog-na -- Pear Orchard. [The old Mission pear orchard, below the mouth of Wilson, Mission and San Marino canyons -- now called the Cooper Place, where Isaac and Thomas Cooper live.]

• Sonag-na -- Mr. White's place. [Irving A. White of the Sierra Madre colony, near, or a part of the present village of Sierra Madre.]

• Suang-na -- Wilmington. [This was the largest or most populous of the Indian villages in the county, on account of the abundance of food, and so easily obtained from the great estuary or bay there -- fish and clams, and such roots, berries and native plant seeds as they used for food.]

• Tibahag-na -- Cerritos ranch. [Site near Clearwater.]

• Toybipet-na -- San Jose. [Spadra.]

• Yang-na -- Los Angeles."

"The Hahamog-na clan occupied our Arroyo Seco region, and therefore 'Hahamog-na' may be set down as the first name by which Pasadena territory was ever designated in human speech; and Hahamovic was the name or title of the old native chief who smoked the peace-pipe with Governor Portola at South Pasadena, January 17, 1770. . ."

"This old chief, Hahamovic [called by the Spaniards 'Pascual el Capitan'], was head chief, and his tribe or clan had several villages at points convenient to water -- one near the Garfias spring which now supplies Lincoln Park with water; one on banks of the brook east of Raymond hill; one on C.M. Phillips's place, near the head springs of Los Robles brook and Oak Knoll brook; one near the Ben Wilson and Richardson springs; one on the Giddings place near the mouth of Millard canyon, far up whose mountain course the tribe obtained their finest and fattest acorns for food; and perhaps others. Each village had its sub-chief, and these formed the 'council of elders' referred to -- a sort of cabinet or board of directors, with Hahamovic presiding. [21] After the old chief was baptized and named Pascual, his tribe were called the 'Pascual Indians;' but later all tribal distinctions were broken up by the Mission authorities and all were blended or mixed together as 'neophytes;' or 'Mission Indians' -- and finally called Gabrielenos, to distinguish this populace from those of other Missions -- the term 'Mission Indians' having come to be applied to any body of natives who had come under

the rule of the padres. Our Pasadena chief, Hahamovic or Pascual, finally married a Spanish white woman named Angelina Sysa, resided at San Gabriel, and lived to be very old. Senora Maria Guillen de Lopez, aged 83, and still living at San Gabriel, knew him as a very old man when she was a little girl. . . ."

"These primitive people do not appear to have had any sort of domestic animals -- not even dogs or cats -- nor any sort of agriculture; but subsisted wholly upon the natural products of the land, both vegetable and animal, including the eggs of quails and other birds in their season. Nevertheless, in some respects they seem to have made real advances toward a semi-civilization, as in matters of civil polity, literature, treatment of diseases, etc. Their medical practice was combined with a good deal of superstitious mummary by the 'doctor,' such as noise of rattles, smoking [incense] to the Great Spirit, singing of songs or incantations, and other ceremonial antics; yet withal they did [22] have some practical and efficient knowledge of the use of sweating or steam baths, of numerous herb decoctions, of lobelia emetics, of counter-irritation by nettle blisters and by burning or 'moxa,' and of blood-letting, etc. Among the herbs which they used medicinally were Nicotiana or wild tobacco, thornapple [jimson weed], marshmallow, tansy, mustard, southernwood ['old man,' as it is sometimes called], wild sage, nettles, and some others. They also had knowledge and skill to prepare poisons for making their arrow points more deadly. . . ."

"In addition to what Hugo Reid says above, it appears [23] from other writers that they also used prickly pears (fruit of the broad-leaved cactus), the succulent water cress, the root of some species of flag, wild barley (or wild oats, avena fatua) and various kinds of grass seeds -- besides birds' eggs, of which a healthy quail usually lays from twelve to twenty in a season; and thus it will be seen that the range of their dietary was not so very limited after all. They also used the native wild berries, some varieties of which are passably edible, as I have myself tested. These are, blackberries; one species of gooseberries; nightshade berries; some portions of the elderberry crop; manzanita berries; grapes; canyon bush cherries..."

"Some time during 1774-75 the San Gabriel Mission was [25] moved from the original site on the banks of the river to its present location; but sometime before the removal one of the 'conversions' or baptisms was that of the old chief, Hahamovic, who had furnished food to Governor Portola's famished party in January, 1770. He was christened by the name of Pascual [spelled with a 'c' in Spanish but 'q' in English]. This was a name of common occurrence in Spanish usage; but its special adaptation to him is supposed to have been suggested from the vast and brilliant poppy fields within or bordering on his tribal territory, and which the Spaniards had poetically termed the glorious altar cloth of Holy Easter [San Pascual]. At any rate,

he was christened 'Pascual,' and being the hereditary chief of his clan, he was known to the Spaniards as 'Pascual el Capitan,' and his people as the 'Pascual Indians.' . . ."

"Pasadena's 'Sheep Corral Springs' seem to have been a favorite point and place of resort among the Indians. When our colonists first came here there were some remains of a small old adobe house on the flat a short distance above the springs, at the foot of Hanaford's bluff, and an old water ditch ran from the Arroyo bed out toward the house and down through the same rich bottom land that is now in use there by Byron O. Clark as a blackberry orchard, but the ancient adobe and ditch have entirely disappeared. At that time (1874) there were some pumpkin vines and other vegetables still occupying the ground, from seed of former cultivation. John W. Wilson, I.N. Mundell, and others remember noticing the old adobe walls and water ditch, but had no idea when or by whom they were made. And Mr. Wilson says when he first came here, in 1871, there was a similar water ditch on the west side of the Arroyo bottom a short distance above Devil's Gate, and another one a little way above his adobe ranch house opposite the end of Logan street, where he resided about twenty years. These ditches, however, were long ago filled up and obliterated by vegetable growths and by sand wash from rains or overflow. They were only remnants of the improvements made by Carlos Hanewald and John Pine in 1850-51, who had bought from Don Manuel Garfias a mile square of land for \$2,000, at 48 per cent.

[26]

interest. [See article on 'Complete Chain of Title of the Ranch.']

"A man known as Don Geo. Walter, who was orderly sergeant in Capt. B.D. Wilson's U.S. company of California soldiers in the Mexican war, (all captured and made prisoners in a fight at the Chino ranch house in September, 1846,) told some of our colony people that the Indians formerly had a 'sweat house' or Temescal here at the Sheep Corral springs. This was a sort of aboriginal Turkish-bath process, peculiar to the South California Indians, for the cure of rheumatism and sundry other ailments, and was undoubtedly the pioneer sanitarium of Pasadena, which has been so prolific of such institutions in these later years. This native sweat-house or hot bath was operated thus: A hole was dug in the ground deep and large enough for a man to sit there in the squat posture and have it filled with water up to his waist. Over this was built a booth or hut of tules, having a small doorway that could be closed with a mat of woven rushes or some animal skin. This hole was filled with water, and from a fire outside hot stones were put into it until it was just as hot as the human body could endure, then the patient sat down in it and the door was closed, but an occasional hot stone was added to the water to produce steam and make him sweat freely. The patient was kept there about an hour. After he had been thoroughly sweated and almost par-boiled, he must rush out and dive head foremost into a ditch filled

[27]

with cold water deep enough for him to go entirely under, [27] then get out and take a lively run for a mile or two, when the blood would go rushing through the system like a race horse and the patient would feel as fine as a fresh-tuned piano. Sergeant Walter said he once went through the process there himself with the Indians; but once was enough for him. This adventure of Walter's was probably before 1846; and the Indians may have had a ditch or sluice there for their sweat-house business which was afterward utilized by Hanewald and Pine in 1850, in their search for placer gold deposits in this Arroyo sandwash.

The Indians After Mission Rule Was Broken Up.

When the Missions were broken up and their lands sold by the Mexican government in 1835-36-37 most of these Indians were left landless and helpless, notwithstanding some grants made to them. Some of them worked for white people, and had some sort of a dwelling place and familyhood on the ranch where they worked; while others huddled together in fragments of tribes among the canyons and mountains, gaining a scant livelihood by stealing, begging, chopping wood, grubbing greasewood, etc. Even as late as 1884-85 the fine body of land now known as Linda Vista was called 'Indian Flat' because it had been for many years occupied by one of these fragmental Indian settlements; and there was another one in a little nook or canyon up between La Canyada and

Crescenta Canyada; besides single families occasionally found in out-of-the-way places; and all living in rude huts made of sticks, bushes, tule stalks, rushes, and perhaps some fragments of boards, old matting, bits of threadbare carpet, and other rubbish which they had picked up. . . ."

"In a letter to me July 11, 1894, Prof. C.F. Holder [31] raised this question, and I quote his remarks:

'One question has interested me greatly -- where did the San Gabriel Indians bury their dead? I have never found a skeleton, nor heard of one being found. Graves are common at Catalina and Santa Barbara; but a Pasadena place of Indian burial has not been found.'

The answer is that cremation was practised by our Indians."

Reid gives records of Indian cremations from A.S. Taylor, Gibbs, Schoolcraft, Father Boscana, Hugo Reid, and adds: [32] "But taking all the testimony in the case, and the circumstantial evidence besides, I am safe in stating that our Pasadena aborigines burned their dead; and so that is why no graves or skeletons have ever been found, nor any general place of sepulture. The fact is, when the 'hut' was burned the body was burned with it. And in other cases the body was laid on a hurdle of sticks and brush over a hole in the ground, as Gibbs reports, and as the body and brushwood consumed together they dropped into the hole, and things belonging to the deceased were then thrown in also, and the cavity filled up.

This was the grave, and this is how it happens that a metate or some other stone relic is occasionally found 'three or four feet down,' as Prof. Holder says in his letter given in another chapter, while ordinarily these things are covered so shallow with vegetable mould, or drifted sand and dust, that they are turned up by the farmer's plow, which usually cuts only from six to ten inches deep.

'Old Francesca,' who was born at Los Nietos in 1794, and is still living as a resident of Pasadena, told me on September 23rd, 1894, that she had always understood that 'the Indians here burned their dead, before they became Christians;' but she had never seen it done herself.

Hiram A. Reid, History of Pasadena, 19-23, 25-27, 31-32, 1895.

Two canyons coming down from the mountains into the northeastern part of San Fernando Valley are known as Tahunga and Little Tahunga Canyons (spelt both Tahunga and Tujunga). The name is that of an old Tongva Indian rancheria, first mentioned, so far as I am aware, in 1796 by Padre Santa Maria, who spelled it Tuyunga —at least this is the spelling cited by Bancroft, but the original manuscript is said to be rather illegible so the original Spanish spelling may have been Tujunga, pronounced in English Too-hoon-gah. In the Tongva language the terminal syllable is really gna, the native pronunciation being Too-hoon-gna, which we render Tahunga. If there is any reason why English speaking people should spell Indian names in the Spanish fashion, it has not yet been brought to my notice. I therefore spell the name as it is commonly pronounced, Tahunga.

Apr. 1919

copy
SAN GABRIEL MISSION

Baptism record for Nov. 27, 1771:

"Baptized a child from the rancheria that is to the E of this mission in a plain surrounded by water on every side. It seems that the Indians call the rancheria Quiichi in their tongue.

Sept. 3, 1785. Baptized child of a Spaniard and an Indian woman of gentile parentage from the rancheria Yabit.

Burial of a child of gentile parentage from the rancheria of Sibaxet.

From Libros de la Mision de San Gabriel, Copias y Extractos hechos por Thomas Savage por Bancroft Library, 1877. (MS)

✓~~Typegraphic~~ Error for Sibapet, the spelling in the original MS under this date.

Krocker carries the "Zahuelena"

foreasterly, ^{East of} ~~passing~~ Corona and on
Route to Santiago Peak.

This would put the western
boundary of the Luiseno only a
little way west of Tamascal.

Find out if this is correct
- done

Mourning Period's End

Mrs Hunt tells me that relatives mourn a year & during this period both men & women mourners abstain from meat.

The women 'dock' their hair just below ears & put black tar on the forehead, cheeks, & chin which must not be washed off for a year.

At end of mourning period a festival is given & men & women wash faces clean & thoroughly. Before washing they have burning ceremony & burn dummies of clothes of deceased.

Then the men paint their faces & bodies (down to hips) & are carried in a big deep bowl basket around the house 3 times. The women paint the forehead, cheeks, & chin with a brilliant red paint made of some kind of red earth.

Zem-tan dance -

After this ceremony both sexes are free to eat meat & marry again - if it was a husband or wife that died - & do as they did before the mourning period.

Tongva (or Gabrielino)

Same language at
Cahuenga (Kah-wen'-gah tribe or subtribe)
San Fernando and El Scorpio
San Gabriel and Ta'-hun'-gah

Alto mirans Videa of the Tijon was a Kah-wen'-gah.
I got a vocabulary from him - com

also got short vocab. from Rosario of San Fernando
wh is diffrent dialect from Kah-wen'-gah. - com

Series of ²⁴ letters in Los Angeles Star
in 1852 by Hugo Reid, who died in Jan
1853, on Indians of Los Angeles Co.

(referred to in Taylor, 3d letter Mar 9, 1860)
Calif. Farmer

Reprinted in Calif Farmer (by Taylor)

Jan 11, 1861, Jan. 18, 1861, Jan 25, Feb. 1,
Feb 8, Feb 15, Mar 1, 1861.

Tongva

Death of last of the San Gabriel Indians

Indian, 100 Years Old, Buried.
LOS ANGELES.—Funeral services
were held at San Gabriel Mission
near here, for Santo Juncio, 106
years old, said to be the last of the
Mission Indians. He died at San
Gabriel.

Washington, D.C., Star, Feb. 11, 1921.

Star
have made the in last night
Thought you might
Dr. Brewster Mission

Feb. 12 1921

NATIONAL ZOOLOGICAL PARK
UNDER THE DIRECTION OF THE
SMITHSONIAN INSTITUTION
WASHINGTON

Tongva
Cahuenga Indians

(pronounced Kah-wen'-gah).
B. M. Adams of Bakersfield
tells me that when living in
Los Angeles he was told by old
J. J. Warner, Mitchell, Judge
2, that the
Indians under chief Cahuenga
whose settlement situated about
the base of the same name,
numbered in the early days about
60,000. They were the largest
& most powerful tribe in
Southern California.
Jul 7, 1905 com

00367

Tumangamal-um

Tong-vā

"The Luiseno call the Gabrielino Tuman-
gamal-um, northerners, and their language
Tumangangakh."--Kroeber, Shoshonean Dia-
lects of Calif. 141, 1907.

SAN GABRIEL MISSION INDIANS

MEASURES: (Notched stick for herder's accounts):

G. Mallery: 4th Ann. Rept. Bur. Eth. for 1882-83:

pp. 81-82, 1886.

(revised and extended:

----- Samey In 10th Ann. Rept. for 1888-89:

pp. 262-263, fig. 181, 1893.

INDIAN NAME OF LOS ANGELES & POPULATION
IN VICINITY

The Herald's 'History of Los Angeles City,' published in 1901 states that "the original [9] name of Los Angeles was Yang-na and its population consisted of about 300 human creatures . . . The center of Yang-na was somewhere about the corner of Commercial and Alameda streets and it straggled south as far as First / Street, and north to [10] some point near Aliso . . . There were from 25 to 30 of these Indian villages scattered about Los Angeles county, the largest being at San Pedro or Wilmington, which was said to contain 500 people.

Probably 4000 of the aborigines were to be found in the district bounded by the mountains, the sea, and the San Gabriel River, this being one of the most thickly settled portions of the state."

Chas. D. Willard, Herald's History of Los Angeles City., pp. 9-10, 1901.

Carded

MISSION OF SAN FERNANDO

The Mission of San Fernando was
founded in the place called by the [24]
natives Achois Comihabit.

Lasuen, Fundacion de Misiones,
1797, in Archivos de la Mision de
Sta. Barbara, Vol. 6, p. 24, Bancroft
Library, MS.

TONGVA

at Fort Tejon

Nov. 12, 1905 - cam.

Alto Mirano Videa gave me the following numerals from Pesta Rio which he recognized as same as at San Fernando,
[Tong-vā]:

1. Po-ko'
2. Wā-hā'
3. Pah'-ho
4. Waht'-sah'
5. Mah-hahr'

Ok - cam

Same as Hugo Reid 1852

Tongva

Krauber gives this Chumash

name as A'tap-lil'ish - - Hubble 1925



S A N F E R N A N D O V A L L E Y

CALIFORNIA

--Bancroft, Hist. Calif., I, 553 ft. note, 1884.

[by Sergeant Ortega]

"Santa Maria, Registro ^{que hizo} de ^{los} Parages entre S. Gabriel y S. Buena-
ventura, 1795, MS. Dated Feb. 3, 1796. The padre, ^[Santa Maria, accompanied] visited in
this tour Cayegues rancheria, Simi Valley, Triunfo, Calabazas,
Encino Valley with rancherias of Quapa, Tacuenga, Tuyunga,
and Mapipinga, La Zanja, head of Rio Santa Clara, and Mufin
rancheria."

[Bancroft adds: "The document is badly written, and also I suspect badly copied, and the names may be inaccurate."]

[Encino Valley = San Fernando Valley]

Wm. P. Blake, Nov. 2, 1853, states (after DeMofras) that in 1834, at the time of the opulence of San Gabriel, nearly 3,000 Indians were attached to the establishment. In 1844 there were not more than 500 Indians.

Pacific R.R.Repts. Vb, 78,79 (note). 1856.

Tongva - of San Fernando

San Calif.

Wm. P. Blake, Oct. 30, 1853, states (after De Mofras): Mission of San Fernando founded Sept. 8, 1797, under name of Mission de San Fernando Rey de Espana. Upwards of 500 Indians have been attached to this Mission.

Pacific R. R. Repts. Vb, 75 (note). 1856.

called A'atp-lili'ish by Krauber (Haber, p. 1925).

INDIAN LANGUAGES SPOKEN AT MISSION OF SAN GABRIEL, 1811.

The following information in regard to the language spoken by the Indians at the Mission of San Gabriel is recorded in the Mission Archives. It was given in response to a list of questions concerning Indians sent out by the Mexican Government to the Padres of the various Missions of California.

"In this Mission four different languages are spoken according to the 4 different directions of its establishment. One is called Kokomcar; another Guiguitamcar; the third Corbonamga; and the last Sibanga....."

Contestacion al Interrogatorio del ano 1811 (or 1812)
por El Presidente de las Misiones de Esta Alta Calif.,
Archivos de la Mision de Santa Barbara. Extracts made
for Bancroft Library, Vol. VII, p. 127, 1876.

Same information in Kroeber, Mission Record of Calif. Indians, p. 11, 1908.

INDIAN LANGUAGES SPOKEN AT MISSION OF SAN FERNANDO, 1811.

The following information in regard to the language spoken by the Indians at the Mission of San Fernando is recorded in the Mission Archives. It was given in response to a list of questions concerning Indians sent out by the Mexican Government to the Padres of the various Missions of California.

"The white people speak Spanish and the Indians speak three different languages, and there are many that understand Spanish, but they speak it imperfectly."

Contestacion al Interrogatorio del año 1811 (or 1812) por El Presidente de las Misiones de Esta Alta Calif., Archivos de la Mision de Santa Barbara. Extracts made for Bancroft Library, Vol. VII, p. 128, 1876.

Same information in Kroeber, Mission Record of Calif. Indians, p. 12, 1908.

Cucamonga

"Cucamonga is said to mean 'Sandy Place'. Among the Cucamonga hills and on the mesa below was a rancheria of Indians who had never come directly under the mission influence. They cultivated their fields, raised stock, and were generally quiet and industrious people. They had occupied this vicinity when the Spanish first came into the country and the history of their extinction is but the common history of the native American.

"In 1839 Governor Alvarado granted this tract of land to Tiburcio Tapia, . . .

"Don Tiburcio employed the unsuspecting natives to aid him in building a house which was practically a fortress upon one of the hills of the grant. They also assisted in setting out vineyards and orchards and caring for the stock. Some Mexicans were brought in and as the stock increased and the settlement grew, the Indians were driven from their fields back into the hills and canyons. When their crops failed them, it was only natural that they should seize on a beef, fattened on their own ranges. Señor Tapia was at last forced to employ guards to protect his cattle and at length the depredations grew so frequent that his ranchmen went out in force and a fierce battle was fought which resulted in the destruction of the greater part of the Cucamonga Indians; their existence as a separate rancheria was ended." From Ingersoll's History of San Bernardino County, 96 [?] 1904.

Santa Catalina Island was visited and named by Viscaïno in the fall of 1602. Here, according to Hittell, he found many Indians, men women and children, all clothed in seal skins, and was received by them with extreme kindness. They were a fine looking race; had large dwellings and numerous rancherias; made admirable canoes, some of which would carry twenty persons; and were expert seal hunters and fishermen. There were many things of interest there; but the most extraordinary were a temple and idol, the most remarkable, of which any account remains, among the Californians. The temple consisted of a large circular place ornamented with variously colored feathers of different kinds. Within the circle was the idol, a figure supposed to represent the devil, painted in the manner in which the Indians of New Spain were accustomed to depict their demon and having at his sides representations of the sun and moon. To this idol it was said that the Indians sacrificed large numbers of birds and that it was with their feathers that the place was adorned. When the Spanish soldiers, who were conducted thither by an Indian, arrived at the spot they found within the circle two extraordinary crows, much larger than common, which, upon their approach, flew away and perched upon the neighboring rocks. Struck with their great size, the soldiers shot and killed both; whereupon their Indian guide began to utter the most pathetic lamentations. 'I believe', says Father Torquemada, 'that the devil was in those crows and spoke through them, for they were regarded with great respect and veneration'; and in further illustration of this he relates that on another occasion, when several Indian women were washing fish upon the beach, the crows approached and snatched the food from their hands; and that the women stood in

Santa Cat. INDIANS

such awe that they dared not drive them away and were horrified when the Spaniards threw stones at them.

"The Indians upon this island, and the same remark applies to those of the other islands of the Santa Barbara Channel and the opposite coast, appear to have been much further advanced in the arts of life than the natives of California in general. Among the natural productions of Santa Catalina were large quantities of edible roots, called gicamas, and in these, according to Viscaïno, the Indians carried on a sort of trade with their neighbors of the mainland. He also mentions as another significant fact that the women of the island had pleasant countenances, fine eyes, and were modest and decorous in their behavior, and that the children were white and ruddy and all very affable and agreeable.---"---Hittell, Hist. Calif. I, pp. 140-141.

SANTA CATALINA

In 1805 the Lelia Byrd (Wm. Shaler, capt.) visited Santa Catalina Id; "the Indian inhabitants of the island, 150 in number, were very friendly."--Bancroft, Hist. Calif., II, 22 ~~ft. note~~, 1885.

"The naked and superstitious, though friendly, natives, who were not disposed to join a mission on the mainland . . ."

--Ibid, 33.

SANTA CATALINA ISLAND

CALIFORNIA

"We are told that among the islanders of St. Catharine's, on the coast of California, young persons have a fine mixture of red and white in their complexions, thus presenting a singular contrast to the tribes of the adjacent main land."

--Samuel G. Merton, in Schoolcraft, Indian Tribes, II, 320, 1852.

SANTA CATALINA/ISLAND

Jonathan Winship, in 1807, hunted otter for a time at Santa Catalina Island, where he found forty or fifty Indian residents who had grain and vegetables to sell.--Bancroft, Hist. Calif., II, 84, 1885.

Indians of Santa Catalina.

Soapstone Pots. Cal.

Soapstone pots were about an inch in thickness and procured from the Indians of Santa Catalina; the cover used was of the same material.

(Reid in Los Angeles Star)

Tong-vā

RANCHERIAS OF LOS ANGELES COUNTY (Taylor, after Hugo Reid)

Corded

Alex S. Taylor in his 'Indianology of California' published in Calif. Farmer 1860-1863, reprints on two separate dates the list of rancherias of Los Angeles County published by Hugo Reid in a series of articles on the Indians of Los Angeles County, in the Los Angeles Star (Feb.-July 1852).

June 8, 1860

Jan. 11, 1861

Yangna

Yang-na, Los Angeles

Sibagna

Sibag-na, San Gabriel

Isanthcagna

Isanthcag-na, Mission Vieja

Sisitcanogna

Sisitcanog-na, Pear Orchard

Sonagna

Sonag-na, Mr. White's farm

Acuragna

Acurag-na, The Presa

Asucsagna

Asucsag-na, Azuza

Cucomogna

Cucomog-na, Cucamonga Farm

Passinogna

Pasinog-na, Rancho del Chino

Awigna

Awig-na, La Puente

Chokisgna

Chokishg-na, The Jaboneria

Nicaugna

Nacaug-na, Carpenter's Farm

Pineugna

Pineug-na, Santa Catalina Island

Piniocagna

Pimocag-na, Rancho de los Ybarras

Toybipet

Toybipet, San Jose

Hutucgna

Hutucg-na, Santa Ana (Yorbes)

Aleupkigna

Aleupkig-na, Santa Anita

Maugna

Maug-na, Rancho de los Felis

Hahamogna

Hahamog-na, Rancho de los Verdugos

Cabuegna

Cabueg-na, Ca huenga

Pascagna

Houtgna

Suagna

Pubugna

Tibihagna

Chowigna

Harasna

Kinkipan

Pasecg-na, San Fernando

Houtg-na, Ranchito de Lugo

Suang-na, Suanga

Pubug-na, Alamitos

Tibahag-na, Serritos

Chowig-na, Palos Verdes

Harag-na --

Kinkipar, San Clemente Island

Alex S. Taylor, Calif. Farmer, June 8, 1860 & Jan. 11, 1861.

HAMMERMILL
BOND

Indians of Los Angeles County,
Cal.
Paints used by girls in love.

Mr. Hugo Reid who has contributed valuable information concerning the natives of Los Angeles County, states that girls in love, paint the cheeks sparingly with red ochre, ~~and~~ all the women before they grow old protect their complexions from the effects ^{of climate} by a plentiful application of the same cosmetic.
Reid in Los Angeles Star.

Indians Southern California.
Vessels for liquids

The vessels in use for liquids were roughly made of rushes and plastered outside, and in with, with bitumen or pitch, called by the Indians, "Sanot" (Reid in Los Angeles Star).
(Quoted by Bancroft - P. 408)

Indians Southern Cal
Salt in Food.
Turns Hair Gray.

Salt was used very sparingly in their food, from an idea that it had a tendency to turn their hair gray.
(Reid)

REMOVAL OF INDIANS

SAN NICOLAS ISLAND, CALIF.

George Nidever, a pioneer of Calif., who was one of the party who took the solitary Indian woman from San Nicolas Island in 1853, where she had remained living alone since 1836 when the other Indians of the island were removed to the mainland, gives the following account of the removal of the Indians and of the finding of the woman in Recollections of his life furnished for the Bancroft Library.

In Oct. 1836 "Sparks went over to the San Nicolas Island. 68
Others accompanied Sparks, among them Williams of the Chino Ranch, ^{in Los Angeles Co.} and who was with me in the Mts. he with Col. Bean having shown the white feather in our first engagement with the Indians, on the Arkansas River. They removed the Indians, some 17 or 18 men, women, and children from the Island to San Pedro and thence to Los Angeles and San Gabriel. I have heard from Sparks an account of the affair but do not remember the details distinctly. Some one in Los Angeles authorized the removal of these Indians, the last of the inhabitants of the San Nicolas, but with what object I do not know, and cannot remember if I ever heard. I am sure Williams had an interest in the matter as he afterwards ⁶⁹ took one of the Indian women to live with. Having got the Indians together on the island they took them to the beach and put them on board the schooner. They then took them direct to San Pedro having however left one Indian woman on the Island. Of the exact manner in which she was left I do not now remember, but am under the impression that Sparks told me that it happened in this way. Having got all the Indians down

on the beach, one of the women wanted to go back to their rancheria 69
for her child that had been left behind, which she was allowed to do. While she was absent a strong wind sprang up and fearing for the safety of the schooner should they wait longer they put off from shore and ran before the wind. Arriving safely at San Pedro the Indians were landed from where they proceeded to Los Angeles, where a portion of them remained, the rest being taken to San Gabriel. One of the 70
Indians, however, a large powerful man, was left at San Pedro. He lived on the beach among the other hunters, where I saw him several times. I think he was one of the most muscular men, white or Indian, I ever saw. He was but little above the medium height, heavy set, and full and broad shoulders and chest. He was partly foolish from a fracture of the skull received in a fight with the N.A. Indians, but he was perfectly harmless and invariably good-humored. He was always willing to work, cheerfully performing the most fatiguing tasks oft times without being solicited. If a boat was to be hauled ashore he would frequently rush into the water, catch hold of the boat and run it high and dry on the beach, a feat that usually required from 3 to 4 ordinary men to perform. I also saw him take under his arm and bring a considerable distance to the shore a spotted seal that had been shot from shore. This seal would weigh not less 71
than 300 to 400 lbs. besides being very awkward to handle. It would have required 3 men at least to bring it ashore. I never heard what became of him."

"In April 1852 I went over to the islands with my schooner, accompanied by a foreigner by name Tom Jeffries, who is still living here and 2 Indians, for sea gulls' eggs...We went direct to San 142

Nicolas and having arrived early in the day, Jeffries, one of the 142
indians, and I landed and travelled along the beach towards the upper
end of the island some 6 or 7 miles. At a short distance from the
beach, about 200 yards, we discovered the footprints of a human being,
probably of a woman as they were quite small. They had evidently been
made during the previous rainy season as they were well-defined and
sunk quite deep into the soil then soft, but now dry and hard. At
a distance of a few hundred yards back from the beach and about 2
miles apart we found ³ small circular enclosures made of sage brush, 143
their thin walls perhaps 5 feet high, and the whole enclosure 6 feet
in diameter, and with a small narrow opening on one side. We examined
them carefully but found nothing that would indicate their having been
occupied for a long time, as the grass was growing within them. They
all occupied slight rises of ground. Outside of the huts, however,
we found signs of the place having been visited not many months before.
Around each hut and a short distance from it were several stakes, or
poles, usually from 4 to 6, some 7 or 8 feet high, which were standing
upright in the ground and pieces of seal blubber stuck on the top of
each. The blubber was already dry, but I do not think it could have
been there more than 3 or 4 months. We had come on shore early in
the morning and having found these signs of the existence of some
person on the island, we intended searching further, but a N West
sprang up about 10 AM so that we were obliged to hasten back to the 144
vessel. We had seen enough to convince us of the existence of some
human being on this island, who in all probability must be the indian
woman of whom Sparks had so often spoken.....

The following winter ¹⁸⁵² I fitted out for another trip to the San 145
Nicolas Island... This time Charley Brown was with me. Upon my return

from my first trip I told several persons that we had seen footprints ¹⁴⁵
etc. on the Island and Father Gonzalez of the Mission having heard
of it requested me to make all possible search for her. Arriving
at the island Charley and I with 2 indians went ashore. We landed
near the lower end of the island and as I and Jeffrey had done we
proceeded along the beach towards the head of the island, leaving our
indians in charge of the boat.

At the head of the island I sat down to rest and Charley went
around the point and some distance down the other side. When he
returned he told me that he had seen fresh footprints leading from
the beach up to the high ridge which forms the head of the island. ¹⁴⁶
He had followed them from the beach up over the high bank but beyond
this they disappeared, the ground being covered with a species of
moss. At one place he saw where she had apparently sat down to rest,
and a small piece of driftwood lying near which had no doubt fallen
from a bundle of wood she was carrying from the beach for her fire.
I was at first inclined to think that our indians had wandered off
and it was their footprints he had seen, but a moment's reflection
showed me that it was impossible. On our way up we had also seen
7 or 8 wild dogs about as large as a coyote, and resembling one
in appearance except that they were of a black and white color. They
ran away as soon as they saw us so that we could not get within range
of them. I was afraid these dogs had eaten the woman as we had
found nothing of her. In coming up along the beach we passed a low
sandy stretch about half a mile wide that extends across the island ¹⁴⁷
some distance below its head. Here we found some high bushes called
by the natives ^{Malva} malea Real, and in the crotch of one of these a
basket made of grass and covered with a piece of sealskin; taking it

down and uncovering it we found it to contain several skins of ⁽¹⁴⁷⁾
the , out square, a long sinew rope, as neatly and evenly twisted
as any common rope, some bone needles, etc. These I proposed carefully
replacing, but upon a second thought scattered them about and threw
the basket on the ground. Charley protested against this proceeding
but he was satisfied when I explained to him, that if they were re-
placed in the basket by our next visit, we might be sure the woman
was alive. We returned on board in the afternoon and the next day
continued our search but without finding anything more. We then began
hunting otter which we found very thick. The 3rd or 4th day, however,
a South Easter sprang up and after 6 or 7 days finding that it still
continued and the sea becoming very rough we ran over to San Miguel
where we found a good harbor.....

In August 1853, "I again fitted up for a thorough hunt among the ⁽¹⁴⁸⁾
islands, and principally around the San Nicholas. Charley Brown ac-
companied me as hunter, and an Irishman whom we called Colorado from
his florid complexion, with 3 Mission indians manned our boats while ⁽¹⁴⁹⁾
a fourth Mission indian acted as cook. We reached the San Nicolas
early in the day and at once went ashore for the purpose of selecting
a camping place as we intended to make a stay of at least 2 or 3 months.
We landed about the middle of the island on the NW side and went up
towards the head of the island. A high rocky bank ran along the edge
of the water. its base for the most part being washed by the sea. A
few short stretches of sandy beach occurred here and there but they
were not always accessible from the bank. About ¹/₂ mile from the
head of the island we found a good spring of water just above the edge
of the beach and in the wet soil surrounding it more footprints that

must have been made but a short time before. As it was already late ¹⁴⁹
and we were some 6 or 7 miles from the schooner we were obliged to
return without further search determining however to make a thorough
explosion of the island on the following day.

Accordingly the next morning early as soon ¹⁵⁰ as we had breakfast
all hands but the cook went shore, at the same place where we had
landed the day before. Having on our previous visits seen most of the ^{later}
signs near the head of the island and besides there being but few
springs in the middle and lower portion of the island, we decided to
search first from about the middle up toward the head. The four men
struck across the long sandy stretch before mentioned, and found the
basket and its contents carefully replaced in the crotch of the bush
in which we had first discovered it. Charley and I struck up towards
the head of the island. Having become tired I sat down to rest and
Charley continued around the head of the island. Reaching the place
where he had seen the footprints the day before he followed up the
ridge. Near its top he found several huts made of whale's ribs and
covered with brush. Although it was so long since they had been oc-
cupied that they were ¹⁵¹ open on all sides and the grass was quite high
within. Looking about in all directions from the point, he discovered
at a distance along the ridge a small black object about the size of a
crow
arrow which appeared to be in motion. Advancing cautiously towards it,
he soon discovered it to be the indian woman, her head and shoulders
only visible above one of the small enclosures resembling those we
^{before} had discovered. He approached as near as he dared and then raising his
hat on his ramrod signalled to the men who were then recrossing the
low sandy stretch, and were plainly visible from this point. They
saw the signals and came towards him., In the meantime the old woman

was busily employed in stripping the blubber from a piece of seal skin which she held across one knee, using in the operation a rude knife made from a piece of iron hoop stuck into a piece of rough wood for a handle. She kept up a continual jabbering to herself and every few moments would stop and look in the direction of our men, whom she had evidently been watching, her hand placed over her eyes to shade them from the sun.

Upon his first approach there were some dogs near which began to growl. These the old woman sent away with a yell but without looking in the direction of Charley. The men having come up they quietly surrounded her to prevent any attempt at escape. This being done Charley stepped around in front of her when instead of showing any alarm she smiled and bowed chattering away to them in a language wholly unintelligible to all of them, even to the Indians. They seated themselves around her after having made signs to me to come up. I at first did not care to go where they were as I supposed that they had simply discovered something that excited their curiosity, and I would hear about it when they should come down. They continued to make signs to me to come there, however, so I went up and found them seated around the old woman. She smiled and bowed to me also, and having taken a seat she took some roots of two different kinds, one called corcomites, and the name of the other I do not know, and placed them in the fire which was burning within the enclosure. As soon as they were roasted she invited us all to eat some. The site of the enclosure or hut where we found her was on the NW side and near the top of the ridge that forms the upper end of the island. It was not far from the best springs of water, near to the best points for fish and seal, and it commanded a good view of the greater

portion of the island. Just outside of the enclosure or windbreak as I should call it was a large pile of ashes and another of bones showing that this had been her abode for a long time. Nearby were several stakes with blubber on them as we had seen around the other enclosures. There was blubber also hanging on a sinew rope, similar to the one already described, which was stretched between two stakes. Near the enclosure were several baskets some in process of construction, also two bottle-shaped vessels for holding water; these as well as the baskets being woven and of some species of grass very common on the island. There were also several other articles as fishhooks made of bone, and needles of the same material, lines or cords of sinews for fishing and the longer rope of sinews she no doubt used for snaring seals on the rocks where they come to sleep. The old woman was of medium height but rather thick. She must have been about 50 years old, but she was still strong and active. Her face was pleasing as she was continually smiling. Her teeth were entire, but worn to the gums, the effect no doubt of eating the dried seal blubber. Her head which had evidently been for years without any protection was covered with thick matted hair, that was once black no doubt but now it had become of a dull brown color. Her clothing consisted of but a single garment of the skin of the shag, made in the form of a gown. It fitted close at the neck, had no sleeves, was girded at the waist with a sinew cord, and reached nearly to the feet. She had another dress of the same material and make in one of the baskets. These were sewed with sinews, the needles used being of bone. This place was undoubtedly where she usually lived, but in the rainy season she lived in a cave nearby. Having been requested by the Fathers at the mission of Santa Barbara, to bring her off in

case we found her, I asked the indians if they thought she could (155) be taken by force if necessary. They thought she could. Charley Brown was of the opinion that no force would be necessary in taking her. I therefore made signs to her to go with us but she stared at me seemingly without comprehending what was wanted. Charley then placed his hand on ~~one~~^{her} shoulder to call her attention and then went through the motion of putting her things in baskets and then on (156) his back, at the conclusion of which he said vamose. This she understood without any difficulty, for she at once began putting her things into her baskets. Her basket filled she put it on her back and followed the indians towards the beach while we walked behind, each one of us carrying some of her things. Seal meat, some of it stinking and a seal's head from which the putrified brains was running ~~out~~ was all carefully put in the basket. We soon arrived at a spring of water where we stopped and on some stakes which we found standing near, we hung the things we were carrying, fixing them on the stakes in such a manner as to lead her to believe we took very great care of them. Near this spring there were several rocks in the cracks of which were large numbers of fish and other bones carefully placed. We then proceeded to the beach where a spring issues from a shelving rock, just below the bank. The old woman stopped here to wash, the men having gone on ahead, and Charley and I remained on the bank above. This being finished we (157) proceeded to the boat and went on board the schooner. When we put her into the boat she crept forward to the bow where she knelt holding firmly on to ~~the other~~^{either} side of the boat. As soon as we got on board she crept along side of the stove which was on deck. Dinner was ready and was at once served. The cook gave the old woman some pork and hardtack which she seemed to relish, and in fact she took

readily to all of our food, it always agreeing with her. Charley (157) Brown at once set to work and made her a petticoat of ticking which with a man's cotton shirt and a black necktie completed her dress, and she seemed to be very proud of it. Seeing Charley at work on her petticoat she made signs that she wanted to sew. Accordingly she was given a needle and thread but Charley was obliged to thread it for her as her eyes seemed weak. I had given her an old cloak or cape that was almost in ribbons and she sewed ^{up} all the rents and (158) holes. Her manner of sewing was peculiar. Placing her work across her knee she thrust the needle through her-work the cloth with the right hand and pulled the thread through with the left. The next day we went ashore and camped about the middle of the island close to the beach. We made a temporary shelter by spreading a sail over two oars driven into the side of the bank. A similar shelter was made for her of brush. We remained here hunting about a month when we brought her ashore with us. While on the island with us she busied herself in going for wood and water about a quarter of a mile distant and working on her baskets. She brought water and wood of her own accord, the water in the vessels before mentioned.

Of the several baskets she was working not one of them was completed, although she would work first on one, then on the other. One day Charley shot a she-otter off shore. It was brought to land for the purpose of skinning. Inside of her was a young otter, within (159) a few days of being born. The carcass was being hauled down to the water as was customary after taking off the skin, when the old woman vigorously protested against such a waste of meat. Seizing one of the flippers she drew it back on land where it lay until the stench obliged us to throw it in the water. By this time however she had come to the conclusion that our food was better than this and she so

expressed herself in her own rude way by signs. She was very fond of sugar and in fact anything sweet and showed her fondness for it by smacking her lips. She had evidently known hunger as she sedulously saved every scrap of food and bones, and the latter she would take out from time to time, suck them over and over and then put them away again.

When we took her from her hut she was very careful to place the seal's head in the basket although it was almost rotten. The young otter was skinned and stuffed, making a plaything for the old woman. She hung it by a string from the roof of her shelter and for hours at a time would amuse herself like a child in making it swing back and forth, striking it with her hand to keep it in motion. One day while out hunting I came across her lining one of the vessels she used for holding water. She had built a fire and had several small stones about the size of a walnut heating in it. Taking one of the vessels which was in shape and size very like a demi-john excepting that the neck and mouth were much longer, she dropped a few pieces of asphaltum within it and as soon as the stones were well heated they were dropped in on top of the asphaltum. They soon melted it, when resting the bottom of the vessel on the ground she gave it a rotary motion with both hands until its interior was completely covered with the asphaltum. These vessels hold water well, and if kept full may be placed with safety in a hot sun.

When we left the island for Santa Barbara we were caught in such a violent gale that we were several times on the point of turning back, but we finally got under the lee of Santa Cruz Island which afforded us some shelter until late in the day when the wind went down. As soon as it began to blow the old woman conveyed to us by signs her intention to stop the wind. She then knelt and

prayed facing the quarter from which the wind blew, and continued to pray at intervals during the day until the gale was over. Then she looked at me and smiled as much as to say, 'You see how I have succeeded in stopping the wind!' From Santa Cruz we ran over to Santa Barbara arriving there early the next day. Upon nearing the shore an ox-cart came in sight when the old woman's delight was unbounded. She clapped her hands and danced pointing the while at the cart and oxen. On lading I found my sons at the beach awaiting my arrival, one of them being on horseback. Her delight at the sight of the horse was even greater than that manifested at the sight of the ox-cart. As soon as she got out of the boat she went up to it and began examining it, pointing at this part, then that and talking and laughing to herself. Finally she pointed at the horse and placing two fingers of her right hand astride the five fingers of her left she imitated the motion of the horse. The news was not long in spreading of the arrival of the old woman and we had hardly reached my house with her when half of the town came down to see her. For months after she and her things, as her dress, baskets, needles, etc. were visited by everybody in the town and for miles around outside of it.

The old woman was always in good humor and sang and danced to the great delight of the children and even older ones. She often visited the town and seldom returned without some present. The vessels that touched here usually brought passengers who hearing of her came to my house. The Captain of the Fremont, one of these vessels, offered to take her to San Francisco and exhibit her, giving me one half of what he could make. Capt. Trussel of this place offered me \$1000 for her for the same purpose. We had all become somewhat attached to her nowever and consequently refused to

refused to listen to these proposals. The same day we arrived here the Fathers from the Mission came down to see her. They continued to visit her and also sent for indians from different parts of this section, and speaking different indian tongues in hopes of finding someone who could converse with her. Several came each representing a different dialect, but none of them could understand her or make themselves understood. She was continually talking and frequently made use of the word pickininy in referring to her child. She also used manana. She expressed a great many ideas by signs so plainly

that we readily understood them. By signs she told us that she did not find her child, that she wandered about for days without ~~teach-~~^{eat-}ing hardly any food or drink, sometimes sleeping but little, until her clothes were torn and her feet and legs bleeding. After a time she forgot her child and sang and danced. She also told that she was very sick at one time; that she had seen vessels passing to and fro but none came to take her off; that she saw us on the island before we found her.

Her dresses, bone needles and other curiosities were taken possession of by Father Gonzalez, with my consent and sent to Rome. About five weeks after she was brought over she was taken sick from eating too much fruit and seven weeks from the day of her arrival died. The Fathers of the Mission baptised her sub conditions and named her Juana Maria. I left herefor San Francisco just before she died, having first made her a rough coffin. My wife can tell you better about her after I brought her ashore."

George
Nidever, A Life and Adventures of a Pioneer of Calif. since 1834,
pp. 68-71; 142-165, MS, Bancroft Library, 1878

The story of the Indian woman of San Nicolas Island is also told by Charley Brown, whose real name was Carl Dittman, in his Narrative of a Seafaring Life on the Coast of Calif. Dictated for the Bancroft Library, pp. 65-93, MS, 1878

Z. TUBOTELOBELA STOCK

Z/25 a-b /E78

Tubotelobela Stock

80/18
C

Pungkalache or Bankalache

" Juan Moritz, a Deer Creek (Pungkalache) Indian, from whom I got much information and a small vocabulary more than fifty years ago when a boy, gave the name for lake as Pa-as-sa (others have called it Paass) and for ocean ko-to-pa-as-sa. I asked him at once if his people knew of the ocean before the white men, or Mexicans came. He said they did and that the old people went there long ago." - Geo. W. Stewart of Visalia, in letter dated April 11, 1927. - con

For name of title see Bankalachi in Kroeber's Handbook Calif. Ind. p. 610, 1925.

Kraehen says tribe called Bankelachi lived on upper Serchuk,
upper White River & upper Loro Creek.

I got a fair vocabulary from surviving Ban[or Pan]-kalache
which seems to be rather close to Tubotelobela - dam

INDIANS AT TULE RIVER RESERVATION--June 1932

C H M

Mostly descendents of Indians driven here from the Tejon and other places many years ago, and representing a number of tribes. Most of those now living are hybrids of two or more tribes. As the majority came originally from the Tejon it has come to pass that the Tejon-Bakersfield language--Yowelmanne--is spoken by all. Nevertheless many still remember the talk of their fathers or mothers and are able to give fairly good vocabularies.

Those worked with by me are:

Yow'-lan-che. Philip Hunter (middle age). They were the people to whom this Tule River country belonged. They held both North and South Forks of Tule River from the high mountains down to or a little below the edge of the foothills, nearly or quite to Porterville and

Lindsay. Their main summer camp they say was at Painted Cave (=Painted Rock), which they called But they disclaim any knowledge of the remarkable paintings on the rocks there.

The old wife of Jose Vera is a full-blood Yow'-lan-che and the best of the living informants. But her knowledge of English is limited.

They call the Tubotelobela tribe of Kern Valley "Pitanisha."

North of Yow'-lan-che were Yō'-kol; north of Yo'-kol, Wiktchumne.

South of Yow'-lan-che were the Pahn'-kā-lā'-che of Deer Creek.

Yow'-el-man'-ne, the Tejon-Bakersfield tribe, preponderate to such an extent that their language is the one universally spoken here. They are frequently spoken of as 'Tejones'. Their territory extended from the mountains south of Tejon

northerly to a little north of Bakersfield. Their village Woi-lo is covered by city of Bakersfield.

Pung-kă-lă-che or Pahn-kă-lă-che, the Deer Creek tribe, represented by Louisa, the full-blood wife of old Dick Francesco (a Ko-yet-te). I got a fair vocabulary from her. Lived on Upper Deer Creek and related to the Too-bat-e-lob'e-lay of Kern Valley. On lower Deer Creek were the Koy-yet-te (or Koy-ye'-che). While the general vocabulary has a large proportion of words like Too-bat-e-lob'e-lay the animal and plant names are mostly same as Yokut Yow-el-man-ne.

Pal-low-yam-me tribe. Headquarters apparently Poso Flat whence they extended both north and south along Poso Creek, reaching southerly to the Bakersfield Plain only a few miles northwest of Bakersfield. On the East they claimed

the west slope of Greenhorn Mts. (the east slope of which belonged to the Too-bot'e-lob'e-lay). I obtained a fair vocabulary from old Steve Soto, member of tribe. To cure pain they make a cut with an obsidian blade over the painful part and 'suck' out the pain.

Ko-yet-te, represented by old Dick Francesco (husband of Louisa, a woman of the Pahn-kă-lă-che tribe of Upper Deer Creek--a tribe of a remote linguistic stock, the Tu-bot'e-lob'e-lay). The Ko-ya-te talk much like Yow-el-man-ne. The Ko-yet-te lived on the lower part of Deer Creek and edge of the plain--in other words, in the foothills, below the Pahn-kă-lă-che. The principal village of the Ko-yet-te was Che-te-tik-no near or on the edge of the plain (only a few miles south of the southern bend of South Fork Tule River). The children of this

rancheria used to "slide down hill" on a big sloping rock on the edge of the foothills.

My informant, old Dick Francesco, applies the following (Ko-yet-te) names to the tribes to be here mentioned:

To the Caliente-Piute Mt. New-oo'-ah tribe, "Ko-me-ches'-se."

To the Kern Valley Tu-bot'-e-lob'-e-la, "Pe-tan'-is-sah."

To the Tehachapi New-oo'-ah-Tolchinne, "Kah-wā'-sah."

To the Chu'-nut of southeastern border of Tulare Lake, "Choo-no'-te-te."

To the Too-lol'-min of Buena Vista Lake, "Too-lol-min'-nah."

Was told that a tribe called Woo'-wah-wah'-le lived south of Tache Lake.

{ Chu-ki'ah Name given by old informant (Kē chā-ye^{to be})
{ Choo-ki'ah

to "Eresno hds" - prob. a large sense

to be verified

~~_____~~

cc
Joaquin Valley language L 11
'women named Molly'
at Fresno said to tell
valley language of ^{lower} Fresno
creek -

From Bill See - Tallmeh : ✓

To-ko'-lo ("talk chukchany")

River hit + killed hit N to Savage monument
so to Adaher River

west Sunday Fresno Ca.

Hum'-nah - Dry Cr. trailer

reaching up river to Triant

Toom'-nah - "around Hildreth"
& south

Adjoining trailer (everybody)

Indians Kern River
Catching Fish by a Native
made hook and Fly

1851

The Indians of Kern River made use of an artificial fly for the capture of trout, and probably used it for ages before Europeans invented it for the same purpose. The hook of the "sproat" form, but without a barb, was made from the shin bone of a deer. On the legs of the California deer, (*Carriacus Columbianus*) corresponding to the chestnuts, or warts, on a horse's legs, are also warts, but covered with stiff long hairs of a darker color than those on other parts of the animal. These warts, and the hairs growing on them, have a strong and peculiar scent of the deer, which is not easily removed or washed away. A small bundle of these hairs is neatly fastened at one end around the shaft of the hook, the loose ends pointing to the eye of the hook. With a neatly made line, of Indian hemp, (*apocynum cannabinum*) and a willow rod, and this fly-hook, he combined sport and business. The fly was thrown on the water, and kept as near the surface as possible, by continuous short jerks. Every motion of the hook in the water caused the loose ends of the hairs fas-

tened upon it to open and shut. At a short distance, it would resemble the motions of a caterpillar in the water, that had dropped from an alder, and was struggling to reach the shore. These Indians say that the trout can smell, and are attracted by the scent of the deer-hairs. This kind of fly is still used, but the hook is now made of telegraph or other iron wire.

B. B. Redding
Californian Nov - 1881

Indians Kern River
Catching Fish by a Native
made hook and Fly

1851

The Indians of Kern River made use of an artificial fly for the capture of trout, and probably used it for ages before Europeans invented it for the same purpose. The hook of the "sproat" form, but without a barb, was made from the shin bone of a deer. On the legs of the California deer, (*Carriacus Columbianus*) corresponding to the chestnuts, or warts, on a horse's legs, are also warts, but covered with stiff long hairs of a darker color than those on other parts of the animal. These warts, and the hairs growing on them, have a strong and peculiar scent of the deer, which is not easily removed or washed away. A small bundle of these hairs is neatly fastened at one end around the shaft of the hook, the loose ends pointing to the eye of the hook. With a neatly made line, of Indian hemp, (*apocynum cannabinum*) and a willow rod, and this fly-hook, he combined sport and business. The fly was thrown on the water, and kept as near the surface as possible, by continuous short jerks. Every motion of the hook in the water caused the loose ends of the hairs fas-

tened upon it to open and shut. At a short distance, it would resemble the motions of a caterpillar in the water, that had dropped from an alder, and was struggling to reach the shore. These Indians say that the trout can smell, and are attracted by the scent of the deer-hairs. This kind of fly is still used, but the hook is now made of telegraph or other iron wire.

B. B. Redding
Californian Nov - 1881

Tubatulabal

TUBATULABAL AND KAWAIISU KINSHIP SYSTEMS

A. L. Kroeber, California Kinship Systems,
Univ. Calif. Pubs. in Am. Arch. & Ethn., Vol. 12,
p. 366, 1917.

TUBATULABAL AND KAWAIISU

See Kroeber, Calif. Kinship Systems,
366, May 1917.

Tü-bot-tě-lob'-e-lā

Kern Valley

Finely made 'Kern' coiled bowl Ho-mul
(always with handsome design)

[Its unfinished bottom Nung-an]

• Tubot'elobela — Kern Val.

Bird Miranda (bought at Orup) 1934 oct 10

Meldin Andreas, Orup, mother + grandmother, May 19, 1935

So Fork Kern

Indians near Walden at or near mouth of Kelso Cr.
Adobe houses on Cottonwood Cr -
also others in So FK Valley.

See Jack Philif at Kernville

Rosa Flat tribe

Cardo / McLead tells me that old Cheko (8 miles above Kernville) told him that the name of the Rosa Flat tribe was Se'-ge'-dip.

Kernville Massacre:

Old Judge Summers of Kernville knows about the massacre of Indians there by ^{U.S.} soldiers in the early days. More than 20 were shot in cold blood after the chief Cheko had offered to give up the ones who had killed some miners ~~who~~ in revenge for outraging their wives + daughters.

McLead - Oct. 30, 1905 -

Jack Philif, Kernville - ~~see~~ was

TUBOTELOBELA TRIBE (YOKUT STOCK)

Steve Maranda, son and family. Weldon Rancheria,

Kern Valley, California. May 19 & 20, 1932.

Tätätl tribe Kern Riv. 19th An. Publ. Bur. Eth. for 1897-8: 871,
1900 (L.S. 1803)

W. of Mrs. See quoted by C. Thomas

Zatschit mentions Pallegamonap
as name of tribe of Paiute origin
+ SE of Tulare Lake on southern slope
of Sierra Nevada.
He mentions also Tillie + Phallatillie
as of Paiute origin in SW Kern Co.

Creation

Tü-bot'-e-lot'-e-lä of Kern Valley, Calif.

The world maker was Mah-nä'-sar, an old woman

who had 5 old brothers. She lived before Coyote people

came. She made a round Indian basket called

Pe'-til and filled it with water.

It fell into the world.

The first person Mah-nä'-sar finally turned into

Coyote [who later turned back into a person].

Coyote (Zat) was chief of the Coyote People. Some

of his people were Rabbit, Lizard, and all the others.

After a while Coyote told his people that they
were going away, and that other people were coming
near by.

Then real (Indian) people came.

To Tubotelobela list

add:

Phallatillie

Zatschit, Arch. Wheeler

Survey, 411, 1879.

Tribalobal

- on contact with
on west, Yokut + Bankalache
on south, Tolchime (Nuos'ah) most intimate
on east, Panamint

see if she on maps

Received Nov. 19, 1935

Linguistics

TUBATULABAL GRAMMAR — Charles F. Voegelin—*Univ. of California*, 135 p., \$1.25. About a hundred Indians in the southern Sierra Nevada speak this language, which is classed as one of the main branches of the Shoshonean language group.

Science News Letter, August 24, 1935

Ethnology

TUBATULABAL TEXTS — Charles F. Voegelin—*Univ. of California*, 55 p., 50c. Myths, anecdotes, and other texts incidentally gathered during field trips while the author was making a grammati-

cal analysis of the Tubatulabal Indian language in California.

Science News Letter, August 24, 1935

Tuberculosis

Treatment of the dead.

When a person dies, two old women wrap the body in a tulle mat
(straight)
(Wo-he-lahp) and carry it on their backs to the grave to cover with earth.

All the people come and stand around & cry. This is mwe-ah-weel.
and about seven ft long

The grave is 3 or 4 ft deep ~~and~~ dug with dipping sticks - hard work.

Corded

The following Paiegawonap vocabulary by Stephen Powers is one of several MS vocabularies by Powers bound in Hayes' Scrapbook of Indians of California, Bancroft Library. The lists are written in pencil on thin paper apparently torn from a note book, and look as if they might have been made in the field. They include the Indian words only with numbers referring to a key which precedes the lists. { Comparison with a MS by Powers shows these vocabularies to be in the same handwriting. }
Paiegawonap Vocabulary -- Kern River [Tubotelobela.com]

1. father	anan	17. woman	coyeem
2. mother	apoon	18. deer	tohoeel
3. sister	impiish	19. house	haneel
4. brother	nahleywin	20. boy	iowpeebéet
5. me	nehlcet	21. girl	anaweeshpit
6. you	umpet	22. spirit	holwith
7. he	et	23. devil	apowinnuh
8. sun	tahl	25. thunder	haleelup
9. earth	serwahl	26. lightning	ayawuh
10. dog	poongool	27. death	tahl
11. coyote	isht	28. north	weenun
12. grizzly	oonul	29. south	weetangeek
13. lion	topoquit	30. east	tameek
14. salmon		31. west	talungchulewespan
15. water	pahl	32. white	posupweel
16. man	anghanil	33. black	togupweel

34. red	melmelupweel	41. nose	mopite
35. tree	oont	42. eye	poonsite
36.		43. head	koonte
37. stone	tuhut	44. hair	chomoante
38. fire	qucat	45. mouth	tawkunte
39. face	kuhjitz	46. tooth	tamunte
40. ear	nanghute	47. tongue	lalunte

Powers, Stephen, Paiegawonap Vocabulary, MS, in Benj. Hayes' Scrapbook, Indians of California, Bancroft Library

Note: Ten words of the above vocabulary are published by Bancroft in his Native Races, III, 652, 1875.-- SRC.

PALLAWONAPS

(Located on Kern River, Calif.)

Sun mythology.

Bancroft, Native Races, III, pp. 548-550, 1875.

Tu-bot'e-lob'e-la

Information obtained from Andreas family
Onyx, Calif. May 19, 1935, including daughter of
of old Cheko.

↓ Mā-dah-tul = First People

↓ Ho-bo-aht-poon = Nose stick. ↓ Tattooed only on face and arms.

↓ Mē-nah-koot-ah = Fire ball

↓ Tong = Skin sack for carrying arrows

↓ So-gunt = Tobacco. Mixed tobacco with limestone and ate it for emetic.

Buried dead. Big Cry when they bury dead.
Spirit comes out of body three days after burial.

↓ Loo-loo-ist = Flute made from hollow stick.

↓ Had rattles made of cocoons. No drums.

↓ Mā-dah = Long time ago

↓ Didn't play 10 sticks

Old grandmother, who said she was the daughter of Chief Cheko, said, "We (Tubotelobela) didn't go beyond this (Kern)Valley."

MISCELLANEOUS

Misc. / Calif. / E79

Mission Indians

↳

80/18

C

INJUSTICE OF RESERVATION COURTS

Rev. W. H. Weinland: Mission Indians

Hearings on H. R. 7826, House Comm.
Indian Affairs, pp. 77-78. Feb.-May 1926
[Printed July 1926]

BANNING, CALIF., February 9, 1926.

Hon. G. F. BRUMM,
Chairman Subcommittee on Indian Affairs,
Washington, D. C.

DEAR SIR: Please permit me through you to file with your committee a statement covering my views regarding the bill H. R. 7826, which I understand is before your committee at this time for consideration and report. According to my information said bill provides that the courts of Indian offenses shall have jurisdiction to hear and determine cases of wrongdoing on reservations for which no Federal law is provided. I have been working as missionary amongst the Indians of southern California since 1889, and have had some opportunity of observing how the courts of Indian offenses have operated, and I would state that almost without exception their decisions have been travesties of justice, insults to the more intelligent Indians, and a hindrance to civilization. Let me give you a concrete case:

On one of our reservations here in southern California work was scarce during winter and business dull. In order to support his family one of the Indians secured work at a near-by town, and was sending his earnings to his wife. Back on the reservation the captain and the judge had nothing to do, so they sent the reservation policeman to arrest the Indian at work, charging him with having deserted his family. At the trial both husband and wife testified to the falsity of the charge, but to no avail. The husband owned some cattle, and captain and judge fined him a steer, which they slaughtered and divided, half to each. The wife owned some turkeys, so they threw her into jail, took the turkeys as a fine, and captain and judge divided these also between themselves. In desperation the Indian appealed to the Indian agent for protection and relief, but was told: "You have your reservation officials and you must abide by their decisions and orders."

I could give other similar instances, all of which would show that justice on an Indian reservation should never be dependent on the ignorance of the Indian, nor upon the chicanery of a superintendent who would appoint as judges of these courts Indians willing to be his tools and indifferent to the rights of other Indians. I earnestly request that this bill shall not become law.

Respectfully yours,

W. H. WEINLAND.

INVESTICE OF RESERVATION COURTS

By V. L. Weinland; Mission Indians

Journal of the U. S. Indian Affairs Commission
Washington, D. C., Feb. 9, 1926

BANNING, CALIF., February 9, 1926.

Hon. G. F. BRUMM,
Chairman Subcommittee on Indian Affairs,
Washington, D. C.

DEAR SIR: Please permit me through you to file with your committee a statement covering my views regarding the bill H. R. 7500 which I understand is before your committee at this time for consideration and report. According to my information said bill provides that the courts of Indian offenses shall have jurisdiction to hear and determine cases of wrongdoing on reservations for which no Federal law is provided. I have been working as missionary amongst the Indians of southern California since 1889, and have had some opportunity of observing how the courts of Indian offenses have operated, and I would state that almost without exception their decisions have been travesties of justice, insults to the more intelligent Indians, and a hindrance to civilization. Let me give you a concrete case:

On one of our reservations here in southern California work was scarce during winter and business dull. In order to support his family one of the Indians secured work at a near-by town, and was sending his earnings to his wife. Back on the reservation the captain and the judge had nothing to do, so they sent the reservation policeman to arrest the Indian at work, charging him with having deserted his family. At the trial both husband and wife testified to the falsity of the charge, but to no avail. The husband owned some cattle, and captain and judge fined him a steer, which they slaughtered and divided, half to each. The wife owned some turkeys, so they threw her into jail, took the turkeys as a fine, and captain and judge divided these also between themselves. In desperation the Indian appealed to the Indian agent for protection and relief, but was told: "You have your reservation officials and you must abide by their decisions and orders."

I could give other similar instances, all of which would show that justice on an Indian reservation should never be dependent on the ignorance of the Indian, nor upon the chicanery of a superintendent who would appoint as judges of these courts Indians willing to be his tools and indifferent to the rights of other Indians. I earnestly request that this bill shall not become law.

Respectfully yours,
W. H. WEINLAND.

Material Relating to Californian Indians in E. Teza's *Saggi Inediti di Lingue Americane* (Pisa, 1868): Alexander F. Chamberlain

Professor Emilio Teza's *Saggi Inediti di Lingue Americane*¹ is so largely taken up with the consideration of South American Indian languages that the material therein relating to certain Indian peoples of North America seems to have been rather overlooked. Pilling, who, in his *Proof Sheets*,² cites Teza, observes (p. 754): "Mainly devoted to South American languages; but contains a brief discussion and a few examples of Algonkin and Iroquois, pp. 14-22. Our Father in Tarasco, pp. 60-62." Through the courtesy of the Library of the University of Pennsylvania, Chamberlain has been enabled to consult the copy of Teza belonging to the Brinton collection, once the personal property of that great Americanist. A colophon informs us that "the 'Appunti' were published in the *Annali della Università di Pisa*, MDCCCLXVIII, Vol. X," and that "of this edition in octavo, to which has been added an Appendix, only LXX copies were printed, and they are not for sale." It is the "Appendice," occupying pages 77-91 (pages 77 and 78 are blank) of the octavo edition of 1868 that interests us here, for it contains ethnological and linguistic information concerning some of the Indian tribes of California. On pages 80-86, under the heading "Balli de' Californesi," is printed the Spanish text of an account by "P. Jak" of ball-games and dances of certain Californian Indians. Those mentioned are: "Jumos, apaches, dieguinos christianos, sanluisenos, que somos nosotros, sanjuanenos, gabrielenos, fernandionos; y los de Monte Rey." The Luisseños are said to play well the ball-game of *uauquis*. One game is termed general, and "nostros llamamos tannis, bailar, o mejor dar patadas." On pages 81-84, 84-85, 85-86, are given, respectively, descriptions of the "Primer baile," "Segundo baile," "Tercero baile." A number of Indian words are scattered through these descriptions. On pages 87-91 are given the native texts and Spanish versions of "Versi Californesi," two poems composed by P. Jak in the Indian language (the translations are also by him). The dialect represented is probably Luisseño.

Pages 22-30 of the *Saggi Inediti* are also concerned with Californian Indian languages, and on pages 24-26 P. Jak discusses the grammar of Luisseño. On page 23 we are informed that P. Jak had composed a *Prima linguæ Californiensis rudimenta* of about 50 pages, and containing "a little of everything." The chief source of information was "a Californian of S. Luis, converted to Christianity," and the thing was done "to please Cardinal Mezzofanti." Teza's whole book, of course, owes its existence to Mezzofanti's linguistic collections.

¹ *Saggi Inediti di Lingue Americane. Appunti Bibliografici*. In Pisa. Dalla Tipografia Nistri . . . MDCCCLXVIII (pp. 91). 1868

² *Proof Sheets of a Bibliography of the Languages of the North American Indians*, Washington, 1885.

"karaja, karadja, and also krauja.

2. Caririan. The territory of the Caririan linguistic stock originally included a considerable portion of eastern Brazil, in the provinces of Bahia, Pernambuco, and Piauhý, north, south, and west of Rio São Francisco. These Indians were Christianized in the middle of the seventeenth century, but at most a few hundreds now survive in the valley of the

Lasch, et al.). The inventiveness of children in plays and games has also had some influence on primitive society and even on its civilized successors. Chamberlain has already discussed some aspects of "child-invention."¹ Seldom, however, is one fortunate enough to be present when such an addition to the stock of human knowledge is actually being made. The chronicling of such events by travelers and ethnologists among the more or less primitive peoples still in existence is a matter of interest to the historian of human civilization. A curious example of "child-invention" is reported by A. de Calonne Beaufaict, in his recent book of African studies,² in writing about the people of the islands of the Uelé, above the Mokwangu rapids, in the northern Congo country.

After calling attention to the fact that the mentality of these Bakango negroes is not at all of such a stagnant and passive sort, as, for example, M. Goffin attributes to them in his *Pêcheries et Poissons du Congo*, by virtue of which they "must be incapable of taking advantage of and permanently acquiring for themselves the thousand and one little accidental inventions, which, in normal times, pass unnoticed, but to which every critical period gives a special value," and stating that he has often had the opportunity to observe just such cultural acquisitions, the author says (p. 56, footnote):

"One of the most amusing was the invention by a young Mobengé of a bolas to catch fowl. He was gravely imitating angling, with a stick and a *liana*, to which was attached a corn-ear serving for a fish. One of his brothers came running along, in pursuit of the fowl that had to be safely shut up away from the little carnivora. The boy held out his stick, to cut off the retreat of the frightened fowl, which got entangled in the *liana*, fell down, and was captured. Put into good humor by this grotesque accident, the inventor made a second successful attempt. The next evening, the family were supplied with the apparatus; and my boys imitated it. And, perhaps, in a few years, some descriptive ethnologist will report that the Mobengé used the bolas, and, from that fact, will infer some ethnological theory as to the origin of the tribe."

This example is of more than ordinary interest, since it involves not merely "child-invention," but likewise transference from one form of culture-activity to another—from fishing to bird-catching.

(who have all republished or edited catechisms and grammars of the missionaries), Adam, Ehrenreich, and von den Steinen. A Sabuyá

White was here. The diversion created by those 2,500 New Mexico troops at Fort Craig, under Lieutenants Lord and Moore, has changed Baylor's plans.

Yours, truly,

EDWIN A. RIGG.

P. S.—No news yet of the guns shipped on the steamer Republic, and I am afraid never will be.

RIGG.

FORT YUMA, CAL., *February 17, 1862.*

Lieut. Col. E. E. EYRE,

First Cavalry, Comdg. Camp Carleton, San Bernardino, Cal.:

COLONEL: In compliance with orders dated Camp Carleton, near San Bernardino, Cal., February 10, 1862, I have the honor to submit the following report of the route traveled over by the detachment under my command from Camp Carleton to Fort Yuma, Cal.: Tuesday, February 11, 1862, the detachment under my command, composed of Lieutenants Harvey and Nichols, First Cavalry California Volunteers, and thirty rank and file of Company A, First Cavalry California Volunteers, left Camp Carleton, Cal., at 8 a. m. After proceeding about eight miles Lieutenant Harvey became so unwell I found it necessary to order him to return to Camp Carleton. We all regretted this, but none more than the lieutenant himself. Our route by San Gorgonio Pass runs in a southeasterly direction, crossing a number of gulches formed by the late rains. The country for twenty miles appears rough, with mountains on either side. On the plain about twenty miles from San Bernardino is very good grass for about five miles. The last of the San Bernardino streams we crossed about fifteen miles from town; it did not appear to be continual. We arrived at Cheatin's ranch, San Gorgonio, at 5.30 p. m. Distance marched, thirty miles. From Mr. Cheatin I purchased 1,640 pounds of barley at 1 cent per pound. By weighing and measuring I found that one quart of barley weighed one and one-half pounds. We fed this evening three quarts to each animal, then turned them out to graze in charge of the guard. I then caused twenty quarts of barley to be put into each man's saddle-bag and four sacks weighing each eighty pounds put up for packing. There is no more barley here for sale. There is little or no grass near this ranch. I was told that there is good grass and water seven miles below in the valley at the foot of the mountains on the right. Wednesday, 12th, at midnight the horses were brought in and fed from the quarts. I then gave directions that each man would feed three quarts at a time until further orders. This made the horses to carry six and two-thirds feeds each. We started at 1.45 a. m., keeping down a valley for about eighteen miles, and crossing White River, turned to the right in a southerly direction east of San Gorgonio Mountain, having White River on the left (this is a river without water). After leaving Cheatin's crossed a fine stream (in about five miles) running from the mountains on the left; it is said to be snow water. We continued on nine miles to Agua Caliente, arriving at 9.45 a. m. Here we found an Indian settlement with grain growing in the fields. We halted on a stream of good water half a mile below (but very little grass and that salt) until 2 p. m., then proceeded to Toro's (an Indian rancheria, Toro being the name of the chief). We reached this camp at 11 p. m. Ten miles back passed

War of Rebellion Records, Series 1, Vol. 50, 1887.

Point of Rocks (this is a point which extends farther into the bottom than the others). One mile before coming to Point of Rocks found water (brackish) in a large well in the bed of White River. As the horses could not reach it, the men dipped it up in their nose-bags and gave them sufficient. At Toro's found plenty of salt grass and water. Total distance marched to-day about fifty-five miles, it being twenty-eight miles from Agua Caliente to Toro's. Thursday, 13th, started at 7 a. m. Passed several rancherias this morning. To-day traveling was very heavy, and for several miles quite soft. The animals were much fatigued, often going nearly to their knees in the mud. As it was caused by the late rains it will dry up in a few days. We reached Lone Palm Spring at 1.30 p. m., having marched for the last fifteen miles in nearly an easterly direction. This spring is distant from Toro's about twenty-three miles. We watered our animals, the water being strongly impregnated with saline, and warm. Continued our journey to Dos Palmas, nine miles, arriving at 4.30 p. m. Two and a half miles back in the sand bluffs found gujeta grass, which we appropriated for the benefit of our stock. The road from the last spring (Lone Palm) is on the opposite side of the valley from that on which we entered. We did not feed barley this evening, there being an abundance of salt grass and tules here. Distance traveled to-day, thirty-two miles. The water here is similar to that at Lone Palm Spring.

Friday, 14th, started at 12 midnight and marched to Frink's Spring, twenty miles, arriving at 6 a. m. Found here a quantity of tules or reeds and a little salt grass. Water not so good as at last encampment. We remained two hours and continued our journey to a water-tank in the mountains on the left, a distance of thirty-six miles, and camped at 8 p. m. This tank is found in the rocks, is quite spacious, and contains at present about 1,000 gallons of rain water (pure and good). It is situated at the head of a cañon and very difficult to find. Opposite the mouth of this cañon stands a small mountain, detached from the range of mountains, between which and the range the road leads to the water. Our trail will be found there for a long time. This is the last water before reaching the Colorado, from which, I believe, it is distant forty miles, though it is estimated at thirty miles. Distance traveled to-day, fifty-six miles. We had no grass at the water-tank. Saturday, February 15, the command started at 7.15 a. m., after finishing our provisions and forage. Having marched about five miles we halted and allowed our animals to feed on gujeta grass, which is abundant on this day's march. From here I took one of my men and the citizen expressman (leaving the detachment in charge of Lieutenant Nichols) and hurried on to the fort in order to procure rations and forage for the party on its arrival at the river. We reached the fort at 8 p. m., and having obtained the supplies required returned to Pilot Knob, where we found our men (who had just arrived), at 2 a. m. on Sunday morning, 16th instant. Distance marched, forty miles. There was much time spent to-day in grazing. Sunday, 16th, at 7 a. m. we were again in motion, en route to the fort, where we arrived at 10.15 a. m. The old road to the fort from this point has been washed away in many places by the late flood, which seems to have increased the distance, which I judge is about nine miles. The men and horses stood the trip well and proved that they were able to endure the fatigues of the campaign. Lieutenant Nichols made an excellent guide. All the way from Cheatin's to the Colorado is nearly of the same character, being for the most part over gravel, with intervals of alluvial bottom land. From San Bernardino it is without a hill, except one point

twenty miles from town. At present it would be difficult to bring wagons over it without a strong pioneer party to dig down the banks in the many channels made by the late rains. It would hardly do for another party to follow us unless a pack train with barley would accompany them for two days. Having marched a good deal by night I was unable to see much by the way, though the light of the moon was of the greatest assistance, but for which we could not have got along so well. I think interested parties have represented this route as shorter than it really is. You will notice we have marched slowly. This was caused by the party being a good deal on foot, and in many places the trail was covered with large gravel stones, which prevented us from moving at a quicker pace. The trip could be better made in seven than in five days. This morning (February 18) I accompanied the commanding officer (Major Rigg, First Infantry California Volunteers) across the river in search of grass. We succeeded in finding a good quantity of the gujeta species at a distance of from four to ten miles from the fort, and I am convinced that a sufficient quantity is to be found within a circuit of twenty miles around this post for a large number of animals.

All of which is respectfully submitted.

I am, colonel, your obedient servant,

WM. McCLEAVE,
Captain, First Cavalry California Volunteers.

~~HEADQUARTERS DISTRICT OF SOUTHERN CALIFORNIA,
Los Angeles, Cal., February 18, 1862.~~

~~Maj. R. C. DRUM,~~

~~Assistant Adjutant-General, U. S. Army, San Francisco, Cal.:~~

~~MAJOR: Agreeably to a suggestion contained in my letter to you dated December 21, 1861, I now submit for the consideration of the general the following plan having reference to a base of operations for a command of troops from California, which are destined to operate in the southern portion of New Mexico. To have Fort Yuma the main depot of supplies of ammunition, clothing, hospital stores, and of subsistence stores, save the article of beef, and perhaps that of flour. The garrison of that post to be two companies of the Fifth California Volunteer Infantry. The supplies to be shipped by water from San Francisco. To have a sub-depot guarded by one company Second Cavalry, and one company Fifth Infantry at the Pima Villages, with a train of wagons plying between that point and Fort Yuma to keep up the supply needed for the garrison at that point and for the troops in advance to draw upon from time to time. This, too, will be one of the stations on the Overland Mail Route when it is changed south. This point is 200 miles in advance of Yuma. Fresh meat and flour can doubtless be obtained in that neighborhood at fair prices. With these two points fixed, a command of 1,600 men operating in advance, even so far as Fort Fillmore and Fort Bliss, in Texas (opposite El Paso), could be supplied more certainly, more expeditiously, and more economically than from the long and precarious line of land transportation of from 1,000 to 1,400 miles from Independence, Mo., to Fort Fillmore and to Arizona. This would leave this expedition intact from that point, and consisting of, say, 1,400 sabers and bayonets. The remainder of the troops in this district I propose to leave, distributed as follows: Six companies of the Fifth Infantry and three of the Second Cavalry at~~

Camp Latham, under Colonel Bowie, the headquarters of the district to be at that camp. A small train of wagons with indifferent mules can keep this command supplied from New San Pedro. Hay can here be got at a low figure if the contracts are let early, and wood at a fair price. The price of barley the quartermaster's department can control at San Francisco. I would post one company of the Fifth California Volunteer Infantry at San Diego. Let it have three six-mule teams to haul wood, &c., and supply it with subsistence and barley from San Francisco. I would post two companies of the Second Infantry at Santa Barbara, to have three six-mule teams for the hauling of water, wood, &c., to be supplied with subsistence, and with barley if necessary, by water from San Francisco. This in my opinion would be the best method of posting the troops, considered from every point of view. If during the summer months it becomes necessary for cavalry to move down on the Mojave, or up toward Owen's Lake, or in the direction of San Bernardino, or of Lower California, they can readily be detached temporarily from Camp Latham. This, however, is a contingency that will hardly arise.

All of which is respectfully submitted.

JAMES H. CARLETON,
Colonel First California Volunteers, Commanding.

HEADQUARTERS DISTRICT OF SOUTHERN CALIFORNIA,
Los Angeles, Cal., February 18, 1862.

Maj. R. C. DRUM,
Assistant Adjutant-General, U. S. Army, San Francisco, Cal.:

MAJOR: I have the honor to ask that I be furnished with the following amounts of money in coin (agreed on as not too large in amount by Captain Kirkham and myself) for the expedition, to be used only in the countries in advance of Fort Yuma. On this side of that place drafts or certified accounts will doubtless do as well. I require in coin for subsistence purposes at least \$30,000. I require in coin for quartermaster's department at least \$50,000. The coin should mostly be of a small denomination. Please have it transferred to First Lieut. Lafayette Hammond, regimental quartermaster, First California Volunteer Infantry, as early as the 10th proximo.

I am, major, very respectfully, your obedient servant,
JAMES H. CARLETON,
Colonel First California Volunteers, Commanding.

HEADQUARTERS DISTRICT OF SOUTHERN CALIFORNIA,
Los Angeles, Cal., February 18, 1862.

Capt. JOHN KELLOGG, U. S. Army,
Commissary of Subsistence, San Francisco, Cal.:

CAPTAIN: You are aware that when the expedition leaves San Pedro it is to take on wagons, to last thence to the Colorado River, 48,000 rations of subsistence stores. I cannot tell at this moment what is on hand at that point, *i. e.*, San Pedro, but you will see by returns in Major Drum's office how many troops are serving in this district; how many at Fort Yuma, including the political prisoners, and add to the force here 200 teamsters. Please, therefore, see that the supply at San

of designing men, and it will be well to be on your guard against being imposed upon or against your credulity being taxed too far by one party as against another. You are at liberty to send Captain Fritz with thirty good men over to Lane's on the Mojave to arrest the secessionists reported as being in that neighborhood. Let him take eight days' rations of subsistence. He can doubtless get barley and hay of Lane. Give him sealed orders, not to be opened until he gets to Lane's. In these instruct him very carefully what to do. He is not at all reticent. His men need only know they are to march. Unless you take these precautions, and send the party by night, runners will carry intelligence of your movements by trails across the mountains in advance of the party. Issue more hay and less barley to your horses until Fritz's return. Then report to me what your prospects for forage are.

I am, major, very respectfully, your obedient servant,
JAMES H. CARLETON,
Colonel First California Volunteers, Commanding.

HEADQUARTERS DISTRICT OF SOUTHERN CALIFORNIA,
Los Angeles, Cal., February 20, 1862.

Maj. E. A. RIGG,
First Infantry California Volunteers, Comdg. at Fort Yuma:

MAJOR: The paymaster will be at your post with funds to pay the troops in the month of March. I am anxious to know the exact condition of your defenses; whether the 12-pounders have been received and are in position and whether you have ammunition for them before that is received which goes by Veck's train. That you keep yourself in a state of preparation for immediate action and have spies and scouts to give you timely notice of the approach of an enemy, I can have no doubt. Much is expected from yourself and your command. The eyes of California are resting upon you. If you are attacked, a successful defense will give you all immense credit not only here but throughout the country. The Mojave expedition will not be delayed on account of the rebel forces reported as being in Arizona. Troops will move from here across the desert direct upon that route as soon as transportation can be gotten. Have all your packs in readiness, so that when your mules come you can move up the Colorado with a part of your present garrison if necessary. Can you get any Indian guides from your post to the Mojave Villages?

I am, major, very respectfully, your obedient servant,
JAMES H. CARLETON,
Colonel First California Infantry, Commanding.

HEADQUARTERS,
Fort Yuma, February 20, 1862.

Col. JAMES H. CARLETON,
Commanding Southern District, Los Angeles, Cal.:

COLONEL: The steamer Cocopah has made another trip to the mouth of the River Colorado and back. Captain Wilcox reports no news of the guns shipped by the steamer Republic for this post by way of Guaymas. It is nearly certain now that some accident has occurred to them. No charges having been received here up to this date, I have released Lieut. A. B. MacGowan from arrest and ordered him to duty

GENERAL ORDERS, } HDQRS. DEPARTMENT OF THE PACIFIC,
 No. 6. } *San Francisco, Cal., February 20, 1862.*

Amidst the universal rejoicing of the patriotic and Union-loving people on the Pacific Coast, incident to the brilliant victories achieved by the Army and Navy of the United States, let us pause for a moment to do honor to the memory of the chief of that illustrious band of patriots who established the liberties for the preservation of which we are now battling. The 22d of the present month being the 130th anniversary of the birth of Washington, will be duly celebrated by the Army of the Pacific. All labor will cease during the day, and at meridian a salute of 130 guns will be fired from Alcatraz Island.

By order of Brigadier-General Wright:

R. C. DRUM,
Assistant Adjutant-General.

HEADQUARTERS DEPARTMENT OF THE PACIFIC,
San Francisco, Cal., February 20, 1862.

Col. JAMES H. CARLETON,
*First Infantry California Volunteers,
 Comdg. District of Southern California, Los Angeles:*

SIR: The general commanding the department regrets to find that a feeling of dissatisfaction has grown up between yourself and the quartermaster (Captain Moore) assigned to your headquarters. Your instructions to Captain Moore contain nothing to which the general can properly take exception, and it is possible that they are only felt as a grievance by the captain for the reason that it has been customary to leave such matters generally in the hands and at the discretion of the quartermaster. The general trusts that everything may go on harmoniously. Should it prove to the contrary, you will have to assign Captain Moore to a position at the headquarters of the district and provide a substitute for his staff duties.

Very respectfully, your obedient servant,

RICH. C. DRUM,
Assistant Adjutant-General.

HEADQUARTERS DISTRICT OF SOUTHERN CALIFORNIA,
Los Angeles, Cal., February 20, 1862.

Maj. DAVID FERGUSSON,
*First Cavalry California Volunteers,
 Comdg. at Camp Carleton, near San Bernardino, Cal.:*

MAJOR: I have received your letter of the 18th instant (with its inclosures) in relation to a man in your neighborhood named Samuel Kelsey, of whom it is alleged that he is a secessionist and an active enemy of the Government of the United States. Question the parties who make these statements very closely, and if you are then satisfied that they make them solely on the merits of the case, and to subserve no sinister ends and to gratify no private piques or personal animosities, then arrest and hold securely until further orders the said Samuel Kelsey. Should a writ of habeas corpus be served upon you to show cause why you hold him you will return upon that writ that you hold him by my order. But under no circumstances must you obey said writ until the general commanding the department has decided upon the case. You must be aware that you are surrounded by a nest

with his company. I reported to you by way of San Bernardino, in charge of a sergeant of Captain McCleave's company, whom he desired to send back, return of ordnance and ordnance stores on hand on the 15th day of February. The sergeant and corporal left here at 4.30 p. m., 18th instant. The colonel's order, in letter dated February 8, and received on the 15th, will be carefully obeyed to the letter, as well as all others contained in the same. Mr. Jones arrived here to-day. He made the trip in six days from Los Angeles. If relays were placed on that route, say, an animal at Rancheria Dos Palmas (100 miles from the post), Rancheria Toro (150 miles from the post), Agua Caliente (28 miles farther on), Chapin Ranch (25 miles), an express could be sent into Los Angeles in three days. Such is the opinion of Captain McCleave, First Cavalry California Volunteers, also Lieutenant Nichols, First Cavalry California Volunteers. Mr. Jones reports four men between him and Captain McCleave's command. I will endeavor to find them. I sent Captain McCleave this morning to where hay was stacked for the Government above Gila City, near Mission Camp, with instructions to leave a guard of seven men at that point. Lieutenant Nichols by my order accompanied Mr. Yager to look for grass. He returned this last evening, and reports having found an abundance for several hundred animals. I think, however, that they found the same grass that Captain McCleave and myself discovered. I will see it myself in a few days, so that there will be no mistake about localities. Captain Smith, Company A, Fifth Infantry California Volunteers, has notified me that he will report fifty men of his company for duty at this post on the return of the steamer Cocopah, which will be about the 23d instant. The balance of his company will remain to protect Government stores at the Gridiron, and do escort duty on the boat passing up and down the river. Captain Wilcox assures me that he will have all of the stores at the post within ten days from this date, unless the balance of the Republic's cargo should arrive in the meantime.

Very respectfully, your obedient servant,

EDWIN A. RIGG,
Major First Infantry California Volunteers, Commanding.

HDQRS. FIRST REGIMENT CAVALRY OREGON VOLS.,
Portland, Oreg., February 20, 1862.

ADJUTANT-GENERAL U. S. ARMY,
Washington, D. C.:

SIR: In reporting to you the progress of raising a regiment of volunteer cavalry in this State, it is due to myself to state the reason which has prevented my reporting sooner, and which also prevents at this time the forwarding of the official returns of the regiment, and that is high water and the continued severity of the winter, which have prevented communication with the different parts of the State for the past two months. By the 1st of next month I hope to be able to forward all rolls, reports, &c., of companies organized. By arrangement of parties commissioned to raise the regiment, Lieutenant-Colonel Maury, in the southern portion of the State, has raised two full companies, which are now in camp near Jacksonville. He is confident of raising two more companies by the 1st of May. B. F. Harding, mustering officer in charge of the central part of the State, has raised one full company, which is now at Salem, Oreg. Mr. Harding, as elsewhere advised, has been obliged to resign

his position in the regiment. In charge of the northern part of the State, I have organized three companies, one at The Dalles, of forty men, which, for the want of funds and the difficulty of procuring supplies for them as recruits, I ordered to be mustered in with a first lieutenant in command, and ordered him to report to the commanding officer at Fort Dalles, where his company is performing garrison duty and is supplied at the post. I pursued the same course with the company recruited at this place, who reported at Fort Vancouver.

The other company is stationed at Camp Barlow, near Oregon City. These companies are recruiting steadily, and will doubtless be full by the 1st of May, by which time I think the regiment will consist of eight full companies. Major Drew is now at San Francisco with requisitions upon the commander of the Department of the Pacific for clothing, arms, and garrison equipage for the regiment, also for funds for the recruiting service, the want of which has retarded enlistments. In absence of further orders from the War Department, I shall, as soon as the weather will permit, establish a camp in the central portion of the State, where I shall assemble all companies, except those raised in Southern Oregon, which will remain under Lieutenant-Colonel Maury, at Camp Baker, near Jacksonville. The object will be for drill and instruction, and the difficulty of obtaining forage will render it necessary for the animals to be where they can graze. The quartermaster of the regiment has this day forwarded estimates for funds, which I trust will be forwarded immediately. The great losses which the citizens of this State have suffered from the floods and severe winter render those who are willing unable to furnish supplies without the certainty of prompt payment. The mines north and east of this place are bringing a large immigration from California, providing a ready market for more than the country now affords, which will render it extremely necessary that he should be provided with funds to contract for supplies at fair rates.

I remain, yours, very respectfully,

T. R. CORNELIUS,
Colonel First Regiment Cavalry Oregon Volunteers.

HEADQUARTERS DISTRICT OF SOUTHERN CALIFORNIA,
Los Angeles, Cal., February 21, 1862.

Lieut. Col. J. R. WEST,
First Infantry California Volunteers,
Commanding at Camp Wright, San Diego County, Cal.:

COLONEL: I have the honor to acknowledge the receipt of your letter of the 19th instant in relation to the refusal of certain privates in Company A, First Infantry California Volunteers, to carry their knapsacks on drill. I have always regarded that company as one of the finest I have ever seen in service—one of the first I should have chosen to follow me into any battle where the integrity of the country or the glory of the flag was to be maintained; so you can judge how greatly I have been disappointed. It is hardly possible that it is a settled purpose on the part of that whole company to set military authority at defiance and constitute itself a judge of what shall be done and what not. The men are intelligent men, and can at once see to what all this would tend. Nor can it be possible the men refuse to obey orders for the purpose of remaining behind to gain by the delays incident to a trial before a general court-martial immunity from the fatigues of a hard march and from the danger of facing an enemy. The men are

The following clipping is from a letter by Edwin A. Rigg to Col. James H. Carleton, First Calif. Volunteers, dated Hdqrs. Detach. 1st Regt. Inftry., Calif. Vols. Camp Wright, Warner's Ranch, San Diego County, November 17, 1861

I intend to send to Oak Grove a lookout for my friend, Mr. Showalter, and will stop him if I can catch him, or anyone else whom I know to be as deeply dyed a traitor as he is. He has not the excuse that some others have of being born and educated in the South. He is a Pennsylvanian, and never lived in a Southern State in his life, and could have no sympathies of a family nature to excuse him, and I want to see him and a few more. If the party is as large as your informant thinks it is we may have an opportunity to expend some extra cartridges. I have an Indian prisoner here that I would like to have some disposition made of or receive some instructions in regard to him. He has killed several Indians lately, and the chiefs in council decided to hand him over to me for safe-keeping until they could hear from the superintendent of Indian affairs. I addressed a letter to Mr. Baker, supervisor of Indian affairs for the southern district, located at Los Angeles, but have not heard from him. I would like to know from you what disposition to make of him. The Indians have heretofore tried their own people, but they have learned that they have a new chief, and respectfully submit the case to him. At all events, I would like to be advised whether I should hand him back to his people for trial, or what to do with him. I was interrupted by a cry, "The hospital tent is down!" and found it partially true. By lashing and tying it was kept from coming down. We have had a stormy night of it. The guard tents have blown down. Officers' tents, kitchen tents, tent in which I had the ammunition, and a number of others were laid to the ground. It was a gale, and the rain came down in torrents. I think that I have never seen it rain harder. Our tents were all full of water. The men were cheerful and worked hard all night. The morning broke with but little change, excepting it did not rain so hard. The hills all around us are covered with snow. Ice was formed on our tents and ropes. We have had really a specimen of the weather I had reason to expect. I cannot get away from here until our train comes up. We managed to keep our sick from the weather by using all the blankets we could find, the men cheerfully going without themselves. As they were out all night and wet they had no use for them. It continues raining and hailing, but with less wind. We are preparing for another stormy night. It is impossible for the company officers to have all the returns ready that you require by this messenger. Their tents are wet, and writing or ruling is almost out of the question. I have directed them to forward to you letters of explanation. I hope this storm will blow over soon, or we will be in a bad fix. I called your attention in a former letter to you to Jones, of Company D, against whom charges were preferred by Lieutenant Martin.

Very respectfully, your obedient servant,

EDWIN A. RIGG.

War of Rebellion Records, Series 1, Vol. 50, 728, 1897

The following clipping is from a letter by Edwin A. Rigg to Col. James H. Carleton, First Calif. Volunteers, dated Hdqrs. Detach. 1st Regt. Inftry., Calif. Vols. Camp Wright, Warner's Ranch, San Diego County, November 17, 1861

I intend to send to Oak Grove a lookout for my friend, Mr. Showalter, and will stop him if I can catch him, or anyone else whom I know to be as deeply dyed a traitor as he is. He has not the excuse that some others have of being born and educated in the South. He is a Pennsylvanian, and never lived in a Southern State in his life, and could have no sympathies of a family nature to excuse him, and I want to see him and a few more. If the party is as large as your informant thinks it is we may have an opportunity to expend some extra cartridges. I have an Indian prisoner here that I would like to have some disposition made of or receive some instructions in regard to him. He has killed several Indians lately, and the chiefs in council decided to hand him over to me for safe-keeping until they could hear from the superintendent of Indian affairs. I addressed a letter to Mr. Baker, supervisor of Indian affairs for the southern district, located at Los Angeles, but have not heard from him. I would like to know from you what disposition to make of him. The Indians have heretofore tried their own people, but they have learned that they have a new chief, and respectfully submit the case to him. At all events, I would like to be advised whether I should hand him back to his people for trial, or what to do with him. I was interrupted by a cry, "The hospital tent is down!" and found it partially true. By lashing and tying it was kept from coming down. We have had a stormy night of it. The guard tents have blown down. Officers' tents, kitchen tents, tent in which I had the ammunition, and a number of others were laid to the ground. It was a gale, and the rain came down in torrents. I think that I have never seen it rain harder. Our tents were all full of water. The men were cheerful and worked hard all night. The morning broke with but little change, excepting it did not rain so hard. The hills all around us are covered with snow. Ice was formed on our tents and ropes. We have had really a specimen of the weather I had reason to expect. I cannot get away from here until our train comes up. We managed to keep our sick from the weather by using all the blankets we could find, the men cheerfully going without themselves. As they were out all night and wet they had no use for them. It continues raining and hailing, but with less wind. We are preparing for another stormy night. It is impossible for the company officers to have all the returns ready that you require by this messenger. Their tents are wet, and writing or ruling is almost out of the question. I have directed them to forward to you letters of explanation. I hope this storm will blow over soon, or we will be in a bad fix. I called your attention in a former letter to you to Jones, of Company D, against whom charges were preferred by Lieutenant Martin.

Very respectfully, your obedient servant,

EDWIN A. RIGG.

War of Rebellion Records, Series 1, Vol. 50, 728, 1897

728
728

Indian Population in Neighborhood of Temecula

found a pleasant shady camp with plenty of wood and good water. There is a tavern kept here by a Mr. Cable. This man told me privately that he was for the Union, but was afraid on account of his lonely position to let it be known, and that as soon as he could he should leave this part of the country, as he did not consider himself safe; that parties of armed men were constantly passing through Oak Grove, and that the property of Union men was in great danger. From private reasons I am pretty well satisfied that Mr. Cable is a man to be relied upon. I met here also Mr. Reed, of the Overland Mail, who informed me that Lieutenants Bryant and Foster arrived at Fort Yuma in safety, the men marching at times through mud and water nearly waist deep. We left this place at about 3 p. m., having received an order from Capt. J. W. Davidson, First Dragoons, to return immediately to Temecula. Lieutenant Carr went on later in the day toward Warner's ranch in expectation of meeting the wagon train from Fort Yuma. We reached Tajeowanda in two hours and twenty minutes and encamped there. September 30, left camp at 5 a. m. Encamped at Temecula at 12 m. I here met Captain Davidson with his dragoons, who gave me an order to return to San Bernardino, allowing us a day's rest. I learned to-day from Mr. Morgan that he (Morgan) was a Knight of the Golden Circle. He said he did not think that there were many of the order in this part of the country, and that he expected Col. Jack Hays through here some time in October with a number of men, and that if he had any money he should join them and go to Texas. I asked if they would cause trouble as they went through. He said not unless they were molested. I then asked if he really thought there would be a difficulty here. He said he was satisfied that there would be in a short time. Morgan was very anxious for me to join the South, and I think he doubts my loyalty. He showed the badge of the order on his breast, a gold ring with a Saint Andrew's cross in the center. Another man, a noted secessionist, by name of Grooms, remarked in the presence of Captain Davidson and others, that when the taxes came to be collected it was human nature, and there would be trouble in this State. I also learned here that a party of twenty or thirty armed men had passed this road on to the desert, but had branched off at New River, and other small parties had followed them. This report I heard from several persons, and some seemed to think there was a possibility of Fort Yuma being attacked. A detachment of dragoons met the wagons at Carriso all safe. In the neighborhood of Temecula there are the San Diego Indians, about 1,800 souls; the San Luis Rey Indians, about 2,000; the Agua Caliente, about 400, and the Coahuila Indians, about 2,000. I understand they offer all the assistance in their power. They number about 1,000 warriors and are poorly armed, but would make excellent scouts. When we left, Ramon Carrillo had the Coahuila Indians hunting the mountains as spies without pay. The Indian express can cross the desert in twenty hours. Grass can be found a short distance from the Temecula Ranch. Mr. Cable reported to me that some of Bryant's men are disloyal, and have threatened to kill Bryant the first one in case of a disturbance. This report has been confirmed in different places along the road. I consulted with Captain Davidson in regard to this matter, and consider it best to report it.

October 1, I received an express from Captain Davidson at 10 a. m. to join him at Cline's ranch the next day, as he had received important news. At 12 midnight I left Temecula. October 2, joined Captain Davidson at 4 a. m. at Cline's ranch. We found here, after marching six miles, good water, but wood and shade scarce. The grazing is fair,

but belongs to Mr. Cline. I do not consider that Mr. Cline can be trusted. October 3, left Cline's at 6 a. m., and after marching twenty-six miles over a rough, hilly road arrived at Temescal about 6 p. m. At Temescal there is good water, wood, and some grass. October 4, left Temescal about 6.30 a. m.; marched three miles to Greenwade's; halted for half an hour. Mr. Greenwade is a rank secessionist. There is plenty of wood and water at this place, and I think a better camp than Temescal. From Greenwade's we marched about one mile, and then taking the righthand road, crossed a level plain of about nineteen miles to Mr. Rubidore's ranch, where we found wood and water plenty and some little grass. We reached Rubidore's about 6 p. m. There is no water on the road from Greenwade's for nearly twenty miles. October 5, left Rubidore's at 6 a. m.; in an hour's rapid march crossed the Santa Aña River. Marched about thirteen miles to this place, where we arrived at 11.30 a. m. Please find inclosed a rough sketch* of our march; also one of Temecula Ranch, which may be useful for future reference.

I am, major, very respectfully, your obedient servant,

THOMAS E. TURNER,

Second Lieutenant, Fourth Infantry, Commanding Company D.

Maj. W. S. KETCHUM,

Comdg. Fourth Regt. of Infty., Camp near San Bernardino, Cal

From report dated Camp near San Bernardino,
Calif., October 5, 1861

NOVEMBER 20-29, 1861.—Pursuit and Capture of the Showalter Party at Warner's Ranch in the San José Valley, Cal.

REPORTS.

- No. 1.—Brig. Gen. George Wright, U. S. Army, commanding Department of the Pacific.
No. 2.—Maj. Edwin A. Rigg, First California Infantry.
No. 3.—Capt. Henry A. Greene, First California Infantry.
No. 4.—Lieut. Chauncey R. Wellman, First California Cavalry.

No. 1.

Report of Brig. Gen. George Wright, U. S. Army, commanding Department of the Pacific.

HEADQUARTERS DEPARTMENT OF THE PACIFIC,
San Francisco, Cal., December 10, 1861.

GENERAL: For several weeks past small parties have been organizing in the Southern District of this State, with the avowed purpose of proceeding to Texas to aid the rebels. To enable me to frustrate their designs I have seized all the boats and ferries on the Colorado River, and have them strongly guarded. I have re-enforced Fort Yuma with two more companies, one of infantry and one of cavalry; also with two 12-pounder brass cannon. Major Rigg, First California Volunteer Infantry, commanding U. S. troops near Warner's ranch, on the border of the desert between that place and Fort Yuma, has arrested a man by the name of Showalter, a notorious secessionist, and his party of seventeen men. I have ordered the whole party to be taken to Fort Yuma and held securely guarded until further orders. I have given positive orders that no person shall be permitted to pass beyond Yuma or cross

From War of Rebellion ^{* See p. 31.} Records,
Series 1, Vol. 50, Pt. 1, 1897.

Mission Indians of California. The first settlements in California were not made until more than a century after the earliest colonization of the peninsula of



VICTORIANO, MISSION INDIAN (LUISEÑO), CALIFORNIA

Lower California. The mission of San Diego, founded in 1769, was the first permanent white settlement within the limits of the present state; it was followed by 20 other Franciscan missions, founded at intervals until the year 1823 in the region between San Diego and San Francisco bay and just n. of the latter. With very few exceptions the Indians of this territory were brought under the influence of the missionaries with comparatively little difficulty, and more by persuasion than by the use of force. There is scarcely a record of any resistance or rebellion on the part of the natives resulting in the loss of life of even a single Spaniard at any of the missions except at San Diego, where there occurred an insignificant outbreak a few years after the foundation.

The influence of the missions was probably greater temporally than spiritually. The Indians were taught and compelled to work at agricultural pursuits and to some extent even at trades. Discipline, while not severe, was rigid; refusal to work was met by deprivation of food, and absence from church or tardiness there, by corporal punishments and confinement. Consequently the Indians, while often displaying much personal affection for the missionaries themselves, were always inclined to be recalcitrant

toward the system, which amounted to little else than beneficent servitude. There were many attempts at escape from the missions. Generally these were fruitless, both on account of the presence of a few soldiers at each mission and through the aid given these by other Indians more under the fathers' influence. The Indians at each mission lived at and about it, often in houses of native type and construction, but were dependent for most of their food directly on the authorities. They consisted of the tribes of the region in which the mission was founded and of more distant tribes, generally from the interior. In some cases these were easily induced to settle at the mission and to subject themselves to its discipline and routine, the neophytes afterward acting as agents to bring in their wilder brethren.

The number of Indians at each mission varied from a few hundred to two or three thousand. There were thus in many cases settlements of considerable size; they possessed large herds of cattle and sheep and controlled many square miles of land. Theoretically this wealth was all the property of the Indians, held in trust for them by the Franciscan fathers. In 1834 the Mexican government, against the protests of the missionaries, secularized the missions. By this step the property of the missions was divided among the Indians, and they were freed from the restraint and



WIFE OF VICTORIANO, MISSION INDIAN (LUISEÑO), CALIFORNIA

authority of their former masters. In a very few years, as might have been expected and as was predicted by the fathers, the Indians had been either deprived

of their lands and property or had squandered them, and were living in a hopeless condition. Their numbers decreased rapidly, so that to-day in the region between San Francisco and Santa Barbara there are probably fewer than 50 Indians. In s. California the decrease has been less rapid, and there are still about 3,000 of what are known as Mission Indians; these are, however, all of Shoshonean or Yuman stock. The decrease of population began even during the mission period, and it is probable that the deaths exceeded the births at the missions from the first, though during the earlier years the population was maintained or even increased by accessions from unconverted tribes. At the time of secularization, in 1834, the population of many missions was less than a decade earlier. The total number of baptisms during the 65 years of mission activity was about 90,000, and the population in the territory subject to mission influence may be estimated as having been at any one time from 35,000 to 45,000. At this proportion the population of the entire state, before settlement by the whites, would have been at least 100,000, and was probably much greater. See *California, Indians of*, with accompanying map, also *Missions; Population.* (A. L. K.)

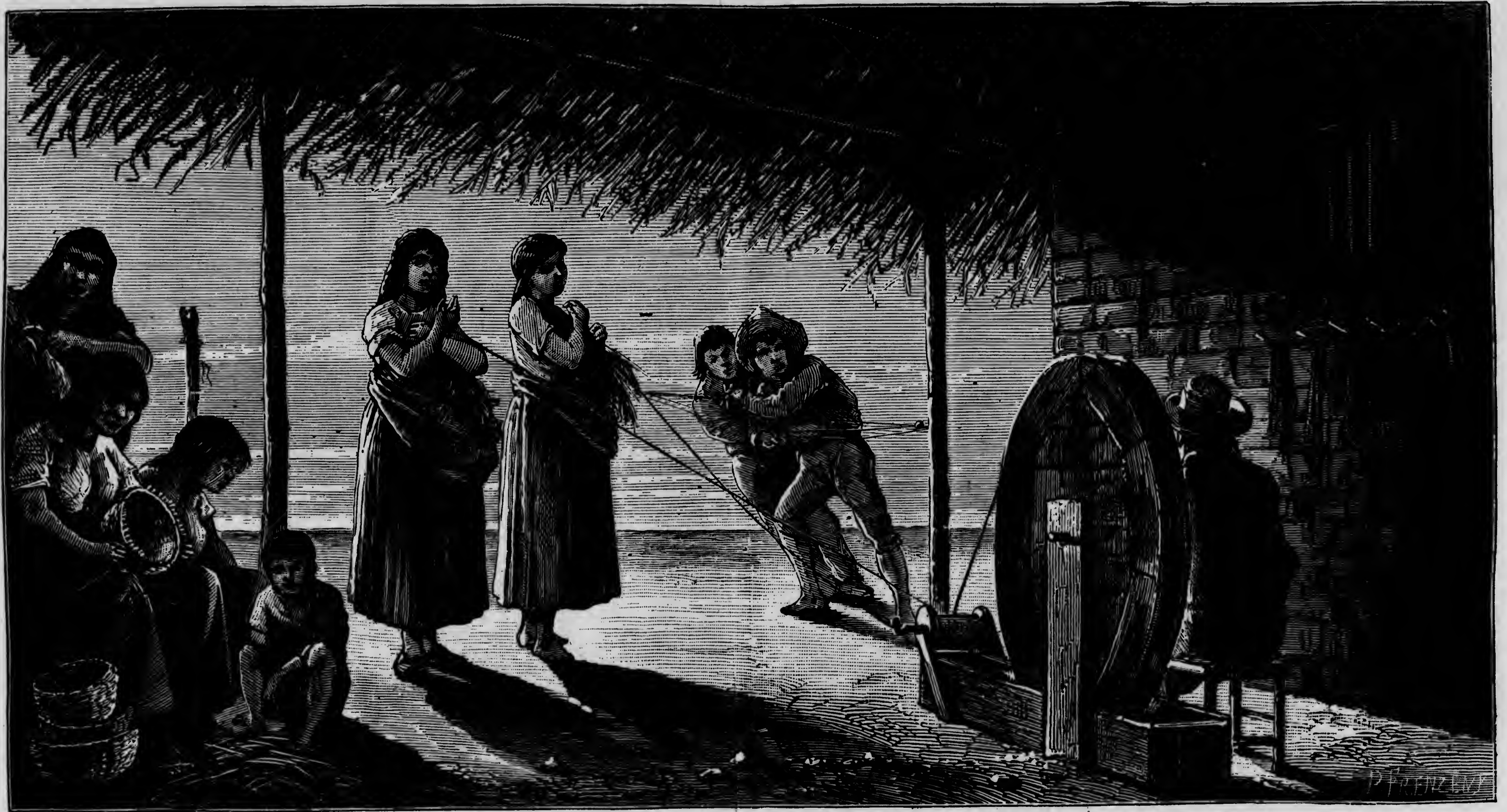
Mission Valley. The local name of a band of Salish of Fraser superintendency, Brit. Col.—Can. Ind. Aff. 1878, 79, 1879.

Missions. From the very discovery of America the spiritual welfare of the native tribes was a subject of concern to the various colonizing nations, particularly Spain and France, with whom the Christianization and civilization of the Indians were made a regular part of the governmental scheme, and the missionary was frequently the pioneer explorer and diplomatic ambassador. In the English colonization, on the other hand, the work was usually left to the zeal of the individual philanthropist or of voluntary organizations.

First in chronologic order, historic importance, number of establishments, and population come the Catholic missions, conducted in the earlier period chiefly by Jesuits among the French and by Franciscans among the Spanish colonies. The earliest mission establishments within the present United States were those begun by the Spanish Franciscan Fathers, Padilla, Juan de la Cruz, and Descalona of the Coronado expedition, among the Quivira (Wichita), Pecos, and Tigua in 1542. Three years later the work was begun among the Texas tribes by Father Olmos. A century thereafter the first Protestant missions (Congregational) were founded by Mayhew and Eliot in Massachusetts. From that period the work

was carried on both N. and S. until almost every denomination was represented, including Orthodox Russian in Alaska and the Mormons in Utah.

THE SOUTHERN STATES.—All of this region, and even as far N. as Virginia, was loosely designated as Florida in the earlier period, and was entirely within the sphere of Spanish influence until about the end of the seventeenth century. The beginning of definite mission work in the Gulf territory was made in 1544 when the Catholic Franciscan Father Andrés de Olmos, a veteran in the Mexican field, struck northward into the Texas wilderness, and after getting about him a considerable body of converts led them back into Tamaulipas, where, under the name of Olives, they were organized into a regular mission town. In 1549 the Dominican Father Luis Cancer with several companions attempted a beginning on the w. coast of Florida, but was murdered by the Indians almost as soon as his feet touched the land. In 1565 St Augustine (San Agustin) was founded and the work of Christianizing the natives was actively taken up, first by the Jesuits, but later, probably in 1573, by the Franciscans, who continued with it to the end. Within twenty years they had established a chain of flourishing missions along the coast from St Augustine to St Helena, in South Carolina, besides several others on the w. Florida coast. In 1597 a portion of the Guale tribe (possibly the Yamasi) on the lower Georgia coast, under the leadership of a rival claimant for the chieftainship, attacked the neighboring missions and killed several of the missionaries before the friendly Indians could gather to the rescue. In consequence of this blow the work languished for several years, when it was taken up with greater zeal than before and the field extended to the interior tribes. By the year 1615 there were 20 missions, with about 40 Franciscan workers, established in Florida and the dependent coast region. The most noted of these missionaries is Father Francisco Pareja, author of a grammar and several devotional works in the Timucua language, the first books ever printed in any Indian language of the United States and the basis for the establishment of the Timucuan linguistic family. In the year 1655 the Christian Indian population of N. Florida and the Georgia coast was estimated at 26,000. The most successful result was obtained among the Timucua in the neighborhood of St Augustine and the Apalachee around the bay of that name. In 1687 the Yamasi attacked and destroyed the mission of Santa Catalina on the Georgia coast, and to escape pursuit fled to the English colony of Carolina. The traveler Dick-



MISSION INDIANS OF SOUTHERN CALIFORNIA MAKING BASKETS AND HAIR ROPES.—[DRAWN BY FRENZENY.]

MISSION INDIANS.

It is seldom that American Indians are pictorially represented as otherwise engaged than in scalping, stealing, or hunting. The above sketch forms an interesting exception to the rule. The Mission Indians around Palo and San Diego, in Southern California, are dextrous workers in baskets and in ropes made from horse-hair. These ropes are generally twisted with hair of several colors, forming a very pretty and even artistic combination. They cost from ten to twelve dollars apiece, and are mostly sold in Texas and Mexico, where they are highly prized. The baskets are manufactured out of reeds and grass, so closely woven as to be completely water-tight. They resemble the finest Japanese wicker-work,

and are considered an indispensable article kitchen furniture in the households of Southern California.

forth juice from corn, so to speak, has received a distinct title of its own—"moonshining." The man who produces it is termed a "moonshiner," and his product is known by the appellation of "moonshine." These provincialisms owe their origin to the fact that this illicit whiskey, or, at all events, the major part of it, is distilled at night by the rays of the moon. The vigilance of the officials causes this to be necessary. It is also important to the moonshiner that he select as the location of his still-house, where the liquor is made, a spot both difficult and dangerous to find.

In the mountainous section of the "dark and bloody ground," as the name Kentucky is supposed to signify, exist many admirable places of this nature. Indeed, some are so dreary and desolate that wild-cats and other beasts of the forest are still around them. In the mountains, in ravines, briers, brushes, trees thick and tall, in caves and under cliffs, are these peculiar specimens of the law-breakers, who eke out an existence as romantic as it is remarkable. They raise their own grain, erect their own still-houses and attachments, and, as a general thing, confine the labor of making liquor to their own families. As stated previously, the moonshiners are illiterate beings in most instances; very few of them can read and write, and many have never beheld aught else of the world than exists within a hundred miles of their own habitations. They do not consider the making of whiskey by illicit means a crime, singular to state, and believing thus, are invariably inclined to resist arrest, though they do not by any means always do so.

Though brave and bold at home, the moonshiner in a large city is as mild-looking a man as is ever seen. The sudden change from horseback to a seat in the cars, on which nine-tenths of them have never ridden until captured, and the startling effect produced by sudden entry into a city after long years of life in rural regions, so overcome the illicit distiller that his appearance on the streets would picture him to the observer as meek and mild-mannered in the extreme. Clad in garments of butternut, sometimes yellow, oft-times brown, and occasionally blue jeans, and always homespun, with hands in pockets, an old

seen by moonshiners, the marshals thought it best to find shelter. Observing an old farmer feeding hogs, we signaled to him, and on his coming up to within a few yards of us, WHITAKER asked for shelter for man and beast. The old gentleman did not seem particularly desirous of complying, and the others, dismounting, ordered him to move aside and allow them to pass. He obeyed, and shortly afterward men were before a warm fire and beasts beneath a warm cover. Breakfast eaten, the old man, a Mr. GIBSON, was asked whether there were any still-houses in his section. He answered that there were, but declined to locate them, saying he might involve himself in trouble by so doing. Persuasion was of no avail, reward was likewise ineffective, and the only alternative before us was to try his son. The young man proved truly a chip of the old block. Not caring to dally more, the marshals produced pistols, and told young GIBSON to mount and lead them to the nearest still-house. He obeyed very reluctantly, going to a place four and a half miles distant, in the midst of a heavy wood. There he drew rein, and remarked, "I think it's right close," referring to the location of a still-house. All dismounted, and, creeping forward, soon observed a light smoke curling gracefully heavenward from a deep ravine. Another peep showed a still-house, beside which sat a man whittling a stick and occasionally stirring a fire. The pattering of the rain drowned the noise of approaching footsteps, and not until the three men stood before him did the solitary one seem apprised of their coming. WHITAKER'S voice first startled him. The marshal said, before he himself was seen, and as the moonshiner sat whittling, "Stranger, how are you?"

Leaping to his feet, the other cried, in tones of astonishment, "The devil!"

"Oh no," said the officer; "WHITAKER, Louisville—marshal for Uncle Sam, you know. My friends, Mr. Moonshiner, WYATT and —: true blue, you bet!"

The fellow was too astonished to utter a word. He gazed at those before him for five minutes, and then, turning his eyes on WYATT, bellowed out, "Oh, say, you've ketched the wrong fellow; I swear you have, by gosh! I'm innocent; in-

tall, thick-limbed trees and innumerable bushes and brambles, were the still and its accoutrements. The tell-tale smoke alone gave indication of its presence, and by this were the officers guided to it. A small branch of water ran down the hill-side, and a stream of this necessary adjunct in making moonshine was trailed into the still by means of a sapling hollowed for that purpose. The still and its parts were constructed very crudely, yet, all in all, answered their purpose as well as those more elegantly put up.

When the officers left this spot they set out for another still-house eight miles distant. The rain was coming down as hard as ever, and a cold wind pierced us through and through. We galloped through field and forest for three hours without success, the most careful search failing to reveal the still we had hoped to find. Night coming on, the party rode four miles further, to a place called Big Clifty. Here we remained overnight, the landlord, a Mr. GOODMAN (and we found him well named), entertaining us with an excellent supper, the sudden—indeed, it may be said very sudden—disappearance of which astonished the host exceedingly. In the morning early, breakfast eaten, a start was made for another still-house. Four miles of galloping, and a halt was ordered.

"Any moonshining about here?" we asked of a man in the road.

"Not as I knows on," was the answer.

"Show us where that still is, or I'll end your career in a jiffy!" cried WHITAKER.

"All right, Sir, all right," said the countryman. "Follow me, and I'll take you thar."

We followed, and, half a mile on, heard the sound of wood-chopping. Our guide was released. Peering through the bushes, we saw an old man chopping wood. Beyond him we could see a small wooden house, probably eighteen by twenty feet in size, and not more than nine feet high. A drove of hogs grazed between the axe-man and the house. Understanding their fondness for refuse matter, we felt sure that an illicit still was near. In order to reach the axe-man we had to descend a hill-side five or six hundred feet deep, clinging to bushes as we went. When the axe-man was reached, WYATT said, "How d'ye, stranger?"

"Morning," answered the one addressed.

"Old boy, how's moonshine?" continued WYATT.

IN AUTUMNS LONG AGO.

THE hills were veiled in purple mist,
The trees set as a zone of gold,
And far away as eye could reach
The still green prairie onward rolled.
The sky was blue as blue could be,
The cotton fields were white as snow:
Oh, what a trance of joy had we
In autumns long ago!

Two happy children on a hill,
And seeing in the sunset clouds
Haroun's enchanted city loom
'Mid seas all white with fairy shrouds,
We gazed till all the golden depths
Held Bagdad's splendid pomp and glow:
The scents of Samarcand embalm
The autumns long ago.

We were so earnest as we planned
Such lives as never could have been—
Lives like some gorgeous phantasy
With words of love dropped in between.
I've had as foolish plans since then,
Yet wanting all the warmth and glow
That made life an enchanted dream
In autumns long ago.

Oh, could I see with those same eyes,
Or wave again the magic wand
That set among the sunset skies
The palaces of fairy-land,
We'd walk once more in scented grass,
And feel the cool Gulf breezes blow.
Love! half life's glory died with thee,
One autumn long ago.

O young brave heart that trod alone
The wondrous road so dim and cold!
How did thy small feet find their way
To that fair land with streets of gold?
For, far beyond the sunset clouds,
And far beyond all lands I know,
Thy sweet soul passed, and left me here,
One autumn long ago.

Some day I shall feel tired of life,
And, full of rest from head to feet,
Shall fall on sleep, and wait for thee
To lead me up the golden street.
Oh, then, beloved, our hopes and dreams
Shall all to sweet completion grow,
And we shall link eternal joys
With autumns long ago.

THE WORSHIP OF SATURN IN SOUTHERN INDIA.

THE malevolent power of the god Sani, the Hindoo Saturn, is an essential part of the Hindoo faith. The sacred writings abound with instances of his implacable hatred to mankind. We have various sources of information as to the character ascribed to this deity; the accounts drawn from which, though now differing much in detail, seem to denote a common origin. In



Blue = Mission Strip
Yellow = Desert area
com



Retake of Preceding Frame



Retake of Preceding Frame



Retake of Preceding Frame

Extract from 'History of San Bernardino Valley from the Padres to the Pioneers, 1810-1851', Father Juan Caballeria, 1902.

San Gabriel Mission

"In 1833 San Gabriel Mission embraced within its boundaries a princely domain. The ranchos belonging to the mission were those of San Bernardino, San Gorgonio, Cucamonga, Yucaipa, Jurupa, Rincon, Chino, Azuso, Guapo, San Antonio, San Pasqual, San Francisquito, Santa Anita, Puente, San Jose, Ybarras, Serranos, Coyotes, Serritos, Rosa Castilla, Las Bolsas, Alamitos, Jaboneria, and Mission viejo."

p. 71

M.C.H.
Extract from 'History of San Bernardino and Riverside counties, California, Brown and Boyd, 1922.

Location.

Mr. Seely arrived at Sycamore Grove, now known as Glen Helen Ranch, in the mouth of Cajon Pass, June 11, 1851. p. 279.

MISSION INDIANS IN 1837

Sir Edward Belcher in his Narrative of a Voyage Round the World comments on the condition of certain Missions and Mission Indians in the year 1837. This was three years after their secularization. He states that Santa Clara Mission was then falling into decay (Vol. 1, page 117, 1843). Other references in the same volume are on pages 119, 121, 124, 127.

M.P.H.

Extract from 'History of San Bernardino and Riverside Counties, California,' Brown and Boyd, 1922.

Indians of Mission of San Gabriel.

"Possession and occupation or bona fide improvements," says Ingersoll, "counted for nothing in the case of the Indian, and when the white man wanted the land whole villages were evicted and their houses, orchards and other improvements 'appropriated'".

p 15 or 16.

[On p. 114 Ingersoll is mentioned as a "local contemporary" in 1887; on p. 145 there is reference to Ingersoll's Century Annals of San Bernardino County.]

INDIANS NEAR MISSIONS FOUNDED

IN 1773

"At San Diego there are eleven rancherias within a radius of ten leagues, living on grass, seeds, fish, and rabbits. A canoe and net are needed that the christianized natives may be taught improved methods of fishing. At San Gabriel the native population is larger than elsewhere, so large in fact that more than one mission will be needed in that region. The different rancherias are unfortunately at war with each other, and that near the mission being prevented from going to the sea for fish is often in great distress for food. . . . At San Luis the population is also very large and the natives are from the first firm friends of the Spaniards; but as they have plenty of deer, rabbits, fish, and seeds, being indeed far better supplied with food than the Spaniards, it is difficult to render mission life fascinating to them, articles of clothing being the chief attraction. They come often to the mission but do not stay, having no rancheria in the vicinity. At San Antonio the natives are ready to live at the mission when the priests are ready for them, and far from depending on the missionaries for food they bring in large stores of pine-nuts, acorns, rabbits, and squirrels. At San Carlos converts are most numerous, but for want of food they cannot be kept at the mission."--

--Bancroft, Hist. of Calif., I, 202-203, 1884.

MISSION RESERVATIONS, VILLAGES, AND TRIBES IN 1899 (with population)

Agua Caliente No.2	69	Cahuilla
Augustine	43	Cahuilla
Cahuilla	186	Cahuilla
Capitan Grande	136	Diegeno
Campo	21	Diegeno
Cuyapepa	39	Diegeno
Cabazon	41	Cahuilla
Inaja	37	Diegeno
Los Coyotes	123	Cahuilla
Morongo	294	Serrano
Mesa Grande	157	Diegeno
Pala	43	Luiseno
Pauma	62	Luiseno
Potrero	253	Luiseno
Rincon	130	Luiseno
Syquan	37	Diegeno
Santa Ysabel	90	Diegeno
San Jacinto	174	Serrano
San Manuel	38	Serrano
Santa Rosa	55	Cahuilla
Santa Ynez	67	Santa Ynez
Temecula	175	Luiseno
Torres	319	Cahuilla
Twenty-nine Palms	27	Piute
Tule River	161	Tule River
Yuma	707	Yuma
Agua Caliente No.1	149	Cupania [Warner Ranch]
Puerta de la Cruz	10	Luiseno
Puerta Ygnoria	51	Luiseno
San Luis Rey	50	Luiseno
San Felipe	78	Diegeno

L.A.Wright in Rept. Commr. Ind. Affrs. for 1899, 175, 1899.

Luiseno is written in the report 'San Lucania'.

In March 1839 Governor Alvarada appointed an English merchant of Monterey named William Hartnell 'visitador-general' of missions.

After examining several of them ^{Hartnell} he rendered a melancholy report.

"It was pitiable, he said, to see the destitution and misery and hear the complaints of the Indians. At San Diego they clamored loudly against the administrator Ortega. At the Indian Pueblo of San Dieguito they complained that Juan Osuna, the alcalde of San Diego, had driven them away from their cultivable fields and left them only lands so impregnated with nitre that it was impossible to maintain themselves. At San Juan Capistrano they clamored against the administrator Santiago Arguello; but on investigation Hartnell was satisfied that the complaints were unjust and that the trouble had been fomented by a few dissatisfied whites and rebellious Indians whom it would be well, he said, to remove. At San Fernando they complained bitterly that the rancho of San Francisco had been taken away from them and granted to Antonio del Valle--their bitterness was in fact so violent that Del Valle was afraid to trust himself and family on the ranch. An idea of the confusion in which affairs were found could be gained from the circumstance that Juan Perez, the administrator, was unable to read or write and that Madariaga, the person he employed for that purpose, was entirely unworthy of confidence.

"Hartnell found difficulty in accomplishing anything of value for the Indians. The mission establishments were already substan-

Indian 2

tially ruined. Most of the Indians were gone. At San Diego there were only two hundred and seventy-four; at San Luis Rey perhaps about five hundred; at San Juan Capistrano not above eighty; at San Gabriel three hundred and sixty-nine, and at San Fernando four hundred and sixteen--in other words not more than about one-eighth the number there had been in 1833".

At Santa Inez there were not Indians enough to brand the cattle and they had not been clothed for two years. At San Jose only 589 remained--about a quarter the number living there six years before. "They complained bitterly of ^{this treatment by} the administrator, Jose Jesus Vallejo, They said they were sometimes torn violently from their houses, thrown on the ground, kicked and stamped upon, and sometimes flogged to the extent of a hundred lashes. . . They also said they were only half fed and so badly clothed that many of the women could not show themselves on account of their nakedness; and they charged that the administrator had carted away large quantities of clothing from the mission to his ranch and that he speculated for his own advantage in what remained". --

Extract from 'History of San Bernardino and
Riverside^{Counties}, California' by Brown and Boyd. 1922.

Descriptions of California Indians.

Musical instruments, weapons?

There are wide and varied descriptions of the Indians of California by early explorers. Father Venegas says, "a most wretched want of everything which constitutes the real man and renders him . . . useful to himself and society." Utterly at variance with Viscaino who visited the coast in 1603. pp 10-11.

Perhaps one of the most accurate word pictures in describing early Indians is found in the diary of Father Crespi, a member of the overland expedition of Gaspar de Portala in 1769.

"Toward evening we received the visits of the chiefs of each town one after the other, who came in all their finery of paint and overloaded with feather ornaments, holding in their hands split reeds, the motion and the noise of which they used as a measure of their chants and dances, and this they did so well and so uniformly that the effect was harmonious. . .

" . . . We dismissed the gentiles, begging them by signs not to come back and trouble us during the night. But it was in vain; as soon as night had set in they returned, blowing horns, whose infernal noise was enough

Californis Indians 2.

to tear our ears to pieces. . .

"These natives [about San Diego] are of good figure, well built and agile. They go naked without more clothing than a girdle. Their quivers, which they bind between the girdle and the body, are of wild cat, coyote wolf, or buck skins, and their bows are of two varas (66 inches) long. Besides these, they have a species of war club, whose form is that of a short and curved cutlass, which they fling edgewise and it cleaves the air with much violence. They hurl it a greater distance than a stone; without it they never go forth in the fields, and if they see a viper they throw the club at it, and commonly sever it half from half. According to later experience, they are of haughty temper, daring, covetous, great jseters and braggarts; although of little valor, they make great boasts and hold the most vigorous the most valiant." Thus Constanzo the civil engineer of the same party, [or Crespi?]

MORTALITY OF CALIFORNIA MISSION INDIANS

M. Camille de Roquefeuil, Commander of the 'Bordelais', a ship trading on the NW Coast and in California Sept. 1817-Dec. 1818, in his 'Journal d'un Voyage autour du Monde' (Paris 1823) twice writes of the great mortality among the Indians of the California missions.

On Aug. 11, 1817, Roquefeuil dined at the mission at San Francisco together with Don Luis Arguello, and Roquefeuil says:

"The conversation ran principally on the frightful [1:168] diminution of the native race experienced in the missions of the two Californias. It was agreed that it was almost entirely extinguished in the old [Lower Calif.], where for this reason the number of missions had been reduced from 7 to 2. Someone even said that they no longer had any presidios there. It was also avowed that in the new province [Upper Calif.], more fertile and always more populous, there was not a single mission where the births balanced the deaths."--Translation¹ p.168.

In writing of the population of California, Roquefeuil says of the Mission Indians:

"The individuals rarely ever grow above medium height. [2: 262] Their bodies have neither grace nor vigor and their faces bear the imprint of apathy and stupidity. In their person and everything which surrounds them, they are most [263]

horribly-dirty Roquefeuil--Population

2

horribly dirty. In no mission do the births equal the deaths. The population increases only by means of the reinforcement received from Indians outside the mission; and these recruits, for the most part, are old people, who lacking strength to provide their sustenance, come to the missions to seek an asylum from hunger.

The principal causes of this diminution of the Indian race are, 1st, voluntary abortions; 2d, the mothers' lack of care for their children, of whom the greater part perish during infancy; 3d, gluttony and negligence in both sexes which prevents them from submitting to any regime when they are sick. Thus very few victims escape from dysentery and the shameful malady so common in that climate. There is only one doctor in Upper Calif. and he rarely leaves Monterey. San Luis Rey is the only mission which has a passably kept hospital, and it may be noted that the mortality there is considerably less than in any other mission.

Among the Indians there in 1817 there were 1634 deaths. [264] and 1990 baptisms. Of the latter only 762 were of children born at the missions, the remaining 1228 being composed of new converts, among whom were 780 adults."-- Translation, 2: 262-264.

Camille de Roquefeuil, Journal d'un Voyage autour du Monde, 1: 168; 2: 262-264, Paris 1823.

REGULATIONS BY GOVERNOR PICO FOR INDIANS OF THE MISSIONS IN 1845

ART. 18. The Indians radicated [firmly established] in each mission shall appoint from amongst themselves, on the 1st of January in each year, four overseers, who will watch and take care of the preservation of public order, and be subject to the justice of the peace to be named by government in each mission, agreeable to the decree of 4th July last. If the overseers do not perform the duty well, they shall be replaced by others to be appointed by the justice of the peace, with previous permission from government, and will remain in office for the remainder of the year in which they were appointed.

ART. 19. The overseers shall appoint every month, from amongst the rest of the Indians, a sacristan, a cook, a tortilla maker, a vaquero, and two washer-women, for the service of the padre minister, and no one shall be hindered from remaining in this service as long as he choose. In the mission of Santa Barbara, the overseers will appoint an Indian, to the satisfaction of the priest, to take care daily of the reservoir and water conduits that lead to the principal edifice, and he shall receive a compensation of four dollars per month out of the part of the rent belonging to the Indians.

ART. 20. The Indians who possess portions of land, in which they have their gardens and homes, will apply to this government for the respective title, in order that the ownership thereof may be adjudicated to them, it being understood that they cannot alienate said lands, but they shall be hereditary amongst their relatives, according to the order established by the laws.

ART. 21. From the said Indian population three boys shall be chosen as pages for the priest, and to assist in the ceremonies of the church.

ART. 22. The musicians and singers who may establish themselves in the missions shall be exempted from the burdens mentioned in article 18, but they shall lend their services in the churches at the masses and the functions which may occur. -

→ Governor Pico's regulations for the alienation and renting of the missions, dated October 28, 1845. H.R. 31st Congress, 1st Sess.,^{(Ex. Doc. 17,}
p. 165, 1850.

The following is a copy of a MS in the Hayes Collection
of the Bancroft Library

Number of Mission Indians and their Condition

Statement of Rev. A. Ubach, July 20, 1873

"Following are the names of the different localities or
settlements occupied by the Indians within my knowledge --
with their respective numbers, as far as I have been able
to ascertain from the different captains or alcaldes in
each locality.

San Pascual has a population of over 200, all Christians.
Several Americans have squatted in their midst.

Mesa Grande, 20 miles further, has a population of 100 persons,
young and old.

Mesa Chiquita, 10 miles further, has a population of 36 persons

Santa Ysabel, has an Indian population of over 200 persons,
all Christians.

Agua Caliente has a population of 220 persons, all Christians.

San Felipe and La Puerta Cruz -- 50 persons

Vallecitos -- nearly 100, most of them Christians.

Guatay and Valle de los Pinos -- 50, most of them Christians

Capitan Grande -- 50, all Christians

Temecula -- over 200, all Christians

Pala - Pauma. -- Over 100, all Christians

Potrero - Rincon. -- Over 400, nearly all Christians.

Apuche - La Jolla, -- Over 300, nearly all Christians

Matawy - San Jose. -- 80, nearly all Christians

Ahuanga - Cotun. -- 50, nearly all Christians.

There is another large tribe of Indians, called Cahuil
las, within my jurisdiction, which numbers in all about
1200; brave and ready to join any outbreak. Their settle-
ments border on the desert, this side of Fort Yuma,

On the other side of the Desert are other tribes. I
never visit them. Few of them are Christians."

[Scrapbooks]

This MS is in Hayes Collection, vol. 38, p. 36, in
the Bancroft Library

INDIAN TREATMENT OF CAPTURED WHITES *(a batch of lies)*

Lieut. José Francisco Palomares (an early resident of San José and a leader in many campaigns against the Indians) in 'Memoria' given to the Bancroft Library gives the following notes on the way in which the unchristianized Indians treated the white men whom they captured.

"Cruelties of the Gentile Indians"

"Once we set out from San José in search of a citizen [44] of Santa Cruz named Amaya. We found him dead in a place called Sierra Azul. Amaya had set out with two boys in pursuit of some Indians who had stolen his horses, and which he had found in this site. But the boys seeing that there were many Indians had left Amaya, who was an old man, alone and had gone to San Jose to give the news. The Alcalde commissioned us to go immediately to bring back Amaya's body, or to rescue him if the Indians had spared his life.

When we found the body we were all terrified. It seemed that the Indians had tied the unfortunate Amaya to a tree, and then one by one the party had discharged their arrows at him, beginning with the least sensitive parts like the [45] legs in order to prolong the agony; then they had gone up little by little until they had reached trunk, and the head and eyes and mouth. This was known because some arrow wounds were more recent than others, and to us who knew the method of the Indians, the way in which they had dealt death to the citizen was most evident. More than 50 arrows

Pabmares 2

pierced the body -- 4 or 5 in each eye, 6 or 7 in [45] the mouth, and the others scattered all over the body so that there was not a single sound spot.. . .

The Indians were extremely cruel and vindictive, never pardoning the white man who fell into their hands, killing him by the most cruel and slow method, sometimes hanging him by the feet and discharging arrows [46] a few at a time until he expired in horrible agony; again burning him alive by slow fire, sometimes eating parts of his body for greater satisfaction; in short in a thousand ways, but the most common was by arrows.

Some tribes had the custom, whenever any enemy fell into their power, be he white or Indian, of catching the prisoner and scalping him alive, putting the scalp on the end of a very long stick, and dancing round about there in an infernal dance for a week, day and night, resting only at short intervals. The body of the victim would suffer other unheard of torments besides those I have mentioned, and many times was fed to his executioners, he often seeing them or hungry coyotes and other fierce carnivores eat parts of his body. Whoever possessed a scalp preserved it as a trophy, and the [47] one who had the greatest number was reputed to be the most valient and worthy of wearing the honors of chief.

These Indians didn't scalp!

José Francisco Palomares, Memoria, MS, Bancroft Library, pp. 44-47, 1877.

Translated by S R Clemence.

INDIAN ATTACK ON RANCH OF JOSÉ MARIA SANCHEZ

Lieut. José Francisco Palomares, an early resident of San José and a leader in many campaigns against the Indians, in Memoria given to the Bancroft Library, related how the Indians attacked the ranch of José Maria Sanchez.*

"One night the Sierra Indians fell upon the ranch of José Maria Sanchez, when he was alone and asleep in the house; they seized the poultry, took away the bell from the bell-mare, and while some took away the horses, others surrounded Sanchez's house, who had seen everything from a little window there was, for although they had made little noise, Sanchez like a man of the outdoors had sensed them. One of the Indians who spoke Spanish, struck at the door saying 'Come out, Sanchez, they are carrying away your horses, but the one summoned did not come out, knowing that as soon as he appeared, he would be riddled with arrows. They remained all night, the Indian calling, his companions surrounding the house, and Sanchez with his gun in his hand, resolved

*Bancroft states that Sanchez's ranch was near San Juan Bautista and that it was attacked twice, 1st in March 1837, when 2 neophytes were killed and again in July, 1838 when the Indians sacked and burned it.-- Bancroft. Hist. of Calif., vol. iv, p. 75, 1886

to kill the first who entered. At daybreak, the one who guarded the door said, 'Come out, Sanchez, they have taken away your horses. I am a Christian and I have come to tell you.' But it was of no avail. Finally seeing that the bird was not going to take flight, the Indians set fire to the house and immediately concealed themselves about the place. But Sanchez endured the fire, for his house had a thick covering of earth in the rear, and the enemy tired of watching, and thinking Sanchez roasted, went away. Then he came out and went to give the news to the ranch of Ignacio Ortega, where an expedition was organized to pursue the thieves. They overtook them, killed some of them, and brought back the stolen beasts." 53

Jose Francisco Palomares, Memoria, PP. 50-53, MS, Bancroft Library, 1877

Translated by S.R. Clemence

CAHUILLAS & APOLITAN RANCHERIA

Annie A. Fitzgerald, in MS notes on Cahuilla history given to Benjamin Hayes in 1864 has the following facts of interest.

"Before the year 1834 the Cahuillas and Serranos had been partially christianized, and a regular establishment formed amongst them, at a distance of 6 miles from the present church of San Salvador. . But the Indians never returned in any large number [after the uprising in 1834] to the establishment and soon it became nothing more than an ordinary stock farm -- retaining the name of Jumua. .

In the month of July 1850 when I visited ^{old} this spot, some of the [^]buildings were still standing in ruin, with the olives of the garden. The outlines of the fields they had cultivated were still apparent from the rows of cottonwood.

The Serranos were not numerous; the name signifies 'mountains'. They were of ^{fairer} ~~finer~~ complexion and milder temper. Those black and fierce Cahuillas, whose name means 'master' or the 'great nation' and who 20 years before filled every habitable spot, now occupied a petty village some 50 souls in number, including the noted chief Juan Antonio. It was called euphoniouly enough 'Apolitana' -- really their metropolis situation a pretty rise of ground at the edge of the present city, and commanding a fine view of the whole fair valley surrounding it.

The following year the Mormons bought them out; and it has been a harder struggle with them for existence at their new residence, 12 miles off eastward -- 'San Timotes'. The rest of the great nation -- except the servants in the towns and ranchos of the whites -- have taken to the few places of grass and water to be found beyond the San Gorgonio mountain, on the borders of the Colorado Desert. . .

The actual site of the old mission is about a mile and a half from the ranch house of Jumua, and bore the Indian name of Guā-chēna. The family of Lugo -- successors of the Mission in 1851-2, were worth 150,000. . .

Some of the words of the San Bernardino Indians -- who used the Gabrieleno idiom, are

Chanōpa. . . . Good	Tūnāva. . . . Summer
Wirēunaki. . . Music	Tāmāve. . . . Winter

Cahuilla language.^[1] -- In the library of the Santa Clara College, will be found very full vocabularies of this tongue, as well as of several others of Southern California.

Annie A. Fitzgerald, A Passage of Cahuilla History, ⁽¹⁸⁶⁴⁾ 2 pp.
MS in Hayes Collection, Vol. 38, p. 92, [^]
Bancroft Library

[1] Not found at Santa Clara, 1919. - S. R. Clemence

Cahuilla? Mohineam?

From War of Rebellion Records
Series 1, Vol.50,Pt.1, p.756, 1890

Headquarters, Camp Wright,
Oak Grove, Cal.,
December 9, 1861.

Lieut. B. C. Cutler,
First Infty. California Vols.,
Actg. Asst. Adj. Gen.,
Hdqs. Southern District of
California, Los Angeles, Cal.:

Sir: Your letter of the 6th instant conveying orders in regard to prisoners taken by Major Rigg was received last night. The prisoners will be held until further orders. I would respectfully urge, however, that this command be relieved of these and such other persons as may be captured as soon as possible, for the reason that the care of them retards the instruction of officers and men in drill, &c. I am informed that there is a trail leading from San Bernardino to the Coyote rancheria, debouching on the desert, whereby parties can pass out of reach of this command, but the command at Camp Carleton are in a position to intercept any persons desiring to pass that way. I assumed command here this morning, having arrived last evening.

I am, sir, very respectfully, your obedient servant,

D. Fergusson,
Major, First Cavalry, Commanding.

CHIEFS ANTONIO GARRA & JUAN ANTONIO

Maj.Gen.H.J.Bean in a letter to Gov. John McDougall of California, dated Rancho del Chino, Jan.1,1852, says:

"I have made two expeditions into the mountains as far as San Gorgonio, on the first of which I succeeded in getting possession of the chief Antonio Garra, the ringleader of all the present difficulties; on the second expedition I brought away with me 11 Indian prisoners, 5 men and 6 women and children belonging to the tribe of Antonio Garra, whom I secured through Juan Antonio, chief of the

Cahuillas."--Maj.Gen.H.J.Bean, letter to Gov. John McDougall, dated Rancho del Chino, Jan.1,1852. Copy in Hayes' Scrapbooks, Bancroft Library, 39:18.

POEWIN CHIEF, JESUS LOUAILE.

The Baptism Records of Sonoma Mission, record
June 7, 1835, Jesus Louaile, 44 years old, "Chief
of the rancherias Ansa and Lihuay".

Libro de Bautismos de la Mision San Francisco
Solano, 1824-1839, Original MS, Bancroft Library.

Wah Lai.

Mesa Grande, Jan 25. 08

C Hart Merriam.

My dear Mr Merriam:

Am I not thankful that
some one is enough interested, and
brave enough to speak for the
poor brown people. Their story
is hideous beyond telling, and
the crime of their wholesale
destruction lies at the door of the
Government.

And the evil is still in progress.
The San Filipas were taken to
Pala, but could not live near
the Agua Calientes as they have
feared them from the beginning
of time. So they have scattered

and are living on the barren mountain sides. A few remained perhaps at Pala. Then the people of Westambaya, Puerta Chiquita, San Jose are also wanderers.

But it is too late to do anything. I found 206 here ten years ago. Now there are 15 ^{of these} here and 10 in L.A. at work. The babies born ^{most of them} have also fled back to the unknown land from which they came.

It is not that they have been destroyed that most troubles us; but we have lost the revelation of a strength belonging solely to these children of nature.

I do sincerely thank you, and also for your kind remembrance of me.
I am ever sincerely yours
Mary B. Watkins

Cardel

MISSION OF SAN LUIS OBISPO

Founded in the place called by the explorers Canada de los Osos, called by the natives Tixlini.

From Archive de la Mision de San Luis Obispo, Bancroft Libray, MS.

Cardel

ASISTENCIA DE SAN RAFAEL

"Found among the record books of the Church of the old Mission of San Francisco one book of records of the Asistencia de San Rafael".

In 1817 was founded an Asistencia in the site called by the natives Nanaguanui, which was named San Rafael Arc- [5] angel.

From San Rafael, Libros de Mision de Extractos por Thomas Savage, MS., Bancroft Library, 1878.

MISSION OF SAN LUIS REY

The Mission of San Luis Rey de Francia was founded in the place called by [25] the Indians Tacayme.

Lasuen, Fundacion de Misiones,
1797, in Archivos de la Mision de Sta.
Barbara, Vol. 6, p. 25, Bancroft Library.

MISSION OF LA SOLEDAD

Mission of Soledad founded 1791,
in place called by the natives Chuttusgelis.

May 19, 1793, baptized the son of
gentile man Tagualmiki and gentile woman
Isocoto, native of Nutka, from a ran-
cheria that is to the W of Tasis.

From Archivo de la Mision de La
Soledad, Libros de Mision, Extractos
hechos por Thomas Savage for Bancroft
Library, 1878. MS.

Carded

Carded

MISSION OF SAN MIGUEL

San Miguel Mission founded in the place called by the natives Vatica, 1797

From Archivo de la Mision de San Miguel, Bancroft Library, MS.

The Mission of San Miguel was founded in the place called by the natives [23] Vahia.

Lasuen, Fundacion de Misiones, 1797, in Archivos de la Mision de Sta. Barbara, Vol. 6, p. 23, Bancroft Library, 1878.

Carded

MISSION OF SAN JOSE

Mission of San José founded in 1797 in the place called by the natives Oroysom.

Buried the neophytes killed Oct. 25, 1813 in the rancheria of the Un- [25] sunnes, where they had gone on an expedition with the troop.

1829. In the winter 8 neophytes set out from the mission (San José) and the gentile Ochejamnes killed them.

From Libros de San Francisco Estrac-
tos por Thomas Savage, Bancroft Library, MS., 1878.

The Mission of San Jose was founded in the place called by the natives [21] Oroysom.

Lasuen, Fundacion de Misiones, 1797, in Archivos de la Mision de Sta. Barbara, Vol. 6, p. 21, Bancroft Library, MS..

WATER

BORDER

MISSION INDIAN RESERVES.

- | | |
|------------------|-----------------------------|
| 1 San Manuel. | 15 Potrero. |
| 2 Palma. | 16 Los Coyotes. |
| 3 Maranga. | 17 San Pasqual. |
| 4 San Jacinto. | 18 Santa Ysabel. |
| 5 Agua Caliente. | 19 Mesa Grande. |
| 6 Cabazon. | 20 Inaja. |
| 7 Ramona. | 21 Capitan Grande. |
| 8 Augustin. | 22 Laguna. |
| 9 Cahuilla. | 23 Cuyapipe or Long Canyon. |
| 10 Santa Rosa. | 24 Syman. |
| 11 Torres. | 25 Mansanita. |
| 12 Temecula. | 26 La Posta. |
| 13 Pala. | 27 Campo. |
| 14 Rincon. | |

Mission Tables

Humboldt gives detailed tables of the number of Indians at the various California Missions in 1802, along with the live stock & other data. -
New Spain, vol. IV, Note F, ff 300-303, 1811.

(The dates of founding of the Missions and their population in 1802 are given in vol. II.)

Horatio Hale, speaking of the Indians at the Missions, said: "Many more died than were born, + it was necessary frequently to recruit their numbers by fresh captures, or by purchasing slaves of the tribes of the interior." ^{Hale, *Ann. N.S. Coll. Exp.* 2:23, 1844}
The California tribes had no slaves. - com

King, J. C. Ophthalmics among aborigines. < So. Calif. Practitioner, Los Angeles, XII, 41-45, 1897. Reprinted in *Codex Medicus, Phila.* III, 128-133, 1897.
Contains notes on Mission Indians of So. Calif. additional to that implied by the title.

Mission Tribes, Villages, and Reservations (with Population in 1893 & 1894).

Important reports by Capt. Francisco Estudillo, in Rep't. Comm. Ind. Affs. for 1893, 124-131, 1893; and, Ibid for 1894, 118-124, 1895.

The list of villages, tribes, & reservations is repeated, with variations, to 1903, 146-147, 1904, the agent Estudillo changing to agt. Wright.

Analysis of the Mission Indian Creation Story
By Thomas Waterman

Am. Anthropologist, 11, 41-55 "Gen. Acad." 1909 (published June 1909).

Mission Indians

Brief but important report by Capt. H. S. Burton in House Ex. Doc, 76, 34th Cong. 3^d Sess. 114-117, 1857.
(mainly Misiónes & Cahillas)

also plain statement by St. W. A. Windu, 2nd p. 124.

also Santa Isabel treaty of Jan. 7, 1852. Ibid 130-133.

Mission Inds

24th Ann. Rpt. Bd. Ind. Comm. (for 1892)
92-98, 1893

25th Ann. Rpt. Ind. (for 1893), 93-94, 1894.

30th do (for 1897), 13-14, 1899. [allotments]

31st do (for 1899), 47-48, 1900

33^d do (for 1901), 12, 51, 1902.

Mission Indians

16th Rpt. Board Ind. Comm. (for 1884)
18-19, 1885.

Remarks by 'Professor Painter': 17th Ann. Rpt.
Bd. Ind. Comm. (for 1875), 107-108, 1886.

Mission Indians

23^d Ann. Rpt. Bd. Ind. Comm.
(for 1891), 113-115, 1892

26th Ann. Rpt. (for 1894), 13-18, 1895

Mission Inds Calif

Rpt. Comm. Ind. Affs. for 1881, 22,
1881.

Mission Indians Calif.

19th Ann. Rpt. Bd. Ind. Comm. (for
1887), 13, 91+, 1888.

also 20th Ann. Rpt. (for 1888), 7, 85-87, 1889

also 21st Ann. Rpt. (for 1889), 7, 11, 93-94, 1890

also 22^d Ann. Rpt. (for 1890), 11-13, 37-39, 135-137

Mission Inds.

32^d Ann. Rpt. Bd. Ind. Comm. (for 1900)
13, 1901.

2nd Ind. 34th Ann. Rpt. (for 1902), 15, 1903

Mission Indians 1866-1875

Rept. Comm. Ind Affs for 1866, 94, ^{102+103,} 1866.

Ibid 102-103

Ibid for 1867, 105-106, 114-115, 1868

Ibid for 1869, 17; 183-5; 194-195; 199-201, 1870.

Ibid for 1870: 72-74; 81; 90-94, 1870.

Ibid for 1871: 18-19; 155-156; 160-161; 328; 341-346; ~~691-696~~, 1872.

~~Ibid for 1872: 29-41; 1872~~

Ibid for 1873: Important rept. John S. Ames, 29-41, 1874.

Ibid for 1874: 72-73;

Ibid for 1875: 9-12; 223-225, 1875.

1874

1875

(arrow points)

1873 Helen Kuffader
+ Albot Kingyure sent as
special agent to report
condition Mission Inds

Calif. (Southern Calif.)

Karvnyas } near San Bernardino
Takhtame }

Kasua (Santa Barbara) ^(Cienegueta) Ceschwah

Takhtam ^{inhabitants of the} (Peonias of San Bernardino)

Dieguenos (San Diego) Yuma Stock (Lower)

Akhatchma (San Juan Capistrano) ^{Indians}

Gatchim ("Ketchis" of Buschmann) Luisenos

Karvnyas (Comios, Cochillas) San Jacinto & Cajon

Tobikhar = Labileños (San Gabriel)

Gatschut

✓ San Luisianans + Dieguinos

C. J. Coats - House Doc. 1, 34th Cong.
3^d sess, 791, 1856.

✓ San Luis Rey Indians (2500-2800 - 19 ranches)

to John Raine of Temecula, San Diego Co.
Ibid 794

(circle)

(circle)

Mission Indians of So. Calif.

3^d Ann. Rpt. Board Ind. Comm. for 1871, 9-10, 1872.

Also, Ind 146-147. + 151-152.

4th Ann. Rpt. do^l, 37, 1872.

5th " " " 49, 223, 1873, 1874

Vancouver, who visited California in 1793, believed ^{that} the want of industry on the part of the Mission Indians ^{might be attributed} to the example set by the Spanish soldiers, who regarded labor as degrading. (Hist. Calif. vol. II, 471.)

Misc. / Calif. / E79

Mission Indians

80/18
c

INDIAN LANGUAGES SPOKEN AT MISSION OF SAN MIGUEL, 1811.

The following information in regard to the language spoken by the Indians at the Mission of San Miguel is recorded in the Mission Archives. It was given in response to a list of questions concerning Indians sent out by the Mexican Government to the Padres of the various Missions of California, in 1811.

"The neophytes of this mission speak four lenguas or idiomas, that of San Miguel which is reputed the principal one; la playana spoken by those who have settled on the beach [Playa]; the tulareña, that of the Indians of the tulare; and the other that of the South. All understand Spanish a little, thanks to the efforts of the missionaries."

Contestacion al interrogatorio del año 1811
[or 1812] por El Presidente de las Misiones de Esta
Alta Calif., Archivos de la Mision de Santa Barba-
ra. Extracts made, Bancroft Library, Vol. VII,
p. 124, 1876.

Same information in Kroeber, Mission Record of
Calif. Indians, p. 17, 1908.

INDIAN LANGUAGES SPOKEN AT MISSION OF SAN JOSE, 1811.

The following information in regard to the language spoken by the Indians at the Mission of San Jose is given in response to a list of questions concerning Indians sent out by the Mexican Government to the Padres of the various Missions of California.

"The Spaniards speak Spanish and the Indians speak their own languages, which in an area of 15 or 20 leagues are so different that some do not understand the others. Among them are many who understand and speak enough Spanish..."

Contestacion al Interrogatorio del año 1811
[or 1812] por El Presidente de las Misiones de Esta
Alta Calif., Archivos de la Mision de Santa Barbara.
Extracts made for Bancroft Library, Vol. VII, p. 127,
1876.

INDIAN LANGUAGES SPOKEN AT MISSION OF SAN ANTONIO, 1811.

The following information in regard to the language spoken by the Indians at the Mission of San Antonio is recorded in the Mission Archives. It was given in response to a list of questions concerning Indians sent out by the Mexican Government to the Padres of the various Missions of California.

"The Indians speak two different languages. The dominating one is that of the site of the mission which is understood to the E, S, N, and circumference of the W. The less important is spoken by those that are called Playanos, because they came from the seacoast; ^(playal) there are but few of them and they not only understand the dominating language, but also speak it perfectly. Ordinarily the Indians understand Spanish very well...."

Contestacion al Interrogatorio del ano 1811
(or 1812) por El Presidente de las Misiones de Esta
Alta Calif., Archives de la Mision de Santa Barbara.
Extracts made for Bancroft Library, Vol. VII, p. 124, 1876.

Same information in Kroeber, Mission Record of Calif.
Indians, p. 18, 1908.

INDIAN LANGUAGES SPOKEN AT MISSION OF SAN GABRIEL, 1811.

The following information in regard to the language spoken by the Indians at the Mission of San Gabriel is recorded in the Mission Archives. It was given in response to a list of questions concerning Indians sent out by the Mexican Government to the Padres of the various Missions of California.

"In this Mission four different languages are spoken according to the 4 different directions of its establishment. One is called Kokomcar; another Guiguitamcar; the third Corbonamga; and the last Sibanga...."

Contestacion al Interrogatorio del ano 1811 (or 1812)
por El Presidente de las Misiones de Esta Alta Calif.,
Archives de la Mision de Santa Barbara. Extracts made
for Bancroft Library, Vol. VII, p. 127, 1876.

Same information in Kroeber, Mission Record of Calif.
Indians, p. 11, 1908.

PROVISION FOR INDIANS IN RENTAL OF THE MISSIONS IN 1845

Decree of the Departmental Assembly of 28th May, 1845, respecting the renting of some of the missions, and converting others into pueblos, &c.

Article 1. The departmental government shall call together the Indians of the missions of San Rafael, Dolores, Solidad, San Miguel, and la Purissima, which are abandoned by them by means of a proclamation, which it will publish, allowing them the term of one month from the day of its publication in their respective missions, or in those nearest to them, for them to re-unite for the purpose of occupying and cultivating them; and they are informed that, if they fail to do so, said missions will be declared to be without owners, (mostreneas) and the assembly and departmental government will dispose of them as may best suit the general good of the department.

2. The Carmelos, San Juan Bautista, San Juan Capistrano, and San Francisco Solano, shall be considered as pueblos, which is the character they at present have; and the government, after separating a sufficient locality for the curate's house, for churches and appurtenances, and a court-house, will proceed to sell the remaining premises at public auction in order to pay their respective debts, and the overplus, should there be any, shall remain for the benefit and preservation of divine worship.

3. The remainder of the missions, as far as San Diego, inclusive, may be rented out at the option of the government, which will establish the manner and form of carrying this into execution, taking care in so doing that the establishments move prosperously onwards. These respective Indians will consequently remain in

absolute liberty to occupy themselves as they may see fit, either in the employment of the renter himself, or in the cultivation of their own lands, which the government must necessarily designate for them, or in the employ of any other private person.

4. The principal edifice of the mission of Santa Barbara is excepted from the renting mentioned in the foregoing articles; and the government will arrange, in the most suitable manner, which part thereof shall be destined for the habitation and other conveniences of his grace the bishop and his suite, and which for the reverend missionary padres who at present inhabit said principal edifice. And likewise one-half of the total rent of the other property of the mission shall be invested for the benefit of the church, and for the maintenance of its minister, and the other half for the benefit of its respective Indians.

5. The product of the rents, mentioned in article 3, shall be divided into three equal parts, and the government shall destine one of them for the maintenance of the reverend padre minister, and the conservation of divine worship, another for the Indians, and the last shall necessarily be dedicated by government towards education and public beneficence as soon as the legal debts of each mission be paid.

H.R. 31st Congress, 1st Sess., Ex. Doc. 17, p. 162, 1850.

Santa Cruz Mission in 1850

A FRENCHMAN IN THE GOLD RUSH

Ernest de Massey — Sept. 1850

In September 1850 a Frenchman, Ernest de Massey, visited the "Rancho del Padre, owned by the cure at Santa Cruz, and reputed to be one of the most valuable in California." Continuing, he states:

"Before going on we inspected the exterior of this Franciscan domain, a kind of petty kingdom on United States territory, with its hundreds of Indian vassals working at various kinds of labor. Some were drying skins in the sun; others were cutting meat into strips. A few were tanning leather and making harnesses. In another place was a forge and blacksmith.

"Farther on we saw the kitchen-gardens where young Indians, cracking whips, were scaring off hungry birds that ruin the seed and fruits. I was not able to estimate how much was under cultivation as the hour was late, but the amount must be enormous.

"Workmen cost next to nothing; the Indians, being devout Catholics are happy with scant rations, a few clothes, little money, and many indulgences. The same system is used -- only on a much smaller scale -- that was in vogue at the old Missions." -- California Historical Society Quarterly, Vol. V, No. 4. Dec. 1926.

Extract from 'San Bernardino and Riverside, California,
Brown and Boyd, 1922

California Indians.

Of the tribes in what is now San Bernardino County, one of the principal ones were the Coahuillas, "masters" or "ruling people". These people, who lived in the mountainous ridges and valleys east of San Bernardino Mountains and in the San Jacinto range and along the eastern border of these mountains, had little commerce with the Spanish and definite history of them does not commence until a later period. In the vicinity of the San Bernardino Valley lived the Serranos, a more peaceable and weaker tribe than either the Coahuillas or the desert people. The Gauchamas, or San Bernardino Valley and probably the Cucamongas, belonged to this division. The Chemehuevi, or Paiutes, belonging to the great Shoshone tribe, were located east of the mountains; the Panamints to the north, and Mojaves, the most populous tribe of the Yumas, formerly ^{and} the most warlike, is in the valley of the Colorado, but mainly in the eastern part between Black Rock and Needles.

Of the Chemehuevi, Father Garces had the following to say:

[This is quoted from Coues, On the Trail of a Spanish Pioneer, 219-225. 1900]

Of the Mojaves Father Garces says: [Found in Coues, On the Trail of a Spanish Pioneer, pp. 228-233.]

pp 12-13.

M.P.H.

Extract from 'History of San Bernardino and Riverside Counties, California', Brown and Boyd, 1922.

Clothing and implements.

"The Indians of the coast were not like the Hopis of the interior and the dwellers of the Pueblos, who are able to spin and weave and make blankets and other fabrics, for on the coast where they used anything for clothing or comfort it was mostly the skins of animals or in some cases the bark of trees. Nets such as were used in catching fish and small animals were made from the fibre of the nettle and fish hooks, needles, and such articles in common use were made of bone and in some cases of shell."

pp. 307-308.

Extract from 'History of San Bernardino and Riverside Counties, California', Brown and Boyd, 1922.

Cucamonga Indians.

The Cucamonga Indians lived among the Cucamonga hills and on the mesa below. After the grant to Don Tiburcio Tapia in 1839 they became extinct.

[Account given p. 28] .

M.P.H.

Extract from 'History of San Bernardino and Riverside Counties, California', Brown and Boyd, 1922.

Hot springs, Mud baths.

"A great many years ago the San Bernardino Valley was inhabited by the Cahuilla, the Serrano and the Guachama tribes. . .

". . .these Indians discovered the curative qualities of the hot water near the base of this mountain [The Arrowhead], they gathered there, partook of this hot water, bathed in it, and covered themselves with the warm mud."

p. 262.

INTRODUCTION OF POTATOES INTO CALIFORNIA

La Perouse, in the narrative of his voyage round the world, mentions that during his stay at Monterey in September 1786 his expedition gave the missionaries "some potatoes of Chili perfectly well preserved." These, he adds, "I by no means consider one of our meanest presents, as I am of opinion that this root will succeed perfectly in the light and highly vegetative soil of the environs of Monterey."--La Perouse, Voyage Round the World, Vol. 1

p.221, London 1798.

ARCHIVES OF SANTA CLARA MISSION

Carded

Thomas Savage in extracts from the Archives of [63] Santa Clara Mission made by him for the Bancroft Library notes that these Archives contain some dialects, but without year, date, place or signature. He says: "There are 10 pages that contain some English and Spanish words and phrases in the dialects of the Inds. of San Gabriel, S. Fernando, S. Juan Capistrano, S. Luis Rey, S. Buenaventura, S. Barbara, Purisima, Sta. Inez, Montanese and Yaquis. In one of these, in speaking of the language of Sta. Inez, it is said that it is understood by the people of Purisima, Sta. Barbara and Buenaventura with the difference that the last two 'splutter' the words a little more. 'The only idea I can give of an Ineseno speaking is to imagine that all the universities of Germany have been put into an alembic and the quintessence distilled, which has produced a set of demon gutterals, that the Santa Ines Indian has continually in his throat to commit mischief.'"

From Archives de la Parroquia de Santa Clara,
Copiados y estratos por T. Savage, Bancroft Library.

Could not find at Santa Clara Library, 1919. — S R Clemens

Mission Indians of Calif (contd)

- (dated Dec. 27, 1875)
- Reft. Comm. Ind. Affs. for 1877: 35-38; 238-239 (Executive orders of U.S. Govt) establishing
a number of Mission Indian Reservations: Portero [= Portero], Coahuilla,
Capitan Grande, Santa Ysabel, Bala, Agua Caliente, Sycuan, Maja [= Mesa],
Coenit. Also Exec. order of May 15, 1876, setting aside for use of Indians
village sites of Portero [= Portero], Mission, Agua Caliente [= Agua Caliente],
Torres, Cabezones, & several others. Also Exec. order of Aug. 25 and
Sept. 29, 1877, establishing two additional (unnamed) reserves. 1877.
-
- Reft. for 1878: 238-239 (Exec. orders); 280 (statistics); 1878 1878
-
- " 1879: 13-15 (Reft. apt); (tribes 13); (tribes & statistics); 218; 228, 246; 1879
-
- " 1880: xxiii-xxiv; 12-14 (apts reft); 225 (Exec. orders); 258 tribes + statistics 1880.
-
- " 1881: 13-15 (apts reft); (tribes) ^{Coahuillas} ^{Serranos} ^{San Louis Rey} ^{Diegueños}; 115; 260 (Exec. order); 261 (tribes); 1881
-
- " 1882: 10-13 (apts reft); 253-255 (Exec. orders); 302 (tribes); 1882.
-
- " 1883: XLV + (brief char & statement cond); 15-16 (apts reft); (Es. order minor) (tribes) (education) (statistics); 222 (recon); 226; 246; 266; 1883. 1883
-
- " 1884: (Bill filed in House) (Reft. apt); 12-15; (tribes) (statistics); 256; 284; 1884
-
- " 1885: XLVIII (apts reft) ^{2 papers} ^{referred} ^{3,070 in 1885}; 1885
-
- " 1886: XLII; 43-46 (apts reft); (official records & Exec. orders); 304-308; 1886
-
- " 1887: LI-LII; 9-12 (apts reft); (Exec. orders); (tribes 302); 1887
-
- " 1888: (Division of Supreme Court of Calif. filed Jan 31, 1888); (lxiv-lxx); 10-20 (apts reft); 1888
-
- " 1889: 59-60; 124-125 (apts reft); 1889
-
- " 1890: 15-20 (apts reft); 1890
-
- " 1891: 47-48; 221-225 (apts reft); 612-614 (act Congress); 1891
-
- " 1892: 75-76; 225-226 (apts reft); 711-712 (act Cong) (Perris school); 880; 1892
-
- " 1893: 124-131 (apts reft. of tribes, bands, & villages & notes); (Cochran's names & reputation) (Perris school) (Authorization to employ Attorney); 406-408; 507; 1893
-
- " 1894: 20-21; 118-124 (apts reft. with list of reservations); 372-3 (Perris school); 1895 1895
-
- " 1895: 131-135 (apts reft. with list tribes, villages & reserves); (Perris school 361-362); 1896 1896
-
- " 1896: 22 (murder of Bechanga teacher); (allotments); (apts reft + list villages); (Perris school); 25-26; 128-130 (reservations); 366-7; 449. 1897 1897

Saranac Lake, N.Y., April 3, 1902

Prof. C. Hart Merriam,

Washington, D.C.

My dear Professor Merriam:-

I was much interested in your letter about the Mission Indians. The present mortality, it seems to me, is due to the following conditions: A race hitherto unexposed to tuberculosis seems at first to be specially susceptible to the disease; then they have bad food, which diminishes their natural resistance; intense exposure to infection -- for their huts must be a hotbed of infection;-- and the results are more marked in the young girls on account of their early and frequent childbearing and constant exposure to indoor infection.

I am sorry the only remedy I can think of seems hardly a practicable one; namely, to burn these huts, to educate the Indians as to the danger of the expectoration and to put these people to live in suitable habitations and with a more abundant food supply. All this, however, would cost money and would take time and effort, which I imagine is hard to obtain for these poor people, but some teaching as to the care of the expectoration, and their removal to more suitable dwellings might be managed and would do a good deal. If anything else occurs to me I will write you.

With best wishes, believe me,

Very truly yours,

E. L. Trudeau

Joseph Velazquez a messenger, who in 1770 was sent from Monterey to San Diego and thence south to Villacata in Lower California, in describing his journey says that from Monterey to the Santa Barbara Channel he passed 15 rancherias having a population of more than 2,500. Above the Channel there were 16 rancherias with more people than the preceding; and from the Channel to San Diego he passed 17 rancherias with about 1,500 people. From San Diego on to Vellicata there were 19 rancherias and about 2,000 people.

Diario que hizo el Correo que vino de Monterrey y llamado Joseph Velazquez. Signed and sealed by Mathias de Armona. Typewritten copy Huntington Collection, Bancroft Library.

MISSION SITES.

--Taylor, *Precis India Californicus*, in Bancroft's Hand-Book Almanac for 1864, 32, 1864 (edited by William H. Knight).

Spanish name.	Indian name.
San Diego	Nypagudy
San Luis Rey	Icayme
San Juan Capistrano	Quanisavit
San Gabriel	Tobiscagna
San Fernando	Pashengna
San Buenaventura	Miscanaka
Santa Barbara	Taynaya or Haynaya
Santa Ynez	Alajulapa
La Purisima	Amuiu
San Luis Obispo	Taxilini
San Miguel	Chulama
San Antonio	Tatchaya or Sextepay
La Soledad	Sakhones
San Carlos Carmelo	Ekselenas
San Juan Baptista	Mutxuna
Santa Cruz	Aulintaca
Santa Clara	Thamiena
San Francisco	Romahumons
San Rafael	Joktanas
San Francisco Solano	Sonoma.
San Jose	Unknown

[Taylor got names from mission books and records and inquiries in the localities.]

MISSION INDIANS (So. Calif.)

~~VOCABULARIES~~ (Santa Barbara family--Chumashan;
San Antonio & San Miguel Indians).--

J.W.Powell. Notice of H.W.Henshaw's researches
among Indians of Southern California: 6th
Ann. Rept.Bur.Eth. for 1884-85: xxxi--xxxiii,

1888.

MEMORANDUM

by Mr. Blaine Phillips,

1271-10th Ave., San Francisco, Calif., Re. 34-3 1/4" x 5 1/2" film negatives of Indians, etc. of the Pala and other Indian reservations in San Diego Co., Calif.; with the negatives are also 10 prints.

The pictures relate variously to certain subtribes of the Mission Indian group, all of whom live in the mountain districts of San Diego county. Of these the most notable are the Cupenos (Coo-payn-yo) or Warner Indians, now on the Pala reservation. They are: Mesa (May-sah) Grandes, Capitan (Cap-ee-tan) Grandes, Volcans (Vole-canz), Los Coyotes (Loce Coy-o-tay), Inajas (Een-ya-ha), Sobobos, Rincons (Reen-kones), Paumas (Pah-oo-mahs), etc. Each year, with the Warners, they participate in the fiestas, which are given at several points in that region and which, taken together, form a sort of progressive entertainment or celebration covering the entire Autumn season.

* * *

Fiesta talk begins to enter into tribal conversation early in the year. Although the fiesta itself may be planned for August or later, plans for it materialize as early as April or May. Each tribe gives its own fiesta and this is attended by all of the others who travel sometimes more than 100 miles horseback or by team and now, of course, by auto.

* * *

The ramada or native house is the center of every fiesta. Here during the fiesta the Indians live with their live and real property; and here they visit, gossip, trade and celebrate. Around the plaza under a portico are booths, usually of two rooms. In these the Indians live and set up shop, conducting restaurants, refreshment and tobacco stands, and establishments for the sale of their handiwork, principally their exquisite baskets.

The ramada itself is an amazing structure, probably native in origin, although in recent years, the detail of building, such as the equidistant rafters, no doubt was influenced by the Spanish priests. But the forked

2

studding, the irregular pole supports for roof thatching and the wall and wainscot thatching, are undoubtedly native. According to one authority the Mission Indians are a result of a fusion of the Yumans and the nomadic Shoshones^[1] and the ramada may be a composite of the tepee and hogan, green growth being substituted for skins and the rectangular for the circular form of building.

A full month before the fiesta the building of the ramada is begun. Green branches and boughs are hauled from river bottoms, often miles distant, to the fiesta site. Then the structure is started with some show of method, its length and breadth being measured or stepped off, and its dimensions otherwise determined. Then the entire tribe, under the guidance of the junta, or committee, falls to and almost overnight the ramada is reared. It is really a remarkable house, the more so because it is an efficient utility and to the uninitiated a never-failing delight. One never fully realizes this until toward the evening of a busy day of celebration amid the dust and excitement of primal surroundings. Then with a breeze southing through the thatched walls of the ramada while all about are the curious sounds and odors peculiar to a fiesta one does experience a solace seldom if ever encountered in other environs. Incidentally, the ramada is cool in warm weather and fairly secure in cold and inclement times. Some of the Indians live in small ramadas the year round regardless of weather.

* * *

At the last San Ignacio fiesta held on the East slope of the San Ysidro mountains overlooking the Salton Sea more than 1000 Indians were present. They were comfortably taken care of in the ramada or in its vicinity where some of them camped. The San Ignacio reservation, where this fiesta was held is at the head of Thousand Palm Cañon, and

has an elevation of about 5,500 feet. It is 84 miles from a coast line railway, 47 from the railroad at Temecula, and can be reached only over a narrow and precipitous road from Warner Springs, Calif. This is the Los Coyote reservation where that tribe lives the year round, its members engaged at farming, cattle-raising and road work.

* * *

Those accustomed to the "noble Red man" as exemplified by the Northern tribes, such as the Sioux, Shoshones, etc., will be at first disappointed by the Mission Indians. They have not inherited the stature, features and generally impressive mien of their Northern brothers. But acquaintance with them soon dispels any doubts. They for most part speak three languages: their tribe dialect, Spanish and English. One man, a leader of the Los Coyotes, speaks in addition 26 tribal dialects, a feat which makes him most desired at fiestas where often he is required to interpret. It is somewhat extraordinary to remark that tribes, all sub-groups of the Mission Indians, have little intercourse because of differences in language. They all speak Spanish, but in their dealings, they talk preferably in Indian and tribes whose reservations are separated by only a few miles actually talk different languages.

* * *

Apropos native languages it seems in order to reflect native beliefs. The writer and an Indian friend, a Warner, experienced an especially sharp earthquake. The writer of course was curious to learn what his friend thought of the disturbance. This, while not presuming to ask his friend about his beliefs, he did distinctly ask concerning the native understanding or explanation of a temblor. His Indian friend readily told him in a few words that it was the result of a battle between two devils, a good devil, named Temellek (not certain about that spelling) and a bad devil. The bad devil, the Indian explained, was trying to pull the world

inside out, but Temellek, friendly to the Indians, was trying to prevent it. When the two devils really got down to work the earth of course was affected and jumped around.

"Good devil win this time", said the Indian, "Next time? Yo no se (I don't know)".

* * *

While feasting forms much of the fiesta the dance is its chief attraction. During the day, for the entertainment of American friends, the Indians put on an especially graceful dance called La Tatahula (Tah-tah-wheel-u). But it is at night that they present their war dances and similar terpsichorean devotions. The participants are of course the men, the music taking the form of a chant which is provided by their women. It is a weird show to say the least, but the thump of Indian drums and the great show of feathers and paint of the Northern tribes is absent.

However, the Mission Indians have one dance that for sheer beauty and theatrical effect is probably not excelled anywhere. Just what it celebrates or what god it appeases is not important. But for a canvas of color and grace, illuminated by the smiling faces of the dancers, as, by the leaping light of an enormous bon fire, they simulate an eagle's flight it positively has no parallel. The dance is seldom given in view of strangers. But those who have witnessed it have gone away profoundly moved. All of the tribes engage in it, men and women, the young folk, and the children. They form a circle around the roaring fire, usually late at night. Then laughing and singing a chant of rare charm they circle the fire, always dancing, their arms uplifted and moving as the wings of an eagle at flight. The eagle dance is an unforgettable sight.

* * *

A fiesta entertaining as it invariably does a considerable crowd

often 1,500 to 2,000 Indians and their American friends, requires an extensive commissary. This, the Indians plan carefully, figuring to a nicety their requirements of ground, corn, wheat, flour, sugar, etc. Much of the delight for the American centers in the native cooking. The tortilla, made of corn ground, as it has been for hundreds of years, with a metate, or stone implement, is present. Likewise, the tamale and the frijole (bean) cooked with peppers. These items of food are Mexican, but the Indians put forth their delicacy of acorn paste, and they slaughter and barbecue meats in their own way.

* * *

The phonograph is ever present at the fiestas of this day. There is one usually in every booth or shop and the ensemble of music is curiously enough not displeasing.

* * *

Mission Indians are a friendly people. An American boy, born at Pala, where his father was the principal merchant, from babyhood on was the especial pet of the Warner Indians, particularly of the senoras or women. His mother treasures the recollection of his infancy when these to her lovable women were wont to put her offspring in the center of a blanket upon which they taught him to dance, singing the native chants, and commanding him in Indian to bestir himself. This boy as recently as a few years ago accounted to his mother for his wanderings by saying:

"Me and the other Indians have been out for a ride".

* * *

There is a fund of Indian anecdote upon which a visitor may draw. The older men especially remember vividly the American occupation of California which occurred during their teens. One man, now more than 80 years of age, who lives in the San Felipe country, tells with glee how his uncle and he from a vantage point in the brush on a mountainside watched the battle

of San Pasqual. Other engagements were similarly witnessed. At one he says, the Americans at its conclusion were out of water and food of every description. Then he and his people hurriedly foraged food and drink for the Yankee soldiers, presumably Kearney's men, who were sent on their way full-stomached and happy.

But like others they mourn the passing of the old days. One, an aged and prominent Warner, remarks that the old days were better because there were "fewer people". He was in his day a chief and his son is now a chief.

* * *

SECULARIZATION OF THE MISSIONS

The secularization of the missions, outlined by Governor Echeandia in 1828 and decreed by the Mexican Congress on August 17, 1833, was begun under the administration of Governor Figueroa in the fall of 1834.

As the confiscation of the mission properties took place the Indians, who in contemplation of law were the beneficiaries of 'secularization', were left "a shivering crowd of naked and so to speak homeless wanderers upon the face of the earth."--Hittell, History of California, II, 207.

FINAL DISINTEGRATION OF THE MISSIONS ~~IN CALIFORNIA~~

In the spring of 1845 Pio Pico, on being made governor of California, sent to the assembly a message on the subject of the condition of the Missions. He said the government was not indifferent to their decay, and that an attempt to preserve them had been made but had failed. Carmel, Soledad, San Miguel, San Luis Obispo, Purisima, San Juan Capistrano, and San Diego, which ~~once~~ had ^{played} ~~been~~ ^{so prominent} had little left save a place in history; and San Luis Rey, San Gabriel, and others were fast following the same path.

The final extinction of the Missions was accomplished during the first year of Pio Pico's administration (1845). Decrees were issued under which San Rafael, Dolores, Soledad, San Miguel, Purisima, parts of San Luis Obispo, Carmel, San Juan Bautista, and San Juan Capistrano were ordered to be sold; and San Fernando, San Buenaventura, Santa Barbara, Santa Inez, San Diego, San Luis Rey, San Gabriel, San Antonio, Santa Clara and San Jose were ordered to be rented. At the same time the remaining neophytes were given their liberty "to establish themselves as they might please". (Hittell, Hist. Calif., II, 379-383)

In this connection the fact is significant that the number of Indians at the Missions had dwindled ~~in eight years~~ from upwards of 30,000 in 1834 to 4,450 in 1842. This does not mean that 25,550 had perished in the eight ^{intervening} years, but that the deaths and dispersions together amounted to this large number. And this takes no account of the natural increase by births.

In February 1832, in a document prepared by the authorities temporarily in command in California and sent to the Central Government at Mexico, it is stated that the missionaries used their wealth and power "to the prejudice of the wretched neophytes, who have ~~been~~ been compelled to labor incessantly and without deriving any advantage whatever either to themselves or their children from their labor. Up to date, consequently, these unfortunates have remained in the same unhappy circumstances as at the beginning of the conquest, with the exception of a very few who have acquired some knowledge of their natural rights. But in general they have languished in oppression. They have been ground down by stripes, inflicted with the object of suppressing in their minds the inborn tendency to seek relief from tyranny in the liberty, which manifests itself in republican ideas. During the entire history of the country, the missionaries had never lost an opportunity of seducing the hearts of the governors and eradicating from their bosoms every sentiment of philanthropy in favor of the Indians".-- Hittell, History Calif.,

Vol. II, pp. 148-149.

148-9

During one of the revolutionary movements Echeandia, who was then at San Luis Rey, imagined "that the entire northern part of ~~of~~ the territory was coming down to assault him, and considering himself therefore justified in adopting extreme measures, he had not only called upon the troops and people of his neighborhood for help; but he had also invited all the Indians of the southern part of the territory, ~~as well~~ gentiles as well as neophytes, to his standard. He appointed Paso de Bartolo as the place of rendezvous. In a few days his forces and particularly the Indians, ~~begin~~ ^{commenced} gathering. In five days they amounted to five hundred and in ten days to a thousand men. The best of them were selected and furnished with horses; some three hundred lances were distributed, and, as the new recruits were told off and armed, they were instructed in evolutions and drill. Besides those who were thus enlisted, there were over a thousand more who were all apparently enthusiastic in the cause and anxious to be enrolled and led against the enemy."--
Hittell, Vol.2,-p.151.

But no battle took place.

Concerning the effect of the secularization of the Missions upon the Indians who had been gathered about them by the mission priests, Hittell states:

"A few years sufficed to strip the establishments of everything of value and leave the Indians, who were in contemplation of law the beneficiaries of secularization, a shivering crowd of naked and, so to speak, homeless wanderers upon the face of the earth.
"The missions were in their most flourishing temporal condition a year or two before they were secularized. They had been growing and increasing for from forty to sixty years. At the beginning of 1834 they contained upwards of thirty thousand neophytes, whom they held in subjection and whose labor tilled their fields, herded their flocks and augmented the value of their possessions and properties in all directions. They had upwards of four hundred and twenty thousand cattle, over sixty thousand horses and mules, over three hundred and twenty thousand sheep, goats, and hogs; and raised annually over one hundred and twenty thousand fanegas; or near double that number of bushels of wheat, maize, beans and the like. The numbers were about twice as large as they had been in 1831. They slaughtered in 1834 about one hundred thousand cattle, about twice as many as usual, whose hides yielded two dollars each and tallow three or four times as much, making their income that year over a million dollars in value, though the usual income was much smaller in amount. All of them had orchards, vineyards and gardens, though those of San Francisco, San Rafael and San Francisco Solano were inconsiderable, many of them had orange and fig trees; some had palms, olives, and bananas, and in some a little hemp, flax, cotton and tobacco was cultivated".

"As soon as it became certain that secularization was to take place, the missionaries themselves commenced the work of destruction. Some of them sold off what property they were able to dispose of, and others ordered the slaughter of their cattle for the sake of the hides alone. Thus at San Luis Obispo a sale was effected and the proceeds, which consisted of over twenty thousand dollars worth of cotton, silk and woolen goods, were distributed among the Indians. At San Gabriel the cattle were all slaughtered. This latter was by far the richest mission in the territory. Its cattle numbered over a hundred thousand. They were killed where they were found, in the valleys or on the hills; the hides taken off, and the carcasses left to rot. The spectacle presented was horrible. Some of the valleys were entirely covered with putrescent masses; and for years the country in the neighborhood was white with skeletons. In some places the skulls and large bones were so plentiful that long fences were built of them. And the slaughter was so complete that afterwards, when a new missionary was sent to take charge of the spiritual concerns of the establishment, he was obliged to depend upon the alms of a neighboring rancho for meat. . . .Not one of the Indian pueblos was or could in the nature of things be a success; and the mission properties, instead of being applied for any length of time for their benefit or ^{the} advantage of the Indians, soon began to find their way into the hands of private individuals; and the commissioners and officials in general began to grow rich.--Hittell, Vol. 2, pp206-208,209.

MISSION TULE RIVER CONSOLIDATED AGENCY:

Name of Reservation.	(Tribe)	Distance from Agency.	Condition of land.	No of Indians
Agua Caliente No. 2	(Cahuilla)	50 m.	Desert land; very little water for irrigation.	54
Augustine	(Cahuilla)	75 m.	Desert, no water.	43
Cahuilla	(Cahuilla)	35 m.	Mountain valley, stock land, little water.	226
Capitan Grande	(Diegenos)	130 m.	Portion good, very little water. Allotted.	133
Campo	(Diegenos)	170 m.	Poor land, no water.	21
Cuyapipi	(Diegenos)	120 m.	Poor land, no water.	39
Cabazon	(Cahuilla)	70 m.	Desert, produces nothing, no water.	42
Inyaja	(Diegenos)	100 m.	Small amount of poor land.	40
Los Coyotes	(Cahuilla)	85 m.	Mountainous, very little farming land.	126
Morongo	(Serranos)	25 m.	Fair land with water.	228
Mesa Grande	(Diegenos)	75 m.	Small amount of farming land, but little water, portion good stock land.	206
Pala,		40 m.	Good land, water, allotted.	53
Pauma	San Lucania or Luiseno	35 m.	Portion good land with water.	46
Potrero		75 m.	Portion good, water on part, allotted.	254
Rincon,		65 m.	Sandy, portion of land watered. Allotted.	153
Sycuan	(Diegenos)	110 m.	Small quantity of agricultural land. Allotted.	38
Santa Ysabel	(Volcan Diegenos)	80 m.	Mountainous, stock land, no water.	75
San Felipe	(Diegenos)	85 m.	Title in dispute.	78
San Jacinto	Serranos	6 m.	Mostly poor land, very little water.	145
San Manuel		55 m.	Worthless, dry hills.	38
Santa Rosa	(Cahuilla)	52 m.	Mountainous, timber, but little farming.	51

Santa Ynez (Santa Ynez)	240 m. Good land, plenty of water, in litigation.	66
Tule River (Tule River)	480 m. Good reservation, small quantity farming land, well watered, excellent stock and timber land, 45,000 acres.	191
La Posta,	160 m. Practically worthless land, no water.	30
Manzanita.	" " "	65
Martinez,	150 m. Practically worthless, poor land, no water.	
Laguna,	130 m. Small quantity farm land, springs.	7
Temecula (Luiseños)	35 m. Almost worthless for lack of water. Allotted.	187
Torres (Cahuilla)	75 m. Desert, no farming, artesian water could be obtained, land would then be productive. (Water obtained since report.)	520
Twenty-nine Palms (Pite)	190 m. Desert.	13
Agua Caliente No. 1) Warner's Ranch (Cupanis)	60 m. Some good land, portion watered by springs, value lies in hot mineral springs.	154
Mataguay,	65 m. Fair land, no water.	30
Puerta de La Cruz (Luiseño)	55 m. Small amount of good land.	11
San Jose,	60 m. Small amount of good land.	10

Total, not counting Warner's, 3,145

The last four reservations are situated on the well-known Warner's Ranch. The ownership is now in dispute awaiting the decision of the U.S. Supreme Court. *[Has since been decided against the Indians.]*

ALLOTMENTS:

Six reservations have been allotted, aggregating 361 allotments, as follows:

Rincon,	51 allotments.
Potrero,	156 "
Pala,	15 "
Temecula Pechanga	85 "

Sycuan	17 allotments.
Capitan Grande	37 "

The allotments are small, and many are worthless on account of poor soil and lack of water.

MISSION INDIANS

The U.S. Board of Indian Commissioners, in their report for 1886, say of the Mission Indians of Southern California: "No one can visit those Indians, as we have done, or read the reports which describe their condition and the cruel wrongs to which they have been subjected for many years, without indignation and shame. Had they been a fierce and warlike people, like the Sioux or the Apaches, they would have been abundantly provided for long ago. But they are a quiet, industrious, peace-loving people. And so they have endured patiently the inroads of greedy white men, the robbery of their lands, the despoiling of their homes, and the destruction of their property." - 18th Ann. Rept. Board Ind. Commrs. (for 1886), 8, 1887.

Additional matter on Mission Indians, Ibid, pp45-47 and 79-83.

Hittell says in his History of California that in the spring of 1772 the converts at the old missions of San Diego and Monterey had become so numerous that supplies brought by the ship San Antonia were not sufficient to feed them and San Diego was on the point of being abandoned, and would have been but for a pack train sent overland from Monterey. But while San Diego was thus relieved Monterey began to suffer owing to the delay of the San Antonia whose cargo did not arrive for months. Then Father Junipero called upon the Indians; and they cheerfully undertook to collect such seeds and nuts as the wilderness afforded. Hist. Calif, p345.

THE HEIGHT OF PROSPERITY OF THE MISSIONS

According to Hittell, "The missions were in their most flourishing temporal condition a year or two before they were secularized. They had been growing and increasing for from forty to sixty years. At the beginning of 1834 they contained upwards of 30,000 neophytes, whom they held in subjection and whose labor tilled their fields, herded their flocks and augmented the value of their possessions and properties in all directions. They had upwards of 420,000 cattle, over 60,000 horses and mules, over 320,000 sheep, goats and hogs; and raised annually over 120,000 'fanegas', or nearly double that number of bushels, of wheat, maize, beans and the like." (Hist. Calif. II, 207)

In 1834 about 100,000 cattle were slaughtered--about twice as many as usual. The hides yielded \$2 each, the tallow three or four times as much, making the income that year over a million dollars.

La Perouse visited California in September 1786. At this time the Indian population of the mission of San Carlos (now Monterey) numbered 740 persons of both sexes, including children. They lived near the church in some 50 dome shaped huts, of brush poorly thatched with straw, each about 6 feet in diameter and the same in ^{height.} length.

The Santa Clara Valley, called by the Franciscans 'El Llano de los Robles' or Plain of the Oaks, was discovered by Portola in 1769 and occupied as a mission site in 1777. At that time the river (Guadalupe) afforded in winter an abundance of salmon, and the oaks scattered over the valley bore great quantities of acorns. These, and the wild oats which covered the country, furnished food to the numerous natives whose villages were seen in every direction. (Hittell. 1409.)

One of their first exploits after the founding of the mission was to run off and slaughter some of the mules belonging to the soldiers. In about 8 years the number of Indians taken into the church numbered nearly 700.

Three days after the discovery of gold in California
Capt Sutter had ⁵⁰ Indians at work
washing for gold. -- Frost's Hist Calif p 60, 1850.

Wm R Ryan, describing the trading post of a man named Anders
a Stanislaus miner in winter of 1848-49 says: "I discovered
however that he possessed another resource - by which his
gains were marvellously increased - in the service of 7 or 8
Indians, whom he kept constantly at work in the rear of
his shed, digging gold, & whose labor he remunerated with provisions &
occasional presents of articles of trifling value". -- Frost, Hist Calif. 65, 1850

In 1848, soon after the discovery of gold, various methods were adopted
for separating it from the gravel, "some making use of ~~tin pans~~^{tin pans}
others of closely woven Indians baskets". -- Frost, History of Calif.,
p 40, 1850.

In July 1826 Echeandia, the then Governor, issued a circular for the emancipation~~s~~ from mission tutelage of all such Indians within the jurisdiction of San Diego, Santa Barbara, and Monterey as might be found qualified to become Mexicans ~~C~~itizens. In the same circular he ordered that the ~~M~~issionaries should have no greater power of punishment over the Indians under their charge than a father or tutor over his children or scholars, and limited the number of lashes to be inflicted by a missionary to 15.

Three years later the same Govenor issued an order to release and return to their parents, or if the~~y~~e could not be found, to deliver to ~~the nearest mission,~~ the Indian children[^] of whom there were large numbers--serving as domestic servants and slaves.

A Kentuckian named James O. Pattie, who visited Los Angeles in 1828, mentioned the use of native asphalt for roofing. He says: "The houses have flat roofs, covered with bituminous pitch, brought from a place within four miles of the town, where this article boils up from the earth. As the liquid rises, hollow bubbles like a shell of a large size, are formed. When they burst, the noise is heard distinctly in the town. The material is obtained by breaking off portions, that have become hard, with an axe, or something of the kind. The large pieces thus separated, are laid on the roof, previously covered with earth, through which the pitch cannot penetrate, when it is rendered liquid again by the heat of the sun."

*Personal Narrative of James O. Pattie, 214-215,
1833.*

MISSION INDIAN RESERVATIONS AND VILLAGES IN SOUTHERN CALIFORNIA, 1894.

(Francisco Estudillo in Report Commr. Indian Affrs. for 1894, p.

	<u>Population</u>	<u>Tribe</u>	
123, 1895)			
Yuma Reservation	531	Yuma	
Saboba or San Jacinto	146	San Luis Rey	[changed in next report for 1897 changed to Serrano (p. 119)]
Mesa Grande Reserv.	178	San Luis Rey	
Potrero Reserv.	255	San Luis Rey	{ comprises La Jolla and Ya Peche villages (p. 118).
Tule River Res.	184	Tule Rivers	
Cahuilla Res.	239	Cahuilla	
Capitan Grande Res.	100	Dieguino	
Sycuan Res.	38	Dieguino	
Santa Ysabel Res.	75	Dieguino	[San Luis Rey in next report, 134]
San Manuel Res.	38	Serrano	
Temecula Res.	189	San Luis Rey	
Rincon Res.	130	San Luis Rey	
Los Coyotes Res.	127	San Luis Rey	
Agua Caliente Res.	54	Cahuilla	
Campo Res.	21	Dieguino	
Cuyapipe Res. [= Long Canyon]	39	Dieguino	
Pauma Res.	46	San Luis Rey	
Santa Rosa Res.	51	Cahuilla	
Pala Res.	53	San Luis Rey	
Augustine Res.	43	Cahuilla	
Cabazon Res.	96	Cahuilla	
Torres Res.	265	Cahuilla	
Twenty-nine Palms Res.	13	Cahuilla	
On Warner Ranch (villages):			
Puerta de la Cruz	11	San Luis Rey	[changed in next report to Agua Caliente tribe, p. 134]
Agua Caliente	152	San Luis Rey	
Puerta Ignoria	51	San Luis Rey	
San Luis Rey village	50	San Luis Rey	
San Felipe village	78	San Luis Rey	
Morongo Res.	228	Dieguino	[corrected to Serrano in next report, (134).]
[Inaja and Cosmit Resu.	p. 119	San Luis Rey]	

Others mentioned in same report:

Laguna	p. 119	[Dieguino]
Mdanzanita	119	
La Posta	120	[Cahuilla]
Ramona	120	
San Jose village	120	
San Pasqual "	121	
Pechanga	121	
Santa Ynez	121	

Later revised editions of this list in Rept. for 1895, 131-135, 1896 and for 1896, 128-130, 1897. Still later, by L.A. Wright, Glid for 1898, 136, 1898 [revised tribes changed].

Mission Indians So. Calif. (contd.)

Reft. Comm. Ind. Affs. for 1897: 117-120 (apt reft. list tribes);	Perris School; 345;	1897.
Guid for 1898: 70 (lands); 134-137 (apt reft. Perris School); 354-359 (allotment);	1101-1102;	1898
" for 1899: 81-82 (Warner Ranch decision); 171-175 (apt reft. list tribes);	Perris School; 388-389;	1899
" 1900: 208-211 (apt reft.); 482-3	Perris School;	1900
" 1901: 114-123 (Decision of Supreme Court Warner Ranch case); 195-200 (apt reft. list of villages + res. 197);	Perris School 533;	1902
" 1902: 118-120 (Warner Ranch); 174-177 (apt reft. list villages + res.);	Perris + Rinwick Schools; 450; Proclamation; Rinwick School; 542, 552; 614;	1903
" 1903: 75-76 (Purchase of Pala for Warner Ranch Indians); 146-149 (apt reft. list villages);	Perris + Rinwick Schools; 415; 447 (act Cong.);	1904
" 1904: 165-168 (apt reft. infantant); 169-173 (condition);	Rinwick School; 436-438;	1905
" 1905: 103-105 (condition); 188-194 (apt reft. Proclamation Reducip Capiton Grande Res.);	472;	1906
" 1906: 204-209 (Reft. Reft.);		1906
" 1907: 92-93 (Purchase of lands);		1907.
" 1908: 55 (water survey); 150 (villages, schools, population);	183 (tribes + ex orders);	1908

Misc./Calif./E80

Clear Lake Indians

80/18

C

Henry Mose

Kōn-hom tat-tah. -- Guerneville tribe ("talk almost like us") [Kahotah-we chwenai]

Yo'boo-too-ī . . . Given by Barrett as village near west bank Scott Creek 2 miles SSW of Upperlake town. Written Yo-voo-too-ea by Palmer (1881) who located it on Tule Lake.

Synonymy: Yōbūtūi, Barrett 1908, Ethno-Geog. Pomo, pp. 185, 187, 1908
Yo-voo-too-ea, Palmer 1881.

Ki-yoo-lah ch.

Clear Lake Pomo 14

31
16

Mi-ye' . . . Given by Barrett as village at foot of hills on extreme west side Upper Lake Valley, a little north of Scott Creek where it cuts divide between Tule Lake and Upper Lake Valley. Spelled Mayi by Kroeber who calls it an important village. [Must be Ki-yow-bah^{ch} . . .]

Synonymy: Maiyi, Barrett 1908, Ethno-Geog. Pomo, p. 155
Mayi, Handbook (from Kroeber MS) 1907.
Mayi, Kroeber, Hdbk. Indians Calif., 231, 1925

To be placed

Mah-mah'-mah-mah-oo . . . Given by Barrett as village on point projecting into Tule Lake from north shore near outlet.

Synonymy: Mamamamaū, Barrett 1908.

Ethno-Geog. Pomo, p. 155

Ki-yow-bah ch.

Maiyi (Barrett 1908) . . . See Mi-ye'

Ethno-Geog. Pomo, p. 155

Ki-yow-lah ch.

Mamamamaū (Barrett 1908) . . . See Mah-mah'-mah-mah-oo.

Ethno-Geog. Pomo, p. 155

THE REQUIEM OF THE TY-U-GAS
By Pioneer

(Hutching's California Magazine Vol. I,
355-359, Feb. 1857.)

Speaks of Clear Lake Indians as
May-ac-nas, and quotes a chief of the
Ty-u-gas to the effect that the Clear
Lake country formerly belonged to the
Tyugas but was taken from them by their
enemies the Mayacnas.

The story is interesting if true but
is suspiciously poetical.

Legend of the Ty-u-gas and Mayacnas.
Taylor, Calif. Farmer, March 15, 1861.

The Requiem of the Ty-u-gas. By Pioneer.

Hitching' Calif. Magazine, Vol. 1, No. 8,
pp. 355-359. Feb. 1857.

Clear lake story -

Who were the Ty-u-gas??

(were they Michalmas?)

See also, Legend of the Ty-u-gas and Mayacmas -
Taylor, Calif. Farmer, March 15, 1861.

Clear Lake Indians
Legend of the Ty-u-gas
and Moyacmas (=Michmas) -

Taylor, Calif. Farmer, March 15, 1861.

Requiem of the Ty-u-gas. By Pioneer
Hutchings Calif. Magazine, vol. 1, no. 8, 355-357. Feb. 1857

Clear Lake Indians go to Badya

S. M. Adams of Bakersfield tells me that when he used to live in the Healdsburg region in the sixties it was the custom of the Clear Lake Indians to go to the Badya country every year to dig potatoes. He said they usually traveled in bands of 20 to 40, or 100 or more - used to make the journey.

cho-ten-no-man-nae Sibbs

Area outlet near Lake - 110 Schoolcraft 3.

Said to be Kei-e

Lupillomi Ranch near Clear Lake
Near Clear Lake, Lake Co., Calif.

G. Bailey, Special Agent, reported 300 Indians in 1858 on Lupillomi Ranch near Clear Lake. In springtime and harvest the men went to Napa and Sonoma valleys and hired themselves to farmers at good wages. The owners of the ranches found it to their advantage to protect, aid and encourage the Indians. They made capital vaqueros and any number could be had at a moderate price.

Rept. Commr. Ind. Affrs. for 1858, p. 656, 1858. Mess.
& Docs. H.R. 35th Cong. 2d Sess. Ex. Doc. 2, 1858.

See also Senate Doc. 1, 35th Congress, 2^d Sess., p 656, 1858.

Clear Lake tribes in 1851

Tribe or bands met by McKee & Gibbs
in August 1851.

Gibbs in Schoolcraft, III, 109-112, 1853.

INDIANS OF LUPILLOMI RANCH IN 1858

"Upon the Lupillomi ranch near Clear Lake there are some 300 Indians, the only really prosperous and happy ones I saw in California. These Indians, with the permission and by the aid of the rancho, cultivate several fields near the edge of the Lake; and with the products of these, and the fish which abound in the lake, subsist themselves comfortably. In spring time and harvest the men go down into Napa and Sonoma Valleys and hire themselves at good wages to the farmers there, and thus procure the means of clothing themselves and families. The owner of the ranch finds his advantage in thus protecting, encouraging, and aiding these Indians. They make capital vaqueros, and he can obtain the services of almost any number at a moderate price." --G. Bailey, Special Agent Indian Service, in rept. to Commr. Indian Affairs, Senate Doc. 1, 35th Congress, 2d Session, p 656, 1858. See also Rept. Commr. Ind Affrs. for 1858, p. 656, 1858. H.R. 35th Congress, 2^d Session, Ex. Doc. 2, 1858.

In the case of the Pomoan tribes of the Clear Lake region the Commissioners made their best showing, for they camped on the Lake long enough to learn the names of most of the tribes. The proper names of these tribes as used by themselves, and the names given by the Commissioners, are as follow:

CLEAR LAKE TRIBES

Names used by themselves	Names recorded by Commissioners
Bo'-al-kā'-ah - - - - -	Mo-al-kai
Dan-no'-kah - - - - -	Dan-no-ha-bo
El-lem'-fo - - - - -	How-ku-ma ✓
Ham'-fo (or Oo'-tim-fo) - - - - -	[Not obtained]
Hab'-be-nā'-po - - - - -	Ha-bi-na-po
Ho-al'-lek - - - - -	[Not obtained]
Ki-yow'-bah - - - - -	Cha-nel-kai ✓ ²
Ku'-lan-nā'-po - - - - -	Ca-lana-po
Me-da-kah'-tum'-mi - - - - -	Me-dam-a-dec (Santa Rosa tribe-- not a Clear Lake tribe)
She'-kum - - - - -	Che-com

✓¹ How-ku-ma (meaning Fishermen) is the name applied to the Sulphur Bank El-lem'-fo by the Ku'-lan-nā'-po. The Ellemfo are one of the three divisions of the Lower Lake Hamfo.

✓² Shā-nel ki (or ke-ah) is the name of a former Ki-yow'-bah village in the hills NW of Upper Lake.

misc. / Calif. / E81

Central-Northern California: North of San Francisco Bay

misc. / Calif. / E81

80/18
c

GRASSHOPPER FOOD AMONG THE INDIANS IMMEDIATELY NORTH
OF SAN FRANCISCO BAY

Mariano G. Vallejo in his 5-volume MS History of California now in the Bancroft Library (Vol. I, Page 12-13), states that these tribes "cooked a great deal a kind of locust which was called chapul or chapule. They stored tons of these to eat in the winter. They secured the chapules this way. They set fire to two or three leagues of level country. The chapules disturbed by the smoke, sought shelter in the plants and shrubs and when the fire passed over them, it singed their wings and so prevented them from flying away. Then the Indians came along, filled their baskets with the poor singed creatures and took them to their huts or tugurios. Here they ground them in their metates and then made with them a kind of porridge a la piemontesa, the only difference being that the Piedmontese boiled the water in copper pots and the Indians made use of reed vessels which they put in a hole or excavation that they dug in the ground next to another hole in which they put stones heated in the fire. They put several gallons of water into these reed pots and mixed it with the ground chapules and boiled it by putting in the hot stones. While the water boiled they stirred the chapule flour with a stick and when they thought it had boiled sufficiently they took the stones out of the basket, left the porridge or atole to cool and when cold, ate it. To take out the stones from the bottom of the basket they made use of a network of branches made in the form of a spoon."

NOTES ON INDIAN TRIBES NORTH OF SAN FRANCISCO BAY

José Fernandez (a soldier at the San Francisco Presidio in 1818, Captain in 1845, and later Justice of the Peace and Alcalde in San José) in notes given to the Bancroft Library writes as follows about the Indians north of San Francisco Bay.

"the Satiyomies Indians who dwelt in this place [Santa Rosa]." [46]

"the reverend fathers and commander-general José Figueroa, thinking it would be useful for the salvation of the people of the tribes of Satiyomies, Cainameros, and Mayacmas to found a mission in Santa Rosa." [87]

"For the Indians of the Satiyomi tribe were very great [88] warriors; they fought the whites "willy-nilly" -- not only when they encountered them, but they also sought them out. The governors of California did all in their power to conquer them, but never succeeded. I have taken part in a campaign in which the most gallant of our commanders, Salvador Vallejo, led the advance; but although we succeeded in killing a great number of their warriors, we could not make them ask for terms of peace. In 1839 Commander M. J. Vallejo tried anew to found a mission in the environs of Santa Rosa, but did not succeed for the missionaries refused to second his designs. ."

Fernandez 2

"To the worthiness of Gen. Figueroa also is due in [91] great part the pacification of the Indians of the northern part of California, for although many persons want to give praise to Gen. Vallejo (who is my friend and at whose hands I have received many favors) and to his factotum, the chief Solano, I cannot help publishing the fact that the submission of the tribes of Napas, Caynameros, Napajos, Mayakmas, and Lapuyomi is in great part due to Gen. José Figueroa, but Gen. Vallejo, Solano, and Capt. Salvador Vallejo are the persons who have held the Satiyomi in check, and it was Capt. Vallejo who took the terrible Zampay prisoner, who was lassoed by the celebrated Cantua, who in 1847 figured in a prominent manner in the politics of the country. . .

The warriors of these ungodly tribes used a great number of arrows and flints, but they also had many fire-arms, lances, and sabres, obtained from the Russians in exchange for beaver skins or salvaged from vessels cast up on the shores. How these arms came to be in the possession of the Indians, no one knew for a certainty, [92] but I am certain that they had them for I secured some on the last campaign.

These gentile tribes contributed not a little to the backwardness and insecurity of our country, for so great was the fear that they inspired, that they did not dare to found towns far from the presidios. For that reason,

desirous of putting an end to a state of affairs which [92] ought never to have existed for so long a time, Alferez M. J. Vallejo with the forces at his command was ordered to seize Succara, chief of the Satiyomi. But the infidel chief, who through his spies had opportune notice of the arrival of the Christians, arranged his people, armed with bows and slings, in a defile difficult of access, and discharged a multitude of arrows on the attacking [93] party, followed by a rain of stones. This unlookedfor attack created confusion in the ranks of the native soldiers, who before they had time to prepare themselves for defense, lost 2 captains and 8 soldiers, besides suffering a great many wounds. But after a fierce combat our people were able to dislodge them and took 300 prisoners including men and women. Succara was routed at a late hour at night. It happened that there was a heavy storm that prevented the native forces from pursuing them. But the Indians, judges of the mountains and of their rugged paths, returned to reassemble at a point known by the name of Saseel[✓], where the heathen amounting to 2000 warriors, were attacked by the forces of Alferez Vallejo, who took many prisoners and killed 80. After the battle, the night being already far advanced, they proposed terms of peace which the gentiles did not accept because the emissaries, who had been sent to ask aid of the other Indian families that roved in the

[✓]Crossed out in MS and nothing substituted.

vicinity, had returned and they were preparing to give [93] battle anew.

The governor's interpreters were treated with scorn and Succara actually began to pursue the vanguard with the gentile forces, his object being to confine them in a small circle to prevent their arriving alive. (They had transported themselves here with great difficulty, for our commisariat was not even well organized.)

The movements of the enemy having come to the knowledge of Alferez Vallejo, whose forces were not sufficient to resist so many heathen, he sent me a message by a swift runner to Monterey asking for the immediate consignment [94] of 600 neophytes and a corresponding number of soldiers.

When I received these instructions my subalterns were encamped in Suscol. Without hesitating I went forward with the few forces at my disposal, and marched to this point with only 300 beasts of burden -- mules and burros -- and in good time added my forces to those of Alferez Vallejo, and attacking the Indians from right and left put them to rout, and hostilities were suspended. And on the Petaluma River (at a distance of 9 miles from the place where later the city of Sonoma was founded) a treaty of peace was agreed upon with the Indians, for intimidated by our numbers and perhaps terrorized by their fresh havoc, they accepted my terms, promising to abandon their raids, free the Californians and Suysunes

whom they had taken captive, and also to return the [94]
horses they had stolen. Peace secured with Succara's
Indians, Gen. Figueroa resolved to found a town."

"Gen. Figueroa and Alferez received firm, cordial, and [96]
efficacious aid at the hands of Solano, then chief of the
Suysunes and Caynameros."

"During the period that Alvarado was governor, many [100]
affairs of social and political importance took place in
the country; one of these was the victory which the Cali-
fornia troops under Salvador Vallejo secured over the
formidable hosts of Zampay, the most cruel Indian that
ever lived in America. It was said that Zampay would
drink human blood. Zampay was lassoed by Cantua July 10,
1837 through the efforts of Prince Solano. His life was
pardoned, and he was permitted to live in Sonoma, where he
was baptized by the missionary and made a friend of the
Christians, and lived many years devoted to work in the
fields and taking care of cattle."

"In justice to this warrior [Solano] I do not doubt [103]
that he contributed in a splendid manner to the triumph
of the whites over the barbarous heathen of the Satiyomi
and Vigitois tribe."

José Fernandez, *Cosas de California* [California Affairs],
MS, Bancroft Library, pp. 46, 87, 88-96, 100, 103, 1874.

Carded

Mariano G. Vallejo in an introductory chapter to his 5-vol. MS Hist. of Calif. gives the following general notes on the Calif. Indians.

"In Alta California there was an epoch in which the number of dialects in use among the Indians exceeded 200 and in the territory in the possession of the missions which did not cover 300 leagues there were in use about 40 different languages, of which Father Junipero Serra made note. Although it is not too late to gather data about the customs of the Calif. Indians, for Roasa, Marcelo, Dorotea Valdez, and one other more than a hundred years old are still living, nevertheless we cannot from these old people assure ourselves of anything which would give light on the history of the origin of the Calif. Indians, for the traditions were known only to the astrologers and prophets of the tribes, and as these spoke a language unknown to the other Indians, and also possessed the secret of their ~~mystic~~ signs which were not taught to the profane, it is evident that unless some prophet could be resurrected, nothing could be known in this particular.

It is known to all Californians that the 60,000 Indians that inhabited the valley of the Tulares had entire faith in what the astrologers said, who pretending to be descendants of the coyotes and as such of divine origin, exercised the horrible and infamous right of pernaje throughout all the length of

Most of this information is the same as that given by Salvador Vallejo in a MS "Origen de los Indios de Calif." Bancroft Library, 1875.

their lands. They could without exception take the maid-^⑤ ens that pleased them and if the unhappy ones resisted, their mother, father or brother helped overcome the victim. This procedure on the part of parents and relatives ought ^⑥ not to cause surprise because in those times a family considered itself honored by the fact of having delivered one of its daughters or relatives to the infamous astrologers.

In almost all the gentile tribes there abounded a class of men called joyas. They used to dress their hair like the women and paint their faces and bodies in the same way the women did. They painted themselves in the following way: They took a fishbone in their hands and made the blood run from arms and thighs. Then taking a bone of deer ground together with burned wood which they also ground, they introduced the whole into the flesh, where it stuck and produced rays or whatever design they drew, on the outside.

The astrologers had very exact knowledge of all poisonous herbs and did not hesitate to make use of them to destroy their enemies or rivals whom they feared. The Indians of the Tulare valley also painted the eyebrows, ^⑦ arms, foreheads, knees, and thighs of the women. They were much addicted to adorning themselves with shells of oysters, abalones, and even the little mussel shells. But it should be said in their honor that their love of

ostentation was no obstacle to their dedicating themselves ⁽⁷⁾ to all kinds of work. They made baskets, cut firewood, prepared the skins of animals which their husbands hunted or took with the snares that they had in the woods or on the banks of rivers, and also prepared the food. The Indian women of old California were much addicted to cleanliness; morning and evening they washed the entire body. They combed their hair with combs which they themselves made from the horns of animals or even fishbones, scraping the bones and horns with sharp stones to which they gave the name of flints (pedernales) and in this simple manner made their combs, which if not as showy as those of our day, were not lacking in equal usefulness.

These Indian women were very virtuous, rarely violating the duties of wifehood, but after the white people invaded their lands the morality of the Indian women decayed considerably. The California Indians have a great hatred of the Marijones, and they permit them to live among them only because they are proteges of the astrol-ogers, for they say under their breath that the outrages committed by these classes of men would cause the destruction of the whole tribe. It is known that the Indian warriors avoid contact with this class of persons for they do not permit them to bear arms or give them any part ⁽⁸⁾ in the administration of their affairs; much less do they

permit them to take part in social activities. ⁽⁸⁾

It has been told me by the great chief of the Suysun tribe, Sam Yeto¹ (brave hand), who took the name of Solano when he became a Christian, that in some families the Marijones sleep with the married women, and their husbands do not object. They work with the women, take care of the children, and get more or less intoxicated. They do not become intoxicated by drinking liquor as is the custom of the whites and negroes, but they smoke the leaves of an herb called perspivata and also use several decoctions of the same herb which has the agreeable effect of making them sleep whole days; during which, as some of the loathsome creatures ⁽⁹⁾ tell me, they have beautiful dreams. Doctor Alva, a Mexican doctor of great knowledge, who in 1837 penetrated to the places where the Indians of the Tulare had their rancheria, examined the perspivata herb and after careful analysis declared that it undoubtedly produced the same effect as Dover powders; but it is evident that the continued use of this herb is damaging to the health, and I have noted that inveterate smokers of it do not have clear eyes like the other Indians; their complexion is yellowish, they go like tired mules, and youths of tender age have the appearance of octogenarians. Doctor Alva attributes this premature decay to the use of this sleeping herb rather than to fatigue of body due to dissolute life.

The Suysun, Licatiut, Satiyomi, Boquea, Mayacma, Napaio,

¹ Myum Yeto was chief of the Chintoys. — M. G. Vallejo, Recuerdos Historicos y Personales [Historical and Personal Recollections], Vol. I, p. 156, MS Bancroft Library, 1875.

and Sonoma tribes were of a strong and robust race and the (9)
 men from childhood were accustomed to the most difficult
 labor. . . [The tribes that live in the neighborhood of (10)
 Santa Clara, Napa, and Sonoma, burden themselves with only
 one wife and she accompanies them on their wars. It is the
 duty of the women to carry the food and the children.

All the Indians until 1836 were very prolific and each
 average marriage produced 6 descendants, of whom except for
 those who perished in war, five-eighths lived to be 37
 years old.

Adultery was very severely punished throughout the
 extent of all northern California. Some of the tribes beat
 the adulterer with sticks that had a weight of hide tied
 to the end, and lashed the shoulders with such force as to
 cause the criminal great pain, for it cut the skin and made
 the blood run. If the transgression had been committed
 with a married woman, the criminal received a hundred
 lashes, in most instances given by the husband; if with an
 unmarried woman who had not yet reached the age of 14 (11)
 years, the offender received 300 lashes and furthermore
 was left all day and all night tied to a tree so that his
 punishment served as a warning to the entire tribe. They
 also tied the woman to the same tree. In the cases above
 referred to they did not molest the woman for they consid-
 ered her sufficiently punished with the shame of being
 deprived of her eyebrows, for if they surprised a woman
 committing adultery they pulled out her eyebrows and

cut her hair.

The Lachyema Indians when they captured Indians be- (11)
 longing to a tribe of their enemies, maltreated their feet,
 so that they could walk only with great pain, and after
 they were healed, employed them in the most humiliating
 labor of their huts. In general the Indians turn over the
 most difficult work to their women and they in turn put
 all their responsibilities on their unhappy slaves.

The Suysunes, Sonomas, Napajos, Licatiuts, and
Satiyomies were great warriors. They lived by means of
 war and hunting and although they had no firearms, they
 killed bears, lions and deer. Hunting did not cost them
 much labor because the deer, antelope, bears, rabbits,
 hares, ducks and quail; [also wild geese, turtle doves, (12)
 pigeons and cranes were found in great abundance. The
 "birds of body", more especially ducks they hunted with
 sticks and their number was so great they were accounted
 a plague.

They also cooked a great deal a kind of locust
 which was called chapul or chapule. They stored tons
 of these to eat in the winter. They secured the cha-
pules this way. They set fire to two or three leagues
 of level country. The chapules disturbed by the smoke,
 sought shelter in the plants and shrubs and when the
 fire passed over them, it singed their wings and so

prevented them from flying away. Then the Indians came along, (12) filled their baskets with the poor singed creatures and took them to their huts or tugurios. Here they ground them in their metates and then made with them a kind of porridge a la piemontesa, the only difference being that the Piemontese boiled the water in copper pots and the Indians made use of reed vessels which they put in a hole or excavation that they dug in the ground next to another hole in which they put stones heated in the fire. (13) They put several gallons of water into these reed pots and mixed it with the ground chapules and boiled it by putting in the hot stones. While the water boiled they stirred the chapule flour with a stick and when they thought it had boiled sufficiently they took the stones out of the basket, left the porridge or atole to cool and when cold, ate it. To take out the stones from the bottom of the basket they made use of a network of branches made in the form of a spoon.

The tribes that dwelt in the place that today we know by the name of Red Bluff used to whip the women adulterers and when they died under the lash, they buried them standing, putting a heavy stone on their heads. Other corpses were buried in a posture as if they were all drawn together, the arms, feet, and thighs tied to prevent them from escaping and going to live in other places.

It was believed by some of the Indians of the northern part of California that when some of them died, they went (14) to pass a moon in the Mayacma Mountain, another moon on

Mount Hood, and from there they crossed to the other side (14) of the sea where they stayed three moons, and then from this time the astrologers said that the spirits passed through Julupa, touched on Mt. Tamalpais, rested for some time on Mount Diablo, which they knew by the name of Bolgon; and after so long a voyage the souls returned to the place in which they were buried. How or where this belief had its origin was not known by the astrologers of my epoch, but it is an undeniable fact that it was blindly believed by all the Indians."

Mariano G. Vallejo, Recuerdos Historicos y Personales *Hist. of Calif.*
[Historical and Personal Recollections], pp. 4-14,
Vol. I, MS, Bancroft Library, 1875.

Mariano G. Vallejo, Commander-in-Chief of Alta California 1836-42, in his 5-vol. MS Hist. of Calif. preserved in Bancroft Library, notes the following encounters with Indians while engaged in laying out the town of Sonoma in 1834.

" . . . I was ordered to found the town of Sonoma, and conforming to this order in June 1834, I embarked with 80 cavalry in two schooners and set sail for the embarcadero of Sonoma. But as I was not well acquainted with the currents, our voyage lasted 14 days. Our first misfortune was off Point Novata where the vessels were stranded. While we were stranded there the Indians came crowding up on the shore and aimed a shower of arrows at us from the land, but when they saw that the arrows did us no harm because they did not reach us, they dived into the water, thinking to bring the vessels ashore, but many of them were stuck in the mud at the bottom of the sea, and could draw their bodies up from the mire only with great difficulty; others more audacious started to swim, hoping to reach the vessels which were only a mile and a half away from shore but the salute from our guns, at their approach, frightened them so that they hurriedly threw into the water the quiver of arrows that they carried, and diving from time to time to conceal themselves, they returned to the shore where their companions awaited them. I think that the number of Indians

[11]

[12]

that perished on this occasion was about fifty, although I have heard it said that the number was much greater.

When the ships were in a condition to proceed, we made our way toward the embarcadero of Padre Ventura (now known by the name of Lakeville) where I disembarked my forces and pitched my tents. I remained in this place two days with great profit, for I succeeded in making treaties with the Licatiut tribe, who aware of the way in which I had treated the Indians who wanted to board our boats when we were stranded at Novato, did not hesitate to yield to my proposal to live in complete peace with them and to respect their rights and property...

[12]

Concluding these treaties with the Licatiuts, I embarked with my people and making soundings for the channel, after three days of sailing, anchored in the place then known as Punta Tolai, now called Midshipman Creek; there we rested a day and a night and after looking about the surrounding country and finding the way impassible, I gave the order for the troop to reembark and after three hours sail we came to the Strait of Sonoma and entering it stopped at Pulpula, now Poppe landing. There we encountered the chief Pulpula and the great chief Solano, who awaited me with 3000 warriors, and had in their charge the soldiers Nicolas Higuera, Manuel Cantua, Francisco Higuera, Ignacio Pando, Juan Borhorgues, who accom-

[13]

[14]

panied by 200 Indians of the tribe San Rafael de Aguanui, had conducted them by land to the point indicated. When I found myself at the head of so many people, who showed so much joy at my arrival, I ordered the tents to be pitched, sent emissaries to the indigenous tribes that dwelt in the interior, urging them to send representatives who could make treaties in their name with the Mexican governor, whose authorized agent I was. Two days afterward my camp was surrounded by nearly 11,000 Indians who came to salute me, or, as they said, came to give me a welcome. Seeing such good disposition on their part, I called the interpreters to whom I expounded [14] that the Governor had not sent me to rob them of their possessions, but to cultivate friendly relations with them, and if possible I was to induce them to form a single family. Hardly were my good intentions made known to them when the great chief Solano harangued them to make them understand the great advantages that would result if the white people came to live among them, and furthermore explained that although the tribes that he ruled so well were numerous, they could not struggle advantageously with the Satiyomies and their allies, who were much [15] more numerous, and concluded his discourse saying 'the white man who is here with us can put us in a position to annihilate the Satiyomies. I know that he is a man of his word, I answer for him. I know that he is valiant and I want all of you to say whether he is to go or to remain. I am for his remaining, for

if he goes away, I also will go away.' On hearing this the Indians, as if inspired by a single thought, all shouted, 'Let him stay,' 'let him stay,' accompanying their words with the interjection au! au! which is equivalent among them to our sign of approbation, and as if much pleased on hearing the discourse of Solano, repeated the word Lerpa, lerpa, which in the English language means 'give us more'; in French 'encore' and in Spanish 'repita repita.' But Solano who enjoyed doing what he wanted to do and caring little to please his subjects, did not speak again. When the great chief finished, the Indian doctor named Petroneo harangued them, and as he was a good orator, and told them what they wanted to hear, they started many 'lerpa, lerpa' to his speech. The Indian Clemente also took the word, but the Indians seeing that my soldiers had brought to the side of the vessels the presents destined for [15] the different tribes, they cried to Clemente to stop walking round (for the Indian orators discourse stripped and walking rapidly) and to come to assist at the exchange of presents. In the name of the Mexican governor I presented to each chief [16] red and blue blankets, tobacco, ordinary coats, beads of different colors. The Indian chiefs accepted with much pleasure the presents which I made them and in return invited me to an Indian supper in the midst of which they presented me with baskets and a quiver of arrows. Then they gave a dance in which

the dancers danced mazurkas, schottische, and polka among themselves. The men, as usual, danced naked, and the women had only the loins covered with deer skins or articles made from canvas or wool (these had been bought by the Indians who traded with the Russians living in Ross or Bodega), but all of the women from their waist up were naked and until then I had never seen a like spectacle, that is, I had never seen so many thousands of Indian women gathered together in one place, where I watched them dancing and singing at the same time and accompanying their songs with graceful movements of the body or of the head. While we were in the midst of this diversion, the sentinels who were guarding the horses gave the watchword, then a noise was heard and the steps of many people; but after a little when the words 'who goes there' were given, Rafael Garcia answered, 'It is I, Garcia' and came bringing 500 Indians who wanted to know the white man who commanded the troops; he said they were of the Licatiut family and he would be responsible for them. As I had been expecting the arrival of Garcia I was glad to have him and his company incorporated, for he was one of my best soldiers. At daybreak we were invited by Solano to a meal which abounded in pinole, fish, duck and deer; and after breakfasting, my troops mounted their horses and we went to Sonoma [17]

preceding on the march the Sonoma Indians and the 500 Licatiut who had accompanied Rafael Garcia. I encamped my command near the sources of water known then by the name of Chiucuyem (which name I changed to Lachryma Montis which is the Indian word Chiucuyem translated into Latin). I hardly dismounted when five chiefs of the Sonoma family came to offer me the hospitality of their medico which was a rancho four times as large as the huts in which the other Sonoma Indians live. But knowing the Indian character and fearful of getting into an ambush, I preferred to live somewhat apart from their homes; and for this reason ordered camp pitched; then arranged my people for guerilla warfare and in the center of the circle made by the soldiers ordered the horses and supplies carried by the troop. I took this precaution because finding my camp not so very far from the lands of the terrible Satiyomies, nicknamed guapa Indians [Brave Indians] that were accustomed to make invasions, I ran a great risk of being surprised by them in the middle of the night, for this tribe had among them many albino Indians who could see better by night than by day and consequently preferred to attack in the dark. As soon as it was day a great multitude of Indians, their bodies adorned with shells and beads, holding musical instruments in their hands, approached my camp. The doctor Petroneo the most celebrated esculapio that exercised his profession among the Indian races [18]

in all the time that I have had anything to do with them, entered the camp and explained that the friendly tribes wished to celebrate my arrival by means of dances and festivities which I was to take part in and which would last only a week. This [18] news did not please me because it upset my plans, for I had planned to map out my town in the briefest possible time. But mistrusting that a refusal might anger the Indian warriors, who obeyed the orders of Petroneo, and whom it was in the interest of the Mexican Government to propitiate at all costs, I accepted his offer, presented him with tobacco and a saddled horse, and then gave orders that each day half the soldiers of my command should take part in the festivities. And I could find no pre- [19] text to absent myself and it was necessary for me for eight successive days to present myself at the dances of the natives who on this occasion improvised many warlike dances which in my humble opinion were superior to some of the dances which I have attended in California as well as in other states of the Union where I have visited. . .

Before ending this chapter, I must note that the good, and [21] I must add, frank and cordial, reception rendered me by the Suisunes, Sonomas, Cainameros and Lilitius was not due to the council of the missionaries who lived in Sonoma. For they, when all is said and done, went out very little from the church, for

they greatly mistrusted being killed in the mountains and knew that although the Indians would not dare attack them in the church, they would have a chance to attack them unwarned in the country and deprive them of life, which they desired to preserve for a better opportunity. So they encountered the Indians as little as possible. The true cause, to which I must attribute the good disposition, of which the Indians gave such evident and palpable proof, was as follows:

The previous year being dedicated to carrying on work in the fields in the vicinity of the proposed city of Santa Ana. [22] and Farias, the Satiyomies gave refuge to a Cainamero Indian who had robbed me of a fine mule. I sent interpreters to them to urge that they give up the stolen beast and the thief; but they overpowered my interpreter, tied his body all up with a thin [aguave strand] and so tied, came and left him at night in a place where they knew that in the morning he would certainly be seen by me. Their plan was successful, for in the morning my vanguard discovered an unusual package, and going toward it discovered to their surprise and my indignation that the package whose presence had alarmed my vanguard was no less than the unfortunate emissary. Without loss of time I took out my dagger to cut the cords, but my effort was in vain for the unfortunate man's body was swollen in such a way that the cords had been incorporated in the flesh of his body. In this emergency I

ordered a tepid bath prepared in the hope of reducing the swelling and ordered three men to stand by to do whatever could be done to alleviate his suffering. My orders were opportunely carried out and two months after the incident occurred my poor emissary was cured and well. [23]

Deeds spoke more clearly than words and the insult offered me in the person of my emissary clamored for immediate punishment. So I judged it wise to depart from the instructions given me by Gen. Figueroa, who had charged me particularly only to use arms in extreme cases. And when I had exhausted other means, I prepared my men and started to wage war on the Indian Succara, chief of the Satiyomies. This warrior, aware of my movements, had arranged his people in a defile difficult of access. His warriors were armed with flint lances, and when I approached the place where the ambushade was prepared, a multitude of rocks and arrows rained down upon us; but after three hours of fierce fightingⁱⁿ which Capt. Salvador Vallejo was stunned, six of my soldiers killed, 32 veterans wounded, and more than 30 Indian allies were made prisoners and at once executed, victory was mine, for they were put to route, leaving 300 prisoners, men, women and children. When they began to flee, Capt. Salvador Vallejo, brave and intrepid warrior, followed them and penetrated the mountains that today form a part of Mendocino County, and in some [24]

caves of the Yuvacheas and Boqueas found a Cainamero Indian (tribe friendly to us) that the Satiyomies had bound completely and then stood up on his feet, his body supported by sticks planted around him which kept him from falling to the ground. .

A few hours after routing Succara a strong tempest came up that prevented my following the fugitives, who knowing the mountains and their rough paths and taking routes unknown to me and my people, reassembled at a point called Satiyomi (now Valle del Juche) and finding themselves there to the number of 2000, resolved to renew the attack. But for a second time, at the end of 48 hours I put them to rout, killed more than 200 guapos Indians (Brave Indians, nickname of the Satiyomies), who were almost all killed by saber or lance, and thinking that they must be agreed as to the superiority of the arms of my people, sent to offer them terms of peace. But as on the first occasion they had scorned my proposals, moved by the desire to be able to continue sacking and killing at their will. So in this case, the messengers having already returned who had gone to ask the Indians to come to their aid, and furthermore moved by a desire for revenge, they treated my messenger with haughty contempt, refused to accept the exchange of prisoners that I had ordered them to propose, and went on to prick at my rear-guard, their idea being to imprison me in a small circle to pre- [25]

vent Solano, who had charge of keeping open communication with the points where I had my supplies, from doing his part. And considering my position, the reduction in number of my troops, the timidity of some of the tribes who accompanied me, and the indecision of the Cainamero Indians who only awaited a propitious occasion to go over to the enemy, I was not far from being in a dangerous position. For in the event that the Satiyomies and Boqueas should attack in a place distant from where I was, I would have found myself compelled to fight under highly disadvantageous conditions, as their warriors burdened with pinole, dried fish and other things, would have offered a poor front to their enemies; but happily Succara thought that he needed all his force to hold me in check, and had no disposition to molest my allies. This carelessness on the part of the astute chief of the Satiyomies pleased me greatly, for in the position that I found myself, I could not do less than make use of Solano for everything, and be it said to his honor, during the week he was charged with watching the tribes of the enemy he gave proof that honor and loyalty were his motto. [26]

Seeing that each day increased the number of warriors that came to swell the ranks of Succara, and fearing that my communications would be cut off, I sent Francisco Solano 2^d (brother of the great chief, who had the same name as his) with

papers to Gen. José Figueroa, who was then in Monterey, informing him of my present situation and asking that he send me 300 men to augment the number of my troops, but added that if the situation in the rest of the territory confided to his honor would not permit him to grant my request, I would attack the enemy with the small force at my disposal.

As soon as Gen. Figueroa received my communication, he began his march at the head of 400 men, and having joined me, assumed command of the army and advanced on the entrenched enemy without any loss of time. But Succara, who was very astute, [27] knowing that the forces of Gen. Figueroa were too great for his poorly armed Indians to face, entered into an agreement, and in faithful observance of this agreement left as hostage 20 of his chief warriors. He was obliged to return to the governor all the horses that all his allies had stolen from the Californians, and free all the Indians belonging to tribes friendly to us, whom they were holding captive in their hiding places.

All these conditions were faithfully and loyally complied with by Succara . . . This campaign produced excellent results, for the Indians were convinced that they were not competent to fight the whites and come off victorious; and on the other hand it contributed to the propitiation of the Suysun, Sonoma and Licatiut tribes, who were already favorably inclined to us; and furthermore it left the Cainamero Indians agreed that their salvation and prosperity lay in our hands."

SALVADOR VALLEJO'S NOTES ABOUT CALIFORNIA INDIANS

Major Salvador Vallejo (born in California in 1814) is the author of a manuscript about Indians written for the Bancroft Library and entitled 'Origen de los Indios de California.' The following is a translation of the entire manuscript. ↓

"The origin of these races of Indians is veiled in obscurity. [1] I have heard traditions from which it may be believed that California in a very remote epoch was invaded by Chinese or Japanese. I have data from which it may be affirmed that one part of California was populated by Indians who crossed the Sierra Nevada, and there are those who are not lacking in the belief that the Indians of the Valley of the Tulare are descended from the Chinese, who surrounded Japan and buffeted by the monsoon winds, went from there to the Sandwich Islands, California, and Peru. In the midst of this period of exact knowledge I prefer not to give an opinion which could lay me open to criticism from a person who had thoroughly studied the subject. There are others better fitted to give to the public a satisfactory explanation of the origin and customs of the first inhabitants of California.

I maintain that in California at the time of the conquest there existed Indians of various races, some of the Japanese type, others of the trans-Sierra Nevada type, and others of the type of the Yaguis of Sonora. It is certain that all these families of Indians spoke distinct languages, followed different customs, were not connected by mutual kindred. Some of them were cannibals while others were not; some transmitted their traditions by means of songs, while those of the valley of the Tulare, who

↓ Much of this information is identical with that given in the introductory chapter to M. J. Vallejo's MS Hist. of Calif., Bancroft Library 1975

Vallejo 2

painted their bodies with red ochre or a red paint that abounded [1] in the hills in the eastern and northeastern part of California, made themselves understood by their friends by means of cuts made in the trees and by means of baskets which they put on the points of sticks or canes which they planted by the sides of the rivers.

The traditions and histories of this people are enveloped in the greatest obscurity, for it is a positive fact without exaggeration that in Upper California there was an epoch in which 225 or perhaps more than that number of dialects or languages were known. In the territory of the missionaries, which according to almost exact calculation did not exceed 300 leagues, there were in use 87 different languages, of which the Padre Junipero Serra had [2] taken trifling collections. Perhaps even at this date it would be possible to assemble the exact information since there are Indians living who are over 120 years old.

But as the prophets and astrologers of the tribes spoke a language different from the others, and they alone knew the mystic signs, posterity will necessarily have to remain in ignorance of the history of the interesting race whose true origin is covered with complete obscurity. Nevertheless, it is a well-known fact that the 60,000 or less Indians of the valley of the Tulare and the Lachysmas had entire faith in whatever their astrologers told them, who pretended to be the sons of coyotes. They exercised the frightful and infamous right of pernaje throughout the domain under their jurisdiction. They could without danger take the maidens they liked best, and if the unhappy ones offered resistance, the fathers, mothers, and brothers subdued the victim while the hypocrite mocked her. And this procedure of the relatives should cause no surprise, for it

Vallejo 3

was deemed a great honor to have belonged to an astrologer. [2]

There were 6 different classes of this kind of pretender, who exercised distant functions and had different attributes. There were also many of this class of men called marijones among the Lachysmas and Vigitoés. These dressed their hair like the women and painted themselves like the women.

The painting they accomplished in this manner -- They took a fish-bone, made the blood run from the arms, and afterward taking the crushed bone of a deer together with a burned stick, which they also ground, they introduced the whole about the flesh to which it stuck, producing some stripes or other forms that they artistically gave them, giving the result of an almost clear blue design on their body. These astrologers had a very exact [3] knowledge of poisonous herbs, and did not hesitate to make use of them for the destruction of their enemies. They also painted their women about the eyes, mouth, eyebrows, arms, knees, and muscles.

The Tulare women had oyster shells and even mussel shells about their ears, arms, and necks. They were great workers. They gathered fruits, made baskets, took care of the fire, prepared the skins of animals which their husbands hunted or caught with the traps which they prepared and tended in the woods or on the shores of the rivers. They were much addicted to cleanliness, for they bathed the whole body morning and afternoon. They combed their hair with combs which they made from the horns of animals or better from fish-bones. They filed the horns and bones with very sharp stones called flints, and in this manner made their combs which the Tulare called 'easp' or 'asp'. It

Vallejo 4

was only in the valley of the Tulares that they painted themselves. [3]

It is a tradition that these Indians were very virtuous and seldom went astray in their duty to their wives, but if one were to judge by what has been told by the white men who penetrated among them, he would be right in thinking that their morality was at a 'very low ebb'.

These simple people had a great horror of the marijones. And if they permitted them to reside in their midst it was only because these degraded beings were protected by the astrologers, who said in a loud voice that the insults offered to this class of men would cause the destruction of the whole race. Be that as it may, it is a well-known fact that the marijones carried no arms, for in the great battle fought at the Calaveras River against the serranos (who wanted to own the rivers in order to fish there; and this claim was the cause of the clash between the Tulare [4] Indians with the Clinclas and Lachysmas, otherwise known as the Narcisos), they did not take with them either the marijones or the women. And this line of conduct so different from that ordinarily followed was adopted on this occasion because they were fighting against the Bapitoys and their allies, who were certain mountaineers who ate their prisoners; and the allied river people did not wish the weeping of the women to weaken their courage. It was told us by Solano that these marijones slept with the married women without the interference of their husbands. They worked with them, performed the office of midwife, and used to get more or less drunk. They did not get intoxicated drinking

liquor as the white race was accustomed to; for they smoked many [4] leaves of an herb called Pespivata, and they also took various decoctions from the same herb, which produced the agreeable result of making them sleep an entire day, during which, as I was told by several of these loathsome creatures, 'they had very pleasant dreams.'

Doctor Alva, a well-educated Spaniard who in 1832 visited these places, examined the said herb which he asserted was able to produce the same effect as 'Dover Powder'. Be that as it may, these individuals did not have clear eyes like the rest of the Indians, their complexions being very yellow, their walk like a tired burro, and the young men had the appearance of aged centenarians. The doctor attributed this present decadence more to the use of this narcotic herb than to the wearing out of their bodies consequent upon their dissolute lives.

Some of the California Aborigines had very red skin, and they were [5] the Indians who lived south of the Sacramento River. Those who lived on the side north of the Sacramento as far as Mendocino cannot be classified, for among them persons of all kinds of colors abounded, a few were almost white, bearded men of gigantic stature and very brown in color. As an ignorant and superstitious race these Indians had no equal. They did not know how to do anything worth while mentioning and the majority of them were complete idlers. It is said that those in the valley of the Tulares and the Clinclas passed almost the entire day stretched out on the ground, perhaps playing odd or even for the skins of deer or other animals, or better smoking an herb which appeared somewhat like tobacco and which they prepared

in this manner.

They put it in a torepa with its tube of willow fibre from [5] which they drew out the heart, and imbibed the smoke for a little while, and then they passed the torepa to their neighbor.

But the Satiyomies, Boqueas, Mayacmas and Napatos are, or rather were, a strong and robust race, who from their youth were accustomed to the hardest work. These races were so vigorous because they followed literally the divine precepts (and this without knowing them) which pertain to the behaviour of husband toward wife, for they had nothing to do with a woman who was pregnant or for after less than a year of childbirth. They never married with first cousins or with relations of the first, second, or third degree, although they might with their sisters-in-law in the event that it was greatly desired. These tribes from San José to the Sacramento took but one woman, and she accompanied them on their wars, for as at that time they had no burros in these parts, the [6] women carried the food and the children. The Indian women of the southern part were very prolific, and there were eight descendents from half the marriages, and excepting those who died in war, seven-eighths of them lived to be thirty-seven years old.

Adultery was severely punished in all parts of California territory, some of the tribes whipping the criminal with sticks which had a piece of hide fastened in the end, and which fell with force on the shoulders of the criminal causing much pain and cutting the skin. If it had taken place with a married woman he received 100 lashes many times given by the husband; if with an unmarried woman whose age was not more than 17 years, he received 300 lashes and in this

Vallejo 7

case nearly always died of the flogging; if with a woman who was [6]
over 25 years old he only received 10 lashes, and afterwards was
left all day and all night tied to a tree so that the whole tribe
would know it. They also tied the woman to the same tree. In the
other two cases nothing was done to the woman whom they considered
sufficiently punished with shame to have to go without eyebrows,
for upon surprising any woman committing adultery, they pulled them
out by the roots.

When the Lachismas captured women of other tribes they mutilated
their feet so that they could not walk without great suffering, and [7]
afterward employed them in the most humiliating duties of the house-
hold. These Indians laid all the most laborious work upon the
women, who put their responsibilities upon the poor captives.

The Suisunes, Sonomas, Napajos, and Licatiuts were very warlike,
living by the war and the hunt, eating all kinds of deer, bear,
elk, and forest products called pinole (The Spanish call it anteno)
after it is parched. Hunting did not cost much work for the elk,
deer, antelopes, and bear, quail, geese, and all kinds of birds
like wild fowl, turtle-doves, pigeons, and cranes, were found in
an abundance without equal, for the birds, especially the duck,
were killed with sticks and could almost be considered a plague.

They also had a great harvest of a kind of locust called chapul
or chapule, so that they stored tons of it to eat during the winter.
These chapules were caught in the following manner. They set fire
to two or three leagues of country, and these insects, molested by
the smoke, sought protection in the plants which reach a surprising
size in this country, and when the fire passed over them their wings

Vallejo 8

were scorched and so they died. A short time afterward the wives
of the Indians went through and filled their baskets with the poor
dead insects. They immediately ground them in their metates and made
a kind of porridge a la Piedmontese, the only difference that the
Piedmontese had to boil the water in copper kettles and the Indians
used kettles of rushes, which were arranged in an excavation or hole
which they dug in the ground near another hole which contained great
round stones heated by the fire. In the rush kettles they could
put as much as 40 gallons of water which they stirred with it while it
was boiling, the stones making it redhot; and while it was boiling
they stirred the whole thing with a stick, after which the stones
were taken out with a net shaped like a spoon. Then they fried the
porridge and ate it with their hands.

Near Red Bluff they whipped adulterers and when they died under [8]
the weight of the punishment they buried them standing, and put a
very heavy stone on their heads. The others were buried in a sitting
posture, all drawn together with arms and feet tied so that they
could not be pulled out at any time.

Near Clear Lake and further north were the Lupuyomi -- the name
derived from the word 'stone' (lup, stone and yomi town).. During
the winter they slept in subterranean temescals in which there were
almost 1000 men with their families, together with their provisions
of acorns, fish, pinole, and topoc (a kind of flour like certeno)
and there they waited the snow that covered them to a depth of 30
feet, except the door which they kept free. The door or entrance
was on the roof and was reached by means of a ladder made with a
large log to which smaller sticks were tied with strips made

from pita ^[1]. This entrance was kept open by means of the heat produced by the number of people living within and also by the smoke of the fire which was always burning. They kept guard both day and night so that the other Indians could not surprise them. The women never went up above because in the temescal there was a place reserved for a toilet for the use of the women and children. The interior of the temescal was arranged with heavy timber, somewhat as is done in constructing railroad 'tunels'. They worked on the timbers with flints. Sometimes the men went out to hunt elk and brought back a shoulder to the temescal."

Salvador Vallejo, Origin de los Indios de California [Origin of California Indians], 8 pp., MS, Bancroft Library, 1875.

Translation by S.R.Clemence

[1]

Pita = century plant. Obviously an error.

misc./Calif./E82

Monterey Region

misc./Calif./E82

80/18
c

old (Hoomantwash?) woman
at Elroy - Name Mary Sanchez
lives on Monterey Street. Early recalled
seen by me several years ago.

Don Mat. Vallejo (in 5 vol. Hist. Calif.)
Manuscript Libr.
~~state that~~ the chief of the Eslenes
kind most ably known as
Aqua Zarca, & was then visited
repeatedly by Father Serra - in-
ferring that the Eslenes lived on
a relatively short distance from
the mission of Monterey in 1770.

Hoomantwash woman at
Chittenden. Her name is
Azevica Cervantes & she is
daughter of old Hoomantwash Barbara
of San Juan.

also Hoomantwash old man
named Velasco at Watsonville

Josepha (most seen in Hoomantwash)

at Watsonville July 1906.

House on Lake Ave a mile east of Watsonville.

San Luis Obispo Co. Indians

McClead tells me that he was told at Santa Margarita (north of San Luis Obispo) that several families of Indians still live in a canyon about 12 miles from Santa Margarita, toward the coast.
Oct. 30, 1905 - C.M.

Santa Cruz Indians

E.L. McClead tells me that there are still 2 or 3 Indian women near Santa Cruz. One is a Mrs. Castro. Another (probably the one who knows most of her language & people) is a Mrs. ^{Trout} ~~Trout~~. There may be 2 women there. They live several miles out, beyond the Roman Catholic cemetery which is across a bridge over a canyon, reached by the East Santa Cruz Electric car line - The Trout's may live 3 miles beyond the end of the car line -
Oct. 30, 1905 - C.M.

Indians at ^{or near} Aptos, between Santa Cruz + Watsonville
1906

Monterey:

Yak-shoon - tribe at Salt Lagoon (5 miles from Monterey on auto road to Castroville). Language different.
members of tribe: Mrs. Austin (family Priska) living at the Laguna; and Anastacia Garcia living near Myers.

Es-se-len lived at or near Hash-shawien - mt
(mt appears to be near Jansbury or between Jansbury + Tassajara.) - C.M.

Eslenes

Chief hind near Aguazarca Spring (later on ranch of
Madalife Avila). - Bancroft, Mex. Calif. 1, 175 plates, (1885.)

Yak-shoon

Tribe formerly on Salt Laguna ^{5 mi n. Monterey and to Point Pill} near Monterey? or on
lower Salinas River?]

2 women still alive!

Anestacia Garcia near Myers at Monterey

Mrs. Austin (original name Priska) at Laguna.

Told me by Kahkon -

Chief in
Laguna

RANCHERIAS AT 'SAN JUAN', mentioned in
Santa Cruz Mission Books

Acha^cchipe

Aren

Chipucta (or *Chipuctac*)

Chitita

Guaranicac

Locoleo, Locobo, Cobo

Morostaecaplie

Pitac, Pitacca

Talac

Tomoi [also located at San Francisco Xavier
in same record]

[Note: Possibly San Juan of Portola Expd.
about 5 miles N of Pt. Año Nuevo]

Also Sayant at place called San Juan Capistrano.

CALIFORNIA PICTOGRAPHS NEAR SAN ANTONIO

J. Alden Mason, in his 'Ethnology of the Salinan Indians', describes the cave containing pictographs known as la cueva pintada, about 5 miles above San Antonio Mission. Some of the pictographs are figured on Plate 29, Fig. 2, & Plate 30 and ~~Plate~~ 37, but he was not able to obtain any information as to the meaning of the symbols.

J. Alden Mason, Ethnology of the Salinan Indians, pp. 153-155, December 1912.

SAN JUAN BAUTISTA RANCHERIAS

Absaymc, Absayme

Asystarca

Ausaima

Chapana

Echantac

Giguay

Guachurrone

Mitaldejama

Mutsun

Pagssines (site of town of
Paycines, about 5 miles
from Tres Pinos, San Benito
County)

Pouxonoma

Popeloutchom, Orectaco, Popeloutahom,
(Site of San Juan
Bautista Mission).

Poytoquix

Rancherias at "San Juan" mentioned in Santa Cruz Mission Books
[May have been San Juan of Portola Expd. about 5 miles N of
Pt. Año Nuevo.]

Achachipe, Aren, Chipuctac, Chitita, Guaranicac, Locobo,

Morostaecaplie, Pitaç, Talac, Tomoi, Tutun. Also

Sayant at San Juan Capistrano.

Suricuama

Tamarox

Teboaltac

Thithirii

Tipisastac

Trutca

Uñijaima

Xisca or Xixcaca

Yelmus

Ysley or San Juan Bautista

SWEAT HOUSES

Walter Colton, writing in 1846, states that the Indians around Monterey sweat for every kind of disease. He describes their sweat houses as follows: "Their bath is a large ground oven, to which you descend by a flight of narrow steps, and which has a small aperture at the top for the escape of the smoke. In the center of this they build a fire, close the entrance, and shut themselves in till the temperature reaches an elevation which throws them into a profuse perspiration. They then rush out and plunge themselves into a stream of cold water. This is repeated every day till the disease leaves or death comes.

But many, without any ailment, resort to this bath as a luxury. They will stay in the oven till they are hardly able to crawl out and reach the stream. It is great fun for the more sturdy ones to lift out the exhausted and dash them in the flood."

--Walter Colton: Three Years in California, 62, 1850.

Corded

BALBI'S RUMSEN-ESLENE VOCABULARIES AND NOTES, 1826

Adrien Balbi, in an Ethnographic Atlas of the globe published in 1826, gives the following short vocabularies and notes on the Rumsen and Eslene languages. Although he bases his remarks on Lamanon's report in La Perouse, the vocabularies given by Balbi are quite different from those given by Lamanon and include different words.

<u>English</u>	<u>Rumsen</u> (Spanish orthography)	<u>Eslene</u> (Spanish Orthography)
Moon	Orpetueiishmen	Tomanisashi
Day	Ishmen	Asatza
Water	Ziy	Azanax
Fire	Hello	Mamamanes
Father	Appan	Ahay
Mother	Aan	Azia
1.	Enjala	Pek
2.	Ultis	Ulhaj
3.	Kappes	Julep
4.	Ultizim	Jamajus
5.	Haliizu	Pemajala
6.	Halishaken	Pegualanai
7.	Kapkamaishakem	Julajualanai
8.	Ultumaishakem	Julepjualanai
9.	Pakke	Jamajusjualanai
10.	Tamchaigt	Tomoila

not in Lamanon

most of these not of Balbi as by Lamanon

[Many words given by Lamanon in La Perouse not here]

Balbi: Rumsen-Eslene 2

"The Rumsen, spoken by the Rumsen or Runsienes, who with the Eslenes form a part of the population of the little town of Monterey, capital of New California, and of the surrounding country.-- It seems to us that the achastlien, of which Lamanon writes, might be regarded as a dialect, or at least as a sister tongue of this language. The Achastliens, together with the Ecclemachs, lived in the Mission of San Carlos near Monterey. According to Lamanon they do not distinguish the species of animals and plants by different names. For instance they give the same name, ouakeche, to frogs and toads. Their terms for describing the qualities of moral objects are almost always their impressions of the sense of taste, which is the sense which they most delight in gratifying. So it is that they make use of the word missich to signify a good man and a savory animal. And they give the name keches to a bad man and to tainted meat. The Rumsen language distinguishes singular from plural; it sometimes conjugates verbs, but has no declension; its substantives are much more numerous than its adjectives; and it never uses the labials f or v, or the sound corresponding to the letter x. It has the sound chr which is predominant in the language of the Port of Francais, but its pronunciation is generally smoother. The diphthong ou is found in half the words. T and k are the most common initial consonants.

The Eslene, spoken in the little town of Monterey and vicinity by the Eslenes or Escelen, who live to the east of the Rumsen,

and of whom the Ecclemach of Lamanon appear to be a tribe -- at least the language of the latter is a dialect of it, or rather a sister language. The Ecclemach is the richest language of all those known in New California, and its grammar, according to Lamanon presents the remarkable singularity of resembling the languages of Europe more closely than those of America."

Adrien Balbi, Atlas Ethnographique du Globe, Plate XLI (vocabulary); Table XXXV (Notes), 1826.

Translation by S. R. Clemence, June 1923.

MONTEREY INDIANS.

Sebastian Vizcaino was the first white man to visit the Indians of Monterey Bay. In a letter to the King of Spain, dated at Mexico May 23, 1603, he states: "Among the ports of greater consideration which I discovered was one in thirty-seven degrees of latitude, which I called Monterey. This port is sheltered from all winds, while on the immediate coast there are pines from which masts of any desired size can be obtained, as well as live oaks and white oaks, rosemary, the vine, the rose of Alexandria, a great variety of game, such as rabbits, hares, partridges, and other sorts and species found in Spain and in greater abundance than in the Sierra Morena, and flying birds of kinds differing from those to be found there. This land has a genial climate, its waters are good, and it is very fertile - judging from the varied and luxuriant growth of trees and plants; for I saw some of the fruits, particularly chestnuts and acorns, which are larger than those of Spain. And it is thickly settled with people whom I found to be of gentle disposition, peaceable and docile, and who can be brought readily within the fold of the holy gospel and into subjection to the crown of Your Majesty. Their food consists of seeds which they have in abundance and variety and of the flesh of game, such as deer which are larger than cows, and bear, and of neat cattle and bisons and many other animals. The Indians are of good stature and fair complexion,

the women being somewhat less in size than the men and of pleasing countenance. The clothing of the people of the coastlands consists of the skins of the sea-wolves abounding there, which they tan and dress better than is done in Castile; they possess also, in great quantity, flax like that of Castile, hemp and cotton, from which they make fishing-lines and nets for rabbits and hares. They have vessels of pine-wood very well made, in which they go to sea with fourteen paddle-men of a side, with great dexterity — even in very stormy weather."

Sebastian Vizcaino: Pub. Hist. Soc. ^{St.} Calif., Vol. II, Pt. 1, Doc. No. 15, pp. 71-72, Los Angeles, 1891. Same in original Spanish Ibid 69.

M O N T E R E Y M I S S I O N I N D I A N S

CALIFORNIA.

LINGUISTICS

J.W.Powell. Notice of linguistic work by H.W.Henshaw.-

10th Ann.Rept.Bur.Eth.for 1888-89: xiv-xv, 1893.

PUNISHMENT OF INDIANS BY THE PADRES AT MONTEREY

The explorer La Perouse, who visited Monterey and the mission of San Carlos in September 1786, likened the condition of the Indians to the slaves of San Domingo. He "saw both men and women loaded with irons while others had a big log of wood on their legs." [p.208] and adds, "The women are never flogged in the public square, but in a secret place, and at a distance, in order, perhaps, to prevent their cries exciting too lively a compassion, and thereby stimulating the men to revolt: whereas the men are exposed before all their fellow citizens, that their punishment may serve as an example. In general, they ask forgiveness, upon which the executioner diminishes the force of his strokes, but the number is always irrevocably fixed." [p.212] --Voyage of La Perouse, Vol. 1, London, 1798.

BOATS OF THE MONTEREY AND SANTA BARBARA INDIANS

La Perouse, writing in 1786, tells us that the canoes of the Monterey Indians are "made of reed," while the Indians of Santa Barbara and San Diego "have canoes built of wood".-- Voyage of La Perouse, Vol. 1, p.218 (text and footnote) London, 1798.

TULARENOS

W. H. Dixon speaks of the Tularenos as 'neighbors' of Carmelo Indians at Carmel Mission.

--W. H. Dixon: White Conquest, I, 16, 1876.

"No Rumsen or Tularenos ever gave away his squaw for love. He sold her as he sold a buffalo hide or catamount skin." p. 26

--Ibid, 25-26.

CLOTHING AND BODY PAINTING OF MONTEREY INDIANS

La Perouse, on his visit to Monterey Bay in September 1786, states: "The women's dress consists of a cloak of stag's-skin, badly tanned. Those of the Missions generally convert them into a little jacket with sleeves, which with a small apron of rushes, and a petticoat of stag's-skin that covers their loins, and reaches half down the leg, forms their whole attire. Young girls under nine years old have only a girdle, and the boys are totally naked.

The hair of both men and women is cut four or five inches from the roots. The Indians of the Rancherias having no iron utensils, perform this operation with fire-brands, and paint their bodies red, changing it to black when in mourning. The missionaries have proscribed the former, but have been obliged to tolerate the black, these people being so strongly attached to their friends, as to shed tears when reminded even of those who have long been dead, and feeling offended, if their names are inadvertently mentioned in their presence."--

Voyage of La Perouse, Vol. 1, p.214, ~~(text and foot-note)~~ London, 1798.

LOCALITIES IN THE MONTEREY REGION

In response to inquiries, Dr. Walter K. Fisher, in charge of the Hopkins Marine Station at Pacific Grove, writes me under date of April 28, 1920, concerning information obtained by him from Senor Abrigo of Monterey:

*Yak-shoon
Tubers
etc.*
"Salt Lagoon is situated about 5 miles from Del Monte just to the seaward of the railroad on what is now the T. A. Works ranch. There are several small ponds perhaps an acre or so in extent. In the bottom there used to be rock salt and people came there to get it. This place is also close to the auto road from Del Monte Junction (Castroville) to Monterey.

"Sargenta-Ruc.---A rancho on the coast "south of Carmel River."

"La Natividad.---This is a rancho and station on the road from Salinas to San Juan and is situated at the foot of the grade about 5 miles from Salinas, and on the ocean side of the mountain. It was one of the old stopping places.

"San Buenaventura.---Spanish Grant in Salinas Valley."

In April 1841 Thomas J. Farnham visited the mission of Carmelo and noticed "the forsaken Indians strolling over its grounds." He visited an old Indian who lived in a little mud hut on the banks of the Carmelo, "surrounded by beautiful fields under good cultivation. His stock consisted of a number of tame cows, a few goats, uncounted flocks of domestic fowls, and a dozen dogs. . . His head was bare, his leathern pants full of holes, and glazed with grease, his blankets hung in tatters. His wife hobbled out as blind as a fire-dog, and decrepid with years and hard labor".

The old man

He_^ said "the Padres had taken possession of the valley about forty years before, had taught the Indians to work and pray, had given a portion of his lands to other Indians, and when civil troubles came, had killed most of the cattle and sold ^{(the hides} and tallow to ships, for hard dollars, and with bags of these dollars left the country and the Indians who had earned them. 'There', said he, pointing to his blind wife, 'is all they have left me of my wife; she worked hard and is blind; and these little fields are all they have left me of my broad lands'".--Farnham, Travels in California, p.102, 1844

Monterey

In his narrative of the Portola Exped. 1769-1770, Miguel Costanso gives an account of "the port of Monterey" which they reached in May 1770. He also mentions the natives as follows: "The natives of Monterey live in the hills, the nearest about one and a half leagues from the beach. They come down sometimes and go out fishing in little rafts of reeds. It seems, however, that fishing does not furnish their chief means of subsistence, and they have recourse to it only when hunting has yielded little. Game is very plentiful in the mountains, especially antelopes and deer. These mountaineers are very numerous, [65] extremely gentle and tractable. They never came to visit the Spaniards without bringing them a substantial present of game, which as a rule consisted of two or three deer or antelopes, which they offered without demanding or [even] asking for anything [in return]. Their good disposition has given the missionary fathers well-founded hopes of speedily winning them over to the faith of Christ." [67]

Miguel Costanso. - Narrative of Portola Exped. 1769-1770: Pubs. Acad. Pacif. Coast Hist., Vol. 1, No. 4, pp. 65, 67, March, 1910.

INDIANS OF THE MONTEREY REGION

La Perouse visited Monterey in September 1786. In the account of his voyage, published at Paris in 1797, is an important description of the Indians of the region, and of the way in which they were treated by the Mission Padres. He credits M. de Lamanon as furnishing the observations on the tribes and languages given in the narrative, and states: "Monterey, and the mission of Saint Charles, which is dependent on it, comprise the country of the Achastliens and the Ecclemachs. . . . The country of the Ecclemachs extends more than 20 leagues to the east of Monterey; the language of its inhabitants widely differs from those of all their neighbors."

The numerals 1 to 10 of both tribes are given, and 12 additional words of the Ecclemachs. Attention is called to the fact that this tribe uses the letter f, rare among California Indians; and that the idiom is richer than in the other native languages [so far as he had opportunity to observe them].

Of the other tribe he says: "The language of the Achastliens is proportioned to the feeble development of their understanding. As they have few abstract ideas, they have few words to express them."

The numerals of the two tribes are wholly different.

La Perouse, Voyage, Paris, vol. II, 289-292, 1797.--Ibid, English translation, London, vol. II, 242-246, 1798.

The Achastliens = Achasta = Runsién = Room-se-en = Kah-koon.

The Ecclemachs = Eslen.

Volume III contains an article by M. Rollin, M.D., Surgeon of the Frigate Boussole, on characteristics and diseases of the natives. (English edition, 200-202; and 206-221, 1798.)

Antennae

inguens

I Hek

Ka u ke

U mu {^{su}?

mo

Him u hu Ti-ro
Ha-ro

Hā-ō

me Hahk

Kah

me 3 Hahk

Hahk

11

Began to check with 17

Numeral of the A
1786 by La Perouse.

Achaethiens

1 Moukala

2 Outis

3 Capes

4 Outiti

5 Is

6 Etesake

7 Kaleis

8 Oulousmasakhen

9 Pak

10 Tonta

obtained at Montney, Calif in Sept

Ecclimachs

Pek

Oulach

Oullef

Amnahon

Pemaca

Pekoulana

Houlakoalano

Koulefala

Kamakoualane

Tomoila

(12 other words given)

La Perouse, Voyage, II, 290-292, 1797:

La Perouse states:

"Le pays des Ecclimachs s'étend à plus de vingt lieues à l'Est de Montney; la langue de ses habitans diffère absolument de toutes celles de leurs voisins" etc. etc. (p. 291.)

←

HOPKINS MARINE STATION
OF STANFORD UNIVERSITY
PACIFIC GROVE CALIFORNIA



Collected -
April 25, 1922

Apr. 27th 1922

Dear Dr. Merriam:

If Cho-heuⁿ is hard when alive
treat the brownish or yellowish holothurian
Stichopus californicus, which reaches
a length of 14 or 15 inches when
living. If dried into "trepang" the
cuticle would resemble leather and be
about 5 to 7 inches.

I am half certain that Cho-heu
is the big dark red chiton, Crypto-
chiton stelleri which is common along
this coast.

It is oval  
has a hard pluck-like mantle which
completely covers the 8 valves of the shell,
and the length is upward of a foot.
It is distinctly hard, very fleshy, especially
the foot, and I have seen the

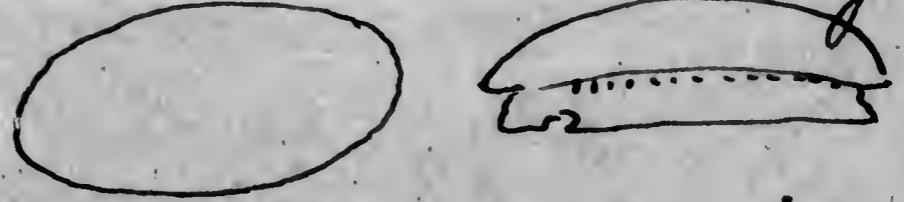
HOPKINS MARINE STATION
OF STANFORD UNIVERSITY
PACIFIC GROVE CALIFORNIA

Apr. 25, 1922
Apr. 27th 1922

Dear Dr. Merriam:

If Cho-heuⁿ is hard when alive
treat the brownish or yellowish holothurian
Stichopus californicus, which reaches
a length of 14 or 15 inches when
living. If dried into "trepang" the
cuticle would resemble leather and be
about 5 to 7 inches.

I am half certain that Cho-heu
is the big dark red chiton, Crypto-
chiton stelleri which is common along
this coast.

It is oval 
has a hard pluck-like mantle which
completely covers the 8 valves of the shell,
and the length is upward of a foot.
It is distinctly hard, very fleshy, especially
the foot, and I have seen the

ROPKING MARINE STATION
OF STANFORD UNIVERSITY
PACIFIC GROVE CALIFORNIA

valves in old kitchen-middens
(which are almost continuous along
the shore of the Peninsula). The
only objection is the shell; however this
is not conspicuous, as in the
abalone, but entirely hidden.

Yours truly

W. K. Fisher

W. K. Fisher

shore of the bay. The following spring two expeditions started, one by land and one by sea. Both expeditions arrived safely, and the port was this time recognized beyond a doubt. The cross was found still standing, but surrounded and adorned with arrows, sticks, feathers, fish, meat, and clams, placed there by the natives, apparently as offerings. The bells were hung and the Mission of San Carlos Borromeo de Monterey was formally founded June 3, 1770. Some huts were built and a palisade erected, but for several days no natives appeared. Father Junípero Serra soon became dissatisfied with the site of the mission, and in December, after the necessary buildings had been constructed, it was removed to Carmelo valley. The mission was henceforth known as San Carlos Borromeo del Carmelo, sometimes in later days merely as Carmelo. The old site became the presidio of Monterey. The native name of the new site, according to Taylor (Cal. Farmer, Feb. 22, 1860) was Eslenes. The number of converts gradually increased, 165 being reported in 1772, and 614 in 1783. Serra made San Carlos his headquarters, and here he died, Aug. 24, 1784, and was buried in the mission church. In 1785 Lasuen was chosen padre presidente, and made his residence chiefly at San Carlos, Palou having temporarily taken charge after Serra's death. Monterey being an important port, San Carlos was visited by a number of travelers, including La Perouse (1786) and Vancouver (1793). The mission never had a large number of neophytes; the highest, 927, was reached in 1794, after which there was a gradual decline. In livestock and agriculture the mission was fairly successful, the average crop for the decade ending 1800 being 3,700 bushels. Cattle and horses in 1800 numbered 2,180, and sheep more than 4,000. There was considerable increase during the next decade, but before 1820 the decline had begun, though it was less marked for a time than at many other missions. In 1797 a new stone church, the ruins of which are still to be seen, was completed. The number of neophytes was 758 in 1800, 513 in 1810, 381 in 1820, and about 150 in 1834. There was but little of the mission property left at the time of secularization in the year last named, while by 1840 the ruined buildings were all that remained. The mission church was entirely neglected until about 1880, when it was restored and roofed, and was rededicated in Aug. 1884. The neophytes of San Carlos belonged chiefly to the Costanoan and Esselenian linguistic stocks. Representatives of most of the Esselen villages were doubtless included, as well as of the Rumsen, Kalindaruk, and Sakhone divisions of the

San Carlos (Saint Charles). The second Franciscan mission founded in California. Even before the founding of San Diego an expedition started N. under Portolá, in 1769, to explore the country and find the port of Monterey, previously described by Vizcaino (1602), where it was intended to establish the next mission. They reached the port, but did not recognize it, and returned, after setting up a cross on the

Costanoan, some of the Chalones, with probably also some of the Mutsun. The following names of villages are given by Taylor (Cal. Farmer, Apr. 20, 1860), most of them being taken from the mission books: Achasta, Alcoz, Animpayamo, Aspasniagan, Cakanaruk, Capanay (Kapanai), Carmentaruka, Chachat, Coyyo, Culul (Kulul), Ecgeagam, Echilat, Eslanagan, Excellemaks, Fyules, Gilimis, Guayusta, Ichenta, Jappayon, Lucayasta, Mustac, Nennequi, Noptac, Nutnur, Nuthesum (Mutsun), Pachhepes, Paisin, Pytoguis (Poitokwis), Santa Clara (Es-selenes proper), Sapponet, Sargentarukas, Soccorondo, Tebityilat, Tiubta, Triwta, Tucutnut (or Santa Teresa), Tushguesta, Wachanaruka, Xaseum, Xumis, Yampas, Yanostas, Ymunacam. 427-8 (A. B. L.)

Carmelo.—Taylor in Cal. Farmer, Apr. 20, 1860. San Carlos.—Ibid. San Carlos de Carmelo.—Ibid. San Carlos del Carmelo.—Bancroft, Hist. Cal., I, 170, 1886. San Carlos de Monterey.—Ibid.

~~San Carlos Apache. A part of the Apache dwelling at the San Carlos agency, Ariz.,~~



SAN CARLOS APACHE

numbering 1,172 in 1909. The name has little ethnic significance, having been applied officially to those Apache living on the Gila r. in Arizona, and sometimes referred to also as Gileños, or Gila Apache (q. v.).

Bin-i-ette She-deck-a.—White, MS. Hist. Apaches, B. A. E., 1875 (Chiricahua name). Háhel-topa-ia.—Gatschet, Yuma Sprachstamm, I, 370, 1877 'men with bows and arrows who live on the river': Tonto name).

San Casimiro (Saint Casimir). A rancheria of the so-called Quiquima (Quigyuma), visited by Father Kino in Feb.—Mar. 1702. Doubtless situated on the E. bank

xv, 25 et seq., 1871. San Cristobel.—Meline, Two Thousand Miles, 220, 1867. San Cristoforo.—Columbus Mem. Vol., 155, 1893. San Cristóval.—Bandelier in Arch. Inst. Papers, I, 101, 1881. Sant Chrips-tobal.—Oñate (1598) in Doc. Inéd., XVI, 114, 1871. Sant Xpoval.—Ibid., 259. Sant Xupal.—Ibid., 258. S. Christoval.—D'Anville, Map Am. Sept., 1746. Yam-p'-ham-ba.—Bandelier in Arch. Inst. Papers, III, 125, 1890 (aboriginal name). Yam P'hamba.—Ibid., IV, 83, 1892.

Sandals. In America, as among Oriental nations, the sandal was anciently used, following in its distribution generally the

INDIAN RAIDS NEAR SANTA CRUZ

Cornelio Perez (a native Californian born in Santa Cruz 1811), in Recollections dictated for the Bancroft Library, gives the following brief accounts of Indian raids in the country round about Santa Cruz:

"In the year 1833 I was named Juez de Campo of the [1] town of Branciforte, its jurisdiction extending from San Lorenzo to the arroyo of the Pajaro (now Watsonville) . . . In the year 1835 the Indians from the Tulare came in, stealing our possessions and the horses belonging to the mission, which deed went without any punishment or persecution. In the year 1838 the Indians in Soquel stole the horses of Don Carlos Castro. As Juez de Campo I assembled the principal citizens of Santa Cruz to set out in pursuit of the barbarians, whom they succeeded in overtaking at the dangerous arroyo called La Laguna del Cazo. It had rained heavily there that morning, but in spite of the bad weather we defeated them, killing 2 Indians whom they left there. As I was leader of this expedition, composed of 4 men, I had to [2] get them free from the battle and succeed in taking all the horses away from the Indians, after which I sent them to their owner Carlos Castro, who gave a good reward.

In the year 1844 the Indians invaded the Rancho del Refugio, stealing the horses of Juan José Feliz. Five men immediately set out in pursuit under command of Don Manuel Rodriguez, alcalde of the pueblo of Branciforte and Santa Cruz, and they succeeded in overtaking them at the arroyo of Sayanta. The Indians went up the mountain into the Chamisal, and on reaching a large

Indian Raids - 2.

white rock took a big knife and killed a man called Antonio Amaya [2] who was on ahead, leaving him stretched out on the ground stripped of his clothing and mutilated. . . José Ma. Castro following some distance behind Amaya, and seeing what the Indians were doing with the body, fled into a chamisal, where he met a bear that lacerated his hand. The Indians continued their way taking with [3] them the horses, but Leon Feliz and the forementioned Castro went back to the Pueblo of San José, and presenting themselves to the judge, Antonio Ma. Pico, told how the Indians had killed Antonio Amaya. At that this judge ordered Don Franco Palomares in company with 3 men, to go in search of the body, which they found as we have before described. When they brought it back for interment at Santa Cruz, the judge decided that they must go in search of Antonio Rodriguez, who at the time the Indians were killing Amaya escaped on foot, and went to the ranch named Tito, which was probably some 16 miles from the place of this incident. This man lost his saddle horse among the Indians."

Cornelio Perez, Memoria Historica de California, pp. 1-3,
MS, Bancroft Library, 1877.

misc./Calif./E83

Napa Valley Region

misc./Calif./E83

80/18
~

For Additional Information on Indians of
Napa Valley

see:

Revere: Tour of Duty in California, ^{90-93.} 1849.

Bartlett. 1856.

Coz-art-tow-yom-i : Those who speak our language.

Too-look-kai-yay : All mud hens, or full of
mud hens.

Chimay-ee: An oven for baking.

Sonoma

Name from Tso-no'-mah, the
Miyahmah name or word for town
or village. - CSM

Articles mentioned.
W. D. D. N. Napa
California

Write letters to

Crest

W. D. D. N. Napa
from 2/4/1933

NAPA INDIANS

"The Napa Indians lived near that town, and near Yount's ranch. The Canaumanos lived on Bayles' ranch. Below the town of Napa lived the Tulkays"--Alex Taylor in California Farmer, March 30, 1860.

Napa Tribe

"The Napa Indians lived near that town, and near Yount's ranch. The Canaumanos lived on Bayles' Ranch. Below the town of Napa lived the Tulkays."--Taylor: Indianology of California, California Farmer, March 30, 1860.

Names of tribes in Napa Val.

name for Miyakoma

for Nan'-noo-ta-me

for Poo-e-wim of
Tuluca + Sucköl

Name of Mt St Helena

of range W of Napa Val

of range E of Napa Val

• Bancroft enumerates 6 Napa valley

• dialects :

Napa

Miyakoma

Calayomani

Caymus

Ulucä

Sussöl

Nature Notes, III, 567, 1875.

SAN RAFAEL TO THE PETALUMA, SONOMA, NAPA, AND SUISUN VALLEYS.

Sanchez, ⁴⁹⁷ Diario de la Expedicion verificada con objeto de reconocer terrenos para la nueva planta de la Mision de San Francisco, 1823, MS.

Altimira, Diario de la Expedicion, etc., MS. [Was translated by Alex.S. Taylor and published in Hutchings' Mag., v, 58-62, 115-18, as Journal of a mission-founding expedition north of San Francisco in 1823. Translation often inaccurate.]

"The diary is in substance as follows: June 26th, in the morning from S.Rafael, 5 leagues north to Olompali; in afternoon, north and round the head of the creek at the point called Chocuay (where the city of Petaluma now stands, ⁴⁹⁸ the main stream being apparently called Chocoiomi) to the little brook of Lema on the flat of the Petalumas, where a bear was killed, and where they passed the night with 8 or 10 Petalumas hiding there from their enemies of Libantilo-yami, or Libantiloquemi (the Libantiliyami of chap. xx), 3½ l. to the NW. (I think this Arroyito de Lema may have been some distance down the creek.)

"June 27th, over the plains and hills, eastward and north-eastward, past a small tule-lake 50x100 yards, and a little farther the large lake of Toiyay, so named for the chief of the former inhabitants, one fourth of a league long by 150 or 200 yds. to ¼ league wide (perhaps they were as far south as the lake back of the modern Lakeville), and thence NE to the plain on which is the place called Sonoma, so called

from the Indians formerly living there, camping on the

✓ Each kept diary in very nearly same words; probably Sanchez used the prior's MS in making out his narrative.
✓ See slips of Ordaz MS Diary from pp. 446-449.

Sanchez 1823 - 2

stream near the main creek, where a boat arrived the same day from S. Francisco. (Sonoma had probably been visited before.) Payeras in 1817 used the name of Sonoma as well as Petaluma. chap. xv. The arrival of the boat and also the mention of the name coming from former inhabitants point in the same direction though there is no definite record of any previous visit. This afternoon and the next forenoon they spent in exploring the valley.

"June 28th, in the afternoon they crossed over the hills north-eastward to the plain, or valley, of Napa' (so accented in the original of Altimira), named for the former Indian inhabitants, and encamped on the stream (Napa Creek) which they named San Pedro for the day. A whitish earth on the borders of a warm spring thought to be valuable for cleansing purposes, and large herds of deer and antelope were noted on the way.

"June 29th, crossed over another range of hills into the plain 'of the Suisun,' so called like the other places from the former Indian inhabitants (generally called in earlier documents 'of the Suisunes' as the name of the Indians), camping on the main stream 5 l. from Napa, 10 l. from Sonoma, and 5 l. SW of the rancharia of the Hulatos. June 30th, killed 10 bears, and had some friendly intercourse with the Lybaitos. (In a letter of July 10th, Arch. Arzob., MS, iv, pt. ii, 23-6, Altimira gives more particulars of his conference

with the Indians, by which it appears that the Lybaitos

✓ mentions Sonoma Creek and the Llano de los Petalumas. - Payeras Noticia de un Viaje a San Rafael, 1818, MS. [p. 331 of vol. II of Bancroft.]

lived about 3 l. beyond [NE] the Hulatos, or Ulatos. The rancherias of the Chemocoytos, Sucuntos, and Ompines are mentioned in the same region.)

"July 1st, back to Napa and Sonoma with additional explorations of the latter valley. July 2d, up the valley and over the hills by a more northern route than before, past a tule lake, into the plain of the Petalumas, and to the old camping-ground on the Arroyo de Lema. July 3d, back by a direct course of 2 leagues to Sonoma, where after new explorations a site was chosen. July 4th, ceremonies of taking possession, and return to Olompali, 6 long leagues. July 5th, back to San Rafael and waited for the boat from Sonoma. July 6th, embarked at Point Tiburon and went to San Francisco before the wind."

--Verbatim footnote from Bancroft, Hist. Calif., II, 497-498, 1885.

S O N O M A V A L L E Y R E G I O N .

"The different nations or tribes of Indians which furnished converts [to San Francisco Solano Mission at Sonoma] as shown by the mission books were as follows: Aloquiomi, Atenomac, Canoma, Carquin, Canijolmano, Caymus, Chemoco, Chichoyomi, Chocuyem, Coyayomi or Joyayomi, Huiluc, Huymen, Lacatiut, Loaquiomi, Linayto (Libayto?), Locnoma, Mayacma, Muticolmo, Malaca, Napato, Oleomi, Putto or Putato (Pulto or Pultato or Pultoy--Putah Creek?), Polnomanoc, Paque, Petaluma, Suisun, Satayomi, Soneto, Tolen, Tlayacma, Tamal, Topayto, Ululato, Zaclom, Utinomanoc."

--Bancroft, Hist. Calif., II, 506 ft. note, 1885.

ORIGIN OF WORD NAPA

NAPA CO., CALIF.

"The word 'pomo', meaning a man or tribe of men, is found to be common with all tribes S of Eel R., W of Clear Lake, and N of San Francisco Bay; and the word 'patweén', having a similar signification, is found to be common with all those peoples E of Clear Lake, S of Colusa, W of ^{the} Sacramento R., and N of the Suisun Bay. Now, the Indians of Napa Valley belonged to the 'pomos,' or that grand family of tribes in which the word 'pomo' was used instead of 'patweén,' in a generic or tribal sense; so, also, did the tribes on the western shore of Clear Lake. The Indians of Napa Valley have all disappeared, but their distant relatives, the tribes on the Clear Lake, still exist, and naturally we would look to them for names or other traces of habits, customs, etc., to find out what would be probably the condition of things in this section. It is found that the word 'Nap-po' occurs frequently, and among this people it is found to signify village. Thus, 'Hoo-la-nap-po' signified lily village; 'Ha-be-nap-po,' rocky village, and 'Kai-nap-po,' wood village. Taking this fact into consideration, may we not reasonably conclude that the word has some relation to a town or village that may have been at some time located upon the banks of the stream that now bears that name, and thus it has come down to us?"

--L.L.Palmer, in Hist. of Napa and Lake Counties, Calif., Slocum, Bowen & Co., p.4 (of Napa Co.), 1881.

INDIANS OF NAPA VALLEY, CALIF.

In historical sketch of Napa Co., Calif., is the following:

"When Geo.C. Yount, the first white settler of Napa Valley, arrived in 1831, he estimated there were 3000 to 5000 of these Indians ["Napa Indians"] in this valley. At that time there were six tribes, speaking different dialects and often at war with each other, and dwelt about as follows: the Mayacomos tribe near the Calistoga hot springs; the Callajomans on the Bale rancho, near St. Helena; the Kymus tribe dwelt on the Yount grant; the Napa tribe occupied the lands between Napa River and the creek near Napa City; the Ulcus occupied the east side of Napa River near Napa City; while the Soscol tribe occupied the Soscol grant. Of all these Indians there are scarcely any in the valley at the present time."

Tells of slaughter of several hundred Indians "on Bale ranch near Oakville," by settlers who had had cattle stolen. Indians were in sweathouse and "the whole number were slaughtered as they passed out, man by man, killing nearly the entire tribe."

--Memorial and Biog'l Hist. of North'n Calif., Lewis Pub'g Co., 161-162, 1891.

"Those who occupied the Napa Valley were called Diggers."

--Ibid 161.

GRIZZLY BEAR

NAPA VALLEY, CALIF.

The Napa Valley Indians considered the grizzly bear sacred "and nothing would induce them to eat its flesh".--Memorial and Biog'l Hist. of Northern Calif., Lewis Pub'g. Co., 161, 1891.

Sonoma Tribe

"The Sonomos or So-no-mis spoke a similar dialect as the Suisuns or Soo-i-soo-nes."

--Taylor. Indianology of California, California Farmer, March 30, 1860.

Lieut. J. W. Revere in his Tour of Duty in California, published in 1849, ~~on~~ (page 128), states:

"General Vallejo told me, that when he first came to Sonoma, in 1836, that valley was inhabited by twenty thousand Indians, and there were as many more in the neighborhood. Twenty thousand of them were carried off in a single year by the ravages of small-pox, and the tribes of Sonoma have now been swept from the face of the earth..."

SONOMA VALLEY REGION.

"The different nations or tribes of Indians which furnished converts [to San Francisco Solano Mission at Sonoma] as shown by the mission books were as follows: Aloquiomi, Atenomac, Canoma, Carquin, Canijolmano, Caymus, Chemoco, Chichoyomi, Chocuyem, Coyayomi or Joyayomi, Huiluc, Huymen, Lacatiut, Loaquiomi, Linayto (Libayto?), Locnoma, Mayacma, Muticolmo, Malaca, Napato, Oleomi, Putto or Putato (Pulto or Pultato or Pultoy--Putah Creek?), Polnomanoc, Paque, Petaluma, Suisun, Satayomi, Soneto, Tolen, Tlayacma, Tamal, Topayto, Ululato, Zaclom, Utinomanoc."

--Bancroft, Hist. Calif., II, 506 ft. note, 1885.

MASSACRE IN NAPA VALLEY

A few years before the American occupation of California, according to Menefee, a party of settlers, alleging that Indians had stolen some of their cattle, came at night to the 'sweat house' of the Callajomanas on the Bale ranch near Oakville in Napa Valley. "in which about 300 Indians were assembled. The whole number were slaughtered, man by man, as they passed out, and the tribe thus almost exterminated at a blow."

Menefee, Historical & Descriptive Sketch of
Napa, Sonoma, Lake & Mendocino, p. 23, 1873.

Carded

The San Francisco Weekly Bulletin, May 12, 1860, reprints from the Napa Reporter the following description of the Indian tribes who originally inhabited Napa Valley:

"The Indians of Napa Valley.--Twenty-five years ago there was not a white resident in the valley. The only inhabitants were Indians, of whom there were 6 tribes. The Myacomias (pronounced Mi-a-comas) dwelt in the vicinity of the Hot Springs, in the upper end of the valley; the Callajomanus (Cal-ya-ho-ma-nus) had their home on the land now known as the Bale ranch; the Caymus (Ki-moos) tribe occupied the tracts now owned by G. C. Yount; the Napa Indians inhabited the Salvador Vallejo ranch of Entre-Napa--that is, the place between Napa river and Napa creek; the Ulucas (Oo-loo-cas) lived on the east of the river in the vicinity of the present town site; and the former domain of the Suscol Indians, afterwards known as the Suscol Ranch, became the property of M. G. Vallejo. These tribes spoke different dialects, and were almost constantly at war with each other. Their rancherias were numerous throughout the length of the valley, being built on the banks of streams, or near springs. Their food consisted mainly of acorns, horse chestnuts, grasshoppers, fish, clover, and amole or soap root. It is not known how many of these Indians there were, no census having been taken, or careful estimate made at the time by anybody. Mr. Yount thinks that their number was not less than 3000, and probably twice as many. It would have been an easy matter to collect a thousand warriors in those times. Not more than 100 or 200 remain; all the rest of them have been swept away."--San Francisco Weekly Bulletin (from Napa Reporter), May 12, 1860.

Napa Valley Indians

SEA OTTER HUNTING.

Lieut. J. W. Revere in his book entitled "A tour of duty in California", published in New York in 1849, gives some information with respect to a man named Yount who early settled in the lower part of Napa Valley, in California, where the town Yountville, named in his honor, is still one of the most thriving communities in that region. According to Revere, Yount was an experienced hunter and trapper ^{who had explored} in various parts of the continent.

In 1836, when engaged in hunting sea otter along the north shore of San Pablo Bay (a northward extension of San Francisco Bay), he chanced to steer his skiff into the navigable creek or estuary of Napa River, which proved ~~to be~~ a favorite resort of the sea otter. The Valley at that time was inhabited by Indians only. Leaving his boat he went a few miles to the Rancheria of a tribe called Caymus. The place was so beautiful that he decided to make his home there. On his next visit to Monterey he became a citizen of California and obtained a grant of land embracing a part of Napa Valley occupied by the Caymus Indians. Here he erected a log house, made friends and allies of the Indians of this particular Rancheria, and, possessing the only fire arm in the valley, soon "Bullied the whole valley into submission". (ff. 93-94)

INDIANS OF NAPA CO.

"When the valley was first known there were large numbers of Indians. When George C. Yount (the first white settler of Napa valley) arrived in 1831 he estimated there were 3000 to 5000 in the valley. At that time there were 6 tribes speaking different dialects, and often at war with each other, and dwelt about as follows: The Mayacomos tribe near the Calistoga Hot Springs; the Callajomans on the Bale rancho, near St. Helena; the Caymus tribe dwelt on the Yount grant; the Napa tribe occupied the lands between Napa river and creek near Napa City; the Ulcas occupied the east side of Napa river near Napa City, while the Soscol tribe occupied the Soscol grant, on which is situated the splendid orchards of the Thompsons. Of all these tribes there are scarce 50 left in the entire county now, and an Indian is rarely seen. As the valleys were occupied and fenced, the usual modes of Indian hunting and living were cut off. Quarrels were frequent with the settlers, who claimed to have had cattle stolen, and the Indian was sure on general principles to receive severe punishment. It is stated that a party of settlers having met with such losses surrounded a party of Indians, several hundred in number, on the Bale ranch, near Oakville. They were assembled unarmed in the sweathouse, and the whole number were slaughtered as they passed out, man by man, killing nearly the entire tribe. In 1850 a party from Sonoma county killed 11 innocent Indians, young and old, as they came out of the sweathouse."

--History of Napa Co. 2, Oakland 1879. Smith & Elliott, Pubrs.

Napa Valley

Bale or Bayl or Bail Ranch:

Rancheros and land called Callajomanas (= Kiah-ho-mah-nas)
and Canaumanes.

Napa

(From

Cook transcripts)

Sanchez - Altamura

1823

Exped

Expedition. June 25 - July 5.

Bowl paper

Sanchez, Jose, Diario, C. A. ST. Pap Soc. XI, 30-48

Single space

Altamura, Jose, Diario, Ab. Arch. IV (2), 26-49

Transl. by Alex. S. Taylor, in Hutchings' California Magazine, 1860, vol. I, 58-62, 115-118.

Presley's paper. pp. 75-76.

Sanchez = S, Altamura = A, Presley = P.

June 25 - Went to San Rafael.

June 26 - Left San Rafael 5 AM. Going N.E. at 5 l. reached Olompali where rested till 3 P.M. then continued same direction then "toward the point of the creek (A)" - called Choquay and came at 7 P.M. to brook of Lema, in the plain of the Petaluma. Camped there with 8-10 families from the Rancharia of Libantiloquemi. 3 1/2 l. N.W. of this point (A). S. states "8-80 petaluma Indians, hiding from the wrath of the Indians" of this rancharia.

P. - says Choquay is Chocaway.

[They camped not far from Cotati which is 4 l. = 4 hours N.W. of Olompali. The rancharia mentioned would have been 1-2 miles N.W. of Sebastopol on the Russian River basin. S. - is probably right since the "Petaluma" Indians were Miwok and 3 1/2 N.W. was in Pomo territory].

June 27 Left Lema at 6 AM. Explored plain to E., particularly region of Chacaroni creek - (dry). Also range of hills extending 2 l. N.E. of plain. In these hills found a large lobe - called Tolay. Continuing N.E. arrived at a plain called Sonoma (from Indians who formerly lived here) this was at 10 A.M. Made camp here and left some S.F. Indians to tend it - together with the boat which had come up from S.F. at 3 P.M. went N.W. up plain till they reached a permanent stream which flowed into the Sonoma which runs here E to W. Returned to camp at 8 P.M. [A. and S. agree on this day]

[The camp was in the region of the Sonoma State home some 5-6 miles N.W. of Sonoma.]

June 28 Left 7 A.M. Ascended a hill 1/4 l. to E. where a view of bay was obtained. Went back to camp. At 1 P.M. set out N.E. by a chain of hills. at 2 l. a small stream. Arrived eventually at a small stream said to be the entrance to Napa. At 6 P.M. arrived at a stream as large as the Sonoma "which serves a belt to this beautiful plain" called The plain called Napa by the Indians who formerly lived here. Camped on bank of stream (Later stream was named San Pedro) P. - says the stream was near Napa.

[after going N.E. up the hills they must have struck the head waters of Napa Creek. Then going E.S.E. they would have come into Napa River at or 1-2 miles above the town of Napa. The Napa river is the only stream at all resembling the Sonoma in size. P. - implies the stream was not the Napa]

June 29. Left 6 A.M. followed "same direction" (which must have now been E to S.E.) up the mountain to the west. Descending they saw "in the N.E." (A), "cerca de nosotros" (S) the famous plain of Suisun - so-called by the Indians who "formerly lived there". They at the "stream of said place" (A) at 1 P.M. - 5 l. from Napa. Stream runs N. to S. Sent 5 Christian Indians to rancharia of "Ululatos" (S) "Hulatos" (A) 5 l. to N.E. with invitation to come and see them.

[They must have reached Suisun Creek a few miles above Cordelia. The plain is actually E or S.E. from this point. The rancharia, if 5 l. N.E. was in the vicinity of Vacaville.]

June 30. Rested. at 3 P.M. 5 chiefs and 14 others came from Rancharia "de Lybaitos" [same as Ululatos?] They ate considerable "pinole" and 150 pounds of dried beef, also fresh deer meat.

July 1. Started back. Got. to Napa by noon 10 A.M. Left 2 P.M. Explored considerably and arrived at old camp of Sonoma 8 P.M.

July 2. Explored Sonoma valley. Went 4 l. up the valley to where hills close in, then around to West and South, arriving finally at Lenui where the 2nd night was spent.
[Made the circuit, approximately following the present road from Sonoma valley to Santa Rosa, then South to the vicinity of Colusa.]

July 3. At 6 A.M. went in a straight line to Sonoma which is two leagues. Spent the day exploring the valley. A. Talks about taming the Gentiles to the N.W. and those to the N.E. of the Napa valley. One of his S.F. Christian Indians, not far from the present town of Sonoma pointed out a stream on which his rancharia formerly existed - but now unpopulated. At 3 P.M. went southward, following the range of hills "in the rear of this locality and terminate in the creek in that direction" (i.e. south). The hills terminate in a point toward San Rafael. Called this place View San Francisco.
[This point is the end of the hills back of Sears Point]

July 4. Returned to Olompali.

July 5. " " San Rafael

July 6. " " San Francisco.

Altimira, Fr. J.

Ab. Arch. IV (2), 21

1823

to Prefect Señan, San Francisco, July 10.

Ranch.

A personal letter accompanying his report of the Altimira-Sanchez expedition to Napa and Sonoma.

He uncovered excesses committed by Indians from San José. The gentiles at the rancheria Lybaitos made the following statement: "Several days ago there came through here an Indian from San José, called Ildelfonso with many Mission Indians, armed with bows, spears and 2 guns, saying that they had come to hunt fugitives. They went to Ululatos and the Indian Ildelfonso told them [the inhabitants] that they must come to San José and be made Christians, that Father Narciso [Duran] was summoning them, and if they did not respond, the father from San Francisco would come to get them, and they would suffer much because they would be severely chastised. The Ululatos, Christians and Gentiles, resisted, saying they did not want to; consequently they [the San José crowd] ~~attacked~~ ^{up} them [the Ululatos] robbed them, and beat them. We [the Lybaitos] being afraid, ran away and escaped. They then went to rancheria "de los Chemocoytos", fought, killed five men and wounded one other. Afterward they went to another rancheria, called Sucantos and killed all the people (sic). They carried off many gentiles by force and shipped them away. They went to another, island, rancheria called los Oupines, and then we saw no more of them. They were here three days and nights. Four Christians, Ululatos, Tuisunes, and the gentiles unbound each other and set out for the Telares - for which reason they are not here. All of us are are fatigued and dispersed."

Altimira then protests violently against such measures. Referring to Duran he says "it is already an old scandal the way he operates in this matter. A thousand times I have heard mentioned his scandalous and arbitrary sorties, in which he goes out, or sends out a large body of neophytes." Also mentions Fr. Amador.

Asks the Prefect to try to correct the situation.

NAPA AND LAKE COUNTIES
CALIFORNIA

L.L.Palmer, in Hist. of Napa and Lake Counties, Calif., pub. by Slocum, Bowen & Co., 1881, writes at length upon the Indians, rancherias, ranchos, and other related topics. The following may be of value:

"The Guenoc ks had their home in the valley of that name in Lake Co."--p.45 of Napa Co.

"It will be observed that no mention is made in the above lists [Bancroft's Napa Valley tribes, after Hittell and Taylor] of any tribes who dwelt in Pope, Chiles or Berryessa Valleys. These valleys were filled with Indians, however, no less than 6 very large rancherias being in Berryessa Valley alone."--45 of Napa Co.

"The Caymus grant [to Geo.C.Yount] lies in the very heart of Napa Valley, and just E of where the present village of Yountville now stands."--49 of Napa Co.

"The Locoallomi Rancho . . . was located in what is now known as Pope Valley."--50 of Napa Co. [See also 117]

"The Tulucay Rancho . . . lies just E of Napa City."--50 of Napa Co.

"Rancho Mallacomes or Muristul y Plan de Aqua Caliente . . . was situated near the head of Napa Valley, embracing the present site of Calistoga and the country adjacent thereto."--50-51 of Napa Co.

Napa & Lake 2

"The Huichica Rancho : . . . was situated to the SW of Napa City."--51 of Napa Co.

"The Catacula Rancho . . . in Chiles Valley."--52 of Napa Co.

"The Chimiles Rancho."--52. One boundary of Napa Co., 1852, was described "thence in a northerly direction to the E side of Chimiles, or Corral Valley."--108 of Napa Co.

"The Cayne Humana Rancho . . . comprised the whole of Napa Valley lying N of the Caymus Rancho, and was granted to Dr. E.T.Bale."--52 of Napa Co. "The Corne Humana Rancho."--55.

General Vallejo quoted as saying, 1876, that Altimira and party, in 1823, "climbed the ridge of Suysunes, now the property of Cayetano Juarez, where the State Insane Asylum stands."--53 of Napa Co.

A party [apparently in 1776] said to have "passed as far northward as the Olompoli Rancheria, S of Petaluma a few miles, where they taught the Indians how to make adobe houses, and one was erected which stood there until a very few years ago, when it was torn down."--54 of Napa Co.

"Another early deed is dated Oct. 18, 1845, from Geo. Roch to Jacob P. Leese, conveying the grant called 'Guenoc.'"--60 of Napa Co.

"Nov. 6, 1855, Clear Lake Township was established with the following boundaries: Commencing at Mt. St. Helena and running on the divide between Napa, Lupe-yomi and Callaomi Valleys;

Napa & Lake 3

thence across to the eastern line of Napa Co. in a direction
so as to include Lupe-yomi, Callaomi, Clear Lake, Cobbs and
Scotts Valleys, and to include all the Clear Lake Valleys."

--114 of Napa Co.

"Tebipa or Capelle Creek."--115 of Napa Co.

"Localliomi Valley."--117 of Napa Co. [See also p. 50]

Andreas Mateo's parents "were members of the Yount tribe
of Indians."--155 of Napa Co.

In 1871: "Unoyomi Creek."
"Tuolucay Creek."--252 of Napa Co.

"Rancho Catacula," an Indian name." (Granted to Chiles, in
Chiles Valley.)--315 of Napa Co.

There was "a rancheria at the mouth of Big R., Mendocino
Co."--25 of Lake Co.

Quotes Stephen Powers regarding Pomos and then says:

"Mr. Alfred E. Sherwood, of Sherwood Valley, Mendocino Co.,
came into that section in 1853, and is very conversant with
all matters pertaining to the Indians, and he is our author-
ity for the statement that this family [Pomo] extended as far
S as Petaluma, and all talked a kindred tongue. But strange
as it may appear, the Shebalne Pomos could not converse with
the Cahto Pomos, who had their habitation only a dozen miles
to the N of them. Their name, as given by Mr. Powers, Shebalne

Napa & Lake 4

Pomos, signifies neighboring people, would carry out that
idea, as does also the name given us by Sherwood, Chehulikia,
which signifies the N valley, or the valley farthest N that is
inhabited by this family. We can thus see the appropriateness
of Mr. Power's subdivision into Eel River Pomos and Russian
River Pomos, the Cahto Pomos belonging to the former, and the
Shebalne Pomos to the latter. The justness of Mr. Powers'
statement that the Pomos should include those around Clear
Lake is evidenced by the fact that the Sanels, in Russian River
Valley, speak a kindred tongue, and all big feasts by either
party are attended by at least delegates from the other."
--28 of Lake Co.

"In Long Valley, Lake Co., just E of Clear Lake, the Indians
were known as the Lolsels or Loldlas. Lol denotes Indian
tobacco, and sel is a locative ending; hence, the name means
wild tobacco place, applied first to the valley and then to the
people in it. On Cache Creek there were three tribes: the Ol-
posels, Chenposels and Weelacksels, all accented on the first
syllable, and signifying the upper, middle and lower tribes,
'Sel' being a locative, as stated above."--29 of Lake Co.

"We were shown several specimens of shell money by Augustine,
the chief of the Hoola Yapos at Lakeport." Money described.
--32 of Lake Co.

Process of fire-making among Wintoon Indians on Cloud River
described (after Geo. H. H. Redding, in Calif'n of Dec. 1880).
--33 of Lake Co.

Napa & Lake 5

Tribal boundaries as laid down by Bancroft and by Augustine (Ind.chief). Bancroft's on p.34 and Aug.'s 34-36, of Lake Co.

"We will now give the following facts concerning the Indians of Lake Co., which were given to us by Augustine, chief of the Hoo-la-nap-os, premising by the statement that Augustine is a very intelligent man, about 50 years of age, and well versed in Indian lore and legend, and bears a good name among the white citizens for probity and veracity. His statements are as follows:

'The Ki-ou tribe had their rancheria at the W end of Tule Lake, and at the time of the coming of the white settlers they numbered 120. The name of their chief is (or was) Ba-cool-ah. We conversed ^{with him} through an interpreter, a young and very intelligent Indian, but are inclined to the opinion that he misapprehended the question asked about the names of the chiefs; we asked for the names of the chiefs at the time of the killing of Stone and Kelsey, and we think he gave us the name of the present incumbent, though of this we are not at all sure. It is probable that in many cases the person who was chief at that time is still alive. As we asked for the name of the chiefs at that stated time, if any are now alive and hold that position, who are given as holding it then, it is safe to assume that they have continued ever since. This tribe numbers now only about 40.

'The Yo-voo-tu-ea tribe were neighbors of the Ki-ous, and were just E of them, on the borders of Tule Lake. Their former number was 150, which is now reduced to 45. Ja-ma-toe

Napa & Lake 6

was their chief.

'The Quoi-lack, or Hwoi-lak, tribe was located just N of the townsite of Upper Lake, and near the residence of Benj. Dewell. They numbered 120, but have only 50 now. Da-mut was their chief.

'The Di-noo-ha-vah tribe were on the N side of the head of Clear Lake, but further E than the last named. They numbered 100, and are now reduced to about 20. Goo-ke was their chief.

'The She-gum-ba tribe lived across the lake from Lakeport, where Mr. Morrison now resides. They once numbered 160, but only about 15 of them are left now. Leu-te-ra was their chief.

'The Boil-ka-ya tribe lived in Scotts Valley, and their number was 180, which has dwindled down to 40. Che-boo-kas was their chief.

'The Cum-le-bah tribe were located in the upper end of Scotts Valley, on the Deming place. Their number was 90, but are now reduced to 30. Du-goh was their chief.

'The Hoo-la-nap-o tribe were just below the present site of Lakeport, on the place formerly owned by Dr. J.S. Downes. At one time there were 220 warriors, and 500 all told in the rancheria. They are now reduced to 60. Sa-vo-di-no was the chief before the present one, Augustine.

'The Ha-be-nap-o tribe were located at the mouth of Kelsey Creek, on the N side. They numbered 300, but only about 40 of them are left. Ba-cow-shun was their chief.

Napa & Lake 7

'The Lil-la-a-ak tribe had their location near the foot of Uncle Sam Mt., on the W side. They numbered 100, and about 15 of them are left. Mim-ak was their chief.

'The Shoat-ow-no-ma-nook tribe had their homes on an island near the lower end of the lake. They numbered 120, but only 30 are left. Their chief was called Sam Patch.

'The Cow-goo-mah tribe had their rancheria at the Sulphur Bank. They numbered 130, but are now reduced to 40. No-tow was their chief.

'The Le-mah-mah lived on an island just W of the Sulphur Bank. There was at one time 140 of them, but only about 20 remain. Beu-beu was their chief.

'The Kai-nap-o tribe was located just at the lower end of Long Valley, and at one time numbered 160, but are now reduced to 20. So-yu-done was the chief. These were evidently members of the Patweèn family, and probably a branch of the Olposels spoken of by Powers.

'The Now-wa-ke-nah tribe lived in Long Valley, and their number was 120. There are probably 30 of them left. Li-e-ta was their chief.' These are the Lolsels of the Patweèn family mentioned by Powers. They call themselves Lolsels.

'The Koo-noo-la-ka-koi tribe lived in Coyote Valley. They had once 100 in their rancheria, but 20 is ~~now~~ all that they can now muster. Ba-san-nak was their chief.' These are the Guenocks spoken of above in Bancroft's catalogue.

'The Lal-nap-o-een tribe had their habitat on the St.

Napa & Lake 8

Helena Creek, just W of the present site of Middletown, in Loconoma Valley. They numbered 90, but have dwindled down to 10. Chu-puh was their chief.' These are the Locollomilos of Bancroft's list.

It will be remembered that in the above list those names have been applied to the tribes which were the local appellations for them by the Hoo-la-nap-os. It will be noticed that these names are not, oftentimes, the name that the tribes apply to themselves. In fact, tribal names were a 'fluctuating currency' also, having really no stability, [??] and, above all, only a very limited 'local circulation.'
--34-36 of Lake Co.

"From Augustine we ascertained the meaning in English of the names of the several tribes. It is well known that the Indian tongue is made up of appellations for concrete subjects, and but little or nothing of the abstract enters into their language. Hence all names have a literal significance. The language is a guttural, being similar to the Semitic tongues of Asia, and is rather pleasant and musical than otherwise. We append the list below as a souvenir of a fast disappearing race of people:

Ki-ou, head of the lake people; Yo-voo-tu-ea, a small hill; Nap-o, village or town; Hwoi-lak, a city of fire; Di-no-ha-vah, a city built in the cut (canon) of the mountain; She-gum-ba, a city built across the lake; Boil-ka-ya, a city built in the west; Cum-le-bah, a kind of mineral water;

Napa & Lake 9

Hoo-la-nap-o, a lily village; Ha-be-nap-o, a city of rocks; Lil-la-a-ak, a people close by the mountain; Shoat-ow-no-ma-nook, a neighboring people; Cow-goo-mah, lower end of the lake; Le-mah-mah, on an island; Kai-nap-o, a wood ranch, or, in consonance with the Pomo tongue, village of the valley or valley people; Now-wa-ke-nah, a city over the hill; Koo-noo-la-ka-koi, a coyote; Lal-nap-o-een, goose village." --36-37 of Lake Co.

"Augustine gives the following as the names of the places in the county:

Clear Lake--Ka-ba-tin, big lake; Uncle Sam Mt.--Sha-hul-gu-nal-da-noo, big mountain; this was called by many tribes 'Konockti'; Big Valley--Yo-ka-koi, a big valley; Kelsey Creek--Noo-na-po-tea, a big dust or ash heap; Scotts valley--Ye-mah-bah, over the hill; Tule Lake--Now-ga-shoi, a separate lake; Blue Lake--Kah-nel, a small separate lake; Upper Lake--Sa-kah-ko, brush land."--37 of Lake Co.

"There is today an Indian in the Cahto rancheria who was kidnaped when a boy by some white marauder." Grew up as a slave in Missouri and ran away, back to Calif.--38 of Lake Co.

Lup-Yomi grant. "Land known as the Laguna de Lup-Yomi." --41 of Lake Co. Discussion about claim.--41-45.

"Collayomi grant . . . in what is now known as Loconoma Valley."--45 of Lake Co.

Napa & Lake 10

Speaking of Russo-American Fur Co., "Following up Russian River they would come to the rancheria of the Sanel Indians, who, it will be remembered, are a sort of 2d cousin to the Hoolanapos on the W side of the lake."--48 of Lake Co.

Corusias [=Colusas].--55 of Lake Co.

Detailed account of Stone and Kelsey massacre, 1849, and whites' vengeance under Lts. Lyons and Stoneman in 1850, including Chief Augustine's version of it.--49-62 of Lake Co.

In Augustine's account it says, "The soldiers then went over to Potter and Yokia Valleys. They did not find the Potter Valley Indians, but they had a fight with the Yokias." Over 100 killed.--62 of Lake Co.

A writer in Napa Reporter of 1860 is quoted as saying "Clear Lake, the Indian name of which is Hok-has-ha." Also, of Mt. Uncle Sam, "The Indian name of the mountain is Dun-oh-bo-ten, meaning the great stone." Also, "Big Valley--the Indian name of which is Luss-elo-mi, signifying the valley of the great stone." Also, "In this valley [Big] are two Indian rancherias located on the borders of the lake. The principal one, Habinassa (Habenapo) is commanded by a chief named Prieto, for his surprising blackness."--68-69 of Lake Co. Also, "Cobb Mt., or Kan-ha-mo-ta."--70.

In account of Stone & Kelsey massacre it says, "One chief, whose name was Preetta, had a fine lot of Indians in his tribe and he furnished the most of the company." [Stone and Kelsey's expdn. against Scotts Valley Indians, 1848.]--52 of Lake Co.

Napa & Lake 11

"Lup-Yomi (Locollayomai)" valley.--70 of Lake Co.

From a sketch in San Francisco Post of July 1877, "Uncle Sam [Mt.] is an ugly name, and we will henceforth call it with the Indians, Konoctikanu (the big mountain)."--92 of Lake Co. Also, same writer, "At our feet, deep, green and motionless, was a borax lake, named by the Indians Hatchen (Bitter Water)." [Described as one mile in circumference. Beside it stands Uncle Sam Mt. Directly across Clear Lake is Floyd or Red Mt.]--93 of Lake Co. Also, "Lup-Yomi (Clear Lake);" and "Nogometa (Red Mt.)."--93.

Man named Waggoner, of Rice's Valley, W of Lower Lake, was killed by an Indian of the tribe whose chief was Salvador.--124 of Lake Co.

--L.L.Palmer, in Hist.of Napa and Lake Counties, Calif.,
Slocum, Bowen and Co., 1881.

[Carbon
Manifold] of this Napa shale Co.
material (from L. H. Palmer) now
at Logansport. — Summer 1918. —