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REEL NO. 119

THE

PAPERS OF

JOHN PEABODY HARRINGTON

Prepared in the
National Anthropological Archives
Department of Anthropology
National Museum of Natural History
Washington, D.C.

THE PAPERS OF JOHN PEABODY HARRINGTON IN THE SMITHSONIAN INSTITUTION 1907-1957

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SOUTHERN CALIFORNIA/ BASIN

Records of Luiseno Placename Trips and Interviews

Luiseño/Juaneño

Records of Luiseño Placename Trips and Interviews

National Museum of Natural History · Smithsonian Institution
WASHINGTON, D.C. 20560 •

THE FOLLOWING RECORDS OF PLACENAME TRIPS
AND INTERVIEWS WERE FORMERLY CATALOGED AS
B.A.E. MS. 6055 PT.

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WASHINGTON, D.C. 20560 •

1925

Nesc. trbn. of the Grabielinos

chiyichyicham, esos que viven por el mar. The work also means cuervos grandes (that is, ravens). Those birds are a little bigger than crows. The crows are called álwutum. Ravens are called Kawialam.

ˊašwut, ese gavilan grande

kwiŋkucham, Cahuillas. This is the tribe name in the Kupa langgage. They live in the Cahuilla valley and in the desert.

Louis says R. call Cahuillas kwémkutŋam.

Louis says R. call Ac. Indians kúpajam. Long ú.

Mesc. trbn. of the Serranos, does not know what the Kupa Indians called them

kupajam, the Agua Caliente Indians. Tribal name.

Marc. trip Pichanga trip Sunday p.m. (1)

Photos Adolfo Mora

I asked his Ind name and
Marcelino said he is called
jiita, for the ites & applied him
& another Ind at the
Pichanga ranch yrs ago. (6 mos
born in Igts ago
As we entered the
of the road to Pitfanga we passed
or our left going nagátfas,
a big sandstone Concession with
a sort of cave Calls it ichence
dogs, small & beautiful & me
& then we hear mala suerte
— has salido, han visto muchas
esses, have chocolate & road,
some spirits — took photo. on bend
of road.

Then come to the ~~summit~~ top of
the grade & he announced it is
mailpa, place of the moon. Figure of the
moon is 6" long & crescent shaped
(some engraved on rocks on the
allá (gesture to the west), está chueyo (gesture of fingers)).
The spring is on the w. side of the road & there is a
watering trough there near road. Spg. is 1m. back on
e. side of ranch house of Mr. Bob Higgins.

dug tgs. he noted the Indian
valley and the moon painted on it.
Saddle beyond Interview
at the house of Felipe Cuevas,
who lives a few days ago to
Mrs. Rico, whose aunt
was mother of the Pomé
girls, & a full blooded
S.F. Ind., born in S.B.
& cannot remember
anything of S.B. (to S. Fernando (passed) early
South there but went
all over L.A. etc. and
never learned the T'lang
does not know any
word.

Paumatrip.

maltáva págaro, in Palaman nt. where the hotel is.
hújvapa pámšaqla, a place ~~adelante~~ de maltáva.
~~évaka pajaja,~~
wešásimaj, near the lake,
jópavja, mas delante.

takwáva, where the luna esta puesta en una Risora.

mùtamaj
éqvà (means sand)
near Temecula.

8

Marcelino, Paumatrip.

évaka pajaja,
wapéta nàvr,
túmas
úlama píkap, beyond
takwáva mójlpa (where the moon is). beyond.
ípa katfíktfe, at Volcan.
kípa kaumaj, beyond
páwi Jaumaj, Cahuilla Valley, beyond
piaípwi tágkwe, = Tagua's house.
páuno (we took photo)
Rosario lives here.
At Paumo we tried to see Agustin Tuma we went to see the old woman Rosaria Olivares.

Valle de S. José is all the valley around Warner's Ranch. Warner never owned all, but rad it thus.

tawí is D. name of José Valle. There is still a cemetery there. = Cup.

páskwa.

The Company dug up Ind. bodies from Fort Yuma (Puerta Noria) (of course Ind + they were bodies of his mother, etc,) and reburied them at a place in the plain called in D. kukás (= C. taskwóli).

C. tóor = D. mataqwaj.
Def. knew much D.

watáj is a deserted D. village on the desert side of Cuyamaca.

~~yatu~~

qakupín = el agua Caliente
= C. pála ~~ská~~ skiwut = kúpa.
Ock. + impl.

Ququas = kukás that inf was mentioning?

Nesr. talaqua.

~~Manuel Vanegas at Mesa Grande a brother of Chapo, a man~~

Marc. on Grij. (1a)

Manuel Vanegas at mesa Grande, a brother of Chapo, a man as old as inf., ought to know these words.

Marc. on Guij.

inf. has heard of the

'ákwak = inf. says it means

~~'kwak = inf. says it means~~

boubear + w = C. pilé'.

Ev. a new translation)

nose. atá.

C. have no name for the

~~kt~~ takapá - call them / the

yumas júno.

etkwanán = Santa Isabel.

= C. malá'kas.

[ak?

kútka, is above ~~Pat~~ paum.

[= yuque

and beyond there is wávamaj.

pumámaj, a place

beyond S. Margarita. qaTjaqaT

knows this & mentions it. He

talks all the time about

S. Margarita)

pamú is located this side

of San Pascual, below the mesa.

~~The~~ people there talk D.

sítapa is a place near

S. Luis Rey. ~~sítama~~ is another

place near. The is a song that

begins sítama sékama

Asichiyuqs

Marc. on Cuij list Aug 2 1925 3 (3)

pusmámaj is a place near Margarita. Called the people pusmámaj-am. This means el brazo, throws. Thinks Yakápa

úsmaj = Las flores de chumdle for this

~~wilákla~~
~~kulák~~

kulákla ~~also~~ (another word is kulák) = San Isidro. C. language

Sápila = San Ignacio. This is C. language, means where nathucaban meiad. kulácina is another ↑ or á^a place desertario from Sapila, down on the desert. O.K. This is C. language.

Sovóvo. Means cold weather. Seems to be cold is related

Ramon Lugo interview at Pala, Aug. 2, 1925. 1.

Ramon Lugo, a middle aged Pala Indian, lives across the river fro the Agency and town at Pala. When driving from Pala to Rincon xx Aug. 2, 1925, we met him just as we left Pala, up the road a short distance, and I talked with him several minutes. He pointed out all the places we could se around Pala and seemed to be a very good informant. I arranged to work with him down the river fro m Pala that afternoon, but we returned from Rincon so late that xxxxxx he was no longe waiting for us at the gasoline station at Pala. We went over to his house but he was not threre.

Ramon Lugo interviews
(at Pala, Aug. 2.

'anómpom tʃólila
hill to nw. with high
pomar cos rocks

qalálire sh. hi Pkwood
hill to left - / ~~east~~; Ke road
we came / passes to the
s. side of

malámaj. place at foot
of mt. (Paloma) in Nano where
house of adobe is). To right of
real Pala.

páʃamal puwe,
Ke. hill back of real
Pala.

The high hill to right
of real pala = wijá'.

ʃólo = Palomar. o.k.

waʃqa - kinkom
sonmaʃ (a somaj),
valley center)

tomélko tamecula.

pájaqtʃi Elsinore.

~~ʃóla~~ ópō na
~~ʃóla~~, Ke mt. n.w. of Pala
mission.

náves, to the right
páumo, to the right
waqé'ta, the rounded peak

ará malpe, Ke low ~~hill~~
~~ʃóla~~ pála is at ~~spring~~ mt. of hill.
~~Spring~~ in rock
te'mal = Pal. mission.

'anó' puméq = where Ke
coyote gets agouchado. If (as a myth)
ano'óla, to right of where Ke
adobe house is

ʃólkla, Ke mt. to E. of Pala.
takwiʃ pokí.

amúmaj. Ke big mt.
w. of Pala.

Ramon Lugo. Leaves at

ft. of the first Hills.

totópala is on other side of Betas. Fetla + móula.

Knows the myth of móula & Low Keykiled the corpote Kuk

nákuma the canyon rock of the nameless ut.

---

páŋge = S. Onofre, this side of S. Juan.

úŋmaj = Las Flores.

tópomaj. S. Margarita.

---

séŋmaj, Lomita this side of Hóvo.

tóvo = the (puerta) mak pass the canyon. n. of Pala.

---

kitŋimik, south (gen. fog)

páyómik, w.

kuímik, east.

---

tópomaj, S. Margarita

Hóvo of S. Luis Rey.

pálamaj mesa

n. k. for agua Hedionda.

near the ins.

the agua Valentia to San Juan is S. Dimission Viejo near. K's names.

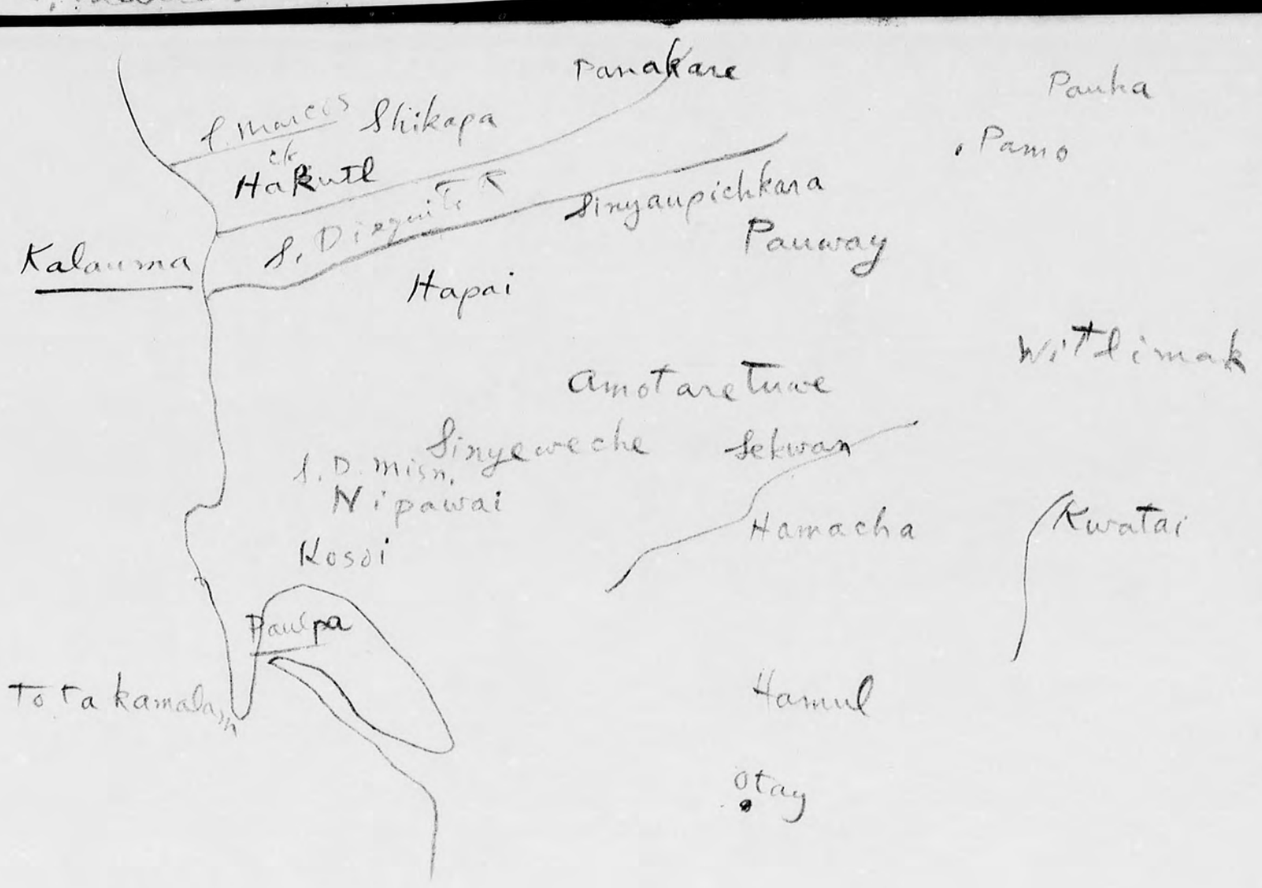
páŋge, S. Onofre.

nesé, Khokmai.

~~near. Bonsell.~~

tókjaŋ, Bonsell. Now remembers.


Putuldem
Hunnai
Talisec k. Piwiva
S. Juan
Gharhmai
Palasokouna
Panhe
S. Onofre
Hechmai
Meha
Temeku
awa's
Malamai
Ta's'
Paumo
Ushmal Taponai
Pala
Taghana shepa
Tonkar
Kahpa
Kwalam
Tafwishposhapila
Wiando
Kuka
Hewegu
Pachorivo
Woshha
Palomai
Saunai
Kolo Pashkwo
alapi
Shakishmai
S. Marcos ck


Panakare
Pauha
Pamo
S. Marcos
ck
Shikapa
Hakutl
S. Diego ck
Sinyaupichkana
Pauway
Kalaumna
Hapai
Witlimak
Amotaretuwe
Sinyewache
Sekwan
S. D. miss.
Nipawai
Hamacha
Kwatai
Kossi
Paulpa
Totakamalam
Hamul
Otay

When we drove from Pala to the Rincon Aug. 2 noon with Marc. along, we interviewed at ~~xxxx~~ Pauma a very old and trembling woman, the grandmother of a 20 year old woman who was at the same house. ~~xxxxxxxxxxxxxxxxxxxxxxx~~
This old woman was named Rosaria and gave us a few plcns.



Rosaria Oliveras interview

pintávana, Ke canyon &. all this

wáqa'tamaj beyond last page.

(±) mi'ela

sónaqa' beyond last + to

left, a sierra, to left of Ke canyon &

~~mi'ela~~

táqanespa, a place at all

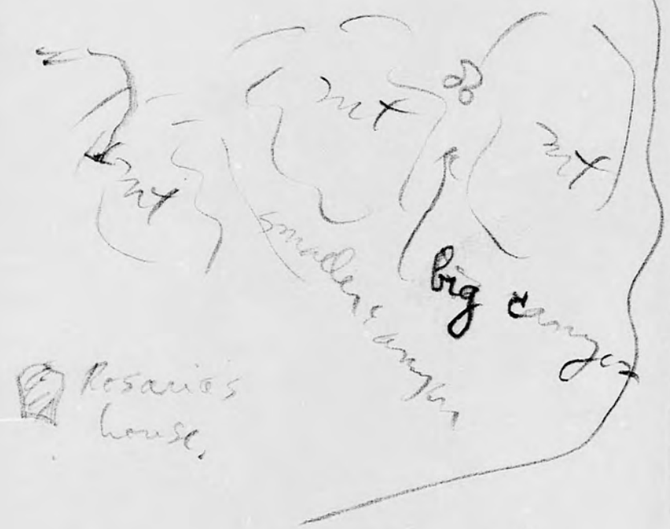
will soon pass. (But we took the road back).

xawtmaj, the hill beyond just a short distance

last, we will pass by there so you see

take the road.

amú'ri



4 m. from Ke graveyard (to Ke o.?)

mútamaj = the Mesa Mahlgi ranch. called Tecolote Far from here.

Silver Crest Hotel is one of the hotels on Palomar Mt. the granddaughter of Rosaria Oliveras says

Juan Escalac and Bruno Sabanes
interview at Rincon Aug.2,1925 1

When we took Marc. from Pala to Rincon Aug. 2nd, after lunch we drove on about a mile further up the valley and found the Rincon Indians just coming out of a council which they had been having for the purpose of arrangeing for the fiesta which is to be held at Rincon August 26th. Amoung these Indians was Juan Escalac, a man about 60 years old who spoke very beautiful Spanish and is a sort of leader amoung the Indians. He is interested in legal matters and is suspecious of every one who comes around. He wanted to take my name and said he was going to find out about me. He said that he knows all the place names around Rincon but that it would be worth money to tell them. He told a few and was not unfriendly.

While I was talking with him Mr. Bruno Sabanes came over to the car and was very friendly. I asked him some of the coast place names, such as Oceanside, and he gave them readily. When we drove to Pichinga later in the afternoon and interviewed Filistin, Filistin said that Bruno is his brother-in-law and that I do not want to take too much stock in what Bruno tells me.

Juan Escalac & Bruno Sabanes

Juan Escalac and Bruno Sabanes interview
at Rincon, Aug. 2, 1925. 2.

Juan Escalac Rincon
Cal. Lives 1 mile from the church in adobe house with 2 pepper trees. Oldest man here. E or upstr. from the church. The first man we interviewed. While we were talking with him Mr. Bruno Sabanes came over. He was the best inf. in place I have found. He lives straight downstream from the Rincon church a short mile or less. He pointed in the direction where. He is good on place. down river on coast. The only inf. who has known the name Oceanside.

He asked me again if I knew the Ik name on K's list of the name of the canyon straight upstream main canyon seen from Rincon church.

(2)

jú'oj 'ásawut punáwak around the
corner of the hill [illegible] around
pá'ava, near to the last [illegible].

the Rincon point on the
left upper. of the Rincon
branch.

the man we interviewed
at Pitjanga was [illegible]
Filastin Aguáyo. He
is from Lagartilla. He is
alone in and knows
[illegible] of Island-
mentioning song.
Filistin has a sister
in Gajolla but no
brothers still living.
Bruno's wife is Filistin's
sister. Bruno is
Filastin's cousin.

It may be his name is
Celestin and that I misheard it.

(cont'd from 1st page)

jújmaj.

tukúlam pumde, ground and houses,

ahúja

hunálapa, ~~chem~~ so big

mégla is a picture very beautiful plain. here.

mégla

mákumaj

now in the direction of Pauma:

wasímal puhváik = big with wings outspread horizontal.

He forgets a place. Will jump a section?

Kawísmaj

páuma hot.

Kanchít.

The other side of Pauma is

malámaj

pála

jú

Celestin Ahuayo interview at Pichanga
August 2, 1925 6

kimke ganga — possibly long.
Loth. forever.
sojya wd mean what kind
that stuff for making baskets.
pumé'ev is a place
beyond that where

Francisco Gonzales
nicknamed gatsagatji. He
lives in Parua.

Ufmoj,
panga, S. Mateo.
Bruno is inf. commando

wáwila, inf. primo, lives here
at Pitjanga

égva temétu = Temecula
(He knows where the Cahuenga
El ranchos is).

Chapo at Mesa Grande is old

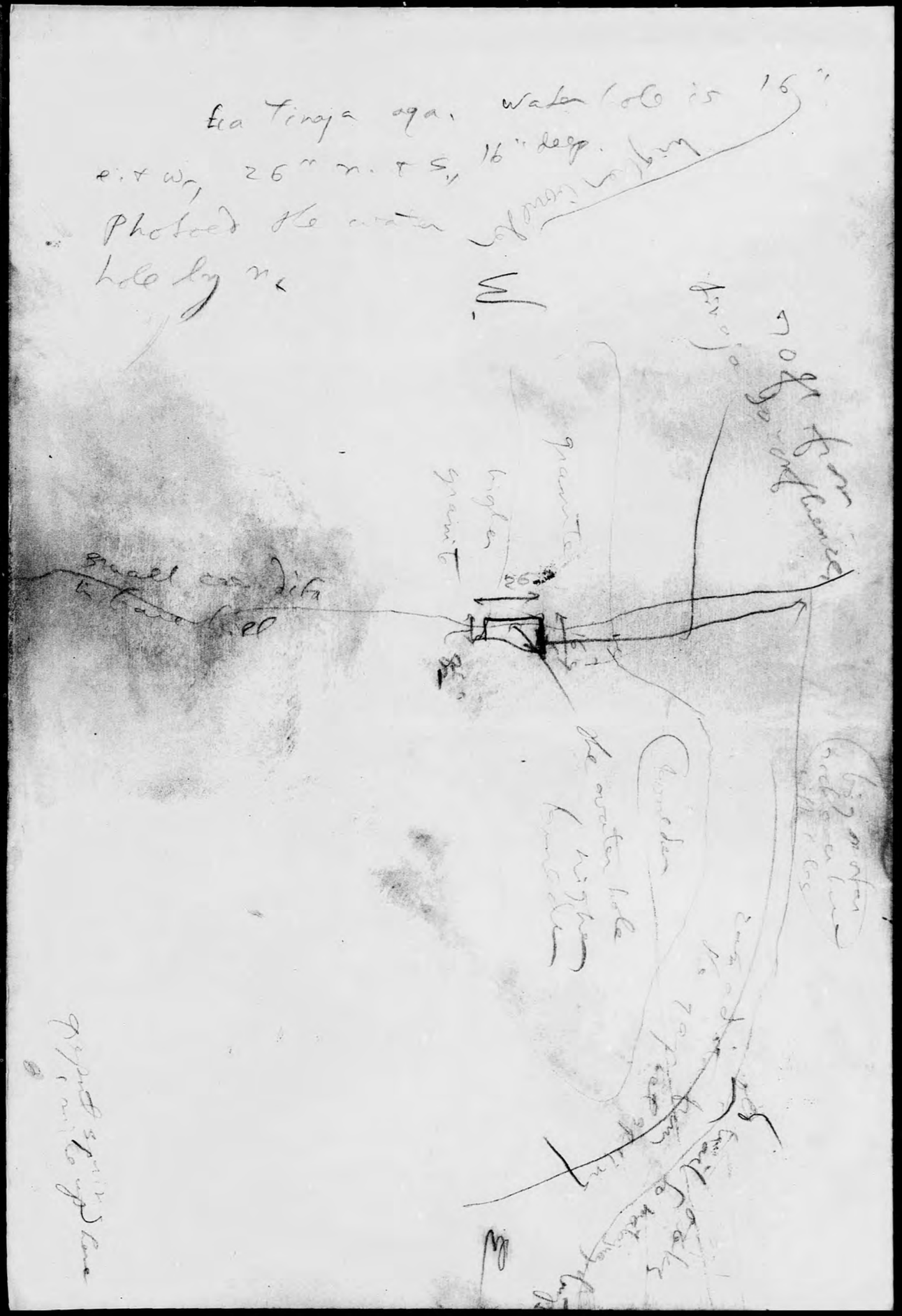
Pipímanas a tribe of Indians
He knows Yanviga San Pedro.

[illegible]

the song deals with the
young lover [illegible]

Pahoa Pichuas (a woman's breast)

Ita Tinja aga. water hole is 16"
E. & W., 26" N. & S., 16" deep.
Photod the water
hole by N.



qakwáts = Agua Cal. Indians
they are the same race as the cahuillas.

kawíja = cahuilla. they live beyond

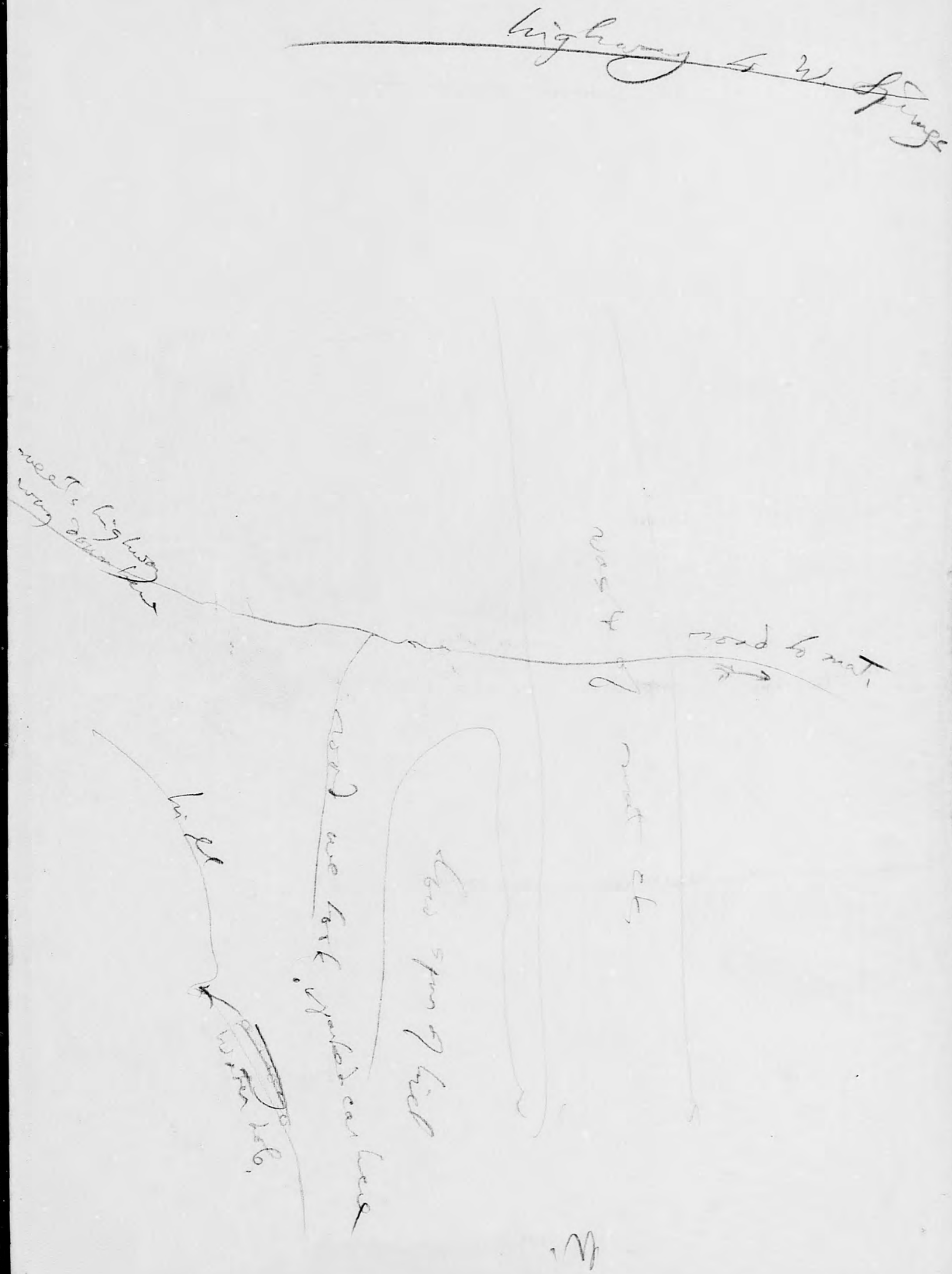
koqwáj = S. Luiseños.

oqá tij kupáj, S. Gabrieleños ó
= aqá sikkqatij kupaj, S. Beños, olive en medio del mar.

Photoed sycamore spring dry se. It is a full mile from the highjó water

koqqój kwáts isleños live in the sea, hablan diferente.

Of the Serranos says á'qin they hablan un otro idioma.



a hare or coon used to be worst.
3 or 4 dollars for skin 5 or 6.
R.K. Mat. says

Angel says wd. buy
on Ali for the hides.

Used garrit for thatch.
Yaquis also use it. Cf mat.
had a way of holding thatch
with sticks without tying.
also wd weave. Palm is
stronger. Hagerman's easy road to get to
it but hard to back from
Palm Canyon

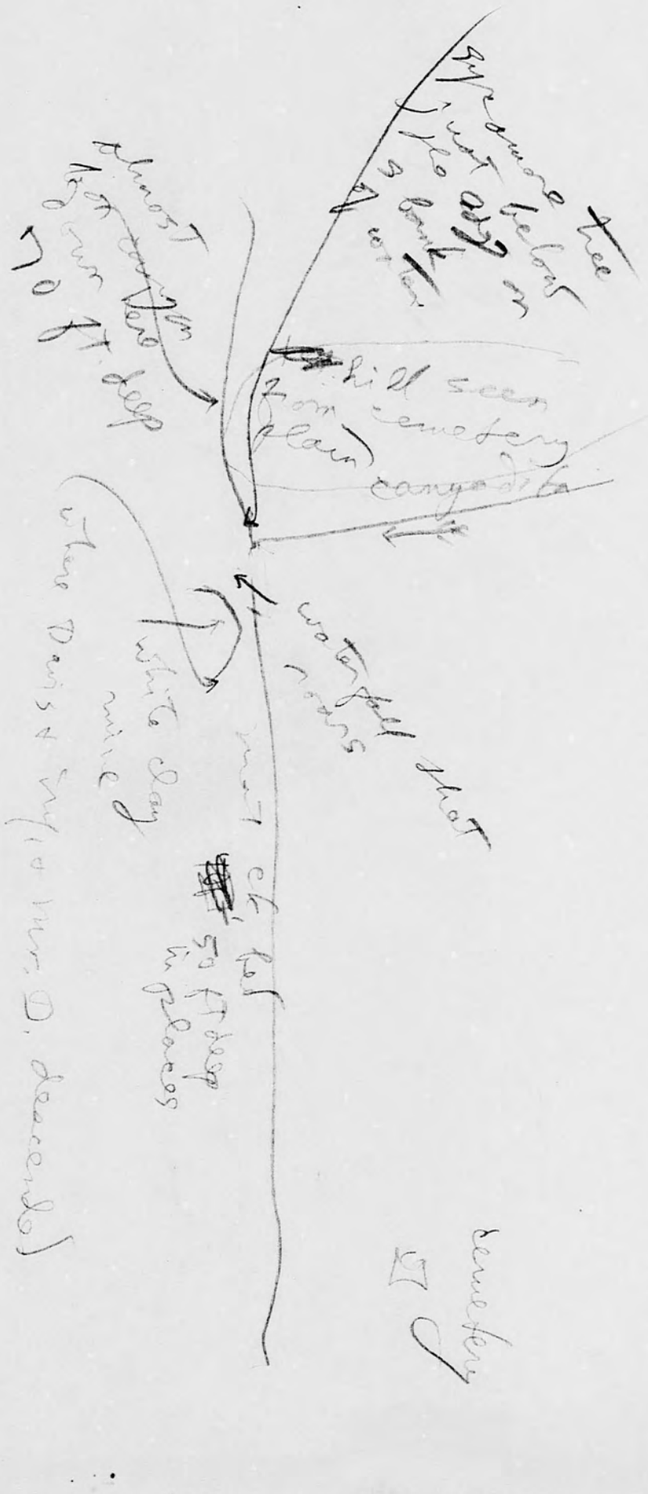
14



Gen. told as about horse & his mule
Jose Maria that was carried away by the
flood. use any kind of poles, 4 poles
with crotches. Circular canal. If area
thatched with wheat from field adjacent
pulled wheat by root with forked stick
gewát herb or also excellent
thatching - water cut with water
Eq. tule is also good. Key part of
a dugout from 12 palms below.
Barley straw is no good at all
for thatching - but wheat straw is
very strong.
Calls water irrigation ditch
a ganád in his language.
D. majs milp = Yuma ati jétf.

ad day for Nas here
beneath
this earth
mild but near
edge of dugout
to west plate
Ladj is door
Real corn deep
as it extends
here
grave of gamegi
trees 29 paces
S. of it.
Elamise
edge of plain
Indian
plain
road from to Ladj
great
plain runs/ arroyo here

508 paces from white clay & cemetery 350 paces from white clay & the Washout 7 Ants make José Maria.



great meadow

solaqaqá spring

~50 paces

higher hill

highway

~95 paces

50 paces

canyon that comes out on e. side of the great span that arijuhú is on.

long ridge runs down to the ck here that arijuhú is on.

canyon banked among

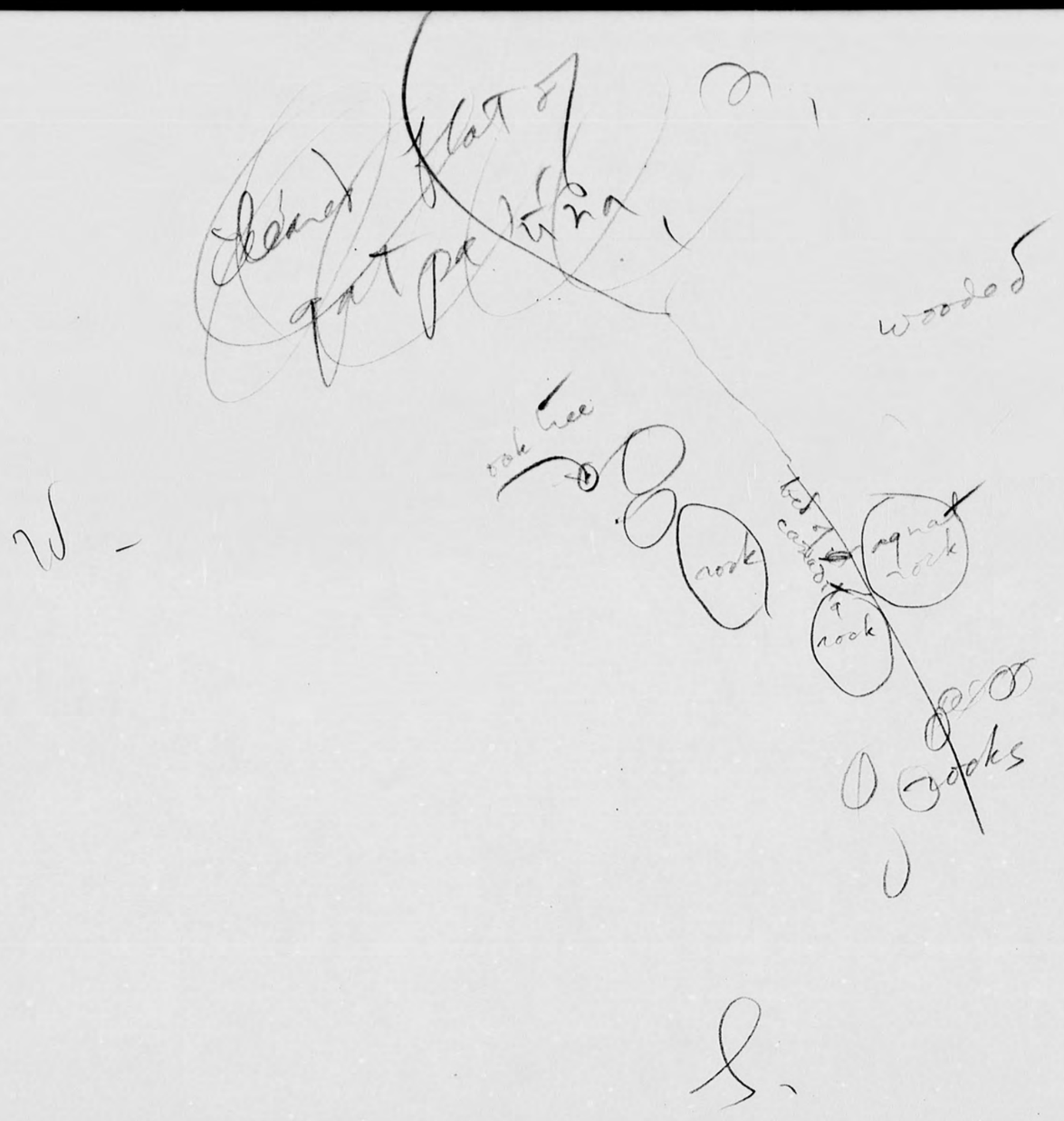
arijuhú is on e. slope of this spur

canyon banked among

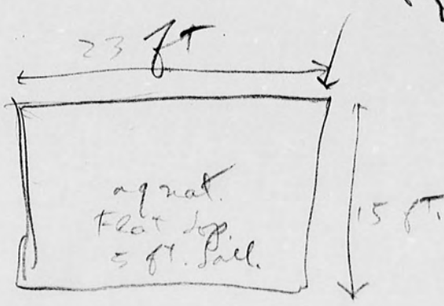
arijuhú is on w. slope of this spur

canyon

flat

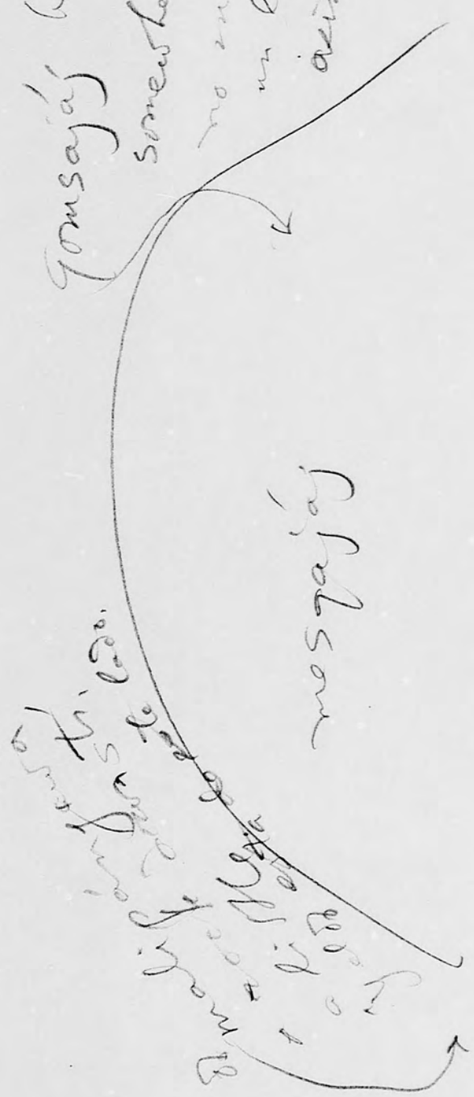


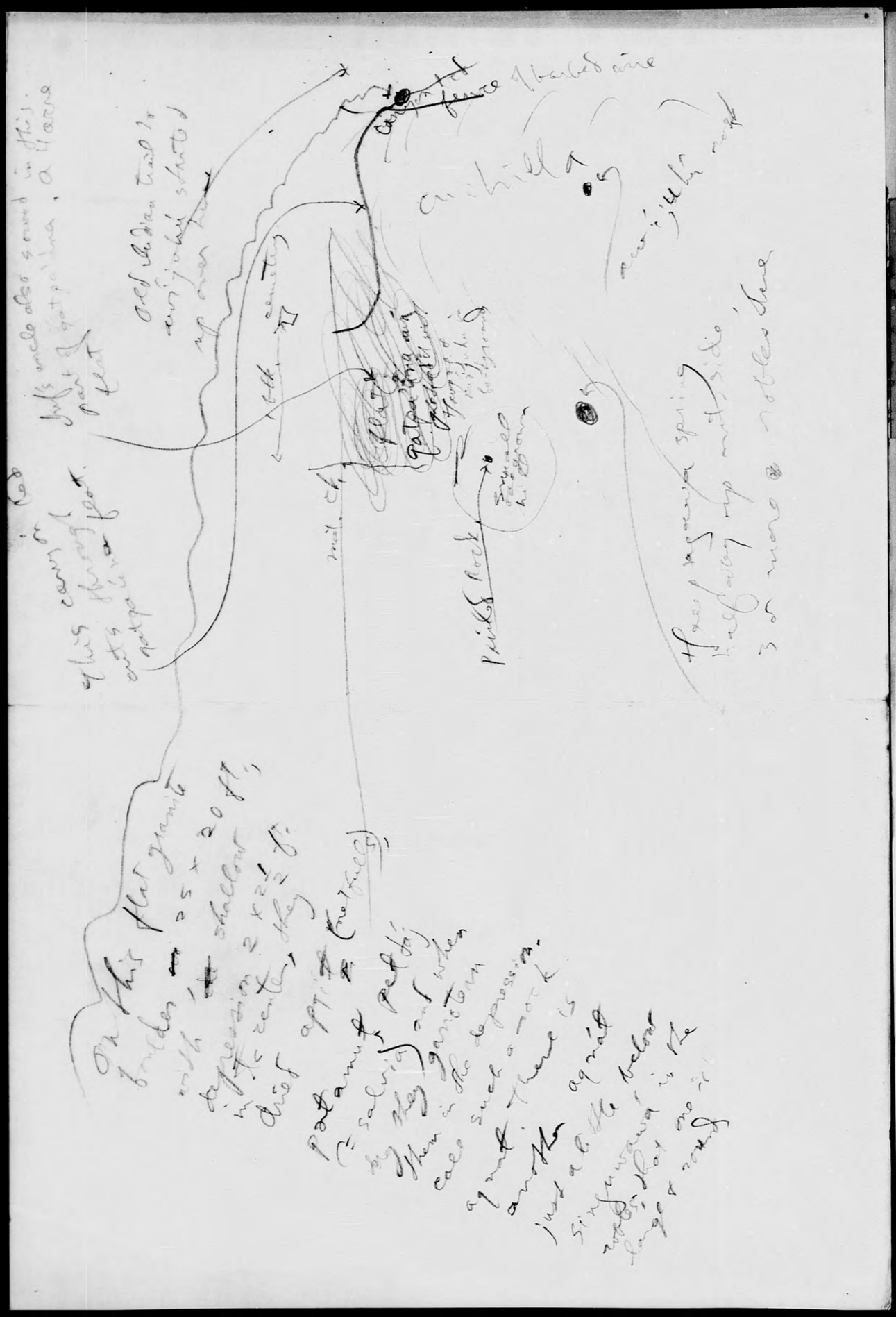
now this is inter oaks. Antes were no oaks, just some sauces, now it will not dry.



Orovénio, a man lived at
pat pa'ú na 'awa, a spring at top
the ravine north of the slope
that awijuhú is on. Later he
moved down to singuwaná na. They
found him dead at mosqajáj — a ron,
had bitten him there & they hunted for
him. ~~It~~ no wound but body all swelled
& they knew it was a vibora that
was that way.

The trail to qalquima used
to run along the eucalipto ~~of~~ that
~~to~~ is upstream of the eucalipto
awijuhú is on. It is part
of the same rut.





Pages ⑦ and ⑧ removed from here.

Regalia rock.

aqá matqwáj, a spring at the n. foot of
aqá kTatp (shooting rock).

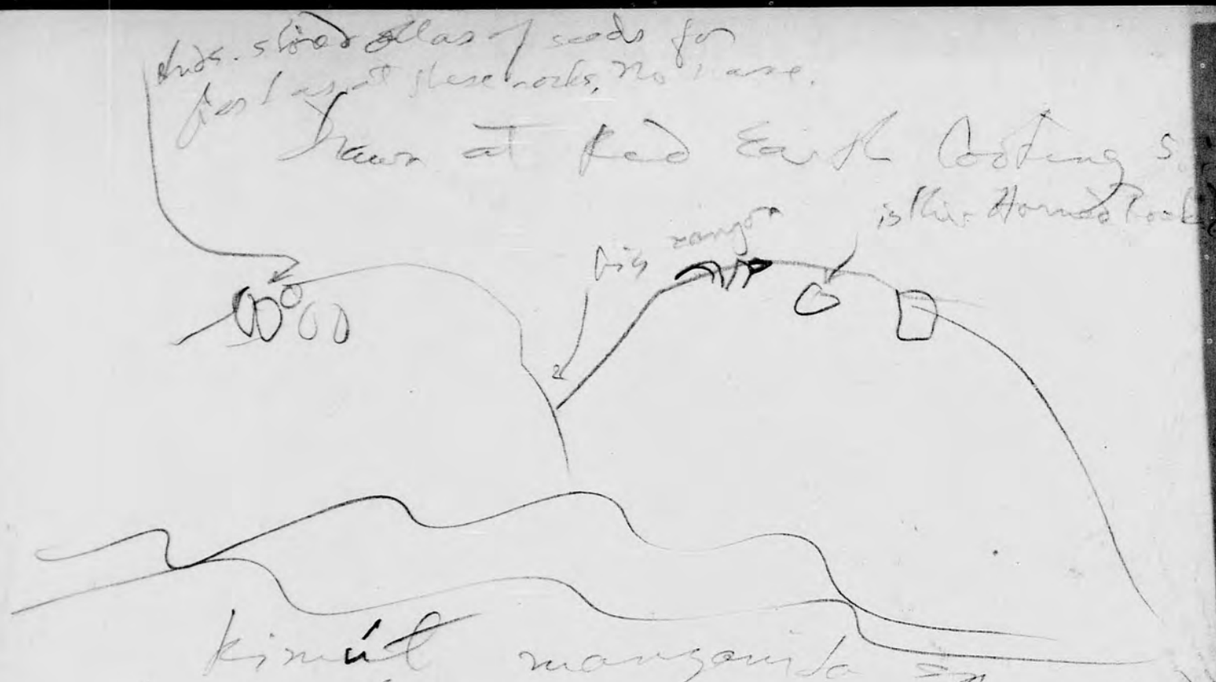
[awí pitqa, place near Mid Kellams house]

Tsáup ngahá, spring on spur of mt.
s. of Painted Rock.

aqmú kwajkwáqp, mortar rock at
awíkg ukwa (rocky knoll; just nth. of cemetery)

akwák qaqát kelus Mactiah.
kwajût
aqmú sal sál.

awíngawá, big rock & plain near cemetery.
Name includes cemetery.



kinút manzanita
that has the spherical brown (colorado) berries. ~~Eat these & - are only~~. just eat these.

'aqasit another manzanita sp. that has larger berries, black colored, this kind they old women gather & pound up in the hulgwin and then stir with water & drink.

the other

to-tajpá and jukumat'i went to make fiesta above Blaming in the sierra, jut. took sick. he went back in 1 Belm. — sierra. at Agua de los Borregos, beyond wid Hallams' place is to-tajpá, on a rock seated on top, & the rock carved & took him up with it & there he skid is.

where they went they went roasting pinole, making mones (to ceremony) and giving klooche' Indians — he knows the rock.

the skull place is 1 mile from cypress and 7 the big flat)

Where the skull was. Photo'd it looking S. showing a big rock that is on the trail & is to the left of the background. Three yalgpik and women came over to Mata juay to eat something & visit and they started back, but took a trail that leads to the hallwin, and one very old woman, without comitro or tunica in small 1 yl. keep dies here. The 2 nearest their ng. + capt. Lorenzo tágàt'ipú (he was his uncle) came up + they found her body, coy.-eaten. They put her skull in a tree (on ipuwi bush) (sp. jabón) + cap. saw a white.

W.

old hail

Big rock ← where they put the skull
present hail was seen on

E.

Shed place
nearby at by of pass

The people do not live at
present all the yr. They only have pens
Madagascar.

From top of ridge betw. Big Flat
& present we saw the ~~their stone~~ cairns
& some beyond present to west. Photos
present they upstr. Rai at present was
possibly where just upstr of where our camp is
the flat.

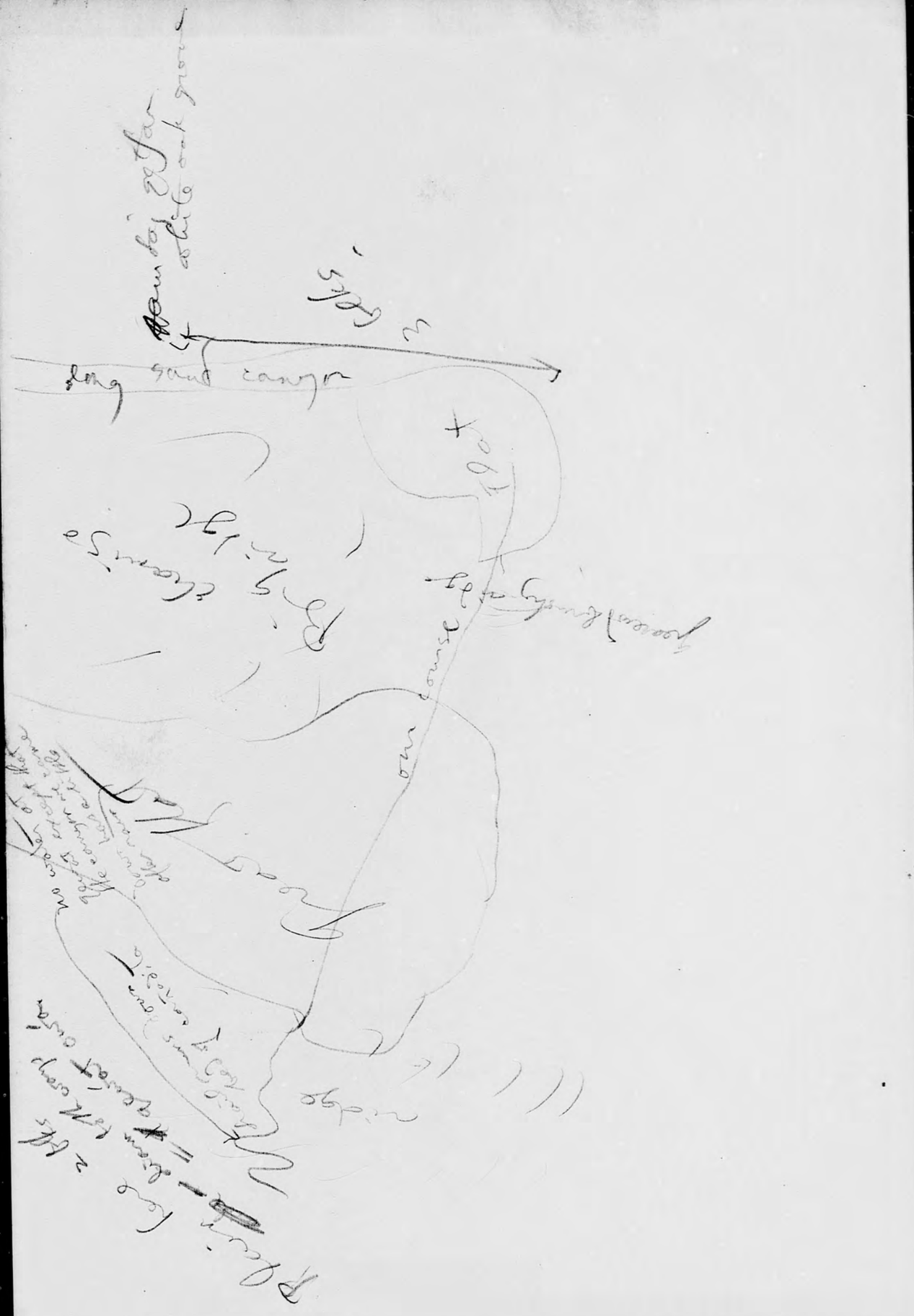
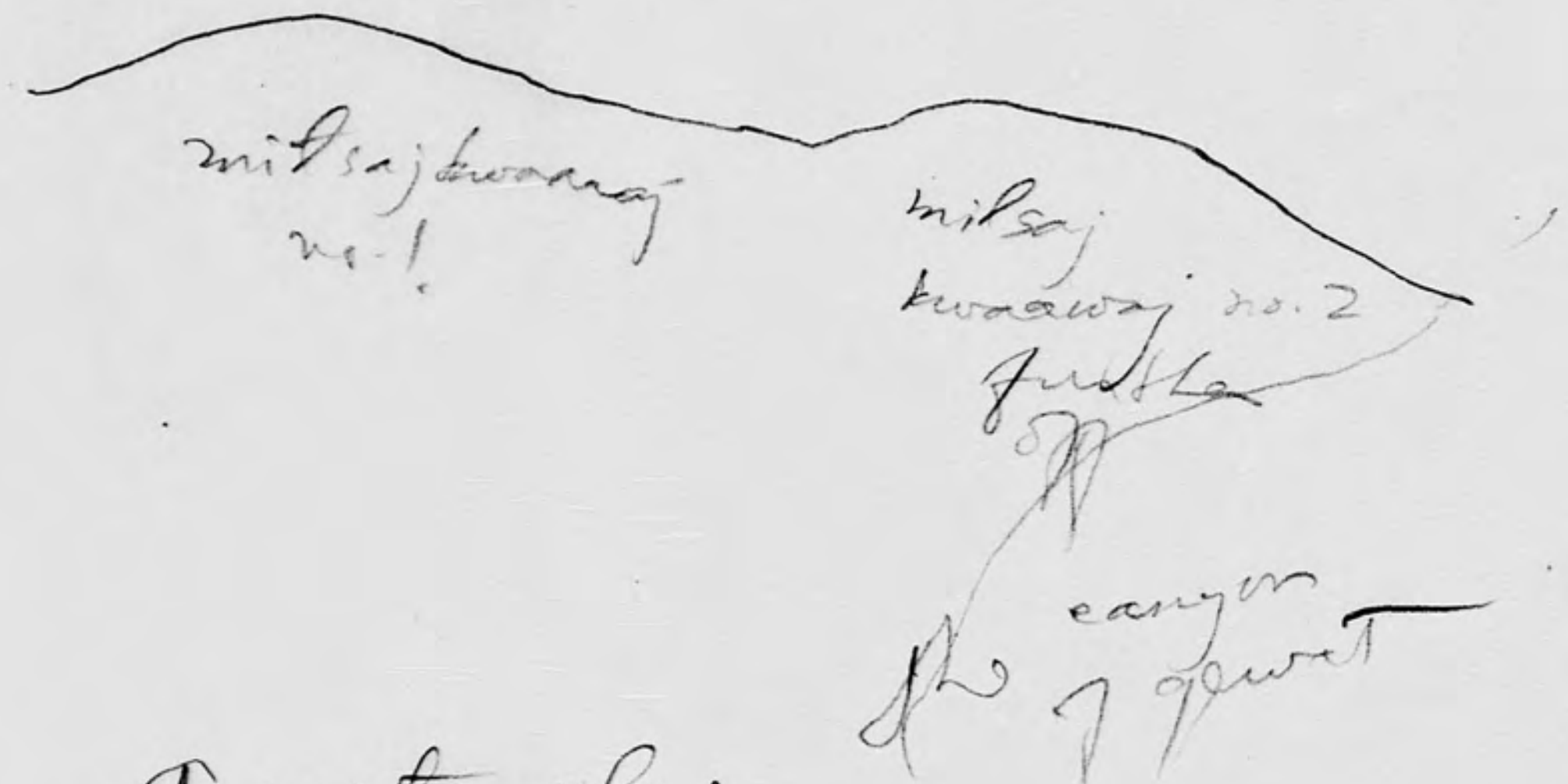
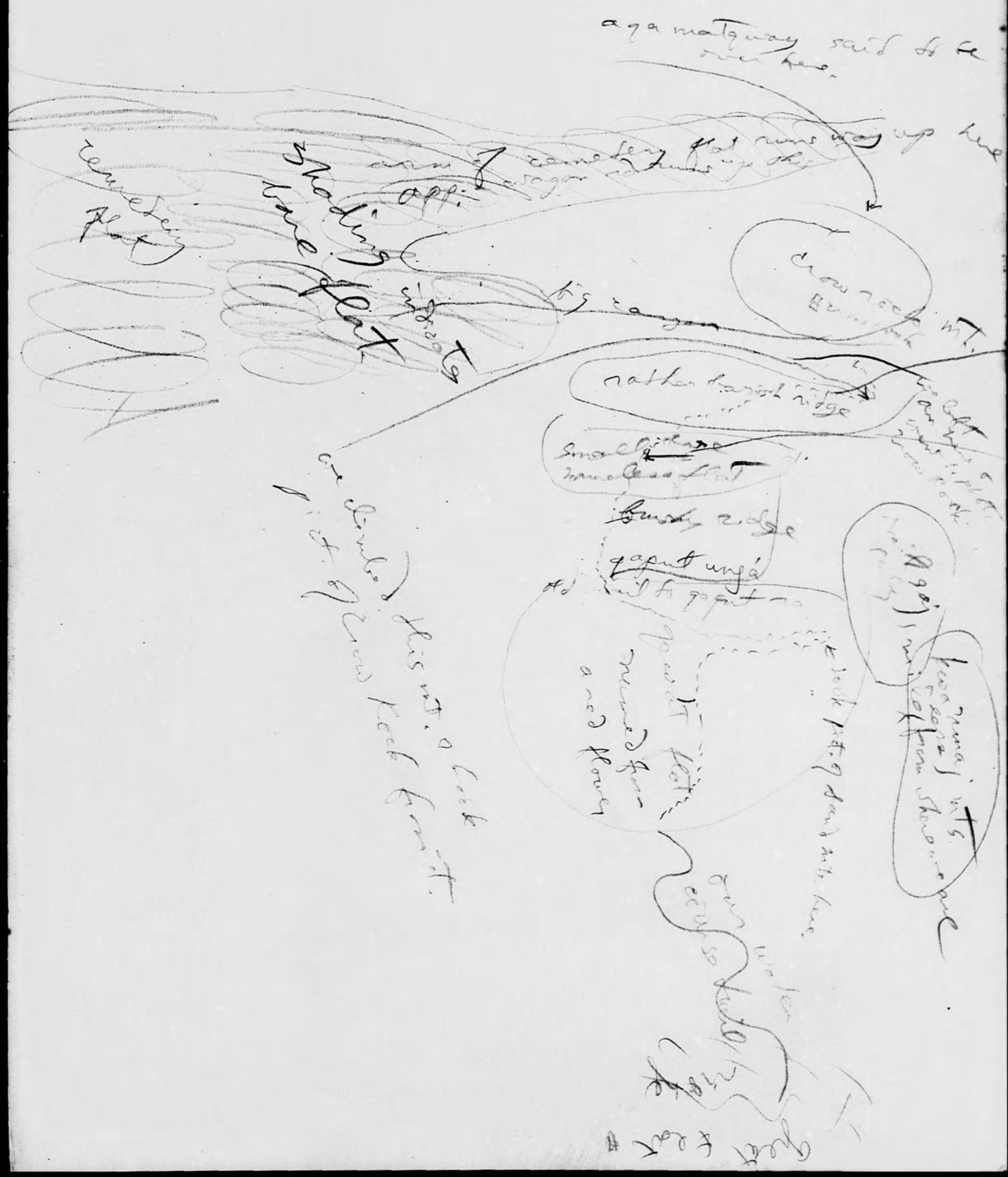


Photo taken at extreme head of qewat



qewat plain in foreground



Sketch of Crow Rock Lobby 57

Arr. says some
box fiesta chairs
but ed. not.



Justbefore setting out with Marc. from Pala to Mesa Grande Aug. 3, 1925 I interviewed Francisco Gonzales Qachaqach in Marc. back yard. He is quite an old full blood Indian and makes a sound when he breaths as if he had heart desease or was short of breath. That is a warning that he ought to be worked with quickly. He was born at Santa Margarita and knows all the coast place names, he even knew the name alon, near San Juan mission. It is a matter of the greatest importance to get these names from him quickly.

4

tfiz ith tfam — ...
vieja por el lado, He means also
means cuervos-grandes (=raven)
a little bigger than cuervo.
alwutum, Ne smaller crow
kawia lam ne Ne langa
ore
ašwut tfailan grande.
kwiy ku tfam = Tahuilas.
Name in Ind. lang. tine in
Ind. valley + Desert.
kupajam, Tupa dios.
Nesc. trbú de Serranos.
Nesc. name of Gabilanes
Cat. interviewed here.
pumáxuaj — 90 T. mes Gon Kuc
mákume, place near Cat.
kukúnpe, abajo in the same
canyon. pm. los Flores.
tfaká pe, vb., mas abajo in same
canyon.
Las Pulgas. Nesc. name.
mukwátfes, = fleas.
Piedras de tumba. to take,
hanslatum) Here is mokin kutupe above
San Onofre.
ajda, caracoles.

Francisco Gonzales Qachaqach at
Pala August 3, 1925 3

qatf

knows alón place at
San Juan.
Seems I know S. Rosa.
qatf interview ends here.
is sort of short story

Marc. and William Mattinger
Trip from Pala to Mesa Grande
August 3, 1925 1

The Kuaal Expedit Marcelino.

Just before starting, at
7 a.m. Monday morning,
I went over to visit an old
Indian named Lin. He is quite
old & was born at Pamaya.
He knows alón near S. Juan.
He says he will go on a trip.
After leaving Pala we
passed a big canyon on the left
in front of the mountain noted
for a small hill detached on
its top which is a house of
the American. That canyon
is called mulámaj. It seems
to be near the road than
Pauma.
After passing the wash
that comes from Pauma
we passed the highway that
goes up Palomar Mt. a
couple blocks back from
the [illegible]

our road and a block
E. of the Paloma road.

is a low and conspicuous

(2a)

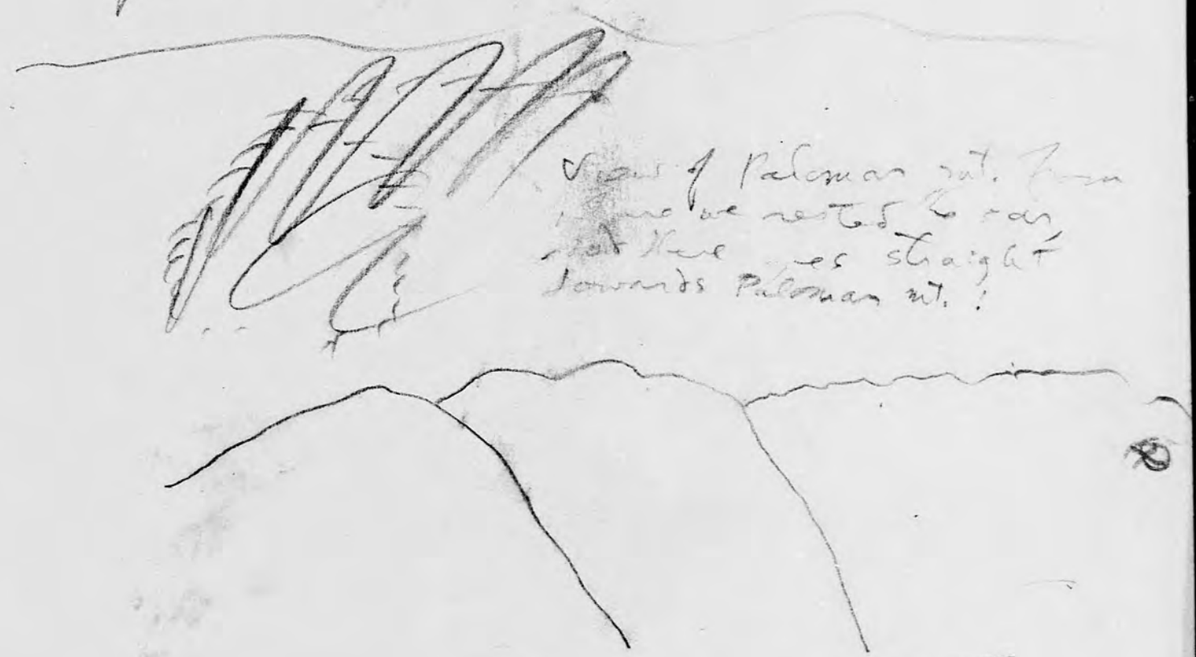
green ranch on the
plain called Kwitma.
The cemetery is here.
Pala settlement this
knoll. After passing this knoll
we passed, also many left,
a few cooled houses,
that is abandoned in a field.
A mile beyond the ranch
here we turned off to the
left.

Kwitka is on the far side of
Palomar mt. + this side of
Guajanga. But there is only a trail
from Palomar mt. To Kwitka.

We had to steer west of
due. We went straight toward
Palomar mt. a patch of green
(a ranch) outside the mouth of
the great canyon that comes
down like this. On the
face of Palomar is the canyon the left of
Guajma which we were following up

(3)

is not far from the green
patch.



Malava and Cuyapa
Pinnacle are only a
couple of blocks apart and are
both big. The top of Palomar mt.
marked ⊙ here, i.e. way to
the right Malava is

(3a)

our right. malǎva is
nearer, the other farther.

(4)

The highway ~~that~~ goes up Paloman but has big grade ? goes over to the right end of the Paloman mt. & passes on ǎva & further on passes hújvupa & further on the same highway passes we'ásimaj. & beyond last passes pɔtʃúum (also called pɔtʃúmya (with ú here shortened) (as further) further on is jópavijǎ, & further on where the road descends is kwímava. & beyond kwímava is pɛ́ʃkwa, (down in the plain) ta'wí is the D, equivalent for this last, he glibly us. this highway thus swings around and comes out at various springs. Mesa Grande.

ɛ́vaka pɛ́qaja, a place near means where a carrizo sp. sprouts, Luiseño.
~~ɛvaka is a~~

pɛ́qal is bigger, a name
↳ long. Sm. bamboo (carrizo)
resembling
and pɛ́qaʒ́a is another name
sp., similar but smaller
sized, Luiseño bamboo / carrizo sp. only.

Then we came to
pungéja' (The final ' may be a ra
a k). It is a hayfield or grass field.
name means "chueco," "al rebaño."
means where one goes round the ledge of
a field. This is a sour field on our
left not more than ½ mile from jajma
~~around which our road made a sharp bend~~
up slope from jajma
towards Palomar Mt. from it
is olámmapa inf. tel's'
we as we look back. The name
olámmapa means slope
He said: See how the ~~to~~ ruchida
slopes up from jajma.

When we get to the top of this
grade we will be able to see
put/toriva looking ahead
Kraus n.



(6)

Soon after our steep grade
has ended we come to the
summit, which proved to
be a flat plain. Passed
~~from~~ kamá's now left—
the ledge of a Pleasta still
visible there that Key Ted
July 4. Then a block further
on our right on same flat
where an Am. Was a pressive
cement house is Jami.
And a block further still on
our right + where there
were large flat stones. He
turned + a cienega slanted
slope into a head of a
canyon that ran
south (in the direction we
were going) to our right.
is Tomkava.

Kraus n.

(7)

Then I block further on left we came to japi'tfa. old cemetery fenced around in a clump on field to our left not far from the road ahead we saw La Jolla settlement + fields.

Then we passed. Round schoolhouse 2 blocks further on, on our left also.

---

kekélam punki' is way back on the Rincon grade.

Mr. Mendenhall owns the cement house referred to above as La big plateau referred to above just before reaching Enriquez Mahátam. House is called El Potrero.

Paloman Hotel is almost straight to our left from Henriquez house. At is on other side. All these are the Paloman Mts.

(8)

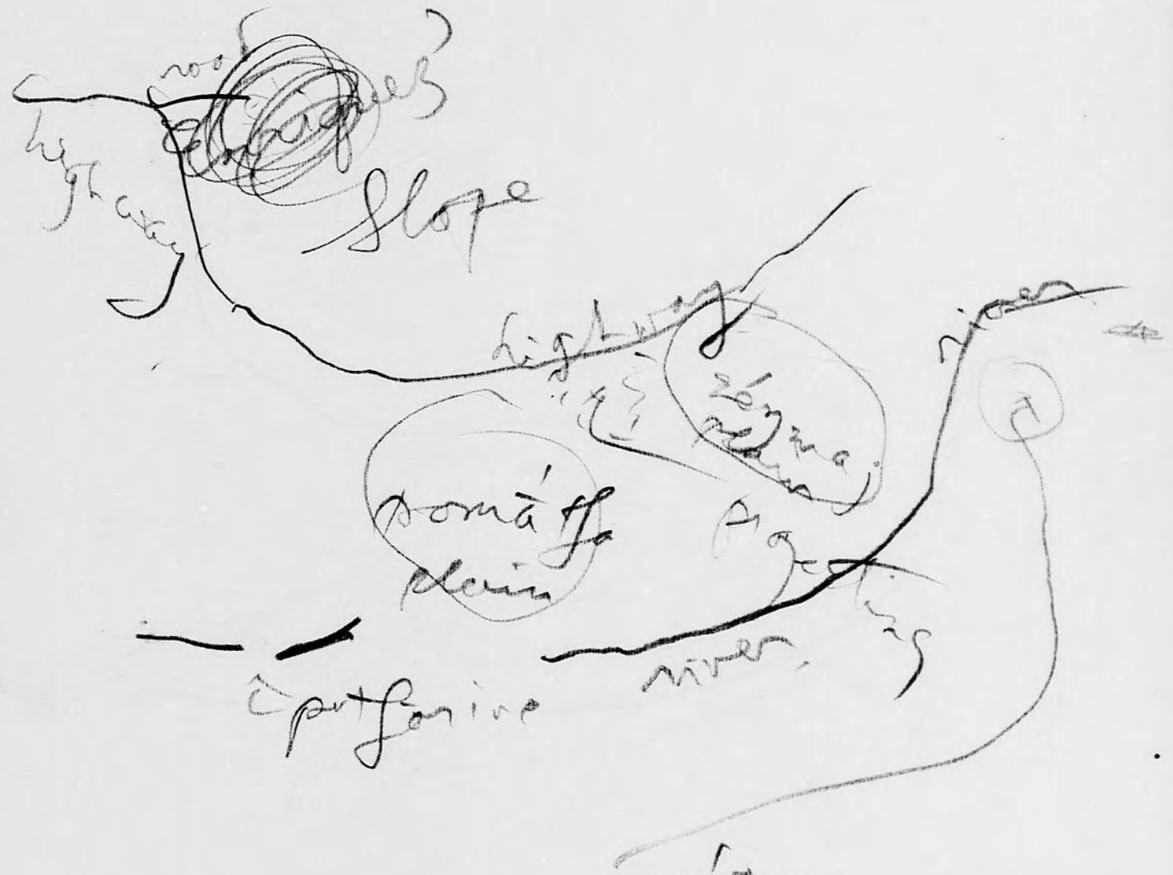
We made 2 block side trip to the left to interview Enriquez sister at La Jolla Reservation a

As we went back to the road went 2 blocks from highway + then started down a long steep grade. To our right lay a plain ½ mile square called pomá'tfa + further to the right a great V-shaped portezuelo or naked rock lip called putfó'nova. This gap was on line (distant) a little back west of pomá'tfa.

We passed a house to right and came to another plain to right + almost as large on left, that is séyaj. There

(8a)

as last, That is
séygmaj. There are two
or three adobe Indian
houses on it.



pá'xo, place
on brush grown
slope on other side
of river where the
people lived anciently

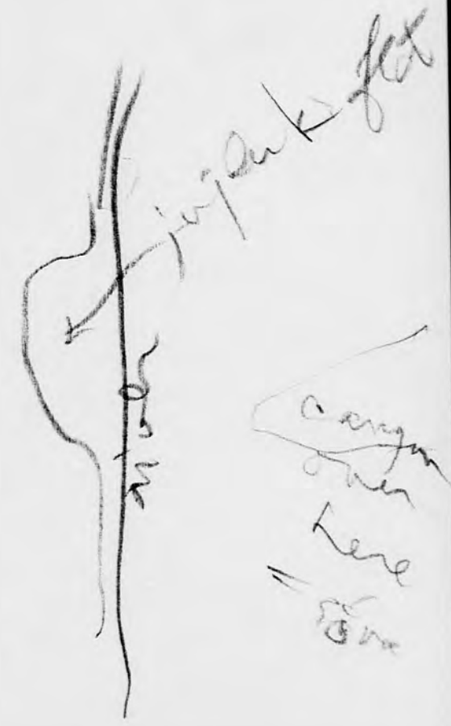
(10)

Just beyond Jacks on
so n the Ke fan side of
Ke river, 1 mile from Pala
is Pauja, where Ind.
semaphan unties. Soon
after getting a glimpse of
this place to our right a
some what ahead of us.
Ke road got down to Ke
very edge of Ke river bed and
Ken he said that n our
left Ke eroded field, fenced
in by bordering road is
Lakáxam ca. After passing
Lasuicam Ke road kept
along Ke very bank of Ke
creek flowing deep with water
for a long way (ca. 2 miles)
+ Ken we came to a flat
betw. Ke road + Ke creek

(11)

Mr. that flat is called
jújuk— It is the only
one along here, a canyon
flat branches off from
Ke other side of Ke creek
& opp. jújuk is called
sóva and he says that a
road runs through it to
Mesa Grande.

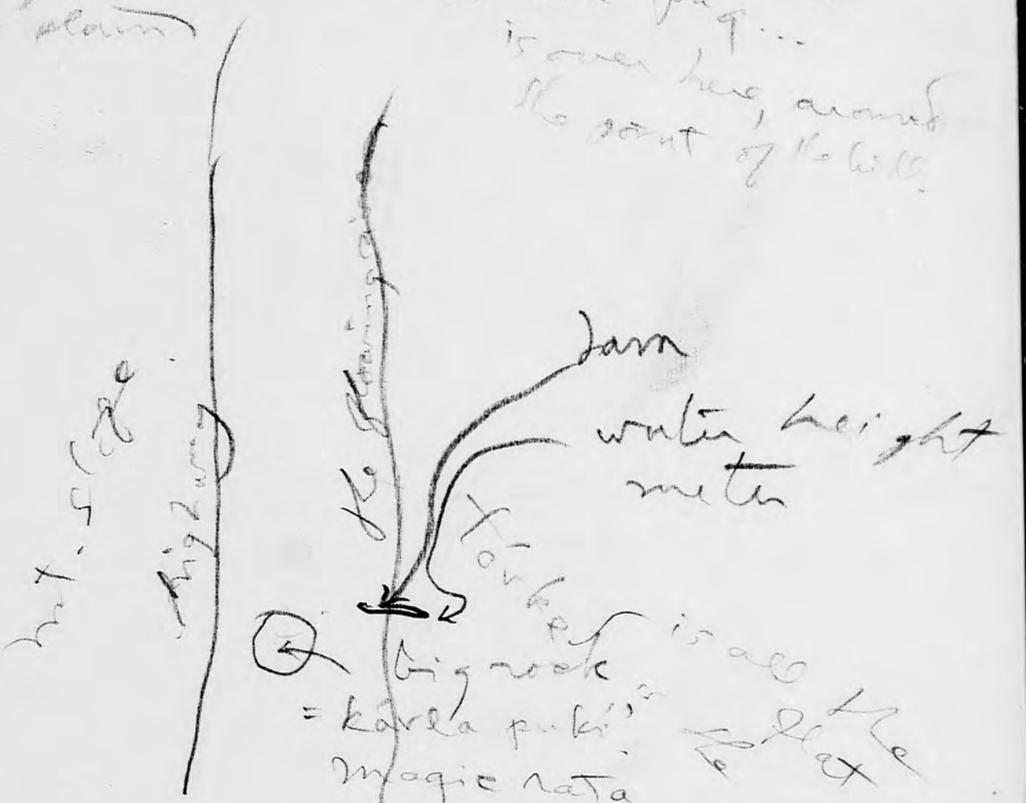




Davis was made
chief by the Indians, & soon
made himself conversant with the
Ind. religion, folklore, &c.

We kept along the bank
of the river for several miles
came to where there went
around a point of hills
with descent for the road
= hawi'ta pauki's
(also said hawi'ta nak(i')).
means esta Lagarto el
rio — old arroyo, and
yes, the point is towering
the river. there we passed a
can. there was int bank
along river after that, but
no point like that.

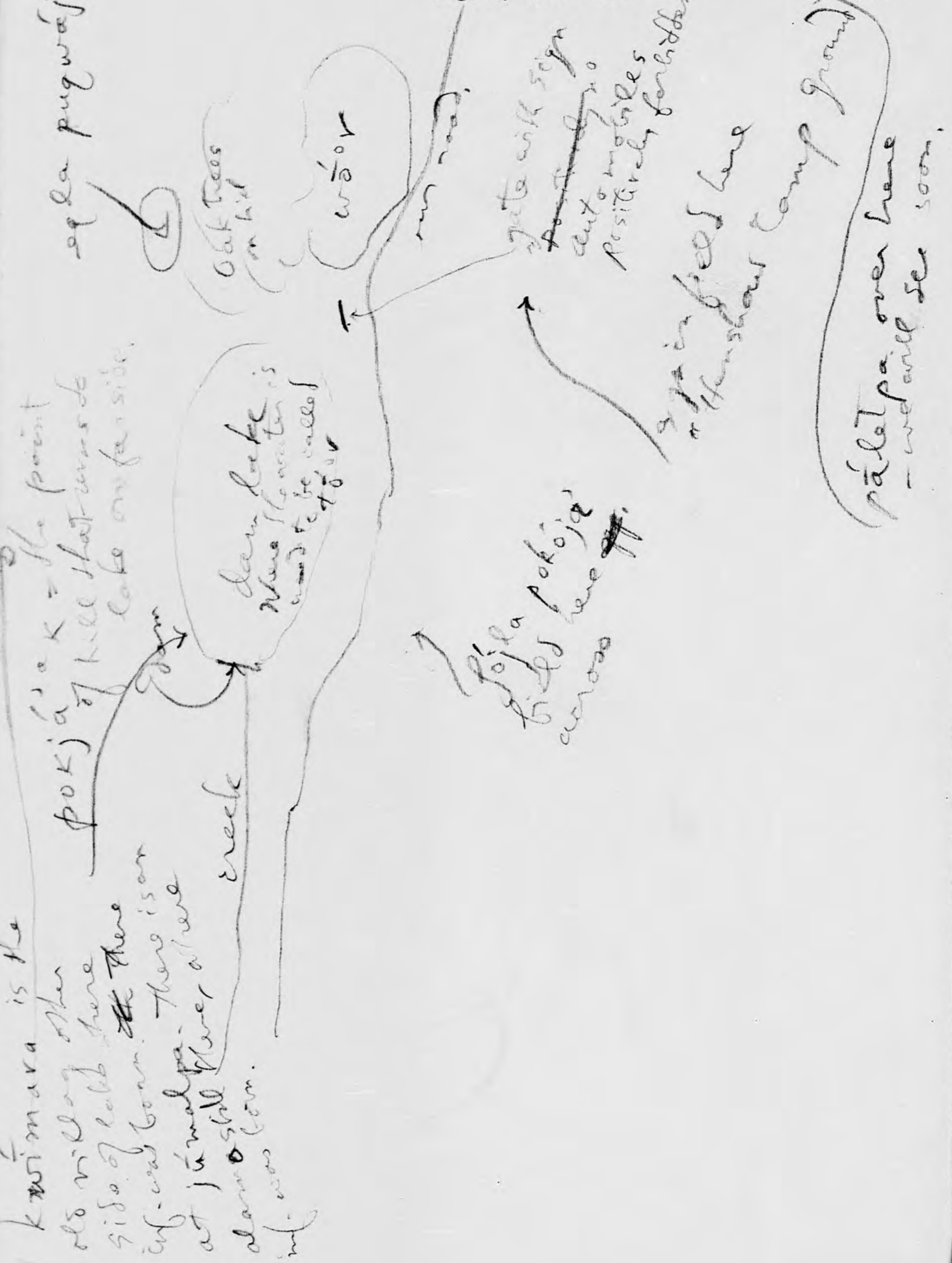
Woods not only
ranging in Warner's
Ranch plain



trans ac. translates kawla páki. n.

W. Ranch.

Marc. and W. Mattinger
trip from Pala to Mesa Grande
Aug. 3, 1925 14

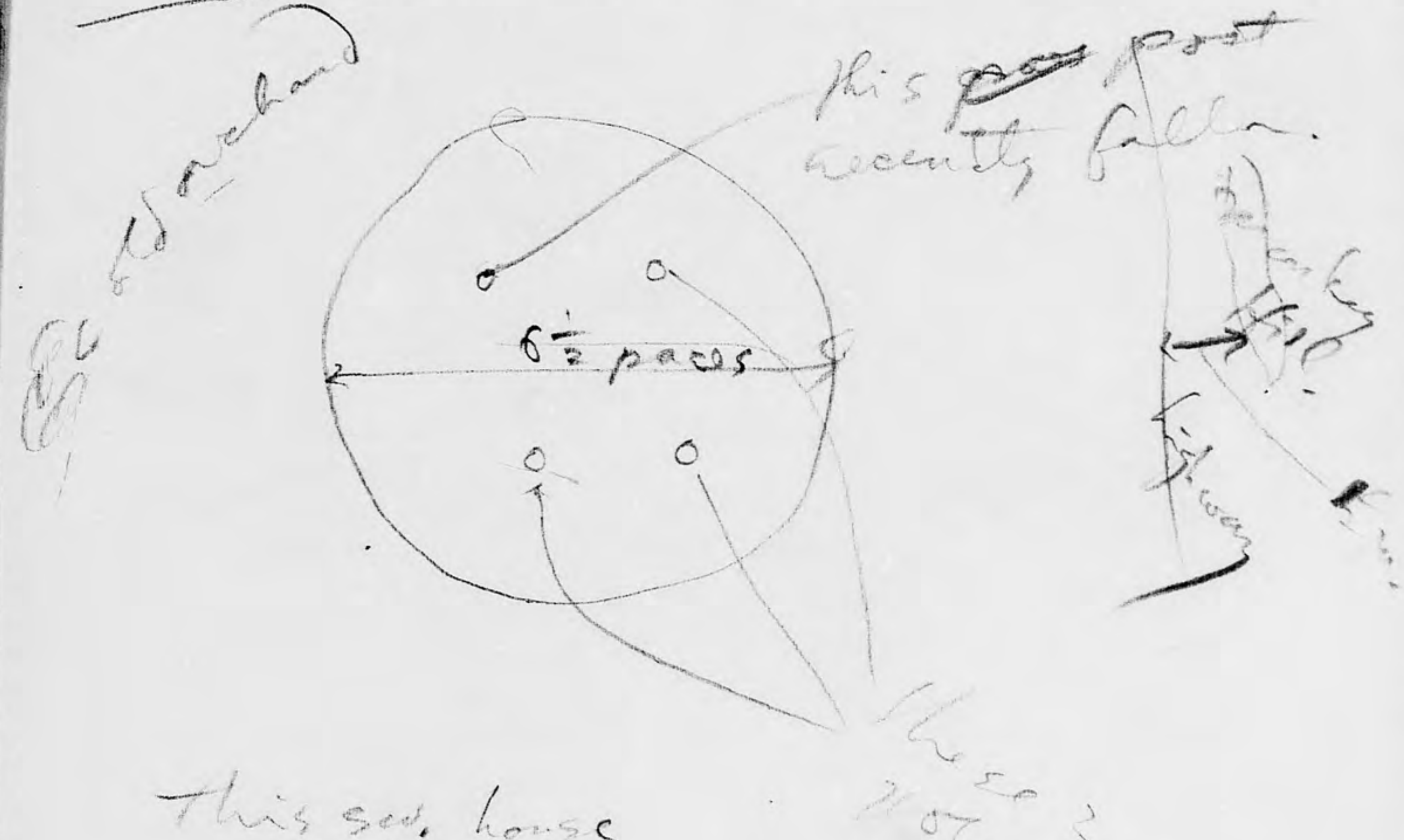


Marc. and W. Mattinger trip
from Pala to Mesa Grande
August 3, 1925 15

the mts. toward the desert



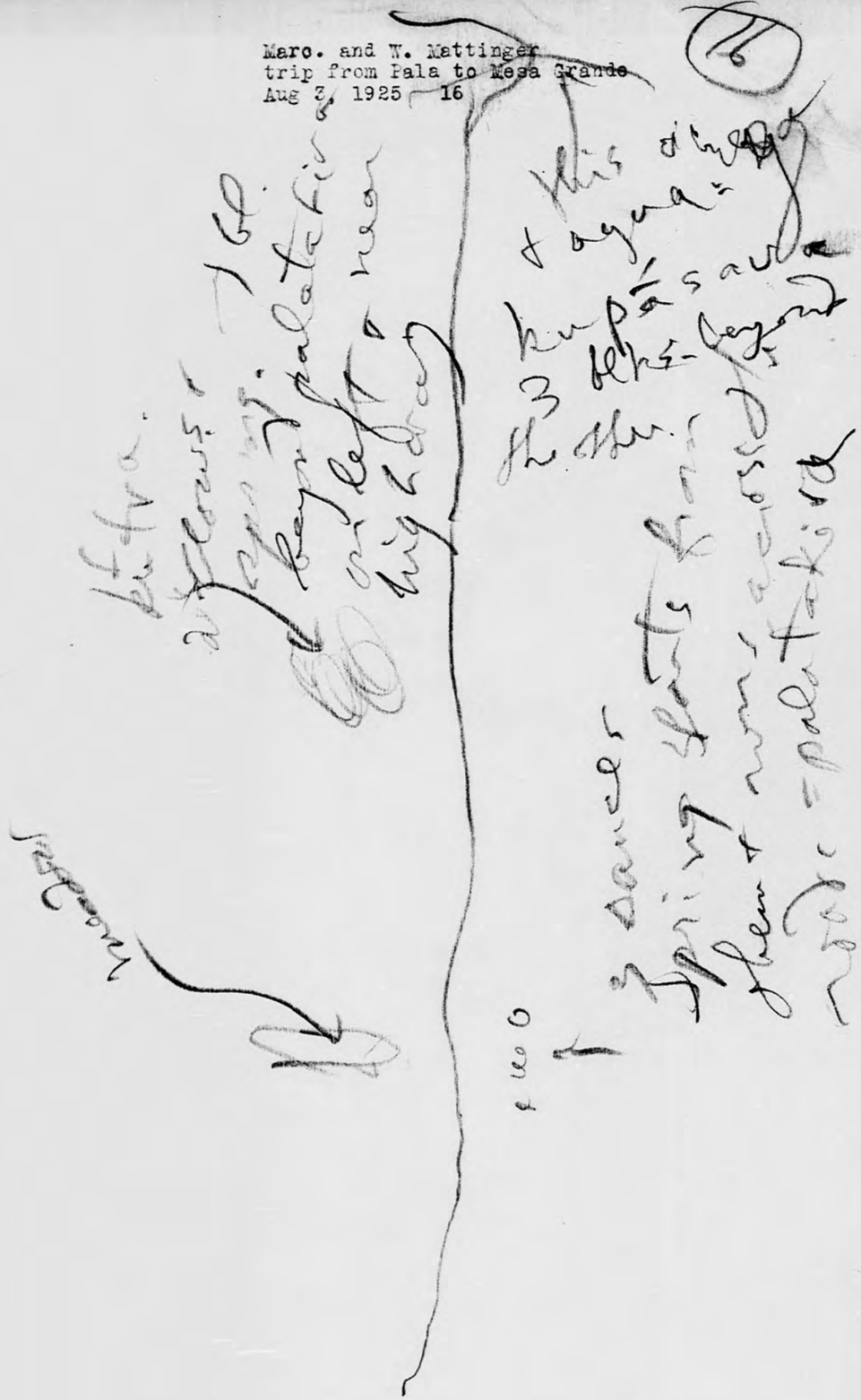
kúpa is at the foot of this mt. Helmor's ranch is near by. rec. name of these mts.



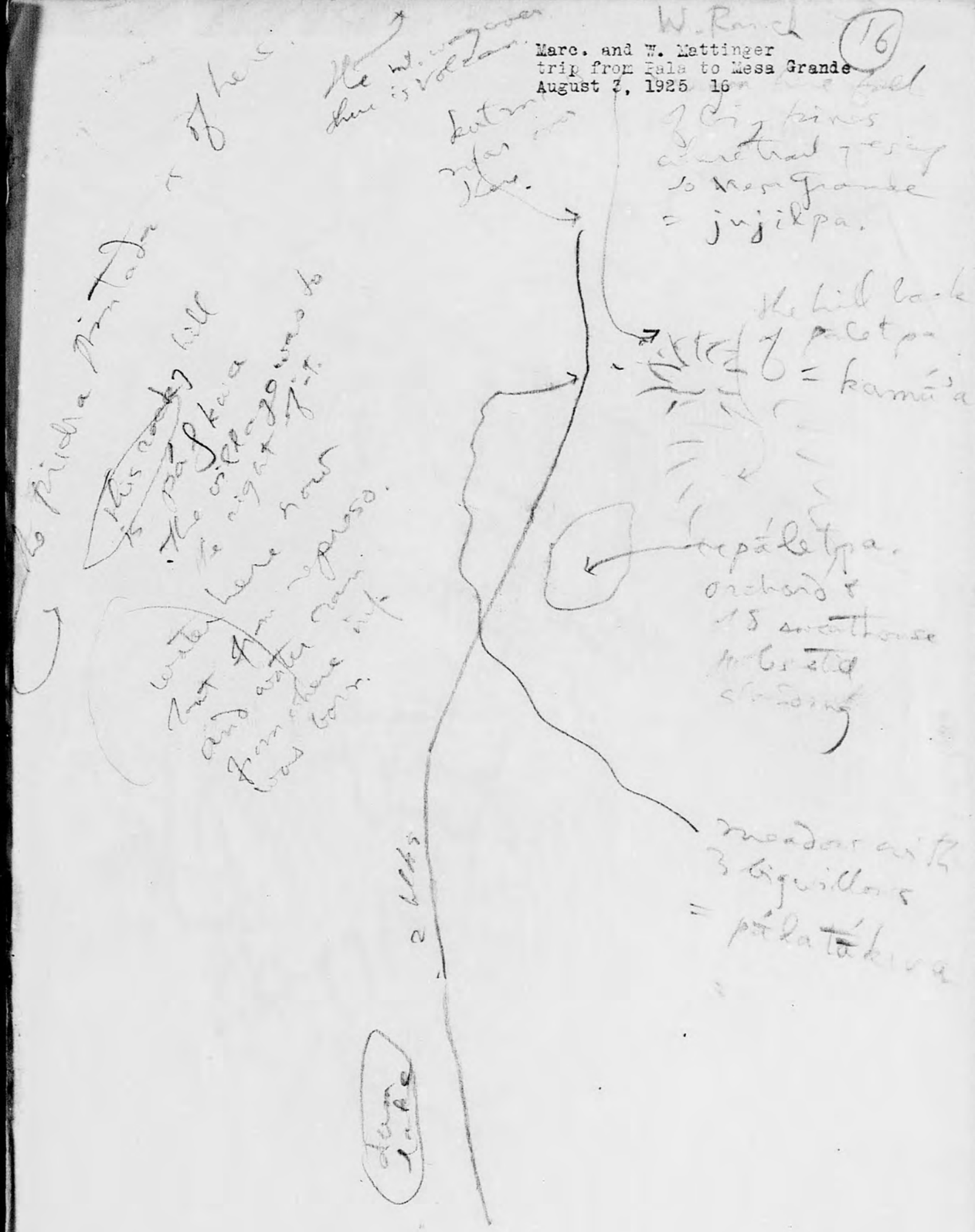
This sec. house a mound 1 y.d. high Rocks piled near posts.

In a 2 block sq. field. Fruit trees at end of field further from highway.

Marc. and W. Mattinger
trip from Pala to Mesa Grande
Aug 7, 1925 — 16



Marc. and W. Mattinger
trip from Pala to Mesa Grande
August 7, 1925 16



17

Then a short ½
beyond Pupá sava we came
to Tonkiva, where the
road from Mesa Grande comes
into main rd. and ours
to the left.

After leaving this ½
mi. we passed Tumala
cienega which lies there
until recently. ½ mi.
further passed another
cienega included under the
name Tumala. Then passed

Tumayo

Pagaja only ¼ mi.
from where we left the 2nd
big highway at S. of junction
of this
where we ate lunch is
called Tí Mwa. the canyon
is called the same.

18



The hill with rocks on
it to the rear and left of Monkey
hill is Tá-ka-pel-maj.
Mesa Grande canyon.
Where R distant ~~Pala~~ Mesa is
Paqlópa.

Tukála is the grove of
~~Tenecios~~ encinos some distance to right
of Tó
Tofsóla. is a place beyond
the last.

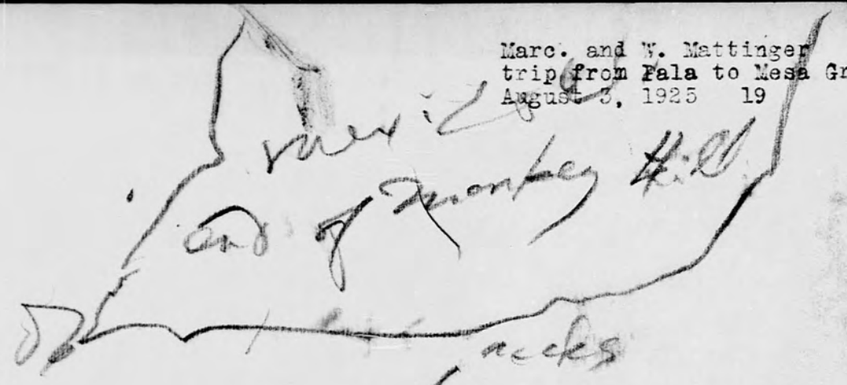
There was a corral at the
end of Monkey hill near it is
no here.

The rd. of pasture is to left
side of Monkey hill

above obtained at 1st halt inside the grounds.

~~above obtained at 1st~~

19



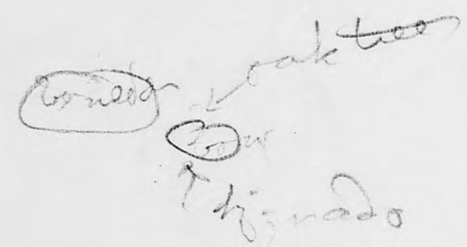
the burial site
It was not at the
No point at all

the smaller seeds were
placed

Mesa Grande pictographs
we visited,

20

Looking north.



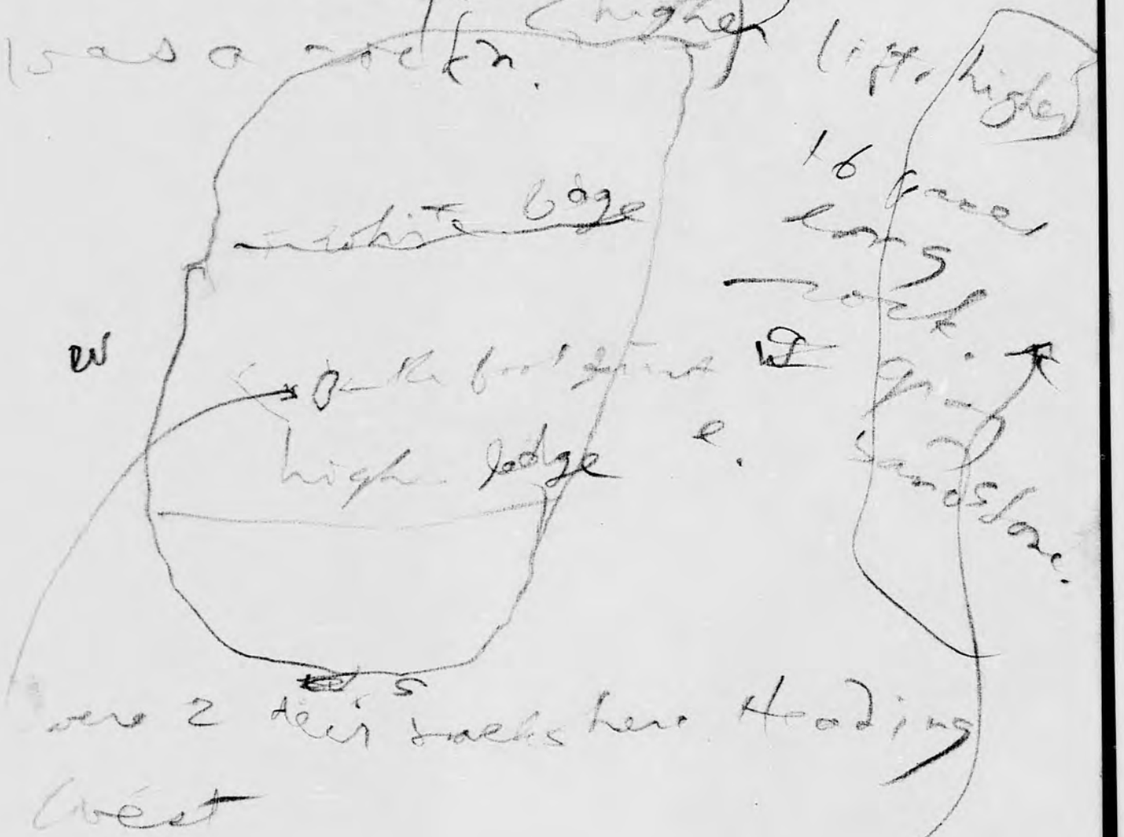






21

at the N. end of the
same range & rocky
knoll (magnetic) higher
base of rock.



lift. higher
long ridge
sandstone
here 2 deer tracks here heading
West
high ledge

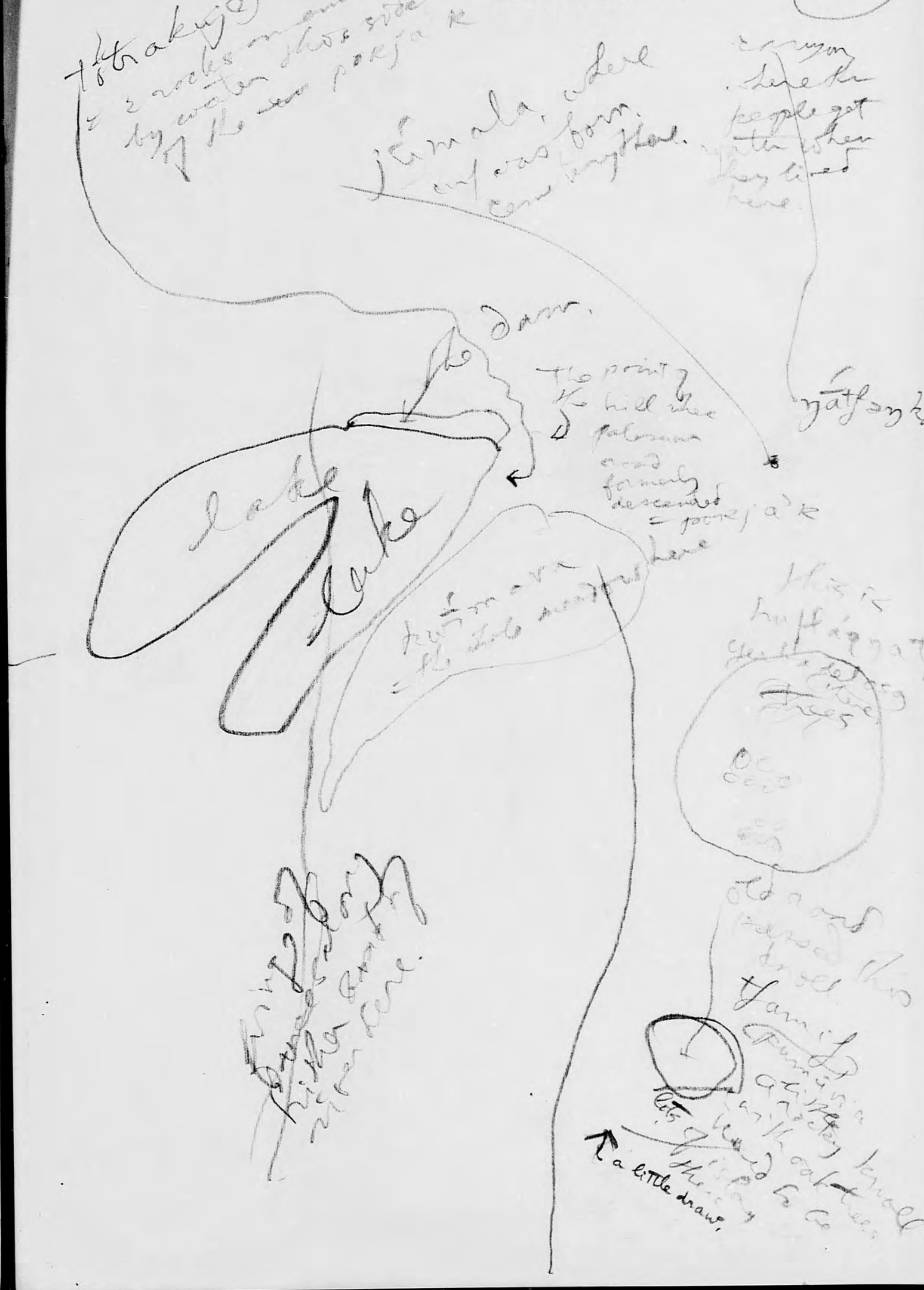
22

left Luiseño
flat & passed
Egyamaj on our right
just before we got to the
sandy flat of the river.
Egyamaj consists of low
hills with boulders
to our right
to Pala
Cahuilla
Luiseño
rocky knoll
Egyamaj
to river
to river
to Pala
Cahuilla
Luiseño
Cowpa (also Cowpal)
the plain beyond
the plain
Cowpa
Cahuilla
Luiseños
= tárraga.
pálmima / tahui
saw Indian
at this side
of the bad arroyo

(23)

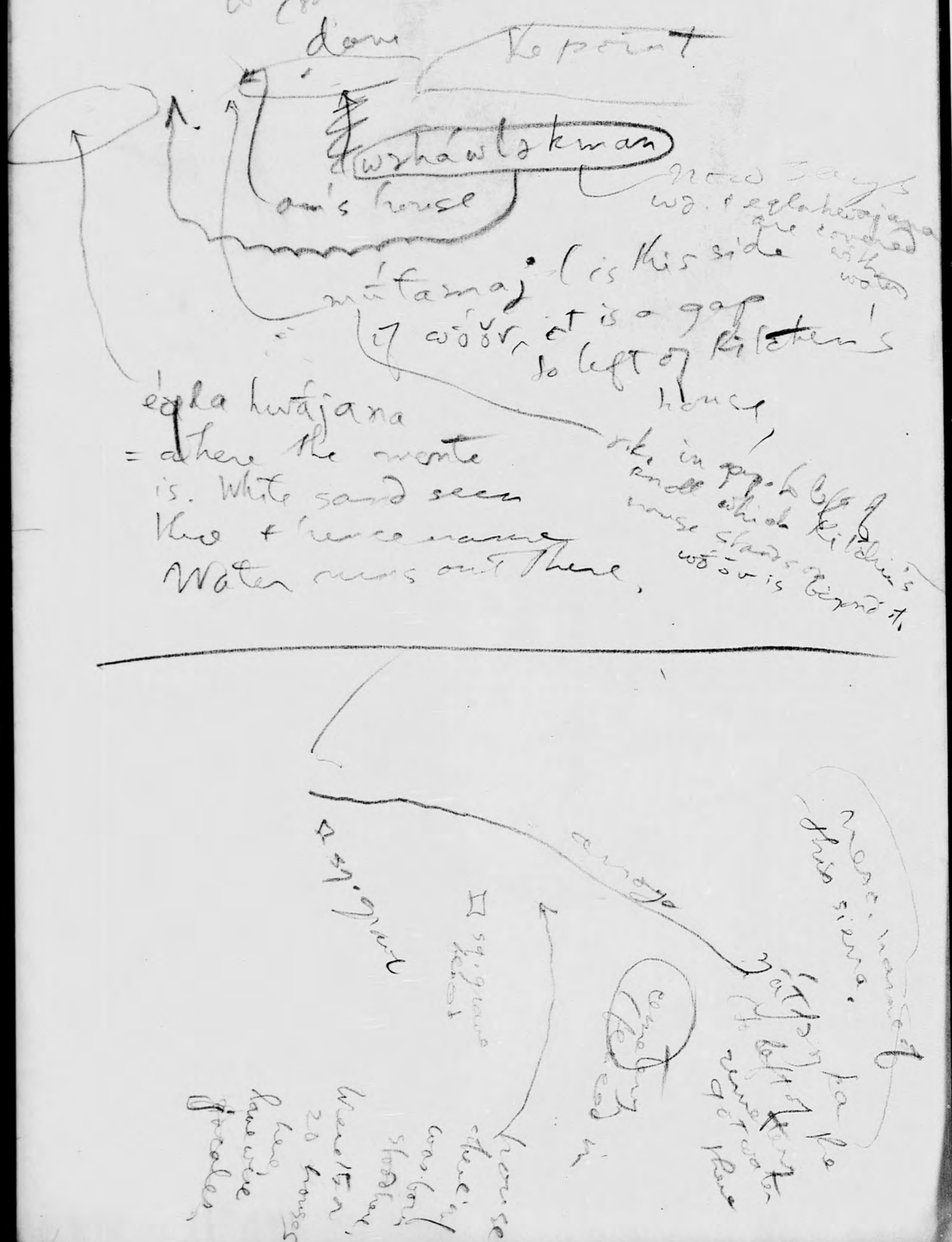
ʃbrájəməʃ a giant, anciently put that rock & [illegible] rocks down & got down somehow. It is 15 ft from the road. It is about a block from the rock, ~~there~~ Straight is that there used to be when [illegible] there's a rock on top of the rock and now it has fallen off. Called him merely ~~[illegible]~~ the long person. It is going to the plan. It is 1 block from the bear rock (the bear sat under an oak ~~tree~~).

(24)



(25)

The kúpajam passed our home when they were driving
anyplace.



(25a)

He knows two places in the plain, looking montezward from us:

t'o'fuwa = all the plain (green) this side of Monkey Hill.

taqʷonɛɛmika. The plain to the left of last, Juan Lango had a house at the point of monkey hill toward bear rock region, quite distant from the point in the plain. Ko sowek there at,

puk'ja'a is the visible point of the rockhills which ~~runs out to~~ to the right of the dam.

The two pueblo ruins are at the damaged bank of Natʃoka arroyo's mouth. The dry arroyo has lots of sweet ʃ trees all along the arroyo there for a range of hundred feet the ~~ruins~~ the sandstone boulders, 2 of them, ~~are~~ 30 ft. and

~~boulders in between~~ 30 feet apart with rough smaller boulders in between and all about.

the rocky knoll ~~is~~ is about opp. bear rock

Giant rock is a little taller than a person ~~is~~ bear rock is 10 ft. high & like a tent. It is under an erosion ~~cut~~ cut out photo well in the morning sun.

It is known as the Renshaw Dam and the property belongs to the San Diego Flume Co & the no water where the lake is. The deer-man footprint rock floor is at the extremity of the small hogback

The main rocky knoll is 7.. beks from the monkey hill & main monkey ridge

The ra. at Monkey Hill was on the Mesa Grande Mt. coard side of the Monkey Hill, there is not a race of Live Oak, no fruit trees or anything-

Once Mr. Davis wanted to take a pic. of the rock with the [illegible] but [illegible] for [illegible] [illegible] made the [illegible] Did not like [illegible] woman.

Today Ira This is almost due E. of Monkey Hill.

monkey Hill

As we came up the grade from the white house where the Italians live to Mesa Grande I asked Marc. the name of the grade and he says that it is called tomki. It is called tomki all the way up to the top.

(A couple of days later when Marc., Angel, Mr. Davis and I returned fro Matajuay, Marc. remembered what he thought was the D. name for the cemetary across the canyon from the white house, but Angel did not remember that name or did not seem to hear us when we shouted at him. When we took Marc to Warner Springs on the following day, he vd. that same name again on the way down the grade and said that it is the D. name for the cemetary across the creek from the white house. For this name, see elsewhere

I asked him if the accent on the name of the other island is atauki or átauki. He approved the latter and then recalled that it is not the name of an island but of the extreme point of the ridge that runs down to meet Henshaw dam, which may need be covered with water. Sometimes the word sounded like átauki; other times with a clear t.

That made him remember another name near the Henshaw Dam: tota (the word means navel) stone. That stone looks just like a navel. It may be covered up with water now. He forgot to tell me the above here plens. The other day, he says.

Before breakfast I talked at length with Antonio Lachapa. He lives in the red roofed adobe next to the schoolhouse. He is an excellent informant, ca. 65 yrs. old evidently & with perfect sight, hearing & pronunciation & intelligence. He translates every word. He is a pure Mission Grande Indian & has no plens, very thick all around the fiesta. Excellent. He will be a good one to take with Angel to Mat Guaj.

(3)

I told him what Davis
had told me last night about the
human footprint and great
natural shaped rock at Spring
Field. He gestured over toward
his house & it is a that
direction & not far. He was
the one that told Davis about
it, and he had seen later
Davis there. On Pine
mt, 9 miles from here, where
you can go only by trail,
is a related rock. At
another place on Pine mt,
above ~~Mesa~~ Santa Ysabel,
Cachaya encountered a big
a fire, he saw a rock with a
human hand painted on it.

K pas 3.

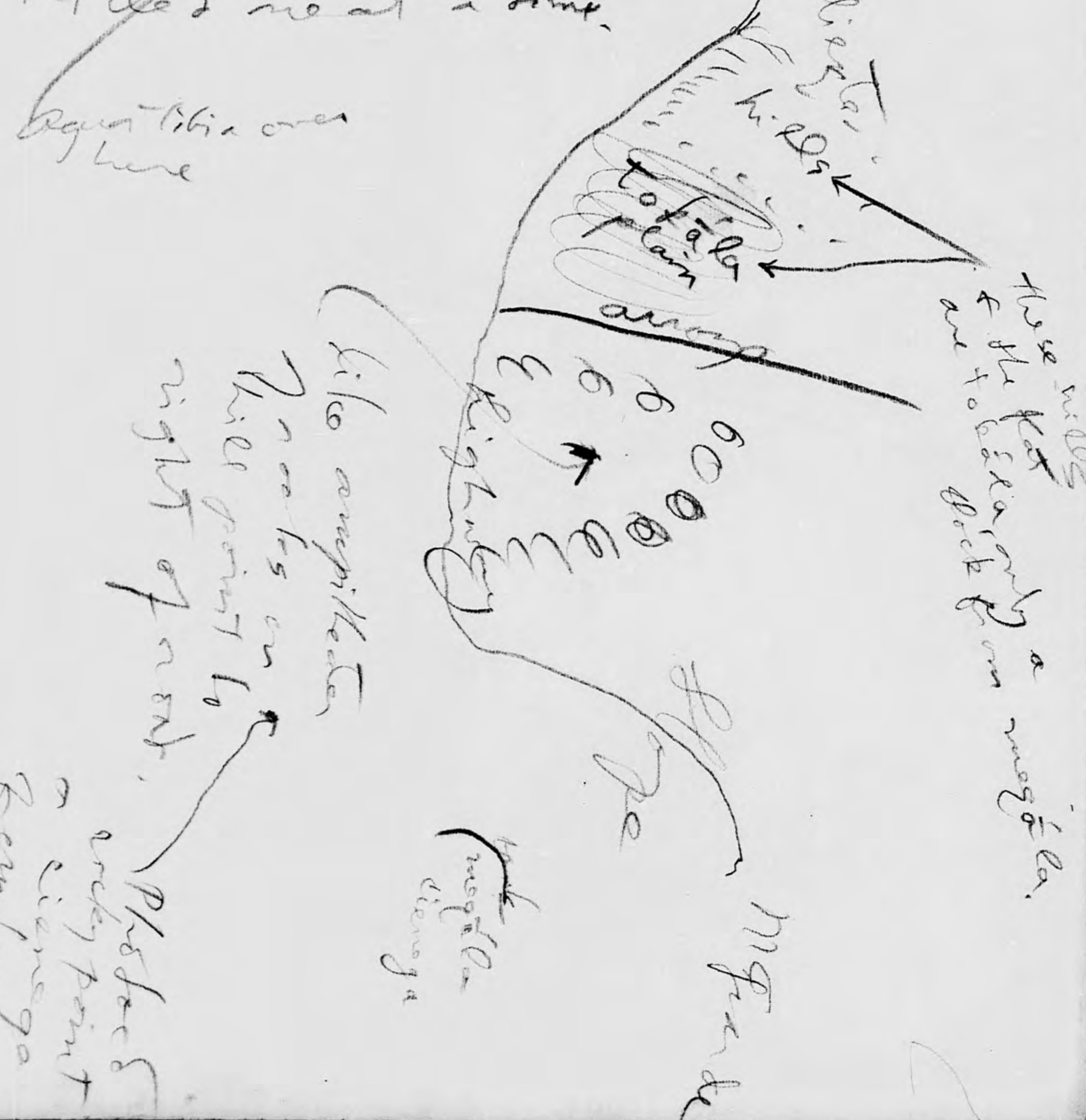
Antonio Cachaya has
heard of the moon-shaped
rock. It is 4 miles from Ramona
on a mt. side heavily covered
with brush & forest. It is
hard to find now (A. G. Lewis).

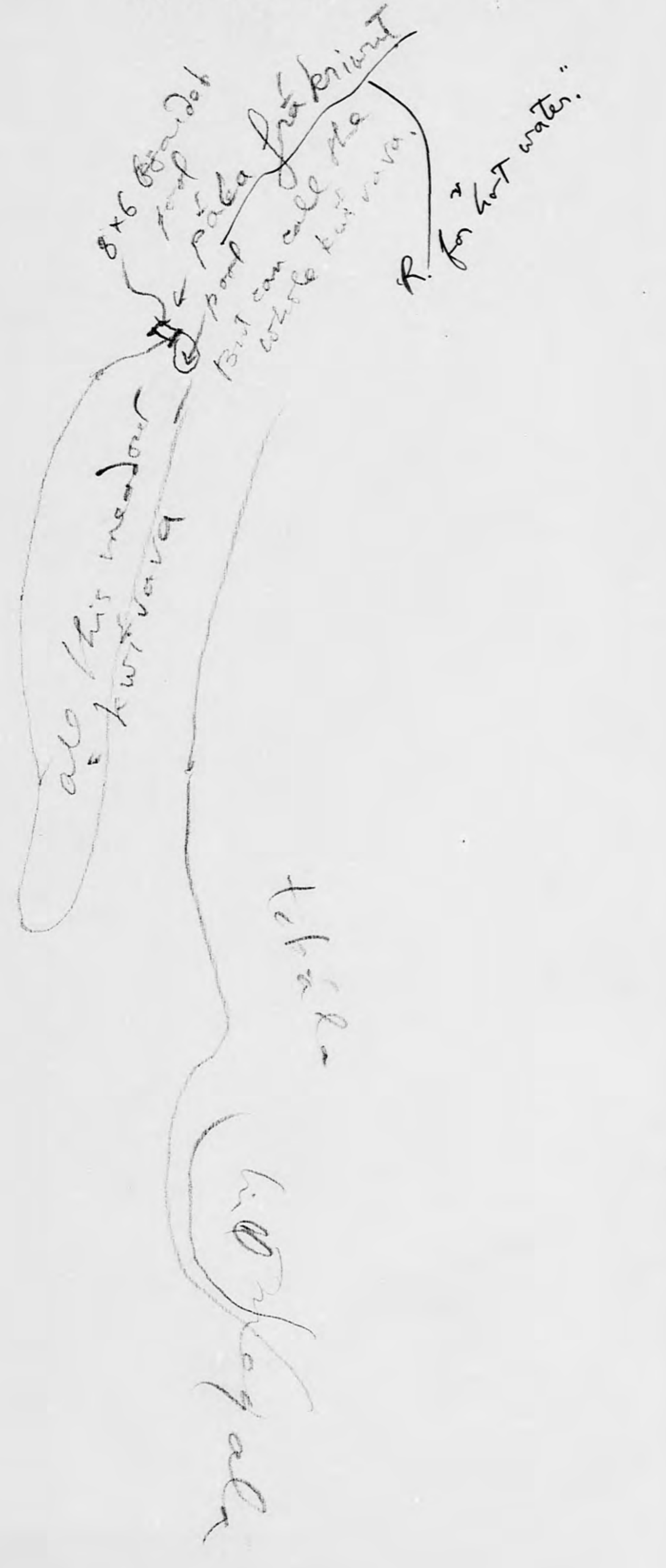
Mr. Tiburcio Lugo (Lugo)
of Ida Grimes acquaintance
from Marcelino. He says that
— Garcia, who died last yr.
went to S.F. to teach R. Language.

Kupa 4.

after passing the cemetery
at the mouth of ʔmutqeráj creek
we came to ʔmeqála 20 or 30 men
and chase rabbits with rabbit
sticks + round. Came from all
surrounding rgs. here.

The name meqála also extends far
back to the right, to the
brush country. There is
where they hunted the rabbits.
Killed one at a time.

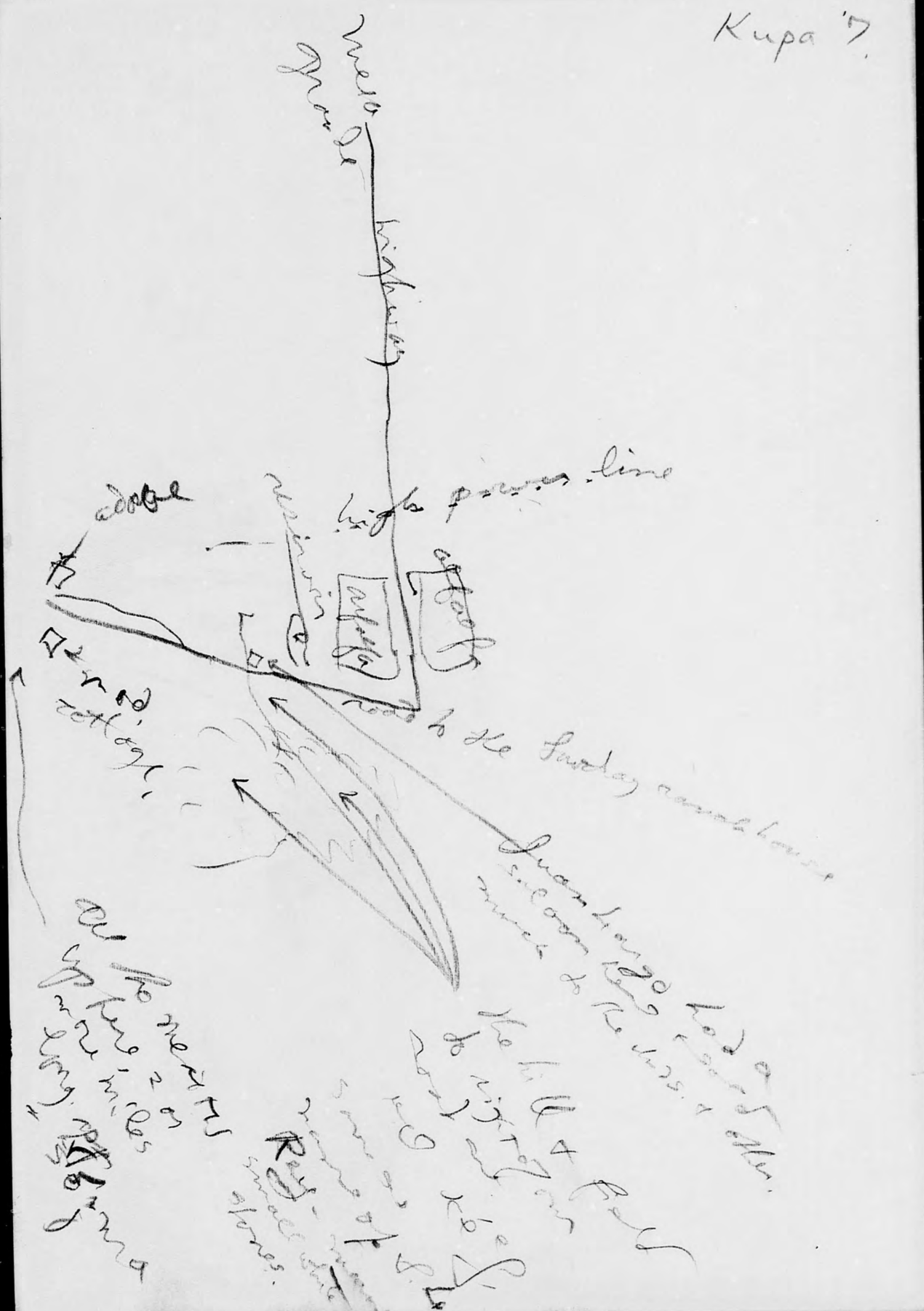




Kupa 6.

Beyond agua Tibia ca.
1½ m. is where we turned off
to the right to go up 1 m. to
the Sunday ranch house.
Marceline was brought
for some period at agua
Tibia yrs. ago. Were Wash an adobe
of cowboys & they cached in the
spring ~~We not~~ the spring
was not boarded in then like it
is now. Like the ranch house
boarded of

Mequam Pumpaw's is the
small canyon that came into Big
Lake from Mesa Grande)



Marc. and W. Mattinger trip from Mesa Grande to Warner Springs, Aug. 6, 1925. 8. Kupa 8

at the forks of the road that goes to Montezuma Valley San Felipe Valley (Westmoreland, Brawley & El Centro)

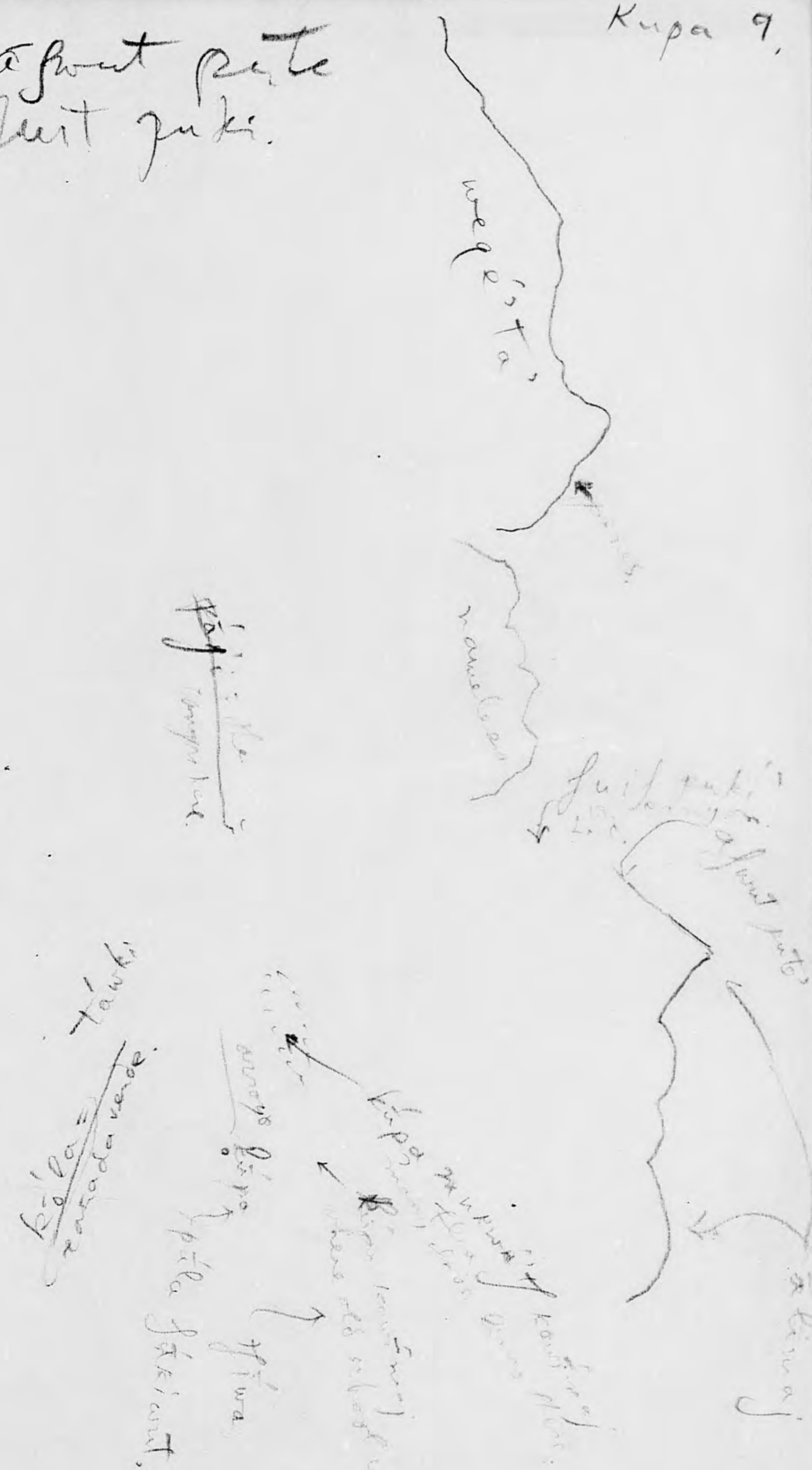
The hill at ké'ǝf is strewn with whitish stones the size of a baseballs. Salvador called my attention to these on the top towards the ranch house. After coming back to the highway we crossed a cienega after about a block we crossed the cienega — it is part of šojma.

About 2 blks further the road ran between two ridges of low rolling hills with oak sp. on them, up grade. These hills are called tóvasa, from this oak sp. As we stopped we looked straight ahead at the peak. it is ʔálimaj.

Kupa dudes used to hunt rabbits there

Kupa 9.

a short route
Juit juki.



Alejandro Baca.

Matías Gutiérrez

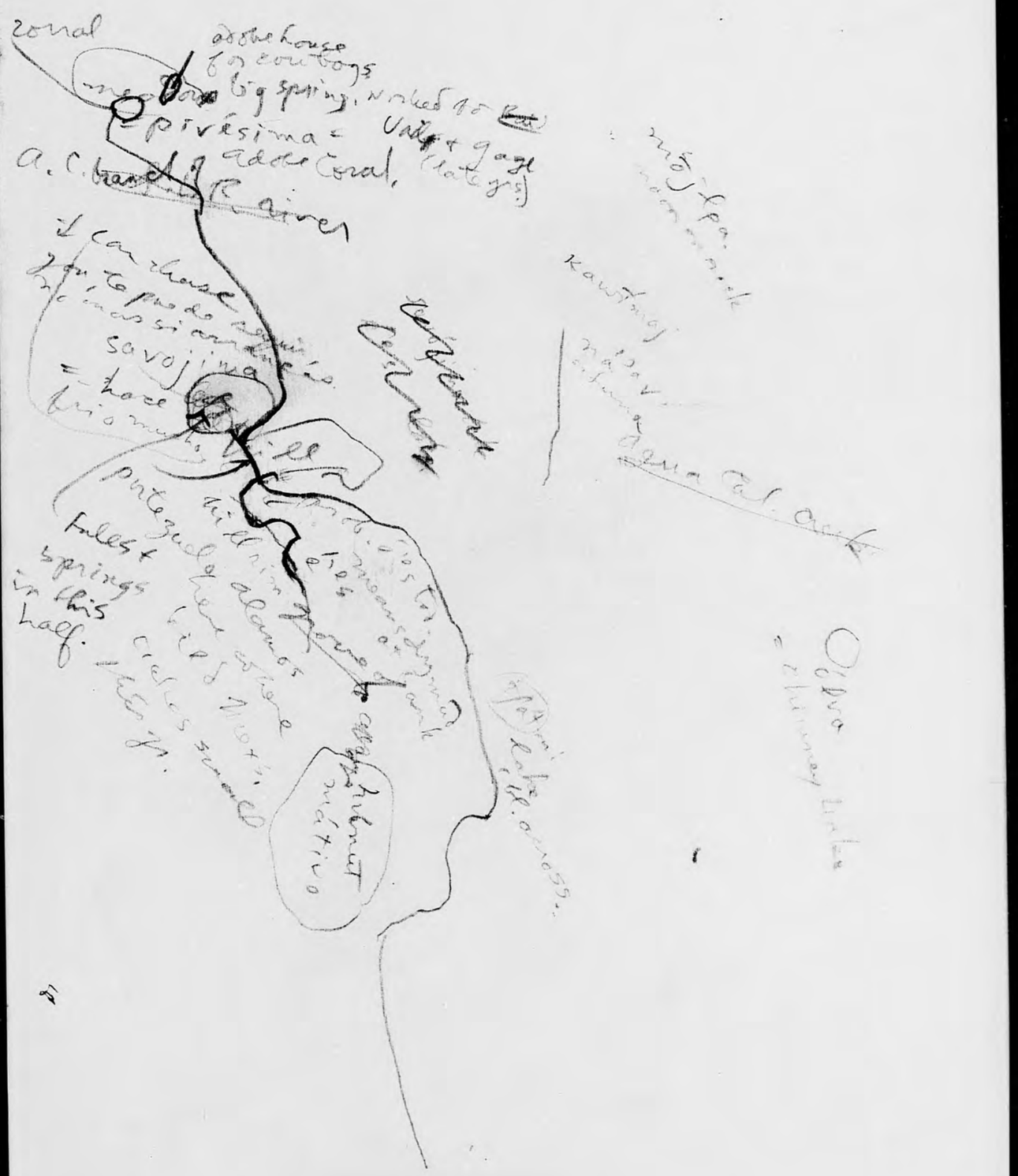
Juan María Pala was
Chief Interpreter Key There Now at
Ft. W.P.

The real Warner's Ranch
is Késha. It is the whole
ridge. What he called Késha
a.m.; now he calls it Késha.

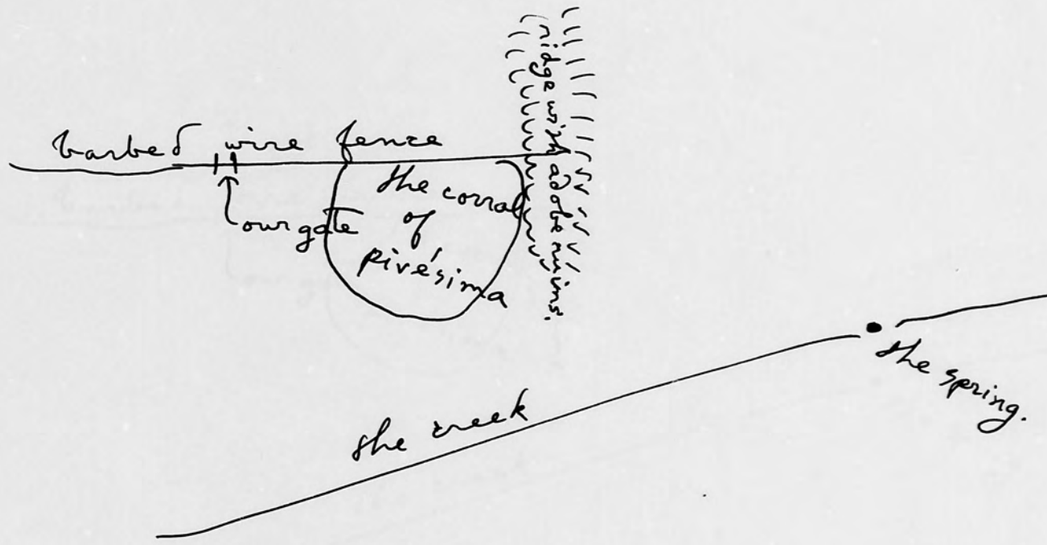
The spring is 1/2 privésima
is 1 bl. & right of road, water corner
out of cement kiva
Did not photo 's or Fátmin lakes.

Dr. Ramon Carillo to the
Pechuga ranch with big corral
at (Cranky Field.)
(Gov. Downey grubstaked him

X



perésal = the Lake sp. that
grows in Big Lake.
Lamb says Ac. call the Lake
sp. in Big Lake sifflim.




sandy river
Juan Warner
Cattle Crossing
Dyke's
Kaweah
PIS
Plan

~~tajpa~~

pətʃqəja is a spring at the edge of pajivəl's mt. chamiso area

looking from Mr. Ray dug up old graveyard

Dyke Valley is up here

this canyon passes 1st hújiva pámʃa qla = then finish passes mataka.

Rincon

canyon = ʃidʃila = where wild cat drink water

kapíkpa = pitcher saw

ʃpatʃqəja.

this side is tóvitam pamki

ʃtapáuki is this side of where we saw the wildcat.

holáqnat (a) plant sp, this side of

pálnimaj the flame where the wildcat ran.

kísqamaj = wildcat ran very large and has in plain along Dyke had it.

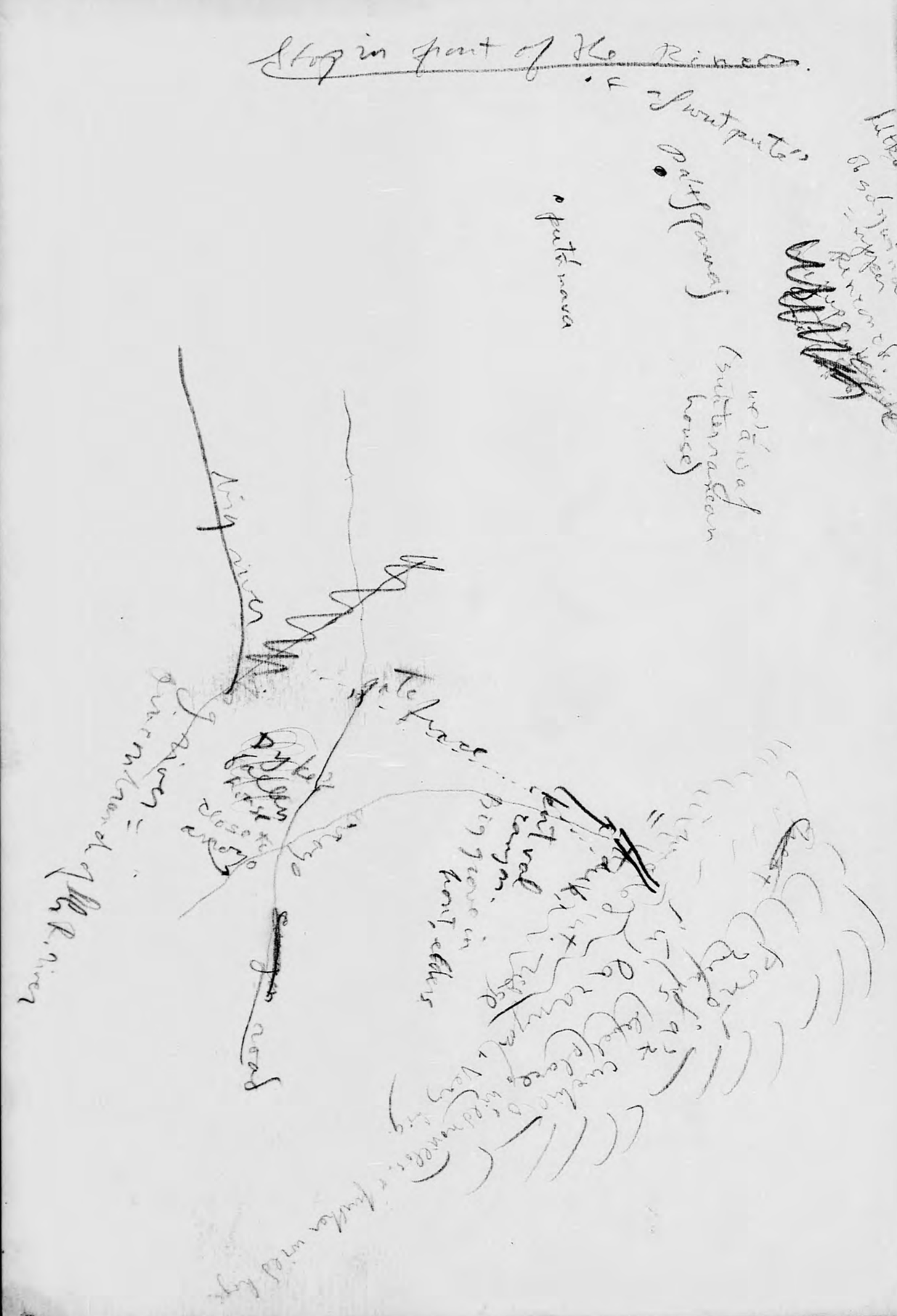
páqamuk = hotel at Palomar mt.

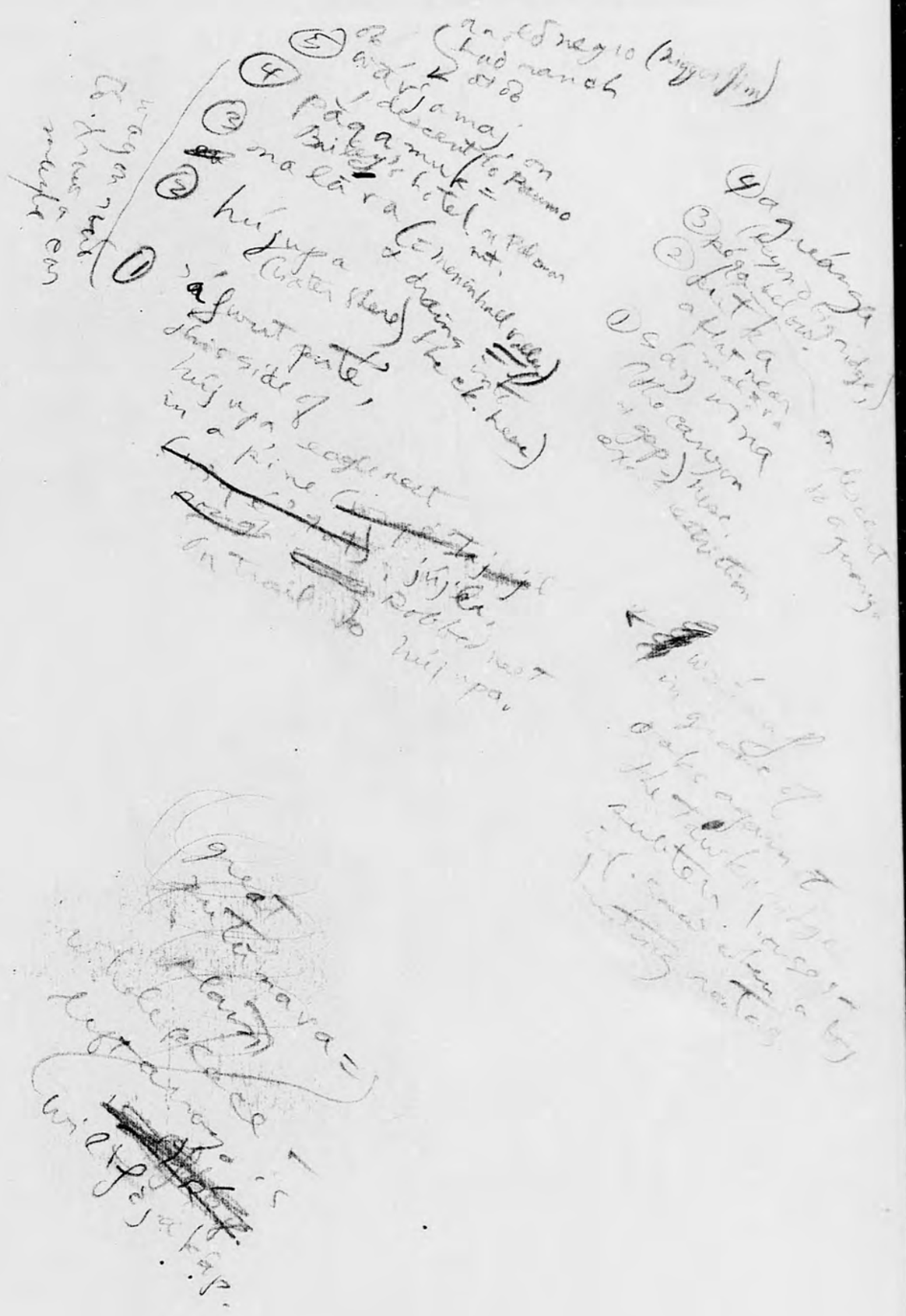
wejásimaj is a flat to left of hújupa

at éyvamaj there was a rock house for killing many grullas, in one night

= xarútmi wótilif toto ʃe'xítʃa, tukva pqílaxala = in night raining.

Marc. and Edward Ray trip to
Rincon, afternoon of Aug 6, 1925 7





Noted at ~~the~~ where we stopped on the Rincon plain. Names are in the correct relative position.

Pass eggle tree and then
hijupa and then further on
hit the highway that goes
from Hensleir Dam up
Palomar Mt. and follow
the highway to malára. I
cannot get Marc. to say
definitely that the eagle tree
is at the foot of the trail.
It is on the west (La Jolla
ward) side of Rincon creek
at any rate.

Mr. Ray asked if Marc. knows
the name of Dyche Valley. Marc.
forgets the name of Dyche Valley.
malára is near there.

Started out with Marcelino and Mr. Edward Ray on the morning of August 7th, 1925.

We drove first to the Warner Springs store, the only store here, which is owned by the San Diego County Water Company but leased by Mr. G. K. Woodward. The store stands on the South side of Warner Springs Creek. Marcelino said that the hill on which the store stands is called kupa Kawimaj, but a few minutes later when we pointed out to him the hill across the creek from there, on the north side, he agreed that the later is also called by this same name. He does not seem any toosure of this name and vd. that this name is mentioned in a song.

The hot springs, where the water, 148° temperature, comes up out of the bed of the creek, the place is now nade into a ppol with concrete walls but earth bottom, he called by the Indian name which means hot water, and also agreed that that is kupa, and said further that all the region around the Warner Springs here is also called kupa, and that the Warner Springs Indians are called Kupa'ipam. Inf. never lived at Warner Springs and so does not know as many names in the immediate vicinity as some Indians did that lived at Warner Springs, but he lived for years at Puerta Cruz and knows all the places around there thickly.

Going to Mr. Ray's house, on the north side of Warner Springs Creek, Inf. stated that kupa maKwa'ch is the name of the ridge on the north side of Warner Springs Creek from where the Catholic Chapel stands up stream to opposite the hotel. This name includes the land where the chapel stands. There used to be Indian houses all over that ridge. He is very sure of this name.

puchiwaK, Los Tules Ranch, one mile up Warner Springs Canyon from Warner Springs, where the cold spring is. It is from that cold spring that they get water for the hotel, inf. says. Inf. says that it is where Adolfo Moro viejo had grapes, apples and pears. Inf. did not know the name Los Tules Ranch, and that was supplied by Mr. Ray, but all the other information above came from Inf. Mr. Ray says that Mr. Robert Frank of San Diego owns the place now and that he bought it from Domingo Cuero, uncle of Adolfo Moro, who owned it or had it after Adolfo Moro had it. The water used at the hotel comes partly from this spring, which is only a small spring, but most of the water used at the hotel comes from Eagle's Nest.

D.C. is some kind of distant relation to Adolfo Moro.

As we approached Warner Springs day before yesterday, coming to it for the first time, Marc. said that ashwut pute', meaning Eagle's Nest, was a place on awimaj mountain, on the left hand side of the peak, but I could not understand just where he meant and he did not seem to know definitely. Later I learned from Mr. Ray that the recent place called Eagle's Nest is to the right (i.e. to the south) of Hot Springs Peak. An Indian about sixty years old with whom I talked at the store said that Eagle's Nest is a shadowy crag or cliff which you can see projecting toward Warner Springs near the top of the peak which is to the north of awimaj peak. When I told Marc. about that, he seemed to agree, but still talked of Eagle's Nest being on the north slope of awimaj peak.

Eng trip. (1)

Kupa kawi'maj is where the store is + also on the n. side of the cañada.

Kupa maKwa'ch is the ridge up to. & where the chapel is & on S. side of creek.

puchiwaK, Los Tules ranch, 1 m. up Kupa canyon, where cold spring is, where Adolfo Moro viejo had grapes, apples & pears. His son Mr. Robert Frank of S. Diego owns it now he bot it from Domingo Cuero, uncle of Adolfo Moro. Hot water comes from there. Chapel, flat rock with metates here, hills on n. side above & block where they pounded acorns.

Where the store is now & was Domingo Moro's house.

Antonio Garra, an Ind. capt. who commanded here, he had adobe house n. of the chapel. He was hung in S. Diego & his son was hung in ranches del Chino (L. A. County).

kupa maKwa'ch is where the ramada is & in back is the chapel is. Many old Ind. houses & live formerly, now ruins

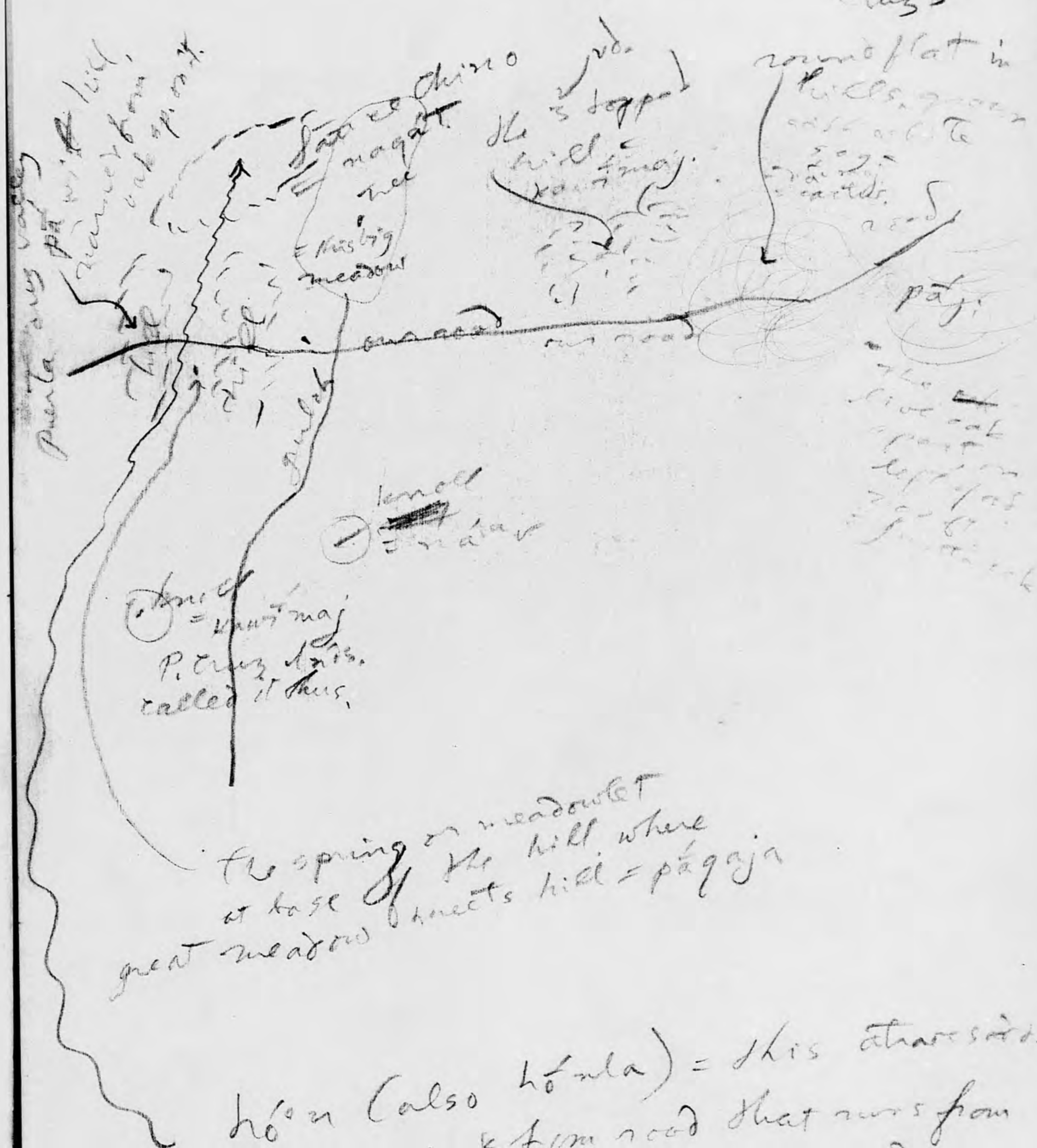
Cruz 2





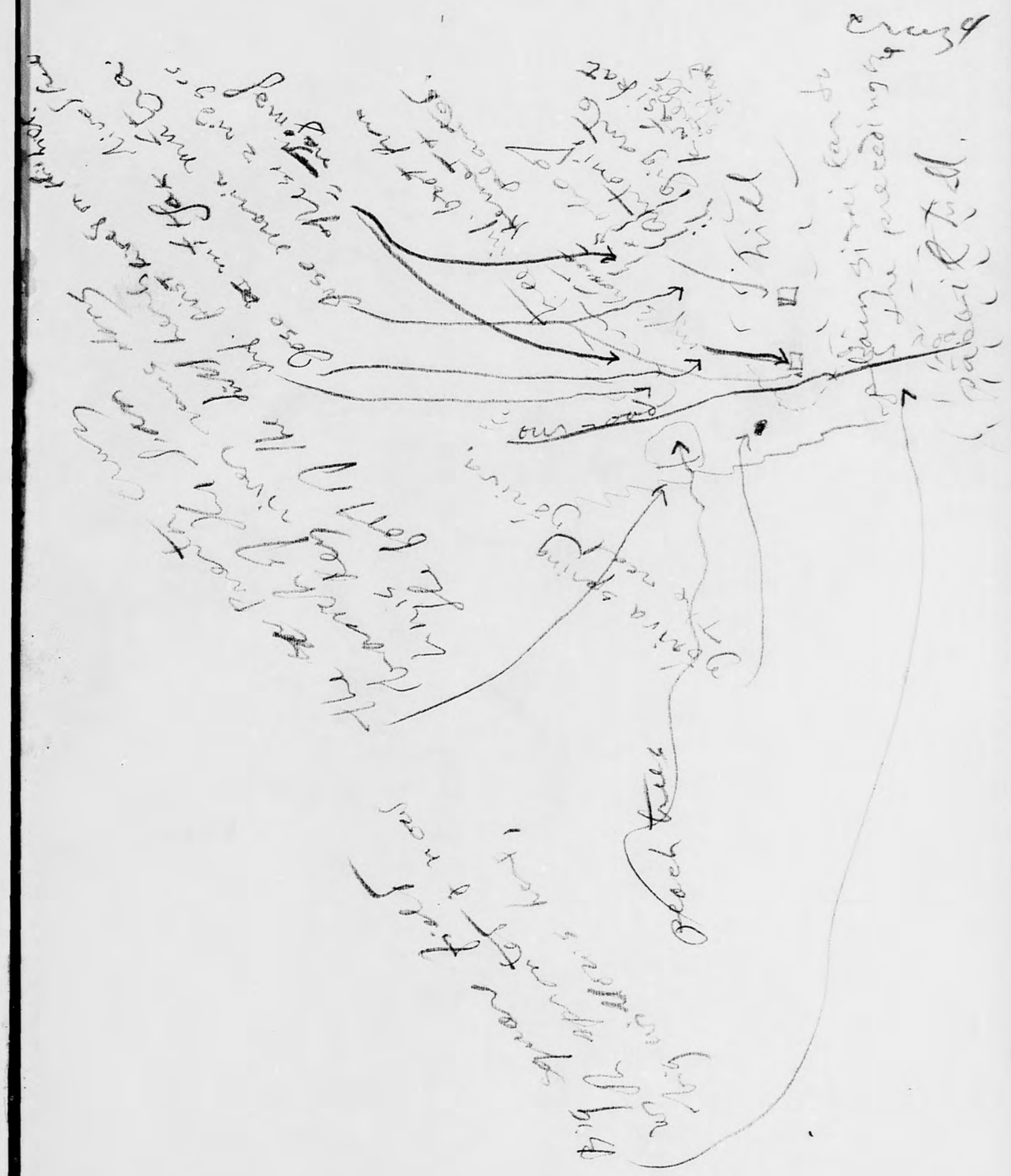
Muf has never been up th, to pujúrahoji. only heard the name

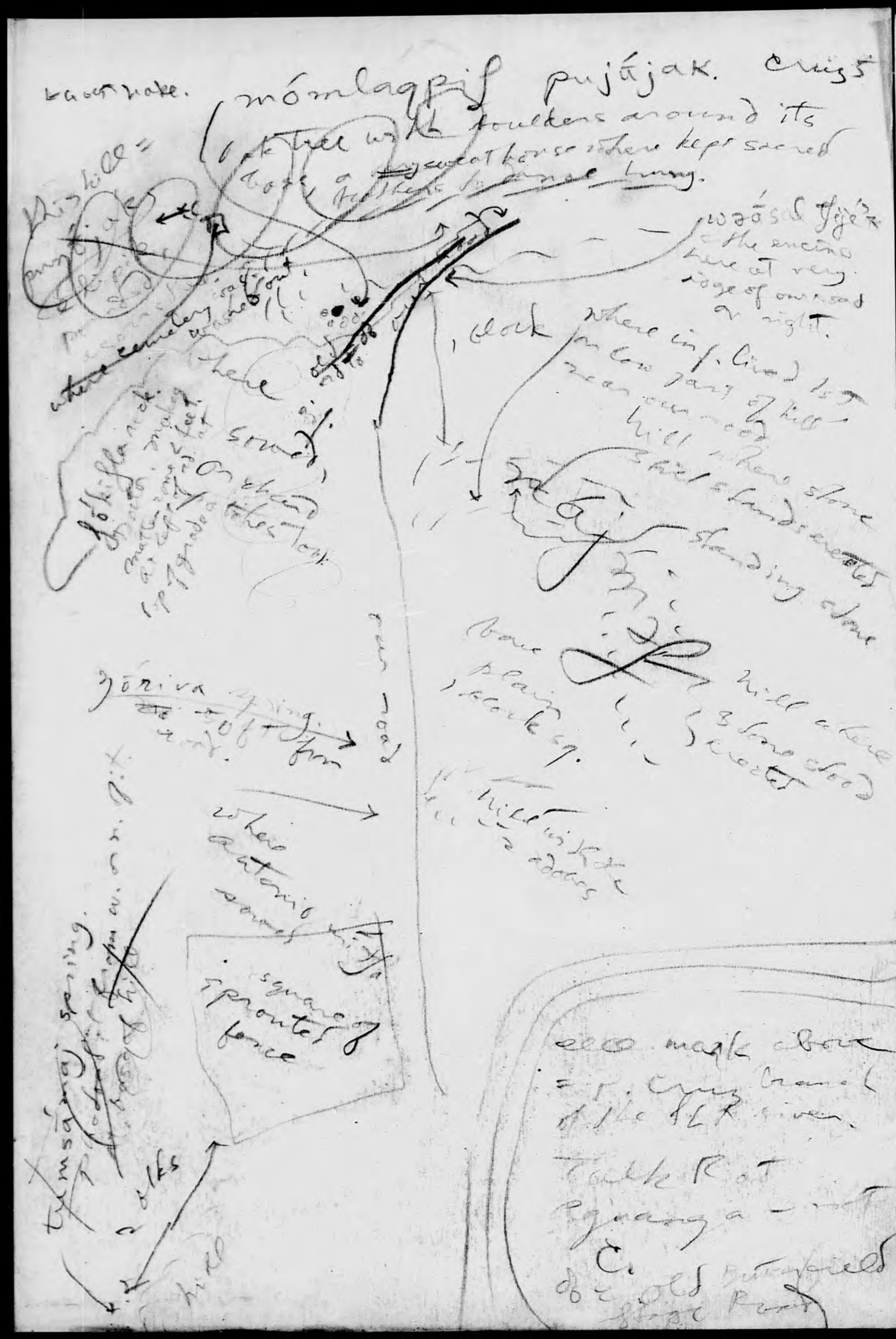
Cruz 3



Hón (also Hónla) = this other side. hill 3 [illegible] back from road that runs from pŕwil hill to Sauce Chino meadow. named from "red shank" trees. some of which are still standing on it

The water at Sauce
Chino meadow comes from
Ward canyon, Mr. Rays ns.
Marc. ans. name?
Ward canyon.





An Indian named játis who lived in Pauma was a medicine man and killed people, he was an antiguo de antes, Antonio Garro hung him where the encino was on the hitherward (we are at P. Cruz) side of kupa cemetery. Manuelito Cota brought játis to kupa & had him hung.

Marc. went on to tell about a man named Cristobal tawíkupaj wáwla, but I did not understand him well.

hours near. — may be the R.

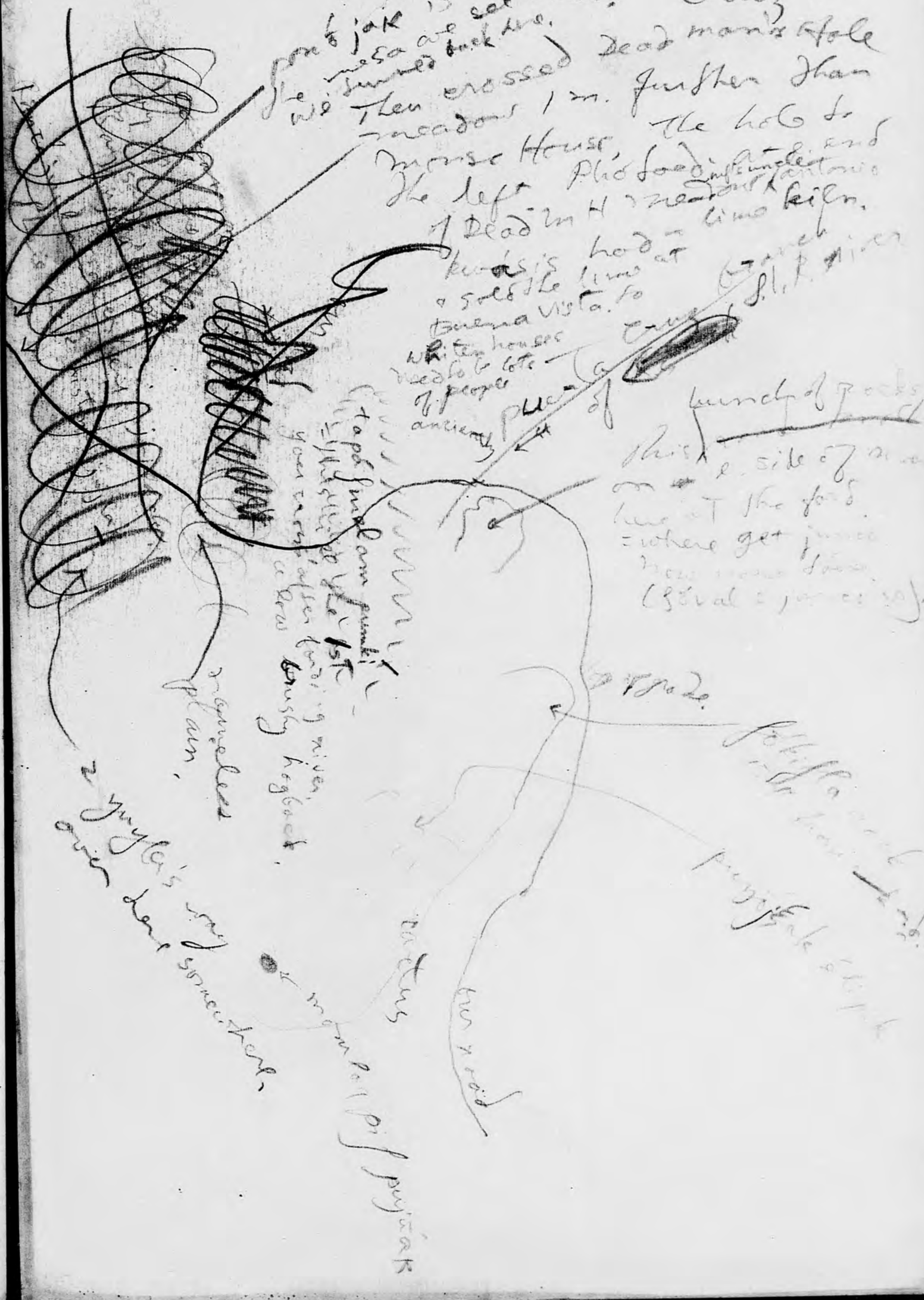
Buried on the hill back of the enramada.

Cruz 6



Cruz 7

pond jak is see ahead.
the mesa we turned back there.
Then crossed Dead man's Hole
meadows 1 m. further than
Morse House, the hole to
the left. Pilo [illegible] and
of Dead M H near lime kiln.

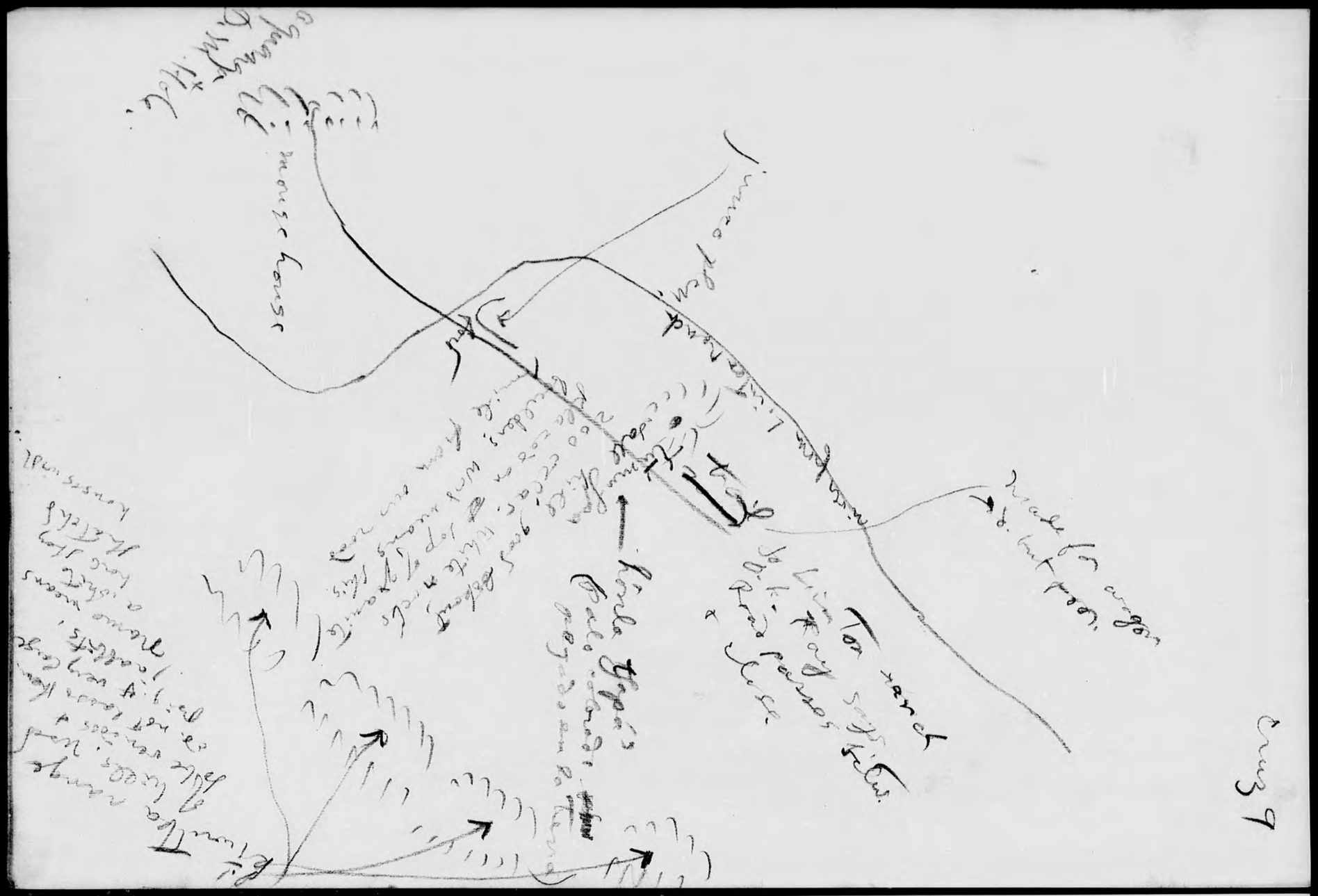


Marc. and Edward Ray trip from
Warner Springs to Puerta Cruz
Aug 7th, 1925 10

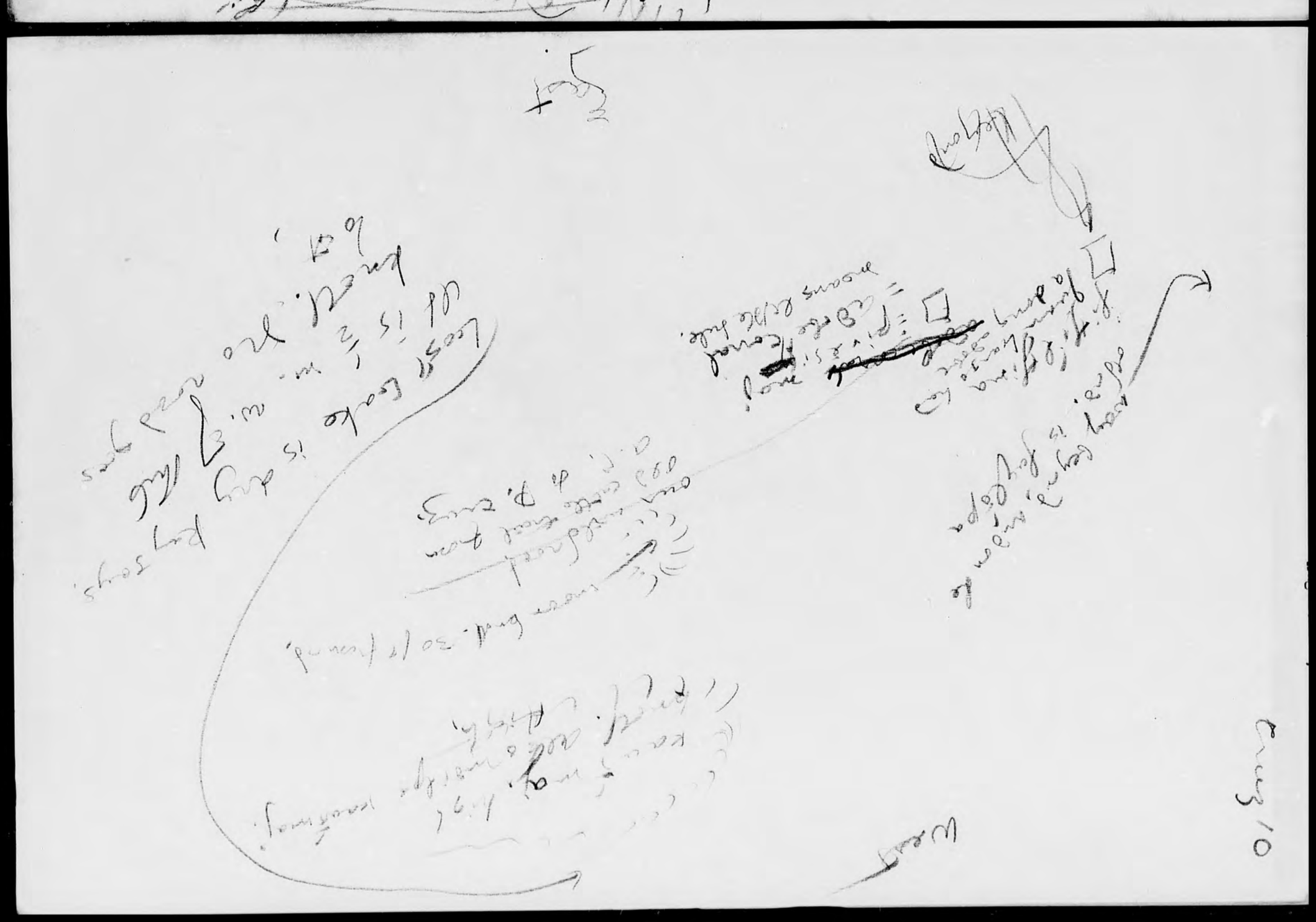
Jōvama = Post La Cruz crossing. Mr. Ray tells me. that is the name of the place now. It is not a lake at all.

Cruz 8





Cmg 37



Cmg 10

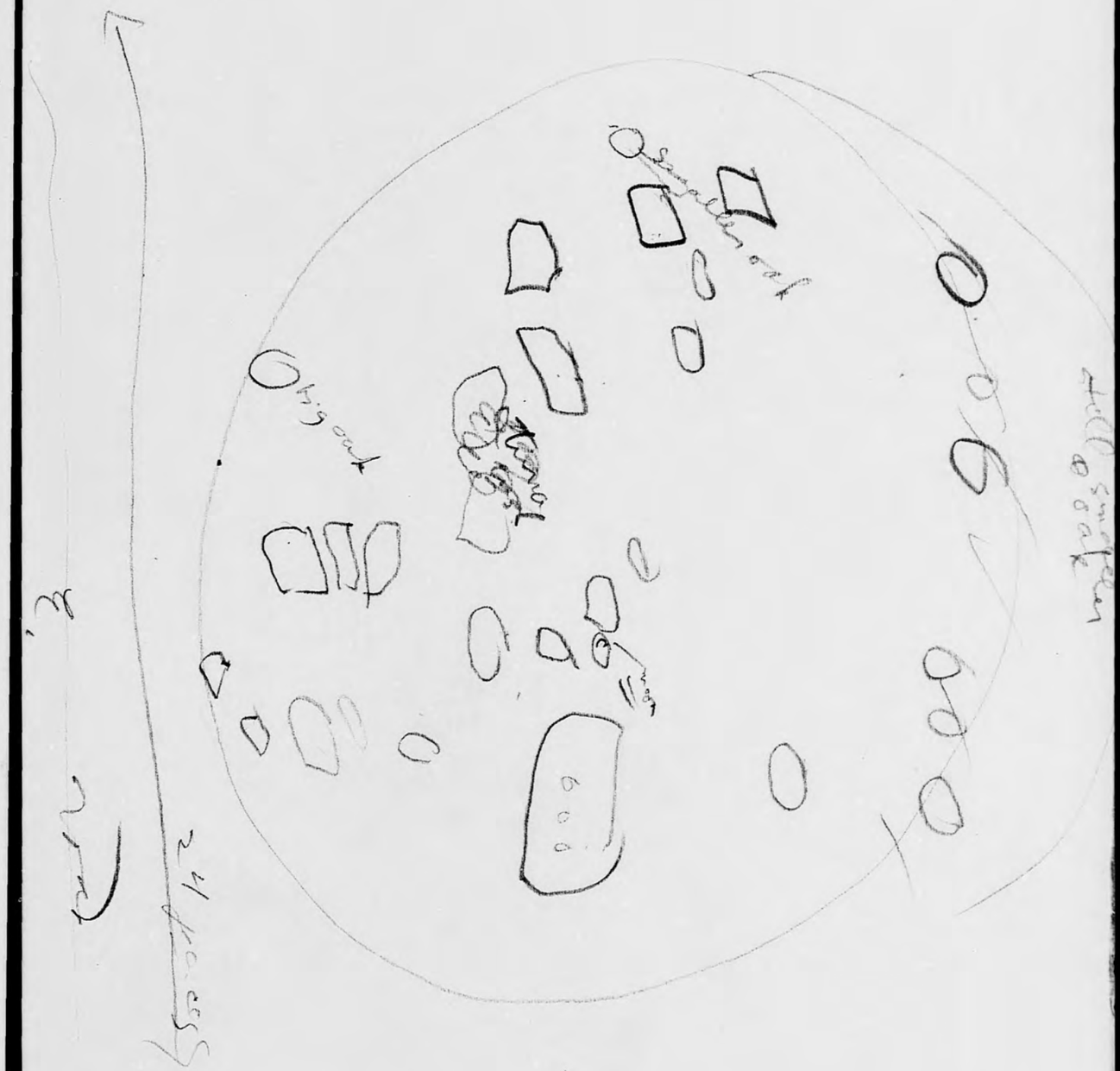
Tjiláfila = the John Storm
place. John Storm killed himself
there ~~a year ago~~ last year and
his widow has to place now.
= the Linton place. Marc. calls
it always Rancho de Linton.
Linton was an Indian name
or inhabitant. Mr. Ray knows
the place well. He says the
location in 40 acres. Beyond us
aguanga (name)
chuhuahua = sivója a
place near the last.
pankója (means bowl
flat) is the great ~~to~~ a long
mt. ridge - the far end of which
runs pretty near to Aguanga.
Marc. explains. Beyond us.

As we drove from P. Cruz
on the road toward Aguanga
the great ~~mt~~ pass about
5 ms is the Puerta Cruz as
Mr. Raymond understands it.

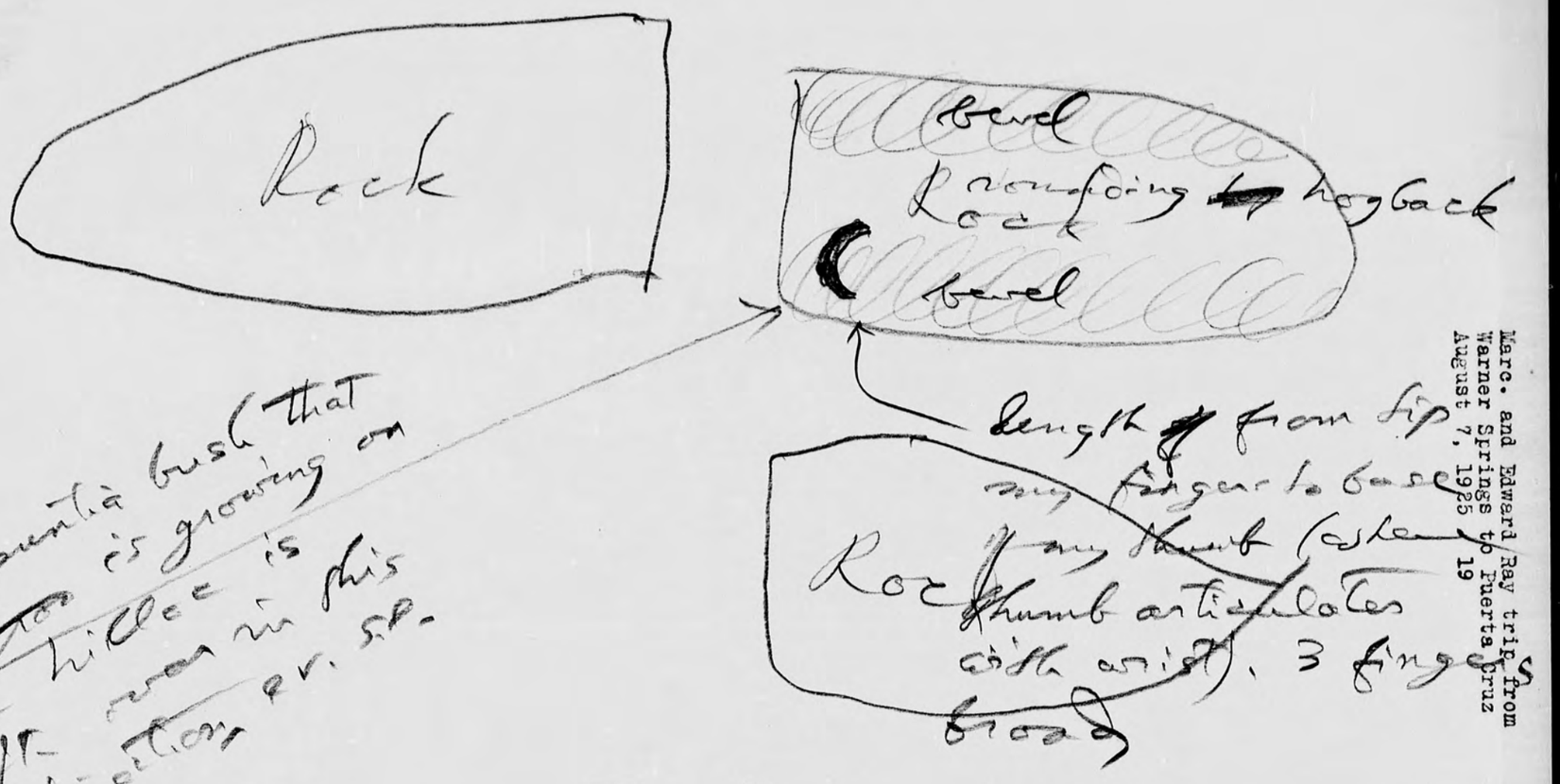
tóvaxa = aguanguita,
a settlement just this side
of Aguanga and included
by most people under the
name of Aguanga.

tumsámaj, a spring
near P. Cruz. It has
muddy water. It is near
pájaja.

From 3 Rocks straight
out on the plain from
tum sá maj we passed
Kawí maj and the pass and
shows náav to the left in the
distance behind not hills.
These 2 hills ~~Be~~ grassy
hills are in the plain 2
miles apart. ~~see the~~
náav is S. of kawí maj, Mr.
Ray says. There is a great
meadow Mesa Grande
ward of these hills. It is
not called Isava —
Isava is much further
Mesa Grandeward



The Moon Rock



Marc. and Edward Ray trip from
Warner Springs to Puerta Cruz
August 7, 1925 19



Marc. and Edward Ray trip from
Warner Springs to Puerta Cruz
August 7, 1925 20



arágat ponvé'x means
"alamo adentro." None of
a kille zamadóla beyond
Puerta Cruz.

kóoki; where the cremor
are on the plain a slope. No
water there straight beyond
the last.

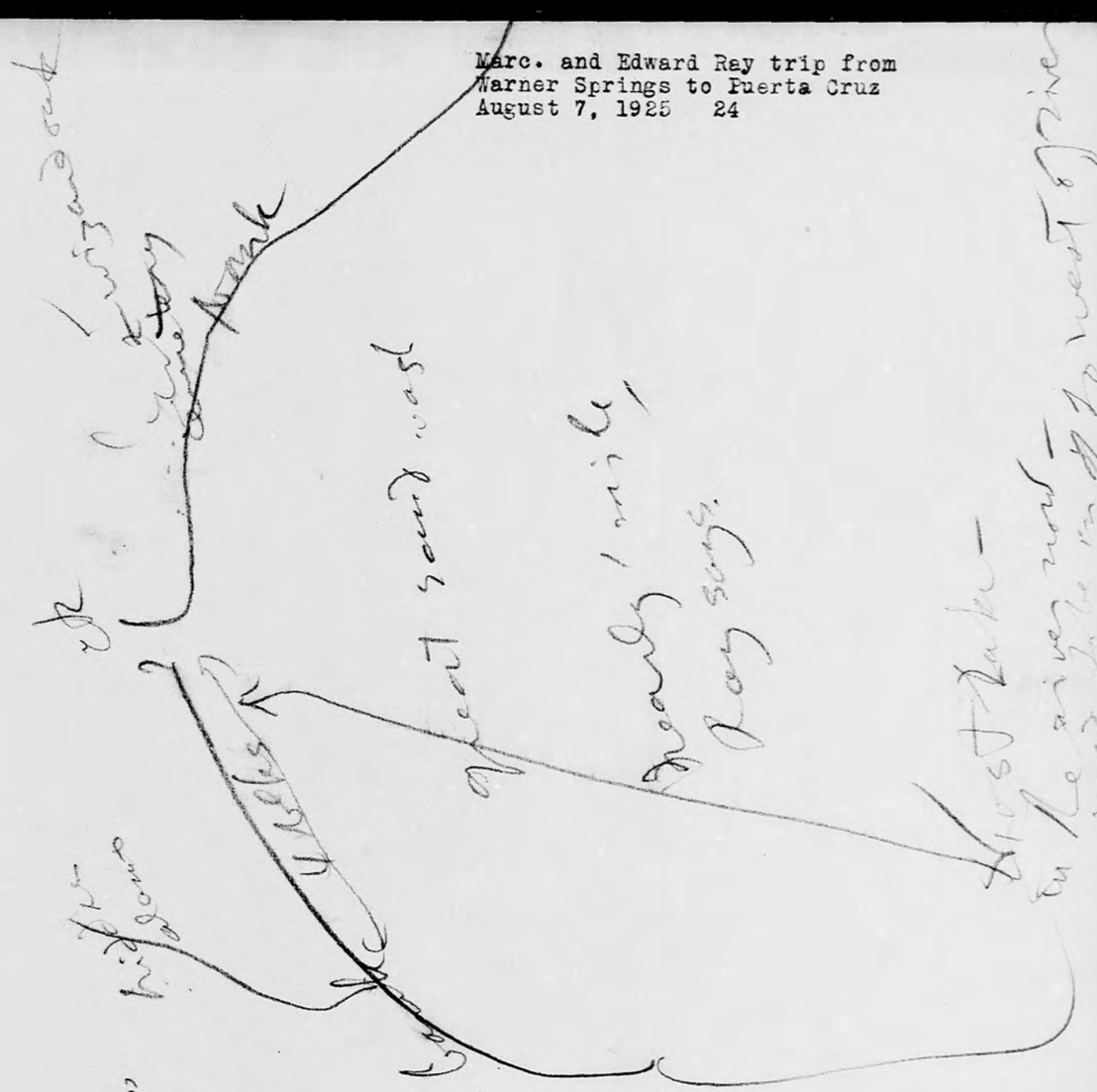
pá'umaj, a kille lake on the
w. side of the Puerta Cruz
branch of S.L.R. river =
Lost Lake, Mrs. Ray says

Ø beyond West Lake:

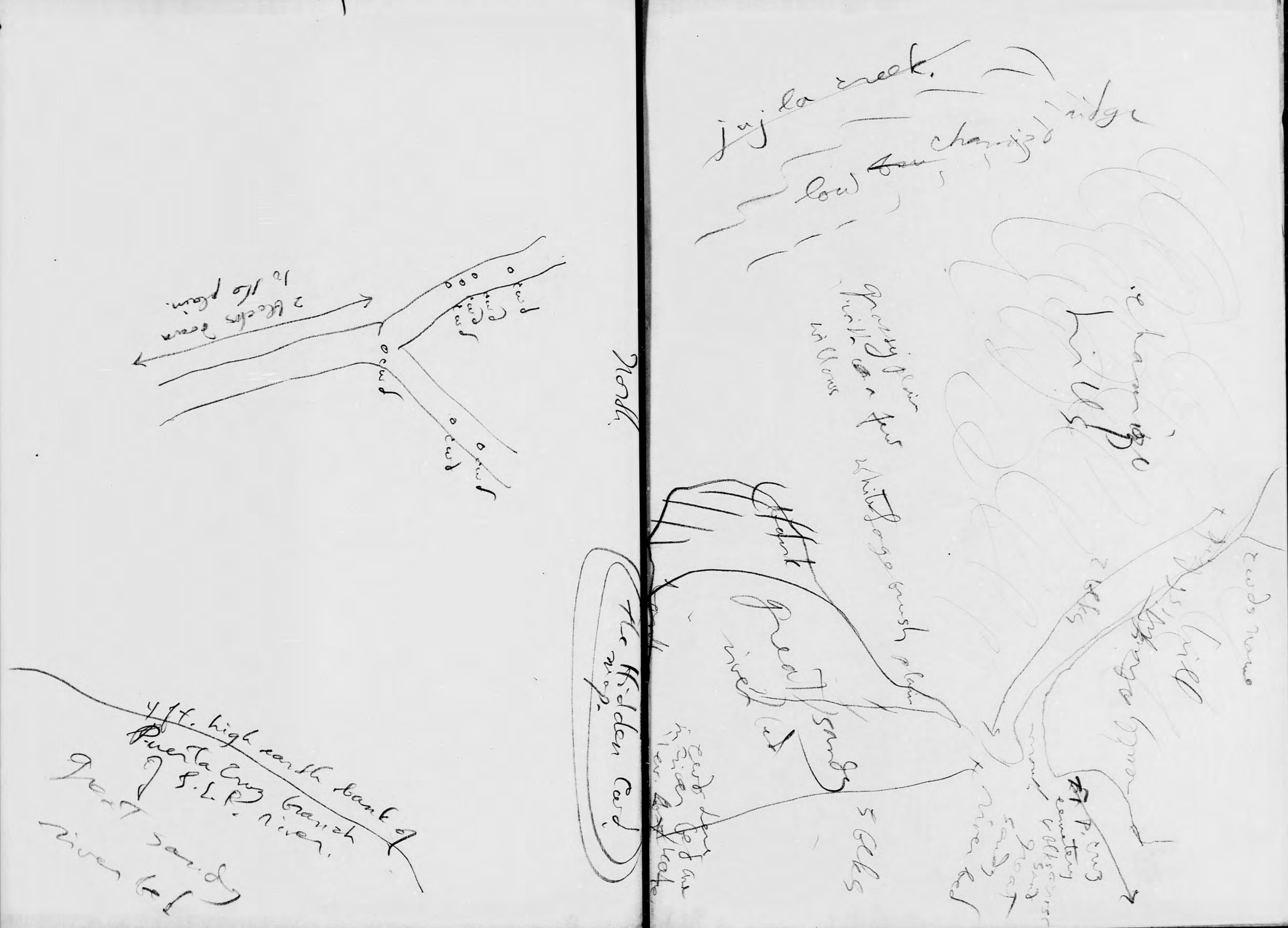
ʔuʔat puki', a great rock on
nt side. Big red deer certainly
Lechiego, now rantel him, now are
ran Ed him, he lies on ~~s i p~~ w in
am + m e. in pm, Like red on side
of rock,

kóʻki = ~~sep~~ e~~f~~el has the
bush yellow + the fruit black. ~~tall~~
He cooked ʔuiT wéli, hips in May
n April, a plain
ewö tree.
avágat porvóʻʃk, alamo

pá'u maj (






2 blocks down to the plain
North
4 ft. high earth bank of Puerta Cruz branch of S.L.R. river
great sandy river bed
The Hidden Cat map
low changing ridge
hills
river bed

Marc. tells me he heard a coyote yesterday. The coyote was answered. — "es aviso" when Ko coyote cries. Marc. wonders what is going to happen.

shukat puki', the deer's house. While at the lone pine tree that is in the ned of the Porte Cruz branch of the S.L.R.river, Marc. remembered another name in the mountains beyond the other side of the river. The place is a big rock, big as a house, long, which lies cross wise, and is near the top of the symmetrical looking peak which lies to the right of It is near the top of that peak, but down slope from the extreme top, in the direction toward the ocean from the extreme top. The rock is reddish color, and all the earth and rocks of that mountain are reddish color. Deer sleep and stay at that rock. The deer lie in the shade on the west side of the rock in the morning and in the shade on the east side of the rock in the afternoon. Where they lie is nicely fixed for them, like a bed. When it rains there is some magical way of entering the rock, Marc.is sure. It is very difficult to climb that mountain. It wears your shoes out for the rock roll as you step on them and you have to push your way through the brush, which slaps you and tears your cloths. When Marc. went up there years ago he was bare footed, but he got up alright. There are several ways to go up, one is to follow along the ridge which we saw running down to the left of the extreme top of the mountain. The Indians with Marc. showed him the place. It was a place well known to all the Indians that lived around Warner Springs and there are probably other Indians living who know this place. Marc. would be unable to go up there. No wagon road runs anywhere near nor is there even a trail. A magicaldeer very large and of a reddish color, the same as the reddish colorrof the mountain, lives there, but that deer can never be shot for he knows when anyone is coming. Marc. told how the deer come down from the mountain to feed and returned to the mountain but I forget what hours he said. We could see the peak clearly, but Marc. eyes were not good enough to see the rock, even if it can be seen from where we were.

After getting stuck in the sand when we tried to cross the Puerta Cruz branch of the S. L. R. river, Marc. explained that the deer's house is near the top of the peak opposite us and that the other three places which we had not visited were near together and only a short distance w. of Puerta Cruz P.O. These three places were avaqat ponve'K, kooki, and pa'unaj. So we drove through the white sage back to Puerta Cruz cemetary. Marc. wanted me to bear to the left and hit the old cattle trail, which we found is a road consisting of nothing but coarse loose sand, while Mr. Ray said that we ought to take the road to our right which was the one one which we xxxx had come. So we turned to the right and struck that road and followed it to the vacinity of Puerta Cruz cemetary, which was on the flat near the bank of Puerta Cruz branch, against the foot of the hill, but a great freshet about eight years ago washed out the whole cemetary and there were bones of Indians scattered through the sand down the Puerta Cruz branch for miles. Marc. would give a Priest $10.00 if he would come out and bess this business in some way, but where is the Priest? The Puerta Cruz branch wash is very wide at the vicinity of the cemetary, suddently widening out with almost xxxx-semicircular banks where it suddently leaves the hills and hills the plain. We left the car near where the cemetary had been, on the white sage grown bank, and I went on foot across the wide wash to the west, at 5 p.m. to explore, leaving Marc. and Mr. Ray in the car. The results of this trip on foot are on separate sheets followings.

avaqat ponve'K.

Going on foot across the wash from where I left the car near where the Puerta Cruz cemetary was, I followed along the edge of the hills to my right, walking across the white sage plain for a couple of blocks and came to the mouth of the little canyon in the hills which has cotton wood trees in it. Marc. had explained to me carefully that it had only one very large cottonwood tree in it, and that that cottonwood tree was hidden so you could only see it from the part of the plain immediately in front of the canyon and that that was why it has the Indian name which it has. I walked up the little canyon and found that there were several rather young looking cotton-wood trees (see accompaning map). I am sure that this was the place.

When I asked Marc. the meaning of the name he said that it means that the cottonwood tree is hidden. Mr. Ray says that he has often passed the mouth of the canyon on horseback and that it has no American name.

kooki. The first time that Marc. gave the name, he said kook, when I asked him what this name means he says that there is a kind of yellow bush which has black fruit or berries which grews on the plain there, and that the place that this bush grows, and therefore the name kooki, extends down to the left almost to Lost Lake. He told me that I could not miss the place because it lies straight beyond (that is, in the direction away from Puerta Cruz cemetary from) the hidden cottonwood place. It is the name of the plain there. The yellow bush is called eKel and the fruit of it when it is cooked is called Keli. I would not see the bush there now because it fruits in April or May.

Standing on the plain at the mouth of the cottonwood little canyon and looking west, the plain was covered with white sage for several blocks and west of there was grassy, the grassy place being very large and running down to the left toward the grove of large green cottonwoods which Mr. Ray had told me were the site that Lost Lake, which is not dry, use to be. When I returned to the car I told Marc. about the white sage plain and the grassy plain beyond and understood him clearly to say that where the grassy plain was is kooki, althought he had told me this before I left the car that I might find kocki all covered over with white sage bushes now. The Indians at Puerta Cruz used to farm at kooki and raise corn, beans and mellons on the plain there. Marc. told me that I would find an old irrigation ditch near the hidden cottonwood place, on the plain, but I did not notice any. I did not ask him whether there were irrigation ditches at kooki.

On the far side of kooki and a little to the left, I noticed a rather grassy isolated low hill, and I returned to the car I asked Marc what that was called and he said that he never knew the name of it or that of any other places beyond kooki.

Looking west from where I was I could see beyond kooki acrosswise low brushy ridge which seemed to devide the plain from the creek that comes out of the canyon between the two long high ranges of mountains to the right of the Rincon, the creek that Marc. calls jujla. Before I left the car, he told me that beyond kooki there was a brushy ridge and that beyond that ridge was jujla.

I found an old wagon road leading along the plain at the foot of the bills, running west toward kooki, in the vicinity of the hidden cottonwood canyon. It looked as if an xxxx auto could go on it. It evidently came down from the hills just west of the Puerta Curz Branch Creek. But both Marc. and Mr. Ray had told me that there is absolutely no way to get into the hidden cottonwood and kooki countyy at the present moment with an automobile, since that corner of the plain is cut off by the wide sandy wash of Puerta Cruz Brance, and you can not get into it from the Rincon because the road is out of repair and full of rocks where it crosses hill from the Rincon to kooki.

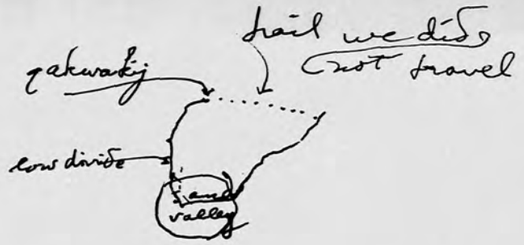
pa'unaj, Lost Lake

Walking on foot after I had been looking west from kooki from the plain near the mouth of hidden cottonwood canyon, I walked toward where I saw a large grove of cottonwood trees in the bed of Puerta Cruz Branch Creek. Mr. Ray and also Marc. had told me that those threes were the site of Lost Lake, which is now dry, and that Lost Lake was on the far side of the Puerta Cruz Branch from where we parked the car, but as I approcahed the threes, they seemed to be in the wash itself, the bank of the wash being west of the grove of trees. I did not take time to go down to the trees, but when I returned to the car I asked Mr. Ray and Marc. about the location of the trees and they said that they might be in the bed of the creek now, but Marc. said that they didn't use to be, but that they use to be the other side of the creek. At any rate, Mr. Ray knows the location of Lost Lake and we could go there any time, and the Indian name O.k.

Lost Lake must be a half mile or even a mile downstream from the mount of the hidden cottonwood canyon, and seems to be pretty well over in the middle of the wash, which is very wide, perhaps a mile or two wide.

An. tells me the very impt. tradition he has heard that the San Luiseños were originally in the Cahuilla Valley and that they were driven out of there by a war with the Cahuillas. ~~They then came down~~ the S. Luiseños then came down by Aguanga. An. added that this is a tradition he has heard

Mr. R. A. Dallugge, care of the Uplifters Club S. Monica Canyon, S. Monica, Cal. He tells me that he has a map of this region, incl. S. Felipe + Vallecito, that contains more data than you can find on any map. He says he will show it to me in S. Monica.



From qakwakij we trail runs along the right side a ways
to one that we went down; another
goes from the canyon.

The palms in Palm canyon are
where the water is, the village
was on the plain, outside the
entrance of the canyon at east
the rising hills, camped there, for
in winter a spring water ~~was~~
siempre corre hasta allá afuera
cuando llueve mucho. An. knows a
place in Palm Canyon where we might find some other
qawat palm tree,
qawit plen. I called An's
attention to the similarity betw the 2 words.

An. & me. Ray says that
the canyon that qakwakij is
by is a tributary to Hell Hole flowing
in it, it from ~~the~~ soon, another branch
qakwakij canyon. Hell Hole comes from way up. Ray says
it has water in it a place not far from

below where qakwakij canyon runs
in, and also water where the
palms are, considerably further on.
the winter the whole thing of water is
winter, the water from qakwakij is
water reaching Hell Hole canyon and
the water of Hell Hole canyon
reaching Palm Canyon water.

pantlikat water must be here.
clothes side of where I stand
inf. the sitsajpa footprint clearly
= I.L.K. more sajpa.

the canyon betw. ~~the~~ Hell Hole
& Palm canyon is large it is that it
has no water. to have to the water from
Inf. above. thought into
the sitsajpa images today are
not visible scarcely at all this
morning)

qawát eth, next canyon n. of Hellhole.
There ~~canyon~~ are three canyons
betw. Palm Canyon and Hellhole. The
largest of these is the one nearest
Hellhole. It seems really a tributary
of Hellhole. Mr. Ray says it has no
name and has no water in it. An.
said the 1st day at Culp Valley
that it is nameless & has no water;
the second day at Culp Valley he
said ~~that it it~~ when pretty well
down the trail (but above the gold flat) that he remembered
that it is called qawát eth.
It means palm belly or something
like that. (O.k. for all time. I took
2 photographs showing these canyons,
one from just above amitʔá kwahkiyk
and the other from almost the head
of the trail in the late afternoon.
These pictures will help to identify
the canyons & the last one with
the shadows bringing out the ridges
ought to be good)

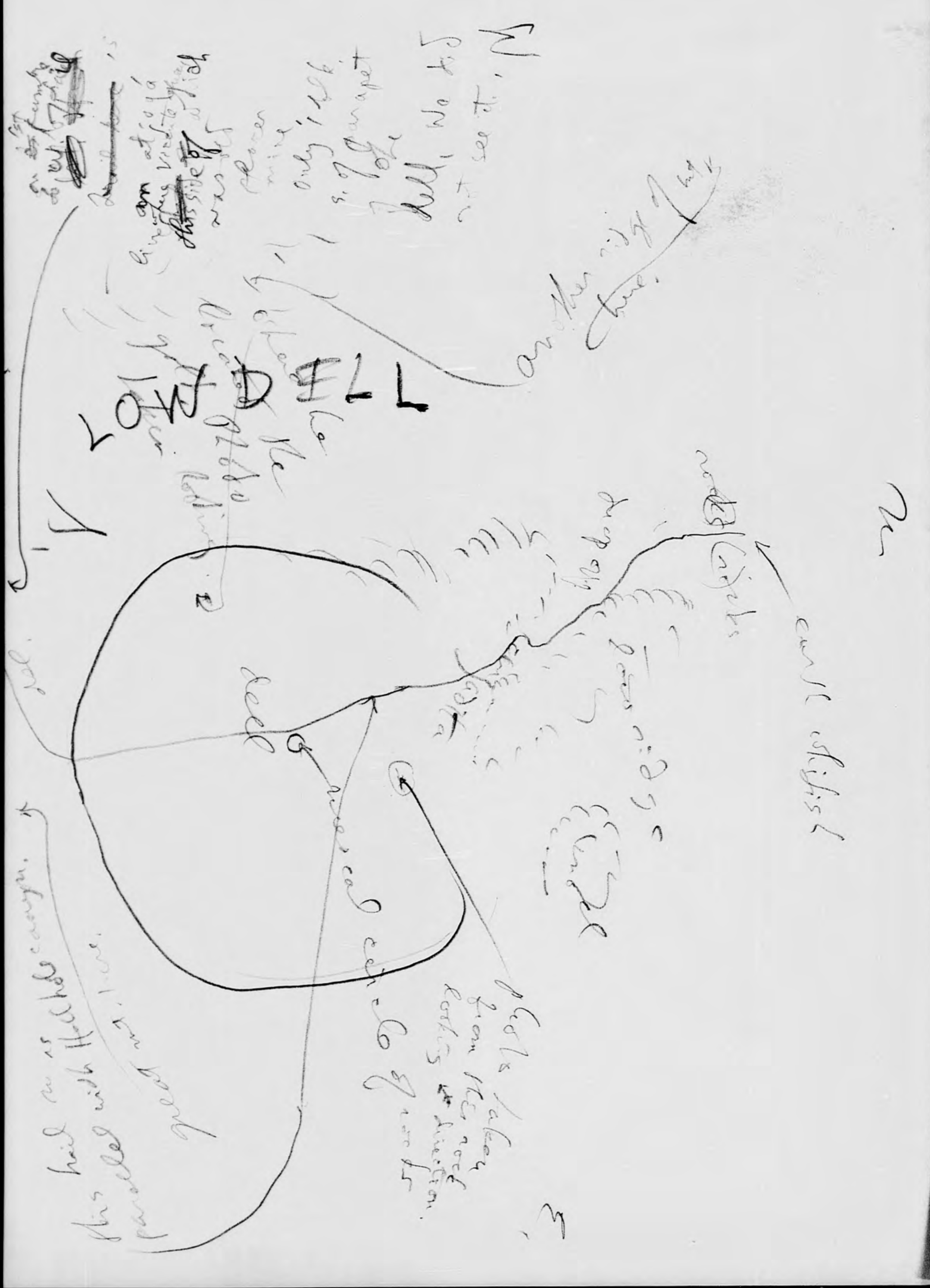
An. says once camped at gatpukqúr
(the northernmost spring of Culp Valley)
an old man started down to a place in
little dish & there to ~~fe~~ fetch mescal
carrying an olla in a carrying net.
He slipped on the rocks & ~~fe~~ falling
backward broke his olla. He arrived where
some other men were & demanded mescal
at the place ~~at~~ he was loading for ~~a~~
~~boy~~ was — toying of thirst. He then
had water & gave him some of his water.

SECOND DAY.

We went pretty nearly as far down the trail as gold flat & came back up again. We had a nice supper after dark. The next morning we got an early start and planned at first to have Miss Woodward's car drive around ~~to~~ to Pentenac canyon to meet us on the plain at the foot of our trail but ~~when~~ when ~~part way~~ at the gold flat Mr. ~~of~~ of that he was willing to walk back up.

The circle of stones marking the mescal pit was 10 ft. d. (from outside to outside). Mr. Roy says these are remnants of the ~~where~~ where mescal ~~was~~ fire was built. ~~Road~~ In the spring, April, can see three circles of Yahi Road. Mr. Roy says

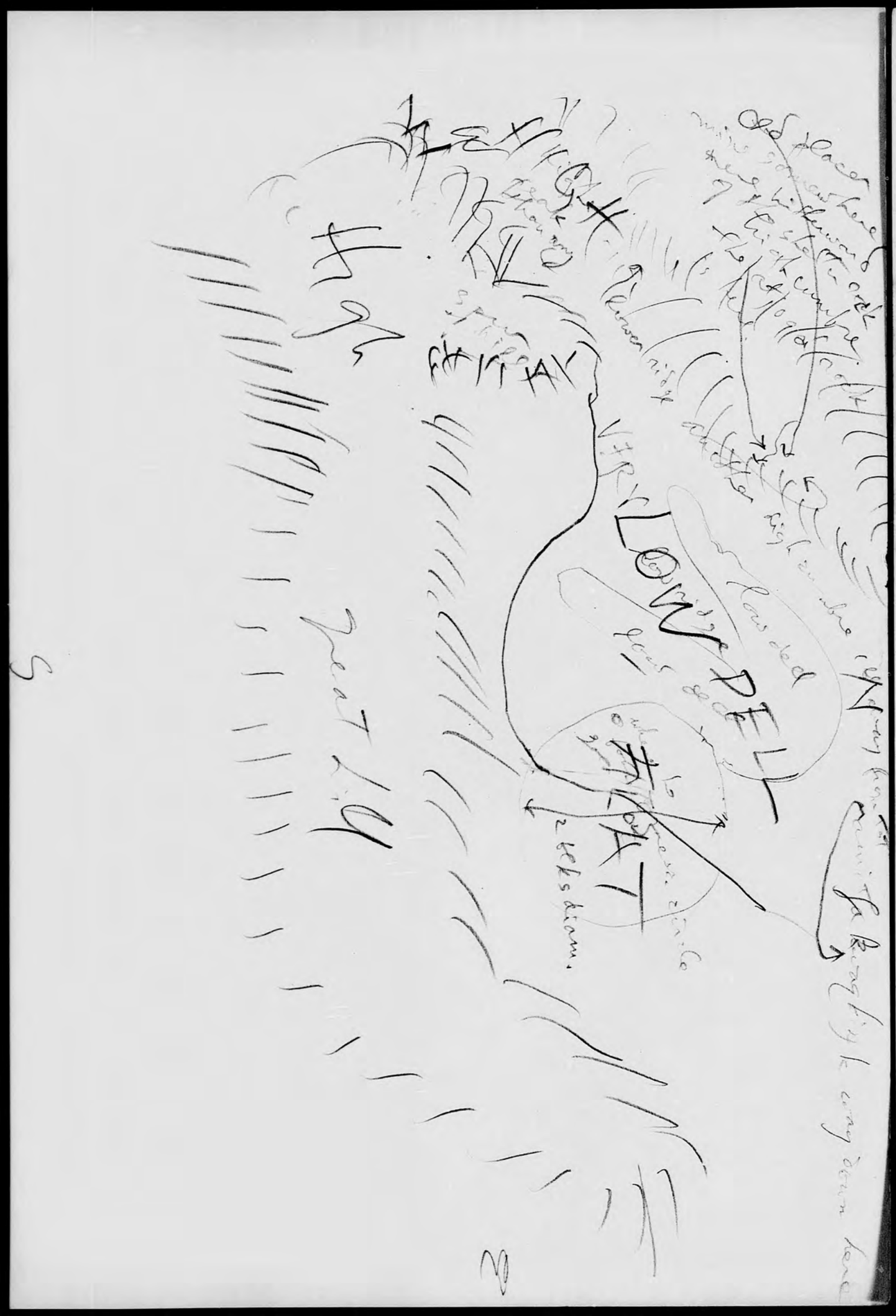
the left leg of the Coyote-wind Wokajapá does not fully show at all from the water hole. Must remember. ~~It looks~~ This Wokajapá is wider & longer than the other, but looks less like a human figure. The Wokajapá to the right can be taken to have very much bowed legs. I could not be sure that I saw anything betw. his legs.



awi kwát a red colored
rsn. sp.

When resting at gold dell
he rd. that in the canyon seen just
beyond Hell Hole canyon from us here there
are lots of palms, & that the place is
called qawát etu, the palms there
are tall as oak trees, & a rock is near. Inf. once
went in there. There is no water, it is a long canyon.
O.K. This is the name of the canyon
that is between Hell hole and Palm canyon,
& which runs into Hell hole some off the
forest between qawat etu & Palm canyon is the longer

qakamú is where Wid Hellen lived
before he moved to the agua de
las Taras.



Police chief Yates well
was well in rocks, but forgot
to show me it is there yet unless
someone has found it

Innocent to get dead
messy stalks Ivett put on fire
at extent circle place
+ pocket up gold + collect to his
uncle - showed his uncle
this flat is 2 bds. hail direction
+ Elk side. Change on map.

While talking with An. alone at the upper gold dell, he said that he heard that there used to be an old placer mine near a shelter rock upslope from where we were only a block or two. For the location which he picked for this, see the following sheet.

after inf. lay down tonight I interviewed him to good effect.

I asked if there were any houses in the Ac. arroyo when he was young. He says there were no houses at all in the arroyo. The Inds. had houses on both ~~sides~~ sides of the ck. ~~and there was a~~ at places he has told me of & there was quite a ra. beyond (P. Cruz. w.) of the chapel. There were no houses of adobe then — only of tules and others of kiwat grass covered over with earth. Some of the houses were ~~squ~~ covered, others were round like the hut Bernardo made in front of the hotel. They put earth on (some of them) to make it warmer inside. I asked inf. how they slept, if on petates. He says: What did they know of petates. They just slept on the earth, brushed the basuras

away & bid down. They built a very small fire and in the night if they felt cold got up & built up again a very small fire (his exact words). They had nothing betw. themselves & the ground, just their naked bodies on the ground. The blankets they had were rabbitskin blankets — a woman with babies might wrap herself in one of them, but most people had nothing under them or over them. That was what inf. heard.

In the Ac. creek they had the water dammed up in 3 places or so — where the alamo is down by inf's house, and at another & other places, at several places. To dam it they used elite coyote (the orange-fruited gourd) — it grew plentifully hereabouts (as it still does around the house here!). Used this with

stones & earth. Made these pools 1½ ft. deep or so. As soon as got up in the morning the children & other people wd. go to bathe in the pools. Would splash about. The water was pretty hot in some of them but they became accustomed to it. The women when bathing wore nothing at all, no apron or anything and had no shame. Inf. Bathed much. Splashed in the pool just a short time & went away. Or stayed longer.

The men here wore nothing, their balls being afuera. No zapetas at all until about — just lately. What did they know of zapetas. The women wore ~~dress~~ aprons of willow bark (he always calls willow sauco as Ac. does). When I ask if the flap came down to the knee, says not as far as

that, the knees & much of the thighs were bare. He agrees that there was a front & a back flap. This is what he heard, did not see it.

When he was a boy the Indians here had a ~~~~ vineyard that reached from ágil pokí (doth.) ~~~~ way up to where Bernardo Segundo lives, & he used to make much wine at this time of year (October) and there was much drunkenness, - tho' was a boy & so did not drink but saw men & women drunk. They fought much and since the mando was not fuerte (there was no strong rule), only a native Indian alcalde, they could injure (lastimar was the word he used) each other without danger of punishment in these brawls.

Once in a dammed pool down by inf's house (inf's house was the most downstream of the houses on the ~~~~ side) a La Jolla Indian entered the pool. He took off his pants & was made atarantado (unconscious!) by the hot water. A ~~~~ boy told his wife & they got him out & he recovered.

They went barefoot but sometimes wore sandals of mescal. (never made them of yucca, just of mescal). They soaked the leaves (I asked if in hot water & he says in hot or cold water) for about a week & then dried the fiber. These sandals were good for walking on rocks and over cholla, the cholla could not penetrate them.

Inf. is the oldest ~~Rodeo~~ A.C. man living. The mayores (older generation) are all dead now & only the young men (such as Inf) survive. Ceferino Adolfo Moro in Pala is very old. He was brought to Buena Vista ranch by Ramon Carillo, the owner of the ranch. Ramon Carillo got him at S. Barbara, S. Buenaventura, or Sacramento, from somewhere up that way. No one knows who his parents were or what race he is. Ramon Carillo brought him & another boy named Charlie and a girl named Francisca to the ranch & brought them up there. Adolfo married the daughter of an A.C. Indian named Moro. So when the padre baptized Domingo Moro, the son, he asked his surname and called him after his suegra, whose name was Moro. The A.C. Indian "Moro" had only one name — Moro.

The padres established missions at S.L. Rey, S. Diego, S. Juan, S. Buenaventura, etc. They sent wheat & barley over up here to the A.C. Indians for them to plant & the wheat or barley raised was not used by the Indians but was sent to the mission for the use of the padres. Indians went to S.L. Rey mission to be baptized & to be married. The padres never came to A.C., there was no chapel here. Nor did the Mexican soldiers ever come here.

The Indians when Inf. was a boy wore shirts of wool, woven at S. L. Rey mission. (Have ol seen white sheep? The white woolen shirts were white. The shirts made of black sheep wool were black. These shirts were never dyed in any color.

The Indians never had much food on hand. They would eat some atole de bellota, pinole or quelites in the early morning, then the men would go out conejeando and the women to their chores. There was no midday meal at all, what did they know of midday! They would eat in the evening. Had only these two meals a day.

They lived long years and were light and healthy in extreme age.

The houses were made with poles of sauz. These they used to burn down, inf. vs. They wd make a fire around the base of a selected tree and would keep peeking (picando) the base of the tree (with a stick) and it would fall over. They had no axes.

After the padres came to California there were a couple of herreros here one time and several of the Indians (but not all by any means) had axes.

The adobe houses here are all recent. There was no adobe house built yet, when inf. was a boy.

Inf. owned two houses. He had his house and little ranch; it was the furthest down on the s. side of the creek. He used to milk cows & sell the milk to visitors to the springs. He owned a few head of cattle. Thus he kept going. An Indian who lived up by the store (a native (i.e. Indian) could not make a living and wanted to sell out. He came to inf. and told inf. his plight and said he wd

sell for anything that inf wanted to give him. Inf said he wd give him $15.00 and a 2 year old vecero. This inf did and the man was so happy. Thus it happened that inf became the owner of hot springs here. This upper, newly acquired place, he rented to visitors to the springs for $3.00 per week, or doce reales (sic) for 2 or 3 days. The Indians always had cheap prices here at the springs, did not know how to ask big prices as the Americans do.

matsá kwahkiyk. So called (because the tierra is un poco flaco, ch. pronunciation,

Inf. says that the old men often used to sleep in the water. They would get up in the night when cold, for they were naked, and would go and sleep in the water. Would lie on back naked with head out of water, in pool a foot or more deep. Others sometimes slept in the water in cold weather. Mr. told me the other day that he once slept in the water here a few hours (ca. 6 hours) during a fiesta — some of the boys were cold & did not have blankets and slept in the water, with head out.

J.R.

Inf. has heard that the people started from Temecula, but inf. thinks it is not true.

Nest. boy brot up with grandmother story.

Inf. is ~~bad~~ poor at remembering stories, etc. Nest. coyote stories.

Jahóvat. No one knows what Jahóvat is. The hechiceros say that Jahóvat commands that they are to dance, and they dance, but what is Jahóvat. Inf. nest. if it is a person or wind or what. When they dance you can patada, while women sing, as they did at la mesa (Grande). It has many songs. They put semilla in bateas or coritas D., R. & all dance it now. Capt. like Crespin would have ~~tobacco~~ money in his house & give them to smoke.

Ramadas are recent. Used to have only a brush corral.

Ac. + Cah. mánit, tloache. = R. mánit.

Ag man who is de cabecillo in the dance, calling people to arrimarse to the fire + j'utands dinner; that is the pagá'. ← ch. + plain.

ac. wámkif, dance enclosure, onde se junta la gente to dance fahóvat or tatatuila. Cah. same almost T.

ac. tfiyiffyif. Same in Cah. Ac. + R. It is same as Dios, el mundo lo mismo como Dios.

~~ac. púkariaka'~~

= R. mɔ́raqaf = Sp. tatahuila.

ac. wánal, rabbit net. But wánawat, ch/k sacred net in a hole that they jump across in the tloache ceremony.

Ac. piwíf, milky way. Inf. says it is not a road.

Nesc. name of roasting of girls.

Ac. mésmal, fog that comes from the sea. ↑ sharp s.

Ac. tukmiat, noche. = R. túkomit.

R. tówif, diablo; = Ac. pimúkif. = Cah. téwlavel.

Ac. ánat, hormiga.

Ac. lavát'imal = R. tukmul, Gatea.

Ac. páviut = R. sand. Stick a stone on the end of a staff. Carpts, keep it stored & get it out at the fiesta. & the rock has no special name.

Diagonal feather belt is called piwíf, same as milky way.

R. tán'if = Hey dance. not special name

Ac. kutúmut, the a palo. Ch. in all its sylv. When they make fiesta este lo paran. It is like raising a flag now.

Ac. pimúkrul = la muerte. R. may be pímukrul.

Ac. móvnaqpiʃ, bullroarer. To call people to come to the casa. The paqá' uses it.

Ac. sáqinvz, they are burning dead people's clothing.

Ac. natúwa, to make a fiesta. Cp. R. no nótus fiesta.

Hang on the kutumut cortas o redes, and other people take it & keep it (the hung things), for they are thrown away.

páwi, Cahuilla Valley

nese. kud. names of martins, Tones, etc.

Cah. tákwiʃ éki, & the great rt. by S. Jacinto. = Ac. tól pákiʃ ↑better á.

The Ac. tól = Cah. tákwiʃ, una estrella, que tiene cola.

malára pa'áwt'a, way they were many plens. up there

~~mesa Grande only Indian~~

~~Ac. name.~~

tʃawáqat, La Mesa Grande. Ac. name for the Mesa Grande, all the hills & place there. kupt. means basura, any kind of basuras delgadicas. 2nd a not long. But clear a-timbre.

~~Mesa Cal. name of S. Isabel.~~

Ac. súkat malá'awat, S. Isabel. kupt. means a broad rock, piedra extendida. not for drying things

necessarily, but any flat rock.
Agrees that deer turned into rock.
Ev. means deer flat-rock.

nesc. Ind. name of Volcan.

páfkwa, S. José. the hill
v ra. wholly vd.

pátúmovə, El Rincon. It was
o. ra nota.
a ra. of the P. Cruz Inds. They
lived there pero satian poca
ahora no mas. No mg.

Crespin nesc. the plen.
pál téwat (Borrego Spgs.).

nesc. Ind. name of
Mataj way. Ac. χáʔqat

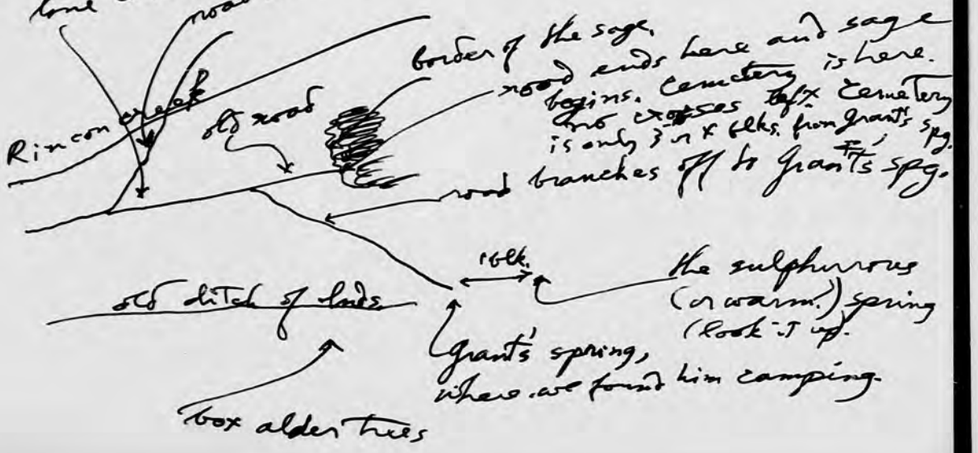
qwáʔja qwanat, barro blanco.
Can ev. omit last word. But never
heard it as plen. Tried hard.

Fri. Sept. 25, 1925. I talked with Mr. Grant about the Rincon. Mr. Sam Taylor was also with us.

Mr. Grant says that Lost Valley is a flat at the head of a long canyon that runs parallel with Rincon canyon and comes way down to the valley; it does not flow into Rincon ck. at all. We could see a bare brownish place on the mt. — Lost Valley is just below it, hitherward. At Lost Valley French Charlie lived for years. His cabin is still standing there. There are old bedsprings lying around. There are willows there and a spring of water that was never known to go dry, but a friend of Mr. Grant went up there this year and it is dry. His friend came down very thirsty. The shortest way to get into Lost Valley is from the Rincon, near ~~Grants~~ springs. But there is no trail, very rough climbing, through brush & over rocks. French Charlie's trail used to go up somewhere there. Mr. Taylor says that the easiest way to get into Lost Valley, on horseback, is to go to Puerta la Cruz and take the trail that crosses the river & goes over & up the mt. You can see

part of this trail from the Warner Ranch store. Sam Taylor calls it the Government trail. When you get up on top of the ridge you leave the trail & descend to the left into Lost Valley. There are traces of Indian occupation at Lost Valley. The pits around here are not made by Indians but by French Charlie when he was digging in the rocks for tourmaline.

Mr. Sam Taylor knows the graveyard in the Rincon and says that the ra. must have been near the graveyard. The graveyard is grown over with sage now, and can be distinguished only by grave mounds on the surface of the ground, which would be difficult to find.



The cemetery is on the flat and at the edge of the sagebrush, grown with sagebrush.

I told Mr. Grant & Mr. Taylor about Marcelino's eagle tree. They say there are no pine or fir trees until you get above Finck's place, so the eagle nest must be in some other kind of tree. There are very large cottonwoods at bottom of the grade. Finck comes down the grade but it is very bad, steep with short curves. Finck even hauls hay on this road.

The cave & rock corral back of Miller's barn has been there for many years, Sam Taylor says & when I ask if Indians made it, he says that might easily be. He never heard of anyone making a calf corral there.

Mr. Grant says that Sam Taylor lived many years by the gate (at center of meadows) & raised his family there. He was mayor at one time and ought to be an excellent info. for me. Warner's Ranch ought to be

Mr. Grant once found a 2 ft. tall olla. It had a small hole in the bottom. Mr. Grant's friend carried it home. It was found somewhat downstream of Grant's spring

Grant has camped in the Rincon sometimes two months at a time.

Write up Laws' [illegible]

He says that where bank is cut away was a big Ac. na. Lost Valley plens. are ev. Ac. territory. The cross beyond Samano'i was the E limit of Ac. food gathering in that direction. At the Oak plen. was the limit where risid pairs named. Very impt. & correct for that direction. For S. Isidro region he says the people spoke both languages Ac & Coh., and refuses to state any line at Los Coyotes (Reed's place) also they talked both languages. Further work will prob. clear matter up. Laws said that beyond 13 mon. rock toward Montezuma was unknown plens. to him, & implied that Wild Helm spring was D. Ac. ud. that the D. territory begins with Government Spring. Bernardo says Palm Canyon is their territory.

magélam pumpáuvo
Thomas mesa.
is in the middle between
the Laguna Grande and
es, it was a round
shaped place (gesture with
arms left together bowed).
We passed it the other
day but Marc forgot to
tell us about it till it
was too late. Means
dewes' water. Once on
the plain Marc called
our attention to dove,
that he saw.

Mr. Davis says that the Indians at Campo can still give the names of Sea shells and other things which none of the Indians at Mesa Grande know the names of. Good informants at Campo are:

Santos Lopez, at Ruby's store, near Boulevard, on the State Highway, at the Junction of the State Highway and Campo road going toward Jacumba.

William Coleman, half breed, one half Indian, one half negro, who is the policeman at Campo Indian reservation. His wife's grandfather is Jim McCarthy, an old white haired Indian who knows a lot. William will act as interpertor.

Juan Largo, a government farmer, Indian, 60 years old, lives near Campo school. He belongs to the Hi mijap clan. His father is 100 years old.

Dr. Dawson says that Mills wrote up the fossil great condors from the Isabe beds. L. E. Miller, of the State University, has done a wonderful work. The bird had a wing screech of 13 feet.

Evening of Aug. 8 ~~1925~~,
~~and I drove~~ I took Marc. from
Warner Springs back to M. Grande
to see the fiesta again. We talked driving
up the S. Isabel grade about the names of
the islands. I asked Marc. what garása
means and he answered that he
understands it to be the name of a small
island in the sea; there are many
such islands. He vd. a form garásko.
He knows a beautiful song that
mentions kínki garása in two
different grammatical forms. [Ch.] He
agreed (though perhaps I led him) that
these are two separate islands.

I asked him about sójya.
He sang a song which mentioned
sójya (heard in the song as sóhó-
íyá) and máʃya (also heard as
máʃaʸya); this last he takes to be
still another island. When asked
the etym. of sójya he says it
means flat or broad or
something like that.

Frank Gonzalez and
other inform., summer of
1925. Not ~~ch~~ checked with
MJ.

[Luiseño]

trip with Francisco Gonzales

after leaving Temecula on our trip toward the coast, we came along the hiway toward Fallbrook at 533, on the left of the road, 50 ft from the pavement, facing toward Temecula, is a nagátif painted with designs & pictures. Nearby, but where he never said are ets. tipis — when a nagátif was killed here parts of his body were scattered around nearby here. At 55 Buenavista ranch he said also show us where nagátif passed by. nagátif gave names to this country

Its nalgas are a rock with a hole in it (that we did not see). If one hits this hole with a stick, the wind starts to blow.

This nagátif work is soon after we started downgrade toward Fallbrook.

Crossed the line into S. Diego County at 546.

Then stopped at 613

& photod taxálka, a white rocky pinacle seen across valley 5 m. NW & NW.

passed through Fallbrook at 637

(3)

This little hill top with house on it just N of Fallbrook Protestant cemetery

Fallbrook cemetery is named Pánava. means "place where dirt was scratched up."

AT 6:15

dirt road

railroad

B. Weitzler's

3 white chickens

unpainted house

House of R. C. Fishers

Fallbrook town

(4)

Returned to hiway at 656.

AT 6:52 illegible. passed an adobe ruin on right 9 - d. - it was a house that belonged to a Frenchman.

Then at 7:11 came to sanásya, mg. espinosa. Quite soon after passing this place we came to the Bonsall bridge.

low hill

hiway

comes near end of & S. Juan C.

AT 7:11.

hiway

ancyo. bef

hill

creek

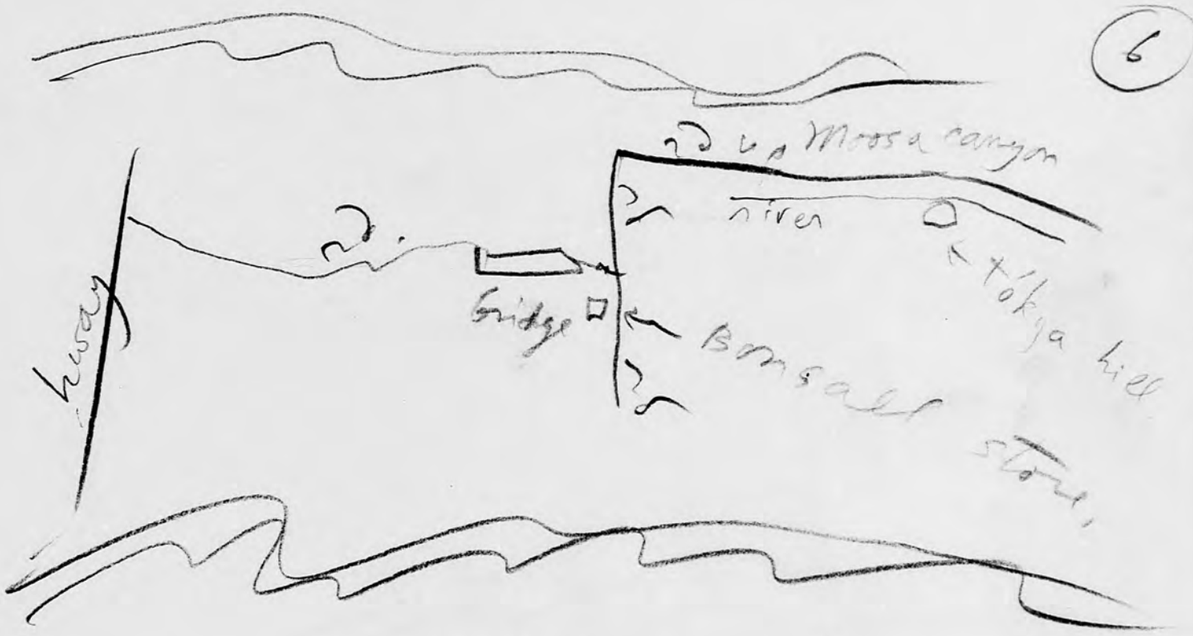
S. Luis Rey

Then at 717 came to where rd. to Pala leads off to the left. old camino bell stand standy at junction of rds.

Then at 721 we took a rd to the left, keep hiway, & crossed long bridge. after passing Bridge took rd. to left.

at 727 we stopt & looky up Moosa canyon photoed tókya, mt. with 2 ears, in coastw. side of Moosa canyon.

He says the real Moosa is away up this canyon — we will go to it. Moosa is an American name. He equates with it the Indian name kayi's.



at 743 passed on our right, betw. rd & creek the house of Doña Chepa, a mixed ad.

Past ranch of Geo. Morris at 748, & immediately afterward crossed the creek

at 754 passed the 2nd ranchhouse of Geo. Morris on right.

at 759 passed ranch of Pablo Garcia on right adobe.

Then at 763 we got opp. Tokya & photoed it near to, from nd. Sometimes he say tókyaha. Etym. to throw a thing away, tiran uno rosa pallá

Then at 770 we came to a branching of the canyon and our nd. followed up the right branch, while K. rancho de Kincaid is up the left hand branch.

AT 774 we passed El Salto, a 6 ft. high waterfall in the creek. WS translate waterfall (salto) into Indn as wilak.

Reached Moosa at 789 & turned around. Moosa is kayi's.

the mt. s. of Moosa is kayi" & the whole place here is called kayi's. Photos K mt. mg. se cayó a something like that. Photoed. SE mt. with Moosa schoolhouse in foreground at 789.

Starting back down Moosa canyon we took a rd. opp. so the left after a short distance & climbed steep grade to summit. Reached summit at 803.

We descended into the gófi canyon and stopt at 824 pp. kwá'álàmù. adobe house. George Holman (or Coleman) lived here. The whole canyon is kwá'á'amu. mg. a gavilan. kwá'la is a big gavilan sp that is eaten. Hence name.

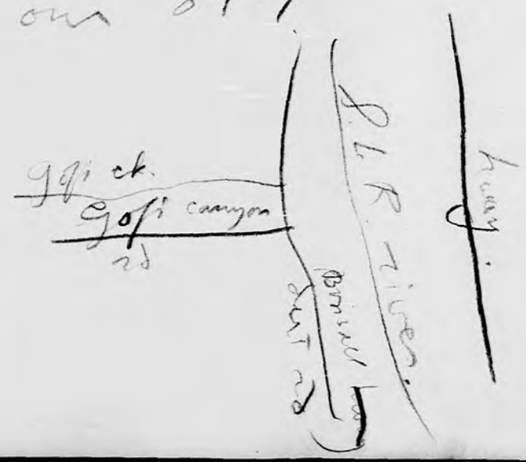
Prob. better spelled kwálamin.
There is an old house & apiary on E. W. side of ck., & a wooden house on E side of ck.

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tópomay = O'Neill ranch.

Bonsall store site has no Indian name

We came down Gópi (at first I that he said Coffee) canyon. At its S. Louis Rey river 2 m. ds. of Bonsall store, at our 847.



At 853 we came into Ke hway, at Le new cement bridge.

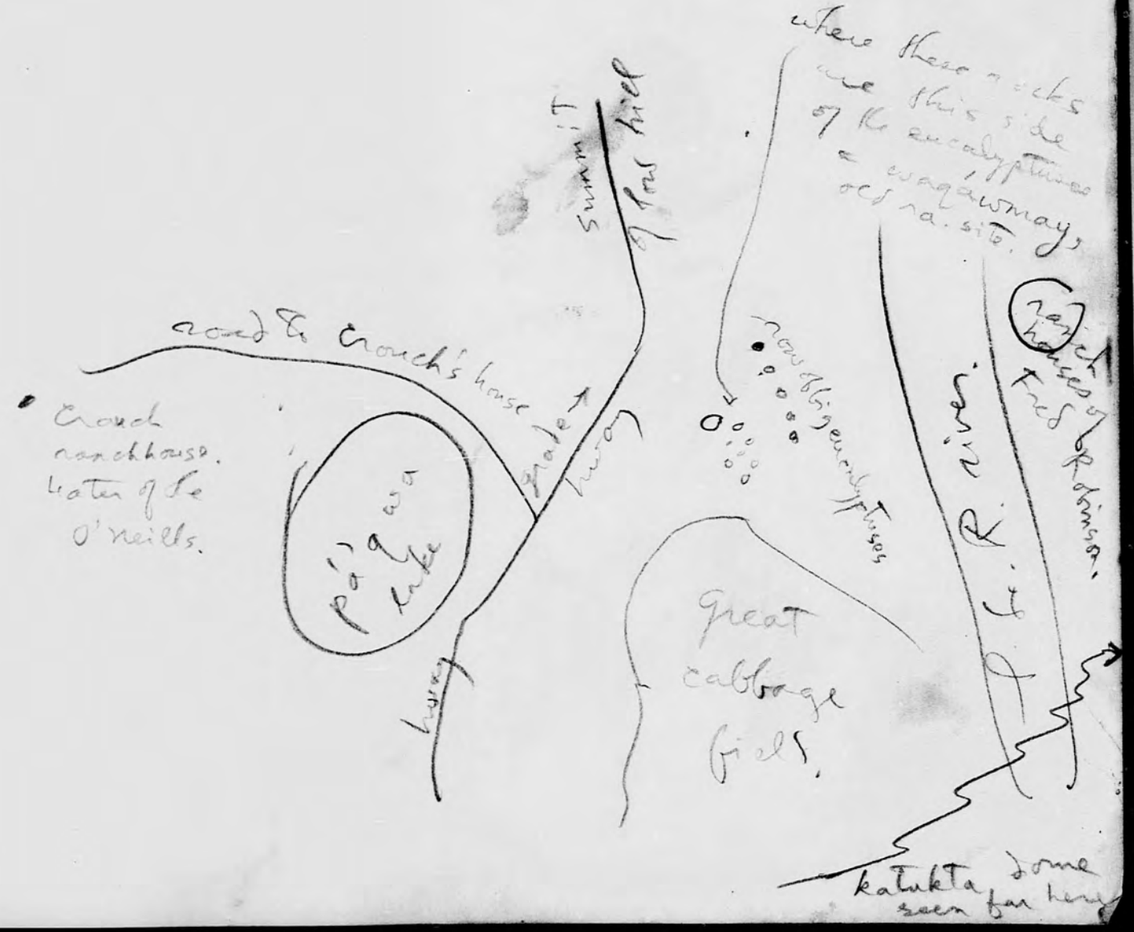
Soon we passed where the Vista hway branches off.

At 879 we came to the a fair lake on left of road, called pá'qwa. There are 2 plans by this name here & the other by ocean side (ev. the lake at the mouth of the S.L.R. river, he agreed).

qwajmai is Ip. for sípaw is in Ind. — site of ranchhouse of Crouch, to S. of us here. But immediately afterward he pointed out the old site of waqáwmay (c. 29, and said that (at Vista) the Crouch place is called sípaw.

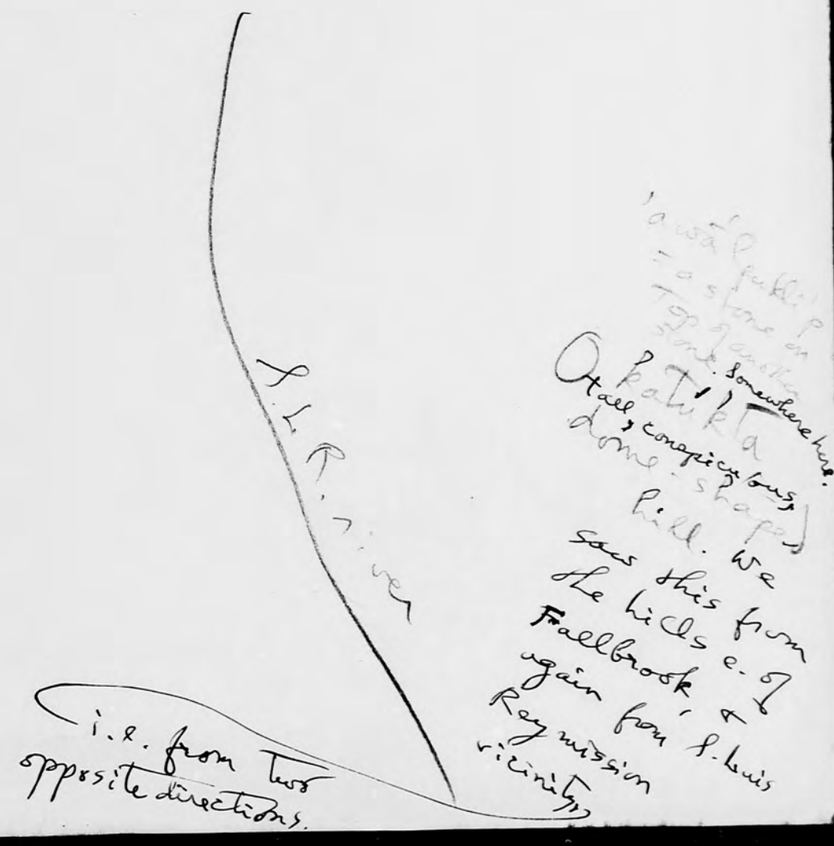
(11)

Then photos 85
wagawmay site at 7883.



(12)

The two ptcns. shown below are es. way over ne. of S. Luis Rey mission, in the O'Neill ranch.



commenting on 1925 plans. :—

nesc. name of S. Marcos ranch. nesc "kika'j"

nesc. ʃikapa, Las Posas. Las Encinitos.

Posas is by

nesc. "kakalka". must be for tukalka the white kite that we passed.

nesc. wijawiolpa. not oceanside is oceanside.

ʻáwkilo. mg. para pelar bellota.

nesc. the island names *soyya & ʻátawkiya.

pálimày = agua Hedionda (This side of Encinitos).

nesc. wiʻásamay.

wiʻásamay is an oak sp. nesc.

s plen. There are 2 lakes. One is called

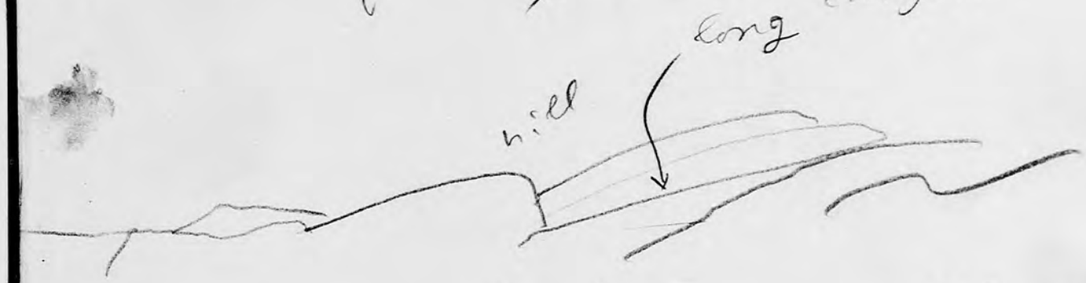
mugúlyanaʻ — mg. agua sala. — possibly here. and the other is called sivá. not y

(I knows the name well but cannot remember) These 2 are on other side of the river.

close together

He denies that this is the site of ~~Encinitos~~ insists that it is the name of the other side of the river (n. of the mouth of two lakes on this side of the river) from us.

ds. of these 2 lakes is lapálpamay — is on other side of river (nd.):

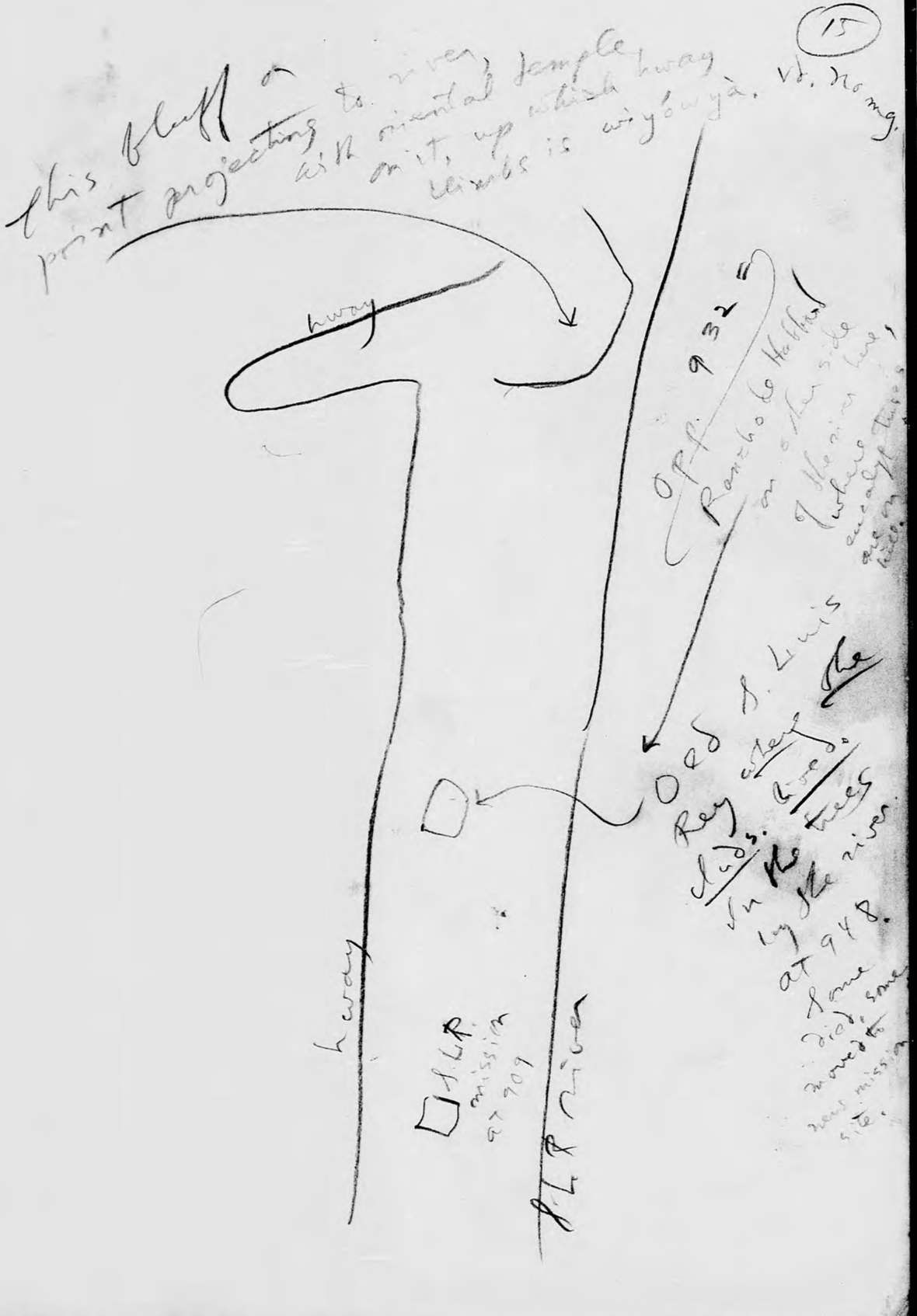


↑ here at mouth of canyon is lapálpamay.

Above is view from where we stopt at 899. lapálpamay is up that canyon (inside the O'Neill ranch). Sycamores & water in canyon. But no houses. Road that runs along the n. bank of

We stopt by S. Luis Rey mission at 909. S. Luis Rey proper is down coastward from the mission. The saint is here but this mission site is not S. Luis Rey.

this bluff on
point projecting to river
with oriental temple
on it, up which hway
climbs is wiyówya. Vd. Nomg.



There are two Hotfield ranches, one a little up & the other.

The ~~oien~~ oriental fellowship is cv. the Rosecrucian Fellowship.

Then as we came into Oceanside the business section of Oceanside is where they call wáwxilo.

Calls rockoyster shell sóyxal.

Duf. calls S Clemente island kimki qarásya. The island further up coast is S. Catalina but he ness. name of it and never heard pipímaram, when I suggest that that is the name of it.

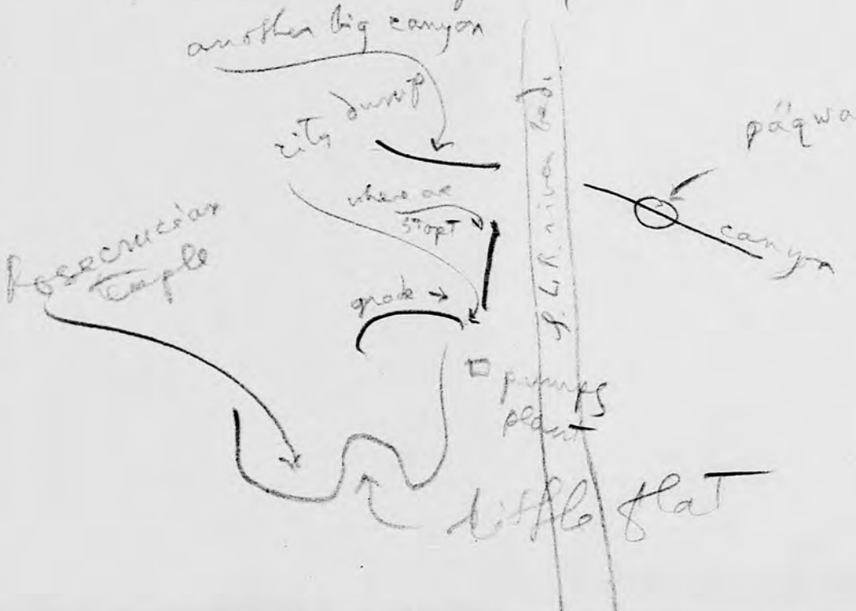
at 146 reached the L. Bby School. at 149 crossed the S.L.Rey mission bridge. The poso was on the s. side of the river, in the very bed, a block or less upriver of the bridge. ~~at 171~~ ~~a house~~ We soon came out on the Oceanside boulevard highway. at 171 we turned to cross the river again & the Ben Hubbard ranch came to old Hubbard ranch at 180.



The old Hubbard ranch house is 2 blks downriver of where the old we took ~~[illegible]~~ hit the north bank of the river. The old (rubbed) ranch house is on the very bank of the river.

We entered the Rosecrucian grounds páskal is the canyon, mouth river at Oceanside. We photoed pá'qwa he said. So it still finds at Rosecrucian temple we are in wiyo'ya. means To nod the head. pá'qwa is lake at foot of the Rosecrucian temple hill. used to be an animal like an elephant come out & ~~pe~~ clubs. were much afraid of it.

We leave from ke Rosecrucian temple down ke steep grade towards ke river & ke water pumping works of ke city. Then ascend ke city. Dump wagon road & turned down river & stopt at a washout at 2.15. I crossed ke river and photoed Tule Lake at 1½ hrs up a canyada on ke n. side of ke river. This lake is called páqwa.



On Kroeber's Hbk. map S.L.R. plens.:

He thinks the pronunciation of K's S.L.R. Miss. site plen. is 'íkayma. For that sounds o.k. There is a R. word 'ikáymay that means the calf of the leg.

sí kapa = the sierra at S. Marcos.

kuláwmay means wood (leña). He says it is ev. o.k., Indian name of S. Dieguito.

muqé lam pumpáw is the more correct form. He does not know it but says it is ev. a plen. in the Escondido region. (When at Escondido he readily agreed that it must be the old Escondido ranch, 5 m. s. of town.

Tómkar is the other side of Monserát.

ké tʃavay, S. Onofre.
S. Mateo.

páŋqay,

tóta tʃamálla m, ev. Point Loma. means something that is vibrating (he wiggles hands to illustrate).

Nesc. "Paulpa" and "Pushuyi."

Nesc. Palasakeuna.

But knows pírmay, place this side of Elsinore.

'atʃáv, plen. this side (Oceanside-ward) of Las Flores. Vd.

piwípwe, in the mts. above Fallbrook.

Nesc. Kroeber's Humai; alona, Lukup.

Vs. muyó', plen. above S. Ana.

There is a plen. betw. El Potrero and La Jolla called kúki. Ch.

Then we ate lunch near the pumping station. We returned to the ~~highway~~ Coastside-Boscell highway and started up it bound for the Crouch ranch.

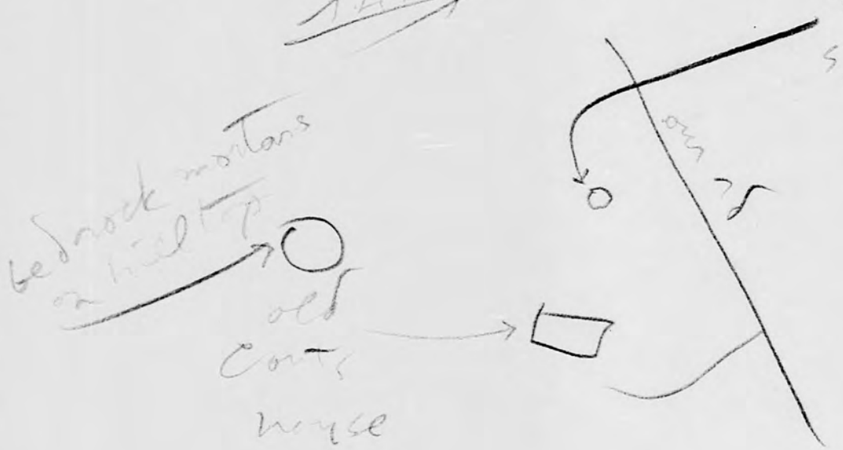
Passed L.L Rey ranch at 254. I agree that Tiʔkaymu is a/t name for the site.

Nesc. Kroeber's ʔiʔasaq a/t no ancestral ups. of TLR mish.

at 274 we passed a hule swamp on right of highway. Nesc. that that is called waqáawmay. On the left there the river (a bed) almost touches the highway. at 282 we passed the waqawmay on a site on our left (photoed yesterday). at 284 we came to pé'qwa, just Oceanside-Escondido Railroad bed. to ~~Escondido~~ Quéve / Cauche's (= Cave Couts) We took this rd.

páskwal is Ojibwa maring; seal.
That is the rng. of the plen.

at 304 we reached the ranchhouse of Coutts. Called in Sp. Guajóma + in Ind stpons.



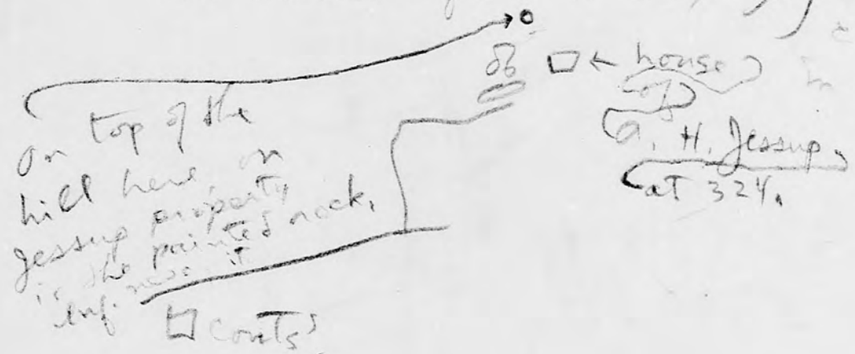
oak & ramona & spring, in middle of bare field ½ blk. from our rd. This is the only soft water spg. on the road + is the spg mentioned in Ramona. There are several other spgs on the ranch. Hired man says Guajóma means the frogs.

at 318 we turned to the left, where the auto sign says "Pauma Reds"

at 323 we came to

tsahúka

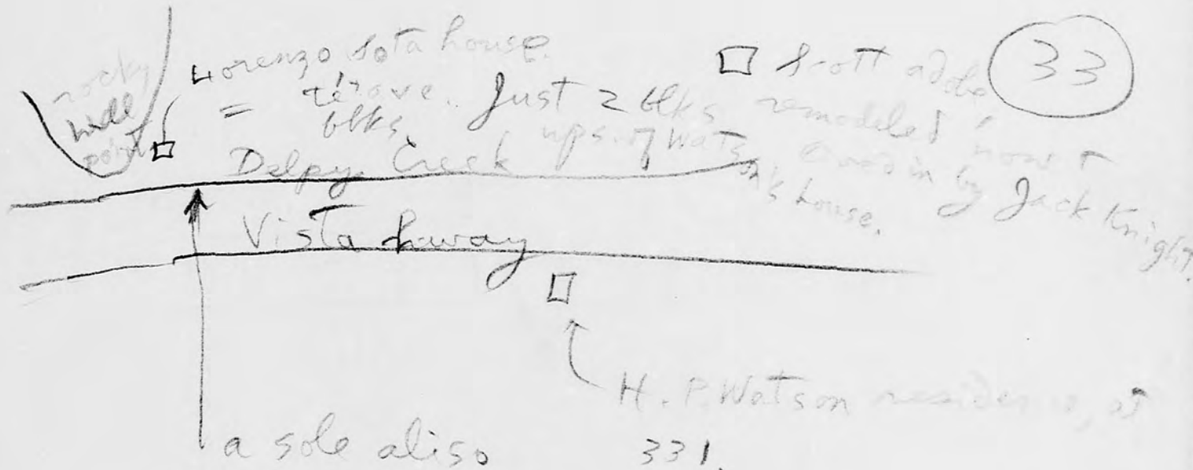
ok tsahúk a pómnew, sng. su nato de tsahúka. This place was named by the being that we passed before we got to Fallbrook when naqáttsp was sick + shitting he left his rocks along left side of the name refers to naqáttsp but he is called Tahúka in this plen.



The distance from the
mansion shit place to the
painted rock is 1/4 m. the
shit glen. is on the slope of
the hill that the painted rock
is at the summit of.

at 329 we came out on
the Vista Way, Lifting it
Borsalino and of Vista Sour.

at 331 we came to
Té'are, a to left of rd.; ref
ranchhouse site of Lorenzo
Sota, real in ruins. no elym.
The Sota house was on the
far side of the willowed
arroyo.



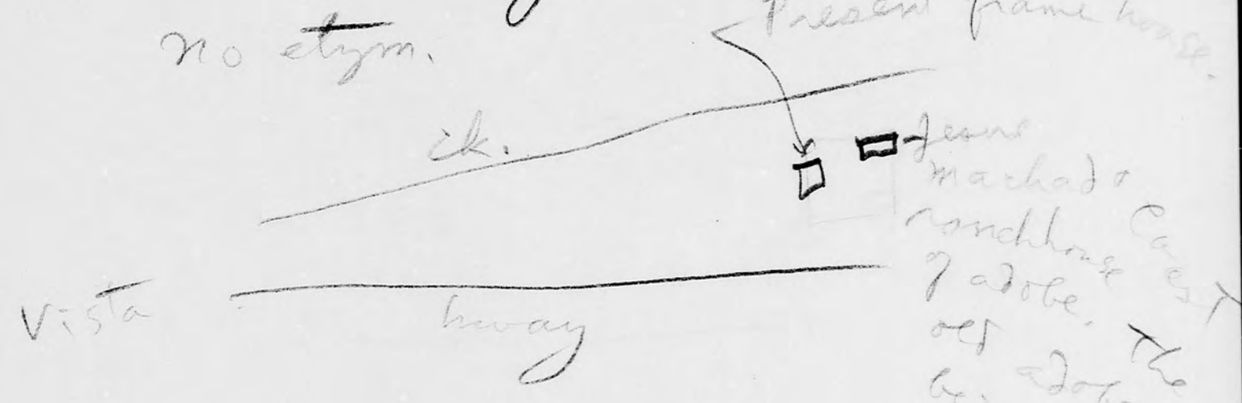
a sole aliso tree a little ds. of opposite the Sota house site.

We drove up the Way (Borsalino) a few blks and turned around & passed Watson's house again at 344 at 348 came to Vista business center. We took from the the dirt rd. that the sign calls "Coast Road".

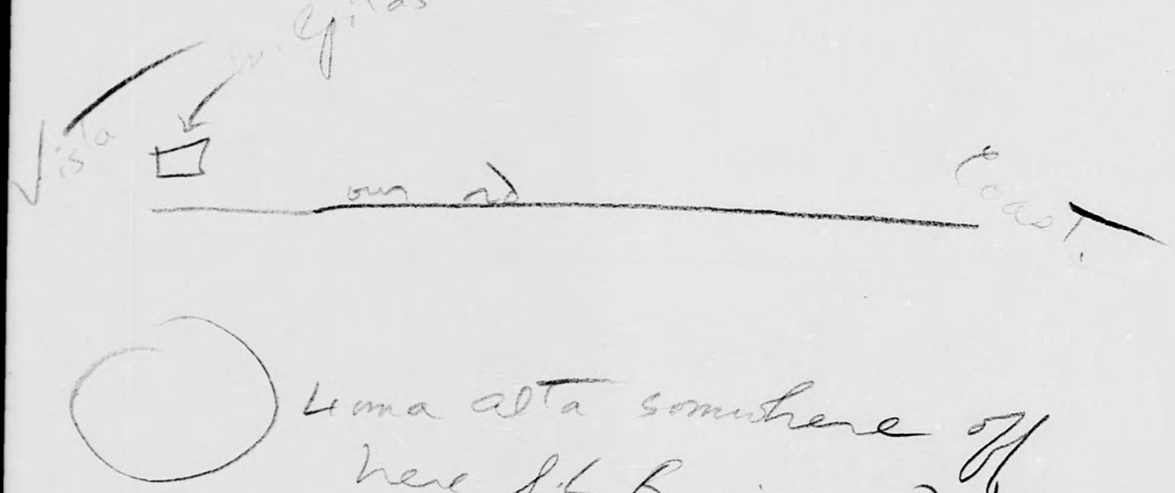
at 356 passed No Vista Schoolhouse on our right.



at 369 we came to the old ranchhouse of the Jesus machado on our left. called in Sp. milpitas. a very old place. called in Indian a wi vay. most imp. no etym.

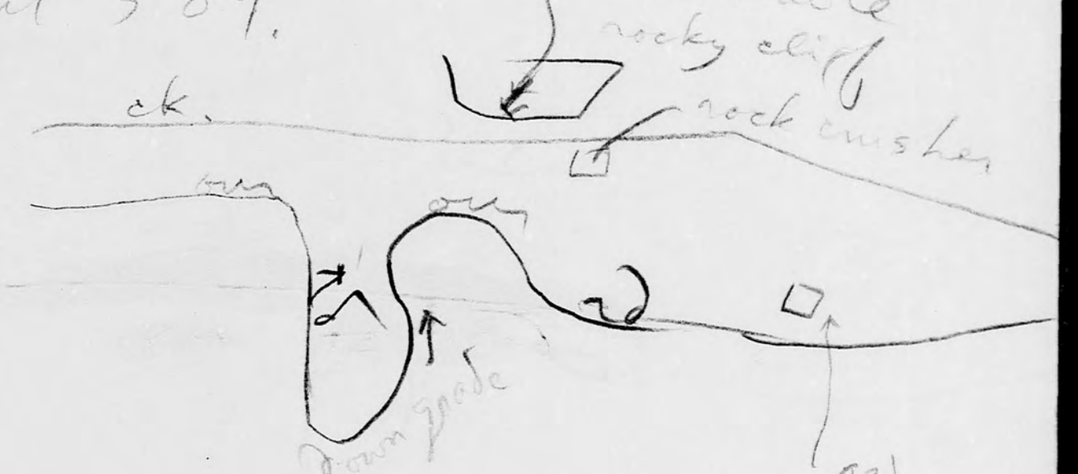


We forgot to get the
Loma alta, = Indian
p'à'amè ch. It is S. Luis
Rey river coard from our
rd and is on the railroad,
a {depot / station} on the railroad. It is
a hill, Ind. name also refers
to the hill.



Loma alta somewhere
here, S.L.R. riverward.

kuyúl pokó:', mg. el
pescado está arriba sentado;
at 389.

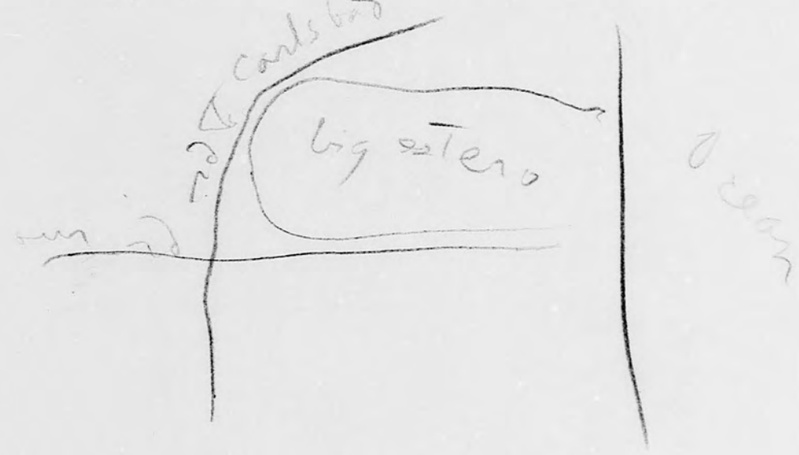


We went up to the Marin house to ask permission to sleep at an adobe. Slept there. Started in morning at 404 at 405 passed house of Quito Marin on left and at 407 passed house of Juan Maria Marin on right.

The bluff with R. fish name is called El Salto in Span. The fish lives in pool at base of the falls.

at 415 passed the left rd to S. Diego, still in resp.

at 422 we came to 'éŋqàlis a great estero at the mouth of the ck. get salt here. a sign says Carlsbad 2 miles, pointing downcoast.



pálimay

~~[illegible]~~

Reached mouth of Agua Hedionda at 453 + looked se. and saw the [illegible] peaks by Las Posas. They are called síkapa.

thinks Lakálka = Punta [illegible]
ranch of Capt. Johnson.

Tóme = Twin Oaks.

pánakni — we will come
to T soon. I read him his name & he wd. thus.
Clemente is-lenders salience
sdos. Came here on tule boats.
nesc. 'tiha'y. [later wd. this as occanside and placid S. Marg. ranchhouse.
Oes Kelly has 2 rancherías
up Jedinda ck
Anf. can make a tule boat.
Forgets kelp.
@T 497 we got to Batequitos = panáʼo.

panáʼo = Batequitos
pálimay, La Jedinda.

got a piece of kelp. Calls
it tanáqat.

There was no ranch
at Batequitos.

Old Encinitos ranch >C,
inland from coast had a name,
but forgets.

San Pascual (where
Isidro Noj was raised) was called
'á là pè, inf. now remembers. Mg.
to look upward, to look general
field.

at 557 came to an
estero. nese. name. Big estero.
Then at 570 came to Solana.

at 583 came to and
crossed this and at 587
big estero crossed inland to Hodges Dam.
look road
Kulás may — imagines Hue-neme,
be the Pulas ranch of La Tolma
means

n'ákwalkʸʸe = S. Marcos.

húyke, S. Bernardo.

Ch. + vd.

(42)

puypuà = chuéa, rattlesnake
from puy puy puy, sound he makes
'ázʃarut ca. = holly
From spn.

The conical dark-brush
hill ca 3 miles N so SE. of
La Paloma ranch (S. Diego Co.) is
the Cerro Prieto, he vs. It is the
highest hill in that region. We can
see it as we drive up N. side of
S. Dieguito river & Hodge's Dam.
As we go up this road, at 6.8.9
we passed the ruined adobe of
José Kanáak, a Diegueño Indian
who lived with La Paloma at one
time. at right of road.

merc. non. whiskers nt.
+ de Yuma story.

Rosc. Le Bellrock at Bernardo. But there is a bellrock at Rincon (the Rincón upriver) Pala and a bellrock on the road that goes to the agua Caliente de S. Juan. Dmpt.

I am not sure whether the Cerro Prieto described above is Osidro's 'antalay face or not. But Francisco rs. that Peñasquitos is just the other side of Cerro Prieto.

takwáyay is a plen. here somewhere in S. Marcos region, but he rosc. exactly where, never knew.

Now sees the sister hill of Osidro from this opp. side & says Seyne sikapa.

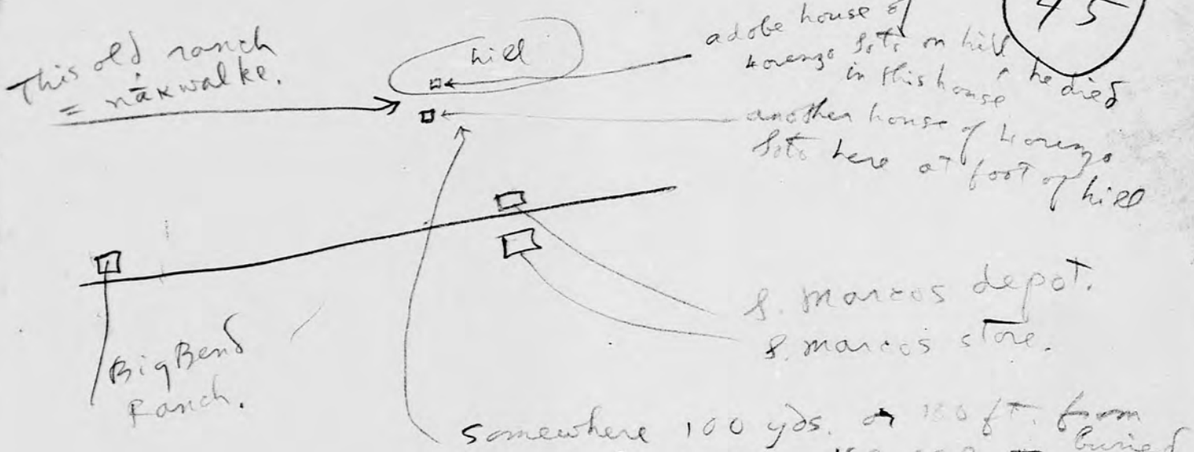
Denies that they had reins on their balsas. Inf. can make balsa.



Photos from highway to Escondido & San Marcos where the schoolhouse is.

---

at 839 we come to Big Bend Ranch. The SS road passes foot of hill where the alisos are, & chap Indians lived who had 2 sycamores stand but inf never heard of the Aliso Hueco! The flat field betw. hill & Big Bend ranchhouse is Kenesa then.



The plan. nákwalke, occurs twice, once here, and again on this side of S. Mateo, way up the coast, up coast of Oceanside. From nákwat ca., mangle.

An Indian named Ignacio was given the money by Soto and told to bury it, which he did. Ignacio was afraid the people the place when he became sick + died, for to do so is very bad.

Cannot get him to repeat again the name of Twin Oaks. He agrees to kóne or tóne. But does not seem very sure of it. But knows sure that nákwalke = old S Marcos R.R. ranch & also a place down the coast near S. Mateo. And is very uncertain of pánakeri ca., has heard but never location or if it is an equivalent of at

at 887 we came to the Buena Tavana hotel, in construction, a night or more. A short distance upstream of this (seaward) was Bandini's house, Ind. name 'amáʔsàvi, mg. a kind of animal — garapatos, bugs that dogs have.

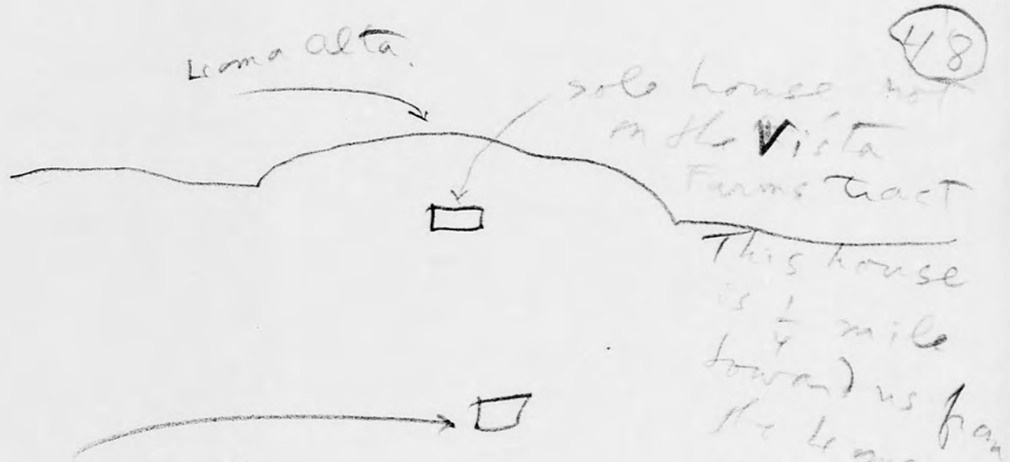
47

Railroad follows along
right of the road at Buena
Tavana Bandina ranch was
called Las Garrapatas in Spain.
Says we will see hay
way up ahead.

The rocks on mt.
skyline were petrified before
flood.

Reached Vista town at
9:17 and took the road
the coast again.
Came to Vista School at
923. (= 40 miles).
at 934 we stopt in front
of house on
right + looked to right
+ saw a grassy hill with a sole
1 story house in front of it =
Loma Alta. For its name see
[elsewhere.]

48



House of
Charlie Pratt
in foreground of
photo.

at 946 we stopt [illegible]
looked off to left 3 miles and
saw a dark hill with cliffs. Kelly's
ranchhouse is on the other side of
this hill. An ~~[illegible]~~ 'águila
(eagle) lives on that cliff. Used to
get eagles on the cliff that
we see at night ~~[illegible]~~ (coastward)
end of the hill. When I ask
the glen, he says pálimay
is Kelly's place + the whole
hill. I tried to get him to
make a glen-ing where
eagles are taken, but in vain.

at 952 we reached
Salto, where our rd. starts
downhill. I photo'd El Salto
Passed agua adobe at 960.

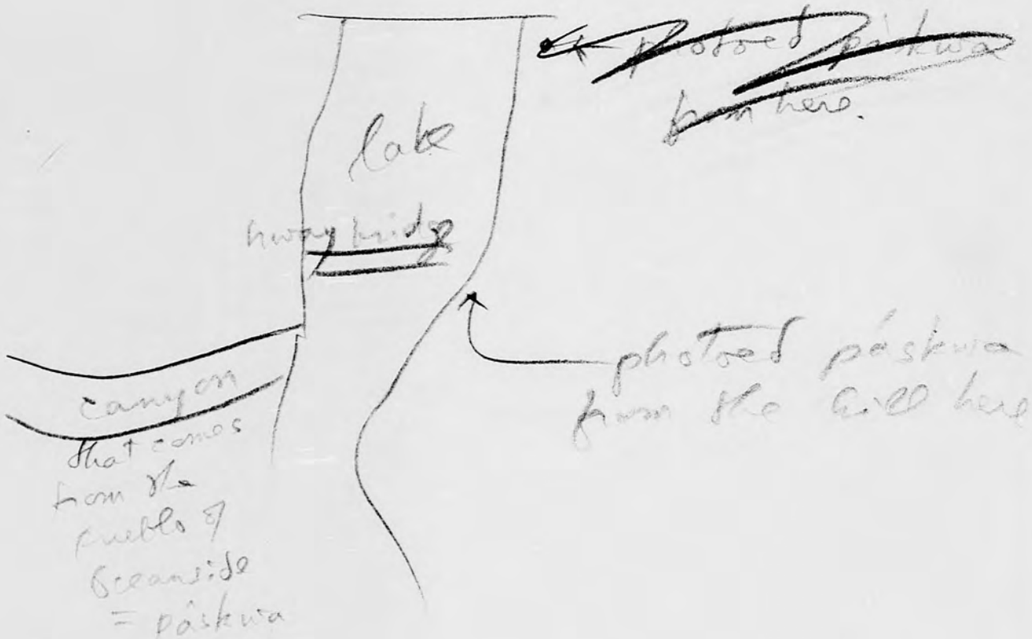
at 979 we came to
where road turns off to left to
Carlsbad, ~~[illegible]~~ + crosses the
estero. We went around to the
right of the estero

at 993 we hit the
coast hwy + drove up coast to
Oceanside.

at 002 crossed a
nameless estero the water of which
comes from La Loma Alta.
after crossing it came into Oceanside
reaching its business center at 013.

Left Oceanside business
center at 017 at 3:40 p.m.

Stopt at the north end of
the Oceanside bridge + climbed
hill to photo páskwa



at 027 we entered the S. Margarita ranch gate.

at 041 we skirted around what is app. the head of the canyada of páqwa.

Photos to Tajpá from near sand dunes n. of Borrego, on rd. to Clark Valley. Further on a spur of mt. made him dizzy to look at ~~the hills~~ near

kutévewet, mánakiʃ belong to John. ~~Col~~

AFTER GIVING THE NORTH WALL plans from our stop at entrance to Clark Valley, Inf. gave the hwayo. plans as follows:

ʃ́ñliʃ mi'ki' (means hanging down) the hills to

right hills of yuksl grows there.

kánkimal, na. to left of

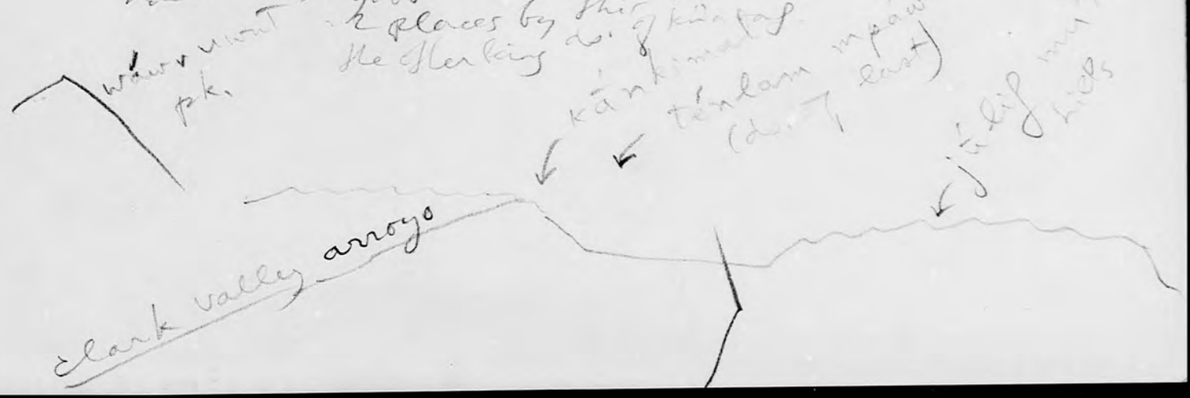
East. the big canyon that runs out of valley here - where it goes thru hills to opp of jn. is na. Further dist. of some [illegible]

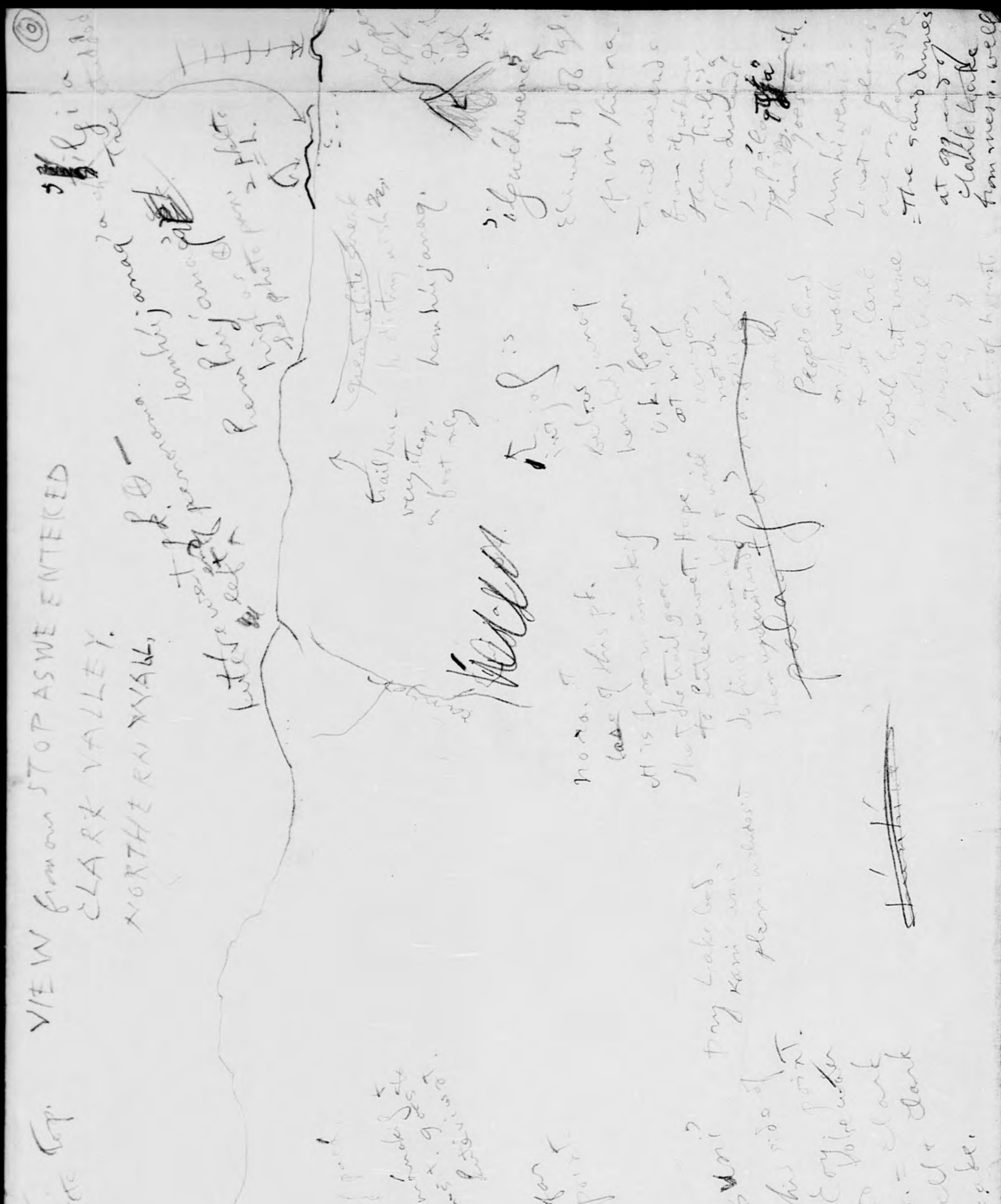
Tenlam mpáwva. are 2 palms

Here antelopes always come here to drink. Not those we visited. The same

several water holes here, some arroyo as jn. had very good water. Vs. there are

wáwvuvat pk. & places by this name, the others being n. of kánkimal



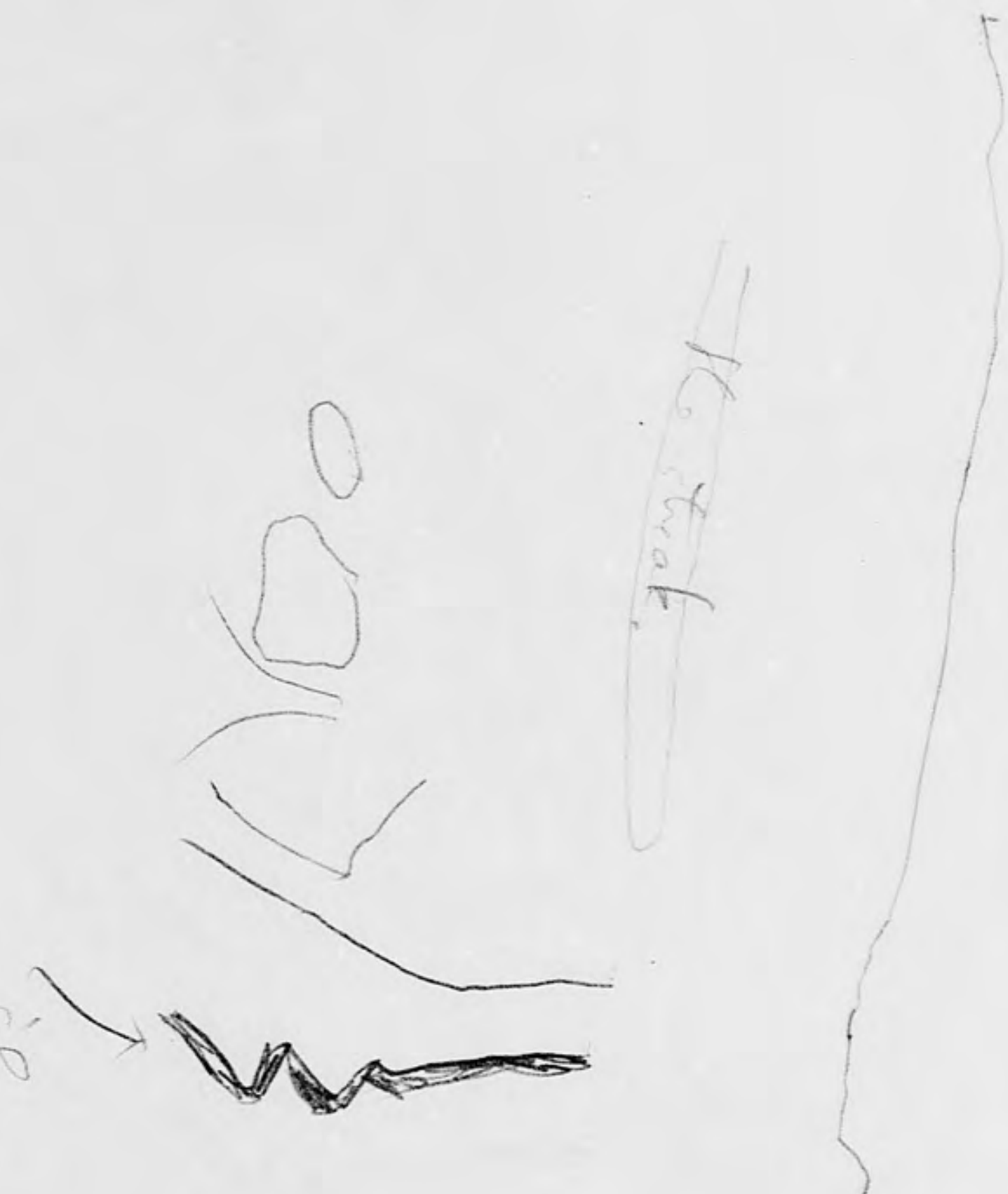


hûlif is ev. some kind of myth-person. Hear Mc talking of hûlif & fampúl. At Kánkimal there are no palms. It is a canyon.

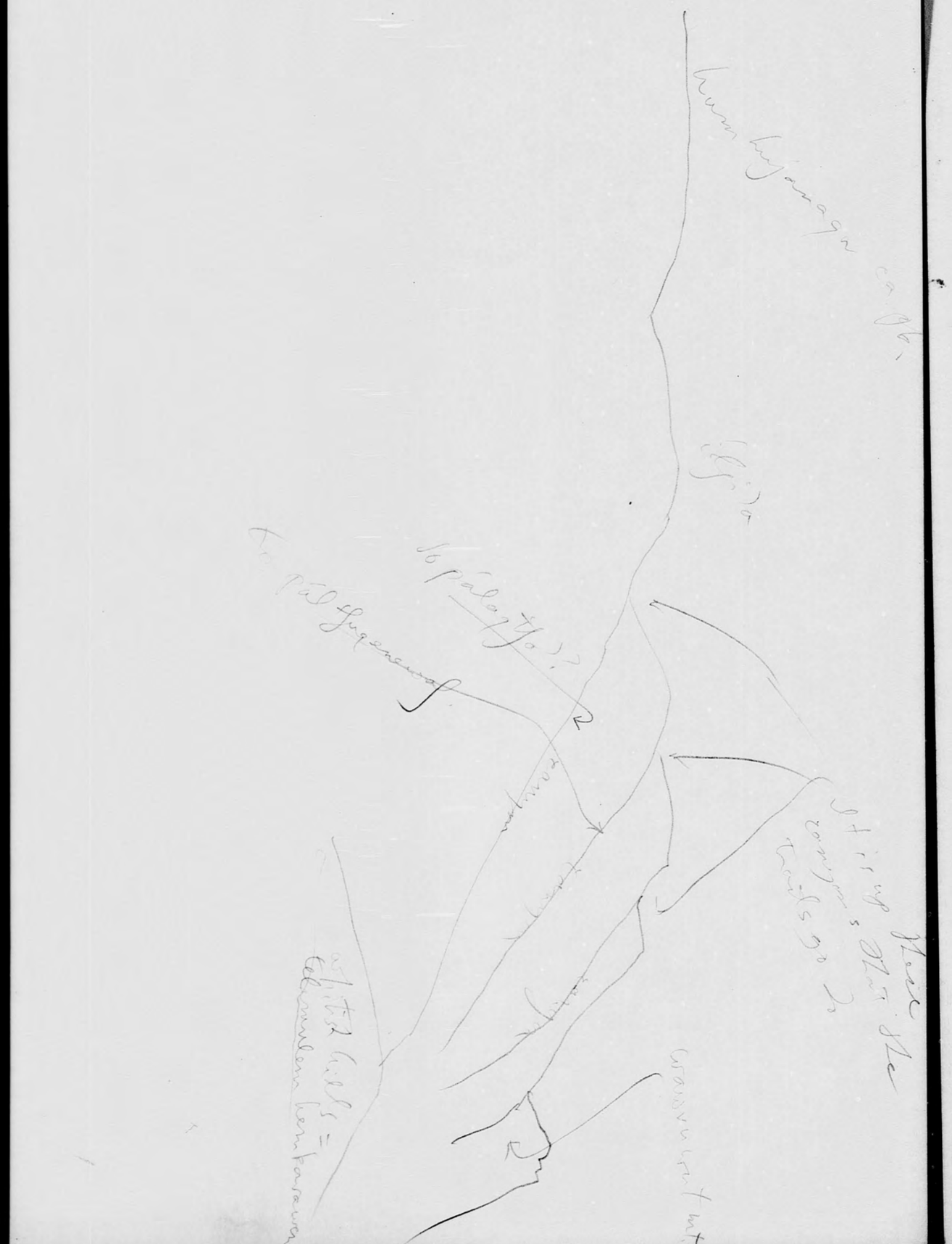
The Lo Yajpa tip of my. mtn. is about opp. ilgwene' on.

Kánkimal is the name of the big canyon that runs into Clark lake.

ilgwékwene' is not at end of the lake.



To locate ilgwekwene'. Took 3 alig. to make pan.



As we left the dark valley
the it road 26.7 (at junction of Kat
pres to galleta grass 2 mi ad
The hills to that down the valley
are 4 m. from us.
The gulf plain. hills are
never to us than the kankimal hills.
The kankimal is the canyon
There is a salad that some old people
left there. Dug hole for water, but you
to can know get if know where to dig.
there is a little narrow strip of
cienega here that runs to the
canyon. Dig in canyon for water. That is
kankival.

kávisf wávrmemijet, ng.
piedra parada. a rock ~~on~~
near the Tottojpá figure. It is
mentioned in an animal myth
that John knows.



tells myth about ájgat (cog.)
& Montezuma having a fight. ~~It~~
& Montezuma made himself like a toad.
Montezuma had a madisvat (shows 2 little
fingers held straight) & ajgat made
him open it up & spread the (repeat)
feather objects that were inside. He zacatales
tied it. Black beetle is where the wax was
spread. Very inept.

He app mentioned another myth
which he tells but mentions a
character Tenáuski. — made this
arroyo. What it was ramping in by
pitching the earth, made this water.

Stop since I last talk John about
the Piedra Parada. He says for me
to hunt it on horseback along the
valley (cog. int.) where the old trail
went down the wash. It is big as an
auto, parado ~~?~~ int. in the
pointing. He says for me not
to hunt it on the plain but by the
cáged. The ~~la~~ cog. int. — in the
wash. He refuses to tell what the
bird or white.

John says his ~~wife~~ does not
know Tenáuski himself but
but that they know where he
lives on that side.

Once came back into
the Borrego valley, named
and Rut A right [illegible]
traversed sandbank (E near a
new reservoir pit on left,
is marked on auto said ~~2960~~
9.2.2 Where we reached French
reservoir, it said 94.0.

← new reservoir French's well

fence

proposed site

fence

(fences in 60 acres,
181 chains of road)

Asked John about the big mānū that Mac had heard about. He recalled it.

Asked John about a big pair of cave creepers. He says it must often be kīkīpeni kōnaki. It is a cave as big as the house, & they all slept around the fire inside. Must

Again says that mākiki is Kemi's house site & old Te Yaki mitiward of it. Sic. Vd.

Sticks to it that hūnaval is the Omaru hill & that kūngal pā is across the lake Clark-Valley ward of it. Lots of water around kūngal pā, he says.

Re. flax vs. togetha
hūnaval kūngal pā

Took Pōrego lake panorama
of 7 shots. (6 of one film 568
another film) from 1 m. Black
Butte w. of Bemis' water house.
Azimuth 296.8 where I left
the panorama. To right of 296
is hūnaval. To left a kūngal pā

higher white hill
(Mt. Hamilton)
Kūngal pā is
at the base of
hill. Visible
Mt. Hamilton
Omaru hill
Te Yaki
Kemi's house site
Mākiki
Clark-Valley
Lake

Vs. that jujki is either this side or the other side of ravines arroyo. Kupt

took 102 azimuth pan of kinaval gál from hill back of kinaval cabin

as is the wall in foreground

a valley behind it, looking

ravines

kinaval gál must look round more to west. to

the in the saddle

of kinaval ridge

100 79.5.

Vs. Black Butte

from 1 m. beyond kinaval.

Remember that

gali plan. is not the

hills by bypass

Lake but further over we

passed them even when

we crossed the big wash.

at 03.8 we reached

the near end of the Black

Butte.

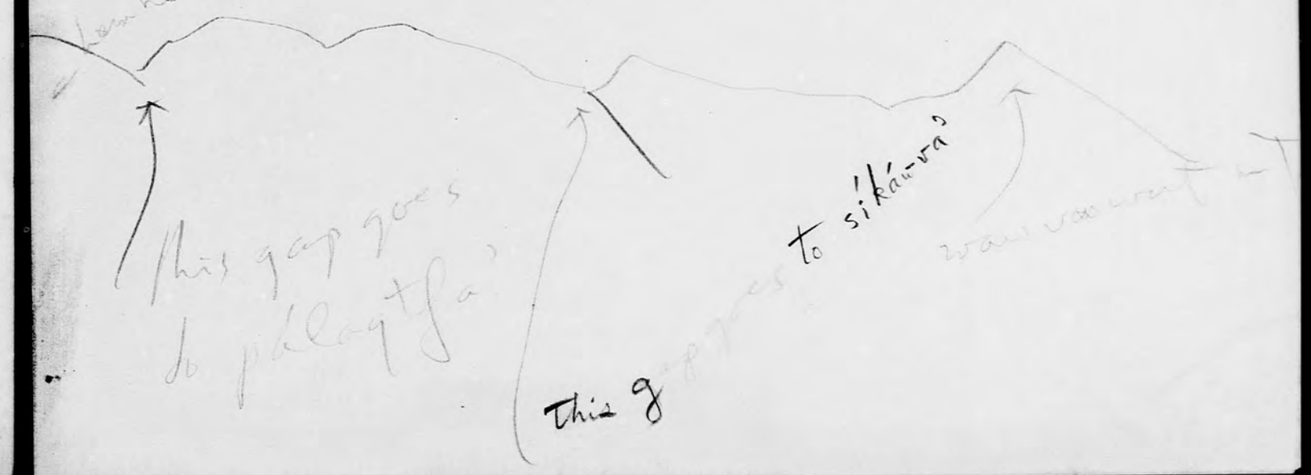
Took 56 as beginning of

the Black mt. ridge toward kawaiisu

mt. panorama

No 1 of next film is the

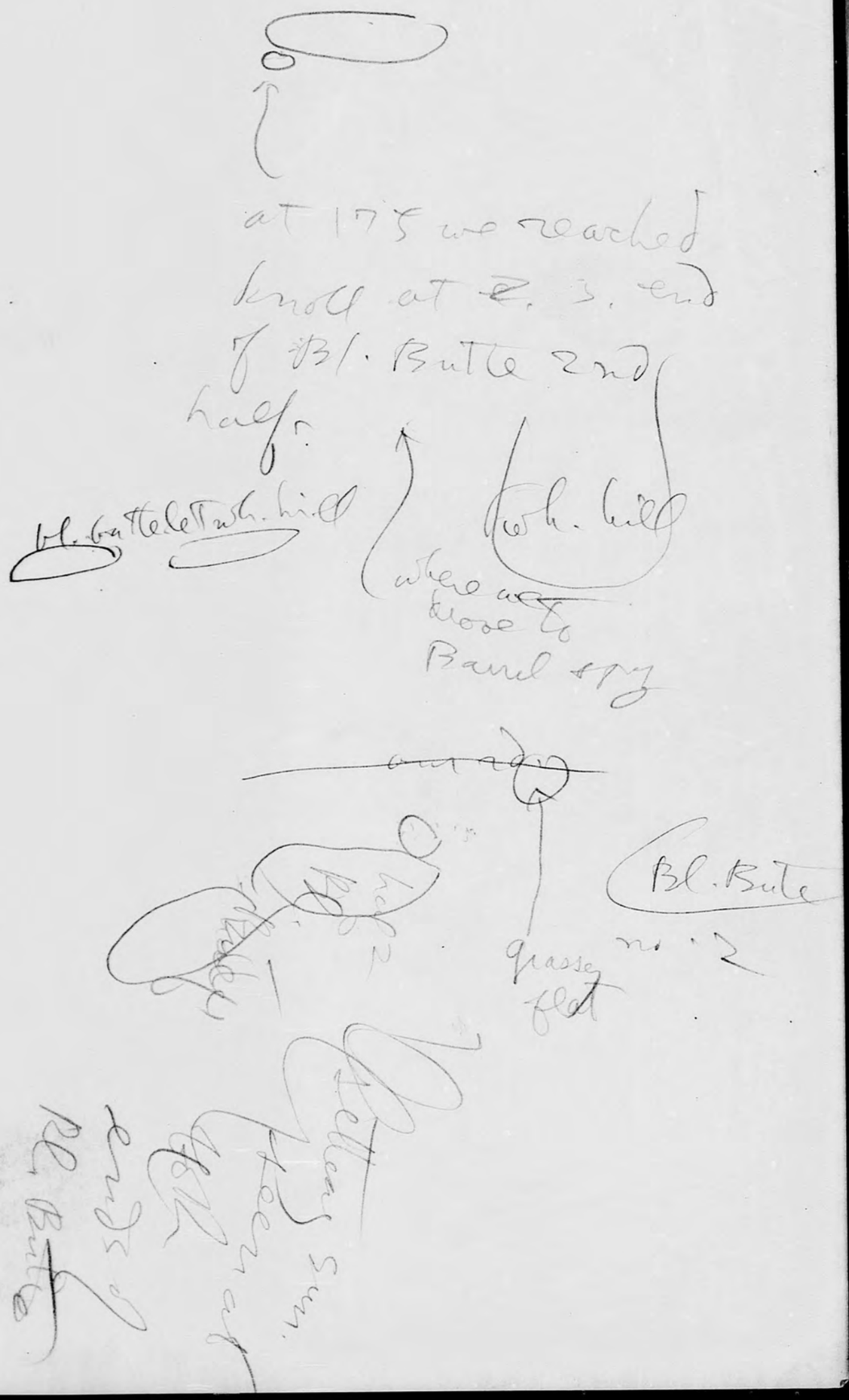
2nd of this series:



As we stop midway of
the 1st [illegible] Black Butte - I take
pictures of the monument
range. He says we have already
passed the Monument.
We go up the great wash
to the plain. On our left.
can see no sign of this
monument mark, but it looks
like an amphitheater to our
left 1 m. from us. Then
as we go somewhere
there should be a sign.
John insists that we can see
up the arroyo in the canon
the one side of monument
and that it would be
smooth sand all the
way.

a sign I'm ahead that
says Barrel Spgs -
smile to myself that spg is
pál sékalit. Most impts
Mc. went on ahead +
read sign + said he
saw mesquites so he took.
Prob. the spg is there.
As we turn back
auto says 10.8.

We turned back + ran down
the arroyo bed almost straight
west (we can tell by setting sun)
also straight toward the S. end
of the Black Butte mts. We
swung a little to the right
(n.), as we neared each it divided
& arroyo at 12.2 it divided
into 2 beds equal size



~~many~~ of equal size, (going
straight n. & S. then ne

~~14.2~~ ahead) 5th
We then took nw.
branch (water runs se.
& ran to 14.2 when
were were opp. middle
#1. Butte no 2. & took
left for Ne. $\frac{1}{2}$ mile before
this I imagine we crossed
divide. ~~I~~
the statement above that
we ran due w. is uncertain. Now
I see sunset to right of
the Bl Buttes. We ran down
w. (not nw) thus. at 15.1
we stopd, midway of Bl. Butte
no 2. & found back along
base of No Butte. The water
has no divide, all runs
Hightwaggon.

From Francisco Gonzales interview at Pala, 1925:

pumámay. Francisco Gonzales was born there.
mákume, plen. near the last.
kukúrpe, abajo in the same canyon, par Las Flores.
tʃakápe, v.d., mas abajo in the same canyon.
Las Pulgas. Nesc. Ind. name. mukwátʃes = flea.
Piedras de Lumbre. tōtakút translates Sp.
kukurpe, 2nd place by this name, above S. Onofre.
Los Caracoles. ayla translates caracol.
Knows alón, place by S. Juan.

Ramón Lugo interview, 1925:

pánqe, S. Onofre.
'úʃmay, Las Flores.
tʃópomay, S. Margarita.
The agua Caliente de S. Juan is the Mision Vieja.

Kroeber's map:

Panhe, n. of S. Onofre.
Hechmaâ, s. of S. Onofre.
Ushmal, Las Flores.
Putuidem, aliso Ck. n. of S. Juan.
aeona, Humai, Piwiva, Ahachmai } at S. Juan.
Palasekeuna, inland from S. Juan.
Meha, betw. East & Temecula.

Hisalda's report:

Pala
Pullala.
S. Juan Capistrano.

Grijalva report:

Cwila
Topame
Luque
Cupame
Páume
Palé

lower down: Palin, Pamame, Pamua, Asichiqmes

in S. Marg. valley: Chacápe, Pamamelli

in Las Flores: Chumelle, Quesinille

Kukurpe

'ʌ́tʃavay (Kechma)
Ke'ʃmay
panqe
'ʌʃmal

nākwálkq.

tʃakápe = from Las Pulgas

'ʌʃmal
ke'ʃmay = Las Flores, to Hechma, but more called tʃakápe

Francisco Gonzales, 1927:

kétʃavay, S. Onofre.

pánqay, S. Mateo

pívmay, plen. this side of Elsinore.

'atʃáv, plen. this (downcoastward) side of Las Flores. Vd.

nesc. Kroeber's Kumai

nesc. " Alona.

nesc. " Lukupanga.

Santiago Ck.

also yuyú'wana.

~~xxxx~~

yùyút, the two

ears seen on northern skyline
beyond the hills that
end S. Marg. river on the
north ca 3 miles ds. of S.
Marg. ranchhouse. next morning
says yalí'una.

yalíllaya, a plcn.
opp. S. Marg. ranchhouses on
n. side of river. No water there.
a canyon. We can prob. see
this better tomorrow. To upr. of
run west north.
wáyegat, a plcn. upriver?
Last.

Bellrock at S. Juan Cap. 'OT 5/29
vicinity.
& ná kwalke, place d coast
S. Mateo. (2nd occurrence is
S. Marcos Soto ranch)

K., Sho. Dialects, pp. 116-117

Ngoziva, Puerta de la Cruz
Kheweyu Puerta Roria kewéwjo
Huyulkum, La Jolla.
Puchgoriva San Luis Rey Canyon.
-Washka, Rincon, wagga puhóriva
Pamno, Pauma
Taghanashga, an old village site
atlha graveyard near the present
Pauma ra.
Pala, Pala
malámai, agua tibia malámaj (dsh.)
Tomkar, Monserate tómkara, Cik. ch.
Opika, Kwalam, Bonsall tókjaq
Wakhaumai, Guajome kwa'lam
Wiasamai, Below Guajome.
gheech, kheish, San Luis Rey or 3
miles below San Luis Rey
[Taylor gives keayme as the
native name of San Luis Rey
Wiawio, Oceanside
Pelamai Agua Hedionda
Panak'ne, Kona San Marcos
Shikapa, Cerro de las Posas

Sipaw
wagáwmaj isaCSH
wiásamaj
wiásamaj = pl. of wagáwmaj
kéish = place
n. below old K. mission
was Hubbard's property
kibáj
wijáwijdpa
jáwij
Opikapa
lokálka, near
pana

Sparkman and Kroeber placemames
copied at L.A. Public Library
Aug 30, 1925 2

(2)

mekhelom pompauvo, Escondido
(draws drink)
Soumai, Valley center.
Temeku, Temecula
Toatwi, Santa Gertrudis,
near Temecula.
Sovovo, San Jacinto (Saboba).
Paiakkche, Lake Elsinore
Pakkavkha, Temescal Creek
Dapomai, Santa Margarita
mekha, Santa Rosa
Ushmai, Las Flores
Chakapa, Las Pulgas
Gawa, Agua anga.

R. names for places in Cap.
Ters.

Khechmai, San Onofre
Panikhe, San Mateo.
Aghashmai, akkachmai,
San Juan Capistrano
Palabasichash, Resimbon
Alona, Trabuco
Piwiva, Mision Vieja.
Huuma; near the last.
Palasakeuna, Agua Caliente
de San Juan

Bts con-mentions Sejat
+ Puruna 7 or 8 m. nw.
+ Niguiti or Putuidem
near the mission.

A.C.: These villages are
Jupa, Agua Caliente
Wikakal, San Ysidro,
called resp. Jūpa +
Wolāk by the R.

Walíla is Mission
San Ignacio.

(5)

R. names for places in
or near Cah. territory:

Pacoi, Cahuilla valley
Wakwi, El Toro, Cabezon,
Hulawona, Los Coyotes
Sapela, San Ygnacio
Yamiwo, San Jacinto mt.
Piwipui, San Gorgonio Mt.

(6)

In Q. territory:

moyo, Sanjol, San Joaquin
Hukuq, Las Bolsas
ahanwit, Los Alamitos.
Temitos [Puber. Tibahar-]
masarngna, San Pedro
Hoarngna, Palos Verdes
[Chowir-]
Engra, Salinas, Redondo.
Saan, Ballona
Tuvasak, San Gabriel
[Siba-, Toviska-]
Pashingwu, San Fernando
[Pasek-].
Iyakha, Los Angelos,
iyala in R.]
Hutuk, Santa Ana [Ifutuk-]
Sekhat, Los Nietos
Pipimar, S. Catalina
Pakhavkha, Temescal Ck.,
part Q.

(7)

Catalina id.: Kimki harasa; San Clemente id.: Shoi ponga'; San Nicolas id.; atauki ponga'. ... Some say Kimki harasa is Catalina, others that it is Clemente. Some say ponga' is Catalina, others that it means "id." As ponga' is placed after Shoi and atauki, it probably means id. — S.

Kimki is unquestionably San Clemente, and Harasa Catalina. Shoi and atauki are not referred to by others. Kinki, Kinki-par is the G. name of S. Clemente. Harasa has only been given in the Lor. form Haras-qaa, it occurs in Reid's list of nas. but without designation of its situation. The usual G. name for Catalina is Pimu; Pipimar has been obtained among the R.

(8)

Kupa Kawima (a hill at Warner's ranch).

l'pa. (Potrero).

Naaro Waheto (hills s. of Potrero)

Malava (Palomar mt.), or of village on

Na'ar, a mt. s. of Rincon, across the river from it.

Wee'to, Pine mt., across the river from Potrero

Exva, a place near Temecula.

sákat pomeus, Ro del
El mayor. Vendr





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1932

Trip with Sot., Sjc. to Pinon. Sunday mng.
June 26, 32.

Sot. us. that at was
to place they called El Barranco,
at 591, where several long ranges
ranges come down to shore, where whiteman's
ranch is on rt of sthw. there are several
canyons here. Here was where the Indians
had guardia on the hill watching
the people to come along the coast,
& he told the other men below,
and if it was a party of 5, they
were del Rey. If it was more, going
along in 2 divisions, they were to let the
first division get on ahead, & they
attack the back division. Every one of
these canyons had a trail running
inland.

Sot. worked at Las Flores limpiando
(clearing of brush) when the ow. was
built. He was mayordomo of a band
of inland Inds.

205 crossed Big Creek that
enters sea. Here is where the X.
fished the net was called
pavó. Sjc. We took up that
canyon & saw a mt. lapp. a
grassy hill that is called
kz hä. y. El Judío, el tóvic,
lived in that

728 we cross Sba. river.
Here we used to be a big
lake in the river bed in which
lake tcórvut ca. lived. N.
name of that lake.

744 we reached Oceanside.
As we start to drive to Pala we
pass the ro. de los Manzanos
= muyú'. Nay 7/11 se. of Oceanside
Cp. same name in w. of S. Cruz

(2)

780 past S.L.R. Mission

= takáy may. Vd. ch. But

when I ask xetcya, says that

is loc. of xé·'ec, all the

region around R. Mission is called

xé·'ec.

at 807 we are in the

Cowcha ranch = woxóima,

since

814 past gate of Guajomita

Ranch in 6 ft.

móicic grows above

albañeg base in mts. Ite

vs. then: móicic 'ayá·naKu

at 845 tó·t

hakálalac is off to the

left of hw. It was a rock

that everybody who passed it had

to lift it, and so one got to know

how strong one was. It was

a round rock! Surely it is still

there. From hoka ngix, ca.,

do lift (alzar).

780 we pass

where the woman was killed by bobcat,

it is way off to rt. of our rd. Two

We are already a mile on

up the Pala dirt hw. (SB main

paved hw.). The hill where the west

attacked her is the S. wall of the river,

across river from us. The house is

downslope. There are trees on

seen on the hill there.

839 reacht Fallbrook—
Overnight here.

(5)

at 960 m before that
girl . pas the home of Jackie
mt. a run night. He lives
in the valley W. of mt. side,
pretty well up.

~~Sat. I walked to~~
~~town, to Forest~~
~~pines, & spent an~~
~~hour at the~~ ~~Post~~ ~~Yard~~
~~+ relaxing~~ ~~with them.~~

034 we pass apricot orchard
+ there are 2 tree of peculiar
kind left by his ancestors as they migrated
03 & we join
to Paumia

reacht Paumia.
Went to 50 house of Sat's older sister who

0.61 reacht har. (6)

½ m. s. on lir. we look the grade that goes over Palomar mt. 2.2δ rd. s. of Parma rd.

passed seve' may.

a plain

We return & start δ
Dive Forward Headland.

140 ?awi'. may on left is white mound 1 of ∥ rd. by by building.

walí's wvna, he turns dt 152, on mt. of rd.

(7)

156 wi li' wvna live oak ½ blk. to left, in field.

161 wasi'. mal pohúyvt point ? hill (ca) on left. edge of rd. a rock on flat of ∥ to mt. of rd.

168 reacht Rincon store (= old Spakman store).
all the place ∥ to our
rt. at 173 is Sahú ya.
= other the 2 Poetry Dive.
It is the big Spg from which the
Jos get their water.

178 the place off to left at foot of the hill is:
yu·mu pv-ná·pax

186 passed yé·je, a big stone on rt.

Shoes clothing Borden's oceanside. This rock is
ɬaʟá·ɬam pontoró·haye
sign covers up old girl regg. painting
sign icon ~~Fa~~ side toward Pala.
sign 189 guy may. = adobe
houses off to left of rd.
1911 passed ká·mne

~~the~~ 195 t· passed
teahú·ka pómnim, off to rt. of rd. in a hole. just meaga words of
last is ʔélwut po'á·jax.

201 yéy ya hana
= field on left of rd.
stones used to stand on rt. edge of rd. just Pala ward of field.

211 hill on rt. edge of rd. with telegraph pole on
This témmax.

(10)

212 ceventumácla,
section Jck. x fields
on left edge of rd.

216 páxa, chd.
house x fields on Rt edge
of rd.

kúbi, ranch on left,
Re whole great place. Tanjillito
lives there,
the big white rock ~~Cat~~.
betw. house & hw. is Tanúka.

(11)

□ kubi, Trujillo, house,
= José Maria Trujillo
ranch house. born here.
Lots was born here.

Tanúka
rock

kupí'va rock
x Joe Albanez' house

rd.

↑ pinecon store miles down here.

tó·'ov, a tunal on
mt. of rd at 220., a
cactus patch had with
cactus patches
~~here is~~
224 adobe house
blk. ft. rd. & rt. is yami.
228 tomka =
cienega 2 blks. ft. to
rt.
237 alisa at
lt. edge of rd. = te'lmay
rá·tu may is just
to left of last.

[add above about maxatteuc
black ants being his po-To·tay
at cienega we passed before reaching kuki.
13
23[illegible]5 on [illegible] Ct. is
pú·may.

poTeó·nivo = to'lmo
pumú·lux (it has 2 names)
is te box canyon off
blk. to rt. of rd. The
is teónrut, ídcwut
(both are in/s pots, can't do anything
do in/s)
237 cevel tunálla
is cienega upon lt.
240 [illegible] the ct. be
cross is yapittcax.

(14)

241 we pass a tame century plant on Rt edge of rd., this resembles 'amú·l. pátexayal grows just beyond this century plant & gathered patexayal ca. rutgross.

245 yap.'s Tca on Rt.

246 rd. bends to left & Tca Jolla res. wiyá·may is field we see to Rt. of this rd looking up hill rd. — to left & low.

251 we ~~reach~~ stop & photoed tólma pomú·kuk, the place where the tcorvut lives in pool at foot of the cliff that is to n. side

(15)

of the great canyon we see 1½ miles off & rt. of hiw., coastline of us. Photoed it.



potcó·niva is further down this canyon.

261 we past Tca Jolla ~~[illegible]~~ canyon on left.

272 hú·ywapa, is a spg. way up on Rt. to left of hw, as we drive back we will pass near to it on other side of it.

281 ave mark ek. (16)
shot flows down from húy wapa
which is coag up on our left.

~~Eke~~
309
~~Zgya~~ xáwla pxłi',
su xasa le nata. VS. contains
princeline splendidly. a rock
in the arroyo. on this side of
the ck. arms, have a picnic
ground.

mú. yuk (ca). cá''ac
lots of shot. not so

páčko, hunkey
hill, is mor. N. D. *tawiz

Points out the sinua le
'inya xă.

388 pámcaxla is
~~ayg. zpxlapaqtaxT~~
on a cienega on ~~T~~ edge of
rd.

(±sa)
lwa lá xwa mal,
a bush like ⊗ walázka ⊗ a
hut ⊗ is dark colored
mas chopito than ⊗.

At tol, ne of a
cdn bank house beyond us.

The two bank houses
are: one upst. of La Jolla
the other upst. of Luiki.

The place where the
tennis lines is on the
left narrows of
SL Reg river, the river that
flows by Palo r SL Reg.

5 17 stopt & walked
across pávla cirnega
which lies to left (crust-
wards) of rd. & on the euchilla
at top of the int. upsl.
of Kúiki.

5 19 cor came to
forks of rd, & took left
fork (sign says to
Rincon Beach

5 29 past old apple
orchard, = kwácwut pokí?
We are still on top of the
int.

5 41 past old hotel site
on left of rd. on a level
place that slopes towards
(w ocean).

5 43 nécmay

545 way off downsl.
to it is wá·v·'am,
the acorn camp of the
paleños as páv'da was
for the ɬú·ki people, they
had sedan houses there +
camp't there.

550 dsl. & right
of us is ɬcé·'ev. There
were the longest acorns
there. It adjoins wá·v'am
to the nw of wá·v'am.

Wee sel la bma
de ~~pa~~ja paxáv x a way
off to n. - he calls my
attention to it.

a 30 yr. old negro
named Harrison came with
the very first ams. that
reached Paloma mt., +
later Grad dsl. of ns; +
hence called it nigger
grade. Harrison died
15 yrs. ago. He talked
good E., + he had a

Monument at 578

says Nathan Harrison's Spg
Bro't here a slave about 1848
died October 10th 1920
aged 101 years. "a
man's a man for a' that"

His hut was over se.
of the monument, which is on
left side of rd.

the Sp. had a road
for buggies going down the
n. point of Pulman mt.
drag the pines
all kinds dom

that nigger dated good
Sp. & lud, sang in church,
was a capitalist everybody.
the nigger used to get
down on horseback
walked back up cabres
el caballo.

594 just rock
flk. off on left where
the nigger used to sit
& look off at Pauma'

La Cuesta del negro (24)
nigger grade (Henry)?

589 a man went

59 grade
the nigger had a
1/2 Indian wife who had
already had a baby.
The nigger was not
extremely black
but he had a head
hair.

599 passed
Sevré. may. used to
be a spring on this
bench here.
Reached h.w. at
— & turned off
Pavia rd. at
3 1/7 ice tank
parma Ky.
young's mill. N cut

Notes Made when Taking Wi: from Sjc. to Rincon.

~~esta entrance tóxen~~

~~tqwá·Ji, his sick bodys for dias.~~

~~táxkw, saat táxkw~~

(1) past address in this way the house of Manuelito Pala last chief mentioned in old books. on left

123 past house of Dn. Francisco Moreno on left a white cottage on left edge of rd. It was a winery, and this was the place that killed off all the Pala Indians

acc. to Wm. McGee, the mile west of Pala. [mileage as to winery note]

134 passed thru Pala.

Past Kawi·may Hill on left at 202.

232 reach Clark's store.

Wi: yuváttat kará·jv puta·xaw ɸuyá, black horse's body swift. This is what Wi's grandfather called a train. VF.

E.

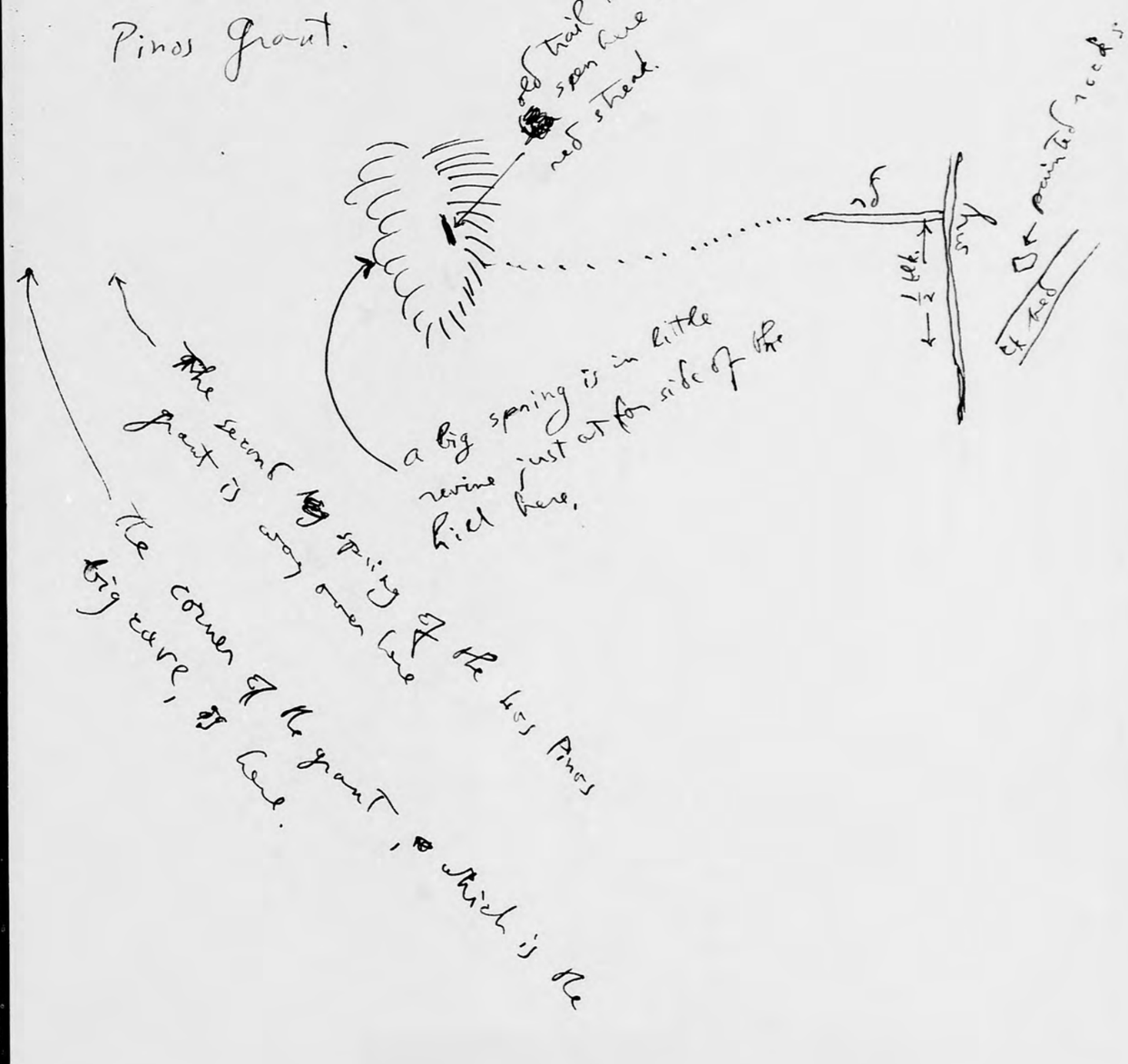


W.

XX.

(Above note taken as we drove Wi. home from Sjc. to Rincon, as we passed Sdn. Mission.

M. Forster: at the sw. corner of the Los Pinos grant, is a cave with Indian incisions in it. this is the one that Acs talked about to Mr. Forster. (M. Forster later said that the painted rock that we visited was the one that Acs told about, only Acs had it mislocated, thinking it was at the nw. instead of at the sw. corner of the Los Pinos grant.



W:. says they used wild rats to catch snakes and lizards, and also in the trout streams for catching trout.

M:Gee has a rock 8" diam. 3" thick, rounded edges, symmetrical, formerly had brea around edge, and ev-had basket glued on top. Claims it was a hopper basket.

M. Forster:

Callahan family at S. Gab. had one calf. bred.

Pio Pico's father was from Sonora, Mex. He came thru Tampico. He was a Spaniard.

La Cienega is ~~[illegible]~~ along side of S. Mateo Canyon, El Carnizo is to left of it (to n. of it), and Los Pinos is to left of

M. Forster:

The Tejon rds. used to make big drives on Sjc. and wd. drive off lots of horses.

M. Forster: El Ranchito de Pico Pico is near Whittier. Los Nietos is a station down on the Santa Fe track ▽ is a dif place altogether.

M. Forster: The Huerta de los Abanas is toward ~~Long Beach~~ S. and from the S. P. Station of Los angeles. Forster, helped survey L.A. years ago, and can show me the exact spot. It is not on the Garvanza road at all.

Pioneer Notes, [redacted] pp. p. 256,
gives (upper) the Nogales Ranch House,
+ (lower) San José de Abajo Ranch House.
Mr. Forster ed. find out which is the oldest
S. Jose ranch [redacted] by going to the place.

Pioneer Notes, 269, gives Jurupa,
or Aguilitano, ev. an old Ind. plcn.
betw. Riverside and San Bernardino

"Agua Mansa .... a valley about six
miles ~~long~~ in length... At the lower end began
the cottonwood forest of Pourbidoux... at the
upper end you come out into a sandy plain
extending to the edge of San Bernardino.
Over this rise, go down among the
choice little farms of, but still a
couple of miles from the center of the City."

Mr. Forster says that the Ranchito de Lugo is where the old Lugo house still stands, beside the highway. The place between El Ranchito de Lugo and La Mesa is called Las Milpas — ~~maize~~. Sp. Calls for maiz fields there. He thinks that the town of Bell is at the Ranchito now.

Forster says that the Sobrantes go along with the Yokuts Indians and might know the words that Kinsey does not know.

M. Forster: Santa Fe
Springs used to be called Fulton
Wells and was a resort.
Elich still it was included under
the sp. name of Los Nietos.
Forster milked cows there years
ago and turned down offers to
buy the place.

M. Forster:

When San Clemente wharf is is where
the subs. had a great fishing place. =
Los Desechos. Subs camped right there at 49.
on the beach.

M. Forster:

at mouth of Salt Ck. (Arroyo Salado) was where Mrs. camped = El Pescadero Viejo.

M. Forster: at the S. Margarita ranch they used to ~~give~~ open up the winery one day & give the Indians all they wanted. ~~The~~ They would get drunk and sick. Then they would be all right for some time after.

Trip from Willy's to Mesa Grande
July 24, 1932. Sol. & Willy along.

127 Tówkic cave is in
(special word for storage cave.)
wooded dell near top of hill
on our rt. He seems to give Tówkic
as a word inclusive of cave. Cannot call this
128 el nawtro de
tcahiika ca. is on (Keat) cave
ground to our rt.
132 we cross small
wooden bridge.
147 past house of Mrs. Ward,
an Mex. woman, on rt. Joe Albañez lives
across the r. from her, on left of rd.
148 passed Luiseño ca. ca.
rock in field on left.
162 Sol. points out
the Wólo may mt. seen
as a blue bushy peaked mt. Top
of it is about 2 miles toward coast from us. The rocky
top of that mt. is where the Lizard
229 Head fell from
& Henry stayed there all day.
(makes people get mad.)



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1933

Plcn. hip with Enc.

also gen. Enc. notes,

[353]

Plen. trip with Eustaquio Lobo July 3, 1935
Dph. Jim and Sue took him from Pala To Naxatftuf rock and return.

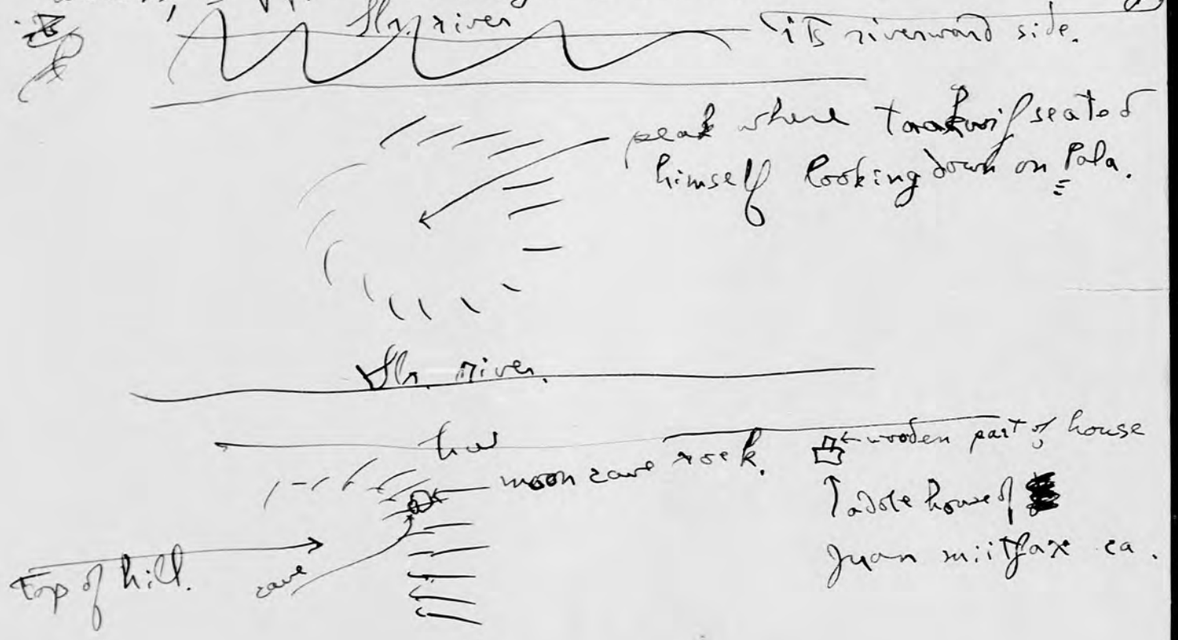
589 left Eus's house, taking the rw that leads to Bonsall & Oceanside.

592 cross rw. bridge (wooden) & passed pá/v'kukmay, a low hill on rt. edge of rd. Ch.

(this is v, the letter of the alphabet between u and w.)

596 came to 2nd hill at rt. edge of [redacted] hw., = xaláaluvu.
Road Cong.

596½, at Bonsall ward end of this hill we parked the car & climbed up to see moyla puki's (moon's house.) this rock is on the downriver slope of this hill, about 100 ft. dsl. of summit. It is an app. granite boulder, 12 ft. high, & leaning at 30° angle in upriver direction. The cave is on the Aguanguar. surface of upper part of rock. The cave is 4 ft. across, 3 ft. above the ground & has a hole 1½ ft. diam. through its riverward side.



Eus. páaxankiʃ, a kind of carrizo that [redacted] grows in the hills, in dry places. This is the nearest word he knows to páaharet, name given to JP.H. by Rincon Inds.

Photos:

① Walking.

② moon's house cave, looking toward the Sb. river.

③ peak where Tadewis seated himself taken from moon house cave. This peak is called Tjokla.

④ Tongar hill, just upriverward of Monserate ranch buildings (= San Luis Rey Rancho buildings).

⑤ View of naxatlsus rock taken from its left side, from straight across the Sw. from it.

598 reach beginning of a plain on both sides of rd.

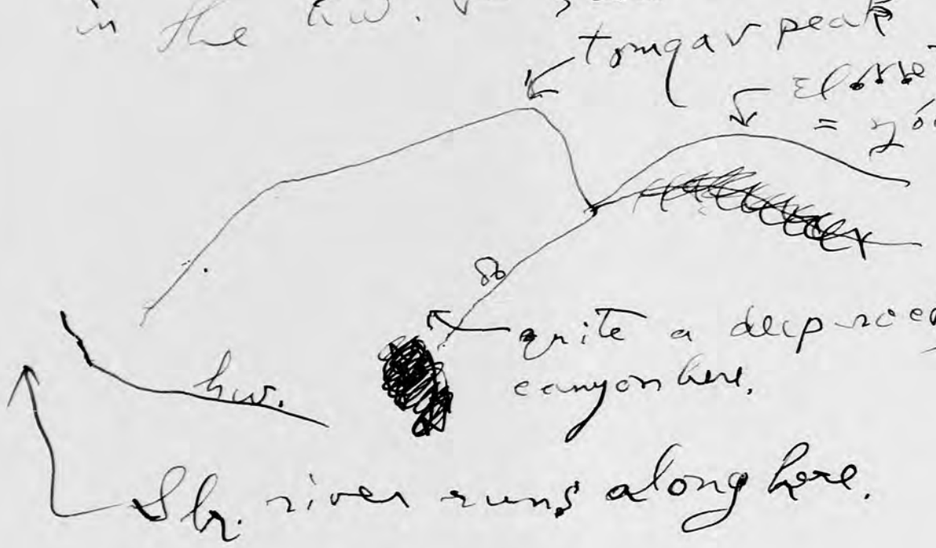
600 passed [redacted] old adobe house on rt. [redacted].

AT 601 the low [redacted] 50 ft. high bush-covered hill ¼ block from the Sw., to rt. of hw. = mú'xuru. Ch. Ch. We are here straight [redacted] opp. where Tadewis sat on peaks. (straight across Sb. River from Tjokla peak).

623 we passed a 15 or 20 ft. high, smooth boulder, standing on quite steep slope of low hill at rt. edge of hw. This rock was called Los Santos (also rd. El Santo), N. Ind. name. It had paintings on it that had been there for ages. This was the goal of the game players who started from Pala. They went to that rock and then returned. Ews. never saw the paintings. The old people told the boys not to go near them. But it formerly had ancient Ind. paintings on it.

632 passed pump on rt. edge of road, in a flat. Low hill ↑ ∧ N. plain. The pump is running.

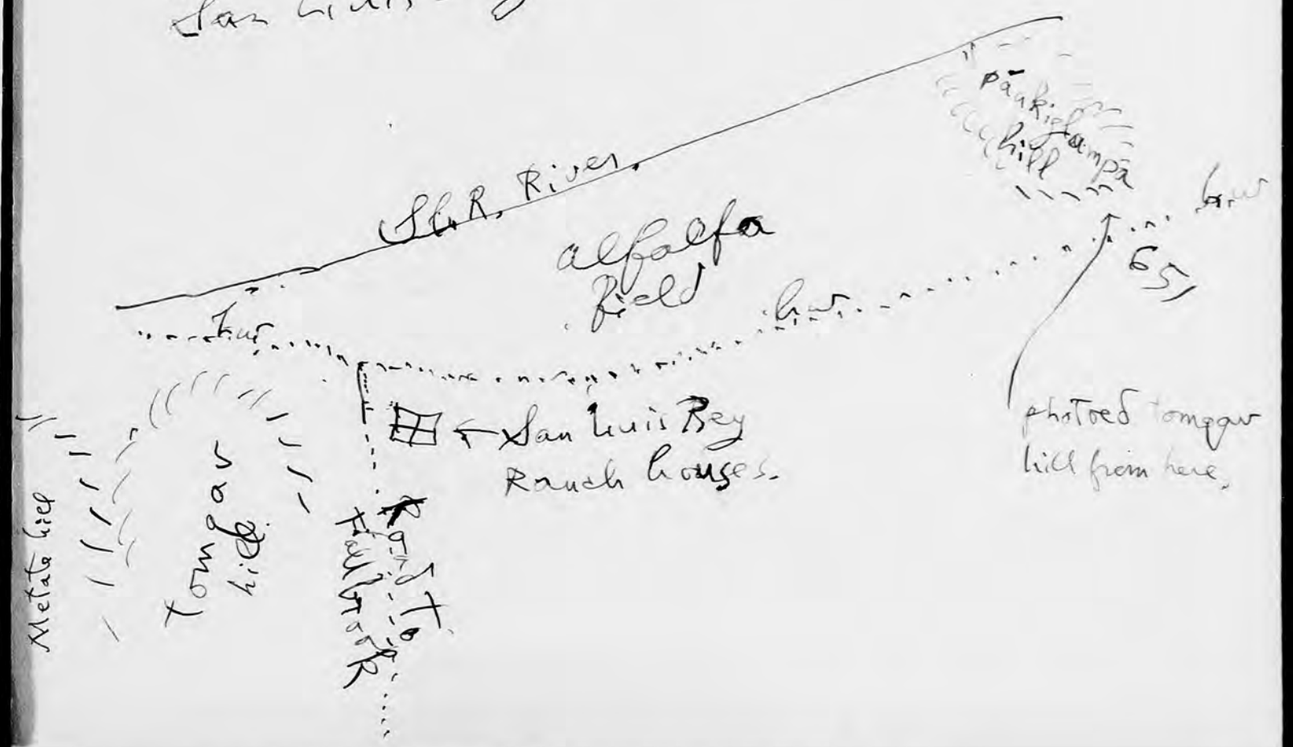
636 we came around a turn in the hw. & saw ahead:



640 we reached base of Tongav (reached the canyon marked Sb in drawing above).

645 we passed Monserata (sic) ranch house, on the plain, at downriver base of Tongav hill. Eus. called it Tongav ranchhouse. Eus. n. just where the Frog was bathing, n. if in river here or just where a n. where the Ind. village here was, but it was at Tongav and not, at pákiplampa. Very impt. at Tongav (ed. Red Frog Gentile Wyoot.

Monserata is a big plain, with fine alfalfa field at. (sic) We look downriver & the rocky hill at the downriver end of this plain, & about ½ mile from us, seen across alfalfa field is pákiplampa. This hill lies between the Shr. River & the Pala-Bonsall highway. A road to Fallbrook turns off at 645 just upriverward of the Monserata ranchhouse. To Ft. It was up this hw. that we & this hw. that followed headed for Rainbow. This Monserata ranch is now called "San Luis Rey Ranch"



Padre Guillermo anduvo aquí
en mi calleja. He was a German.

Dos Coyotes te pueden
matar a ti, pero uno no.
Son muy livianos; Dos te
pueden matar.

RT 659 across the Sb. river
from us, 2 miles distant from us,
was the ranch house of Tomas
Alvarado, ev. on the w. side of
the confluence of Sb. river &
Fallbrook Creek. Tomas Alvarado
died very poor.

680 a second road goes off to the left
to Fallbrook. on this road, somewhere Fallbrookward from us, was
the old adobe of the Serrano family.

679 across the Sb. river
from us is Pakápka, on other side
of river; & there was an also
and probably is still an also

tree there with a big rock,
1 ft diam., completely
5 ft above ground embedded in the sycamore,
The old road from Pala to Sb. mission x
s. side of river there &
people stopt & lunched under
that tree. There was no
water there. The tree was on left
edge of RT road going toward
S. L. Rey mission.

680½ reached the road that goes
off to the W. to Fallbrook. We have not yet
reached the Oceanside - Fallbrook paved highway.
to Fallbrook. The Serrano house
was up this rd. toward
Fallbrook from us. Knows Ind.
name of it but forgets it.
[illegible]

697 we reached a small knoll, 80 ft. high, with eucalyptus trees growing on it, at rt. edge of hw. Think the old San Juan adobe ranchhouse was on top of that hill.

704 reached the paved roadside - Fallbrook hw. We take it + drive toward Fallbrook. Bonsall is on this hw. (where we reach this hw. ~~road~~)

729 we passed adobe ruin, standing walls, where a Frenchman lived.

Bonsall is called in Ind. Toota hakállalaf. ~~Lost~~ (prob. l') word means levantate. There was a rock there, a big rock, on rt. edge of the hw. + Ind. men kept lifting it, to see how heavy one rd. ~~it~~ Lucs indios no was jugaban alzandolo. Ams took it away for ~~now~~ at anyrate it is lost or gone now. Eus. among others lifted it.

It was a foot diam, but very heavy, + rodio blanco color.

743 we ~~passed~~ crost cement bridge & rt. side of Fallbrook ck.

749 we ~~pass~~ "Brooke Wayside Store" ord adobe house rt. & rt. of R.W. somewhere here was

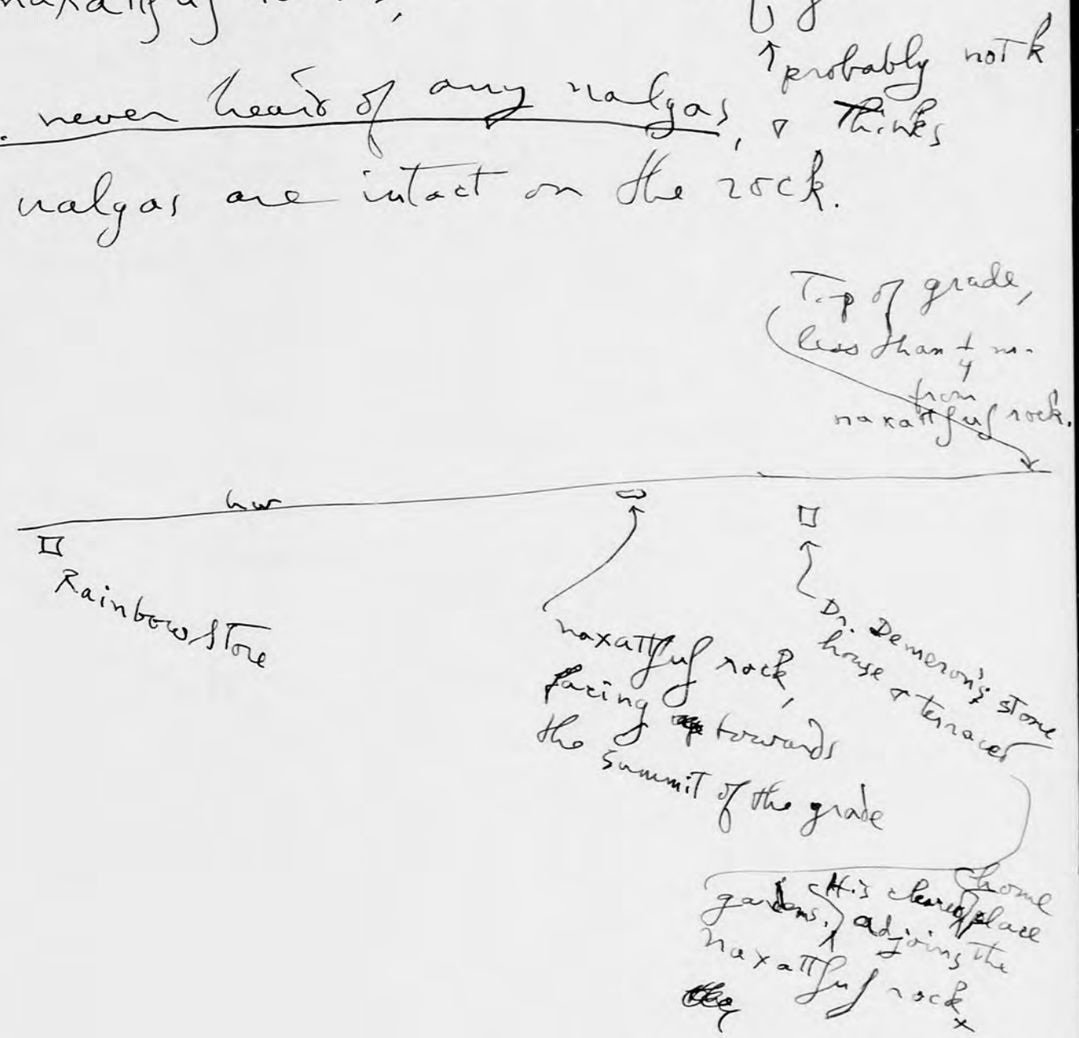
Serápi. It is off to the rt. ~~as~~ and we did not get to see the place at all.

753 past thru Fallbrook ~~Town~~ Town.

811 we pass place like white clay bank at left edge of rd. this place is called 'exlaqwayaqwyaf', Serápi. Off to our rt. x's is, à (San Diego-ward from Fallbrook) rd. ~~with~~ lined with 20 ft. tall palm trees, about ½ mile back & rt. to rt. This place is ev called in Eng. Red Mt.

813 we pass three on rt
three rocks on both sides of
the rd. all of these
'exla gayáqwagyaf.
818 rd. runs off to
"Red MT. Inn.," off
hw. to rt.
829 past "Tommy's
Rest" Lunch House"
on rt.
edge of rd
850 past Rainbow
Store on rt.
176 there is a rock
painted with a face by Amos
Ev. the painting of the naxattfus rock gave them the idea.
878 reach naxattfus rock at
the rt. edge of hw., at very edge. We are
here only betw. 1/8 & 1/4 mile from top of
grade. Walk toward top of grade, on rt.
of hw. Dr. Demeron, of Montreal
Hspgs., has recently built a stone house,
+ stone walled terraces.

@ the naxattfus rock we turned back,
& drove back to Yale. The whole region where
the naxattfus rock is, is called taqwgi.
Eus. never heard of any nalgas, & thinks ↑probably not
the nalgas are intact on the rock.



tsokla, the mt. where
(tsakwiʃ secter himself.

Mkoosa is for pamuusa and
this is corruption of pumuŋi;
his beard, for there was an ind. who
who had a beard. All of.

Eus. malaama, Agua Tibia.
He knows nothing of the complet. uses in Songs.

Eus's son-in-law.
(Drink the decoction of yerba
del manso as a daily water, using
no other drink, & it has cured
consumption when not too far advanced)

Eus. 'ahaaqap, at tiene toz.
But waaxaq, he is tisico, lit.
está secandose VI. after long thought:
Denies that naxattfuj means consumptive.

Eus. There was an old man at
Pala, n. his name, it was long ago
made péesvavat. [redacted] He took tobacco
Kw
↑ch. from son-in-law.
which the chds. raised here, ▽ pounded
it in mortars, ▽ added a little
water, ▽ let it stand over night
(hasta el otro dia) ▽ then gave
each person present, e.g. before
they ate breakfast, a little half
~~cup~~ cupful or maybe it was a
teaspoonful to each. And then each
man present drank as much water
as he could. Then all went outside
▽ inf heard pat pat (imitating
their vomiting). It cleaned them out.
And if a man did not vomit,
he was given a little more of the
péesvavat and he shit it
out.

When I ask Eus. about burning
shells ▽ mixing them with tobacco,
▽ making balls of it, never heard of
this.

takʷʃi is the region where
the sharp stone peak is south of
the ~~Bonsall~~ Fallbrook-Temecula
hw. a little Fallbrookward of
the Naxattʃuʃ rock. takʷʃi is
called in El Vallecito to in Sp.
Eus. vd. when first he told me about
naxattʃuʃ, that naxattʃuʃ petrified at
a place called takʷʃi.

Eus. knows the word ʔaxat acú
used. It is tʃum'ʃuʃuyawiʃ,
+ Eus. points to his head to give
me to understand its mg. But
the Paleños never said this; they
said tʃupaya.

Eustaquio Lugo notes,
July 2 & 3, house of Prudencia
Golch, Pula, California.

[illegible]: There is a plain rock that is
seen from the plain. There
Teakwish lives. But they say that
we cannot approach. Eus. told the
mex. that that T. had lots of
gold in his house, this mex said
he wd bring all the gold possible.
He reacht the place, subió,
perono podia aguantar, vinorn
calor q. no podia subir mas
parriba. Y se arrendo. Y de
ay elegó aquí. Yo subí alla "Y
onde está el oro," le dijé yo.
Ah que calor, no podia subir
mas." Y si el viento pega,
puede ser bera. El es gente.
Todo animal que hay ahora
were people. They begd
naxatlaf to be what they are.

El naxattsof dijo a sus hijos: (1)
yo voy a dar una vuelta aves
q. tantos años van a durar nosotras.
(nukamayam, mis hijos).
noon 'om'ná', yo soy el papá
de vds. noop nupúun wooyaq',
estoy pensando. Ent. todos esos
q. estaban allí dijieron cuenca
bueno (lóoviqap). bijsu
'om nupúun wooyaq', que
estás pensando? le dijieron a
gente. Ent. el dijo: bueno, hijos,
noon wam' ati"alax,
ya me voy ir. ans. lóoviqap.
noon má'maqa tee
hi 'ánkiiffi Tacowitti yámmaxan.
(ea). cuantos años iba a durar.

El deja chispas allen ir (2)
camina, y volkuer q. estes.
when I ask if he has a
mother, denies this.

He went from Elsinore to Warner's Hspgs, and he named the places as he went along. But I can't mention the places all. I don't know what Temécula means. ((Inf. n. the red rock across ck. from Temecula town)). Never saw that. Inf. worked over around Temecula but never saw it.

There is a place before you enter the canyon going from Temecula to qúpa. ~~ɬ~~ páwra. He said páwra yáxmaxan.

Ent. ya se fue paniba, allá llegó a aguanga. But it is not aguanga. El encontró cuando bailando pinole. Sale como la leche. That is called peexaq. He said people ~~bailang~~ stirring up pinole there + he said peexa yaxmaxan, así van a decir Peexa. Y ahora es aguanga.

Then he climbed a mesa yendo para el Agua Caliente. Y allí también estaban bailando pinole, y allí en esa mesa, y el pinole [illegible] estaban bailando estaba saliendo como tel'ijpa. ɬ

Ent. ya se fueron, quien ~~sabe como estaba~~ + came to yoriiva (Puerta de la Cruz).

Ent. se fue para el agua caliente. Called it paala ~~ɬ~~ páqqiwut. múlyiq, está hirviendo.

Ent. de allí se vino mas pacá.

Ent. allí mas paca ④
antes de bajar pa la Jolla,
calló the place qewéw
yáxmaxan.

Ent. se bajó para la Jolla.
Ley. forgets old Ind. name of La
Jolla.

Y de ay pacá ya se vino
de la Jolla y mas acá, ay encontró
gente. Ent. dijo él: Tomka,

y mas acá onde está
Orivas, encontró la gente y
puso el kúnk: But Lecian
tfunúnka. N. which name
he put.

Y de ay se bajó un poquito ⑤
mas acá y encontró un aliso q.
estaba torcido, & le calló the
place hunállapal.

y ent. ya bajó mas y allí
encontró gente, y allí se llama
yáyma.

y ent. ya bajó para el
Rincon. No se q. encontró allí
pero puso allí wagxa.

y de ay se vino mas pacá,
ya iba allí en pawma no se
porque dijo pawma.

y de ay bajó se alcá pacá,
para paala. allí se encontró
agua buena, limpia clarita.
Ent. dijo él: paala. Prob. pálla.

(6)

Then paca pabajo ya ra
toward
~~para~~ manserato. He came to
a hill on rd. from Pala to
Occonside where Nevisa cave,
& the ancients said that the moon
pasaba ay en esa cueva, not that the
moon lived there pero siempre decian:
motyla puki'i. Near the hw.

Ent. then he went pabajo
hasta allá abajo palla ondele
hicieron daño, hasta allá llegó.
Y allá se llama ~~tomkav~~ tómqav.
↑possibly ~~tomkav~~ ?
From tommiq, encontrar. Means
de repente encuentra uno,
y de ay ya se fue palla,
ya malo se fue palla. Ya
agarró todo este cañon (where
Foolbrook is) paniba. He fue y
subió la mesa, alli onde está

(7)

allí onde está la piedra.
Ya allí. He went sagando
pura agua, y echando por la
boca (vomiting), ya no podia
aguantar, ya murió, at takwji.

He went to see how long
we ~~st~~. live, but no alcanzó,
when I ask if he was capt., says:
era como Dios, sabio. This
was naxattfuf. When I ask if
he was same as Woyóot, says
naxattfuf was the one that fixed
things.

N. siuttfanat y r. náaxuynit.

N. that naxattfuf. is applied
to a consumptive.

Ens. páaki/s lampa, the hill at Monserate, 5 miles from Pala.
This hill is on the same side of the Sln. river as Pala, ⌐ on the left side of the hw. driving from Pala to Oceanside. Where they have the race horses.

where they gave him the Jewel was at Tonkar, which is this side of Pala/ páaki/s lampa.

waxáw'kela, la rana. Estaba
fañando en el agua. & he was near,
⌐ the Sapo had the pelo muy largo,
q. le tapaba hasta aquí abajo (gesture
at legs). y de repente en la gáwa,
la awa de pe repente hace un lado.
— Sh, es que dice el, pobre nogwaamay
(in Ind.: lá.., nogwaamay)

poyú yawaywí, poyú yayaywí
el pelo tiene Bonito
nogwaamay.

Temet hizo luz.
y luego todos dijieron (2)
hí... toowi/! and se apagó
la luz. and then allá hizo
luz in the east, where sun rises.

and the viejos exclaimed

wuná/ upóo' 'iwá'
= aquel es, el que hizo luz aquí
xwáymuxwaf. ((heetaq, sun rises))
at first se espantaron when sun
made light among them.

Pero Todo animal q. hay aquí,
cuando estaban ay, porq. el
Wojóot era como Dios, y todos
decian: yo me vuelvo de este modo.
Ent. decia el W.: No! toditos
eran gentes en ese tiempo.
Víboras, conejos, vacas, eran
gentes en ese tiempo. Y cada
uno queria volverse alguna
cosa, y W. decia q. no,

but they were a long time. (3)
y el los preguntaba. and each
gerson pedia de hacerse alguna
cosa. Coyote Well, rock said he
wanted to be rock. W. said:
they will break you, te vona
quemar.

Solamente los q. estan arriba
quedaron bien, no les hacen
nada; pero los que quedaron
abajo quedaron malos for
things happen to them, but they
have the blame for they asked
to be made the things.

El conejo pidio que le
hicieran consejo. & W. told
him: te vona matar, te van
a comer. But he said: Coyote
no le hace. Asina es q. estan
matando todos.

says. the people were born (4)
2 or 3 miles this side of Machado
adobe house.
Allí es onde se desparamaron
todos — estaban juntos.

No se sabe de onde venían,
salieron allí, porque allí había
como media laguna antes, allá en
el lodo, allá es onde salieron. Et
was mojado, pues, pero no
había agua, Tenía pues no se
se sabe de onde venían. Estaba
escuro, noche, escuro de otro,
y ellos decían para dejir
vente paca -x- tleyk, tleyk, ukálla!
Estaban jalando as them one
pulls me's coat. Y estaban
comiendo de ese mismo todo (yoxwá?),
(not toovij, but todo).
Xo traíban tuvija ni nada.
Xo se que tanto tiempo estuvieron
en lo escuro esos. Al último
ya pensó el tomát hacer luz
como esta (lámpara), porq. estaban
en lo escuro. Pues ya venían
sábios pa decir todo eso.

pokúptsa yáawax, nof waamay,
ha'ám, ha'ám 'atáx. Y
=pobrecito. ↑short
Era como
se mojó. Y le dieron ese.
nof pues. Porque el venía onde
llegaba. like he wd reach this house
at this evening hour, or sat
what they gave him. He went all
the canon parriba, pabajo, t
wanted & began at Temecula.
and there where he is is called
takwji. He had salido from
páayaxtji, & wanted & return
there, but never got & return.
for to wanted & see how
long people were & live, & if he
had gotten back there, who knows
how long we wd have lived. But
the rock formerly was not painted.
Xmş painted it.

Ens' daughter says that ~~she~~ her mother used to live in Temecula valley + when the elders wanted wind to thrash their beans or wheat they went ▽ picaban (did not dar azotes, but merely poked[?] naxattfof' belly with a stick, at the wind started to blow. It is a very windy valley there.

Ens. Tee'ef, cattail. meela, cattail spike, the thing that looks like a cat's tail. pr. spn.
Ens. peveesef ca., round tule. En. spn.
When I show him the tule esquineado, he n.t.

+ Joez

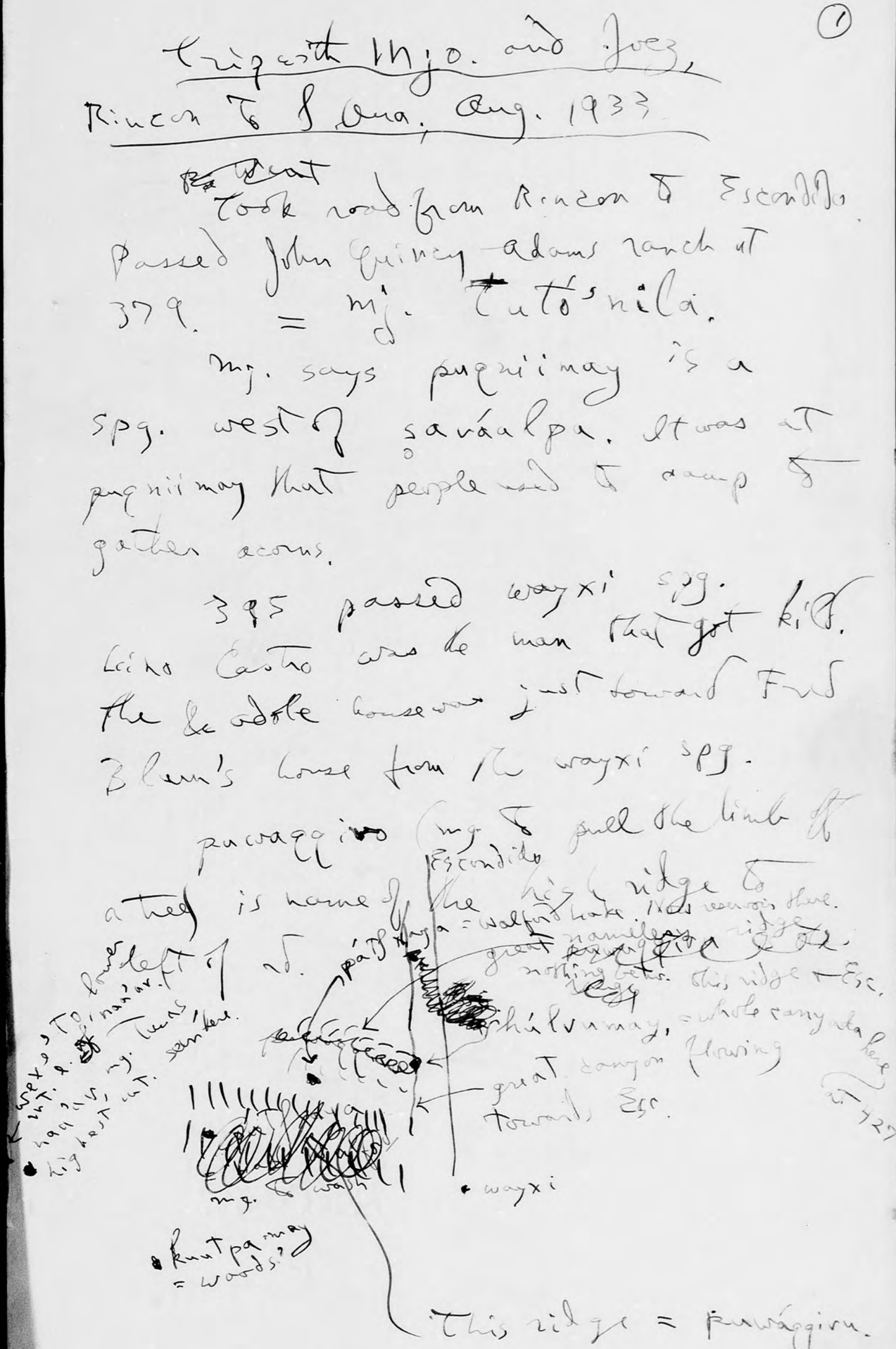
Mj's Trip from Rincon to Santa Ana, Aug. 1933.

Trip with Mjo. and Joez, Rincon to Santa Ana, Aug. 1933

Took road from Rincon to Escondido. Passed John Quincy Adams ranch at 379. = mj. Tutsnila.

mj. says puqwiimay is a spg. west of savaalpa. It was at puqwiimay that people used to camp to gather acorns.

395 passed wayxi spg. Lisa Castro was the man that got killed. The saddle house was just toward Fred Blem's house from the wayxi spg.



[ʃakiʃmay = Mr. Maxey's spring at Agajita Ranch.
toota mùulawuna, a nice valley north of Mr. Maxey's spg.]

427 passed kùlvumay on left edge of hw., = white sect. of canyon here. Water flows to Esc.

446 reached ʃaymaj, = Esc. town.

at 451 we stop & look eastward. The ruby high hill visible eastward is:



this hill is ʻEwlama. Mj. says that ʃiikapa is more eastward & is invisible & w here. We take Esc.-Vista hw. called earlier

At Esc. we met Francisco Belton, earlier Francisco Dunn. He lives in Alejandro Estrada, 6 blks. n.e. from center of town.

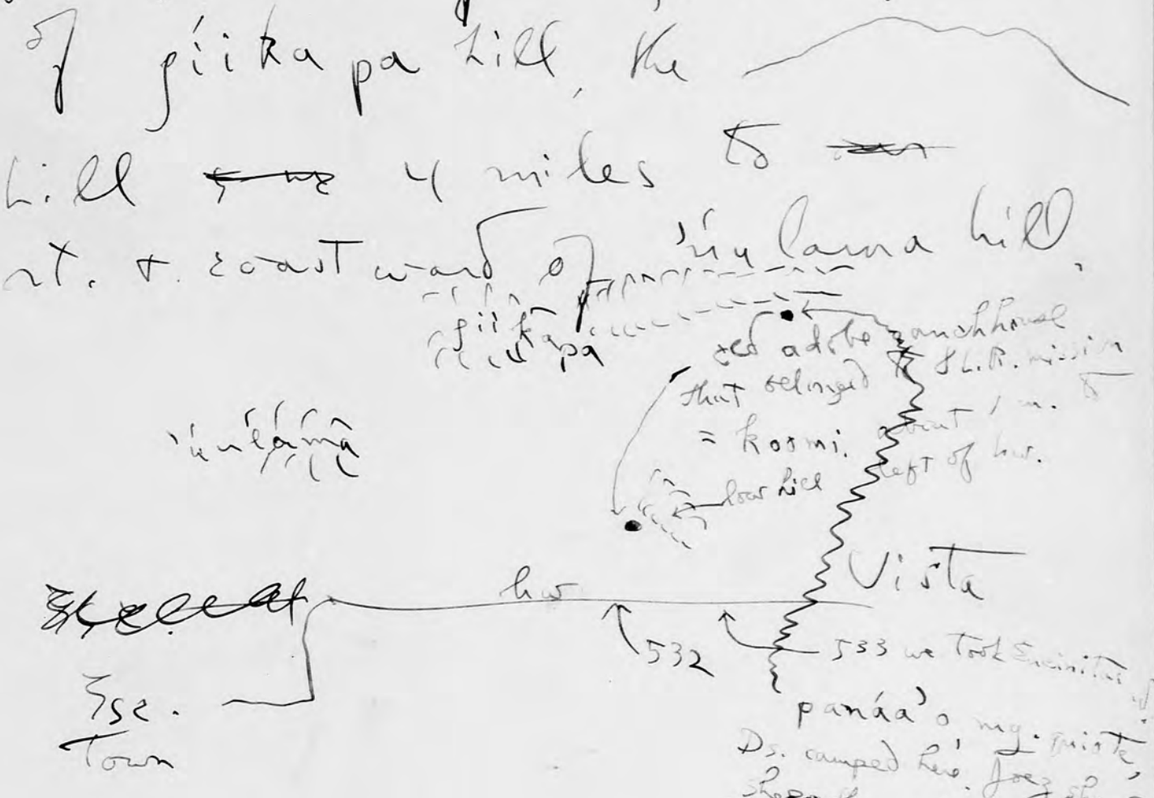
AT 5@10 ca. we passed Twin Oaks, a big cienaga 50ft rt. some dist. on our rt. That cienaga = páanagri.

paʻxin, a wide spg. 1/4 mile up creek from páanagri. Jeep can take me to it. páanagri = Twin Oaks Cienaga.

[mj. puʻlaava = S. Dieguito.]
Mj. says the real name of the Coronado Rts. is mèxéelum, Mj. was the name of the Coronado Rts., but the 2 girls were called Tootaqamalum, 2 Ewaj girls

After we left Esc. town the Esc.-Vista hw. turned rt. angle & ran 1 mile straight towards ʻEwlama hill.

Ct. 532 we stopt car & got a good view of & Mj. identification of ʃiikapa hill, the hill 4 miles to rt. & eastward of ʻEwlama hill.



Joez savána va'am, a nice little valley where Bob Kotfels (phon.), a german, lives + makes lots of wine, it is 1 mile west pqnicmay, in same ridge, + 1 mi. ne. of pásxin.

Joez My.: koomi is yes, name = + Sp. San Marcos. S. Marcos town is n. of where we took the Encinitas rd.

The highest hills ne. of Vista town = maqáákwila. They are ca. 4 m. from Vista. ~~the Delpy family~~ these hills are ca. ½ m. e. of Delpy's ranch. Delpys are a French family.

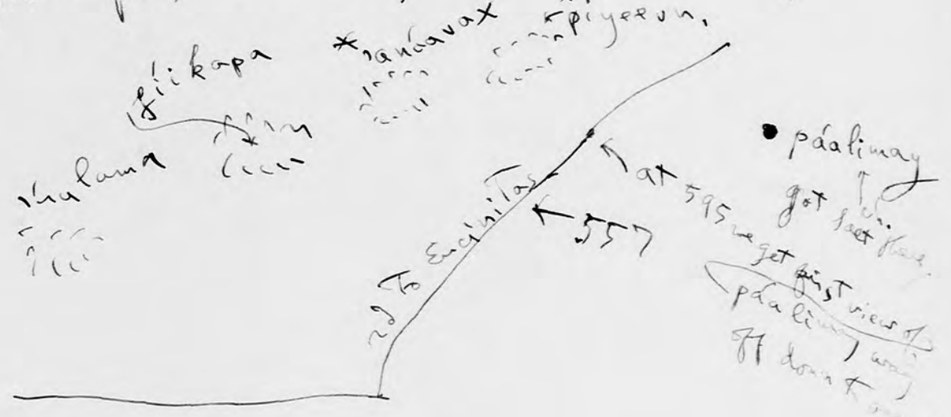
tostfum pmi'pé" is a place close to maqákkwila, n. of maqakkwila, Mossa. betw. maqákkwila +

Joez thinks seé'ey is n. of pálamay.

My says there is a canyon coming from Agua Jacinda Ranch this way, called seyée'ev. ~~Also~~ My. alisos, water running + nice oaks + aliso's, It belonged to the seyyam people.

My. kanúknamay. It is betw. Vista (tee'evi) + pálamay. kanúknamay is a flat + hill Joez knows it. My. was born at Vista (= tée'evi).

As we drive towards Encinitas, we get a fine view of pickapa hill off to our left. Joez + My. think kanáavax-pigeeus are 2 hills in same ridge as pickapa, but beyond it to nw.



My. never heard R. name of Pt. Loma or old Town. Joe thinks my El Barco means lighthouse in Sp.

Joez mj. pa'laxa ~~pa'laa~~ ku'láa'aw
= S. Dieguito.

Joej mj. panaw'a = Encinitas.
When I ~~asked~~ told mj. about Willie
saying that rock seems at
paalimay. mj. knows nothing of this, but knows that
a rock used for making metates seems at paalimay.
this hard rock seems in hills betw. paalimay & Vista

Bob Kelly owned paalimay
ranch & Joez used to live here &
take care of Kelly's Boys. Joez' aunt Eulalia Isiris
was there with Joe. Bob Kelly had
1000 heads of cattle, he died 1890 ca.

when the padres came this was the only place
they ed. find this rock for making metates.

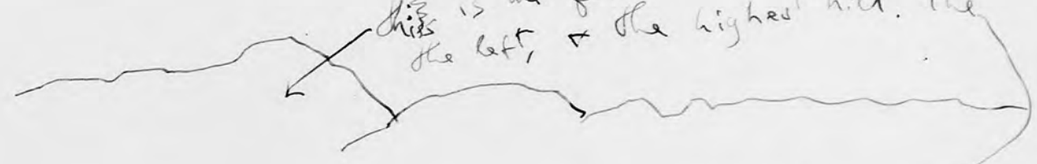
We drove thru Olivenhain, which
is a few adobes & inns & bit back of
Cardiff, which is a town betw. S. Dieguito
& Encinitas (n.). a big slough
comes in just E. coast of Cardiff
707 reached Encinitas town.

Joez paalaxa, & Don Juan Bandini
ranch near Vista = present Buena town & station

Las Milpitas, 2½ E sw. of Vista in
the same canyon as Vista = 'ayú'. Las
Milpitas is the old Machado ranch.
The widow of the original owner is ~~dead~~
(Jesus Machado) is Lugarda Machado, still
alive, & her son Louis Machado is
~~still~~ alive & living at the ranch.

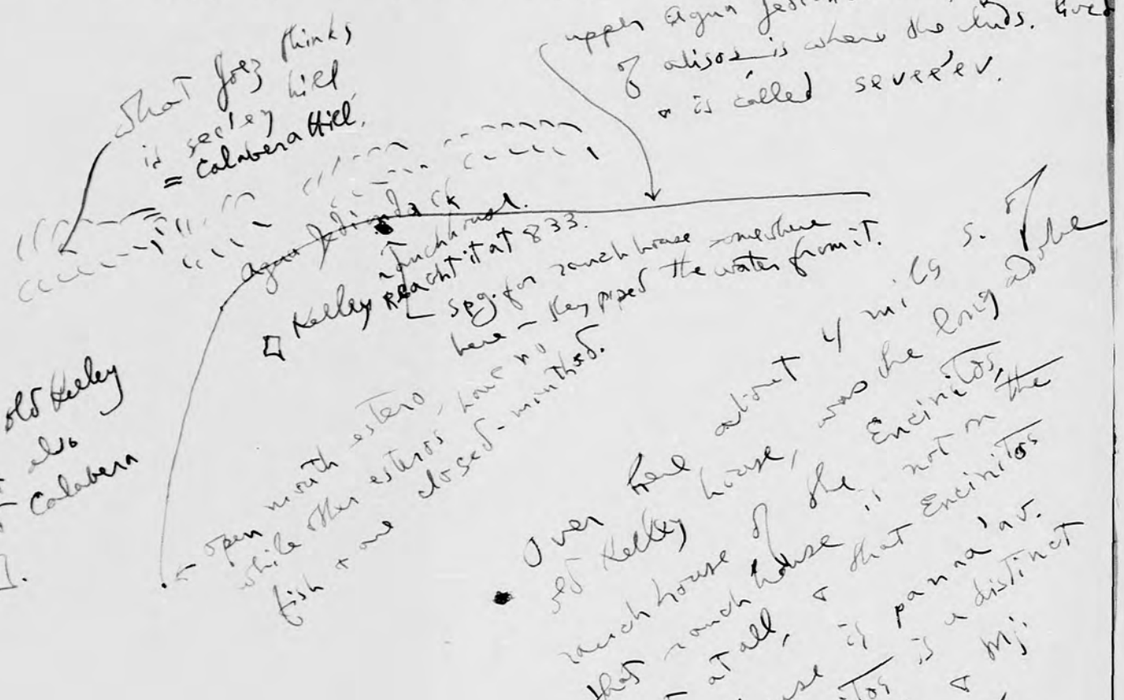
On this same canyon further
down is the old Marron Ranch =
wiivi.

as regards location of see'ey,
when we reached the old Kelley ranch
at 833 (a 2 story adobe house
is still standing), at old Kelley
ranch (on mesa E. on E. side of Agua
Jedinda ck.), looking ~~north~~ NW:



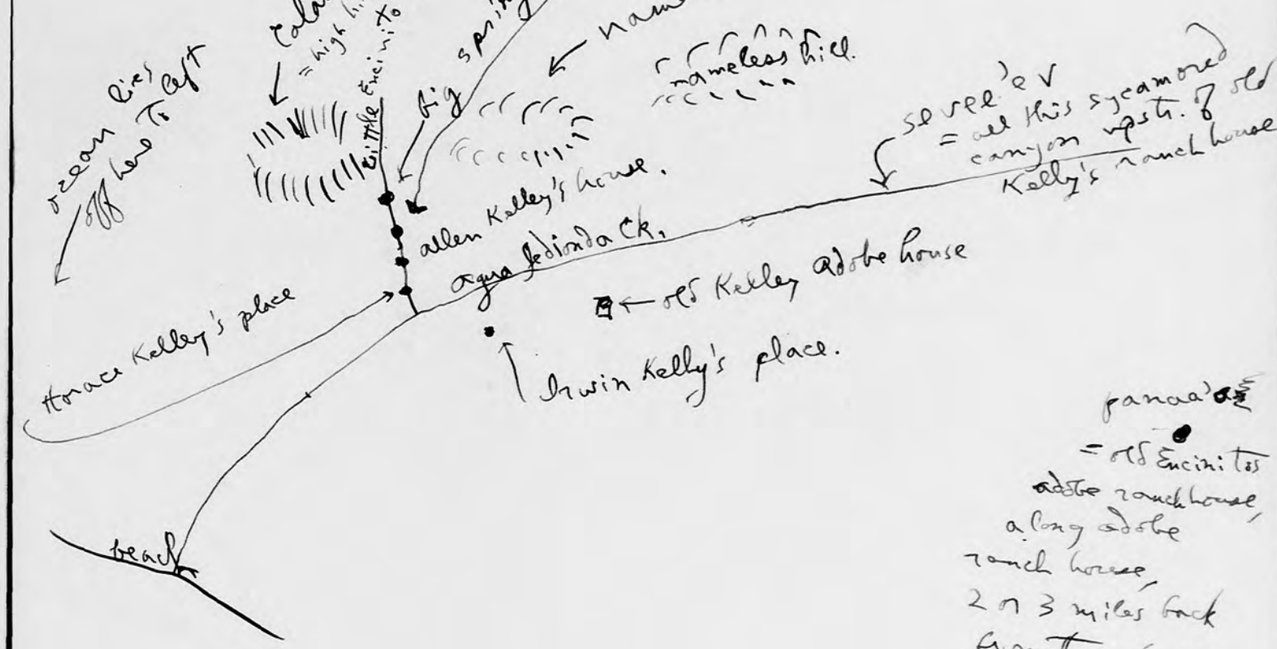
séyyam people lived in these
hills & fought the páalimay
people (= Kelley ranch people),
& see'ey is a S spg. somewhere
in those hills.

MAP MADE AT OLD KELLEY RANCH ADOBE



[photos of old Kelley adobe, & also photos of Calabera Hill].

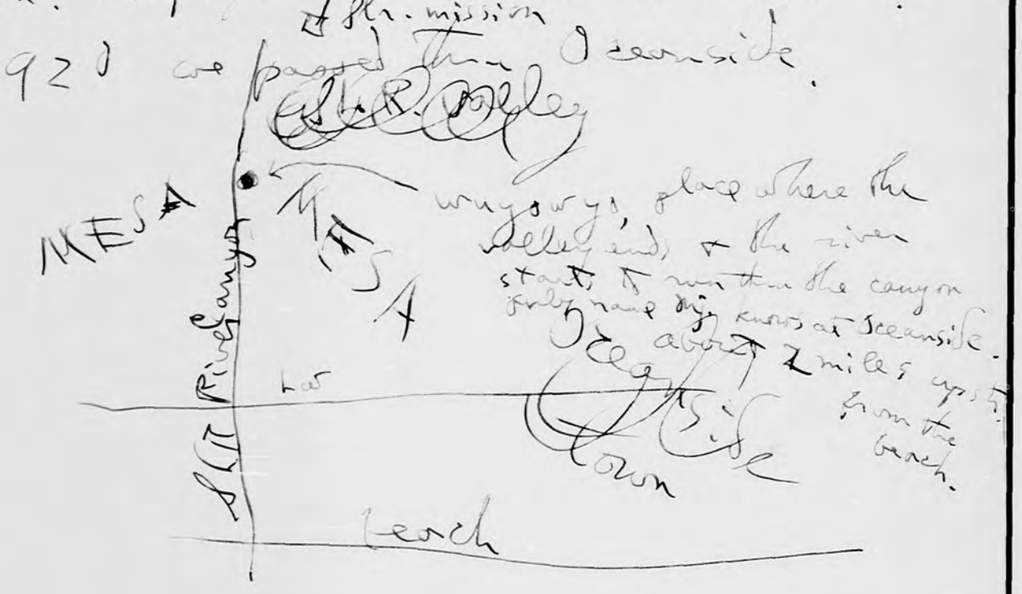
I interviewed ~~Mrs.~~ Miss Kelly, granddaughter of Bob Kelly, the original owner. She says at once that the see'ey spg. must be the spgs. upstream of Allen Kelly's house, in Little Encinitos canyon, which is a northern tributary of Agua Jedinda canyon. This canyon runs down at rt. (s.) end of Calabera Hill between it & the nameless hill to the s.



Panna'av = ols Encinitos adobe ranchhouse, along adobe ranch house, 2 or 3 miles back from the shore, & 2 or 3 miles or more south of ols Kelly adobe house.

882 we got back to the S Diego-
L. A. hw. after visiting Kelly ranch, at
Carlsbad, town i mm. north of mouth
of Agua Jedionda ck.

887 just n. of Carlsbad, we crossed
another big estero. Joe says this
canyon comes from Marron ranch he thinks.
Mj.-n. name. Sign on bridge says it is
Buena Vista ck. At 899 we crossed another
big ck. - sign says it is Loma Alta ck.
920 we passed thru Oceanside.



We stop and look out from
Oceanside & cannot see the islands;
thinks qiimki is Clemente &
hanaasa is Catalina. Likewise
'agooyi - puyá', as mean that
'agooyi is biggest & puyá' is
smallest. They think of them as
kéesnakum & name the older
child first & then the younger.
And the names are given traveling
north direction & this is
additional proof that 'agooyi is &
puyá'. All this from Mj.

Ask Mj. if she may not be
that hanaasa is S. Nicolas. She
answers that she never heard
that puyá' is small but that
always they mention hi' mas awoha
first, & so 'agóoyi is awoha &
puyá' is small. Even the songs
that mention relations, always
have completi my older bro - my
younger bro.

943 crossed S. Margarita &
= foy kiłła'ay. But Toopamay
= S. Margarita ranchhouse.

Joz. There is a kind of a lagunita
above S. Margarita called ~~at~~ drowned at that lake.
Boy batters used to get
nayiyyaxuna. there used to be a
road that came past kutuktu.
there is a place on ~~the~~ road where
a rock is setting on top of another
rock, & is called 'awaal
puqli'qa, mg. the dog is on top.
of bridge at
tokkyax = Bonsall, at
kwaa'alam, place on s. side
of Sh. river on rd. that went
to Escondito.

toot hak'anla la, place
on n. side of river mg. € rock
they always lifted it is on n. side
of Sh. 1 mile downstream of the
new bridge.

'atfaa'av, a flat 1 mile
downcoast of Las Flores on
e. side of hw.

988 passed Las Flores s-p.
station, onde embarcan ganado.
Nothing there but a sign & a corral.

We passed 'atfaa'av without
knowing it. It is where there is an arroyo
about 1 mile s of Las Flores main,
& in the mesa (s. of the lowland of Las Flores
creek. Passed Las Flores Ck. at 995 &
Las Flores ruin at 999 (walls standing).

'atfaw may, mg. tsitsi, is up creek
from Las Flores.

Joz & mj. ke'eefpumay,
S. Onofre.

N. names up ~~Las Pulgas~~ S. Onofre
canyon — Las Pulgas, is up there,
pumlero = the high hills inland
on n. side of S. Onofre Ck. where dove
is on them, it is a sign ~~it is~~
g. & rain, Cost Onofre Ck. at 0935.
'uuw may is the grade just n. of Onofre,
Onofre creek, between.
pulling out & of panxi. mg. chamise, eng.

S Onofre ck. + hilge ~~is~~ is at very n. edge of S. Onofre flat, + immediately the hwy. climbs the hill thru a deep cut. This hill, ~~the top~~ a rather mesa, the top of which are reached at 096, is 'iiwmay, mg. Chamiso. We drive only a few yards + then descend into Mateo flat. There is nothing but bare fields on top of this mesa.

102 cross S. Mateo ck. ~~and~~ S. Mateo arroyo is at n. edge of S. Mateo flat, just as S. Onofre arroyo is at n. edge of S. Onofre Flat.

When I ask for plens. up S. Mateo Ck., they say only Spc. people know these plens. — R. people only know places along the rd.

[~~the~~ mg. Tuu'uv is a plen. along the Corona-Tem. hwy.

We ask mg. Kulawpa, + she agrees to it.

Jag reminds me that the segyam used to be enemies of the paalimay people.

Mj. never heard of ga'ans or
ga'oon. N. wawaan except in
the tanni/ she knows. and
tovet here = anejito.

J. Mj. knows a woman's song
that mentions qetfya.
qee'ef. agrees that it sounds like
~~qeefuus~~ egfla, concha,
nugefki, my shell. nugefmay,
dim. I tell her all shs. is full
of shells + water on the
ocean is, + agrees may be so &
& ,
etym.

ch-forever with Joe's help,
not oo.

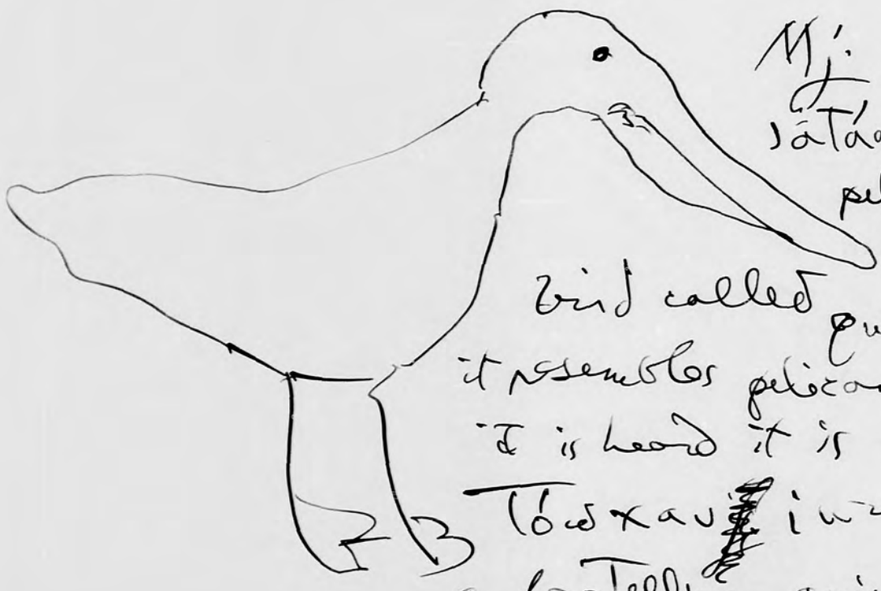
XXJ. When you make the
tro[illegible]hay if you shd always
make it with one hand only
& with motions in clockwise
direction, for if you make painting
motions in counterclockwise direction
it that is a sign that a man
is not sound, that a man is not
to live very long if he does
this.

I asked him about warning
being open to north. He says that
José Bachito of Pauma said it
shd be open to north,
but that the others said no,
if open to north our wonder will
go away to the north & die.

Josej, the island Indians had
a boat made of tule, ~~they~~ they
did not row it, they just sang
& solo it went, & the island
no yes, they were another kind
of Indians.

On my Sept. trips I have seen
several ~~of~~ pa'laa kuji. You see
merely a big red glowing eye
on the road at dusk. ~~Quiet~~
Very curious.

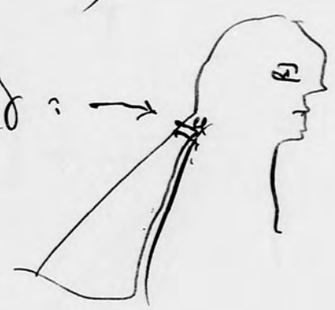
Joez + Mj never heard



Mj: approves
sátáal for
pelican, there
is another
bird called qwá'qwadiwut
it resembles pelican, ← when
it is heard it is a
Tóoxaadiwut, mg.
a foretelling animal.

Mj: I pa horse is running
+ I cant hold him, I put
another man on the rope to
help me hold him, + I say:
noon ɬawooɣ; ɬen'iq.

Perfect homonym with
ɬen'iq in: noon nuyúɣ
ɬen'iq, I put hair in
to ɬuɣ on front of head, just
bring bag hair around + coil it
on itself. But noon nuyúɣ
ken'iq, I tie my hair at
back of my head: →



Joez & Mj. never heard
wáklaxpiʃ, but ev. sic. Joez
shortens it & waklaʃ, &
puwakla, instead of
puwáklaxpi. noon matiq
ruwaklay, I ang- & drop
my anchor. But never
heard. waakiq, to sweep,
also & brush off (clothes, &
brush one's hair. But
& pull the
waaqiq - waqqiq,
ebtes /// cornstalk, & strip the
twigs /// trees. Ep. puwáqqivu,
mt. near Valley Center, mg.
Where he pulled the bark off a
tree)

Or it may be wáq Caxpiʃ
but Joez thinks k is better guess.

* The conclusion is Mj. never heard the word

Joez Mj. I ask if they ever
made arrowheads of wiyeala,
Mj. says they did. Mj. says they
made arrowheads /// aside
somewhere, where the children
cd. not see them, x they used
a horn of a deer to shape
them with. noon xoomiq,

I am dressing (chipping)
an arrowhead. Call it nuhúmy
puKwáani, lit. what not short

I put on my arrows,

Josej. T. pakijar =
Trot s
R. pakija la, ja bullet-headk.

@ missing last picture Sat 4/7

Josej in discussing the
names ka'awpa- tjawáywang,
says the 2nd name of a complet
may be close, a far. Has
examples of both usages.
tjawayuma = a tree that
has no leaves + is fallen
+ lying + has an
appearance like unkempt
hair, Josej. says the
Sp. name for unkempt
hair is algorotado, =
Y. tj'alaqla. = R.

Result of 3 days hearings.

ch. forever.

Xtj. nhd. pées mivat,
↑sharp, not s at all.

pespivata, ch. forever from Xtj. with Josej' help Josej. is sitting here & he calls it pespivat.

Josej. Lorraine-Payute language call pespibata: fo'oota. Call tobacco the same.

Xtj. They do call person who is tisico: naxá'ttjumawij. Others are has this disease coughing & getting thin, they call -t thus. N. sky but more usage well.

Mj. pupáa'ayanim,
fem. name of pupaa'aya, his
wife, she was Joez' father's
grandmother ('unú' putú';
your father's grandfather grandmother.
Fine old women's-names in -nim,

Mj. 'apáakwaya was the
name of the woman who ran
away from the D. Indians at
S. Rose.

Mj. I ask Mj. about moieties. Mj. knows a clan called ʼanooyam, but n. any clan called tukkyam.

Clans that Mj. knows are:

ǥaxaayam, willow clan.

ʼanooyam, coyote clan.

ʼéxvayaxwiš, Mj's gr.father belonged to this clan. Mj's grandfather gave his son (Mj's father) to ʼanooyam, & he was initiated in the ʼanooyam, so both Mj. & Joez belong to the ʼanooyam. The opposing clan or moiety is the ʼíivayam, to which ~~Juan~~ Sotelo Colee belongs.

Mj. says Sot. will tell me he belongs to the [redacted] naxxyam, but he does not, he belongs to the [redacted] ʼíivayam. He tells a lot of things that are not so.

~~they~~ Joez & Mj. never heard Tukkyam, but this is the form, not *tuukuyam. Sing. is túukuyaxwiš. tukkyam corresponds to ʼanooyam. Cp. qewewyam, a clan, from qeweeʼew, village on north edge of Henshaw Lake.

But p̓áalutpa = Puerta Noria. pháalutpa means wet ground. The big willows & cwds there are sprouted fenceposts. The bastion [illegible] [illegible] [illegible] living to [illegible].

Mj. The real surname of the Mojado family is ǥelpaq. But their nickname-surname was ʼayuʼvu, mg. wet, therefore they have Sp. surname Mojado, translating ʼayuʼvu.

Joez. Mr. Davis tells me that they take moosh, squeeze it to get water out, and then bake it in ground like they bake mescal. I knew when he told it, he must be wrong in details. Joez says he saw his father make it several times. (He's father took the moosh, dried it in sun, & then dug a flat-rock (en está bndido en el suelo grande), put it in a pile on middle of flat-rock ~~mahas~~ mcla'qasla, & pile wilagal putaaji all about it & burn it. When you get through the moosh has turned into bright red paint & is in pile where it was piled, & mixed with oak bark ashes,

Mj. Joez. Gyakko. When I ask if Mj. ever heard 'iyakko as a surname. Knows only 'iyakko, loco, an old word that means the same as 'áajiji, crazy. 'iyakko is a word scarcely used anymore. Another word for crazy is 'áayal. If a man tells silly things & exaggerations & lies too much, they say of him 'aajiji, 'iyakko. Pl. 'iyakkum, 'aayalum, 'áajijum.

Mj. tóplakat, also
toplawut, a mormon, a man
who has 2 wives. Old word &
in common use formerly. Very
impf. Mj. vs.
From noon Toppig wéhtami
karáqyami, I put 2 horses
on the plows (a team of
horses). wehtami pyqyalmi
noon Toppig, I have 2 women
I double my wife-wives.

Joez says that he finds, or
likely to call a rough place,
e.g. a canyon, by a placename
that means something's house,
but wd. not be likely to
call a plain thus. Vs. when
he we were discussing
plan. in Santa Ana Canyon
or upstream of there.

Josej. The zona is mala
sena; if a fox passes the
house contando 3 consecutive
nights it is very bad. and
cogiid if a coy. comes along
after you when you are
traveling, contando;
el cuenta el cuenta cuando
vas a morir. Once one
came out after Luis Villareal
thus, & he turned back, did
not go to Bakersfield, & he
came back & asked Madalena
its ing. He went to Bakersfield
& they killed him 4th of July
night

Kkj. never heard qasiimal
or qáasimal. Joe says latter would
be the dim. ? qaqiil, & of
also mean a baby's thigh. qasiimal
is nothing. Kkj. says she has
seen a plant like qaqiil
only smaller, & that is
er. qáasimal.

Mj. čáanarat', black sage.

Mj. páanugvat, ~~black sage.~~
↑ čh-from Mj.
↑ ch.
a kind of manzanita, grows
a little taller than kostel.
páanugvat grows by Henshaw
Dam.

Xtj. Sankat, a kind of weed
the seed of which is used for
pinole. It grows only on top
of Palomar Mt.

McPherson: At Banning
more ceremony, the ones
who have helped give the ceremony
are paid by giving them the
bread ~~flour~~ which has
been deposited at Pichanga
till they took the images
somewhat to pieces, but not
at Yuma. Had last mass
at Pala in 1915. At Pala 1915
a fellow got up & threw away
lots of baskets & dishes.

McPherson: there is quite a little
negro blood scattered around the
southern reservations.

Joez & Mj.: Even tatooing
Ld. was white with more shen
Ja. made it snow.

Ed Davis has a piece of
gray nosta stone that Sparkman
gave him. It is 35 ft. like
spar. He will send it to me
Joy says he has at his
house 3 nosta stones,
one is pinkish. One is
male and another is female
nosta. Joy says that
sometimes the nosta stone is
bluish.

Davis says he has a long
story about Lucario Jarvis,
the wonderful Klindman.

MJ: José Luis always
cut put 'sekat down his throat
(edge like papuknife), & would
pull it out & spit up a
kind of agnita on his hand
and look at me & rub it
on a person's head who had
a headache he didn't
stand, & thus cure it

MJ: painted "papá"
black on rt side, red on
left side. For things always
go clockwise ceremonially.
This last sentence is her
explanation of why one side is
black & the other is red (but
I cannot understand why this
explanation holds.

certain for all time,
ch. forever many times!

Mi, nhg. kuroosi,

a Lagoe woman,
Weaver's mother started
running around with men when
very young. She & was a
Rolfhead, named Dolores.
Herfather was white. She had
a brother named Rosencio
Saanat.

at the 1933 Rincon fiesta I
got to meet Severiano Rodriguez,
whom Billy Magee's acquaintance, & lives at
Escondido, a rather tall Mexican who prefers
Severiano to Rodriguez

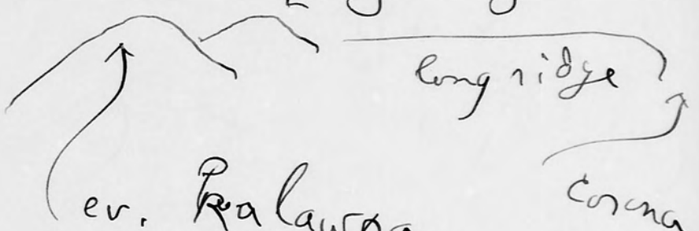
dug for Malcolm Rogers on S.
Kitchos Id. He lives in Escondido,
& is the man whom Billy
Magee said had learned from
old Chief, that the eog stone
was kept by chiefs & given
as a present when a girl is
married. S.R. was
getting Chinamen across the
boundary & they started
to get him for it, that was
why he came up this way,
they caught him at the
Rincon fiesta in 1933
with a quart of whiskey on
him — he came up in
2 weeks. Mj. never heard anything
like giving eog stone on marriage,

Jv. has a ft.-diam.
hopper mortar at her house, with
black tar all around the top,
showing the line where the
hopper basket was stuck on.
Jan said he had not known
that the hopper mortar extended
this far south, ~~asks about~~
Lower California.

Von says there is a place
where the ground is hot
back of Tapo somewhere,
in addition to the place
back of Las Pusitas, and
beads have been picked up
at the place.

Mj. Jeuckat pukúksiv,
deer manoos.

as we drive today to Sitooka,
we look off + see Kalawpa
mt flows: ← Tsawáywuna.



For Tsawaywuna must be
n. or w. of Kalawpa, +
∴ must be Snodjeska Peak.
Kalawpa is highest (ud.), +
the widely mentioned one.

Joey Vidal mojado told Joey
that he got to see the Cahuilla
village at Riverside, & was
known none of it.

(1)

Josej.: Todo el tiempo ha
estado la Diegada de allá, son
malditos, esos son los mentados
¡¡fiiffirit. y habia muchos aqui
en los angeles ante,

Xtj.: a man & wife lived
back of S. Onofre & had a baby,
& ~~whenever~~ went & fished &
attend a fiesta, & the D. overtook
them on the way home & 4 or 5 D. men clubbed
the man & ~~took the baby~~ & their baby in ~~cradle~~
cradle away & took the woman.
The man came to later, was only
stunned, he was Lucario Chevvis,
Totelo's mat. gr father, he came to later.
they took the woman & were cooking
beef, & ~~the~~ other D. man told her &
carry longer when went to get water
in a dead cow's horn for them to
drink. The woman was named
Xpáakwiya, & was from

serpent who lived in the hills back of Carlsbad. The old man told her to stay longer each time & at last run away. Then the Ds were eating) at last she ran, & got way down towards S Onofre. They overtook her, & she found a hole, & got in it & pulled a bush down over her. The Ds. passed close by looking for her. Next day she went on, she was a strong woman, & got to Los Flores, where there were some people living.

11j. pawxit does not grow everywhere, but only where Indians used to live. And wixe'tut grows where Geo. Cook used to live. pawxit and wixe'tut resemble each other somewhat. yaymal= hemlock in local Eng.

12j. ~~called~~ us. that they make canoes of the wood pawxit tree, & when the boat was finished they called it also pawxit, & us. that pupawxi ← vd. poss. = his boat, it is some as puwittila, the Inds. used to make these boats, & used them on the esteros & on the ocean too, in those days ~~they~~ if one planted corn, it was for the Ms. mission & was used by all. And the priests had the men who fished get lots of fish & dried it for them.

Mj. one time at Sh. mission there were 2 men that knew how to handle goats, & they went over to Batiquito, & (when I ask what called Batiquito, says Batiquito is Kulaa'aw. but S. Diegnito = pu'laava Encinitas = panaa'aw. Knows no mg. for pu'laava, but Joez knows that this is the right name, for Mrs. Maria Benita Wasaph, Joez' old aunt, tld Joez that S. Diegnito is called pu'laava. She was a kind of aunt & Joez on his father's side. Mj. calls it Bateqnito (sing). Joez & Mj. n. mg. of Bateqnito. Bateqnito is kulaa'aw. And some abajeños killed them. and the little dog came back 3 days later howling, & they went down & found the 2 men lying there, & the crows had pecked their eyes out. One of these men who got killed was Mariano Manteca, who was a D. man, but lived at Sh. Forgets name of other, quite an old man.

But tfonia (no VI), to run, a rod & medium, sometimes meaning tfinis), & wrapped with

(1)

Mj. tfórkaf, hoop & pole short game, not tfoonikaf, what you play it with is called tfórkalaf. noon ge"eq, I throw the pole. The ring was made so it had a small hole, hard to pierce.

They played in complex of 2 each. the sticks sounded as they hit the medas, they were trying to insert

They had a coime & count the scores & see that they hit not cleat each side. coime = S. kuymi, pl. kuymim.

The meda was about 5" diam. Prob. made the meda of paawif, Scrub oak, the straightest sticks or of Téacumal (dogwood, S. sp. tfinis), & wrapped with

From noon tforkaq, I am playing hoop & pole. They had the ends of the game ground fenced off with 2 ft high brush, so the hoop ed. only went so far. This fence was of paawif, nicely tied with tukát (willow bast). Calls the ground tforkaf pumúxla. tfóonaxmuna, wheel is rolling. tfoonig, & cut wood with a saw.

The umpire had & run along with the players, & one wd see the 2 players (never more than 2 played), & the umpire wd go running along with them & umpire the game. It was a pretty game.

Mj. never heard of playing Tsokaf with a perforated rock — only with a hoop.

~~Have~~ Mj. never heard name of the pole, unless ʃé'lalaf, ~~but~~ what they throw (spear) with, but they must have another real name, wd. call the ring merely tʃonkalaf. any angello (ring) is called tʃóorakaf. tʃónkalaf is also the gaming ground, loc. Tʃónkalaŋa. 'la'ayaq, he is mixed at the game, he is looking on. WS. always be

onlookers. They wd exclaim hhhh or wd slapyell as they played. noon tavalpiq, = tavalaaviq, I slap-yell.

The score must be similar
& ~~[illegible]~~ naw'fis, archery game.
Each shoots 3 times at ~~[illegible]~~, arrow shot into ground
+ the ~~[illegible]~~ one who gets nearest,
~~[illegible]~~ naw'giwin, they are playing this game.
~~A shoots & then B. shoots~~
First someone shoots an arrow,
+ this arrow is ~~[illegible]~~ the target.
Then A. shoots, then B. shoots,
+ the one who shoots closest, is
winner. They had nothing to do
but to practise this, + often the
arrows were all 3 close together,
+ the umpire had to determine
which was closest ~~[illegible]~~ then
A shoots again + B shoots again.
and so on. The ~~fin~~ one who
gets 3 points, wins the game.

Also play this same game
shooting into air. Shoot one arrow
first, ~~then~~ + A + B. Take turns shooting
arrows straight up & make them
fall as nearly as possible to the
1st one shot.

These arrows are shot into the ground, + never into a target.

[Notes made on reverse side of p. 4]

Joez Mj, a flat of level ground ½ mile west of Puerta Cruz is called puturumaw. Used to shear sheep there.

Jr. did not give this plan,

Er. connected with puturuki; his nest, said of a nest on ground or in wild grape tangle up in a tree — sometimes the ratas make a big nest in such a wild grape tangle up in a tree. This is probably what puturumaw is connected with

Mj. thinks that also in the Yorkof game, the person who wins 3 points first, wins the game.

When camped acorn gathering is when they hunted game

also played naw'jif
by rolling circular rocks, ○ ▯
4" or 5" diam., no holes in them
according Mj. One rolls a rock
first & A. & B. roll
alternately to make ~~tada~~ stay
stone lie as nearly as possible
to the 1ST stone. Joez has seen
this game played, and has
thought from the first since seeing
the Evans stones, that maybe
these stones were used for this
game.

Joez 'aaxaq, I cough.
nuxaara ninay naq,
my throat is in bad shape,
yaawaq nuxaara, I have
no voice (to sing or talk).

Mj. Elsinore Region Plans.

Joez

Mj tÉlexayam pum'-
wáppiru, just the hill, north of
Winchester, mg. where the
cabillas flew away. Joe was
there shearing sheep, & an
ind. told him this plan.
There are some small white
rocks on top of that hill.

Mj. 'anó', mg. coyote,
loc. 'anooya. this is ~~Beter~~
~~naqvu tu paxavxa~~ just north
(Cornaward) of paxavxa.
thinks tuu'uv is Cornaward
of 'anó'.

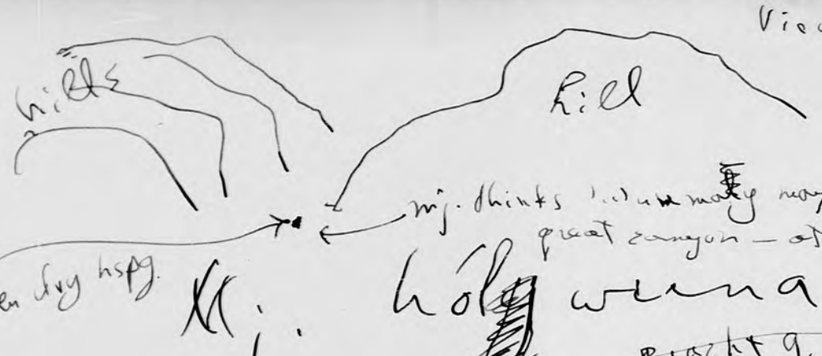
Mj. a Cocopa says ① Cocopa,
② Tuu'uv, ③ paxavxa. and
'anó' is Mj to left (N.) of
Temascal.

Mj. thinks tuu'uv is at about
849. It was a place on ~~of~~ where
there were some Tamas + ev. a canyon.

857 we pass paxavxa ruin,
with enc. and pepper trees ~~&~~ 2 flks. to left
of tuu.

Mj. Beter. naqvu and ~~paxavxa~~
paxavxa there is a place called
~~naqvu~~ on main road
tuu'uv. and a place up the
towards the ocean
canyon from tuu'uv is 'u'úmay.
↑
~~&~~ From tuvaq, se borró.
Or does it come from tuu'uv's
steile (woman). But Joe thinks
it is from tuvaq.

View of glen dvy hspgs. looking coastward.



mj. thinks 'it was maybe mouth of this great canyon — at any rate it is left of trail

Mj. hólwuna there

tracks q. dvy at 898.

the cold spring is just coastward of paxavxa (paxavxa is on the hw.). the old trail from paxavxa to sjc. went past this spg. Mj. n. taraxxa, at least does not know it well.

Mj. there was a Pauma man named pujpuj ~~at~~ (runner) who was killed at hólwuna, & songs mention hólwuna too.

in'unmal is at foot of hill where trail ascends to sjc. & hólwuna is on the mesa at top of first ascent of that trail. there was a spg. on top of the mesa there, called hólwuna. Mj. never saw that spg.

at temascal says we have passed tmu'ur, Mj. & her folks stopt and gathered some wild ~~tuna~~ at tmu'ur. at temascal thinks that sang's must be ahead of us.

Mj. paxavxa, glen dvy.

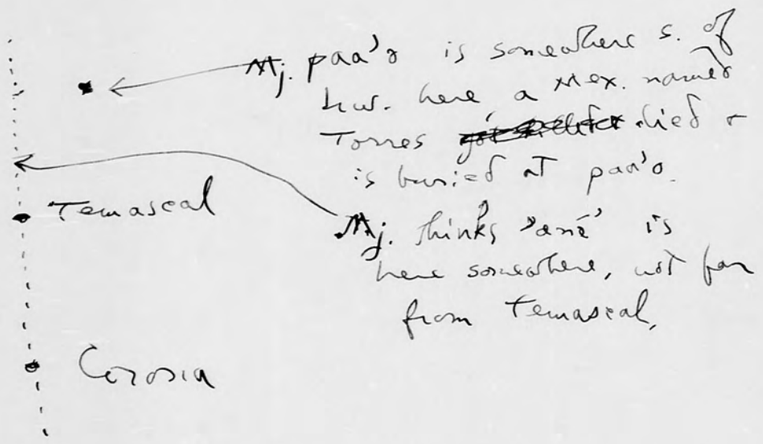
chocalez la'la comes from there.

From paxa'qa, it begins to grow.

at glen dvy: Mj. says & the song mentions kalawpa tjawayuuna, both are peaks, so kalawpa is ev. to s. & tjawayuuna is to north.

Mj. n. location of taraxxa.

Mj. paa'ɔ, planetoto.
&. paxavxa and ~~nixé'a~~
páayaxʧi nivé'wuna. From
paa'ɔq, (quiote or sage) begins
to grow up, gets to be about a
foot high. Eq. also possibly
péa'ɔkla, mimasol.



Mj. páayaxʧi nivé'wuna
= alberchil. Mj. never heard that
they burnt Wayóot there. But
Totoko must know.

Mj. Gawiima's place near
Albert Hill.

964 passed L. A. Brick Co's big
plant on rt. edge of R.R. 975 passed
Albert Hill (Stella's Wyeth creation
placed on left. Mj. just giggles.
Mj. w. which hill Gawiima here is
Joey thinks it may be the sharp
pointed hill as seen from distance.

Mj. Kiteyuu welcomes,
Elsinore Hotsprings.

Kj. pàa yaxTji, laguna de los
Machados.

Kj. n. name of site of
Machado adobe.

Osd passed the Machado house
on left. Kj. once slept overnight
there.

Joez knows Santa Gertrudis.

But an old Pichanga man told Joez that Taw'ila is the Chd. name of the place called in Sp. La Campana, a place towards Perris from Santa Gertrudis. There is a bell-rock there. Mj. n. name of S. Gertrudis. Joez knows Santa Gertrudis but n. Indian name,

Mj. pii'iv place betw. Paayaxpi + Temecula. & My. tobacco.

at 035 we are s. end of Elsinore Lake. thinks pii'iv is about here somewhere

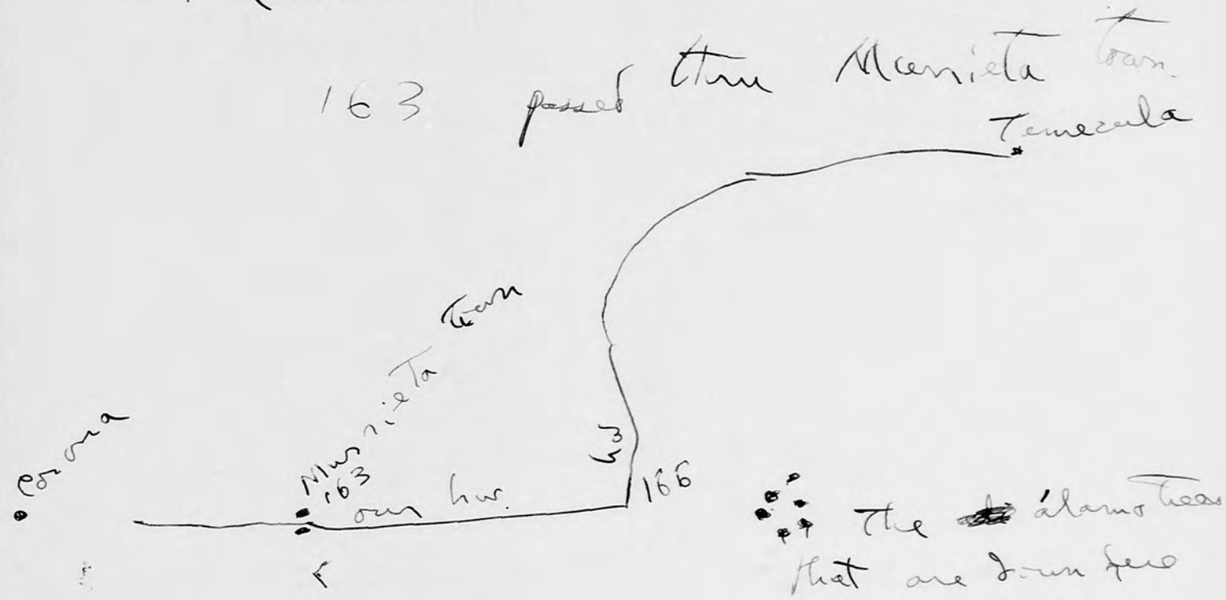
Mj. páaʃuku, the spring on hw. 1/4 mile toward Temecula from Wildemar. South of pii'iv.

Mj. agrees heartily that páaʃukut means a kind of woody fly. Same word also means elk. Elk tips horns back & takes a good horse & catch one, lots at Rio Bravo, Jossej us.

Mr. Thomas H. Wilks house, just n. of Wilks' driveway — spg. near left edge of hw.
= páaʃuku. Supt. at 118.

Mj. 'avaa'ax, mg. alamos
= Murrieta Town.

163 passed thru Murrieta Town.



the álamos trees that are down here about a mile from town SE. of Murrieta Town, are those the men. 'avaa'ax.

at the 176 the rd. turns W. to Murrieta Hspg., & this road runs straight toward Hog Back Hill which we see in distance beyond the hspg.

Mj. [illegible] Hunúnkunuknu

hakí'wuna = Murrieta

Hspgs. No etym. for 86.

210 passed Murrieta's old adobe house on rt. of hw. He was a Spaniard & drove the Temecula Inds out of Temecula.

Xj. juyáava, the ciénaga just north of Temecula Town.

217 we pass thru juyaava swamp. a big wet hole swamp on both sides of hw.

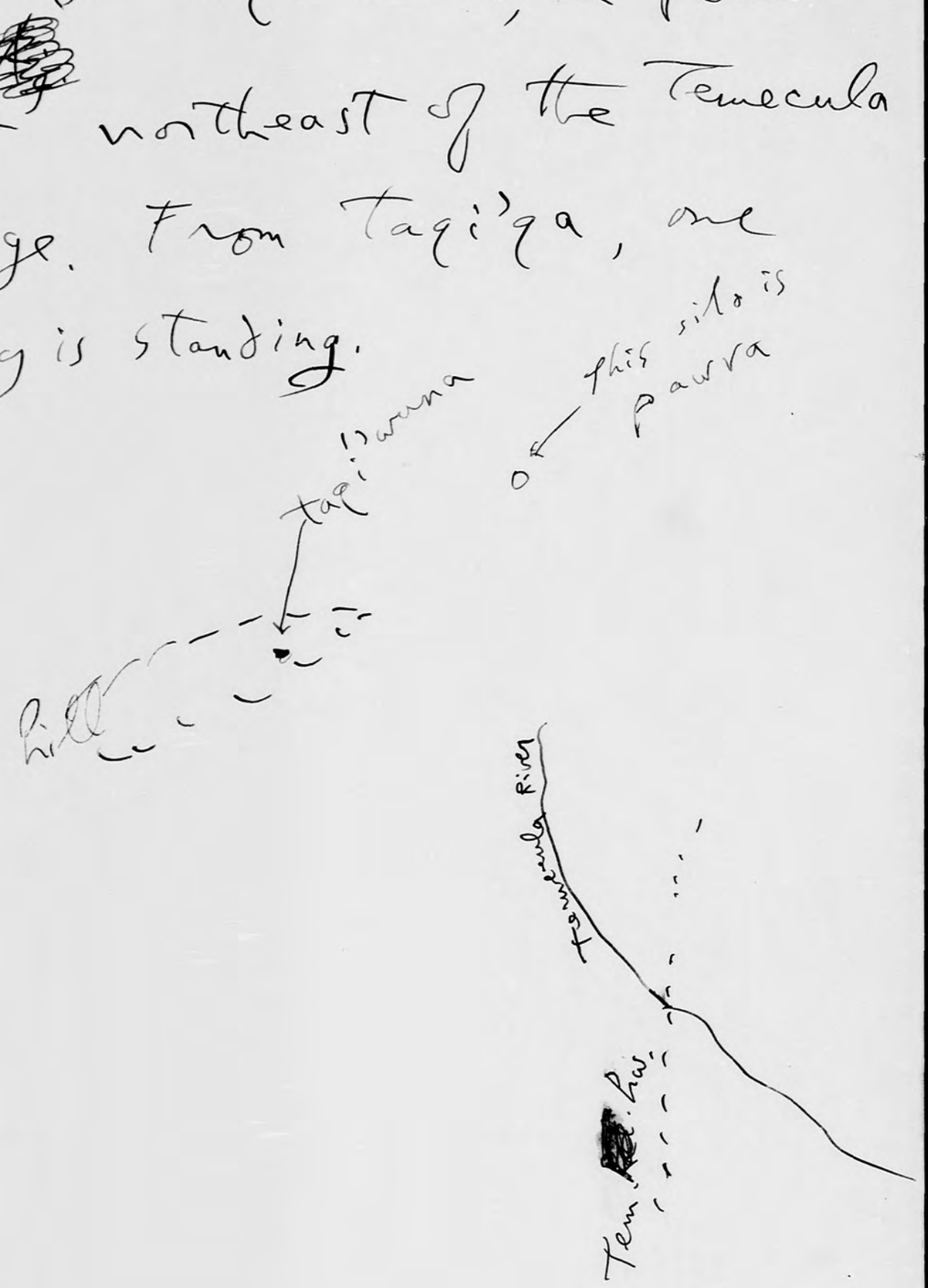
229 passed thru Temecula Town.

241 we passed the mouth of a rocky canyon ½ to rt of hw., & Joeg has heard that there is a flat rock at mouth of this canyon which has foottracks on it, & is where Wuyaat was born. But Mj. never told about this rock, & not k. where 'exva Timelko is located. This canyon goes to Fallbrook & S. Margarita.

pawva ranch is ne.

Temecula bridge

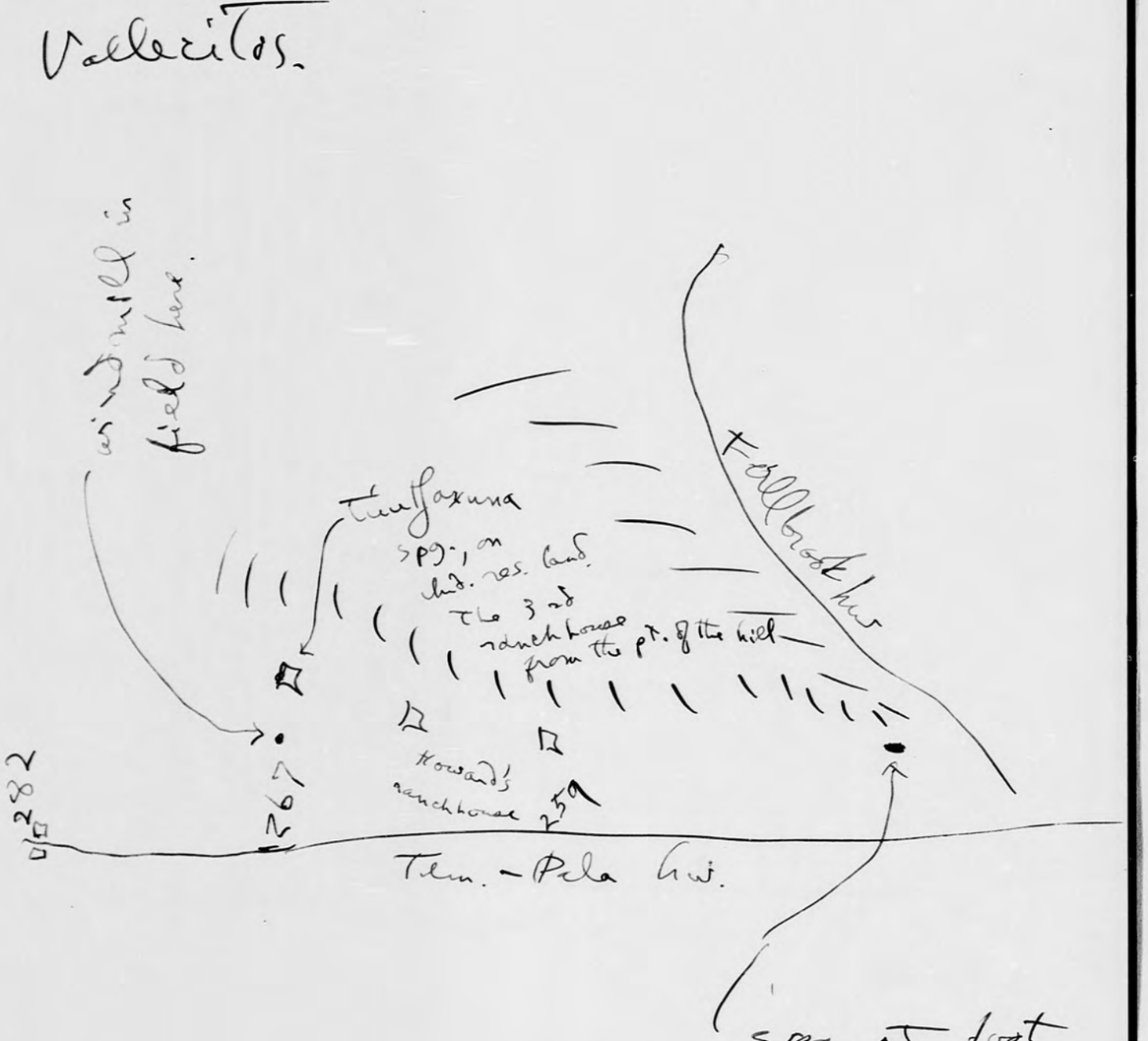
Xxj. taqi'ɔuna, a place just northeast of the Temecula bridge. From taqi'ɂa, one thing is standing.



← Xxj. w. where but has heard it in passing.

Xxj. weɂeɔxi pu'eɔ'ka, place where the canyon goes down to S. Margarita, after you pass Temecula going toward Pala. Xxj. says this is the place where all the people ~~scattered~~ lived before they scattered from here, after Wuyóot died. Red rocks here that was where they cremated Wuyóot.

Mj. tuutʃaxuna, a place just towards Pala from where the Temecula - Pala hw. crosses the nd. coming from Valecitos.



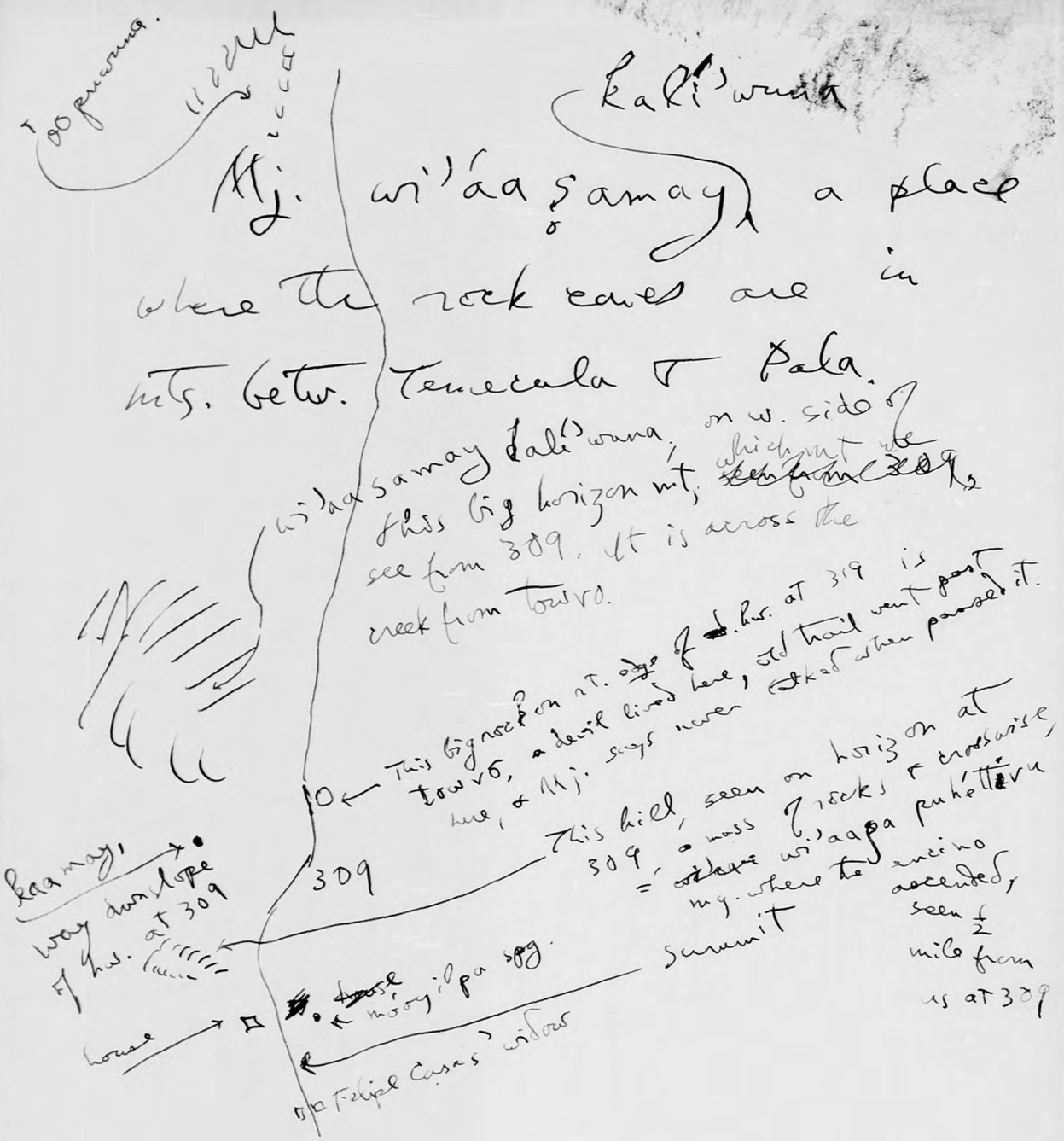
Mj. táaviʃpa, a spring near tuutʃaxuna, to which spg the chds were hauled & dumped & lived several years before they went to ♀ Pichanga.

↙ a spg. a little east of the Fallbrook hw. near where it joins Tem.-Pala hw



Kali'wana

Mj. wi'áa ʂamay, a place where the rock caves are in mts. betw. Tenecela & Pala.



Timeeku

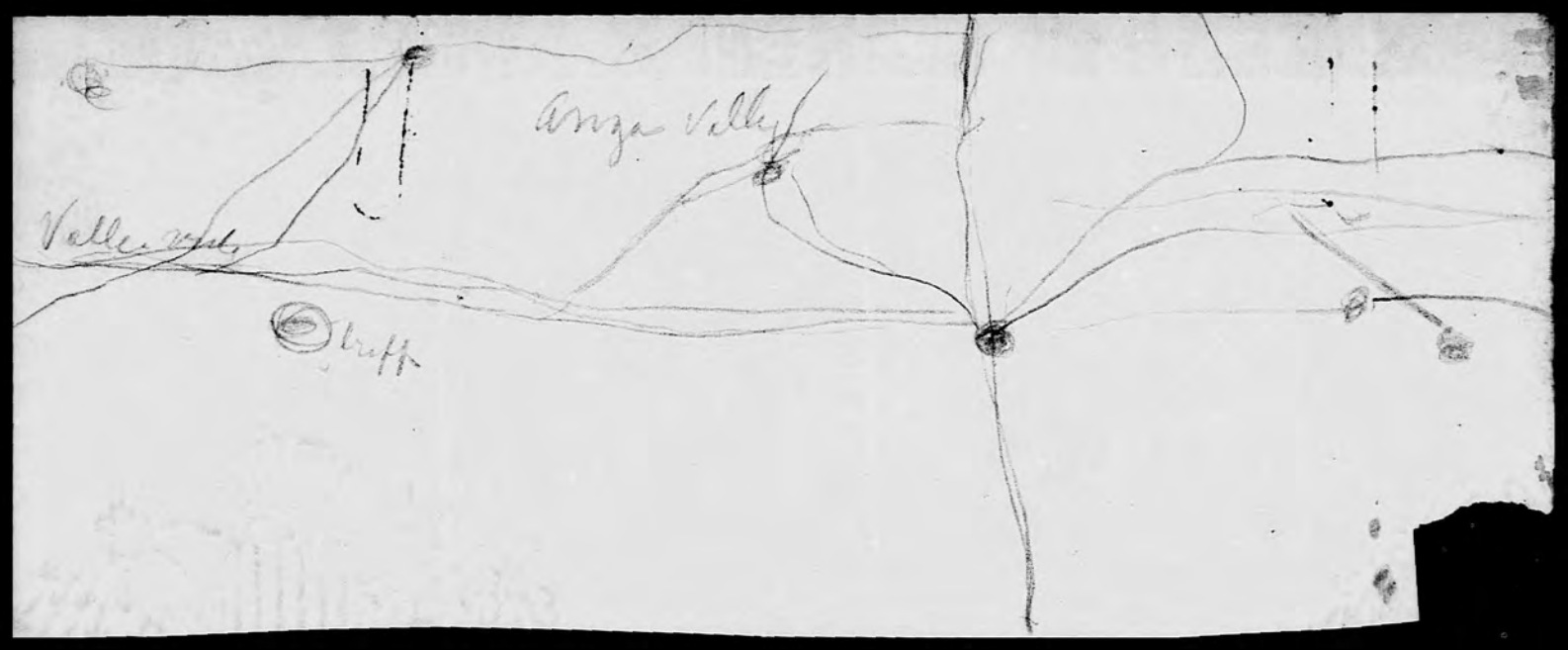
Mj. yaváa may, a place mentioned in the songs, in(s. n. just where it is.

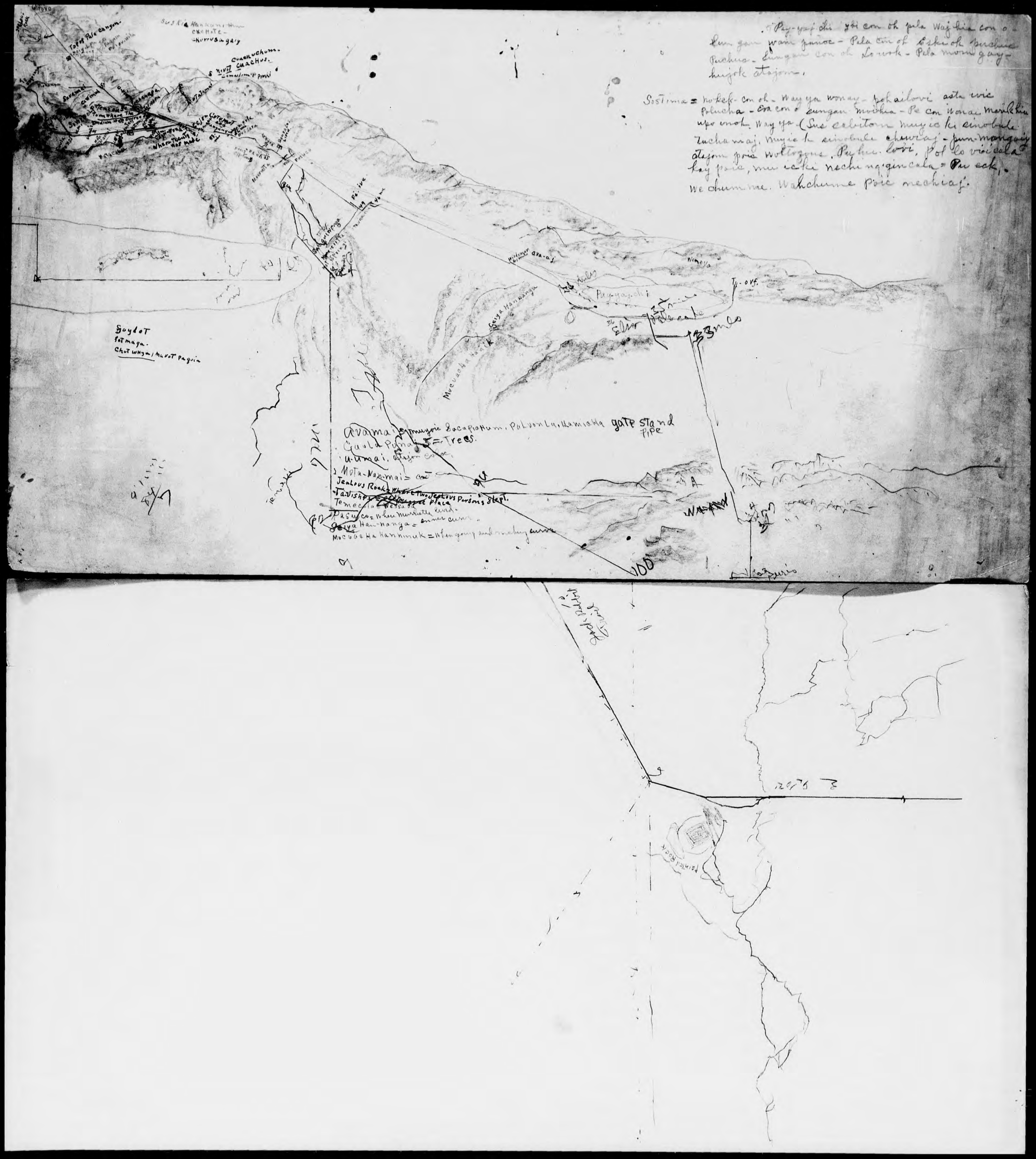
Kkj. móoyilpa, # house there
Mr. Higgins used to live, on the
Temécula - Pala hw. going
down the grade to Pala.

Kkj. Raamay// towvo,
plen. near bottom of the grade
descending toward Pala on
Temecula - Pala hw. a hole in a
rock, a devil's place there. #mentioned
in a song, T same song later
mentions qawimaly - 'ahuunya

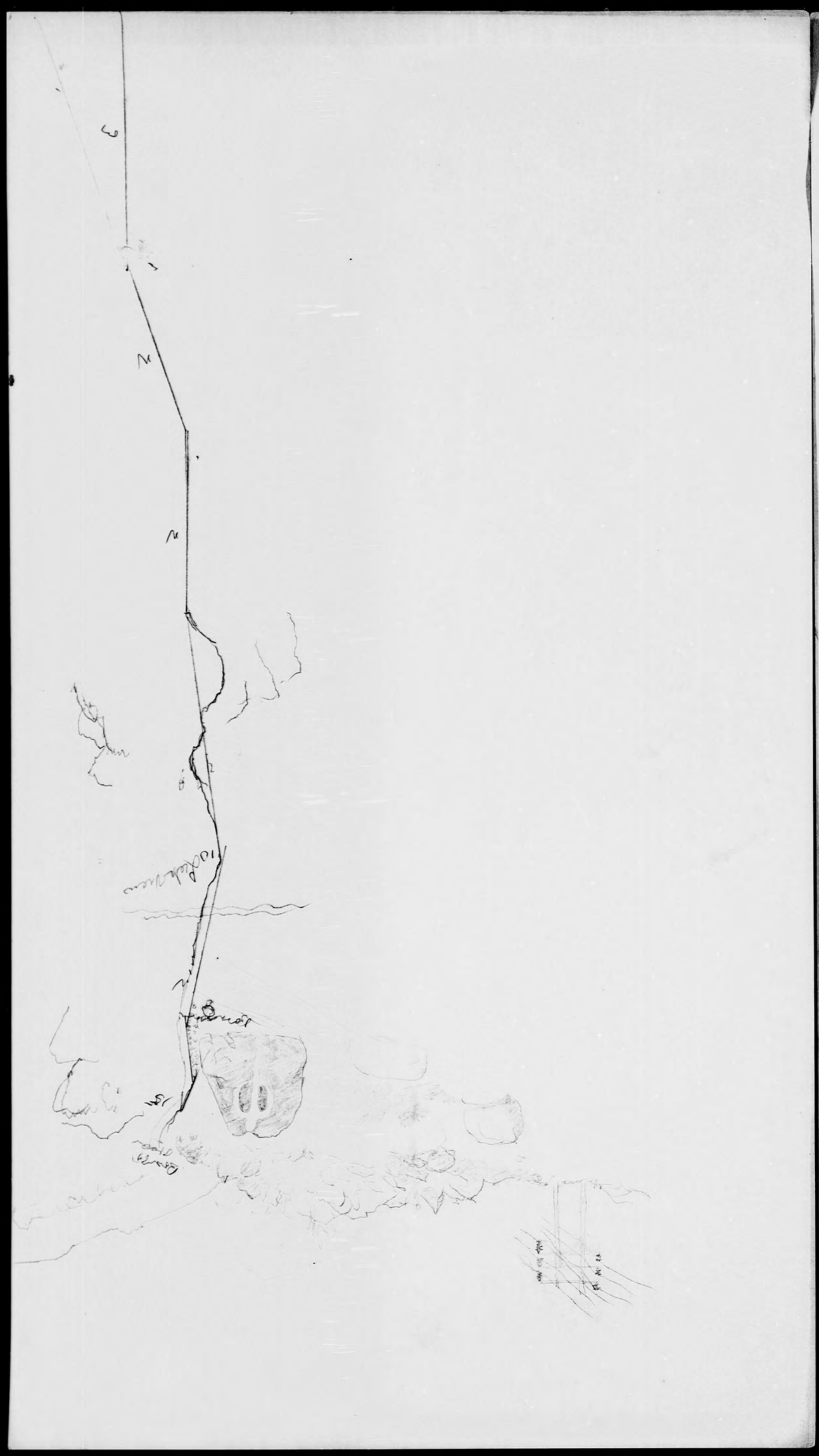
XXj. says that a man had rattlesnake
as his ~~[illegible]~~ sweetie. He wd take 2 or
3 live rattlesnakes & hold them in his arms &
around his neck.

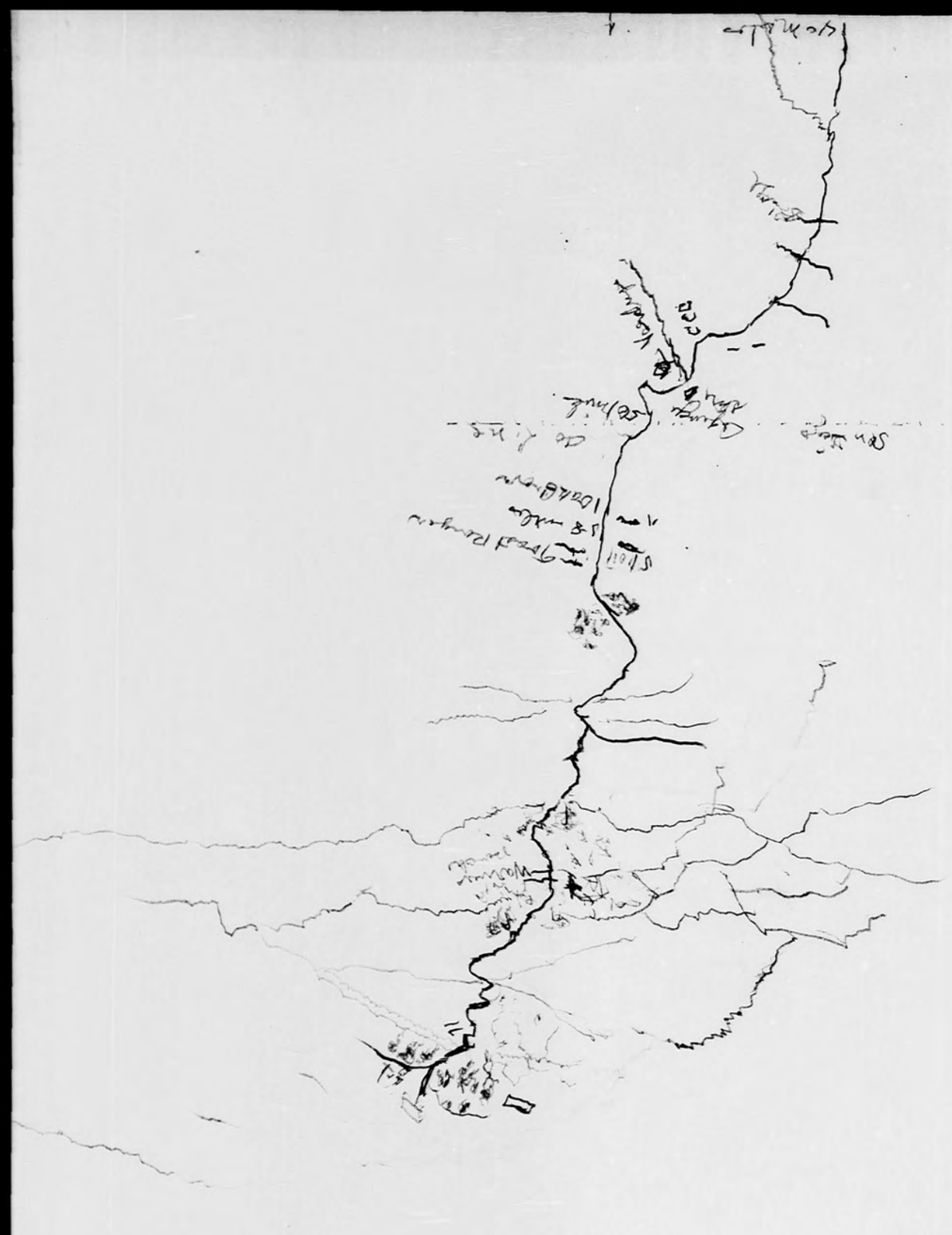
Jozj says his father wd never kill a
rattlesnake. He wd say: The rattlesnakes
do not seek us, they try to get out of our
way & they warn us. We shd live & let
them live.

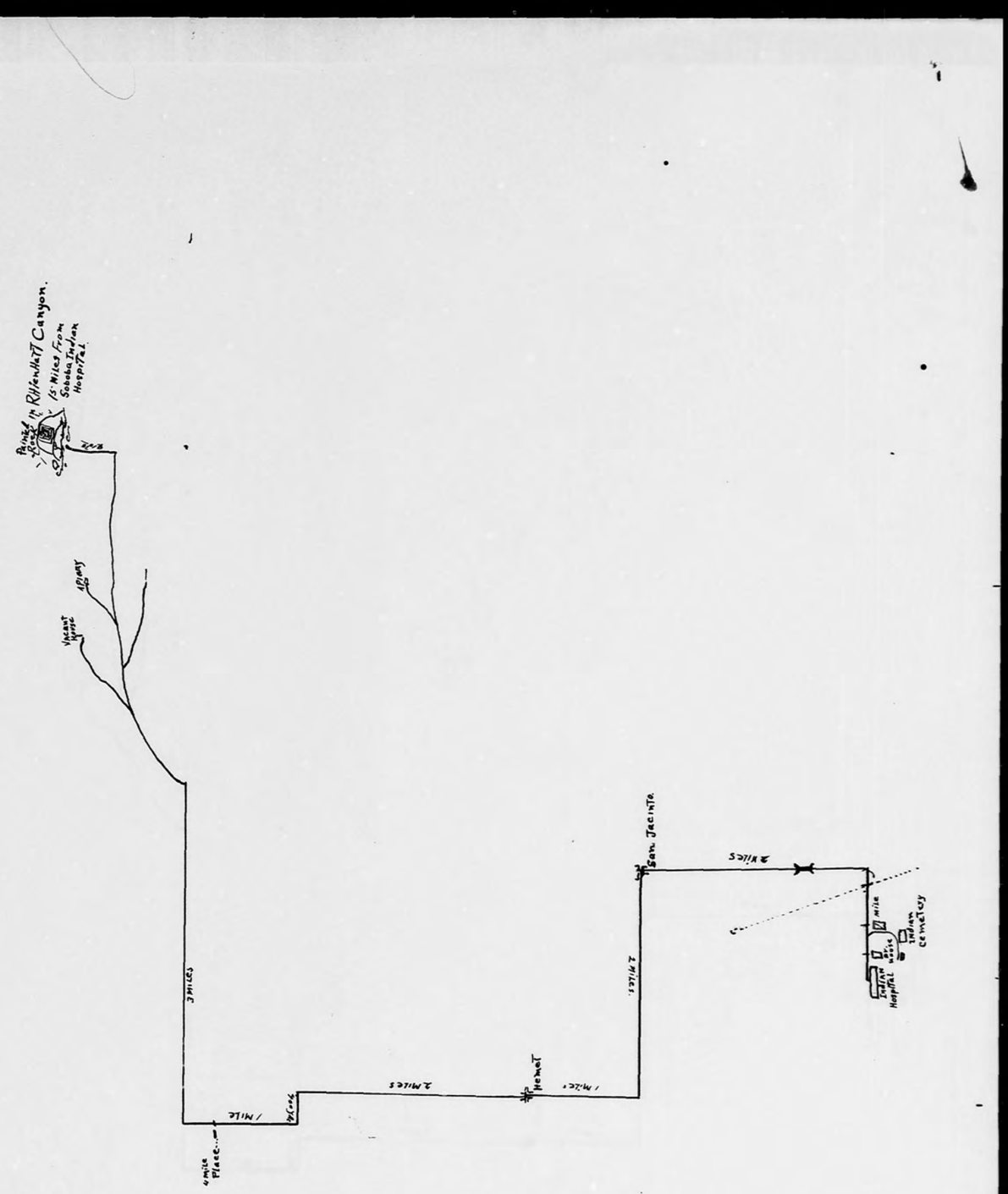

Anza Valley
Valley
Cliff



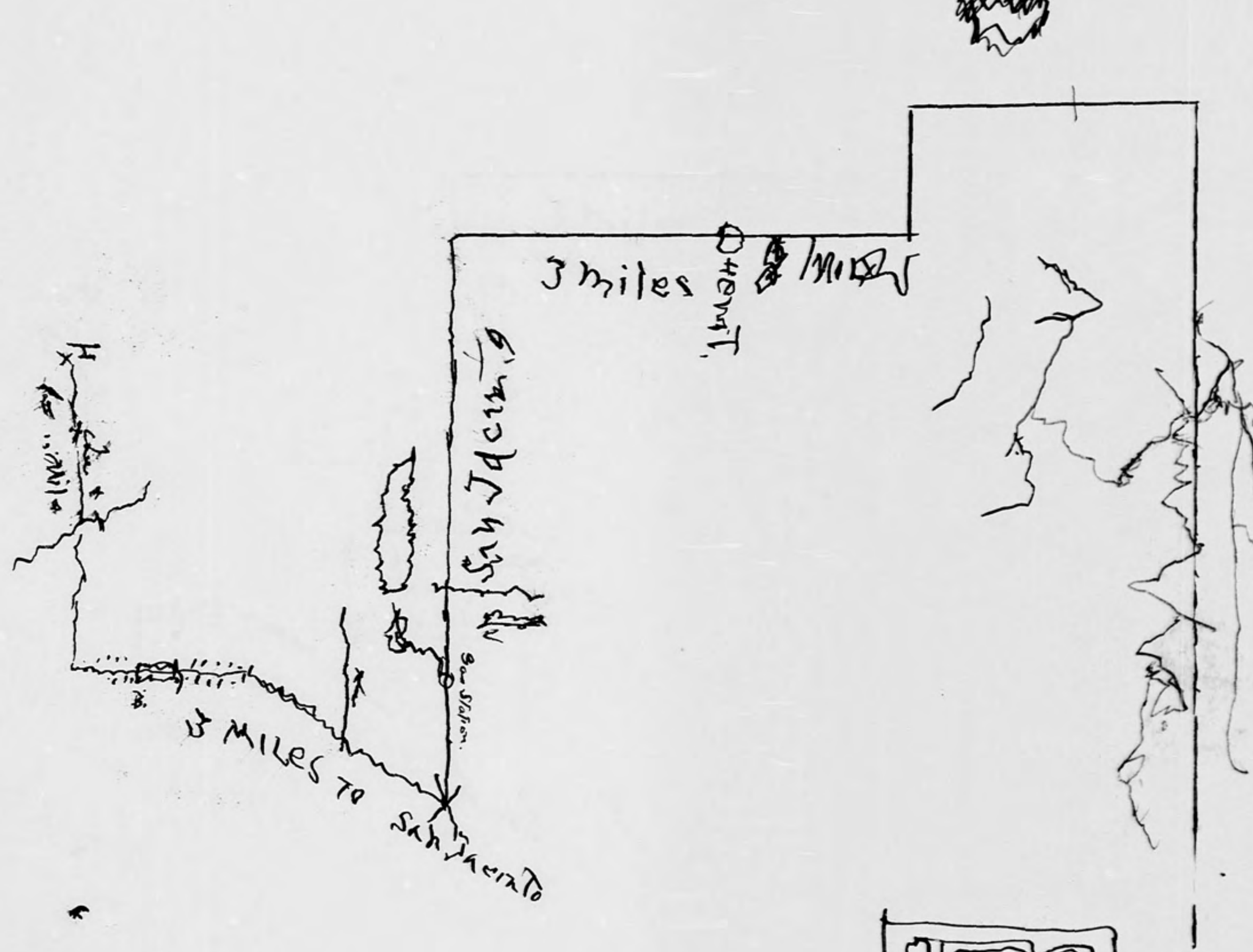
Top of Pala Canyon
Pay-yaj-chi
Goyot
gate stand pipe
Trees.
Jealous Rock = Where Two Jealous Persons Slept.
33 mls
100
Painted Rock

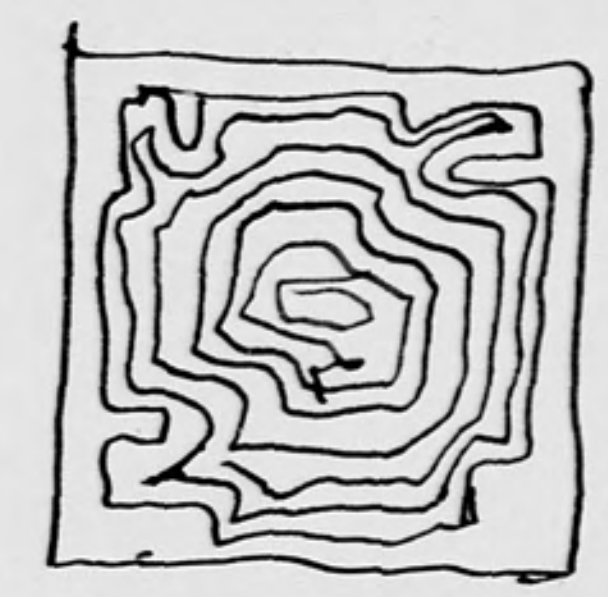


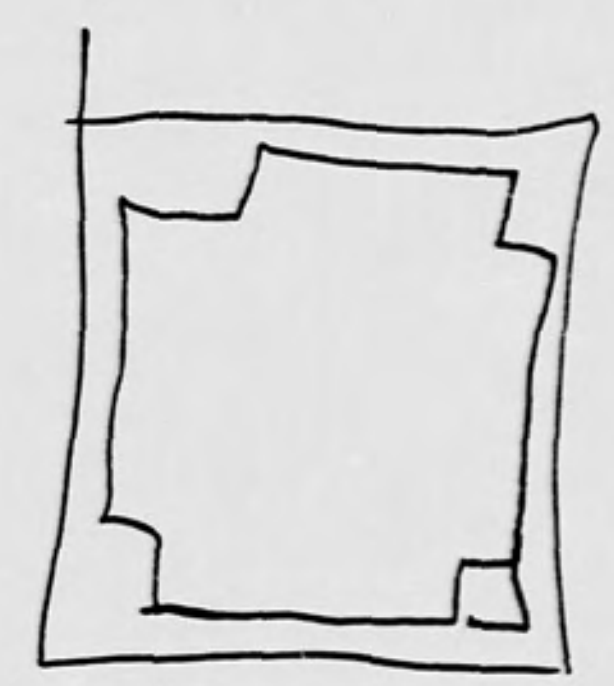


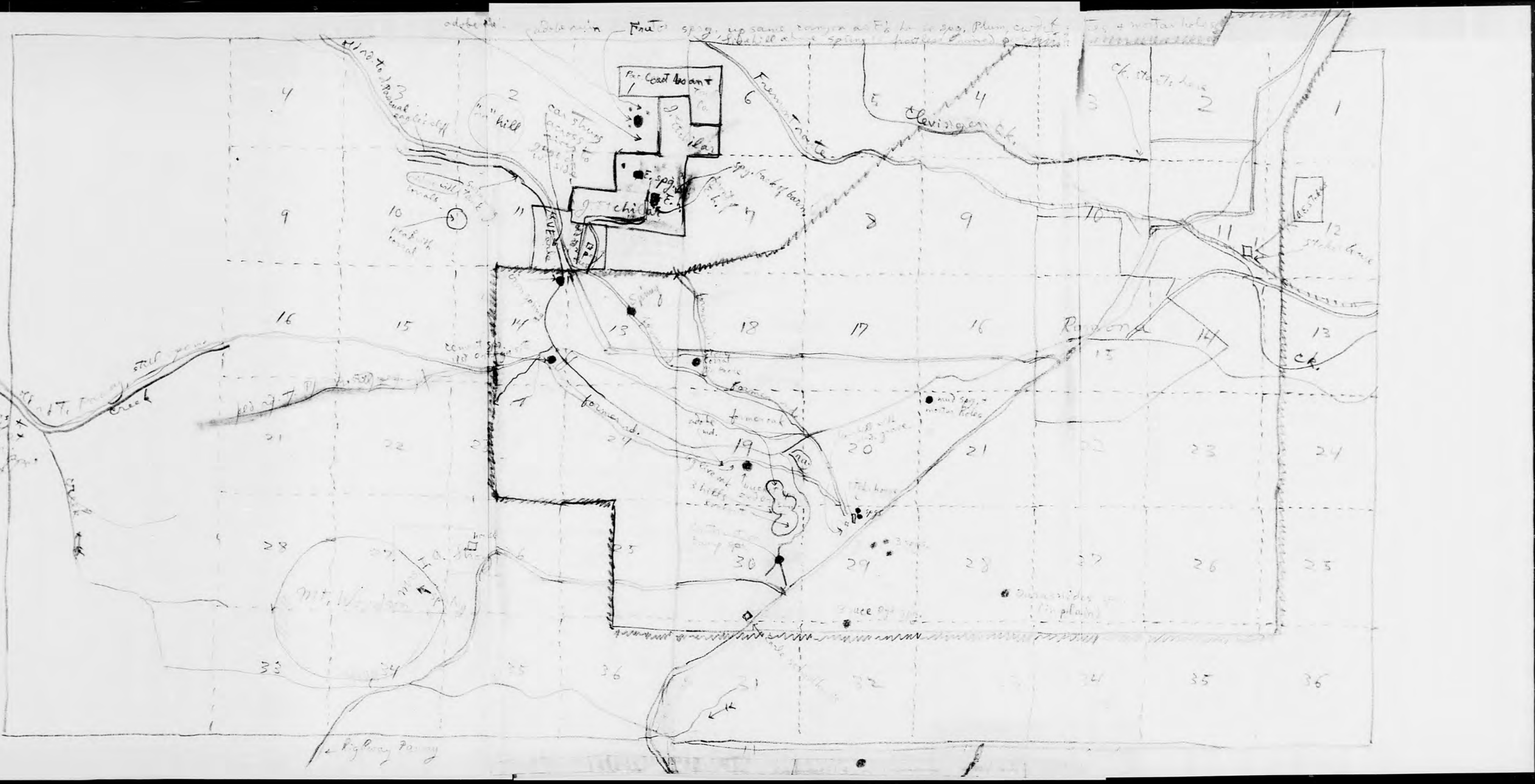

Painted Rock in Rattlesnake Canyon.
15 Miles from Sobaba Indian Hospital
3 MILES
San Jacinto
3 MILES
2 MILES
1 MILE
Indian Hospital
Indian cemetery


4 mile


3 miles
Hemet
San Jacinto
Gas Station
3 Miles to San Jacinto







Clevinger Ck.
Ramona
Mt. Woodson
former rd.
Spring
Creek



This ck. empties into Massey Canyon Coun which the highway goes just S. of the AM Woolsey holding. The great bank is pick. on gvt. land. The cave was later on the H. Hubbard claim, but map was made before Hubbard + land has changed hands

Drains into S. Diego river.

Josefa Verdugo. Joe35

Lucero 398

2 plcn trip

Copy of Van notes made on plen trip from Jv's house to ~~old~~ old Muniela Ranch & return, Sept. 1933, Jv. & Feliz V. & Van & Joh.

025 we left Josefa Verdugo's house, = neexa.

025½ we pass the Verdugo family cemetery in field on rt.

026 pass kiyaamay, where the bedrock mortar is, at foot of little hill on rt edge of rd. the zanjat for Verdugo ranchhouse site is neexa-kiyaamay.

027 kúumula at left edge of road. Rabbit drivers used to smoke themselves there.

025 (sic!), ridge at right edge of rd. = húulavi.

033 house at left edge of rd. = húulaviya wunáx, mg beyond húulavi.

036 we look ~~W~~ & east and see as a green spot A. Bergman's ranch ~~house~~ at foot of the hw. grade = ~~kiyaa~~ tee'eſpa.

038½ reach aguanga store, no Indian name. We reach hw. at store, & travel west, toward Temécula.

When I ask Jv. where the old place called 'awá' is located, Joez ~~says~~ & Mj. say the form is 'awá', with short final a, there is no form like *'awaa'a. Loc. is 'awaaya. The name means dog. I forgot to ask her about magic dogs in a spring.

048 the flat at right edge of hw, especially the gulch at w. end of this flat, = ſivelpa. xlg. sycamore,

054 little hill at left edge of hw. = kivékvimay. the spring ↑sounded like w. on far side of this hill and ¼ mile upstream of the CC camp = puyáaraq.

the old hw. ~~[redacted]~~ ran along south of the present one in this section (cc. camp + west of Here).

067 green trees seen ¼ mile south and to left of hw = pum'nákkivu (on the Davidson Ranch).

073 road goes off to right to Hemet. The big flat in left of highway = xeleelex. This flat is now called Reddick (phon. rédik) (= Reddick's ranch).

There is a place called pívapa on this rd. to Hemet, on the other side of the divide that this rd crosses over. Means wild tobacco. xeleelex is a great plain, and its western end is at 076.

080 large rock with a vertical crack through its middle on bank at left edge of hw. = ʃulát yáavilanga. Joez explains that if it is a portable whetstone, we say yáavilaʃ, but if it is a big immovable rock we say ʃulát yáavila. When the Luiseños passed along trail past south (for) base of this boulder, they would scratch their fingernails along the face of the boulder to sharpen grind off their nails.

086 Toova (= site worked by Van Valkenburg 1931). this is
off & left of hw. ¼ mile.

We cross Temecula River
bridge, beginning of Tigger Canyon.

091 roads leads off to
left to te'may, 4 miles south.

092 spring ¼ mile south
of hw. = mukpa. this
spring is ¼ mile east (upcreek)
of a ranch house that stands
at left of hw.).

099, spring in canyon
left of hw. = paránnakmay

100 Escolástica ashby
on far side of hills, ½ miles
river ~~across~~
& rt. of hw, on the old hw,
which crosses present hw.
at about 099½ and runs
off to north of present hw
the old hw. can still be seen,
is plain & even travelable.
~~On this~~ No dwd. now
where Escolástica lived, but
~~to~~ Temecula ward of there, on
the same old hw., where that
hw. has a grade
is rocky

kutka is a place near the top of aguaTibia Mt. of topo. sheets.

111 we cross the South Fork of the Temecula River over a bridge. @ the river bottom a little downstream (west) of this bridge is paaxq. at

112 we pass paaxa, the great river bottom on rt. edge of hw., several auto parties camping there.

Mj. wiyaarnay, place of little wiyaala, quartz crystals. Sometimes in the hills there is lots of wiyaala, & so a place to get from it.

Mj. neexa. No etym.
Cp. possibly neeqat, greens.
*neexat is not a word.

Mj. kúumuka. Cuando
was a conejear, boys and
girls about 2 ft high,
They make a little fire at one
side at one side of it & make
a little fire, & learn some
romerillo & smoke selves
before they begin rabbit-hunting,
kuumukat, the word that leads the
rabbit hunt, or deer hunt (Mj.
says o.k.). Always one man leads
the rabbit hunt, he & makes
the hunt & maybe make
a little speech telling them
which way they shd go, the
wd. even require a man
to go into a bear den while
others waited outside to shoot
the bear with arrows.

Ng. Mj. tsaaliga hiiłaxi.
from haaliq, asoman para
obajo, & look down from the
top of a hill.

there is a place at Lea
Jolla called hiiłaxi. Yours
from tsaaliga Jolla through pass
tsaaliga hiiłaxi is 1 mile
se. of La Jolla village, on
the edge of the Sn. River,
where you turn to go upriver.
Mg. there and looks down
into the river bottom.

Mj. tee'eSpa. Ev. locational
of tee'eS, cattail.

Mj. ɔerekpa, mg. alisɛl.

Mj. ɔ Joe think it shd be
kerékrimaŋ, not kerekaɔimaŋ.
From kereeqa, (a stake)
is sticking out of the ground.
Dim. ? kerekrif, thing
that is sticking out.
verb is said of nothing but
a stick of wood, that is
sticking out of something.
I that Jr. said kerekaɔimaŋ,
but Mj. ɔ Joe say no, it shd
be with r.

Mj. puyaaraq, from
yaraaraq, ground trembles at
a spring. = hoyóhhoyaq,
se está meneando. Over
by the Ysleña sugar factory,
all the ground wd shake
even 50 ft. away as one
stept on the ground,
it wd scare you when
it shook thus, the ground
there is bfo underneath

Mj. pum'nákkiva,
mg. onde lo cerraron.

Mj. xeleeclex.

Ep. xáaliq, xalaaliq,
also xeleeliq, to gargle
But xelliq, to scrape
throat. Pu.

Mj. piinaqa, mq.
throat place. Ep. piiin
plan.

Mj. szalát, fingernail,
toenail- nágla, my nail,
noon nágtay gáarig,
I file my fingernail (a)
women doj.. gáavig,
electstone, fingernail file

Mj. szoova, locational
szoval, witchhazel.

Mj. te'may, Cittle
belly place. From te'la,
obsv., belly. puté, cis belly.

Mj. mukpa. No ebm.
noon muxpa, dom
gambling. dom playing cards.

Mj. pavánnakmaŋ.

Cp- possibly pavanni
= a big eyed person =
pupíŋ ɸ mulímliŋ.

□ noon pavannaŋ.

Mj. koolu.

One of the high hills just
S. of Joez' place is called
koolu. From koolu
manzanita.

Mj. kutka is a place
on top of Palomar Mt. &
ʔanáa(ʔ)avu. ʔanáa(ʔ)avu
is a little flat where the
Aguanga people camped for
gathering acorns. Both
ʔanaa'avu + kutka mean
where the hill has been
turned over with fire
pukiinavu means same as
ʔanaa'avu.

Joeg: We asked a French-
father-~~in-law~~ Tomeral a mo there
~~half~~ halfbreed 35 yrs. old
is Joe Escalier. He
says that the rock in which
the footprints are is maybe
¼ mile or maybe more
downstream from the
the railroad where the
Folbrook railroad used to
run. We drove to the
mouth of the canyon but
cf. not find any such
rock.

Mj. paaxa. there is
a kind of weed called
páaxankif. It is like
carrizo. just a few stalks
of it to a clump
i.e. it grows in clumps of
only 2 or 3 stalks.

121 Dripping Spring Camp,
a permanent tourist resort, ¼
mile S of hw. Can be seen
from the hw.

Joez. Mj. toonaq, also
tunaq, both in use, to have
a cramp. also tunaqqaq—
e.g. nu'é' tunaqqaq. But
pidumqa, my fingers got
cramped suddenly, special verb.

131 road runs off to left
to tomev, ½ mile from hw.
Joez repeats it tsomiv. Joez
Mj. know no etym. Possibly
connected with tsomiq,
to get spells of any sickness
cada ratito le pega
alguna enfermedad

138 little same 100 ft or more
west of x cobblestone bridge,
on ground now covered by
the L.W. probably, stood a
rock called puula poóto,
mg. chamánka está en
el Pechichero. (chiefly distinct
from poótoow, his
magic charm). they used to
describe positions on ~~the~~ other.
as puula poóto tláayax,
this side of —, and puula
poóto wunáx, beyond —.

Cut out ~~[illegible]~~ 1/10 mile
for "OVERURIDE" (six in Van's notes).

at 138 th high wt. south
~~[illegible]~~
Yus is pum"óopiva, where
they raced. Feliz explains that the
deer and antelope ran a race there.
to run
a race uphill. ióopiq, ióopiwun they
ran a race uphill.

149 spring on rt. of road
up in canyon = pawva. a
road with wire gate leads to
this spring. The spring is about
¼ mile or less from our hs.
+ in sight. this is pawva, & where
the pawva ranch headquarters is has another
name. Jotz Mj. pawva, place where
they get water. from noon
phrase out, I am going to go to
get water.

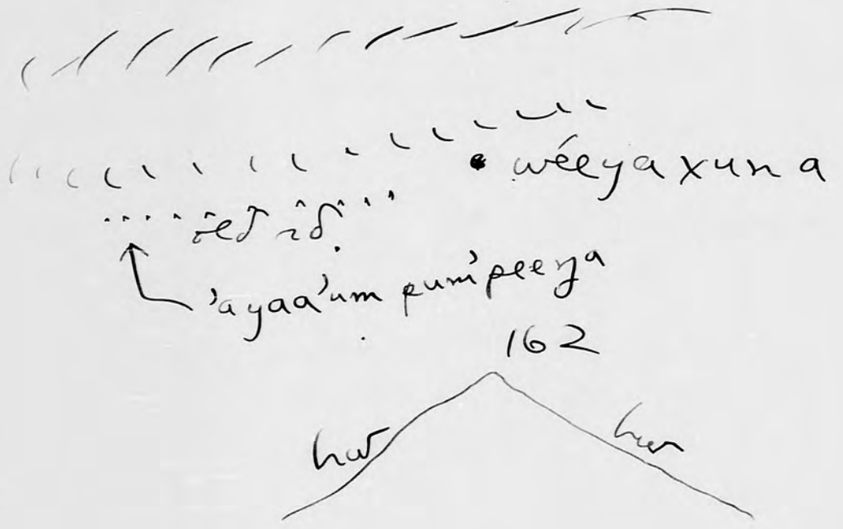
151 we look over to rt
road a mile or more & see
the mouth of Trigger Canyon.
downstream
this gorge. mouth is called
saxmay. Cp. possibly
Snot
saaxif, any kind of grain,
e.g. the seeds of crop xat.
Cpp. dim. locational of saaxif.

The big hill that
constitutes the north side of
wall of the saxmay gorge
= pupáa'aya, mg. his
rattle.

155 invisible house and
spring off to the left-of us
= 'u'uumay. village site.
At was not till we reacht
165 that we got a good view
of 'u'úumay, the green
patch ± ½ mile from us
across the river, to the left.

162 on hw. makes a rt-angle
bend to the left. The flat ♂
& the rt of ns, esp. the part
of it at the foot of the hills,
is wéeyaxuna.

Joez Mj. weeyaq', esta
agachado. (as when a woman
does not like a person).



164 ♀ 'yáa'um pum'pé's
is at foot of hills off bot of ns,
It is a section of the old rd. that
run at foot of the hills here.

Joez Mj. 'ayá', el
mensajero del capitan. Very
impt word. = yáayayakat.
means
Pl. 'ayaa'um.
trail of the Tej winatum. Ok.
▿ very impt. loc. 'ayáa'um
pum'peeya.

175 the lone cottonwood
in the middle of the flat on
our rt. the cottonwood is about
½ mile from hw. + ~~on the~~
~~fore~~side

• ← lone cottonwood and
spring = maTaakavik

□ ← big corrugated iron
building which Van says
is an airport hangar

.. hw. . . . is . . . . .

Eu Joez Mj. evidently from
maTakkaq, grass beans over.
-It is often used when grass
is just leaning over -it is so
luxuriant + plentiful. It is also
used of grain being leaned over
by rain + hard to cut.
+ in this meaning = Poppaq,
grass is lying over. When a woman has
been lying down + her hair is sort of lying
over on one side, say puyu' ~~her~~ ~~matakkaq~~.

188 ranch with big silos
at right of hw. = Soloo'ok,
Loc. Solokya. No etym. known
Eu Joez Mj.

Wf. told a person koppi 'uyu'

200 site of white cottage
with red roof on ~~ocean~~ top of
bluff E on south bank of river,
across river from cf, ½ mile
from hw. & left of w.

= wanki.

Joez Mj. n. word π

no etym.

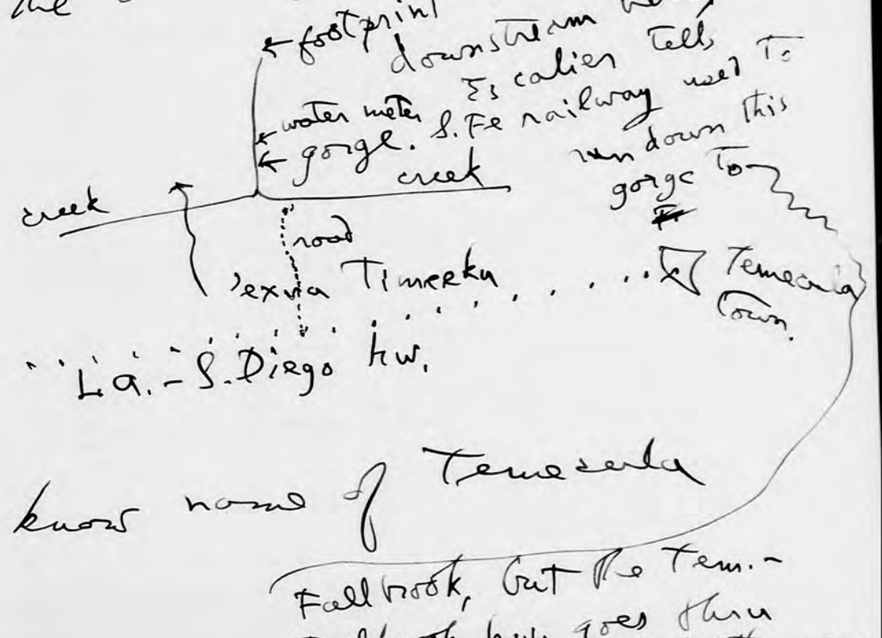
208. spring and meadow
at point of hill, at right
edge of hw. = taqi'awuna,
mg. standing up, clavado,
e.g. said of a little hill that
is kind of standing up. From
taqi'qa, está clavado.
paqi'qa, está clavado, from
paqqiq, to drive a stake, has
about the same mg.

211, the cottonwoods
± mile to rt. of hw. =
pukwálmamay.

Jreg Maj. nukwalma,
misbaco. This plen. has
dim. Dim. nukwálmamay,
mi sobaquito Jreg. says mi
sobaco is Sp. is my whole side, from
armpit to hips, ⊤ nukwalma means
the same = my whole side. But mi
costado is one whole side of my body
from shoulder to toe. But
nutfée x, my forequarter (what is called
forequarter), lit. my rib. But
nuklâaw, my bone.
⊤ slows, not ⊤nuklâw.

215 we reach L.A. – S.D.
inland hw. x ~~turn~~ travel west
towards Temécula.

220 The Indians lived across
the river ½ mile from hw.
on the sloping flat that rises
from the river. all the stories
mention 'exva Timeeku as the
first place for starting everything.
this flat is immediately
east of the mouth of the gorge
down which the Temecula river
runs to the ocean.



Does not know name of Temecula
Town.
Fallbrook, but Te. –
Fallbrook hw. goes thru
a mile south (or ±) of this gorge.

241. the great meadow on rt. of hw., &c = ʃoy'aava. ← ch. forever,
From ʃoy'iq, water floods all over a field. ¶ It was an Ind. camp.

251 we pass the old adobe house of Mr. Gonzales on left edge of rd.; there is an old spring just west of this adobe house, Murrieta town = páaguku.

This adobe house site is included in the name páaguku.

258 we reach Murrieta's old ranch on rt. edge of hw., 2 big cabbayarigas there, no adobe house there. Here we turn around and head back towards Aguanga.

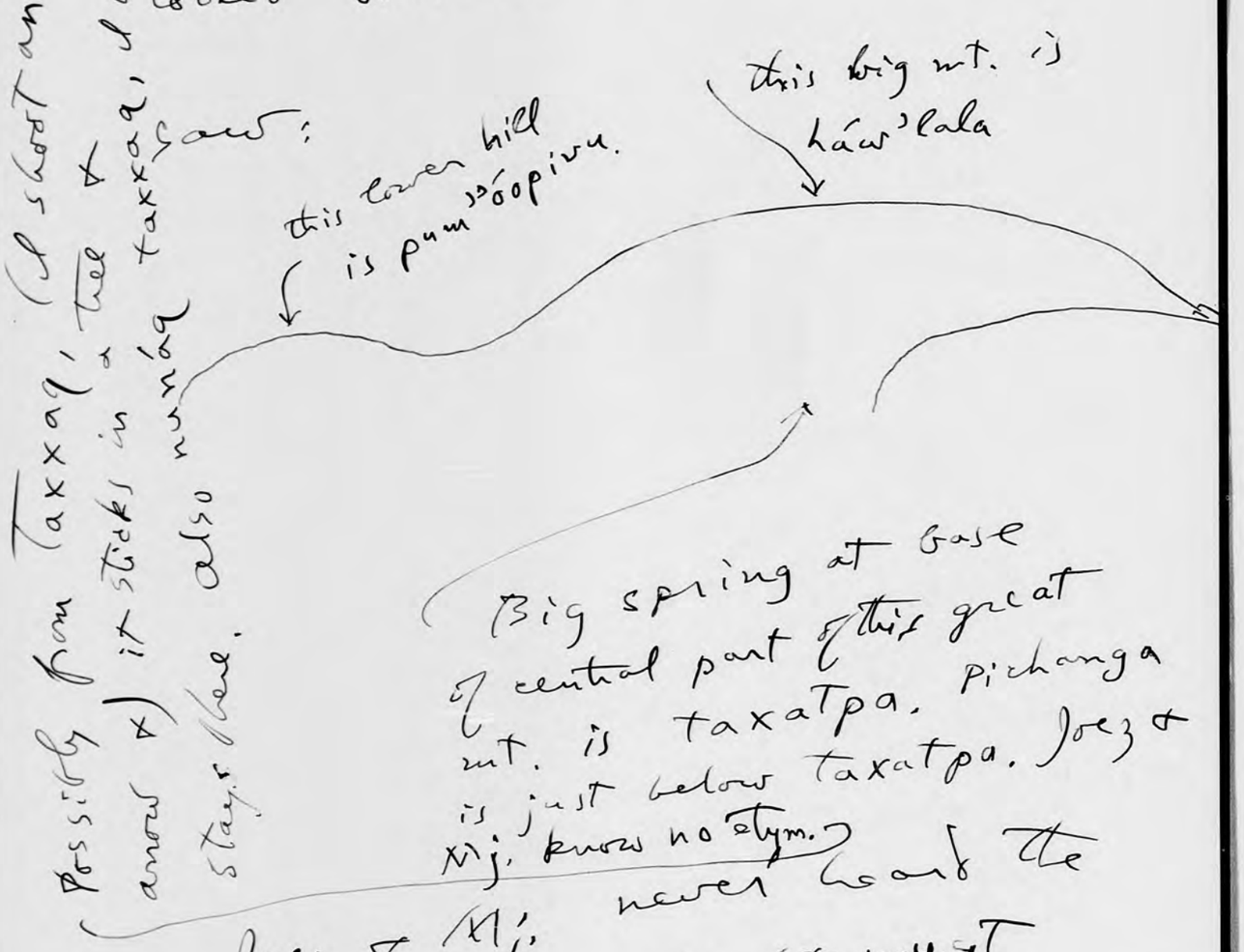
Jv. says she knows no plcn. at Elsinore Lake except paayaxtʃi. N. name of Rome hill.

Jv. n. name of Murrieta hot springs, S. Gertrudis, or of any places on the Tem. - S. Jacinto hw.

Joeg understands that paayaxtʃi - nivé'ʔuuna is a couplet + mentions 2 places, + is not to be taken as ng. down in at Elsinore at all. 2 distinct plcns. religiously coupled. Mj. never heard that they burned Wuyóot at nivé'ʔuuna. Mj. + Joeg both say that wuyoot was burned at ʔ'exva timeeku.

I shoot an arrow at tel ṭaxxaq, I have an awful pain in my ear when I shoot, my ear aches, I have earache.

When we stopped on hw. at old ʾexva-Timeeku site, we looked towards Palomar mt. & saw:



302 we reach the fork junction of te aqueng hw. with Ro L.A.-Temecula hw. We now take the Pala hw. & get more places. We immediately cross big cement bridge, at 302.

315 passed tuntʃaxuna, ½ mile off Tem.-Pala hw. & rt. Mj. means tied in a knot. noon tuntʃiq, I tie it in a knot. ʾamúʾne short, impt. for tuntʃiq, I tied it in a knot. Mj.

319 the little hill through
which the hw. cuts = ʾunúngawiʃ.
At Joez Mj. means: made
out of ʾunúngat.

323. where the gum trees
∀ water tank are
½ mile to left of hw.
= ʾawiilaw.

Joez Mj. wiilaq, to fly.
ʾawiilaw means, smthng that
flew off from that place.

328 road to Pichonga
to goes off To left.

338 we turn back, just
Palaward of Felipe Casas' house

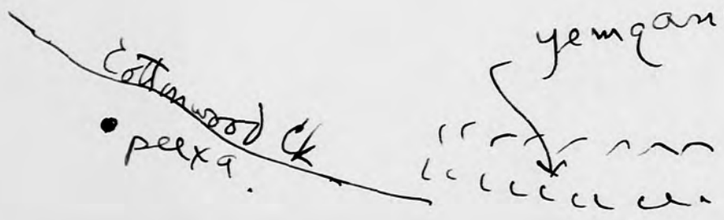
Beyond where we turn back,
the locality at the foot of the
grade, where one starts to ascend
the grade = ʃivéllakwa. Joez
Mj. knows only ʃivállaka, cutworm.

Taaviſpa is the Robert
Magee's father's adobe house
still stands, ½ mi. east
of the Fallbrook-Temecula
paved hwy. Mg. flicker place.

376 we reach the
intersection of Aguanga hwy. &
L.A.-S.D. inland hwy again, having
finished the Pala-Tem. hwy.
side trip.

yémqani, the long mesa
(alias bench) that runs along
the coastward side of ~~the~~ Cottonwood
creek, 1 mile west of Jv's
house. This (river / creek) is called
Cottonwood creek. Jv's house
is on one side of Cwd. Ck. & this
bench is ± mile ds. & on opp. side
& ± is a half a mile long.

Qeq Mj. ev. connected
(Aguanga dialect
with) nuqniimay, my little
corral where I sun myself,
also called pisaymaf, poss.
mupsaymay. absv. qaniif,
absv. dim. qaniimal.



Joeq Mj. taakwif
puqáppila is a place on top
of Palomar Mt. facing towards
Aguanga.

But Joeq Mj. wikkyaw
putoopa is another place,
mg. wikkyaw's mortar. This
is the complet a place on
top of Palomar Mt.

Below the hill called
tuumuqani 150 yards south
of Verdugo house, there is a
circular dancegrounds of top
of tuumuqani; cremation
area is 50 feet southwest
of tuumuqani, the flat ground
just sw. of the little rocky knoll.

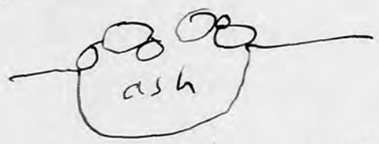
Joez Mj. n. etym. ~~da~~
Rincon dialect there is
no verb like tuumuq.

Hill 1000 yds. sw. = saamay.
Joez Mj. n. etym.

Hill 1000 yds. sw. = toomay.
Joez Mj. ~~wdsn~~ toomay wd. mean
rocky place, piedregoso, ~~pa~~ (not
referring to small rocks but to good
sized rocks. Does not mean little rocks.

When Felix was younger, there was a large ash mound on the ground

Feliz says that old
cremation burials that were
washed out by the creek,
which is eating into the old
cremation ground, show a mere
pocket of ashes, & no bones —
just mere ashes. A small
rock was placed over each
cremation site.

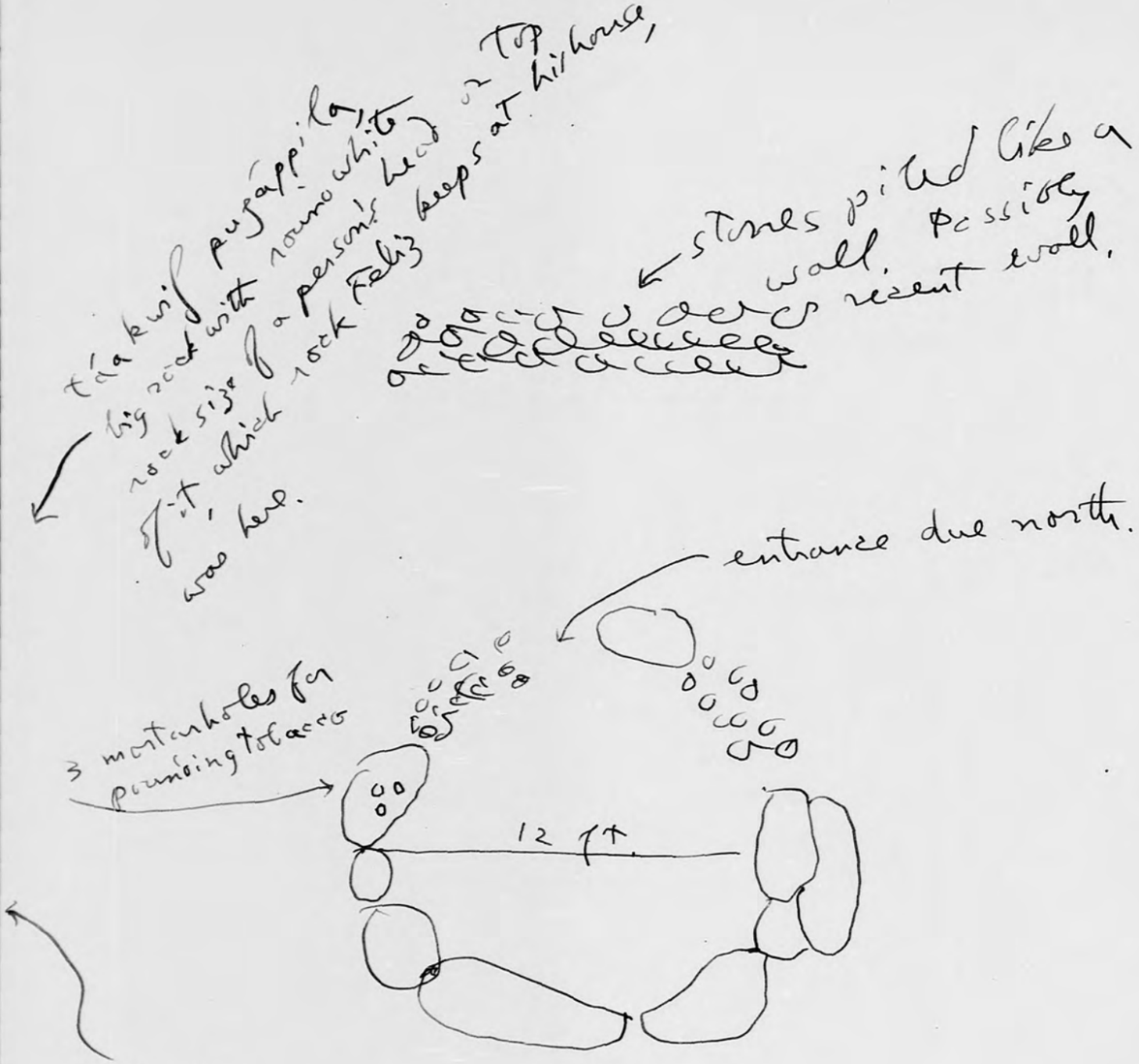


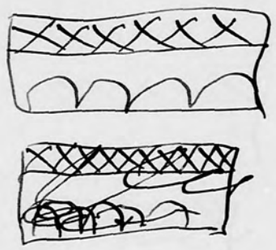
Each body was burnt in a
separate pit, burned & calcined. Then
the ashes were placed in a 2nd
prepared pit without apparent
offering (this is local).

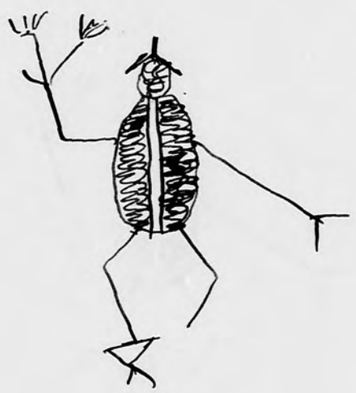
There are few piles left, but
~~and~~ inadvisable to excavate. Some burials
here after mission period began. Logio
haqqyuk's father was buried there
He is Joez's cousin & is living at
Pichanga now. haqqyuk means hungry.

10 bedrock mortars across
the road 500 feet SW. of
thurmugani ~~mountain~~ knoll.
appears from the earth to have
been a heavy habitation
area around northeast to
southwest of bed mortar rock.

the rock & had a white
rock size of one's head set on
top of it, & ~~this~~ this big rock
was called teakwif pupáppila,
this rock is about 25 feet
downhill from & dancegrounds,
the creek canyon (cottonwood
creek) back of thurmugani
is called Tiivut puki's, Gitter's
water (Felix's Translation),
there are 3 mortar holes in
rock ~~#~~ in the dance ground
enclosure, in which Felix
says tobacco was pointed up.

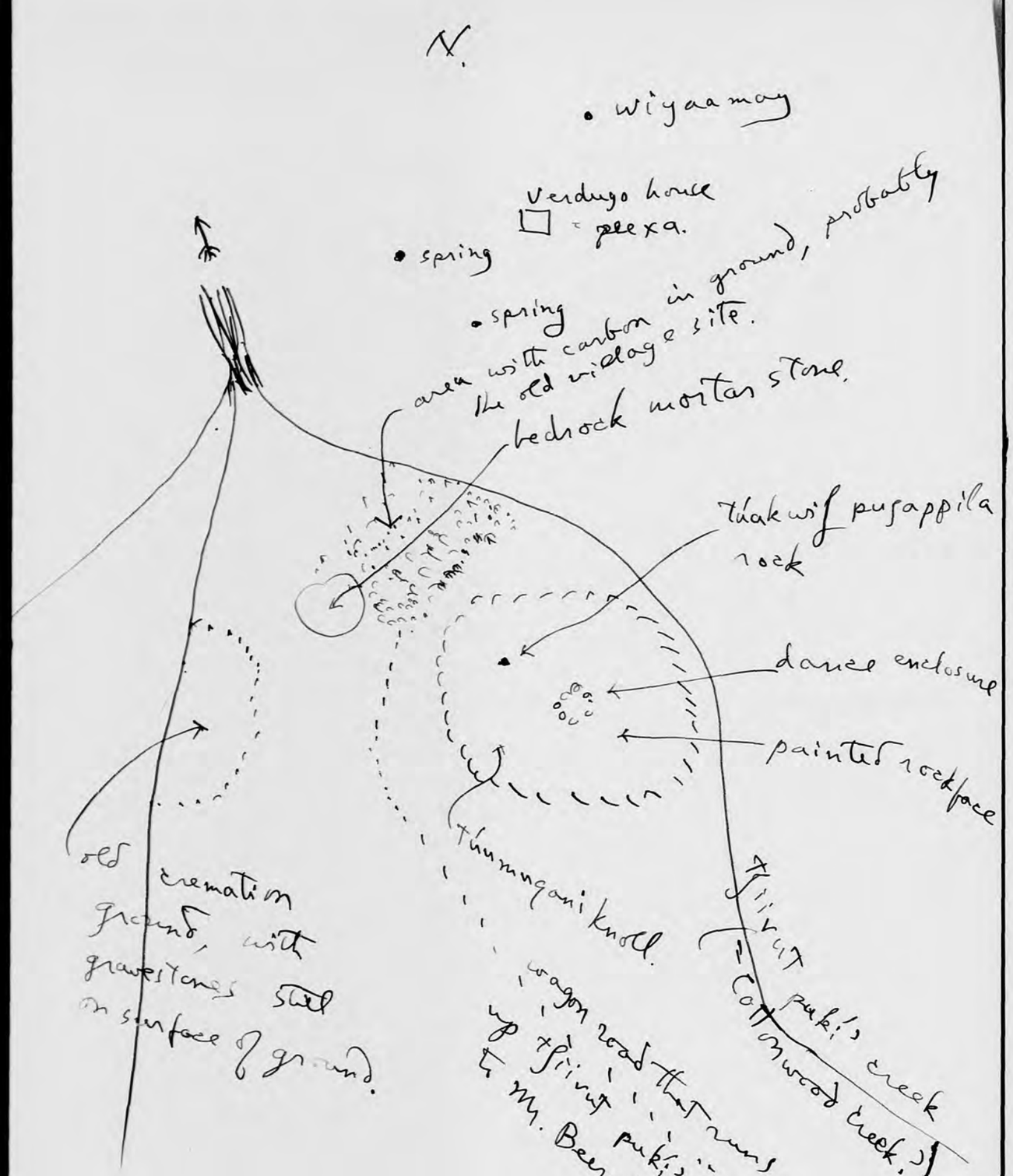






Painting on se. face of Thumugani on large rock, in black. Many figures, but this one is best preserved.

pictograph rock is here, has pictures in black on its east side.



Van: Just used local micaceous quartz rock & has no slip. The red clay for pottery is called To'xat They knead the clay. Do not let it set at all. They start it on a bottom fragment or other fragment of olla, ~~and add~~ first working a gob of the soft clay between their palms like a tortilla. They did not use the taakiʃ inside and the ʃiival (paddle) outside. Till later She brings out an ʃiival ca. 10" long: ▭ and made of a board ¾" thick. They first pounded up the red clay in a mortar & then kneaded it. Used cottonwood or wiiaapal bark for firing it but lately have taken ʃ wing scorches. She shows us a ▭ 4" long. It is called yowlat. Tch.

They made water ollas, and also vessels shaped like basin or platter for eating acorn soup. They sometimes made olas with 2 mouths, & wd. put hot water in such an olla & a woman with monthly wd drink hot water.

In recent times ~~made a~~ pipe with soapstone bowl & ~~tuy~~ huykkiʃ stem: ▭ ← this side was carved with human face on it. Saw one of these. Bowl of steatite. Called pipe kuukupiʃ

taaʃuk. Plan. written by
Tan on one of his sheets. Where is the
place?
Mj. Jorg n. etym.

TÁÁSUK
SUYÁAVA
PUKWA'LMUMAY
TAQÍ'WUNA
WANKI

GET ON OUR WAY BACK:

YEMOANI, NEAR EAST C.C. CAMP-

KUUMUHA- PLACE WHERE THE BUILT A FIRE WHEN ON RIGHT DRIVE

Jv. Timekka = the bridge onde vivo Hipolito Escalier. (uncle of Joe Escalier). = the cement bridge of Tem. - Pala hw. Jv. pronounces his name Polito, Joe; pronounces it 'epolicito.

Van says that in the Aguanga region the Indians chipped arrowheads out of quartzite, a kind of crystal, & these arrowheads were clear as glass and well made. Felix, Mrs. Josefa Verdugo's son, says that he got to see how his father & other viejos made them. They chipped the arrowheads by hitting the edge with a rock, it is easy to learn how. They used to boil the rock that was to be chipped in water to make it chip more easily, but it chips easily anyway. He also agrees that the Indians use to break a rock of the same kind and use it for ~~chipping~~ skinning a deer with,

Jv. Joowut pó'ów,
-sn's blood, plen. on
the grade towards Warner's

Jv. The sun did not come
out early at neexa, so
used to sit over at wiyaamay.

Us. That made piwsiš & put us
melindre when they danced. Jeeyat was merely
our feather plumerot. Never heard yukkiš or
yuutuš. But approves yuutuš as scalp.
Knows noon 'emmilut, lo voy a juntar,
as only my. When I ask what ƒayiłłpiš means
says they said it of the viðora, & the
gawiłalwut, ~~[illegible]~~ (but they
did not say ƒay, of the 'alwut, said it
of the gawiłalwut only, she instantly
us. Never heard to-it in sense of
hezhicro. They never said hechicero here —
merely said nukwankat, for he was the 1st who
ever sang. People were made in north.
in Temecula. naxaltiš was one of the 1st
people. It was he who gave names & places.
He made a trip via Cuyamaca Mt. He
started at Temecula, naming it Tiwekw-'exva.
El dijo que algun dia va quedar pura tierra
oy, 'exvol. Hay paró no mas on the grade,
no always Temecula. He'd say
'eevatƒaka teepiƒpa nuƒuun, etc. with
all plens. the place Toovin is this side
of Oak Grove - mortar-hole there.
Segregates he word as 'eevat. 'eevat-a-ƒwa
ƒawiimaynuƒuun. máayi, plen.
Beyond Warner's, katƒiktƒi. corpses is
maayi-katƒiktƒi.

at Pala they gave naxaltiš ③
pinole made of ƒennil, & he got very
sick. He reached as farthest
points maayi & katƒiktƒi. If he had
reached farther points, we would not become
old so quickly. They killed him (with
the ƒennil). at Takwa Taqwƒi
(Valleciños) his last se cayó,
tripa, & all, & there se quedó.
made dresses of abalone boat, called
dress ƒexeeviš. & does not mean
know tukat. men did not wear
clothes. Man might put on a rabbit blanket
if he had one. pero no hacia antes
frio. Fire in middle of each house.
nu'olva, = ni nawal (= nu náawaki),
said by woman only. men had
tapatawas ahora normas.
used waanal, very long net for
rabbit catching.
yuutapiš was mas finito,
waanal was mas grande, both were
used for rabbit catching.

piwiya. jayayya
(piwil-jayayla) comfort for
milky way but tiupafya-
>a hiutaxya^, the heaven - arriba
(does not mean milky way at all),
Tolmol is abajo. Est. on the
Tol Toroklayic.
Ich.
Never heard
kut mâvi^, a stone. N. jôto. N.
kuyat except as kulaawut. Joe
Weaver's mother was muy loca.
Has heard ;iseevi^, but n. mg.
N. jivat. Barely knows pavyut.
huf-saw ± beings with bodies
of earth over towards foot of hill e.
by her house here. they were smaller
than humans. now they have changed
position to a position higher up. t
Her bodies are turning ± whitish rock.
N. name of these. their heads look
melindre of brush bit about them.

'ánffanat = bear. Rincon
people call it. N. náaxuyuit.
N. Since they got paxlul, but
knows the name.
Knows conchilla as tenk pó'la.
N. Tapi'
~~Today Joe, Lay Stat rock~~
is Stat.
Piensa que la piedra en Tenekeu
ya se enteró. No sabe, antes sabían
todos. Hay también piedra pintada,
en la sierra de Timeeku.
meemuyit = Junio.
Each ± sabi'mal is 1 month,
± mukat is following month.

sómmymal = Dec. Joomuyit - Jan.
N. month ;W. died (not kinkos in
Joomuyit.
nuvaanumal is when barley is
sprouting from the ground.
Tiuvumal, this season now.
tiuvakla mukat = ~~Augus~~ Sept.

Y.

pi'esi'ʃ was made of red mitkweed pita.

TEMBEUHA QUEER SECTION-

Preliminary map made before starting on placename trip at Jv's house. the places are wrongly placed, of course.

THOMPSON = Dendriff's = goova

• xeleekexya, where Dendriff's brother lives.

• ƒumsnhkkivunya, on old rd. Former schoolhouse site.

VERHOOD DAIRY HOUSE = ƒeexa.

• La Cizinaga = Tee'ifpa.

• wiiyaamay

• ƒuyaaraq. Village site. = CC. camp.

• ← yémqani, a little hill.

agency store.

• this spg = Tidi'may, it is back of Awanya Store.

• gouwut po'ów, grade that climbs ~~to~~ towards Warners.

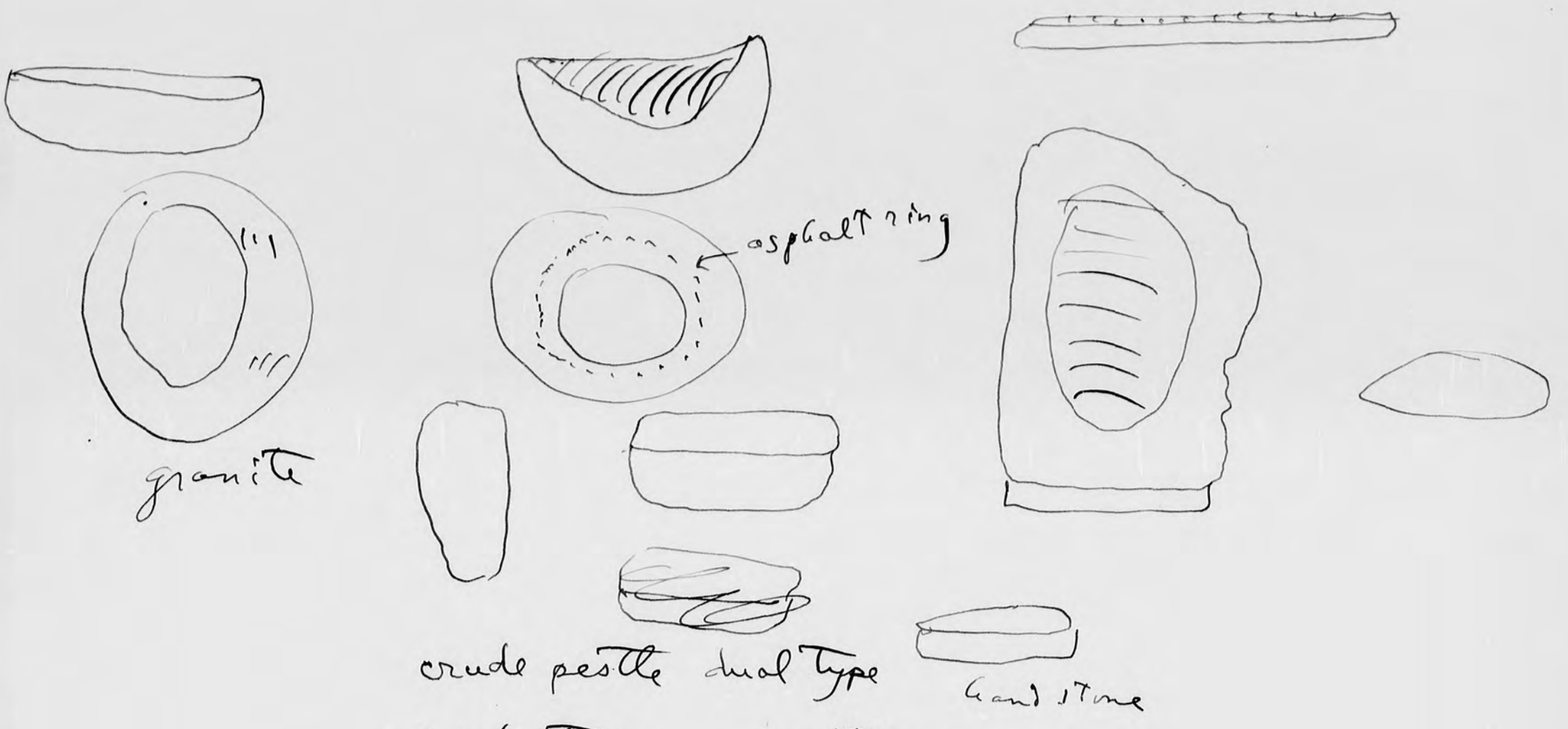
ƒipi'tpimay (a road that belongs to A. Bergman, on Warner's side of grade.)

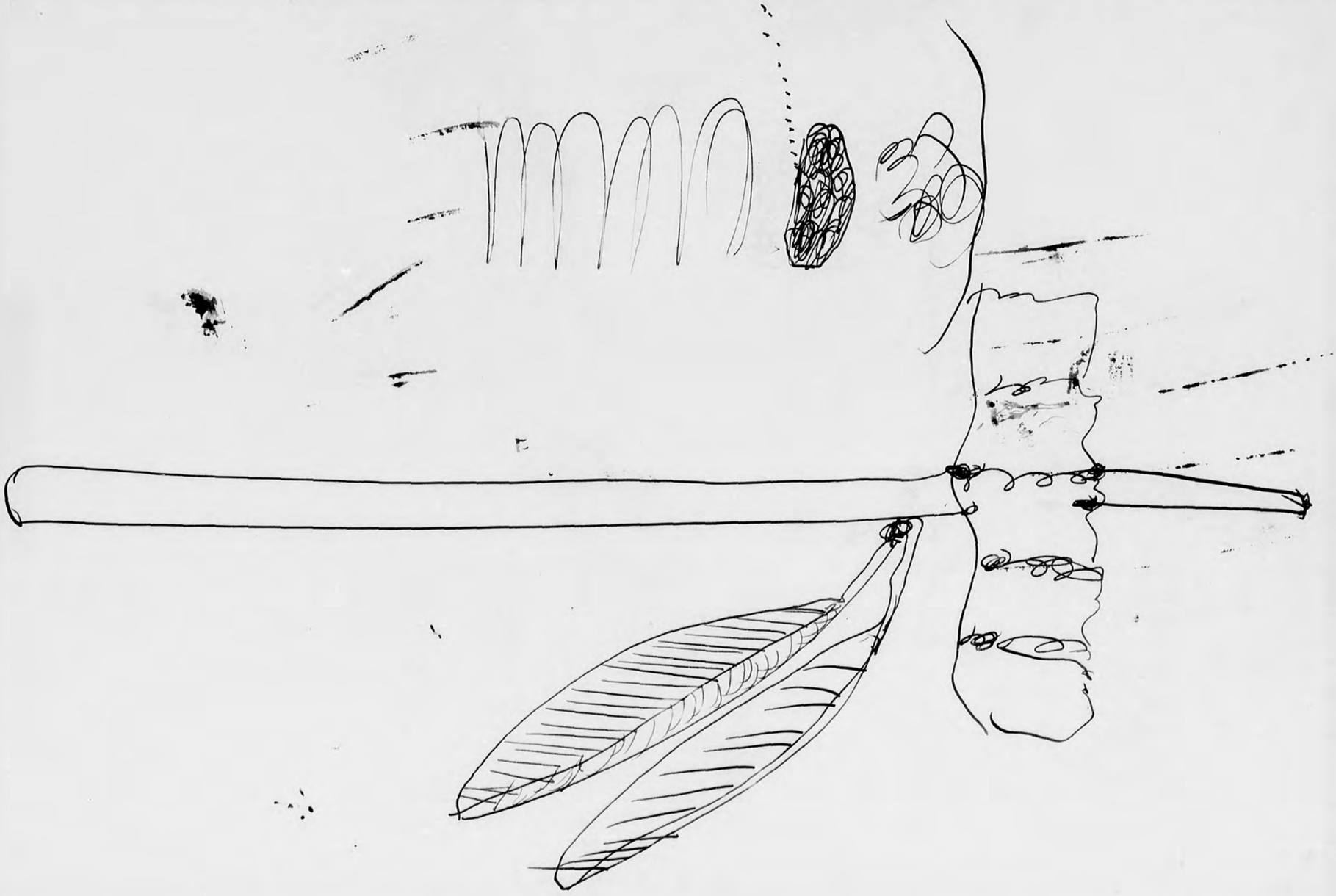
Toovon = oak grove.

hugla pukiiya, wind's house.

yuniiva, P. de la C.

Copy of drawing made by Van of artifacts at Verdugo Canon





Tiquit Jog o Mj. Rincon &
Elena via Soboba Sep. 1933

144 passed nóoy; Cpg. thpg. on
left edge of rd., Higgins' house on
rt. edge of rd. opposite the spring
Mrs.
161 passed Felipe Casas' house
on left edge of rd.
the hill & right of where
our road enters the Hemet valley
is called 'anó' pòtma cay's
'anó' pòtma.
mouth.

Hemet ... Perris
Congregational cross side of rd.

The high hill
im. nw. of Winchester (it is the
only high hill near Winchester).
this hill has a white stripe (a
white edge of rocks) near its top).
that stripe is the cabrillas, or
the gens of where they were before
they flew away. call that hill
Tcexayam punk wáppivu,
where the cabrillas se volaron.

Van says that on the south seas
there are stones shaped exactly
like the hook stones of California,
& they are lashed to a palito and
are used for mashing soft
food substances with.

But some of the California
hookstones that Van has examined
show that they were used as
suspension hooks, for hanging
things on. in the houses, show this
on careful study.



Mj. muxáT, any gamé.

there was a man at Mesa
grande vicinity who always
bet his wife, & the wife was kind
of mad at her husband for
wasting & bet her, & so once
when he lost, she left her
husband & went with the
winning man. this was
what Mj. used to hear—
h. names, the man felt so bad
that he cried after his wife
left.

Mj. when asked if wunkij is open or closed & north, says they had opening toward chief's house, & also good & have it on side away from the wind.

When they have the maasi, they make the wunkij with 2 doors, & the painted participators come in crawling, some walking, & if too many, part go around & ~~come in~~ then & come in then the other door, & are making a kind of noise (kiiʃaxun) kiiʃa mukát

& Mj. n. that ~~word for~~ n. the term.

Sotelo is supposed to have those galsoviit dances & putting out fire, but none of the Calacs were chiefs, except Mariano Calac. Sotelo's father was not chief, & even his grafather were not.

There are the naxyam & the ʃiivayam. Sotelo is ʃiivayaxwiʃ, & Sotelo calls himself náxyaxwiʃ but is not.

Mj: José had a cousin named José Calac, & when he died his mouth got so he didn't talk, he did not pass the captaincy.

The kutuumut was set only in the month of fiesta. One clan of each clans to do ceremonial work.

Mj. never saw a month ceremony.

Never hear of fence inside wunkij, of quivers, or of kutuumut in wunkij. Never saw or heard.

Mariano's wunkij had door to south, & a small door toward his house, & when they had something & eat they carried food from house then it.

Always face to north in ceremony.

Mj. When the Sh. mission was broke, a man named Felipe Tó'kwaya ~~or~~ settled at Vista rouch, & Mj's father used to work for him, & the Sepyam were still living here & her father used to kill cattle & give them to the Sepyam. Felipe T. was Mj's father's grfather. Felipe had 1 daughter, she married a Sh man at L.A. Felipe sent word he about take care of his cattle, & Sh. man came & sold the cattle for him. The Courts got it afterwards. Tito Manson went to Rincon to see about the Courts changing the corners. He asked Mj's father to show the lines in 1887, but there was nothing in it, & so refused to go & show boundaries, Jos knows long story about land boundaries there & Mj Manson saying he didn't know how to write.

Mj. Knows that a woman who never says no, to a young or old man, is called Koromi: A ↑Ch. forever not one ~~one~~ whore woman. Very impt. Joe3 God never heard this, after the mission went broke, some people called Chols came here & dug up a (lot of) money & gave a dollar each & some cloth present & left that night & were never seen again)

Hq. when the Hq mission went
broke, they cut the cuds. they
et take the cattle & shot they
owned the land, but the whites
drove them off. the Estudillos,
Pico, Fernandos, Carrillos, etc., took
bunches of cattle from the mission.
Hq. mission was rich.

When I ask Hq. Kwanissait,
~~he~~ says she has heard a word
kwiniisahar, but n. its mg.
Ch.

Mj. n. tupáwt, but knows one
town's song in which the word is mentioned.
Josej.: I have 2 at my
house, son piedritas, son del mar,
you bet a stone or a can
kezan a steer. a man who died at
the house left them & magd. told
him they are tupawt. But you have
to know the virtue, for if not, no
vale nada. It is hard stone, from
the beach, one of these 2 stones
Josej. had is small & white, & the
other is larger & like a dollar &
black. at noche buena, you
put [redacted] plumitas & food, &
naidien se arrima a tu casa.
not stone pipe at all. the
stones are not bored & not
smoked.

Mj. says 'skirt' is same thing
as taanat. Kid wear over shoulders.

Women wore wagxat,
also tukát (wicker basket),
wif (hemp).

When I ask Mj. about
giivat-parqot, says they are
2 names for 1 thing. She goes
on to tell of making a parqut.
made parqut of any hard wood.
And put wiqaala on the end)

They made a kind of bag of maqaruit
to keep the parqut, ster, in. and open
it at initiation of girls & say: look out
this thing made of maqaruit.
Call it the nu maqar. fierce
She to maqaruit always — do not
single-twine it.

Mj. [illegible] pun"emmi". Joey
says abor. word for 'em'ef. men wore
long hair & wd tie the ends of
their hair about their foreheads. Women
never wore this way. Nuyúy
no'emm'i lut fut. Ves
nuháw'laxalamay.

But nukemii" my dim
hair at back of head, (woman
speaking, bring all the hair back &
make it like a ball at back. Women
only in ogúy no kemi lot,
fut.

Mj. got to see only 1 man who had
long hair, in a single braid, & when he
turned his head his hair flew around, Joe
that thinks men mostly wore 1 braid.
later That was all she got to see —
but they cut hair at shoulder, not as now.

more kinds of hair cut.

Josej: old Fustaw had a single braid at back.
used to come to A. Jedinda's ranch to
gather maqaruit

at the wedding, they put t
tumiinat — ~~flicker~~ pupé',
bluejay's pupé', crow, raven,
the chief wd, & hang a long strip of tumiinat
in the qayaa'ish.

Joez explains that Anastasia's mother
was from Pauma & was a ~~ma~~ Luiseño
paraawaT. (no mg.)
Mj's father had curly hair & they called
him chino. Mj. has a photo of
her father & mother.

Miguela's mother, Margarita,
father Tje. is laxaTa mt.
chupt. But ET. laxapuul, wsld seq.

Mj. ʼóopuwuna, place at very bottom of grade descending & Pala on Temecula-Pala hw.

328 the ~~ridge~~ spur at our left is ʼóopuwuna. We have just reached the foot of the Pala-Tem. grade.. Mgt lying on back.

339 reach Pala.

342 we took off rt. + see páagayal pu[illegible], the mines at Hugh Magee's place.

xaʼóalay is a flat plain. west of Pala with a rock with a hole in it said to be the moon.

From 349 we see ʼguaʼtiʼa hspg. at ~~end~~ foot of a spur of mt. way to left ~~of~~ ahead of Pala-Rincon hw. Mj. says she n. just where ʼeekapa is.

Mj. páagayal pu[illegible], place where the tourmaline + lithia mines are near ʼóopuwuna. páagayal is a plant that grows around potrero, looked as greens when tender. By Hughy Augh Magee's place.

Mj. malaamay-

'eekapa, agua tibia complet

in songs. 'eekapa is the

hill just e. of malaamay.

malaamay is the hspg.

Mj. kwatiqti, a hill

a little east of Irvine somewhere.

the highest hill there. N. which

side of highway. From kwáataq,

espejo shines. Maybe a rock

was shining there. ~~Fr. Geo~~

~~who~~ wholly rd. Fr. Acú got

this name confused with

katektu when I made the

trip with him.

Mg. has heard hutuu'uk, thinks this is the form, not hutuk. No mg. Mg. gives Lic. as hutuu'utkya ~ dories *hutukya. No etym.

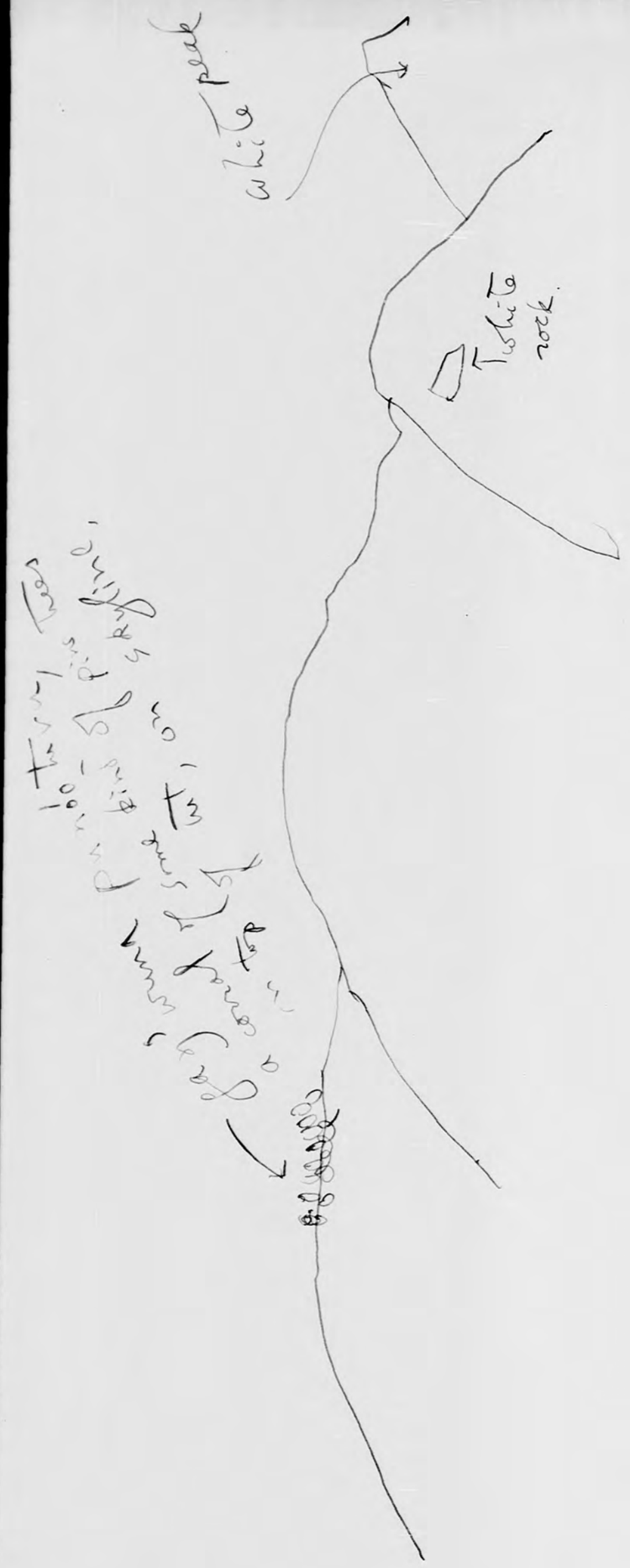
Mj. wanawna J. Yana River. the whole river, not just one place. From ~~wanawáwa~~ wanáwawanaq, Lu does not keep quiet, keeps moving all the time, the river keeps working up & down = hunáxxanaq. Does not mean que está crecido. Nothing to do with wanii yaq' river está crecido.

Mj. naqvu, near Corona.
Somebody told her there was lots
of turnas at that place, so we
can find it from this. Or Santa
River.

Mj at Corona says naqvu
was at foot of the high hills

Trip with Mj. Joe,
S. Ana to Rincon, Sept. 1937

Left Corona at 788.



Mj. Esbrumay, mj. to the ~~the~~ witchhazel; Canyon crossed at 378. Quite a big canyon.

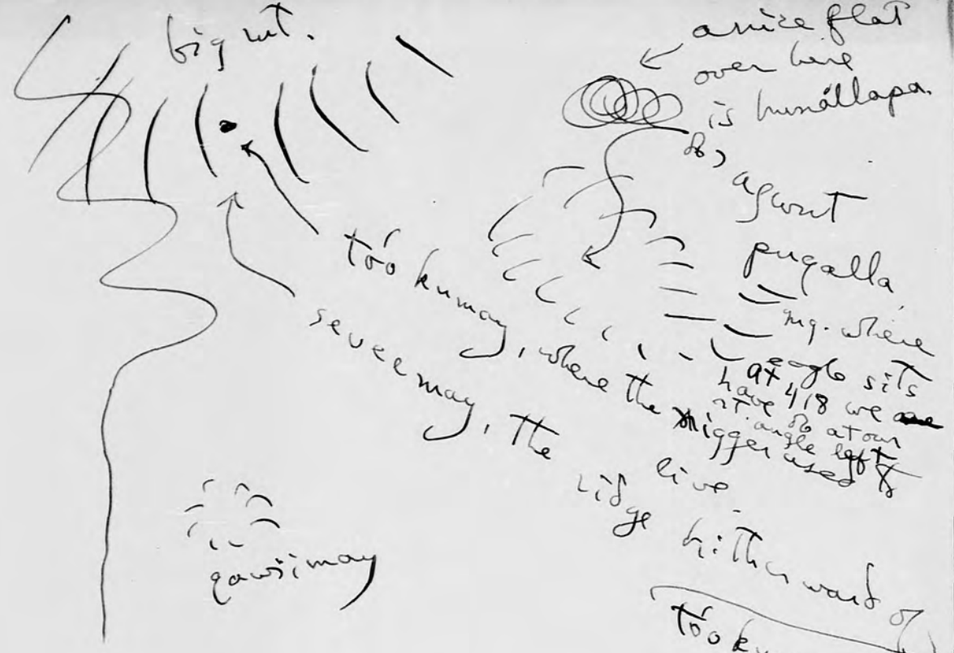
~~378~~

381 crossed a second wooden ~~cree~~ canyon over a red bridge, ← imm. passed the County House on left & the rd. back of the County House is the place called Solpa.

386 we passed Pauma schoolhouse on rt. Mj. says they used to call this site El Ranchito, a. sub-name.

407 rd. goes off to rt. over Tole grade. The great sloping flat we see this side of the summit is pá'nukmu. this rd. goes over Tole grade - past a school house. Where that schoolhouse is, is hinamnu. And here at 407 1 blk. off to our left is qaviimay, and the canyon Toward nts. from qaviimay is 'avaa'al, loc. 'avalnga, from 'avalwut, cañaglie. Nigger grade turns off here, & passes past

Pauma to qaviimay, mj. & adv.



Mj. The highest hill on the e. side of Palomar Mt. is called paqque.

Mj. náxluwuna, where the oaks are by ~~Redbud River~~ bui te yebush lived, on. This is toward river from walis'wuna

Tokónmay, mg. little alders, across the river. Pop. - náxluwuna.

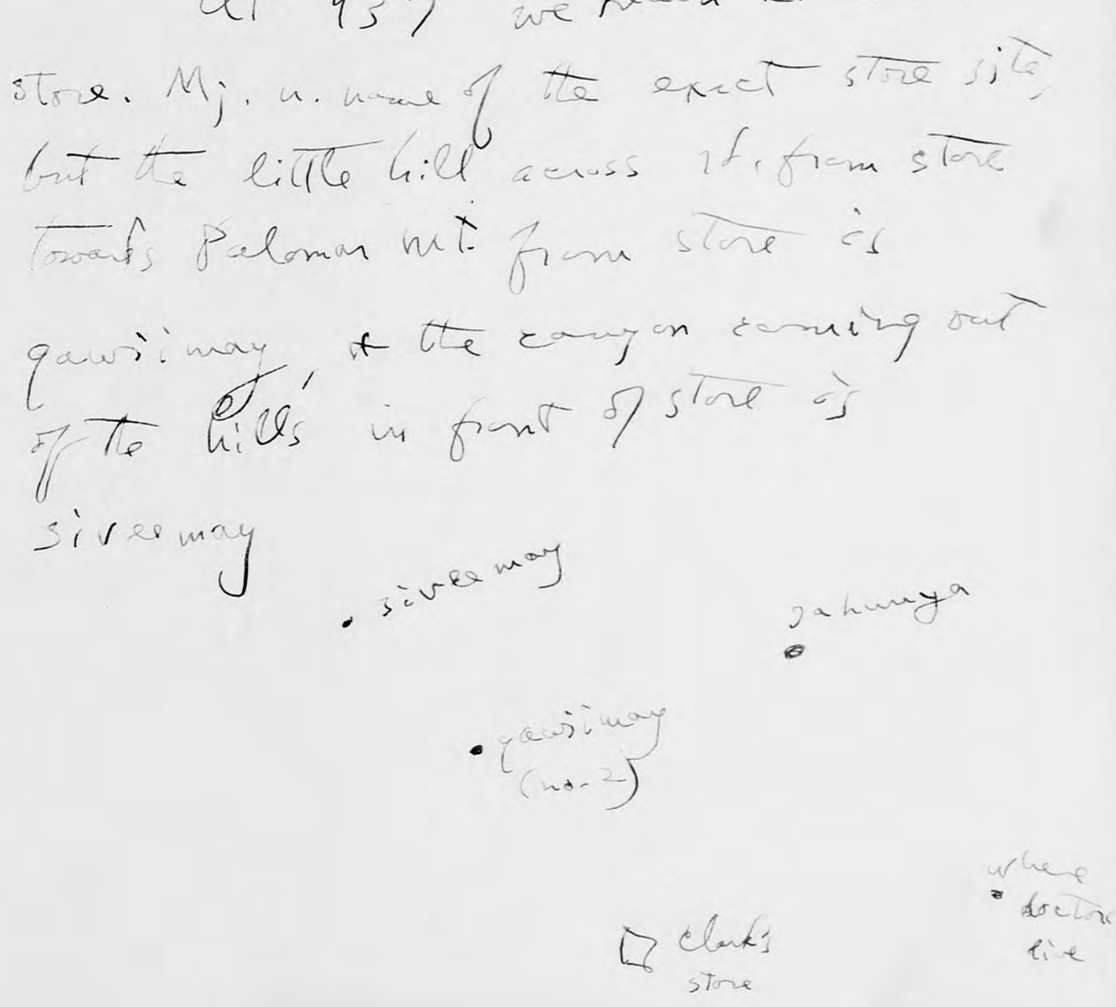
The ck. we cross at 420, is walis'wuna, the part of it to left of rd., if toward the mt. is walis'wuna.

'akiipa = ewino + hoiloh kay is on left of hw.

AT 432 giyá'ra-site is ~~N~~ hw., towards river, on this side of river.

wisiimal puhváayq is at 433 on rt. side of rd.; ~~there~~ There is a sycamore on left edge of hw. & w. p. is in brushgrown land a few yards to rt. of hw.

AT 437 we reach El Cleve's store. Mj. u. name of the exact store site, but the little hill across it from store towards Palomar Mt. from store is qawsimay, & the canyon coming out of the hills in front of store is sivee may



The ridge imm. se. of Shore
Mo Mus. Cave is wooww.

AT 442, upst. of rd.,
is a hollow rock a funny thing like a
wash tub is qeealáw'ş i. this rock
used to be standing up high, but
thunder hit it + broke it all to pieces
some 20 or 25 yrs ago.

444 The very tip of wooww
hill is maxa, the rd. cuts thru it.

Xdj. Joez qewee'ew = Ha
Puerta. qewee'ew is an old
village, on n. side of Hershaw
lake. they had a big cemetery there,
+ it is all under water now. Mr.
Davis + Joez were there when they
removed the dead people from there
+ reburied them.

Mj. yuuiivu, Puerta Cruz
↑ not a despite Jv.
or la Puerta Cruz (do not say
Puerta de la Cruz). Es. connected
with yoor'aq' it is roaring.
(said of ocean or waterfall, cannot
be said of an animal roaring).
Or with pum'yo'ivu, where Key
raced. Prob. from Cattle.

[Luiseño Plcnames]

(2)

F. Gonzalez Plcn. trip

Sept, 1933

[309]

Frank Gonzalez Plen. Trip
Notes Rld. with Mj. and Jues
and Josej, Sept. 1933

Jusen

Sun Dec. 4. Drove from S. Barb. to Mesa Grande.
Mon., Dec. 5.

Ed ? Frank Gonzales
work.

(1)

Photos of details pertaining to place from 722.



De Luz is called from Elucio, a man who lived in De Luz canyon considerably ~~(about)~~ ds. of the present De Luz schoolhouse. Elucio was corrupted to De Luz. Rosc. if Elucio was a miner. He lived there long ago.

Del Luz is the great canyon 739 we see ~~to~~ tributary S. Mag. river to upper to left. Road it from Fallbrook.

Frank Rosc. told me of De Luz.



There are 3 wá'iʃ —
S. Bernardino is wáʃya, and there is a wá'iʃ above us here (canyon of S. Margarita river) and wá'iʃ in the Rincon (by Pala).

Nesc. names where we are here in Marg. river upp. of the O'Neill Lake.

The Great canyon that comes into the Marg. river as n. tributary opp. O'Neill's Lake is El gato. The next great canyon upp. of El gato. as n. tributary is La Laz, but he nesc. name of it.

The railroad formerly went up n. bank of Marg. river opp. O'neill's lake, but in 1884 the great freshet washed it out &

after repairing it Kay it
it washed out again they
decided to change it so as to
go up S. side of O'Neill
Lake where it does now.

The hulk on the N. shore
of O'Neill Lake has been there
for many yrs., since before I
was a boy.

Mrs. Refugia Calác, who
lives in Fallbrook, is the
one who told Frank the name
of the old Cienega Hooten
boy.

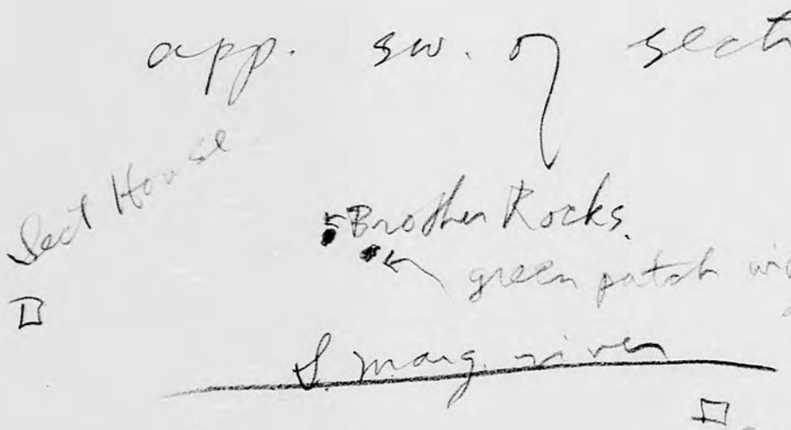
At 777 we passed
upper end of O'Neill Lake
& immediately started up long
grade.

at the knoll called
Devil's pounding place
are 3 boulders on top. The
middle boulder is the one
where he pounded people. You
can tell it by a ring shaped
appearance on it. We photoed
the knoll looking across river
from 028 this morning
where it was almost 99° at 4 P.M.

At 789 came to top
of long grade up from O'Neill's
Lake & came immediately to
the section house & crost the
railroad.

The Brother Rocks
are visible from rd. at top
of grade. They are

app. sw. of section house.



Brother rocks must be

---

at 798 reached top of 2nd grade + immediately came in sight of the devil plain, rocky knoll to just to right of rt., which we passed at 802. The railroad is a block to the left of us at the Devil Rock + much downslope.

Mr. says the real Kutenpe is the one in Last Flower at the Sprg. there, but Jortun was lived at Kutenpe, inf-head, so it must be that that place in S. Oroffe is a 2nd Kutenpe — this is the way he reasons.

at 818 passed the oak tree on right of rd., not a very old oak, but plen., and immediately descended quite a long grade to the Coulee de Tierra ca plen, which we reached at 813.

at 816 crossed rd again after being so long s. of it.

at 817 went thru a gate.

at 824 we passed the lone ranch on our left. Just 1 big palm tree there.

at 832 passed thru gate out of ranch. at 833 crossed ~~a~~ rd. and drove along s. side of rd. at 834 hit ~~other~~ rd. at base of Clemens plen. hill, turning to left. at 835 cross rd. again. at 838 cross rd. + then again, got + drove s. of it. at 840 we reach the hway + turned to right.

Passed Rancho Tipparay at 847. Passed Omega service ca. with residence adobe at 858 on our left. Cross cement bridge at 863, and from there on drove with a ck. at our right of rd.

at 901 we reached S.L.R. river and took rd. to left and [redacted] went up s. along n. bank of S.L.R. river.

Saw the Moosa Ear peaks across river way s. of us as we drove up river.

Mj. never heard of Cucupa.

Mj. pamunga, ch. for good,
= Moosa. No etym. Cf. pumungi;
his beard. Heard many times, knows fluently.
An Indian pageant was 1915 + 1916
+ at Laguna 1921, + again at Laguna
in 1926. Isaac Jenkinson Frazee,
now artist at Laguna, formerly resident
of Moosa, was author of this pageant.
Frazee's father wrote a pamphlet on
occasion + surrounding country in 1887,
and also Nada, [a Spanish California
Romance].

Mj.: kayi' is the old Indian
name, and Spanish Californians called
it pamunga (= Pamunsa). There are some
gegyam songs that mention the names of these
places — some maxatfuf named all these
places. kayi' means he has no belly in
him for maxatfuf had no belly in
him, for he had had very little to live
on. Mj. remembers there is no gegyam
song that mentions Tow'hum pum'pé' and
also mentions kayi'. Cp. kayi' mayi, same
mgi., near Yapitfa.

Mj. Joez pakapka ch.
there are two hill standing there:
the place is near
Bonsall (Bonsall = Tokya). pakapka
is the name of these 2 hills,
pakapka means horse, horqueta:
so-so called because the hills look
like an horqueta. just
next pakapka was southwest
of a grove of sycamores, which grove
has a name but Mj. Joez, forget it.
adobe
tokya was the old house?
↑
a
old store of "El Colorado",
an american. this store
was on the east side
of the river.
old wooden bridge.
former adobe house? the
alvarados = tokya.
Where the store was was
not tokya. alvorados'
house was on the
north west side
the river.
Mj. Joez pakapka ch. Tomas
Bonsall (Bonsall = Tokya). pakapka
is the name of these 2 hills,
pakapka means horse, horqueta:
so-so called because the hills look
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of the river.
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former adobe house? the
alvarados = tokya.
Where the store was was
not tokya. alvorados'
house was on the
north west side
the river.
Mj. Joez pakapka ch. Tomas
a ridge called Tóv kiinay (it means "sycamores") runs from Tóv kiinay down towards the southwest. Mj. Joez pakapka ch. Tomas
Mj. Joez pakapka ch. Tomas
Mj. There is a place towards
Rincon from La Jolla called
puumay. Naxatiff got there when
the people were eating their supper
+ made a kissing sound
at that place. & when he did that
he named the place puumay. from
noon puum'iq, I make a kissing
sound with the lips.

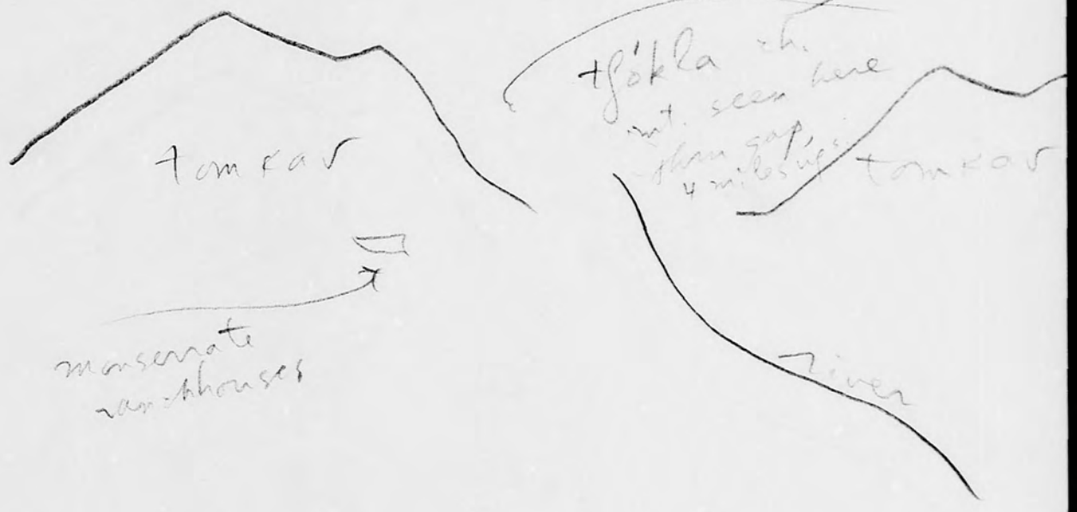
Aj, wa'na, a wet
place where poyla grows, on
the road coming from Tomas
Alvarado'c toward Sh,
probably from wá'ki laf,
where you go to get some
sort of camp
meat. It was a
ground for travelers. *
Cf. speak of a place where
they go to hunt rabbits
e.g. wá'ki laf

at 921 we stopt and
looked across river at a grove
of alisos apart from others, on
S. side of ~~river~~ R. river. That grove
is pakápka. The road to Pala in the
time of the Span. king passed thru
these alisos, or by them. It is now on
the ranch of a man who has his
ranchhouse dr. of the grove — forgot
name of the man, he is an American.
* he has a big orchard. Photos
pakápka with river crotch dogtrog
in the foreground. Straight ahead
is here is a detached knoby
hogback.

at 924 came to
where a good rd. turns off
to SE left to go to Temecula.
But we kept straight ahead

tómka - they have/have got my
nowsay tómkar of kez. my.
mountain,

Stopt at 9 5 4 to photo
tómkar, = monserrate peaklet,
with house & ranch (= monserrate
ranchhouse at lakeward foot of it).
naqátʃi named it tomka, and
it was name of the peak
& photoed, but the plan. now is
tomkar (with final r). this is
the segunda nombre, the 6th day name.



they hechizaron naq átʃip
at tomkar, not sure
whether x or k.

At 961 passed
the monument house and
a-d-that turns off to
left to Fallbrook (sign
says Fallbrook 9 miles). We
again are following the R
river bank, on a side.

At 975 passed Shade
ranchhouse on our left.

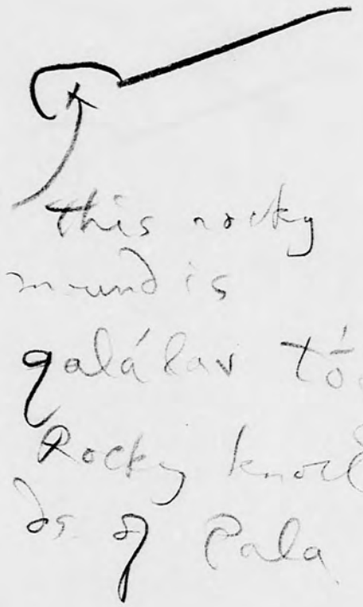
The leftward point of
Yokla mt. hits River at
107, ds. of Pala.

Albert Lassen
Pala S. Diego County, Cal.
Call this place here manzanita
Ranch

Mj. xalaalay is the commonly
used form. N. if xalaalay could
ab, be used, know the place. A
little hill with a rock with
a hole in it. From
xalallaxmuna, wagon
goes along making a noise,
rumbling. = xallallaq.

ate dinner. at
028 started from Agency,
taking rd toward Henshaw Dam
at 035 turned // to right.
Forded R. river at 037





Above is view from
046.

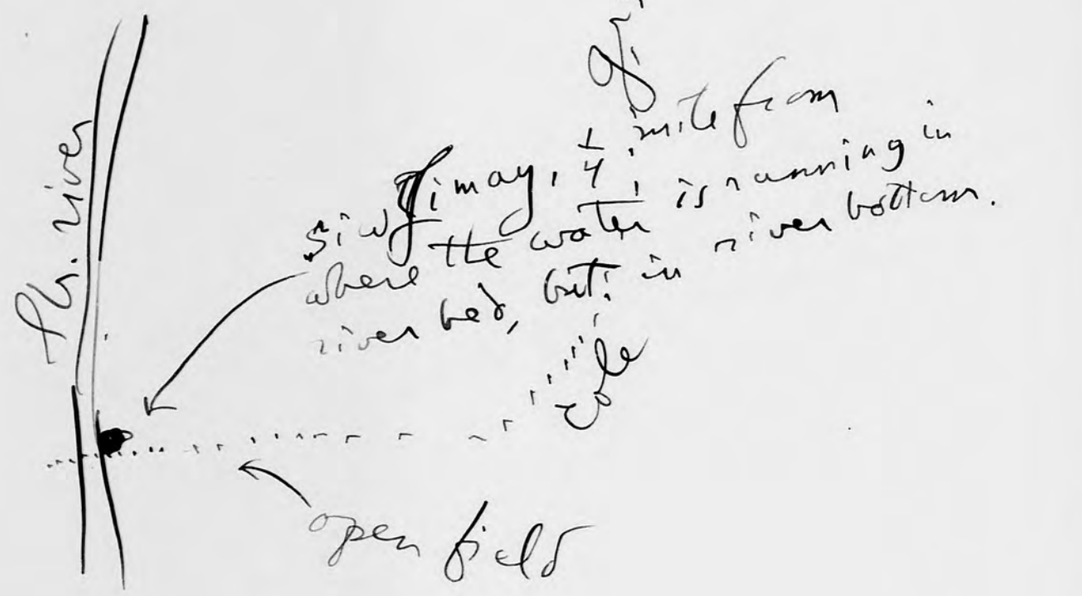
Passed old adobe
house on right (forgets name)
at 047.

Passed olive trees
on right at 050.

at 051 passed a
2nd old adobe house ruin
built by Luis Salmon
downslope of us.

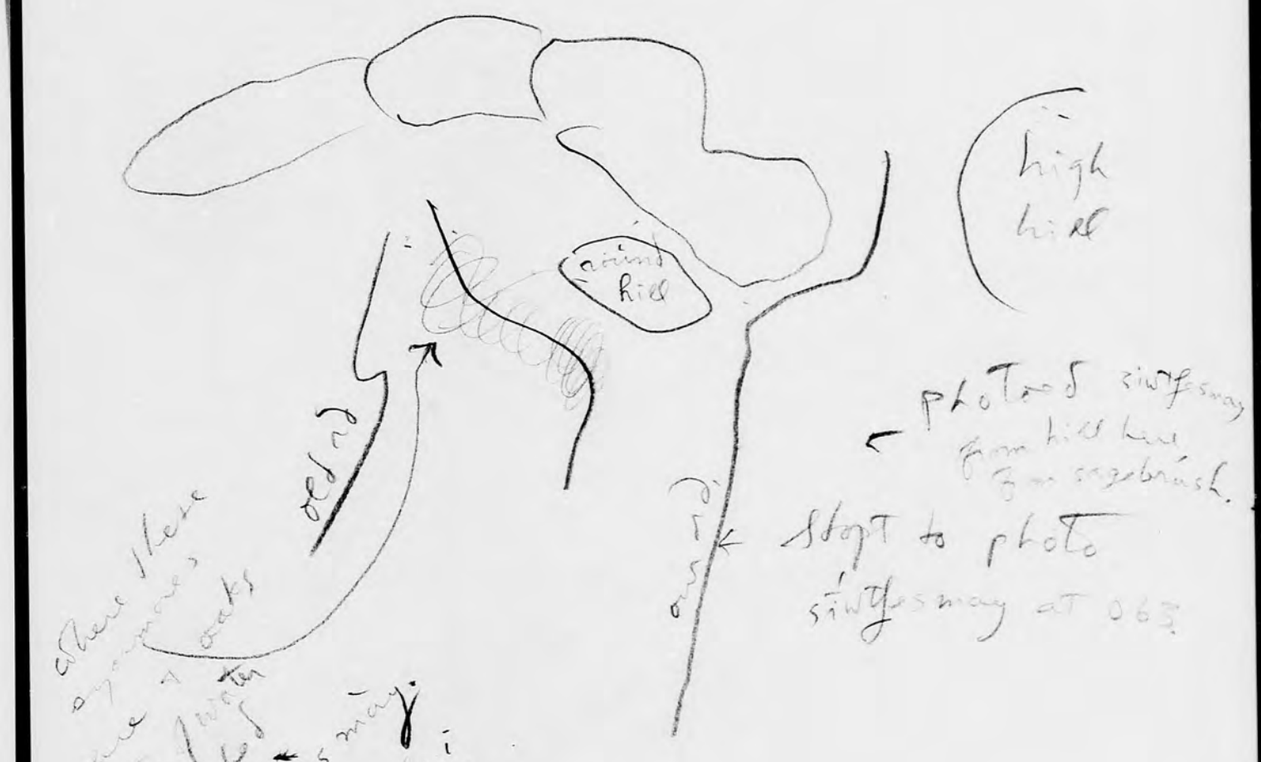
Mj. & Joe J knows only

Siwtjimay, where spring &
oaks are in river bed where
Cole grade rd. crosses Rs. river. it



Paumq.

From noon Siwtjimay, I strip bark & Tukat Mt willows for, I skin cattle. Maybe they used to get Tukat here, to make it excerise.



Xj. 'Lu lapi. Joez can
take me to the hill. Xo etym.

Xj. Frank Gonzalez'
mother was surnamed Geeyif
& was a Peters woman.
She married Francisco
Jawáaxagun, of S. Margarita.
Frank Gonzalez was named from
a Mex. named Gonzales whom
his mother lived with, &
is just
Xatta
a nicknamed.

El Rollar must be at
S. Margarita, because Xj. knew
a woman named Francisca who
was a pumáamay yaxaaj,
& Xj has
heard of the name pumaamay,
a woman named
mg. Little hand, also Magdalena,
Urbana's grmother, was from pumaamay.

Mj. says that ahead of us on this road toward Valley Center a far from here, is 'a lapa (does not know its location and other places. that he knows slightly.

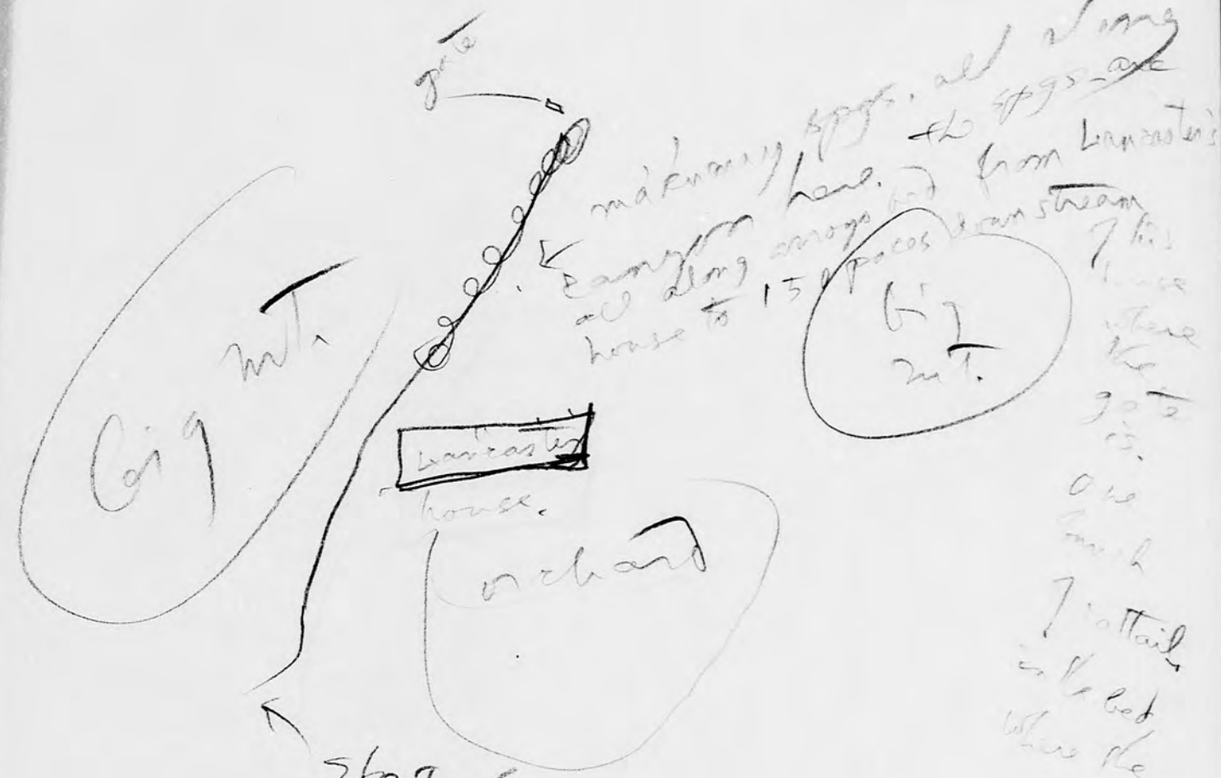
Mj. was born in the Rincon. His folks were Rincon Indians. We speak Luiseño as paamàmay.

From photoing Sivuqissmay we turned back. Will now go to mákunmay.

at 077 we turned to go up the W. edge of Makunmay ck.

Mj. Joez: Surely mákunmay.
No etym. — (this letter twice.

mákumay is the next
big canyon e. (up S. L. R.
river of) sinTesmay. canyon.
at 084 re ~~[illegible]~~
cross mákumay rk.
at 085 forks.
forked. the right road
goes to S. Diego, the left
to the house of Albert
Linkastro (Lancaster ?).
We took the left ?



M.j. & Ivez Kóolumay,
dim. of Kodul, manzanita.

When Lancaster tells
Frank that his ranch is
called manzánita Frank
tells me that the sp
is mákumay, but the
Lancaster kólamay
(= kólame?) &c.
translating manzanita
(which is, really,
a mere translation
turned back from
makumay and marked
the vowel turned sp of at 114.

Mj. says that somewhere
by Albert Lancaster's place
is tutóppali. No etym.
Albert Lancaster got run
over by a car in S. Diego
in 1931 & killed.

Frank has never been at
Oc. Pala Spg.
Fallbrook R. riven at 125.

Reached highway
soon after and drove
toward Pala until one
cross a big wash, & then
turned to right &
at 139 crost the wash
(to e. on s. side) & ~~after~~
immediately after crossing
turned to left &
followed up the wash
along its s. borders.

Lucario ~~is~~ Circle is in Rincon, red & craggy.

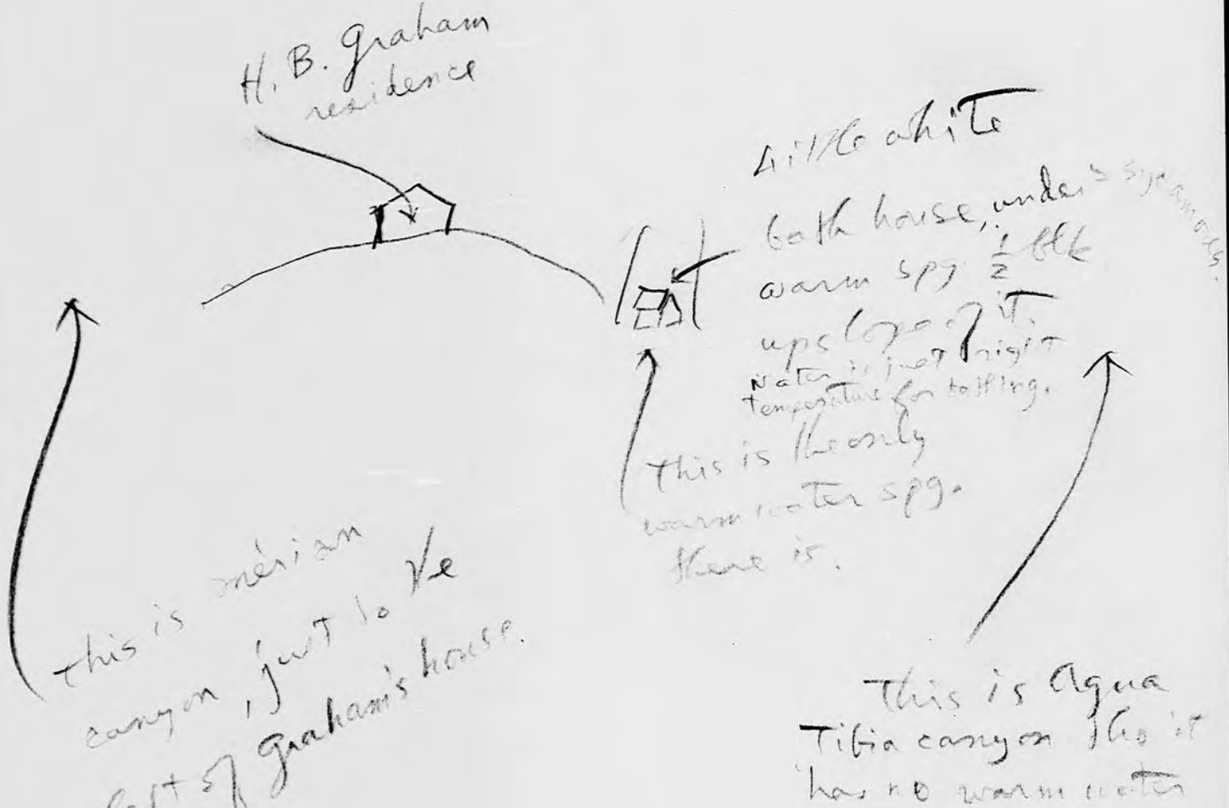
AT 147 we turned around where we turned around.



We returned to the Henshaw Dam hwy at 162, and started Henshawdam ward, with intention of going to the agua Tibia.

AT 166 we crossed a deep canyon.

AT 197 reached house & Mr.



Above photos from gate downslope of Graham house. This warm water pres. = makámay.

Pauma is 4 miles. Hen shaw road from agua Tibia ranchers says.

Reached hway after seeing agua Tibia at 2.05.

We then headed toward Pauma.

at 2.17 we left ~~the~~ coast a deep canyon with water in it.

at 2.20 crossed ~~a~~ creek ck. with a ~~stee~~ steel tresseled bridge.

We went ½ mile beyond where we shd. have turned off to Pala ~~Pala~~ Pauma. Came back & left hway at 2.15, driving better. 2 houses. Reached pauma at 2.55. Photos the mission.

Parma is distinguished by 3 mts. thus:

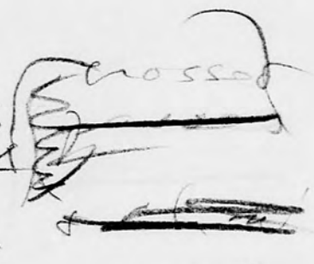


He says no one says parmo, that all say parma.

We returned to the Henshaw highway at 264.

Leaving back Palouse passed Pomona school on left at 275.

Passed the Temple bridge at 280.



Passed 283 the creek bed

at 296 passed the rd. that goes up to Gordon's aquatibia.

Crost the ck bed at 303.

at 324 passed the rd-up which we drove to see Palouse falls.

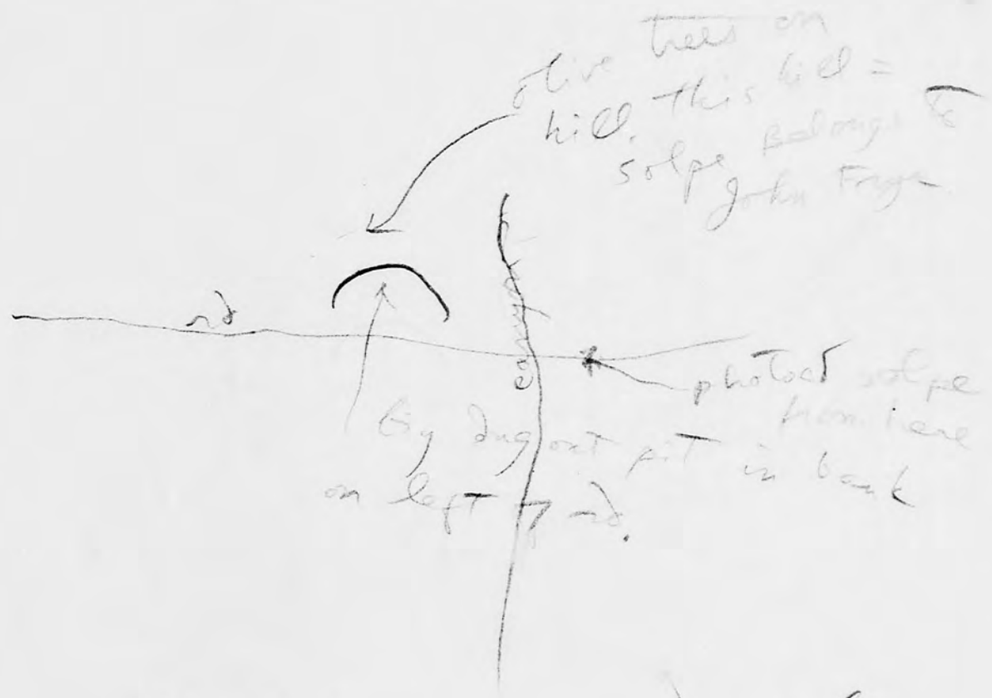
Mj. They were bringing one of the
Duros from mesa grande, and as
man, he rolled off the spring
wagon, & was lying on ground
talking to himself. He was
Antonio Duro of Mesa grande,

At 325 reached
Pala business center.

Wednesday morning.

Started from Pala agency at 5a.

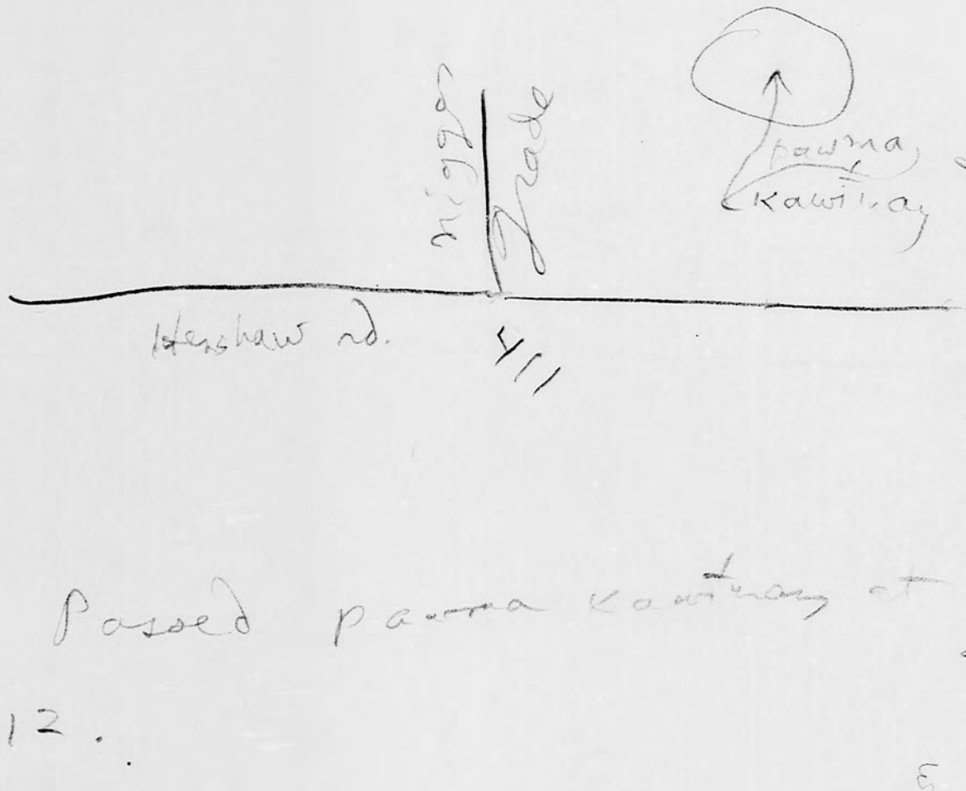
Reached Sólpe at 386



At 401 we passed where
rd. turns N to Pauma.

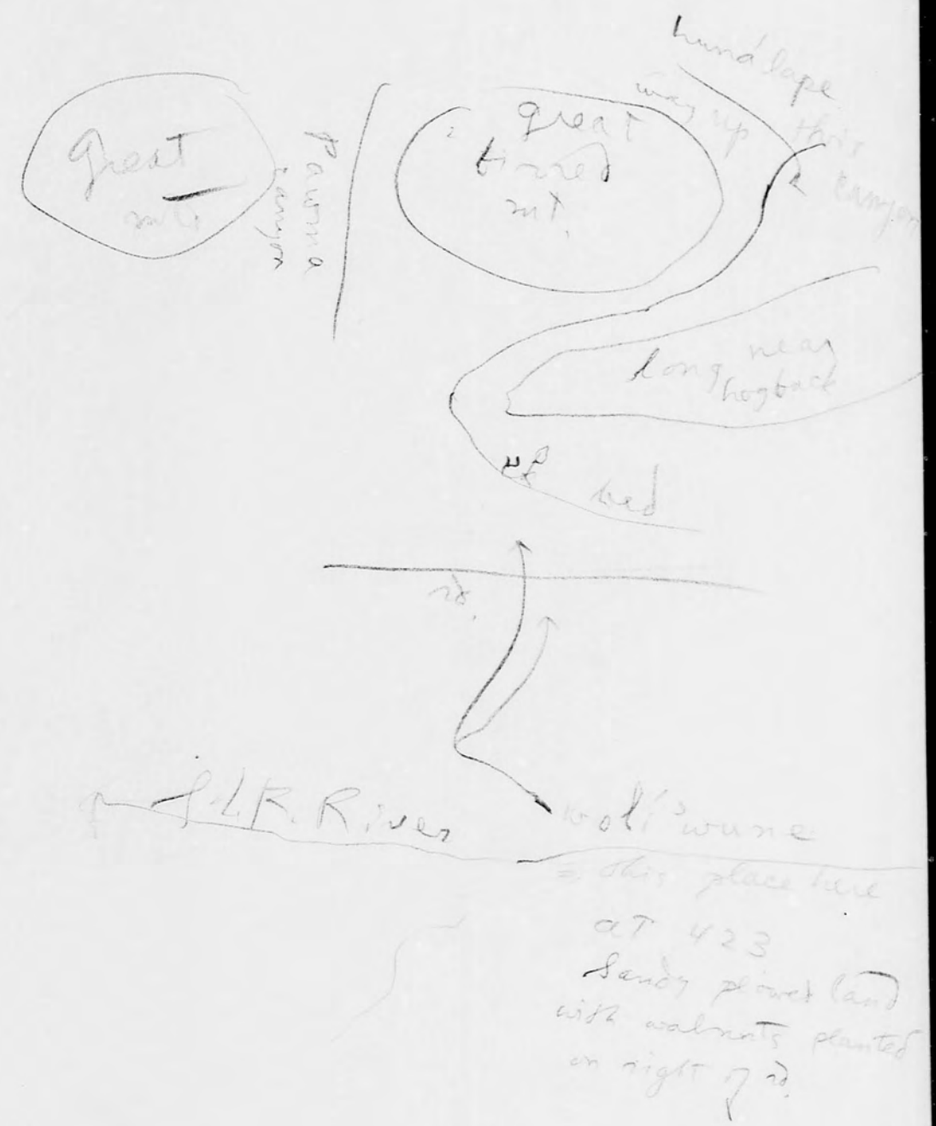
Mj. Joez golpa. No etym.
↑not ʒ.

Mj.: the name of the hill
is merely gawimay, not
*pawmu gawimay.



Passed pawna kawtiay at

412.



Mj. wali'wuna, ch.
and náxkawuna is west
of wali'wuna, close & river.
hunállapa, ch. — can
see this nice piece of ground
from Joe's, house. On the
Paima grant, ~~land~~ land & farm
three years ago.

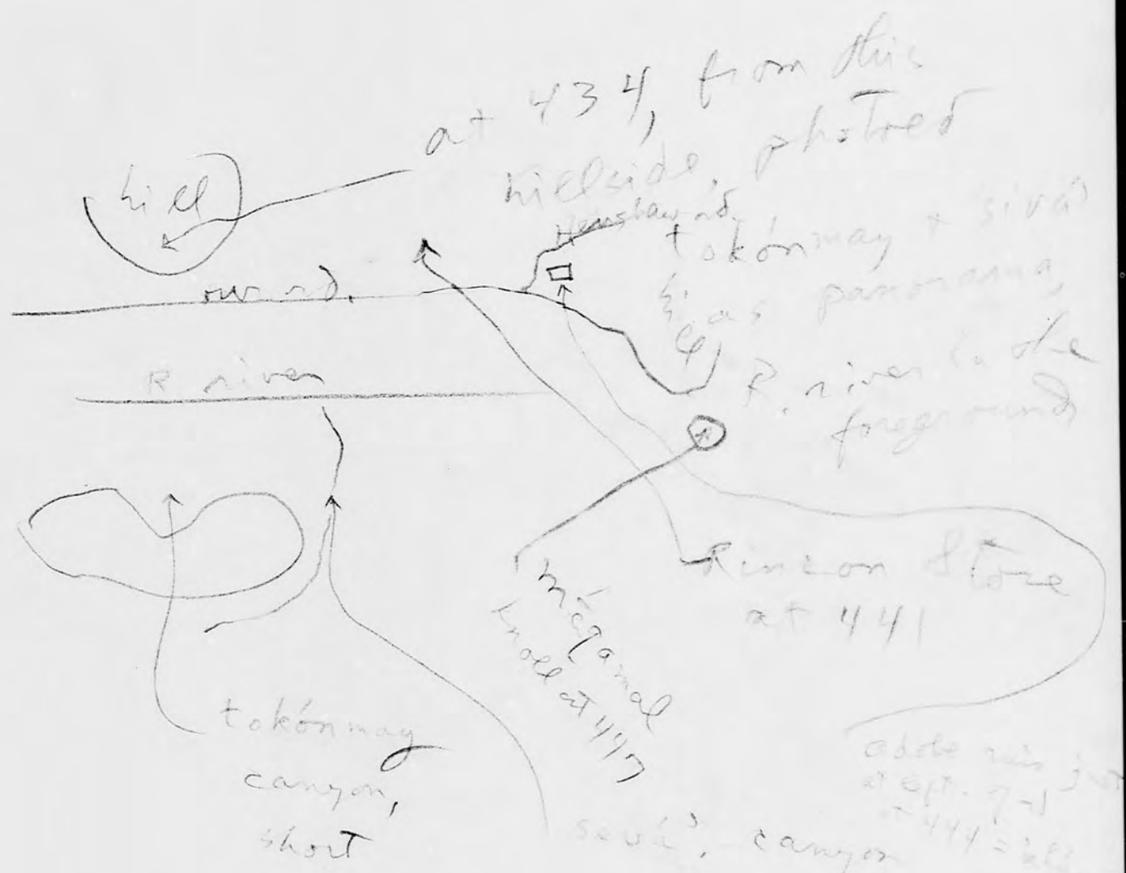
Mj. lavoo'ov = ~~Atta~~, Rev.
Woosley's place at Rincon.
No etym. Loc. lavoya,
He was a missionary at Rincon
+ built the Protestant church
here.

xxj. tukonmay is
across the river opposite
náxlawuna. Tukónmay
is straight across river
from Ripley's orchard)

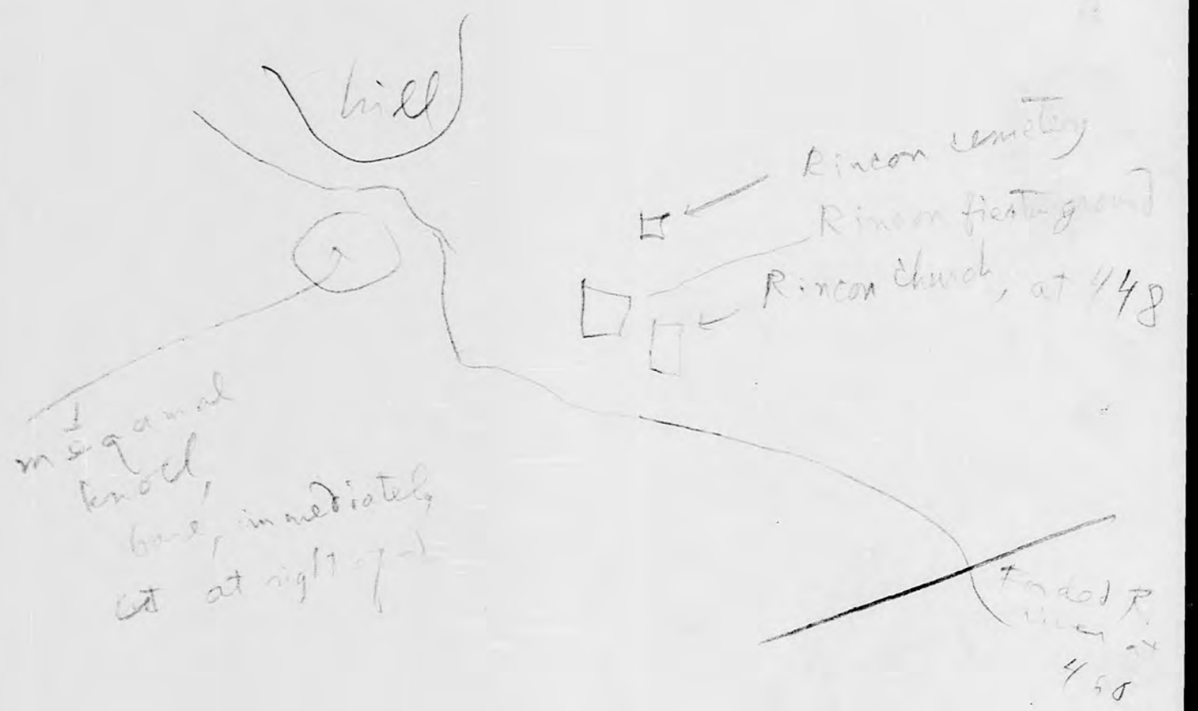
Mj. wikáwkamay, just
~~south of the eyedoctors~~
across the Sh. river from
aami (phon.) golch's house.
the 2 eyedoctors have recently
acquired 'aamagi golch's house

Mj. Just sw. of Bruno
Gooveniff's house is
's'paki. The road crosses
the river here going to
Woosley's old place, ~~Holetsqa~~.
there used to be a spg. there
& a mythic animal lived in
that spg. & once in a while
he wd. make a noise:
'ó' 'ó' 'ó'. To do this
is 'ó'yaq. Ch. Pq.
There is a ceremony in the
roots that is called 'ohhiq.
noon 'ohhiq, I go 'ohho'
'ohho' 'ohho'

Mj, meexa, the hill west
of the Rincon Schoolhouse. Lots
of meexal tunas grow on that
hill. They never say meexamal,
they say meexa. meexa is the
little hill just before we got to
the Rincon fiesta grounds, The
School site ed be included
unde the name meexa.



We took 8 to Escondido.



Mj. muutam pum'hiuhila, which somebody told me is the Rincon fiesta grounds, ~~community hall.~~

is not a real place. at all.

muutam pum'hiuhila, is a place way back of Potrero, above Pog's place — mg. where the ~~owls~~ owls sings muutul pupayya?

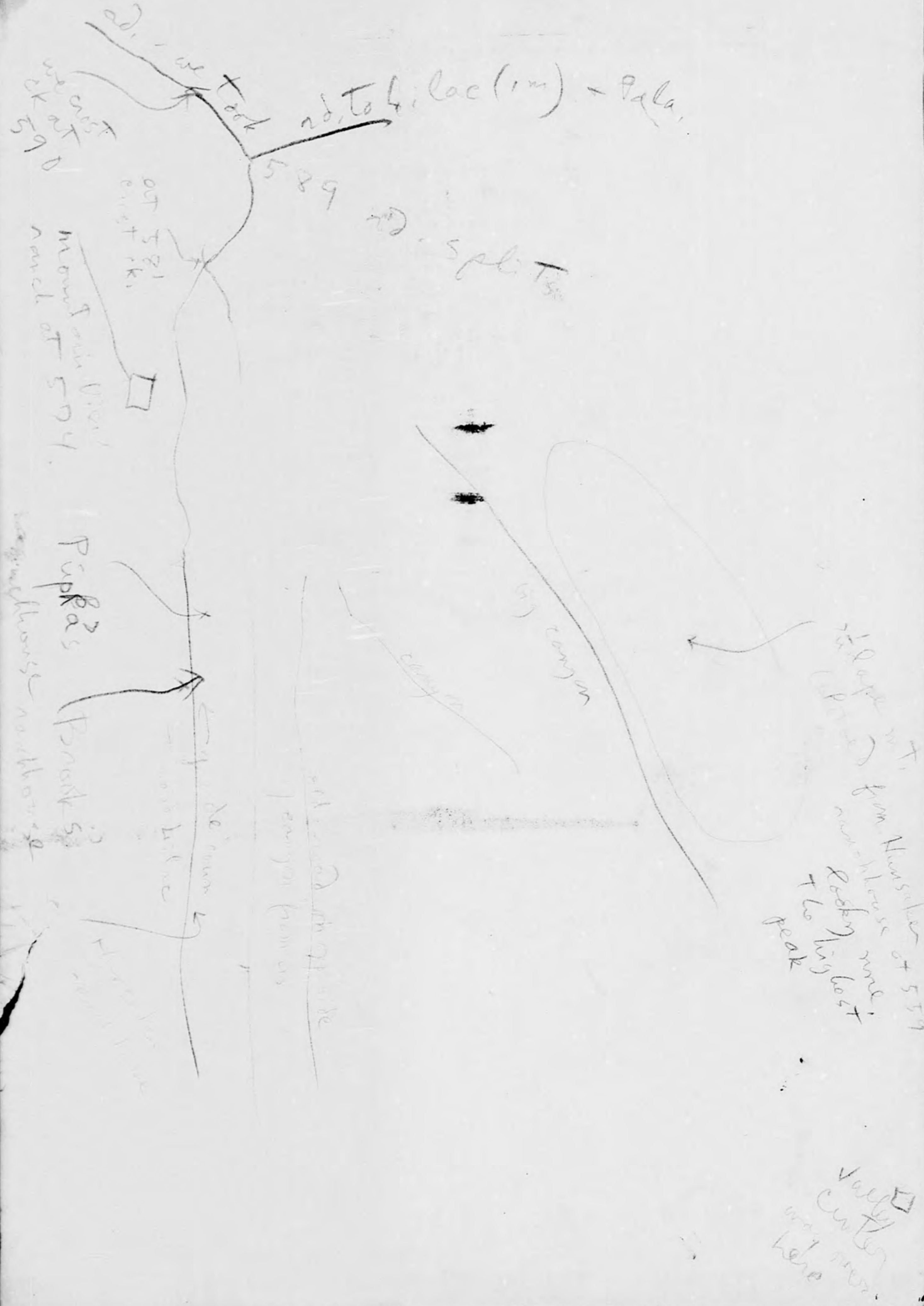
Rincon Fiesta grounds site. means una mancha de chollas (means a bunch of chollas, not many). this is the name of Rincon Fiesta grounds.

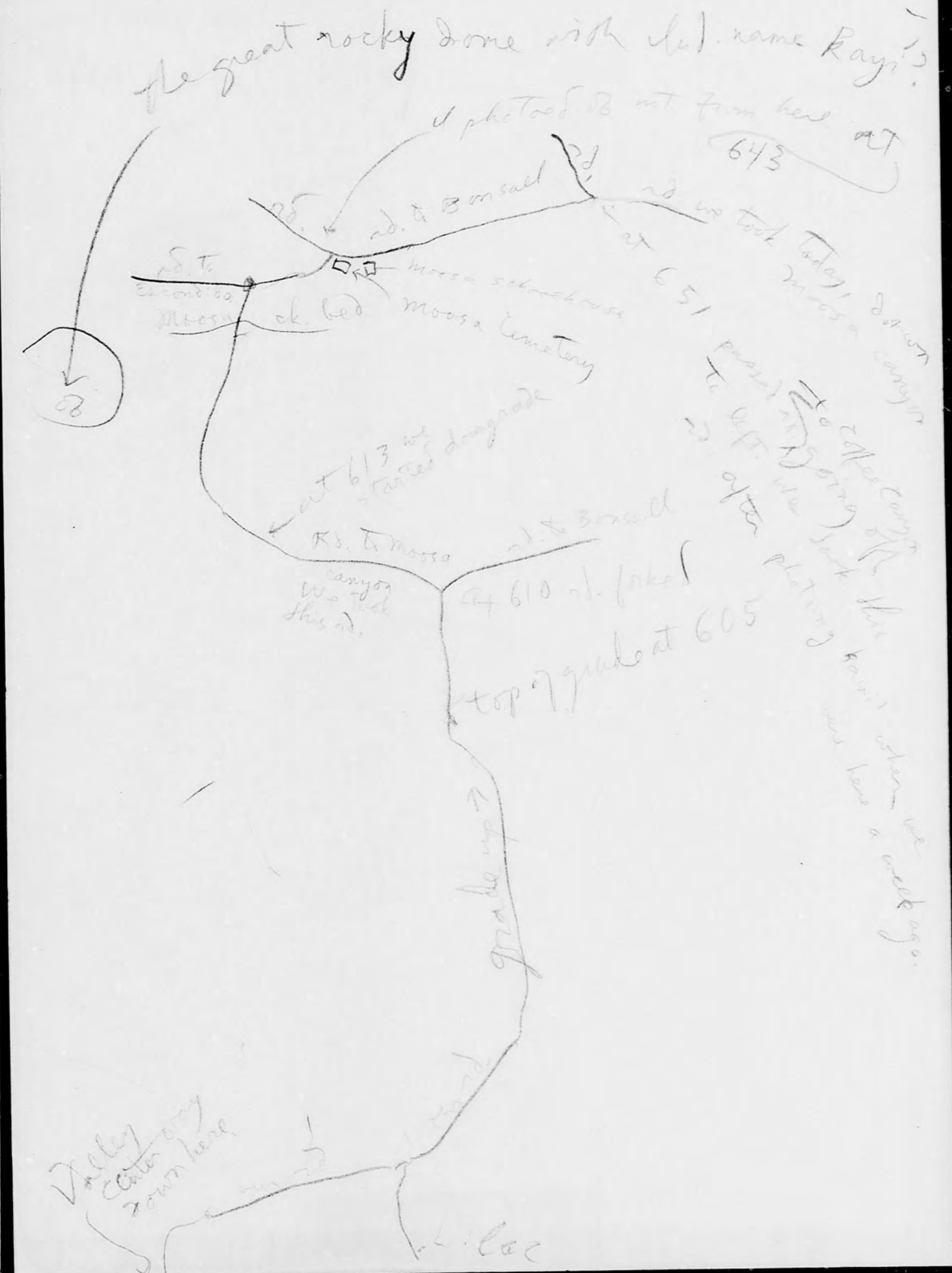
at 527 we stop to
photos, Cerro Alto hill looks far
to ~~the~~ (app.) west. Conical
L.H. Road to Pala (thru
Sistas, may ev.) goes to right
(of this hill).

Cross wooden bridge at
5.23.

Road ↖ Valley Center
at 5.38 ← took the →
Hemet, turning N & right.

Mi minutumay, my,
little dholla place, where Miguel
Calac lives at Rincon.


rd. we took
rd. to Lilac (1m) + Pala
589
rd. split
canyon
canyon
Pupka's
Brooks


the great rocky dome with Ind. name Kays!?
I photoed it from here
643
rd. to Bonsall
rd. we took today, down Moosa canyon
at 651
Moosa schoolhouse
Moosa cemetery
Moosa ck. bed
rd. to Escondido
at 613 we started downgrade
rd. to Moosa canyon We took this rd.
rd. to Bonsall
at 610 rd. forked
top of grade at 605
grade
Valley Center or town here
Lilac

Klj. Joez nt. Coffee Canyon.

Klj. Joez ʃayaʃya,

loc. ʃayáʃyaya, place across the river from Bonsall. Joez says Keys (kiiz) canyon is somewhere over there towards Moosa. ʃayaʃyaʃ, thorny.

But ʃiyáʃyaʃ, one who shows his teeth all the time.

postma maqwankuraʃ, a person who has no teeth at all.

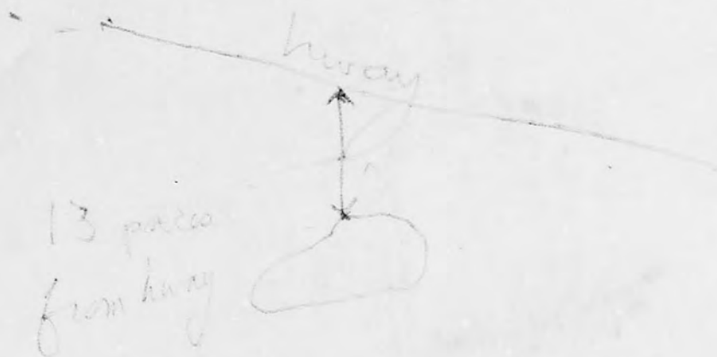
Frank knows no plans
from Moosa to Escondido.

Payment is a peak
the E. wall of Moosa Canyon.
whereas the earlike plan, is
in the ~~middle~~ W. wall of
Moosa canyon.

we reached R. river stand
at 705, junction with
Rainbows from Lilac
Valley Center. We drove down
the S. bank of the R. River
at 709 we came to Bonsall store
+ crost Bonsall Bridge. at 711
reached the hwy + drove to
Fallbrook.

I think I recognized sayaaya
ca plan at 748 with a cottage
~~where~~ where Mr. Scott lives now on left
a few blocks above it, Shady grove
camp ground above Scotts, + cement bridge (752)

16 ft. long.
9½" wide mouth
ca. 13 ft. high here
Body ca. 4 to 5 ft. high.



Moneta foros now
by Antonio Ibáñez
baptizes this
rock

Distances in going from Fallbrook to Temecula when we took Francisco Gonzales home, for locating the naqátcic rock.

Rainbow Store, at 849.

Rainbow Service Station at 857.

County line between San Diego and Riverside counties, at 874.

naqátcic rock at 886.

Top of the "Temecula Grade" at 888.

Bottom of the Temecula Grade at 901.

Cement bridge across the river at 906.

First National Bank at Temecula at 925.

Xaj. púukat pómnir, la juelle del venado.

Mj. naqwu, El Manglar
by Corona. Frank Gonzales
form must be naqwuf. But
the Rincon people say naqwut.

Places we are going to see
today:

sátkat ponmeu, Rancho del
Venado.

El Manglar, nátkwal.

The cave.

'atf ár.

S. Mateo.

El aguaje de la Tinaja.

Cristianos.

Sunday a.m. left S Manglar
ranch houses at 8 27.



Mj. Joey 'atʃaa'ar, a
canyon ~~below~~ beyond Las Flores.
Loc. 'atʃarya. & Joey knows
name ▽ place. & Ep. ʃaaviq,
a bush fruit ∥ tree into a
basket, a bush dust ∥ my pants.

Mj. Joey: Er. Towiʃ

pu'ornuki, the devil's oven.
Mj. knows the place on rd. betw.
S. margarita & Slr. called 'ornu'.
no 'orno ki mi orno.
hard to hear.

But never heard Towiʃ
puʃ'ornu'ki as plen.
Mj knows a place, which
maybe this same place, where
they say the devils talk. Wd.
describe it as TowʃumⁿTeeTila,
pum'teeTila, where the
spirits talk.
Once some boys passed by this hole
▽ heard some people talking inside.
this place is on a tail
that goes over hill from
S. margarita to Slr. they used to
go from S. margarita to Plr. to play
& come back next morning.
& go To work.

Mj. ʃaq nóppi ʃum down living at ʃaq. ʃum ∥ ʃaq. The S. mangrove
Mj. workers, isn't so bad. ~~ʃaq~~ ʃaq ∥ ʃaq. & play against
the ~~time~~, wd. go to ʃaq. & play against
the ~~ʃaq~~ ʃaq ∥ ʃaq. singular noʃʃ.

Xlj. Joey nt. chd. surname
at Slh. like Tac.
But Xlj. knew Q José
maria tuakuiʃ, old
chd. who lived at Slh.

Fernando Tac.
J

Xlj. n. tak, sak, xak,
n like, n taako.

t ó wiʃ pul ólnoke, devil's
oven, where he makes
Ik also gave the word ng. ofen (hue ʃ a y ʃ
at 842 went thru Jap
side q gate in fence.
at 846 we passed
thru a big flat with
alkali sand.
at 850 passed the
one & unpainted house
just at left of rd.
at 853 passed along
n. base of hill, where the
rd. was so muddy often at one
first at S. mang. ranch, and
plen. rained 1st day.
at 855 went upgrade.
Called spike pollen
is bad for eyes, gets into your
eyes & makes you blind.

Rlrd. it to run right
all along here. at 865
we cross it again

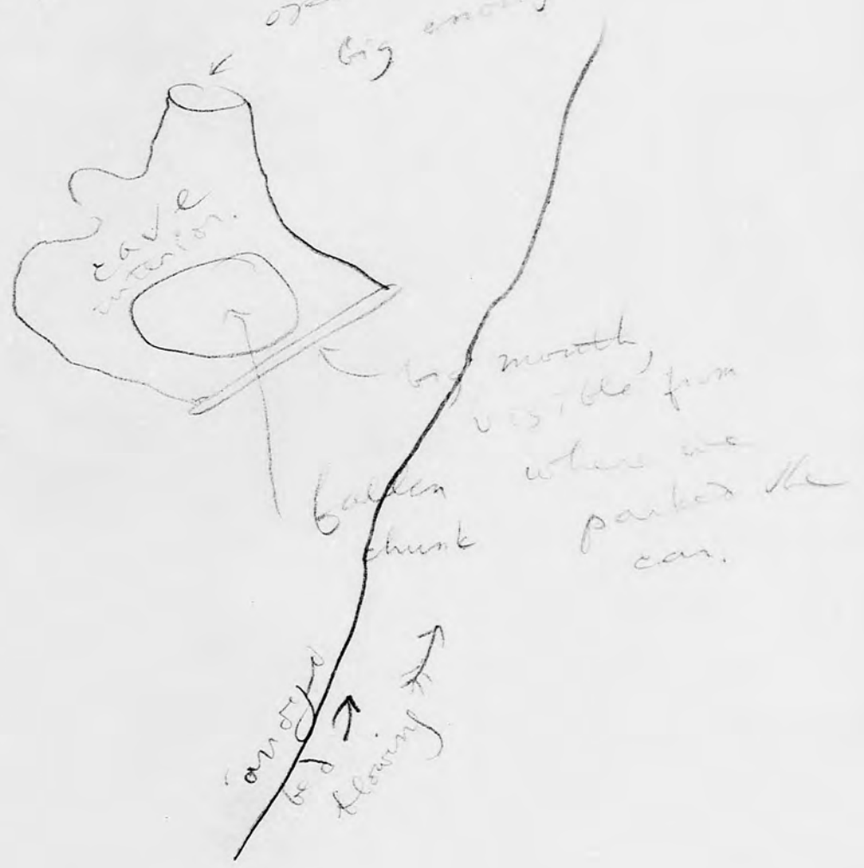
at 866 cross rd.

again + immediately, at 867,
started to drive up floor of big
grassy canyada to our left.
On the ridge ranchhouses were

wall we see growing mangle
chino, called plant called
in R. Fig. There are 2
kinds of mangle here, el
mangle + el mangle chino.

at 871 passed a
road on our left at
foot of S. Mary ranchhouses-
ward wall of our canyada.

at 887 stopped + walked
down canyo
1 blk + Nort
measured + (compass)
photoed
cave,
in left
wall of
arroyo
going.



mouth of cave is 6 ft. wide
+ 62" high. Floor is 14 ft. or so above
bed of arroyo. Looks down this
arroyo S. Mary ranchhs. See
plowed land + tall eucalyptus
trees. photod

Joez says there is a Mad River, & that it is the only place in the R. country that it grows, but they claim it grows up in northern California this side of San Francisco, Joez knows that the La Jolla people in their dialect call it madroño:

Kúnya wiʃ. They Jolla people wiʃ it is good for making bows, & that the ancestors when they passed there left that here in that place. they speak of that tree as

muniivul, mg. where the ancestors passed long ago. Mj. vs. that the name of the place where that madrone is growing is tawapla. Joez saw it only in 1891 when he was working for some surveyors.

Joez says it, with pride, is low nesting tree. Of Pillow easily.

Joez ʃunwut puwaʃxa, mg. Bear's wanache, grows only at one place, S. of La Jolla, across the river from La Jolla. White people came way from S. Bernardino & get this plant

Mj. Joez nt. muniivul

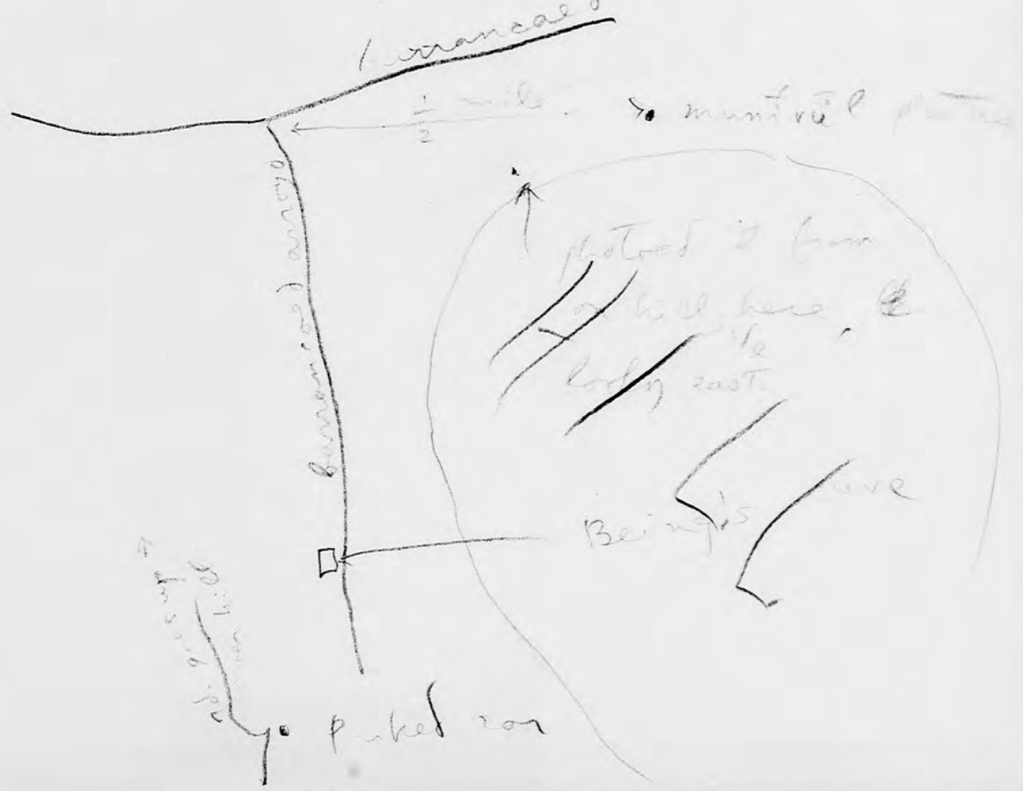
tree. ~~Mj~~ one say kiimkir-

xaraagayam pum'muniivus.

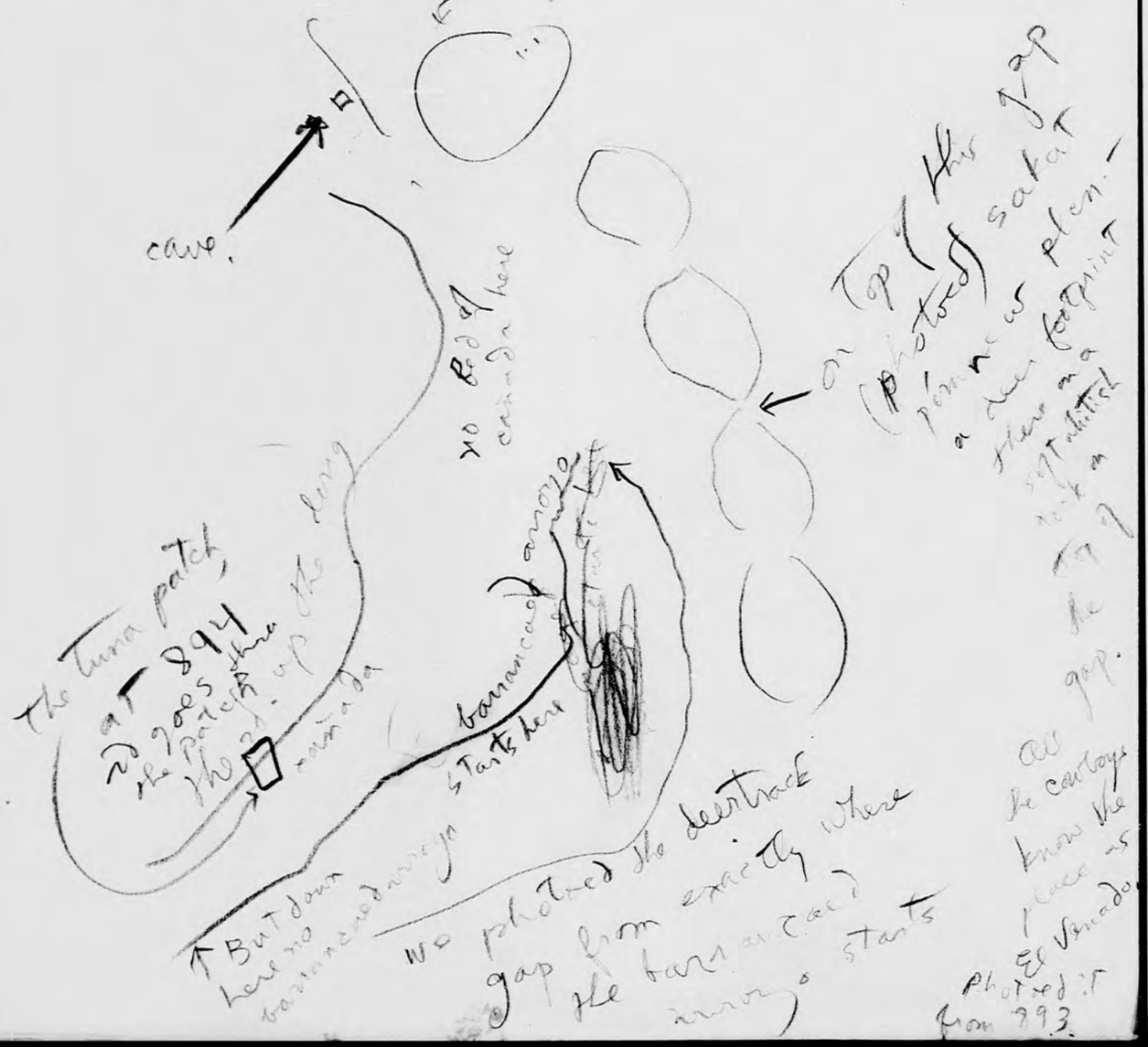
↑ same sound as in gakigla,
nelle. Discussed for 10 minutes. ↑ more gueso
Joez says J before a as practically Eng s. / Cat Mj. says no, it shd be S.

Mj. & Joez translate sagrado as ~~fuwóʃwiʃ~~, sagrado, respetiso. nupiiwi, my great grandfather, my ancestor.

muníivul, an also
When the people of kimkigaras passed this tree, they talked & felt sacred. It has the ~~figura~~ appearance of ~~a~~ also, but it is really bellota (~~kwi~~ kwíʃa).



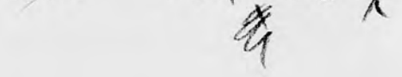
Then walked down arroyo
½ mile & photoed
also plen. I cannot be
sure if this is by the devil's
arms or if the devil's arms
is another species plen



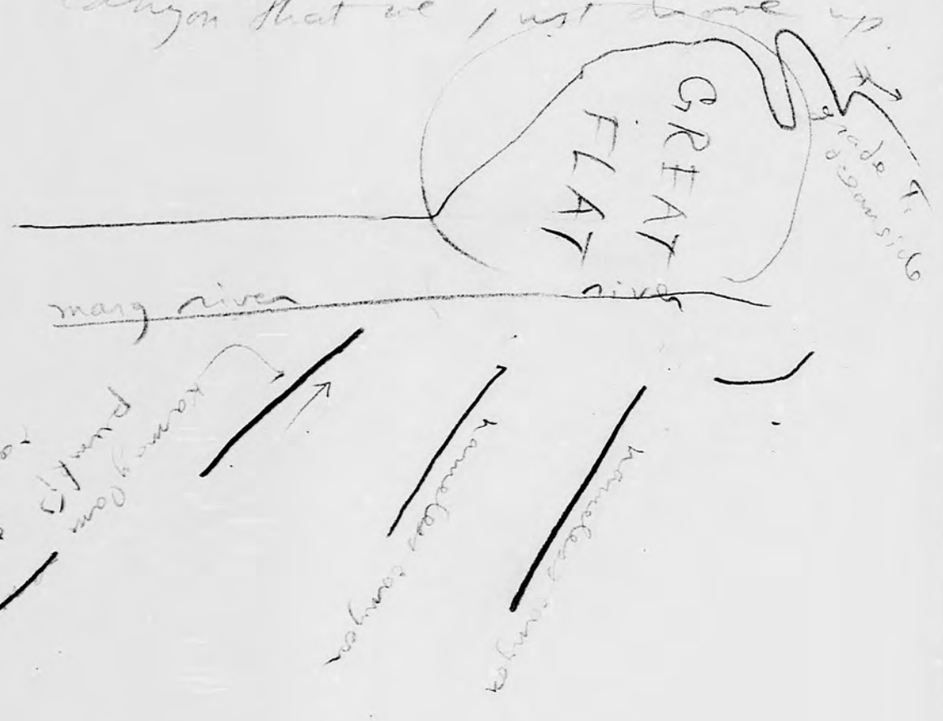
chief says there is no one but him living who knows the plens in S. Orang. Branch. Nobody he can ask. The cave at just photoed has an arch-rame, but he died in vain to remember it. He speaks of the tuna patch as up en las tunas.

at 904 passed the corral, on our right.

at 907 returned to

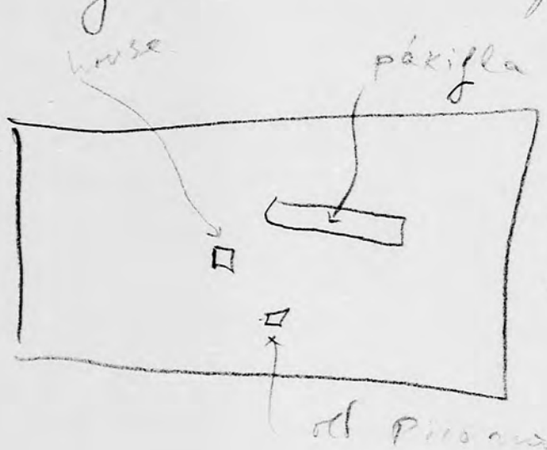


Kámaylam ~~Flays~~ (mg. boys & girls). Name of the SIGS in canyon ~~just a bit~~ on n. side of L. mang river just a little downstream of PP. the mouth of the canyon that we just came up.



Mj. { Káamaylam ch. / Káamalum ch. } (pum'ki'), Both forms in use.
the house of the sons (first people). Ep. ① ʃawáamalum,
= ② ʃawáamaylam, daughters.

Stopt at 914 to
photo Kámaylaan panks!
Then passed St P. as
at 918 + climbed
hill + photo the above
+ pákifla in background



at 925 road leads off
L. left uphill to R. L. Ruy River
— old rd on. from Pics above to
R. L. R, I imagine, Nuns on
after are started up the Road
L. get out of the Pics to Cat.

M. Jorz kihaa'ay, = Isidora.
Anastasio Romero, was a t. kid.,
looked like Sp., when the Mission took up he was living at
kihaa'ay. He was kihaayyaxwiš.
pl. kihayyam. no etym.
& app. not connected with
E. Kaat, Gitk.

Frank says there's no rd. following down the S. Mary, even from here to the coast.

From top of grade we looked far S. & saw the 3-topped peak of Volcan mt., also Palomar hogback & Chihuahua hogback, the Las Posas foothills, the Mesa.

Reached hiway at 968, & turned north.

at 978 passed "Fallbrook Junction" of old rd.

~~Then~~

Passed the Astero lake at the mouth of S. Marg. river at 990. Big lake & cement hiway bridge. Frank says no name.

Joaq Mj. ʔatʃ'aʔav, a canyon southeast & east of Las Flores, towards S. Margarita from Las Flores.

National Museum of Natural History · Smithsonian Institution
WASHINGTON, D.C. 20560 ·

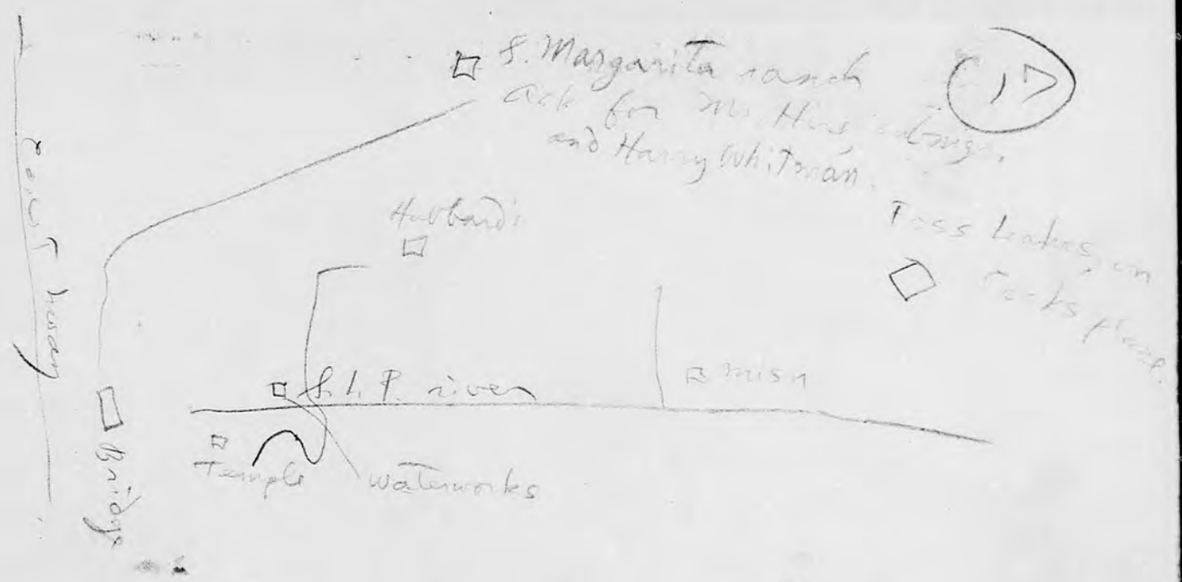
THE FOLLOWING SECTION IS EVIDENTLY A SEPTEMBER 1933 REHEARING OF A 1927 PLACENAME TRIP WITH FRANCISCO GONZALEZ QACHAQACH. THE EARLIER NOTES WERE INTERFILED WHICH ACCOUNTS FOR THE ERRATIC NUMERATION OF SOME OF THE PAGES.

at 07.7 we passed
kihāy, & adobe house of José
Antonio Pico, el papá de los
Picos, on our left, ½ blk. fr rd.

after leaving kihāy we
kept on skirting the great plain
and nearing the Mang. river bed.

at 089 we crossed
the railroad just after crossing
a big canyada that comes into the
mang. river from the se., & in
which is a canal

this last wild tobacco
has yellow flowers & is good
for nothing. The I Ot is not
Indian, except. The Indians cultivate
has a white flower & is
used by the Inds.

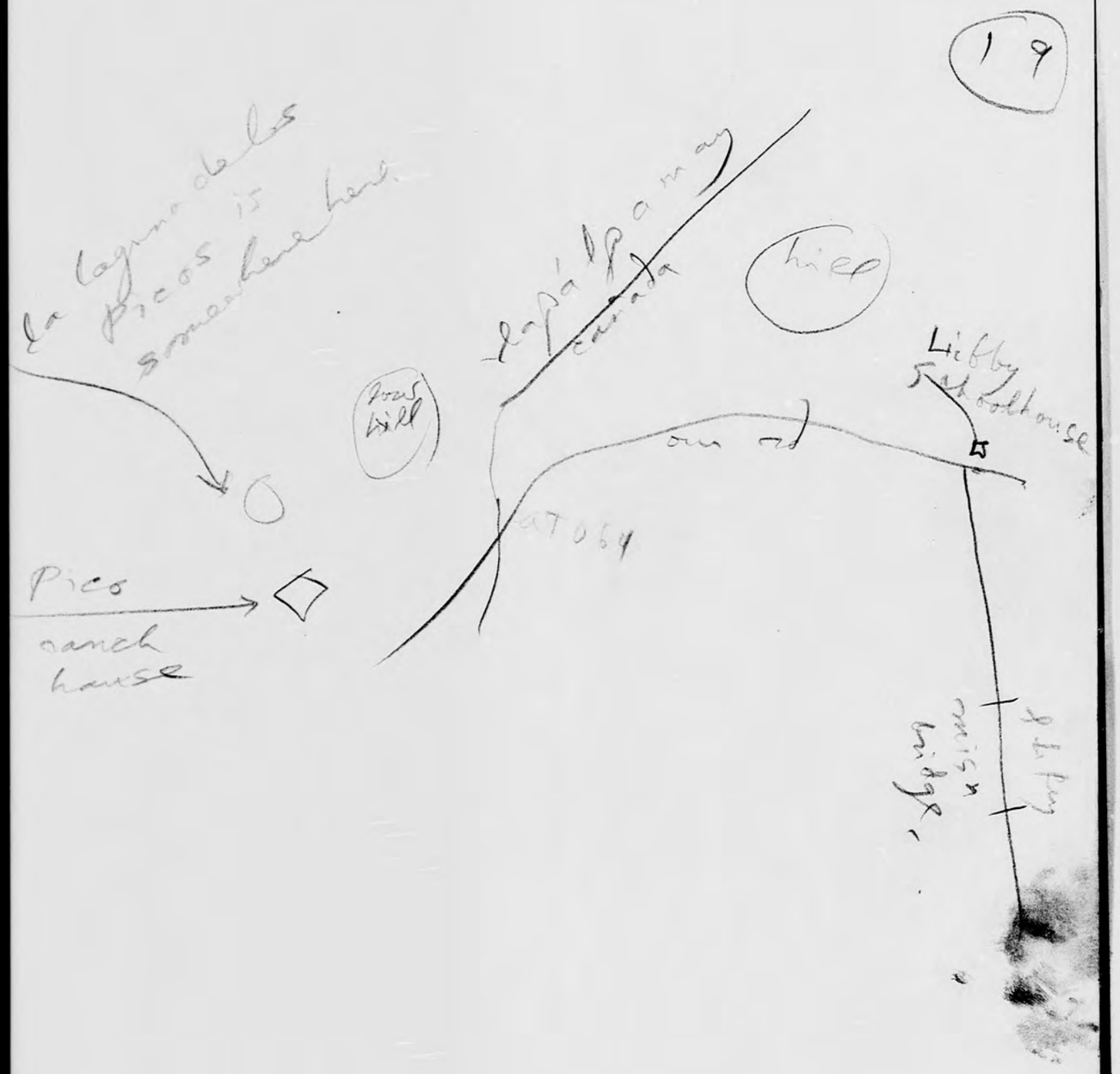


Above is from
Charlie Green, who lives
n. of Oceanside business center

Left Oceanside this
morning at 000. at
we passed La Vina, on
hway going from Oceanside to
Bonsall, opp. ranch of Ben Hubbard

We left the ocean: 2 Bonsall Camp ↑ turned to left just ds. of SLR mission — crossed bridge just ups. of Jolon bridge. The dude used to get fresh water from a pozo in the river bed — the river bed was always dry & water scarce. We drove straight ↑ to (at Libby Schoolhouse) ds. & to at 0549 returned ds. to the mouth of Lapálpamay & we came to bed of Lapálpamay at 0642 stopt + photod Lapálpamay canyon mouth. The todo of the canyon just above it comes from the hills is Oapálpamay.

Mj. lapálpamay. Kw. From lapalpaS, a Gig fat short man. Also can say lapalqa, lapalpaq. of a Gig mt. not very high. lapaatuq. he is Gig fat & clumsy. Joes & Mj. understand that sumido means old & skinny looking, drawn. Tmujilo once told Joes: when a man gets old he has sumidito.



The name lapálpamay means hacer una cosa sumída [sic].

after photographing lapálpamay canyada a mont we turned around & started back up river on N. side of river. Returned to Libby Schoolhouse ~~cat 064~~ & reached there at 069 cat 089 Then at 089 we turned N. to left & went towards the hills.

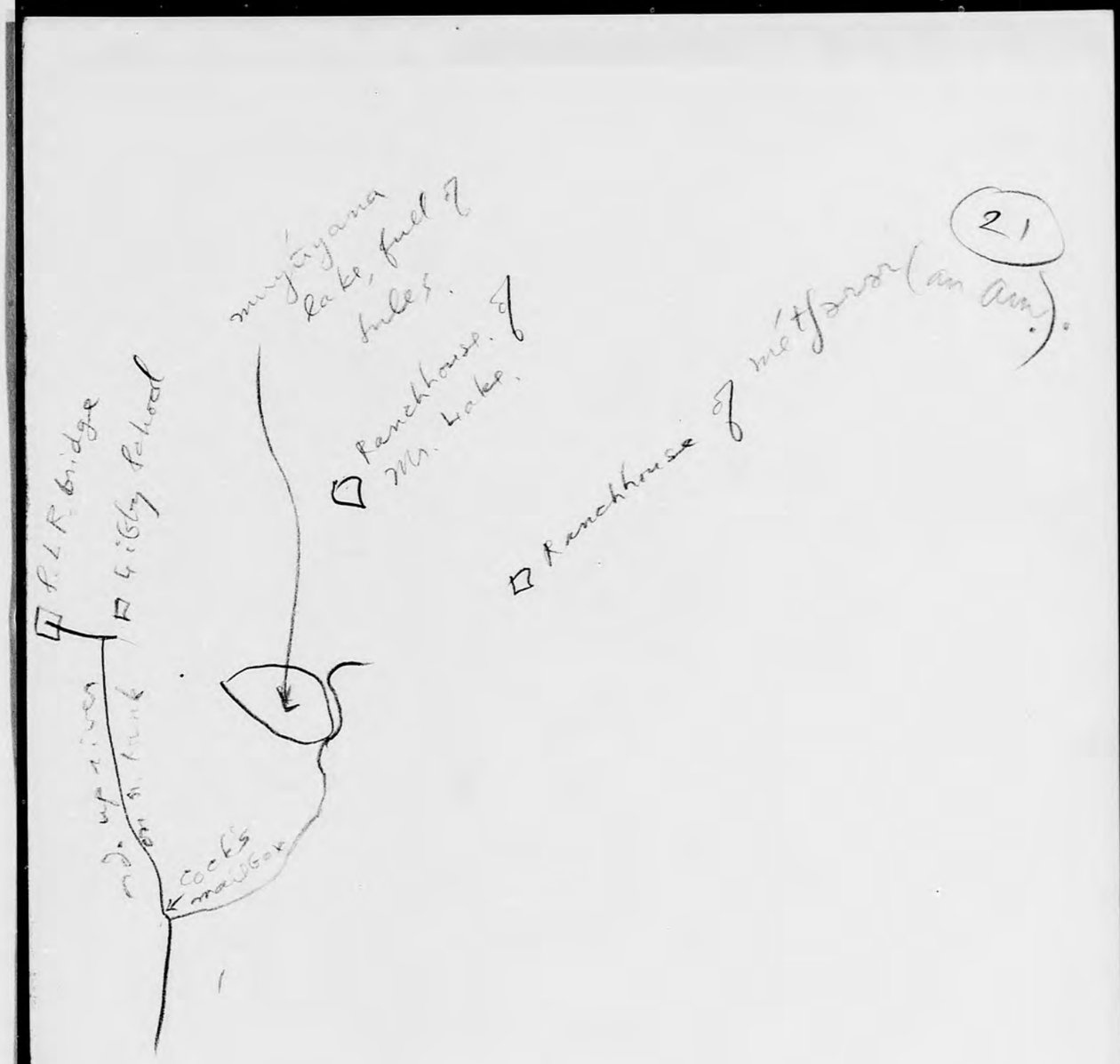
at 097 we reached the muyúyana lake. Photos of it.

(Francisco Madera is a good Luiseño interpreter.

Mj. does kw. muyúyya-
xuna (cannot add -ya for (cc.)

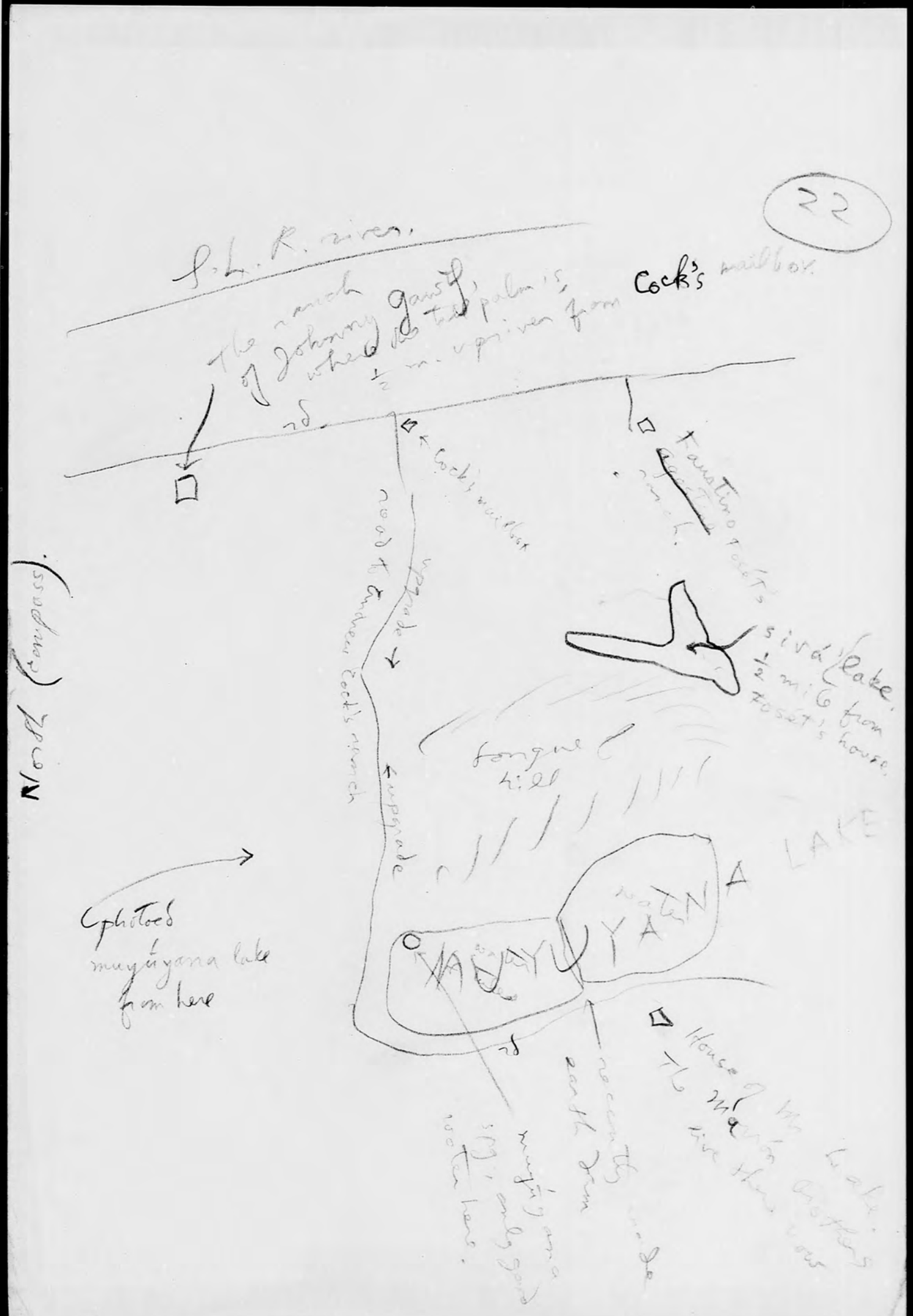
From muyuyya q. water bubbles
out, as in a spg.

Mj: There is a story that this was
only a kind of a wet place (at no water
there, ground used to shake, and
Carnacima pánnakamal, Bernardo
Cueva's aunt (some kind of aunt to him),
was a girl playing at this place
& stuck a stick down into the ground,
& water came out & made that big
lake there. Mos antes, it was merely
a wet place, Mj's father's mother was
Patricia pánnakamal. Patricia's younger
sister was Elementa. and the other
bro. & these 2 women was mater.
There was another woman surnamed
pánnakamal who married at Temécula.
The ground was just shaky, & the girl
went forward sticking stick in ground, & she
struck where the spg. was & it boiled up.



21

Mj. Joez: jivá' is the name of the ~~cocoteria site~~ site on river edge near Rincon store. The Potrero people used to camp here. Does. jiva'ya, or better jivdaya. No etym.



(23)

Returned from
Lake's ranchhouse +
stopped to photo muyúyana
(= Foss Lake) at 116.
Returned to Andrew
Cock's mail box at 125. Started
~~Attempted~~ downriver again.
at 130 turned into Foset's
ranch. Walked ½ mile + photoed
sivá' lake looking in the opp. direction
from that in which I took
muyúyana lake, with kutuk'ya cone
peak in background) at 132 stopt
at Foset's ranchhouse + ~~turned~~
~~asked~~ walked to photo the
sivá' lake. sivá' has no etym.
Returned to main rd at 134.
sivá' is deeper than muyúyana.
— people can get drowned in sivá'.

(54)

We descended at
103 a very muddy, ~~steep~~
hill on steady side of hill
deep mud in mud. that place
is ~~very~~ slippery. after
passing 56, at 105 we
passed an unpainted wood
house on our right, then
an abn. river. At 108
we reached the railroad
again, ~~and~~ near a loading
platform.

Mj. Joez yegleyle is name of a place near or at S. Bernardino. The complet in the songs is wáa'af yeleyle. Loc. wafya. Is Gonzalez' yiliyle for this? Mj. thinks it is for yalayyle, from yalayyaq, the caballos make a noise as they trot along, Sp. el tropél de los caballos. Or of anything making a noise as it trots along thus, say yalayyaq.

Mj. Joez kw. toopumay. ↑ not q.

No etym. Cp. possibly tóopaxun, ↑ but see a they are close together, e.g. ollas are set close together, several people are sitting in a row, a boy and a girl are sitting together. The trans. is noon Toppiq, I have 2 wives. Here in olden times the grandfathers had 2 wives — one did not have to be capitan & have 2 wives. Some of the kd. men had 3 wives. 2 wives wd go out may be every day to gather seeds, & the one who had babies wd stay at home & stay with the babies.

Mj. toopawut, peste, notoopaw, my peste, notóopaw may, my little peste. toopawmal, little peste. Now says that *toopumal is not a word, tho at first they gave it as dim. for toopal. Various places, & wd. say he felt cold, he felt hungry, etc., & toopumay must have meant smthng.

Mj. Joey never heard *jaw'kape.
Tried good.

jaawaq', a big shell held to
the ear makes noise of the sea.
The shell used for this is called
jawvish

javaava'am, the ranch of Kotfil
(a german), on top of a hill, on the old trail from
Escondido to, páanaksi. Kotfil is now dead.
já'jwuna punoo tuvu,
the mt. n. of Agua Tibia, e. of
mage's ranch.

Mj. wayxi spring (old Pasho adobe)
Valley Center + Escondido on Rd.
Beto.
javaalpa, is a place on top of the
ridge that runs from wayxi, a clean
place with oak trees on top of the
ridge, about ⅔ m. from wayxi.

pukniimay, a place (½ mile
west of javaalpa.

javáava'am, ½ or 2 m. west
of pukniimay. javaava'am = Kotfil's
place.

The above are spgs. + old camp.
camping places. The tfululum (=yapittfa
people) used to camp at these places.

Mj. Joez: CC tail from
Pala to S. Margarita ranch house
passed a hill, in vicinity
of Katuktu, which hill has
on its top a rock with another rock
on top of it = 'awaal poq'liʔq,
mg. onde está el peno encima de
una piedra. From qaliʔqa, to
be on top. But qallaq, I get
on top (of a woman).

Mj. Joez taakwiʃ putawʔila,
mg. onde se sienta el taakwiʃ.
E.g. said of an eagle wd. mean where he lights
all the time. From ʔamu'nu taʔaq, ya
estoy sentado. waam'nu
ʔaa'qwa, I am sitting.

do not say this too fast.

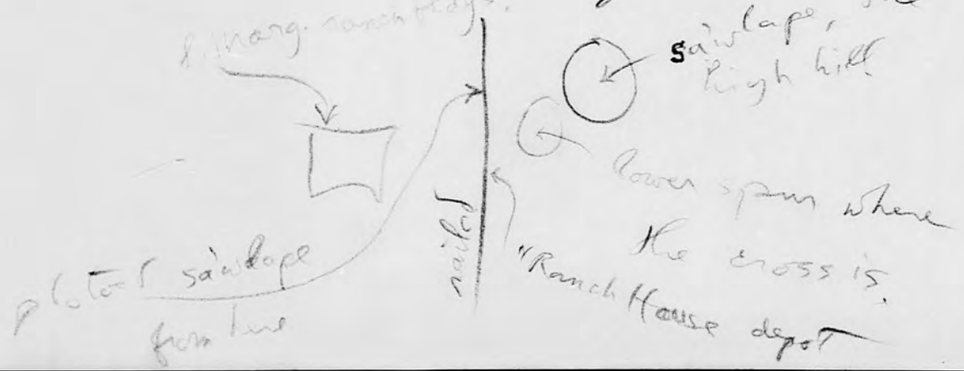
55

Reached S. Marg. ranchhouse
at 126. This site = tópomay.
n. mg.

Left S. Marg. ranchhouse
T stopt at 128 where rd
crosses ~~t~~ railroad going toward
To

+ photod hill called
① sàwlape, ② sà'wlape
+o [illegible] paki', ③ sà'wlape
+o [illegible] patawla.

I = ndo so asizata
S takuj!

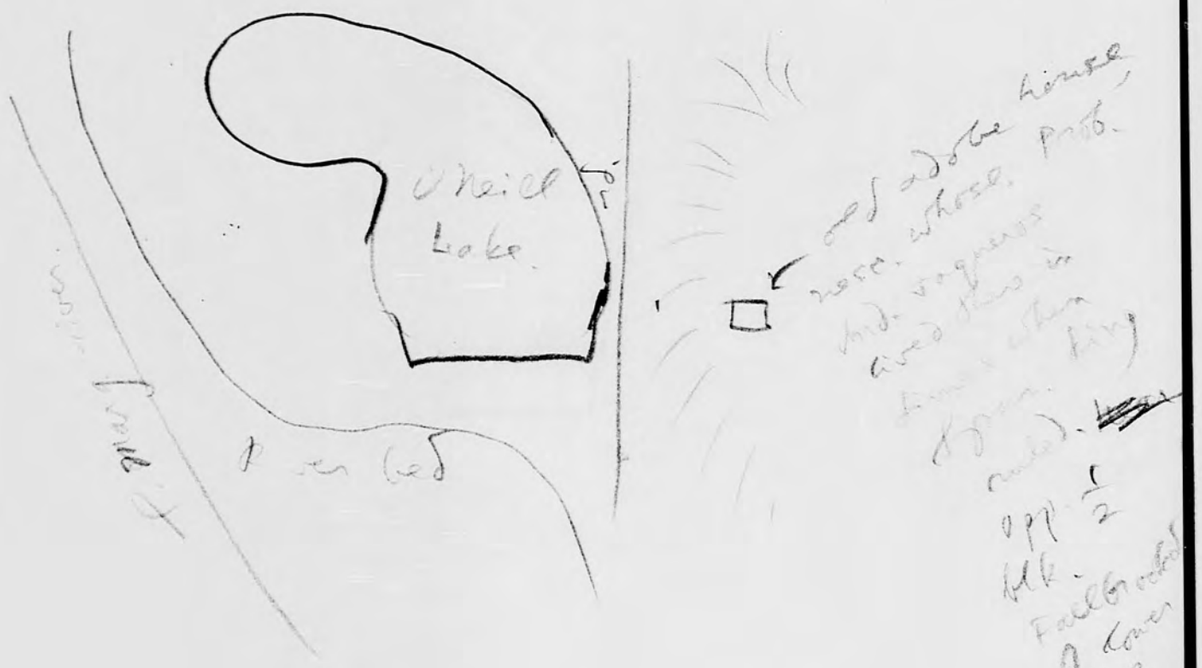


Mj. [illegible] says the word must
be 'eʃla.
ʃ
shoT

there is a weed that grows
2& ft high, called 'iʃvif
but other dialects call it 'iʃla.
Scarcely approve the obj. 'iʃvif.

Rincon matʃamTaq, desabrido
(insipid tasting).
= Slr. (coast) dialect yuqanni.

Soon after we passed where
~~[illegible]~~ a poor road ~~[illegible]~~ leads off
to right to Moro. We drove on
and at 141 came to the
big reservoir. Std. name
'ésmay. Nd/mg.



The Obeid Lake is natural
merely increased by a dam.
It is a bad place - various people
have drowned, a dog once went

down in bloody whirl. But
when a boy, Sq. & other boys from
all these Ks lakes on the
n. border.

At 149 came to
end of lake.

Lee Ellis has ranch.
~~we~~ section we passed then

At 155. We climbed up a
big hill & came to Lee Ellis's
house at 160.

We drove across the fields,
most rocky. At 183 we passed
Ks 2 hos, on our right, photod
= pupa's pupa = wémuná
hos, 17. Soon 0 29 hos.
ven and nds hos hos Tay
were from Pawna T
are hos SW. & retired

Mj. Joez: pugaa'ag pupét

wee munáa, his older brother and

↑ wee means both but weh means two.

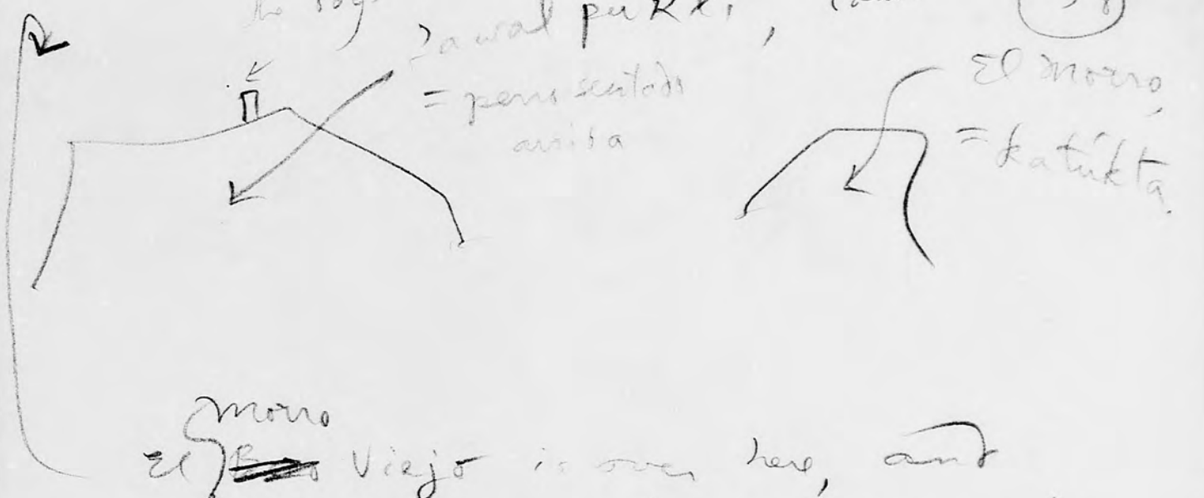
his younger brother are both going (now).

Mj. never heard this story, & n. who

the 2 boys were.

Mj. Joez say this is not right, the plen. is 'awóal puq -q. cannot omit the -q.

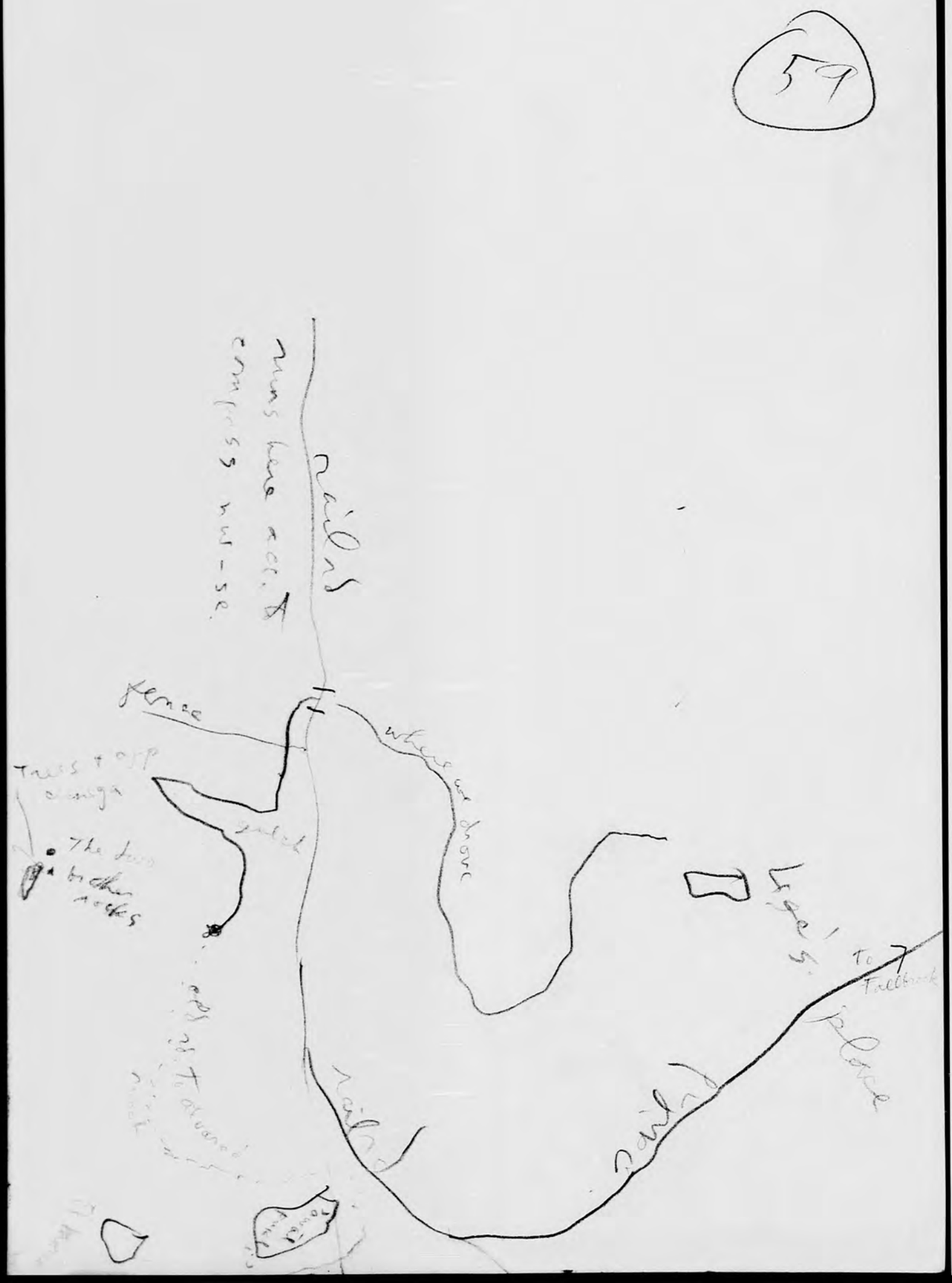
(58)



El morro Viejo is one hero, and descends to Ke of Alvarado ranch (see earlier notes), and on to Pala.

Stopped at 183 a Ke 2 bros and Ke 'awāl puk-li' + morro. There is a place by Temecula called 'awāl, a na. There on Ke mt. two are called boys but are really people like man & lady + night. Ke ló Ke left Ke

57



the little valley at T

My. Efes takwji = Rainbow
Service Station, = S.D. Vallecitos.
takwji is from numáa
takkwaq, a piece of skin is pulled
on my hand.
= se mata un pedazo del cuero
de un caballo when the saddle
rubs on him. It is used like when
I stick something on one, & when
I pull it off it takes a piece of the
skin with it. I clap something on
my hand in any part of me &
when I jerk it off again it takes
a piece of my skin with it. This
is what they imagine Takwji &
Interpretation to be derived from.

Dj. yayi'wuna, mesa grande.

dup. vs. that he has 4 cans (60)

plen. yayi'wànà. St is name?
a na. or locality either at
mesa grande, mesa chiquita,
Volcan or S. Isabel. Ch. Supt.
St is a R. name of a village
Dieguino na. or place.

The old rd. goes around
to left of 'awàt pukel's mt &
climbs high around, passes El Arroyo,
comes out into S. Isabel Valley
at the ranch of the Alvarados, which
he pointed out to me the 1st day's
work, or on to Pala. It was an
old rd from S. Margarita to Pala

We returned to [redacted]
* Lee's place at 203.

Mj. fayagya, loc. fayáyyaya,
~~neg.~~ el fem fayagyal, very thorny.
Kean Bonsall,

Mj. pakapka, ~ kilts just above Bonsall.

Mj. Joez sevegvi, old ranch
house site 1 mile s. of Fallbrook town,
Alvarado's sister's son was living
there. From word for sycamore.

probably not s, but in this position sounds s-like

But páaraava = site
of Fallbrook town. Loc -ya.
The chant says:

sevegviya - paaraavaya
(or vice-versa, look it up).

Mj. Joez toot hakán'lala,
↑no-a here
the place, but the rock itself is toot
hakán'lalaf, rock they lift.
The rock place was 4 mi. west
of the Sb. river cement bridge.
↑
Joez: there used to also be a
black rock, round like a pumpkin,
but heavy, some of the young men
would try to lift it up, some would lift
it way up 2½ ft. off ground, in
arms. Joez did not try to lift,
he was afraid he might hurt
himself.

ahead:
sayásya
tóókyd
pakapka.

sevésve
tóót hakáy kilanya
=tóót hakáy kiliß

Rancha de gatos

has Ind. name. Near Fallbrook.

Rancho Pachanga, Stony Hill 12 0 13 children, Mexican Mandate,

We crost the rd. again just after leaving Lees place. followed along with rd. down right.

Mr. Joe Bill Veal, a german with red whiskers, a blacksmith, kept a store at Pauly, his wife was a

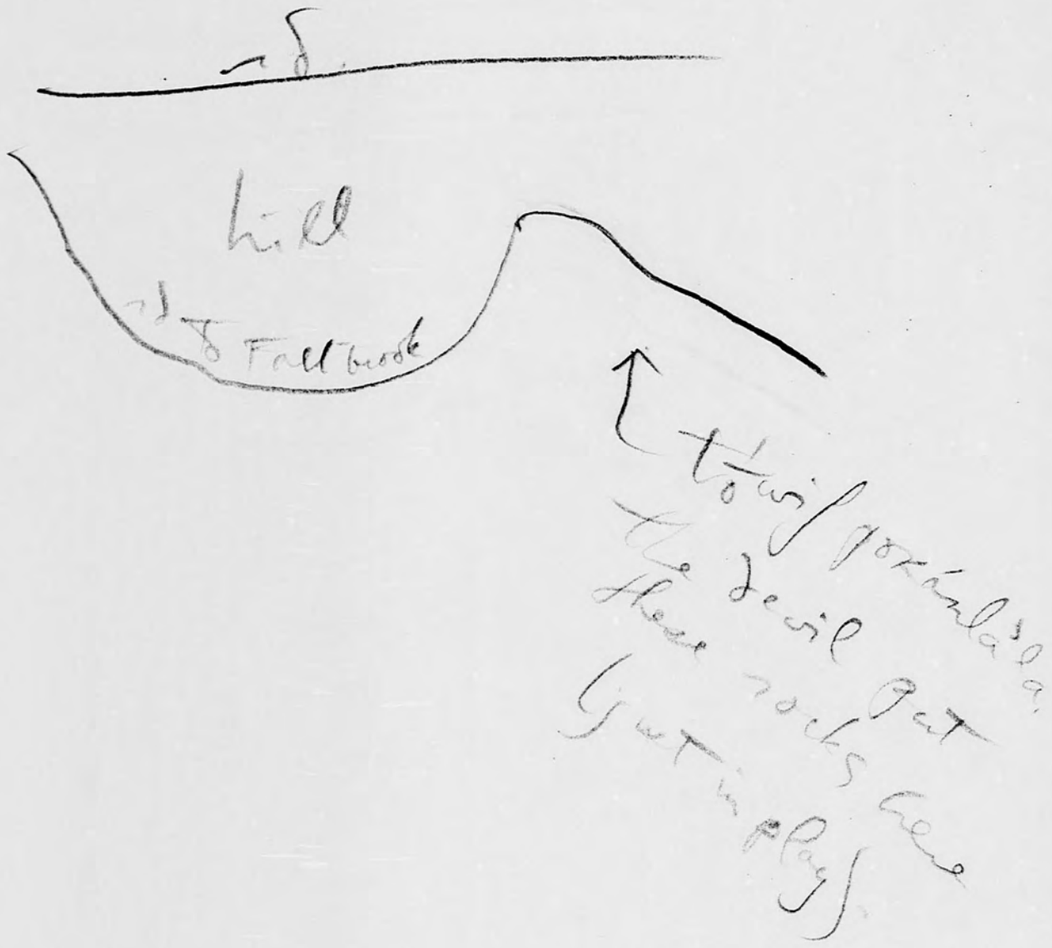
Bil Bil, dubbed Pachanga, found an old anvil at an abandoned mine by a peak in the cordillera a-of us here + bot it & Pichanga, A very ancient mine.

ɬ tówiß pokánla'la =
rocky hill to right of
rd. immediately at 213, just
after we climbed hill.
Left Ke railroad for to our
left here, ng. the Towiß elevation
has piedras.

the cave is up the canyon where the road was just Fallbrook. ɬ many a cave in mt-side. Big dark cave, person lives in there — use Pachanga

To possible.

(63)



Mj. Joeg toowíf
pohkán'lala ng ahem
the spirit (raises) up (rocks)
lifts
noon hakan'iq, yo lo
keránto.

67

S. Jacinto Peak is of Sen
broken, S. Bernardino
Pk is younger broken.
S. Jacinto has 2 names —
two ~~Pk~~ mts. joined together,
one is pinipine, the other —.

at 223 we came to a
live oak at right rd, plen.
here is wi'á samay.
Smith Mt. (fun by here)
is called by the same name.
Photod.

The old rd goes around
inland side of knob on
[illegible] & emerges.

Aj. Joez wi'áçamay,
ancinal. Aj. thinks it is
nug. near De Luz.

(65)

~~a~~ (RD) We descended
& crossed a ciénega (dry)
with willow trees. This
place is called in Sp.
Canal de Tierra, but there
is no canal there now. Must
have been one here abouts sometime
CT 230 crossed the
rd. CT 232 went thru
a gate.

Beyond the
that we see
cordillera mts is
Margarita is

Yélkwa.

Mj. Joez páarava,
putax
Fallbrook. From pariq',
chicken twists his way down
into ashes or earth, & scratches
earth over his back. Ii. páaravi.

at 239 passed a little
ranch on the left.

at 246 came out
of No. 1. Mag ranch gate +
just inside the gate photoed
pánave, hill Mt. St. Jacinto
of Fallbrook Protestant cemetery
green cottage with white water
tank surrounds the hill.

Reached hway at 255.
Turned to right down hway.
Passed Rancho Tipperary
at 261
at 272 turned off hway
to left, & drove down palm lined
driveway. + hway on ours +

and photoed
at the house. a woman
who knows the name of the
the site lives in Palo ran
tell us, ~~+ I forget it~~
this is severe now remembers.

Started back to Mag,
leaving Fallbrook at 304.
left hway at 308

the house & on the hill
by Fallbrook Protestant cemetery
is property of a. B. Clemens,
who lives there.
at 324 passed ranch on
~~left~~ right.
at 331 went thru gate.

(68)

The ~~gent~~ S. Marg. river has
at its head 2 canyons. One is named
wa'if ; there is a stone schoolhouse in it (made from Tallbrook).
The other is the canyon that comes
from Temecula.

at 3.47 passed Merrill's
put rock plan.

Passed Lee's place at 3.59.

Waterdown grade at
Lees place & reached bottom
& lake simultaneously
at 3.71.

Rese. "Miguel" grant
maps; reached S. end of
lake at 3.76.

Kfj. waa'if, carne. Local samp.
wa"iq', dog barks. wa'ya,
en Cacarne. wa'ffal, with the
meat.

69

at 384 passed
the road that goes N & left
to El Morro. This road is
washed out near & doubtful if
machines can get thru.

the nameless cave
where the being talks & you
is 4 s. a se. of Kihāy.
Have to walk. a big cave
dark inside. O.K.

Returned to S Mang.
Ranchhouses at 394.

Adj. dog at Cuila, nt.
Kolgua. Cp. noon kusav'iq,
I untie it, gorla suelto.
Also to untie a dog. (See
elsewhere).

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WASHINGTON, D. C.

Santa Barbara, California,
Nov. 16, 1907.

(4)

near. Tunila,
*Kupka,

ka'ó ſ vay
= Kaſo's by Valley
ck. Mo
Cañon.
Comes from
the east
like this he
ever hears
Near Topoway
except i.s.
Magnolia.

Where the
Barrancas Cuates
are a man
found 100 bars

(5)

of metal, he found it
in 3 days
he went away. Ush
needs if
signal-fires
faithfully.

Where Frank
Konik lives a
man, a stranger
here found a teenage
& kidnapped her.
He was mex. He went
to the boy's a Sonora.
another Apache under
came & drove
Tsaraſe, at a
[illegible] not long
place called Tsakape
& Caracoles, at a
saneo. He was digging
there when red o'clock

(6)

arrived. I come
there with a map.
O'Neill Coughed.
If he who tells
you knows & got
out but I cannot
say where it is. If you
want money, go & dig
Arang. & work. But
Owen was already
getting it. & we
always saw him
going by with ore
& at each time.
So tankeredly.
I have to follow
this.

(1)

Villecitos

El Roblar
is at upper end
of Las Flores
valley.

(2)

& reached of Juan
ashore. They
stepped to Don
Marcos & Don
Marcos went up
there & chest
when & he was sent
to Stockton (insane
asylum) - got out
& now no longer crazy.

(3)

getting the
wrong kind as there
is in mushrooms.

Time at
Tsakape, in spite
of what Mezzes says

Tunila ex. for
kolova

Chief, Indian
chief. What he
is, says that we
went in a dangerous
place today -
the upper
Man Ohife. It
was, & still is,
dangerous - bandits
& Apaches & Mexicans

The sakenipas
great at Punamay,
at S. Miguel, and
at Las Canyon
where [illegible] has them.
They go in rafts
days. Boil on fry
[illegible] No trees

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WASHINGTON, D.C.

El Gato ranger
entering river above
the lake. Drainage
tuning. Los Zarzales
chains

Las Pulgas
Piedras de
Limite de Lagunas
Zapato, 1 Stop
Zapato, 1 Stop
reaches camp 2
Las Barrancas
mile Cuatro
Zapato.
20 miles.

Stop 2
to 2 sec.
is choice different
to 2 sec.
at dam. Descend
at dam. Descend
di main. Descend
Levalle 1

Largo.

Largo 4 Q
Lined at Q a Diego
then as Zavala
junta Zavala.
Diego Manantial
may Primal Francisco

Tavistock
Place by Tadeknock
Swinthene.
Medyalpes

Buck Hizzins'
name. Up
Rec'd on

Rain mal Comité
by prepare to
Stance Cr.

Sali' dep
dad.
D Kempames.
Only kids
at 1st Potrero,
Kelper, O. Calientes
Rose, Malka, Pez
L. Rosa,
Tavistock, Pez
place by Tadeknock
swinthene.
medyalpes)

Sin Simpatía.
st 32 4 mi 30 sec
a 5 12

Tree is a place
and El Laguito, may
7 S. Juan.
Down Gong sank 1st
El Barranco Primero, Then
Los Barrancos Cuatro Then
El Oro (or El Oro is sunk
barranco way down).
La Piedra de los Gatos is
11 1 Note.
AT 661 = El Primero
Deshecho la small canyon
mouth. Some water in
AT 671 East El
Segundo Deshecho,
El Grande Deshecho (= the big
canyon just N. of Elevation
down).

Dos desecho = R. mountain,
R. cumbre, y say mountain punáa Guapaq, enter.

The place where we see the smoke ways, the big point here, off which the seal rock is, is called kayo'wnga (from kayo'wt, big

Past three Elements town. at 6.39 (just as we left Elements town) we passed Ke Piedra de Los Lobos (páykalam = seals such as roost there). The point is off. The rock and is called kayównga. Duran has often fished there.

Mj. Joey: qawiitnay is the little hill, part of it cut through by the Temecula-Pala hwy, betw. the Temecula bridge & Pichanga.

Mj. Joez: Eustaquio Cúuvakwíʃ,
pl. Cúuvakwtʃum. No etym.
They are of Sawaayam origin,
Mj. vs.

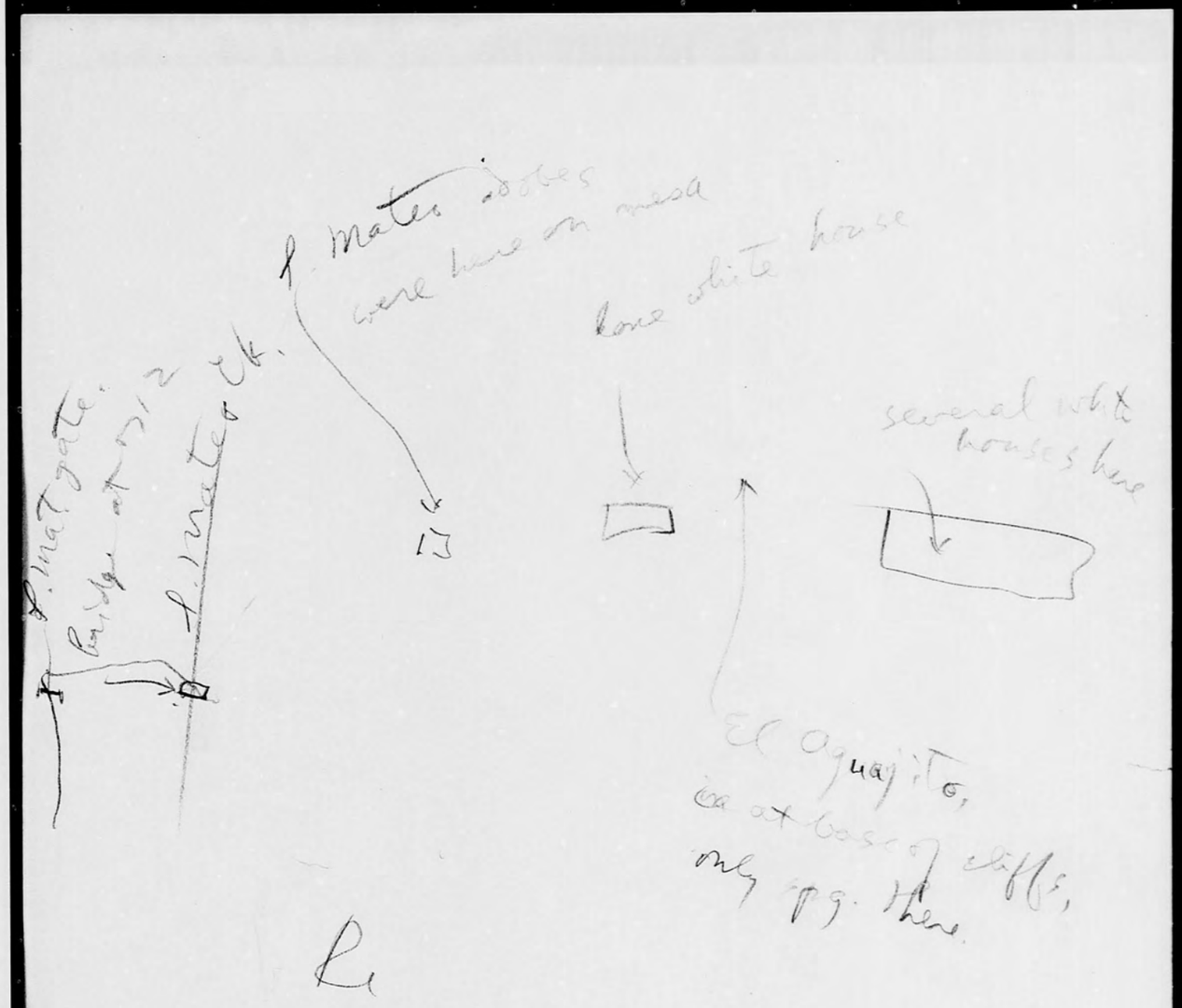
Mj. Joez knew Diego
Morales of S. Juan. He lived at
Sjc. His bro. was Leandro
Morales. I've never saw them.

Mj. Joez: Anastasia Majal's husband Fernando was born at Tocolote ranch near Pecos = mùuttumay.

Mj Joez qe'éeſpumay, that a very impt. ſ. onſae. M. if *ka'eſpay is a name, Mj. suggests *qe'eſpay.

Mj. vs. that qéettavo, an old dial. comp, used to the kids of kwykiſ (camp) ſ growing there that the kids gathered = the place where Ed Meriam belongs to the Meriam family of Twin Oaks was Giving. No etym. this camping where the clan called kwoyovviſ, pl. kwoyóviſam, a clan of Pala people, ~~camped~~ it was a camp ground of the kwoyovviſ clan.

Mj. Jez kuyoo'o w,
loc. kuyowya, from
kuyoowut, whole.



Going up S. Mateo
canyon the 1st crossed bird
is at n. wall, at 730
is El Divisadero. to the
rt belong hwy 1 & go
near the ck. Here it does
now (written at 7:30) the
ck, hugs the n. hillwall ~~on~~ all
along here.

[at 8.0 rough, El Cadena
is below, la Huerta is on
hillside, and the lake on
S. Onofre mt, where they shoot
ducks now way up slope.

Mj. & Joes never heard of this lake,

Mj. It is true that Frank Gonzales was married to Joaquina, at S.L., & killed a man, & was sent to S. Quentin, & when he returned another woman had gotten Joaquina. Frank was a very easy & mean man & used to go over to the china gardens at Guajome & let the chinamen screw her, & her ma. pay her a little something & give her some vegetables, & that is how Jerome Gonzales was born, his father was some Chinaman.

later Frank married Cosme Talgado

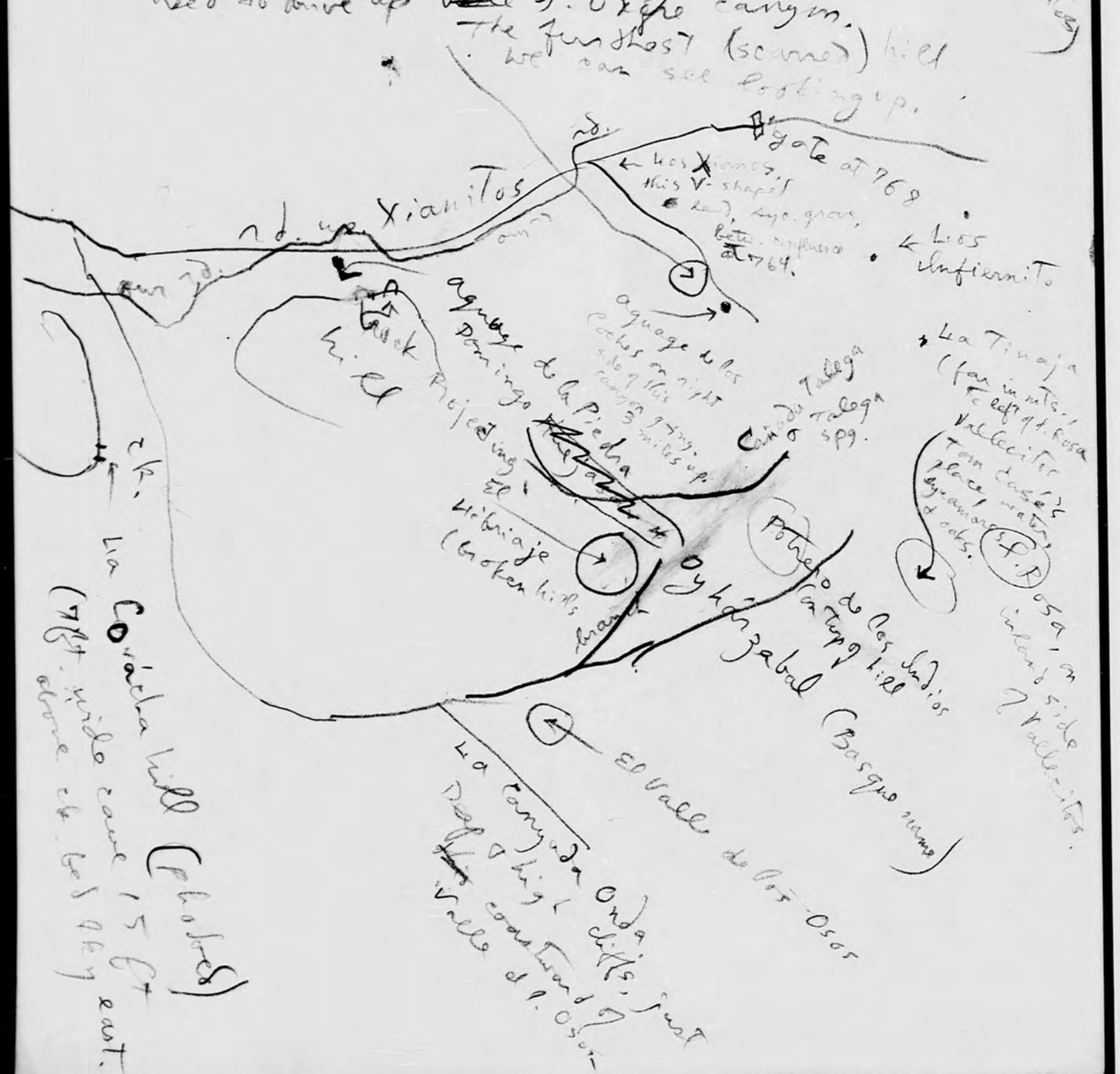
Joaquina was also made to have a son by Cave Couts, named Reginaldo, now living in L.A., Jerome's younger half-brother, a nice looking boy 3/4 white. Joaquina also has 2 younger boys & a girl.

Manuel Largo is living with Joaquina at Escoba. Joaquina is 1/2 white.

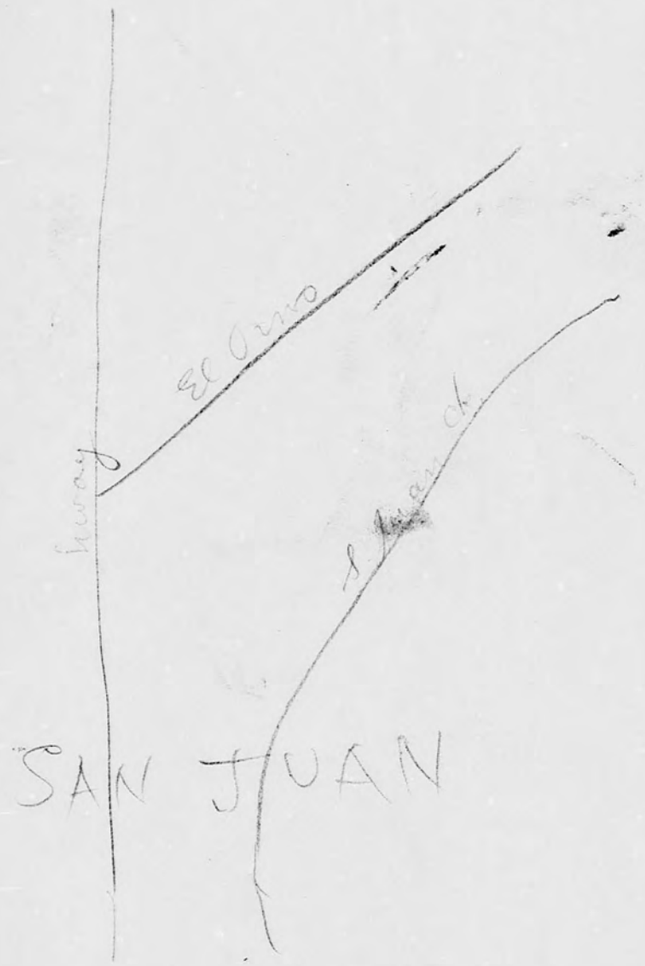
Frank Gonzales later married Cosme Talgado & had one girl named Maria, she is the youngest of Frank Gonzales' children.

Francisco G. used to live with his mother at S. Juan, he shot a man & they sent him to S. Quintin, & he came back & got married at N. Juanito or someplace.

To reach Tom Case's ranch (Vallecitos) need to drive up ~~the~~ S. Ortega canyon.



Mj. never heard La Corácha.

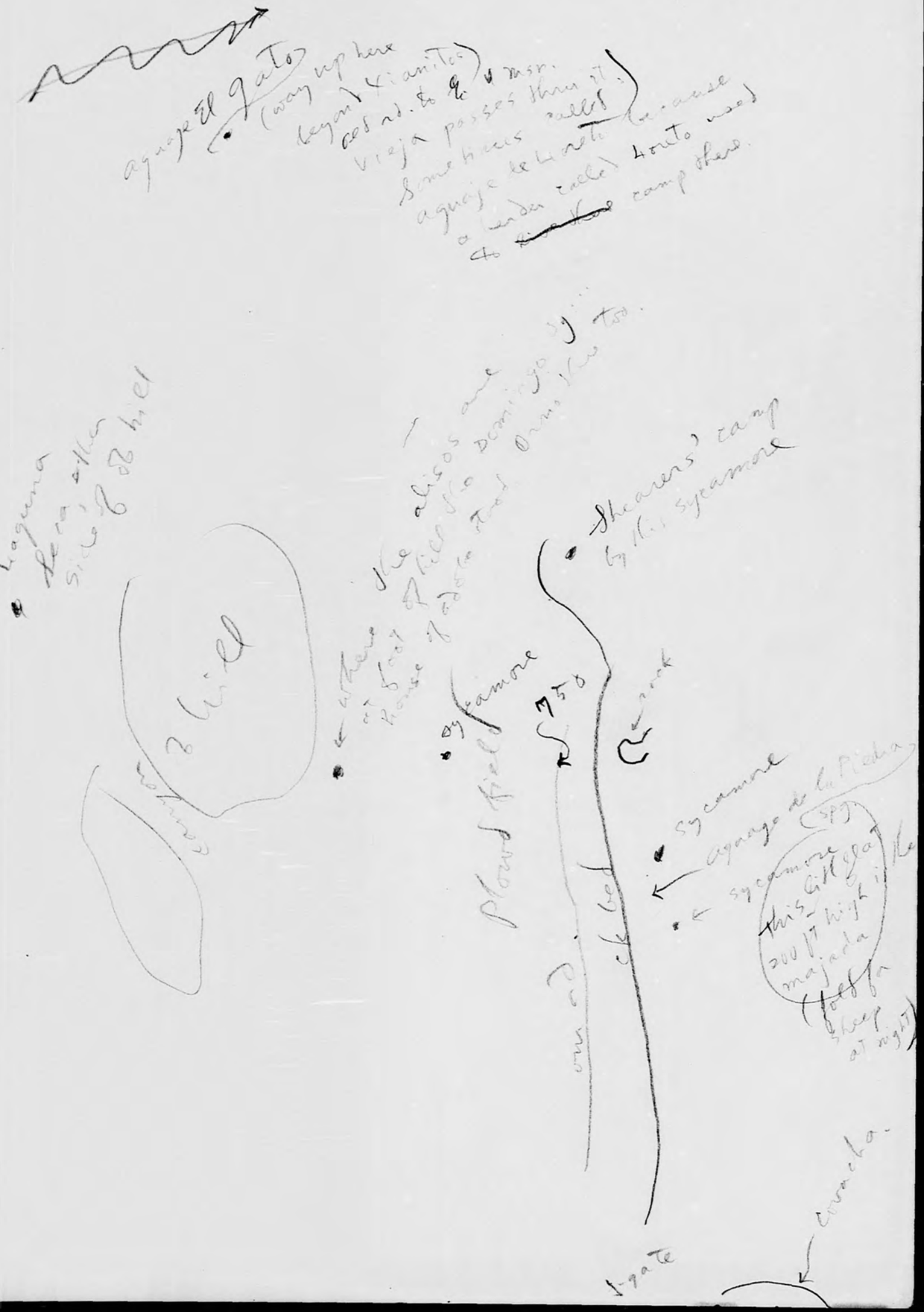


Durán used to sleep in La Coracha when herdy sheep here. and in 1862 a man named Ford in Coracha to escape smallpox.

Blas Aguilar, Durán's father in law, born in 1810, lived in here once. Mesc. Ind. name.

Photos La Coracha at 9:40

Drove up the left canyon. At 9:43 we crost this ck. & went up the n. side ck.



Saddle n T. =

paqárqa tanáqa, ñT.

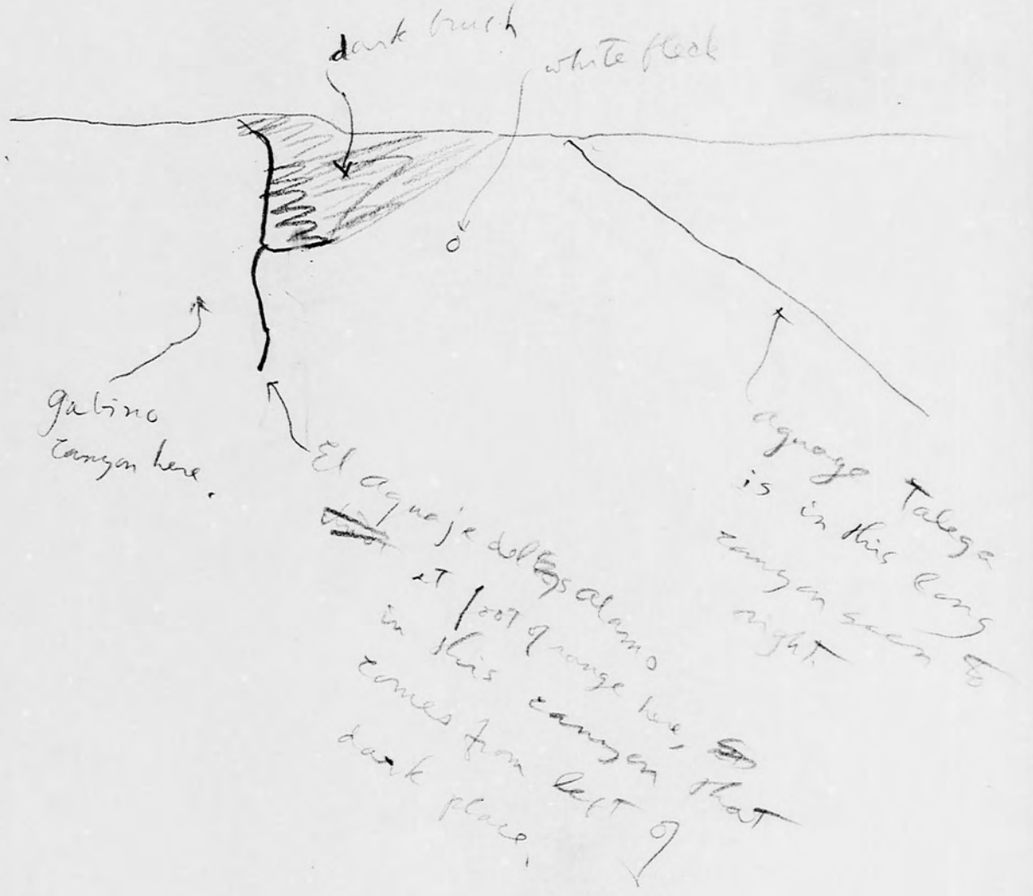
El Tamesral nT.

El Trabuco = yukúyka

Tierra Colorada =

'égla 'avaqaT = Juan

'égal kuyákyif (Juan)

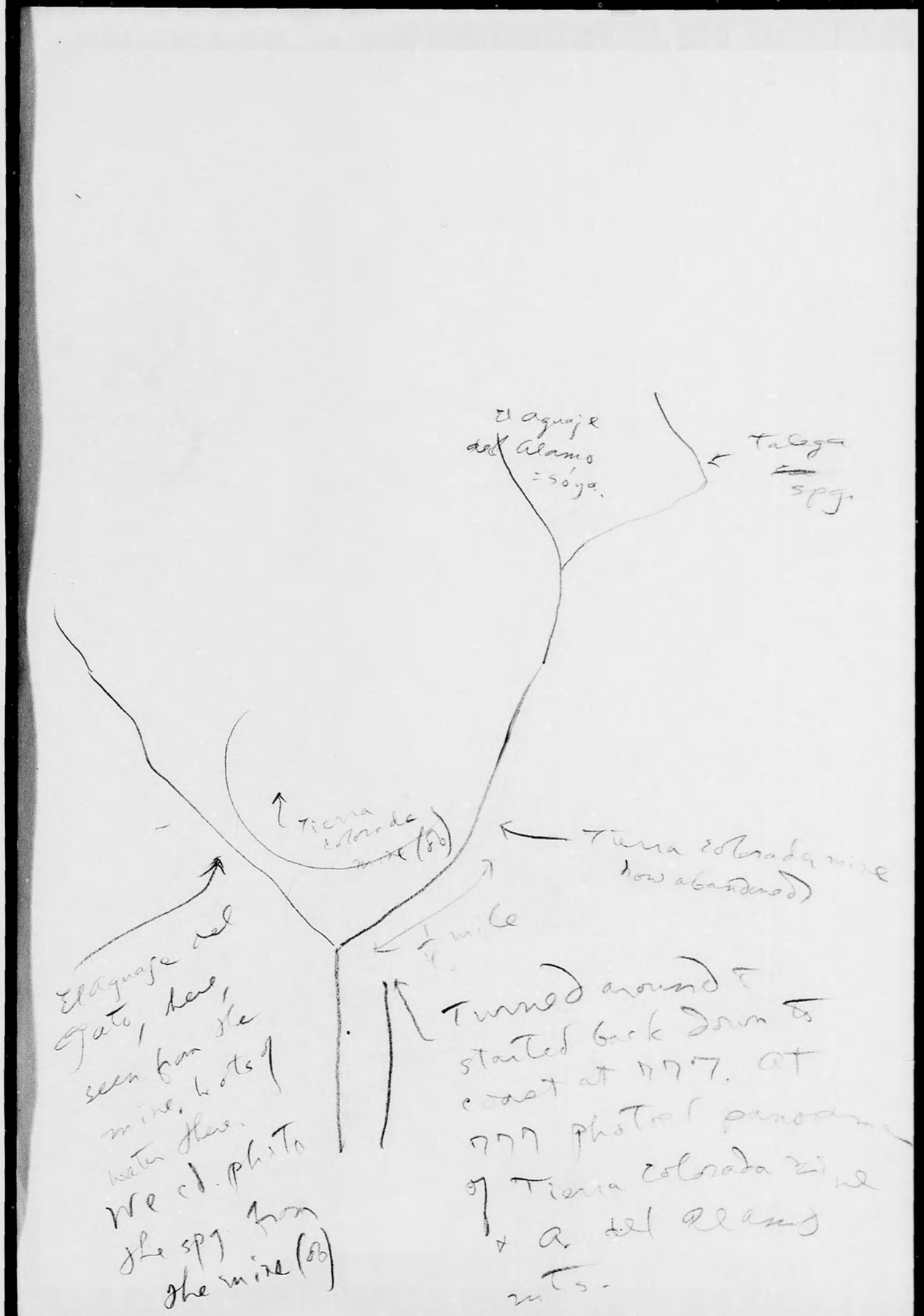


above is looking up the canyon that comes from Nos. dates. No 2 Tierra colorada mines.

They haul earth from tierra colorada mine every day.



~~Mr. Jose~~ Josej. ~~Sp.~~ says
Gabino is first name of people.
Joe3 recalls Gabino Pico.



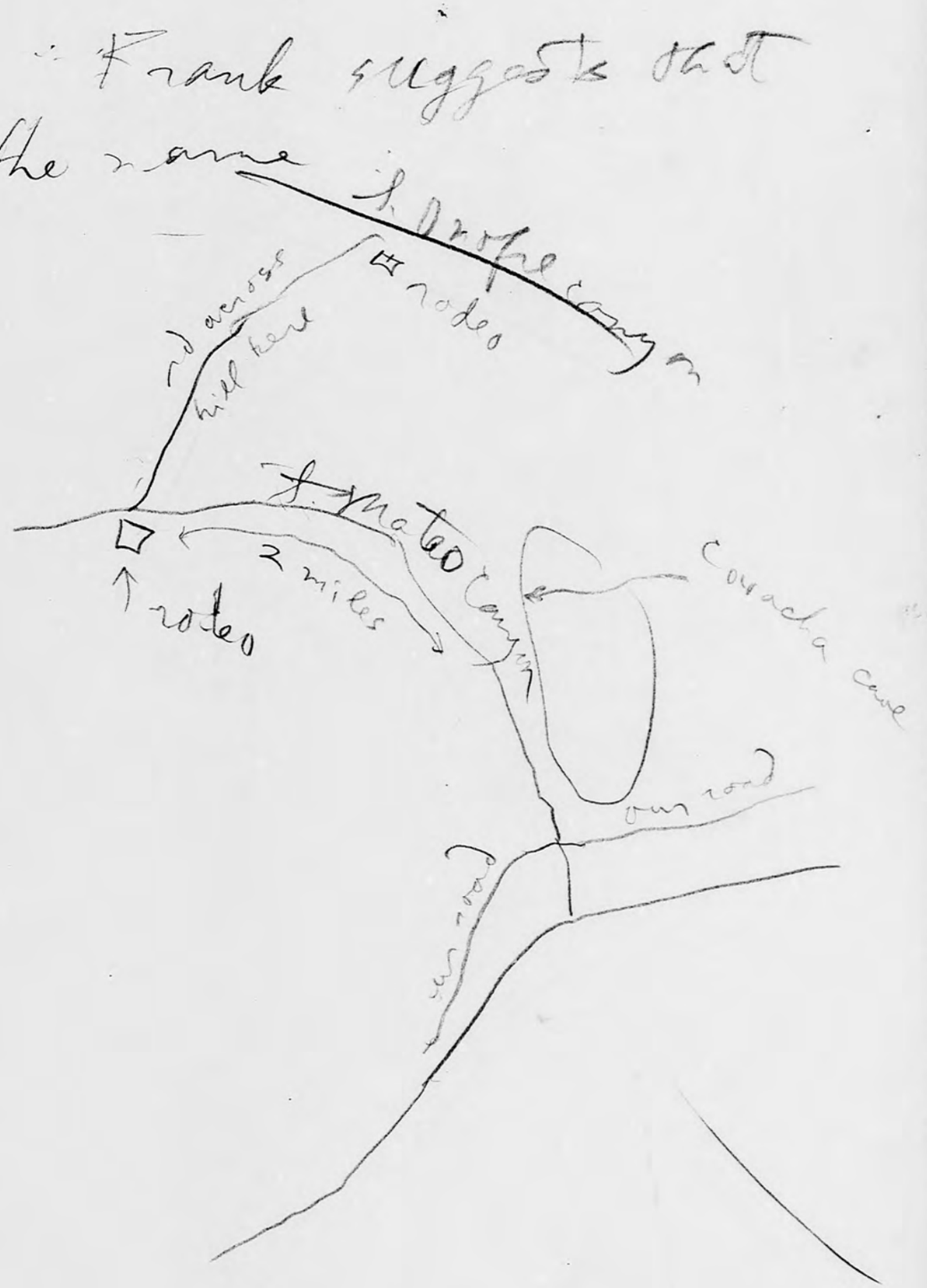
Past Xiamitos at 789

adobál = adobe-cast (ch.)
patch = tierra de adobe,
tierra para hacer adobes.
But La adobera (ch.) =
adobe pit, place where they
are making them. And
El adel el adobero = the
adobe maker.

If you kill a hog & cut up
& want to put red pepper &
herbs = carne adobada. Knows
well.

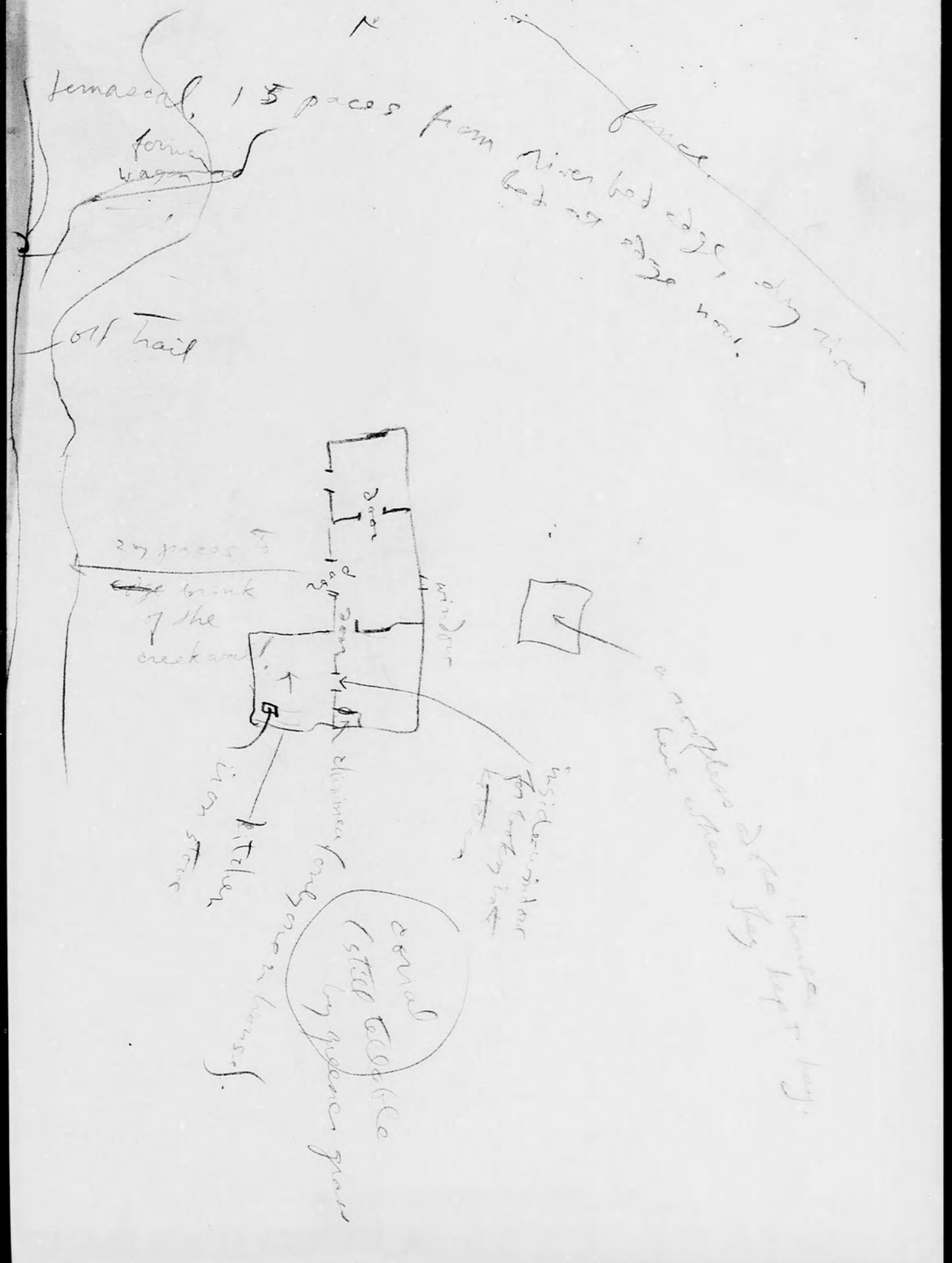
Passed aguaje de la
Piedra at 802

: Frank suggests that
the name



Where Hazlugart Redlead people was at Clemente not at S. Mateo rancheria site.

At 839 reached the hwy & went to photo the site of the S. Mateo ranchhouse on n. side of canyon mouth.



~~Ygnacio A.~~

Ambrosio Aguilar + Andrés

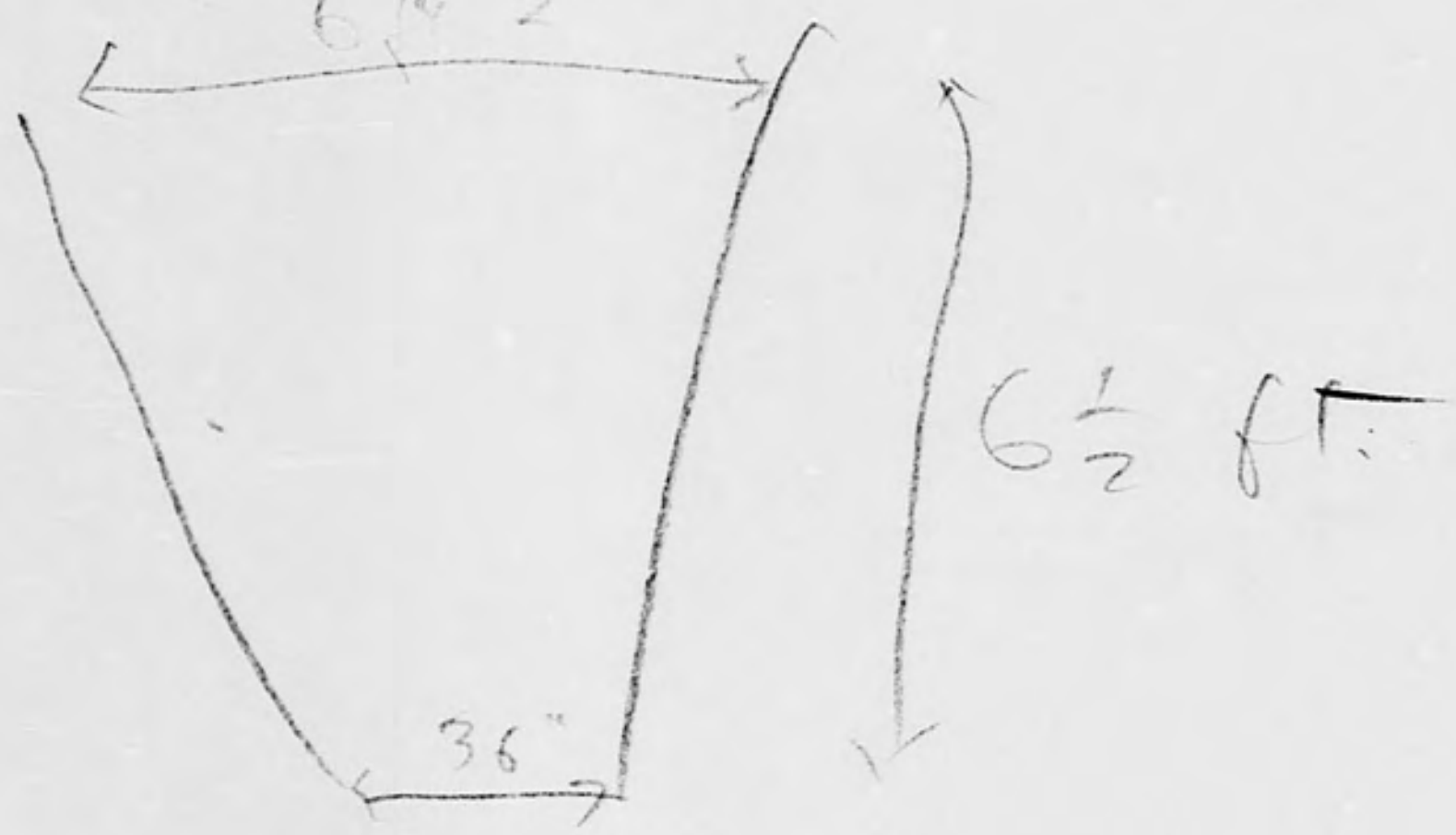
Abelino Robles

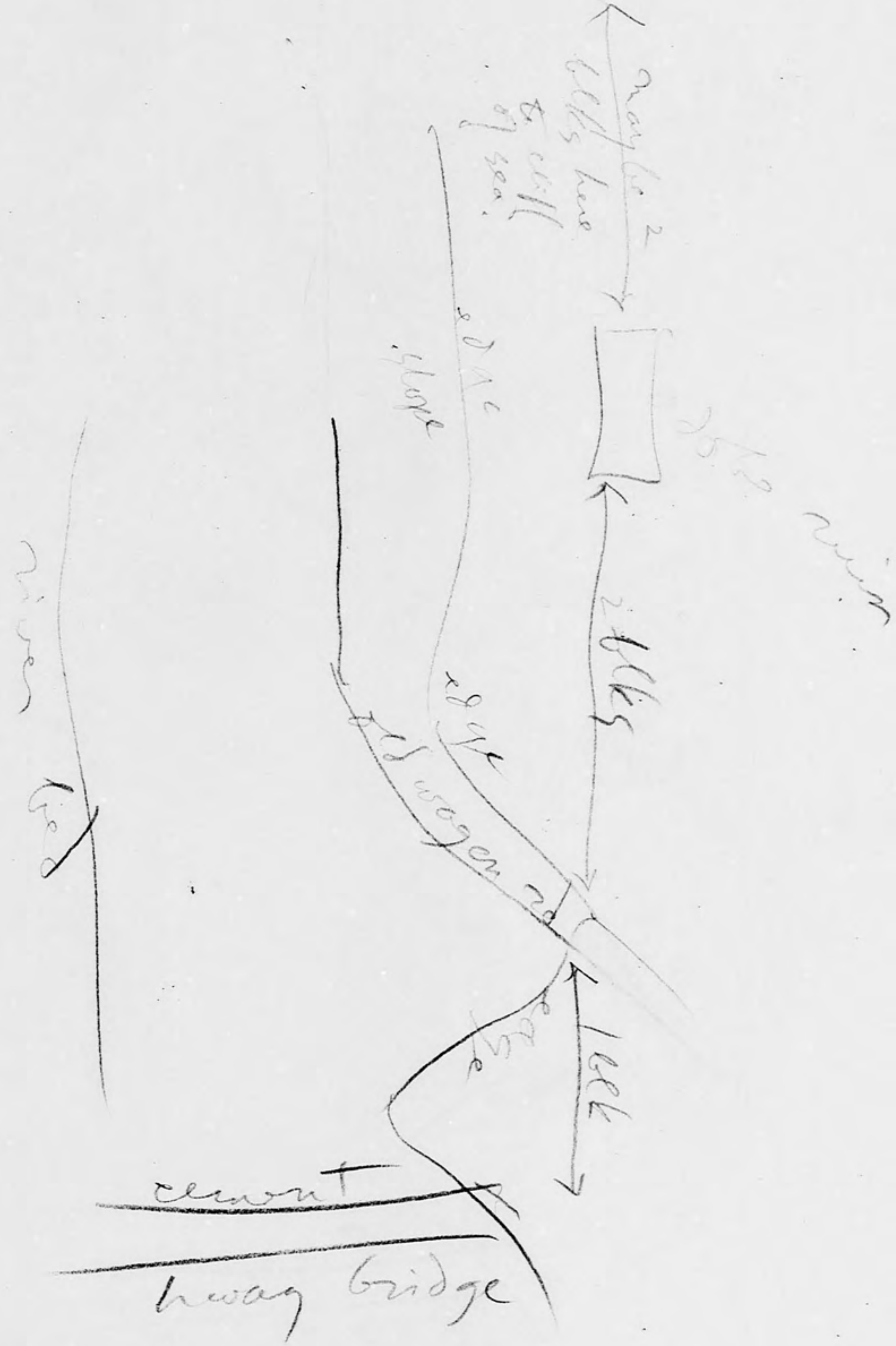
He was a lame man, 1 leg short.

died Aug. 3 1883, at Capistrano

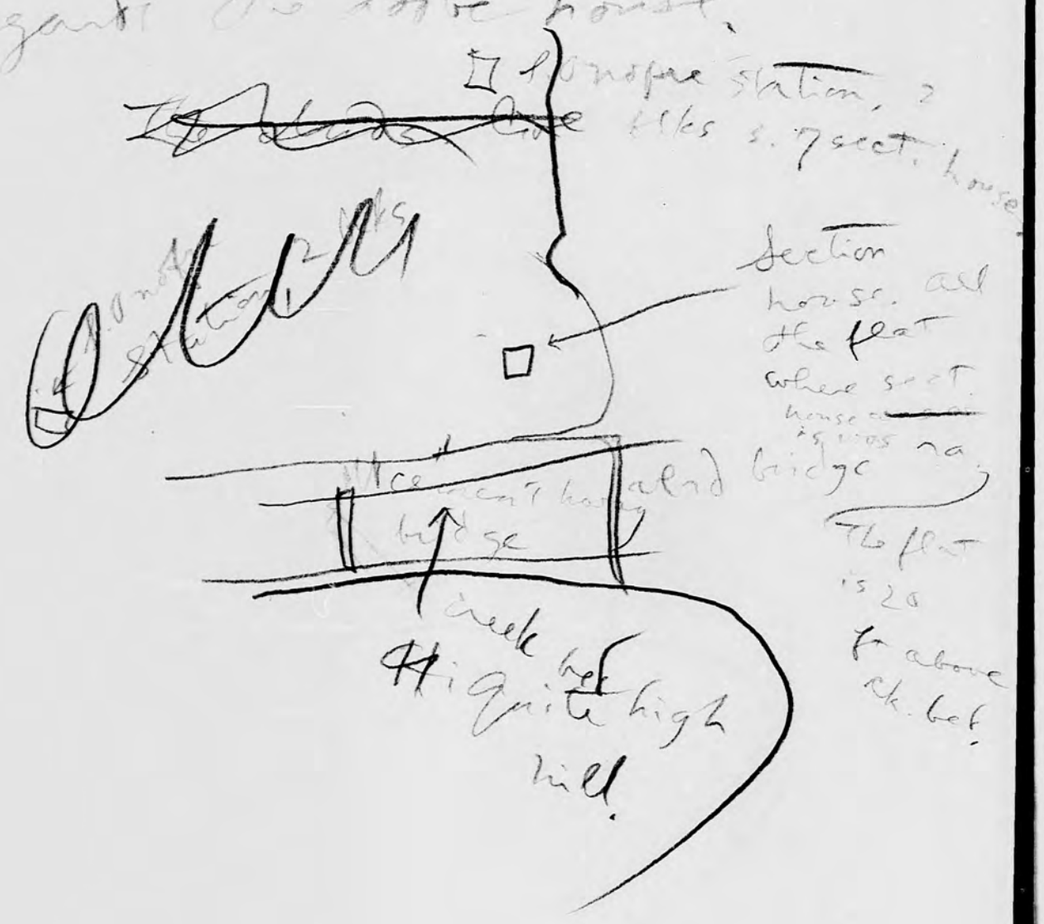
died in Oct. 1883 at Capistrano.

These 2 men lived in the grange house. also





Did not locate the
demascal very accurately as
regards the adobe house.



Mj. Joez. Kīs (phon.) Canyon
is just towards Pala from Valley
Center. Joez knows the old
name of it is ɣéeJavo.
Joez knows this name well.
Mj. also knows it well.
"xa'éJmay" is surely a faulty
remembering of qe'eeJpamay,
S. Ongte Mj. says, & has
nothing to do with Kīs Canyon.

Kís Kanyon is by Valley Center. Then I read Frank G. knows Hechmai = ly as ka'é'tsmay = Kis Canyon. BUT Duran vd that Hechmay must be for ka'é'tsmay (rush holly of pronunciation) = S.Onofre.

the s. end = 76 north of S. Mateo canyon is a cattail swamp & is where Mary Duran used to run hogs.

---

at 882 we passed by the lake, on top of no (app) spur of S.Onofre mt. the dr. makes in of that lake.

the 1st long canyon that comes into S. Onofre from north 1 mile up S.Onofre ck. from the beach, is also the trail from upper? Cavacha comes across into S.Onofre.

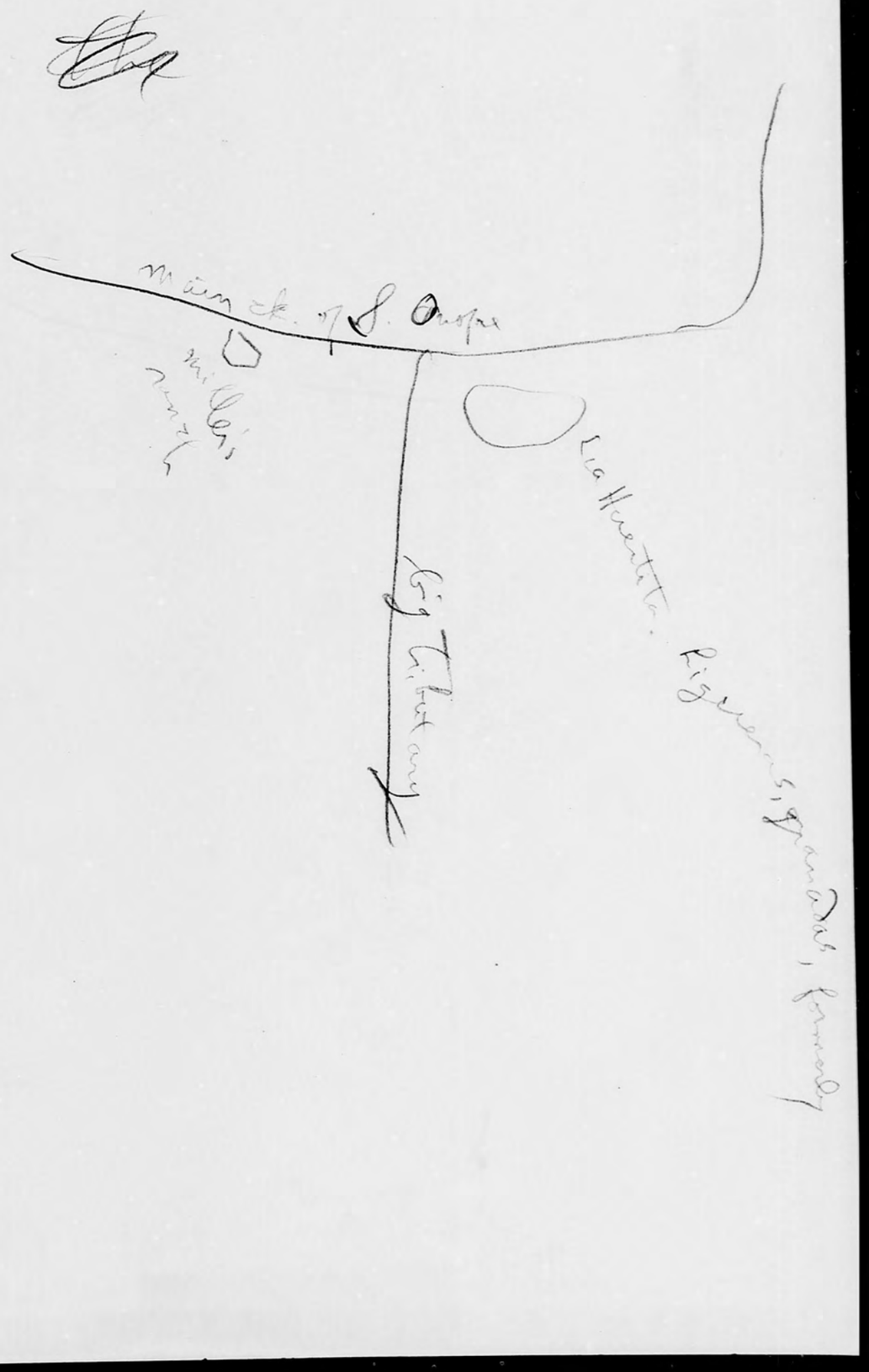
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at 807 (after we long mistrip thru vegetable gardens) we past mouth of the trail from Cavacha

at 918, immediately up from the gardens furthest up, we drove thru the Rodeo de S.Onofre (flat in ck bed).

at 923, = 8 lks ds. of
Miller's place, Ne cor. to
K. Valleritos branches of Ks
Ne left.





Returned from S. Diego to
Encinitas at 982.

Durán says El
Canal de S. Barbara is
right, Canal is a Mass
no -.

Once Duran was at a
fiesta at La Jolla Encarnio Cuero
old + blind told myth + a younger
lad translated it into Spanish for the
priest who was present.

Marcos

at 022 we came to
the Primer Barranco + immediately
afterwards Los (Barrancos) Cuates.
close together. the Cuates
join together just before

entering the sea. Duran informed
the Barrancos of Frank who
not recognized & called
them as such by Durán.

Once Duran was up by the
S. Onofre mt. [redacted] 2 of the
fell over the cliffs into the
head first the ocean. They stirred then a
packet [illegible] the mast. Passed S. Onofre at 039.

Frank [redacted] heard that
Jon turino lived at Encinitas.
He heard that he lived [redacted] in
the adobe house on a hill
(en un alto) in S. Onofre canyon
& that there was a ring of
higueras by the adobe. Frank
supposes that this must be
the place he showed us upon the
maps. & that there are

← ✱ May this not be the Sonora plan. Escarpe applied here?? J.P.H. 1932.

Kukunpe's. Diman knows only one Kukunpe - He has in Las Flores canyon, where an adobe ruin is. dzini McGee runs the Las Flores ranch. Has real estate house.

We drove up Las Flores canyon.

Francisco ramirez

gets crazy by almost 9pp.

0.2 0.9 & on right ½ mile

1st

pip Kelsey hill & on left

opp. ups. end of Rose

canyon

Marcos & Foster Gulch

at Las Flores Long road Enos

kukunpe if anyone.

Went thru. pr. block gate at 0.8½. across hill ridge n. of us here, not very far, in a short canyon was an adobe house, now plowed level, Diman says. Diman has asked Etc people & none knows. Frank nese. this house.

at 0.9½ we reach

pp. kukunpe spring on grassy slope by small Las Flores canyon bed at this Pablito Happ's

spg. No one knows where the house was - This is the mexicanite kukunpe

M'j. knew of Pablo Rappis.
not x

Ch. Rappis is a surname.
1

The sycamores are all
ds. of the kukunpe spg;
at 1 below the portezuela
(which is where the Las Flores
ck. goes thru the high hills.

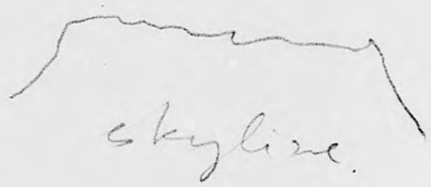
At 1st Frank said (at
Las Pulgas) that kukunpe is ds.
of Las Pulgas, where the
abs are in the ck bt but
now has changed) I says that
this spg. on the bare (treeless)
grassy hillside, 3 blks at least
ups. of the uppermost abso, is
~~kukun~~ el manantial kukunpe
spg.

Passed 2nd sand
dam at 1.17

Passed Las Flores
ranchhouse at 1.23.

Reached hiway (motor gate) at 1.27.

From the n. gate 7
Las Flores here we can look
up Las Flores canyon and as
looking thru an absolute gap in
the near-by hills; altho app. only
flat country inland, can see
S. Gorgonio Mt (p. w. gun).





Durán says that adobe no
(see notes about) at S. Matec
adobe house used to take sweatbath
with the Indians. But Duran
himself never did altho he intended
once to try it; adobe no
told him once he should bring some

light wood home with lines
(meaning that it was be used
for the sweathouse) x

There used to be an hombre
made at S. Onofre. His name
was Quinto. He lived in Rey,
It was a noted place for robbers

the old adobe house at
the Tulipe spring was before Frank's
time and Frank never knew its
location. He imagines it may have
been up on the flat land just
seaward of the spg., but does not
know. Duran + I looked
there + Duran took on the
hill higher up, but we saw
no traces. But Frank heard who
lived in it.

Duran has been fishing
various times by La Piedra
de los Lobos. (See notes elsewhere)
It is a good place to fish.

~~Ex. Sled~~

Fr. O'Sullivan & also Duran say that Eustachio's wife's father was Juaneño but her mother was Luiseño. Duran says that she may know Juaneño words. But Aku was the last hope for Juaneño language in its entirety.

Fr. O'Sullivan offered me his Aku notes. I promised to send him a photo of the rock. He says that a Fr. Blanco, a Dominican, baptized that rock giving it the name of José, acc. to what he has heard (he says amusedly). Saunders is writing up his Acú anecdotes. To ring the bells as Acú did was: repican las campanas.

Duran says that a missed giving one plem. When he drove around with Duran, Eustachio + me. Duran told him that he missed giving it and he said yes, he forgot.

Feliz, an old S. Juan Indian used to tell Duran many plems. + t/ler words telling how to name her, but Duran had a hard head for many things and now forgets much of the infn. But he knows quite a lot of plems. He does not know Huchmai.

Fr. Sullivan knows a few plems., some impt. ones that Acú told him. He does not know Huchmai. He has never visited the country S. of here (Luiseño country) scarcely at all.

Tuesday morning
Frank vs. that of La
Huerta were granadas
duraznos, tunas higueras. the orchard
was from the time of the Rey,
and pob. the cattle have
eaten the what was left of the
trees that Dunamo saw
in 1882.

Frank says that the name
who went around with us at S.
Juan is José Dónamos.
But he himself told me that his
surname is Durán. His father was
a Yaqui, his mother of Cap. descent.
He went with us Sun. pm. &
all day Monday.

at 998 we passed
on our left El Mangular.
Recorte cleaned it all off and
sowed here. beach

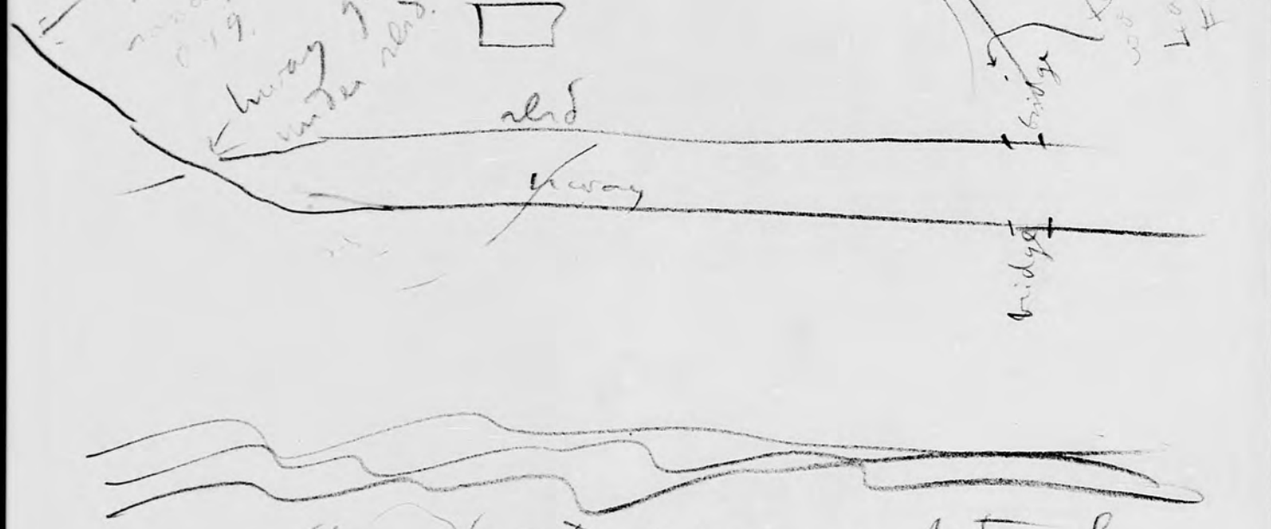
great fields, cleared,
formerly full of mangle.

hway

at 003 passed
sidetrack & section house on
our right, with freight cars
parked there.

at 019 passed
Potrero, a sycamored canyon,
2 windmills close together
ups of us ½ mile. No S. P.
name of this canyon. No one
lives here, no adobe house. Small
estero at its mouth.

at 033 passed
on right "Las Flores" depot,
flat & old bldg.



the that canyons betw. S.
Onofre mt. & the sea are so.
what Mr. Whitman
said one called Las Barrancas.

Passed El Toro at 078.

Passed by off. what seems to
be the highest peak of S. Onofre
mt. at 095.

at 105 passed a
white barn and house at left
of rd & immediately after rounds
Frank rd: aqui es Las
Brancas: here is one &
another one', & 'old wheel',
& another & old wheel, & another
until we got to 117 on
beyond. Then came out of the
~~mt.~~ the great m. immediately
S. of the mouth of S. Onofre ck.

S. Onofre station & great
flat at 135. S. Onofre bridge
right, n. wall of the ~~valley~~ mouth
at 136.

almost immediately, 142 came
into the wide valley of S. Mateo. at 145
passed the gate of S. Mateo ranch.

Mj. Maria Jesusa Noffsinger,
nicknamed Tjirra, married
to Eufrasio ——. Live at
Arlington. She knows all the
R. plan. of Sh. mission
locality.

and Robles. These 2 men
will know Cap. plans, Enemy says.
the 2 men Inf. knows at
S. Juan ~~[illegible]~~ and to live
on mesa immediately N.
of mouth (stone lake) of S.
water canyon - know plans.
up there. Inf knows only pass, which is
the mouth of each [illegible]
at 131 we passed
white stucco bldgs on left
entering the Pass of Descanso
at 175 passed old
Hanson's S. Clemente
at 187 we crost K
canyon & ck N. of old S. Clemente
at ~~[illegible]~~ 223 we
left beach & came into Serra
Town.

The walnut orchard just
upon of Serra is the
ranch of Miguel Prior. Passed
miguel Prior's house on left
at 2.30.

257

Canada Agrita

298

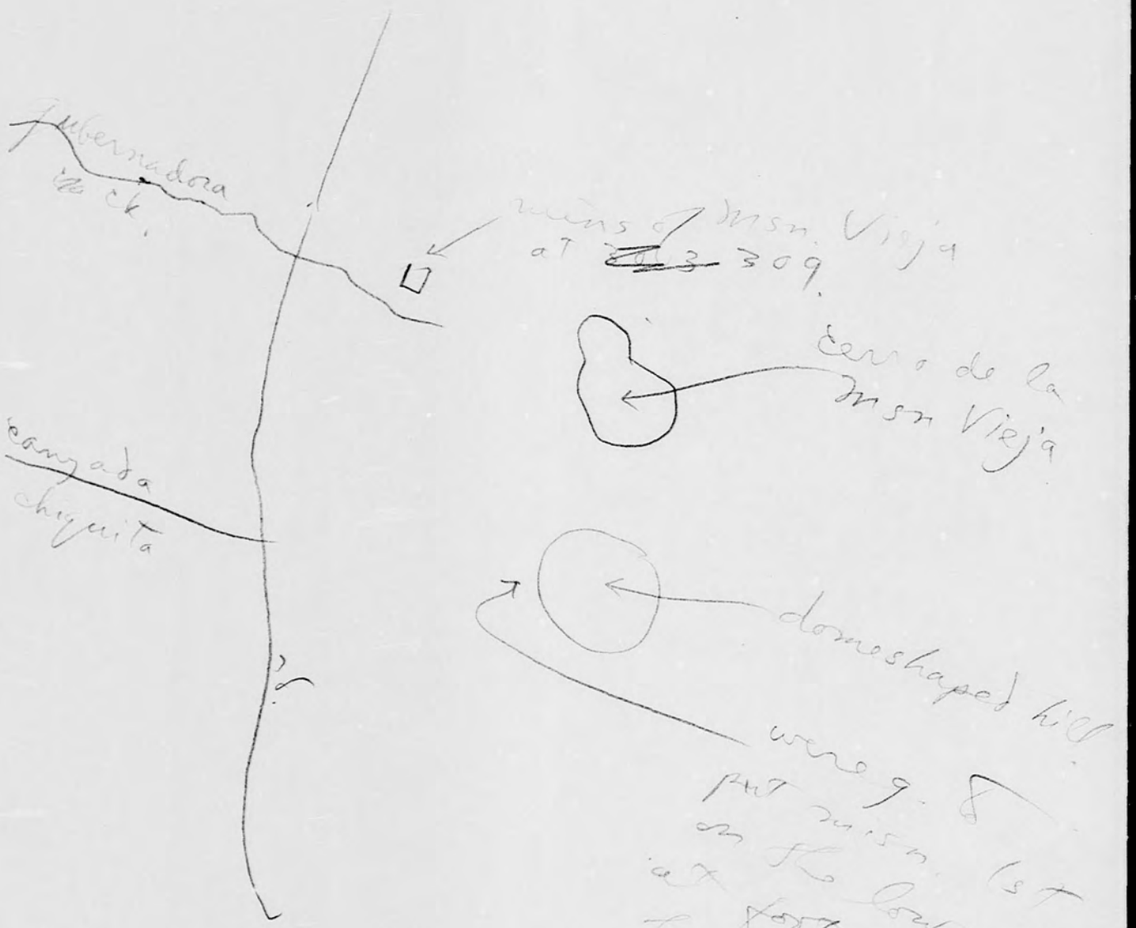
tried to put the same farm
for issued

Passed ~~bell~~ Campana canyon
mouth, coming in from N., at
3.41. pp. where the rd. branches
off to right to Gabino & Verduga
canyons. Gabino canyon is o.k. for
machine. The bell rock was 3 or
4 miles up Campana canyon
from here. To get there have to
take the Trabuco rd. and ~~walk~~
come down, & walk some too.

Yuk:
Real name of Las Flores
is 1. Pueblo de Las Flores.
xa'éʃmay. 8-0-dpe.

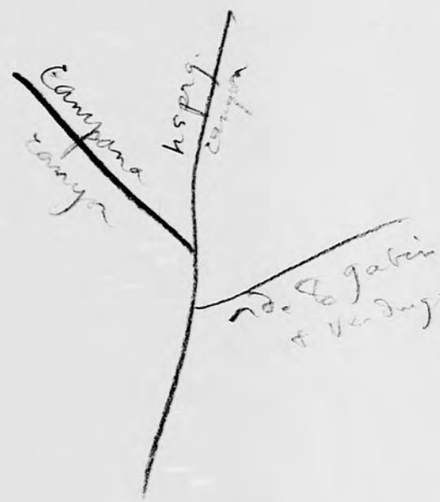
Mj. joes ʃoyyaq. water
(when poured on the
ground) spreads out, & runs
all over. But loy'aq,
dirt is poured out ranges (not
liquids of water) spread over
the ground) also used:
'atiaxum Loy'axon, people
are sitting all over.
Cp. pémmaxun, watermelons
or sandias are all over.
máʃʃaxun, they are all dancing
the ʃahoovit intensely together.
máʃʃaxun also means 2 or
3 are lying. sleeping together.
Mj. n.: (ʃoyya', ʃoyya', or what the pers. is
Joo y'aq, water is spilling over,
overflowing bucket.

Xtj. Jorge: dn R. Language
the name of Elsinore Hspg. is
'iteyru. & Syc. must say
'ateyr... s like



agnage de los Alamos
= sóya.

Chino's mine. on nts. near there
old tin mine. 2 mens. had only
hair & hence name.

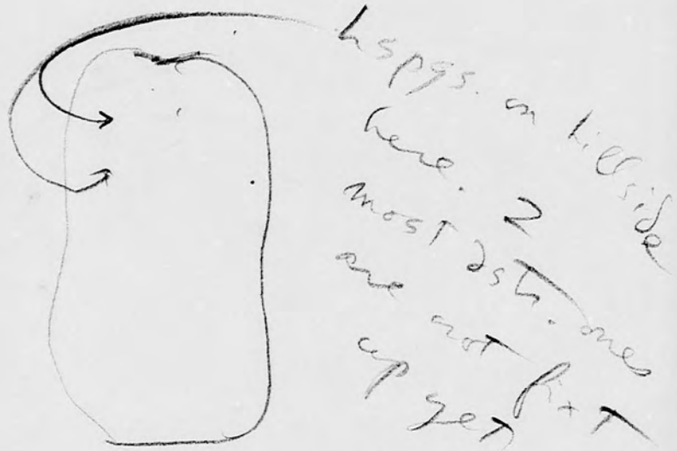


Reached Ojo Caliente at
393. = 'atéŋàvn (yimp.). This
is the real name. Back of it is
the Cerro del Agua Caliente.

Juan Avila ranch finally
belonged to the Carlos. Carlo
died. Now everybody calls it the
Verdugo ranch.

Joez says gobernadora is
a more correct name for jediondilla.
Josej. listening says now it comes
to him that ~~longote~~ jediondilla
is el mentado yaaffi of Jam,
from which L.A. is named
Xaj. Joez nt.
Joez guesses *Sukwáaxawut,"
but it must be Sjc. language.

Juan Ávila owned it 1st,
then Pedro Verdugo, and then
Garibaldo Carrillo.



sukwáhawa{T, l} = La Gubernadora.

aguage del coche.
" de la Piedra
These 2 join together to form

El Aguajito

Piedra de los Lobos (rock in sea)

Rancheria skirted
(there is an
Los Fusiques (hollyberries)
Aguage de Teodoro (Also called
Aguage del Toro)

Pon water in coast — a spg.
here. Mangle shiro. pánge
(from jayaguis = pánvat)
on shore here.

Feliz holidays much.

Josej. hánavit, Badger,
in Jam.

Jam. ʼángawziaa = V. tsʼispe,
= F. ʼatpáaxunat, ca. semen.
Nccwn 2hg. Josej ʼiwe
ʼatpáax, his semen. mɔtpáax,
to your semen. Kw. + perfectly
understood. = R. putoovi,
his semen. Mj. vs. that
putoovi means his semen, just
as Stelo told me at the
1933 Rincon fiesta.

Mj. ʼelkó not ʼelkwa.
to the S. Rosa mts.

Mj. There is a spring on the
side of Tsóla mt facing
Pala, about halfway up, r
there is a páavawnt that
cries here. Josej. says this
kind of muchachito is called
kwakkit. Josej. n. of Fernando
*'ayáatfs. Josej. says when
one is about to die, this child
cries, r there is no escape

El Agueje del Álamo
= sóya. ~~The Velardes has~~
Julian Velardes own the place
(his father was Teodosio
Velardes) owns the place r
lives there.

agueje de los dudos
" de la Talega
" " Tinaja
Valleritos = 'elkwa
El Infierrito.

There is a mákumay
at Pala, one at Rincon,
one at S Mang.

at Tsóla a muchachito
cries

Joez Mj. Heard Feliz
Calac's house ~~about~~ back?
where Juan Sotelo Calac lives
is mákkwimay. the
spring at Albert Lankáster's
place across river from Peala,
right at his house, it
also called mákkwimay.
But the spg. across the spring
from there is muu Tumay.
From makkwit, wild grapes.
the statement of equivalence
shows identity of pronouns.

Mj. Joez. think it shd be
Tiidimay. From hamdigo.
~~after~~ long thought they think
Tiirimay sounds wrong. No obsv.
But Tiirimay ~~is~~ may be sk. —
more likely my mistake.

Mj. Joez wali'wana, place
near Rincon store, my. where the
water ran. wili'wune is
surely for this.

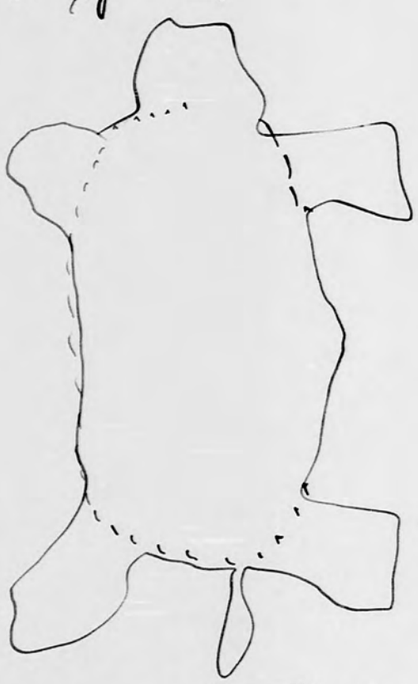
Mj. Joez yuyi'wuna,
the ridge. another form
is Yóy'axuna, on the ridge.
M. Gonzalez' form.

Kkj. comments on "kwiimavaj":

to trim a hide,

Kkj. kwiɛv'iq. to cut all the gutting out

corners off the hide off. Kkj. feels



sure that this may be the etym.

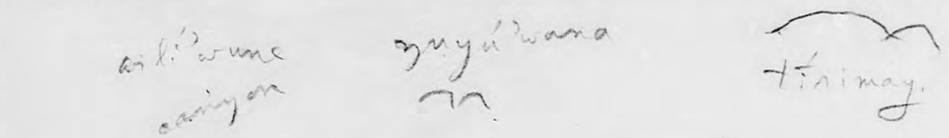
[illegible] I know Q. si sa only — one Q can see Indian now dead

Started from J. Marq. ranchhouse at 3 37. Immediately cross river Reached river water -T 402

t'irimay, the dark, tallest hills straight ahead of us

wik'wune the black canyon which Kk. T has to cross enters.

road seen afar



Turned back at 410.

And S. hill wall: kwiimavaj hill, 2 m. ds of house.



J. Marq

phonses

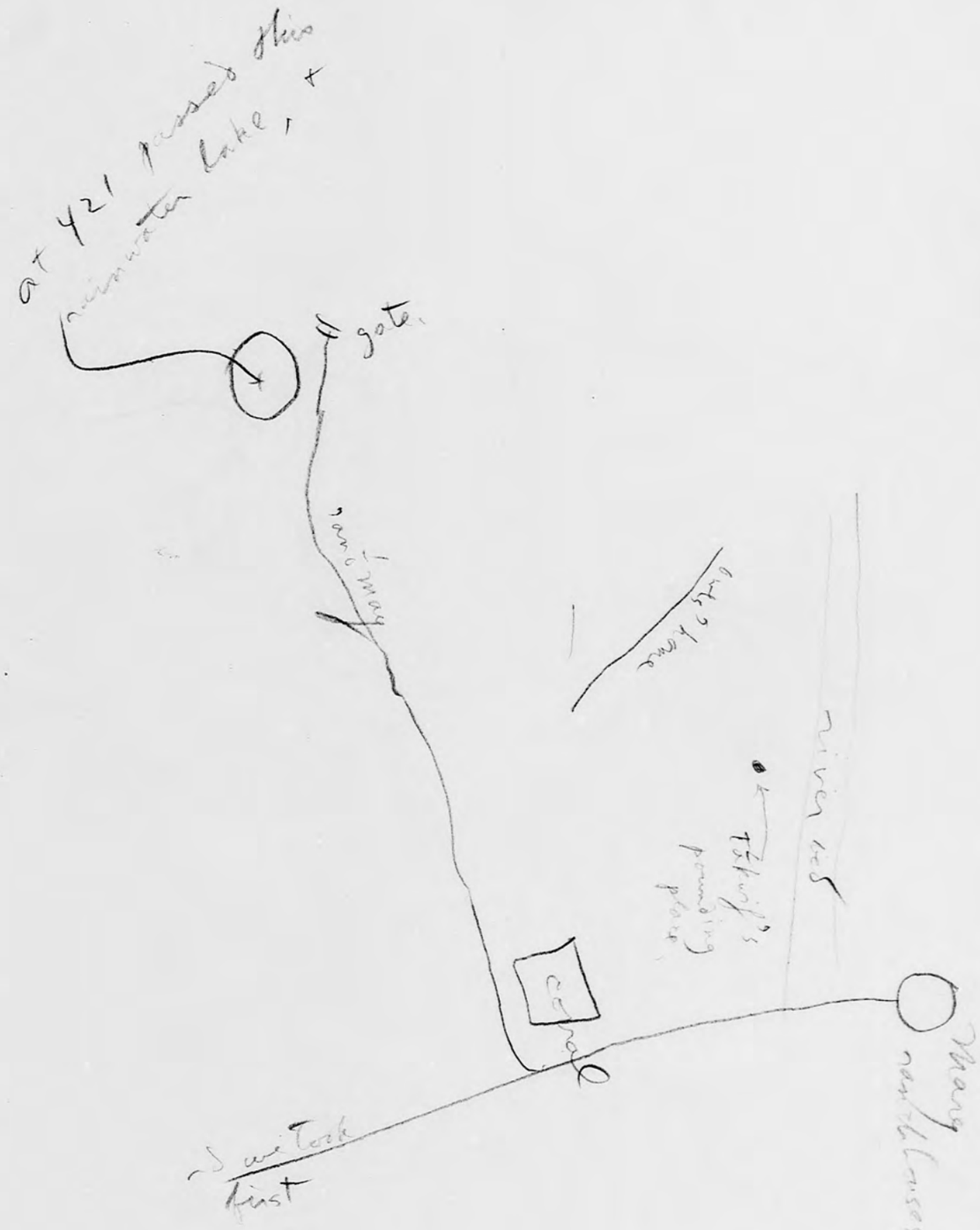
Mj. Jeez. 'anoomay, Little
Coyote. 'anoomal, Little coyote.

Mj. muutam punkti,

tákuʃ puʃápp:ìà, the
rocky knoll ¼ m ups. of where
our rd. hits r. bank of river, on
river ~~bank~~ one stone is ✝ oceanward
of knoll. t. pounded up people
✝ eat Rice.

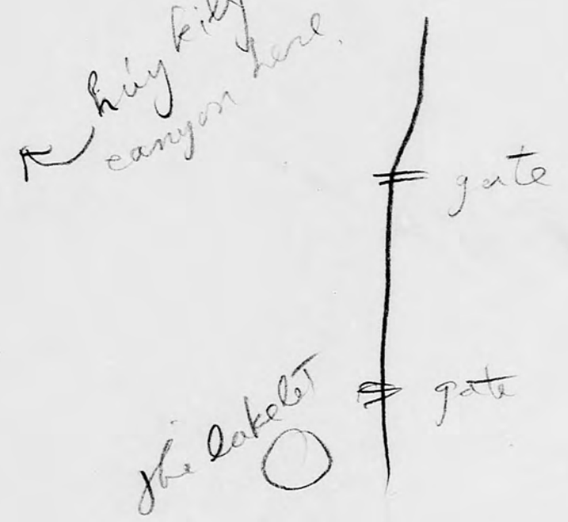
At 414 we turned to
left, taking a well traveled rd
just before we reached the
canal, ✝ the rg is on ahead
of is called ~~'anó~~ 'anó may.

And the the also canyon
coming in at our right is
mútam punki', casa de los
tecolotes. photoed it from hill r. of
the road., at 414. Passed mouth
of our home canyon at 416,
going up 'anó may canyon.

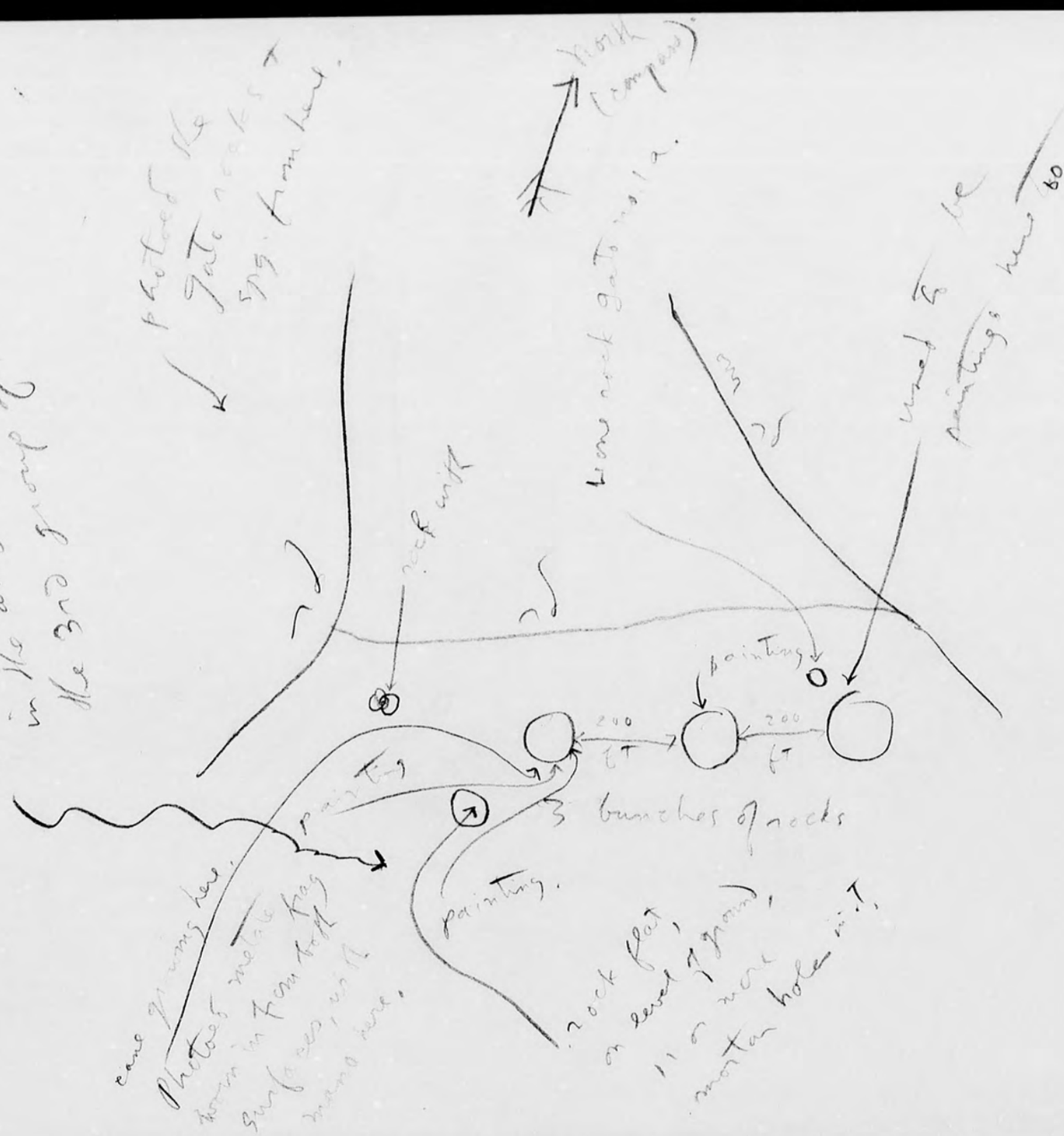


M.j. Joez húykilaʃ, ng. where the gather native camizo. nuhúykila, where I get my huykiʃ. noon huykiq, I am getting ~ cutting camizo. huykikut, fut. húykila, the place where everybody gets huykiʃ. & the locational drops the -ʃ.

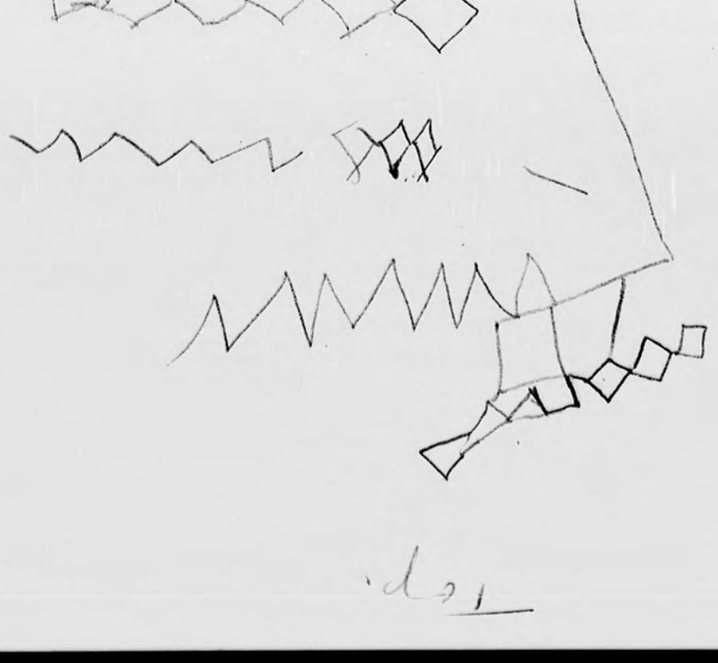
Passed thru another gate at 428 + the canyon seen 1 mile to the left = húykilitʃ.



There are 2 tʃakāpaʃ, one at 3 i 3 canyon by Pola, the other up here.


the spgs. are here
the angle, I ask from
is the angle of the rocks.
the 3rd group of rocks
photo of the gate rocks sng. from here.
North (compass).
how rock gate is situ.
wood to be painting, here
rock with
painting
painting
200 FT
200 FT
3 bunches of rocks
painting.
rock flat, a level ground, no more counter hole in it.
come growing here.
Photos of metate frag. seen in from left sung grass, with mano here.

Pose.

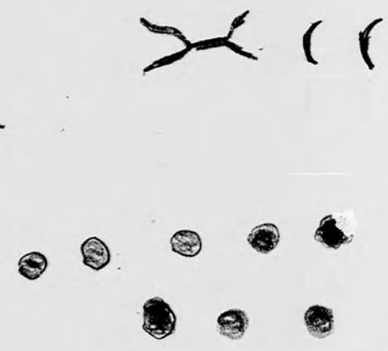


Rep.

Klj. yaki'wana, Klj. knows the name. From yaki'kaq, ura cimarana is all tangled up, rope is tangled, also sayable of place where the water makes a turn & gets tangled — it must refer to the way the river works here.

yeyeyeyyiq, a horse goes ↝↝↝↝, sacando vueltas pallá y pacá. = kawaláwwaq.

Top.



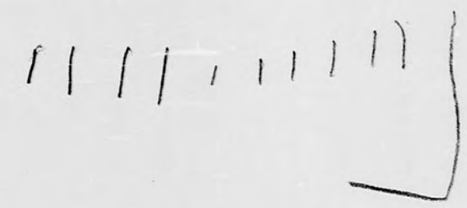
Bottom.

Above is what it stol discernible of painting on the gato rocks no. 2. S. side. He says that this is for the kings (mi hoTo) while gato no. 1 pertains to the girls.

(101)

mákwimay = agnage kel gato
I took a section panorama of it

top.

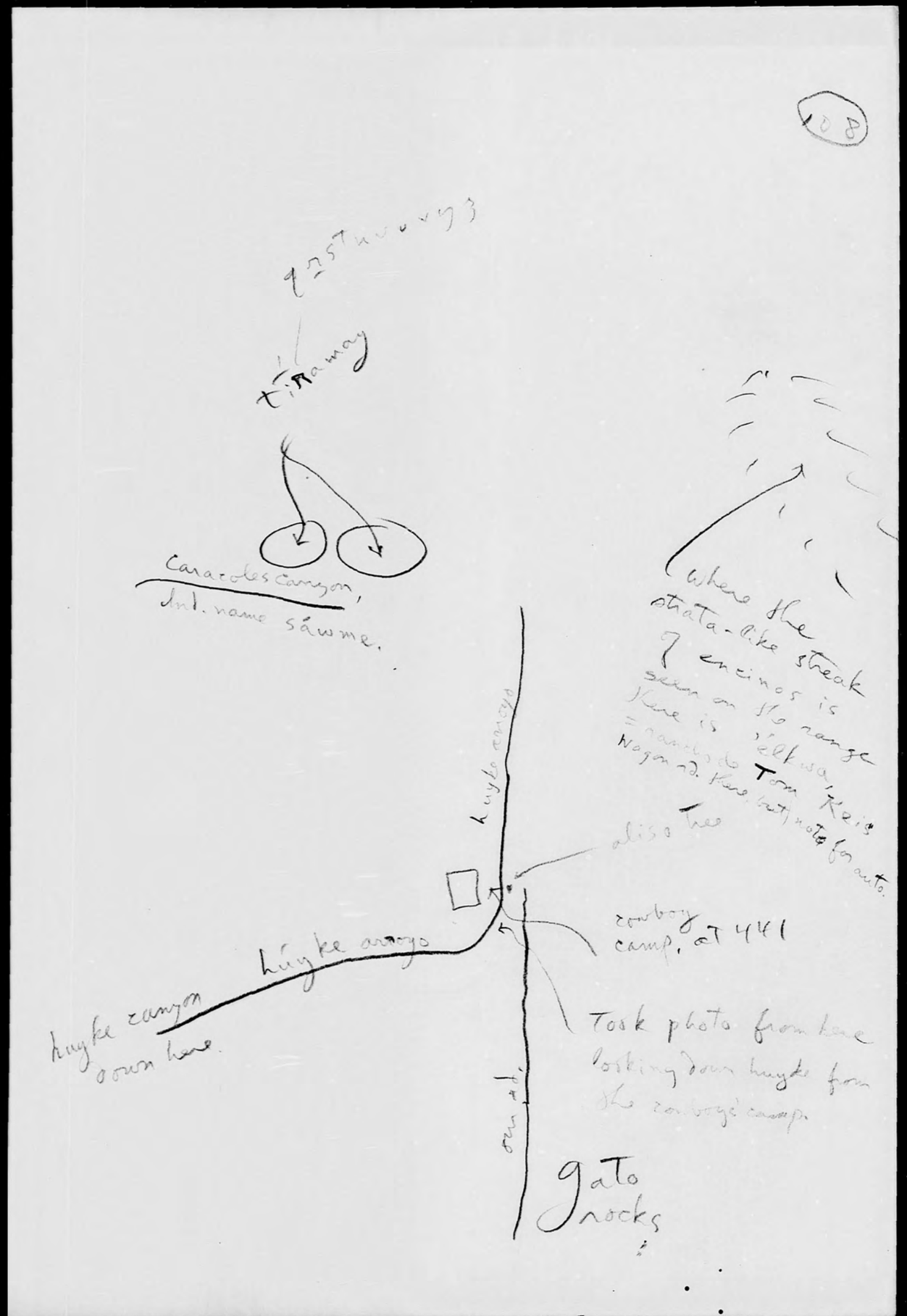


Above painting is on E. side of
the lone rock and gato 20 la.

There is now mangle, & shoya
+ Tuna growing around gato rock now
& formerly it was limpio all around it.
We left the gato rocks
at 1137.
yalíuna is where Ke Aig
road is at N. bank of Mang. river
there we forded.

Aj. thinks tiinimay, not
Aj. thinks it ought
*tiinamay.
to be tiidimay, & insists.

Kuj. Kuyki, Ek.


Caracoles Canyon,
Ind. name sáwme.
where the strata-like streak encinos is on the range
Kuyuko arroyo
Tom Reis
also tree
cowboy camp. at 441
kuyke arroyo
kuyke canyon
down here.
Took photo from here looking down kuyke from the cowboys camp.
gato rocks

Mj. Dez Saūvis, caracol.
& saūri, locational. wd. th. Sp.
Los Caracoles,

Santiago peak is at S Juan Capistrano, inf. resc. Ind. name ?

We stopt at 448 & I photod Peltera, with part of the Robles visible at the foot of it.

at 452 we came to [illegible] & then a gate, unlocked, & immediately passed canal on left, & windmill on right. This is Caracoles.

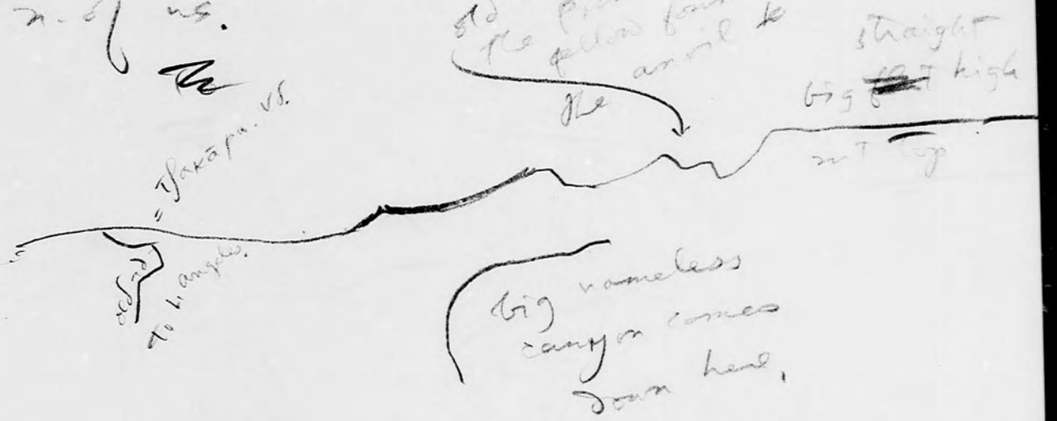
Photos Caracoles at 457 looking downstream (to our left) with tinaja mt. in center of picture.

Near Fallbrook is La Podregosa, where cowboys used to see a serpiente there.

La Cañada de las Sandias is also near Fallbrook.

My pumaamay, place of the
little lizard.

At 461 we went thru
padlocked gate and took Tjakápa,
where the old rd. climbs hill on
n. wall of the great valley
n. of us.



← little natural lake here.

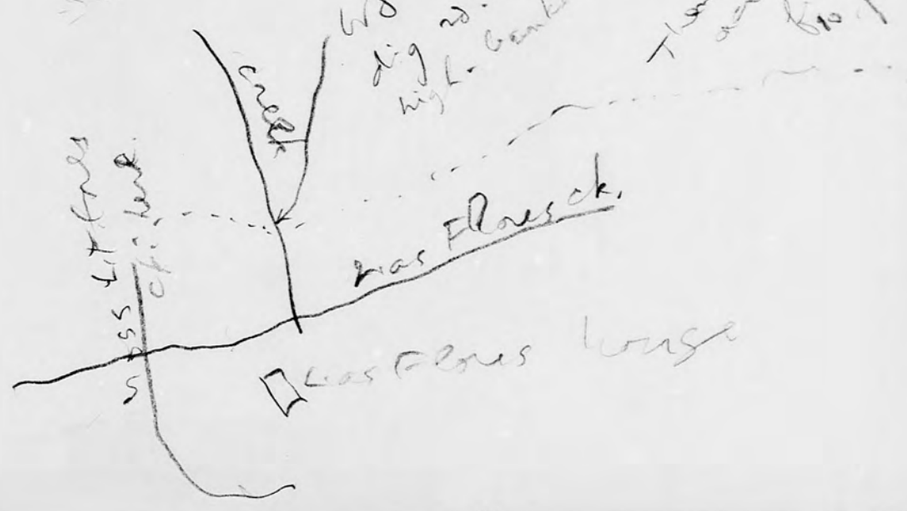
This rd. we are on is very
old, he says.

Then photoed pumámay—
1½ m. ups. of Los Pulgas house,
in arroyo. Old vicinity is
so called by Rose.

Mj. Jveg. mukwá'ffi, flea,
mukwa'ffi, locational Loc. -ya.
Trs. Las Pulgas.

The Am. who lives at Las Pulgas says that 2 or 2½ miles upstream of Las Pulgas house is a ridge with a spg. perpetual water on top of it on r. side of Las Flores ck., & there are several other spg. in the vicinity. Franc. Gonzales says that is purrámam. there was never any of those, only where the [illegible]

Stopt at Las Pulgas house at 4:12. Photod it from a blk. d stream.



At 482 we turned to right from rd. that goes down 2 ac. Flores, & went to S. Onofre.

To drive with auto & pumá may have to drive along n. side of Las Flores ck. Can't get thru s. side at all. Used to be a wagon rd. up n. side for a short ways, but it is all washed out now. There are spgs. & oaks at pumá may, OES Cm. man who lives at Las Pulgas says.

OES-Cm man who lives at Las Pulgas says that no machine can make the rd. we saw at Tijuápa — it is so steep. Buggy rd almost

Mj. toota xay'laf,

from 'amú'n[redacted] xay'iq' ya aticé la lumbre, I make fire. Mg. store they make fire with. noon xay'iq' it use firesticks & make fire. Also use this fire & making fire with escabon.

When I ask what call pedernal in R., Mj. Flores give Teqét. that is the hardest rock. noon xoom'iq, I shape it, chip it, with the horn of a deer. But pikat = cuchillo, Mj. says, a knife already made of teqét. Used pikát for skinning a deer. Pu. at Tast. Just as 'áglapiy is made of 'umugat (but Josej. says 'umugatn in F. means piedra de olla, & not the rock).

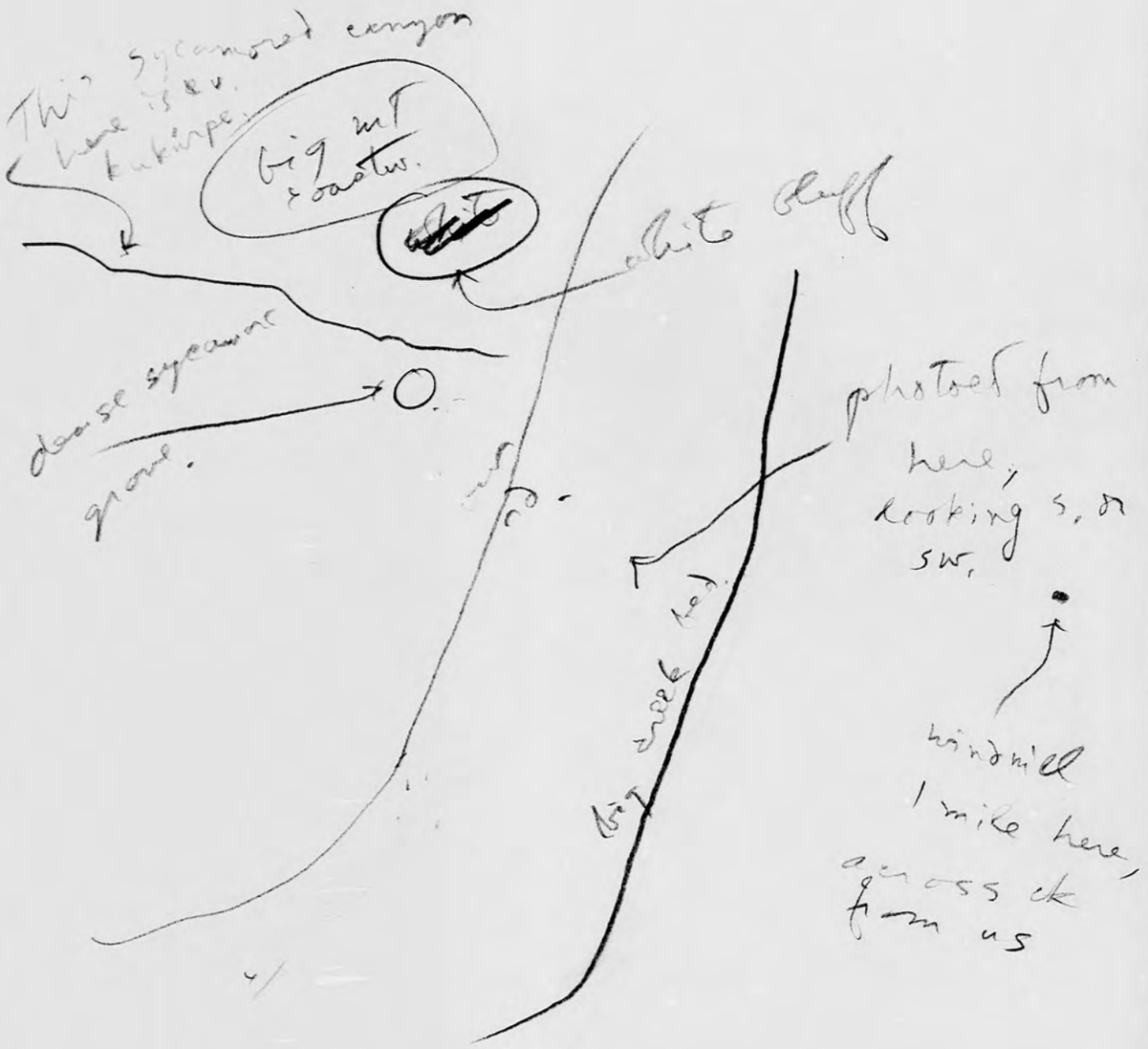
climbing to top of big hill, came to Tap at 500 + looked off to our left + saw Piedra de Lumbre canyon, northern tributary of Las Flores. t'ot ta q'a'yi'ši.

Jortenino lived ~~[illegible]~~ at

Kukúrpe, also known as Las Flores canyon below where Jortenino lived then. There is a 2nd house ~~of~~ Jortenino further down one walk from à Las Flores canyon, below Tus.

Kukúrpe.

Went through another gate at 516, padlocked, at 530 came to a very narrow place in rd, washing out bank to the right. at 542 came to Kukúrpe, the plain n. + no. of the chalky cliffs at our left.



Soon after leaving Tularosa, we crossed the ck bed (quite a deep sandy gulch = downstream direction). We drove down the n. side of ck. and at 563 came to El Rancho de Miller (house + corral on n. side of ck). Miller has gone, but that's what they call it el nombre quedó. There is a white cliff at Miller's resembling from one aspect the cliffs at Tularosa.

AT 565

Here the ck. we have been following meets a big creek.

Used to be bandits up here in the Oro Grande range but Andrés Pico killed them.

We crossed the big ck at 570 & drove down it on its s. side

Mj. kw. nâqwolki. She has heard the plan. Cp. naqwut, mangle. Mj. says it ev. refers to the level land at the mouth of L. Inspl. The plan. ~~[illegible]~~ starts the same as mangle.

Mj. Soez panxi. No etym.

AT 578 we came to cultivates land on our left between us & the ck.

aguage de las Tinajas = aguage de la Cienaga.

mouth of S. Onofre = nä kwel ke

pange = mouth of S. Mateo.

Los ~~Bautistas~~ Cristianos 1st Baptism in Cal. there.

Eustáquio at S. Juan. His wife was a méfquik.

Mj: ~~Mjuan "mefquik" was~~ ~~surname of Micaela~~. Micaela's father's surname was pitfávrinuk. Micaela's father was Fernando pitfávrinuk, nicknamed 'awiiwi. Micaela's mother was Margarita, Margarita's father was Casimiro mattfaq ch., nicknamed fuw'a, ch.

Kl. páalixwaf, (poisonous) mushroom that grow on ground, white from the bottom up. Kl. says the ones that are pink from the bottom are good & eat, and are called púrlagki, & are 4" diam.

Kl. póolalvi, a kind of mushroom, & circular, a little bigger than a dollar, grow a great bunch of them under tree.

Kl. tevéef, a kind of mushroom that grow in the mts. only, resembles púrlagki, but thicker yet than púrlagki, & eat tivéeh raw.

Kl. faqappif, tree-mushroom, grows on trees Locational faqappi. They grow in the canyon where Jack Adams's. They like a place where there are lots of rotten trees

Mj. paala ʃákkiwunat,
cot spring. Locational paala
ʃakkiwuna. Loc. -ya.

But paala tuyutyuʃ,
agna tibia.

Mj. knows well qe'éeʃpamaj,
S. Onofre. Mj & vs. this name.
Eduardo Garcia, now at Loma
Hospital, tlo Joez. This plen. &
Mj. also knows it independently &
vs. it. "Hechmay" is mistake
for this. Mujs. know the plen. well.
Itstarts off like qée'eʃ plen.
No etym. when cpd. with
háqwulki, knows both plens.,
but n. the places.

Mj. 'u'umay was a place
on the old trail, which went a little
inland of the present coast hw.,
on the hill betw. S. Onofre &
S. Mateo. S. Onofre & S. Mateo
canyons are close together,
with only a ridge betw. them.

Joez always hears the equivalent; qe'éeʃpamay = beach, but tlo does not know.

Where the governadora meets
the S Juan is a rock with a
mark on it.

aguage de los ~~aakápif~~ tmushrooms.
wild meat.
at tʃakápa

~~tʃogaag~~

M. W. P. McGee, S. Juan
Capistrano. Excellent informant
on Span. & Ind. plens, has collection
of Ind. relics. His mother was Indian.
He is working for the S. Margarita
ranch. He says Entágua at S Juan.
is

pála ʃákawut = agua
caliente de S. Juan.

Cannot get Hechnai. He
mixes it with tʃokápe & says it is
where old rd. climbs n. of Las Pulgas.
McGee says the old rd. was both sides
of the mouth of S-Onofre canyon. It has plowed
up rogans of mortas, etc. on both sides.

XAj's father told her that there
used to be a lot of seals picked on
the rock off S. Mateo. N. plen.
pagkal, sealion. But paa.agkal
don't
in Joez's song.

Joez: There was an old. name
of the barranco, Cetro. Las Flores &
S. Onofre where bad people used
to rob people.

Mj. Joez 'aluut pu'óy'aq,
onde está recargado el cuervo,
e.g. where the crow is leaning
against the wall. 'oy'aq, (1)
I lean lean against something, (2)
& noon poy 'oy'aq, I lie in
ambush for somebody on the road
para agarrarlo, = Sp. espiar.
Locational 'aluut ~~po'oy'aqaka~~
po'óy'aqala. †cannot add -ya here.
'aluut po'oy'aqala kun takway'aq,
he died at ——.

The plain at the mouth of
the P. Onofre is nákwalpe.
From place. at 617 —

at 640 on hiway we stopt.
The mt. at our left is
punévo. ~~stopt~~ We stopt
midway betw. 2 deep canyons

— at 654 we reached the
mouth of El Onofre, where little
ranch is on right in great
plowed fields. = 'álwut póyak',
mj. está rocangado el cuervo. ca.
Photod it, looky upp canyon.

ift

Josej. seeing the  basket
that Josej is trying & sell: V. -kuyiwaj.
+ bigger kind is wat'i'k. Cd. call
this basket by both names. Tawnavqa
Mj. noon pá'ikumal, I am wearing the 
basket = V. kaxna'ápap.
tsaxna'aw 'axna'paj, she is wearing
coiled basketry.

But Jaayit, la'áakaj,
yum'pij are openwork, & have to
say noon mópkwanqa Jaayit.
Josej. also uses the tsax'axna'ap
listsaaya of making a tsaya

at 701 we turned off + entered road to Las Flores.
at 705 came to great adobe in field at our right. ufmay.
at 712 & took mouth of Piedras de Lumbre, Can fielded in foreground
Drove up north side of Las Flores ck.
at drove thru the padlock + gate + photos kukúape, the adisal ups. of us.
at 729 came to a sand dun across canyon,

Kukuapeis just ups. of it.
Jortenino lived at the northern (S. Ortega drainage) kukúape, not at Nisoq
at 737 we left kukúape + past thru the gap — a high hill on each side.
When we were stopping at the place I took the 1st photo of the Piedras de Lumbre inf. vd. that Jortenino lived "up here" and that purple sadle bird at kukúape, that inf. understood there are two

~~Kukunpes, one ds. of~~
where rd. to S. Onofre
leaves rd. down Las Flores
canyon, & the other rps. of
the Rancho de Miller

At 751 we passed
the rd. to S. Onofre —
where it branches off to
our left.

He says 'atjáv is on
the camino real, & downcoast
of Las Flores canyon mouth.

Inf. resc. what the
rise at the mouth of Las
Flores canyon is, & they
I suggest a church, he resit.

The canyons betw.
Kukunpe + Las Pulgas
is betw. green grassy hills.
The ck. is flowing with
water, runs ~~its~~ under the sand.

At 764 reached
the Las Pulgas house.
Starts up grade at once
toward S. Marg.

At 794 passed
El gate on our left.

At 803 passed
another gate.

818 came to the corral.

~~El Coyote~~

Los Laureles. no. 1. name.
Off a C/H6 ~~s~~ f m
pumámay in this direction

El chuchupáte,
kayáat, on same
stream as pumámay
but above it.

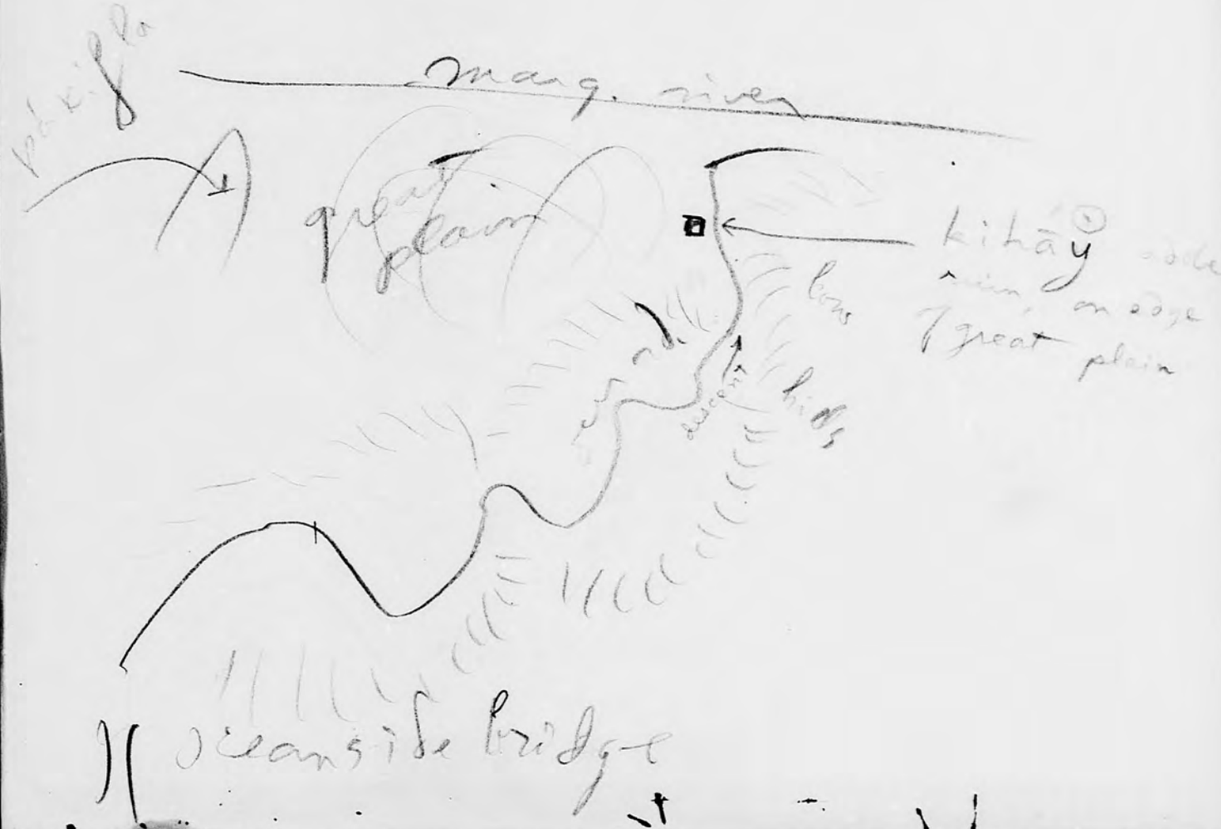
Pumámay

Mj. kayáat chuchupate.
locational kayá',
loc. kayá'ya. gent. kayá'yam.
these cds. t. the sp. plcm.

Joes remembers that Ray
used to use this for playing-card
games. Josej. says that he yerba del
manso, you drink decoction + vomit
3 nights, + have luck. Joes says
that they say that the kayáat that
grows para elevate, (over by
Warner's) is stronger. Josej. says
that if one carries a piece of ~~yerba~~
chuchupate & the Tule, it smells strong.
the Talaenos will run you out.
& tel. you ese es veneno para
nosotros, no vayas ese.

Mj. Jocs: cd. call the place
páakiplampa (impt.). cd. form loc.
~~páakipla~~ ~~plakipla~~ páakipya
Gent. ~~ka~~ páakiplampayam. páakiplayay
munáa, she is coming from páakipla
(showing that páakipla is o.t. locational.

páxipla = to padein flanco,
toward setting sun from us, to s. side
of S. Mang. river company,
1 mile or more downriver from
us, as we first descend from
ridges into S. Mang. river
valley at 071. The great
plain with vegetables has
no name.



Mj. José María Pico was padrino
of old man Trujillo, now 78 yrs. old.
Mj. says Trujillo is younger than Mj.
Mj. is about the age of Trujillo's
older sister. Mj. kihaa'ay. José
maria Trujillo's father was Gregorio
Trujillo. He made nice silver
spurs & Gifts at Temascal & at
J M. Pico's.



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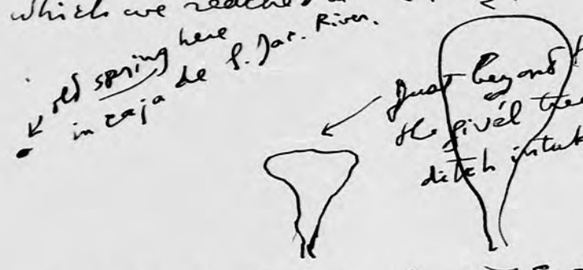
1934

Vicente Lugo

and Bernardo.

Plen. Trip with Vicente Lugo of Sobobra and his Wife, Luisa Lugo, July 12, 1934, from Sobobra to Pichava, thence to Hemet, thence to San Jacinto, and return to Sobobra.

2 9 (left Luisa's house. Drove to bank of Jones Ck. which we reached at 2 9 3½.



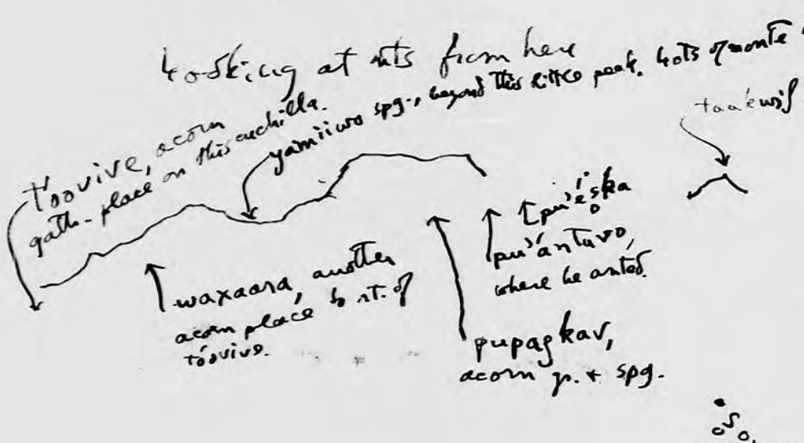
Lewd. had a fruit for the kids. here]. [rate chilecoyote seeds].

kovoova is nex. form - we Sobobeños said koklow - Vicente repeats if koklav. No etym. 2 ranchers, Jones + Perfi, live at Kovoova now,

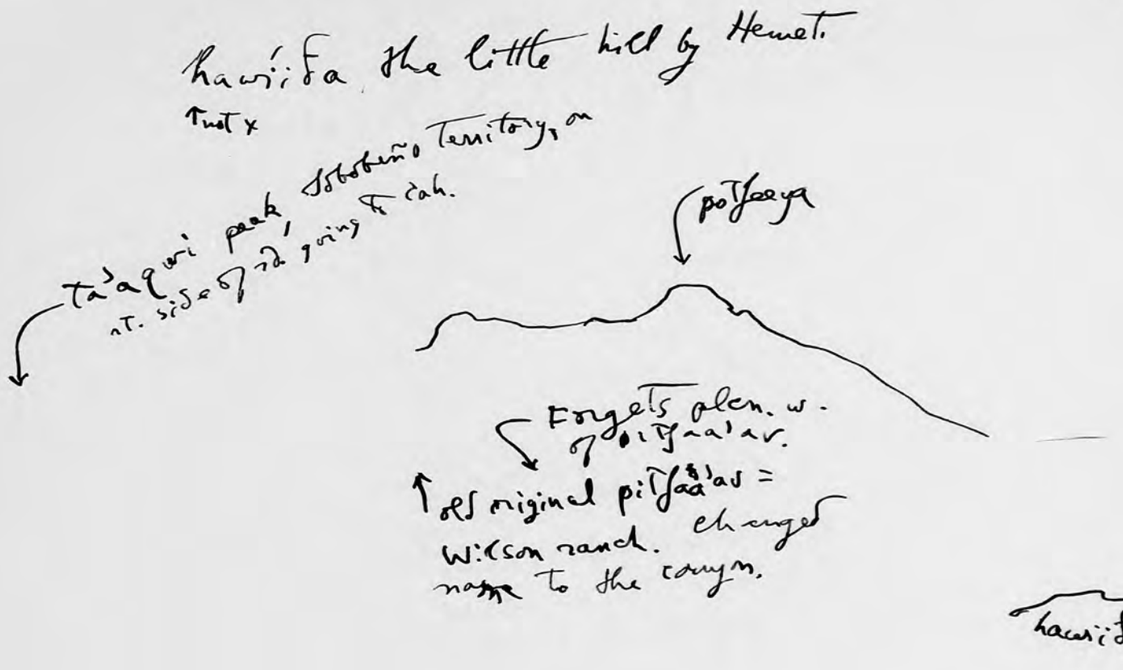
Pitfaa'av, the canyon we see ahead of us.

And kwa'álmo = hot spring above (upstr.) of pitfaa'av because waters in winter flow so some kids. wd not even bathe. the spg. is not fixed up.

tee'espa, la ladera upst. of kwa'álmo. Vrg. tule ancho



hacwiifa, the little hill by Hemet.



At 302 we crossed S. Jac. river from n. to s. side + took on sd side at 304. At 309 we left the river bed, & took to our left, & kwa'álmo is up this canyon, + tee'espa is to the left of up this canyon, close to tóovive. h'

3 14½ passed Valle Vista School on left.

315 reached & crost Hemet Ave. & Idyllwood highway. 325 crost Ck. bed We see potfaaya ahead of us & close. The rd. we are on goes to Cal., + there is also another rd. that goes there.



At 337 we turned back and at 342 we pass jee'ey, at foot of the putfeeya range of hills, ½ mile to our left. There are a couple of little hills just to rt. of peeley. 345 we come to forks of rd. & take left rd. to Hemet.

At 357 we are opp. putfeeya, arches on its top. We go down Soboba St. & at 372 reach Idlewild. Hemet hw. & take it to left to Hemet. We see hawiifa hill to rt of us, ½ mile from us. 400 we reacht Hemet Town, after recently leaving hawiifa hill, which runs paralel with the Hemet Idlewild hw. behind on our rt.

We drive from Hemet on hw. towards Perris.



We drove from S. Jac. Town to rr. sta. to get pkg. & got back to S. Jac. town at 489. We took the paved rd. that runs Ramingw. past Brown's store & at 495 reacht waihaava, on both sides of our rd. where a yel. house & long yellow barn stand on left edge of rd. We turn around & go back to S. Jac town, which we reach at 502. 517 crost bridge over S. Jac. river. At 521 reacht forks & took rd to hspgs., which spgs. we reacht at 528. kwa'almo is the vicinity of the lower lawn of sour grass — there was an aguage here & when people bathed in it they got worms on them, but not so bad as at the other place of this name, & an hombre hechicero used to brush the people off with a feather & then they were all right. The abuelos de Jesus Juano sold this hspg. to the whites, & did very wrong by so doing. kiviivi is the spg. itself. The 2 plcs. are only perh. a block apart.

But 'ang'' is invisible from the hspgs., towards the l-spgs from koróova.

At 533 on our left, just below the Soboba hspg, is the apricot orchard is a very old ranch that belonged to the Estudillos. 537 we reacht forks of rd again & now take rd. to Soboba hospital. Reacht Luisa's house at 554.

The church here is called "Soboba San José".

Vic. tells a good story about how qaava got its name. The qaavayam Inds had a fight with the Indians who lived Elsinore Lakeward from there and who spoke a different language, and a man was cutting another with a ~~sta~~ flint knife — get details.

Dolores Foofal tells me there is a place at or near ƒɬe'ey called Las Ranas. Jorz thinks ƒɬe'ey means decomposed granite, locational of ƒɬeyat.

Vic. & Luisa. A man had a daughter & the páavacat caught her, the man saw the p. swimming in the water with her, & the man rempujó the hill towards the water, & as the p. came he bewitcht the p. & put gusanos in his eyes, & he came rubbing his eyes as he saraan, & le dió an jarazo al p., & iman. The p. caused the water & burst forth all over, & the man jumpt & on top of a high hill, & the water was more flood than water all over,

But payve = lakeview town, Githerw. of paaro'. Paa vó' was a lake or ciénega, but is dry now.

'iiva = ƒ relíi not spg. But n. name Belaceni hspg. - ƒ word - be included in paaro'.

But hiviƒivi, Soboba spg. and kwa'almo is just towards Soboba ra. from hivƒivi.

wihá~~a~~va, a place at S. Jacinto nueva.

Spg. below S. Jac. nw. station = m'íppa, ticbro place.
= 3 blks. straight from ctr. of S. Jac. station on s. side of R.R. track
There is a plcn. below S. Jac. viejo but forget.

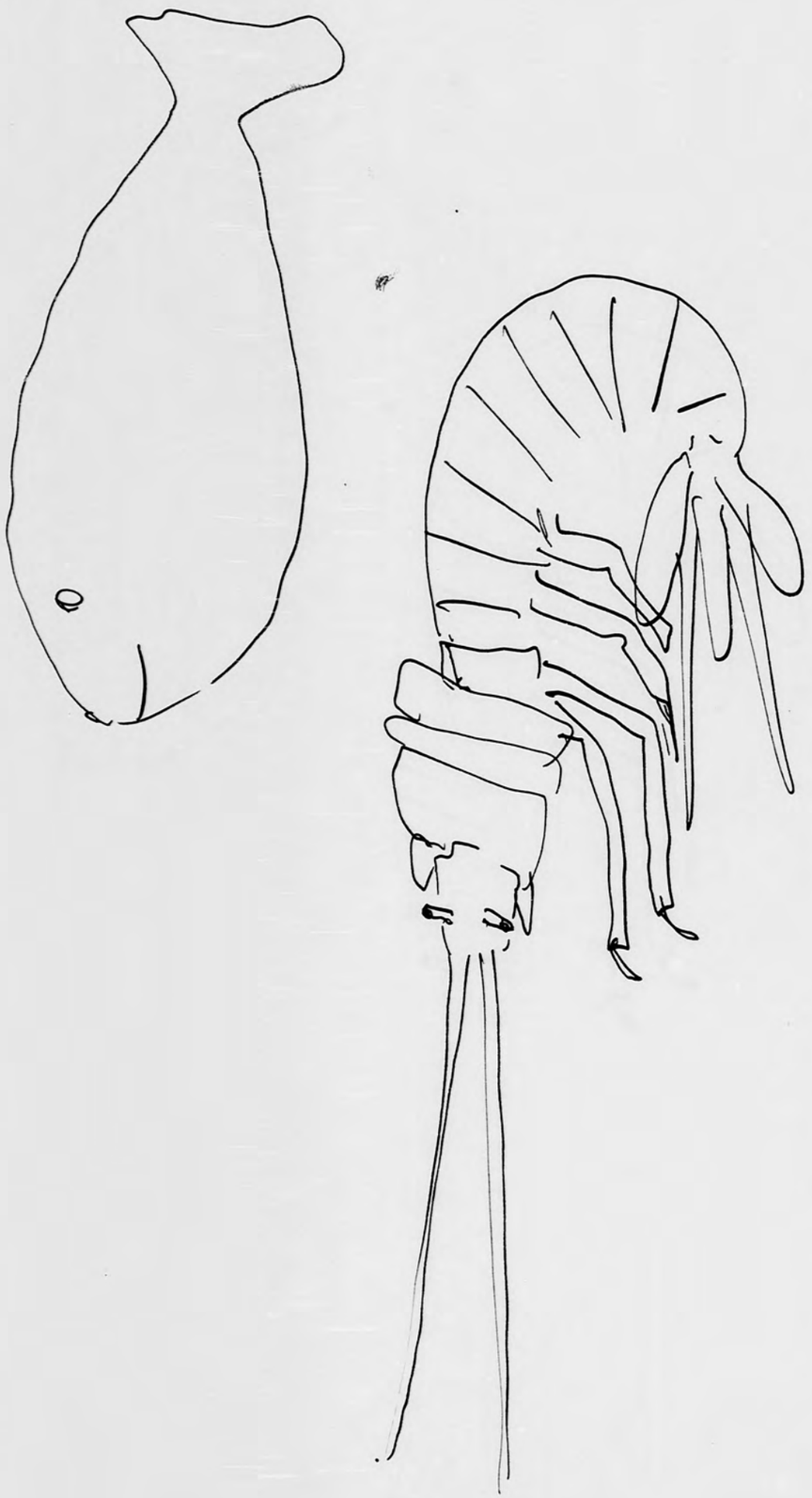
Luisa calls S. Jac. viejo naxánmal, mg. viejo.

'anó', plcn. Toward Sobobo from hosp. from kozoova.

Th'íttama, Sobobo hosp., the property the of spg. from which we are all drinking the water.

Joez, Vicente Hugo & Miguel Calac present.
Miguel Calac says that hemehmis is flying fish.
~~Ollllllll~~ hemmaq, a paper flies in the
↑not
wind. Whence heméhmis, flying fish
Deny that it is the mojarra. hemmiq, I make a
kite fly, I fly a kite. hemmi (no final ii), Fly it!
Hays. agrees that it vuela.

Joez first Miss DuBois in Eagle
to see ~~[illegible]~~ the petrified wasp (mud
but they cd. not find it. Later on Joe found
it. & can show it to us. the rock is in
perfect condition. He was in a race
with other people, a Kayak, & he
just gave out & died. Then this kayak
at a rodeo ceremony



- Plcn. ship with Luisa

000 left Vicente's house, & drove Towards Pah.
We reach the Jones Ch. at 002.
& The pivel (sycamore) tree that stood
at confluence of Jones Ranch Ck. & S. Jac. river
was Sovoova, & all ship downriver from there.
On n. bank of the San Jac. river.

Jones Ranch creek is called Sovoova

009½ we turned around.

THE

PAPERS OF

JOHN PEABODY HARRINGTON

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