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“Luiseño/Juaneño,” “Drafts and Notes for Chinigchinich”

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Psalm 32:9: "Quoniam ipse di·xit, et facta sunt: ipse manda·vit, et crea·ta sunt."

version Psalm 33:9:
King James [redacted] "For he spake, and it was done; he commanded, and it stood fast."

Psalm 147:5: "... Quia ipse di·xit, et facta sunt: ipse manda·vit, et crea·ta sunt." version Psalm 148:5: King James [redacted] "For he spoke, and they are made; he commanded, and they were created."

[redacted]

This last passage is freely translated in Phelipe Scio de San Miguel, La Biblia Vulgata Latina Traducida en Español, Madrid, 1808: "Con una sola palabra, y á una sola insinuacion suya fueron sacadas todas las cosas de la nada."

Professor H. C. Nutting of the Department of Latin, University of California, also kindly calls my attention to the classical saying: "Dictum ac factum," no sooner said than done.

Since Boscana is talking about creation, there is little doubt but that he refers by this Latin expression to similar expressions in the first chapter of Genesis.

Lat. Di·xit et factum est, he said it and it was done.

There is similar wording in the 148 Psalm. The verse runs, as the editor recalls it: "Quia· ipse di·xit, et facta sunt; ipse manda·vit, et crea·ta sunt." (For he spake and they were made; he commanded and they were created.) Professor H. C. Nutting of the Department of Latin, University of California feels that it is not an expression likely to have been used by a classical Latin writer, but belongs rather to the realm of medieval or ecclesiastical Latin.

Qawii'alwUt, Aj. Qawii'alat, Corvus corax

sinuatus Wagler, American Raven, sp. cuervo grande.

The ceremonial couplet is 'alwUt qawii'alwUt, Western Crow American Raven.

The earliest record of the name is in the Tac Vocabulary, p. 911: "cauialuot, cuervo." DuBois (The Religion of the Luiseño Indians of Southern California, p. 142) gives American Raven as no. 5 in the list of Luiseño Lucario Chevish list of Tcayitcnic's avengers: "Awialut, the raven." Ibid., Sparkman fn.: "Kawialwut, raven. --- S." Sparkman dictionary: "Ka-we'-al-wut, the bird known as the raven. "

Kroeber (Shoshonean Dialects of Californnia Acu vocabulary, p. 250): "raven Gawiiret."

italic i. But the second i is not italic.

small capital g

Kroeber: raven Gawiiret J, Kr. Sho dial p. 250.

DuBois: "The raven is the sacred Chungichnish bird, his messenger and spy. Religion p. 99.

24 Awialut, the raven. 231

231 Kawialwut, raven. --- S. Taken from list of avengers. Avenger no. 5.

Tac. voc. p. 911. cauialuot, cuervo.

the bird known as the raven.

Ka-wē'-al-wut,

[cp. possibly kā-wē'-cha, s. mountain; kā-wē'-mal, s. a hill].

¶ Qawíi'alwUt is also known by three other names in certain stories and songs:

(1) Tuúupar, G. form corresponding to tuupac, sky, is a character in a myth (see pp. ---, ---), and is said to be identical with Qawíi'alwUt. Cp. the surname "Tucupar" (Sjc. Mar. I, entry 272).

(2) KovaárUvaynat, about whom certain stories are told, also is said to be merely another name for Qawíi'alwUt.

(3)

¶ DuBois (The Religion of the Luiseño Indians of Southern California, p. 99) describes the high rank in the pantheon of the American Raven when she writes: "The raven is the sacred Chungichnish bird, his messenger and spy."

¶ If a qawii'alwUt was seen flying about a village, a Greek long s. ahoovit dance was sometimes held in the evening following the appearance of the bird, for the purpose of propitiating Tcaŋitcŋic, in the hope that no bad annoucement had been or would be made.

For qawíi'alwUt is the "main guy;" he will be the first to come to you and notify you when something is going to happen. He is the principle fellow, and he still goes around. These animals are all forms of tcaŋitcŋic.

lower case

Whenever one hears a raven croaking (qaaqiq, to croak),

one must always say: [redacted] wit 'IyakkU.

Greek I. Not cap.

apostrophe.

DuBois (The Religion of the Luiseño Indians of Southern California, p. 156): "A raven was seen flying along above the road, and every now and then he swooped down as if following some object [a taamyac, ceremonial mortar, was traveling along the road and the raven was following it; the man took it home and they had a ʃahoovit dance and big ceremony over it]." Other similar stories have been collected.

DuBois (The Religion of the Luiseño Indians of Southern California, p. 146) tells of putting a crow skin (the informants stated that raven skin was surely meant) on the chest of WUyóot when he was laid in his coffin for cremation. The informants recalled that they had heard that a dressed raven skin was put on a pole as a banner and carried in war. And when Boscana(p. 260) tells of "beaks and talons of the hawk and crow" being placed in the ceremonial quiver in honor of Tcanitcnic, it is certain that the beak and claws of the American Raven are meant, Boscana's *cuervo standing for cuervo grande.

star

There is a mountain in the Lake View region where ravens, black, white, pink, or red, and all colors, fly straight up, from the top of that mountain, to heaven.

Acú said that there was a place between El Toro and San Juan Capistrano where ravens lived. It proved to be in the region about Aliso Creek. It is true that ravens are often seen there.

Aj. Qawii'alat.

QawiialwUt, Corvus corax sinuatus Wagler, American Raven.

Jose Dolores Guata:
kovaarUvaynat. His son was yukinnic, meaning abundant haired.

Juan Sotelo:
There is a mountain in the Lake View region where ravens, black, white, pink or red, and all colors fly straight up from that mountain to heaven.

Mr. Forster says a pajarero was a man whose job was to throw rocks at crows and ravens with slingshot. The owner of the field or some Indian had to do this to keep them from eating all the sowed corn out of the ground. Call sling jonda, Wi. says; but onda is the leather eyelet at end of a riata through which the riata rope passes to make the loop.

Between here and El Toro is a place where ravens live. It proved to be about Aliso Creek. Left Sjc. at 83.7, and passed where the ravens lived at 90.8.

'alwUt qawii'alwUt ceremonial couplet.

Mr. Marcos H. Forster says that in Spanish times a "pajarero" was a man whose job it was to throw rocks with a sling at ravens and crows. The owner of the field or some Indian had to do this to keep these birds from eating all the sown corn out of the ground. The sling was a native Indian weapon as well as a Spanish one. It was called in Indian piivanlac, what one throws several with, from piivanq, to throw several. In local Sp. it is called not honda but jonda, while honda is applied to the leather eyelet at the end of a riata through which the riata rope passes to make the loop. The Indian loanword form of Sp. jonda is xontU. Sparkman dictionary: "Pe'-van-lash, sling, an instrument used for throwing stones. Poss. -pe'-van-la."

(italic e) (accent)

(accent) (italic e)

'AlwUt, Aj. 'áałamal, Corvus brachyrhynchos hesperis Ridgway, Western Crow, does not share the veneration of his messenger relative, qawii'alwUt. The "Algoot" mentioned by George Wharton James in "The Legend of Tauquitch and Algoot," (see bibliography), and by others, in writing up Soboba mythology, is apparently not for 'AlwUt, but for Qawii'alwUt.

Probably all hawk and eagle sps. were sacred to Tcaŋitcŋic. Cp. Boscana's statement (p. 260) that there were placed in the ceremonial Tcaŋitcŋic quiver: "beaks and talons of the hawk and crow ... particularly the beak and talons of a species of hawk, called pame."

HunwUt, Aj. do., Erarctos americana americana (Pallas), Black Bear, Sp. oso. DuBois (The Religion of the Luiseño Indians of Southern California, p. 143) gives the bear as no. 6 in Lucario Chevish's list of Tcaŋitcŋic's avengers: "Hunwut, the bear." Cp. Boscana's mention of the bear as an avenger (p. 247): "'I will send bears to bite [him].'"

TukwUt, Aj. do., Felis oregonensis californicus (May), California Cougar, [redacted] Mountain Lion, Sp. leon. Kroeber (Shoshonean [redacted] Dialects of California, [redacted] Acú Vocabulary, p. 250): "panther tukut." Cp. the mention of "lions' claws" in the ceremonial quiver (see p. 260).

accent.

'Exla Palvunla, lit. Earth-Plain, said by Chief Juan Sotelo Calac to be a ceremonial couplet referring to the deer, and a [redacted] term sacred to Tcayitcyic. Cp. Boscana's mention (p. 260) "horns of [redacted] deer" in mentioning the objects in the ceremonial quiver sacred to Tcayitcyic.

ṢoowUt, Aj. Ṣowt, Crotalus oreganus Holbrook, Pacific Rattlesnake, Black Rattlesnake, Sp. víbora. DuBois (The Religion of the Luiseño Indians of Southern California, p. 142) gives the Pacific Rattlesnake as no. 1 in Lucario Chevish's list of Tcaṇitcaṇic's avengers: "Sowut, the 'black' rattlesnake." Ibid., Sparkman fn.:"Showut. --- S." Cp. Boscana's mention of the rattlesnake (evidently referring to all sps.) as an avenger (p. 247): "serpents to sting." The Sp. for "serpents" may be *serpientes, but is as likely to be the commoner word *víboras, rattlesnakes, which Robinson may translate as "serpents."

La$_X$wal$_X$wic, Aj. la$_X$wal$_X$witc, Crotalus mitchellii Cope, Sp. víbora. Bleached Rattlesnake, Sparkman dictionary: "La-whal'-wash, a grayish colored rattlesnake." This sp. was especially feared. They are said not to be able to see very far, to strike in any direction, and to be the color of the ground. They travel at night. They live around the springs in the mountains.

[redacted]

Me'qaʃ, Aj. do., Crotalus ruber Van Denburgh, Red Diamond Rattlesnake, Sp. víbora. DuBois (The Religion of the Luiseño Indians of Southern California, p. 142) gives the Red Diamond

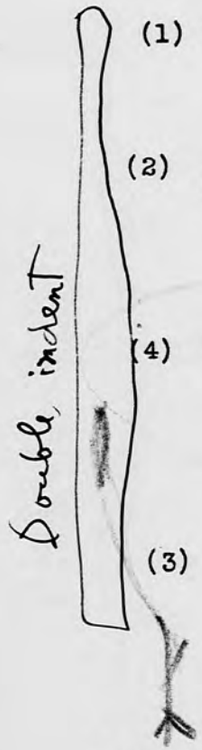
[redacted]

Rattlesnake as no. 2 in [redacted] Lucario Chevish's list of [redacted] Tcaŋitcŋic's avengers: "Mekus, the 'yellow' rattlesnake." Ibid., Sparkman fn.:"Me'kash, generally called red rattlesnake.

[redacted]

--- S." Acú applied to the Devil Fish the epithet me'qaʃ, calling it the Red Diamond Rattlesnake of the sea, and stating that in the sea there is every thing that there is on the land.

WóllUmal, Aj. do., Sting Ray of any species, [redacted] Sp. mataraya. The following are the other species inhabiting the southern California coast:



(1) Urolophus halleri Cooper, Round Sting Ray.

(2) Dasyatis dipterura Jordan and Gilbert, Rat-tailed Sting Ray.

(4) Pteroplatea marmorata Cooper, Butterfly Sting Ray. This is the rarest sp.

(3) Myliobatis californicus Gill, California Sting Ray, Eagle Ray, Bat Ray Fish.

DuBois (The Religion of the Luiseño Indians of Southern California, p. 143) gives the Sting Ray as no. 7 in Lucario Chevish's list of Tcaŋitcŋic's avengers: "Wulamul, the stingaree." Ibid., Sparkman fn.: "Wulamul, stingray. --- S."

The sting of the Sting Ray is called in Indian nUpika'ki, his knife, from pikát, knife.

~~The locational, WollUmay, is the name of a rock 1 mile south of Mendenhall's place at Palomar Mountain.~~

Púulakwic, Aj. púulakwitc, Pepsus formosa Say., Pepsis cinnabarina R. Lucas, Pepsis maldei Stal., Tarantula Wasp, Tarantula Hawk. DuBois (The Religion of the Luiseño Indians of Southern California, p. 142) gives the Tarantula Wasp as no. 4 in Lucario Chevish's list of Tcaŋitcŋic's avengers: "Palahush, the tarantula." Ibid., Sparkman fn.: "Pulakwush, the tarantula-hawk, a large insect. Tarantula is monawut. --- S."

Kúy$_X$iŋic, Aj. kúy$_X$iŋitc, Latrodectes mactans Fabr., Black Widow. The ceremonial couplet is kúy$_X$iŋic kuyée'ewUt (for meaning of last name see below). Kroeber (in DuBois, The Religion of the Luiseño Indians of Southern California, p. 177): "the spider called kuikhingish, or the tarantula." DuBois (op. cit., p. 142) evidently intends this sp. when she gives as no. 3 in Lucario Chevish's list of Tcaŋitcŋic's avengers: "The spider." Sparkman dictionary: "Ku-y-heng'-ish, a large black spider, of which the bite is extremely poisonous.

This very poisonous and much feared black spider has a red spot under the abdomen of both male and female. Qwayaqwyac pUte'ŋa tcappaat, he is red spotted on his belly. For Kúy$_X$iŋic lighting WUyóot's pyre according to one version,

see p.

Kuyée'ewUt, Argiope trifasciata Forsk., Banded Garden Spider, Miranda aurantia Lucas, Orange Garden Spider. Sparkman dictionary: " Ku-yay'-ay-wut, a large species of spider."

The 2 sps. of spider said to be called by this name are grayish, make webs, and are larger than kúy$_X$iŋic, Black Widow. The bite produces an itching. The name enters into the couplet kúy$_X$iŋic kuyée'ewUt (see above).

MónnawUt, Aj. do., ~~Spx~~ ~~Eury~~ Tarantula, Sp. tarantula.

There ~~are~~ 3 common sps. in southern California. The ~~name~~ means one who travels about all the time, cp. monwUt, mUniiwUt, mónqalwUt, traveler.
~~xxxxxx~~

~~MonnawUt, Aj. do., tarantula, Sp. do.~~ ~~Sparkman~~ Sparkman dictionary: "Mon'-a-wut, the large spider known as tarantula."

Náavayut, Bothrio cyrtum californicum Camb., ~~xxxx~~ Trapdoor Spider. The ceremonial couplet mention is náavayUt páakUkat
~~xxxxx~~
(the last ~~word~~ ~~xx~~ being thought to refer to some other kind of spider).

~~Toroo anat, Aj. do., Dermacentor occidentalis Neuman~~

Toróo∫anat, Aj. do., Ornithodorus turicata Duges, Adobe Tick, local Sp. pajaruela. Wrongly identified by Sparkman dictionary: "To-ro´-sha-nut, an insect known as the assassin bug, Conorhinus protractus Uhler."

ʂuyla, scorpion, Sp. alacran. There are several sps. in southern California. Sparkman dictionary: "Shu´-y-la, scorpion." Ct. ∫oyla, mudhen.

Waqpic, centipede, lit. broom, what one sweeps with, the centipede being so called because of its many legs. (Sp. cientopies.) From waaqiq, to sweep. There are at least 3 different genera of centipedes in southern California.

TcawiiwUt, lit. he who scares away habitually. From tcawwiq, to scare away, e.g. to scare a chicken out of the garden. TcawiiwUt is a magical tcanitcaic animal which has the form of a deer with wide spreading horns and which is seen especially in Rincon Canyon of the San Luis Rey River. I have recorded long stories about TcawiiwUt. It is seen by various hunters as a deer of dark reddish color, larger than an ordinary deer, which will stand as an easy mark for hunters, The hunter shoots at it, whereupon it flees, but slowly, halting at intervals, and thus leads him where he may be bitten by rattlesnakes, injured by magical animals or may fall over cliffs. Eustaquio claimed that the word is also applied to albino deer, although most informants denied this, and gave descriptive terms for albino deer.

TcorwUt, magic animal, conceived of more or less as a gigantic relative of tcórwUmal, Lethocerus americanus Leidy, Giant Water Bug, Abedus macronyx Mayr., Toe Biter, Ferocious Water Bug.

DuBois (The Religion of the Luiseño Indians of Southern California, p. 141): "Choruwut, an underground animal that has never been seen, but which can be heard growling and shaking the stones in certain places in the mountains." Ibid., Sparkman fn.: "Chorwut, a water animal. -- S."

TcorwUt PUki', meaning TcorwUt's House, is a place in the Rincon Canyon of the San Luis Rey River.

accent.

'Ammikat, lit. thrower down of a load, name of a being sacred to Tcayitcyic. From 'ammiq, to set or throw down a load. Noon 'ammiq nUtkwanvUy, I throw down my load. Cp. Sparkman (The Culture of the Luiseño Indians of Southern California, frontispiece): "Apmikat." The name is given by Sparkman as that of one of the personages represented by the toróohayic, ground painting.

Pidivdiwut, lit. one who habitually breaks, e.g. as wind

breaks tree limbs, name of a being sacred to Tcayitcyic.
From pidivdiq, to break, e.g. as one breaks a stick of wood.

Sparkman (The Culture of the Luiseño Indians of Southern California,

frontispiece): "Pidpidiwut, breaker." The name is given by

Sparkman as that of one of the personages represented by the

toróohayic, ground painting.

Hulvul Qawiimal, lit. California

Sagebrush-little hill, Sp. romerillo-lomita, is the ceremonial

mention of hulvul, romerillo, and is always mentioned as

a Tcayitcyic object.

NaqtUmUc, Datura metelodies DC., Toluache, Sp. toluache.

The juice from the root, mixed with water, is given to the boys in the boys' ceremony.

Piivat, Aj. do., tobacco is always mentioned as a Tcayitcyic object.

'Ucla, Rosa californica C. & S., California Wild Rose, Sp. rosa del campo, rosa bronca, is regarded like the California Blackberry as a tcanitcnic plant because of its thorns. Cp. Kroeber (Handbook of the Indians of California, p. 678): "Rose and blackberry, which sting for Chungichnish."

Pikwla, Rubus vitifolius C. & S., California Blackberry, Sp. mora, is regarded as a tcanitcnic plant because of its thorns. Cp. Boscana, p. ---. Cp. California Wild Rose. The Indians used to get much scratched up by the blackberry thorns.

Cp. Kroeber (Handbook of the Indians of California, p. 678): Rose and blackberry, which sting for Chungichnish."

Tree,

KUlaawUt, Aj. kalawt, stick of wood, can be designated by Tcaŋitcŋic as one of his messengers for producing death. He will simply designate a certain tree or stick of wood, and that tree or stick can cause the death of a man, e.g. when out hunting in the mountains. This usage of the word has nothing to do with the application of kUlaawUt as name of the snake sp.

called them in Tongva ʃUʃáavItUm, a word which Aj. means only (but tóowIwUt, saurino in sense of second sight seer); gente de razon, Mexicans, and when a boy went down a San Diego Cottontail hole near 'Ahuin, rancheria (meaning elevated, a place just above El Toro Viejo), found himself in a group of tcaŋitcŋIc animals, jumped naked in the fire and found himself unhurt by the flames, the animals exclamed to him: "now you are a good Chungichnish (DuBois, The Religion of the Luiseño Indians of Southern California, p. 151). It is used almost as an oath, e.g. Juan Sotelo Calac said when money clanged on the table: "wit 'IyakkU Tcaŋitcŋic, Tcaŋitcŋic pUnáwxamI," hail, Tcaŋitcŋic, what Tcaŋitcŋic is going to give away! (a ceremonial expression usually said of the tray-baskets of food that

D. xakusáa, 1.

Wiyaala, Aj. wUyaala, 1. crystal of transparent colorless quartz; 2. applied to the various light-tinted crystals commonly called ~~The name is also applied to amethyst, a purplish quartz, occurring in~~ Tcaqitcqic pUhúu (see below), amethyst, purplish quartz, being included ~~the region, and to blackish or~~ ~~under the name Tcaqitcqic pUhúu.~~ ~~The~~ crystals of clear quartz are frequently 6 in. long; some

of them are said to have been a foot or more in length. They occur at a number of places in the xexu region, evidently invariably in pegmatite veins, i.e. in dykes of igneous material in which both sheets of tuksicval, mica, and xxx wiyaala, these big quartz crystals, xxexxdepositedx have been deposited. One of the best of these veins is at 'Aatcaw (locational of 'aatcawUt, Photinia arbutifolia Lindl., Christmas Berry, Sp. toyon), 3 miles southwest of Potrero.

Not everyone can find these xx wiyaala crystals; they come out only to a lucky man or to one who performs the proper medicine practices a wiyaala crystal before going to look for them. One method of getting ~~xx~~ was for a man to plug the entrance to, greek I ~~xofinx~~ a nest of ~~the~~ 'Iven'xal, Dryobates nr nuttalli Nx (Gambel), Nuttall's Woodpecker, ~~xxixhxisxinxxrhxkxxxxxxxx~~ when the bird is away from its nest. ~~Txxxxxxxxxxxxxxxxxxxxxxxxxxxx~~ greek The 'Iven'xal will xxexx come and work xxxxxxxxx for 2 or 3 days trying to get into its nest, and will then go and bring a wiyaala. ~~xxxxxxxxxxxxxxxxxxxxxxxxxxxx~~ After using this magical stone to gain access to its nest it drops it, and the man goes and picks it up where the bird has dropped it under the

tree. With it one can enter a locked house.

Margarita Trujillo (nee Shovinish, Indian form of surname Sóovinic) once took a piece of Wiyaala 1¼ in. long from the mine of crystal at Santa Margarita Ranch to her home at Potrero. She noticed ravens staying around her house. She was feeling sort of sick. She called José Luis Albañas over and he said that she had something that belonged to Tcaŋitcaŋic and must give it back. He advised that she have the ʃahoovit danced. So José Luis Albañas told the chiefs (the Calacs) that they should have a ʃahoovit and wo'ʃ wUsic ceremony for propitiating Tcaŋitcaŋic, which they did, and they took the wiyaala which had caused the trouble to a páamU'at, meadow, local Sp. ciénega, and buried it in the mud. This was the way the people had of sending things away, they went to where they belonged. There are many objects in the ciénegas that have been buried there in this way.

Cp. DuBois (The Religion of the Luiseño Indians, p. 136): "Then they laid on the ground one of the sacred stones, wiala, enormous crystals, and said they could kill him with them." Ibid., Sparkman fn.:"Two of these stones I have seen are of white crystalline rock in round shape ten inches or so in diameter, others of clear quartz (?) crystal, ten inches long. --- Wiyala, rock crystals." Sparkman dictionary: "We'-ya'-la, transparent rock crystals."

Tcaŋitcaŋic pUhúu, Tcaŋitcaŋic's arrow, also called tcáŋitcaŋitcUm pUu'húu, arrow of the tcaŋitcaŋic ones,

~~Tcaŋitcaŋic pUuu, meaning Tcaŋitcaŋic's arrow~~ 1. pink or green turmaline crystal (but black turmaline crystal is called by the special name túutukwic); 2. kunzite crystal (these are lithium aluminum silicate and are pinkish in color); 3. amathyst crystal (purplish quartz).

~~3. any colored crystal, excluding clear quartz, black quartz and black turmaline~~ Garnets, which are common in the region, might be called by this name, but are too small to be considered typical Tcaŋitcaŋic pUhúu. They are considered to be a kind of wiyaala (see above) and are often referred to as wiyaala.

Cp. huula, a kind of rock (see below).

These colored crystals are believed to be the arrows which Tcaŋitcaŋic shoots into offenders. 'OypU ʃe''en 'aʃuntal wiyaatal, Tcaŋitcaŋic 'uuutal, he is going to shoot you with a Tcaŋitcaŋic arrow.

greek.

a crystal, with Tcaŋitcaŋic's arrow.

Cp. Spier man (The Culture of the Luiseño Indians, p. 319): "Chaŋichnish po-hulit, raven his arrow, is the name given to rock-crystals. These were believed to have been shot by ravens, and were regarded with superstitious fear by the Luiseños. Internal pains were often said to be due to a person having been shot by a raven with one of these 'arrows.'" Cp. also DuBois (The Religion of the Luiseño Indians of Southern California, p. 97): "Tourmaline was used to cure a man punished by illness by Chungichnish. It was rubbed on his body. But if anyone unauthorized touched it, he was punished."

Túutukwic, Aj. *túutukwitc, D. 'awí

kupáaw, crystal of black turmaline. These were obtained just upslope of Porfiria Nejo's house at Mesa Grande, and elsewhere. They ranked in power along with the wiyaala, quartz crystals. There were some túutukwic along with the tamyac, ceremonial toluache mortars used in the boys' ceremony, and they were dug up for the ceremony along with these mortars, and after the ceremony were buried again with these mortars. Pink and green turmaline was included under the name Tcaŋitcaŋic pUhúu, Tcaŋitcaŋic's arrow, but black turmaline is not so called, but is known by this special name, túutukwic.

Noot, meaning ~~xxxxxx~~ chief. A kind of soft rock consisting mainly of kaolin, and occurring in various colors, blue, green, white, red, etc. This rock is ~~xxx~~ pulverized and rubbed on the legs and ~~xxxxxx~~ imparts great swiftness and fortitude in running. It is also used for all sorts of other magical ~~xxxxxxxxxxx~~ advantageous purposes. This rock whistles: ∫ ∫ ∫ ∫ ,to call one's attention to the fact that it is ~~xxxxx~~ being neglected, when one has some of it in the house and forgets about it.

Before going to find noot (and the same is true of wiyaala and other magical stones), one should ~~put~~ get a ~~xxx~~ tukmal, ~~xxxxx~~ tray-basket, ~~and put on it tobacco and eatable stuff~~ ~~xxx~~ and put on it eatable stuff and tobacco. One should then ~~xx~~ pray in Indian and ~~would~~ then be ~~xxxx~~ able to find the rock. After one gets ~~through~~ through, he must not use the stuff placed on the tray-basket himself, but must give it to some one else. That offering which is on the basket (but not including the basket itself, which is not given away) is Tcanitcnic ~~xxxxx xxxxxxxx, xx~~ what Tcanitcnic gives away.

pUnáwxami,

Huula, meaning arrow, a kind of rock resembling somewhat steatite, possibly a chlorite schist. The color is dark gray with greenish tinge. José ~~xx~~ Orivas Albañas once plowed up a piece of this rock, and showed it to his aunt, who was then ~~xxx~~ living, and she told him that it is called puula. It is soft, like ~~xxxxxxxx~~ 'uruu∫at, steatite, ~~xxxxx~~ but is a different rock altogether. The name of it is simply huula, arrow, distinct from Tcanitcnic pUhúu, Tcanitcnic's arrow, applied to certain crystals. It is thought to be ~~xxxxxxx~~ one of the rocks sacred to Tcanitcnic, ~~xxx~~ hence we include it in this list.

TUpiqqilac, lit. that with which one makes fine meshed, from tUpiqqiq, sifting basket is fine meshed, name given by members of the Omish family of Rincon ~~Mrs. Jessie Smith and her mother~~ to Mr. S. C. Evans as that of a kind of magical stone.

Taamyac, Aj. taamyatc, ceremonial mortar. Cp. ~~xxx~~ Toopal, ordinary mortar. The ceremonial couplet is toopal taamyac, mortar ceremonial-mortar. The name taamyac applies especially to the stone mortars in which ~~the~~ diluted ~~toloache~~ toluache juice was served to the boy ~~it~~ initiates in the boys' ceremony. The name was also applied to certain unfinished ceremonial mortars, which had the appearance of mere rocks, but which were kept and gotten out along with the other ceremonial mortars. For the taamyac walking about, see p.---.

Tukmal, tray-basket, Sp. batea. DuBois (The Religion of the Luiseño Indians of Southern California, pp. 92-93): "Tukmul, the winnowing basket, is represented in the painting [tUróohayic], too. It is Chungichnish." DuBois (op. cit.) pp. 142-143): "Tukmal [given in the Lucario Chevish list of Tcaŋitcŋic objects]." The tukmal is mentioned several times by Boscana.

The tukmal is sacred to Tcaŋitcŋic because offerings of food are made to him on it.

Tceeyat, 'eelat, pa'lat, and all regalia used in dances and ceremonies that are sacred to Tcaŋitcŋic, are Tcaŋitcŋic objects.

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1.

Tcaŋitcŋlc, Aj. TcIŋitcŋItc, Qe. and Aj. xixx pl. tcaŋtcŋItcUm,
also tcaŋítcŋItcUm, Aj. tcIŋítcŋItcUm,
name of the later Indian xix Diety, volunteered by more than one of the informants to be the Indian Christ, while WUyóot, the earlier appearing of the two chief Indian Dieties, has been volunteered to be the Indian

Possibly connected with tcaŋyIq, to give back-talk, to talk mean, God. Boscana (title page and ff. uniformly): Chinigchinich; the third vowel is a reflex of xjk the approach to the development of a svarabhaktic vowel in some pronunciations. DuBoisx(Thexreligionxofxthe Kroeber (Shoshonean Dialects of California, 1907, p. 250, San Juan Capistrano xixxabulx vocabulary): Tcinítcnitc, tcinítcnic, diablo." Luisenoxindiansxofxsouthernxcalifornia,xpxxxixandxffxxxuniformlyxix DuBois (The Religion of the Luiseño Indians of Southern California, 1908, Exxxixhnishx(mistakingxthexsecondxyxfaxxn)xx p. 71 and ff., uniformly): "Chungichnish" (mistaking the second ŋ for n).

~~Sparkman dictionary:~~ xox

Engelhardt (San Juan Capistrano Mission, 1922, p. 60): "Boscana here compiled his Chinigchinich (should be Chinig-ee-ching-itch)."

TcaŋitcŋIc is used 1. xxxx as name of the Diety who was born according to northern and coast Indian accounts at ~~PUvú~~ Púvu rancheria, while xxx according to southern and inland accounts he was born of TamáayawUt in the ~~Chinora region~~ north and xxxxxxxxxxxxx made such a xxxxx rumpus as a new born baby because of his medicine power that his mother hid him away; 2. the word is used meaning dangerous, poisonous, respectable, in this sense being synonymous with ʃUwoo'Ic or ʃUwoʃwUc, both meaning dangerous, respectable, powerful, holy, (in this sense tcaŋitcŋIc is applied to certain poisonous animals listed on p.) animals which will be listed below; 3. applied to certain plants, magical rocks, and articles which are supposed to rank the xx same as the xxx poisonous animals, causing death, the same being also regarded

2.

as sacred to the religion of TcaŋitcŋIc; 4. any object connected with the religion of xx TcaŋitcŋIc may be spoken of as tcaŋitcŋIc, e.g. when the tray-basket of food is brought over to be deposited on the ground for the ʃahoovIt dance, one says both of the basket and the food and even of the carrier, "there comes the tcaŋitcŋIc", just as one can say "'ivi' ʃoowUt tcaŋitcŋIc, this Pacific Rattlesnake is tcaŋitcŋIc; 5. it is used as the equivalent of Cal. Sp. saurino, sabio, Eng. soothsayer, wiseman, e.g. old Acú in telling of the cave near Dana Point said of the magical old men there: "son tcátcŋItcUm," and Cewen said of these same men: "estos tcátcŋItcUm son los sabios xx del mundo" (these tcátcŋItcUm are the wisemen of the universe), and also

called them ʃUʃáavitUm, evidently using in an earlier sense a word which in the modern language means only Spanish Californian, Mexican, Spaniard. Sp. uno del pais. When a boy while engaged in hunting rabbits followed a San Diego Cottontail down his hole at El Toro (Acú thought that by this is meant meaning elevated, the rancheria of 'Ahúnx, on the Bennett ranch 1 mile east of old El Toro town on the north bank of Aliso Creek in a walnut orchard) he found himself in a group of tcáto·itcUm, tca·itca·ic animals, and jumping naked into the fire he found himself unhurt by the flames and the animals exclaimed to him: "now you are a good Chungichnish (DuBois, The Religion of the Luiseño Indians of Southern California, p. 151). It is used almost as an oath, e.g. Juan Sotelo Calac (once) said when money clanged on the table: Wit 'IyakkU Tca·itca·ic, Tca·itca·ic pUnáwxami, welcome, Tca·itca·ic, which was being gotten out to pay to someone Tca·itca·ic's contribution (as if the money were the food on a tray-basket which is distributed to the people after a ʃahoovit dance, and which Tca·itca·ic is said to give away to the people).

DuBois (The Religion of the Luiseño Indians of Southern California, p. 132) states that "Pura means Chungichnish in the old language of the coast." Some informant almost certainly gave her G. puur, doctor, equivalent to Qe. puula, Aj. puul, doctor, but very naturally pronounced the word Qe. style, giving the absolutive ending as -ra instead of

-r, making it conform half way to the Qe. form, -la.

it is said that Tcaŋitcŋic gives away to the people.)

"Pura means Chungichnish in the old language of the coast" (DuBois, The Religion of the Luiseño Indians of Southern California, p. 122). None of the informants have known anything but puula, Sp. hechicero, doctor, Aj. puul.

Poyk noo poo ~~xxx xxxx~~ wiwwIn húnwUtmI poy

~~puuka~~

pUm'kó''IpI, ʃówtUmI poy pUm'kó''IpI, 'alá$_X$wItcI, táppa$_X$Ic, pIpá' táppa$_X$Ic pUt$_X$wáyya$_X$pI (±tolmoyk), to him I will send Black Bears, to bite him, Pacific Rattlesnakes to bite him, bad (luck), sicknesses, and sickness that he will die of (to Hades). See list of tcaŋitcŋic animals, plants, and objects, p. . Only Tcaŋitcŋic goes about the ~~xx~~ world, he looks at everything. If you do not obey him, he is the one who will kill you. He sees you from afar and knows the ~~xx~~ thoughts in your heart. He is everywhere. If you do not obey, he has his ones that are going to kill you. This is the way they say it, kill you. They do not use the word punish. They also say: wUyokkaq, Tcaŋitcŋic poy ʃe''eq, he (the sickman) is suffering damage (Sp. está dañado), Tcaŋitcŋic is shooting him ~~(the sickman)~~ with arrows. Cp. Tcaŋitcŋic pUhúu, Tcaŋitcŋic's arrow, a term applied to certain crystals (see list of Tcaŋitcŋic objects, p.). When men go out in a hunting party the ~~xxxxxx~~ kúumUkat, ceremonial ~~xxxxx~~ leader of the hunt, stops them before they separate, directs them which way to go and what time to go home, and never fails to admonish them, mentioning the name of Tcaŋitcŋic , and ~~xxxxx~~ telling the tcátcŋitcUm (poisonous animals, plants, and objects) to keep out of the way, to give them good luck. This is the first mention of Tcaŋitcŋic ~~xx~~ chastizing, the second mention is p. 269.

The meaning of the name tcaɲitcɲIc has no meaning known to the Indians aside from the uses to which the word is put, but Boscana's meaning "all-powerful", "almighty" corresponds pretty closely to the second definition of tcaɲitcɲIc given in note above, when it is used synonymously with ʃUwoo'Ic, and ʃUwoʃwUc, both of which mean dangerous, powerful. It is difficult to translate the "all" prefixed to the above words into Indian.

superior e superior a

w^e-Ru·^a·h^a·

Compare

Cp. Aramaic 'A·v, Bar [illegible] Qa·ʃo·ca·. This is the first mention of the three sacred names of Tcaɲitcɲlc; the second mention of these three names is on p. 255, where they are further defined. I should think that the best order in which to mention these three holy names would be that which is apparently suggested on p. 255:

Ṣa'uura, applied to Tcaɲitcɲlc when he had not yet revealed his divinity, *ToovIt, when he had revealed it and had become an initiate among the initiates, and *Kwa''Uwar after he ascended to heaven.

Ṣa'uura, Aj. ʃa'úur, Qe. [illegible] and Aj. pl. ʃa'uuram, non-initiate, common low-down person who is not initiate, puula or official. It may be defined in Indian as qay pummal, non-initiate. This was evidently the name by which Tcaŋitcŋlc was known before he revealed himself to the people; it meant he was lowly, common, yet to be greatest. ~~See also p. 255.~~ It was another of the successes of this work to get this old word, which is now known to scarcely a living person.

This is the first occurrence of the word. The second occurrence is the ol. form, "Saorem", evidently for [illegible]

Aj. ʃa'uuram, given on p. 255. as meaning "persons who do not know how to dance."

~~so mentioned in a widely known song. See~~ [illegible]

See also p. 255, where it gives "Tobet" as the opposite of ʃa'uura, common person, i.e. applied to those who could make use of the vestments of Tcaŋitcŋlc.

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This word is also recorded by Reid (The Indians of Los Angeles County, Letter No. 4): "They believed in one God, the maker and creator of all things, whose name was (and is) held so sacred among them, as hardly ever to be used; and when used only in a low voice. The name is Qua-o-ar. When they have to use the name of the Supreme Being on any ordinary occasion, they substitute in its stead, the word Y_yo-ha-rivg-nain, or 'The Giver of Life.' They have only one word to designate life and soul."

One early informant said she knew the name as K(w)á'ssUwar. another informant recognized it as occurring in songs in the form Wawwar, at once ~~Smith states that Wawwar is the name of WUyoot,~~ and a moment later volunteered that it is the name of WUyóot,

ed: "No, es el nombre de Tcaŋitcŋlc" (no, it is the name of Tcaŋitcŋlc); cantan (that is why they sing): "por eso Wawaar Wawwar yane". See also p. 255, where it says that this name was given to Tcaŋitcŋlc when he died and ascended above, among the stars."

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This is the first occurrence of "Tobet". The word occurs seven times in Boscana, as follows: 1. P. 247, as one of the three holy names of Tcaŋitcŋlc, here given as the third name. 2. P. 248, given as the name by which Tcaŋitcŋlc was called "when he danced enrobed in a dress composed of feathers, with a crown of the same upon his head, and his face painted black and red. They say that once, while dancing in this costume, he was taken up into heaven, where are located the stars. His order was, that they should use this mode of dress in their grand feasts --- an observance regarded to this day." 3. P. 254, where it tells of Tcaŋitcŋlc: "one day, at a very large congregation of the people, he danced before them, adorned in the robes which have been already described; his flesh painted black and red, and calling himself Tobet. He said that he had come from the stars to teach them those things of which they were ignorant. After dancing a considerable time, he separated the chiefs and elders from among them, and directed that they alone should wear the kind of dress which had adorned his person, and then taught them how to dance. To these Indians was given the name of puplem, who would know all things, and relieve the infirm and diseased." 4. P. 255: "In the event of a scarcity of food, or any infirmity, they were told to appear, dressed like unto Tobet;

that is, after the manner in which he appeared to them, dancing; to supplicate him, not in the name of Ouiamot, but of Chinigchinich, and their wants would be relieved. The sick would be cured, and the hungry receive food." 5. P. 255 (second occurrence on this page) contrasts the name "Tobet" to that of "the remainder of the people Saurem [ʃa'uuram], which signifies, persons who do not know how to dance." "Tobet" is mentioned here second in order of the three holy names of Tcaŋitcŋlc, and this is evidently the logical order of mention (see p.). 6. Opp. p. 290 as title of the picture of the dancing man, here used for the first time for the costume. 7. P. 294, used for the second time of the costume: " on the occasion of the son of the puplem, or chief's first appearance in public, adorned with the "Tobet." One would have to know a language very well to know whether a word is used both as an epithet of a God and as a name for his ceremonial costume, as suggested by Boscana in his use of "Tobet" above.

Apparently for toovit, Aj. toovet,
~~Apparently for Ix toovit,~~
~~This "Tobet" of Boscana, which has mystified many an informant,~~

~~is apparently for toovit, Aj. toovat,~~ Sylvilagus bachmani cinerascens (Allen), California ~~Brsh~~ Brush Rabbit, Sp. conejito chamicero. Toovit was the first man who ever sang. At the cremation of WUyóot he started to sing, using an improvised tcáamamxal, cocoon rattle (see Musical Instruments, p.), while Qarúut, Grus canadensis (Peters), Sandhill Crane (the name is also applied to Grus canadensis (Linnaeus), Little Brown Crane, both species are called grulla in Spanish), and 'AlwUt, Corvus brachyrhynchos hesperis Ridgway, Western Crow, danced. Their dancing was so funny that some of the people forgot themselves and laughed. It is in commemoration of the sounds made by Qarúut on this occasion that the Indians whinny at dances now. Toovit's dancing initiated the class of mortuary songs called nUkwaanic. Cp.

Apparently for toovIt, Aj. toovat, Sylvilagus bachmani cinerascens (Allen), California Brush Rabbit, Sp. conejito chamicero. ~~At the cremation of WUyóot~~ ToovIt was the first man that sang in the world. At the cremation of WUyóot he ~~stood up and~~ started to sing, without being painted or decorated, while Qarúut, la grulla, and 'AlwUt, el cuervo, danced, and thus he started the using a tcáamamxal, cocoon rattle, while Qarúut, la grulla, and 'AlwUt, el cuervo, danced. Their dancing was so funny that the people laughed even on so grave an occasion. It is in commemoration of the whinnying of the grulla on this occasion that Indians whinny at the dances now. ToovIt's dancing initiated the nUkwaanIc singing ceremony for the dead; when ToovIt got up and sang, he sang the nUkwaanIc, he was the first nUkwankat (nUkwaanIc singer). The verb is nUkwaanqa, to sing the nUkwaanIc. ~~to sing it.~~ When I read to José María Guorojos Boscana's "Tobet", he said at once: "ToovIt, head of the burning ceremony; the first man who sang the nUkwaanIc was ToovIt." The leaders in the four memorial ~~The ceremonial couplet in the songs is~~ ceremonies (see Memorial Ceremonies, p.) are the pUmutcvI and the taakU (also called páa'Ikat), but I felt at ~~ToovIt Toovet, California Brush Rabbit, San Diego Cottontail. "Tobit"~~ the time that Guorojos meant that not these but the song leader was called toovIt

DuBois (The Religion of the Luiseño Indians of Southern California, p. 102): "The little rabbit, Tovit, was the first man to sing in the original ceremony for the dead when they burned Ouiot, so they sing the Nokwanish songs which the rabbit sang." The apparent application of toovit to Tcanitcnic incontradistinction to ʃa'uura, common person, non-initiate, may be because Toovit was the first singing man.

The ceremonial couplet mention in the songs is Toovit Tóoʃexet, California Brush Rabbit San Diego Cottontail. The San Juan Capistrano Mission records show apparently only one occurrence of this "Tobit", used as a surname, Sjc. Mar. I, entry 459.

TóotUwic, Aj. tóotUwitc, tatahuila dancer, suggested by Kroeber (Handbook of the Indians of California, p. 660) as possibly what Boscana's "Tobet" is meant for, and obtained by me several times in making lists of similar sounding words, is probably to be held apart, for the form is quite different, although the tatahuila is one of the dances sacred to Tcanitcnic. Nor is tóotUwic ever applied to the costume, but only

~~to the dancer. Homonymous to this word for tatahuila dancer~~

to the dancer. TóotUwic is used as a perfect synonym of móorikat, tatahuila dancer, agentive of xxxrix morraq, to dance the xxxxxxxxxxx tatahuila dance. ~~Homonyxxxxxxxxxxxxxxxxxxxxxx~~

But there is no verb corresponding to tóotUwic. Homonymous with tóotUwic, tatahuila dancer, is the absolutive of the word for guardian spirit, Sp. suerte (see p. 271), the possessive, -tootow, being the commonly used form when the word occurs in that meaning. But no posseessive can be formed when the word occurs in the xxx meaning of tatahuila dancer. If I am a chief and have my tatahuila dancer, I have to refer to him as nUnoo'o tóotUwic, my person tatahuila dancer, if I use this word; but if I use móorikat, I can form nUmóorixa, my tatahuila dancer.

Another word in my list has been tóowiwUt, also tUwiiwUt, pls. tóowiwUktUm, tUwiiwUktUm, ~~tUwiiwUxxxxx~~ seer, one who sees by xx second sight, one who sees hidden xxxxxx things, disease coming, future events, and the like. The xxxxxx corresponding verb is toowiq, to see by second ~~sight~~ sight.

~~ts toovIt~~. The ceremonial couplet in the songs is ToovIt ~~Toaxe~~ (prsn., Sjc. Mar. I, entry 459). ~~The nUkwaanIc is not a tcaɲitcɲIc~~ ~~ceremony. A word of similar sound to "Tobet" is tUwiiwUt, in the Pala~~ Tʊʃeχet, California Brush Rabbit, San Diego Cottontail. "Tobit" (prsn., Sjc. Mar.I, ~~pl. tUwiiwUktUm,~~ entry 459). The nUkwaanIc is not a tcaɲitcɲIc ceremony, but since ToovIt was the first singer may well have been applied as one of the three bynames of TcaɲitcɲIc; the nUkwaanIc comes from the time of WUyoot and is much older than the TcaɲitcɲIc revelation, the use of ToovIt in the TcaɲitcɲIc religion is like using an Old Testiment religious word in the New Testiment.

If we look for other words in the language similar in sound to "Tobet", we might think at once of:

TUwiiwUt, also toowIwUt, pls. tUwiiwUktUm, toowIwUktUm, second sight seer, one who sees and foresees events by spiritual sight, from tiwwIqa, to see by spiritual sight.

ToowUt, haze, Sp. rumazon. ~~referring to the kind of haze~~ ~~noticed in a certain quarter of the sky at a distance.~~ It is denied that ToowUt this is caused by dust in the air. Sparkman dictionary: "To'-wut, a fine dust sometimes seen in the air from the Rincon and adjacent country, and which is usually caused by the north wind blowing at a distance." This haze is called in the ceremonial couplet toowUt yaawUt.

PAINTS.

Tów∫avanilac, paint, pigment, ink, lit. what one paints with. From tów∫avaniq, to paint.

It has not definitely been known to the informants whether uktUm pUm'huk Uv, deer marrow, was used as an ingredient of paint.

There has been no difinite recollection whether marrow or other animal fat was mixed with paint, as it was, e.g., among the Colorado River tribes. ¸uktUm pUm'wí', deer fat, deer grease, ¸uktUm pUm'huk∫Uv, deer marrow.

For the use of the vegetable oil accompanying mashed Chilicote seeds as an ingredient of paint, see below. These kernels are pUwíimavic, greasy, oily.

A small buckskin sack, such as was evidently used for keeping or carrying pigment, judging from the usage among the tribes to the east, would be called:

ʃuukat pUtaana leepic kumal, lit. deer's blanket tanned little sack. Such a sack is evidently mentioned as the container of the 'ewee'et charm (see p.).

Towʃavanlac meen'aat, composite paint, Sp. pintura revelta. This name would be applied to any mixed paint, and would be the name of the paint described as follows by Sparkman (The Culture of the Luiseño Indians, pp. 209-210), although such paint could also be called merely by its color: ~~tells of a composite red paint used for painting rocks:~~ "An excellent red paint was made. Many rock paintings made with it are still to be seen, although it has not been used for many years. Three different ingredients were used in its manufacture, one being the oxide of iron already spoken of as being used to make a black dye. Another was turpentine obtained from pine trees, and the third the ground kernels of the seeds of chilicothe, Echinocystis macrocarpa. These were probably valued for the oily oil they contain. We cannot learn that any animal fats were used in this red paint. This is the paint with which paintings were made on rocks during the period of restriction of the girls' puberty ceremony." Op. also Kroeber (Handbook of the Indians of California, p. 651), whose information follows that of Sparkman. According to information obtained from the informants, Chilicote kernels and pitch were added to navyót, paá'isval, or ŋaxlUl for use as permanent paint, to be applied e.g. to rocks. This information agrees well with the findings of Professor Horace A. Scott, teacher of geology in the Santa Ana Junior College, who has analysed the pigment of ancient rock paintings and finds it to be ferric oxide for the red and manganese oxide for the black, in the cases to which his limited investigations extended. The Chilicote ingredient was evidently added for oiliness. For addition to red paint, the Chilicote kernels were evidently toasted but not charred, and were then pounded up fine. For addition to the black ~~paint known~~ manganese oxide paint, it is remembered that they were charred, being

laid and roasted on a piece of burning oak bark, and when they were almost burnt they were taken off, pounded up fine and mixed with the pulverized manganese oxide. By "turpentine" in the above quotation, Sparkman means pitch and is reflecting the Sp. word for pitch, which is trementina. The pitch preferred for this purpose was that of yuyla, Pseudotsuga macrocarpa Mayr., Big-cone Spruce, which exudes soft, transparent, and sticky.

Luiseño

DuBois (The Religion of the Indians of Southern California, p. 177) gives the pigments used for the tUróohayic, ground painting, as follows: "red and yellow paint, paesul and navyot, ashes for white, and charcoal for black."

[List of pigments begins here]

Sp. almagre,

Navyót, hematite, a more or less earthy form of ferric oxide, Fe_2O_3, found in nature. The yellow oxide of iron is the hydrated hematite and different quantities of water make different color; on heating, the water is driven out and the pigment turns red or brown. The red navyót also varies considerably in color. Cp. paá'isval, iron bacteria scum paint, which is also Fe_2O_3.

Paá'isval, a red paint consisting of ferric oxide which is obtained by burning the mooʃic, ferric hydroxide-depositing bacterium, Leptothrix ochracea. For an account of this bacterium see Harder, Edmund Cecil, Iron-depositing Bacteria and Their Geologic Relations, Professional Paper 113, United States Geological Survey, Washington, 1919. In the latter part of the summer a reddish brown scum called mooʃic, consisting mainly of the bacterium Leptothrix ochracea, appears on the surface of certain springs in which the yellowish hydrated oxide of iron, ferric hydroxide, along with the water, comes out. These bacteria precipitate the ferric hydroxide on their own bodies, and iron ore has thus been produced by them in various parts of the world, notably in Brazil. This scum is often mistaken to be a sign of oil, to which it has no relation. The mooʃic is collected by the Indians, is dried in the sun, and is then burnt by placing it on a slab of kwiila pUtaatci, bark of Quercus kelloggii Newb., California Black Oak, or of the 'ataatci, bark, of any other oak species, and other pieces of oak bark on top of it. Sometimes cakes of cow dung (vaaka pUʃá', pl. hevelvic, hevelevvaantUm, flat cow turd) are substituted for the oak bark. Oak bark or cow dung is also used for firing the native red-clay pottery. The mooʃic on being burnt in this way turns into paá'isval, a kind of red paint. The water contained in the ferric hydroxide is driven off, and red ferric oxide, Fe_2O_3, is produced, identical in chemical composition with pure navyót, hematite, q. v., but being called by the special name, paá'isval. For painting the body, the paá'isval is merely wetted with water and applied with the finger or otherwise.

For the identification of the mooic I was indebted to Mr. Nathan R. Smith, Sr. Bacteriologist, Bureau of Chemistry Chemistry and Soils Soils, United States Department of Agriculture, who furnished the following information: "This bacterium is widely distributed, therefore its occurrence in springs in California is not surprising. According to Harder, an analysis of the scum produced by Lepotothrix [see p. 18 of paper cited above] shows it to be practically pure ferric hydroxide. On drying, this would become ferric oxide. The use of dried material as paint by the Indians is interesting."

According to Kroeber (Handbook of the Indians of California, p. 651), páa'isval was mixed with pine turpentine [evidently pitch of yuwyla, Pseudotsuga macrocarpa Mayr., Big-cone Spruce, and oil from Big-cone Spruce, at least this is the kind of pitch preferred] and oil from Echinocystis macrocarpa seeds [evidently mashed up kernels of 'emvic, Echinocystis macrocarpa Greene, Chilicote] for making a red paint for painting on rocks."

Cp. Strong, Aboriginal Society in Southern California, p. 398: "The red paint was called paismul, and was of iron oxide collected in certain springs."

Téeliŋic ~~ʃ qwayaqwyac, ʔ~~ lit. red ashes, a name given to the red ash or earth from the fireplace sometimes used as the red pigment for the making of a tUróohayic, ground painting. If the pigment is pink and not a sharp red in color, it will be called téeliŋic 'av'aχUnt, lit. pink ashes, light red ashes. Cp. téeliŋic, ashes, i.e. white ashes.

To'χat qwayaqwyac, lit. red red-clay. The reddest red-clay, or adobe that could be found ~~is~~ was sometimes pulverized and used as the red pigment for making a tUróohayic, ground painting.

~~soot, Sp. xiiin hollín. This was occasionally used as body paint; cp. the use of tuula, charcoal.~~

KóckUyat, soot, Sp. hollín. This is the black material deposited by smoke that used to hang on the ceiling of a primitive Indian house and which now forms in stovepipes and chimneys. It was sometimes used as paint. Cp. the use of tuula, charcoal, as paint.

Tuula, charcoal. Especially the charcoal of soft wood, such as willow, which smooches on easily, was sometimes used as body paint. Cp. the use of , soot.

Tuula, charcoal. The charcoal from any xoft wood was occasionally used as paint. ~~Charcoal for use as the black pigment for making xhex xex used as paint.~~ ~~Thexbbxxk xxiipaint~~ For the black paint used in making xxkxxxo kxrxo a tUróohayic, ground painting, the bark of xxxkxy yuyla, Pseudotsuga xxxrxcarx macrocarpa Mayr., Big-cone Spruce, was burned to the state of charcoal and was then pulverized; it could be spoken of as tuula tUvotvUc yx yuyla pUtáatcital lo'xac, ground-up charcoal made of Big-cone Spruce bark. This last preparation could evidently also be used for body painting.

DuBois (The Religion of the Luiseño Indians of Southern California, p. 177) merely states that charcoal is used in the xorm ground paintings.

↙ subhead

List of Pigments.

'Enwic pUpuc waelqic poy'ic, lit. seed of Echinocystis macrocarpa Greene, Chilicote, toasted, ~~xxxxxxxx~~ mashed up/ This is a designation which can be given to the substance called for short merely 'enwic, Chilicote. It consists of the charred kernels of Chilicote ~~xxxx~~ seeds mashed to form an oily black ~~xxxx~~ mass, which is used for body painting, notably for the painting of the girls in the weqennic, girls' ceremony (see p. 310) ~~xxx~~ and also as a salve (see p.). ~~The substance can be toasted to different degrees, but was regularly charred black whether used as paint or salve. The "oil" of the Chilicote is mentioned by Kroeber as one of ingredients of a kind of red paint, but it has not been known to the informants whether raw or toasted ~~kernels~~ kernels are referred to (see ~~xxxxxxx~~ above under ba'lieval).~~

For the mashed kernels either toasted and uncharred or charred as an ingredient of composite red or black paint, see above.

capital letter ↙

Na$_X$lUl,

~~xxxxxxx~~ oxide of manganese, MnO_3. This somewhat hard black mineral, ~~sometimes somewhat shiny, is of somewhat widely distributed occurrence, and is, without further preparation than wetting with water, a good black paint.~~ sometimes somewhat shiny (qwat'appa$_X$Unt , shiny, sleek), is of somewhat widely distributed occurrence in the Southwest. A lump of it is moistened with water and is applied to ~~xx~~ the skin as paint; or it can be pulverized.

Cp. Strong, Aboriginal Society of Southern California, p. 398: "The black paint was called na'lal; it was made from a light, soft black rock 'like stove polish.' No one knows exactly where it came from."

Toovic, white clay, kaolin, Sp. barro blanco, tierra blanca. This substance occurs very white and also grayish or with reddish, greenish or bluish tints. Toovic was very much used in body painting. For its use in washing the hair, see p. . Cp. Strong (Aboriginal Society in Southern California, p. 298): "White paint was tovic, made from a white clay obtained on the side of Palomar mountain. It was thinned down with water and became very white when dry."

Téeliŋic, ashes. White ashes were sometimes used as a white paint for making a tUróohayic, ground painting, and possibly also in body painting. See DuBois, The Religion of the Luiseño Indians of Southern California, p. 177. Cp. the use of téeliŋic qwayaqwyac, red ash or earth from the fireplace (see below).

COLORS.

Qwayaqwyac, red, Sp. colorado.

'Ar'aant, light red, pink, Sp. color de rosa.

'Aʃo'ʃUc, yellow, Sp. amarillo. also applied to orange colo.

MalomlUc, green, Sp. verde.

Sp. azul.

KUnoknUc, blue,

like black mangenese oxide; is

Na$_X$lUl 'ankic, the nearest one informant could come to

the for term for purple.

Greek

Hwayyaant, white, Sp. blanco.

Sp. blanquisco,

Piwipwic, whitish, greyish, , cenizo.

Pe$_X$ep$_X$ic, gray, Sp. pardo.

Yuwáttaant, black, Sp. prieto, negro.

Tcax'wela x'waant, spotted, Sp. pinto.

Kwatappaant,
~~Intsoplen~~, shiny, Sp. relumbroso.

YalassiwUt, ~~xxxx~~ flashing light, (like a glass tumbler).

~~'A'a tatcxUm takwaaya ee i, long ago~~

PUmóm ~~xeexi~~ takwaay'a, they went away and disappeared.
~~Takwaaya xeexi, they disappeared and went away.~~ These were the

~~xx~~
'amúulUwtcUm, ~~xxxxxxxxxxxxxxxxxxxxxxxx~~ sing. 'amúulUwic, first people (cp.

p. 320). The sky and earth are full of these people ~~xxxxxxxx~~ who were transformed to stars, stones, plants, and beasts; the rocky hills especially are full of their weather-worn forms, about which legends are told. Many ancestors ~~xxx~~ petrified while on the wide circlings of their prehistoric migrations. ~~Thexmixxxxixxxxxxxxxx~~ NUpiiwim pUm'mUniivU, the migrational route where my ancestors traveled, lit. the track of my ancestors (from mUniivUl, where he traveled, track).

The first people are also called 'amúulÚwtcUm káamalam tcóXXimUktcUm, the first sons that were born (of ~~xxx~~ TamáayawUt). Cp. 'amu'wic, pl. 'amú'witcUm ~~xxxxx~~ or 'amú'wiyam, ancient, person who lived ~~xx~~ long ago, Sp. antiguo, from 'amú', 1. already, Sp. ya; 2. formerly, Sp. antes; also 'a'ʃátkawic, pl. 'a'ʃátkawitcUm, of same meaning, from 'a'ʃa, formerly, long ago, Sp. antes.



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CHAPTER 3

"Serranos", mountain Indians, as here used by Boscana, must not be confused with the term Serrano, which has been applied by ethnologists to the KUkúum'ara, Aj. Kukuum'ar, tribe of the Sierra Madre, San Bernardino Mountains and adjacent region, but means merely mountain or inland Indians. ~~Any Indian of the coast is called a qey momyawic, not ocean person,~~

This is the first occurrence of "Nocuma", the second occurrence is on p. 250 and is spelled "Nocumo".

Evidently for the Aj. correspondent of Náa$_{x}$Uynit, a ceremonial name for the Sky. Cp. DuBois (The Religion of the Luiseño Indians of Southern California, p. 107): "Tupash [Tuupac] is the sky. Nahonit [NáaxUynit] also means sky. Tukmit [TúukUmit] is the personified sky." Ibid., Sparkman fn.: "Tupash, sky, nahainit sky, in ceremonial language; tukmit, night.---S." The Aj. form is perhaps *Náa$_{x}$Uynat. Boscana's c for x would here be the opposite of his rendering of j (i. e., x) for k in ʃUká', Acute-tongued Burrowing Bee (see p.).

Other informants have said that "Nocuma" ought to be TúukUmit, lit. darkness, being the personified Sky (see quotation above), husband of TamáayawUt, Earth, and this is also suggested by Kroeber (Handbook of the Indians of California, p. 637): "The coast Juaneño attributed the creation of the world, the sea, and animals and plants to 'Night,' Tukma or Tokuma ('Nocuma')." The study of Boscana's handwriting does not help this assumption, however. His capital t is like his lower case t and does not at all resemble his capital n. Of course, ear, translator, and again printer may have made the slip. After careful consideration, it seems that Boscana's form is, if anything, closer to *Náa$_{x}$Uynat.

title.

Metamphoses of the Sky-father and the Earth-mother.

DuBois (The Religion of the Luiseño Indians of Southern California, p. 138) gives information furnished by Lucario Chevish on the four transformations which TmukUmit and TamáayawUt under went according to his version of the creation account, as follows. We give here only the phonetic spelling and do not quote

According to information obtained from Fernando Librado of Ventura, tUʃáwt was a fragment of xxx presumably black basaltic rock obtained at Siwó't, Santa Barbara Island, ceremonially consecrated and used as a charmstone --- which agrees closely with Boscana's account and impressed me at the time as important information. But Boscana's use of the word "often" in the sentence "the fragments which they often collect" sounds as if some rock or islet of the San Juan Capistrano coast were meant instead of the distant Santa Barbara Island, although articles from all the Channel Islands found their way freely to all the mainland coasts by canoe barter.

One or another of the following 3 rocks off the Orange County coast might therefore come into consideration as being the possible source of tUʃáwt referred to by Boscana:

(1) There is Bird Rock, frequented by seals as well as birds, 200 yards off Laguna Beach. One can xxx swim from the beach out to the rock. It is not very far but rough.

(2) Goff Island is only an island at high tide, being practically

connected ~~xx~~ with the beach at ~~high~~ low tide. ~~being practically connected with the beach at low tide.~~ It is just off the downcoast part of Arch Beach and just upcoast of the mouth of Aliso Creek. Goff Island is named from a family that lived at Arch Beach in the eighties. There were 4 of the Goffs, according to information kindly supplied by Mr. Terry E. Stephenson, and Goff Island is named after all 4 of them.

(3) The San Mateo Rocks are the most conspicious and furthest out of all the rocks along the Orange County coast, the other rocks already mentioned above being in comparison tide rocks or almost so. The San Mateo Rocks are opposite the downcoast end of San Clemente, the city of They are close together, the larger one being north-northeast of the smaller one, and are 2,000 feet from the shore. The San Mateo Rocks were merely included by Acu under the place-name Panyi, San Mateo.

But the informants have shrugged their shoulders and twitched their noses at the further information contained in this same statement, that fragments of the sacred tUʃáwt were used as smoothing tools for smoothing a coating of mud on the walls of adobe houses.

The regular tool for smoothing mud or mortar, ~~was smoothed~~ on the walls of adobe houses was a board some 9 inches wide by 15 inches long, to the back surface of which a handle was attached. In desperation of understanding this information we have appealed to professors of geology, and slate is the only rock occurring in the region which would have large, thin, flat slabs suitable for this purpose. But of course other kinds of rock could be pecked or ground to shape. The name for such a soothing tool would evidently be taakic, the same as that of the pebbles, often from the beach, which were used for smoothing the outside of ollas and other vessels in the native manufacture of red clay pottery. Or the tool could be called laqáppilac, what one smooths with, from laqappiq, to smooth.

Island is expressed by qawiitca momŋa ʃe'qat, pl. qawiitca momŋa wátcqatUm, hill standing in the ocean. Rock projecting from the sea is: toota momŋa húulaqat, pl. tootam momŋa húulaqatUm, rock sticking out of the water. Rock which is the basking place of California sea-lions is: toota páʃkalUm pUm'timé'tcala,

from time'tcaq, to bask.

The uses of the tx tUʃáwt belong to the sphere of shamanistic secrecy, and since these uses xxx resemble those of the noot, wiyaala, and other magical rocks, one has to proceed with the greatest care in preparing an article on the subject.[1] An old man at Rincon was seen to get out these rocks of various kinds, and to xxx take them up one by one, touching them to his tongue, and laying them down again. On another occasion old men at Rincon were seen to sprinkle these rocks with ~~wine and with native tobacco~~ páppayuwic, ceremonial wine, and with páavivat, native tobacco.

TUʃáwt. Fernando Librado volunteered the information that tUʃáwt came from Siwó't, Santa Barbara Island, entirely without presenting to him Boscana's information, and thus corroborated, increased and definitized Boscana's information in a truly xxxx splendid way. This item of information is the rarest of the the rare, and the most unique presented in xx this book.

I have information from an a very old informant that the black shamanistic rock tU awt was brought from the volcanic formation of Siwo't, Santa Barbara Island. If it were not for this information, definite and volunteered, it might be thought that Boscana refers to some reef of black rock off the San Juan Capistrano coast, similar to the one of which I learned through the great kindness of Mr. S. C. Evans, off the coast of Santa Barbara County and in front of Santa Maria. I visited the ~~beach~~ beach opposite this reef and also examined a ball of black obsidian ~~from the reef by~~ from the reef by the Indians and worked into shape in possession of Mr. Evans.

None of the Spanish dictionary words for trowel are used in the local Spanish. When the Indians talk Spanish they call trowel palita, meaning little shovel, or cuchara, meaning spoon, and in their language call it 'iival, wooden paddle for acorn mush, spoon.

249.

Moomat, Aj. momt, 1. ocean, rarely applied to lake; 2. salt water, So it comes that to drink salt water from the beach as a physic sounds exactly like drinking the ocean.

Wanic, xx Aj. wanitc, river, any running stream. Wanic yo'qa, the river is running. Wanic kihaat or xx wanic kihuut, a small stream of water.

'Anammat, pl. 'anammatUm, fish, the general term for any kind of fish. Sparkman dictionary: "A-nam'-at, general name for fish". It is unfortunate that Boscana did not xx record the Indian xxxx word, which would have informed us whether fish in general or some xx specific kind of fish was mentioned in the legend, since it is the custom in these languages to operate with nouns denoting the species. xxxxxxxxxxxxxxxxxxxxxx

~~xxxx~~

'Anammat yot would translate large fish. The whale was also classed as a fish and when the story mentions large fish, some of the informants have thought of kUyoowUt, pl. kUyowtUm, whale. Whale vertebra seats were used even in the mountains and are remembered by Indians still living.

Moomat pUqáanamawIc, gally salt water, salt water that is filled with gall, Cal. Sp. agua salada ~~xxxx~~ jieluda. From qaanat, 1. gall; 2. plant species (identification mislaid for inclusion in this paper), Possessive -qaana. Cp. -nooma, liver.

According to Reid (The Indians of Los Angeles County, Letter No. 4):
"and lastly man and woman were formed separately from earth, and ordered to live together. The man's name was Tobohar, and woman's Pabavit. Informants have reconstructed "Tobohar" as *ToóvU$_X$ar and as *TUvoo$_X$ar, also and with h for $_X$ in both these forms. "Ejoni" has constantly caused as much trouble, guesses being *'I$_X$onnI, *'I$_X$oonI, *'É$_{XX}$UnI, or *'Ée$_X$UnI. Maria Jesusa Omish declared that it must be for her Temecula clan hero 'É$_X$vaŋawUt, more generally known as 'É$_X$vaŋa$_X$wIc, meaning the one who originated at 'E$_X$va TImeekU (see p.), although of course such an identification is impossible.

Reid gives "Pabavit" as the name of the first woman, as quoted in note. Here again, reconstruction of the exact form gives difficulty, and some of the informants have thought of páavIvat, wild tobacco, or that it is a misprint or miscopying of paahavIt, a sacred word translated by some as Sp. madrugada, i.e. dawn, morning light. "Aé" is evidently imperative singular of either 'aa'Iq, to caw as a crow does (Sparkman dictionary: "A'-y, v. int. conj. 1. to caw, as crows.") or 'a''Iq, 1. to crow, 2.not to give(food),to begrudge(food). The name would therefore be *'Aa'I, caw! or *'A''I, 1. crow! 2. begrudge(food)!

But of a raven cawing qaaqIq is used, and qaqqIq of a hen cackling.

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Sparkman dictionary: "A-y, v. int. conjd. to caw, as crows."

But of a raven cawing qaaqIq is used, and qaqqIk of a hen cackling.

Evidently *SIrowt, although the oldest informants have only conjectured that the name is thus. It can not be connected with words meaning "a handful of tobacco." Supul mat muuy'aant piivat, a handful of tobacco, Sp. una mano llena de tabaco. Muuy'ant, full, from muuy'aqa, to be full. Surely the meaning is not a double handful of tobacco, Sp. una embozada; one would naturally think of taking a single handful of tobacco. This is the first mention of "Sirout". The second and third mentions of "Sirout" are on p. 339, where it tells that the comet of 1823 or comet 1825 IV was thought by some to be "Sirout" or some other ancient famous in story who was returning from tolmUl to communicate some message to the Indians in their conquered and changng state.

Various informants best competant have guessed *'IikaýUt, *'IikaýwUt, or *'IkaaýUt.. Words meaning "above," such as 'eetcI, above; tuupaa, in the sky; 'ahuutax, elevated, do not have a similar sound .

250.

The meaning of WUyóot given by Boscana is evidently rather a statement of the characteristics of WUyóot than an etymology of the name . The pl. would be WUyootUm. It might be possible to connect the name with wUyokkaq, to be damaged (by Tcamitcmic). It is said with volunteered information that the real name of WUyóot was Moyla, Moon, all the time.

(See p. —).

The Ajachme Indians placed the birth of WUyóot and, generations later, of Teanitcmic at the village of Puvú', locative Puvu'ŋa, a placename of obscure etymology, Sp. Los Alamitos, situated in the southwest part of Los Angeles County, just inside the Los Angeles County-Orange County line, and only 2 miles inland from Seal Beach. But the Indians of the region about Temecula and Lake Elsinore, including those of the upper San Luis Rey River, place the birth of these two dieties in the north, where TamáayawUt, Mother Earth, gave birth to all her sons. I visited Puvú' village site and spring with Oewen, and several years later with Acú. Both of these informants equated this village site and spring, and the ranch house on the hill upslope northwest of them, to the Spanish name Los Alamitos, as is already done by Reid (The Indians of Los Angeles County, Letter No. 1) as the 24th name in his list of "Lodges": "Pubug-na Alamitos." Boscana's "Pubuna" and Reid's "Pubug-na" are for the locative Puvuŋa. The etymology of the name was unknown to the informants. The site was also visited with Father St. John O'Sullivan of San Juan Capistrano Mission and Miss Magdalena Murillo of San Juan Capistrano, born at La Bolsa Grande, south of Los Alamitos, July 22, 1848. Information has also been furnished by the members of the Fred. H. Bixby family, and by many others, among them Cuorojos, a very old informant, who at once said that Puvú' is Los Alamitos, described it as the point of hill north of La Bolsa Chicuita.

Despite the above identification, there might be those who would be led by Boscana's distance, underestimated by a third, and his direction, stated as northeast, to believe that the Fred. H. Bixby ranch is not the place referred to by Boscana, and to seek for "Pubuna" in the vicinity of Elsinore Lake, twenty miles northeast of San Juan Capistrano --- except for one fortunate fact. On p. 329 Boscana states; "a place called 'Sejat,' distant N. E. from the mission, seven or eight leagues, and in the middle of a valley, now known by the name of 'el Rancho de los Nietos.'" In this case, Boscana not only gives the Indian name, "Sejat", corresponding to "Pubuna", but gives the Spanish name, "Rancho de los Nietos", well known placename 12 1/3 miles east-northeast of Los Alamitos ranch house, thus proving that by "N. E." northwest is meant, while the underestimation of the distance from San Juan Capistrano is even greater than in the case of "Pubuna", giving "Pubuna" as "N. E. about eight leagues." (in reality as far as or slightly farther than "Pubuna") and "el Rancho de los Nietos" as "N. E. ... seven or eight leagues."

351.

The Spanish league used by Boscana is 2.63 miles. It is 5,000 varas, and a vara is about 33.33 inches. The distance from San Juan Capistrano to Los Alamitos ranch house is in a straight line 31 1/3 miles, = 12.05 leagues, and the direction is the same as that in which the Orange County coast line runs, just a little west of northwest, Los Alamitos ranch house being 2 1/8 miles, = a little more than 3/4 league, from the nearest point on the coast, as compared with the 3 miles that San Juan Capistrano Mission is distant from Tóovúnga, Serra, the nearest point on the beach. By the old route of the caminos reales, which route passes through Santa Ana,

the distance from San Juan Capistrano to Los Alamitos ranch house is about 36 miles, = 13.84 leagues. Los Nietos is somewhat farther than Los Alamitos ranch house measured in a straight line, and is at least as far by the old camino real.

The old Los Alamitos ranch house, remodeled to form the present Fred. H. Bixby home, lies two miles southwest of Los Alamitos town, on top of an eastward projecting point of hill at the foot of which the New San Gabriel River runs with southwesterly course through the lowlands, and overlooks the river and La Bolsa Chiquita, which lies to the south beyond the river. Due east of the front of the Bixby home and downslope from it lies the tennis court, while just east of the tennis court in the alfalfa field which constitutes the lowest reaches of the point of the hill, the ground is covered with shell debris --- the remains of the rancheria of Puvu'ngna, birthplace of the Gabrieleño. Just to the south of the area of the village is the old spring, beside which is now built a large pump house. Mr. Fred Bixby says that this was the most famous spring in the region, the only one on the inland side of Los Alamitos Bay, and has supplied the house and all the stock with water during the whole history of the Los Alamitos ranch, until very recently.

The Los Alamitos ranch house is said to have been built by some member of the Nieto family. Later it became well known as the residence of the hospitable ranchero Gringo, Don Abel Stearns. Later, after passing through other hands, its owners were three partners: Jotham Bixby, John W. Bixby, and I. W. Hellman, Mr. John W. Bixby having the good fortune of being the one to make his home at Los Alamitos ranch house, which on his decease became the residence of his son, Mr. Fred. H. Bixby, present owner.

(History of California, vol. III, p. 633, fn.)

Los Alamitos is mentioned by Bancroft as follows: "Alamitos, 6 leagues, confirmed in 1834 to Juan J. Nieto, heir of Manuel Nieto; Abel Stearns, claimant before L. C. Francisco Figueroa lived here in 1839, it having been bought by Gov. Figueroa for $500 in 1835." (Bancroft, History of California, vol. III, p. 633, fn.)

4a

4 Acú and other old informants had sheared sheep at ~~the vicinity~~ Los Alamitos ~~R~~ ranch house, and remembered the locality ~~as~~ la punta de la loma, the point of the hill, from ~~which~~ which one could see off in several directions. Acú remembered Mr. Abel Sterns as Don Abel ~~Esterns~~ Estarns, and his wife, Mrs. ~~Ar~~ Arcadia Bandini Sterns as Doña Alcaria Bandinez.

5

The Indian name for Los Alamitos, Puvunga in its Spanishized form, did not come into use, ~~and~~ Los Alamitos, the little cottonwoods, ~~was~~ adopted instead{ because of the occurrence of a great jungle of ~~little~~ small cottonwood trees ~~in the vicinity of the old Indian spring~~ at the place. Even Mr. Fred H. Bixby remembers these, and says that the small cottonwoods were growing notably at the spring and also elsewhere in the region. The species is Populus trichocarpa T. & G., Black Cottonwood. Any kind of cottonwood is called in Qe. 'avaa$_X$Ut, Pala dialects ~~also~~ both 'avàa$_X$vT and 'avaa$_X$at, Aj. ~~xaxaa~~ 'ava$_X$t. The diminutive of all three forms is 'ava$_X$mal, corresponding to Sp. alamito. The locational of the ~~non-diminutive~~ non-diminutive is 'avaa'a$_X$ (used as Indian name of ~~Murrieta~~ ~~Temecula~~; see p.). Murrieta town), the locational of the diminutive is 'ava$_X$may, ~~and~~ a term which ~~xxx xxx~~ is actually used by moderns as a translation of Los Alamitos, and old Eustaquio, who used to shear there, says the place was indeed 'ava$_X$mawIc, ~~very much little~~ cottonwoody. 'Avaa$_X$Ut is the only plant name in the language to which there corresponds a collective noun of different root: 'áalapI, ~~grs~~ cottonwood grove, Sp. alamar. 'ÁalapI is also the Qe. name of San Pascual, place in San Diego County.

6

The river that passes with southwesterly trend just southeast of the Puvú village site is the New San Gabriel River, southern branch of the delta of the San Gabriel River, a stream that strangely splits in two just south of El Monte in the San Gabriel Valley, at a point 7 miles north of Los Nietos town.

The San Gabriel River splits in two just south of El Monte. Its northern branch is now generally known as Rio Hondo, but Stevenson, H. J. called on maps

The San Gabriel River divides to form two streams just south of El Monte, at a point 7 miles north of Los Nietos.

The northern branch thus formed is said to be the original San Gabriel River, and is called on recent maps Rio Hondo, meaning deep river. The Rio Hondo now runs into the Los Angeles River, as a southern tributary of that stream, 5½ miles west-southwest of Los Nietos town. The s. branch, said to have started from a ditch in the floods of the sixties, is known as the New San Gabriel River, also being called merely New River and San Gabriel River. Rio Hondo now runs into the Los Angeles River, as a southern tributary of that stream, 5½ miles west-southwest of Los Nietos town. But Stevenson, H. J. (Map of the County of Los Angeles, 1880) still calls Rio Hondo the "Old San Gabriel River", and has it running to the sea, with the Los Angeles River coming in to it only 6 miles upstream, far below the present confluence. The New San Gabriel River runs past the old Pico house of the Ranchito de Pico, which stands on its southern bank, passes 1¼ miles west of Los Nietos town, receives the waters of Coyote Creek as a southern tributary, passes Los Alamitos ranch house, which stands on a point of hill to the north of the river, and enters Los Alamitos Bay.

7

Seal Beach is about two miles southwest of Los Alamitos ranch house, and is the nearest point on the coastline. The county line is just upcoast of Seal Beach.

Just downcoast of Seal Beach and about 3 miles south-southwest of Los Alamitos ranch house is the Old Anaheim Landing, Sp. El Puerto de los Alemanes, which

The vicinity of the present Seal Beach, 3¼ miles southwest of Los Alamitos ranch house, is the old Anaheim Landing, Sp. El Puerto de los Alemanes, and before the German colony of Anaheim, Sp. El Campo Aleman, was established, was known as El Piojo, meaning the louse. According to Mr. Marcos H. Forster, body lice, Sp. piojos blancos, have the power of increasing very rapidly and breed on the ground, whereas head lice require the hair to breed in. A person would rapidly become infested with these shirt lice at El Piojo, and hence the name. It is translated into Indian as Sá'latUm PUm'ki', meaning house of body lice, from ʃa'lat, pl. ʃá'latUm, Pediculus corporis De Geer, Body Louse, also called Shirt Louse, White Louse, or Grayback Louse, Sp. piojo blanco. Ct. 'Ulá́at, pl. 'UlaatUm, Pediculus capitis De Geer, European Head Louse, also Pediculus humanus americanus Ewing, American Indian Head Louse, (cp. fn. 329). This last species was taken from a scalp of a prehistoric American Indian mummy and described by Ewing who believes each original primary race of mankind harbored a distant race or subspecies of Pediculus.

Fr. O'Sullivan tells me that it is said to be exactly three miles from San Juan Capistrano Mission to the beach, in a direction straight south. [Sept. 27, 1932.]

The northern and coast Indians placed the birth of WUyoot and of the village of Toanitcic at PUvú' , Los Alamitos, in the southwest part of Los Angeles County, on the edge of the Orange County line, and just inland ~~Alamitos Bay~~. The southern and inland Indians placed the birth of these same two Gods at the village of ~~I~~Ta Timéku, just south of Temecula. I visited PUvú' with Cewen and later with Acu ; both led me to the village site and spring of the Fred H. Bixby estate, and equated the Indian name with the Sp. name Los Alamitos, as is already done by Reid (The Indians of Los Angeles County, Letter No. 1) as the 24th name of his famous list of "Lodges":

"Pubug-na Alamitos." Guorojos, Cewen, Acú and others have given identical pronounciation of the name, and none of them have known its etymology. Boscana's and Reid's forms are for the loc. PUvú'ŋa.

The site was also visited with Fr. St. John O'Sullivan and Miss Magdalena Murillo of San Juan Capistrano, Murillo having been born at La Bolsa Grande, just south of Los Alamitos, July 22, 1848

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Inspite of the above identification, there might be those who would be led by Boscana's distance (underestimated by a third) and his direction, stated as northeast, to believe that the Bixby ranch is not the place, and to look for "Pubuna" (vicinity of Elsinore Lake, 20 miles northeast of San Juan) --- except for one fortunate fact. On p. 329 Boscana states: "a place called 'Sejat,' distant N.E. from the mission, seven or eight leagues, and in the middle of a valley, now known by the name of 'el Rancho de los Nietos.'" In this case, Boscana not only gives the Indian name, "Sejat", corresponding to "Pubuna", but gives the Spanish name, "los Nietos", well known placename 12 1/3 miles just a trifle east of due north from Los Alamitos ranch house, thus proving that by "N.E." northwest is meant, and further circles the case by also underestimating the distance from San Juan Capistrano to Los Nietos as "seven or eight leagues".

Pubuna (about 8) "N.E." about eight leagues."
Nietos "N.E. ... seven or eight leagues."

The Spanish league used by Boscana ~~in giving his distances~~ is 2.63 miles. It is 5,000 varas, and a vara is ~~about~~ about 33.33 inches. ~~The~~ The distance from San Juan Capistrano to Los Alamitos ranch house is in a straight line 31 1/3 miles, = 12.05 leagues, and the direction is the same as that in which the Orange County coast line runs, just a little west of northwest, Los Alamitos ranch house being 2 1/8 miles, = about 1 league from the coast, just a little further inland than San Juan Capistrano Mission. By the old caminos reales route, which passes through Santa Ana, ~~the~~ the distance from San Juan Capistrano to Los Alamitos ranch house is about 36 miles, = 13.84 leagues.

The river that runs just south of the PUvú' village site is the New San Gabriel River, ~~on the south bank of which the Pico House, ranch house of what was formerly called El Ranchito de Pico, stands.~~ Upstream of Los Alamitos, on the south bank of the New San Gabriel River stands the Pico House, formerly ranch house of what was called El Ranchito de Pico. The Rio Hondo, north of Los Alamitos, parallels the course of the New River. The San Gabriel River splits just below The Narrows, where it emerges from the hills near Whittier, and forms these two channels. ~~The floods of the sixties started New River, from an irrigation ditch, it is said. The present Seal Beach, just coastward of Los Alamitos, was earlier known as Anaheim Landing, and before the German colony of El Campo Aleman, was known as El Piojo, a name rendered in Qe. as 'Ulaanja, place of the head lice, from 'Ulaat, pl. 'UlaatUm, Pediculus capitis De Geer, Head Louse, also Pediculus humanus americanus Ewing, American Indian Head Louse. This last species was taken from a scalp of a prehistoric American Indian mummy and described by Ewing who believes each original primary race of mankind harbored a distant race or subspecies of Pediculus. But the Sp. name El Piojo may be taken to refer to Qa'lat, pl. Qa'latUm, Pediculus corporis De Geer, Shirt Louse, also called White Louse or Grayback Louse.~~

The floods of the sixties started the New San Gabriel River from an irrigation ditch, it is said. The present Seal Beach, just coastward of Los Alamitos, was earlier known as Anaheim Landing, and before the German colony of El Campo Aleman, El Puerto de los Alemanes, was established, was known as El Piojo, a name rendered in Qe. as 'Ulaanja, place of the head lice, from 'Ulaat, pl. 'UlaatUm, Pediculus capitis De Geer, European Head Louse, also Pediculus humanus americanus Ewing, American Indian Head Louse. This last species was taken from a scalp of a prehistoric American Indian mummy and described by Ewing who believes each original primary race of mankind harbored a distant race or subspecies of Pediculus. Or again El Piojo may be rendered Qa'loja, at the body lice, from Qa'lat, pl. Qá'latUm, Pediculus corporis De Geer, Shirt Louse, also called White Louse or Grayback Louse.

In regard to the old lithograph - Mr. Bixby is the boy on horseback and his sister, Mrs. Ernest Bryant, (Susann Bixby) is driving the buggy with the two ponies. They raised a great many Shetland ponies in those days, and the family always drove them. ~~(xxxxxxxxxxxxxxxxxxxxxxxx)~~

(Mrs. Florence Bixby's letter, Aug. 29, 1932).

Plate reproduces an old lithograph of Los Alamitos ranch house and vicinity as it appeared in the eighties of the past ~~xxxxxx~~ century. Mr. Fred. H. Bixby has had a print of this lithograph hanging in his home for years, and very kindly allowed me to photograph it. It bears the legend: "Rancho Los Alamitos, and Residence of John W. Bixby [father of Mr. Fred. H. Bixby] Los Angeles ~~County~~ Co., Cal. Elliott~~xx~~ Lith. Oakland Cal." The lithograph bore every earmark of having been prepared for publication in some local history, yet when we looked through all the local histories, it was not to be found. The nearest match to it was found in the prints in the booklet: Orange, California, Illustrated and Described. W.W. Elliott Co., San Francisco and Oakland, 1886. A similar booklet on Santa Ana, California, published by the W. W. ~~xx~~ Elliott Co. at about the same time, was known to exist, but nobody had ever seen it, even those best versed in the history of Orange County. It was suspected that the lithograph of Rancho Los Alamitos had been run in this pamphlet, but only with grave doubt, for Los Alamitos is so far from Santa Ana and across the line in Los Angeles County. It was here that my friend, Mr. William McPherson, ~~former Orange County~~ rancher, historian, student of the Mission Indians and former Orange County teacher, came to the rescue and with very ~~rare~~ good fortune found in the ~~xxx~~ rare file of the Santa Ana Herald of Oct. 23, 1886, the statement that the editors of that paper have received an illustrated pamphlet on the Santa Ana Valley from the W. W. Elliott Co. They mention the bird's-eye ~~xxxxxx~~ views of Santa Ana, Orange, Hewes Ranch, Bixby Ranch, etc.

~~The~~

The lithograph shows Los Alamitos adobe ranch house on the top of the point of hill described above where it still stands, but as it appeared

in the eighties. In the background are seen:

(1) At the extreme left what is probably the xxxx north end of Catalina Island.

(2) The hill 1/3 of the way across the picture from left to right is Palos Verdes Hill, on what was formerly known as Palos Verdes Ranch, belonging to the Jotham Bixby Company, and now owned by Mr. Vanderlip. The hill is seen in the distance, way upcoast from Signal Hill.

(3) The hill 2/3 across the picture from left to right is Signal Hill, formerly called Cerritos Hill, and now comprising the greater part of the Signal Hill oil field.

(4) The hill at the extreme right is probably meant to represent the Dominguez Hill, which formerly belonged to the Carson family but which now is the location of the Dominguez oil field.

In the foreground, Mr. Fred. H. Bixby , at the age of 10 years, is the boy on horseback, and his sister, Mrs. Ernest Bryar', nee Susann Bixby, is driving the buggy harnessed with two Shetland ponies such as xxxxxxxxxx used to be raised on the ranch.

Mr. Bixby recalls the making of this picture when he was a boy at the ranch, and kindly furnished the information: "this is a copy of a drawing by a man who was one of the sheep hands or sheep herders here on the ranch some fifty xxxxx years or so ago, and when you remember that he probably had no schooling and had just picked xxx it up as he went along, you can see how it came about that his perspective was not exactly the way it ought to be."

~~We also reproduce a sketch of xxx Los Alamitos ranch house as it appeared in more recent times, by Loren Burton, the original of which xx is also in possession of Mr, Bixby.~~

We also reproduce a sketch of Los Alamitos ranch house as it appeared in more recent times, by Loren Burton, the original of which is also in possession of Mr. Bixby.

Aj. ni Pikkwel, locative Pikkwelja, locational of pikkUl, Rubus vitifolius C. & S., California Blackberry, Sp. mora, is another name for Los Alamitos ranch house site, or for some place near there. The Qe. equivalent would be pikwla, California Blackberry, locative pikwlaja.

KUkúul, pl. KUkuulUm, Speotyto cunicularia hypugaea (Bonaparte), Burrowing Owl, Cuckoo Owl. The diminutive, kUkuumal, is also much used because of the small size of the animal, especially in the Aj. dialect. KUkúul is mentioned ceremonially in the songs by the couplet kUkúul kUkúuvaywUt, the latter word being the augmentative. In the local Spanish of the Indians kUkúul is called tecolotito, the regular Cal. Sp. tocoque being unknown to them. There is a place name KUkúulUm pUm'ki', house of the Burrowing Owls, ½ mile south of 'Ahúuya village site at Rincon. KUkúul has the name of being a very obsering person, no te quita la vista, muy novelero (he does not turn his sight from you, very inquisitive). As one modern Indian expressed it; es muy rubberneck. Just the animal to tatle to WUyóot.

Other owl species are: muuta, Bubo virginianus pacificus Cassin, Pacific Horned Owl (mentioned by the ceremonial couplet muuta qeweewIc, Pacific Horned Owl, California Gray Fox, since these two animals announced death at rancherías); múutamImal, Asio wilsonianus (Lesson), Long-eared Owl, Sp. tecolotito; tcat, Tyto alba pratincola (Bonaparte), Barn Owl, Sp. lechuza; tukyUpal, Otus asio quercinus Grinnell, Basadena California Screechowl, Sp. tecolotito; tóvyanUt, sp. resembling tukyUpal but having longer wings, not yet identified.

Note that Boscana does not mention taking Wüyoot to the various hotsprings during his long sickness, for which see p. .

'Ataáx, pl. 'ataaxUm, person, human being, also the only word commonly used meaning Indian, wherefore Mexican is called ŞUʃaavIt or 'Alakkĭ, and Whiteman is called Móm̃axwIc, neither Mexican or Whiteman being called person, because person is used so much to designate pooxUn 'atáax, Sp. puro Indio, straight Indian. See plate —.

Second occurrence of "Pubuna", the name being spelled the same as on p. 251, but here not italicized. P. 251 mentioned it as birthplace of Wuyóot, here it is mentioned that ages later the same village gave birth to Tcaŋitcŋlc.

254.

Guessed by the informants as *WIyaamUt rather than as *WiiyamUt, and no etymology obtainable. It is perhaps the real name of Tcaŋitcŋlc just as Moyla, Moon, is said to be the real name of WUyóot. The word reminds some of the informants of wIyaala, quartz crystal, sacred to Tcaŋitcŋlc. Others it reminds of WUyóot, and would therefore perhaps be reconstructable as *WUyaamUt; cp. Kroeber (Handbook of the Indians of California, The Juaneño, p. 638): "The appearance of Chingichnich under the name of Wiamot, so similar to Wiyot, is also peculiar."

This is the first mention of "Tacu" , father of TcayitcyIc. The second mention is p. 339 and is spelled the same, being italicized. Evidently to be kept apart from taa$_{X}$kUt, title of an official, and from Ta'aqwI, the San Bernardino Mountains. The Mission records show Tucu three times, always as the surname of the same man, Zeferino Tucu (Sjc. Mar. I, entry 978 Sjc. Deaths I, entry 2471, Sjc. Deaths I, entry 2924), but the name is clearly Tucu and not Bobcat. Conjectures as of the name are valueless; they are *TaakU, *TakkU, *Takuu, also these three to the recontruction of the pronounciation of the name "Tacu" are valueless, they are *TaakU, *TakkU, *Takúu, also these three with q for k.

Conjectures as to reconstruction are *TaakU, *TakkU, *Takúu, or with q for k in these three forms. In the modern language a similar sounding

Modern Indians have even compared taakU, gunwad

(loanword from sp. taco)! "Tacu" is evidently to be held apart from taaxkU, title of an official, and from Ta'aqwI, San Bernardino Mountains. The San Juan Capistrano Mission records show "Tucu" three times, always as the surname of one Zeferino Tucu (Sjc. Mar. I, entry 978; Sjc. Deaths I, entry 2471; Sjc. Deaths I, entry 2924), but the second letter is clearly u and not a, and the name reminds one of tuukU,

which would mean place of the California Bobcats, locational of tuukUt, California Bobcat. This is the first mention of "Tacu". The second mention is p. 339, where the name is spelled and italicized the same as in the first occurrence. The second occurrence tells of the conjectured return of possibly "Sirout" or of "Tacu" as the comet of 1823 or as comet of 1825 IV.

María Jesusa Omish said that she knows the name, it is 'Awʃar.

an old Indian at Soboba, "muy hechicero" (very much of a wizard), was named

'Ámʃáwut, a name which has no connection, but which has similar phonetics.

He fought on the side of the Cahuillas against the Sanluiseños.

Boscana's -c is for -t. The invocation is wit xɨ 'iyakkU, also wit 'iyakkU, Tcaŋitcŋic, and finally wit 'iyakkU wit, but never *wiɨ, Tcaŋitcŋic. José Orivas Albañas says that he thinks that these mysterious syllables mean welcome, for the men who are about to dance the fire extinguishing dance say wit 'iyakkU welcoming the arrival of the paxá' when he first comes to the fire before the dance commences.

in an invocation as its last occurrence

First mention of the "Vanquech." Wamkic, Aj. wamkitc, also dialectically wamkUc, wamkUtc, possessive -wamki, -wamkU, ceremonial dance ground that was situated near the chief's house in each village, about which a brush fence 4 or 5 feet high was built on festive occasions, the ground being at times dismantled of its fence, which was renewed just before a festival. Acú translated wamkitc as Sp. iglesia, church, also as templo, ~~temple. For the initiation of the custom of building a wamkic by Tca-ite-ic, Boscana~~

Sp. templo, temple. Boscana (p. 255) says clearly that it was Tcaitcpic who initiated the custom of building the wamkic: "This Chinigchinich, as we shall style him hereafter, taught them how to build the Vanquech."

The ceremonial couplet mention of the wamkic is wamkic hóotaxic.

Hóotaxic is apparently the instrumental noun from hootiq, 1. to pull; 2. to live with a woman without being married to her, and would therefore mean lit. what one pulls with, but the reason for application to the wamkic can not even be guessed by the informants. Chief Juan Sotelo Calac stated vehemently that hóotaxic does not refer to the fence about the wamkic ground while wamkic refers to the ground itself, as is stated in the Sparkman fn. to DuBois, The Religion of the Luiseño Indians of Southern California, p. 84, and again by Strong, Aboriginal Society in Southern California, p. 295, but refers to the entire wamkic as much as the word wamkic itself does. However, the wamkic is never called merely hóotaxic, ~~the latter word being used only as an epithet which enters into the ceremonial couplet.~~ ~~The fence of the wamkic is called qayaa'ic (see below).~~

~~Another ceremonial name of the wamkic, occurring in the songs, is máqilac, meaning assembly place.~~

except as second element of the ceremonial couplet above mentioned or in ceremonial or poetic language, e.g. DuBois (The Religion of the Luiseño Indians of Southern California, p. 106): "The butterfly has her house, pohota [pUhootaχ, his hóotaχic]. (This word refers to the sacred enclosure of brush made in circular form, in which the religious ceremonies were held.)"

The fence of the wamkic is called (not hóotaχic but) qayaa'ic (see below).

Another ceremonial name of the wamkic, occurring in the songs, is máqqilac, meaning assembly, assembly place. (see p.).

The brushwork fence enclosing the wamkic ground, and also any similarly constructed fence or windbreak, is called qayaa'ic, from qayaa'iq, to build such a fence or windbreak. More specifically one could say paláviatcal qayaa'ic, fence of green twigs or boughs. Hóotaχic is not the name of this fence, but is a mere synonym for wamkic used in the ceremonial couplet (see above). With qayaa'ic, fence, Sp. cerco, ct. noy'lac, shaderoof, also booth, Sp. ramada.

The xxxx qayaa'ic of the wamkic was about five feet high. It was (of willow, cottonwood, sycamore or Laurel Sumac) constructed by setting posts xxxxxxxxxxxxxxxxxxxx at not xxxxfx too frequent intervals, lashing horizontal poles to these using tUkaat, willow bast, leaves of hUnuuvat, Spanish Dagger, or other xxxxxxxxx tying materials (the same that were used generally in house construction), and filling in with some suitable kind of palavlac, green boughs, always using the best material at hand. The various kinds of palavlac, green foliage, that are remembered to have been used for constructing a wamkic are as follows:

Saxát, Aj. do., Salix lasiolepsis Benth., Arroyo Willow.

Wat, Aj. do., Salix xx nigra Marsh. var. vallicola Dudley, Black Willow.

Saxánavat, xxx Salix argophylla Nutt., Coyote Willow.

DuBois (The Religion of the Luiseño Indians of Southern California, p. 156): "Chehenahut, a tall green tree."

Hórwaxpic, Aj. 'askUl, Baccharis viminea DC., Mule Fat, Sp. guatamote.

NacwUt, Aj. do., Rhus laurina Nutt., Laurel Sumac, Sp. mangle.

'Avaaxut, Aj. 'avéxt, Populus trichocarpa T. & G., Black Cottonwood.

Piveesac ŋaw'lac, tule matting, used by the Indians to the north in wamkic construction, seems not to have been used by the southern Indians.

The fence never has an opening to the north, which is the xxxx sacred direction of the Tcamitcvic xxxxx religion, but always has one or more openings, often 4 or 5 feet wide, called merely pUpuu'uk, its doorway.

The openings of the wamkic are called merely pUpuu'uk, its doors.

Boscana is doubtless right in saying that the former shape xx of the wamkic was eliptical; now the idea is merely to make a wamkic more or less round in shape.

Near the center of the wamkic was the fireplace, Sp. atizadero, a mere hole in the xx ground with two or three or more xxxxxxxxxxxxxxxx potrest stones (toplac, pl. tóplatcUm, potrest stone). xxxxxx Formerly a kUtuumUt, ceremonial painted pole, was erected for some festive occasions inside the wamkic.

xThexmodernxwamkicxdoesxnotxhavexaxsecondxsmallerxenclosurexinsidexthe groundxenclosingxfence

In ancient times some of the wamkic had a second enclosure inside the ground-enclosing fence, xxxx as Boscana clearly describes on p. , but the informants have remembered a little about this. 'Éexamu nóoyamU, couplet mentioned in the songs, means leveled ground, the first word meaning xx ground and the xxxx second leveled, and refers to the ceremonial leveling of the ground in making

#6

a wamkIc. The informants state that these words do not refer to an inner enclosure as is given by Strong (Aboriginal Society, p. 295): "Juan Antonio Wassuk stated that there was often a sacred inner enclosure called eshuma noyhuma." In fact, I have never had an informant who knew for certain what the inner enclosure would be called. Cp. noykIt, nóoy'ayvam, fn. 282.

7.

The term kiitca mUkát, locative kiiŋa mUkaaŋa, Aj. kiitc makát, locative kiiŋa makaaŋa (also usable in vice versa order), meaning big house, principal house, Sp. casa grande, casa principal, is used of the village chief's house, being synonymous with noot pUkí' (although his house might be the same size, larger or smaller than the other houses of the village), and includes the wamkic, which was always near by (see p.), but this term is not used by the informants as a regular equivalent of wamkic as is suggested by Strong, Aboriginal Society of Southern California, p. 295. Casa grande or sala grande was the term used by the Spanish Californians for dance hall of the kind used by Indians for Spanish and American dances, while sala grande was applied to the larger parlor of a dwelling house in which such dances were held.

Wamkic is called in Cal. Sp. patio,

~~understood by the term casa grande.~~ Wamkic is called in Cal. Sp. patio, patio cercado para ceremonias, bailadero, iglesia, templo, but was called by the old timers who knew some of the Indian language guamquich, guamcuch, and especially in regular Sp. loanword form ~~guamkiche~~ becoming local Sp. guamquiche (also with n, i.e. ŋ, for m). Cp. Eng. Long Beach ~~turning into Sp.~~ Longbich, and notably Longbiche (also Lonbiche, Lombiche).

A modern-style fiesta ground, which consists of a courtyard, Sp. patio, surrounded by brush-work booths, Sp. ramadas, is spoken of in Sp. as la ramada, which is rendered in Inaja Indian by the loanword ramada (Greek δ) or by the native corresponding term noy'lac (see p.). Noy'lac, referring originally to shaderoof, now covers all the meanings of Sp. ramada, including those of fiesta ground and booth,

Fortunately we have a description of a wamkic even earlier than that of Boscana. Torquemada (Monarchia Indiana, tomo I, Libro Quinto, pp. 712-713 of the 1723 edition), following Fr. Antonio de la Ascension, ~~Vizcayno Expedition of 1602~~ Relacion de la jornada que hizo el General Sevastian Vizcayno al descubrimiento de las Californias el año de 1602, tells as follows of the members of the Vizcaino expedition coming upon a wamkic on Santa Catalina Island in the following words: "en esta Isla, ay muchas Rancherias, ò Vecindades; en ella se hallò un Templo, donde ellos hacian sus Sacrificios, y era un Patio grande, y llano, y en la una parte de èl, que era donde ellos tenian el Altar, avia un Circulo redondo, grande todo, rodeado todo con Plumas de varias Aves, de diferentes colores, que entiendo eran de las Aves, que à sus Idolos sacrifican muchas: Y dentro de el Circulo, avia una Figura pintada de varios colores, como de Demonio, al modo, y vsança, que los Indios de esta Nueva España le suelen pintar, y à los lados tenia la Figura de el Sol, y de la Luna. Aqui sucedio, que quando los Soldados llegaron à ver este Templo, avia dentro del Circulo dicho, dos grandisimos Cuervos, maiores harto, que los ordinarios; y como llegaron los Españoles, se volaron de alli, y se pusieron en unas Peñas, que cerca de alli avia; y los Soldados, como vieron, que eran tan grandes, les apuntaron con los arcubuces, y mataronlos ambos, de lo qual començò à llorar, y hacer grandes sentimientos un Indio, que con los Españoles hasta alli avia ido. Yo entiendo, que les hablaba el Diablo en estos Cuervos; porque les tenian grande respecto, y veneracion; y viò uno de los Religiosos,

que alli iban, estàr labando unas Indias en la Plaia, unos Pescados para comer ellas, y sus Maridos, è Hijos, y se llegaron à ellas unos Cuervos, y las quitaban con el pico el Pescado de la mano, y ellas callaban, y no los osaron ojear, ò espantar de alli, y se espantaban de vèr, que los Españoles les tiraban de pedradas." (on this island are many rancherias or neighborhoods; on it was found a temple where they made their sacrifices, and it was a large yard, and ground, and in one part of it, which was where they have the altar, there was a round circle, all big, all surrounded with feathers of various birds, of various colors , which I understand were from the birds which they were sacrificing many of to their idols: and inside the circle there was a figure painted in various colors, as of a demon, in the style and usage in which the Indians of this New Spain are accustomed to paint, and at the sides it had the figure of the Sun and of the Moon. Here it happened that when the soldiers got to see this temple, there were inside of the said circle, two very large crows, much bigger than the ordinary ones, and as the Spaniards arrived, they flew away from there, and they lighted on some rocks which there were near there; and the soldiers, since they saw that they were so big, aimed at them with their crossbows, and killed both of them, at which there began to cry and to show deep feelings an Indian, who had until there gone along with the Spaniards. I understand that the Devil was speaking to them in these crows, for they held for them great respect and veneration; and one of the religious who were going along there saw some Indian women washing some fish at the beach for eating them, and their husbands and sons,

and there came to them (to the women) some crows and took from them with their beaks the fish from their hands, and they remained silent, and did not dare to startle or scare them from there, and they were frightened to see that the Spaniards were throwing rocks at them.)

The above account mentions a wamkIc, possibly a painting of TcaritcvIc with Sun and Moon at either side of him, and the great ravens of the coast and their veneration. (The feathers spoken of were undoubtedly in part tUmiinat, feather band made by stringing together the alternately turned feathers of the tail of taavIc, Colaptes cafer collaris, Red-shafted Flicker, or of other birds, forming long banners which were hung in the fiestas (cp. Reid, The Indians of Los Angeles County, Letter No. 10). Mr. Don Meadows informs me that he has carefully canvassed Santa Catalina Island for possible clues to the location of the temple mentioned by Fr. Ascension. Mr. Ralph Glidden informs me: "I am quite certain that the temple is not located near the Isthmus. From all indications and signs from which I have been able to locate the different townsites, the temple is now buried under many feet of earth, and is not located at the Isthmus. I do not care to disclose the location until I am sure that I am right." The rock referred to where the ravens lighted might be of some slight help toward locating the site. A very slightly variant version, following the Ascension manuscript directly, is given in translation by Wagner, Spanish Voyages, 1929, p. 378.

12 8

The next account of the wamkIc ~~x~~ subsequent to that of Boscana is by Reid (The Indians of Los Angeles County, Letter No. 4): "Each Lodge has a church called Yobagnar; which was circular and formed of short stakes, with twigs of willow entwined basket fashion, to the height of three feet. This church was sacred, but was consecrated nevertheless every time it was used." "The only ones admitted into the church, were --- the seers and captains, the adult male dancers, the boys training for that purpose, and the female singers. But on ~~f~~ funeral occasions the near relatives of the deceased were allowed to enter."

256

The sacred tamyac, small stone mortars which were used in giving the diluted juice of Jimson Weed, Sp. toluache, to the boys in the boys' ceremony and also certain stones not shaped into such mortars, were ~~xxxxxxx~~ sometimes buried after the ceremony in the wamkIc, in the times when ~~they~~ there was no danger of anyone digging them up.

As fig. we reproduce the wamkIc at the house of Juan Sotelo Calac, Chief of the Rincon Indians, in its mantled and dismantled appearance, both pictures being taken from the same spot, looking south. The ~~f~~ chief's house is seen in the background. This wamkIc measures 38 feet from north to south, and 58 feet from east to west. The fireplace ~~xxx~~ is ~~f~~ 4 feet across, has 3 potrests, and is at the exact center. When mantled the fence is built about the northern half of this wamkIc only, ~~manhah~~ a steep rise in the ~~f~~ ground forming the southern boundary of the wamkIc, and making a fence unnecessary, according to the practice of these Indians.

First mention of the "Vanquech." WamkIc, Aj. wamkItc, ~~occur~~ also dialectically ~~dialectic forms~~ wamkUc, wamkUtc, possessive -wamkI, -wamkU, ceremonial dance ground near the chief's house in each village, that was situated about which a brush fence 4 or 5 feet high was built on ~~to which decorations~~ festive occasions, the ground being at times dismantled of its fence, which was ~~built again~~ renewed just before a festival.

Acú translated wamkItc as Sp. iglesia, church, and also templo, temple. ~~In ancient times some of the wamkIc had a second enclosure inside the ground-enclosing fence, but the modern wamkIc do not have this feature. The fence was four or five feet high, and never had an opening to the north, which The wamkIc has near its center the fireplace with its three or more potrest-stones, and sometimes formerly also contain a kUtuumUt, painted was the sacred direction of the Tcapito~~ ~~Ic religion. The wamkIc openings ceremonial pole.~~ ¶ The fence, called qayaa'Ic, which word is also applied to breakwind (from qayaa'Iq, to build a breakwind) is about five feet high, ~~were only four or five feet wide and were called merely pUpuu'uk, its door and never has an opening to the north, which is the sacred direction of the Tcapitonic religion. The fence is~~ built by setting posts at intervals ~~way. Sometimes there was one opening to the east and one to the west.~~ the length of a man or more apart, tying horizontal poles to these with (willow bast) or other material, and filling in with some suitable kind of ~~Occasionally one side of the wamkIc would be formed by a bank or sharp~~ foliaged boughs and twigs, using the material nearest at hand. This resulted in the posts often being willow, cottonwood, sycamore or even ~~rising ground and would therefore have no fence.~~

~~The ceremonial couplet name of the wamkIc is wamkIc hoota$_X$Ic, the latter word being derived from hootIq, to pull. In a song that tells of a wamkIc fence post the wamkIc is called maqqIlac, assembly place.~~

Laurel Sumac. Enclosures can be distinguished according to brush material used as: ʃa$_X$át wamkIc, enclosure of Salix lasiolepis Benth., Arroyo Willow; wat wamkIc, enclosure of Salix nigra Marsh. var. vallicola Dudley, Black Willow; ~~Salix lasiandra Benth., Yellow Willow;~~ ʃa$_X$aana$_X$at wamkIc, enclosure of Salix argophylla Nutt., Coyote Willow; mórwa$_X$pIc wamkIc, enclosure of Baccharis viminea DC., Mule Fat, Sp. guatamote; naqwUt wamkIc, enclosure of Rhus laurina Nutt., Laurel Sumac, Sp. mangle; 'avaa$_X$Ut wamkIc, enclosure of Populus trichocarpa T. & G., Black Cottonwood.

Piveesac ~~Tule mats~~, naw'lac, tule mat, used by the northern Indians in wamkIc construction, seem not to have been used by the southern Indians.

255.

The ceremonial couplet-name of the wamkIc is wamkIc hóota$_X$Ic. Chief Juan Sotelo Calac ~~and other informants have stated~~ stated vehemently that hóota$_X$Ic does not refer to the fence, as is stated in the Sparkman fn. to DuBois, The Religion of the Luiseño Indians of Southern California, p. 84, and again by Strong, Aboriginal Society in Southern California, p. 295, but refers to the entire wamkIc as much as the word wamkIc itself does. Hóota$_X$Ic, lit. what one pulls with, is instrumental noun from hootIq, 1. to pull, 2. to live with a woman without being married to her. ¶ Another ceremonial mention of the wamkIc, occurring in the songs, is maqqIlac, assembly place.

The term kiitca mUkát, locative kiiŋā mUkaaŋa,
Aj. kiitc makát, locative kiiŋa makaaŋa, meaning big house,

~~The term kiitca mUkát, locative kiiŋa mUxxxa mUkaaŋa, meaning big house,~~

Sp. casa grande, casa principal,
principal house, is used of the village xx chief's house, being xx
(although his house might be the same size, larger or smaller than the
synonymous with noot pUki' and includes the wamkic, which was always
near by (see p.), but is not used by the informants as a regular
equivalent of wamkic, as is suggested by Strong, ~~Xxxx~~ Aboriginal Society
in Southern California, p. 295.

Sp. casa grande, big house, ~~xxxx~~
translated into Indian as
~~xxin Indian as~~ kiitca mUkat, ~~xxxxxx~~ big house, principal house, is ~~xxx~~ scarcely
applied to
~~xxxxxx~~ the wamkic. ~~xxxxx~~ Strong (Aboriginal Society, p. 295) ~~xxx~~ is applied
gives casa grande as an equivalent for wamkic, but it is no generally used or
~~both to the wamkic and especially the chief's dwelling house.~~ Wamkic is some-
~~regular xxxxx~~ equivalent. Casa grande or sala grande was the term used by the
Spanish Californians for dance hall or big parlor or a dwelling house which was
~~times xxx~~ used in local Sp. as ~~xx xx~~ guamquish or guamquiche, also with n
~~(i.e.) for xx m.~~
~~used for the Spanish dances.~~
regular ~~equivalent~~. Casa grande or sala grande was the term used by the Spanish
Californians for dance hall ~~which was~~ used for Spanish ~~xxxxxx~~ and sala grande
~~joralso used for~~ the large parlor ~~ix~~ of a dwelling house ~~which was used xxx for~~
~~Spanish dances. When applied to Indian affairs, casa grande could be used~~
~~for the chief's house if it were large or larger than other houses, but the~~
~~houses of xxxxix chiefs were often the same size as or smaller than other~~
~~houses. It was perhaps thinking of its likeness to a big Spanish dance hall~~
~~that Strong's informants applied casa grande to the wamkic. If a wamkic were~~
~~near a large house of a chief, the house and not the wamkic would be xxx~~

255.

Boscana's -c is for -t. The invocation is ~~xxx~~ wit 'iyakkU, also
wit 'iyakkU, TcayitcyIc, and finally wit 'iyakkU wit, but never
*wit, TcayitcyIc. José Orivas Albañas says that he thinks that these
mysterious ~~xxxxxx~~ sylabbles mean welcome, for the men who are about to dance the
fire extinguishing dance say wit ~~xx~~ 'iyakkU welcoming the arrival of the
pá'a' when he first comes to the fire before the dance ~~xxxxxx~~ commences.
~~xxx~~

Cp. p. 320, where it says that stars are hearts, i.e. the hearts of first people, and p. 289, where it tells that Tcaŋitcŋlc was carried up among the stars while dancing. People were all people even up to the time when WUycot was sick, but when he died, they all scattered, some turning to rock, some to hills, while some went up to the sky, e.g. the Pleiades. The songs mention pUtoowI pUʃúun, the spirit of a person, lit. his spirit's life, (see p.). Ṣu'lam 'ataaχUm pUm'ʃuun mi'qa, the stars are the hearts of people. Ṣu'la, pl. ʃu'lam, Aj. ʃu''ul, pl. ʃu''ulUm, star. ~~Ṣu'la, Aj. ʃuu'al, [illegible] qc. and Aj. pls. ʃu'lam, star. Also infrequently qc. ʃuu'ul, pl. ʃuu'ulUm, star.~~ Hettaq, to ascend. Tcam'ná' hetya tuupayk, Jesus ascended to the heaven. Sparkman dictionary: "Het'-y, to come up, as something from bottom of water, to rise above, as to go to the sky." Also puttaq, to ascend, The ceremonial songs use the couplet hetya putya, he ascended. E.g. Tcaŋitcŋlc hetya, Tcaŋitcŋlc ascended.

For the six stages of the creation of the world see p. 243.

Greek delta

Hebrew Nimro•δ, occurring as Nevro•d in Gk. transcription, is mentioned in ~~mixxexx~~ only one passage in the Bible (Gen. X, 8-12): "Cush begat Nimrod ... a mighty hunter before Jehovah".

Greek delta

Nimró•δ, occurring as Nevró•d in Gk. transcription ~~is mentioned in only one passage in the Bible~~ (Gen. X, 8-12):

Hebrew ~~Nevroox~~ ~~Nimrod~~, ~~also in Greek transcript Nevrod~~, "Cush begat ~~Mx~~ Nimrod ... a mighty hunter before Jehovah." ~~(Gen. X, 8-12).~~ ~~This~~

~~This is the only occurrence of the name in the Bible.~~
~~Nimrodxoccursxonlyxonce~~

special Greek

Simon, called in the native Aramaic Cim'ō·n, who later became known as Simon Magus, ( ), i.e. Simon the Magician, because of his magic arts, was a resident of Gitta, in the land of the Samaritans, ca. 37, A. D. He was a disciple of Philip the Deacon, and became a convert to Christianity. Later, it was charged that Simon was a Samaritan Messiah, attempting by means of Christianity to establish a new religion. ~~The Church~~ Origen writes of him: "Also Simon Magus, the Samaritan, wished to gain disciples by his magic arts." He became characterized as an arch-heretic, "father of heresies" and has been stated to be the first Christian heretic. Cim'ō·n was one of several prophets or messiahs ~~xxx~~ from whom no gospel or testament has been transmitted to us and of whom we know little more than the name.

Mágos is the common noun and adjective in Greek meaning magician, magical, and comes from the ~~xxxxxxx~~ Persian, referring especially to a Persian ~~xxxx~~ soothsayer; it is the word translated as wise-~~xxx~~ man in the gospels. But when we look to the Persian for the word which the Greeks took over, we ~~xxx~~ fail to find it. It has been guessed by some that it comes from the ~~xx~~ Avestan maz, great. The English language has from this noun the unusual word mage, beside the Latin form Magus.

SIMON MAGUS

Simon, who became known as Simon Magus, because of his magic arts, was a re sident of Gitta, in the land of the Samaritans (circa 37, A.D.). He was a disciple of Philip the Deacon, and became a convert to Christianity. Later, it was charged, Simon had become a Christian not because of "the inner conviction of faith in Christ as the Redeemer, but rather from selfish motives, for he hoped to gain greater magical power and thus to increase his influence . . . The ecclesiastical writers of the early Church universally represent him as the first heretic, the 'Father of Heresies.'"

---The Catholic Encyclopedia. (New York, 1912), v XIII, p. 797.

-o-

Shim'on Magos is the corsect Hewbrew spelling---in English characters.

P. T. H.

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CHAPTER 4

The etymology of Latin templum, connecting it with ~~contemplation~~ contempla'tio', here given by Boscana as he found it in the books of his time, still stands after a hundred years of progress in Latin etymology. Walde (Lateinisches etymologisches Wörterbuch, Heidelberg, 1906) gives: contemplor, contempla'ri', to contemplate, connected with templum, section, set off district, temple plot, temple, related to Greek témno', I cut, tomé', a cutting, section. But the modern etymology does not connect these words in the sense that templum means a place of ~~contemplation~~ contemplation, as the etymology of Boscana's time evidently did, but assumes the primitive meaning of contempla'ri' to be, to set ones mind aside, just as templum is the sacred section set aside for religious purposes.

Hurdle, also a framework of any kind, is called tapeiste in Spanish, tapeestI is the Indian loan word form. The hurdle described by Boscana would be rendered: kUlawtal lo'$_{X}$ac táavalkwac pühá'$_{n}$ila, thing made of sticks quiver hanging place.

Boscana's mention specifically of coyote or wild cat quiver has led Strong and others into thinking that we may have here a dim mention of wild cat and coyote moieties among the Ajachmeyam. Strong (An Analysis of Southwestern Society, p. 9) says: "Among the Luiseño the moiety is practically non-existent, but there was at Saboba among a prevailing Luiseño population a division into a wildcat and coyote moiety," and adds in a fn. : "The coyote or wild cat skin representing Chinigchinich, mentioned by Boscana, 1846, p. 259, may bear this out." I have at various times believed and again doubted that such a moiety reference exists in the mention of the two kinds of quiver; still, the quivers would furnish an easily available badge for the two parties. The moieties, if they ever existed would of been called tukŋaxwIc, pl. tukyam, California Bobcat person, Sp. gato monteseño, and 'anóŋaxwIc, pl. 'anooyam, Valley Coyote person, Sp. coyoteño. There were formerly two parties, Sp. partidos, would be expressed by: wehŋawtcUm qalqwaʃ, or wehŋay qalqwaʃ. Our moiety or clan would be expressed by tcaa'Um pakáy'aantUm, or tcaa'Um pakavákkaantUm, lit. we separated ones; or tcam'noo'Um tcam'kiiyam, our people, our housedwellers, Sp. la gente de nosotros, los caseros de nosotros.

Boscana clearly describes a California Bobcat skin quiver or young Valley Coyote skin quiver, hung on a framework, filled with arrows and with Indian valuables placed on or about it. I saw such a quiver in a Mojave Indian ceremonial. Táavalkwac, quiver. In addition to a quiver of buckskin, these Indians had especially quivers made of the skins of certain animals of suitable size, stripped off the animal whole without cutting open the belly of the skin, and tanned with the fur on. The mouth or throat part of the animal is left open for the putting in of the arrows or other commodities to be carried. These entire skin quivers were

tuukUt táavalkwac, quiver of Lynx rufus californicus (Mearns), California Bobcat; 'anoomal táavalkwac, quiver of young individual of Canis ochropus (Eschscholtz), Valley Coyote (the adult skin is too large to use as a quiver); qeweewIc táavalkwac, quiver of Urocyon cinereoargentis californicus (Mearns), California Gray Fox; huunal táavalkwac, quiver of Taxidea taxus neglecta (Mearns); California Badger; and tuukval táavalkwac, quiver of Enhydra lutris nereis (Merriam), Southern Sea Otter.

¶ For the deer probably being ~~x~~ sacred to Tcaŋitcŋic, see p.

¶ For the Mountain Lion being one of ~~the~~ the ~~tcaŋitcŋic~~ tcaŋitcŋic anmials, see p. No doubt bear claws could also have been mentioned here as deposited in the ceremonial quiver.

¶ For probably all hawk sps. being sacred to Tcaŋitcŋic, see p.

¶ For the paam'Uc being sacred to Tcaŋitcŋic, see p.

Pa'lat, Aj. pa''alt, 1. feather dancing skirt, worn by men only; 2. sometimes applied in the modern language to a woman's skirt, which is more properly called by the Spanish Sp. loanword naawa (from Sp. nagua).

~~Aj. pa'lan, pa'lat~~ feather skirt, made of network with either one or two tiers of feathers hung on, which must be from one of three bird species (see fn. 260). ~~See Regalia p.~~ This is the first mention of the feather skirt. For second mention see p. 266, for third mention see p. 290.

There are two types of pa'lat: 1. pa'lat pUqátlanawIc, feather skirt with two ~~xxx~~s tiers of feathers, one above the other, lit. pa'lat having one on top of the other, Sp. pa'lat encimado; 2. pa'lat supulŋa pUhumʃa hoowaant, feather skirt having its feathers in a single row (lit. in a single place).

2.

The pa'lat was the most expensive single article of regalia, and ranked in importance with the sacred wand and a live eagle for sacrifice, as is witnessed by the fact that when a person died in a village and certain people of a neighboring village performed a ceremony of ʃúllaχic, or ʃúulaχic, ceremonial visitation (from ʃullaq, or ʃuulaq, to make a ceremonial visitation), which consisted of going over in a body to visit the bereaved ones and taking along a náwχamic, present, pUm'náwχami, their present, the suitable was supposed to be either a pa'lat, a young live Golden Eagle, White-headed Eagle, or California Condor that was being kept in captivity awaiting a bird ceremony, or the crystal-surmounted wand called by the ceremonial couplet ʃiivat pavyUt. It should be explained that ʃúllaχic, the form given above, is the punctual, referring to the act of making a death-visit, while the cursive, ʃúulaχic, is the more general term for such visitation. The visitation was between certain death-visitational groups, each of which had its noot, leader, who knew pUpé' pUʃúulaχ, his trail of his death-visiting, i.e. the route where he goes death-visiting all the time.

3.

Boscana says clearly that the pa'lat was a typical part of the dance costume sacred to Tcaŋitcŋic. The dances called ʃahoovit, Sp. patada, and móoraχic, Sp. tatahuila, were the notable Tcaŋitcŋic dances. The móoraχic is usually danced by a single dancer and the costume has therefore been kept up, the pa'lat being considered an indispensable part of this costume. This has resulted in the condition that all the pa'lat still owned by Indians and used today are considered to belong to móoraχic outfits. The ʃahoovit, however, is danced by a large body of dancers, whose adornment now consists merely of tying two or more tceeyat, feather bunchlets, Sp. plumeros, erect on the head by means of a handkerchief or cloth passed horizontally around the head. The pa'lat is now never worn in the ʃahoovit, and it is said that in ancient times probably a few of the ʃahoovit dancers wore the pa'lat, but that most of them were without it, for it was a dance that was participated in by all the men who wanted to dance, and surely not all of them owned pa'lat, or would bother to wear pa'lat in the ʃahoovit, if they did.

The pa'lat was the most expensive article of regalia, and in spite of what Boscana says, the oldest Indians, the ʃahoovIt dancers, did not commonly wear it, or according to some, were not known to wear it, while the pa'lat that are owned and used by moderns are considered as a part of the tatahuila dancer's outfit, ~~the pa'lat being considered an indispensible part of the tatahuila dancer's costume~~. The pa'lat is never worn in the modern ʃahoovIt dance, the costuming for which now consists of merely tying two or more tceeyat, Sp. plumeros, erect on the head by means of a handkerchief or cloth passed horizontally around the head.

For further information on the pa'lat, see p. 280.

When a death occurred in a village, the people of a neighboring village would go over in a body to visit the bereaved ones, Sp. dolientes, taking with them a pa'lat, a young live Golden Eagle, White-head Eagle, California Condor (a bird of one of these species kept in captivity awaiting the bird ceremony), or the crystal-surmounted wand called ʃiivat pavyUt, as pUm'náwᵪami, their contribution.

For paam'Uʃ, Haliaeetus leucocephalus leucocephalus (Linnaeus), White-headed Eagle. This is the first mention of the word, the second and third occurrences are "Panes", given twice on p. 291 and translated as a "bird feast". Three birds only had their feathers used for making the pa'lat, (see p. 260), feather skirt, and these same three birds were the only ones used for the bird feast. These three birds were 'aʃwUt, Aquila chrysaetos (Linnaeus), Golden Eagle; paam'Uʃ, White-headed Eagle, just mentioned above, especially supplanting 'aʃwUt on the coast; ~~also called yUŋaavIc,~~ and yUŋáavaywUt, Gymnogyps californianus (Shaw), California Condor.

The earliest record of paam'Uʃ is apparently "Pames" (plcn., Sjc. Mar. I, entry 517). The second mention is that by Boscana. But 'aʃwUt is given in the Tac vocabulary, p. 909: "assuot, aguila." yUŋáavaywUt is augmentative of yUŋaavIc, both mean the same. Ct. 'aláwwaka, also called yUŋávvalaka, Cathartes aura septentrionalis Wied, Turkey Buzzard. When Boscana says "a species of hawk, called pame," he is doing the same as these Indians do when they talk Spanish even today. It is common for them to define paam'Uʃ as "un gabilan," a hawk, when one is taking down a vocabulary.

There is no necessity of assuming that what Boscana here refers to is a toróohayic, ground painting, such as was made with pigments of one or more colors and a hole in the ~~xxx~~ center in connection with the boys' ceremony, the girls' ceremony and the ceremony called ~~xxxxx~~ tceeyat yun'ic, ~~xxxxxxxxxx~~ headdress burying. ~~yun'ic watakkic, or by Americans the burying of the feathers.~~ Ceremonial figures were also made by tracing an outline on the ground with a stick or with anything. For instance, when Leona Mojado became sick with the water spirit called yúuyUŋviwUt and somewhat out of her mind, ~~xxxxx~~ ~~xxxxxxxxxxxx~~ a tracing of a toowic, spirit, which has to have one leg shorter than the other, was drawn on the ground with a stick and the patient was seated near it during a curative ceremony.

~~Perhaps this xx same kind of figure is mentioned again, pp. 271-272, where is added what is not stated in the first occurrence, that it is a figure of an animal~~

Evidently this ~~xxx~~ same kind of figure is mentioned again, pp. 271-272, where it says "sketched ~~in~~ a most uncouth and ridiculous figure, of an animal," while it says in the first occurrence "a very ridiculous figure,". The adding "of an animal" in the second ~~xxxxx~~ occurrence still does not enable us to decide whether toróohayic or simple scratching on the ground is meant.

Any kind of a figure, marking, design, ~~xxxxxxxxxxxxxxxxxxxxxx~~ basketry pattern or tattoo is called 'éskanic or tówavanic. (The ceremonial couplet for ground painting is ~~xx~~ 'éskanic toróohayic. ('éskanic, design; toróohayic, groundpainting).

in ~~xx~~ the modern language

Noot ʃUŋáal, also noota, woman ~~xxxxx~~ chief, Sp. capitana. The ~~Tongvahiliŋa~~ equivalent is maniisar. Cp. Reid (The Indians of Los Angeles County, Letter No. 1):"The title of a Chief's eldest son was Tomear. Of his eldest daughter, Manisar."

G.

together

Tukmal, pl. tuutUkmal, xx round tray-basket for winnowing, Sp. batea. These are made by sewing a coil of yuulalac, Epicampes rigens Benth., Deer Grass, with splints of ~~These are woven by sewing splints of~~ ʃooval, Rhus trilobata Nutt., Squaw Bush, less commonly with splints of ʃoyla, Juncus acutus var. xxxx sphaerocarpus, Basketry Rush, Sp. junco.

Food for xxxx distribution is brought to the ʃahoovIt dance xxxxxxxxxxxx on these tray-baskets, and for this reason they are xx sacred to Tcayitc Ic. The second mention , p. 261, gives the Indian word: "tucmel". Sparkman dictionary: "Tuk'-mal, winnowing basket, a nearly flat basket used for cleaning and winnowing grain and seeds."

261.

Tukmal, pl. tuutUkmal, xxxxx for winnowing, tray-basket, Sp. batea. These are woven by sewing xxxxxxxx strands of ʃoyla, Juncus acutus var. sphaerocarpus, Basketry Rush, Sp. xx junco, over a foundation coil of yuulalac, Epicampes rigens Benth., Deer Grass.

261.

The first woman ever to make a basket in this world was ʃulcal, Microcentrum xxxxxxxxxxx rhombifolium Sauss., Round-headed Katydid. This is a large leaf-green katydid, with wide wings with an angular hump on top. It is arboreal. Its note is a shrill chirping at the xx rate of about 4 chirps per second, and it is xx said to sing as it chirps:

Can't find characters

The Indian men were naked all the time, not merely when in the wamkIc. As one informant said: "Whiteman ashamed of his body, Indian ~~ashamed of his body~~ is not." ~~one part of them was as much exposed as another.~~ Noon héevItcaq, noon

(± nUyúuy)
nUmáyk 'oy'aq, I am squatting, I am leaning (± my head) on my hand. ~~also noon héevItcaq, noon nUyúuy nUmayk 'oy'aq,~~

In the northern region fines were imposed if one of the younger class approached too near to the entrance, but there is no memory of this in the southern area.

This is the first occurrence of the word capitaneja. The second occurrence is on p. 265, the third occurrence is on p. 280. The Catalonian equivalents of Sp. capitanejo, capitaneja are respectively capitanot, capitanota. The postfix -ej- is added to give depreciatory and burlesque effect.

Mr. E. Vigo Mestres informs me: "Yo creo que el Padre Boscana lo llamó 'Capitaneja' como desprecio y burla." Capitanejo, capitaneja are quite outside the vocabulary of Cal. Sp. and are not even understood. Capitan, capitana, capitancito, capitancita, and cabecilla are the words that are used.



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CHAPTER 5

This ceremony of installing a new chief is called in common parlance (1) nooti tavan'ic, the putting a chief, from ~~nxt~~ nooti tavan'iq, to put a chief; (2) nooti 'unaṇnic, the recognition of a chief, from nooti 'unanniq, to rcognize a chief (for record of this word see also Kroeber, Handbook of the Indians of California, p. 688); or (3) nooti tcUluppic, the making ~~nf~~ a chief to enter, from nooti tcUluupiq, to make a chief enter. We have trace also of more ceremonial ways of referring to this ceremony.

Boscana's description of the ceremony of installing a chief is especially full and satisfactory. Kroeber (Handbook of the Indians of California, p. 688) says of this ceremony: "There was a definite installation of a new chief, a night rite called unanisha noti, held in the wamkish, with singing, dancing, eating, and no doubt long speeches." A feature of this ceremony not mentioned either by Boscana or Kroeber is that each ʃahoovit dancer breaks a piece of feather from ~~nf~~ one of the ~~xxxx~~ split Western Horned Owl feathers the bunchlets of which constitute his tceeyat, headdress, and these fragments of feathers are collected by the leader and are laid on hot coals which have been placed on a piece of clay olla, and a ceremonial smudge is thereby produced for smoking the body of the new chief and the other dancers. I ~~xxxvex~~ have a detailed account by Juan Sotelo Calac on the putting of a new chief, and a shorter account by José Crivas Albañas; space does not permit the ~~xxxdxx~~ reproduction of the accounts of these and other ceremonies in the present book.

264.

Of ~~a chief~~ the entering of a man as chief ~~is~~ may be said: 'amu''Up tawwaq ~~xpUxxxxxx~~ pUm'noo'o noot, their chief (lit. their person chief) is already sitting; 'amu'pUm taván'IwUn pUm'noo'oy nootI, they have already put their chief; ~~'amu''Up noot tcUluppaq, he has already entered as chief.~~

'amu' 'unánniwUn pUm'noo'oy nooti, they have already recognized their chief; 'amu''Up noot tcUluppaq, he has already entered as chief.

NootI tavan'Ic, the ceremony of putting a new chief, lit. the putting of a chief, from nootI tavan'Iq, to put a chief (in office); also called nootI tcUluppIc, the making of a chief to enter. One feature of this ceremony not mentioned by Boscana is that each ahoovIt dancer breaks a piece of Western Horned Owl feather from his tceeyat, head plumes, and these are burned with coals on a piece of olla to smudge the new chief and the other participents. Chief Juan Sotelo Calac and Chief José Orivas Albañas have given independent accounts of the putting of the chief, which space does not permit including here.

Tcaŋilla$_X$Ic, fiesta. This is the old native word for fiesta, for which fiyesta, from the Sp., is now generally substituted. It is from tcaŋillaq, to celebrate a fiesta, Sp. festejar. Noon tiw'Iq nootI KalaakI, tcaŋilla$_X$Ic tocŋUkat, yo vide el capitan Calac, el que manda la fiesta, yo vide el capitan fiestero Calac, I saw Chief Calac, who is giving the fiesta. ~~But yunna$_X$Ic, assembly, gathering, for any purpose~~ There are two words for assembly or gathering of any kind: 1. yúnna$_X$Ic, from yunnaq, to assemble; 2. pUrú''a$_X$Ic, from pUru''aq, to assemble. And there is a fourth word for a meeting for ceremonial purposes, e.g. to arrange for a tcaŋilla$_X$Ic: máqqa$_X$Ic, from maqqaq, to hold a meeting for ceremonial purposes.

Sp. diadema, from Lat. diade•ma, and this in turn from Greek diáde•ma, a royal headband, lit. a binding around, from diadein, to bind around: dia-, through, across; dein, to bind. The diadem was a circlet or fillet of silk,

Sp. diadema, from Lat. diade•ma, and this in turn from Greek diade•ma, a royal headband, lit. a through-tie, from dia, through; de•ma, a tie, from déo, to tie, to bind. The diadem was a circlet or fillet of silk, linen, or wool, usually white, worn tied about the head as insignium of kings, queens, and priests of classic times. The Greek word was carried over into Latin, and Latin equivalents, each no doubt having original restriction to some particular kind of head-tying, were infula, vitta, redimiculum.

Professor H. C. Nutting of the Department of Latin, University of California, has informed me that in Curtius Rufus (c. 3. 4 there is a reference to Alexander binding the diade•ma about his own head (capiti circunde•dit), and that in Valerius Maximus (c. 1. Ex. 1 Alexander is said to have changed places with a half-frozen old soldier. These references border on Boscana's anecdote, but not closely enough for it to be derived from either of them. We appealed to Professor Andrew R. Anderson of Duke University, who was recommended as very well informed on the classical literature about Alexander the Great, but after spending some time he could not locate the passage. He has answered as follows: "I have my doubts as to whether the equivalent of the passage is to be found in any ancient Greek or Latin author. I suspect that it may occur in some of the medieval versions of the Alexander Romance, and these are so numerous, that the

finding of the passage might involve considerable difficulty and work. There are some men in the East who know the medieval versions very much [redacted] better than I do. ... I might suggest that you address them." I [redacted] addressed these scholars, but also [redacted] without success in locating the passage. Mr. P. T. Hanna has also searched in vain for me through the Alexander Romances. Boscana evidently had in his mind a remembrance of some anecdote about Alexander which he had heard in the seminary or elsewhere, and here injects this anecdote in his writing.

Haw'lac, any band worn around the head, Sp. banda, melindre. XaynIt, a little known ceremonial word thought to mean about the same as haw'lac. PIwic, 1. regular ceremonial head band of milkweed twine with feather-down between its strands used for holding the tceeyat, Western Horned Owl feather bunchlets, Sp. plumeros, in upright position on the head; 2. milky way. Judging from analogy [redacted] of Colorado River tribes, the human hair for twisting the haw'lac was cut from the dead and did not come from trimming the hair to the shoulders in mourning. This is the first mention of this cord, the second mention is on p. 290.

'Eelat, wooden hairpin, made of wood, formerly made also of bone, used in 3 ways: (1) worn stuck in the hair, usually in a more or less transverse position and with butt higher than tip; (2) sometimes carried in the hand, butt up, in the ʃahoovit dance; (3) used in the feat of sword-swallowing, the head being tipped back and the 'eelat rammed down the throat and gullet, as far as possible (for an illustration of this feat see DuBois, The Religion of the Luiseño Indians of Southern California, plate XXXX 16, the swallower being José Luis Albañas).

The 'eelat is at present a wooden stick, made of any kind of wood that is convenient, shaped like a double-convex lens in section, usually with its butt end somewhat notched out, and starting to taper toward a somewhat sharp tip end a few inches from its extremity. A rattlesnake rattle, or two, is frequently tied to its flat side near its butt end, 2 tiny perforations being made through the stick for lashing the rattle, which is placed with its tip in the direction of the butt of the stick. Near the tip of the stick, 2 downy feathers, with tips turned toward the butt of the stick, 1 feather at each edge, are sometimes lashed. ~~Sometimes the stick is painted~~ The stick is ~~from a foot to~~ from 1 ft. to 18 in. or more in length, and an inch or more wide.

Sparkman dictionary: "Ay'-lut, a short stick formerly worn in the hair."

This is the second occurrence of "Capitaneja."

265.

Cp. first mention, p. 263, third mention, p. 280.

265. Aj. do., Axachme paa'Il,

~~Axachme~~ ~~do.~~,

Páa'ayat, turtle rattle, made by fixing a carapace of paa'Ila, Clemmys marmorata. (Baird and Girard), Pacific Terrapin, transversely on a stick and ~~inserting~~ putting in it ~~one~~ seeds of koolUl, Arctostaphylos glauca Lindl., Great-berried Manzanita; muukUl, Arctostaphylos bicolor (Nutt.), Consolidated-seed Manzanita (peculiar in the consolidation of the seeds into one seed, that is what makes it good for rattles); 'aatUt, Prunus demissa (Nutt.) Dietr., Western Choke-cherry, Sp. capulin; ~~meehUl~~ maaxUl, Washingtonia filifera ~~Wendl.~~ Wendl., California Fan Palm; ~~This is the first mention~~ or very rarely tiny pebbles. This is the first mention of the páa'ayat. For second mention see p. ~~265~~ 291, where Boscana gives "paail" as the word for turtle rattle, whereas in reality it means turtle (see above). The third mention of turtle rattle (the second time he gives the name "paail") is p. 295.

Musical Instruments.

Any musical instrument is called kárrilac, instrumental noun from karriq, to play (an instrument). Had the San Juan Capistrano answers been framed after Fr. Boscana had obtained the data embodied in the Relacion Histórica, he would doubtless not of allowed the following answer to stand (Contestacion, San Juan Capistrano answers, p. 213): "Estos indios parece que nunca habian oido musica, pues ellos no resan, ni han usado en su gentilidad de instrumento alguno." (These Indians seem never to have heard music, for they do not pray, nor did they use in their gentility any instrument.) Boscana mentions the turtle rattle pp. —— .

~~Ne$_X$Ut, gourd rattle~~

Ne$_X$vUt, 1. gourd; 2. gourd rattle, such as the Yumas Colorado River tribes and Desert Cahuillas use. Gourd is also called puuli, from Sp. bule.

Nanonlac, whistle, from nanonniq to make a whistling sound.

Páa'ayat, terrapin rattle, turtle rattle. This instrument is made by fixing from 1 to 3, rarely as many as 5, shells of páa'ila, Clemmys marmorata (B. & G.), Pacific Terrapin, transversely on a stick. The shell or carapace is called páa'ila pUtaatci, lit. terrapin his bark or rind. The seeds inserted to produce a rattling sound when the rattle is shaken were any one of the following 4 kinds:

(1) KoolUl, Arctostaphylos glauca Lindl., Great-berried Manzanita.

(2) MuukUl, Arctostaphylos bicolor (Nutt.), Consolidated-seed Manzanita (peculiar in the consolidation of the seeds into one seed, that is what makes it good for ~~rattles~~ inserting in the rattles).

(3) 'AatUt, Prunus demissa (Nutt.) Dietr., Western Choke-cherry, Sp. capulin.

(4) Maa$_X$Ul, Washingtonia filifera Wendl., California Fan Palm. According to Cahuilla information, these palm seeds make a better sound than any other seeds.

Rarely tiny pebbles were inserted instead of any one of these kinds of seeds.

DuBois (The Religion of the Luiseño Indians of Southern California, p. 185): "The chief musical instrument in ceremonies was the rattle. This was made of a turtle-shell, paayat, which often contained cherry-seeds. String was wound around the shell until the head and leg openings were covered. A stick was put through the top and bottom of the shell until it projected a few inches above and about a foot below." Sparkman dictionary: " Rattle, pa'-a-yat, made of several turtle shells with choke cherry stones inside, used with singing." Sparkman (The Culture of the Luiseño Indians, p. 210): "A rattle, paayat, is made of one or more land-turtle shells, with choke-cherry stone or certain seeds inside."

italic a

Paaxal, whistle. ~~This is an unusual word, possibly applied to the deer whistles~~

Qa∫lapic, 1. stick which the tatahuila dancer carries in each hand, occasionally striking the sticks together; 2. splitstick, a stick, sometimes of elder or carrizo, which is split throughout the greater part of its length and is so constructed that when shaken its two halves slap together with a sharp slapping sound. From qa∫∫aq, to make a clapping or slapping noise.

~~Tcaamupal~~, 1. cocoon of Telea polyphemus Cram., Polyphemus

Moth

Tcáamamxal, 1. cocoon of Platysamia euryalus Bdv., Ceanothus Silk-moth; 2. cocoon of Telea polyphemus Cram., Polyphemus Moth; 3. cocoon rattle. I am indebted to Dr. John A. Comstock for identification of these cocoons. It was a cocoon rattle that Toovit, California Brush Rabbit, used when he started to sing at the cremation of WUyóot, the first time that a person ever sang.

Tcikwlaxpic, ~~xxxx~~ deer fetlock hoof rattle, made by tying 16 or 20 fetlock hoofs to a stick by strings of sinew. From tcikkwiq, to play this instrument. The player ~~xxxxxxxxxxxxxxxxxxxxxxxxxx~~ throws the stick with a spearing motion, not with a sidewise motion. Sparkman dictionary: "Chik'-lah-pish, a number of deer hoofs tied to strings and used at a song which was sung by some men before going to hunt deer, being thought to ensure the ~~xxxxxxx~~ hunter's success."

WiirUlac, ~~xxxx xxxxxxxxx~~ diminutive ~~xxxxxxx~~ wíiʃUlamal, flute.

~~Sparkman dictionary: "There seems to have been no musical instru~~

Sparkman (The Culture of the Luiseño Indians, p. 211): "There seems to have been no musical instrument except a rude flute, widolish. This was made from a piece of elder wood with the pith removed. Specimens seen were about twenty inches long, and had four holes."

Terms for woman chief have been given, fn. .

This is the ~~same~~ second mention of the feather skirt. For first mention see p. 260, for third mention see p. 290.

Naw$_{x}$amIc, a present carried to a fiesta, also used of a present of food to be given away at ~~xxx~~ a ʃahoovIt dance. 'ÓvvIc, any gift or present. NettcIc, an offering, contribution, e.g. money collected to present to an official at a ceremony.

Cp. p. 247: "Him who obeyeth me not ... I will chastise --- to him I will send ... infirmities, and death."

NeqpIc mi'qa, there is war.

NeqpIc, fight, war. NeqpIq, to fight. NeqpIwUn, they are having a war, estan guerreando. See Boscana's chapter entitled "The Indian Wars," p. 306 ff.

Evidently the official called ya'iikat or yáayayakat, meaning notifier, is here intended. Crier in the sense of one who shouts orders at the fiestas, Sp. gritador, espichador, is qéwlawUt, also qewwIkat, the first word also meaning person who hollers too much, Sp. griton. Qewwlq tocyUvIc, he is hollering out his orders (e.g. that no liquor will be tolerated at the fiesta).

PooyIc, pinole Aj. poytc, pinole, toasted seeds ground up and eaten either dry or stirred up in water. Sp. pinole, now a recognized Eng. word in the southwest, is from Aztec pinolli. From poyyIq, to pound up, the general word meaning to pound up, e.g. to pound up acorns in a mortar. This is the first mention of pinole, the second ex mention is 275.

269.

WéhtcUmI toppIq ʃúʃŋalmI, he has two wives; wehtcUm pUʃŋaakIm, they are two his wives. 'Amúuluwic pUʃŋaakI, his first wife. PUwehlaw pUʃŋaakI, his second wife. PUpaahIlaw pUʃŋaakI, his third wife. These terms are said of the wives referring to the order of their acquisition. 'AwolvU pUʃŋaakI, his principal wife.



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CHAPTER 6

~~The vision which one has~~

The object or animal which the pummal, initiate, sees after dri nking the toluache, is ~~xxxxxxxx~~ heeded, ~~xxx~~ its commands, if any, are obeyed, and it can be spoken of as pU'áac, his pet; but the real guardian spirit, usually called in local Sp. la suerte, of the pummal, is the thing commonly and regularly known as pU'áac, and also by the special term pUtootow. ~~The absolutive, non-possessive forms of these two words are~~

Sometimes the two words are used together, almost as a ceremonial couplet, and always in the order pU'áac pUtootow. ~~The non-possessive forms of these~~

The absolutive, non-possessive forms of these two words are 'acla and tóotUwic. The last word sounds exactly the same as the word for tatahuila dancer (see p. 247); the word has these two entirely distinct meanings. The possessive of tóotUwic in ~~xxx~~ its application to tatahuila dancer is not used, but one ~~xxxxxx~~ employs a ~~xx~~ circumlocution (see p. 247). The 'acla, alias tóotUwic, of the pummal is transmitted to him only at a certain point in the maani paa'ic, boys' ceremony, by pU'eδδax, his sponsor, who produces his own 'acla, alias tóotUwic, from his heart through his mouth and gives in his hand some of it to the pummal who is ~~x~~ pUʃaapi, who swallows it, or else takes it in by it being touched to his neck or chest, and thereby acquires it for life, gaining by its virtue the power of becoming

a puula later in life, and also the power of transmitting it to a boy whom he may choose to have as his godson at a maani ~~xxxx~~ paa'ic ceremony years later. The technical term for the imparting of the tóotowic by the sponsor to the godson puumal is nevenniq, meaning to impart, ~~xxxxxx~~ in this manner (cp. nevettiq, the common verb meaning to put in). The term ʃaapic, godson is from ʃaapiq, to select, since each sponsor selects one boy as his ʃaapic, to guide throughout the ceremony, holding him as he teaches him to dance the ʃahoovit, and imparting to him his tóotowic. This boy is not the man's son, but may be any male relative or ~~xxxxxxxx~~ practically any boy of suitable age in the community whom the man may select. A man can take this ~~xxxxxxx~~ tóotUwic from his bosom and throw it, thereby killing a man a hundred miles away. It is the possession of the tóotUwic that distinguishes the real puula, and it can be ~~xxxxxxxx~~ acquired only by being imparted ~~xx~~ to one ~~xxx~~ by one's sponsor when

one is puumal in the maani paa'ic, boys' ceremony.

A man may have as his 'acla tóotUwic tóomawUt, thunder, taakwic, ball lightning, ~~xxxanyxxxxxxxxxxxxxxxx~~ any ~~x~~x kind of phenomenom, spirit, or God, or again any kind of rock, plant, or animal. He has only one suerte and he has it for life.

The Tac vocabulary, p. 909, makes the first recording in history of -aac, pet, owned animal: "as [with an acute accent over the s] , animal."

But of seeing something when drunk with toluache, one uses merely towqa nUpti'ŋa (or ~~xxxxxxxxxxxxxx~~ núptiŋa), to see in my dream; or ney pUtinniq, it appears to me as a dream-vision or dream-apparition. ~~or ney pUtinniq, he makes me dream of him, he gives me a vision of himself, he appears to me in a drunkenxx or dream vision.~~

(6)

The imparting of the 'acla or tóotUwic is the crux of the entire maani paa'ic, boys' ~~ceremony~~ ceremony and Miss DuBois misses this ~~information~~ information altogether when she writes (The Religion of the Luiseño Indians of Southern California, p. 80):"Lucario ~~knows~~ [Chevish] knows nothing about personal 'totem animals' or guardian spirits with which this part of the ceremony was probably connected. Boscana's account of the connection of the guardian spirit animal with ~~the~~ the toloache ceremony is so clear to the modern reader of this work as to be undoubtedly founded on fact; and at Mesa Grande it was possible to extract enough from some of the old men to be sure that the ~~xx~~ personal totem had long ago existed among the Diegueño Indians." ~~PUtootow, his medicine power carried in his heart, his totem. PU'aac, his pet, referring to this same power. Tac vocabulary, p. 909. "as [with acute over the s], animal."~~

The boy got his tóotUwIc, also called 'acla, pet, during the maanI paa'Ic, boys' ~~gx~~ ceremony, by a male relative producing his own from his heart through his mouth and handing it to the boy initiate, who swallowed it. It is not called toowIc, Aj. towtc, spirit, although of course everything is a spirit. This tóotUwIc is the boys' ~~gx~~ protector and guardian angel through out life and it is this about which the maanI paa'Ic centers and which enables the boy to become later a puula, to have the potential power of becoming a puula.

~~paa'ic ceremony~~ by pU'eSSax, his sponsor, who produces his own tóotowic from his heart through his mouth and gives in his hand some of it to the ~~pummal~~ pummal, who is pU∫aapi, his godson, who swallows it and therefore aquires it for life, has through its virtue the power of becoming of the pummal, called pUtootow or pU'áac (non-possessives ~~xxxxxxxx~~ tóotUwic, sounding the same as the word for tatahuila dancer, the possessive of the ~~xxxxxxxx~~ word for tatahuila dancer being, however, tóotUwi, and 'acla) is transmitted to him at a certain point in the ~~xxx~~ maani

(see p. 247

Piivat, tobacco of any kind, originally Nicotiana bigelovii Wats. var. wallacei, Indian Tobacco (specimen from Rincon identified as this), native wild tobacco now being distinguished as páavIvat in distinction to piivat, general term for tobacco. Tobacco, reduced to a fine form and made into a liquid by the addition of water was what was given to the girl initiates to drink in the weqennIc, the girls' ceremony. Tobacco liquid was not given in the maanI paa'Ic, boys' ceremony, but a corresponding liquid made of the pounded fresh roots of náqtUmUc, Datura meteloides DC., Jimson Weed, Sp. toluache, (from Aztec toloa, also toloatzin, Datura stramonium) was given instead of the tobacco liquid. In fact, the name of the boys' ceremony means a drinking of toluache; with maanI, a word the meaning of which is little understood by the modern Indians, but the meaning of which comes out clearly in G. maanit, the common word for toluache in that dialect. From Boscana's description of the effect of the drink administered, it is perfectly clear that he referred to toluache and that his statement of piivat, tobacco, is a slip for náqtUmUc, toluache. The drink was prepared in small mortars, which were not called by the name toopal, by which ordinary mortars were called, but by the special name taamyac. The taamyac were tcaŋitcŋIc objects and were kept buried except when in use in the ceremony, some of them being mere rocks not hollowed out into mortar shape but called by the same name, taamyac, and accompanied the taamyac in whatever was done with them. Any pestle is called toopawUt, a word which is often supplanted by pUmáa, its hand, imitating Sp. mano, pestle. Bedrock mortar is 'éelapal. Metate (legless in its native form) is malaal, interesting because of its close resemblance to Aztec metatl, whence Sp. metate. This old

name is becoming supplanted by ŋoo$_X$Ilac, what one grinds with, from ŋoo$_X$Iq, to grind, which name is also applied to the handstone of the metate, unless one wished to follow the Sp. and call it pUmáa, its hand.

This is evidently the second mention of such a sketching on the ground as is mentioned the first time on p. 260, q.v.

Here Boscana adds, what he did not add in the first mentioning, that it was a figure of an animal that was sketched.

that I have ever obtained,

One of the very rarest items of information, and presented for the first time in this book, is the identification of páakU∫ic, Aj. páakw∫etc (spelled "Pacsil" by Boscana on p. 277), Artemisia vulgaris L. var. heterophylla Jepson, California Mugwort, Sp. estafiate, estafiate grande, as the material with which these Indians branded themselves, this plant also having been used in the same way for cauterizing sores. The estafiate grande is one of the best known medicinal plants of these Indians, and its occasional use as the material for bedding the girls when they were being roasted in the wecennic, girls' ceremony, is mentioned on p. 277, while the use of the stalks for arrows is mentioned on p. 286. The stalks, 3 to 6 ft. high according to Jepson, are a familiar sight in southern California. The leaves, silvery underneath, become dry and shriveled in the early summer, and need only to be picked and pounded up a little, usually on the mataakac, anvil rock, that was ever present at the camps, to make a spongy substance which is pinched into shape, laid on the bare skin of the Indian and lighted. As it burns down and the fire reaches the skin, the pain becomes intense.

There is a special verb, awin, for estafiate cauterizing in Chumashan, but as regards what Boscana's "potense" stands for, I am where I was fifteen years ago; it is evidently for pUtów∫avan, Aj. pUtóov∫ené, his marking, non-possessive tów∫avanic, Aj. tóov∫enetc, a marking, a painting, from tów∫avanic, Aj. tóov∫enic, to mark, to paint. But pUtoo∫a, its yolk, said of an egg. contrast

The rarest information contained in this paper, next to that identifying the source of the tUʃáwt rock as Santa Barbara Island, is the identification of páakUʃIc, Aj. páakʃUXUtc, Artemisia vulgaris L. var. heterophylla Jepson, California Mugwort, Sp. estafiate grande as the material with which the Indians branded themselves, the same substance also having been used for cauterizing sores. The estafiate grande is one of the best known medicinal plants of these Indians, was sometimes used as the material for bedding the girls when they were being roasted in the girls' ceremony, while its stalks were used as boys' arrows. Its stalks, three to six feet high

Boscanaisms

If we take the n of Boscana's "potense" as a miscopying or misprint for u, it would be a fairly good spelling for pUtoovʃe-, and perhaps the final -ne (which is reduced to -n in Qe. but is said never to be so reduced in Aj.) was overlooked in Boscana's hearing. Or his -ns- may be correctly reproduced by Robinson, and a metathesis in Boscana's hearing may lie at the bottom of the spelling. Or the word here recorded by Boscana may be different altogether from the word meaning a marking, although marking would be the natural and easy word to apply, and a term totally unknown to the informants.

n of Boscana's form is a miscopying or misprint for u. There must be a special verb for estafiate cauterizing but every effort has failed t discover it, it evidently belongs to the generations wh

~~departed life.~~ ¶ Branding with a branding ~~iron~~ iron is expressed by tikkIq, the common verb meaning to light (fire or lamp), its distributional being tIkiddIkIq, to set fire or brand in several places. Tiklac, a brand. Sparkman dictionary: "Te-keç-ny, to brand animals, light fires, lamps, etc. pl. verb." But ~~Na'innIq~~ na'inniq, a sore to cauterize with a hot iron. Na'innIc, a cauterization. ~~The~~

Boscana says that the brand was "generally upon the right arm, and sometimes upon the thick part of the leg also." The informants have been unable to recall the name for the biceps, Sp. lagarto, or upper part of the arm, but describe it merely as nUmáa pUʃiiqat, the thick or puffed up part of my ~~the thick part of the~~ arm. Arm is called mat, the same as hand, a people who went sleeveless evidently not finding it nex necessary to distinguish, except by descriptive terms, ~~xxxxnx~~ arm and hand as much as do those of a culture in which the hand is set off from the arm by sleeving. But thigh has a well known name, xU -qaaʃi (ct. qaaʃil, White Sage; the two words fall together in the locative (-)qáaʃiŋa).

informants have been unable to recall a special word for the biceps, Sp. lagarto,
and describe it merely as the thick part of my arm, my arm being called
the same as my hand, nUmáa, a people to whom sleeves were unknown
except by descriptive terms,
evidently not finding it necessary to distinguish arm from hand,
as is done by some Indians and in the tongues of culture where the hand
is set off from the arm by sleeving. But thigh has a well known name,
nUqaaʃI, my thigh (ct. qaaʃIl, Salvia apiana Jepson, White Sage, the two
words falling together in the loc. (-)qáaʃIŋa).

Chief José Orivas Albañas tells of another kind of branding, with the
juice of páatamkat, Asclepias eriocarpa Benth., milkweed species
--- but practiced on cattle as an experiment in modern times, and not on Indians
in ancient times, as was the estefiate branding.
When the juice of this milkweed is smeared on a calf, it permanently removes
the hair, and figures resembling a brand can thus be produced. Mr. Albañas
is figuring on replacing the Neet depilatory products with páatamkat.

This is the first reference to the branding of men. The
second reference is on p. 276.

Ṣakicla, Ux Urtica gracilis Ait. var. holosericea Jepson, Pacific Nettle, Sp. ortiga grande. The skin of this was used for making a not very strong twine. The rheumatic parts of Indians were slapped with it as a cure for rheumatism. Cp. Boscana, p. 310: "and if afflicted with any ordinary pain, a whipping, with nettles, was applied to the part affected." Sparkman dictionary: "Sha-kish'-la, the common nettle, a fibre is sometimes obtained from this plant, but is not much esteemed."

Ṣakicmanim was an old woman who lived at Potrero. Ṣakicva is a place on Palomar Mountain.

But sakicmal (with diminutive s sharpened), Urtica urens L., Small Nettle, Sp. ortiguita, or ortiga chiquita. Mrs. McPherson, mother of Mrs. William Magee, tells how on her arrival in California she tried to pull up an innocent looking weed where she was living at San Juan Canyon, and it proved to be the ortiguita --- muy brava!

It was the ortiga grande that was used in the boys' ceremony for switching the boys, but if none of this was at hand the ortiguita was used. The naked boy was switched about his legs, not sparing any of his parts, and in fact, all over, with a sprig or two of ortiga, until he fainted. To nettle a person, that is to switch or treat him with nettle, is expressed in the local Sp. by two verbs, ortigar or ortiguear, used indifferently. The common Indian expression is ʃaaŋ'Iq ʃakictal or sakícmaytal, lit. to fuzz-prick with ortiga grande or with ortiguita, ʃaaŋ'Iq being used also of pressing a three days growth of face hairs into a person, cp. ʃaŋaʃŋac, thorny. But there is also a verb ʃakicnIq, to nettle, formed directly from the name of the ortiga grande. Ṣakicnic, a nettling, name of the nettling ceremony, also ʃaaŋ'Ic ʃakictal or sakicmaytal, a fuzz-pricking with Pacific Nettle or Small Nettle,

The ants used in the ant stinging of the boys' ceremony were 'aanat, pl. 'antUm, Pogonomyrmex californicus Buckley, California Harvesting Ant. This is a good-sized red ant, the medicinal ant of these people. It is plentiful throughout the region, making large nests in the ground, and is not much of a climber, being unable to climb out of a bottle. When irritated, it stings with its abdomen, injecting formic acid, and bites with its mandibles at the same time. The ant dies after a time, his carcass still clinging to the skin of the person stung if the attachment is successful. The sting is claimed by the Indians to be as painful as a bee sting but will as a European bee sting, and hurts noticeably for fifteen minutes or more. Doubtless when the Indians lay about the camps naked they were stung much more frequently than at present.

When these ants are used as medicine, to relieve rheumatism, internal pains, and the like, one method was to pick a number of the ants, one after another, and place them on the afflicted part, where they stung and were allowed to remain until they dropped off or got accidently brushed off; Eustaquio once cured himself by putting a dozen or more of them on his bozom thus and leaving them on for hours. Another and evidently more modern method is to put a goodly number of the ants in a piece of cheesecloth and press it against the afflicted part, whereupon the ants sting through the cheesecloth. This cloth method is said to have been used in the boys' ceremony, but the earlier method was undoubtedly to seat and lay the naked boy on a nest of these ants, or better to dig out the

nest and seat and lay him in the teeming hole. There was not a part of the boy that was not stung and the ordeal was continued until the boy fainted or weakened, and all this without a murmur on the part of the boy. The ants were also administered as medicine given to sick people internally, being swallowed alive, but I have not found an informant who recalled that they were swallowed in the boys' ceremony. For mention of application of large ants (by this Boscana refers to 'antUm) to affected part in treating the sick see p. 310.

Reid (The Indians of Los Angeles County, Letter No. 9) writes: "To make them hardy and endure pain without wincing (for cowardice as to corporeal suffering was considered even among the women as disgraceful) they would lie down on the hill of the large red ant, having handfuls of them placed in the region of the stomach and about the eyes. Lastly, to ensure a full dose, they swallowed them in large quantities, alive!"

Other species of ants are 'anmal, pl. 'ánmalUm, Tapinoma sessile Say, Odorous House Ant. This is a small blackish ant, but small red ants of several species are also called 'anmal. Lamaqqat, pl. lamáqqatUm, Messor andrei Mayr., a black ant a little larger than the California Harvesting Ant. Wi'yawIc, pl. wi'yawtcUm, Limotopum occidentalis Emery, a stinking tree-climbing ant. Tuumal, pl. túumalUm, Dorymyrmex pyramicus var. niger Pergande, Black Lion Ant, also applied especially to Messor pergandei Andre, a jet black ant nearly as large as the California Harvesting Ant; the Indian name means little charcoal. There is still another ant species, obtained by me in 1925, not yet identified, 'antIvIsmal, pl. 'ántIvIsmalUm, in another dialect

'ántIveesmal, a dark red ant found only on top of rocky mountains, especially in the Booker Point region. Two words are in use for winged ant, it being thought of as a kind separate from the unwinged, although it is known that the winged ant comes up out of the same hole as the others: 'áanawIla, pl. 'áanawIlUm, and 'áanawUt, pl. 'áanawUtUm.

The words to bite and to sting are: koo'Iq, to bite cursively, as an ant does; ko''Iq, to bite punctually, as a dog or rattlesnake does; toqqIq, to sting with the rear end part. But suypIc, sting (anatomical part, Sp. lanzeta, possessive pUsuypI, his sting. Sparkman dictionary: "Tuk'-y, to sting some one an insect that has its sting in its hinder part, as a bee, wasp, or scorpion."

The verb to ant, Sp. hormiguear, is 'antUq. An anting, also used as the name of the ant ceremony, is 'antUc.

That the boys ~~in~~ and youths should not usurp the best places by the fireside was part of the péepU$_X$Unic, advice (from péepU$_X$Uniq, to advise) given ~~in~~ by the elders. The boys were told: 'Omóm kwóoy'inUm 'á'wUlmi kuuŋa, qay$_X$Um' pUrurra$_X$ 'á'wUlUm póomUkila, man'$_X$Um· qay kut tow, 'om'puutcip nUʃuktcip; ŋináalilUt; 'in'a$_X$am ~~xxxxxxxxxxxxxx~~ man'$_X$Um qay ~~xxxx~~ na$_X$mama 'á'wUlUm ~~xx~~ pUm'teelay. (Ye must give place to the ~~xix~~ older people by the fire, do not stand in front of the older people, and ~~xxxx~~ do not look at the fire either, it might ~~xx~~ ruin your eyes; get away from being in my way; ~~xxxxxxx~~ and do not be listening to ~~xx~~ what the older people say either.)

naked

Well does Boscana ~~px~~ refer to the Indians' fondness of lying basking in the sun. This life in the sun agreed ~~xx~~ with them, and Torquemada (Monarchía Indiana tomo I, p. 712) writes because of this ~~xxx~~ life of the Santa Catalina Island Indians, following Fr. Ascension:"grande numero de Indios, de buenos cuerpos, y fornidos" (a great number of Indians, of good bodies, robust). This ~~xxxxxxxxxxxxxx~~ in translation: múyyUkUm 'ataa$_X$Um, póplIvIm pUm'taa$_X$aw mi'qwaʃ, mómkatUm mi'qwaʃ.

To sun oneself is tIme'tcaq. TIme'tcalac, basking place (the Indians had a windbreak? breakwind, enclosure or favorite place of some kind near the house where they would sit and ~~xxx~~ bask.

Wiiwlc, adj. wiwtc, acorn soup, acorn gruel, acorn mush, Sp. atole de bellota. Cp. wiwqa, to cook acorn soup. ~~These Indians cooked it~~ The southern Indians cooked it in steatite or clay pots, and not in baskets with hot rocks as the Los Angeles and Ventura County Indians did in part. Whatever the acorn soup is cooked in is peclIc wiwlac (peclIc, vessel). The wooden paddle or spoon for stiring the acorn soup is 'iival, which is now used of any spoon and even sometimes incorrectly of an oar. Sp. atole is from Aztec atolli, corn gruel, which was made in various ways, and ~~is derived from water~~ is said to be derived from a-, water; toloa, to lower the head. This is the first mention of acorn soup, for the second mention see p. 311.

This is the second mention of pinole. The first mention is p. 269.

This is the second mention of the tray-basket and the first time that its Indian name is given. The first mention is p. 261.

TúuhUlUc, tattoo, possessive -túuhUlU. From túuhUlUq, also túuhUlUnIq, to tattoo. But porrIq, to prick (with neddle, cactus thorn, other thorn, or sharp flint fragment in tattooing). Supúl 'atáa$_X$ pUtúuhUlUmawIc, a tattooed person, lit. a person having his tattoo.

The cabbage, Sp. la mata, of the panáal, Yucca whipplei Torr., Spanish Bayonet, was roasted in the ground and made a sweet substance like beet pulp. Boscana evidently refers to charring a piece of this and rubbing it into the pricked and bleeding tattoo pattern. The stalk of the Spanish Bayonet, however, is called by the special name panaa'al, and the flower by a special term, 'aʃoova, applied to no other flower. The stalk was roasted in the coals, the flowers were boiled as food. Also other charcoal could be used on occasion for tattooing.

Another pigment used for tattooing was the green leaves of either one of the two species of takavʃIc, Aj. takavʃitc, nightshade, Sp. chichiquelite, that grow in the region: Solanum douglasii Dunal, a perennial, or Solanum nigrum L., Black Nightshade, an annual. These two species look almost the same. The tattoo pattern was pricked and then pounded green leaves of the takavʃic were rubbed in, and this was said to produce a blue and good-looking tattoo. Both charcoal and nightshade leaves produced a bluish black color.

Cp. DuBois (The Religion of the Luiseño Indians of Southern California, p. 92): "A ceremony for tattooing was somewhat similar [to the ant ceremony] ... Both men and women were tattooed ..."

PUmíx kUntaqqaq pU'yóotUpI ʃUŋaalI, he has the privilege of stealing women. This privilege was ~~x~~ not confined to the ~~pUx~~ púupUlUm, but any young fellows on the occasion of a big fiesta had this privilege, ~~but xxuxxxii knew well what women they could steal in order to avoid feuds later. The same xxx custom obtained xxxxxxxxxxxxx at the fiestas on the~~ Colorado River.

~~Xxx~~ On the occasion ~~xxxx~~ of a big fiesta two or three men, not too old, would grab a girl and carry her into the brush. In those times there was no syphilis or gonorrhea, and hence no ill consequences. They knew of course what girl or woman they were "stealing". It is also said that a puula would get a woman if he found her in a lonely place, e.g. out gathering seeds, but there is more folk-lore than fact in such stories. There are also ~~xxxxx~~ stories that a puula would sometimes cohabit with a woman as part of the cure, for it was the custom for a doctor to have the patient come to his home, but here again we deal with entertaining stories rather than anything that happened once in a life time. All three of the above items of information have also been collected among the Colorado ~~Indian~~ River tribes.

We have already mentioned, fn. 273 above, the use of páakUʃic, Aj. páakwʃetc, Artemisia vulgaris L. var. heterophylla Jepson, California Mugwort, Sp. estafiate, estafiate grande, for branding and cauterizing, and the use of its stalk for making arrows for boys will be found on p. 286. We have here mentioned by Boscana of another use to which this plant was put, namely that of bedding for the 'a'aaʃUm, girl initiates, in the roasting pit in which they sit ~~xxx~~ or lie to be roasted during the vegennic, girls' ceremony. Not only can the estafiate grande be used for this, but also its sister plant, paatcivat, Ambrosia psilostachya DC., Western Ragweed, which is called in Sp. estafiate chiquito.

Some mishearing, miscopying or missetting must have ~~xxxxxx~~ affected Boscana's ~~xxx~~ "Pacsil" to give us the form which it has in Robinson's text, for Acú and the other old informants knew no such form as Aj. *páakwʃel, but knew only the form páakwʃetc. The last letter should be in Sp. orthography ch and not l.

Not only ~~xxxx~~ was either one of the above mentioned two kinds of estafiate used as roasting bed for the girls, but other plants were so used on occasion.

Aj. páak∫UxUtc,

We have already mentioned, fn. above, the use of páakU∫Ic, Sp. estafiate, estafiate grande, Artemisia vulgaris L. var. heterophylla Jepson, California Mugwort, for cauterizing. We here have another use to which it was put, to form a bedding in the roasting pit in which the 'a'aa∫Um, girls that are being roasted, sit and lie during the weqennIc, girls' ceremony. Not only is the California Mugwort used for this, but also its sister plant, Ambrosia psilostachya DC., Western Ragweed, Sp. estafiate chiquito, páatcIvat, Paak∫UxUtc is also the name of the place near El Saucal. The informants knew no form with final -l, and Boscana's "Pacsil" resembles the Qe. form more than the Aj.

Another ceremonial couplet naming two plant substances in which girls were formerly laid for being ceremonially roasted is moo∫ic 'ayáaraka. Moo∫ic is the scum of the iron-depositing bacterium, Leptothrix ochracea, which comes on certain springs in the late summer and which is dried and burnt for producing the red paint called páa'isval (see Paints, p.). 'Ayáaraka is a green alga which grows in springs and creeks, commonly called in Eng. green water moss, and in Sp. lama. It has been identified independently for me by Dr. Howe of the New York Botanical Garden as Spirogyra porticalis (Müll.) Cleve. (Spirogyra quinina (Ag.) Kütz. is a frequently used synonym), and by Dr. N. L. Gardner of the University of California as Spirogyra.

It is a green alga which grows in springs and in creeks.

For the eating of this green alga of this or other species by the first people, see p. 245. This 'ayáaraka is the menses of TamáayawUt, the Earth; cp. DuBois (The Religion of the Luiseño Indians of Southern California, p. 106): "When Tomaiyowit, the Earth, has her menses (the green scum, fresh water algae that appear on ponds)."

Néenlxyal pátcxayal is a ceremonial couplet which mentions two other plants, resembling each other, which were also used as the roasting bed for the girls. DuBois (The Religion of the Luiseño Indians of Southern California, p. 94, with fn. by Sparkman): "Two sacred plants were used for this purpose [for lining the roasting pit for the girls], nenaxel pachayel (double name), sumac and a kind of sedge." Fn.:

"Nenexyal (x German ch), tussock-grass; pachayat or pachayal, a coarse grass or sedge. --- S." The correct identifications are, as determined with great care for me by Mr. C.F. Saunders, assisted by Dr. P.A.Munz: pátcxayal, also dialectically pátcxayat, Scirpus microcarpus Presl., Panicled Bulrush; Néenlxyal, Carex schottii Dew., a sedge species noted for its mass of roots.

Another ceremonial couplet referring to two plants that the girls were laid in for roasting is moo∫Ic 'ayáaraka. Moo∫Ic is the iron skum of certain springs, which is gathered and burnt on a piece of oak bark to a red pigment called paa'Isval, see p. . 'Ayáaraka is green skum that grows in creeks and springs.



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CHAPTER 7

Noor 'oy to'mavitcUq, I want to marry you. Wee

'okkaxan, we two are going to be together. Loovlqap, a

NoonUpU yaxan nUycoyl nUnaayl, pa'

I shall tell my mother and father about it ax and th

man marries. woman ma

To'maq, Kunluq,

they marry each other, from -pew, companion,

'Ataaxum 'aasma 'amU'exnay, the people bathe early in the mornings. The whole family would head for the arroyo or lake or ocean surf at dawn and would come back and dry themselves off by the fire while breakfast was being prepared. This was done through out the year, including the coldest and most foggy mornings, and was kept up in some families until comparitively recent times, e.g. Francisco Calac of Pala was brought up to take this "so the moon will get to see you clean," so his old people told him. inevitable bath, DuBois (The Religion of the Luiseño Indians of Southern California, p. 83): "A bath must be taken every morning." Ibid. (p. 109): "The song mentions the cold wind of early morning when Antares rises, at the time when all the Indians take a bath. This was the rule. Everyone must bathe daily."

Noy'lac, ~~xxxxxx~~ shaderoof, Sp. ramada, enramada. From noyyaq, to be shaded.

PIveesac ɲaw'lac, tule mat, Sp. petate de tule. ~~xx~~ PIveesac, Scirpus acutus Muhl., Common Tule, Sp. tule redondo. ~~xx~~ Sp. petate is from Aztec petatl, mat. Accurate information on Sp. tule, from Aztec tolli, is furnished me by Professor Mariano J. Rojas as follows: "the word tolli, ~~xxxxxxxx~~ is the same as that given by Remí Simeón in his dictionary, p. 647, except that he has it written with the addition of -n. ... This error in the dictionary ~~xx~~ cited is not strange, but the nouns ending in -lli do not take -n. Their plural is formed by the ending -tin. There are two or three exceptions, but these are words that end in -xin, -chin. Distinction was made between the various species of tule, now in color, now in size, and the like. One kind was called iztac tolli, white tule. Another kind was tolmimilli, ~~xxxxxxxx~~ a coarse tule species used for their mats." Cp. note ~~xx~~. , which tells of Toltec being derived from tule and meaning tule Indian.
~~xx~~

These Indians made two kinds of tule mat: ~~xx~~ 1. mootcIc ɲaw'lac, simple-twined mat, the twining material being tule or string; 2. yuulIc ɲaw'lac, ~~xxxx~~ pierced mat, in which the tule is pierced with string instead of being twined.

This is the third occurrence of capitaneja. For first occurrence see p. 263, for second occurrence see p. 265.

Latin: in facie' ecclesiae, in the face of the church, translated into Indian: pómkila 'Iyleesyaŋa, before the church, or 'Iyleesya pUpucŋa, in the face of the church, in the sight of the church.

PUm'yóm pUm'nám 'awóy pUmtáax teetIlawUn pUm'káamaymI pUm'ʃawáamaymI tó'manIwUn pUmoomI, 'awóy kéekatmI, 'ataaxUm pUm'yawáa (Sometimes their mothers and fathers talk together, and marry their children together, sometimes even small children, that is the Indians' way.)

The marriages recorded by Fr. Boscana in 1821 in Sjc. Mar. I, some eight in number, were copied and studied in the hope of determining to which marriage Boscana here referred, but there seems to be no clue.

Extra muros---"Beyond the walls".

in facie ecclesiae---"Before the church; with priestly sanction; with ecclesiastical publicity; said of marriage solemninzed by the church, as distinguished from a clandestine or a purely secular contract."

---The Century Dictionary and Cyclopedia.
New York, 1904.

serranos and playanos---On re-reading Boscana's reference to "serranos" and "playanos" I'm convinced that the original manuscript read "Indios serranos" and Robinson or an agitated proof-reader made it "Playanos" and "Serranos". Robinson should have translated the words; they were perfectly good Spanish in Boscana's time; are in Barretti's dictionary of 1778. I'm translating them and making the passage read: " In the preceding chapter, we have been amused by the belief of the mountain-dwelling Indians relative to the creation of the world. Now let us compare the same with that of the beach-dwellers---that is, those who came to settle in the valley or San Juan Capistrano."

-o-

[Phil Townsend Hanna, Sept. 15, 1932.]

3. Extra muros, (Lat.) Without the walls of a town. Evidently it means the Convent of Jesus situated without the walls of the town of Palma. See Velasquez. P. 311. (Fr. O'Sullivan's letter).

Sept. 1, 1932

Lat. in facie• eccle•siae, lit. in the face of the church. The Century Dictionary and Cyclopedia, ~~[illegible]~~ 1904, defines the expression: "Before the church; with priestly sanction; with ecclesiastical publicity; said of marriage solemnized by the church, as distinguished from a clandestine or a purely secular contract." The phrase is translated into Indian as póm'kIla 'Iyleesyaŋa, before the church, or 'Iyleesya pUpucŋa, in the face of the church, in the sight of the church. Or wamkiŋa, wamkic can be substituted for 'Iyleesyaŋa, 'Iyleesya respectively, if one talks "Indio puro" --- which means straight Indian.

A láaqwac song contains the word nóoy'ayvam, ~~[illegible]~~ it has been leveled off, and this has led some of the informants to suppose that Boscana here records a ~~[illegible]~~ verse of ~~[illegible]~~ laaqwac singing. The reconstruction of this song presents difficulty. We reconstruct tentatively:

(NU)ki' noykIt nóoy'ayvam, ~~[illegible]~~ (My) house leveled off, leveled off,

(NU)ki' ʃaxát palavlac. (My) house ~~[illegible]~~ of green boughs of Arroyo Willow.

'Iviiman mahaar ~~[illegible]~~ wUʃannIq: With these (people, i.e. the newly married couple) ~~[illegible]~~ five (things) have been placed:

'Ivi' panáal, 'ivi' 'Uruuʃat, This mezcal, this steatite pot,

'Ivi' 'exval, 'ivi' ʃUká', 'ivi' qaaʃIl. This sand, this (honey of the) Acute-tongue Burrowing Bee, ~~[illegible]~~ this (pinole of the) White Sage.

possessive stem of ~~xxxxxx~~ kiitca, house,
-Ki', with nU-, my, omitted, is perfectly good in a song. ¶ NoykIt

nóoy'ayvam is ~~xx~~ evidently a ceremonial couplet, both words mean the same, leveled off, and refer to the grading of the ground preparatory to building the house. Cp. 'éexamU nóoyamU, fn. 255. ~~xxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxx~~ ¶ Sa,at, Arroyo Willow, here standing before and qualifying palavlac, green boughs, this noun compound being in apposition with (nU)ki', ~~xxxxxx~~ (my) house. ¶ 'Iviiman, with them dpl., referring to the ~~xxxxx~~ betrothed or newly married couple. ¶ Mahaar, five, referring to the five ~~xxxx~~ things about to be mentioned. ¶ WUSannIq, they dpl. have been placed or set down. 'Ivi', this. ¶ Panaal, Spanish Bayonet, ~~plant,~~ referring especially to its cabbage, and serving also as the name of the product called in Sp. mezcal, ~~xxx~~ prepared by roasting the cabbage of the Spanish Bayonet in the ground. This is the first mention of mezcal; the second mention is p. 296.

~~¶ Uruufat, steatite pot, also used as the name of the mineral, steatite and soapstone.~~

2a

Greek capital upsilon

~~xxMxxxxxxxx~~

'Truufat, Aj. 'Uruufut, ~~xxxx~~ 1. steatite pot; 2. steatite, soapstone (name of the mineral). The Indians used to prefer these steatite pots to those of clay, it was said to be almost impossible to burn ~~xxxxxx~~ food in a steatite pot. The steatite pots were much higher priced ~~xx~~ than those of clay. ~~xxxxxxxxxxxx~~ No detailed mention need be made here of the numerous other articles made of steatite, such as bowls, comals, ~~xxxxxxxx~~ ornaments, and arrow straightening stones. ~~xxxx~~ A little steatite used to be scraped from a piece of ~~xxxxxxx~~ or some object made of it, into water ~~xxx~~ one washed his hands ~~xxx~~ face, and ~~xxxx~~ a smoothness on the skin, like talc.

alias

the substance, in which

or made the water soapy, leaving

Steatite differs from serpentine in that the former can be scratched off easily, while the serpentine is usually harder.

2b

'Exval, sand, with qualifying adjective used also of gravel. It is

doubtless mentioned here as one of the ingredients of an old charm. Only

in Mission times was shelled corn mixed with sand in an iron pot and heated,

being stirred as it was heated, to toast the corn, preparatory to grinding

it into pinole, but the Indian method of making pinole was to toss

seeds with hot coals and then grind them.

ʂUká', pl. ʃUkaa'Um, Aj. ʃaká', pl. ʃakaa'am, Andrena rufarea Vier., Acute-tongued Burrowing

Bee, which produced a dark-colored honey greatly esteemed by the Indians

before the advent of the European Bee. Los Nietos in Los Angeles County

is called by the locational, which in this word falls together with the

absolutive in form (see p.).

its honey, lit. its water, is understood after ʃUká'.

PUpáaw, Aj. do.,

This is the first mention of ʃUká', the spelling being "seja".

The second mention is "sejat", p. 296, given as the name of

wild honey. The third mention is "Sejat", p. 329, given as the name

of Los Nietos. The fourth mention is "Sejat", p. 329, given as the

name of Los Nietos. The fifth mention is "Sejat", p. 330, given as the

name of Los Nietos. The sixth mention is "Sejat", p. 333, given

with meaning of "a place of wild bees" as the name of Los Nietos.

The seventh mention is "Sejar pepau", p. 333, given as meaning

the honey of wild bees. The t which appears at the end of the word

in occurrences 2 to 6 inclusive is evidently for ' (the glottal clusive),

which has sometimes been written k, t, p, or the like, by recorders of

Indian languages (cp. DuBois, The Religion of the Luiseño Indians

of Southern California, p. 121: "Pikmakvul," for Pi'mUkvUl,

death song, with -k- for -'-). The -r

which appears in the sixth occurrence is probably a mishearing or miscopying

for -t. The locational of this noun coincides with the absolutive,

as has been stated above.

4.

~~p. 329. pUm'páaw, its honey, lit. its water, is understood after ʃukáa'.~~

Qaaʃil, White Sage, was much used for making pinole, which was called qaaʃil, pooyIc, White Sage pinole. It was made pure, unmixed, although qaaʃil seeds were also mixed with other seeds in making pinole, or qaaʃil pinole was added to other pinole to spice or flavor it. The qaaʃil pinole is coarsly ground and is excellent when stirred up in milk. PooyIc, pinole, is understood after qaaʃil.

5.

The five-fold ceremonial mention of things is common, and corresponds to the mentioning of the four cardinal points and the center. The love charm given on p. , has five mentionings, two of them being the same as mentioned in the above song, namely panáal, mezcal, and ʃukaa'Um pUm'páaw, honey of Acute-tongued Burrowing Bees.

Ma'nIq pUtáaX, he is in diet, lit. he is taking care of himself, Sp. se está cuidando. But ŋiinaq, he is fasting in the sense of eating no salt, meat, grease, and having nothing to do with a woman, = ŋina'nIq pUtáaX. A woman is incapacitated just before a child is born and for some time afterward, and during the same period a man was supposed to be in diet. If a woman goes with a man too soon after a baby is born, it causes the baby to have the disease called piikac, a general sickliness of the child. Piikaq, 1. to be sick thus; 2. to be hard to please, to have the habit of talking back. During the entire period of 20 days or so the man did not only follow the limited diet, but did not hunt or fish or expose himself to danger, but entirely abandoned the habit of smoking tobacco, if he had it, during this period, ~~and thought nothing of it, which should be a lesson to those who claim that they can not quit the vice of smoking.~~

and thought nothing of it --- which should be a lesson to those "superior" Whites who claim that they can not quit the vice of smoking.

So similar is the condition of the husband believed to be to that of the wife, that during her period of pregnancy not only is it said that she may have the dark spot on each cheek, for which the Indian expression is: pUpúc 'atcoXXaX mi'qa, lit. her face is newborn, but the husband it is said may have these spots on his cheeks during the same period. It is said that a man who has venereal disease may also have these spots. For the moon having these spots, see p. .

'Eχval, sand of any kind, also used covering the meaning gravel, for which there is no root word; why sand is mentioned here is not clear, it was only in Sp. times that a pot was filled with a mixture of sand and entire grains of corn to toast the corn prior to grinding it into pinole, but the Indian method was to toast

ṣUká', Axachmay ʃaká', Andrena rugarea Vier., dark-colored Acute-tongued Burrowing Bee, which produced a honey greatly esteemed by the Indians before the advent of the European Bee. Los Nietos in Los Angeles County is called by the locational, which in this word falls together with the absolutive in form (see p.

Kuuyat, pl. kúuyatUm, Aj. kuyt, pl. kuytUm, transvestite, Sp. joto. ~~Boscana's "Cuit",~~ The phrase "in the mountains" is to be taken with the word that follows it, "Uluqui." Boscana means to say that in the mission dialect joto is called kuyt, and in the inland dialect "Uluqui." The latter word is for 'UleekI, your vulva, second person singular possessive of leekIl, vulva, and is not the inland (Temascal-Elsinore) dialectic form for joto at all but the inland dialect calls joto kuuyat. Boscana's third form, "Coias", given as the name by which the jotos were called "in other parts", although it looks like the plural of a Spanish form borrowed from kuuyat, is probably not such, since no one can remember that such a loanword ever existed in local Spanish. It is probably meant for Qe. kuuyat, which sounded different from the Aj. form. With the above word cp. Aztec cuiloni, joto. The ceremonial name of kuumal, poker stick, any stick used for poking the fire, and used in the clothes burning ceremony for burning the clothes, is kuuyat kUlaawUt, transvestite stick. A transvestite can also be called ʃUŋáal ya'ác, woman-man, a term which is also used for hermaphrodite, Sp. mamílor; also weh pUtaaχaw, two his bodies, referring to his being half man and half woman.

Transvestites are mentioned in Torquemada, Monarchia Indiana, edition of 1723; tomo I, pp. 166, 307, 318, 330, tomo II, pp. 12, 13, 287, 380, 386, 392, 393, 394, 417.

Engelhardt (Missions and Missionaries of California, vol. 1, p. 522) tells of this Lower California mission as follows:

"The next mission was founded by Fathers Manuel García and Miguel Hidalgo on or about the 30th of August, 1775, and was named Santo Domingo for the founder of the Order. It was situated twenty-three leagues northwest of Loreto, in latitude thirty degrees, forty-four minutes, and longitude one hundred and fifteen degrees, fifty-five minutes west of Greenwich."

Zephyrin Engelhardt. Missions and Missionaries of California. v. 1, p 522.

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again Inc cit.)

Misión Santo Domingo was the second in a string of nine missions founded by the Dominican Order when they assumed supervision of the mission system of Lower California upon the departure of the Franciscans for Alta California, in the summer of 1773. The missions were: Misión de Nuestra Señora del Rosario (1774); Misión de Santo Domingo (1775); Misión de Nuestra Señora de Descanso (1778); Misión de San Vicente Ferrer (1780); Misión de San Miguel Fronteriza (1784); Misión de Santo Tomás de Aquino (1791); Misión de San Pedro Mártir de Verona (1794); Misión Fronteriza de Guadalupe (1795); Misión Santa Catarina de los Yumas (1797). Misión Santo Domingo was one of the last missions (if not the last) to be deserted by the Dominicans, for the records show that it was occupied by the Friars González and Mansilla as late as 1855.

~~Zephyrin Engelhardt. op. cit.~~

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Mr. Phil Townsend Hanna ~~xx~~ supplies the following note on the present appearance of Santo Domingo Mission:

The mission of Santo Domingo, occupying a sightly location on the banks of the Río Santo Domingo, the only permanent water stream in Lower California, is located some two miles e. of the point where the Camino Real crosses the Río Sto. Domingo. (At the crossing of the river is located the Rancho Santo Domingo, operated by the popular English woman, Hattie Hamilton, and well-known to sportsmen and adventuresome motorists.) At present all that remains of the mission are a few crumbling walls, a well-populated cemetery, and one building, roofless and unoccupied. Or thus it was in 1930 when last I saw it.

~~P. T. H.~~

~~Sp. Santo Domingo,~~
~~Saint Dominic, for whom the mission was named, has a name which in~~

~~Sa~~

Saint Dominic, Sp. Santo Domingo, the title San retaining its earlier form, Santo, before names comencing in d xxdxt or t, has xx his life outlined as follows in the Catholic Encyclopedia, vol. 5, pp. 106 and 109.

~~The name~~ Domingo, from Latin ~~Dmin~~ dominicus, pertaining to the Lord, also appears in Spanish as the word for Sunday, from Latin die•s dominicus, the Lord's day.

~~SAINT DOMINIC~~

Saint Dominic, founder of the Order of Preachers, commonly known as the Dominican Order; b. at Calaroga, in Old Castile, c. 1170; d. 6 Aug., 1221. Birth and infancy attended by many marvels forecasting his heroic sanctity and great achievements in the cause of religion. No record of date of ordination. First convent of the Order of Preachers was founded at Toulouse, Apr. 25, 1215. "The life of Saint Dominic was one of tireless effort in the service of God. While he journeyed from place to place he prayed and preached almost uninterruptedly. His penances were of such a nature as to cause the brethren, who accidentally discovered them, to fear the effect upon his life. While his charity was boundless he never permitted it to interfere with the stern sense of duty that guided his every action in life. If he abominated heresy and laboured untiringly for its extirpation it was because he loved truth and loved the souls of those among whom he laboured. He never failed to distinguish between sin and the sinner. It is not to be wondered at, therefore, if this athlete of Christ, who had conquered himself before attempting the reformation of others, was more than once chosen to show forth the power of God. The failure of the fire at Fanjeaux to consume the dissertation he had employed against the heretics, and which was thrice thrown into the flames; the raising to life of Napoleone Orsini; the appearance of the angels in the refectory of Saint Sixtus in response to his prayers are but a few of the supernatural happenings by which God was pleased to attest the eminent holiness of His servant. We are not surprised, therefore, that, after signing the Bull of Canonization on 13 July, 1234, Gregory IX declared that he no more doubted the saintliness of Saint Dominic than he did that of Saint Peter and Saint Paul.

~~—The Catholic Encyclopedia. v. v, pp 106 and 109.~~



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CHAPTER 8

The country xx had a great diversity of food products, and getting afforded them ~~afforded~~ the Indians ideal exercise. 'Ataa$_X$Um pUm'náatcU$_X$Un, Indians' grub. NáatcU$_X$UnIc, food.

KúttUpIc, bow. Bows xx were made of the following kinds of wood;

pavlac, also called merely kúttUpIc, bow ~~Hopi~~, xx Fraxinus dipetala (Pavlac is also the name of Rubus parviflorus Nutt., Thimble-berry H. & A., Foothill Ash. Kuutpat, Sambucus glauca Nutt., Blue Elderberry.

~~Hanla (shrub growing by San Luis Rey River near Rincon store, not yet identified).~~ The same shrub was used for arrows (see below).

TáawUmal, Cornus californica C.A. Mey., Creek Dogwood. xxxxx Waa'at, Juniperus californica Carr., California Juniper. xx Sa$_X$át, Salix lasiolepis Benth., Arroyo Willow. Wat, Salix nigra Marsh. var. vallicola Dudley, Black Willow.

QáawInac, bowstring. This was most commonly wiitca ~~xxxx~~ qáawInac, bowstring of Apocynum cannabinum L., Indian Hemp. 'Atá' qáawInac, sinew bowstring, was also used.

(which is not used for arrows).

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Huula, arrow. Arrows of huykic, Phragmites communis Trin., Common or carrizo de panocha (meaning sugar bamboo), the tall native Reed, Sp. carrizo, ~~were preferred for general shooting to any other "bamboo," not common, found growing only about springs or in moist places, kind of arrow, since they were lighter and would carry farther, but~~ were preferred for general shooting to any other kind of arrow, since they were lighter and would carry farther, but were comparatively fragile and would be broken off by a wounded San Diego Jackrabbit if he packed an arrow through the brush.

The locational form of huykic, which is Huyki, is the old Indian placename of the site of Pat Graham's store, which site is at present on the northern shore of Hodges Lake, where the telephone line crosses the lake, ¼ mile east of the present highway bridge.

The ranch house of George Hodges, for whom the reservoir lake was named, is also on the present north shore of the lake, 1¼ mile west of the highway bridge, and had a different Indian placename. Another plant also covered by the Sp. name carrizo, but lower growing and slenderer stemed than huykic, occurring only in dry places and not used for arrows, is paaxalkic, Elymus condensatus Presl., Giant Rye Grass, Sp. carrizo.

The 'ukkic, foreshaft, Sp. huichuta, which forms a necessary part of this kind of arrow, was made preferably of 'u'ut, Adenostoma fasciculatum H. & A., Chamise, also called Greasewood; Sp. chamizo. (see below)

~~One type of these Common Reed arrows had a stone arrowhead, called tleet, attached to the tip of the foreshaft. Another type had merely sharpened wooden foreshafts.~~

~~One-piece arrows were made from several plants, as follows: Some were made of the slender branches of tăawUmal, Cornus californica C. A. Mey., Creek Dogwood, the same shrub that is used for bows. The~~

One-piece arrows were made of several kinds of plant. The slender branches of tăawUmal, Cornus californica C. A. Mey., Creek Dogwood, the thicker branches of which were used for bows (see above) made good and not very heavy arrows. The stalks of páakwic, Aj. páakwetc, Artemisia vulgaris L. var. heterophylla Jepson, California Mugwort, Sp. estafiate, estafiate grande, were made into arrows, used not only by boys but by men. For other uses of estafiate grande, see v. 373 and p. 277. The very straight and easily prepared stalk of hoyla, Pluchea sericea (Nutt.) Cov., Arrowweed, Sp. jarilla, were also much used for arrows. There is a notable patch of this plant on the banks of the San Luis Rey River in the Ripley ranch a little downriver from Rincon.

Arrowhead is called: 1. huula pUhéttcila, meaning arrow what it is tipped with; 2. tiqét, possessive -tqé' (this is the most typical word for arrowhead); 3. pii'ic (this is the word meaning flint). Arrowheads were put only, except perhaps as rare exceptions, on the huykic huula and hañla huula, and on these only when they were to be used for killing people, deers, bears, etc. Otherwise the mere tip of the foreshaft of the huykic huula or the tip of the shaft of the hañla huula sufficed. Arrow having arrowhead is called

e.g. huula héttcaxont or huula héttcilamawic.

The feathering of an arrow is called huula pUpúc, lit. arrow in its eye, since it is the feathering that guides it a straight course, or huula pUhumʃa, arrow its feathers. The feathers are attached on preferably with qawla piqsIv pU'takkI, sinew of the tail of Neotoma fuscipes macrotis, Large-eared Woodrat. Some arrows, considered to be in the process of making, were used without feathers for very close shooting, e.g. up to 10 feet, and are as good as any other arrow for this distance. But if shot further, they go to one side. Huula pUpúcmawic, or huula pUhumʃamawic, an arrow with feathers.

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Yowlac, arrow straightening stone, instrumental noun from yoowiq, to straighten (an arrow). These were made preferably of 'Uruuʃat, steatite.

xx

Táavalkwac, quiver. For the various kinds of quiver see xx fn.

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Huula, arrow. The best arrows are said to have been made of huykic, Phragmites communis Trin. Common Reed. The locational, Huyki, is used as placename of Lake Hodges. Arrows with shaft of huykic, Phragmites communis Trin., Common Reed, Sp. carrizo, with 'ukkic, foreshaft, Sp. huichuta, of 'u'ut, Adenostoma fasciculatum H. & A. Chamise, also called greasewood, Sp. chamizo, were preferred for general shooting, for they were light, while all other kinds were said to be heavy. Huyki, locational of huykic, is a place at Lake Hodges. Some of the arrows of huykic made good and not very heavy arrows. The stalks of paakUʃic, Artemisia vulgaris L. var. heterophylla Jepson, Calffornia Mugwort, Sp. estafiate grande, were made into arrows, used not only by boys but by men. The very straight and easily prepared stalks of hayla, Pluchea sericea (Nutt.) Cov., Arrowweed, Sp. jarilla, were also much used for arrows.

It is a fact forever useful to the boosters of southern California climate and especially interesting to those who make Indians of themselves at Lake Elsinore or at our ocean beaches or to those whose children run about during the summer months in sun-harnesses, that the Indian men, boys and girls went entirely without clothing throughout the year, or at most hung a deer skin over their shoulders, and thought nothing of it, while the fiber or skin affairs which the women hung about their hips were not for protection against the cold. I have asked the oldest Indians on the Colorado River as well as in the coast region with eagerness about the custom, and they stated without exception and volunteered that it is a most pleasurable thing when one is brought up to it, many of the men having been nothing short of bronzed athletes, the skin when constantly exposed to sun, wind and water developing to protect the body against catching cold, colds being indeed quite unheard of in the old days and tuberculosis unknown. More than this, it was volunteered that the custom tempted one to bathe and to bask in the sun, since there was no work of removing and replacing clothes, no thought of how it would look or if it was permitted to bathe or bask in a certain place, or rigmarole about bathing suits. The custom is also said to have made for lightness of foot, distance trotting, and all kinds of bodily prowess, and for erect figure and thrown-back carrying of the exposed shoulders. Exposure to the sun for hours did not bother these Indians at all but they thrived on it. Again, the custom made the individual entirely free from body-lice and fleas during the daytime. It was stated that the skin was so toughened that the feeling of flies on it was only pleasurable. A sting or two from the California Harvesting Ant as one sprawled about on the ground was regarded as good blood medicine.

The old Indians all testified that going free from clothes, out door life, plenty of exercise, little close work and Indian grub made for extreme longevity, and a life with lots of fun all the time. Colds were exceedingly rare; absent, tuberculosis, piles, cancer and venereal diseases were absent among these people. The household rose at daylight and all its members headed, so the oldest informants have stated, informants who really knew. the year around, for a plunge in the nearest water, preferably at an hour so early that WUyóot, the Moon, the resurrected Indian God, would still be looking at them (see p. ---).

For raising children there was nothing like it. It reduced the work and the worry to one-fourth, and the expense to merely that of the food. There was no scolding; Now, Johnny, don't get your feet wet, and don't get down in the dirt, the kids could wallow in the mud all day, could play throwing it at each other, could climb trees without fear of a rip, wrestle without losing a button, and could play sliding down great sleek rocks, as they often did, without fear of wearing out anything but their own behinds. and instead of playing dress up, they painted up. There was no making or buying of clothes for the youngsters, no washing, no mending Kriket The pops brightened Grandad, they made the skin do

no washing, no mending. And for spanking one did not even have the trouble of letting their pants down. Whatever bit them or got the matter with them, the trouble was in instant and constant sight. Furthermore, the custom was most democratic for the children of the poor ~~were~~ ragged or lazy looked as handsome as those of the rich. Even as the poor benighted Hindoo these people made the skin do.

With all our dentistry, the Indians suffered not one-tenth the part with their teeth that we do. With all our agriculture and stock raising, the Indians ate more wholesome food than we do. With all our blaze of electric lights and all our motion picture theaters, the Indians lived lives more preservative to eyesight than we do. With all our radios, the Indians rested ~~his~~ their ears to the sounds of nature and got equal pleasure. With all our books and bibles, the Indians got supreme delight from the handing down of aural knowledge. With all our ~~agriculture~~ architecture, the Indians lived in healthier houses and in communities earthquake-proof. With all our superior knowledge about drugs, the Indians who gave us tobacco did not smoke tobacco to one-twentieth the extent that we do. With all our booze and prohibition, the barbarous toluache-using Indians were a thousand times more temperate. With all our automotive vehicles and beasts of burden, the Indians had as good a time in merely walking around the country, and with results far less damaging to ~~his~~ their anatomy. With all our clothing industry at which men slave away their lives, the Indians without clothes suffered less from heat and cold and from the results of heating and chilling the body than we do.

ˢI$_X$eevIc, possessive -ʃ$_X$evkI, backflap. This was made of the bast of Black Cottonwood, Black Willow or Arroyo Willow, and covered the behind of the woman, coming around pretty well at the sides. Cp. ʔI$_X$eevIwUt, Pentstemon antirrhinoides Benth. Sparkman dictionary: "Shay-hay'-vish, apron made of inner bark of cottonwood or willow, formerly worn behind." ~~A backflap or backflap and a frontflap of buckskin or of Southern Sea Otter skin was worn on occasion instead of~~

Pickwat, frontflap. This was usually made of twine. Sparkman dictionary: "Pish'-kwut, an apron of net-work, worn in front." Sparkman (The Culture of the Luiseño Indians, p. 210): "Another article of dress was an apron, pishkwut, generally of net work, made from the twine obtained from dogbane, Apocynum cannabinum, or the milkweed, Asclepias eriocarpa. Another apron, shehevish, was made of the inner bark of willow or cottonwood. This was worn behind, while the apron of network was worn in front. Both these aprons were worn exclusively by women, who never went entirely unclothed." The women were without clothes when they bathed, also in the night, and were often careless about being very much covered when in the privacy of the home; for Boscana's mention of the naked woman dance, see p. .

In writing about the Indians it is sometimes refreshing for a moment to forget our rigid standpoint of superiority and to dream our way back into simple customs which underpopulation made possible, and to praise them.

A backflap or backflap and frontflap xx (both ways were used) of buckskin or of the skins of the Southern Sea Otter was another mode of women's dress largely in use.

Taanat, 1. tanned buckskin, buckskin blanket; 2. any blanket. In mission times blankets xxxx of xx jerga were woven under Spanish construction at the missions.

The men, boys and younger girls went naked, the expression being mamtcUm qaalUk, lit. they lived naked. Maamic, pl. mamtcUm, naked, is also used meaning empty handed, e.g. of one who comes without bringing anything, or who is without money.

NUʃookap kUti'qa ʃuukat pUtáanatal, my shoulders are covered with a deerskin blanket. Also: ʃuukat pUtáanatal noon 'oʃqa nUʃokya, I have a deerskin blanket on xx my shoulders.

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possessive -twaayI,
TawaayIc, rabbit blanket. Sparkman dictionary: "Ta-wy'-ish, a cape like garment of twisted strips of rabbit skins formerly, but now given to any kind of a cape." Sparkman (The Culture of the Luiseño Indians, pp. 200-201): "The chief article of clothing was a cape-like garment of fur covering the upper part of the body and reaching almost to the knees, but this was probably only worn in the coldest weather. During most of the year the men are said to have worn no clothing at all. The capes were sometimes made of rabbit skins, cut into strips and woven with a woof of twine. Others were made of deerskins, and some of sea-otter skins. These latter were the most highly prized, but were not common, except perhaps on the coast." DuBois (The Religion of the Luiseño Indians of Southern California, p. 170): "Weaving was practiced in a rude way in early and later times. All of these Indians had rabbit-skin blankets, worn in cold weather as a cloak. They were made by twisting the strips of the skin into a rope and weaving this as the warp, with strings of milk-weed or yucca twine for the woof." Reid (The Indians of Los Angeles County, Letter No. 5) is telling of these same blankets, but makes the mistake of thinking the rabbit blankets were sewed together to make the blanket, as some other kinds of skin were, whereas it was probably uncommon for rabbitskins to be sewed together thus, when he writes: "Their covering at night consisted of rabbit skins, cut square and sewed together, in the form of a bed-spread."

Tciiwanac, fishnet; waanal, yuulapIc, rabbit net; 'iikat, carrying net. "the females used them for carrying their infants" refers to the women packing their little babies, naked in the summer time, in the 'iikat. Old Indians volunteered to me about carrying babies in the 'iikat. Still another thing belonging to the class of nets, at least as regards its name, is the ceremonial string figure called waanawUt, or by the ceremonial couplet waanal wáanawUt. This was one of the ancients; his outline was staked out with Indian Hemp string in a trench especially dug for the purpose as a feature of the boys' ceremony (see DuBois, The Religion of the Luiseño Indians of Southern California, pp. 85-87).



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CHAPTER 9

Cp. p. 256, which is the first time that it mentions Tcanjitcyic ascending above to the stars, and p. 320 where it is stated that stars are hearts.

I must confess that the oldest informants have had a hazy idea as to the appearance of the mysterious 'emmic, Axachme 'emmitc, Boscana's "eneat" is for tceeyat, bunchlet of Western Horned Owl split feathers. Two, three or four of these bunchlets, called plumeros in Spanish, are worn, held erect by the pIwiic headband, on the head of the ʃahoovit dancer. Kroeber (Handbook of the Indians of California, The Luiseño, p. 665) equates Boscana's "eneat" to xaynIt, but because of Boscana's definition we consider it for tceeyat, and assume that Boscana's en is for ch through miscopying or misprinting.

~~Cpx Thexfixstxmentionxofxx"paelt"xxixxxxxpxx260x~~

This is the second mention of ~~xxelt~~x "paelt". The ~~xx~~ first mention is on p. 260, the third mention is on p. 294.

290.

See pigments, p. . Cp. p. 295, where it tells of painting a son red and black of the puupUlUm on his first appearance in public as chief.~~xxxxxxxxxxxxx~~

opp.

Opp. p. 290 Robinson runs a ~~xixxxxx~~x full page lithograph ~~xxxxxxxxxxxxxx~~ entitled "AN INDIAN DRESSED IN THE ~~Tobet~~ 'TOBET'". Above the title stands the name "F. Swinton". ~~xxxxxxxxxxxxxxxxxxxxx~~ At lower left: "Robinson Del." At lower right: "Lith. of G. & W. Endicott." The general idea of costume is correct, but as might be expected, the details are wrong, especially in the ~~xxxxxxx~~ portrayal of the headdress. ~~Indians who really know have said consistently and unanimously that no feather skirt was worn by the Shoovlt dancers.~~

This is the second mention of the turtle rattle, the first being on "paail", p. 265. Boscana's "paail" is for paa'Ila, ~~xxxxxx~~ aj. paa'Il, Clemmys marmorata (Baird and Girard), Pacific Terrapin, whose carapace is used for making the rattle, while the turtle rattle itself is called páa'ayat, aj. do. ~~xxxxxxxxxx~~ For description of the turtle rattle see fn. 265.

Only three kinds of birds were used for the "bird feast": White-headed Eagle, Golden Eagle, or California Condor; see p. 260. "Panes," given twice in this paragraph, is, like "pame," given on p. 260 as the name of a "species of hawk," for paam'Uʃ, White-headed Eagle. The word for bird of any species is 'eheymay, but this does not enter into the terms used for the "bird feast," which is called paam'Uʃ moknUc, White-headed Eagle killing, 'aʃwUtI moknUc, Golden Eagle killing, or yUŋaavaywUtI moknUc, California Condor killing, according to the bird ceremonially killed in the particular fiesta. The ceremony of getting the young birds is called hIlallIc, adding the name of the bird in the accusitive case. Space does not permit including here accounts in detail of this bird sacrifice as dictated by Chief Juan Sotelo Calac.

For White-headed Eagle Maiden meeting with Tcaŋitcŋ accidentally Ic in the mountains and being transformed by him into a bird, see the block-cut opp. p. .

Póo'kUna [Paam'U] peeŋi pa'awyUk, pa' wUná' 'ánkiŋa kan'aχ Tcaŋitcŋitci, pa' poy Tcaŋitcŋic mariqyaχ, 'IheŋmayI lUvi''aχ. (She [White-headed Eagle] went away to the mountains, and there she met accidentally with Chingichnich, and Chingichinich changed her, made her into a bird.)

See p. 292.

Kut yUpaqqIc, an extinguishing of fire, is the name of this ceremony; from yUpaqqIq, to extinguish. Sparkman dictionary: "Yu-pa'-kish kut, the dancing out fire feast." Accounts of this fascinating ceremony can not be included here. The head of the ceremony is the official called paχá'. Sometimes in connection with this ceremony there is the exhibit of a kut kwa'iiwUt, fire eater. He does not swallow fire, but puts it into his mouth, and the coal can be seen glowing through his cheek. Kut kwa'qa, he is eating fire.

xPeenIcxisxthexnamexofxthexdancex

This description may refer to the tcalawwIc, a cycle of the nUkwaanIc (a mourning singing) in which 1 or more women dance in front of seated or standing men, while men and women sing. TcalawwIq, she is dancing thus. Sparkman dictionary:"No-kwon'-ish, as a song, this is sung by men while women dance cha-low-ish." thexreferrence It is felt that the reference here is not to the peenIc, woman women's dance.

Necmal pUpella$_X$ maamIc, or maamIc necmal pUpella$_X$ would translate naked woman dance. In the laaqwac singing ceremony a sole woman dances in frx front of men. Also in the towyawIc, a song that tells of creation, now and then a woman dances alone while the song goes tco$_X$ tco$_X$ tco$_X$ tco$_X$.

This is the third mention of "paelt". The first mention is on p. 260, the second mention is on p. 290.

This is the third mention of turtle rattle and the second time that Boscana gives "paail" as its name. ~~This is the third mention~~ mention ~~of turtle rattle.~~ The first is on p. 265, and the second is on p. 291.



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CHAPTER 10

With the title of this chapter cp. the title of the essay: Relacion histórica de la creencia, usos, costumbres, y extravagancias de los Indios de esta Mission de S. Juan Capistrano."

of awee'et

'Iwee'et, love charm. The 'Iwee'et contains certain ~~xx~~ sweet ingredients, and the word itself is the direct phonetic equivalent of G. 'awét, sugar. But Qee'esh koʃʃaat, koʃʃaant, koʃʃaont, koʃʃaxUnat, sugar.

One list of ingredients, possibly of the very charm which Boscana mentions for ~~xxxxxxxxx~~ the two substances mentioned by him are included, is as follows:

From the north páa'Isval (baked iron scum pigment).

From the east panáal (i.e. kottcIc panáal, roasted Spanish Bayonet cabbage).

From the south 'aʃwUt pUpé' (downfeatners of the Golden Eagle).

From the west ʃUkaa'Um pUm'páaw (the honey Acute-tongued Burrowing Bees).

From the center noot (chief-stone, a soft varicolored luck stone obtained by a man who has the sight to find it and ~~xxx~~ at a ~~xxxxxxxxxxxxxxxxx~~ few localities only).

These things are mixed together and then life is put in the charm by ceremonial. The above is a love charm and luck charm and will give luck in many things. It is furnished by ~~xxxxx~~ Chief José Orivas Albañas.

PUkwálmaŋa pU'étcvaŋa mittcIq ʃuukat pUtaana leepIc kúnmayŋa, ~~xxxxxxxxxxxxxxxxx~~ pa' pUnettcax mi'qa, in his left armpit he has it in a little buckskin sack, then it is valid.

"sejat" instead of "or 'sejat'".

The text should read The stalk of the mezcal, Spanish Bayonet, is called in Sp. quiote, from Aztec qui(y)otl, stalk of any plant, but the entire plant of the Spanish Bayonet is never so-called, but is called mezcal, as is also the roasted cabbage or leaves. Mezcal is derived from Aztec mexcalli, liquor extracted from maguey ~~Stalk, Panaa'al, Spanish Bayonet~~, Sp. ~~quiote. Panáal, plant, cabbage~~ Quiote, i.e. Spanish Bayonet stalk, is panaa'al. But the Spanish Bayonet ~~or roasted cabbage of the Spanish Bayonet, Sp. mezcal.~~ plant itself, and especially its cabbage or leafy base, is Sp. mezcal, and in Indian panáal; and mezcal and panáal are also applied to the cabbage or leaves when roasted and prepared as a food product. The reference is here to the sugary roasted product, which was one of the ingredients of the 'Iwee'et (see fn.).

~~This is the second mention of ʃUkà', Acute-tongued Burrowing Bee, here spelled by Boscana "sejat." The first mention is spelled "seje" and is in the "Verses Sung to the Betrothed," p. 282. The third mention is p. 329, the fourth mention p. 333. Both in first and second mentions, pUpacw, its honey, lit. its water, is understood.~~

This is the second mention of ʃUkà', Acute-tongued Burrowing Bee, referring to its honey, as it is also refers in its first occurrence, p. 282. The third occurrence is p. 329; the fourth, p. 329; the fifth, p. 330; the sixth, p. 333; the seventh, p. 333.

Nákkima pUm'táax 'aláwwaka pUtaʃkIxaŋay, they cover up their persons from the shadow of a Turkey Buzzard. There are three different names in xx use, the first being the common one 'Aláwwaka, pl. xx 'aláwwakam; yUŋaavIc, pl. yUŋavtcUm; yuŋávvalaka, pl. yuŋávvalakam, are the three names in use, the first being the common one, for Cathartes aura septentrionalis Wied, Turkey Buzzard.

'Atáal willaan momŋay pIsáyk, 'atówxavI, when a pelican flies away from the coast (=inland), it is a bad sign. 'Atáal, Pelecanus erythrorhynchos Gmelin, White Pelican, also Pelecanus occidentalis californicus Ridgeway, California Brown Pelican. (that name.= Sparkman dictionary: "A-tal', pelican, the bird of ^ The informants had not heard specifically that this is a bad sign, but to see any animal out of season or out of place is a bad sign. Qwá'qwa'IwUt, pl. qwá'qwa'IwUtUm, probably Ardea hyperonca hyperonca, Great Blue Heron, is a bird that sometimes passes the mountains of the Rincon region at night, hollering qwaa' qwaa' qwaa', which is a sure sign that you or your friend are going to die. It is as bad luck as when a Western Horned Owl, Valley Coyote or California Gray Fox comes to your house and howls, announcing death (Sp. avisando la muerte).

1.

Nóotikat, or ∫uktUmi nóotikat, pl. nóotivUktUm, deer hunter.

From nootiq, to hunt (deers and the like). But 'áamUkat, pl. 'aamUvUktUm, hunter of rabbits or any small game, Sp. cazador de monteria menor.

From 'aamUq, to hunt (rabbits and the like). There are also several other verbs meaning to hunt, among them tommaq, to go on a bear-hunting party; haayiq, to hunt quail as they fly up two or three times.

2.

That the hunter does not eat what he kills applies to the young people only, for it gives a youth bad luck if he eats his own killing. But old men must eat their own killing. Sometimes two young men will trade their killings, so that they can eat them and not give themselves change of luck. A man who was suspected of eating secretly while out on the hunt choice game that he might kill, was frowned upon.

PUpi'mi kwá'qanUk pi' pUhuy'axpi mi'qa, his killings he eats and he is unsuccessfully lucked. From huy'aq, to be unlucky and not able to kill anything. But hoyniq, to cause such luck.

For instance, a man who has been with a woman is along on our hunting party and I say when we are not killing anything: 'ivi' hoyniq tcaami, this fellow is making unsuccessful, is giving us bad luck so that we are not killing.

Pi'$_{X}$waq is a special verb meaning to get sick from eating one's own killing.

~~Tómmakat, pl. tómmaVUktUm, deer hunter, from tommaq, to hunt deer.~~ ~~'ámukat, pl. 'áamUvUktUm, hunter, general term, from 'aamUq, to hunt.~~ ~~'ítto'kat, 'íttoIvUktUm, fisherman.~~ ¶ Cp. Reid (The Indians of Los Angeles County, Letter No. 9): "A great number of their young men being hunters, they of course had their peculiar superstitions. During a hunt they never tasted food; nor on their return did they partake of what they themselves killed, from an idea that whoever eat of his own game hurt his hunting abilities. Before going on a hunting expedition they stung themselves all over with nettles, more particularly the eyes, the lids of which were opened to introduce the leaves. --- This was done to make them watchful, vigilant and clear sighted. The skin of a deer's head and neck was put on their own, and on seeing game they would fein to be grazing lifting up the head occasionally to stare about. By which means they approached so near as to make the first arrow generally 'tell'."

Wiŋénnilac, or ~~uky~~ ʃúktUmi wiŋénnilac, decoy deerhead ~~from~~ ~~'t-ennic~~

lit. what one deceives with, or what one fools ~~xx~~ deer with, from wiŋennic, ~~xxxxy~~ to fool tr. Also called ʃuul'ic, stuffed one, or ʃuukat pUyú' ʃuul'ic, stuffed deerhead. Sparkman dictionary: "Win-ú'-y-nay-y-lish shuk'-ta-my, decoy deer head. This name was given to a stuffed deer head which was formerly used by hunters to decoy deer within reach of their weapons."

TImet pUmúuqala, 'ataaχUm 'eχval 'éckayUk haatIk

(or háatIma, present usitative), when the sun is eclipsed the people used to throw (or throw) sand into the air. I have a fine old ~~ax~~ correct account of a Costanoan woman throwing ashes into the air on ~~hx~~ hearing bad news. Cp. ~~xiv~~ also what Fr. Crespi tells of the Indians near Chualar, California, doing, evidently as a sign of distres , when surprised by the Portolá expedition (Crespi, Juan, Diario, in Documentos para la Historia de Mexico, 4. série, tomo VI, Mexico,1857, p. 350): "les hicimos señal con un pañuelo blanco para que viniesen; pero ... empezaron á tocar un pito y á tirar tierra por el aire ..." (we made a signal to them with a white handkerchief for them to come over; but ... they began to play on a whistle and to throw dirt into the air). But the informants have remembered rather hearing that the Indians when they beheld the eclipse would rapidly get ~~xxxxx~~ together in groups here and there and sing the nUkwaanIc, helping the moon to get well.

Fitting in nicely with what Boscana says about the Indians at an ~~Fitting~~ eclipse "crying and shouting" and "beating with sticks upon dry hides, or upon the ground," fits in very nicely what it says in the San Juan Capistrano answers to the Contestacion (p. 184): " ... y si ay edijose [sic] de Sol ó de Luna, gritan con grandisimos alaridos, dando palos al suelo, cuero ó petates, que manifiesta sentimiento ó pena." (and if there is an eclipse of the Sun or the Moon, they shout with great ~~xxxxxxxxxx~~ cries, hitting ~~xxx~~ with sticks the ground, a hide or tule mats, which shows their sentiment or ~~xpain~~ solicitation).

~~SuktUmIxxxxwIxxxxx~~
uul'Ic,
WIŋénnIlac, ~~ſuukat pUyú' xx ſuul'Ic, xxxxx~~ deer head decoy, ~~xxxx~~
~~lit. what one fools him with, stuffed one, stuffed deerhead. From~~
xx
from wIŋennIc, to fool.tr.
Also called ſuul'Ic, stuffed one, or ſuukat pUyú' ſuul'Ic, stuffed deerhead. Sparkman dictionary:"Wing'-y-nayç-y-lish shuk'-ta-my, decoy deer head, This name was given to a stuffed deer head which was formerly used by hunters to decoy deer within reach of their weapons."
xxxx
For wIŋénnIlac (also -lIc for -lac) xxx ſúktUmI, lit. what one fools deer with.

Muuqa, to be eclipsed. TImetTop muuqa, the sun is eclipsed, Sp. el sol está eclisado. Moylap muuqa, the moon is eclipsed, Sp. está eclisada la luna.

HáyyIwUntca' moyya, let us run a race at the (new) moon, translates perfectly and must be the original of Boscana's "A correr la luna!" Hákwáatolyam, 'awoolUm, moyla, moyla! Come, youths, the moon, the moon! Moyla taqwayyaq pi' yu'pUn tcóʌXaʌma pay'wIc pi'tcá' tcaa'Um tappaʌkUtUm pi'tcá' tcóXXaXkUtUm yu'pUn, just as the moon dies and is born again, in like manner we shall die and be born again. These are the real Indian expressions for Boscana's sentences above.

Hayyic

Hayyic, is a special term for the race run at new moon, distinct from naamic, the ordinary word for race, The verb is hayyiq, to race at new moon, as distinct from naamiq, to run any kind of a race. The hayyic was instituted by WUyoot as he was dying. Cp. DuBois (The Religion of the Luiseño Indians of Southern California, p. 135): "At the time Ouiot died, he did not talk much, but only told about the races they should have." The Indians knew what evening a moon was going to be born, which is the expression used of a new moon coming, and the boys would be ready for racing, all of them naked, and they would start racing and would race maybe five miles in any direction, to some designated point and back. It was an endurance race, to see what boy could hold out the longest. They raced naked in the dark, they could step on rocks, wood or anything and did not notice it for they were brought up to go barefooted. It was always a round trip race. It was not a race on which there was betting, ~~it was called by the specid name hayyic, whereas naamic is the ordinary word for race. The verbs are hayyic, naamic.~~ The building of a fire was not an essential part of the ceremony.

Cp. the San Juan Capistrano answers to the Contestacion (p. 184): " [19] No sabemos que adoren al Sol, ni la Luna; pero al descubrirse la luna nueva hacen bastante griteria q^e manifiesta vegosijo [regocijo]." (We do not know

that they worship the Sun, or the Moon; but on sighting the new moon they have lots of shouting which shows their ~~satisfaction~~ joy).

Cp. DuBois (The Religion of the Luiseño Indians of Southern California, p. 110, Sparkman fn.): "Noshunupkwa hayinga moinga, noshunupkwa takwayak moinga, then-I-thought at-race in-moon, then-my-heart is-surprised in-moon. A race called hayish was held at the time of the new moon; hayinga is the locative case, as moinga is of moila, moon. No-shun, my heart, thoughts, sometimes with the verb and sometimes without. -- S." The above Indian words are: Nóo∫UnUpkwa háyyiŋa moyŋa, nóo∫UnUpkwa taqwayyaq moyŋa, I at the race at the (new) moon, I get sick in the moon. Ibid. (p. 148): "All shouted out [when after the death of WUyóot his resurrection was seen as the moon in the west and the east], and everytime after that when they saw the new moon they would start a fire and have races." Tcóo'UnUm qéqqewla, they all shouted out. Kut tcúyyIma, pa'pI' ŋórraχma, pa'pI' qewlama, they light a fire, and then they race, and then they always holler.

Taakwic, Aj. Taakwitc, Ball Lightning, local ~~Sp.~~ Sp. Bolejuego (for Bola de Fuego). Boscana's "Tacuieh" is for *Tacuich (e for c through miscopying or misprinting). The ceremonial couplet name for this phenomenon and personification is Toowic taakwic (the first word meaning spirit).

Ball lightning, called sphärischer Blitz in German text books, is still very imperfectly understood by physicists. It is thought to be allied ~~a light~~ to the so-called "rocket" type of lightning in which the discharge is renewing itself for a brief interval. I learned of a case in western Mexico in which a sphere of this lightning entered a house and killed several people. Some such happening must occasionally have transpired in southern California to originate the stories of Taakwic carrying off to his home 'ataaxUm pUm'tówtcUmi, the souls of people.

The phenomenon is in no way connected with meteors or meteorites, and as Dr. Walter S. Adams, Director of the Mount Wilson Observatory kindly informs me, has never been called such, even in old books. It is therefore incorrect when Sparkman dictionary gives: "Tak'-wish, a meteor or shooting star." Meteor or shooting star is ʃu'la mariqqiwUt (or t'aayiwUt), star that makes a sudden move, Sp. estrella que se cambea pronto, though what is commonly used is not such a descriptive term but the simple statement: ʃu'la mariqqaq (or taayaq), a star makes a sudden move. Cp. D. 'ixwiw kwanmisaap, a star makes a sudden move, una estrella se cambea pronto, said regularly in D. of a shooting star.
Juan Benito Calac, father of Juan Sotelo Calac, used another expression:

ʃu'lam pUm'pewlUwUn, stars are mating, and explained that they do this especially in a leapyear, Sp. año bisiesto (leapyear being however a notion that he had gotten from European culture). A third expression and one much used is: ʃu'la hUlukkaq, a star is falling.

The principal house of Taakwic (called Taakwic pUki', Taakwic's house) is Lily Rock, a great granite protuberance just northwest of Tahquitz Peak and forming part of it.

Tahquitz Peak has an elevation of 8826 ft. and is five miles almost directly south from Yamiiwo, San Jacinto Peak, which has an elevation of 10,805 ft. Both peaks are granite formation. Yamiiwo, San Jacinto Peak, and PIwipwI, Grayback, San Gorgonio Peak, the latter being only 180 ft. taller, are brothers.

No one can approach that house, where he lives in Lily Rock, for as one climbs, there is a wind that is like a dew falling over one. From his house Taakwic is seen departing, or he is seen returning to enter his house, with rumblings of the earth. See [Frederick, K.P], Legends and History of the San Jacinto Mountains.

There is a canyon on the side of San Jacinto Peak toward Palm Springs called Tahquitz Canyon.

Taakwic has a number of additional stopping places, Sp. paraderos. a cave and also a cliff on the west side of Tcokla Mountain, two miles west of Pala, across the river from Pala town. Taakwic was also once seen seated on the top of Tcokla Mountain, his whole body in bright clear outline, looking down toward Pala.

Sparkman spelling po-shap-y-la

Taakwic pU

In company with Mr. Charles Van Fleet, another widely known Taakwic PUki' was visited, a tall rocky hill which has a green patch at its top in the vicinity of where Taakwic enters, one mile northwest of Bernasconi Hotsprings.

Another much pointed out Taakwic PUki' is a cavelike place and also a cliff just south of the same on the west side of Tcokla Mountain, two miles west of Pala, across the San Luis Rey River from Pala town. Taakwic was also once seen seated on the peak of Tcokla Mountain, above the cave and cliff, the peak being visible from the Pala side, his whole body in bright, clear outline, looking down toward Pala. Taakwic PUʃappIa, meaning where Taakwic pounds up (from ʃappIq, to pound up, e.g. dried meat or acorns laid on side for shelling acorns) is the highest peak of Palomar Mountain, known by this special name (Sparkman po-shap-y-la)

of Taakwic PUʃappIa

Aguanga, elevation 6100 ft. Sparkman dictionary:

Years ago, at a time not long after the coming of the Americans, it is said that a man used to stand with a mirror on top of Taakwic pUʃappila and talk with a similar man and another above the Hodges Dam stationed on top of YamiiwU, San Jacinto Mountain --- by flashes.

and another west of Mount Woodson.

Wikyaw PUtoopa, meaning Wikyaw's mortar, is said not to be the highest peak of Palomar, despite DuBois (The Religion of the Luiseño Indians, p. 116): "Wikyo Potoypa, a place on Palomar ridge towards Temecula." " ... Wikyo, the highest peak of Palomar; Potopa, a place on Palomar mountain. --- S."

A place called Taakwic PUki' was also visited on the Santa Margarita ranch.

And another by the same name west of Mount Woodson.

5

Chief Juan Sotelo Calac tells of how Taakwic once passed him. Chief Juan Sotelo was on horseback on his way from Pala to Pichanga and saw Taakwic when he reached the foot of the Pala-Temecula grade. It was a great light. The horse got scared. It came out all of a sudden. Taakwic was heading for Pichanga.--- and Juan Sotelo was,too. Juan Sotelo saw Taakwic's eyes, his mouth; he was bald-headed; he had some 'apuumU, (of the Golden Eagle), downfeathers, on each cheek; his arms were extended and pressed tightly against his sides as he moved along. The apparition passed over some trees and went on, over the rocky hill ahead to the right of the road, heading for Pichanga. Juan Sotelo was still standing in dazed condition when his companion, Juan Pablo Ardilla, who had left Pala later than Juan Sotelo, arrived.

Another description of Taakwic says that he has xaynit and tceeyat (see Regalia, p.). on his head.

299 Taakwic was seen by Leandro Ward in the daytime as a five year old boy, naked, flying around, ~~in the day time~~ ~~Taakwic is also being seen as a five year~~ some downfeathers on his body. He was looking at Leandro Ward.

Sometimes downfeathers are seen to fall from Taakwic, but they do not fall on the ground. They are seen as something like smoke which goes a little way and then is gone.

299. And whenever there is a great brush fire or mountain fire, Taakwic is seen aloft, shining like a looking glass, he makes a whirlwind high up, and people say it is Taakwic, that that whirlwind (x 'atóttUkwa) is Taakwic and that something will happen, that there will be someone burned up in the fire.

For the downy appearance of Taakwic, cp. Kroeber (Handbook of the Indians of California, p. 679-680): "Takwish ... appears usually as a low-flying meteor or ball of lightning, but also in bird-like form as a man in feathers."

It is especially common to see Taakwic in the evening time "returning home" to one of his tarrying caves or cliffs, or to his house at Lily Rock. But he is also seen at all hours. José Albañas once saw him at Vista go right into a train of cars, enter one of the cars and disappear.

TamaayawUt,

Taakwic was born of TuukUmIt and ~~Tamayawut~~, as their other "sons" were,

~~xxdxIxhxvexbeenxunabixtox~~

and none of the informants have been able to make anything out of Boscana's statement that ~~Taakwic~~ "the meteoric appearances often beheld in the evening, were the Tacuieh, or children of the moon".

According to D. tradition, Taakwic, called Tcawp in that language, is ~~xixi~~ said to have been born ~~xixPoxxx~~ at D. Pawáay, Poway. Cp. Kroeber (Handbook of the Indns of California, p. 680).

299.

It is bad luck to see Taakwic at any time.

A person who is far gone toward death also sees Taakwic, that is when Taakwic is seen ~~xx~~ hovering around. When a person is in the condition that he sees ~~xx~~ pUpiiwI, is great-grandfather, that is when is ~~xx~~ said of him: he is of Taakwic. Taakwic is ~~hovering around~~ about, trying to carry away the man's spirit.

Indian beliefs about Taakwic are widely known to the whites. There was a racehorse at Oceanside some years ago ~~xxxxxxTaa~~ called Taakwic, and many people were asking about the meaning of the word.

299

The following story of Tukuupar and his relations with Taakwic was dictated by Chief Juan Sotelo Calac. Tukuupar is the G. word for sky, equivalent to ~~xx~~ Qe. tuupac, sky, and was understood by Juan Sotelo to refer to the same personality as Qawii'alwUt, American Raven, about whom certain Soboba informants have told similar stories and about whom ~~xx~~ Acú gave to Fr. O'Sullivan the outlines of a ~~xxi~~ similar ~~xtorixx~~ story.

Tukuupar, Sky, had all his body covered with hair. He was a Temecula man. And Taakwic lived at his House (at Lily Rock). Taakwic was constantly stealing ~~taking~~ away pUtoowi pUʃuun, the spirit of the life (see p.), of one person ~~xxxxx~~ and then another. And Taakwic stole Tukuupar's boy, he carried away the boy, he ate him in the hills way over towards San Jacinto. The boy did not come home. For 3 days ~~xx~~ the people hunted for him and could not find him. All that they could do was to trace his tracks which descended to the arroyo at Temecula

and there came to an end. All the people wanted him for he was a good boy. Tukuupar thought of his cousin, Taakwic. Tukuupar and Taakwic were cousins to each other. Tukuupar was toowiwut, a seer by second sight, local Sp. saurino. He beheld by second sight that his son was at the House of Taakwic. The next day Tukuupar made himself ready and set out for the House of Taakwic. Taakwic was not at home when Tukuupar arrived, he was going about seeking more people. The old woman mother of Taakwic asked Tukuupar: "Who are you?" Tukuupar answered: "Tukuupar." "Ah," she said, "my nephew. What are you going about doing here? For my son will eat you. It is better that you withdraw from here," she told him. Tukuupar told her: "No, I have to enter my cousin's House, I want to see him." "No," she told him, "it is better that you go away, that you do not do anything here, I feel sorry for you, nephew." "Perhaps he will do nothing to me, for he is my cousin," he said.

In the evening before the sun set, Taakwic arrived. He threw down the load which he was carrying, he was carrying people. That was the load which he used to carry --- people. Then he called to his mother: "What is there here?" he said to her, "for something smells like a human." His mother said: "No," she said, "there is nothing." "No, no," he said, "there is someone here," he said, "some human." "Yes," his mother said to him, "yes, it is true," she said, "it is your cousin Tukuupar." And he laughed, for he was very happy --- he was thinking about eating him. He then went over to Tukuupar and greeted him. "Cousin, how are you? What are you doing here at this cliff?" he said to him. "Well, cousin, I have just come over to see something and to visit with you," he told him.

Taakwic wanted to catch Tukuupar, but was unable to, because Tukuupar was very much of a doctor and would not let him --- for death is very hard, you know. Well, at last Taakwic calmed down. Tukuupar was very poisonous also, and Taakwic knew it, for Taakwic also was very much of a doctor.

~~Tukuupar could not eat people, because he was a person,~~

Already pl.

Ready for Mr. Francis to set.

John P. H.

Tukuupar could not eat people, because he was a person, he could not eat people like Taakwic could. Taakwic had his ~~house~~ at house, everthing that we humans use, he had his fire, and he had his eating place, and he had his meat, yes, and he even had his wine (see below). Taakwic had already bidden his mother put wood on the fire so as to roast the

Tukuupar could not eat people, because he was a person,

he could not eat people like Taakwic could. Taakwic had at his ~~house~~ use, he had his fireplace, and he had his eat- House everything that we use, fireplace and eating place, and he had House a fireplace, everything that we use, and money. ~~xx~~ Taakwic had his meat, and he had his

~~already commanded his mother~~ to put wood on the fire so as to roast the people that he had just brought for his cousin to eat. Tukuupar had brought ~~3 California Brush Rabbits~~ 2 San Diego Cottontail Rabbits. He was very smart, he had thought that Taakwic would offer him human meat and for that reason he had brought ~~xxx~~ the 2 ~~California Brush Rabbits~~ San Diego Cottontails, he carried them tucked under his belt. ~~xxxxxxxxxxxxx~~ And then it was time to eat, it was supper time. "Come to eat supper, cousin, let us take a drink." Tukuupar said: "Well, cousin, I have roasted so many things, but let us see what it is." There was a very large olla there, made of clay, it had a cover. Taakwic ~~xxxx~~ uncovered it and dipped out a cupful. It was a shining drink, it was wine. Tukuupar was looking at it. "That ~~xx~~ is the blood of humans," he said. He did not want to drink it. Taakwic knew very ~~xx~~ well that he could not drink it, and said: "Do you want stronger and clearer?" Tukuupar was nauseated at it because he was a person. Well, they took out the roasted meat, it was well roasted, and they laid it down to eat it. As they started to eat it, Tukuupar

had his ~~xxxxxxxxxxxxxxxxxx~~ San Diego Cottontails which he was roasting secretly, and he got one of them out, and started to eat it in secret. Taakwic saw that Tukuupar was eating meat and thought it was the meat of people, the same that he himself was eating, but it was not, it was the ~~xxxxxxx~~ 2 San Diego Cottontails which he had brought with him. ~~Diego Cottontail~~

¶ They finished eating, and Taakwic said: "Cousin, let us sing." "All right," said the other one. Taakwic started the fire outside the ~~xxxxxxxxxxxxx~~ house, and both of them were there at the fire. Taakwic thought: "I will get Tukuupar later on," but he was unable to get him, ~~xxxxxx~~ he ~~feared~~ saw afraid of him. Then Taakwic ~~xxxx~~ said: "Tukuupar, go ahead, cousin, sing." "You start ~~xx~~ first," Tukuupar told him. Taakwic said: "No, cousin, you start first." "No," said Tukuupar, "you are at your home, I do not have that privilege, I am an outside person." ~~xxxxxxxxxxxxx~~ "All right," said Taakwic, "since my cousin does not want to, then I will start." Then Taakwic began to sing. Taakwic was singing Tukuupar's song, and Tukuupar was laughing at it. Tukuupar was saying various things, ~~xxxxxx~~ laughing. But Taakwic was trying to get Tukuupar, he was singing for the purpose of getting ~~xx~~ Tukuupar, for bewitching him. Tukuupar thought: "I must be- ~~xxxxxxx~~

witch him before he bewitches me." Then Tukuupar threw no-see-ems at the face of Taakwic. Taakwic could no longer sing or dance, they massed themselves about his face and ears, the insects did not permit him to sing. Taakwic could not do anything but fight with the insects, and he said: "Cousin, what have you done to me? You have thought bad toward me, you have thrown these insects on me." And Taakwic had to stop singing.

Then Taakwic told Tukuupar that he should sing. Then Tukuupar began to sing. And he likewise was singing Taakwic's song. "But where did you learn these songs, cousin?" Taakwic asked him. "Why, cousin, I practice them all the time. ~~I have been invisible, present with you all the nights of your singing.~~ I have been there with you unseen every night when you were singing, I have been there singing with you every night." And Taakwic said; "I also, cousin, I have been there singing with you every night and day." But Taakwic was getting afraid, he thought: "My cousin must be

something." "And how did you come here, cousin?" asked Taakwic. "As nobody sees you there at my house, so I also come here," Tukuupar told Taakwic.

Then Tukuupar began to dance. Taakwic was singing Tukuupar's song, and Tukuupar was leaping high as he danced. ~~Taakwic's house was about to fall down. The house was rocking. It was on the point of falling. was almost falling down, the house was rocking much, it was already on the point of falling break~~

"Enough, cousin," said Taakwic. He was afraid of Tukuupar.

They quit singing and dancing and entered the house. When they were inside the house again, Tukuupar said: "Cousin, I have come here to your house to ask if my son has not fallen into your arms, or into your hands." Taakwic told him: "No, I have not seen him." Tukuupar knew that Taakwic kept the scalp of everybody that he killed. He kept the scalps, small and large, each wrapped up in a separate máa∫avUt (ceremonial wrapping-mat woven of Juncus or tule). Then Tukuupar started to untie the máa∫avUt one after another. Taakwic kept saying: "That is not it, that is not it, you will not find it."

The máa∫avUt that contained the scalp of
He was secreting it ~~fax~~ from Tukuupar. ~~At last Tukuupar came to a~~
Tukuupar's son was short, but was very thick. Taakwic kept continually moving
~~maa∫avUt that was short but very thick. Taakwic knew that that was the~~
it aside, so that Tukuupar would not find it.
~~scalp of Tukuupar's boy, he had been moving it aside (by his magic power)~~
~~all the time thinking that Tukuupar would not find it.~~ "Cousin, there is
nothing here; if there were anything, I would give it to you at once,"
said.
Taakwic ~~was saying.~~ At ~~last~~ last Tukuupar finished untying all those
maa∫avUt and it was not there, for Taakwic did not wish to deliver it
to him. He had cured ~~xx~~ them with his medicine power. "No, no, I do not
have it, it is not here, I will tie up my máa∫avUt, it is not here," Taakwic
said.

"Well now, I am going to see by second signt if it is here," said Tukuupar. And thereupon Tukuupar gave ~~his~~ 3 leaps, just 3. "All right, here it is. You are going to break down the house. All right, here it is," Taakwic told him. He gave it to him. Tukuupar took it, the scalp of his son. Taakwic asked him: "Why are you crying, cousin?" Tukuupar was crying. He opened it up and took in his hands the scalp of his son. He was crying as he

looked at it, Taakwic was mocking him: "Hu hu ~~hu~~ hu, cousin,"
Taakwic ~~returned~~ started home, taking with him the ~~xxxx~~ scalp of his son. "Cousin,
come to my house some time to visit. There are fat women there, fat people,
it will be nice for you to eat fat women," Tukuupar told him. "All right,
cousin," Taakwic said, "~~Why don't~~ do you not give a fiesta? " "When I give
a fiesta, I will let you know." And Tukuupar ~~came~~ home, departed for his home.

When Tukuupar reached home, he called together his people and told them that Taakwic had eaten his son, and they decided to give a fiesta and to invite ~~him~~ Taakwic to the fiesta. Tukuupar went to Taakwic's house to invite him, and the people arranged that as soon as Taakwic arrived they would hit him over the head and kill him at once.

The fiesta had already begun. ~~When Taakwic arrived~~ The people were ready for him, they had their kuumal (poker sticks, long sticks for poking the fire), they were ready for him. But Taakwic was too clever for them. He arrived late, after the people had already gone to sleep, and picked out 5 or 6 of the fattest ~~men~~ persons, and took them with him. It was never known how many he ~~had taken~~ took that night, for the many people that there were there. If there had been few people present, they would have missed those

taken. As it was, they merely looked about the next day and said: "This one is missing, " and "This one is missing."

¶ The following day Taakwic returned to attend the fiesta, again late in the evening. This time Tukuupar received him. "Sit down," he told him. He gave him a seat and Taakwic sat down. Whereupon all hit at him with their poker sticks, but they could not do anything to him. He would fall but he would rise again. But at last they got at him good and killed him.

¶ The fiesta continued for 4 days after that, the fiesta continued for the people were very happy because they had killed Taakwic. When the fiesta was over, the people went to their homes, leaving the body of Taakwic there where it had been thrown away . Then 5 men of Pa$_X$av$_X$a (Temascal) came along that way. They found a man lying there in the hot sun. "Poor man," they said, "they threw him out here, why did they throw him out here?" they said. They went on some distande, when one of them said: "Companion, we left that man lying there. We should not leave him that way. We should cremate him as they cremate people." Then they went back. They dragged him over, he was already swelled up

fat for he was good and rotten, and threw him in a little flat. They began to gather wood, They brought wood, and when they had enough they put him on top of the wood, and set fire to it. There the men were. The dead man burned up, his bones already showed white, only his heart remained --- when it burst, his heart burst. The fire was scattered all over. There is a spring at Pa$_X$av$_X$a, those men saved themselves in that spring, for the fire was getting on top of them, they went and got into the water and escaped, for the whole arroyo was in flames. There was a very thick smoke. And they noticed from where they were that there was another piece of the heart .
~~that still remained there. Then that piece burst also.~~
At first it was just jumping about in every direction. ~~The place had already burnt clean~~
The place around there had already been burned clean, and the men returned to the spot. Then after a short time that piece also burst. It burst, rose in the air, and disappeared, and as it disappeared they saw a smoke that went behind it, and the men knew that it was Taakwic, who had come to life again.

For eating meat raw, cp. what Boscana says of the Chichimecas, p. 239, ~~ffxxprxxxxx~~ following printed sources. The modern ~~Tx~~ taa$_X$kU washes ceremonially the clothing of the deceased with a little water ~~xxxxxxxxxxxx~~ and drinks the water. Boscana's "Tacue" is for taa$_X$kU, this official and the pUmutcvI being the two officials in charge of the clothes burning ceremony (see p.). The taa$_X$kU is not called 'anó' , Valley Coyote, in modern parlance, but personifies the Valley Coyote who stole the heart at the funeral of WUyoot. This is the first occurrence of the word ~~tTxxxxx~~ taa$_X$kU. Boscana gives here: "Tacue," "eater." In the second occurrence , p. 321, he gives "Tacue," ~~xx~~ "the eater of human flesh." It was the office of the taa$_X$kU to eat, as described by Boscana, but the word does not mean eater. Ct. náatca$_X$Unkat, ~~xxxxxxx~~ a person who is an eater; ~~xx~~ kwa'liwUt, an animal who is a great eater. On p. 245 "Eyacque" is said to mean second captain and is equated to "Eno", but in the present passage there is no mention of or reference to "Eyacque".

TcuyyIvol ~~[illegible]~~ WUyootI, the place where they burned WUyoot.

capital tailed N

ŋUtciic, cursing song, called in modern Eng. by the informants a "cuss-song." From ŋUtciiqa, to sing a cursing-song.

The people had these enemies songs, which for instance the people of Rincon used against the Pauma people. Tcáa'Umtca' ŋUtciiwUn tcamkaytUm pUm'tappaxpI paaŋa (or móməŋa), we are ~~xxxxxxx~~ cuss-singing that our enemies may die in the water (or in ~~xx~~ the sea), ~~xxxxxxxxxxxxxxx~~ i.e. that they

may be drowned. Perhaps the verb wooliq, which means to drown out groundsquirrels (qeeŋic, pl. qeŋtcUm, Citellus beecheyi fisheri (Merriam), Southern California Ground Squirrel) by turning flood water into their holes, ~~xx~~ i. e. to flood out, may have been used in these songs. They were a variety of tcaatUc, i.e. individual medicine-working songs. It is interesting to note that Boscana has rescued the important information that Tcaŋitcŋic was invoked in connection with these songs.

may be drowned. Perhaps the verb wooliq which means to drown out ~~xxxxxxx~~ (qeeŋic, pl. ~~xx~~ qeŋtcUm, Citellus beecheyi fisheri, Fisher Groundsquirrel) groundsquirrels by turning flood water into their holes, i.e. to flood ~~xxxxxxxx~~ out, may have been used in these songs. They were a variety of tcaatUc, i.e. individual medicine-working ~~xxxxx~~ songs. It ~~xx~~ is interesting to note that ~~xxxxxxxxxxxxxxxxxxxx~~ Boscana has rescued the important information that Tcaŋitcŋic was invoked in connection with these songs.

flood increased, so that the Indians on its top were continually above the waters. About its base there still grows paánavUt, Mesembryanthemum ~~xequilateraxe~~ aequilaterale, Haw., Sea Fig, Beach Apple, Sp. ~~jxgxxx~~ jayague, as a relic from the time when the ocean was around its base, and it is said that on its top are signs of rock ~~xxdxxx~~ reddened from the former fires and traces of ashes and camp debris, from the time when the Indians saved themselves there, just as there are reddened rocks, ashes and charcoal at Alberhill where they burned WUyóot. It is said that KatuktU became taller at the time of the flood and the highest of mountains, but as the flood subsided modestly retracted itself again. KatuktU is also the name of El Cerrito Colorado near Irvine.

DuBois (The Religion of the Luiseños of Southern California, p. 116): This [song] mentions Katuta, Mora, the hill ~~hill~~ that was the only dry land when the water covered the high mountains. This hill was one of the First People."

~~Ibidx(xSparkmanxfnx)x~~

Ibid. (p.115, Sparkman fn.): "Katukto, a hill probably between Bonsall and San Luis Rey, where the people are said to have taken refuge at the time of a flood; Kalaupa, mountain near Santa Margarita. --- S." KULawpa, ~~Axachma~~ aj. Kalawpa ~~xxxSxxdxxxBxxk~~ (meaning place of timber, from ~~kUlxw~~ kUlaawUt, wood), Saddle Back ~~Peak~~ ~~Xxxxxxx~~

(~~xxlxx~~
Mt., see p ——.

300 [4] 3

The world flood is spoken ~~xx~~ of as ~~xxxxx~~ moomat pU∫óyyivo, ~~xx~~ ocean's past flooding. ~~xxxxxx~~ The finite form is moomat ∫oyyiqwa, ocean flooded. From ∫oyyiq, to flood ~~xxxxx~~ intr., to overflow. Sparkman dictionary: "Mo-mut po-sho-y-vo, overflow of the sea, used in speaking of a time when the sea is said to have risen and overflowed the adjacent country." One of the old Indians volunteered that he thought the finding of shells and old beaches far inland accounted for this story of a ~~xxxxx~~ world flood.

The Indians who were saved camped during the flood on the top of KatuktU, Morro Hill, the pecuilar round-topped hill inland from Oceanside and ~~Kaxx~~ descernible from the sea. The present elevation of Morro Hill is 940 ft., ~~xxx~~ but according to Indian story it gradually rose to a great ~~xx~~ height as the

But moomat pU∫oyyIvo, the ocean flood that was. This is the term ~~ax~~ used

of the great inundation of Indian story, ~~thexpxoofxofxwhichxisxpointedxoutxto~~

and it is pointed out that the finding of ocean shells inland proves that
~~bextheexoceanxonceexoxxoceanxeaxexof~~

long ago moomat (or paala) ∫oyyIqwa∫, ~~the saltxwaterx~~ ocean (or water) flooded, From ∫oyyIq,

to flood intr. ~~Moxmo~~ Moomat pU∫oyyIŋa taqwayya' , he died in the ocean flood .

Sparkman dictionary: "Mo-mut po-sho-y-vo, overflow of the sea, used in speaking

of a time when the sea is said to have risen and overflowed the adjacent ~~con~~

country."

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CHAPTER 11

The year, tawpac, is divided into six bilunations, ~~the same~~ or double moon periods, as is ~~the~~ ~~as is the D. year to the south~~ the year of the D. Indians, who adjoin their neighbors on the south ~~the territory to the south~~.

The Aj. year is however, according to the information preserved by Boscana, divided into ten periods with name, two of them being bilunations, and coming ~~following~~ at midwinter and midsummer, and the rest being ordinary lunations. As distant a tribe as the Wintu Indians of northern California has one bilunation in its calendar; it occurs at midwinter, as does one of the Aj. double moons; its first moon is designated as big, its second moon as little, ~~lunations.~~ In each Qe. bilunation, or period of two moons, the first moon is designated by adding the word 'alu'mal, small, tender, also used as noun meaning baby, locative 'alu'mawna, after the name of the lunation, while the second moon is distinguished by adding in like manner mUkát, locative mUkaaya, big, principal.

Along with this addition of adjectives, the name of the lunation is thrown into the diminutive, with accompanying diminutive consonantism, for the first moon, but has non-diminutive form when coupled with mUkát as name of the second moon. The D. correspondant to 'alu'mal is kUxUmwár, meaning young, tender, and to mUkát is kwa'táy, meaning big. The technical Eng. translation of these terms

302 ff.

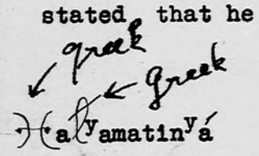
The Calendar.

The year, tawpac, is divided into six bilunations, or double moon periods, as is that of the San Diego Indians, the adjoining tribe to the south. In each of these double moon periods, the first moon is designated by adding 'alu'mal, small, tender, also used as a noun meaning baby, after the diminutivized form of the name of the bilunation, while the second moon is distinguished by adding in like manner mUkát, big, principal. The D. correspondant to 'alu'mal is kUxumwár, and to mUkát is kwa'táy. The academic English translation of these terms would be lesser, instead of little, greater, instead of big.

The Aj. year, however, according to the information preserved by Boscana, is divided into ten major divisions which have name, two of them being bilunations, which fall at midwinter and midsummer, and the rest being ordinary moons. It is probable that the first moon of the Aj. bilunation was distinguished as 'alu'mal and the second moon as Aj. makát, this being the Aj. form of Qe. mUkát. Attention is also called to "Aguitscomel", October, of Boscana's list, possibly diminutive of "Aaguit", November. As distant a tribe as the Wintu Indians of northern California has one bilunation in its calendar. This double-month occurs at midwinter, exactly as does one of the two Aj. double months, and its first moon is designated as big, its second moon as little, which is the reverse of the southern California system of calling the first moon

little and the second moon big.

The beginning point and order of the month ~~nas~~ names is preserved in the songs. The whole calendar (a word which, by the way, the Indians would translate as moon names) was intimately bound up with the religion of WUyóot --- who, in fact, after death resurrected as the ~~m~~ Moon. He ~~sickenedxxinxTasmUymalxxxAprilxxxandxthexfirstxthexQexxxnamexbeginsxwithxxx~~ sickened in TásmUymal 'Alu'mal, April, and therefore the Qe. ~~nnnx~~ months begin with TásmUymal 'Alu'mal. Chief Isidro Nejo of Mesa Grande stated that he thought that the D. year begins, however, with



)(a[y]amatin[y]á Ku[x]umwár, October, thus beginning in the fall, a more natural time for Indian calendars to begin ---~~m~~ as does e. g. the Karuk Indian calendar of northern California, or the Jewish calendar of the Old World. Boscana's list follows the Spanish monthing, probably starting with December instead of January because the first name takes in both of these months; but this may be also the old Aj. system, starting the naming of the moons after the winter solstice.

~~WUyóot~~

It was in the month of TasmUymal 'Alu'mal, April, that WUyóot lusted after California Red-legged Frog Woman, was bewitched by her and first became sick. As ~~he~~ his sickness advanced, he would name over the various months in which he thought he might die. Cp. DuBois (The Relgion of the ~~Six~~ Luiseño Indians of Southern California, p. ~~121)xxRxxxxdx~~ 121): "Ouiot mentions ~~the~~ ~~[in a Pi'mUkvUl song sung by Margarita Subish] the different months in each~~

[in a Pi'mUkvUl song sung by ~~the~~ Margarita Szuvish ~~Shuvish~~ (Indian form of surname Ṣuvvic)] the different months in each

of which he thinks he may die." Ibid. (p. 133): "Ouiot told them that he would not live much longer. 'I think I shall die soon,' he said, and he mentioned the names of all the months, and each month they waited until the time was up. 'I may die in this month.'" He did not think he would live the

year out. ~~xBut~~ The month of Páa$_x$Uyil MUkát, March, ~~found him still alive,~~ found him still alive, but very weak.

which ends the year, ~~and after which comes TasmUymal 'Alu'mal, April, again beginning a new year~~

As the beautiful springtime month of TásmUymal 'Alu'mal, April, again came around, ushering in a second year of his sickness, he commemorated the repetion of the month by giving it the ~~xxxx~~ different name NeémUymal 'Alu'mal, ~~Little~~ locative NéemUymayŋa 'Alu'maiŋa, Little Month Which Repeats Itself, from ~~xx xxxxx~~ nemmaq, to repeat itself, to occur over again. The D. ~~do xxxxxxx~~ do not have these differently named ~~xxxxxxxx~~ ~~xxxxxx~~ repetional months, but translate NéemUymal 'Alu'mal as ~~Halyá~~ kupáwkpitc ~~kwa'tay, big month that came ba~~ kuxumwár, little month that came back. Following this month, WUyóot lived through and named NéemUyil MUkát, ~~Big Month Which Repeats Itself,~~ locative NéemUyŋa ~~MUkaxxa~~ MUkaaŋa, Big Month Which Repeats Itself, May.

He then entered ~~the bil~~unation in which he was to die. The first month of this, called Táwn Umal 'Alu'mal, June, he ~~[redacted]~~ now named: ~~he called it~~ ŞóomUymal, Little Month of Taking a Big Piece into the Mouth,

from ~~xxx~~ ʃoomiq, to take a big mouthful. This was ~~xxx~~ in accordance with the last word which WUyóot spoke, which was ʃoom, meaning: I take all the world, everybody living, into my mouth, I take them with me [to death]. The D. do not have this month name, but render it as Halyá 'attamór, the month of the ~~xxxx~~ mouthful. In the ~~xxxxxx~~ following month, ~~xxxxxxxxx~~ that of TáwnUyil MUkát, July, which he ~~xxxxx~~ renamed ŞóomUyil MUkát, locative ŞóomUyŋa ~~xx~~ MUkaaŋa, Big Month~~x~~ of Taking a Piece into the Mouth, WUyóot died. WUyóot tákwayya' ŞoomUyŋa MUkaaŋa, WUyóot died in ŞóomUyil MUkát. ~~Cp. DuBois (The Religion of the Luiseño Ix Indians, p. 134): "He died in the season Soimamul mokat."~~ Thus are reconciled the seemingly discrepent ~~xxxxxxxxx~~ statements of Juan Sotelo Calac that WUyóot died in TáwnUyil MUkát and of José Orivas Albañas that WUyóot died in ŞóomUyil MUkát --- these being but two ~~xxxxxxx~~ different names for one and the same month.

And thus again with equal success are reconciled the two following statements occurring ~~xxxxxxx~~ in DuBois: (1) DuBois (The Religion of the Luiseño Indians of Southern California, p. 121): "This ~~xx~~ song mentions the stars. When Cuiot was dying he talked about the east where he was to rise. The song mentions Wikilish [Nəkəəlic] and Yungavish [Yuŋaavic], Antares, and Altair. The eagles now fly. This is the month Townamal." And (2) ~~xxxxx~~ Ibid. (p. 134): "He died in the season ~~xxxxxxxxxxxxx~~ Soimamul moket." Thus the evidence from printed ~~xxxxx~~ documents alone is sufficient, even if the informants had not remembered the renaming equivalencies.

It will be noticed in the above tabulation that 3 of the Qe. month names are obscure in meaning, 2 refer to vegetation, and 1 to game, whereas none of the D. month names are obscure in meaning, 4 referring to weather and 2 to vegetation. For the presumable meaning of the Aj. month names, see the quotation from the Contestacion given below.

It is difficult for the informants to correlate the Indian calendar to the modern months, especially since there are 13 lunar months in the year and only 12 names for them. What the thirteenth month would be xx called, the informants were at a loss to say, but admitted that it might be slid over as a second Páa$_x$Uyil

MUkát, March. The two-moon periods are so long that descriptions perfectly fitting to one end of a period may little beseem its other half or end. The scheme as here outlined will probably be subjected to minor corrections in the future, but it is the scheme.

9) DuBois (The Religion of the Luiseño Indians of Southern California, p. [redacted] 165) states of the correlation of the rising of the stars and constellations to the calendar: "The 'months' are marked by the rising of certain magnitude stars counted in the early morning."

From this statement it must not be supposed that each month had its early morning rising of a certain star or star-group. What the old Indians mentioned most seems to have been the rising of Nakoolic, Antares, the bright red star in the Scorpion, seen rising in January; Yunaavic, Altair, bright star meaning buzzard, seen rising in February; Tcéexayam, the Pleiades, star cluster seen rising in July; and HUla'tcUm, the 3 main stars of the belt of Orion, seen rising in August. It will be noticed that Antares and Altair are seen rising not so long after the winter solstice, while the Pleiades and the belt of Orion are seen rising almost in equal period after the summer solstice. Antares and Altair seem to be thought of as ushering in the early spring season. The ceremonial couplet mention of them is Nakoolic Yunaavic, never with reversed order. The Pleiades and Orion's belt seem to be thought of in like manner as ushering in the height of the summer season. or its turning point toward winter. It is said that Tcéexayam, the Pleiades, come out in TáwnUyil MUkát, July, and that just before they come out it rains. This raim is called Tcéexayam pUm'pawši, Pleiades' piss.

Dr. Walter S. Adams, Director of the Mount Wilson Observatory, has kindly informed me that no such shower is known to students of weather, but the association of the Pleiades in one way or another with rain is almost world wide (witness the etymology of the Greek name Pleiades).

It may seem surprising to find the Ajachme months so different from the Qee'esh. But compare the months of the Dieguino, who live an equal distance removed to the south, which are equally different. I have a lot of undigested guesses on these Aj. month names. Boscana's list was one of the most ardent points of questionnaire that I took up with Acú --- and I nearly lost my informant as a result. "No le digo que no se estas palabras tan mal escritas y duras!" (Do I not tell you that I do not know these words so poorly written and difficult!). We have commented in the tabulation of months on the apparent occurrence of the diminutive -mil, -mel in two of the month names, and on Aguitscomel being apparently the diminutive of the month of Aaguit, October, being apparently the diminutive of Aaguit, November (which is proper, the diminutive preceding the non-diminutive, as in Qe.). Two of the names end in -ar; two have a termination -boaich, -vaich. In a future edition we promise to present more material on these names, about one could write a long dissertation --- of guesses. We have a surname sounding slightly similar to "Aapcomil," December and January, in Sjc. Deaths I, entry 1016: "Aiacomel."

The Contestacion (San Juan Capistrano answers, translation in Engelhardt, San Juan Capistrano Mission, Los Angeles, 1922, p. 59) speaks of the Ajachme calendar as follows: "They distinguish the seasons of the year by means of the trees, watching them when they begin to bloom, to bud, and to lose their foliage, and also from the time when seeds and herbs may be gathered. They count the months by the moon, and the hours by the sun." This quotation ought to give some clue as to what to expect in the obscure Aj. month names. mention

For statistics as to reference to weather, plants or animals in the Qe. and D. month names, see the discussion above.

DuBois (The Religion of the Luiseño Indians of Southern California, p. 121) is in error when she states "these 'months,' which are not lunar."

DuBois needs correction in her statement (The Religion of the Luiseño Indians of Southern California, p. 121): "these 'months,' which are not lunar." The month starts with the birth of the moon and lasts until the birth of the following moon.

¶ The following expressions show the manner of describing the phases of the moon.

¶ 'Amú' tco$_{XX}$aq moyla, the moon is already born. This is the old idiomatic way of referring to the new moon. Moyla 'atco$_{XX}$a$_{X}$ qaala, there is a new moon. Moyla 'atco$_{XX}$a$_{X}$, new moon, lit. born moon. Cp. DuBois (The Religion of the Luiseño Indians of Southern California, p. 135): "the new moon, Moyla achagha." Ibid., fn.: "Moila, moon; achohax (x German ch), adjective, born; ... S." This expression is becoming more and more replaced by the more prosaic 'iipit moyla, new moon, in conformity with the Spanish idiom ('iipit being the general word for new).

¶ 'Amú'sil wollaq moyla, the moon has already grown. This is said of the moon being more or less in the first quarter.

¶ WammUp yo$_{XX}$t moyla, the moon is already big. This refers to full moon or to first quarter. 'Amú' tcooraq moyla, the moon is already round. Following the Spanish and Eng. idiom they say: 'amú' muuy'aq moyla, the moon is already full, as though it were a bucket of water.

¶ WammUp yaatiq moyla, the moon is already failing. Yaatiq is the verb used of a person being sick and failing. This is said of the third quarter.

¶ Moyla 'amú' talwayyaq, the moon is already dead, or

moyla 'amú' ŋeeqa, the moon is already gone away, is said ~~xf~~ when the moon has terminated its period of lumination. Pitoo'o tcaa'Um túukUvtcil, we are in the dark of the moon.

Moyvam, it is moonlight.

TúukUvtcil, there is no moonlight, it is the dark ~~xf~~ of the moon.

This verb is also used with a personal subject; see above.

Of the ring seen around the moon when the air is damp and claimed to be a sign of rain, is said ~~xxxxxxxxx~~ moyla 'aaʃqa, the moon is taking a bath.

The year is called tawpac, locative tawpacŋa, pl. tawpam.

The main crisis in the year is when the retreating ~~xxx~~ Timét, Sun, reaches his house at the time of the winter solstice, stays there 3 days, and then starts to come back again. But the month naming does not start with that crisis, except possibly at San Juan Capistrano. The Qe. month naming is purely a matter of WUyóot and starts with the month in which he took sick; while the D. month naming starts in the fall, when the harvesting has completed the year (see discussion above).

PUkiiŋa wUkoo'aq Timét, the Sun arrives at his home.

PUkiiŋa 'aawq, he is staying at his house. These expressions are said of Dec. 21, the shortest day. PUkiiŋa wUkóo'aχma, he always arrives at his house (every year). PUkiiŋa 'a'ma paahay Timét, the Sun always stops at his ~~xxxx~~ home 3 days.

TimettUp . nemmaq, tawpatcUp nemmaq, the sun is coming back, the year is coming back/ This is said of the period after the winter ~~xxx~~ solstice.

(24)

The seasons are 4 in number, ~~as among so many peoples~~, and are termed as follows:

Páa$_X$amUyil, locative páa$_X$amUyŋa, spring, Sp. primavera. From páa$_X$amqa, to be spring.

Tawpa, locative tawpaŋa, summer. Ct. tawpac, year.

ʂUvóowUt, locative ʃUvooŋa, winter.

Taʃpa, locative taʃpaŋa, ~~xxx~~ fall.

TImét pUkiiŋa 'amú' wUkoo'aq, the Sun has already arrived at his house. The winter solstice, which occurs about the 21st of December is thus referred to, and after the solstice the sun ~~xx~~ was said to be coming back, which gives the Indians a feeling of rejoice.

Memorial ceremonies, commemorating the ~~xxxxxxx~~ lumped-together deaths of persons who had recently died, or on occasion, of one person only, were performed for the kiktUm, the bereaved relations and friends, Sp. dolientes, ~~xxxxxx~~ under the leadership of the pUmutcvI (meaning lit. its tip or top), official of the opposing clan, and his assisting taaxkU, and form a series of four successive ceremonies as follows. All the ~~xxxxxxxx~~ memorial ceremonies are paid for by the dolientes through the head of their clan, ~~xxxxx~~ strings of abalorio (see fn.) having formally been used for this purpose.

A ~~xx~~ typical kind of singing at the memorial ceremonies is the nukwaanIc, which was initiated by ToxIt, California Brush Rabbit, who was the first man whoever stood up and sang, the occasion being the funeral of WUyóct.

TUviic, Memorial Ceremony No. 1.

TUviic is a small festival at which the clothes of the deceased are merely looked over and ceremonially washed with a little cold water by the ~~xxxx~~ taaxkU, ~~xxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxx~~ who thereupon drinks the water from tUviiqa, to perform this ceremony. There is no burning of clothes. ~~The peenac, a singing ceremony in which women only dance, is introduced into the tUviic and other memorial ceremonies.~~

The tUviic ought to be a small ~~xxxxxxx~~ separate ceremony, but the cost of giving these ceremonies is so high now that it is frequently combined with the tcuttcamIc, memorial ceremony no. 2, the clothes being washed a little the same evening as the burning, just prior to the burning.

Sparkman dictionary: "Tu-vesh', the feast at which the clothes of the dead are sprinkled and other ceremonies performed with them as a preliminary to burning them at the chu-cha-nish feast."

Tcúttcamic, Memorial Ceremony No. 2 (also called Tcuy'Ic, a Burning).

Tcúttcamic is the clothes burning festival, and is properly given a number of days or weeks after the tUvíic, or clothes washing ceremony. From tcuttcamiq, to perform this ceremony, to burn clothes ceremonially. This clothes burning feast is also described as the tcuy'Ic towvUl, a burning of the clothes of the dead, as tcuy'Ic miíxamic, a burning of clothes, or merely as tcuy'Ic, a burning.

This is a sizable ceremony that is given when the clothes of the dead, carefully collected from the dolientes and previously washed at the tUvíic ceremony, are committed to the flames by the taaχkU, being pushed in by him with his kuumal, poker stick.

Ṣayvac is the name of the first speech made at this ceremony. From ṣayvaq, to give this speech. The speech is made by the officiating taaχkU and tells merely that they are about to burn the clothes, while the following speech, towyawIc, tells about the death of WUyóot. Ṣayvac is also used of the ceremonial chanting at this ceremony.

Tówyawic is the name of the second or main speech at this ceremony. From tówyawqa, to give this speech. The tówyawIc is given by anyone who knows how, by the taaχkU if there is no one present better qualified to give it, and if the taaχkU knows how.

Ṣaŋaamic is a singing ceremony, danced by men and women together, introduced into the tcúttcamic, from ṣaŋaamiq, to perform this ceremony.

Sparkman dictionary: "Chu'-cha-mish, the burning clothes feast." "Shy'-vush, the speech made at the burning clothes feasts." "Tow'-ya-wish, a speech made at the burning clothes feast." "Shang-a'-mish, a Luiseño dance, this is danced by both men and women together at the burning clothes feast."

Tcuy'Ic TówtcUnIcmI, the Burning of the Images, Memorial Ceremony No.3 (also Sometimes Called for Short: TówtcUnIc, xxx Image).

TówtcUnIc, pl. tówtcUnItcUm, image of a dead person made for burning, Sp. mono, from toowIc, spirit. But the monos at the ceremony are usually not spoken of as mono but each is called by his personal name, just as the statue of a saint is not called statue but xxx is designated by his proper name. The burning of the images, Sp. la quemada de los monos, has been described especially by E. H. Davis.

Sparkman dictionary: "Tow'-cha-nish, the feast of figures, a feast at which images are made of xxx deceased relative, which are burned."

McPherson, William. (Image Ceremony of Mission Indians, Orange County Historical Series, vol. 1, 1931, p. 136):"totenish".

NootUc, Memorial Ceremony No. 4.

NootUc is the fourth and last ceremony for the dead person or persons and occurs after the tcuy'ic tówtcUnIcmI, as many days after as one desires. Its purpose is that earth xxx may be thrown over the memory of the dead and that the dead may go away from us in peace. From nootUq, to give this ceremony. It is a feast of giving away property of the dead.

Sparkman dictionary:"No'-tush, feast of giving.

Terms connected with the memorial ceremonies are:

Kiikat, pl. kiktUm, lit. housedweller, Sp. casero, is also used for mourning relation or friend of a deceased person of one's clan, Sp. doliente. Sparkman dictionary: "Ke'-kut, this name is given to a relative of the dead people whose clothes are being burnt at the burning clothes feast, and when used in this connection is perhaps equivalent to the English word mourner. It also has another meaning something like householder. Non ke'-kut iv'-y-wish, I am a householder or here, would mean that the speaker has his house in the vicinity, that he lived or has his home there. But this word is little used to express this meaning." Noon kiikat 'ivi'wIc, I am a house dweller, a person of this place.

TowvUl, article belonging to a dead person, used chiefly xx of article of clothing.

Paa'Ikat, drinker, or paa'Ikat towvUl, drinker of articles of clothing of the dead, applied to the taaχkU in his capacity of drinker of the water with which he has washed off the clothes of the dead. From paa'Iq, to drink. Sparkman dictionary: "Pa'-y-kat tow'-val, one who drinks at the burning clothes feast the water which remains after the clothes have been sprinkled."

Po'rrIkat, one who pokes, applied to the taaχkU in his capacity as the one who pokes the fire with his kuumal while the clothes are being burned. From porrIq, to poke, to stab. Sparkman dictionary: "Pur'-y-kat, a stabber, one who pokes fire at burning clothes feast."

DuBois (Religion, p. 107): "This is Nemoimal season. The bear sheds his hair and says, I am fat. The whale, koyowut [kvyoowvt, pl. kvyowtvm, whale], now gets fat. The deer grows fat." Ibid. (p. 165): "In Nemoimal the deer grows fat." Surely NUvaanUmal, month associated with fatness in every mind, is intended, and not NeemUymal, secondary name for April.

DuBois (Religion, p. 107): "This is the season of Pahoyomal, when snakes crawl out, frogs sing, trees are juicy and ready to put out leaves, in early spring."

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CHAPTER 12

306:

For war and to war see fn, 268.

Yuutuc, scalp. Miguel Morales knew the word well. In the Mexican-Indian skirmishes of 1844-1846, the enemy is said by the Indians to have strung on strings the ears of the Indians who were killed, but none of the Indians have known of the taking of scalps except as a custom of the tribes of the Colorado River and other easterly tribes.

Miguel Morales knew the word well.

YuutUc, scalp. In the Mexican-Indian skirmishes of 1844-1846, the enemy is said by the Indians to have strung on strings the ~~xxx~~ ears of ~~killed Indians~~, but scalps were not taken in any manner within the knowledge of the Indians who were killed, but none of the Indians have known of the taking of scalps except as a custom of the ~~Colorado River~~ tribes. Tribes of the Colorado river and other ~~eastern~~ tribes ~~number~~ easterly tribes.

Tcakwic, ~~xxxxxxxxxxxxx~~ pl. 'ayánnItcUm, captive, slave, Sp. cautivo, from tcakwIq, to catch, 'ayánnIwUn, to catch several. Also poonIc, ~~xxxxxx~~ captive, lit. ~~xxxxxxxxxxxx~~ a hog-tied one, from poonIq, to hogtie. But yullIc, ~~xxx~~ pl. yúllitcUm, prisoner, Sp. prisionero, preso. Silvestro Subish of Yapittca was captured by the ~~Xxxpa~~ Cocopa Indians and they made him marry one of ~~xx~~ their girls. ~~xxxxxxxxxxxxxx~~ Some time later the girl told him they were going to kill him and he left ~~e~~arly in the night and by dawn was far across the desert.



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CHAPTER 13

pl. 'ataaxUm 'atappahUm,

'Ataax 'atkway'ax, a dead person, a corpse. xx xTcuy'Ic Tcuy'Ic , a cremation, from tcuy'Iq, to cremate. Tcuy'Ilac, crematory place . At xxx the cremations they mocked what was done when WUyoot died. Kavaa'al, xxayxxxx red-clay olla, Sp. olla de barro, also applied to mortuary olla. But nappIc, a burial, Sp. entierro, from nappIq, to bury. NappIlac, a burial place, cemetery, Sp. campo santo, xx ceminterio. In funeral singing the xxx tcikwlac, xxxxx deer fetlock rattle, consisting of a bunch of deer fetlock xxxxx hoofs tied to a stick, was used. Cp. the Contestacion (San Juan Capistrano Mission answers, Engelhardt, San Juan Capistrano Mission, p. 60, a section of the Contestacion that is not in the Murray transcript): "At their burials, or rather after them, they retire and weep, and perform a dance at which they practice all their superstitions and brutalities." xxx By "burials" both cremations and interments are probably loosely referred to.

(1) A. Sage.

Boscana's "sage" has the following names in Indian according to species:

Qaa∫Il, Salvia apiana Jepson, White Sage, Sp. salvia blanca, commonly called merely xxxxxx salvia. The tender stalks are eaten raw, pinole is made of the seeds. A piece broken or cut from the hollow stalk and filled with native tobacco was xxexcxxxxxxxxxxxxxxxxxxxxxxxxx smoked like a cigarette. Sparkman dictionary: "Ka'-shil, the plant generally known as white sage, Audibertia polystachya Bentham. The seeds are much esteemed for food, and the young shoots are also sometimes peeled and eaten raw."

QáasImal (diminutive of qaa∫Il, White Sage), Salvia leucophylla Greene, Purple Sage. Sparkman dictionary: "Ka-se'-mal, a plant generally called blue sage, Audibertia nivea Bentham."

QáanavUt, Salvia mellifera xx Greene, Black Sage. Sparkman dictionary: "Ka'-na-vut, black sage, the plant known by that name. Poss. -ka'-nav, speaking of the seeds of the plant, which are much esteemed."

PallIt, Salvia carduacea Benth., Thistle Sage. Sparkman dictionary: "Pa'-lit, Salvia carduacea xxxxxxx Bentham. Thistle sage, the seeds of this

plant are used for food."

Sometimes xxi classed in with the sages by the Indians is waatcIc, Artemisia dracunculus L. Sparkman xxxxxxxxxxx (The Culture of the Luiseño Indians, p. 228):"Artemisia dracunuloides. Wachish. The seeds are used for food. The plant is xxxx used for medical xx purposes."

Bee raisersxxxxx xxx know San Diego County as a White Sage County, while Orange County is a Black Sage County, and Ventura County is a xxxxxx Purple Sage County. xThe WUlaqla, Eriogonum fasciculatum Benth., Flat-top, locally called Wild Buckwheat, is according to xxxxxxx Jepson (A Manual of the Flowering Plants of California, p. 313): "The third most valued native bee-plant after White Sage and Black Sage."

Boscana's "rosemary" is probably not for Trichostema lanatum Benth., Blue Curls xxx. sp., Sp. romero, but for hulvUl, Artemisia xx californica Less., California Sagebrush, Sp. romerillo. Sparkman dictionary gives the latter plant as: "Hul'-vul, Artemisia Californica, a kind of sage brush." The Indian name of romero was obtained from Marcelino Cuashish, a specimen xxxxxxx being collected with him near Mesa Grande, California, but is not available at the present writing. The modern Indians call it rUmeerU, following the Sp. name. Both romero and romerillo were used as medicine, but the romerillo is better known and much more available than the romero. Evidently either romero or romerillo would have been translated by xxxx Robinson as "rosemary". ~~It would be interesting to know where the Boscana manuscript xxxxx read romero or romerillo.~~ A decoction of romero xxxx leaves was given to a woman who has caught cold in the womb and cannot bear a child.

For the names of the two nettle species see p. . A few lines below, Boscana tells of the practice of xwitching a paining part of the body with nettle.

Although Boscana states that sage, rosemary and nettle

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(3)

For the names of the two nettle species xx that grow in the region,

see p. 272.

310

For names of the two species of nettle see fn. xx 273.

310

Kwattcic, plaster, poultice, Sp. cataplasma, from kwattciq, to put or slap a thing on as a plaster. It is plainer language to speak of te'lalac kwattcic, a poultice remedy, Sp. remedio cataplasma. Green leaves of ʃ

(4) ʃaasil, White Sage, hulvUl, California Sagebrush, or mórwaxpic, Baccharis viminea DC., Mule Fat, Sp. guatamote, are thrown for a moment on the fire to wilt them and to make them tender (now they are sometimes heated up in a frying pan with grease or olive oil, the process being called in Sp. guisar, the same as to stew) and are then tied

~~It is said that the boiled leaves of White ʃaasil, White Sage, or~~ placerior

~~of hulvUl, California Sagebrush, could be put on as a poultice, cataplasma.~~

xxxx

(with a rag or something over them) as a plaster or poultice on a sore or otherwise afflicted part. Whether the Boscana information means that the fire-wilted or guisado leaves of the Pacific Nettle could also be used in this way, is doubtful. What is known is that the roots of ʃakicla, Urtica gracilis Ait. var. holosericea Jepson, Pacific Nettle, locally called Horsenettle, Sp. ortiga grande, were boiled and the tea was drunk for gall-stones and for other troubles. A few lines below, Boscana tells of the practice of switching xx a paining part of the body with nettle. It is possible that with this latter use in mind, the text was made to read so that it sounds as if the nettle was used both for a plaster and for smudging.

as a plaster or poultice on a sore or otherwise afflicted part.

Whether the Boscana information means that ~~the~~ the ~~boiled~~ leaves of fire-wilted or guisado Pacific Nettle could also be used in this way, is doubtful. What is known is that the roots of ʃakicla, Urtica gracilis Ait. var. holosericea Jepson, Pacific Nettle, Sp. ortiga grande, were boiled and the tea was drunk for gall-stones and for other troubles. A few lines below, Boscana tells of the practice of switching a paining part of the body with nettle. It is possible that with this latter use in mind, the text was made to read so that it sounds as if the nettle was used both for xxxxxxxxxx a plaster and for smudging.

310
(5)

1.

The probable identification of this "black rosin ... , which was very oily, and manufactured from certain seeds" is another of the triumphs of this work. It is evidently the charred and mashed up seeds of Echinocystis macrocarpa Greene, Chilicote, Sp. chilicote, which oily black substance was smeared on a new born baby's belly-button and otherwise used as a salve. This preparation was known as 'enwic pUpúc, Chilicote seed, or merely as 'enwic, Chilicote, but could be described fully as 'enwic pUpúc waalqic poy'ic (ct. pooyic, pinole), Chilicote seed, toasted, mashed up. The stuff fits Boscana's statement as to use and description perfectly. ~~The same charred, mashed Chilicote kernels were used for painting the girls with chenging black marks in the girls' ceremony. According to Kroeber (Handbook of the Indians of California, p. 651) 'enwic pUpúc was mixed with paa'isval (iron algae red paint) and pine turpentine (by this is meant yuyla pUʃáan, pitch of Pseudotsuga macrocarpa Mayr., Big-cone Spruce) to make a red paint which was applied as markings on rocks.~~

For the use of this same su

The same substance was used as a black paint for painting the girls in the wecennic, girls' ceremony, and otherwise. The evidently toasted and mashed but uncharred kernels were used as an ingredient of red paint for rocks. (See under Paints).

310.

1.

Boscana's "black rosin" would be translated by yUvattaat ʃaanat. Boscana adds:"which was very oily, and manufactured form certain seeds." It is difficult to ascertain what substance he refers to or how it was used in treating the sick. We list substances which may help to throw light on the matter.

Ṣaanat, pitch, tar, bitumen, gum, chewing gum, Sp. trementina, brea, chicle. Yuyla pUʃáan, pitch of Pseudotsuga macrocarpa Mayr., Big-cone Spruce, was esteemed more than the pitch of other conifers. Ṣaanat mómŋawic, lit. ocean pitch, the soft bitumen found on the sea or on the beach. Ṣaanat 'ahev'aX, liquid bitumen, crude oil, Ṣaanat pUraprac, hard (solid) bitumen, i.e. asphalt. Sparkman dictionary:"Shá'-nut, pitch or asphaltum, gum of trees, chewing gum." "Shá'-nut mom'-gna-wish, lit. pitch of the sea, the pitch that is found on the sea shore."

Ṣaanat 'ayal'kac, prepared pitch, Sp. trementina compuesta. Ṣaanat, húulUlac, pitch or tar with which arrows are fixed, also called ʃaanat 'ayal'kac huula pUkwáan, pitch or tar fixed for arrows.

'EnwIc pUpúc, seeds of 'enwIc, Echinocystis macrocarpa Greene, Chilicote, were roasted and applied as an oily salve. Chilicote kernels were also partly charred and used for painting the girls in the girls' ceremony, and this same charred chilicote was sometimes used by women for painting their bodies when out in the sun.

2

~~If we xxxy try to translate the words "black rosin",~~

Boscana's words "black rosin", if translated literally, would be yUvattaat ʃaanat, which would never be applied to the above mentioned Chilicote product. Ṣaanat covers the meanings of pitch, tar, bitumen, gum, chewing gum, Sp. trementina, brea, chicle. ~~Yula Yuyla pU aan, pitch or asphaltum, gum of trees, chewing gum.~~ Sparkman dictionary: "Sha'-nut, pitch of Big-cone Spruce, just mentioned above as an ingredient of a certain preparation of paa'isval paint, was esteemed more than the pitch of other ~~xxxiferxx~~ pine-like trees, since it was said ~~xxxixxxxxx~~ to be stickier and the best kind of pitch. Ṣaanat móm-ʃawic, ocean pitch, is the name ~~xx~~ given to the soft bitumen found on the beach or floating on the sea. Sparkman dictionary: "Sha'-nut mom'-gna-wish, lit. pitch of the sea, the pitch that is found on the sea shore." ~~Ext~~ Ṣaanat 'ahev'aX, liquid bitumen, also applied to crude oil. But ʃaanat pUraprac, hard (i. e. solid) bitumen, applied to asphalt. The name of the old Machado ranch at La Ballona was Ṣaa'an, locational of ʃaanat, pitch, tar, and it was so-called because of the occurrence of a spring of tar there.

Ṣaanat 'ayal'kac, prepared pitch, Sp. trementina compuesta, Ṣaanat húulUlac, pitch, or tar with which arrows are fixed, also called ʃaanat 'ayal'kac huula pUkwáan, pitch or tar fixed for arrows.

~~Black rosin~~ paaʃUkla,

The pinole of ~~xBuchaklax~~ Calandrina maritima Nutt., Sp. pil, is notably black and oily. Pinole of 'Iqeela, also dialectically 'Iqel, Hemizonia fasciculata T. & G., Tarweed sp.; also Hemizonia panicülata Gray., Tarweed sp., makes a black pinole.

They inhaled the smoke by making a smudge with the plant, placing it on hot coals. Meeyic, a smudging or steaming made by putting green plants on the fire or on hot rocks, from meeyiq, to smudge or steam thus. Any one ~~Several herbs~~ of several herbs can be used for smudging for curing a sick person, who inhales the smoke and is also benefited by having it purify and drive sickness from the house. Noted herbs for smudging are: hulvUl, Artemisia californica Less., California Sagebrush, Sp. romerillo. Qaa∫Il, Salvia apiana Jepson, White Sage, Sp. salvia blanca. PáakU∫Ic, Artemisia vulgaris L. var. heterophylla Jepson, California Mugwort, Sp. estafiate. PáatcIvat, Ambrosia psilostachya DC., Western Ragweed, Sp. estafiate chiquito.

Other Salvia sps. can be used to smudge with instead of the White Sage.

This disposes of Boscana's "sage" as a smudge. Boscana's "rosemary" as a smudge is probably for hulvUl, notable as a strong-smelling smudging plant, and not romero, which as far as any of the informants knew is not used for smudging at all. Romero is also a comparatively rare plant in the region, and not common like the widely occurring romerillo.

When an Indian mentions smudging, he thinks at once of romerillo. HúlvUltal meeyIq, to make a smudge with romerillo.

This leaves only "nettle" to be accounted for as smudge, and of this the informants had no knowledge. Perhaps Boscana said "these plants" rather loosely, and did not mean what his words literally carry, that nettle was used for smudging.

For use of ants as medicine see fn. 274. The "large ants" here referred to are 'aanat, California Harvesting Ant.

This is the second xxx mention of wiiwIc, acorn soup. The first mention is on p. 275.

'A'ʃa púupUlUm kUnóm háalUk 'atáax pUtxwáyyaxI pUyuuŋay xxxxxxx pU'éek, the xxx medicineman used to hunt for a person's sickness from head to foot.

Puula poy pen'ax pU'actal (or pUtóotowtal), a doctor threw at him with his pet (or charm). This throwing of an object into one is so violent that it sometimes knocks a person down, or may kill a person on the spot like a rattlesnake. Or if the sickness is not caused by some other doctor, it may be diagnosed as: 'oysIl TcanitcyIc Se''Iq, TcanitcyIc is shooting you with his arrow, and the curing doctor will ask that a Sahoovit dance be set at an early date, on that very evening if possible, by the chief of the rancheria to propitiate TcanitcyIc.

Fr. Boscana was stationed at La Purisima Mission in what is now Santa Barbara County from 1806 to 1811. The bitter feeling reflected in these pages culminated in the revolt of the La Purisima Indians in 1824.

See p. — and p. 325.

ʂiitcaχIc, diarrhoea, ʂiitcaχx dysentary. ʂiitcaq, to have diarrhoea.

But ʃá'vUtUc, constipation. ʂá'vUtUq, to be constipated.

The cremation xxx of a person was in charge of the pUmutcvI of the opposing clan and his assisting taaχkU, who were paid by the mourners for performing the ceremony, just as still done today in the memorial ceremonies.

Kut tavann'Iq kUlawja mónnaχUna, he puts fire to the pile of wood. (i.e. to the pyre).

The nUkwaanIc, pi'mUkvUl, etc., are death songs. But the tcaatUc are killing songs, used by doctors for killing a person even a hundred miles away. For use of the word pi'mUkvUl see fn. 317.

'Aná''avUlUc, mourning, Sp. luto. 'Aná''avUlUq, to be in mourning, Sp. estar de luto. Tcoor'IwUn (or ʃaaɣIwUn) pUm'yuy 'aná''avU lUwUn (or singe off) kúumawItcal 'akaataxtal, they bob their hair whenever they are in mourning. This was done by cutting the hair by applying to it a kúumawIc 'akaataX, a partly burned stick with fire on it, with a firebrand, Sp. tizon. The hair was cut at the level of the shoulders, and was never cropped or shaved close to the head like the shavehead style of the northern California Indians mentioned by Boscana p. 239, q.v.

The people who first burned off their hair, which was at the time of the cremation of WUyóot, were Qaxáal, Lophortyx californica vallicola (Ridgway), Southern Valley Quail; QaxaawUt, Oreortyx picta confinis Anthony, Southern Mountain Quail; and Taavic, Colaptes cafer collaris Vigors, Red-shafted Flicker. The other two woodpecker species of the region (ʃoola, Melanerpes formicivorus bairdi Ridgway, California Woodpecker; and 'Iven'xal, Dryobates nuttallii (Gambel), Nuttall's Woodpecker) did not cut their hair.



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CHAPTER 14

(see Translation of title page opp. title page).

~~also used of meaning order, e.g. of the Franciscan order~~

~~For pUtaa$_X$aw, his body; -taa$_X$aw, body, pl. -táa$_X$awUm.~~

For pUtaa$_X$aw, his body. -taa$_X$aw, pl. -táa$_X$awUm, 1. body; 2. order, e. g. used of the Franciscan order (for this latter usage see the Indian translation of Robinson's title page, p.).

1.

Apparently for piwíic, Aj. pawíitc, 1. ceremonial headband of string with eagle downfeathers caught in its strands; 2. the milky way (once heard to be called in Sp., aquel cinto del cielo, that belt or band of the sky); 3. gray hair (meaning the same as mUwaala, common word for gray hair). Cp. piwíiq, Aj. pawíiq, to be gray, ash-colored. The ceremonial couplet for the milky way is

316.

Apparently for pIwíic, aj. pawíitc, 1. ceremonial head band of string with eagle downfeathers caught in strands; 2. the milkyway; 3. gray hair (meaning the same as mUwaala, the common word for gray hair). The ceremonial couplet for the milkyway is

pIwiic 'ahuutax, the last word meaning raised up or exalted one. 'Ahuutax is also used alone of the milky way, e.g. in the song words tuupatcUk 'ahúutaxyUk, up to the milky way. Cp. piw'Ic, any whitish substance; piwwaq, 1. to turn gray haired. 2. to get nervous (as one does before addressing a big crowd of people).

Boscana's "piuts" is apparently for pIwiitc, but the word is never used with Boscana's meaning of "espiritu vital", nor does it signify "to live". The "espiritu vital," spirit of life, is called ʃuun, lit. heart, life. NUʃuun, my heart, my life. NU'a'wIc, my living, my life, my being alive, my being. The nearest association of the words meaning heart, life, spirit, with pIwiic is found in the belief stated by DuBois (The Religion of the Luiseño Indians of Southern California, p. 86): "Death came from Ouiot; but when we die our spirit will be sent to Piwish Ahuta [the milky way]. This rises with Nükülish, Antares." NakaIIc, Antares (name of a star).

The gist of Boscana's statement in these sentences is that "piuts" means impersonal spirit of life, a thing which is like breath or wind, in contradistinction to ʃúnla, the soul or life belonging to the body, the substance within, the heart, the center. Boscana's "pusuni" is for pUʃúun, his heart. Boscana's "piuts" is evidently for pawiitc, in its meaning of milky way, although pawiitc has not been found to be used in the meaning of "espiritu vital", impersonal spirit of life.

It is recorded by DuBois (The Religion of the Luiseño Indians

of Southern California, p. 86): "Death came from Ouiot; but when we die our spirit will be sent to Piwish Ahuta [the milky way]. This rises with Nükülish, Antares." NakaIIc, Antares (name of a star). But the regular abode of the spirits of the dead is tolmUl (see fn.). Boscana's informants may have contrasted the milky way, as dwelling place of spirits, with ʃuunla,

Ṣunla, possessive -ʃúun, heart, center, ~~xxxxxx~~ soul or life belonging to the body whether the body

the heart, the ~~x~~ spirit of the individual. Cp. the pecuilar additional mention of "where are located the stars," p. 248, and "among the stars," p. 255, in the two passages where Boscana tells of the ascension of Tcaʔitcʔic to heaven; ~~xxx~~ p. 320, where it says that the souls of chiefs and ~~puplem~~ puplaʔm go to "dwell among the stars" and that planets are their hearts; and pp. 320-321, where it states: "the reason given ~~xxxxxxxxxxxxx~~ why the chiefs and puplem, alone, went ~~xxx~~ to the heaven of stars, and that the other people did not, is this: because 'Tacue,' 'the eater of human flesh,' has eaten of them previous to their being burnt; and if it happened that he did not eat of ~~xxxxxxx~~ them,... then ~~x~~ they did not go to the stars... ~~(pp. 320-321)~~

is alive or dead. 5 Contestacion (San Juan Capistrano Mission answers, p. 215):
~~Towlx Towlxx,xxxspirit,xghost,xdevilxx~~

" [35] Aunque tenian idea de ~~[illegible]~~ almas racional, que ellos llaman Chamson

Tx [tcam'ʃuun, our hearts]. " (Although they ~~xxx~~ had a rational idea of

souls, which they call Chamson). PUʃuun ʃeexaq, his heart is panting (from

exertion.

Aj. toowtc, possessive -toow,
Toowlc, possessive -toowl, spirit, gnost, devil. Sparkman dictionary:

"To'-wish, an evil spirit, perhaps equivalent to the devil." Toowlc does not

mean ~~xxxxx~~ necessarily evil spirit, but is used constantly of good spirits and

of spirits of the living, e.g. nUtoowl, my spirit. Toowlc tisslq, a spirit

chirps (for the people believe that dead animals and dead people make this

sound; the same verb is used of a bat chirping).

5

The words meaning heart, spirit, breath, life are as follows. It will

be seen that none of them ~~have~~ bear resemblance to Boscana's "piuts", except perhaps

by a stretch of the imagination pUkwíis, his breath. After examining these

words, we therefore revert to piwíic, Aj. pawíitc, milky way, as the most

plausible explanation, as is already given above. We might also think of

-piiwi, Aj. -piiw, ancestor --- since a dead ancestor is a spirit.

6.

Hikwsac, possessive -hikwsa, xxxxxxx 1. breath; 2. fontonel, Sp. mollera/ PUhiksa 'atcutta$_X$, his fontanel has fallen, lit. has dropped down from a higher to a lower position?
possessive -hkwiis,

Hakwíssa$_X$Ic, breath, breathing. From hakwiisqa, to breath. PUhkwíis yaataq, his breath is failing (said of a person with heart xx disease or of a dying person).

Both the expressions pUʃúun pUtoowI, xx his life's spirit,
(for this latter expression see fn. 321),
and pUtoowI pUʃúun, his spirit's heart or life, are also used for spirit of the dead, i.e. for ghost.

Hikwsac, possessive -hikwsa, Aj. hikwstc, possessive -hikws, 1. breath; 2. fontanel, Sp. mollera. PUhikwsa 'atcutta$_X$, his xxxxx fontanel has fallen, lit. has dropped xx from a higher to a lower position.

Hakwíssa$_X$ic, xx possessive -hkwiis, breath, breathing. From hakwiisqa, to breath. PUhkwíis xxx yaataq, his breath is failing (said of a person with heart xxx disease or of a dying person).

7.

xxxxxxxxxx xxx

'AawUc, xxx possessive xxxxxxxx -'aawU, xx living, life, being, xxxxxxxx existing, dwelling. From 'aaqwa, to be (there).

Pi'mUkvUl, ~~mx~~ 1. death; 2. name of a group of songs sung in memorial ceremonies which tell of the death of WUyóot; 3. Psoralea macrostachya DC. Leather Root. The root ~~xxxxxxxx~~ of this plant was used by the Spanish for dying leather and horse hair yellow, and its decoction by the Indians as medicine. From pi'mUq, to be dying, Sp. estar agonizando (=towtcUq).

WUyóot was the first man who died. The people viewed his death and were afraid that death would take them also. ~~[illegible]~~ They sent pUm'toowi, their spirit, to the ends of the earth in every cardinal direction to see if there was any escape ~~ix~~ from death, but found that: pi'mUkvUl naki'qwaʃ tcóo'Uma mitcá' (death was closed together ~~ix~~ everywhere).

Another version tells of ~~ixx~~ 'AʃwUt, Golden Eagle, going to the ends of the world and finding death everywhere.

~~[illegible]~~ tolmal,

Boscana's "tolmec" is for tolmUyk, to hades, illative of tolmUl, hades, the land of the dead, the happy hunting grounds. The locative is tólmUŋa. The illative is very common and it is natural enough that Boscana's form appears in that case. Since the verb takwayyaq means both to be sick and to die, the expression takwayyaq tolmUyk, lit. he ~~ixxixix~~ was sick to hades, is used meaning he is dead. Ct. takwayyaq, he is ~~sick~~ or was sick; takwayyaq wéhmalI, he is slightly sick. The expression hati''aX ~~xxxxxxx~~ tolmUyk, go to ~~xxxxx~~ hell, is also, and shows the modern identification of tolmUl with the European hell, which we shall mention below. A ~~xxxxxx~~ circumlocution for saying right out he died, which would be bad Indian, is ŋeeŋi tolmUyk, he left for hades, he went away to hades. The Contestacion (San Juan Capistrano Mission answers, p. 215) gives already the nominative: "tolmar," for ~~xxxxx~~ Axachmay tolmal.

The capitan general referred to in the Contestacion (San Gabriel Mission answers, p. 186) has been thought by some of the informants to be WUyóot, and all have said without hesitation that the isla mentioned is tolmUl:

and tolmUl: "Y sin embargo de que ellos en lo gral ignoran su origen: no ha faltado uno ó otro q= haya declarado tener noticia de haver venido los primeros indios pobladores p= el rumbo del N. de donde fueron conducidos p= estos paises p= un Cap= G= q= dicen existe en una Ysla, y le hacen sin principio ni fin; y este distribuyó à cada tribu su terreno." (And although they in general do not know their origin, one or two have not been lacking who have declared that they had report of the first Indian settlers having come by northerly direction from where they were led to these regions by a chief in general who they say exists on an island , and they make him without beginning or end; and the latter distributed to each tribe its land).

Reid (The Indians of Los Angeles County, Letter No. 15) also still locates tolmUl in the west:

"They passed over an immense sea, and ultimately reached the land of spirits." In this country lived a great bulk of the dead, but some of the chiefs and puupUlUm were exalted on death to pass to the heaven and become bright stars and comets (see Boscana, pp. 320-321 and p. 339), and we have already noted the ascension of WUyoot as the Moon (fn.), and the two mentions of the ascension of TcanitcnIc (pp. 248, 255). Old informants have volunteered that TcanitcnIc ascended to heaven, that from there he watches our deeds,

although it was also a regular part of belief that TcanitcnIc lives in tolmUl, as stated by Boscana (p. 318): "They believed that Chinigchinich 'resided in that region tolmUl'". Some of the dead also walk or stray in this world and are heard or seen (see fn. for the chirping of spirits). region tolmUl '". The belief that TcanitcnIc is in tolmUl is borne out by the story of the boy who went down a San Diego Cottontail hole and found a group of TcanitcnIc animals about a fire (see fn.), and has helped along the occasional identification of TcanitcnIc with the European Devil. Some of the dead also walk or stray in this world and are heard or seen (see fn. for the chirping of spirits).

Devil. To the European mind it may seem strange that TcanitcnIc ascended to heaven and resides in hell, but by that is simply meant that he and all the dead are of tolmUl, i.e. of the other world. Some of the dead also walk or stray in this world, and are heard or seen (see fn. for the chirping of spirits).

Dualizing the place of the dead xxxx was already a part of the Indian faith, as we have just seen above. As would be expected, the christian teachings resulted almost immediately in the application of the word tolmUl, to hell, although hell can also be called by the loanword xx 'InfyeernU, from Sp. infierno. xxxxxxxxxxx The Devil or xxxxxx any spirit in hell is called toowIc tólmUŋaχwIc (or tólmUŋUc), spirit of hell, and the common translation for the Devil is merely xx ToowIc. Spirit in hell is also called toowIc tólmUŋa pUki', spirit in hell his dwelling; or toowIc xx kiikat tólmUŋa, spirit dweller in hell.

Jose Maria Guorojos gave me a vivid description locating tolmUl in the west, but I have no good information proving that it was xx originally located in that region by the inland Qee'esh. The moderns all locate it in the region down or below us. ~~down or below us. Boscana already locates it below; "for it xxxxxx ['tolmec'] implies a location below the earth" (p. 318).~~

The xx Contestacion (San Juan Capistrano Mission answers, p. 215) already locates tolmUl "abaxo", below: "... y que estas [almas] quando morian se iba [sic] abaxo tolmar en donde se juntaban todos, y havian de vivir eternamte con mucha alegria, con todo ninguna idea tenian de premio ni de castigo, del fuicio final, de la Gloria, Purgatorio, ni Infierno." (and that xxxxxx these [souls] when they died went away down tolmar where they all met together, and were to live eternally with much joy, with all of which they had no idea of

prize or punishment, of the final judgment, of Glory, Purgatory, or Hell). Boscana (p. 318) also places it already in the same direction: "for it (?) 'tolmec' implies a location below the earth". xxxxx Sparkman dictionary: "Tol'-mal, hell, place in xxx centre of earth where people who are wicked are said to go after death."

Along with the identification of tolmUl with hell, goes the contrasting of it with heaven. Tuupac, sky (illative tuupayk, loc. xx xiuupayn, túupacŋa, túupaŋa) is also used for heaven, but with greater exactness one uses tuupac pUmáatcaŋa, back of the sky, corresponding to D. 'amáay hamák, back of the sky, used in the same sense. This contrast of tolmUl to tuupac is shown in the following song sung by xxexx a doctor when trying to spy disease, by TUkuupar when trying to catch sight of his stolen xx son in the TUkuupar story, etc.:

xxxxxxxxxxxxxxxxx

Tóowim Una,

Tíwwim Una,

Tolm Ul nUyáa x,

Túupatci.

(I am going along looking by second sight,

I am going along looking by ordinary sight,

Hell I am trying,

Heaven.)



ToowImUnaan,



TiiwImUnaan,

TolmUl, nUyáaX,

TuupatcI, ~~nUyaaX,~~

~~ToowImUnaan,~~

~~TiiwImUnaan,~~

~~Tuupatch~~

(I am going along looking, ~~by spiritual sight~~,

I am going along looking, ~~by ordinary sight~~,

I am trying (even) the land of the dead (hell),
Heaven? (the sky).
~~I am trying heaven~~, ~~by~~

~~I am going along looking by spiritual sight,~~

~~I am going looking by ordinary sight,~~

~~I am trying hell~~,
~~Heaven.~~

TolmUl is said also to be applied to the pit at the center ~~When the tUróohayic, ground painting is pushed together~~ of the tUróohayic, ground painting.

Kroeber (Handbook of the Indians of California, The Luiseño, p. 679): "tolmar or tolmal, which was also the name given to the symbolic pit in the center of the ground painting [tUróohayic]." DuBois (The Religion of the Luiseño Indians of Southern California, p. 178) says that this same hole of the tUróohayic is called pUtiiδi, its navel.

(see p. 330).

TolmUl ~~x~~ PUmuukUq, meaning hell turned around in reversed direction, is the name of a place in the canyon of the San Luis Rey River above Rincon, where the canyon is very narrow and dangerous, ~~xxxxxxx~~ 1 mile downstream of PáavavUt ~~x~~ PUkí', house of the waterbaby, Sp. casa de la madre de la agua, and upstream of TcorwUt PUkí', house of the mythological giant ~~xxx~~ toe-biter.

(capital J)

NeenI ʃu'lam poomIk, ~~pUmIk~~ he went away to the stars. NeenI tuupayk, he went away to the sky. Also: Hetta ʃu'lam poomIk, ~~pUmIk~~ tuupayk, he ascended to the stars, to heaven. ~~xxxxxxxx~~

For a comet also being a chief or puula returning toward the earth, see p. 339, where in the ~~footnote~~ accompanying note, a tradition is also given of a good Indian ~~xxxx~~ returning as a comet only three days after death.

All the stars are ~~xx~~ hearts, i.e. persons in reality. Many of them are ancients who took the forms of stars ~~when upon the death the people tried to escape from death they xxxxxx being people who took xx this form when the xxx people scattered and became metamorphosed freely, assuming their present astronomical, mineral, botanical and xxx zoological forms. while others petrified, others plattred, and others animalized.~~ when upon the death of WUyóot the people tried to escape from death, scattered and became metamorphosed after the death of WUyoot, some people ~~xxx~~ mineral, botanical and ~~xxx~~ zoological forms. It was at ~~xxxx~~ that time that ~~xxx~~ the Tcee~~x~~ayam, Pleiades; ~~xxxxx~~ HUla'tcUm, the three stars of Orion's Belt, Sp. los tres reyes Sp. las siete cabrillas;

That was when that time that the Tcee~~x~~ayam, Pleiades, Sp. las (Siete) Cabrillas; HUla'tcUm, the three stars of Orion's Belt, Sp. los Tres Reyes; ~~TUkmI~~ TukmI

2.

'IswUtUm ~~PUm'ʃxxxxxxxxxxxxxxxxxxxxxxxx~~ PUm'ʃúun ~~x~~ (meaning Tukmi, the Heart of the Wolves), 'Aylottca$_x$, Aj. 'Aylóotc$_x$ (meaning food left over after a meal), 1. The Morning Star; 2. The Evening Star, Piwíic, Aj. Pawíitc, The Milky Way, and many others of the first people went up to the sky. ~~xxyxxx~~ Many of the first people went down also, but we can not see them. All were still people, of human form, up to the time of the death of WUyóot. They were the 'amúulUwtcUm, first people (see p. 248).

'IswUtUm ~~x~~ PUm'ʃúun, or TukmI 'IswUt, the North Star, ~~xxxxxxxxxxxxxxxx~~ the Evening Star (the word also means food left over from a meal). 'Aylóttca$_x$, ~~the~~ Morning Star, PIwíic, the Milky Way, and other people went up to the sky. Many people went down also, but we can not see them. ~~They were all people.~~ All were still people, of human form, up to the time of the death of WUyóot. They were the 'amúulUwtcUm, first people (see p. 248).

Caius Suetonius Tranquillus (Sp. Cayo Suetonio Tranquilo), celebrated Latin historian, born about 65 A.D. and died about xx 135.xxx His principal work was The Twelve xxx Cesars. The passage referred to by Boscana xx occurs in xxxxxxx Suetonius' Julius, chapt. 88: "Siquidem lu·di·s, quo·s pri·mo·s consecra·to· ei· he·res Augustus ede·bat, stella cri·ni·ta per septem continuo·s die·s fulsit, exorie·ns circa undecimam ho·ram, creditumque est animam esse Caesaris xx in caelum recepti·; et ha·c de· causa· simulacro· eius in vertice additur stella." (Since at the games, which his heir Augustus first gave after his consecration, a comet gleamed for seven continuous days, xx rising at about the eleventh hour, and it was believed to be the soul of Caesar received in heaven; and for this reason a star is added xx on top of his head in his image).

This is the second occurrence of the word taa$_x$kU. The first occurrence is p. 299.

or 'atáa$_X$ pU∫úun pUtoowI, a person's life's spirit,

'Atáa$_X$ pUtoowI pU∫úun, a person's spirit's heart, or life, is especially used for departed spirit or ghost instead of merely pUtoowI, his spirit (see fn. 316). These Indians claim that the spirits of the dead are also among us here, but we can not see them.

Rosencio Ardilla, who lives at Pauma, once heard a lot of women singing the ∫ahoovIt, and he went a few steps and then could not hear anything.

For chirping of spirits, see fn. 316.

Cp. Taylor (Indianology of California, XVI-P, The Indians of Vancouver, California Farmer, July 11, 1862): "The following notes by a writer in Hutching's Cal. Magazine for Nov. 1860, on the 'Medicine and Medicine Feasts among the Vancouver Island Indians' will be found on comparison to assimilate closely to the same matters related by different authors in the Indianology, touching the tribes of both Californians, etc:

"Another curious thing was once related to me by an Indian, whilst taking a trip in a canoe. It is well known that the partidges disappear from the Island just when the gulls make their appearance. He stated that tradition said, that the gulls and partridges were one and the same; that half of the year they lived on the water, the other half upon land, and said he, the thing is plain enough; you have only to flatten the beak of the partridge and web his feet and the gull appears, for indeed the and the in color there is a resemblance. But the strangest part of the tale is this: He said that tradition says that these birds are departed Indians, who had been particularly wicked, and therefore are compelled to wander the earth in this shape for punishment."

NaavUt, general name for any species of Opuntia cactus, Sp. nopal. The locational form is naa'av, and is used as the name of a place 5 miles south of Potrero, across the San Luis Rey River from Potrero; loc. navŋa. The fruit of the naavUt is called naavUt pUpúc, cactus' fruit, Sp. tuna. Boscana's "grove" may refer back to his "naut", and therefore would be naavUt pUtúuqala, cactus patch, Sp. nopalera, also tunal.

322.

Tiw'aX 'ataaXI 'apáalImawtcI húmʃamawtcI pUyuuŋay pU'éek, he beheld one downed and feathered from head to foot. ~~The reference~~

As already stated on p. , Boscana was stationed at La Purísima Mission, which is the nearest mission to Point Conception, in what is now Santa Barbara County, from 1806 to 1811. The extreme bitterness of these Indians culminated in the revolt, which was started on the same day, Feb. 21, 1824, at the Mission of Santa Inés Virgin y Martir and at La Purísima Mission. See Bancroft, History of California, vol. II, pp. 529-530.

See p. — and p. 313.

Psalm 112:10. Biblia sacra vulgatae editionis Sixti V. Pont. M. . .. Coloniae Agrippinae, MDCLXXXII. Ex (Psalm XIx/11:10, we quote adding vowel lengths):"Pecca·tor vide·bit, & irasce·tur, dentibus sui·s fremet & ta·bescet: de·si·derium pecca·to·rum peri·bit." Hebrew:"Ra·ca· yir'e·, w^exa·ʕas; ʔ ← Greek delta

cinna·w yah^aroq, w^e-na·ma·s: ta'^awaθ r^eca·ʕi·m to·ve·ð."

Eng. King James version:"The wicked shall see it, and be grieved; he shall gnash with his teeth, and melt away: the desire of the wicked shall perish."

Qee'esh:PUʃiiqwI pooχa pUtiiwIn, pi' pUʃúun ŋInaŋnan; potmay káatkatIn, pi' pooχa pUχayúppaχan: pUʃiiqwI pUma'maχ pUtaqáay'aχan. (The wicked one he will see it, and his heart will be sorry; he will grit with his teeth, and he will melt away: the desire of the wicked one will disappear). (El pecador lo va ver, y su corazon va estar triste; el va rechinar los dientes, y se va reditir: el deseo del pecador se va desparecer).

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CHAPTER 15

329.

This is the third mention of ʃUká', locational ʃUká', locative ʃUkaŋa, Andrena rugarea Vier., Acute-tongued Burrowing Bee, ~~This is the third mention of ʃUká', Acute-tongued Burrowing Bee,~~ here used as the placename for a spot at the center of Los Nietos Valley, better termed the Los Nietos section of the San Gabriel Valley, Los Angeles County, California, because of the xx occurrence of the xx holes of these xxxx black native California bees in the ground there, as explained by Boscana, p. 333. This placename was missed by Reid and is not included in his list of xx "Lodges" (The Indians of Los Angeles County, Letter No. 1). Although Kroeber (Shoshonean Dialects of California, p. 250) in his vocabulary taken from old Acú gives ~~correctly~~ "jicote, bumblebee, c'aka' ," but on pp. 143-144 of the same paper, the Indian name of Los Nietos is xxxxxx confused by an informant with ʃaxát, Arroyo Willow, doubtless through the influence of Boscana's spelling "Sejat": "The following names of places in Gabrielino territory were obtained from an old Luiseño informant on the San Luis Rey River. ... Sekhat Los Nietos (willow, sakhat in Luiseño)." ~~ʃUká' is not strictly a bumble bee species. The species commonly called bumblebee in Eng. are: xxx~~

Although Acú in the vocabulary taken down from him by Dr. Kroeber ~~xxxxxxxxx~~ Saká' translates ~~ʃUká'~~ as "jicote, bumblebee" (see above), the insect is by no means a jicote, bumblebee. In regard to this point, Professor L. J. Muchmore informs me: "The Andrena rugarea Vier., Acute-tongued Burrowing Bee, could not properly be called a bumblebee. I cannot conceive how anyone could see any possible resemblance. This bee is xx slender, different in general color, pubescence and habits. This bee is solitary; sometimes colonial. It stores its cells in the ground with nectar and pollen, and it does not make a large quantity of honey.

"The bumblebee, on the other hand, is social and a colony of them would in the season make xxxxxxxx considerable honey and brood cells.".

The bees of the region which can be called bumblebees, even by the most extended use of the term, are:

(1) 'Ayáayaka, pl. 'ayáayakam, 1. male of Xylocopa varipuncta Patton, Valley Carpenter Bee; 2. male of Xylocopa californica Cresson, California Carpenter Bee. The drone of these two species, which minutely resemble eachother, is yellow all over and does not sting. The female of these same two species is black all over, stings, and is included under the name kúukantala, which name is also applied to the Black-faced Bumblebee (see below).

(2) Kúpʃaxla, pl. kúpʃaxlam, 1. Bremus vosnesenskii Rad. Yellow-faced Bumblebee.

(3) Kúukantala, pl. kúukantalam, 1. Bremus californicus Sm., Black-faced Bumblebee, also called California Bumblebee; 2. female of Xylocopa varipuncta Patton, Valley Carpenter Bee (the male of which species is called 'ayáayaka); 3. female of Xylocopa californica Cresson, California Carpenter Bee (the male of which species is called 'ayáayaka).

5

Saxá' (locative Saxaava), locational of ʃaxát, Arroyo Willow, is not the name of Los Nietos, but there is a place by this name 3 miles southeast of Colton, across the Santa Ana River from Colton, and another near Rincon.

6

Another locational, ʃUkaava, could be formed from ʃUká', but no place actually named thus has been known to the informants.

329 ~~351~~. Los Nietos town is 12 1/3 miles east-northeast of Los Alamitos ranch house, ~~Los Nietos is~~ 2½ miles south-southeast of El Ranchito de Pico,

~~The present Los Nietos is~~ 2½ miles southwest of the center of Whittier, 1¼ miles ~~xxxx~~ east of the New San Gabriel River, and ~~xxx~~ 1 mile due north of the town of Santa Fe Springs.

7

Boscana locates the place with some precision when he states "in the middle of a valley, now ~~xxxx~~ known by the name of ~~xx~~ 'el Rancho de los Nietos'". Los Nietos Valley is about two and a half miles west of Whittier. ~~xxxx~~ Santa Fe Springs is a little north of ~~west xx~~ from Los Nietos Valley. The New San Gabriel River flows through Los Nietos Valley in southwesterly course.

An attempt to locate with scientific exactness the exact spot called SUká' by the Indians, said by Boscana to be "in the middle of a valley, now known by the name of 'el Rancho de Los Nietos'"(p. 329), has led me into some of the earliest and most difficult chapters of Los Nietos history. As in the case of locating the village of PUtiiÓUm (see p. ----), there is more than one possible site, as we shall see below.

In the following notes on Los Nietos Indian sites and earliest history I have had the collaboration of Mr. Allin L. Rhodes, President of the California Title Insurance Company, which has its offices at Los Angeles, California. Mr. Rhodes has been working for 5 years on the documentary history of Los Nietos, supporting every detail of his work wherever possible with actual records of titles, law suits, and other documents in an exhaustive and thoroughly scientific manner. I spent half a day interviewing Mr. Rhodes, in company with Mr. William McPherson, and later spent a full day with Mr. Rhodes, again in company of Mr. McPherson, at Los Nietos, visiting the principal sites. Mr. Harrison R. Ward, friend of Mr. Rhodes, also a student of Los Nietos land titles, spent part of the day with us at Los Nietos, contributing valuable points of information. It is to be understood that in generously contributing these preliminary notes to the Bureau of American Ethnology, Mr. Rhodes is only communicating general results of his studies which touch upon the Indian problem, while the fuller and more correct detail, supported by quotations from the documents, will later be published by Mr. Rhodes. Mr. Rhodes once

owned a piece of the Santa Gertrudis ranch himself and made an abstract of it, and this and his work on other old titles prepared the way for his study of Los Nietos history. Mr. Rhodes has copies of all the litigations which Mr. Lemuel Carpenter had with his neighbors, and has examined, he thinks, some 57 suits and probates in connection with his study.

In addition to the information supplied by Mr. Rhodes and that gained by interviewing old timers, the following 3 maps have been used:

(1) "Plat of Los Nietos Township, Los Angeles County, Calif., 1862." A copy of this map with several of the parcels of land tinted was lent me by Mr. William McPherson, who obtained it from the late Arthur Ellis of Los Angeles. There is a copy of the same map in the Huntington Library, a photostat of which was also made for me. The map was compiled by a Los Angeles surveyor whose name is unknown to us, but who had a number of similarly compiled maps which he wanted to sell.

(2) "Map of the Ro. Santa Gertrudes, Subdivided for the Santa Gertrudes Land Association, Recorded April 14th, 1869."

(3) "Wall Map 33" of the California Title Insurance Company.

This map, like the map of 1862, shows the Los Nietos region in some detail. Being based on actual records, it is far more correct than the map of 1862.

Unfortunately for our purpose of locating ṢUká', the valley of Los Nietos, Sp. evidently el llano de los Nietos, referred to by Boscana, is a vague tract without natural geographical boundary or rim, a mere indefinite section of the floor of the great San Gabriel Valley, and since the section has no definite rim, ṢUká' cannot be located by finding its center. The Los Nietos section is roughly speaking that shown on the 1862 map of "Los Nietos Township" (see above). It is bounded on the north by the region of the "Road from Los Angeles" (now Whittier Boulevard); on the east perhaps by the gulch or lowland which was just east of the Andres Colima houses of this map (these adobe houses stood just east of the present A. S. Pitman house, or perhaps extended further east to the site of the old Colima house; on the south by the region of Santa Fe Springs, where was located the old Stanford adobe house which was later the residence of Ex-governor John G. Downey; and on the west by the Rio Hondo. The region consists of what the old Spanish-speaking settlers call "la mesa de los Nietos," the tableland of Los Nietos, a plain of somewhat higher ground, very slightly rolling in places, through the soft soil of which the New San Gabriel river, the wash east of the A. S. Pitman house (which becomes the Canyada Verde a little farther to the south), and other lesser low places have cut their way to carry off flood water. The western part of the region can be conceived of as delta land of the San Gabriel River, below where that stream leaves the hills, and the eastern part as a plain which drains into Canyada Verde.. If we look at the map of Santa Gertrudis ranch, we shall see that this ranch is roughly outlined as a wide-based triangle, its base running from Rio Hondo on the west to the region at the head of Canyada Verde on the east, and having the Los Nietos region at the apex of the triangle, constituting the northermost tip of the great Santa Gertrudis ranch. The oldest timers say that The Los Nietos region was anciently a plain of barren appearance, without a tree, except willows along the river, with liveoaks only on the Puente hills, but with plenty of water. There were several lakes.

There was a lake where the tanks are east of Mr. Juan Ramírez' house, east of Los Nietos town, in which there was water throughout the year. Little Lake, Sp. La Laguna Chiquita, is another ancient lake. La Laguna de las Tortugas, meaning turtle lake, was a permanent lake or swamp at the Sanford place, just south of Los Nietos.

The present town of Los Nietos occupies roughly the center of the region ~~xx~~ above described. ~~It~~ Its business center extends along both sides of Norwark and Puente Mills Road, which runs north and south, from Sorensen Lane south to Los Nietos Road. Los Nietos business center lies between the two old caminos reales from Los Angeles to San Diego which are now known as Whittier Boulevard (to the north) and Telegraph Road (to the south). The Pacific Electric line from Los Angeles to Santa Ana and the Santa Fe Railway run through the center of town, and the Whittier spur of the Southern Pacific Railway runs up to Whittier just east of town. Mr. Rhodes feels that the former business center of Los Nietos was in the locality just north of the present Porr house (= the former Bernardino Guirardo house), ¼ mile west-southwest of the present business center. It was ~~it~~ in this latter locality that Bernardino Guirardo and Max Schwed had their stores. Mr. Schwed was ~~a~~ of German Jewish descent and his wife was a Spanish Californian; the gente del pais used to have great poker games at his store in the golden days. He was a great friend of Mr. Juan Ramírez, who ~~xxxx~~ pronounces his name with the true sh sound correct to Eng. and Ger. but foreign to Sp.

Mr. Rhodes points out that the history of Los Nietos post office

shows the indefinite application of the name. First it was on Telegraph Road ~~xx~~ north of Rio Hondo. Later, it was moved ~~xxxxxxxxx~~ to Downey, southwest of Los Nietos. There was once a Los Nietos School, and a Los Nietos College. There was never any church or chapel at Los Nietos in the olden times. ~~The map published in the Hayes diary (see bibliography) showing the chapels in the Los Angeles region locates none at Los Nietos~~ The 1862 map shows only a chapel north of Whittier Boulevard across from the Pico house, and does not show any church or chapel at Los Nietos, and there is absolutely no record of there ever having been one there in Spanish times.

Just south ~~xx~~ of Los Nietos at the old Sanford place is the oil derrick forest of Santa Fe Springs, one of the most remarkable ~~xx~~ oil fields to be found anywhere. The old Spanish Californians and early Americans little dreamed that they had this wealth beneath them. Oil was first discovered by the Union Oil Company with ~~xxxx~~ wild success of gushers. When the ~~xxxx~~ oil was exhausted, another deposit of oil was struck, deeper down, and everything started anew. Much money has been sunk in boring unsuccessful wells outside the area.

Mr. Rhodes' study has centered especially about the history of the Carpenter ranch, resulting in the ~~xxxxxx~~ discovery that the Carpenter adobe house was probably the same or ~~at~~ about the same site as the original ~~xxx~~ adobe house of José Manuel Nieto, founder of the Nieto family in the region. We shall proceed to describe the 5 sites that can lay the best claim to being ṢUká'.

Heading (1) Carpenter's (= José Manuel Nieto's)

Adobe House Site (= G. Nakawatsa, "en el Rancho de Carpenter").

~~(1) Carpenter's (=José Manuel Nieto's) Adobe House Site.~~

José Manuel Nieto, grantee of the great Los Nietos land grant, came to California with the first expeditions. He appears in Bancroft's list of the "Inhabitants of California, 1769-1800" (Bancroft, History of California, vol. 1, p. 739) as "Nieto, José Manuel, soldier. 1"

~~The superior figure 1 after the name~~

The superior "number 1 includes the earliest pioneers who came in 1769-73" (ibid., p. 732). Why this mere soldier received liberal favors is not known, but he was given a grant of land which extended from the San Gabriel River (=Rio Hondo) to the Santa Ana River, and practically from the hills of La Puente to the ocean, taking in some 145,000 acres. This original root of the Nieto family in California, better known merely as Manuel Nieto, went into possession with herds of cattle, but cultivated only about ¼ section of land (=160 acres) in the region about what was afterwards known as the Carpenter adobe house (see below). Mr. Rhodes thinks that José Manuel Nieto put up this adobe about 1784. He died in 1804. José Manuel Nieto evidently had Indian servants on the ranch, for Mr. Rhodes recalls that he found in one document that there was objection made to Indians from Los Nietos ranch coming to Los Angeles town and raising disturbances from drinking. Mr. Rhodes thinks that he also found definite documentary mention in another connection of José Manuel Nieto's servants.

Bancroft (History of California, vol. 1, p. 662) gives the following on the earliest history of Los Nietos grant: "The second rancho [i.e. the second rancho dealt with by Bancroft in telling of land grants near Los Angeles] was that of Manuel Nieto, held under Fages' permission of November, 1784, the largest and best of all, supporting 1,100 head of cattle and large enough for a pueblo, since well known as Los Nietos, and formerly granted in several tracts to Nieto's heirs by Figueroa in 1834." Ibid., fn.: "In 1795-6 the mission of San Gabriel laid claim to Nieto's land, called at the time La Zanja. After an investigation Borica allowed Nieto to retain what land he had actually under cultivation and in use, the rest to be used by the mission without prejudice to Nieto's legal rights. Prov. Rec., Ms., iv. 45, 51-2, 61-2. It would seem that other persons besides Nieto were living here in 1797, when the inhabitants were called in to be ready to resist English invasion. Prov. St. Pap., Ms., xvi. 249-50. The grant before the U. S. land commission in later times in five separate tracts: Los Cerritos, Los Coyotes, Las Bolsas, Los Alamitos, and Santa Gertrudis, aggregating 33 sq. leagues. Hoffman's Land Cases."

The heirs of José Manuel Nieto referred to by Bancroft above were: (1) José Manuel Nieto (Jr.), who inherited Los Cerritos ranch; (2) Juan José Manuel Nieto, who received as his share the ranches of Los Alamitos and Los Coyotes; and (3) Antonio María Nieto, who apparently got the old home place. The Nieto heirs went to Governor Figueroa in 1833 and asked for a grant, for some better evidence of title, for they had had only

a verbal partition, and Governor Figueroa gave them this in 1834. The record states that the children and the widows of the 2 deceased sons had lived continuously on the ½ section fenced and farmed by José Manuel Nieto. Governor Figueroa came to California arriving at Monterey by boat in 1832, and died in 1835.

Mr. Lemuel Carpenter was a Kentuckian. He came to California from Missouri. Carpenter left Missouri in 1831 for Santa Fe, New Mexico, where he remained until 1832, when he came to Los Angeles. He established a soap factory, Sp. una jabonería, probably in 1833, on the Lugo place, on the west side of the Rio Hondo. Soap had surely been made at San Gabriel Mission and at some of its ranches prior to that time, but this soap factory was a private enterprise and had nothing to do with San Gabriel Mission. The soap factory was on the west side of Rio Hondo just a little south of Telegraph Road. The place was called by the G. locative Tcokiisŋa, Reid (The Indians of Los Angeles County, Letter 1, placename no. 11 in the list of "Lodges"): "Chokishg-na La Saboneria [sic]." The name was well known to the informants, but they were unable to give the absolutive, non-locative form, or a translation of the placename. The old adobe house that is still standing there is west from the soap factory site. Carpenter is next heard of in documents as being on the east bank of the New River, having moved over to the Nieto place evidently to get more fat for making soap. When he moved, Mr. Rhodes does not know, but he was already living at the Nieto place in 1843, for it was in 1843 that he stated that Josefa Cota de Nieto, the widow of Antonio María Nieto, came to him and wanted to sell the property to him. Josefa Cota had married Antonio María Nieto in 1815 and had been left a widow by the death of her

husband in 1832. The children of Antonio María Nieto and Josefa ~~Cota~~ Cota were: (1) Petra, born 1816; (2) Concepcion, born 1819; (3) Diego, born 1823; (4) José Antonio, born 1828; (5) María Dolores, born 1830; (6) José Jesus, born 1831. Carpenter states that the widow, Josefa Cota, who was of the Lugo family, came to him saying that she could not make a ~~living~~ living there. She was living there with her children in 1843. She ~~died~~ died in 1847. The document says that the place has been occupied continuously by the Nieto heirs. Carpenter states that the ranch was totally unproductive. Carpenter bought the ranch from her for $4,000 on Dec. 27, 1843. Carpenter was put into possession, and some of the Nietos continued to live near by, as is attested by another record which states that Diego Nieto, ~~x~~ evidently the third offspring of Antonio María Nieto and Josefa Cota mentioned above, assisted in surveying property at Los Nietos at a date subsequent to Carpenter's purchase of the ranch. The widow herself went to live on Main Street in Los Angeles; Mr. Rhodes even has the number of the house. A document says that Carpenter made improvements of houses and zanjas of water at ~~this~~ his house valued at $5,000.

The main point which Mr. Rhodes has established is that the Carpenter place was the old Nieto ~~ranch~~ section and headquarters, mentioned above. The sons of José Manuel Nieto were apparently living at the place in 1832, and there is some evidence that they were living at the same place where old José Manuel Nieto had died in 1804.

Carpenter first claimed 24,000 acres, but had litigation with Eduardo Pollorena, members of the Véjar family, ~~the Vejars~~ and with Bernardino Guirardo. He only got 17,000 acres. Carpenter never sold but 2 ~~of~~ pieces of property. He sold the ~~western part of his ranch to Bernardino Guirardo;~~ he sold the eastern part of his ranch to José María Ramirez (or to Bernardino Guirardo?), ~~and he sold the western part of his ranch to Sheriff James Barton.~~ and he sold the western part of his ranch to ~~Sheriff~~ James Barton, who was at one time Sheriff of Los Angeles County.

Mr. Carpenter raised a family of 2 and later of 5 more children, his first wife, named Espíritu, being of Indian extraction, and his ~~second~~ second wife, married by the church, being María de los Angeles Domínguez. Of this latter union, Refugia Carpenter, wife of Judge ~~James~~ Joseph E. Pleasants of Orange, was a daughter. Refugia Carpenter was school teacher at Los Nietos. Pancho Carpenter, butcher at Orange, a son of Mr. Carpenter, died at Orange in 1928.

It is thought that Lemuel Carpenter had a brother in southern California, named Frank Carpenter.

In 1852 Mr. Carpenter borrowed $5,000, at 5% a month, compounded monthly, which during the 7 years from 1852 to 1859 grew ~~from~~ from $5,000 to $104,000!

It is said that in 1859 Mr. Carpenter took his own life. At the time of his decease he had only 90 acres, where the family lived.

After Carpenter's death his family continued to occupy the place. Ex-governor John G. Downey dismissed a suit to eject Mrs. Carpenter. He sensed ill feeling and dismissed his suit.

Carpenter's adobe house was remembered by Mr. Juan Ramírez, more than 80 years old and born at Los Nietos, as a small adobe house on the east bank of New River. The bank was sandy and was 12 feet high. Mr. Ramírez said he thought the house had been built by the Nietos before Carpenter came there, but that was way before his time. The adobe house was carried away in the flood of 1867, which greatly widened the strip of lowland, Sp. el bajillo, that runs all along the east edge of New River.

¶ Kewen knew the name of the Carpenter adobe house site as Nakaw'ŋa and volunteered the location of the site as being somewhere in the bed of New River a little upstream of the Downey (= Sanford) adobe house. In this information he agreed with Reid (The Indians of Los Angeles County, Letter 1), placename no. 12 in Reid's list of "Lodges": "Nacaug-na Carpenter's Farm." Kewen and other informants who knew the name were unable, however, to restore with certainty the absolutive, non-locative form, nor were they able to supply the meaning of the name. When we searched for the site of the Carpenter adobe with Mr. Juan Ramírez, he led us to the same locality which Kewen had indicated.

¶ When the Carpenter adobe house was washed away in the flood

B.P.

Guirardo house (now the Porr house) on the southern side of the road at .2 mile, and reached the northwest corner of the Mexican settlement known as the Flood Ranch at a distance of .8 miles. We then drove south, taking the road that runs down the western edge of Flood Ranch, west of which road lies the lowland, or flood bottom of the New River, washed out by the floods of 1867 and 1881, while beyond this lowland lies the bed of New River, and beyond it the "mesa" with orange groves which flanks New River on the west.

The eastern part of the lowland is bare, but the western part, next to the river bed, is grown up with a jungle of Mule Fat (Sp. guatamote) and Arrundo Donax (Sp. el carrizo de los Americanos, the bamboo of the Americans), run wild, with a maze of paths and sleeping dens of hobos. We passed the house of Wenceslado Chávez and then our road descended from the mesa to the lowland. At the foot of this descent and before we reached the house and handball court of Ventura Morales, Mr. Juan Ramírez located the site of the frame house of Carpenter, at a distance of .1 mile south of the northwest corner of the Flood Ranch; in what is now the bajillo, but which was still part of the mesa prior to the flood of 1881. The adobe house of Carpenter he located straight west of the frame house, in what is now the New River bed, surely at some point upstream of the Mrs. E. D. Brandon house, which stands in the lowland, between the road and the river bed, .2 mile southof the supposed Carpenter frame house site.

Mr. Rhodes says that he has an old deed which will enable us definitely to locate the Carpenter adobe house. Mr. Rhodes feels positive that the Carpenter adobe house is the same house that was there in

of 1867, the Carpenter family built a wooden house on the "mesa" a little east of where (and it in turn was washed away by the flood of 1881.) The adobe house had been. It was at the Carpenter frame house that Judge Joseph E. Pleasants and his wife, née Refugia Carpenter, lived at one time. With Juan Ramírez as guide we left the junction of Puente Mills Road and Los Nietos Road, at the southern end of the business center of Los Nietos, at 00.0 and drove west on Los Nietos Road, called Carpenter Lane on California Title Insurance Company Wall Map 33, passing the old Bernardino

1784, and thus the existence of a very early and definite locality which was called el rancho de los Nietos is established.

In the above account we have used the name New River of the waterway on the south bank of which stood the Nieto-Carpenter headquarters regardless of the dates of the events discussed. Mr. Rhodes thinks that the histories by Wilson (= Thompson and West), Newmark, Truman, and Guinn? all say that New River was created by the flood of 1867. The map of 1862 shows the Zanja Madre (meaning main ditch) taking water from San Gabriel River, and running south-southwest, passing just west of the Pio Pico house, following the same bed where the New River now runs. The Zanja de Lemuel Carpenter takes its water from the San Gabriel River about ½ mile downstream of intakes, and joins the Zanja Madre where the Zanja Madre just a little south of the Jesus Perez house, which apparently stands in the V between the 2 ditches, just south of the Ranchito de Pico. Just south of the Jesus Perez house the ditches seem to split again, one running south-southeast to form the gulch that runs just east of the Andres Colima (= A. S. Pitman) house , and the other south-southwest to be the continuation of the Carpenter ditch, running through the middle of the vineyard of Jose Nieto and then passing just west of the Carpenter house. According to this map, therefore, the present New River is called Zanja Madre north of the Jesus Perez house, and Zanja de Carpenter south of the Jesus Perez house. Mr. Rhodes has discovered in a document of which he showed me a copy the important wording: "In 1850 in the [redacted]

Perdieu estate ... on the San Gabriel River." The New San Gabriel River is here referred to, thus proving that that "ditch" was regarded as a river in 1850, in direct opposition to the standard histories. The Perdieu estate referred to was in the vicinity of the James Barton ranch. And we have seen Mr. Juan Ramirez' testimony that the "ditch" that passed just west of Carpenter's house prior to 1867 was separated from the house by a 12 foot bank, i.e. that the ditch was 12 feet below the level of the surrounding country. What we really have to deal with in these ditches are old flood or emergency delta channels of the Rio Hondo, and show a tendency of that stream to break from its bed and discharge its waters in Alamitos Bay instead of carrying them to the Los Angeles River. This same tendency is seen in the formation of an island, shown on the 1862 map and still extant, just downstream of where the old Zanja de Lemuel Carpenter intook, but in this case the stream that breaks away joins the other stream again further down. I also have the opinion of a geologist on the matter, and Mr. Rhodes is justified in thinking that the New River may be a very old stream. The Rio Hondo still carries most of the water, and evidently has done so all through recorded history. Mr. Rhodes and Mr. Juan Ramirez agreed that the biggest floods of Los Nietos history were those of 1851 (also the year of a big earthquake at Los Nietos), 1867, and 1881. Pedro Lugo, at one time ditch tender, Sp. zanjero, of the Carpenter ditch, is still alive and more

than 80 years old, formerly turning on the water for the D. P. Passon ranch, etc.

The ditch supplying the Lugos and other settlers on the north side of the Rio Hondo with water, known as the Forster Ditch, also has its intake on the south side of Rio Hondo and below the above mentioned island. This ditch leads its water down the south side of Rio Hondo for some distance and then the water is conducted across to the north side of the river by a flume. An "Old Flume" running along the south side of Rio Hondo between the intakes of the Zanja Madre and Zanja de Lemuel Carpenter, but not known to have any connection with these ditches, is shown on the map of 1862.

The New River is often spoken of by old Spanish Californians as running to Los Cerritos, rather than to Los Alamitos. Mr. Rhodes says that an old document that he has seen spells the name Los Sierritos.

Thus we see that although the site of the Carpenter adobe house was called Nakaw'ya, the site is the same as that of the José Manuel Nieto headquarters, and it may have been some place nearby that was called SUká'. We have learned from the above that there was a bank there, and the Acute-tongued Burrowing Bee frequently makes its home in banks.

Mr. Marcos H. Forster, however, stated that it is tradition

handed down in his family that José Manuel Nieto did not live at the Carpenter ranch site at all, but lived with the Lugos on the north bank of Arroyo Hondo.

(2) "La Rancheria."

When Mr. Juan Ramírez was asked about Indian sites in the Los Nietos region, he at once thought of "La Rancheria." He said it was the best known Indian village site in the whole region. It is a little knoll of rich black sandy soil on the east bank of New River only a little downstream of the Pico house, and best reached from the Pico house. It is on the present Holbrook ranch. The ranch, including the knoll, belonged to Mr. Bequette who disposed of it to Mr Max Schwed, to whom Bequette was in debt. Mr. Ramírez lived at this ranch for 3 years, keeping it for Mr. Schwed, and at one time during that period Mr. Caldwell and Mr. Ramírez cut away much cactus from the knoll. The ground there is said to be full of Indian relics of many kinds. So Mr. Ramírez thought that this village, situated on the east bank of New River just as were the Carpenter headquarters but farther upstream, may have been Boscana's ṢUká'. Like the Carpenter adobe site, this place, also at the edge of New River, would with its banks have been a likely locality for the Acute-tongued Burrowing Bee to have made its presence noticeable to the Indians.

(3) The Eduardo Pollorena Adobe House Site.

Mr. Juan Ramírez also thought that the site of the Eduardo Pollorena adobe house, now remodeled as the residence of C. S. Swaine and E. L. Swaine, on the west side of Puente Mills Road only .3 mile north of the business center of Los Nietos, may also lay claims to being the original ṢUká'. Just northwest of this old adobe house is a wooden 2-story house

belonging to the Swaines. Mr. Ramírez remembers that years ago there were 2 adobe houses there, a second one, east of the present one, having long since disappeared. Both were west of where Puente Mills Road now runs. The 2 houses were separated only by a narrow lane. Mr. Ramírez thinks that Eduardo Pollorena, who is the same man who is noted as having owned Las Bolsas, first lived in the eastern adobe house, and later acquired the other adobe house (the one still standing) and moved into it, after which it became known as the Eduardo Pollorena house. But Mr. Ramírez is positive that Mr. Pollorena did not build these adobe houses, but that they had been built by some one else. Mr. Ramírez imagines it may have been by Jose Manuel Nieto himself, and then passed to a second owner, before Mr. Pollorena had them. It is said by the Swaines that Ex-governor Downey once lived in the adobe house that is still standing, but Mr. Ramírez knows nothing of this. There was a widely known old vineyard at the place. Mr. Eduardo Pollorena's first wife was a daughter of Tomas Sanchez Colima, and his second wife was a Guirardo.

A map showing adobe ranch houses in the region east of Los Angeles, said to have been published first in the diary of Judge Hayes (see bibliography) and to have been republished in the Sunday Magazine of the Los Angeles Times in 1930, wrongly transposes the position of the Eduardo Pollorena and the Tomas Sanchez Colima adobe houses, placing the Pollorena house south of the Colima house.

(4) Tomas Sanchez Colima Adobe House Site.

Mr. Juan Ramirez stated that if we want to find a central location at Los Nietos which used to be an Indian rancheria, he can think of no more likely site than that of the Tomas Sanchez Colima adobe house, which is shown on the 1862 map apparently running a little north-northeast and south-southwest, on the east side of the old road which led from the Eduardo Pollorena house southwest to Los Nietos school. Mr. Juan Ramirez led us to the site of this house, which he located in a vacant lot said to belong to 3 brothers named Robinson on the south side of Sorensen Lane. This lot lies between the house and lot of Mr. Dan Vaughan on the west, and the house and lot of Mrs. Mary Cryan, Los Nietos school teacher, on the east. This vacant lot is only about 400 feet west of Puente Mills Road. The Tomas Sanchez Colima adobe house is also remembered to have stood there by Mr. J. F. Oldham, and other old timers. Mr. Juan Ramirez himself tore down this adobe house. Mr. Charles Mason offered to help him work if he could have some of the adobes for making himself a milk house, which he did, and the milk house is still standing at Santa Fe Springs. The Tomas Sanchez Colima vineyard occupied the low section of ground west of the adobe house, which extended practically from Walnut Street, the next street north of Sorensen Lane, to Perkins Avenue, the next street south of Sorensen Lane. This "bajillo" where the vineyard was is moist, and Mr. Oldham imagines that the adobe bricks for the house were made there. Mr. Rhodes says that this vineyard is distinct from the vineyard of José Nieto shown on the 1862 map, the latter vineyard having been further west (see below). Mr. Juan Ramirez has said from the first that there is a large Indian cemetery near the Tomas Sanchez Colima house, and that he has heard that there was an Indian rancheria there. He thinks there were Indians living there even in Spanish times.

In his feeling that the Tomas Sanchez Colima location is central, Mr. Ramirez means that it is near the center of the "mesa" which is bounded on the east by the gulch just east of the A. S. Pitman house (see above), and on the west by the bajillo of New River. It is true that thus considered, the site is central, and possibly Boscana's words "the valley" of Los Nietos, Sp. el llano de los Nietos, could be interpreted as referring to this "mesa" of Los Nietos.

The surname Colima in the Los Nietos region is said to have originated in the following way. There was a man named Juan Sanchez living in the northwestern part of the region and another by the same name living in the eastern part of the region (downgulch from Andres Colima, on the western edge of the same gulch). The latter Juan Sanchez was from the city of Colima, Mexico, and people added Colima at the end of his name to distinguish him from the other Juan Sanchez. It is not known to me what relation Tomas Sanchez Colima was to the original Juan Sanchez Colima. He was possibly a son.

Heading

(5) Southern Pacific Junction Tower Indian Site.

Mr. Juan Ramírez recalled that in the vicinity of the Southern Pacific Junction Tower, which stands in the western angle of the crossing of the Whittier spur of the Southern Pacific with the Santa Fe Railway, there is another Indian graveyard. A Mr. Cooper tried to make a cesspool there and found the ground full of Indian bones --- a gentile cemetery.

I laid the entire matter of the locating of ṢUká' before Mr. Juan Ramírez, and he thought that any one of the 5 sites described above might be the one referred to by Fr. Boscana, but led by Boscana's words "in the middle" he inclined especially to the opinion that the Tomas Sanchez Colima site, or possibly that of the Eduardo Pollorena house, might be the one.

Some information was also obtained about the following additional sites at or near Los Nietos.

Heading

(1) El Ranchito de Pico.

The Indian name of the Ranchito de Pico is not given by Reid, The Indians of Los Angeles County, Letter 1, in his list of "Lodges".

The Ranchito de Pico was never a grant. The property was acquired by Pio Pico, the last Mexican Governor of California, as his home. The old Pico home adobe house stands on the very western edge of the "mesa" just east of New River, in the same position that the Carpenter home stood, and a glance at the western end of the house shows that a portion of the building has been carried away by one of the New River floods --- by the flood of 1881, the same high water which carried down the frame house of the Carpenter heirs. The space between the Pico house and the river is the same kind of "bajillo" which borders the river on the east all the way down to Santa

Fe Springs and beyond, growing wider as one goes downstream, a high dike built of broken pieces of old highway bed having been constructed to protect the Pico house, which is now owned by the State, from the next flood. The north wall of the Pico house is ca. 171 feet south of the south property line of Whittier Boulevard. The adobe house is built around a patio, open to the east. The region across Whittier Boulevard to the north was a Mexican settlement formerly known sometimes more or less in fun as Jimtown on the New San Gabriel. We have already mentioned a chapel which formerly stood across Whittier Boulevard northeast of the Pico adobe house, and "la rancheria," the Indian site downstream of the Pico adobe house on the east bank of New River.

Heading

(2) The Slauson Street Adobe House Site.

Mr. J. F. Oldham informed me that there used to be an adobe house at the southwest corner of Slauson Street and Puente Mills Road. This is evidently the adobe house shown on the 1862 map a short distance north-northeast of the Tomas Sanchez Colima adobe house.

Heading

(3) The José Nieto Vineyard Site.

The map of 1862 shows a square piece of land, comprising perhaps 5 acres, a little north-northeast of the Carpenter house and with the Zanja de Lemuel Carpenter (= New River) running through the middle of it, and labeled "Old Vineyard of José Nieto." By José Nieto, possibly the José Manuel Nieto (Jr.), son of the original José Manuel Nieto (see above) is meant. But Mr. Marcos H. Forster says that he has heard that this José Nieto was ~~xx~~ a nickname for a man ~~who had xxxxxxxxx another xx real~~ whose real name was José Pérez, and that he was not a Nieto at all. Mr. Rhodes feels sure that this vineyard was included in the ¼ section of land farmed by José Manuel Nieto, and it is ~~xxxxx~~ included in ~~xxxxxxx~~ and almost in the center of the Carpenter ranch as shown in the map of 1862.

e with an accent over it

Heading

(4) The Bernardino Guirardo House Site.

The B. P. Porr house, formerly the Bernardino Guirardo house, is just south of Los Nietos Road (called Carpenter Lane on the 1862 map) at a point only .2 mile west of the junction of Puente Mills Road and Los Nietos Road.

Hall Map 33

Heading

(5) The José María Ramírez Adobe House Site.

According to Mr. Juan Ramírez, son of José María Ramírez, ~~the~~ this 2 story adobe house with balcony, one of the few of its kind in the ~~xxxx~~ region, stood about ¼ mile south of the present B. P. Porr house, east-southeast of the Carpenter adobe house, and on the west side of the old road that ran from Los Nietos School south to the Sanford adobe house. This adobe house was built by José María Ramírez as a residence for his family.

Heading

(6) The Josefa Domínguez and Mrs. George Fisher Adobe House.

~~Accompanied by Mr. Juan Ramírez, we drove south from the~~ Accompanied by Mr. Juan Ramírez, we drove .4 mile south from the northwest corner of the Flood Ranch, and then .5 mile east, and reached an adobe house still standing which Mr. Ramírez says was that of Josefa ~~xx~~ Domínguez and Mrs. George Fisher, both of these women being sisters of Mr. Tomas Domínguez. Tomas Domínguez was married to Susana Carpenter, daughter of Lemuel Carpenter by his first union. This adobe house also is near the western edge of the "mesa," overlooking the New River "bajillo," which is still wider here in the south.

~~Mr. Juan Ramirez also remembers an adobe house ruin south of the adobe house last mentioned, xxxxx~~

Heading

(7) The Adobe House Site South of the Josefa Dominguez and Mrs. George Fisher Adobe House.

Mr. Juan Ramírez also remembered an adobe house ruin which he had seen when a boy with a wall or two standing, ¼ mile or less south of the Josefa Dominguez and Mrs. George Fisher adobe house.

Heading

(8) The Sanford Adobe House Site.

At Santa Fe Springs, near the western edge of the "mesa" and overlooking the "bajillo" at the eastern edge of New River, which bajillo is here 3/4 mile wide, stood the John Sanford adobe house, headquarters of the Sanford ranch. The Sanford place was afterwards bought by Governor John G. Downey, and Mr. Downey lived in this adobe house. The adobe house has now been remodeled to make the home of Mrs. Gertrude Mazerek, or was possibly knocked down and her house was built on the site. This house is near the western edge of the oil derrick forest of Santa Fe Springs. The map of 1862 shows the John G. Downey adobe house at the east edge of the main road which runs south from Los Nietos School.

Heading

(9) "The Vineyard."

One of the deeds examined by Mr. Rhodes mentions merely "the vineyard" and it is a matter for future study to determine which vineyard is meant.

This is the third and fourth mention of ʃUká', and the first time it is mentioned as a placename.

The first occurrence is p. 282, the second, is p. 296, the fifth, p. 330; the sixth, p. 333; the seventh, p. 333. The first, second and seventh mentions refer to the honey of the ʃUká'; the third, fourth, fifth, and sixth mentions refer to the use of ʃUká' as a placename.

ʂUrorram, meaning that which shakes all the time, may easily, as Boscana suggests, refer to shell spangles, beads or deer fetlock hoofs attached to a woman's dress, shaking or sounding as she moves, but could equally well refer to one's body trembling all the time. ʂUrorkit or ʂUrórranim (the latter with gynonymous postfix) would be other forms of like meaning which could be used as a woman's name. From cursive ʃooraq, frequentative cursive. ʃUrorraq, to shake intr. punctual But punctual ʃorraq, frequentative ʃUrooraq. The common reference of the verb is to a person trembling. E.g., a boy once became angry with old Marcelino Cuashish and hit him on the head, and in telling about it later the boy said: "ʃorraq," he (Marcelino) shook a little while (punctual aspect). Ct. yararraq, earth trembles up and down (at a boggy place).

329.

ʂUrorram, meaning that which shakes all the time, may easily, as Boscana suggests, refer to shell spangles, beads or deer fetlock hoofs attached to a woman's dress, shaking or sounding as she moves, but could equally well refer to one's body trembling all the time. ʂUrorkit or ʂUrórranim (the latter with gyonymous postfix) would be other forms of like meaning which could be used as a woman's name. From cursive ʃooraq, freq. curs. ʃUrorraq, punct. ʃorraq, freq. ʃUrooraq, to shake intr. But punct. ʃorraq, punct. freq. ʃurooraq. The common reference of the verb is to a person trembling. E.g., a boy once became angry with old Marcelino Cuashish and hit him on the head; in telling about it later the boy said: "ʃorraq," he (Marcelino) shook a little while (punctual aspect). Ct. yararraq, earth trembles up and down (at a boggy place).

ʂUrorram, meaning that which shakes all the time, easily, as Boscana suggests, referring to shells and beads attached to a woman's dress, but could equally well refer to body trembling all the time,

ʂUrorkIt or ʂUrórranIm (the latter with postfix) would be other forms of like meaning which could be used as a woman's name. From ʃooraq, redup. ʃUrorraq, cursive; ʃorraq, redup. ʃUrooraq, punctual, The common application of the verb reference to trembling. E.g., a boy once told old Marcelino Cuashish and hit him in the head; became angry with him in telling about it later the boy said:

"ʃorraq," he (Marcelino) shook a little while (punctual aspect). Cf.

yararrak, earth trembles up and down (at a boggy place).

Remembered by two informants as having long ex accented o, which is the important point for the reconstruction of the word. One of these informants remembered the word as KUrooni, the other gave the Aj. form as Karoona. If it had not been for this recollection, the doubling of the n by Boscana and in the San Juan Capistrano Mission records might have led one to think that the word had phonetics similar to those of TUvonmi, name of the mother of Timét 'Awí' (which name occurs in a story about Ex eagle gathering). The name was remembered as a family surname or clan name (which is the same thing) prevalent at San Juan Capistrano.

These are: 1. Hippodamea convirgens Guér. For a few days after emerging from the pupal state the color of this lady bug is pale greenish yellow, with a blackish or dark spot near the center of each wing cover. After a few days, as the result of light and air, the color becomes red, and the spot near the center of each wing cover very black, and we have the common red lady bug of the region. 2. Olla abdominalis

according to present-day systematists,
Say. This lady bug is dimorphic, that is, its adults have two different color forms, and were formerly regarded as belonging to two different species. The lighter colored species, to which the name Olla abdominalis was earlier confined, has two different color stages (comparable to those

1a

~~Probably to be reconstructed as *KUronnI, but possibly as*KUroonI. With the reconstruction KUronnI or the phonetics of TUvonnI, name of the mother of TImet 'Awi' (in a story).~~

On p. 331 Boscana states: "These same appellations ~~xxxxxxxxx~~ "Coronne" and "Tepi" were given to a small insect, or fly, which was abundant in the fields and gardens, called by us the lady bug. The red ones were Coronnes, and the ~~xx~~ yellow, Tepis!" "Tepi" was known by the informants as little as "Coronne". Its reconstruction may be *TeepI, or again pl. tImét po'lam, *TeppI. Lady Bug of any species is called Tx tImét, po'la, head louse of the Sun (from 'Uláat, Ex pl. 'UlaatUm, European Head Louse, also ,Sp. conchilla. American Indian Head Louse; see fn. 251) ~~xxxxxxxxxxxx~~ There are two different species of lady bug occurring in this region which have two different color ~~xxxxx xxxx~~ phases in the life of the individual. These are: Hippodamea convirgens Guér. ~~(cmo~~

Among the lady bugs occurring in this region there are two species which have notably ~~xxxxx~~ changing color phases in the life of the individual.

of Hippodamea convirgens Guér.). When freshly emerged, its individuals are a very light creamy white, but as they mature they become yellowish brown, or tan, with less of the ~~xrxx~~ darker element found in the spots. The other dimorphic color form, formerly held apart as Olla plagiata Csy., is black or very dark, and evidently shows a predominance of the blue-green element of the chlorophyll with the humeral red spots of the carotin or xanthophyll (for these terms, see below).

~~Mr. L. J. Muchmore of the Los Angeles Museum informs me with regard to these color changes as follows:~~

Therefore "Coronne" = 1. ~~xxxxxxxxx~~ Hippodamea convirgens Guér., fully pigmented light dimorphic form of fully pigmented in its red stage; 2. Olla abdominalis Say., in its brown stage.

"Tepi" = 1. ~~xxxxxxxxxxxxxx~~ Hippodamea convirgens Guér., ~~xxxx~~ in its immaturely pigmented ~~xxx~~ pale greenish yellow stage; 2. light dimorphic ~~xxxxxx~~ form of Olla abdominalis Say., in its creamy white stage. If Boscana's information refers ~~xx~~ entirely to varying coloration of a single species, we would guess that the species is Hippodamea convirgens Guér., in which the immature pigmentation is yellower and the fully developed pigmentation brighter red than in ~~xxxxxxxxxxxx~~ the light dimorphic ~~xxx~~ form of Olla abdominalis Say., which changes from a creamy white to a brown or tan color, although these cream and tan colors could be termed yellow and red, respectively, in Indian.

~~xxx~~

To Professor L. J. Muchmore of the Los Angeles Museum I am indebted for the following ~~xx~~ information on the pigmentation of these lady bugs:

"With reference to the color of the Lady Bird Beetles, I would say the color of insects is of three-fold origin ---- one physical, caused by refraction and disfraction of light ~~xx~~ due to the structure of the epidermis (grooves, gratings, films, ~~xxxx~~ striae, etc.); ~~seond~~ second, chemical, due to the pigments of different groups; and third, a union of physical and chemical. The red Lady Bird ~~xxxxx~~ beetles are predaceous, feeding largely upon aphids which suck the juices of the plants on which they feed.

"Chlorophyll consists of two components. One shows blue-green in alcoholic solution when viewed by transmitted light; the other is yellow-green when viewed by transmitted light. The yellow components of chlorophyll are ~~xx~~ yellowish-orange pigments, carotin and xanthophyll. Larvae and young forms of insects are colored by the food they eat.

"Beetles of the family Coccinellidae and Chrysomelidae are colored in this way. The shades of color are due to differences in degree of concentration." ~~xThe c xxxxxxxxxxxxxx~~

Professor E. O. Essig (A History of ~~Etymology~~ Entomology, New York, 1931, p. 331, fn.) has already preceded us in print in the discovery that the red and yellow lady bugs mentioned by Boscana are but color phases in the life of the individual: "The newly pupated ladybird beetles are ~~xx~~ yellow and after a few days' exposure to the air and light become red."

"Coronne" was a widely used clan or family name at San Juan Capistrano, as is witnessed by the following occurrences in the records of that mission, always as a gentile name or christian surname, never as a placename: "coronni" (Sjc. Bap. I, entry 10). "Coronni" (Sjc. Bap. I, entry 68). "Coroni" (Sjc. Bap. I, entry 280). "Coroni" (Sjc. Bap. I, entry 386). "Coronni" (Sjc. Bap. I, entry 1430). "Coronni" (Sjc. Bap. I, entry 2146). "Coronni" (Sjc. Bap. I, entry 2147). "Coronni" (Sjc. Bap. I, entry 2451). "Coronni" (Sjc. Mar. I, entry 14). "Coromi" (Sjc. Mar. I, entry 39). "Coroni" (Sjc. Mar. I, entry 75). "Coronni" (Sjc. Mar. I, entry 84). "coronni" (Sjc. Mar. I, entry 91), "Coronni" (Sjc. Mar. I, entry 235). "Cronne" (Sjc. Mar. I, entry 261). "Coroni" (Sjc. Mar. I, entry 272). "Coroni" (Sjc. Mar. I, entry 277). "Coroni" (Sjc. Mar. I, entry 289). "Coroni" (Sjc. Mar. I, entry 290). "Coroni" (Sjc. Mar. I, entry 328). "Coroni" (Sjc. Mar. I, entry 364). "Coroni" (Sjc. Mar. I, entry 392). "Coroni" (Sjc. Mar. I, entry 431). "Coroni" (Sjc. Mar. I, entry 522). "Coronni" (Sjc. Mar. I, entry 538). "Coroni" (Sjc. Mar. I, entry 573). "Coronne" (Sjc. Mar. I, entry 578). "Coronni" (Sjc. Mar. I, entry 671). "Coronne" (Sjc. Mar. I, entry 673). "Coronne" (Sjc. Mar. I, entry 728). "Coronne" (Sjc. Mar. I, entry 885). "Coronie" (Sjc. Mar. I, entry 913). "Coronne" (Sjc. Mar. I, entry 960). "Coronne" (Sjc. Mar. I, entry 976). "Coronne" (Sjc. Mar. I, entry 986). "Coronne" (Sjc. Mar. I, entry 1008). "Coronne" (Sjc. Mar. I, entry 1010). "Coronni" (Sjc. Deaths I, entry 114). "Coronni" (Sjc. Mar. I, entry 210). "Coroni" (Sjc. Deaths I, entry 235). "Coroni" (Sjc. Deaths I, entry 281). "Coroni" (Sjc. Deaths I, entry 291). "Coroni"

(Sjc. Deaths I, entry 310). "Coroni" (Sjc. Deaths I, entry 311). "Coroni" (Sjc. Deaths I, entry 394). "Coroni" (Sjc. Deaths I, entry 440). "Coroni" (Sjc. Deaths I, entry 467). "Coroni" (Sjc. Deaths I, entry 472). "Coroni" (Sjc. Deaths I, entry 607). "Coroni" (Sjc. Deaths I, entry 614). "Coroni" (Sjc. Deaths I, entry 618). "Coroni" (Sjc. Deaths I, entry 697). "Coroni" (Sjc. Deaths I, entry 708). "Coroni" (Sjc. Deaths I, entry 721). "Coroni" (Sjc. Deaths I, entry 750). "Coroni" (Sjc. Deaths I, entry 817). "Coroni" (Sjc. Deaths I, entry 829). "Coroni" (Sjc. Deaths I, entry 850). "Coroni" (Sjc. Deaths I, entry 927). "Coroni" (Sjc. Deaths I, entry 952). "Coroni" (Sjc. Deaths I, entry 954). "Coroni" (Sjc. Deaths I, entry 970). "Coroni" (Sjc. Deaths I, entry 986). "Coroni" (Sjc. Deaths I, entry 994). "Coroni" (Sjc. Deaths I, entry 1008). "Coroni" (Sjc. Deaths I, entry 1102). "Coroni" (Sjc. Deaths I, entry 1135). "Coroni" (Sjc. Deaths I, entry 1139). "Coroni" (Sjc. Deaths I, entry 1140). "Coroni" (Sjc. Deaths I, entry 1169). "Coroni" (Sjc. Deaths I, entry 1171). "Coroni" (Sjc. Deaths I, entry 1234). "Coroni" (Sjc. Deaths I, entry 1238). "Coroni" (Sjc. Deaths I, entry 1247). "Coroni" (Sjc. Deaths I, entry 1282). "Coroni" (Sjc. Deaths I, entry 1290). "Coronne" (Sjc. Deaths I, entry 1451). "Coroni" (Sjc. Deaths I, entry 1475). "Coroni" (Sjc. Deaths I, entry 1601). "Coroni" (Sjc. Deaths I, entry 1606). "Coroni" (Sjc. Deaths I, entry 1667). "Coronne" (Sjc. Deaths I, entry 1669). "Coronne" (Sjc. Deaths I, entry 1670). "Coroni" (Sjc. Deaths I, entry 1673). "Coronne" (Sjc. Deaths I, entry 1675). "Coronne" (Sjc. Deaths I, entry 1686). "Coroni" (Sjc. Deaths I, entry 1694). "Coroni" (Sjc. Deaths I, entry 1697). "Coroni" (Sjc. Deaths I, entry 1703). " Coroni" (Sjc. Deaths I, entry 1722). "Coronne" (Sjc. Deaths I, entry 1828). "Coronni" (Sjc. Deaths I, entry 1832). "Coronne" (Sjc. Deaths I, entry 1861). "Coroni" (Sjc. Deaths I, entry 1865). "Coroni" (Sjc. Deaths I, entry

1897). "Coroni" (Sjc. Deaths I, entry 1922). "Coroni" (Sjc. Deaths I, entry 1994). "Coroni" (Sjc. Deaths I, entry 2014). "Coroni" (Sjc. Deaths I, entry 2019). "Coronne" (Sjc. Deaths I, entry 2089). "Coroni" (Sjc. Deaths I, entry 2091). "Coroni" (Sjc. Deaths I, entry 2101). "Coronne" (Sjc. Deaths I, entry 2116). "Coronne" (Sjc. Deaths I, entry 2169). "Coronne" (Sjc. Deaths I, entry 2240). "Coronne" (Sjc. Deaths I, entry 2303)."Coronne" (Sjc. Deaths I, entry 2304). "Coronne" (Sjc. Deaths I, entry 2317). "Coronne" (Sjc. Deaths I, entry 2330). "Coronne" (Sjc. Deaths I, entry 2361). "Coronne" (Sjc. Deaths I, entry 2395). "Coronne" (Sjc. Deaths I, entry 2399). "Corronne" (Sjc. Deaths I, entry 2442). "Coronne" (Sjc. Deaths I, entry 2443). "Coronne" (Sjc. Deaths I, entry 2448). "Coronne" (Sjc. Deaths I, entry 2496). "Coronne" (Sjc. Deaths I, entry 2504). "Corronne" (Sjc. Deaths I, entry 2557). "Coronne" (Sjc. Deaths I, entry 2589). "Coronne" (Sjc. Deaths I, entry 2594). "Coronne" (Sjc. Deaths I, entry 2596). "Coronne" (Sjc. Deaths I, entry 2635). "Coronne" (Sjc. Deaths I, entry 2640). "Coronne" (Sjc. Deaths I, entry 2803). "Coronne" (Sjc. Deaths I, entry 2805). "Coronne" (Sjc. Deaths I, entry 2813).

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"Coronila" has only one occurrence (Sjc. Deaths I, entry 1486).

Boscana's "Tepi" occurs, always as a gentile or a christian surname, in the San Juan Capistrano Mission records: "tepi" (Sjc. Bap. I, entry 390). "Tepi" (Sjc. Bap. I, entry 2147). "tepi" (Sjc. Mar. I, entry 337). "Tepi" (Sjc. Mar. I, entry 537). "Tepi" (Sjc. Mar. I, entry 676). "Tepi" (Sjc. Mar. I, entry 703). "Tepi" (Sjc. Mar. I, entry 709). "Tepi" (Sjc. Mar. I, entry 680). "Tepi" (Sjc. Mar. I, entry 731). "Tepi" (Sjc. Mar. I, entry 736). "Tapi" (Sjc. Mar. I, entry 720). "Tepi" (Sjc. Mar. I, entry 872). "tepi" (Sjc. Mar. I, entry 1005). "tepi" (Sjc. Mar. I, entry 1006). "Tepi" (Sjc. Deaths I, entry 293). "Tepi" (Sjc. Deaths I, entry 349). "Tapi" (Sjc. Deaths I, entry 535). "Tepi" (Sjc. Deaths I, entry 653). "Tepic" (Sjc. Deaths I, entry 677). "Tepi" (Sjc. Deaths I, entry 760). "Tepi" (Sjc. Deaths I, entry 804). "Tepi" (Sjc. Deaths I, entry 812). "Tepi" (Sjc. Deaths I, entry 829). "tepi" (Sjc. Deaths I, entry 869). "Tepi" (Sjc. Deaths I, entry 967). "Tepi" (Sjc. Deaths I, entry 1100). "Tepi" (Sjc. Deaths I, entry 1141). "Tepi" (Sjc. Deaths I, entry 1648). "Tepi" (Sjc. Deaths I, entry 1655). "Tepi" (Sjc. Deaths I, entry 1676). "Tepi" (Sjc. Deaths I, entry 1683). "Tepi" (Sjc. Deaths I, entry 1822). "Tepi" (Sjc. Deaths I, entry 1852). "Tepi" (Sjc. Deaths I, entry 1864). "tepi" (Sjc. Deaths I, entry 1871). "tepi" (Sjc. Deaths I, entry 1872). "Tepi" (Sjc. Deaths I, entry 1923). "Tepi" (Sjc. Deaths I, entry 2046). "Tepi" (Sjc. I, entry 2076). "Tepi" (Sjc. Deaths I, entry 2133). (Note on death of Maria Ygnacia Tepi, whose "Tepi" baptism is entry 745 of Slr. Bap. I).

"tepi" (Sjc. Deaths I, entry 2425). "Tepi" (Sjc. Deaths I, entry 2428).

Apparently for *Wiira$_{x}$ram. The word starts off as if derived from wiirUq, to flute, to play the flute (or any modern wind instrument), but no such form is known to the informants. Cp. wiirUlac, diminutive wiiʃUlamal, flute.

"Vuiragram" is the plural form, as is "Uiniojum", the name which follows it (for which see below).

Possibly for 'AwinnIxUm, treaters, ones who give a person a treat, Sp. brindadors, pl. of 'awinnIkat, 'awinnIwUt, treater. Other pls. are 'awinnIktUm, 'awinnIwUtUm, and 'awinnIvUktUm. From 'awinnIq, to treat, to give a treat to a person. Whether this is the correct reconstruction of the name or not, the form of the name given by Boscana is pl., as is that of the preceding name.

Various informants have guessed *'UyayʃUn as the most likely reconstruction. There is no word referring to wisdom or inteligence that has similar sound. E.g., 'ayálkawUt, inteligent; 'ahikya, smart. The word might remind one of 'Uya''aq (Greek) pUʃúun, his heart is sad. The verb 'oyyaq, 1. to spy; 2. to lean, shows some resemblance in sound of meaning. This is the first occurrence of "Oyaison"; the second occurrence is spelled the same and is on p. 333.

This is the fifth mention of ~~*Sexaxi*~~ ʃUká', Acute-tongued Burrowing Bee, here used again as Indian name of Los Nietos; see the third occurrence (p. 329), which is the first that gives it as this placename. The first occurrence is p. 282; the second, p. 296; the third, ~~xxxxxxxxxx~~ 329; the fourth 329; the ~~xix~~ sixth, p. 333; the seventh, p. 333.

~~According to Boscana's information, PUtii Um was the name of the village established as a colony of~~

According to Boscana's information, the chief of the village of SUká', Los Nietos, in Los Angeles County, established a colony of Los Nietos Indians, ~~xixix~~ placing his own daughter, *KUrooni, as chieftainess of the colony, at "a place called ~~*Nixuiiix~~ 'Niguiti,'" which is ~~xx~~ "seven or eight leagues, or more" from Los Nietos, and "half a league, N.E. from the mission." The distance here given from Los Nietos is the same as that given from Los Nietos to San Juan Capistrano Mission on p. 329, except that ~~xxrexixexwerdx~~ ~~on~~ the distance from Los Nietos to "Niguiti" the words "or more" are added. This distance is considerably underestimated, see p. 251. The distance from "Niguiti" to San Juan Capistrano Mission is a ~~xxexxxx~~ short one and less likely to be fully estimated, but on the correctness of its estimation depends largely the identification of the place called PUtiiUm (see below). ¶ The next point to make is that here again, the "N.E." of our text is to be read as north-west, as it is in the ~~xx~~ locating of Los Alamitos (p. 251) and ~~xxx~~ Los Nietos (p. 329). Northeast of San Juan Capistrano Mission would take us to the vicinity of El Orno, ~~or to the hills beyond~~ and to Yukuyka spring (see below). Northwest, following the old camino real toward Los Angeles, takes us to El aguajito, El Aguajito the vicinity of two springs (see below), and more in the direction of Los del Cante, ~~Niguiti~~ and Nigüil, all of them in direct route toward Nietos. Moreover, "Niguiti" ~~is surely for Aj. Nawil (see below),~~ Los Nietos. ~~all of which together makes it practically certain that *xxxx "N.E.", Sp. noreste, is some kind of a mistake for northwest, Sp. noroeste, which has~~

new paragraph

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2.

~~Mietos~~. Moreover, "Niguiti" is surely for Aj. Navíl, Sp. Miguil, "Miguel" (see below), which makes it certain that "N.E.", Sp. noroeste, is some kind of a mistake for northwest, Sp. noroeste, which has only ~~one letter different in both written-out word and abbreviation.~~ two directional names have only

names differ in only one letter in both fully spelled forms and abbreviations.

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That "Niguiti" is a miscopying or misprint for *Niguili, the -t- of our text standing form -l-, is rendered practically certain by the occurrence of "Yuiguilli" in a letter of Fr. Zalvidea, while in another letter of the same Father what is evidently the same placename is spelled Niguil. Fr. José María de Zalvidea in his letter to Governor J. B. Alvarado under date Jan. 21, 1841, writes (Engelhardt, San Juan Capistrano Mission, p. 131):"The Indian community came and informed me that efforts had been made to deprive them of Trabuco, Mission Vieja, and Yuiguilli." In a letter to the same Governor dated the following day Fr. Zalvidea says (op. cit., p. 132): "but which cattle I shall loan to the Indians so that they may breed and domesticate the wild cattle which are on the ranchos of Trabuco, Mision Vieja, Niguil, and San Mateo." A third spelling of the name is contained in the communication of Governor Alvarado to José Sepúlveda, under date of June 12, 1841, concerning which Engelhardt says (San Juan Capistrano Mission, p. 139): "he was given to understand that he had a claim only to the Rancho Ciénaga de las Ranas, and that he was arbitrarily occupying the sites of El Toro and Niguil." Engelhardt's source for this last quotation is Cal. Arch., Dept. St. Pap., Angeles, vol. vi, p. 46, Bancroft Collection.

~~These forms are [illegible] Navíl, of which there may have been a variant pronunciation *Niwíl, a case of obscure etymology. This name appeared on modern maps as that of the Miguel~~

Not a new paragraph.

The old map of the San Joaquin Ranch filed by Jose Sepulveda in 1841 with the United States Land Commission, which is reproduced ~~in~~ in Stephenson, Caminos Viejos, end of book, gives at the extreme right, in the region between Laguna Creek and Aliso Creek: "Sitio De Neuil" (Site of Neuil). The word is not very legible but is surely to be read thus. Just to the right of this word, the map has been cut, or at least has the appearance of having originally extended ~~at least~~ slightly further to the right, according to information kindly furnished by Mr. Terry E. Stephenson, who has seen the original. The above early ~~forms~~ spellings are all ~~for Nawil, of which there may have been also a variant pronunciation *Niwil, old Indian placename of obscure etymology apparently referring originally to the site of the adobe house where the oil derrick now stands, on the north side of Aliso Creek and only some 150 yds. from the creek, 1 mile southeast from the present ranch houses of the Niguil Ranch.~~

~~The Aj. informants claimed that although this placename Nawil sounds exactly like Qe. nawíl, maiden, young lady, it has no connection with that word, which is replaced in the Aj. dialect by yUwaywitc, maiden, young lady.~~

Aj.
for Nawíl, apparently the same word as Qe. nawíl, maiden, maiden being called not this but yuwáywitc in the Aj. dialect. Nawíl was known To Acú as the name of 2 distinct places: 1. the locality where the old camino real and also the present 101 highway crosses Aliso Creek, described by Acú as a place where one always saw a lot of qawii'alat, ravens; 2. "Niger Canyon, creek just downcoast of Abalone Point and of Laguna Beach. Of this latter application of Nawíl, "Niger" is a map-mistake. I visited both localities with Acú and he volunteered that he did not know why they were both called by the same name. The

There was a large Indian rancheria on the high flat land just upcoast of Abalone Point.

Sp. form of the name is Nigüil, i.e. in phonetic orthography Nigwíl, Niwíl. The spelling "Niguel," occurring on the Corona Quadrangle, U.S. Geological Survey Topographical Maps, is another map-mistake, the dieresis being omitted and the i having been misread as an e. This misspelling has been adopted on the stationery of the Nigüil Ranch, and has helped to start the corrupt American pronunciation Nigíl, rhyming with the corrupt American pronunciation of San ~~San Miguel~~ Miguel: San Migíl.

Mr. William McPherson says that Lewis Moulton is the owner of the present Niguel ranch. He is an old man now. His ranch takes in all of the old Niguel grant and some other land that he got from the Forest Service or government in some way. His ranch extends from near the highway to the beach. The old Niguel grant had two thousand acres. The old Niguel ranch house was over on Aliso Creek near the highway, but inside of the Niguel grant. It was below El Toro. El Toro is roughly speaking on Aliso Creek. There never was any ranch house over on what is called Niguel Creek or Laguna Creek. Niguel Creek is a southern or eastern tributary of Laguna Creek. There are lakes up at the head of Laguna Creek that have have given Laguna Creek its name.

The present owners of the great Niguil ranch, which extends from the vicinity of the Santa Ana-San Juan Capistrano highway, ~~in the vicinity of El T~~ where it passes near El Toro, to the ocean shore downcoast of Laguna Beach, ~~and~~ including most of the ~~entire~~ Niguil grant and other lands besides, are Lewis F. Moulton, Josephine Daguerre, Grace Daguerre, and Juanita Daguerre Seidel, these owners constituting L. F. Moulton & Co. According to interviews with Mrs. Juanita Daguerre Seidel, Mr. Terry E. Stephenson, Dr. ~~Barrett~~ Marcos H. Forster, Charles D. Ball, Fr. St. John O'Sullivan, and others, not to mention Acú and other Indian informants, it seems that although ~~the Niguil ranch~~ the Yorbas, when they owned the Niguil ranch, lived in ~~an~~ adobe house which stood on the south bank of Alisо Creek just southwest of the present highway ~~Creek just downstream of there the present highway crosses Alisо Creek~~, that creek, the older Niguil adobe ranch house, inhabited by Juan Avila when he owned the ~~the~~ adobe house of Juan Avila, who owned the Niguil ranch in the ~~forties~~ ranch in the forties ~~sixties~~ of the past century, stood where the oil derrick now stands, on the ~~north side of Alisо Creek~~, about 150 yds. from the creek and approximately back 1 mile southwest from the ranch houses of the Niguil ranch, which consist ~~of the residences of the Moulton and~~ Daguerre families, ~~of the residence of Lewis F. Moulton and of the Misses~~ Josephine and Grace Daguerre, and of ~~the~~ other buildings, these ranch houses standing on the top of a knoll a scant ¼ of a mile southwest of the highway. The locality is about 9 miles northwest of San Juan Capistrano. There is no recollection of there having been a spring either at the old adobe house ~~or~~ supposed to have been ~~or~~ of

it seems to make little difference whether such a Sp. word is spelled with i or e in the last sylabble for San Miguel is pronounced San Miguil.

The name appears on modern maps as Niguel, name of the great Niguel grant, which lies in the hills back of Laguna Beach, and of Niguel Creek, and eastern tributary on Laguna Creek. Laguna Creek and Niguel Creek are largely included in the Niguel grant. The present owners of the great Niguel ranch, which includes the entire grant and other lands besides, and extends almost from the Santa Ana-San Juan Capistrano highway in the vicinity of El Toro to the ocean shore south of Laguna Beach, are Lewis F. Moulton, Josephine, Grace, and Juanita Daguerre.

informants, it seems that the vicinity of the old ford of the camino real across Aliso Creek, ~~[illegible]~~ at or near where the present 101 highway bridge is, ~~[illegible]~~ is the original spot from which the Nigüil grant took its name. There was an adobe house on the southern side of Aliso Creek just upstream of the present highway bridge, and another on the same side just downstream of the bridge. No one seems to know definitely which of these was the house of Juan Ávila, early owner of the Nigüil ranch. The Yorbas, said to have owned the ranch at one time, are said to have lived

perhaps in the other adobe house.
Both are now complete ruins, leveled to the ground. A third adobe house stood quite a little downstream of the highway bridge on the north side of Aliso Creek where the oil derrick now stands. Part of this house was still standing a few years ago. The present headquarters of the Nigüil Ranch consist of the residences of the Moulton and Daguerre families, which are situated only a few yards apart on high ground ± ½ mile north of Aliso Creek and ± ¼ mile west of the highway. Mr. Marcos H. Forster knows positively that

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water for the [redacted] adobe houses on the south bank of Aliso Creek was gotten from the creek. Water ~~is gotten from wells~~ for the present Niguil ranch headquarters is obtained from wells, and is also piped from a spring in the low hills two miles ~~a~~ perm southwest of ~~Aliso~~ the ranch houses, that being the only permanent and strong-flowing spring [redacted] in the entire vicinity.

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11.

In the following notes on Rancho Niguil history I am indebted in part to Moulton, Charlotte G., Historical Sketch of El Toro, Orange County History Series, vol. 2, 1932, which I have kindly been allowed to read by the officials of the Orange County Historical Society in advance of its publication. The Niguil ranch was granted by Governor Juan B.

Alvarado to Juan Avila and his ~~sis~~ sister Concepcion Avila de Sanchez, June 21, 1843. Later the ranch passed through the hands of several owners, among them the Yorbas (for the adobe house said ~~to~~ to have been occupied by the Yorbas, see above), until in 1884, it belonged to Cyrus B. Rawson, from whom Lewis F. Moulton rented it in that year. ~~John~~ Jacan Pierre Daguerre came to the Niguil ranch in 1892, and became associated with Mr. Moulton in the sheep business. In 1894, Mr. Moulton acquired ownership of the ranch by taking over the ~~mort~~ mortgage and later in the same year Mr. Daguerre got 1/3 interest, forming thereby the partnership of L. F. Moulton and Company. ~~xxxxxxxxxxxxxxxx~~

Mr. Daguerre, up to the time of his death in 1911, was alone the Company.

When the Santa Fe Railway was put through the region in 1888, it left what is now called in Sp. El Toro Viejo, i.e. Old El Toro, town a mile off the track to the south, and the station in front of the Niguil ranch house was first called Aliso, being so named from Aliso Creek, but application for a post office by the name was refused by the Post Office Department on the grounds that there would be confusion with ~~xxxxxxxxx~~ Alviso, near San Jose, California. The name of the post office was therefore changed to El Toro, and the town at the railroad has this name, although the name Niguil would have been equally appropiate.

Acú was the only informant who knew the origin of the name El Toro, the earliest written occurrence of which is evidently "agua Del Toro" on the map of the San Joaquin Ranch, (1841, published in Stephenson, Caminos Viejos. Acu volunteered that El Toro, Sp. meaning The Bull, is so called "porque habia un buen Toro manso allí," (because there was a nice tame bull there). Acú had heard this from his father.

For Aliso Creek, Acú knew only Gereeya, Indian Translation of Sp. en los Alisos, at the sycamores.

The story related in Bancroft, California Pastoral, pp. 189-190, about Fr. José María Zalvidea and the bull, has no connection with the origin of the placename El Toro.

For Aliso Creek, Acú knew only Sereeya, Indian translation of Sp. en los Alisos, at the sycamores.

15. 86

According to information given to me by Acú there was at one period very early a nice tame bull at El Toro; hence the name. For Aliso Creek Acu knew no general name in Indian, giving merely Sereena, meaning en los alisos, at the sycamores, following the current Sp. name.

The exact spot at Mix Nawil, Boscana's "Niguiti," (the name may already in Boscana's time have had a general, regional application), where the Los Nietos chief

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established his colony was at "a spring of water" discovered by the colonists. At or near this spring was established a colony which the Los Nietos chief's daughter, *KUroóni, was left in charge of, and since she had a projecting navel and navels were not covered up in those times, this colony-village was called PUtiiδi, locative PUtiíδiŋa, Aj. PUtiiδUm, locative PUtiíδUmŋa, meaning her navel. Boscana's "Putuidem" is for PUtiiδUm, and so are the numerous mentions in the San Juan Capistrano Mission records of this evidently populous village. The final -m here is not that of the plural of the gentilicious noun, as it is in the case of "Acagchamem," but is part of the absolutive form of the placename itself.

The gentilicious noun is PUtíiδiŋaχwic, pl. PUtíiδiyam; Aj. PUtiíδUmŋaχwitc, pl. PUtiíδUmyam.

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Clearly for PUtiiδI (loc. PUtiíδIŋa), his (or her) navel. Boscana's form, ending in -m, is surely for PUtíiδIyam, PUtiiδI people, pl. of PUtíiδIŋaχwIc, gentilicious noun, PUtiiδI person; cp. Boscana's "Acagchemem" for 'Aχátcmayam, pl of gentilicious noun (fn.).

Boscana's "umbilicus projectura" is for umbilici projectu•ra, a projecting of the navel, or for umbilicus projectus, projecting navel, which is translated into Indian as

(330) pUtiiδI min'aant (or min'aat, or mín'aχont, or mín'aχUnat), her projecting navel, Sp. su ombligo salido. From min'aq pUtiiδI, her navel is sticking out. Noon 'a'qwa nUtiiδI mín'aχUna, I have my navel sticking out. There is a tatahuila song that mentions pUtiiδI, but merely meaning his navel and not as a placename. DuBois (The Religion of the Luiseño Indians of Southern California, p. 178) says that the central hole of the tUróhayIc, ground painting, is called pUtiiδI, its navel, but none of the informants have known this and have doubted it very much. A more plausible name for this hole would be tolmUl, the other world, since relics left by the dead are interred in it, as is given by Kroeber (Handbook of

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the Indians of California, p. 678) (see p. 318).

19.

This PUtiiSUm, according to Boscana's information, became a sort of mother-village, of colonists from which the San Juan Capistrano Valley, which lay just to the southwest of it, became populated with smaller and larger villages. By the words "in the route to Putuidem" (p. 331) Boscana merely refers to the villages along the way between San Juan Capistrano and PUtiiSUm.

At last a big fiesta was given by Chieftainess *KUrooni at the close of which she suddenly burst and turned into a mound of earth, which remained as a landmark at the PUtiiSUm village. When some of the people of the San Juan Capistrano Valley to the southwest, who had attended this fiesta, were returning home, they slept huddled in a pile at a place somewhere sixty varas from the San Juan Capistrano Mission site, and the place was after that called "Acaachemen" [Ajachmem] (see p.).

When we now inquire as to what spring this may be beside which stood the village of PUtiiδUm, we are torn by two conflicting items of information. One is that this site is at Nigüil, the old ford of Aliso Creek 9 miles northwest of San Juan Capistrano; and the other is Boscana's statement that this spring and village is "half a league only" distant from San Juan Capistrano Mission. On the one hand, perhaps the use of Nigüil here is regional or directional, as we have suggested above, and on the other hand it is doubtful how strictly we should take the estimation of half a league. We might compare for instance the estimation of Palóu (Engelhardt, San Juan Capistrano Mission, p. 241) that San Juan Capistrano Mission is half a league from the ocean, whereas it is really a little over a league. Fr. St. John O'Sullivan has gone over with me carefully the problem of locating PUtiiδUm village and spring. It seems that aside from the spring mentioned above which is 2 miles southwest of the present Nigüil ranch house site, there are 3 well known springs in a northerly direction from San Juan, any one of which might be Boscana's "Putuidem." In connection with these springs, Fr. O'Sullivan has given information from the fullness of his experience as a long resident at San Juan Capistrano and as a result of painstaking studies carried on for many years with the natives; also from the careful knowledge of Mr. Marcos H. Forster, and from that of Acú, with whom

all three of the springs listed below were visited and discussed on the spot. Acú said that he had heard the placename Paal PʊTiiδʊm (←Greek), navel spring, but could not remember which spring was referred to.

The 3 springs, aside from the spring near Nawil, one of which is most likely to be Paal PʊTiiδʊm (Greek), are the following:

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(1) El Aguajito, meaning Little spring, Indian name unknown to any of the informants, possibly the Paal Putiidvm, <Greek naval spring, that Ach had heard mentioned. This is a spring in the south part of the bed of Trabuco Creek, at the exact site where the "South Coast Rock Crusher Incorporated" stands at present writing, .8 mile north of (decimal point) San Juan Capistrano Mission, and .1 mile west of the 101 highway. at the point where a sycamore stands each side of the highway, (across the Santa Fe railway from the highway.) The spring is just 1 mile south of the Trabuco Creek Bridge.

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15.

~~Paala Puíitcpla commends itself to identification as Putiidvm~~

~~in that it is more or less in the general locality of Navil.~~

9 (2) But if Boscana's estimation of distance from San Juan Capistrano is to outweigh the consideration of locality in the Navil region, Fr.

O'Sullivan informs me of another spring of fresh, clear water situated (Boscana's half league!) north of just about 1.3 miles San Juan Capistrano Mission, on the south bank of Trabuco Creek, ½ mile upstream of where the highway crosses the creek. Mr. Ed Mendelson, keeper of the old Mendelson hotel at San Juan, used to go to that spring to haul water for use at the hotel, making the trips with horse and buggy, and Father O'Sullivan accompanied him on one of these trips many years ago and got to see the spring. It was boxed in, had a good flow of water and many San Juan Capistrano people used to go and get water there. It was on the property of Aaron Buchheim. It was just a spring of water

It was very disappointing that old Acu did not know the word pUtiiôI as a placename at all. I xxxx canvassed thoroughly with him
xx
the region just north of San Juan Capistrano Mission, where xx PUtiiôI must be, but not even seeing the landscapes reminded him of PUtiiôI. According to Boscana it must be xxx between "Niguiti" (also unlocated) and 'Axatcmay, San Juan Capistrano town.

The San Juan Capistrano Mission records make the following

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From this spring

This is xxxx evidently the spring from which water was frequently in 5 gallon or 10 gallon kegs hauled to San Juan Capistrano by various residents there in early days, according to information kindly supplied by Fr. O'Sullivan, Marcos H. Forster, and others. Mr. Ed. Mendelson, keeper of the old "Mendelson House" at xx San Juan Capistrano, used to go to that spring to bring a barrel load of water in his buggy for use at the hotel. Once Fr. O'Sullivan xxxxxxxx accompanied him on one of these trips, and remembers that xx the spring was xxxxx boarded in and had quite a flow of water. It was just a spring of water that came out and flowed away xxxxxx into Trabuco Creek. Fr. O'Sullivan thinks that this spring was on the property of Aaron Buchheim.

Mr. Terry E. Stephenson informed me that he once visited this spring, xx from which water was hauled to San Juan Capistrano, that it was xxx boarded in at the time, xxx and that he picked up a piece of Indian metate xxx nearby. The distance of this spring from San Juan Capistrano corresponds exactly is even less than half a league, and therefore corresponds fairly well to that of Boscana's "PuTuidem," only it is difficult to see how this spring would be spoken of as "at a place called 'Niguiti,'" since Nawíl is 8 miles further northwest. The only solution is that Boscana may have added Nawíl merely as a regional name, indicative of the northwesterly direction in which "PuTuidem" lay.

(2) Yukuyka, Qe. Yukuykv, meaning the point of the hill. Cp. Qe. yuukaq, it runs to a point. This is the name of the spring at the foot of a point of hill, on the north bank of Trabuco Creek 1½ miles upstream of the 101 highway bridge [redacted] across Trabuco Creek, and about 1½ miles (Boscana's ½ league almost exactly) northeast of San Juan Capistrano Mission. The water comes forth at the base of a sycamore tree. [redacted] acá took it upon himself to take me to this spring and to volunteer its Indian name. He said that the spring is on the Trabuco grant, and that the orchard near-by belonged to Mr. Guy Williams.

(3) Paal Pusiitcqal, Qe. Paala Pusiitcqala, meaning water trickling out, Sp. El Aguage del Caute, meaning Caute's springs, also called in Sp. merely El Aguagito, meaning the little spring, the same as the spring at the rockcrusher (see above) is called. This spring is at the foot of the point of hill 4.9 miles northwest of San Juan Capistrano Mission by the present 101 highway, at the very spot where the overhead bridge of the highway goes over the Santa Fe track. When the railway was built it cut slightly into the point of

hill and its bed was built right over the spring. Galivan signboard station is .8 mile southwest of the overhead and spring. Willows, a little Tule, wild tobacco, holly bushes, and other plants grow about the wrecked spring. The spring is 8.8 miles southwest of Irvine. This spring was on the old camino real that went from Santa Ana to San Juan Capistrano and was one of the best-known landmarks in the whole country, its Indian ~~name~~ and Sp. names being known to Indians and others as far south as San Diego County. There was plenty of water there the year around. According to Acá and Marcos H. Forster, this spring was

one of the goals of goose games played in Mission times, the players starting their race from San Juan Capistrano Mission, running to the Aguage del Caste, and returning, making a 10 mile race, each of the players being barefooted and kicking his wooden goose ball. another nearer sometimes selected goal for this race was according to Acá and Fr. O'Sullivan El Lindero Rock at the west edge of the 101 highway at a point 2.4 miles northwest of San Juan fence post The rock has been moved to the fourth Capistrano Mission. ~~from its earlier~~ northwest of its original situation. In the earlier years of American occupation, the spring was the site of a stage station, of the line of stages which ran from Los Angeles to San Diego.

I visited El Lindero Rock and El Aguage del Caute with Fr. O'Sullivan and Miss Magdalena Murillo. 28

Fr. O'Sullivan took Acú to see this spring, El Aguage del Caute, and the old man got out of the buggy and led the padre to close inspection of the place, pointing out the damage that the railroad had done to the anciently beautiful and useful spring, and how water was still oozing out as proved by the greenery about. I also visited the spring with Acú, and asked him especially if there had ever to his knowledge been a rancheria at the site, and he answered that he had never been told of there having been.

29.

The Indian name, Aj. Paal Pʊʃiitɛqal, Qe. Paala Pʊʃiitɛqala, water trickling out, is derived from Aj. ʃiitɛq, Qe. ʃiitɛqa, to trickle out. The common name for any spring is paala pʊpóóʃaqala, water coming out, from pooʃaq, to come out, with nothing connoted as to speed or quantity. But a gushing or strong flowing spring is described as paala pʊkə'ətaqala, water gushing forth, from kəətaq, to gush forth. The second Sp. name given of this spring given above

El Aguagito, can be regarded as a translation of Paak Pvʃiitequal, the Sp. diminutive bringing out the idea of tickling, though it may also be of independent, merely descriptive origin.

The first Sp. name of the spring given above, El Aguage del Cante, is the old and regular Sp. name of the spring, according to Acú and other informants. The earliest documentary occurrence, according to information kindly supplied to me by Mr. Terry E. Stephenson, is on the Plan of Trabuco Ranch, Sept. 1858, recorded in Book of Patents, Los Angeles County, p. 54, Dec. 19, 1867. A second occurrence is on the Plan of Rancho Mision Vieja or La Paz, surveyed in Sept. 1858, by John C. Hayes,

Department Surveyor, recorded
on p. 63 of the same book.
The spring is labeled more or
less illegibly "Aguage del Caute
water hole" on both these
plans, and is shown at the
obtuse-angle corner which the
Trabuco grant boundary makes
to the southwest, the spring
evidently having been the corner
landmark of that grant. Who
El Caute was, Acú and other

informants ~~have~~ did not
know, but we have the important
and elucidating information that
there was an ~~Indian~~ Ajachme
woman formerly living at San

Luis Rey who was named
or nicknamed in Q.e. (Star)
Kaawvt, *Aj. *Kawt, an
~~among~~
Indian name of unknown meaning,
~~which when~~
~~when~~
the Aj. form of which when
eased into Sp. pronunciation by
the regular process ~~becomes~~ and
with article of familiarity
added becomes la Caute,
masculine El Caute, exactly

the name of the spring.
*Kawt evidently lived there
or was associated with the spring
in some way.

that xxxxxxxxxxxxxxxx of Boscana's "Putuidem," only it is
spring
difficult to see how this would be spoken of as "at a place called
'Niguiti,'" since Nawíl is further north and west. ~~Neither Indian~~
~~Sp. name could be obtained for this spring, and the~~

Boscana may merely have given Nawíl as it is used now, i.e. as a ranch name for or regional name, indicative of the northwesterly direction in which PUtiiUm lay, and I have the feeling that the spring just described is PUtiiUm spring. I have been unable to obtain any Sp. name for this spring; people spoke of it merely as El Aguage.

Or Putiidum may have been different
from any of these springs, including the
spring at Nawíl.

~~It was very disappointing that Acú did not know the placename~~
~~PUtiiUm or its location~~

~~Irpi~~

Irrigation and wells, including deep well pumps, to say nothing of cultivation of the soil, have changed the conditions in the region as far as surface water is concerned, so that springs formerly existing may have gone dry, and the only hope of definitely locating PUtiiUm is through the memory of individuals or by making a thorough search for archeological remains in the ground about existing springs, especially around El Aguajito, which seems to me on the whole to present the best claims for being Paal Putiidum.

According to Mr. Marcos H. Foster, and also according To Acú, Galivan is a corruption of Gabilan, the creek name Arroyo del Gabilan, hawk creek, applied when the railway came through & this switch and signboard station. Fr. O'Sullivan kindly informs me, however, that he was told a number of years ago that the name is not corrupted from Sp. El Gabilan, but is that of an American family surname, evidently that of a family which formerly lived in the vicinity.

That PUtiiUm survived as a village of size xxxxxxxxx until Mission times, and was not merely prehistoric, is evidenced by the occurrence of its name, mostly as a placename but also as a surname, in the San Juan Capistrano Mission records as follows. In a case like this, the spelling of the name with the diphthong -ui- instead of the simple vowel -i- and without the final m many times over, probably indicates nothing, since the spellings merely follow more or less a first spelling in the records, and are not based on independant rehearings of the Indian pronunciation of the word. The occurrences are: "Puituid" (Sjc. Bap. I, entry

330 17). "Puituide" (Sjc. Bap. I, entry 46). "Puituide" (Sjc. Bap. I, entry 51). "Pituide" (Sjc. Bap. I, entry 73). "Putuide" (Sjc. Bap. I, entry 104). "Putiude" (Sjc. Bap. I, entry 112). "Puituide" (Sjc. Bap. I, entry 116). "Putuide" (Sjc. Bap. I, entry 143). "Pituide" (Sjc. Bap. I, entry 149). "Puituide" (Sjc. Bap. I, entry 155). "Puituide" (Sjc. Bap. I, entry 166). "Puituide" (Sjc. Bap. I, entry 170). "Puituide" (Sjc. Bap. I, entry 232). "Puituide" (Sjc. Bap. I, entry 233). "Puituide" (Sjc. Bap. I, entry 256). "Puituide" (Sjc. Bap. I, entry 273). "Puituide" (Sjc. Bap. I, entry 277). "Pituide" (Sjc. Bap. I, entry 282). "Puituide" (Sjc. Bap. I, entry 295). "Puituide" (Sjc. Bap. I, entry 325). "Puituide" (Sjc. Bap. I, entry 334). "Puituide" (Sjc. Bap. I, entry 335). "Puituide" (Sjc. Bap. I, entry 336). "Puituide" (Sjc. Bap. I, entry 337). "Pituide" (Sjc. Bap. I, entry 380). "Pituide" (Sjc. Bap. I, entry 387). "Pituide" (Sjc. Bap. I, entry 388). "Pituide" (Sjc. Bap. I, entry 389). "Puituide" (Sjc. Bap. I, entry 394). "Puituide" (Sjc. Bap. I, entry 414). "Piutiude" (Sjc. Bap. I, entry 415). "Puituide" (Sjc. Bap. I, entry 417). "Puituide" (Sjc. Bap. I, entry 423). "Puituide" (Sjc. Bap. I, entry 435). "Puituide" (Sjc. Bap. I, entry 438). "Puituide" (Sjc. Bap. I, entry 446). "Pituide" (Sjc. Bap. I, entry 457). "Puituide" (Sjc. Bap. I, entry 473). "Puituide" (Sjc. Bap. I, entry 475). "Puituide" (Sjc. Bap. I, entry 513). "Puituide" (Sjc. Bap. I, entry 572). "Puituide" (Sjc. Bap. I, entry 687). "Puituide" (Sjc. Bap. I, entry 846). "Puituide" (Sjc. Bap. I, entry 852).

"Puituide" (Sjc. Bap. I, entry 859). "Putuvit" (Sjc. Bap. I, entry 882).

"Puituide" (Sjc. Bap. I, entry 911). "Putuide" (Sjc. Bap. I, entry 927).

"Puituide" (Sjc. Bap. I, entry 931). "Puituide" (Sjc. Bap. I, entry 932).

"Puituide (Sjc. Bap. I, entry 952). "Puvuvit" (Sjc. Bap. I, entry 968).

"Pituide" (Sjc. Bap. I, entry 1005). "Pituide" (Sjc. Bap. I, entry 1128).

"Pituide" (Sjc. Bap. I, entry 1150). "Pituide" (Sjc. Bap. I, entry 1747).

"Puituide" (Sjc. Mar. I, entry 11). "Pituide" (Sjc. Mar. I, entry 37).

"Puituide" (Sjc. Mar. I, entry 45). "Puituide" (Sjc. Mar. I, entry 46).
"Puituide" (Sjc. Mar. I, entry 53). "Puituide" (Sjc. Mar. I, entry 59).

"Puituide" (Sjc. Mar. I, entry 60). "Puituide" (Sjc. Mar. I, entry 63).

"Puituide" (Sjc. Mar. I, entry 64). "Pituide" (Sjc. Mar. I, entry 66).

"Puituide" (Sjc. Mar. I, entry 223). "Puituide" (Sjc. Mar. I, entry 277).

"Puituide" (Sjc. Mar. I, entry 342). "Puituide" (Sjc. Mar. I, entry 367).

"Puituide" (Sjc. Mar. I, entry 537). "Puituide" (Sjc. Mar. I, entry 538).

"Pituide" (Sjc. Mar. I, entry 542). "Pituide" (Sjc. Mar. I, entry 573).

"Puituide" (Sjc. Mar. I, entry 671). "Puituide" (Sjc. Mar. I, entry 683). ~~xRimxx~~ "Piyuide" (Sjc. Mar. I, entry 723). "Pituide" (Sjc. Deaths I, entry 440). ~~xPm~~ "Pituide" (Sjc. ~~Marx~~ Deaths I, entry 717).

"Pituide" (Sjc. Deaths I, entry 817). "Pituide" (Sjc. Deaths I, entry 927). "Puituide" (Sjc. ~~Marx~~ Deaths I, entry 994). "Puituide" (Sjc. ~~Xx~~ Deaths I, entry 1140).

38.

There is only one occurrence in the San Juan Capistrano Mission records of the locative PUtiiUmu: "Pituidegna" (Sjc. Bap. I, entry 84).

San Juan Capistrano Mission Bap. I, entry 757, gives the important information "Captivit, o Pitude", i.e. it equates "Captivit" (also spelled "Acaptivit", which we assume in lack of better knowledge to be the same place) to PUtiiUmu. We therefore include the occurrences of "Captivit" and "Acaptivit": "Captivit" (Sjc. Bap. I, entry 28). "Captivit" (Sjc. Bap. I, entry 33). "Captivit" (Sjc. Bap. I, entry 40). "Captivit" (Sjc. Bap. I, entry 42). "Captivit" (Sjc. Bap. I, entry 43). "Captivit" (Sjc. Bap. I, entry 87). "Acaptivit" (Sjc. Bap. I, entry 132). "Acaptivit " (Sjc. Bap. I, entry 133). "Acaptivit" (Sjc. Bap. I, entry 137). " Captivit" (Sjc. Bap. I, entry 142). xxxx "captivit" (Sjc. Bap. I, entry 253). "Captivit" (Sjc. Bap. I, entry 265). "Captivit" (Sjc. Bap. I, entry 757). "Càptivit" (Sjc. Bxm Mar. I, entry 2). " Captivit" (Sjc. Bxm Mar. I, entry 3). "Captivit" (Sjc. Mar. I, entry 17).

330

For "Putuidem" see the ~~xxxxxxx~~ fn. on "Niguiti", p. .

Note that according to the Boscana the official titled nuu' has a wife titled *kUroonI; and his ~~xx~~ subordinate official titled *'IyakkI has a wife titled *teepI.

This is the second, third, and fourth mention of "Eyacque", and the definition of the word as second chief, given in its first mention, p. 245, is here repeated in connection with the third mention.

The expression is not very clear when it says: "to appoint as chief or captain, the eldest of the families, and to him was given the name of 'Nu'". The exact restoration of this word might never have been ascertained, if it had not been remembered as the surname of Salvador Nuu', an old Indian doctor who lived at Soboba and who died there. The word occurs as follows, always as a surname, in the San Juan Capistrano Mission records: "Nù" (Sjc. Bap. I, entry 337). "Nu" (Sjc. Bap. I, entry 446). "Nu" (Sjc. Bap. I, entry 1703). "Nu" (Sjc. Bap. I, entry 2724). "Nu" (Sjc. Mar. I, entry 224). "Nu" (Sjc. Mar. I, entry 283). "Nu" (Sjc. Mar. I, entry 343). "Nu" (Sjc. Mar. I, entry 367). "Nu" (Sjc. Mar. I, entry 367 (second occurrence)). "Nu" (Sjc. Mar. I, entry 451). "Nu" (Sjc. Mar. I, entry 516). "Nu" (Sjc. Mar. I, entry 519). "Nu" (Sjc. Mar. I, entry 542). "Nu" (Sjc. Mar. I, entry 581). "Nu" (Sjc. Mar. I, entry 605). "Nu" (Sjc. Mar. I, entry 685). "Nu" (Sjc. Mar. I, entry 723). "Nu" (Sjc. Mar. I, entry 698). "Nu" (Sjc. Mar. I, entry 701). "Nú" (Sjc. Mar. I, entry 706). "Nú" (Sjc. Mar. I, entry 707). "Nu" (Sjc. Mar. I, entry 709). "Nu" (Sjc. Mar. I, entry 716). "Nú" (Sjc. Mar. I, entry 721). "Nú" (Sjc. Mar. I, entry 724). "Nú" (Sjc. Mar. I, entry 729). "Nu" (Sjc. Mar. I, entry 731). "Nú" (Sjc. Mar. I, entry 857). "Nú" (Sjc. Mar. I, entry 871). "Nu" (Sjc. Mar. I, entry 872). "Nú" (Sjc. Mar. I, entry 886). "Nu" (Sjc. Mar. I, entry 896). "Nu"

(this is a surname and it follows entry 1008). "Nu" (Sjc. Mar. I, entry 1014). "Nu" (Sjc. Mar. I, entry 1019). "Nu" (Sjc. Mar. I, entry 1025). "Nu" (Sjc. Mar. I, entry 1032). "Nu" (Sjc. Mar. I, entry 1056). "Nu" (Sjc. Deaths I, entry 270). "Nu" (Sjc. Deaths I, entry 291). "Nu" (Sjc. Deaths I, entry 475). "Nu" (Sjc. Deaths I, entry 483). "Nu" (Sjc. Deaths I, entry 508). "Nu" (Sjc. Deaths I, entry 665). "Nu" (Sjc. Deaths I, entry 1233). "Nu" (Sjc. Deaths I, entry 1236). "Nu" (Sjc. Deaths I, entry 1436). "Nu" (Sjc. Deaths I, entry 1487). "Nu" (Sjc. Deaths I, entry 1513). "Nu" (Sjc. Deaths I, entry 1635). "Nú" (Sjc. Deaths I, entry 1818). "Nú" (Sjc. Deaths I, entry 1841). "Nú" (Sjc. Deaths I, entry 1940). "Nú" (Sjc. Deaths I, entry 1952). "Nu" (Sjc. Deaths I, entry 2032). "Nu" (Sjc. Deaths I, entry 2172). "Nu" (Sjc. Deaths I, entry 2353). "Nu" (Sjc. Deaths I, entry 2409). "Nu" (Sjc. Deaths I, entry 2419). "Nú" (Sjc. Deaths I, entry 2709). "Nu" (Sjc. Deaths I, entry 2806).

According to Boscana's information, when certain residents of the villages in the San Juan Capistrano Valley, which villages had been founded by colonists from PUtiiδUm, were returning in the southwesterly or southern direction to their homes after attendance at that memorable fiesta at which Chieftainess *KUrooni exploded and turned into a landmark mound of earth at PUtiiδUm village, these residants spent the night or part of the night camping at the place called Aj. '$A_X$atcme, sleeping there all huddled up in a pile. According to Boscana's information, furthermore, the name Aj.'$A_X$atcme means piled up, and was first applied because these residants camped there in this manner, but this information obtained by Boscana is a tradition about the place and an etymology of its name, which means clearly place of the well known red-flowered Wild Pea, as was known to all the informants. Place where they piled up would be translated as PUm'mónnUqalvU. No expression meaning piled up or the like has any resemblance to the placename '$A_X$atcme ; Boscana gives the legend, not the etymology.

2

In the placename PUtii "Putuidem", for PUtiiUm, we have seen that the -m is part of the name. But in Acagchemem "Acagchemem" it is the -m of the plural of the gentilicious noun which gives Boscana his form in -m. "Acagchemem" is for Aj. 'Axatcmeyam, Qe. 'Axacmayam, San Juan Capistrano town people, pl. of Aj. 'Axatcmeyatc, Qe. 'Axacmayamic, also 'Axacmayuc, San Juan Capistrano town person, gentilicious noun and adjective from Aj. 'Axatcme, Qe. 'Axacmay, meaning place of the Wild Peas, being regular locational of Aj. 'axatcmal, Qe. 'axacmal, Lathyrus strictus var. alfeldii, Wild Pea, Sp. chicharo bronco, as has been already given on p. 229.

3

Boscana says that Aj. 'Axatcme was a place 60 varas from San Juan Capistrano Mission, but unfortunately does not state in which direction. Unfortunately, in the first place, it is not clear just what Boscana means by the "Mission." He may mean the entire missionary establishment. Or he may mean the adobe church of San Juan Capistrano (room 12 of the Ground Plan of San Juan Capistrano Mission, reproduced in Engelhardt, San Juan Capistrano Mission, p. 9), which was in use as the church at the time of his writing, as it still is at the present writing, "Mission" being taken as referring to the mission proper, which this church being referred to of course as the mission proper. This was the adobe church at the Time of his writing. This adobe church was in use, according to data supplied by Fr. St. John O'Sullivan, from the fall of 1777 to Sept. 7, 1806; from Dec. 9, 1812, to some date in 1891; and from Apr. 24, 1924, to the present time. This is the church in which Fr. Junipero Serra said mass, and where he heard confession and confirmed, and is the only church in California, standing in unrebuilt condition, in which Fr. Serra preached, a fact which was first pointed out to Fr. O'Sullivan by Fr. Zephyrin Engelhardt. The adobe church may also well laylaim to being the oldest building in the State. The adobe church with stood the earthquake of 1812 while the more pretentious stone church, which had recently been erected beside it for the purpose of taking its place, was shaken to a ruined condition by said earthquake and has remained as such. Or as an alternative, Fr. Boscana may mean his own room and headquarters in what is now the curio shop (room 10 of the Ground Plan of San Juan Capistrano Mission, op. cit., p. 9) (see p.).

A more serious inexactitude is that Fr. Boscana fails to mention the direction from the "Mission" that the 60 varas is to be measured off. The Sp. vara of Boscana's time and at present is approximately 33.33 inches (see p. 251), which makes Boscana's "sixty yards" equal to 166.65 feet. ~~Beyond~~ From where and in what direction are we to ~~reckon~~ measure?

Mission and town are on a flat V-shaped piece of land between Trabuco Creek, which lies to the north, and San Juan (Capistrano) Creek (alias Mision Vieja Creek alias San Juan Hot Springs Creek, the "San Juan Canyon" of the U.S. Geological ~~Hot Springs Creek, which lies~~ Survey topographical sheets, Corona Quadrangle), which lies to the south. The two creeks running together about a mile south of San Juan Capistrano. The locality of the Mission and Town is that referred to by Boscana as the San Juan Valley.

The old plaza of San Juan Capistrano town, ~~the northern edge of which may have contained the original place called Ajatome Apatomey~~ lay due south of the quadrangle of Mission buildings, adjoining them on the south. It was more than 1,000 ft. long, in direction from north to south, extending from the edge of the Mission grounds to the vicinity of Judge Richard Egan's house, and 450 or 500 ft. wide, from east to west, extending from the Mendelson hotel, formerly called the "Mendelson House," on the east side, to the house of Miss Magdalena Murillo on the west. The plaza was evidently put open to entry after the American occupation, and thus became settled up.

~~that referred to by Boscana as the San Juan Valley.~~ Water was obtained for Mission and town from both of the creeks, being led by ditches. Remains of the ditch that came from Trabuco Creek were still seen by Fr. O'Sullivan some 15 years ago. There was an underground waterway built of brick near Judge Egan's house on what are now the grounds of Las Rosas hotel. The locality across San Juan Capistrano Creek and somewhat downstream from San Juan Capistrano town is called

We'eevam, according to information obtained by Fr. O'Sullivan and also the present writer from Acu.

On the map of San Juan Capistrano Mission published by Engelhardt (San Juan Capistrano Mission, p. 9) the adobe church is indicated as room no. 12, and the Curio Shop as rooms nos. inclusive.

acá and all the other informants knew 'Axatcme as the Indian equivalent of the Sp. name San Juan Capistrano, which refers of course primarily in daily usage to San Juan Capistrano ~~town~~, i.e. what used to be called in Sp. el pueblo or la plaza. So firmly did acá understand that 'Axatcme means el pueblo that he thought 'Axatcme could also be applied to Los Angeles, formerly spoken of largely as ~~El~~ el pueblo in Sp. in former years!

But Acú also agreed that
'Axatéme applies to the
San Juan Capistrano Mission,
and indeed to the whole valley
and locality. We are dealing of
course with an Indian name
which applied originally to a spot
a few feet or a few yards across,
and which through coupling with
a Sp. name as its equivalent
became extended in usage to
apply to a large territory, and
again, following the use of the
Sp. name, to a whole dialectic
division of Indians, a "tribe."

Starting from application to a single spot, the name [illegible] followed
the normal growth of those Indian placenames which did not become extinct,
and became applied to the whole settlement, serving as Indian equivalent to
the Sp. placename San Juan Capistrano. Of this process the name California
itself forms a good example, originally having been applied to a landing place
at La Paz and later being extended until only the English and Russian claims to the north cut off the application of the name,
so that now the word itself refers to a great territory several hundred miles
north of the original application spot, and the poor Mexican has to prefix
Lower to his California, although his is the more original one.

the name was used as that of the town, it is evident that the direction from the Mission is xxxxxxx west, i. e. toward the town, and the sixty yards distance takes one, sure enough, to the border of the town. The use xxfx of the name is extended to cover the Mission site as well.
Kaxx
A tradition about the name, which Boscana took to be an etymology, is also given on p. 332.

Fr. O'Sullivan tells me that Thomas Workman Temple recently brought with him a big book a couple of inches thick consisting of sketches by a Mr. Powell who came to California in 1850 and on Mar. 13, 1850, drew a pencil sketch of the San Juan Capistrano xxx Mission which is the earliest extant picture of the Mission. It shows the transept of the stone church still unfallen and a lantern on a pole, just as the old timers xxx had described to Fr. O'Sullivan. Sept. 27. 1933.

According to Acú and many others, the Indian rancheria of mission times was ~~about~~ the locality where the public school now stands, east of the adobe church, across Main Street from the adobe church. Acú did not know the ~~name~~ Indian name of this Indian rancheria locality but supposed that it ~~was~~ also was covered by the name 'Axatcme.

The informants have all had the feeling that the site of the original Axatcme is to be looked for either east or south of the mission. Sixty varas to the east of the adobe church would take us to the western border of the old Indian rancheria. ~~about~~ In this event it would not make much difference whether we measured from the adobe church or the curio shop, or in fact from the eastern edge of the mission grounds, which was formerly a very indefinite border, so Fr. O'Sullivan thinks,

But if we seek the original 'Axatcme to the south, the starting point will make more difference.

The distance from the front (south wall) of the adobe church south to the south wall of the curio shop is 99 feet, = 35.64 varas.

The distance from the front (south wall) of the adobe church south to the former south periphery of the missionary establishment, which was according to information kindly supplied by Fr. O'Sullivan about 25 feet south of the wall which now ~~binds~~ bounds the Mission grounds ~~to the~~ on the south, and approximately in the middle of the street that runs ~~south~~ across south of the grounds, was 262 feet, = 94.32 varas.

Sixty varas, i.e. 166.65 feet, south from the adobe church is a point still 70.35 feet north of the present south wall of the mission grounds, well within the grounds. Sixty varas south from the curio shop, where Fr. Boscana lived, takes us to a point 18.65 feet south of the present south wall of the mission grounds, and within a few feet of where the old south boundary of the grounds, dividing them from the plaza, ran. Sixty varas south of the south border former south

border of the mission grounds takes us out pretty well into the northern part of the old plaza. The southern boundary of the mission grounds is probably more indefinite, however, than most of the information would lead us to suppose. The old Juan Aguilar house, now fixed up as "La Casa Tejada," situated about .1 mile (decimal point) south of the south wall of the grounds, and straight south of the adobe church, was one of the mission buildings, according to information furnished by Fr.

O'Sullivan, and it is also possible therefore to interpret Boscana's ~~[illegible]~~ 60 varas as 60 varas still further south than that house.

I doubt if it will ever be known just where the original 'Axatcme was. It may easily have been the Indian rancheria east of the adobe church.

Bound up with the problem of 'Axatcme is that of La Mision Vieja, and that of the placename "Quanis-savit," given ~~[illegible]~~ by Fr. Junipero Serra as the Indian name of the locality where the mission was founded on the title pages of the ~~[illegible]~~ first volumes of the books of baptisms, marriages and death, and changed evidently by Fr. Serra's own hand to "Sajivit" on the title pages of Baptisms I and Marriages I, but not so changed

on the title page of Deaths I.
Digestion of considerable
material already gathered and
necessary further ~~area~~ research
make me decide to omit
this discussion from the present
book and reserve its presentation
until it be exhaustively
handled.

[332] This is the second occurrence of "Acagchemem". The first occurrence [21]
is on the title page; the ~~xxxxxxxxxxxx~~ third and fourth occurrences are
on ~~xx~~ p. 332. ~~following~~ the third occurrence.

~~The church referred to xx by Boscana in the above passage is~~

The vara is 33.33 inches (see p. 251), which would make ~~xxxx xxxyxxxx~~
"sixty yards", i.e. 60 varas, equal to 166.65 feet.

This is the second occurrence of "Oyaison" . The first occurrence is spelled the same and is on p. 329.

This is the sixth occurrence of ʃUká' and the fourth time that it is given as the Indian placename for Los Nietos. Here the etymology is given in excellent detail, and the information is supplemented by occurrence no. 3, p. 329, where it locates the place with equal exactness, at the center of Los Nietos Valley. This is the most satisfactory of Boscana's etymologies of placenames, and leaves nothing to be said. The first occurrence of ʃUká' is p. 282; the second, p. 296; the third, p. 329; the fourth, p. 329; the fifth, p. 330; the seventh, p. 333.

For ʃuk á' ~~pʉpaaw paaw~~ pʉ́páaw, honey (lit. its water) of the ~~California~~ acute-tongued Burrowing Bee. This is the seventh and last occurrence of ʃuká', and although the first, second, and seventh occurrences refer to its honey, this seventh occurrence is the first time that the word meaning its honey is added. The first mention of ʃuká' is p. 282; the ~~xxxx~~ second, p. 296; the third, p. 329; the fourth, p. 329; the fifth, p. 330; the sixth, p. 333.



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CHAPTER 16

This passage, culminating in stars of omission, is reminiscent of the passage in Bagaert (Nachrichten von der amerikanischen Halbinsel Californien, pp. 145-155): "Ueberhaupt mag von den Californiern gesagt werden, dass sie dum, ungeschickt, grob, unsäuberlich, unverschämt, undankbar, verlogen, stinkfaul, grosse Schwätzer, und bis ins Grad, was den Verstand und ihre Beschäftigungen angeht, gleichsam Kinder seynd. Dass sie Leute seynd ohne Rath, sorglos, ohne Nachdenken und ohn Ueberlegung; Leute, die sich selbst in nichts Gewalt anthun, und in allem ihrem natürlichen Trieb, gleich dem Viehe, folgen. ... Ohngeachtet aber dieser ihrer Unfähigkeit und wenigen Verstandes, seynd sie doch schlau ... Die Californier bewundern nichts, und haben vor nichts einen Ekel. Man kann den schönsten und reichsten Kirchen-Ornat von Silber und Gold haben, und wird denselben das Volk so wenig betrachten, oder eine Verwunderung darüber spüren lassen, als wenn der Stoff von Woll und die Galonen von Flachs wären. ... Sie sehen viel lieber ein Stück Fleisch... Die Californier können gewaltig laufen ... Sie werden heut zwanzig Stund weit laufen, und morgen dahin zuruck kehren, woher sie gekommen, ohne viel Müdigkeit sehen zu lassen." (In general it may be said of the Californians that they are stupid, inadept, coarse, untidy, shameless, ingrateful, given to lying, stinking lazy, great chatterboxes, and to a degree, as far as their understanding and occupations are concerned, are like children. That they

are people without device, careless, without reflexion and without deliberation, people who put no check on themselves at all, and follow all their natural instinct like cattle. ... However, notwithstanding this incapacity of theirs and little intelligence, they are nevertheless sly ... The Californians are amazed at nothing, and at nothing do they feel disgust. One can have the most beautiful and rich church vestment of silver and gold, and the people will consider it as little, or let as little amazement at it be detected as if the material were of wool and the galoon lace were of flax... They would rather see a piece of meat... The Californians can run powerfully ... They will run today a distance of twenty leagues, and tomorrow return back to where they came from, without showing much fatigue).

This passage refers to Classic, not to Indian mythology.

We quote from the Encyclopedia Britannica (New York, 1939, vol. 22, p. 132): "In Greek mythology, daughter of Nereus, wife of Peleus and mother of Achilles. The chief of the 50 Nereids, she dwelt in the depths of the sea with her father and sisters. When Dionysius leaped into the sea to escape from the pursuit of Lycurgus, king of the Thracian Edones, and Hephaestus was flung out of Heaven by Zeus, both were kindly received by Thetis. Again when Hera, Athena, and Poseidon threatened to bind Zeus in chains, she sent the giant Aegaeon, who delivered him out of their hands. She was married against her will to Peleus. Thetis is used by Latin poets simply for the sea."

THETIS

"In Greek mythology, daughter of Nereus, wife of Peleus and mother of Achilles. The chief of the 50 Nereids, she dwelt in the depths of the sea with her father and sisters. When Dionysius leaped into the sea to escape from the pursuit of Lycurgus, king of the Thracian Edones, and Hephaestus was flung out of Heaven by Zeus, both were kindly received by Thetis. Again when Hera, Athena, and Poseidon threatened to bind Zeus in chains, she sent the giant Aegaeon, who delivered him out of their hands. She was married against her will to Peleus. Thetis is used by Latin poets simply for the sea."

---Encyclopedia Britannica. (New York, 192?) v 22, p 132.

The accessible mythologies disclose little more in substance than the above---nothing of the myth Boscana refers to; nor do I find it in Homer. I wonder if Boscana could have been mixed up a little? By the by, Robinson makes Boscana refer to the sun as "him", e.g.,"his house", etc. I'll bet a penny that the original Spanish was "su casa". "Its house" would read better. I haven't changed the gender yet (after all, that's quite a liberty to take with the sun) but I'm tempted to for the sake of euphony. What do you think of it?

---P. T. H.

337

Agustin Iturbide, Emperor of Mexico. He was born at Valladolid, Mexico, in 1783, proclaimed as Emperor, May 18, 1822, but in December of the same year Colonel Santa Ana proclaimed a republic. Iturbide died in 1824.

Agustin Iturbide was born at Valladolid, Mexico, in 1783. He was proclaimed Emperor of Mexico, May 18, 1822, but in December of the same year a republic was established by Colonel Santa Ana. Iturbide died in 1824.

For an account of the Iturbide revolution in Upper and Lower California, see Bolton, The Iturbide revolution in the Californias, 1919 (see bibliography, p.). Bolton's paper, however, does not mention or utilize Boscana's mention of the revolution.

Sp. sátrapa,from Lat. satrapes, satraps, satrapa, this from Greek satrápe·s, and this in turn Zend có·ithra paiti, region chief, from có·ithra, region; paiti, chief.The word meant originally ~~Sp. sátrapa, a word of Persian origin, meaning governor of a Province. The word is used here, as well as the term governor, which is coupled with it in an explanatory way,~~ governor of a Persian province. Satrap is used here, as well as the term governor, with which it is coupled, more or less in fun or for variety to take the place of the more usual captain or chief, Sp. capitan, Indian noot. For discussion of noot see p. .

Sp. sátrapa, from Latin satrape·s, satraps, satrapa, from Greek satrápe·s, also eksaitrápe·s and other variational forms when the word was not yet standardized as a loanword from the Persian. **The Old Persian original is evidently not as certain or as well known as the Greek loanword, for the Encyclopedia Britannica gives it as khshatrapa-van, country-protector, while the Century Dictionary and Cyclopedia gives it as sho·ithrapaiti, country-lord. I have not had time to look up how many times these compounds occur in Old Persian, or if they occur at all.** The Encyclopedia Britannica, New York, 1929, vol. 20, p. 6, gives the following: "Cyrus the Great divided his empire into provinces; a definite organization was given by Darius, who established twenty great satrapies and fixed their tribute ... The satrap was the head of the administration of his province; he collected the taxes, controlled the local officials and the subject tribes and cities, and was the supreme judge of the province to whose 'chair' every civil and crimminal case could be brought ... He was responsible for the safety of the roads .., and had to put down brigands and rebels."

Boscana here uses satrap, as well as the term governor, with which it is coupled, more or less in fun or for variety to take the place of the more usual captain or chief, Sp. capitan, Indian noot. For discussion of noot see p. .

SATRAP

"In ancient history, the name given by the Persians to the governors of the provinces; Pers. Khshatrapāvan, i.e., 'protector (superintendent) of the country (or district)'. . . Cyrus the Great divided his empire into provinces; a definitive organization was given by Darius, who established twenty great satrapies and fixed their tribute. . . The satrap was the head of the administration of his ppovince; he collected the taxes, controlled the local officials and the subject tribes and cities, and was the supreme judge of the province to whose 'chair' every civil and criminal case could be brought. . . He was responsible for the safety of the roads . . . and had to put down brigands and rebels."

(New York, 1929)

---Encyclopedia Britannica./v 20, p 6.

Called the comet of 1823, for it was the only comet that passed perihelion in 1823. It was so near parabola that the computors could not distinguish it from parabola. If parabola, it would never come back. Therefore it will not return as soon as comet 1825 IV (see below), unless it should happen that the uncertainties of its computation were greater, but they probably were not. Galle (Verzeichniss der Elemente der bisher berechneten Cometenbahnen, Leipzig, 1894, pp. 193-194) reports the following on this comet:"1823. Von mehreren mit blossen Augen in den letzten Tagen des December gesehen und so den eigentlichen Astronomen zuerst angezeigt. Zuerst beobacjtet in Prag den 30. Dec. 1823, zuletzt von Knorre in Nicolajew den 31., März 1824. Der Comet war besonders dadurch merkwürdig, dass er vom 22, bis 31. Januar ausser dem gewöhnlichen von der Sonne abgekehrten, auch einen der Sonne gerade zugewandten Schweif zeigte." (1823. Seen by several persons with the naked eye in the last days of December and thus first pointed out to the regular astronomers. First observed at Prague, Dec. 30, 1823, and last observed by Knorre at Nicolayev, Mar. 31, 1824. The comet was especially remarkable in that during the period from Jan. 22 to 31, besides the usual tail turned away from the sun, it also showed a tail turned directly toward the sun).

This comet xxxxx is known as comet 1825 IV. It was not as near parabola as the comet of 1823, and if computations are right may therefore be expected to return sooner than the comet of 1823, but only after an indefinitely long period. Galle (op. cit., p. 295) gives the following:"1825 IV. Entdeckt von Pons und von Biela xx Juli 15 xx und 19, sowie Juli 21 von Dunlop in Paramatta. Beobachtet in Europa xx bis um die Mitte des October, in America und Neuholland bis zum 20. Dec., nachher wieder aufgefunden am. 2, April und noch bis zum. 8. Juli 1826 beobachtet. War im October mit blossem Auge sichtbar, mit xx einem Schweife von etwa 10° Länge. ... Ueber die Beobb. des Schweifes dises Cometen und Abbildungen desselben s. Bredichin, Annales de l'observatoire de Moscou VIII, 1. p. 86." (1825 IV. Discovered by Pons and by Biela July 15 and 19, as well as July 21 by Dunlop in Paramatta. Observed in Europe until about the middle of October, in America and Australia until Dec. 20, afterwards again discovered on Apr. 2, and observed until July 8, 1826. It was visible in October with the naked eye, with the tail about xxx 10°... For the observation of the tail of xxxxx this comet and illustrations of the same see Bredichin, xxxx Annales de l'observatoire de Moscou VIII, 1. p. 86).

Comet is called ʃu'la pIwiimawIc, a headbanded star; also with a headband tied around its head; ʃu'la pIwíic haẃwIwUnat (or contracted to haẃwIwUnt), a star ʃu'la pIwíic háwwaχUnat (or contracted to háwwaχont), a star with a headband tied around its head; also ʃu'la pIwíic haẃ'lakat, a star with a headband tied around its head; also ʃu'la pUhaẃ'lamawIc, a star having something tied around its head. The connotation of headband with starry band is made more familiar by the milky way, being called pIwíic, headband. In fact, pIwíic in the above terms could even be translated as milky way.

Another way of referring to a comet is pUʃúun pUtoowI miitaq, his life's spirit is making a (medicinal) smudge. (see fn. 339).

These are second and third mentions of "Sirout", father of Uyoot. The first mention is p. 250. It is said that long ago a very good Indian man died and that at his funeral a man got up and "speeched", saying that in a day or two there would be a sign, for this was such a good man. The third night after that a comet showed in the west and they said "pUʃúun pUtoowI miitaq, his life's spirit is making a (medicinal) smudge.

For some of the dead being stars, see p. 320.

339

This is the second mention of "Tacu", the father of "Ouiamot" or "Chinigchinich". For the first mention, see p. 254.

Boscana's statement "up to the present time of November, 1825" merely indicates that Boscana was working on the passage in which it occurs at that date. Although it occurs in the third paragraph from the last in the book, it can not with safety be interpreted as meaning that Boscana finished his essay at that date, or that his work of writing the book or arranging the materials was just prior to that date (see the account of Boscana's life, p.).

340.

x#

"Sagues" for Yaquis, neighboring tribe to the south of the Pima. Boscana's capital s is made like ordinary printed capital s. Boscana's capital y is made like a handwriting lower case y, only wider and with its base resting on the line. If the upper left prong of this capital y is lowered a little, the letter looks like a handwriting capital s of the kind that resembles a reversed & sign. For the easy misreading of Boscana's q as g, see fn. 330. Boscana's lower case e and i are of the type usual in handwriting and printing, Yaquis could therefore easily be misread as "Sagues."

The Qee'esh loanword forms from the Spanish of these two tribenames are Piima, pl. piimam, Pima person; and YaakI, pl. YaakIm, Yaqui person. Old Angel Kwilp of Mesa Grande used to say in Spanish Yaco instead of Yaqui, especially when speaking of Yaqui Well. (near San Felipe), and would doubtless have been caught saying Pimo likewise, had occasion arisen. Mr. F. W. Hodge and I independently hit upon this same correction for "Sagues," led by the word "Pima."

A less plausible theory is to reconstruct "Sague" as Tawiiy, Spanish spelling Tagui, called in D. name for Monkey Hill, Sp. San José, former a rancheria, hotspring and hill in Warner's Valley, the Qee'esh name of which is PaʃkU. Sparkman dictionary: "Monkey hill, San Jose valley, Pash-kwo". Both a study of Boscana's handwriting and the unlikeliness that such an obscure placename would be mentioned in the same breath with "Pima", a well known tribename, make it almost certain that Tawiiy is here not to be thought of, and that "Sague" is for *Yaquis. The ceremonial couplet form of PaʃkU is PaʃkU Mahaala (see p.); it is third hotspring to which WUyóot was taken after he became sick. The hotspring is on the east side of Monkey Hill.

340

Boscana gives xxxx this story about a vaquero seeing a phantom, Sp. espanto. Another class of stories very common among the vaqueros and others at the missions were those telling of xxxrxx a bear doctor, Sp. xx osero, xxxix Indian a hunwUmawic, also hunwUkat, beardoctor, Sp. osero, turning himself into a bear and being recognized, xx lassooed or killed by the vaqueros. Such a doctor was also called simply hunwUt, xxxxxx Ursactos americana americana xx (Pallas), Black Bear; or one says of such a man; pookUn 1Uvi''axma hunwUt, he turns into a bear all the time.

This zinc etching is reproduced from a pen and ink drawing by Miss Jean Goodwin, xxxx which is a faithful, detailed copy of a photograph of San Juan Capistrano Mission taken in 1887. The tint for the background is cut from a wood block and printed. This etching has been published as the xx frontispiece to Orange County History Series, vol. 1, 1931, printed by The Santa Ana High School and Junior College, but erroneously dated as "from Photograph taken in 1857." Miss Goodwin has xxxxxxxxxx brought out several features more xxix plainly than in the original photograph, which is in possession of Mrs. J. E. Pleasants of Orange, California, and was borrowed from her by Dr. C. D. Ball for reproduction in the Orange County History Series. Mr. Marcos H. Forster and Mrs. Forster have studied the picture carefully and call attention to the old olive mill, Sp. molino para moler aceitunas, shown to the left. The old xxxx well was xxxxxxxxxxxxxxxxxxxxxxxxxxxxxx just outside the end of the arcade, between the end of the arcade and the path, to the right of where the two paths cross. xxxx At the bend of the arcade the xx tree seen standing in the corner of the patio is the old locust tree, called in Sp. xxxxxxxxx by the somewhat surprising name el palo loco, the last word evidently having been xxx launched by influence of ~~xxxxxxx~~ Eng. locust. The entrance to the inner patio is also seen, The roof of the adobe church (see p.) is seen peeking over the bend of the arcade, and the great ruin of the xxxxxxx stone church is seen at the extreme right.

The path at the right runs southwest and joins the path which comes from the stone church where the present gate is, which lies just outside the lower left corner of the picture. The path seen at the lower right of the picture runs southeast to Main St.

But there was no gate there at the time, and no fence, the adobe walls at the front edge of the Mission property having been put there by Fr. O'Sullivan. The woman on the path walk is Mrs. Guadalupe A. Forster, wife of Marcos A. Forster, and is leading her oldest daughter, Lucana Forster, now Mrs. Thomas McFadden of Placencia, by the hand. The picture is taken looking north-northwest and shows the hills of El Orno in the distance.

According to information received from Fr. O'Sullivan and Mr. Thomas Workman Temple, the oldest extant picture of San Juan Capistrano Mission is a pencil sketch by Powell dated Mar. 13, 1850. It shows the transept of the stone church sill unfallen and a lantern on a pole, just as the old timers had described to Fr. O'Sullivan.

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This is the first publication of Fr. Palou's account of California. This work was published again in San Francisco, 1874, and a translation of it was published by Bolton, q.v.

According to information contained in Bolton, Historical Memoirs of New California, the title of this work in the manuscript in the Archivo Nacional of Mexico is Noticias de la Nueva California Escritas por el R. P. Fr. Francisco Palou, but this first publication of the work substitutes "las Californias" for "la Nueva California". The first reprint is in Spanish and English translation, San Francisco, 1874; and a translation was published by Bolton, 1926, q.v.

Palou, F. Noticias de la Nueva California. Vols. ~~I-IV~~, San Francisco, 1874. [First reprint.]

1-4,

This is ~~xxxxx~~ the first reprint of Fr. Palou's account of California, first published under the ~~xirst~~ title

Palou, Noticias de las Californias, 1857, q.v. It gives Spanish text and English translation.

Palou, F. Relacion histórica de la vida ... de ... Fray Junipero Serra, Mexico, 1787.

There is a translation

Translation by Adam, J., San Francisco, 1884.

Perez, Eulalia. Una vieja y sus recuerdos.

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Priestley, Herbert I. An historical, political, and natural description of California.

The Catholic Historical Review, vol. 4, no. 4, Jan, 1919, pp. 486-509; vol. 5, no. 1, Apr. 1919, pp. 71-90.

A translation of Fages, Pedro, Continuación y Suplemento, q. v.

~~Priestley, Herbert Ingram, v. See Fages, Pedro.~~

RAU, Charles, *tr.* An account of the aboriginal inhabitants of the California peninsula, by Father Jacob Baegert.
Smithsonian Report for 1863 and 1864, Washington, 1864-1865. Reprinted 1865 and 1857. *See* BAEGERT, *Fr.* Jakob.

REID, Hugo. The Indians of Los Angeles county.
A series of letters about the San Gabrielino Indians published in the Los Angeles Star in 1852. Reid was a man of Scotch decent who had been a school teacher in the east, and lived at San Gabriel with Victoria, a San Gabrielino Indian woman. Reid's letters are very accurate and early, and have been three times reprinted. For the first reprint *see* REID, Hugo. (reprint of 1869). For the second reprint *see* HOFFMAN, Walter J. For the third reprint *see* REID, Hugo. [Ellis, Ar-

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ALTIMES

woman. Reid's letters are very accurate and early, and have been 4 times reprinted: see Reid, Hugo, first, xxxxxxxxxx

second, and fourth reprints; for third reprint see Hoffman, Walter J.

Reid, Hugo. The Indians of Los Angeles county. [First reprint.]

11 (

Reprinted by Taylor in California Farmer and Journal of Useful Sciences, San Francisco, vol. XIII, no. 3, (Feb. 22, 1860) to vol XX, no. 12 (Oct. 30, 1863).

REID, Hugo. The Indians of Los Angeles county. [Second reprint]

Reprinted in the Los Angeles Star, 1869. My friend, Mr. Arthur Woodward, has been studying through the old files of the paper, and has just informed me that he has discovered this reprint. The entire series of letters are reprinted, setting from the published series of 1852.

REID, Hugo. The Indians of Los Angeles county, Los Angeles. Privately printed, MCMXXVI. [Fourth reprint].

Two hundred copies printed by and for Arthur M. Ellis, who incorporated a Foreword. "This reprint is from the scrap-book collection of clippings from the Los Angeles Sta in the Bancroft Library at the University of California." *See* REID, Hugo (original publication), reprint of the same in Los Angeles Star, 1869, HOFFMAN, Walter J.

~~Reveley, William, tr.~~ See Costanso, Miguel.

Reveley, William, tr. See Costanso, Miguel.

[Robinson, Alfred.] Life in California: during residence of several years in that territory . . . By an American, to which is annexed a historical account of the origin, customs, and traditions, of the Indians of the Alta-California. Translated from the original Spanish manuscript. New York: Published by Wiley & Putnam, No. 161 Broadway. 1846.

Pages 228-341 constitute an appendix which consists of a translation of

~~xxxxxxxxxxxxxxxxxxx~~

Fr. Gerónimo Boscana's Relacion Histórica de la Creencia, Usos, Costumbres, y Extravagancias de los Indios de esta ~~xxxxx~~ Mission de S. Juan Capistrano, llamada la Nacion Acagchemem ~~xxxxxxxxxxxxxxxxxxx~~ under the title "Chinigchinich," a title given by Robinson since the account tells ~~xxxxxx~~ especially of a deity by this name. P. 228 is occupied by a frontispiece lithograph portrait of Fr. Boscana, ~~xxxxxxxxxx~~ the only extant picture of him as far as is known, while p. 291 is ~~xxx~~ has a full-page lithograph of "An Indian Dressed in the 'Tobet,'", drawn by Robinson. Robinson had access to the Boscana manuscript ~~xx~~ since after Fr. Boscana's death in 1831 it was in the keeping of Robinson's father-in-law, José Antonio de la Guerra, who was at the time Syndic of ~~the~~ the Franciscan Missions of Upper California.

For first and second reprints, ~~xxx~~ see below. ~~For the third reprint see: Russell, Thomas O. A second edition, London, 1851; the third edition, San Francisco, 1891, and a reprint~~ These four ~~The three~~ reprints none of them ~~include~~ include Boscana's "Chinigchinich," which has been reprinted only by Taylor, ~~x~~ A. S., The Indianology of California, Third Series Old Spanish Accounts of the Indians of the ~~xxxxx~~ Ocean Coasts South, in California Farmer and Journal of Useful Sciences, June 28, July 12, July 26, Aug. 2, Aug. 9, ~~xxxxx~~ Aug. 30, Sept. 6, ~~x~~ Sept. 13, Sept. 27, Oct. 4, and Oct. 11, 1861.

The appendix embodying Father Boscana's *Chinigchinich*, the publication of which is said to have been what induced Robinson to write the rest of the book, occupies pages 341 with a Frontispiece portrait of Father Boscana and a full 228 page picture of "An Indian dressed in the robet."

The second edition, London, 1851; the third edition, San Francisco, 1891, and the Thomas O. Russell reprint, San Francisco, 1925, do not include Fr. Boscana's *Chinigchinich*, which has been reprinted only by Taylor, A. S. The Indianology of California Third Series, Old Spanish Accounts of the Indians of the Ocean Coasts South, in *California Farmer*, June 28, July 12, July 26, Aug. 2, Aug. 9, Aug. 30, Sept. 6, Sept. 13, Sep. 27, Oct. 4, Oct. 11, 1861.

Robinson, Alfred. Life in California: during a residence of several years in that territory, comprising a description of the country and the missionary establishments, with incidents, observatory, etc., etc. By an America. London: H. G. Collins, Paternoster Row. MDCCCLI. First reprint.

The translation of Boscana's Relacion Histórica is omitted from this reprint.

Robinson, Alfred. Life in California during a residence of several years in that territory. Comprising a description of the country and the missionary establishments, with incidents, observations, etc. With an appendix; bringing forward the narrative from 1846 to the occupation of the country by the United States. San Francisco: William Dorey, Publisher, 1891. Second reprint.

The translation of Boscana's Relacion Histórica is omitted from this reprint.

Robinson, Alfred. Life in California ... San Francisco:
William Doxey, publisher, 1897. [Third reprint.]

reprint
This ~~edition~~ is a second edition of the Doxey reprint, having same title with exception of the date.

Not Set

Robinson, Alfred. by alfred Robinson,

~~Complete Printed matter on title page.~~

Life in California before the conquest; Hispano-Californian, Léperos, & Indians, Franciscan misioneros & misiones, American & English comerciantes, puertos, presidios, castillas, sailors & backwoodsmen, revolutions & strife, [redacted] an American comerciante in the Mexican Territorio of Nueva California for many years after 1829. Reprinted from the first edition published in New York in 1846, and edited and corrected typographically with synopses of the chapters, and a foreword & notes, by Thomas C. Russell; illustrated with reproductions, in mezzotint, direct from the lithographs in the first edition. San Francisco, California. The Private press of T.C.Russell, 1734 Nineteenth Avenue. 1925. [Fourth reprint.]

Mrs. Thomas C. Russell informs me that it was Mr. Russell's intention at first to include the translation of Boscana's Relacion Histórica in this reprint, but that when he considered the additional cost of the book that would result, he abandoned the plan.

Rovira i Virgili, A. Diccionari Català-Castellà i Castellà-Català. Barcelona. [Undated.]

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Rust, Horatio N. A puberty ceremony of the mission Indians.

American ~~Anthr~~ Antropolgist, ~~xx~~ n. s., vol. ~~VIII~~, 1906, pp. 28-33.

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~~Out West, Sept. 1904. Contains information on a remarkable Indian at San Fernando.~~

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Sales, Fr. Luis. Noticias de la Provincia de Californias en tres cartas de un Sacerdote Religioso Hijo del Real Convento de Predicadores de Valencia a un Amigo Suyo. Valencia, 1794.

Disputes statements in Venegas.

Saunders, C.F. See O'Sullivan, St. John and Saunders, C. F.

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American Anthropologist, n. s., vol. 23, no. 4 pp. 397-414, map. Lancaster, Pa., Oct.-Dec., 1921.

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SPARKMAN, Philip Stedman. The culture of the Luiseño Indians.
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vol. 8, no. 4, pp. 187-234, pl. 20, ~~Berkeley, Aug. 7~~, 1908.

~~SPARKMAN, Philip Stedman. The culture of the Luiseño Indians.~~

Smith, W. H. The relief of Campo.

Out West, Jan. 1905,
pp. 13-23.

Sparkman, Philip Stedman. A Luiseño tale.

The Journal of American Folk-lore, Vol. XVI, 1908, pp. 35-36.

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Sparkman, Philip Stedman. Sketch of the grammar of the Luiseño language.

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Strong, William Duncan. Aboriginal society in southern California.
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vol. 26, Berkeley, 1929.

Strong

———. An analysis of southwestern society.
American Anthropologist, n. s., vol. 29, no. 1 pp. 1-61, ~~Menosha, Wis.~~, Jan.-Mar., 1927.

Sugranes

Sugranes, *Fr.* Eugene. Glory of San Gabriel. Stories of the old mission near Los Angeles with mention of other California missions and their founders. San Gabriel, [c. 1917.

Sugs.

———————. The old San Gabriel mission. Historical notes taken from old manuscripts and records accurately compiled after deligent research. San Gabriel, Feb. 22, 1900.

Tac, Pablo. See Tagliavini, Carlo.

TAGLIAVINI, Carlo. Frammento d'un dizionarietto Luiseño-Spagnuolo scritto da un indigeno [Palo Tac, nativo della missione di San Luis Rey 1912].
Proceedings of the ~~Twenty-third~~ International Congress of Americanists, ~~New York~~, 1928, pp. 905-917, ~~New York~~, 1930. The earliest Qe. vocabulary, written by Indian in 1822. Referred to as Tac Vocabulary.

TEGGART, Frederic J. The Portolá Expedition of 1769-1770, Diary of Miguel Costansó.
Publications of the Academy of Pacific Coast History, vol. 2, no. 4, Aug. 1911.
Includes Spanish text and translation of Costanó's diary of the Portolá expedition.

Translated by ~~Mxxxxxxxxxxxxx~~ Carpio, ~~xxxx~~ Manuel, and a translation of Teggart, Frederick J. This is the diary ~~xxxxxx~~ by Costanzo, as distinguished from ~~the~~ this Diario Histórico.

Teggart, Frederick J. See Von Hemert-Engert, Adolph, and Teggart, Frederick J.

Thompson and West, History of Los Angeles County, Oakland, California, 1880.

Torquemada, Juan de. De los viente i un libros rituales i monarchía indiana. Tomos I-III. ~~Second edition Madrid~~ Second edition Madrid, 1723.

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Haerlem, 1761.

Dutch translation of Venegas, xx Noticia de la California.

Xen

Venegas, P. Miguel, ps. [real name, Exx Burriel, Fr. Andres Marcos.]
~~Venegas, P. Miguel, (pen name, real name Burriel, Fr. Andres Marcos).~~

Noticia de la California, y en su conquista temporal, y espiritual hasta el tiempo presente ... Ex Madrid: 1757.

This work has been translated into Eng., French, Dutch and Ger.; see below.

Von Hemert-Engert, Adolph, and Teggart, Frederick J.

~~Xxxxxxxxx, Xxxxxx~~ The narrative of the Portolá expedition of 1769-1770, by Miguel Costansó.

Publications of the Academy of Pacific Coast History, vol. 1, ~~xxxxxxxx~~ no. 4, Berkeley, California, 1 10.

Second English translation of Costansó, Diario Histórico.

WAGNER, Henry R. Spanish voyages to the northwest coast of America in the sixteenth century. San Francisco, 1929.

Gives the translation of Fr. Antonio de la Ascension's account of the wamkic[illegible], Indian Temple, on Santa Catalina Island.

Wallace, Grant. The exiles of Cupa.

Out West, July 1903, xxx p. 25.

Waterman, T. T. Analysis of the mission Indian creation story.

American Anthropologist, n. s. vol. 11, 1909, pp. 41-51.

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eleven

Waterman, T. T. Diegueño identification of color with the cardinal points.

The Journal of American Folk-lore, vol. [illegible], 1908, pp. 40-43.

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WATERMAN, T. T. The religious practices of the Diegueño Indians.
University of California Publications in American Archaeology and Ethnology,
vol 8, no. 6, pp. 271-358, pl. 21-28, Berkeley, ~~Mar.~~ 30, 1910.

West. See Thompson and West.

Wilson, B. [redacted] D.

Wilson, B.D. The Indians of southern California.

Reprint in LosAngeles Star, July, 1868, of Wilson, B.D., report to the Superintendent of Indian Affairs in California, 1852.

His name was Benjamin D. Wilson, but they called him in Sp. Don Benito.

Wilson, B.D. Report to the superintendent of Indian affairs in California. 1852.

Contains information on the Southern California tribes. Reprinted in the Los Angeles Star, July, 1868, under the title: The Indians of Southern California, q. v. Mr. Benjamin D. Wilson, called in Sp. Don Benito, lived at San Gabriel, and was Special Agent of the southern California Indians ~~in the first American days.~~

Mr. Benjamin D. Wilson, for whom Mt. Wilson was named, known to his Indian and Spanish friends as "Don Benito," was a well known character in the early years of American occupation, and was Special Agent to the southern California Indians. The report contains information on the southern California tribes. It is reprinted in the Los Angeles Star, July, 1868, under the title : The Indians of southern California, q. v.

[Wolcott, Marjorie Tisdale.] Pioneer notes from the diaries of Judge Benjamin Hayes, 1849-1875. Privately printed at Los Angeles, California, 1929.

WOLCOTT, Marjorie, Tisdale, ed. See HAYES, Benjamin.

Autobiog. Autog. de los Padres, MS.;

Sarria, Informe sobre Frailes, 1817, p. 44

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Los Angeles Museum
Sept.19,1932

My dear J.P. :

The galley proofs came and I've looked 'em over. I've seen one or two errors and on a separate page I'm listing a few articles bearing upon the Diegueno, Luiseno, Gabrielino, etc.

I note you mention that Hugo Reid's "Letters" were reprinted three times. Wasn't Reid re-printed by Taylor in his California Farmer and Journal of Useful Sciences, San Francisco, Vol. XIII, No.3(Feb.22, 1860 to Vol.XX No.12, (Oct.30, 1863). This would be the first reprint, then the Star reprint of 1869, the second, then Hoffman in the Essex Institute Bulletin, the third in 1885, and Ellis re-print,1926.

On galley one, I notice a transposition of the works of Engelhardt, they are listed as being under Ellis and not under Engelhardt.

In the articles noted on the separate page are some which may not have any bearing on your bibliography, but, since they all pertain to the Indians in the neighborhood described by Boscana, I've jotted them down.

I hope the book comes off at a time when myb bolsa isn't too danged flat. Darn these depressions.

You are right we'll have to get together on some of the Chumash stuff one of these days, you've got a lot of dope I'd like to learn.

Well, regards and don't go prowling until you get this job finished.

Yours,

Arth.

P.S. For your own information , a picture of San Gabriel Mission was sketched by a German artist, Ferdinand Dieppe, between 1830-1834. The sketch was then re drawn or rather painted in oil in the City of Mexico in 1835, and brought to California, (Los Angeles) in 1854. The picture is supposed to show, Father Sanchez and some of the neophytes, Indian huts etc. the original oil was 38 X 28 inches in size. Dieppe later went to Berlin, where he became Supt. of Govt Botanical Garden. (This is a resume from an article in L.A. Star, Sat. Dec. 24,1854. If this picture could be found it would be valuable, no?

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___ Two Types or Styles of Diegueno Religious Dancing The Old and the New, in Southern California, Ibid, pp.135-138.

___ Ceremonies and Traditions of the Diegueno Indians, The Journal of American Folk Lore, Vol.XXI April-Sept., 1908, LXXXI, pp.228-236

___ The Story of Chaup: A Myth of the Dieguenos, The Journal of American Folk Lore, Vol.XVII, Oct.-Dec. 1904, No.LXVII, pp.217-242

___ Mythology of the Mission Indians, Journ. Amer. Folk-Lore, vol. XIX, pp.145-164

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___ Two Days at Mesa Grande, Out West, June, 1902, pp.602-612

___ Turning a New Leaf, Out West, April, 1903, pp.441-455; May, pp.589-602.(Deals with Warner's Ranch Indians)

___ The Last Eviction, Out West, Nov.1903, pp.485-491. (Abandonment of San Felipe village)

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" San Juan Capistrano--Quains-Savit
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Here at the

~~At this~~ ancient spring and rancheria of Puvú,

~~called in Indian Puvu! and in Spanish Los Alamitos,~~

called by the Spanish conquerors Los Alamitos,

was born WiyaamUt,

one who became famous through many tribes as the God Chingichngich.

Here he humbled himself in his youth under the name of Sa'úur,

Here he revealed himself in his early manhood under the name of Toovet,

And from here he ascended to the ~~xxx~~Heaven of the stars under the name Kwa''uwar.

To him,
Initiator of the Sahoovit, ~~xxx~~ Searcher of the Human Conscience, and

Chastizer, and All-seeing One, this monument is erected by students of California history and ethnology.

HERE AT THE ANCIENT SPRING AND RANCHERIA
CALLED ~~PUVU~~ PUVÚ
BY THE SPANISH CONQUERORS LOS ALAMITOS
WAS BORN
~~WIYAAMOT,~~ 11-pt.
ONE WHO BECAME FAMOUS THROUGH MANY TRIBES
AS THE GOD
~~CHINICHINICH~~ TCINITCNITC.
HERE HE HUMBLED HIMSELF IN HIS YOUTH
UNDER THE NAME OF
~~SA'UUR,~~ ŞA'ÚUR,
HERE HE REVEALED HIMSELF IN HIS EARLY MANHOOD
UNDER THE NAME OF
~~TOOVET,~~ 11-pt.
AND FROM HERE HE ASCENDED TO THE HEAVEN OF THE STARS
UNDER THE NAME OF
~~KWA''UWAR.~~ KWÁ''OWAR.
TO HIM
INITIATOR OF THE ~~SAHOOVIT~~ ŞAHOOVET
SEARCHER OF THE HUMAN CONSCIENCE
CHASTIZER
ALL-SEEING ONE
THIS MONUMENT IS ERECTED BY
CALIFORNIA INDIANS
AND STUDENTS OF HISTORY AND ETHNOLOGY



National Museum of Natural History · Smithsonian Institution

WASHINGTON, D.C. 20560 ·

TRANSLATIONS BY E. VIGO MESTRES

Trin. into Sp. of Robinson's Bosc.

[353]

CHINIGCHINICH

Narrative Historico

del

Origen, Costumbres, y Tradiciones

de los Indios del establecimiento Misionario

de San Juan Capistrano, en la Alta California

llamada

La Nación ACAGCHEMEM

Colectados minuciosamente, de los mas inteligentes

y mejor instruidos en la materia

por el

Rdo Padre Fraile Gerónimo Boscana

de la Orden de San Francisco

Misionero Apostólico de dicha Mision

INTRODUCCIÓN

Los motivos que me han inducido a escribir esta historia, han sido, principalmente, cumplir mis obligaciones de Misionero Apostólico; de tener delante mí los medios de presentar a estos pobres indios una cuenta de sus errores entretenidos por ellos durante su estado de salvajismo, y contrastarlo con la luz que ahora gozan como Critianos. Tambien, para dejar a ~~sus~~ mis sucesores semejante instrción, que les ahorrará de la molestia y trabajo que yo he experimentado en procurar un conocimiento de sus creencias, usos y costumbres, &, de su Religion, que poseian en su estado salvaje; persuadido como estoy, que ignorandolo, seria dificil remover sus erroneas creencias en darles a comprender el significado de la verdadera Religion. Confieso que es dificil, sin conocimiento de su lengua, de penetrar sus secretos, porque no todos entienden el significado

de sus usos y costumbres, siendo este conocimiento con=
finado solamente a los jefes de sus tribus, y al anciano
que oficia de cura; cuando revelan algo a sus hijos
to such as they will reveal as
es con la condicion de que sigan sus sucesores, y
estos son requeridos a guardar confidencialmente los secretos
sin comunicarlos a nadie, bajo pena de severo castigo.
Un velo está puesto encima de todas ~~encima de todas~~
sus ceremonias religiosas, y el misterio con que las
performan, parece perpetuar mas respeto a ellas
y preservar influencia hácia el populacho. Esta es la
razon de qe las ceremonias de los bailes, en sus
fiestas, (que son propiamente ejercicios religiosos)
no son comprensibles. Nunca han tenido el
uso de la escritura, letras , o caracteres de ninguna
descripcion. Todo su conocimiento deriva de la tradi=
cion, que conservan en canciones para sus bailes,

y estas son introducidas por el jefe a sus festividades
en lenguaje distinto del comunmente usado. Otros se unen
con ellos, pero sin comprender el significado de lo que
hacen, o articulan; quizas , las canciones asi introducidas,
son en lengua primitiva.
Quizas, alguien inquirira, como he obtenido tanta informacion
relativa a los secretos o religion de los nativos, cuando
hasta el presente, no otro Padre ha escrito en tal
sujeto.
Tenemos que suponerlo verdadero, que hay muchas cosas
ocultas, no solamente en las Divinas Profecias, sino tambien
en los acontecimientos humanos, que no pueden ser com =

prendidas , conocidas solo por Divina Voluntad; y como Dios casi siempre hace uso de los mas humbles instrumentos para sus proyectos, a mi, me ha asignado tres indios ancianos, que el mas joven de ellos tenia mas de setenta años. Ellos conocian todos los secretos, porque dos de ellos eran Capitanes , y el otro era Pul, (1) que estaban bien instruidos en los misterios. Con regalos, caricias, y cumplimientos, logre de ellos sus secretos, con sus explanaciones; y mirando las ceremonias que ellos performaban , aprendi, en grados, sus misterios. Asi, aplcando una porcion de noches a profunda meditacion, comparando sus acciones con sus misterios, fue posible enterarme, despues de mucho tiempo, de adquirir un conocimiento de su religion. No obstante, todavia hay varias cosas que todavia no entiendo,

(1) Pul, es palabra india,y significa Cura

porque no me han sido expuestas con la claridad que deseo, y tan confusamente, que fui incapaz de decifrar su significado.

Capitulo 1

De que raza de gente decienden estos indios ?

Para empezar esta relación , seria propio , en primer lugar, de trazar el origen ó linaje de estos de la Nueva California. Pero es imposible de encontrar ningun indicio de su origen; como estos de San Juan Capistrno , y tambien los de todas las demas Misiones de la provincia, no tienen tradicion, y estan completamente ignorantes de su decendencia. Sin examinar la opinion de otros, como de que ellos sean decendientes de los Judios, cartagineses ó Fenicios , Yo me confinaré a creer que estos son de la clase que vinieron a poblar el el territorio mejicano, y de estos sin duda decien= den los nativos de California .

Las tribus que poblaron el territorio mejicano en diferentes épocas, de acuerdo con las escrituras del Padre Torquemada en su "Monarquia Indiana" fueron cuatro , y como siguen: Tulticas, Chichimecas, Alcunas, y Mexicanas. De estas distintas tribus, mi opinion es, de que la raza de California deciende de los Chichimecas, porque, de los Tulticas no es posible de que hayan originado, como está manifestado en sus caracteres e inclinaciones ; porque "Tultica" significa Arte , y estos indios no manifiestan tener la mas mi= nima nocion de industria o ingenuidad. Son en todos los respectos, lo mismo que los Chichimecas , de acuerdo con la discripcion dada por el Padre Torquemada:

" Cerca de la frontera de Méjico habia una provincia,

que su principal ciudad fue llamada Anaqueme ; sus habitantes, Chichimecas donde la gente iba completamente desnuda, fieros en apariencia, grandes guerreros. Sus armas eran el arco y flechas; su ordinario sustenimiento la caza y frutas silvestres, y sus habitaciones eran caver = nas, o chozas hechas de paja, Como era su modo de vivir corretear de monte a monte , en busca de ganado, dedicando poca o ninguna atencion al arte de construcción "

Esta es la descripcion dada por el Padre Torquemada de los indios Chichimecas , y comparándolos con los nativos de California , se encuentran lo mismo en todos respectos.

No obstante las habitaciones de dichos Chi = chimecas formaban un cierto vilage, no tenian policia, ni otro conocimiento de mas alto poder que el "Capitan" o jefe, y hácia él estaba observado muy

poco respeto ; justo lo suficiente para diferenciarlo de los demás. No vivian permanente en un lugar, mudan= dose de un lugar a otro , segun la escasedad de la caza lo requeria. No tenian conocimiento de medicina y por consiguiente, no medios de curar los enfermos; y los cuerpos de los difuntos eran quemados inmediate= mente, La idolatria prevalecia entre ellos, pero no una en la pluralidad de dioses; ni tampoco sacrificaban, como era la costumbre de los indios de Mejico.

Habiendo descrito los Chichimecas, vemos precisamente el carcter de los Californianos, con la excepcion, que los ultimos mencionados en aldeas, y eran gobernados por un jefe, que le titulaban "Not" significando señor o patron; él poseia poca influencia hácia sus subditos, y ellos no profesaban ningun respeto por su autoridad,

como veremos en lo sucesivo. El nombre Chichi=
meca significa un "chupador". Su principal sustento
era carne de animales adquiridos en las excursiones
caza, que la consumian cruda, despues de chupar toda
la sangre; que de aqui el nombre de Chichimeca.

El Californiano, amenudo hacia su comida de carne
cruda, y al tiempo presente, carne, escasamente cocida,
es comun entre ellos. Tambien extraen la sangre
de semejante manera, i he visto varias instancias
como chupaban la sangre de un conejo con gran
afan, previo de comer la carne cruda. La diversidad
de lenguas, y otras peculiaridades, rinden extrema difi=
cultad de afirmar evidentemente, si todos los habitantes
de la Alta California decendieron de los Chichimecas. Aquellos
entre Monterey y la extrema frontera del Norte del
dominio de Mejico, se afeital la cabeza al rape; mientras

que los del sud, entre Santa Bárbara y hácia San Lucas,
usan el cabello largo, ytoman orgullo en dejarlo crecer
marca de belleza. los de Santa Barbara y Monterey, difie=
ren considerablemente de estos, en tocante a sus hábitos;
siendo mucho mas industriosos, y aparecer una raza
enteramente distinta. Hacian, de cochas, ana especie de dinero,
con que hacian el intercambio entre ellos, y construian,
con troncos de arbol, muy veloces y excelentes canoas
de pescar. Sus muertos, los enterraban en lugares apro=
piados por este propósito. La diversidad de lenguas
es tal, en California, que casi cada quince o veinte
leguas se encuentra distinto dialecto; tan diferente, que
en nada se asemeja el uno del otro. Es de suponer,
que la nacion Chichimeca, tuviese una sola lengua, no
obstante, que hubiese variado algo, de un lugar a otro,

como sucede en otras partes del mundo, que se confrontan con ciertos provincialismos, que no son de encontrar en la lengua original. Pero aqui no es asi; siendo que los nativos de San Diego no entienden palabra del lenguaje usado en esta mision, en la misma manera, aquellos de la vecindad de Santa Barbara , y mas lejos hácia al norte. Si debiera ser sugerido, que jente asi separada, podian haber corrompido la lengua original, con toda su fraseologia, y forma de pronunciacion,yo contestaria, que tal separacion podia ser el motivo, no obstante, tendria que haber algo de coneccion, o similaridad, con que se pudieran entender unos con otros. Esto me ha dejado algun tanto perplejo; y estoy sin medios de descubrir la causa de semejante disimilaridad en un lugar,confinado como California; y dejare el ploblema a alguno de mis hermanos

misioneros, o a los que les interesen estos escritos, de explanarlo.

Capitulo 2.

En la creacion del mundo

Aun que este capitulo tiene por titulo, "La crecion del mundo," el lector no debe suponer que tenga alguna relacion con la narracion dada por Moises en el primer capitulo de la Génesis, No intento semejante cosa; quiero meramente dar a conocer la creencia de estos indios en su estado salvaje. No debemos sorprendernos si encontra= mos muchas contradiciones y extravgancias; porque estos rudos indios eran ignorantes del Dios verdadero, sin fé , sin ley, o rey , y gobernados por sus mismas ideas naturales o tradiciones;siendo asi, que no nos

debemos de extrañar al ver sús inconsistencias, y deseo de dicernimiento de descriminar la verdad de la metira; por = que , deprivados de la luz del Evangelio , siempre han andado en obscuro salvajismo , Antes que empiece a exponer sus ideas del origen del mundo, debo advertir , que los indios de esta particular locacion (la Mision de San juan Capistrano) calculan la creacion del mundo de una mane = ra y aquellos del interior (unas tres o cuatro leguas de distancia) de otra. Por esta razon daré ambas relaciones, empezando en primer lugar, con aquellos del interior.

Su creencia es esta : antes que existiera este mundo , existio uno arriba y otro abajo. Estos dos eran hermano y hermana, El de arriba, significaba

el cilo , y el de abajo, representaba la tierra.

Pero el cielo y la tierra aqui mencionados, no como nos aparecen ahora a nosotros, sino de otra natu= raleza, que ellos na podian explanar. Nosotros, por consi= guiente, podemos considerarlos imaginarios. Abajo todo estaba obscuro , sin sol, ni luna, ni estrellas. El hermano vino hacia la hermana, ytrajo la luz , que es el sol, diciendo que tomaria a ella por esposa; ella resistió, recordandole de su afinidad , y deseaba que se volviera t la dejara en paz. pero en tiempo se casaron , y los primeros frutos de su union fueron tierra y arena. Despues de los cuales, se producieron rocas y piedras de todas clases, particularmente pedreñales para sus arcos; despues, arboles y broza ; a continuacion,

yerbas y vegetles; y otra vez, animales, principalmente de la clase que ellos comen. Finalmente, nacio uno que ellos lo llamaron Ouiot . este fue un ser animado. El padre y la madre de Ouiot no eran mortales, como dijimos antes , pero eran de una naturaleza que ellos no podian explanar. Dicho Ouiot tuvo hijos, y era rey, o gran capitan de la primera familia; y , como yo lo entiendo, tenemos que suponerlos, lo mismo que su pariente, una especie de animal, distinto de cualquier de los que ahora en la tierra; o mejor dicho, imaginrios fantasmas. Inquiriendo de como este gran capitan habia podido tener hijos, y cual era el nombre de su compañero, ellos no podian explanarlo; pero tovo hijos, y muchos, de ambos sexsos.

Como los decendientes del capitan Ouiot multiplcaron, el primer nacido de su mqdre, que fue(la tierra), ingreso en medida, extendiendose al sud; (sera bien de anotar aqui, que es creccia general de los indios de que ellos originaron en el norte) y a medida que in= gresaron la tierra continuaron aumentando. Habiendose hecho viejo el capitan Ouiot, sus viejos vasallos formaron conspiracia para destruirlo, alegando, como razon, que su avanzada edad le privaba atender las necesidades de ellos; y, en realidad era demasiado viejo para gobernar. Una consulta tuvo lugar , para resolver de que manera tenian que exterminarlo, y fue decidido que tenian que envenarle. Mezclaron un venenoso ingrediente en su

bebida , y le administraron, y despues de haber bebido

dicho veneno .cayo enfermo inmediatamente, y dejó las

montañas donde habia vivido,

Witeó un temérit, todos los días, use this in Bosc. transl.

1, ʃū-pūl'

2, Weh

3, Pah-y

4, Wă-saç

5. Mah-ăn

6 Cha-pal' no-mŷk sū-pūl'-uk
passing my-hand one
wa-chŷ-wun-ik'.
finger

[Spark., gr.]

INTRODUCCION

Los motivos que me han inducido á escribir esta historia, han sido , principalmente, cumplir mis obligaciones de Misionero Apostólico; de tener delante mí los medios de presentar á estos pobres indios una cuenta de sus errores entretendios por ellos durante su estado de salvajismo, y contrastarlo con la luz que ahora gozan como Cristianos. Tambien, para dejar á mis sucesores semejante instrución, que les ahorrará de la molestia y trabajo que yo he experimentado en procurar un conocimiento de sus creéncias, usos y costumbres, &, de su Religion, que poseian en su estado salvaje; persuadido como estoy, que ignorandolo, seria dificil remover sus erroneas creécias en darles a comprender el significado de la verdadera Religion. Confieso que es dificil, sin conocimiento de su lengua, de penetrar sus secretos, porque no todos entienden el significado de sus usos

y costumbres, siendo este conocimiento confinado solamente a los jefes de sus tribus, y al anciano que oficia de cura; cuándo revelan algo a sus hijos, es con la condicion de que sigan sus sucesores, y estos son requeridos á guardar confidencialmente los secretos sin comunicarlos á nadie, bajo pena de severo castigo. Un velo está puesto encima de todas sus ceremonias religiosas, y el misterio con que las performan, parece perpetuar mas respeto á ellas y preservar influencia hácia el populacho. Esta es la razon de que las ceremónias de los bailes, en sus fiestas, [que son propiamente ejercicios religiosos] no son comprensibles. Nunca han tendio el uso de la escritura, letras, ó caracteres de ninguna descripcion. Todo su conocimiento deriva de la tradición, que conservan en canciones para sus bailes,

y estas son introducidas por el jefe á sus festividades en lenguaje distinto del comunmente usado. Otros se unen con ellos, pero sin comprender el significado de lo que hacen, o articulan; quizas, las canciones asi introducidas, son en lengua primitiva.

Quizas, alguien inquirirá, como he obtenido tanta informacion, relativa á los secretos ó religion de los nativos, cuándo, hasta el presente, no otro Padre ha escrito en tal subjeto.

Tenemos que suponerlo verdadero, que hay muchas cosas ocultas, no solamente en las Divinas Profecias, sinó tambien en los acontecimientos humanos, que no pueden ser com-

prendidas, conocidas solo por Divina Voluntas; y como Dios casi siempre hace uso de los mas humbles instrumentos para sus proyectos, a mi, me ha asignado tres indios ~~mx~~ ancianos, que el más joven de ellos tenia mas de setenta años. Ellos conocian todos los secretos, porque dos de ellos eran Capitanes, y el otro era Pul,[1] que estaban bien instruidos en los misterios. Con regalos, caricias, y cumplimientos, logré de ellos sus secretos con sus explanaciones; y mirando las ceremonias que ellos performaban, aprendí, en grados, sus misterios. Asi, aplicando una porcion de noches á profunda meditacion, comparando sus acciones con sus misterios, fué posible enterarme, despues de mucho tiempo, de adquirir un conocimiento de su religion. No obstante, todavia hay varias cosas que todavia

[1] Pul, es palabra india, y significa Cura.

no entiendo, porque no me han sido expuestas con la claridad que deseo, y tan confusamente, que fui incapaz de decifrar su significado.

Capítulo 1

·De que raza de gente decienden estos indios?

Para empezar esta relación, seria propio, en primer lugar, de tratar el origen ó linaje de estos de la Nueva California. Pero es imposible de encontrar ningun indicio de su origen; como estos de San Juan Capistrano, y tambien los de todas las demas Misiones de la provincia, no tienen tradicion, y estan completamente ignorantes de su decendencia. Sin examinar la opinion de otros, como de que ellos sean decendientes de los Judios, Cartagineses ó Fenícios, Yo me confinaré á creer que estos son de la clase que vinieron á poblar el territorio mejicano, y de estos sin duda deciende los nativos de California.

Las tribus que poblaron el territorio mejicano en diferentes épocas, de acuerdo con las escrituras del Padre Torquemada en su "Monarquia Indiana"

fueron cuatro, y como siguen: Tulticas, Chichimecas, Alcunas, y Mexicanas. De estas distintas tribus, mi opinion es, de que la raza de California deciende de los Chichimecas, porque, de los Tulticas no es posible de que hayan originado, como está manifestado en sus carácteres é inclinaciones; porque "Tultica" significa Arte, y estos indios no manifestan tener la mas mínima nocion de industria ó ingenuidad. Son en todos los respectos, lo mismo que los Chichimecas, de acuerdo con la descripcion dada por el Padre Torquemada: "Cerca de la frontera de Méjico habia una provincia, que su principal ciudad fué llamada Anaqueme; sus habitantes, Chichimecas donde la gente iba completamente desnuda, fieros en apariencia, grandes guefreros. Sus armas eran el arco y flechas; su ordinario sustenimiento la caza y frutas silvestres, y sus habitaciones eran cavernas, ó chozas hechas

de paja. Como era su modo de vivir corretear de monte á monte, en busca de ganado, dedicando poca ó ninguna atencion al arte de construccion". Esta es la descripcion dada por el Padre Torquemada de los indios Chichimecas, y comparándolos con los nativos de California, se encuentran lo mismo en todos respectos.

No obstante las habitaciones de dichos Chichimecas formaban un cierto village, no tenian policia, ni otro conocimiento de mas alto poder que el "Capitan" ó jefe, y hácia él estaba observado muy poco respeto; justo lo suficiente para diferenciarlo de los demás. No vivian permanente en un lugar, mudándose de un lugar á otro, segun la escasedad de la caza lo requeria. No tenian conocimiento de medicina y por consiguiente, no medios de curar los enfermos; y los cuerpos de los difuntos eran quemados inmediatemente. La idolatria prevalecia entre ellos, pero no una creéncia en la pluralidad de dioses; ni

tampoco sacrificaban, como era la costumbre de los indios de Méjico. Habiendo descrito los Chichimecas, vemos precisamente el carcter de los Californianos, con la excepción, que los últimos mencionados vivian en aldeas, y eran gebernados por un jefe, que le titulaban "Not" significando señor ó patron; él poseia poca influencia hácia sus subditos, y ellos no profesaban ningun respeto por su autoridad, como veremos en lo sucesivo. El nombre Chichimeca significa un "chupador." Su principal sustento era carne de animales adquiridos en las excursiones caza, que la consumian cruda, despues de chupar toda la sangre; que de aqui proviene el nombre de Chichimeca.

El Californiano, amenudo hacia su comida de carne cruda, y al tiempo presente, carne, escasamente cocida, es comun entre ellos. Tambien extraen la sangre de semejante manera, y he visto várias

instáncias como chupaban la sangre de un conejo con gran afan, prévio de comer la carne cruda. La diversidad de lenguas, y otras peculiaridades, rinden extrema dificultad de afirmar evidentemente, si todos los habitantes de la Alta California decendieron de los Chichimecas. Aquellos entre Monterey y la extrema frontera del Norte del domínio de Méjico, se afeitaban la cabeza al rape; mientras que los del sud, entre Santa Bárbara y hácia San Lucas, usan el cabello largo, y toman orgullo de dejarlo crecer como marca de belleza. Los de Santa Bárbara y Monterey, difieren considerablemente de estos, en tocante á sus hábitos; siendo mucho mas industriosos, y aparecer una raza enteramente distinta. Hacian, de cochas, una especie de dinero, con que hacian el intercambio entre ellos, y construian, con troncos de arbol, muy veloces y excelentes

canoas de pescar. Sus muertos, los enterraban en lugares apropiados por este propósito. La diversidad de lenguas es tal, en California, que casi cada quince ó veinte leguas se encuentra distinto dialecto; tan diferente, que en nada se asemeja el uno del otro. Es de suponer, que la nacion Chichimeca, tuviese una sola lengua, no obstante, que hubiese variado algo, de un lugar a otro, como sucede en otras partes del mundo, que se confrontan con ciertos provincialismos, que no son de encontrar en la lengua original. Pero aqui no es asi; siendo que los nativos de San Diego no entienden palabra del lenguaje usado en esta Mision, en la misma manera, aquellos de la vecindad de Santa Bárbara, y mas lejos hácia al norte. Si debiera ser sugerido, que jente asi separada podian haber corrompido la lengua original, con toda su fraseologia, y forma de pronunciacion, yo

contestaria, que tal separacion podia ser el motivo, no obstante tendria que haber algo de conecci´on, o´ similaridad, con que se pudieran entender unos con otros. Esto me ha dejado algun tanto perplejo; y estoy sin medios de descubrir la causa de semejante disimilaridad en un lugar, confi[a]ndo como California; y dejaré el ploblema á alguno de mis hermanos misioneros, o´ á los que les interesen estos escritos, de explanarlo.

Capítulo 2.

En la creacion del mundo

Aun que este capítulo tiene por título, "La crecion del mundo," el lector no debe suponer que tenga alguna relación con la narración dada por Moisese en el pimer capítulo de la Génesis. No intento semejante cosa; quiero meramente dar a conocer la creéncia de estos indios en su estado salvaje. No debemos sorprendernos si encontramos muchas contradiciones y extravgancias; porque

estos rudos indios eran ignorantes del Dios verdadero, sin fé, sin ley, o´ rey, y gobernados por sus mismas ideas naturales o´ tradiciones; siendo asi, porque no nos debemos de extrañar al ver sus inconsistencias, y deseo de dicernimiento de descriminar la verdad de la metira; porque, deprivados de la luz del Evangelio, siempre han andado en obscuro salvajismo, Antes que empiece a exponer sus ideas del origen del mudno, debo advertir, que los indios de esta particular locacion [la Mision de Sam Juan Capistrano] calculan la creacion del mundo de una manera y aquellos del interior [unas tres o´ cuatro leguas de distancia] de otra. Por esta razon daré ambas relaciones, empezando en primer lugar, con aquellos del interior.

Su creencia es esta: antes que existiera este mundo, existio <u>uno arriba</u> y <u>otro abajo</u>. Estos dos eran <u>hermano</u> y <u>hermana</u>. El de arriba, significaba

el cielo, y el de abajo, representaba la tierra. Pero el cielo y la tierra aqui mencionados, no como nos aparecen ahora a nosotros, sino de otra natturaleza, que ellos no podian explanar. Nosotros, por consiguiente, podemos considerarlos imaginarios. Abajo todo estaba obscuro, sin sol, ni luna, ni estrellas. El hermano vino hacia la hermana, y trajo la luz, que es el sol, diciendo que tomaria á ella por esposa; ella resistió, recordándole de su afinidad, y deseaba que se volviera y la dejara en paz. Pero en tiempo se casaron, y los primeros frutos de su union fueron tierra y arena. Despues de los cuales, se producieron rocas y piedras de todas clases, particularnebte pedreñales para sus arcos; despues, árboles y broza; á continuacion, yerbas y vegetles; y otra vez, animales, principalmente de la clase que ellos comen. Finalmente, nació uno que ellos lo llamaron

Ouiot. Este fué un ser animado. El padre y la madre de Ouiot no eran mortales, como dijimos antes, pero eran de una naturaleza que ellos no podian explanar. Dicho Ouiot tuvo hijos, y era rey, o gran capitan de la primera familia; y, como yo lo entiendo, tenemos que suponerlos, lo mismo que su pariente, una especie de animal, distinto de cualquier de los que ahora hay en la tierra; ó mejor dicho, imaginrios fantasmas, Inquiriendo de como este gran capitan habia podido tener hijos, y cual era el nombre de su compañero, ellos no podian explanarlo; pero tuvo hijos, y muchos, de ambos sexsos. Como los decendientes del capitan [Ouiot] multiplicaron, el primer nacido de su madre, que fue [la tierra], ingreso en medida, extendiendose al sud; [sera bien de anotar aqui, que es creencia general de los indios de que ellos originaron en el norte] y á medida que ingresaron la tierra continuaron aumentando. Habiendose hecho viejo el capitan Ouiot, sus viejos vasallos

formaron conspiracia para destruirlo, alegando, como razon, que su avanzada edad le privaba atender las necesidades de ellos; y, en realidad era demasiado viejo para gobernar. Una consulta tuvo lugar, para resolver de que manera tenian que exterminarlo, y fue decidido que tenian que envenarle. Mezclaron un venenoso ingrediente en su bebida, y le administraron, y despues de haber bebido dicho veneno cayo enfermo inmediatamente, y dejó las montañas donde habia vivido.

INTRODUCCIO

Els motius que m' han induit a escriurer aquesta historia, han siguut, principalment, cumplir mes obligacions de Missioner Apostolic; de tindrer devant de mi els medis de presentar a n' aquets pobres Indios un compte dels seus errors entretinguts per ells durant son estat de salvatgisme, i contrastarlo ab la llum qu' ara disfruten com a Cristians. Tambe', pera deixar a n' els meus successors semblant instruccio', qu' els estalviarà de la molèstia i treball que jo he experimentat ab procurar un coneixament de ses creències, us i costums, &, de sa Religio', que posseien ab son estat salvatge; persuadit com estic, que ignoranho , seria difícil remourer ses erronies creències pera donarlis a compendrer

el significat de la verdadera Religio. Confesso qu es dificil, sens coneixament de sa llengua, de penetrar als seus secrets, perquè no tots entenen el significat del seu us i costums, siguent aquest coneixament confinat solsament als cabdills de ses tribus, i al vell que oficia de capellà; quan revelen calcom als seus fills, es ab la condició de que segueixin als seus successors, i aquestos estan obligats a guardar confidencialment els secrets sens comunicarlos a ningu, baix la pena de sever castig. Un vel està posat damunt de totes ses cerimònies religioses, i el misteri ab que les performen sembla perpetuar més respecte a n elles i presservar influencia a n els plebs. Aquesta es la ralló de que les cerimònies dels balls, a ses festes, (que son propiament exercicis religiosos) no son comprensibles. Mai han tingut l' us de l' escritura, lletres, o caracters de cab descipció. Tot el seu coneixament deriva de la tradició, que conserven ab cansons pera els seus balls, i aquestes son introduides per el capdill a ses festivitats ab llenguatge distint del que usen comunment. Altres s' ajunten ab ells, pero sens compendre el significat de lo que fan, o articulen; potser, les cansons aixis introduides, son ab llengua primitiva.

Potser, algu inquirirà, com he obtingut tanta informació relativa als secrets o religio dels natius, quan , fins ara present, no altre Pare ha escrit tal subjecte.

Tenim que suposarho verdader, que hi ha moltes coses amagades, no solsament ab les Divines Profecies, sino tambe ab els aconteixaments humans, que no es poden entendrer, conegudes solsament per Divina Voluntat.

i com Deu casi sempre fa us dels mes humils instruments pera els seus progectes, a mi, m' ha assignat tres Indios vells, qu el mes jove d ells tenia mes de setanta anys. Ells coneixien tots els secrets, perquè dos d' ells eran Capitans i l' altre era "Pul;" que estaben ben instruits en els misteris, Ab regals, caricies i complimens, vaitg lograr d' ells els seus secrets ab ses explanacions; i mirant les ceremonies qu' ells performaven, vaitg apendrer, ab gruus, els seus misteris. Aixis, aplicant una porcio de nits ab profonda meditacio, comparant ses accions ab els seus misteris, fou possible enterarme, despres de molt de temps, d' adquirir un coneixament de sa religio. No obstant, encara hi hà varies coses qu' ecara no entenc, perquè no m' han sigut exposades ab la claretat que jo desitjo, i tant confusament, que vaitg ser incapable de

dexifrar el seu significat.

Capitol 1,

De que rassa de gent decendeixen aquets indios?.

Pera comensar aquesta relació, seria propi, en primer lloc, de tratar l' origen ò llinatge d aquets de la Nova California. Però es impossible de trobar cab indici del seu origen; com aquets de San Juan Capistrano, i també els de totes les Missions de la provincia, no tenen tradició, i estan completament ignorants de sa decendencia. Sens examinar l opinió d altres, com de qu' ells siguin decendents dels jueus, cartaginesos ò fenicis. Jo em cofinaré a creurer qu aquets son de la classe que vingueren a poblar el territori mejicà, i d' aquets sens dubte decendeixen els natius de California.

Les tribus que poblaren el territori mejicà

en diferentes èpoques, d acort ab les escrit ures del Pare Torquemada ab sa " Monarquia Indiana " foren quatre, i com segueixen: Tulticas, Ccichimecas, Alcunas, i Mejicanes. D' aquestes distintes tribus, la meva opinió és, de que la rassa de California decendeix dels Chichimecas, perquè, dels Tulticas no es possible que hagin originat, com està manifestat ab els seus caracters i inclinacions; perquè "Tultica" significa art, i aquets indios no manifesten tindre la mes mínima noció d' industria ò ingenuitat. Son ab tots els respectes lo mateix qu els Chichimecas, d' acord ab la descripció dada per el Pare Torquemada: " Prop de la frontera de Mèjic hi havia una provincia, que sa principal ciutat fou nomenada Anaqueme; els seus habitants Chichimecas, ahont la gent anava completament despullats, fers de aparicia, grans guerrers, Ses armes eran l' arc i fletxes; el seu ordinari sostenment la cassa i

fruites silvestres, i ses habitacions eran cavernes, barraques fetes de palla. Com era el seu modo de viurer correr d' una montanya a l' altre, a la cerca de bestia, dedicant poca o cap atencio a l' art de construccio". Aquesta es la decipcio dada per el PareTorquemada dels indios Chichimecas, comparantlos ab els natius de Califórnia, es troben lo mateix en tots els respectes.

No obstant les habitacions de dits Chichimecas formaven un cert vilatge, no tenien policia ni altre coneixament de mes alt poder qu el capita o capdill, i fins a ell observaben noc respecte; just lo suficient pera diferenciarlo dels demés. No vivien permanent en un llog, mudanse d' un llog a l' altre, segons l escassetat de la cassa ho exigia. No tenian coneixament de medecina i per consegüent, no medis de curar als malalts; i els cossos dels difunts eran cremats immediatament. La idolatria prevlexia entre ells, pero no creien ab la pluralitat de deus; ni tampoc sacrificaven, com era la

costum dels indios de Mejic. Haven descrit els Chichimecas, veiem precisament el caracter dels californians, ab la excepció, que els ultims mencionats vivien en vilatges, i eran governats per un capdill, que en deien " Not" significant senyor o patró; ell posseia poca influencia vers els seus subdits, i ells no professaben cab respecte per sa autoritat, com veurem més endevant, Lo nom Chichimeca significa un "xuclador". El seu principal sostenimento era carn d animals adquirits a les excursions de cassa, que la consumien crua, depres de xuclar tota la sang; que d' aqui prové el nom de Chichimeca.

El californià, soviny feia son repas de carn crua, i al temps present, carn escassarent cuita, es comú entre ells. També extreuen la sang de la mateixa manera, i he vist varies instancies com xuclaven la sang d' un cunill ab gran afany, abans de menjarse la carn crua.

La diversitat de llengues, i altres particularitats, ocasiona una extrema dificutat d' afirmar evidentment si tots els habitants de l' Alta California decendiren dels Chichimecas. Aquells d' entre Monterey i l' extrema frontera del Nort del domini de Mèjic, s' afeiten el cap; mentres qu' els del Sud, entre Santa Barbara i cap a San t Lucas, usen el cabell llarg, i tenen orgull de deixarlo creixer com marca de bellesa. Els de Santa Bárbara i Monterey, difereixen considerablement d aquets, en tocant als seus habits; siguent molt més industriosos, i semblar una rassa enteramen t distinta. Feien , de petxines, una especie de diner, ab que feien l' inercanvi entre ells, i construien, ab trunes d arbre, molt llugeres i excelents canoes de pescar. Els seus morts els enterraven en llogs apropiats per aquest proposit. La diversitat de llengues es tal, a California, que casi

cada quinze ò vint lleugues es troba distint dialecte; tant diferent, que ab res es sembla l' un de l' altre. Es de suposar, que la nació Chichimeca, tinguera una sola llenga, no obstant que haguera variat un poc d' un llog a l' altre, com succeèix a altres parts del mon, qu es confronten ab certs provincialismes, que no son de trobar ab la llenga original. Però aqui no es aixis; siguent qu' els natius de San Diego no entenen paraula del llengatge a n' aquesta Missio; de la mateixa manera, aquells del reinat de Santa Barbara, i més lluny cap al Nort. Si deguera ser sugerit, que gent aixis separada podien haber corrompùt la llenga original, ab tota sa frasseologia, i forma de pronuciació, jò contestaria, que tal separació podia ser el motiu, no obstant tindria qu' haverhi calca coneccio, ò similiritat, ab que es pugueren entendrer uns ab altres; Aixo m' ha

deixat un poc perplexe; i estic sense medis de descubrir la causa de semblant dissimilaritat en un llog confinat com California; i deixare' 'l poblema a calcun dels meus germans missioners, o a n' els que els interessin aquets escrits, d' explanarlo.

Capitol 2.

De la creacio' del mon.

Encara qu' auqest capitol te' per titol, " La creacio' del mon" el lector no te' que suposar que tingui alguna relacio' dada per Moisses en el primer capitol de la Genessis, No intento semblant cosa; solsament vui dar a conexer la creencia d' aquets indios ab el seu estat salvatge. No tenim que sorpendrems si trovem moltes cotradiccions i extravagancies; perque aquets indios eran ignorants de un Deu verdader, sense fe , sense llei o rei, i governats per ses mateixes idees o tradicions

naturals; siguent aixis, que no devem d' extranyar al veurer ses inconssistencies, i desitg de diœrniment de descriminar la veritat de la mentida; perque, privats de la llum del Evangeli, sempre han viscut en obscur salvatgisme. Avans que comensi a expondre ses ideas del origen del mon, tinc qu' advertir, qu' els indios d' aquesta particular locacio' (la Missio' de San Juan Capistrano) calculan la creacio del mon d' una manera i aquells del interior (unes tres o quatre lleugues de distancia) d' una altra. Per aquesta rahó donare' les dos relacions, comensant en primer llog, ab aquells del interior.

Sa creencia es aquesta: Avans que existis aquet mon, existi' un a baix i un altre a dalt. Aquets dos eran germa i germana . El de dalt, significava el cel, i el de baix representava la terra. Pero el cel i la terra aqui mancionats, no com l' interpreten ara nosaltres, sino' d' altre naturalesa, qu' ells no podien explanar, Nosal-

tres, per coseqüent, podem sonsiderarlos imaginaris.

A baix tot estava fosc, sense sol ni lluna, ni estrelles. El germà vingué a juntarse ab la germana, i va portar la llum, qu' es el sol, dient que pendria a ella per esposa; ella registi, recordantli de la seva afinitat, i desitjava que s' entornes i la deixes ab pau. Pero ab temps es casaren, i els primers fruits de sa unió foren terra i sorra. Despres dels quals, es produiren roques i pedres de totes classes, particularment pedrenyals pera els arcs; despres, arbres i brossa; a continuació, herbes i vegetals; i altra vegada, animals, principalment de la classe qu' ells mengen. Finalment, nasqué un qu' ells el nomenaren Ouiot , Aquet fóu un ser animat. El pare i la mare de Ouiot no eran mortals, com diguerem abans, però eren d' una naturalesa qu' ells no podien explanar. Dit Ouiot tigué dos fills, i era rei, o gran capità de la primera família; i, com jo ho entenc, tenim que suposarlos lo mateix

que el seu parent, una especie d' animal, distint de qualsevol dels que hi ha ara a la terra; o millor dit, fantasmes imaginaris, Inquirint de que com aquest gran capità havia pugut tindrer fills, i qual era el nom del seu company, ells no ho podien explanarlo; pero tingué fills, i molts, d' abdos sexes. Com els decendents del capità Ouiot multiplicaren, el primer nasque de sa mare, que fou la terra, aumentà en mesura, extenguense al Sud (sera be d' anotar aqui, qu' es creencia general dels indios de que ells originaren a n'el Nort) i per mesura qu e ingressaren la terra continuaren aumentant. Havense fet vell el Ouiot , els seus vells vassalls formaren conspiració pera destruirlo, alegant com raho, que s' avanssada edad el privava d' atendre les necessitats d' ells; i, en realitat era massa vell pera governar. Una consulta tingue llog, pera resoldrer de quina manera tenien qu' exterminarlo, i fou decidit que tenien que envenenarlo. Varrejaren un verinos

ingredient a sa beguda, i li administraren, i despres d' haber begut dit veri s' enmalalti inmediatament, i deixa les montanyes ahont havia viscut,



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JOSE OLIVAS ALBAÑEZ (JOEZ.) LUISEÑO TRANSLATION

Trn. of Bosc. Title page.

Joez' Bos. Title-page Trans. (1)

~~tó·tikac~~
ʂupúl náwic tó·tupikat
in esenito that tells.

Better: té·tilac tó·tupikat
a book

'á'ʂakatwitci, – (tó·tupix)

mitcaxánninuk 'atá·xum
how they started

pum'téóxxivoy, (tó·tupix)

pum'yawáy, pum''á·'alvuy,
their style, their way. sus cuentos,

'atá·xum kíktum misyóʼnya

sanxwánya & kapiʂtá·nuya

'é·tci kalifórniya

(cf. tó·yax kalifornia, Lower Calif.)

~~[illegible]~~ (pum'túy) 'axácmayam,

kwáxvitcu

puyúnnax
lo que coleció, la coleccion de

'ayá·linuk pá·fni wuská·na
el padre B.

(2)

pu kúttcax pó·muyay

'ahíkyam 'atá·xom, {'ayálkawtum,
well known as a good man dependable

'ayá·linuk hú·'unitcum
well taught

'iwá·ya hí·ya
in these matters.

tcamná' nivinéʼntu fay

xaró·nimu wʊʂká·na,

ʂupúl pum'tá·xaw tcam'nám
one of the group

sanfanʂiʂká·num, misyunéʼnu

'apustó·likʊ 'aʂúnyawic
que pertenece

puyáxxala misyónyawic

(3)

puhún'ixala 'a~~mú'wayay~~
his translation

'amú'wuyay ṣuṣá·vitum

pum'ná·wiyay, puló'xa

ṣupúl mímyaxwic

wá·m kí·kat 'á'wic

'é·tci kalifórniyanga.

'i·piya yó·nkanga

pum'wí·tciyo wáylɨ
their publication

pɨ' pá·tnam, ~~supúl~~

kitca tuyánnaxont
number

supúl syé·ntu ~~se~~ siséṇta

'i yú·nu, pé·nya yó·nya,

1846.

Quote Wi. Th., p. 23, Top.

an hist. acct of the origin, customs
& trads. of the Inds. at the mis. establ.
of l.f.c., q.c., called the q. Nación.

[ʔatáːxum pʊm-ʔáːʔalʊʊ,

ʔatáxmɨ náːwɨc, something
written about the Inds.
ʔatáxmi náːwivʊl, something
that is already written about the Indians.

ʔatáxmi náːwax pʊmmíːxi
~~[illegible]~~ somebody wrote (about) their
pum-húhluvi
religion

ʔóyk nʊnóː tóːtʊpilut
pʊm~~[illegible]~~míːxi pumhúhluvi, ~~[illegible]~~
I am g. to tell you about their religion
ʔiví líːvʊʊ Tóːtupix.
ʔindyum pumhúhluvi,

. ~~[illegible]~~

mitcaxannɨnik pum-húhluvi
how they

pʊm-ʔunáːnivuy,
happened to know about their
religion.
nu-ʔáːʔalvu, my story; nu-
ʔáːʔalvuman, my stories.
mitcaxánnik

{ muyáxya ~~[illegible]~~ }
{ pum-muyáxxivuy }],

Use: tcinjítcjic, ~~[illegible]~~
supúl { náːwic / líːvʊʊ } tóːtupikat
one book that tells
[tóːtupix, it tells (now)]

mitcaxánnik pʊm-muyáxxivuy,
pum-húhluvi, { pʊm-ʔáːʔalvuy / pʊm-ʔáːʔalvumi }
west, =caseros. their stories (pl.)
{ kíktʊm / xáltxatʊm } ~~[illegible]~~ their stuff.
ʔatáːxum
[ʔivá'] misyóːnya san xwáːx
kapistáːnu póːtu.
=t

'é·te: kalifórnyaya,
↑ el hablo. soy p. – nace p.

pumóym = pum-Tuy
los que se llaman
yaxá· 'axác mayam,

pupxú'' I { cuwócwic = el respetoso / tcamá' = max / we like him }

tcamná' fráy xeró·nimu
tcamna
kwatí·s ← La Jolla dialect = priest
wóskána, pómm I nIk
be being very careful
jexé·llIwut, muyáxyax 'atá·xum
lo sacó

pómatux
'ayálkutum pó·mayay,
smart Indians from

pomí·m 'ayá·linik hú·'unitcum
who were well taught.
pó·mayay,

puná·wi tcamná' cuwócwic
his writing
= está escrito por

fray xerónimu voská·na,
↑ his. los no G.

~~pompéu mí'xu~~
↑ or is it c???

pu-pé·wum ~~[illegible]~~ mí'xa
tcamnám sanfransiská·num,
= who is one of the S. Francano fathers,

misyuné·nu 'apostó·likus
misyónga
'acúnga mí'xa.

{ páywinga
in the same (place)

'amú'
misyonga ↑ nuyáxxalaya
en la mision que ya dije.

húnnax húnnikaT
he translated it the translator

'ayá'yi ná'wivuyay
teilúyyic
teilúyyax

~~Teilúyyax~~
~~(from the first Spanish manuscript~~
~~'ayá'yi ná'wivuyay~~

~~teilúyyax~~

ṣupúl yá''ac 'áwxvṣ

múyyuki táwpack

{'é'tc; kaliporryaya.
tmá'mik}

pum-'ó'vI wáyli pipá' pátnam
W. & P. gave it.

W. pipá' pátnam ṣumóm ná'wax
'iví lí'vsv, W. & P. wrote the book.
Wi. 'imprintárwun, they are printing it.

W. pipá' P. yu

ná'vivuktum, the writers.
'Imprintárvuktum, printers.

W. & P. (singular 'imprintárkaT).

{'í'pi
nwé'va yórkaya}, n. y.
'i'piya

'ó''ovlakat, a distributor,
repartidor. 'ó''ovlavuktum, pl.
Good word here.

ṣupúl ṣyéntv, wéhku numá'
wéhku pa'ák numá, supúl
pa'ák, {yót pót,
yí'ya pe'ya
= on Broadway}.

ṣutáwpakiya tcamná', supúl
míl, {mahái páihay pa'ák ṣyéntvm,
mahái {súplic numá'
~~páihay pa'ák~~ {páihaykun
páykun} numá',

mahán supúl pa'áx.
and 6.

Lo que yo queria hacer cuando escribi esta historia, era principalmente hacer lo que yo debia hacer como misionero apóstolico.

nó'ni l luví'? i vitca xuṣ

ná·w I xanik

ʔivi ʔá'alvuc,

[nolví'ipi póywic misionero
that I wd make it like a misionary.

ʔaxánninuk]

mí'xuş nó·n lo'' xaĸ
yo estoy haciendo

poné híc nu ló''xaxalay
the thing that I ought to be doing

jó·tI muĸá·tI
-principalmente

'apustó·likv
páywic misyoneérv 'axámminvk,

'ayá·linvk
man
and
good

no· má'' maĸuş
I wanted not k.

nómk:la
ahead of me

pomí·xI
smthing that wd. be there
= tener

hí·tca

pulóv
smthing good

noĸ ní''ipi
para enseñarles

'atáx mI
gentes

'i;rí·mI
a estos

'ó''naĸatmI

xay híc
que no saben nada

pum-naláxxI
sus equívocos

mí·ĸatI
that's there

'amá''
ya

mí''ĸanvk,

{ ćó·kkitcum
wild in sense of wild
'atcá''tcItcum }

[man 'í·xa pomó·mI

hunít'lut pitó·'a

pomí·xala 'awó·ja

xwáyyeĸ kut katólikv]

man ʾíxa nohnís'ipi
y tambien para enseñarles
ɸvmóm I wam
a ellos how

ʾawóŋa ɸoxwáyyixala
different the light
kít piTó:ʾo ɸó·To
light ahora right there

ɸomí·xala {kristyá·nvm / katólikvm}
que son católicos.

man ʾí·xa nv-nóllilaxpi
and tambien para dejarles

[ɸvmóm ɸó·mIk
de those to

kálkatvm] [or ʾivi
that are living this story that I am writing

nv-ná·wI nvʾá·ʾalvvy]
those

ʾaxím kálkatvm ɸó·mik
that are living after

ʾiváʾánkitcI ʾá·ʾalvvc
esta clase de historia.

ɸ

ɸvmón
kayʌ ɸvm-hikáh kapI
so they won't be bothered (= have trouble)

ɸvm-ʾíwa ʾaxŋa
in their work

nó· ʾaxánninvk,
like me.

ɸvm-pilátcipi
ɸvm-mí·xI
their (own)

ɸvm-lóʾxaɸʾ ɸvm húxluvI
their makings their religion

(omit and) ʾatá·xvm (ɸ kálkatvm).

cókkitcvm kálkanuk ʾanu.
cuando vivían antes blancos.

pá' nó' 'ohó' vanx té'
because I believe if

'awóm pom 'ayállixala
some people they know (do not) know

xáy
not

'ivi hic, pa- hikáh kaman
estas cosas, it will be difficult work
(=to go many times)

puráp raman
it will be hard as a rock, solid (good to use both these words but can omit the word puráp raman

x pum- hava 'ellipi
for them to take it away from them

pumhúh luvi xay 'acúnI
their religion untrue

pómaxay, pumó·mI
from them. them

hí'unixanix
making them believe (or teaching them)

'acúnI tcam-húhluvI.
untrue religion.

Oct. 1775 Fr. Ha Sueu came + founded
the Sjc. Mn. Nov 16 they went back. (yr. Later
1776 or no doubt. Serra here in 1783.

nó·n yaxá·
I say

púwi·numaxala pómminuk,
it is too heavy tight, hard

~~xay~~
not

'ayálimun pum-té·lay,
knowing their language

xay 'atáix pu c- lúppa vutaman
a person one cannot join

pom- míxyik
to their

pom- tó·tuwik, pa'
ceremony. porque

xay tcó·'unun 'ayálliwun
no todos entienden

pumhúhluvI
pumlá'xay

or non-poss. húhluvic
hic
that the religion

pu hí'xala.
means.

[té· pvm-ká·maym I
hú·'unin hic]

[pvm-nón m I p I

pvm húh l u v I]

[pvm-mámn a xal a
when they are gone
pvmká·may vm
their sons

pvm-nón m I
they will follow

pvm-mí·xI pvm-'é·man
their after
pvm-tápp a xal a,]
after they are dead and gone.

-nó·n v tvm pvmóm pv'é·kvm
it is the captains only
'ayá·l i xatvm,
that knows

pipá' 'i·xvn
then the
~~mánx~~ nánxalvm
old

pú·pvlvm, ~~pa~~
doctors

[pa' hú·n i vvn pvm-
that's why they teach their children
ká·may m I pvmpi·l'áttaipi
to learn

pvné· pvm-mí·xI
their their
pvm nón m I p I]
to follow (their religion).

té· pvm-ká·maymI
hú·'unin hic,

ƛa'má·' man pvmká·maymi
es porque they want their sons
pvmnómmi pvm-'éc
to follow with them

= si ellos enseñan alguna
cosa a sus hijos, es porque
quieren que sus hijos les
sigan a ellos mismos.

man 'i·xvn
'ivím ['atá·xvm]

pvm-'ó·li-pi mí'xa
keep it to themselves already made
xay pvm ƛáxpI háxpoyk,
not to tell to somebody else.

= y/estos tienen que guardar los
secretos.

té· xay 'ó·lin
if not not to tell
háxpoyk pvmó·mI
to somebody else them
pómminvk.
hard.

té·tupIn
if they tell it out
pa'cí·xwIn
punished

tcó·'un pvm-mí·x
pvm-hú·hlvr héllax,
all their ceremonies are hidden.

[tcó·'un pvm-'ó·li
pvmmí·x héllaxat
{húyyax / húyyix / mas} ó·ƛvIxa pvm-milúy
'oho·'vanic pvmó·mI]
all their secrets forbidden that are hidden
gives them more power to be believed.

pek hélla·T tawí·c
(and) when it is hidden panco
'ahúyyaxi tíwwax pvmó·mi 'oho·'vanic.
it gains or exceeds in being strong

pvmmilúy
they believe in them.

(If anybody made fun of the ceremonies
the pulas would snap them that quick).

[illegible]

por eso pa' ʔaʔá·xvm ʔohó·vanvn
~~[illegible]~~ la gente les creen

pvmó·mI pómminik,
a éllos hasp.

man pvmón pú·pvlvm
y aquellos hechiceros

pa' xay tʃíwwa'a·n
por eso no pierden

pvm-milúy ·ʔaʔá·xvm
su poder sobre la gente.

pó·mavTv.



pa' xay pvm'unánni vutax
no no pueden saber
no se puede saber

pvmmí·xI pvmhúhlvvi
~~[illegible]~~ sus religiones
~~pvmpéllaxI~~
pvmfyéʔstakI ʔáwwiwvn.
y sus fiestas no saben.

pa' xay tákka·t pvm-húhlvv.)
no I here.

{pvmpéllaxI (apposition) / pvmpéllaxya} {pvmfyéʔstakIya / pvmfyéʔstakI

(± ʔáwwiwvn). no saben.

(pa' pvm fyéʔstakI their fiestas are not straight
kaqatatáwwa (their religion).
O.k. sent.

~~Todo su conocimiento deriva de la tradición que conservan en canciones para sus bailes~~

[pvm-pé·la x yuk, para sus bailes].

'i·ím 'aṭá·ʷ xʊm pʊm-'áwʊ·
these dids. they did not know

pʊm-ná·wɪ writing (from ná·wɪc, writing.
pʊm-tówcavanɪ writing (sobaba dialect).
= did

mɪ́·ʷ xʊ́ʷ ṣ o
... . /eh.

man xay 'ó·'naxʊ·ṣ lé·tramɪ,
man xay 'ó·'naxʊ·ṣ ni ninguna 'awóy
tó·cavanɪc. clase de escritura.

[tcó·'ʊn pʊm 'ayálli
everything just they know
nánxalʊm pó·mayay]
it comes from the old people
nánxalʊm.]

pʊm yáx

tcó·'ʊn pʊm-'ayálli 'i·ím 'aṭá·ʷxʊm
muná· nánxalʊm pó·mayayṣ
comes
pʊm-'á·'alʊʊ, pʊm hé·laxṣ
their stories their songs
pʊm-pellaxyuk, for their dances.

ʾiví ɸvm-hé·laxI
these songs

[hé·laxma] ʾawóʸa
they sing in a different language
téʸlaʸa ɸvmteʸlaʸa
real ɸvm not in their language

ɸvm-téʸ·tʃilax piṭóʸ
which they speak nos

tcóʸntʃmIt.
all the time.

{hé·likat / nvkwánkat} {hé·laxma / nvkwánma}
the song leader sings

ʾamúʸlv
ahead (= starts)

Substitute this for hé·laxma

ɸaʾtcóʸnvm hé·laxan
entonces todos join with him

ɸvʾéc, ɸaʾ xáy ʾayállima
but they do not understand what they are saying in the song.

hic ɸvm hiʸ·xala ɸvm hé·laxya

[paʾʸivím hé·laxtevm
por eso estas canciones

hé·likat {ɸvhé·lax / hé·laxma ʾamúʸlv}

miʾʸxa téʸlat | ʾamúʸwic
use!

mukáṭ = Reso songs that the singer sings first (= starts) ancin seran.]

paʾtéʸ ʾamúʸwic

paʾivím hé·laxtevm

hé·likat hé·laxma ʾamúʸlv

ɸaʾtéʸ ʾamúʸwic Téʸlat mukáṭ,

= por eso estas canciones el comienza el cantador salvaj es muy antiguo el

ifima m-y

pa'éxyay wunáx ɬáx
day after tomorrow anyone

turyúnyin mitc a xáminik
will ask how

'iví ɬic { múyyuki / nu náɴɴi vay =u / nu ɬáttivay =u }
this stuff how I happened to know / how I learned

= perhaps somebody will ask how
I happened to know so much information

'ivím 'aTáixum pum-ɬúɬluri
about the secret religion of Kesechds.

ɬéllaxati, ['óm maxvs = no habia
'awó tcamná

~~xay ɬáx~~
~~'ayáɬɬixat~~
~~dayáɬɬixvs~~
~~it not know~~

piTó 'áwxat
who is living today

púnáwi
has not written

mí'xa nó'
like me

'axánni nuk]

xay 'awó tcamná
(when) no older priest

mí·kinga púná·wivu
never write it

mí'xvs 'amú'
mas antes.

tcum 'oɬó'van { pimí'xa }
we have to believe

'acún púmí'xala muyyuk
que es verdad que hay muchas

ɬi·Tca { ɬéɬa'an / escondidas / ɬéllaxati }
cosas

ɬixáy ɬáx púné'
that nobody can understand

púyálliwutak,

ʤyó·s pvyáʞʞala
unless god gives him the power to know it
pvmxánni ʞala ɸóyk,

ʞay ɸó·xay ʤyó·s

pv-ná·wiyq,

ɸipá· ʞ ʔí·xvs ɸ mí·ʞvs
ʔatá·ʞvm pvmʔá·ʔalvuyq,
ʞo solo en la escritura de Dios
pero también habia en los cuentos
de los indios.

ɸáywic pvyá·may ʤyó·s kucánnik
all the time
ɸa' ʤyó·s
ɸíʔ wá·m tó·yax
way below
kiɬú·Ti pvlví·ʔipi
small para hacer
pulví·ʔivita ʞala,
ʔó·vax pá·tevmI
nánxalmI

like, como, lo mismo que.

pvné·
mí·ʞati
that is there
hic pvné·
lo que quiere hacer
néyk
to me he gave
ʔatáxmI

[nv-ná· pvtxwáyyaʞala,
nó· yé·yI los ángeles,
my father having went to
los Angeles.] for subordinative.

ná·s kiɬá·T ɸ vmóm
yangest. lit. the smallest
ʔawóm pó·mvtv ɸvtáwpaki
others ones ɸ them his years.

{ mí·ʞvs { sITénta
wéhkv nvmá· wasáskvn,
pa'áx nvmá
ʔanóllax mí·ʞvs seténtana
= had passed 70.

[pá·hayhvn, [redacted] 3 times

[súplIc nvmá, 5, lit. once a my hand.
wéhkv nvmá·, [redacted] 10
wéhkv nvmá· [redacted] wasá·kvn
wehkv[redacted] nvmá·
wéhkv nvmá· wasá·
pa'áx, 14, < hands ▽ 4 on top.

páːtevm
ʾiviṁ téːtevm ʾayáLixuṣ
these 3 fellows knew all the secrets
Lúc téːʾun hic héLLaxal,

paʾ wéhtevm nóːnutum
porque dos de ellos eran capitanes
miʾxuṣ, ʾawó púːLa miʾxuṣ

ʾayáːLinuk huʾunitevm
they were well taught
miʾxuṣ puṁ-húhluvya.

RhG.: puṁóm wéhtevm
(cannot
kapitáːnum miʾxuṣ,
get word for "porque"
[yaxát púːla téyyalkat
ʾatáxmI]

púːla ʾataːxum puṁ-téːLaya
yaxát téyyalkat ʾatáxmI,
púːla means (Lit. says) in the
language of the Indians a curer of people.

ʾóvlazanuk póːṁik
giving to them
hic/ numíːxI, nóːpaʾ
mis cosas
puLúːteax póːṁayay
saqué from them
puṁhúhluvI,
their secrets

ʾayáLLinuk téːzanuk
good (adv.) treating
puṁóːmI, nucúntal
them with good heart
puLóːvital Téːzanik puṁóːmI,
treating them,

neyk ʾayáLLinuk
to me well
ch. húnniwun
yáxxun saying explaining.
[± puṁhúhluvi].
their religion.
[yáxxanuk, / saying. Says pl.
subject is yáxxun].
néyk téːTupiwun, avisando me.
— not kissing me but telling me — x frie.

pipá' ʼí·xanuk
también
y
tó·skanik
mirando
pvm-hí·hluvi pvm-
sus ceremonias que ellos estaban haciendo,
ló·xa xala, nó· pilátteax
aprendí
wí·hmal I wí·hmal I
poco a poco Lo é bok Fimes in another dialect
pvm-mí·xI lé·lla xa tI.
sus ✱ cosas escondidas.

nó· ʼivaxámminuk,
yo haciendo asina,
pipá' ʼsupúk nólli xanuk
=tciwewaxanuk
tcó·ʼun tí·kumit
supúl kihú·Tiko noche todas las noches
tú·kv mI
night
wó·yuk pó·mminik
mitcaxámninik ʼivi lí·e,
how these things (were),
cannot substitute ace -xanuk form,
↑ not u here
But ʼivaxámninuk above has u.

tcvnó·ʼxani xanuk
(a high word) comparing

~~hicpvm-ló·ʼxa xala~~

hic pvm-ló·ʼxa xala
what they did
hic pvné· {pvm-tó·tvpixala, pvm-yá·xxala}
with what they said
[pvm-tí·wipi ✱ té·pá·yuic
✱ pó· pvmmí·xala,
nv-tí·wIpi nó· if
so it cd. see
pá·yuitcum wé·pvm
the same the two of them
tcvnó·ʼa xala,
they were alike or the same.

ʼivaxámminuk wá·m
y asina (haciendo) for
ʼí·x maxanik nó·
I happened (=al último) yo
pilátteax pvm hí·hluvi.
learned their ceremonies.

pitówwili múyyuk

híca míxa xay no·

puné· 'ayálliχ. = todavía

hay muchas cosas que no entiendo yo.

(punké·) xay néyk yáxxun puné·
(because/ no) they did not tell me the thing,

'ay álliuk puné·
well like

nu'wá maxala 'axáanninuk,
I wanted like

puyá·mayay yaxóχ
always they said not

{yúuna / 'ominé' wuna}, xay 'acúnnuk
in the dark / where one cd. not see it that to the place

nuclú'pa vutuxus?
enter

hic pu hí·xala pó· hí·tca.
in what it said the thing that was there.

= that I cd. not enter the mg.

kapí·tu lu

[mitcáy witcun hí·tcam
de onde son estas gentes?

'ivím 'atá·xum?]

[mitcat-'ánkitcum 'atá·xum
de que clase

'ivím 'atá·xum,
de gente son estos gentes.]

mitcat-'ánkitcum 'atá·xum

póymayay 'ivím 'atá·xum

muyáxya, from what kind of people did

these indians salieron?

{nu-'wó'axpi
→ uwó'axpi
[tcum
= we]}

{'iví lí·uu,
'iví nu-ná·wi
'iví nu-tówcaranI}

pá' cupv ló·vix 'amú·v
será bueno first

nohálpi mitcaxánninik
que yo buscaré como

~~Hagó~~ muyáxya ;i·rím 'atá·ixum,
salieron estos indios

'i·piyay kalifórnyayay,
mitcéy tcóxya,
from where they were born.

pi·pá' xay pvtló·wah-
pvtax hí·tca pvm-'á·'alvv

pvyáxxala
mitcéy pvm-{tcóxxaxala, tcóxxivvy}

punké· pvmóm ·pómik 'iré·witcvm
for the nations that belong to this mission

misyó·nawtcvm,

{páywic pó· tcó·nvm 'atá·ixum {lamisyó·nyawtcvm, lamisyó·nyam}}

{sanxwá·nyam (long) (sin. Dios not use for one Capistrano x obispo, etc.) axácmayvm}

'ivá·yawtcvm 'éxnawtcvm,

~~Gaca~~ yáwwax hí·tca
no tienen ninguna historia

pvm-'á·'alvv, xáy
y no saben nada de como salieron

'ayá·liwun hic
y no saben nada

mitcéy pvm-tcóxxivvy,
de onde nacieron.

~~Pay~~

~~Pay~~ xáy {nìsnè· (long) ~~hallvwvt~~
yo no voy examinar

pvné· híc 'awón há·wiruktum,

pvm-cú·n pvwó·yaxI

'atá·ixum {xvfí·yum pvm·mí·xala, xvfí·yum pó·mayay pvmtcóxxaxala,
ke ii·p.
that they come off of the Jews

pvmmí·xala

mán·ɛ kartaxinɛ́·sum
Ich. (ep. xapvné·sum, Japs)

mán' te· pnís·yum,
= maybe

nóxxay nó· te·Ti la kut

'ivím mitcat-'ánkiTcum

'atá·xum wokó'ya

'ókya {wuná'' there / 'iwá' here}

cucá·vitum pum-'éxya,

'iwá'yay pó·maqay

'acú·ni tcóxya nacionen, descendet
surely

'iwé·witcum 'éxyam

kalipórnyayam.

'awó·yawnutcum 'éxyam

wukó'ya 'ókkaxkutum

cucá·vit pu·-'éxya

sús·pulum wukó'ahmuxus·
one after another

wasá'um mí'xus·,

'acúmmuk punáwik
acc. to the writings

team-ná' tunkimá·fa,

'acúnya pulí·wunkiya
in his book

putuy 'ínqdyum

pum-yú'' yót tócyukat,
the rule of the
big chief of the Indians

putócyu,
paywicini

'ikkatat pekkat nó· pitó· 'iwí·ni
which I now

ná'wikut:
am g. to write:

tulé·kam, tcitcimé·kam,

'akú·wam, pipá' cucá·vitcum.

(R. 'akúwwa, 'it is rotten,
e.g. a tooth that has a hole in it)

'ivé·witcum 'awó·yawtcum

'exyawtcum pó·mayay

{[nucú·n [puwó·yax]] }
{ yo pienso }
{ nó·n yaxá· }
{ yo digo = pienso }

'ivín 'atá·xum kalipórnyayam

tcitcimé·kam

tcóxya

pó·mayay, punké· pá'
↑ ghost

xáy pum·tcóxxaxvutuxus

tulté·kam pó·mayay,

[pipá' tcuxí'wvna mí·xa
(as) is clean

~~[illegible]~~ pum tówxala
how they look

pipá' hic pum-ló'xaya.]
and ... and what they do.

[páywic pu-'á·xa, what he looks
like. pl. páywitcum pu-'á·xum,
what they look like].

'ivi tcuxi'xa ~~páywitcum~~
(and) this is plain

puwó·xaxa,

páywitcum [ló'xawun]
[long hour]

'á·xalvuya pumló'xavuya
pu m [look (appear) they] [pum ló'xaya]
and (hours) they act.

pvnké tulteːka yaká'
pvlóːv 'vwó''axic,
because tolteca means good work

pipá' jívim jatáːxvm
they live in the land of

táːwvn pámuminik
mí'xal pómuminik
plic
pvm-'vwó''axI
work

~~kaxpvm'aya~~
jayálkawtum
man kay smart
pvm-míːxI, pipá'
they are the same
míːxvn páywitcvm
~~jaxámminuk~~ pvmóm
tcitcimé'kam jaxámminuk,
híːya tcóː'onya,
in every way,

supúl na tcóː'onum
agreeing (lit. all in one)
yáxnuk ~~tcamná' tokemáfa~~
saying (all saying togeder)
pvmóːmI pvyáxxala
what Fr. Torquemada says about them.
tcamná' tvxkImáːfaɛ:

néckin pv-wáːla xalaya
the marked
líːnya cvcáːvItum
line
pvm'exya

néckin pv-háylunya
cvcáːvItum pvmmíxya,
their
= next to the edge of mexico

pvm'exya
míːxvɛc
there is was
pvmmíːxala
it is
yot pvtúnɛ {pwévlv / pvm-ki jatéːxvm}
pvtúnɛ yaká'
it says
agrees one can also omit.
Or better: jacúnya yót pwevlv pvtúnɛ yaká'

kunúm'ɛ mí'ɛvc ch. forever — cp. mán'
(44)

ɬíktum ɬciɬcimé·kam,
(+ wná')

'acúnŋa 'atá·xum
in which the people

ɣáɬtɛvm
completely

mónyi·k
'alá·xwitɛum
ugly. looking

mántɛvm, mí'ɛvc,
'atá·xum ɬ pum-nékpax mí'ɛvc
people they are good fighters

'atá·xum.

pum-pátkila mí'ɛvc
ɬkittapic pihú·la,

ɬá·mvtal
xálɛvc pum-
they lived by hunting

mán' pum-má·xital
by gathering

hic tó'wiŋu·ci,
something Ach. forever
del campo silvestre.

pumki' pumxálla mí'ɛvc
'akím.

(45)

man' tum mí'ɛvc
pumkí·tca pá·xa tal

[ɔ:kí·tca ɬó·xac mí'ɛvc, pá·xatal]

pummí·x mí'ɛvc
puyáŋi·pi pa'áwŋa
to run about (tall) in the mts.
(but wáɬtca·
ɣawí·ŋa
in the hills)

puyá·maŋaŋ,
all the time.

'hálŋi·k anik hic
hunting something

pu'á·mvŋ,
for his game,

xáy pómmɪnik yexéllɪkvc mitcaxánninik
they do not pay much attention to the art of Guessing.
pum-kí·tcupi.

ʼiviʼ pó. ʼaxámninuk
tcamná tuzkemá·da
puná·wI míʼxa
teitcimé·kamI.

piʼ tcam yúnninuk ʼiví·mI
teitcimé·kamI ʼaTáxmI

kalipponyamI, pumó·mI

tulú·wIwun páywicmi
they are found Tobe, lit. they find them the same
híʼya tcó·ʼonya.

nemáʼsk puʼnkíʼ
ʼivim teitcimé·kam,
ʼomúʼ nó·yaxá· ʼiví·mI,
luvíʼyax puwélu
ʼáʼnkitci, pipáʼ
swelling like a foam,

pitówlI ʼómaxwc
= todavia no habia
{ yúlliʼkat } , pipáʼ xáy
yúllivuktum
policemen

ʼaxíʼyi
nobody
~~no·TI~~

ʼohóʼvanxwc
they did believe in
yó·ti máʼs
bigger
pum nó·ʼo
than them capt.
mánʼ pum nóʼʼo tócyokat
pó·Tu,

(48)

mani ʔi·xvc

(xáy póy panminik

ʔohó' van xvc. = and they even did not respect him very much.

xáy ʔahúyyaxi not enough

póy ʔunáʔunipi to distinguish, to know him

mí'xvc ʌ

ʔacwóm pó·mayay.
from the rest of them.

xáy puyá·mayay supul ya

xalxvc, mani' móonyi·xvc

puyá·mayay, ʔik ʔivi·k
from / place to another

wéhyuk, porke ʔómmaxvc
to there was not any

pum-ʔá·mvm paʔacúnyay
gave that's why

yyé·k.
ch. they used to go.

Mss.

[353]



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

LIST OF INFORMANTS

List of the chefs. for Boscana.

Juan Sotelo Calac
Willie Calac.
José Dóram (correct spelling from marcos Forster)
José de la Gracia Cruz.
Marcos Forster
Francisco Gonzales.

Sot.: There were 2 Dóramos;
Antonio Dorano of ~~Pichanga~~
Temecula or Pichanga & (now dead);
and José Dorano, now living here
at S. Juan. José Dóramo knows
R. Cotter now J. He ~~is~~ FOR O'S.
▽ Sot. ~~yes~~ yesterday.

Mic: José Dórame sabe muncho
de la idioma de J., for he had
a padrino que se llamaba Félij
who talked J. José Dórame
is married to Vitoria,
sobrina de Acú.

Both Micaela and Eustaquio
told me separately that José Dórame
knows how to name many things
in the J. language + can talk it.
Micaela says José Dórame's padrino
was an old Ind. named Feliz, who
could talk the language, + that is how
he got to learn it.
Fr. O'Sullivan tells me that
the correct form of the name is

Dórsam
Tore?

Inf's.

Info: Gregorio Omish

Mission Indian Agency,
Riverside, Calif., March 4, 1932.

Mr. S. C. Evans,
3675 Eighth St.,
Riverside, Calif.

Dear Mr. Evans:

A few days ago I visited Gregorio Omish at his home to get the history of his family that our records lacked.

His grand-mother, Pasquala Sobensih Omish, was born 1832 at Old Pala, and died at Rincon Nov. 30, 1929. Her mother was also an Old Pala Indian named Maria Los Angeles Matish, and her father was a Cuca Indian of Potrero named Cameleo Sobenish. Pasquala married in 1855 to Jose Apolonio Omish, who was born about 1824 at San Luis Rey and died at Rincon April 17, 1918. Pasquala was married but once. Of the seven children born to this couple only Maria Jesus Omish reached maturity.

Maria Jesus Omish was born at Vista in 1856 and is living yet at Rincon with her son, Gregorio Omish, whose father is an unknown California Indian who was not married to the mother. Gregorio was born at Rincon February 14, 1879. His mother was married in 1886 to Jose Maria Majel who died in Los Angeles 1907.

Gregorio's wife, Angelina Calac, was born February 25, 1891 at Rincon, the daughter of Joaquin Calac, a Cuca Indian born 1840 at Potrero, and died at Rincon Feby 6, 1900. Angelina's mother was Maria Conceptiona Rum (½ white) born about 1859 at Puerta de la Cruz (Warner's Ranch) and died at Rincon June 5, 1917.

Edith Guassac is related as follows:

Her mother, who died at Mesa Grande in 1917, was Annie Ward, of Potrero whose mother was Maria Tacia Ardilla. Annie's maternal grand-mother was Clemonta Cueva (a Cuca of Potrero) whose sister, Pangracia, was mother of Jose Polonio Omish, Gregorio's grand-father.

Apparently Gregorio's mother did not take the name of Majel after he left. Some of the family history is talked about with reticence.

If there is other information we can get kindly let us know.

Your questionnaire is also attached.

Yours very truly,

J. T.
C. E. Kelsey

1 incl.

Juan Antonio wá·ṣak,
he is dead. He lived at La
Jolla. He was killed in an
auto accident. He was not old,
but sickly. wá·ṣak means
it stretches like rubber.

Jolz knew of a man at
Pala named Fernando ʔawíwi,
he ~~was~~ was from San Juan
Capistrano.

Joey: Lucasia Tevvic.

Miss Du Bois got it wrong. One of Miss Du Bois' principal infs. [redacted] ~~Baltizar Torrez.~~ ~~Salvador Cueva~~ Dalia Chico, ~~Bernardo Cavazos~~ Cavazos is from ~~Laskat~~, father pl. ~~Laskatum~~ pl. (not ~~Lasvaktum~~)

the above were Du Bois'

~~infs~~

Joey Wi. But there was a man who lived at La Jolla named Kwivvic. [redacted] Joe & Wi. forget his first name. No inq. double. prob.

Salvador Cueva, 'aki', nicknamed Chico. Bernardo Cueva, an old man living near where Joe lives, is son of Salvador Cueva and knows a lot of Indian religion.

Baltizar tóvvak. One of Miss Du Bois' principal infs.

Marcos Forster x Wi.:

Ralph Charlie, sick, talks the Sic. language. He talks S. well, real S., now in Orange Co. Hospital near Anaheim. Bright's disease.
His sister is Mrs. Felipa Olivares, living ex-n. side of hw. near our Auto Camp. (later we learned that he is at San Juan Capistrano - has clap)
Lucy was in her teens when she come here.

Joez: Sot. left Rincon in 1879 & returned to Rincon in 1884 or earlier. So he has not been away from Rincon very much.

John Majel (maxél). Original name was máxCaya. But the Sp. Missionaries changed it to maxél to make it easier to say. Lives at Mi-tuy-may, 3 miles from Pauma. Now called Escondido. We met him at Winchester when we were driving Sot. & wife to the S. Jacinto fiesta.

Nejo: Arturio Kwilp (called Charlie) lives up Santa Barbara way & has been there for years. He is Nejo's hijado. He said he was coming here but has not written or anything. He is married to an Italian viuda woman [redacted] daughter by her first husband living with her, & has a [redacted] daughter already Gig. They once elected him capt. of the Inds. here. He was g. to bring his daughter here & enroll her.

Jose Pedro Pablo Saaval
(no etym. - a Cah. word)
is the Cahuilla who is here
at Joe's house giving this
info. Born at Cahuilla Valley
but moved to Banning in 1894
& lives there yet. He knows plans.
at Bautista Canyon.

"Kalach" was
Sot: José Dolores Calác
baptized at Sjc in 1878 by
Fr. Kut at Pala.
He lives in Paluma.

Alfonso Calác, 1891

"Caloca"

Ger. Gonz. Eduardo García at Pichanga is an SD Indian who might know plans.

Ger. Gonz.: Sargento Rodriguez, Ger. Gonz's father-in-law, living at Ger. Gonz's house & interviewed by me there, is from Pichanga and is very SD.

Ger. Gonz: Mrs. Chapa earlier was wife of Sargento Wássak, ~~Rodriguez~~ lives across street Ridriguez, from Gonz.; is from Jerome Gonz., is old, and knows Pichanga, songs mentioning the places of the old. the Temecula region. be best of all.

Sco. Gregory Omish, at Rincon, 50 yrs. old, grandson of Re old Mrs. Omish that died. He and Frank Calác are Re only ones that [redacted] write Re San Luiseño language.

O'l. Acu's mother and grandfather called tcámtc, islay.

Nejo: Isidoro has a sister Maria Ignacia Siseña at S. Isabel, she knows the months better than Is. does and is very old.

albert Banks, ~~ran~~ raised at Temecula, lives at Pala.

Sot. lived in L.A. for years. He knew there Santos Kyún. Kyún was an old Gabrielino. He knew the kids. here sing the same songs that Santos sang but diferente.

Sot: Luz of T.J.C. is not of
Pala though born there, her forefathers
are from Aguanga.

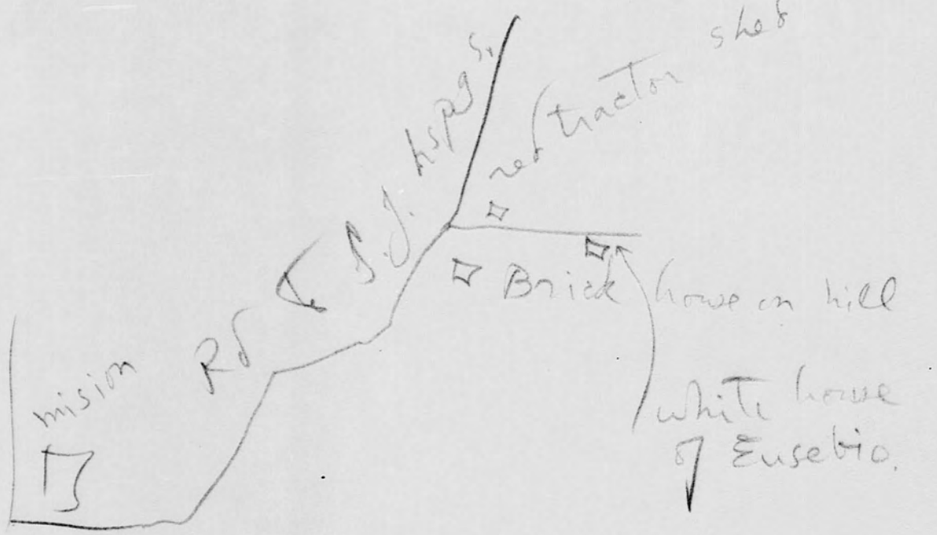
Joez: Salvador (Chico) told [redacted] Joe
that he had learned all he knew
just by listening to the Calacs,
& José Pachito at Pauma was
another smart guy & said he
also had learned all he knew by
listening to the Calacs at Kúki.

The man who came here is Vidal Mojado of La Jolla. He says he has an old uncle there who knows about religious things. Get his name! He is Captain of La Jolla.

Sot. the mojado family are called 'ayú³ v v. pl. -m. This kind. name is in common use.

Mic. Enr. Maria Gomez was
was muy enojado con el padre
O'S. porque lo retrató, y que
vale si hubiera dado un peso. She
died muy enojado con el padre.
Hablaba puro idioma de S. Juan.
Maria Gomez's maiden name was
Maria Chavez. She was Mic's
prima hermana.

Mr. Albert Golsh, Pala,
Calif. His son is Laurence Golsh.
He is Micaela's nephew, and I
interviewed him at Micaela's
house soon after starting to
work with Micaela. He can
talk R. and good Eng. & Sp.



Pascuala Omish was very
old. She died recently, at Rincon.
Her daughter Maria Jesusa
is still alive, at Rincon.

Higinio
Miq. patcávinik was

the Ind. name of pat grandfather of Mrs.
He was a
pure Capistr. Indian. they changed
patcávinik to Chavez in Sp. Higinio's
wife was Higinia of S. Gabriel; never knew
Mrs father was Fernando
Chavez.

Domingo Mora was interprete,
at Pala, but he is dead, and Juan
Ortega is interpreter now; Juan Ortega
is young & lives at Pala.

Elvira Calaca of Rincon
is very old & was in the hospital
in S. Jacinto.

Mic's nephew: The old lady at Rincon is alive yet, & stout yet. She is real old.

Mic's nephew: Silvestre Gamez and Sparkman worked together making the book. The book was nearly finished when Sparkman was killed. They never found out why Sparkman was killed. Silvestre Gamez was a half-breed. He is now dead. Sparkman could talk Luiseño pretty well.

Mic's nephew: Francisco Calac
is now at Pala, back of the church. He is
a big fat man. His wife is a Paleña and
he is from Rincon. Estelo Calac is chief
at Rincon. The Calac family keeps up
the singing & ceremonies and all others have dropped
it. Francisco Calac can write, and
what he does not know he could
ask others, he co tell me whom to
ask.

Juan Ortega, a younger
man than Francisco Calac, talks
Cahuenga. & is interpreter for it.

Box

Manuel Chuparosa,
22, Warners Hot Springs, San
Diego County, California. He writes
me that he does not know the
tokúipar rock near Murrieta Spgs.

Mic. and Eus.: Pedro Venado
and Juan Estelo Calac alone
remain who know the Indian religion.

Dr. Taylor: Mrs. Scott,
Ramon Lugo's relative, is a good
inf.

Get name of Sol's woman cousin at Pauma. = Wi. Concepciona Pachito. But she is really of the [ʂɪkwéllitɛvm, mg. pandeados.] có·kɪtɛvm, mg. rascadores (scratchers of one's body).

Wi. the Majals are related to the Calacs from way back.

Joez ʂó·kɪc, ʂó·kitɛvm, pl., mg. Sp. rascador.

Joez: Mrs. Laura Espaléti, wife of Charlie Espaleti, pig raiser at Palm Spgs; daughter of Isidro Nejo and Mrs. Nejo (Isidro's present, blind wife).

Pete Sauval, old Cahuilla man, whom I interviewed at Joez.

José Orívas Albañas
Middle name 'vrí·ma wIC,
Ind. name, ♂ mg. unknown
Joez.

Albañas is derived from
'á·ṣkat, bather. Pl.
'á·ṣkatvm pl. (not
'aṣvuktum):

Jose: [redacted] José Luis Albañas,
Joe's father, died Dec. 15, 1912.
Even mangles & encinos got
frozen to death in a cold spell
that came after he died. He had
been a weather man, a rain maker.

Nt. Kuhn, 65 Indians of
S. Gabriel.

Pete: woró'xos, nickname of
Jose Maria Zalvidéa. Ch. forever
from visiting Pete, a Banning Cahuilla
Lee, Ch- forever. Impt.

Marcos Forster: José de Gracia de Cruz
(correct form from Marcos Forster).
= Acú.

Mic. José de Gracia Cruz
was always izquierdo to name
[redacted] these holy things, but
Féliz was good to know those
things and had books on history.
That is how José Dóraine learned
what he knows, from Féliz.

Joez ɔów-mawIc, Smith.
My. bloody.

We called on "Cruz" (=Luz) before we left Sjc. She is pura Paleña, Sot. says, but came to Sjc. when Sot. and his family always call her Luz. Sot. knows her well from way back.

Marcos Forster: Luz Robles (correct name from Marcos Forster). She is Robles por su marido.

Mic: Luz, prima hermana of
Eus., who was here yesterday,
came here when young, and talks
J. more than Mic., she sometimes
says several words in J. in a string.
And José Díaz sometimes
says a bunch of words in J.

Sat: Juan Sotelo Calác (mexs. say
Calâca), Ind. Kalá:k. Born
Jan. 10, 1862. Baptized at
Sln. His madrina was Maria
Jesus of Sloba.

Sot. [illegible]

Sot. kú·ki[illegible], a place

at El Potrero. Sot. is a

kú·kiyawic, [x] nacido criado en El

Potrero

The 3 inf's at Pala were Juan S. Calac, capt. of Rincon; & Willie Calac, his son; and Frank Calac of Pala, California. Juan S. Calac knows a lot about the dances. Willy has a very clear pronunciation, better than the other two, & can long vowels, x, etc., from him perfectly. And Frank Calac is pretty good too, he is head of Federation here at Pala, & head of the fiesta.

Eus. Hay un muchacho allá en el Rincon que se llama Juan Sotelo (Calac), who speeches when they are commencing a fiesta, & tells how God did. It is very difficult to talk thus.

Wi's wife: at Pala they used to call Micaela: 'awi' wi. Ev. a nickname. asi le decian en Pala antes. Ch pu

~~Joez knew of a man at Pala named Edmundo 'awi'awi, he was from San Juan Capistrano.~~ 'awi' wana wut, Joez. ~~Yasba de chivo plant. Joez~~ This name reminds Sp. name. The above name reminds Joez of this plant name.

Joey!

Wiw.: kwIC, lúvvu[redacted], real surname of Eustaquio. From this comes the surname [redacted] 4o6o. The so-called Lugos of this tribe • are really 4o6os; while the Cahuilla Indians surnamed Lugo are really Lugos.

Pl. lúvvukɨtcum. No etym.

(no w here

Fr. O'Sullivan: There is an old man at El Toro named Olivas, 92 yrs. old. Go 10 miles from S. J. C. and look to left and see shack in hills 1/4 m. from here.

Mr. Willie Dyke (Daik) is a boy, a half breed, born at Palomar, his mother was a mestiza of agua Caliente, & he talks at the fiestas mentioning names of places in Indian, & writes down idiomas.

Sotw.: xatcá'xatcI, right form of [redacted] Francisco G's name. [redacted] Wi. form is wrong. This is his nickname. No etym. But his real surname was páryuŋa. Mupt. — not "Gonzales" Joez xatcá'xatcI, from nó·n xatcá'xatcI x hu-sI'nnavo'kI, I am jingling my money in my hand.

Mic's nephew: Francisco Gonzalez is deaf.

Q. Get full names of inf's.
Marcelino ——.
Francisco Gonzales ——
Cruz.
Teowwi ~ like old man at Rincon
acc to Wm. McGee.
Micaela.
Micaela at Pichanga.

Joez Wi: ~~Marcelino Francisco~~
~~Fr. Cruz~~

Wi. Francisco Gonzales xáte xáte (ch.), but more often xatcá xatca.
xáte xáte means money jingles (e.g in a bag of money) N. mg. of last form.
~~See elsewhere~~
Joez Wi. Téáwwi. Means drive him over here, scare him, (tch.) head him this way
But Kívvi, drive him (e.g this way).
His real name is Francisco Téáwwi.

Sots wife's name is
Encarnaciona tcóm-ne,
now Mrs. Encarnaciona Calac.
Born at Pala.

Mic, Pedro Venado (sú·kat)
(the compañero of Juan Soteko) —
these 2 are the last ones left that
are keeping up the religion of the
Indians. Pedro was dancing the
tatahuila at Oceanside
4th of July, & he slipped and
fell down.

Asceneiona Mojado, wife of
Vidal Mojado. Old Soboba woman.
now living at La Jolla.

Wi. Vidal Mojado's wife
at La Jolla is an old woman,
she is from Soboba and speaks
R. and some Cah.

Joez: Asensiona across est, of temascal people's words.

Mike Morales lives across the highway from Joe Albañas, served as informant one afternoon.

Mic's nephew: There is one very old woman left at Pachanga. Her name is Micaela. They n. her surname.

M. Foster & Wi:
(Frank Sávas, living at
El Modeno, talks fjc. Language.

Mic's nephew: Teofilo Pá
is still alive, he lives part of the
time at Saboba, & part of the time
at Cahuilla. To go to Cahuilla
you drive from Temecula to
Aguanga, and then 1 mile further
towards Warner's and after leaving the
Aguanga store, & then turn to the
left (turn at the Bergmann place)
and drive straight north up a steep
grade to Cahuilla. He is old. He
is raised at Pichanga, which is
reached from Pala.

Mr. Williams shows me a letter
to Williams by Father O'Sullivan that
says that Frank Saubel lives
on Logan St., Santa Ana. Father
O'Sullivan says he is a full-blood
Agua Caliente Indian.

Joez Wi. Marcelino kwáss:ic.
↳ dull.
ch.

Isidro Nejo capitan de
la Mesa Grande.

Nejo's teeth broken off
are growing again. Wi's
grandfather said that at
last a person gets back to
childish again, and at last
he did not know anything and
goes crawling on the ground.

Isidro Nejo says he is
97 yrs. old in 1932.

Joeg went over To hunt for Frank Sabas, on Logan St, & found only Mrs. Jacinta Májal (Mr. Majal was her husband, he died long ago). She is half-brother of Ambrosio Valenzuela, a good cowboy on the S. Marg. ranch long ago. Jacinta is nearly 70 yrs. old, and was raised at S. Juan Cap. & talks the S. Cap. & K. languages. The said that Mr. & Frank Sabas was living with a woman on Logan St., but broke up with her & has gone to El Toro, where he is now (Sep. 12, 1932).

Anastacia Majal, living on Custer Street, S. Ana, was raised at S. Juan Capistrano. Her mother was Crisanta, & lived with a man nicknamed Mesa.

Joez: Mrs. Ramona Scott, of Pala. She is wife of Filomeno Scott. I interviewed her at Pala.

Rosario Aguilar (Father Z Blas) came about 1 ½ Z Jamul & Spring Valley & took the land where the Ramirez are (112 ¾ acres)

Santiago Rios — Don Dominguez Ranch Pierce — where Mexican Cota.

Bricido Guerrillo — Henry Stewart land

Tomas Gutierrez — Spruce where Damian Rios lives & has adjacent land

---

Emilio Béjar — La Boca de la Playa & his home where

Teresa Yorba lives, & adjacent land.

---

and 2 Spanish families

Rosario Aguilar + Jose Manuel Ramirez are at the "Rancho de la Primera agua" in Baja California

Rosario Aguilar (father of
Blas) Come as one of the [redacted]
7 familes from San Diego and
took the land where the
Daneri's are (12 3/8 acres).
↖ [figure seven]

Santiago Rios - Don
Domingos ranch house - where
Maria Cota.

Brígido Murrillo - Henry

Stewart's land.

Jonas Gutierez - Lucee

where ~~Duncan~~ Damsan Rios

lives and had adjacent land.

Emilio Bejar - La Boca de la playa - is house where Teresa Yerba lives, and adjacent land.

And two spanish families. Rosaria Aguilar and Los Murrillos era del "Rancho de la primera agua". en Baja California.

[On 2 sheets of scratch paper, 5" x wide, 8" long).

Joez: Mrs. Chalmers Scott, in whose home Joez stayed so long, was niece of Mrs. Arcadia Bandini Stearns. The younger sister of Mrs. Arcadia Bandini Stearns was Mrs. Isidora Coutts (= Mrs. Cave Coutts). After Abel Stearns died Mrs. Stearns married a man named Baker, owner of the Baker bldg. in Los Angeles. Stearns was Mrs. Arcadia Bandini's 5th husband.

[Micaela's mother was named ~~Aguinaldo~~ Margarita Aguinaldo. Sjos took her picture once and she got awfully mad, & did not speak to Sjos for years.] [Sjos in fn., 1932].

There was an old woman living
form in Mexico, named
Guingochea. Cp. Gricochea
at S. Barbara.

Mrs. Anastacia Majal
(Ind. form máxlaya, this is
the only correct Ind. original
form but the Sp. simplifies it to
máxal). 1032 Custer
St., Santa Ana, California.
Go from 4th St. north & Stafford
St. & turn to right & go & Custer
St. & turn to left & there is the
house. She says she was born
in 1864 which makes her 68
years old in 1932. She is living
with her 3 unmarried daughters. One of her
sons is vaquero at S. Margarita
ranch & the older son is living in Los
Angeles. Her dead husband, father of these
children, was Fernando Majal vaquero of
the S. Santa Margarita ranch.

Mrs. W. P. Bailey,
1120 N. Main St., Santa Ana,
Calif.

Fowle, Frederick E., aid,
Smithsonian astrophysical observatory,
Washington, D.C.

Mr. Harrison R. Ward.

Joe Maloney
1620 N. Baker.
Santa Ana
California

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MISCELLANEOUS

ʔivi tóvet Hawáy'i ... yye ʼAjáchmay

① Newport (Balboa).
② Long Beach
③ Wilmington
④ Los Alamitos (Bixby ranch on hill where Chinigchinich was born).
⑤ Santa Ana.

"Tomian" appears as the
first name of a gentil,
father of one Lucas.
~~who died~~ Lucas died as
a child. [See ~~the~~ book of
baptisms I, no. bap. 2723.]



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CORRESPONDENCE

THE JOHN CARTER BROWN LIBRARY
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October 11, 1932

Mr. John P. Harrington
General Delivery
Santa Ana, California

Dear Sir:

I regret very much that your letter to me of September 17th has gone without response until the present moment. In a great rush of business which we have been trying to carry on with a much reduced staff, I have fallen sadly behind in my correspondence.

We do not have in this library the Pinart manuscript of Boscana's Viva Jesús. I can think of two people in Paris who might possibly be able to trace this work. These are Mr. Seymour De Ricci, 17 rue Boissière, and Dr. P. Rivet, 61 rue de Buffon. I think a letter addressed to either of these would meet with a response in the form of courteously rendered and helpful information.

Sincerely yours,

Lawrence C. Wroth
Librarian

 [Photostat of this page of catalogue in National Anthropological Archives]

BOSCANA'S MANUSCRIPT

The original manuscript of Chinigchinich was obtained from the De la Guerra family by M. Alph. L.-Pinart, a linguist employed for some time by the historian, H. H. Bancroft, and was offerred for sale with Pinart's Library of rare books, in Paris, in 1884. It was catalogued thusly:

"139---Boscana, (El R. P. Gerónimo). Viva Jesús. Relación histórica de la creancia, usos, costumbres, y extravagancias de los Indios de esta Mission de S. Juan Capistrano, clamada la Nación Acaglhemen. In-4, demi-rel.

"Ms. 59 pages."

Who purchased the manuscript, or its ultimate disposition, I have been so far unable to learn. I have queries out now to the Bureau of American Ethnology, Georgetown University, the Library of Congress, the John Carter Brown Library, etc.

[Phil Townsend - Hamra, Sept. 15, 1932]

25

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Section

J'ai l'honneur de vous adresser ci-inclus le catalogue de la vente de Rothschild qui aura lieu à partir du 7 mars prochain. Je vous prie de vouloir bien me faire connaître si vous désirez que je vous achète quelques-uns des manuscrits qui y figurent.

Veuillez agréer, Monsieur, l'assurance de ma considération distinguée.

Le Conservateur,
[illegible]

Paris, le 7 oct, 1932

Cher Monsieur

Je viens de me reporter au Catalogue de la vente de Alphonse Pinart de 1884 et un n° 130, L'exemplide de la Bibliotheque Nationale porte les prix atteints par la vente. Le manuscrit du P. Geronimo Bocana, Viva Jesus, Relacion historica de ... la Macion Acalghemen, fut vendu 78 francs, mais le nom de ~~xxxxxxxxxx~~ l'acheteur n'est pas mentiona. J'ai telephone au Dr Rivet, savant Americaniste. Il ignore ce que le manuscrit en devenu. Le commissaire-plisent, Delegtre, n'existe plus.

M. le Dr Rivet me niggere que, peut-etre, le libraire Cnadenat quai des Grands-Augustins, saurait le qu'est devenu le manuscrit. Je n'ai pu l'avai au Tebephone. Peut-atre peuvrez-vous lui ecrire.

Veuillez agreer, Cher Monsieur, l'examine de mes sentiments les plus distintgues

Ch de la Roncieny

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OFFICE OF THE LIBRARIAN

September 23 1932

Dear Sir:

In response to your letter of September 17:

The manuscript* mentioned by you is not in the collection of our Division of Manuscripts. The Acting Chief of that Division (Dr. Martin) suggests that Mr. Abel Doysié, - whose address is 3 Square La Fontaine, Paris XVIe, France,- might be able to locate it and make a copy for you, since he is engaged in supplying the Library of Congress with such materials.

Very truly yours,

Jessica L. Farnum

Secretary
(For the Librarian)

* "Boscana (El R. P. Gerónimo) Viva Jesús. Relación histórica de la creanica, usos, costumbres, y extravagancias de los Indios de esta Mission de S. Juan Capistrano, clamada la Nación Acaglhemen. In-4, demi-rel. Ms. 59 pages"

Mr. John P. Harrington
Ethnologist, Smithsonian Institution
General Delivery, Santa Ana
California

Santa Ana, California,
February 28, 1 33.

Right Rev. Msgr. St. John O'Sullivan,
San Juan Capistrano, California.

Dear St. John:
Hooray! The Boscana is finished.

Inf. on Bosc. original ms.

[355]



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MISCELLANEOUS

Type for Williams Bosc.

Type.

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231 ĥ		278 ţ		125 È		521 þ		523 ą		531 m		299 ŵ		180 Ů	
37 í		75 ú		126 Ê		515 Ŗ		200 ą		249 m		546 x		349 Ŭ	
38 ì		76 ù		127 Ë		167 Ř		202 ą		532 ṅ		89 ŷ		352 Ū	
39 î		77 û		128 Ē		169 Ś		206 ą		533 ṅ		90 ȳ		194 Ż	
40 ï		78 ü		129 Ĕ		170 Š		207 ą		534 ņ		91 ȳ		559 Ẓ	
41 ī		79 ū		130 Ĕ		344 Ş		320 ḅ		535 ñ		95 ż			
42 ĭ		80 ŭ		132 Ę		345 Ş	1	17 ċ		251 ṇ		547 ʒ			
527 į		81 ů		324 Ĝ		171 Ť		18 ċ		62 ọ		548 æ			
244 ĵ		82 ű		511 Ç		438 Ţ		525 c̄		63 ọ		549 œ			
503 ķ		509 ų		327 ĥ		174 Ů		209 ċ		65 ọ	2	99 ōō			
44 ł		85 ŵ		556 Į		175 ů		211 ç		537 ð		100 ōō			
45 ŀ		86 ý		138 ĭ		176 Ů		212 c		253 ð		304 ēe			
504 ļ		87 ỳ		139 ì		177 Ü		213 ç		254 ȯ		109 Ă			

Regular Accent characters charged for at regular rates. Special Accent characters charged for at special rates.

Remarks: _____

☞Send Orders to Nearest Sales Office. (Signed) _____

132 S.F. 4440. 5M. 4-31

Southern Branch
816 Howard Avenue, New Orleans, La.

Middle Western Branch
130 North Franklin Street, Chicago, Ill.

Pacific Coast Branch
152 Fremont Street, San Francisco, Cal.

SPECIAL CHARACTERS MATRIX ORDER

INTERTYPE CORPORATION

GENERAL SALES OFFICE
1440 BROADWAY, NEW YORK
SEND ORDERS TO NEAREST SALES OFFICE

Ship by_____ Date_____

To_____

Street and No._____ City_____ State_____

The Following Matrices:

Our Order No._____
Customer's Order No._____

No. of Char.	Character	No. Wanted
Medical		
1	℥	
2	ℨ	
3	℈	
4	℞	
Mathematical		
6	+	
7	−	
8	×	
9	÷	
10	=	
11	▭	
12	□	
13	△	
14	√	
15	<	
90	>	
16	~	
17	∫	
170	±	
171	∓	
172	∠	
173	⌊	
174	⊥	
175	⊏	
176	⊐	
177	≎	
178	: •	
179	∺	
180	≑	
181	−:	
182	∴	
183	∵	
184	°	
185	′	
186	″	
187	‴	
188	≦	
189	≦	
190	∀	

No. of Char.	Character	No. Wanted
Mathematical		
191	≺	
192	∞	
193	∝	
837	═	
838	∡	
839	⌊	
34	▭	
840*	≌	
841	≧	
862	α	
863	β	
864	γ	
865	δ	
866	ϵ	
867	π	
868	ω	
869	ε	
870	ϕ	
Chemical		
748	←	
749	→	
751	⇄	
398	⇌	
Astronomical		
18	♍	
19	♏	
20	⊕	
22	☉	
23	☿	
24	♀	
25	♂	
26	○	
27	✳	
28	✳	
29	⏃	
30	⊙	
39	♈	
40	♉	
119	♁	
194	♊	

No. of Char.	Character	No. Wanted
Astronomical		
195	♋	
196	♌	
197	♎	
198	♐	
199	♑	
200	♒	
201	♓	
202	☯	
203	⊖	
204	♇	
205	♄	
206	♃	
207	♅	
208	♆	
209	☺	
210	☾	
211	●	
212	☽	
213	☾	
214	☽	
216	☽	
217	☊	
218	☋	
219	☌	
220	☍	
Ballot Square		
777	□	
778	☒	
959	⌐	
960	⌐	
961	☑	
962	☑	
Fists		
345	☞	
346	☜	
347	☛	
348	☚	
349	☞	
350	☜	

No. of Char.	Character	No. Wanted
Logotypes		
55	Mon	
56	Mrs	
57	Rev	
58	Jan	
59	Feb	
60	Mar	
61	Apr	
62	May	
63	Jun	
64	Jul	
65	Aug	
66	Sep	
67	Oct	
68	Nov	
69	Dec	
70	Mrs	
71	Mr	
72	Rev	
73	Mr	
74	Dr	
Miscellaneous		
21	⊗	
84	⫽	
88	⊠	
95	‡	
97	↔	
101	"	
104	«	
105	»	
106	⧹	
107	[	
108	]	
109	❙	
113	■	
114	✚	
115	●	
116	▬	
120	◎	
121	◊	
122	‡	

No. of Char.	Character	No. Wanted
Miscellaneous		
123	♭	
124	♮	
126	⇜	
134	↕	
136	⇞	
137	⇟	
143	X	
144	▲	
145	🔔	
146	⊠	
147	⇒	
148	⇐	
153	✠	
154	✠	
129	%	
130	%	
724	%	
727	%	
131	%	
132	%	
150	‰	
871	‱	
152	‰	
309	‰	
310	‰	
322	∧	
323	◖	
324	¡	
325	¿	
326	//	
327	\	
328	/	
341	‹	
342	›	
344	*	
872	℞	
319	℣	

No. of Char.	Character	No. Wanted
Miscellaneous		
351	⎫	
352	⎪	
353	⎭	
354	⎩	
355	⎧	
356	⎨	
357	⎩	
358	∫	6
359	⎭	
360	⎧	
361	⌇	
362	⌇	
363	⌐	
364	~	
365	⌣	
366	⌣	
367	⌣	
368	⌣	
994	Æ	
995	Æ	
996	(Æ)	
997	(Æ)	
998	(U.P.)	
963	№	
999	℞	

Superior and Inferior Characters

Superior	Inferior	Superior	Inferior
	a		1
	b		2
	c		3
	d		4
	e		5
	f		6
	g		7
	h		8
	i		9
	j		0
	k		.
	l		,
	m		-
	n		(
	o		)
	p		:
	q		½
	r		⅓
	s		¼
	t		⅛
	u		⅔
	v		¾
	w		⅜
/	x	/	⅝
	y		⅞
	z		ad
			ed

Piece Fractions and Plain Fraction Figs.

Upper	Lower
1/	/1
2/	/2
3/	/3
4/	/4
5/	/5
6/	/6
7/	/7
8/	/8
9/	/9
0/	/0
1	1
2	2
3	3
4	4
5	5
6	6
7	7
8	8
9	9
0	0
/	/

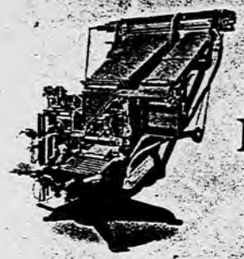
Special Rules and Leaders

½-point	2 strokes	1	5
1-point	3 strokes	1a	5a
2-point	4 strokes	2	6
3-point	6 strokes	2a	6a
		3	7
		3a	7a
		4	8
		4a	8a

*Not made in all point sizes.

Remarks:_____ Signed_____

131R. 8532. 2500. 1-29.



NORMAN DODGE
PRESIDENT

GEORGE L. SCHARFFENBERGER
TREASURER

JOSEPH T. MACKEY
EXECUTIVE VICE-PRESIDENT

MERGENTHALER LINOTYPE COMPANY

Executive Offices: 29 Ryerson Street, Brooklyn, New York

SAN FRANCISCO AGENCY
638-646 SACRAMENTO ST., SAN FRANCISCO, CAL.
F. C. VAN SCHAICK, MANAGER

August 22, 1932

Mr. J. P. Harrington
General Delivery
Santa Ana, California

Dear Sir: SPECIAL CHARACTER MATRICES

We have your letter of the 20th instant, giving us the number of the inverted "e" as 37P.

These characters are not in our stock at San Francisco, but we can procure them from our Brooklyn factory, and they will be forwarded to you immediately upon their receipt at San Francisco.

With reference to the inverted "e" with the acute accent over it, beg to advise that this character is not made, and can be supplied only at a special price.

If you so desire we shall be pleased to write our factory and ascertain what they will charge for making the inverted lowercase "e" with the acute accent.

Trusting the above information will be of service, we remain

Very truly yours,

MERGENTHALER LINOTYPE COMPANY
A. B. Collins
Service Department

ABC:FG



NORMAN DODGE
PRESIDENT

GEORGE L. SCHARFFENBERGER
TREASURER

JOSEPH T. MACKEY
EXECUTIVE VICE-PRESIDENT

MERGENTHALER LINOTYPE COMPANY

Executive Offices: 29 Ryerson Street, Brooklyn, New York

SAN FRANCISCO AGENCY
638-646 SACRAMENTO ST., SAN FRANCISCO, CAL.
F. C. VAN SCHAICK, MANAGER

ain

July 25, 1932.

Mr. John P. Harrington,
c/o General Delivery,
Santa Ana, California.

Dear Sir: ACCENTED MATRICES AND SPECIAL CHARACTERS

With reference to your letter of July 20, regarding a book to be printed in the language spoken by the Mission Indians, will say that nearly all of the characters you listed are unusual, and are not made in any 11-point face.

Answering your questions in numerical order, we beg to advise as follows:

Questions

No. 1 - The only 11-point Greek matrices we make is our 11-point Greek Elzevir, and we believe this face will answer your purposes. We are attaching a specimen of the 11-point Elzevir hereto.

No. 2 - The only small cap"I"made is the regular one with the font, and our records show the Santa Ana High School already has this face.

No. 3 - The acute small cap "I" is not made in 11-point Granjon, but our factory will make this character without special charge.

No. 4 - Icelandic D's are not made, and our factory will make these characters also, without special charge.

No. 5 - The special lowercase and cap N's are not made, and to manufacture them special will cost $8.00 for each character in one-letter matrices and $12.00 for each character in two-letter matrices.

No. 6 - We can supply "center" periods, and we believe these will answer your purpose.

No. 7 - The cap "Ŧ" must be made at a special price, the same as quoted in our answer to question No. 5.

No. 8 - These characters are not in stock in 11-point faces, but our factory will supply same at the regular price.

July 25, 1932.

Mr. John F. Harrington,
Santa Ana, Calif.

In addition to above, will say that all the characters specified in your letter will have to be procured from our Brooklyn factory, which will require approximately 30 days for delivery.

Trusting the information contained herein will be of service, and with best wishes, we remain,

Yours very truly,

MERGENTHALER LINOTYPE COMPANY,
A. B. Collins
Service Department.

ABC:R

P. S. Specimen sheet of our accented characters is being enclosed.--M.L.Co.

[redacted] Williams wants to set all the fns. in 11 point Granjon. Williams has all French accents in T. Body of text will be in 14 pt. Granjon.

Meigenthaler Linotype Co.
638-646 Sacramento St.,
San Francisco, Calif.

They prob. do not have
the Granjon in Gk.

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LINOTYPE

LINOTYPE MATRIX ORDER FOR ACCENTS

LINOTYPE

Trade △ Mark

MERGENTHALER LINOTYPE COMPANY

Service Division, 638-646 Sacramento St., SAN FRANCISCO, California

Characters not listed below will be made to order only at a special price

Size and Face _____ Ref. Mark △ { One-Letter / Two-Letter

(State Size, Name and Number of Face)

Machine Model No. _____ Magazine _____ Bridge Combination _____

IMPORTANT: *Indicate whether HIGH or LOW Cap or SMALL Cap Accents are desired*

1 á	26 ê	366 ĩ	378 ṅ	272 ŗ	512 ů	533 ẓh	103 Á	133 Ê	440 Ĺ	166 Ŕ	351 Ũ
2 à	27 ë	468 ī	381 ṇ	501 ŗ	285 ű	608 ɛ	104 À	543 Ë	144 Ĺ	167 Ř	183 Ų
3 â	28 ē	371 í	251 ṇ	502 ṛ	513 ụ	609 é	105 Â	131 Ė	558 Ľ	575 Ŕ	352 Ū
4 ã	29 ĕ	469 ī	489 ṇ	69 ś	514 ų	792 ð	106 Ä	544 Ē	559 Ľ	576 Ŕ	590 Ů
5 ā	30 ĕ	372 ĭ	98 ñg	70 š	407 ų	826 ʒ	107 Ã	448 É	560 Ļ	577 Ř	591 Ŭ
6 ă	32 ę	470 į	53 ó	275 ş	85 ŵ	797 þ	108 Ā	545 Ê	561 Ļ	578 Ŗ	592 Ů
8 å	221 ē	471 į	54 ò	396 ŝ	299 ẅ	7P ɔ	110 Å	546 Ę	562 Ļ	579 Ŗ	593 Ű
9 ã	224 ê	478 ī	55 ô	397 s̄	515 ẁ	788 þ	112 Ã	134 Ġ	432 Ļ	580 Ŗ	472 Ŵ
10 ā	439 ë	365 į	56 ö	503 s̄	516 w̄	37P ə	114 Ą	324 Ĝ	563 Ļ	469 Ŗ	184 Ý
12 ą	441 ė	241 į	57 ō	399 ş	517 ẅ	523 ɒ	111 Ä	137 Ğ	564 Ľ	581 Ŗ	185 Ỳ
96 ā	354 é	244 ĵ	58 ŏ	277 ş	86 ý	828 ś	341 Ā	136 Ġ	565 Ḿ	169 Ś	186 Ŷ
243 ä	356 é	476 ķ	59 ő	71 ş	87 ỳ	629 ɛ	534 Ä	547 Ģ	433 Ṃ	170 Š	187 Ÿ
7 ă	442 é	477 ķ	60 ø	504 ş	88 ŷ	610 ij	535 Å	548 Ģ	149 Ń	345 Ş	188 Ỹ
206 ă	443 ē	247 ķ	61 ō	73 ť	89 ỹ		474 Å	327 Ḣ	151 Ň	344 Ŝ	191 Ź
393 ā	450 ē	479 ķ	386 ô	278 ţ	90 ỹ		426 A	329 Ḥ	152 Ñ	582 S̄	192 Ž
207 å	461 ę	44 ł	490 ō	505 ť	91 ỹ		536 Ą	549 Ḥ	150 Ñ	583 S̄	193 Ż
409 á	462 ę	45 l'	257 ő	506 t̄	518 ȳ		537 Ā	138 Ĭ	566 Ṅ	584 Ş	194 Ż
419 ą	463 ę	374 Ĭ	387 ő	280 t̄	519 ẏ		118 Ć	139 Ì	567 Ṇ	585 Ş	594 Ẓ
421 ā	464 ę	43 Í	253 ō	72 ť	92 ź		121 Č	140 Î	568 Ṇ	342 Ş	190 Ẓ
423 ą	34 ģ	480 Ī	491 ǿ	507 t̄	93 ż		320 Ç	141 Ï	569 Ņ	586 Ş	595 Ẓ
13 ą	226 ĝ	481 Ī	492 ǫ	282 ţ	94 ż		446 Ć	142 Ī	153 Ó	171 Ţ	596 Ẓ
15 ç	225 ğ	482 Į	493 ǫ	74 ţ	95 ż		123 Ď	143 Ĭ	154 Ò	438 Ţ	597 Æ
16 ć	36 ġ	483 į	252 ǫ	75 ú	520 ẓ		538 Đ	429 Į	155 Ô	173 Ť	598 Æ
19 č	465 ģ	484 į	63 ǫ	76 ù	303 ẓ		539 Đ	550 Ĭ	156 Ö	587 Ŧ	599 Œ
268 ĉ	466 g	376 į	100 o͡o	77 û	416 ẓ		540 Đ	551 Ī	157 Õ	588 Ŧ	600 Œ
209 ċ	229 g	485 į	99 o͡o	78 ü	521 ẓ		321 Ð	449 Ī	158 Ő	589 Ť	601 CH
23 d'	231 ḥ	486 l	66 ŕ	79 ū	522 æ		541 Ð	552 Ĭ	159 Ő	348 Ţ	602 DH
425 ď	467 ḥ	487 ḷ	67 ř	80 ŭ	524 ā		542 Đ	553 Į	160 Ø	347 Ţ	603 GN
435 ď	234 ḥ	48 m̄	494 ŕ	81 ů	525 ė		124 É	554 Ī	161 Õ	174 Ú	604 KH
436 ď	37 í	488 ṁ	495 r̄	82 ű	526 ē		125 È	333 Ĵ	570 Ô	175 Ù	605 SH
437 ď	38 ì	249 m	496 ř	288 ū	527 ch		126 Ê	555 J	571 Ö	176 Û	606 TH
215 đ	39 î	97 m̃g	68 r̄	508 û	528 dh		127 Ë	556 Ķ	453 Ő	177 Ü	607 ZH
214 ḍ	40 ï	49 ń	497 r̂	509 ŭ	529 gn		128 Ē	335 Ķ	454 Ő	178 Ũ	628 Є
216 ḍ	41 ī	51 ñ	498 ř	406 ú	530 kh		129 Ĕ	557 Ķ	339 Ǫ	179 Ŭ	825 ȝ
24 é	42 ĭ	52 ñ	499 ţ	510 ú	531 sh		130 Ĕ	145 Ł	572 Ǫ́	180 Ú	796 Þ
25 è	237 ĩ	50 ñ	500 ŗ	511 ū	532 th		132 Ę	146 Ł	573 Ǫ	181 Ű	785 þ
									574 Ǫ		

Summary of Order

Matrices @ ____ c. each

Matrices @ ____ c. each

Matrices @ ____ c. each

Total

Remarks Also 11 point Greek Elzevir

δηεἰυῥ

Ship to _____ Ship by _____ Dated _____ 19___

Address _____ (Number) (Street) (City) (State)

Charge to _____ Customer's Order No. _____

SIGN HERE _____ M. L. Co. Order No. _____

Form 821

123

Linotype Foreign Language Faces

GREEK

6 Point Greek, one-letter, Incomplete Font (6△43)

ΑΒΓΔΕΖΗΘΙΚΛΜΝΞΟΠΡΣΤΤΦΧΨΩ *αβγδεζηθικλμνξοπρστυφχψωϝ* άὰά

8 Point Greek, one-letter (Low, 8△87; High, 8△21) Lower case alphabet, 100.16 points. Figures, .059

ΕΠΙΚΕΦΑΛΙΔΕΣ ΣΤΝΤΙΘΕΝΤΑΙ *ταχέως και χύνονται εἰς λινοτυπικὰς γραμ* 1234567890

10 Point Greek Italic No. 1 (10△106) Lower case alphabet, 128.4 points. Figures, .0742

ΕΠΙΚΕΦΑΛΙΔΕΣ ΣΥΝΤΙΘΕΝΤΑΙ ταχέως και χύνονται 1234567890

9 Point Greek Elzevir (9△50) Lower case alphabet, 112.77 points. Figures, .0667

ΕΠΙΚΕΦΑΛΙΔΕΣ ΣΥΝΤΙΘΕΝΤΑΙ ταχέως και χύνονται εἰς λινοτυπ 1234567890

11 Point Greek Elzevir (11△54) Lower case alphabet, 128.17 points. Figures, .0816

ΕΠΙΚΕΦΑΛΙΔΕΣ ΣΥΝΤΙΘΕΝΤΑΙ ταχέως και χύνονται 1234567890

10 Point Greek No. 1, one-letter (10△23) Lower case alphabet, 111.3 points. Figures, .078

ΕΠΙΚΕΦΑΛΙΔΕΣ ΣΥΝΤΙΘΕΝΤΑΙ *ταχέως και χύνονται εἰς λινοτυπι* 1234567890

9 Point Greek No. 2 (9△36) Lower case alphabet, 110.88 points. Figures, .0667

ΕΠΙΚΕΦΑΛΙΔΕΣ ΣΥΝΤΙΘΕΝΤΑΙ ταχέως και χύνονται εἰς λινοτυ 1234567890

10 Point Greek No. 2 (10△76) Lower case alphabet, 117.1 points. Figures, .0742

ΕΠΙΚΕΦΑΛΙΔΕΣ ΣΥΝΤΙΘΕΝΤΑΙ ταχέως και χύνονται εἰς λ 1234567890

12 Point Greek No. 2 (12△50) Lower case alphabet, 136.68 points. Figures, .089

ΕΠΙΚΕΦΑΛΙΔΕΣ ΣΥΝΤΙΘΕΝΤΑΙ ταχέως και χύνον 1234567890

6 Point Greek No. 3 (6△174) Lower case alphabet, 97.26 points. Figures, .0356

ΕΠΙΚΕΦΑΛΙΔΕΣ ΣΥΝΤΙΘΕΝΤΑΙ ταχέως και χύνονται εἰς λινοτυπικὰς γραμμὰς ἐπὶ τ 1234567890

8 Point Greek No. 3 (8△150) Lower case alphabet, 111.2 points. Figures, .0382

ΕΠΙΚΕΦΑΛΙΔΕΣ ΣΥΝΤΙΘΕΝΤΑΙ ταχέως και χύνονται εἰς λινοτυπικὰς 1234567890

10 Point Greek No. 3 (10△126) Lower case alphabet, 124.9 points. Figures, .0742

ΕΠΙΚΕΦΑΛΙΔΕΣ ΣΥΝΤΙΘΕΝΤΑΙ ταχέως και χύνονται εἰς 1234567890

12 Point Greek No. 3 (12△76) Lower case alphabet, 144.24 points. Figures, .089

ΕΠΙΚΕΦΑΛΙΔΕΣ ΣΥΝΤΙΘΕΝΤΑΙ ταχέως και χ 1234567890

6 Point Greek Gothic No. 29a with Greek Gothic No. 30a, Cap Font Only (6△210) Caps, figures, and points only. Figures, .0553

ΕΠΙΚΕΦΑΛΙΔΕΣ ΣΥΝΤΙΘΕΝΤΑΙ ΤΑΧΕΩΣ ΚΑΙ ΧΥΝΟΝΤΑΙ ΕΙΣ ΛΙΝΟΤΥΠΙΚΑΣ ΓΡΑΜΜΑΣ ΕΠΙ 1234567890
ΕΠΙΚΕΦΑΛΙΔΕΣ ΣΥΝΤΙΘΕΝΤΑΙ ΤΑΧΕΩΣ ΚΑΙ ΧΥΝΟΝΤΑΙ ΕΙΣ ΛΙΝΟΤΥΠΙΚΑΣ ΓΡΑΜΜΑΣ ΕΠΙ 1234567890

6 Point Greek Gothic No. 29 with Greek Gothic No. 30, Cap Font Only (6△204) Caps, figures, and points only. Figures, .0692

ΕΠΙΚΕΦΑΛΙΔΕΣ ΣΥΝΤΙΘΕΝΤΑΙ ΤΑΧΕΩΣ ΚΑΙ ΧΥΝΟΝΤΑΙ ΕΙΣ ΛΙΝΟΤΥΠΙΚΑΣ 1234567890
ΕΠΙΚΕΦΑΛΙΔΕΣ ΣΥΝΤΙΘΕΝΤΑΙ ΤΑΧΕΩΣ ΚΑΙ ΧΥΝΟΝΤΑΙ ΕΙΣ ΛΙΝΟΤΥΠΙΚΑΣ 1234567890

GREEK

6 Point Greek Royal Gothic, one-letter, Cap Font Only (6△29)
Caps, figures, and points only. Figures, .077
ΕΠΙΚΕΦΑΛΙΔΕΣ ΣΥΝΤΙΘΕΝΤΑΙ ΤΑΧΕΩΣ ΚΑΙ ΧΥΝΟΝΤΑΙ ΕΙΣ Λ 1234567890
7 point alignment

8 Point Greek Royal Gothic, one-letter, Cap Font Only (8△49)
Caps, figures, and points only. Figures, .091
ΕΠΙΚΕΦΑΛΙΔΕΣ ΣΥΝΤΙΘΕΝΤΑΙ ΤΑΧΕΩΣ ΚΑΙ ΧΥΝ 1234567890
9 point alignment

10 Point Greek Gothic No. 3 with 11 Point Greek Gothic Condensed No. 1, Cap Font Only (10△102)
Caps, figures, and points only. Figures, .063
ΕΠΙΚΕΦΑΛΙΔΕΣ ΣΥΝΤΙΘΕΝΤΑΙ ΤΑΧΕΩΣ ΚΑΙ ΧΥΝΟΝΤ 1234567890
ΕΠΙΚΕΦΑΛΙΔΕΣ ΣΥΝΤΙΘΕΝΤΑΙ ΤΑΧΕΩΣ ΚΑΙ ΧΥΝΟΝΤ 1234567890

14 Point Greek Gothic Condensed No. 1, one-letter, Cap Font Only (14△5)
Caps, figures, and points only. Figures, .0968
ΕΠΙΚΕΦΑΛΙΔΕΣ ΣΥΝΤΙΘΕΝΤΑΙ ΤΑΧΕΩΣ ΚΑΙ 1234567890

18 Point Greek Gothic No. 14, Cap Font Only (18△43)
Caps, figures, and points only. Figures, .083
ΕΠΙΚΕΦΑΛΙΔΕΣ ΣΥΝΤΙΘΕΝΤΑΙ ΤΑΧΕΩΣ ΚΑΙ ΧΥΝΟΝΤΑΙ ΕΙΣ ΛΙΝΟΤΥΠΙΚΑΣ 12345

28 Point Greek Gothic No. 14, Cap Font Only (28△1)
Caps, figures, and points only. Figures, .0968
ΕΠΙΚΕΦΑΛΙΔΕΣ ΣΥΝΤΙΘΕΝΤΑΙ ΤΑΧΕΩΣ ΚΑΙ ΧΥΝΟΝΤΑΙ 12345

42 Point Greek Gothic No. 14, Cap Font Only (42△1)
Caps, figures, and points only. Figures, .154
ΕΠΙΚΕΦΑΛΙΔΕΣ ΣΥΝΤΙΘΕΝΤΑΙ ΤΑ 12345

9 Point Greek Bold Face No. 1 (9△38)
Lower case alphabet, 151.47 points. Figures, .1335
ΕΠΙΚΕΦΑΛΙΔΕΣ συντίθενται ταχέως 1234567890

10 Point Greek Bold Face No. 1 (10△78)
Lower case alphabet, 164.9 points. Figures, .1483
ΕΠΙΚΕΦΑΛΙΔΕΣ συντίθενται ταχ 1234567890

12 Point Greek Bold Face No. 1, one-letter, Cap Font Only (12△25)
Caps, figures, and points only. Figures, .112
ΕΠΙΚΕΦΑΛΙΔΕΣ ΣΥΝΤΙΘΕΝΤΑΙ 1234567890

18 Point Greek Cheltenham Bold Condensed, Cap Font Only (18△59)
Caps, figures, and points only. Figures, .110
ΕΠΙΚΕΦΑΛΙΔΕΣ ΣΥΝΤΙΘΕΝΤΑΙ ΤΑΧΕΩΣ 12345

24 Point Greek Cheltenham Condensed, Cap Font Only (24△55)
Caps, figures, and points only. Figures, .1107
ΕΠΙΚΕΦΑΛΙΔΕΣ ΣΥΝΤΙΘΕΝΤΑΙ ΤΑ 12345

30 Point Greek Caption, Cap Font Only (30△5)
Caps, figures, and points only. Figures, .112
ΕΠΙΚΕΦΑΛΙΔΕΣ ΣΥΝΤΙΘΕΝΤΑΙ ΤΑΧΕΩΣ 12345

e V a V c V s.

Ant spp.

Fr. Munz.

Fr. OS.

Marian Parks: ova la maria
se gama.

Write Hill for

string & paper
& wrapping paper. & Tags.

Cat. form of capitaneja.

~~Leyla in U. of C. Pub.~~

Get name of angleworm.

3 05 of 6

Ptg. Dept

Characters & order: Greek γ.

Superior ᵛ, etc., for Hebrew. Another (3rd)

2.

Zellerbach Paper Co. salesmen

~~Blake Moffitt and Towne Paper Co. agent~~

tells me my ~~old~~ Initial Ledger is $\frac{5}{1000}$ inch

in thickness, = substance 32.

~~Postrite Ledger~~

Postrite Posting Ledger, white,

substance 32. Manufactured at

Hoquiam, Washington, by the

Hammermill Paper Co. It is

a Hammermill product. ~~Hammermill~~

~~mill has recently brought~~

Price by ton lot $87.87 per 100 lbs,

= 157.40 per ton. The standard

= 7.87 cents per pound.

size sheet is $22\frac{1}{2} \times 28\frac{1}{2}$,

$22\frac{1}{2} \times 34\frac{1}{2}$, $24\frac{1}{2} \times 36\frac{1}{2}$.

~~Eaq~~

Postrite is largely wood pulp paper,

not as good quality as Hammermill

paper. The Initial is also not a

high grade ledger.

But Hammermill ledger costs 12.25 per

100 lbs. = 245.00 per ton.

Both are without rag content, but the

Hammermill has more sizing (the glutinous material which holds the fibers together) Thinks that This Hammermill is a little better sheet than my Initial Ledger. Ledger papers that have rag content are:

Account Ledger, $26.90 per 100 lbs.

Pacific Ledger, $19.03 per 100 lbs. = 380.60 per ton.

Defendum Ledger, $33.68 per 100 lbs. Considered a very good sheet, largely rag. = 673.60 per ton.

Scotch Linen Ledger, 43.75 per 100 lbs. Used for insurance policies & very valuable records.

Possibly cheaper in rolls.

Mr. W. G. Bacon, Zellerbach Paper Co. salesman, lives in Santa Ana. Phone 696.

Mr. Williams says that Mr. Bacon's figures are the same as to the printing trade. Williams figured it for me:

2000 lbs.
12¼ price per lb.
4000
2000
24000
500 cash discount.
245.00

Strathmore Paper Co. has about a year ago bought out B. G. Rising Paper Co. (est. in 1931).

Paper has dropped in price, as much as 25% in some items. (1932).

76,000 pieces of ledger

[redacted]

$337,90

48,000 pieces of paper to cut

Collins Record

Difference of 28,000 sheets

8Z 1369 Number of the

can that hit us [redacted] a little

n. of where Potrero Rd. branches off

Marta Acct.

Sept. 2, 3.00 to send away through ~~the~~ post office.

Sept. 4 (Sat.) 5.00

$31\frac{1}{3}$ = 12.05 leagues miles from Cap to Al in straight line.

$35\frac{60}{61}$ = 13.84 leagues miles from Cap. to Al. by old hwy.

3.24 = 1.24 leagues mi from Ranch to beach



Sus.

Bureau of Fisheries, Washington, D.C.
Parsons Paper Co.
Capistrano Valley. When

Span. Dept.
Duke University,
T. W. Temple.
W. E. Everette.
Stirling
Wilding.

ä ö ± ɔ ɜ
ɔɔ ʃ ʃʃ

To Mr. [illegible] H
with bright memories
[illegible]
and sincere regards,
John P. Harrington
the author.

1 Typewriter ribbon.
2 pkg. paper.
10 boxes gem clips.
2 balls string
20 sheets wrapping paper, heavy.

Phon. blanks.
Phonograph.
Etym. of Capistrano.

Copy, Maurelle, p. 6, §5, §8.

p. 9, §2.

Imm. order protects me against any rise in price and if there is a drop it will protect me up to the time the order goes into the mill; ordinarily it protects the buyer up to the time that the stuff is shipped from the house. Zellerbach Paper Co. salesman, Mr. Bacon. $245.00

~~collapes caperi collaris.~~
~~Authoi Vigors.~~

Enhydra lutris nereis (Merriam), Southern Sea Otter.

For clothing see Cat. gal 25

Tcollamt. w 8 Pala

The Saturday Evening Post.



THE

PAPERS OF

JOHN PEABODY HARRINGTON

END

OF FILM

PLEASE REWIND

Harrington Microfilm Metadata Templates
Volume Three, Reels 61-182

The Papers of John P. Harrington in the Smithsonian Institution 1907-1957
Volume Three, Microfilm
A Guide to the Field Notes: Native American History, Language, and Culture of Southern California/Basin

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Dictionary [formerly cataloged as B.A.E. ms. 3039]; Reel 94: 0001-0923 Ventureno Grammar [formerly cataloged as B.A.E. mss. 2966, 3045, and 3057]; Reel 95: 0001-0085 Ventureno Texts; 0086-0289 Records Relating to Ventureno Placename Trips; 0290-0434 Copies of Secondary Sources on Ventureno; 0435-0610 Miscellaneous Notes on Ventureno; 0611-0807 Miscellaneous Records Relating to Chumash; Reel 96: 0001-0432 Miscellaneous Records Relating to Chumash; 0433-0672 Writings Relating to Chumash; Tubatulabal; Reel 97: 0001-0118 Vocabulary; 0119-0267 Grammar; 0268-0307 Linguistic and Ethnographic Notes; 0308-0352 Records of Placename Trips; 0353-0376 Records of Interviews; Kitanemuk; Reel 98: 0001-0707 Linguistic and Ethnographic Field Notes [former B.A.E. mss. 6040 and 6064pt.]; Reel 99: 0001-0680 Semantic Slipfile [former B.A.E. ms. 6039]; Reel 100: 0001-0320 Semantic Slipfile [former B.A.E. ms. 6039]; 0321-0713 Dictionary; 0714-0914 Grammar; Serrano; Reel 101: 0001-0301 Linguistic and Ethnographic Field Notes; 0302-0862 Semantic Slipfile; Gabrielino; Reel 102: 0001-0877 Slipfile; Reel 103: 0001-0765 Linguistic and Ethnographic Field Notes; Reel 104: 0001-0577 Linguistic and Ethnographic Field Notes; Reel 105: 0001-0476 Linguistic and Ethnographic Field Notes; 0477-0555 Song Texts; 0556-0715 Miscellaneous Notes [former B.A.E. ms. 6017pt.]; Fernandeno; Reel 106: 0001-0251 Linguistic and Ethnographic Field Notes; Cahuilla; Reel 107: 0001-0825 Comparative Vocabulary; Reel 108: 0001-0914 Grammar [former B.A.E. mss. 6040, 6051pt., 6052pt., 6061, 6064]; Reel 109: 0001-0755 Grammar [former B.A.E. mss. 6040, 6051pt., 6052pt., 6061, 6064]; Reel 110: 0001-0834 Grammar [former B.A.E. mss. 6040, 6051pt., 6052pt., 6061, 6064]; Reel 111: 0001-0864 Grammar [former B.A.E. mss. 6040, 6051pt., 6052pt., 6061, 6064]; Reel 112: 0001-0528 Texts [former B.A.E. mss. 6050, 6051pt.]; Reel 113: 0001-0760 Writings [former B.A.E. mss. 6052pt., 6065]; Reel 14: 0001-0226 Writings [former B.A.E. mss. 6052pt., 6065]; 0227-0420 Miscellaneous Linguistic Notes; Luiseno/Juaneno; Reel 115: 0001-0322 Luiseno Linguistic and Ethnographic Notes [former B.A.E. ms. 6058pt.]; Reel 116: 0001-0529 Luiseno Vocabulary [former B.A.E. mss. 6017pt., parts of 6053, 6054, 6055, 6056, 6057, 6058, 6059]; Reel 117: 0001-0758 Luiseno Vocabulary [former B.A.E. mss. 6017pt., parts of 6053, 6054, 6055, 6056, 6057, 6058, 6059]; Reel 118: 0001-0358 Luiseno Vocabulary [former B.A.E. mss. 6017pt., parts of 6053, 6054, 6055, 6056, 6057, 6058, 6059]; Reel 119: 0001-0435 Records of Luiseno Placename Trips and Interviews [former B.A.E. ms. 6055pt.]; Reel 120: 0001-0671 Luiseno Texts [former B.A.E. mss. 6053pt., 6059pt.]; Reel 121: 0001-0336 Luiseno Texts [former B.A.E. mss. 6053pt., 6059pt.]; 0337-0451 Luiseno Miscellaneous Notes; 0452-0496 Juaneno Vocabulary; 0497-0792 Juaneno Linguistic and Ethnographic Notes [former B.A.E. ms. 6058pt.]; Reel 122: 0001-0755 Juaneno Linguistic and Ethnographic Notes [former B.A.E. ms. 6058pt.]; Reel 123: 0001-0235 Juaneno Linguistic and Ethnographic Notes [former B.A.E. ms. 6058pt.]; 0236-0647 Luiseno and Juaneno Rehearings of Sparkman [former B.A.E. ms. 6055pt.]; Reel 124: 0001-0754 Luiseno and Juaneno Rehearings of Sparkman [former B.A.E. ms. 6055pt.]; Reel 125: 0001-0950 Drafts and Notes for Chinigchinich; Reel 126: 0001-1051 Drafts and Notes for Chinigchinich; Reel 127: 0001-0304 Drafts and Notes for Chinigchinich; 0305-0607 Rehearings of Notes Used for Chinigchinich; Reel 128: 0001-0293 Rehearings of

Notes Used for Chinigchinich; 0294-0704 Notes and Drafts for a new Original Version of Boscana's Account; Reel 129: 0001-0824 Notes and Drafts for a new Original Version of Boscana's Account; Cupeno; Reel 130: 0001-0710 Vocabulary and Grammar [former B.A.E. ms. 60662pt.]; 0711-0712 Text; Chemehuevi; Reel 131: 0001-0649 Early Vocabualry; Reel 132: 0001-1006 Field Notes of Carobeth Tucker Harrington; Reel 133: 0001-0959 Slipfile; Reel 134: 0001-0714 Slipfile; Reel 135: 0001-0571 Slipfile; Reel 136: 0001-0798 Grammar; Reel 137: 0001-1005 Grammar; Reel 138: 0001-0785 Grammar; Reel 139: 0001-0674 Grammar; Reel 140: 0001-1228 Grammar; Reel 141: 0001-1092 Grammar; Reel 142: 0001-0986 Grammar; Reel 143: 0001-0929 Grammar; Reel 144: 0001-0926 Grammar; Reel 145: 0001-0516 Grammar; Reel 146: 0001-0116 Semantic Vocabulary; 0117-1006 Texts; Reel 147: 0001-0378 Texts; 0379-0518 Miscellaneous Notes; 0519-0963 Later Field Notes; Mohave; Reel 148: 0001-1077 Early Linguistic and Ethnographic Notes; Reel 149: 0001-0856 Early Linguistic and Ethnographic Notes; Reel 150: 0001-0806 Early Linguistic and Ethnographic Notes; Reel 151: 0001-0671 Early Linguistic and Ethnographic Notes; Reel 152: 0001-0526 Early Linguistic and Ethnographic Notes; Reel 153: 0001-0840 Early Linguistic and Ethnographic Notes; Reel 154: 0001-0623 Early Linguistic and Ethnographic Notes; Reel 155: 0001-0709 Early Linguistic and Ethnographic Notes; Reel 156: 0001-0571 Early Linguistic and Ethnographic Notes; Reel 157: 0001-0717 Semantic Slipfile; Reel 158: 0001-0808 Semantic Slipfile; Reel 159: 0001-0386 Linguistic and Ethnographic Notebooks; 0387-0540 Grammatical Notes and Slipfile; Reel 160: 0001-0519 Grammatical Notes and Slipfile; Reel 161: 0001-0354 Miscellaneous Notes on Yuman Languages; Reel 162: 0001-0807 Late Linguistic and Ethnographic Notes; Reel 163: 0001-0972 Late Linguistic and Ethnographic Notes; Reel 164: 0001-0852 Late Linguistic and Ethnographic Notes; Reel 165: 0001-0604 Notes and Drafts on Material Culture; Reel 166: 0001-0882 Notes and Drafts on Material Culture; Reel 167: 0001-0383 Notes and Drafts on Tribenames; 0384-0812 Semantically Arranged Notes; Reel 168: 0001-0244 Late Grammatical Notes; 0245-0423 Miscellaneous Notes; Diegueno (U.S. and Baja); Reel 169: 0001-0064 Semantic Slipfile (U.S.); 0065-0568 Linguistic and Ethnographic Notes (U.S.); Reel 170: 0001-0340 Linguistic and Ethnographic Notes (Baja); 0341-0777 Notebooks (U.S. and Baja); Ute/Paiute/Shoshoni; Reel 171: 0001-0615 Ute and Paiute Slipfile, Drafts, and Notes; 0616-0715 Paiute Song Texts and Miscellaneous Notes; 0716-0791 Shoshoni Linguistic and Ethnographic Notes; General and Miscellaneous Materials; Reel 172: 0001-0942 Records Relating to Burton Mound and General Archeology [former B.A.E. mss. 3209pt., 4554apt., 4633pt., 6017pt.]; Reel 173: 0001-1056 Records Relating to Burton Mound and General Archeology [former B.A.E. mss. 3209pt., 4554apt., 4633pt., 6017pt.]; Reel 174: 0001-1020 Records Relating to Burton Mound and General Archeology [former B.A.E. mss. 3209pt., 4554apt., 4633pt., 6017pt.]; Reel 175: 0001-0500 Records Relating to Burton Mound and General Archeology [former B.A.E. mss. 3209pt., 4554apt., 4633pt., 6017pt.]; Reel 176: 0001-1143 Records Relating to Burton Mound and General Archeology [former B.A.E. mss. 3209pt., 4554apt., 4633pt., 6017pt.]; Reel 177: 0001-0933 Notes and Drafts on History and Expeditions [former B.A.E. ms. 6017pt.]; Reel 178: 0001-0717 Notes and Drafts on History and

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Example: John P. Harrington; Volume 3; A Guide to the Field Notes: Native American History, Language and Culture of Southern California/Basin; Serrano; Reel 101; Linguistic and Ethnographic Field Notes; Semantic Slipfile *(see pg. 67 of Vol. 3 Guide)*

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