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THE

PAPERS OF

JOHN PEABODY HARRINGTON

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

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

Published by
KRAUS INTERNATIONAL PUBLICATIONS
A Division of
Kraus-Thomson Organization Limited
White Plains, New York
1985

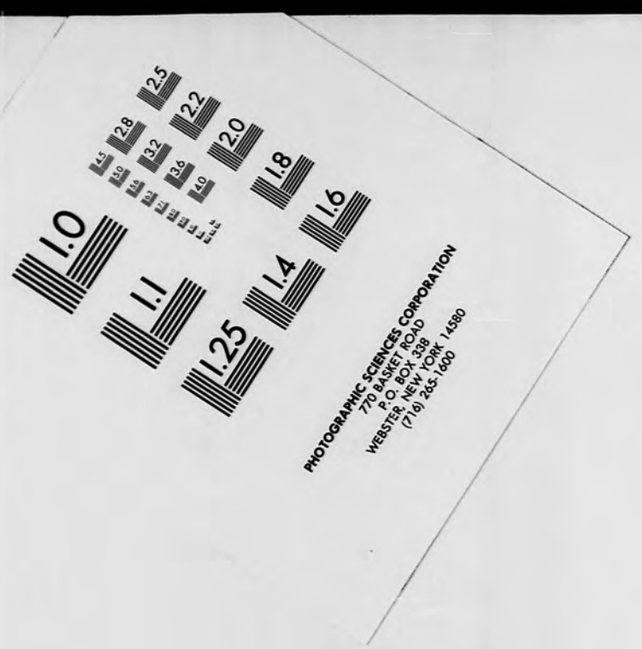
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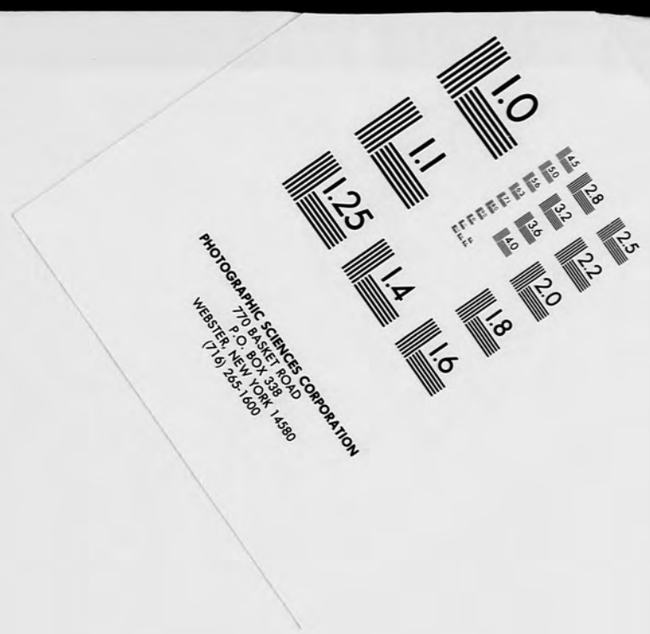
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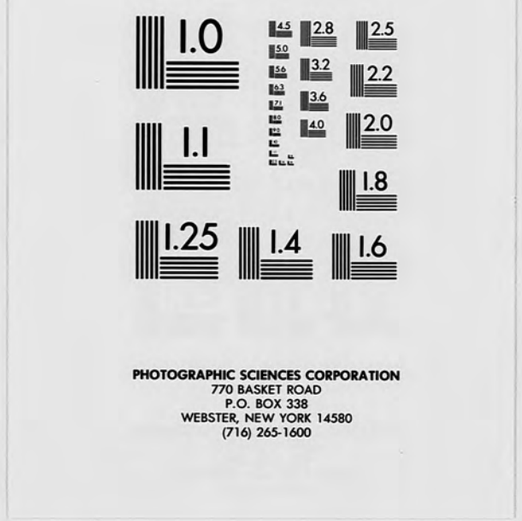
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SOUTHERN CALIFORNIA/ BASIN

Drafts and Notes for Chinigchinich (cont.)

through

Rehearings of Notes Used for Chinigchinich

Luiseño/Juaneño

Drafts and Notes for Chinigchinich



National Museum of Natural History · Smithsonian Institution

WASHINGTON, D.C. 20560 •

GALLEY PROOFS AND PAGE PROOFS

Williams proofs.

[pp. 94-95]

ROBINSO[redacted]E PAGE

CHINIGCHINICH;

A

HISTORICAL ACCOUNT

OF THE

ORIGIN, CUSTOMS, AND TRADITIONS
OF THE INDIANS AT THE MISSIONARY ESTABLISHMENT
OF ST. JUAN CAPISTRANO, ALTA CALIFORNIA;

CALLED

THE ACAGCHEMEM NATION;

COLLECTED WITH THE GREATEST CARE, FROM THE MOST INTELLIGENT
AND BEST INSTRUCTED IN THE MATTER.

BY THE

REVEREND FATHER FRIAR GERONIMO BOSCANA,
OF THE ORDER OF SAINT FRANCISCO,
APOSTOLIC MISSIONARY AT SAID MISSION.

TRANSLATED FROM

THE ORIGINAL SPANISH MANUSCRIPT,
BY ONE WHO WAS MANY YEARS A RESIDENT
OF ALTA CALIFORNIA.

NEW YORK:
PUBLISHED BY WILEY & PUTNAM.
No. 161 BROADWAY.
1846.

94

INDIAN TRANSLATION OF ORIGINAL TITLE PAGE

Kami"i Let him		'áawunpu live		ʞisúus. Jesus.
Naawi[redacted] A marki[redacted]g	téetilac talking	yáχχunat telling	mitcaχánninuk how	pum'qálqalvuy they lived
'amú'witcum the old-time		'ataaχum, [redacted]ians,		pum"ahó'vani, their belief,
pum'tócŋuvuy, their laws,	pum'yawáay, their customs,		pum'nóllaqalay their exc[redacted]dings	'ahúyyaχi too much
'ivím these	'ataaχum Indians	kiktum dwellers		Misiyoonŋa at the Mission
San San	ʞwanŋa Juan	Kapistráanuŋa, Capistrano,		'Aχácmayam Wild Pea Place tribe
pum'túŋ. their name				

INDIAN TRANSLATION OF ROBINSON'S TITLE PAGE

Tcaŋitcŋic;
Chingichngich;

Naawic A marking	téetilac talking	yáχχunat telling		mitcaχánninuk how
	pum'qálqalvuy they lived	'amú'witcum the old-time		'ataaχum, Indians,
	pum'tcóχχivuy, their origin,	pum'yawáay, their customs,		pum"áa'alvuy their traditions
	'ataaχum the Indians	kiktum dwellers	Misiyoonŋa at the Mission	
San San	ʞwanŋa Juan	Kapistráanuŋa, Capistrano,	'Eetci High	Kalifórniyaŋa; California in;
	'Aχácmayam Wild Pea Place tribe	pum'túŋ; their name;		
puyunnaχ his collecting	kwáqvitcu taking care	'ayáalinuk well	puluttcax his obtaining	póomuŋay from
'ahikyam intelligent	'ataaχum Indians	'ayáalinuk well	húu'unitcum instructed	'ivaaŋa in this	hiiŋa. matter.
Rivirentu The Reverend	Tcam'ná' Our Father	Fray Fray	ʞiróonimu Geronimo	Vuskaana, Boscana,	
'aʃúnŋawic insider	pum'táaχawŋawic one of their body	Tcam'nám Our Fathers		Fransiskaanum, the Franciscans,	
Misiyuneeru Missionary	'Apustóoliku Apostolic	'aʃúnŋawic insider	puyáqqala said	misiyónŋawic. belonging to mission.	

[redacted]n'iqala

ONE

ORIGINAL TITLE PAGE

Viva Jesus.
Long live Jesus.

Relacion Account	histórica historical	de la creencia, of the belief,		usos, usages,
costumbres, customs,	y and	extravagancias extravagancies		de los Indios of the Indians
de esta Mission of this mission	de S. Juan Capistrano, of San Juan Capistrano,		llamada called	la Nacion the tribe
Acagchemem. Acagchemem.				

His interpreting

'amú'wuŋay — from the original
Ṣuʃáavitum — Mexicans
pum'náawiŋay, — their marking,

pulo'χa — his making
supúl — one
Mómŋaχwic — Person of the Sea (i. e. American)
waam — long (lit. far)
kiikat — dweller
'a'wic — being

'Eetci — High
Kalifórniyaŋa. — California in.

'Íipiŋa — At New
Yóorkaŋa: — York:

pum'wíitcivu — their publication
Wayli — Wiley
pi' — and
Paatnam, — Putnam,

kiitca — house
tuŋánnaχunt — counted
161 — 161
Yooŋa — on Broad
Peeŋa, — Trail,

1846.
1846.

ORIGINAL TITLE PAGE

Viva — Long live
Jesus, — Jesus.

Relacion — Account
histórica — historical
de la creencia, — of the belief,
usos, — usage,

costumbres, — customs,
y — and
extravagancias — extravagancies
de los Indios — of the Indians

de esta Mission — of this mission
de S. Juan Capistrano, — of San Juan Capistrano,
llamada — called
la Nacion — the tribe

Acagchemem. — Acagchemem.

INDIAN TRANSLATION OF ORIGINAL TITLE PAGE

Kami"i — Let him
'áawunpu — live
Ӿisúus. — Jesus.

Naawic — A marking
téetilac — talking
yáχχunat — telling
mitcaχánninuk — how
pum'qálqalvuy — they lived

'amú'witcum — the old-time
'ataaχum, — Indians,
pum"ahó'vani, — their belief

pum'tócŋuvuy, — their laws,
pum'yawáay, — their customs,
pum'nóllaqalay — their exceedings
'ahúyyaχi — too much

'ivím — these
'ataaχum — Indians
kiktum — dwellers
Misiyoonŋa — at the Mission

San — San
Ӿwanŋa — Juan
Kapistráanuŋa, — Capistrano,
'Aχácmayam — Wild Pea Place tribe

pum'túŋ. — their name

INDIAN TRANSLATION OF ROBINSON'S TITLE PAGE

Tcaŋitcŋic; — Chingichngich:

Naawic — A marking
téetilac — talking
yáχχunat — telling
mitcaχánninuk — how

pum'qálqalvuy — they lived
'amú'witcum — the old-time
'ataaχum, — Indians,

pum'tcóχχivuy, — their origin,
pum'yawáay, — their customs,
pum"áa'alvuy — their traditions

'ataaχum — the Indians
kiktum — dwellers
Misiyoonŋa — at the Mission

San — San
Ӿwanŋa — Juan
Kapistráanuŋa, — Capistrano,
'Eetci — High
Kalifórniyaŋa: — California in:

'Aχácmayam — Wild Pea Place tribe
pum'túŋ; — their name:

[Intro. + Ch. I]

(11) 236-b

(12) 236-c

(13) 236-d

(14) 237-a

GALLEY SEVEN

'Awoona téelana qay pum'téelana pum'téetilaq pitoo'o tcoo'un timét, in a different language not in their language which they speak now all the time. Cp. Reid (The Indians of Los Angeles County, Letter 2): "There is now at San Gabriel an old woman named *Bona,* who takes a pride in speaking sometimes the 'Court language' to the 'young ones,' to stultify their intelligence." Of this high language is said mınemnic puteela or mıne'qa puteela, his language is indistinct or hidden (because he uses high words or because he talks soft as a sick man does). The first word is not confined to application to language; cp. mınemnic pu'yootu, his stealing is secret.

In local Sp., capitán is used meaning chief, and this has influenced local Eng. to use captain largely for chief, especially when coupled with a personal name. =Noot, pl. nóonutum, clan chief, village chief, general word for chief, captain, general, king, president. Boscana refers to chief as satrap on p. 338. Saints, any great men of the past in any line, are called nóonutum. For ethnological information on the chieftainship see chap. V, "Obedience and subjection to their Captain."

This is the first mention of chief. The second mention, p. 239, gives the native word, "Not."

It was remembered at San Juan Capistrano that the old chief there, or one of the village chiefs, was named Toon'ut. Although the meaning of this name was not remembered, it is clearly the word toon'ut, pl. tóon'utum, *Lanius ludovicianus gambeli* (Ridgway), California Shrike, locally called Butcherbird, Sp. pájaro carnicero.

Puula, Aj. puul, Qe. and Aj. pl. púupulum, doctor who cures with tóotuwic (see ____p.__). The púupulum also functioned as village elders, and their rank, although in a different direction, was as high as that of a chief. They were medicine-men, and it was a great honor to be called puula.

We can now a hundred years later answer this question of Indian origin with ſurety: from Siberia, or as a Siberian would say it, in Russian: is Sibíri. My friend Mr. Lindley Bynum informs me that he has encountered a statement as early as 1614 to the effect that the Indians are Tartars, the author being Brerewood (Enquiries Touching the Diverſity of Languages and Religions through the Chief Parts of the World, London, 1614, p. 95 ff.): " . . . For all the nations of *Aſia,* from the great riuers of Wolgha and Oby, Eaſtward, and from the Caſpian ſea, the riuer *Oxus,* the countryes of *India* and *China,* northward, are contained under the appellation of *Tartars*: and yet without theſe bounds many *Tartars* there are, both toward the Weſt, and South. And what if the innumerable people of ſo many Nations, as are knowen to inhabite and ouerſpread the huge continent of *America,* be alſo of the ſame offſpring? Certainely, if I bee not greatly deceiued, they are no other. For firſt that their originall muſt bee deriued from *Aſia* is apparent, becauſe, (as he that readeth the relations and hiſtories of thoſe Countryes of America may eaſily obſerve) they haue no relliſh nor resemblance at all, of the Arts, or learning, or ciuility of *Europe*: And their colour teſtifieth, they are not of the *Africans* progenie (there being not found in all that large Continent, any blacke men, except a few about the Riuer of S. Martha, in a ſmall countrey called *Quarequa,* which by force and violence of ſome tempeſt, are ſuppoſed to have beene tranſported thether, from the parts of *Guinie* or *Aethiopia.*) Therefore it ſeemeth, that they had their originall from Aſia. Which yet will appear more credible, if it be obſerued, which by the Spanyards diſcoueries is well knowen to be true, namely, that the Weſt ſide of *America* reſpecting *Aſia* is exceeding much better people[d?] then the oppoſite or Eaſt ſide, that reſpecteth toward *Europe.* And, as for theſe reaſons it is very likely, that *America* receiued her first inhabitants, from the Eaſt border of *Aſia.* So is it altogether vnlike [sic], that it receiued them from any other part of all that border, ſaue from *Tartarie.* Becauſe, in *America* there is not to be diſcerned, any token or indication at all, of the arts of induſtry of *China,* or *India,* or *Cataia,* or any other ciuill region, along all that border of *Aſia*: But in their groſſe ignorance of letters and of arts, in their Idolatrie, and the ſpecialties of it, in their inciuilitie, and many barbarous properties, they reſemble the olde and rude *Tartars,* above all the nations of the Earth. Which opinion of mine, touching the *Americans* deſcending from the *Tartars,* rather then from any other nation in that border of *Aſia,* after the neere vicinitie of *Aſia* to *America,* this reaſon above all other, may beſt eſtabliſh and perſwade: Becauſe it is certaine, that that Northeaſt part of *Aſia* poſſeſſed by the *Tartars,* is if not continent with the Weſt ſide of *America,* which yet remaineth ſomewhat doubtfull: yet certainely, and without all doubt, it is the leaſt diſioyned by ſea, of all that coaſt of *Aſia,* for that thoſe parts of *Aſia* and *America,* are continent one with the other, or at moſt diſioyned but by ſome narrow channell of the Ocean, the rauenous and harmfull beaſts where-with *America* is ſtored, as Beares, Lions, Tigres, Wolues, Foxes

yet will appear more credible, if it be obſerued, which by the Spanyards diſcoueries is well knowen to be true, namely, that the Weſt ſide of *America* reſpecting *Aſia* is exceeding much better people[d?] then the oppoſite or Eaſt ſide, that reſpecteth toward *Europe*. And, as for theſe reaſons it is very likely, that *America* receiued her first inhabitants, from the Eaſt border of *Aſia*. So is it altogether vnlike [sic], that it receiued them from any other part of all that border, ſave from *Tartarie*. Becauſe, in *America* there is not to be diſcerned, any token or indication at all, of the arts of induſtry of *China*, or *India*, or *Cataia*, or any other ciuill region, along all that border of *Aſia*: But in their groſſe ignorance of letters and of arts, in their Idolatrie, and the ſpecialties of it, in their inciuilitie, and many barbarous properties, they reſemble the olde and rude *Tartars*, above all the nations of the Earth. Which opinion of mine, touching the *Americans* deſcending from the *Tartars*, rather then from any other nation in that border of *Aſia*, after the neere vicinitie of *Aſia* to *America*, this reaſon above all other, may beſt eſtabliſh and perſwade: Becauſe it is certaine, that that Northeaſt part of *Aſia* poſſeſſed by the *Tartars*, is if not continent with the Weſt ſide of *America*, which yet remaineth ſomewhat doubtfull: yet certainely, and without all doubt, it is the leaſt diſioyned by ſea, of all that coaſt of *Aſia*, for that thoſe parts of *Aſia* and *America*, are continent one with the other, or at moſt diſioyned but by ſome narrow channell of the Ocean, the rauenous and harmfull beaſts wherewith *America* is ſtored, as Beares, Lions, Tigers, Wolves, Foxes, &c. (which men, as is likely, would neuer to their own harm tranſporte out of the one continent to the other) may import. For from *Noahs* Arke, which reſted after the deluge, in *Aſia*, all thoſe beaſts muſt of neceſſitie fetch their beginning, ſeeing they could not proceede by the courſe of nature, as the vnperfect ſort of liuing creatures doe, of Putrefaction: or if they might have Putrefaction for their parentage, or receaue their originall (by any other new ſort of generation), of the earth without ſpecial procreation of their owne kind, then I ſee no neceſſitie, why they ſhould by Gods ſpeciall appointment, be ſo carefully preſerved in *Noahs* Arke (as they were) in time of the deluge. Wherefore, ſeeing it is certaine, that thoſe rauenous beaſts of *America*, are the progenie of thoſe of the same kind in *Aſia*, and that men, as is likely conueighed them not (to their owne preiudice) from the one continent to the other, it carrieth a great likelihood and appearance of truth, that if they ioine not together, yet are they neer neighbours, & but little diſioyned each from other, for euen to this day, in the Iſles of *Cuba, Iamaica, Hiſpaniola, Burichena,* and all the reſt, which are ſo farre removed from the firme land, that theſe beaſts cannot ſwimme from it to them, the *Spanyards* record, that none of theſe are found. Wherefore it ſeemeth (to digreſſe no farther) that the natio [sic] of the *Tartarians*, ſpreading ſo exceeding farre, as it doth, cannot certainely be the poſteritie of thoſe captive Iſraelites."

(15) 237-b

Cp. Contestacion (San Juan Capistrano answers, p. 187): "pero no saben de donde vinieron a poblar (but they do not know from where they came to settle).

(17) 237-d

Siméon, Dictionnaire de la Langue Nahuatl, gives Acolhua, tribename, p. 11, and Acolhuacan, ibid., but minute search fails to reveal that he gives any etymology. He gives Colhuacan with an etymology, but this name is distinct from Acolhuacan. Professor Pedro Barra Valenzuela suggests etymology as follows: a-, stem of atl, water; -colhua, connected with coltic, twisted, coloa, to twist tr., colhuia, to twist intr.: place where water twists or whirls. The form Aculhua, given by Torquemada, is not the standard one; that u is better written o in Aztec words is well known. Qe. paala pukyóyyiqala, place where water whirls, whirlpool; but 'atóttukwaya, whirlwind. For the traditional history of the Acolhua tribe see Torquemada, op. cit., chapters XXIII-XXV.

Robelo (Diccionario de Aztequismos) gives, however: "Acolhua. Se compone de *acolli*, hombro, y de *hua*, que conota tenencia o posesion; y significa: 'que tiene hombros, hombrudo,' figuramente, 'hombre fuerte.'" (Acolhua. Composed of *acolli*, shoulder, and *hua*, which connotes holding or possession; and signifies: 'having shoulders, big shouldered,' figuratively, 'strong man.'"

For the traditional history of the Acolhua tribe see Torquemada, op. cit., chapters XXIII-XXV.

(18) 237-238[9]

Boscana copied these tribenames, as is proved not only by his statement but by the spellings and the order of the names, from "Tultecas, Chichimecas, Aculnas, y otras gentes," Torquemada, Juan de, Monarchía Indiana, Suma de Toda la Obra, near beginning of tomo I, edition of 1723. He substituted "and 'Mexicanos'" for "y otras gentes." The correct spelling of the names is Toltecas, Acolhuas (see below).

(19) 238-b

Torquemada (Monarchía Indiana, tomo I, edition of 1723, pp. 36-37) defines Tolteca as follows: " Solo digo, que Tulteca quiere decir, Hombre Artifice; porque los de esta Nacion, fueron grandes Artifices, como oi dia se vee, en muchas partes de esta Nueva-España." (I merely say that Tulteca means a man who is artisan; for those of this nation were great artisans, as is seen today, in many parts of this New Spain.) In its etymology the name Tolteca does not mean artisan, but bulrush person, but came to be used in ancient Mexico synonymous to artisan because the Toltecas were great artisans. The name is in the Aztec original form Toltecatl, pl. Tolteca, from tolli(n) (whence Sp. and Eng. tule), tule, bulrush, applied because the tribe made great use of petates de tule, bulrush mats; -tecatl, gentilicious formative. The Qe. translation of the word is Pivéesicaχwic, pl. Pivéesicyam, tule person; while artisan or skillful workman is rendered in Qe. as 'ayál'kawʊt ló'χakat, skillful maker. The etymology has been known since earliest times and is already given in Siméon, Dictionnaire de la Langue Nahuatl, p. 648.

Robelo (Diccionario de Aztequismos) suggests another etymology, namely that Toltecatl is gentilicious form of Tollan, now Tula, and is therefore equivalent to Sp, Tuleño (in its sense of Tula person and not tule person).

(20) 238-c

Amaqueme, placename: from ama-, stem of amatl, paper; quemitl, clothing; -me, postfix pluralizing nouns in -tl: paper clothes; by extension, place where they clothe themselves in paper, although the locational is not formally expressed. Qe. papeltal míiχanlilac, place where they clothe themselves with paper; also papél míiχantal míiχanlilac, place where they clothe themselves with paper clothes. "Acia las partes del Norte, (en contra de la Cuidad de Mexico, y en grandisima distancia, apartadas de ella) huvo unas Provincias (y puede ser, que al presente las aia) cuia Principal Cuidad, fue llamada Amaqueme, y cuios Moradores, en comun, y generico Vocablo, fueron llamados Chichimecas, Gente desnuda, de Ropas de Lana, Algodon, ni otra cosa, que sea de Paño, ù Lienço; pero vestida de Pieles de Animales: feroces en el aspecto, y grandes Guerreros; cuias armas, son Arcos, y Flechas. Su sustento ordinario, es la Caça (Torquemada, Monarchía Indiana, tomo I, Libro Primero, p. 38, edition of 1723). (Toward the regions of the north, away from Mexico City and separated from it by a great distance, there were certain provinces, and it may be that they exist at present, the principal city of which was called Amaqueme, and whose inhabitants, in common and current speech, were called Chichimecas, naked people, destitute of clothes of wool, cotton, or anything else either of *paño* or *lienzo* [see explanation of these 2 words below], but clothed in furs of animals; fierce in aspect, and great warriors; whose weapons are bows and arrows. Their ordinary subsistance is the chase.

Diccionario de la Lengua Española, Madrid, 1925, defines paño and lienzo as follows:

Paño. Tela de lana muy tupida y con pelo tanto más corto cuanto más fino es el tejido. (Páño. A woolen cloth, very closely woven, and with shorter nape the finer the weave is.) Lienzo. 1. Tela que se fabrica de lino, cáñamo o algodón. 2. pañuelo de lienzo, algodón o hiladillo, que sirve para limpiar las narices y el sudor. (Lienzo. 1. A cloth manufactured from linen, hemp or cotton. 2. handkerchief of lienzo, cotton or ferret silk, which is used for wiping the nose and sweat.) I find no mention of Amaqueme in Robelo, Diccionario de Aztequismos.

(21) 238-d

The southern California Indians were typical Chichimecas in this respect. Their houses were earthquake proof and were constructed entirely of vegetal material except for occasional huts in the coast region made by leaning whale bones together, and sweathouses, which were of two types: 1. dug into a bank; 2. earth-roofed. The thatching material was preferably kiiwat, *Lotus scoparius* (Nutt.) Ottley, Deer Weed, Sp. retama, although various kinds of rushes, reeds, or other plants, were used if more available. A distinct type of house was the hunting lodge, built where cedar bark was available in the mountains, by leaning together, after the fashion of the whale bone house mentioned above, various poles and along with them wide slabs of the bark of tovót, *Libocedrus decurrens* Torr., Incense Cedar. The material used for lashing together the framework of houses and for sewing the thatch to the framework was tukát, willow bast, or the prepared leaves of hunuuvat, *Yucca mohavensis* Sarg., Spanish Dagger, the latter tying material being much stronger than the former. It was too much work to make string for house-tying material. In mission times strips of rawhide, Sp. correas de cuero, were used for this purpose. The door of the house, called pupuu'uk, its door, was on the south side of the house, or on the side away from prevailing winds, was very low, and was "locked" on occasion by tying. The door consisted of a tule mat, or of a pole framework filled in with woven green twigs.

The old Indians have told me they heard that their people were afraid from the first of the Spanish adobe house, called by them kiitca 'aδóovital lo'χac, lit. house made with adobes, or kiitca ÿuχwaatal lo'χac, lit. house made with mud, and the Spanish stone house (the stone church at San Juan Capistrano was so called), described as kiitca tootal lo'χac, lit. house made with rocks. They found that their fear was not without cause when they experienced the falling of the stone church of San Juan Capistrano, which occurred on Dec. 8, 1812, resulting in the death of 40 Indians, and again when 8 Indians were killed in an adobe house at Soboba on Christmas eve, 1899, these and other minor disasters being the result of the combination of non-Indian building style and earthquake shock.

Cp. James (Through Ramona's Country, Boston, 1909): "All Southern California Indians have a dread of earthquake. The great *temblor* of 1812, which slew thirty-nine Indians [should be 40 Indians according to Frs. Suñer and Barona, California Archives, St. Pap., Missions, vol. iv, pp. 220-221] in the great Mission of San Juan Capistrano was another reminder of the instability of the ground and served to keep alive their fears. They seemed to be an inheritance. In the chapter, 'Was There a Real Ramona?' it will be recalled that Doña Victoria, Hugo Reid's Indian wife, would never go upstairs on account of her fears of earthquake.

"I well remember being at Warner's Ranch after an earthquake a few years ago which shook down the wall of an adobe house in Saboba [sic] and killed several Indians. In all my conversations with the Indians they would not come into the adobe school-house. They were afraid. It had been somewhat shaken. They dreaded sending their children to school, lest another *temblor* should come and tumble the heavy bricks and the roof down upon their boys and girls to their injury and death."

(22) 238-e

In this respect the Indians of San Juan Capistrano did *not* resemble the legendary Chichimecas of Torquemada. Many of their medicines are remembered and used even at the present day. On p. 310 Boscana tells in detail of some of their remedies.

(23) 239-a

(24) 239-b

(16) 237-c

(25) 239-c

(26) 239-d

This is the second mention of chief, the Indian word for chief here being given for the first time. The word is spelled "Not," for noot, and is not in italics. The first mention of chief is on p. 236.

Boscana is following Torquemada's etymology: "porque Chichimecalt [should be Chichimecatl], tanto, quiere decir, como Chupador, ù Mamador; porque Chichiliztli, es el acto de mamar ò la mamadura" (Torquemada, Monarchía Indiana, tomo I, p. 37) (for Chichimecalt means as much as sucker, nursing-one; for chichiliztli is the act of sucking or is sucking). This derivation is also that given by Siméon, Dictionnaire de la Langue Nahuatl, p. 85. But it does not well dispose of the two last syllables of the word. Professor Pedro Barra Valenzuela sends me what he considers the most up to date etymology: From chichitl, dog; -me, postfix which pluralizes nouns in -tl; -ecatl, postfix which signifies proceeding from, originating at, which serves to form the gentilicious noun. The earlier derivation from chichina, to suck, is to be discarded. Dog person would be translated into Qe. as 'Awáaŋaχwic, pl. 'Awaayam, which also means person of 'Awá', Aguanga, placename in San Diego County, 'awá' being locational of 'awáal, dog. From locative 'Awaaŋa is derived Sp. Aguanga. Aguanga Indian is also called simply 'Awáal, meaning dog!

Robelo (Diccionario de Aztequismos) avoids giving any definite etymology for Chichimecatl: "Chichimecatl, derivado probablemente de Chichiman o Chichima, region desconocida." (Chichimecatl, derived from Chichiman or Chichima, an unknow region.)

P. González Casanova (Un Vocabulario Chichimeca, in Proceedings of the Congress of Americanists, 23rd session, New York, 1930, pp. 918-925) shows that the name Chichimeca was applied in early times quite definitely to the Otomí Indians and language, and evidently vaguely to other tribes of the great northern Mexico region. A regular Chichimec history has been written: Ixtlilzochitl, Fernando de Alva, Historia Chichimeca (see bibliography).

Kwa'ók kʊnám' waa'ic ʃawooti, they used to eat meat raw. Waa'ic kwa'iwtʊm ʃawooti, eaters of raw meat. This information about the Chichimecas eating meat raw reminds one of the name of the Comecrudo tribe (Sp. meaning eats it raw), neighbors of the Otomí. Mr. Marcos H. Foster informs me that when the Spanish Californians used to kill a beef, he has seen the Indians take the raw meat from the chest of the beef as soon as the skin was removed and eat it raw, liking this carne del pecho because it had no blood in it. Waa'ic pʊ'áal· pʊwáa' pʊ'óow qaa'ic, cattle's chest meat without any blood. For the official called taaχkʊ eating a piece of the corpse raw at a funeral ceremony, imitating the action of Valley Coyote at Wʊyóot's funeral, see p. 299.

Tcúuŋyuwtʊm tóoʃeχet pʊ'oowi, they are suckers of the blood of the San Diego Cottontail. I have seen the Colorado River Indians simultaneously press and suck the grubworm from the body of the jackrabbit: tcúuŋyuwtʊm ʃʊ'íc pʊtónmayi, they are suckers of the jackrabbit's grubworm.

(23) 239-a

(24) 239-b

(16) 237-c

(25) 239-c

(26) 239-d

(27) 239-e

(28) 239-f

(29) 240-a

(30) 240-b

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Such an Indian would be referred to as wáamkawic 'atáaχ tʋmámkawic, pl. wáamkawtcʋm 'ataaχʋm tʋmámkąwtcʋm, far person, northerner.

The shaveheads of what is now called northern California are evidently referred to. Pʋm'yúuy tcéeninʋk taqáaqima, they cut their hair close. Taqatqac pʋvú', pl. taqatqatcʋm pʋm'yúm, shavehead, also bald headed person.

Yuukat, pʋyú' táatalvic, pʋqáχmayŋa haayqa, he is long head-haired, his head-hair is long, it reaches his knees. Yuukat, pl. yúukavʋktʋm, long head-haired. For the pride of an Indian man in having long hair, cp. Reid (The Indians of Los Angeles County, Letter 15): "He . . . [her brother] became sad in consequence [of his sister bathing in his bathing place], and more so when he saw a hair in the water, which, on measuring with those of his own, was not one third their length." Waχaawʋt, California Red-legged Frog [Maiden] was yuukat, long head-haired and her entire body was draped in her head-hair—until she jumped (see p.).

Torquemada (Monarchía Indiana, tomo I, p. 714), speaking of Indians encountered by the Vizcaíno expedition somewhat north of Point Conception, says "quatro Canoas de Juncos, y en cada una dos Indios desnudos . . . ¶"Son mas altos, dispuestos, y membrudos, que otros, que antes se avian visto." (four tule [by junco, tule, and not junco, is meant in this early Sp.] balsas, in each of them two naked Indians . . . ¶They are taller, more ready to do anything, and more big-penised (or in more dictionary-like Sp., taller, more agile, and more robust) than others that had earlier been seen [to the south]). Cp. also Costansó (Teggart, The Portolá Expedition of 1769-1770, Diary of Miguel Costansó, Publications of the Academy of Pacific Coast History, vol. 2, no. 4, entry of Aug. 14, 1769, p. 192), who says of the natives of the Santa Barbara channel: "Son estos gentiles de buen talle y disposicion, muy agiles y sueltos, aplicados é ingeniosos." (These gentiles are of good shape and disposition, very active and free, industrious and ingenious.)

The canoes were as follows: 1. pawχit kʋlawtal lo'χac, board canoe, more specifically pawχit lo'χac kʋlawtal hevelévvaantal, canoe made of boards (lit. flat pieces of wood), or pawχit pʋkláw ŋaaric wíitcatal, canoe having its boards lashed together with Indian Hemp string. Wóotilac, what one rows with, can be substituted for pawχit. 2. pawχit hakul'ic, dugout canoe; also wóotilac hakul'ic. Pawχit is applied. 1. to any kind of wooden canoe; 2. this word, primarily meaning canoe, is applied as the name of the *Pinus ponderosa* Dougl., Yellow Pine. Sparkman dictionary: "Pow'-hit, a large species of pine, also a canoe formerly used by Luiseño fishermen, presumably so-called because made of the pine of the same name." The Yellow Pine is a large tree and was considered especially good for making canoes. As far as is known, pawχit grows at present on Palomar Mountain only in the vicinity of 'U'uʃkʋn, Doane Valley. Other pine-like trees are: wiχe'tʋt, *Pinus coulteri* Don., Big-cone Pine; tʋvát, *Pinus cembroides* Zucc. var. *parryana* Voss, Parry Pinyon; yuyla, *Pseudotsuga macrocarpa* Mayr., Big-cone Spruce; 'u'uumal, *Abies concolor* Lindl. & Gord., White Fir; tovót, *Libocedrus decurrens* Torr., Incense Cedar; waa'at, *Juniperus californica* Carr., California Juniper. Of any kind of wooden canoe may be said: pawχit tcaqqic, worked canoe, canoe trimmed to shape. 3. wiχét, tule canoe, Sp. balsa de tule. Sparkman dictionary: "We*h*-et', a tule canoe formerly used by the Luiseño fishermen." The wiχét was made preferably of piveesac, *Scirpus acutus* Muhl., Common Tule. Words for boat from the Sp. are: vooti, Sp. bote, boat; vuuki, Sp. buque, ship; vapóor, Sp. vapor, steamboat. Eastern birch bark canoe is called 'ataatci wóotilac, bark canoe. Anything that floats is called yáalilac, from yaalaq, to float. The trough resembling somewhat a dugout canoe, in which Wʋyóot was laid to be cremated, was called máavakal and its lid was called 'éevakal (see p.).

Paalat, canoe paddle, bladed at each end. Sparkman dictionary: "P*a'*-lut, the paddle or two-bladed oar formerly used by the Luiseños." From paaliq, 1. to paddle, 2. to mix (mud or mortar). Whence páa'alic, trough for mixing adobe mud in. Paddle or oar in the modern language is regularly called wóotilac, what one rows with, from wootiq, to row, the word also being applied to canoe, row boat, see above. Still another term carelessly applied to paddle or oar is 'iival, properly wooden paddle for stirring acorn soup, also any modern spoon or trowel (for its application to trowel see p. 249).

Bailing implement, which was a basket or even a hole-plugged abalone shell (see p._____) was called ʃíl'ilac, what one bails uot with; from ʃil'iq, to bail out. Cp. noon ʃil'iq paal páwχiŋay, I am throwing water out of the canoe.

Rock used as an anchor was called wáqlapic. Cp. Sparkman dictionary: "Wak'-la*h*-pish, anchor, this name was formerly given to an anchor by the Luiseño who lived on the coast for their fishing boats."

Indian California had a linguistic condition closely similar to that of the Caucasus in southern Russia. In primitive times one encountered some difference in dialect every few miles everywhere in the world, but there were large areas where this difference was comparatively slight, for instance in ancient Germany. California and the Caucasus were not among these comparatively uniform areas.

That is, the division spoken of as Acagchemem on pp. 229, 332, for Aj. 'Aχátcmeyam, San Juan Capistrano people. They can also be spoken of as Westerners, Sp. ponienteños, or coast Indians, Sp. costeños, playanos; see tribenames, p._____.

These Indians of the interior are spoken of by Boscana on p. 249 as *"Serranos"*. Any Indian not of the coast is called qay mómŋawic or qay moomat puháyla(w)ŋaχ-wic, not ocean shore person. Although his mention of the distance as 3 or 4 leagues is somewhat underestimated, the fact that he mentions this distance would suggest to us, and we would assume anyway, that the Indians here referred to are not those of the mountains behind San Juan Capistrano, but those living back of these mountains, in the Corona-Temascal-Elsinore region, who used to come to the coast in summer especially by way of El Potrero de los Pinos-San Juan Hot Springs trail, taking three days for the journey on foot, camping the first night at El Potrero de los Pinos, the second night at San Juan Hot Springs, and the third night at San Juan Capistrano or the beach. Indian who lives in the region above described is spoken of as pa'a"aw (or qawiitca) pumáatcaŋaχwic, person from back of the mountains; or wunáχχ-uŋaχwic or wunaχχwic, person from beyond, instead of the last word.

Well known Indian places in this inland region were:

Hutuu'uk, locative Hutukŋa, Ku. Hutukva, site of the former Bernardo Yorba adobe house, on the north bank of Wanawna, the Santa Ana River, a little downstream of Santa Ana Caynon, ¼ mile upstream of the Yorba church, across the river from Peralta. The old adobe house was visited by me with Acú. It was torn down by Mr. Samuel Kraemer about 1926 and the adobe bricks were thrown over the bank of the river. This is old Santa Ana, sometimes distinguished as Santa Ana de arriba, upper Santa Ana, to contrast it to Santa Ana de abajo, lower Santa Ana, i. e., the city of Santa Ana. The Yorba church is on the south side of the main north-bank road, between road and Santa Fe railway. The Yorba house site is on the north side of this road.

Naqwu (locational of naqwut, *Rhus laurina* Nutt., Laurel Sumac, Sp. mangle), El Manglar, including the city of Corona.

Paχavχa, El Temascal, including the hot spring there. The Sp. name, El Temascal, local Sp. form of el temescal, the sweathouse, originated as a descriptive term because of the existence of a haʃlac, Aj. haʃlitc, sweathouse, local Sp. temascal, there.

Pii'iv (locational of piivat, tobacco).

Páaʃuku (locational of páaʃukut, *Cervus nannoides* Merriam, California Dwarf Wapiti, commonly called Elk), the old spring at Wildemar. A ceremonial couplet mention is 'úutcanat páaʃukut, American Bison California Dwarf Wapiti.

'Anó', locative 'Anooŋa, locational of 'anó', *Canis ochropus* (Eschscholtz), Valley Coyote, with which the locational coincides in form. For the locative form of this or of another place called by the same name are the following occurrences in the San Juan Capistrano Mission records: "Anonga" (Sjc. Bap. I, entry 2147). "Anonga" (Sjc. Mar. I, entry 518). "Anonga" (Sjc. Mar. I, entry 521).

Nivé'wuna, Alberhill, meaning down in, short for Páayaχtci Nivé'wuna, lit. down in at Elsinore Lake.

Páayaχtci, Elsinore Lake, more narrowly the site of the old Machado ranch house.

Páayaʃnan, name of Páayaχtci, Elsinore Lake, in the Temascal dialect according to Acú.

Paala Pukwoyovóyyaqala, lake, lit. water lying, often applied to Elsinore Lake, since it is the most talked of lake in the region.

'Iteŋvo, Aj. 'Ateŋvo, Elsinore Hot Springs at Elsinore, California; the name is also applied to the entire locality of the city of Elsinore. 'Iteŋvo is merely the general word meaning hot spring, and is also applied to San Juan Hot Springs (see p._____), etc. The ceremonial couplet mention of Elsinore Hot Springs is 'Iteŋvo Wumowmu (see p._____).

Tcurúukunuknu, Murrieta Hot Springs; often referred to as Paala Ṣáqqiwuna, locational of paala ʃáqqiwunat, hot water.

'Avaa'aχ (locational of 'avaaχut, *Populus fremontii* Wats., Fremont Cottonwood), Murrieta town.

Timeeku, Temecula. The Spanish form is corrupted from locative Timeekuŋa. "Teméco" (Sjc. Bap. I, entry 2493).

Names in the mountains between the Elsinore region and the coast were:

Kulawpa, Aj. Kalawpa (meaning place of timber, locational in -va, -pa of kulaawut, Aj. kaláwt, stick, wood, timber), given by Acú as Sierra del Trabuco, Eng. Santiago Mountain, Saddleback Mountain. Although Sierra del Trabuco is the current Sp. name of this mountain, volunteered by Acú and other informants, there is another Sp. name for it, Sierra de Santiago, mentioned already in the letter of Fr. Zalvidea to Governor Juan B. Alvarado under date of Jan. 22, 1841 (see translation in Engelhardt, San Juan Capistrano Mission, p. 132), which name is preserved in that of Santiago Peak, given to the southerly, highest peak of the 2 peaks of Saddleback on the government topographical sheet. This same sheet gives the name Modjeska Peak to the northerly, lower peak of the 2 high peaks of Saddleback, and relegates the name Trabuco Peak to the still lower peak lying 3 miles to the north of the 2 great peaks. In giving here Sierra del Trabuco as the primary translation of Kalawpa, I am merely registering what the gente del pais call it, while it will be seen that there is also authority for the name Sierra de Santiago running back some 90 years.

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As mentioned under the placename TaraχXa (see below) there was some tendency on the part of informants to apply that name to Saddleback. But I took Acú way up Trabuco Canyon, so that the mountains opened up and Saddleback lay to the left and Los Pinos Peak to the right as we looked up Trabuco Canyon, and he said unmistakably that Kalawpa was the great peak to the left, and that TaraχXa was El Potrero de los Pinos, to the right.

It may be objected that Saddleback Mountain, with its brushy, timberless top, and with timber of Big-cone Spruce, Coulter Pine, Coast Maple, and oak species only in the canyons that start from the top of the mountain in various directions, is poorly described by a name meaning place of timber, but Mr. Terry E. Stephenson, who has made a special study of the mountain and published the book Shadows of Old Saddleback (see bibliography), to whom I am indebted for much information about the mountain, says that the timber at the heads of the canyons is considerable, and that there are just a few Big-cone Pine trees at the very head of Trabuco Canyon. And then it must be considered that Indian placenames are many of them very ancient and are often poorly or very peculiarly descriptive of a place.

DuBois and Sparkman mention Kalawpa, but do not definitely identify the place. DuBois (The Religion of the Luiseño Indians of Southern California, p. 158): "After the water dried at the time of the world flood, the people went on to Kalaupa, and killed a bear there, and held a council whether they should go any further. They decided to go on, and went to Elsinore where the lake is. From there they scattered, north, south, east, and west, in parties as they are now." Ibid., Sparkman fn.: "Kalaupa, mountain near Santa Margarita.—S."

Taraχχa, given by Acú as El Potrero de los Pinos, above San Juan Hot Springs on top of the mountain, and adjacent to if not including Los Pinos Peak. There appears to have been some confusion on the part of the informants as regards the 2 placenames, Kalawpa and Taraχχa, the latter name apparently being applied by some to Saddleback, but since those applying the name Taraχχa to Saddleback did not know the name Kalawpa at all, Acú's information is here followed. Acú's information is also apparently borne out by the fact that Kalawpa is mentioned ceremonially as one of the sacred mountains, as would be expected if it refers to Saddleback, the highest peak of the region.

The new Ortega highway passes through the mountains just south of El Potrero de los Pinos. The main Indian trail from Elsinore to San Juan Capistrano passed through El Potrero de los Pinos (see p. .....).

'Ɨteŋvu, Aj. 'Ateŋvu, San Juan Hot Springs, Sp. El Agua Caliente de San Juan. These are located on upper San Juan Creek. The word means any hot spring, cp. its application to Elsinore Hot Springs (see above).

The main Indian trail from Elsinore to San Juan Capistrano passed by San Juan Hot Springs (see above).

(35) 243-a

Darkness and Earth, in more literal translation. Túukumit Tamáayawut yaa nupáa' nupíi yaa pum'táax, Darkness and Earth were brother and sister, lit. Darkness and Earth said my older brother, my younger sister, to each other. According to Lucario Chevish (Indian form of surname Tcevvic, given by DuBois, The Religion of the Luiseño Indians of Southern California, p. 74 ff., as Cuevish), Darkness and Earth are the fourth transformation of mated beings; see Cosmogony, p. .....

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 Túukumit and Tamáayawut underwent according to his version of the creation account, as follows. We give here only the phonetic spelling and do not quote her

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Transformations of Túukumit.	Transformations of Tamáaayawut.
(1) Kiwvic, Unoccupied.	'Ataχvic, Empty.
(2) 'Oomay, There Is No One There.	Yaamay, There Is Nothing There.
(3) ɔ€waykit Piwkit, Whitish Grayish.	Huruuray Tcutuutay, Changing-in-Form Descending.
(4) Túukumit, Darkness.	Tamáayawut, Earth.

(36) 243-b

The Indians are as likely to mention these in some other order, e. g. in the order mentioned in the Spanish song: "Las estrellas, el sol, y la luna," just as they say mother and father oftener than father and mother, while the standard English order is as in "Nearer My God to Thee": "Sun, moon and stars."

According to the version known to the Indians interviewed, Túukumit did not bring Timét, the Sun, but the Sun and all other beings, with sole exception of Túukumit and Tamáayawut themselves, were káamalum, sons, or descendents, of Túukumit and Tamáayawut. The following version is by Salvador Cueva (Indian form of surname 'Aki', cave, nicknamed Chico): When the Sun was born, it dropped from its mother with so much light that it bothered the babies who were already born. Like worms when you put them on the hot ground, the babies were writhing. These babies had no arms and no legs. It bothered the babies so much that Tamáayawut took Timét, the Sun and put him away, until the people all got together and blew three times and sent Timét up, and he has been there ever since. After that, when the babies could walk around and were beginning to talk, all that they could say was: taata waawa. And later on they said tca'kwaleeli. These words have no meaning.

(37) 243-c

The version given by Boscana, making the Sun brought by Túukumit, puts the Sun in a class by itself outside the general scheme, like the preadamites of the Old Testament.

(38) 243-d

Boscana refers to these six stages of creation or begetting on p. 257 as "corresponding to the six days of the creation of the world."

These begettings are when translated into Indian:

1. 'Exla pi' 'Exval, Earth and Sand.
2. Malá'qaclam pi' Tootam mitcat'ánkitcum mímtcapan, Flat Rocks and Stones of all kinds.
3. Kulawtum pi' Kuláwmalum, Trees and Shrubs.
4. Şamtum Téŋŋalatcum pi' Şamtum, Medicinal Herbs and Grasses.
5. Tó'wiyam, pumóm kwa'íilatcum wa'tcum, Wild Animals, principally edible meat-animals.
6. Supúl putúŋ mi'qwaʃ Wuyóot, one called Wuyóot.

For similar lists of begettings, see DuBois, The Religion of the Luiseño Indians of Southern California, pp. 128-131 and 138-143.

(39) 243-e

This is the first mention in history of the God Wuyóot, the slow dying, cremating and heart-stealing of whom figures so largely in southern California mythology. The name appears as Wuyóot in both Qe. and Aj. dialects, but there is a form Wiyóot, apparently heard more at Pala than at San Juan Capistrano, e.g., Mrs. Ramona Scott of Pala knows only this latter form. Wiyóot is surely the form reflected in Boscana's *"Ouiot"*, although the very French ou for w is hardly what would be expected; we would expect rather the spelling *Güiyot or *Huiyot. Miss DuBois merely follows Boscana's spelling instead of noticing that her informants said Wuyóot.

The name Wuyóot is voluntarily translated by some Indians as God, since he was the earlier God of the Indian religion, while it was suggested that Tcaŋitcŋic is the Indian Christ (see p.——). Chief Isidro Nejo of Mesa Grande equated Wuyóot

(36) 243-b

(37) 243-c

(38) 243-d

(39) 243-e

(3) ɔ́waykit Piwkit, Whitish Gray-ish. Huruuray Tcutuutay, Changing-in-Form Descending.

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The meaning of the name Wuyóot, given by Boscana on p. 250, is considered by the informants a description of the importance and character of Wuyóot, not as the etymology of his name. In fact, no etymology has been known to the informants. Mr. José Orivas Albañas stated that he heard that Wuyóot was so called because he lingered on (for 17 months) and did not die quickly, but since expressions meaning to linger on are not related to the word Wuyóot, this information also must be regarded as a description rather than an etymology.

The following is the history of Wuyóot as told by the Qe. Indians reading

History of Wuyóot

GALLEY TWELVE

The Name of Wuyóot

Both Qe. and Aj. informants have given the name as Wuyóot, but there is a variant pronunciation, Wiyóot which was clearly volunteered by Mrs. Ramona Scott of Pala and by others. It is evidently the latter form which gave rise to Boscana's spelling "*Ouiot*", a spelling which is also peculiar in having a French ou for the w sound instead of Sp. gu or hu as would be expected. Cp. Boscana's spelling of "Ouiamot," natal name of Tcaŋitcŋic (see p._____).

As regards etymologies of the name, Boscana gives one (p._____) which would explain Wuyóot as meaning a root or origin, and José Orivas Albañas heard that the name means that he died slowly, but such "meanings" are not etymologies of the name.

It is said that Moyla was the name of Wuyóot all the time, not merely after his resurrection as the Moon. Moyla is of course the regular word for moon, related to that of the cognate languages.

The D. Indians equate Wuyóot to their elder brother God Tuutcaypáa, although the Wuyóot of the Qe. is declared not to have had a brother.

Wuyóot as a Leader of Migrating Peoples.

DuBois (The Religion of the Luiseño Indians of Southern California, p. 132) says of the primitive migration of peoples: "Ouiot was traveling along with the rest and they did not know anything especial about him. He was like one of the rest." In being thus of humble birth, he was like Tcaŋitcŋic (see p._____). Other informants, however, have thought Wuyóot to be a migrational leader. The published accounts tell of migrations and then all at once tell of Wuyóot as being along (thus for example Kroeber, Handbook of the Indians of California, p. 678). Informants have seen Wuyóot in the capitan general mentioned in the Contestacion (San Gabriel Mission answers. p. 186): "de haver venido los primeros Indios pobladores pr el rumbo del N. de donde fueron conducidos pr estos paises pr un Capn Grl qe dicen existe en una Ysla, y le hacen sin principio ni fin; y este distribuyó à cada tribu su terreno." (that the first Indian settlers came by northerly route, from where they were led to these lands by a Captain General who they say exists on an Island, and they make him without beginning or end; and he distributed to each tribe its territory.) The informants were still more certain that the island here referred to is tolmul, the land of the dead, where lives Wuyóot and where live all the dead, while the words "without beginning or end" are just such as would be said in the Indian religion of Wuyóot or the Moon, who typifies the principle in nature of disappearance and reappearance.

For other migrations, following Wuyóot's death, see p.

The Bewitching of Wuyóot

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The Bewitching of Wuyóot

On the bewitching of Wuyóot, DuBois (The Religion of the Luiseño Indians of Southern California, p. 132) gives as follows: "Wahawut [Waχaawut, *Aurora draytonii* Baird & Girard, California Red-legged Frog] was a handsome fine-looking woman, with long hair. When she jumped into the water, Ouiot was surprised to see that behind she had no flesh on her body, but was flat and thin. He said nothing but was thinking about it. Wahawut could read his thoughts, and made her plans to kill him. Soon he fell sick."

It is said that California Red-legged Frog was a nicely built woman, with big eyes and nice shoulders. The others were all bathing but Frog would not go in. She was sitting on the bank with her hair down over her behind. But after all the others had jumped in, she jumped in. Wuyóot had been casting covetous eyes upon her, and was all swelled up. She took in his condition at a glance, and being a witch, also read his heart. As she jumped, he was surprised to see that she was buttless, as it is expressed in Indian, that is, her hind part was boney and skinny, even as a Frog is today. As Waχaawut saw Wuyóot suddenly cool off as a result of his disappointment, her heart became bitterly angry, and she went and got the animals who live under the earth and under the water, Moota, *Thomomys bottae pallescens* Rhoads, Southern Pocket Gopher; Yoovic, *Microtus californicus sanctidiegi,* Southern California Meadow Mouse (which lives in damp burrows underground) and Káarawut, Angelworm, to help her bewitch Wuyóot.

Wuyóot is Bewitched and Takes Sick in the Month of Tásmuymal 'Alu'mal, April.

Wuyóot was bewitched and took sick in the month of Tásmuymal 'Alu'mal, April.

Plain Titmouse Detects Who Is Bewitching Wuyóot; He and Tarantula-wasp Doctor Wuyóot.

The puulam, doctors, who were trying to find out what was the matter with Wuyóot, were Saqapi'pi, *Baelophus inornatus inornatus,* Plain Titmouse, and Púulakwic, *Pepsis formosa* Say., *Pepsis cinnabarina* R. Lucas, or *Pepsis maldei* Stal., Tarantula-wasp. But in Boscana's account, it is Kukúul, Burrowing Owl, who detects the bewitchers of Wuyóot (see below).

Burrowing Owl Detects Who is Bewitching Wuyóot, According to Another Version.

According to Boscana's information, Kukúul, diminutive Kukuumal, *Speotyto cunicularia hypogaea* (Bonaparte), Burrowing Owl, espied the bewitchers of Wuyóot and tattled to Wuyóot. As far as I know, Burrowing Owl enters only into Boscana's account (see p. 252). Partly the same roll is evidently played in the other versions by Plain Titmouse.

The Invalid Wuyóot Visits Various Hot Springs

When Wuyóot was already very sick, he asked his people if they could take him to various hot springs. He would stay at a hot spring, bathing and lying in the water for relief, and after a time would ask his people to take him to another hot spring. He walked from hot spring to hot spring. He was getting worse all the time. At last he was so weak that they carried him in an 'iikat, carrying net, from hot spring to hot spring. The hot springs to which he resorted are as follows. They are always named in the same definite order, and each name is a ceremonial couplet composed by adding to the real name of the spring another placename nearby. For instance, the name Quupa Qawiimay mentions first Quupa, Warner's Hot Spring, the main hot spring at Warner's, and adds Qawiimay, meaning place of the little hill, locational of qawiimal, little hill, diminutive of qawiitca, hill, mountain, Qawiimay being the name of the little hill where the school house is at Warner's Hot Springs.

THIRTEEN

(1) Paawi Tcawiimay, couplet for the hot springs at Cahuilla Valley.

(2) Quupa Qawiimay, couplet for Warner's Hot Springs.

(3) Paʃkʊ Mahaala, couplet for Monkey Hill Hot Spring, Sp. El Agua Caliente de San José, in Warner's Ranch Valley.

(4) 'Éekapa Malaamay, couplet for Agua Tibia Hot Spring, at Agua Tibia Ranch, 3½ mıles east of Pala. The name of this spring is Malaamay; 'Éekapa is a place nearby.

(5) Tcʊrúukʊnʊknʊ Hakí'wʊna, couplet for Murrieta Hot Springs, which are usually described merely as Paala Ṣáqqiwʊna, meaning hot water.

(6) 'Ɨteŋvʊ Wʊmowmʊ, Elsinore Hot Springs, the hot springs at Elsinore, California. Wʊyóot died at this place according to one version.

Cp. DuBois (The Religion of the Luiseño Indians of Southern California, pp. 133-134): "When Ouiot was sick, he told his people to take him to the hot spring at Pawi Chawimai (Cahuilla), and they took him there, and he bathed in the water, but did not get any better. On the contrary he grew worse and worse. Then they took him to Kupa Kawima (Agua Caliente, Warner's Ranch Hot Springs), then to Paska Mahala, a little further on, then to Pauma, near Pala. When there he died but revived again. They got ready to burn his body, making use of the same sticks with which they clubbed Coyote. When he revived again, they took him to Malama Ekapa (Agua Tibia), trying all these hot springs to cure him, but they did no good. Then they took him to Cherukanukna Jaquiwuna, near Temecula, to the hot spring there. Then to Etengvo Wumoma, hot springs at Elsinore, and this was the last place, for he died there."

For the month in which Wʊyóot died, including quotations from DuBois, The Religion of the Luiseño Indians of Southern California, giving both the first year name and the recurring year name of this month, not to mention other information, see p.....

'y |Suqzrin'ŋM8p——

Wʊyóot Just Before He Dies Tells of Hayyic, the Races Which Are to Be Held at New Moon

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 them about the races they should have." For further on these races, see p.

Wʊyóot Prophecies His Own Resurrection in Three Days, Confiding

(1) Paawi Tcawiimay, couplet for the hot springs at Cahuilla Valley.

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Wʊyóot Prophecies His Own Resurrection in Three Days, Confiding This Prophesy to His Disciple, Western Kingbird

When Wʊyóot was sick unto death, Tciχeemal, *Tyrranus verticalis* Say., Western Kingbird, Sp. correcuervo, stayed with him all the time, and Wʊyóot had more confidence in him than he had in any other one of his men. In the last days before Wʊyóot's death he told Tciχeemal many things that would happen in the world in later times and how the world should be fixed up. Wʊyóot told Tciχeemal in confidence that he was going to die, but that he would resurrect in 3 days, and that they would see him in the east.

For the fulfillment of this prophesy, see below.

Where Wʊyóot Died

According to various versions Wʊyóot died at one or the other of the following places:

(1) at 'Eχva Timeekʊ, across the creek south of Temecula;

(2) at Ɨtenvʊ Wʊmowmʊ, Elsinore Hot Springs, at Elsinore, California, in the month of Táwnʊyil Mʊkát, alias Ṣóomʊyil Mʊkát, July (see the item above: "The Invalid Wʊyóot Visit Various Hot Springs");

(3) at Atóo'aveat, Big Bear Lake, in the San Bernardino Mountains;

(4) at Puvú', Los Alamitos ranchería, according to the version recorded by Boscana (see pp. 252-253).

Where Wʊyóot was Cremated

The place where Wʊyóot was cremated is spoken of as Táaχanacpa, from táaχanqa, to cremate. Cp. tcuy'iq, to cremate (see p._____). It is variously said to be: (1) at 'Eχva Timeekʊ, across the creek south of Temecula; (2) at Páayaχtci Nivé'wʊna, Alberhill, lit. down in at Elsinore Lake; (3) at the place called by the Kukuum'ar (=Serrano) Indians 'Atóo'aveat, Big Bear Lake, in the San Bernardino Mountains. Mrs. Ramona Scott of Pala said that the older people pointed out to her as a child the great snow mountain of Piwipwi, Grayback Mountain, Sp. la Sierra de San Gorgonio, snow gleaming or granite gleaming winter and summer as the region of the great range of San Bernardino Mountains, where Wʊyóot died and was burned. Red color of the earth was produced by the cremation fire, while the black and white as well as red deposits at Alberhill (see plate ___), lend further color to the story, since they are charcoal and ashes from the fire. For the place where Wʊyóot was cremated see also pp. 252-253 and accompanying note.

'Éevakal Máavakal, Wʊyóot's Coffin

Wiskʊn, *Eutamias merriami* Allen, Merriam Chipmunk, started to roll a great log to be used as Wʊyóot's coffin, pushing it with his foot with difficulty. He stopped and boxed the compass, and could then roll it as if it were a little stick. He carried it to where Wʊyóot was. When he arrived there, he was asked where that big log was, for what he carried was a little stick.

Pa'ác, *Dipodomys agilis agilis* (Gambel), Gambel Kangaroo Rat, then put the log, made small magically, in his 'iikat, carrying net, and packed it on his back to the place of cremation. He is still striped from the net and its carrying strap, called in local Sp. cayigual.

The log was made into máavakal, coffin, and 'éevakal, lid. But it must not be supposed that this coffin was neatly and deeply hollowed out as was the pawχit hakul'ic, dugout canoe (see p. 240). It was an affair more like a great platter than like a coffin, made by cleaning off the inside of the outer wooden rind of a log, the core of which had rotted or burnt away. The cover is said to have been a slab from the same log. The two parts no doubt fitted poorly about the body of Wʊyóot.

With máavakal cp. máavakac, trough or tray made of the outer shell of a rotting log, maybe 10 ft. long, 1½ ft. wide and 3 or more inches thick. It is made like the máavakal of Wʊyóot from a tree the heart of which has rotted or burnt away; they break a slab off, clean it out, and use it for drying acorns. Probably máavakal can be said of such a slab as well as máavakac, but máavakal alone is used of the ceremonial



Then to Etengvo Wumoma, hot springs at Elsinore, and this was the last place, for he died there."

For the month in which Wuyóot died, including quotations from DuBois, The Religion of the Luiseño Indians of Southern California, giving both the first year name and the recurring year name of this month, not to mention other information, see p..... 'y |Suqzrin'ŋM8p——

Wuyóot Just Before He Dies Tells of Hayyic, the Races Which Are to Be Held at New Moon

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 them about the races they should have." For further on these races, see p.

Wuyóot Prophecies His Own Resurrection in Three Days, Confiding This Prophesy to His Disciple, Western Kingbird

When Wuyóot was sick unto death, Tcixeemal, *Tyrranus verticalis* Say., Western Kingbird, Sp. correcuervo, stayed with him all the time, and Wuyóot had more confidence in him than he had in any other one of his men. In the last days before Wuyóot's death he told Tcixeemal many things that would happen in the world in later times and how the world should be fixed up. Wuyóot told Tcixeemal in confidence that he was going to die , but that he would resurrect in 3 days, and that they would see him in the east.

For the fulfillment of this prophesy, see below.

Where Wuyóot Died

According to various versions Wuyóot died at one or the other of the following places:

(1) at 'Exva Timeeku, across the creek south of Temecula;

(2) at Ɨtenvu Wumowmu, Elsinore Hot Springs, at Elsinore, California, in the month of Táwnuyil Mukát, alias Ṣóomuyil Mukát, July (see the item above: "The Invalid Wuyóot Visit Various Hot Springs");

(3) at Atóo'aveat, Big Bear Lake, in the San Bernardino Mountains;

(4) at Puvú', Los Alamitos ranchería, according to the version recorded by Boscana (see pp. 252-253).

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The ceremonial mention of Wuyóot's coffin is the couplet 'éevakal máavakal.

A Skin of the Western Raven Is Laid on the Bosom of the Naked Wuyóot in the Coffin.

DuBois (The Religion of the Luiseño Indians of Southern California, p. 146): "He [Wuyóot] had no clothes, but upon his breast was laid the dressed and decorated skin of the crow (raven?) [qawíi'alwut, Aj. qawíi'alat, *Corvus corax sinuatus* Wagler, American Raven]." Cp. the use of an American Raven skin suspended on a stick as a war banner (see p. ——).

Blow Fly Lights Wuyóot's Pyre with Her Firesticks While Valley Coyote Is Being Dispatched to Bring Fire from the East for Lighting the Pyre.

Ṣariiwut, *Calliphora erythrocephala* Meig., Blue Bottle Fly, *Calliphora vomitaria* Linn. (scarcely distinguishable from the last), *Lucilia sericata* Meig., Green Bottle Fly, or *Phormia regina* Meig., Black Blow Fly (which is of a blackish green or very dark blue color, almost black) made fire with her firesticks while Valley Coyote was being sent to fetch fire from the east, and lighted Wuyóot's pyre, thus getting ahead of Valley Coyote. Blow Fly and Valley Coyote had been hanging around Wuyóot during his sickness, lapping the tears from his eyes, and now were vying with each other in lighting his pyre. Blow Fly made the fire with her mórlaxpic, alias mórrilac, firesticks. Among these Indians the vertical firestick was a stalk of mórwaxpic, *Baccharis viminea* DC., Mule Fat, Sp. guatamote, and the horizontal firestick was a dry root of qaaʃil, *Salvia apiana* Jepson, White Sage, Sp. salvia blanca.

GALLEY FOURTEEN

Glowworm Lights Wʊyóot's Pyre, according to a Second Version

According to Lucario Chevish it was Kúyvaχic, female of *Microphotus angustus* Lee, Pink Glowworm, who lighted Wʊyóot's pyre. The adult female of this insect, which is one of the Lampyride family of beetles, is wingless and luminescent, and so are both sexes in the larval stages; this is the common "glowworm" of southern California. According to still another version Kúyvaχic was sitting there and had fire all the time, but did not light the pyre with it, while Ṣariiwʊt, Blow Fly, drilled fire and lighted the pyre. DuBois (The Religion of the Luiseño Indians of Southern California, p. 134 fn.): "it was Glow-worm who had the fire [according to Lucario]." Lucario Chevish did not agree to the version which states that Blow Fly lighted the pyre.

Black Widow Lights Wʊyóot's Pyre with Fire from under His Belly, according to a Third Version

According to another version, Kúyχiŋic, *Latrodectus mactans* Fabr., Black Widow,was the person who produced the fire for lighting the pyre of Wʊyóot.This very poisonous jet-black spider, which is common in the region, has a reddish mark on the under side of the abdomen, much less conspicuous in the male than in the female, and this spot is said to be the fire used for lighting the pyre. This version is also recorded by Strong, Aboriginal Society in Southern California, p. 285, Strong's informant being Francisco Ardilla of Pala. Some informants have stated that this version is a mere mistake due to the similarity of the words Kúyvaχic, Glowworm,and Kúyχiŋic, Black Widow, and that the old Indians only told of Blow Fly, or of Glowworm lighting the pyre, never of Black Widow lighting it.

Trees That Were Mourners at Wʊyóot's Cremation

All the trees, pines of all species, cottonwoods, willows, and all, were standing at Wʊyóot's funeral and turned into trees.

Two of these trees, Yuymal, Little Big-cone Spruce, and Tovoomal, Little Incense Cedar, were short men in the circle of mourners standing about the pyre, and 'Anó', Valley Coyote, jumped over the heads of these 2 trees (see below). For a photograph showing the 2 trees standing close to each other on Palomar Mountain, see p. .....

Southern Valley Quail, Southern Mountain Quail, Red-shafted Flicker and Roadrunner Cut Their Hair When Wʊyóot Dies

The people who cut their hair at Wʊyóot's cremation are mentioned by the 2 ceremonial couplets: Qaχáal Qaχaawʊt; Taavic Puy'puy. These 4 birds are:

(1) Qaχáal, *Lophortyx californica vallicola* (Ridgway), Southern Valley Quail, local Sp. godorniz.

(2) Qaχaawʊt, *Oreortyx picta confinis* Anthony, Southern Mountain Quail, local Sp. perdiz.

(3) Taavic *Colaptes cafer collaris* Vigors, Red-shafted Flicker, local Sp. carpintero.

(4) Puy'puy, *Geococcyx californianus* (Lesson), Roadrunner, Chaparral Cock, local Sp. churea.

These 4 people took it very hard when Wʊyóot died. They bobbed their hair to the shoulder. Southern Valley Quail and Southern Mountain Quail have the topknot, Sp. copete, of their shoulder-bobbed hair standing up stiffly yet.

Máaχwala and Wasiimal Also Take It Hard When Wʊyóot Dies.

Two other persons who took it very hard when Wʊyóot died are mentioned in the couplet Máaχwala Wasiimal. Both are unidentified birds. They were rolling around

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Two other persons who took it very hard when Wʊyóot died are mentioned in the couplet Máaχwala Wasiimal. Both are unidentified birds. They were rolling around by the fire, crying.

California Brush Rabbit Sings at Wʊyóot's Funeral,
Thus Becoming the First Man That Ever Sang.

Toovit, Aj. Toovet, *Sylvilagus bachmani cinerascens* (Allen), California Brush Rabbit, Sp. conejito chamicero, naked and unfeathered as he was, and with no instrument but some tcáamamχal, cocoons of the Ceanothus Silk-moth (see p. ....), tied to a little stick, stood up at the funeral of Wʊyóot and started to sing, and Qarúut, *Grus canadensis* (Peters), Sandhill Crane, Sp. grulla, also applied to *Grus canadensis* (Linnaeus), Little Brown Crane, Sp. grulla, and 'Alwʊt, *Corvus brachyrhynchos hesperis* Ridgway, Western Crow, Sp. cuervo, danced. The dancing of Qarúut and 'Alwʊt 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 singing initiated the class of mortuary songs called nʊkwaanic. See p. ....., where further information about this event is given, and where Tcaŋitcŋic's presumable adoption of the name of Toovit, the first singing man, as his own epithet to emphasize that he was no longer a ʃa'uura, common man, but was a singing man, and man of medicine power, is discussed.

Valley Coyote Steals Wʊyóot's Heart

DuBois (The Religion of the Luiseño Indians of Southern California, p. 134) gives the following on the Valley Coyote stealing the heart of Wʊyóot: "He [Wʊyóot] died in the season Soimamul mokat [Ṣóomʊyil Mʊkát, July]. When he died the people wanted to burn his body, and they sent Coyote to the north to the people there to see if he could get fire; but he only went a little way and came back. Then they sent him to the people of the east, Uutish Kahankish ['Yntʊc Qaχankʊc, ceremonial couplet name of a tribe that lived in the east, for which see DuBois, loc. cit., p. 131, where other couplet names for tribes living in each of the 5 cardinal directions are given; in the original narration in Indian the couplet names are given of each of the 5 directional tribes to which Valley Coyote was sent] and so on, and in the same way to the people of the west, the south, and the center. Each time he went a little further off, and while he was gone Sariwut [Ṣariiwʊt], the bluefly, made the fire with the fire-drill. The Coyote came running back yelling and saying: 'Why do you play such a trick on me? I want to see my father.'

"The people all stood around the fire where only the heart was left unburned and Coyote starting a little way back took a running jump over their heads. Wishun [Wiskʊn], now a tiny squirrel, the chipmunk, was the strongest man then, and he had gone and brought a log ten men could not lift. Ouiot was laid on it. All the body was burned but the bones, after Coyote got the heart."

'Anó', Valley Coyote, and Ṣariiwʊt, Blow Fly, had been attentive to Wʊyóot when he was sick. They would hang around and lap away Wʊyóot's tears, but somehow the people were suspicious of them. When Wʊyóot died and the people thought of cremating him, they sent Valley Coyote away to the northerners to see if he could fetch fire. Isidro Nejo stated that the reason that Valley Coyote was chosen as the one to be sent, was because he had the power to reach out his 2 hands and draw the earth together, thus making distance nearer. But Valley Coyote suspected that the people were merely sending him in order to get rid of him, and therefore retired only a short distance to the north and immediatly showed up again. Then they sent him in like manner to the east, but he came back only after a little longer delay. He was thus sent in ceremonial order to 5 cardinal points, the last being the center, going each time a little farther off, but showing inclination to come back and loiter about. While he was away the last time, Ṣariiwʊt, Blow Fly, made fire with her firesticks and the pyre was lighted with her fire. Coyote came running back, saying: Hiiŋay ney 'omóm wiŋénniwʊn? Noon nʊnaayi tiiwilʊt. Why did ye fool me? I am going to see my father.) DuBois' words quoted above, " 'Why do you play such a trick on me? I want to see my father' " are for these Indian words. He just skirted the outside of the circle of mourners a little to see how he could get inside, and when he saw that

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GALLEY FIFTEEN

When a noot or puula died, an officer called taaχkʊ cut a piece of meat from the neck region of the corpse and ate it ceremonially, thus awarding a person of this rank the same ritual eating that was performed by Valley Coyote upon Wʊyóot, so that the funeral of one of rank became the reenacting of the drama of the funeral of Wʊyóot (see p._____).

Valley Coyote Jumps Over the Head of Western Badger to Steal the Heart in Another Version

According to the version just given above, it was Huunal, *Taxidea taxus neglecta* Mearns, Western Badger, over whose head Valley Coyote sprang to seize the heart. DuBois (The Religion of the Luiseño Indians of Southern California, p. 146): "Badger was a little man and he was standing there in the circle."

Valley Coyote Jumps Over the Heads of Little Big-cone Spruce, and Little Incense Cedar to Steal Wʊyóot's Heart, in Another Version

According to another version, Yuymal, diminutive of Yuyla, *Pseudotsuga macrocarpa* Mayr., Big-cone Spruce, and Tovoomal, diminutive of Tovót, *Libocedrus decurrens* Torr., Incense Cedar, were short men standing in the circle of mourners which stood about the pyre, which circle consisted of first people who after the death of Wʊyóot became in part trees (see above), and it was over the heads of these two men that Valley Coyote jumped instead of over the head of Western Badger. The ceremonial mention of these 2 trees is the couplet Yuymal Tovoomal. For a photograph showing the 2 trees standing close to each other on Palomar Mountain, see p. _____.

Western Kingbird Is the First to Behold the Resurrected Wʊyóot Rising in the East

On the third morning after the death of Wʊyóot, Tciχeemal, Western Kingbird, mindful of the promise of resurrection which Wʊyóot had made to him (see above), was standing on top of his house before dawn, saying: "Kwímkawic noo tíwwilʊt, Wʊyóot, Wʊyóot; kwímkawic noo tíwwilʊt, Wʊyóot, Wʊyóot" (I will look at the east, Wʊyóot, Wʊyóot; I will look at the east, Wʊyóot, Wʊyóot.) When the scarcely visible thin crescent of the new moon was seen by Tciχeemal, he said: "Karíi' nʊná' Wʊyóot (my father, Wʊyóot, has arisen). Tciχeemal still says: "Kwímkawic noo tíwwilʊt, Wʊyóot, Wʊyóot" early in the mornings.

Cp. DuBois (The Religion of the Luiseño Indians of Southern California, p. 135): "When the three days were up, Chehemel got on his housetop in the dark and sang and everyone listened. Meaning of the song: 'Ouiot, Ouiot is coming. He is coming. I am watching for him, looking to the east. Ouiot is coming.'

"Pretty soon he did come, as the new moon, Moyla achagha [Moyla 'atcoχχaχ]. They could just barely see it, a little line. Chehemel saw it in the east, but no one else could see it there. The others saw it in the west."

The Spots on the Moon

Of the spots on the Moon was said by an old informant: pʊpúc 'atcoχχaχ mi'qa, lit. his face is newborn, this being the expression used when a pregnant Indian woman has a dark spot on each cheek. The husband also, it is said, may have these spots at the period of his wife's pregnancy (see p. 283). The local Sp. equivalent is su cara está pañosa, or su cara tiene paño. It was explained that this sallow, dark cheek-spotted appearance is only what would be expected in the appearance of one who has suffered lingering sickness and death. It is said that a man who has venereal disease may also have these spots.

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According to another version, Yuymal, diminutive of Yuyla, *Pseudotsuga macrocarpa* Mayr., Big-cone Spruce, and Tovoomal, diminutive of Tovót, *Libocedrus decurrens* Torr., Incense Cedar, were short men standing in the circle of mourners which stood about the pyre, which circle consisted of first people who after the death of Wʊyóot became in part trees (see above), and it was over the heads of these two men that Valley Coyote jumped instead of over the head of Western Badger. The ceremonial mention of these 2 trees is the couplet Yuymal Tovoomal. For a photograph showing the 2 trees standing close to each other on Palomar Mountain, see p. _____.

Western Kingbird Is the First to Behold the Resurrected Wʊyóot Rising in the East

On the third morning after the death of Wʊyóot, Tciχeemal, Western Kingbird, mindful of the promise of resurrection which Wʊyóot had made to him (see above), was standing on top of his house before dawn, saying: "Kwímkawic noo tíwwilʊt, Wʊyóot, Wʊyóot; kwímkawic noo tíwwilʊt, Wʊyóot, Wʊyóot" (I will look at the east, Wʊyóot, Wʊyóot; I will look at the east, Wʊyóot, Wʊyóot.) When the scarcely visible thin crescent of the new moon was seen by Tciχeemal, he said: "Karíi' nʊná' Wʊyóot (my father, Wʊyóot, has arisen). Tciχeemal still says: "Kwímkawic noo tíwwilʊt, Wʊyóot, Wʊyóot" early in the mornings.

Cp. DuBois (The Religion of the Luiseño Indians of Southern California, p. 135): "When the three days were up, Chehemel got on his housetop in the dark and sang and everyone listened. Meaning of the song: 'Ouiot, Ouiot is coming. He is coming. I am watching for him, looking to the east. Ouiot is coming.'

"Pretty soon he did come, as the new moon, Moyla achagha [Moyla 'atcoχχaχ]. They could just barely see it, a little line. Chehemel saw it in the east, but no one else could see it there. The others saw it in the west."

The Spots on the Moon

Of the spots on the Moon was said by an old informant: pʊpúc 'atcoχχaχ mi'qa, lit. his face is newborn, this being the expression used when a pregnant Indian woman has a dark spot on each cheek. The husband also, it is said, may have these spots at the period of his wife's pregnancy (see p. 283). The local Sp. equivalent is su cara está pañosa, or su cara tiene paño. It was explained that this sallow, dark cheek-spotted appearance is only what would be expected in the appearance of one who has suffered lingering sickness and death. It is said that a man who has venereal disease may also have these spots.

Other informants tried to account for the spots on the moon from a different angle, saying: Tuutal ḥuppaq, he is charcoal smooched, Sp. está tiznado de carbon, or tuutal hupahappaq, he is all charcoal smooched, Sp. está todo tiznado de carbon. The charcoal is of course that of the crematory fire, and Valley Coyote's condition is compared, he being said to be ragged from where he was hit with the poker sticks, and perhaps sooty from his entering the fire and from these same sticks.

The Death of Wʊyóot Brings Death to All Beings

The last word that Wʊyóot spoke was ʃoom, meaning: I take all the world, everybody living, into my mouth, I take them with me [to death]. This word is as it were an abbreviation of noon poy ʃoomiq, I take it into my mouth as a big mouthful. After he died the people sent their spirit in the cardinal directions to the ends of the world hoping to escape from death, but found pí'mʊkvʊl, death, everywhere. In consternation, these first people then became metamorphosed into stars, rocks, plants, animals, spirits, manufactured objects, and all things that now are, fleeing to take residence in the places where they now are.

California Red-legged Frog Makes a Basket in Which to Collect the Bones of Wʊyóot, and Thereby Becomes the First Basket Maker

DuBois (The Religion of the Luiseño Indians of Southern California, p. 136): "They gave them [deer leg bones for making basket awls] to Wahawut [Waχaawʊt], —not the one that killed Ouiot,—and after that they always used the baskets in ceremonies . . . Wahawut had finished her basket. She had been working all the while and had lost no time. So they gathered the bones and put them in the basket to carry them, and they put the bones into a stone mortar and ground them, and added water and made it into a kind of mush. When all was well mixed they made a hole in the ground and poured it into the hole and buried it. The crushed bones were not contained in any vessel. They made the solemn guttural invocation with waving motions to the north and all the other points of the compass, to send Ouiot's spirit up to the sky; and since then the people do the same thing when they have the ceremonies for the dead."

Round-headed Katydid Is the First Basket Maker, according to Another Version

DuBois (The Religion of the Luiseño Indians of Southern California, p. 108) in explaining the words of a song, evidently by José Luis Albañas, states: "Sulkul, the fall cricket, said (Sulkul was the first basket-maker, according to one version of the creation myth.)" Ibid., Sparkman fn. to the same: "Shulkul, a green cricket—S." In conformity with this information the informants stated that according to this version the first woman ever to make a basket was not Waχaawʊt, California Red-legged Frog, but was Ṣulqal, *Microcentrum 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 shrill chirping at the rate of about 4 chirps per second, and it is said to sing as it chirps:

Kwiila waatcaq, (California Black Oaks are standing,
Tovottop waatcaq. Incense Cedars are standing.)

Other Migrations Follow Wʊyóot's Death

Other migrations of peoples took place after Wʊyóot's death. DuBois (The Religion of the Luiseño Indians of Southern California, p. 137): "When the people scattered from the place where Ouiot died, all the tribes had names, but many are dead and few living."

For migrations in which Wʊyóot took part, evidently as a leader, previous to his death, see p.

Reference to Various Authors on the Story of Wʊyóot

For the story of Wʊyóot, see DuBois, The Religion of the Luiseño Indians of Southern California, pp. 132-138, et passim. For a Pala version, see Strong, Aboriginal Society in Southern California, p. 285.

augmentative.

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insert 247a →

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(43) 245-b

Peclic qecŋay lo'χac, dish made of shell, is meant. A shell of 'ayla, Aj. 'ayl, *Haliotis cracherodii* Leach, Black Abalone, or of qeχla, Aj. qeχł, *Haliotis rufescens* (Swainson), Red Abalone (but always called aulon amarillo, yellow abalone, and not aulon colorado, red abalone, in San Juan Capistrano Spanish) was made into a peclic, dish, by plugging its holes with tar: qecla ʃantal nakiníkkaχʊnat pʊlawaláwwaχi, a shell that has its holes plugged with tar.

Toovic, Aj. toovtc, white clay, kaolin, Sp. tierra blanca, barro blanco. The possessive, -tovki, is homonymous with the possessive of tovkic, storage cave. Sparkman dictionary: "To′-vish, white clay." This so-called white clay may be yellowish or grayish.

Daubs or coating of it were frequently the "clothes" of the Indians in the olden days. Such clay or other paint, berry stains and the like, often put on informally or in fun, was all they wore with the exception of the adult women.

Another use of toovic was for washing the hair, a custom that has survived almost down to the present day. The expression is: noon yʊχwacqa nʊyúuy tovtcal, I am washing my hair with white clay. Cp. Reid (The Indians of Los Angeles County, Letter 8): "The hair was at times plastered all over with red [sic!] clay, which was allowed to remain twenty-four hours on, and was then washed off. This was supposed to impart a gloss and prevent it from splitting. To cure baldness, Chillicothes were burned to a charcoal, ground to paste, and rubbed into the grain of the scalp morning and evening." For uses of Chilicote see p.....

Ct. to'χat, red clay, which was used for making native pottery, but was not used for the purposes mentioned above for which the white clay was used. To be specific, one can say qwayaqwyac to'χat, red red-clay, or 'ava'vac to'χat, light-red red-clay; or 'áv'aant tó'χat, same meaning.

Already Crespi (Bolton, Fray Juan Crespi, missionary explorer on the Pacific coast, 1769-1774) mentions in his diary under date of Sunday, July 23, 1769, the occurrence of the deposits of toovic and to'χat at La Tierra Colorada, placename translated into Aj. as 'Eeχal Qwayaqwyatc, red earth, on the Santa Margarita ranch, some 6 miles south of San Juan Capistrano Mission (we quote the translation given by Engelhardt, San Juan Capistrano Mission, p. 240): "During the day's journey we discovered two fine veins of ochre, one of red and the other of a very white earth. Both are situated on some hills. We passed them and at once concluded that the Indians make use of this substance for painting their bodies, as it is the only dress they wear in their visits and war dances."

According to another version, 'ayáaraka, green alga, is mentioned as what was eaten by the first people, instead of toovic, white clay. See p. 277, where 'ayáaraka is mentioned as one of the two scum-like substances used for roasting girls in the girls' ceremony.

According to various versions, Wʊyóot was burned at one or another of the following 4 places:

(1) at 'Eχva Timeekʊ, sacred locality across the creek south of Temecula town;

(2) at Páayaχtci Nivé'wʊna (meaning down in at Elsinore Lake), Alberhill (see plateù—);

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(44) 245-c

(45) 245-d

(46) 245-e

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(4) at Puvú', Los Alamitos rancheria, according to the present San Juan Capistrano coast Indian account.

Any one of these places is spoken of as Táaχanacpa, meaning where he was cremated, from táaχanqa, to cremate. See p. ....., where still more information is given.

Waʃʃaχ pʊte'ŋay yooti potkay, he tore off (with mouth or hands) from his belly a big piece of his meat. But this incident is universally known among the Indians, and all of them, including specific information from Kewen and Acú, heard that it was Wʊyóot pʊʃúun, Wʊyóot his-heart, that 'Anó', Valley Coyote, stole (see p.....). Boscana alone stands with a variant version, which may be capable of another interpretation, but again may easily be a misunderstanding. But. cp. the account (p. 299) of the official called taaχkʊ reenacting at a funeral ceremony the part of thieving Valley Coyote at Wʊyóot's funeral not by eating the dead man's heart or "from his stomach a large piece of flesh," but a piece of meat cut from "the neck, and the back, near the shoulder."

This is the first occurrence of *"Eyacque"* and the title is equated to *"Eno"*. Page 299 *"Eno"* is mentioned as the name of an official, so-called before he officiated in his duties of eating a piece of human meat at a funeral and after he officiated he was called *"Tacue"* (taaχkʊ); but *"Eyacque"* is not mentioned. The second mention of *"Eyacque"* is on p. 331, where it says: "to appoint as chief or captain, and to him was given the name of *'Nu,'* and to the second in power that of *'Eyacque'*." Their wives were named also; the first *"Coronne,"* and the second *"Tepi."* The third mention is *"Eyacque"*, p. 331. The fourth mention is "Eyacque", p. 331 (this last occurrence is not in italics).

Possibly *'ɪyakki (cp. phonetics of 'Alakki, Mexican), second chief. But the only word of similar sound and meaning known to any of the informants has been ya'iikat, pl. ya'iivʊktʊm (from ya'iiqa, to notify), messenger of chief, also yáayayakat, pl. yáayayavʊktʊm (from yáayayaq, to notify around), notifier all around of chief, these words being the regular title of an officer. "Eyacque" (prsn., Sjc. Mar. I, entry 961) is the only occurrence of *'ɪyakki in the San Juan Capistrano Mission records, and we quote the partida in full:

961 Juan Bautista con Candida	2⁰. á Juan Bautista Eyacque Soltero é hijo de Leto tepalpiac, y de la Difa Leta Soygeram; su partida es 2351. con Candida Equicnovam Soltera è hija de Padres gentiles, y bautizada en la Mision de S. Gabriel.
(961 Juan Bautista with Cándida	Secondly, Juan Bautista Eyacque, single and son of Leto Tepalpiac, and of the deceased Leta Soygeram; his entry is 2351, with Cándida Equicnovam, single and daughter of gentile parents, and baptized in the San Gabriel Mission.)

"Yaguit" (prsn., Sjc. Deaths I, entry 1007) is probably to be held apart.

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Officials that might be called second chief are the pʊmutcvi and the taaχkʊ. Second chief might well be regularly adopted as the translation of pʊmutcvi, since it describes his function.

'Anó', pl. 'anóm, *Canis ochropus* (Eschscholtz), 1. Valley Coyote; also *Canis mearnsi* Merriam, Mearns Coyote, a brightly colored coyote that also occurs in the mountains of San Diego County; 2. another name for taaχkʊ, a kind of official; 3. Aldebaran, bright star somewhat south and east of the Pleiades and which is like them in the constellation Taurus; Aldebaran is the Coyote, who forever follows the Tcéeχayam, Pleiad maidens. 'Anó' is one of the words already given in the Tac Vocabulary (Tagliavini, Dizionarietto, p. 908: "anò, coiote." The San Juan Capistrano Mission records record this word only as the surname of Basilio Enó: "Enó" (Sjc. Mar. I, entry 987). "Enó" (Sjc. Deaths I, entry 2485). Coyote is mentioned in the songs by the ceremonial couplet 'anó' 'anóovaywʊt, the latter word being the

(43) 245-b

(44) 245-c

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'Oyóot, pl. 'ó'yutum, in the Pala dialect also 'oyootum, thief. *"Eyoton"*, because of the initial e, is evidently for the latter form. 'Anó', coyote, does not etymologically mean thief, or again, cannibal, though it refers to a thievish animal. 'Oyootum cannot be derived from 'anó', coyote, plus Wuyóot, name of the Indian God.

These kinds of vegetal and animal food were not to be merely harvested and hunted, but were to be produced and made plentiful by the kind of magical singing called namkuc. This is therefore the first mention of namkuc singing. The second mention of the namkuc is on p. 246, the third mention is on p. 253. None of the 3 mentions gives the Indian word.

Namkuc is a singing ceremony to make plenty of animals and plenty of seeds. Each man has his own song to make plentiful some kind of animal or some vegetal product, and would get up at a namkuc meet and sing his song in turn, e. g. a man who knew how to make rabbits come would sing and would take a toovit, California Brush Rabbit, or a tóoʃexet, San Diego Cottontail, out of his mouth. Namkuc is from namkuq, to perform this ceremony. Namkuc is a variety of the tcaatuc, magician's singing ceremony, e. g. to make rain. It is thought that the ʃahoovit was danced in connection with the namkuc.

According to this inland version, Tcaŋitcŋic had no father or mother. By this is probably meant that he was one of the sons of Tamáayawut, as the Soboba and San Luis Rey River Indians still tell (see note_____).

Tcaŋitcŋic, Aj. Tciŋitcŋitc, Qe. and Aj. pl. tcátcŋitcum, also Qe. tcaŋitcŋitcum, Aj. tciŋítcŋitcum, name of the later Indian 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 God. Possibly connected with tcaŋyiq, to give back-talk, to talk mean. Boscana (title page and ff. uniformly): "Chinigchinich"; the third vowel is a reflex of an approach to a development of a svarabhaktic vowel in some pronunciations. Kroeber (Shoshonean Dialects of California, 1907, p. 250, San Juan Capistrano vocabulary): "Tciñitcnitc, tciñitcnic, diablo." DuBois (The Religion of the Luiseño Indians of Southern California, 1907, p. 71 and ff., uniformly): "Chungichnish" (mistaking the second ŋ for n). Engelhardt (San Juan Capistrano Mission, 1922, p. 60): "Boscana here compiled his *Chinigchinich* (should be *Ching-ee-ching-itch*)."

Tcaŋitcŋic is used 1. as name of the Diety who was born according to northern and coast Indian accounts at Puvú' rancheria, while according to southern and inland accounts he was born of Tamáayawut in the north and made such a rumpus as a new born baby because of his medicine power that his mother hid him away, with which the informants compare the flight into Egypt; 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. ____). 3. applied to certain plants, magical rocks, and articles which are supposed to rank the same as the poisonous animals, causing death, the same being also regarded as sacred to the religion of Tcaŋitcŋic; 4. any object connected with the religion of Tcaŋitcŋic may be spoken

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(48) 245-g

(49) 245-h

(50) 246-a

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According to this inland version, Tcaŋitcŋic had no father or mother. By this is probably meant that he was one of the sons of Tamáayawut, as the Soboba and San Luis Rey River Indians still tell (see note____).

Tcaŋitcŋic, Aj. Tciŋitcŋitc, Qe. and Aj. pl. tcátcŋitcum, also Qe. tcaŋitcŋitcum, Aj. tciŋítcŋitcum, name of the later Indian 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 God. Possibly connected with tcaŋyiq, to give back-talk, to talk mean. Boscana (title page and ff. uniformly): "Chinigchinich"; the third vowel is a reflex of an approach to a development of a svarabhaktic vowel in some pronunciations. Kroeber (Shoshonean Dialects of California, 1907, p. 250, San Juan Capistrano vocabulary): "Tciñitcnitc, tciñitcnic, diablo." DuBois (The Religion of the Luiseño Indians of Southern California, 1907, p. 71 and ff., uniformly): "Chungichnish" (mistaking the second ŋ for n). Engelhardt (San Juan Capistrano Mission, 1922, p. 60): "Boscana here compiled his *Chinigchinich* (should be *Ching-ee-ching-itch*)."

Tcaŋitcŋic is used 1. as name of the Diety who was born according to northern and coast Indian accounts at Puvú' rancheria, while according to southern and inland accounts he was born of Tamáayawut in the north and made such a rumpus as a new born baby because of his medicine power that his mother hid him away, with which the informants compare the flight into Egypt; 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. ____). 3. applied to certain plants, magical rocks, and articles which are supposed to rank the same as the poisonous animals, causing death, the same being also regarded as sacred to the religion of Tcaŋitcŋic; 4. any object connected with the religion of 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 "'iví' 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 Kewen said of these same men: "estos tcátcŋitcum son los sabios 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 the ranchería of 'Ahúnχ, meaning elevated, 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 tcátcnitcum, tcaŋitcŋic 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 'ryakku Tcaŋitcŋic, Tcaŋitcŋic punáwχami, welcome Tcaŋitcŋic, Tcaŋitcŋic's contribution (as if the money which was being gotten out to pay to someone were the food on a tray-basket which is distributed to the people after a ʃaahovit dance, and which Tcaŋitcŋic is said to give away to the people).

DuBois (The Religion of the Luiseño Indians of Southern California, p. 122) 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.

Tcaŋitcŋic is the religious or ceremonial name of this Diety after he became famous, the name which he taught the people that they should use in invoking him (see p. ù___). For *Wiyaamut, evidently the real name of Tcaŋitcŋic by which he was known when a baby and in childhood, see p.____.

This is the second mention of namkuc singing. The first mention, which is rather a mention of the foods to be produced by namkuc singing, is on p. 245. The third mention is on p. 253, and states that 'ataaχum, human beings, after evidently having been wandering afar during the cremation of Wuyóot, arrived after his cremation and introduced namkuc singing among the people.

Ṣu'íc, Aj. ʃu'ítc, pl. ʃu'iitcum, *Lepus californicus bennetti* (Gray), San Diego Jackrabbit; paaχut, pl. paχtum, young San Diego Jackrabbit; tóoʃexet, Aj. toʃt, pl. tóoʃextum, *Sylvilagus auduboni sanctidiegi* (Miller), San Diego Cottontail; toovit, Aj. toovet, pl. tovtum, *Sylvilagus bachmani cinerascens* (Allen), California Brush Rabbit; qaatqat, Aj. do., pl., qáatqatum, general name for duck; weesal, Aj. do., pl. wéesalum, *Chen hyperboreus hyperboreus* (Pallas), White Brant; la'la Aj. do., pl. la'lam, *Branta canadensis canadensis* (Linnaeus), Canada Goose, Gray Goose (old Mr. Chorcález at Soboba has La'la as his Indian name).

(51) 246-b

For 247a see g. 23.
247b g. 24
247c g. 24
247d g. 28
247e g. 27
247f g. 27
247g g. 27
248a g. 27
248b g. 27

Add to Tobet.

Add paints after Tobet

Add paints after 248a-248b.

61 248-c

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 Tcaŋitcŋic. Nor is tóotuwic ever applied to the costume, but only to the dancer. Tóotuwic is used as a perfect synonym of móorikat, tatahuila dancer, agentive of morraq, to dance the tatahuila dance. 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 possessive can be formed when the word occurs in the 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, tuwíiwuktum, seer, one who sees by second sight, one who sees hidden things, disease coming, future events, and the like. The corresponding verb is toowiq, to see by second sight.

PAINTS ..... SRDL FGFG FGFGFWFWW

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

There has been no definite recollection whether marrow or other animal fat was mixed with paint, as it was, e. g., among the Colorado River tribes. Ṣuktum pum'wí', deer fat, deer grease. Ṣuktum 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 puwíimawic, 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: ∫uukat putaana leepic kunmal, lit. deer's blanket tanned little sack. Such a sack is evidently mentioned as the container of the 'ɪwee'et charm (see p. .....).

Tów∫avanilac meen'aat, composite paint, Sp. pintura revuelta. This name would be applied to any mixed paint, and would be the name of the paint described as fol-

247 f. g. 27
247 g g 27
248 a g. 27
248 b g. 27
Add to Tobet.

Add paints etc after Tobet
Acaqua 248 a - 248 b.

61 248-e

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DuBois (The Religion of the Luiseño 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

'Enwic pupúc waalqic poy'ic, lit. seed of *Echinocystis macrocarpa* Greene, Chilicote, toasted, 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 seeds mashed to form an oily black mass, which is used for body painting, notably for the painting of the girls in the weqennic, girls' ceremony (see p. 310) and also as a salve and cure for baldness (see p. ——). For the mashed kernels either toasted and uncharred or charred as an ingredient of composite red or black paint, see above.

Kóckuyat, soot, Sp. hollín. This is the black material deposited by smoke that used to hang on the ceilings of primitive Indian houses and which now forms in stovepipes and chimneys. It was sometimes used as paint. Cp. the use of tuula, charcoal, as paint (see below).

Navyót, hematite, Sp. almagre, 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. páa'isval, iron bacterium scum paint, which is also Fe_2O_3.

Naχlul, oxide of manganese, MnO_2. This somewhat hard black mineral, sometimes somewhat shiny (qwatáppaχunt, shiny, sleek), is of somewhat widely distributed occurrence in the Southwest. A lump of it is moistened with water and is applied to the skin as paint; or it can be pulverized. Cp. Strong, Aboriginal Society of Southern California, p. 298: "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."

Páa'isval, a red paint consisting of ferric oxide which is obtained by burning mooʃic, the ferric hydroxide-depositing bacterium, *Leptothrix ochracea*. For an account of this bacterium see Harder, Edmund Cecil, Iron-depositing Bacteria and Their

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Páa'isval, a red paint consisting of ferric oxide which is obtained by burning mooʃic, the 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, comes out along with the water. 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 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 piling other pieces of oak bark on top of it. Sometimes cakes of cow dung (vaaka puʃá' hevelvic, pl. vaaka puʃá' hevelévvaantum, 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 páa'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 (see above), but being called by the special name, páa'isval. For painting the body, the páa'isval is merely wetted with water and ~~applide~~ with the finger or otherwise.

[Ch. II]

For the identification of moo∫ic I was indebted to Mr. Nathan R. Smith, Senior Bacteriologist, Bureau of Chemistry and 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 *Leptothrix* [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."

Cp. Strong, Aboriginal Society in Southern California, p. 298: "The red paint was called paismul, and was of iron oxide collected in certain springs."

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).

Téeliŋic qwayaqwyac, 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 'áv'aχunt, or téeliŋic 'ava'vac, lit. pink ashes, light red ashes. Cp. téeliŋic, ashes, i. e. white ashes.

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."

'Yruu∫at, steatite, was powdered and used as body paint. Cp. Waterman (The Religious Practices of the Diegueño Indians, p. 309): "His body was painted . . . in broad stripes of white paint. This is made of powdered soapstone mixed with water."

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

Tuula, charcoal. The charcoal from any wood was occasionally used as paint. For the black paint used in making a turóohayic, ground painting, the bark of yuyla, *Pseudotsuga macrocarpa* Mayr., Big-cone Spruce, was burned to the state of charcoal and was then pulverized; it could be spoken of as tuula tuvotvuc yuyla putáatcital lo'χac, 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 ground paintings.

(62) 248-d

(63) 248-e

(64) 249-a

(65) 249-b

Colors

Qwayaqwyac, red, Sp. colorado.

'Av'aant, also 'ava'vac, light red, pink, Sp. color de rosa.

'Aʃo'ʃuc, yellow, Sp. amarillo. Also applied to orange color.

Malomluc, green, Sp. verde.

Kunoknuc, blue, Sp. azul.

Ŋaχlul 'ankic, like black magenese oxide, is the nearest one informant could come to the term for purple.

ɔ€wayyaant, white, Sp. blanco.

Piwipwic, whitish, grayish, Sp. blanquisco, cenizo.

9/10 Peχepχic, gray, Sp. pardo.

Yuváttaant, black, Sp. prieto, negro.

Tcaχwalaχwaant, spotted, Sp. pinto.

Kwatappaant, shiny, Sp. relumbroso.

Yalássiwut, flashing light (like a glass tumbler).

Pumóm ŋeeŋi takwaay'a, they went away and disappeared. These were the 'amúuluwtcum, sing. 'amúuluwic, first people (cp. p. 320). The sky and earth are full of these people 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 petrified while on the wide circlings of their prehistoric migrations. 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 'amúuluwtcum káamalum tcóχχimuktcum, the first sons that were born (of Tamáayawut). Cp. 'amu'wic, pl. 'amú'witcum or 'amú'wiyam, ancient, person who lived long ago, Sp. antiguo, from 'amú', 1. already, Sp. ya; 2. formerly, Sp. antes; also 'a'ʃátkawic, pl. 'a'ʃátkawtcum, of same meaning, from 'a'ʃa, formerly, long ago, Sp. antes.

"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.

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

Evidently for the Aj. correspondent of Náaχuynit, 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 [Náaχuynit] 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 *Náaχuynat. Boscana's c for χ would here be the opposite of his rendering of j (i. e. χ) for k in ʃuká', Acute-tongued Burrowing Bee (see pp._____).

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 *Náaχuynat.

None of the 3 preforms of Túukumit given by DuBois (The Religion of the Luiseño Indians of Southern California, p. 138) has a similar sound to *"Nocuma."* They are:

First form: Kiwvic, Unoccupied.

Second form: 'Oomay, There Is Nobody There.

Third form: ɔ€waykit Piwkit, Whitish Grayish.

For these names see p. _____.

"Nocuma" has also reminded the informants of the words of the nukwaanic song: Nukuuma nupáa'aya, my poker-stick, my turtle rattle, which is sung including its refrain of hii hii hii while the dancers hold their hands turned towards the earth to show their empty-handedness. The Aj. correspondent of nukuuma is nukúum (homonym with Aj. nukúum, my husband, see below). Again, *"Nocuma"* is reminiscent of nukúuŋ, Aj. nukúum (homonym with Aj. nukúum, my poker-stick), my husband, and since *"Nocuma"* was the husband of Earth and the Indian language when quoting always uses the first person, this may not be such a bad guess as to what *"Nocuma"* is intended for. Again, *"Nocuma"* sounds like nukmu, Aj. nukma, my father's older brother older than my father. And still again it would be a pretty good spelling for nukuumu, my hunting (of rabbits or of small game), from kuumuc, a hunting of rabbits (cp. kúumukat, p._____).

(66) 249-c

According to information obtained from Fernando Librado of Ventura, tʊʃáwt was a fragment of 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 tʊʃáwt referred to by Boscana:

(1) There is Bird Rock, frequented by seals as well as birds, 200 yards off Laguna Beach. One can 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 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 four of the Goffs, according to information kindly supplied by Mr. Terry E. Stephenson, and Goff Island is named after all four of them.

(3) The San Mateo Rocks are the most conspicious and furthest out of all the rocks along the Orange County coast, the two rocks already mentioned above being in comparison tide rocks or almost so. The San Mateo Rocks are opposite the downcoast end of the city of San Clemente. 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 Acú under the placenaṃe Panχi, 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 tʊʃáwt were used as smoothing tools for smoothing a coating of mud on the walls of adobe houses.

A coating of mud, Sp. un enjarre de lodo, was applied to both outside and inside surfaces of the walls of adobe houses to cover up the sides of the adobe bricks and the cracks between them. This coating of mud was applied and smoothed by a wooden float, Sp. una plana de palo, some 4 inches wide and 10 inches long, or larger. A handle was attached to the central part of the back surface of the float. A piece of 2 x 4 can be used as a substitute for such a float, its 4 inch wide surface being applied, the 2 x 4 being grasped in the hand without trouble. A piece of slate or chalk rock (both of which occur in the region), with one smooth surface and not too wide for grasping, or with its back surface shaped for grasping, could be used the same as the wooden float, and a fractured piece of dark basalt from Santa Barbara Island with a clean break would form a hard and excellent float. In fact, any kind of rock with proper surface or worked to proper surface, and graspable, could be employed. The Indian name for such a smoothing 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 smoothes with, from laqappiq, to smooth. This last word would be the most natural translation of Eng. float, Sp. plana. A float would not be called 'iival, wooden paddle for stirring acorn soup, which is the regular word applied to any kind of a spoon, including a trowel.

Island is expressed by qawiitca momŋa ʃe'qat, pl. qawiitca momŋa wátcqatʊm, hill standing in the ocean. Rock projecting from the sea is: toota momŋa húulaqat, pl. tootam momŋa húulaqatʊm, rock sticking out of the water. Rock which is the basking place of California Sea-lions is: toota páʃkalʊm pʊm'timé'tcala, from time'tcaq, to bask.

The uses of the tʊʃáwt belong to the sphere of shamanistic secrecy, and since these uses 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. An old man at Rincon was seen to get out these rocks of various kinds, and to 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 páppayuwic, ceremonial urine, and with páavivat, native tobacco.

(67) 249-d

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.

(68) 249-e

Waníc, Aj. wanítc, river, any running stream. Waníc yo'qa, the river is running. Waníc kiháat or waníc kihúut, a small stream of water.

(69) 250-a

'Anammat, pl. 'anámmatʊm, 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 record the Indian word, which would have informed us whether fish in general or some specific kind of fish was mentioned in the legend, since it is the custom in these languages to operate with nouns denoting species.

'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 kʊyoowʊt, pl. kʊyowtʊm, whale. Whale vertebra seats were used even in the mountains and are remembered by Indians still living.

(70) 250-b

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

(71) 250-c

This is the second occurrence of this name, it here being spelled *"Nocumo"*. The first occurrence, spelled *"Nocuma"*, is on p. 249, q. v.

(72) 250-d

According to Reid (The Indians of Los Angeles County, Letter 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 *Tóovʊχar and as *Tʊvooχar, and also with h for χ in both these forms. *"Ejoni"* has constantly caused as much trouble, guesses being *'Ɨχonni, *'Ɨχooni, *'ÉχχʊniI, or *'Éeχʊni. Maria Jesusa Omish declared that it must be for her Temecula clan hero 'Éχvaŋawʊt, more generally known as 'Éχvaŋaχwic, meaning the one who originated at 'Eχva Timeekʊ (see p. ——), although of course such an identification is impossible.

This is the first and second occurrence of *"Ejoni"*, which only has these two occurrences, being spelled the same and in italics both times.

Reid gives *"Pabavit"* as the name of the first woman, as quoted in note ——.

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This is the first and second occurrence of *"Ejoni"*, which only has these two occurrences, being spelled the same and in italics both times.

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 that the name may be for G. Pavaavit, up-country Indian, Sp. arribeño, or that the -b- may be a mistake of some kind for -h- and that the word may be for G. Páahavit, Morning Star, Sp. Lucero, or again that it may be for páavivat, wild tobacco, or for páavavut, water baby, Sp. madre del agua, individual of mythic race which lives in the water of springs and in the country below them.

"Aé" is evidently imperative singular of either 'aa'iq, to caw as a crow does (Sparkman dictionary: "*A'*-y, 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.

(74) 250-f

(75) 250-g

(76) 250-h

(77) 251-a

Evidently *Ṣirówt, although the oldest informants have only conjectured that the name is thus. It can not be connected with words meaning "a handful of tobacco." Supúl mat muuy'aant piivat, a handful of tobacco, Sp. una mano llena de tabaco. Muuy'aant, 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 tolmʊl to communicate some message to the Indians in their conquered and changing state.

Various informants best competant have guessed *'Íikayʊt, *'Íikaywʊt, *'Ikaayʊt, or *'Ikaywʊt. Words meaing "above," such as 'eetci, above; túupaŋa, in the sky; do not have a similar sound.

The meaning of Wʊyóot given by Boscana is evidently rather a statement of the characteristics of Wʊyóot than an etymology of the name. The pl. would be Wʊyootʊm. It might be possible to connect the name with wʊyokkaq, to be damaged (by Tcaŋitcŋic). It is said with volunteered information that the real name of Wʊyóot was Moyla, Moon, all the time (see p._____).

The Ajachme Indians placed the birth of Wʊyóot and, generations later, of Tcaŋitcŋic 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 Tamáayawʊt, Mother Earth, gave birth to all her sons. I visited Puvú' village site and spring with Kewen, 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 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 Puvu'ŋa. 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 Guorojos, a very old informant, who at once said that Puvú' is Los Alamitos, and described it as the point of hill north of La Bolsa Chiquita.

The Puvú' Indians were baptized almost entirely at San Gabriel Mission, and in

(75) 250-g

(76) 250-h

(77) 251-a

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The Puvú' Indians were baptized almost entirely at San Gabriel Mission, and in the records of that mission the G. gentilicious form Puvú'vet, meaning Puvú' Indian, is much recorded. As far as our present studies have been completed, this G. form occurs twice in the San Juan Capistrano Mission records: "Putùvit" (t for b ?) (Sjc. Bap. I, entry 882); "Puvùvit" (Sjc. Bap. I, entry 968). There is to our knowledge no record of the simple placename Puvú' or of the Aj. gentilicious forms Puvú'ŋaχwitc, Puvu'ŋatc, in the San Juan Capistrano Mission records, they showing only the G. gentilicious form.

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"*, Boscana giving *"Pubuna"* as "N. E. about eight leagues" and "el Rancho de los Nietos" (in reality as far or slighty farther than *"Pubuna"*) as "N. E. . . seven or eight leagues."

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 2⅛ miles,=a little more than ¾ league, from the nearest point on the coast, as compared with the 3 miles that San Juan Capistrano Mission is distant from Tóovʊnŋa, 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 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 Puvú', birthplace of Wʊyóot and Tcaŋitcŋic. Just to the south of the area of the village is the old spring, beside which is now built a large pump house. Mr. 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.

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 (cousin of the latter, both were from Maine), 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. Los Alamitos is mentioned by Bancroft (History of California, vol. 3, p. 633, fn.) 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."

McPherson, William (Spanish and Mexican Land Grants of Orange County, Orange County History Series, Vol. 2, 1932, pp. 28-29) gives the following very correct and well-worded summary of Los Alamitos Ranch history: "Los Alamitos, partly of Los Angeles County, 6 leagues, was granted by Governor Figueroa in 1834 to Juan J. Nieto, son of Manuel Nieto. We are told that he soon sold it to the Governor for $500. Bancroft says it was he beginning of the landed wealth of Don Abel Stearns, who bought it with its cattle in 1840 for $6000. Don Abel Stearns was claimant for this ranch before the Land Commission, his only appearance as such, I believe. When the drought of 1864 almost ruined him, the ranch was mortgaged to Michael Reese of San Francisco for $20,000 and lost. The sheriff sold it to Reese for $31,000 in 1866. In 1881 John Bixby, Jotham Bixby and I. W. Hellman bought it from the Reese estate, each having a third interest. It was patented Aug. 29, 1874, for 28,027.17 acres. The old ranch house of Abel Stearns still stands. It is the home of Fred Bixby, present owner of a great part of Los Alamitos."

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

The Indian name for Los Alamitos, Puvunga in its Spanishized form, did not come into general use, Los Alamitos, meaning the little cottonwoods, being adopted instead because of the occurrence of a great jungle of small cottonwood trees at the place. Even Mr. Fred. H. Bixby remembers these, and says that the small cottonwoods were growing at the spring and also elsewhere in the region. The species is *Populus trichocarpa* T. & G., Black Cottonwood, Sp. álamo. Any kind of cottonwood is called in Qe. 'avaaχʊt, Pala dialects both 'avaaχʊt and 'avaaχat, Aj. 'aváχt. The diminutive of all three forms is 'avaχmal, corresponding to Sp. alamito. The locational of the non-diminutive is 'avaa'aχ (used as Indian name of Murrieta town; see p.....). The locational of the diminutive is 'avaχmay, a term which is actually used by moderns as a translation of Los Alamitos, and old Eustaquio, who used to shear there, says the place was indeed 'aváχmawic, cottonwoody. 'Avaaχʊt is the only plant name in the language to which there corresponds a collective noun of different root: 'áalapi, cottonwood grove, Sp. alamar. 'Áalapi is also the Qe. name of San Pascual, place in San Diego County.

Aj. Pikkwel, locative Píkkwelŋa, locational of pikkʊl, *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 píkwlaŋa.

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 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 southern branch, which breaks from the main bed below El Monte and runs straight to Los Alamitos Bay, has been stated in 3 standard histories to have started from Carpenter's ditch, Sp. la zanja de Carpenter, running wild in the flood of 1867, but Mr. Allin L. Rhodes informs me that he has found documentary mention of this stream under the name San Gabriel River in the 50's, proving that it was already running in the 50's and suggesting that it may have been running for centuries earlier (see discussion of Los Nietos, p. ù....). This southern branch is known as the New San Gabriel River, also being called merely the New River and the San Gabriel River. The Rio Hondo now joins the Los Angeles River, as a southern tributary of that stream, 5½ miles west-southwest of Los Nietos town. But Stevenson, H. L. (Map of the County of Los Angeles, 1880) still calls Rio Hondo

ern branch is known as the New San Gabriel River, also being called merely the New River and the San Gabriel River. The Rio Hondo now joins 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 into 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.

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 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 Ṣá'latum Pum'kí', 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. 'ulάat, pl. 'ulaatum, *Pediculus capitis* De Geer, European Head Louse, also *Pediculus humanus americanus* Ewing, American Indian Head Louse (cp. fn. 329). This last species taken from the 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*.

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

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

The Indian name for Los Alamitos, Puvunga in its Spanishized form, did not come into general use, Los Alamitos, meaning the little cottonwoods, being adopted instead because of the occurrence of a great jungle of small cottonwood trees at the place. Even Mr. Fred. H. Bixby remembers these, and says that the small cottonwoods were growing at the spring and also elsewhere in the region. The species is *Populus trichocarpa* T. & G., Black Cottonwood, Sp. álamo. Any kind of cottonwood is called in Qe. 'avaaχʊt, Pala dialects both 'avaaχʊt and 'avaaχat, Aj. 'aváχt. The diminutive of all three forms is 'avaχmal, corresponding to Sp. alamito. The locational of the non-diminutive is 'avaa'aχ (used as Indian name of Murrieta town; see p.....). The locational of the diminutive is 'avaχmay, a term which is actually used by moderns as a translation of Los Alamitos, and old Eustaquio, who used to shear there, says the place was indeed 'aváχmawic, cottonwoody. 'Avaaχʊt is the only plant name in the language to which there corresponds a collective noun of different root: 'áalapi, cottonwood grove, Sp. alamar. 'Áalapi is also the Qe. name of San Pascual, place in San Diego County.

Aj. Pikkwel, locative Píkkwelŋa, locational of pikkʊl, *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 píkwlaŋa.

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 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 southern branch, which breaks from the main bed below El Monte and runs straight to Los Alamitos Bay, has been stated in 3 standard histories to have started from Carpenter's ditch, Sp. la zanja de Carpenter, running wild in the flood of 1867, but Mr. Allin L. Rhodes informs me that he has found documentary mention of this stream under the name San Gabriel River in the 50's, proving that it was already running in the 50's and suggesting that it may have been running for centuries earlier (see discussion of Los Nietos, p. ù...). This southern branch is known as the New San Gabriel River, also being called merely the New River and the San Gabriel River. The Rio Hondo now joins 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 into 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.

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In the foreground, Mr. Fred. H. Bixby, at the age of 10 years, is the boy on horseback, and his sister, Mrs. Ernest Bryant, née Susanna Bixby, is driving the buggy harnessed with two Shetland ponies such as 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 years or so ago, and when you remember that he probably had no schooling and had just picked 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 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.

Kukúul, Aj. do., pl. kukuulum, *Speotyto cunicularia hypogaea* (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 placename Kukúulum pum'kí', house of the Burrowing Owls, ½ mile south of 'Ahúuya village site at Rincon. Kukúul has the name of being a very observing 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 tattle to Wuyóot.

Other owl species are: muuta, *Bubo virginianus pacificus* Cassin, Pacific Horned Owl, Sp. tecolote (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; túkyupal, *Otus asio quercinus* Grinnel, Pasadena Screechowl, Sp. tecolotito; tóvyanut, sp. resembling túkyupal but having longer wings, not yet identified.

Note that Boscana does not mention taking Wuyóot to the various hot springs during his long sickness, for which see p. _____.

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 Tcaŋitcŋic. The name "Pubuna" is here spelled the same as in the first occurrence; the first occurrence is in italics, the second occurrence is not.

The first mention in Boscana of 'ataaχum, human beings, is on p. 247, where they are said in the inland Indian version of creation to have been created by Tcaŋitcŋic, q. v. Boscana does not give the Indian word in this first mention.

The second mention of human beings is the present one, in which 'ataaχum is given by Boscana in Indian twice, being spelled both times *"Attajen."* Here in the coast Indian version, nothing is stated as to the creation of human beings, but they were presumably born as one of the begettings of Tamaáayawut. Having presumably wandered off somewhere, they suddenly arrive after the cremation of Wuyóot, find the people eating clay, and give the primitive people namkuc singing to produce rain, vegetal foods, and game animals. In this way the magical creative powers of human beings not possessed by other animals are brought out in the story.

This is the third mention of namkuc singing. The first mention is on p. 245, the second mention is on p. 246.

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Guessed by the informants as *Wiyaamut rather than as *Wíiyamut, and no etymology obtainable. It is perhaps the real name of Tcaŋitcŋic 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 Tcaŋitcŋic. 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."

*Wiyaamut is evidently the natal name of Tcaŋitcŋic, corresponding when we compare names and epithets applied to Jesus Christ to the natal name Ye·cu·s', Jesus, while Tcaŋitcŋic is a title, and corresponds therefore to the title Meci·ha·, Messiah, Christ. The 3 religious epithets, Ṣa'uura, Toovit, and Kwá"uwar (see notes —, —, —), also correspond to additional epithets applied to Jesus Christ. The epithet Ṣa'uura, meaning common person, outsider to religious ceremonies, corresponds somewhat to the title, the Son of Man. The epithet Toovit, meaning apparently the California Brush Rabbit, who was the first man who ever sang or performed singing ceremonies in the world, the opposite of common person, corresponds to the term Rabbi applied to Christ in the scriptures, meaning religious teacher, the opposite of common person. The epithet Kwá"uwar, applied to Tcaŋitcŋic after he ascended to heaven, and translated by Reid as "God", corresponds to the titles given in the scripture to the ascended, glorified or transfigured Jesus Christ. These epithets designate the 3 ascending degrees of (1) humanity, (2) rabbinicity, and (3) divinity.

This is the first mention of *"Ouiamot."* The second mention is on p. 255, the third is on p. 257, the fourth is on p. 276, the fifth is on p. 339. The spelling is everywhere the same except in the fourth occurrence, where it is spelled *"Ouimot."* For the spelling Oui- for Wi- cp. that of the name *"Ouiot"* (for Wiyóot, see p. ——), which latter word is remembered by informants and proves that Oui- is to be pronounced as Wi- in this name *"Ouiamot"* also.

Lat. Di·xit et factum est, he spoke and it was done. The very form of the expression and use of factum est is hardly such as would be employed by a classical Latin writer, but is felt at once at once to belong rather to the realm of medieval or ecclesiastical Latin. By this expression Boscana means to say that Tcaŋitcŋic created man in a trice, by merely saying the word. The expression is a reflex of similar expressions which occur several times in Genesis, once in Judith (apocryphal book of the Old Testament immediately preceding Esther in the Vulgate), and also twice in Psalms, but nowhere in the bible quite in the exact form here given by Boscana. Fr. St. John O'Sullivan, Mr. P. T. Hanna, and several others, have searched diligently and we have been able to find only the following very similar passages:

Gen. 1:3: "Di·xitque Deus: fiat lux. Et facta est lux." King James version: "And God said, Let there be light: and there was light."

Gen. 1:7, 1:9 and 1:11: "Et factum est ita." King James version: "and it was so" (at the end of all 3 verses).

Gen. 1:14: "Di·xit autem Deus . . ." Gen. 1:15: ". . . et factum est ita." King James version: "And God said, . . ." ". . . and it was so."

Judith 16:17: ". . . quia di·xisti, et facta sunt." Standard English translation of the Vulgate: " . . . because thou hast spoken, and they were made."

Psalm 32:9: "Quoniam ipse di·xit, et facta sunt: ipse manda·vit, et crea·ta sunt." King James version Psalm 33:9: "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." King James version Psalm 148:5: "For he spoke, and they are made; he commanded, and they were created." 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 Latin 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.

(53) 247-b

TWENTY FOUR

This is the first mention of 'atáaχ, pl. 'ataaχum, person, human being, here said to have been made of mud by Tcaŋitcŋic, while the southern accounts say that the 'ataaχum were born of Tamáayawut along with her other káamalum, sons. Boscana does not give the Indian word for human being in this first mention.

The second and third mentions of 'ataaχum, spelled by Boscana as *"Attajen"*, are on p. 253 where it states in the coast Indian account of origins that Human Beings suddenly appeared from nobody knew where when the people were eating clay after the cremation of Wuyóot, and gave to the primitive people namkuc singing for producing rain, vegetal foods and game animals, which namkuc descended to the later generations of all the people.

After the arrival of Mexicans and Americans, the word 'atáaχ became applied especially to the Indians to contrast them with the intruders. Mexican is called Ṣuʃaavit, a term originally meaning wiseman (see p. ....), or Alakki, a term of unknown origin, and Whiteman is called Mómŋaχwic, person of the sea (ct. mómŋawic, pertaining to the sea, marine, coastal), because 'atáaχ, person, is so much used to designate pooχun 'atáaχ, straight Indian, Sp. puro Indio.

Block print ..... illustrates the creation of 'ataaχum, human beings, at the shore of a nameless lake, conceived of possibly as Lake Elsinore.

(54) 247-c

Poyk noo poo wiwwin húnwutmi poy pum'kó"ipi, ʃówtumi poy pum'kó"ipi, aláχwitci, táppaχic, pipá' táppaχic putχwáyyaχpi (±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 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 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 sick man) is suffering damage (Sp. está dañado), Tcaŋitcŋic is shooting him 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 kúumukat, ceremonial 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 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 chastizing, the second mention is p. 269.

List of Tcaŋitcŋic's Avengers and Things and Persons Sacred to Tcaŋitcŋic

Tcaŋitcŋic Animals

Qawíi'alwut, Aj. Qawíi'alat, *Corvus corax sinuatus* Wagler, American Raven, Sp. cuervo grande. The ceremonial couplet is 'alwut qawíi'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 Lucario Chevish list of Tcaŋitcŋic's avengers: "Awialut, the raven." Ibid., Sparkman fn.: "Kawialwut, raven. —S." Sparkman dictionary: "Ka-wí'al-wut, the bird, known as the raven." Kroeber

(54) 247-c

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List of Tcaŋitcŋic's Avengers and Things and Persons Sacred to Tcaŋitcŋic

Tcaŋitcŋic Animals

Qawíi'alwut, Aj. Qawíi'alat, *Corvus corax sinuatus* Wagler, American Raven, Sp. cuervo grande. The ceremonial couplet is 'alwut qawíi'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 Lucario Chevish list of Tcaŋitcŋic'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 California, Acú vocabulary, p. 250): "raven gawiiret."

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

(1) Tukuupar, 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) Kováaruvaynat, about whom certain stories are told, is said also to be merely another name for Qawíi'alwut.

(3) Ṣáahivawt, occurring as name of the raven in an old San Juan Capistrano song. Cp. possibly ʃaawaq, to wheeze.

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 qawíi'alwut was seen flying about a village, a ʃahoovit 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 announcement 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.

Whenever one hears a raven croaking (qaaqiq, to croak), one must always say wit 'ŋyakku.

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 Tcaŋitcŋic, it is certain that the beak and claws of the American Raven are meant, Boscana's *cuervo standing for cuervo grande.

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.

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 Indians 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 χontu. Sparkman dictionary: "P*e'*-van-lash, sling, an instrument used for throwing stones. Poss. -p*e'* -van-la."

'Alwut, Aj. 'áalamal, *Corvus brachyrynchos hesperis* Ridgway, Western Crow, Sp. cuervo, does not share the veneration of his messenger relative qawíi'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 Qawíi'alwut.

Wóllumal, Aj. do., Sting Ray of any species, Sp. mataraya. The following are the species inhabiting the southern California coast:

(1) *Urolophus halleri* Cooper, Round Sting Ray.
(2) *Dasyatis dipterura* Jordan and Gilbert, Rat-tailed Sting Ray.
(3) *Myliobatis californicus* Gill, California Sting Ray, Eagle Ray, Bat Fish.
(4) *Pteroplatea marmorata* Cooper, Butterfly Sting Ray. This is the rarest sp.

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.

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

Ṣoowʊt, Aj. ʃowt, *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 Tcaŋitcŋic'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."

Laχwalχwic, Aj. laχwalχwitc, *Crotalus mitchellii* Cope, Bleached Rattlesnake, Sp. víbora. 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.

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 Rattlesnake as no. 2 in Lucario Chevish's list of Tcaŋitcŋic's avengers: "Mekus, the 'yellow' rattlesnake." Ibid., Sparkman fn.: "Me'kash, generally called red rattlesnake. —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 everything that there is on the land.

Kúyχiŋic, Aj. kúyχiŋitc, *Latrodectes mactans* Fabr., Black Widow. The ceremonial couplet is kúyχiŋic kuyée'ewʊt (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: "K*u*-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 pʊte'ŋa tcappaat, he is red spotted on his belly. For Kúyχiŋic lighting Wʊyóot's pyre according to one version, see p.____

Náavayut, *Bothriocyrtum californicum* Camb., Trapdoor Spider. The ceremonial couplet mention is náavavʊt páakʊkat (the last word being thought to refer to some other kind of spider).

Mónnawʊt, Aj. do., Tarantula, Sp. tarantula. There are 3 common sps. in southern California. The name means one who travels about all the time, cp. monwʊt, mʊniiwʊt, mónqalwʊt, traveler. Sparkman dictionary: "Mon′-a-wut, the large spider known as tarantula."

Ṣuyla, scorpion, Sp. alarcran. There are several sps. in southern California. Sparkman dictionary: "Sh*u*′-y-la, scorpion." Ct. ʃoyla, Basketry Reed, Sp. junco; and

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'Exla Pálvunla, lit. Earth-Plain, said by Chief Juan Sotelo Calac to be a ceremonial couplet referring to the deer, and a name sacred to Tcaŋitcŋic. Cp. Boscana's mention (p. 260) of "horns of deer" in naming the objects in the ceremonial quiver sacred to Tcaŋitcŋic.

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.

Kuyée'ewut, *Argiope trifasciata* Forsk., Banded Garden Spider, *Miranda aurantia* Lucas, Orange Garden Spider. Sparkman dictionary: "K*u*-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 kúyχiŋic, Black Widow. The bite produces an itching. The name enters into the couplet kúyχiŋic kuyée'ewut (see above).

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."

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.*" The "*pame*", i. e. paam'uʃ, White-headed Eagle, is evidently a tcaŋitcŋic animal on a double score: (1) because it is a "hawk;" (2) because the pa'lat, most expensive article of tcaŋitcŋic regalia, was made from its feathers, or from those of the Golden Eagle or California Condor.

Toróoʃanat, Aj. do., *Ornithodorus turicata* Duges, Adobe Tick, local Sp. pajaruelo. Wrongly identified by Sparkman dictionary: "To-ro'-sha-nut, an insect known as the assasin bug, Conorhinus protractus Uhler."

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].'"

Tcaŋitcŋic Magic Animals and Personages

'Ámmikat, lit. thrower down of a load, name of a being sacred to Tcaŋitcŋic. 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.

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.

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 tcaŋitcŋic 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.

Piðívðiwut, lit. one who habitually breaks, e. g. as wind breaks tree limbs, name of a being sacred to Tcaŋitcŋic. From piðivðiq, 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.

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 Rincon Canyon of the San Luis Rey River .

Tcaŋitcŋic Plants

Náqtumuc, *Datura metelodies* DC., Toluache, Sp. toluache. The juice from the root, mixed with water, was given to the boys in the boys' ceremony.

Any kulaawut, Aj. kaláwt, tree, 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. *Coluber lateralis* (Hallowell), California Racer.

Hulvul Qawiimal, lit. California Sagebrush little-hill, Sp. romerillo-lomita, is the ceremonial mention of hulvul, romerillo, and is always mentioned as a Tcaŋitcŋic object.

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

Pikwla, *Rubus vitifolius* C. & S., California Blackberry, Sp. mora, is regarded as a tcaŋitcŋic 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."

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

Tcaŋitcŋic Minerals

Wiyaala, Aj. wuyaala, D. χakusáa, 1. crystal of transparent colorless quartz; 2. applied to the various light-tinted crystals commonly called Tcaŋitcŋic puhúu (see below), amethyst,=purplish quartz, being included under the name Tcaŋitcŋic 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 region, evidently invariably in pegmatite veins, i. e. in dykes of igneous material in which both sheets of túkʃicval, mica, and wiyaala, these big quart crystals, have been deposited. One of the best of these veins is at 'Aatcaw (locational of 'áatcawut, *Photinia arbutifolia* Lindl., Christmas Berry, Sp. fusique, more northerly Cal. Sp. toyon), 2 miles southwest of Potrero.

Not everyone can find these wiyaala crystals; they come out only to a lucky man or to one who performs the proper medicine practices before going to look for them. One method of getting a wiyaala crystals was for a man to plug the entrance to a nest of 'ıven'χal, *Dryobates nuttallii* (Gambel), Nuttall's Woodpecker, when the bird is away from its nest. The 'ivén'χal will come and work for 2 or 3 days trying to get into its nest, and will then go and bring a wiyaala. 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.

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Margarita Trujillo (née Szóvinish, Indian form of surname Ṣóovinic) 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 Tcaŋitcŋic 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 wóʃwʊʃic ceremony for propitiating Tcaŋitcŋic, which they did, and they took the wiyaala which had caused the trouble to a páamʊ'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 of Southern California, 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: "W*e'-ya'* -la, transparent rock crystals."

Tcaŋitcŋic pʊhúu, Tcaŋitcŋic's arrow, also called tcátcŋitcʊm pʊm'húu, arrow of the tcaŋitcŋic ones, 1. pink or green tourmaline crystal (but black tourmaline crystal is called by the special name túutukwic); 2. kunzite crystal (these are lithium aluminum silicate and are pinkish in color); 3. amethyst crystal (purplish quartz). Garnets, which are common in the region, might be called by this name, but are too small to be considered typical Tcaŋitcŋic pʊhúu. All the light-tinted crystals commonly called Tcaŋitcŋic pʊhúu 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 Tcaŋitcŋic shoots into offenders. 'Oypʊ ʃe"en 'aʃuntal wiyaatal, Tcaŋitcŋic pʊhuutal, he is going to shoot you with a crystal, with Tcaŋitcŋic's arrow.

Cp. Sparkman (The Culture of the Luiseño Indians, p. 219): "Changichnish 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 tourmaline. 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 taamyac, 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 tourmaline was included under the name Tcaŋitcŋic pʊhúu, Tcaŋitcŋic's arrow, but black tourmaline was not so called, but was known by this special name, túutukwic.

Noot, meaning chief. A kind of soft rock consisting mainly of kaolin, and occurring in various colors, blue, green, white, red, etc. This rock is pulverized and rubbed on the legs and imparts great swiftness and fortitude in running. It is also used for all sorts of other magical advantageous purposes. This rock whistles: ʃ ʃ ʃ ʃ, to call one's attention to the fact that it is 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 set a tukmal, tray-basket, and put on it eatable stuff and tobacco. One should then pray in Indian and will then be able to find the rock. After one gets 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 Tcaŋitcŋic pʊnáwχami, what Tcaŋitcŋic gives away.

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

Tʊpíqqilac, lit. that which one makes fine meshed, from tʊpiqqiq, sifting basket is fine meshed, name given by members of the Omish family of Rincon to Mr. S. C. Evans as that of a kind of magical stone.

Tʊʃáwt, Aj. do., a kind of magical rock. Boscana states (1) that it was placed at the center of the world to hold it fast (p. 249); (2) that gall from the center of this rock made the ocean salty (p. 250); and (3) tells of pulverizing this rock as one of the ingredients of the poison prepared for killing Wʊyóot (p. 251). The informants seemed to class the tʊʃáwt with the tcaŋitcŋic rocks. For the occurrence of the rock see note—.

GALLEY TWENTY-SEVEN

Tcaŋitcŋic Objects

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

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.

Taamyac, Aj. taamyatc, ceremonial mortar. Cp. Toopal, ordinary mortary. The ceremonial couplet is toopal taamyac, mortar ceremonial-mortar. The name taamyac applies especially to the stone-mortars in which diluted toluache juice was served to the boy 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._____.

The name tcaŋitcŋic 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 tcaŋitcŋic 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" as prefixed to the above words into Indian.

Cp. Aramaic 'A·v, Bar, wᵉRu·ḥa· Qa·δó·ca:. This is the first mention of the three sacred names of Tcaŋitcŋic; 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 Tcaŋitcŋic when he had not yet revealed his divinity, *Toovit, when he had revealed it and had become an initiate among initiates, and Kwá"uwar, after he ascended to heaven.

Ṣa'uura, Aj. ʃa'úur, Qe. 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 Tcaŋitcŋic was known before he revealed himself to the people; it meant he was lowly, common, yet to be greatest. It was another of the successes of this work to get years ago 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 pl. form, "*Saorem*", evidently for Aj. ʃa'uuram, given on p. 255 as meaning "persons who do not know how to dance."

This word is also recorded by Reid (The Indians of Los Angeles County, Letter 4): "They believed in one God, the maker and creator of all things, whose name

✓(3)

✓(2)

✓(1)

(56) 247-i

(57) 247-f

(58) 247-g

(59) 247-248a

(60) 248-b

add post loc.

60a. IN A DRESS COMPOSED OF FEATHERS.

GALLEY TWENTY-SEVEN

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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 Tcaŋitcŋic, here given as the third name. 2. P. 248, given as name by which Tcaŋitcŋic 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 Tcaŋitcŋic: "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 Tcaŋitcŋic, and this is evidently the logical order of mention (see p.ù....). 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 [here not italic], 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, *Sylvilagus bachmani cinerascens* (Allen), California Brush Rabbit, Sp. conejito chamicero. Toovit was the first man who ever sang. At the cremation of Wʊyóot he started to sing, using an improvised tcáamamχal, 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 'Alwʊt, *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 singing initiated the class of mortuary songs called nʊkwaanic. Cp. 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 Quiot, so they sing the Nokwanish songs which the rabbit sang."

(59) 247-248a

(60) 248-b

add poet here.

60a. IN A DRESS COMPOSED OF FEATHERS.

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

Terms Connected with These Ceremonies

Near the center of the wamkic was the fireplace, Sp. atizadero, a mere hole in

(84) 254-b

(85) 254-c

(86) 254-255a

(87) 255-b

GALLEY TWENTY-EIGHT NW

If we had only this statement, that Tcaŋitcŋic was "son of *Tacu* and *Auzar*," there would still be some slight doubt as to which one of these persons was his father and which was his mother, since the Indian idiom usually mentions the mother before the father. This doubt would be partly dispelled by the order of words on p. 247, where it says that Tcaŋitcŋic had, according to the inland account, "neither father nor mother," mentioning father before mother. Doubt is entirely eliminated, however, by the statement on p. 339: "Others said, that the comet was *'Tacu,'* the father of *"Ouiamot'* or *'Chinigchinich.'"*

This is the parentage of Tcaŋitcŋic according to the coast Indian account. The inland Indian account makes him parentless (see p. 247) or born of Tamáayawʊt.

Conjectures as to reconstruction are *Taakʊ, *Takkʊ, *Takúu, or with q for k in these 3 forms, or possibly even other forms. Modern Indians have even compared taakʊ, gunwad (loanword from Sp. taco)! *"Tacu"* is evidently to be held apart from taaχkʊ, 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 tuukʊ, which would mean place of the California Bobcats, locational of tuukʊt, California Bobcat. This is the first mention of *"Tacu"*. The second menion 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 1825 IV.

Maria 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 'Ámʃawʊt, a name which has no connection, but which has similar phonetics. He fought on the side of the Cahuillas against the Sanluiseños.

That 'Awʃar was mother, not father of Tcaŋitcŋic is proved by eliminative process by the statement on p. 339 that *"Tacu"* was the father of Tcaŋitcŋic (see note—).

Púupulʊm, pl. of puula, doctor who cures by his tóotʊwic, see p. ____

This is the second mention of *"Ouiamot."* The first mention is on pp. 254, the third is on p. 257, the fourth is on p.276, the fifth is on p. 339. The spelling is everywhere the same except that in the fourth occurrence it is spelled *"Ouimot."*

Boscana's -c is for -t. The invocation is wit 'ŋyakkʊ, also wit 'ŋyakkʊ, Tcaŋitcŋic,

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Boscana's -c is for -t. The invocation is wit 'ŋyakkʊ, also wit 'ŋyakkʊ, Tcaŋitcŋic, and as its last occurrence in an invocation wit 'ŋyakkʊ wit, but never *wit, 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 'ŋyakkʊ welcoming the arrival of the paχá' when he first comes to the fire before the dance commences.

First mention of the ~~*Vanquech' Wamkic~~, Aj. wamkitc, also dialectically wamkʊc, wamkʊtc, possessive -wamki, -wamkʊ, 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 Sp. templo, temple. Boscana (p. 255) says clearly that it was Tcaŋitcŋic 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 hóotaχic. Hóotaχic 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 hóotaχic 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 hóotaχic, 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 encloseure 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 place for a ceremonial assembly; ct. máqqaχic, the ceremonial assembly itself (see p. 264). The verb is maqqaq, to hold a meeting for ceremonial purposes.

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 palávlatcal 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 qayaa'ic of the wamkic was about five feet high. It was constructed by setting posts (of willow, cottonwood, sycamore or Laurel Sumac) at not too frequent intervals, lashing horizontal poles to these using tʊkát, willow bast, leaves of hʊnuuvat, Spanish Dagger, or other 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 near at hand. The various kinds of palavlac, green foliage, that were remembered to have been used for constructing a wamkic are as follows:

Ṣaχát, Aj. do., *Salix lasiolepsis* Benth., Arroyo Willow.

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

Ṣaχáanaχat, *Salix argopylla* Nutt., Coyote Wilow. DuBois (The Religion of the Luiseño Indians of Southern California, p. 156): "Chehenahut, a tall green tree."

Mórwaχpic, Aj. 'aakʊl, *Baccharis viminea* DC., Mule Fat, Sp. guatamote.

Naqwʊt, Aj. do., *Rhus laurina* Nutt., Laurel Sumac, Sp. mangle.

'Avaaχʊt, Aj. 'aváχt, *Populus trichocarpa* T &. G., Black Cottonwood, Sp. álamo.

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.

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

In ancient times some of the wamkic doubtless had a second enclosure inside the ground-enclosing fence, as Boscana clearly describes on p. ——, but the informants have remembered little about this. 'Éeχamʊ nóoyamʊ, couplet mentioned in the songs, means leveled ground, the first word meaning ground and the second leveled, and refers to the ceremonial leveling of the ground in making 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 faet, I have never had an informant who knew for certain what the inner enclosure would be called. Cp. noykit nóoy'ayvam, fn. 282.

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 DuBois, The Religion of the Luiseño Indians of Southern California, p. 84, and possibly following Miss DuBois also 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 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, patio cercado para ceremonias, bailadero, iglesia, templo, but was called by the old timers who knew some of the Indian language guamquích, guamcúch, and especially in regular Sp. loanword form guamquiche (also with n, i. e. ŋ, for m). Cp. Eng. Long Beach becoming local Sp. Longbích, 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 Indian by the loanword ramaaða 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 (Monarchía Indiana, tomo I, Libro Quinto, pp. 712-713 of the 1723 edition), following Fr. Antonio de la Ascension, Relacion de la jornada que hizo el Generàl Sevastian Viscayno al descubrimiento de las Californias el año de 1602, tells as follows of the members of the Vizcaíno 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 sucediò, 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

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The above account mentions a wamkic, possibly a painting of Tcaŋitcŋic 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* Vigors, 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 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.

The next account of the wamkic subsequent to that of Boscana is by Reid (The Indians of Los Angeles County, Letter 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 funeral occasions the near relatives of the deceased were allowed to enter."

The ceremony of dedicating a new wamkic and of rededicating it before each ceremony, mentioned by Reid above, is called wamkic tavan'ic, lit. a putting of the wamkic; cp. nooti tavan'ic, the ceremony of initiating a chief, lit. the putting of a chief (see p. ——).

The sacred taamyac, 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 sometimes buried after the ceremony in the wamkic, in the times when 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 dismantled and mantled appearance, both pictures being taken from the same spot, looking south. The 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 is 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, a steep rise in the ground forming the southern boundary of the wamkic, and making a fence unnecessary, according to the practice of these Indians.

89 ~~253~~ d

90 256-a

pp. 248, 289

91 257-a

248 d

92 257-b

93 257-c

94 257-d

The eliptical shape of this old wamkic of the Calacs, clearly brought out when actually measured, is in conformity with what Boscana says of the shape of the wamkic (p. 259): "not exactly round, but inclining to an oval." I see no reason why a wamkic could not be made circular if it were so desired, but it was apparently the custom to make them longer from east to west than from north to south, and the statement by DuBois (The Religion of the Luiseño Indians of Southern California, p. 84) that the wamkic "is made in a circular form" would doubtless hit the case more closely if it were changed to read: was made in an eliptical form.

Cp. 320, where it says that stars are hearts, i. e., the hearts of first people, and ~~p. 289~~, where it tells that Tcaŋitcŋic was carried up among the stars while dancing. People were all people even up to the time when Wʊyóot 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 pʊtoowi pʊʃúun, the spirit of a person, lit. his spirit's life (see p._____). Ṣu'lam 'ataaχʊm pʊm'ʃúun mi'qa, the stars are the hearts of people. Ṣu'la, pl. ʃu'lam, Aj. ʃu"ul, pl. ʃu"ulʊm, 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. Tcaŋitcŋic hetya, Tcaŋitcŋic ascended.

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

This is the third mention of "*Ouiamot.*" The first mention is on p. 254, the second is on p. 255, the fourth is on p. 276, the fifth is on p. 339. The spelling is everywhere the same except that in the fourth occurrence it is spelled *"Ouimot."*

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

Simon, called in the native Aramaic Cim'o·n, who later became known as Simon Magus, that is, 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. 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'o·n was one of several prophets or messiahs 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 Persian, referring especially to a Persian soothsayer; it is the word translated as wiseman in the gospels. But when we look to the Persian for the word which the Greeks took over, we fail to find it. It has been guessed by some that it comes from the Avestan maz, great. The English language has from this noun the unusual word mage, beside the Latin form, Magus.

95 258-a

The etymology of Latin templum, connecting it with 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, as the etymology of Boscana's time evidently did, but assumes the primitive meaning of contempla·ri· to be, to set one's mind aside, just as templum is the sacred section set aside for religious purposes.

96 259-a

Hurdle, also framework of any kind, is called tapeiste in Spanish; tapeesti is the Indian loanword form. The hurdle described by Boscana would be rendered: kʊlawtal lo'χac táavalkwac pʊháŋŋila, thing made of sticks quiver hanging place.

97 259-b

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 Ajáchmeyam. Strong (An Analysis of Southwestern Society, p. 9) says: " Among the Luiseño the moiety is practically non-existent, but there was at Soboba 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 have been called túkŋaχwic, pl. tukyam, California Bobcat person, Sp. gato monteseño, and 'anóoŋaχwic, pl. 'anooyam, Valley Coyote person, Sp. coyoteño. There were formerly two parties, Sp. partidos, would be expressed by: wéhŋawtcʊm qalqwaʃ, or wehŋay qalqwaʃ. Our moiety or clan would be expressed by tcaa'ʊm pakáy'aantʊm, or tcaa'ʊm pakavák-kaantʊm, lit. we separated ones; or tcam'noo'ʊm tcam'kiiyam, our people, our house-dwellers, Sp. la gente de nosotros, los caseros de nosotros.

Boscana clearly descbires 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 tuukʊt 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 tukval táavalkwac, quiver of *Enhydra lutris nereis* (Merriam), Southern Sea Otter.

For the deer probably being sacred to Tcaŋitcŋic, see p._____.

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

98 260-a

For probably all hawk sps. being scared to Tcaŋitcŋic, see p. _____

99 260-b

For the paam'ʊc being sacred to Tcaŋitcŋic, see p. _____

100 260-c

For paam'ʊʃ, *Haliaeetus leucocephalus leucocephalus* (Linnaeus), White-headed Eagle. This is the first mention of the word, the second and third occurrences are "*Paac*" given twice on p. 291 and translated as a "bird feast". Three birds only had

(95) 258-a

(96) 259-a

(97) 259-b

(98) 260-a

(99) 260-b

(100) 260-c

(101) 260-d

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(102) 260-e

transferred to 60a

(103) 260-f

104 261-a

105 261-b

106 261-c

107 261-262a.

108 263a

109 264-a

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 Sp. loanword naawa (from Sp. nagua). The pa'lat is 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). ~~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 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).

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, the suitable pum'náwχami, their present, was 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 first 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.

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.

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 center in connection with the boys' ceremony, the girls' ceremony and the ceremony called tceeyat yun'ic, headdress burying. 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, 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.

Evidently this same kind of figure is mentioned again, pp. 271-272, where it says "sketched 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 occurrence still does not enable us to decide whether toróohayic or simple scratching on the ground is meant.

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

Noot ʃuŋáal, also in the modern language noota, woman chief, Sp. capitana. The G. equivalent is maniisar. Cp. Reid (The Indians of Los Angeles County, Letter 1): "The title of a Chief's eldest son was *Tomear*. Of his eldest daughter, *Manisar*."

Tukmal, pl. túutukmal, round tray-basket for winnowing, Sp. batea. These are made by sewing together a coil of yúulalac, *Epicampes rigens* Benth., Deer Grass, with splints of ʃooval, *Rhus trilobata* Nutt., Sqaw Bush, less commonly with splints of ʃoyla, *Juncus acutus* var. *sphaerocarpus*, Basketry Rush, Sp. junco.

Food for distribution is brought to the ʃahoovit dance on these tray-baskets, and for this reason they are sacred to Tcaŋitcŋic. 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."

The first woman ever to make a basket was according to one version Waχaawut, California Red-legged Frog; according to another version it was Şulqal, Rounded-headed Katydid (for these versions see p. ——).

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.

The Indian men were naked all the time, not merely when in the wamkic. As one informant said: "Whiteman ashamed of his body, Indian is not." Noon héevitcaq, noon (±nuyúuy) numáyk 'oy'aq, I am squatting, I am leaning (±my head) on my hand.

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.

This ceremony of installing a new chief is called in common parlance (1) nooti tavan'ic, the putting a chief, from nooti tavan'iq, to put a chief; (2) nooti 'unannic, the recognition of a chief, from nooti 'unanniq, to recognize a chief (for record of this word see also Kroeber, Handbook of the Indians of California, pp. 688); or (3) nooti tculuppic, the making 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 ʃaahoovit dancer breaks a piece of feather from one of the 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 have a detailed account by Juan Sotelo Calac on the putting of a new chief, and a shorter account by José Orivas Albañas; space does not permit the reproduction of the accounts of these and other ceremonies in the present book.

Of the entering of a man as chief may be said: 'amu"up tawwaq 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; 'amú' 'unánniwun pum'noo'oy nooti, they have already recognized their chief; 'amu"up noot tculúppaq, he has already entered as chief.

(110) 264-b

(111) 265-a

(112) 265-b

(113) 265-c

(114) 265-d

(115) 265-e

(116) 265-f

Tcaŋíllaχic, fiesta. This is the old native word for fiesta, for which fiyesta, from the Sp., is now generally substituted. It is from tcaŋíllaq, to celebrate a fiesta, Sp. festejar. Noon tiw'iq nooti Kalaaki, tcaŋíllaχic tócŋukat, yo vide el capitan Calac, el que manda la fiesta, yo vide el capitan fiestero Calac, I saw Chief Calac, who is commanding the fiesta, I saw the chief of the fiesta, Calac. There are two words for assembly or gathering of any kind: 1. yúnnaχic, from yunnaq, to assemble; 2. puru"-axic, from puru"aq, to assemble. And there is a special name for a meeting for ceremonial purposes, e. g. to arrange for a tcaŋíllaχic: máqqaχic, from maqqaq, to hold a meeting for ceremonial purposes; cp. maqqilac, place for holding such a meeting, even applicable to a wamkic (see p. .....).

Sp. diadema, from Lat. diade·ma, and this in turn from Greek diáde·ma, a royal headband, lit. a binding around, from diadeîn, to bind around: dia-, through, across; deîn, 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 6. 6. 4 there is a reference to Alexander binding the diade·ma about his own head (capiti circumde·dit), and that in Valerius Maximus 5. 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 better than I do. . . . I might suggest that you address them." I addressed these scholars, but also 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. ʜaynit, a little known ceremonial word thought to mean about the same as haw'lac. Piwíic, 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 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 in mourning. This is the first mention of this cord, the second mention is on p. 290.

'Eelat, 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 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. The stick is 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 mention of the feather skirt. For first mention see p. 260, for third mention see p. 290.

~~Terms for woman chief have been given, fn.~~

This is the second occurrence of *"Capitaneja."*

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

Páa'ayat, Aj. do., turtle rattle, made by fixing a carapace of páa'ila, Aj. paa'il, *Clemmys marmorata* (Baird and Girard), Pacific Terrapin, transversely on a stick and putting in it 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; maaχul, *Washingtonia filifera* Wendl., California Fan Palm; or very rarely tiny pebbles. This is the first mention of the páa'ayat. For second mention see p. 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. 265, 291, 295.

Hə'əqilac, general term for whistle, from həəqiq, cursive form of the verb həqqiq, to give a whistle (either with the lips or by means of a whistle).

Mómlaχpic, bullroarer, from mommiq, to sound the bullroarer. Sparkman dictionary: "Mom'-la*h*-pish, a flat stick, at one end of which a double string is passed through a hole, this, when the string has been twisted, makes a loud drumming noise when swung around the head, and is used to call the people together at feasts. Poss. -mom'-la*h*-py."

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

Ŋaŋonlac, whistle, from ŋaŋonniq, to make a whistling sound.

GALLEY THIRTY-THREE

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 inserting in the rattles).

(3) 'Aatut, *Prunus demissa* (Nutt.) Dietr., Western Choke-cherry, Sp. capulín.

(4) Maaχul, *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, p*a'*-ayat, 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."

Paaχal, whistle.

Qáʃlapic, 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 qaʃʃaq, to make a clapping or slapping noise.

Tcáamamχal, 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.

Tcíkwlaχpic, 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 throws the stick with a spearing motion, not with a sidewise motion. Sparkman dictionary: "Chik'-la*h*-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 hunter's success."

Wíirulac, diminutive wíiðulamal, flute. 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."

Nawχamic, a present carried to a fiesta, also used of a present of food to be given away at 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, fight, war. Neqpic mi'qa, there is 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 qéwwikat, the first word also meaning person who hollers too much, Sp. griton. Qewwiq tócŋuvic, he is hollering out his orders (e. g. that no liquor will be tolerated at the fiesta).

Pooyic, Aj. poytc, pinole, toasted seeds ground up and eaten either dry or stirred

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(118) 268-a

(119) 268-b

(120) 268-c

117 266-a

118 268-a

119 268-b

120 268-c

121 269-a

122 268-b

123 271-a

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Pooyic, 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 mention is 275.

Wéhtcʊmi toppiq ʃúʃŋalmi, he has two wives; wehtcʊm pʊʃŋaakim, they are two his wives. 'Amúuluwic pʊʃŋaaki, his first wife. Pʊwehlaw pʊʃŋaaki, his second wife. Pʊpáahilaw pʊʃŋaaki, his third wife. These terms are said of the wives referring to the order of their acquisition. 'Awolvʊ pʊʃŋaaki, his principal wife.

The object or animal which the pummal, initiate, sees after drinking the toluache, is heeded, its commands, if any, are obeyed, and it can be spoken of as pʊ'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 pʊ'áac, and also by the special term pʊtootow. Sometimes the two words are used together, almost as a ceremonial couplet, and always in the order pʊ'áac pʊtootow. The absolutive, non-possessive forms of these two words are 'acla and tóotʊwic. 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 tóotʊwic in its application to tatahuila dancer is not used, but one employs a circumlocution (see p. 247). The 'acla, alias tóotʊwic, of the pummal is transmitted to him only at a certain point in the maani paa'ic, boys' ceremony, by pʊ'eððaχ, his sponsor, who produces his own 'acla, alias tóotʊwic, from his heart through his mouth and gives in his hand some of it to the pummal who is pʊʃaapi, 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 paa'ic ceremony years later. The technical term for the imparting of the tóotʊwic by the sponsor to the godson pummal is nevenniq, meaning to impart 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 tóotʊwic. This boy is not the man's son, but may be any male relative or practically any boy of suitable age in the community whom the man may select. A man can take this tóotʊwic from his bosom and throw it, thereby killing a man a hundred miles away. It is the possession of the tóotʊwic that distinguishes th real puula, and it can be acquired only by being imparted to one by one's sponsor when one is pummal in the maani paa'ic, boys' ceremony.

A man may have as his 'acla tóotʊwic tóomawʊt, thunder, taakwic, ball lightning, any kind of phenomenon, 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 -áac, pet, owned animal: "as [with an acute accent over the s], animal."

But of seeing something when drunk with toluache, one uses merely towqa nʊpti'ŋa (or núptiŋa), to see in my dream; or ney pʊtinniq, it appears to me as a dream-vision or dream-apparition.

The imparting of the 'acla or tóotʊwic is the crux of the entire maani paa'ic, boys' ceremony, and Miss DuBois misses this information altogether when she writes (The Religion of the Luiseño Indians of Southern California, p. 80): "Lucario [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 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 personal totem had long ago existed among the Diegueño Indians."

(124) 271-b

(125) 271-272a

(126) 273-a

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; maani paa'ic, a drinking of "maani," the last word little understood by modern Qe. informants, flashes upon us with meaning when we compare 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 tóopawut, 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 maláal, interesting because of its close resemblance to Aztec metatl, whence Sp. metate. This old name is becoming supplanted by ŋóoχilac, what one grinds with, from ŋooχiq, to grind, which name is also applied to the handstone of the metate, unless one wishes 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.

One of the very rarest items of information that I have ever obtained, and presented for the first time in this book, is the identification of páakuʃic, Aj. páakwʃetc (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 weqennic, 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 putówʃavan, Aj. putóovʃene, his marking, non-possessive tówʃavanic, Aj. tóovʃenetc, a marking, a painting, from tówʃavaniq, Aj. tóovʃeniq, to mark, to paint. But contrast putooʃa, its yolk, said of an egg. 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, and a term totally unknown to the informants, although marking would be the natural and easy word to apply.

Branding with a branding iron is expressed by tikkiq, the common verb meaning to light (fire or lamp), its distributional being tikíððikiq, 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, to cauterize a sore with a hot iron. Na'innic, a cauterization.

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 arm. Arm is called mat, the same as hand, a people who went sleeveless evidently not finding it necessary to distinguish, except by descriptive terms, 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, -qaaʃi (ct. qaaʃil, White Sage; the two words fall together in the locative (-)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 estafiate 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, *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: "Sh*a*-kish'-la, the common nettle, a fibre is sometimes obtained from this plant, but is not much esteemed." Ṣakícmanim was an old woman who lived at Potrero. Ṣakícva is a place on Palomar Mountain.

But sakicmal (with diminutive sharpened s), *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 or 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 day 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.

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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 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 bosom 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 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. Wí'yawic, pl. wí'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: 'ántivismal, 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 punctuall·, as a dog or rattlesnake does; toqqiq, to sting with the rear end part. But suypic, stin ʒ (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."

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130 274-c

131 275-a

132 275-b

133 275-c

134 275-d

135 276-a

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

That the boys and youths should not usurp the best places by the fireside was part of the péepuχunic, advice (from péepuχuniq, to advise) given by the elders. The boys were told: 'Omóm kwóoy'inum 'á'wulmi kuuŋa, qayχum' pururraχ 'á'wulum póomukila, man'χum qay kut tow, 'om'puutcip ŋináalilut; 'in'aχam nuʃuktcip; man'χum qay náχmama 'á'wulum pum'teelay. (Ye must give place to the older people by the fire, do not stand in front of the older people, and do not look at the fire either, it might ruin your eyes; get away from being in my way; and do not be listening to what the older people say either.)

Well does Boscana refer to the Indians' fondness of lying naked basking in the sun. This life in the sun agreed with them, and Torquemada (Monarchía Indiana tomo I, p. 712) writes because of this 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 in translation: múyyukum 'ataaχum, póplivim pum'taaχaw mi'qwaʃ, mómkatum mi'qwaʃ.

To sun oneself is time'tcaq. Time'tcalac, basking place (the Indians had a windbreak, enclosure or favorite place of some kind near the house where they would sit or lie and bask.

Wiiwic, Aj. wiwtc, acorn soup, acorn gruel, acorn mush, Sp. atole de bellota. Cp. wiwqa, to cook acorn soup. 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 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.

Túuhulυc, tattoo, possessive -túuhulu. From túuhuluq, also túuhuluniq, to tattoo. But porriq, to prick (with needle, cactus thorn, other thorn, or sharp flint fragment in tattooing). Supúl 'atáaχ 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 still another special term, 'aʃoova, applied to no other flower. The stalk was roasted in the coals to be eaten, also the flowers were boiled as food. But panaa'al, stalk, Sp. quiote, and 'aʃoova, flowers, Sp. flores, were not used as pigment for tattooing, only the roasted sugary panáal, Spanish Bayonet cabbage, Sp. mezcal, was charred and rubbed on the bleeding pricked tattoo pattern. Also other charcoal could be used on occasion for tattooing.

Local Sp. mezcal, used as name of this plant species, its leafy base or cabbage, and the product made by the Indians by roasting in an earth oven this leafy base or cabbage, is from Aztec mexcalli, liquor extracted from the maguey agave of Mexico.

This is the first mention of mezcal, the word being spelled *"mescal."* The second mention is on p. 276; the third mention is on p. 296, and is the second occurrence of the Sp. word, the spelling being the same as in the first mention.

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 the pounded green leaves of the takavʃic were then rubbed in, and this was said to produce a blue and good-looking tattoo.

Both charcoal and night-shade 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 . . ."

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(137) 276-c.

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GALLEY THIRTY-SIX

This is the fourth mention of *"Ouiamot,"* here spelled *"Ouimot."* The first mention is on p. 254, the second is on p. 255, the third is on p. 257, the fifth is on p. 339. The name is spelled *"Ouiamot"* except in this fourth mention.

Pʊmíχ kʊntaqqaq pʊ'yóotʊpi ʃʊŋaali, he has the privilege of stealing women. This privilege was not confined to the púupulʊm, but any young fellows on the occasion of a big fiesta had this privilege. On the occasion 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 folklore than fact in such stories. There are also 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 River tribes.

We have already mentioned, fn. 273 above, the use of páakʊʃic, 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 a kind of arrows will be found on p. 286. We have here mention by Boscana of another use to which this plant was put, namely that of bedding for the 'a'aaʃʊm, girl initiates, in the roasting pit in which they sit or lie to be roasted during the weqennic, girls' ceremony. Not only can the estafiate grande be used for this, but also its sister plant, páatcivat, *Ambrosia psilostachya* DC., Western Ragweed, which is called in Sp. estafiate chiquito. The name is misspelled by some mistake in the Robinson text with an -r-: *"estafiarte."*

Some mishearing, miscopying or missetting must have affected Boscana's *"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 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.

Néeniχyal pátcχayal 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: pátcχayal, also dialectically pátcχayat, *Scirpus microcarpus* Presl., Panicled Bulrush; Néeniχyal, *Carex schottii* Dew., a sedge species noted for its mass of roots.

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Another ceremonial couplet naming two plant substances in which girls were formerly laid for being ceremonially roasted is mooʃic 'ayáaraka. Mooʃic 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.* For the eating of green alga of this or other species by the first people, see p. 245. This 'ayáaraka is the menses of Tamáayawʊt, 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)."

Noon 'oy tó'mavitcʊq, I want to marry you. Wéetcapʊ 'ókkaχan, we two are going to be together. Lóoviqap, all right. Nóonʊpʊ yaχán nʊyooyi nʊnaayi, pa"ʊp 'ʊnannin, I shall tell my mother and father about it and then you shall know.

To'maq, man marries. Kuŋlʊq, woman marries. But péwlʊwʊn, they marry each other, from -péew, companion, wife.

'Ataaχʊm 'aaʃma 'amʊ'eχŋay, 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 throughout 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 inevitable bath, "so the moon will get to see you clean," so his old people told him. 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, shaderoof, Sp. ramada, enramada. From noyyaq, to be shaded.

Piveesac ŋaw'lac, tule mat, Sp. petate de tule. Piveesac, *Scirpus acutus* Muhl., Common Tule, Sp. tule redondo. 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 is the same as that given by Rémi Siméon in his dictionary, p. 647, except that he has it written with the addition of -n. . . . This error in the dictionary 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, a coarse tule species used for their mats." Cp. note ...., which tells of Toltec being derived from tule and meaning tule Indian.

These Indians made two kinds of tule mat: 1. mootcic ŋaw'lac, simple-twined mat, the twining material being tule or string; 2. yuulic ŋaw'lac, 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.

Pʊm'yóm pʊm'nám 'awóy pʊm'táaχ téetilawʊn pʊm'káamaymi pʊm'ʃawáamaymi tó'maniwʊn pʊmoomi, 'awóy kéekatmi, 'ataaχʊm pʊm'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.

Lat. in facie· eccle·siae, lit. in the face of the church. The Century Dictionary and Cyclopedia, 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 'ɪɣléesiyaŋa, before the church, or 'ɪɣléesiya pʊpucŋa, in the face of the church, in the sight of the church. Or wámkiŋa, wamkic can be substituted for 'ɪɣléesiyaŋa, 'ɪɣléesiya respectively, if one talks "Indio puro"—which means straight Indian.

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GALLEY THIRTY-SEVEN

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

(Nʊ)kí' noykit nóoy'ayvam,	(My) house leveled off, leveled off,
(Nʊ)kí' ʃaχát palavlac.	(My) house of green boughs of Arroyo Willow.
'Iviiman maháar wʊʃanniq:	With these (people, i. e. the newly married couple) five (things) have been placed:
'Iví' panáal, 'iví' 'ʊruuʃat,	This mezcal, this steatite pot,
'Iví' 'eχval, 'iví' ʃʊká', 'iví' qaaʃil.	This sand, this (honey of the) Acute-tongued Burrowing Bee, this (pinole of the) White Sage.

-Kí', possessive stem of kiitca, house, with nʊ-, my, omitted, is perfectly good in a song.

Noykit nóoy'ayvam is 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. 'éeχamʊ nóoyamʊ, fn. 255.

Ṣaχát, Arroyo Willow, here standing before and qualifying palavlac, green boughs, this noun compound being in apposition with (nʊ)kí', (my) house.

'Iviiman, with them dpl., referring to the betrothed or newly married couple.

Maháar, five, referring to the five things about to be mentioned.

WʊʃanniQ, they dpl. have been placed or set down.

'Iví', this.

Panáal, *Yucca whipplei* Torr., Spanish Bayonet, Sp. mezcal, referring especially to its cabbage, and applied also, as is the Sp. name mezcal, to the product prepared by roasting the cabbage in the ground, this product being called more explicitly in Indian kottcic panáal, roasted Spanish Bayonet.

This is the second mention of mezcal. The first mention is on p. 276; the third mention is on p. 296.

'ʏruuʃat, Aj. 'ʊruuʃʊt, 1. steatite pot; 2. steatite, alias 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 food in a steatite pot. The steatite pots were much higher priced than those of clay. No detailed mention need be made here of the numerous other articles made of steatite, such as bowls, comals, ornaments, and arrow straightening stones. A little steatite used to be scraped from a piece of the substance, or some object made of it, into water in which one washed his hands or face, and made the water soapy, leaving a smoothness on the skin, like talc. Steatite differs from serpentine in that the former can be scratched off easily, while the serpentine is usually harder.

'Eχval, 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.

Ṣʊká', pl. ʃʊkaa'ʊm, Aj. ʃaká', pl. ʃakaa'am, *Andrena rugarea* 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._____).

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Pupáaw, Aj. do., its honey, lit. its water, is understood after ʃuká'. This is the first mention of ʃuká', the speling 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 Pí'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.

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 coarsely ground and is excellent when stirred up in milk. Pooyic, pinole, is understood after qaaʃil.

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 putáaχ, 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 putáaχ. 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 couvade. 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, and 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 "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 'atcoχχaχ 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.

Kuuyat, pl. kúuyatum, Aj. kuyt, pl. kuytum, transvestite, Sp. joto. 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 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 Sp. 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. mamflor; also weh putaaχaw, two his bodies, referring to his being half man and half woman.

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

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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."

Mision 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: Mision de Nuestra Señora del Rosario (1774); Mision de Santo Domingo (1775); Mision de Nuestra Señora del Descanso (1778); Mision de San Vicente Ferrer (1780); Mision de San Miguel Fronteriza (1784); Mision de Santo Tomás de Aquina (1791); Mision de San Pedro Mártir de Verona (1794); Mision Fronteriza de Guadalupe (1795); Mision Santa Catarina de los Yumas (1797). Mision 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.

Mr. Phil Townsend Hanna 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.

Saint Dominic, Sp. Santo Domingo, the title San retaining its earlier form, Santo, before names commencing in d or t, has his life outlined as follows in the Catholic Encyclopedia, vol. 5, pp. 106 and 109. Domingo, from Latin dominicus, pertaining to the Lord, also appears in Spanish as the word for Sunday, from Latin die·s dominicus, the Lord's day.

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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 brethern, 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 country had a great diversity of food products, and getting them afforded the Indians ideal exercise. 'Ataaχum pum'náatcuχun, Indians' grub. Náatcuχunic. food.

Kúttupic, bow. Bows were made of the following kinds of wood: pavlac, also called merely kúttupic, bow, *Fraxinus dipetala* H. & A., Foothill Ash. (Pavlac is also the name of *Rubus parviflorus* Nutt., Thimble-berry, which is not used for bows.) Kuutpat, *Sambucus glauca* Nutt., Blue Elderberry. Táawumal, *Cornus californica* C. A. Mey., Creek Dogwood. The same shrub was used for arrows (see below). Waa'at, *Juniperus çalifornica* Carr., California Juniper. Ṣaχát, *Salix lasiolepis* Benth., Arroyo Willow. Wat, *Salix nigra* Marsh. var. *vallicola* Dudley, Black Willow.

Qáawinac, bowstring. This was most commonly a wiitca qáawinac, bowstring of *Apocynum cannabinum* L., Indian Hemp. 'Atá' qáawinac, sinew bowstring, was also used.

Huula, arrow. Arrows of huykic, *Phragmites communis* Trin., Common Reed, Sp. carrizo, or carrizo de panocha (meaning sugar bamboo), the tall native "bamboo," not common, found growing only about springs or in moist places, 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 miles 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 stemmed than huykic, occurring only in dry places and not used for arrows, is páaχalkic, *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'út, *Adenostoma fasciculatum* H. & A., Chamize, also called Greasewood, Sp. chamizo. One-piece arrows were made of several kinds of plant. The slender branches of táawumal, *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 páakuʃic, Aj. páakwʃetc, *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 p. 273 and p. 277. The very straight and easily prepared stalk of haŋla, *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 haŋla 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 haŋla huula sufficed. Arrow having arrowhead is called e. g. huula héttcaχont or huula héttcilamawic.

The feathering of an arrow is called huula pupúc, lit. arrow its eye, since it is the feathering that guides it in a straight course, or huula puhumʃa, arrow its feathers. The feathers are attached on preferably with qawla piksiv 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 puhúmʃamawic, an arrow with feathers.

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

Táavalkwac, quiver. For the various kinds of quiver see fn. 259.

Tcíiwanac, fishnet; waanal, or yúulapic, 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 wáanawut, 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).

~~Cp. p. 256, which is the first time that it mentions Tcanitcnic ascending above 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, Aj. '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 piwíic, headband, on the head of the ʃahoovit dancer. Kroeber (Handbook of the Indians of California, The Luiseño, p. 665) equates Boscana's *"eneat"* to χaynit, but because of Boscana's definition we consider it for tceeyat, and assume that Boscana's en is for ch through miscopying or misprinting.

This is the second mention of *"paelt"*. The first mention is on p. 260, the third mention is on p. ~~294~~ 292; the fourth on p. 295

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

Opp. p. 290 Robinson runs a full page lithograph entitled "AN INDIAN DRESSED IN THE 'TOBET' ". Above the title stands the name: "F. Swinton". At lower left: "Robinson Del." At lower right: "Lith. of G. & W. Endicott." The general idea of the costume is correct, but as might be expected, the details are wrong, especially in the portrayal of the headdress.

This is the second mention of *"paail"*, the turtle rattle, the first being on p. 265. Boscana's *"paail"* is for páa'ila, Aj. paa'il, *Clemmys marmorata* (Baird and Girard), Pacific Terrapin, whose carapace is used for making the rattle, while the rattle itself is called páa'ayat, Aj. do. 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, as well as *"pame,"* given on p. 260 as the name of a "species of hawk," is for paam'uʃ, White-headed Eagle. The word for bird of any species is 'eheŋmay, but this does not enter into the terms used for the "bird feast," which is called páam'uʃi moknuc, White-headed Eagle killing, 'áʃwuti moknuc, Golden Eagle killing, or yuŋáavaywuti 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 objective case. Space does not permit including here accounts in detail of this bird sacrifice dictated by Chief Juan Sotelo Calac.

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

Póo'kuna [Paam'uʃ] ŋeeŋi pa'awyuk, pa' wuná' 'ánkiŋa kan'aχ Tcaŋítcŋitci, pa' poy Tcaŋitcŋic mariqyaχ, 'ıhéŋmayi luvi"aχ.(She [White-headed Eagle] went away to the mountains, and there she met accidentally with Chingichngich, and Chingichngich 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.

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169 294-b

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171 295-b

172 296-a

173 296-b

174 296-c

175 296-d

176 297-a

This description may refer to the tcalawwic, a cycle of the nukwaamic (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, a song, this is sung by men while women dance cha-low-ish." It is felt that the reference here is not to the peenic, women's dance.

Necmal pupellax maamic, or maamic necmal pupellax would translate naked woman dance. In the laaqwac singing ceremony a sole woman dances in front of men. Also in the tówyawic, a song that tells of creation, now and then a woman dances alone while the song goes tcox tcox tcox tcox.

This is the third mention of *"paelt"*. The first mention is on p. 260, the second mention is on p. 290. The third is on p. 292.

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

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."

'ɪwee'et, Aj. 'awee'et, love charm. The 'ɪwee'et contains certain sweet ingredients, and the word itself is the direct phonetic equivalent of G. 'awee'e, sugar. But ct. Qe. koʃʃaat, koʃʃaant, koʃʃaxont, koʃʃaxunat, sugar. One list of ingredients, possibly of the very charm which Boscana mentions, for 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' (downfeathers of the Golden Eagle).

From the west ʃukaa'um pum'páaw (the honey of 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 at a 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 Chief José Orivas Albañas.

Pukwálmaŋa pu'étcvaŋa mitʻciq ʃuukat putaana leepic kúnmayŋa, pa' punettcax mi'qa, in his left armpit he has it in a little buckskin sack, then it is valid.

This is the third mention of mezcal, the second occurrence of the Sp. word, here spelled *"mescal,"* the same as in the first mention, p. 276. The second mention is on p. 296.

The text should read *and *"'sejat'"* instead of "or *'sejat'*". The stalk of 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 the maguey agave of Mexico. Quiote, i. e. Spanish Bayonet stalk, is panaa'al. But the Spanish Bayonet 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 'ɪwee'et (see fn...).

This is the second mention of ʃuká', Acute-tongued Burrowing Bee, referring to its honey, as is also referred to 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 putáʃkixaŋay, they cover up their persons from the shadow of the Turkey Buzzard. There are three different names in use, the first being the common one, for *Cathartes aura septentrionalis* Wied, Turkey Buzzard: (1) 'aláwwaka, pl. 'aláwwakam; (2) yuŋaavic, pl. yuŋavtcum; (3) yuŋávvalaka, pl. yuŋávvalakam.

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(178) 297-c

(179) 298-a

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'Atáal willaaŋ momŋay pisáyk, 'atówχavi, when a pelican flies away from the coast (=inland), it is a bad sign. 'Atáal, *Pelecanus erythrorhynchos* Gmelin, White Pelican, also *Pelecanus occidentalis californicus* Ridgway, California Brown Pelican. Sparkman dictionary: "A-tal', pelican, the bird of that name." 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'iwʊt, pl. qwá'qwa'iwʊtʊm, 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).

Nóotikat, or ʃúktʊmi nóotikat, pl. nóotivʊktʊm, deer hunter. From nootiq, to hunt (deers and the like). But 'áamʊkat, pl. 'áamʊvʊktʊm, hunter of rabbits or any small game, Sp. cazador de montería menor. From 'aamʊq, 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.

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. Pʊpi'mi kwá'qanʊk pi' pʊhúy'aχpi 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: 'iví' hoyniq tcaami, this fellow is making us unsuccessful, is giving us bad luck so that we are not killing.

Pi'χwaq is a special herb meaning to get sick from eating one's own killing.

Cp. Reid (The Indians of Los Angeles County, Letter 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 feign 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 ʃúktʊmi wiŋénnilac, decoy deerhead, lit. what one deceives with, or what one fools deer with, from wiŋenniq, to fool tr. Also called ʃuul'ic, stuffed one, or ʃuukat pʊyú' ʃuul'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."

Timét pʊmúuqala, 'ataaχʊm 'eχval 'éckayʊk haatik (or háatima, present usitative), when the sun is eclipsed the people are accustomed to throw sand into the air. I have a fine old correct account of a Costanoan woman throwing ashes into the air on hearing bad news. Cp. also what Fr. Crespi tells of the Indians near Chualar, California, doing, evidently as a sign of distress, 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 together in groups here and there and sing the nʊkwaanic, helping the moon to get well.

What Boscana says about the Indians at an eclipse "crying and shouting" and "beating with sticks upon dry hides, or upon the ground," fits in very nicely with what it says in the San Juan Capistrano answers of 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 cries, hitting with sticks the ground, a hide or tule mats, which shows their sentiment or solicitation).

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.

Háyyiwʊntca' moyŋa, let us run a race at the (new) moon, translates perfectly and must be the original of Boscana's "A correr la luna!" Hakwáatciyam, 'awoolʊm, moyla! moyla! Come, youths, the moon, the moon! Moyla takwayyaq pi' yu'pʊn tcóχχaχma pay'wic pi'tcá' tcaa'ʊm táppaχkʊtʊm pi'tcá' tcóχχaχkʊtʊm yu'pʊn, just as the moon dies and again is born, in like manner we shall die and be born again. These are the real Indian expressions for Boscana's sentences above. The last sentence is given again on p. 318 with addition of the words "that" and "also," in discussing whether the Indians believe in the resurrection of the flesh (which they do not). Only Tcaŋitcŋic broke the established order of things and alone ascended in the flesh to heaven (see p. ——)

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 Wʊyóot 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. 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 qe 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 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: Nóoʃʊnʊpkwa háyyiŋa moyŋa, nóoʃʊnʊpkwa takwayyaq 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 Wʊyóot his resurrection was seen as the moon in the west and the east], and every time after that when they saw the new moon they would start a fire and have races." Tcóo'ʊnʊm qéqqewla, they all shouted out. Kut tcúyyima, pa'pi' ŋórraχma, pa'pi' qéwlama, they light a fire, and then they race, and then they always holler.

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GALLEY FORTY TWO

Taakwic, Aj. Taakwitc, Ball Lightning, local 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 textbooks, is still very imperfectly understood by physicists. It is thought to be allied 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 'ataaχum 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 the Sparkman dictionary gives: "T*a*k'-wish, a meteor or shooting star." Meteor or shooting star is ʃu'la maríqqiwut (or táayiwut), 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. 'iχwíw kwanmisáap, 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'péwluwun, 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 in the San Jacinto Mountains and forming part of it. Tahquitz Peak has an elevation of 8,826 ft. and is 5 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 the 2 tallest mountains in southern California, and are brothers according to Indian legend. 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 (see bibliography).

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.

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

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 Puʃáppila, meaning where Taakwic pounds up (from ʃaapiq, to pound up, e. g. dried meat or acorns laid on side for shelling acorns) is the highest peak of Palomar Mountain, overlooking Aguanga, elevation 6,100 ft. 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 Puʃáppila and talk with a similar man stationed on top of Yamiiwu, San Jacinto Mountain—by flashes.

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." " . . . Wiyko, 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.

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, downfeathers (of the Golden Eagle), 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 χaynit and tceeyat (see p.....) on his head.

Taakwic was seen by Leandro Ward in the daytime as a five year old boy, naked, flying around, with 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.

For the downy appearance of Taakwic, cp. Kroeber (Handbook of the Indians of California, pp. 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.

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 ('atóttukwa) is Taakwic and that something will happen, that there will be someone burned up in the fire.

Taakwic was born of Túukumit and Tamáayawut, as their other "sons" were, and none of the informants have been able to make anything out of Boscana's statement that "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 said to have been born at D. Pawáay, Poway. Cp. Kroeber, Handbook of the Indians of California, p. 680.

It is bad luck to see Taakwic at any time.

A person who is far gone toward death also sees Taakwic, it is then that Taakwic is seen hovering around. When a person is in the condition that he sees pupiiwi, his great-grandfather, that is when is said of him: he is of Taakwic. Taakwic is 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 called Taakwic, and many people were asking about the meaning of the word.

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 Qe. tuupac, sky, and was understood by Juan Sotelo to refer to the same personality as Qawíi'alwut, American Raven, about whom certain Soboba informants have told similar stories and about whom Acú gave to Fr. O'Sullivan the outlines of a similar story.

GALLEY FORTY THREE

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 away putoowi puʃúun, the spirit of the life (see p. ——), of one person 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 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 tóowiwut, 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, he could not eat people like Taakwic could. Taakwic had at his house everything 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 people that he had just brought for his cousin to eat. Tukuupar had brought 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 the 2 San Diego Cottontails, he carried them tucked under his belt. 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 uncovered it and dipped out a cupful. It was a shining drink, it was wine. Tukuupar was looking at it. "That is the blood of humans," he said. He did not want to drink it. Taakwic knew very 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 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 2 San Diego Cottontails which he had brought with him.

They finished eating, and Taakwic said: "Cousin, let us sing." "All right," said the other one. Taakwic started the fire outside the 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, he was afraid of him. Then Taakwic said: "Tukuupar, go ahead, cousin, sing." "You start 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." "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, laughing. But Taakwic was trying to get Tukuupar, he was singing for the purpose of getting Tukuupar, for bewitching him. Tukuupar thought: "I must bewitch 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 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 singing there 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. "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 he killed. He kept the scalps, small and large, each wrapped up in a separate máaʃavʊt (ceremonial wrapping-mat woven of Juncus or tule). Then Tukuupar started to untie the máaʃavʊt one after another. Taakwic kept saying: "That is not it, that is not it, you will not find it."

He was secreting it from Tukuupar. The máaʃavʊt that contained the scalp of Tukuupar's son was short, but was very thick. Taakwic kept continually moving it aside, so that Tukuupar would not find it. "Cousin, there is nothing here; if there were anything, I would give it to you at once," Taakwic said. At last Tukuupar finished untying all those máaʃavʊt and it was not there, for Taakwic did not wish to deliver it to him. He had cured them with his medicine power. "No, no, I do not have it, it is not here, I will tie up my máaʃavʊt, it is not here," Taakwic said.

"Well now, I am going to see by second sight if it is here," said Tukuupar. And thereupon Tukuupar gave 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, cousin." Taakwic started home, taking with him the scalp of his son. "Cousin, come to my house sometime 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 do you not give a fiesta?" "When I give a fiesta, I will let you know." And Tukuupar departed for his home.

GALLEY FORTY-FOUR

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 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. 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, picked out 5 or 6 of the fattest persons, and took them with him. It was never known how many he 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 Paχavχa (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 distance, 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 Paχavχa, 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. At first it was jumping about in every direction. 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, following printed sources. The modern taaχku washes ceremonially the clothing of the deceased with a little water and drinks the water. Boscana's *"Tacue"* is for taaχku, this official and the pumutcvi being the two officials in charge of the clothes burning ceremony (see p. ——). The taaχku is not called 'anó', Valley Coyote, in modern parlance, but personifies the Valley Coyote who stole the heart at the funeral of Wuyóot. This is the first occurrence of the word taaχku. Boscana gives here: *"Tacue,"* "eater." In the second occurrence, p. 321, he gives *"Tacue,"* "the eater of human flesh." It was the office of the taaχku to eat, as described by Boscana, but the word does not mean eater. Ct. náatcaχunkat, a person who is an eater; kwa'iiwut, 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"*.

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(183) 300-a

(184) 300-b

(185) 302-a

month Names

Phases of the Moon

Light and Halo of Moon

Year and Seasons

The world flood is spoken of as moomat pʊʃóyyivo, ocean's past flooding. The finite form is moomat ʃóyyiqwa, ocean flooded. From ʃoyyiq, to flood 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 world flood.

The Indians who were saved camped during the flood on the top of Katuktʊ, Morro Hill, the peculiar round-topped hill inland from Oceanside and descernible from the sea. The present elevation of Morro Hill is 940 ft., but according to Indian story it gradually rose to a great height as the flood increased, so that the Indians on its top were continually above the waters. About its base there still grows páanavʊt, *Mesembryanthemum aequilaterale,* Haw., Sea Fig, Beach Apple, Sp. 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 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 Wʊyóot. It is said that Katuktʊ became taller at the time of the flood and the highest of mountains, but as the flood subsided modestly retracted itself again. Katuktʊ 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 that was the only dry land when the water covered the high mountains. This hill was one of the First People." 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." Kʊlawpa, Aj. Kalawpa (meaning place of timber, from kʊlaawʊt, wood), is Saddleback Mountain (see p. ---).

Nʊtcíic, cursing song, called in modern Eng. by the informants a "cuss-song." From ŋʊtciiqa, to sing a cursing-song. The people had these enemy songs, which for instance the people of Rincon used against the Pauma people. Tcáa'ʊmtca' ŋʊtciiwʊn tcam'kaytʊm pʊm'táppaχpi paaŋa (or momŋa), we are cuss-singing that our enemies may die in the water (or in the sea), i. e. that they may be drowned. Perhaps the verb wooliq, which means to drown out groundsquirrels (qeeŋic, pl. qeŋtcʊm, *Otosphermophilus beechyi fisheri* (Merriam), Southern California Ground Squirrel) by turning flood water into their holes, i. e. to flood out, may have been used in these songs. They were a variety of tcaatʊc, 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.

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 mʊkát, big, principal. The D. correspondant to 'alu'mal is kuχumwár, and to mʊkát 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 Aj. 'alu'mal and the second moon as Aj. makát, this being the Aj. form of Qe. mʊkát. 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 as little, which is the reverse of the southern California system of calling the first moon little and the second moon big.

FORTY-FIVE

The beginning point and order of the month 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 Moon. He sickened in Tásmuymal 'Alu'mal, April, and therefore the Qe. months begin with Tásmuymal 'Alu'mal. Chief Isidro Nejo of Mesa Grande stated that he thought that the D. year begins, however, with ɔ<ał,amatiŋáa Kuχumwár, October, thus beginning in the fall, a more natural time for Indian calendars to begin—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.

It was in the month of Tásmuymal 'Alu'mal, April, that Wuyóot lusted after California Red-legged Frog Woman, was bewitched by her and first became sick. As his sickness advanced, he would name over the various months in which he thought he might die. Cp. DuBois (The Religion of the Luiseño Indians of Southern California, p. 121): "Ouiot mentions [in a Pí'mukvul song sung by Margarita Szuvish (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. The month of Páaχuyil Mukát, March, which ends the year, found him still alive, but very weak.

As the beautiful springtime month of Tásmuymal 'Alu'mal, April, again came around, ushering in a second year of his sickness, he commemorated the repetition of the month by giving it the different name Néemuymal 'Alu'mal, locative Néemuymayŋa 'Alú'mayŋa, Little Month Which Repeats Itself, from nemmaq, to repeat itself, to occur over again. The D. do not have these differently named repetitional months, but translate Néemuymal 'Alu'mal as ɔ<ał,á kupáwkpitc kuχumwár, little month that came back. Following this month, Wuyóot lived through and named Néemuyil Mukát, locative Néemuyŋa Mukaaŋa, Big Month Which Repeats Itself, May. He then entered the bilunation in which he was to die. The first month of this, called Táwnumal 'Alu'mal, June, he now named: Ṣóomuymal, Little Month of Taking a Big Piece into the Mouth; from ʃoomiq, to take a big mouthful. This was 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 ɔ<ał,á 'attamór, the month of the mouthful. In the following month, that of Táwnuyil Mukát, July, which he renamed Ṣóomuyil Mukát, locative Ṣóomuyŋa Mukaaŋa, Big Month of Taking a Big Piece into the Mouth, Wuyóot died. Wuyóot takwayya' Ṣóomuyŋa Mukáaŋa, Wuyóot died in Ṣóomuyil Mukát. Thus are reconciled the seemingly discrepent statements of Juan Sotelo Calac that Wuyóot died in Táwnuyil Mukát and of José Orivas Albañas that Wuyóot died in Ṣóomuyil Mukát—these being but two different names for one and the same month. And thus again with equal success are reconciled the two following statements occurring in DuBois: (1) DuBois (The Religion of the Luiseño Indians of Southern California, p. 121): "This song mentions the stars. When Ouiot was dying he talked about the east where he was to rise. The song mentions Nükülish [Nəkəəlic] and Yungavish [Yuŋaavic], Antares, and Altair. The eagles now fly. This is the month Townamal." And (2) Ibid. (p. 134): "He died in the season Soimamul mokat." Thus the evidence from printed 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 called, the informants were at a loss to say, but admitted that it might be slid over as a second Páaχʊyil Mʊkát, 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.

DuBois (The Religion of the Luiseño Indians of Southern California, p. 165) states of the correlation of the rising of 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 Nəkəəlic, Antares, the bright red star in the Scorpion, seen rising in January; Yuŋaavic, meaning buzzard, Altair, bright star seen rising in February; Tcéeχayam, the Pleiades, star cluster seen rising in July; and Hʊla'tcʊm, 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 an 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 Nəkəəlic Yuŋaavic, 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 Tcéeχayam, the Pleiades, come out in Táwnʊyil Mʊkát, July, and that just before they come out it rains. This rain is called Tcéeχayam pʊm'paw∫i, 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 sé 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, 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 which 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" (given as surname of Bernardo Aiacomel).

The Contestacion (San Juan Capistrano answers, translated 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 mention to expect in the obscure Aj. month names. For statistics as to reference to weather, plants or animals in the Qe. and D. month names, see the discussion above.

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' tcoχχaq moyla, the moon is already born. This is the old idiomatic way of referring to the new moon. Moyla 'atcoχχaχ qaala, there is a new moon. Moyla 'atcoχχaχ, 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.

Wammυp yot moyla, the moon is already big. This refers to full moon or to first quarter. 'Amú' tcorraq moyla, the moon is already round. Following the Spanish and English idiom they say: 'amú' muuy'aq moyla, the moon is already full, as though it were a bucket of water.

Wammυp 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' takwayyaq, the moon is already dead, or moyla 'amú' ŋeeqa, the moon is already gone away, is said when the moon has terminated its period of lumination. Pitoo'o tcaa'υm túukυvtcil, we are in the dark of the moon.

Moyvam, it is moonlight.

Túukυvtcil, there is no moonlight, it is the dark 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 moyla 'aaʃqa, the moon is taking a bath.

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

The main crisis in the year is when the retreating 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 Wυyóot 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).

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

Timettυp nemmaq, táwpatcυp nemmaq, the sun is coming back, the year is coming back. This is said of the period after the winter solstice.

The seasons are 4 in number, and are termed as follows:

Páaχamυyil, locative páaχamυyŋa, spring, Sp. primavera. From páaχamqa, to be spring.

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

Taʃpa, locative táʃpaŋa, fall.

Ṣυvoowυt, locative ʃυvooŋa, winter.

Timét pυkiiŋa 'amú' wυkoo'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 was said to be coming back, which gave the Indians a feeling of rejoicing.

Memorial ceremonies, commemorating the lumped-together deaths of persons who had recently died, or on occasion, of one person only, were performed for the kiktυm, the bereaved relations and friends, Sp. dolientes, under the leadership of the pυmutcvi (meaning lit. its tip or top), official of the opposing clan, and his assisting taaχkυ, and form a series of four successive ceremonies as follows. All the memorial ceremonies are paid for by the dolientes through the head of their clan, strings of abalorio (see fn. .....) having formerly been used for this purpose. A typical kind of singing at the memorial ceremonies is the nukwaanic, which was initiated by Toovit, California Brush Rabbit, who was the first man who ever stood up and sang, the occasion being the funeral of Wυyóot.

Tυvíic, Memorial Ceremony No. 1.

Tυvíic 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 taaχkυ, who thereupon drinks the water. There is no burning of clothes. From tυviiqa, to perform this ceremony.

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

Sparkman dictionary: "T*u*-v*e*sh', 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 tυvíic, or clothes washing ceremony. From tcúttcamiq, to perform this ceremony, to burn clothes ceremonially. This clothes burning feast is also described as the tcuy'ic towvυl, a burning of the clothes of the dead, as tcuy'ic míiχamic, 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 tυvíic ceremony, are committed to the flames by the taaχkυ, being pushed in by him with his kuumal, poker stick.

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Ṣayvac is the name of the first speech made at this ceremony. From ʃayvaq, 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, tówyawic, 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 ʃaŋaamiq, 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, 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 is designated by his proper name. The burning of the images, Sp. la quemazon 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 deceased relatives, which are burned." McPherson, William (Image Ceremony of the Mission Indians, Orange County History 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 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. house dweller, Sp. casero, is also used for mourning relation or friend of a deceased person of one's clan, Sp. doliente. Sparkman dictionary: "K*e*′-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 k*e*′-kut iv′ -*y*-wish, I am a householder of 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 of article of clothing.

Páa'ikat, drinker, or páa'ikat towvul, drinker of articles of clothing of the dead, is 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: P*a*′-y-kat tow′-val, one who drinks at the burning clothes feast the water which remains after the clothes have been sprinkled."

Pórrikat, 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."

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.

Tcakwic, pl. 'ayánnitcum, captive, slave, Sp. cautivo, from tcakwiq, to catch, 'ayánniwun, to catch several. Also poonic, captive, lit. a hogtied one, from pooniq, to hogtie. But yullic, pl. yúllitcum, Sp. prisionero, preso. Silvestro Subish of Yapittca was captured by the Cocopa Indians and they made him marry one of their girls. Some time later the girl told him they were going to kill him and he left early in the night and by dawn was far across the desert.

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

Qaaʃil, *Salvia apiana* Jepson, White Sage, Sp. salvia blanca, commonly called merely 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 smoked like a cigarette. Sparkman dictionary: "K*a*′-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 qaaʃil, White Sage), *Salvia leucophylla* Greene, Purple Sage. Sparkman dictionary: "Ka-s*e*′-mal, plant generally called blue sage, *Audibertia nivea* Bentham."

Qáanavut, *Salvia mellifera* Greene, Black Sage. Sparkman dictionary: "K*a*′-navut, black sage, the plant known by that name. Poss. -k*a*′-nav, speaking of the seeds of the plant, which are much esteemed."

Pallit, *Salvia carduacea* Benth., Thistle Sage. Sparkman dictionary: "P*a*′-lit, Salvia carduacea Bentham. Thistle sage, the seeds of this plant are used for food."

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

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Bee raisers know San Diego County as a White Sage County, while Orange County is a Black Sage County, and Ventura County is a Purple Sage County. Wulaqla, *Eriogonum fasciculatum* Benth., Flat-top, locally called Wild Buckwheat, is according to Jepson (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 sp., Sp. romero, but for hulvul, *Artemisia 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 Cuaszish, a specimen having been 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 Robinson as "rosemary". A decoction of romero leaves is given to a woman who has caught cold in the womb and cannot bear a child.

For the names of the two nettle species that grow in the region, see p. 272.

Kwattcic, plaster, poultice, Sp. cataplasma, from kwattciq, to put or slap a thing on as a plaster. It is plainer language to speak of tén'alac kwattcic, a poultice remedy, Sp. remedio cataplasma. Green leaves of qaaʃil, White Sage, hulvul, California Sagebrush, or mórwaχpic, *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 (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 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.

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

Reid (The Indians of Los Angeles County, Letter 8) tells of the use of this black salve to cure baldness: "To cure baldness, *chillicothes* were burned to a charcoal, ground to paste and rubbed into the grain of the scalp, morning and evening."

The pinole of páaʃukla, *Calandrinia maritima* Nutt., Sp. pil, is notably black and oily. Also 'ɪqeela, Aj. and dialectic Qe. 'ɪqéel, *Hemizonia fasciculata* T. & G., Tarweed sp., also applied to *Hemizonia paniculata* Gray., Tarweed sp., makes a black pinole.

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. Sparkman dictionary: "Sha'-nut, pitch or asphaltum, gum of trees, chewing gum." Yuyla puʃáan, 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 pine-like trees, since it was said to be stickier and the best kind of pitch. Ṣaanat mómŋawic, ocean pitch, is the name 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." Ṣaanat 'ahev'aχ, 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 húulʊlac, pitch, or tar, with which arrows are fixed, also called ʃaanat 'ayal'kac huula pʊkwáan, pitch or tar fixed for arrows.

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 of several herbs can be used for smudging for curing a sick person, who inhales the smoke and is also benefitted by having it purify and drive sickness from the house. Noted herbs for smudging are: Hulvʊl, *Artemisia californica* Less., California Sagebrush, Sp. romerillo. Qaaʃil, *Salvia apiana* Jepson, White Sage, Sp. salvia blanca. Páakʊʃic, *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 hulvʊl, 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. Húlvʊltal meeyiq, to make a smudge with romerillo. This leaves only "nettle" to be accounted for as a 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 mention of wiiwic, acorn soup. The first mention is on p. 275.

Words Meaning Doctor

Puula. This is the kind of shaman that has his medicine, known as pʊtootow or pʊ'áac (see p._____) within him, and he can extract this medicine through his mouth in an instant and use it for killing anything. His business is therefore wholly different from that of the class of doctor called ló'χakat (see below). DuBois (The Religion of the Luiseño Indians of Southern California, p. 122) states: "Pura means Chungichnish in the old language of the coast." By "pura" evidently puula is meant, or else the informants were trying to give G. puur, which is the G. equivalent of puula, and put the Qe. ending -a on it, just as we would expect them to do.

Ló'χakat. This is the kind of doctor always contrasted to the puula. The ló'χakat is so called because he makes his lo'χac, preparation, Sp. compostura, either of herbs, effigies, painted figures, or by the most magical paraphernalia, but does not kill or cure with his tóotʊwic like the puula does. The preparation which he makes can also be called naavic. It is the doctors of this class that often get killed by their own medicine, which a puula never does, or get murdered while engaged in its elaborate preparation.

Téŋŋalkat. This is the most general term for a doctor, meaning merely curer, Sp. curador, curandero, and being formed from téŋŋalqa, to doctor.

Pi'wʊt, also pí'lakʊt. These terms mean wizard, sorcerer, Sp. hechicero, and are used as the agentive of piiqa, also pi'anniq, to bewitch, Sp. hechizar. The terms are used often in a bad sense, like local Sp. dañisto, lit. damager. They can be applied to either puula or ló'χakat.

Ṣʊwoʃwʊc. This adjective and noun means terrible, respectable, and is sometimes applied to a powerful doctor.

Tóowiwʊt, also tóowikat. This is a doctor or other person who sees by second sight and is sometimes rendered in local Sp. by the term saurino. It is from toowiq, to see by second sight.

Mayiwkat. This is the mesmerizer or hypnotizer, from mayiwqa, to mesmerize. The puula may have this power.

Puula poy peŋ'aχ pʊ'actal (or pʊtóotowtal), 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 Tcaŋitcŋic ʃe"iq, Tcaŋitcŋic is shooting you with his arrow, and the curing doctor will ask that a ʃahoovit dance be set at an early date, on that very evening if possible, by the chief of the rancheria to propitiate Tcaŋitcŋic.

'A'ʃa púupulʊm kʊnóm haaluk 'atáaχ pʊtχwáyyaχi pʊyuuŋay pʊ'éek, the medicinemen used to hunt for a person's sickness from head to foot.

Fr. Boscana was stationed at La Purísima 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 Purísima Indians in 1824. See p. _____ and _____p. 325.

Ṣíitcaχic, diarrhoea, dysentary. Ṣiitcaq, to have diarrhoea. But ʃá'vʊtʊc, constipation. Ṣá'vʊtʊq, to be constipated.

'Átáaχ 'atkway'aχ, pl. 'ataaχum 'atáppahʊm, a dead person, a corpse. Tcuy'ic, a cremation, from tcuy'iq, to cremate. Tcúy'ilac, crematory place. Also táaχanqa, to cremate. Táaχanacpa, place where a person was cremated (see p. _____). At the cremations they mocked what was done when Wʊyóot died. Kavaa'al, red-clay olla, Sp. olla de barro, also applied to mortuary olla. Nappic, a burial, Sp. entierro, from nappiq, to bury. Náppilac, a burial place, cemetery, Sp. campo santo, ceminterio. In funeral singing the tcikwlac, deer fetlock rattle, consisting of a bunch of deer fetlock hoofs tied to a stick, was used. Cp. the Contestacion (San Juan Capistranio 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."

(205) 314-b

(206) 315-a

(207) 315-b

(208) 315-c

(210) 316-a

(210) 316-317a

By "burials" both cremations and interments are probably loosely referred to.

The cremation 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 is still done today in the memorial ceremonies.

Kut tavan'iq kulawŋa mónnaχuna, he puts fire to the pile of wood (i. e. to the pyre).

The nukwaanic, pí'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 pí'mukvul see fn. 317.

'Aná"avuluc, mourning, Sp. luto. 'Aná"avuluq, to be in mourning, Sp. estar de luto.

Tcóor'iwun (or ʃáaŋiwun) pum'yúy 'aná"avuluwun kúumawitcal 'akáataχtal, they bob (or singe off) their hair whenever they are in mourning with a firebrand, Sp. tizon. This was done by cutting the hair by applying to it a kúumawic 'akaataχ, a partly burned stick with fire on it.

The people who first burned off their hair, which was at the time of the cremation of Wuyóot, were Qaχáal, *Lophortyx californica vallicola* (Ridgway), Southern Valley Quail; Qaχaawut, *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 'ıven'χal, *Dryobates nuttallii* (Gambel), Nuttall's Woodpecker) did not cut their hair.

For putaaχaw, his body. -taaχaw, pl. -táaχawum, 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.).

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 by the Indians in Sp., through influence of their language, 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 piwíic 'ahuutaχ, the last word meaning raised up or exalted one. 'Ahuutaχ is also used alone of the milky way, e. g. in the song words túupatcuk 'ahúutaχyuk, 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).

FORTY-NINE

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 apparently for pawíitc, in its meaning of milky way, although pawíitc 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." Nəkəəlic, 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 ʃunla, the heart, the spirit of the individual. Cp. the peculiar additional mention of "where are located the stars," p. 248, and "among the stars," p. 255, in which 2 passages Boscana tells of the ascension of Tcaŋitcŋic to heaven; p. 320, where it says that the souls of chiefs and púupulam go to "dwell among the stars" and that planets are their hearts; and pp. 320-321, where it states: "the reason given why the chiefs and puplem, alone, went 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 and if it happened he did not eat of them, . . . then they did not go to the stars . . ."

The words meaning heart, spirit, breath, life are as follows. It will be seen that none of them 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. -píiw, ancestor—since a dead ancestor is a spirit.

Ṣunla, possessive -ʃúun, heart, center, soul or life belonging to the body whether the body is alive or dead. Contestacion (San Juan Capistrano Mission answers, p. 215): "[35] Aunque tenian idea de alma racional, que ellos llaman *Chamson* [tcam'-ʃúun, our hearts]." (Although they had the idea of a rational soul, which they call *Chamson*.) Puʃúun ʃeexaq, his heart is panting (from exertion).

Toowic, possessive -toowi, Aj. toowtc, possessive -tóow, spirit, ghost, devil. Sparkman dictionary: "To'-wish, an evil spirit, perhaps equivalent to the devil." Toowic does not mean necessarily evil spirit, but is used constantly of good spirits and of spirits of the living, e. g. nutoowi, my spirit. Toowic tissiq, 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).

Both the expressions puʃúun putoowi, his life's spirit, and putoowi puʃúun, his spirit's heart or life (for this latter expression see pp. 256, 321), are also used for spirit of the dead, i. e. for ghost.

Hikwsac, possessive -hikwsa, Aj. hikwstc, possessive -híkws, 1. breath; 2. fontanel, Sp. mollera. Puhikwsa 'atcuttaχ, his fontanel has fallen, lit. has dropped from a higher to a lower position.

Hakwíssaχic, possessive -hkwíis, breath, breathing. From hakwiisqa, to breathe. Puhkwíis yaataq, his breath is failing (said of a person with heart disease or of a dying person).

'Aawuc, possessive -'aawu, living, life, being, existing, dwelling. From 'aaqwa, to be (there).

Pi'mukvul, 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 of this plant was used by the Spanish for dying leather and horsehair yellow, and its decoction was used 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. They sent pum'toowi, their spirit, to the ends of the earth in every cardinal direction to see if there was any escape from death, but found that: pí'mukvul naki'qwaʃ tcóo'uŋa mitcá' (death was closed together everywhere). Another version tells of 'Aʃwut, Golden Eagle, going to the ends of the world and finding death everywhere.

Quoting the sentence given on pp. 298-299, with addition of "that" and "also". For Indian translation of the sentence see fn. .....

The informants did not know this song.

Boscana's *"tolmec"* is for tolmuyk, to hades, illative of tolmul, Aj. tolmal, 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 this case. Since the verb takwayyaq means both to be sick and to die, the expression takwayyaq tolmuyk, lit. he was sick to hades, is used meaning he is dead. Ct. takwayyaq, he is or was sick; takwayyaq wéhmali, he is slightly sick. The expression hati"aχ tolmuyk, go to hell, is also common, and shows the modern identification of tolmul with the European hell, which we shall mention below. A 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 nominative: *"tolmar,"* for Aj. tolmal.

211 317-b

212 318-a

213 318-b

214 318-c.

The capitan general referred to in the Contestacion (San Gabriel Mission answers, p. 186) has been thought by some of the informants to be Wʊyóot, and all have said without hesitation that the isla mentioned is tolmʊl: "Y sin embargo de que ellos en lo gral ignoran su origen: no ha faltado uno ó otro qe haya declarado tener noticia de haver venido los primeros indios pobladores pr el rumbo del N. de donde fueron conducidos pr estos paises pr un Capn Grl qe dicen existe en una Ysla, y le hacen sin principio ni fin; y este distribuyó à cada tribu su terreno." (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 15) also still locates tolmʊl 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 púupulʊm 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 Wʊyóot as the Moon (fn. ....), and the two mentions of the ascension of Tcaŋitcŋic (pp. 248, 255). Old informants have volunteered that Tcaŋitcŋic ascended to heaven, that from there he watches our deeds, although it was also a regular part of belief that Tcaŋitcŋic lives in tolmʊl, as stated by Boscana (p. 318): "They believed that Chinigchinich 'resided in that region tolmʊl' ". The belief that Tcaŋitcŋic is in tolmʊl is borne out by the story of the boy who went down a San Diego Cottontail hole and found a group of Tcaŋitcŋic animals about a fire (see fn. .....), and has helped along the occasional identification of Tcaŋitcŋic with the European Devil. To the European mind it may seem strange that Tcaŋitcŋic ascended to heaven and resides in hell, but by that is simply meant that he and all the dead are of tolmʊl, i. e. of the other world. Some of the dead also walk or stray in this world and are heard or seen (see fn. 316 for the chirping of spirits.)

Dualizing the place of the dead 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 tolmʊl to hell, although hell can also be called by the loanword 'infyeernʊ, from Sp. infierno. The Devil or any spirit in hell is called toowic tólmʊŋaχwic (or tólmʊŋʊc), spirit of hell, and the common translation for the Devil is merely Toowic. Spirit in hell is also called toowic tólmʊŋa pʊkí', spirit in hell his dwelling; or toowic kiikat tólmʊŋa, spirit dweller in hell.

José Maria Guorojos gave me a vivid description locating tolmʊl in the west, but I have no good information proving that it was originally located in that region by the inland Qee'esh. The moderns all locate it in the region down or below us. The Contestacion (San Juan Capistrano Mission answers, p. 215) already locates tolmʊl "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 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". Sparkman dictionary: "Tol'-mal, hell, place in center 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. 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 a doctor when trying to spy disease, by Tukuupar when trying to catch sight of his stolen son in the Tukuupar story, etc.:

Tóowimuna,	(I am going along looking by second sight,
Tíwwimuna,	I am going along looking by ordinary sight,
Tolmul nuyáaχ,	Hell I am trying,
Túupatci.	Heaven.)

Tolmul is said also to be applied to the pit at the center 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 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, 1 mile downstream of Páavavut Puki', house of the waterbaby, Sp. casa de la madre de la agua, and upstream of Tcorwut Puki', house of the mythological giant toe-biter.

Ŋeeŋi ʃu'lam poomik, he went away to the stars. Ŋeeŋi tuupayk, he went away to the sky. Also: Hetta ʃu'lam poomik, tuupayk, he ascended to the stars, to heaven.

All the stars are hearts, i. e. persons in reality. Many of them are ancients who took the forms of stars when upon the death of Wuyóot the people tried to escape from death, scattered and became metamorphosed freely, assuming their present astronomical, mineral, botanical and zoological forms. That was when the Tcéeχayam, Pleiades, Sp. las (Siete) Cabrillas; Hula'tcum, the three stars of Orion's Belt, Sp. los Tres Reyes; Tukmi 'Íswutum Pum'ʃúun (meaning Tukmi, the Heart of the Wolves), the North Star; 'Aylottcaχ, Aj. 'Aylóotcχ (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. 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).

For a comet also being a chief or puula returning toward the earth, see p. 339, where in the accompanying note, a tradition is also given of a good Indian returning as a comet only three days after death.

(215) 320-a

(216) 320-b

insert 320 a

(217) 320-c

See p.

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All the stars are hearts, i. e. persons in reality. Many of them are ancients who took the forms of stars when upon the death of Wuyóot the people tried to escape from death, scattered and became metamorphosed freely, assuming their present astronomical, mineral, botanical and zoological forms. That was when the Tcéeχayam, Pleiades, Sp. las (Siete) Cabrillas; Hula'tcum, the three stars of Orion's Belt, Sp. los Tres Reyes; Tukmi 'Íswutum Pum'ʃúun (meaning Tukmi, the Heart of the Wolves), the North Star; 'Aylottcaχ, Aj. 'Aylóotcχ (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. 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).

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See p. —

Caius Suetonius Tranquillus (Sp. Cayo Suetonio Tranquilo), celebrated Latin historian, born about 65 A. D. and died about 135. His principal work was The Twelve Cesars. The passage referred to by Boscana occurs in 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 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, 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 on top of his head in his image.)

This is the second occurrence of the word taaχku. The first occurrence is p. 299.

'Atáaχ putoowi puʃúun, a person's spirit's heart, or life, or 'atáaχ puʃúun putoowi, a person's life's spirit, 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 cannot see them. Rosencio Ardilla, who lives at Pauma, once heard a lot of women singing the ʃahoovit, and he went a few steps and then could not hear anything. For chirping of spirits, see fn. 316.

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 would therefore be naavut putúuqala, cactus patch, Sp. nopalera, also tunal.

Tiw'aχ 'ataaχi 'apáalimawtci húmʃamawtci puyuuŋay pu'éek, he beheld one downed and feathered from head to foot. 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 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."

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 Mártir and at La Purísima Mission. See Bancroft, History of California, vol. 2, pp. 529-530. See p. —— and p. 313.

Psalm 112:10. Biblia sacra vulgatae editionis Sixti V. Pont. M. . . .Coloniae Agrippinae, MDCLXXXII (Psalm 111:10; 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·, wᵉxa·ʿas; cinna·w yaḥᵃroq, wᵉ-na·ma·ṣ: ta'ᵃwaθ rᵉca·ʿi·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.)

This is the third mention of ʃuká', locational ʃuká', locative ʃukaaŋa, Aj. ʃaká', *Andrena rugarea* Vier., 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 occurrence of the holes of these 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 "Lodges" (The Indians of Los Angeles County, Letter 1). Although Kroeber (Shoshonean Dialects of California, p. 250) in his vocabulary taken from old Acú gives "jicote bumblebee, c·aka′," on pp. 143-144 of the same paper, the Indian name of Los Nietos is confused by an informant with ʃaχát, 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)."

Although Acú in the vocabulary taken down from him by Dr. Kroeber translates ʃaká' 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 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 a season make 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 each other, 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) Kúpʃaχla, pl. kúpʃaχlam, 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).

Ṣaχá' (locative Ṣaχaaŋa), locational of ʃaχát, 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.

Another locational, ʃʊkaava, could be formed from ʃʊká', but no place actually named thus has been known to the informants.

An attempt to locate with scientific exactness the exact spot called Ṣʊká' 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 Pʊtiiðʊm (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

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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 the 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 northernmost 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 on the Puente hills only, 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 above described. Its business center extends along both sides of Norwalk 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 B. P. Porr house (=the former Bernardino Guirardo house), ¼ mile west-southwest of the present business center. It was in this latter locality that Bernardino Guirardo and Max Schwed had their stores. Mr. Schwed was 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 olden days. He was a great friend of Mr. Juan Ramírez, who pronounces his name with the true sh sound correct to Eng. and Ger. but foreign to Sp.

Los Nietos town is 12 1-3 miles east-northeast of Los Alamitos ranch house, 2½ miles south-southeast of El Ranchito de Pico, 2½ miles southwest of the center of Whittier, 1 mile east of the New San Gabriel River, and 1 mile due north of the town of Santa Fe Springs.

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 north of Rio Hondo. Later it was moved 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 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 of Los Nietos at the old Sanford place is the oil derrick forest of Santa Fe Springs, one of the most remarkable 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 wild success of gushers. When the 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's study has centered especially about the history of the Carpenter ranch, resulting in the discovery that the Carpenter adobe house was probably the same or at about the same site as the original 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'.

(1) Carpenter's (=José Manuel Nieto's)
Adobe House Site (=G. Nakaw'ŋa, "en el Rancho de Carpenter").

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 "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 [illegible] the Carpenter adobe house (see below). Mr. Rhodes

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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 ¼ 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 Tcokii⟨ŋa, 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 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 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 there. She was living there with her children in 1843. She 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, evidently the third offspring of Antonio María Nieto and the 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 his house valued at $5,000.

The main point which Mr. Rhodes has established is that the Carpenter place was the old Nieto ¼ 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, and with Bernardino Guirardo. He only got 17,000 acres. Carpenter never sold but 2 pieces of property. 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 James Barton, who 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 wife, married by the church, being María de los Angeles Domínguez. Of this latter union, Refugia Carpenter, wife of Judge 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 $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 (=the 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

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When the Carpenter adobe house was washed away in the flood of 1867, the Carpenter family built a wooden house on the "mesa" a little east of where the adobe house had been, and it in turn was washed away by the flood of 1881. It was in 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 Guirardo house (now the B. P. 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 with sleeping dens of hoboes. 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 south of 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 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 the 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 where the Zanja Madre intakes, and joins the Zanja Madre just a little south of the Jesus Pérez house, which apparently stands in the V between the 2 ditches, just south of the Ranchito de Pico. Just south of the Jesus Pérez 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 José 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 Pérez house, and Zanja de Carpenter south of the Jesus Pérez house. Mr. Rhodes has discovered in a document of which he showed me a copy the important wording: "In 1850 in the 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 Ramírez' 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 Ramírez 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'ŋa, the site is the same as that of the José Manuel Nieto headquarters, and it may have been some place nearby that was called Ṣuká'. 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. Juan 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 noticable to the Indians.

(3) The Eduardo Pollorena Adobe House Site.

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(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. Mr. Ramírez is positive that Mr. Pollorena did not build these adobe houses, but that they had been built by some else. Mr. Ramírez imagines it may have been by José Manuel Nieto himself, and that they 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 Ramírez 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 Ramírez 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 Ramírez 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 Ramírez 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. Ramírez 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.

(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.

(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 Re 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.

(2) The Slauson Street Adobe House Site.

(5) Southern Pacific Junction Tower Indian Site.

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(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.

(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 a nickname for a man 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 included in and almost in the center of the Carpenter ranch as shown in the map of 1862.

(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 Wall Map 33) at a point only .2 mile west of the junction of Puente Mills Road and Los Nietos Road.

(5) The José María Ramírez Adobe House Site.

According to Mr. Juan Ramírez, son of José María Ramirez, this 2 story adobe house with balcony, one of the few of its kind in the 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.

(6) The Josefa Domínguez and Mrs. George Fisher Adobe House.

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 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.

(7) The Adobe House Site South of the Josefa Domínguez 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 Domínguez and Mrs. George Fisher adobe house.

(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 ¾ 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.

(9) "The Vineyard."

One of the deeds examined by Mr. Rhodes mentions merely "the vineyard" and it is a matter for future study to try to determine which vineyard is meant.

Not only are Brerewood's statements and arguments without exception so correct, agreeing with the findings of science 300 years later, as to be suggestive almost of intiution, but attention is especially called to his apparent intention of saying that the western part of America was more thickly populated with Indians than was the eastern region, which is true, and is what we would expect if there was Siberian origin. If this statement last referred to is to be taken that the western Indians were better people and less warlike than the eastern Indians, it also is true.

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228 329-c

229 329-d

FIFTY-SIX

This is the third and fourth mention of ʃʊká', and the first time it is mentioned as a placename. The first occurrence is p. 282; the second, 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 ʃʊká'; the third, fourth, fifth, and sixth mentions refer to the use of ʃʊká' as a placename.

Various informants have guessed *'Yyayʃʊn as the most likely reconstruction. There is no word referring to wisdom or intelligence that has similar sound. E. g., 'ayálkawʊt, intelligent; 'ahikya, smart. The word might remind one of 'ʊya"aq pʊʃúun, his heart is sad. The verb 'oyyaq, 1. to spy; 2. to lean, shows some resemblance in sound and meaning. This is the first occurrence of *"Oyaison"*; the second occurrence is spelled the same and is on p. 333.

Ṣʊrorram, 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. Ṣʊrorkit or Ṣʊrórranim (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 ʃʊrorraq, to shake intr. But punctual ʃorraq, frequentative punctual ʃʊrooraq. The common reference of the verb is to a person trembling. E. g., a boy once became angry with old Marcelino Cuaszish 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).

Remembered by two informants as having long accented o, which is the important point for the reconstruction of the word. One of these informants remembered the word as Kʊrooni, 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 Tʊvonni, name of the mother of Timét 'Awí' (which name occurs in a story about eagle gathering). The name was remembered as a family surname or clan name (which is the same thing) prevalent at San Juan Capistrano.

On p. 331 Boscana states: "These same appellations [*"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 yellow, *Tepis!" "Tepi"* was known by the informants as little as *"Coronne"*. Its reconstruction may be *Teepi, or again *Teppi, but the spellings "Tapi" and "Tepic" of the San Juan Capistrano

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Remembered by two informants as having long accented o, which is the important point for the reconstruction of the word. One of these informants remembered the word as Kʊrooni, 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 Tʊvonni, name of the mother of Timét 'Awí' (which name occurs in a story about eagle gathering). The name was remembered as a family surname or clan name (which is the same thing) prevalent at San Juan Capistrano.

On p. 331 Boscana states: "These same appellations [*"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 yellow, *Tepis!" "Tepi"* was known by the informants as little as *"Coronne"*. Its reconstruction may be *Teepi, or again *Teppi, but the spellings "Tapi" and "Tepic" of the San Juan Capistrano Mission records (see below) suggest rather *Tapí'. Lady Bug of any species is called timét po'la, pl. timét po'lam, head louse of the Sun (from 'ʊláat, pl. 'ʊlaatʊm, European Head Louse, also American Indian Head Louse; see fn. 251), Sp. conchilla. There are two different species of lady bug occurring in this region which have two different color phases in the life of the individual. 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* Say. This lady bug is dimorphic, according to present-day systematists, 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 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 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 blow).

Therefore *"Coronne"*=1. *Hippodamea convirgens* Guér., in its fully pigmented red stage; 2. light dimorphic form of *Olla abdominalis* Say., in its fully pigmented brown stage. *"Tepi"*=1. *Hippodamea convirgens* Guér., in its immaturely pigmented pale greenish yellow stage; 2. light dimorphic form of *Olla abdominalis* Say., in its creamy white stage. If Boscana's information refers 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 the light dimorphic 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.

To Professor L. J. Muchmore of the Los Angeles Museum I am indebted for the following 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 due to the structure of the epidermis (grooves, gratings, films, striae, etc.); second, chemical, due to the pigments of different groups; and third, a union of physical and chemical. The red Lady Bird 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 alcholic solution when viewed by transmitted light; the other is yellow-green when viewed by transmitted light. The yellow components of chlorophyll are 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."

Professor E. O. Essig (A History of 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 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). "Corònni" (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). "Coroni" (Sjc. Mar. I, entry 39). "Coroni" (Sjc. Mar. I, entry 75). "Corònni" (Sjc. Mar. I, entry 84). "coronni" (Sjc. Mar. I, entry 91). "Corònni" (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.

to José Sepúlveda, under date of June 12, 1841, concerning which Engelhardt says

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). "Coroni" (Sjc. Mar. I, entry 671). "Coronni" (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. Deaths 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).

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). "Coroni" (Sjc. Mar. I, entry 671). "Coronni" (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. Deaths 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. Leaths 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).

"Coronila" has only one occurrence (Sjc. Deaths I, entry 1486).

Apparently for *Wíiraχram. The word starts off as if derived from wiiruq, to play the flute (or any modern wind instrument), but no such form is known to the informants. Cp. wíirulac, diminutive wíiðulamal, flute. *"Vuiragram"* is a plural form, as is *"Uiniojum"*, the name which follows it (for which see below).

Possibly for 'Awínniχum, treaters, ones who give a person a treat, Sp. brindadores, pl. of 'awínnikat, 'awínniwut, treater. Other pls. are 'awínniktum, 'awínniwutum, and 'awínnivuktum. 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.

This is the fifth mention of 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, p. 329; the fourth, p. 329; the sixth, p. 333; the seventh, p. 333.

According to Boscana's information, the chief of the village of Ṣuká', Los Nietos, in Los Angeles County, established a colony of Los Nietos Indians, placing his own daughter, *Kurooni, as chieftainess of the colony, at "a place called *'Niguiti,'*" which is "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 in 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 short one and less likely to be fully estimated, but on the correctness of its estimation depends largely the identification of the place called Putiiðum (see below).

The next point to make is that here again, the "N. E." of our text is to be read as northwest, as it is in the locating of Los Alamitos (p. 251) and Los Nietos (p. 329). Northeast of San Juan Capistrano Mission would take us to the vicinity of El Orno and to upper San Juan Canyon. Northwest, following the old camino real toward Los Angeles, takes us to El Aguajito, El Ajuage del Caute, and Nigüil, all of them in direct route toward Los Nietos. Moreover, *"Niguiti"* is surely for Aj. Nawíl, Sp. Nigüil, "Nigüel" (see below), which makes it certain that "N. E.", Sp. noreste, is some kind of a mistake for northwest, Sp. noroeste, which two directional names differ in only one letter in both fully spelled forms and abbreviations.

That *"Niguiti"* is a miscopying or misprint for *Niguili, the -t- of our text standing for -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 in 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 Niquil." Engelhardt's source for this last quotation is Cal. Arch., Dept. St. Pap., Angeles, vol. vi. p. 46, Bancroft Collection. The old map of the San Joaquin Ranch filed by José Sepúlveda in 1841 with the United States Land Commission, which is reproduced 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 slightly further to the right, according to information very kindly furnished by Mr. Terry E. Stephenson, who has seen the original. The above

Religion of the Luiseño Indians of Southern California, p. 178) says that the central

early spellings are all for Aj. 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 he aways saw a lot of qawíi'alat, ravens; 2. "Niger" Canyon, creek just downcoast of Abalone Point and upcoast of Laguna Beach. There was a large Indian rancheria on the high flat land just upcoast of Abalone Point. 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 Sp. form of the name is Nigüil, i. e. in phonetic orthography Niywíl, 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 Miguel: Sæn Migíl.

The present owners of the great Nigüil ranch, which extends from near the Santa Ana-San Juan Capistrano 101 highway, where it passes near El Toro, to the ocean shore downcoast of Laguna Beach, including most of the Nigüil 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 Marcos H. Forster, Mrs. Juanita Daguerre Seidel, Mr. Terry E. Stephenson, Dr. Charles D. Ball, Fr. St. John O'Sullivan, and others, not to mention Acú and other Indian informants, it seems that the vicinity of the old ford of the camino real across Aliso Creek, at or near where the present 101 highway bridge is, 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

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In the following notes on Rancho Nigüil history I am indebted in part to Moulton, Charlotte G., El Toro and Its History, 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 Nigüil ranch was granted by Governor Juan B. Alvarado to Juan Ávila and his sister Concepcion Ávila de Sanchez, June 21, 1842. Later the ranch passed through the hands of several owners, among them the Yorbas (for the adobe house said 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. Jean Pierre Daguerre came to the Nigüil 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 mortgage and later in the same year Mr. Daguerre got 1-3 interest, forming thereby the partnership of L. F. Moulton and Company. 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 Nigüil ranch 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 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 Nigüil would have been equally appropriate.

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. Acú *volunteered* that El Toro, Sp. meaning The Bull, is so called "porque habia in buen toro manso allí," (because there was a nice tame bull there). Acú had heard this from his father.

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 Ṣeveeŋa, Indian translation of Sp. en los Alisos, at the sycamores.

The exact spot at Nawíl, Boscana's *"Niguiti"* (the name may already in Boscana's time have had a general, regional application), where the Los Nietos chief 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, *Kurooni, 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 Putiiði, locative Puíiðiŋa, Aj. Putiiðum, locative Putíiðumŋa, meaning her navel. Boscana's *"Putuidem"* is for Putiiðum, 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 the case of *"Acagchemem,"* but is part of the absolutive form of the placename itself. The gentilicious noun is Putíiðiŋaχwic, pl. Putíiðiyam; Aj. Putíiðumŋaχwitc, pl. Putíiðumyam.

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 putiiði min'aant (or min'aat, or mín'aχont, or mín'aχunat), her projecting navel, Sp. su ombligo salido. From min'aq putiiði, her navel is sticking out. Noon 'a'qwa nutiiði mín'aχuna, I have my navel sticking out. There is a tatahuila song that mentions putiiði, 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 turóohayic, ground painting, is called putiiði, 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 regalia left by the dead are interred in it, as is given by Kroeber (Handbook of the Indians of California, p. 679) (see p. 318).

This Putiiðum, 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 the Putuidem" (p. 331) Boscana merely refers to the villages along the way between San Juan Capistrano and Putiiðum.

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 Putiiðum 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, which place was after that called *"Acagchemem"* (Ajachme) (see p.....).

When we now inquire as to what spring this may be beside which stood the village of Putiiðum, 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 for instance compare the estimation of Paloú (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 Putiiðum 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; data has also been gleaned 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 Putiiðum, navel spring, but could not remember which spring was referred to.

The 3 springs, aside from the spring near Nawíl, one of which is most likely to be Paal Putiiðum, are the following:

(1) El Aguajito, meaning little spring, Indian name unknown to any of the informants, possibly the Paal Putiiðum, navel spring, that Acú 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 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.

From this spring water was frequently hauled to San Juan Capistrano in 5 gallon or 10 gallon kegs by various residents there in early days, according to information supplied by Fr. O'Sullivan, Marcos H. Forster, and others. Mr. Ed Mendelson, keeper of the old "Mendelson House" at San Juan Capistrano, used to go to that spring to

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From this spring water was frequently hauled to San Juan Capistrano in 5 gallon or 10 gallon kegs by various residents there in early days, according to information supplied by Fr. O'Sullivan, Marcos H. Forster, and others. Mr. Ed Mendelson, keeper of the old "Mendelson House" at 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 accompanied him on one of these trips, and remembers that the spring was boarded in and had quite a flow of water. It was just a spring of water that came out and flowed away 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, from which water was hauled to San Juan Capistrano, that it was boarded in at the time, and that he picked up a piece of Indian metate nearby. The distance of this spring from San Juan Capistrano 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. Yukuykʊ, 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 across Trabuco Creek, and about 1½ miles (Boscana's ½ league almost exactly) north of San Juan Capistrano Mission. The water comes forth at the base of a sycamore tree. Acú 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 Pʊʃíitcqal, Qe. Paala Pʊʃíitcqala, meaning water trickling out, Sp. El Aguage del Caute, meaning Caute's spring, 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 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 Acú and Marcos H. Forster, this spring was one of the goals of gome games played in Mission times, the players starting their race from San Juan Capistrano Mission, running to the Aguage del Caute, and returning, making a 10 mile race, each of the players being barefooted and kicking his wooden gome ball. Another nearer goal sometimes selected for this race was according to Acú 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 Capistrano Mission. The rock has been moved to the fourth fence post 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.

Fr. O'Sullivan took Acú to see 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.

The Indian name, Aj. Paal Pʊʃiitcqal, Qe. Paala Pʊʃíitcqala, water trickling out, is derived from Aj. ʃiitcq, Qe. ʃiitcqa, to trickle out.The common name for any spring is paala pʊpóoʃaqala, 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 of this spring given above, El Aguagito, can be regarded as a translation of Paal Pʊʃiitcqal, the Sp. diminutive bringing out the idea of trickling, though it may also be of independent, merely descriptive origin.

The first Sp. name of the spring given above, El Aguage del Caute, 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 Mission 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 did not know, but we have the important and elucidating information that there was an Ajachme woman formerly living at San Luis Rey who was named or nicknamed in Qe. Kaawʊt, Aj. *Kawt, an Indian name of unknown meaning, the Aj. form of which when eased into Sp. pronunciation by the regular process 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.

According to Mr. Marcos H. Forster, and also according to Acú, Galivan is a corruption of the creek name Arroyo del Gabilan, hawk creek, applied when the railway came through to 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 which formerly lived in the vicinity.

Or Putiiðum may have been different from any of these springs, including the spring at Nawíl. 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 more definitely locating Putiiðum is through the memory of individuals or by making a thorough search for archeological remains in the ground about existing springs, especially around El Aguagito, which seems to me on the whole to present the best claims for being Paal Putiiðum.

That Putiiðum survived as a village of size 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 dipthong -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 17). "Puituide" (Sjc. Bap. I, entry 46). "Puitùide" (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). "Puitùide" (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). "Puitùide" (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). "Puitùide" (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,

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There is only one occurrence in the San Juan Capistrano Mission records of the locative Putíiðumŋa: "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 of better knowledge to be the same place) to Putiiði. 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). "captivit" (Sjc. Bap. I, entry 253). "Captivit" (Sjc. Bap. I, entry 265). "Captivit" (Sjc. Bap. I, entry 757). "Càptivit" (Sjc. Mar. I, entry 2). "Captivit" (Sjc. Mar. I, entry 3). "Captivit" (Sjc. Mar. I, entry 17).

According to Boscana, apparently just as Sp. capitana, chieftainess, is the feminine correspondent to Sp. capitan, chief, so the title nuu' has as its feminine correspondent the title *kurooni, and the title *'ıyakki, which denotes an official subordinate to the nuu', has as its feminine correspondent the title *tapí'.

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 342). "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 following Sjc. Mar. I, 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).

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.

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(235) 331-b

(236) 331-c

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). "Tapi" (Sjc. Mar. I, entry 720). "Tepi" (Sjc. Mar. I, entry 731). "Tepi" (Sjc. Mar. I, entry 736). "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. Deaths I, entry 2076). "Tepi" (Sjc. Deaths I, entry 2133). "Tepi" (note on death of Maria Ygnacia Tepi, whose baptism is entry 745 of Slr. Bap. I). "tepi" (Sjc. Deaths I, entry 2425). "Tepi" (Sjc. Deaths I, entry 2428).

(237) 332-a

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 Putiiðum, 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 Putiiðum village, these residents "on returning home, arrived and put up for the night at a place called 'Acagchemem', distant, from where the mission now stands, only about sixty yards; and from this time the new colony assumed the name corresponding to the place. 'Acagchemem', signifies a pyramidical form of any thing that moves, such as, an anthill, or place of resort for other insects. Others apply the term to things inanimate; such as a pile of stones, etc.; but, the most correct signification of the word is understood as having relation to a heap of animated things." Boscana's etymology is surely correct, for Guorojos volunteered that 'Axatcme means "a few stones there, piedras asi tiradas (Sp. for some stones thrown there), but he was unable to give the verb from which the name

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In the placename *"Putuidem"*, for Putiiðum, we have seen that the -m is part of the name. But in *"Acagchemem"* it is the -m of the plural of the gentilicious noun which gives Boscana his form in -m; *"Acagchemem"* is for Aj. 'Axátcmeyam, Qe. 'Axácmayam, San Juan Capistrano town people, pl. of Aj. 'Axátcmeŋatc, Qe. Axácmayŋaxwic, also 'Axácmayŋuc, San Juan Capistrano town person, gentilicious noun and adjective from Aj. 'Axatcme, Qe. 'Axacmay.

Boscana says Aj. 'Axatcme was a place 60 varas from San Juan Capistrano Mission.

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, reproduced in Englehardt, 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 wirting, "Mission" being taken as referring to the mission proper, which 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. Junípero 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 lay claim to being the oldest building in the State. The adobe church withstood 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 ruin by said earthquake and has remained as such. Or as a third 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.....ù.....).

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. From where and in what direction are we to measure?

Mission and town are on a flat V-shaped piece of land between Trabuco Creek, which lies to the west, and San Juan (Capistrano) Creek (alias Mission Vieja Creek, alias San Juan Hot Springs Creek, the "San Juan Canyon" of the U. S. Geological Survey Topographical Sheets, Corona Quadrangle), which lies to the southeast, 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 on p. 333 as "the valley of St. Juan Capistrano."

The old plaza of San Juan Capistrano town, 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. 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 by the present writer from Acú.

Acú 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 Acú understand that 'Axatcme means el pueblo that he thought 'Axatcme could also be applied to Los Angeles, which was spoken of largely as el pueblo in Sp. in former years! But Acú also agreed that 'Axatcme 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, or "tribe". 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.

According to Acú and many others, the Indian rancheria of mission times was 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 Indian name of this Indian rancheria locality but supposed that it was also covered by the name 'Aχatcme.

The informants have all had the feeling that the site of the original 'Aχatcme 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. In this event it would not make much difference whether we measure 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 'Aχatcme 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 bounds the Mission grounds on the south, and approximately in the middle of the street that runs 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 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 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 60 varas as 60 varas still further south than that house.

I doubt if it will ever be known just where the original 'Aχatcme was. It may easily have been the Indian rancheria east of the adobe church.

Bound up with the problem of 'Aχatcme is that of La Mision Vieja, and that of the placename "Quanis-savit," given by Fr. Junípero Serra as the Indian name of the locality where the mission was founded on the title pages of the first volumes of the

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This is the second occurrence of *"Acagchemem"*. The first occurrence is on the title page; the third and fourth occurrences are on p. 332.

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 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 ʃuká' pupáaw, Acute-tongued Burrowing Bee his honey (lit. his water, his liquid). 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 second, p. 296; the third, p. 329; the fourth, p. 329; the fifth, p. 330; the sixth, p. 333.

This chapter, culminating in stars of omission, is reminiscent of the passage in Baegert (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 and 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, 1929, 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."

238 333-a

239 333-b

240 333-c

241 334-a

242 336-a

243 336-b

For chiefs becoming stars or comets see pp.

247 337-a

245 338-a

246 339-a

Agustín 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 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 criminal 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.....

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This comet 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 Juli 15 und 19, sowie Juli 21 von Dunlop in Paramatta. Beobachtet in Europa 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 einem Schweife von etwa 10^0 Länge . . . Ueber die Beobb. des Schweifes dieses 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 10^0 long. . . For the observation of the tail of this comet and illustrations of the same see Bredichin, Annales de l'observatoire de Moscou VIII, 1, p. 86.)

Comet is called ʃʊ'la piwíimawic, a headbanded star; also ʃʊ'la piwíic háwwiwʊnat (or contracted to háwwiwʊnt), a star with a headband tied around its head; ʃu'la piwíic háwwaχʊnat (or contracted to háwwaχont), a star with a headband tied around its head; also ʃu'la piwíic háw'lakat, a star with a headband tied around its head; also ʃu'la pʊháw'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, the same as headband. In fact, piwíic in the above terms could even be translated as milky way.

Another way of referring to a comet is pʊʃúun pʊtoowi miitaq, his life's spirit is making a (medicinal) smudge (see fn. 339).

These are the second and third mentions of *"Sirout"*, father of Wʊyóot. 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: "pʊʃúun pʊtoowi miitaq, his life's spirit is making a (medicinal) smudge. For some of the dead being stars, see p. 320.

This is the second mention of *"Tacu"*, the father of *"Ouiamot"* or *"Chinigchinich."* For the first mention see p. 254. This second mention is important since it is a definite statement that *"Tacu"* was the father of Tcaŋitcŋic. The statement on p. 254 says that Tcaŋitcŋic was "son of *Tacu* and *Auzar*," but does not state unmistakably which of these was his father and which his mother (see note——).

This is the fifth and last mention of *"Ouiamot."* The first is on p. 254, the second is on p. 255, the third is on p. 257, the fourth is on p. 276. The spelling is everywhere the same except that in the fourth occurrence it is spelled *"Ouimot."*

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. ——).

Boscana gives 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 a húnwʊmawic, also húnwʊkat, beardoctor, Sp. osero, turning himself into a bear and being recognized, lassoed or killed by the vaqueros. Such a doctor was also called simply hunwʊt, *Erarctos americana americana* (Pallas), Black Bear; or one says of such a man: pookʊn lʊví"aχma hunwʊt, he turns into a bear all the time.

"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. Boscana's q would be readily mistaken by a novice at his handwriting for a g. 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 of these tribenames from the Spanish 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."* *"Sagui"* on p. 341 is with its -i already a step less removed from our assumed original *Yaqui.

A less plausible theory is to reconstruct *"Sagues"* as Tawíiy, Spanish spelling Taguí, D. name for Monkey Hill, called in Sp. San José, a former rancheria, hot spring and hill in Warner's Valley, the Qee'esh name of which is Paʃkʊ. 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 Tawíiy is here not to be thought of, and that *"Sagues"* is for *Yaquis. The ceremonial couplet form of Paʃkʊ is Paʃkʊ Mahaala (see p. ——); it is the third hot spring to which Wʊyóot was taken after he became sick. The hot spring is on the east side of Monkey Hill.

ADAM, *Very Rev.* [Fr.] J[oachim], *tr.* Life of Ven. Padre Junipero Serra written by Very Rev. Francis Palou, guardian of the Convent of San Fernando, Mexico. Translated by the Very Rev. J. Adam. P. E. Dougherty and Company. San Francisco, 1884.

[ANONYMOUS.] Indian names of old missions.

California Daily Chronicle, San Francisco, Feb. 21, 1856, p. 1, col. 2. Gives purported Indian names (copied from mission records but 3 out of the 5 with miscopyings or misprints) of 5 mission sites; the last two names are, however, tribenames, not placenames: "San Juan Capistrano—Quains-Savit. San Gabriel—Torris-canga. Santa Clara—Thamien. Soledad—Taches. San Carlos Carmelo—Eslenees."

[ANONYMOUS.] Legends and history of the San Jacinto mountains, Long Beach, California. [Frederick, K. P., copyrighter.] [1926.]

"This book is published and distributed through the courtesy of Strong and Dickinson, Reeves-Strong Building, Los Angeles, Pine Cove Company and Idyllwild Golf Club, both of Idyllwild, Calif. The publishers are indebted to Mrs. J. M. Percival of Hemet, Charles Van Fleet of San Jacinto, Father Wheeler of San Luis Rey, Rose Aguine [Aguirre?] of Hemet, the Indians of Soboba and Cahuilla reservations, among others, for much of the material herein."

[ANONYMOUS.] Orange, California, illustrated and described. W. W. Elliot Company, San Francisco and Oakland, 1886.

[ANONYMOUS. Pamphlet on Santa Ana, California, published by the W. W. Elliot Company, San Francisco and Oakland, evidently in 1886.]

This is evidently a companion booklet to [Anonymous,] Orange, California, Illustrated and Described, W. W. Elliot Company, San Francisco and Oakland, 1886. Information as to the existence of this booklet and that it contains a print of the lithograph of Los Alamitos ranch house, was supplied by Mr. William McPherson, who discovered in the Santa Ana Herald of Oct. 23, 1886, a statement that the editors have received an illustrated pamphlet on the Santa Ana Valley from the W. W. Elliot Company, and they mention birdseye views of Santa Ana, Orange, Hewes Ranch, Bixby Ranch, etc.

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ARMOR, Samuel; LOFTUS, William; MOORE, G. W.; SHAW, Linn, L.; and others. Orange County, California. 1911.

[Author not ascertained.] Mystica Algoot. [Date?]

A little book about Tahquitz.

[BAEGERT, *Fr.* Jakob.] Nachrichten von der amerikanischen halbinsel Californien: mit einem zweyfachen anhang falscher nachrichten. Geschrieben von einem Priester der Gesellschaft Jesu, welcher lang darinn diese letztere jahr gelebt hat . . . Mannheim, 1772.

The German edition has 358 pages, plus a page of errata, a map of Lower California, a full page picture of a Lower California Indian man, and another of a Lower California Indian woman.

Taylor, A. S., The Indianology of California, 4th series, California Farmer, May 1, 1863, tells of a translation that was contemplated: "The Odd Fellows Library Association . . . succeeded last year in importing this work of Begert [sic]

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For a partial translation, see Rau, Charles, below.

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An account of the Bixby family in California, including much historical material on Los Alamitos ranch.

Bolton, Herbert Eugene, *ed.* Historical memoirs of New California by Fray Francisco Palóu, O. F. M., 4 vols., Berkeley, California, 1926.
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Title page

Chinigchinich

The only existing contemporary account of the life
and customs of the mission Indians of
Southern California

By FATHER GERONIMO BOSCANA

Chinigchinich
(-1 2 x 15)
Robins translation of
Historia de Boscana

Fine Arts Press
Santa Ana Junior College
1 9 3 2

Edited By

Annotated By



FATHER GERONIMO BOSCANA
MISSIONARY AT ST. JUAN CAPISTRANO

CHINIGCHINICH;

A

HISTORICAL ACCOUNT

OF THE

ORIGIN, CUSTOMS, AND TRADITIONS
OF THE INDIANS AT THE MISSIONARY ESTABLISHMENT
OF ST. JUAN CAPISTRANO, ALTA CALIFORNIA;

CALLED

THE ACAGCHEMEM NATION;

COLLECTED WITH THE GREATEST CARE, FROM THE MOST INTELLIGENT
AND BEST INSTRUCTED IN THE MATTER.

BY THE

REVEREND FATHER FRIAR GERONIMO BOSCANA,
OF THE ORDER OF SAINT FRANCISCO,
APOSTOLIC MISSIONARY AT SAID MISSION.

TRANSLATED FROM

THE ORIGINAL SPANISH MANUSCRIPT,
BY ONE WHO WAS MANY YEARS A RESIDENT
OF ALTA CALIFORNIA.

NEW YORK:
PUBLISHED BY WILEY & PUTNAM,
No. 161 BROADWAY.
1846.

ONE

Foreword

THE Indians of California have ever been an anomaly, for perhaps nowhere in the world have there been spoken so many languages in an area of equal extent; indeed of more than sixty distinct aboriginal tongues in North America north of Mexico in historic times, nearly a third of them have been found within the confines of California.

The most important of the linguistic families represented within the State, both in area occupied and in modern population, was and is the Shoshonean; but rather than being confined to California, its tribes extended over a much vaster territory, including parts of Montana, Idaho, Oregon, Wyoming, Colorado, New Mexico, Arizona, and Texas, all of Utah, and nearly all of Nevada. In California, a small strip in the northeastern part east of the Sierras and a wide territory along the eastern border south of latitude 38° and extending over much of the southern part of the State, was occupied by Shoshonean tribes.

But the great Shoshonean family is only a part of a much larger linguistic group which includes also the Piman tribes of southern Arizona and northwestern Mexico, as well as the vast Aztecan group of Mexico and Central America whose components attained such a remarkable degree of culture. Indeed from the point of view of culture alone the great Uto-Aztecan stock is as anomalous as the number of distinct tribes of California, for there is a marvelous cultural difference between the peaceful sedentary Hopi of Arizona and the hunting, warlike Comanche of the plains, and between the Paiute, Mono, and others of the California-Nevada desert and the Aztec or Nahua of Middle America.

The Shoshonean dialectic groups of Southern California are divided by Kroeber into (1) the Serrano, composed of the Kitanemuk, Alliklik, Serrano, and Vanyume; (2) the Gabrielino, including the Fernandeño, Gabrielino, and San Nicoleño, and (3) the Luiseño-Cahuilla, comprising the Juaneño, Luiseño, Cupeño, Pass Cahuilla, Mountain Cahuilla, and Desert Cahuilla. The Diegueños, as Boscana notes, belong to the totally distinct Yuman stock.

It is only a relatively insignificant part of the Shoshonean family of Southern California that concerns us here—the Juaneños, a name given to that branch of Shoshoneans who were gathered by the Franciscans into San Juan Capistrano Mission, at which Father Boscana was stationed. Occupying the area between the related Gabrielinos and Luiseños, the lands of the Juañenos extended approximately from the coast at about Los Alisos Creek northeastward to Santiago Peak, the southern ex-

tension of the Sierra Santa Ana, thence southeastward, passing the uppermost reaches of San Juan Creek and Arroyo San Mateo, and southwestward to the sea between Arroyo San Onofre and Las Pulgas Cañon, in the present Orange and San Diego counties.

It was among the Juaneños that Father Boscana conducted his missionary work for a period of twelve years (May, 1814, to January, 1826), followed during the next five years by similar labors among the Gabrielinos of San Gabriel Mission, where he succeeded Fr. José María de Zalvidea and where he last saw the light.

According to Kroeber, analysis of the native terms and designations of place recorded by Boscana leave no doubtful impression that "a large part, possibly the bulk, of the information conveyed by the assiduous and sympathetic priest is certainly of Gabrielino origin." This was due, according to the same authority, either to the taking over of the lore by the Juaneños from the Gabrielinos of their own accord in pre-mission times as part of the Chinigchinich cult or as the effect of still earlier streams of Gabrielino culture, or to the reporting by Boscana of data from local Juaneños and imported Gabrielinos without deeming it worth while to specify tribal differences. Yet, as Kroeber further asserts, Father Boscana's memoir is "easily the most intensive and best written account of the customs and religion of any group of California Indians in the mission days."[1]

What may have animated Father Boscana to write his *Chinigchinich* was his responses to a questionnaire addressed by the Spanish officials to all the civil and ecclesiastical authorities in Spanish America. The questions reached California in 1814 through the Bishop of Sonora, and on August 8 of that year the brief responses were signed by Fathers Barona and Boscana, but were written by the latter.[2]

The Mission of San Juan Capistrano was founded by Father Junípero Serra, November 1, 1776, at a place called Sajivit, or Quanis-savit, by the natives, at the present San Juan, Orange County. The adjacent territory proved to be so fruitful that, with Indian labor under the guidance of the missionaries, there was soon sufficient wheat, corn, and legumes to meet the needs of the establishment and to afford an exchangeable surplus. With abundant pasturage, herds and flocks increased rapidly, and the vine, which was first planted there, together with pomegranates, quinces, peaches, nectarines, and other fruits of Spain, produced bountifully. Indian converts increased from 383 in 1783 to 544 in 1786 and 741 in 1790, and in the latter year the mission herds numbered 2,328 head and small stock 5,508, while the grain crop was 3,453 bushels.

During this flourishing period, that is, in 1794, houses for forty families were built, some of them with tiled roofs. Two years later weaving was introduced, and woolen blankets and cloth of native dye were

produced, while the wool clip was sufficient to supply other missions as well as the presidios. The first church, built of adobes, was finished in December, 1778, but this was succeeded by a great stone edifice, the finest in California, which required nine years for its erection and was completed in 1806 after many vicissitudes; but on December 8, 1812, it was partly destroyed by an earthquake and forty Indians who were attending Mass were buried beneath its toppled walls. At the time of this disaster Father Boscana was stationed at San Luis Rey, but he was actively engaged at San Juan Capistrano from May 19, 1814, in which year he and Fr. José Barona built a hospital.

In 1810 the number of cattle had increased to 10,213, and although the sheep, still the largest flock among the missions, had declined from 17,030 to 11,500 in ten years, the grain crop had reached 5,892 bushels. Ten years later there were 11,500 cattle, 15,000 sheep, and 1,000 horses; but the number of neophytes had become reduced from 1,138 in 1810 and 1,361 in 1812, to 1,064, and at the close of the next decade there were only 926.

In a temporal way this was the golden age of San Juan Capistrano, for it had grown rich through Indian labor and by the sale of supplies to American and Russian ships, however illegal the latter may have been regarded by the Spanish administrative authorities. But with respect to the purpose for which San Juan Capistrano was founded, it was already in its decline, for only 861 Indians were under its jurisdiction when the mission was secularized in 1833 and its adherents were released from further restrictions. In the following year, however, the new liberties were abrogated and the Juaneños were placed on a footing with the people of other missions; but owing to the avarice of the civilian administrator, the neophytes deserted until only eighty remained in 1839. The government acceded to their request to be formed into a pueblo on condition that they work faithfully during a period of probation under the direction of the padre, but he was unwilling to assume charge unless citizens were allowed to come in and the Indian *alcaldes* were kept under control. In consequence, says Father Engelhardt, "the Indians, already thoroughly saturated with the ideas about their freedom from missionary rule, and filled with the importance of their new condition as citizens, had by the year 1834 become unruly. . . . What followed was the decay of the mission. The fields were not properly worked, the orchards not cared for, and the cattle and herds neglected, which, therefore, dwindled in numbers."[3]

During the next few years most of the natives left for Los Ángeles and elsewhere. In 1841 those remaining were fully emancipated and land was assigned to those who desired it in the newly founded pueblo of San Juan, but only twenty or thirty seem to have settled there. In December, 1845, a portion of the principal building, the furniture thereof,

and three gardens, were sold at public auction by Governor Pío Pico for $710, but in 1855 the United States declared the sale illegal and ten years later the property was restored to the Catholic Church.

During the period of its greatest activity, that is, from its founding until 1834, the number of Indians baptized at San Juan Capistrano was 4,404, while the number of deaths was 3,227. That natives other than Juaneños were gathered into the mission there is little doubt. There are possibly three or four Juaneño survivors who retain some recognizable trait of their original affiliation.

As with San Juan Capistrano, so with the other missions of California. Unaccustomed to strict sedentary life and the discipline and hard labor to which they were subjected, enforced by the military when necessary, together with a radical change in diet and clothing, and the introduction of epidemic diseases by soldiers of the garrisons and seal hunters along the coast, the Mission Indian population withered away within a comparatively few years until it became decimated. The total Indian population of California at the beginning of white settlement is variously estimated at between 133,000 and 260,000, of whom 35,000 to 40,000 were under at least nominal mission jurisdiction. Including all shades of admixture the total Indian population of the State is now about 15,000.

F. W. Hodge

[1] Kroeber, A. L., Handbook of the Indians of California, *Bull. 78, Bur. Amer. Ethnol.*, (Washington, 1925), p. 636.

[2] Engelhardt, Fr. Zephyrin, *San Juan Capistrano Mission,* (Los Angeles, 1922), pp. 58-60.

[3] Engelhardt, *op. cit.*, p. 116. At the beginning of 1838 there were said to have been 494 head of cattle, 448 (?) horses, and 20 mules (ibid., p. 121).

THREE

The Traslator's Introduction



IN the translation of this manuscript, I have endeavored to retain the iriginal style of the Spanish writer, and have adhered, as closely as practicable, to a literal version of the same.

It is apparent that Father Boscana intended to confine his description of the Indians to those who were made converts in the region called San Juan Capistrano; but I presume the same will correspond with the character of the natives generally of Upper California. The mission of San Juan Capistrano was first founded in 1776 and, like those which preceded it, was conducted under the administration of two friars of the Franciscan Order. Its domains were large and distributed into numerous farms for the purpose of domesticating cattle. A guard of three or four soldiers and a sergeant enforced the will of the missionaries and kept in check such unfriendly Indians as were not inclined to avail themselves of the advantages of civilization. Under this kind of administration, the natives were taught many trades, and became not only useful to themselves but also to the community. Hardly any attention was paid to the improvement of their minds beyond the forms and rules of their religious belief; so that scarcely any of them could read and none could write. They have been careful to preserve the traditions and customs of their ancestors, and are premitted to indulge in the observance of them on their feast days, which occur several times during the year. Thus, I have had frequent opportunities to witness many of the absurdities and extravagances described by Father Boscana.

The manuscript ends rather abruptly; and it is uncertain if the holy Father ever intended it for publication. After his death in 1831, it was found among his effects, with other writings, which came into the possession of the Syndic of the Missions, who kindly presented it to me. The reader will decide as to its merits.

A. R.

Introduction

THE motives which have induced me to write the present history have been, principally, to fulfill my obligations as Apostolical Missionary, to have before me the means of presenting to these poor Indians an account of the errors entertained by them during their state of heathenism;[8] and to contrast the same with the light they now enjoy as Christians. Also, to leave to my successors such instruction as will relieve them from the trouble and labor that I experienced in procuring a knowledge of the belief, usages, and customs, i.e., the religion,[9] which these natives possessed in their heathen state, persuaded, as I am, that being ignorant of this it will be difficult to remove their erroneous belief and give them an understanding of the true faith. It is difficult, I confess, if unacquainted with their language to penetrate their secrets as they do not all understand the significance of their usages and customs, this knowledge being confined to the chiefs of their tribes, and the old men who officiate as priests. When they reveal anything to their children, it is only to such as they intend to rear for their successors, and these are enjoined to keep fast the secrets, and not communicate them to any one, under pain of severe chastisement.

A veil is cast over all their religious observances and the mystery with which they are performed seems to perpetuate respect for them and preserve an ascendancy over the people. This is the reason that the dance ceremonies in their grand feasts (which are properly exercises of religion) cannot be understood. They have never had the use of writings, letters, or characters of any description.[10] All their knowledge is from tradition, which they preserve in songs for their dances, and these are introduced by the chief at their festivities in a language distinct from that in common use.[11] Others unite with them but without understanding the meaning of what they do or articulate; perhaps the songs thus introduced are in the primitive language.

Perchance some one may enquire how I have obtained so much information relative to the secrets or religion of these natives when, up to the present time, no other Father has written on the subject.

We are to suppose it a truth that there are many things hidden, not only in the Divine Prophecies, but in human events also, which cannot be comprehended or known but by the Divine Will. As God almost always makes use of the humble instruments for His purpose, to me He assigned three aged Indians, the youngest of whom was over seventy years of age. They knew all the secrets, for two of them were *capitanes,*[12] and

the other a *pul,*[13] who were well instructed in the mysteries. By gifts, endearments, and kindness, I elicited from them their secrets with their explanations, and by witnessing the ceremonies which they performed I learned by degrees their mysteries. Thus, by devoting a portion of the nights to profound meditation, and comparing their actions with their disclosures, I was enabled after a long time to acquire a knowledge of their religion. There are yet many things I do not understand because they have not been disclosed to me with that clearness that I could wish, but always so confusedly that I was unable to penetrate their meaning.

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Shungahuela

FOUR

Of What Race Are These Indians?

Chapter I

O commence this relation, it may be proper in the first place to search after the origin, or lineage, of these Indians of New California. But it is impossible to find any account of where they originated, as those of this mission (San Juan Capistrano) and indeed those of all the missions in the province, have no tradition and are entirely ignorant of their descent.[15] Without examining into the opinion of others as to their being descendants of the Jews, Carthagenians or Phoenicians, I shall confine myself to the class that came to populate the Mexican Territory, and from these have doubtless descended the natives of California.

The tribes that populated the Mexican Territory at different epochs, according to the writings of Father Torquemada in his *Monarquía Indiana* were four; and as follows: Tulticas, Chichimecas,[16] Aculnas,[17] and Mexicanos.[18] Of these distinct tribes, my opinion is that the race of California proceeded from the Chichimecas, because from the Tulticas they could not have originated, as is manifest from their characters and inclinations. Tultica signifies "Art",[19] and these Indians do not manifest the least industry or ingenuity.

They are in every respect like the Chichimecas, according to the description given of them by Father Torquemada. "Near the northern boundary of Mexico there was a province, the principal city of which was called Amaqueme.[20] Its inhabitants, Chichimecas, were people entirely naked, fierce in appearance, and great warriors. Their arms were the bow and arrows; their ordinary sustenance was game and wild fruits, and their habitations were caves, or huts, made of straw. As it was their manner of life habitually to roam about among the mountains, in search of game, they paid but little or no attention to the art of building."[21] This is the picture given by Father Torquemada of the Chichimecas, and comparing them with the natives of California they are found the same in every respect.

Although the habitations of the Chichimecas formed a kind of village, still they had no police nor acknowledged any higher power than that of *capitán*, or chief, and toward him was observed but little respect, indeed hardly sufficient to designate him from the rest. They did not live permanently in one place, but roamed about from spot to spot as the

scarcity of game compelled them. Of medicine they had no knowledge;[22] consequently, no means of curing the sick, and the bodies of their dead were immediately burnt. Idolatry prevailed among them, but not a belief in a pulrality of gods; neither did they sacrifice, as was the custom among the Mexican Indians.

Having thus described the Chichimecas, we see precisely the character of the Californians with the exception that the last-mentioned lived in villages and were governed by a chief, whom they entitled *Nót,* signifying "lord", or "master."[23] He possessed but little influence over his subjects, and they in turn entertained no respect for his authority as we shall see hereafter. The name Chichimeca signifies a "sucker".[24] Their principal sustenance was the flesh of animals taken in hunting excursions, which was generally consumed in its raw state[25] after sucking all the blood. From this, arose the term Chichimeca.

The Californian often made his repast from the uncooked animal, and at the present day, flesh, very slightly cooked is quite common among them. They also extract the blood in like manner and I have seen many instances of their taking a rabbit and sucking its blood with eagerness[26] previous to consuming the flesh in a raw state. The diversities of language and other peculiarities renders it extremely difficult to ascertain to a certainty if all the inhabitants of Alta California descended from the Chichimecas. Those between Monterey and the extreme northern boundary of the Mexican domain[27] shave their heads closely,[28] while those to the south, between Santa Bárbara and towards San Lucas, wear their hair long[29] and take pride in cultivating its length as a mark of beauty. Those between Santa Bárbara and Monterey differ considerably from these as regards their habits, being much more industrious, and appear an entirely distinct race.[30]

They formed a kind of money from shells, which passed current among them, and they constructed out of logs very swift and excellent canoes for fishing.[31] Their dead they interred in places appropriated to that purpose. The diversity of language is so great in California that almost every 15 or 20 leagues you find a distinct dialect[32] so different that in no way does one resemble the other.

It is natural to suppose that the Chichimeca nation would have had but one language, notwithstanding it might have varied a little from one place to another as is seen in other parts of the world, where are to be met with certain provincialisms which are not to be found in the original tongue. But here, it is not so, for the natives of San Diego cannot understand a word of the language used in San Juan Capistrano and in like manner those in the neighborhood of Santa Bárbara and farther north. If it should be suggested that people thus separated could have corrupted the original language in all its phraseology and manner of pronunciation,

I would reply that such might be the case; but still, there would be some connection or similarity so that they could understand each other. This has placed me somewhat in perplexity and I am without means of discovering the cause of such dissimilarity in a spot confined like California. I shall leave the subject to some of my brother missionaries or to those who may peruse these writings to explain.

FIVE

On The Creation ««Of The World»»

Chapter II

ALTHOUGH this chapter has for its title the creation of the world, the reader must not suppose it has any relation to the account given by Moses in the first chapter of Genesis. I do not intend any such thing, but merely to make known the belief of these Indians in their heathen state. We must not be surprised, if there be found many contradictions and extravagances, for these rude Indians were ignorant of the true God—without faith, without law or king, and governed by their own natural ideas or by tradition. We should, therefore, not wonder at their inconsistencies and want of discernment to discriminate the truth from falsehood for, deprived of the light of the Gospel, they ever walked in heathen darkness. Before I commence with their ideas of the world's origin, I must premise that the Indians of this particular location (the mission of San Juan Capistrano)[33] account for the creation of the world in one way, and those of the interior (about three or four leagues distant)[34] in another, though in substance the beliefs are the same. One is as fabulous as the other. For this reason I will give both relations, and commence in the first place with the account of those in the interior.

Their belief is this: Before this world was, there existed one above and another below. These two were brother and sister. The one above signified the heavens and the one below represented the earth.[35] But the heaven and earth here mentioned were not as they appear now to us but of another nature which they could not explain. We may, therefore, consider them as imaginary. All below was dark, without sun, moon, or stars.[36] The brother came unto the sister and brought the light, which is the sun,[37] saying he would take her unto him to wife. She resister, reminding him of their affinity, and desired that he would return and leave her in peace. But in time they were wedded, and the first fruits of their union were earth and sand, after which were produced rocks and stons of all kinds, particularly flints, for their arrows. Trees and shrubbery followed, and next thereafter, herbs and grass; and again, animals principally the kind which they eat. Finally, was born one that they called Ouiot,[38] [39] This was an animated being. The father and mother of Ouiot were not mortals, as we said before, but were of a nature they could not explain. Ouiot had children, and was king or grand captain

of the first family, and as I understand it we are to suppose them like their parent, a species of animal, distinct from any which now inhabit the earth or, in other words, imaginary phantoms. Upon enquiring how this grand captain could have had children, and what was the name or his partner they could not explain, but he had children, and many, both male and female.

As Captain Ouiot's descendants multiplied, the first born of his mother, (the earth), increased in size, and extended itself to the south; (it will be well to state here, that it is the general belief of the Indians that they originated in the north), and as they increased the earth continued to augment. Captain Ouiot having become aged, his eldest vassals formed a conspiracy to destroy him, alleging as a reason for so doing that his years prevented his attending to their wants and, in fact, that he was too old to govern.

A consultation was held to resolve upon what method to carry into execution their designs and it was decided that he should be poisoned. They mixed a poisonous ingredient in his beverage, and administered it to him.[40] After drinking of this, he immediately became sick and left the mountains where he lived, and resorted to the place which is now occupied by the beach, or seashore, for it is supposed that at this time there was no sea. His mother, hearing of the danger to her son, mixed for him a remedy which was prepared in a large shell[41] and placed in the sun to ferment. The coyote, attracted to the spot by its fragrance, overturned it and thus frustrated the intention of his mother. At length, the captain died, and although he told them that in a short time he would return and live with them again, they never have seen him.

I must state that at this time there was no kind of grain or flesh to eat, and their food was the earth which, according to their description, I understand to have been a kind of white clay often used upon their heads by way of ornament.[42] After the death of Ouiot, they remained for sometime undecided whether to inter his remains, or to burn them. However, it was determined by the elders that they should do the latter. The fire was prepared, the body placed upon a pile[43] erected for the occasion, and, fearing that the coyote would come and eat him, they sent out and burnt the coyote's retreat. But the coyote made his escape and soon presented himself at the place of sacrifice declaring he would be burnt with his captain; and, suddenly leaping upon the pile, he tore from his stomach a large piece of flesh and ate it.[44] The remainder of Ouiot's body was afterwards consumed by the flames.

The name of the coyote was Eyacque which implies "second captain."[45] From this time they changed his name to that of Eno,[46] signifying "a thief and cannibal", and thieves were generally termer Eyoton, derived from Eno and Ouiot.[47]

SIX

After burning the body, a general council was called to make provision for the collecting of grain and seeds, the acorns, etc., and the flesh of animals,[48] such as deer, rabbits, hares, squirrels, rats, and all kinds which they fed upon. While consulting together, they beheld for several days and at distinct times, a spectre[49] unlike themselves, which appeared and disappeared, sometimes in one direction and sometimes in another. Alarmed at its appearance, they determined to speak to it. Having summoned it to their presence, inquiries were made if it were their Captain Ouiot. "I am not Ouiot", said he, "but a captain of greater power, and my name is Chinigchinich.[50] My habitation is above. On what matters are you debating, and why are you thus congregated?"

"Our captain is dead," said they, "We have come to his interment, and were discussing in what manner to maintain ourselves upon the seeds of the fields, and the flesh of animals without being obliged to live upon the clay, or earth, as we have done."

Having listened to their answer, he spake unto them and said; "I create all things. I will make you another people, and from this time one of you shall be endowed with the power to cause it to rain, another to influence the dews, another to produce the acorn, another to create rabbits, another ducke, another geese, another deer."[51] In fine, each one received his particular occupation, and power to create such food as they now eat. Even now, such as claim to be descendants of this people pretend to be endowed with the same powers and are frequently consulted as to their harvests, and receive in return for their advice a gift of some kind, either in money or clothing. In fact, the result of their harvest depends entirely upon the maintenance given to these sorcerers, and the supplying all their necessities. To offend them would be to destroy all their productions of flesh and grain.

Chinigchinich, after having conferred the power, as we have said, upon the descendants of Ouiot, about the time of *dixit et factum est,* created man,[52] forming him of clay found upon the borders of a lake.[53] Both male and female he created, and the Indians of the present day are the descendants of these. He then said unto them these words: "Him who obeyeth me not, or believeth not in my teachings, I will chastise. To him, I will send bears to bite, serpents to sting, misfortunes, infirmities, and death."[54] He taught them the laws they were to observe for the future as well as their rites and ceremonies.

His first commandment was to build a temple, where they might pay to him adoration, offer up sacrifices, and have religious worship. The plan of this building was regulated by himself.[55] From this time they looked upon Chinigchinich as God. The Indians say he had neither father nor mother and they are entirely ignorant of his origin. The name Chinigchinich signifies "all-powerful" or "almighty",[56] and it is

believed by the Indians that he was ever present and in all places. He saw every-thing, although it might be in the darkest night, but no one could see him. He was a friend to the good, but the wicked he chastised.

Chinigchinich was known under three distinct names: Saor, Quaguar, and Tobet.[57] Each name possessing its particular signification, denoting diversity or a difference of times. Saor means that period in which Chinigchinich could not dance;[58] Quaguar, when enabled to dance;[59] and Tobet, when he danced enrobed in a dress composed of feathers[60a] with a crown of the same upon his head and his face painted black and red.[60] [61] They say that once, while dancing in this costume, he was taken up into heaven where are located the stars.[62] His order was that they should use this mode of dress in their grand feasts—an observance regarded to this day.

Let us now return to the children of Ouiot to know what became of them and their descendants. It is said by some that the god, Chinigchinich, after he had formed the Indians out of the clay of the lake, transformed them into men like the others. To this opinion I am inclined, as being the most reasonable, for the power which they received from Chinigchinich to create animals and grain has been claimed, as has been seen, by those who pretend to be their descendants; and if he had not transformed them into Indians, no one would have remained with the power, for the children of Ouiot were not Indians, or rational beings. It is affirmed by others that when they saw the Indians that were created by Chinigchinich, they disappeared, no one knows where[63] and, consequently, that there are no descendants of Ouiot in existence. Nevertheless, they all consult alike relative to their harvests, and pay for the advice given to them. This is the belief that these Indians of the interior had respecting the creation of the world, and its origin.

SEVEN

OF THE CREATION OF THE WORLD ACCORDING TO THE BELIESF OF HOSE RESIDING ON THE SEACOASTS

CHAP THREE

IN the preceding chapter, we have been amused by the belief of the mountain-dwelling Indians[64] 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 of San Juan Capistrano. An invisible and all-powerful being called Nocumo made the world,[65] the sea, and all that is therein contained, such as animals, trees, plants, and fishes. In its form it was spherical, and rested upon his hands. But, being continually in motion, he resolved to secure the world by placing in its center a black rock called Tosaut, and it remained firm and secure as at the present time. This black rock, the Indians say, is from a small island near the beach,[66] and the fragments which they often collect serve as trowels with which they smooth their mud walls.

The sea, at that time,[67] was no more than a small stream of water[68] running from the south to the north, encircling the world, so filled with fish that they were literally piled one on top of another in such a state of inconvenience that they held a consultation, and some were for landing upon the earth. Others were of the opinion that it would be impossible, for they would perish when exposed to the air and the heat of the sun, and besides they had no legs and feet as other animals had. While conferring upon this matter, there came a large fish, bringing with him the rock, Tosaut,[69] which having broken, they found in its center a ball formed like a bladder and filled with gall. This they emptied into the water from its fresh state it was converted into a bitter condition.[70] The water then immediately swelled and overflowed upon the earth, covering the space which it does now, and the fishes were rejoiced to find themselves so amply supplied with room, and at the change effected in taste.

Nocumo, having created all the things contained in the world[71] and secured it with the rock, Tosaut, as before remarked, created man, or the first Indian, out of the earth, and called him Ejoni.[72] Afterwards he created woman and gave her the name of Aé.[73] It is not known of what she was made, but the supposition is that she was created from the earth, like the man. Many years after the creation of Ejoni and Aé, one of their descendants, called Sirout, (which signifies "a handful of tobacco")[74] and his wife, called Ycaiut, (which signifies above)[75] had a son, and

they gave him the name of Ouiot. This name, according to the explanation given by the Indians, signifies something which has taken root,[76] denoting that in like manner he would, in course of time, extend his power and domination over the earth, as the largest trees spread their roots in every direction. I have not been able to ascertain if the name Ouiot, properly implying "dominator" was given to him at the time of his birth, or at the time of his celebrity as the great captain. Be that as it may, let us examine his history of life.

Out of the confines of a *rancheria,* called Pubuna, distant from San Juan Capistrano northeast about eight leagues,[77] came the monster, Ouiot, and the Indians at the present time preserve the account in their annals. At that time, all the inhabitants were at peace, and quietly following their domestic pursuits, but Ouiot, being of a fierce disposition, a warrior, ambitious and haughty, soon managed to gain a supremacy over many of the towns adjoining that where he originated. During the commencement of his reign he was pacific, kind and generous to such a degree that every-one appeared happy and contented wih their chief. But, after the lapse of a few years he gradually exposed his ferocity, and persecuted many of his vassals, treating them cruelly, and some he put to death. In fact, he soon became the detestation of all his subjects.

Having suffered so much from Ouiot, they determined to rid themselves of the tyrant, and release themselves from the oppression in which they had lived for so long a period. A consultation was held by the elders, and it was decided that he should receive his death by means of poison. The rock, Tosaut, was procured, and while in the act of pulverizing the ingredient they were perceived by one called Cucumel, who immediately gave information to Ouiot, that they wished to destroy him by poison. Cucumel was a small animal inhabiting holes in the ground from which, in the daytime, he issued to obtain his sustenance.[78] Ouiot, believing he was hated and despised, and fearful of the death revealed to him by Cucumel, despatched messengers in every direction to ascertain the truth, at the same time threatening those who might have been concerned in the conspiracy. But, obtaining no information, he rather looked upon it as a jest.

In the meantime, his enemies had secretly prepared the mixture and were consulting how to administer the same, saying that it was so active and effective, that the mere application of it to the flesh would cause almost instantaneous death. One of them was entrusted with its execution, and at night, finding Ouiot asleep, he placed a small quantity upon his breast. On waking, he experienced a sickness and weakness in his limbs, and fearing very much that he would die, he immediately called in all the intelligent men from the different towns. But the more they administered for his relief, the worse he became until, at length, he died.[79]

EIGHT

After his death they sent off couriers to all the towns and settlements which Ouiot had governed, summoning the people to the interment of their grand captain. In a few days, so great a collection had assembled that the city or town of Pubuna could not contain them and they were obliged to encamp in the outskirts. They consulted together as to the propriety of burning or interring the body and they decided upon the former. The funeral pile was made, the deceased placed upon it, the pile was fired, and during the time of its burning, they danced and sang songs of rejoicing.

These ceremonies concluded, and before the return of the people to their different places of abode, a council was called to regulate the collecting of grain or seeds of the fields, and flesh to eat, for up to this time they had fed upon a kind of clay. While conferring upon this subject, there appeared to them one, called Attajen, which name implies "man",[81] or "rational being", but they knew not from whence he came. To his enquiry as to why they were thus congregated, they answered that their grand captain was dead, and that they had met together to assist at the funeral ceremonies, and now, previous to their retirement, the elders were consulting as to the manner they should subsist in the future, without the necessity of living upon clay as they had heretofore. Attajen was much pleased with the relation that he had heard, and said unto them; "Ye are not capable, nor can ye do what ye think, or wish to do. I am the only one that has power, and I will give it to ye that ye may have an abundance to eat in your habitations." Accordingly he selected from the multitude a few of the elders, and endowed them with the power to cause the rain to fall, to make grain, and others to make animals,[82] such as rabbits, hares, deer, etc. And it was understood that such power was to descend to their successors.

Many years, and perhaps ages, having expired since the death of Ouiot, there appeared in the same town of Pubuna, one called Ouiamot,[83] son of Tacu[84] and Auzar.[85] I imagine that this new character was not, or at least his parents were not, inhabitants of the place, but had originated in some distant land. Ouiamot did not appear, like Ouiot, as a warrior, but as a god. To him they were to offer presents. And this was the god, Chinigchinich, so feared, venerated, and respected by the Indians, who taught first in the town of Pubuna, and afterwards in all the neighboring parts, explaining the laws and establishing the rites and ceremonies necessary to the preservation of life.

The manner in which he commenced to dogmatise, manifesting his extravagances, was as follows: One day, at a very large congregation of the people, he danced before them, adorned in the robes which have been already described, with 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.[86] In other words, they would become the sorcerers or soothsayers, to whom the Indians might invariably apply for advice and relief from their necessities. 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,[87] and their wants would be relieved. The sick would be cured and the hungry receive food. In all cases they were to return thanks, and to this day, whenever they chance to secure ananimal of any kind, they say, *"guic Chinigchinich,"* that is, "thanks to Chinigchinich, who has given me this."[88]

This Chinigchinich, as we shall style him hereafter, taught them how to build the *vanquech,* which means "temple," or "church,"[89] and how they were to conduct themselves therein—forbidding any others than the chief and *puplem* entering its sanctuary. Here they were to teach only the laws and ceremonies, and those who entered, would be called Tobet, and the remainder of the people, Saorem, which signifies "persons who do not know how to dance"; that is, more properly, those who could not make use of the vestments of Chinigchinich. The name of Quaguar, was given to him when he died and ascended above among the stars.[90] This is the explanation of the three terms which is given in the preceding relation relative to Chinigchinich.

Chinigchinich, having become seriously indisposed, and while instructing the elders how to rear the young, as well as in the rules they were to observe for the future, they enquired of him where, or to which one of his *rancherías* he wished to go when he died? He answered, to neither, for they were inhabited by people, and he should go where he would be alone, and could see the inhabitants of all the pueblos and *rancherías.*

They offered to bury him, placing him under the earth, but he said no, that then they would walk upon him, and he would have to chastise them. "No!" said Chinigchinich, "when I die, I shall ascend above, to the stars, and from thence, I shall always see you. To those who have kept my commandments, I shall give all they ask of me; but those who obey not my teachings, nor believe them, I shall punish severely. I will send unto them bears to bite, and serpents to sting them; they shall be without food, and have diseases that they may die. Chinigchinich, at length, died. His memory was so revered among the Indians, that they ever besought him in all their undertakings, and regarded him with fear and respect.

NINE

We have thus seen the belief of these Indians, respecting the creation of the world and their god, and from its narration we comprehend their religion, usages and customs. I do not understand why it is that in neither of the two narrations is there any mention made of the heavens, and that all their ideas of things appear to be confined to the earth, with the exception of the stars. What I should like to know is, from whence they have received such accounts for, notwithstanding their imperfect as well as fabulous description, they have some allusion to the truth. We have the six productions of the mother of Ouiot, corresponding to the six days of the creation of the world;[91] the Indian formed of the earth or clay, like our first parent; and Ouiot, analogous to Nimrod of the Holy Scripture.[92] I do not know to whom we may compare Ouiamot,[93] unless it be to Simon Magus, as his teachings were idolatrous.[94]

CHAPTE FOUR FRR R

LTHOUGH God needs no material temple to be adored, praised and venerated, and to fill all the world with his essence, presence, and power, nevertheless, he has always desired that there should be sacrifices and prayers offered unto him to obtain his mercy and forgiveness in places determined upon by him,as may be seen in Deuteronomy in the Holy Scriptures—He ordered the patriarch, Abraham, to sacrifice on a mount of his own selection. Moses was ordered to build a tabernacle, and 440 years afterwards, Solomon was commanded to build the magnificent temple of Jerusalem.

Satan, jealous of the honor due the true God, wishes that man should also adore him and offer up sacrifices in temples by him ordained, thus endeavoring to draw him from the knowledge of the true God, one in essence, and three in person. He has taught man a diversity of gods and the location and form of the temple, called *vanquech*. The name "temple", we know is derived from *contemplatione,* a place dedicated to prayer.[95] Whether the *vanquech* of these Indians can be thus termed, the reader will best decide.

The temples erected by command of the god, Chinigchinich, or the celebrated idolater Ouiamot, were invariably erected in the centre of their towns, and contiguous to the dwelling-place of the captain, or chief; notwithstanding their houses were scattered about without any particular regard to order, still, they managed to have the location of his house as near the middle as possible. They formed an enclosure of about four or five yards in circumference, not exactly round, but inclining to an oval. This they divided by drawing a line through the centre, and built another, consisting of the branches of trees, and mats to the height of about six feet, outside of which, in the other division, they formed another, of small stakes of wood driven into the ground. This was called the gate, or entrance, to the *vanquech*. Inside of this, and close to the largest stakes, was placed a figure of Chinigchinich, elevated upon a kind of hurdle.[96] This is the edifice of the *vanquech*.

Not being acquainted with the art of drawing, I cannot give a true picture of the figure adored by them, but will explain it as well as I am able. In the first place, they formed a sack from the skin of a *coyote,* or

gato montes, which was taken off with great care, including the head and feet.[97] This they dressed quite smooth, like deer skin, but without taking off the hair. Inside of this sack were placed the feathers of particular kinds of birds, horns of deer,[98] lions' claws,[98] beaks and talons of the hawk and crow, and other things of this character. From the feathers of a species of hawk called *pame,*[100] [101] that we shall describe hereafter, a kind of petticoat, such as was used by the captain and chiefs, and called *paelt* [102] was formed to dress their Chinigchinich. Inside of this sack, they placed some arrows, and upon the outside, a few more, with a bow. The figure resembled a live animal, and projecting from its mouth might be seen the feathers of the arrows.

When the captain sent out orders by the crier of the general council for the Indians to go out in search of game, or seeds, one of the *puplem,* (signifying one who knows all things) sketched upon the ground in front of Chinigchinich a very ridiculous figure,[103] and the crier called upon all to go and worship it. Males and females congregated together, according to their custom on such occasions. The men were armed with their bows and arrows and well painted, the chief and the *puplem* being dressed in their costumes, resembling devils more than human beings, they proceeded in succession, running one behind the other, led by their captain, until they arrived opposite Chinigchinich and the figure upon the earth. The leader then gave a jump, springing very high from the ground, shouting loudly, and with his bow and arrow prepared as if to shoot at something in the air. Each one in his turn performed the same evolution.

The ceremony being concluded on the part of the men, the females followed, headed by their *capitana*[104] in like manner as the men, differing only in this respect, that instead of running they moved along in slow procession and when in front of the *vanquech* they inclined the head, presenting at the same time their *bateas,* or instruments collected for the occasion.[105] This ceremony concluded, they all dispersed to the mountains. The object of this performance was tot implore protection from all danger and sickness while in the pursuit of game.

Very great was their veneration for the *vanquech,* or temple, and they were extremely careful not to commit the most trivial act of irreverence within. No one was permitted to enter it on their feast days but the chief, the *puplem,* and elders. The remainder of the people remained outside of the stakes. The younger class did not dare to approach even the entrance.[106] Profound silence was observed generally throughout the assembly, interrupted occasionally by a whisper. Of those inside, sometimes the chief or one of the *puplem* danced, making all kinds of grotesque figures, after which they partook of an entertainment when all ate from the same vessel.

TEN

It has always appeared to me extremely ridiculous that His Satanic Majesty, desirous of the honors and veneration due to God alone, should have adopted so ludicrous a form of worship as that which was observed toward Chinigchinich. When in his presence, the Indians were entirely naked and remained for hours in a posture equally awkward and fatiguing, assuming a sort of squat, with their heads generally resting upon their right hands. They never moved during the ceremony[107] of adoration.

Extraordinary as was the veneration observed for their *vanquech,* no less so were the privileges allowed to those who sought its protection. Whatever criminal, guilty of the highest misdemeanor—of homicide, adultery, or theft—escaping from justice, should be able to reach its sanctuary, unknown to his accusers, from that moment he would become free, and at liberty to go abroad without any fear of molestation on the part of those aggrieved. No mention would be made of the crime of which he might be guilty. Yet it might be said to him, in derision of his having sought refuge in the *vanquech;* "You went to the protection of Chinigchinich. If you had not, we should have killed you, but nevertheless, he will chastise you for your wickedness."

They believed that, as their god was friendly to the good and punished the wicked, he also would not permit any one to be molested who sought his protection. The criminal thus escaped punishment at the time. Yet it must be understood that, although the delinquent went free, the crime did not remain exempt from punishment, for vengeance was wrought upon the children, grandchildren, or some near relative, whenever opportunity to the aggrieved offered, and the tradition was handed down from father to son until the punishment was accomplished. In like manner, the captain could preserve his life when charged with squandering the grain, which was deposited with him. If he by good luck achieved a refuge in the *vanquech,* no one could harm him, nor enter therein, particularly if he were adorned in the robes of the *capitanejas.*[108] Should any-one enter in defiance of this custom, he would be immediately despatched by his companions, for death was the penalty. The captain would be deposed, however, but they would suffer him to go at large, deprived of his title and supremacy, and the *puplem* would elect, as his successor, one of his children, charging him to hold in recollection the fate of his father, and to be faithful, or the same punishment would attend him.

CHAPTER FIVE $itantspf

HE form of government of these Indians was monarchial. They acknowledged but one head, and the *puplem,* or general concil. This body served as a kind of check to the will of the captain, and without its sanction he could do nothing of importance. Before treating upon the obedience observed towards their ruler and his advisers, I will first explain the forms and ceremonies adopted in their elevation to office.[109]

In the event of the death of their captain, or his inability to govern from extreme age, or of his desire to elevate a son to the command, a general feast was prepared,[110] and all the neighboring chiefs and friends were invited to attend. (I must note here, that each town, or *rancheria* had its chief, or captain.) Upon their arrival, after all were collected together, the object of the invitation was made known to them, and the cause of the old chief's relinquishment of the command to his son was explained. If this were satisfactory, their consent was given and a day specified for the event, which was generally the succeeding one. A crier was despatched to give notice of the election to the inhabitants, and they were invited to take part in the feast to the new captain.

Every-thing being prepared,they placed the crown upon his head and he was enrobed with the imperial vestments. In ancient times, the diadem of kings and emperors consisted of a kind of bandage, wound around the head, as we may infer from the account of Alexander Magnus who, upon beholding a valiant soldier wounded, took from his head the diadem to bind up the wound[111] of his vassal. Of this class was the diadem used by the *capitan*. His hair was tied close to the neck, plaited, or rather twisted, and instead of a bandage he wore a species of cord made from the hair, which was passed three or four times around his head.[112] A thin piece of wood, about half a yard in length, sometimes of a shape similar to the blade of a sword[113] and often rounded like a wire, they secured to the cord which they adorned with feathers of the hawk, the crow, and other birds. Lastly, they put upon him a kind of petticoat, formed also from the feathers of birds, reaching down almost to the knees,[114] while the remainder of his body was painted black. This was called the dress of the *capitaneja* and was the Tobet, so termed by Chinigchinich.[115]

His toilet being concluded, as above described, the captain went into the *vanquech* to dance before Chinigchinich. The instruments used up-

on such occasions were not very musical, nor of any great variety, being composed mostly of the shells of turtles with small stones inside,[116] which they rattled continually as an accompaniment to their voices. After the new captain had danced until he felt somewhat fatigued, the other captains entered, dressed with their several insignia, and placed him in their center. After dancing around him a short time, the ceremony was concluded and he was acknowledged as their captain.

The feast accompanying the affair generally lasted three or four days and nights, and the old captain procured for the occasion an abundance of their choicest kinds of food, which he presented to the guests and to all the inhabitants of his dominion.

The new captain did not assume the reins of government until his father died or resigned them to him, and then the only ceremony necessary in taking the command was to make known the fact to the neighboring chiefs. In the right of succession to the command, having no male descendant, the females also participated, and were permitted to marry with whomsoever they pleased, even one not descended from the true line of captains. In such a case, the husband was not acknowledged as chief, nor was the wife allowed to govern, but always the nearest male relation assumed the power. The first male child they proclaimed captain as soon as born, and from that time he was known as such although the relative governed during his minority. On the day of transferring the government, all the neighboring chiefs were invited and a grand feast was given. It was the custom among these Indians in all their feasts to carry presents to the person who gave the invitations[117] and he, in return, was obliged to give one of equal value when invited.

As regards obedience and subjection to their captains, what I have been enabled to ascertain is that the conduct of the people was in no wise influenced by their authority, but that they lived a life of insubordination without laws or government. The malefactor went unpunished, and the meritious unrewarded. In fact, each one lived as he pleased and no one interfered, do what he would. Notwithstanding this, the Indians say that in the days of their gentilism they had but very few quarrels and disturbances. The reason of this, I presume, was the fact that they were nearly all related to each other, and the fathers frequently exhorted their children to be good. When one committed a fault against another, the aggtieved avenged himself if he could. Generally death was the result and no one interfered or spoke of it.

Although the captains did not exercise any power whatever in the administration of justice, or in any other way, still the people possessed great respect and veneration for their persons, particularly the youthful part of the community, who were early instructed to look upon them as well as upon the *puplem* and elders with fear and trembling. This was,

as before stated, their daily instruction, and on this account no one dared to treat them with disrespect or to injure them by word or action, for death would have been the consequence. The execution was carried into effect as follows: The case having been declared in the council, an elder was appointed to make public the crime, which he did by crying most bitterly throughout the *rancheria,* saying that "so and so has said or done this or that to our captain;" that "Chinigchinich is very angry and wishes to chastise us by sending upon us a plague, of which we may all die.[118] Arm yourselves, then, both old and young, to kill the offender, so that by presenting him dead to Chinigchinich he may be appeased and not kill us." This was repeated several times throughout the town. As the Indians were easily influenced, they immediately went out armed in search of the delinquent, and when they fell in with him they despatched him, and together with the arrows with which they killed him he was borne to the presence of Chinigchinich. The parents of the deceased were permitted afterwards to take possession of the body, and perform the accustomed ceremony of burning it.

The captain was authorized to decide upon all differences occurring between his *rancheria* and the neighboring towns, to declare war,[119] to make peace, and to appoint the days on which they were to celebrate their feasts, as well as those for the hunting of game, and the collecting of grain. This was about the extent of his authority. In case of a declaration of war, he convoked the *puplem* and explained his intentions. A consultation was then held, to decide whether they alone could carry on the warfare without the assistance of the neighboring tribes, but no reflection was made as to the justice or injustice of their intentions. Immediately, a crier was snt forth[120] to order the preparation of arms and men. The women were compelled to make an abundance of *pinole,*[121] and to get ready the provisions necessary, and on the day determined upon fortheir march, the crier called them together and they set forward, headed by the captain who acted as general-in-chief, every-one strictly obeying his orders.

They had a *pul,* a primitive astrologer who knew by the moon's appearance the time to celebrate the feasts, and the captain made his counsel public. This was done by sending out a crier on the evenings previous to their celebration. In the same manner, was made known the time to collect grain, and to hunt; but he who advised the captain, was the one originally endowed with the power of providing their game, herbs, etc. On such occasions, all turned out in quest of food—men and women, boys and girls. Upon their return from hunts, or to the fields, the greater part of their acquisitions was deposited with the captain, who took care of the same for the feast. In their ordinary excursions for game, the captain was obliged to hunt for his own subsistence, and although he fre-

quently received a portion of the finds of others, such gifts were not obligatory.

Some of the Indians had two or more wives, that they might be more plentifully supplied with seeds[122] and vegetables and thus have it in their power to make provision for the poor and feeble.

TWELVE

CHAPTER SIX



ONE of the difficulties most perplexing to the Indians was the rearing and educating of their children. They were unacquainted with the arts, excepting those most necessary for their maintenance, and ignorant of all useful knowledge to keep them from idleness, so that the children's only education consisted in the construction of the bow and arrow, and instruction in their peculiar uses in procuring game and defending themselves from their enemies.

Ignorant of the knowledge of the true God, the moral instruction given by parents to their children was contained in the precepts of Chinigchinich which were strongly impressed upon their minds that they might become good and avoid the fate of the evil. The perverse child invariably was destroyed, and the parents of such remained dishonored. At the age of six or seven years, the children were given a god as protector. This was an animal in which they were told to place entire confidence, and which, it was believed, would defend them from all dangers, particularly those in war against their enemies. They were not, however, to consider this animal as the real god, for he was invisible, and inhabited the mountains and bowels of the earth, and if he did appear to them at any time, it was in the shape of an animal of the most terrific description. This was not Chinigchinich, but another called Touch, signifying "a devil". That they might know the class of animal which the god, Chinigchinich, had selected for their particular veneration, a kind of drink was administered to them[123] made from a plant called *pibat,* which was reduced to a powder and mixed with other intoxicating ingredients.[124] Soon after taking this preparation, they became insensible, and for three days were deprived of any sustenance whatever.

During this period they were attended by some old men or women, who were continually exhorting them to be on the alert and not to sleep, for fear the coyote, the bear, the crow, or the rattlesnake might come; to observe if it were furious or gentle, and to inquire of the first that should come what were its desires. The poor Indian thus intoxicated, without food or drink, suffering under delirium, beheld all kinds of visions; and when he made known that he had seen any particular being, who ex-

plained the observances required of him, then they gave him to eat and drink, and made a grand feast; at the same time advising him to be particular in obeying the commands of the mysterious apparition.

They did not all partake of the drink, and those who did not were adorned with feathers and were painted with a mixture of black and red. They were thus taken to the *vanquech* in fantastical procession and placed at the side of Chinigchinich. On the ground, and directly before them, the *puplem* sketched a most uncouth and ridiculous figure of an animal,[125] and prohibited them from leaving the *vanquech* during the time of penance, (generally three days). In case of hunger or thirst, they were advised to suffer with patience. Should they partake of any-thing the figure before them would disclose their action, and Chinigchinich would chastise them severely by sending them sickness that would take away their lives. These and many other ludicrous stories were told to them and the poor Indians placed the most implicit confidence in them.

The following circumstance was related to me which transpired during the time of their heathenism. A young man, who had been taken to the *vanquech* to perform the accustomed penance of fasting, the second day, feeling somewhat afflicted with hunger and thirst, secretly retired from the temple, and entered a house that was near by, whose inhabitants were absent. Having found food, he ate and drank sufficiently, and returned without any-one having seen him. After a period of time, being one day in company with many of his friends he related the circumstance, and gave out as his opinion that all that was told them by the *puplem* regarding the figure upon the ground was a mere story, for he had eaten and drank, and even injured with his foot a portion of the figure, and no bad result had happened to him; therefore they ought not to believe the *puplem*. But his companions, instead of profiting by the information, immediately dispatched him with their arrows, so furious were they on hearing of the sacrilege offered to their religious observances. He was the son of a captain, that is a prince, for only such could do penance in the *vanquech*. Others drank of the intoxicating mixture.

Having undergone the ceremonies described, they placed upon the poor Indians a brand, which was done in this manner. A species of herb was pounded until it became sponge-like.[126] This they placed, according to the figure required, upon the part of the body intended to be burnt, which was generally the right arm, and sometimes upon the thick part of the leg also. They then set fire to it and let it remain until all that was combustible was consumed. Consequently, a large blister immediately formed and although painful they used no remedy to cure it but left it to heal itself. Thus, a large and perpetual scar remained. The reason alleged for this ceremony was that it added greater strength to the nerves, and gave a better pulse for the management of the bow. Besides, Chinig-

chinich required it of them that they might be more formidable in war and be enabled to conquer their enemies. Those who were not marked in this way, which was called *potense,* were ever unfortunate, easily conquered, and men of feeble capacities.

The Indians also were obliged to undergo still greater martyrdom to be called men, and to be admitted among the already initiated, for, after the ceremony of the *potense,* they were whipped with nettles[127] and covered with ants that they might become robust. This infliction was always performed in summer, during the months of July and August when the nettle was in its most fiery state. They gathered small bunches which they fastened together and the poor deluded Indian was chastised by inflicting blows with them upon his naked limbs until he was unable to walk. He was then carried to the nest of the nearest and most furious specis of ants and laid down among them,[128] while some of his friends, with sticks, kept annoying the insects to make them still more violent. What torments did they not undergo! What pain! What hellish inflictions! Yet their faith gave them power to endure all without a murmur, and they remained as if dead. Having undergone these dreadful ordeals, they were considered as invulnerable, and believed that the arrows of their enemies could no longer harm them.

The young were not allowed to approach the fire to warm themselves, that they might learn to suffer, and become conditioned to changes of temparature.[129] Lacking fire was a severe deprivation indeed to the Indian whose greatest luxury was to lie basikng in the sun,[130] or to enjoy the comforts of a blazing fire. They were forbidden also to eat certain kinds of seeds and meats until they arrived at the age of manhood and were even parents of two or three children. Should they eat of such, clandestinely, Touch, the devil, would know it and chastise them in various ways. Chinigchinich, also, would be very angry. Their faith and belief in these instructions were such, and the fear and terror produced there from so infused among them, that, rather than violate them, they would suffer death.

Thus far, I have explained the education given to the boys. Now I will proceed to that instilled into the minds of the females. Besides the general instructions given to the males to observe the commandments of Chinigchinich, the girls were taught to remain at home and not to roam about in idleness; to be always employed in some domestic duty, so that, when they were older, they might know how to work, and attend to their household duties, such as procuring seeds and cleaning them, making *atole*[131] and *pinole,*[132] which are kinds of gruel and their daily food. When quite young they have a small, shallow basket, called by the natives, *tucmel,* with which they learn the way to clean the seeds[133] and are also instructed in grinding, and preparing them for consumption.

Those who are industrious in their youth, are flattered with promises of many admirers when they grow up to be women, and told that they will be generally beloved and receive many presents. In this neighborhood and, as I have been informed, as far south as Cape San Lucas, the girls were tattooed in their infancy, from their eyebrows down to their breasts, and some from the chin only,[134] covering the arms entirely in both cases. The execution of this was not generally carried out until they reached their tenth year, and varied in the application and style. The usual method of effecting the same was by pricking the parts to be tattooed with the thorn of the cactus plant until they bled. Then they were rubbed with a kind of charcoal produced from mescal so that a permanent blue color remained.[135]

The particular reason for thus tattooing their females was that it added to their beauty and when well executed would insure them many admirers. I think, besides this motive, it signified something more and was a necessary kind of distinction. As the Devil invented the branding of the males, so he may have ordered the painting of the females. Chinigchinich required its performance so that both sexes might have their particular mark. Who was the inventor of the singular ceremony I could not ascertain, but presume it must have been the famous Ouiamot, who instituted the burning or branding of the males.[136]

A very novel and rare custom that these Indians had was one that the parents invariably advised girls to adhere to after arriving at the state of womanhood, and it is this. In their excursions for the collecting of seeds, or for other purposes, should they unfortunately meet with one of the sorcerers or eaters of human flesh, they were to comply with any desire which he might express without manifesting the least reluctance on their part.[137] Even though they be in company with their mothers, or if married and attended by their husbands, they were required not to demand protection. Both mothers and husbands were obliged to submit to the sorcerer's requests, through fear of the many inflictions which they believed would be the result of their refusal. Whenever they discovered any of this detested race therefore, if possible, they concealed themselves.

On arriving at womanhood, a grand feast was made and conducted with much ceremony and witchcraft. They made a large hole in the ground, in shape resembling a grave, and about two feet deep. This they filled with stones and burning coals, and when sufficiently heated the latter were taken out, and upon the former they laid branches of the *estafiarte* (a kind of perennial plant), so as to form a bed, which the natives called *pacsil*.[138] Upon this they placed the young girl, and for two or three days she was permitted to eat but very little. This constituted

the term for purification.

In the meantime the outside of the hole was adorned with feathers of different birds, beads, and many other baubles. Several old women with their faces painted like devils were employed in singing songs in a tone so disagreeable, that one could hardly tell whether they were crying or laughing; and the young women danced around her at intervals every day.

FOURTEEN

CHAPTER SEVEN

HE usual custom of these Indians in selecting and obtaining their wives, was as follows: When one of them was inclined to marry,[139] and having seen one with whom he was particularly pleased, he kept loitering about her place of residence until opportunity offered to communicate in secret the wish of his heart. Generally the Indian made some simple declaration such as: "I wish to wed you" or " We are to be married." The reply of the fair one invariably was, "It is well" or "I will inform my parents, and you shall know."[140] The girl then gave the information to her father and mother and if the proposal was agreeable the suitor was admitted to the house as a visitor.

Others proceeded after this manner: They employed a third person to ascertain from the girl if the proposal would be agreeable to her, and if so the consent of the parents was solicited. In many cases the old men or women of the town made up the marriages, and after communicating with the parents of the girl she was summoned to their presence and addressed thusly: "You are to marry so and so. You will be happy, because he is an excellent young man, and will have plenty to eat, and other things, for he knows how to kill the deer, rabbits and other game." Others went directly to the parents of the girl to solicit their consent and, if obtained, they were presented with some trifling gift as a token of the fact, and the daughter was informed as follows: "My child, you are to marry such a one, for we have given you away to him." The poor girl was obliged to submit although often contrary to her wishes and feelings.

On the suitor's first visit to the house, he carried with him a present, either of some kind of fur skin, or of seeds or beads, or whatever else he had that was valuable. From that day he considered it as his home and the task of maintaining the family, in part, fell upon him. During the time of their matrimonial promise, his obligations were to supply the house with fuel and game, and the girl attended to the domestic affairs, ever rising at the dawn of day, bathing herself,[141] and supplying the house with water. After this, she put every-thing in order with the utmost precision and prepared their customary repast. This task she was obliged to perform without any assistance whatever. Thus the wooer

had an opportunity of witnessing the qualities of the girl, and her capacity for doing domestic duties.

When the day was fixed upon for the celebration of the nuptials, the friends and relatives of each family were invited to attend, and every-one in the town was expected to take part in the feast which always continued for three or four days.

In front of the house belonging to the bridegroom was erected a temporary shelter covered with the branches and leaves of trees,[142] sufficiently large to accomodate a great number of people. The ceremony commenced by his sending one or two of the *puplem* and a few of the old women to bring the bride. In the meantime, he awaited her arrival seated upon a mat[143] or upon the ground. As soon as she appeared, adorned and dressed for the occasion in all her gayest apparel, and before she entered the place prepared she was seized upon by the old women, disrobed, and thus she was placed by the side of her husband.

The dress and ornaments taken from her were never returned, but were considered by the women as spoils. Each one present secured as much as she could. This practice was universal, excepting at the marriages of the chiefs, who, while seated upon the mat, received the bride adorned with feathers only, her dress and trinkets having been previously removed. The *puplem* then took her, and placed upon her person the dress of the *capitanejas*.[144]

While the feast lasted, the guests were employed in singing, dancing and other diversions. It was usual on such occasions, before the separation took place between the parents and the bride, for the father to explain to her, her obligations and duties as a wife. "Reflect that you are the daughter of respectable parents," she was instructed. "Do nothing to offend them. Obey and serve your husband that has been given to you by Chinigchinich. Be faithful to him, for if you are not, you will not only lose your life, but we shall be disgraced. If your husband does not treat you as he ought, tell us and you shall come back and live with us."

This was the general custom among the Indians, and without any other ceremony than the one here described they were considered man and wife. Some parents, even when their children were in infancy, by mutual agreement would promise them in marriage,[145] and such arrangements were always adhered to. When the individuals involved reached the proper age they were united with the customary ceremonis. During the period of their childhood they were always together and the house of either was a home to both.

In the year 1821, in the Mission of San Juan Capistrano, I married *in facie eclesia* a couple[146] who had been thus betrothed.[147] The girl was eight or nine months old, and the boy twos years, when their parents contracted the agreement.

FIFTEEN

There are other marriages, or modes, of taking a wife. For instance, whenever a captain or a captain's son or a *pul* became enamored of one in another town, a messenger was despatched to solicit the fair one. If she declined, or if her parents were not pleased with the alliance, three or four armed men were sent to demand her in marriage and ordered to use any measures necessary to secure her person. Others, when in the woods in search of game or seeds, if they met with a woman that pleased them, carried her off. These kinds of marriages, generally, were the cause of war, and severe conflicts between the neighboring villages.

Whether these Indians were lawfully and truly married is a question. Apparently they were, excepting those who were united against their will and desire, and, consequently, the contracts should be binding. Nevertheless, they did not consider the ceremony as binding and they were at liberty to throw off the alliance whenever they deemed it proper, or conducive to their convenience. Such verses as the following were sung to the betrothed:[148]

Quic noit noivam	"I go to my home,
Quic secat peleblich.	That is shaded with willow."
Ybicun majaar vesagnec,	"These five they have placed,
Ibi panal, ibi urusar,	This agave, this stone pot,
Ibi ecbal, ibi seja, ibi calcel.	This sand, this honey," etc. etc.

The first time the wife became *enceinte,* it was the custom to give a grand feast to all in the town, and they passed the whole of one night in dancing and singing. This rejoicing was on account of the anticipated issue, and in their songs they asked of Chinigchinich, his clemency towards the unborn, for the female was good, having in a short time arrived at a state that gave hopes of her becoming a mother. They looked upon a sterile wóman as being unfortunate—one who would ever meet with calamities. On the day of the birth of the child, they made no particular demonstration of satisfaction except to exhibit the infant to the people. If it were a male, the grandfather named it, saying "A. B.," thus shall he be named. If it were a female, the grandmother named it and generally gave it her own name, or that of the mother, unless some event occurred about the time of the birth, and then it was given a name which would serve to commemorate that event. Notwithstanding that no observance was made of the birthday, yet the day on which the umbilical cord was removed was noticed with many ceremonies. All the relatives and friends of the family were invited to assist in the superstitious performances, and they were conducted as follows: At the hour

appointed, all the guests being present, several old women who were skilled in the operation, removed the superabundant particles from the child, and these were interred with many ceremonies in a hole prepared either within or outside of the house. Then immediately dancing and singing commenced. Even now, among some of the Indians, the same observances are retained.

The most ludicrous custom among these Indians, was that of observing the most rigid diet from the day of their wives' confinement.[149] They could not leave the house, unless to procure fuel and water, were prohibited the use of all kinds of fish and meat, smoking and diversions. This observance lasted generally from fifteen to twenty days.

One of the many singularities that prevailed among these Indians was that of marrying males with males, which has been spoken of by Father Torquemada. It was publicly done, but without the forms and ceremonies already described in their marriage contracts with the females. Whilst yet in infancy, they were selected and instructed as they increased in years in all the duties of the women—in their mode of dress, of walking, and dancing; so that in almost every particular, they resemble females. Being more robust than the women, they were better able to perform the arduous duties of the wife, and for this reason, they were often selected by the chiefs and others, and on the day of the wedding a grand feast was given.

To distinguish this detested race at this mission, they were called *cuit,* in the mountains, *uluqui,* and in other parts, they were known by the name of *coias.*[150] At the present time, this horrible custom is entirely unknown among them. I was told by a missionary from the Mission of Santo Domingo, in Lower California,[151] that he once enquired of several Indians from the plains of the Colorado River if in their confines were to be found any of the *coias.* He replied that they were once very numerous, but a serious plague visited them many years back, which destroyed them all. Unfortunately, the time when this great event transpired they could not tell, as they possessed no idea whatever of chronology.

SIXTEEN

CHAPTER VIII

MONG the natural inclinations with which man is endowed is that of defending and preserving his own individual person. For this reason he feels it his duty to consider how, and in what manner, he is to live, and how to procure the necessary means of sustenance. Necessity, "the mother of invention," has therefore revealed to him how to arrange the rustic implements, used for securing his food. No doubt these Indians passed a miserable life, ever idle, and more like the brutes than rational beings. They neither cultivated the ground nor planted any kind of grain, but lived upon the wild seeds of the field, the fruits of the forest, and upon the abundance of game.[152]

It is really surprising that, during a lapse of many ages, with their reason and experience, they had not advanced one iota in improving the things that would have been useful and convenient for them, for instance, in agriculture, and in planting and cultivating those seeds which were most appreciated; also trees around their dwellings, bearing such fruit as they were obliged to bring from a great distance. But, no, nothing of the kind was done, and in no part of the province was to be found aught but the common, spontaneous productions of the earth.

It cannot be denied that these Indians, like all the human race, are the descendants of Adam, and endowed with reason, or in other words, with a soul. When we read of the ancients, of their having transplanted trees which were wild, thus increasing their abundance and quality, and of their planting seeds which improved by cultivation, we cannot but wonder that a knowledge so important was unknown here until the missionary fathers came amongst them and introduced the planting of wheat, corn, beans, and other grains, that are now so abundant everywhere.

I consider these Indians, in their endowments, like the soul of an infant, which is merely a will accompanied with passions; an understanding not exercised or without use. For this reason, they did not comprehend the virtue of prudence, which is the result of time and reason; of the former, by experience, and the latter by dissertation. Although ripe in years, they had no more experience than when in childhood, and no reasoning powers, and therefore followed blindly in the footsteps of their

predecessors.

Their occupation consisted in the construction of the bow and arrow,[153] in hunting for deer, rabbits, squirrels, rats, etc., which not only provided them with food, but clothing, if so it can be called.[154] The usual style of dress of the male was a small skin thrown over the shoulders, leaving the remaining portion of their person unprotected.[155] The females fashioned a kind of cloak out of the skins of rabbits. These skins were twisted into a kind of rope that was sewed together so as to conform to the size of the person for whom it was intended, and the front was adorned with a fringe, composed of grass, which reached down to the knees. Around the collar the garment was adorned with beads and other ornaments prized by the Indians.

They passed their time in plays and roaming about from house to house, dancing and sleeping. This was their only occupation, and the mode of life most common amongst them from day to day. The old men and the poorer class devoted a portion of the day to constructing domestic utensils, their bows and arrows, and the several instruments used in making their baskets, likewise nets of various sizes, which were used for sundry purposes, such as for catching fish and wild fowl, and for carrying heavy burdens on their backs.[157] The latter were fastened by a strap passed across the forehead. In like manner, the females used them for carrying their infants.

The women were obliged to gather seeds in the fields, prepare them for cooking, and to perform all the meanest offices, as well as the most laborious. It was painful in the extreme to behold them with their infants hanging upon their shoulders, groping about in search of herbs or seed, and exposed, as they frequently were, to the inclemency of the weather. Often they returned home severely fatigued and hungry to cook the fruits of their toil, but, perhaps, there would be no wood, the fire extinguished, and their lazy husband either at play or sleeping, so that again they would be obliged to go out into the cold for fuel. When the brutal husband came home, or awoke from his sluggishness, he expected his meal, and if not prepared at the moment, invectives and ill-treatment were the universal consequence. Poor creatures, more unfortunate than slaves! They were such subjection that for the most trifling offence, punishment was the result, and oftentimes death. Thank Heaven since the introduction of the Christian religion among this unhappy race, the females have received more liberty and better treatment! The most wonderful of God's blessings enjoyed among them, was the great facility with which they underwent their accouchement, when it would seem as if they endured no suffering.

SEVENTEEN

CHAPTER IX

S on all the feast days of the Indians, dancing was the principal ceremony. I will endeavor to describe many of the ludicrous customs attending it. Such was the delight with which they took part in their festivities, that they often continued dancing day and night and sometimes entire weeks. Their whole heart and soul were wrapt up in the amusement, and hardly a day passed without some portion of it being devoted to this insipid and monotonous ceremony. Chinigchinich gave to them as a religious precept that they should adhere strictly to this custom and once, previous to his death, whilst dancing he was carried up among the stars.[158] So this accounts for the enthusiasm universally observed among them on such occasions, and whoever did not take an active part in the festival they believed would be chastised, and hated by him.

The costume used by them, called the *tobet,* has been already mentioned in a previous chapter, when describing the dress of the *capitanes* or *puplem* but perhaps it would not be out of place to repeat it and, in addition, to give a description of that generally worn by the females. In the first place, they fixed upon the head a kind of wig called *emetch,* that was made secure by a braid of hair passed around the head, into which they inserted various kinds of feathers, forming a crown or, as they termed it, an *eneat.*[159] The covering for the body was also prepared from the feathers of different kinds of birds, which were sewed together and, like a sort of petticoat, reached down to their knees. This they called a *paelt.*[160] The parts exposed were generally painted red and black and, not unfrequently, white.[161]

The females painted their faces, breasts and arms with a sort of brown varnish, imparting a glossy and rather a disgusting appearance to their persons. From their necks was suspended a variety of ornaments, such as beads and pieces of shells. They never danced with the males but each sex by itself notwithstanding all danced at the same time, and after this manner: The males formed a file by themselves and directly behind them, say two or three yards distant, the women were placed in like manner and the musicians seated themselves upon the ground in front of all.

Many of their dances were very modest and diversified by a number

of grotesque movements so that for a short time one could look on, and witness their performances with some degree of pleasure. But they had no variety of figures or songs and kept on in the same monotonous movement. There were persons selected from both sexes to conduct the music, and for this purpose they had a kind of instrument, which they called *paail*.[163]

The most celebrated of all their feasts,[164] which was observed yearly, was the one they called *panes,* signifying a bird feast. The Indians exhibited a particular adoration for a bird resembling much in appearance the common buzzard or vulture but of larger dimensions. The day selected for the feast was made known to the public on the evening previous to its celebration and preparations were made immediately for the erection of their *vanquech* into which, when completed and on the opening of the festival, they carried the *panes* in solemn procession, and placed it upon the altar erected for the purpose. Then, immediately, all the young married and unmarried females commenced running to and fro with great rapidity, some in one direction and some in another, more like distracted than rational beings, continuing thus racing, as it were, whilst the elder class of both sexes remained silent spectators of the scene. The *puplem,* painted as has been heretofore described and looking like so many devils, in the meantime danced around their adored *panes.*

These ceremonies being concluded, they seized upon the bird and carried it in procession to the principal *vanquech,* or temple, all the assembly uniting in the grand display—the *puplem* preceding the procession, dancing and singing. Arriving at the temple, they killed the bird without losing a particle of its blood. The skin was removed entire, and preserved with the feathers as a relic, or for the purpose of making their festival garment, the *paelt.*[165] The carcass they interred within the temple in a hole previously prepared, around which all the old women soon collected. While weeping and moaning most bitterly, the latter kept throwing upon the dead bird various kinds of seeds or particles of food and exclaiming at the same time, "Why did you run away? Would you not have been better with us? You would have made *pinole* as we do, and if you had not run away you would not have become a *panes!*" Other expressions equal in simplicity were made use of and as the ceremony was concluding the dancing commenced again, and continued for three days and nights, accompanied with all the brutalities to which they were subject.

The Indians state that the *panes* was once a female who ran off and retired to the mountains. Accidentally meeting with Chinigchinich, he changed her into a bird,[166] and their belief is that notwithstanding they sacrificed the creature every year, she became again animated and returned to her home among the mountains. But the ridiculous fable does

not end here, for they believed as often as the bird was killed it multiplied, because every year all the different *capitanes* celebrated the same feast of *panes* and were firm in the opinion that the birds sacrificed were but one and the same female. They had no evidence, however, of where she lived, or where she originated, and neither were the names of her parents known. The commemoration of the festival, was in compliance with the commands given to them by Chinigchinich.

The kind of dance common among these natives, was introduced by first preparing a large bonfire, around and into which the men promiscuously jumped until all the fire was extinguished.[167] The females stood a short distance from the scene, keeping up a continual screaming and moaning, during the ceremony and not until every particle of the fire was destroyed did the crying cease; then dancing commenced. Should it so happen, that they were not successful in extinguishing the flames, or if there should remain and be discovered afterwards any sparks, the dancing did not take place immediately, but they remained silent and discontented. It was a bad omen, and signified the approach of some calamity.

This dance was generally performed at night, but when introduced in their large feasts, and danced during the day then, in addition to the ceremonies already described, they despatched one of the most active of the tribe in quest of water which, invariably, was brought from a great distance and from a place designated. When obtained, they emptied the same into a hole previously prepared within the *vanquech.* Then all went up into the temple, each one in his turn, blowing with his mouth upon the water and uttering expressions which were apparently designed to curse and not to bless. However, the latter was the interpretation given to me and when this was done they went up again in the same order to sprinkle their faces with the dirty water. The women remained some distance off and on no account were they allowed to touch it.

Another dance, equally ludicrous among these natives, was conducted as follows: The males first commenced dancing alone and continued to do so for a short time, when they formed themselves in a line, and one of the females came forward in front of them with her arms folded upon her breast and danced up and down the file[168] with many graceful turns and movements which were several times repeated. She then retired and the males resumed their part of the performances, and so they continued dancing, the males and females alternately, until it was time to change the monotony. They had another very similar dance with this exception—that the female was entirely exposed, and whilst she was singing and displaying her person in many disgusting attitudes, the spectators—men, women and children—all formed a circle around her.[169] This immodest exhibition was also one of the teachings of Chi-

nigchinich but was introduced twice only during the year and then outside of the town.

They had another, which was introduced on the occasion of the son of the *puplem*,or chief's first appearing in public,adorned with the *tobet*. Not only every-one of the place was invited to attend on that day, but also many from the neighboring towns, and the arrangements were as follows: When all were congregated together, the youth was brought forward and they put upon him the *paelt,* or robe of feathers such as was used by Chinigchinich,[170] afterwards the crown, and then the exposed parts of his person they painted black and red. Thus arrayed, he commenced dancing with the *paail* in his right hand, keeping time to the music of the singers[171] that did not cease until the lad was completely exhausted. If he were unable to dance, then one of the *puplem* was dressed in like manner and, taking the youth upon his shoulder, danced before the assembly. After this was accomplished one of the women rose up—a sister, an aunt, or some one nearly related to the youth, in all cases however a young person who, immediately disrobing herself, danced in presence of the multitude.

CHAPTER X

UPERSTITIONS of a ridiculous and most extravagant nature were found associated with these Indians, and even now in almost every town or hamlet the child is first taught to believe in their authenticity. Thus they grow up from infancy familiar with all their fabulous traditions. This tends to enervate their physical faculties and weaken their mental so that they naturally become a pusillanimous race of people, liable to be deceived, imposed upon, and of course easily influenced by the *puplem* and old men who are their sole instructors.

There are men, and also females, who are believed to possess the power of enchantment to such a degree that no one can withstand their powers and, without assistance, all the Indians immediately acquiesce in their demands. The incantation is performed thusly: Beneath the left arm in a small leather bag they carry a black ball, called by them *aguet,*[173] composed of a plaster of mescal and wild honey or, as they term it, *quijotes,*[174] or *sejat*[175]. When they wish to make use of the same to exercise its virtues upon any-one, the right hand is placed upon the leather bag and without any other ceremony, the sorcery is effected. Should the person appear indifferent to the presence of the enchanter, a companion immediately announces the fact that he bears the sacred charm, and such demands as are made are complied with without question or opposition. The *aguet,* is a composition unknown to all but the sorcerers and, of course, only used by them. How it possesses so much virtue Ihave never been enabled to discover. Nevertheless, the Indians give up whatever is asked of them, under the impression that more calamities will attend them if they do not.

They have an idea that if the shadow of the vulture, in its flight through the air, should fall upon them with their heads uncovered they would become afflicted with sores and diseases, and on this account whenever it so happens that a bird of this species approaches they immediately cover their persons.

They believed when the pelican visited the inland population that it was an omen of death to some one and, consequently, they waged war upon the bird until it left their vicinity. Another ridiculous belief among them was that the deer hunters could never partake of venison which

which they, themselves, procured, and only of such as was taken by others,[178] for the reason that if they did they would not get any more. And the fishermen also possessed the same idea with regard to their fish. More singular, however, than this was the custom among the young men when starting for the woods in search of rabbits, squirrels, rats or other animals. They were obliged to take a companion for the reason that he who killed the game, could not eat thereof. If he did, they believed, in a few days he would complain of pains in his limbs and gradually become emanciated. On this account, two went together in order to exchange with each other the profits of their excursion. This infliction did not extend to every-one who partook of the game of his own taking, but only to such as were guilty of consuming it secretly. Neither was it incurable, for they had among them certain sorcerers possessing the power to restore them to their former health and contentment.

When the sun, or moon, was eclipsed, they appeared much frightened, and the men, women, and children were heard crying and shouting whilst throwing sand into the air, and beating with sticks upon dry hides, or upon the ground.[179] This was done, as they said, to scare away a large and ferocious monster, which would devour the sun and moon, and if he were permitted to accomplish the entire consumption of either, that is, if there should be a total eclipse, all would immediately die and the world would come to an end.

At the time of the new moon, and on the first day of its appearance, it was customary among them to call together all the young men to celebrate the event, *"Á correr la luna!"* would shout one of the old men. ("Come, my boys, the moon! the moon!") Immediately, racing commenced and without order they ran about as if they were distracted, whilst the old men danced in a circle, remarking: "As the moon dieth, and cometh to life again so we, also having to die, will again live,"[180] thus manifesting clearly the resurrection of the flesh. How this was understood by them, I did not ascertain, for they could not explain it and they merely observed the ceremony on account of its having been practised by their ancestors.

Another belief current with the younger females of the community was that the meteoric appearances often beheld in the evening were the *tacuieh,* or children of the moon,[181] and whenever they beheld them they fell upon the ground and covered their heads, fearing if seen by them that their faces would become ugly and diseased.

They had amongst them certain individuals who pretended to be descendants of the Coyote, eaters of human flesh—not as the cannibals and Mexicans—but their manner of proceeding was after the following disgusting custom: Whenever a captain, or one of the *puplem,* died, they sent for the Eno who was thus called before he officiated in his duties, and afterwards *tacue,* signifying "an eater." Having arrived at the

place where they had placed the body, he immediately cut off a large piece from the neck and the back, near the shoulder, and consumed the flesh in its raw state, in the presence of the multitude[182] assembled to witness the performance. This was always done in commemoration of the feat performed by the Coyote upon the body of the great captain, Ouiot, as has been already recounted in a previous chapter. For this, Eno was well remunerated, and every-one contributed for the purpose. The young of both sexes were very much afraid of this *tacue,* and looked upon him as a sorcerer.

These Indians were not entirely destitute of a knowledge of the universal deluge,[183] but how or from whence they received the same, I could never understand. Some of their songs refer to it, and they have a tradition that, at a time very remote, the sea began to swell and roll in upon the plains, and fill the valleys, until it had covered the mountains; and thus nearly all the human race and animals were destroyed, excepting a few who had resorted to a very high mountain which the waters did not reach.

But the songs give a more distinct relation of the same, and they state that the descendants of Captain Ouiot asked of Chinigchinich vengeance upon their chief; that he appeared unto them and said to those endowed with the power; "Ye are the ones to achieve vengeance—ye who cause it to rain! Do this, and so inundate the earth that every living being will be destroyed." The rains commenced, the sea was troubled and swelled in upon the earth, covering the plains, and rising until it had overspread the highest land excepting a high mountain where the few had gone with the one who had caused it to rain, and thus every other animal was destroyed upon the face of the earth. These songs were supplications to Chinigchinich to drown their enemies.[184] If their opponents heard them, they sang others in opposition, which in substance ran thus: "We are not afraid, because Chinigchinich does not wish to, neither will he destroy the world by another inundation." Without doubt this account has reference to the universal deluge, and the promise God made that there should not be another.

CALENDAR ETC 185

CHAPTER XI

E cannot but believe that the calendar is one of the most important and the most necessary of inventions. But that of the Indians of San Juan Capistrano, if we may call it such, was very primitive and their concepts very little above the natural instinct of the brute creation,which possessed a knowledge of time, and the seasons for their sustenance and procreation. We see that many animals change their places, and even climates, at a prefixed time; either on account of the temperature or want of food; and at the proper time for their return they visit again the same locations. The Indians had the same custom as regards the changing from place to place. In the winter they resided in one place, and in summer in another. This was general among them, excepting in the case of those tribes located on the sea-coast who seldom moved because their maintenance was derived from the sea; and they were unlike the others who subsisted entirely upon the fruits and seeds of the fields.

Their calendar contained merely the names of the months, directing the times or seasons for the collecting of their different seeds, and produce of the earth. Not all of them possessed this knowledge, it being confined to the *puplem* who were the criers that informed the others when to cultivate their fields, and perform other tasks. In the first place, they knew no chronology, and were unable to calculate any period of transpired time. Hence, it was difficult for them to give any account of their antiquities, as they had neither figures nor signs to preserve them. Thus, possessing no idea of the past, their thoughts were limited solely to the present. On this account their calendar was confined to the months of the year, but as they reckoned these by the number of moons they differed from the "sun's reckoning," having almost every year a less number of days, for at the conclusion of the moon in December, that is, at the conjunction, they calculated the return of the sun from the Tropic of Capricorn. Then another year commenced, the Indians saying, "the sun has arrived at his home."[186] When the new year begun, no thought was given to the past, and on this account, even amongst the most intelligent, they could not tell the number of years which had transpired, when desirous of giving an idea of any remote event.

They observed with greater attention and celebrated with more

pomp the sun's arrival at the Tropic of Capricorn than they did his reaching the Tropic of Cancer for the reason that, as they were situated ten degrees from the latter, they were pleased at the sun's approach towards them. Its return meant much to them for it ripened their fruits and seeds, gave warmth to the atmosphere, and enlivened again the fields with beauty and productivity.

The names of the months were as follows:

Aapcomil	December and January
Peret	February
Yarmar	March
Alasoguil	April
Tocoboaich	May
Sintecar	June and July
Cucuat	August
Lalavaich	September
Aguitscomel	October
Aaguit	November

In order to comprehend the manner in which they counted the months, it is necessary to know that their year commenced always on the 21st day of December, upon the sun's arrival at the tropic. Consequently, the days which transpired between the last conjunction and the 21st were not noticed or, in their mode of explanation, "There was no day." The month, *Aapcomil,* always began on the 21st without any regard to the moon's age, and not only continued during the remainder of the moon's term but throughout the one following, thus including nearly two moons. Sometimes it so happened that the moon's conjunction occurred on the 21st or afterwards, in which case two entire moons were counted in the first month. Nearly the same occurrence took place in Sintecar, with this difference only, that if the sun's arrival at the Tropic of Cancer fell upon the day of the moon's full, then the month began, but the days previous to this were made use of, and annexed to the antecedent *Tocoboaich,* that is, the month did not expire with the conjunction, but at the full, when the other began and continued throughout the following moon. All the other months of the year commenced with the conjunction, therefore they seldom agreed with ours.

Their calendar contained nothing more, and served principally to denote when to harvest the grain, celebrate their feasts, and commemorate the death of their friends.[187] But of the number of days contained in their months, they had no knowledge whatever and much less of those composing the year, so that the phases of the moon were their only guide in these matters, and these informed them when they were to observe their feast, which never fell upon the same day in any two years. The way they ascertained when to celebrate them, was as follows: When the

month arrived, one of the *puplem* (to whom belonged the privilege of holding the feast) observed with attention the moon's aspect, and when its appearance denoted the time, he made known the fact to the public by sending a crier through the town.

In like manner they proceeded in regard to the anniversaries of the dead, although they were never celebrated on the same day in any other year, as that on which the person died. At the time of the death of a captain, or one of the *puplem,* (for they paid attention to others) a *pul* observed the moon's aspect, also the month in which the death occurred. In the following year, in the same month, when the moon's aspect was the same, they celebrated the anniversary.

CHAPTER XII

WAR was invented by men, and for the purpose of taking from each other estates and other property, or for carrying into effect their revengeful dispositions. Thus it was with these Indians, whose battles were frequent and often declared from the most trivial causes. A consultation was not necessary to decide if the war were just or unjust but to ascertain if their force were sufficient and to provide measures whereby they might take advantage of, and surprise their adversaries. War was never waged by them for conquest, but for revenge, and in many cases for some affront given to their ancestors, which had remained unavenged. Their quarrels and disputes arose from trivial motives for their wealth was trifling and consisted merely of seeds, skins or beads, which were universally esteemed amongst them as money. When a chief neglected to return the customary present at their festivities, of which I have before treated, war also was declared, and without even giving the offending chief notice. Again, if an Indian of one place stole anything from one of another place, although it might be so trifling a thing as a rabbit, a squirrel or an ornament of some kind, it was sufficient among them to cause a war.

Whenever a captain determined to make war upon another chief, he called together the *puplem* and revealed to them his desire to make war upon such a town for reasons which he explained, and it was discussed by the council whether they were sufficient of themselves to conquer. If sensible of their inferiority, some other friendly tribes were invited to join with them. To these they sent presents of as costly a kind as their treasury would admit and if aid was secured, then the day was fixed upon to assemble for battle. All this was conducted secretly but, nevertheless, the parties to be attacked were generally warned of their danger and, of course, prepared for the conflict.

The war being determined upon, a crier was sent around during the evening exhorting all the people to repair on the following day at an early hour to the residence of the chief, and when there congregated he ordered them to prepare their arms of bows and arrows. To the females, the chief delivered grain, to be ground into flour which they called *pinole*. But the reason for such measures was not revealed. However,

when the day was decided upon for the marching of the expedition, the crier went around a second time and commanded the Indians to repair as before to the residence of the chief, and all went—the men with their bows and arrows and the women with their *pinole*. Having assembled before the ***vanquech,*** where the captain and *puplem* had resorted, according to the custom, the crier explained to the people why such preparations were made and why war was declared, and the young men were urged to combat and revenge. Immediately commenced the necessary preparations. Each put on his dress and uniform corresponding to his rank. The women in like manner adorned themselves for the occasion, and thus they started off for the battle ground, old and young, the females carrying the provisions, and upon their backs their infant children. Their order of march was as follows: The captain, or one appointed by him, took the lead at the head of the young men; in succession followed the older ones, and the women closed up the rear, it being their duty to gather up the arrows of the opposing force which were scattered around them, and distribute the same among their own warriors.

Should one of their own party be killed or wounded, they were obliged to remove him to a place of security so that the enemy could not get at him. No quarter was ever given and, consequently, no prisoners were ever made among the men, excepting of such as were killed or mortally wounded. These were immediately decapitated by some old men appointed for the purpose, and the hair taken from the heads, together with the scalps, which were dried and cured, after the manner of dressing their skins, and preserved as trophies of victory.[189] The women and children taken prisoners were either disposed of by sale or detained by the captain as slaves.[190]

When celebrating their grand feasts, it was customary to expose in public the scalps taken in war, and for this purpose they were suspended from a high pole, erected near the *vanquech*. Some-times scalps were redeemed by paying largely, but the women and children were never released, ever remaining as slaves to their enemies unless fortunate enough to escape to the protection of their own nation.

CHAPTER XIII

BEFORE treating upon the subject of their manner of interment I will refer to the remedies used for their diseases. They possessed some knowledge of the virtues of certain medicinal herbs, and the external application of them to cutaneous disorders; but for internal diseases, such as fevers, etc., they always resorted to cold baths.

For pains in the head, immediate application of cold water was the remedy. For external diseases, such as tumors, swellings, sores and rheumatic pains, they made use of various herbs known to us and called sage,[191] rosemary[192] and nettle-plant[193] which were applied in a plaster.[194] They made use of a kind of black rosin also which was very oily, and manufactured from certain seeds.[195] When attacked with pain in the stomach they inhaled the smoke of these plants[196] and if afflicted with any ordinary pain, a whipping with nettles, was applied to the part affected. Frequently large ants[197] were applied externally, likewise.

For disease of the liver, fevers and all malignant complaints, I have not discovered that they made use of any remedies but the cold water baths before mentioned. Sometimes the patient, entirely exposed, was laid upon a quantity of dry ashes or sand and at his feet blazed a scorching fire, without regard to the season. At his head stood a small vessel of water, and some-times gruel, that he might partake of them[198] if he chose, but no persuasions were ever used on the part of his friends to induce him to do so if he did not feel inclined. He was never left alone, being attended by many of his friends both day and night, and thus he remained until either nature, or the disease, conquered.

As soon as any-one fell ill, they immediately sent for the physician, who was one of the *puplem,* or soothsayers,[199] before spoken of. It must be understood that not all of the *puplem* possessed the necessary qualifications, but only those who received them by succession. When they appeared before the patient, it was always with an air of great mystery. A strict examination into the state of the patient marked the commencement of their performance and divers infirmities were explained, and their causes—all originating from the introduction of certain particles into the body of the patient, such as the hairs of various animals, bones, stones, briers, sticks, etc.,[200] which produced the pain or infirmity were detailed.

Before prescribing anything, they made use of many superstitious ceremonies. In the first place, the patient was examined from head to foot and no part of his body remained untouched.[201] Then the painful parts became the topic of discussion and were represented as having within them something of a hard substance, such as a stone, splinter, or bone, and of course their success in removing the disease was ever a matter of great uncertainty. But still, they would use all their skill, and endeavor to restore him to health.

They placed feathers upon his head, and encircled him entirely with these and other articles such as horse hair, grass, beads, and hairs of the head, blowing at the same time with their mouths towards the four cardinal points, and muttering to themselves certain low sounds—certain mysterious words accompanied with antic gesticulations of which no one knew the meaning. After this, one of them applied his lips to the part affected and pretended to draw from it by suction the particles which they had stated as being within, and exposed them to all present. The spectators as well as the patient placed strict confidence in the fact and were satisfied, whether he recovered or died. When the patient did not recover from his disease the *puplem* would say it was because Chinigchinich had sent him the infirmity as a chastisement for some act of disobedience and that he must reconcile himself to death.

There were many of these impostors spread about the country who, after being well fed and paid for their services, made all manner of ridicule of their too credulous companions. Wonderful as it may appear, oftentimes they performed cures when the patients were apparently fast verging into eternity, and in the space of twenty-four hours, by their extravagances and witchcraft they have enabled them to rise from a bed of sickness and unite with their companions in their domestic employments. I will relate a case which happened in the mission of La Purísima, in 1809,[202] which will serve to confirm the truth of the preceding statement.

A young woman, eighteen years of age, had been sick for nearly a year, suffering from the effects of dysentery[203] and fever so that she had wasted away almost to a skeleton, and was to all appearances dying, having received the Holy sacrament preparatory to her supposed departure. One morning, whilst walking in the garden of the mission, I saw her sitting with other females performing the task of clearing the grass. Surprised at beholding her there when I supposed her dying, I asked her how she felt. Her mother, who was at her side, replied to the question, and said that she was well, because such a one (naming one of the sorcerers) had taken from her some bear's hairs which were the cause of her illness, and immediately she was restored. I inquired how they were introduced into her stomach and how long she had them. She replied that

placed some of his hairs on her stomach. How he came there, or how the hairs got into her stomach, she could not explain, for all that she knew about it had been stated to her by the sorcerer. This was all deception, of course, but still it happened from that day that the girl improved in health. and in a short time was as robust and hearty as any-one!

When the patient died under the attendance of these physicians, preparations were made for his sepulture or the burning o fhis body,[204] according to a custom observed here in commemoration of the last ceremonies rendered to the remains of their grand chieftain, Ouiot. They did not put into immediate execution the solemn duties and funeral performances, but suffered several hours to elapse, that they might be assured of his death. In the meantime the pile was prepared and the person summoned who officiated on such occasions in applying the torch,[205] for it was usual in this neighborhood to employ certain characters who made their livelihood by it and who, generally, were confined to particular families.

As soon as every-thing was prepared, and the time had arrived for the ceremony, they bore the corpse to the place of sacrifice, where it was laid upon the faggots. Then the friends of the deceased retired, and the burner, so called, set fire to the pile and remained near the spot until all was consumed to ashes. The ceremony being concluded on his part, he was paid for his services and withdrew. Every-thing of use belonging to the deceased, such as his bow and arrows, feathers, beads, skins, etc., were consumed with him, whilst his relatives and friends also added other articles of value to the sacrifice, but during the scene of burning they did not observe any particular ceremony nor had they any. As soon as the burner gave notice that he had performed his task, they all retired outside of the town to mourn the demise of their friend.

The *puplem* sang songs, while the relatives wept.[206] The substance of their canticles was merely a relation of the cause of the infirmity, the location of the disease, when it first commenced, and its course throughout the body until it attacked the heart, when he died, thus naming over all the parts of the human frame. These songs were generally repeated over and over for three days and nights, and then they returned to their homes.

The mode of testifying their grief by outward appearance[207] was by shortening the hair of their heads. In conformity to the kin of the deceased, they regulated the custom. For the loss of a parent, wife or child, the head was completely shorn; for a distant relative, they cut off merely one-half of the length, and for a friend, only the extremity.[208] In all cases, however, they were governed entirely by their love and attachment for the deceased. The same custom is now in use and not only is applied to deaths, but to their disappointments and adversities in life, thus making public demonstration of their sorrow.

CHAPTER XIV

THIS chapter may cause some perplexity from the circumstance of its treating of that which is imperceptible to the senses; of a substance incorporeal and spiritual. Still I can in a very few words make known the belief of these Indians relative to the rational soul and what they understood concerning its immortality. There are arguments pro and con which are of particular interest inasmuch as they involve the future destiny of man. I will be more explicit in my remarks here, than in the preceding chapter and recount all that I have been enabled to learn relative to the subject.

In their gentilism they were undoubtalbly materialists for they believed that the soul was the *espíritu vital,* received from the air which they breathed, and which they called *piuts,* signifying "to live." They possessed no knowledge, nor did they believe in the existence of any other substance than the material body. On this account they said (and many believe it at the present time) that man was composed of bones, flesh and blood only, and that *piuts,* which is the breath, is another thing, like wind, that goes and comes. The body they called *petacan,*[209] a term applied to the brute creation as well as man, or rather to all living or animated beings. To designate the soul belonging to the body from the *espíritu vital,* they possessed no term but *pusni,* which is general in its meaning, and signifies "a substance within," applied to things animate and inanimate and to the heart[210] on account of its location and particular importance to the body.

They penetrated no farther than was perceptible to the senses, for the reason that the spirituality of the soul was incomprehensible to them; they only understanding the materials of the body. Thus they were materialists, for they said that when the body died and was burnt, all was consumed and naught remained. Death, they believed, was an entity, real and invisible,[211] who, when in anger with any-one, by degrees took away his breath until all was removed and then the person died. I have observed in a previous chapter that the punishments they so much feared from Chinigchinich were all corporeal, such as falling over stones and upon the earth, the bite of the serpent, bears, etc.; and lastly, death, the termination without reference to pain, punishment or glory afterwards.

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I think this sufficient to prove that they were materialists, but as they relate a thousand novel accounts relative to the immortality of the soul which have proceeded from dreams or delirium, I will recount some of them, as they were related to me.

Materialists as I have supposed them, (without adding other convincing reasons, such as the great insensibility manifested at the hour of their death—their slight inclination for divine things, and great desire for the unholy, which go far to show their want of knowledge of the rational soul, and consequently of its immortality); still the expression, recorded in the tenth chapter, relative to the moon, is of opposing force, viz., "that as the moon dieth and cometh to life again, so we, having to die, will again live."[212] But, as I observed in the chapter cited, I can not comprehend how they understood it nor can I think that their ancestors believed in the resurrection of the flesh. They may have had such belief many ages back, and the tradition may have been preserved in songs. Other verses are used in opposition, and are frequently sung at their festivals, viz., "Let us eat, for we shall die, and then all will be finished,"[213] —words similar in sense to the passage in the Holy Scriptures referring to the expressions of the foolish young men.

Let us refer now to some of the accounts respecting the soul's immortality. It is affirmed by some that when an Indian died, he went to the abode of his god, Chinigchinich, a sort of earthly paradise called, *tolmec,*[214] applicabe more properly to Hell, for it implies a location below the earth. Since their conversion the same word is made use of in the catechism to denote the abode of Satan. They believed that Chinigchinich "resided in that region, that there was plenty to eat and drink and to wear, that there was constant dancing and festivity, that no one labored, no one was sorrowful, but on the contrary, all were contented and happy; every-one did as he pleased, and selected the number of wives he wished." The reader will compare this belief with the doctrine of the immortality of the soul. It was taught by the moderns undoubtedly, and since their conversion to Christianity, for the old men at the time of their gentilism had no such idea. To confirm this, I will relate the following account as it was given to me by a female who had been many years a convert to Christianity:

In the year 1817, in the mission of San Juan Capistrano, I visited this woman who was recovering from a severe attack of malignant fever. When, in the worst stage of the disease and in a state of paroxysm, she said that she died and the Indians, her relatives, carried her to Chinigchinich, where she beheld a great number of men and women. Some were dancing, some playing, and others were bathing in a stream of pure, transparent water. The *rancheria* was large and beautiful and the houses were of different construction from those in modern use. Having arrived

at the house of Chinigchinich, she was informed that she could not enter to reside with them yet, but that she must return to her home. Food was given to her of delicious quality such as she had never eaten before, soon after which, she returned within having beheld Chinigchinich. She could not recollect if she were alone, or if she were accompanied by others. It is evident that this account was the result of delirium for I visited her during the paroxysm, when she partook of a glass of sweetened warm water that I administered myself, and of which she drank the whole. This water may have been the repast which she referred to as having given to her in the house of Chinigchinich. It caused her to perspire profusely and broke the fever, so that in a few days she recovered.

The ancients said that when an Indian died, though the body was burnt, still the heart was not consumed (which must be the spirit or soul, for the heart of flesh, of course, would perish with the body); that it went to a place destined by Chinigchinich. If a chief, or one of the *puplem,* it went to dwell among the stars,[215] and like them threw its light upon the earth. For this reason they said that the planets and most luminous bodies were their hearts, or in other words, they were themselves in reality.[216]

In the year 1821 there appeared in the northeast a comet.[217] The Indians believed with undoubted faith that it was a chief of a *rancheria,*[218] who had died, and who, previous to his departure, had told them that he would in time behold them again from the heavens. This idea they received from their ancient traditions, because, according to Suetonius, the gentiles believed that at the hour of the death of any illustrious personage (as was seen at the death of Julius Caesar), there appeared in the heavens some notable meteor,[219] which was translated to the stars and arranged among the gods. The reason given why the chiefs and *puplem,* alone went to the heaven of stars, and that the other people did not was because Tacue, the eater of human flesh, had eaten of them previous to their being burnt,[220] and if it happened that he did not eat of them in consequence of their dying in the power of their enemies, or on account of their being drowned, then they did not go to the stars but to another place, to which they were destined by Chinigchinich. Others, who were not of noble rank, were doomed to the borders of the sea, or to the hills, mountains, valleys, or forests. There they remained an indefinite time while Chinigchinich made them do penance for the faults they had committed in not obeying his precepts. After the performance of this penance, whether they returned to their former shape or removed to any other location they could not tell.

When the Indians saw any strage thing or imagined that they beheld any extraordinary figure, they said it was a ghost[221] and considered it a bad omen and the forerunner of misfortune. They believed that if the

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dead appeared to any-one it was for the purpose of injury, and particularly so if appearing to females, who, weak and timid as they were, required little to terrify them. On this account, there were villains, who impersonated such figures to effect their brutal purposes. This custom was not confined to the Indians in their heathen state but prevailed also among those who had become Christianized. I will relate an occurrence of the kind which took place in this neighborhood.

On a certain occasion, a mother and daughter-in-law went out in search of wild fruits, which they called *naut*.[222] When in the vicinity of a grove, they heard loud groans and lamentations and a breaking of the shrubbery and limbs of the trees. Then a voice called the daughter by her proper name, and commanded her to come to it, threatening death if she failed. The poor girl, filled with terror and believing the voice to be that of an apparition, went into the grove where she beheld one who appeared, dressed in feathers from head to foot,[223] with his face covered. She was told that he was a certain individual who had died, and that Chinigchinich held him in confinement. He told her to inform his widow that she must resort to a certain place at night.

On her return home, the girl gave the message to the woman who immediately went to the spot directed to behold her departed husband and to ascertain his wishes. At first, she could find no one, but in a little while, she heard a voice which said to her that she must remain until night. Supposing that in reality it was the voice of her deceased husband, she rejoiced greatly, for they had greatly loved each other in their youth. She remained with him three nights, during which time he spoke to her but very little and then in a low and disguised voice. She went about in the day-time in search of fruits, and he, on return of evening, would bring her meat that she might eat. On the third day in the morning, after separating, she went out upon a hill, and beheld the same person in conversation with another. She knew them both and returned immediately to the mission where she gave information and many of her friends went out to the region of their rendezvous and found the impostor in a cave with three hostile Indians.

Many of the Indians believed that the spirits of the deceased remained about the houses of widows and of their relatives, terrifying them and doing them injury. On this account, it was the custom whenever the deceased were burnt, to burn also the houses and rebuild in another direction, so that when the husbands returned there would be nothing remaining to denote their existence, and thus they would escape their persecutions. The converted Indians of the present day, have the same idea.

There is another case which I witnessed in the Mission of San Luis Rey, in the year 1813. A Christian died and the Indians said that he was

poisoned or bewitched by another Christian of the same mission. His death, they asserted, was the result of witchcraft. The deceased in his lifetime possessed a small garden where he was accustomed to sow yearly certain grain and seeds. This he left to a relative at a time when the plants were in blossom. Immediately upon his death every-thing dried up and was destroyed so that nothing was harvested of either grain or fruit. The plants, whilst young, were fresh and fruitful like the plants in the surrounding gardens but the moment the blossoms appeared as if ready to produce seed, they died, so that, in the course of one night, nearly all were destroyed as if consumed by fire. The Indians said that the deceased was seen moving about at night in every direction of the garden, and that whatever he touched perished. This was revealed to them by an old woman who owned the adjoining garden. She related the story to me also and I finally went to the place and found, as she had stated, that the greater part of the plants were dead or perishing. Some, however, were still flourishing. These I took particular notice of and on the following day I returned and found seven of them, consisting of corn, pumpkins, and watermelons, dried up and consumed to their roots. In this way the whole garden was destroyed. The Indian died of dysentery and not by witchcraft nor poison as believed.

They were superstitious in their belief that whoever died from this disease, died of poison, and this accounts for the tradition of the death of their grand captain, Ouiot. We have seen that the story of the garden was given by an old woman and for this reason is entitled to but little credit, but that which has caused me some difficulty to explain is why the plants perished. It was not from want of care, or from disease received from insects or animals either because, if so, there would have appeared spots about them and they would not have been diseased to their very roots. This may excite wonder in the reader, and I have used every diligence possible to ascertain the cause, but without success. What I conjecture is that the Devil did all this, that but few should escape from his hands, and the motive I have for believing so is that at this time there were many gentiles in the mission, principally sorcerers, (some were catechumens and others not) who night after night performed their heathen ceremonies.

What has been said I think is sufficient to prove that these accounts and stories relative to the immortality of the soul are mere fables, frauds and inventions to deceive the simple; that the first and original settlers in this region had a knowledge of the spirituality of the soul and, consequently, of its immortality; that by tradition, they have preserved the same without believing it, and perhaps ages before, they had a totally different account. We often perceive that a history, by numerous editions and revisions, loses much of its originality. How much more liable

CHAPTER XV

to corruption tradition must be among an ignorant race like the Indians! But little respect is attached to their belief of the spiritual substance with which we are adorned, not only by the rude and ignorant of the present day, but by the wisest and best instructed in our Holy religion. To remove all doubt from the reader that he may not think my ideas extravagant, I will relate two events which happened in places where I have resided.

In the year 1808, I was a missionary in the mission of La Purísima,[224] when a young man of the establishment became seriously indisposed. His age was twenty-three years, he had been reared from infancy by the fathers, and was instructed in every-thing appertaining to religion, often serving as interpreter for them, and was almost always with them. When first attacked he refused to take medicine, nor could he be persuaded to do so by any advice of the fathers. Instead he went off in search of one of the quack physicians who practised upon him all his diabolical art. The fathers, seeing that he became worse, daily exhorted him to confess and prepare for death like a Christian, but he declined with the excuse that he was weak, he required examination and, as was the opinion of the quack, he did not think he would die. But, alas! he was deceived, for when the doctor saw that his chicanery and witchcraft had no effect for the better he forsook him, saying, "that as he had always believed the teachings of the priests, his god, (or more properly his devil), was angered and sent him death as a punishment." Hearing this, the poor invalid concluded to confess. He did so, but not with that satisfaction to the fathers which they had desired, and very soon after death followed.

In the year 1817 in the mission of San Juan Capistrano, an Indian, thirty-five years of age, who, like the one just mentioned, was well instructed, became afflicted with a dangerous disease and died. No persuasion on the part of his friends or exhortations of the priests could prevail upon him to confess and partake of the Holy sacrament. At the bare proposal he became frantic and uttered expressions which were contemptuous and blasphemous. A short time previous to his death, I called to see him to give him that consolation which the promises of our Holy religion impart to the penitent soul, and I urged him since he could do no more to receive the extreme unction, and to ask pardon for his sins, for God was infinite in his mercy to the repentant sinner.

But all in vain! My words were ineffectual, and they were spurned with disgust. His limbs were extended, the froth came from his mouth, his eyes rolled back into his head, presenting a true picture of the appearance of one condemned to the torments of hell, and three persons were insufficient to confine him. These demonstrations seemed to me the effects of the violence of the malady but after a while his tranquility returned and some one exclaimed, "Why do you not confess?" "Because

I will not," he replied, with anger. "If I have been deceived whilst living, I do not wish to die in the delusion!" These were his last words, for soon after he expired, and there remained a corpse, truly horrible and revolting to the sight. Consider, what must have been my feelings! Such a spectacle before me, revealing to the letter the words of David, *"Peccator videbit et irascetur, dentibus suis fremet et tabescet; desiderium peccatorum peribit."*[225]

I presume there may be some persons who will say, notwithstanding these accounts, that they are not satisfactory evidences of a total want of faith and belief, for rare occurrences happen every-where, and God has permitted them to take place for his own inexplicable purposes, and for advantages resulting to others. This I concede, but exceptions are few. These accounts generally conform to each other in substance, and he who has perused them with attention, or is familiar with the character of these Indians, knowing that when they appear the most intelligent and entitled to the greatest confidence they are the least to be trusted, he will, I say, agree with me generally regarding their belief. As all their operations are accompanied by stratagems and dissimulation, they easily gain our confidence and at every pass we are deluded.



HAVING thus far dwelt upon the usages, belief and customs of these Indians, it may not be uninteresting to know the beliefs prevailing among the Indians about the origin of those who first settled in the neighborhood of San Juan Capistrano, the account of which will contain many absurdities and some equally extravagant as those already related. The first, or earliest people, who populated this section of the country emigrated from a place called Sejat, distant northeast 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." Originally, the inhabitants were numerous but the success and influence of a holy conquest gradually eradicated their attachment to Sejat,[226] and all, finally, became subject to the spiritual as well as temporal administration of the ecclesiastical missions. The chief, named Oyaison, which name implies "wisdom" or "intelligence,"[227] and his wife, called Sirorum, signifying "that which is noisy," (probably alluding to the noise made by the shells and beads attached to her dress),[228] had three children called Coronne,[229] Vuiragram,[230] and Uiniojum,[231] Oyaison, after the death of Sirorum, separated from among the people many families who accompanied him and his daughter, Coronne, in a colonizing enterprise for, in consequence of the rapid increase of population, the annual production of seeds on his lands were insufficient to maintain so great a number and, accordingly, the colonists commenced their march.

After traveling southward seven or eight leagues or more, they arrived at a place called Niguiti, which is situated half a league northeast from the mission. Here they discovered a spring of fresh water and from the favorable appearance of the neighboring country they concluded that it was a place well adapted to the founding of a new colony. As soon as the erecting of their habitations was completed and order had been established, the chief returned to Sejat,[232] leaving behind his daughter, Coronne.

Twenty summers had passed away and still no feelings of love, or desires to marry, had visited the heart of Coronne. The Indians said that she was very coarse and fat, that they never had seen or, in fact, that there never was another of such proportions. The name given to the new es-

tablishment was Putuidem, which means *"umbilicus projectura;"*[233] for Coronne was afflicted with an enlargement of that organ, and this was their notion for so naming the settlement.

In the course of time, owing to the scarcity of grain, many of the inhabitants separated and, by permission of Coronne, located themselves about in different parts of the Valley of San Juan. In this way originated the many small villages or towns which were to be met with in the route to Putuidem.

A custom was observed in all their new settlements to appoint as chief or captain the eldest of the families, and to him was given the name of Nu,[234] and to the second in power, of Eyacque.[235] Their wives were named also, the first, Coronne, and the second, Tepi.[236] These same appellations 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 yellow, Tepis! The first was given to the wife of the chief, in commemoration of the *capitana* of Putuidem, and that of Tepi to the wife of Eyacque, for the reason that the two names implied as demonstrated in the character of the insects, which varied only in their colors. These names are the principal distinctions of rank known among the Indians, and there are many of the present day who, on account of their appellations, are considered and respected as descendants of Eyacque.

A grand feast was given by Coronne of several days' duration, and all the neighboring tribes were invited to attend and take part in the amusements and rejoicing. The feast commenced with dancing, playing and singing, and all their accustomed games and usages followed. But, as in this world there cannot be complete happiness or joy unadulterated, it happened that after she had retired for the night, whilst asleep, her body swelled up prodigiously and in an instant became a mound of earth; thereupon the people retired to their respective *rancherías*. In the place where the town was located and where they celebrated the feast, there is a small rising ground which was probably formed by the course of the water in a freshet, but the Indians say, and religiously believe, that it is the body of Coronne.

After having taken leave of their friends, who remained sorrowful and disconsolate for the loss of their *capitana,* the Indians, on returning home, arrived and put up for the night at a place called Acagchemen, distant from where the mission now stands only about sixty yards. From this time, the new colony assumed the name corresponding to the place. Acagchemen signifies a pyramidal form of anything that moves, such as an anthill or place of resort for other insects. Others apply the term to things inanimate, such as a pile of stones, etc., but the most correct signification of the word is understood as having relation to a heap of animated things.

The motive alleged by the Indians for having dropped the name of their nation and substituted that of Acagchemen is that they passed the night before mentioned, literally piled upon each other—men, women and children—and when rising on the following morning they vociferated "Acagchemen," implying that they had slept in a heap.[237] From that time the appellation remained as if to commemorate forever the event.

When the Indians came to settle in the Valley of San Juan Capistrano, they spoke a language somewhat distinct from the one now in use, and in a dialect not dissimilar to the one used in San Gabriel. They say the cause of the variation originated with their chief, Oyaison,[238] who told them that as they were to change their place of residence they were necessarily obliged to alter their mode of speech as well as their customs, in order to become a distinct nation.

The name, Sejat, signifies a place of wild bees,[239] and Sejar pepau, "the honey."[240] In this region there were to be found many hives, located in holes formed in the earth. The Indians search for them at all times to extract the honey and it is made use of in their food. The color is black and it is rather bitter, but I have been informed that there are places where it is to be found of a kind equally as good as that which is extracted from the hives of the domestic species.

CHARACTER ETC. 241

CHAPTER XVI

O complete this history and to give a relation of all my observations during a period of more than twenty years' residence in the province, it will be important to delineate the character of the Indians as I have been enabled to learn it. The undertaking will be arduous, I know, and a curate of forty years' residence among them once told his bishop that they were "incomprehensible," to which I agree. But, nevertheless, I will make the attempt. My idea is that the natural or divine precepts implanted in the heart of man by his Creator, are by the Indians observed in a retrograde manner, or in the opposite sense; that is, the affirmative with them, is negative, and the negative, the affirmative; and this opposition appears innate among all classes of them. An Indian curate of the Indians appears to be of the same opinion if we may judge from his description. "The Indians," he said, "lead a life of indolence rather than devoting themselves to the enlightening of their souls with ideas of civilization and Catholicism. It is repugnant to their feelings which have become vitiated by the unrestricted customs among them. Their inclinations to possess themselves of the property of others are unbounded. Their hypocrisy, when they pray, is as much to be feared as their insolence, when in tumultuous disorder. They are never grateful for any benefit, nor do they pardon an injury, and they never proffer civilities unless to accomplish some interested motive. They are ready to expose themselves to the greatest danger to satisfy their predominant passions. The future, for them, is ever veiled by the present. Their inconstancy and want of confidence deprive them of friends and he, who by deception holds them in subjection, may reduce them to almost abject slavery."

Such is the picture of them drawn by this Indian curate, who was of Mexico, and I think, although referring to the Mexicans, it is sufficient to comprehend the general character of the Indian. Those of California are less curious and in no wise so industrious, for the Mexicans, when in their gentilism, sowed and prepared the maize as well as other grain for eating, and the females spun and wove a covering for the body out of cotton, which they also cultivated.

The Indians of California may be compared to a species of monkey; for in naught do they express interest except in imitating the actions of

others, and, particularly in copying the ways of the *gente de razón,* or white men, whom they respect as being much superior to themselves. But in so doing, they are careful to select vice in preference to virtue. This is undoubtedly the result of their corrupt and natural disposition.

The Indian, in his grave, humble and retired manner, conceals a hypocritical and treacherous disposition. He will deceive the most minute observer, as has been the case with many or with all, who have endeavored to learn his character, until time has revealed to them his true qualities. He never looks at any-one while in conversation, but has a wandering and malicious gaze. For benefits received, he is never grateful; and instead of looking upon that which is given, he beholds only that which is withheld. His eyes are never uplifted, but, like those of the swine, are cast to the earth. Truth is not in him, unless to the injury of another, and he is exceedingly false.

MYTHOLOGY[242]

These Indians had the same belief as the ancients, regarding the course of the sun, and believed, that when it set, it went to repose in the arms of Thetis.[243] The sun, they believed, had twelve palaces, which were placed at equal distances around the earth. In each of these, it was accustomed to pass a month. These twelve palaces were marked by a circle, called the zodiac, but with signs which alluded to certain passages in the fable.

CHARACTERISTIC ANECDOTES OF THE INDIANS

A chief of a *ranchería,* or village, not far distant from the presidio of San Diego, who had observed with much attention the manner and authority with which the *comandante* governed his officers and soldiers, as well as the inhabitants of the place, had heard also that the King of Spain was their grand chief to whom they all owed allegiance, and in case of disobedience were liable to severe punishment and even death.

Desirous of imitating the domination of his royal master, he commenced a tyrannical use of his power, which gained him many enemies. However, it was of short duration. In 1822, when D. Agustín Iturbide was proclaimed Emperor of Mexico,[244] and when his government was recognized, in due form at San Diego, there were many Indians present who listened attentively to the declaration that Mexico no longer acknowledged the Spanish authority. The king (or viceroy) had been deposed, and another placed in his stead with the new title of emperor. A few months afterwards, a grand feast was observed in the Indian village to which all the neighboring Indians were invited.

To commence the ceremonies, they burned their chief alive and elected another! The feast continued eight days, when the Indians dispersed

and returned to their several homes. Those who lived in the presidio, were censured for such inhumanity, which produced the following remarks: "Have you not done in Mexico the same with the King of Spain? (meaning the viceroy). You say he was not good, and you killed him! Well, our captain was not good, and we have burned him. Should the new one be bad, we will burn him also!"

How little is the faith of these Indians in the teachings of the Catholic truths! A missionary, of the mission of San Luis Rey, who had baptised several adults, the youngest of whom had reached his fiftieth year, attempted to explain, after the ceremony was concluded, the sort of life which they were to observe for the future, and he told them what they were to do to avoid the influence of Satan. By invoking the sweet names of Jesus and Mary, he said, and by the sign of the Holy Cross, well performed, we destroy the power of the Devil and drive out all unholy thoughts. A satrap, or governor, of one of the *rancherías,*[245] smilingly observed to the others: "See how this padre cheats us! Who believes that the Devil will leave us by the sign of the cross? If it were to be done by dancing, as authorized by Chinigchinich, he would depart; but that he will do so by the means which he says, I do not believe!" The others united with him in laughter and appeared unimpressed with the efficacy of such ceremony.

About the middle of December, 1823, a comet appeared in the north which was visible until the latter part of January of the ensuing year.[246] In September, 1825, another was seen. The latter appeared in the southeast, with its direction to the northwest, and was visible, though faintly, till the first of November.[247]

The Indians, who had observed them, believing they were their deceased chiefs,[248] consulted together as to the cause of their appearance and were all of the opinion that they denoted some important change in their destiny; but how or in what manner it would be, they were ignorant. Some thought that they would return to their primitive mode of life; that it was Sirout, whom they had seen, he, who was the father of their grand captain, Ouiot;[249] and when he came, he ever brought good things, for their profit and happiness. Others believed that it denoted that they were to live free and do whatever they pleased, without being under subjection to any-one; although they would still remain occupants of the mission.

The elder ones said Sirout foretold that another people would come who would treat them as slaves and abuse them; that they would suffer much hunger and misery; and that the chief thus appeared to call them away from the impending calamity. Still others said that the comet was Tacu, the father of Ouiot or Chinigchinich,[250] [251] which was generally assented to.

These ideas undoubtedly have arisen from the fact that when the declaration of independence was proclaimed in Mexico, the Indians were made to believe that they would no longer be subject to the regulations of the missions; and that each family, or person would live separately as colonists. But the government considering them unfit for such a condition has not made any innovation up to the present time of November, 1825.[252]

An Indian *vaquero* of the mission of San Luis Obispo, who had been despatched on business to some place not far distant, did not make his appearance until the day following, and then so pallid and trembling that he could hardly speak. Upon inquiring as to what ailed him, he replied, that being in a certain place, a phantom appeared before him,[253] which prevented his progress; and his horse, though vigorous, remained immovable at the sight. The phantom commanded him to tell his people not to travel in that direction, for if they did he would molest them! Immediately, three of us padres went out with *vaqueros* and other Indians and remained all that day about the same spot, but nothing was seen of the phantom.

In a certain *rancho,* or farm, were several Pima Indians, and sòme Sagues, who were employed in erecting a building. He who directed them was one of the *razón,* or native Spaniards. One day, whilst superintending the work, he discovered concealed in one of the apartments a small wooden ball which had around it an unfinished crown of thorns. He enquired of a Sagui[254] what it was for. "Ah! Sir," the latter replied, "you have really escaped. With this ball you would have been destroyed. You were to be killed for having chastised the Pima Indian, and only two days more were required; that is, until the completion of the crown of thorns around the ball; then, immediately, you would have been attacked with pains in the head and heart, and would have died.

ANNOTATIONS

By JOHN P. HARRINGTON

COLLABORATORES IN HOC OPERE

We mention with almost devout gratitude the following persons who among many others have assisted and furthered these studies:

Captain José Orivas Albañas, official interpreter and field assistant of the Bureau of American Ethnology.

Father St. John O'Sullivan, padre of San Juan Capistrano Mission since 1910, with whom I have had long friendship as co-student along these lines.

Dr. A. L. Kroeber, Professor of Anthropology, University of California.

Captain Juan Sotelo Calac, hereditary chief of the Rincon Indians.

Mr. Marcos H. Forster, excellently informed in San Juan Capistrano history.

Mr. William McPherson, historian and student of Mission Indian ceremonies.

Mr. Lindley Bynum, of the Huntington Library.

Mr. John A. Cranston, for many years Superintendent of Schools, at Santa Ana, California.

Dr. Frederic Webb Hodge, Director, Southwest Museum, Los Angeles, California.

Mr. William Magee, excellently informed in Mission Indian history, whom I have known since the days when he was a Stanford football player.

Mr. Edward H. Davis, of Mesa Grande, California.

Dr. Edgar L. Hewett, who assisted this work especially during the period of the San Diego Exposition and earlier.

The late Dr. Victor Alliot, formerly Director of the Southwest Museum.

The late Mr. Charles F. Lummis.

Mr. Charles F. Saunders, author and botanist, who has identified the plants.

Professor P. A. Munz, Department of Botany, Pomona College.

Professor W. L. Jepson, Department of Botany, University of California.

Bonnie Templeton, Department of Botany, Los Angeles Museum.

Mr. William R. Maxon, National Herbarium, Smithsonian Institution.

Mr. C. V. Morton, National Herbarium, Smithsonian Institution.

Dr. John A. Comstock, Associate Director of the Los Angeles Museum, who has identified the insects, and assisted with all the resources of the Museum.

Mr. L. J. Muchmore, Department of Entomology, Los Angeles Museum, who assisted in identifying insects.

Professor W. B. Herms, Department of Entomology, University of California.

Mr. M. R. Smith, ant specialist, Bureau of Entomology.

Mr. Henry E. Ewing, tick specialist, Bureau of Entomology.

Mr. Henry Cervantes.

Mr. Howard R. Hill, Department of Reptiles, Los Angeles Museum, who has excellently identified snakes and lizards.

Mr. George G. Cantwell, Department of Mammals, Los Angeles Museum, who has identified birds and mammals.

Mr. Henry E. Parmenter, who has identified birds.

Mr. Horace A. Scott, teacher of geology, Santa Ana Junior College.

Dr. Walter S. Adams, Director, Mount Wilson Observatory, who has assisted in star identifications.

Mr. C. D. Shane, Observatory, University of California, who has assisted in star identifications.

Mr. Frederick E. Fowle, Smithsonian Astrophysical Observatory, who has assisted in star identifications.

Sr. Luís Castillo Ledón, Museo Nacional, Mexico City, who has assisted in many fields of information.

Professor Pedro Barra Valenzuela, Museo Nacional, Mexico City, who has revised the Aztec etymologies.

Professor Mariano J. Rojas, who has assisted in Aztec etymologies.

Mr. Don Meadows, of Avalon, Catalina Island.

Mr. Ralph Glidden, of Avalon, Catalina Island.

Mr. Fred. H. Bixby, owner of the rancheria site and spring where Chingichngich was born.

Mr. S. C. Evans, of Riverside, California.

Mr. Phil Townsend Hanna, who has assisted in many ways.

Dr. H. C. Nutting, Professor of Latin, University of California.

Mr. W. M. Green, Latin Department, University of California.

Professor Andrew R. Anderson, Duke University.

Professor Rudolph Altrocchi, Department of Italian, University of California.

Professor H. H. Vaughan, Department of Italian, University of California.

The late Mgr. Ramon Mestres.

Mr. E. Vigo Mestres, who prepared translations of Robinson's text and who has been of invaluable assistance whenever the subject matter touched on things Catalonian.

Dr. Charles D. Ball, President of the Orange County Historical Society.

Mr. Allin L. Rhodes, student of Los Nietos history.

Rt. Rev. John J. Cantwell, Bishop of the Diocese of Los Angeles and San Diego.

Mr. Arthur Woodward, of the Los Angeles Museum.

Mr. R. F. Van Valkenburgh, of the Los Angeles Museum.

Mr. Terry E. Stephenson.

Mr. F. R. Aldrich, who has assisted in identifying the mollusks.

Father Zephyrin Engelhardt, historian of the Missions.

Professor Herbert E. Bolton, Bancroft Library, University of California.

Eleanor Ashby, Bancroft Library, University of California.

M. J. Herrera.

Dr. C. Hart Merriam.

Mr. Thomas Workman Temple.

Mr. M. W. Stirling, Chief, Bureau of American Ethnology, Smithsonian Institution, who has assisted unstintingly in the preparation of this book.

Mr. Frank A. Henderson, present Superintendent of Schools, Santa Ana, California.

Mr. D. K. Hammond, President, Santa Ana Junior College, and Principal, Santa Ana High School.

Mary Louise Wallace, who has prepared the charts and maps.

Willard E. Francis, who has done the difficult Linotype composition of this book and made it, we think, free from error.

Jack H. Reed, who has done the make-up and the presswork.

ONE

ORIGINAL TITLE PAGE

Viva (Long live) Jesus. (Jesus.)

Relacion (Account) histórica (historical) de la creencia, (of the belief,) usos, (usage,)
costumbres, (customs,) y (and) extravagancias (extravagancies) de los Indios (of the Indians)
de esta Mission (of this mission) de S. Juan Capistrano, (of San Juan Capistrano,) llamada (called) la Nacion (the tribe)
Acagchemem. (Acagchemem.)

ROBINSON'S TITLE PAGE

CHINIGCHINICH;

A

HISTORICAL ACCOUNT

OF THE

ORIGIN, CUSTOMS, AND TRADITIONS

OF THE INDIANS AT THE MISSIONARY ESTABLISHMENT

OF ST. JUAN CAPISTRANO, ALTA CALIFORNIA;

CALLED

THE ACAGCHEMEM NATION;

COLLECTED WITH THE GREATEST CARE, FROM THE MOST INTELLIGENT AND BEST INSTRUCTED IN THE MATTER.

BY THE

REVEREND FATHER FRIAR GERONIMO BOSCANA,

OF THE ORDER OF SAINT FRANCISCO,

APOSTOLIC MISSIONARY AT SAID MISSION.

TRANSLATED FROM

THE ORIGINAL SPANISH MANUSCRIPT,

BY ONE WHO WAS MANY YEARS A RESIDENT

OF ALTA CALIFORNIA.

NEW YORK:
PUBLISHED BY WILEY & PUTNAM.
No. 161 BROADWAY.
1846.

INDIAN TRANSLATION OF ORIGINAL TITLE PAGE

Kami"i (Let him) 'áawunpu (live) ⱷisúus. (Jesus.)

Naawic (A marking) téetilac (talking) yáχχunat (telling) mitcaχánninuk (how) pum'qálqalvuy (they lived)
'amú'witcum (the old-time) 'ataaχum, (Indians,) pum"ahó'vani, (their belief,)
pum'tócŋuvuy, (their laws,) pum'yawáay, (their customs,) pum'nóllaqalay (their exceedings) 'ahúyyaχi (too much)
'ivím (these) 'ataaχum (Indians) kiktum (dwellers) Misiyoonŋa (at the Mission)
San (San) ⱷwanŋa (Juan) Kapistráanuŋa, (Capistrano,) 'Aχácmayam (Wild Pea Place tribe)
pum'túŋ. (their name)

INDIAN TRANSLATION OF ROBINSON'S TITLE PAGE

Tcaŋitcŋic; (Chingichngich:)

Naawic (A marking) téetilac (talking) yáχχunat (telling) mitcaχánninuk (how)
pum'qálqalvuy (they lived) 'amú'witcum (the old-time) 'ataaχum, (Indians,)
pum'tcóχχivuy, (their origin,) pum'yawáay, (their customs,) pum"áa'alvuy (their traditions)
'ataaχum (the Indians) kiktum (dwellers) Misiyoonŋa (at the Mission)
San (San) ⱷwanŋa (Juan) Kapistráanuŋa, (Capistrano,) 'Eetci (High) Kalifórniyaŋa; (California in;)
'Aχácmayam (Wild Pea Place tribe) pum'túŋ; (their name:)

puyunnaχ (his collecting) kwáqvitcu (taking care) 'ayáalinuk (well) puluttcax (his obtaining) póomunay (from)
'ahikyam (intelligent) 'ataaχum (Indians) 'ayáalinuk (well) húu'unitcum (instructed) 'ivaaŋa (in this) hiiŋa. (matter.)
Rivirentu (The Reverend) Tcam'ná' (Our Father) Fray (Fray) ⱷiróonimu (Geronimo) Vuskaana, (Boscana,)
'aʃúnŋawic (insider) pum'táaχawŋawic (one of their body) Tcam'nám (Our Fathers) Fransiskaanum, (the Franciscans,)
Misiyuneeru (Missionary) 'Apustóoliku (Apostolic) 'aʃúnŋawic (insider) puyáqqala (said) misiyónŋawic. (belonging to mission.)
Puhún'iqala (His interpreting)

'amú'wuŋay (from the original) Ṣuʃáavitum (Mexicans) pum'náawiŋay, (their marking,)
pulo'xa (his making) supúl (one) Mómŋaχwic (Person of the Sea (i. e. American)) waam (long (lit. far)) kiikat (dweller) 'a'wic (being)
'Eetci (High) Kalifórniyaŋa. (California in.)
'Ípipa (At New) Yóorkaŋa: (York:)
pum'wíitcivu (their publication) Wayli (Wiley) pi' (and) Paatnam, (Putnam,)
kiitca (house) tuŋánnaχunt (counted) 161 (161) Yooŋa (on Broad) Peeŋa, (Trail,)
1846. (1846.)

TWO

INTRODUCTION TO NOTES

The Relacion Histórica, or Historical Account, of Fr. Gerónimo Boscana, telling of the Indians of San Juan Capistrano Mission, their customs and beliefs, is easily and by far the most ethnological of any of the essays or accounts written in the Spanish language during the Spanish period of the history of the Californias. As Boscana himself says in his "Introduction," p. 236: "up to the present time, no other Father has written on the subject." It stands out so unique and excellent that the Spanish works listed below as the only ones to any degree similar, are none of them even in the same class, Boscana's account containing perhaps a hundred times as much information and detail as its nearest competitor.

The Spanish account which most nearly approaches that of Boscana is probably Fages' Continuacion y Suplemento (see bibliography). As the document from this period third in rank of approachment towards being ethnological one might place Costansó's Diario Histório (see bibliography), utilized by Fages in writing his Continuacion. As fourth in rank would then be mentioned the Nachrichten of Fr. Baegert (see bibliography), and as fifth perhaps the Noticia of Venegas (see bibliography).

The Boscana Account also far surpasses in penetration the study made by Hugo Reid of the San Gabriel Indians in the early part of the American period (see bibliography). In fact, it is only comparatively recently that custom and lore of the California Indian has been penetrated further than by Fr. Boscana.

As regards the culture of the San Juan Capistrano Indians we are in an enviable position over that which obtains at some of the other missions, since the mountain Indians on the upper San Luis Rey River and in the Soboba region, to the southeast of San Juan Capistrano, speak a dialect closely related to that of the mission and have retained their culture almost down to the present time. Our reconstructions, translations, and explanations are therefore given in this southern dialect, known as Qee'esh (this being the Indian name of the San Luis Rey Mission site, or San Luiseño (abbreviated Qe.), instead of in the 'Axatcme, Spanish spelling Ajachme (this being the Indian name of San Juan Capistrano town, including the Mission site), or San Juaneño (abbreviated Aj.), except where a word is especially designated as 'Axatcme (San Juaneño) by placing before it the abbreviation Aj. Time has not permitted thorough drawing on voluminous and difficult Ajachme materials obtained from Acú and others.

Valuable for the reconstruction of a few expressions of the Boscana Spanish original, and throwing a side light on several ethnological statements contained in Boscana's essay, is the Contestacion to the Interrogatorio of 1811 (see bibliography p. .....). According to Engelhardt (San Juan Capistrano Mission, 1922, p. 58) this Interrogatorio was proposed in October, 1812. The original manuscript of the Contestacion is in the Archives of Santa Barbara Mission. The answers from San Juan Capistrano Mission were signed: Fr. Josef Barona, Fr. Gerónimo Boscana, and sent in under date of Aug. 8, 1814, only two months and nineteen days after Fr. Boscana had recorded his first entry in the San Juan Capistrano Mission books. According to Engelhardt (op. cit., p. 60, fn.) although the answers were signed by the two missionaries, "Fr. Boscana wrote the document." The recent arrival of Fr. Boscana at San Juan Capistrano Mission accounts for certain statements of the Contestacion being at variance with maturer information of the Chinigchinich essay, e. g., the statement (Contestacion, San Juan Capistrano answers, Pregunta No. 33, p. 213): "ni han usado en su gentilidad de instrumento alguno" (nor have they used in their gentile state any musical instrument at all), while in the Chinigchinich essay he mentions the turtle rattle three times (pp. 265, 291, 295, the second and third mentions giving the name *"paail"*, i. e. Aj. paa'il, Pacific Terrapin, intended for páa'ayat, turtle rattle).

The following is a list of the Spanish Missions of the coast of California in standard order from north to south, with dates of founding, and abbreviations:

San Francisco Solano, July 4, 1823 ..... Sln. (Solanceño)
San Rafael Arcangel, Dec. 14, 1817 ..... Raf. (San Rafaeleño)
San Francisco de Asís, Oct. 9, 1777 ..... Dol. (Doloreño)
San José, June 11, 1797 ..... Cho. (Chocheño)

Santa Clara, Jan. 12, 1777 ..... Cl. (Santa Clareño)
San Juan Bautista, June 24, 1797 ..... Bau. (Bautisteño)
Santa Cruz, Sept. 25, 1791 ..... Cr. (Santa Cruceño)
San Carlos de Borromeo, June 3, 1770 ..... Car. (Carmeleño)
La Soledad, Oct. 9, 1791 ..... Sld. (Soledeño)
San Antonio de Padua, July 14, 1771 ..... A. (San Antoniano)
San Miguel Arcangel, July 25, 1797 ..... M. (San Migueleño)
San Luís Obispo, Sept. 1, 1772 ..... O. (Obispeño)
La Purísima Concepcion, Dec. 8, 1787 ..... P. (Purismeño)
Santa Inés, Sept. 17, 1804 ..... I. (Santa Ineseño)
Santa Bárbara, Dec. 4, 1786 ..... B. (Santa Barbareño)
San Buenaventura, Mar. 31, 1782 ..... V. (Ventureño)
San Fernando, Sept. 8, 1797 ..... F. (San Fernandino)
San Gabriel Arcangel, Sept. 8, 1797 ..... G. (San Grabielino)
San Juan Capistrano, Nov. 1, 1776 ..... C. (Capistraneño)
San Luís Rey de Francia, June 13, 1798 ..... R. (Reyano)
San Diego de Alcalá, July 16, 1769 ..... D. (San Dieguino)

The abbreviations follow Sp. gentilicious forms, these being derived from the additional name instead of from the christian name of the saint in cases where two missions would otherwise have to be referred to as San Juaneño or San Luiseño. In all other cases the forms actually *used* by the Indians and gente del pais are given in the list, except that San or Santa is usually *not* omitted by the Indians and gente del pais in the gentilicious forms any more than it is in the placename forms: they say San Luís, San Luiseño, and do not say merely Luiseño, although the prejunct Santa tends to be omitted more than San, because of its greater awkwardness. According to Spanish grammars it is the best and most modern custom to write gentilicious adjectives and nouns derived from placenames the first word of which is San or Santa as a *single word*, beginning the adjective of course with a small letter. Thus: sanluiseño. This usage should be encouraged in English, in which language we must, however, capitalize: Sanluiseño. At every mission several dialects were spoken, and an intensive study does not find that the mere names of the missions are adequate for minute dialectic terminology.

The abbreviations given in the list above have the advantage of being very brief, many of them consisting of a single letter. Another method of abbreviating the gentilicious names derived from the names of the Missions is to give the initial letters of the component parts of the name, capitalizing the first letter only to avoid awkwardness, e.g., Sjc., Slr. This system also has been used in part in the present book.

In accordance with the desire of the Indians themselves and the general nomin-clature practice of the Smithsonian Institution, I have endeavored to use native names for the tribes, divisions or dialects involved, instead of the Spanish names. The Indians of the San Juan Capistrano and San Luis Rey regions had regular tribenames for the San Gabriel Indians, the so-called Serrano Indians, the Cahuilla Indians, the San Diego Indians, the Island Indians, and a few names for more distant tribes, but had no regular tribename for themselves, operating with expressions meaning "our people", "our language", and the like, with terms referring to the cardinal directions or position as regards coast or mountains, while after the establishment of the missions they followed the Spanish language in calling the people after Ajashmay (in the San Luis Rey dialect), Ajachme (in the San Juan Capistrano dialect) and Qee'esh (in the San Luis Rey dialect), Qee'ech (in the San Juan Capistrano dialect), names of San Juan Capistrano and San Luis Rey mission sites respectively. The gentilicious derivatives formed these names are Ajáshmayŋgajwish, pl. Ajáshmayam, Qéchngajwish, pl. Qechyam (in the San Luis Rey dialect), Ajachmengach, pl. Ajáchmeyam, Qechngach, pl. Qechyam, said to be also pronounced Qet-cham (in the San Juan Capistrano dialect). Since these gentilicious forms are unwieldy, at least in the singular, we have adopted the shorter, placename forms, and use them to designate both place and tribe, using in each case the form in the home dialect: Ajachme, Qee'esh. These names can be abbreviated Aj., Qe. For etymologies of Ajachme see p..... Qee'esh is said to be locational of qecla, shell, meaning place of shells. Spanish orthography (see p.....)

is used in the above forms, instead of the regular phonetic spelling used throughout the book.

Besides the abbreviations Aj. and Qe., other abbreviations of tribenames used in this book are: G. (for San Gabrielino, locally called San Grabielino), Ku (for Qe Kukúum'ara, Aj. Kukuum'ar, Serrano, the tribe of the Sierra Madre and San Bernardino Mountains, one of the tribes locally called Serrano), and D. (for San Dieguino).

I regret especially that the Indian translation of Robinson's text, the Catalonian and literary Spanish translations of the same by my friend Mr. E. Vigo Mestres, and texts on ceremonies have had to be omitted from this present edition.

In this work I have even gone out of my way to use constantly the writings of Philip Stedman Sparkman, Constance Goddard DuBois, and A. L. Kroeber, and have quoted them at every turn to eke out and corroborate my own information. For their works see the bibliography. Sparkman was store keeper at Rincon, and his work brought him into intimate contact with the Rincon Indians. He devoted much time to studying the material culture of the Rincon Indians and to writing a grammar and dictionary of that dialect. He also prepared a very valuable set of notes on religion to accompany Miss DuBois' book on the religion. Miss DuBois, working under the auspices of the American Museum of Natural History and the University of California, spent several seasons among the Mission Indians and recorded unique information on the religion and mythology of the Potrero and La Joya Indians, including scores of invaluable songs. Dr. Kroeber has also done much valuable and early fieldwork among the Mission Indians and was associated with both Sparkman and DuBois, and acted as editor of their writings. To Dr. A. L. Kroeber I am also greatly indebted for the thorough utilization of the Sparkman manuscript grammar and dictionary materials.

PHONETICS

List of the twenty-nine phonems of the Qee'esh language with words illustrating short and long (double) sound in a single word wherever possible.

VOWELS

1. a, aa . . . . . 'aanat, California Harvesting Ant.
2. o, oo . . . . . pitoo'o, now.
3. u, uu . . . . . tuu'ut, fellow who is worthless for doing anything.
4. ə, əə . . . . . Nəkəəlic, Antares, name of a star.
5. e, ee . . . . . 'ɪwee'et, love charm.
6. i, ii . . . . . ʃii'ic, urine.

CONSONANTS

GLOTTAL

7. ', " . . . . . 'a"iq, 1. to crow; 2. not to give (food).
8. h, hh . . . . hohhiq, to agree to.

RADICAL

9. q, qq . . . qaqqiq, to cackle.
10. qw, qqw . . . ʃíqqwiqwaʃ, he gave him a lash with a whip (punctual).
11. χ, χχ . . . . χəχχiq, to produce from chest through mouth.
12. χw, χχw . . . laχwalaχχwaq, to be dim-visioned.
13. ʁ . . . . . 'aʃóonaχʁa, in the rainbow.

DORSAL

14. k, kk . . . . kukkiq, 1. to shout kuk to stop a person; 2. to pick elderberries.
15. kw, kkw . . . takwarákkwaq, to get skinned in several places.
16. ŋ, ŋŋ . . . . Pitcaŋŋay ŋeeqa, he leaves Pichanga.

DORSAL PALATALIZED

17. y, yy . . . . . yəyyiq, to dance the ʃahoovit dance-step.

FRONTAL

18. t, tt . . . . . kwóttikat, reviver (of a custom).
19. ð, ðð . . . . . soðoððaq, to be shaking a little (diminutive frequentative cursive).
20. s, ss . . . . . supúl qissiq, he hits one.
21. ʃ, ʃʃ . . . . núʃʃaqwaʃ, it went to pieces.
22. c, cc . . . . . tcuuŋ'ic Ficca, Fisher is high-toned.
23. r, rr . . . . . ʃororraq, to be shaking (frequentative cursive).
24. tc, ttc . . . . hetéttcilatcum, ones that are borrowed from.
25. n, nn . . . . nénneqpaχ, they had a fight.

LABIAL

26. w, ww . . . . wawwiq, to summon.
27. p, pp . . . . . páppayuwic, urine.
28. v, vv . . . . . yavuvviq, 1. heat rays quiver; 2. mirage appears.
29. m, mm . . . . mommiq, to revolve tr. punctual.

ADDITIONAL SPANISH SOUNDS

The Spanish which the Qee'esh use has the following additional 8 phonems:

DORSAL

1. g . . . . . gorðo, fat.
2. gw . . . . . leŋgwa, tongue.
3. ɣ . . . . . paɣar, to pay.
4. ɣw . . . . . averiywar, varying with averiwar, to ascertain.

FRONTAL PALATALIZED

5. nˌ . . . . . manˌana, tomorrow

FRONTAL

6. d . . . . . dar, to give.

LABIAL

7. b . . . . . bastante, enough.
8. f . . . . . fruta, fruit.

The Qee'esh on the other hand has the following 8 sounds which do not occur in Spanish: ɔ ' h q qw ɒ ʃ c.

PHONETIC NOTES

The language has 29 sounds, comprising 6 vowels and 23 consonants, all of them occurring short and long except ŋ and c (for the occurrence of cc in loanwords from the English see below).

It will be noticed from the mouthmap and list of Indian sounds above that 8 special characters are used in the language. These are, including their capital forms: Ɣ ʊ, ə, Ɨ ɪ, ɜ̈ χ, ɒ (we have no matrix for the capital form of this letter; the letter represents only a sporadic sound, see below), Ɲ ŋ, Δ ð, Ş ʃ.

The vowels do not begin words but are always preceded by an initial '.

Ą and other orinasal vowels occur in invocations and other unusual forms of speech.

The local Sp. χ (written as j or soft g in Sp. orthography) is more open and less rasping than the Indian χ, but is produced in the same articulatory position, both belonging to the radical series. Some of the old Indians carried this pronunciation of the χ over into their Spanish, and there is a wide-spread practice now of adopting the open Sp. sound in the Indian pronunciation. Choosing between the two varieties is also to be regarded as a habit of speech of the individual.

The nasal of radical position, ɒ, is a mere assimilation of ŋ, originating when ŋj comes into contact with q, qw, χ, or χw and is drawn to their position.

The consonant c does not begin words and occurs double only in loanwords from the Eng., such as Ficca, from Fisher, although the Sp. form, Fiica, may also be used.

In the San Juan Capistrano dialect, c occurs only in the diphthong tc, ttc.

The word misamʃac, name of a kind of basket mentioned in songs in the couplet tcaayit misamʃac, contains all 3 of the voiceless sibilants of the language, and in the order in which they occur on the mouthmap.

Δ is the diminutive of r, s of ʃ.

Because of lack of matrices, we set Sparkman's vowels and h with macron as italic vowels and italic h. Strong's vowels with macron we also set as italic vowels.

Stress on monosyllables and on the penult is not written; stress on other syllables is written by placing the acute over the vowel, in the case of long vowels over the first vowel of the doubling. Rules which further eliminate use of the acute, and corresponding omission, are not included in the present book.

In Spanish transcription of Indian words we use: ü for ə, j for χ, ng for ɒ and ŋ, dh for ð, s for s, sz for ʃ, sh for c, ch for tc, and retain ', h, q, qw, k, kw and w with their phonetic values.

Spanish words ending in -ón in the standard orthography are written with omission of the accent, in consistence with a systematic attempt to unburden Spanish orthography of useless accents.

FOUR

NOTE ON FRONTISPIECE

1 "FATHER GERONIMO BOSCANA. MISSIONARY AT ST. JUAN CAPISTRANO."

The likeness of Fr. Boscana is known to us only through this frontispiece, which occupies p. 228 of Robinson's Life in California, and faces the title page of Robinson's translation of the Relacion Histórica. It is a portrait of Fr. Boscana as he appeared in the later years of his life, when he was compiling the Relacion Histórica at San Juan Capistrano Mission, and shows him in the Franciscan habit, which at that time was gray, and not brown as is worn at the California missions at the present time. The portrait is a lithograph, made according to the opinion of experts from a pencil drawing and probably not from a charcoal drawing. The name of Robinson as delineator does not appear as it does on the lithograph of the dancing man, p. 291, and we are left to guess who the delineator may have been and exactly what history the drawing of Fr. Boscana may have had. We have no likeness of a number of the noted Fathers of those times, and the rescuing of Fr. Boscana's likeness through Robinson's enterprise is greatly to be appreciated by historians. The legend under the lithograph is: "FATHER GERONIMO BOSCANO, MISSIONARY AT Sт. JUAN CAPISTRANO." To the left above this legend: "Lith. of G. & W. Endicott, 59 Beekman St. [New York?]." A halftone reproduction of this portrait has been published in Engelhardt, The Franciscans in California, Harbor Springs, Michigan, 1897, opp. p. 275; and again in Engelhardt, San Juan Capistrano Mission, Los Angeles, California, 1922, p. 61.

NOTES ON TITLE PAGE

2 "CHINIGCHINICH."

Aj. Tcinjitcŋitc, Sp. spelling Chingichngich, syllabized Chi-ngich-ngich, Powell Smithsonian alphabet Chi-ñich-ñich, English spelling Chee-ngich-ngich, Japanese spelling Chigichgich, Qe. Tcanjitcŋic, all of course with accent on the next to the last syllable. For account of the life of Tcanjitcŋic see p. 245 ff., and accompanying notes.

Robinson changed the title of Fr. Boscana's Relacion Histórica to Chinigchinich, the name of the Indian Prophet and God of whom Boscana makes considerable mention in his essay. No doubt this giving of a new title amused Robinson and seemed to him very mystifying and appropriate. This change has advertised greatly the name of the Indian personage. But the name as spelled by Boscana has been a constant stumbling block in pronunciation, almost every individual pronouncing it differently, while its spelling has often been poorly memorized. The current pronunciation kinnikinic (the same as the name of a substitute for tobacco used by the more easterly Indians of the United States) or Chinnichinich, with the accent on the last syllable, is especially vile. In using the word in Boscana's spelling, the reader must constantly bear in mind: (1) THAT THE G AND THE THIRD I ARE SILENT, (2) THAT THE SECOND AND THIRD SYLLABLES ARE PRONOUNCED THE SAME, THE N BOTH TIMES HAVING THE SOUND OF NG IN ENGLISH SI*NG*ER, (3) AND THAT THE ACCENT IS ON THE NEXT TO THE LAST SYLLABLE. Carrying this word with its silent letters is a burden on the reader and student, comparable to forcing the public to spell HOOEAUVEARE, when HOOVER would express the sounds. The Indians immediately object to and correct the spelling Chinigchinich and the the attempts at pronunciation resulting therefrom.

3 "A HISTORICAL ACCOUNT."

With the words "Ą HISTORICAL ACCOUNT" Robinson starts his translation of the Spanish title. For the original Spanish title and Qe. interlinear translations of Boscana's title and of Robinson's title, see pp.

Relacion means account, histórica means pertaining to history. It was a common title for writings of this class at the period. Cp. the title of Fr. Paloú's famous life of Fr. Junípero Serra: Paloú, Relacion histórica de la vida . . . de . . . Fray Junípero

Serra, Mexico, 1787.

Boscana's title is preceded by the words "Viva Jesus," long live Jesus. The Latin form of this salutation is Vivat Je·sus. Other salutations used in this way by the Fathers were: Lat. Vivat Je·sus, Maria, et Jo·se·phus, Sp. Viva Jesús, María, y José. (Long live Jesus, Mary, and Joseph.)

4 "THE MISSIONARY ESTABLISHMENT OF ST. JUAN CAPISTRANO."

San Juan Capistrano Mission, in Orange County, California, was formally founded Nov. 1, 1776, Fr. Junípero Serra, Presidente of the Missions, officiating. For the history of this mission see Engelhardt, Zephyrin, San Juan Capistrano Mission, 1922.

The following outline of the life of Saint John Capistran is based on the accounts in the Catholic Encyclopedia and other reference works, while the etymologies are supplied by Professor Rudolph Altrocchi and Professor H. H. Vaughan of the Department of Italian, University of California.

Capistrano, which has the form Capestrano in modern Italian and Capestran in the dialect of Sulmona which is spoken at the place, is a town of 2,716 inhabitants in central Italy, 60 miles east-northeast of Rome, in the Adriatic drainage, in the hills just north of and draining into the Pescara River. Capistrano is in the Compartimento of Abruzzi e Molise, in the Province of Aquila, and in the diocese of Sulmona.

Instead of deriving the name of the town from Latin capistrum, halter, from capere, to catch, to hold, of which it seems to be a perfect derivative in -a·nus, Professor Vaughan has proposed the following ingenious etymology. Latin caput extra·neum, meaning strange head, and perhaps having referred to some strange rock formation resembling a head, would regularly give Capistrano, Capestrano, in Italian, and Capestran in the Sulmona dialect. Visitors at San Juan Capistrano Mission occasionally confuse Saint John Capistran with Saint John the Baptist, stating that the former instead of the latter Saint was beheaded, and it seems a curious play of words that Capistrano seems to start with the Latin word meaning head, as if to help this confusion along.

Born at Capistrano June 24, 1386 (other accounts say 1385), and bearing as his surname the name of his natal town, John of Capistran, in Italian Giovanni di Capestrano, gained immortal fame as a fiery preacher and papal deligate, and finally as a commander against the Turks. In his earlier years he was a lawyer, and was engaged in the practice of law at Naples. In 1416 following the death of his wife he joined the Franciscan Order, at the age of 30 years (another account says at the age of 39 years), and distinguished himself as a preacher and agitator in the suppression and extirpation of the Fraticelli in the region of Naples and in the Papal States.

Finally, in 1450, at the age of 64 years, he was sent to Germany as papal deligate, where he took a hand in suppressing the Hussites in Bohemia (from which country he was expelled by George Podiebrád), in opposing the Jews (of whom he put to death some 40 in the city of Breslau), and in urging the German princes to form a crusade expedition against the Turks. He failed in getting action on the part of the German princes, but in 1456, when the city of Belgrade was being treatened and besieged by the Turks under Muhammad II (Sp. Mahoma II), who had captured Constantinople on May 26, 1453, it is said that at John Capistran's instigation John Corvin alias John Hunyades, Governor of Hungary, furnished a force of 60,000 men. John Capistran in person commanded the left wing of this army, which forced its way to Belgrade and repulsed a general Turkish attack on Aug. 6, 1456. It is said that the great slaughter of men in this battle caused sickness and pestilence, John Capistran being among those afflicted. John Capistran died 2½ months later, on Oct. 23 of the same year, 1456, at the age of 70 years, in a Franciscan monastery at Illock, Slavonia.

Saint John Capistran was canonized by Pope Benedict XIII in 1724.

5 "THE ACAGCHEMEM NATION."

For 'Aχácmayam, Aj. 'Aχátcmeyam, San Juan Capistrano people, pl. of 'Aχácmayŋaχwic, also 'Aχácmayŋuc, Aj. Aχátcmeŋatc, San Juan Capistrano person,

gentilicious noun and adjective from 'Aχacmay, Aj. 'Aχatcme, Sp. spelling of Aj. form Ajachme, San Juan Capistrano town. For the etymology of this name see pp.-----.

This is the first occurrence of *"Acagchemem."* Second, third, and fourth occurrences are on p. 332, where the original spot to which this name was applied is located as 60 varas from San Juan Capistrano Mission with no statement as to direction. Since informants remembered that the name was used as that of San Juan Capistrano town, the plaza of which was straight south of and adjoining the San Juan Capistrano Mission quadrangle, while the Indian town was adjacent to the Mission quadrangle on the east, where the public school now stands, it is possible that Ajachme is either 60 varas south or east from the Mission; see p. 332.

Tribe Names

Various tribenames are as follows:

Tumámkawic, northerner, any northern Indian. Ct. tumánqamal, San Grabielino Indian.

Tumánqamal, San Grabielino Indian.

Kukúum'ara, Aj. Kukuum'ar, Serrano Indian, one of the tribe that lives in the Sierra Madre and San Bernardino Mountains.

Wanáwnaŋaχwic, Santa Ana River Indian, from Wanawna, Santa Ana River.

'Aχácmayŋaχwic, Aj. 'Aχátcmeŋatc, San Juan Capistrano Indian (see p. ----). Taylor (The Indianology of California, XIII, p. 90, May 11, 1860): "The Ahapchingas were a clan or rancheria between Los Angeles and San Juan Capistrano, and enemies of the Gabrielenos [sic] or those of San Gabriel." The -pch- is for -tcm-.

Qécŋaχwic, Aj. Qetcŋatc, San Luis Rey Indian (see p.-----).

Payómkawic, westerner. This name is applied especially to the San Juan Capistrano and San Luis Rey Indians of the coast. It is considered the best name for translating San Juaneño and San Luiseño. It can also be used of the entire tribe and language, contrasting it with the Cahuilla or easterly languages.

Pipíim'ara, Aj. Pipiim'ar, island Indian.

Moomat Puʃúnŋawic, island Indian, lit. one who lives in the heart or center of the sea.

Kwímkawic, easterner, applied especially to the Cahuilla tribe. Kwímkawŋaχ, the Cahuilla language.

Kwa'íivaŋaχwic, member of a tribe of cannibals that lived east of the Cahuillas.

Wáʃχaŋaχwic, Rincon Indian, from Waʃχa, Rincon. Waʃχa is locational of waʃχat, *Bromus* sp., locally called Indian Wheat.

Kitcámkawic, southerner, applied especially to the San Diego Indians. Kitcámkawŋaχ, the San Diego language.

Mómŋawic, coast Indian, Sp. playano.

Moomat Puháyla(w)ŋaχwic, coast Indian, Sp. playano, lit. one who lives at the edge of the ocean.

Qay Moomat Puháyla(w)ŋaχwic, inland Indian, lit. one who does not live at the edge of the ocean.

Qawíiŋawic, mountain Indian.

Pa'áwŋaχwic, mountain Indian.

Ṣuʃaavit, Mexican. For apparently earlier meaning of the word see p. -----

'Alakki, Mexican.

Tciluuyac, the Spanish language.

Mómŋaχwic, American, lit. ocean person.

6. "BY THE REVEREND FATHER FRIAR GERONIMO BOSCANA, OF THE ORDER OF SAINT FRANCISCO, APOSTOLIC MISSIONARY AT SAID MISSION."

Gerónimo Boscana was a Catalonian, speaking as his native tongue the Majorcan dialect of the Catalonian language. His name is in Catalonian Jeroni Boscana, written without accents. The baptismal name is that of Saint Jerome, in Latin Hieronymus, from a Greek compound meaning Holy Name; the Hebrew equivalent would

The correct Sp. spelling is Jerónimo, not Gerónimo

be qa·ðo·c ce·m. Boscana is merely the feminine of the adjective boscà of the Catalonian dictionaries, equivalent to Sp. silvestre, Eng. wooded, woody, and is used as a suranme of feminine form, like Calzada, Ahumada, and many other Catalonian surnames. Boscà, fem. boscana, is the adjective formed from bosc, masc., forest, grove, equal in form and meaning to Sp. bosque, masc. The Sp. language does not have any common adjective formed from bosque, but uses silvestre and other words instead.

Boscana was born May 23, 1776, at Llumayor, on the island of Majorca, the larger of the two principal Balearic Islands which lie off the eastern coast of Spain in the Catalonian speaking territory of eastern Spain. The Catalonian forms of the names of these two islands are Mallorca and Menorca, but the standard English forms according to any number of dictionaries and encyclopedias are Majorca and Minorca. The names mean the greater and the lesser island. Llumayor is an inland town, population ca. 7,000, and has manufacturies of woolens and linens. It lies 17 miles east-southeast of Palma, coast town and capital of the island, while the inland town of Petra, birthplace of Miguel José Serra, destined to be Fr. Junípero Serra, president of the Franciscan missions of Upper California, has a population of only ca. 3,000, and is situated 23 miles east-northeast of Palma and 20 miles northeast of Llumayor.

The name Llumayor is also spelled Llummayor and Lluchmayor, the last being given by the Enciclopedia Universal Ilustrada, Barcelona, 1931, as the preferable form. If we had only the first two spellings, we might assume derivation from Cat. llum, fem., light, regular equivalent of Sp. luz, light; mayor, old and also dialectic modern Catalonian for major, greater, so that the name would be equivalent to Sp. luz mayor, greater light. Such a name might easily refer to a larger beacon, since beacon towers on hills, on which fire was built for sending messages from one locality to another, were formerly used in eastern Spain and some of these are still extant in that region, according to my friend Mr. E. Vigo Mestres, to whom I am indebted for these etymologies of Llumayor. According to this, there was evidently a larger or principal beacon at Llumayor. But this theory is completely upset by the form with -ch- inserted. Cat. lluc, masc., 1. sprout, shoot, Sp. retoño; 2. skill, ingenuity, equivalent to Sp. tino, ingenio; 3. Luke, Sp. Lucas, personal name (Rovira i Virgili, Diccionari Català-Castellà i Castellà-Català, Barcelona, undated), is therefore evidently the first element in this placename, while mayor, as explained above, is surely the second element. There is also a place called Nuestra Señora de Lluch on the island of Majorca. With the use of mayor in these placenames, cp. the Sp. surname Montemayor, meaning greater forest.

Fr. Boscana was educated at Palma, principal town of his home island. According to Bancroft (Works, vol. 20, 641 fn.), Boscana "took the Franciscan habit in the convent [Convent] of Jesus extra muros at Palma on Aug. 4, 1792." Lat. extra· mu·ro·s, outside the walls, here evidently refers to the location of the convent as outside the walls of Palma town. Fr. Boscana served at the same institution as teacher of belles lettres until June 5, 1803, on which date he sailed for Mexico, and he arrived at the Colegio de San Fernando on Oct. 24 of the same year. Feb. 17, 1806, he left for Monterrey, capital of Alta California, to assume duties as a Franciscan missionary there, and landed there on June 6. The Lista de los Padres places Fr. Boscana as a supernumerary at Soledad Mission in 1806. According to Engelhardt, San Gabriel Mission and the Beginnings of Los Angeles, Fr. Boscana's first entry in the baptismal register of Purísima Mission is dated Dec. 10, 1806. In the Relacion Histórica, Fr. Boscana mentions two dates when he was at Purísima Mission: "In the year 1808, I was a missionary in the mission of 'La Purissima'" (p. 325); and "I will relate a case which happened in the mission of 'La Purissima,' A. D. 1809" (p. 313). According to Bancroft, Fr. Boscana served at Purísima Mission from 1806 to 1812. Boscana (Relacion Histórica, pp. 325-326) gives an account of the death of a young Purísima Indian which occurred while Boscana was stationed there, in 1808, and reveals the sullen character of the Indians there which culminated in the revolt of 1824.

From Purísima he went to San Luis Rey Mission, immediate neighbor of San Juan Capistrano Mission to the south and the Indians of which speak almost the same

dialect, and was missionary there in 1812 and 1813, being there during the earthquake of 1812 which caused the disaster at San Juan Capistrano Mission. He was then transferred to San Juan Capistrano, where he served as missionary from 1814 to 1826, a period of approximately 12 years, the longest time that he was stationed at any mission. The first entry signed by Fr. Boscana in the San Juan Capistrano Mission records is Sjc. Deaths I, entry 1998, under date of May 17, 1814. Engelhardt (San Juan Capistrano Mission, p. 57) gives the date as May 19, which should be corrected to May 17. Fr. Boscana's last entry in the said records is Sjc. Deaths I, entry 2700, dated Feb. 4, 1826, and this is correctly given by Engelhardt (op. cit., p. 104).

Fr. St. John O'Sullivan was told by Crisanta, an old woman formerly resident at San Juan Capistrano and now deceased, that Fr. Boscana lived in what is now the curio shop (room 10 of the Ground Plan of San Juan Capistrano Mission reproduced in Engelhardt, San Juan Capistrano Mission, p. 9) (see plate ....). There were formerly 2 adobe partition walls running from east to west across the curio shop, dividing it into 3 long narrow rooms. It is not known in which of these rooms or whether in all of them Fr. Boscana resided. The curio shop is 22½ ft. wide, making these former rooms this distance in length.

We have no clue as to just when Fr. Boscana wrote his Relacion Histórica except that the San Juan Capistrano Mission answers of the Contestacion, signed by Frs. Barona and Boscana under date of Aug. 8, 1814, shows Fr. Boscana, newly arrived at the mission, as yet unfamiliar with the details presented in the Relacion Histórica, while Boscana states (Relacion Histórica, p. 340), at the very end of the essay, in the third from the last paragraph: "up to the present time of November, 1825." But this inserted date here does not determine positively that he finished his essay at that time or that he wrote it in the period immediately preceding, for we do not know in what order the various parts of the essay were written or how they were compiled. Fr. Boscana was transferred to the San Gabriel Mission in 1826, the last entry recorded by him in the San Juan Capistrano Mission records being dated Feb. 4 of that year as stated above, and was stationed there until his death, which occurred five years later, July 5, 1831. Fr. Boscana was buried the next day in San Gabriel Mission church. G. Deaths II records the following entry: "En 6 de Julio de 1831, en la Iglesia de esta mision de San Gabriel en su presviterio al lado de San José, junto el cuerpo del R. P. Joaquín Pasqual Noés dí sepultura eclesiastical al cuerpo del R. P. Fray Gerónimo Boscana." (On July 6, 1831, in the church of this mission of San Gabriel, in its presbytery, on the Saint Joseph's side, next to the body of the Rev. Fr. Joaquín Pascual Noés, I gave ecclesiastical burial to the body of the Rev. Fr. Fray Gerónimo Boscana). The Saint Joseph side of the presbytery or sanctuary is rather an indefinite thing for Saint Joseph is a movable saint. He may have been on either the right or left side of the sanctuary at the time of Boscana's interment, or even have graced a side altar. The present statue —a rather modern one—occupies the right side of the altar, i. e. the epistle side as the priest faces it.

The priests at present in charge at San Gabriel, who were interviewed personally by Mr. P. T. Hanna, know nothing definite about Boscana's sepulture, save that it is in the sanctuary, somewhere.

Fr. Boscana was on the point of reaching his 38th birthday when he recorded his first entry in the books of San Juan Capistrano. He was approaching his 50th birthday when he made his last registration at San Juan Capistrano. He was 55 years, 1 month and 12 days of age at his decease.

Mrs. Eulalia Pérez, centennarian of San Gabriel who was interviewed by one of Mr. H. H. Bancroft's agents, gives the following reminiscences of Fr. Boscana (Pérez, Eulalia, Una Vieja y Sus Recuerdos, Ms. Bancroft Library, p.26): "El Padre Boscana era chico de cuerpo, gordito, blanco; cuando lo conocí estaba bien anciano—á menudo vino á San Gabriel á visitar á los P. P. y se estaba bastante tiempo; pero creo que nunca fué ministro permanente—era hombre muy tomador de polvo de tabaco. Era Padre muy cariñoso y bueno solo me parecía un poco lunático—cuando estaba con el ataque nadie le hablaba porque parecía que estaba enojado con todos y con él mismo." (Father Boscana was small of body, fat, light complexioned; when I knew him he was quite old—he repeatedly came to San Gabriel to visit the Fathers and stayed quite a while; but I

think that he never was permanent minister—he was a man who was a great taker of tobacco snuff. He was a very affectionate and good Father, only he seemed to me somewhat given to changing moods—when he was with this attack nobody would speak to him for he seemed to be angry with everyone and with himself.) Bancroft (Works, vol. 20, pp. 641-642 fn.) translates freely and with certain omissions the above passage, and adds evidently from other sources that Boscana was "considerably bent in his old age," and that: "The portrait published with his book [Chinigchinich] is said to look like him."

Kewen knew the name of Fr. Boscana; Acú could not remember of having heard of him. The Indian pronunciation would be: ɔ€iróonimʊ Vʊskaana (cp. Indian translation of title page).

7 "TRANSLATED . . . BY ONE WHO WAS MANY YEARS A RESIDENT OF ALTA CALIFORNIA."

Born in Boston in 1806, Alfred Robinson came to California as clerk on a trading ship in 1829, at the age of 23 years. He did clerical work at Santa Barbara and elsewhere, and in 1836, at the age of 30 years, married Ana María de la Guerra (Thomas E. Russell in his reprint of Life in California before the Conquest calls her "Ana María de la Gracia de Dios Leonora de la Guerra y Carrillo"), daughter of José Antonio Julian de la Guerra y Noriega, of Santa Barbara. He took his young wife with him to Boston in 1837 and returned with her to Santa Barbara in 1840. Returning to Boston in 1842, he sailed for San Francisco in 1848 to become special agent of the newly organized Pacific Mail Steamship Company. Later, Mr. Robinson resigned this position and was in business with Mr. Abel Stearns of Los Angeles and Los Alamitos (see p. ....). Mr. Robinson died in San Francisco Oct. 19, 1895, at the age of 89 years.

In 1846, Mr. Robinson published his only book, and that anonymous: Life in California . . . by an American, New York, 1846, 341 pages. Pages 227-341 consist of a translation of Boscana's Relacion Histórica de la Creencia, Usos, Costumbres, y Extravagancias de los Indios de esta Mission de S. Juan Capistrano, llamada la Nacion Acagchemem (A Historical Account of the Belief, Usages, Customs, and Extravagancies of the Indians of this Mission of San Juan Capistrano, called the Acagchemem Tribe), under the title of "Chinigchinich," etc. (see title page). This translation was made from the original manuscript, which was in the keeping of Robinson's father-in-law, José Antonio de la Guerra, Syndic [Sp. Síndico] of the Franciscan Missions of Upper California, which position he held until Feb. 11, 1858, when he was succeeded by Pablo de la Guerra. The Syndic was custodian of the property of the Missions, both immovable and movable, and also had to keep the alms given to the Franciscans and to disburse them for their needs. On the death of Fr. Boscana at San Gabriel in 1831, certain effects left by Fr. Boscana came into the keeping of the Syndic, and among them said Relacion Histórica. In the words of Robinson (The Translator's Introduction, p. 234): "After his [Boscana's] death, in 1831, it [the Relacion Histórica] was found among his effects, with other writings, which came into the possession of the Syndic of the Missions, who kindly presented it to me." It is probable that Robinson's Life in California was written as a vehicle for publishing the translation of the Relacion Histórica, so it may be that we have also to thank Boscana's initiative for the valuable recordings in Life in California. Not only has Robinson in his book preserved to us the only picture of Fr. Boscana (see p. .....) but also a picture, inaccurate in detail, of an Indian in dancing costume, the latter bearing the legend "Robinson, Del." The Life in California section of the book gives us the earliest or next to the earliest extant pictures of several of the California missions. All these pictures are forever usable as illustrations by historians.

Robinson's Life in California with omission of the Chinigchinich translation has been reprinted three times (see bibliography p.....). Robinson's Chinigchinich translation with omission of Life in California and omitting illustrations has been reprinted only once, and without the addition of annotations (see bibliography), the present edition constituting the second reprint of this work.

Taylor refers to Boscana's Chinigchinich somewhat carelessly: "A curios [sic] ac-

count in manuscript was found about 1831, among the papers of Father Geroninimo [sic] Boscano [sic], giving a history of the Indians of the Mission of San Juan Capistrano, in Los Angeles County, among whom he had labored for twenty-five years prior to his death in 1831. A translation of this account was published in New York in 1846, in Alfred Robinson's 'Life in California.'" [Taylor, A. S., Indianology of California, Third Article, p. 34, 1860.]

NOTES ON BOSCANA'S INTRODUCTION

8 "STATE OF HEATHENISM."
For Sp. gentilidad, local Sp. gentilidá.

9 "I. E. THE RELIGION."
Húhlavic, religion. Sparkman dictionary: "Huh-la-vish, religion."

10 "THEY HAVE NEVER HAD THE USE OF WRITINGS, LETTERS, OR CHARACTERS OF ANY DESCRIPTION."

Cp. the Contestacion (San Juan Capistrano answers, p. 148): "ni usaban caracteres ni cipas [for cifras] para escrituras, pues su ciencia es por tradicion. (They used neither characters nor ciphers for writings, for their knowledge is by tradition.)

11 "IN A LANGUAGE DISTINCT FROM THAT, IN COMMON USE."

'Awooŋa téelaŋa qay pʊm'téelaŋa pʊm'téetilaq pitoo'o tcoo'ʊn timét, in a different language not in their language which they speak now all the time. Cp. Reid (The Indians of Los Angeles County, Letter 2): "There is now at San Gabriel an old woman named *Bona*, who takes a pride in speaking sometimes the 'Court language' to the 'young ones,' to stultify their intelligence." Of this high language is said mɪnemnic pʊteela or mɪne'qa pʊteela, his language is indistinct or hidden (because he uses high words or because he talks soft as a sick man does). The first word is not confined to application to language; cp. mɪnemnic pʊ'yootʊ, his stealing is secret.

12 "FOR TWO OF THEM WERE *Capitanes*."

In local Sp., capitán is used meaning chief, and this has influenced local Eng. to use captain largely for chief, especially when coupled with a personal name. =Noot, pl. nóonʊtʊm, clan chief, village chief, general word for chief, captain, general, king, president. Boscana refers to chief as satrap on p. 338. Saints, any great men of the past in any line, are called nóonʊtʊm. For ethnological information on the chieftainship see chap. V, "Obedience and subjection to their Captain."

This is the first mention of chief. The second mention, p. 239, gives the native word, "Not."

It was remembered at San Juan Capistrano that the old chief there, or one of the village chiefs, was named Toon'ʊt. Although the meaning of this name was not remembered, it is clearly the word toon'ʊt, pl. tóon'ʊtʊm, *Lanius ludovicianus gambeli* (Ridgway), California Shrike, locally called Butcherbird, Sp. pájaro carnicero.

13 "AND THE OTHER WAS A *Pul*."

Puula, Aj. puul, Qe. and Aj. pl. púupulʊm, doctor who cures with tóotʊwic (see .....p.....). The púupulʊm also functioned as village elders, and their rank, although in a different direction, was as high as that of a chief. They were medicine-men, and it was a great honor to be called puula.

NOTES ON CHAPTER I

14 "OF WHAT RACE OF PEOPLE ARE THESE INDIANS?"

We can now a hundred years later answer this question of Indian origin with surety: from Siberia, or as a Siberian would say it, in Russian: is Sibíri. My friend Mr. Lindley Bynum informs me that he has encountered a statement as early as 1614

to the effect that the Indians are Tartars, the author being Brerewood (Enquiries Touching the Diversity of Languages and Religions through the Chief Parts of the World, London, 1614, p. 95 ff.): " . . . For all the nations of *Aſia*, from the great riuers of Wolgha and Oby, Eaſtward, and from the Caſpian ſea, the riuer *Oxus*, the countryes of *India* and *China*, northward, are contained under the appellation of *Tartars*: and yet without theſe bounds many *Tartars* there are, both toward the Weſt, and South. And what if the innumerable people of ſo many Nations, as are knowen to inhabite and ouerspread the huge continent of *America*, be alſo of the ſame offſpring? Certainely, if I bee not greatly deceiued, they are no other. For firſt that their originall muſt bee deriued from *Aſia* is apparent, becauſe, (as he that readeth the relations and hiſtories of thoſe Countryes of America may eaſily obſerve) they have no relliſh nor resemblance at all, of the Arts, or learning, or ciuility of *Europe*: And their colour teſtifieth, they are not of the *Africans* progenie (there being not found in all that large Continent, any blacke men, except a few about the Riuer of S. Martha, in a ſmall countrey called *Quarequa*, which by force and violence of ſome tempeſt, are ſuppoſed to have beene tranſported thether, from the parts of *Guinie* or *Aethiopia*.) Therefore it ſeemeth, that they had their originall from Aſia. Which yet will appear more credible, if it be obſerued, which by the Spanyards diſcoueries is well knowen to be true, namely, that the Weſt ſide of *America* reſpecting *Aſia* is exceeding much better people[d?] then the oppoſite or Eaſt ſide, that reſpecteth toward *Europe*. And, as for theſe reaſons it is very likely, that *America* receiued her first inhabitants, from the Eaſt border of *Aſia*. So is it altogether vnlike [sic], that it receiued them from any other part of all that border, ſave from *Tartarie*. Becauſe, in *America* there is not to be diſcerned, any token or indication at all, of the arts of induſtry of *China*, or *India*, or *Cataia*, or any other ciuill region, along all that border of *Aſia*: But in their groſſe ignorance of letters and of arts, in their Idolatrie, and the ſpecialties of it, in their inciuilitie, and many barbarous properties, they reſemble the olde and rude *Tartars*, above all the nations of the Earth. Which opinion of mine, touching the *Americans* deſcending from the *Tartars*, rather then from any other nation in that border of *Aſia*, after the neere vicinitie of *Aſia* to *America*, this reaſon above all other, may beſt eſtabliſh and perſwade: Becauſe it is certaine, that that Northeaſt part of *Aſia* poſſeſſed by the *Tartars*, is if not continent with the Weſt ſide of *America*, which yet remaineth ſomewhat doubtfull: yet certainely, and without all doubt, it is the leaſt diſioyned by ſea, of all that coaſt of *Aſia*, for that thoſe parts of *Aſia* and *America*, are continent one with the other, or at moſt diſioyned but by ſome narrow channell of the Ocean, the rauenous and harmfull beaſts wherewith *America* is ſtored, as Beares, Lions, Tigers, Wolves, Foxes, &c. (which men, as is likely, would neuer to their own harm tranſporte out of the one continent to the other) may import. For from *Noahs* Arke, which reſted after the deluge, in *Aſia*, all thoſe beaſts muſt of neceſſitie fetch their beginning, ſeeing they could not proceede by the courſe of nature, as the vnperfect ſort of liuing creatures doe, of Putrefaction: or if they might have Putrefaction for their parentage, or receaue their originall (by any other new ſort of generation), of the earth without ſpecial proceation of their owne kind, then I ſee no neceſſitie, why they ſhould by Gods ſpeciall appointment, be ſo carefully preſerved in *Noahs* Arke (as they were) in time of the deluge. Wherefore, ſeeing it is certaine, that thoſe rauenous beaſts of *America*, are the progenie of thoſe of the same kind in *Aſia*, and that men, as is likely conueighed them not (to their owne preiudice) from the one continent to the other, it carrieth a great likelihood and appearance of truth, that if they ioine not together, yet are they neer neighbours, & but little diſioyned each from other, for euen to this day, in the Iſles of *Cuba, Iamaica, Hiſpaniola, Burichena*, and all the reſt, which are ſo farre removed from the firme land, that theſe beaſts cannot ſwimme from it to them, the *Spanyards* record, that none of theſe are found. Wherefore it ſeemeth (to digreſſe no farther) that the natio [sic] of the *Tartarians*, ſpreading ſo exceeding farre, as it doth, cannot certainely be the poſteritie of thoſe captive Iſraelites."

15 "AS THOSE OF THIS MISSION . . . ARE ENTIRELY IGNORANT OF DESCENT."

Cp. Contestacion (San Juan Capistrano answers, p. 187): "pero no saben de donde vinieron a poblar (but they do not know from where they came to settle).

16 "Chichimecas."

P. González Casanova (Un Vocabulario Chichimeca, in Proceedings of the Congress of Americanists, 23rd session, New York, 1930, pp. 918-925) shows that the name Chichimeca was applied in early times quite definitely to the Otomí Indians and language, and evidently vaguely to other tribes of the great northern Mexico region. A regular Chichimec history has been written: Ixtlilzochitl, Fernando de Alva, Historia Chichimeca (see bibliography).

17 "'Aculnas.'"

Siméon, Dictionnaire de la Langue Nahuatl, gives Acolhua, tribename, p. 11, and Acolhuacan, ibid., but minute search fails to reveal that he gives any etymology. He gives Colhuacan with an etymology, but this name is distinct from Acolhuacan. Professor Pedro Barra Valenzuela suggests etymology as follows: a-, stem of atl, water; -colhua, connected with coltic, twisted, coloa, to twist tr., colhuia, to twist intr.: place where water twists or whirls. The form Aculhua, given by Torquemada, is not the standard one; that u is better written o in Aztec words is well known. Qe. paala pukyóyyiqala, place where water whirls, whirlpool; but 'atóttukwaya, whirlwind. For the traditional history of the Acolhua tribe see Torquemada, op. cit., chapters XXIII-XXV.

Robelo (Diccionario de Aztequismos) gives, however: "Acolhua. Se compone de *acolli*, hombro, y de *hua*, que conota tenencia o posesion; y significa: 'que tiene hombros, hombrudo,' figuramente, 'hombre fuerte.'" (Acolhua. Composed of *acolli*, shoulder, and *hua*, which connotes holding or possession; and signifies: 'having shoulders, big shouldered,' figuratively, 'strong man.'"

For the traditional history of the Acolhua tribe see Torquemada, op. cit., chapters XXIII-XXV.

18 "AND AS FOLLOWS: 'Tulticas,' 'Chichimecas,' 'Aculnas,' and 'Mexicanos.'"

Boscana copied these tribenames, as is proved not only by his statement but by the spellings and the order of the names, from "Tultecas, Chichimecas, Aculnas, y otras gentes," Torquemada, Juan de, Monarchía Indiana, Suma de Toda la Obra, near beginning of tomo I, edition of 1723. He substituted "and 'Mexicanos'" for "y otras gentes." The correct spelling of the names is Toltecas, Acolhuas (see below).

19 "FOR 'Tultica' SIGNIFIES ART."

Torquemada (Monarchía Indiana, tomo I, edition of 1723, pp. 36-37) defines Tolteca as follows: " Solo digo, que Tulteca quiere decir, Hombre Artifice; porque los de esta Nacion, fueron grandes Artifices, como oi dia se vee, en muchas partes de esta Nueva-España." (I merely say that Tulteca means a man who is artisan; for those of this nation were great artisans, as is seen today, in many parts of this New Spain.) In its etymology the name Tolteca does not mean artisan, but bulrush person, but came to be used in ancient Mexico synonymous to artisan because the Toltecas were great artisans. The name is in the Aztec original form Toltecatl, pl. Tolteca, from tolli(n) (whence Sp. and Eng. tule), tule, bulrush, applied because the tribe made great use of petates de tule, bulrush mats; -tecatl, gentilicious formative. The Qe. translation of the word is Pivéesicaχwic, pl. Pivéesicyam, tule person; while artisan or skillful workman is rendered in Qe. as 'ayál'kawut ló'χakat, skillful maker. The etymology has been known since earliest times and is already given in Siméon, Dictionnaire de la Langue Nahuatl, p. 648.

Robelo (Diccionario de Aztequismos) suggests another etymology, namely that Toltecatl is gentilicious form of Tollan, now Tula, and is therefore equivalent to Sp. Tuleño (in its sense of Tula person and not tule person).

20 "THE PRINCIPAL CITY OF WHICH WAS CALLED AMAQUEME."

Amaqueme, placename: from ama-, stem of amatl, paper; quemitl, clothing;

-me, postfix pluralizing nouns in -tl: paper clothes; by extension, place where they clothe themselves in paper, although the locational is not formally expressed. Qe. papeltal míixanlilac, place where they clothe themselves with paper; also papél míixantal míixanlilac, place where they clothe themselves with paper clothes. "Acia las partes del Norte, (en contra de la Cuidad de Mexico, y en grandisima distancia, apartadas de ella) huvo unas Provincias (y puede ser, que al presente las aia) cuia Principal Cuidad, fue llamada Amaqueme, y cuios Moradores, en comun, y generico Vocablo, fueron llamados Chichimecas, Gente desnuda, de Ropas de Lana, Algodon, ni otra cosa, que sea de Paño, ù Lienço; pero vestida de Pieles de Animales: feroces en el aspecto, y grandes Guerreros; cuias armas, son Arcos, y Flechas. Su sustento ordinario, es la Caça (Torquemada, Monarchía Indiana, tomo I, Libro Primero, p. 38, edition of 1723). (Toward the regions of the north, away from Mexico City and separated from it by a great distance, there were certain provinces, and it may be that they exist at present, the principal city of which was called Amaqueme, and whose inhabitants, in common and current speech, were called Chichimecas, naked people, destitute of clothes of wool, cotton, or anything else either of *paño* or *lienzo* [see explanation of these 2 words below], but clothed in furs of animals; fierce in aspect, and great warriors; whose weapons are bows and arrows. Their ordinary subsistance is the chase.

Diccionario de la Lengua Española, Madrid, 1925, defines paño and lienzo as follows:

Paño. Tela de lana muy tupida y con pelo tanto más corto cuanto más fino es el tejido. (Páño. A woolen cloth, very closely woven, and with shorter nape the finer the weave is.) Lienzo. 1. Tela que se fabrica de lino, cáñamo o algodón. 2. pañuelo de lienzo, algodón o hiladillo, que sirve para limpiar las narices y el sudor. (Lienzo. 1. A cloth manufactured from linen, hemp or cotton. 2. handkerchief of lienzo, cotton or ferret silk, which is used for wiping the nose and sweat.) I find no mention of Amaqueme in Robelo, Diccionario de Aztequismos.

21 "'THEY [THE CHICHIMECAS] PAID BUT LITTLE OR NO ATTENTION TO THE ART OF BUILDING.'"

The southern California Indians were typical Chichimecas in this respect. Their houses were earthquake proof and were constructed entirely of vegetal material except for occasional huts in the coast region made by leaning whale bones together, and sweathouses, which were of two types: 1. dug into a bank; 2. earth-roofed. The thatching material was preferably kiiwat, *Lotus scoparius* (Nutt.) Ottley, Deer Weed, Sp. retama, although various kinds of rushes, reeds, or other plants, were used if more available. A distinct type of house was the hunting lodge, built where cedar bark was available in the mountains, by leaning together, after the fashion of the whale bone house mentioned above, various poles and along with them wide slabs of the bark of tovót, *Libocedrus decurrens* Torr., Incense Cedar. The material used for lashing together the framework of houses and for sewing the thatch to the framework was tukát, willow bast, or the prepared leaves of hunuuvat, *Yucca mohavensis* Sarg., Spanish Dagger, the latter tying material being much stronger than the former. It was too much work to make string for house-tying material. In mission times strips of rawhide, Sp. correas de cuero, were used for this purpose. The door of the house, called pupuu'uk, its door, was on the south side of the house, or on the side away from prevailing winds, was very low, and was "locked" on occasion by tying. The door consisted of a tule mat, or of a pole framework filled in with woven green twigs.

The old Indians have told me they heard that their people were afraid from the first of the Spanish adobe house, called by them kiitca 'aδóovital lo'χac, lit. house made with adobes, or kiitca yuχwaatal lo'χac, lit. house made with mud, and the Spanish stone house (the stone church at San Juan Capistrano was so called), described as kiitca tootal lo'χac, lit. house made with rocks. They found that their fear was not without cause when they experienced the falling of the stone church of San Juan Capistrano, which occurred on Dec. 8, 1812, resulting in the death of 40 Indians, and again when 8 Indians were killed in an adobe house at Soboba on Christmas eve, 1899, these and other minor disasters being the result of the combination of

non-Indian building style and earthquake shock.

Cp. James (Through Ramona's Country, Boston, 1909): "All Southern California Indians have a dread of earthquake. The great *temblor* of 1812, which slew thirty-nine Indians [should be 40 Indians according to Frs. Suñer and Barona, California Archives, St. Pap., Missions, vol. iv, pp. 220-221] in the great Mission of San Juan Capistrano was another reminder of the instability of the ground and served to keep alive their fears. They seemed to be an inheritance. In the chapter, 'Was There a Real Ramona?' it will be recalled that Doña Victoria, Hugo Reid's Indian wife, would never go upstairs on account of her fears of earthquake.

"I well remember being at Warner's Ranch after an earthquake a few years ago which shook down the wall of an adobe house in Saboba [sic] and killed several Indians. In all my conversations with the Indians they would not come into the adobe school-house. They were afraid. It had been somewhat shaken. They dreaded sending their children to school, lest another *temblor* should come and tumble the heavy bricks and the roof down upon their boys and girls to their injury and death."

22 "OF MEDICINE THEY [THE CHICHIMECAS] HAD NO KNOWLEDGE."

In this respect the Indians of San Juan Capistrano did *not* resemble the legendary Chichimecas of Torquemada. Many of their medicines are remembered and used even at the present day. On p. 310 Boscana tells in detail of some of their remedies.

23 "AND WERE GOVERNED BY A CHIEF, WHOM THEY ENTITLED 'Not,' SIGNIFYING LORD, OR MASTER."

This is the second mention of chief, the Indian word for chief here being given for the first time. The word is spelled "Not," for noot, and is not in italics. The first mention of chief is on p. 236.

24 "THE NAME, *Chichimeca,* SIGNIFIES A 'SUCKER.'"

Boscana is following Torquemada's etymology: "porque Chichimecalt [should be Chichimecatl], tanto, quiere decir, como Chupador, ù Mamador; porque Chichiliztli, es el acto de mamar ò la mamadura" (Torquemada, Monarchía Indiana, tomo I, p. 37) (for Chichimecalt means as much as sucker, nursing-one; for chichiliztli is the act of sucking or is sucking). This derivation is also that given by Siméon, Dictionnaire de la Langue Nahuatl, p. 85. But it does not well dispose of the two last syllables of the word. Professor Pedro Barra Valenzuela sends me what he considers the most up to date etymology: From chichitl, dog; -me, postfix which pluralizes nouns in -tl; -ecatl, postfix which signifies proceeding from, originating at, which serves to form the gentilicious noun. The earlier derivation from chichina, to suck, is to be discarded.' Dog person would be translated into Qe. as 'Awáaŋaχwic, pl. 'Awaayam, which also means person of 'Awá', Aguanga, placename in San Diego County, 'awá' being locational of 'awáal, dog. From locative 'Awaaŋa is derived Sp. Aguanga. Aguanga Indian is also called simply 'Awáal, meaning dog!

Robelo (Diccionario de Aztequismos) avoids giving any definite etymology to Chichimecatl: "Chichimecatl, derivado probablemente de Chichiman o Chichima, region desconocida." (Chichimecatl, derived from Chichiman or Chichima, an unknow region.)

25 "THEIR [THE CHICHIMECAS'] PRINCIPAL SUSTENANCE WAS THE FLESH OF ANIMALS . . . CONSUMED IN ITS RAW STATE."

Kwa'ók kunám' waa'ic ʃawooti, they used to eat meat raw. Waa'ic kwa'iwtom ʃawooti, eaters of raw meat. This information about the Chichimecas eating meat raw reminds one of the name of the Comecrudo tribe (Sp. meaning eats it raw), neighbors of the Otomí. Mr. Marcos H. Foster informs me that when the Spanish Californians used to kill a beef, he has seen the Indians take the raw meat from the chest of the beef as soon as the skin was removed and eat it raw, liking this carne del pecho because it had no blood in it. Waa'ic pu'áal puwáa' pu'óow qaa'ic, cattle's chest meat without any blood. For the official called t[illegible]xku eating a piece of the corpse raw at

a funeral ceremony, imitating the action of Valley Coyote at Wuyóot's funeral, see p. 299.

26 "TAKING A RABBIT, AND SUCKING ITS BLOOD WITH EAGERNESS."

Tcúuŋyuwtum tóoʃexet puˀoowi, they are suckers of the blood of the San Diego Cottontail. I have seen the Colorado River Indians simultaneously press and suck the grubworm from the body of the jackrabbit: tcúuŋyuwtum ʃuˀic putónmayi, they are suckers of the jackrabbit's grubworm.

27 "THOSE BETWEEN MONTEREY AND THE EXTREME NORTHERN BOUNDARY OF THE MEXICAN DOMAIN."

Such an Indian would be referred to as wáamkawic 'atáax tumámkawic, pl. wáamkawtcum 'ataaxum tumámkawtcum, far person, northerner.

28 "THOSE BETWEEN MONTEREY AND THE EXTREME NORTHERN BOUNDARY . . . SHAVE THEIR HEADS CLOSE."

The shaveheads of what is now called northern California are evidently referred to. Pum'yúuy tcéeninuk taqáaqima, they cut their hair close. Taqatqac puvú', pl. taqatqatcum pum'yúm, shavehead, also bald headed person.

29 "THOSE . . . BETWEEN SANTA BARBARA AND TOWARDS ST. LUCAS, WEAR THEIR HAIR LONG."

Yuukat, puyú' táatalvic, puqáxmayŋa haayqa, he is long head-haired, his head-hair is long, it reaches his knees. Yuukat, pl. yúukavuktum, long head-haired. For the pride of an Indian man in having long hair, cp. Reid (The Indians of Los Angeles County, Letter 15): "He . . . [her brother] became sad in consequence [of his sister bathing in his bathing place], and more so when he saw a hair in the water, which, on measuring with those of his own, was not one third their length." Waxaawut, California Red-legged Frog [Maiden] was yuukat, long head-haired and her entire body was draped in her head-hair—until she jumped (see p. .....).

30 "THOSE BETWEEN SANTA BARBARA AND MONTEREY . . . BEING MUCH MORE INDUSTRIOUS, AND APPEAR AN ENTIRELY DISTINCT RACE."

Torquemada (Monarchía Indiana, tomo I, p. 714), speaking of Indians encountered by the Vizcaíno expedition somewhat north of Point Conception, says "quatro Canoas de Juncos, y en cada una dos Indios desnudos . . . ¶"Son mas altos, dispuestos, y membrudos, que otros, que antes se avian visto." (four tule [by junco, tule, and not junco, is meant in this early Sp.] balsas, in each of them two naked Indians . . . ¶They are taller, more ready to do anything, and more big-penised (or in more dictionary-like Sp., taller, more agile, and more robust) than others that had earlier been seen [to the south]). Cp. also Costansó (Teggart, The Portolá Expedition of 1769-1770, Diary of Miguel Costansó, Publications of the Academy of Pacific Coast History, vol. 2, no. 4, entry of Aug. 14, 1769, p. 192), who says of the natives of the Santa Barbara channel: "Son estos gentiles de buen talle y disposicion, muy agiles y sueltos, aplicados é ingeniosos." (These gentiles are of good shape and disposition, very active and free, industrious and ingenious.)

31 "THEY CONSTRUCTED, OUT OF LOGS, VERY SWIFT AND EXCELLENT CANOES FOR FISHING."

The canoes were as follows: 1. pawxit kulawtal loˀxac, board canoe, more specifically pawxit loˀxac kulawtal hevelévvaantal, canoe made of boards (lit. flat pieces of wood), or pawxit pukláw ŋaaric wiitcatal, canoe having its boards lashed together with Indian Hemp string. Wóotilac, what one rows with, can be substituted for pawxit. 2. pawxit hakulˀic, dugout canoe; also wóotilac hakulˀic. Pawxit is applied. 1. to any kind of wooden canoe; 2. this word, primarily meaning canoe, is applied as the name of the *Pinus ponderosa* Dougl., Yellow Pine. Sparkman dictionary: "Powˊ-hit, a large species of pine, also a canoe formerly used by Luiseño fishermen, presumably so-called because made of the pine of the same name." The Yellow Pine is a large tree and was considered especially good for making canoes. As far as is known, pawxit grows at present on Palomar Mountain only in the vicinity of 'U'uʃkun, Doane Valley. Other pine-like trees are: wixe'tut, *Pinus coulteri* Don., Big-cone Pine; tuvát, *Pinus cembroides* Zucc. var. *parryana* Voss, Parry Pinyon; yuyla, *Pseudotsuga macrocarpa* Mayr., Big-cone Spruce; 'u'uumal, *Abies concolor* Lindl. & Gord., White Fir; tovót, *Libocedrus decurrens* Torr., Incense Cedar; waa'at, *Juniperus californica* Carr., California Juniper. Of any kind of wooden canoe may be said: pawxit tcaqqic, worked canoe, canoe trimmed to shape. 3. wixét, tule canoe, Sp. balsa de tule. Sparkman dictionary: "Weh-etˊ, a tule canoe formerly used by the Luiseño fishermen." The wixét was made preferably of piveesac, *Scirpus acutus* Muhl., Common Tule. Words for boat from the Sp. are: vooti, Sp. bote, boat; vuuki, Sp. buque, ship; vapóor, Sp. vapor, steamboat. Eastern birch bark canoe is called 'ataatci wóotilac, bark canoe. Anything that floats is called yáalilac, from yaalaq, to float. The trough resembling somewhat a dugout canoe, in which Wuyóot was laid to be cremated, was called máavakal and its lid was called 'éevakal (see p.....).

Paalat, canoe paddle, bladed at each end. Sparkman dictionary: "Paˊ-lut, the paddle or two-bladed oar formerly used by the Luiseños." From paaliq, 1. to paddle, 2. to mix (mud or mortar). Whence páa'alic, trough for mixing adobe mud in. Paddle or oar in the modern language is regularly called wóotilac, what one rows with, from wootiq, to row, the word also being applied to canoe, row boat, see above. Still another term carelessly applied to paddle or oar is 'iival, properly wooden paddle for stirring acorn soup, also any modern spoon or trowel (for its application to trowel see p. 249).

Bailing implement, which was a basket or even a hole-plugged abalone shell (see p.....) was called ʃil'ilac, what one bails uot with; from ʃil'iq, to bail out. Cp. noon ʃil'iq paal páwxinay, I am throwing water out of the canoe.

Rock used as an anchor was called wáqlapic. Cp. Sparkman dictionary: "Wakˊ-laʰ-pish, anchor, this name was formerly given to an anchor by the Luiseño who lived on the coast for their fishing boats."

32 "IN CALIFORNIA . . . ALMOST EVERY 15 OR 20 LEAGUES, YOU FIND A DISTINCT DIALECT."

Indian California had a linguistic condition closely similar to that of the Caucasus in southern Russia. In primitive times one encountered some difference in dialect every few miles everywhere in the world, but there were large areas where this difference was comparatively slight, for instance in ancient Germany. California and the Caucasus were not among these comparatively uniform areas.

NOTES ON CHAPTER II

33 "THE INDIANS OF THIS PARTICULAR LOCATION (THE MISSION OF ST. JUAN CAPISTRANO)."

That is, the division spoken of as Acagchemem on pp. 229, 332, for Aj. 'Axátcmeyam, San Juan Capistrano people. They can also be spoken of as Westerners, Sp. ponienteños, or coast Indians, Sp. costeños, playanos; see tribenames, p.....

34 "THOSE OF THE INTERIOR (ABOUT 3 OR 4 LEAGUES DISTANT)."

These Indians of the interior are spoken of by Boscana on p. 249 as *"Serranos"*. Any Indian not of the coast is called qay mómŋawic or qay moomat puháyla(w)ŋaxwic, not ocean shore person. Although his mention of the distance as 3 or 4 leagues is somewhat underestimated, the fact that he mentions this distance would suggest to us, and we would assume anyway, that the Indians here referred to are not those of the mountains behind San Juan Capistrano, but those living back of these mountains, in the Corona-Temascal-Elsinore region, who used to come to the coast in summer especially by way of El Potrero de los Pinos-San Juan Hot Springs trail, taking three days for the journey on foot, camping the first night at El Potrero de los Pinos, the

second night at San Juan Hot Springs, and the third night at San Juan Capistrano or the beach. Indian who lives in the region above described is spoken of as pa'a"aw (or qawiitca) pʊmáatcaŋaχwic, person from back of the mountains; or wʊnáχχʊŋaχwic or wʊnaχχwic, person from beyond, instead of the last word.

Well known Indian places in this inland region were:

Hutuu'uk, locative Hutukŋa, Ku. Hutukva, site of the former Bernardo Yorba adobe house, on the north bank of Wanawna, the Santa Ana River, a little downstream of Santa Ana Caynon, ¼ mile upstream of the Yorba church, across the river from Peralta. The old adobe house was visited by me with Acú. It was torn down by Mr. Samuel Kraemer about 1926 and the adobe bricks were thrown over the bank of the river. This is old Santa Ana, sometimes distinguished as Santa Ana de arriba, upper Santa Ana, to contrast it to Santa Ana de abajo, lower Santa Ana, i. e., the city of Santa Ana. The Yorba church is on the south side of the main north-bank road, between road and Santa Fe railway. The Yorba house site is on the north side of this road.

Naqwʊ (locational of naqwʊt, *Rhus laurina* Nutt., Laurel Sumac, Sp. mangle), El Manglar, including the city of Corona.

Paχavχa, El Temascal, including the hot spring there. The Sp. name, El Temascal, local Sp. form of el temescal, the sweathouse, originated as a descriptive term because of the existence of a haʃlac, Aj. haʃlitc, sweathouse, local Sp. temascal, there.

Pii'iv (locational of piivat, tobacco).

Páaʃʊkʊ (locational of páaʃʊkʊt, *Cervus nannoides* Merriam, California Dwarf Wapiti, commonly called Elk), the old spring at Wildemar. A ceremonial couplet mention is 'úutcanat páaʃʊkʊt, American Bison California Dwarf Wapiti.

'Anó', locative 'Anooŋa, locational of 'anó', *Canis ochropus* (Eschscholtz), Valley Coyote, with which the locational coincides in form. For the locative form of this or of another place called by the same name are the following occurrences in the San Juan Capistrano Mission records: "Anonga" (Sjc. Bap. I, entry 2147). "Anonga" (Sjc. Mar. I, entry 518). "Anonga" (Sjc. Mar. I, entry 521).

Nivé'wʊna, Alberhill, meaning down in, short for Páayaχtci Nivé'wʊna, lit. down in at Elsinore Lake.

Páayaχtci, Elsinore Lake, more narrowly the site of the old Machado ranch house.

Páayaʃnan, name of Páayaχtci, Elsinore Lake, in the Temascal dialect according to Acú.

Paala Pʊkwoyovóyyaqala, lake, lit. water lying, often applied to Elsinore Lake, since it is the most talked of lake in the region.

'Iteŋvo, Aj. 'Ateŋvo, Elsinore Hot Springs at Elsinore, California; the name is also applied to the entire locality of the city of Elsinore. 'Iteŋvo is merely the general word meaning hot spring, and is also applied to San Juan Hot Springs (see p. ....), etc. The ceremonial couplet mention of Elsinore Hot Springs is 'Iteŋvo Wʊmowmʊ (see p. ....).

Tcʊrúukʊnʊknʊ, Murrieta Hot Springs; often referred to as Paala Ṣáqqiwʊna, locational of paala ʃáqqiwʊnat, hot water.

'Avaa'aχ (locational of 'avaaχʊt, *Populus fremontii* Wats., Fremont Cottonwood), Murrieta town.

Timeekʊ, Temecula. The Spanish form is corrupted from locative Timeekʊŋa. "Teméco" (Sjc. Bap. I, entry 2493).

Names in the mountains between the Elsinore region and the coast were:

Kʊlawpa, Aj. Kalawpa (meaning place of timber, locational in -va, -pa of kʊlaawʊt, Aj. kaláwt, stick, wood, timber), given by Acú as Sierra del Trabuco, Eng. Santiago Mountain, Saddleback Mountain. Although Sierra del Trabuco is the current Sp. name of this mountain, volunteered by Acú and other informants, there is another Sp. name for it, Sierra de Santiago, mentioned already in the letter of Fr. Zalvidea to Governor Juan B. Alvarado under date of Jan. 22, 1841 (see translation in Engelhardt, San Juan Capistrano Mission, p. 132), which name is preserved in that of Santiago Peak, given to the southerly, highest peak of the 2 peaks of Saddleback on the government topographical sheet. This same sheet gives the name Modjeska Peak to the northerly, lower peak of the 2 high peaks of Saddleback, and relegates the name Tra-

buco Peak to the still lower peak lying 3 miles to the north of the 2 great peaks. In giving here Sierra del Trabuco as the primary translation of Kalawpa, I am merely registering what the gente del pais call it, while it will be seen that there is also authority for the name Sierra de Santiago running back some 90 years.

As mentioned under the placename Taraχχa (see below) there was some tendency on the part of informants to apply that name to Saddleback. But I took Acú way up Trabuco Canyon, so that the mountains opened up and Saddleback lay to the left and Los Pinos Peak to the right as we looked up Trabuco Canyon, and he said unmistakably that Kalawpa was the great peak to the left, and that Taraχχa was El Potrero de los Pinos, to the right.

It may be objected that Saddleback Mountain, with its brushy, timberless top, and with timber of Big-cone Spruce, Coulter Pine, Coast Maple, and oak species only in the canyons that start from the top of the mountain in various directions, is poorly described by a name meaning place of timber, but Mr. Terry E. Stephenson, who has made a special study of the mountain and published the book Shadows of Old Saddleback (see bibliography), to whom I am indebted for much information about the mountain, says that the timber at the heads of the canyons is considerable, and that there are just a few Big-cone Pine trees at the very head of Trabuco Canyon. And then it must be considered that Indian placenames are many of them very ancient and are often poorly or very peculiarly descriptive of a place.

DuBois and Sparkman mention Kalawpa, but do not definitely identify the place. DuBois (The Religion of the Luiseño Indians of Southern California, p. 158): "After the water dried at the time of the world flood, the people went on to Kalaupa, and killed a bear there, and held a council whether they should go any further. They decided to go on, and went to Elsinore where the lake is. From there they scattered, north, south, east, and west, in parties as they are now." Ibid., Sparkman fn.: "Kalaupa, mountain near Santa Margarita.—S."

Taraχχa, given by Acú as El Potrero de los Pinos, above San Juan Hot Springs on top of the mountain, and adjacent to if not including Los Pinos Peak. There appears to have been some confusion on the part of the informants as regards the 2 placenames, Kalawpa and Taraχχa, the latter name apparently being applied by some to Saddleback, but since those applying the name Taraχχa to Saddleback did not know the name Kalawpa at all, Acú's information is here followed. Acú's information is also apparently borne out by the fact that Kalawpa is mentioned ceremonially as one of the sacred mountains, as would be expected if it refers to Saddleback, the highest peak of the region.

The new Ortega highway passes through the mountains just south of El Potrero de los Pinos. The main Indian trail from Elsinore to San Juan Capistrano passed through El Potrero de los Pinos (see p. ....).

'Iteŋvʊ, Aj. 'Ateŋvʊ, San Juan Hot Springs, Sp. El Agua Caliente de San Juan. These are located on upper San Juan Creek. The word means any hot spring, cp. its application to Elsinore Hot Springs (see above).

The main Indian trail from Elsinore to San Juan Capistrano passed by San Juan Hot Springs (see above).

35 "THESE TWO WERE *brother and sister*. THE ONE ABOVE, SIGNIFIED THE *heavens*, AND THE ONE BELOW, REPRESENTED THE *earth*.

Darkness and Earth, in more literal translation. Túukʊmit Tamáayawʊt yaa nʊpáa' nʊpíi yaa pʊm'táaχ, Darkness and Earth were brother and sister, lit. Darkness and Earth said my older brother, my younger sister, to each other. According to Lucario Chevish (Indian form of surname Tcevvic, given by DuBois, The Religion of the Luiseño Indians of Southern California, p. 74 ff., as Cuevish), Darkness and Earth are the fourth transformation of mated beings; see Cosmogony, p. ....

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

Túukʊmit and Tamáayawʊt underwent according to his version of the creation account, as follows. We give here only the phonetic spelling and do not quote her wording and spelling.

Transformations of Túukʊmit.	Transformations of Tamáaayawʊt.
(1) Kiwvic, Unoccupied.	'Ataχvic, Empty.
(2) 'Oomay, There Is No One There.	Yaamay, There Is Nothing There.
(3) ɜ̷waykit Piwkit, Whitish Grayish.	Hʊruuray Tcʊtuutay, Changing-in-Form Descending.
(4) Túukʊmit, Darkness.	Tamáayawʊt, Earth.

36 "ALL BELOW WAS DARK, WITHOUT SUN, MOON, OR STARS."

The Indians are as likely to mention these in some other order, e. g. in the order mentioned in the Spanish song: "Las estrellas, el sol, y la luna," just as they say mother and father oftener than father and mother, while the standard English order is as in "Nearer My God to Thee": "Sun, moon and stars."

37 "THE BROTHER CAME UNTO THE SISTER, AND BROUGHT THE LIGHT, WHICH IS THE SUN."

According to the version known to the Indians interviewed, Túukʊmit did not bring Timét, the Sun, but the Sun and all other beings, with sole exception of Túukʊmit and Tamáayawʊt themselves, were káamalʊm, sons, or descendents, of Túukʊmit and Tamáayawʊt. The following version is by Salvador Cueva (Indian form of surname 'Akí', cave, nicknamed Chico): When the Sun was born, it dropped from its mother with so much light that it bothered the babies who were already born. Like worms when you put them on the hot ground, the babies were writhing. These babies had no arms and no legs. It bothered the babies so much that Tamáayawʊt took Timét, the Sun and put him away, until the people all got together and blew three times and sent Timét up, and he has been there ever since. After that, when the babies could walk around and were beginning to talk, all that they could say was: taata waawa. And later on they said tca'kwaleeli. These words have no meaning.

The version given by Boscana, making the Sun brought by Túukʊmit, puts the Sun in a class by itself outside the general scheme, like the preadamites of the Old Testament.

38 "THE FIRST-FRUITS OF THEIR UNION WERE EARTH AND SAND . . . FINALLY, WAS BORN . . : *Ouiot.*"

Boscana refers to these six stages of creation or begetting on p. 257 as "corresponding to the six days of the creation of the world."

These begettings are when translated into Indian:

1. 'Exla pi' 'Exval, Earth and Sand.
2. Malá'qaclam pi' Tootam mitcat'ánkitcʊm mímtcapan, Flat Rocks and Stones of all kinds.
3. Kʊlawtʊm pi' Kʊláwmalʊm, Trees and Shrubs.
4. Ṣamtʊm Téŋŋalatcʊm pi' Ṣamtʊm, Medicinal Herbs and Grasses.
5. Tó'wiyam, pʊmóm kwa'íilatcʊm wa'tcʊm, Wild Animals, principally edible meat-animals.
6. Supúl pʊtúŋ mi'qwaʃ Wʊyóot, one called Wʊyóot.

For similar lists of begettings, see DuBois, The Religion of the Luiseño Indians of Southern California, pp. 128-131 and 138-143.

39 "Ouiot."

This is the first mention in history of the God Wʊyóot, the slow dying, cremating and heart-stealing of whom figures so largely in southern California mythology. The name appears as Wʊyóot in both Qe. and Aj. dialects, but there is a form Wiyóot, apparently heard more at Pala than at San Juan Capistrano, e.g., Mrs. Ramona Scott of Pala knows only this latter form. Wiyóot is surely the form reflected in Boscana's "*Ouiot*", although the very French ou for w is hardly what would be expected;

we would expect rather the spelling *Güiyot or *Huiyot. Miss DuBois merely follows Boscana's spelling instead of noticing that her informants said Wʊyóot.

The name Wʊyóot is voluntarily translated by some Indians as God, since he was the earlier God of the Indian religion, while it was suggested that Tcaŋitcŋic is the Indian Christ (see p.....). Chief Isidro Nejo of Mesa Grande equated Wʊyóot to D. Tuutcaypáa, and to Sp. Dios el Padre. He was uncertain as to the Qe. equivalent of D. Tcukumát, the younger of the two D. Gods, and said that both the Qe. and D. have the God Tcaŋitcŋic.

The meaning of the name Wʊyóot, given by Boscana on p. 250, is considered by the informants a description of the importance and character of Wʊyóot, not as the etymology of his name. In fact, no etymology has been known to the informants. Mr. José Orivas Albañas stated that he heard that Wʊyóot was so called because he lingered on (for 17 months) and did not die quickly, but since expressions meaning to linger on are not related to the word Wʊyóot, this information also must be regarded as a description rather than an etymology.

HISTORY OF Wʊyóot

The following is the history of Wʊyóot as told by the Qe. Indians.

The Name of Wʊyóot

Both Qe. and Aj. informants have given the name as Wʊyóot, but there is a variant pronunciation, Wiyóot which was clearly volunteered by Mrs. Ramona Scott of Pala and by others. It is evidently the latter form which gave rise to Boscana's spelling "*Ouiot*", a spelling which is also peculiar in having a French ou for the w sound instead of Sp. gu or hu as would be expected. Cp. Boscana's spelling of "Ouiamot," natal name of Tcaŋitcŋic (see p.....).

As regards etymologies of the name, Boscana gives one (p.....) which would explain Wʊyóot as meaning a root or origin, and José Orivas Albañas heard that the name means that he died slowly, but such "meanings" are not etymologies of the name.

It is said that Moyla was the name of Wʊyóot all the time, not merely after his resurrection as the Moon. Moyla is of course the regular word for moon, related to that of the cognate languages.

The D. Indians equate Wʊyóot to their elder brother God Tuutcaypáa, although the Wʊyóot of the Qe. is declared not to have had a brother.

Wʊyóot as a Leader of Migrating Peoples.

DuBois (The Religion of the Luiseño Indians of Southern California, p. 132) says of the primitive migration of peoples: "Ouiot was traveling along with the rest and they did not know anything especial about him. He was like one of the rest." In being thus of humble birth, he was like Tcaŋitcŋic (see p.....). Other informants, however, have thought Wʊyóot to be a migrational leader. The published accounts tell of migrations and then all at once tell of Wʊyóot as being along (thus for example Kroeber, Handbook of the Indians of California, p. 678). Informants have seen Wʊyóot in the capitan general mentioned in the Contestacion (San Gabriel Mission answers. p. 186): "de haver venido los primeros Indios pobladores pr el rumbo del N. de donde fueron conducidos pr estos paises pr un Capn Grl qe dicen existe en una Ysla, y le hacen sin principio ni fin; y este distribuyó à cada tribu su terreno." (that the first Indian settlers came by northerly route, from where they were led to these lands by a Captain General who they say exists on an Island, and they make him without beginning or end; and he distributed to each tribe its territory.) The informants were still more certain that the island here referred to is tolmʊl, the land of the dead, where lives Wʊyóot and where live all the dead, while the words "without beginning or end" are just such as would be said in the Indian religion of Wʊyóot or the Moon, who typifies the principle in nature of disappearance and reappearance.

For other migrations, following Wʊyóot's death, see p.

The Bewitching of Wuyóot

On the bewitching of Wuyóot, DuBois (The Religion of the Luiseño Indians of Southern California, p. 132) gives as follows: "Wahawut [Waχaawut, *Aurora draytonii* Baird & Girard, California Red-legged Frog] was a handsome fine-looking woman, with long hair. When she jumped into the water, Ouiot was surprised to see that behind she had no flesh on her body, but was flat and thin. He said nothing but was thinking about it. Wahawut could read his thoughts, and made her plans to kill him. Soon he fell sick."

It is said that California Red-legged Frog was a nicely built woman, with big eyes and nice shoulders. The others were all bathing but Frog would not go in. She was sitting on the bank with her hair down over her behind. But after all the others had jumped in, she jumped in. Wuyóot had been casting covetous eyes upon her, and was all swelled up. She took in his condition at a glance, and being a witch, also read his heart. As she jumped, he was surprised to see that she was buttless, as it is expressed in Indian, that is, her hind part was boney and skinny, even as a Frog is today. As Waχaawut saw Wuyóot suddenly cool off as a result of his disappointment, her heart became bitterly angry, and she went and got the animals who live under the earth and under the water, Moota, *Thomomys bottae pallescens* Rhoads, Southern Pocket Gopher; Yoovic, *Microtus californicus sanctidiegi*, Southern California Meadow Mouse (which lives in damp burrows underground) and Káarawut, Angelworm, to help her bewitch Wuyóot.

Wuyóot is Bewitched and Takes Sick in the Month of Tásmuymal 'Alu'mal, April.

Wuyóot was bewitched and took sick in the month of Tásmuymal 'Alu'mal, April.

Plain Titmouse Detects Who Is Bewitching Wuyóot; He and Tarantula-wasp Doctor Wuyóot.

The puulam, doctors, who were trying to find out what was the matter with Wuyóot, were Saqapi'pi, *Baelophus inornatus inornatus*, Plain Titmouse, and Púulakwic, *Pepsis formosa* Say., *Pepsis cinnabarina* R. Lucas, or *Pepsis maldei* Stal., Tarantula-wasp. But in Boscana's account, it is Kukúul, Burrowing Owl, who detects the bewitchers of Wuyóot (see below).

Burrowing Owl Detects Who is Bewitching Wuyóot, According to Another Version.

According to Boscana's information, Kukúul, diminutive Kukuumal, *Speotyto cunicularia hypogaea* (Bonaparte), Burrowing Owl, espied the bewitchers of Wuyóot and tattled to Wuyóot. As far as I know, Burrowing Owl enters only into Boscana's account (see p. 252). Partly the same roll is evidently played in the other versions by Plain Titmouse.

The Invalid Wuyóot Visits Various Hot Springs

When Wuyóot was already very sick, he asked his people if they could take him to various hot springs. He would stay at a hot spring, bathing and lying in the water for relief, and after a time would ask his people to take him to another hot spring. He walked from hot spring to hot spring. He was getting worse all the time. At last he was so weak that they carried him in an 'iikat, carrying net, from hot spring to hot spring. The hot springs to which he resorted are as follows. They are always named in the same definite order, and each name is a ceremonial couplet composed by adding to the real name of the spring another placename nearby. For instance, the name Quupa Qawiimay mentions first Quupa, Warner's Hot Spring, the main hot spring at Warner's, and adds Qawiimay, meaning place of the little hill, locational of qawiimal, little hill, diminutive of qawiitca, hill, mountain, Qawiimay being the name of the little hill where the school house is at Warner's Hot Springs.

(1) Paawi Tcawiimay, couplet for the hot springs at Cahuilla Valley.

(2) Quupa Qawiimay, couplet for Warner's Hot Springs.

(3) Paʃku Mahaala, couplet for Monkey Hill Hot Spring, Sp. El Agua Caliente de San José, in Warner's Ranch Valley.

(4) 'Éekapa Malaamay, couplet for Agua Tibia Hot Spring, at Agua Tibia

Ranch, 3½ miles east of Pala. The name of this spring is Malaamay; 'Éekapa is a place nearby.

(5) Tcuúkunuknu Hakí'wuna, couplet for Murrieta Hot Springs, which are usually described merely as Paala Ṣáqqiwuna, meaning hot water.

(6) 'Iteŋvu Wumowmu, Elsinore Hot Springs, the hot springs at Elsinore, California. Wuyóot died at this place according to one version.

Cp. DuBois (The Religion of the Luiseño Indians of Southern California, pp. 133-134): "When Ouiot was sick, he told his people to take him to the hot spring at Pawi Chawimai (Cahuilla), and they took him there, and he bathed in the water, but did not get any better. On the contrary he grew worse and worse. Then they took him to Kupa Kawima (Agua Caliente, Warner's Ranch Hot Springs), then to Paska Mahala, a little further on, then to Pauma, near Pala. When there he died but revived again. They got ready to burn his body, making use of the same sticks with which they clubbed Coyote. When he revived again, they took him to Malama Ekapa (Agua Tibia), trying all these hot springs to cure him, but they did no good. Then they took him to Cherukanukna Jaquiwuna, near Temecula, to the hot spring there. Then to Etengvo Wumoma, hot springs at Elsinore, and this was the last place, for he died there."

For the month in which Wuyóot died, including quotations from DuBois, The Religion of the Luiseño Indians of Southern California, giving both the first year name and the recurring year name of this month, not to mention other information, see p..... 'y |Suqzrin'ŋM8p——

Wuyóot Just Before He Dies Tells of Hayyic, the Races Which Are to Be Held at New Moon

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 them about the races they should have." For further on these races, see p.

Wuyóot Prophecies His Own Resurrection in Three Days, Confiding This Prophesy to His Disciple, Western Kingbird

When Wuyóot was sick unto death, Tciχeemal, *Tyrranus verticalis* Say., Western Kingbird, Sp. correcuervo, stayed with him all the time, and Wuyóot had more confidence in him than he had in any other one of his men. In the last days before Wuyóot's death he told Tciχeemal many things that would happen in the world in later times and how the world should be fixed up. Wuyóot told Tciχeemal in confidence that he was going to die, but that he would resurrect in 3 days, and that they would see him in the east.

For the fulfillment of this prophesy, see below.

Where Wuyóot Died

According to various versions Wuyóot died at one or the other of the following places:

(1) at 'Eχva Timeeku, across the creek south of Temecula;

(2) at Itenvu Wumowmu, Elsinore Hot Springs, at Elsinore, California, in the month of Táwnuyil Mukát, alias Ṣóomuyil Mukát, July (see the item above: "The Invalid Wuyóot Visit Various Hot Springs");

(3) at Atóo'aveat, Big Bear Lake, in the San Bernardino Mountains;

(4) at Puvú', Los Alamitos ranchería, according to the version recorded by Boscana (see pp. 252-253).

Where Wuyóot was Cremated

The place where Wuyóot was cremated is spoken of as Táaχanacpa, from *táaχanqa*, to cremate. Cp. tcuy'iq, to cremate (see p.....). It is variously said to be: (1) at 'Eχva Timeeku, across the creek south of Temecula; (2) at Páayaχtci Nivé'wuna, Alberhill, lit. down in at Elsinore Lake; (3) at the place called by the Kukuum'ar (=Serrano) Indians 'Atóo'aveat, Big Bear Lake, in the San Bernardino Mountains. Mrs. Ramona Scott of Pala said that the older people pointed out to her

as a child the great snow mountain of Piwipwi, Grayback Mountain, Sp. la Sierra de San Gorgonio, snow gleaming or granite gleaming winter and summer as the region of the great range of San Bernardino Mountains, where Wuyóot died and was burned. Red color of the earth was produced by the cremation fire, while the black and white as well as red deposits at Alberhill (see plate ....), lend further color to the story, since they are charcoal and ashes from the fire. For the place where Wuyóot was cremated see also pp. 252-253 and accompanying note.

'Éevakal Máavakal, Wuyóot's Coffin

Wiskun, *Eutamias merriami* Allen, Merriam Chipmunk, started to roll a great log to be used as Wuyóot's coffin, pushing it with his foot with difficulty. He stopped and boxed the compass, and could then roll it as if it were a little stick. He carried it to where Wuyóot was. When he arrived there, he was asked where that big log was, for what he carried was a little stick.

Pa'ác, *Dipodomys agilis agilis* (Gambel), Gambel Kangaroo Rat, then put the log, made small magically, in his 'iikat, carrying net, and packed it on his back to the place of cremation. He is still striped from the net and its carrying strap, called in local Sp. cayigual.

The log was made into máavakal, coffin, and 'éevakal, lid. But it must not be supposed that this coffin was neatly and deeply hollowed out as was the pawχit hakul'ic, dugout canoe (see p. 240). It was an affair more like a great platter than like a coffin, made by cleaning off the inside of the outer wooden rind of a log, the core of which had rotted or burnt away. The cover is said to have been a slab from the same log. The two parts no doubt fitted poorly about the body of Wuyóot.

With máavakal cp. máavakac, trough or tray made of the outer shell of a rotting log, maybe 10 ft. long, 1½ ft. wide and 3 or more inches thick. It is made like the máavakal of Wuyóot from a tree the heart of which has rotted or burnt away; they break a slab off, clean it out, and use it for drying acorns. Probably máavakal can be said of such a slab as well as máavakac, but máavakal alone is used of the ceremonial trough on which Wuyóot's body was laid. Sparkman dictionary: "Ma'-va-kal, the name given to a hollowed out piece of wood in which the dead were formerly placed for cremation." Sparkman dictionary: "Ma'-va-kush, a hollowed out piece of wood in which acorns were formerly placed to dry."

The ceremonial mention of Wuyóot's coffin is the couplet 'éevakal máavakal.

A Skin of the Western Raven Is Laid on the Bosom of the Naked Wuyóot in the Coffin.

DuBois (The Religion of the Luiseño Indians of Southern California, p. 146): "He [Wuyóot] had no clothes, but upon his breast was laid the dressed and decorated skin of the crow (raven?) [qawíi'alwut, Aj. qawíi'alat, *Corvus corax sinuatus* Wagler, American Raven]." Cp. the use of an American Raven skin suspended on a stick as a war banner (see p. ——).

Blow Fly Lights Wuyóot's Pyre with Her Firesticks While Valley Coyote Is Being Dispatched to Bring Fire from the East for Lighting the Pyre.

Şariiwut, *Calliphora erythrocephala* Meig., Blue Bottle Fly, *Calliphora vomitaria* Linn. (scarcely distinguishable from the last), *Lucilia sericata* Meig., Green Bottle Fly, or *Phormia regina* Meig., Black Blow Fly (which is of a blackish green or very dark blue color, almost black) made fire with her firesticks while Valley Coyote was being sent to fetch fire from the east, and lighted Wuyóot's pyre, thus getting ahead of Valley Coyote. Blow Fly and Valley Coyote had been hanging around Wuyóot during his sickness, lapping the tears from his eyes, and now were vying with each other in lighting his pyre. Blow Fly made the fire with her mórlaχpic, alias mórrilac, firesticks. Among these Indians the vertical firestick was a stalk of mórwaχpic, *Baccharis viminea* DC., Mule Fat, Sp. guatamote, and the horizontal firestick was a dry root of qaaʃil, *Salvia apiana* Jepson, White Sage, Sp. salvia blanca.

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Glowworm Lights Wuyóot's Pyre, according to a Second Version

According to Lucario Chevish it was Kúyvaχic, female of *Microphotus angustus* Lee, Pink Glowworm, who lighted Wuyóot's pyre. The adult female of this insect, which is one of the Lampyride family of beetles, is wingless and luminescent, and so are both sexes in the larval stages; this is the common "glowworm" of southern California. According to still another version Kúyvaχic was sitting there and had fire all the time, but did not light the pyre with it, while Şariiwut, Blow Fly, drilled fire and lighted the pyre. DuBois (The Religion of the Luiseño Indians of Southern California, p. 134 fn.): "it was Glow-worm who had the fire [according to Lucario]." Lucario Chevish did not agree to the version which states that Blow Fly lighted the pyre. Black Widow Lights Wuyóot's Pyre with Fire from under His Belly, according to a Third Version

According to another version, Kúyχiŋic, *Latrodectus mactans* Fabr., Black Widow, was the person who produced the fire for lighting the pyre of Wuyóot. This very poisonous jet-black spider, which is common in the region, has a reddish mark on the under side of the abdomen, much less conspicuous in the male than in the female, and this spot is said to be the fire used for lighting the pyre. This version is also recorded by Strong, Aboriginal Society in Southern California, p. 285, Strong's informant being Francisco Ardilla of Pala. Some informants have stated that this version is a mere mistake due to the similarity of the words Kúyvaχic, Glowworm, and Kúyχiŋic, Black Widow, and that the old Indians only told of Blow Fly, or of Glowworm lighting the pyre, never of Black Widow lighting it.

Trees That Were Mourners at Wuyóot's Cremation

All the trees, pines of all species, cottonwoods, willows, and all, were standing at Wuyóot's funeral and turned into trees.

Two of these trees, Yuymal, Little Big-cone Spruce, and Tovoomal, Little Incense Cedar, were short men in the circle of mourners standing about the pyre, and 'Anó', Valley Coyote, jumped over the heads of these 2 trees (see below). For a photograph showing the 2 trees standing close to each other on Palomar Mountain, see p. .....

Southern Valley Quail, Southern Mountain Quail, Red-shafted Flicker and Roadrunner Cut Their Hair When Wuyóot Dies

The people who cut their hair at Wuyóot's cremation are mentioned by the 2 ceremonial couplets: Qaχáal Qaχaawut; Taavic Puy'puy. These 4 birds are:

(1) Qaχáal, *Lophortyx californica vallicola* (Ridgway), Southern Valley Quail, local Sp. godorniz.

(2) Qaχaawut, *Oreortyx picta confinis* Anthony, Southern Mountain Quail, local Sp. perdiz.

(3) Taavic *Colaptes cafer collaris* Vigors, Red-shafted Flicker, local Sp. carpintero.

(4) Puy'puy, *Geococcyx californianus* (Lesson), Roadrunner, Chaparral Cock, local Sp. churea.

These 4 people took it very hard when Wuyóot died. They bobbed their hair to the shoulder. Southern Valley Quail and Southern Mountain Quail have the topknot, Sp. copete, of their shoulder-bobbed hair standing up stiffly yet.

Máaχwala and Wasiimal Also Take It Hard When Wuyóot Dies.

Two other persons who took it very hard when Wuyóot died are mentioned in the couplet Máaχwala Wasiimal. Both are unidentified birds. They were rolling around by the fire, crying.

California Brush Rabbit Sings at Wuyóot's Funeral, Thus Becoming the First Man That Ever Sang.

Toovit, Aj. Toovet, *Sylvilagus bachmani cinerascens* (Allen), California Brush Rabbit, Sp. conejito chamicero, naked and unfeathered as he was, and with no instru-

ment but some tcáamamχal, cocoons of the Ceanothus Silk-moth (see p. .....), tied to a little stick, stood up at the funeral of Wuyóot and started to sing, and Qarúut, *Grus canadensis* (Peters), Sandhill Crane, Sp. grulla, also applied to *Grus canadensis* (Linnaeus), Little Brown Crane, Sp. grulla, and 'Alwut, *Corvus brachyrhynchos hesperis* Ridgway, Western Crow, Sp. cuervo, danced. The dancing of Qarúut and 'Alwut 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 singing initiated the class of mortuary songs called nukwaanic. See p. ....., where further information about this event is given, and where Tcaŋitcŋic's presumable adoption of the name of Toovit, the first singing man, as his own epithet to emphasize that he was no longer a ʃa'uura, common man, but was a singing man, and man of medicine power, is discussed.

Valley Coyote Steals Wuyóot's Heart

DuBois (The Religion of the Luiseño Indians of Southern California, p. 134) gives the following on the Valley Coyote stealing the heart of Wuyóot: "He [Wuyóot] died in the season Soimamul mokat [Ṣóomuyil Mukát, July]. When he died the people wanted to burn his body, and they sent Coyote to the north to the people there to see if he could get fire; but he only went a little way and came back. Then they sent him to the people of the east, Uutish Kahankish ['Ɣntuc Qaχankuc, ceremonial couplet name of a tribe that lived in the east, for which see DuBois, loc. cit., p. 131, where other couplet names for tribes living in each of the 5 cardinal directions are given; in the original narration in Indian the couplet names are given of each of the 5 directional tribes to which Valley Coyote was sent] and so on, and in the same way to the people of the west, the south, and the center. Each time he went a little further off, and while he was gone Sariwut [Ṣariiwut], the bluefly, made the fire with the fire-drill. The Coyote came running back yelling and saying: 'Why do you play such a trick on me? I want to see my father.'

"The people all stood around the fire where only the heart was left unburned and Coyote starting a little way back took a running jump over their heads. Wishun [Wiskun], now a tiny squirrel, the chipmunk, was the strongest man then, and he had gone and brought a log ten men could not lift. Ouiot was laid on it. All the body was burned but the bones, after Coyote got the heart."

'Anó', Valley Coyote, and Ṣariiwut, Blow Fly, had been attentive to Wuyóot when he was sick. They would hang around and lap away Wuyóot's tears, but somehow the people were suspicious of them. When Wuyóot died and the people thought of cremating him, they sent Valley Coyote away to the northerners to see if he could fetch fire. Isidro Nejo stated that the reason that Valley Coyote was chosen as the one to be sent, was because he had the power to reach out his 2 hands and draw the earth together, thus making distance nearer. But Valley Coyote suspected that the people were merely sending him in order to get rid of him, and therefore retired only a short distance to the north and immediatly showed up again. Then they sent him in like manner to the east, but he came back only after a little longer delay. He was thus sent in ceremonial order to 5 cardinal points, the last being the center, going each time a little farther off, but showing inclination to come back and loiter about. While he was away the last time, Ṣariiwut, Blow Fly, made fire with her firesticks and the pyre was lighted with her fire. Coyote came running back, saying: Hiiŋay ney 'omóm wiŋénniwun? Noon nunaayi tiiwilut. Why did ye fool me? I am going to see my father.) DuBois' words quoted above, "'Why do you play such a trick on me? I want to see my father'" are for these Indian words. He just skirted the outside of the circle of mourners a little to see how he could get inside, and when he saw that short man there, Huunal, Western Badger, he jumped over him. Valley Coyote seized the heart from the partly burned meat of Wuyóot, and jumped back again over the head of the same short mourner. Some of the people succeeded in clubbing Valley Coyote with their kuumal, poker sticks, which they were using for keeping the fire burning and for poking the remains of Wuyóot so they would be consumed. Pum'kúumatal wowvaa'an, they were hitting him with their poker sticks. Valley Coyote has little marks and ragged places on his back where the fellows who were

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tending the fire clubbed him with their kuumal. Some of them ran after him, but he soon got way ahead of them, and at only a little distance, just far enough to get away from the people, he ate up the heart. The people continued burning the body until nothing was left of it but bones.

When a noot or puula died, an officer called taaxka cut a piece of meat from the neck region of the corpse and ate it ceremonially, thus awarding a person of this rank the same ritual eating that was performed by Valley Coyote upon Wuyóot, so that the funeral of one of rank became the reenacting of the drama of the funeral of Wuyóot (see p.....).

Valley Coyote Jumps Over the Head of Western Badger to Steal the Heart in Another Version

According to the version just given above, it was Huunal, *Taxidea taxus neglecta* Mearns, Western Badger, over whose head Valley Coyote sprang to seize the heart. DuBois (The Religion of the Luiseño Indians of Southern California, p. 136): "Badger was a little man and he was standing there in the circle."

Valley Coyote Jumps Over the Heads of Little Big-cone Spruce, and Little Incense Cedar to Steal Wuyóot's Heart, in Another Version

According to another version, Yuymal, diminutive of Yuyla, *Pseudotsuga macrocarpa* Mayr., Big-cone Spruce, and Tovoomal, diminutive of Tovót, *Libocedrus decurrens* Torr., Incense Cedar, were short men standing in the circle of mourners which stood about the pyre, which circle consisted of first people who after the death of Wuyóot became in part trees (see above), and it was over the heads of these two men that Valley Coyote jumped instead of over the head of Western Badger. The ceremonial mention of these 2 trees is the couplet Yuymal Tovoomal. For a photograph showing the 2 trees standing close to each other on Palomar Mountain, see p. .....

Western Kingbird Is the First to Behold the Resurrected Wuyóot Rising in the East

On the third morning after the death of Wuyóot, Teiyeemal, Western Kingbird, mindful of the promise of resurrection which Wuyóot had made to him (see above), was standing on top of his house before dawn, saying: "Kwímkawic noo tíwwilut, Wuyóot, Wuyóot: kwímkawic noo tíwwilut, Wuyóot, Wuyóot" (I will look at the east, Wuyóot, Wuyóot: I will look at the east, Wuyóot, Wuyóot.) When the scarcely visible thin crescent of the new moon was seen by Teiyeemal, he said: "Karíi' nuná' Wuyóot (my father, Wuyóot, has arisen). Teiyeemal still says: "Kwímkawic noo tíwwilut, Wuyóot, Wuyóot" early in the mornings.

Cp. DuBois (The Religion of the Luiseño Indians of Southern California, p. 135): "When the three days were up, Chehemel got on his housetop in the dark and sang and everyone listened. Meaning of the song: 'Ouiot, Ouiot is coming. He is coming. I am watching for him, looking to the east. Ouiot is coming.'

"Pretty soon he did come, as the new moon, Moyla achugha [Moyla 'atcoχχaχ]. They could just barely see it, a little line. Chehemel saw it in the east, but no one else could see it there. The others saw it in the west."

The Spots on the Moon

Of the spots on the Moon was said by an old informant: puúc 'atcoχχaχ mi'qa, lit. his face is newborn, this being the expression used when a pregnant Indian woman has a dark spot on each cheek. The husband also, it is said, may have these spots at the period of his wife's pregnancy (see p. 283). The local Sp. equivalent is su cara está pañosa, or su cara tiene paño. It was explained that this sallow, dark cheek-spotted appearance is only what would be expected in the appearance of one who has suffered lingering sickness and death. It is said that a man who has venereal disease may also have these spots.

Other informants tried to account for the spots on the moon from a different angle, saying: Tuutal huppaq, he is charcoal smooched, Sp. está tiznado de carbon, or tuutal hupahappaq, he is all charcoal smooched, Sp. está todo tiznado de carbon. The charcoal is of course that of the crematory fire, and Valley Coyote's condition is compared, he being said to be ragged from where he was hit with the poker sticks, and

perhaps sooty from his entering the fire and from these same sticks.

The Death of Wuyóot Brings Death to All Beings

The last word that Wuyóot spoke was ʔoom, meaning: I take all the world, everybody living, into my mouth, I take them with me [to death]. This word is as it were an abbreviation of noon poy ʃoomiq, I take it into my mouth as a big mouthful. After he died the people sent their spirit in the cardinal directions to the ends of the world hoping to escape from death, but found pi'm-ikvil, death, everywhere. In consternation, these first people then became metamorphosed into stars, rocks, plants, animals, spirits, manufactured objects, and all things that now are, fleeing to take residence in the places where they now are.

California Red-legged Frog Makes a Basket in Which to Collect the Bones of Wuyóot, and Thereby Becomes the First Basket Maker

DuBois (The Religion of the Luiseño Indians of Southern California, p. 136): "They gave them [deer leg bones for making basket awls] to Wahawut [Waχaawut], —not the one that killed Ouiot,—and after that they always used the baskets in ceremonies . . . Wahawut had finished her basket. She had been working all the while and had lost no time. So they gathered the bones and put them in the basket to carry them, and they put the bones into a stone mortar and ground them, and added water and made it into a kind of mush. When all was well mixed they made a hole in the ground and poured it into the hole and buried it. The crushed bones were not contained in any vessel. They made the solemn guttural invocation with waving motions to the north and all the other points of the compass, to send Ouiot's spirit up to the sky; and since then the people do the same thing when they have the ceremonies for the dead."

Round-headed Katydid Is the First Basket Maker, according to Another Version

DuBois (The Religion of the Luiseño Indians of Southern California, p. 108) in explaining the words of a song, evidently by José Luis Albañas, states: "Sulkul, the fall cricket, said (Sulkul was the first basket-maker, according to one version of the creation myth.)" Ibid., Sparkman fn. to the same: "Shulkul, a green cricket—S." In conformity with this information the informants stated that according to this version the first woman ever to make a basket was not Waχaawut, California Red-legged Frog, but was Şulqal, *Microcentrum 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 shrill chirping at the rate of about 4 chirps per second, and it is said to sing as it chirps:

Kwiila waatcaq. (California Black Oaks are standing,
Tovottop waatcaq. Incense Cedars are standing.)

Other Migrations Follow Wuyóot's Death

Other migrations of peoples took place after Wuyóot's death. DuBois (The Religion of the Luiseño Indians of Southern California, p. 137): "When the people scattered from the place where Ouiot died, all the tribes had names, but many are dead and few living."

For migrations in which Wuyóot took part, evidently as a leader, previous to his death, see p.

Reference to Various Authors on the Story of Wuyóot

For the story of Wuyóot, see DuBois, The Religion of the Luiseño Indians of Southern California, pp. 132-138, et passim. For a Pala version, see Strong, Aboriginal Society in Southern California, p. 285.

40 "THEY MIXED A POISONOUS INGREDIENT IN HIS BEVERAGE, AND ADMINISTERED IT TO HIM."

The name of such a preparation for killing was merely lo'χac, lit. made, fixed or prepared stuff. See note____.

41 "WHICH WAS PREPARED IN A LARGE SHELL."

Peclic qecŋay lo'χac, dish made of shell, is meant. A shell of 'ayla, Aj. 'ayl, *Haliotis cracherodii* Leach, Black Abalone, or of qeχla, Aj. qeχł, *Haliotis rufescens* (Swainson), Red Abalone (but always called aulon amarillo, yellow abalone, and not aulon colorado, red abalone, in San Juan Capistrano Spanish) was made into a peclic, dish, by plugging its holes with tar: qecla ʃantal nakiníkkaχunat pulawaláwwaχi, a shell that has its holes plugged with tar.

42 "THEIR FOOD WAS THE EARTH . . . A KIND OF WHITE CLAY, OFTEN USED UPON THEIR HEADS BY WAY OF ORNAMENT."

Toovic, Aj. toovtc, white clay, kaolin, Sp. tierra blanca, barro blanco. The possessive, -tovki, is homonymous with the possessive of tovkic, storage cave. Sparkman dictionary: "To'-vish, white clay." This so-called white clay may be yellowish or grayish.

Daubs or coating of it were frequently the "clothes" of the Indians in the olden days. Such clay or other paint, berry stains and the like, often put on informally or in fun, was all they wore with the exception of the adult women.

Another use of toovic was for washing the hair, a custom that has survived almost down to the present day. The expression is: noon yuχwaɔqa nuyúuy tovtcal, I am washing my hair with white clay. Cp. Reid (The Indians of Los Angeles County, Letter 8): "The hair was at times plastered all over with red [sic!] clay, which was allowed to remain twenty-four hours on, and was then washed off. This was supposed to impart a gloss and prevent it from splitting. To cure baldness, Chillicothes were burned to a charcoal, ground to paste, and rubbed into the grain of the scalp morning and evening." For uses of Chilicote see p._____.

Ct. to'χat, red clay, which was used for making native pottery, but was not used for the purposes mentioned above for which the white clay was used. To be specific, one can say qwayaqwyac to'χat, red red-clay, or 'ava'vac to'χat, light-red red-clay; or 'áv'aant tó'χat, same meaning.

Already Crespi (Bolton, Fray Juan Crespi, missionary explorer on the Pacific coast, 1769-1774) mentions in his diary under date of Sunday, July 23, 1769, the occurrence of the deposits of toovic and to'χat at La Tierra Colorada, placename translated into Aj. as 'Eeχal Qwayaqwyatc, red earth, on the Santa Margarita ranch, some 6 miles south of San Juan Capistrano Mission (we quote the translation given by Engelhardt, San Juan Capistrano Mission, p. 240): "During the day's journey we discovered two fine veins of ochre, one of red and the other of a very white earth. Both are situated on some hills. We passed them and at once concluded that the Indians make use of this substance for painting their bodies, as it is the only dress they wear in their visits and war dances."

According to another version, 'ayáraka, green alga, is mentioned as what was eaten by the first people, instead of toovic, white clay. See p. 277, where 'ayáraka is mentioned as one of the two scum-like substances used for roasting girls in the girls' ceremony.

43 "THE FIRE WAS PREPARED, THE BODY [OF Wuyóot] PLACED UPON A PILE."

According to various versions, Wuyóot was burned at one or another of the following 4 places:

(1) at 'Eχva Timeeku, sacred locality across the creek south of Temecula town;

(2) at Páayaχtci Nivé'wuna (meaning down in at Elsinore Lake), Alberhill (see plateu___);

(3) at the place called by the Kukuum'ar (=Serrano) Indians 'Atóo'aveat, Big Bear Lake, in the San Bernardino Mountains;

(4) at Puvú', Los Alamitos rancheria, according to the present San Juan Capistrano coast Indian account.

Any one of these places is spoken of as Táaχanacpa, meaning where he was cre-

mated, from táaχanqa, to cremate. See p. ____, where still more information is given.

44 "'Coyote' . . . TORE OFF ROM HIS STOMACH A LARGE PIECE OF FLESH, AND ATE IT."

Waʃʃaχ pute'ŋay yooti potkay, he tore off (with mouth or hands) from his belly a big piece of his meat. But this incident is universally known among the Indians, and all of them, including specific information from Kewen and Acú, heard that it was Wuyóot puʃúun, Wuyóot his-heart, that 'Anó', Valley Coyote, stole (see p.___). Boscana alone stands with a variant version, which may be capable of another interpretation, but again may easily be a misunderstanding. But. cp. the account (p. 299) of the official called taaχku reenacting at a funeral ceremony the part of thieving Valley Coyote at Wuyóot's funeral not by eating the dead man's heart or "from his stomach a large piece of flesh," but a piece of meat cut from "the neck, and the back, near the shoulder."

45 "THE NAME OF THE *Coyote* WAS *Eyacque*, WHICH IMPLIES SECOND CAPTAIN."

This is the first occurrence of *"Eyacque"* and the title is equated to *"Eno"*. Page 299 *"Eno"* is mentioned as the name of an official, so-called before he officiated in his duties of eating a piece of human meat at a funeral and after he officiated he was called *"Tacue"* (taaχku); but *"Eyacque"* is not mentioned. The second mention of *"Eyacque"* is on p. 331, where it says: "to appoint as chief or captain, and to him was given the name of *'Nu,'* and to the second in power that of *'Eyacque'*." Their wives were named also; the first *"Coronne,"* and the second *"Tepi."* The third mention is *"Eyacque"*, p. 331. The fourth mention is "Eyacque", p. 331 (this last occurrence is not in italics).

Possibly *'iyakki (cp. phonetics of 'Alakki, Mexican), second chief. But the only word of similar sound and meaning known to any of the informants has been ya'iikat, pl. ya'iivuktum (from ya'iiqa, to notify), messenger of chief, also yáayayakat, pl. yáayayavuktum (from yáayayaq, to notify around), notifier all around of chief, these words being the regular title of an officer. "Eyacque" (prsn., Sjc. Mar. I, entry 961) is the only occurrence of *'iyakki in the San Juan Capistrano Mission records, and we quote the partida in full:

961 Juan Bautista con Candida — 2º. á Juan Bautista Eyacque Soltero é hijo de Leto tepalpiac, y de la Difa Leta Soygeram; su partida es 2351. con Candida Equicnovam Soltera è hija de Padres gentiles, y bautizada en la Mision de S. Gabriel.

(961 Juan Bautista with Cándida — Secondly, Juan Bautista Eyacque, single and son of Leto Tepalpiac, and of the deceased Leta Soygeram; his entry is 2351, with Cándida Equicnovam, single and daughter of gentile parents, and baptized in the San Gabriel Mission.)

"Yaguit" (prsn., Sjc. Deaths I, entry 1007) is probably to be held apart.

Cp. also possibly 'iyakko, word appearing in the invocation wit 'iyakko (see p.___).

Officials that might be called second chief are the pumutcvi and the taaχku. Second chief might well be regularly adopted as the translation of pumutcvi, since it describes his function.

46 "AND FROM THIS TIME THEY CHANGED HIS NAME TO THAT OF *Eno*."

'Anó', pl. 'anóm, *Canis ochropus* (Eschscholtz), 1. Valley Coyote; also *Canis mearnsi* Merriam, Mearns Coyote, a brightly colored coyote that also occurs in the mountains of San Diego County; 2. another name for taaχku, a kind of official; 3. Aldebaran, bright star somewhat south and east of the Pleiades and which is like them in the constellation Taurus; Aldebaran is the Coyote, who forever follows the Tcéeχayam, Pleiad maidens. 'Anó' is one of the words already given in the Tac Vocabulary (Tagliavini, Dizionarietto, p. 908: "anò, coiote." The San Juan Capistrano Mission records record this word only as the surname of Basilio Enó: "Enó"

(Sjc. Mar. I, entry 987). "Enó" (Sjc. Deaths I, entry 2485). Coyote is mentioned in the songs by the ceremonial couplet 'anó' 'anóovaywut, the latter word being the augmentative.

47 "THIEVES WERE GENERALLY TERMED *Eyoton*, DERIVED FROM Eno AND Ouiot."

'Oyóot, pl. 'ó'yutum, in the Pala dialect also 'oyootum, thief. *"Eyoton"*, because of the initial e, is evidently for the latter form. 'Anó', coyote, does not etymologically mean thief, or again, cannibal, though it refers to a thievish animal. 'Oyootum cannot be derived from 'anó', coyote, plus Wuyóot, name of the Indian God.

48 "A GENERAL COUNCIL WAS CALLED, TO MAKE PROVISION FOR THE COLLECTING OF GRAIN AND SEEDS . . . AND THE FLESH OF ANIMALS."

These kinds of vegetal and animal food were not to be merely harvested and hunted, but were to be produced and made plentiful by the kind of magical singing called namkuc. This is therefore the first mention of namkuc singing. The second mention of the namkuc is on p. 246, the third mention is on p. 253. None of the 3 mentions gives the Indian word.

Namkuc is a singing ceremony to make plenty of animals and plenty of seeds. Each man has his own song to make plentiful some kind of animal or some vegetal product, and would get up at a namkuc meet and sing his song in turn, e. g. a man who knew how to make rabbits come would sing and would take a toovit, California Brush Rabbit, or a tóoʃexet, San Diego Cottontail, out of his mouth. Namkuc is from namkuq, to perform this ceremony. Namkuc is a variety of the tcaatuc, magician's singing ceremony, e. g. to make rain. It is thought that the ʃahoovit was danced in connection with the namkuc.

49 "THEY BEHELD FOR SEVERAL DAYS, AND AT DISTINCT TIMES, A SPECTRE."

According to this inland version, Tcaŋitcŋic had no father or mother. By this is probably meant that he was one of the sons of Tamáayawut, as the Soboba and San Luis Rey River Indians still tell (see note_____).

50 "'MY NAME IS *Chinigchinich*.'"

Tcaŋitcŋic, Aj. Tciŋitcŋitc, Qe. and Aj. pl. tcátcŋitcum, also Qe. tcaŋitcŋitcum, Aj. tciŋítcŋitcum, name of the later Indian 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 God. Possibly connected with tcaŋyiq, to give back-talk, to talk mean. Boscana (title page and ff. uniformly): "Chinigchinich"; the third vowel is a reflex of an approach to a development of a svarabhaktic vowel in some pronunciations. Kroeber (Shoshonean Dialects of California, 1907, p. 250, San Juan Capistrano vocabulary): "Tciñitcnitc, tciñitcnic, diablo." DuBois (The Religion of the Luiseño Indians of Southern California, 1907, p. 71 and ff., uniformly): "Chungichnish" (mistaking the second ŋ for n). Engelhardt (San Juan Capistrano Mission, 1922, p. 60): "Boscana here compiled his *Chinigchinich* (should be *Ching-ee-ching-itch*)."

Tcaŋitcŋic is used 1. as name of the Diety who was born according to northern and coast Indian accounts at Puvú' rancheria, while according to southern and inland accounts he was born of Tamáayawut in the north and made such a rumpus as a new born baby because of his medicine power that his mother hid him away, with which the informants compare the flight into Egypt; 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. ____). 3. applied to certain plants, magical rocks, and articles which are supposed to rank the same as the poisonous animals, causing death, the same being also regarded as sacred to the religion of Tcaŋitcŋic; 4. any object connected with the religion of 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 Kewen said of these same men: "estos tcátcŋitcum son los sabios 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 the ranchería of 'Ahúŋx, meaning elevated, 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 tcátcnitcum, tcaŋitcŋic 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 'ıyakku Tcaŋitcŋic, Tcaŋitcŋic puŋáwxami, welcome Tcaŋitcŋic, Tcaŋitcŋic's contribution (as if the money which was being gotten out to pay to someone were the food on a tray-basket which is distributed to the people after a ʃaahovit dance, and which Tcaŋitcŋic is said to give away to the people).

DuBois (The Religion of the Luiseño Indians of Southern California, p. 122) 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.

Tcaŋitcŋic is the religious or ceremonial name of this Diety after he became famous, the name which he taught the people that they should use in invoking him (see p. ù—). For *Wiyaamut, evidently the real name of Tcaŋitcŋic by which he was known when a baby and in childhood, see p.—.

51 "'ANOTHER [OF YOU] TO PRODUCE THE ACORN, ANOTHER TO CREATE RABBITS, ANOTHER DUCKS, ANOTHER DEER.'"

Ṣuʔic, Aj. ʃuʔitc, pl. ʃuʔiitcum, *Lepus californicus bennetti* (Gray), San Diego Jackrabbit; paaxut, pl. paxtum, young San Diego Jackrabbit; tóoʃexet, Aj. toʃt, pl. tóoʃextum, *Sylvilagus auduboni sanctidiegi* (Miller), San Diego Cottontail; toovit, Aj. toovet, pl. tovtum, *Sylvilagus bachmani cinerascens* (Allen), California Brush Rabbit; qaatqat, Aj. do., pl., qáatqatum, general name for duck; weesal, Aj. do., pl. wéesalum, *Chen hyperboreus hyperboreus* (Pallas), White Brant; la'la Aj. do., pl. la'lam, *Branta canadensis canadensis* (Linnaeus), Canada Goose, Gray Goose (old Mr. Chorcález at Soboba has La'la as his Indian name).

This is the second mention of namkuc singing. The first mention, which is rather a mention of the foods to be produced by namkuc singing, is on p. 245. The third mention is on p. 253, and states that 'ataaxum, human beings, after evidently having been wandering afar during the cremation of Wuyóot, arrived after his cremation and introduced namkuc singing among the people.

52 "[IN, ROBINSON'S "ABOUT" STANDING FOR SP. *COMO EN] ABOUT THE TIME OF 'dixit et factum est,' CREATED MAN."

Lat. Di·xit et factum est, he spoke and it was done. The very form of the expression and use of factum est is hardly such as would be employed by a classical Latin writer, but is felt at once at once to belong rather to the realm of medieval or ecclesiastical Latin. By this expression Boscana means to say that Tcaŋitcŋic created man in a trice, by merely saying the word. The expression is a reflex of similar expressions which occur several times in Genesis, once in Judith (apocryphal book of the Old Testament immediately preceding Esther in the Vulgate), and also twice in Psalms, but nowhere in the bible quite in the exact form here given by Boscana. Fr.

St. John O'Sullivan, Mr. P. T. Hanna, and several others, have searched diligently and we have been able to find only the following very similar passages:

Gen. 1:3: "Di·xitque Deus: fiat lux. Et facta est lux." King James version: "And God said, Let there be light: and there was light."

Gen. 1:7, 1:9 and 1:11: "Et factum est ita." King James version: "and it was so" (at the end of all 3 verses).

Gen. 1:14: "Di·xit autem Deus . . ." Gen. 1:15: ". . . et factum est ita." King James version: "And God said, . . ." ". . . and it was so."

Judith 16:17: ". . . quia di·xisti, et facta sunt." Standard English translation of the Vulgate: " . . . because thou hast spoken, and they were made."

Psalm 32:9: "Quoniam ipse di·xit, et facta sunt: ipse manda·vit, et crea·ta sunt." King James version Psalm 33:9: "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." King James version Psalm 148:5: "For he spoke, and they are made; he commanded, and they were created." 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 Latin 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.

53 "Chinigchinich . . . CREATED MAN, FORMING HIM OF CLAY FOUND UPON THE BORDERS OF A LAKE."

This is the first mention of 'atáax, pl. 'ataaxum, person, human being, here said to have been made of mud by Tcaŋitcŋic, while the southern accounts say that the 'ataaxum were born of Tamáayawut along with her other káamalum, sons. Boscana does not give the Indian word for human being in this first mention.

The second and third mentions of 'ataaxum, spelled by Boscana as *"Attajen"*, are on p. 253 where it states in the coast Indian account of origins that Human Beings suddenly appeared from nobody knew where when the people were eating clay after the cremation of Wuyóot, and gave to the primitive people namkuc singing for producing rain, vegetal foods and game animals, which namkuc descended to the later generations of all the people.

After the arrival of Mexicans and Americans, the word 'atáax became applied especially to the Indians to contrast them with the intruders. Mexican is called Ṣuʃaavit, a term originally meaning wiseman (see p. —), or Alakki, a term of unknown origin, and Whiteman is called Mómŋaxwic, person of the sea (ct. mómŋawic, pertaining to the sea, marine, coastal), because 'atáax, person, is so much used to designate pooxun 'atáax, straight Indian, Sp. puro Indio.

Block print illustrates the creation of 'ataaxum, human beings, at the shore of a nameless lake, conceived of possibly as Lake Elsinore.

54 "'HIM WHO OBEYETH ME NOT, . . . TO HIM I WILL SEND BEARS TO BITE, SERPENTS TO STING, MISFORTUNES, INFIRMITIES, AND DEATH.'"

Poyk noo poo wiwwin húnwutmi poy pum'kó"ipi, ʃówtumi poy pum'kó"ipi, aláxwitci, táppaxic, pipá' táppaxic putxwáyyaxpi (±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 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 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 sick man) is suffer-

ing damage (Sp. está dañado), Tcaŋitcŋic is shooting him 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 kúumʊkat, ceremonial 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 telling the tcátcŋitcʊm (poisonous animals, plants, and objects) to keep out of the way to give them good luck. This is the first mention of Tcaŋitcŋic chastizing, the second mention is p. 269.

LIST OF Tcaŋitcŋic's AVENGERS AND THINGS AND PERSONS SACRED TO Tcaŋitcŋic

The following is a list of those who bite and poison for Tcaŋitcŋic and the beings and things which are sacred to him.

Tcaŋitcŋic Animals

Qawíi'alwʊt, Aj. Qawíi'alat, *Corvus corax sinuatus* Wagler, American Raven, Sp. cuervo grande. The ceremonial couplet is 'alwʊt qawíi'alwʊt, 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 Lucario Chevish list of Tcaŋitcŋic'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 California, Acú vocabulary, p. 250): "raven ɢawiiret."

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

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

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

(3) Ṣáahivawt, occurring as name of the raven in an old San Juan Capistrano song. Cp. possibly ʃaawaq, to wheeze.

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 qawíi'alwʊt was seen flying about a village, a ʃahoovit 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 announcement had been or would be made. For qawíi'alwʊt 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.

Whenever one hears a raven croaking (qaaqiq, to croak), one must always say wit 'ryakku.

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 Wʊyóot 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 Tcaŋitcŋic, it is certain that the beak and claws of the American Raven are meant, Boscana's *cuervo standing for cuervo grande.

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.

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 Indians 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 píivanlac, 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 χontʊ. Sparkman dictionary: "Pe'-van-lash, sling, an instrument used for throwing stones. Poss. -pe'-van-la."

'Alwʊt, Aj. 'áalamal, *Corvus brachyrynchos hesperis* Ridgway, Western Crow, Sp. cuervo, does not share the veneration of his messenger relative qawíi'alwʊt. 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 'Alwʊt, but for Qawíi'alwʊt.

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*." The "*pame*", i. e. paam'ʊʃ, White-headed Eagle, is evidently a tcaŋitcŋic animal on a double score: (1) because it is a "hawk;" (2) because the pa'lat, most expensive article of tcaŋitcŋic regalia, was made from its feathers, or from those of the Golden Eagle or California Condor.

Hunwʊt, 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].'"

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

'Exla Pálvunla, lit. Earth-Plain, said by Chief Juan Sotelo Calac to be a ceremonial couplet referring to the deer, and a name sacred to Tcaŋitcŋic. Cp. Boscana's mention (p. 260) of "horns of deer" in naming the objects in the ceremonial quiver sacred to Tcaŋitcŋic.

Ṣoowʊt, Aj. ʃowt, *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 Tcaŋitcŋic'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."

Laχwalχwic, Aj. laχwalχwitc, *Crotalus mitchellii* Cope, Bleached Rattlesnake, Sp. víbora. 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.

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 Rattlesnake as no. 2 in Lucario Chevish's list of Tcaŋitcŋic's avengers: "Mekus, the 'yellow' rattlesnake." Ibid., Sparkman fn.: "Me'kash, generally called red rattlesnake. —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 everything that there is on the land.

Wóllʊmal, Aj. do., Sting Ray of any species, Sp. mataraya. The following are the species inhabiting the southern California coast:

(1) *Urolophus halleri* Cooper, Round Sting Ray.
(2) *Dasyatis dipterura* Jordan and Gilbert, Rat-tailed Sting Ray.
(3) *Myliobatis californicus* Gill, California Sting Ray, Eagle Ray, Bat Fish.
(4) *Pteroplatea marmorata* Cooper, Butterfly Sting Ray. This is the rarest sp.

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 nʊpika'ki, his knife, from pikát, knife.

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."

Kúyχiŋic, Aj. kúyχiŋitc, *Latrodectes mactans* Fabr., Black Widow. The ceremonial couplet is kúyχiŋic kuyée'ewʊt (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: "K*u*-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 pʊte'ŋa tcappaat, he is red spotted on his belly. For Kúyχiŋic lighting Wʊyóot's pyre according to one version, see p.....

Kuyée'ewʊt, *Argiope trifasciata* Forsk., Banded Garden Spider, *Miranda aurantia* Lucas, Orange Garden Spider. Sparkman dictionary: "K*u*-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 kúyχiŋic, Black Widow. The bite produces an itching. The name enters into the couplet kúyχiŋic kuyée'ewʊt (see above).

Mónnawʊt, Aj. do., Tarantula, Sp. tarantula. There are 3 common sps. in southern California. The name means one who travels about all the time, cp. monwʊt, mʊniiwʊt, mónqalwʊt, traveler. Sparkman dictionary: "Mon'-a-wut, the large spider known as tarantula."

Náavayut, *Bothriocyrtum californicum* Camb., Trapdoor Spider. The ceremonial couplet mention is náavavʊt páakʊkat (the last word being thought to refer to some other kind of spider).

Toróoʃanat, Aj. do., *Ornithodorus turicata* Duges, Adobe Tick, local Sp. pajaruelo. Wrongly identified by Sparkman dictionary: "To-ro'-sha-nut, an insect known as the assasin bug, Conorhinus protractus Uhler."

Ʃuyla, scorpion, Sp. alarcran. There are several sps. in southern California. Sparkman dictionary: "Shu'-y-la, scorpion." Ct. ʃoyla, Basketry Reed, Sp. junco; and ʃayla, *Fulica americana* Gmelin, American Coot, 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.

Tcaŋitcŋic Magic Animals and Personages

Tcawiiwʊt, lit. he who scares away habitually. From tcawwiq, to scare away, e. g. to scare a chicken out of the garden. Tcawiiwʊt is a magical tcaŋitcŋic 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 Tcawiiwʊt. 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 in-

formants denied this, and gave descriptive terms for albino deer.

Tcorwʊt, magic animal, conceived of more or less as a gigantic relative of tcórwʊmal, *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."

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

'Ámmikat, lit. thrower down of a load, name of a being sacred to Tcaŋitcŋic. From 'ammiq, to set or throw down a load. Noon 'ammiq nʊtkwanvʊy, 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.

Piδívδiwʊt, lit. one who habitually breaks, e. g. as wind breaks tree limbs, name of a being sacred to Tcaŋitcŋic. From piδivδiq, 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.

Tcaŋitcŋic Plants

Hulvul Qawiimal, lit. California Sagebrush little-hill, Sp. romerillo-lomita, is the ceremonial mention of hulvul, romerillo, and is always mentioned as a Tcaŋitcŋic object.

Náqtumʊc, *Datura metelodies* DC., Toluache, Sp. toluache. The juice from the root, mixed with water, was given to the boys in the boys' ceremony.

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

'Ucla, *Rosa californica* C. & S., California Wild Rose, Sp. rosa del campo, rosa bronca, is regarded like the California Blackberry as a tcaŋitcŋic 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 tcaŋitcŋic 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."

Any kʊlaawʊt, Aj. kaláwt, tree, 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 kʊlaawʊt as name of the snake sp. *Coluber lateralis* (Hallowell), California Racer.

Tcaŋitcŋic Minerals

Wiyaala, Aj. wʊyaala, D. χakusáa, 1. crystal of transparent colorless quartz; 2. applied to the various light-tinted crystals commonly called Tcaŋitcŋic pʊhúu (see below), amethyst,=purplish quartz, being included under the name Tcaŋitcŋic pʊhúu.

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 region, evidently invariably in pegmatite veins, i. e. in dykes of igneous material in which both sheets of túkʃicval, mica, and wiyaala, these big quart crystals, have been deposited. One of the best of these veins is at 'Aatcaw (locational of 'áatcawʊt, *Photinia arbutifolia* Lindl., Christmas Berry, Sp. fusique, more northerly Cal. Sp. toyon), 2 miles southwest of Potrero.

Not everyone can find these wiyaala crystals; they come out only to a lucky man or to one who performs the proper medicine practices before going to look for them.

One method of getting a wiyaala crystals was for a man to plug the entrance to a nest of 'ıven'χal, *Dryobates nuttallii* (Gambel), Nuttall's Woodpecker, when the bird is away from its nest. The 'ıvén'χal will come and work for 2 or 3 days trying to get into its nest, and will then go and bring a wiyaala. 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 (née Szóvinish, Indian form of surname Śóovinic) 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 Tcaŋitcŋic 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 wóʃwuʃic ceremony for propitiating Tcaŋitcŋic, 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 of Southern California, 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."

Tcaŋitcŋic puhúu, Tcaŋitcŋic's arrow, also called tcátcŋitcum pum'húu, arrow of the tcaŋitcŋic ones, 1. pink or green tourmaline crystal (but black tourmaline crystal is called by the special name túutukwic); 2. kunzite crystal (these are lithium aluminum silicate and are pinkish in color); 3. amethyst crystal (purplish quartz). Garnets, which are common in the region, might be called by this name, but are too small to be considered typical Tcaŋitcŋic puhúu. All the light-tinted crystals commonly called Tcaŋitcŋic puhúu 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 Tcaŋitcŋic shoots into offenders. 'Oypu ʃe"en 'aʃuntal wiyaatal, Tcaŋitcŋic puhuutal, he is going to shoot you with a crystal, with Tcaŋitcŋic's arrow.

Cp. Sparkman (The Culture of the Luiseño Indians, p. 219): "Changichnish 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 tourmaline. 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 taamyac, 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 tourmaline was included under the name Tcaŋitcŋic puhúu, Tcaŋitcŋic's arrow, but black tourmaline was not so called, but was known by this special name, túutukwic.

Noot, meaning chief. A kind of soft rock consisting mainly of kaolin, and occurring in various colors, blue, green, white, red, etc. This rock is pulverized and rubbed on the legs and imparts great swiftness and fortitude in running. It is also used for all sorts of other magical advantageous purposes. This rock whistles: ʃ ʃ ʃ ʃ, to call one's attention to the fact that it is 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 set a tukmal, tray-basket, and put on it eatable stuff and tobacco.

TWENTY ONE

One should then pray in Indian and will then be able to find the rock. After one gets 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 Tcaŋitcŋic punáwχami, what Tcaŋitcŋic gives away.

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

Tupíqqilac, lit. that which one makes fine meshed, from tupiqqiq, sifting basket is fine meshed, name given by members of the Omish family of Rincon to Mr. S. C. Evans as that of a kind of magical stone.

Tuʃáwt, Aj. do., a kind of magical rock. Boscana states (1) that it was placed at the center of the world to hold it fast (p. 249); (2) that gall from the center of this rock made the ocean salty (p. 250); and (3) tells of pulverizing this rock as one of the ingredients of the poison prepared for killing Wuyóot (p. 251). The informants seemed to class the tuʃáwt with the tcaŋitcŋic rocks. For the occurrence of the rock see note—.

Tcaŋitcŋic Objects

Taamyac, Aj. taamyatc, ceremonial mortar. Cp. Toopal, ordinary mortary. The ceremonial couplet is toopal taamyac, mortar ceremonial-mortar. The name taamyac applies especially to the stone-mortars in which diluted toluache juice was served to the boy 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.

55 "HIS [Chinigchinich's] FIRST COMMANDMENT WAS TO BUILD A TEMPLE, WHERE THEY MIGHT PAY TO HIM ADORATION, OFFER UP SACRIFICES, AND HAVE RELIGIOUS WORSHIP. THE PLAN OF THIS BUILDING WAS REGULATED BY HIMSELF."

First mention of the "temple," 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 Sp. templo, temple. Boscana (p. 255) says clearly that it was Tcaŋitcŋic 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 hóotaχic. Hóotaχic 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 hóotaχic 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 hóotaχic, 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 [pʊhootaχ, his hóotaχic]. (This word refers to the sacred encloseure 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 place for a ceremonial assembly; ct. máqqaχic, the ceremonial assembly itself (see p. 264). The verb is maqqaq, to hold a meeting for ceremonial purposes.

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 palávlatcal 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 qayaa'ic of the wamkic was about five feet high. It was constructed by setting posts (of willow, cottonwood, sycamore or Laurel Sumac) at not too frequent intervals, lashing horizontal poles to these using tʊkát, willow bast, leaves of hʊnuuvat, Spanish Dagger, or other 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 near at hand. The various kinds of palavlac, green foliage, that were remembered to have been used for constructing a wamkic are as follows:

Ṣaχát, Aj. do., *Salix lasiolepsis* Benth., Arroyo Willow.

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

Ṣaχáanaχat, *Salix argophylla* Nutt., Coyote Wilow. DuBois (The Religion of the Luiseño Indians of Southern California, p. 156): "Chehenahut, a tall green tree."

Mórwaχpic, Aj. 'aakʊl, *Baccharis viminea* DC., Mule Fat, Sp. guatamote.

Naqwʊt, Aj. do., *Rhus laurina* Nutt., Laurel Sumac, Sp. mangle.

'Avaaχʊt, Aj. 'aváχt, *Populus trichocarpa* T .&. G., Black Cottonwood, Sp. álamo.

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.

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

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

The term kiitca mʊkát, locative kiiŋa mʊkaaŋa; 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 pʊkí' (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 DuBois, The Religion of the Luiseño Indians of Southern California, p. 84, and possibly following Miss DuBois also 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 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, patio cercado para ceremonias, bailadero, iglesia, templo, but was called by the old timers who knew some of the Indian language guamquích, guamcúch, and especially in regular Sp. loanword form guamquiche (also with n, i. e. ŋ, for m). Cp. Eng. Long Beach becoming local Sp. Longbích, 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 Indian by the loanword ramaaða 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 (Monarchía Indiana, tomo I, Libro Quinto, pp. 712-713 of the 1723 edition), following Fr. Antonio de la Ascension, Relacion de la jornada que hizo el Generàl Sevastian Viscayno al descubrimiento de las Californias el año de 1602, tells as follows of the members of the Vizcaíno 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 sucediò, 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 and level yard, and in one part of it, which was where they have the altar, there was a round circle, good sized, 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 Tcaŋitcŋic 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* Vigors, 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 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.

The next account of the wamkic subsequent to that of Boscana is by Reid (The Indians of Los Angeles County, Letter 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 funeral occasions the near relatives of the deceased were allowed to enter."

The ceremony of dedicating a new wamkic and of rededicating it before each ceremony, mentioned by Reid above, is called wamkic tavan'ic, lit. a putting of the wamkic; cp. nooti tavan'ic, the ceremony of initiating a chief, lit. the putting of a chief (see p. ——).

The sacred taamyac, 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 sometimes buried after the ceremony in the wamkic, in the times when 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 dismantled and mantled appearance, both pictures being taken from the same spot, looking south. The 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 is 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, a steep rise in the ground forming the southern boundary of the wamkic, and making a fence unnecessary, according to the practice of these Indians.

The eliptical shape of this old wamkic of the Calacs, clearly brought out when actually measured, is in conformity with what Boscana says of the shape of the wamkic (p. 259): "not exactly round, but inclining to an oval." I see no reason why a wamkic could not be made circular if it were so desired, but it was apparently the custom to make them longer from east to west than from north to south, and the statement by DuBois (The Religion of the Luiseño Indians of Southern California, p. 84) that the wamkic "is made in a circular form" would doubtless hit the case more closely if it were changed to read: was made in an eliptical form.

This is the first mention of the Indian temple, the Indian name here not being given. The second mention is on p. 247, where the Indian name of the emple is given for the first time, the spelling being *"Vanquech."*

56 "THE NAME *Chinigchinich* SIGNIFIES 'ALL-POWERFUL' OR 'ALMIGHTY.'"

The name tcaŋitcŋic 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 tcaŋitcŋic 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" as prefixed to the above words

into Indian.

57 *"Chinigchinich* WAS KNOWN UNDER THREE DISTINCT NAMES, AS FOLLOWS: *Saor, Quaguar,* AND *Tobet."*

Cp. Aramaic 'A·v, Bar, wᵉRu·ḥa· Qa·ðo·ca·. This is the first mention of the three sacred names of Tcaŋitcŋic; 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 Tcaŋitcŋic when he had not yet revealed his divinity, *Toovit, when he had revealed it and had become an initiate among initiates, and Kwá"uwar, after he ascended to heaven.

58 *"Saor,* SIGNIFIES OR MEANS, THAT PERIOD IN WHICH *Chinigchinich* COULD NOT DANCE."

Ṣa'uura, Aj. ʃa'úur, Qe. 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 Tcaŋitcŋic was known before he revealed himself to the people; it meant he was lowly, common, yet to be greatest. It was another of the successes of this work to get years ago 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 pl. form, *"Saorem",* evidently for Aj. ʃa'uuram, given on p. 255 as meaning "persons who do not know how to dance."

59 *"Quaguar,* WHEN ENABLED TO DANCE."

This word is also recorded by Reid (The Indians of Los Angeles County, Letter 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-rivg-nain,* or 'The Giver of Life' [G. 'Iyó'hariv, he gave us that we live; -g-nain, of obscure etymology]. They have only one word to designate *life* and *soul."* It was another of the triumphs of this work that I got years ago the correct form of this old word for God and final, highest epithet of Tcaŋitcŋic, which is K(w)á"uwar. Another informant recognized it as occurring in songs in the form Wawwar, at once volunteered that it is the name of Wuyóot, and a moment later *volunteered*: "No, es el nombre de Tcaŋitcŋic" (no, it is the name of Tcaŋitcŋic); "por eso cantan (that is why they sing): Wawáar Wawwar yané". See also p. 255, where it says that this name was given to Tcaŋitcŋic "when he died and ascended above, among the stars."

59a "IN A DRESS COMPOSED OF FEATHERS."

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 Sp. loanword naawa (from Sp. nagua). The pa'lat is made of network, with either one or two tiers of feathers hung on, which must be from one of three bird species (see note 260). There are two types of pa'lat: 1. pa'lat puqátlanawic, feather skirt with two tiers of feathers, one above the other, lit. pa'lat having one on top of the other, Sp. pa'lat encimado; 2. pa'lat supulna; puhumʃa hoowaant, feather skirt having its feathers in a single row (lit. in a single place).

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, the suitable pum'náwχami, their present, was 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

pavyot. It should be explained that ʃúllaχic, the form given first 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.

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.

This is the first mention of feather skirt. The second mention is on p. 260; the third, on p. 265; the fourth, on p. 290; the fifth, on p. 292; the sixth, on p. 295. The first and third mentions do not give the Indian word. The other mentions give it uniformly as *"paelt,"* the fifth occurrence capitalizing the word.

60 "AND *Tobet*, 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."

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 Tcaŋitcŋic, here given as the third name. 2. P. 248, given as name by which Tcaŋitcŋic 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 Tcaŋitcŋic: "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 Tcaŋitcŋic, and this is evidently the logical order of mention (see p.ù—). 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 [here not italic], 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, *Sylvilagus bachmani cinerascens* (Allen), California Brush Rabbit, Sp. conejito chamicero. Toovit was the first

TWENTY FOUR

At the cremation of Wuyóot he started to sing, using an improvised tcáamamχal, 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 singing initiated the class of mortuary songs called nokwaanic. Cp. 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 Tcaŋitcŋic in contradistinction to ʃa'uura, common person, non-initiate, may be because Toovit was the first singing man. It would be like taking an Old Testament term over into the New Testament.

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 "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 Tcaŋitcŋic. Nor is tóotuwic ever applied to the costume, but only to the dancer. Tóotuwic is used as a perfect synonym of móorikat, tatahuila dancer, agentive of morraq, to dance the tatahuila dance. 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 possessive can be formed when the word occurs in the meaning of tatahuila dancer. If I am a chief and have my tatahuila dancer, I have to refer to him as nuloo'o tóotuwic, my person tatahuila dancer, if I use this word; but if I use móorikat, I can form numóoriχa, my tatahuila dancer.

Another word in my list has been tóowiwut, also tuwiiwut, pls. tóowiwuktum, tuwíiwuktum, seer, one who sees by second sight, one who sees hidden things, disease coming, future events, and the like. The corresponding verb is toowiq, to see by second sight.

61 "AND HIS FACE PAINTED BLACK AND RED."

The following information is given on the paints of these Indians, followed by a list of pigments and a list of color expressions.

PAINTS AND COLORS

Tówʃavanilac, paint, pigment, ink, lit. what one paints with. From tówʃavaniq, to paint.

There has been no definite recollection whether marrow or other animal fat was mixed with paint, as it was, e. g., among the Colorado River tribes. Ṣuktum pum'wi, deer fat, deer grease. Ṣuktum pum'hukʃuv, deer marrow. For the use of the vegetable oil accompanying mashed Chilicote seeds as an ingredient of paint, see below. These kernels are puwiimawic, 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 kunmal, lit. deer's blanket tanned little sack. Such a sack is evidently mentioned as the container of the 'iwee'et charm (see p. ——).

Tówʃavanilac meen'aat, composite paint, Sp. pintura revuelta. 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: "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 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." Cp. 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, páa'isval, or ŋaχlul 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 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.

DuBois (The Religion of the Luiseño 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

Navyót, hematite, Sp. almagre, 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. páa'isval, iron bacterium scum paint, which is also Fe_2O_3.

Páa'isval, a red paint consisting of ferric oxide which is obtained by burning mooʃic, the 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, comes out along with the water. 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 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 piling other pieces of oak bark on top of it. Sometimes cakes of cow dung (vaaka puʃá' hevelvic, pl. vaaka puʃá' hevelévvaantum, 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 páa'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 (see above), but being called by the special name, páa'isval. For painting the body, the páa'isval is merely wetted with water and applied with the finger or otherwise.

For the identification of mooʃic I was indebted to Mr. Nathan R. Smith, Senior Bacteriologist, Bureau of Chemistry and 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 *Leptothrix* [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."

Cp. Strong, Aboriginal Society in Southern California, p. 298: "The red paint was called paismul, and was of iron oxide collected in certain springs."

Téeliŋic qwayaqwyac, 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 'áv'aχunt, or téeliŋic 'ava'vac, 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 was sometimes pulverized and used as the red pigment for making a turóohayic, ground painting.

Kócкuyat, soot, Sp. hollín. This is the black material deposited by smoke that used to hang on the ceilings of primitive Indian houses and which now forms in stovepipes and chimneys. It was sometimes used as paint. Cp. the use of tuula, charcoal, as paint (see below).

Tuula, charcoal. The charcoal from any wood was occasionally used as paint. For the black paint used in making a turóohayic, ground painting, the bark of yuyla, *Pseudotsuga macrocarpa* Mayr., Big-cone Spruce, was burned to the state of charcoal and was then pulverized; it could be spoken of as tuula tuvotvuc yuyla putáatcital lo'χac, 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 ground paintings.

'Enwic pupúc waalqic poy'ic, lit. seed of *Echinocystis macrocarpa* Greene, Chilicote, toasted, 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 seeds mashed to form an oily black mass, which is used for body painting, notably for the painting of the girls in the weqennic, girls' ceremony (see p. 310) and also as a salve and cure for baldness (see p. ——). For the mashed kernels either toasted and uncharred or charred as an ingredient of composite red or black paint, see above.

Naχlul, oxide of manganese, MnO_2. This somewhat hard black mineral, sometimes somewhat shiny (qwatáppaχunt, shiny, sleek), is of somewhat widely distributed occurrence in the Southwest. A lump of it is moistened with water and is applied to the skin as paint; or it can be pulverized. Cp. Strong, Aboriginal Society of Southern California, p. 298: "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).

'Yruuʃat, steatite, was powdered and used as body paint. Cp. Waterman (The Religious Practices of the Diegueño Indians, p. 309): "His body was painted . . . in broad stripes of white paint. This is made of powdered soapstone mixed with water."

Colors

Qwayaqwyac, red, Sp. colorado.
'Av'aant, also 'ava'vac, light red, pink, Sp. color de rosa.
'Aʃo'ʃuc, yellow, Sp. amarillo. Also applied to orange color.
Malomluc, green, Sp. verde.
Kunoknuc, blue, Sp. azul.
Naχlul 'ankic, like black magenese oxide, is the nearest one informant could

come to the term for purple.

ɔ̈wayyaant, white, Sp. blanco.
Piwipwic, whitish, grayish, Sp. blanquisco, cenizo.
Peχepχic, gray, Sp. pardo.
Yuváttaant, black, Sp. prieto, negro.
Tcaχwalaχwaant, spotted, Sp. pinto.
Kwatappaant, shiny, Sp. relumbroso.
Yalássiwʊt, flashing light (like a glass tumbler).

62 "ONCE, WHILE DANCING . . . HE [Chinigchinich] WAS TAKEN UP INTO HEAVEN, WHERE ARE LOCATED THE STARS."

Cp. p. 289: "and once, previous to his death, whilst dancing, he was carried up And cp. p. 320 where it is stated that stars are hearts.

63 "THEY DISAPPEARED, AND WENT OFF, NO ONE KNOWS WHERE."

Pʊmóm ŋeeŋi takwaay'a, they went away and disappeared. These were the 'amúlʊwtcʊm, sing. 'amúlʊwic, first people (cp. p. 320). The sky and earth are full of these people 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 petrified while on the wide circlings of their prehistoric migrations. Nʊpiiwim pʊm'mʊniivʊ, the migrational route where my ancestors traveled, lit. the track of my ancestors (from mʊniivʊl, where he traveled, track).

The first people are also called 'amúlʊwtcʊm káamalʊm tcóχχimʊktcʊm, the first sons that were born (of Tamáayawʊt). Cp. 'amu'wic, pl. 'amú'witcʊm or 'amú'wiyam, ancient, person who lived long ago, Sp. antiguo, from 'amú', 1. already, Sp. ya; 2. formerly, Sp. antes; also 'a'ʃátkawic, pl. 'a'ʃátkawtcʊm, of same meaning, from 'a'ʃa, formerly, long ago, Sp. antes.

NOTES ON CHAPTER III

64 "IN THE PRECEDING CHAPTER, WE HAVE BEEN AMUSED BY BELIEF OF THE INDIANS, *Serranos*."

"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.

65 "AN INVISIBLE AND ALL-POWERFUL BEING CALLED *Nocuma* MADE THE WORLD."

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

Evidently for the Aj. correspondent of Náaχʊynit, 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 [Náaχʊynit] also means sky. Tukmit [Túkʊmit] is the personified sky." Ibid., Sparkman fn.: "Tupash, sky, nahainit, sky, in ceremonial language; tukmit, night.—S." The Aj. form is perhaps *Náaχʊynat. Boscana's c for χ would here be the opposite of his rendering of j (i. e. χ) for k in ʃʊká', Acute-tongued Burrowing Bee (see pp.....).

Other informants have said that *"Nocuma"* ought to be Túkʊmit, lit. darkness, being the personified Sky (see quotation above), husband of Tamáayawʊt, 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 *Náaχʊynat.

None of the 3 preforms of Túkʊmit given by DuBois (The Religion of the Luiseño Indians of Southern California, p. 138) has a similar sound to *"Nocuma."* They are:

First form: Kiwvic, Unoccupied.
Second form: 'Oomay, There Is Nobody There.
Third form: ɔ̈waykit Piwkit, Whitish Grayish.
For these names see p. .....

"Nocuma" has also reminded the informants of the words of the nʊkwaanic song: Nʊkuuma nʊpáa'aya, my poker-stick, my turtle rattle, which is sung including its refrain of hii hii hii while the dancers hold their hands turned towards the earth to show their empty-handedness. The Aj. correspondent of nʊkuuma is nʊkúum (homonym with Aj. nʊkúum, my husband, see below). Again, *"Nocuma"* is reminiscent of nʊkúuŋ, Aj. nʊkúum (homonym with Aj. nʊkúum, my poker-stick), my husband, and since *"Nocuma"* was the husband of Earth and the Indian language when quoting always uses the first person, this may not be such a bad guess as to what *"Nocuma"* is intended for. Again, *"Nocuma"* sounds like nukmʊ, Aj. nukma, my father's older brother older than my father. And still again it would be a pretty good spelling for nʊkuumʊ, my hunting (of rabbits or of small game), from kuumʊc, a hunting of rabbits (cp. kúumʊkat, p.....).

66 "A BLACK ROCK, CALLED *Tosaut*, . . . IS FROM A SMALL ISLAND NEAR THE BEACH."

According to information obtained from Fernando Librado of Ventura, tʊʃáwt was a fragment of 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 tʊʃáwt referred to by Boscana:

(1) There is Bird Rock, frequented by seals as well as birds, 200 yards off Laguna Beach. One can 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 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 four of the Goffs, according to information kindly supplied by Mr. Terry E. Stephenson, and Goff Island is named after all four of them.

(3) The San Mateo Rocks are the most conspicious and furthest out of all the rocks along the Orange County coast, the two rocks already mentioned above being in comparison tide rocks or almost so. The San Mateo Rocks are opposite the downcoast end of the city of San Clemente. 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 Acú under the placename Panχi, 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 tʊʃáwt were used as smoothing tools for smoothing a coating of mud on the walls of adobe houses.

A coating of mud, Sp. un enjarre de lodo, was applied to both outside and inside surfaces of the walls of adobe houses to cover up the sides of the adobe bricks and the cracks between them. This coating of mud was applied and smoothed by a wooden float, Sp. una plana de palo, some 4 inches wide and 10 inches long, or larger. A handle was attached to the central part of the back surface of the float. A piece of 2 x 4 can be used as a substitute for such a float, its 4 inch wide surface being applied, the 2 x 4 being grasped in the hand without trouble. A piece of slate or chalk rock (both of which occur in the region), with one smooth surface and not too wide

for grasping, or with its back surface shaped for grasping, could be used the same as the wooden float, and a fractured piece of dark basalt from S:.ta Barbara Island with a clean break would form a hard and excellent float. In fact, any kind of rock with proper surface or worked to proper surface, and graspable, could be employed. The Indian name for such a smoothing 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 smoothes with, from laqappiq, to smooth. This last word would be the most natural translation of Eng. float, Sp. plana. A float would not be called 'iival, wooden paddle for stirring acorn soup, which is the regular word applied to any kind of a spoon, including a trowel.

Island is expressed by qawiitca momŋa ʃe'qat, pl. qawiitca momŋa wátcqatʊm, hill standing in the ocean. Rock projecting from the sea is: toota momŋa húulaqat, pl. tootam momŋa húulaqatʊm, rock sticking out of the water. Rock which is the basking place of California Sea-lions is: toota páʃkalʊm pʊm'timé'tcala, from time'tcaq, to bask.

The uses of the tʊʃáwt belong to the sphere of shamanistic secrecy, and since these uses 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. An old man at Rincon was seen to get out these rocks of various kinds, and to 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 páppayuwic, ceremonial urine, and with páavivat, native tobacco.

For gall from the tʊʃáwt making the sea salty see p. ..... For pulverization of tʊʃáwt as an ingredient of poison for killing Wʊyúot see p.....

67 "THE SEA, AT THAT TIME."

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.

68 "WAS NO MORE THAN A SMALL STREAM OF WATER."

Wanic, Aj. wanítc, river, any running stream. Wanic yo'qa, the river is running. Wanic kiháat or wanic kihúut, a small stream of water.

69 "THERE CAME A LARGE FISH, BRINGING WITH HIM THE ROCK *Tosaut*."

'Anammat, pl. 'anámmatʊm, 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 record the Indian word, which would have informed us whether fish in general or some specific kind of fish was mentioned in the legend, since it is the custom in these languages to operate with nouns denoting species.

'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 kʊyoowʊt, pl. kʊyowtʊm, whale. Whale vertebra seats were used even in the mountains and are remembered by Indians still living.

70 "THIS [GALL] THEY EMPTIED INTO THE WATER [OF THE SEA], AND FROM ITS FRESH STATE IT WAS CONVERTED INTO A BITTER CONDITION."

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

71 "*Nocumo* HAVING CREATED ALL THE THINGS CONTAINED IN THE WORLD."

This is the second occurrence of this name, it here being spelled *"Nocumo"*. The first occurrence, spelled *"Nocuma"*, is on p. 249, q. v.

72 *"Nocumo* . . . CREATED MAN, OR THE FIRST INDIAN, OUT OF THE EARTH AND CALLED HIM *Ejoni*."

According to Reid (The Indians of Los Angeles County, Letter 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 *Tóovʊχar and as *Tʊvooχar, and also with h for χ in both these forms. *"Ejoni"* has constantly caused as much trouble, guesses being *'Ɪχonni, *'Ɪχooni, *'Éχχʊni, or *'Éeχʊni. Maria Jesusa Omish declared that it must be for her Temecula clan hero 'Éχvaŋawʊt, more generally known as 'Éχvaŋaχwic, meaning the one who originated at 'Eχva Timeekʊ (see p. .....), although of course such an identification is impossible.

This is the first and second occurrence of *"Ejoni"*, which only has these two occurrences, being spelled the same and in italics both times.

73 "AFTERWARDS HE [*"Nocumo"*] CREATED WOMAN, AND GAVE HER THE NAME *Aé*."

"Aé" is evidently imperative singular of either 'aa'iq, to caw as a crow does (Sparkman dictionary: "*A'*-y, 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.

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 that the name may be for G. Pavaavit, up-country Indian, Sp. arribeño, or that the -b- may be a mistake of some kind for -h- and that the word may be for G. Páahavit, Morning Star, Sp. Lucero, or again that it may be for páavivat, wild tobacco, or for páavavʊt, water baby, Sp. madre del agua, individual of mythic race which lives in the water of springs and in the country below them.

74 "MANY YEARS AFTER THE CREATION OF *Ejoni* AND *Aé*, ONE OF THEIR DESCENDANTS, CALLED *Sirout*, (WHICH SIGNIFIES A HANDFUL OF TOBACCO)."

Evidently *Ṣirówt, although the oldest informants have only conjectured that the name is thus. It can not be connected with words meaning "a handful of tobacco." Supúl mat muuy'aant piivat, a handful of tobacco, Sp. una mano llena de tabaco. Muuy'aant, 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 tolmʊl to communicate some message to the Indians in their conquered and changing state.

75 "AND HIS WIFE CALLED *Ycaiut*, WHICH SIGNIFIES ABOVE."

Various informants best competant have guessed *'Ɪkayʊt, *'Ɪkaywʊt, *'Ikaayʊt, or *'Ikaywʊt. Words meaing "above," such as 'eetci, above; túupaŋa, in the sky; do not have a similar sound.

76 "THIS NAME [Wʊyóot] . . . SIGNIFIES SOMETHING WHICH HAS TAKEN ROOT."

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

77 "OUT OF THE CONFINES OF A RANCHERIA, CALLED *Pubuna*, DISTANT FROM ST. JUAN CAPISTRANO N. .. ABOUT EIGHT

LEAGUES."

The Ajachme Indians placed the birth of Wuyóot and, generations later, of Tcaŋitcŋic 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 Kewen, 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 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 Puvu'ŋa. 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 Guorojos, a very old informant, who at once said that Puvú' is Los Alamitos, and described it as the point of hill north of La Bolsa Chiquita.

The Puvú' Indians were baptized almost entirely at San Gabriel Mission, and in the records of that mission the G. gentilicious form Puvú'vet, meaning Puvú' Indian, is much recorded. As far as our present studies have been completed, this G. form occurs twice in the San Juan Capistrano Mission records: "Putùvit" (t for b ?) (Sjc. Bap. I, entry 882); "Puvùvit" (Sjc. Bap. I, entry 968). There is to our knowledge no record of the simple placename Puvú' or of the Aj. gentilicious forms Puvú'ŋaχwitc, Puvu'ŋatc, in the San Juan Capistrano Mission records, they showing only the G. gentilicious form.

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"*, Boscana giving *"Pubuna"* as "N. E. about eight leagues" and "el Rancho de los Nietos" (in reality as far or slighty farther than *"Pubuna"*) as "N. E. . . seven or eight leagues."

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 2⅛ miles,=a little more than ¾ league, from the nearest point on the coast, as compared with the 3 miles that San Juan Capistrano Mission is distant from Tóovunŋa, 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 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 down-

slope 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 Puvú', birthplace of Wuyóot and Tcaŋitcŋic. Just to the south of the area of the village is the old spring, beside which is now built a large pump house. Mr. 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.

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 (cousin of the latter, both were from Maine), 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. Los Alamitos is mentioned by Bancroft (History of California, vol. 3, p. 633, fn.) 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."

McPherson, William (Spanish and Mexican Land Grants of Orange County, Orange County History Series, Vol. 2, 1932, pp. 28-29) gives the following very correct and well-worded summary of Los Alamitos Ranch history: "Los Alamitos, partly of Los Angeles County, 6 leagues, was granted by Governor Figueroa in 1834 to Juan J. Nieto, son of Manuel Nieto. We are told that he soon sold it to the Governor for $500. Bancroft says it was he beginning of the landed wealth of Don Abel Stearns, who bought it with its cattle in 1840 for $6000. Don Abel Stearns was claimant for this ranch before the Land Commission, his only appearance as such, I believe. When the drought of 1864 almost ruined him, the ranch was mortgaged to Michael Reese of San Francisco for $20,000 and lost. The sheriff sold it to Reese for $31,000 in 1866. In 1881 John Bixby, Jotham Bixby and I. W. Hellman bought it from the Reese estate, each having a third interest. It was patented Aug. 29, 1874, for 28,027.17 acres. The old ranch house of Abel Stearns still stands. It is the home of Fred Bixby, present owner of a great part of Los Alamitos."

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

The Indian name for Los Alamitos, Puvunga in its Spanishized form, did not come into general use, Los Alamitos, meaning the little cottonwoods, being adopted instead because of the occurrence of a great jungle of small cottonwood trees at the place. Even Mr. Fred. H. Bixby remembers these, and says that the small cottonwoods were growing at the spring and also elsewhere in the region. The species is *Populus trichocarpa* T. & G., Black Cottonwood, Sp. álamo. Any kind of cottonwood is called in Qe. 'avaaχut, Pala dialects both 'avaaχut and 'avaaχat, Aj. 'aváχt. The diminutive of all three forms is 'avaχmal, corresponding to Sp. alamito. The locational of the non-diminutive is 'avaa'aχ (used as Indian name of Murrieta town; see p.....). The locational of the diminutive is 'avaχmay, a term which is actually used by moderns as a translation of Los Alamitos, and old Eustaquio, who used to shear there, says the place was indeed 'aváχmawic, cottonwoody. 'Avaaχut is the only plant name in the language to which there corresponds a collective noun of different root: 'áalapi, cottonwood grove, Sp. alamar. 'Áalapi is also the Qe. name of San Pascual, place in San Diego County.

Aj. Pikkwel, locative Píkkwelŋa, 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 píkwlaŋa.

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 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 southern branch, which breaks from the main bed below El Monte and runs straight to Los Alamitos Bay, has been stated in 3 standard histories to have started from Carpenter's ditch, Sp. la zanja de Carpenter, running wild in the flood of 1867, but Mr. Allin L. Rhodes informs me that he has found documentary mention of this stream under the name San Gabriel River in the 50's, proving that it was already running in the 50's and suggesting that it may have been running for centuries earlier (see discussion of Los Nietos, p. ù—). This southern branch is known as the New San Gabriel River, also being called merely the New River and the San Gabriel River. The Rio Hondo now joins 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 into 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.

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 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 Ṣá'latum Pum'kí', 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. 'ulâat, pl. 'ulaatum, *Pediculus capitis* De Geer, European Head Louse, also *Pediculus humanus americanus* Ewing, American Indian Head Louse (cp. fn. 329). This last species taken from the 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*.

Plate — reproduces an old lithograph of Los Alamitos ranch house and vicinity as it appeared in the 80's of the past 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 Co., Cal. Elliott 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. 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, rancher, historian, student of the Mission Indians and former Orange County teacher, came to the rescue and with very good fortune found in the 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 views of Santa Ana, Orange, Hewes Ranch, Bixby Ranch, etc.

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 80's. In the background are seen:

(1) At the extreme left what is probably the 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 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 Bryant, née Susanna Bixby, is driving the buggy harnessed with two Shetland ponies such as 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 years or so ago, and when you remember that he probably had no schooling and had just picked 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 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.

This is the first occurrence of *"Pubuna."* The second occurrence is on p. 253, and is spelled the same but not italicised.

78 "SAID *Cucumel* WAS A SMALL ANIMAL INHABITING HOLES IN TO OBTAIN HIS SUSTENANCE."
THE GROUND, FROM WHICH, IN THE DAYTIME, HE ISSUED

Kukúul, Aj. do., pl. kukuulum, *Speotyto cunicularia hypogaea* (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 placename Kukúulum pum'kí', house of the Burrowing Owls, ½ mile south of 'Ahúuya village site at Rincon. Kukúul has the name of being a very observing 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 tattle to Wuyóot.

Other owl species are: muuta, *Bubo virginianus pacificus* Cassin, Pacific Horned Owl, Sp. tecolote (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; túkyupal, *Otus asio quercinus* Grinnel, Pasadena Screechowl, Sp. tecolotito; tóvyanut, sp. resembling túkyupal but having longer wings, not yet identified.

79 "BUT THE MORE THEY ADMINISTERED FOR HIS [Wuyóot's] RELIEF, THE WORSE HE BECAME, UNTIL, AT LENGTH, HE DIED."

Note that Boscana does not mention taking Wuyóot to the various hot springs during his long sickness, for which see p. ——.

80 "SO GREAT A COLLECTION HAD ASSEMBLED, THAT THE CITY OR TOWN OF Pubuna COULD NOT CONTAIN THEM."

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 Tcanitcnic. The name "Pubuna"

is here spelled the same as in the first occurrence; the first occurrence is in italics, the second occurrence is not.

81 "WHILE CONFERRING ON THE SUBJECT, THERE APPEARED TO THEM ONE, CALLED *'Attajen,'* WHICH NAME IMPLIES MAN."

The first mention in Boscana of 'ataaχʊm, human beings, is on p. 247, where they are said in the inland Indian version of creation to have been created by Tcaŋitcŋic, q. v. Boscana does not give the Indian word in this first mention.

The second mention of human beings is the present one, in which 'ataaχʊm is given by Boscana in Indian twice, being spelled both times *"Attajen."* Here in the coast Indian version, nothing is stated as to the creation of human beings, but they were presumably born as one of the begettings of Tamaáayawʊt. Having presumably wandered off somewhere, they suddenly arrive after the cremation of Wʊyóot, find the people eating clay, and give the primitive people namkʊc singing to produce rain, vegetal foods, and game animals. In this way the magical creative powers of human beings not possessed by other animals are brought out in the story.

82 "THE POWER TO CAUSE THE RAIN TO FALL, TO MAKE GRAIN, AND OTHERS TO MAKE ANIMALS."

This is the third mention of namkʊc singing. The first mention is on p. 245, the second mention is on p. 246.

83 "THERE APPEARED IN THE SAME TOWN OF Pubuna, ONE CALLED *'Ouiamot.'*"

Guessed by the informants as *Wiyaamʊt rather than as *Wíiyamʊt, and no etymology obtainable. It is perhaps the real name of Tcaŋitcŋic just as Moyla, Moon, is said to be the real name of Wʊyóot. The word reminds some of the informants of wiyaala, quartz crystal, sacred to Tcaŋitcŋic. Others it reminds of Wʊyóot, and would therefore perhaps be reconstructable as *Wʊyaamʊt; 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."

*Wiyaamʊt is evidently the natal name of Tcaŋitcŋic, corresponding when we compare names and epithets applied to Jesus Christ to the natal name Ye·cu·ª', Jesus, while Tcaŋitcŋic is a title, and corresponds therefore to the title Meci·ha·, Messiah, Christ. The 3 religious epithets, Ṣa'uura, Toovit, and Kwá"ʊwar (see notes ---, ---, ---), also correspond to additional epithets applied to Jesus Christ. The epithet Ṣá'uura, meaning common person, outsider to religious ceremonies, corresponds somewhat to the title, the Son of Man. The epithet Toovit, meaning apparently the California Brush Rabbit, who was the first man who ever sang or performed singing ceremonies in the world, the opposite of common person, corresponds to the term Rabbi applied to Christ in the scriptures, meaning religious teacher, the opposite of common person. The epithet Kwá"ʊwar, applied to Tcaŋitcŋic after he ascended to heaven, and translated by Reid as "God", corresponds to the titles given in the scripture to the ascended, glorified or transfigured Jesus Christ. These epithets designate the 3 ascending degrees of (1) humanity, (2) rabbinicity, and (3) divinity.

This is the first mention of *"Ouiamot."* The second mention is on p. 255, the third is on p. 257, the fourth is on p. 276, the fifth is on p. 339. The spelling is everywhere the same except in the fourth occurrence, where it is spelled *"Ouimot."* For the spelling Oui- for Wi- cp. that of the name *"Ouiot"* (for Wiyóot, see p. ---), which latter word is remembered by informants and proves that Oui- is to be pronounced as Wi- in this name *"Ouiamot"* also.

84 "SON OF *Tacu.*"

If we had only this statement, that Tcaŋitcŋic was "son of *Tacu* and *Auzar,*" there would still be some slight doubt as to which one of these persons was his father and which was his mother, since the Indian idiom usually mentions the mother before the father. This doubt would be partly dispelled by the order of words on p. 247, where it says that Tcaŋitcŋic had, according to the inland account, "neither father

nor mother," mentioning father before mother. Doubt is entirely eliminated, however, by the statement on p. 339: "Others said, that the comet was *'Tacu,'* the father of *"Ouiamot'* or *'Chinigchinich.'"*

This is the parentage of Tcaŋitcŋic according to the coast Indian account. The inland Indian account makes him parentless (see p. 247) or born of Tamáayawʊt.

Conjectures as to reconstruction are *Taakʊ, *Takkʊ, *Takúu, or with q for k in these 3 forms, or possibly even other forms. Modern Indians have even compared taakʊ, gunwad (loanword from Sp. taco)! *"Tacu"* is evidently to be held apart from taaχkʊ, 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 tuukʊ, which would mean place of the California Bobcats, locational of tuukʊt, California Bobcat. This is the first mention of *"Tacu".* The second menion 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 1825 IV.

85 "AND *Auzar.*"

Maria 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 'Ámʃawʊt, a name which has no connection, but which has similar phonetics. He fought on the side of the Cahuillas against the Sanluiseños.

That 'Awʃar was mother, not father of Tcaŋitcŋic is proved by eliminative process by the statement on p. 339 that *"Tacu"* was the father of Tcaŋitcŋic (see note—).

86 "TO THESE INDIANS WAS GIVEN THE NAME OF *puplem,* WHO WOULD KNOW ALL THINGS, AND RELIEVE THE INFIRM AND DISEASED."

Púupulʊm, pl. of puula, doctor who cures by his tóotʊwic, see p. ---

87 "TO SUPPLICATE HIM, NOT IN THE NAME OF *Ouiamot,* BUT OF Chinigchinich."

This is the second mention of *"Ouiamot."* The first mention is on pp. 254, the third is on p. 257, the fourth is on p.276, the fifth is on p. 339. The spelling is everywhere the same except that in the fourth occurrence it is spelled *"Ouimot."*

88 "THEY SAY, 'guic Chinigchinich,' THAT IS, 'THANKS TO Chinigchinich, WHO HAS GIVEN ME THIS.'"

Boscana's -c is for -t. The invocation is wit 'ɪyakkʊ, also wit 'ɪyakkʊ, Tcaŋitcŋic, and as its last occurrence in an invocation wit 'ɪyakkʊ wit, but never *wit, 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 'ɪyakkʊ welcoming the arrival of the paχá' when he first comes to the fire before the dance commences.

89 "THIS Chinigchinich . . . TAUGHT THEM HOW TO BUILD THE *Vanquech,* WHICH MEANS TEMPLE, OR CHURCH."

This is the second mention of the Indian temple, the Indian name, *"Vanquech,"* for Aj. wamkitc, here being given for the first time. The first mention is on p. 255, in the note accompanying which full discussion will be found.

90 "'NO!' SAID Chinigchinich, 'WHEN I DIE, I SHALL ASCEND ABOVE TO THE STARS.'"

Cp. 320, where it says that stars are hearts, i. e., the hearts of first people, and pp. 248 289, where it tells that Tcaŋitcŋic was carried up among the stars while dancing. People were all people even up to the time when Wʊyóot 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'ʃúun mi'qa, the stars are the hearts of people. Ṣu'la, pl. ʃu'lam, Aj. ʃu"ul, pl. ʃu"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. Tcaŋitcŋic hetya, Tcaŋitcŋic ascended.

91 "WE HAVE THE SIX PRODUCTIONS OF THE MOTHER OF *Ouiot*, CORRESPONDING TO THE SIX DAYS OF THE CREATION OF THE WORLD."

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

92 "AND *Ouiot*, ANALOGOUS TO NIMROD OF THE HOLY SCRIPTURE."

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

93 "I DO NOT KNOW TO WHOM WE MAY COMPARE *Ouiamot*."

This is the third mention of "*Ouiamot*." The first mention is on p. 254, the second is on p. 255, the fourth is on p. 276, the fifth is on p. 339. The spelling is everywhere the same except that in the fourth occurrence it is spelled "*Ouimot*."

94 "UNLESS IT BE TO SIMON MAGUS, AS HIS TEACHINGS WERE IDOLATROUS."

Simon, called in the native Aramaic Cim'o·n, who later became known as Simon Magus, that is, 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. 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'o·n was one of several prophets or messiahs 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 Persian, referring especially to a Persian soothsayer; it is the word translated as wiseman in the gospels. But when we look to the Persian for the word which the Greeks took over, we fail to find it. It has been guessed by some that it comes from the Avestan maz, great. The English language has from this noun the unusual word mage, beside the Latin form, Magus.

NOTES ON CHAPTER IV

95 "THE NAME OF TEMPLE . . . WE KNOW IS DERIVED FROM *contemplatione*, A PLACE DEDICATED TO PRAYER."

The etymology of Latin templum, connecting it with 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, as the etymology of Boscana's time evidently did, but assumes the primitive meaning of contempla·ri· to be, to set one's mind aside, just as templum is the sacred section set aside for religious purposes.

96 "WAS PLACED A FIGURE OF THEIR GOD Chinigchinich, ELEVATED UPON A KIND OF HURDLE."

Hurdle, also framework of any kind, is called tapeiste in Spanish; tapeesti is the Indian loanword form. The hurdle described by Boscana would be rendered: kulawtal lo'χac táavalkwac puháŋŋila, thing made of sticks quiver hanging place.

97 "IN THE FIRST PLACE, OF THE SKIN OF A *coyote*, OR *gato montes*, . . . THEY FORMED A SPECIES OF SACK."

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 Ajáchmeyam. Strong (An Analysis of Southwestern Society, p. 9) says: " Among the Luiseño the moiety is practically non-existent, but there was at Soboba 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 have been called túkŋaχwic, pl. tukyam, California Bobcat person, Sp. gato monteseño, and 'anóoŋaχwic, pl. 'anooyam, Valley Coyote person, Sp. coyoteño. There were formerly two parties, Sp. partidos, would be expressed by: wéhŋawtcum 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 house-dwellers, 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 tukval táavalkwac, quiver of *Enhydra lutris nereis* (Merriam), Southern Sea Otter.

98 "HORNS OF DEER."

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

99 "LIONS' CLAWS."

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

100 "TALONS OF THE HAWK . . . PARTICULARLY THE BEAK AND TALONS OF A SPECIES OF HAWK, CALLED *pame*."

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

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

101 "A SPECIES OF HAWK, CALLED *pame*."

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, feather skirt (see p. 200), 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'ʊʃ, White-headed Eagle, just mentioned above, especially supplanting 'aʃwʊt on the coast: and yuŋáavaywʊt, *Gymnogyps californianus* (Shaw), California Condor. The earliest record of paam'ʊʃ is apparently "Pames" (plcn., Sjc. Mar. I, entry 517). The second mention is that by Boscana. But 'aʃwʊt is given in the Tac vocabulary, p. 909: "assuot, aguila." Yuŋáavaywʊt is augmentative of yuŋaavic, also called 'aláwwaka, and 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'ʊʃ as "un gabilan," a hawk, when one is taking down a vocabulary.

102 "THEY FORMED A KIND OF PETTICOAT, TO DRESS THEIR Chinigchinich . . . AND CALLED *paelt*."

This is the second mention of feather skirt. This first mention is on p. 248; the third, on p. 265; the fourth, on p. 290; the fifth, p. 292; the sixth, on p. 295. The first and third mentions do not give the Indian word. The other mentions give it uniformly as "*paelt*," the fifth occurrence capitalizing the word.

103 "SKETCHED UPON THE GROUND IN FRONT OF Chinigchinich, A VERY RIDICULOUS FIGURE."

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 center in connection with the boys' ceremony, the girls' ceremony and the ceremony called tceeyat yun'ic, headdress burying. 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 yúuyʊŋviwʊt and somewhat out of her mind, 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.

Evidently this same kind of figure is mentioned again, pp. 271-272, where it says "sketched 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 occurrence still does not enable us to decide whether toróohayic or simple scratching on the ground is meant.

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

104 "THE FEMALES FOLLOWED, HEADED BY THEIR *Capitana*."

Noot ʃuŋáal, also in the modern language noota, woman chief, Sp. capitana. The G. equivalent is maniisar. Cp. Reid (The Indians of Los Angeles County, Letter 1): "The title of a Chief's eldest son was *Tomear*. Of his eldest daughter, *Manisar*."

This is the first occurrence of the Sp. word for woman chief, and is here given as "*Capitana*." Further on in the text the Sp. word for woman chief occurs 3 times more, but always in the augmentative form: "*Capitanejas*," p. 263; "*Capitaneja*," p. 265; and "*Capitanejas*," p. 280.

105 "PRESENTING AT THE SAME TIME THEIR *bateas*, OR INSTRUMENTS COLLECTED FOR THE OCCASION."

Tukmal, pl. túutukmal, round tray-basket for winnowing, Sp. batea. These are made by sewing together a coil of yúulalac, *Epicampes rigens* Benth., Deer Grass, with splints of ʃooval, *Rhus trilobata* Nutt., Sqaw Bush, less commonly with splints of ʃoyla, *Juncus acutus* var. *sphaerocarpus*, Basketry Rush, Sp. junco.

Food for distribution is brought to the ʃahoovit dance on these tray-baskets, and for this reason they are sacred to Tcaŋitcŋic. 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."

The first woman ever to make a basket was according to one version Waχaawʊt,

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California Red-legged Frog; according to another version it was Ṣulqal, Rounded-headed Katydid (for these versions see p. ——).

106 "THE YOUNGER CLASS DID NOT DARE TO APPROACH EVEN THE ENTRANCE."

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.

107 "WERE ENTIRELY NAKED . . . RESTING THEIR HEADS, GENERALLY, UPON THEIR RIGHT HANDS, WITHOUT MOVING DURING THE CEREMONY."

The Indian men were naked all the time, not merely when in the wamkic. As one informant said: "Whiteman ashamed of his body, Indian is not." Noon héevitcaq, noon (±nuyúuy) numáyk 'oy'aq, I am squatting, I am leaning (±my head) on my hand.

108 "ADORNED IN THE ROBES OF THE '*Capitanejas*.'"

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.

Woman chief is called not capitaneja but capitana on p. 261. The Indian equivalent of capitana, capitaneja is given in note 261-a.

NOTES ON CHAPTER V

109 "THE FORMS AND CEREMONIES ADOPTED IN THEIR ELEVATION TO OFFICE."

This ceremony of installing a new chief is called in common parlance (1) nooti tavan'ic, the putting a chief, from nooti tavan'iq, to put a chief; (2) nooti 'unannic, the recognition of a chief, from nooti 'unanniq, to recognize a chief (for record of this word see also Kroeber, Handbook of the Indians of California, pp. 688); or (3) noot teuluppic, the making a chief to enter, from nooti teuluupiq, 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 ʃaahoovit dancer breaks a piece of feather from one of the split Western Horned Owl feathers the bunchlets of which constitute his teeeyat, 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 have a detailed account by Juan Sotelo Calac on the putting of a new chief, and a shorter account by José Orivas Albañas; space does not permit the reproduction of the accounts of these and other ceremonies in the present book.

Of the entering of a man as chief may be said: 'amu"up tawwaq pum'noo'o noot, their chief (lit. their person chief) is already sitting; 'amu"p m taván'iwʊn pum'noo'oy nooti, they have already put their chief; 'amú' 'unánniwʊn puŋ'noo'oy nooti, they have already recognized their chief; 'amu"up noot teuluppin, he has already entered as chief.

110 "A GENERAL FEAST WAS PREPARED."

Tcaŋillaχic, fiesta. This is the old native word for fiesta, for which fiyesta, from

the Sp., is now generally substituted. It is from tcaŋíllaq, to celebrate a fiesta, Sp. festejar. Noon tiw'iq nooti Kalaaki, tcaŋíllaχic tócŋ.kat, yo vide el capitan Calac, el que manda la fiesta, yo vide el capitan fiestero Calac, I saw Chief Calac, who is commanding the fiesta, I saw the chief of the fiesta, Calac. There are two words for assembly or gathering of any kind: 1. yúnnaχic, from yunnaq, to assemble; 2. purú"-axic, from puru"aq, to assemble. And there is a special name for a meeting for ceremonial purposes, e. g. to arrange for a tcaŋíllaχic: máqqaχic, from maqqaq, to hold a meeting for ceremonial purposes; cp. maqqilac, place for holding such a meeting, even applicable to a wamkic (see p. ——).

111 "ALEXANDER MAGNUS . . . TOOK FROM HIS HEAD THE *diadem*, TO BIND UP THE WOUND."

Sp. diadema, from Lat. diade·ma, and this in turn from Greek diáde·ma, a royal headband, lit. a binding around, from diadeîn, to bind around: dia-, through, across; deîn, 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 6. 6. 4 there is a reference to Alexander binding the diade·ma about his own head (capiti circumde·dit), and that in Valerius Maximus 5. 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 better than I do. . . . I might suggest that you address them." I addressed these scholars, but also 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.

112 "HE WORE A SPECIES OF CORD MADE FROM THE HAIR, WHICH WAS PASSED THREE OR FOUR TIMES AROUND HIS HEAD."

Haw'lac, any band worn around the head, Sp. banda, melindre. ʒaynit, a little known ceremonial word thought to mean about the same as haw'lac. Piwiic, 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 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 in mourning. This is the first mention of this cord. the second mention is on p. 290.

113 "A THIN PIECE OF WOOD, OF ABOUT HALF A YARD IN LENGTH, SOMETIMES, OF A SHAPE SIMILAR TO THE BLADE OF A SWORD."

'Eelat, 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 \ahoovit 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 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. The stick is 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."

114 "A KIND OF PETTICOAT, FORMED ALSO FROM THE FEATHERS OF BIRDS, REACHING DOWN ALMOST TO THE KNEES."

This is the third mention of feather skirt. The first mention is on p. 248; the second, on p. 260; the fourth, on p. 290; the fifth, on p. 292; the sixth, on p. 295. The first and third mentions do not give the Indian word. The other mentions give it uniformly as "*paelt*," the fifth occurrence capitalizing the word.

115 "THIS WAS CALLED THE DRESS OF THE '*Capitaneja*,' AND WAS THE *Tobet*, SO TERMED BY Chinigchinich."

This is the second occurrence of "*Capitaneja*." The first occurrence is spelled "*Capitanejas*" and is on p. 263. The third occurrence is spelled the same and is on p. 280.

116 "THE INSTRUMENTS . . . BEING COMPOSED MOSTLY OF THE SHELLS OF TURTLES, WITH SMALL STONES INSIDE."

Páa'ayat, Aj. do., turtle rattle, made by fixing a carapace of páa'ila, Aj. paa'il, *Clemmys marmorata* (Baird and Girard), Pacific Terrapin, transversely on a stick and putting in it 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; maaχul, *Washingtonia filifera* Wendl., California Fan Palm; or very rarely tiny pebbles. This is the first mention of the páa'ayat. For second mention see p. 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

The following is a list of the musical instruments formerly used by these Indians:

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. 265, 291, 295.

Hɔ'ɔqilac, general term for whistle, from hɔɔqiq, cursive form of the verb hɔqqiq, to give a whistle (either with the lips or by means of a whistle).

Mómlaχpic, bullroarer, from mommiq, to sound the bullroarer. Sparkman dictionary: "Mom'-la*h*-pish, a flat stick, at one end of which a double string is passed through a hole, this, when the string has been twisted, makes a loud drumming noise when swung around the head, and is used to call the people together at feasts. Poss. -mom'-la*h*-py."

Neχwut, 1. gourd; 2. gourd rattle, such as the Colorado River tribes and

Desert Cahuillas use. Gourd is also called puuli, from Sp. bule.

Ŋaŋonlac, whistle, from ŋaŋonniq, 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 pʊtaatci, 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) Koolʊl, *Arctostaphylos glauca* Lindl., Great-berried Manzanita.

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

(3) 'Aatʊt, *Prunus demissa* (Nutt.) Dietr., Western Choke-cherry, Sp. capulín.

(4) Maaχʊl, *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'-ayat, 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."

Paaχal, whistle.

Qáʃlapic, 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 qaʃʃaq, to make a clapping or slapping noise.

Tcáamamχal, 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 Wʊyóot, the first time that a person ever sang.

Tcíkwlaχpic, 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 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 hunter's success."

Wíirʊlac, diminutive wíiðʊlamal, flute. 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."

117 "IT WAS THE CUSTOM . . . IN ALL THEIR FEASTS, TO CARRY PRESENTS TO THE PERSON WHO GAVE THE INVITATION."

Nawχamic, a present carried to a fiesta, also used of a present of food to be given away at a ʃahoovit dance. 'Óvvic, any gift or present. Nettcic, an offering, contribution, e. g. money collected to present to an official at a ceremony.

118 "'Chinigchinich IS VERY ANGRY, AND WISHES TO CHASTISE US, BY SENDING UPON US A PLAGUE, OF WHICH WE MAY ALL DIE.'"

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

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119 "TO DECLARE WAR."

Neqpic, fight, war. Neqpic mi'qa, there is war. Neqpiq. to fight. Neqpiwʊn, they are having a war, estan guerreando. See Boscana's chapter entitled "The Indian Wars," p. 306 ff.

120 "IMMEDIATELY A CRIER WAS SENT FORTH."

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 qéwlawʊt, also qéwwikat, the first word also meaning person who hollers too much, Sp. griton. Qewwiq tócŋʊvic, he is hollering out his orders (e. g. that no liquor will be tolerated at the fiesta).

121 "THE WOMEN WERE COMPELLED TO MAKE AN ABUNDANCE OF *pinole*."

Pooyic, 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 mention is 275.

122 "SOME OF THEM |THE CHIEFS| HAD TWO OR MORE WIVES, THAT THEY MIGHT BE MORE PLENTIFULLY SUPPLIED WITH SEEDS."

Wéhtcʊmi toppiq ʃúʃŋalmi, he has two wives; wehtcʊm pʊʃŋaakim, they are two his wives. 'Amúuluwic pʊʃŋaaki, his first wife. Pʊwehlaw pʊʃŋaaki, his second wife. Pʊpáahilaw pʊʃŋaaki, his third wife. These terms are said of the wives referring to the order of their acquisition. 'Awolvʊ pʊʃŋaaki, his principal wife.

NOTES ON CHAPTER VI

123 "THAT THEY MIGHT KNOW THE CLASS OF ANIMAL, WHICH THE GOD, Chinigchinich, HAD SELECTED FOR THEIR PARTICULAR VENERATION, A KIND OF DRINK WAS ADMINISTERED TO THEM."

The object or animal which the pummal, initiate, sees after drinking the toluache, is heeded, its commands, if any, are obeyed, and it can be spoken of as pʊ'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 pʊ'áac, and also by the special term pʊtootow. Sometimes the two words are used together, almost as a ceremonial couplet, and always in the order pʊ'áac pʊtootow. The absolutive, non-possessive forms of these two words are 'acla and tóotʊwic. 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 tóotʊwic in its application to tatahuila dancer is not used, but one employs a circumlocution (see p. 247). The 'acla, alias tóotʊwic, of the pummal is transmitted to him only at a certain point in the maani paa'ic, boys' ceremony, by pʊ'eððaχ, his sponsor, who produces his own 'acla, alias tóotʊwic, from his heart through his mouth and gives in his hand some of it to the pummal who is pʊʃaapi, 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 paa'ic ceremony years later. The technical term for the imparting of the tóotʊwic by the sponsor to the godson pummal is nevenniq, meaning to impart 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 tóotʊwic. This boy is not the man's son, but may be any male relative or practically any boy of suitable age in the community whom the man may select. A man can take this tóotʊwic 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 acquired only by being imparted to one by one's sponsor when one is pummal in the maani paa'ic, boys' ceremony.

A man may have as his 'acla tóotuwic tóomawut, thunder, taakwic, ball lightning, any kind of phenomenon, 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 -áac, 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 núptiŋa), to see in my dream; or ney putinniq, it appears to me as a dream-vision or dream-apparition.

The imparting of the 'acla or tóotuwic is the crux of the entire maani paa'ic, boys' ceremony, and Miss DuBois misses this information altogether when she writes (The Religion of the Luiseño Indians of Southern California, p. 80): "Lucario [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 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 personal totem had long ago existed among the Diegueño Indians."

124 "A KIND OF DRINK WAS ADMINISTERED TO THEM, MADE FROM A PLANT CALLED *Pibat*, WHICH WAS REDUCED TO A POWDER, AND MIXED WITH OTHER INTOXICATING INGREDIENTS."

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; maani paa'ic, a drinking of "maani," the last word little understood by modern Qe. informants, flashes upon us with meaning when we compare 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 tóopawut, 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 maláal, interesting because of its close resemblance to Aztec metatl, whence Sp. metate. This old name is becoming supplanted by ŋóoχilac, what one grinds with, from ŋooχiq, to grind, which name is also applied to the handstone of the metate, unless one wishes to follow the Sp. and call it pumáa, its hand.

125 "ON THE GROUND . . . THE Puplem SKETCHED A MOST UNCOUTH AND RIDICULOUS FIGURE, OF AN ANIMAL."

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.

126 "THEY PLACED UPON THE POOR INDIANS A BRAND . . . A KIND

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OF HERB WAS POUNDED UNTIL IT BECAME SPONGE-LIKE."

One of the very rarest items of information that I have ever obtained, and presented for the first time in this book, is the identification of páakuʃic, Aj. páakwʃetc (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 weqennic, 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 putówʃavan, Aj. putóovʃene, his marking, non-possessive tówʃavanic, Aj. tóovʃenetc, a marking, a painting, from tówʃavaniq, Aj. tóovʃeniq, to mark, to paint. But contrast putooʃa, its yolk, said of an egg. 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, and a term totally unknown to the informants, although marking would be the natural and easy word to apply.

Branding with a branding iron is expressed by tikkiq, the common verb meaning to light (fire or lamp), its distributional being tikíððikiq, 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, to cauterize a sore with a hot iron. Na'innic, a cauterization.

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 arm. Arm is called mat, the same as hand, a people who went sleeveless evidently not finding it necessary to distinguish, except by descriptive terms, 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, -qaaʃi (ct. qaaʃil, White Sage; the two words fall together in the locative (-)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 estafiate 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, *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." Ṣakícmanim was an old woman who lived at Potrero. Ṣakícva is a place on Palomar Mountain.

But sakicmal (with diminutive sharpened s), *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!

127 "THEY WERE WHIPPED WITH NETTLES."

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 or 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 day 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.

128 "AND THEN HE WAS CARRIED TO THE NEST OF THE NEAREST, AND MOST FURIOUS SPECIES OF ANTS, AND LAID DOWN AMONG THEM."

The ants used in the ant stinging of the boys' ceremony were 'aanat, pl. 'antʊm, *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 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 bosom 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 'antʊm) to affected part in treating the sick see p. 310.

Reid (The Indians of Los Angeles County, Letter 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. 'ánmalʊm, *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. lamáqqatʊm, *Messor andrei* Mayr., a black ant a little larger than the California Harvesting Ant. Wí'yawic, pl. wí'yawtcʊm, *Limotopum occidentalis* Emery, a stinking tree-climbing ant. Tuumal, pl. túumalʊm, *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: 'ántivismal, pl. 'ántivismalʊm, 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. 'áanawilʊm, and 'áanawʊt, pl. 'áanawʊtʊm.

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 pʊsuypi, 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 'antʊq. An anting, also used as the name of the ant ceremony, is 'antʊc.

129 "THE YOUNG WERE NOT ALLOWED TO APPROACH THE FIRE TO WARM THEMSELVES, THAT THEY MIGHT LEARN TO SUFFER, AND BECOME CONNATURALIZED WITH THE CHANGES OF TEMPERATURE."

That the boys and youths should not usurp the best places by the fireside was part of the péepʊχʊnic, advice (from péepʊχʊniq, to advise) given by the elders. The boys were told: 'Omóm kwóoy'inʊm 'á'wʊlmi kuuŋa, qayχʊm' pʊrurraχ 'á'wʊlʊm póomʊkila, man'χʊm qay kut tow, 'om'puutcip ŋináalilʊt; 'in'aχam nʊʃuktcip; man'χʊm qay náχmama 'á'wʊlʊm pʊm'teelay. (Ye must give place to the older people by the fire, do not stand in front of the older people, and do not look at the fire either, it might ruin your eyes; get away from being in my way; and do not be listening to what the older people say either.)

130 'WHOSE GREATEST LUXURY WAS TO LIE BASKING IN THE SUN."

Well does Boscana refer to the Indians' fondness of lying naked basking in the sun. This life in the sun agreed with them, and Torquemada (Monarchía Indiana tomo I, p. 712) writes because of this 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 in translation: múyyʊkʊm 'ataaχʊm, póplivim pʊm'taaχaw mi'qwaʃ, mómkatʊm mi'qwaʃ.

To sun oneself is time'tcaq. Time'tcalac, basking place (the Indians had a windbreak, enclosure or favorite place of some kind near the house where they would sit or lie and bask.

131 "'*atole.*'"

Wiiwic, Aj. wiwtc, acorn soup, acorn gruel, acorn mush, Sp. atole de bellota. Cp. wiwqa, to cook acorn soup. 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 atelli, corn gruel, which was made in various ways, and 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.

132 "'*pinole.*'"

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

133 "A SMALL SHALLOW BASKET, CALLED BY THE NATIVES, '*tucmel,*' WITH WHICH THEY LEARN THE WAY TO CLEAN THE SEEDS."

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.

134 "THE GIRLS WERE TAT-TOOED . . . FROM THEIR EYEBROWS, DOWN TO THEIR BREASTS; AND SOME FROM [I. E. ON, TRANSLATING SP. *DE] THE CHIN ONLY."

Túuhuluc, tattoo, possessive -túuhulu. From túuhuluq, also túuhuluniq, to tattoo. But porriq, to prick (with needle, cactus thorn, other thorn, or sharp flint fragment in tattooing). Supúl 'atáax̣ putúuhulumawic, a tattooed person, lit. a person having his tattoo.

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 . . ."

135 "AND THEN THEY WERE RUBBED WITH A KIND OF CHARCOAL PRODUCED FROM *mescal,* SO THAT A PERMANENT BLUE COLOR REMAINED."

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 still another special term, 'aʃoova, applied to no other flower. The stalk was roasted in the coals to be eaten, also the flowers were boiled as food. But panaa'al, stalk, Sp. quiote, and 'aʃoova, flowers, Sp. flores, were not used as pigment for tattooing, only the roasted sugary panáal, Spanish Bayonet cabbage, Sp. mezcal, was charred and rubbed on the bleeding pricked tattoo pattern. Also other charcoal could be used on occasion for tattooing.

Local Sp. mezcal, used as name of this plant species, its leafy base or cabbage, and the product made by the Indians by roasting in an earth oven this leafy base or cabbage, is from Aztec mexcalli, liquor extracted from the maguey agave of Mexico.

This is the first mention of mezcal, the word being spelled *"mescal."* The second mention is on p. 276; the third mention is on p. 296, and is the second occurrence of the Sp. word, the spelling being the same as in the first mention.

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 the pounded green leaves of the takavʃic were then rubbed in, and this was said to produce a blue and good-looking tattoo.

Both charcoal and night-shade leaves produced a bluish black color.

136 "IT MUST HAVE BEEN THE FAMOUS *Ouimot* [SIC], WHO INSTITUTED THE BURNING, OR BRANDING OF THE MALES."

This is the fourth mention of *"Ouiamot,"* here spelled *"Ouimot."* The first mention is on p. 254, the second is on p. 255, the third is on p. 257, the fifth is on p. 339. The name is spelled *"Ouiamot"* except in this fourth mention.

137 "THEY WERE TO COMPLY WITH ANY DESIRE WHICH HE MIGHT EXPRESS, WITHOUT MANIFESTING THE LEAST RELUCTANCE ON THEIR PART."

Pumíx̣ kuntaqqaq pu'yóotupi ʃuŋaali, he has the privilege of stealing women. This privilege was not confined to the púupulum, but any young fellows on the occasion of a big fiesta had this privilege. On the occasion 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 folklore than fact in such stories. There are also 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 River tribes.

138 "THEY LAID BRANCHES OF THE *'estafiarte'* (A KIND OF PERENNIAL PLANT), SO AS TO FORM A BED, WHICH THE NATIVES CALLED *'Pacsil.'"*

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 a kind of arrows will be found on p. 286. We have here mention 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 or lie to be roasted during the weqennic, girls' ceremony. Not only can the estafiate grande be used for this, but also its sister plant, páatcivat, *Ambrosia psilostachya* DC., Western Ragweed, which is called in Sp. estafiate chiquito. The name is misspelled by some mistake in the Robinson text with an -r-: *"estafiarte."*

Some mishearing, miscopying or missetting must have affected Boscana's *"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 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.

Néenix̣yal pátcx̣ayal 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: pátcx̣ayal, also dialectically pátcx̣ayat, *Scirpus microcarpus* Presl., Panicled Bulrush; Néenix̣yal, *Carex schottii* Dew., a sedge species noted for its mass of roots.

Another ceremonial couplet naming two plant substances in which girls were formerly laid for being ceremonially roasted is mooʃic 'ayáaraka. Mooʃic 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.* For the eating of 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)."

NOTES ON CHAPTER VII

139 "WHEN ONE OF THEM WAS INCLINED TO MARRY."

To'maq, *man marries.* Kuŋluq, woman marries. But péwlowun, they marry each other, from -péew, companion, wife.

140 "'I WISH TO WED WITH YOU' . . . 'I WILL INFORM MY PARENTS, AND YOU SHALL KNOW.'"

Noon 'oy tó'mavitcuq, I want to marry you. Wéetcapu 'ókkax̣an, we two are going to be together. Lóoviqap, all right. Nóonupu yax̣án nuyooyi nunaayi, pa"up 'unannin, I shall tell my mother and father about it and then you shall know.

141 "EVER RISING AT THE DAWN OF DAY, BATHING HERSELF."

'Ataaχʊm 'aaʃma 'amʊ'eχŋay, 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 throughout 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 inevitable bath, "so the moon will get to see you clean," so his old people told him. 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."

142 "A TEMPORARY SHELTER COVERED WITH THE BRANCHES AND LEAVES OF TREES."

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

143 "SEATED UPON A TULE MAT."

Piveesac ŋaw'lac, tule mat, Sp. petate de tule. Piveesac, *Scirpus acutus* Muhl., Common Tule, Sp. tule redondo. 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 is the same as that given by Rémi Siméon in his dictionary, p. 647, except that he has it written with the addition of -n. . . . This error in the dictionary 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, a coarse tule species used for their mats." Cp. note ...., which tells of Toltec being derived from tule and meaning tule Indian.

These Indians made two kinds of tule mat: 1. mootcic ŋaw'lac, simple-twined mat, the twining material being tule or string; 2. yuulic ŋaw'lac, pierced mat, in which the tule is pierced with string instead of being twined.

144 "AND PLACED UPON HER PERSON THE DRESS OF THE *'Capitanejas.'*"

This is the third occurrence of *"Capitanejas."* The first occurrence is on p. 263 and is spelled the same. The second occurrence is spelled *"Capitaneja"* and is on p. 265.

145 "SOME PARENTS, EVEN, WHEN THEIR CHILDREN WERE IN INFANCY, BY MUTUAL AGREEMENT, WOULD PROMISE THEM IN MARRIAGE."

Pum'yóm pum'nám 'awóy pum'táaχ téetilawun pum'káamaymi pum'ʃawáamaymi tó'maniwun pumoomi, 'awóy kéekatmi, 'ataaχum pum'yawáa. (Sometimes their mothers and fathers talk together, and marry their children together, sometimes even small children, that is the Indians' way.)

146 "IN THE YEAR 1821 . . . I MARRIED . . . A COUPLE WHO WERE THUS [IN INFANCY] BETROTHED."

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.

147 "I MARRIED, IN 'FACIE ECLESIA [SIC]', A COUPLE."

Lat. in facie· eccle·siae, lit. in the face of the church. The Century Dictionary and Cyclopedia, 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 'ɪyléesiyaŋa, before the church, or 'ɪyléesiya pupucŋa, in the

face of the church, in the sight of the church. Or wámkiŋa, wamkic can be substituted for 'ɪyléesiyaŋa, 'ɪyléesiya respectively, if one talks "Indio puro"—which means straight Indian.

148 "VERSES SUNG TO THE BETROTHED."

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

(Nʊ)kí' noykit nóoy'ayvam, — (My) house leveled off, leveled off,
(Nʊ)kí' ʃaχát palavlac. — (My) house of green boughs of Arroyo Willow.
'Iviiman maháar wʊʃanniq: — With these (people, i. e. the newly married couple) five (things) have been placed:
'Ivi' panáal, 'ivi' 'ʊruuʃat, — This mezcal, this steatite pot,
'Ivi' 'eχval, 'ivi' ʃʊká', 'ivi' qaaʃil. — This sand, this (honey of the) Acute-tongued Burrowing Bee, this (pinole of the) White Sage.

-Kí', possessive stem of kiitca, house, with nʊ-, my, omitted, is perfectly good in a song.

Noykit nóoy'ayvam is 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. 'éeχamʊ nóoyamʊ, fn. 255.

Ṣaχát, Arroyo Willow, here standing before and qualifying palavlac, green boughs, this noun compound being in apposition with (nʊ)kí', (my) house.

'Iviiman, with them dpl., referring to the betrothed or newly married couple.

Maháar, five, referring to the five things about to be mentioned.

Wʊʃanniq, they dpl. have been placed or set down.

'Ivi', this.

Panáal, *Yucca whipplei* Torr., Spanish Bayonet, Sp. mezcal, referring especially to its cabbage, and applied also, as is the Sp. name mezcal, to the product prepared by roasting the cabbage in the ground, this product being called more explicitly in Indian kottcic panáal, roasted Spanish Bayonet.

This is the second mention of mezcal. The first mention is on p. 276; the third mention is on p. 296.

'Yruuʃat, Aj. 'ʊruuʃʊt, 1. steatite pot; 2. steatite, alias 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 food in a steatite pot. The steatite pots were much higher priced than those of clay. No detailed mention need be made here of the numerous other articles made of steatite, such as bowls, comals, ornaments, and arrow straightening stones. A little steatite used to be scraped from a piece of the substance, or some object made of it, into water in which one washed his hands or face, and made the water soapy, leaving a smoothness on the skin, like talc. Steatite differs from serpentine in that the former can be scratched off easily, while the serpentine is usually harder.

'Eχval, 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.

Ṣʊká', pl. ʃʊkaa'ʊm, Aj. ʃaká', pl. ʃakaa'am, *Andrena rugarea* 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.....).

Pupáaw, Aj. do., its honey, lit. its water, is understood after ʃʊká'. This is the first mention of ʃʊká', the speling 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'mʊkvʊl, 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.

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 coarsely ground and is excellent when stirred up in milk. Pooyic, pinole, is understood after qaaʃil.

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 ʃʊkaa'ʊm pʊm'páaw, honey of Acute-tongued Burrowing Bees.

149 "THE MOST LUDICROUS CUSTOM . . . WAS THAT OF [THE HUSBANDS] OBSERVING THE MOST RIGID DIET FROM THE DAY OF THEIR WIVES' CONFINEMENT."

Ma'niq pʊtáaχ, 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 pʊtáaχ. 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 couvade. 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, I. 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, and 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 "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: pʊpúc 'atcoχχaχ 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.

150 "THEY WERE CALLED *'Cuit,'* IN THE MOUNTAINS, *'Uluqui,'* AND IN OTHER PARTS, THEY WERE KNOWN BY THE NAME OF *'Coias.'*"

Kuuyat, pl. kúuyatʊm, Aj. kuyt, pl. kuytʊm, transvestite, Sp. joto. 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 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 Sp. 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 kʊlaawʊt, transvestite stick. A transvestite can also be called ʃʊŋáal ya'ác, woman-man, a term which is also used for hermaphrodite, Sp. mamflor; also weh pʊtaaχaw, two his bodies, referring to his being half man and half woman.

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

151 "A MISSIONARY FROM THE MISSION OF ST. DOMINGO, IN LOWER CALIFORNIA."

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."

Mision 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: Mision de Nuestra Señora del Rosario (1774); Mision de Santo Domingo (1775); Mision de Nuestra Señora del Descanso (1778); Mision de San Vicente Ferrer (1780); Mision de San Miguel Fronteriza (1784); Mision de Santo Tomás de Aquina (1791); Mision de San Pedro Mártir de Verona (1794); Mision Fronteriza de Guadalupe (1795); Mision Santa Catarina de los Yumas (1797). Mision 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.

Mr. Phil Townsend Hanna 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.

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

NOTES ON CHAPTER VIII

152 "LIVED UPON THE WILD SEEDS OF THE FIELD, THE FRUITS OF THE FOREST, AND UPON THE ABUNDANCE OF GAME."

The country had a great diversity of food products, and getting them afforded the Indians ideal exercise. 'Ataaχum pum'náatcuχun, Indians' grub. Náatcuχunic, food.

153 "THE CONSTRUCTION OF THE BOW AND ARROW."

Kúttupic, bow. Bows were made of the following kinds of wood: pavlac, also called merely kúttupic, bow, *Fraxinus dipetala* H. & A., Foothill Ash. (Pavlac is also the name of *Rubus parviflorus* Nutt., Thimble-berry, which is not used for bows.) Kuutpat, *Sambucus glauca* Nutt., Blue Elderberry. Táawumal, *Cornus californica* C. A. Mey., Creek Dogwood. The same shrub was used for arrows (see below). Waa'at, *Juniperus californica* Carr., California Juniper. Ṣaχát, *Salix lasiolepis* Benth., Arroyo Willow. Wat, *Salix nigra* Marsh. var. *vallicola* Dudley, Black Willow.

Qáawinac, bowstring. This was most commonly a wiitca qáawinac, bowstring of *Apocynum cannabinum* L., Indian Hemp. 'Atá' qáawinac, sinew bowstring, was also used.

Huula, arrow. Arrows of huykic, *Phragmites communis* Trin., Common Reed, Sp. carrizo, or carrizo de panocha (meaning sugar bamboo), the tall native "bamboo," not common, found growing only about springs or in moist places, 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 miles 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 stemmed than huykic, occurring only in dry places and not used for arrows, is páaχalkic, *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'út, *Adenostoma fasciculatum* H. & A., Chamize, also called Greasewood, Sp. chamizo. One-piece arrows were made of several kinds of plant. The slender branches of táawumal, *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 páakuʃic, Aj. páakwʃetc, *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 p. 273 and p. 277. The very straight and easily prepared stalk of hanla, *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 hanla 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 hanla huula sufficed. Arrow having arrowhead is called e. g. huula héttcaχont or huula héttcilamawic.

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The feathering of an arrow is called huula pupúc, lit. arrow its eye, since it is the feathering that guides it in a straight course, or huula puhumʃa, arrow its feathers. The feathers are attached on preferably with qawla piksiv 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 puhúmʃamawic, an arrow with feathers.

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

Táavalkwac, quiver. For the various kinds of quiver see fn. 259.

154 "BUT *clothing*, IF SO IT CAN BE CALLED."

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 again 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 blanket over their shoulders, and thought nothing of it, while the fibre 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; tuberculosis, piles, cancer and venereal diseases absent, so the oldest informants have stated, informants who really knew. The household rose at daylight and all its members headed, 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. 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 or lazy looked as handsome as those of the rich. Even as the poor benighted Hindoo, these people made the skin do.

One should also mention in this connection the story of Mrs.
of Rincon, who was frightfully burned to death as a result of wear ig modern clothes. Her dress caught on fire and she rushed screaming from the house. A man tore her

dress from her, but the damage had been done—almost instantly. She died a few hours later after suffering agony, almost her entire body being covered with blisters. In Indian times such a death would never have occurred.

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 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 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 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.

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.

155 "WAS A SMALL SKIN THROWN OVER THE SHOULDERS, LEAVING THE REMAINING PORTION OF THEIR PERSON UNPROTECTED."

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

The men, boys and 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.

Nu∫ookap kuti'qa ∫uukat putáanatal, my shoulders are covered with a deerskin blanket. Also: ∫uukat putáanatal noon 'o∫qa nu∫okna, I have a deerskin blanket on my shoulders.

The adult women, however, wore backflap and frontflap, described as follows: Ŝixeevic, possessive -∫xevki, 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. ∫ixéeviwut, *Pentstemon antirrhinoides* Benth. Sparkman dictionary: "Shay-hay'-vish, apron made of inner bark of cottonwood or willow, formerly worn behind."

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. .

A backflap or backflap and frontflap (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.

156 "THE FEMALES FORMED A KIND OF CLOAK OUT OF THE SKINS OF RABBITS."

Tawaayic, possessive -twaayi, 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 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 milkweed or yucca twine for the woof." Reid (The Indians of Los Angeles County, Letter 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."

157 "ALSO NETS OF VARIOUS DIMENSIONS, WHICH WERE USED FOR SUNDRY PURPOSES, SUCH AS FOR CATCHING FISH AND WILD FOWL, AND FOR CARRYING HEAVY BURDENS ON THEIR BACKS."

Tcíiwanac, fishnet; waanal, or yúulapic, 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 wáanawut, 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).

NOTES ON CHAPTER IX

158 "WHILST DANCING, HE [Chinigchinich] WAS CARRIED UP AMONG THE STARS."

Cp. p. 248: "Once, while dancing . . . he was taken up into heaven, where are located the stars." Cp. also p. 256; " 'When I die, I shall ascend above to the stars.' "

159 "A KIND OF WIG, CALLED *'emetch,'* . . . INTO WHICH, THEY INSERTED VARIOUS KINDS OF FEATHERS, FORMING A CROWN, OR AS THEY TERMED IT, AN *'eneat.'* "

I must confess that the oldest informants have had a hazy idea as to the appearance of the mysterious 'emmic, Aj. '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 piwíic, headband, on the head of the ∫ahoovit dancer. Kroeber (Handbook of the Indians of California, The Luiseño, p. 665) equates Boscana's *"eneat"* to χaynit, but because of Boscana's definition we consider it for tceeyat, and assume that Boscana's en is for ch through miscopying or misprinting.

160 "AND LIKE A SORT OF PETTICOAT REACHED DOWN TO THEIR KNEES—THIS THEY CALLED A *'paelt.'* "

This is the fourth mention of feather skirt. The first mention is on p. 238; the second, on p. 260; the third, on p. 265; the fifth, on p. 292; the sixth, on p. 295. The first and third mentions do not give the Indian word. The other mentions give it uniformly as *"paelt,"* the fifth occurrence capitalizing the word.

161 "THE PARTS EXPOSED, WERE GENERALLY PAINTED RED AND BLACK, AND NOT UNFREQUENTLY, WHITE."

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

162 "AN INDIAN DRESSED IN THE 'TOBET.' "

Opp. p. 290 Robinson runs a full page lithograph entitled "AN INDIAN DRESSED IN THE 'TOBET' ". Above the title stands the name: "F. Swinton". At lower left: "Robinson Del." At lower right: "Lith. of G. & W. Endicott." The general idea of the costume is correct, but as might be expected, the details are wrong, especially in the portrayal of the headdress.

163 "THEY HAD A KIND OF INSTRUMENT, WHICH THEY CALLED *'paail.'* "

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

164 "THE MOST CELEBRATED OF ALL THEIR FEASTS, AND WHICH WAS OBSERVED YEARLY, WAS THE ONE THEY CALLED THE *'Panes,'* SIGNIFYING A BIRD FEAST."

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, as well as *"pame,"* given on p. 260 as the name of a "species of hawk," is for paam'ʊʃ, White-headed Eagle. The word for bird of any species is 'ehenmay, but this does not enter into the terms used for the "bird feast," which is called páam'ʊʃi moknʊc, White-headed Eagle killing, 'áʃwʊti moknʊc, Golden Eagle killing, or yunáavaywʊti moknʊc, 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 objective case. Space does not permit including here accounts in detail of this bird sacrifice dictated by Chief Juan Sotelo Calac.

165 "MAKING THEIR FESTIVAL GARMENT, *'Paelt.'* "

This is the fifth mention of feather skirt. The first mention is on p. 248; the second, on p. 260; the third, on p. 265; the fourth, on p. 290; the sixth, on p. 295. The first and third mentions do not give the Indian word. The other mentions give it uniformly as *"paelt,"* this fifth occurrence alone capitalizing the word.

166 "THE INDIANS STATE THAT SAID 'Panes' WAS ONCE A FEMALE, . . . WHEN ACCIDENTALLY MEETING WITH 'Chinigchinich,' HE CHANGED HER INTO A BIRD."

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

Póo'kuna [Paam'ʊʃ] ŋeeŋi pa'awyuk, pa' wuná' 'ánkiŋa kan'aχ Tcanjítcnitci, pa' poy Tcanjitcnic mariqyaχ, 'ıhéŋmayi luvi"aχ.(She [White-headed Eagle] went away to the mountains, and there she met accidentally with Chingichngich, and Chingichngich changed her, made her into a bird.) See p. 292.

167 "INTO WHICH, THE MEN PROMISCUOUSLY JUMPED, UNTIL ALL THE FIRE WAS EXTINGUISHED."

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.

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168 "THE MALES COMMENCED, FIRST DANCING ALONE, . . . FORMED THEMSELVES IN A LINE, AND ONE OF THE FEMALES . . . DANCED UP AND DOWN THE FILE."

This description may refer to the tcalawwic, a cycle of the nukwaanic (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, a song, this is sung by men while women dance cha-low-ish." It is felt that the reference here is not to the peenic, women's dance.

169 "THE FEMALE WAS ENTIRELY EXPOSED, AND WHILST SHE WAS SINGING AND DISPLAYINNG HER PERSON . . . THE SPECTATORS, MEN, WOMEN AND CHILDREN, ALL FORMED A CIRCLE AROUND HER."

Necmal pupellaχ maamic, or maamic necmal pupellaχ would translate naked woman dance. In the laaqwac singing ceremony a sole woman dances in front of men. Also in the tówyawic, a song that tells of creation, now and then a woman dances alone while the song goes tcoχ tcoχ tcoχ tcoχ.

170 "THEY PUT UPON HIM THE *paelt,* OR ROBE OF FEATHERS, SUCH AS WAS USED BY Chinigchinich."

This is the sixth mention of feather skirt. The first mention is on p. 248; the second, on p. 260; the third, on p. 265; the fourth, on p. 290; the fifth, on p. 292. The first and third mentions do not give the Indian word. The other mentions give it uniformly as *"paelt,"* the fifth occurrence capitalizing the word.

171 "DANCING, WITH THE *paail* IN HIS RIGHT HAND, KEEPING TIME TO THE MUSIC OF THE SINGERS."

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

NOTES ON CHAPTER X

172 "OF MANY OF THEIR EXTRAVAGANCES."

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."

173 "BENEATH THE LEFT ARM, IN A SMALL LEATHER BAG, THEY CARRY A BLACK BALL, CALLED BY THEM *'aguet.'* "

'Iwee'et, Aj. 'awee'et, love charm. The 'iwee'et contains certain sweet ingredients, and the word itself is the direct phonetic equivalent of G. 'awee'e, sugar. But ct. Qe. koʃ·ʃaat, koʃʃaant, koʃʃaχont, koʃʃaχunat, sugar. One list of ingredients, possibly of the very charm which Boscana mentions, for 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' (downfeathers of the Golden Eagle).

From the west ʃukaa'um pum'páaw (the honey of 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 at a 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 Chief José Orivas Albañas.

Pukwálmaŋa pu'étcvaŋa mittciq ʃuukat putaana leepic kúnmayŋa. pa' punettcaχ mi'qa, in his left armpit he has it in a little buckskin sack, then it is valid.

174 "COMPOSED OF A PLASTER OF *mescal,* . . . OR, AS THEY TERM IT, *'quijotes.'* "

This is the third mention of mezcal, the second occurrence of the Sp. word, here spelled *"mescal,"* the same as in the first mention, p. 276. The second mention is on p. 296.

175 "AND WILD HONEY, . . . OR *'sejat.'* "

The text should read *and *" 'sejat' "* instead of "or *'sejat' "*. The stalk of 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 the maguey agave of Mexico. Quiote, i. e. Spanish Bayonet stalk, is panaa'al. But the Spanish Bayonet 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 'ɪwee'et (see fn.).

This is the second mention of ʃuká', Acute-tongued Burrowing Bee, referring to its honey, as is also referred to 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.

176 "IF THE SHADOW OF THE *aura* . . . SHOULD FALL UPON THEM . . . . THEY WOULD BECOME AFFLICTED . . . AND ON THIS ACCOUNT . . . THEY IMMEDIATELY COVER THEIR PERSONS."

Nákkima pum'táaχ 'aláwwaka putáʃkiχaŋay, they cover up their persons from the shadow of the Turkey Buzzard. There are three different names in use, the first being the common one, for *Cathartes aura septentrionalis* Wied, Turkey Buzzard: (1) 'aláwwaka, pl. 'aláwwakam; (2) yuŋaavic, pl. yuŋavtcum; (3) yuŋávvalaka, pl. yuŋávvalakam.

177 "WHEN THE *pelican* VISITED THE INLAND POPULATION, . . . IT WAS AN OMEN OF DEATH TO SOME ONE."

'Atáal willaan momŋay pisáyk, 'atówχavi, when a pelican flies away from the coast (=inland), it is a bad sign. 'Atáal, *Pelecanus erythrorhynchos* Gmelin, White Pelican, also *Pelecanus occidentalis californicus* Ridgway, California Brown Pelican. Sparkman dictionary: "A-tal', pelican, the bird of that name." 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).

178 "THE DEER HUNTERS COULD NEVER PARTAKE OF VENISON WHICH THEY, THEMSELVES, PROCURED, AND ONLY OF SUCH AS WAS TAKEN BY OTHERS."

Nóotikat, or ʃúktumi nóotikat, pl. nóotivuktum, deer hunter. From nootiq, to hunt (deers and the like). But 'áamukat, pl. 'áamuvuktum, hunter of rabbits or any small game, Sp. cazador de montería 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.

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' puhúy'aχpi 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 us unsuccessful, is giving us bad luck so that we are not killing.

Pi'χwaq is a special herb meaning to get sick from eating one's own killing.

Cp. Reid (The Indians of Los Angeles County, Letter 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 feign 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 ʃúktumi wiŋénnilac, decoy deerhead, lit. what one deceives with, or what one fools deer with, from wiŋenniq, to fool tr. Also called ʃuul'ic, stuffed one, or ʃuukat puyú' ʃuul'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."

179 "WHEN THE SUN, OR MOON, WAS ECLIPSED, . . . THE MEN, WOMEN, AND CHILDREN, WERE HEARD CRYING AND SHOUTING, WHILST THROWING SAND INTO THE AIR, AND BEATING WITH STICKS UPON DRY HIDES, OR UPON THE GROUND."

Timét pumúuqala, 'ataaχum 'exval 'éckayuk haatik (or háatima, present usitative), when the sun is eclipsed the people are accustomed to throw sand into the air. I have a fine old correct account of a Costanoan woman throwing ashes into the air on hearing bad news. Cp. also what Fr. Crespi tells of the Indians near Chualar, California, doing, evidently as a sign of distress, 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 together in groups here and there and sing the nukwaanic, helping the moon to get well.

What Boscana says about the Indians at an eclipse "crying and shouting" and "beating with sticks upon dry hides, or upon the ground," fits in very nicely with what it says in the San Juan Capistrano answers of 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 cries, hitting with sticks the ground, a hide or tule mats, which shows their sentiment or solicitation).

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.

180 "AT THE TIME OF NEW MOON . . . A 'correr la luna!' SHOUTED ONE OF THE OLD MEN . . . IMMEDIATELY, RACING COMMENCED . . . 'SO WE . . . WILL AGAIN LIVE.' "

Háyyiwuntca' moyŋa, let us run a race at the (new) moon, translates perfectly and must be the original of Boscana's "A correr la luna!" Hakwáatciyam, 'awoolum, moyla! moyla! Come, youths, the moon, the moon! Moyla takwayyaq pi' yu'pun tcóχχaχma pay'wic pi'tcá' tcaa'um táppaχkutum pi'tcá' tcóχχaχkutum yu'pun, just as the moon dies and again is born, in like manner we shall die and be born again. These are the real Indian expressions for Boscana's sentences above. The last sentence

is given again on p. 318 with addition of the words "that" and "also," in discussing whether the Indians believe in the resurrection of the flesh (which they do not). Only Tcaŋitcŋic broke the established order of things and alone ascended in the flesh to heaven (see p. ——)

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 Wuyóot 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. 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 qe 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 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: Nóoʃunupkwa háyyiŋa moyŋa, nóoʃunupkwa takwayyaq 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 every time 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' qéwlama, they light a fire; and then they race, and then they always holler.

181 "THE METEORIC APPEARANCES OFTEN BEHELD IN THE EVENING, WERE THE *Tacuieh*, OR CHILDREN OF THE MOON."

Taakwic, Aj. Taakwitc, Ball Lightning, local 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 textbooks, is still very imperfectly understood by physicists. It is thought to be allied 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 'ataaχum 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 the Sparkman dictionary gives: "Tak'-wish, a meteor or shooting star." Meteor or shooting star is ʃu'la mariqqiwut (or táayiwut), 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. 'iχwíw kwanmisáap, a star makes a sudden move, una estrella se cambea pronto, said regularly in D. of a shooting star. Juan Benito Calac, father

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of Juan Sotelo Calac, used another expression: ʃu'lam pum'péwluwun, 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 in the San Jacinto Mountains and forming part of it. Tahquitz Peak has an elevation of 8,826 ft. and is 5 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 the 2 tallest mountains in southern California, and are brothers according to Indian legend. 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 (see bibliography).

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.

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

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 Puʃáppila, meaning where Taakwic pounds up (from ʃaapiq, to pound up, e. g. dried meat or acorns laid on side for shelling acorns) is the highest peak of Palomar Mountain, overlooking Aguanga, elevation 6,100 ft. 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 Puʃáppila and talk with a similar man stationed on top of Yamiiwu, San Jacinto Mountain—by flashes.

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." " . . . Wiyko, 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.

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, downfeathers (of the Golden Eagle), 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 χaynit and tceeyat (see p. ——) on his head.

Taakwic was seen by Leandro Ward in the daytime as a five year old boy, naked, flying around, with 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.

For the downy appearance of Taakwic, cp. Kroeber (Handbook of the Indians of California, pp. 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.

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 ('atóttɨkwa) is Taakwic and that something will happen, that there will be someone burned up in the fire.

Taakwic was born of Túukɨmit and Tamáayawɨt, as their other "sons" were, and none of the informants have been able to make anything out of Boscana's statement that "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 said to have been born at D. Pawáay, Poway. Cp. Kroeber, Handbook of the Indians of California, p. 680.

It is bad luck to see Taakwic at any time.

A person who is far gone toward death also sees Taakwic, it is then that Taakwic is seen hovering around. When a person is in the condition that he sees pupiiwi, his great-grandfather, that is when is said of him: he is of Taakwic. Taakwic is 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 called Taakwic, and many people were asking about the meaning of the word.

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 Qe. tuupac, sky, and was understood by Juan Sotelo to refer to the same personality as Qawíi'alwɨt, American Raven, about whom certain Soboba informants have told similar stories and about whom Acú gave to Fr. O'Sullivan the outlines of a similar 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 away pɨtoowi pɨʃúun, the spirit of the life (see p. ——), of one person 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 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 tóowiwɨt, 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, he could not eat people like Taakwic could. Taakwic had at his house everything 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 people that he had just brought for his cousin to eat. Tukuupar had brought 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 the 2 San Diego Cottontails, he carried them tucked under his belt. 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 uncovered it and dipped out a cupful. It was a shining drink, it was wine. Tukuupar was looking at it. "That is the blood of humans," he said. He did not want to drink it. Taakwic knew very 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 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 2 San Diego Cottontails which he had brought with him.

They finished eating, and Taakwic said: "Cousin, let us sing." "All right," said the other one. Taakwic started the fire outside the 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, he was afraid of him. Then Taakwic said: "Tukuupar, go ahead, cousin, sing." "You start 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." "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, laughing. But Taakwic was trying to get Tukuupar, he was singing for the purpose of getting Tukuupar, for bewitching him. Tukuupar thought: "I must bewitch 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 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 singing there 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. "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 he killed. He kept the scalps, small and large, each wrapped up in a separate máaʃavʊt (ceremonial wrapping-mat woven of Juncus or tule). Then Tukuupar started to untie the máaʃavʊt one after another. Taakwic kept saying: "That is not it, that is not it, you will not find it."

He was secreting it from Tukuupar. The máaʃavʊt that contained the scalp of Tukuupar's son was short, but was very thick. Taakwic kept continually moving it aside, so that Tukuupar would not find it. "Cousin, there is nothing here; if there were anything, I would give it to you at once," Taakwic said. At last Tukuupar finished untying all those máaʃavʊt and it was not there, for Taakwic did not wish to deliver it to him. He had cured them with his medicine power. "No, no, I do not have it, it is not here, I will tie up my máaʃavʊt, it is not here," Taakwic said.

"Well now, I am going to see by second sight if it is here," said Tukuupar. And thereupon Tukuupar gave 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, cousin." Taakwic started home, taking with him the scalp of his son. "Cousin, come to my house sometime 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 do you not give a fiesta?" "When I give a fiesta, I will let you know." And Tukuupar 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 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. 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, picked out 5 or 6 of the fattest persons, and took them with him. It was never known how many he 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 Paχavχa (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 distance, 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 Paχavχa, 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. At first it was jumping about in every direction. 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.

182 "THEY SENT FOR THE . . . *'Tacue,'* . . . HE . . . CUT OFF A LARGE PIECE FROM THE NECK, AND THE BACK, NEAR THE SHOULDER, . . . AND CONSUMED THE FLESH IN ITS RAW STATE, IN PRESENCE OF THE MULTITUDE."

For eating meat raw, cp. what Boscana says of the Chichimecas, p. 239, following printed sources. The modern taaχkʊ washes ceremonially the clothing of the deceased with a little water and drinks the water. Boscana's *"Tacue"* is for taaχkʊ, this official and the pumutcvi being the two officials in charge of the clothes burning ceremony (see p. .....). The taaχkʊ is not called 'anó', Valley Coyote, in modern parlance, but personifies the Valley Coyote who stole the heart at the funeral of Wʊyóot. This is the first occurrence of the word taaχkʊ. Boscana gives here: *"Tacue,"* "eater." In the second occurrence, p. 321, he gives *"Tacue,"* "the eater of human flesh." It was the office of the taaχkʊ to eat, as described by Boscana, but the word does not mean eater. Ct. náatcaχʊnkat, a person who is an eater; kwa'iiwʊt, 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"*.

183 "THESE INDIANS WERE NOT ENTIRELY DESTITUTE OF A KNOWLEDGE OF THE UNIVERSAL DELUGE."

The world flood is spoken of as moomat pʊʃóyyivo, ocean's past flooding. The finite form is moomat ʃóyyiqwa, ocean flooded. From ʃoyyiq, to flood 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 world flood.

The Indians who were saved camped during the flood on the top of Katuktʊ, Morro Hill, the peculiar round-topped hill inland from Oceanside and descernible from the sea. The present elevation of Morro Hill is 940 ft., but according to Indian story it gradually rose to a great height as the flood increased, so that the Indians on its top were continually above the waters. About its base there still grows páanavʊt, *Mesembryanthemum aequilaterale,* Haw., Sea Fig, Beach Apple, Sp. 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 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 Wʊyóot. It is said that Katuktʊ became taller at the time of the flood and the highest of mountains, but as the flood subsided modestly retracted itself again. Katuktʊ 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 that was the only dry land when the water covered the high mountains. This hill was one of the First People." 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." Kʊlawpa, Aj. Kalawpa (meaning place of timber, from kʊlaawʊt, wood), is Saddleback Mountain (see p. ....).

184 "THESE SONGS WERE SUPPLICATIONS TO Chinigchinich TO DROWN THEIR ENEMIES."

Nʊtcíic, cursing song, called in modern Eng. by the informants a "cuss-song." From ŋʊtciiqa, to sing a cursing-song. The people had these enemy songs, which

for instance the people of Rincon used against the Pauma people. Tcáa'ʊmtca' ŋutciiwʊn tcam'kaytʊm pʊm'táppaχpi paaŋa (or momŋa), we are cuss-singing that our enemies may die in the water (or in the sea), i. e. that they may be drowned. Perhaps the verb wooliq, which means to drown out groundsquirrels (qeeŋic, pl. qeŋtcʊm, *Otosphermophilus beechyi fisheri* (Merriam), Southern California Ground Squirrel) by turning flood water into their holes, i. e. to flood out, may have been used in these songs. They were a variety of tcaatʊc, 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.

NOTES ON CHAPTER XI

185 "THEIR CALENDAR."

Month Names

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 mʊkát, big, principal. The D. correspondant to 'alu'mal is kuχumwár, and to mʊkát 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 Aj. 'alu'mal and the second moon as Aj. makát, this being the Aj. form of Qe. mʊkát. 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 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 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 Wʊyóot—who, in fact, after death resurrected as the Moon. He sickened in Tásmʊymal 'Alu'mal, April, and therefore the Qe. months begin with Tásmʊymal 'Alu'mal. Chief Isidro Nejo of Mesa Grande stated that he thought that the D. year begins, however, with ɔ<ał̨amatin,áa Kuχumwár, October, thus beginning in the fall, a more natural time for Indian calendars to begin—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.

It was in the month of Tásmʊymal 'Alu'mal, April, that Wʊyóot lusted after California Red-legged Frog Woman, was bewitched by her and first became sick. As his sickness advanced, he would name over the various months in which he thought he might die. Cp. DuBois (The Religion of the Luiseño Indians of Southern California, p. 121): "Ouiot mentions [in a Pi'mʊkvʊl song sung by Margarita Szuvish (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. The month of Páaχʊyil Mʊkát, March, which ends the year, found him still alive, but very weak.

As the beautiful springtime month of Tásmʊymal 'Alu'mal, April, again came around, ushering in a second year of his sickness, he commemorated the repetition of

the month by giving it the different name Néemʊymal 'Alu'mal, locative Néemʊymayŋa 'Alú'mayŋa, Little Month Which Repeats Itself, from nemmaq, to repeat itself, to occur over again. The D. do not have these differently named repetitional months, but translate Néemʊymal 'Alu'mal as ɔ<ał̨á kupáwkpitc kuχumwár, little month that came back. Following this month, Wʊyóot lived through and named Néemʊyil Mʊkát, locative Néemʊyŋa Mʊkaaŋa, Big Month Which Repeats Itself, May. He then entered the bilunation in which he was to die. The first month of this, called Táwnʊmal 'Alu'mal, June, he now named: Ṣóomʊymal, Little Month of Taking a Big Piece into the Mouth; from ʃoomiq, to take a big mouthful. This was in accordance with the last word which Wʊyóot 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 ɔ<ał̨á 'attamór, the month of the mouthful. In the following month, that of Táwnʊyil Mʊkát, July, which he renamed Ṣóomʊyil Mʊkát, locative Ṣóomʊyŋa Mʊkaaŋa, Big Month of Taking a Big Piece into the Mouth, Wʊyóot died. Wʊyóot takwayya' Ṣóomʊyŋa Mʊkáaŋa, Wʊyóot died in Ṣóomʊyil Mʊkát. Thus are reconciled the seemingly discrepent statements of Juan Sotelo Calac that Wʊyóot died in Táwnʊyil Mʊkát and of José Orivas Albañas that Wʊyóot died in Ṣóomʊyil Mʊkát—these being but two different names for one and the same month. And thus again with equal success are reconciled the two following statements occurring in DuBois: (1) DuBois (The Religion of the Luiseño Indians of Southern California, p. 121): "This song mentions the stars. When Ouiot was dying he talked about the east where he was to rise. The song mentions Nükülish [Nəkəəlic] and Yungavish [Yuŋaavic], Antares, and Altair. The eagles now fly. This is the month Townamal." And (2) Ibid. (p. 134): "He died in the season Soimamul mokat." Thus the evidence from printed 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 called, the informants were at a loss to say, but admitted that it might be slid over as a second Páaχʊyil Mʊkát, 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.

DuBois (The Religion of the Luiseño Indians of Southern California, p. 165) states of the correlation of the rising of 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 Nəkəəlic, Antares, the bright red star in the Scorpion, seen rising in January; Yuŋaavic, meaning buzzard, Altair, bright star seen rising in February; Tcéeχayam, the Pleiades, star cluster seen rising in July; and Hʊla'tcʊm, 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 an 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 Nəkəəlic Yuŋaavic, 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 Tcéeχayam, the Pleiades, come out in Táwnʊyil Mʊkát, July, and that just before they come out it rains. This rain is called Tcéeχayam pʊm'pawʃi, 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

[pp. 185-199]

English Name of Month	Aguitscomel, October	Boscana's Name of Month.	QEE'ESH NAME OF MONTH	Dieguino Name	QEE'ESH TRANSLATION OF DIEGUINO NAME
April.	Alasogyil.		Tásmuymal, 'Alu'mal, locative Tásmuymayŋa 'Alu'-mayŋa, Little Tásmuyil, That this month starts the year is made certain by the order of the month names in the songs. DuBois (Religion, p. 117): "Song of [Timéeŋanic, daylight song], telling of the 'month' Tasmoymal. The spider-web now catches butterflies and grashoppers." Ibid. (pp. 121-122): "The month of Tasmoymal, when the grass begins to grow green." Ibid. (p. 165): "Tasmoimal means that the rain has come and the grass is sprouting." This last definition is a description of the month, not an etymology.		Big Moyla mukát 'alu'mal, little big month.
May.	Tocoboaich.		Táasmuyil Mukát, locative Tósmuyŋa Mukaaŋa, Big Tásmuyil. (Tásmuyil, unexplained; the word has s, not ʃ, in the non-diminutive).		Big Moyla mukát mukát, big big month.
June.		Sintecar. Evidently Aj. 'Alu'-mal, little, should be added.	Táwnumal 'Alu'mal, locative Táwnumayŋa 'Alu'-mayŋa, Little Táwnuyil. DuBois (Religion, p. 121): "The eagles now fly. This is the month of Townamal." Young eagles fly in the region in June, as José Orivas Albañas witnesses from personal experience.		Little White Month. White month. "White" refers to the bright summer season which has no mist.
July.		Sintecar. Evidently Aj. Ma-kát, big, should be added.	Tawnuyil Mukát, locative Táwnuyŋa, Mukaaŋa, Big Tawnuyil. Táwnuyil, unexplained. Sometimes Taawut, locative Táwnuya, is used as the name of the month instead of Táwnuyil, and is equally unexplained.		White Month. Big Moyla xwayyaant mukát, big white month.
August.	Cucuat.		Táwsunmal 'Alu'mal, locative Táwsunmayŋa 'Alu'mayŋa, Little Táwʃunil. DuBois (Religion, p. 165): "Tausunmal, August, means everything is brown and sear." This definition is a description of the month, not an etymology.		Little Withering Away mal, little month that dies down. From waxxaq, to die down.
September.	Lalvaich.		Táwʃunil Mukát, locative Táwʃunŋa Mukaaŋa, Big Táwʃunil, unexplained.		Big Moyla wáxxaqalwut mukát, big month that dies down.
October.		Aguitscomel. -mel, evidently for -mal, diminutive; cp. -mil in the month name Aapcomil. Cp. Aaguit. November, of which Aguitscomel may be diminutive.	Tóovukmal 'Alu'mal, locative Tóovukmayŋa 'Alu'-mayŋa, Little Wind Whistling Month. From toovaq, wind makes a whistling sound through leafless trees, bullet whistles. DuBois (Religion, p. 165): "Tovukmal refers to little streams of water washing the fallen leaves."		Little Dark Month. Big Moyla yuví'qalwut 'alu'mal, little gloomy month. The name reminds an informant of mittay qwar'ay, couplet for the misty days when the first people were born.
November.		Aaguit. Cp. the apparent diminutive, Aguitscomel, October.	Tóovukil Mukát, locative Tóovukŋa Mukaaŋa, Big Wind Whistling Month.		Dark Month. Big Moyla yuví'qalwut, mukát, big gloomy month.
December.		Aapcomil. Evidently Aj. 'Alu'mal, little, should be added.	Nuváanumal 'Alu'mal, locative Nuváanumayŋa 'Alu'mayŋa, Little Fat Padded Month. From noovaq, to have a pad of fat; novanovvaq, to get padded out with fat all over one's body. The name refers to deer geeting fat, which they used to do in the late fall, after the crops were gone. DuBois (Religion, p. 165): "In Nemoimal the deer grows fat." Surely Nuváanumal, month associated with deer fatness in very mind, is intended, and not néemuymal, secondary name for April.		Little Clear Month, so called because it rains and clears off in no time, the sun comes out and makes its reflection on the rocks, and all the world is shining-like. Big Moyla káwwaxunat 'alu'mal, little clear month, From kawwaq, it clears off, it is clear weather.
January.		Aapcomil. Evidently Aj. Makát, big, should be added.	Nuváanuyil Mukát, locative Nuváanuyŋa Mukaaŋa, Big Fat Padded Month.		Clear Month. Big Moyla káwwaxunat mukát, big clear month.
February.	Peret.		Páaxuymal 'Alu'mal, locative Páaxuymayŋa 'Alu'mayŋa, Little Tree-sprouting Month. From paaxuq, tree sprouts.		The names in the two languages have similar meaning.
March.	Yarmar.		Páaxuyil Mukát, locative Páaxuyŋa Mukaaŋa, Big Tree-sprouting Month.		Sprouting Month. The names in the two languages have similar meaning.

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 sé 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, 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 which 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" (given as surname of Bernardo Aiacomel).

The Contestacion (San Juan Capistrano answers, translated 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 mention to expect in the obscure Aj. month names. For statistics as to reference to weather, plants or animals in the Qe. and D. month names, see the discussion above.

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.

Phases of the Moon

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

'Amú' tcoχχaq moyla, the moon is already born. This is the old idiomatic way of referring to the new moon. Moyla 'atcoχχaχ qaala, there is a new moon. Moyla 'atcoχχaχ, 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.

Wammʊp yot moyla, the moon is already big. This refers to full moon or to first quarter. 'Amú' tcorraq moyla, the moon is already round. Following the Spanish and English idiom they say: 'amú' muuy'aq moyla, the moon is already full, as though it were a bucket of water.

Wammʊp 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' takwayyaq, the moon is already dead, or moyla 'amú' ŋeeqa, the moon is already gone away, is said when the moon has terminated its period of lumination. Pitoo'o tcaa'ʊm túukʊvtcil, we are in the dark of the moon.

Light and Halo of Moon

Moyvam, it is moonlight.

Túukʊvtcil, there is no moonlight, it is the dark 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 moyla 'aaʃqa, the moon is taking a bath.

Year and Seasons

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

FORTY-EIGHT

The main crisis in the year is when the retreating 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 Wʊyóot 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).

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

Timettʊp nemmaq, táwpatcʊp nemmaq, the sun is coming back, the year is coming back. This is said of the period after the winter solstice.

The seasons are 4 in number, and are termed as follows:

Páaχamʊyil, locative páaχamʊyŋa, spring, Sp. primavera. From páaχamqa, to be spring.

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

Taʃpa, locative táʃpaŋa, fall.

Ṣuvoowʊt, locative ʃuvooŋa, winter.

186 "FOR AT THE CONCLUSION OF THE MOON IN DECEMBER, . . . ANOTHER YEAR COMMENCED, THE INDIAN SAYING 'THE SUN HAS ARRIVED AT HIS HOME.' "

Timét pʊkiiŋa 'amú' wʊkoo'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 was said to be coming back, which gave the Indians a feeling of rejoicing.

187 "AND COMMEMORATE THE DEATH OF THEIR FRIENDS."

Memorial ceremonies, commemorating the lumped-together deaths of persons who had recently died, or on occasion, of one person only, were performed for the kiktʊm, the bereaved relations and friends, Sp. dolientes, under the leadership of the pʊmutcvi (meaning lit. its tip or top), official of the opposing clan, and his assisting taaχkʊ, and form a series of four successive ceremonies as follows. All the memorial ceremonies are paid for by the dolientes through the head of their clan, strings of abalorio (see fn. ——) having formerly been used for this purpose. A typical kind of singing at the memorial ceremonies is the nukwaanic, which was initiated by Toovit, California Brush Rabbit, who was the first man who ever stood up and sang, the occasion being the funeral of Wʊyóot.

MEMORIAL CEREMONIES

Tʊvíic, Memorial Ceremony No. 1.

Tʊvíic 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 taaχkʊ, who thereupon drinks the water. There is no burning of clothes. From tʊviiqa, to perform this ceremony.

The tʊvíic ought to be a small separate ceremony, but the cost of giving these ceremonies is so high now that it is frequently combined with the tcúttcamic, 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 tʊvíic, or clothes washing ceremony. From tcúttcamiq, 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

míiχamic, 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 tɔvíic ceremony, are committed to the flames by the taaχkɔ, being pushed in by him with his kuumal, poker stick.

Ṣayvac is the name of the first speech made at this ceremony. From ʃayvaq, to give this speech. The speech is made by the officiating taaχkɔ and tells merely that they are about to burn the clothes, while the following speech, tówyawic, tells about the death of Wɔyóot. 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 taaχkɔ if there is no one present better qualified to give it, and if the taaχkɔ knows how.

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

Sparkman dictionary: "Chɨ́'-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, 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 is designated by his proper name. The burning of the images, Sp. la quemazon 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 deceased relatives, which are burned." McPherson, William (Image Ceremony of the Mission Indians, Orange County History Series, vol. 1, 1931, p. 136): "totenish".

Nootɔc, Memorial Ceremony No. 4.

Nootɔc 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 may be thrown over the memory of the dead and that the dead may go away from us in peace. From nootɔq, 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 These Ceremonies

Terms connected with the memorial ceremonies are:

Kiikat, pl. kiktum, lit. house dweller, Sp. casero, is also used for mourning relation or friend of a deceased person of one's clan, Sp. doliente. Sparkman dictionary: "K*e*'-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 k*e*'-kut iv' -*y*-wish, I am a householder of 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 of article of clothing.

Páa'ikat, drinker, or páa'ikat towvul, drinker of articles of clothing of the dead, is applied to the taaχkɔ 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: P*a*'-y-kat tow'-val, one who drinks at the burning clothes feast the water which remains after the clothes have been sprinkled."

Pórrikat, one who pokes, applied to the taaχkɔ 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."

NOTES ON CHAPTER XII

188 "THE INDIAN WARS."
For war and to war see fn. 268.

189 "AND THE HAIR TAKEN FROM THE HEADS, TOGETHER WITH THE SCALPS, WHICH WERE DRIED AND CURED, AFTER THE MANNER OF DRESSING THEIR SKINS, . . . AS TROPHIES OF VICTORY."

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.

190 "THE WOMEN AND CHILDREN TAKEN PRISONERS, WERE . . . DISPOSED OF, BY SALE, OR DETAINED . . . AS SLAVES."

Tcakwic, pl. 'ayánnitcum, captive, slave, Sp. cautivo, from tcakwiq, to catch, 'ayánniwɔn, to catch several. Also poonic, captive, lit. a hogtied one, from pooniq, to hogtie. But yullic, pl. yúllitcum, Sp. prisionero, preso. Silvestro Subish of Yapittca was captured by the Cocopa Indians and they made him marry one of their girls. Some time later the girl told him they were going to kill him and he left early in the night and by dawn was far across the desert.

NOTES ON CHAPTER XIII

191 "SAGE."

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

Qaaʃil, *Salvia apiana* Jepson, White Sage, Sp. salvia blanca, commonly called merely 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 smoked like a cigarette. Sparkman dictionary: "K*a*'-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 qaaʃil, White Sage), *Salvia leucophylla* Greene, Purple Sage. Sparkman dictionary: "Ka-s*e*'-mal, plant generally called blue sage, *Audibertia nivea* Bentham."

Qáanavut, *Salvia mellifera* Greene, Black Sage. Sparkman dictionary: "K*a*'-navut, black sage, the plant known by that name. Poss. -k*a*'-nav, speaking of the seeds of the plant, which are much esteemed."

Pallit, *Salvia carduacea* Benth., Thistle Sage. Sparkman dictionary: "P*a*'-lit, Salvia carduacea Bentham. Thistle sage, the seeds of this plant are used for food."

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

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

192 "ROSEMARY."

Boscana's "rosemary" is probably not for *Trichostema lanatum* Benth., Blue

[p. 194]

Curls sp., Sp. romero, but for hulvul, *Artemisia 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 Cuaszish, a specimen having been 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 Robinson as "rosemary". A decoction of romero leaves is given to a woman who has caught cold in the womb and cannot bear a child.

193 "NETTLE-PLANT."

For the names of the two nettle species that grow in the region, see p. 272.

194 "WHICH WERE APPLIED IN A PLASTER."

Kwattcic, plaster, poultice, Sp. cataplasma, from kwattciq, to put or slap a thing on as a plaster. It is plainer language to speak of tén'alac kwattcic, a poultice remedy, Sp. remedio cataplasma. Green leaves of qaaʃil, White Sage, hulvul, California Sagebrush, or mórwaχpic, *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 (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 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.

195 "THEY MADE USE OF A KIND OF BLACK ROSIN ALSO, WHICH WAS VERY OILY, AND MANUFACTURED FROM CERTAIN SEEDS."

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

Reid (The Indians of Los Angeles County, Letter 8) tells of the use of this black salve to cure baldness: "To cure baldness, *chillicothes* were burned to a charcoal, ground to paste and rubbed into the grain of the scalp, morning and evening."

The pinole of páaʃukla, *Calandrinia maritima* Nutt., Sp. pil, is notably black and oily. Also 'rqeela, Aj. and dialectic Qe. 'rqéel, *Hemizonia fasciculata* T. & G., Tarweed sp., also applied to *Hemizonia paniculata* Gray., Tarweed sp., makes a black pinole.

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. Sparkman dictionary: "Sha'-nut, pitch or asphaltum, gum of trees, chewing gum." Yuyla puʃáan, 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 pine-like trees, since it was said to be stickier and the best kind of pitch. Ṣaanat mómŋawic, ocean pitch, is the name 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." Ṣaanat 'ahev'aχ, 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.

196 "WHEN ATTACKED WITH PAIN IN THE STOMACH THEY INHALED THE SMOKE OF THESE PLANTS."

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 of several herbs can be used for smudging for curing a sick person, who inhales the smoke and is also benefitted by having it purify and drive sickness from the house. Noted herbs for smudging are: Hulvul, *Artemisia californica* Less., California Sagebrush, Sp. romerillo. Qaaʃil, *Salvia apiana* Jepson, White Sage, Sp. salvia blanca. Páakuʃic, *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 a 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.

197 "AND FREQUENTLY LARGE ANTS."

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

198 "AT HIS HEAD STOOD A SMALL VESSEL OF WATER, AND SOMETIMES GRUEL, THAT HE MIGHT PARTAKE OF THEM."

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

199 "THEY IMMEDIATELY SENT FOR THE PHYSICIAN, WHO WAS ONE OF THE *puplem*, OR SOOTHSAYERS."

Words Meaning Doctor

Puula. This is the kind of shaman that has his medicine, known as putootow or pu'áac (see p. .....) within him, and he can extract this medicine through his mouth in an instant and use it for killing anything. His business is therefore wholly different from that of the class of doctor called ló'χakat (see below). DuBois (The Religion of the Luiseño Indians of Southern California, p. 122) states: "Puʻa means Chungichnish in the old language of the coast." By "pura" evidently puula is meant, or else the informants were trying to give G. puur, which is the G. equivalent of puula, and put the Qe. ending -a on it, just as we would expect them to do.

Ló'χakat. This is the kind of doctor always contrasted to the puula. The ló'χakat is so called because he makes his lo'χac, preparation, Sp. compostura, either of herbs, effigies, painted figures, or by the most magical paraphernalia, but does not kill or

cure with his tóotuwic like the puula does. The preparation which he makes can also be called naavic. It is the doctors of this class that often get killed by their own medicine, which a puula never does, or get murdered while engaged in its elaborate preparation. See p. 244 for lo'χac for poisoning Wuyóot.

Téŋŋalkat. This is the most general term for a doctor, meaning merely curer, Sp. curador, curandero, and being formed from téŋŋalqa, to doctor.

Pi'wut, also pí'lakut. These terms mean wizard, sorcerer, Sp. hechicero, and are used as the agentive of piiqa, also pi'anniq, to bewitch, Sp. hechizar. The terms are used often in a bad sense, like local Sp. dañisto, lit. damager. They can be applied to either puula or ló'χakat.

Ṣuwoʃwuc. This adjective and noun means terrible, respectable, and is sometimes applied to a powerful doctor.

Tóowiwut, also tóowikat. This is a doctor or other person who sees by second sight and is sometimes rendered in local Sp. by the term saurino. It is from toowiq, to see by second sight.

Mayiwkat. This is the mesmerizer or hypnotizer, from mayiwqa, to mesmerize. The puula may have this power.

200 "ALL ORIGINATING FROM THE INTRODUCTION OF CERTAIN PARTICLES INTO THE BODY OF THE PATIENT, SUCH AS THE HAIRS OF VARIOUS ANIMALS, BONES, STONES, BRIERS, STICKS, &C."

Puula poy peŋ'aχ 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 Tcaŋitcŋic ʃe"iq, Tcaŋitcŋic is shooting you with his arrow, and the curing doctor will ask that a ʃahoovit dance be set at an early date, on that very evening if possible, by the chief of the rancheria to propitiate Tcaŋitcŋic.

201 "THE PATIENT WAS EXAMINED FROM HEAD TO FOOT, AND NO PART OF HIS BODY REMAINED UNTOUCHED."

'A'ʃa púupulum kunóm haaluk 'atáaχ putχwáyyaχi puyuuŋay pu'éek, the medicinemen used to hunt for a person's sickness from head to foot.

202 "I WILL RELATE A CASE WHICH HAPPENED IN THE MISSION OF 'La Purissima,' A. D. 1809."

Fr. Boscana was stationed at La Purísima 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 Purísima Indians in 1824. See p. ..... and .....p. 325.

203 "SUFFERING FROM THE EFFECTS OF DYSENTERY."

Ṣiitcaχic, diarrhoea, dysentary. Ṣiitcaq, to have diarrhoea. But ʃá'vutuc, constipation. Ṣá'vutuq, to be constipated.

204 "PREPARATIONS WERE MADE FOR HIS SEPULTURE, OR THE BURNING OF HIS BODY."

'Atáaχ 'atkway'aχ, pl. 'ataaχum 'atáppahum, a dead person, a corpse. Tcuy'ic, a cremation, from tcuy'iq, to cremate. Tcúy'ilac, crematory place. Also táaχanqa, to cremate. Táaχanacpa, place where a person was cremated (see p. .....). At the cremations they mocked what was done when Wuyóot died. Kavaa'al, red-clay olla, Sp. olla de barro, also applied to mortuary olla. Nappic, a burial. Sp. entierro, from nappiq, to bury. Náppilac, a burial place, cemetery, Sp. campo santo, ceminterio. In funeral singing the tcikwlac, deer fetlock rattle, consisting of a bunch of deer fetlock hoofs tied to a stick, was used. Cp. the Contestacion (San Juan Capistranio 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."

By "burials" both cremations and interments are probably loosely referred to.

205 "AND THE PERSON [WAS] SUMMONED, WHO OFFICIATED ON SUCH OCCASIONS IN APPLYING THE TORCH."

The cremation 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 is still done today in the memorial ceremonies.

Kut tavan'iq kulawŋa mónnaχuna, he puts fire to the pile of wood (i. e. to the pyre).

206 "THE *puplem* SANG SONGS, WHILE THE RELATIVES WEPT."

The nukwaanic, pí'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 pí'mukvul see fn. 317.

207 "THE MODE OF TESTIFYING THEIR GRIEF BY OUTWARD APPEARANCE."

'Aná"avuluc, mourning, Sp. luto. 'Aná"avuluq, to be in mourning, Sp. estar de luto.

208 "FOR THE LOSS OF A PARENT, WIFE OR CHILD, THE HEAD WAS COMPLETELY SHORN; FOR A DISTANT RELATIVE, . . . CUT . . . ONE HALF OF THE LENGTH, . . . FOR A FRIEND, ONLY THE EXTREMITY."

Tcóor'iwun (or ʃáaŋiwun) pum'yúy 'aná"avuluwun kúumawitcal 'akáataχtal, they bob (or singe off) their hair whenever they are in mourning with a firebrand, Sp. tizon. This was done by cutting the hair by applying to it a kúumawic 'akaataχ, a partly burned stick with fire on it.

The people who first burned off their hair, which was at the time of the cremation of Wuyóot, were Qaχáal, *Lophortyx californica vallicola* (Ridgway), Southern Valley Quail; Qaχaawut, *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'χal, *Dryobates nuttallii* (Gambel), Nuttall's Woodpecker) did not cut their hair.

NOTES ON CHAPTER XIV

209 "THE BODY THEY CALLED *'petacan.'*"

For putaaχaw, his body. -taaχaw, pl. -táaχawum, 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.).

210 "THE SOUL WAS THE *'espiritu vital,'* . . . CALLED *'piuts.'* SIGNIFYING *'to live.'* . . . BUT *'pusuni,'* . . . THE HEART."

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 by the Indians in Sp., through influence of their language, 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 piwíic 'ahuutaχ, the last word meaning raised up or exalted one. 'Ahuutaχ is also used alone of the milky way, e. g. in the song words túupatcuk 'ahúuttaχyuk, 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).

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. Bos-

cana's *"pusuni"* is for pʊʃúun, his heart. Boscana's *"piuts"* is apparently for pawíitc, in its meaning of milky way, although pawíitc 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." Nəkəəlic, Antares (name of a star). But the regular abode of the spirits of the dead is tolmʊl (see fn. .....). Boscana's informants may have contrasted the milky way, as dwelling place of spirits, with ʃunla, the heart, the spirit of the individual. Cp. the peculiar additional mention of "where are located the stars," p. 248, and "among the stars," p. 255, in which 2 passages Boscana tells of the ascension of Tcaŋitcŋic to heaven; p. 320, where it says that the souls of chiefs and púupulam go to "dwell among the stars" and that planets are their hearts; and pp. 320-321, where it states: "the reason given why the chiefs and puplem, alone, went 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 and if it happened he did not eat of them, . . . then they did not go to the stars . . ."

4 lines

puhíkws

The words meaning heart, spirit, breath, life are as follows. It will be seen that none of them bear resemblance to Boscana's *"piuts"*, except perhaps by a stretch of the imagination ~~puhwíic~~, 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. -píiw, ancestor—since a dead ancestor is a spirit.

Ṣunla, possessive -ʃúun, heart, center, soul or life belonging to the body whether the body is alive or dead. Contestacion (San Juan Capistrano Mission answers, p. 215): "[35] Aunque tenian idea de alma racional, que ellos llaman *Chamson* [tcam'-ʃúun, our hearts]." (Although they had the idea of a rational soul, which they call *Chamson*.) Pʊʃúun ʃeexaq, his heart is panting (from exertion).

Toowic, possessive -toowi, Aj. toowtc, possessive -tóow, spirit, ghost, devil. Sparkman dictionary: "To'-wish, an evil spirit, perhaps equivalent to the devil." Toowic does not mean necessarily evil spirit, but is used constantly of good spirits and of spirits of the living, e. g. nʊtoowi, my spirit. Toowic tissiq, 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).

Both the expressions pʊʃúun pʊtoowi, his life's spirit, and pʊtoowi pʊʃúun, his spirit's heart or life (for this latter expression see pp. 256, 321), are also used for spirit of the dead, i. e. for ghost.

Hikwsac, possessive -hikwsa, Aj. hikwstc, possessive -híkws, 1. breath; 2. fontanel, Sp. mollera. Pʊhikwsa 'atcuttaχ, his fontanel has fallen, lit. has dropped from a higher to a lower position.

Hakwíssaχic, possessive -hkwíis, breath, breathing. From hakwiisqa, to breathe. Pʊhkwíis yaataq, his breath is failing (said of a person with heart disease or of a dying person).

'Aawʊc, possessive -'aawʊ, living, life, being, existing, dwelling. From 'aaqwa, to be (there).

211 "DEATH, THEY BELIEVED WAS AN ENTITY, REAL AND INVISIBLE."

Pí'mʊkvʊl, 1. death; 2. name of a group of songs sung in memorial ceremonies which tell of the death of Wʊyóot; 3. *Psoralea macrostachya* DC., Leather Root. The root of this plant was used by the Spanish for dying leather and horsehair yellow, and its decoction was used by the Indians as medicine. From pi'mʊq, to be dying, Sp. estar agonizando (=towtcʊq).

Wʊyóot was the first man who died. The people viewed his death and were afraid that death would take them also. They sent pʊm'toowi, their spirit, to the ends of the earth in every cardinal direction to see if there was any escape from death, but found that: pí'mʊkvʊl naki'qwaʃ tcóo'ʊŋa mitcá' (death was closed together everywhere). Another version tells of 'Aʃwʊt, Golden Eagle, going to the ends of the world and finding death everywhere.

212 "'THAT AS THE MOON DIETH AND COMETH TO LIVE AGAIN, SO WE, . . . WILL AGAIN LIVE.'"

Quoting the sentence given on pp. 298-299, with addition of "that" and "also". For Indian translation of the sentence see fn. .....

213 "OTHER VERSES . . . ARE FREQUENTLY SUNG AT THEIR FESTIVALS—VIZ., 'LET US EAT, FOR WE SHALL DIE, AND THEN ALL WILL BE FINISHED.'"

The informants did not know this song.

214 "HE WENT TO THE ABODE OF HIS GOD Chinigchinich, A SORT OF EARTHLY PARADISE, CALLED, *'tolmec.'*"

Boscana's *"tolmec"* is for tolmʊyk, to hades, illative of tolmʊl, Aj. tolmal, hades, the land of the dead, the happy hunting grounds. The locative is tólmʊŋa. The illative is very common and it is natural enough that Boscana's form appears in this case. Since the verb takwayyaq means both to be sick and to die, the expression takwayyaq tolmʊyk, lit. he was sick to hades, is used meaning he is dead. Ct. takwayyaq, he is or was sick; takwayyaq wéhmali, he is slightly sick. The expression hati"aχ tolmʊyk, go to hell, is also common, and shows the modern identification of tolmʊl with the European hell, which we shall mention below. A circumlocution for saying right out he died, which would be bad Indian, is ŋeeŋi tolmʊyk, he left for hades, he went away to hades. The Contestacion (San Juan Capistrano Mission answers, p. 215) gives already nominative: *"tolmar,"* for Aj. 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 Wʊyóot, and all have said without hesitation that the isla mentioned is tolmʊl: "Y sin embargo de que ellos en lo gral ignoran su origen: no ha faltado uno ó otro qe haya declarado tener noticia de haver venido los primeros indios pobladores pr el rumbo del N. de donde fueron conducidos pr estos paises pr un Capn Grl qe dicen existe en una Ysla, y le hacen sin principio ni fin; y este distribuyó à cada tribu su terreno." (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 15) also still locates tolmʊl 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 púupulʊm 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 Wʊyóot as the Moon (fn. ....), and the two mentions of the ascension of Tcaŋitcŋic (pp. 248, 255). Old informants have volunteered that Tcaŋitcŋic ascended to heaven, that from there he watches our deeds, although it was also a regular part of belief that Tcaŋitcŋic lives in tolmʊl, as stated by Boscana (p. 318): "They believed that Chinigchinich 'resided in that region tolmʊl'". The belief that Tcaŋitcŋic is in tolmʊl is borne out by the story of the boy who went down a San Diego Cottontail hole and found a group of Tcaŋitcŋic animals about a fire (see fn. .....), and has helped along the occasional identification of Tcaŋitcŋic with the European Devil. To the European mind it may seem strange that Tcaŋitcŋic ascended to heaven and resides in hell, but by that is simply meant that he and all the dead are of tolmʊl, i. e. of the other world. Some of the dead also walk or stray in this world and are heard or seen (see fn. 316 for the chirping of spirits.)

Dualizing the place of the dead 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 tolmʊl to hell, although hell can also be called by the loanword 'infyeernʊ, from Sp. infierno. The Devil or any spirit in hell is called toowic tólmʊŋaχwic (or tólmʊŋʊc), spirit of hell, and the common translation for the Devil is merely Toowic. Spirit in hell is also called toowic tólmʊŋa pʊkí', spirit in hell his dwelling; or toowic kiikat tólmʊŋa, spirit dweller in hell.

José Maria Guorojos gave me a vivid description locating tolmʊl in the west, but I have no good information proving that it was originally located in that region by the inland Qee'esh. The moderns all locate it in the region down or below us. The Contestacion (San Juan Capistrano Mission answers, p. 215) already locates tolmʊl "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 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". Sparkman dictionary: "Tol'-mal, hell, place in center of earth where people who are wicked are said to go after death."

Along with the identification of tolmʊl with hell, goes the contrasting of it with heaven. Tuupac, sky (illative tuupayk, loc. túupacŋa, túupaŋa) is also used for heaven, but with greater exactness one uses tuupac pʊmáatcaŋa, back of the sky, corresponding to D. 'amáay hamák, back of the sky, used in the same sense. This contrast of tolmʊl to tuupac is shown in the following song sung by a doctor when trying to spy disease, by Tʊkuupar when trying to catch sight of his stolen son in the Tʊkuupar story, etc.:

Tóowimʊna, (I am going along looking by second sight,
Tíwwimʊna, I am going along looking by ordinary sight,
Tolmʊl nʊyáax, Hell I am trying,
Túupatci. Heaven.)

Tolmʊl is said also to be applied to the pit at the center of the tʊróohayic, 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 [tʊróohayic]." DuBois (The Religion of the Luiseño Indians of Southern California, p. 178) says that this same hole of the tʊróohayic is called pʊtiiði, its navel (see p. 330).

Tolmʊl Pʊmuukʊq, 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, 1 mile downstream of Páavavʊt Pʊkí', house of the waterbaby, Sp. casa de la madre de la agua, and upstream of Tcorwʊt Pʊkí', house of the mythological giant toe-biter.

215 "IF A CHIEF, OR ONE OF THE puplem, IT [I. E. HIS HEART] WENT TO DWELL AMONG THE STARS."

Ŋeeŋi ʃu'lam poomik, he went away to the stars. Ŋeeŋi tuupayk, he went away to the sky. Also: Hetta ʃu'lam poomik, tuupayk, he ascended to the stars, to heaven.

Cp. the mention of the ascension of Tcaŋitcŋic to the stars, pp. 248, 256, and 289.

216 "THEY SAID THAT THE PLANETS, AND MOST LUMINOUS BODIES, WERE THEIR HEARTS, . . . WERE THEMSELVES, IN REALITY."

All the stars are hearts, i. e. persons in reality. Many of them are ancients who took the forms of stars when upon the death of Wʊyóot the people tried to escape from death, scattered and became metamorphosed freely, assuming their present astronomical, mineral, botanical and zoological forms. That was when the Tcéeχayam, Pleiades, Sp. las (Siete) Cabrillas; Hʊla'tcʊm, the three stars of Orion's Belt, Sp. los Tres Reyes; Tukmi 'Íswʊtʊm Pʊm'ʃúun (meaning Tukmi, the Heart of the Wolves), the North Star; 'Aylottcaχ, Aj. 'Aylóotcχ (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. 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 Wʊyóot. They were the 'amúulʊwtcʊm, first people (see p. 248).

217 "IN THE YEAR 1821, THERE APPEARED IN THE N. E. A COMET."

Comet is called ʃu'la piwíimawic, a headbanded star; also ʃu'la piwíic háwwiwʊnat (or contracted to háwwiwʊnt), a star with a headband tied around its head; ʃu'la piwíic háwwaχʊnat (or contracted to háwwaχont), a star with a headband tied around its head; also ʃu'la piwíic háw'lakat, a star with a headband tied around its head; also ʃu'la pʊháw'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, the same as headband. In fact, piwíic in the above terms could even be translated as milky way.

Another way of referring to a comet is pʊʃúun pʊtoowi miitaq, his life's spirit is making a (medicinal) smudge (see fn. 339).

218 "THERE APPEARED . . . A COMET. . . . THE INDIANS BELIEVED . . . THAT IT WAS A CHIEF OF A *rancheria*."

For a comet also being a chief or puula returning toward the earth, see p. 339, where in the accompanying note, a tradition is also given of a good Indian returning as a comet only three days after death. See p.

219 "ACCORDING TO *Seutonio* . . . AT THE HOUR OF THE DEATH OF ANY ILLUSTRIOUS PERSONAGE . . . THERE APPEARED IN THE HEAVENS SOME NOTABLE METEOR."

Caius Suetonius Tranquillus (Sp. Cayo Suetonio Tranquilo), celebrated Latin historian, born about 65 A. D. and died about 135. His principal work was The Twelve Cesars. The passage referred to by Boscana occurs in 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 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, 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 on top of his head in his image.)

220 "BECAUSE *'Tacue,'* 'THE EATER OF HUMAN FLESH,' HAD EATEN OF THEM PREVIOUS TO THEIR BEING BURNT."

This is the second occurrence of the word taaχʊ. The first occurrence is p. 299.

221 "SAID, THAT IT WAS A GHOST."

'Atáaχ pʊtoowi pʊʃúun, a person's spirit's heart, or life, or 'atáaχ pʊʃúun pʊtoowi, a person's life's spirit, is especially used for departed spirit or ghost instead of merely pʊtoowi, his spirit (see fn. 316). These Indians claim that the spirits of the dead are also among us here, but we cannot see them. Rosencio Ardilla, who lives at Pauma, once heard a lot of women singing the ʃahoovit, and he went a few steps and then could not hear anything. For chirping of spirits, see fn. 316.

222 "TWO FEMALES . . . WENT OUT IN SEARCH OF WILD FRUITS, WHICH THEY CALLED 'naut.'"

Naavʊt, 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 naavʊt is called naavʊt pʊpúc, cactus' fruit, Sp. tuna. Boscana's "grove" may refer back to his "*naut*", and would therefore be naavʊt pʊtúuqala, cactus patch, Sp. nopalera, also tunal.

223 "SHE BEHELD ONE, WHO APPEARED, DRESSED IN FEATHERS FROM HEAD TO FOOT."

Tiw'aχ 'ataaχi 'apáalimawtci húmʃamawtci pʊyuuŋay pʊ'éek, he beheld one

downed and feathered from head to foot. 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 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."

224 "IN THE YEAR 1808, I WAS A MISSIONARY IN THE MISSION OF 'La Purissima.'"

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 Mártir and at La Purísima Mission. See Bancroft, History of California, vol. 2, pp. 529-530. See p. ..... and p. 313.

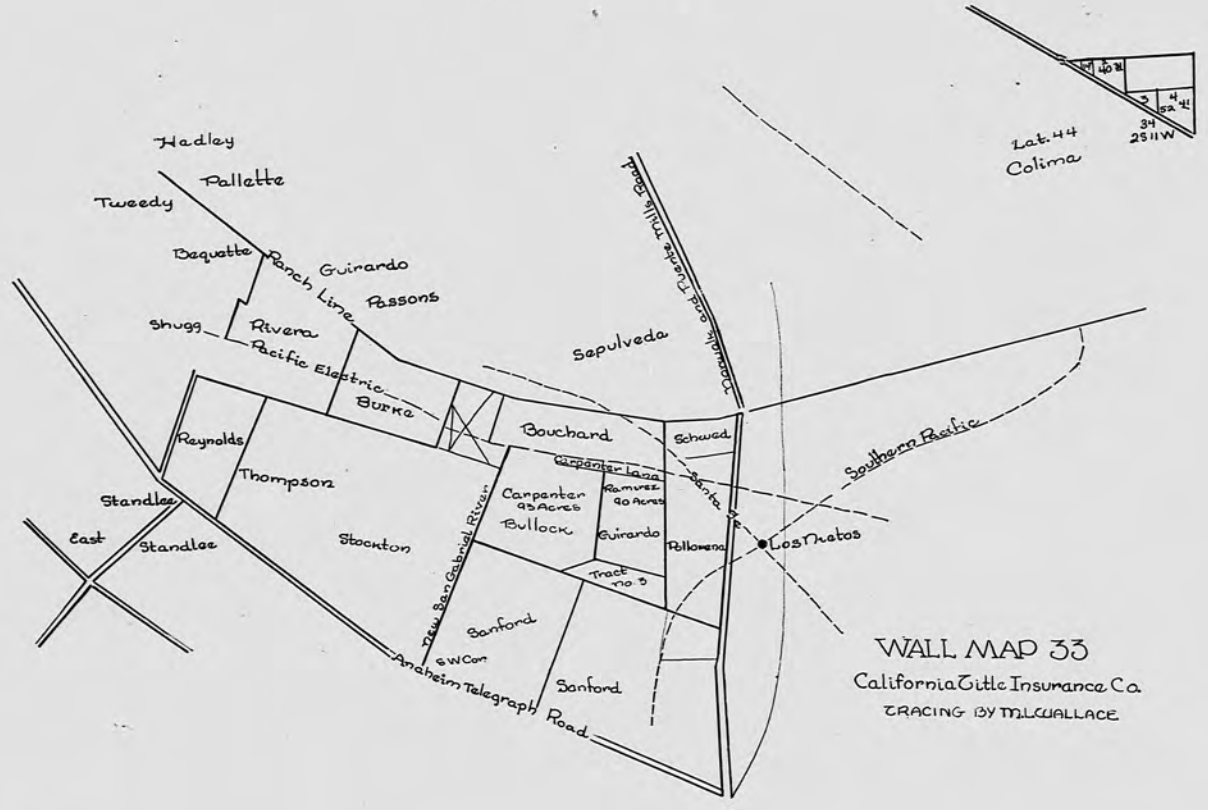
225 "THE WORDS OF DAVID, '*Peccator videbit et irascetur, dentibus suis fremet et tabescet, desiderium peccatorum peribit.*'"

Psalm 112:10. Biblia sacra vulgatae editionis Sixti V. Pont. M. . . .Coloniae Agrippinae, MDCLXXXII (Psalm 111:10; 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·, wᵉxa·ʿas; cinna·w yaḥᵃroq, wᵉ-na·ma·ṣ: taʾᵐwaθ rᵉca·ʿi·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:Pʊʃiiqwi pooχa pʊtiiwin, pi' pʊʃúun ŋinaŋnan; potmay káatkatin, pi' pooχa pʊχayúppaχan: pʊʃiiqwi pʊma'maχ pʊtaqáay'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.)

NOTES ON CHAPTER XV

226 "EMIGRATED FROM A PLACE CALLED '*Sejat.*' . . . INFLUENCE OF A HOLY CONQUEST GRADUALLY ERADICATED THEIR ATTACHMENT TO '*Sejat.*'"

This is the third mention of ʃʊká', locational ʃʊká', locative ʃʊkaaŋa, Aj. ʃaká', *Andrena rugarea* Vier., 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 occurrence of the holes of these 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 "Lodges" (The Indians of Los Angeles County, Letter 1). Although Kroeber (Shoshonean Dialects of California, p. 250) in his vocabulary taken from old Acú gives "jicote bumblebee, c·aka'," on pp. 143-144 of the same paper, the Indian name of Los Nietos is confused by an informant with ʃaχát, 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



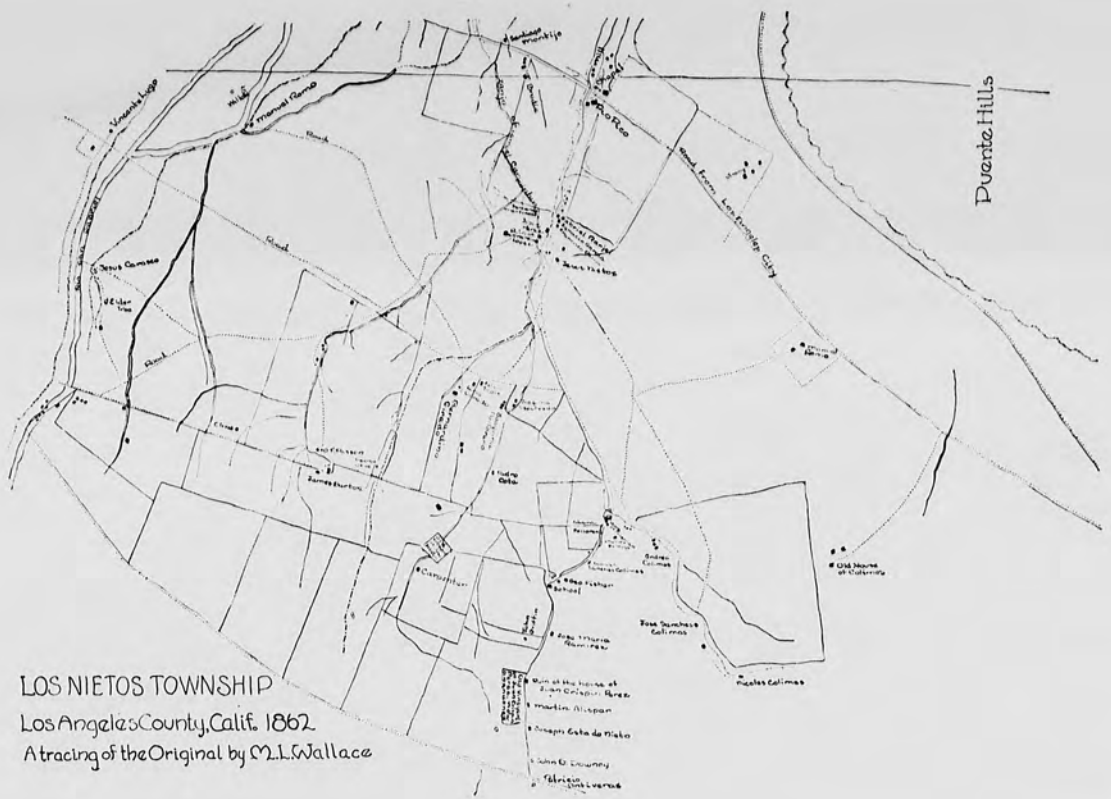
WALL MAP 33

California Title Insurance Co.

TRACING BY M.L. WALLACE

B.

Insert This double page between pages 204 and 205.



LOS NIETOS TOWNSHIP
Los Angeles County, Calif. 1862
A tracing of the Original by M.L. Wallace

A.
Opp. p. 204.

FIFTY-FIVE

Los Nietos town is 12 1-3 miles east-northeast of Los Alamitos ranch house, 2½ miles south-southeast of El Ranchito de Pico, 2½ miles southwest of the center of Whittier, 1 mile east of the New San Gabriel River, and 1 mile due north of the town of Santa Fe Springs.

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 north of Rio Hondo. Later it was moved 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 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 of Los Nietos at the old Sanford place is the oil derrick forest of Santa Fe Springs, one of the most remarkable 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 wild success of gushers. When the 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's study has centered especially about the history of the Carpenter ranch, resulting in the discovery that the Carpenter adobe house was probably the same or at about the same site as the original 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'.

(1) Carpenter's (=José Manuel Nieto's) Adobe House Site (=G. Nakaw'ŋa, "en el Rancho de Carpenter").

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 "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 house 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 ¼ 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 Tcokiiʃŋa, 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 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 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 there. She was living there with her children in 1843. She 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, evidently the third offspring of Antonio María Nieto and the 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 his house valued at $5,000.

The main point which Mr. Rhodes has established is that the Carpenter place was the old Nieto ¼ 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, and with Bernardino Guirardo. He only got 17,000 acres. Carpenter never sold but 2 pieces of property. 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 James Barton, who 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 wife, married by the church, being María de los Angeles Domínguez. Of this latter union, Refugia Carpenter, wife of Judge 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 $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 (=the 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 of 1867, the Carpenter family built a wooden house on the "mesa" a little east of where the adobe house had been, and it in turn was washed away by the flood of 1881. It was in 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 Guirardo house (now the B. P. 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 with sleeping dens of hoboes. 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 south of 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 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 the 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 where the Zanja Madre intakes, and joins the Zanja Madre just a little south of the Jesus Pérez house, which apparently stands in the V between the 2 ditches, just south of the Ranchito de Pico. Just south of the Jesus Pérez 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 José 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 Pérez house, and Zanja de Carpenter south of the Jesus Pérez house. Mr. Rhodes has discovered in a document of which he showed me a copy the important wording: "In 1850 in the 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 Ramírez' 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 Ramírez 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'ŋa, the site is the same as that of the José Manuel Nieto headquarters, and it may have been some place nearby that was called Ṣuká'. 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

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.

(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.

(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 a nickname for a man 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 included in and almost in the center of the Carpenter ranch as shown in the map of 1862.

(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 Wall Map 33) at a point only .2 mile west of the junction of Puente Mills Road and Los Nietos Road.

(5) The José María Ramírez Adobe House Site.

According to Mr. Juan Ramírez, son of José María Ramirez, this 2 story adobe house with balcony, one of the few of its kind in the 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.

(6) The Josefa Domínguez and Mrs. George Fisher Adobe House.

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 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.

(7) The Adobe House Site South of the Josefa Domínguez 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 Domínguez and Mrs. George Fisher adobe house.

(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 ¾ 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.

(9) "The Vineyard."

One of the deeds examined by Mr. Rhodes mentions merely "the vineyard" and it is a matter for future study to try to determine which vineyard is meant.

Not only are Brerewood's statements and arguments without exception so correct, agreeing with the findings of science 300 years later, as to be suggestive almost of intiution, but attention is especially called to his apparent intention of saying that the western part of America was more thickly populated with Indians than was the eastern region, which is true, and is what we would expect if there was Siberian origin. If this statement last referred to is to be taken that the western Indians were better people and less warlike than the eastern Indians, it also is true.

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, 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.

227 "THE CHIEF, NAMED *'Oyaison,'* WHICH NAME IMPLIES 'WISDOM' OR 'INTELLIGENCE.'"

Various informants have guessed *'ʔyayʃun as the most likely reconstruction. There is no word referring to wisdom or intelligence that has similar sound. E. g., ʔayálkawut, intelligent; 'ahikya, smart. The word might remind one of 'uya"aq puʃúun, his heart is sad. The verb 'oyyaq, 1. to spy; 2. to lean, shows some resemblance in sound and meaning. This is the first occurrence of *"Oyaison"*; the second occurrence is spelled the same and is on p. 333.

228 "AND HIS [*Oyaison's*] WIFE, CALLED *'Sirorum,'* SIGNIFYING THAT WHICH IS NOISY, (PROBABLY ALLUDING TO THE NOISE MADE BY THE SHELLS AND BEADS ATTACHED TO HER DRESS)."

Ṣurorram, 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. Ṣurorkit or Ṣurórranim (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. But punctual ʃorraq, frequentative punctual ʃurooraq. The common reference of the verb is to a person trembling. E. g., a boy once became angry with old Marcelino Cuaszish 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).

229 "*Coronne.*"

Remembered by two informants as having long 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 Tuvonni, name of the mother of Timét 'Awí' (which name occurs in a story about eagle gathering). The name was remembered as a family surname or clan name (which is the same thing) prevalent at San Juan Capistrano.

According to Boscana, apparently just as Sp. capitana, chieftainess, is the feminine correspondent to Sp. capitan, chief, so the title nuu' has as its feminine correspondent the title *kurooni, and the title *'iyakki, which denotes an official subordinate to the nuu', has as its feminine correspondent the title *tapí'.

On p. 331 Boscana states: "These same appellations ["*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 yellow, *Tepis!*" "*Tepi*" was known by the informants as little as "*Coronne*". Its reconstruction may be *Teepi,

or again *Teppi, but the spellings "Tapi" and "Tepic" of the San Juan Capistrano Mission records (see below) suggest rather *Tapí'. Lady Bug of any species is called timét po'la, pl. timét po'lam, head louse of the Sun (from 'uláat, pl. 'ulaatum, European Head Louse, also American Indian Head Louse; see fn. 251), Sp. conchilla. There are two different species of lady bug occurring in this region which have two different color phases in the life of the individual. 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* Say. This lady bug is dimorphic, according to present-day systematists, 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 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 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 blow).

Therefore *"Coronne"*=1. *Hippodamea convirgens* Guér., in its fully pigmented red stage; 2. light dimorphic form of *Olla abdominalis* Say., in its fully pigmented brown stage. *"Tepi"*=1. *Hippodamea convirgens* Guér., in its immaturely pigmented pale greenish yellow stage; 2. light dimorphic form of *Olla abdominalis* Say., in its creamy white stage. If Boscana's information refers 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 the light dimorphic 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.

To Professor L. J. Muchmore of the Los Angeles Museum I am indebted for the following 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 due to the structure of the epidermis (grooves, gratings, films, striae, etc.); second, chemical, due to the pigments of different groups; and third, a union of physical and chemical. The red Lady Bird 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 alcholic solution when viewed by transmitted light; the other is yellow-green when viewed by transmitted light. The yellow components of chlorophyll are 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."

Professor E. O. Essig (A History of 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 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). "Coròni" (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). "Coroni" (Sjc. Mar. I, entry 39). "Coroni" (Sjc. Mar. I, entry 75). "Coròni" (Sjc. Mar. I, entry 84). "coronni" (Sjc. Mar. I, entry 91).

"Corònni" (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" (Sjt. Mar. I, entry 573). "Coronne" (Sjc. Mar. I, entry 578). "Coroni" (Sjc. Mar. I, entry 671). "Coronni" (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. Deaths 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. Leaths 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).

"Coronila" has only one occurrence (Sjc. Deaths I, entry 1486).

230 *"'Vuiragram.'"*

Apparently for *Wiiraχram. The word starts off as if derived from wiiruq, to play the flute (or any modern wind instrument), but no such form is known to the informants. Cp. wiirulac, diminutive wiiðulamal, flute. *"Vuiragram"* is a plural form, as is *"Uiniojum"*, the name which follows it (for which see below).

231 *"Uniojum."*

Possibly for 'Awínniχum, treaters, ones who give a person a treat, Sp. brindadores, pl. of 'awínnikat, 'awínniwut, treater. Other pls. are 'awínniktum, 'awínniwutum, and 'awínnivuktum. 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.

232 "THE CHIEF RETURNED TO *'Sejat.'*"

This is the fifth mention of Ṣuká', 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, p. 329; the fourth, p. 329; the sixth, p. 333; the seventh, p. 333.

233 "THEY ARRIVED AT A PLACE CALLED *'Niguiti.'* . . . HERE, THEY DISCOVERED A SPRING . . . AND . . . CONCLUDED THAT IT WAS A PLACE WELL ADAPTED TO THE FOUNDING OF A NEW COLONY. . . . THE NAME GIVEN TO THE NEW ESTABLISHMENT WAS *'Putuidem,'* WHICH MEANS 'umbilicus projectura.'"

According to Boscana's information, the chief of the village of Ṣuká', Los Nietos, in Los Angeles County, established a colony of Los Nietos Indians, placing his own daughter, *Kurooni, as chieftainess of the colony, at "a place called *'Niguiti,'* " which is "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 in 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 short one and less likely to be fully estimated, but on the correctness of its estimation depends largely the identification of the place called Putiiðum (see below).

The next point to make is that here again, the "N. E." of our text is to be read as northwest, as it is in the locating of Los Alamitos (p. 251) and Los Nietos (p. 329). Northeast of San Juan Capistrano Mission would take us to the vicinity of El Orno and to upper San Juan Canyon. Northwest, following the old camino real toward Los Angeles, takes us to El Aguajito, El Ajuage del Caute, and Nigüil, all of them in direct route toward Los Nietos. Moreover, *"Niguiti"* is surely for Aj. Nawíl, Sp. Nigüil, "Nigüel" (see below), which makes it certain that "N. E.", Sp. noreste, is some kind of a mistake for northwest, Sp. noroeste, which two directional names differ in only one letter in both fully spelled forms and abbreviations.

That *"Niguiti"* is a miscopying or misprint for *Niguili, the -t- of our text standing for -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 in 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 Niquil." Engelhardt's source for this last quotation is Cal. Arch., Dept. St. Pap., Angeles, vol. vi. p. 46, Bancroft Collection. The old map of the San Joaquin Ranch filed by José Sepúlveda in 1841 with the United States Land Commission, which is reproduced 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 slightly further to the right, according to information very kindly furnished by Mr. Terry E. Stephenson, who has seen the original. The above early spellings are all for Aj. 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 aways saw a lot of qawíi'alat, ravens; 2. "Niger" Canyon, creek just downcoast of Abalone Point and upcoast of Laguna Beach. There was a large Indian rancheria on the high flat land just upcoast of Abalone Point. 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 Sp. form of the name is Nigüil, i. e. in phonetic orthography Niywíl, 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 Miguel: Sæn Migíl.

The present owners of the great Nigüil ranch, which extends from near the Santa Ana-San Juan Capistrano 101 highway, where it passes near El Toro, to the ocean shore downcoast of Laguna Beach, including most of the Nigüil 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 Marcos H. Forster, Mrs. Juanita Daguerre Seidel, Mr. Terry E. Stephenson, Dr. Charles D. Ball, Fr. St. John O'Sullivan, and others, not to mention Acú and other Indian informants, it seems that the vicinity of the old ford of the camino real across Aliso Creek, at or near where the present 101 highway bridge is, 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 water for the adobe houses on the south bank of Aliso Creek was gotten from the creek. Water for the present Nigüil ranch headquarters is obtained from wells, and is also piped from a spring in the low hills two miles southwest of the ranch houses, that being the only permanent and strong-flowing spring in the entire vicinity.

In the following notes on Rancho Nigüil history I am indebted in part to Moulton, Charlotte G., El Toro and Its History, 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 Nigüil ranch was granted by Governor Juan B. Alvarado to Juan Ávila and his sister Concepcion Ávila de Sanchez, June 21, 1842. Later the ranch passed through the hands of several owners, among them the Yorbas (for the adobe house said 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. Jean Pierre Daguerre came to the Nigüil 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 mortgage and later in the same year Mr. Daguerre got 1-3 interest, forming thereby the partnership of L. F. Moulton and Company. 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 Nigüil ranch 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 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 Nigüil would have been equally appropriate.

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. Acú *volunteered* that El Toro, Sp. meaning The Bull, is so called "porque habia in buen toro manso allí," (because there was a nice tame bull there). Acú had heard this from his father.

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 Şeveeŋa, Indian translation of Sp. en los Alisos, at the sycamores.

The exact spot at Nawíl, Boscana's *"Niguiti"* (the name may already in Boscana's time have had a general, regional application), where the Los Nietos chief 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, *Kuurooni, 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 Puíiδiŋa, Aj. Putiiδum, locative Putíiδumŋa, 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 the case of *"Acagchemem,"* but is part of the absolutive form of the placename itself. The gentilicious noun is Putíiδiŋaχwic, pl. Putíiδiyam; Aj. Putíiδumŋaχwitc, pl. Putíiδumyam.

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 putiiδi min'aant (or min'aat, or mín'ayont, or mín'aχunat), her projecting navel, Sp. su ombligo salido. From min'aq putiiδi, her navel is sticking out. Noon 'a'qwa putiiδi 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 turóohayic, 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 regalia left by the dead are interred in it, as is given by Kroeber (Handbook of the Indians of California, p. 679) (see p. 318).

This Putiiδum, 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 the Putuidem" (p. 331) Boscana merely refers to the villages along the way between San Juan Capistrano and Putiiδum.

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 Putiiδum 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, which place was after that called *"Acagchemem"* (Ajachme) (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 for instance compare the estimation of Paloú (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 Putiiðum 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; data has also been gleaned 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 Putiiðum, navel spring, but could not remember which spring was referred to.

The 3 springs, aside from the spring near Nawíl, one of which is most likely to be Paal Putiiðum, are the following:

(1) El Aguajito, meaning little spring. Indian name unknown to any of the informants, possibly the Paal Putiiðum, navel spring, that Acú 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 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.

From this spring water was frequently hauled to San Juan Capistrano in 5 gallon or 10 gallon kegs by various residents there in early days, according to information supplied by Fr. O'Sullivan, Marcos H. Forster, and others. Mr. Ed Mendelson, keeper of the old "Mendelson House" at 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 accompanied him on one of these trips, and remembers that the spring was boarded in and had quite a flow of water. It was just a spring of water that came out and flowed away 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, from which water was hauled to San Juan Capistrano, that it was boarded in at the time, and that he picked up a piece of Indian metate nearby. The distance of this spring from San Juan Capistrano 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. Yukuykʊ, 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 across Trabuco Creek, and about 1½ miles (Boscana's ½ league almost exactly) north of San Juan Capistrano Mission. The water comes forth at the base of a sycamore tree. Acú 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 Puʃiitcqal, Qe. Paala Puʃiitcqala, meaning water trickling out, Sp. El Aguage del Caute, meaning Caute's spring, 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 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 Acú and Marcos H. Forster, this spring was one of the goals of gome games played in Mission times, the players starting their race from San Juan Capistrano Mission, running to the Aguage del Caute, and returning, making a 10 mile race, each of the players being barefooted and kicking his wooden gome ball. Another nearer goal sometimes selected for this race was according to Acú 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 Capistrano Mission. The rock has been moved to the fourth fence post 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.

Fr. O'Sullivan took Acú to see 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.

The Indian name, Aj. Paal Puʃiitcqal, Qe. Paala Puʃiitcqala, water trickling out, is derived from Aj. ʃiitcq, Qe. ʃiitcqa, to trickle out.The common name for any spring is paala pupóoʃaqala, 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 pukaʼɔtaqala, water gushing forth, from kaɔtaq, to gush forth. The second Sp. name of this spring given above, El Aguagito, can be regarded as a translation of Paal Puʃiitcqal, the Sp. diminutive bringing out the idea of trickling, though it may also be of independent, merely descriptive origin.

The first Sp. name of the spring given above, El Aguage del Caute, 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 Mission 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 did not know, but we have the important and elucidating information that there was an Ajachme woman formerly living at San Luis Rey who was named or nicknamed in Qe. Kaawut, Aj. *Kawt, an Indian name of unknown meaning, the Aj. form of which when eased into Sp. pronunciation by the regular process 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.

According to Mr. Marcos H. Forster, and also according to Acú, Galivan is a corruption of the creek name Arroyo del Gabilan, hawk creek, applied when the railway came through to 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 which formerly lived in the vicinity.

Or Putiiðum may have been different from any of these springs, including the spring at Nawíl. 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 more definitely locating Putiiðum is through the memory of individuals or by making a thorough search for archeological remains in the ground about existing springs, especially around El Aguagito, which seems to me on the whole to present

the best claims for being Paal Putiiɓum.

That Putiiɓum survived as a village of size 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 dipthong -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 17). "Puituide" (Sjc. Bap. I, entry 46). "Puitùide" (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). "Puitùide" (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). "Puitùide" (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). "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). "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). "Puitùide (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). "Piyuide" (Sjc. Mar. I, entry 723). "Pituide" (Sjc. Deaths I, entry 440). "Pituide" (Sjc. Deaths I, entry 717). "Pituide" (Sjc. Deaths I, entry 817). "Pituide" (Sjc. Deaths I, entry 927). "Pituide" (Sjc. Deaths I, entry 994). "Puituide" (Sjc. Deaths I, entry 1140).

There is only one occurrence in the San Juan Capistrano Mission records of the locative Putiiɓumŋa: "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 of better knowledge to be the same place) to Putiiɓi. 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). "captivit" (Sjc. Bap. I, entry 253). "Captivit" (Sjc. Bap. I, entry 265). "Captivit" (Sjc. Bap. I, entry 757). "Càptivit" (Sjc. Mar. I, entry 2). "Captivit" (Sjc. Mar. I, entry 3). "Captivit" (Sjc. Mar. I, entry 17).

234 "TO HIM WAS GIVEN THE NAME OF *Nu*."

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 342). "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 following Sjc. Mar. I, 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).

235 "AND TO THE SECOND IN POWER, THAT [I. E. THE NAME] OF *'Eyacque.'*"

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.

236 "AND THE SECOND *'Tepi.'*"

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). "Tapi" (Sjc. Mar. I, entry 720). "Tepi" (Sjc. Mar. I, entry 731). "Tepi" (Sjc. Mar. I, entry 736). "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. Deaths I, entry 2076). "Tepi" (Sjc. Deaths I, entry 2133). "Tepi" (note on death of Maria Ygnacia Tepi, whose baptism is entry 745 of Slr. Bap. I). "tepi" (Sjc. Deaths I, entry 2425). "Tepi" (Sjc. Deaths I, entry 2428).

"Tepic" and "Tapi" of the above forms suggest that the word is to be reconstruct-

ed as *Tapí'.

237 "ON RETURNING HOME, ARRIVED AND PUT UP FOR THE NIGHT AT A PLACE CALLED '*Acagchemem*' . . . SIGNIFIES A PYRAMIDICAL FORM . . . IMPLYING, THAT THEY HAD SLEPT IN A HEAP."

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 Putiiðum, 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 Putiiðum village, these residents "on returning home, arrived and put up for the night at a place called 'Acagchemem', distant, from where the mission now stands, only about sixty yards; and from this time the new colony assumed the name corresponding to the place. 'Acagchemem', signifies a pyramidical form of any thing that moves, such as, an anthill, or place of resort for other insects. Others apply the term to things inanimate; such as a pile of stones, etc.; but, the most correct signification of the word is understood as having relation to a heap of animated things." Boscana's etymology is surely correct, for Guorojos volunteered that 'Aχatcme means "a few stones there, piedras asi tiradas (Sp. for some stones thrown there), but he was unable to give the verb from which the name is derived or to explain how the name gets this interpretation. Place where they were piled up would be translated Pum'mónnuqalvu. The Qe. informants have seen in 'Aχacmay, the form which the placename has in their dialect, a perfect identity with 'aχacmay, locational form of 'aχacmal, *Lathyrus strictus* var. *alfeldii*, Wild Pea, Sp. chícharo bronco. We therefore have two etymologies for the name: (1) apparently something like thrown or piled up; (2) Wild Pea place (see p. 229).

In the placename *"Putuidem"*, for Putiiðum, we have seen that the -m is part of the name. But in *"Acagchemem"* it is the -m of the plural of the gentilicious noun which gives Boscana his form in -m; *"Acagchemem"* is for Aj. 'Aχátcmeyàm, Qe. 'Aχácmayam, San Juan Capistrano town people, pl. of Aj. 'Aχátcmenatc, Qe. Aχácmayŋaχwic, also 'Aχácmayŋuc, San Juan Capistrano town person, gentilicious noun and adjective from Aj. 'Aχatcme, Qe. 'Aχacmay.

Boscana says Aj. 'Aχatcme was a place 60 varas from San Juan Capistrano Mission.

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, reproduced in Englehardt, 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 wirting, "Mission" being taken as referring to the mission proper, which 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. Junípero 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 lay claim to being the oldest building in the State. The adobe church withstood 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 ruin by said earthquake and has remained as such. Or as a third 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. ù—).

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. From where and in what direction are we to measure?

Mission and town are on a flat V-shaped piece of land between Trabuco Creek, which lies to the west, and San Juan (Capistrano) Creek (alias Mission Vieja Creek, alias San Juan Hot Springs Creek, the "San Juan Canyon" of the U. S. Geological Survey Topographical Sheets, Corona Quadrangle), which lies to the southeast, 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 on p. 333 as "the valley of St. Juan Capistrano."

The old plaza of San Juan Capistrano town, 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. 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 by the present writer from Acú.

Acú and all the other informants knew 'Aχatcme 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 Acú understand that 'Aχatcme means el pueblo that he thought 'Aχatcme could also be applied to Los Angeles, which was spoken of largely as el pueblo in Sp. in former years! But Acú also agreed that 'Aχatcme 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, or "tribe". 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.

According to Acú and many others, the Indian rancheria of mission times was 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 Indian name of this Indian rancheria locality but supposed that it was also covered by the name 'Aχatcme.

The informants have all had the feeling that the site of the original 'Aχatcme 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. In this event it would not make much difference whether we measure 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 'Aχatcme 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,=33.64 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 bounds the Mission grounds on the south, and approximately in the middle of the street that runs 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 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 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 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 by Fr. Junípero Serra as the Indian name of the locality where the mission was founded on the title pages of the first volumes of the books of baptisms, marriages and deaths, 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 research make me decide to omit this discussion from the present book and reserve its presentation until it be exhaustively handled.

This is the second occurrence of "*Acagchemem*". The first occurrence is on the title page; the third and fourth occurrences are on p. 332.

238 "THEIR [I. E. THE LOS NIETOS INDIANS'] CHIEF 'Oyaison.'"

This is the second occurrence of "*Oyaison*". The first occurrence is spelled the same and is on p. 329.

239 "THE NAME, '*Sejat*,' SIGNIFIES A PLACE OF WILD BEES."

This is the sixth occurrence of ʃuká' and the fourth time 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.

240 "AND '*Sejar pepau*,' THE HONEY."

For ʃuká' pupáaw, Acute-tongued Burrowing Bee his honey (lit. his water, his liquid). 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 second, p. 296; the third, p. 329; the fourth, p. 329; the fifth, p. 330; the sixth, p. 333.

NOTES ON CHAPTER XVI

241 "THE CHARACTER OF THE INDIAN."

This chapter, culminating in stars of omission, is reminiscent of the passage in Baegert (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 and 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 wann 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.)

242 "MYTHOLOGY."

This passage refers to Classic, not to Indian mythology.

243 "HE [THE SUN] WENT TO REPOSE IN THE ARMS OF THETIS."

We quote from the Encyclopedia Britannica (New York, 1929, 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."

244 "IN 1822, WHEN D. AGUSTIN YTURBIDE WAS PROCLAIMED EMPEROR OF MEXICO."

Agustín 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.

245 "A *satrap*, OR GOVERNOR, OF ONE OF THE RANCHERIAS."

Sp. sátrapa, from Latin satrape·s, satraps, satrapa, from Greek satráp·e·s, also eksaitráp·e·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 criminal 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.____.

246 "ABOUT THE MIDDLE OF DECEMBER, 1823, A COMET APPEARED IN THE NORTH, WHICH WAS VISIBLE UNTIL THE LATTER PART OF JANUARY, OF THE ENSUING YEAR."

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 beobachtet 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 gewöhnichen 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 pointed out to the regular astronomers. First observed at Prague, Dec. 30, 1823, and last observed by Knorre at Nikolayev, 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.)

247 "AND IN SEPTEMBER, 1825, ANOTHER [COMET] WAS SEEN . . . IN THE SOUTH-EAST, . . . AND WAS VISIBLE . . . TILL THE FIRST OF NOVEMBER."

This comet 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 a considerably long period. Galle (p. cit. p. 2[illegible] gives the following: "1825 IV. Entdeckt von Pons und von Biela Juli 15 und 19, sowie Juli 21 von Dunlop in Paramatta. Beobachtet in Europa bis um die Mitte des October, in America und Neuholland bis zum [illegible], nachher wieder aufgefunden am 2. April und noch bis zum 8. Juli 1826 beobachtet. War im October mit blossem Auge sichtbar, mit einem Schweife von etwa 10° Länge . . . Ueber die Beobb. des Cometen dieses Cometen und Abbildungen desselben s. Bredichin, Annal[illegible] de l'Observ. de Moscou VIII, I, p. 86." (1825 IV. Discovered by Pons and by Biela [illegible] 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. [illegible] discovered on Apr. 2, and observed until July 8, 1826. It was visible in October with the naked eye, with the tail about 10° long. . . For the observation of the tail of this comet and illustrations of the same see Bredichin, Annales de l'observatoire de Moscou VIII, 1, p. 86.)

248 "THE INDIANS . . . BELIEVING THEY [THE TWO COMETS] WERE THEIR DECEASED CHIEFS."

For chieft becoming stars or comets see pp.(____)

249 "THAT IT [THE COMET] WAS *'Sirout,'* WHOM THEY HAD SEEN, HE, WHO WAS THE FATHER OF THEIR GRAND CAPTAIN *Ouiot.*"

These are the second and third mentions of *"Sirout"*, father of Wuyóot. 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.

250 "OTHERS SAID, THAT THE COMET WAS *'Tacu,'* THE FATHER OF *'Ouiamot'* OR *'Chinigchinich.'*"

This is the second mention of *"Tacu"*, the father of *"Ouiamot"* or *"Chinigchinich."* For the first mention see p. 254. This second mention is important since it is a definite statement that *"Tacu"* was the father of Tcanitcnic. The statement on p. 254 says that Tcanitcnic was "son of *Tacu* and *Auzar*," but does not state unmistakably which of these was his father and which his mother (see note——).

251 "*'Tacu,'* THE FATHER OF *'Ouiamot'* OR *'Chinigchinich.'*"

This is the fifth and last mention of *"Ouiamot."* The first is on p. 254, the second is on p. 255, the third is on p. 257, the fourth is on p. 276. The spelling is everywhere the same except that in the fourth occurrence it is spelled *"Ouimot."*

252 "UP TO THE PRESENT TIME OF NOVEMBER, 1825."

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. ____).

253 "AN INDIAN *'vaquero,'* OF THE MISSION OF SAN LUIS OBISPO . . . REPLIED 'THAT . . . A PHANTOM APPEARED BEFORE HIM [ROBINSON'S QUOTATION IS UNCLOSED]."

Boscana gives 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 a húnwʊmawic, also húnwʊkat, beardoctor, Sp. osero, turning himself into a bear and being recognized, lassoed or killed by the vaqueros. Such a doctor was also called simply hunwʊt, *Erarctos americana americana* (Pallas), Black Bear; or one says of such a man: pookʊn ʃʊví"axma hunwʊt, he turns into a bear all the time.

254 "IN A CERTAIN *'rancho'* . . . WERE SEVERAL *Pima* INDIANS. AND SOME *Sagues*. . . . HE ENQUIRED OF A *'Saqui.'*"

"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. Boscana's q would be readily mistaken by a novice at his handwriting for a g. 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 of these tribenames from the Spanish are Piima, pl. Piimaa, 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."* *"Sagui"* on p. 341 is with its -i already a step less removed from our assumed original *Yaqui.

A less plausible theory is to reconstruct *"Sagues"* as Tawiiy, Spanish spelling Taguí, D. name for Monkey Hill, called in Sp. San José, a former rancheria, hot spring and hill in Warner's Valley, the Qee'esh name of which is Paʃkʊ. Sparkman dictionary: "Monkey hill, San Jose valley, Pash-kwo". Both a study of Boscana's hand-

writing 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 Tawíiy is here not to be thought of, and that *"Sagues"* is for *Yaquis. The ceremonial couplet form of Paʃkʊ is Paʃkʊ Mahaala (see p. ....); it is the third hot spring to which Wʊyóot was taken after he became sick. The hot spring is on the east side of Monkey Hill.

This zinc etching is reproduced from a pen and ink drawing by Miss Jean Goodwin, 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 woodblock and printed. This etching has been published as the 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 brought out several features more 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 well was 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. At the bend of the arcade the tree seen standing in the corner of the patio is the old locust tree, called in Sp. by the somewhat surprising name el palo loco, the last word evidently having been launched by influence of Eng. locust. The entrance to the inner patio is also seen. The roof of the adobe church (see pfl .....) is seen peeking over the bend of the arcade, and the great ruin of the 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 Street. 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 is Mr. 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-northeast and shows the hills of El Orno in the distance.

BIB. ONE

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"This book is published and distributed through the courtesy of Strong and Dickinson, Reeves-Strong Building, Los Angeles, Pine Cove Company and Idyllwild Golf Club, both of Idyllwild, Calif. The publishers are indebted to Mrs. J. M. Percival of Hemet, Charles Van Fleet of San Jacinto, Father Wheeler of San Luis Rey, Rose Aguine [Aguirre?] of Hemet, the Indians of Soboba and Cahuilla reservations, among others, for much of the material herein."

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This is an 18 page pamphlet.

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This is the second reprint of the Sp. text of PALOU, Francisco, Noticias de la Nueva California, and follows the text of the first reprint. This second reprint is published under the title Noticias de la Nueva California, the original publication and first reprint having had the title Noticias de las Californias. The Sp. text is not accompanied by an Eng. translation, but has an introduction in English signed by John T. Doyle.

PALOU, *Fr.* Francisco. Noticias de las Californias.

In *Diario Oficial* of Mexico, Mexico, 1857. This is the first publication of a work by PALOU, the Figueroa manuscript copy of which in the Archivo Nacional de Mexico is according to Bolton titled Noticias de la Nueva California. The first reprint is in *Documentos para la Historia de Mexico*, serie 4, tomos 6-7, Mexico, 1857. The second reprint, changing the title to that of the Figueroa manuscript, was published in San Francisco in 1874. An Eng. translation without Sp. text was published by BOLTON, Herbert Eugene, Berkeley, California, 1926.

The correct spelling of the surname is Paloú, with acute on the u. In earlier Catalonian writing sometimes the grave was written on the u instead of the acute. The Figueroa manuscript of Paloú's Noticias de la Nueva California has Paloù on the title page. Bolton's translation changes this spelling on the English title page incorrectly to Palóu. The 1787 edition of Palóu's Relacion Historica de la Vida . . . del Padre Fray Junipero Serra omits the accent from Palou on the title page, but in the text the spelling is correctly Paloú.

PALOU, *Fr.* Francisco. Noticias de las Californias.

In *Documentos para la Historia de* Mexico, serie 4, tomos 6-7, Mexico, 1857. This is the first reprint of this work by PALOU, published later in the same year in which the first publication was made and with unchanged title.

PALOU, *Fr.* Francisco. Relacion historica de la vida y apostolicas tareas del venerable padre Fray Junipero Serra . . . Mexico . . . 1787.

In the title page the surname of the author is without accent, but throughout the text the spelling is correctly Paloú.

Eng. translations have been published by ADAM, J., 1884, and by JAMES, George Wharton, 1913.

PÉREZ, Eulalia. *Una* vieja y sus recuerdos. Ms. Bancroft Library.

PICOLO, Francesco María. An account of California . . . Second edition, [Halle, 1766].

PICOLO, Francesco María. Informe del estado de la nueva christiandad de California, . . . [En Mégico, 1702].

PICOLO, Francesco María Memoir touchant l'estat des missions, nouvellement etablies dans la Californie, . . .

In *Jesuites, Lettres des missions*. . . . p. [248]-287. Paris, 1724.

PICOLO, Francesco María. Of the country of California.

Royal Society of London. Philosophical Transactions [abridged] *from the year MDCC.* . . . London, 1721. Vol. II, part IV, pp. 211-214.

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.

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 4 times reprinted: *see* REID, Hugo, first, second, and fourth reprints; for third *see* HOFFMAN, Walter J.

REID, Hugo. *The* Indians of Los Angeles county. [First reprint.]

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 Star 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* Costansó, Miguel.

RIVET, P. Recherches anthropologiques sur la Basse-Californie . . . [Paris] 1909.

[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 S. Putnam, No. 161 Broadway. 1846.

Pages 228-341 constitute an appendix which consists of a translation of Fr. Gerónimo BOSCANA's Relacion Histórica de la Creencia, Usos, Costumbres, y Extravagancias de los Indios de esta Mission de S. Juan Capistrano, llamada la Nacion Acagchemen under the title "Chinigchinich," title given by Robinson since the account tells especially of a diety by this name. P. 228 is occupied by a frontispiece lithograph portrait of Fr. Boscana, the only extant picture of him as far as is known, while p. 291 has a full-page lithograph of "An Indian Dressed in

the 'Tobet'," drawn by Robinson. Robinson had access to the Boscana manuscript 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 Franciscan Missions of Upper California.

For the first and second, third and fourth reprints, see below. These four reprints none of them include 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 and Journal of Useful Sciences, June 28, July 12, July 26, Aug. 2, Aug. 9, Aug. 30, Sept. 6, Sept. 13, Sept. 27, Oct. 4, and 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 MCCCLI [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 Doxey, 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.]

A second edition of the Doxey reprint, having same title with exception of the date.

Robinson, Alfred. Life in California before the conquest; Hispano-Californians, Léperos, & Indians, Franciscan misioneros & misiones, American & English comerciantes, puertos, presidios, castillos, sailors & backwoodsmen, revolution & strife, by Alfred Robinson, 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 O. 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, A. Virgili i. Diccionari Català-Castellà, Castellà-Catala. Barcelona. [Undated.]

Robelo, Cecilio A. Diccionario de aztequismos, palabras del idioma nahautl, azteca o mexicano introducidas al idioma castellano bajo diversas. Cuernavaca, Mexico, 1904.

Rust, Horatio N. A puberty ceremony of the mission Indians.
American Antropologist, n. s., vol. 8, 1906, pp. 28-32.

Rust, Horatio N. Rogerio's theological school.
Out West, Sept. 1904. Contains information on the dispossessing of an Indian at San Fernando. The dispossessor contributed money to a theological school in Los Angeles, and yet ran the poor old Indian off his land.

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.

Setchell, William Albert. Aboriginal tobaccos.
American Anthropologist, n. s., vol. 23, no. 4 pp. 397-414, map. Lancaster, Pa., Oct.-Dec., 1921.

Simeon, Rémi. Dictionnaire de la langue Nahuatl ou Mexicaine. Paris, 1885.

Smith, W. H. *The* relief of Campo.
Out West, Jan. 1905, pp. 13-22.

Sparkman, Philip Stedman. *The* culture of the Luiseño Indians.
University of California Publications in American Archaeology and Ethnology, vol. 8, no. 4, pp. 187-234, pl. 20, 1908.

Sparkman, Philip Stedman. *A* Luiseño tale.
The Journal of American Folk-lore, vol. 21, 1908, pp. 35-36.

Sparkman, Philip Stedman. Sketch of the grammar of the Luiseño language.
American Anthropoligist, n. s., vol. 7, 1905, pp. 656-662.

Stephenson, Terry E. Caminos viejos. Tales found in the history of California of especial interest to those who love the valleys, the hills and the canyons of Orange County, its traditions and its landmarks. Santa Ana, California, 1930.

Stephenson, Terry E. Names of places in Orange County.
Orange County History Series, vol. 1, pp. 45-54. Santa Ana, California, 1931.

Stephenson, Terry E. Names of places in Orange County.
Orange County History Series, vol. 2, pp. 107-117. Santa Ana, California, 1932.

Stephenson, Terry E. Shadows of old Saddleback. Tales of the Santa Ana Mountains, their canyons and their hills from the days of the dons down through the years when pioneers built their cabins among the oaks and sycamores. Santa Ana, California, 1931.

Strong, William Duncan. Aboriginal society in southern California.
University of California Publications in American Archaeology and Ethnology, vol. 26, Berkeley, 1929.

Strong, William Duncan. *An* analysis of southwestern society.
American Anthropologist, n. s., vol. 29, no. 1, pp. 1-61, Jan.-Mar. 1927.

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, *ca.* 1917.

SUGRANES, *Fr.* Eugene. *The* old San Gabriel mission. Historical notes taken from old manuscripts and records accurately compiled after diligent research. San Gabriel, Feb. 22, 1909.

TAC, Pablo. *See* Tagliavini, Carlo.

TAGLIAVINI, Carlo. Frammento d'un dizionarietto Luiseño-Spagnuolo scritto da un indigeno [Paolo Tac, nativo della missione di San Luis Rey (1822)].

Proceedings of the 23rd International Congress of Americanists, New York, 1928, pp. 905 917, 1930. The earliest Qe. vocabulary, written by Indian in 1822. Referred to as Tac Vocabulary.

TARAVAL, Sigismundo. *The* Indian uprising in Lower California, 1734-1737, . . . Los Angeles, 1931.

TEGGART, Frederick J. *The* Anza expedition of 1775-1776; diary of Pedro Font.

Publications of the Academy of Pacific Coast History. 1913.

TEGGART, Frederick 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 Carpio, and Manuel, and Teggart, Frederick J. This is a translation of the diary by COSTANSÓ, as distinguished from his Diario Histórico.

TEGGART, Frederick J. *See* Von HEMERT-ENGERT, Adolph, and TEGGART, Frederick J.

[THOMPSON, and WEST Co., *publishers.*] History of Los Angeles County. Oakland, California. 1880.

This work is commonly cited as Thompson and West, History of Los Angeles County, as if Thompson and West were the authors. The real author and compiler was WILSON, John A., as is stated by Lynch, H. B., Rainfall and Stream Run-off in Southern California since 1769 [issued by The Metropolitan Water District of Southern California], p. 15, Los Angeles, California, August, 1931. The Thompson and West Company were the publishers. This company put out several histories.

TORQUEMADA, Juan de. De los viente i un libros rítuales i monarchía indiana. Tomos I-III. Second edition Madrid, 1773.

Quotations in the present book are from the second edition.

VENEGAS, P. Miguel, *ps.* Histoire naturelle. et civile de California Paris, 1766.

French translation of Venegas, Noticia de California.

VENEGAS, P. Miguel, *ps. A* natural and civil history of California. London, 1759.

Eng. translation of Venegas, Noticia de la California.

VENEGAS, P. Miguel, *ps.* Natürliche and bürgerliche geschichte von Californien. Lemgo, 1769 & 1770.

Ger. translation of Venegas, Noticia de la California.

VENEGAS, P. Miguel, *ps.* Natuurlyke en burgerlyke historie van California Haerlem, 1761.

Dutch translation of Venegas, Noticia de la California.

VENEGAS, P. Miguel, *ps.* [real name, Burriel, Fr. Andres Marcos.] Noticia de la California, y en su conquista temporal, y espiritual hasta el tiempo presente . . . Madrid 1757.

This work has been translated into Eng., French, Dutch and Ger., see above. *See* Sales, *Fr.* Luis, who disputes certain statements in Venegas.

VILLAVICENCIO, Juan Joseph de. Vida, y virtudes de el venerable, y apostolico padre Juan de Ugate . . . Mexico, 1752.

VON HEMERT-ENGERT, Adolph and TEGGART, Frederick J. *The* narrative of the Portolá expedition of 1769-1770, by Miguel Costansó.

Publications of the Academy of Pacific Coast History, vol. 1, no. 4, Berkeley, California, 1910. 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, Indian temple, on Santa Catalina Island.

WALLACE, Grant. *The* exiles of Cupa.

Out West, July 1903, p. 25.

WATSON, Douglas S., *ed.* The Santa Fe trail to California, 1849-1852. The journal and drawings of H. M. T. Powell. The Book Club of California, San Francisco, 272 pages. [undated.]

Contains opp. p. 206 a full page picture of San Juan Capistrano Mission, reproduced from a sketch made by Powell in March, 1850. This sketch is published with kind permission of the Book Club of California in the present volume.

WATERMAN, T. T. Analysis of the mission Indian creation story.

American Anthropologist, n. s. vol. 11, 1909, pp. 41-51.

WATERMAN, T. T. Diegueño identification of color with the cardinal points.

The Journal of American Folk-lore, vol. 21, 1908, pp. 40-42.

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, 1910.

WEST. *See* THOMPSON and WEST Co.

WILSON, B. D. *The* Indians of southern California.

Reprint in Los Angeles Star, July, 1868, of WILSON, B. D., reports to the Superintendent of Indian Affairs in California, 1852.

WILSON, B. D. Report to the Superintendent of Indian Affairs in California. 1852.

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.

WILSON, John A. *See* Thompson and West Co., publishers.

[Wolcott, Marjorie Tisdale, ed.] Pioneer notes from the diaries of Judge Benjamin Hayes, 1849-1875. Privately printed at Los Angeles, California, 1929.

Yates, L. G. Charmstones or "plummets" from California.
Annual Report of the Smithsonian Institution for 1886, pp. 296-305. Washington, 1880.

[Reprint of Robinson's translation of Boscana's Chinigchinich omitting illustrations and omitting Life in California:] In Taylor, A. S., Indianology of California, Third Series, Old Spanish Accounts of the Indians of the Ocean Coasts South, in California Farmer, 1861: No. 48 of whole Series, June 28, 1861. No. 49, July 12, 1861. No. 50, July 26, 1861. No. 51, Aug. 2, 1861. No. 52, Aug. 9, 1861. No. 53, Aug. 30, 1861. No. 54, Sept. 6, 1861. No. 55, Sept. 13, 1861. No. 56, Sept. 27, 1861. No. 57, Oct. 4, 1861. No. 58, Oct. 11, 1861.

[Reprint of Robinson's Life in California with omission of Robinson's translation of Boscana's Chinigchinich:] Life in California before the Conquest . . . by Alfred Robinson . . . Reprinted from the first edition published in New York in 1846, and edited . . . by Thomas C. Russell . . . with reproductions in mezzotint, direct from the lithographs from the first edition, San Francisco, Calif., the private press of Thomas C. Russell, 1734 Nineteenth Avenue, 1925.

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ADDENDUM EST

After this book was written other early notes on the D. month names were accessible and are here presented because they differ widely from the all too San Luiseño information obtained from Isidro Nejo and given in the fourth column of the tabulation, pp. 188-189. According to José Juan Paipa information the D. months were as follows:

November. ʔəł,aataay, Big Month.

December. ʔəł,aamətən,aa, Dark Month, so called because the sick Kwətcaypaa and also the Indians looked dark and dirty-headed in this month.

January. ʔəł,aanəmcap, White Month.

February. ʔəł,aapsiw, (Clear) Urine Month, so called because people's urine was clear in this month.

March. ʔəł,aakwa ɬ, Opening Month.

April. ʔəł,aanətcaa, Month When Everything Withers Away Yellowish ('akwas tcaa, yellowish).

These 6 names comprise the entire count of the winter months. For the summer months these names then repeat themselves, but people "sometimes quarreled in summer as to which month it was."

The 13th month was October, ʔəł,aakəpəχaaw, Finishing Month, the month when acorns are falling. This name was given by Santiago Cuero as ʔəł,aapχaaw. According to Santiago Cuero there was also a month called ʔəł,aayuut,, Month When the Roadrunner Calls yuut yuut from where he is mating or nesting on the little rocky peaks, which month was sometimes injected into the spring at about the time of April to round out the number of moons, the insertion of which was also a source of dispute ~~among the~~ Indians.

among the

According to the José Juan Paipa information the Hand of Antares comes out in January, and in the latter part of January Siluk, Antares, himself comes out as a sign of milder season. Sa'ii, Buzzard, Altair, comes out behind Antares, in February. Young rabbits and the like seen in January are called Siluk's sons. Hard-caked ashes in the fireplace in February are caled Sa'ii's ashes, and when one steps and crunches on puffed up frosty ground in February one is supposed to make the old-fashioned remark: "Sa'ii is coming out." In midsummer 'Amuu, Mountain Sheep, Orion's Belt, and ʔətcaa, the Pleiades, come out.

The informants who remembered the names have only half remembered the scheme and sequence, not being guided by the preservation of the order of the month names in a song as the San ~~Luiseno~~ Luiseños are. Information obtained from Angel Kwilp on the month names and probably very correct for the order of the names is in Washington and has not been accessible for these notes.

Music & Drama

"And the wind came and purified my limbs,
And the stars came and set within my eyes,
And snowy clouds rested upon my shoulders,
And the blue sky slumbered deep within me,
And I sang like a carven pipe of music."

ECSTACY by W. J. Turner

CHINIGCHINICH

("Chi-nich-nich")

A Revised and Annotated Version of

Alfred Robinson's Translation

of

Father Geronimo Boscana's

Historical Account of the Belief, Usages, Customs and Extravagencies of the Indians of This Mission of San Juan Capistrano called the Acagchemem Tribe

Fine Arts Press
Santa Ana, California
1932

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.

168 "THE MALES COMMENCED, FIRST DANCING ALONE, . . . FORMED THEMSELVES IN A LINE, AND ONE OF THE FEMALES . . . DANCED UP AND DOWN THE FILE."

This description may refer to the tcalawwic, a cycle of the nukwaanic (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, a song, this is sung by men while women dance cha-low-ish." It is felt that the reference here is not to the peenic, women's dance.

169 "THE FEMALE WAS ENTIRELY EXPOSED, AND WHILST SHE WAS SINGING AND DISPLAYINNG HER PERSON . . . THE SPECTATORS, MEN, WOMEN AND CHILDREN, ALL FORMED A CIRCLE AROUND HER."

Necmal pupellaχ maamic, or maamic necmal pupellaχ would translate naked woman dance. In the laaqwac singing ceremony a sole woman dances in front of men. Also in the tówyawic, a song that tells of creation, now and then a woman dances alone while the song goes tcoχ tcoχ tcoχ tcoχ.

170 "THEY PUT UPON HIM THE *paelt,* OR ROBE OF FEATHERS, SUCH AS WAS USED BY Chinigchinich."

This is the sixth mention of feather skirt. The first mention is on p. 30; the second, on p. 38; the third, on p. 41; the fourth, on p. 57; the fifth, on p. 58. The first and third mentions do not give the Indian word. The other mentions give it uniformly as *"paelt,"* the fifth occurrence capitalizing the word.

171 "DANCING, WITH THE *paail* IN HIS RIGHT HAND, KEEPING TIME TO THE MUSIC OF THE SINGERS."

This is the third mention of turtle rattle and the second time that Boscana gives *"paail"* as its name. The first mention is on p. 42, the second is on p. 58.

NOTES ON CHAPTER X

172 "OF MANY OF THEIR EXTRAVAGANCES."

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."

173 "BENEATH THE LEFT ARM, IN A SMALL LEATHER BAG, THEY CARRY A BLACK BALL, CALLED BY THEM *'aguet.'"*

'ɪwee'et, Aj. 'awee'et, love charm. The 'ɪwee'et contains certain sweet ingredients, and the word itself is the direct phonetic equivalent of G. 'awee'e, sugar. But ct. Qe. koʃʃaat, koʃʃaant, koʃʃaχont, koʃʃaχunat, sugar. One list of ingredients, possibly of the very charm which Boscana mentions, for 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' (downfeathers of the Golden Eagle).

From the west ʃukaa'um pum'páaw (the honey of 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 at a 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 Chief José Orivas Albañas.

Pukwálmaŋa pu'étcvaŋa mittciq ʃuukat putaana leepic kúnmayŋa, pa' punettcaχ mi'qa, in his left armpit he has it in a little buckskin sack, then it is valid.

174 "COMPOSED OF A PLASTER OF *mescal*, . . . OR, AS THEY TERM IT, *'quijotes.'*"

This is the third mention of mezcal, the second occurrence of the Sp. word, here spelled *"mescal,"* the same as in the first mention, p. 48. The second mention is on p. 61.

175 "AND WILD HONEY, . . . OR *'sejat.'*"

The text should read *and *"'sejat'"* instead of "or *'sejat'*". The stalk of 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 the maguey agave of Mexico. Quiote, i. e. Spanish Bayonet stalk, is panaa'al. But the Spanish Bayonet 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 'rwee'et (see note 173).

This is the second mention of ʃuká', Acute-tongued Burrowing Bee, referring to its honey, as is also referred to in its first occurrence, p. 53. The third occurrence is p. 83; the fourth, p. 83; the fifth, p. 83; the sixth, p. 84; the seventh, p. 84.

176 "IF THE SHADOW OF THE *aura* . . . SHOULD FALL UPON THEM . . . . THEY WOULD BECOME AFFLICTED . . . AND ON THIS ACCOUNT . . . THEY IMMEDIATELY COVER THEIR PERSONS."

Nákkima pum'táaχ 'aláwwaka putáʃkiχaŋay, they cover up their persons from the shadow of the Turkey Buzzard. There are three different names in use, the first being the common one, for *Cathartes aura septentrionalis* Wied, Turkey Buzzard: (1) 'aláwwaka, pl. 'aláwwakam; (2) yuŋaavic, pl. yuŋavtcum; (3) yuŋávvalaka, pl. yuŋávvalakam.

177 "WHEN THE *pelican* VISITED THE INLAND POPULATION, . . . IT WAS AN OMEN OF DEATH TO SOME ONE."

'Atáal willaan momŋay pisáyk, 'atówχavi, when a pelican flies away from the coast (=inland), it is a bad sign. 'Atáal, *Pelecanus erythrorhynchos* Gmelin, White Pelican, also *Pelecanus occidentalis californicus* Ridgway, California Brown Pelican. Sparkman dictionary: "A-tal', pelican, the bird of that name." 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).

178 "THE DEER HUNTERS COULD NEVER PARTAKE OF VENISON WHICH THEY, THEMSELVES, PROCURED, AND ONLY OF SUCH AS WAS TAKEN BY OTHERS."

Nóotikat, or ʃúktumi nóotikat, pl. nóotivuktum, deer hunter. From nootiq, to hunt (deers and the like). But 'áamukat, pl. 'áamuvuktum, hunter of rabbits or any small game, Sp. cazador de montería 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.

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' puhúy'aχpi 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 us unsuccessful, is giving us bad luck so that we are not killing.

Pi'χwaq is a special herb meaning to get sick from eating one's own killing.

Cp. Reid (The Indians of Los Angeles County, Letter 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 feign 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 ʃúktumi wiŋénnilac, decoy deerhead, lit. what one deceives with, or what one fools deer with, from wiŋenniq, to fool tr. Also called ʃuul'ic, stuffed one, or ʃuukat puyú' ʃuul'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."

179 "WHEN THE SUN, OR MOON, WAS ECLIPSED, . . . THE MEN, WOMEN, AND CHILDREN, WERE HEARD CRYING AND SHOUTING, WHILST THROWING SAND INTO THE AIR, AND BEATING WITH STICKS UPON DRY HIDES, OR UPON THE GROUND."

Timét pumúuqala, 'ataaχum 'eχval 'éckayuk haatik (or háatima, present usitative), when the sun is eclipsed the people are accustomed to throw sand into the air. I have a fine old correct account of a Costanoan woman throwing ashes into the air on hearing bad news. Cp. also what Fr. Crespi tells of the Indians near Chualar, California, doing, evidently as a sign of distress, 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 together in groups here and there and sing the nukwaanic, helping the moon to get well.

What Boscana says about the Indians at an eclipse "crying and shouting" and "beating with sticks upon dry hides, or upon the ground," fits in very nicely with what it says in the San Juan Capistrano answers of 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 cries, hitting with sticks the ground, a hide or tule mats, which shows their sentiment or solicitation).

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.

180 "AT THE TIME OF NEW MOON . . . A 'correr la luna!' SHOUTED ONE OF THE OLD MEN . . . IMMEDIATELY, RACING COMMENCED . . . 'SO WE . . . WILL AGAIN LIVE.'"

Háyyiwuntca' moyŋa, let us run a race at the (new) moon, translates perfectly and must be the original of Boscana's "A correr la luna!" Hakwáatciyam, 'awoolum, moyla! moyla! Come, youths, the moon, the moon! Moyla takwayyaq pi' yu'pun tcóχχaχma pay'wic pi'tcá' tcaa'um táppaχkutum pi'tcá' tcóχχaχkutum yu'pun, just as the moon dies and again is born, in like manner we shall die and be born again. These are the real Indian expressions for Boscana's sentences above. The last sentence is given again on p. 76 with addition of the words "that" and "also," in discussing whether the Indians believe in the resurrection of the flesh (which they do not). Only Tcaŋitcŋic broke the established order of things and alone ascended in the flesh to heaven (see pp. 30, 57).

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 Wuyóot 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. 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 qe 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 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: Nóoʃunupkwa háyyiŋa moyŋa, nóoʃunupkwa takwayyaq 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 every time 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' qéwlama, they light a fire, and then they race, and then they always holler.

181 "THE METEORIC APPEARANCES OFTEN BEHELD IN THE EVENING, WERE THE *Tacuieh,* OR CHILDREN OF THE MOON."

Taakwic, Aj. Taakwitc, Ball Lightning, local 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 textbooks, is still very imperfectly understood by physicists. It is thought to be allied 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 'ataaχum 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 the Sparkman dictionary gives: "Tak'-wish, a meteor or shooting star." Meteor or shooting star is ʃu'la maríqqiwut (or táayiwut), 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. 'iχwíw kwanmisáap, 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'péwluwun, 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 in the San Jacinto Mountains and forming part of it. Tahquitz Peak has an elevation of 8,826 ft. and is 5 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 the 2 tallest mountains in southern California, and are brothers according to Indian legend. 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 (see bibliography).

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.

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

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 Puʃáppila, meaning where Taakwic pounds up (from ʃaapiq, to pound up, e. g. dried meat or acorns laid on side for shelling acorns) is the highest peak of Palomar Mountain, overlooking Aguanga, elevation 6,100 ft. 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 Puʃáppila and talk with a similar man stationed on top of Yamiiwu, San Jacinto Mountain—by flashes.

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." " . . . Wiyko, 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.

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, downfeathers (of the Golden Eagle), 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 χaynit (see note 112) and tceeyat (see note 159) on his head.

Taakwic was seen by Leandro Ward in the daytime as a five year old boy, naked,

flying around, with 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.

For the downy appearance of Taakwic, cp. Kroeber (Handbook of the Indians of California, pp. 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.

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 ('atóttʊkwa) is Taakwic and that something will happen, that there will be someone burned up in the fire.

Taakwic was born of Túukʊmit and Tamáayawʊt, as their other "sons" were, and none of the informants have been able to make anything out of Boscana's statement that "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 said to have been born at D. Pawáay, Poway. Cp. Kroeber, Handbook of the Indians of California, p. 680.

It is bad luck to see Taakwic at any time.

A person who is far gone toward death also sees Taakwic, it is then that Taakwic is seen hovering around. When a person is in the condition that he sees pʊpiiwi, his great-grandfather, that is when is said of him: he is of Taakwic. Taakwic is 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 called Taakwic, and many people were asking about the meaning of the word.

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 Qe. tuupac, sky, and was understood by Juan Sotelo to refer to the same personality as Qawíi'alwʊt, American Raven, about whom certain Soboba informants have told similar stories and about whom Acú gave to Fr. O'Sullivan the outlines of a similar 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 away pʊtoowi pʊʃúun, the spirit of the life (see note 210), of one person 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 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 tóowiwʊt, 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, he could not eat people like Taakwic could. Taakwic had at his house everything 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 people that he had just brought for his cousin to eat. Tukuupar had brought 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 the 2 San Diego Cottontails, he carried them tucked under his belt. 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 uncovered it and dipped out a cupful. It was a shining drink, it was wine. Tukuupar was looking at it. "That is the blood of humans," he said. He did not want to drink it. Taakwic knew very 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 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 2 San Diego Cottontails which he had brought with him.

They finished eating, and Taakwic said: "Cousin, let us sing." "All right," said the other one. Taakwic started the fire outside the 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, he was afraid of him. Then Taakwic said: "Tukuupar, go ahead, cousin, sing." "You start 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." "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, laughing. But Taakwic was trying to get Tukuupar, he was singing for the purpose of getting Tukuupar, for bewitching him. Tukuupar thought: "I must bewitch 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 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 singing there 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. "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 he killed. He kept the scalps, small and large, each wrapped up in a separate máaʃavut (ceremonial wrapping-mat woven of Juncus or tule). Then Tukuupar started to untie the máaʃavut one after another. Taakwic kept saying: "That is not it, that is not it, you will not find it."

He was secreting it from Tukuupar. The máaʃavut that contained the scalp of Tukuupar's son was short, but was very thick. Taakwic kept continually moving it aside, so that Tukuupar would not find it. "Cousin, there is nothing here; if there were anything, I would give it to you at once," Taakwic said. At last Tukuupar finished untying all those máaʃavut and it was not there, for Taakwic did not wish to deliver it to him. He had cured them with his medicine power. "No, no, I do not have it, it is not here, I will tie up my máaʃavut, it is not here," Taakwic said.

"Well now, I am going to see by second sight if it is here," said Tukuupar. And thereupon Tukuupar gave 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, cousin." Taakwic started home, taking with him the scalp of his son. "Cousin, come to my house sometime 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 do you not give a fiesta?" "When I give a fiesta, I will let you know." And Tukuupar 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 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. 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, picked out 5 or 6 of the fattest persons, and took them with him. It was never known how many he 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 Paχavχa (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 distance, 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 Paχavχa, 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. At first it was jumping about in every direction. 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.

182 "THEY SENT FOR THE . . . *'Tacue,'* . . . HE . . . CUT OFF A LARGE PIECE FROM THE NECK, AND THE BACK, NEAR THE SHOULDER, . . . AND CONSUMED THE FLESH IN ITS RAW STATE, IN PRESENCE OF THE MULTITUDE."

For eating meat raw, cp. what Boscana says of the Chichimecas, p. 24, following printed sources. The modern taaχku washes ceremonially the clothing of the deceased with a little water and drinks the water. Boscana's *"Tacue"* is for taaχku, this official and the pumutcvi being in charge of crematory and memorial ceremonies (see notes 187, 205). The taaχku is not called 'anó', Valley Coyote, in modern parlance, but personifies the Valley Coyote who stole the heart at the funeral of Wuyóot. This is the first occurrence of the word taaχku. Boscana gives here: *"Tacue,"* "eater." In the second occurrence, p. 77, he gives *"Tacue,"* "the eater of human flesh." It was the office of the taaχku to eat, as described by Boscana, but the word does not mean eater. Ct. náatcaχunkat, a person who is an eater; kwa'iiwut, an animal who is a great eater. On p. 28 *"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"*.

183 "THESE INDIANS WERE NOT ENTIRELY DESTITUTE OF A KNOWLEDGE OF THE UNIVERSAL DELUGE."

The world flood is spoken of as moomat puʃóyyivo, ocean's past flooding. The finite form is moomat ʃóyyiqwa, ocean flooded. From ʃoyyiq, to flood 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 world flood.

The Indians who were saved camped during the flood on the top of Katuktu, Morro Hill, the peculiar round-topped hill inland from Oceanside and descernible from the sea. The present elevation of Morro Hill is 940 ft., but according to Indian story it gradually rose to a great height as the flood increased, so that the Indians on its top were continually above the waters. About its base there still grows páanavut, *Mesembryanthemum aequilaterale,* Haw., Sea Fig, Beach Apple, Sp. 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 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 that was the only dry land when the water covered the high mountains. This hill was one of the First People." 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, Aj. Kalawpa (meaning place of timber, from kulaawut, wood), is Saddleback Mountain (see note 34).

184 "THESE SONGS WERE SUPPLICATIONS TO Chinigchinich TO DROWN THEIR ENEMIES."

Ŋʊtcíic, cursing song, called in modern Eng. by the informants a "cuss-song." From ŋʊtciiqa, to sing a cursing-song. The people had these enemy songs, which for instance the people of Rincon used against the Pauma people. Tcáa'ʊmtca' ŋʊtciiwʊn tcam'kaytʊm pʊm'táppaχpi paaŋa (or momŋa), we are cuss-singing that our enemies may die in the water (or in the sea), i. e. that they may be drowned. Perhaps the verb wooliq, which means to drown out groundsquirrels (qeeŋic, pl. qeŋtcʊm, *Otosphermophilus beechyi fisheri* (Merriam), Southern California Ground Squirrel) by turning flood water into their holes, i. e. to flood out, may have been used in these songs. They were a variety of tcaatʊc, 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.

NOTES ON CHAPTER XI

185 "THEIR CALENDAR."

Month Names

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 mʊkát, big, principal. The D. correspondant to 'alu'mal is kuχumwár, and to mʊkát 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 Aj. 'alu'mal and the second moon as Aj. makát, this being the Aj. form of Qe. mʊkát. 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 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 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 Wʊyóot—who, in fact, after death resurrected as the Moon. He sickened in Tásmʊymal 'Alu'mal, April, and therefore the Qe. months begin with Tásmʊymal 'Alu'mal. Chief Isidro Nejo of Mesa Grande stated that he thought that the D. year begins, however, with ɔ<ał,amatin,áa Kuχumwár, October, thus beginning in the fall, a more natural time for Indian calendars to begin—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.

It was in the month of Tásmʊymal 'Alu'mal, April, that Wʊyóot lusted after California Red-legged Frog Woman, was bewitched by her and first became sick. As his sickness advanced, he would name over the various months in which he thought he might die. Cp. DuBois (The Religion of the Luiseño Indians of Southern California, p. 121): "Ouiot mentions [in a Pí'mʊkvʊl song sung by Margarita Szuvish (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. The month of Páaχʊyil Mʊkát, March, which ends

the year, found him still alive, but very weak.

As the beautiful springtime month of Tásmʊymal 'Alu'mal, April, again came around, ushering in a second year of his sickness, he commemorated the repetition of the month by giving it the different name Néemʊymal 'Alu'mal, locative Néemʊymayŋa 'Alú'mayŋa, Little Month Which Repeats Itself, from nemmaq, to repeat itself, to occur over again. The D. do not have these differently named repetitional months, but translate Néemʊymal 'Alu'mal as ɔ<ał,á kupáwkpitc kuχumwár, little month that came back. Following this month, Wʊyóot lived through and named Néemʊyil Mʊkát, locative Néemʊyŋa Mʊkaaŋa, Big Month Which Repeats Itself, May. He then entered the bilunation in which he was to die. The first month of this, called Táwnʊmal 'Alu'mal, June, he now named: Ṣóomʊymal, Little Month of Taking a Big Piece into the Mouth; from ʃoomiq, to take a big mouthful. This was in accordance with the last word which Wʊyóot 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 ɔ<ał,á 'attamór, the month of the mouthful. In the following month, that of Táwnʊyil Mʊkát, July, which he renamed Ṣóomʊyil Mʊkát, locative Ṣóomʊyŋa Mʊkaaŋa, Big Month of Taking a Big Piece into the Mouth, Wʊyóot died. Wʊyóot takwayya' Ṣóomʊyŋa Mʊkáaŋa, Wʊyóot died in Ṣóomʊyil Mʊkát. Thus are reconciled the seemingly discrepent statements of Juan Sotelo Calac that Wʊyóot died in Táwnʊyil Mʊkát and of José Orivas Albañas that Wʊyóot died in Ṣóomʊyil Mʊkát—these being but two different names for one and the same month. And thus again with equal success are reconciled the two following statements occurring in DuBois: (1) DuBois (The Religion of the Luiseño Indians of Southern California, p. 121): "This song mentions the stars. When Ouiot was dying he talked about the east where he was to rise. The song mentions Nükülish [Nəkəəlic] and Yungavish [Yuŋaavic], Antares, and Altair. The eagles now fly. This is the month Townamal." And (2) Ibid. (p. 134): "He died in the season Soimamul mokat." Thus the evidence from printed 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 called, the informants were at a loss to say, but admitted that it might be slid over as a second Páaχʊyil Mʊkát, 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.

DuBois (The Religion of the Luiseño Indians of Southern California, p. 165) states of the correlation of the rising of 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 Nəkəəlic, Antares, the bright red star in the Scorpion, seen rising in January; Yuŋaavic, meaning buzzard, Altair, bright star seen rising in February; Tcéeχayam, the Pleiades, star cluster seen rising in July; and Hʊla'tcʊm, 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 an 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 Nəkəəlic Yuŋaavic, 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 Tcéeχayam, the Pleiades, come out in Táwnʊyil Mʊkát, July, and that just before they come out it rains. This rain is called Tcéeχayam pʊm'pawʃi, Pleiades' piss. Dr. Walter

ENGLISH NAME OF MONTH	BOSCANA'S AJACHME NAME OF MONTH	QEE'ESH NAME OF MONTH	DIEGUINO NAME OF MONTH	QEE'ESH TRANSLATION OF DIEGUINO NAME OF MONTH
April.	Alasoguil.	Tásmʊymal, 'Alu'mal, locative Tásmʊymayŋa 'Alú'-mayŋa, Little Tásmʊyil. That this month starts the year is made certain by the order of the month names in the songs. DuBois (Religion, p. 117): "Song of Temenganesh [Timéeŋanic, daylight song], telling of the 'month' Tasmoymal. The spider-web now catches butterflies and grasshoppers." Ibid. (pp. 121-122): "The month of Tasmoymal, when the grass begins to grow green." Ibid. (p. 165): "Tasmoimal means that the rain has come and the grass is sprouting." This last definition is a description of the month, not an etymology.	ɔ€ał,a'táay Kuχumwár, Little Big Month.	Moyla mʊkát 'alu'mal, little big month.
May.	Tocoboaich.	Tásmʊyil Mʊkát, locative Tásmʊyŋa Mʊkaaŋa, Big Tásmʊyil. Tásmʊyil, unexplained; the word has s, not ʃ, in the non-diminutive.	ɔ€ał,a'táay Kwa'táy, Big Big Month.	Moyla mʊkát mʊkát, big big month.
June.	Sintecar. Evidently Aj. 'Alu'-mal, little, should be added.	Táwnʊmal 'Alu'mal, locative Táwnʊmayŋa 'Alú'-mayŋa, Little Táwnʊyil. DuBois (Religion, p. 121): "The eagles now fly. This is the month of Townamal." Young eagles fly in the region in June, as José Orivas Albañas witnessed from personal experience.	ɔ€ał,an,imsáp Kuχumwár, Little White Month. "White" refers to the bright summer season which has no mist.	Moyla χwayyaant 'alu'mal, little white month.
July.	Sintecar. Evidently Aj. Makát, big, should be added.	Táwnʊyil Mʊkát, locative Táwnʊyŋa Mʊkaaŋa, Big Táwnʊyil. Táwnʊyil, unexplained. Sometimes Taawʊt, locative Táawʊŋa, is used as the name of the month instead of Táwnʊyil, and is equally unexplained.	ɔ€ał,an,imsáp Kwa'táy, Big White Month.	Moyla χwayyaant mʊkát, big white month.
August.	Cucuat.	Táwsʊnmal 'Alu'mal, locative Táwsʊnmayŋa 'Alú'-mayŋa, Little Táwʃʊnil. DuBois (Religion, p. 165): "Tausunmal, August, means everything is brown and sear." This definition is a description of the month, not an etymology.	ɔ€ał,anitcáa Kuχumwár, Little Withering Away Month.	Moyla wáχχaqalwʊt 'alu'-mal, little month that dies down. From waχχaq, to die down.
September.	Lalavaich. This name apparently starts with Aj. la'la, *Branta canadensis canadensis* (Linnaeus), Canada Goose, Gray Goose.	Táwʃʊnil Mʊkát, locative Táwʃʊnŋa Mʊkaaŋa, Big Táwʃʊnil. Táwʃʊnil, unexplained.	ɔ€ał,anitcáa Kwa'táy, Big Withering Away Month.	Moyla wáχχaqalwʊt mʊkát, big month that dies down.
October.	Aguitscomel. -mel, evidently for -mal, diminutive; cp. -mil in the month name Aapcomil. Cp. Aaguit, November, of which Aguitscomel may be diminutive.	Tóovʊkmal 'Alu'mal, locative Tóovʊkmayŋa 'Alú'-mayŋa, Little Wind Whistling Month. From toovaq, wind makes a whistling sound through leafless trees, bullet whistles. DuBois (Religion, p. 165): "Tovukmal refers to little streams of water washing the fallen leaves."	ɔ€ał,amatin,áa Kuχumwár, Little Dark Month.	Moyla yuví'qalwʊt 'alu'mal, little gloomy month. The name reminded an informant of mittay qwar'ay, couplet for the misty days when the first people were born.
November.	Aaguit. Cp. the apparent diminutive, Aguitscomel, October.	Tóovʊkil Mʊkát, locative Tóovʊkŋa Mʊkaaŋa, Big Wind Whistling Month.	ɔ€ał,amatin,áa Kwa'táy, Big Dark Month.	Moyla yuví'qalwʊt, mʊkát, big gloomy month.
December.	Aapcomil. Evidently Aj. 'Alu'mal, little, should be added.	Nʊváanʊmal 'Alu'mal, locative Nʊváanʊmayŋa 'Alú'mayŋa, Little Fat Padded Month. From noovaq, to have a pad of fat; novanovvaq, to get padded out with fat all over one's body. The name refers to deer getting fat, which they used to do in the late fall, after the crops were gone. DuBois (Religion, p. 107): "This is Nemoimal season. The bear sheds his hair and says, I am fat. The whale, koyowut [kʊyoowʊt, pl. kʊyowtʊm, whale], now gets fat. The deer grows fat." Ibid. (p. 165): "In Nemoimal the deer grows fat." Surely Nʊváanʊmal, month associated with fatness in every mind, is intended, and not Néemʊymal, secondary name for April.	ɔ€ał,apsíw Kuχumwár, Little Clear Month, so called because it rains and clears off in no time, the sun comes out and makes its reflection on the rocks, and all the world is shining-like.	Moyla káwwaχʊnat 'alu'mal, little clear month. From kawwaq, it clears off, it is clear weather.
January.	Aapcomil. Evidently Aj. Makát, big, should be added.	Nʊváanʊyil Mʊkát, locative Nʊváanʊyŋa Mʊkaaŋa, Big Fat Padded Month.	ɔ€ał,apsíw Kwa'táy, Big Clear Month.	Moyla káwwaχʊnat mʊkát, big clear month.
February.	Peret.	Páaχʊymal 'Alu'mal, locative Páaχʊymayŋa 'Alú'-mayŋa, Little Tree-sprouting Month. From paaχʊq, tree sprouts. 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."	ɔ€ał,akúuł Kuχumwár, Little Sprouting Month.	The names in the two languages have similar meaning.
March.	Yarmar.	Páaχʊyil Mʊkát, locative Páaχʊyŋa Mʊkaaŋa, Big Tree-sprouting Month.	ɔ€ał,akúuł Kwa'táy, Big Sprouting Month.	The names in the two languages have similar meaning.

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 sé 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, 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 which 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" (given as surname of Bernardo Aiacomel).

The Contestacion (San Juan Capistrano answers, translated 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 mention to expect in the obscure Aj. month names. For statistics as to reference to weather, plants or animals in the Qe. and D. month names, see the discussion above.

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.

Phases of the Moon

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

'Amú' tcoχχaq moyla, the moon is already born. This is the old idiomatic way of referring to the new moon. Moyla 'atcoχχaχ qaala, there is a new moon. Moyla 'atcoχχaχ, 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.

Wammʊp yot moyla, the moon is already big. This refers to full moon or to first quarter. 'Amú' tcorraq moyla, the moon is already round. Following the Spanish and English idiom they say: 'amú' muuy'aq moyla, the moon is already full, as though it were a bucket of water.

Wammʊp 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' takwayyaq, the moon is already dead, or moyla 'amú' ŋeeqa, the moon is already gone away, is said when the moon has terminated its period of lumination. Pitoo'o tcaa'ʊm túukʊvtcil, we are in the dark of the moon.

Light and Halo of Moon

Moyvam, it is moonlight.

Túukʊvtcil, there is no moonlight, it is the dark 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 moyla 'aaʃqa, the moon is taking a bath.

Year and Seasons

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

The main crisis in the year is when the retreating 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 Wʊyóot 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).

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

Timettʊp nemmaq, táwpatcʊp nemmaq, the sun is coming back, the year is coming back. This is said of the period after the winter solstice.

The seasons are 4 in number, and are termed as follows:

Páaχamʊyil, locative páaχamʊyŋa, spring, Sp. primavera. From páaχamqa, to be spring.

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

Taʃpa, locative táʃpaŋa, fall.

Ṣʊvoowʊt, locative ʃʊvooŋa, winter.

186 "FOR AT THE CONCLUSION OF THE MOON IN DECEMBER, . . . ANOTHER YEAR COMMENCED, THE INDIAN SAYING 'THE SUN HAS ARRIVED AT HIS HOME.'"

Timét pʊkiiŋa 'amú' wʊkoo'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 was said to be coming back, which gave the Indians a feeling of rejoicing.

187 "AND COMMEMORATE THE DEATH OF THEIR FRIENDS."

Memorial ceremonies, commemorating the lumped-together deaths of persons who had recently died, or on occasion, of one person only, were performed for the kiktʊm, the bereaved relations and friends, Sp. dolientes, under the leadership of the pʊmutcvi (meaning lit. its tip or top), official of the opposing clan, and his assisting taaχkʊ, and form a series of four successive ceremonies as follows. All the memorial ceremonies are paid for by the dolientes through the head of their clan, strings of abalorio having formerly been used for this purpose. A typical kind of singing at the memorial ceremonies is the nʊkwaanic, which was initiated by Toovit, California Brush Rabbit, who was the first man who ever stood up and sang, the occasion being the funeral of Wʊyóot.

MEMORIAL CEREMONIES

Tʊvíic, Memorial Ceremony No. 1.

Tʊvíic 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 taaχkʊ, who thereupon drinks the water. There is no burning of clothes. From tʊviiqa, to perform this ceremony.

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

Sparkman dictionary: "T*u*-v*e*sh', 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 tʊvíic, or clothes washing ceremony. From tcúttcamiq, to per-

form 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 míixamic, 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 ʃayvaq, 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, tówyawic, 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 ʃaŋaamiq, 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, 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 is designated by his proper name. The burning of the images, Sp. la quemazon 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 deceased relatives, which are burned." McPherson, William (Image Ceremony of the Mission Indians, Orange County History 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 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 These Ceremonies

Terms connected with the memorial ceremonies are:

Kiikat, pl. kiktum, lit. house dweller, 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 of 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 of article of clothing.

Páa'ikat, drinker, or páa'ikat towvul, drinker of articles of clothing of the dead, is 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."

ing star is ʃu'la maríqqiwut (or táayiwut), 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. 'ixwíw kwanmisáap, 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'péwluwun, 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.

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Taakwic has a number of additional stopping places, Sp. paraderos.

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Taakwic Puʃáppila, meaning where Taakwic pounds up (from ʃaapiq, to pound up, e. g. dried meat or acorns laid on side for shelling acorns) is the highest peak of Palomar Mountain, overlooking Aguanga, elevation 6,100 ft. 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 Puʃáppila and talk with a similar man stationed on top of Yamiiwu, San Jacinto Mountain—by flashes.

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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, downfeathers (of the Golden Eagle), 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 χaynit (see note 112) and tceeyat (see note 159) on his head.

Taakwic was seen by Leandro Ward in the daytime as a five year old boy, naked,

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. "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 he killed. He kept the scalps, small and large, each wrapped up in a separate máaʃavut (ceremonial wrapping-mat woven of Juncus or tule). Then Tukuupar started to untie the máaʃavut one after another. Taakwic kept saying: "That is not it, that is not it, you will not find it."

He was secreting it from Tukuupar. The máaʃavut that contained the scalp of Tukuupar's son was short, but was very thick. Taakwic kept continually moving it aside, so that Tukuupar would not find it. "Cousin, there is nothing here; if there were anything, I would give it to you at once," Taakwic said. At last Tukuupar finished untying all those máaʃavut and it was not there, for Taakwic did not wish to deliver it to him. He had cured them with his medicine power. "No, no, I do not have it, it is not here, I will tie up my máaʃavut, it is not here," Taakwic said.

"Well now, I am going to see by second sight if it is here," said Tukuupar. And thereupon Tukuupar gave 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, cousin." Taakwic started home, taking with him the scalp of his son. "Cousin, come to my house sometime 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 do you not give a fiesta?" "When I give a fiesta, I will let you know." And Tukuupar 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 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. 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, picked out 5 or 6 of the fattest persons, and took them with him. It was never known how many he 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 Paχavχa (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 distance, 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 Paχavχa, 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. At first it was jumping about in every direction. 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.

182 "THEY SENT FOR THE . . . *'Tacue,'* . . . HE . . . CUT OFF A LARGE PIECE FROM THE NECK, AND THE BACK, NEAR THE SHOULDER, . . . AND CONSUMED THE FLESH IN ITS RAW STATE, IN PRESENCE OF THE MULTITUDE."

For eating meat raw, cp. what Boscana says of the Chichimecas, p. 24, following printed sources. The modern taaχku washes ceremonially the clothing of the deceased with a little water and drinks the water. Boscana's *"Tacue"* is for taaχku, this official and the pumutcvi being in charge of crematory and memorial ceremonies (see notes 187, 205). The taaχku is not called 'anó', Valley Coyote, in modern parlance, but personifies the Valley Coyote who stole the heart at the funeral of Wuyóot. This is the first occurrence of the word taaχku. Boscana gives here: *"Tacue,"* "eater." In the second occurrence, p. 77, he gives *"Tacue,"* "the eater of human flesh." It was the office of the taaχku to eat, as described by Boscana, but the word does not mean eater. Ct. náatcaχunkat, a person who is an eater; kwa'iiwut, an animal who is a great eater. On p. 28 *"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"*.

183 "THESE INDIANS WERE NOT ENTIRELY DESTITUTE OF A KNOWLEDGE OF THE UNIVERSAL DELUGE."

The world flood is spoken of as moomat puʃóyyivo, ocean's past flooding. The finite form is moomat ʃóyyiqwa, ocean flooded. From ʃoyyiq, to flood 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 world flood.

The Indians who were saved camped during the flood on the top of Katuktu, Morro Hill, the peculiar round-topped hill inland from Oceanside and descernible from the sea. The present elevation of Morro Hill is 940 ft., but according to Indian story it gradually rose to a great height as the flood increased, so that the Indians on its top were continually above the waters. About its base there still grows páanavut, *Mesembryanthemum aequilaterale,* Haw., Sea Fig, Beach Apple, Sp. 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 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 that was the only dry land when the water covered the high mountains. This hill was one of the First People." 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, Aj. Kalawpa (meaning place of timber, from kulaawut, wood), is Saddleback Mountain (see note 34).

yʊpaqqiq, to extinguish. Sparkman dictionary: "Y*u*-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'iiwʊt, 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.

168 "THE MALES COMMENCED, FIRST DANCING ALONE, . . . FORMED THEMSELVES IN A LINE, AND ONE OF THE FEMALES . . . DANCED UP AND DOWN THE FILE."

This description may refer to the tcalawwic, a cycle of the nʊkwaanic (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, a song, this is sung by men while women dance cha-low-ish." It is felt that the reference here is not to the peenic, women's dance.

169 "THE FEMALE WAS ENTIRELY EXPOSED, AND WHILST SHE WAS SINGING AND DISPLAYINNG HER PERSON . . . THE SPECTATORS, MEN, WOMEN AND CHILDREN, ALL FORMED A CIRCLE AROUND HER."

Necmal pʊpellaχ maamic, or maamic necmal pʊpellaχ would translate naked woman dance. In the laaqwac singing ceremony a sole woman dances in front of men. Also in the tówyawic, a song that tells of creation, now and then a woman dances alone while the song goes tcoχ tcoχ tcoχ tcoχ.

170 "THEY PUT UPON HIM THE *paelt,* OR ROBE OF FEATHERS, SUCH AS WAS USED BY Chinigchinich."

This is the sixth mention of feather skirt. The first mention is on p. 30; the second, on p. 38; the third, on p. 41; the fourth, on p. 57; the fifth, on p. 58. The first and third mentions do not give the Indian word. The other mentions give it uniformly as *"paelt,"* the fifth occurrence capitalizing the word.

171 "DANCING, WITH THE *paail* IN HIS RIGHT HAND, KEEPING TIME TO THE MUSIC OF THE SINGERS."

This is the third mention of turtle rattle and the second time that Boscana gives *"paail"* as its name. The first mention is on p. 42, the second is on p. 58.

NOTES ON CHAPTER X

172 "OF MANY OF THEIR EXTRAVAGANCES."

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."

173 "BENEATH THE LEFT ARM, IN A SMALL LEATHER BAG, THEY CARRY A BLACK BALL, CALLED BY THEM *'aguet.'*"

'Ɪwee'et, Aj. 'awee'et, love charm. The 'ɪwee'et contains certain sweet ingredients, and the word itself is the direct phonetic equivalent of G. 'awee'e, sugar. But ct. Qe. koʃʃaat, koʃʃaant, koʃʃaχont, koʃʃaχʊnat, sugar. One list of ingredients, possibly of the very charm which Boscana mentions, for 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 'aʃwʊt pʊpé' (downfeathers of the Golden Eagle).

From the west ʃʊkaa'ʊm pʊm'páaw (the honey of 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 at a few localities only).

Háyyiwuntca' moyŋa, let us run a race at the (new) moon, translates perfectly and must be the original of Boscana's "A correr la luna!" Hakwáatciyam, 'awoolum, moyla! moyla! Come, youths, the moon, the moon! Moyla takwayyaq pi' yu'pun tcóχχaχma pay'wic pi'tcá' tcaa'um táppaχkutum pi'tcá' tcóχχaχkutum yu'pun, just as the moon dies and again is born, in like manner we shall die and be born again. These are the real Indian expressions for Boscana's sentences above. The last sentence is given again on p. 76 with addition of the words "that" and "also," in discussing whether the Indians believe in the resurrection of the flesh (which they do not). Only Tcaŋitcŋic broke the established order of things and alone ascended in the flesh to heaven (see pp. 30, 57).

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 Wuyóot 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. 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 qe 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 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: Nóoʃunupkwa háyyiŋa moyŋa, nóoʃunupkwa takwayyaq 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 every time 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' qéwlama, they light a fire, and then they race, and then they always holler.

181 "THE METEORIC APPEARANCES OFTEN BEHELD IN THE EVENING, WERE THE *Tacuieh*, OR CHILDREN OF THE MOON."

Taakwic, Aj. Taakwitc, Ball Lightning, local Sp. Bolejuego (for Bola de Fuego). Boscana's "*Tacuieh*" is for *Tacuich (c 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 textbooks, is still very imperfectly understood by physicists. It is thought to be allied 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 'ataaχum 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 the Sparkman dictionary gives: "Tak'-wish, a meteor or shooting star." Meteor or shooting star is ʃu'la maríqqiwut (or táayiwut), 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. 'iχwíw kwanmisáap, 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'péwluwun, 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.

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Another description of Taakwic says that he has χaynit (see note 112) and tceeyat (see note 159) on his head.

Taakwic was seen by Leandro Ward in the daytime as a five year old boy, naked,

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. "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 he killed. He kept the scalps, small and large, each wrapped up in a separate máaʃavut (ceremonial wrapping-mat woven of Juncus or tule). Then Tukuupar started to untie the máaʃavut one after another. Taakwic kept saying: "That is not it, that is not it, you will not find it."

He was secreting it from Tukuupar. The máaʃavut that contained the scalp of Tukuupar's son was short, but was very thick. Taakwic kept continually moving it aside, so that Tukuupar would not find it. "Cousin, there is nothing here; if there were anything, I would give it to you at once," Taakwic said. At last Tukuupar finished untying all those máaʃavut and it was not there, for Taakwic did not wish to deliver it to him. He had cured them with his medicine power. "No, no, I do not have it, it is not here, I will tie up my máaʃavut, it is not here," Taakwic said.

"Well now, I am going to see by second sight if it is here," said Tukuupar. And thereupon Tukuupar gave 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, cousin." Taakwic started home, taking with him the scalp of his son. "Cousin, come to my house sometime 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 do you not give a fiesta?" "When I give a fiesta, I will let you know." And Tukuupar 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 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. 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, picked out 5 or 6 of the fattest persons, and took them with him. It was never known how many he 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 Paχavχa (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 distance, 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 Paχavχa, 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. At first it was jumping about in every direction. 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.

182 "THEY SENT FOR THE . . . *'Tacue,'* . . . HE . . . CUT OFF A LARGE PIECE FROM THE NECK, AND THE BACK, NEAR THE SHOULDER, . . . AND CONSUMED THE FLESH IN ITS RAW STATE, IN PRESENCE OF THE MULTITUDE."

For eating meat raw, cp. what Boscana says of the Chichimecas, p. 24, following printed sources. The modern taaχku washes ceremonially the clothing of the deceased with a little water and drinks the water. Boscana's *"Tacue"* is for taaχku, this official and the pumutcvi being in charge of crematory and memorial ceremonies (see notes 187, 205). The taaχku is not called 'anó', Valley Coyote, in modern parlance, but personifies the Valley Coyote who stole the heart at the funeral of Wuyóot. This is the first occurrence of the word taaχku. Boscana gives here: *"Tacue,"* "eater." In the second occurrence, p. 77, he gives *"Tacue,"* "the eater of human flesh." It was the office of the taaχku to eat, as described by Boscana, but the word does not mean eater. Ct. náatcaχunkat, a person who is an eater; kwa'iiwut, an animal who is a great eater. On p. 28 *"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"*.

183 "THESE INDIANS WERE NOT ENTIRELY DESTITUTE OF A KNOWLEDGE OF THE UNIVERSAL DELUGE."

The world flood is spoken of as moomat puʃóyyivo, ocean's past flooding. The finite form is moomat ʃóyyiqwa, ocean flooded. From ʃoyyiq, to flood 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 world flood.

The Indians who were saved camped during the flood on the top of Katuktu, Morro Hill, the peculiar round-topped hill inland from Oceanside and descernible from the sea. The present elevation of Morro Hill is 940 ft., but according to Indian story it gradually rose to a great height as the flood increased, so that the Indians on its top were continually above the waters. About its base there still grows páanavut, *Mesembryanthemum aequilaterale,* Haw., Sea Fig, Beach Apple, Sp. 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 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 that was the only dry land when the water covered the high mountains. This hill was one of the First People." 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, Aj. Kalawpa (meaning place of timber, from kulaawut, wood), is Saddleback Mountain (see note 34).

ENGLISH NAME OF MONTH	BOSCANA'S AJACHME NAME OF MONTH	QEE'ESH NAME OF MONTH	DIEGUINO NAME OF MONTH	QEE'ESH TRANSLATION OF DIEGUINO NAME OF MONTH
April.	Alasoguil.	Tásmʊymal, 'Alu'mal, locative Tásmʊymayŋa 'Alú'-mayŋa, Little Tásmʊyil. That this month starts the year is made certain by the order of the month names in the songs. DuBois (Religion, p. 117): "Song of Temenganesh [Timéeŋanic, daylight song], telling of the 'month' Tasmoymal. The spider-web now catches butterflies and grasshoppers." Ibid. (pp. 121-122): "The month of Tasmoymal, when the grass begins to grow green." Ibid. (p. 165): "Tasmoimal means that the rain has come and the grass is sprouting." This last definition is a description of the month, not an etymology.	ɔ€ał,a'táay Kuχumwár, Little Big Month.	Moyla mʊkát 'alu'mal, little big month.
May.	Tocoboaich.	Tásmʊyil Mʊkát, locative Tásmʊyŋa Mʊkaaŋa, Big Tásmʊyil. Tásmʊyil, unexplained; the word has s, not ʃ, in the non-diminutive.	ɔ€ał,a'táay Kwa'táy, Big Big Month.	Moyla mʊkát mʊkát, big big month.
June.	Sintecar. Evidently Aj. 'Alu'-mal, little, should be add-ed.	Táwnʊmal 'Alu'mal, locative Táwnʊmayŋa 'Alú'-mayŋa, Little Táwnʊyil. DuBois (Religion, p. 121): "The eagles now fly. This is the month of Townamal." Young eagles fly in the region in June, as José Orivas Albañas witnessed from personal experience.	ɔ€ał,an,imsáp Kuχumwár, Little White Month. "White" refers to the bright summer season which has no mist.	Moyla χwayyaant 'alu'mal, little white month.
July.	Sintecar. Evidently Aj. Ma-kát, big, should be added.	Táwnʊyil Mʊkát, locative Táwnʊyŋa Mʊkaaŋa, Big Táwnʊyil. Táwnʊyil, unexplained. Sometimes Taawʊt, locative Táawʊŋa, is used as the name of the month instead of Táwnʊyil, and is equally unex-plained.	ɔ€ał,an,imsáp Kwa'táy, Big White Month.	Moyla χwayyaant mʊkát, big white month.
August.	Cucuat.	Táwsʊnmal 'Alu'mal, locative Táwsʊnmayŋa 'Alú'-mayŋa, Little Táwʃʊnil. DuBois (Religion, p. 165): "Tausunmal, August, means everything is brown and sear." This definition is a description of the month, not an etymology.	ɔ€ał,anitcáa Kuχumwár, Little Withering Away Month.	Moyla wáχχaqalwʊt 'alu'-mal, little month that dies down. From waχχaq, to die down.
September.	Lalavaich. This name ap-parently starts with Aj. la'la, *Branta canadensis canadensis* (Linnaeus), Canada Goose, Gray Goose.	Táwʃʊnil Mʊkát, locative Táwʃʊnŋa Mʊkaaŋa, Big Táwʃʊnil. Táwʃʊnil, unexplained.	ɔ€ał,anitcáa Kwa'táy, Big Withering Away Month.	Moyla wáχχaqalwʊt mʊkát, big month that dies down.
October.	Aguitscomel. -mel, evident-ly for -mal, diminutive; cp. -mil in the month name Aapcomil. Cp. Aaguit, November, of which Aguitscomel may be diminutive.	Tóovʊkmal 'Alu'mal, locative Tóovʊkmayŋa 'Alú'-mayŋa, Little Wind Whistling Month. From toovaq, wind makes a whistling sound through leafless trees, bullet whistles. DuBois (Religion, p. 165): "Tovukmal refers to little streams of water washing the fallen leaves."	ɔ€ał,amatin,áa Kuχumwár, Little Dark Month.	Moyla yuví'qalwʊt 'alu'mal, little gloomy month. The name reminded an inform-ant of mittay qwar'ay, couplet for the misty days when the first people were born.
November.	Aaguit. Cp. the apparent di-minutive, Aguitscomel, October.	Tóovʊkil Mʊkát, locative Tóovʊkŋa Mʊkaaŋa, Big Wind Whistling Month.	ɔ€ał,amatin,áa Kwa'táy, Big Dark Month.	Moyla yuví'qalwʊt, mʊkát, big gloomy month.
December.	Aapcomil. Evidently Aj. 'Alu'mal, little, should be added.	Nʊváanʊmal 'Alu'mal, locative Nʊváanʊmayŋa 'Alú'mayŋa, Little Fat Padded Month. From noovaq, to have a pad of fat; novanovvaq, to get padded out with fat all over one's body. The name refers to deer getting fat, which they used to do in the late fall, after the crops were gone. DuBois (Religion, p. 107): "This is Nemoimal season. The bear sheds his hair and says, I am fat. The whale, koyowut [kʊyoowʊt, pl. kʊyowtʊm, whale], now gets fat. The deer grows fat." Ibid. (p. 165): "In Nemoimal the deer grows fat." Surely Nʊváanʊmal, month associated with fatness in every mind, is intended, and not Néemʊymal, second-ary name for April.	ɔ€ał,apsíw Kuχumwár, Little Clear Month, so called because it rains and clears off in no time, the sun comes out and makes its reflection on the rocks, and all the world is shin-ing-like.	Moyla káwwaχʊnat 'alu'-mal, little clear month. From kawwaq, it clears off, it is clear weather.
January.	Aapcomil. Evidently Aj. Makát, big, should be add-ed.	Nʊváanʊyil Mʊkát, locative Nʊváanʊyŋa Mʊkaaŋa, Big Fat Padded Month.	ɔ€ał,apsíw Kwa'táy, Big Clear Month.	Moyla káwwaχʊnat mʊkát, big clear month.
February.	Peret.	Páaχʊymal 'Alu'mal, locative Páaχʊymayŋa 'Alú'-mayŋa, Little Tree-sprouting Month. From paaχʊq, tree sprouts. 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."	ɔ€ał,akúuł Kuχumwár, Little Sprouting Month.	The names in the two languages have similar meaning.
March.	Yarmar.	Páaχʊyil Mʊkát, locative Páaχʊyŋa Mʊkaaŋa, Big Tree-sprouting Month.	ɔ€ał,akúuł Kwa'táy, Big Sprouting Month.	The names in the two lang-uages have similar mean-ing.

form 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 míiχamic, 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 ʃayvaq, 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, tówyawic, 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 ʃaŋaamiq, 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, 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 is designated by his proper name. The burning of the images, Sp. la quemazon 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 deceased relatives, which are burned." McPherson, William (Image Ceremony of the Mission Indians, Orange County History 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 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 These Ceremonies

Terms connected with the memorial ceremonies are:

Kiikat, pl. kiktum, lit. house dweller, 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 of 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 of article of clothing.

Páa'ikat, drinker, or páa'ikat towvul, drinker of articles of clothing of the dead, is 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."

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.

168 "THE MALES COMMENCED, FIRST DANCING ALONE, . . . FORMED THEMSELVES IN A LINE, AND ONE OF THE FEMALES . . . DANCED UP AND DOWN THE FILE."

This description may refer to the tcalawwic, a cycle of the nukwaanic (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, a song, this is sung by men while women dance cha-low-ish." It is felt that the reference here is not to the peenic, women's dance.

169 "THE FEMALE WAS ENTIRELY EXPOSED, AND WHILST SHE WAS SINGING AND DISPLAYINNG HER PERSON . . . THE SPECTATORS, MEN, WOMEN AND CHILDREN, ALL FORMED A CIRCLE AROUND HER."

Necmal pupellaχ maamic, or maamic necmal pupellaχ would translate naked woman dance. In the laaqwac singing ceremony a sole woman dances in front of men. Also in the tówyawic, a song that tells of creation, now and then a woman dances alone while the song goes tcoχ tcoχ tcoχ tcoχ.

170 "THEY PUT UPON HIM THE *paelt,* OR ROBE OF FEATHERS, SUCH AS WAS USED BY Chinigchinich."

This is the sixth mention of feather skirt. The first mention is on p. 30; the second, on p. 38; the third, on p. 41; the fourth, on p. 57; the fifth, on p. 58. The first and third mentions do not give the Indian word. The other mentions give it uniformly as *"paelt,"* the fifth occurrence capitalizing the word.

171 "DANCING, WITH THE *paail* IN HIS RIGHT HAND, KEEPING TIME TO THE MUSIC OF THE SINGERS."

This is the third mention of turtle rattle and the second time that Boscana gives *"paail"* as its name. The first mention is on p. 42, the second is on p. 58.

NOTES ON CHAPTER X

172 "OF MANY OF THEIR EXTRAVAGANCES."

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."

173 "BENEATH THE LEFT ARM, IN A SMALL LEATHER BAG, THEY CARRY A BLACK BALL, CALLED BY THEM *'aguet.'*"

'ɬwee'et, Aj. 'awee'et, love charm. The 'ɬwee'et contains certain sweet ingredients, and the word itself is the direct phonetic equivalent of G. 'awee'e, sugar. But ct. Qc. koʃʃaat, koʃʃaant, koʃʃaχont, koʃʃaχunat, sugar. One list of ingredients, possibly of the very charm which Boscana mentions, for 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' (downfeathers of the Golden Eagle).

From the west ʃukaa'um pum'páaw (the honey of 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 at a few localities only).

14)

Háyyiwuntca' moyŋa, let us run a race at the (new) moon, translates perfectly and must be the original of Boscana's "A correr la luna!" Hakwáatciyam, 'awoolum, moyla! moyla! Come, youths, the moon, the moon! Moyla takwayyaq pi' yu'pun tcóχχaχma pay'wic pi'tcá' tcaa'um táppaχkutum pi'tcá' tcóχχaχkutum yu'pun, just as the moon dies and again is born, in like manner we shall die and be born again. These are the real Indian expressions for Boscana's sentences above. The last sentence is given again on p. 76 with addition of the words "that" and "also," in discussing whether the Indians believe in the resurrection of the flesh (which they do not). Only Tcaŋitcŋic broke the established order of things and alone ascended in the flesh to heaven (see pp. 30, 57).

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 Wuyóot 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. 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 qe 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 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: Nóoʃunupkwa háyyiŋa moyŋa, nóoʃunupkwa takwayyaq 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 every time 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' qéwlama, they light a fire, and then they race, and then they always holler.

181 "THE METEORIC APPEARANCES OFTEN BEHELD IN THE EVENING, WERE THE *Tacuieh,* OR CHILDREN OF THE MOON."

Taakwic, Aj. Taakwitc, Ball Lightning, local 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 textbooks, is still very imperfectly understood by physicists. It is thought to be allied 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 'ataaχum 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 the Sparkman dictionary gives: "T*ak*'-wish, a meteor or shooting star." Meteor or shoot-

form 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 míixamic, 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 ʃayvaq, 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, tówyawic, 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 ʃaŋaamiq, 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, 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 is designated by his proper name. The burning of the images, Sp. la quemazon 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 deceased relatives, which are burned." McPherson, William (Image Ceremony of the Mission Indians, Orange County History 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 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 These Ceremonies

Terms connected with the memorial ceremonies are:

Kiikat, pl. kiktum, lit. house dweller, 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 of 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 of article of clothing.

Páa'ikat, drinker, or páa'ikat towvul, drinker of articles of clothing of the dead, is 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."

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."

By "burials" both cremations and interments are probably loosely referred to.

205 "AND THE PERSON [WAS] SUMMONED, WHO OFFICIATED ON SUCH OCCASIONS IN APPLYING THE TORCH."

The cremation 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 is still done today in the memorial ceremonies.

Kut tavan'iq kulawŋa mónnaχuna, he puts fire to the pile of wood (i. e. to the pyre).

206 "THE *puplem* SANG SONGS, WHILE THE RELATIVES WEPT."

The nukwaanic, pí'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 pí'mukvul see p. 75.

207 "THE MODE OF TESTIFYING THEIR GRIEF BY OUTWARD APPEARANCE."

'Aná"avuluc, mourning, Sp. luto. 'Aná"avuluq, to be in mourning, Sp. estar de luto.

208 "FOR THE LOSS OF A PARENT, WIFE OR CHILD, THE HEAD WAS COMPLETELY SHORN; FOR A DISTANT RELATIVE, . . . CUT . . . ONE HALF OF THE LENGTH, . . . FOR A FRIEND, ONLY THE EXTREMITY."

Tcóor'iwun (or ʃáaŋiwun) pum'yúy 'aná"avuluwun kúumawitcal 'akáataχtal, they bob (or singe off) their hair whenever they are in mourning with a firebrand, Sp. tizon. This was done by cutting the hair by applying to it a kúumawic 'akaataχ, a partly burned stick with fire on it.

The people who first burned off their hair, which was at the time of the cremation of Wuyóot, were Qaχáal, *Lophortyx californica vallicola* (Ridgway), Southern Valley Quail; Qaχaawut, *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 'ıven'χal, *Dryobates nuttallii* (Gambel), Nuttall's Woodpecker) did not cut their hair.

NOTES ON CHAPTER XIV

209 "THE BODY THEY CALLED *'petacan.'*"

For putaaχaw, his body. -taaχaw, pl. -táaχawum, 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. 95).

210 "THE SOUL WAS THE *'espiritu vital,'* . . . CALLED *'piuts,'* SIGNIFYING *'to live.'* . . . BUT *'pusuni,'* . . . THE HEART."

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 by the Indians in Sp., through influence of their language, 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 piwíic 'ahuutaχ, the last word meaning raised up or exalted one. 'Ahuutaχ is also used alone of the milky way, e. g. in the song words túupatcuk 'ahúutaχyuk, 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).

The gist of Boscana's statement in these sentences is that *"piuts"* means imper-

sonal 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 apparently for pawíitc, in its meaning of milky way, although pawíitc 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." Nəkəəlic, Antares (name of a star). But the regular abode of the spirits of the dead is tolmul (see note 214). Boscana's informants may have contrasted the milky way, as dwelling place of spirits, with ʃunla, the heart, the spirit of the individual. Cp. the peculiar additional mention of "where are located the stars," p. 30, and "among the stars," pp. 34, 57, in which 3 passages Boscana tells of the ascension of Tcaŋitcŋic to heaven; p. 77, where it says that the souls of chiefs and púupulam go to "dwell among the stars" and that planets are their hearts; and ibid., where it states: "the reason given why the chiefs and puplem, alone, went 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 and if it happened he did not eat of them, . . . then they did not go to the stars . . ."

The words meaning heart, spirit, breath, life are as follows. It will be seen that none of them bear resemblance to Boscana's *"piuts"* except Aj. puhíkws, his breath, his spirit, and Boscana's word is probably for this, the final -ts having been helped along by the Aj. non-possessive hikwstc, breath, spirit.

Ṣunla, possessive -ʃúun, heart, center, soul or life belonging to the body whether the body is alive or dead. Contestacion (San Juan Capistrano Mission answers, p. 215): "[35] Aunque tenian idea de alma racional, que ellos llaman *Chamson* [tcam'-ʃúun, our hearts]." (Although they had the idea of a rational soul, which they call *Chamson*.) PuʃúunʃeeχaQ, his heart is panting (from exertion).

Toowic, possessive -toowi, Aj. toowtc, possessive -tóow, spirit, ghost, devil. Sparkman dictionary: "To'-wish, an evil spirit, perhaps equivalent to the devil." Toowic does not mean necessarily evil spirit, but is used constantly of good spirits and of spirits of the living, e. g. nutoowi, my spirit. Toowic tissiq, 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).

Both the expressions puʃúun putoowi, his life's spirit, and putoowi puʃúun, his spirit's heart or life (for this latter expression see notes 217, 221, and note 181, p. 182), are also used for spirit of the dead, i. e. for ghost.

Hikwsac, possessive -hikwsa, Aj. hikwstc, possessive -híkws, 1. breath; 2. fontanel, Sp. mollera. Puhikwsa 'atcuttaχ, his fontanel has fallen, lit. has dropped from a higher to a lower position.

Hakwíssaχic, possessive -hkwíis, breath, breathing. From hakwiisqa, to breathe. Puhkwíis yaataq, his breath is failing (said of a person with heart disease or of a dying person).

'Aawuc, possessive -'aawu, living, life, being, existing, dwelling. From 'aaqwa, to be (there).

211 "DEATH, THEY BELIEVED WAS AN ENTITY, REAL AND INVISIBLE."

Pí'mukvul, 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 of this plant was used by the Spanish for dying leather and horsehair yellow, and its decoction was used 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. They sent pum'toowi, their spirit, to the ends of the earth in every cardinal direction to see if there was any escape from death, but found that: pí'mukvul naki'qwaʃ tcóo'uŋa mitcá' (death was closed together every-

where). Another version tells of 'AʃwuT, Golden Eagle, going to the ends of the world and finding death everywhere.

212 "'THAT AS THE MOON DIETH AND COMETH TO LIFE AGAIN, SO WE, . . . WILL AGAIN LIVE.'"

Quoting the sentence given on p. 62, with addition of "that" and "also". For Indian translation of the sentence see note 180.

213 "OTHER VERSES . . . ARE FREQUENTLY SUNG AT THEIR FESTIVALS—VIZ., 'LET US EAT, FOR WE SHALL DIE, AND THEN ALL WILL BE FINISHED.'"

The informants did not know this song.

214 "HE WENT TO THE ABODE OF HIS GOD Chinigchinich, A SORT OF EARTHLY PARADISE, CALLED, *'tolmec.'* "

Boscana's *"tolmec"* is for tolmuyk, to hades, illative of tolmul, Aj. tolmal, 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 this case. Since the verb takwayyaq means both to be sick and to die, the expression takwayyaq tolmuyk, lit. he was sick to hades, is used meaning he is dead. Ct. takwayyaq, he is or was sick; takwayyaq wéhmali, he is slightly sick. The expression hati"aχ tolmuyk, go to hell, is also common, and shows the modern identification of tolmul with the European hell, which we shall mention below. A 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 nominative: *"tolmar,"* for Aj. 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: "Y sin embargo de que ellos en lo gral ignoran su origen: no ha faltado uno ó otro qe haya declarado tener noticia de haver venido los primeros indios pobladores pr el rumbo del N. de donde fueron conducidos pr estos paises pr un Capn Grl qe dicen existe en una Ysla, y le hacen sin principio ni fin; y este distribuyó à cada tribu su terreno." (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 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 púupulum were exalted on death to pass to the heaven and become bright stars and comets (see Boscana, p. 77, 2 passages; and p. 89), and we have already noted the ascension of Wuyóot as the Moon (note 39), and the 3 mentions of the ascension of Tcaŋitcŋic (pp. 30, 34, 57). Old informants have volunteered that Tcaŋitcŋic ascended to heaven, that from there he watches our deeds, although it was also a regular part of belief that Tcaŋitcŋic lives in tolmul, as stated by Boscana (p. 76): "They believed that Chinigchinich 'resided in that region tolmul'". The belief that Tcaŋitcŋic 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 Tcaŋitcŋic animals about a fire (see note 50), and has helped along the occasional identification of Tcaŋitcŋic with the European Devil. To the European mind it may seem strange that Tcaŋitcŋic 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 note 210, p. 198, for the chirping of spirits.)

Dualizing the place of the dead 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 'infyeernu, from Sp. infierno. The Devil or any spirit in hell is

called toowic tólmuŋaχwic (or tólmuŋuc), spirit of hell, and the common translation for the Devil is merely Toowic. Spirit in hell is also called toowic tólmuŋa puki', spirit in hell his dwelling; or toowic kiikat tólmuŋa, spirit dweller in hell.

José Maria Guorojos gave me a vivid description locating tolmul in the west, but I have no good information proving that it was originally located in that region by the inland Qee'esh. The moderns all locate it in the region down or below us. The 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 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. 76) also places it already in the same direction: "for it ['*tolmec*'] implies a location below the earth". Sparkman dictionary: "Tol'-mal, hell, place in center 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. 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 a doctor when trying to spy disease, by Tukuupar when trying to catch sight of his stolen son in the Tukuupar story, etc.:

Tóowimuna,	(I am going along looking by second sight,
Tíwwimuna,	I am going along looking by ordinary sight,
Tolmul nuyáaχ,	Hell I am trying,
Túupatci.	Heaven.)

Tolmul is said also to be applied to the pit at the center 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 note 233, p. 217).

Tolmul 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, 1 mile downstream of Páavavut Puki', house of the waterbaby, Sp. casa de la madre de la agua, and upstream of Tcorwut Puki', house of the mythological giant toe-biter.

215 "IF A CHIEF, OR ONE OF THE puplem, IT [I. E. HIS HEART] WENT TO DWELL AMONG THE STARS."

Neeŋi ʃu'lam poomik, he went away to the stars. Neeŋi tuupayk, he went away to the sky. Also: Hetta ʃu'lam poomik, tuupayk, he ascended to the stars, to heaven.

Cp. the mention of the ascension of Tcaŋitcŋic to the stars, pp. 30, 34, and 57.

216 "THEY SAID THAT THE PLANETS, AND MOST LUMINOUS BODIES, WERE THEIR HEARTS, . . . WERE THEMSELVES, IN REALITY."

All the stars are hearts, i. e. persons in reality. Many of them are ancients who took the forms of stars when upon the death of Wuyóot the people tried to escape from death, scattered and became metamorphosed freely, assuming their present astronomical, mineral, botanical and zoological forms. That was when the Tcéeχayam, Pleiades, Sp. las (Siete) Cabrillas; Hula'tcum, the three stars of Orion's Belt, Sp. los Tres Reyes; Tukmi 'Iswutum Pum'ʃúun (meaning Tukmi, the Heart of the Wolves), the North Star; 'Aylottcaχ, Aj. 'Aylóotcχ (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. Many of the first people

went down also, but we can not see them.

217 "IN THE YEAR 1821, THERE APPEARED IN THE N. E. A COMET."

Known as the comet of 1821, since it was the only comet recorded for that year. See Galle, Verzeichniss der Elemente der bisher berechneten Cometenbahnen, p. 192.

Comet is called ʃu'la piwíimawic, a headbanded star; also ʃu'la piwíic háwwiwunat (or contracted to háwwiwunt), a star with a headband tied around its head; ʃu'la piwíic háwwaχunat (or contracted to háwwaχont), a star with a headband tied around its head; also ʃu'la piwíic háw'lakat, a star with a headband tied around its head; also ʃu'la puháw'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, the same as 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 notes 196, 249).

218 "THERE APPEARED . . . A COMET. . . . THE INDIANS BELIEVED . . . THAT IT WAS A CHIEF OF A *rancheria*."

For a comet also being a chief or puula returning toward the earth, see p. 89, where in the accompanying note, a tradition is also given of a good Indian returning as a comet only three nights after death (see note 249).

219 "ACCORDING TO *Seutonio* . . . AT THE HOUR OF THE DEATH OF ANY ILLUSTRIOUS PERSONAGE . . . THERE APPEARED IN THE HEAVENS SOME NOTABLE METEOR."

Caius Suetonius Tranquillus (Sp. Cayo Suetonio Tranquilo), celebrated Latin historian, born about 65 A. D. and died about 135. His principal work was The Twelve Cesars. The passage referred to by Boscana occurs in 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 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, 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 on top of his head in his image.)

220 "BECAUSE '*Tacue*,' 'THE EATER OF HUMAN FLESH,' HAD EATEN OF THEM PREVIOUS TO THEIR BEING BURNT."

This is the second occurrence of the word taaχku. The first occurrence is p. 62.

221 "SAID, THAT IT WAS A GHOST."

'Atáaχ putoowi puʃúun, a person's spirit's heart, or life, or 'atáaχ puʃúun putoowi, a person's life's spirit, is especially used for departed spirit or ghost instead of merely putoowi, his spirit (see note 210, p. 198). These Indians claim that the spirits of the dead are also among us here, but we cannot see them. Rosencio Ardilla, who lives at Pauma, once heard a lot of women singing the ʃahoovit, and he went a few steps and then could not hear anything. For chirping of spirits, see note 210, p. 198.

222 "TWO FEMALES . . . WENT OUT IN SEARCH OF WILD FRUITS, WHICH THEY CALLED 'naut.' "

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 would therefore be naavut putúuqala, cactus patch, Sp. nopalera, also tunal.

223 "SHE BEHELD ONE, WHO APPEARED, DRESSED IN FEATHERS FROM HEAD TO FOOT."

Tiw'aχ 'ataaχi 'apáalimawtci húmʃamawtci puyuuŋay pu'éek, he beheld one downed and feathered from head to foot. 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 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."

224 "IN THE YEAR 1808, I WAS A MISSIONARY IN THE MISSION OF 'La Purissima.'"

As already stated in note 6, p. 104, 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 Mártir and at La Purísima Mission. See Bancroft, History of California, vol. 2, pp. 529-530.

225 "THE WORDS OF DAVID, '*Pecator videbit et irascetur, dentibus suis fremet et tabescet, desiderium peccatorum peribit.*'"

Psalm 112:10. Biblia sacra vulgatae editionis Sixti V. Pont. M. . . .Coloniae Agrippinae, MDCLXXXII (Psalm 111:10; 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·, wᵉxa·ʿas; cinna·w yaḥᵃroq, wᵉ-na·ma·ṣ: ta'ᵃwaθ rᵉca·ʿi·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.)

NOTES ON CHAPTER XV

226 "EMIGRATED FROM A PLACE CALLED '*Sejat.*' . . . INFLUENCE OF A HOLY CONQUEST GRADUALLY ERADICATED THEIR ATTACHMENT TO '*Sejat.*'"

This is the third mention of ʃuká', locational ʃuká', locative ʃukaaŋa, Aj. ʃaká', *Andrena rugarea* Vier., 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 occurrence of the holes of these 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 "Lodges" (The Indians of Los Angeles County, Letter 1). Although Kroeber (Shoshonean Dialects of California, p. 250) in his vocabulary taken from old Acú gives "jicote bumblebee, c·aka'," on pp. 143-144 of the same paper, the Indian name of Los Nietos is confused by an informant with ʃaχát, 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)."

Although Acú in the vocabulary taken down from him by Dr. Kroeber translates ʃaká' 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 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 a season make 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 each other, 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) Kúpʃaχla, pl. kúpʃaχlam, 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).

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An attempt to locate with scientific exactness the exact spot called Ṣuká' 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. 83), 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 Putiiðum (see p. 33 note), 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 the 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. See map on reverse of p. 205.

(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. See map on reverse of p. 206.

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 northernmost 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 on the Puente hills only, 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 above described. Its business center extends along both sides of Norwalk 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 B. P. Porr house (=the former Bernardino Guirardo house), ¼ mile west-southwest of the present business center. It was in this latter locality that Bernardino Guirardo and Max Schwed had their stores. Mr. Schwed was 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 olden days. He was a great friend of Mr. Juan Ramírez, who pronounces his name with the true Ger. Sch-.

sonal 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 apparently for pawíitc, in its meaning of milky way, although pawíitc 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." Nəkəəlic, Antares (name of a star). But the regular abode of the spirits of the dead is tolmul (see note 214). Boscana's informants may have contrasted the milky way, as dwelling place of spirits, with ʃunla, the heart, the spirit of the individual. Cp. the peculiar additional mention of "where are located the stars," p. 30, and "among the stars," pp. 34, 57, in which 3 passages Boscana tells of the ascension of Tcaŋitcŋic to heaven; p. 77, where it says that the souls of chiefs and púupulam go to "dwell among the stars" and that planets are their hearts; and ibid., where it states: "the reason given why the chiefs and puplem, alone, went 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 and if it happened he did not eat of them, . . . then they did not go to the stars . . ."

The words meaning heart, spirit, breath, life are as follows. It will be seen that none of them bear resemblance to Boscana's *"piuts"* except Aj. puhíkws, his breath, his spirit, and Boscana's word is probably for this, the final -ts having been helped along by the Aj. non-possessive hikwstc, breath, spirit.

Ṣunla, possessive -ʃúun, heart, center, soul or life belonging to the body whether the body is alive or dead. Contestacion (San Juan Capistrano Mission answers, p. 215): "[35] Aunque tenian idea de alma racional, que ellos llaman *Chamson* [tcam'-ʃúun, our hearts]." (Although they had the idea of a rational soul, which they call *Chamson*.) Puʃúun ʃeexaq, his heart is panting (from exertion).

Toowic, possessive -toowi, Aj. toowtc, possessive -tóow, spirit, ghost, devil. Sparkman dictionary: "To'-wish, an evil spirit, perhaps equivalent to the devil." Toowic does not mean necessarily evil spirit, but is used constantly of good spirits and of spirits of the living, e. g. nutoowi, my spirit. Toowic tissiq, 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).

Both the expressions puʃúun putoowi, his life's spirit, and putoowi puʃúun, his spirit's heart or life (for this latter expression see notes 217, 221, and note 181, p. 182), are also used for spirit of the dead, i. e. for ghost.

Hikwsac, possessive -hikwsa, Aj. hikwstc, possessive -híkws, 1. breath; 2. fontanel, Sp. mollera. Puhikwsa 'atcuttaχ, his fontanel has fallen, lit. has dropped from a higher to a lower position.

Hakwíssaχic, possessive -hkwíis, breath, breathing. From hakwiisqa, to breathe. Puhkwíis yaataq, his breath is failing (said of a person with heart disease or of a dying person).

'Aawuc, possessive -'aawu, living, life, being, existing, dwelling. From 'aaqwa, to be (there).

211 "DEATH, THEY BELIEVED WAS AN ENTITY, REAL AND INVISIBLE."

Pí'mukvul, 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 of this plant was used by the Spanish for dying leather and horsehair yellow, and its decoction was used 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. They sent pum'toowi, their spirit, to the ends of the earth in every cardinal direction to see if there was any escape from death, but found that: pí'mukvul naki'qwaʃ tcóo'uŋa mitcá' (death was closed together every-

where). Another version tells of 'Aʃwut, Golden Eagle, going to the ends of the world and finding death everywhere.

212 "'THAT AS THE MOON DIETH AND COMETH TO LIFE AGAIN, SO WE, . . . WILL AGAIN LIVE.'"

Quoting the sentence given on p. 62, with addition of "that" and "also". For Indian translation of the sentence see note 180.

213 "OTHER VERSES . . . ARE FREQUENTLY SUNG AT THEIR FESTIVALS—VIZ., 'LET US EAT, FOR WE SHALL DIE, AND THEN ALL WILL BE FINISHED.'"

The informants did not know this song.

214 "HE WENT TO THE ABODE OF HIS GOD Chinigchinich, A SORT OF EARTHLY PARADISE, CALLED, *'tolmec.'* "

Boscana's *"tolmec"* is for tolmuyk, to hades, illative of tolmul, Aj. tolmal, 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 this case. Since the verb takwayyaq means both to be sick and to die, the expression takwayyaq tolmuyk, lit. he was sick to hades, is used meaning he is dead. Ct. takwayyaq, he is or was sick; takwayyaq wéhmali, he is slightly sick. The expression hati"aχ tolmuyk, go to hell, is also common, and shows the modern identification of tolmul with the European hell, which we shall mention below. A 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 nominative: *"tolmar,"* for Aj. 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: "Y sin embargo de que ellos en lo gral ignoran su origen: no ha faltado uno ó otro qe haya declarado tener noticia de haver venido los primeros indios pobladores pr el rumbo del N. de donde fueron conducidos pr estos paises pr un Capn Grl qe dicen existe en una Ysla, y le hacen sin principio ni fin; y este distribuyó à cada tribu su terreno." (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 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 púupulum were exalted on death to pass to the heaven and become bright stars and comets (see Boscana, p. 77, 2 passages; and p. 89), and we have already noted the ascension of Wuyóot as the Moon (note 39), and the 3 mentions of the ascension of Tcaŋitcŋic (pp. 30, 34, 57). Old informants have volunteered that Tcaŋitcŋic ascended to heaven, that from there he watches our deeds, although it was also a regular part of belief that Tcaŋitcŋic lives in tolmul, as stated by Boscana (p. 76): "They believed that Chinigchinich 'resided in that region tolmul'". The belief that Tcaŋitcŋic 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 Tcaŋitcŋic animals about a fire (see note 50), and has helped along the occasional identification of Tcaŋitcŋic with the European Devil. To the European mind it may seem strange that Tcaŋitcŋic 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 note 210, p. 198, for the chirping of spirits.)

Dualizing the place of the dead 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 'infyeernu, from Sp. infierno. The Devil or any spirit in hell is

Tiw'aχ 'ataaχi 'apáalimawtci húmʃamawtci puyuuŋay pu'éek, he beheld one downed and feathered from head to foot. 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 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."

224 "IN THE YEAR 1808, I WAS A MISSIONARY IN THE MISSION OF 'La Purissima.'"

As already stated in note 6, p. 104, 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 Mártir and at La Purísima Mission. See Bancroft, History of California, vol. 2, pp. 529-530.

225 "THE WORDS OF DAVID, '*Pecator videbit et irascetur, dentibus suis fremet et tabescet, desiderium peccatorum peribit.*'"

Psalm 112:10. Biblia sacra vulgatae editionis Sixti V. Pont. M. . . .Coloniae Agrippinae, MDCLXXXII (Psalm 111:10; 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·, wᵉxa·'as; cinna·w yaḥᵃroq, wᵉ-na·ma·ṣ: taᵐwaθ rᵉca·'i·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.)

NOTES ON CHAPTER XV

226 "EMIGRATED FROM A PLACE CALLED '*Sejat.*' . . . INFLUENCE OF A HOLY CONQUEST GRADUALLY ERADICATED THEIR ATTACHMENT TO '*Sejat.*'"

This is the third mention of ʃuká', locational ʃuká', locative ʃukaaŋa, Aj. ʃaká', *Andrena rugarea* Vier., 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 occurrence of the holes of these 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 "Lodges" (The Indians of Los Angeles County, Letter 1). Although Kroeber (Shoshonean Dialects of California, p. 250) in his vocabulary taken from old Acú gives "jicote bumblebee, c·aka'," on pp. 143-144 of the same paper, the Indian name of Los Nietos is confused by an informant with ʃaχát, 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

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In addition to the information supplied by Mr. Rhodes and that gained by interviewing old timers, the following 3 maps have been used:

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 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 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 60 varas as 60 varas still further south than that house.

I doubt if it will ever be known just where the original 'Aχatcme was. It may easily have been the Indian rancheria east of the adobe church.

Bound up with the problem of 'Aχatcme is that of La Mision Vieja, and that of the placename "Quanis-savit," given by Fr. Junípero Serra as the Indian name of the locality where the mission was founded on the title pages of the first volumes of the books of baptisms, marriages and deaths, 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 research make me decide to omit this discussion from the present book and reserve its presentation until it be exhaustively handled.

This is the second occurrence of *"Acagchemem"*. The first occurrence is on the title page; the third and fourth occurrences are on pp. 84-85.

238 "THEIR [I. E. THE LOS NIETOS INDIANS'] CHIEF 'Oyaison.' "

This is the second occurrence of *"Oyaison"*. The first occurrence is spelled the same and is on p. 83.

239 "THE NAME, *'Sejat,'* SIGNIFIES A PLACE OF WILD BEES."

This is the sixth occurrence of ʃuká' and the fourth time 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. 83, 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. 53; the second, p. 61; the third, p. 83; the fourth, p. 83; the fifth, p. 83; the seventh, p. 84.

240 "AND *'Sejar pepau,'* THE HONEY."

For ʃuká' pupáaw, Acute-tongued Burrowing Bee his honey (lit. his water, his liquid). 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. 53; the second, p. 61; the third, p. 83; the fourth, p. 83; the fifth, p. 83; the sixth, p. 84.

NOTES ON CHAPTER XVI

241 "THE CHARACTER OF THE INDIAN."

This chapter, culminating in stars of omission, is reminiscent of the passage in Baegert (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 and 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.)

242 "MYTHOLOGY."

This passage refers to Classic, not to Indian mythology.

243 "HE [THE SUN] WENT TO REPOSE IN THE ARMS OF THETIS."

We quote from the Encyclopedia Britannica (New York, 1929, 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."

244 "IN 1822, WHEN D. AGUSTIN YTURBIDE WAS PROCLAIMED EMPEROR OF MEXICO."

Agustín 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. 231). Bolton's paper, however, does not mention or utilize Boscana's mention of the revolution.

245 "A *satrap,* OR GOVERNOR, OF ONE OF THE RANCHERIAS."

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 criminal case could be brought . . . He was responsible for the safety of the roads. . . and had to put down brigands and rebels."

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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 the 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 where the Zanja Madre intakes, and joins the Zanja Madre just a little south of the Jesus Pérez house, which apparently stands in the V between the 2 ditches, just south of the Ranchito de Pico. Just south of the Jesus Pérez 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 José 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 Pérez house, and Zanja de Carpenter south of the Jesus Pérez house. Mr. Rhodes has discovered in a document of which he showed me a copy the important wording: "In 1850 in the 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 Ramírez' 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 Ramírez 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. Judge James E. Pleasants, however, says that he was living at the Carpenter adobe house in 1867 at the time of the flood, that a mere ditch in 3 weeks turned into a river, and that before that the ditch was at the level of the surrounding country.

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'ŋa, the site is the same as that of the José Manuel Nieto headquarters, and it may have been some place nearby that was called Ṣuká'. 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. Juan 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 noticable 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. Mr. Ramírez is positive that Mr. Pollorena did not build these adobe houses, but that they had been built by some else. Mr. Ramírez imagines it may have been by José Manuel Nieto himself, and that they 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 Ramírez 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 Ramírez 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 Ramírez himself tore down this adobe house. Mr.

the best claims for being Paal Putiiðum.

That Putiiðum survived as a village of size 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 dipthong -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 17). "Puituide" (Sjc. Bap. I, entry 46). "Puitùide" (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). "Puitùide" (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). "Puitùide" (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). "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). "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). "Puitùide (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). "Piyuide" (Sjc. Mar. I, entry 723). "Pituide" (Sjc. Deaths I, entry 440). "Pituide" (Sjc. Deaths I, entry 717). "Pituide" (Sjc. Deaths I, entry 817). "Pituide" (Sjc. Deaths I, entry 927). "Pituide" (Sjc. Deaths I, entry 994). "Puituide" (Sjc. Deaths I, entry 1140).

There is only one occurrence in the San Juan Capistrano Mission records of the locative Putíiðumŋa: "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 of better knowledge to be the same place) to Putiiði. 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). "captivit" (Sjc. Bap. I, entry 253). "Captivit" (Sjc. Bap. I, entry 265). "Captivit" (Sjc. Bap. I, entry 757). "Càptivit" (Sjc. Mar. I, entry 2). "Captivit" (Sjc. Mar. I, entry 3). "Captivit" (Sjc. Mar. I, entry 17).

234 "TO HIM WAS GIVEN THE NAME OF *Nu*."

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 342). "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 following Sjc. Mar. I, 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).

235 "AND TO THE SECOND IN POWER, THAT [I. E. THE NAME] OF *'Eyacque.'*"

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. 28, is here repeated in connection with the third mention.

236 "AND THE SECOND *'Tepi.'*"

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). "Tapi" (Sjc. Mar. I, entry 720). "Tepi" (Sjc. Mar. I, entry 731). "Tepi" (Sjc. Mar. I, entry 736). "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. Deaths I, entry 2076). "Tepi" (Sjc. Deaths I, entry 2133). "Tepi" (note on death of Maria Ygnacia Tepi, whose baptism is entry 745 of Slr. Bap. I). "tepi" (Sjc. Deaths I, entry 2425). "Tepi" (Sjc. Deaths I, entry 2428).

"Tepic" and "Tapi" of the above forms suggest that the word is to be reconstruct-

Pórrikat, one who pokes, applied to the taaχkʊ 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."

NOTES ON CHAPTER XII

188 "THE INDIAN WARS."

For war and to war see note 43.

189 "AND THE HAIR TAKEN FROM THE HEADS, TOGETHER WITH THE SCALPS, WHICH WERE DRIED AND CURED, AFTER THE MANNER OF DRESSING THEIR SKINS, . . . AS TROPHIES OF VICTORY."

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.

190 "THE WOMEN AND CHILDREN TAKEN PRISONERS, WERE . . . DISPOSED OF, BY SALE, OR DETAINED . . . AS SLAVES."

Tcakwic, pl. 'ayánnitcʊm, captive, slave, Sp. cautivo, from tcakwiq, to catch, 'ayánniwʊn, to catch several. Also poonic, captive, lit. a hogtied one, from pooniq, to hogtie. But yullic, pl. yúllitcʊm, Sp. prisionero, preso. Silvestro Subish of Yapittca was captured by the Cocopa Indians and they made him marry one of their girls. Some time later the girl told him they were going to kill him and he left early in the night and by dawn was far across the desert.

NOTES ON CHAPTER XIII

191 "SAGE."

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

Qaaʃil, *Salvia apiana* Jepson, White Sage, Sp. salvia blanca, commonly called merely 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 smoked like a cigarette. Sparkman dictionary: "K*a*′-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 qaaʃil, White Sage), *Salvia leucophylla* Greene, Purple Sage. Sparkman dictionary: "Ka-*se*′-mal, plant generally called blue sage, *Audibertia nivea* Bentham."

Qáanavʊt, *Salvia mellifera* Greene, Black Sage. Sparkman dictionary: "K*a*′-navut, black sage, the plant known by that name. Poss. -k*a*′-nav, speaking of the seeds of the plant, which are much esteemed."

Pallit, *Salvia carduacea* Benth., Thistle Sage. Sparkman dictionary: "P*a*′-lit, Salvia carduacea Bentham. Thistle sage, the seeds of this plant are used for food."

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

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

192 "ROSEMARY."

Boscana's "rosemary" is probably not for *Trichostema lanatum* Benth., Blue Curls sp., Sp. romero, but for hulvul,*Artemisia 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 Cuaszish, a specimen having been 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 Robinson as "rosemary". A decoction of romero leaves is given to a woman who has caught cold in the womb and cannot bear a child.

193 "NETTLE-PLANT."

For the names of the two nettle sps. that grow in the region, see note 127.

194 "WHICH WERE APPLIED IN A PLASTER."

Kwattcic, plaster, poultice, Sp. cataplasma, from kwattciq, to put or slap a thing on as a plaster. It is plainer language to speak of téŋ'alac kwattcic, a poultice remedy, Sp. remedio cataplasma. Green leaves of qaaʃil, White Sage, hulvul, California Sagebrush, or mórwaχpic, *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 (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 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.

195 "THEY MADE USE OF A KIND OF BLACK ROSIN ALSO, WHICH WAS VERY OILY, AND MANUFACTURED FROM CERTAIN SEEDS."

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

Reid (The Indians of Los Angeles County, Letter 8) tells of the use of this black salve to cure baldness: "To cure baldness, *chillicothes* were burned to a charcoal, ground to paste and rubbed into the grain of the scalp, morning and evening."

The pinole of páaʃukla, *Calandrinia maritima* Nutt., Sp. pil, is notably black and oily. Also 'ıqeela, Aj. and dialectic Qe. 'ıqéel, *Hemizonia fasciculata* T. & G., Tarweed sp., also applied to *Hemizonia paniculata* Gray., Tarweed sp., makes a black pinole.

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. Sparkman dictionary: "Sha'-nut, pitch or asphaltum, gum of trees, chewing

gum." Yuyla puʃáan, 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 pine-like trees, since it was said to be stickier and the best kind of pitch. Ṣaanat mómŋawic, ocean pitch, is the name 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." Ṣaanat 'ahev'aχ, 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.

196 "WHEN ATTACKED WITH PAIN IN THE STOMACH THEY INHALED THE SMOKE OF THESE PLANTS."

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 of several herbs can be used for smudging for curing a sick person, who inhales the smoke and is also benefitted by having it purify and drive sickness from the house. Noted herbs for smudging are: Hulvul, *Artemisia californica* Less., California Sagebrush, Sp. romerillo. Qaaʃil, *Salvia apiana* Jepson, White Sage, Sp. salvia blanca. Páakuʃic, *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 a 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.

197 "AND FREQUENTLY LARGE ANTS."

For use of ants as medicine see note 128. The "large ants" here referred to are 'aanat, California Harvesting Ant.

198 "AT HIS HEAD STOOD A SMALL VESSEL OF WATER, AND SOMETIMES GRUEL, THAT HE MIGHT PARTAKE OF THEM."

This is the second mention of wiiwic, acorn soup. The first mention is on p. 47.

199 "THEY IMMEDIATELY SENT FOR THE PHYSICIAN, WHO WAS ONE OF THE *puplem,* OR SOOTHSAYERS."

Words Meaning Doctor

Puula. This is the kind of shaman that has his medicine, known as putootow or pu'áac (see note 123) within him, and he can extract this medicine through his mouth in an instant and use it for killing anything. His business is therefore wholly different from that of the class of doctor called ló'χakat (see below). DuBois (The Religion of the Luiseño Indians of Southern California, p. 122) states: "Pura means Chungichnish in the old language of the coast." By "pura" evidently puula is meant, or else the informants were trying to give G. puur, which is the G. equivalent of puula, and put the Qe. ending -a on it, just as we would expect them to do.

Ló'χakat. This is the kind of doctor always contrasted to the puula. The ló'χakat

is so called because he makes his lo'χac, preparation, Sp. compostura, either of herbs, effigies, painted figures, or by the most magical paraphernalia, but does not kill or cure with his tóotuwic like the puula does. The preparation which he makes can also be called naavic. It is the doctors of this class that often get killed by their own medicine, which a puula never does, or get murdered while engaged in its elaborate preparation. See p. 28 for lo'χac for poisoning Wuyóot.

Téŋŋalkat. This is the most general term for a doctor, meaning merely curer, Sp. curador, curandero, and being formed from téŋŋalqa, to doctor.

Pi'wut, also pí'lakut. These terms mean wizard, sorcerer, Sp. hechicero, and are used as the agentive of piiqa, also pi'anniq, to bewitch, Sp. hechizar. The terms are used often in a bad sense, like local Sp. dañisto, lit. damager. They can be applied to either puula or ló'χakat.

Ṣuwoʃwuc. This adjective and noun means terrible, respectable, and is sometimes applied to a powerful doctor.

Tóowiwut, also tóowikat. This is a doctor or other person who sees by second sight and is sometimes rendered in local Sp. by the term saurino. It is from toowiq, to see by second sight.

Mayiwkat. This is the mesmerizer or hypnotizer, from mayiwqa, to mesmerize. The puula may have this power.

200 "ALL ORIGINATING FROM THE INTRODUCTION OF CERTAIN PARTICLES INTO THE BODY OF THE PATIENT, SUCH AS THE HAIRS OF VARIOUS ANIMALS, BONES, STONES, BRIERS, STICKS, &C."

Puula poy peŋ'aχ 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 Tcaŋitcŋic ʃe"iq, Tcaŋitcŋic is shooting you with his arrow, and the curing doctor will ask that a ʃahoovit dance be set at an early date, on that very evening if possible, by the chief of the rancheria to propitiate Tcaŋitcŋic.

201 "THE PATIENT WAS EXAMINED FROM HEAD TO FOOT, AND NO PART OF HIS BODY REMAINED UNTOUCHED."

'A'ʃa púupulum kunóm haaluk 'atáaχ putχwáyyaχi puyuuŋay pu'éek, the medicinemen used to hunt for a person's sickness from head to foot.

202 "I WILL RELATE A CASE WHICH HAPPENED IN THE MISSION OF 'La Purissima,' A. D. 1809."

Fr. Boscana was stationed at La Purísima 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 Purísima Indians in 1824. See p. 80.

203 "SUFFERING FROM THE EFFECTS OF DYSENTERY."

Ṣiitcaχic, diarrhoea, dysentary. Ṣiitcaq, to have diarrhoea. But ʃá'vutuc, constipation. Ṣá'vutuq, to be constipated.

204 "PREPARATIONS WERE MADE FOR HIS SEPULTURE, OR THE BURNING OF HIS BODY."

'Atáaχ 'atkway'aχ, pl. 'ataaχum 'atáppahum, a dead person, a corpse. Tcuy'ic, a cremation, from tcuy'iq, to cremate. Tcúy'ilac, crematory place. Also táaχanqa, to cremate. Táaχanacpa, place where a person was cremated (see note 39). At the cremations they mocked what was done when Wuyóot died. Kavaa'al, red-clay olla, Sp. olla de barro, also applied to mortuary olla. Nappic, a burial, Sp. entierro, from nappiq, to bury. Náppilac, a burial place, cemetery, local Sp. campo santo, ceminterio. In funeral singing the tcikwlac, deer fetlock rattle, consisting of a bunch of deer fetlock hoofs tied to a stick, was used. Cp. the Contestacion (San Juan Capistranio Mission answers, Engelhardt, San Juan Capistrano Mission, p. 60, a section of the Contestacion that

Los Nietos town is 12 1-3 miles east-northeast of Los Alamitos ranch house, 2½ miles south-southeast of El Ranchito de Pico, 2½ miles southwest of the center of Whittier, 1 mile east of the New San Gabriel River, and 1 mile due north of the town of Santa Fe Springs.

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 north of Rio Hondo. Later it was moved 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 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 of Los Nietos at the old Sanford place is the oil derrick forest of Santa Fe Springs, one of the most remarkable 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 wild success of gushers. When the 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's study has centered especially about the history of the Carpenter ranch, resulting in the discovery that the Carpenter adobe house was probably the same or at about the same site as the original 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'.

(1) Carpenter's (=José Manuel Nieto's)
Adobe House Site (=G. Nakaw'ŋa, "en el Rancho de Carpenter").

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 "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 house 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 ¼ section fenced and farmed by José Manuel Nieto. Governor Figueroa came to California arriving at Monterey by boat in 1832, and died in 1835.

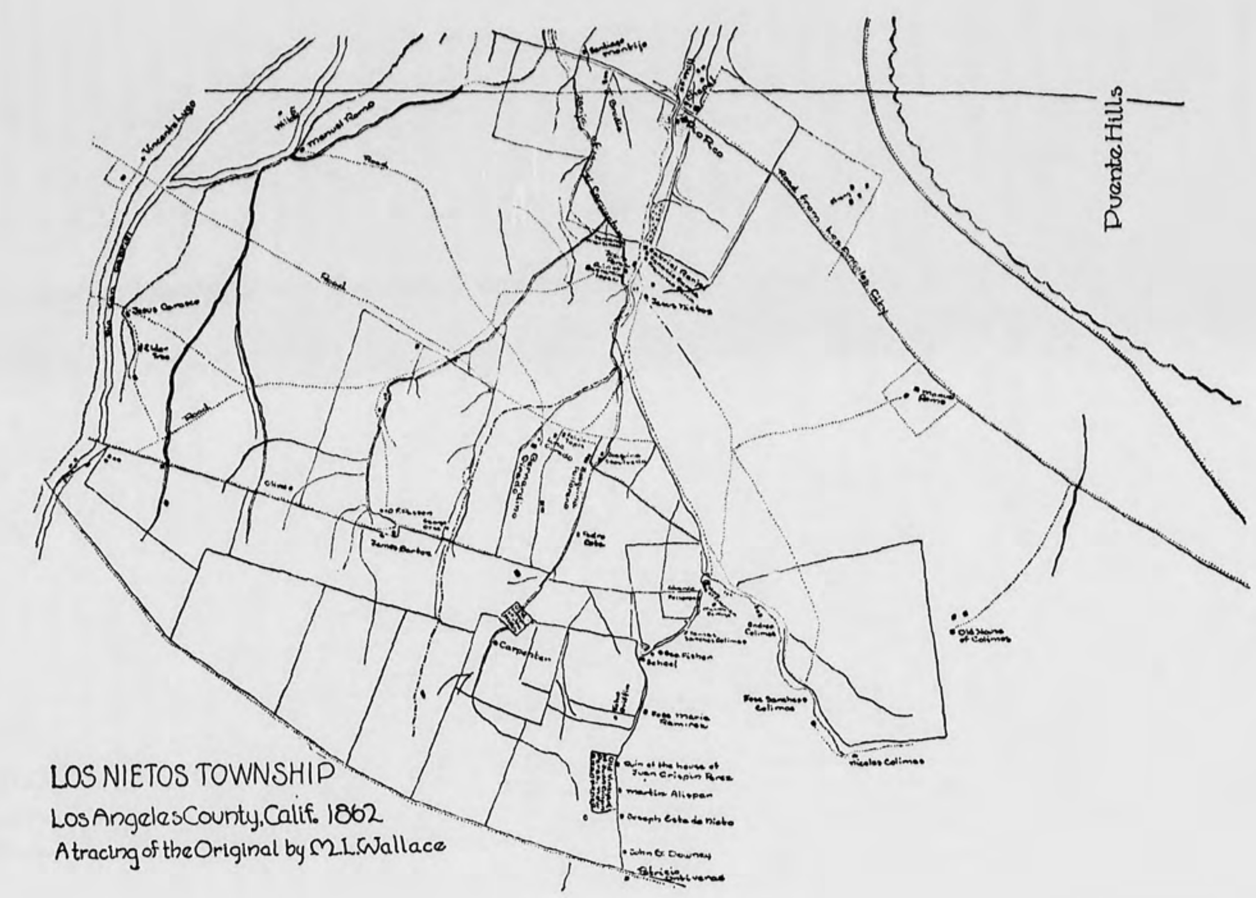
Mr. Lemuel Carpenter was a Kentuckian. He came to California from Missouri. Carpenter left Missouri in 1831 for Santa Fe, New Mexico, where he remained until 1832, when he came to Los Angeles. He established a soap factory, Sp. una jabonería, probably in 1833, on the Lugo place, on the west side of the 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 Tcokiiʃŋa, 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 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 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 there. She was living there with her children in 1843. She 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, evidently the third offspring of Antonio María Nieto and the 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 his house valued at $5,000.

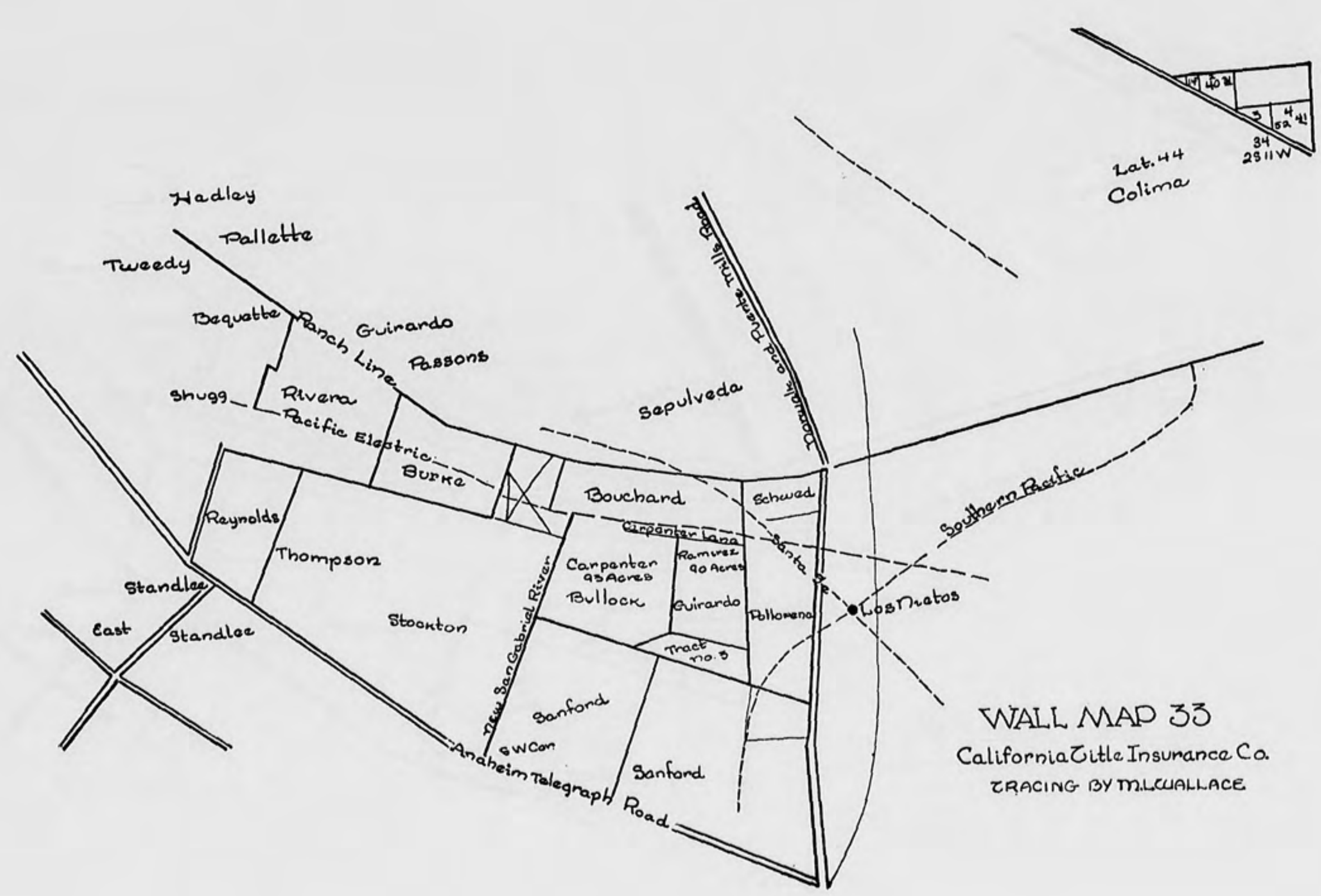
The main point which Mr. Rhodes has established is that the Carpenter place was the old Nieto ¼ section and headquarters, mentioned above. The sons of José Manuel Nieto were apparently living at the place in 1832, and there is some evidence that they were living at the same place where old José Manuel Nieto had died in 1804.

Carpenter first claimed 24,000 acres, but had litigation with Eduardo Pollorena, members of the Véjar family, and with Bernardino Guirardo. He only got 17,000 acres. Carpenter never sold but 2 pieces of property. 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 James Barton, who 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 wife, married by the church, being María de los Angeles Domínguez. Of this latter union, Refugia Car-



LOS NIETOS TOWNSHIP
Los Angeles County, Calif. 1862
A tracing of the Original by M.L. Wallace



WALL MAP 33
California Title Insurance Co.
TRACING BY M.L. WALLACE

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.

(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.

(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 a nickname for a man 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 included in and almost in the center of the Carpenter ranch as shown in the map of 1862.

(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 Wall Map 33) at a point only .2 mile west of the junction of Puente Mills Road and Los Nietos Road.

(5) The José María Ramírez Adobe House Site.

According to Mr. Juan Ramírez, son of José María Ramirez, this 2 story adobe house with balcony, one of the few of its kind in the 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.

(6) The Josefa Domínguez and Mrs. George Fisher Adobe House.

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 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.

(7) The Adobe House Site South of the Josefa Domínguez 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 Domínguez and Mrs. George Fisher adobe house.

(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 ¾ 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.

(9) "The Vineyard."

One of the deeds examined by Mr. Rhodes mentions merely "the vineyard" and it is a matter for future study to try to determine which vineyard is meant.

Not only are Brerewood's statements and arguments without exception so correct, agreeing with the findings of science 300 years later, as to be suggestive almost of intiution, but attention is especially called to his apparent intention of saying that the western part of America was more thickly populated with Indians than was the eastern region, which is true, and is what we would expect if there was Siberian origin. If this statement last referred to is to be taken that the western Indians were better people and less warlike than the eastern Indians, it also is true.

This is the third and fourth mention of ʃʊká', and the first time it is mentioned as a placename. The first occurrence is p. 53; the second, p. 61; the fifth, p. 83; the sixth, p. 84; the seventh, p. 84. The first, second and seventh mentions refer to the honey of the ʃʊká'; the third, fourth, fifth, and sixth mentions refer to the use of ʃʊká' as a placename.

227 "THE CHIEF, NAMED *'Oyaison,'* WHICH NAME IMPLIES 'WISDOM' OR 'INTELLIGENCE.' "

Various informants have guessed *'Yyayʃʊn as the most likely reconstruction. There is no word referring to wisdom or intelligence that has similar sound. E. g., 'ayálkawʊt, intelligent; 'ahikya, smart. The word might remind one of 'ʊya"aq pʊʃúun, his heart is sad. The verb 'oyyaq, 1. to spy; 2. to lean, shows some resemblance in sound and meaning. This is the first occurrence of *"Oyaison";* the second occurrence is spelled the same and is on p. 85.

228 "AND HIS [*Oyaison's*] WIFE, CALLED *'Sirorum,'* SIGNIFYING THAT WHICH IS NOISY, (PROBABLY ALLUDING TO THE NOISE MADE BY THE SHELLS AND BEADS ATTACHED TO HER DRESS)."

Ṣʊrorram, 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. Ṣʊrorkit or Ṣʊrórranim (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 ʃʊrorraq, to shake intr. But punctual ʃorraq, frequentative punctual ʃʊrooraq. The common reference of the verb is to a person trembling. E. g., a boy once became angry with old Marcelino Cuaszish 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).

229 *"Coronne."*

Remembered by two informants as having long accented o, which is the important point for the reconstruction of the word. One of these informants remembered the word as Kʊrooni, 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 Tʊvonni, name of the mother of Timét 'Awí' (which name occurs in a story about eagle gathering). The name was remembered as a family surname or clan name (which is the same thing) prevalent at San Juan Capistrano.

According to Boscana, apparently just as Sp. capitana, chieftainess, is the feminine correspondent to Sp. capitan, chief, so the title nuu' has as its feminine correspondent the title *kʊrooni, and the title *'ɪyakki, which denotes an official subordinate to the nuu', has as its feminine correspondent the title *tapí'.

On p. 84 Boscana states: "These same appellations [*"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 yellow, *Tepis!" "Tepi"* was known by the informants as little as *"Coronne"*. Its reconstruction may be *Teepi,

or again *Teppi, but the spellings "Tapi" and "Tepic" of the San Juan Capistrano Mission records (see below) suggest rather *Tapí'. Lady Bug of any species is called timét po'la, pl. timét po'lam, head louse of the Sun (from 'ʊláat, pl. 'ʊlaatʊm, European Head Louse, also American Indian Head Louse; see note 77), Sp. conchilla. There are two different species of lady bug occurring in this region which have two different color phases in the life of the individual. 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* Say. This lady bug is dimorphic, according to present-day systematists, 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 of *Hippodamea convirge*ns 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 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 blow).

Therefore *"Coronne"*=1. *Hippodamea convirgens* Guér., in its fully pigmented red stage; 2. light dimorphic form of *Olla abdominalis* Say., in its fully pigmented brown stage. *"Tepi"*=1. *Hippodamea convirgens* Guér., in its immaturely pigmented pale greenish yellow stage; 2. light dimorphic form of *Olla abdominalis* Say., in its creamy white stage. If Boscana's information refers 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 the light dimorphic 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.

To Professor L. J. Muchmore of the Los Angeles Museum I am indebted for the following 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 due to the structure of the epidermis (grooves, gratings, films, striae, etc.); second, chemical, due to the pigments of different groups; and third, a union of physical and chemical. The red Lady Bird 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 alcholic solution when viewed by transmitted light; the other is yellow-green when viewed by transmitted light. The yellow components of chlorophyll are 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."

Professor E. O. Essig (A History of 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 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). "Corònni" (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). "Coroni" (Sjc. Mar. I, entry 39). "Coroni" (Sjc. Mar. I, entry 75). "Corònni" (Sjc. Mar. I, entry 84). "coronni" (Sjc. Mar. I, entry 91).

"Corònni" (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). "Coroni" (Sjc. Mar. I, entry 671). "Coronni" (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. Deaths 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. Leaths 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).

"Coronila" has only one occurrence (Sjc. Deaths I, entry 1486).

230 *"'Vuiragram.'"*

Apparently for *Wíiraχram. The word starts off as if derived from wiiruq, to play the flute (or any modern wind instrument), but no such form is known to the informants. Cp. wíirulac, diminutive wíiðulamal, flute. *"Vuiragram"* is a plural form, as is *"Uiniojum"*, the name which follows it (for which see below).

231 *" Uiniojum."*

Possibly for 'Awínniχum, treaters, ones who give a person a treat, Sp. brindadores, pl. of 'awínnikat, 'awínniwut, treater. Other pls. are 'awínniktum, 'awínniwutum, and 'awínnivuktum. 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.

232 "THE CHIEF RETURNED TO *'Sejat.'*"

This is the fifth mention of ʃuká', Acute-tongued Burrowing Bee, here used again as Indian name of Los Nietos; see the third occurrence (p. 83), which is the first that gives it as this placename. The first occurrence is p. 53; the second, p. 61; the third, p. 83; the fourth, p. 83; the sixth, p. 84; the seventh, p. 84.

233 "THEY ARRIVED AT A PLACE CALLED *'Niguiti.'* . . . HERE, THEY DISCOVERED A SPRING . . . AND . . . CONCLUDED THAT IT WAS A PLACE WELL ADAPTED TO THE FOUNDING OF A NEW COLONY. . . . THE NAME GIVEN TO THE NEW ESTABLISHMENT WAS *'Putuidem,'* WHICH MEANS 'umbilicus projectura.'"

According to Boscana's information, the chief of the village of Ṣuká', Los Nietos, in Los Angeles County, established a colony of Los Nietos Indians, placing his own daughter, *Kurooni, as chieftainess of the colony, at "a place called *'Niguiti,'* " which is "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. 83, except that in the distance from Los Nietos to *"Niguiti"* the words "or more" are added. This distance is considerably underestimated, see note 77, p. 148. The distance from *"Niguiti"* to San Juan Capistrano Mission is a short one and less likely to be fully estimated, but on the correctness of its estimation depends largely the identification of the place called Putiiðum (see below).

The next point to make is that here again, the "N. E." of our text is to be read as northwest, as it is in the locating of Los Alamitos (p. 32) and Los Nietos (p. 83). Northeast of San Juan Capistrano Mission would take us to the vicinity of El Orno and to upper San Juan Canyon. Northwest, following the old camino real toward Los Angeles, takes us to El Aguajito, El Ajuage del Caute, and Nigüil, all of them in direct route toward Los Nietos. Moreover, *"Niguiti"* is surely for Aj. Nawíl, Sp. Nigüil, "Nigüel" (see below), which makes it certain that "N. E.", Sp. noreste, is some kind of a mistake for northwest, Sp. noroeste, which two directional names differ in only one letter in both fully spelled forms and abbreviations.

That *"Niguiti"* is a miscopying or misprint for *Niguili, the -t- of our text standing for -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 in 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 Niquil." Engelhardt's source for this last quotation is Cal. Arch., Dept. St. Pap., Angeles, vol. vi. p. 46, Bancroft Collection. The old map of the San Joaquin Ranch filed by José Sepúlveda in 1841 with the United States Land Commission, which is reproduced 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 slightly further to the right, according to information very kindly furnished by Mr. Terry E. Stephenson, who has seen the original. The above early spellings are all for Aj. 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 aways saw a lot of qawíi'alat, ravens; 2. "Niger" Canyon, creek just downcoast of Abalone Point and upcoast of Laguna Beach. There was a large Indian rancheria on the high flat land just upcoast of Abalone Point. 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 Sp. form of the name is Nigüil, i. e. in phonetic orthography Niywíl, 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 Miguel: Sæn Migíl.

The present owners of the great Nigüil ranch, which extends from near the Santa Ana-San Juan Capistrano 101 highway, where it passes near El Toro, to the ocean shore downcoast of Laguna Beach, including most of the Nigüil 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 Marcos H. Forster, Mrs. Juanita Daguerre Seidel, Mr. Terry E. Stephenson, Dr. Charles D. Ball, Fr. St. John O'Sullivan, and others, not to mention Acú and other Indian informants, it seems that the vicinity of the old ford of the camino real across Aliso Creek, at or near where the present 101 highway bridge is, 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 water for the adobe houses on the south bank of Aliso Creek was gotten from the creek. Water for the present Nigüil ranch headquarters is obtained from wells, and is also piped from a spring in the low hills two miles southwest of the ranch houses, that being the only permanent and strong-flowing spring in the entire vicinity.

In the following notes on Rancho Nigüil history I am indebted in part to Moulton, Charlotte G., El Toro and Its History, 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 Nigüil ranch was granted by Governor Juan B. Alvarado to Juan Ávila and his sister Concepcion Ávila de Sanchez, June 21, 1842. Later the ranch passed through the hands of several owners, among them the Yorbas (for the adobe house said 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. Jean Pierre Daguerre came to the Nigüil 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 mortgage and later in the same year Mr. Daguerre got 1-3 interest, forming thereby the partnership of L. F. Moulton and Company. 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 Nigüil ranch 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 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 Nigüil would have been equally appropriate.

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. Acú *volunteered* that El Toro, Sp. meaning The Bull, is so called "porque habia in buen toro manso allí," (because there was a nice tame bull there). Acú had heard this from his father.

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 Şeveeŋa, Indian translation of Sp. en los Alisos, at the sycamores.

The exact spot at Nawíl, Boscana's *"Niguiti"* (the name may already in Boscana's time have had a general, regional application), where the Los Nietos chief 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, *Kurooni, 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 Putiiði, locative Puíiðiŋa, Aj. Putiiðum, locative Putíiðumŋa, meaning her navel. Boscana's *"Putuidem"* is for Putiiðum, 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 the case of *"Acagchemem,"* but is part of the absolutive form of the placename itself. The gentilicious noun is Putíiðiŋaχwic, pl. Putíiðiyam; Aj. Putíiðumŋaχwitc, pl. Putíiðumyam.

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 putiiði min'aant (or min'aat, or mín'aχont, or mín'aχunat), her projecting navel, Sp. su ombligo salido. From min'aq putiiði, her navel is sticking out. Noon 'a'qwa nutiiði mín'aχuna, I have my navel sticking out. There is a tatahuila song that mentions putiiði, 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 turóohayic, ground painting, is called putiiði, 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 regalia left by the dead are interred in it, as is given by Kroeber (Handbook of the Indians of California, p. 679) (see note 214, p. 200).

This Putiiðum, 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 the Putuidem" (p. 331) Boscana merely refers to the villages along the way between San Juan Capistrano and Putiiðum.

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 Putiiðum 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, which place was after that called *"Acagchemem"* (Ajachme) (see p. 84).

When we now inquire as to what spring this may be beside which stood the village of Putiiðum, 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 for instance compare the estimation of Paloú (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 Putiiðum 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; data has also been gleaned 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 Putiiðum, navel spring, but could not remember which spring was referred to.

The 3 springs, aside from the spring near Nawíl, one of which is most likely to be Paal Putiiðum, are the following:

(1) El Aguajito, meaning little spring, Indian name unknown to any of the informants, possibly the Paal Putiiðum, navel spring, that Acú 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 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.

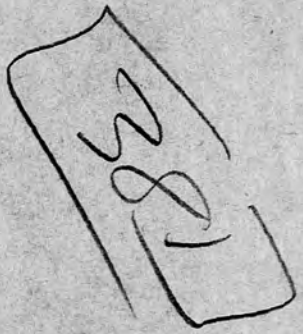
From this spring water was frequently hauled to San Juan Capistrano in 5 gallon or 10 gallon kegs by various residents there in early days, according to information supplied by Fr. O'Sullivan, Marcos H. Forster, and others. Mr. Ed Mendelson, keeper of the old "Mendelson House" at San Juan Capistrano, 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 accompanied him on one of these trips, and remembers that the spring was boarded in and had quite a flow of water. It was just a spring of water that came out and flowed away 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, from which water was hauled to San Juan Capistrano, that it was boarded in at the time, and that he picked up a piece of Indian metate nearby. The distance of this spring from San Juan Capistrano 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. Yukuykʊ, 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 across Trabuco Creek, and about 1½ miles (Boscana's ½ league almost exactly) north of San Juan Capistrano Mission. The water comes forth at the base of a sycamore tree. Acú 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 Pʊʃiitcqal, Qe. Paala Pʊʃiitcqala, meaning water trickling out, Sp. El Aguage del Caute, meaning Caute's spring, 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

ENGLISH NAME OF MONTH	BOSCANA'S AJACHME NAME OF MONTH	QEE'ESH NAME OF MONTH	DIEGUINO NAME OF MONTH	QEE'ESH TRANSLATION OF DIEGUINO NAME OF MONTH
April.	Alasoguil.	Tásmʊymal, 'Alu'mal, locative Tásmʊymayŋa 'Alú'-mayŋa, Little Tásmʊyil. That this month starts the year is made certain by the order of the month names in the songs. DuBois (Religion, p. 117): "Song of Temenganesh [Timéeŋanic, daylight song], telling of the 'month' Tasmoymal. The spider-web now catches butterflies and grasshoppers." Ibid. (pp. 121-122): "The month of Tasmoymal, when the grass begins to grow green." Ibid. (p. 165): "Tasmoimal means that the rain has come and the grass is sprouting." This last definition is a description of the month, not an etymology.	ɜɛał,a'táay Kuχumwár, Little Big Month.	Moyla mʊkát 'alu'mal, little big month.
May.	Tocoboaich.	Tásmʊyil Mʊkát, locative Tásmʊyŋa Mʊkaaŋa, Big Tásmʊyil. Tásmʊyil, unexplained; the word has s, not ʃ, in the non-diminutive.	ɜɛał,a'táay Kwa'táy, Big Big Month.	Moyla mʊkát mʊkát, big big month.
June.	Sintecar. Evidently Aj. 'Alu'-mal, little, should be added.	Táwnʊmal 'Alu'mal, locative Táwnʊmayŋa 'Alú'-mayŋa, Little Táwnʊyil. DuBois (Religion, p. 121): "The eagles now fly. This is the month of Townamal." Young eagles fly in the region in June, as José Orivas Albañas witnessed from personal experience.	ɜɛał,an,imsáp Kuχumwár, Little White Month. "White" refers to the bright summer season which has no mist.	Moyla χwayyaant 'alu'mal, little white month.
July.	Sintecar. Evidently Aj. Makát, big, should be added.	Táwnʊyil Mʊkát, locative Táwnʊyŋa Mʊkaaŋa, Big Táwnʊyil. Táwnʊyil, unexplained. Sometimes Taawʊt, locative Táawʊŋa, is used as the name of the month instead of Táwnʊyil, and is equally unexplained.	ɜɛał,an,imsáp Kwa'táy, Big White Month.	Moyla χwayyaant mʊkát, big white month.
August.	Cucuat.	Táwsʊnmal 'Alu'mal, locative Táwsʊnmayŋa 'Alú'-mayŋa, Little Táwʃʊnil. DuBois (Religion, p. 165): "Tausunmal, August, means everything is brown and sear." This definition is a description of the month, not an etymology.	ɜɛał,anitcáa Kuχumwár, Little Withering Away Month.	Moyla wáχχaqalwʊt 'alu'-mal, little month that dies down. From waχχaq, to die down.
September.	Lalavaich. This name apparently starts with Aj. la'la, *Branta canadensis canadensis* (Linnaeus), Canada Goose, Gray Goose.	Táwʃʊnil Mʊkát, locative Táwʃʊnŋa Mʊkaaŋa, Big Táwʃʊnil. Táwʃʊnil, unexplained.	ɜɛał,anitcáa Kwa'táy, Big Withering Away Month.	Moyla wáχχaqalwʊt mʊkát, big month that dies down.
October.	Aguitscomel. -mel, evidently for -mal, diminutive; cp. -mil in the month name Aapcomil. Cp. Aaguit, November, of which Aguitscomel may be diminutive.	Tóovʊkmal 'Alu'mal, locative Tóovʊkmayŋa 'Alú'-mayŋa, Little Wind Whistling Month. From toovaq, wind makes a whistling sound through leafless trees, bullet whistles. DuBois (Religion, p. 165): "Tovukmal refers to little streams of water washing the fallen leaves."	ɜɛał,amatin,áa Kuχumwár, Little Dark Month.	Moyla yuví'qalwʊt 'alu'mal, little gloomy month. The name reminded an informant of mittay qwar'ay, couplet for the misty days when the first people were born.
November.	Aaguit. Cp. the apparent diminutive, Aguitscomel, October.	Tóovʊkil Mʊkát, locative Tóovʊkŋa Mʊkaaŋa, Big Wind Whistling Month.	ɜɛał,amatin,áa Kwa'táy, Big Dark Month.	Moyla yuví'qalwʊt, mʊkát, big gloomy month.
December.	Aapcomil. Evidently Aj. 'Alu'mal, little, should be added.	Nʊváanʊmal 'Alu'mal, locative Nʊváanʊmayŋa 'Alú'mayŋa, Little Fat Padded Month. From noovaq, to have a pad of fat; novanovvaq, to get padded out with fat all over one's body. The name refers to deer getting fat, which they used to do in the late fall, after the crops were gone. DuBois (Religion, p. 107): "This is Nemoimal season. The bear sheds his hair and says, I am fat. The whale, koyowut [kʊyoowʊt, pl. kʊyowtʊm, whale], now gets fat. The deer grows fat." Ibid. (p. 165): "In Nemoimal the deer grows fat." Surely Nʊváanʊmal, month associated with fatness in every mind, is intended, and not Néemʊymal, secondary name for April.	ɜɛał,apsíw Kuχumwár, Little Clear Month, so called because it rains and clears off in no time, the sun comes out and makes its reflection on the rocks, and all the world is shining-like.	Moyla káwwaχʊnat 'alu'-mal, little clear month. From kawwaq, it clears off, it is clear weather.
January.	Aapcomil. Evidently Aj. Makát, big, should be added.	Nʊváanʊyil Mʊkát, locative Nʊváanʊyŋa Mʊkaaŋa, Big Fat Padded Month.	ɜɛał,apsíw Kwa'táy, Big Clear Month.	Moyla káwwaχʊnat mʊkát, big clear month.
February.	Peret.	Páaχʊymal 'Alu'mal, locative Páaχʊymayŋa 'Alú'-mayŋa, Little Tree-sprouting Month. From paaχʊq, tree sprouts. 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."	ɜɛał,akúuł Kuχumwár, Little Sprouting Month.	The names in the two languages have similar meaning.
March.	Yarmar.	Páaχʊyil Mʊkát, locative Páaχʊyŋa Mʊkaaŋa, Big Tree-sprouting Month.	ɜɛał,akúuł Kwa'táy, Big Sprouting Month.	The names in the two languages have similar meaning.

Williams proofs.



[some unused; some Phonetics]

Pá'kunam pooŋay muyya' pumóm pum'túŋ 'ataaχum
(And there were born of her the ones that are called humans),
Tcaŋitcŋɨc puhéttɨvu puŋeevu Atuupayk
(The ascension of Chingichnich to heaven).
Tamáayawut kuná' tóvɨɨqwaʃ pukáamɨymɨ
(Earth in this manner was bringing forth her sons).

Tcaŋitcŋɨc;
Chingichngich;
téetɨlac tóotupɨkat
mɨtcaχánnɨnuk 'ataaχum pum'tcóχχɨvoy, pu'yaváy, pum"áa'alvoy
'ataaχm kiktum mɨsyoonm
Sanχwaŋa Kapɨstráaŋuŋa, 'Eetcɨ Kalɨfórnɨyaŋa;
'Aχácmayam pum'túŋ;
puyunnaχ kwáqvɨtcu 'ayáalɨnuk puluttcaχ póomuŋay
~~puyunnaχ kwáqvɨtcu 'ayáalɨnuk puluttcaχ póomuŋay~~
'ahikyam 'ataaχum 'ayáalɨnuk húu'unɨtcum 'ivaaŋa hiiŋa
Tcamná' Rɨvɨɨntu Fray Juróonimu Cuskaana,
'aʃúŋawic pum'táaχawŋawɨc Tcam'nám Sanfransɨskaanum,
Misyuineeru 'Apustóoliku 'aʃúŋawɨc puyáqqla mɨsyónŋawɨc.
Puhún'rqala
~~Puhún'rqala~~
'amú'wuŋay Ṣuʃáavɨtu pum'náawɨŋay,
pulo'χa supúl ~~supúl~~ Mómŋaχwɨc waam kiikat 'a'wɨc
'Eetcɨ Kalɨfórnɨyaŋa.
'Ɨipŋa Yóorkaŋa:
pum'wíntcɨvo Waylɨ pɨ' Putnam,
~~pum'wíntcɨvo Waylɨ pɨ' Putnam,~~
kiitca tuŋunnaχut 161 Yoona Peeŋa,
~~kiitca tuŋunnaχut 161 Yoona Peeŋa,~~
1846

An account
~~telling about~~
how
the Indians
their origin,
their custom
their tradition
the Indians
dwellers
at the mission
San Juan
Capistrano,
~~Alta Calife.~~ in;
~~of the Dan people~~
their name;
his collecting
the intelligent
Indians
the well
instructed
in these
things
Our Father
the Reverend
Gerónimo
Boscana,
one belonging
their body of
Our Fathers
the Franciscans,
Missionary
Apostolic
one belonging
said
~~mission of~~
His translating
~~from the original~~
~~Spanish writing~~
his making
one
Person of the Sea
for
dweller
being
High
California in.
~~At New York~~
their publication
Wiley
and
Putnam,
house
~~numbered~~
161
on the Broad
Trail,
1846.

~~List of the Twenty-nine Phonems of the Yee'esh Language with Words Illustrating Short and Long (Double) Sound in a Single Word Wherever Possible.~~

VOWELS

1. a, aa—'aanat, California Harvesting Ant.
2. o, oo—ptoo'o, now.
3. u, uu—tuu'yt, fellow who is worthless in hunting.
4. ɔ, ɔɔ
~~ɔ—nɨkɔ~~
ɔlic, Antares, name of a star.
~~ɔlic, Antares, name of a star.~~
5. e, ee—'swee'et, love charm.
6. i, ii—ʃii'ic, urine

~~CONSONANTS~~

[Title page]

TRIBE NAMES ..... ETAOI HCH SH SHSHSH

Various tribenames are as follows:

'Aχácmayŋaχwic, Aj. 'Aχátcmeŋatc, San Juan Capistrano Indian (see p. .....). Taylor (The Indianology of California, XIII, p. 90, ~~11~~, 1860): "The Ahapchingas were a clan of rancheria between Los Angeles and San Juan Capistrano, and enemies of the Gabrielenos [sic] or those of San Gabriel." The -pch- is for -tcm-.

Qécŋaχwic, Aj. Qetcŋatc, San Luis Rey Indian (see p.....).

Payómkawic, westerner. This name is applied especially to the San Juan Capistrano and San Luis Rey Indians of the coast. It is considered the best name for translating San Juaneño and San Luiseño. It can also be used of the entire tribe and language, contrasting it with the Cahuilla or easterly languages.

Kwímkawic, easterner, applied especially to the Cahuilla tribe. Kwímkawŋaχ, the Cahuilla language.

Ṣuʃáavit, Mexican. For apparently earlier meaning of the word see p. .....

'Alakki, Mexican.

Mómŋawic, coast Indian, Sp. playano.

Tciluuyac, the Spanish language.

Mómŋaχic, American, lit. ocean person.

Tumámkawic, northerner, any northern Indian. Ct. tumánqamal, San Grabielino Indian.

Tumánqamal, San Grabielino Indian.

Kitcámkawic, southerner, applied especially to the San Diego Indians Kitcámkawŋaχ, the San Diego language.

Wáʃχaŋaχwic, Rincon Indian, from Waʃχa, Rincon. Waʃχa is locational of waʃχat, *Bromus* sp., locally called Indian Wheat.

Wanáwnaŋaχwic, Santa Ana River Indian, from Wanawna, Santa Ana River.

Kukúum'ara, Aj. Kukuum'ar, Serrano Indian, one of the tribe that lives in the Sierra Madre and San Bernardino Mountains.

Moomat Puʃɨnŋawic, island Indian, lit. one who lives in the heart or center of the sea.

Pipíim'ara, Aj. Pipiim'ar, island Indian.

Qawíiŋawic, mountain Indian.

Pa'áwŋaχwic, mountain Indian.

Qay Moomat Puháyla(w)ŋaχwic, inland Indian, lit. one who does not live at the edge of the ocean.

Moomat Puháyla(w)ŋaχwic, coast Indian, Sp. playano, lit. one who lives at the edge of the ocean.

Kwa'ɨivaŋaχwic, member of a tribe of cannibals that lived east of the Cahuillas.

[mostly Ch. II; some Ch IV]

[Ch. IV] For the deer probably being sacred to Tcaŋitcŋic, see p. ____.

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

For probably all hawk sps. being scared to Tcaŋitcŋic, see p. ____

For the paam'ʊc being sacred to Tcaŋitcŋic, see p. ____

[Ch. II] Qawíi'alwʊt, Aj. Qawíi'alat, *Corvus corax sinuatus* Wagler, American Raven, Sp. cuervo grande. The ceremonial couplet is 'alwʊt qawíi'alwʊt, 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 Lucario Chevish list of Tcaŋitcŋic'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 California, Acú vocabulary, p. 250): "raven cawïiret."

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

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

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

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 qawíi'alwʊt was seen flying about a village, a ʃahoovit 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 announcement had been or would be made. For qawíi'alwʊt 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.

Whenever one hears a raven croaking (qaaqiq, to croak), one must always say wit 'ıyakkʊ.

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 Wʊyóot 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 Tcaŋitcŋic, it is certain that the beak and claws of the American Raven are meant, Boscana's *cuervo standing for cuervo grande.

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.

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 Indians 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 píivanlac, what one throws several with, from plivaŋq, 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 χontʊ. Sparkman dictionary: "Pe'-van-lash, sling, an instrument used for throwing stones. Poss. -pe' -van-la."

'Alwʊt, Aj. 'áalamal, *Corvus brachyrynchos hesperis* Ridgway, Western Crow, Sp. cuervo, does not share the veneration of his messenger relative qawíi'alwʊt. 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 'Alwʊt, but for Qawíi'alwʊt.

Wóllumal, Aj. do., Sting Ray of any species, Sp. mataraya. The following are the species inhabiting the southern California coast:

recalled that they had heard that a dressed raven skin was put [illegible] 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 Tcaŋitcŋic, it is certain that the beak and claws of the American Raven are meant, Boscana's *cuervo standing for cuervo grande.

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.

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 Indians 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 píivanlac, what one throws several with, from pliváŋq, 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 χontu. Sparkman dictionary: "P*e*′-van-lash, sling, an instrument used for throwing stones. Poss. -p*e*′ -van-la."

'Alwut, Aj. 'áalamal, *Corvus brachyrynchos hesperis* Ridgway, Western Crow, Sp. cuervo, does not share the veneration of his messenger relative qawíi'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 Qawíi'alwut.

Wóllumal, Aj. do., Sting Ray of any species, Sp. mataraya. The following are the species inhabiting the southern California coast:

(1) *Urolophus halleri* Cooper, Round Sting Ray.
(2) *Dasyatis dipterura* Jordan and Gilbert, Bat-tailed Sting Ray.
(3) *Myliobatis californicus* Gill, California Sting Ray, Eagle Ray, Bat Fish.
(4) *Pteroplatea marmorata* Cooper, Butterfly Sting Ray. This is the ray [illegible]

DuBois (The Religion of the Luiseño Indians of Southern California, [illegible]3) 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.

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

Ṣoowut, Aj. ʃowt, *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 Tcaŋitcŋic'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."

Laχwalχwic, Aj. laχwalχwitc, *Crotalus mitchellii* Cope, Bleached Rattlesnake, Sp. víbora. 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.

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 Rattlesnake as no. 2 in Lucario Chevish's list of Tcaŋitcŋic's avengers: "Mekuṣ, the 'yellow' rattlesnake." Ibid., Sparkman fn.: "Me'kash, generally called red rattlesnake. —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 everything that there is on the land.

Kúyχiŋic, Aj. kúyχiŋitc, *Latrodectes mactans* Fabr., Black Widow. The ceremonial couplet is kúyχiŋic 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: "K*u*-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 Kúyχiŋic lighting Wuyóot's pyre according to one version, ṣee p.[illegible]

Náavayut, *Bothriocyrtum californicum* Camb., Trapdoor Spider. The ceremonial couplet mention is náavavut páakukat (the last word being thought to refer to some other kind of spider).

Mónnawut, Aj. do., 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. Sparkman dictionary: "Mon′-a-wut, the large spider known as tarantula."

Ṣuyla, scorpion, Sp. alarcran. There are several sps. in southern California. Sparkman dictionary: "Shu′-y-la, scorpion." Ct. ʃoyla, Basketry Reed, Sp. junco; and ʃayla, *Fulica americana* Gmelin, American Coot, Mudhen.

[various Chs.]

ascension of Tcaŋitcŋic to heaven, p. 77, where [illegible] that the souls of chiefs and púupulam go to "dwell among the stars" and that planets are their hearts; and ibid., where it states: "the reason given why the chiefs and puplem, alone, went to spirit's heart or life (for this latter expression see notes 217, 221, and note 181, p. 182), are also used for spirit of the dead, i. e. for ghost.

Quoting the sentence given on p. 62, with addition of "that" and "also". For Indian translation of the sentence see note 180.

bright stars and comets (see Boscana, pp. 77, 2 passages; and p. 89), and we have already noted the ascension of Wuyóot as the Moon (note 39), and the 3 mentions of the ascension of Tcaŋitcŋic (pp. 30, 34, 57). Old informants have volunteered that Tcaŋitcŋic ascended to heaven, that from there he watches our deeds, although it was also a regular part of belief that Tcaŋitcŋic lives in tolmol, as stated by Boscana (p. 76): "They believed that Chinigchinich 'resided in that region tolmol' ". The belief that Tcaŋitcŋic is in tolmol is borne out by the story of the boy who went down a San Diego Cottontail hole and found a group of Tcaŋitcŋic animals about a fire (see note 50), and has helped along the occasional identification of Tcaŋitcŋic with the European Devil. To the European mind it may seem strange that Tcaŋitcŋic ascended to heaven and resides in hell, but by that is simply meant that he and all the dead are of tolmol, i. e. of the other world. Some of the dead also walk or stray in this world and are heard or seen (see note 210, p. 198, for the chirping of spirits.)

Purgatory, or Hell). Boscana (p. 76) also places it already in the same direction: "for it ['*tolmec*'] implies a location below the earth". Sparkman dictionary: "Tol'-mal, putiiði, its navel (see note 233, p. 217).

Cp. the mention of the ascension of Tcaŋitcŋic to the stars, pp. 30, 34, and 57. p. 30).

is making a (medicinal) smudge (see notes 196, 249).

For a comet also being a chief or puula returning toward the earth, see p. 89, as a comet only three nights after death (see note 249).

This is the second occurrence of the word taaχku. The first occurrence is p. 62.

of merely putoowi, his spirit (see note 210, p. 198). These Indians claim that the spirits of the dead are also among us here, but we cannot see them. Rosencio Ardilla, who lives at Pauma, once heard a lot of women singing the ʔahoovit, and he went a few steps and then could not hear anything. For chirping of spirits, see note 210, p. 198.

As already stated in note 6, p. 104, Boscana was stationed at La Purísima Mission, 2, pp. 529-530.

of 'el Rancho de Los Nietos' " (p. 83), has led me into some of the earliest and most Putiiðum (see p. 33 and [illegible]), there is more than one possible site, as we shall see below.

as a placename. The first occurrence is p. 53; the second, p. 61; the fifth, p. 83; the

[Bibliography, not used in this form]

[Reprint of Robinson's translation of Boscana's Chinigchinich omitting illustrations and omitting Life in California:] In Taylor, A. S., Indianology of California, Third Series, Old Spanish Accounts of the Indians of the Ocean Coasts South, in California Farmer, 1861: No. 48 of whole Series, June 28, 1861. No. 49, July 12, 1861. No. 50, July 26, 1861. No. 51, Aug. 2, 1861. No. 52, Aug. 9, 1861. No. 53, Aug. 30, 1861. No. 54, Sept. 6, 1861. No. 55, Sept. 13, 1861. No. 56, Sept. 27, 1861. No. 57, Oct. 4, 1861. No. 58, Oct. 11, 1861.

[Reprint of Robinson's Life in California with omission of Robinson's translation of Boscana's Chinigchinich:] Life in California before the Conquest . . . by Alfred Robinson . . . Reprinted from the first edition published in New York in 1846, and edited . . . by Thomas C. Russell . . . with reproductions in mezzotint, direct from the lithographs from the first edition, San Francisco, Calif., the private press of Thomas C. Russell, 1734 Nineteenth Avenue, 1925.

reject.

LIST OF THE TWENTY-NINE PHONEMS OF THE QEE'ESH LANGUAGE WITH WORDS ILLUSTRATING SHORT AND LONG (DOUBLE) SOUND IN A SINGLE WORD WHEREVER POSSIBLE.

VOWELS

1. a, aa . . . . . 'aaɲat, California Harvesting Ant.
2. o, oo . . . . . pitoo'o, now.
3. u, uu . . . . . tuu'ut, fellow who is worthless for doing anything.
4. ə, əə . . . . . Nəkəəlic, Antares, name of a star.
5. e, ee . . . . . 'ɪwee'et, love charm.
6. i, ii . . . . . ʃii'ic, urine.

CONSONANTS

GLOTTAL

7. ', " . . . . . 'a"iq, 1. to crow; 2. not to give (food).
8. h, hh . . . . hohhiq, to agree to.

RADICAL

9. q, qq . . . qaqqiq, to cackle.
10. qw, qqw . . . ʃiqqwiqwaʃ, he gave him lash with a whip (punctual).
11. χ, χχ . . . . χaχχiq, to produce from chest through mouth.
12. χw, χχw . . . laχwalaχχwaq, to be dim-visioned.
13. ɒ . . . . . 'aʃóonaχɒa, in the rainbow.

DORSAL

14. k, kk . . . . kukkiq, 1. to shout kuk to stop a person; 2. to pick elderberries.
15. kw, kkw . . . takwaráḳkwaq, to get skinned in several places.
16. ŋ, ŋŋ . . . . Pitcaŋŋay ŋeeqa, he leaves Pichanga.

DORSAL PALATIZED

17. y, yy . . . . . yayyiq, to dance the ʃahoovit dance-step.

FRONTAL

18. t, tt . . . . . kwóttikat, reviver (of a custom).
19. ð, ðð . . . . . soðoððaq, to be shaking a little (diminutive frequentative cursive).
20. s, ss . . . . . supúl qissiq, he hits one.
21. ʃ, ʃʃ . . . . núʃʃaqwaʃ, it went to pieces.
22. c, cc . . . . . tcuuŋ'ic Ficca, Fisher is high-toned.
23. r, rr . . . . . ʃororraq, to be shaking (frequentative cursive).
24. tc, ttc . . . . hetéttcilatcɯm, ones that are borrowed from.
25. n, nn . . . . nénneqpaχ, they had a fight.

LABIAL

26. w, ww . . . . wawwiq, to summon.
27. p, pp . . . . . páppayɯwic, urine.
28. v, vv . . . . . yavuvviq, 1. heat rays quiver; 2. mirage appears.
29. m, mm . . . . mommiq, to revolve tr. punctual.

ADDITIONAL SPANISH SOUNDS

The Spanish which the Qee'esh use has the following additional 6 phonems:

DORSAL

1. g . . . . . gorðo, fat.

RADICAL

9. q, qq . . . qaqqiq, to cackle.
10. qw, qqw . . . ʃiqqwiqwaʃ, he gave him lash with a whip (punctual).
11. χ, χχ . . . . χaχχiq, to produce from chest through mouth.
12. χw, χχw . . . laχwalaχχwaq, to be dim-visioned.
13. ɒ . . . . . 'aʃóonaχɒa, in the rainbow.

DORSAL

14. k, kk . . . . kukkiq, 1. to shout kuk to stop a person; 2. to pick elderberries.
15. kw, kkw . . . takwarákkwaq, to get skinned in several places.
16. ŋ, ŋŋ . . . . Pitcaŋŋay ŋeeqa, he leaves Pichanga.

DORSAL PALATIZED

17. y, yy . . . . . yayyiq, to dance the ʃahoovit dance-step.

FRONTAL

18. t, tt . . . . . kwóttikat, reviver (of a custom).
19. ð, ðð . . . . . soðoððaq, to be shaking a little (diminutive frequentative cursive).
20. s, ss . . . . . supúl qissiq, he hits one.
21. ʃ, ʃʃ . . . . . núʃʃaqwaʃ, it went to pieces.
22. c, cc . . . . . tcuuŋ'ic Ficca, Fisher is high-toned.
23. r, rr . . . . . ʃororraq, to be shaking (frequentative cursive).
24. tc, ttc . . . . hetéttcilatcum, ones that are borrowed from.
25. n, nn . . . . nénneqpaχ, they had a fight.

LABIAL

26. w, ww . . . . wawwiq, to summon.
27. p, pp . . . . . páppayuwic, urine.
28. v, vv . . . . . yavuvviq, 1. heat rays quiver; 2. mirage appears.
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ADDITIONAL SPANISH SOUNDS

The Spanish which the Qee'esh use has the following additional 6 phonems:

DORSAL

1. g . . . . . gorðo, fat.
2. gw . . . . . leŋgwa, tongue.
3 ɣ . . . . . paɣar, to pay.
4. ɣw . . . . . averiɣwar, varying with averiɣwar, to ascertain.

FRONTAL PALATALIZED

5. n_y . . . . . man$_y$ana, tomorrow

LABIAL

6. f . . . . . fruta, fruit.

The Qee'esh on the other hand has the following 8 sounds which do not occur in Spanish: ə ' h q qw ɒ ʃ c.

PHONETIC NOTES

The language has 29 sounds, comprising 6 vowels and 23 consonants, all of them occurring short and long except ɒ and c (for the occurrence of cc in loanwords from the English see below).

It will be noticed from the mouthmap and list of Indian sounds above that 8 special characters are used in the language. These are, including their capital forms: Ɣ ʊ, Ə ə, Ɨ ɪ, Ⱪ χ, ɒ (we have no matrix for the capital form of this letter; the letter represents only a sporadic sound, see below), Ŋ ŋ, Δ ð, Ş ʃ.

The vowels do not begin words but are always preceded by an initial '.

Ą and other orinsal vowels occur in invocations and other unusual forms of speech.

The local Sp. χ (written as j or soft g in Sp. orthography) is more open and less rasping than the Indian χ, but is produced in the same articulatory position, both belonging to the radical series. Some of the old Indians carried this pronunciation of the χ over into their Spanish, and there is a wide-spread practice now of adopting the open Sp. sound in the Indian pronunciation. Choosing between the two varieties is also to be regarded as a habit of speech of the individual.

The nasal of radical position, ɒ, is a mere assimilation of ŋ, originating when ŋ comes into contact with q and is drawn to q position.

The consonant c does not begin words and occurs double only in loanwords from the Eng., such as Ficca, from Fisher, although the Sp. form, Fiica, may also be used.

In the San Juan Capistrano dialect, c occurs only in the diphthong tc, ttc.

The word misamʃac, name of a kind of basket mentioned in songs in the couplet tcaayit misamʃac, contains all 3 of the voiceless sibilants of the language, and in the order in which they occur on the mouthmap.

Δ is the diminutive of r, s of ʃ.

Because of lack of matrices, we set Sparkman's vowels and h with macron as italic vowels and italic h.

Stress on monosyllables and on the penult is not written; stress on other syllables is written by placing the acute over the vowel, in the case of long vowels over the first vowel of the doubling. Rules which further eliminate use of the acute, and corresponding omission, are not included in the present book.

In Spanish transcription of Indian words we use: ü for ə, j for χ, ng for ɒ and ŋ, dh for ð, s for s, sz for ʃ, sh for c, ch for tc, and retain ', h, q, kw, k, kw and w with their phonetic values.

Spanish words ending in -ón in the standard orthography are written with omission of the accent, in consistence with a systematic attempt to unburden Spanish orthography of useless accents.

Dear Willard:

These two corrections are one in 14-pt and one in 6-pt.!

J. F. H.

Rehearings of Notes Used for Chinigchinich

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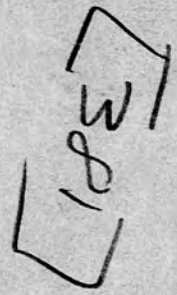
REHEARINGS WITH ANASTACIA DE MAJEL (AJ.)
OF HARRINGTON'S CHINIGCHINICH (1933)
ANNOTATIONS FOR PROPOSED NEW PUBLICATION.

THERE IS ALSO SOME INFORMATION FROM
JOSÉ OLIVAS ALBAÑEZ.

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

SAN JUAN CAPISTRANO SKETCH
PHONETICS

A. j. on Williams Bosc., sect. 1.



Aj. on Williams Bosc.,
direct order. July 1933.

To be inserted in Bosc. notes.

A. commenting on the Williams picture of the Mission, says the tree shown at the corner of the arcades, near center of the picture, was a tree called retama, having wide leaves and yellow flowers.

Teofilo Pa's father had a cafe named Maria.

All the foreground of the mission is basura (stubble grass).

There was a peach tree at the corner of the inner plaza, close to the door of the present church. It was said that Doña Isidora Foster had planted it but the Indians had planted it. It was a lie that Doña Isidora had planted it

Rhg. Williams phon. key.

Aj. pe'iiqala, ahora.
[not a opened to II by the q.

Aj. tuu't, ignorante, un hombre que no vale nada. tuu'tam, pl.
[possibly somewhat shortened.

equiv. of
Aj. n. R. Nakaalic, ~~Cora~~ Antares
1

Aj. yoyaaveTf, name of a constellation.
note that o remains before y
Antonino —— used to say haL,
yoyaaveTf ƛu"al, ha! y. constellation,
to anybody, whatsoever. Inf. n. shy
he said this.

Kj. 'awéé'T, Cue charm. Kw.
But R. say 'awéé'aT, she says.

Kj. fii'Tf, piss.

Aj. ʃaa'aq, rooster crows.

K. ʃa''aq.

Aj. ʃ'á'yaqap ɸonáaʧxona, está mejqueando la comida, he is stingy with the food. = K. ʃa''iq.

Aj. Gaggal ben zackés.

Aj. Lohhagi ke approves it,
he says "yes."

Aj. Esta indiana de aquí es como una mata de encino que nació, no vienen de ninguna parte.

Aj. ƛwiqqwaqap, he gives him a lash with a whip, yo le di un chicotazo. (= R. ƛiqqwaq; CT. ƛiikwaq, & similar mg.

here not g, easily heard

Aj. [redacted] ŝiikwaq, lo estoy
pegando with a whip. (hard To hear, possibly q) tuqqa ŝiikwa, (not
Do not whip him!

Aj. napullam laxwálxwaq, also
od. laxwálxwaq napullam, estan
empañados mis ojos. Empañado means
que no puede ver, que se hace como
oscuro. = R. laxwaláxxwaq

Aj. ʼaɣóɔna'x, rainbow.
↑ch.
Pl. ʼaɣóɔna'xam.
↑ here also heard plaving.

Aj. n. *kukkaq, to shout duk to a person to stop him.

Aj. qéwlëpaw't, un grito.
↑ also a

Aj. nómapa qewaën, yo le voy a gritar. Ev. immediate future. But nóonapa qéwaalat, yo le voy a gritar despues.
Ev. = Lim.

Aj. nóoxanpan qewaë, yo le gritaba
↑ this h is not elided when syllables

Aj. 'amú''an qewaaq poj, ya le grité a él. ''amu''anpa qewaaq.

Aj. payáamoya poj qéwlëpaq. Todo el tiempo le estoy gritando. Chpu.

Aj. qewaama, todo el tiempo grito. And qewama is also a word. Says there are several ways ph. qewama mukyakam, gritan muchos.

Aj. qewak payáamoya, el gritaba.

Aj. tó'wowom kuut, & they pick elderberries. kuut popúts, ca semilla del sauco — vd. of elderberries. Aj. have no verb like K. kutkiq, to gather elderberries.

Aj. heard that there was lots of salt at Sln. & downcoast & that they sold salt to the Sic. chds. K. verb derived from salt mg. to gather salt.

Aj. n. Aj. equiv. of K. takwarakkwaq,
& get skinned in several places.
Now remembers, = Aj gakwarágw.

Aj. knows only Pichanga. N.
R. pitsayya totally.

Aj. n. K. gayyáq, to dance
gahoovet iance step. thinks Aj. is
↑not a.
the same.

Aj. hikmaya saxóraq el
temblé un poco. No form like K.
sododdaq, to tremble a little

Aj. En el Toro y en el Llano
de San Joaquin no habia casas
nada and the heat rays and mirages
used to quiver much. The Sp. verb
for this is reververear, and the
K. verb is yavurvriq. Knows the
Aj. equiv. well but forgets it.
Parece que son llamas de hombre
que vienen del sol. The Aj. has
wholly different sound from the K.
Sp

Aj. ŋóppaqan, yo le diʼ una
trompada = Aj. xeffaq. N.R.
ʔissaq.

Aj. xamaró mq, se
desmorona el pan, la tortilla
= Aj. togalág q. Cp. Aj.
xamúrramaq, d crunch a cracker.

Aj. xamúrramaq, t
crunch a cracker that is hard and
crisp, making a crunching noise as
I eat it.

Aj. xamurqap, está desmoronando-se
a dry piece of bread is falling to pixes.

Aj. ɬalëɬalq, todo se quebró
a box se desbarató. ↑ [ev. R. nuggaq,
a word which Aj. does not know.

Aj. R. tlippaq, una olla se quebró. = Aj. Lutlqap.

Aj. yaxé', ¡qué chiflado! Exclam.

Aj. yaxé'taqap, está chiflandose,
he is sitting as standing and tipping
his head from side to side thinking how
pretty he looks. = R. ʃuuy'iʃ,
chiflado, which is not used in Aj.

Aj. niip kaléttʃaq', me está
reinando (by borrowing things from
mʃ, but cannot form Aj. equiv. of
keteltʃilatʃom, reinadores.

Aj. ηεφραq, pelear. ηέφραωση, estan peleando (en la guerra). But no Aj. form like K. ηέηηεφραx, se pelearon, which Aj. renders as ηέφραq known. ↑Ich.

Aj. ζοφύλ ηέφραω'τ, un peleador.

Aj. n. R. cápcaywitj, piss.

Aj. was once at the house of the
old aj. woman Clara at Los Angeles,
she told many things by looking
into an abalone shell as she talked.
(en una concha de 'ayel). Pero
ella Rafaela de veras, as she said about
Aj's husband being in the hospital,
things she'd never known. Her eyes
were closed as downcast as she
foretold.

Aj. moomaq, I am revolving
a wheel or crank or anything.
momma, revolve it!

Aj. n. R. misampatsi, a kind
of basket.

Marcos H. Foster was formerly known as Marquitos, to distinguish him from his father Marcos.



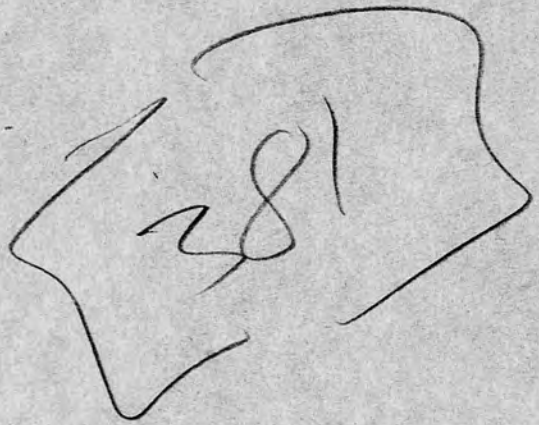
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BOSCANA'S TITLE PAGE

BOSCANA'S INTRODUCTION

A j. nhg. of Williams title page.



Rhg. Williams title page.

Aj. yi''a {hakwiismaxan'pa / 'aa' maxan'pa} dejaRo que vivia! pl. imper. yi''ayam 'omóm, dejenRo!

~ not a.

Aj. náawaqan, estoy escribiendo.
naawatʃ, cosa escrita. Aj náawaqan
nanóo' poyk 'awollar Tamaanak,
estoy escribiendo al presidente U.S. To my nation
grande (o principal) en el norte. Heard them say
dues of writing to one's boss and adds tamaanak
to show it is the presidente of the U.S.

Aj. teeklaq, está hablando. Aj. do not
use any cons. of R. teetiklaq.

Kj yaaqap, el dice. yáxxon'pom, dicen, dijieron. Does not know * yaxxonk. yaaxon, dicen.

Kj. metfá' 'axánnanak, como (not in text) Kj. metfá' 'axannan, como hago.

Aj. gives pon'qálqala for ƛ.

qálqalvuy.

Aj. yamáqxwatƛam ƛaTaaxam, los

indios antiguos,

Aj. 'ómpa 'aho'varq, tu lo crees?

Aj. noom 'aho'varq, yo creo. Denies that na'aho'van, mi creencia, can be used in Aj.

Aj. natóotʃayla, mi ley. tootʃayq, mandar. haxʃ 'oy tootʃayq, existe mandó; Aj. pom'tóotʃayar, their ancient law, as in the bible. Said this clearly & surely it was a moment later changed to the Coc., which is pom'tóotʃayarya. Vd.

Aj. n. R. pon'yawáay, their customs
dijv. N. hears to say their customs, all that
inf. knows is húhlavtl religion, custom,
hóoxa noo nahúhlar, yo solo es mi costumbre.

ji"a 'oona pohuhlar, dejalo, es su
costumbre (ó su religion)! inf has heard them say.

Aj. nolqap, el fue de paso, e.g. he over-
filled the page with writing nolqan, yo voy de
paso, I drive car beyond a debarring line,
pa'p nolq-ay pasó. Ev. aj. pon nolqalay.

Aj. pómmanak nolq, pasó demasiado.
↑a when sylb; i in rapid speech

Aj. Sahúyx, or better Sahúyᵛx, demasiado.

Aj. Sahuyxa lo'xaq, el hizo demasiado.

Aj. Savím Sataaxam, estos indios.
↑o iv

Aj kiikat, dweller, pl. kiiktam.
TStays long in S/C.

Aj. natúsg, minority. pomítug, their
Tnota

hand.

Aj. 'oy hoo pom'áa'valva, yaxallaT ʃataaxam
pom'ʧoxva, yo te voy acontar ʃlaʃigende
la gente, cuentos. ʃch. pu ɑ impt. use.

Aj. ʃeeʧ, arriva. ii'oná' ʃeeʧ,
alla arriba, ~~over~~ up there in the air.
Does not think ʃeoʧ taliforniya comes out well.

Aj. salaaxam junxon, se juntaron
pl. only. sing. yunq is not used.
la gente. Aj. noon junnaq pomoomah, yo
↑sic
los junté. Cannot use this verb of collecting
ramas, etc., used only with personal Object.
Have to say noon poru"aq jaant, yo
estoy juntando ramas. Agrees
woñal poporu"ax, the flowers be collected-

~~Aj. kwáavtjaman, cuidadosamente,~~
~~adv. = Aj. kwáqvitjq.~~

Aj. noon kwáqvetjaman, yo voy cuidando.
non poy kwaavtjalat, voy haciendo con
cuidado. noon kwáqvitjaq, estoy cuidando.
xyáan noon layáqlanak naawaq,
estoy cuidando con cuidado.

Aj. n. Aj. equiv. of R. ~~Cattleq.~~
pvluttfax, his obtaining. Aj. noon
hakkwaq, yo lo agarré.

Aj. 'ahitkam, virus.

Aj. kw. 'ayaalaqak kuu'n aqtam, bien instruidos. Aj. kuu'naq, to teach
Aj. 'aviiya kiiya, en esta casa.
But 'avá', aqui. cannot say
* 'avaaya kiiya.

Aj. 'avi'' poqunyaw'tj, aqui adentro. Had a terrible time trying to make him appear 'aqunyaw'tj, but finally o.k.

Aj. hunnaq, interpreter.
hútunnakat, interpreter.

Aj. n. K. 'anú'wuyay, from the original. Kuuas only 'anú'watt.

Aj. mómmaxwaTJ. amerikano.
↑n ë

Pl. momyam.

Aj. wël not approve 'aa'wëTJ G.T
it is er. ok.

Aj. ~~[illegible]~~ ʼiivT, nuevo.

Pl. ʼiivTam.

Aj. pa' witʃq, allá está tirado.

Aj. noon witʃaq yo lo tiré, I threw it away.

hiiyay ʃa witʃaq, porque lo tirates.

nooxa noo ʃay ma'naq, yo no lo quiero

(x : threw it away). But noon

witʃaq, yo tengo tiradero. Dupt.

Aj. sanú' nóo tagwannaq'
ya lo nombré. Does not mean
to count. But wooyaqan,
yo los cuento. also used in mg.
of avisar, ex. influenced by Sp. contar.

Aj: n. Aj. *tanángamal,
J. Indian. also n. *payoomgamal
or like.

Aj. n-kokuum'ara, Serano chief.

aj. The payómkwetjom, ch.,
are the coast people, e.g.
of S.L. Rey coast, but agrees
ed. call the J. this too. ed.
also form payómgamalam.
↑ slightly Porgish.

Aj. tomámqamalam, ← slightly English. Tch.
arribeños. = tomámqalam.

Sing. Tomámqamal, and
wd hardly v. *tomámqal.

Nor do they call all the
hills of Pala & Rincon
Ettjam.

Aj. n. Aj. *wanawna,
S. Ana River.

Aj. payómkaw'tjam, oesterness.
↑shortzot log
Aj. payómkaw'tj, sing. kw.

Aj. n. R. pepiim'ara, island
Indian.

Aj. n. R. kwa'ii vayaxwic,
tuba.

Aj. waqxaya w'tsam, Rincones
funny and at times (
that it was wa instead
of aw

Aj. ɂeʧʃya, Sln.
Aj. ɂéʧʃyaw'ʧam, de R. Lnds.
Sing. ɂeʧʃyaw'ʧ.

Aj. payó m x yaw'ʧam,
Inot long
la gente de la costa, los costeños.
VS. ▽ very impt. ▽ ch. Do not
Edl Rem ~~account~~ from
moomt pahaylaewa, the coast.
Tlong
Cannot form gentilicious form of this
last.

Aj. says the chits. did not live
on the coast, nor in the river, at
least in mission times, but went &
the playa all the time & returned.
From my notes.

Aj. kw. Eqawiyaw'tsam,
Senanos.

Aj. yexwon pa'awwak, se
fuexon pa la sierra. Loc. pa'awya.
This word sounds as if it meant
its horn. pa'áw ① la sierra, or
↑not very long, same
length as in papáw, itr
liquid.
name of some certain sierra, inf. guesses;
2. its horn.

Aj. used only sapáavatam,
↑also ë
mejicano. Sing sapáavat,
↑also ë, a
P. 'alakkam, is a nickname, prob.
also formerly used at Sjc. Sing. cr.
'alakka. No etym.

Aj. waxá"ftam 'apa'na, they
revive, lit. keroxtam, (la costumbre)
otra vez. Aj. n. R. kwottaq. says
R. kwottaq = Aj. waxá"aq.

Aj: kw. noontam, los capitanes.
not short
Aj. púnplam, muchachos. actually
knows. long nn, real long, 4 ± syls.
dumpti

Aj. noon poy wawaang, yo

lo Wamé.



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CHAPTER 1

Aj. on Williams Bosc., sect. 2.

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Aj. n. Aj. * kanúuvt,
mezcal sp. used for tying, Ev. o.k.

po-náavxav, su hechicería.
E.g. if I have smthing tied up
in a rudo, it is no-náavxav.

Aj. kiitʃ Tootat lo'xatʃ, kiitʃ
yaxwaatat lo'xatʃ. stone house,
mud house.

Aj. húupaw't, chupadoo, tobacco (to Tabaco,)
smoker.

Aj. noop na'yalla', yo sé
hacerlo. NoT sure if *ayal'ka s't
can be used in Aj.

La gente de San Diego y de allá
pabajo, los Diegueños, para la gente de
~~San bajos~~ aquí, los San Luiseños y los San Juaneños,
eran bajos, eran
~~son~~ bajos, pero ~~son~~ eran buenos para
hablar, ~~no~~ los trataban bien
pero no los querían, como ahora
tratan a los negros.

Aj. tfuuyaw't, mamon.
tfuuyama po'oo way, they suck
↑long ↑on a
its blood. Aj. tfuuyaw'tam
lataaxam pom'oo way, suckers
of human blood. X. R.
tfuuyuwtum, nouns —
Rw. Aj. tfuuyaw'tam.

Aj. noon poy tfuuynaq,
I gave the baby to suck on
my breast, yo b di chiche.

Aj. n. R. potonmay, jackrabbit
grabworm. Just has seen the Golas,
but thought they contained only water.

Aj. wamxyawtjam
lataaxam, gentes de lejos.
they used to say wámxyawtjam
pàm manáh, from dist. = people
from afar vienen, vienen de
lejos.

Aj. ponʼyúy Jeenama, Key
trasquilan Shein non hair, Key cut
Shein hair Sf.

But xamattama ponʼyúy,
lo pelonean, Key cut it pelon de
otro. non xamattaq, yo lo pelorée.
= R. taqaaqima, which latter
is not used in Aj.

Aj. poyúumatʃ, ~~Kiʃ Keghard~~
cabelludo. ↑no v
long head-haired, poyúʼ
talvatʃ, his hair is long
↑also e
= R. táatalviʃ

The Aj. ~~for~~ have no con. of R. yuutaT,
cabelludo.

Aj. pa'aalam ɂawaa' po'ɔɔw ɂaa'ʧ, the beast of cattle (sing) bloodless. ɂay po'ɔɔw hi:'q, hs tiene sangre. hsp. once saw Conado yanoonaʧ eat the meat from the neck of a cattle, there is not much, the meat that is just under the skin, and eat a piece of it raw, but he did not eat all of it was only a piece of it. this was at the Mision Vieja. He was an old Spanish. Ind. + used a cane, and I've also seen Frenchmen eat any kind of meat raw, + has seen Cans. eat fish raw.

Aj. patémmalakmaya

ɂhaváa havahaq payú', her
~~ɂhavaahaq~~
pelo llega hasta las rodillas.
pa'éeyap haváahavahaq,
hasta los pies le queda. But
haváahaq, llegó; haváahavahaq,
llega.

Aj. hayá'q = K. haayqa', llega, + could be substituted for havaá havahaq above.

Aj. havelxant, ancho. Pl.
havelerxant.

= Aj. havelvatʃ, ancho, Pl.
havélvatʃam.

kaláawt haveleryant,
tables, ~~anchos~~ lit. palos anchos

(yúmanëk,

Aj. noon poonaqʌyo los
amarrëę juntos, I lashed the 2
sticks together

But Aj. ɣaaraq', yo lo
perfilé. When I ask inʃ' daughters
what perfilar means, they say
-it is called in Eng. & do
handwork, & then inʃ. shows me
a piece of drawnwork for me to
understand what the word means,
hwpt does not mean to lash together

Aj. na-qaawan, ① mi pita,
② my apron-string ③ my wood-gathering
chicote. When a man starts out to
gather wood, he asks: onde está ~~mi~~
naqaawan, where is my string for
carrying wood. Absv. qaawanʃ, vd.

Aj. does not know R. wiʃʃa,
+ Aj. wd ever be wiʃʃ. Wonders if
Aj. qaawanʃ is not the Aj. equiv.
of R. wiʃʃa. Never saw the plant
wiʃʃa. et Aj c. They used hotiga
gourds for making pita.

Aj. n. K. kakud'ic,
followed out. Tried Eng. H. Aj. equiv.
N. knows to say hollow tree. Heard the
aj. Indians say: the bees are in
javel polǽwx naya, en el
hollo del eliso, ch. The bees are in
the hole of the eliso.

Aj. qapsat, a white clam with
kpossibly k, very hard to hear.
hinged shells. Ske old children
todo el dia estaban trozando la
barba with these as pinchers.

Aj. ʂiiʂo', a thing shaped like imp's guanito ( ) that they have in drugstores, either in pieces or entire, for sale, for women to take when they have too free menstruation. When the menstruation flood comes too freely, you boil this shell in water, and drink para que se te tenga la sangre. Aj. thinks that it is an animal that lives in the sea. People used to take it much for this cuates. It is emicito color, and has verticle stripes, & is shaped like a guanito, but only 3" diameter. ((very impt, cf. sea urchin.)). A few moments later without my mentioning the word herizo or saying a thing, she vd. that this is called in Sp. herizo.. =
Very impt. & impt. eps. etymologically

ʂiiʂawal, the plant that is una comida de Bolsas, lo que se come es amarillito, looks like squash, but very bitter,

Aj. heard that the island Indians were otter hunters and very rich, and used to come to San Juan and bring otter skins, and with them buy girls, and they wd come & buy a girl, and the people here at Sjc. wd be very contentos with their otter skins. impt.

Aj. n. K. wixet, balsa de tule.
tried long. and thinks inf. heard the
word mentioned when they told
inf. about the island kids. coming in
their tejido (sic) boats to buy
girls at Sjc. with otter skins.



Aj. n. máavakal, 'ee vakal.

Aj. meenaq, to mix together
sal and sand to make mescla.

Aj. piisaq, to mix mortar with
achoe. N. R. paalaq. knows Sp.
remolcut n. Aj. equiv. Mor remembers
noo wootama, yo ando remando
(no n
el bote. and vs. that wóotalaj
is oar. Aj. wóotaqan, ov log remando

Aj. siivalatj, paddle for stirring
(better to
atole. My. had one that was of her mother,
but burned it up also. na'siivala,
my saddle.

Aj. taaRTJ, piedra, muy fina, used for making ollas. The rock is left on one side and una pala ancha on the other side. Basilia, old Sjc. Indian woman, used to make lots of ollas at Sjc. She was a girl when I got to see the paddle & Taakff. And at Slr. Peña Halihlaya was the pottery maker there, Ambrosio called for prima. She made lots of ollas, as Basilia did at Sjc. Knows how to paddle but forgets. na-Taak, my pottery paddle. ↑ Says all right

my pottery anvil-stone.

Aj. na'kwattala, my dipping instrument, cup for dipping soup from pot.

Aj. ŝillaq, I bail out boat.
ŝillawan, Rey 2a. bail out. This verb
refers to pouring the water out out
of the dipping-vessel, not to
dipping. cf. ŝakwattaq, to
dip water up with a cup. But
ŝiilaq, to pour out soup with
a dipping vessel into individual plates.
ŝillaq is to throw out; ŝiilaq is to
pour into soup-plates for eating.
naŝillala, my boiling instrument.

Aj. noon ŝalakkaq, yo vaseo
el agua, I empty water out of bucket.
Cp. ŝillaq, to bail water out of
boat or bucket.

Aj. again vs. gehk, esa es aukon
amarillo. X/T general word for skellat
all

Aj. n. R. "wak'-lah-pish,"
anchor. Kuaos Sp. ancla. wakf,
turkey-mullen.

Aj. wimxant, pesado. wimqap,
pesa, [redacted] it is heavy.

Aj. patárrakam,
la verija. Ep. J word
for penis. natárrakam,
mi [redacted] verija.

Aj. woo'al, penis.

nawóo', my penis. Pl. wóo'alam,
the Black Widows in the privy at
fjc. bit ——— in the
pura punta of his penis.

Aj. wonáxxoyaw'jam, dudios del
otro lado. Used for otro lado de la
siena, del rio, del mar. This syll. ch. but much slurred o reduced in ordinary pronunc.
wonaxxoyay, del otro lado.
↑ after a long struggle I found it is o, not wa.

notice that this sound is not a, ə nor ɑ, but a reduced e, written here as ë or ə

Aj. noon 'ahti'nah 'atukkək,
yo voy para el rancho delos Yoctas.
Now says imp. does not know this plan,
but when I said hutukya, imp.
repeated it 'atukya, just as she did
3 weeks ago, ∇ vs. above illative
with 'a-, indicating that she really
does know it.

Aj. naqqot, mangle. After several
hearings heard it better as naqqʷat
Loc. náqqʷaya. Ch.

Aj. paxaavxanya, en El Temascal.

Aj. haglotf, Temascal. nahágla,

(but here x, not g)

poss. hágkanya, loc.

↑ a – not g

But hágkok, ill.

↑ here not a.

Aj. gakáwt, n gakáawt,

elk. = R. páagokat. ct.

Aj. gaká', j:cote. impt.

Pl. gakáwtam.

Aj. tonla, berendo. Does not approve *tonnal, r thinks the above is fic. form.

Aj. navé'q, a rat is a
balde or in a tajon, Caus. noon
navettaq. I put the rat in the bucket.
Aj. n. R. nevé'wonja plan.

Aj. piqṣav, cola.

niqṣav, my Tail. 'iqṣav, tu cola.

tfam'iqṣav, our tails. 'on'iqṣav,

yu tails. pon'iqṣav, their tails.

pariqṣav piqṣavmaṭf, tiene cola,

piqṣav Tavolvoṭf, long Tail.



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CHAPTER 2

sataaxam pom tno v

Aj. gaulxon, they people
make a ceremonial visitation. will
but vg.
not give sing.
Yahuupaq, entan, as singular.
Cannot give Aj. counterpart of
R. gullaxif. Always gives forms
with au.

Aj. moorawit, a tatahuila
dancer. Regular word for
Tatahuila dance.

Aj. hears the tatahuila dancer
himself sing:
'amú' nóo pi'mó
'amú' nóo pi'mó.
then he started jumping + whirling.

Aj. mootxom, estan bailando
la tatahuila. noon moog,
yo bailo tatahuila. a good dancer
whirls so you cannot see
his body, and his feather-skirt
stands out and makes a
continuous swishing sound.
húy, the dancer exclaims, as he
suddenly finishes the dance.

Aj. naqaqla, my stick carried
in tatahuila dance. They dancer carried
2 of these qáqlaff, & used them to
keep time to the singing with — they
were his musical instrument.

Aj. tanna'ff, g the
ch. and very impt.
R. tan'if = Aj. Tanna'ff.
shahooret dance. tánna'wan,
slight cut
they dance shahooret, present
noon tanna'q', I dance shahooret.
also heard here, splendid.
Yo. many words have
in this position.
noon tánna'lat, I shall dance
shahooret.

Aj. tánna'kaT, shahovet
dancer. Also vd. tannaw'T.

Aj: n. R. TóòTowiS and
cannot reconstruct the Aj. form.
N. R. nu-tooTow, mi suerte.

Aj. na-náawalap, my paint
(for painting house. Do not say
any form of ✱ tovjan ea. for
this) abstr. náawalapʧ.

↑ this form proves
that the p is
part of the word
& not the
suffix -p, Lg.

Aj. noon nóovalat
nakíj, I am g. to whitewash my
house with cal. noon noovaq,
I am whitewashing ✝
Vg. na-nóvvalap napulma,
my pintura para pintar mi
cara.

Aj. natóʒvgan, my paint

(of any color, that I use for painting anything). will not agree at all

& *natóovganala or like— says na-náawalap is used instead of such a form. Cannot say * natóovganalap, N. how to say mi retrato.

Aj. tóvganawompom niik,
↑ shortened here.

ellos me escribieron. metʃá'.

natóvgan, onde está mi carta.
↑ not long

Aj. gaukt gawí', does grease. It is gebosg, sticks to your mouth. No such word as wit, mantega. But adj. 'awí', it is gordo. 'awí' panaatʃxon, está muy gorda la ~~xxxxxxxx~~, comida, no me gusta.

Aj. n. R. ɟeukat pohukɟur,
deer's titano. Crisanta used to
fry titanos and strained them
& kept them and used to put
hands on it & then run
hands over our hair from
forehead ~~&~~ backwards, so that
their hair will not be reseco.
N. word for titano.

Aj. natá', mi nervio.
patá', his sinew. ☐ tat.

Aj. leepq, the deerskin este curtido

Aj. 'oona noo toowq pë leeppala

I am looking at the tanned (buckskin).

Aj. □ leepaq or like.

Aj. noon leepaq, I tanned the buckskin.

Aj. noon meexa'q', yo lo revolví.
easily heard
méexa'won, lo revolvieron.
Easily heard

Aj. knows R. navyóT almagre.
Never got to hear Aj. equiv.

this p sounds like b and at first I thought it was for v.

Aj. Tompajkal, mostela.

half long only. t s

Pl. tómpapkalam. Perhaps better spelled tóompapkal, but later on said it again several times, it is not Tcompapkal. Es un animal tan bonito pero tiene un olor tan feo.

Aj. ʔaaʧal paliimala, saddle. vd. Lit. pet's (horse's) lo que ecchan. Antes the people andaban a caballo en pelos (= bareback) without saddle, does not mean that the people were naked.

Los tientos are the rawhide thongs on the saddle back of the seat for tying one's blankets on, etc.

Aj. me''etʃ, muñeca. Pk. mé''etʃam.

Aj. 'atʃí''xalam, cuates.
Sopúl 'atʃí'xal, un cuate.

Aj. Kw. mooʃʧ, = R. mooʃiʧ,
iron bacterium sclum.

Aj. ʃaa'ʧ, shit. vaaka
paʃá', cow dung.
↑only longish

Aj. ʃii'ʧ, urine. vaaka
paʃíi', cow piss.
↑only longish.

The above 2 nouns have same vowel lengths.

Aj. ~~reckle~~ patáʧ (oak's) bark.
(only longish a)

Obsv. ʾatáʧ, cáscara de oak. Applied only to bark of oak, live oak. Also ʔsi tiene un poquito cuando está viejo, no muy grueso como la del encino, pero tiene. Sang no tiene. The accented a is only longish, but in noon ʾatáaʧkalat, I am g. to gather some oak bark, it is long aa. Es. = vowel lengths have to be written in this language + in G.

Aj. knows R. tecliyic, ashes, but forgets the Aj. Aj. doubts if there is any Aj. word for ashes except tuul, carbon, for they talked of burning the carbon when se acaba.

Aj. to'xT, red clay. = R.

to'xat. Kw.

Aj. kotʃkt, hollin.

muyyak pokótʃk ← perfectly lead tiene mucho hollin.

Does not agree to *kotʃkmatʃ.

Aj. torótvaqap, it is pulverized, está muy molido.

Aj. torótvatʃ, muy molido.

Aj. 'ennatʃ, chilicote.

Aj. noon waal'kaq, yo'o estoy tostando.
noon waal'këlat, lo soy a tostar.
Ich.
waal'ka, tuestalo!
Tuo

Aj. noon poyya'q, yo lo machupué.
Aj. noon póyya'lat, lo soy a machucar,
= patóokalan póyya'lat.

Aj. n. R. yaxlul, black paint.

probably k.
Aj: qwatápq; ① esta relumbroso,
② se peló (e.g. my arm got skinned).

Aj. qwatapxanţ ① relumbroso,
Tbetter k
② pelado (skin knocked off).

Aj. 'arumṣal, stealite olla.

Toot palo' xalap 'arumṣal, piedra para hacer stealite olla. Seems to say that the stealite rock and the manufactured olla are both called 'arumṣal. I went over the matter several times, always with the same result.

Aj. malom laṭj, verde.

Aj. kanoknatʃ, blue.

pelék kanóknatʃ 'ántʃ, parece azul.
↑longish, not long

Aj. piw'xant, aplomado. = R, piwipwiʃ. When I ask ƒ the Aj. also cd. say piwipwiʃ or like, says piw'xant mas facil.

Aj. knows R. pixepxíʃ, pardo,
but knows it dimly ▽ [redacted] asks if it
means red. N. Aj. equiv., or can't remember.

Aj. Tokodúkʻq, ostá pinto.
Aj. tokodúkxant, spotted.
Aj. tokúdq, it is spotted with a
single spot R. tʃaxwalaxxwaant
is equiv. to Aj. tʃaxwaláxwq,
la mano o la carga está manchada
said only of enfermedad, not of being merely manchado
Denies Aj. form in -xant.

Aj. yaláṣq está claro
= R. takíssaq. Aj. n. R.
yalássiwut, flashing light like a glass
tumbler.

Aj. takwaay'ɂaq, se desapareció.
Nw. ɬamúp takwaay'ɂi, ya no
hay sandía, se perdió.

Aj. pomóm yeeya pe'
Takwaay'xyam, ellos se fueron,
se desaparecieron.

Aj. n. Aj. equiv. of R.

'amunlowtjum, not of R.

tjoxximuktjum.

Aj. gay pam' káamaymattjam

poomxa wehtjam, they (the couple)
long
have no kids, son silos los dos.

Aj. n. R. Koráánuvaynat.

Aj. ʃaahʷöʔ, está roneo.

Aj. payaamcya ʃaahʷöʔ, todo el tiempo está roneo.

Aj. ʃaahʷʷöʔkonom, ellos (not a ostaban roneos.

Aj. n. fut. doniesʷ ʃaahʷöʔlat a like.

Aj. n. ʃáahavaw't. a like. will not try to give.

Aj. píivanwon, están
pedreando, they are throwing stones
at something or at each other.
nóoxà nòo piivanq, I am throwing
stones. noon poy piivanq, I
throw a stone at him. But noon poy
poyyaq, I hit him with a stone, yo le dí.
napíivanla, mi para tirar
piedras.

Aj. tupxa poyya', do not
throw at a thing with foot (rock)
or yaṣt (stick). ɣ noon poyyaq
pootj, yo machuqué el pinole.
noon poy poyyaq, I threw a rock
at him. Vs. na-póyyalap, ~~ɣ~~ mi
jnda (sic), lit. ~~es~~ mi es pa tirar.

Aj. páama'ʃ, pl. páama'jam,
white headed eagle. Ch. & imp.
Es lomismo que l'aguila no mas que
es blanca, tiene el pezenejo blanco.
allá en San Mateo habia. Chf saw
them.

Aj. qawíi'ë lat, raven. Pl.
for a, cv. for a.
qawíi'ë latam.

Aj. lállamal, -ow, pl.
[not láal- / Williams book has it wrong.
lállamalam. The á in such
a word is almost longish, but the l
is doubled.

Aj. mee'ɂaʃ, mée'ɂaʃam pl.; ↖ easily & correctly heard forever.
red rattlesnake.

Aj. knows that there are rayas
en la playa, used to be very bad,
cuando entra su serrucho entra bien,
y cuando sale rompe la carne. Aj. never
heard mantaraya, — all the people
of San Juan call it raya. Aj.
R.
M. wóllumal. Cp. possibly
1
woltaw't, corajudo. noon
woltaq, yo estoy enojado. moont
woltaq, esta enojado el mar.

Aj. watánna'ka, tarántula.
↑ this almost inaudible ə
is probably present.

Pl. watannna'kam.
↑ am not sure of this for all
time, sometimes inf. got it
out plainly & fully. I heard
it the first time inf. gave this
word, 3 weeks ago, &
it bothered me its presence
was so slight.

Aj. = R. monawoT ca, tarántula.

Aj. n. K. kuyée'ewoT, big spider. Aj. thinks it is kuyxanaff. It is prieto. One picó ñu's brother Ambrosio when he went To ~~shit~~ piss. in the watercloset. Ambrosio was trembling from the bite as when a poisoned dog trembles when he tries to drink water. We girls always used to take a paper and wipe out all around the hole of the toilet before they sat down, for those animalitos are around. Dr. Ballon cured Ambrosio.

Call all spiders kúyxanaff, but add word 'alí'mal, or 'amé'tëkëlë, chiquito. Call small spiders ubaritos in Sp.

Aj. mónyaw'T, candariego.

+l. -an.

Aj. n.P. náavayut, tapdoor spider.

Aj. tonóoyant, Sjc. Sp. toronja, California Poppy. They are like sembrados over by Bakersfield. Sp. toronja ①, California Poppy, ② grapefruit. dupt. No habia estas grapefruits aquí antes.

 N. its ung. assassin bug. Aj. knows pajarucho (brut n. Aj. equiv.) Ambrosio Aguilar, Inf's uncle, x mayordomo of Don Juan Foster, after Juan Foster had died was with cattle up at Bakersfield and a pajarucho bit him, & he came back home, but did not stop to see the doctor at Los Angeles, but came back to Santa Ana, & saw Dr. kreyman (phon.) here, and the place bite of a Tostón, ~~Bolsa~~ ~~compeso~~ lo mismo que un peso, lo mismo que un dinero, with the bite in the center, como llaga, on top of his left wrist, & the doctor told him it was too late & the doctor gave him some medicine to pep him up & told him to go to Sjc. quick to see his folks, & he got there that night & died next day.

Aj. ʃúyl, alacran. Pl.

ʃuyllam
Imper. & ch. forever.

Aj. waʁptʃ, ① cientopiés Kw. ② escoba, broom.
They say when he bites one, he digs
all his unitas which terminate
each leg, in one's skin. Pl.
waʁptʃam. Eps. the phoneties
of waktʃ, turkey mutten. From
waakaq, to sweep.

Aj. noon waakaq, estoy barriendo.

Misspelled with q for k in Williams Bosc.

Aj. wom'p waakaq, ya está barrido.

Aj. noon wannaq. yo espanté
el caballo. N. R. ɬawiiwat. ~~[illegible]~~
& told in. at length of what Eustaquio
& others had said of him. N. R. verb
ɬawiiqa n like

Aj. n. R. ʔaunnaq, to put down
a load. uses tavanna' pa', pando
ag! of putting down a load.

Aj. natennak, mi eovija.

Aj. na-téétnaka, mis eovijas.
Lengthened, just as in
pl. of word for capt.

Aj. natukkam, mi eanga.

Aj. noon tuka natukma, yo
taigo mi eanga (by taigo she
means an carrying). noon
tukman, taigo mi eanga (ev.
I go along carrying it). Ev. = K.
natkwanvuy, my canga Abjv. Williams,
P. 133.

Aj. noon yaparoppaq,
I break it all to pieces, e.g. a box
= R. pidirdiq.

not n in Aj.
Aj. 'avey'xal, pl. 'avéy'xalam,
woodpecker sp.
Tienen el copete colorado.

Aj. n. R. páamu'at, ciénega.

Tried long.

Aj. n. R. tupiqqiq, to be fine meshed. ~~Forgets what Aj. means.~~

Now remembers. toopqap 'oona, ese colador is very tupido.

They will say qaj loovaq, topiqqap 'oong toopq, that colador is not good, it is too fine-meshed, it is fine-meshed.

Aj. was on the point of giving
wrong mg. a colador is too ancho
(by this she means is too shallow, Los
too sloping sides), but momentarily
forgets.

Aj. n. R. xaaxal ca, Tobacco
pipe. N. word for Tobacco pipe.

Aj. ev. * toqáwT. Never
heard.

Aj. yunxan, they hold a meeting.
= R. maqqaq. pomyúnqala
wená' kun 'aa'qó, the men
está allá en la junta.

Aj: pom'tʃúɣɣëla, tʃuɣɣeltʃ, atiʒadero.

atiʒadero.

[some sort of glottalizing here.

Aj. n. R. Toplʃ, potrest.

knows the Aj. name for potrest stones. lʃ's mother used to put 3 stones to rest the olla on. Como hormillas ponen las tres piedras. Repeats R. toplʃ perfectly & knows it's myj.

Aj. 'ayúda la nëk [redacted].

"Yaro"a, empareja lo bien, bwel
the ground /// good! They wd say
this, when they were g. to make a
horse. Lit. midelo bien! N. R.
noyq^ca. or like, & be bwel. But

Aj. núyyaq', a gopher echa
la tierra afuera. and when
the gopher ya la tierra they
say nakkaq pakiffy, el tapa en
casa.

Aj. n. g. yováarr, templo.

aj. wamkɔʧ, templo.
↑not a, ɔ ɔ at all.
Possibly ɛ but I think not.

wamkɔŋa, loc.
wamkɔk to the temple.
not *wamkɔʧ at all.

aj. wámkawɛʧ, one who is in the wámkɔʧ.
wámkɔŋa, loc.
wámkɔʧ, absl.
N. Sp. word for it.
Above is the second asking.

Aj. taváng, está puesto.

Aj. noot tavannawon,
tno-a
pusieron el capitán,

Aj. noon tavannag, yo lo
pongo.

aj. pí'moq, está muriendose.
aj. pí'mokvol, ① una
clase de rama, ② a kind of songs.

Aj. cannot form gentilicious
name well from 'axatʃma, but
thinks 'axátʃmalam, Does
↑ch
not agree more much to
'axátʃma yotʃ, sing.



Aj. Tannaq, he is dancing ǧahóovet.

Aj. tánnetǧ, name of the dance.

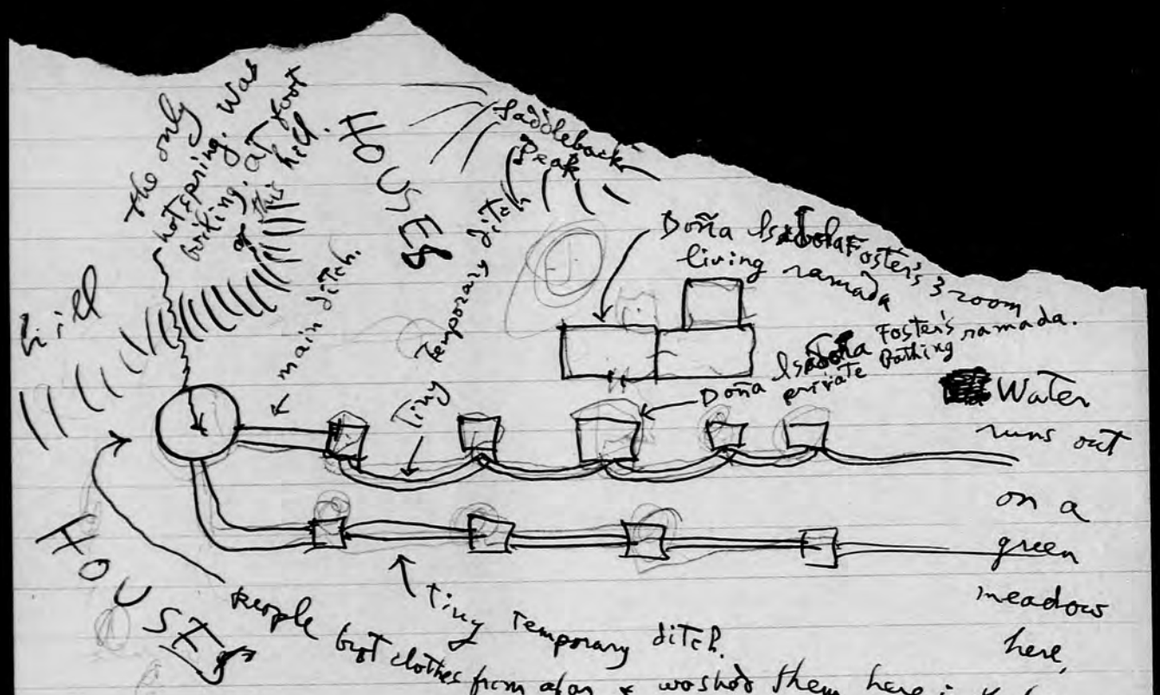
Aj. also use ǧahóovet, pl. ǧahóovetam.

Aj. on Williams Bosc., sect. 3.

[396]

Aj. n. both páayaxTʃi, Elsimore
Lake, ▽ n. "páagnan." Never heard
name of the lake.

Aj. ʃoyóʃóyɢ, Lower esta
desparamarke



Map of San Juan Hotsprings as it was when Aj. was here as a 7 year old girl. Tuyido people used to come from all over, to bathe. Once some Luis. came & had a bear they had killed & sold the meat.

Aj. 'ateŋva, San Juan Capistrano
↑ like ŋŋ as always

Hotsprings. ay vivia la indiada antes. There were various ramadas for bathing there, each with a deep place. Doña Isidora Pico's servants made her a nice ramada for her alone. They bathed en el lodo, en laguna, y lavaban la ropa. The hot water came bubbling out of a single spring thinks 'ateŋva is the special name of this place, & not gen. word for hotspring.

They used to carry the San Juan Hot Springs water in bottles to distant places, to drink. Us. that it was called 'ateŋva yawtʃ páal.
↑ in ordinary pronunc. yatʃ and also ywatʃ and I shot once she said yotʃ.

Aj. paal hálla want, agua
caliente, hot springs, e.g. San Juan
Hotsprings = R. paala ʃággiwunat,
Aj. En. R. ʃpuringkunuknu.

Aj. again vs. Kat'la Sierra
del Tarahco: taráxxa. CR.
When se juntan las nubladas
allá decian que va a Clover.
mésmal Cañón taráxxanga,
kopóllat, the fog is at T.,
↑not o,
va llover. Ellos creian en sus
leyes.

Aj. Matilda ʔáawaq
(now changed to Sawas)
(Enrique Sawas's father was
sobrino of Matilda, Enrique is an
Aj. subj.) Matilda was married
to Ambrosio ʔóʔal (alias
Ambrosio Aguilar alias Ambrosio
Osunas). Matilda told inf.
that she had been at S. Gabriel
& that there is a mt. there
called hanikopa. Very
impt. She added ʔoonop
qawiiʃ, esa es sierra.
Xs etym. Very impt

Aj. tamékoya, Temécula.
ch. Simply won't agree to even repeating
it with the -ya omitted.

aj. Teméeyanwan, suggested
as equiv of R. Teméeyanwetʃ.
Thinks verb is Teméeyaʃqan, ca.

Aj.: Conrado yanónaʃ tod inf.:

nóm ʾaʾímxoyaʃ, I am an
[v elided here.
ʾaʾímxo' Sidian. =
Teh.
ʾaʾímxoyaʃan. The y is almost
ʃ in this word. Inf. is sure
that that is the name of the plain
just upcoast of Las Flores,
adjacent to Las Flores, passed through
when coming from Las Flores to
Sjc. Note that in this word it is
not yawʃ, the yawʃ of some
words is occasionally pronounced
as yaʃ or yawʃ.

Aj. n. R. kuruway tfutuntay.

Aj. R. taata waawa and

tfa'kwaleeli.

Aj. n. *'aa'e or like as name

for Eve. N. *'a'éé.

Aj. n. R. wala'qa[illegible]flaim, broad

flat rocks

Aj. mintʃapan matʃa'ántʃ,
no|ke|hace cualquiera (clase). One asks
me: do you want a large or small
watermelon, and I answer: any kind
or no matter.

Joez:
'uyyaq, the place is
desolate, deserted and sat.
= 'uya''aq.

N. aj.
aj. Kiwvetʃ kiitʃ,
la casa esta sola, desocupada.

aj. máagavt, = R.
mágavot.

tj. paanwantf, mɔ̀ɔcinq. = R.
téyyalaf.

Aj. yamí'tf, el monte.
↑ only half long

Aj. yamí'iya'wtfam, los del monte, animales del monte. = R. Tó'wiyam.
= R. tó'wowotfom.

Aj. wéa'tfam, ganado (pl). Does not mean merely animals.
↑ not T long.

Aj: R. kwa'íla tfom, los para comer. = R. wá'tfam. Vs. that yamiyaw'tfam wa'tfam, cattle of the forest.

Aj. sopul kona miixk

Woyóoť, uno <u>ena</u> W. Tch., noťq

Aj. mooť, tóřo. Pl. mootam.

Aj. n. R. ycoviʃ, Southern California Meadow Mouse, But inf. knows Aj. taawt, a kind of mouse that resembles a kangaru. Both taawt, pl. taawtam. Kw.

Aj. kalawʃa, an animal: ~~[illegible]~~. Pardito color, ~~has~~ has a cascarita (shell), lives in encinos mojosos (= moist ~~&~~ rotten live oaks, inf. explains), ~~o~~ it does not picar, you hold it in your hand and it makes a click of regular beat which inf. imitates by opening and closing her right hand, the closing of which hand makes a slight clicking sound (inf's left hand will not make this sound). Pl. -m.

Aj. Cs. cuyas, guineapigs.
nearest inf. can get to Coyas.

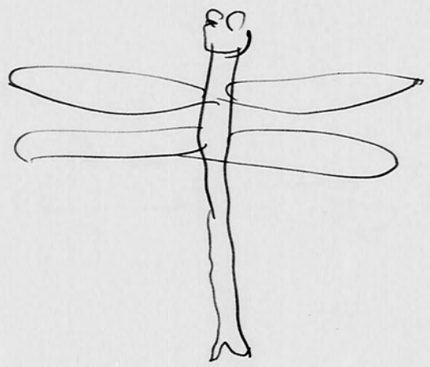
Aj.:
páxá', ① at the fiesta en Sjc
ay anda hablando mandando
recibiendo la gente. = páxá'
que anda como un policía mandando.
② the culebra that lives in the
sea; the sea eel. ③ the prisonera
colorada. Pl. paxáa'am.

Cb. say paxá' móm̃gaw̃ʃ,
ocean eel. But móómaxwetʃ,
no ʃ
Pl. can
pl. momgam, Americanoʃ.

Aj. gúlqal, pl. gulqoslam. (not long) (probably no s/he.)
= Sp. la tantarrea, it is a bright
green color, it sings day or night
ta ta ta ta ta ta ta ta. In the
winter time there are lots of them.
It is smaller than the cricket, and what
is marvellous is that it is so small and
makes so loud a note.

Aj. Have I seen little Bolas on
the leaves of álamos? If you open
one of these with your fingers, you will find
it contains a little animal inside.
That is the animal called haditmal.
Féliz of Sjc. told inf. this word.
Le caen en los ojos to one
in the monte, and one cannot see.
They also pican one, but not to
amount to anything. Inf. went and
got him bolita on álamo leaf to show
him what the haditmal hatches
out from. Féliz always ckod to
elegar.

Aj. n. R. saqapi'pi, Plain Titmouse.



Aj. kamuuxëT, dragonfly.
Used to be lots of ↑not á. them at Sjc. Y tiene
sus ojitos como encima. PP.
kamúuxëTam.

Aj. n. R. púlakuij, tarantula-
wasp.

Aj: n. R. Pagkv as plen. or as
a wording. spring or the like.

Aj. Kw. Yaxeemal, Sp.

correcuervo.

Aj. piiwq, está color canizo, it is ashy colored. Also said of gray hair: 'ayá' piiwq, your hair is canusco.

Aj. pawitxant, cenizo colored. Pl. pawítxantam. E.g. toot pawitxant, an ash-colored rock.

Aj. n. the mt. name R.

Piwipwi. Aj. n. R. piwíw. No such words in Aj.

Aj. knows a word yawál, but n. if it is in R. or Aj. Given when I ask word for tumpline, carrying strap, Sp. cayagual. thinks

↑sic, not i; impt. yawál is cayagual, at least is something of the kind.

noon

Aj. ʃaaxwq, estoy ronco.
↑ at some sort of rounding in the x

ʃaaxonpom, son roncos. Aj. noon
↑ no w

toowq ʃaaxq ↑ch. wal, yo vide el ronco.
↑ no - a here.

Aj. ʃaríiwt, Blue Bottle Fly

Aj. ʃéeʃat is an insect which is
mas chiquito and mas gruesicito
que una abeja, it comes
making a buzzing sound, amarillito
color, bee-like color, alitas muy
claritas, when I ask if it pica, says:
yo creo que no, no es bravo. Pl.
ʃéeʃëtam. N. Sp. name. when I
ask if it is ~~t~~ távano, thinks it is
távano. Thinks ʃeeʃat must be
Aj. equiv. of R. ʃaríiwut.

Aj. noon mooraq, ① I make fire by twirling fire sticks. mcooraq, ① mater, ② to drill fire. Imperative morra, ↑no drill fire. No Aj- form like ℓ. móʔlaxpiʃ. Once ambrosio made fire, with 2 dry guatamote sticks, using ʔkat-como-lama vieja-de-los-sauces as tinder.

Aj. ʔaakʷåℓ, (better than ʔaakolʃ, guatamote. Later I think it is ʔaakolʃ. Loc. ʔáakoya.

Aj. gaagal, White Sage. Dorsa
se hace pinole de la semilla muy
buena Tambien.

Aj. n. R. kúyvaxiʃ, glovaroʒm,
but knows the Cal. Sp. name is
copecha. They say la copecha está
ardiendo como luz, relumbrando está!
N. if. Aj. kúyvaxeatʃ ed. he
use — voluntarily says it thus,
experimenting.

Aj. Kúyxanatʃ, Black Widow.
Trot y, impt.
Pl. Kúyxanatʃam, four full syls.

Aj. no Ind. word for to plant,
▽ so to ask: ~~[illegible]~~
que sembrates they say
que entierra tesi' napáana-
Pvq, enterar. náapaq,
enterras.

Aj. yuyl, Little Big-cone Spruce.

Kw. Pl. yuylam.

Aj. qaxáwT, raiz de Cavan.
Only Congish, but better
written ǵ/a/, and one
time she said it real Cong:
qaxáawT. Impt. for
phonetics of *topáwT.
N. that it also means Southern Mountain
Quail, Sp. perdiz. I struggled long over
it. But kur in it = Cong. raiz de Cavan.
&qaxáawtam, javanes. Con este lababan
antes la ropa. Mods. used to bring
clothes up to S. Juan Hotsprings to
wash them in the hot water there.

Aj. tʃúuy'kawla, pl. tʃúuy'kawlam
↑ long even in rapid pronunc.

= Sp. sanditjuelas, blood leech.
These used to be found in the rio de
San Juan. Decrin chf. wishes inf.
had one nose to suck some of her
blood out & make her feel better. Once
at Los Angeles a man got hit in
the eye and it se puso prieto, and
they went to a drug store & put
203 of these leeches on the place
& they sucked it and it quedo
limpio

~~tkya kawla~~
At first gave the name as
tʃúuy'kaw't, pl. -am, but soon changed
it to tʃúuy'kawla & says this latter
is the real name, That one can say
tʃuuy'kaw't. Adopt tʃúuy'kawla.

Aj: pákkwarat, poltywoj.
N. Sp. name & calls them sapitos
chiquitos, tienen cola. Pl. -am.
pákkwaratam.

Aj. ταάνΤʃ, ɔ better ταάνῑΤʃ,
read long.
flicker, Pl. ταντʃam.
there not long.

Aj. púuypoy', chuua.
[here quite like v

Pl. púuypoyam'.
Timpt., ch. Very impt.

Aj: tokvët, un gavilan pintito.

Pl. tokvëtam. Size of a small chicken. Lives mostly in the hills, very little around here.

real sharp

Aj. paaksˆt, gabilan. Pl. paaksˆlam.

Aj. wasiimal, gavilan
which cries. tit tit tit. The other
sps do not have this call. It is
whitish or gray color. Pl. wasiimalam.

Aj. Estaba muy triste esa
muerte en San Juan, y la viruela.
Quedaron como huérfanos, decian.
Onde iban a dejar su herencia. esos
pobres. All their custom and language
was lost, the foreigners had their
children.

Aj. n.R. tʃáamamxal, ... rattle. Never got to hear.

Aj. weeʂal, ánsara blanca.

Aj. n:'ʃat, ánsara parda.

Knows both sps. well. The n:'ʃat is better eating than the weeʂal.

Aj. ganúut is grulla, pardo
color. N. that there is another kind
of grulla — only one kind. There are
2 kinds of ánsara, but only one kind
of ganúut.

Aj. n. "Untish Kahantkish."

Aj. n.R. Wisken, chipmunk.

oed Carlota at Sjc. was
an old whore. The men used to
call her pero es nada. N. her
surname. They wd say: That
fellow andaba con la pero es nada,

Aj. ʃa'kol, mosca. Pl.
ʃá'kolam. Wd. t. flies or
her tit : ʃa'kolam
papiiya. pit, ↑little,
↑long. ↑short.
papí', her teat.

Aj. hiinayʃam nii wënyé"awon

~~Ulgélaton~~ 'onón, porque me
engañaron ustedes? Schqu. forever.

noo ↑non wënye"ag, yo lo engañé!

Aj. noon nanáy ↑English tëliwwalat,
voy a ver a mi papá.

Aj. xii wówvanqwaq
kalawtal, me estaban garroteando
con un palo.

Aj. noon wówvanq poy, yo
lo garroté a él.

Aj. kwímkaw'tfam, the easy to hear,
Kuds. of Pala, etc. applied by the
Aj. Kuds. to the Kuds. of Pala,
not to the Cahuilla Indians.

Aj. noon tëlíwwalat
kwimkaw'tfma, I shall see the
Paleños. R. Tiwwilut =
Aj. tëlíwwalat.

Aj. ʂkarí'q moyl =
karii'aqaq moyl, the moon
está saliendo, lit. está subiendo.
ianú' karii'aq, ya subió.

Aj. moyl palun tʃaman, the
disc of the moon is saliendo over
the horizon. Cannot form
*karii'aman or like.

Aj. still dentes *'atʃoxxax
and n. *papullam 'atʃoxxax
mii'q. Knows sp. la mujer
tiene un paño en la ~~cara~~ cheek.

Aj. say tóvlalat ʂaywál,
papullam yaváṭq, the woman
ia parir, tiene la cara negra.
Some women have this, no todas.

Aj. noon poy noovaq, yo lo
unté. novva', untalo! Notice
punct. & cursiva.

= Aj. nooloq

= R. huppaq.

Aj. noovq tuutal, está
untada de cartón (en la cand.
wonpé noovq, ya está untado.

= Aj. noolq.

Aj. do not use R. peclic, taste, at all, the equiv. being ev. natfik[illegible] anciently my basket in which I eat meat, atole, etc. Abs v. tfikwT. Kw.

Aj. gehlt, aulon amarillo, not x. very impt. ch. for all time.
Pl. gehlam. Vs. that they used these anciently as plates, they are big.

Aj. piedra e laja, is
a rock that occurs in the
hills which rings when you
hit it, yo hit & se despedaca
in layers, an inch thick or
less, in large slabs, color
medio blanca, pardo color,
and used to set a slab on top
of the fire & it gets hot, and
you can put jarros (tin cups)
& ollas on top of it & heat.

Once inf's marido was with an
Am. of San Diego named Mr. Stone,
who has sons living, at Elko
(Ind. plen. in the mts.
n. of Pala) & they had nothing to
eat, & found some flour.
Both expressed themselves as hungry.
They cd find no dishes. Inf's
husband went & got a slab of

piedra e laja and put it
on the fire, and soon was amasando
some of the flour, & cocked the
flour as tortillas on top of the
slab on the fire, and Mr. Stone
remarked how good the tortillas
tasted, as if they had shortening in
them.

Inf heard that they also
used to pound up wild oat seeds,
& make them into a dough, and
cook them by spreading the dough
on a slab of piedra e laja,
and how good it tasted! Sometimes
they wd. add some mint to the
tortillas of wild oats.

Aj. remembers seeing Don Juan Foster (sic, not Forster) driving in buggy with a silk mascada, red or some other color, & his hat on top of it, the mascada flowing in the wind & humming. He was puro inglés.

hmm hmm hú hú. were same

on horseback.

Used to send kids out to gather wild grapes + crushed them + added sugar + drank fresh.

Aj.: Crisanta said that the gulgal sings:

kwíi laap wáa tʃáaq
tʃáa maatʃ wóatʃaaq
máa kiká kiká
máakiká kiká.

Mg. California Black Oaks are standing, islây is standing, From
sic, no final -a.
islay have a tale que parece bellota,
inf. has eaten lots of it.

Aj. noon lawaq, ɬ perforated

it.

Aj. lawq, it) has a hole / ~~is perforated~~.

= ŝopúlya lawq. lawlawq

it ~~is~~ has holes.

Aj. ʃaantal nakkok
palaw láwxanta, ellos
cerraban sus ~~los~~ ojitos con brea.
kind of sealing holes of abalone
for use as a dish.

Aj. Yoo'on naknák'q, todos
están cerrados.

Aj. nakkaq, yo lo cerré.

nakí'q, está cerrado.

Aj. nak'q, se cerró.

Aj. naknakxon, se cerraron,
están cerrados (e.g. ventanitas
as subject). Sv. = R. nakanikkaxon.

~~Aj. Laaq, it has a~~

Aj. xwayáayq, está descolorido,
está como blanco, & está blanquisco.

Aj. xwayaxxwyaTʃ, blanquisco, or r in here.
descolorido.

Obtained the above when I was
trying to get: team ~~ʃ~~ equal &
R. 'av'aanT & R. 'ava'vaTʃ, pink. Says
these R. words mean descolorido.

Aj. kwayar'xant

Aj. kwayárvq, ya está tendido,
kwayarva, imperative.
Aj. noon kwayarvaq, yo lo tendí.

Aj. waqq, it is torn

Aj. noon waffaq, I tore
a piece of. E.g. I tore a piece of
of this sheet of paper. nutk, mi
carne, i.e. la carne de mi cuerpo.

Aj. noon waffaq nútkay, I
tear off (some of my own
flesh (bites are to show mg.).

Aj. noon waffaq makát nútkay,
I tear off a big piece of my own
flesh. nutkay. tu carne. pútkay,
his carne. Aj. palé'mayay,
from his belly = R. pute'yay

Aj. noon Jaroumaq, yo avisé.
N. R. ya'iqa, yáayayaq, avisar,
which are ex. verbs used in fiestas.
I explained messenger of capt.; but
surely said Jaroúmmakat, avisador.

Aj. na'tooʃayla, mi mandadero,
also ë
the man whom I have to continually
do errands for me.

Aj. 'ayoomal, ladron. Cannot say
* 'ayóoT in Aj. Aj. 'ó'yamalam, pl.
Inoto

Aj. n. "Pura," medicineman in
Std language of the coast. Repeats perfectly.

Aj: guesses *wayaamat, not
*wayammat. Aj. ch. wayóoT
↑ ch. forever,
not o,

No etym. *wayoomal.

Aj. ʃoʔiʧ, pl. ʃoʔiʧam, fiebre.
↑not a ↑not a

Aj. toːʃ, pl. toʃtam, conejo.
↑ long, at least meant for long ↑ but here really shortened

Aj. toːvt, pl. tovtam, frush rabbit,
↑long ↑shortened here

y es muy sabroso ese toːvt para comer.

= Aj. hóonapa poyk yullan
hánnatma, poy pom'kóo'alapa
ʃoowitma pój pom'kóo'alapa,
hiʧʧakata pomiixay, takwéy'xʧ, enfermedad
mala ʃnë suerte.

pe'pá takwéy'xʧ patkwéy'xlap
(≠ tolmak).

imitating the R. sent, but
o.k. poywák pe' je'iʧ,
la mujer y el hombre,
and can say pe' pa' too
inf. admits.

Aj. poj pa'ánnawon, to hechijaron.
Knows R. wuyokkaq Cut n. The Aj equiv.

Aj. noon poj ʃe"aq', ʃ° le di un
janazo, I shot him with an arrow.

Aj. u. R. Kommunikat, Leader af
kunst.



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CHAPTER 3

Aj. nay'ijka, mi marido.
This is used of my married
husband. ~~Sect~~

But Aj. nakúy, mi moso,
↑Longish
mi querido (not my husband).

Pl. pon'kuuyam
↑long.

Aj. na'ó'nam, lit. mi
conocido, is used by a woman
to mean mi moso, it says merely
mi conocido but the people knows
what she means. Pl.
na'ó'nanam.

Aj. nakúm, my fine poker.
↑Longish
Kw. napórrala naku', my
(stick) para picar mi lumbre.
Pl. nakuumam napórrala
naku'. Remarks that in this last
set the 1st word is dif. in form
from the singular, but that the
last 2 words are same in pl. as
in the sing.

Aj. Taaktf, una piedra redondita lisita usad para machucar riatas. When I tell her of stones used for enjarrar walls of adobe or to smooth clothes, never heard of these uses.

Aj. N. *Taak or like as apellido. Knows only Taaktf, smoothing stone; Taakwatf, bolajuegos, etc. One sees these bolajuegos at S. Juan.

J.P.H. initiation:

At J.P.H. initiation Mrs. Omish (ev.) spoke out from the crowd and told J.P.H. that pá·haxit means dawn (Sot. had said, following what I told him) that it meant lucero.

Nejo and daughter: They think pá·haxit means the daylight.

Aj. noon laqappaq. yo Co
alisé, d smoothed :t.

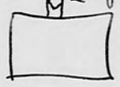
Aj. nalqáppala, my float
for smoothing adobe walls. Kw.
laqáppalatj, float.

Aj. laqáppq, está liso.
Gen. verb mg. to be smooth. noon

laqáppartʃaq nakiy, voy a alisar mi casa (with a coating of mud, applying with a plana, float).

Aj. qawiitʃam tʃaxi'won monya, ↑short mas. las sienas seven en el
Better than watʃxon, which means merely estan parados como palos. But huulq, asomarse over the top of an object, like my finger over the top of a cork.

q=finger.



Aj. pásqalam pom'tó'
pom'hiiwa'la, the sea-lions' rock,
their ~~basking~~ basking-place. Seems to
deny hiiwa'latf.

Aj. hiiwa'q náánaya
patáx naxanmal, el viejo está
↑vs. that this means this body.
calentandose en el sol, lit. en el
calor). = R. teme'tfaq, which is
not used in Aj. ≠Aj. hiiwq.

BUT ~~toot~~ noon toot
hallënaq, I am heating a rock in the
fire. But hiiwa'q, calentar fr.
en el sol, no en la lumbre.

Aj. noon páá'ama paal
nómyaw'tf, he is drinking seawater
all the time. = noon paa'ama
moomt.↑nu-a lit. never heard of drinking
↑long.
seawater.
allowed.

Aj. paal ya'q water is flowing.

waníʧʧ ya'q, the river is running. waníʧʧ wanii yaq, está crecido el rio. paal ya'q waníʧʧa, the water is running in the river.

Aj. poqqan, his jiel. Ch.
noggan, mi jiel. Does not seem
to approve páal póqqanmaʃ,
agna jieluda, but ev. s.k.
ʃa'kwol póqqanya ...ica, ...ica.
a fly fell into the jiel.

Aj. *n. Aj. * 'axoona or
like. N. * 'eexona.

Aj. n. *ʃanówt, *ʼikayyót n
like.

Aj. ʼavaxt, álamo. Bat n. R.
Tlongish, not long
ʼáalapi; San Pascual.

Aj. n. R. ta'aqwi, mt. name.

Aj. ev. thinks it ought to be either
*ʔawʕar or ʔawʕar. X. R.
ʔámʕawut.

Aj. ketq tuupak, el subió para el cielo. This verb is used only of ascending to heaven, and cannot be used of ascending a ladder or of going upstairs. Have to say noon kanii'a lat 'effkok kiik, yo voy a subir arriba de la casa. nakanii'alap, mi escalera, mi para [part of the word subir.

Aj. wilxyam, se voló.

~~wilxqap está volando.~~

wílxyalatp, se va volar.

wilxyam, vuelate fly away! Cannot use wilx'on wiilx'ing. vuelate. wilx, brinca! But wilxyaq, volar. noon wílqiyo bringué. But noon wiilqiyoté. Ch. r imp. wiilqap, está volando. will not approve any form for volador. Will not approve nawílxyalap, my airplane.

Aj. puuta', el está botando
para arriba, the child e.g. is jumping
way up off the ground (raises doll repeatedly
off the table to illustrate), they tell
a child putx, and he jumps up.
↑here short, ev. punctual
The verb is used esp. of una pelota.

Aj. pa'kátẗilap, thing ~~para~~
for hanging things on, or at least
says it is equiv. to R.
puhaqqila, which is not used in Aj.

Aj. wohya pon'qalwon, estan
en dos.
#

Aj. tʃaamtʃa pakáy'x^{w}on,
hosotros nos apartamos. =
pakáy'x^{w}ontʃa. pakáy'xantam,
los apartados. [~~apaj~~ excl. for new
Bosc.]

Aj. n. Aj. equiv. of R.
pakavakkaantum, apartados.
Wd. ev. refer to 3 or more
people separating.

Aj. noo
Aj. pē'ːiqal nemˀxyalat,
yo ahorita voy a arreglar, I
shall come back immediately (to
the house here).

MAY 6 1932

Aj. 'in'xam peeyay,

~~tamam~~
'omoma tavóqaktam

Tam''áaTam, quitense del
camino, our loses are will
hacer pedazos Tje. 'in'x,
quitate. 'amú''an 'in'q, ya
me quité. ncon 'in'xlat,
me voy a quitar.

Aj. 'in'xam pey, tuxam
múla'yam 'a'walam
'ataaxam poomta, & quitense
del camino, no esten ustedes
adelante de los mayores.

~~peexam~~
tuxam poruux
'amúula vëttam poomta, no
se paren adelante de ellos.

Aj. do not say paxxam', they say
tuxam, prohibitive.
↑no ↓
pómkala, pakiiya, en frente de la
↑no ↓
casa.
poomom'kala, en frente de
↑ch. forever
ellos.

Aj. tuxam tëlíwwa kut,
no miren la lumbre.

Aj. tuxam towma kut,
que no esten mirando la lumbre
(todo el tiempo). also agrees
& tuxa tow kut.

Vs: tuxam tow kut,
'am'pullamp { qay klavi'ssalat (= no les va hacer bueno) yanáaTalat }
no esten mirando la lumbre,
les puede hacer daño a los
ojos.

Aj. niip yanáaTaq',
él me hizo daño. niip
yanáaTaq napulma, me hizo
daño a los ojos.

Aj. ';in'xam péy' 'ataaxam
pomyay, ¿quétense de allá de la gente!

Aj. tuqxam nii komma, no
me sombreen!

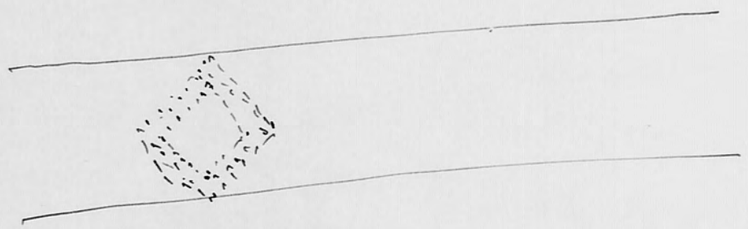
Aj. noon kommaq pey, yo thinks R.
lo estoy sombreando.
nuqunk'ip = Aj. kommaq.

Aj. tuqxam naqma
'i'walam 'ataaxam pam'tee lay,
do not listen to the talk of the
elders!

Aj. noon naqmaq, yo
estoy oyendo.

Aj. noon payáamaya I am hearing all the
naqmaq, does not seem to agree
time.
to náqmama.

Aj. noo háqqay' tjaq',
no n.
yo estoy escuchando.



this pattern of drawnwork is called

sak-sin puedes.

Aj. pom'alvëtʃ, fuertes.
not a

pa'álvetʃ, fuerte. noop

na'álvetʃ, yo so fuerte.

'ómga 'a'álvëtʃ, ~~yo soy fuerte?~~

tu eres fuerte?

Aj. muyy a'-kam 'aTaaxam,
Ch. forever

{ paláov / palóolavam } pom'Táaxaw,

máTaram, many Indians,

(good-bodied, grandes
not long, remember forever.

Aj. palóov na'áatʃ, es buen
caballo el mio. palóov is
a word meaning good, e.g. a
good person, or. adj. in form, an
adj. derived fom loovaq, está bueno.

Aj. 'ataaxam pam'Taaxaw
palóov lo'xatʃ 'antʃ,
Ch.
people of good bodies, parece
que estan flechos. Indian requires
'antʃ to be singular, cannot say 'antʃam

Aj. mámtaram { miiqʷoq / mixk } ,
long, not
↑not long
not q, very impt., July 17, 1933.

eran grandes.

Aj. mixlat, va haber.
↑short

Aj. miq, hay.
↑short, and not followed any l?

Aj. wiwtʃ, atole de bellota.
↑short i, not ii at all.

Aj. noom wiwq, estoy haciendo
como mosh = noom ló'xaq
wiwtʃ. nawíw naló'xala, the
pot onde hago bellota. Will not
approve nawíwla, my acorn
mush otka.



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CHAPTER 4

Aj. on Williams Bosc., sect. 5

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Aj. Old Ignacio used to wear a gunny sack tied around his waist as a sort of apron, for his pants were all worn away in the seat & his balls visible, Ramon Yorbas told Jph.

Aj remembers he used to wear guaraches sometimes, used to go over to town with them on, & not espinar his feet. He wd take off rosadera of a saddle & cut his guaraches from them. In cold weather he wore socks, but used guaraches, never used shoes. He was a real old-time Indian.

He was José Dolores' tamyáss's (alias José Dolores Mesa's) father.

Los Apaches comen gente, chupan sangre (vd.).

= Aj. 'apaatsam ɬuuyak tch.
konom 'owwol, 'ataaxam
ɬom''ooway, pom''aaxam
pam'waa'ay 'ataaxam kwa'ak.

Aj. is not sure if they ate people but knows they sucked people's blood.

ɬ'som ɬuuya' chupalo! ch.

Aj. natooxala, my tattoo.
↑surely x, but pohuxlav, his modo, also seems to have it, but is really pahuhlav.

Es indio pata-rayada, es indio rayada — expressions used of
↑really a or ï
Cara the old time Quichés, e.g.
At first remembered the word as natuxala, then changed it to natooxala.
obv. natbohalay.
pom pullam waff wáaff xant, sus caras tattooed. vd. — old expression equiv. to Sp. cada
↓ch.!!
'ataax·ay patooxalamaffi; rayada. Aj. noon Toorq
I am looking at a tattooed person.
Aj, poporra
pa'yálla' kon, es que sabe picar.

Can give no verb except porra', picar (gen. verb picar).
Denies *tooRalanaq, rare like.

(panáa'awal
Aj. will only say pogó'o' of
↑not long & not short
the flower of the quiote. N. *'agoova.
□'agó'o, flower. 'anó' pagó'o,
flor del coyote has 2 vowel
lengths under accent. 'anó'
pamá'a, mano del coyote also
has 2 vowel lengths. □mat, mano,
in Aj. Never heard of boiling and
eating quiote flower.

↘ t, not ʧ, remember forever!!!

Aj. takávgʧ, nightshade.

↑ short ↑ not ʧ, the ʧ of other recordings is her final release as in lóʼxalaʧ, wildmake,

Very impT.

Pl. muyyaʼkam takávgtam is ch. ▽ E.k. (mT little used.

Aj. hóttëyaq ʃaʧwaalë, lo llevó una mujer.

Aj. sayóotëyaq ʃaʧwaalë, al robó una mujer.

Aj. n. ʧ. ʃumíx

ʃuntaqqaq, he has the privilge. tried long.

Aj. namíx, mine. panix, his.

↑ short

Aj. never heard R. néénixyal,

sedge sp.

Aj. never heard R. páłłxayal,

~~Aj.~~ a Panicled Bulrush"

Aj. noc[illegible] hák^{w}latʃal, yo
tengo hambre. Ch.

Aj. ʃáatʃ noo hák^{w}latʃal,
después yo voy a tener hambre.
The word is app. an
tried long.
adj., not a verb.

Aj. yamá^{a}yk noo hák^{w}latʃal
mixk, yo tenia hambre.

Aj. yë'íʃ to'maq, el
hombre se casó. = R. ya'áʃ
kon palúʃlaq. Inf. vs. this latter,
+ n. that the R. say also to'maq.
Knows to'maq well.

But goyuáal [illegible] kon
kuylaq' la mujer se casó.

Aj. tó'maon weew,
se casaron los dos. Wd. not
say péwlaon weew, se
casaron, — for papéew
is used in Aj. my = his
querida, not — his wife. napeewan,
mis compañeros.

Aj. noon makáʼlat
ʼiviy ʼamáyy aʼmala, (easily heard)
yo voy a acostar a esta
muchacha.

Aj. nooɢ makaʼxlat,
yo voy a dormir. ʼamússan
makáʼq, yo me acosté.
makáʼx, acuestate! ʼomóm
makáʼxam, acuestense vos!
But kupqap, el está acostado,
hanií makaʼxtam, let's
lie down, vamos acostarlos!

Aj. noon yakwani:''aq
not qw
poy, yo lo hice callar.

Aj. 'ayóv callate! not ~~use~~ said
in anger but said 'to tell a person to cease
weeping or singing.
But Aj. yamotta, 'ayooyam 'omóm, callense uds.!
callate la boca,
shut up, quit talking! yamottë yam,
callense la boca uds.!
Aj. noon yaq, yo me callé.
Aj. nóonapa yakx^w on, yo
q'
me voy a callar. yákx^w on 'pom.
se callaron.

cp. ev. phon. 7
'axátfmëyam,
fjc. hds.

Aj. noon 'oy ƛúylarʧaq,
yo me quiero casar contigo.
But a man says: noon 'oy
Tó'marʧaq.

wéwʧapa galmaxan, vamos
English
a estar los dos.
t'ikaƛ'o
wewʧapa 'okxan, los dos vamos
a quedar. 'okx, quédate!

Aj. Tóovaqap, está bueno.
nóo napa yaxán nayó'y
pe' naná'y noo ƛúylalat, voy a
decirles a mi mamá y mi papá
que me voy a casar. pá'napa
'oy yaxá'an, y entonces te
voy a decir.

Aj. toow toow, mina mina.
Us. that it is said twice as in imp.

Aj. tëliw' tëlëwaq'
redup. form of tëliwwaq', to
~~behold~~, look at, used in sent.

qáy noon mikya
tëliw' tëlëwaq', nunca lo he
visto.

Aj. qáy noon míkya

{tëlíwwaq / tëlíw'tëlëwaq}, nunca lo he visto.

Aj. noon ʼó'naŋq,

yo lo conozco. noon qáy

poy ʼó'naŋq, no lo conozco.

Aj. noon poy 'anánnalat,
yo voy conocer.

Aj. noon poy 'anánnaq,
yo Co conocí.

Aj. noon poy {'ananman / t anánnalatt}
Tëliwanëk, yo Co voy a conocer
cuando Lo miro.

So er. pá'' ap 'ananman,
Tu vas a conocer entonces, but
work out pronouns. But inf.
n. *pa'' ap totally.

Aj. joo'qap, it is flowering,
woin' qay jo'lat, womp
waxlat, (the sunflowers) will
no longer be blooming, they will
already be dry (in September).

Aj. knew a woman who said she never bathed. Every month or so she rubs herself all over with aceite de comer & wipes it off well, & shaves her dear legs, & white

Aj. ʾataaxam ʾaagma
↑can add no pom here.

ʾamú'/potów'qala, la índia a
se bañan muy de mañanita.

Aj. potów'qala = K. ʾexyay.

Aj. nakómmala, mi
ramada o anything que medio
ataja el sol kómmalatʃ,
ag ramada. also vd.
nakómmalap. Ej. = R.
noy'klaf.

Aj. yaw'latʃ, petate, nayaw'la,
mi petate. yawwa', fiende!

Aj. noon ga'allaq may úuy,
yo [redacted] Braided my trenza.

Aj. nap'álx, ni trenza,
yo no
Aj. nap'álx or like. ga'alxant,
trenzado.

Aj. góola'aon, they simple-twine a tule mat
noon goola'aq, I simple-twine it.

Aj. mootsaq, esta tejido.
noon mootsaq, yo lo tejí.
Ev. mootsatsk is-kinfaaŋk
vd. yúuka'

Aj. vs. yúula'Tʃ, ensartado,
Ev. para ensartar.
pierced tute mat. ʃ noon yuula'q',
it passed needle through a piece
of tule. yuula' 'om
ʃa'vúuxa'kay, thread my
needle! ʃavúuxa', needle.
Tch.
Denies yúula'Tʃ, ensartado.

Aj. pom'yóm pom'náʃm

{téelawon} ʧóó'anam
{teelama} tó'manawon
yúnnanëk, pom'káamayma
pe' kúylanawon pom'ʃawáamayma,

~~kúylanawon~~

'ameʔ'ëkëlam, los little children).

'ameʔ'ëkëlam, los little children).
'ameʔ'tëkalma,
'ameʔ'tëkalam pom'miiqala
patówwela, they woman-marry
and man-marry the little ones,
cuando son little ones todavia.
'atáaxam pom'húklaʃ,
↑can put no konhere.
es costumbre de la gente.

Aj. towtʃam [redacted] gúg-
ɣalam, son muy diablas
las mujeres. kíttʃëkëtam
ɣáayëʼtʃam; no sirven los
hombres. hamók matʃam
ɣáay atʃam, sin vergüenza
↑long
los hombres!

Aj. ʼamuula lagléosaɣa
↑
also vb.
sɣ, never
sey

noon na mokkax
ɣagwaalë, in front of the church
I met the woman. ramokkaq,
yo lo topé.
nomkëla maná,
↑no V, the V of Williams
p. 140 is wrong.
él va adelante de mí,
nómkëla also means in front
of my eyes, e.g. as this book is,
pómkëla, in front of him.
ʼëvla' palálawɣa monɣa
tʃáamam' kala miiq
↑not slant
kawíitʃ nomɣa the
islands are in front of us here
la costa,

Aj. is not sure she has heard
of R. laaqʷoƛ, she has never
been at a velorio of the R.

Aj. never heard R. noyp̓iT
nóoy'ayvam.

Aj. never heard R. *palavlaff
tried long, Aj. hëhée
greenery. ↑
panáq, lots of leaves.
↑real short

Aj. noon 'ëviiffal
laví"an, yo con este voy Lacer.
noon 'ëvíi pe'éff tear
'ati'nax, yo voy con el.
But 'ëviiffal, con este, referring
only to man. thing,
Aj. 'eviiffal ev. = R.
↑as in bed
'iviimal.

Aj. maháar peesa, ξ
dollars, mahdaram 'ataaxam,
ξ people. But maháar toot,
ξ rocks. ¤ mahaarffam or ČRR,
but can say weh ffam
'ataaxam, 2 stones, but
weh toot, 2 stones.
↑short Loc. wehya, en dos.

Loc. maxaaya, en cima. ↑long

Aj. waṣaa'am tootam,
4 piedras. waṣáa'am
ʃataaxam, 4 persons.
waṣaaʧam. waṣá', 4.
ʃshorT sauk
phon. ás temét,
sun.
Also agrees heartily to
waṣá' toot, E 4 piedras,
waṣá'ya, en cuatro.

Aj. paahay toot, 3 piedras.
páahayʧam ʃataaxam, 3 persons.
Loc. páahayya.

Aj. ˀsopúl toot, una
not a
piedra. ˀsopúl ˈsatáax, una
persona. Aj. ˀsopúlya,
en uno.

Aj. pá' woganna' toot,
not a Tzh.
pon ay las piedras.

Aj. 'evi(h), oste, = R.
'ivi's. Loc. 'eviiya proves
that this h is not the same
as the h in weh, 2,
Loc. wehéeya. 'evím,
Thesl.

Aj. wonák, aquel. Same
↑not
phon. as temét, sun. Both
vowels equal length. But
pl. wonaa·lam, wanaalam.

Aj. paná'al, mezcal.
[not short, but half-long.
panaʃalam, pl., she handles
~~imp~~ approves. heké'e pana'al,
lots of mezcal matas.

Aj. 'exval, sand.
'éxvanya, en la arena.

Aj. never heard R. ma'naq
patá'x, he is on diet.

Aj. never heard R.
yinaq, to fast. Uses only
Aj. circumlocutions. Never
heard R. yina'niq, to fast.

Aj. kw. píikamal,
a puny baby. Pl. píikamalam.

Aj. wom'p piikaq, the
baby is already puny.

Aj. papullam { patáq / tfaxwaláxwq }

she has her face puerco. N.

*papúfs 'atfoxxax miiq.

Aj. never heard R. kuuyat, jotо, and n. if Aj. *kuuyt was used. Knows Aj. 'atfú'xala, jotо. Heard her aunt say of a boy: pelék 'atfú'xala 'aaq, parete jotо, also vs. pelék jootо 'áaq. Unf. n. if kuuyt or kuyt are to be best. N. any derivative verb from 'atfú'xala.

Aj, noon náaʃxon q,
yo estoy comiendo.
náaʃxon, come! náaʃxongam,
↑long
ye eat!

Aj, never heard R.
naxaltʃuʃ, or the story about
him.

Aj. náaʧxon aw'ʧ,

~~French~~ French a los bas.

comelon.

Aj. ʧataaxam pom'náaʧxon, comida de los indios. yamáax paló'v pom'náaʧxon, tenían muy buena comida antes. náaʧxonʧ, comida.

Aj. nakúttapa, my Gow.

Absv. kúttapÉ.

Tch. forever.

Aj. never heard K.
parlaT fresno, but knows
Sp. fresno. at a house in
San Juan Cap. there was a
big tree of it. It was at
the house of Carmel Reveri;
nee Carmel Parras, a woman
born in Sonora, & married to
Francisco Reveri, a
Frenchman, at Spc.
She also had a big tinaja
of water, a big one, & we
put ash leaves in water &
sheep & all the workers & people
we drink the water.

Aj. never heard Xáawaal,
dogwood.

Aj. waa'ɬ, carne,
wa'ɬam, ganados,
wa'ya, en la carne,
nawáa', mi carne. says
it can be used for my
flesh, flesh of my body.
Xwaa'q.

Aj. waa'ṭ, guata. En la
(long.
misión arriba hay unas matas,
por eso conozco yo el waa'ṭ.
Pl. wa'ṭam. Loc. wa'ṭya,
↑short, impt.
en la guata. But wa'ya,
en la carne.

Aj. never heard R.
qáawinaq, bowsting. The
Sp. for bowsting is cordel.

Aj yavúta xapú'un,
ya seme hizo oscuro el
corazon. Ut- shen el have
asked un- so many words that
she is sleepy & cannot
remember anything.

Aj 'atá', sinew - patá,
his sinew.

Aj. hunč, amoš.
nakúk, myamow,

Aj. never heard R. sukkiji
kuichuta.

Aj. ʼoʼóT, greasewood.
Ans. sell canes of it. the
root + branches are used as
firewood. they call it chamizo
in local Sp., but it is not the
only chamizo, there are many other
kinds, pero yo creo que este
ʼoʼóT no tiene nombre mas de
chamizo.

Aj. noon ʼoʼg ʼq namáʼyk
nayúʼy, I am leaning my head
on my hand.

Aj. noom 'oyya'q, yo lo recargué, I leaned it. 'oyya', recárgalo!

Aj. namáayan ʧok'q, I am leaning my head on my hand. ʧok'q, está recargado. = 'oy'q. the 2 verbs mean about the same.

¤ ʧokkaq or *ʧookaq, no such words. Recargar t. is 'oyya'q.

Aj. ʧokxon, estan recargados. Inf. calls my attention to the fact that the o of -xon is very short, like o in Ger. voll, not a, but also not full Sp. o at all.

Aj. noon hatʃaʃé"anëk
ʾaaʾqʷ, estoy sentado en cuclillas.
Inf. n. "en cuclillas" or like,

Aj. remembers that they used
Taaktʃ for pounding a ʔiata
When they were making a ʔiata,
for she saw them. the ʔiata when
woven is volado, & they pound
it with the Taaktʃ & then pull it
to make it firm. noon ʃapsaq
ʔeyaaʔa', I am pounding the ʔiata.
noon ʃappaq naʔeyáaʔa' kay
taaktʃtal, estoy machucando mi
ʔiata con el Taaktʃ. Taaktʃ is
not especially associated with
pottery making but was used for
various purposes like a hammer,
inf. vs.

↑practically

Aj. ɣuula'laʃ, Epicampes
↑easily heard
grass for basketry. N. *ɣuula'ɛ
or like as verb. N. how to say
está tejiendo esteras.

Aj. never heard g. maniisar,
capitana. @j. wd say noot
ʃayɣwáal, woman captain. But
there is another word for captain
dif. from noot, see elsewhere — pero
siempre se entiende.

Aj. n. R. gúuŋ.yuŋyriwcit, water spirit. Never heard of it

equiv. of
Aj. n x R. yun'if, a burying, or like. Knows the R. verb.

Aj. thinks R. 'akawwaka is the condor, Sp. el chupilote. Aj. call the condor yayáavëTf. X. R. yayaaviſ. Aj. yayáavalaka is the aura.

Aj. 'ággotë moorax, el águila la mataron. Taplaine But says

moorxTf, Tatahuila dance.
moorxant, ese que da vuelta, e.g. Tatahuila 'dancer.

estan apartados.

Aj. 'ay'netʃ, capitan. This is the Aj. word corresponding to K. noot, pl. nóonotom. Pl. 'áy'netʃam. But the magic rock is called noot in Aj.

Inf. never alcanzo a ver una capitana. N. Aj. maniiʃarr.

Aj. ʃ'ozwáal, pl. ʃúʃzalam, mujer.

Aj. na nóo' 'ay'netʃ, mi capitan. ✗ □ na'áy'ne.

Gen. Aj. word for little is 'alú'mal, used of little rock, little person, etc.



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CHAPTER 5

A. J. on Williams Bosc., sect. 6.

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Aj. never R. hayla,
answered. Since R. huyla,
wind, is Aj. huyyal, ev.
R. hayla would be Aj.
*huyyal.

Aj. never heard R. pii'ish,
pedernal.

Aj. never heard R. tiqét,
potqé, arrowhead

Aj. never heard R. *huula
puhéttfila, arrow's point.
Aj. huul pamuttfav, la
punta de la jara.
Never heard héttfaxant.

Aj. never heard Aj. *kuuk

papullam, arrow's eye.

Aj.

Aj. never heard *piqsar

pa'takka, tail's sinew. Ev. ok.

Aj. ~~x~~ popúlmamatʃ, que
tiene ojos. Ch.

Aj. magát, pluma. Does
Tshot
not like poss. pompatka or
pompakka, shows suggests rt.
magsat must pamíix,
owl's feather. ¤ pomgd(h),
¤ pumgá'.

Aj. never heard R. yowwiq,
to straighten arrows, or
*yowlaʃ, arrowstring stone.

Aj. sataaxam ʕalk ↑shoot
maamʃam, the kids. estaban
naked. But maamʃ,
naked, with aq, in singular.

Aj. now remembers ask
for enfrente. noota nómkala,
in front of me. pómkala, in
front of them. póomom'kala,
in front of them. Ch. + impt.
tʃáamom'kalaya, in front
of us. Ev. 'óomom'kalaya,
en frente de ustedes. Ev.
'ómkalaya, enfrente de Ti.

Aj. now Lead R. kwóoy'inum,
they give room.
Aj. maxamma' papéy
wana' kuuya, dale su
campo allá en la cumbre.
Aj. tuyxam ~~poo~~ poxúrx
'ataaxam poomta 'a'wolam,
no se paren con los mayores
adelante.
~~tuy~~ tuyxa molú'x
popúkmaya, no te pares adelante
de la puerta, lit. no te
adelantes de la puerta. Forgets
expression mg. in front of.
'in'x ~~pey~~ popúkmayay,
quitate ~~de allá~~ de la puerta! Ch.

Aj. pëëpxanaq, dar consejo.

Denies *pëëpxantj.

qáy 'ayán 'ayanaq
napëëpqana, el no agarra
↑long.
mis consejos. Ch. 7 impt.

Aj. paṣuyyam, its sting,
Sp. su lanceta. OLd word for
insect's lanceta. For she heard
them say paluttja paṣuyyama,
↑also ë
sacale su lanceta, pull out
its sting!

Aj: waawalap n:i'

taqqaq, the yellowjacket stung
↳ a in aj:, but o in R.
me.

Aj: Manuel, half american,
mother ev. Indian, from a tribe
that lives beyond the Dieguinos,
said that his grandfather told
him that the inds. here used to
eat rsns. and that when when
he was a boy there he and aba
con su abuelo and his
grandfather used to kill rattlesnakes
and measure the length of a
spread hand from the tail and
from the head, and cut off
the tail & the head thus, and
eat it, & that he himself had
eaten them when a boy.

Stack: Aj:: José aguilar of Sje. had good
& frog killed rattlesnakes & dried the meat
in his house, but no sign of it just the same.



Aj. kóo'aqap, está mordiendo.
Aj. niip kó'saq ʃoowt,
una víbora me picó.

Aj. hakkwa, toma, take it
in your hand. noon hakkwaq,
yo lo agarré.

Aj. noon pati'q ḥunnatë;
I dreamed of a bear.
*ḥunnat nii patinnaq.

Aj. noon ƛakwayya'lat;
yo voy a descoger.
ƛakwayya', descojelo!
noon ƛakwayya'q', yo lo descogí.
R. ƛaapaq (sic) = hortigar, and
R. ƛappaq = machucar.

Aj. R. nevennɨq must be
equiv. to Aj. navettaq, to put
inside.

Aj. na'eddax, mi madrina.
Pl. na'eddaxam. pë'eddax,
his madrina.

Aj. ʼaʼáaʧi my pet.
ʼaʧʧal, horse, dog.
[short, justas xx in lexxal, earth.

Aj. wéhʧma púpyalma
ʼayu, el tiene 2 mujeres.
Aj. never heard R. Toppiq, which
ev. means he has. Aj. wehʧam
papyakkam. napyakka, mi
[short
mujer.
ʼamuula papyakka, his first
wife. ~~ʼawóo~~ ʼawóo papyakka,
su segunda mujer. Once wd.
ʼamuulwʧ or Cike but wd. not
repeat it. Denies Aj. *papawehlaw.
Denies Aj. *papáahilaw.
But ʼawollar papyakka, his
principal wife is ok. — this it
su mujer grande.

Aj: qéwaama, es griton.

Aj. qewaaw't, griton.
also half agrees to qéwaka't.
qewaq', grita! also vs.
(no v)
qéwla'wt, griton.

Aj: noo neqpaq, yo estoy peleando. néqpawon, están peleando. 'ataaxam neqpawon, & hay guerra. cf. not say
*neqptʃ mi'q. 'ataaxom
pom 'avéy' néqpawon paalak,
the people there are fighting
with the Pala Indians.

Aj. noo[illegible] ñ nettsaq'yo

pagué. nóttsa nii, pagame!

~~tsan'náy poy~~

'óypa tsan'ná' nettsa,

Dios te pague!

Aj. noon maxanna'q'

yo le dí. niip maxanna',

damelo! Es. equiv. to R.

'orriq ca', which she never hear.

niip maxanna'q' me dió.

Aj. wiidaw, play the flute, ← no V. Hard to understand.
flauta tu! noon wiidawq
estoy flautando.

, here. Ch.
Got 10 times

Aj. nawiidaw, mi flauta.
Feliz (uncle of José Dorem) used
to have a sauco flute & play it.
wiidaw't, flauta. ← ch. forever.
3 holes, maybe, & is 1½ ft. long.
And Acá Tambien Tocaba flauta,
& had one, though they may have
burnt it up. Paint it w/ with
iron-bacterium paint.
Aj. noon wiidaw't,
Also vs. nawiidawla, mi
↑no V
flauta.

X. how to say flautista. Suggests
wiidaw't. Says they wd say kárrakat,
músico.

Aj. tedixxaq, he
plays bone flute in fiesta.
Es cosa muy triste, respetoso,
muy triste, muy feo

potdixxala, his
bone flute. Also v.
tedixxet.

there was a woman
who played this & they
had her out of sight in
a bower of guatamote or
of willows while she played
so no one cd see her.

Aj. qaqqap, there is a
noise (e.g. of hand striking table),
Sp. suena.

Dos huesos que junto yo
para hit together & make a
sound is [illegible] qáqlëtf (vd.).
naqáqqala, my 2 bones thus.
qáqlaptf is also good —
2 ways to say it

noon qaqqaq naqaqla, estoy
sonando mi 2 bones.

Aj. paaxal, carrizo. Does
not mean whistle. Es de las
lomas ese carrizo. Kw. But
although she knows R. húykatf
(sic), thinks it is R. equiv. of
Aj. paaxal, and will not
approve *huykf. Thinks here is
only one variety of carrizo.

Aj. says of *paa'ál paTáaTʃ, cáscara de tortuga: está hecha aój'o ésta palabra. Ws. call it concha, not cáscara, in Sp., but n. what Indns wd call it.

Aj. never heard R. yaxomaq', to whistle.

Aj. nextʃ, wild gourδ, &c.
Sp. chilicayota (chd).
They say that pinole was made
of the seeds, only it was a bɛtδ
trouble to make it. And the leaves
and the fruit with the clothes, to
use as soap. N. D. mataxwáy
or like.

Aj. never heard R. nexwutʃ
gourδ rattle.

Aj. momma, dale vuelta,
revolve it! N. *momlaxaq.
N. R. momlaxpiʃ, bullroarer—
never heard.

noon
Aj. {manéeq'ayaq', yo di vuelta (I turned around with my auto). = noon púuna'q'. also gives noon púuna'yaq', yo ti vuelta (ev. itive).

Aj. moomq', da vuelta, it is revolving.

Aj. karraq, está tocando.
karra 'akárralay, toca tu
violin! kárralaj, violin.

Aj. hunkaq, lo chistles, está
chiflando. But huq arrancar.
huqxyam, arranca! No equiv. to
R. haqiq, to whistle.

Aj. never heard R. maaxul
or maahul, palma. There is a
worm which lives in palm
trees in Mexico which the
Mexicans eat and consider a
delicacy.

Aj. kw. 'aatat. thinks it is
yerba deloso — tecian no se arrimen
aj. por hay oso onde esta esa
fruta. Pt. 'aatatam.

Aj. knows aj. muukal,
it is a kind of manzanita tree
no da flor. It has blue flowers,
grows in the Sj.c. country, and
its bush looks somewhat like
xawa'wak bush.

Aj. never heard R. koolul,
great-berried Manzanita.

Aj. n. R. xaynit, headdress.
Never heard.

Aj. does not know R. maggaq,
to hold a meeting for ceremonial
purposes. X. the Aj. equiv.

Aj. 'amu'pom porú'xon, ya se juntaron. porú'q, se junta.
But hardly agrees to
porú'xJ, a meeting. But ev. o.k.
for yunxJ, meeting, is o.k., +
the 2 verbs go alike.

noon
Aj 'ataxma poru"aq, yo ~~juntélagente~~.
estoy juntando gente.

Aj. yunxtf, meeting.

Aj noon towaq [redacted] nuuta
kalaaka

Aj. nii tówwa[redacted]an, me
estan mirando.

Aj. tow tow, mira, mira!

Aj. yë'ítf qay towq,
toomaw'tf, el hombre no mira,
está ciego.

Aj. noon towyaq, yo ando
mirando.

Aj. palóov poqullam,
el hombre tiene buena vista.

Aj noon tëliwwalat,
yo lo voy a ver.

Aj. lamu'pam nii
tiliwwawan, ya me vieron.

Aj. payáamaŋa nii
Tëliwwak, siempre me miraban.
at first if used Towk instead
of tëliwwak, or I thought she did.

Aj. noon hati'q tëliwwalat,
yo fui a ver.

Aj. noon nem'xaq
tiliwwalat, yo vini a ver,

Aj. tfayíl'q, hay fiesta.
mixlat tfayíl'xtf páalaya,
↑short
va haber fiesta en pala.
tfayíl'xöön tfoo'ön tëmét,
↑ x
estan enfiestados todo el dia.
□ tfayílla'q or any causative
or transitive.

Aj. taranna', pan!

taránna' wos, ya lo pusieron.

'amu"an taranna'q, ya lo puse.

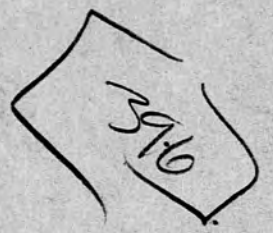


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CHAPTER 6

Aj. on Williams Bosc., edct. 7.



Aj. 'amú'p pavé'q pom'nóo'
noot, ya está sentado su capitan.
pom'nóo' means su patron
when no other words go with it,
The Aj. pavé'q = K. tawaq.
Aj. has no cons. of K. tawwaq,
está sentado.

Joez: May 6, 1933, Sotelo spoke of me
to Joez as Sotelo's 'eddax.
at my initiation, for Sotelo stood
up for me as sponsor as it were
and Pedro Venado acted as padre
madrina.

Aj. no'éddax, mi

The Aj. call Tcuache
máaneT, & the R. call
it náqtamatʃ. VS.

Aj. noon poy tʃaluppaq'
yo lo hice entar. ITʃaluupaq'
payáa moya tʃalúppama,
siempre lo hago entar.

Aj. Janannaq, canoes.

Aj. Jiikt carrying net.
also made these to fish with,
of red milkweed.

aj. wiitʃ, red milkweed.
nomíix, mio.

aj. ʧíivt, tabaco. N.B.
páavivat ca., but it may be
reconstructed as páavɛvt. Now
remembers, it is 'sand
popíiv, tabaco coyote.

Aj. never heard following ant sps.:

Aj. never heard K. Camaqqat
" " " wi'yawiŋ
" " " tuumal
" " " 'ántiviŋmal
'áanawila.

'áanawot or Aj.* 'áanaw'T.

Aj. 'áantama wopánna'ma

pe'éeya, ko'okó''ama,
↑not o ↑full syl

pa' wanáx 'atkwey'x,

they put Calif. Harvesting Ants
on his legs, they bite him
all over o here and there,
entonces sana el enfermo.

K. 'antaq, hormiguear,

totally

Tusero ó tusera?

Aj. In Calif. invariably
un tusero, un hormiguero.

yobqhtad, sósfmaTad. Ch. ch.
Instrumentals: jaBbaTaq

Aj: ʃaɣaʃɣaTʃ, espinoso.
Does not mean thorn. But
ʃaɣáaɣq, it espina with many
thorns. paɣaʃɣa, its thorn.
But noon ʃaɣálq, yo
me espiné. noon poy
ʃaɣallaq, yo lo piqué.
noon poy ʃaaɣa'q =
noon poy ʃaapaq, I press or
slap hortiga on his flesh. These
verbs are used only of application
of hortiga. niip {ʃokoyʃt / ʃoskmal}
{ʃaɣɣa'q / ʃaaɣa'q}, yo me hortigué
says both forms are used
with {big / little} hortiga.

Aj: Aglʸs mother said that she
saw muy antes when she was
a girl the Indʸs. rub dry ashes
on a place where superfluous
hair was growing on the body
and wd. then immediately pull
the hairs out with their fingers.
The Indian women used to get
rid of hairs on their bodies thus.
When inf. was a girl she had hairs
growing on the nape of her neck below
where the head hair ought to cease,
and has all her life wanted to
try this method on them, but has
never done so. And other
men dif not pull them out.

Aj. ʃaɣáayqap namúʃ,
tengo tieso (prickly) my beard.
non qapúllaqaq namúɣa
naqáppa'tal, I am mochando
(she ev. means pulling out by her
gestures) my beard hairs with my
clamshell-tweezers.

Aj. naqaaqam, my thigh.

Aj. never heard K. pujiiqat
or like. Says they call the
biceps muscle.

Aj. na'annaq, I burnt a person. But noon tikkaq ɣaant, I burnt the hay. tʃoo'an ɣaant na'q, todo el zacate se quemó. noon na'annaq ɣaant, yo quemé el zacate.

Aj. tëkiššakawon, They are branding him. Aj-noon tikkaq, I branded him (vd.). wonp tëkadik'q, he is already branded. pom'tikkala, their branding iron. tikka, light the lamp, prendelo! N. R. teki'naq ca.

Aj. ʻom toovʃan, tu escribes
Tho face of
But toovʃanʼʃ, I am
a hardening here.
writing. tóovʃanʼʃ, escrito.
Ch. ximpi natóovʃanla,
my pen, e.g. Obsv. tóovʃanlatʃ.

natóovpan, mi marca,
mi escribido (sic., ok.).
patoovpan, su marca (his
marking). Never heard R.
putooga, its yolk.

Aj. never heard R.
mataakiʃ, anvil stone. Wd.
tleyk
call it in Aj-A tot ~~oaf~~
nagáppalap nawaaʼay,
dame mi piedra para machucar
mi carne!

Aj. paakwoʃtʃ, estafiate.
↑long, never shortened

Ch. forever. Has seen them tie raw
leaves, they medio machucan the
raw leaves of estafiate as a
poultice, taking it off every 24
hours and washing the llaga with
romerillo decoction, which is bitter.
Hasi when a baby girl had a
chanza, a big sore full of matter,
on her neck below the back of her
left ear, and her mother cured
it with raw pounded estafiate
leaf poultices, and washing it
with romerillo concoction
each 24 hrs. when the
poultice was removed.

aj. ʔaláxvetʃ, la olla
no tiene nada.

Aj. noon yooxaq' yo lo
molí.

Aj pëlék [illegible] 'aaq
yooxq, parece que está motido.

Aj. yóoxalaʧ, [redacted]
el molino.

Aj. meʧá'ʃ poo 'éelapaʧ
mii'q, ndé está the bedrock
mortar? 'éelappa, at the
bedrock mortar. There was one
at Mision Vieja.

Inf. saw her Tio build a
hagkaff, sweathouse, and ed. make one,
one at S. Mateo, one at
Mision Vieja. They make
a mud plastered foliage ramada
against a bank.

Aj. knows only toopal pomá(h),
pestle. N. R. toopawut totally,
n. Aj. *tóopaw'T.

Aj. noon paa'aq, yo Tome,
paa'a, Toma, drink! noon
paa'aq maanët, yo Tomé el
Trot a no è na tune.
toloache. Ug. clearly that they
say maanët in Aj. and
ndqtamatf in R. Aj.
paa'awon maanët, they
are drinking Toloache.

Aj. kottfaq, lo tatema.
Knows weqemniq, lo tatemar
girls, Cut only as a R. word.

Aj. dn/. alcanzó a comer
panáak, the roasted mata
of Sp. Bayonet. It is very
good & sweet & one tubes as
much as one wants. But the
stalk is panáa'awol
ch. it is also roasted & eaten.

Aj. 'amúnk, Sp. Dagger, ev.

aj. ʔóʼóovT, azucar, dulce.

nosʼóov, mi azucar.

aj. takárgT, chichiquelite.
When real tender, boiled as
greens, ∇ ate. with «tote te Gellóta.
But put raw pounded
juice on tattoo lacerations.

a tattooed person they spoke
of as: ʼóonap ʼataax
waʃwálxanT, ese es gente
rayada. They showed desprecio
thej — es uno de estos rayados.

aj. péépvadat, &.
what the kids. pound up in
mortars to compose l estó'magu.
They ravnelven it with maanet.
they use maanet leaves for this, not the root.
Knows nothing
Very impt.
I tell inf. aT length of
made with lime. T minors.
She agrees that it is a gomitivo
T that any tabaco makes
gomitivo and be péépvadat.

aj. yúu la' letf, the
grass used as foundation &
inf's coiled basket.

aj. faamT, jacate. = R.

faamot.

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CHAPTER 8

aj. páawetʃ, seruk oak,
ese encino chamizo.

Aj. tennektʃ, fresada.
naténnektalan koTq, ne Tapo
en mi fresada. = koTqan
naténnektal. naténnekeyn wommaq
I, ich,
nafókmaya, I put my blanket
on top of or over my shoulders.
O.K. Thinks R. 'ofqa
must equal Aj. koTq. koTx,
tápate!

Aj. 'amu"an 'kottaq'
I put the blanket on him.

noon tootfanq
pakotxlapa, yo le mando
que se ponga fresada, d
command him to put a
flanket on. kotta put a flanket
l'ron

on him!

Aj. never heard R. fixeevic,
or nugxevki, my last backflap.

Aj. never heard R. pixeeviwut,
Pentstemon antirrhinoides Benth.

Aj. naté''alapa, mi mandif.
vd. a moment later vd.
naté''ala, mi mandif.
namiix qaak naté''ala,
yo tengo mandif. namiixam
pom qalaqon naté''alam,
↑short
yo tengo mandiles, sent. wholly vd.

Aj. noon te'aq natéssalay,
[not e
yo tengo puesto mi mandil.
Sp. tr. vd. te'a natéssalay,
[no v
tu mandil. can get
ponte
nd caus.
¤ te'q.

¤ téssanaq.
téssalat, fut.

Aj. never heard R. pickwat,
apron.

Aj. never heard R. tawaayiʃ,
rabbit blanket. Comments:
segun os la capa de los indios.
tried long.

Aj. never heard R. tʃiiwanaʃ,
fishnet.

Aj. never heard R. waanal,
rabbit net.

Aj. heard the word Aj.
yúula'pëŋ. also vs.
yúula'laŋ, of same mg.
these are appl. derivatives
Aj. yuula'q to pierce a needle
through a thing. Sp. ensartar.
See word for pierced potato,
vs. yuula'ŋ.

Aj. hawaaq, tiene puesto
melindre. antes se ponian
nama as melindre, no habia
Tapo, decian.

Aj. never heard R. *lemmeT',
melindre or similar ng. Ep.
'emma, patealo.
no

Aj. never heard R. xaynit, melindre.

Aj. mariqqaq, to transform th. mariqqa, cambeala. Cp. mariqqa ↑ no ✓
mayaqqa poyk, cambeala a él!
= máaya' poyk = mariqqa poyk.
↑ no ✓ ↑ ch.
these 3 verbs mean cambiar cosas, cannot be used? cambiarse from one house to another.

noon yee ca' 'ëvéy' kiiyay 'awóyk kiik, yo me voy a cambiar de esta casa a otra casa.

But 'awóyk 'exxak, to another ranch.

Aj. makwá''tʃ, la pulga.

= R. mokwá''tʃ etc.

Aj. pl. mokwá''tʃam.

Aj. ʃá'' alt, el piojo blanco, shirt louse. But feather apron pá'' alt. dupti.

Pl. ʃa''altam, pá''altam.

Muy bonito suena cuando uno está bailando brincando: [illegible] xxxxx

Aj. 'alát, piojo de la
cabeza Pl. 'aláátam.
Proto

Aj. nakwallam, mi
sobaco.
Aj. nakwalmaya pa'ettav,
in his left armpit.
Aj. pakwálmaya pa'étʃvaya
{miitʃq / koopq}, en su sobaco izquierdo
está metido. keepxant.
Aj. tʃuukl pateenek = R.
tʃuukat putaana
keepitʃ, Tanner Luckskin.
kuntʃ {'akú'mal / 'akú'tëkë},
= R. kunmal. kunya, loc.
nakún, mi saco.
Thal long
panétʃx miiq, vale. Kw.



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CHAPTER 9

Aj. on Williams Bosc., sect. 8.

[396]

Aj. poo'kon[illegible]o yeeya
Tch.

qawi'ik (Aj. wd not say
pa'awyak). Aj. yeeya pa'awwak,
se fue para el cuerno

Aj. pa' wona' ts'áax naya
= de repente
< R. 'ánkiya

tómmax tsëyitsyëtsë, and
↑now
Ev. = R. kan'ax, which inf. does
not know at all.

there she met Tsa.y.

pa'[illegible] poy tsëyitsyëts
maiqqax (= R. maiq(q)yax)

lavi"ax 'a hé'ymalë, el
↑ note that
Aj. has l
here for R.y.

hizo un burreon.

Aj. 'amú'p yapáq, the fire is
out.

póoxapa yapaqxan, solo se va
apagar. yapaqxlat, se va
apagar.

I put it up & it. many times
to explain betw. these 2 fut. forms. She cannot.

'i, peiiq'ala yapaqxlat,
vd. sent, ahorita se va apagar.

'aaf yapaqxlat, despues se
va a apagar.

patóo'k"ola yapaqxlat,
mañana | se va a apagar.
for the 1st time ch; July 18, 1933.

Not *patoow'qala at all.

Aj. noon yapaqqaq kut,
I put out the fire. yapaqqa,
apagalo!

Aj. toomat, white
thunderhead seen rising on
southern horizon July 18, 1933.

Aj. pella'q, ① patear, ②
bailar. Gives Aj. pella'q as equiv.
of R. tfalaw'iq, to dance, which has
no equiv. in Aj.

Aj. heel'q, está cantando.
given as equiv. of R. ~~nukwaaniq~~,
nukwaanqa ca., which is not used
in Aj.

Aj. knows R. peenaq ʦa,
woman sings, but n. Aj. equiv.

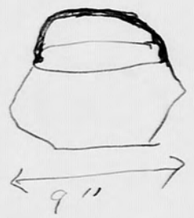
Aj. netʃmal papella',
baile de la vieja. ǂ papellax
napella', mi baile. noon
tʉkmaya 'aa'qʷot pélla'ya,
anoche estuve yo en un baile.

Aj. nagokkam, mi
hombro.

Aj. noon ~~[illegible]~~
kotí'q, yo estoy tapado.
asks why R. sent. says
the mere shoulder is covered.

Aj. 'aggot papó', cag(é)s
downfeathers.

Aj. ʾatáᵃx, person. tho
it sometimes sounds like ʾatáx, it is
really ʾatáᵃx, & can be said quite
long. July 17, 1933. patáᵃx,
himself, has the same phon.

Aj. showed me a basket 

of ev. Chinese manufacture, &
vg. that formerly it wd be called
canastito in the Aj. Sp. ~~but~~ but
called chiquihuite by the
Mexicans.

Aj. Dicen que hay sierpe en el mar, y en las Tomas tambien hay sierpe. Has never seen.

Aj. Once at Las Flores we slept in a wagon by telegraph wires, near Don Marcos' house, the newly built Visanita heard the newly built telegraph wires humming & told her older sister Venuta (sic) & go & tell Don Marcos Forster to get up, that he had un despacho. Don Marcos & wife were in bed (but told her & came in anyway. She entered & told him he had a despacho. He got up & put on his bata (nightgown) & went in where the telegraph was. He said.. Hermana, será para otro (to politely tell her it was not for him). A very funny story.

tr. intr.

Aj. nákkama mon' kɔ́txma,
ch., = Eng. or

se tapan (from the shadow of the buzzard).
Shd. be Kóttama, tr.
Ck. note mon, ch., sng. or.

nákkama patá^ax, se tapan.
half long, ch. forever.

Aj. patáṣk, su sombra, his
shadow. nataṣkya, en mi sombra.

Aj. Kóttama pom'tá^ax
pamooma
qay pakómmalap patáṣk
yanyá^avualaka, se tapan, so
ch. forever.
para que no los sombree la
sombra de una ava.

Aj. 'atáal wilxyam
paṣéyk monyay, a stork
(the bird que carrea los chiquitos)
flies pafuera de la playa.

Aj. {wílxyama (anda volando) / wílxma} 'atáal paṣéyk
monya pe' hittfakat
tfam'kwá^an, cuando un
satáal vuela afuera del mar, es mala
suerte. will not agree to R.
willaan. Aj. wilxma pe' qay
palóor (tfam'kwá^an), cuando vuela
es mala suerte.

Aj ye'ítj potkwéy'qala

pe'nóo paalak yeen, cuando
se va morir el hombre, yo me
voy in pa Pala.

ye'ítj tee qay takwéy'x
pe' qay nóo yéem paalak,
si el hombre no hubiera muerto,
yo {no me iba / no me hubiera ido} pa Pala.

good sent. 'avá
tee páal 'miixmaxan

pe' tjaa'am 'ayaalënëk
qálmaxan, si hay agua aquí
estamos bien.
yaaqwa paal, no hay agua.
tee páal miixma 'ayáalënëk tjam'qalma,
pe' qay paal miix, si habria agua,
estuvieramos bien, pero no hay agua.

Aj qwá'qwa'wat [not o at all.
un grande media prieta,
como un buchote tiene, dice
de noche qwaqö, y va gritando
allá arriba cuando pasa. Kw. ch.
Called in Sjc. Sp. el cuacua,
pero yo no sé si es nombre o no
mas le dicen así. Pero cualquier
te va decir, porque es muy
conocido que el dice kwáqw.

THE

PAPERS OF

JOHN PEABODY HARRINGTON

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(Keywords): John P. Harrington; Volume 3; A Guide to the Field Notes: Native American History, Language and Culture of Southern California/Basin; Culture; Reel #; Content of Reel Number
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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