

Letter No. 1 **LODGES** Before the Indians belonging probably some forty; but these are a fair sample of their names, in to the greater part of this county

were known to the whites, they comprised as it were one great family under distinct chiefs. They spoke nearly the same language, with the exception of a few words; and were more to be distinguished by a local intonation of the voice than anything else.

Being related by blood and marriage, war was never carried on between them. When war was consequently waged against neighboring tribes of no affinity, it was a common cause. The following are the principal lodges or rancherias. With their corresponding present local names:

Yang-na Los Angeles Sibag-na San Gabriel Isanthcag-na Misión Vieja Sisitcanog-na Pear Orchard Mr. White's Farm Sonag-na Acurag-na The Presa Asucsag-na Azusa Cucamog-na Cucamonga Farm Rancho del Chino Pasinog-na La Puente Awig-na Chokishg-na The Jabonería Carpenter's Farm Nacaug-na Santa Catalina Pineug-na Rancho Ybarras Pimocag-na *Toybipet* San José Hutucg-na Santa Ana Aleupkig-na Santa Anita Rancho Los Feliz Maug-na Hahamog-na Rancho Verdugos Cahueg-na Cahuenga San Fernando Pasecg-na Ranchito de Lugo Houtg-na Suang-na Suanga Pubug-na Alamitos Tibahag-na Cerritos

There were a great many more villages than the above,

Palos Verdes

San Clemente

Chowig-na

Kinkipar

Harasg-na

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which it will be observed that, with the exception of two, they all terminate in gna or na.

Jurupa, San Bernardo, etc., belonged to another distinct tribe possessing a language not at all understood by the above lodges; and, although reduced by the Spanish missionaries to the same religion and labor, they never mixed their blood, they being considered much inferior, and called Serranos or Mountaineers. They look upon them to this day with great disdain.

That these names formerly had a signification there can be no doubt of. But even the oldest now alive confess themselves ignorant of their meaning.

The chief of each lodge took its name followed by ie, with sometimes the alteration of one or more final letters. For instance, the chief of Asucsagna was called Asucsagnie. That of Sibagna, Sibavie.

The title of a chief's eldest son was *Tomear*. Of his eldest daughter, Manisar.

Their huts were made of sticks, covered in around with flag mats worked or platted, and each village generally contained from 500 to 1500 huts. Suanga was the largest and most populous village, being of great extent.

It probably may not be out of place here to remark that this tribe had no distinguishing appellation. And it is almost certain that many other tribes are similarly situated; for the so-called Cahuillas have been named by Spanish missionaries through the mistake of taking the word to designate the people. Whereas Cahuilla signifies nothing more than *master*.

Letter No. 2 **LANGUAGE** Two examples of their verbs, in It is not the intention here, the present, past, and future tenses, either to compose a vocabulary of will suffice to show their formation. their words, nor yet a grammar to I hear Non im nahacua their language. Yet probably an Thou hearest O-a nahacua insight to a few terms, and their for-He hears Mane nahacua mation, may not be uninteresting to I hear Non him nahacua some. Thou heardest O-a him nahacua They have a great many liquid He heard Mane him nahacua sounds, and their gutturals are so I shall hear Nop wom nahacua Thou shalt hear O-pam nahacua softened down as to be quite agree-He shall hear Mane pam nahacua able to the ear. In the following exam-I speak Nou im sirauaj ples, *i* has the sound of *ee*, *u* of *oo*, *e* of Thou speakest O-a sirauaj a as in fare, a of a as in father, ay of i as He speaks Mane sirauaj in *ire*, and *gn* is sounded as in French. I spoke Non him sirauaj Thou spokest O-a him sirauaj Pucú He spoke Mane him sirauaj 2 Wehé I will speak Nop uom sirauaj 3 Páhe Thou wilt speak O-pam sirauaj 4 Watzá He will speak Mane pam sirauaj 5 Mahár Pabáhe 6 It will be perceived that neither 7 Watzá caviá the person or tense alter the verb, but 8 Wehés wátza the pronoun preceding it. 9 Mahár caviá 10 Their language is simple, rich, Wehés mahár 11 Wehés mahár coy pucú and abounding in compound expres-12 Wehés mahár coy wehé sive terms. Although they have Once Pucushe words denoting to desire, to like, to **Twice** Wehés possess, to regard, to have an affection 3 times Páhes for, and to esteem; yet they have no 4 times Watzáhes 5 times Maháres word to express love. At the same 10 times Wecés maháres time they have many phrases to 20 Wehés wehés mahár which we have no equivalent. 30 Páhes wehés mahár Their innumerable stories are 40 Watzáhes wehés mahár all legends, and more than half 50 Maháres wehés mahár 100 believed; being of incredible length Wehés wehés maháres wehés mahár and containing more metamorphoses There is Woni than Ovid could have engendered in There is not Yahay his brain had he lived a thousand Ehé Yes years. Everything is Oriental, even to No Hay the language. – Their fables are few Ι Nóma and short. We may perhaps be tempt-Thou Oma He or she Mane ed on some future occasion to give a Man Woróyt couple of their traditions, one of their Woman Tocór legends and a fable, as an example. Boy Quiti Their language has deteriorat-Black Yupiha ed so much since the conquest, that Arawatay White Ked Quaóha the present generation barely com-Blue Sacasca 린민리민리 prehend a part of what one of the Yellow Payuhuwi "old standards" say, when they speak Green Tacape 리디리디디 the original tongue. There is now at The sun **Tamit** San Gabriel an old woman named The moon Moar Bona, who takes pride in speaking The stars Zoót Woze Dog sometimes the "Court language" to Coyote Ytur the "young ones," to stultify their Bear Hunar intelligence. Zucat Deer

Letter No. 3 **GOVERNMENT, LAWS AND PUNISHMENTS** The government of the not agree, an impartial chief was people was invested in the hands called in, who heard the stateof their chiefs; each captain comments made by both, and he alone manding his own lodge. The comdecided. There was no appeal from mand was hereditary in a family. If his decision. Whipping was never resortthe right line of descent ran out, they elected one of the same kin, ed to as a punishment; therefore, nearest in blood. Laws in general all fines and sentences consisted in delivering money, food and skins were made as required, with some If a woman proved unfaithfew standing ones. Robbery was never known among them. Murder ful to her husband, and he caught her in the act, he had a right to kill was of rare occurrence, and punished with death. Incest was likeor wound her without any intervention of chief or tribe. And anywise punished with death; being one hurting him made it a crime held in such abhorrence, that marfor which he stood amen-able to riages between kinsfolk were not the captain. But what was more allowed. The manner of putting to generally practiced, the injured husband informed the wife's paradeath was by shooting the delinquent with arrows. All prisoners of mour that he was at liberty to keep her. He then went and took posseswar, after being tormented in a most cruel manner, were invarision of the lover's spouse and lived with her. The exchange was ably put to death. This was done considered legal, and no resource in the presence of all the chiefs, for was left to the offending party but as war was declared and conductsubmission. ed by a council of the whole, so Until the age of puberty, they they in common had to attend to were under the control of their the execution of their enemies. A parents; in default of these, of their war dance on such an occasion nearest relatives. But from the age was therefore grand, solemn and of puberty upwards, they came maddening. under the jurisdiction of the chief. If a quarrel ensued between If a seer or wizard (they had two parties, the chief of the lodge no witches) was known or suspecttook cognizance in the case, and ed of having made away with anydecided according to the testimony one, the chief had no jurisdiction produced. But, if a quarrel over him, because he conversed occurred between parties of diswith the Great Spirit. But other tinct lodges, each chief heard the seers could do him the damage witnesses produced by his own people; and then, associated with they saw fit, in their capacities as the chief of the opposite side, they such. passed sentence. In case they could 리민 리민 리민 리리리리리리

Letter No. 4 **RELIGION AND CREED** They believed in one God, accustomed to hear the whites the maker and creator of all things, make game of their ceremony, and whose name was (and is) held so he does not care about giving an sacred among them, as hardly ever explanation which he knows will to be used; and when used, only in be laughed at. a low voice. That name is *Qua-o-ar*. The porpoises were believed to be intelligent beings, created for When they have to use the name the purpose of guarding the world, of the Supreme Being on any ordinary occasion, they substitute in its and whose duty consists in going stead, the word Y-yo-ha-rivg-nain, round and round the earth to see or "The Giver of Life." They have that all is safe. The owl was held in deep reverence, and supposed to only one word to designate life and soul. predict death, by screeching near The world was at one time in the residence of the doomed one. It a state of chaos, until God gave it was never killed. The crows advised them when a stranger was its present formation; fixing it on the shoulders of Seven Giants, coming on a visit. made expressly for this end. They They believed in no resurrechave their names, and when they tion whatever; either in particular move themselves, an earthquake is cases, or a general one; but the the consequence. Animals were transmigration of the souls of wizthen formed; and lastly man and ards for a time into the bodies of woman were formed separately animals, particularly of the bear, is from earth, and ordered to live firmly believed in. together. The man's name was Each lodge had a church, called Yobagnar, which was circular Tobohar, the woman's Pabavit. God ascended to Heaven immediately and formed of short stakes, with afterwards, where he receives the twigs of willow entwined basket soul of all who die. fashion, to the height of three feet. They had no bad spirit con-This church was sacred, but was nected with their creed; and never consecrated nevertheless every heard of a "Devil" or a "Hell" until time it was used. This took an the coming of the Spaniards. entire day, being done by the seers It has been a current belief in in a succession of different cerethis country, that the Indians of it monies. There was also an unconworship the "bald-headed eagle," secrated one used for the purpose as a GOD. There is no such thing. of rehearsing in and teaching chil-The Indians make "feasts" to dren, dedicated to this end, to the eagle on account of a tradition, dance and gesticulate. Having nothing to care about their souls, it which states it formerly to have been a remarkably clever, industrimade them stoical in regard to ous man, chief of a large tribe, and death. The only services perwho, when dying, told his people formed in their churches werethat he intended becoming an asking for vengeance on their eneeagle, and that he bequeathed mies; giving thanks for a victory; them his feathers, to be employed and commemorating the worth of 리민민민민 비민민민민 at their feasts and ceremonies. their dead relatives. Feasts are in consequence held in The only ones admitted into honor of his memory; and great the church were the seers and capreverence is shown to the bird. tains, the adult male dancers, the Now, ten to one if an Indian boys training for that purpose, and at the present day be asked if they the female singers. But on funeral worship the eagle as a god, he will occasions the near relatives of the answer, yes! Because he is deceased were allowed to enter. 민민민민민민민민민

Letter No. 5 FOOD AND RAIMENT

The animal food in use among them was deer meat, young coyotes, squirrels, badgers, rats, gophers, snakes, raccoons, skunks, wildcats, the small crow, the blackbirds, hawks, ground owls, and snakes, with the exception of the rattlesnake. A few eat the bear, but in general it is rejected, on superstitious grounds hereafter to be mentioned. The large locust or grasshopper was a favorite morsel, roasted on a stick at the fire. Fish, whales, seals, sea otters, and shellfish, formed the principal subsistence of the immediate coast range of lodges and islands.

Acorns, after being divested of their shell, were dried and pounded in stone mortars, put into filters of willow twigs worked into a concave form, and raised on little mounds of sand, which were lined inside with a coating of two inches of sand; water added and mixed up, then filled up again and again with more water, at first hot, then cold, until all the tannin and bitter principle was extracted. The residue was then collected and washed free of any sandy particles it might contain. On settling, the water was poured off. After being well boiled, it became a sort of mush, and was eaten when cold. The next favorite food was the kernel of a species of plum which grows in the mountains and islands, called by them, islay (pronounced eeslie). Some Americans call it the mountain cherry, although it partakes little either of the plum or cherry. It has a large stone, to which numerous fibers are attached, pervading the pulp, of which there is very little. Its color, when perfectly ripe, inclines to black, and very much like that in Mexico is called the ciruela. This, cooked, formed a very nutritious, rich, saccharine aliment; and looked much like dry boiled frijoles. Chia, which is a small, gray, oblong seed, was procured from a plant apparently of the

thistle kind, having a number of seed vessels on a straight stalk, one above the other, like wild sage. This, roasted and ground into meal, was eaten with cold water, being of a glutinous consistency, and very cooling. Peppergrass seed was also much used, the tender stalks of wild sage, several kinds of berries and a number of roots. All their food was taken either cold or nearly so, which, of course, tended to preserve the teeth. Salt was used very sparingly in their food, from an idea that it had a tendency to turn their hair gray.

The men wore no clothing, but the women in the interior had a deerskin wrapped round the middle, while those on the coast had sea-otter skins put to the same purpose. Their covering at night consisted of rabbit skins, cut square and sewed together in the form of a bedspread. Rings or ornaments of any kind were never attached to the nose, although all of the Indians of Buenaventura and Santa Barbara used them. The men inserted a reed or a piece of cane through each ear; while the women wore regular earrings, each of which was composed of four long pieces of a whale's tooth, ground down smooth to a cylindrical form of eight inches in length, and half an inch in diameter. These were hung with the feathers of the hawk and turkey buzzard, from a ring made of the oblong shell. Their necklaces were very heavy and large, consisting of innumerable strings, of various lengths, of their money beads, of beads made of black stones, and pieces of whale's teeth, ground round and perforated. They used bracelets on both wrists, of very small shell beads.

During the season of flowers, the females and children decked themselves in splendor; not only entwining them in the hair, but stringing them with the stalks and leaves, making boas of them.

Letter No. 6 MARRIAGES

Chiefs had one, two or three wives, as their inclinations dictated. The subjects only one. When a person wished to marry, and had selected a suitable partner, he advertised the same to all his relations, even to the nineteenth cousin. On a day appointed, the male portion of the lodge, and male relations living at other lodges, brought in a collection of money beads. The amount of each one's contribution was about twenty-five cents. All the relations having come in with their share, they (the males) proceeded in a body to the residence of the bride, to whom timely notice had been given. All of the bride's female relations had been assembled, and the money was equally divided among them; the bride receiving nothing, as it was a sort of purchase. After a few days the bride's female relations returned the compliment by taking to the bridegroom's dwelling baskets of meal made of chia, which was distributed among his male relations.

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These preliminaries over, a day was fixed for the ceremony, which consisted in decking out the bride in innumerable strings of beads, paint, feathers and skins. On being ready, she was taken up in the arms of one of her strongest connections, who carried her dancing towards her sweetheart's habitation. All of her family, friends and neighbors accompanied, dancing around, and throwing food and edible seeds at her feet every step, which were collected in a scrabble as best they could by the spectators. The relations of the man met them halfway, and taking the bride, carried her themselves, joining the ceremonious walking dance. On arriving at the bridegroom's (who was sitting within his hut), she was inducted into her new residence by being placed alongside of her husband; while

baskets of seeds were liberally emptied on their heads, to denote blessings and plenty. This was likewise scrambled for by the spectators; who on gathering up all of the bride's seed cake, departed, leaving them to enjoy their "honeymoon," according to usage.

A grand dance was of course given on the occasion, where might be seen warriors and hunters in full costume, making their various gestures in character, indicative of their respective callings. The old women took a part in the dance either as if carrying of game, or of dispatching their wounded enemies, as the avocation of their husbands called for. The younger portion of the women and old men sat around as singers.

The wife never visited her relations from that day forth, although they had undebarred leave to visit her.

In case her "lord" ill used her, and continued to beat her in a cruel manner, she gave advice of it to her kin, who in consequence collected together all the money which had been paid in at the marriage, and taking it in deputation to the husband's hut left it with him, leading off the wife. They immediately married her to another.

The last case of bigamy or rather polygamy, was in the one of the chief's from Santa Catalina; who was ordered by the priest to San Gabriel, and there baptized. He had three wives, the first of which was allowed him, and the others discarded. The priest joined him in the holy bands of matrimony according to the form of the Catholic Church; which to him appeared highly ridiculous. He is still alive and now resides at San Fernando; his name, as known at present, is Canoa, or Canoe; he is still a captain and accounted a great wizard.

Letter No. 7 **BIRTHS AND BURIALS** she privileged to share her Immediately on the birth of a child, the mother and infant were husband's bed. baked, or in other words purified. If a child was born to a chief, In the center of a hut a large hole the old women immediately was dug; an immense fire was kinassembled, and washing it in dled therein, and large stones heatwater, drank the same, with great ed until red hot: when nothing but gusto. They then had a dance hot embers and the aforesaid around the happy father, chanting all the while the future renown of stones remain, bundles of wild the little one. tanzy are heaped on, and then the whole is covered with earth, with When a person died, all the the exception of a small aperture in kin collected to lament and mourn the middle. his or her loss. Each one had his The mother had to stand own peculiar mode of crying or over this hole, with her child howling, as easily distinguished, wrapt up in a mat, funnel fashion, the one from another, as one song while cold water was gradually is from another. After lamenting introduced into the opening. This awhile, a mourning dirge was generated great quantities of sung, in a low whining tone, accompanied by a shrill whistle, steam, which was so hot at the commencement as to cause the produced by blowing into the tube patient to leap and skip not a little, of a deer's leg bone. Dancing can hardly be said to have formed a while it produced profuse sweating afterwards. part of the rites, as it was merely a When no more steam was monotonous action of the foot on produced, the mother and child the ground. lay down on the heap of earth, and This was continued alternately until the body showed signs were well covered up until the steaming process was renewed. of decay, when it was wrapt up in Three days was the term of purifithe covering used in life. The cation, and morning and evening hands were crooked upon the the times for sweating. No food breast, and the body tied from was allowed to the mother during head to foot. A place having been that time, and her drink (water) dug in their burial place, the body was warmed. She was now was deposited, with seeds, etc., according to the means of the allowed to eat of everything at discretion, except animal food, which family. was debarred her for the period of If the deceased were the head of a family, or a favorite son, two moons. the hut in which he died was Her diet at length completed, three pills were prepared, of the burned up, as likewise all of his size of a musket ball, compounded personal effects, reserving only of one part meat and one part wild some article or another, or a lock of tobacco. These were administered hair. This reservation was not as a to her, swallowed, and from hencememento of the deceased, but to make a feast with on some future forth she was declared free to eat meats of any kind. But not until occasion, generally after the first harvest of seeds and berries. her child could run around was

Letter No. 8 **MEDICINES AND DISEASES** Their medical men were esteemed broke off and eaten. Lime was supposed as wizards and seers, and called A-hubnot only to clean the stomach, but likesu-voi-rot. They not only cured diseases, wise the bladder. but created them; they poisoned people Strangury was cured by steaming with herbs and ceremonies, made it rain the patient as in the purification of when required, consulted the good spirit women after parturition; only that and received answers, changed themmarshmallows were used instead of selves into the form of divers animals, tanzy. Immediately after, a very large and foretold coming events. All of this ball of masticated tobacco was given, was firmly believed by the people, and which caused great depression and in consequence their seers were held in relaxation of the nervous system, often dread and deep reverence. times producing the desired effect. If In regard to the diseases then not, blood was drawn by sucking the prevalent, inasmuch as syphilis was abdomen immediately over the region of unknown, brandy and its associates the bladder. This operation was performed with many prior rites, such as unused, and high living at a low ebb, their nosology was very limited. smoking to the Great Spirit, pressure and rubbing of the part with the hands, Toothache seldom or never troubled them, for which reason they carried the and a song, every verse of which conteeth perfect to the grave. Rheumatism cluded with was cured by applying a string of blis-Nom im manoc, im manoc, ters to the part affected, each about the Nom im manoc, im manoc, size of a ten-cent piece. Yobarse! The blister used was made of the I do, what I am doing, fuzz of dry nettle stalks, rolled up and I do, what I am doing. compressed, put on and made to adhere Oh Church! Even the name of the Deity was not with spittle. Fire being applied, it burned like spunk, and when one went invoked in this, but in the place of worout another was lit. The blisters formed ship. were immediately opened. Bites of snakes were cured by the Lumbago was cured by making application of herbs and ashes to the the patient lay on his back for twenty or wound; and herbs, ashes, and the fine dust found at the bottom of ants' nests thirty hours on hot ashes and giving a bolus of wild tobacco, to insure vomitgiven internally. ing, herbs administered and manipula-The hair was at times plastered all tions of the seer, accompanied by a song. over with red clay, which was allowed to Local inflammation was treated remain twenty-four hours on and was by drawing blood from the surrounding then washed off. This was supposed to parts by scarifying with sharp pieces of impart a gloss and prevent it from splitflint. Paralytic affections, stagnation of ting. To cure baldness, (chilicothes) were the blood, and loss of action in the limbs burned to a charcoal, ground to paste were cured by whipping with bunches and rubbed into the grain of the scalp, of nettles; as likewise by drinking the morning and evening. juice of the thornapple (Datura stramoni-The seers (as medicine men) colum) which produced an ebriety of three lected the poison used for dipping the days duration. - Decline (of very rare heads of arrows. Fire was supposed to occurrence) was treated by giving, for a destroy its hurtful properties; conselength of time, the meat of mud turtles, quently the flesh of animals killed with cooked. poisoned arrows was eaten without any They were well acquainted with misgivings. The truth of the matter is lime in medicine, and made it from that said poison contained nothing viru-빌린린린린 shells; but not aware of its presence in lent, it being only gall boiled down to rocks. It was pounded up with wild the consistency of honey.-The seers pretobacco and used immediately if intendtended not only to be acquainted with ed to produce a nauseous intoxicating poison which destroyed life, by giving it feeling, but in a more agreeable state it internally, but also with others whose was powdered up well and kneaded tact alone produced death, some being into thick cakes, kept, and when instantaneous, and others requiring one, required, a piece of the requisite size two, or even twelve moons to operate. 민민민민민민민민

Letter No. 9 **CUSTOMS** A great number of their young and the only exclamation amounting men being hunters, they of course to anything like an oath was *niómare*! had their peculiar superstitions. which simply means bless me! During a hunt they never tasted food; Animosity between persons or nor on their return did they partake families was of long duration, particof what they themselves killed, from ularly between those of different an idea that whoever ate of his own tribes. These feuds descended from game hurt his hunting abilities. father to son until it was impossible Before going on a hunting expedition to tell how many generations. They they stung themselves all over with were, however, harmless in themnettles, more particularly the eyes, selves, being merely a war of songs, the lids of which were opened to composed and sung against the conintroduce the leaves. This was done flicting party, and they were all of the to make them watchful, vigilant and most obscene and indecent language clear sighted. The skin of a deer's imaginable. There are two families at this day whose bad feelings comhead and neck was put on their own, menced before Spaniards were even and on seeing game they would feign to be grazing - lifting up the head dreamt of and they still continue occasionally to stare about. By such yearly singing and dancing against each other. The one resides at the means they approached so near as to make the first arrow generally "tell." Mission of San Gabriel, and the other To make them hardy and at San Juan Capistrano; they both endure pain without wincing (for lived at San Bernardino when the cowardice as to corporeal suffering quarrel commenced. During the was considered, even among the singing they keep stamping on the ground to express the pleasure they women, as disgraceful) they would lie down on the hill of the large red would derive from tramping on the ant, having handfuls of them placed grave of their foes. Eight days was in the region of the stomach and the duration of the song fight. They saluted each other on about the eyes. Lastly, to insure a full dose, they swallowed them in large meeting by saying avá aha? how are you? To which the other, if well, quantities, alive! responded by answering tehépko; but A small string of buckskin was tied around the neck of those who if unwell, by *chainoc*. On parting they were swift of foot. When a girl came bid no good bye; the one merely said to the age of puberty, it was a joyful yamu uimí, I am going; to which the occasion for her relations. She underother answered, mea! Go! went a purification in the same man-In regard to painting themner as women did at childbirth, selves, they had different grades according to the occasion. Warriors accompanied by singing and all were and dancing parties were painted informed of her being marriageable. The children were not without with different colors. Young females some education, for if an adult asked in "love" painted sparingly on the a boy or girl for a drink of water, they cheeks with red ochre. Women to the middle age and a little over, when were not allowed to put it to their lips until the other had satisfied his required to be in the sun, put it on plentifully all over their features, to thirst. If two persons were in conversation, a child was not permitted to prevent their getting sunburnt. Summer was considered to pass between them, but made to go have commenced whenever the round them on either side. No male from childhood upward was allowed croaking of frogs was heard. This, to call his sister liar even in jest. The with the sun's declination north and south, served them to reckon long word for liar being yayare. The name of God, as before periods by; but short time was reckoned by days and months. mentioned, was never taken in vain,

Lesson No. 10 CUSTOMS

Boys were trained to carry messages from one chief to another, and they continued in that service until worn out. It required a retentive memory.

They were not much given to travel, for they only relate of one traveler, who left his people and proceeded north until he came to where the geese breed. And even he appeared to have possessed the organ ascribed to his genus; for on returning, he reported having fallen in with a nation whose ears reached to the hips! With another of diminutive stature; and finally, with a people so perfect, that they would take a rabbit or other animal, and merely with the breath inhale the essence; throwing the rest away, which on examination proved to be excrement!

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They had only names for the four cardinal points of the compass, to wit:

North Fúmi South Kitámi East Crúmoi West Páymi

They were acquainted with the North Star, which was called *rómi*.

When a church feast was held – for instance in commemoration of the dead – they rehearsed with the tyros for eight days previous, in unconsecrated place of worship. All being ready, the seers took an entire day to consecrate the church; this done, the feast commenced on the second day. The singers (women) were seated in a circle around the church, leaving only the doorway free. The men and children, adorned with eagle and hawk's feathers, and a plentiful supply of paint laid on

the face, neck, arms, and upper part of the body, proceeded to dance, being governed in the operation by numerous gestures, both of hands and feet, made by the seers. Each dancer represented some animal in his movements; but the growl given simultaneously at the end of each verse, was for the bear.

At the four quarters of the compass, poles of some ten feet in length were placed upright with a string at the end, on which feathers were filed, forming a sort of banner. Food was furnished the performers in abundance, at short intervals, and this continued six days and nights.

They sung songs in praise of the deceased, and sung others to the destruction of his enemies. They danced to his memory, and did the same to the destruction of his foes.

On the eighth day the church was more adorned than before. When no more feathers could be stuck around, they placed them on their persons in profusion. The old women were employed to make more food than usual, and when the sun was in its zenith, it was distributed, not only among the actors, but to the spectators likewise. After eating, a deep hole was dug, and a fire kindled in it, when the articles reserved at the death of relatives were committed to the flames; at the same time, baskets, money, and seeds were thrown to the spectators, as in the marriage ceremony. During the burning process, one of the seers, reciting mystical words, kept stirring up the fire to ensure the total destruction of the things. – The hole was then filled up with earth and well trodden down. The feast was over.

Letter No. 11 TRAFFIC AND UTENSILS Although money in the strict latter furnishing deer skins and sense of the word did not exist seeds in exchange for money, fish, among them, they had an equivasea-otter skins and soapstone pots. lent, consisting of pieces of thick Hemp was made from rounded shells, less in diameter nettles, and manufactured into nets, fishing lines, thread, etc. than a five-cent piece. These had a hole in the center and were strung Needles, fish hooks, awls and on long strings. Eight yards of many other articles were made of these beads (for they were also either bone or shell, although for used as such) made about one dolcutting up meat, a knife made of lar of our currency. Their mode of cane was invariably used. Mortars measuring consisted in metering and pestles were made of granite, about sixteen inches wide at the from the knuckles of the left hand, to the point of the middle finger, top, ten at the bottom, ten inches thence round to the wrist, back high and two thick. Sharp stones again to the end of the finger, and and perseverance were the only thence round to one inch above the things used in their manufacture, and so skillfully did they combine wrist. This quantity was called pucú ponco, and a real of Spanish the two, that their work was currency received the same name. always remarkably uniform. Double that quantity was called Their present clay pots were at that time unknown: the wehé peca, as also were two reals; Spaniards taught them their manuthree times the quantity was called páhe ponco; four times, sayaco; five facture. times, mahár ponco; six times, baba-Their pots to cook in were made of soapstone of about an *he pacp,* and seven times, which was watzá caviá or páhe motke, fininch in thickness, and procured ished their count. from the Indians of Santa Catalina; the cover used was of the same On account of their having no "eight times," they now adopt material. Their baskets made out the Spanish economy, and say puen of split rushes are too well known peso, one dollar. They had thereby to require description; but though a circulating medium and legal waterproof, they were used only tender to transact business, when for dry purposes. The vessels in barter could not be employed. use for liquids were roughly made of rushes and plastered outside Considerable barter and trade was carried on between those of the and in with bitumen or pitch, coast and those of the interior, the called by them *sanot*. 린린린린린 리민리민리

Letter No. 12 **SPORTS AND GAMES**

These were few, and all of a gaming nature. The principal one was churchúrki or peón as it is called by the Spaniards. It consists of guessing in which hand a small piece of stick was held concealed by another. Four persons on a side composed a set, who sat opposite each other. They had their singers, who were paid so much a game, and an umpire who kept count, held the stakes, settled disputes and prevented cheating. He was paid so much a night, and had to provide the firewood. He was provided with fifteen counters, which were of reed and eight or ten inches long. The guessers never spoke, but giving the palm of the left hand a sharp slap, with the right pointed with the finger to the side they guessed contained the *peón*. Those who guessed right, won the peón, and the others gained a counter each, and so on, until they possessed all the counters or lost all the *peones*, when the opposite side took the counting part.

The *peón* was white, of an inch or so in length; but they had also a black one, which, to prevent fraud, they had to remove to the other hand on changing, so as always to retain one in each hand, to show when called upon.

This was their favorite game, and they sometimes bet their all on it. It still continues to be their ruling passion to bet at this game in preference to any other; for the bystanders take as much interest and wager as heavily as those principally concerned.

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Another game, called chachaukel, was played between two. The counters consisted of 50 small pieces of wood, stuck on end in the ground in a row, and two inches apart, with a pointer for each player to show his stage of the game. Eight pieces of split reed, with the under side blackened, were thrown, points down, and as many white sides as came up, counted to the thrower; but where all came up black, they counted also. To throw eight entitled the player to another throw.

The adversaries counted from opposite ends, as if one's count came to that of the other, the rule was for the party caught to commence anew; which prolonged the game sometimes to a great length.

A game called hararicuar consisted in rolling a ring, and two persons threw long lances of reed, and if the ring lay on one or the other, so it counted. Three times constituted a game.

The last I shall mention is wauri, in which one person placed under a basket eight pieces of reed (painted on one side) as he thought proper; while another made corresponding marks on the ground. They were then compared to see whether the guess was right or not.

Football was unknown until after the conquest, when they learned it of the Indians of San Diego.

Letter No. 13 TRADITION

There were seven brothers married to seven sisters, according to their respective ages, who lived in a large hut together. The men went daily to hunt rabbits and the women to gather roots of flags for food. The husbands invariably returned first and on their wives' arrival invariably reported "bad luck" in their hunt, with the exception of the youngest, who, without fail, handed his wife a rabbit. Consequently the poor women fared badly as far as animal food was concerned. This continued, as a daily occurrence, for a long time, until in a conference held by the females they were convinced that they were cheated by their partners. Considering that it was so very strange that nothing was ever killed except by the youngest, they determined to arrive at the truth. Accordingly they agreed that the youngest sister should remain at home on the morrow, under pretext of having a pain in her jaw, and so watch the return of the party. Next day the men as usual took their bows and arrows and set forth. The six sisters then departed, leaving the other concealed among the flags and rushes at the back of the hut in such a position as to command a view of everything transacted within.

Several hours before sunset the hunting party returned laden with rabbits which they commenced roasting and eating, except one which the youngest put apart. The others called him a fool and bade him eat the remaining one, which he refused to do, saying he still had some affection for his wife and always intended to reserve one for her. More fool you, said the others; we care more for ourselves than for these root-diggers. On the conclusion of the feast, the bones were carefully gathered together and concealed in a suitable place on the outside.

After some time had elapsed, the youngest wife arose and presented herself to the men in the hut, to their great surprise. On being asked where she came from she answered: I have been asleep at the back of the house, having had to remain behind from a pain in the jaw, but am now better, as the sleep did me good. After a while the women came home, and running up to their sister, inquired after her health.

They soon found an opportunity to leave the hut and inquired the result of the espionage, besides visiting the deposit of bones. They cried a great deal and talked over what they should do. Let us turn into water, said the eldest. That would never do, responded the rest, for in that case our husbands would drink us. The second proposed being turned into stones, which was rejected on the ground of being troden upon by the fraternity. The third wanted they should turn to trees, which was not acceded to because they would be used for firewood. Everything proposed was put aside on account of some defect until it came to the turn of the youngest. Her proposition to change themselves into stars was objected to on account of being seen, but overruled as they would be out of reach.

They proceeded to the lagoon, where they daily collected flag roots and constructed a machine (impossible to describe) out of reeds, and ascended to heaven and located themselves at the Pleiads. These seven stars still retain the names of the originals.

Only the youngest brother appeared to be vexed at the loss of his spouse, seeking her daily in the woods. One day, on going to the edge of the lagoon, bewailing his hard fate, the sisters had compassion on him. They instructed him how to use the machine they had made, and receiving him on the high, placed him apart, as the constellation Taurus shows. The Indians still retain a song about these seven stars.

Letter No. 14 TRADITION AND FABLE Among the most curious of bystander's recommending the dose their traditions was the following: to be given, the child said, "No! It is bitter." He was called Mactutu, and The Girl Enamored of the Lightning every day became more and more wise, arguing with all the old men Four brothers and a sister lived and seers on divers subjects, always to the discomfiture of their allegatogether in a hut and were very fond of each other. The young men were tions and prostration of their wisprincipally engaged in hunting. The dom. After gaining a victory he girl, whose name was Chukit, had always told them it was useless to refused many offers of marriage. dispute with him, as he was the Son After a while she became melancholy of God. and fond of solitude and appeared to The chiefs and wise men of the be enamored of the lightning, after tribe at length determined to put him expressing a desire to possess it. to death. He was aware of it and ban-Her eldest brother in the course of tered them continually by saying, time perceived that she was with "Put me to death, but in three days child, and taking the others into the I will arise again!" After many consultations his woods, spoke as follows: "Brethren, I perceive with sorenemies hit upon a plan which row that our sister has been harmed; destroyed him completely; for they said among themselves, if we burn she holds no intercourse with the his body, how can he rise again, seeyoung men of our village, therefore ing that he is consumed! He was one of you has done this evil. – Which of you is it? Speak!" accordingly burned alive, and his The three declared themselves body dissipated. He never appeared innocent, and each one mentioned his more. having had his suspicions regarding Some Indians after this said, "There is no God," because they had his fellows. They concluded at last to ask their sister, which was done. destroyed him; but the greater part "Who is the father of your child," said, "No! we have only destroyed his body, for his soul ascended to said the eldest on their return to the Heaven!" hut. Bursting into tears, she denied ever having had any connection with man, but stated that above seven *The Coyote and the Water* moons previous, having wandered into the woods saying ever and anon A coyote, which, like all the rest of to herself "would that the lightning his kin, considered himself as the were mine!" that the lightning came most austere animal on the face of the out of a cloud and flashed over her, earth, not even excepting man himwhen she perceived a strange sensaself, came one day to the margin of a tion of cold pass like a piece of ice small river. Looking over the bank, through her brain into the abdomen. on seeing the water run so slow, he That she had subsequent intercourse addressed it in a cunning manner, "What say you to a race?" "Agreed with it, always producing the same effect. to," answered the water, very calmly. 리민민민 After some time the pains of The coyote ran at full speed along the labor commenced and a man child bank until he could hardly stand was born. The midwife having asked from fatigue, and on looking over the for something to cut the navel string, bank, saw the water running smoothto the astonishment of all, the child ly on. said, "No! It will hurt me!" According He walked off with his tail to the Indian custom all new-born between his legs and had something children are given urine to drink for a to reflect upon for many a day aftermedicinal purpose, and on a wards.

Letter No. 15 LEGEND

In the lodge of *Muhuvit*, which lay behind the hills of San Fernando, once lived a chief connected with the following legend, who was a great wizard and enchanter. He had a son and daughter. The daughter was goodlooking and possessed, as her father and brother did, a most astonishing head of hair, which, when loose, trailed on the ground. She however possessed a niggardly disposition, and moreover was lazy. After a while the chief of Hahamogna (Verdugos) asked her in marriage, and was accepted.

In due time she presented her husband with a daughter. Shortly after, she proved herself to be a glutton as well as parsimonious, for the people were commanded every day to bring rabbits, ready roasted, for her to eat, and she devoured the whole, without ever offering the lookers-on a single morsel. This caused universal discontent, so much so that the wise men of the village consulted together and at last urged the chief to send her home.

"Do with her as seemeth best," said the husband.

So, on a second consultation, the old men determined to put her to death instead of putting her away, fearing her father.

"What shall be done with the child?" asked the seers.

"Let it die with the mother!" answered the husband.

Orders were given the next day to have no water brought from the wells to their huts, but that all should go there and drink when so inclined. The rabbit-hunters were likewise instructed to stuff the game, before cooking it, with all kinds of reptiles. A large basket used for bringing water was placed in the last hut of the village and filled with urine. The hour having arrived for her to

eat, the rabbits were presented, according to custom. On this occasion, however, she proceeded differently than in the habit of doing; for pulling out the leg of the toad she enquired what it was. "It is part of a quail," replied someone. "Then eat it," said the victim. "No, eat it yourself," was the response. Pieces of lizards and other disgusting matter came to light, with the same result, until she finished the mess. This repast gave her great thirst, and she asked for water. Not procuring it there she proceeded from one habitation to another in quest of it, with the same success. At last she arrived at the extremity of the lodge, and on receiving the proffered dish with eagerness, and at three draughts she finished it, with the exception of a little which she reserved for the child. For ten days did the same thing occur; at the end of which time, finding all the hair of her head and eyebrows gone, for it fell off by drinking the urine, and moreover that she was wasted in flesh and wrinkled, she determined on leaving and going to her father's. So taking her child in her arms, she left the hut secretly.

After proceeding some distance, she repented having done so, exclaiming, "What a fool I am to carry this burden, as if he liked me so much!" Throwing it away, she went on her road; but after going on a short way, she looked back and saw the infant, with its arms stretched out toward her; her heart relented at the sight, and returning, she again took it up, saying, "Thou hast committed no sin, that I should revenge myself upon thee." She went on and on, until extreme fatigue from her load brought her to stand; when observing a large rock close by, she took the child by the heels and

Letter No. 15 (continued/2) **LEGEND**

dashed its brains out. The blood still exists, visible on the stone to this day. Still some Indians maintain that the child did not die, but turned into a squirrel. On she went, alone, sad and slow, until she came to where her mother preserved her seeds in the woods, and she crept into a large basket, called a chamuca, capable of containing about sixteen bushels.

Not long after her arrival, came the mother to procure a supply of seeds and acorns, and putting her hand in at the mouth, she touched her daughter, and not being aware what it was, gave a scream. "Yes!" said the daughter, "be afraid of me, after the injury you have done me in marrying me to a man who cared nothing about me!" The mother approached, but could scarcely recognize her own daughter, and heard from the beginning to end the tale of her sorrows. The parent then said, "I will got to thy father and inform him," which she did.

The father being informed by his wife, secretly, he proceeded with her to the place of deposit, taking his daughter food and drink. This they did day after day, and herbs were administered to her, to restore her, and purge her from the filth she had eaten. Her head was also cured by the oil from a black berry growing on the seacoast, called hamisar. In four moons the wrinkles had nearly disappeared from her face, and her hair reached to her waist.

At this state of her cure, she was commanded by her father to go daily and bathe in her brother's bathing place. She did so, but the brother soon began to note how turbid the water was when he came to bathe. He became sad in consequence, and more so when he saw a hair in the water, which,

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on measuring with those of his own, was not one third their length. He spoke to his mother, but she threw no light on the subject, being anxious to conceal with her husband the daughter's return until her shame and sickness had both passed away. The son, going to his bath one day sooner than usual, caught his sister in the water, but he knew her not. Taking her by the leg, he threw her out, saying, "So it is you who daily disturb my well. Be gone!" In doing so, he beheld her nakedness, which caused her so much shame that she wandered off, and traveling to the seashore, drowned herself.

The brother, well satisfied with himself, returned home and told his mother of having found an unknown woman in his bath, how he had thrown her out and had seen her nakedness. The parents left the hut and went in search of the daughter, but without success. "Shame has driven her away. Where can we find her?" said the wife. The husband answered not, but taking a willow twig, he made a ring of it, covering it with buckskin; this he threw to the north, but the ring returned to him. He then threw it south, and back it came again; then east, with the same result; but when he threw it west, it kept on. The father followed it up in all its crooks and turns until he saw it enter the ocean. "She has drowned herself from shame, but deeply shall she be revenged," said he.

On arriving at home, he informed his wife, who cried bitterly, much to the astonishment of all the lodge, who knew not what had occurred.

He called all of his people and told them to go a-hunting, stop out all night, and take his

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Letter No. 15 (continued/3) **LEGEND** son along. The son was then commenced crying out and wailadvised of the party he was to join, ing in piteous terms - they were all stone blind! "Now it is my turn to and dressed in all his ornaments, finery and money beads. They set laugh," said the chief and he proout and obeyed orders, by sleeping ceeded toward their village. in the mountains, having a large Going to the west side of the fire to warm themselves at. lodge, he transformed himself into A little before daylight one of a huge eagle, and proceeded, flythe old men let loose a screech ing close down to the ground. The owl, which he had brought concry was immediately raised among cealed and which was no other the people of "Catch the eagle!" but an old woman who was taking than the boy's father. This caused general consternation, and all fled care of two children while their save the young man himself. mothers were off, begged them not Immediately an enormous bird to do so, as it was not an eagle, but called by the name of cuwot (but a wizard; at this they only laughed, which was the father again) carbut the old woman covered up the ried him up into the air. Seeing children with a basket to keep this, the people came running them from harm. back, exclaiming, "The cuwot has They soon caught it, and saycarried off the chief's son!" On ing, "Let us pull its wings off," put it into execution. The moment its coming to the spot, his bones fell among them, which were gathered wings were separated from the up and buried. body a gush of blood poured out A few days after this, a man from one side, and another of was seen approaching the village; green water from the other. Fever the chief went and met him and bilious vomiting commenced, "Where dost thou come and killed all, save the old woman from?" asked the chief. and children. The eagle soared, "From Hahamogna" without his wings, to the clouds, and the chief was never heard of (Verdugos). "Ah!" said the chief. "How more by his people. are they getting on there?" The old woman had to bury "Very well, indeed; the capthe dead, as she best could, and tain there is about to take a new rested contented in raising the chilwife, and in consequence a great dren, who consisted of a boy and a feast is progressing." girl. When old enough, she made a "Be it so," said he, "they have bow with arrows for the one, had their laugh, now I shall have teaching him how to use it, and a mine, and we will all perish flat basket for the other, showing together." her how to clean seed for food. When of age, she married them, He took the road to the village, and before arriving there, he and they lived happily together. fell in with all the women gather-The girl's disposition altered very ing prickly pears. He asked one of much after her marriage, for her the women to do him a favor of husband being a great hunter, she sifting a basket full of tunas over never lacked meat; and yet, with his eyes. She objected and he perall, she refused to supply the old sisted, until her companions told creature with animal food. The old woman, to be revenged, placed an her to comply; but no sooner had she done so, than all of them awl made of deer's bone, with the

Letter No. 15 (continued/4) **LEGEND** and insisted on accompanying her. point upwards, where the young "I will risk it," said the spirit, takone usually sat. It came near killing her, and it was again placed ing him up, "but forget not that no earthly eye ever did, or ever will in her pool for bathing, with a like consequence. At last she informed see us." her husband, telling him moreover They passed over an immense sea, and ultimately that she expected to be made way with, in which case he would be reached the land of spirits, where apprised of it by a few drops of he heard a myriad of voices in uniwater falling on his left shoulder. son say in sweet tones, "It smells Being out a-hunting one day, of an earthly substance, sister. the fatal sign was given. Throwing What hast thou brought hither?" down his bows and arrows, he The wife spirit confessed having hastened home, and inquired for brought a human being. "Take him his spouse. away," exclaimed the voices, "Poor thing, she is dead!" which, though all around him, still answered the hag, "and I have he saw nothing. She pleaded his buried her there," pointing to the being allowed to remain, on the ground of superior qualities to the grave. "Bad woman, thou hast common herd, as well as for huntmurdered her," said he, snatching ing powers. "Let us try him," said up a billet of wood to kill her with, the voices. He was ordered to bring down a feather from the top but she was too quick for him, for in a moment she was converted of a pole so long as hardly to be into a gopher, and burrowing in visible, which made him hesitate. the earth. "Fear not," said the voice of his wife, "but look not down in thy For three days and nights did he lie upon her grave, lamentascent." He accomplished it, and ing her loss. On the third day he was given a long hair to split from end to end. This likewise was a observed a small whirlwind arise from the grave and immediately hard task, but the wife told him to have faith. He had faith and the disappear. Shortly after another arose and exhausted itself quickly. difficulty was overcome. Lastly, he A third made its appearance, of a was commanded to make a map large size, and proceeded to the on the ground of the constellation south. This he followed up, and at of the Lesser bear, and show the every step he perceived it augment exact situation of the North Star. in its proportions. Still going on in Now he had on earth often seen pursuit, he at length saw footthe seers draw the required map, but he knew nothing about doing prints in the sand where it passed over. "It is my dear wife," it himself. His wife once more lent exclaimed he, and the more he her aid, and he performed his job urged forward, until he had gone satisfactorily, for the spirits cried 리민민민민 an immense distance. out, "Well done, our brother-inlaw." Nothing now remained but A voice at length proceeded from the cloud saying, "Return to give proof of this hunting abiliback, husband mine, for I am not ties; and in order to assist him, as formerly. No earthly thing ever four spirits went along to drive the came where I am going; remember deer in his tract. It was not long before he heard the cry of "There I am dead to the world." He, however, could not be persuaded they come!" but nothing could

Letter No. 15 (continued/5) **LEGEND**

he see during the entire hunt, notwithstanding the number of advices he had. He was hooted at on his return, but allowed another trial of his skill. A third and last trial was allowed on the intercession of his wife, who told him he must now kill something. He declared it impossible if game could not be seen; to which she replied, "You have doubtless observed black beetles when ahunting; these are deer, kill them!" He went out, the cry was raised as before, "Here they come." Beetles came swarming along, he killed one, and in an instant a fine buck was lying at his feet. Encourage by this, he went on slaying, until voices bade him desist. All he killed was lifted in the air and carried home but he saw nothing of the porters, though their shadows were visible on the ground. Great joy was manifested at his success, for he heard them saying, "Sister, no one, as thou knowest, was ever permitted to return to earth; death, thou art aware, exists not among beings in Tucupar (Heaven), but our brother-in-law is unable to participate in the pleasures we partake of, on account of the grosser materials of which he is composed. It is permitted out of compassion to him that thou return again to earth." And addressing the husband the voices added, "Go thou with thy wife, but remember thou must not have intercourse with her until after three days; for a punishment awaits thee, if disobedient."

They left the spirit realms and traveled on earth; still she was

invisible to him, until at night, having made a fire and lain down, he perceived a short distance off the outline of his wife, asleep. They traveled the second day in the same manner, and he again made fire, and on lying down he saw her more distinct than the previous night. On the third night, she was perfectly plain. He could stand it no longer. "Wife of my bosom!" exclaimed he, and at the same time he clasped in his arms a billet of rotten wood! He remained a sorrowful wanderer on earth until the day of his death.

Here ends a legend, firmly believed in, which is selected from many others, as giving a good idea of their mode of thinking, belief, etc. It is faithful to the text, but the conversations, being tedious, are curtailed.

Some persons affirmed that the woman did not kill her child, but that it became a squirrel. This is reported as having caused much bloodshed between the contending parties of belief.

The bird called *cuwot* is strenuously believed in, at the present day. It is never seen, inhabits the mountains, and is nocturnal. Its cry is simply *cu*, and it often carried people away.

In regard to the woman's returning to life, they say it never would have happened, as the whole affair was merely a Heavenly ruse, out of compassion to the man, to get him back to earth, so as to appear again among them in his proper form as a celestial being.

<u> 리민리민리민리민리민리민리민리</u> Letter No. 16 FIRST ARRIVAL OF SPANIARDS these having again fled to the The Indians were sadly afraid when they saw the thicket, at the first appearance of Spaniards coming on horseback. their coming. Harsh measures Thinking them gods, the women obtained for them what they ran to the brush, and hid themsought, but the women were conselves, while the men put out the sidered contaminated, and put fires in their huts. They remained through a long course of sweating, still more impressed with this idea, drinking of herbs, etc. They neceswhen they saw one of their guests sarily became accustomed to these take a flint, strike a fire and comthings, but their disgust and abhorrence never left them till mence smoking, having never seen it produced in this simple manner many years after. In fact every before. white child born among them for a long period was secretly strangled An occurrence however soon convinced them that their strange and buried! The whites made them a visitors were, like themselves, mortals, for one of the Spaniards number of presents prior to using any means to convert them; the leveled his musket at a bird and presents were never refused, but killed it. Although greatly terrified at the report of the piece, yet the only those consisting of goods effect it produced of taking life, led were put to any use whatever. All them to reason, and deduce the kinds and classes of food and impossibility of the "Giver of Life" eatables were rejected and held in to murder animals, as they themabhorrence. Instead therefore of selves did with bows and arrows. partaking of them, they were buried secretly in the woods. They consequently put them down as human beings, of a nasty Two old Indians, not long white color, and having ugly blue since dead, related to me the cireyes! This party was a small one, cumstance of having once assisted and soon left; having offered no when boys to inter a quantity of violence, they were in consequence frijol and Indian corn, just received not disliked. They gave them the from the whites. Some length of time afterwards, being out in the name of *Chichinabros*, or reasonable beings. It is a fact worthy of notice, woods amusing themselves, they that on becoming acquainted with came where the articles were deposited. Their surprise knew no the tools and instruments of steel used by the Spaniards, they were bounds when they beheld an infinity of stalks and plants unknown likewise called *Chichinabros*, which to them, protruding through the shows the estimation in which earth which covered the seed. they held them. They communicated the fact at Another event soon convinced them of their visitors' morhome; it was ascertained to be the tality, for shortly afterwards they case, and the wizards pronounced 리민민민민 received another visit from a larger it white witchcraft! Even panocha, party, who commenced tying the of which they are now so fond, hands of the adult males behind was declared to be the excrement their backs; and making signs of of their new neighbors. their wish to procure women –

Letter No. 17 **CONVERSION** the neighborhood. The present site, Having now given a brief however, was not chosen until some sketch of the manners and customs of time after a building had been erected the Indians, prior to their acquaintance with reasonable (?) people, and at the "Old Mission," which was intended to have been the principal having noticed the first impression establishment. The now San Gabriel produced by their appearance on the aboriginals, I shall continue a letter or River was named El Rio de los two more, so as to give an idea of the *Temblores* (the River of the state they were brought to by the for-Earthquakes), and the building mation of the Missions of San Gabriel referred to, La Misión de los Temblores. and San Fernando. Still the former Those names were given from the frequency of terrestrial convulsions at shall serve as a guide in reference to everything; although on a smaller that time and for many years after. scale, the same will answer for the They were not only monthly and latter, or, in fact, any other establishweekly, but oftentimes daily. ment of the kind in California. The brand for marking animals However, I may as well remark was a T with an S on the shank, like that no attention whatever will be an anchor and entwined cable, to paid to dates – and the text is as relatexpress temblores. Even after San ed by the old Indians, or as noted by Gabriel was founded, no other iron the writer himself. was ever adopted. The site occupied by the When the priest came to found principal building of the mission, the the mission, he brought a number of vagabonds, under the name of solvineyards and gardens was at the conquest of this country, a complete diers, to carry out the proposed plan. forest of oaks, with considerable Some of these were masons, carpenunderwood. ters, etc. The priest having converted The water, which now compossome few by giving them cloth and ribbons and taught them to say Amar es the lagoon of the mill (one mile a Dios, they were baptized and coopand a half distant), being free like erated in the work before them. everything else to wander and meander where it pleased, came down into Baptism as performed, and the the hollow nearest to the mission, on recital of a few words not underthe Angeles road. This hollow was a stood, can hardly be said to be a concomplete thicket, formed by version; nevertheless, it was producsycamores, cottonwood, larch, ash tive of great advantage to the misand willows; besides, brambles, netsionaries, because once baptized, they tles, palma cristi, wild roses and wild lost "caste" with their people, and had, nolens volens, to stop with the grapevines lent a hand to make it oppressor. This, of course, was put impassable, except where footpaths down by the padre as a proof of the had rendered entrance to its barriers influence of religion on their minds, a matter more easy of accomplishment. This hollow, cleared of all and the direct interposition of the Virgin Mary! Poor devils, they were encumbrance, served to raise the first the Pariah of the West! Not one word crops ever produced at the mission, and although now a washed waste of of Spanish did they understand – not one word of the Indian tongue did gravel and sand, nevertheless, at that time it rejoiced in a rich black soil. On the priest know. They had no more idea that they were worshiping God the side of this hollow, stood the than an unborn child has of astronolodge of Sibagna (San Gabriel). Bears innumerable prowled about their dwellings and large quantities of deer Numbers of old men and sported in the neighborhood. The women have been gathered to the dust of their fathers – and a few still present quantities of deer sported in

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Letter No. 17 (continued/2) **CONVERSION**

remain whose whole stock of Spanish was contained in the never-failing address of "Amar a Dios!" And whose religion, as Catholics, consisted in being able to cross themselves, under an impression it was something connected with hard work and still harder blows. Baptism was called by them soyna, "being bathed," and strange to say, was looked upon, although such a simple ceremony, as being ignominous and degrading.

We are, of course, unable to say that the severe measures adopted emanated from the priest; still there can be no doubt he either winked at the means employed by his agents, or else he was credulity personified! Baptism could not be administered by force to adults, it required a free act; so taking an Indian as guide, part of the soldiers or servants proceeded on expeditions after converts. On one occasion they went as far as the present Rancho del Chino, where they tied and whipped every man, woman and child in the lodge, and drove part of them back with them. On the road they did the same with those of the lodge at San José. On arriving home the men were instructed to throw their bows and arrows at the feet of the priest, and make due submission. The infants were then baptized, as were also all children under eight years of age; the former were left with their mothers, but the latter kept apart from all communication with their parents. The consequence was, first, the women consented to the rite and received it, for the love they bore their offspring; and finally the males gave way for the purpose of enjoying once more the society of wife and family. Marriage was then performed, and so this contaminated race, in their own sight and that of their kindred, became followers of Christ (?).

The Indians, from the beginning, never offered resistance or flew

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to arms, although they had ofttimes distinguished themselves in warfare with other tribes. At first, surprise and astonishment filled their minds; a strange lethargy and inaction predominated afterwards. All they did was to hide themselves as they best could from the oppressor.

From the first misnamed conversion until the arrival of Fray José María Zalvidea, they knew nothing about the various rites and ceremonies daily performed, and in which they took a part. No explication was, or could be offered, for the Indians only learned a few words of Spanish, and the padres none of their language. The soldiers, it is true, picked up a smattering of the Indian tongue, but such words only as to enable them to gratify with more ease their lust and evil propensities, and not to afford instruction.

But the Padre José María, who was a man of talent, and possessed of a powerful mind, which was as ambitious as it was powerful, and as cruel as it was ambitious – formed a new era in their existence. In a short time he mastered the language and reduced it to grammatical rules. He translated the prayers of the Church, and preached every Sunday a sermon in their own tongue. His translation of the Lord's Prayer, commencing with Ayoinac (Our Father), is a grand specimen of his eloquence and ability.

He gave them, thereby, an insight of the Catholic religion, but did not in one iota alter their own. His predecessors had done nothing of the kind, and his successors, Padre Jose Bernardo Sanchez and Padre Tomás Estenaga, contented themselves in having their sermons translated sentence by sentence, to the neophytes, through an Indian interpreter, named Benito. On the death of Padre Tomás, the custom ceased.

Letter No. 18 FIRST MISSIONARY PROCEEDINGS Having, at length, a different branches of industry carried on. And being likewise sufficiency of neophytes to build with, ground was cleared and laid well acquainted with agriculture, off; adobes were made and laid up; and some of the required trades, their services were invaluable. timber, cut in the neighboring mountains, was hauled; and at last The women were no less a proper covering being required, useful, for they taught the young tule or flags were put on, tied with female Indians to sew, and they nettle hemp made by the Indians, became most expert at the which formed a thatched roof suitbusiness. Last and not least in the able for present exigency. The eyes of many besides priests, they church had a steeple to it, which instructed the older heads in the art of cooking, making of chocolate was afterwards taken down, having sustained damage during an paste, preserves, and other edible earthquake. The present belfry was knickknacks unknown for some time previous to our missionary substituted instead. In after years, not only were friends. other buildings erected, but tile Water was brought to irrigate manufactured, and placed on all of the crops, from numerous little the edifices, including four rows of streams, and more produce was new double houses, forming three raised than necessary for the sustestreets for the married portion of nance of all. The neophytes were the community. Living in houses, supplied with blankets and some few cotton goods, but not to any however, did not suit their tastes; they were always vexed and great amount. annoyed with them, and debarred Indians of course deserted. the satisfaction of burning them up Who would not have deserted? according to usage, when their Still, those who did had hard times observances demanded it. of it. If they proceeded to other All this while, the former missions, they were picked up small stock of animals were careimmediately, flogged and put in irons until an opportunity presentfully herded and were augmenting ed of returning them to undergo greatly. other flagellations. If they stowed Vine slips, fruit trees, and pulse, etc., were procured from themselves away in any of the Lower California. The first vinerancherías, the soldiers were monthly in the habit of visiting yard planted consisted of 3000 them; and such was the punishvines. It retains the name of *Vina* ment inflicted on those who Madre, and from it sprang all the present generation of vineyards. attempted to conceal them, that it A better class of people than rarely was essayed. Being so prothe low vulgar soldiers, both men scribed, the only alternative left them was to take to the mountains, and women, were induced to emi-grate from Sinaloa and Lower where they lived as they best California. They were a great could, making occasional inroads acquisition, as were likewise a few on the mission property to main-Indians from the latter place, who tain themselves. They were styled had been well instructed by the huídos, or runaways, and at times "Jesuits" in various arts. The men were rendered desperate through among the newcomers served as pursuit, and took the lives of any mayordomos and overseers in the suspected of being traitors. They

리민리민리민리민리민리민리리 Letter No. 18/ (continued/2) THE FIRST MISSIONARY PROCEEDINGS missions established there, which were always well informed of all passing at the mission. They someare now, I am sorry to say, reduced times, when things got too hot, to ashes. went as far as the Tulares. The more valuable part of A considerable quantity of the works consisted of those treatbooks, to compose a library, were ing on Theology and Law, with a brought from the College of San scanty number of rather curious, Fernando, in Mexico, and a numquaint manuscripts; the balance ber of additional contributions being antiquated and erroneous productions on natural history, were received during the time of Zalvidea and Sanchez, from the geography, etc., imparting little or no information. The best the same source, and also, some by library has, long ere this, either purchase from Lima. I cannot say been stolen or destroyed, and the much for the collection – it being nothing to compare with remnants refuse at the present time, consistof the Bibliothekes I have examing of some three or four hundred ined in Lower California, in the volumes, is mere rubbish. 리민리민리 린린린린린

Letter No. 19 NEW ERA IN MISSION AFFAIRS

On the arrival of Padre Jose Maria Zalvidea, cattle were plenty, as were likewise horses, mares, sheep, and hogs. Cultivation was carried on to considerable extent, but it was to him that the after splendor of San Gabriel was due. He it was who planted the large vineyards intersected with fine walks, shaded by fruit trees of every description, and rendered still more lovely by shrubs interspersed between - who laid out the orange garden, fruit and olive orchard so-built the mill and dam o- made fences of tunas (Cactus opuntia) round the fields – made hedges of rose buses – planted trees in the mission square, with a flower garden and sun dial in the center – brought water from long distances, etc. .

He likewise remodeled the general system of government, putting everything in order and to its proper use, and placing every person in his proper station. Everything under him was organized, and that organization kept up with the lash!

Thus people were divided into various classes and stations. There were vaqueros (cowboys), soap makers, tanners, shoemakers, carpenters, blacksmiths, bakers, cooks, general servants, pages, fishermen, agriculturists, horticulturists, brick and tile makers, musicians, singers, tallow melters, vinaderos (vineyard keepers), carters, cart makers, shepherds, poultry keepers, pigeon tenders, weavers, spinners, saddle makers, store and key keepers, deer hunters, deer and sheep skin dressmakers, people of all work, and in fact everything but coopers, who were foreign; all the balance, masons, plasterers, etc., were natives.

Large soap works were erected; tanning yards established; tallow works, bakery, cooper, blacksmith, carpenter, and other shops; large spinning rooms where might be seen 50 or 60 women turning their spindles merrily; and looms for weaving wool, flax and cotton. Then large storerooms were allotted to the various articles which were kept separate. For instance, wheat, barley, peas, beans, lentils, chickpeas, butter and cheese, soap, candles, wool, leather, flour, lime, salt, horsehair, wine and spirits, fruit, stores, etc., etc.

Sugar cane, flax and hemp, were added to the other articles cultivated, but cotton wool was imported.

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The ranchos belonging to the mission were put on another footing, as were the sheep farms. A house was built at San Bernardino, and other exterior operations carried out. – The principal *ranchos* belonging at that time to San Gabriel were San Pasqual, Santa Anita, Azusa, San Francisquito, Cucumonga, San Antonio, San Bernardino, San Gorgonio, Yucaipa, Jurupa, Guapa, Rincon, Chino, San José, Ybarras, Puente, Misión Vieja, Serranos, Rosa de Castilla, Coyotes, Jabonería, Las Bolsas, Alamitos and Cerritos.

A principal head *mayordomo* commanded and superintended over all. Claudio López was the famed one during Padre Zalvidea's administration, and although only executing the priests' plans, in the minds of the people he is the real hero. Ask anyone who made this, or who did that, and the answer on all sides is the same: *El difunto Claudio!* And great credit is due him for carrying out, without flogging, the numerous works set before him.

Letter No. 19 (continued/2) NEW ERA IN MISSION AFFAIRS

There were a great many other *mayordomos* under him, for all kinds of works, from tending of horses down to those superintending crops, and in charge of vineyards and gardens.

It is strange no medical man was kept on the establishment, as the number of people was great, and the stock of medicines very large. They were provided not by the pound, but by the quintal! Not in gallons, but in barrels full! Still all the dependence for medical aid (with the exception of midwives) was either on a casual foreigner passing, or on the stupidity of some foreigner employed on the premises. I know not why, but an Anglo-Saxon in those days was synonymous with an M.D. Many an extranjero who never before possessed sufficient confidence in himself to administer even a dose of Epsom, after killing, God knows how many, has at length become a tolerable empiric. One thing in favor of the sick was, that after a lapse of years, the greater part of the drugs lost their virtue.

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Indian alcaldes were appointed annually by the padre, and chosen from among the very laziest of the community; he being of the opinion that they took more pleasure in making the others work, than would industrious ones! From my own observation this is correct. They carried a wand to denote their authority, and what was more terrible, an immense scourge of rawhide, about ten feet in length, plaited to the thickness of an ordinary man's wrist! They did a great deal of chastisement, both by and without orders. One of them always acted as overseer on work done in gangs, and accompanied carts when on service.

The unmarried women and young girls were kept as nuns, under the supervision of an abbess, who slept with them in a large room. Their occupations were various; sometimes they sewed or spun, at others they cleaned weeds out of the gardens with hoes, worked at the ditches or gathered in the crops. In fact, they were jacks or jennies of no trade in particular. The best-looking youths were kept as pages to attend to table and those of most musical talent reserved for church service.

The number of hogs was great and were principally used for making soap. The Indians, with some few exceptions, refused to eat pork, alleging the whole family to be transformed Spaniards! I find this belief current through every nation of Indians in Mexico. Why should they, without being aware of it, have each selected the hog more than any other animal to fix a stigma upon? It probably may be from its filthy habits; or, can something appertaining to the Jews be innate in them?

At San Francisquito, near the mission, were kept the turkeys, of which they had a large quantity. The dovecote was along side of the soap works, and in an upper story, affording plenty of dung to cure leather and skins with.

The padre had an idea that finery led Indians to run away, for which reason he never gave either men or women any other clothing (including shirts and petticoats) than coarse frieze (xerga) made by themselves, which kept the poor wretches all the time diseased with the itch. If any handkerchiefs or cotton goods were discovered among them, the same was immediately committed to the flames.

Letter No. 19 (continued/3) **NEW ERA IN MISSION AFFAIRS** He was an inveterate enemy He was not only severe, but to drunkenness, and did all in his he was, in his chastisements, most cruel. So as not to make a revolting power to prevent it, but to no purpicture, I shall bury acts of barbaripose. He never flogged, however, while the influence of liquor lastty known to me through good ed; but put them into the stocks, authority, by merely saying that he must assuredly have considered under care of the guard, until sober. Finding the lash alone was whipping as meat and drink to of no avail, he added warm water them, for they had it morning, and salt to the dose, which was noon and night. given until it ran out of the mouth Although so severe to the Indians, he was kind in the again! It was of no use, the disease extreme to travelers and others. was as incurable as consumption. Having found out the game There being so much beef, mutton, pork, and poultry, with fruits, vegpracticed in regard to destroying the children born to the whites, he etables and wines, that a splendid put down all miscarriages to the public table was spread daily, at same cause. Therefore, when a which he presided. Horses to ride woman had the misfortune to on were at their service, and a good bed to sleep on at night. bring forth a stillborn child, she was punished. The penalty inflict-Whenever ready to start either up ed was, shaving the head, flogging or down the coast, horses and a for fifteen subsequent days, iron servant were at command to go as on the feet for three months, and far as the next mission. having to appear every Sunday in Having brought the estabchurch, on the steps leading up to lishment, and everything connectthe alter, with a hideous painted ed with it, to the climax of perfecwooden child in her arms! tion, he had still calculated on He had no predilection for doing more. He purchased large wizards, and generally (as some quantities of iron, with the intention of railing in all of the vineone or another was always reporting evil of them), kept them yards and gardens. But, alas! Even chained together in couples and Catholic societies are not proof well flogged. There were, at that against the "capital sins" they so period, no small number of old strongly condemn. Envy and jealmen rejoicing in the fame of witchousy stepped in and prevailed. He craft, so he made sawyers of them was ordered by his superior to the all, keeping them like hounds in Mission of San Juan Capistrano. couples, and so they worked, two The loss of his favorite hobby capabove and two below in the pit. sized his reason, and after linger-On a breach occurring ing for many years in a disturbed religious state of mind, he at between man and wife, they were fastened together by the leg, length expired, regretted by all who knew his worth and gigantic until they agreed to live again in intellect. harmony.

Letter No. 20 BETTER TIMES

The Padre José Bernardo Sánchez had, for some time previous, been a colleague of Zalvidea but attended only to matters connected with the Church. On the translation of Padre José María to San Juan he became his successor. He was of a cheerful disposition, frank and generous in his nature, although at times he lost his temper with the strange, unruly set around him.

He was a great sportsman and capital shot, both with rifle and fowling piece. Although no one could complain of Zalvidea, in regard to his kind treatment, still there was a certain restraint in his presence, arising from his austerity and pensiveness, which even custom did not erase from the mind. Padre Sánchez was different; his temper was governed according to circumstances. In ecclesiastical affairs, his deportment was solemn; in trade he was formal; in the government of the mission, active, lively and strict; in social intercourse he was friendly, full of anecdote, fond of a joke, even to a practical one. Picnic parties were of weekly occurrence and generally held at the mill, when, independent of a yearling heifer baked under ground, many other good things reigned on the table.

I cannot refrain from relating an anecdote connected with those parties of pleasure, as it shows the relish the old man had for anything ludicrous. A few of the actors are still alive, but the greater part have been gathered with the padre, to the dust they sprang from.

Don J. M. M., an old Spaniard, who had large commercial relations with the missions, having a negro cook, called Francisco, who was science itself in all relating to the kitchen, the priest, and M. made up a plan to carry out a joke at the expense of their guests. So having procured a fine fat little puppy, he was stuffed and roasted in a manner that would have tempted the most fastidious epicure to cut and come again. This was brought on as a last course under the name of lamb, with an excellent salad, as well.

All ate of it and praised it much, with the exception of the two concerned in the joke. After concluding with a glass of wine, the old man enquired of his guests how they relished the dog? No one would believe it, until the negro made his appearance with the head and paws on the place. Then a mixed scene ensued, which brought tears into the old man's eyes, while he nearly killed himself with laughter. All, of course, were squeamish, but while the quiet portion retired to ease themselves, in discharging the detested food, the pugnacious remained to fight M. first, and do the other afterward. The padre eventually procured harmony, but for many a day after roast lamb and salad were viewed with suspicion by the former partakers of his cheer.

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The same regulations which had been observed by his predecessor were still in force under him, but more lenity was shown to the failings of the neophytes. Although the lash was ever ready, yet many other modes of chastising were adopted in its stead for minor offenses.

The general condition of the Indians was rendered better, and a more healthy state prevailed. Many Indians who had previously stolen and committed other acts of insubordination now refrained from such deeds, through the love and good will held to their spiritual and temporal ruler.

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Letter No. 20 (continued/2) **BETTER TIMES** slumbers, who in loud voice soon set The purchases made at one all the world agog. Mass was heard, time seldom exceeded \$30,000, conand again the bell rang to work. At sisting of domestics, bleached, brown and printed; flannels, cloth, rebozos, eleven its notes proclaimed dinner, when in they flocked with their bassilk goods, and, in fact, everything; kets to receive *posole* and a piece of besides supplies of sugar, panocha, beef. Posole consisted of boiled beans rice, hosiery, etc. These goods were and corn or wheat. At twelve o'clock fitted up in two large stores for the accommodation, not only of the pubthey were again warned to their labors, which concluded a little lic, but for the necessities of servants before sundown to afford them time and use of the neophytes. to receive supper, which consisted of The females had their frieze atole or mush. If a gang were at a dis-(xerga) converted into sweatcloths, and more suitable garments provided tance, a copper kettle and attendant accompanied to provide food on the them. This measure effected a great spot. change, for now of a Sunday might After twelve o'clock on be seen coming out of church, women dressed in petticoats of all patterns Saturdays, soap was distributed, and and colors, with their clean chemise all the world went a-washing of protruding from the bosom, and a clothes and persons, to make a decent appearance at Church on Sunday. kerchief round the neck and rebozo Saturday night was devoted to playround the shoulders; while the men ing *peón*, and with few exceptions, had their pants, jacket, trousers, hat none slept, for whites and Indians, and fancy silk sash. Even the children men, women and children, were gensported in a white or fancy shirt, with erally present. a handkerchief tied around the head. After service, on Sunday, foot-This was, indeed, a transformaball and races were on the carpet tion, and one for which they felt until the afternoon, when a game grateful. It elevated them to better called by the Scotch "shinty," and I thoughts and principles, and made believe by the English, "bandy," took them esteem themselves more than place. One set being composed of all probably anything else would have men and one of all women. People done. Nor did the reformation stop flocked in from all parts to see the here. The married people had not sport, and heavy bets were made. The only sheets provided for their beds, priest took a great interest in the but even curtains. It was the duty of game, and as the women seldom had the mayordomo to visit each room less than half a dozen quarrels, in weekly, and see that every article was which hair flew by the handful, it kept clean and report accordingly. The priest paid a monthly visit for pleased him very much. The game being concluded, all went to prayers, the same end. and so ended the sabbath. On coming out of Mass, the He died in 1833, regretted by whole community was assembled all the community, and leaving everyand rations given to families for the one who knew him sad at his loss. ensuing week. Besides, each man His course was a good one, yet received half a pint of spirits, and the women a pint of wine. Panocha, probably Padre Zalvidea's was equally so. It was required in his time, no molasses and honey were distributed, doubt, and the step from the one to and if required, clothing; as also two the other had a more beneficial tenor three dollars each on occasions. dency than had he from the first car-Although rations were given as statried out measures such as those of ed, yet the mission provided daily Sánchez. He was succeeded by Padre food for the laborers. Tomás Estanaga. The mission bell, on being rung, roused the alcaldes from their

Letter No. 21 DECAY OF THE MISSION

The Mission, as received by the Padre Tomás, was in a flourishing condition, but in 1834 (I think it was) the Mexican Congress passed a law secularizing all of the missions, by which each Indian was to receive his share of land, gardens, and stock; but immediately on the top of it a change was effected in the general government, and instead of carrying out the law, they abolished it. They, however, secularized them and ordered administrators to have charge instead of the clergy. These facts being known to the Padre Tomás, he (in all probability by order of his superior) commenced a work of destruction. The back buildings were unroofed and the timber converted into firewood. Cattle were killed on halves with people who took a lion's share. Utensils were disposed of, and goods and other articles distributed in profusion among the neophytes. The vineyards were ordered to be cut down, which, however, the Indians refused to do.

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It did not require long to destroy what years took to establish. Destruction came as a thief in the night. The whites rejoiced at it. They required no encouragement, and seemed to think it would last forever. Even the mere spectators were gladdened at the sight, and many of them helped themselves to a sufficiency of calves to stock farms.

It is not the intention here to give a detail of all that occurred, as our line, as marked out from the first, relates merely to the Indians, and to others persons and things only so far as they are connected with them.

General Figueroa, having been appointed political chief and commandant general of the territory, arrived, and his adjutant, Col. Nicolás Gutiérrez, received the mission from the Padre Tomás, who remained as minister of the church with a stipend of \$1,500 per annum from the establishment, independent of his synod from the Pious Fund in Mexico.

As a wrong impression of his character may be produced from the preceding remarks, in justice to his memory, be it stated that he was a truly good man, a sincere Christian and dispiser of hypocrisy. He had a kind, unsophisticated heart, so that he believed every word told him. There has never been a purer priest in California. Reduced in circumstances, annoyed on many occasions by the petulancy of administrators, he fulfilled his duties according to his conscience, with benevolence and good humor. The nuns, who when the secular movement came into operation had been set free, were again gathered together under his supervision and maintained at his expense, as were all a number of the old men and women. Everything he got was spent in charity upon those of the rancheria whom he considered as worthy of it and they remember him with gratitude and affection.

The Indians were made happy at this time in being permitted to enjoy once more the luxury of a *tule* dwelling, from which the greater part had been debarred for so long; they could now breathe freely again.

Administrator followed administrator, until the mission could support no more, when the system was broken up. I shall make no remarks here on their administration; it is to be presumed they complied either with their instructions or their own ideas.

Letter No. 21 (continued/2) **DECAY OF THE MISSION** <u> 디덴덴덴덴덴덴덴덴덴덴덴덴덴덴덴</u> The Indians during this hand to kill off cattle on shares, period were continually running which practice, when at last prooff. Scantily clothed and still more hibited by government orders, they continued on their private scantily supplied with food, it was not to be wondered at. Nearly all account. of the Gabrielenos went north These Sonorenos overran this while those (neophytes) of San country. They invaded the Diego, San Luis and San Juan rancheria, gambled with the men overran this country, filling the and taught them to steal; they Angeles and surrounding ranchos taught the women to be worse with more servants than were than they were, and men and required. Labor in consequence women both to drink. Now we do not mean or pretend to say that was very cheap. The different missions, however, had alcaldes conthe neophytes were not previous tinually on the move, hunting to this addicted both to drinking and gaming, with an inclination to them up and carrying them back, but to no purpose; it was labor in steal, while under the dominion of the church: but the Sonorenos vain. most certainly brought them to a This was a period of demoralization. People from pitch of licentiousness before unparalleled in their history. Sonora came flocking in to assist in the general destruction, lending a 리민리민리 린린린린린

Letter No. 22 **FINIS** spoke with eloquence suited to the Having given a sketch of the Angeles County Indians from the occasion, using more dignity and time they were free, natal possesexpression, which naturally elevatsors of the soil, living contented in ed the minds of all and gave a a state of nature, until these civitinge of better utterance even in ordinary conversation. lized times of squatting and legislative oppression, in which not They have at present two only they but those bearing their religions – one of custom and blood in a fourth degree are another of faith. Naturally fond of included, to the share of this our novelty, the Catholic one serves as country, and disgrace of the a great treat – the forms and cereframers of such laws, I shall now monies an inexhaustible source of conclude them, with a very short amusement. They don't quarrel with their neighbor's mode of review of how far their ancient worship, but consider their own manners and customs remain in force among the handful left of a the best. The life and death of our once happy people. Savior is only, in their opinion, a distorted version of their own life. Their former lodges are not now in existence, and most of the Hell, as taught them, has no terrors. It is for whites, not Indians, Indians remaining in the country or else their fathers would have are from other parts – from Santa Ynez to San Diego. A few are to be known it. The Devil, however, has found at San Fernando, San become a great personage in their Gabriel and the Angeles. Those in sight; he is called *Zizu*, and makes service on ranchos are a mere handhis appearance on all occasions. ful. You will find at present more Nevertheless, he is only a bugbear of them in the county of Monterey and connected with the Christian than in this, excluding the three faith; he makes no part of their places named above. Death has own. The resurrection they cannot been busy among them for years understand, but a future state of past, and very few more are wantspiritual existence is in accordance ing to extinguish the lamp that with their creed. God lighted! Their chiefs still exist. In San The Indians from the north-Gabriel remain only four, and west coast killed great numbers those young. There are more, but years ago on the Islands. Those of of tribes formerly from the direc-San Clemente, the remains of tion of San Bernardino. They have no jurisdiction more than to which some eighteen years since were collected in caves on the appoint times for the holding of Island, showed the whole of them feasts and regulating affairs conto have been possessed of double nected with the church. No standteeth all round, both in the upper ing church remains nowadays; it is made yearly and consecrated and under jaw. when required, on any spot they I have previously mentioned that their language has deterioratchoose to select. Their food continues the ed much since the conquest. same, with the addition made to Numerous causes affect all language, and one of the many which the list of what the Spaniards did so to theirs was the want of introduced. their former councils held so fre-Their clothing is of course

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quently, in which their wise men

distinct, and a cloak made of rabbit

Letter No. 22 (continued/2) **FINIS** Ten years ago shell-bead skins has within this year or two become a novelty money was current in the mission, For a long time back, not only between Indians, but marriage has been performed in between them and the whites. It is the Catholic church; and only one now extremely scarce, and hoarded instance of its fulfillment in their from one year to another to use at own alone, exists in the case of a their church ceremonies, and repurchased again for double its young girl who contracted matrimony about three years ago. value. I have refrained from touch-Marriage vows are not very binding, although many examples of ing on politics. The administrators strict fidelity exist. I have left to work out their own Women undergo the same salvation – and dates, with statispurification after childbirth as fortics, I leave to those possessed of merly, with the exception of such abler pens to furnish an account of, and of which there is a fine as were in the service of whites at their first parturition. field open to write about - confining myself entirely to the title of The seers have declined very these letters. much in their ability both of pre-If these sketches of Indian dicting events and doing harm; although instances of sickness character have been at all interestoccasionally occur of which they ing to the readers of the "Star," I shall consider myself amply paid stand the blame. In performing cures, however, they still take for the time occupied in writing precedence of the other members them. of the faculty known as M.D.'s. 리민리민리 린린린린린

Hugo Reid's "Letters on the The letters had a strong Los Angeles County Indians," impact on Reid's friends and written in the mid-19th century, others at the time, resulting in were serially published as *Letters* efforts to improve policy and create more humane conditions for in the *Los Angeles Star* during the year 1852 and republished in 1869 the original peoples of this contiin this same paper. The letters nent. However, by the time these describe indigenous people who letters were published most lived in the Los Angeles area Gabrielenos had either died, fled period. They were known as a "Gabriologe" before and during the mission from Los Angeles or had gone 'underground,' i.e. assumed other "Gabrieleno" in reference to the identities in order to survive. San Gabriel Mission with which These letters could be of great this language group was most interest today to surviving descenclosely associated. Descendants dants of the people who were here today refer to themselves by the before the Europeans came. A biography of Hugo Reid traditional word "Tongva." entitled "A SCOTCH PAISANO: Hugo Reid was born in Scotland, went to sea, took up Hugo Reid's Life in California, trade between South and Central 1832 - 1852 Derived from His America and settled in California Correspondence," written by Susanna Bryant Dakin and in 1932. He became one of the published by University most influential men in the Los of California Press, Berkeley, Angeles region while California was still part of Mexico. In 1937 California, in 1939, remains an he married Victoria Bartolomea important source of information about the life of Hugo Reid and Comicrabit, a beautiful and gracious widow from a prestigious his wife Dona Victoria. This Gabrieleno family. He, thus, was monograph is based on the Dakin able to write about the Gabrielenos reproductions of these twenty-two from his own experiences and letters, included in her book as an observations. appendix to the biography. 리민리민리 린린린린린 والالالم والمراوي والم والمراوي والمراوي والمراوي والمراوي والمراوي والمراوي والمراو

