CENTENNIAL MISSION TO THE INDIANS OF WESTERN NEVADA AND CALIFORNIA. *

Itinerary.

Under date of August 21, 1875, I was appointed by the Honorable Secretary of the Interior a "special commissioner to make a collection of Indian manufactures, &c., illustrative of Indian life, character, and habits on the eastern slope of the Sierras and also in California, for the Centennial Exhibition of 1876." (65)

Proceeding on my mission as soon as possible, I arrived at Pyramid Lake Indian reservation, Nevada, September 19, 1875, and remained there four days. This reservation is in charge of the Rev. C.A. Bateman, of the Baptist Church, and contains about 700 Indians, most of whom were absent, by permission, collecting articles of aboriginal food, principally pine-nuts. The reservation, aside from the desert wastes, contains about 1,500 acres of irrigable land at the head of the lake. The soil is of a light, sandy character, and is difficult of irrigation, on account of the length of the ditch required, and the consequent evaporation and seepage of the water.

The Indians on this reservation belong to the nation commonly known as the Piutes, (they pronounce it in three syllables, Pi-u-tes;) but in their own language this branch of them is known as "Cooyuweeweit," from cooyuwee, a species of sucker which formerly constituted their principal food-supply. They were not an aggressively warlike race, though in an early day they gave the white settlers considerable trouble, and fought with them some bloody battles. They lived in conical-shaped lodges, constructed of tule and bound with willow wands; they also made of the same material rude rafts, consisting of three bundles of tule lashed firmly together, with which they navigated the lake for fishing purposes. They caught fish with nets of milkweed fiber, with hooks of bone and greasewood fastened to throw-lines, and with bone or horn spears, principally with the latter. To this day the quantity of fish which they take by the latter means is sometimes remarkable. I saw two Indians come in with two large horse-loads, at least 200 pounds, the product of twenty-four hours' labor. In winter Wadsworth affords a ready market for all the fish offered, and a single Indian has been known to sell $25 worth of fish per day for a short time. They were good hunters; but their bows and arrows (partly owing to lack of material) are decidedly inferior to those of the California Indians. They caught a great many hares with nets; and they ate ground-squirrels and ground-hogs; also grasshoppers, crickets, and some other species of insects. I also collected about twenty kinds of seeds and roots which they consumed in their season. The suckers from the lake constituted certainly one-half of their food, game perhaps a quarter, and vegetable products, principally pine-nuts, another quarter.

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* Annual Report of the Smithsonian Institution (for 1876), 1877.

The men wore breech-cloths of rawhide, deer-skin leggings (in winter) reaching to the groins, and moccasins; the women, waisbands or short petticoats of milkweed fiber, moccasins, long deer-skin dresses, (in winter,) and skull-caps of willow-work.

The Piutes are a well-formed race, with bolder features than those of the typical California Indian, noses more prominent at the root, complexion lighter, and less tendency in youth to superfluous fat. Some of them are wonderfully agile dancers. Most of their games are sedentary, and they are all, both men and women, fatuously fond of gambling. They enjoy practical jokes keenly, and some of their games are comical and produce much laughter. The work of their women is less severe than that of the acorn-eating tribes of California, and they always were and still are much more chaste than the latter.

The present condition of the Piutes is not satisfactory. The prevalence of ophthalmia and blindness among them, owing partly to change of habit and food, partly to filth and venereal disease, partly to unknown causes, is alarming and disgusting. The four reservations in Nevada are without a surgeon, while each of the three in California has one. As above noted, many of them earn large amounts of money in the season by catching and selling fish; but professional gamblers of their own race come down from Virginia City and Carson and play cards with them until the greater portion of it is absorbed. The isolation of the reservation prevents bad white men from visiting it to any extent; on the other hand, the few whites owning hay-ranches along the Truckee set them a poor example of thrift and industry, and, as the agent and his subordinates. The enormous amount of sawdust formerly thrown into the Upper Truckee was destructive to the fish; and, on the other hand, the citizens complained that the agent, or the Indians, by his permission, built fish-dams in the river, which totally prevented the fish from ascending from the lake to points where they would be accessible to the settlers. The irrigating appliances have not been managed well; a number of ditches have been constructed or attempted at various times; which began too low down to give the water sufficient elevation to irrigate any considerable amount of territory. Consequently the amount of cereals produced (no vegetables are raised) has been small, and the supply precarious; and the Indians have had to replenish their larders largely from their own resources -- from their earnings in the fisheries or from aboriginal products. I judge that not more than half of their yearly consumption has been produced on the reservation.

Many of these Indians labor willingly for the whites, and they frequently solicit and obtain permission to go off the reserve and hire themselves to the ranchmen about Reno and in Carson Valley, or to work in the lumber-mills and chutes, for which they receive from $1 to $2 or $2.50 a day, according to the season and the emergency. Indeed, a very large proportion of the very small amount of agricultural labor done in Nevada is performed by the Piutes. In the towns and mining camps many are employed in washing clothes or washing dishes. A Piute man dislikes to wash

clothes, but he will wash dishes quite readily.

The disposition of the whites toward these unfortunate people is generally friendly. Indeed, with the indiscriminate generosity characteristic of the Pacific Coast, there is too much readiness to give them cast-off clothing and fragmentary victuals from hotels and restaurants, instead of furnishing them an opportunity of turning an honest penny by labor. Consequently, numbers of them are seen about the streets of most towns in Western Nevada, in a condition of filth and raggedness, incessantly playing cards -- a nuisance and an eyesore.

Hard by, in the suburbs of the town, they have their wretched habitations, consisting chiefly of sage-brush piled up in a circle, and from these they come to town early in the morning, and return at nightfall.

From Pyramid Lake I returned to the railroad, went to Reno, and thence to Susanville, Lassen County, California, arriving there October 6th. There are only a few Indians around this town, and all these belong to Big Meadows and Indian Valley, the aboriginal inhabitants of Honey Lake Valley being now extinct. The line between the Piutes and the California Indians was near the north end of Honey Lake; nowadays the Californians range freely wherever they will, but no Piute dares show himself near Susanville, for, on account of their early atrocities, there are a number of men in the town who have taken an oath to shoot a Piute on sight. The Indians near Susanville are nearly related in language and customs to the tribe living on the Sacramento from Chico to the Cosumnes River, and do not require further description here.

Returning to Reno on the 11th, I remained there and in Carson City three days, to collect articles from the Washoes, though I did not have good success, for they are poor in aboriginal objects. There are a lower race in every respect than the Piutes. They are undoubtedly an offshoot from the California Indians, (being related to them in language,) and colonized Western Nevada by crossing the Sierra from California; but were afterward driven back toward the mountains by the Piutes, who seem to be later arrivals. Their habitat is confined to the Upper Truckee and Carson Rivers, and Lake Tahoe, Sierra Valley, and a few smaller summit valleys north of the latter, though these elevated localities were occupied only in the summer. They were allowed by the Piutes to descend the two rivers for fishing purposes, for a limited season, to a point below their proper boundaries. Although a race of mountaineers, they are darker than the Piutes, shorter in stature, and feebler in a battle. Even in winter they seldom had anything that could be called a house, as they lived in a pile of sage-brush, built up hollow and protected on the windward side with skins and blankets. Along the stream, for fishing purposes, they set willow poles in the ground, bend them over, and covered the frame with thatch.

As to their relations with the whites, the remarks above made of the Piutes apply here. They have no reservation, and there are not over 200 of them, a wretched remnant.

On the 15th I left Virginia City for Walker River reservation, and reached it on the afternoon of the next day. There are about as many Indians on this as on Pyramid Lake reservation, but as it is only a subagency it is under the control of a farmer, Mr. George Frasier, who reports to Rev. C.A. Bateman quarterly. The land on this reserve is almost totally incapable of irrigation; at least nothing in that line is attempted except a small garden, which is cultivated by the post-trader. Neither are there any cattle belonging to the reservation, though a great part of it is grazed over by stock belonging to citizens. Notwithstanding these drawbacks the Indians are in a more satisfactory condition than those at Pyramid Lake; they are less exposed to corrupting influences, and are less diseased, and more contented. They are good hunters, and every autumn after the pine-nut harvest is ended they have a custom of organizing a grand rabbit-hunt or drive, in which nearly the whole tribe participate, and hundreds of hares are caught or shot; their flesh is dried for winter consumption, and the pelts are cut into narrow strips and dried to be made into blankets for winter use. This branch of the Piutes is called "Ahgyweit" or "Ahgy-tecitteh," (trout-eaters,) from ahgy. This fish is a very important article of their food. Pine-nuts rank second in importance. Every tribe has its own pine-nut district, on which it is unlawful for another to encroach; for instance, the Carson River Piutes are entitled to all the pine-nuts on Como Hills; those on Lower Walker River to the product of Pine-nut Valley, &c. They frequently cache their supplies in the gravel of a high knoll or hill; it rains so little in Nevada that they receive no detriment.

In the winter and spring they dwell on the high gravelly headlands or the mesas to excape the flooding of the streams and the gnats and mosquitoes; but toward autumn they are accustomed to remove down to the lowlands and make their rude wickiups of brushwood among the shading willows and cottonwoods.

As I said above, the Piute women are accounted comparatively virtuous. Theft also is not so common as among the California Indians. Frontiersmen relate that if they happened to come upon a white man's camp during his absence they would sit down and patiently await his return, lest, if anything should chance to be missing, their tracks might accuse them and bring them to grief, though innocent.

Returning from Walker River to Virginia City and Carson, on the 25th I left the latter for Lone Pine, in Inyo County, California. On the 27th I reached Independence and remained two days. All the Indians in Owen's River Valley belong to the Piute nation distinctly, though there never was any solidarity or community of feeling in this nation, and the different sections or tribes were sometimes at bitter feud with each other. They have the same general habits as the Piutes of Walker and Pyramid Lakes, but are perhaps somewhat lower in the scale of intelligence and morality. In the case of the Washoes we have a tribe who have crossed the summit of the Sierra Nevada, migrating eastward; but here we find that the Piutes of Inyo County, locally called Monos, (or by the California Indians Monachees,) have crossed the sierra in the opposite direction, and pushed their invasion of California nearly down to the edge of the great San Joaquin

plains.

Among the articles composing their food-supply are the edible worms or larvae found on the shores of Owen's Lake, and which spring from the eggs of a fly belonging to the genus Ephydra, but whose species does not seem to have been yet determined. Some are eaten raw, and are of a rank and oleaginous taste; others are made into soup. Among other things it is said that these Indians formerly ate a kind of mush or panada made from the seeds of the jimson weed, (Datura meteloides,) from which the poison was extracted by long steaming under ground. They also ate snakes of different kinds. The reptile was, while yet alive, impaled lengthwise on a stick and held writhing over the fire until broiled.

I collected here a few fragments of pottery made by a prehistoric race; and there are several inscriptions at different points from Bishop Creek to Owen's Lake, and in the canons east of this lake, reaching within 15 miles of Death Valley, perhaps half a dozen in number, and some of them scattered along several miles on the canon walls. I got a copy of one of them, and Dr. O. Loew, of Lieutenant Wheeler's party, showed me another, in which he thinks he has detected five Chinese characters. In my copy, however, there was nothing of this sort. These inscriptions are said to be largely geographical, depicting rivers, mountains, canons, &c.

After a couple of days in Lone Pine, I left, on the 30th, for Bakersfield, where I arrived November 1st. After a delay of two days, I proceeded to Tule River reservation, reaching it November 4th. I found this reserve in charge of Rev. J. B. Vosburgh, of the Methodist Church, and on it about 300 Indians, classified as Tules, Tejons, and Manaches, (Monachees.) The two first named, as revealed by their language, are substantially the same; the third (of whom I believe there are now none on the reservation) belong to the Piutes. The Tules, living along Tule River, cannot be said to have any general name. Every village has its special designation. The Tejons, living at Fort Tejon, have also a number of villages or camps, but are known as Tinnlinie, (Coyote Holes, the name of the locality). All the Indians from Fresno River to Fort Tejon speak substantially the same language, and are one nation, so far as one can use the word among the California Indians; but they have no solidarity whatever, and, for lack of a comprehensive name, I shall call them "Yokuts" -- a word which denotes people or Indians.

The tribes on King's River construct a peculiar kind of lodge. It is made of tule in the shape of a tent, with two sides to the roof and two gable-ends, and a number of them are set along in a row, side to side, and a continuous awning of brushwood is built along the front. The captain of the band occupies one end lodge, and the medicine-man the other. This sort of a village at a distance bears striking resemblance to a military encampment. This is only where tule is plenty. In the mountains the conical hut of poles or the thatched willow-pole lodge is found.

Acorns constitute the principal staple of their vegetable food. They are gathered in autumn in large quantities and cached on the spot, or in the vicinity of their dwellings in granaries made of wicker-work about the size and shape of a hogs-head, and thatched with grass or tule. These are set in the forks of a tree or on forked stakes planted in the grounds, so as to be above the reach of rodents and other animals. Salmon are caught in the Fresno and San Joaquin with a number of different nets, weirs, bone-spears, &c. A booth is sometimes built over the water and closely roofed in with brushwood so as to be dark, and the fisherman, lying on his face and peering down through a hole, readily sees the fish passing beneath and transfixes it with a spear. In King's River, and in the other streams making into Tulare Lake as well as in the lake, were caught lake-trout, chubs, and suckers. Sometimes in catching fish in a running stream, the fisherman takes a kind of basket-trap in his mouth, and silently floating down the current, catches the fish as they ascend. On the lakes and sloughs, and on lower Kern River, they employed a species of canoe made of tule, with flat triangular bottom and flat sides, with a sharp prow, and about 10 feet long. Their original clothing is almost totally disused, and specimens of it are so difficult to obtain; but it was exceedingly scanty, and consisted chiefly of breech-cloths for both sexes, with hareskin robes for winter-wear or for bedding. In summer the men and children went quite naked.

These Indians have been subject for many years to the influence of the Spanish missions on the coast, and they have acquired from the Mexicans all the arts and tricks of horsemanship, while many of them are skillful vaqueros. The men have learned to make fancy bridles and whips of horse-hair -- girdles, sashes, and the like; and the women execute very beautiful embroidery for shirts and feminine garments; and they look with contempt on some of the coarse annuity goods which are distributed among them. They are housed far better than the Indians of any other California or Nevada reservation, in comfortable, though ill-lighted, structures of adobe, and they have clean-swept floors, clean bedding, with bedsteads to keep them off the ground, plenty of clothing for the climate, and apparently enough to eat. If the reservation belonged to the Government (it is leased) so that it could have, as it has not now, control of the irrigating appliances, these Indians would be very well established; but as it is, they feel restless and uncertain, and do not make as good "improvements" as they would if they felt more sure of their future.

With the industries they have acquired also some of the vices of the Mexicans, and murders are much too frequent on the reservation; the Indians are fond of horse-racing, gambling, and drinking; and in this they are encouraged by bad men in the vicinity, who sell them liquor. Indeed, the sentiment of the whole community is hostile to the reservation rather than other wise, so that the agent cannot procure conviction and punishment for this offense.

Leaving this reservation on the 8th of November, I went to San Francisco, where I was unavoidably delayed until the 17th. Thence I went to Ukiah City,

Mendocino County, and proceeded on to Round Valley reservation, which is under the control of Rev. J. L. Burchard, of the Methodist Church. It is at present inhabited by about 950 Indians. Mr. Burchard, I am happy to state, is a very efficient officer, has a pretty thorough comprehension of the aboriginal nature, and has accomplished reforms and improvements which are quite remarkable. I visited this reservation something like four years ago; and I am consequently enabled to make comparisons and state progress; and I can say that the latter has been very creditable, especially in the department of manners and morals. Mr. Burchard has thoroughly eradicated that most universal and persistent of all savage vices -- gambling; by removal of the garrison, and by his vigorous measures in forbidding the women from visiting town, and bad whites from coming on the reservation, he has greatly abated social vice and the consequent disease; all plural wives have been put away, and most of the Indians have been married by the forms of the church; no profane language is heard, the Sabbath is well observed, and stealing is much less frequent. A church is organized, numbering about 130 members, who are regarded as intelligent and sincere Christians; there are frequent prayer-meetings and Sunday schools, in which the Indians take an active part; there are five men licensed to exhort. The whole reservation has been consolidated into a little confederacy with a form at least of independent government; the chiefs of the tribes constitute a senate, and two delegates from each tribe make up a house of representatives -- both together being "the congress of the Round Valley United States Indian reservation." They meet about once a month, and listen to the reading of, and vote upon, laws for the regulation of their every-day affairs. There is an Indian judge, who hears and summarily disposes of all cased brought before him; also an Indian marshal, who makes arrests and imprisons the culprits according to the findings and sentence of the judge. The Indians take considerable interest in all these proceedings; but whether they would long maintain the church, the Sunday-school, and the "congress," if left to themselves, may well be questioned. Their material condition is not so good as their moral and spiritual. There are very few lumber cabins on the reserve, although the Government owns a saw-mill on it. The majority of them still sleep on the ground, and you will frequently see a good bedstead shoved aside, and the perverse old aborigine making his bed on the earth, as his ancestors did before him. They have not been taught to make floors and chimneys to any considerable extent. Most of the rancherias are built on low ground in the valley, and one at least on an old Indian burying-ground, so that the exhalations are unhealthy and productive of disease. In their native state the Indians, though there was a large population in the valley, always placed their lodges around the edge of it, on the first little bench of the foot-hills, where the atmosphere is salubrious. They would build there now, if it were made convenient for them to do so.

The long-standing differences with the settlers in the vicinity, and the consequent restriction of the area of the reservation, have not a little impaired its usefulness and unsettled the minds of the Indians. They have long been looking forward to the time when they should receive land in severalty, whereon they could build their own houses, cultivate a few acres, keep some stock, and live a somewhat independent

and assured life like white men. "Hope deferred maketh the heart sick." The Indians are unable to comprehend the intricate and complicated processes of government; and they do not understand, when they were promised land so long ago, why the Great Father does not take it away from the citizens and give it to them; and they are weary and sick of hearing promises which are never fulfilled. Nothing but the strong influence of Agent Burchard over them, and the faith and courage of the more intelligent among them, have succeeded in preventing ourbreaks and collisions between the Indians and the trespassing settlers.

Leaving this reservation December 6th, I returned to Ukiah City, and remained until the 11th.

All the Indians of Russian River Valley may be grouped into one nation and called the Pomos, being closely related in language; but they are, as usual, divided into a great number of petty bands and villages. For the most part they construct a lodge of willow poles, set in the ground and bent over, forming an immense round or elliptical frame, which is covered with thatch. It is often large enough to contain several families, who dwell together in the patriarchal fashion. These huts are abandoned in the spring, when the inhabitants betake themselves to open wickiups for the dry season; in the fall, when they return, they burn down these last year's structures and erect new ones on the ashes. This is their way of cleaning house. In the summer they live right among the willows where the shade is thickest, often with nothing but a few pieces of brushwood tied overhead. On the coast, where the redwood is found, a common style of wigwam is conical-shaped, and composed entirely of enormous slabs of redwood bark. They use about the same articles of aboriginal food as the Tules and Tejons above described, acorns and salmon constituting the staples.

Russian River Valley, the most beautiful and picturesque in the State, once contained a dense population, as is evinced by the ruins of ancient towns and by the testimony of the earliest pioneers. The old Indian town of Sanel, situated near the American town of the same name, once contained, judging by the regular streets laid out at right angles, and the numerous assembly halls which are indicated by the large circular embankments, 1,500 inhabitants. In 1847 it still numbered about 500 souls, though it had been subjected already several years to the proselyting raids of the Spaniards. But now they are reduced to a wretched remnant, and some tribes are nearly or quite extinct. Occasionally a ranchman has twenty or thirty "bound" to him under the laws of the State, and they live on his ranch in a state of dependence, doing occasional small service, forming a reserve force for the neighborhood exigencies in harvest, and receiving cast-off clothing and remnants of unserviceable or unmarketable food from the ranchman's granaries and cellar. He allows them to cultivate a small patch of land by the side of the stream, where it can easily be irrigated, on which they produce squashes, watermelons, and a little corn. Two of the staple crops of Russian River Valley are hops and potatoes, and in the season of harvest of these two products hundreds of Indians, old and young, get remunerative employment on the

ranches. Farmers sometimes send long distances to Round Valley reservation, and apply to the agent for a score or more of Indians for this purpose; and a short leave of absence is granted them, if not inconsistent with the interests of the reserve.

Returning to San Francisco, I was again delayed a few days, and left the city on the 18th of December for Hoopa Valley reservation, via Sacramento and Redding, at that time the quickest route. I reached the reservation, after some hardships, December 24th, and remained only two days. This reservation contains about 700 Indians, and is in charge of Indians belonging here, but more than one-third of them were in the mountains, frightened away by the rumor that they were to be removed forcibly from this reservation, and transferred to Round Valley.

The majority of the Indians here are Hoopas; most of the remaining are called Redwoods, and are closely related to the former in language and customs. Both of these and the two tribes on the Klamath River, as well as some others in Northern California, seem to belong to the Athabascan races rather than to the California Indians. They are a much finer people than the latter, lighter in color, faces more oval, cheek-bones not so broad and prominent. A very interesting discovery is that the Hoopa language is very closely related to the Navajo of New Mexico. There is very little doubt that the vigorous and warlike tribes of Arizona, Nevada and Oregon migrated southward from some unknown source in the North, and on the great Shasta plains on the north of Mount Shasta, encountered, centuries ago, tribes belonging properly to those known to-day as the California Indians, whom they eventually drove out to the south of the great mountain or else exterminated. This is not the place for giving in detail the facts which sustain this conjecture. At the time when the gold-hunters arrived in the country, this southward migration was still going slowly forward, the more vigorous northern race beating back the southern; and the Wylackies, the vanguard of the migration, had nearly reached the headwaters of Eel River, having, within the American period, displaced a tribe on Mad River, and driven them as homeless vagabonds over into the Sacramento Valley. Consequently we find among the Hoopas and the Klamath River tribes evidences of a northern origin. They excavate inside of their house a cellar or pit four or five feet deep which points to a long occupation by their progenitors of a much more rigorous climate than the Californian. The sweat-house (used also as a club-house and assembly-hall) is wholly underground. They are better hunters and bolder watermen than their southern neighbors; their women are more virtuous; their men less generous and hospitable, and more avaricious.

The arable land on this reservation (about 700 acres) is barely sufficient in extent for the maintenance of its present inhabitants, and as it has to be cropped every year without intermission, to do this, the soil is steadity deteriorating, and a few years more must witness its total exhaustion, when the Indians will have to be dispersed. Ill management by previous agents has dissipated a considerable part of the resources of the reservation. The herds have been sacrificed, the soil has been depleted, and the Indians who ever think of the future behold the approach of the time when they must disperse to the mountains, or submit to eviction, or be exterminated. The first of

these alternatives would not be wholly unwelcome to them; but a great majority of them would choose war, and would wage it relentlessly rather than submit to the second. The citizens of this region know this well, and they are unalterably opposed to any attempts at removal of the Indians. There is a vast reserve of salmon-fishing grounds on the Klamath and Trinity Rivers, as well as acorn-bearing forests along their banks, which will not for years, if ever, be occupied by the whites to anything near their capacity for sustaining population; which are so useless for civilized dwellers and so congenial and productive to savages, that it would be a pity ever to remove either the Klamaths or the Hoopas to any other region. All the Indians in the upper half of California could be healthfully lodged and bountifully fed along the Klamath River, and that almost wholly on the aboriginal products.

I returned to San Francisco January 7th, 1876, and was detained there until the 20th, at which time I was enabled to start for home.

I will conclude this itinerary with a few words on the California Indians in general. Physically considered, they are superior to the Chinese, at least to those brought over to America. There is no better proof of this than the wages they receive for labor, for in a free open market like ours a thing will always eventually bring what it is worth. Chinamen on the railroad receive $1 a day and board themselves; Indians working in gangs on public roads receive 75 cents a day, sometimes $1, and their board -- the whole equal to $1.25 or $1.50. But on the northern ranches the Indian has $1.50 to $2 a day and his board, or $1 a day when employed by the year. Farmers trust Indians with valuable teams and complicated agricultural machinery far more than they do the Chinese. The Indian endures the hot and heavy work of the ranch better than even the Canton Chinaman, who comes from a hot climate, but wants an umbrella over his head. In a fight between the Chinaman and the Indian, the Indian will always be the victor.

The Valley Indians are more willing to labor and are more moral than the Mountain Indians, because the latter have better opportunities to hunt game and can pick up small change and old clothes about the mining camps.

An erroneous impression generally prevails as to the physique of the California Indians, because the Americans have seen only the wretched remnants of the race, the inferior lowlanders, whereas the nobler and more valorous mountaineers were early cut off. Old pioneers, especially on the upper waters of the Trinity and the higher foothills of the Sierra, have frequently spoken with enthusiasm of giants they have seen in early days, weighing 180, 200, and even 250 pounds; tall, fine fellows, not gross, but sinewy, magnificent specimens of free and fighting savagery. On the other hand, the desiccation of body in old age, especially in the women, is something phenomenal. In a wigwam near Temecula I have seen an aged man who certainly would not have weighed over 50 pounds, so extraordinarily was he wasted and shrunken; many others have nearly equaled him. This fact accounts for the repulsively

wrinkled appearance of the aged, that which has made them so odious in the eye of superficial writers and fastidious tourists. There is probably no other race so excessively fat in youth, and so wrinkled in old age.

The California Indians are rapidly wasting away, and all, except perhaps a few of the Mission Indians, are practically beggars and vagabonds on the face of the earth. They are not gypsies at all, for they are attached to the place of their birth, and never willingly leave it except for a brief period. By a great majority of the people they are looked upon as cumberers of the ground. They are allowed camping grounds, it is true, but these are grudgingly given. The great ranchers of the plains permit them to glean wheat in their harvest-fields; but in the mountains, where the farmers are poorer, they frequently forbid them even from gathering the acorns which are their staff of life. The general sentiment toward them is one of pity, mixed with one of impatient tolerance or open disgust; they are felt to be in the way. They ought to be all gathered on the reservations, where they could be thoroughly segregated from the whites and kindly cared for. It does not come within my province to make recommendations as to the locality of these reservations, or the best manner of collecting the Indians or providing of them after collected; but if this should be desired, I could give decided opinions on these question.