

NOTES ON THE McCLOUD RIVER WINTU

and

SELECTED EXCERPTS FROM ALEXANDER S. TAYLOR'S INDIANOLOGY OF CALIFORNIA

Edited by Robert F. Heizer

ARCHAEOLOGICAL RESEARCH FACILITY
Department of Anthropology
University of California
Berkeley, CA 94720

1973

NOTES ON THE McCLOUD RIVER WINTU

and

SELECTED EXCERPTS FROM ALEXANDER S. TAYLOR'S INDIANOLOGY OF CALIFORNIA

Edited by Robert F. Heizer

I. NOTES ON THE McCLOUD RIVER WINTU

Livingston Stone

Introduction

In 1872 Livingston Stone was instructed to proceed to California to there make arrangements to procure eggs of the Sacramento River salmon, to effect their shipment to various hatcheries on the Atlantic coast, and to establish a salmon hatchery at some appropriate place in California. Between 1872 and 1880 Stone submitted an annual report of his activities, and it is from these that the following ethnological and historical notes have been drawn. The Reports of the Commissioner of the United States Commissioner of Fish and Fisheries in which Stone's accounts appeared can be found in certain of the larger scientific libraries of California, but they are quite inaccessible to ordinary readers. They have not been cited, to my knowledge, in any ethnographic monographs, and I know of them through the kindness of Dr. Donald W. Seegrist who called them to my attention.

Stone tells how he happened to choose the lower McCloud River as the place to build and operate a salmon hatchery:

San Francisco, California
December 9, 1872

"Sir: I beg leave to report as follows:

In pursuance of your instructions received in July last, to proceed without delay to the Pacific coast, and make arrangements for obtaining a supply of salmon eggs, I left Boston on the 1st day of August, for San Francisco, with this object. As I was directed in your subsequent letters to obtain, if possible, the eggs of the Sacramento River salmon, I set myself at work at once to ascertain the time and place of the spawning of these fish, but singular as it seems, I could find no one in San Francisco who was able to say either where or when the salmon of the Sacramento spawned. Those best informed in regard to fishing matters, advised me to locate at Rio Vista, the chief salmon fishing ground of the Sacramento. This seemed practicable at first, but, on examination, the water at Rio Vista was found to be wholly unsuitable, and this place was given up. Fortunately, a short time after, I was introduced, through the kindness of Hon. B. B. Redding, a member of the board of California commissioners of fisheries, to Mr. Montague, the chief engineer of the Pacific Railroad, who showed me the Pacific Railroad surveys of the upper waters of the Sacramento, and pointed out a place on the map, near the junction of the McCloud and Pit Rivers, where he assured me he had seen Indians spearing salmon in the fall on

their spawning beds. This point is one hundred and eighty-five miles north of Sacramento City. Following this clew, I proceeded to Red Bluff, the northernmost railway station of the California and Oregon Railroad, situated fifty miles from the McCloud River. From inquiries made here, I became so well convinced that the salmon were then spawning on the McCloud River, that as soon as supplies and men could be got ready I took the California and Oregon stage for Pit River ferry, two miles from the mouth of the McCloud. We arrived here at daylight on the 30th of August. Leaving the stage at this point we followed up the left bank of Pit River on foot, to the mouth of the McCloud, and continued thence up the McCloud River. At a distance of about two miles above the mouth of the river, we came upon several camps of Indians with hundreds of freshly caught salmon drying on the bushes. Salmon could also be seen in the river in such numbers that we counted sixty in one spot, as we stood at the waters' edge. It was evident that this was the place to get the breeding fish, and the next thing was to find water to mature the eggs for shipment. This was not so easy a task as finding the salmon, but we at last discovered a spring stream, flowing a thousand gallons an hour, which I decided to use, this season at least, and on the morning of September 1, 1872, the hatching works of the first salmon-breeding station of the United States were located on this stream. The location is about three miles up the McCloud River, on its left or western bank. It is one hundred and eighty-five miles from Sacramento City; three hundred and twenty-three miles from San Francisco, via Pacific Railroad; four hundred and fifty-three miles from Portland, Oreg.; two hundred and seventy-two miles from Oakland, Oreg.; fifty miles from Red Bluff, Cal.; twenty-two miles from Redding, Cal." (RC for 1872 and 1873, pp. 168-169, 1874).

The ethnological data are quoted verbatim and each excerpt is identified as to Report of the Commissioner (RC) for the year 18___, page number, and year of publication (e.g. RC for 1875-1876, p. 936, 1878).

The single most important ethnographic account of the Wintu is by Cora Dubois, Wintu Ethnography (University of California Publications in American Archaeology and Ethnology, Vol. 36, No. 1, pp. 1-148, 1935). Stone's information adds a bit to Dubois' record of native culture as well as providing interesting information on Indian-White relations in the early 'seventies.

Robert F. Heizer

The Indians.

It will be remembered, perhaps, that last year a good deal of uneasiness was caused at the fishery and in the neighboring settlements by the threatened attitude of some of the Indians to the north and east of the McCloud River. Nothing was apprehended from the Indians in the immediate vicinity of the fishery; but there were others at no great distance from us who were inciting their companions to make an outbreak, and we heard of frequent threats of mischief being made by the northern and eastern Indians, and by some restless spirits nearer home; and although the actual danger of an attack might have been very slight, it was perfectly apparent that the hostility to the whites, which then extended from the Sierra Nevada range to the Missouri River, had reached the McCloud, and that many Indians not far from us had caught the infection. All this was entirely changed this year. It could be seen in the faces of the Indians. The universal uprising of all the Indians between the Sierras and the Missouri, which had been so long contemplated, and which was to have culminated in July, 1878, having been checked by the vigilance of the War Department, the project seems to have been given up for the present, and the effect of it was felt even at this distance. The Indians who advocated an uprising last year were silent on the subject this year, and the air of insolence among the more lawless ones last season had entirely disappeared this season. Indeed, the Indians were never better behaved or more manageable than they were this year; and it is only justice to them to say that much of the success of our work here is due to their assistance. A large number (between twenty and thirty) of them are employed at the fishery every year, and they are very efficient and valuable assistants, particularly in handling the fish, drawing the seine, picking over the eggs, and similar work. If we could not have the Indians to help us, it would be very difficult to supply their place.

The Presence of Soldiers At The Fishery.

We pass naturally from the Indians to the soldiers, although this year the soldiers were not needed to protect us from the Indians. They were, however, needed, and indeed, a military guard is needed here every year on general principles. It is not so much what the soldiers do when they are here that makes them available, as it is their presence on the premises.

Their mere presence is a great help, because it prevents trespasses from being committed, and, on the principle that a remedy that prevents disease is worth more than the remedy which cures the disease, it is an excellent thing to have soldiers on the reservation. For instance, it was habitual with the Indians to kill the spawning salmon before the soldiers arrived, and not only this, but a corner post of the reservation was twice torn up this spring by white men and thrown away. An Indian's horse was shot on the reservation, and one settler drew a shotgun on another in a quarrel, which might have terminated fatally. A settler also attempted to build a fence within the reservation, and the timber on the reservation was cut indiscriminately by outsiders before the soldiers

came. Nothing of this sort has occurred since the arrival of the military guard, and would never have happened at all had the guard been here at the time these trespasses were committed.

I take this opportunity to acknowledge the courtesy of General McDowell in sending the guard to the Fishery Reservation immediately upon my application for it.

Allow me to say in this connection that the Fishery Reservation ought to be extended at the earliest possible moment. Settlers are beginning to come to the McCloud River. They take up a claim, burn the Indian rancheries, shoot their horses, plow up their graveyards, and drive the Indians back into the hills, the ultimate result of which must be approximate starvation.

Besides this, miners may at any time roil the river above the fishery by their mining operations, and thus ruin almost the last and only spawning ground of the Sacramento salmon. Fishermen may come in with their nets below the fishery, and by capturing the spawning salmon wholly destroy the usefulness of the United States salmon-hatching station at this place.

These considerations make it highly desirable that the reservation be extended at least far enough up the river to include the trout-breeding station, which has just been established four miles above the salmon fishery.

(RC for 1879, pp. 699-700, 1882)

The M'Cloud River Indians.

The Indians themselves are a good-featured, hardy, but indolent race. I found them always pleasant, genial, and sociable, though, like other Indians, very sensitive when their pride was wounded. They at first adopted the plan of ordering all white men out of their country, and were the last of the California Indians to yield to the encroachments of civilization. Even now they are not slow to say to the white stranger, "These are my lands," and "These are my salmon;" but the stern consequences of conflict with the whites have taught them to abstain from any violent vindication of their rights. They will still always revenge a wrong murder of one of their kindred, but I think they are a well-disposed race and will not injure any one who does not first injure them. Every one told me, before my arrival and during my stay on the McCloud, that the Indians would steal everything that they could lay their hands on. I am glad that this opportunity is afforded me of bearing testimony to the contrary, which I wish to do very emphatically. I would trust the McCloud Indians with anything. We used to leave our things every day around the house, and even down on the river-bank, for weeks together, where the Indians could have stolen them with perfect safety, and where they would not have remained ten minutes in a white man's settlement, and yet I

do not know of a single instance of theft of the smallest thing on their part, during all our stay of two months among them. On the contrary, in one instance, an Indian traveled six miles one hot day to return me a watch-guard, which he found in the pocket of a garment which I sold him, and which he might have kept with perfect impunity. And on another occasion, on the arrival of some gold coin, when I had reason to expect an attack from white men, I gave the gold to one of my Indians, and told him that I depended on him to protect that and me till morning. I slept soundly; and the next morning the faithful Indian handed me the gold just as I gave it to him. I wish on these accounts to be very emphatic in saying that the charges against these Indians of being a race of thieves, are untrue and unjust.

With all their good traits, however, murder did not seem to have the obnoxious character that it has among more enlightened people. Almost every McCloud Indian we met had killed one or more men, white or red, in the course of his life, but it was usually because they were goaded to it by ungovernable jealousy or revenge. It was not from motives of gain or causeless malice.

The McCloud Indians live and sleep in the open air in the summer. In the rainy season they build wigwams or huts of drift-wood and dry logs, which they inhabit pretty comfortably through the winter. In the summer and fall they live mainly on the salmon and trout which they spear. In the winter they live on the salmon which they catch and dry in the fall, and on acorns, which they gather in great quantities in the woods. They hunt with bows and arrows, with which they occasionally kill a bear, though a few of the more enterprising have rifles. They trap a very little, but the salmon of the river are so abundant that they are not obliged to resort to hunting and trapping at all, and do not do much of either.

I have made this long digression about the McCloud River Indians partly because their presence here is so singularly connected with the abundance of the salmon in the Sacramento River. Had white men come here, and required the salmon for food, this main artery of the supply system of the river would have been stopped; or had white men come and engaged in mining, as they have done on the Yuba and on the Feather and American Rivers, the spawning-beds would have been covered with mud and ruined, as in those rivers, and in less than three years the salmon supply of the Sacramento would have shown a vast decrease. The presence of the Indians, therefore, as far as it implies the absence of the whites, is the great protection of the supply of the Sacramento salmon.

(RC for 1872 and 1873, pp. 177-179, 1874)

Our Neighbors.

Our neighbors were Mr. George Allen and wife, who kept the stage station a mile and a half west of the camp; the ferryman at Pitt River Crossing, four miles down the river, Mr. O'Conner, commonly called "Old Jack", who lived alone,

four miles up the stage-road; Dr. Silverthorne, who lived with an Indian wife, seven miles from camp on Cow Creek, and Mr. Campbell, eight miles up the river, who also has an Indian wife. We had no other white neighbors within twelve or fourteen miles.

We were surrounded by Indians, of course, this being an Indian country.

Concholooloo, the head-chief of the tribe, lived very near us on the bank of the river. "Jim Mitchell," the other chief, has a rancherie and "porum boss," (council-house or theatre,) in the forest a mile and a half from the camp.

There was a marked improvement this year in the disposition of the Indians towards our party. The first two years, 1872 and 1873, they regarded us with more or less dislike and suspicion. This year there was an entire change in them. They seemed to have learned that we were their friends, that we had a genuine consideration for their welfare and were opposed to anything like tyranny or oppression, and when I passed over to them the thousands of salmon which we caught and had used for spawning, their hearts were entirely won over, and I think that we now have as individuals the confidence and friendship of the tribe.

They express their sense of the difference between us whom they call "the far-off white men," and the whites they have been accustomed to, by a saying they often use: Chocky yapitoo chipkalla; kelail yapitoo challa. "The white men near here, bad; the far-off white men, good."

At all events I thought I noticed this year an entire change for the better in their disposition toward us, though it should be remembered, that all the time in the depth of their hearts they wish that the whole race of white intruders were cleared out of the country, and if this much-desired consummation could be accomplished with impunity all personal considerations for us would be sacrificed to the common good.

Near our camp is the graveyard of their chiefs and magnates, where good Indians of the McCloud have been buried for centuries. The living members of the tribe are in constant fear lest we should dig up these graves for relics. This fear, caused without doubt by the casual remarks of our party on the subject, is well illustrated by the following unique petition brought to me one day, with great formality and seriousness. The Indian woman who brought it had employed some white friend to draw it up for her. It reads thus:

"Shasta, September 11, 1874

"This is to certify that Mrs. Matilda Charles Empire, one of the old settlers of Shasta County, is now on a pilgrimage to the graves of their ancestors, and she prays Commissioner Stone not to disturb any of her friends and relatives who have gone the way of all flesh, and thus they will ever pray; by

"Her husband,

"EMPIRE CHARLEY.

MATILDA CHARLEY.

"Their sister,

KATE CHARLEY."

(RC for 1873, pp. 466-467, 1875)

The Indian Sentiment in Regard to Catching the Salmon.

Our attempt to locate a camp on the river-bank was received by the Indians with furious and threatening demonstrations. They had until this time succeeded in keeping white men from their river, with the exception of one settler, a Mr. Crooks, whom they murdered a few weeks after I arrived. Their success thus far in keeping white men off had given them a good deal of assurance, and they evidently entertained the belief that they should continue, like their ancestors before them, to keep the McCloud River from being desecrated by the presence of the white man. Their resentment was consequently very violent when they saw us bringing our house and tents and camp-belongings to the edge of the river, and taking possession of the land which they claimed as their own, and settling down on it. They assembled in force, with their bows and arrows, on the opposite bank of the river, and spent the whole day in resentful demonstrations, or, as Mr. Woodbury expressed it, in trying to drive us off. Had they thought they could succeed in driving us off with impunity to themselves, they undoubtedly would have done so, and have hesitated at nothing to accomplish their object; but the terrible punishments which they have suffered from the hands of the whites for past misdeeds are too vivid in their memories to allow them to attempt any open or punishable violence. So, at night, they went off, and seemed subsequently to accept in general the situation. Individuals frequently said to me afterward, however, that I was stealing their salmon and occupying their land; but it was more as a protest against existing facts than as an endeavor to make any change in the situation. Once, when I was walking alone in the woods on the other side of the river, an Indian with a very forbidding aspect met me, and said in the Indian dialect that he wanted to talk with me. I expressed my gratification at having an interview with him, and we sat down on the rocks, and the talk began. He was very much excited and very wrathful. He told me that this was his land, and that his fathers had always lived there, and that I had no right to be there. He said the salmon were his, too; that they belonged to his tribe, and that I was stealing his salmon. He ended by saying that the white men had lands and fish in other places, that the Indians did not go there and steal their lands and salmon, and that white men ought not to come here and take what belonged to the Indians. There is room enough in the world for the white men, he said, without taking this river from the Indians to live on.

I confess that his arguments seemed sound. The whole panorama of the Indian's wrongs and sufferings, as the history of this country portrays it, with the encroachments and injustice of the white man, and the gradual but certain disappearance of the red man before the advance of civilization, seemed to come up before my mind, and I felt that though I was the representative of a powerful and enlightened nation, I could not answer this poor, ignorant, indignant savage before me. I did not try to answer him, but I told him I was his friend; that I did not mean to take his land or his salmon; that I should go away in a few months; that I only wanted the spawn of the salmon; and that the Indians might have all the salmon as soon as I had taken the eggs. He was not satisfied or appeased, however, and left me in the same disappointed and indignant spirit with

which he met me. This spirit continued to prevail among the tribe until we began to take spawn and to give them the salmon. Then, when they saw that they received only kind treatment from us always, and food and medicine occasionally, and that we gave them all the salmon to eat, securing only the spawn for ourselves, they seemed to see things in a new light. The public sentiment, I think, became entirely changed, and was pretty correctly expressed in what an Indian said to me, about that time: "I understand," said he, "you give Indian salmon; you only want spawn; that all right!"

(RC for 1873, pp. 408-409, 1875)

On Sunday, May 26, an incident occurred which, though resulting in nothing of importance, seems to illustrate the uncertainty with which life in remote and unsettled regions like this is accompanied. About midnight we were awakened by the dogs barking violently in the direction of the hill behind the house. Upon sending them out to see what was the matter, they went about ten rods to some thick brush, and returned yelping. At the same time we could distinctly hear stones being thrown at them. It was dark. There was only one man in the house besides myself, and we only had one gun between us. With the exception of the hostler at the stage station, a mile distant, there was not a white man within three miles. We were in a country which we knew was often frequented by desperadoes, and where the stage has been robbed six times in a month, and where murders are not of unfrequent occurrence. It might be only one or two burglars in the bushes, but how did we know that they were not a gang of cut-throats who were taking advantage of our weakness to over-power us, and secure the money which is supposed to be at a government station like this. It was impossible to help thinking that if that were the case, how easy it would be for a few determined men to set fire to the buildings, and then to pick us off, one by one, as we endeavored to escape. That has been the fate of a great many persons in unsettled portions of California, and why should it not be ours? I follow out this line of thought merely to illustrate the uncertainty which attends this sort of life. In point of fact the only result was that we remained awake the rest of the night, and in the morning we saw where the men, whoever they were, had thrown the rocks at the dogs. That was all.

A very natural sequel to this incident took place just a week later, and also illustrates the uncertainty which I have just mentioned. About nine o'clock one evening we heard a great deal of noise, accompanied with some quarrelling among the Indians about a quarter of a mile below the house. The noise continuing, two of our men started down the road to see what the matter was, and on arriving at the fishery stable found one or two men engaged in robbing a teamster who was stopping there over night. One or two shots were fired by our party, but the robbers escaped. We found, however, that the rascals had not only robbed the teamster of his money, but had taken from his wagon twenty demijohns of whisky, which they had distributed indiscriminately among the Indians. The result was such as no one can realize who has not been in an Indian country. The Indians were all more or less intoxicated, were very noisy and quarrelsome, and were inciting each other to make a descent on the fishery, and, as they expressed it, "to sweep

it clean with the ground." Our men, in the highest degree indignant at this outrageous villany of the robbers, armed themselves for the occasion and determined to give chase to them that very night. They found them about daylight at an Indian lodge, and placing the muzzles of their revolvers close to the robbers' heads, they captured them without resistance. One is now in the State's prison, the evidence against him being conclusive. The other was discharged for want of sufficient proof of his guilt. This furnishes another instance of our insecurity. It is true it resulted in nothing, but had the Indians been sufficiently intoxicated or sufficiently bold to make an attack on the fishery that night, they could have carried everything before them.

On the 21st of June a post-office was established at the fishery, which I named Baird, after Professor Baird, United States Commissioner of Fish and Fisheries.

During the first week in July an Indian named Chicken Charlie called on me and said his father was going to die soon, and he wanted a coffin made. We made the coffin, and after a while, when they supposed the Indian was dead, they put him in the coffin and proceeded to bury him; but before they had finished burying him he came to life again, and they took him out and waited a while longer. The next time he really died, and the following day he was buried over again.

(RC for 1878, pp. 744-745, 1880)

On the 25th of March there was an eclipse of the sun, and it was a matter of great astonishment to the Indians that we were able to predict the day and hour, and even minute of its occurrence. A considerable number of Indians assembled at the fishery about the time of the expected eclipse, and were extremely pleased with the facility with which they could see the sun through the pieces of smoked glass which I had provided, and through which they watched the progress of the eclipse with great interest and patience. When the eclipse was at its culmination a large otter came out of the water just in front of the house, under the impression, we supposed, that night was approaching.

During their visit we had a good many jokes with the Indians about their theory of the eclipse, which is that a "weemah" or grizzly bear comes and eats up the sun.

(RC for 1875-1876, p. 936, 1878)

The eclipse of the sun.-On the 29th of July an eclipse of the sun took place. I had told the Indians two months before that it was going to happen, and from that time till the day of the eclipse they came to me every little while to inquire how many days before the "grizzly bear would eat up the sun," that being their explanation of the darkening of the sun at an eclipse. When the day arrived, twenty or thirty of them came to the fishery and looked at the sun with the greatest interest through pieces of smoked glass which we prepared for them; and which enabled them to watch the progress of the eclipse much better than they could do in their own way, which is by observing the reflection of the sun in the water. It is a great mystery to them how the white man is able to predict so long beforehand the coming of the "grizzly bear that eats the sun."

On the 25th of March, 1876, an eclipse of the sun occurred, and, at the height of the obscuration, an otter came out of the water in front of the house, looked around, and disappeared. The Indians remembered it, and kept on the watch for the otter during the eclipse this year (1878). No otter came; but it was a singular fact that the next day an otter--the only one we saw during the season--swam down past the house and back again, and disappeared. I think that the Indians who saw these otters will always think that an otter, as well as a grizzly bear, is required to accomplish an eclipse of the sun.

The Indian scare.-On the 21st of July an Indian messenger came in great haste from Copper City, on Pitt River, about eight miles from the fishery, with a letter from the superintendent of the silver mines there, stating that alarming rumors had reached that place about large numbers of northern Indians having been seen on the McCloud, and that the people there had heard that the Indians were meditating an attack on their settlement; and asking if we knew anything about it. About the same time we read in the papers that the Pitt River Indians had been making hostile demonstrations on their river. Our McCloud River Indians, who by this time had heard of the alarm at Copper City, were very much excited. We wrote back to the superintendent that we thought there was nothing in it, and that there was no danger. The next morning, however, an Indian squaw told us that the Yreka and Upper Sacramento Indians were coming down to the McCloud to kill the McCloud Indians and what white men there were on the river, meaning ourselves at the fishery. We heard farther that Outlaw Dick, who murdered George Crooks here in 1872, and Captain Alexander, an Indian of very warlike disposition, had urged the northern Indians at a recent council to make a descent upon the McCloud and "clean out," as they expressed it, all the white men and McCloud Indians on the river. To add to the excitement, a Piute chief had visited our Indians the past week to stir them up to make war on the whites.

Three days after, a McCloud Indian came down in hot haste from Alexander camp and told our Indians that Alexander had gone north to "call" his Indians, and that they would be down next month to make war on the McClouds. Some of our Indians were very much alarmed, and for several days a good deal dejected over this news, and they told us stories of ancient fights that they had had with the northern Indians, and how the Modocs and Yreka Indians had made war on them and burned their children and carried off their squaws. All this occurred just at


the time when the San Francisco papers were full of the murders and depredations of the Oregon Indians, and we began to think that there might be something serious in the excitement in our neighborhood. At all events, as we had only one rifle at the fishery I thought it prudent to be at least better armed, and accordingly telegraphed for arms and ammunition. The excitement, however, gradually died away. The Piute chief returned to his own tribe; the Oregon Indians began to surrender and come in to deliver themselves up to the soldiers; the McCloud Indians recovered from their alarm, and about three weeks after the first excitement they informed me that Captain Alexander and his Indians had changed their minds and were not coming. This was the end of our Indian scare, and after this we thought nothing more about it. We might not have been in any danger whatever. It is very likely that we were not, and yet when a few white men are in an Indian country where the Indians outnumber them ten to one, as in our case, their very helplessness creates a feeling of uneasiness if there is only the slightest suspicion of danger. We did not know that we were in great danger, but we knew that if we were, with but one rifle among us, we were perfectly powerless to avert it; and that reflection was an unpleasant one in itself.

(RC for 1878, pp. 746-747, 1880)

List of Indian Words of the M'Cloud Dialect.

Although it does not properly come within the scope of this report, I take the liberty to append a few words of the dialect of the McCloud Indians, for the sake of preserving something of a language which will soon become extinct. Without expecting to save them, I picked up these words casually from the Indians last fall, (1872) while getting the salmon-eggs, and, meager as the list is, I believe it is the only collection of words of the McCloud Indians that has been made:

Indian.....	Winton	Fish.....	Déek-et.
White man..	Yi-patoo	Salmon.....	Noo-oohl
No.....	Éllo	Trout.....	Syee-oolott
Yes.....	Ho	Salmon-trout	Wye-dar-decket
Yes (emphatic)	Urmano	Salmon-eggs	Poo-oop
Very.....	Bóo-ya	Sacramento	Chóo-sús
A great many	Bóo-ya	white fish	
Large.....	Bo-hā-ma	Male salmon	Charrk
Small.....	Koo-oo-tett	Female salmon	Kō-raisch
Cold.....	Teém-ma	Black salmon	Choo-loo-loonóo-oolh
Warm.....	Peé-lar-ma	White	Aée-teppem
Live.....	Móoruch-béer	(emaciated)	
Dead.....	Min-nâl	salmon	
I, me, mine,	Nett	Late-fall	Eée-par-teppett
my		salmon	
You, your, him,	(Non ego) mutt	McCloud	Winny-māme hoo-oolh
her, his,		salmon	
hers			

North.....	Wy-ee	Grilse.....	Kóo-rilsh
East.....	Pôu-ey	Salmon fry....	Kóo-ootett noo-oolh
South.....	Norrh	Dorsal fin....	Khô-rôhl
West.....	Num	Adipose-fin...	Toohw-keeh
Day.....	Sannie	Pectoral.....	All-ale-i-kóbol
Morning....	Horn-heema	Anal.....	Ken-tec-kóbol
Evening....	Nó-momie	Caudal.....	Pwar-tolh
Night.....	Ken-wahnie	Gills.....	Khár-nee
Dark.....	Chéepy	Man.....	
Sleep.....	Kéen-na	Woman.....	Môhālee
Sleepy.....	Keen-ka	Boy.....	Wéetah
Breakfast..	Himmár-bar	Girl.....	Pochtílah
Dinner.....	Sannie-bar	Infant.....	Pickaninny
Supper.....	Kenwannie-bar	Wife.....	Poích-ta
To-morrow..	Himmar	Sweetheart....	Poich-ta
Yesterday..	Lénder	Hand.....	Semm
Head.....	Píll-yoak	Foot.....	Semm
Eye.....	Toohio	Arm.....	Khée-dett
Mouth.....	Oó-ool	Horse.....	Horse
Face.....	Toom	Cow.....	Cow
Hair.....	Tom-moi	Bear.....	Cheelkh
One.....	Két-tett	Grizzly bear..	Wée-mar
Two.....	Párr-la	Hog.....	Hor-róichta
Three.....	Pahn-oulh	Deer.....	Nopp
Four.....	Clów-ett	Beaver.....	Só-chett
Five.....	Sánsigh	Otter.....	Māme-tóolich
Six.....	Set-panoulh	Mink.....	Bíes-syooss
Seven.....	Ló-lochett	Coon.....	Ca-ráillett
Eight.....	Sét-clow-ett	Fisher (cat)..	Yúpokos
Nine.....	Kétett-élless	Water-dog	Héc-sollett
Ten.....	Tickalouss	(lizard)	
Bow.....	Ko-lool	Water oozel...	Sour-sínny
Arrow.....	Nott	Gun.....	Kō-lool
To shoot...	Yoopcha	To bring.....	Wérrell
Will shoot.	Yoopcha	To pay.....	Doo-ya
(future)		To give.....	Doo-ya
Have shot..	Yoopcha	To stand.....	Hick-í-yah
(past)		To give.....	Kóot-ch
Spear.....	Káy-ell	To want.....	Squéea
To spear...	Dídt-ley	To eat.....	Bar
To spear ...	Noo-oolh didt-	To be hungry..	Bar-squeea
a salmon	ley	To drink.....	Boolah
To shoot a	Nopp-yóop-cha	Intoxicated...	Whisky-Boolah
deer		To drink	Whisky-bar
To catch...	Perri-mahn	spirits	
To catch	Syee-oolott	To strike.....	Kóopah
a trout	perri-mahn	To chop.....	Kóopah
House.....	Boss	To steal.....	Khí-yah

River.....	Même	To remain.....	Pomadilly
Water.....	Même	To reside.....	Pomadilly
Salt.....	Welche	To sit down to	Kéltnah
Ocean.....	Welche même, or bohāma meme	rest	
		To buy.....	Pōolah
Sacramento River	Bohaima mēme	To work.....	Kléet-ich
Fire.....	Pohrr	To be tired....	Klee-tich-et
Bread.....	Chów-tráss	To sew.....	Hoóray
Flour.....	Chów-tráss	To skin.....	Írritícha
Acorns.....	Klích-ly	To skin a deer.	Nopp írriticha
Wood.....	Chússe	To be afraid...	Khée-lup
Tree.....	Mee	To like.....	Hī-hīna
Tobacco....	Lo-ole	To love.....	Hi-hina
Knife.....	Kelly-kelly	To kiss.....	Ell-chóopcha
Acorns growing	Peurmalh	To swim.....	Meme-tulich
Blanket....	Jackloss	To row (a boat)	Meme-tulich
Looking glass	Ken-wiúnas	To understand..	Tipna
Shirt.....	Winnem-coddie	To know.....	Tipna
Rain.....	Lóo-hay	To know (Spanish)	sáp-beh
Sand.....	Pomm	To talk.....	Teen
Country....	Pomm	All.....	Komm
Flowers....	Lóo-lich	Same.....	Pée-yanny
Buckskin, tanned	Táy-ruch	Other side.....	Poo-yelty
Buck-eye (nut)	You-nott	Opposite bank of river	Poo-yelty mame
Money.....	Péss-sûs	This side.....	Num-ílty
Mountain....	Bo-haima pil- yokh	Chief.....	Wee-ee
		Stars.....	Klloo-yook
Long.....	Charrua	Straight.....	Kéllar
Short.....	Wor-óhter	Bye and bye...	Póp-ham
Good.....	Chálla	Black.....	Choo-loo-lo
Bad.....	Chip-kálla	White.....	Kī-yah
New (clean).	Illa	To have.....	Bemen
Dirty.....	Bóo-koolah	How.....	Hen-nōnie
To see.....	Winn-neh	How many.....	Hissart
To come.....	Widder	When.....	Héssan
To go.....	Harra	How long.....	Héssan
Have gone...	Harra	Where.....	Hécky
Will go.....	Harra	Here.....	Éh-weh
Stay.....	Bóoha	What.....	Páy-ee
Rest.....	Bóoha	Say (tell me).	Hád-die
Sunday (rest day)	Sannie booha	I don't know..	O-oo
A week.....	Ketett sannie booha	One month; next month	Ketett sass
		Thank you (simply "good")	Chálla

I don't care....	Héster	Bring a salmon	Mut widder net
Deer-skin.....	Nopp-nickol	to my house	boss noo-oolh
Deer-stew.....	Nopp-clummiss	Good Indian.....	Chálla winton
North star.....	Wye-dar-werris	Bad white man...	Chipkalla yi-patoo
Sick (at the	Técklich-	Do you want	Mut winner squee
stomach)	kóolah	to see my gun?	net kolool
Thread.....	Thee-put	Coming.....	Well-árbo
McCloud River..	Wínnie-máme	Come in and	Éll-ponah kéltnah
My land.....	Net Pomm	sit down	
When you come..	Hessan mut	San Francisco,	Kéll-ale pomm
	widder	New York, or any	
Atlantic Ocean	Kéll-ale-poo-ay	distant place,	
(f r east salt	welkh mame	(far-off land)	
water)			
Come again.....	Way-ni-worr-ry		
Good bye (the	Harrá-dar		
idea of			
going, simply.)			
Let us go;	Harrá-dar		
come on			
Moon.....	Sass		

Spanish words used by McCloud River Indians

These words are spelt as the Indians pronounce them.

Much.....	Móocha	Cluster of
Small.....	Chikéeta	Indian lodges... Ranchery
To know.....	Sáh-beh	Money..... Pês-sous
Man.....	Moochácha	

(RC for 1872 and 1873, pp. 197-201, 1874)

A List of McCloud Indian Words Supplementary
To A List Contained in The Report of 1872

by Livingstone Stone

All-ale, Up, world of good spirits	Elponna, Come in
Ar-kal, Gone, used up	E-wear, I don't know how
Ar-nouka, I don't care to	Furbiss, New
Attle-nas, Tattooing	Hareimar, To carry away
Bar-widder, Come and eat	Harliss-penarda, I don't want to go
Barla, Irony, a joke (or) a	Harpa, Father
falsehood	Harrardar, Good-by
-beeda, To be in want of	Hebarky, I guess so

Bew-wy, To be the matter with	Hestarm, What's the matter?
-bim, (an intensifier,) Very	He-wy-hy, More
Boolock too mah, Not big enough	Hissarm, How much
Chaw-awl, Cooked, done	Hissart, How many
Chee-oomay, To bury	Hornda, A long time; (also,)
Che-hammis, Ax	always
Chil-chilch, Bird	Hoo-roo-chook, Needle
Chilluk, Provoked	Kaiser, Quick
Chinny, To take	Kar, Cloudy
Chin-ou-le barda, I'll take	Kar-har, A great wind
it by and by	Khark, Insane, crazy
Chippewinnem, Midnight	Ki-ra-ma, Finished
Chocky, Near by	Kellar, Straight
Choo-hay, To gamble	Ken, Down
Chorck, Wooden	Kent-parna, To rise up
Chuna, Dance	Kette-winton, Twenty; (i.e. one
Clarbooruck, Quartz	Indian, all his fingers and toes.)
Col, Lips	Khal-lokh, Plume
Colcha, Pleasant weather	Khee-yay, Uncle
Cou-yarda, It hurts me	Khlark, Rattlesnake
Dar-khal, Burned	Klarmet, To give
Darnal, Get out!	Klaw-ma, To kill
-de (a pronoun referring to	Kleetich-liss-penarda, I don't want
the speaker)	to work
Dee-ee, Yes, (very emphatic)	Koorcha, Pig
Dōkhy, Chin	Khlesh, Soul, spirit
Doompcha, To bathe	Kwee-yer, Sick
Ello-de-hestarmin, Nothing is	Lén-darda, Long time ago
the matter with me	
Leepida, (used only with	Shonn, Stone
mame; mame teepida, I am	Shono, Nose
thirsty.)	Shoohoo, Dog
Lor-e-ke, Over that way	Shookoo, Horse
Ma-art, Ear	Soo-harna, Will you please?
Man, Any one, (like the German)	Sukey, To stand
Markh-us, Leg	Tabar, Gambling-stick
Mi-ee, Foot	Tar-kee, Hat.
-minner, Cannot	Tay-ruch, Tanned buckskin
Mooty, To understand	Tee-chellis, Squirrel
Neechi, Nephew	Tilteeta, To go visiting
Nick-el, Skin	-tole, In, (or) on, (or) among;
Niss, Me, (objective case	e.g. meetole, in a tree
of nett.)	Toon-makh, Bosom
Now owse, Cloth	Toon-oo, Black
Nun---ma, True	Too-too, Mother
Oh-my, Enough	Tu-lich, To swim
Oo-koo, Yonder	Wawtcha, To cry
Oosa, Almost	Way-ee-worry, Come again

Oose-lénda, Day before yesterday	Weh! Come here!
Oose-poppil, Last year	Werry-werry, Hurry up!
Oo-yool, Grapes	Wilner, To get up, (from bed)
Puhn-ee tus, Handkerchief	Win! Look!
Park, Body	Winne-harra, To go in search of
Pee-echa, To make	Winnem, Middle
Pi-ee, Manzanita	Winne-squeea, I want to see
Poilarn, Little while ago	Wittelly, Quickly
Pom missima, Winter	Wohar, Cow
Pom-kenta, Down, world of bad spirits	Woor-ous, Fish-spawn
Pooly, There	Ya-mutta, Trail
Poo-re war, Dark	Yar-loo, Quit!
Poo-tar, Grandmother	Yaw-lar, Snow
Poppil, Year	Yay-lo-cou-da, Move away!
Po-Po-oppil, This year	Yet-u-nas, Name
Poppum-Po-poppil, Next year	Yilkh-mar, Heavy
Sawny-winnem, Noon	Yolie, Now
See-ee, Teeth	Yolie-poppum, Pretty soon
See-okoos, To brush	Yorkos, Gold
See-wy, Writing, letters &c.	

(RC for 1873, pp. 428-429, 1875)

Answers to Queries Concerning the Sacramento Salmon, Given in the Order of Professor Baird's Printed List of Questions Entitled "Questions Relative to the Food Fishes of the United States".

(The capital letters indicate the topics; the figures refer to the questions)

A. -NAME

Question 1. What is the name by which this fish is known in your neighborhood? If possible, make an outline sketch for better identification.

Answer: The salmon of the Sacramento River which are caught at or below Sacramento City are known by the name of the Sacramento salmon. The salmon which are caught above Sacramento City take the name of the stream or the locality at which they are caught, as, for instance, the salmon caught in the mill-brook near Tehama are called Tehama salmon. So with the McCloud salmon and Pit River salmon, although all these fish are the proper Sacramento salmon. The grilse is very often called the salmon-trout, which confusion of names is likely at first to mislead a new-comer. In every instance which came under my observation on the tributaries of the Sacramento I found that salmon-trout invariably meant only a salmon grilse, with the single exception of the wye-dar-deekit. (See No. 27 and No. 68 of the catalogue of specimens.)

The spawning male salmon of the tributaries is called the dog-salmon or dog-toothed salmon, and is supposed by the uninformed to be a different fish from the Sacramento salmon, though it is the same in a different stage.

The Indian names for the McCloud salmon in their different stages are as follows:

Salmon.....	Nóo-oolh	Late "Fall salmon"..	Eée-par-téppem
Male salmon.....	Charrk	McCloud salmon.....	Winni-māme nóo-oolh
Female salmon.....	Kó-raisch	Young salmon fry...	Kóo-ootét nõo-oulh
Grilse.....	Kó-riùlch	Salmon eggs.....	Poo-oop
Black salmon.....	Choo-lòo- loo nóo-oulh	Salmon skin.....	Nóo-oolh-irritcha
White (emaciated) salmon.....	Aée-teppem	Dead salmon.....	Min-nal noo-oolh

(For outline sketch of salmon see drawings accompanying the Smithsonian specimens.)

(RC for 1872 and 1873, p. 184, 1974)

CAPTURE

Question 71. How is this fish caught; if with a hook, what are the different kinds of bait used, and which are preferred?

Answer: The Sacramento salmon is caught with nets, spears, Indian traps, and with the hook. In the smaller tributaries of the main river, as at Tehama, they are killed with shovels, pitch-forks, clubs, and every available weapon. In the upper tributaries, as the McCloud, the Indians catch them in traps, arranged to capture the fish going down the river exhausted, but not those ascending the river. At the sources of the river, near Mount Shasta, they are caught by legitimate angling with a hook. Salmon roe is almost exclusively used for bait. Some have been taken with the artificial fly.

(RC for 1872 and 1873, p. 194, 1874)

The supply of the Sacramento salmon has a singular natural protection arising from the fact that the McCloud river, containing the great spawning-grounds of these fish, is held entirely by Indians. As long as this state of things remains, the natural supply of the salmon stock of the Sacramento may be considered as guaranteed. That this protection is one of no slight importance may be inferred from the fact that the appearance of the white man, on the American and Feather rivers, two great forks of the Sacramento, has been followed by the total destruction of the spawning beds of these once prolific salmon-streams, and the spoiling of the water, so that not a single salmon ever enters these

rivers now where they used to swarm by millions in the days of the aboriginal inhabitants. I earnestly hope that the policy which has been pursued with the Modoc Indians, against whom a war of extermination is now going on, just north of the McCloud river, will never be adopted with the McCloud River tribe. It would be an inhuman outrage to drive this superior and inoffensive race from their river, and I believe that the best policy to use with them is to let them be where they are, and if necessary, to protect them from the encroachments of the white men.

(RC for 1872 and 1873, pp. 193-194, 1874)

General Movements of the Sacramento Salmon in the Lower Parts of the River

The prime salmon first make their appearance in the tide-water of the Sacramento, the early part of November. They are then very scarce, only three or four a day being at first caught at the great fisheries. They are at this time 18 cents a pound at wholesale, and 25 cents a pound at retail. They increase gradually in numbers, through November and December, and the retail price falls to 20 cents. By the middle of January they are somewhat more abundant in the bay, but few continue to be caught up the river. They remain scarce, or, rather, not abundant--more all the time being caught in the bay than up the river--until the 1st of March, when they begin to pour up the river in vast quantities. This flood of salmon lasts through March, April, and May, making these months the harvest months of the river fishermen, both because the salmon are plentiful and because they are in good condition. The run culminates the last of April, or first of May. They are then the most abundant. They fall off from this time gradually in numbers and condition through May, and become comparatively scarce in June and July, and the first part of August. Before the end of August a new run commences, and, to quote the fishermen's words, "the river is full of them." The quality of this fish is very poor compared with the winter and spring runs, which circumstance, connected with their great abundance, makes them a drug in the market at this time. They can now be bought at 3 cents a pound, and even for less, as tons of them are thrown back into the river for want of purchasers. This abundance continues through September, the quality of the fish remaining very poor. In October the numbers fall off again and continue to lessen, till the new winter run begins again in November.

The following table, according to months, shows the condition of the Sacramento River, in regard to the salmon, at Sacramento:

Month	Numbers	Quality
January	Increasing, but not abundant	Prime
February	Increasing, but not abundant	Prime
March	Very abundant	Prime
April	Very abundant	Nearly prime
May	Falling off, but still abundant	Nearly prime
June	Somewhat scarce	Inferior
July	Somewhat scarce	Inferior
August	Very abundant indeed	Very poor
September	Abundant	Very poor
October	Falling off. New run begins	Very poor
November	Very scarce	Very fine
December	Scarce	Very fine

General Movements, Etc., of the Sacramento Salmon in the McCloud River

It will be seen by the previous notes that there are salmon in the Lower Sacramento every month in the year. It is not so in the upper tributaries of the river, as for instance, in the Little Sacramento, or in the McCloud. The salmon have stated times for arriving in the upper tributaries and for remaining in them, and at other periods of the year there are no salmon in these streams.

The salmon arrive in the mouth of the McCloud in March, but are scarce in that month. In April and May they become plentiful but are not large, the average weight not exceeding ten or twelve pounds. They remain plentiful through June and July, during the latter part of which months they receive an accession from Pit River, the lower part of which river now becomes nearly deserted by the salmon. In August, there is a large run of salmon up the McCloud, composed of larger fish. The salmon are now, in August, the largest and most abundant of any time in the year in the McCloud. They begin to spawn in the lower portions of the McCloud during the last half of August. By the middle of September the salmon begin here to die, and from this till the end of the month they die very rapidly, and there are thousands of dead salmon floating down the stream and being washed up to the banks. The bears now come down to the river in great numbers to eat the salmon, and the Indians stop spearing and go bear-hunting. About this time--the latter half of September--a new run of salmon makes its appearance in the McCloud, called the "fall run." They were not by any means plentiful this year, (1872) but kept the river from being actually deserted by salmon for a month or more. During October there are no salmon in the McCloud, except the few new-comers of the "fall run," and by the 1st of November all the salmon are gone from the river except one or two individual stragglers here and there. By this time the Indians have all their salmon dried and packed away for winter. Some of the Indians have moved back into the woods, while those that remain on the river have built little wigwams of drift wood, to protect them from the winter rains, and have gone into winter quarters.

From November till March there are no salmon in the McCloud River.

(RC for 1872 and 1873, pp. 180-182, 1874)

[Extracts from Catalogue of Natural History Specimens
Collected by L. Stone for the U.S. Fish Commission]

No. 110. Dried salmon. This is a fair specimen of the dried salmon, which the McCloud River Indians live on chiefly through the winter. Most of the salmon used for drying are taken in August and September, when they are spawning or falling down the river exhausted, after spawning. They are then easily captured by spearing, or by traps. The spears are very long, and carefully made. The traps are merely baskets of bushes, placed at a fall or rapid, and winged on each side by a fence of stakes or bushes running at a slight angle up the river, so that the exhausted fish coming down the river, finally find their way into the basket and are there trapped. The McCloud Indians do not try to trap the fish coming up the river, but only those going down, which is just the contrary of the principle of the white man's trap and nets. The Indians, very singularly, prefer the exhausted and dying salmon for drying to the fresh and prime ones. As soon as a salmon is speared or taken from the trap it is opened - the spawn always being saved as a luxury - and split and hung on a bush or fence made for the purpose, in the open air. In the dry air of California, the drying process is sufficient to preserve them without salt. The Indians never use salt in preserving their salmon, and will not eat salt meat of any description. When the salmon are sufficiently dried, they are tied together in bundles, and packed away around the sides of the lodges. These specimens were presented by one of the McCloud chiefs, and, repulsive as they seem, they represent the main support of the Indians during the winter, and are highly valued by them.

No. 111. A deer-skin, tanned and dressed by the McCloud Indians. Used for making moccasins, and sometimes for clothes. Some of the deer-skins dressed by the McClouds are very white and soft. October, 1872.

No. 112. Deer-skin blanket. Prepared and sewed by the McCloud Indians. This is the common blanket of these Indians. October, 1872.

No. 113. Heavy buck-skin blanket. Tanned by the McCloud Indians. Large and heavy skins like this are used alone, as blankets. This one is nearly as large as the two sewed together of the last specimen.

No. 114. Seeds, stalk, and leaf of plant used and highly valued by the Sacramento River Indians, for making thread and nets. It will be observed that it has a good fiber. Near Mount Shasta, October 10, 1872.

No. 116. Nuts of the "Digger" pine. Highly valued by the Indians as food. October, 1872.

No. 117. Soap-root. McCloud River, November, 1872. Used by Indians for making brushes.

No. 118. Stones of which arrow-heads are made by the McCloud Indians. McCloud River, October, 1872.

No. 119. Acorns and leaves of mountain live-oak. These acorns, together with the acorns of other oaks, form the next important staple of food to the dried salmon, among the McCloud Indians. The squaws gather them in great quantities, and make a kind of paste or soup of them, in which form they are eaten, almost exclusively. McCloud River, October 7, 1872. Contributed by B. B. Redding.

No. 131. Salmon eggs. Dried by Indians for food. Esteemed a luxury. Presented by Indian chief. McCloud River, California, October, 1872.

No. 132. Arrows without points. Six specimens. McCloud Indians, McCloud River, California, October, 1872.

No. 133. Arrows, with stone points. McCloud Indians, McCloud River, California. Six specimens. October, 1872.

No. 134. Arrows, with steel points. Two specimens. Sacramento River Indians, (Upper Sacramento,) October, 1872.

No. 135. Arrows, with glass points. McCloud Indians, McCloud River, California, October, 1872. Six specimens.

No. 136. Arrows. Pitt River Indians. Pitt River, California, October, 1872.

No. 137. Indian bow, made by Con-choo-loo-la, chief of McCloud Indians, McCloud River, California. The bow is made of yew, and is covered on the back with salmon skin, which is prepared by a secret which the Indians will not disclose. The salmon skin imparts a wonderful elasticity to the bow, which will bend back, when it is unstrung, several years after it is made. Con-choo-loo-la is probably the last of the great chiefs of the McCloud Indians.

No. 138. Sprig of yew, from the wood of which the Indians make their bows. October 12, 1872. Upper Sacramento River.

(RC for 1872 and 1873, pp. 210-213, 1874)

I tried three ways of capturing the parent salmon; first, by the Indian trap; second, by a stake-net and pound; third, by a sweep-seine. The Indian trap consists of a fence of stakes or bushes, built out into the river, at a fall or rapid, in the form of a letter V, having the angle down stream, and a basket-trap at the angle. This method proved perfectly worthless, as of course it must, for catching healthy fish, as this contrivance catches only the exhausted fish that are going down the river, and none of the good fish that are coming up.

(RC for 1872 and 1873, pp. 171-172, 1874)

[Extracts from brief daily journal of L. Stone]

July 9.--Visit from Conchooolooloo, the Indian chief.

July 13.--First photographs taken. All hands went to an Indian dance in the evening. Comet seen to-night for the last time in the evening here.

August 5.--An unusual number of Indians about the camp to-day. Took a photograph of Conchooolooloo, the chief of the tribe.

August 12.--All hands at work to-day in the tent on the hatching-apparatus. The Indians fish a good deal in the river about this time, at night, diving, themselves, for the salmon with a hand-net, which they use in the water with wonderful skill.

August 18.--An Indian woman came to the camp for protection, being pursued by an Indian, whose brother she had killed.

August 19.--The Indian in pursuit arrived in camp this morning, armed with a six-shooter. Danger of another murder. The Indian, after some flourishing of his revolver, was ordered to leave the camp, which he did.

September 3.--Indians hold a large council in an immense underground council-house.

September 13.--A party of Indians, on a pilgrimage to the graves of their ancestors, arrived to-day, and presented a petition, requesting us not to disturb the bones of the buried forefathers.

(RC for 1873, pp. 468-470, 1875)

II. SELECTED EXCERPTS FROM ALEXANDER S. TAYLOR'S
INDIANOLOGY OF CALIFORNIA

Edited by Robert F. Heizer

FOREWORD

Alfred Kroeber in his Handbook of the Indians of California (Bureau of American Ethnology, Bulletin No. 78, 1925) said that it would be useful to reprint Taylor's Indianology, that vast miscellany of ethnography, history, geology and gossip which appeared in the weekly California Farmer, a newspaper, between February 22, 1860 and October 30, 1863. When Kroeber wrote that opinion in 1917 a great deal of native ethnography and California history remained to be published. Now, a half century later, we have ready access to more reliable information, as well as a greater quantity of good ethnographic and historical accounts, and the availability of these demonstrates how inaccurate and useless is much of what Taylor published.

For his time, one hundred and ten years ago, Taylor must have seemed to readers of the Farmer an informed and erudite person. Indeed, for his time, he no doubt was. But today we see that he had no sense of problem, and practically no basis for evaluating the information which came into his hands, whether this was some Spanish explorer's journal, the baptismal register of a Franciscan mission, a newspaper article reporting the discovery of gigantic prehistoric human bones, or whatnot -- apparently everything that came to his attention might be quoted (often so casually that it is not possible to discover what the original source was), or merely plagiarized.

A serious shortcoming of the Indianology is the abundance (should we say redundancy?) of printing errors in names and dates. Taylor's copy was written in longhand, and compositors must have had difficulty in reading his script for aboriginal words. His copy was apparently not proofread, and the mis-readings from poor original copy which appeared in the Bureau of American Ethnology's Handbook of American Indians (Bulletin No. 30, Part 1, 1907, Part 2, 1910) have, so to speak, enshrined his (or the printer's) errors as veritable renderings of names of villages recorded in mission registers and from which converts were drawn from 1769 to 1834. Actually, nowadays, nobody pays much attention to Taylor's toponymic renderings which appeared in The California Farmer and which were faithfully copied and mis-copied (at times mis-mis-copied) in BAE Bulletin 30. Still useful, however, are his occasional identifications of Chumash place names with toponymic renderings secured from Indians in the 1860's.

But, notwithstanding the above evaluation, there is a residue of solid, original fact about California Indian ethnography which only Taylor knew and which he reported as best he could. A selection of what are considered to be useful and for the most part original articles taken from the Indianology are reprinted below.

Of Taylor himself, something is known. He was born in 1817 and educated in South Carolina and left home in 1837 for travel in India and South-west Asia. He came to California in 1848 during the Gold Rush. Until 1860, when he moved to Santa Barbara, he served as Clerk of the U.S. District Court in Monterey. Sometime before 1860 he developed an interest in California Indians and history, and he produced several long works which were printed in California newspapers (Cowan 1933; Powell 1967:3-11). Some of his writings, still unpublished, are in Bancroft Library, as is his own bound copy of the Indianology which has been used to extract the articles which follow. Taylor in 1864 compiled a map showing the location of California tribes which is cited by Bancroft in the 1880's but not published until 1941 (Heizer 1941). During his late life Taylor was an honorary member of the California Academy of Sciences and a Corresponding Member of the Societé d'Ethnographie de Paris (Lucy-Fossarieu 1881:1). Taylor died at La Patera on July 27, 1876.

Robert F. Heizer
Center for Advanced Study in
the Behavioral Sciences,
Stanford, California

References

- Cowan, R. E.
1933 Alexander S. Taylor, 1817-1876, First Bibliographer of California. California Historical Quarterly 12:18-24.
- Heizer, R. F.
1941 Alexander S. Taylor's Map of California Indian Tribes, 1864. California Historical Society Quarterly 20:171-180.
- Lucy-Fossarieu, P.
1881 Les Langues Indiennes de la Californie. Compte Rendu du Congres International des Sciences Ethnographiques, Paris, 1878. Imprimerie Nationale, Paris.
- Powell, L. C.
1967 Bibliographers of the Golden State. School of Librarianship, University of California, Berkeley.

C A L I F O R N I A N O T E S

By Alex. S. Taylor

THE INDIANOLOGY OF CALIFORNIA
The California Farmer, March 23, 1860

The following interesting letter will explain itself, and for which I have to return my thanks to Messrs. Van Dyke and Taggart for their Kindness.

Orleans Bar, Klamath Co., Dec. 3, 1856.

Sir: Your note of the 9th ultimo, with the Vocabulary from Mr. Taylor of Monterey, was duly received, but I have not had time until the present to attend to your request.

I have filled up the list of words from memory, or nearly so; but I have no hesitation in assuring you that they are as nearly correct as it is possible for me to represent Indian sounds by combination of English letters.

I have been in the habit of speaking all these words; for the list required, constitutes of course but a small part of this language. For the last six years, and even now, there are certain gutturals and aspirates, which I find a difficulty in producing, and which can only be achieved by No. 1 organs of speech, assisted by fine ears and long practice. You will see, I have been under the necessity of making a new list of words, in order to get room to spell plainly.

When I came on the river, the number of inhabited rancherias was 36. The accompanying list comprises all that are now inhabited, within the bounds of this tribe, from Bluff Creek to Indian Creek -- a distance of perhaps 80 miles on the Klamath River. I have not thought it worth while to mention the names of the 'deserted villages'; let them pass away with their inhabitants. There are many 'suggestions, and explanations, with regard to the structure of the language' that I could make, that I have no doubt would at least [be] interesting to your friend, Mr. Taylor.

Hoping that you will consider this as complying with your request, I subscribe myself, yours, respectfully.

G. W. Taggart.

Mr. Walter Van Dyke
Uniontown, Humboldt Co.

[Omitted here is a long vocabulary of the Karok language which has been reprinted by P. de Lucy-Fossarieu, Les Langues Indiennes de la Californie. Paris, 1881.]

List of Rancherias

Woopum, Chee-nitch, Tuck-a-soof-curra, A-mi-ke-ar-rum, Sun-num, Sum-maun, Couth, Ish-e-pish-e, Soo-pas-ip, E-no-tucks, If-terram, I-yiss, Soof-curra, Pas-see-roo, Home-nip-pah, E-swhedip, Home-war-roop, E-nam, As-sif-soof-tish-e-ram.

By Alex. S. Taylor

THE INDIANOLOGY OF CALIFORNIA
The California Farmer, April 27, 1860

Partial Vocabulary of the Indians near San Antonio Mission, situated in a valley of the Santa Lucia Mountains, about seventy miles southeast of Monterey.

Spanish -- Questions.

Que Buscas?
Que dice tu madre?
No la oygo?
Quanda te iras?
Quanda este media hecha la casa vendra?
Quedo on San Antonio?
Qual de aquellos queres?
Quando tu te vayas as a lima te ira?
Que hemos de comer nosotros hoy a la tarde?
Quemadores malisenios?
En el centro de la tierra?
Que buscas al venir aca?
Tu deras quando morire?
De quien es esso coton?
Quando se los llevaron?
Quando se iran?
Saltare la mule?
Que mal o dolor tienes?
Que te dara el padre en San Antonio?
Que os dara el padre en San Antonio?

Indian of S. Antonio -- Ans.

Quidago cimchaue Busca Chaael.
Quidago cimcic mati.
Acopis sanec.
Cax Lamia.

Me Lemistom la juen lama.
Hepit Liguia sepe San Antonia.
Cueta petimalog.
Me crememia ona long la crech.

Quesi layo la lamager taa
Lemiconoja na caach.
Chaumanel.
Nepe Lugui lac.
Quidago cimchaus lamicoe.
Hoy moy na ail la ajar quien.
Queta ma quissi lope.
Cax lumne.
Cax la lania.
O laua ma na mula.
Equech tipin.
Que la cimaich la padre loma
San Antonio o quecicimaich.
Queci lo comaich la padre loma
San Antonio.

Note.--This partial vocabulary was made on the leaf of an old book, about 1787, by Padre Baltazar Sitgar, at San Antonio Mission, in Monterey county, and was carefully copied and compared. An Indian of this Mission, with whom I conversed in 1856, about twenty-five years old, had a thick, heavy beard and mustache,

as much so as that of any white man, and he had the usual brown iris. An old native Californian, who was brought up at San Antonio Mission, tells me that these Indians could not converse with the Chalones, of the Mission of Soledad, thirty-five miles towards the north. A brother of this last, who also lived for many years at San Antonio, and is still living there, gave me the following memoranda of the San Antonio Indians.

The Rancheria of the Mission was called Teshaya.

The Rancheria of the Iolones was on the present Rancho Los Ojitos; Sapaywis was the Rancheria of the place now called Salqualco, after a Mexican town. There were other rancherias situated on the present places called Piojas and Copeta de Goronice.

The name of the Rancheria of the site of San Miguel Mission was Chulam, or Cholami(?). These Indians spoke the same language as those of San Antonio, being only thirty miles to the southeast. Both Missions always contained Indians from the Tularé Lakes. The President of the Missions in 1822, Friar José Senan, states in his annual account that in San Antonio there were 834 Indian converts, and in San Miguel 926, and that, during the existence of the two Missions, 6,324 had been baptized.

Indian names of the Rancherias of San Antonio, from the Mission books: Chacomex, Steloglamo, Texja, Zassalete, Lamaca (on the sea-shore); Chitama (in the mountains near the coast); Chunapatama, Cholucyte, Ginace, Zumblito, Tsilacomap, Atnel, Chuzach, Cinnisel (on the Monterey River); Tetachoya or Ojitos, Quina or Quinada, Eimal (on the beach); Seama, Tecolom or now Rancho Arroyo de San Lorenzo of Rico, Lima, Subazama, Iolon, Chuquilin (or San Miguelita)
Men's names: Stapocono, etc. Women's names: Motzucal, Tacchel, Chiguiy, Cizacolmen.

The Indian name of the Salinas river (head-waters) between San Miguel and Santa Margaritta, in San Luis Obispo county, was known as Sagollin.....

By Alex. S. Taylor

THE INDIANOLOGY OF CALIFORNIA
 Second Series
 (Continued from the Farmer of Nov. 16, 1860.)

I.--A.

Sacramento Indians.--No. 4.

The Indians of the Sacramento Valley, and those of the Northern Sierra Nevada, and of the Mountains to the West of the Sacramento.

48 XX.--The Indians of Santa Clara and San Juan Baptista Missions.

The Indian names of the Santa Clara Indians, taken from the Mission Books of Baptism, commenced 12th January, 1777, are as follows: Male--Saunim, Namagte, Guaris, Tascalerae, Chaquisnusca, Cathipiche, Guatgenca, Cathipate, Saperis, Chereta, Tatlaye, Cloche, Julau, Tomojohm, Oscolcos, Riguis. Female Names--Tomolinglier, Mayaset, Tupan, Allama, Athiama, Mâssette, Gensen, Usut, Etquislan, Guenchignis, Fanjam, Otomo, Osthomus, Soluem, Suissite. The Indian names of the Rancheries are not given in this book. For the above I am under obligations to my old friend, M. Acolti, of Santa Clara College.

For the following short Vocabulary of Santa Clara, I am indebted to the Rev. Professor Mengarini, of the same College, who took it down (in 1856) from an old Chief born at the Mission, named Marcellino, and now about 70 years old. Father Mengarini passed many years among the Flathead Indians of the Rocky Mountains as a Missionary, and is the author of a valuable and voluminous Grammar and Vocabulary of the Flathead tribe not yet published:

<u>ENGLISH</u>	<u>INDIAN</u>	<u>ENGLISH</u>	<u>INDIAN</u>
Man	Râresh	leaf	maragi
woman	surick	bark	rottôi
boy	netâresh	grass	roreg, lappee, hunni
girl	ne-surick		

<u>ENGLISH</u>	<u>INDIAN</u>	<u>ENGLISH</u>	<u>INDIAN</u>
infant	népe surick	flesh, meat	rish
father	áppam	dog	chuchu
mother	ananam	bear	orósh
husband	mácko	wolf	umúgh, magan, loopequefio
wife	hanám	deer	uluf
son	innishim	elk	tiron
daughter	shininem	tortoise	aunnishonen
brother	tackám	fly	mumurigh
little brother	taushikóhem	musketo	homoshki
sister	ránanem	snake	eppigna, or kúrumish
indians, people	tavéma	bird	shaklin
head	tágash	egg	tiva
hair	uri	feathers	zayo
face	(no word)	wings	wirák
forehead	rimmag	duck	shakkan
ear	rucshush	pigeon	arawa
eye	hin	fish	oyo
nose	ús	salmon	chipál
mouth	wépperem	sturgeon	úrak
tongue	lasségem	name	zushui
teeth	siitem	white	noskòmini
beard	eièkem	red	utchámin
neck	rannáiem	black	mustúshmini
arm	issú	blue	chitkòmini
hand	zalmés	yellow	cashrishmini
fingers	zonókram	green	chitkòmini
small finger	kapishem	great	wettél

<u>ENGLISH</u>	<u>INDIAN</u>	<u>ENGLISH</u>	<u>INDIAN</u>
nails	zùrem	small	kushukmini
body	wáva	strong	ruishfeshmini
leg	coròm	old	kuntach
foot	hattám	young	záresh
toes	coròm	good	orchishmini
bone	zujim	bad	ektémini
heart	minig	handsome	tshmet
blood	paiágem	ugly	sasmoshmini
town, village	grawám	alive	kamishmini
chief	captán	dead	öttone
warrior	achishmini	cold	kówi
friend	areëm	warm	lawá
house	grúwam	I	ettesh
kettle	yashám	thou	mene
bow	zanukam	he	arúkshi
arrow	zawisem	we	makkèn
ax	láchaiem	ye	makkam
knife	cuchillo	they	nekám
canoe	wálin	this	népe
shoes	otóhem	that	waka
pipe	zrepan	all	emmen
tobacco	máatteri	many, much	makkamémen
sky	zavág	who	mátto
sun	tshmen	near	émmesh
moon	corme	today	nesa
star	ushi	yesterday	uikkani
day	zugí	tomorrow	ushish

<u>ENGLISH</u>	<u>INDIAN</u>	<u>ENGLISH</u>	<u>INDIAN</u>
night	moor	yes	ehe
light	coregiorno	no	ellekish
darkness	murtu	one	emhem
morning	ushistak	two	uttia
evening	úyakse	three	kapan
spring	yuki itma	four	kattoash
summer	lawa	five	mushuo
autumn	ámne	six	shakken
winter	cawilmaki	seven	kennëtck
north wind	wassar	eight	osätis
south wind	kanno	nine	zellektish
east wind	ragé	ten	wësh
west wind	tiye	eleven	tingemaye
thunder	zaráak	twelve	utinaye
lightning	wilka	twenty	utiawesh
rain	ámne	thirty	kappanwesh
snow	wakkán	to eat	ammai mene (I eat)
hail	wallnāmatlish	to drink	weto mene
fire	sottó	to run	elektonkei
water	seá	to dance	tokenen
ice	pussūmakish	to sleep	ettini
earth, land	warép	to speak	nonoénti
sea	kálle	to see	himmoy
river	rúume	to love	nonowenti
lake	ziprek	to kill	nimi
valley	uráhah	to sit	chawraí
hill, mountain	uyá	to stand	itmai
island	urshin	to go	achki

<u>ENGLISH</u>	<u>INDIAN</u>	<u>ENGLISH</u>	<u>INDIAN</u>
stone	treke	to come	ayi
salt	awes	to walk	wattenti
iron	lawo	tree	tappór
wood	hoo		

The Indians of San Juan Baptista

This Mission was founded by Padre Lasuen, on 21st June, 1797, on the site of the place called by the Indians Popelouchom.

For the following names of Indians and Rancherias, I am under obligations to the Rev. J. Mora. They were taken from the old baptism-book: Names of Rancherias--Absayme, Mutseen, Iratae, Jeboaltae, Jasniga, Lithenca, Ansaimas, Xivirca, Xisca, Utchuchu, Tipsistaca, Poitoiquis, Kathlendaruc, Onixaymas, and Pagnines. Names of Males--Cattiurny, Lassuet, Litchic, Tepere, Colsap, Rosmoyoc, Purchives, Muthuare, Xisca, Coguey, Chaisca. Female Names--Jassim, Nocnoc, Muglitio, Aimmex, Talale, Colox, Coasla, Chonera, Tossoux, Xotore, Manzuen, Monocho.

As before noted in this Indianology, a Vocabulary and Grammar was made of the language of the Nutsunes of this mission by Padre Felipe Arroyo.

How many of the old Catholic Colleges, Libraries, Convents, and Missions, still existing in the Spanish Americas, and containing treasures of Philology, History, and Indian Homology, can only be known when a new race of people will subdue those countries. Father Acolti informed me lately that while he was studying in Rome, a Bishop from one of the La Plata Provinces assured him that there were still existing in the University of Tucuman or Cordova, formerly belonging to the Jesuits, large volumes of manuscripts of the old Fathers, containing Vocabularies, Grammars, and Histories of the Indian tribes and nations converted by them during the seventeenth and eighteenth centuries, but which

have never yet been aired in the world of printers' literature--never had a puffing publisher--even unnoticed by such undivine poets as Southey. In La Paz of Bolivia, and in Quito of Ecuador, Lima of Peru, Mexico City, and elsewhere, these old friar-missionaries and scholars accumulated immense deposits of manuscripts of their own writing, and of the printed treasures of mind of the learned of Europe, and which are still in the possession of the Governments thereaway.

The College of Santa Clara, founded by the Jesuits in 1855, bids fair to become the most extensive as well as thoroughly founded and nourished of all the California Institutions of Learning. It is, so far, the most complete of any in the State, though doubtless in a few years it will be subjected to great competition with active and well-arranged Protestant Schools of the same grade.

By Alex. S. Taylor.

THE INDIANOLOGY OF CALIFORNIA
(continued.)

No. 7. Santa Ynez and the Santa Barbara County Indians.

Vocabulary of the Indians living near Santa Ynez Mission in Santa Barbara County, taken by the Author, in April 1856, from an Indian man, thirty-five years old, born near the Mission.

<u>ENGLISH</u>	<u>INDIAN</u>	<u>ENGLISH</u>	<u>INDIAN</u>
spirits	shoupa	eagle	unuk
man	auehk	Cal. quail	iya ma ma
woman	eneik	hawk	hellek
boy	cheche	sea-muscles	taw
girl	chinkeay	avelones	tahya
infant, child	cheche	fish	alemu
father	kocce	dead, death	shuckshaw
mother	hawhik	cold	sutatah
brother	kami	very	sheshakwa
sister	kitces	one	pakas
head	snochks	two	eshko
hair	ohkwa	three	massec
forehead	ehkcey	four	scumu
ear	stoo	five	eh tepagas
eye	tuk	six	itishc au
nose	nahih	seven	etemassa
mouth	uek	eight	malawa
tongue	alepui	nine	spa
tooth	tooth	ten	cheahwa
neck	sshue	eleven	tayloo

<u>ENGLISH</u>	<u>INDIAN</u>	<u>ENGLISH</u>	<u>INDIAN</u>
arm	waechae	twelve	masaescomu
hand	poh	thirteen	mas. ca-el pakas
sky, heaven	atapa	twenty	saw-yu
sun	alasha	hundred	cheahwaschea
moon	ah-y-ya	eat	aushun
fingers	smemey	drink	ukumel
body	es-amuck	milk	siutek
leg	ele wae	walk	alpahtar
feet	suoel	salt	conu
grasshopper	tuk ha	acorns	ek palish
vulture	slok ka wa	earthquake	swayl-etd
whale	pah-hat	eclipse	shuk-shak-awaya
heart	iyapis	fighting	eshtaush
house, hut	aap	owl	shakwa
arrow	yarrow	hooting-owl or tucolote	muh-hu
bow	ach		
canoe, boat	tomolo	breast	soseya
star	ahkewcus	seat of man	loocha
clouds	toohoey	flowers	speyhe
light	shuksti	rattlesnake	celakhel
darkness	surku	poison-snake	ha shap
wind	sakhuet	black-snake	peshosp
air	alapache	horn-frog	emey-kahaya
rain	stowoe	lice	shekash
fire	knue	flea	estaep
smoke	tokho	sandhill or crane	pooloe
crow	hach	eyebrows	chanakoots-kosh

<u>ENGLISH</u>	<u>INDIAN</u>	<u>ENGLISH</u>	<u>INDIAN</u>
bear	huus	eyelids	wits twyk
water	oah	uncle	kanish
earth, land	shoup	aunt	kamuk
sea	eshamel	cousin	noomumuk
river	stayheaa	strong wind	sahkanono
mountain	ooshlolumon	sickness	yokpatcchis
stone, rock	hauep	seed	sahamun
maize	noname	atole or mush of grass seeds	shuputish
tree	stayic	high friendship	stropeit-essak tek
tule or bullrush	stapan	anger and hate	sak a-tuk pe-it
grass	sweat	kiss	haloy jou
flesh, meat	sawhmut	love	chohoe
wolf	muhheyau	where are you going?	nu-kunla?
coyote	ashka	asphaltum	wakau
ground-squirrel	ehmeu	liquid asphaltum	ma-laack
deer	wuh	antelope	shewi
bird	wieetse	egg	stumuy
goose	wawa	duck	olwashkola

The rancheria of the Mission was known as Cascen or Cascil. Other rancherias were Mekewe, Sapelek, Seyuktoon, Kolok, Shalawa, Shopeshno, Nipoma and Shukku. A rancheria close by the Mission of La Purisima was called Lipook. Near Santa Barbara were two rancherias called Ciyuktun and Masewuk.

An Indian about twenty-seven years old says, that the San Buenaventura, Santa Barbara, Santa Ynez and La Purisima Indians, spoke nearly the same language. The rancherias near the Mission of San Buenaventura were Cayuguis, at La Punta Alamo; Mahow at Jose Carrillo's Rancho; Immahal, not far from Mahow; Sapaquonil,

on Jimeno's rancho, Casunalso, at Rafael Gonzalez' rancho; Casnahacmo, at Santa Clara's rancho; Topotopow on Hernando Tico's rancho; Spookow, north of Mission on Beach; Tallapoolina, at the rancho Viejo, up the Santa Clara river from the Mission. The Indian informant was about twenty-seven years old, with a black thick beard, iris of the eyes light chocolate-brown, nose small and round, lips not thick, face long and angular. The rancheria of the Mission of San Buenaventura was called Eshhulup. These Indians used formerly canoes made of wooden planks, and all lived in the vicinity of the ocean.

The Indians of Santa Barbara county were generally among the best-looking and most ingenious of all the Missions. It will be remembered that in 1542 Cabrillo, the discoverer of California, was well received by these Indians, and mentions their having canoes of wood and trading with his ships for fish. About the year 1823 occurred a revolt of the Indians of Santa Ynez Mission, which occasioned the California government some trouble to put down.

In July of the present year (1859) the Rev. Padre Rubio of Santa Ynez Mission College, stated to me that last year, while on a visit to the Tejon Reservation and the Tulare country, at least one-half of the numerous Indians he saw thereaway, were old neophytes or were Mission-born Indians; and they told him many more were living on the Sierra further eastward. This seems to be the case also with the Indians of San Diego and San Bernardino counties.

No. 8. The Island of Santa Cruz Indians, near Santa Barbara.

Vocabulary of the Indians formerly living at the Island of Santa Cruz in Santa Barbara county, taken by Rev. Antonio Timeno, on 4th November, 1856, from a Christian Indian named Joseph Camuluyazet, aged eighty years, who was baptized by Rev. Padre Antonio Ripoll, in the Mission of Santa Barbara.

<u>ENGLISH</u>	<u>INDIAN</u>	<u>ENGLISH</u>	<u>INDIAN</u>
God	Shupë	egg	stumcowok
wicked spirit	louelou	goose	gwas

ENGLISHINDIANENGLISHINDIAN

man	alamuün	hawk	leklek
woman	hemutch	sea-muscles	nimloak-tchuch
boy	ulucuchu	river do	cleh
girl	lulemesch	avelones	teeah
infant, child	cucho	fish	layesh
father	ceske	white	alapupew
mother	osloe	black	lastepeen
husband	pakueneu	red	lissloo
wife	alwitanie	blue	lastepeen
son	chouwitawn	yellow	liskeghen
daughter	pautchma-laupon	green	liskeghen
brother	mitchmoss	great, big	innoo
sister	mitchmite	small, little	gooch-jew
an Indian	kayalayeou	strong	aughwashahala-law
head	pispulaoah	old	a-coochew
hair	toffooll	young	alalushook
face	pastaitch	good	yaya
forehead	pigstshe	bad	anysnems
ear	pasthoo	handsome	sihienolaug-hew
nose	ishtono	ugly	aughlewly
eye	tisplesoose	dead	alocopoke
mouth	pasaotch	death	taannish
tongue	isheloue	cold	aktaw
beard	chatses	warm, hot	lishsherk
tooth	chasa	I	no-oh
neck	paskelick	thou	pee-ee
arm	passpoo	he	woo-ta

<u>ENGLISH</u>	<u>INDIAN</u>	<u>ENGLISH</u>	<u>INDIAN</u>
hand	passpoo (plural) passpoofoo	we	mee-tche
Indian shoes	ichenmoo	you	hiewoo-tah
bread	illocushe	they	the same
pipe, calumet	escalekel	this	thuyou
sky, heaven	nowwonee	that	iehtwo
sun	tannum	all	tehtwokeh
moon	ouy	many	tala-ketch
fingers	patchwat-checoo oo	much	the same
nails	jisekwy	who	cho-oh
body	alapamy (plural) alalapamy	near	kaham
belly	patchcueash	today	mantey
leg	patch-nimel	yesterday	poa-ah
feet	patch-nimel(plural) patchniminimel	tomorrow	maktechal
toes	patchyouk-cucucho	yes	yuatuah
bone	ikukuie	no	anishtuo
grasshopper	panawashoo	east	tits-owah
whale	puclue (plural) aghebuclue	west	paskpielaw
heart	scueyash	north	mileemon
blood	aughyulish	south	minawan
town, village	awatchmoo	one	ismala
chief	ghotah	two	ischum
warrior	atchitchchuch	three	maseghe
friend	paughken (plural) paughaken	four	scumoo
house, hut	pawayish	five	sietisma

<u>ENGLISH</u>	<u>INDIAN</u>	<u>ENGLISH</u>	<u>INDIAN</u>
arrow	yhush	six	sietischum
bow	twopau (plural) twotwopau	seven	sietmasshugh
knife	kiewoo	eight	malawah
canoe, boat	tomolo	nine	spah
star	acklicke	ten	kascum
day	fannem	eleven	tellew
light	listhaw	twelve	masighpascumoo
night	aughemy	thirteen	is. 12 & 1
darkness	swawitepun	twenty	ischumpas-quascum
morning	kissassin	twenty-one	isas. 20 & 1, and is (hap)
evening	alatop	twenty-two	isas. 20 & 2
spring	stivamaueken	thirty	masighepasquash- cum
winter	swieh	forty	scoomopasquash- cum
wind	gacogklou	fifty	seitischumnas- quashcum
lightning	scuntou	sixty	seitischumnas- quashcum
thunder	ooughgohone	hundred	cashcumpas- quashcum
rain	siwo-pfao	eat	asstah
snow	oughtoffoe	drink	chakmil
hail	the same	run	keewawih
fire	neh	dance	namakulan
crow	kuigim	go	alahe
bear	yus	sing	alachuwatch
sea-otter	uckpaush	sleep	nayool

<u>ENGLISH</u>	<u>INDIAN</u>	<u>ENGLISH</u>	<u>INDIAN</u>
water	nihie	speak	hiloolou
earth, land	nimisoup	see	naptil
sea	nutewaugh	love	ooyouwanish
river	oolam (plural) oolulam	kill	namalawan
lake	skijjiteenace	walk	keloualoual
valley	stouahick	salt	laughpye
hill	anuloowyah	mud-terrapin or tortoise	tecke
mountain	shilletupun	fly	ooloopou-ouk
island	skowin	musketo	leegheghe
stone, rock	wah	feather	scappah
tree	pown	wings	swastecks
wood	the same	oats	assuck
leaf	hulucappa	mustard?	stappan?
bark	sletchel	acorns	misshe
grass	swoelle	salmon	cowwotch
herb	the same	name	paththay
pine-tree	tomol	affection	shaughteenone
flesh, meat	schomoon	to sit	pisknehigh
oak	cohush	to stand	cahkan
dog	wootchoo (plural) wootchwoetchoo	come	nappiet
fox	cknigh	earthquake	swellen
snake	phschosh	eclipse	aniskillywashoon
bird	iwlalienenon	shark	onyokoo

SANTA BARBARA

<u>Present Spanish Names</u>	<u>Former Indian Names</u>	<u>Distance from the Mission</u>
Sitio do la Mission or Mission site	Tanayam	about
Las Possas	Otenashmoo	" 2 miles
La Sinaguita	Cashwah	" 3 "
San Antonio	Silpoponemew	" 4 "
San Jose	Escumawash	" 6 "
San Miguel	Saughpileel	" 6 "
La Patira	Alwaththalam	" 7 "
La Golita	Chuah	" 6 "
La Cañada de las Armos	Texmaw	" 12 "
El Teckolote	Helapoonuch	" 15 "
Los Dos Pueblos	Mickiewee	" 18 "
La Cañada del Corral	Kaughii	" 22 "
San Marcos	Mistaughchewaugh	" 25 "

Concerning the Islands of San Miguel, San Nicolas and Santa Rosa, not a native of these Islands is now to be found in or near this Mission, nor one who could give any information of them.

Among the Indians of Santa Barbara exist some traditions that do not extend to more than one century, which is not to be surprised at on account of being in their uncivilized state of gentilism before, and consequently, no care taken to give them to posterity. Those received from their fathers, and grandfathers, they know; but of their great-grandfathers and ancestors, they can scarcely know anything. About the passing of ships, they know nothing more than from time to time seeing one pass at a great distance.

When the Franciscan Missionary Fathers arrived in California, they found tribes of Indians scattered along the Coast, from San Diego to the bay of San Francisco, and varying in number to about two thousand, in each of the larger

tribes. They enlightened them with the light of the Gospel, and founded for them the Missions to be seen at the present day. They were of a generous, and generally docile nature, copper-colored, and highly favored by the Omnipotent Arm in strength and other corporeal qualities.

The boats they then used were canoes cut out of trees, or made of timber joined with chords, and these tarred (with asphalte?) and not capable of carrying more than four persons. Their houses were not made of stone, but of timber and reeds, in a bee-hive shape.

Along the coast and islands each tribe generally spoke a different language, but understood sufficient of their neighboring idioms for the purpose of commerce. With regard to grammatical construction in their language, it is superfluous to say they knew it not. The foregoing vocabulary of Santa Cruz has been taken from one of its natives. Take notice that it has to be pronounced like English, as it has been so written, and accurately, as the guttural sound of the language would permit.

The Indian name of the island of Santa Cruz was Limoooh or Limoo-eh. For the island of Santa Rosa the name was Hurmal, that of San Miguel was Two-a-can, that of San Nicolas was Ghalashat.

For the foregoing vocabulary and notes the compiler is indebted to the kindness of the Rt. Rev. Teodoro Amat, Catholic Bishop of the Diocese of Monterey.

The Indian, who gave the information, did not know the names of elk, wolf, beaver, squirrel, hare, duck, pigeon, tufted quail, nor the term for one thousand.

An old American resident of Santa Barbara informs me that the Santa Barbara islands were pretty thickly populated in the early part of this century prior to 1816. They had such bloody wars among themselves, for the fishing-grounds of each island, or each rancheria, that the priests had them all brought over to the main land and placed in the Missions of Santa Barbara, San Luis Obispo, San Buenaventura, Santa Ynez and La Purisima; but that very few, if any, are now left in these vicinities.

The islands off the coast of Santa Barbara, San Diego and Los Angeles countries, are San Miguel, Santa Cruz, Santa Rosa, San Nicolas, Santa Barbara, Santa Catalina and San Clemente, and they are mentioned by Cabrillo in 1542, as being inhabited, and by Viscaiuo in 1602, as (some of them) being very populous. On Santa Catalina, Viscaiuo's vessels stopped several days, and were treated by the Indians with great hospitality. The historian of the expedition mentions the existence of a rude temple and worship of the sun by the natives, and of an immense black crow (probably the Condor), which was an object of great veneration among them, and on the shooting of which by a Spanish soldier, the Indians set up an awful howling of tremor and fear. This veneration of the Great Bird of Northwest America seems to have been universal among the California Indians; a reference will be found made to this subject in Dr. Herman's Ornithological Notes in the tenth volume of Railroad Reports.

Great havoc was committed on these island tribes by the Indians of the main land, and those from the Northwest. We believe these Northwest Indians were Kodiaks and others, in the employ of the Russians of Bodega and Sitka, in search of the sea-otters, fur-seals, and avelones, who used to make raids on their own account. In Hugo Reid's account of the Indians of Los Angeles county, published in the Los Angeles Star, in 1852, it is stated that the Missionaries gathered the enemies from caves on the islands of many of the San Clemente Indians, between 1825 and 1833, and had them decently buried, and what was singular every one of the skulls were found with a double row of teeth, both on the lower and upper jaw. How true this statement is can only be ascertained by disintombing the bodies, which, it seems, were buried either at San Gabriel, San Diego, or Juan Capistrano Missions.

In one of the raids of these Kodiak Indians they are said to have killed every Indian on the island of San Nicholas except two or three women; and only a short time ago appeared an account in the California journals of one of these

females (or the last inhabitant of the island) having, with great difficulty, been taken off by the old California hunter, George Nidever, and carried to Santa Barbara in a semi-demented state.

An American otter hunter, who has been engaged among the Santa Barbara Islands for the last six years, and who has visited every one of the California islands, from Cedros island to the Farallones, informs me that the remains of the Indians in the Channel islands, from Santa Catalina up, indicate a very numerous population of Indians. There are supposed to be no Island Indians left now, neither on the main land, or elsewhere, certainly none at their former homes. On all these islands, he says, the remains of their huts, and signs of rancherias, from sea-shells, are very abundant. He says, in coming down from the North, in winter, the island of San Miguel, alias San Lucas, alias Juan Rodriguez, alias Isle Possession, alias San Bernardo, where Cabrillo, the discoverer of California, in 1543, is said to have died, would be, without doubt, the first one reached by such vessels as the old navigators used.

(California Farmer -----, 1860)

By Alex. S. Taylor.

THE INDIANOLOGY OF CALIFORNIA
Third Series

No. 44 of whole Series; continued from Farmer of May 24, 1861.

IX.--I.

San Francisco Bay Indians

Vocabulary

Of the Indians living near San Francisco Dolores Mission, San Francisco county, taken by Adam Johnson, Indian Agent, in 1850 (vide Schoolcraft, vol. 2, p. 494), from Pedro Alcantara, an Indian.

<u>ENGLISH</u>	<u>INDIAN</u>	<u>ENGLISH</u>	<u>INDIAN</u>
man	imhen	skin	patah
woman	ratichma	sent	ohplush
boy	sheeneesmuc	wolf	myall
girl or maid	catina or suleek	fat	saherah
infant, child	ocluushcush	hare	wahren
my father	ahpah	snake	presunfrau
my mother	ahnah	muskrat	yahneua
my husband	makhe	rose	peewishmowacma
my wife	hahwah	flower	teewish
my son	cenescuc	polecat	yahwee
my daughter	cahnimen	deer	potah
my brother	taheah	horse	lakah
my sister	olchane	fly	momunh
an Indian	uc o. tanicma	feather	swahrah
a white man	lascarmen	white	lascahmin
head	oolee	black	sholcohte
hair	oolee	red	chitcohtee

<u>ENGLISH</u>	<u>INDIAN</u>	<u>ENGLISH</u>	<u>INDIAN</u>
scalp	oolee	great, big	ahniks
ear	tu o rus	small, little	ochirchush
eye	rehin	strong	enomumish
nose	oos	old	uniach
mouth	werper	weak	potostee
tongue	insseck	good	hersha
teeth	se . eei	bad	eete
beard	oolee	handsome	horshah
neck	lani	ugly	eeleh
arm	ra . su	live, life	iska
shoulder	shlush	dead, death	hurwishta hurwes
back	che kee	cold	cawee
bread	shetnen	warm, hot	inhwee
pipe, calumet	rucoom	I	cabnah
tobacco	oya	thou	mane
ankle	lee ekmen	he	wache
sky, heaven	reneme or oosel	she	wache
sun	ishmen	we	wache
moon	colma	you or ye	macum
finger	teenochra	sour	suta
nails	te . er	they	necumsa
breast	ri . tea	sweet	oeechee
body	wabrah	this anpahoelichnena . moo or napahintreha	
belly	mene	all	ketee
leg	pomee	these	necummakak
naval	topui	who	mato
heel	hahtah	part	tuprenamum

<u>ENGLISH</u>	<u>INDIAN</u>	<u>ENGLISH</u>	<u>INDIAN</u>
knee	macas	near	ne a ki
bone	trice	today	inhahle
sinew	hurake	yesterday	yahrisktuc
heart	mene	tomorrow	narish
liver	serah	yes	kenh
blood	pahyan	what	kintu
vein	enan	we	ahwee
town, village	yunakin	what	persen mateplsah
chief	metush	to eat	ahmush
war club	paper	drink	ewahte
warrior	reckeue	run	ahcamleha
friend	abche	dance	irshah
house, hut	rewah	to go	leul
arrow	pahwig	sing	harwee
bow	pannua	speak	alemshirlee
breechcloth	painy	see	ahtemhimah
knife	tepah	to hear	atemtuhe
flint	irahe	kill	meme
canoe, boat	wahlee	walk	atahmapa
paddle	heukia	salt	ahwish
star	aqwek	bitter	esra
day	puhe	tortoise	anuniskman
light	puhe	fly	momuah
night	me or	feather	swahrah
darkness	mo er	wings	reteemua
early	nyne	salmon trout	cheric
morning	hucistuc	what thing	hinte pisah

<u>ENGLISH</u>	<u>INDIAN</u>	<u>ENGLISH</u>	<u>INDIAN</u>
late	wahrap	far off	nuhuen
evening	uecarne	by-and-by	yawash
year	arshish	perhaps	yawahcarne
wind	puyare	never	ah kwa carne
lightning	wilcahwahrap	above	renemoo
thunder	puhrah	under	ootam
rain	ahahnau	within	meweetoo
snow	puh ut	without	cahre
hail	wacan	something	te ta tree
fire	roreiahen	nothing	ah kin tra
crow	oteehish	on	peshah
water	see ee	in the sky	noshahrenemoo
ice	purchu	in the house	nosha ruwah
earth, land	wahrep	to eat	ahmuah
sea	see ee	to drink	ohwate
river	ohrush	to laugh	o ta noslem
spring of water	ohrush	to burn	atahmahicee
lake	see ee	to hear	atentuhe
stream	ohrush	to strike	atemaster
valley or plain	pahtue	to think	atemshalahiutus
hill	hee ak	to call	hi ye
mountain	heeyah	to live	we tee
stone, rock	ereck or ahni	to die	huerwine
tree	huyah	to tie	hetah
limb	ahranne	eating	ahme
bark	sheeme	you are	mesne
grass	yaherah	I am that I am	cab_l
flesh, meat	rees-ahrish		

The tribes of Indians upon the Bay of San Francisco, and who were, after its establishment, under the supervision of the Mission of Dolores, were five in number: the Ahwashtees, Chlones (called in Spanish Costanos, or Indians of the Coast), Altahmos, Romanons, and Tuolomes. There were, in addition to these, a few small tribes, but all upon the land extending from the entrance to the head of San Francisco Bay spoke the same language.

At the time of the establishment of the Mission these tribes were quite numerous. The information contained in this was obtained from an aged Indian at the Mission of Dolores, named Pedro Alcantara. He is a native of the Romanon tribe, and was a boy when the Mission was founded, which, according to Humboldt, was in 1776. The language of these Indians appears to be entirely irregular, and governed by no rules or analogies.

They had no name for God or Evil Spirit: knew nothing of their origin, nor had they any tradition in regard to it. They knew only that they were born, and that they would die. "Pomee" was the name given to the shin, or lower part of the leg. All the bones of the foot, as well as the ankle, were called "lee-ekmen". "Tepah" was a knife made of stone. "Wahlee" was a sort of raft made of rushes or tules; the only boats used by the Indians. The only clothing worn by them was the breechclout--usually made of rabbit or muskrat skins. "Aqwek" was the name of the large stars or planets; the small and nebulous stars were called "moch mochmiss." "Wahrap," the Indian word for "late," was, literally, "sunset." They had no names for the seasons. "Theka" was dust. All the metals were called by the name of "Ereck," stone. They had no maize, and consequently no name for it. These Indians knew nothing of Agriculture, but subsisted by hunting and fishing. "Shetnen" was bread made of acorns. The establishment of the Missions, in which these Indians were taught the Spanish language, is sufficient reason why the names of animals introduced by the Missionaries should be only known by the Indians in Spanish.

A RELIC OF BYGONE TIMES.

Walking, some time since, in the vicinity of Black Point, we passed over towards the high point of land, which forms, we believe, the intersection of Hyde and Beach streets. It is a dreary sand-driven place, with scarcely a habitation near, and overlooking, with a precipice of forty or fifty feet, the waters of the Bay, which surge and moan at the rocky base. This locality is said to have been the site of an old Indian rancheria, and the circular fire-burnt spot on the bare place at the summit, with quantities of decayed fish-bones and crushed shells mixed with the sand, seem to warrant the tradition. Here the aborigines, previous to the American occupation, evidently held simple festivals, and congregated at stated periods to keep up their primitive custom of fish feasts and "big drunks." The march of civilization has already overshadowed their scattered numbers, and even this indication of their former presence will soon be obliterated.

As we stood moralizing over this deserted spot, one of the types of a decadent and fast departing race, and mused upon the law of progress which has decreed their gradual but certain extinction, our attention was attracted to the edge of the precipice, where the recent rains had loosened the soil, and tumbled a large cake of earth to the water's edge below. The removal of the soil had exposed to view a skeleton, which lay revealed to the light of day, as if in mockery of the festivities that had once been held. The defunct--evidently one of the Indians who had resorted here in the olden times--had been buried with his feet toward the north, perhaps to signify that he had come from that direction; as, in former times, emissaries of the great Northern tribes used to resort to the New Almaden mine to procure cinunbar, which they used as a pigment. The earth had so fallen as to leave the legs protruding precisely as they were when the body was interred. No doubt there were others of the aboriginal inhabitants buried there.--(Alta, Cal., March, 1860.)

By Alex. S. Taylor.

THE INDIANOLOGY OF CALIFORNIA

Third Series

No. 61 of whole Series; continued from Farmer of Nov. 1, 1861.

XI.--K.

MISCELLANEOUS.

Skirting the feet of the Sierra Nevada, from the point where I struck, thence to Mono Lake, is a beautiful region, the home of several small Indian tribes, and seemingly one of their favorite places of abode. A reservation has here been set apart for their use; a portion of which, at least, should be faithfully preserved to them as a permanent home. Numerous creeks come down from the mountains, flowing with a rapid current over white gravelly bottoms. The water is always icy cold and clear as crystal. A line of pine timber follows many of these streams far into the plain. There is also willow, with a few scattering poplars, along their banks. Some of them are large, forming branches of the river; others, mere rills, losing themselves in the dry and porous earth, irrigating a considerable patch about the place where they disappear. Most of these streams are shallow, and after leaving the mountain ravines, have banks but a foot or two high. This admits of their being easily turned aside for irrigation, a purpose to which they are extensively applied by the Indians. These tribes cultivate a small white root of an oval shape, and the size of a cherry. It grows like the onion, sending up three blades that bear a blue lily-shaped flower. When roasted, it looks and tastes like the yam, being very palatable and nutritious. It strongly resembles the root so much in use among the Indians of Oregon and British Columbia, called the Camass. Besides this, these Indians have a species of wild onion (amole),

with a variety of other roots which they cultivate for food. In irrigating they conduct the water some distance through ditches and little aqueducts made of dirt. The surplus water flowing over the land below these patches of roots has caused much grass to grow along these creeks, consisting of clover, blue-joint, and bunch-grass. Cattle are very fond of these, and fatten upon them rapidly. There is also a coarse reed-like grass growing here from which the natives press the juice and boil it down into sugar (or panoche).

These tribes are attached to the whites, and serve them with the greatest readiness. They will follow a party all day for the sake of camping with them at night. The chief has authority to give away the grown-up children, which he will do for a trifle to persons whom he thinks will use them well. The boys are bright little fellows, and go cheerfully with those to whom they are given. The only animals owned by these people are a few small ponies, which they ride without saddle or bridle, and generally two at a time. They are diminutive, but tough and docile creatures, and are principally used for moving camp and packing game, their owners being no great riders. Of game there is here a good deal--chiefly hare, with some sage-hens, and a few deer and sheep in the mountains. The hare are mostly caught in nets, and by other devices common among the Indians. They have but few guns, the usual implement of the chase being the bow and arrow, in the use of which they are much more expert than that of firearms. For warlike purposes they have very little need of weapons of any kind, being apparently not at all given to these pursuits. More harmless and quiet beings I have never seen. They are also honest and industrious, never attempting to steal or purloin the least trifle, while they engage in any kind of work required of them with the greatest alacrity. They have a deep regard, almost awe, for the whites, curiously inspecting everything appertaining to them, and desiring to learn their mode of doing things. The men are well behaved, and the women modest and shy of strangers. They dress mostly in rabbit

skins, a sufficient number of which are sewn together to make a cloak or blanket-like robe, their chief article of apparel. Of late they have got to using the cast-off clothing of the whites, and the males can be seen attired in every species of garb known to civilization--the same being in every style of fashion and stage of dilapidation.

The savage nature of these tribes has evidently been tempered by intercourse with Christianized men at some former period. That these were the Catholic Missionaries before spoken of, is shown by the use they make of Spanish terms. They call themselves Indianos, and designate the leading man amongst themselves or the whites, Capitan. Comprehending what we were after, with that wish to ingratiate themselves with the white man common to all inferior races, they assured us that there was mucho plata, bastante oro, etc., in the mountains to the west. Knowing how much these assurances might have sprung from a mere desire to please us, and how apt these people, in recurring to past observation, are to mistake mica, pyrites, or other substances having a metallic luster, for the precious metals themselves, we declined to undertake a journey of exploration in the direction indicated.

By Alex. S. Taylor.

THE INDIANOLOGY OF CALIFORNIA

Fourth Series

No 131 of whole Series; continued from Farmer of April 17, '63.

XXIII.--VI.--MISCELLANEOUS ADDENDA.

Santa Barbara Indians--Names of their Rancheries.

The following are the names of the Indian camps, or rancherias, which are taken from the books of the Mission of Santa Barbara, commenced in 1786 by Fathers de la Suen, Antonio Patera and Christoval Oramus, to wit: Guainonost, Sissābanonase, Jaynaya near the Mission site, Salpilel on the Patera ranch, Eljiman near the windmill of same farm, Huelemin Geliac near the little island of same farm, Inojey, Tequepis near San Marcos--very populous; Humaliya, Cascile (of Refugio); Lintja, Miguihui (y Dos Pueblos); Lisuchu, Masohal (in island of Santa Cruz); Gelo (the islet of Patera); Cuyamus, or meso; Lagcay, or Laco; Cinihuay (Los Gatos) Cajpilili; Missopeno, or Sopone; Majalayghua, near Los Prietos; Coloc, near the Rincon, or at Ortegas; Alcax, in La Goleta; Hunxapa, Alwathalama (estero of Goleta); Sayokinck, near Rio Burro; Calahuasa (Santa Ynez); Snihuax, Huililoc, Yxaulo, Anejue, Sisuch Cajats, Lugups; Alican, or Canada Ma. Ignacio; Sasuagel, in Sta. Cruz Island; Gleuaxcuqu, Chiuchin, Laycayamu; Nanahuani, of Santa Cruz Is; Eljman, or Lan Marcos; Sihuicom. Men's names: Cataqu, Mumijant, Napaita, Camilajtee, Umpūm, Hucahuil, Axamuat, Mishuyet, Xalicomaxuit, Sanapatset, Nayayatsit, Setchuoyot, Salziamuset, Sagimunatsee, Xaliyasee. The name of their great cemetery was called Partocae, or Paltocae, on the Mesa of the sea, near the Asphaltum beds, of Goleta. Chapulis, or Grasshopper, was called Tue; the Condor, Pugawek; the Antelope, Chiulu; and the Elk, Shewv. Some accounts of these tribes may be seen in Constanzos Exploring Journey of 1770, who had with him Padre Junipero. Their language seems to have been the same as at the time of Cabrillo's visit, in October 1542.

The Larva Fly Food of the Indians of the Western Slopes, west Walker's and Carson Rivers, and and Owen's Lakes. This singular species of Indian food is thus described in the Mariposa Gazette of December 1862:

"The Indians, I might say, are friendly, and that is about all, though they have not, as yet molested man or beast. They are fine looking Indians eyes large and projecting. [?] , generally stout and healthy. They appear to be well supplied with "fly fruit" (I don't know what else to call it) which is furnished them, as you are aware, by the fly of Mono Lake, and which can be seen in swarms and falls upon the Lake at all seasons of the year, except winter, busily at work supplying Watta with his regular grubs. The fly-fruit is gathered about the places by the Indians, and prepared for use. They store it away in baskets underground, till wanted; they then take it, shake out a portion of the dirt, and make soup out of it that lay over any ox-tail I ever struck. The soup is rich and oily. The fruit, before being cooked, looks like the dark China rice. It certainly is a wholesome diet. Indians, dogs, coyotes, and everything about the Lake, are as fat as butter, and I am ? in a ? myself."

By Alex. S. Taylor.

THE INDIANOLOGY OF CALIFORNIA

Fourth Series

No. 134 of whole Series; continued from Farmer of May 15, '63

XXIII.--VI.--MISCELLANEOUS ADDENDA.

Further on the Santa Ynez Indians.

A venerable California lady, of lively memory, the proprietor of the Santa Rosa Ranch, a few miles distant from the Mission of Santa Ynez, gave me the following information in April 1863. She had resided over thirty years at and near the Old Mission, where her husband had been in charge as Corporal, Serjeant, and Mayor Domo, since about 1825. They had brought up a large family of children there, the most of whom are living and respectably settled in life. There used to be seven Captains of Rancherias living on the ranch she now owns, when the Padres founded Santa Ynez, some sixty years ago. In a fine alameda of cottonwoods, in the valley near her house, was the great Council-Grove of the seven rancherias, and they were always engaged in war with their neighbors, and had native dogs. The rancheria near the house was called Situcho, from their god, who was a dog; who, they believed, rose from the large spring in the willows, where her family do now all the washing. The cemetery, a few yards off, on this high mesa close by, was very large and old. The Indians used to bury their dead here, sitting down, and inclosed in a box made of flat slabs of hard clay-stone, in which were interred with the deceased his mortars, beads, war implements, stone knives, etc., and then covered over with another flat stone, making a regular sepulcher of cunning formation. Another piece of stone was then placed at his head, like the whale-bones in the cemetery of Partocac, of the Goleta rancho, near Santa Barbara. The Santa Ynez Indians had similar cemeteries at the Kalawassa and Tekepis, in the upper part of the College ranch, further up the river of Santa Ynez.

The Remains of the California Giants.

When she was living at the Mission, the old soldiers and Indians used to tell her of the bones of the Indios Gigantes, dug up near, or at, the Indian cemetery, close to the Mission Vieja of La Purisima, destroyed by an earthquake, many years ago. The ruins of the Old Mission may still be seen about two leagues from the present Mission. The remains of these giant Indians were held in great veneration by the first converts of Santa Ynez, and Purisima, and they, and the old soldiers, used often to talk of them as very large, curious, wonderful, and to be greatly feared. Some of the Indians or soldiers, many years ago, disinterred some of them, but it made such a noise that the Padres had them buried again, and forbid their being disturbed. The truth of their being there, there is no doubt of. They were said to be twice as large as ordinary men, but she cannot say if they were petrified or not.

By Alex. S. Taylor.

THE INDIANOLOGY OF CALIFORNIA
Fourth Series

No. 139 of whole Series; continued from Farmer of June 19, '63

XXII.--VI.--MISCELLANEOUS ADDENDA.

The Reese River Indians.

The aborigines of the Reese River country consist of the Shoshone nation, divided into many subordinate tribes, each having a distinctive name and occupying a tract of country varying from 20 to 50 miles square. Their country is bordered on the west by the Pi-Utes, the Edward's Creek mountains, some 20 miles west of Reese River, being the dividing line. On the east it extends to Ruby Valley, where it joins on the territory of the Goshoots, the Bannocks being their neighbors on the northeast. The latter are notorious rogues, it being a portion of this nation that Col. Conner found it necessary to punish so severely last fall, 24 of their number being shot at one time for their previous bad conduct. The Goshoots are a better behaved people, and but for the instigations of the Mormons and other evil disposed persons would probably never have molested the whites. Both the Bannocks and Goshoots speak a language somewhat different from the Shoshones.

Subordinate Tribes--The Toquimas.

What may properly be considered the Reese River country, being the extensive valley and mountain slopes adjacent to that stream, is inhabited by several different tribes of Indians, each subject to its own chief, numbering from 300 to 800 souls. The most southern of these little communities of which much is known are the Toquimas, inhabiting about the head of the valley and the country to the east of that point. The term in the Indian tongue signifies the Black Backs, but why so called is not apparent. From having but little intercourse with the whites they are suspicious and unfriendly, and strenuously object to any invasion

of their territory, either for mining or other purposes. It was in this spirit they drove back Veatch and Hubbard while prospecting in that section last fall.

The Temoksees.

A friendly tribe, living about 30 miles south of Jacobsville, who, though themselves afraid of the more warlike Toquimas, received the fugitives into their camp, and covered their further retreat the next day. The Temoksees number only a hundred or two, all told, and though mixing in friendly intercourse with their northern and western neighbors, keep clear of the Toquimas, who seem to be generally on as bad terms with the surrounding tribes as with the whites.

Tutoi and his People.

The most influential man in these parts amongst the aborigines, as well as extensively known by the whites, is Tutoi, a chief residing not far below Jacobsville, and whose territory reaches from that of the Terusksees ten miles south to the boundary of the To-so-ees, some 30 or 40 miles north of that place. He is a middle-aged man, having regular features and a light complexion; speaks a little English, and dresses after the manner of the whites, with whom he and his tribe have always been on excellent terms. The boys, who alone are employed as domestics, are remarkable for their quickness and docility, and with anything like good management the whole race can be made extremely serviceable to the whites. Like the Pi-Utes, they are not only anxious for instruction in the arts of civilized life, but desire to have lands set apart for their permanent occupation and use, their great ambition being to learn how to raise grain and cattle.

The To-so-ees

This tribe, joining, as has been said, the territory of Tutoi on the north, are said to be a sad set of rascals, being in good part made up of fugitives and outlaws from the adjoining tribes.--(Eve. Bulletin, May 1863.

White Indians--Cotton in South Utah.

On the southern boundary of Utah exists a peculiar race of whom little is known. They are said to be fair skinned, and are called the "White Indians"-- have blue eyes and straight hair, and speak a kind of Spanish language differing from other tribes. I am also reliably informed that they live in large settlements, and are not nomadic as other tribes, build houses, cultivate farms, raise stock and are not without considerable mechanical skill, evinced by manufactories of divers kinds of rude and homely, yet useful implements. Last summer a delegation of this strange tribe visited this city, and on their return Brigham sent with them missionaries, and it is now surmised that he has gone thither on a general exploring expedition.

This year, 1863, the Mormons took out, as I am informed, from 40,000 to 50,000 pounds of Deseret grown cotton. South of here this cotton is being cultivated in large quantities and of excellent quality. It is said that this year there will be collected not less than twenty pounds to each inhabitant in the territory--which at an estimated population of 50,000, would give 1,000,000 lbs. of the article. This is quite an item, and if the war continues will soon grow into an important article of export from Deseret. As yet, I believe, there are few or no cotton mills in the territory of Utah.--(Salt Lake Cor. of the S. F. Eve. Bulletin, May 1863.

NOTE TO THE FOREGOING, June 1, 1863.--The White Indians spoken of in the foregoing correspondence of the Bulletin, are doubtless and Moquis, a similar affiliated pueblo of Indian tribes in Western New Mexico, situated directly south of Great Salt Lake, on the confluents of the San Juan, Colorado Chiquito, Grand and Green rivers, which are branches and sub-branches of the Great Colorado. This district of country is partly in Utah, east of the Salt Lake mountains and now forming the western portion of the new Colorado territory and remarkably

healthy, well watered and adapted to pastoral pursuits. The ancient pueblo district occupies the greater portion of western and southwestern New Mexico from the Utah and Colorado territory lines to the banks of the Gila, and where cotton was found to be in cultivation by Coronado and his officers in his New Mexican expedition of 1540, i. e. throughout these pueblo Indian settlements of the branches of the Great Colorado of the eastern portions of the ante 1840 Alta California.

The Toquimas, Temoksees, Tosoees and other so-called Shoshone and Pi-Ute nations of the south frontier lines between Utah and New Mexico and the eastern Sierra Nevada lines of California State; as the Monos, Washos, Cosos, Catagos, etc., as yet but little known in ethnological history; seem also to be affiliations or anciently outlawed tribes from the pueblo civilizations of the ante Columbian New Mexico and Alta California. Of none of these tribes or nations of Western New Mexico or Southern and Western Utah have we any other philological material than vocabularies contained in the works of Hale, Gallatin, Schoolcraft, and the officers detailed in the Railroad volumes. The latest, and in many respects only accounts of them may be found in the annual communications of the Indian agents to the Commissioner of Indian Affairs at Washington, and contained in the volumes of his yearly Reports from 1856 to 1862. The Washos, Monos, Cosos, Catagos, etc., are evidently, from their name, affiliated tribes of one great stock stretching from Southern Oregon to the Gulf of California, whose connections, antecedents, and status ought to be more carefully attended to by the officers of the Indian Department. Many white persons must now be well conversant with their language and dialects, and the compilation of a grammatical essay and a dictionary of a thousand words would be the work of not more than a month or two by any intelligent person. The mercantile value of such a work among the savans of Paris, London or Berlin to be sure is not more than fifty dollars, but the honor to the author of such a labor and treatise must be his greatest reward, or rather his love of the subject.

By Alex. S. Taylor.
 THE INDIANOLOGY OF CALIFORNIA
 Fourth Series

No. 143 of whole Series; continued from Farmer of July 17, '63.

XXIII.--VI.--MISCELLANEOUS ADDENDA.

The Indians of San Buenaventura Mission in Santa Barbara County.
 23 April, 1861.

This Mission is situated about thirty miles south of the Mission of Santa Barbara, at the mouth of a fertile valley opening into the Pacific Ocean. The buildings are not over a mile from the seashore and can be plainly seen by passing vessels. They are all now in a state of decay and ruin. The old rancherias of the Indians covered some of the finest lands in the country, including the valley proper of San Buenaventura river, and the plains of the Saticoy or Santa Clara river, southwards of the Mission and extending over several valleys parallel to that of Saticoy, which all run up north and east into the country from the ocean coast. The whole of the country must have been populous in Indians before the arrival of the Spaniards, say in 1600.

The following are the names of its old rancherias, taken from the Mission books at our visit in April 1861. The Mission was founded by Padres Junipero Serra and Pedro Benito Cambon on the 31st of March, 1782, as stated in the first book of Baptisms by P. Junipero. It was dedicated to "San Buenaventura Cardinal, Bishop and Seraphic Doctor" tiempos 1234. In the church is preserved his effigy. We saw no good paintings as in Santa Barbara. On the 6th of March, 1805, died, at the Mission, Padre Pablo Mugartequi, 69 years old, one of the companions of Junipero.

Names of Rancherias.

Miscanaka, name of the Mission site. Ojai or Aujay, about ten miles up San Buenavent river. Mugu, on the coast near sea on Guadaldasca rancho not far

from the point so called. Matillija, up the S. B. river towards Santa Inez, which Mission also had Matilija Indians. The Matillija Sierra separates the valleys of S. Buenaventa and S. Ynez. Sespe was on the San Cayetano rancho of Saticoy river twenty miles from the sea. Mupu and Piiru were on the arroyos of those names which came into the Saticoy near Sespe. Kamulas was higher up above Piiru. Cayeguas (not a Spanish name as spelt on some maps) on rancho of that name. Somes or Somo near hills of that name. Malico, range of hills south of Somo. Chichilop, Lisichi, Liam, Sisa, Sisjulciroy, Malahue, Chumpache, Lacayamu, Ypuc, Lojos Aogni, Luupsch, Miguigui, and Chihucchihui were names of other rancherias. An old Indian Alcalde living at Saticoy, named Luis, who is now 65 years old and was born and baptized at the Mission (by Father Jose Senan), told me that the two curious, round, woodless grass-hills, near the river below Saticoy, not far from the sea-shore, are called in Indian by the name of Masalaloo for the small one and Masallaloo for the large one. These hills look like immense mounds. The lower Los Angeles road runs between them. Ishgua or Ishguaget was a rancheria of fine-looking, yellowish-white, red-cheeked Indians, who lived near the mouth of the Saticoy river and not far from the beach. Probably the sailors of Cabrillo (1541) and of Viscaino's vessels in 1602 had something to do with the fairer complexion and better character of the Indians of all the vicinities of the Santa Barbara channels. Small clams (edible) and fish are very abundant at the mouth of the Saticoy. Hueneme was a rancheria on the ocean coast a few miles south of the Saticoy river. Tapo and Simi were rancherias on the present Noriega rancho of Simi. Saticoy is the name of the existing rancheria (now of some 20 Indians, little and big) on the lower part of the Santa Paula, or Saticoy rancho, about eight miles from the sea, near some fine springs of water not far from the river, and near the high road going up the valleys; the soil around it is remarkably fertile.

Indian Names of Men.

Pamascucase, Teminay, Sitapienihuan, Giliacuit, Sulalmahui, Cuahue, Nujay, Canuya, Tumachuit, Sacpalayuze, Siesacucahimehuit, Chaplihuijahichet, Chapac, and Silimunat. These are from the Mission Padron books. Old Luis told me his Indian name was Chapaka.

Women's Names.

Yacumu, Iultimelene, Chatutmehuc, Guatanmehuc, Giliamicut, Alilaliehuc, Nimehuc, Alachu, Aluluayeulelenet, and Guaucasum. These names bear affinities to those of Santa Barbara, St. Ynez, and Purisima.

Mupu, Sisa, and Mugu were the most populous rancherias. Old Luis, who was formerly a Mission Alcalde, and is considered Chief of all the remnants of the Mission Indians, tells me that he has some 40 subjects at Piiru, and about the same number at the Canada in San Buenaventura valley and at Aujay in that vicinity. The Indians still consider him their head man in all these parts. The old man is considered by his patrones the More, as an honest old fellow, very sober and very religious. He has a small good house at Saticoy, and many comforts about him, and always goes neatly dressed. He showed me an earthen olla or jar, holding more than a gallon, which he says the Santa Rosa Island Indians used to commonly make before the Padres removed them (1810-20). The figure and shape of this jar is precisely that of the jars or ollas of the Gila river and Chihuahua Indians figured in Bartlett's work on the Mexican survey, and hold, say, two gallons, and well made. It is not glazed. There was also a similar shaped and sized olla made of the soapstone of Santa Catalina Island, which could be easily cut with a knife. This soapstone was dug out like mortars. Many utensils were made of it.

The basket-pans and vessels the Indians here away make of reed, are exceedingly elegant, light, and durable. They made the best in the country in former times. He also showed me a basket jar or bottle precisely of same figure, shape,

and size as the jar or olla, about 12 inches high with a mouth three inches in diameter and without a lip. This basket-bottle was handsomely made like the basket work of a demijohn, and the inside was lined with asphaltum so that it could hold water. They are sometimes made of the straw of grasses or tules, as are the pans, seed-sifters, etc.

The Messrs. More, who own the Saticoy and San Cayetano ranchos, are proprietors also of a part of the Island of Santa Rosa, where they have had several thousand head of cattle running for some years past. They inform me that Santa Rosa contains a great deal of good land with abundant water. They say it must have been very thickly populated with Indians in the old times, as the sites of their rancherias are scattered numerously over the island. They are surrounded with heaps of the shells of clams, muscles, aulones and other shell-fish, and also broken pottery, broken metates, mortars, etc.

The mortars of Santa Rosa were very handsomely and well made, of a kind of slatestone or blue granite. They are altogether different from the clumsy mortars of the upper country or Sierra Nevada Indians. They are commonly found at this day at all the Indian huts in Santa Barbara county, and among many Spanish families. They are very durable and are said to have been worked by flint and other tools made of jasper, chalcedony, agate and other silicated stones, which are very abundant in these parts. The pestles are smooth and particularly well made, some of them 18 inches long.

The Metates of Santa Rosa.

At Saticoy we saw a metate weighing about 200 lbs, made of a reddish compact sandstone very commonly seen in the hills around San Buenaventura and the Saticoy valley. Old Luis and some of the half-breed vaqueros of More told us it came from Santa Rosa Island, while others said it was made by the former Indians of the old Mugu or Muguigi rancheria near the sea and close to where the Sierra de Somo comes down to the ocean near the boundary of Los Angeles county. Others

seemed to think it came from the Arroyo Piiru or Peyrou rancheria. Two smart vaqueros of More assured us they had often seen broken metates on Santa Rosa Island and broken ollas (jars and pottery) on the sites of the old rancherias, but these said metates were not always of redstone, but generally of a blackstone, softer than those of Mexico which the Saticoy people never use, and belonging to the old Mission. All the Indians (some without doubt) seemed to say that the metates were made both at Santa Rosa Island and in the vicinity of Saticoy, before the padres came to California. We are inclined to believe that this is a fact, and that the metate is an indigenous utensil of the Indians of the Santa Barbara channel. It should be here noted that the southern hills of the rancho of Simi are often called the Sierra de Santa Rosa and they abound in sandstone, silicated and volcanic stones. These Santa Rosa Island metates (black) were smaller and lighter than those brought from Mexico, and were not of vesicular basalt like the Mexican ones. The large red sandstone one of Saticoy was concave like that of Mexico, stood on three short, stout feet, about three inches high, and were made to incline down like the Mexican. It was about four inches thick--16 inches broad and 30 inches long. A similar red sandstone metate is still preserved in Santa Barbara. It ought to be here noted that some of these red metates are depressed in the middle of the concave, i. e. they are lower in the middle than at either end. The word Metate, Luis says, has always been used by the Indians of the channel and they have no other word for it.

Two millstones of black vesicular basalt formerly belonging to the Mission, were at Saticoy, and the Indians told us they were made for the Padres, in the olden times, by the Piiru Indians, whose country is bounded by the Matillijah range of Santa Ynez and the San Emedio range of the Tejon. The Indians said millstones and grindstones used to be made also in the hills of the Dierra de Somo, and other ranges southward and eastward, which is likely to have been the case. At Saticoy we found a San Fernando Indian working at his blacksmith

trade, and could make very good spurs, bits, etc., for horses, besides anything in the blacksmith line such as Mexican workmen can do. He had built up his own furnace, and made many of his tools--his bellows were American.

By Alex. S. Taylor.
 THE INDIANOLOGY OF CALIFORNIA
 Fourth Series

No. 144 of whole Series; continued from Farmer of July 24, '63.

XXIII.--VI.--MISCELLANEOUS ADDENDA.

The Indians of San Buenaventura Mission in Santa Barbara County,
 23 April, 1861.--Continued.

The Indians of San Buenaventura mission still living number not far from 150 souls--they live in the rancherias of Anjay or Ojai, Saticoy and Piru and acknowledge old Luis as their head man, chief or Alcalde--they are very thriftless and dirty generally, but some of them keep themselves very tidy. They are similar to the Indians still living in the upper part of Santa Ynez valley and other parts of Santa Barbara county. There are two of them near Santa Barbara town (north of it), one at the Cienigitas and another at the Canada Marie Ignacia of the Patera farm, also two others near Sta. Ynez mission, called Atachuma and Kalawassa. In these places they live apart from the white people in their own huts and houses, and are very jealous and suspicious of strangers. Some of their old-fashioned, oval, conical straw huts, capable of holding from one to five families, are still used by them, while others use adobe huts shingled or straw covered. They still live on muscles, acorns, fish and grass seeds. A Saticoy Indian we found making a stew of boiled wheat and clams. These small clams are of delicious taste when properly cooked; they are very plentiful on the shore, where the San Buenaventura and Saticoy rivers empty into the ocean. These Saticoy Indians had the pure Indian nose, mouth, hair, eyes, etc., the same as other Indians of California; old Luis and several others were, however, small made people, like many of the Aztec Mexicans. We know several of the old Mission Indians of Santa Barbara county who can read, and use their own Spanish prayer books.

The valley of San Buenaventura or Miscanaka, is separated from that of Saticoy by a steep sierra, nearly impassable for horsemen except in certain

passes; it must be over 2000 feet high.

At the Mission this ridge comes nearly down to the sea. The mission valley is about a mile wide at the mouth, but narrows for a few miles further up and then widens out. Going south you meet a narrow, shelving plain, sloping to the sea, and keeping on the Los Angeles road for seven or eight miles, this plain grows wider, until it is seen stretching across the Saticoy river and along the ocean for over thirty miles; a dead flat plain, coming down to the sea. These plains and valleys run up laterally to the eastward, the hills rising abruptly from the plains in a highly singular manner, and covered with a rich coating of fine grass, sustaining great herds of cattle and other stock. The Saticoy valley runs on from the sea towards San Fernando Mission for over fifty miles, and contains abundance of excellent soil, good water, and a healthy, temperate climate--the only drawbacks of this country are the scarcity of timber and the plague of grasshopper-locusts--a bona fide specie of the migratory locust. But it can sustain a numerous population, as everything grown in the United States can be grown there.

By Alex. S. Taylor.

THE INDIANOLOGY OF CALIFORNIA

Fourth Series

No. 147 of whole Series; continued from Farmer of Aug. 14, '63.

XXIII.--VI.--MISCELLANEOUS ADDENDA.

The Indians of San Buenaventura Mission in Santa Barbara County, 23 April, 1861.--Continued.

NOTE OF 15 JUNE, 1861.

Rancherias or Pueblos between Point Mugu and Pt. Conception, mentioned by Cabrillo in 1542.

The following names mentioned by Cabrillo, as I have ascertained lately from the old Indians, are still so called by them as they were in 1542:

Xucu or Shacu, on the Ortega farm, near Rincon Point; Missisisepono, on Rafel Gonzale's rancho, on Saticoy river, near sea, sometimes called Pono; Coloc, near Carpentaria beach.

Mugu, below Saticoy some 30 miles, near the sea; Anacbus or Anacarck, near the islet of La Patera, near the sea shore.

Partocac or Paltacac, the Indian cemetery on the Mesa of La Patera, near sea; Aguin, at the Beach of Los Llagos Canada; Casalic, at the Refugio playa and Canada; Tucumu or playa, of Arroyo Honda.

Xocotoc, Cojo or Cojotoc, near Pt. Concepcion; Pt. Concepcion, Cancac or Caacac, or Cacat.

The following of these rancherias we had located by the old Indian Martin, now sixty years old:

Janaya above the Mission; Salpilil, on the Patera; Aljiman, near the Windmill of La Patera; Geliec, near Islet of La Patera; Tequepes, in Santa Ynez Valley; Cascili, in the Refugio playa; Miguihui, on the Dos Pueblos; Sisichii, in Dos Pueblos; Maschal, on Santa Cruz Island; Gelo, the Islet of La Patera;

Cuyamu, on Dos Pueblos, also Cinihuaj on same rancho; Coloc, at the Rincon; Alcax, in La Goleta; Allvatalama, near the La Goleta Estero; Sayokenek, on the Arroyo Burro; Partocac Cemetery, near Sea bluffs of La Goleta; Humaliju, of San Fernando Mission; Calla Wassa and Anijue, of Santa Ynez Mission; Sajcay, in Los Cruces; Sasaguel, in Santa Cruz Island; Lucuyuma, in the same Island, dated Nov. 1816; Nanahuani and Chalosas, was also on same island. Eljman was on San Marcos. Xexulpituc and Taxlipu, were camps of the Tulares. The names of these camps were from all portions of the present county, as it appears from this old Indian's testimony, which is conformable to that of other persons.

Opening an old ante-1767 Indian grave.

In May 1861, we opened one of the graves at the Cemetery of Portocae situated on the Mesa of "La Galeta y Patera" overlooking the sea shore. We found in it two mortars of from two to three gallons capacity, and a small one holding eight ounces which an Indian told us was used to make atole for infants, grind tobacco, etc., made of slate. The large mortars were well made, of bluish stone, and similar to those in use by the Mission Indians. The grave contained Spanish beads, of glass small flint knives, an old knife made from an iron hoop, and Indian shell money. The body was laid with its head to the North. The bones except the skull were much decomposed. The bones of whales were set at the head and feet, and the graves were about four feet deep. Some of these articles were presented to the California Academy of Sciences. Metates, I am told, are often found in the cemeteries of the Santa Barbara county Indians.

By Alex. S. Taylor.

THE INDIANOLOGY OF CALIFORNIA

Fourth Series

No. 146 of whole Series; continued from Farmer of Aug. 7, '63.

XXIII.--VI.--MISCELLANEOUS ADDENDA.

The Indians of San Buenaventura Mission in Santa Barbara County, 23 April, 1861.
--Continued.

Snake Charming.

The Indians of Saticoy, and several parts of Santa Barbara county further north, understood the art of Snake Charming, similar to the people of the East Indies. They would capture a rattlesnake and secure him in a safe place. The charmers would then fast five or six days, in the meantime using a strong decoction of the Yerba de Viboro or rattlesnake antidote, and bathing their bodies with the decoction also; it is said they chewed the herb, also, as the California vaqueros still do when in danger of rattlesnakes. They would then commence to teach the snake to dance and come to them, using calls and such rude music as they practiced. Finally, they would teach the snakes to wind themselves around the charmer's neck, arms, and body, and even allow themselves to be bitten with impunity. The rattlesnake is an object of great admiration among all the Indian tribes of California, and its habits are well known to them. A friend assures me that when he was a boy, a Santa Inez Indian called him to see a queer fight between a rattlesnake and a horned frog, in which the snake was the victor and swallowed his enemy entire. His triumph was but short-lived, however, as the lively and desperate frog, put in such a hole's corner, went to work and eat his way out of the stomach of the victor, and run off, leaving the foe dying and completely hors du combat.

C A L I F O R N I A N O T E S

By Alex. S. Taylor.

THE INDIANOLOGY OF CALIFORNIA
Fourth Series

No. 148 of whole Series, continuing from Farmer of Aug. 21, '63.

XXIII --VI--MISCELLANEOUS ADDENDA

The Cemeteries and Sepulcher's of the California Indians.

Near the sites of all the old rancheries of California, may be found a cemetery of the neighboring clans for the burial of their dead. Some thirty of these are still well known in the county of Santa Barbara. They all assimilate in appearance. That of Kalawassa, five miles above Santa Ynez Mission, on the riverbank, may answer for a description of all of them.

This cemetery covers a space of about twenty acres, and is covered with the head and body stones over the separate graves of each defunct Indian. Each grave is about three feet from the other; the stones are these waterworn by the river; large ones being for the head and feet. There seem to have been several hundred bodies buried here. The cemetery is on a gentle slope, and answers to the description of some of those of Central America. The bodies are found very old and decayed, and with them (as we have witnessed) large and small mortars and pestles, sandstone metates, beautifully worked slate saucers, shell money, flint arrowheads, flint knives, sandstone dishes two feet long, perforated slate pipes a few inches long, and other smaller utensils of the household. The bodies are sometimes found inclosed in a wall of round or of flat stones, and some of them seen to have been interred at whole length, while others are said to be found sitting down; the latter is still the custom among many tribes of California Indians, from Cape St. Lucas to Shasta. Near the cemetery of Tekepis, six miles from Kalawassa, further up the river, there are two large sandstones, three or four feet in diameter, flattened on the top and set in the ground, which are covered with circles grooved in the stone, and seeming to represent the figure of the sun or moon. Some of the mortars will hold five gallons and are as well worked as if by a stonecutter. Some of the pilas or saucers were beautifully made of black slate, cut sharp with the knives or scrapers of flint, agate, or jasper, so abundant in all the mountain districts. Many of them still remain in the different missions, being used by the old missionaries to hold the holy water blessed by the priest for the use of the congregation and set in the wall near the church door. A collection of Indian utensils of household, war, and ornament, would be very curious and interesting. (Note, May 1863.)