

which were the foods on which they subsisted. It was pitiful and caused compassion to see a poor woman with the baby on her shoulders about the country, suffering cold, and again heat, hunting certain herbs or seeds; [to see her] arrive home without finding either fire or water, and most times not even wood; [to see her] clean them, grind them and cook them, and after they were prepared [to behold] her idler coming now from the game or dance, or getting up from sleep, [to watch him] consume [the fruits of] the toil and fatigue of the poor woman, while if he ate everything up, she had to go without food, not being able to say a word. The women in their gentile condition were worse off than slaves, for one cannot realize the subjection in which they found themselves; it was sufficient [reason] if her husband became angry with her either because she answered harshly or because she did not have what he wanted, for him to leave her, or to slay her, and most times the quarrels came from the husband gambling away the utensils of the poor woman. But thank God, since the light of the faith entered these lands, since the holy gospel has been preached, the women have gained the Christian liberty which Jesus Christ won for us through his passion and death.

The woman could not be idle at her home, for after the food had been sought and prepared and all the chores of the house had been done, she had to make all the utensils needed for her work: such as large and small baskets, which serve as plates and cups for eating, and for other uses; traybaskets for cleaning and toasting seeds; and other similar things.

What is wonderful and for which we should bless God, as regards these women, was the facility and happiness which they had in the bringing forth of children; it can be stated that they scarcely felt at all the pains of childbirth, which did not last half an hour, and many times the woman was alone, and she herself after having given birth cleaned the baby, and after passing the afterbirth washed herself of all the mess of the childbirth, and we are to note that they did not give birth to children inside the house, but outdoors, and this though they might be in the house, for upon feeling [that they were about to give birth] they would go outside, turn the face in the direction that the wind was coming from—and shortly afterwards would set themselves to working at whatever was necessary to be done about the house, that was, if there was no one else to do it. In their present state of being Christians, the Creole women of the Mission no longer have this facility, which they had in their gentile condition; I attribute it to the exercise which they used to have when they were gentiles, since many of them now have more idleness, for finding herself pregnant, she no longer works at anything unless it be something short and easy.

CHAPTER 7

ABOUT THEIR OBEDIENCE AND SUBJECTION TO THEIR CHIEFS.

Before speaking of the obedience which these Indians had for their chiefs, we shall set forth the method and ceremonies which they employed in their election or proclamation. When the chief was already old or because of some incapacity desired to retire from governing, he prepared a great feast, and invited the neighboring chiefs and friends. On the arrival of these, all being together, he declared to them that his purpose in inviting them to that great feast was to elect his son as chief, since he already found himself quite old, and afflicted (this amounts to a sort of acknowledgment). On the following day in the morning the crier came forth shouting through all the rancheria, declaring that the chief was making his son a chief, and that they should come to the feast of the new chief. Everything necessary having been arranged for the function, the new chief put on himself the imperial insignia or robes, which consisted of his hair being tied around his head by means of its cord, and a slender stick about half a yard long, shaped like the blade of a knife, stuck in his hair, the little skirt of feathers, and the crown, [he being] well painted up and reddened, and dressed in this manner, he began to dance alone for a while, and then the other chiefs came out and putting him in the middle danced together with the new chief, and it is to be noted that they also were dressed with all the insignia of chiefs.

This feast lasted for at least 3 days including the nights. The old chief saw to it that there were many kinds of food in the line of pinole and meat for the invited ones and for all the people of his town, and without further ceremonies than the ones above mentioned he was already recognized as chief; but it is to be noted that he did not take up the reins of government immediately, but when his father determined, or upon the death of the latter, and then they did not do anything special, but from that time on he already performed the functions of chief.

In the succession of these chieftainships, women also entered, when males were lacking. She could marry whoever she pleased, though he were not of the race or lineage of chiefs; but the husband, be who he might, though he were the son of another chief, was never

recognized as such nor did he have command, but they only recognized the woman. But she did not govern or perform the functions of chief, but the government was exercised by another, an uncle or a grandfather, the nearest of blood. But the first male whom she bore, immediately was declared chief, and from that time on all of them already recognized him as such, although the other one was ruling during the entire period of his minority, which was up to such time as he could perform alone the functions of chief. On the day when the command was delivered to him, they invited the neighboring chiefs and friends, the crier called together the town, and they made their great feast as we have mentioned above.

It is to be noted that whenever a feast was held all those invited brought their present for the chief who was inviting them, but he had the obligation to return it when they invited him, and in the same kind which they had given him.

As regards the obedience and subjection which these Indians had to their chiefs, what I have been able to investigate is that in as far as his mode of living was concerned, they did not recognize him at all; nor did he mix [that is, interfere] with his people, as they say: they [the people] had a free life, without subjection or subordination to anyone, without laws of government, or police, without punishments for wicked doers, as also without rewards for the well deserving; and in a word everyone lived as he pleased without anyone interfering with him, do what he might. Since the knowledge of the true God was lacking among these Indians, they lived without faith, without law or king, and therefore a life more that of brutes than of rational beings. What causes wonder is how these towns could keep in peace and quiet without laws of government or police. And indeed in the gentile period there were very few fights and quarrels between them, for since all the rancherías were composed of a single relationship, I believe that it was for that reason that all lived in peace, the parents continually exhorting their children to be good; for if someone committed some crime, if the offended person was able to revenge himself, the revenge, which was almost invariably death, was the punishment for the crime, but the chief did not intervene in the matter at all.

Although the chief did not exercise any authority so to speak in the administration of justice, nevertheless they had for him great respect and veneration, and especially so the youths on account of the great fear and dread with which they were imbued from the time they were small, and likewise for the elders, this being the daily

harangue as we have said above. And because of the fear and dread which had been impressed on them, they did not dare to commit any incivility, for if some bold [youth] presumed to maltreat or to injure them either by deeds or words, at once they ordered him slain, and it was in the following manner: an old man, one of those who had been appointed for the purpose, began to shout through the rancheria weeping bitterly, saying that such a one had done or said this or that to the chief, and because of this crime the God Chinigchinix is very angry with us, and wants to send a great sickness upon us; and therefore, young men, arm yourselves for killing such a one, that by presenting him dead to Chinigchinix, he may lay aside his wrath and not kill all of us. Since the Indians believed these deceivers like infallible truths, immediately the men went forth armed with bow and arrow, and wherever they found him, there they killed him, and together with the arrows that they had shot at him they presented him to Chinigchinix. Afterwards the relatives of the dead man took him and carried him to the pyre to burn him. The authority which the chief exercised in his rancheria was: that he was the one who had to tend to and handle all matters which came up with other rancherias; to call together for war, defensive as well as offensive, and also for [making] peace; to announce the day of all the feasts which they celebrated, which were many; to set the general days for hunting and seed gathering, for the old women and the women also went privately whenever they wanted to and needed them [the seeds] for their subsistence without the permission of the chief or of anyone. These general expeditions were for the purpose of [obtaining food for] celebrating their feasts, and in them all those of the rancheria, men and women, participated. The men killed the game, such as ducks, geese, cottontail rabbits, rats, etc., and the women gathered and carried them; having returned to their rancheria they all of them delivered the greater part of what they brought, both of the animals which they had killed as well as of the seeds of all kinds which they had gathered to the chief, (and that night a great feast was begun). But do not imagine that these seeds and animals which they delivered to the chief were a kind of tribute, that as such they owed it to him. Not so, for these seeds which they delivered to the chief were for the purpose of celebrating the feasts, and the chief had to keep them like a deposit, being deprived of eating or using the least part of them, not having any more of them than what was left over in the feasts.

And if any chief ate the said seeds or sold them, or gave them out squandering them, what they did was to kill him, alleging that

he was a bad chief and did not take good care of his people. It was the old men, wizards, or soothsayers who proposed the death of their chief to the youths, the latter armed themselves for killing their chief, and not hastily and guardedly, but with a day designated for the execution. The same fate befell the first chief, Oiot, as we have stated above.

The chief, if he wanted anything to eat, had to seek it the same as the rest, although there were some who made him their little gifts; this was not because of obligation, but through good will; and for this reason I believe, and they have assured me, many of them had 2 or 3 wives for the purpose of hunting seeds and having them in abundance, so that those who came to visit could be invited to eat. Of the wives which he had, one was the principal one, and the others were like concubines, and the children of the latter did not come into the right of the crown, unless legitimate children were lacking. These principdoms or chieftainships were by succession and not by election.

CHAPTER 8

DESCRIPTION OF THE TEMPLE CALLED *VANQUEX* AND ABOUT ITS IMMUNITY.

The temple which these Indians had, called *Vanquex*, ordained by their God Chinigchinix at the time of its formation, was built at all the rancherias near the house of the chief, which house was always the biggest and tallest one. Although the town or rancheria was built without order or symmetry, since everyone placed his house where was most convenient for him, nevertheless the house of the chief got to be located at about the middle of the town, and adjacent to the house they built the Vanquex in the following shape: they made a circle about 3 or 4 yards in diameter, not round but oval. Of this they took half of the circle, and in this half circle they built a fence or stakework of brush or tule mats about 2 yards or more high. At the other half circle they built another little stakework of small sticks, which did not project from the ground but 2 or 3 fingerwidths: inside this oval circle they had the figure of their God Chinigchinix, on top of a framework, which consisted of a bundle, in a coyote skin, of feathers, deer horns, mountain lion's claws, and other small things of this sort; the beaks and claws of the hawk were not lacking there, especially those of a kind called *Pames*, with the feathers of which they dressed the Chinigchinix [figure] and made the little skirt for dancing, but this [little skirt] could not be worn by all, but only the chiefs and satraps or wizards called *Puplem*.

When the chief gave notice by means of the crier of the general expeditions for going to hunt game or for gathering seeds, the *Puplem*, which means soothsayer, or he who knows all things, and for this reason they are called wizards (Note: I consider them as priests, since all the functions in which the people had to assemble at the temple were directed by them; and the chief and crier were of their number and were the principal ones), the said *Puplem* painted a figure on the ground inside the Vanquex, very ridiculous and odd, like the one which we mentioned in connection with the penance of the boys, and before leaving the rancheria the crier announced to all the people that they should venerate it, and all should go to worship it.

Their manner of worshipping this evil painting was that when all the people were assembled, all the men being armed with their

quiver, bow, and arrows, and well painted up, the chief and the Puplem being dressed in their vestments, which were the little skirt of feathers and the crown on the head, and with the rest of the body painted with a dye of hematite and black, and the rest of them being in their natural dress, which was in their bare skins, but well sooted up so that they resembled devils more than men, all went one behind another, commencing with the chief and following in order, running, and as each one arrived in front of the Vanquex, before the Chinigchinix [figure] and the figure which was on the ground, he gave a jump with a half turn, like a kind of a skip, and a loud cry, raising his bow and arrow as if shooting in the air, and in this manner all of them passed by, performing the same ceremony. The most amazing thing about it was that when they gave the half turn they turned their backs to the Chinigchinix [figure], or better said their butts, surely a ridiculous thing, and the subject which they venerated merited nothing less. The women after the men had passed by also went one behind another, but slowly, and on arriving [at the place] each of them made an obeisance like a half bow with her body, showing the traybasket or tools which she was carrying. And this ceremony they performed in order that that horrible painting might preserve them from all ill, notably from stumbling over rocks, tripping over burrows, so that the limbs of trees would not fall upon them, and from other similar accidents.

Great was the veneration and respect which these Indians had for their temple, for rather than have the slightest irreverence be committed in it, no one save the chiefs and Puplem, or elders, entered within it (that is, on the feast days); the other people remained outside of the stakework, and the boys and girls did not even approach it. They did not speak inside it, except what was very necessary and that in a low voice, and also those who were outside observed silence. Inside the temple there was dancing, but only by the chief and some other one of the Puplem, and this in the dress of Chinigchinix, making in front of him a thousand odd and ridiculous maneuvers. The position which they assumed when before the Chinigchinix [figure] inside the Vanquex was sitting on the ground with their buttocks on or to one side of their heels (this position has always caused me much wonder—for the Devil, who wishes to be honored and venerated like the true God, taught them the ugliest, most indecent and ridiculous way of worshipping him which can be imagined—to be in a squatting position some Indians whose dress was to go naked), and in this fashion they re-

mained without moving for 2, 3 or more hours until the function was concluded.

The immunity which these temples or Vanquex possessed was so great that whatever the crime, be it what it might be, homicide, adultery, theft, etc., if the delinquent had the fortune to be able to take refuge at the temple before his opponents encountered him, and those whom he had aggrieved knew that he had taken asylum, he was already free and could go where he pleased without ever being molested or the least mention being made of what had happened; they merely told him if they met him: You went to the God Chinigchinix, and had you not gone we would have slain you, but he will punish you because you are wicked. They believed that Chinigchinix was a friend of the good, and punished the wicked, as we have said above, and they also believed that Chinigchinix did not wish when once refuge had been taken with him in the Vanquex that they should take vengeance or justice with their own hands, and for this reason they let him [the delinquent] go free. It is to be noted that although the delinquent remained free, the crime did not remain exempt from punishment, for although the evil doer might not be molested in any way, either his children or grandchildren or relatives came to pay for it, which happened when the grievance was the occasion for vengeance, and this hatred or grudge with desires for revenge ran on, being handed down from parents to children until they were able to fulfill their desires.

In this same way the chief could save his life and escape from death when they accused him of squandering the seeds which he had on deposit, if he had the fortune to be able to take refuge at the temple, and when they went to look for him for the purpose of slaying him to be found there; indeed no one entered or dared to shoot an arrow, for if anyone had dared the least profanation and irreverence they would immediately have taken his life. And from that time on the chief could go about during his entire lifetime free, as a private and not public man, without anyone daring to make to him the slightest mention of what had happened; but he lost forever the diadem of chief, and immediately they elected one of his sons, to whom it fell by right, admonishing the new chief that he should behold the example of his father, that if he was not a good chief they would do the same with him.

CHAPTER 9

ABOUT CERTAIN OF THEIR PRINCIPAL FEASTS AND DANCES.

Since the feasts of these Indians all consisted of dances, I shall therefore treat certain ceremonies of their feasts, and especially certain dances on account of the rarities and oddities which they contain. Although they enumerate many different dances, most of them amount to being of the same kind, merely differing in the words of the song, while the song and manner of dancing is the same. And so great is the affection which they have for their dances that they will spend days, nights and whole weeks dancing, and it can be said that all their passion is given to dancing, for few days pass that they do not have a dance, without becoming tired of a thing that is continually of the same sort, the most insipid that one can imagine.

Note: That these Indians are so fond of the dance is in memory of their God Chinigchinix who as we have said above went away dancing to Heaven, and they were of the belief that those who did not dance (that is, of the dancers, who are only the chiefs, and Puplem or wizards), and those who did not attend the dances, were to be punished and hated by their God Chinigchinix.

The manner of fix-up or dress for their dances we already mentioned in treating the proclaiming of the [new] chief, it being a feather ornament made like a crown from various feathers of birds, placed on the head; and the little skirt or apron, also of feathers, made in the form of fringe which reaches half way down the thigh, which skirt they call *Páelt*; and the rest of the body painted black and red, and some of them with some white, and fixed up in this way they dance their dances. The women do not paint more than their faces, arms, and breasts, with a kind of varnish between black and red color, very shiny and sticky. It is to be noted that they never dance men and women mixed, but the men alone, and the women alone, though they all dance together, the men always apart and separate from the women, but indeed all sing in the same tempo and the same song.

Many of their dances are very decent and for a time entertaining on account of the many maneuvers which they perform in them. There are certain men and also women who are the singers, appointed for leading in the song, who have some little shells of small turtles, a couple of them stuck together, and with some little stones inside, called *Páail*. This is the instrument which they used and still employ in their dances. Since this instrument is made of some shells of small

turtles with some little stones inside, they call it *Páail*, because the turtle is called thus. It was made like the following figure [drawing of two-shell turtle rattle follows this word and another with grasping hand is given in left margin]; they also used, when the *páail* was lacking, some reeds open down the middle, and the singers sound them and sing, and when the couplet is finished it is repeated by the men and women who are dancing. Many of their dances do not contain anything more than a mocking of certain animals.

Among all the feasts which they celebrated every year, among the principal and most solemn ones was one which they called the feast of the *Pames*, which means the feast of the bird, for they gave a kind of worship and veneration to a bird which has the same form and size as a kite, although somewhat larger. It is a kind of carnivorous hawk, but very sluggish and stupid. The day set for the great feast of the *Pames*, which feast consisted of many extravagancies, was spent as follows. The night before, the crier, crying throughout the town, invited all to the great feast which began the following morning. First they made outside the town or *rancheria* a kind of temple. To this temple, which was not used for anything more than for that function, the elders or *Puplem* carried the said *Pames* or bird in silence.

Note: The construction of this temple consisted in cleaning off a piece of ground from $1\frac{1}{2}$ to 2 yards in diameter, of round shape, and around the edge they set some brush of willow, cottonwood, or other brush, and sometimes they did not set anything, but very clear of any litter.

The *Pames* having arrived at the said temple, immediately the unmarried girls, and the married ones, but young, who had not yet given birth to a child, began to run like crazy women, some in one direction, some in another, without order or arrangement, whose running lasted for about an hour, more or less. While they were running all the rest of the people were looking at them, and with the old men or elders daubed up with black, uglier than the very Devil, dancing around the bird. When all that we have mentioned above was concluded, they took the *Pames* and with all the people in procession they carried it to the principal temple, the *Puplem* dancing and singing in front of the bird all the way. Arriving at the *Vanquex*, they killed it, without drawing blood, they stripped off and dried the skin with the feathers on, which latter they kept as a relic, for from these feathers they made the little skirt or *páelt*, as they call it, for dressing the *Chinigchinix* [figure], and for dancing. Then they buried it [the body of the *Pames*] in a hole which they had made inside the *Vanquex*, the old women immediately rushing to the spot crying and well stained up with black gum, throwing to it [to the *Pames*] seeds, pinole and

whatever food they had, saying a thousand foolish things to it, such as: *Why did you run away? Were you not better off among us? If you had not run away, you would not have turned into a bird,* and other expressions of this sort. When the whole function was over, the dance began, which lasted at least 3 days including the nights, in which they committed a thousand brutal actions.

I have not been able to learn what was the meaning of so great a ceremony, neither have I been able to determine what may have been the particular signification of the running of the single and married girls at the beginning of the feast of the Pames while all the people, men and women, watched them run, for it must contain its peculiar mystery. What I conjecture in it is that as the Pames according to their way of thinking was a girl who ran away from them, these [girls], imitating her, run as if fleeing away, and therefore they run without order, and watching them run must be for the purpose of perceiving the girls who run swiftest and with least embarrassment—that they may spend with them the days of the feast, for as they say, on these days all intercourse was free.

The Indians relate that the said Pames or bird was a girl who ran away from a rancheria and went to the mountains, and that the God Chinigchinix made her into Pames, or turned her into a bird, and this is their belief; and that every year although they kill her, she is born again, and the nonsense does not stop here, but they believe that she multiplies herself, for every year 3 or 4 or more birds were seen, for all the chiefs gave the feast of the Pames, and since it was only one girl who fled away from them, they believe that all these birds are the same girl. This feast of the Pames or bird which they celebrated every year was ordained by their God Chinigchinix.

These Indians had in their gentility a dance for the commencing of which they lighted first a great fire of chamize or of straw, and when it was well lighted the men began to jump upon it and into the middle of it until they put it out, while the women remained at some distance crying, and when this bonfire was entirely extinguished the crying of the women ceased and the dance began, and if it happened that it was not thoroughly extinguished or that some sparks appeared, they remained sad for a considerable time, for they held it to be a bad omen and feared some mishappening. These dances were always at night. If this dance was executed on the day of some great feast to which they invited the neighboring rancherias, in addition to what has been related they added [the following]: Before they began they sent someone to bring water from a designated place, and it was always somewhat distant. This water they put in its little well or hole, which

they had already made inside the Vanquex, all the chiefs and Puplem in their proper order went over to blow to it and to make certain imprecations to it, which was like blessing it, although one might better say cursing it, and after all the ceremonies were concluded all the men went, beginning with the chief, in their proper order, to sprinkle their faces with that water, and when this ceremony was finished the putting out of the fire followed, and after that the dance, as we have said.

They had another kind of dance in which after the men had danced for a time they formed themselves in a file, and a woman would come out alone with her hands under her breasts as if to hold them up, dancing in front of the file of men for 3 or 4 turns (dressed according to their custom which was: the little strings in front for covering up her private parts, and a skin of a coyote, wild cat, or some other animal for covering her butt, and nothing else), and would then retire. The men resumed their dance the same as before, and the woman followed again, they continuing in this way until the dance was concluded. The woman did not sing, but only the men, without there being in this dance the customary singers, but they had the Páail instrument.

There was another dance which they called *Aputs*, which signifies naked or in one's bare skin. This dance was danced by one woman alone, and it was in this manner: just one woman stripped herself naked (although she had very little to take off), and this had to be a girl, and the other people all around in a circle, men and women, big and little, and she in the middle, her hands placed underneath her breasts as if holding them up, dancing in the middle of that circle, and all watching her dance and observing her movements and actions. She herself sang, but her song was confined to naming her private parts and those of the men, an infamous thing and a diabolical invention.

They had another dance similar as it were to the one above described which they executed when some son of a chief or of the Puplem was to dance for the first time in public, and this day was one of great festivity, and it was in this manner: When the little boy was about 2 or 3 years of age, or a little more or less, he who was to be a dancing man, danced for the first time in public, they dressed the boy with the little skirt of Chinigchinix made of the feathers of the Pames, they placed the crown of feathers on his head, the rest of his body painted black and red, and in this way he danced alone for a while, the musicians and singers playing the rattle and singing, nothing being lacking on this occasion, until he became tired, and if the child was no longer able to dance alone, one of the Puplem, dressed in the same vestments, carried him on top of his shoulders and danced with him, and with all the rest of the people watching them. When this dance was con-

cluded, a sister or aunt or some other one of his closest female relatives, single or married as long as she was a young woman, got up, stripped herself naked before all those assembled, who were always many, without exceptions of persons, and naked thus with her hands underneath her breasts she began to dance, giving turns back and forth in front of all, offering herself to anyone that desired her. She alone sang, and her song was confined to saying, that she was well, healthy, that she was already a woman, and many brutal things. This dance was danced inside the Vanquex, but the preceding one was danced outside in another place. They had other dances and similar songs. But through the mercy of God since they have become Christians they are already abandoning them, or at least they do not execute them in public as they were accustomed to in time of their gentility.

CHAPTER 10

ABOUT THE CALENDAR OF THESE INDIANS.

It can not be doubted but that the calendar is one of the most curious and useful of things and even to some extent necessary to man in order to distinguish him from the brutes and enable him to divide times and ages, and know past happenings, the time which has elapsed since they occurred.

The calendar of these Indians, if it can be called a calendar, differs very little or not at all from the natural instinct of brutes. These latter know the times, with their seasons, for their food and procreation, we see many animals at the prescribed time move to another place or even to another climate because of inclemency of weather and lack of food, and when the season arrives return to the same place. These Indians had this same way of doing that the animals had or something very similar, for they had nothing more than the name of the months, which denoted the time or season for gathering the various seeds for their maintenance and the preservation of life. And this matter of the names of the months, all of them did not know, [but] only certain ones of them and these were few.

What causes wonderment, compassion, and pity is to see creatures endowed like the rest with spiritual souls, created in the image and likeness of God, so rude and so slow that all their activities appear to be mere natural instinct like the brutes, for all their activities are those of cunning for the purpose of deceit, theft, fornication, and other wicked things, but they fall short of attaining to the cunning of the cat, female fox, and female monkey, etc.

These Indians lacked in the first place a chronology and starting point whereby they could reckon the dates of past years, nor did they have this either in figures or in signs, and therefore their calendar was confined to the months of the year from tropic to tropic, or to the return of the sun, and since their months followed the course of the moon or were counted by the lunations, all their years were lunar, and since lunar years are different from solar years, all the years had vacant days, some years [having] more and others fewer, for when the moon of December was finished, they waited for the return of the sun from the tropic of Capricorn, and began another new year, without remembering what had passed by, and for this reason they did not

know (and this [included] those best instructed in their antiquities) how much time had elapsed since this or that thing had happenel, etc., and therefore they did not know anything more than the present time, putting their reason to use [only] with natural instinct, as it were, like so many animals.

Names of months according to the natives.

Aaxcomil	December and January.
Peret	February.
Yamar	March.
Alasoguil	April.
Tocoboaix	May.
Siütecar	June and July.
Cucuat	August.
Lalavaix	September.
Aguitscomil	October.
Auquit	November.

In order to comprehend the method or manner in which these Indians counted the months of the year, it must be understood that their year always began the 21st of December, and thus those days which elapsed between the last conjunction and the 21st were vacant [days], and according to their way of expressing it they said: *there are no days*, and on the 21st, whatever number of days old the moon might be, they began to reckon the month of Aaxcomil, which lasted during all of the following moon, and the new year began; therefore this month alone comprised 2 moons, that of December, though only in part, yet some years in its entirety, which happened when the conjunction passed the 21st, and that of January. The same thing happened in the month of Siutecar, which corresponds to the month of June, with the only difference that if the 21st of June fell in the full of the moon, the days before the full of the moon were not vacant [days], but were added to the preceding month, Tocoboaix, and on the 21st the other month started, but if it fell before the full of the moon, the month began the day of the full of the moon, and the other ensuing month followed. All the other months began with the conjunctions of the moon; for that reason they never or scarcely ever agreed with ours.

What is described above is all that these Indians had in their calendar, which served them for gathering their seeds, as we have said, and for celebrating their feasts. They were ignorant of the number of days of which the months were composed, and much more so the years, and were only governed by the phases of the moon; this latter indicated to them the days on which they were to

celebrate their feasts and also for the anniversaries of their dead, though these latter did not fall on the same day on which the person had died in any year. With this end in view the Puplem when the deceased died observed the aspect of the moon, and in what month it was, and the next year, the month having arrived and the aspect of the moon being the same as when he died, they then celebrated the anniversary. And we are to understand that the same method applied for the celebrating of their feasts.

CHAPTER II

SOME OF THEIR MANY EXTRAVAGANCIES.

Many were the rare, extravagant, and ridiculous practices which these Indians had, and therefore in addition to those mentioned in the proper place, I shall relate some of these which appear especially ridiculous and singular, everything being derived from the stories and fables with which they are imbued from the time they are small children, so that they are brought up full of fear, and for this reason anything whatsoever fills them with dread, and since they were so rude with such sluggish understanding, they were not able to distinguish or deduce that which is true from that which is false, but continually adhered to that which the old people told them, and for this reason are seen so many extravagant and ridiculous things among them.

They had the notion when buzzards were flying about, if the shadow of the buzzard passed close by, of immediately covering themselves, and they still cover their heads, chiefly the young women do, for they believe that if the shadow of the buzzard would touch their heads, sores would come out on them, such as scalled-head and other similar [sores].

There was another rare and singular practice among these Indians, and it was that the deer hunters or hunters of deer could not eat of the deer which they killed, for they were of the belief that if they ate of the game which they themselves killed, they would not kill any more, and the fishermen had this same idea and never ate of the fish which they themselves caught. But the most singular practice was that in the case of the youths, when they went to hunt cottontail rabbits, groundsquirrels, or deer, one of them could not go alone, and therefore at least 2 of them went [together], for he who killed the game could not eat of it, but this was not for the above mentioned reason [that the eater will not be able to kill any more game], but for another reason [that the eater will sicken], which was that if one of the unmarried men were to get a cottontail rabbit or some other animal and were to eat it by himself hiddenly, in a few days he would start feeling pains in his body and start wasting away, getting thin like a hectic person, and for this reason they always went in company, and what one killed the other one ate, swapping their game; but it is to be noted that in order that this effect be produced, the eating has to be in secret, for if it was in public on the general [expeditions] when all the people went along, though they ate of the same game that they had killed,

there was no such sickness. They had for this sickness their healers, who with 2 incantations of blowings and feathers, made them well in short order. Nowadays since they are Christians nothing of what we have mentioned happens to them, nor do I believe that it would happen to them in their gentility, and that if any boy at any time was seen to be sick, it must have come from other causes, or else from mere imagination, for this was also a daily harangue which they gave them. And it was for the purpose that if they found cottontail rabbits, jackrabbits, or others in the country they should bring them to the house and should not eat them.

When they discover any eclipse of the sun or of the moon they start great shouts, cries, and bitter weeping, and this all of them, big and little, throwing dirt into the air, beating on skins, [and] tule mats with great noise. And this they do because they are of the belief that a hideous animal eats the sun or the moon, and they make such exertions in order to scare it away, and they think that if that animal would eat up all the sun or the moon, that is, if it would be a total eclipse, they would all have to die and the world would have to come to an end. I believe that at the time of the eclipse when they make such a noise, they are making their supplications to the God Chinigchinix, because I saw (at one which there was in the year 1813 and at another in 1822), of the sun, that when the eclipse was over the old men began their dance like giving him thanks for having delivered them from that animal.

They also had the custom at the time of the new moon, the first day that the new moon appeared, [that] some old men began to shout, saying: boys, start your moon running! And immediately the youths began to run like crazy men without order or arrangement, and the old men to dance as a sign of joy, saying in their song that even as the moon died and lived again, even so, though they also were to die, they were to live again (this very clearly manifests the resurrection of the flesh), but how they understood it I have not been able to determine.

The rarest thing that I have found among these Indians is that there were certain ones who claimed to be descendants of the Coyote, and these ate human flesh, but not like the Caribs, Mexicans and others, but in another manner, the dirtiest thing that can be imagined, and it was in this way: when the chief or another of the satraps died (for the function was performed for all of these), they summoned the Eno, Tacue, for thus he was called, and after the death of the person, with a flint, the said Enó cut a little piece of meat from the shoulder near the neck of the deceased, and before all the people who were present there, he ate it raw. (This was in imitation of what the

Coyote did to his Chief, Oiot, as we have related above.) And for the above mentioned function they paid him well, and all the people gave him of what they had. The people were in great fear and dread of these [Tacue], because they held them to be poisoners and wizards, and therefore they used great caution as regards them.

These Indians had also an account of the universal flood. I do not know, nor can I understand, from where such an account comes to them. And this I have learned from certain songs which I heard sung on a certain occasion, it being a little story which I shall give later. These Indians believe and say that at a remote time the sea began to fill up so that it came in over the valleys, and the water rose over the mountains, and all the people and animals died, except some who went to a very high mountain, and the water did not reach there. The account that they give extends only thus far, but the [little] story which I heard, gives it more clearly and extensively, and is as follows. It is to be noted first of all that the Indian is very rancorous and nurses hatred to the third or fourth generation, and grievance being handed down from parents to children as we have mentioned, and when they were not able to take revenge, they contented themselves with singing the following little story, which is as follows: They were of the belief that one of the descendants of Oiot, whom they poisoned, begged of Chinigchinix the avenging of Chief Oiot. Chinigchinix answered him: You are the one who makes rain, therefore you can make so much water rain down that you will drown everyone, and thus you will be revenged. And indeed it began to rain and the sea [began] to get rough and to fill up, and with the water that was raining down it came in over the valleys and canyadas, the water continued rising over the hills and mountains, and rose to such an extent that it covered all of them, all the people and animals dying with exception of a few who went with the one who was making it rain to a very high mountain, the top of which the water did not reach, and these alone saved themselves. Thus one who I believe must have been removed from Oiot further than the 6th generation took his revenge. And this is what they ask of Chinigchinix: that he drown their enemies and save themselves.

If their adversaries heard or learned that they were singing this ballad against them, they answered with another one which amounts to saying: *We now have no fear because Chinigchinix does not wish it, nor will there be another flood.* There is no doubt but that all the above account has some correlation to the universal deluge, and the promise which God made to us that there would not be another one.

CHAPTER 12

ABOUT THEIR BURIALS AND FUNERALS.

Before I deal with the method that they employed in their burials, it will be convenient to treat first the remedies which they used in their diseases. These Indians did not lack the use of certain crude remedies in their diseases or the knowledge of certain herbs, that is, for external diseases, for in the case of internal ones, such as fevers, no matter what kind they might be, I have not known them to use any remedy at all; just bathing with cold water was all the remedy they had, and therefore when they felt a headache at once the first remedy was to wash the head with cold water.

In external diseases, such as tumors, swellings, sores, and vagrant pains they used certain herbs such as sage, California Sagebrush, and others, putting them on pounded up, as a poultice; and if they felt a bellyache, they inhaled the smoke of the above mentioned herbs through the mouth; but the most frequent and commonest practice, especially when in pain, was to whip the place where the pain was with nettles, and to put them right on the place of the pain, and likewise ants, and these latter especially on sores, and in this manner they cured themselves.

In internal diseases such as fevers, pains in the side, burning fevers, I do not know if they may have used special remedies other than bathing; what they did was to lie down naked on top of a pile of sand or ashes, the little fire in front of them being in whatever condition it might be, and a basket or pot of water at the head of the person; they were also accustomed to set for the person a little basket of acorn mush, but the sick person, if he wanted to eat, ate, and if not, he left it, and without anyone importuning him to take food, and it is to be noted that he always had someone or other at his side day and night, and thus he remained until either nature conquered or the disease conquered.

When they felt themselves attacked with some kind of fever immediately they called their healers, who are the Puplem, of whom we have spoken above, and (into their profession not all entered, but those to whom it fell by succession). These on seeing the sick person gave a great discourse, mentioning to them many kinds of diseases, but in the case of all of these, that they came from foreign substances which they had in their bodies, such as the hairs of certain animals, sticks,

little stones, thorns, etc., and that these foreign bodies were the disease, and these imposters for the purpose of effecting a cure made ready with many ceremonies, putting feathers on them, and other things, blowing in the 4 directions, saying certain words without anybody or anyone understanding them; and then sucking the place where the pain was they pretended that they were extracting the bodies such as they had mentioned—but in reality after their sucking they extracted from their [own] mouths some of these bodies, such as little stones, sticks, thorns, similar to or the same as those which they had told them previously that they had; and these bodies they showed to those standing about, and all believed it without having the slightest doubt, and the sick person [being] very well satisfied whether he got well or died. They told some that the disease had been sent to them by their God Chinigchinix as a penalty or punishment for some delinquency which had been committed.

There are many of these charlatans and deceivers everywhere, who after they have been well paid and have filled their bellies laugh at and make fun of the poor innocents, or better said, of their credulity.

After the deceit of the wizards, they having used all their diabolic art, if the sick person died they tended to giving him burial, that is, to burning him, (in these regions they burned them). After the sick person died they allowed the interval of 10 or 12 hours to pass, watching if he would come to life again, as they said. In the meantime they prepared the pyre, and having seen that he was really dead, they summoned the cremator (it is to be noted that in these regions there were certain ones assigned to this work, and it went according to family succession). Everything being ready, they carried the corpse to the pyre, leaving it there. All the people withdrew to a little distance, the cremator alone remaining. He lighted the pyre, and he could not stir from the place until the dead person was entirely consumed. And when it was over they gave him something to eat, and paid him well, and after that he retired to his lodging place.

All the things and utensils which the dead person had used, such as bow, arrows, feathers, and the rest, were all burned with him, serving as food for the pyre. They did not have special ceremonies at the time of burning him, but after he was entirely consumed, they retired to a little distance from the rancheria to cry over the death of the deceased.

CHAPTER 13

ABOUT THE IMMORTALITY OF THE SOUL.

In this chapter it seems that we have a somewhat difficult one, since it deals with a substance imperceptible to the bodily senses, because it is incorporeal and spiritual, nevertheless it has been possible to set forth with concise words and briefly the belief which these Indians held concerning the rational soul and how they imagined it, for the purpose of observing something about its immortality; but since there are arguments pro and con, I shall expand somewhat more than I have been accustomed to in the other chapters, in order that the reader may be acquainted with the validity of both sides [of the argument], and may be able to choose that which seems to him best, presenting first my way of feeling and my opinion, according as I have been able to understand and grasp, following their explanation.

These Indians were materialists, for they imagined the soul to be the spirit of life, which is taken in through the air that we breathe, without their knowing or believing that within ourselves there is supposed to be another substance distinct from the material body; that is, that we are no more than bones, flesh and blood, which constitute what composes the body, which they call *Petácau*. A name for distinguishing the soul from the body they do not have; they merely use the name *pusún*, which is the generic term that means thing which is inside, and this name they apply to the heart, since it is the principal place in man. Since these Indians do not penetrate further than what they perceive or can perceive with their senses, they do not attain to understand the spirituality of our soul, but merely the materiality of our body, and therefore are materialists, for they say that dead and with body burned, nothing remained and everything was already ended. Also, as we have mentioned in the preceding chapters the punishments which they feared from their God Chinigchinix, were all bodily, such as stumbling over rocks, falling down on the ground, being bitten by rattlesnakes, [and] bears, and diseases, all of them ills of the body, and lastly death, which was their final end—without ever talking or thinking of penalties, punishments or glory after they were dead. What has been said seems to me sufficient for perceiving that they were materialists. But since they tell a thousand little stories, originating indeed in dreams and deliriums, which manifest the immortality of the soul, and I promised to relate everything that I have acquired on the

matter which we are treating, I shall set forth ingenuously all their accounts.

Since it has been proven therefore that they are materialists by the arguments given above, not to add others which are also convincing, the great insensibility which they manifest at the hour of death, their little affection for and little inclination toward divine things, their having all their desire set in brutal things, and other congruent arguments which I could adduce, show very clearly the little or no perception which they had of the rationality of the soul, and therefore of their immortality. Nevertheless there appears to be validity of argument, in what we have mentioned in chapter II in connection with their moon running, at which they mentioned in their song that *even as the moon died and lived again, so also though they were to die, they were to live again*. But as I said, I have not been able to comprehend how they understood this, if it was that as the moon shows itself the same, they were to resurrect the same, which is what the Catholic faith teaches us, or if they understood transmigration. I think that they did not believe either one way or the other, for what they say is that thus the ancients did, and that they they are doing the same as they learned from their ancestors, without giving further notice or account of what has been given above.

Let us examine their little anecdotes which deal with the immortality of the soul, which though they all of them are nothing more than mere fables, framed from dreams and deliriums both of men and women, will serve at least in their narration to amuse the reader.

Some of them narrate that all the Indians when they die go to Heaven to their God Chinigchinix (this Heaven they imagine as a terrestrial paradise), that they have much to eat there, and to wear, that they dance much and play many games, that they do not work, that no one is sad, but that all are happy and glad, and everyone does what he wants to, and they have all the women that they please. Let the reader compare this paragraph with [their belief as regards] the immortality of the soul. This account has been invented by Christians, for the old people have no such idea, and in confirmation of this I shall recount a little tale which was related to me by a woman.

At the Mission of N. [marginal annotation; San Juan Capistrano] in the year of 1817 a woman who was convalescing from a burning fever related to me the following: When she was in the most violent part of the fever she had a great paroxysm, and she told me that she had died and that certain Indian relatives of hers had taken her to the God Chinigchinix. Before entering the rancheria (which was very large and beautiful, and we are to note that the houses were not of the

form and figure such as they use, but of another form, she being unable to give the design), she beheld there a great number of people, men and women (but all of them Indians), some of them playing games, others dancing, the same games and dances that they have, and others bathing in a great arroyo of very crystalline water. They arrived at the house or palace of Chinigchinix, but he did not permit them to enter, telling them that the woman could not live with them yet, that they would give her something to eat and that she should return to her country. They gave her to eat a very savory and good acorn mush such as she had never tasted, and much of it, and after she had eaten well, she returned to her rancheria, without having seen Chinigchinix. This is her account. It is at once seen to be nothing more than a mere delirium.

Note: I went to visit this woman when she was in her paroxysm and in the most violent part of her fever, and seeing that she was shaking and gnashing her teeth very much, and with her mouth very dry, I gave her with my own hand a glass of warm water with sugar, and she drank it all up. This water perhaps may have been the acorn mush that was so good, which they gave her at the house of Chinigchinix. She began to perspire and came to herself, the fever letting loose of her, from which she recovered in a short time. The other accounts that they relate are about the same as what has been related above.

Others relate, and this is handed down from antiquity, that when the Indians died, although they burned them after death, the heart did not burn, that is, the spirit or soul (for the heart of flesh of course had to be consumed like the rest of the body), and that this spirit or soul went to stay at another place, where Chinigchinix destined it, but it is to be noted that if it was a chief or satrap, they went to Heaven, and were placed among the stars, and therefore they say that especially the planets and those large stars which are very brilliant, are the souls of chiefs or Puplem. Note: The reason that they give why only these latter should go to Heaven and become stars is that Enó, who was the eater of [human] flesh, before they were cremated ate his piece [of flesh] from them, but if it happened that the Enó did not eat of their flesh, as in case by drowning or [of death] at the hands of their enemies, etc., he [the chief or satrap] did not then go to Heaven, but to another place where Chinigchinix destined him.

Others Chinigchinix stationed along the ocean shore or through the hills, ranges, valleys or mountains, and there they remained without the period of time being designated, but such time as Chinigchinix desired, but what they became later, if they returned to their bodies or went to another place, this they do not know. And if the Indians, when going from one place to another, see or imagine [they see] something extraordinary, they say that that is the soul of some dead person, and they hold it a bad omen, fearing some misfortune, for

they are of the belief that if a dead person shows himself to someone, it is to do injury to him, and particularly to the women, and there are some imposters who pass themselves off as these ghosts, in order thus to attain their desires. And this has happened many times, not only when they were gentiles but even since they have become Christians.

And lastly others, and these the most pitiable and unhappy of all, remained near their homes and those of their relatives, filling them with dread and doing them certain injuries, and these are the ones for whom their relatives did not lay on the pyre many feathers and other things of the kind that they were accustomed to lay. And as confirmation of this last point I shall relate a case which I myself witnessed in part, and it was as follows: In the year of 1813, at the Mission of N. [marginal annotation: San Luís Rey], there died a Christian Indian, and the Indians said that another Indian, also a Christian of the same Mission, had poisoned or bewitched him, whose death all believed came from witchery. That dead man used to make every year his little garden patch of corn, pumpkins, and watermelons. This same garden patch he left to one of his relatives; and at the time when the plants were in blossom, the said garden patch all got spoiled and dried up without being able to harvest even a single fruit or grain, while it is to be noted that when the plants were tender they were very luxuriant like the neighboring ones and [those of] all the vicinity, but upon blooming the plants died, and the Indians said (this they learned from an old woman who had also told me about it), that the dead man was walking all about through the plot and that he was killing all of it little by little, which was whatever he touched. With this news I went to see the prodigy and saw certain dead plants, but many of them very luxuriant and fresh. The next day I returned to assure myself of the truth, and I found 7 plants, some of them corn, some pumpkin, some watermelon, dry and burnt to the roots, and it is to be noted that I had myself pointed these out as being the most luxuriant ones. And in this manner all of them dried up without harvesting a grain. There is no doubt but that this is a little fable, but thus it happened.

The dead man had died of dysentery which had come from syphilis, and therefore through the path of tuberculosis, without suffering any bewitching or poisoning such as they said. That the dead man should be walking through the plot killing the plants we see to be the story of an old woman, because nobody saw him except the old woman. What causes me confusion and difficulty is how such a catastrophe may have originated, for it was not through lack of care, nor through an epidemic of certain animals such as worms, gophers, etc., for in addition to the fact that such were not seen, if the plant had been cut, it would have

been withered, and not dry as if burned. The above, I believe, will cause the reader astonishment. I exercised all possible diligence, believing that I could discover the cause, but I could not discover it through natural means. Therefore I believe that it was performed by the Devil, lest many escape from his hands. Concerning the above let everyone deduce what seems to him best.

With what we have related it is easily recognized that their reports on the immortality of the soul are nothing more than fabulous stories and lies for deceiving the simple, causing them to believe that which does not exist, and how slight must be their belief in the spiritual substance with which we are adorned, and this not only on the part of the rudest and most ignorant ones of them, but on the part of those most versed and best instructed in our holy religion. And lest anyone doubt what has been said above and attribute it to my odd ideas, I shall relate 2 cases which happened in my time and at the very places where I was residing.

In the year of 1808, if I am not mistaken, finding myself a missionary at the Mission of N. [marginal annotation: La Purísima], a youth about 23 years of age, raised with the priests from the time he was a child, very well instructed in matters of religion, and a good speaker of Spanish (for he served as interpreter for the priests), finding himself in a grave sickness, did not wish to subject to taking any medication or to receiving any of the advice which the priest gave him, but the first thing that he did was to call one of their healers, who executed with him all his diabolical art. Seeing that he was becoming continually worse the priests exhorted him daily that he should confess and should prepare himself for dying as a Christian, but the sick man intractably was never willing to do so, arguing exemption from examination [on the grounds] that he was still strong, and finally, that he did not expect to die since he had hope in his healer. The latter, seeing that his lies were bringing no benefit, gave him up telling him that because he had always believed the priests, his God, or better said the Devil, was angry and for that reason was sending death upon him, and that he was not able to cure him. When the poor fellow saw that there was no remedy, he yielded to confess himself, but he did not confess with that satisfaction which the priest desired, and he died shortly afterward.

In the year of 1817 an Indian at the Mission of N. [marginal annotation: San Juan Capistrano], like the preceding a speaker of Spanish and well instructed, fell ill with a serious sickness, of which he died, and though the priests, relatives and friends exhorted him much indeed to confess and receive as a Christian the holy sacraments, he could not be reduced, becoming when this matter was mentioned to

him like one frantic and desperate, bursting forth in blasphemies and expressions of despair. A little before he died I went for the purpose that he should confess and beg God's pardon, exhorting him toward His great mercy, in order that he might receive the sacrament of extreme unction, but all was in vain, for he manifested such extreme grief and displeasure, foaming at the mouth, his eyes glittering, that he seemed to be truly condemned to hell, 3 men not being sufficient to hold him in check. I indeed attributed all these extreme actions to the violence of the disease, but when I had remained silent for a time, he became calm, and someone asked him, saying: Why do you not confess? And he answered in a tone of fury: Because I do not want to; having lived deceived, I do not want to die deceived. And in a short time he expired, his body remaining so ugly and horrible that it caused fright. Let the reader imagine my feelings on beholding in my presence that sight in which I observed to the very letter that which David tells us [marginal annotation: Psalm III, last verse]: *Peccator videbit et irascetur dentibus suis fremet et tabecet [sic], desiderium peccatorum peribit.*

I reflect that some will probably tell me that in spite of the occurrence of the cases given above, they do not prove little faith and belief on the part of all [the Indians], since everywhere rare and prodigious cases occur which God permits through his inscrutable secrets, and as a warning to others. This I admit and confess, but this I state: that those [believing Indians] who form the exception are very few and cases worthy of note, while in the general run all of them seem to me to be the same, and I believe that anyone who has observed them will agree with me; and the fact is that those [Indians] who appear to us to be more intelligent are the very ones who leave us more deceived, for since they conduct all their activities with malice [against us] while we with simplicity show them trust in every matter, they deceive us at every step. And this needs no proof, because we have all come into contact with it through experience, and I believe that there is not a priest in this Province who will not flatly confess the fact.

CHAPTER 14

THE ORIGIN OF THE INHABITANTS OF THIS MISSION.

Since all the knowledge of these Indians about their antiquities is entirely fabulous, the present chapter, which deals with the first populators of this Mission and its environs, will not contain less that is fabulous and ridiculous than the preceding ones. I write it merely in order that we may know from what region they came and by what persons they were chieftained, and also because it is a very strange and curious account.

The place from which those who populated this Mission and its environs came was a land or place called *Sejât*, at which place or rancheria the inhabitants were called *Pubuïem*, which signifies: people of the land or place *Sejat* (this place *Sejat* is distant from this Mission about 7 or 8 leagues, and it is in the valley which they call *Los Nietos Ranch*). This city or rancheria of *Sejat* had many inhabitants. The chief, named *Oyáison*, which means wise, and his wife, named *Sirorum*, had 3 daughters, named *Coronne*, *Uuinagram*, and *Uiuiojam*. Chief *Oyaison* after the death of his wife, seeing the multitude of people at his rancheria and that the seeds which that country produced were not sufficient for supporting that multitude, separated from the rest many families of his rancheria, all those [families] which wished to follow him, and with his oldest daughter, *Coronne*, they took trail in a southerly direction in search of good sites for settling.

They came to a place about a quarter of a league before reaching this Mission (I have not been able to determine, because the Indians do not know, how many days or journeys they spent from the land of *Sejat* to this place), where there is a spring of water. There they halted and made a camp, since it appeared to them to be a place suitable for living. When all of them had already settled at this place, having built their houses and established their town, Chief *Oyaison* returned to his country of *Sejat*, leaving with these new settlers as chieftainess his daughter *Coronne*. The said *Coronne* was an unmarried girl, but already grown up, and to this place they gave the name of *Putuidem*, which means navel sticking out, because the said *Coronne* had a lump at her navel. Note:—The Indians do not know if she had this lump which she had at her navel from the time she was born or if it came out on her while they were staying at this place. It is very likely that the said lump appeared while at this place, for if she had had it since her birth, they would have named her *Putuidem* and not *Coronne*. Be the matter as it may,

from that time on she was always called Putuidem, and this same place or rancheria they named and now call Putuidem.

Seeing that the land was scant for so many people as were multiplying and that they were having to go quite a distance from their rancheria to hunt their seeds, some families began to remain at the same places where they gathered, some of them building their houses at one place, others at another, and thus were settled all the rancherias which there were in this canyada of San Juan Capistrano. But it is to be noted that all these families separated with the approval of Chieftainess Putuidem.

At all the new settlements the oldest man of the family became chief, and they called him *Nu*, and his second [they called] *Eyacque*, and as regards their wives, the wife of *Nu* they called *Coronne*, and the wife of the *Eyacque* [they called] *Tepi*. The name *Coronne* was in memory of Putuidem. And as regards *Tepi*, I do not know what ground they may have had for giving her the name *Tepi*. The names *Coronne* and *Tepi* signify those little animals which fly about, called ladybugs, which live in the garden plots and fields. The red ladybugs they call *Coronne*, and those yellow ones, gilt colored as it were, they call *Tepi*, and these are the lineages of most noble blood, and they are all of this great descent and race.

The said Putuidem gave a great feast, inviting all the new settlers, it being that they were her people, the feast began with great rejoicing and contentment of all of them dancing, eating and making merry, but since there is no complete pleasure in this world, or true joy, it befell that as the said Putuidem lay down on the ground, as was her custom, on her back, the lump at her navel swelled up and she turned into earth (and at the said place where the rancheria called Putuidem was, amid some willows, there is a pile of earth, and the Indians say that this pile of earth is the body of Putuidem). With this event the feast came to an end, and the new settlers as well as some of the inhabitants of the rancheria of Putuidem itself left for their new settlements, and that night they put up at a place which is about a hundred paces before reaching the Mission, and they called the said [place] *Acagchemem*, the name of which the new settlers of this canyada, or the entire tribe, took as their name. This name *Acagchemem* signifies heaped up pile of something that moves, such as an ant nest, nest of worms, or of other animals together in a heap. Others apply the name *Acágchemem* also to inanimate things, but it seems that the proper meaning applies to animate things.

The reason or cause which these Indians may have had for calling themselves, and their entire tribe, *Acagchemem*, I have not been able

to determine, for it seems that they ought rather to be called *Pubuiem*, since they came from the land *Sejat*, whose people were called *Pubuiem*, and they also were called thus until they came to settle these lands [here]. The reason that these Indians had for taking the name *Acagchemem* and abandoning that of *Pubuiem* I conjecture may have been, inasmuch as *Acagchemem* signifies heaped up pile of something alive, because they may have slept that night which they spent at the place mentioned above all heaped together, men, women, boys and girls, and the next day when they got up they may have said *Acagchemem*, as if to say: we have all been together in a heap, and from this their name may have followed: those who were heaped together; this is my way of thinking.

It may also have happened that they found at that place some kind of a pile of animals and called them *Acagchemem*; but if that had been the case, the place only would have been called *Acagchemem*, and not the people or tribe. I incline to what I have suggested above, and it seems very probable, because it is the custom of the Indians that when they get together they pile up some on top of the rest.

It is to be noted that before they came to settle this canyada of San Juan Capistrano, they spoke somewhat differently from the language which they now speak. What was spoken at *Sejat* appears to have been the Gabrielino language, and these [people here] have it very much corrupted, but nevertheless it can be recognized as having been the same, for among their common and general terms they use some of the same ones, except for the accent and a few letters more or less. The reason that they speak the language which they use today is that Chief Oyaison when they came to these lands taught them while on the way the language which they at present speak, telling them that since they were changing country they had to change language, and this is the reason why they are different from their relatives of *Sejat*.

The name *Sejat* signifies place of wild bees, or *jicotes* as the California Spanish people call them, for *Sejá* in the language of the natives is *jicote*, and *seja pepau* is the honey of the *jicotes*, and in these regions there are many of these swarms or hives underground.

CHAPTER 15

ABOUT THE RANCHERIAS INHABITED BY THESE INDIANS.

Since the preceding chapter deals with the first settlers of this canyada of San Juan Capistrano and its environs, it will be fitting to give the towns or rancherías that were founded by the above mentioned new comers from the territory of Sejat and their descendants, giving in detail the names of the rancherías with their meanings and the name of the first chief of each of them.

1. The first ranchería or town which was founded in this canyada was the one called Putuidem, as we gave in the preceding chapter together with what the name Putuidem signifies. This was founded by Chief Oyaison and his daughter Coronne, or Putuidem. After what happened to the said Putuidem there entered into rule as chief one named Choqual, which means *lift it up!* He was a very near relative of Chief Oyaison.

2. The second was called *Atoum-pumcaxque* [or i for c] (which is the place where the Mission is located). This name signifies a kind of little animals which according to what they have told me are similar to yellowjackets, but small, like big ants, which came out from underneath the ground. I have not seen these animals, nor are they seen at present anywhere around, for they say that from the time the Mission was established at this place they disappeared and they have not been seen any more. The reason that these insects came to an end I attribute to this canyada having been a thick growth of willows, cottonwoods, sycamores, fuchsias, beds of reeds, all of it being a marsh of water, and when after the establishment of the Mission the ground was begun to be cleared off for cultivation, these animals may have found themselves deprived of a breeding place and with the cultivation of the ground they may have come to an end. The chief of this ranchería was the same Choqual, [also chief] of the preceding one.

3. The third was called Ulbe, which signifies California Sagebrush. This is a kind of chamizo similar to rosemary and it has almost the same virtues. The Indians do not fail to use it in certain of their diseases. The chief of this ranchería was called *Temiachocot*, which signifies place or locality where much willow grows.

4. The fourth was called Tébone, which signifies an herb which grows in the seashore lagoon at the mouth of the creek estuary at

the beach at the port of this Mission, and the Indians used it among their foods. Its chief was named Tobaláuc, which means very much wrinkled old man.

5. The fifth was called Eñe. This name signifies a plant which grows in these environs and along the ocean shore, which plant produces on the surface of its leaves a salt which the Indians used with some of their foods, especially with chia. This salt seems to me a very good purgative, since it is milder than sea salt and other purgative salts. The chief of this rancheria was named *Sidoc*, which means a jet of water which issues from a place that is dammed up; and at the said place in a gulch there is a lake of water and at one side there runs out a little jet of water.

6. The sixth was named *Panga*, which signifies canyada. This is the place which since the time of the arrival of the discoverers has been called San Mateo. Its chief was named *Seqüilqüix*, which means plant which dries up.

7. The seventh was called *Souche*, which signifies little canyada or gulch. This was located near the preceding. Its chief was named *Toroc*, which means to limp or to sprain one's foot.

8. The eighth was called *Tobe*, which signifies a kind of clay or fine argil, white, similar to white lead, with which the women painted themselves. Its chief was named *Quapchocops*, which means care taker, or watchful.

9. The ninth was called *Túmume*, which means a flat place, better said, a bench on a hill. Its chief was named *Temex*, which means stumbler.

10. The tenth was called *Tepipche*, which signifies a kind of bush or chamizo (I am not acquainted with it, nor do I know its proper name), which the natives call *Tapipche* [sic]. Its chief was named *Páat*, which means mountain sheep.

11. The eleventh was called *Ecjelme*, which signifies a kind of seed, of the plant which is called Wild Amaranth, and it is one of their particular foods. Its chief was named *Taclet*, which means hump-backed or crook-backed.

12. The twelfth was called *Tajé*, which signifies flint arrowhead. Its chief was named *Gualua*, which means drag it.

13. The thirteenth was called *Uút*, which signifies the little stick [foreshaft] which they put on their arrows. It is to be noted that it is a special kind of bush. Its chief was named *Uchat*, which means all unanimous.

14. The fourteenth was called *Alume*, which signifies to raise the head in looking upward. This alludes to this rancheria having been located at the foot of a very high mountain which today is called El Trabuco. Its chief was named *Cusuol*, which means severed, or cut.

15. The fifteenth was called *Uxme*, which signifies rose, and in this country there are many of these roses. They are small, having 5 or 6 petals, very odoriferous, and bear a fruit shaped like a pear, but tiny or small, which also served the Indians as food. Its chief was named Chululeck, which means hair tied up on top of the head, or insignium of a chief.

These are the 15 rancherías or towns which were founded by the first settlers of this *Canyada* of San Juan Capistrano and its environs. It is to be reflected that they must have been settled not all at a single time, but little by little, some later than others, according as was found more convenient and to the purpose. It also should be noted that since these Indians never lived fixed in a single place, but moved from time to time from one place to another depending on the seeds, there were always some unoccupied rancherías.