
**Bulletin of the Essex
Institute, Volume 17**

#Essex Institute

Title: Bulletin of the Essex Institute, Volume 17

Author: #Essex Institute

This is an exact replica of a book. The book reprint was manually improved by a team of professionals, as opposed to automatic/OCR processes used by some companies. However, the book may still have imperfections such as missing pages, poor pictures, errant marks, etc. that were a part of the original text. We appreciate your understanding of the imperfections which can not be improved, and hope you will enjoy reading this book.



Book Renaissance

www.ren-books.com

BULLETIN
OF THE
ESSEX INSTITUTE,
VOLUME XVII.

1885.

SALEM, MASS.
PRINTED AT THE SALEM PRESS,
1886.

CONTENTS.

Hugo Ried's Account of the Indians of Los Angeles Co., Cal. with notes by W. J. HOFFMAN, M. D.,	1
Opening of Hatteras Inlet, communicated by WILLIAM L. WELCH,	37
Through which inlet did the English Adventurers of 1584 enter the Sounds of North Carolina, also some changes in the coast line since their time, communicated by WILLIAM L. WELCH,	43
On the Carapax and Sternum of Decapod Crustacea, by How- ARD AYERS,	49
Annual Meeting, Monday, May 18, 1885,	59
Election of officers, 59; retrospect of the year, 61; members, 61; field meetings, 65; geological excursions, 66; meetings, 67; lectures, 68; library, 69; horticultural, 81; museum, 82; art exhibition, 82; excursion, 84; financial, 86.	
Indian Games, by ANDREW MCFARLAND DAVIS,	89
Ancient and Modern Methods of Arrow Release, by E. S. MORSE,	145

4108
Oct. 3, 1885.

BULLETIN

OF THE

ESSEX INSTITUTE.

VOL. 17. SALEM: JAN., FEB., MAR., 1885. Nos. 1-3.

HUGO RIED'S ACCOUNT OF
THE INDIANS OF LOS ANGELES CO., CALIFORNIA.¹

WITH NOTES

BY W. J. HOFFMAN, M. D.

THE following epistles were copied by the writer during the summer of the present year, 1884, from the original MSS. in possession of the Hon. A. F. Coronel, of Los Angeles, Cal., to whom they were written in the year 1852 by the late Hugo Ried from the San Gabriel Mission where the author lived at that time. These epistles were intended as a contribution to "A History of the Indians of Los Angeles Co.," but of the original thirty-two only twelve refer to the subject in detail, the remainder consisting of information relating to the establishment, and decline, of the Franciscan Missions in California, facts with which we are already familiar through other sources.

Some of the epistles are variously signed "Hugo Ried," and "P. Hugo Ried," though the writer could not ascertain which was correct. The author, so Mr. Coronel states, was a Scotchman of considerable intelligence, who, after meeting with disappointment in an *affaire de cœur* in Sonora, came to the San Gabriel Mission, married an Indian woman of the tribe located there, and remained,

(1)

literally cut off from the outside world until the day of his death.

With the exception of a few preliminary remarks, not germane to the subject under consideration, the epistles are given *verbatim et literatim*. Unless otherwise stated, the pronunciation of words, and letters, is in accordance with the Spanish language. The superior figures (as ²) in the text refer to the notes at the end of this article. The writer is responsible for all remarks in brackets.

LETTER I.

The following are the rancherias with the corresponding present names :

Yang-na	Los Angeles
Sibag-na	San Gabriel
Isanthcog-na	Mision Vieja
Sisit canog-na	Pear Orchard
Sonag-na	Mr. White's Place
Acurag-na	The Presa
Azucsag-na	Azuza
Cucomog-na	Cucamonga
Pasinog-na	Rancho del Chino
Pimocag-na	Rancho de Ybarra
Awiz-na	La Puente
Chokishg-na	Iaboneria
Pimug-na	Island of Santa Catalina
Toybipet	San José
Hutueg-na	Santa Ana (Yorbas)
Almpquig-na	Santa Anita
Maug-na	Rancho Felis
Ihammog-na	Rancho Verdugos
Cabueg-na	Cabuenga
Pascog-na	San Fernando
Suang-na	Suanga
Pubug-na	Alamitos
Tibahag-na	Serritos
Chowig-na	Palos Verdes
Nacaug-na	Carpenter's farm
Kinkipar	Island of San Clemente

Irup and San Bernardino, etc., belonged to another distinct tribe possessing a language not at all understood by the above lodges, and although reduced by the Spanish Missionaries to the same labor and religion, they never amalgamated their blood, they being considered as much inferior, and named *Serranos* or Mountaineers.

The captains or chiefs of each lodge took its name followed by *ic*, with sometimes the alteration of one or more final letters. For instance, the chief of Azucsagna was called *Azucsavic*; that of Sibagna, *Sibapic*.

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

Suanga was the most populous village.

The Cahuillas were named by the Spanish missionaries; thus misnamed as a tribal name, the word *cahuilla* signifying *master*.

LETTER II.

They have a great many liquid sounds and their gutturals are even softened down as to become agreeable to the ear. In the following examples *i* has the sound of *ee*; *u* of *oo*; *e* of *a* as in *fare*; *a* of *a* as in *father*; *ay* of *i*; *gn* as in *French*.

Numerals.²

- 1 Pucu
- 2 Wehe
- 3 Pahe
- 4 Watzu
- 5 Mahar
- 6 Babahe
- 7 Watza caviá
- 8 Wehez watza
- 9 Mahar caviá
- 10 Wehez mahar
- 11 Wehez mahar coy pucu [*coy-and*]
- 12 Wehez mahar coy wehe

20 Wehez wehez maghar [<i>g</i> and <i>h</i> combined] ³	
30 Pahez wehez maghar	
40 Watahez wehez maghar	
50 Mahares wehez maghar	
100 Wehez wehez mahares wehez mahar	
Once	Pucushe
Twice	Wehez
Three times	Pahez
Four times	Watahez
Five times	Mahares
Ten times	Wehez mahares
There is }	
There are }	Woni
There is none }	
There are none }	Yahez
Yes	Ehez
No	Hay
Presently	Wake
Before	Aunuco
To-day	Mitema
Yesterday	Poana
To-morrow	Yamte
Here	Ycuaro
There	Muro
Far off	Poane
I	Noma
Thou	Oma
He or she	Mané
Man	Woroyt
Woman	Tocor
Boy	Quité
Black	Yupiha
White	Arawatay
Red	Quaoha
Blue	Sacasca
Yellow	Payuhuwi
Green	Tacape
Sun	Tamit
Moon	Moar
Stars [<i>sic</i>]	Zoot
Dog	Wozi
Coyote	Ytur
Bear	Hunar
Deer	Zacat

To hear,— Nahacua.

- | | |
|----------------------|-----------------------|
| 1. Nonim nahacua, | I hear. |
| 2. O-a nahacua, | Thou hearest. |
| 3. Mané nahacua, | He or she hears. |
| 1. Non him nahacua, | I heard. |
| 2. O-a him nahacua, | Thou heardest. |
| 3. Mane him nahacua, | He or she heard. |
| 1. Nop nom nahacua, | I shall hear. |
| 2. O-pam nahacua, | Thou shalt hear. |
| 3. Mane-pom nahacua, | He or she shall hear. |

To speak,— Sirauaj.

- | | |
|----------------------|------------------------|
| 1. Non-im sirauaj, | I speak. |
| 2. O-a sirauaj, | Thou speakest. |
| 3. Mane sirauaj, | He or she speaks. |
| 1. Non him sirauaj, | I spoke. |
| 2. O-a him sirauaj, | Thou spokest. |
| 3. Mane him sirauaj, | He or she spoke. |
| 1. Nop nom sirauaj, | I shall speak. |
| 2. O-pam sirauaj, | Thou shalt speak. |
| 3. Mane pom sirauaj, | He or she shall speak. |

They have no word to express *love*, but terms as *to have affection for* or *to regard*. The nearest approach to express the idea of love is *uisminoc*.

[Present tense.]

Sing.

1. Nonim uisminoc.
2. O-a uisminoc.
3. Mané uisminoc.

[Past tense.]

1. Non him uisminoc.
2. O-a him uisminoc.
3. Mane him uisminoc.

[Future tense.]

1. No que im uisminoc.
2. O-que-a uisminoc.
3. Mane que uisminoc.

LETTER III.

The Santa Inéz tongue is understood by the Indians of the Purissima, Santa Barbara⁴ and San Buenaventura, with this difference, that the two latter splutter their words a little more, which almost seems impossible! The *l* is used in this tongue, although not in the Gabrielino, which is strange. The only word in the Gabriel tongue which has an *l* is an interjection, *alala*, equal to *Oho!* The Serranos have no *l* either, in use, and their language is as easy as that of San Gabriel.

The Serranos generally employ a *t*, when the Gabrielinos would use an *r*.

LETTER IV.

Gabrielino.

Father, mother, husband, son, daughter, face, hair, ear, tongue, mouth and friend, are words never used without a personal pronoun, as :

Father, *nack*, my father, *ni nack*, thy father, *mo nack*, his or her father, *a nack*.

Husband and wife. If they have had children, instead of saying *ni asum*, my husband, they often say *ni tãliaisum*, which may be translated *part of my body*.

All brothers older than the speaker are styled *apa*; *ni apa*, my brother; all younger, by *apeitz*; *ni apeitz*, my younger brother. They have no word to express Indian. *Tahat* signifies people. The whites are termed *chichina-bro*, reasonable beings.

Face and eyes are expressed by the same word.

Ear, *nanah*; the leaves of a tree are called its ears.

Snow and ice are the same.⁵

Tobagnar, the whole earth; *lahur*, a portion of it, a piece of land.