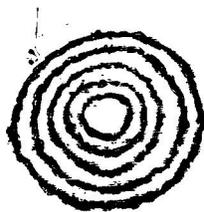


**WHY THE ORIGINAL INDIAN TRIBE OF THE GREATER LOS ANGELES AREA
IS CALLED KIZH NOT TONGVA**

by
E. Gary Stickel, Ph.D (UCLA)
Tribal Archaeologist
Gabrieleno Band of Mission Indians/ Kizh Nation



KIZH
TRIBAL PRESS

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The emblem for the Kizh Tribal Press is based on the concentric circle pictograph which represents the Gabrieleno universe at their sacred site of Jucjauynga.

2016

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The original Indian Tribe of the greater Los Angeles and Orange County areas, has been referred to variously which has led to much confusion. This article is intended to clarify what they were called, what they want to be called today (Kizh), and what they do not want to be called (i.e. "tongva"). Prior to the invasion of foreign nations into California (the Spanish Empire and the Russian Empire) in the 1700s, California Indian Tribes did not have pan-tribal names for themselves such as Americans are used to (for example, the "Cherokee" or "Navajo" [Dine]). The local Kizh Indian People identified themselves with their associated resident village (such as Topanga, Cahuenga, Tujunga, Cucamonga, etc.). This concept can be understood if one considers ancient Greece where, before the time of Alexander the Great, the people there did not consider themselves "Greeks" but identified with their city states. So one was an Athenian from Athens or a Spartan from Sparta. Similarly the Kizh identified with their associated villages. Anthropologists, such as renowned A.L. Kroeber, a professor at the University of California at Berkeley, who wrote the first "bible" of California Indians (1925), inappropriately referred to the subject tribe as the "Gabrielinos" (Kroeber 1925). The origin of the preferred ethnic name is as follows. When the Spanish invaded the local Indian territory in 1771, they set up their headquarters for occupation at a place now called Whittier Narrows located 15 miles east of downtown Los Angeles. The Spanish built their first mission facility there because it was well-watered by the San Gabriel River and especially because it also had a good number of prominent populous villages (e.g. Shevaanga [Sibangna or Siba], Isantcangna, Houtngna, Outchingna, etc.). The Spanish used the people from those villages as slave labor to build the first San Gabriel Mission there at Whittier Narrows. Because the Indian people of the Whittier Narrows area there collectively called themselves "Kizh" (McCawley 1996, 43), the Spanish referred to them as "Kicherenos" – thereby hispanizing the term with their suffix. The recent-most overview book on the tribe expressed it this way:

“. . . Kizh for the Indians living near San Gabriel (i.e. Whittier Narrows area). . . According to Harrington's (ethnographer J.P. Harrington) consultant Raimundo Yorba, the Gabrielino in the Whittier Narrows area referred to themselves as Kichireno, one of a bunch of people that lived at that place of San Gabriel which is known as Mision Vieja. Kichereno is not a place name, but a tribe name, the name of a kind of people" (Harrington 1986: R129 F345; cited in McCawley 1996, 43).

The word "kizh" itself meant the houses they lived in, most of which were dome-shaped and made with a framework of willow branches and roofed over with thatching (Johnston 1962; McCawley 1996). After just a few years, the first mission compound was washed away by probably El Nino flood conditions. The Spanish then decided to move their outpost five miles north and build a new San Gabriel Mission there in 1774. Once the mission was relocated, the Spanish eventually dropped the use of the term "Kichereno" and replaced it with "Gabrieleno" when referring to the Indians of the area.

Following that origin, the Tribal name of Kizh began with scholars interested in recording the Tribe's language in the form of vocabulary lists. The first such vocabulary was published by John Scouler in his report "N.W. American Tribes" (Scouler 1841, 229, 247-251). However, Scouler referred to the language with the name "San Gabriel" only. The first scholar to publish the Tribal name of "Kizh" was Horatio Hale in 1846 in a United States government report on "Ethnography and Philology." Hale spelled the word as both "Kizh" (p. 143) and as "Kij" (pp. 222,

566) and he also provided a vocabulary list of words in his publication. As was the practice at the time, he meant the word “Kizh” to refer to both the tribe and to its language (as we say today that people speak English in England and German in Germany; Hale 1846, see Attachment A-1). The next scholar to recognize the Tribe’s name of “Kizh” was Lieutenant A.W. Whipple (Whipple 1855) who contributed a presentation on a Kizh vocabulary list which was published within a “Report upon the Indian Tribes,” in 1855 for the U.S. War Department (Whipple 1855). In it, he acknowledged the earlier work of Hale (1844) and provided his own Kizh vocabulary list (see Attachment A-2). The next year, a German scholar with the name Johann Buschmann published his study of the tribe’s language in 1856. He published it in the German “Royal Academy of Science” in Berlin. In concert with Hale (1846) and Whipple (1855), he referred to the Tribe and their language as “Kizh” and used that term for the title of his publication (Buschmann 1856; Attachment A-3). Given that he published his study in the prestigious German Royal Academy of Science, it was a *de facto* recognition by another nation of the Tribe’s name of Kizh. In the same year, Robert Gordon Latham published the name of the Tribe and its language as “Kij” (Latham 1856, 85; Attachment A-4). Four years later, Latham published his “Opuscula, Essays Chiefly Philological and Ethnographical” in which he acknowledged Dr. Coulter’s work at San Gabriel. Latham later again referred to the Tribe and its language as “Kij” (Latham 1860, 304, 305). Since Dr. Latham’s work was published in both England and in Scotland (London and Edinburgh respectively; Attachment A-6), his work was another *de facto* recognition by both England and Scotland of the name of Kizh or Kij as the Tribe’s name. In 1858, Hermann E. Ludewig also published in London a book entitled American Aboriginal Languages (Ludewig 1858). He mentioned Kizh throughout his book (Ludewig 1858, 26, 62, 63, 220, 237 and 250). In it, he acknowledged the previous works on the Kizh language by Hale (1846), Turner (1855), a paper read by Buschmann in 1855 (published by Buschmann 1856), and Scouler’s work published in Whipple (1855; see Attachment A-5). Fifteen years later, the noted scholar Lewis H. Morgan published his “System of Consanguinity and Affinity of the Human Family.” It was published in our national museum, The Smithsonian Institution’s “Contributions to Knowledge.” In it, he mentions various tribes including “...The Mission Indians, namely, the Kizhes of San Gabriel...” (Morgan 1871, 252; Attachment A-7). Six years later, Albert Gatschet, in his “Indian Languages of the Pacific States and Territories,” mentions the “Kizh” (Gatschet 1877, 152, 171; Attachment A-8). The renowned historian Hubert Howe Bancroft (for whom the library at U.C. Berkeley is named) mentioned that one of the native languages of “...southern California...(was the) Kizh...” (Bancroft 1883, 674). Bancroft also mentioned “The Kizh appears to have been spoken, in a slightly divergent dialect, at the Mission of San Fernando...” and provided two versions of the Lord’s Prayer in the two main Kizh dialects (Bancroft 1883, 675-676; Attachment A-9). Next, another scholar named Daniel G. Brinton published “A Linguistic Classification and Ethnographic Description of the Native Tribes of North and South America” in 1891. He also referred to the same tribe as “Kizh” (Brinton 1891, 133; Attachment A-10). Nine years later, David Prescott Barrows published his landmark study “The Ethno-Botany of the Coahuilla Indians of Southern California” (Barrows 1900). In that study he too refers to the Tribe as the “Kizh” (Barrows 1900, 12, 15, 17, 18, 20, 21). Barrows also opined “Mr. Gatschet is in error when he speaks of the Serrano and San Gabriel Indians calling themselves Takhtam and Tobikhar, respectively. The words are unknown as tribal designations among these Indians themselves, and precisely this point constitutes the objections to them” (Barrows 1900, 20; Attachment A-11). Finally, and prior to publishing his landmark 1925 book on the California Indians, A.L. Kroeber published his study of the “Shoshonean Dialects of California” at U.C. Berkeley in 1907. In it he acknowledged the tribal term of “Kizh, also written Kij,” but then used the term “Gabrielino” to refer to the tribe in both that publication and later in his 1925 book (Kroeber 1907, 141; Attachment A-12).

A priest of San Gabriel Mission, Fr. Eugene Sugranes, published a book entitled, “The Old San Gabriel Mission” in 1909. In it he stated, “The language spoken by the San Gabriel Mission Indians was the Kizh. The Lord’s Prayer in the Kizh dialect is as follows...” (Sugranes 1909, 29). Fr. Sugranes verifies that Kizh initially was recognized by the Catholic clergy at San

Gabriel Mission, even though they went on to rename them “Gabrielenos”, thereby further degrading the culture of the Kizh (Attachment A-13).

As the above references attest, the scholars of the international academic community recognized the name of “Kizh” as both the name of the Tribe and its language. Also, as noted above, given the presence of the term “Kizh” in four nations’ publications (i.e. in the United States, England, Scotland and Germany), the term was widely recognized and respected in both the 19th and early 20th centuries. Apparently, when the renowned and highly respected A.L. Kroeber published his major work on California Indian tribes, in which he dropped the use of Kizh and replaced it with Gabrielino, he influenced later scholars, who also disregarded the original term of Kizh. That appellation of “Gabrielino” unfortunately became a standard term for the Tribe with both academics and laymen alike (e.g. Johnston 1962, Bean and Smith 1978 and McCawley 1996).

The tribe today, also known as “The Gabrieleno Band of Mission Indians,” refers to themselves with a name which originated with their own language and which is the closest thing to a pan-tribal name that was used by their ancestors historically (at Whittier Narrows). They want the term Kizh rather than the Spanish derived name of “Gabrielenos” (sic “Gabrielinos”) as that was the name given to them by their conquerors and it is not appropriate today whereas “Kizh” is. The Tribe has published their name in a landmark book about their 18th century hero Toypurina who led a 1785 revolt against the Spanish Empire's brutal conquest of their territory. That publication is the Tribe's first book published with its own press: the Kizh Tribal Press (Teutimes, Salas, Martinez and Stickel 2013).

But if Kizh is the preferred tribal name why has the name of “tongva” been used. I shall address that next. Over one hundred years after the tribal name of Kizh was published by Hale (1846), an ethnographer by the name of C. Hart Merriam was studying the tribe's culture. He interviewed one of the tribe's female members by the name of Rosemyre at Fort Tejon located today at the beginning of the “Grape Vine” part of the pass through the San Gabriel Mountains north of the tribe's territory and north of present-day Los Angeles. Merriam asked her what the name of her tribe was. He did not understand that she could not accurately answer his question as her people did not have such a concept. The current Chairman of the tribe, Andrew Salas, has opined a scenario of how she responded and how Merriam misunderstood her. Mr. Salas thinks Rosemyre responded not with a tribal name *per se* but with her village name—in the manner in which she and her people were accustomed. She responded with the word “Toviscangna”—which was the name of her home village that was located at Mission San Gabriel (Serra 1778). It is believed that Merriam glitched her response into “Tongva” and wrongfully attributed it as the name of the tribe. Merriam later published his misinterpretation in a paper that he subtitled “A Mortuary Ceremony of the Tong-va of Tejon” (Merriam 1955). Not only did Merriam misinterpret the name for the tribe but he thought the tribe's territory was at “Tejon” when that area was of the Tataviam Tribe (cf. Heizer 1978, ix; Bean and Smith 1978, 538). Unfortunately, the term of “tongva” was promoted by persons claiming to be Gabrieleno Indians. They were so effective at promoting this false concept in the 1980s and 1990s that they not only got the general public to believe it (the term does sound “Indian” as did Tonto of the Lone Ranger fame) but they even got some genuine tribal members to believe it as well (e.g. Rocha and Cook 1982). The perpetrators have also gotten various cities in the greater Los Angeles area to believe the farce of “tongva” to the point where they have named monuments and a park with the false name. The name of Tongva was prominently promoted by one Cindi Alvitre, who has been on the teaching staff of California State University at Long Beach. In an interview with her by the staff of DIG “CSULB's Monthly Student Magazine” posted on the internet on April 9, 2011, Ms. Alvitre stated “The name given to the collective group of Tribes that inhabited what is know CSULB was 'Gabrielino,' given to the group by Spanish settlers. . .” and she went on to state: “The name Tongva is what we've chosen to use in the present which means ‘people of the earth’... There was no one tribe called 'Tongva' ” (Alvitre 2011; Attachment A-14). Ms. Alvitre has failed to provide any evidence to justify her claim as to the meaning of

“tongva.” The early ethnographer John Peabody Harrington is considered renowned by anthropologists and archaeologists, not only in California, where he primarily worked, but nationally as well (Heizer 1978, pp. 10-11). Harrington conducted extensive ethnographic work among the Southern California tribes, such as the Chumash and the Gabrieleno. In his ethnographic notes, which are housed at the Smithsonian Institution archives, he provided what is the probably true meaning of the word “tongva.” According to him, it does not mean “people of the earth” but refers to a mundane artifact feature used by the Kizh: “...Tongva means where the people used to grind their seeds on the rocks” (Harrington, Microfilm Reel 5, p. 426; see Attachment A-15). Therefore, the term “tongva” has been mistakenly used as a word referring to the tribe when, according to Harrington, it refers to what archaeologists call a “bedrock mortar”, which is a rock outcrop with holes in it created by Indians pounding pestles into them to process acorns and other plant products.

The above discussion has hopefully shown that the term “Kizh” is the legitimate and most appropriate name for the original Indian tribe that inhabited the greater Los Angeles area whereas “tongva” is an illegitimate word in that context. Because the perpetrators have been so successful in promoting the illegitimate term, it will take a great deal of “damage control” to correct all the mistaken usages of the false word and replace it with the most fitting one of “Kizh.”

Acknowledgments

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Attachment A-1

UNITED STATES
EXPLORING EXPEDITION.

DURING THE YEARS

1838, 1839, 1840, 1841, 1842.

UNDER THE COMMAND OF

CHARLES WILKES, U. S. N.

VOL. VI.

ETHNOGRAPHY AND PHILOLOGY.

BY

HORATIO HALE,

PHILOLOGIST OF THE EXPEDITION.

PHILADELPHIA:

PRINTED BY C. SHERMAN.

1846.

lumbia to San Francisco. This was about sixty miles south of the Shasty country. Mr. Dana, to whom I owe the vocabulary which is given of this language, observes, in his note to me: "The natives seen on reaching the Sacramento plains, resemble the Shasty Indians in their regular features. They have thick black hair descending low on the forehead, and hanging down to the shoulders. The faces of the men were colored with black and red paint, fancifully laid on in triangles and zigzag lines. The women were tattooed below the mouth. They were a mirthful race, always disposed to jest and laugh. They appeared to have had but little intercourse with foreigners. Their only arms were bows and arrows,—and in trading they preferred mere trinkets, such as beads and buttons, to the blankets, knives, and similar articles which were in request among the northern Indians."

Still farther south, about one hundred miles above the mouth of the Sacramento, Mr. Dana obtained vocabularies of the dialects of four tribes,—the *Puzhune*, *Sekamne*, *Tsamak*, and *Talalui*. He says of them:—"These Indians have the usual broad face and flattened nose of the coast tribes. The mouth is very large, and the nose broad and depressed. They are filthy in their habits and stupid in look, like the Chinooks. Throughout the Sacramento plains the Indians live mostly on a kind of bread or cake made of acorns. The acorns, after the shell is removed, are spread out and dried in the sun, then pounded with a stone pestle to a fine powder, and afterwards kneaded into a loaf about two inches thick, and baked. It has a black color, and a consistency like that of cheese, but a little softer; the taste, though not very pleasing, is not positively disagreeable."

Five vocabularies are given of idioms spoken by the natives of California, who were formerly under the control of the Spanish missions. The first of these was taken at San Rafael, on the north side of the bay of San Francisco, in about latitude 38° 10'. The second is of La Soledad, near the coast, in latitude 36°. The third of San Miguel, about fifty miles to the southeast of the last-mentioned. The fourth of San Gabriel (the *Kij*), in latitude 34°; and the fifth of San Juan Capestrano, (the *Netēla*,) twenty miles further down the coast. The "missions" are large square enclosures, surrounded by high walls of *adobes* or unburnt bricks. Around the inside are cells, which served as dormitories to the natives. The latter were collected at first, partly by persuasion and partly by force, into these missions, and employed there in agriculture and various simple arts, in which

The following examples will give some idea of the system of transitions in this language, and of the extraordinary changes which the words undergo. It certainly would not be supposed, without such evidence, that *himkuniti* and *tatétat* were merely inflections of the same verb.

tçitāpatçitūp maha, I love thee
tçitapintçuō kōk, I love him
himtāpintçiwāta tçii kak, he loves me
hintçitapintçiwata tçii, dost thou love me?

tçihōtatçop tçii, I see thee
chōton tçii, I see him
himkuhōton kōk, dost thou see him?
himkuhutotçōfon tçii, dost thou see me?
himkuhōton kinuk, dost thou see them?
kinuk himkunhōton, do they see thee?

sit kōk, give him
çiteto soto, give us
çinēti kinuk, give them
ēia putētip maha kuska kēutan? who gave thee that horse?
çimma wala kotétat tçii, my father gave it to me
medji tikūmti, to-morrow I will give it to him
 “ *takūmti çimma*, thou wilt give it to my father
kitétat he will give it to me
tatétat thou wilt give it to me
titētip I will give thee
kitētiūp he will give thee
ēia himkuniti, to whom didst thou give it?
himti çimma, I gave it to my father
waxpk tçii keek timyēti, I do not wish to give it to thee?

Of the remaining vocabularies little can be said beyond what may be gathered from the vocabularies. In the languages of Kij and Netēla a few examples of plural and pronominal forms were obtained, which may be worth preserving.

K I J.

<i>worōit</i> , man	pl. <i>wororōt</i>	<i>tokōr</i> , woman	pl. <i>totōkor</i>
<i>kītç</i> , house	pl. <i>kikitç</i>	<i>paitçuar</i> , bow	pl. <i>papaitçuar</i>
<i>haiç</i> , mountain	pl. <i>hahaiç</i>	<i>wasi</i> , dog	pl. <i>wausi</i> (qu. <i>wāwasi</i> ?)
<i>içot</i> , wolf	pl. <i>içičot</i>		
<i>tihōrwait</i> , good	pl. <i>tiriwait</i>	<i>mohai</i> , bad	pl. <i>momohai</i>
<i>tçinui</i> , small	pl. <i>tçitçinui</i>	<i>arawātai</i> , white	pl. <i>rawānvt</i>
<i>yupixa</i> , black	pl. <i>yupinvt</i>	<i>kwauōxa</i> , red	pl. <i>kwauōnvt</i>

ninak, my father

ayōinak, our father

S Y N O P S I S.

FAMILIES.

L A N G U A G E S.

D I A L E C T S.

1. Tahkali-Umkwa	{ A. Tahkali (Carriers) B. Tlatskanai C. Umkwa (Umpqua)	{ a. Tlatskanai b. Kwalhioqua
2. Kitunaha	D. Kitunaha (Coutanies, Flat-bows) E. Shushwapumsh (Shushwaps, Atnahs)	
3. Tsihaili-Selish	{ Northern Branch F. Selish (Flatheads) G. Skitsuish (Cœur d'alène) H. Piskwaus (Piscous)	{ c. Kullespelm (Ponderays) d. Tsakaitsitlin (Spokan Inds.) e. Soaiatipi (Kettle-falls, &c.)
	{ Middle Branch . I. Skwale (Nasqually)	
	{ Western Branch J. Tsihailish (Chickailis, Chilts) K. Kawelitsk (Cowelits)	{ f. Tsihailish g. Kwaiantl h. Kwenaiwitl
	{ Southern Branch L. Nsietshawus (Killamuks)	
4. Sahaptin	{ M. Sahaptin (Nez-Perçés) N. Walawala (Wallawallas)	{ i. Pelus (Pelooses) j. Jaakema (Yakemas) k. Tlakatat (Klikatats)
5. Waiilatpu	{ O. Waiilatpu (Willetpoos, Cayuse) P. Molele	
6. Tshinuk	{ Q. Watlala (Upper Chinooks) R. Tshinuk (Chinooks)	{ l. Watlala (Cascade Inds.) m. Nihaloitih (Echeloots) n. Tshinuk o. Tlatsap (Clatsops) p. Wakaikam (Wahkyecums)
		{ q. Kalapuya r. Tuhwalati (Follaties)
7. Kalapuya	S. Kalapuya	
8. Iakon	T. Iakon (Lower Killamuks)	
9. Lutuami	U. Lutuami (Tlamatl, Clamets)	
10. Saste	V. Saste (Shasties)	
11. Palaihnih	W. Palaihnih (Palaiks)	
12. Shoshoni	{ X. Shoshoni (Shoshonees, Snakes) Y. Wihinash (Western Shoshonees)	
	Z. Satsikaa (Blackfeet)	
13. Satsikaa		
14. Nootka	Kwoneatshatka (Newittee)	
15. ?	San Raphael	
16. Kizh	San Gabriel	
17. Netela	San Juan Capestrano	

EXPLORATIONS AND SURVEYS FOR A RAILROAD ROUTE FROM THE MISSISSIPPI RIVER TO THE PACIFIC OCEAN.
WAR DEPARTMENT.

ROUTE NEAR THE THIRTY-FIFTH PARALLEL, UNDER THE COMMAND OF LIEUT. A. W. WHIPPLE,
TOPOGRAPHICAL ENGINEER, IN 1853 AND 1854.

REPORT

UPON

THE INDIAN TRIBES,

BY

LIEUT. A. W. WHIPPLE, THOMAS EWBANK, ESQ., AND PROF. WM. W. TURNER.

WASHINGTON, D. C.,
1855.

words are from a manuscript vocabulary taken by the Hon. John R. Bartlett, while engaged on the Mexican Boundary Survey; the Netela and Kizh are from Hale's Philology of the Exploring Expedition.

	CAHUILLO.	KECHI. (San Luis Rey.)	NETELA. (San Juan Capistrano.)	KIZH. (San Gabriel.)
Father.....	ne'-na (my).....	peh-nah' (his).....	nanā.....	anāk
Mother.....	ne'-yīh.....	peh-yo'.....	noyō.....	āōk
Head.....	ni-yul'-uka.....	po-ya'.....	nuyū.....	apoān
Ear.....	na-nock'-a.....	no-nak'.....	nanakūm.....	anāna, nājas
Eye.....	na'-push.....	pu-sun'-o-push....	nopūlum.....	atshotshon
Nose.....	ne'-mu.....	ne-ma'-bi.....	nomūūm.....	comēpin, mūpin
Arm.....	ne-mōk.....	no-ma'.....	namā.....	amān, mān
Heart.....	ne'-sun.....	no-shōn.....	nosūn.....	ahūng, sūn
Blood.....	ne'-o.....	no-ōh.....	noō'.....	akhain
Chief.....	net'-i.....	nōt.....	nōt.....	tomēr
House.....	kish.....	ki'-cha.....	nikī.....	kītsh, kīn
Arrow.....	hul.....	no-hu'.....	hul.....	tshūar, nihūn
Bow.....	chu-quil'-no-pish	kō-to-pis.....	kūtupsh.....	páitkhūar, páitōkh
Sun.....	ta'-mit.....	te-met'.....	temét.....	tāmet
Moon.....	men'-yil.....	moi-la.....	mo-īl.....	mō-ār
Fire.....	cūt.....	kūt.....	mughāt.....	tshāwot, tōina
Water.....	pal.....	pa-la.....	pāl.....	bar
Bear.....	hu'-nu-it.....	hu'-nu-it.....	hūnot.....	hūnar
Deer.....	su'-quut.....	su-kūt.....	sukot.....	shukāt
Wolf.....	is-o-wit.....	i-sunt.....	īsot.....	īshot, Isot
Dog.....	a'-wūl.....	a-wal'.....	aghwāl.....	wausī, wasi
I.....	neh.....	no.....	no.....	noma
Thou.....	eh.....	om.....	om.....	oma
He.....	peh.....	w'nal.....	wanāl.....	ahē, pa-e
One.....	su'-pli.....	su-pul.....	pukū.....	pukū
Two.....	me-wī'.....	weh.....	wehē.....	wehē
Three.....	me-pa'.....	pai.....	pāhe.....	pāhe
Four.....	me-wī'-chu.....	wah-sah'.....	watsā.....	watsā

It will be observed that, in those languages of the Shoshonee family which we have been considering, the place of the accent is reckoned, not from the end, as in the classical tongues, but from the *beginning* of the word. In Comanche the accent is on the first syllable, with but few exceptions, as when a possessive pronoun is prefixed. Sometimes there is a secondary accent; this appears, for the most part, when the word contains more than four syllables, and is generally placed on the fifth from the beginning, as *te'-īth-tis-chi-ho'-no*, valley. In Chemehuevi and Cahuillo the accent is less regular: but in the former it is usually on the second syllable; and in the latter, on the first.

A-3

KIZH UND NETELA

VON

NEU-CALIFORNIEN

DARGESTELLT

VON

JOH. CARL ED. BUSCHMANN.

AUS DEN ABHANDLUNGEN DER KÖNIGL. AKADEMIE DER WISSENSCHAFTEN
ZU BERLIN 1855.



BERLIN

GEDRUCKT IN DER DRUCKEREI DER KÖNIGL. AKADEMIE
DER WISSENSCHAFTEN

1856.

IN COMMISSION BEI F. DÜMLER'S VERLAGS-BUCHHANDLUNG.

den SCHOSCHONEN (p. 219^a), bemerkt: „man wird auch sehn, dafs das Wortverzeichnis des von den *Netela*-Indianern an der Küste von Californien, unter dem 34ten Breitegrade, gesprochenen Idioms *shows evident traces of connexion with the Shoshóni*;" und an einer späteren Stelle, bei den zwei californischen Sprachen selbst (567^{mm}), heifst es: „Die Ähnlichkeit zwischen vielen Wörtern in diesen 2 Sprachen (*Kij* und *Netela*) und im *Shoshóni* geht deutlich genug aus einer Vergleichung der Wortverzeichnisse hervor. Die Ähnlichkeit ist zu groß, als dafs man sie einem bloßen zufälligen Verkehr zuschreiben könnte; aber es ist zweifelhaft, ob die Erscheinung uns berechtigt sie als Zweige derselben Familie hinzustellen.“

§. 466.

WORTVERZEICHNISS

der KIZH- und NETELA-Sprache

A. Substantiva, Adjectiva und Verba

	<u>KIZH</u> (San Gabriel)	NETELA (San Juan Capistrano)
alive	<i>yait</i>	
arm	<i>a-mūn, mūn</i>	<i>na-mū</i>
arrow	<i>tschūar, ni-hūn, G toūarr</i>	<i>hul, G ūl</i>
bad	<i>mohörūi, mōhai, G chaïtë</i>	<i>hūtoigötö</i>
bear	<i>hūnar</i>	<i>hūnot</i>
beard	<i>aōng, pehen</i>	<i>nu-mūs</i>
bird	<i>amūscharot</i>	<i>chéymat</i>
black	<i>yupīχα, yomāχpe, G yupixa</i>	<i>yaōátχnot, G yūbūtexanut</i>
blood	<i>axain</i>	<i>no-ó (no-ó)</i>
blue	<i>saschūsscha</i>	
boat f. canoe		
body	<i>G a-tatax</i>	<i>G pë-tūxo</i>
bone	<i>a-ént, ēan</i>	<i>no-hūksēn</i>

whether the evidence which it affords will justify us in classing them together as branches of the same family. Diese ganze Stelle ist, bis auf ein paar Buchstaben, vom ersten Worte bis zum letzten, aus Vol. VI. der *expl. exp.* (p. 567^{mm-mf}) wiederholt. Von einem Urtheile Gallatin's über die *Kij*- und *Netela*-Sprache kann also nicht die Rede seyn.

A-4

TRANSACTIONS
OF THE
PHILOLOGICAL SOCIETY

1856.

1856

PUBLISHED FOR THE SOCIETY
BY GEORGE BELL, 186, FLEET STREET,
London.

W64/63/23

ENGLISH.	COCONOONS.	TULARE.
<i>day</i>	hial	tahoh*.
<i>fire</i>	sottol	ossel.
<i>water</i>	illeck	illick.

XI. THE SALINAS GROUP.—This is a name which I propose for a group of considerable compass, and one which contains more than one mutually unintelligible form of speech. It is taken from the river Salinas, the drainage of which lies in the counties of Monterey and San Luis Obispo. The southern boundary of Santa Cruz lies but a little to the north of its mouth.

The Gioloco may possibly belong to this group, notwithstanding its reference to the Mission of San Francisco. The *alla*, and *mut-* (in *mut-ryocusé*), may = the *ahay* and *i-mit-a* (*sky*) of the Eslen.

The Ruslen has already been mentioned, and that in respect to its relations to the Costano. It belongs to this group.

So does the Soledad of *Mofras*; which, though it differs from that of Hale in the last half of the numerals, seems to represent the same language.

So do the Eslen and Carmel forms of speech; allied to one another somewhat more closely than to the Ruslen and Soledad.

So do the San Antonio and San Miguel forms of speech.

The Ruslen, Eslen, San Antonio, and San Miguel are, probably, four mutually unintelligible languages.

The Salinas languages are succeeded to the south by the forms of speech of—

XII. THE SANTA BARBARA GROUP—containing the Santa Barbara, Santa Inez, and San Luis *Obispo* languages.

XIII. THE CAPISTRANO GROUP.—Capistrano is a name suggested by that of the Mission of San Juan Capistrano. The group, I think, falls into two divisions:—

1. *The Proper Capistrano, or Netela*, of San Luis *Rey* and San Juan Capistrano.

2. *The San Gabriel, or Kij*, of San Gabriel and San Fernando.

* Same word as *taech* = *light* in Coconoons; in Pima *tai*.

A-5

AMERICAN ABORIGINAL LANGUAGES.

BY

HERMANN E. LUDEWIG.

WITH ADDITIONS AND CORRECTIONS

BY PROFESSOR WM. W. TURNER.

EDITED BY NICOLAS TRÜBNER.

LONDON:
TRÜBNER AND CO., 60, PATERNOSTER ROW.

MDCCCLVIII.

QUICHUA.

Barcia-Pinelo mentions "JUAN DE VEGA, Arte e Rudimentos de Gramatica Quichua. Impreso en Lima;" and states that "FR. MARTIN DE VICTORIA, del Orden de la Merced, fue el primero que redujo à arte la lengua del Inca."

RICCAREES.

Riccree Vocabulary, pp. 348—352 of: Die Indianer Nord Amerika's und die während eines achtjährigen Aufenthalts unter den wildesten ihrer Stämme erlebten Abenteuer und Schicksale, von G. Catlin. Nach der fünften englischen Ausgabe deutsch herausgegeben von Dr. Heinrich Berghaus. Mit 24 vom Verfasser nach der Natur entworfenen Gemälden. Zweite Ausgabe. *Brüssel*, Muquardt, 1851, 8vo, pp. 382.

RUMSEN.

[A. F. POTT, Die quinare und vigesimale Zählmethode. On the numerals, p. 63.—W. W. T.]

SAHAPTIN.

[Dr. SCOULER'S Vocabularies are printed also in the *Edinburgh New Philosophical Journal*, Vol. XLI, pp. 190—192.

J. HOWSE, Vocabularies of certain North American Languages, in: *Proceedings of the Philological Society of London*, Vol. IV. Okanagan Vocabulary, pp. 199—204.—W. W. T.]

SAN GABRIEL, KIZH.

Californian Indians, mentioned already under "Diegeños," pp. 62, 63, to which add—

JOH. CARL ED. BUSCHMANN, Die Sprachen Kizh und Netela von Neu Californien. Abhandlung gelesen in der Berliner Akademie der Wissenschaften, October 25, 1855, pp. 501—531 of the "Abhandlungen der Philosophisch-historischen Klasse" of said Academy for 1855, and with separate title. *Berlin*, Dümmler, 1856, 4to.

SAN JUAN CAPISTRANO, ACAGCHEMEM,
NETELA.

Californian Indians, for which see the article "Diegeños," pp. 62, 63, adding—

JOH. CARL ED. BUSCHMANN, Die Sprachen Kizh und Netela von Neu Californien. Abhandlung gelesen in der Berliner Akademie der Wissenschaften, October 25, 1855, pp. 501—531 of the "Abhandlungen der Philosophisch-historischen Klasse" of said Academy, 1855, and with separate title. *Berlin*, Dümmler, 1856, 4to.

—629, in: HOR. HALE, *Ethnography and Philology of the United States Exploring Expedition. Philadelphia, Lea and Blanchard, 1846, folio. Ibid., pp. 533, 634: Vocabulary of Languages spoken at the Missions, "La Soledad and San Miguel."*

Nos. 15, 16, 17, reprinted under U, p. 128, of the Vocabularies in Vol. II of: *Transactions of the American Ethnological Society. The words of the Missions: La Soledad and San Miguel, ibid., p. 126.*

Twenty-eight Words of Netela and Kizh compared with Cahuillo and Kechi, by PROFESSOR W. W. TURNER, p. 77 of: *Report upon the Indian Tribes, added to Lieutenant A. W. Whipple's Report (in Vol. II of the Pacific Railroad Reports. Washington, 1855, 4to).*

Des Langues *Kizh et Netela* de la Nouvelle-Californie, by DR. BUSCHMANN, in: *Monthly Report of the Royal Academy of Sciences of Berlin, for September and October, 1855.*

Diegeño and English Vocabulary, taken by LIEUTENANT A. W. WHIPPLE from Tomaso, the chief the Tribe, pp. 5, 6, of Lieutenant A. W. Whipple's Extract from a *Journal of an Expedition from San Diego, California, to the Rio Colorado, from September 11 to December 11, 1849. (Congress Documents, 31 Congress, Second Session, Senate Executive Documents, No. 19). Reprinted, pp. 95 to 101, and Diegeño numerals, by Lieutenant W. A. Whipple, compared with those given by Dr. Scouler, pp. 103 of: Lieutenant A. W. Whipple's Report upon the Indian Tribes, etc. (Vol. II of Pacific Railroad Reports. Washington, 1855, 4to). Also reprinted on pp. 103, 104 of: Schoolcraft's Indian Tribes of the United States, Vol. II.*

Twenty-eight Kechi Words (from BARTLETT) compared with Cahuillo, Netela, and Kizh, p. 77 of: *Report upon the the Indian Tribes, added to Lieutenant A. W. Whipple's Report (Vol. II of Pacific Railroad Reports. Washington, 1855, 4to).*

Vocabularies of the Deguino or Comeya, at San Diego; Kechi, at San Luis Rey and San Luis Obispo, have been taken by JOHN R. BARTLETT, the United States Boundary Commissioner.

See also under *Californians* and *Cahuillos*.

DELAWARE, LENAPE, LENNO-LENAPE.

Belonging to the Algonquin stock. The following are mentioned as the three original tribes:—1. The *Unami*, or *Wanami* (Turtle tribe) 2. The *Unalachtgo* (Turkey tribe). 3. *Minsi*, *Ministi*, or *Munseyi* (Wolf tribe).

WORDS AND VOCABULARIES.

HERVAS, *Vocabolario Poliglotta*, p. 240 (numerals, etc.)

SMITH BARTON, *New Views, etc.—Comparative Vocabularies, and "Specimen of a Comparison of the Languages of the Delaware Stock and those of the Six Nations."* *Ibid.*, Appendix, p. 20.

In the vocabularies he gives also *Canestoga* (or *Susquehannocs*) words.

A-6

OPUSCULA.

ESSAYS

CHIEFLY

PHILOLOGICAL AND ETHNOGRAPHICAL

BY

ROBERT GORDON LATHAM,

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WILLIAMS & NORGATE,

14 HENRIETTA STREET, COVENT GARDEN, LONDON

AND

20 SOUTH FREDERICK STREET, EDINBURGH.

LEIPZIG, R. HARTMANN.

1860.

MISCELLANEOUS AFFINITIES.

<i>English</i>	man.	Watlala	<i>tklaleq.</i>
Jakon	<i>kalt.</i>	Chinook	<i>waleq.</i>
Selish	<i>skalt-amekho.</i>	Chickaili	<i>khaaq.</i>
Skitsuish	<i>skaitl-emukh.</i>	Skwale	<i>stklatkl-adai.</i>
Piscous	<i>skaltamikho.</i>	Muskoghe	<i>okulosoha.</i>
<i>English</i>	woman.	<i>English</i>	child.
Jakon	<i>tklaks.</i>	Jakon	<i>mohaite.</i>
Wallawalla	<i>tilaki.</i>	Shahaptin	<i>miaots.</i>
Watlala	<i>tklkakilak.</i>	<i>English</i>	mother.
Chinook	<i>tklakel.</i>	Jakon	<i>tkhla.</i>
Cayoose	<i>pin-tkhlaui.</i>	Chinook	<i>tkhlianaa.</i>
Molele	<i>longi-tklai.</i>	<i>English</i>	husband.
Killamuk	<i>sui-tklats.</i>	Jakon	<i>sonsit.</i>
Shushwap	<i>somo-tklitck.</i>	Chikaili	<i>cineis.</i>
Cootanie	<i>pe-tklki.</i>	Cowelitz	<i>skhon.</i>
<i>English</i>	boy.	Killamuck	<i>ntsuon.</i>
Jakon	<i>tklom-kato.</i>	Umpqua	<i>skhon.</i>
Kizh	<i>kwiti.</i>	— do.	<i>changa.</i>
Cowelitz	<i>kwaitkl.</i>	<i>English</i>	wife.
<i>English</i>	girl.	Jakon	<i>sintkhlaks.</i>
Jakon	<i>tklaaksawa.</i>	Cayuse	<i>intkhlkaio.</i>
Kizh	<i>takhai.</i>	Molele	<i>longitkhla.</i>
Satsikaa	<i>kokwa.</i>		

The Sahaptin. — The Sahaptin, Shoshoni and Lutuami groups are more closely connected than the text makes them.

The Shoshoni (Paduca) group. — The best general name for this class is, in the mind of the present writer, Paduca; a name which was proposed by him soon after his notification of the affinity between the Shoshoni and the Comanch, in A. D. 1845. Until then, the two languages stood alone; *i. e.* there was no class at all. The Wihinast was shewn to be akin to the Shoshoni by Mr. Hale; the Wihinast vocabulary having been collected by that indefatigable philologue during the United States Exploring Expedition. In Gallatin's Report this affinity is put forward with due prominence; the Wihinast being spoken of as the Western Shoshoni.

In '50 the Report of the Secretary at War on the route from San Antonio to El Paso supplied an Utah vocabulary; which the paper of May '53 shews to be Paduca.

In the Report upon the Indian Tribes &c. of '55, we find the Chemehuevi, or the language of one of the *Pah-utah* bands "for the first time made public. It agrees" (writes Professor Turner) "with Simpson's Utah and Hale's East Shoshoni."

Carvalho (I quote from Buschmann) gives the numerals of the Piede (Pa-uta) of the Muddy River. They are nearly those of the Chemehuevi.

ENGLISH.	PIEDE.
<i>one</i>	soos.
<i>two</i>	wëioone.
<i>three</i>	pioone.
<i>four</i>	wolsooing.
<i>five</i>	shoomin.
<i>six</i>	navi.
<i>seven</i>	navikavah.
<i>eight</i>	nanneëtsooïn.
<i>nine</i>	shookootspenkermi.
<i>ten</i>	tomshooïn.

For the Cahuillo see below.

Is the Kioway Paduca? The only known Kioway vocabulary is one published by Professor Turner in the Report just alluded to. It is followed by the remark that "a comparison of this vocabulary with those of the Shoshoni stock does, it is true, show a greater degree of resemblance than is to be found in any other direction. *The resemblance, however, is not sufficient to establish a radical affinity, but rather appears to be the consequence of long intercommunication.*"

For my own part I look upon the Kioway as Paduca — *the value of the class being raised.*

ENGLISH.	KIOWAY.	ENGLISH.	KIOWAY.
<i>man</i>	kiani.	<i>star</i>	tah.
<i>woman</i>	mayi.	<i>fire</i>	pia.
<i>head</i>	kiaku.	<i>water</i>	tu.
<i>hair</i>	ooto.	<i>I</i>	no.
<i>face</i>	caupa.	<i>thou</i>	am.
<i>forehead</i>	taupa.	<i>he</i>	kin.
<i>ear</i>	taati.	<i>we</i>	kime.
<i>eye</i>	taati.	<i>ye</i>	tusa.
<i>nose</i>	maucon.	<i>they</i>	cuta.
<i>mouth</i>	surol.	<i>one</i>	pahco.
<i>tongue</i>	den.	<i>two</i>	gia.
<i>tooth</i>	zun.	<i>three</i>	pao.
<i>hand</i>	mortay.	<i>four</i>	iaki.
<i>foot</i>	onsut.	<i>five</i>	onto.
<i>blood</i>	um.	<i>six</i>	mosso.
<i>bone</i>	tonsip.	<i>seven</i>	pantsa.
<i>sky</i>	kiacoh.	<i>eight</i>	iatsa.
<i>sun</i>	pai.	<i>nine</i>	cohtsu.
<i>moon</i>	pa.	<i>ten</i>	cokhi.

XIII. *The Capistrano group.* — Buschmann in his paper on the Netela and Kizh states, after Mofras, that the Juyubit, the Caguilla, and the Sibapot tribes belong to the Mission of St. Gabriel. Turner gives a Cahuillo, or Cawio, vocabulary. The district from which it was taken belonged to the St. Gabriel district. The Indian, however, who supplied it had lived with the priests of San Luis Rey, until the break-up of the Mission.

Meanwhile, the San Fernando approaches the San Gabriel, *i. e.* the Kizh.

See also Turner, *p. 77* — where the name *Kechi* seems, word for word, to be Kizh. The Kizh, however is a *San Gabriel* form of speech.

XIV. *The Yuma group.* — Turner gives a Mojave, or Mohavi vocabulary; the first ever published. It is stated and shewn to be Yuma. The Yabipai, in the same paper, is inferred to be Yuma; containing, as it does, the word

hanna = good = *hanna*, *Dieguno*.
n'yatz = I = *nyat*, *do*.
pook = beads = *pook*, *Cuchan*.

The Mohave vocabulary gives the following extracts.

ENGLISH.	MOHAVE.	CUCHAN.	DIEGUNO.	COCOMANCOFA.
<i>man</i>	ipah	ipatsh	aykutshet ...	ipatshe.
<i>woman</i> ...	sinyax ...	sinyak	sin	sinchayaixhutsh.
<i>head</i>	cawawa...	umwhelthe.....	estar .....	.....
<i>hair</i>	imi	ocono .....	.....	.....
<i>face</i>	ihalimi ...	edotshe	wa .....	.....
<i>forehead</i> ..	yamapul .	iyucoloque.....	.....	.....
<i>ear</i>	esmailk ...	smythl.....	hamatl .....	.....
<i>eye</i>	idotz	edotshii	awuc	ayedotsh.
<i>nose</i>	ihu	ehotshi	hu	yayyayooche.
<i>mouth</i>	ia	iyuquaofe	ah	izatsh.
<i>tongue</i>	ipailya ...	epulche .....	.....	.....
<i>tooth</i>	ido	aredoche.....	.....	.....
<i>hand</i> .....	.....	isalche	sithl .....	.....
<i>arm</i>	isail.....	.....	.....	.....
<i>foot</i>	imilapilap	imetshshpaslapyah	hamilyah ...	.....
<i>blood</i>	niawhut...	awhut .....	.....	.....
<i>sky</i>	amaiiga...	ammai .....	.....	.....
<i>sun</i>	nyatz	nyatsh	nyatz .....	.....
<i>moon</i>	hullya.....	huthlya	hullash .....	.....
<i>star</i>	hamuse ...	klupwataie	hummashish	.....
.....	.....	hutshar .....	.....	.....
<i>fire</i>	awa.....	aawo .....	.....	ahúch.
<i>water</i>	aha	aha	aha .....	.....
<i>I</i>	nyatz	nyat	nyat.....	inyatz.
<i>thou</i>	mantz... ..	mantz ... ..	.....	mantz.
<i>he</i>	pepa	habuisk	pu.....	.....
<i>one</i>	setto	sin	hini .....	.....
<i>two</i>	havika....	havik	hawuk .....	.....
<i>three</i>	hamoko ...	hamok	hamuk .....	.....
<i>four</i>	pinepapa .	chapop	chapop .....	.....
<i>five</i>	serapa ...	serap	serap .....	.....
<i>six</i>	sinta	humhúk .....	.....	.....
<i>seven</i>	vika	pathkaie.....	.....	.....
<i>eight</i>	muka	chiphuk .....	.....	.....
<i>nine</i>	pai	hummamuk .....	.....	.....
<i>ten</i>	arapa	sahbuk .....	.....	.....

A-7

SMITHSONIAN

CONTRIBUTIONS TO KNOWLEDGE.

—
VOL. XVII.
—



EVERY MAN IS A VALUABLE MEMBER OF SOCIETY, WHO, BY HIS OBSERVATIONS, RESEARCHES, AND EXPERIMENTS, PROCURES
KNOWLEDGE FOR MEN.—SMITHSON.

CITY OF WASHINGTON:
PUBLISHED BY THE SMITHSONIAN INSTITUTION.

MDCCCLXXI.

S Y S T E M S

OF

CONSANGUINITY AND AFFINITY

OF THE

H U M A N F A M I L Y .

BY

LEWIS H. MORGAN.

[ACCEPTED FOR PUBLICATION, JANUARY, 1868.]

the Table, and the same is equally true of the Spokane, these are sufficient grounds for the admission of the Salish and Sahaptin nations into the Ganowánian family.

One other stock language belonging to the valley of the Columbia, namely, the Kootenay, is represented in the Table. The Flatbows speak a dialect of the same language, and the two together are its only ascertained representatives. Their range is along the western slopes of the Rocky Mountains immediately north of the Flathead area. Although incompletely shown, the Kootenay system of relationship is interesting as a further glimpse at the stupendous scheme of consanguinity which prevails amongst the aboriginal inhabitants of this area. Upon independent grounds a more complex system might be expected to exist in the valley of the Columbia than upon the St. Lawrence or the Mississippi. With so many nations crowded together, but held asunder by dialects and mutually unintelligible stock languages, and yet intermingling by marriage, the constant tendency would be to increase and intensify the special discriminations developed from the system, by the gradual introduction of the special features of each into all the others. These new features do not necessarily disturb the essential framework of the system, although they may greatly increase its complexity, and render it more difficult of ascertainment. Beside this a plan of consanguinity so elaborate as that of the Ganowánian family, could not be maintained pure and simple in its minute details, amongst so many nations, and over such immense areas. Additions and modifications are immaterial so long as they leave undisturbed the fundamental conceptions on which the original system rests.

V. Shoshonee Nations.

1. Shoshonees or Snake Indians. 2. Bonnacks. 3. Utahs of the Colorado (1. Tabegwaches. 2. Wemenuches. 3. Yampahs or Utahs of Grand River. 4. Unitahs. 5. Chemehuevis. 6. Capotes. 7. Mohuaches. 8. Pah-Utes). 4. Utahs of Lower California (1. Cahuillos. 2. Kechis. 3. Netelas. 4. Kizhes). 5. Comanches.

There are reasons for believing that the Shoshonee migration was the last of the series, in the order of time, which left the valley of the Columbia, and spread into other parts of the continent. It was a pending migration at the epoch of European colonization. It furnishes an apt illustration of the manner in which Indian migrations are prosecuted under the control of physical causes. They were gradual movements, extended through long periods of time, involving the forcible displacement of other migrants that had preceded them; and therefore, are without any definite direction, except such as was dictated by the exigencies of passing events. The initial point of this migration, as well as its entire course, stands fully revealed. Almost the entire area overspread, showing the general outline of a head, trunk and two legs, is still held by some one of the branches of this great stem. Upon the south branch of the Columbia River the Shoshonees still reside; south of them along the mountain wastes of the interior are the Bonnacks, a closely affiliated people, who occupy quite near to the head-waters of the Colorado. The mountains and the rugged regions drained by the Upper Colorado and its tributaries are held by the Utahs in several independent bands or embryo nations, who are spread over an area of considerable extent. Here the original stream of this migration divided

into two branches; one of them, the Comanche, turned to the southeast, and occupied the western parts of the present State of Texas; whilst the other keeping the west side of the Colorado, descended towards the Gulf of California, and appropriated the regions near the Village Indians of the Lower Colorado. These are the Pah-Utes. Still other bands moved westward and southward and occupied Lower California. These are the Cahiullos, between the San Gabriel and Sante Anna Rivers; and the Mission Indians, namely, the Kizhes of San Gabriel, the Netelas of San Juan Capistrano, and the Kechis of San Louis Rey. Upon the basis of linguistic affinities the conclusion is inevitable that both the Comanches and Netelas are the descendants of original migrants from the valley of the Columbia.¹

The Shoshonee nations are among the wildest of the American aborigines. With the exception of the Comanches, and a portion of the Shoshonees proper, they hold the poorest sections of the United States, their manners partaking of the roughness of the country they inhabit. Until quite recently they have been inaccessible to government influence. It is still nominal and precarious. The Comanches, who occupy the southern skirt of the great buffalo ranges, and are spread from the Canadian River, a branch of the Arkansas, to the Rio Grande, have become a populous Indian nation within the last century and a half. They are expert horsemen. Next to them are the Shoshonees.

It was found impossible, after repeated efforts, to procure the system of relationship of the Shoshonees or the Comanches, although much more accessible than the other nations. The time is not far distant when all the dialects on the Pacific side, as well as in the interior of the continent, will become as fully opened to us as those upon the eastern side; and when information now so difficult of attainment can be gained with ease and certainty.

An incomplete schedule of the system of the Tabegwaches, one of the Utah nations of the Colorado, was obtained unexpectedly, through my friend the late Robert Kennicott, from a delegation who visited the seat of government in 1863. It will be found in the Table. He was unable to fill out the schedule, except in its most simple parts, from the difficulty of working through interpreters imperfectly skilled in the Utah language; and, therefore, it cannot be taken as indicating to any considerable extent, the contents of the system. From the fact that a portion of the terms of relationship were not obtained, those which are, except the primary, cannot be interpreted. It is valuable as a specimen of the language; and more especially because it indicates the possession of a full nomenclature, and the presence of the minute discriminations which are characteristic of the common system. There are two special features revealed which should be noticed. First the relationship between aunt and nephew is reciprocal and expressed by a single term. The same use of reciprocal terms has been seen to exist both among the Salish and Sahaptin nations, with the language of the former, of which the Tabeg-

¹ In 1847 the Shoshonees and Bonnacks were estimated together at 4000. Schoolcraft's *Hist. Cond. and Pros.* VI. 697; and the Utahs in part, at 3600. *Ib.* In 1855 the Comanches were estimated at 15,000. *Ib.* VI. 705. The numbers of the remaining Shoshonee nations on the Pacific are not known. They are not numerous.

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INDIAN LANGUAGES
OF THE
PACIFIC STATES AND TERRITORIES
BY
ALBERT S GATSCHE

Reprinted from March Number of The Magazine of American History



syllable, though only in a restricted number of words, and that instead of the accent length and brevity of the syllables receive closer attention. Such idioms we may call quantitating languages, for their system of prosody does not seem to differ much from those of the classical languages.

No plausible cause can as yet be assigned for the frequent, perhaps universal, interchangeability of *b* with *p*, *d* with *t* and *n*, *g* with *k*, *χ*, and the lingual *k*, *m* with *b* and *v* (*w*), *lh* with *k*, *χ*; but as there is nothing fortuitous in nature or in language, a latent cause *must* exist for this peculiarity. No preceding or following sound seems to have any influence on this alternating process, and the vowels alternate in a quite similar manner.

From these general characteristics, to which many others could be added, we pass over to those peculiarities which are more or less specific to the languages of the Pacific Slope. It is not possible to state any absolute, but only some relative and gradual differences between these Western tongues and those of the East, of which we give the following:

The generic difference of animate, inanimate, and neuter nouns, is of little influence on the grammatical forms of the Pacific languages. A so-called *plural* form of the transitive and intransitive verb exists in Selish dialects, in Klamath, Mutsun, San Antonio (probably also in Santa Barbara), and in the Shóshoni dialects of Kouvuya and Gaitchin. Duplication of the entire root, or of a portion of it, is extensively observed in the formation of frequentative and other derivative verbs, of augmentative and diminutive nouns, of adjectives (especially when designating colors), etc., in the Selish and Sahaptin dialects, in Cayuse, Yakon, Klamath, Pit River, Chokoyem, Cop-éh, Cushna, Santa Barbara, Pima, and is very frequent in the native idioms of the Mexican States. The root or, in its stead, the initial syllable, is redoubled regularly, or frequently, for the purpose of forming a (distributive) plural of nouns and verbs in Selish dialects, in Klamath, **Kizh**, Santa Barbara, and in the Mexican languages of the Pimas, Opatas (including Heve), Tarahumaras, Tepeguanas, and Aztecs.

A definite article "*the*," or a particle corresponding to it in many respects, is appended to the noun, and imparts the idea of actuality to the verb in Sahaptin, Klamath, **Kizh**, Gaitchin, Kouvuya, Mohave. In San Antonio this article is placed *before* the noun. The practice of appending various "classifiers" or determinatives to the cardinal numerals, to point out the different qualities of the objects counted, seems to be general in the Pacific tongues, for it can be traced in the Selish proper,

it is done in zoology and botany with the genera and species. In the same manner as the Mescaleros and Lipans are called Mescalero-Apaches and Lipan-Apaches, we can form compound names, as:—Warm-Spring Sahaptin Fiskwaus Selish, Watxlála Chinook, Kwalhioqua Tinné, Hoo-pa Tinné, Dowpum Winton, Gallinomero Pomo, Coconoon Yocut, Kizh Shoshoni (or Kizh Kautvuya), Comoyei Yuma, Ottare Cherokee, Séneca Iroquois, Abnáki Algónkin, Delaware Algonkin, and so forth. The help afforded to linguistic topography by this method would be as important as the introduction of Linnean terminology was to descriptive natural science, for genera and species exist in human speech as well as among animals and plants.

The *thorough* study of *one* Indian tongue is the most powerful incentive to instructed and capable travelers for collecting as much linguistic material as possible, and as accurately as possible, chiefly in the shape of texts and their translations. It is better to collect little information accurately, than much information of an unreliable nature. The signs used for emphasizing syllables, for nasal and softened vowels, for explosive, lingual, croaking, and other consonantic sounds must be noted and explained carefully; and the whole has to be committed to such publishers or scientific societies as are *not in the habit* of procrastinating publications. Stocks and dialects become rapidly extinct in the West, or get hopelessly mixed, through increased inter-tribal commerce, so that the original shape, pronunciation and inflection can no longer be recognized with certainty. The work must be undertaken in no distant time by zealous men, for after "the last of the Mohicans" will have departed this life, there will be no means left for us to study the most important feature of a tribe—its language—if it has not been secured in time by alphabetical notation.

ALBERT S. GATSCHET.

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THE WORKS

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HUBERT HOWE BANCROFT.

VOLUME III.

THE NATIVE RACES.

VOL. III. MYTHS AND LANGUAGES.

SAN FRANCISCO :
A. L. BANCROFT & COMPANY, PUBLISHERS.
1883.

other connecting links he particularly mentions the substantive endings *pe*, *be*, and others, by means of which, he says, the Moqui attaches itself to the Shoshone-Comanche branch of the Sonora idioms. The comparative vocabulary before given will further illustrate their affiliation.¹²

Returning to southern California, let us examine the three languages, Kizh, Netela, and Kechi, spoken near the missions of San Gabriel, San Juan Capistrano, and San Luis Rey, respectively, which are not only distantly related to each other, but show traces of the Sonora-Aztec idioms. Father Boscama, who has left us an accurate description of the natives at San Juan Capistrano, unfortunately devoted little attention to their language, and only gives us a few scattered words and stanzas. One of the latter reads as follows:

Quie noit nolvam
 Quie secat peleblich
 Ybiennum majaar vesagnee
 Ibi panal, ibi urnsar,
 ibi cebal, ibi seja, ibi calcel.

Which may be rendered thus:

I go to my home
 That is shaded with willows.
 These five they have placed,
 This agave, this stone pot,
 This sand, this honey, etc.¹³

But very little is known of the grammatical structure of these languages. In the Kizh, the plural is formed in various ways, as may be seen in the following examples:

	SINGULAR.	PLURAL.
Man	woroit	wororoit
House	kitsh	kikitsh
Mountain	hukh	huhukh

Sprache für ein Glied meines Sonorischen Sprachstammes. Schon die auffallend vielen, manchmal in vorzüglich reiner Form erscheinenden, aztekischen Wörter bezeichnen die Sprache als eine sonorische; es kommt das zweite Kennzeichen hinzu: der Besitz gewisser acht sonorischer Wörter. In einem grossen Theile erscheint die Sprache aber überaus fremdartig; mit so mehr als sie auch von den 5 Pueblo-Sprachen, wie schon Simpson bemerkt hat, gänzlich verschieden ist. . . . Die Spuren der Subst. Endung *pe*, *be* u.ä. weisen der Moqui-Sprache ihren Platz unter der comanche-shoshonischen Familie des Sonora Idioms an. Dieses allgemeine Urtheil über die Sprache ist sicher.' *Buschmann, Spuren der Aztek. Spr.*, pp. 289-90.

¹² *Simpson's Jour. Mil. Recon.*, pp. 129-30; *Davis' El Gringo*, pp. 157-9.

¹³ *Boscama*, in *Robinson's Life in Cal.*, p. 282.

	SINGULAR.	PLURAL.
Wolf	ishot	ishishot
Good	tihorwait	tiriwait
Small	tshinui	tshitshtnui
Black	yupikha	yupinot
Woman	tekor	totokor
Bow	paítkhvar	papaítkhvar
Bad	mohai	momohai
White	arawatal	rawanot
Red	kwauokha	kwaukhonot

DECLENSION WITH PRONOUN.

My father	ninak	Our father	ayoinak
Thy father	monak	Your father	asoinak
His father	anak		
My house	nikin	Our house	eyoknga
Thy house	mukin	Your house	asoknga
His house	akinga	Their house	pomoknga

Of the Netela there are also the following few specimens of plural formation and pronouns;—*suol*, star; *subum*, stars; *nopulum*, my eyes; *nuakom*, my ears; *nikiwalom*, my cheeks; *natakalom*, my hand; *netémelum*, my knees.

DECLENSION WITH PRONOUN.

My house	niki	Our house	tshomki
Thy house	om aki	Your house	omomomki
His house	poki	Their house	omp omki
My boat	nokh	Our boat	tshomikh
Thy boat	om omikh	Your boat	omom omikh
His boat	ompomikh	Their boat	ompomikh ¹¹

The Kizh appears also to have been spoken, in a slightly divergent dialect, at the Mission of San Fernando, as may be easily seen by comparing the following two versions of the Lord's Prayer; the first in the language of San Fernando, and the latter in that spoken at San Gabriel.

Y yorac yona taray tucúpuma sagoucó motoanian majarmi moín main monó muísmi miojor yiaetucupar. Pan yyogin gimiamerin majarmi misema coyó ogorná yio mamainay mii, yiarmá ogonug y yoná. y yo ocaynen coijarmeá main ytomo mojay coiyamá huermí. Paríma.

Yyonac y yogin tucupugnaisá sujucoy motuanian masarmi magin tucupra maimanó muísme milléosar y

¹¹ *Hale's Ethnol.*, in *U. S. Ex. Ex.*, vol. vi., pp. 566-7; *Buschmann*, Kizh and Netela, pp. 512-13.

THE AMERICAN RACE:

A LINGUISTIC CLASSIFICATION AND ETHNOGRAPHIC
DESCRIPTION OF THE NATIVE TRIBES OF
NORTH AND SOUTH AMERICA.

BY

DANIEL G. BRINTON, A. M., M. D.,

Professor of American Archæology and Linguistics in the University of Pennsylvania, and of General Ethnology at the Academy of Natural Sciences, Philadelphia; Vice-President of the Congrès International des Américanistes; Medallist of the Société Américaine de France; President of the Numismatic and Antiquarian Society of Philadelphia, and of the University Archæological Association of the University of Pennsylvania; Member of the Anthropological Societies of Berlin and Vienna, and of the Ethnographical Societies of Paris and Florence; of the Royal Society of Antiquaries, Copenhagen, and of the Royal Society of History, Madrid; of the American Philosophical Society, the American Antiquarian Society, etc.

NEW YORK:
N. D. C. HODGES, PUBLISHER,
47 LAFAYETTE PLACE.

1891.

ernment annually as tribute. A book consisted of a strip of paper perhaps twenty feet long, folded like a screen into pages about six inches wide, on both sides of which were painted the hieroglyphic characters. These were partly ideographic, partly phonetic; the latter were upon the principle of the rebus, conveying the name or word by the representation of some object, the word for which had a similar sound. I have called this the *ikonomatic* method of writing, and have explained it in detail in several essays on the subject.*

Their calendar recognized the length of the year as 365 days. The mathematical difficulties in the way of a complete understanding of it have not yet been worked out, and it may have differed in the various tribes. Its elements were a common property of all the Nahuatl peoples, as well as many of their neighbors; which of them first devised it has not been ascertained.

UTO-AZTECAN LINGUISTIC STOCK.

a. *Shoshonian Branch.*

Bannacks, in Montana and southern Idaho.

Cahuillos, in southern California.

Chemehuevis, branch of Pi-utes, on Cottonwood Island.

Comanches, in northern Texas, on both banks of Rio Grande.

Kauvuyas, southern California, near the Pacific.

Kechis, in southern California, branch of Kauvuyas.

* *Kizh*, in southern California, branch of Kauvuyas.

Moquis, in Moqui Pueblo, Arizona.

Netelas, in southern California.

Pa-Vants, south of Great Salt Lake.

* See "The Ikonomatic Method of Phonetic Writing" in my *Essays of an Americanist*, p. 213. (Philadelphia, 1890.)

A-11

The University of Chicago
FOUNDED BY JOHN D. ROCKEFELLER

**THE ETHNO-BOTANY OF THE COAHUILLA
INDIANS OF SOUTHERN CALIFORNIA**

**A DISSERTATION SUBMITTED TO THE FACULTIES OF THE GRADUATE SCHOOLS
OF ARTS, LITERATURE, AND SCIENCE, IN CANDIDACY FOR
THE DEGREE OF DOCTOR OF PHILOSOPHY**

(DEPARTMENT OF ANTHROPOLOGY)

BY

DAVID PRESCOTT BARROWS

CHICAGO
The University of Chicago Press
1900

these words from an Indian, but this error is easily rectified. Mr. Whipple's linguistic material collected on this expedition was analyzed by Professor William W. Turner and printed in the Expedition's report upon the Indian tribes.¹ In this report the Comanche, Chemehuevi, and "Cahuillo" vocabularies are printed in comparative columns under the title "Shoshonee." A comparative vocabulary was also published, embracing twenty-eight "Cahuillo" words, together with an equal number from Mr. Hale's "Kizh" and "Netela," and from a manuscript vocabulary of the Indians at San Luis Rey mission, procured by Hon. John R. Bartlett, while engaged upon the Mexican Boundary Survey, and called by him the "Kechi."² Professor Turner's conclusion in regard to the Comanche, Chemehuevi, and Cahuillo, was that

the natives who speak these languages belong to the great Shoshone or Snake family: which comprehends the Shoshones proper of southern Oregon, the Utahs in the region around the Great Salt Lake and then extending south and west the Pah-Utahs, west of the Colorado and the Indians of the missions of southern California, the Kizh (of San Gabriel), the Netela (of San Juan Capistrano), and the Kechi (of San Luis Rey), and on the south and east the Comanches of the prairies.³

To these collections of Lieutenant Whipple and the analysis of Professor Turner is due also the establishment of the Yuma linguistic family, including the Mojaves, Cuchans, Maricopas, and Diegeño Indians, and the connection of the Diegeño Indians therewith.⁴ A vocabulary of the Diegeños, furnished by Dr. Coulter, had already been, as we have seen,⁵ published in the eleventh volume of the Royal Geographical Society's *Journal*, and the paper of Mr. Latham "On the Languages of New California"⁶ attempted to classify the Indians of southern California on the basis of De Mofras' Paternosters; but that the Diegeños were close kin to the tribes of the Gila and Colorado rivers seems not to have been suspected previous to Mr. Turner's discovery of the relation.

From 1853 to 1859 the linguistic connections of these Indians excited the interest of Dr. Johann Buschmann. This learned philologist, searching for traces of Aztec speech among the Indian languages of

¹ *Ibid.*, chap. 5, "Vocabularies of North American Language," pp. 71-77.

² In his *Personal Narrative*, Vol. II, p. 92, MR. BARTLETT speaks of his visit to the San Luis Rey mission and of "an old chief" who was quite communicative of information and furnished a "vocabulary. . . . He called his tribe the Kechi." This vocabulary contains twenty-eight words.

³ *Ibid.*, p. 76.

⁴ The vocabularies for this analysis were collected by Lieutenant Emory in 1854, while engaged on the Mexican Boundary Survey, and are printed in the reports of that expedition.

⁵ *Supra*, p. 11.

⁶ *Supra*, p. 12.

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**UNIVERSITY OF CALIFORNIA PUBLICATIONS
AMERICAN ARCHAEOLOGY AND ETHNOLOGY**

Vol. 4

No. 3

SHOSHONEAN DIALECTS OF CALIFORNIA

BY

A. L. KROEBER

**BERKELEY
THE UNIVERSITY PRESS
FEBRUARY, 1907**

a surmise¹. There is no evidence except Loew's that the word was used by any Indians as a tribal name; nor has it been used even in books except on the authority of Loew². Its application to all the Shoshoneans of Southern California is certainly without warrant. Buschmann, following Hale, has called the Gabrielino language Kizh, also written Kij. This term is evidently related to the Gabrielino word for house, kikh or kigh, also given as kich. The Luiseño call the Gabrielino Tumangamal-um, northerners, and their language tumangangakh.

The territory of the Gabrielino group comprised all the present Los Angeles county south of the San Bernardino mountains, except probably the narrow coast strip west of Santa Monica. It covered also the greater part of what is now Orange county, extending as far as Alisos creek, north of San Juan Capistrano. To the east it reached a short distance beyond the limits of Los Angeles county, but without including San Bernardino or Riverside. Informants at Tejon place Shoshoneans speaking a dialect related to that of San Fernando at Camulos and Piru, *i.e.*, the mouth of Piru creek in Santa Clara river, in eastern Ventura county; but confirmation is required. Practically nothing is known as to the distribution of Indians in this interior region.

Besides San Gabriel, Mission San Fernando was in Gabrielino territory. The Spaniards, following their custom, speak of the Indians attached to this mission as Fernandinos or Fernandinos. The vocabularies that have been given show that there was no dialectic difference of consequence. So the Indians also state; Taylor³ and Gatschet⁴ say and Reid⁵ implies the same thing; and

¹ From toba, sit. Cf., however, Hale, Tr. Am. Ethn. Soc., II, 128, Gabrielino: earth, touanga (= towa-nga); and Reid, in Hoffman, Bull. Essex Instit., XVII, 6, 1885; tobagnar, the whole earth, lahur, a portion of it, a piece of land. Other vocabularies give for earth: õxar, or olkhor. Barrows, *op. cit.*, 19, recalls that Reid, in Taylor, Cal. Farmer, XIV, 146, Jan. 11, 1861, gives the name of the mythological "first man" as Tobohar. Taylor, on his own authority, Cal. Farmer, XIII, 90, May 11, 1860, gives Toviscanga as the name of the site of San Gabriel. Cf. Tuvasak below.

² Reid, in Taylor, Cal. Farmer, XIV, 146, Jan. 11, 1861; "It probably may not be out of place here to remark, that this tribe" (the 'Indians of Los Angeles county' or Gabrielino) "had no distinguishing appellation."

³ Cal. Farmer, XIII, 90, May 11, 1860.

⁴ Wheeler Survey, VII, 413.

⁵ Quoted by A. Taylor, Cal. Farmer, XIV, 146, Jan. 11, 1861; also reprinted from Reid's manuscripts by W. J. Hoffman, Bull. Essex Instit., XVII, 2, 1885. Reid's material was originally printed in the Los Angeles Star.

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The **OLD**
SAN GABRIEL MISSION

**HISTORICAL NOTES TAKEN FROM OLD
MANUSCRIPTS AND RECORDS ACCU-
RATELY COMPILED AFTER DILIGENT
RESEARCH BY**

REV. EUGENE SUGRANES, C. M. F.



SAN GABRIEL, CALIFORNIA

FEBRUARY SECOND

1909

CHAPTER VI

Why Growth was Slow in the Early Period of the Existence of the San Gabriel Mission, 1771-1778

Perhaps it will seem strange, especially to the casual observer, that the progress of the San Gabriel Mission during the critical period of its infancy was comparatively slow. Yet we should not lose sight of the fact that into all the undertakings for the honor and glory of God, the human element must needs enter. In this is especially manifested the wisdom and providence of God. God works His wonders through natural agencies; even our salvation, the most wonderful of His providences, was wrought through human instrumentality. Likewise he employs our failures for his successes and even our sins oftentimes become the occasion for His more glorious manifestation.

Turning our attention to the various causes for the lack of rapid growth of this early mission, the first and perhaps the most lamentable was the reprehensible conduct of the soldier related above. This at once created a strong animosity in the hearts of the savages towards the missionaries. The Indians conceived the idea that rapine was the primary purpose of the mission's existence, rather than a kindly helpfulness to a better life. Sad indeed is it to know that not only upon this one occasion did the soldiers behave themselves unseemly, but in spite of the earnest admonitions of the Fathers to the contrary, they repeatedly brought shame upon the holy enterprise.

Another cause was the great difficulty experienced in learning the language and special dialect of the Indians. It is not rare to hear the missionaries complain of this hindrance. Each tribe spoke a different dialect and though a missionary might master one, yet in the immediate neighborhood another would be found quite different. The letters of the first missionaries to California tell of the laborious and tedious way in which they had to learn the different languages from the Indians and it is not a pleasant task for a missionary to express in writing the strange sounds he hears.

The language spoken by the San Gabriel Mission Indians was the Kizh. The Lord's Prayer in the Kizh dialect is as follows: Yyonak y yogin tuecupugnaisa sujueoy motuanian masarmi magin tucupra maimano muisme milleosar y ya tueutar jiman bxi y yoni masaxmi mitema coy aboxmi y yo mmamainatar moojaich milli y yaqma abonae y yo no y yo ocaihue coy jaxmea main itan monosaich coy jama juexme huememesaich.--Baneroft Hist. Native Races 111,675.

DIG

CSULB's Monthly Student Magazine

DIG investigates the background of the 22-acre lot that was inhabited by American Indians

Is CSULB really on an Indian burial ground?

by Lauren Williams

published: Monday, March 3, 2008

updated: Saturday, April 9, 2011: 18:04

...

According to Cindi Alvitre, a professor in American Indian studies and anthropology,

The name given to the collective group of tribes that inhabited what is now CSULB was "Gabrielino," given to the group by Spanish settlers, according to Alvitre, who arrived in the area in the late 1700s and later relocated the indigenous community to missions around Southern California.

"The name Tongva is what we've chosen to use in the present," which means "people of the Earth," Alvitre said in her office one day, early last fall semester. "There was no one tribe called 'Tongva.'"



Taken from the J.P. Harrington notes.
 Notes on the word "tongva" handwritten by the renowned ethnographer * John Peabody Harrington. Original notes housed in the U.S. national museum, the Smithsonian Institution.

Adam: ... no ✓
 X. pom - ^{no ✓} tōyva ✓ wō mean
 where the people used to grind
 their seeds on the rocks. P.
 po-tōyva, where he or she
 grinds. team-tōyva, our
 grindery. the noun has to
 have some possessional prefixed

Notes above from Harrington's notes on the Gabrieleno Indians, microfilm reel 5, p. 426.

* Cf. Heizer, R.F. (vol. editor)

1978 *California* (Indian cultures), Vol. 8, *Handbook of North American Indians* (in 20 vols.), Smithsonian Institution, Washington, D.C., pp. 10-11.