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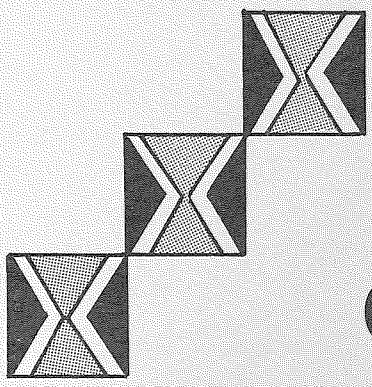
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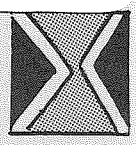
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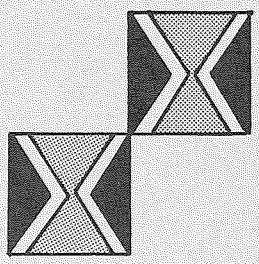


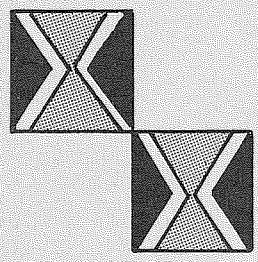


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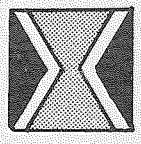
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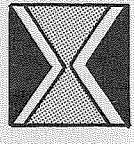
MARY LA LONE





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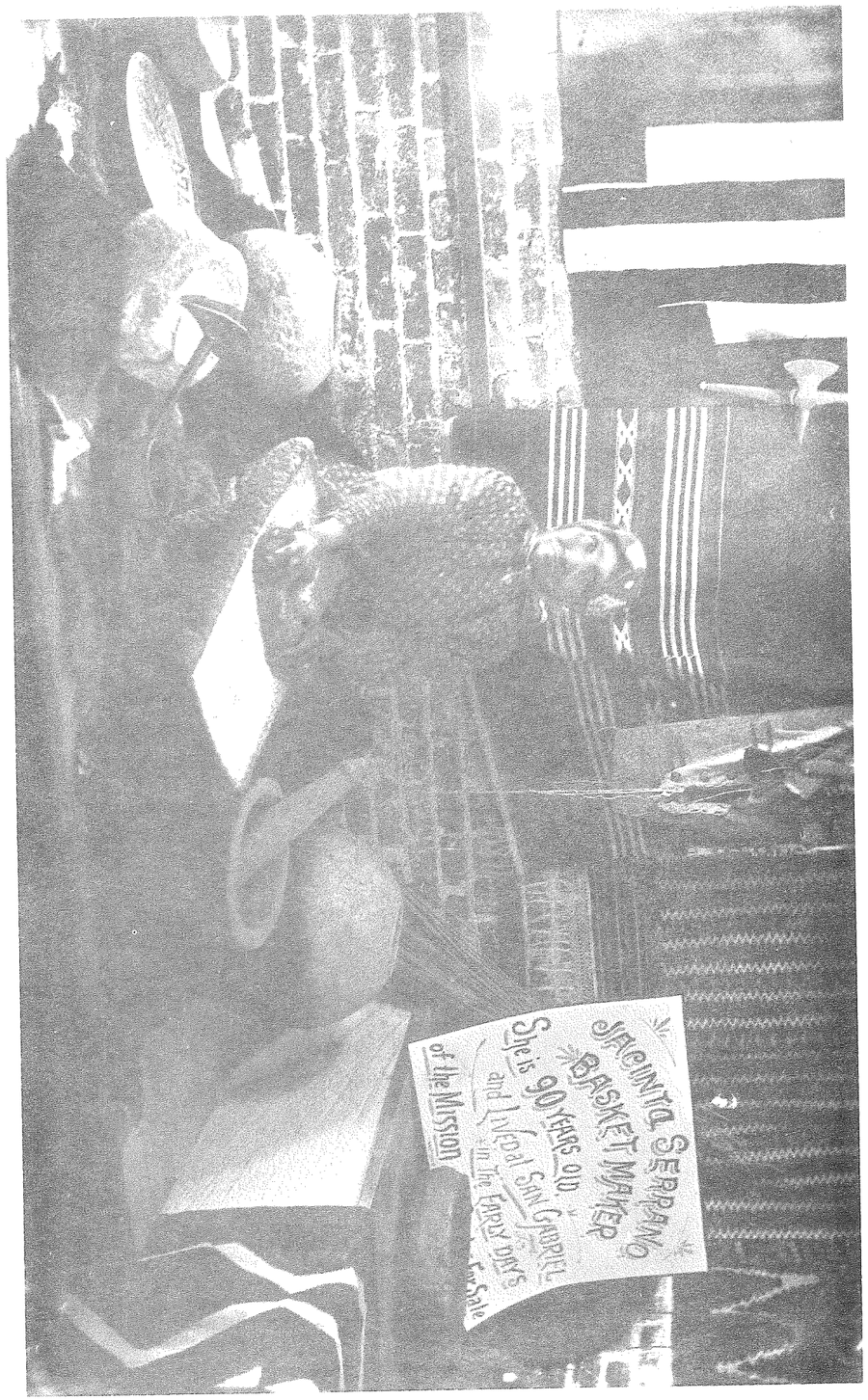
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Gabrielino Indians of Southern California:

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MARY LA LONE

Occasional Paper 6
Institute of Archaeology
University of California
Los Angeles



Jacinta Serrano, Gabrielino woman. Photo by C.C. Pierce. Reproduced with permission from the Southwest Museum, L.A.

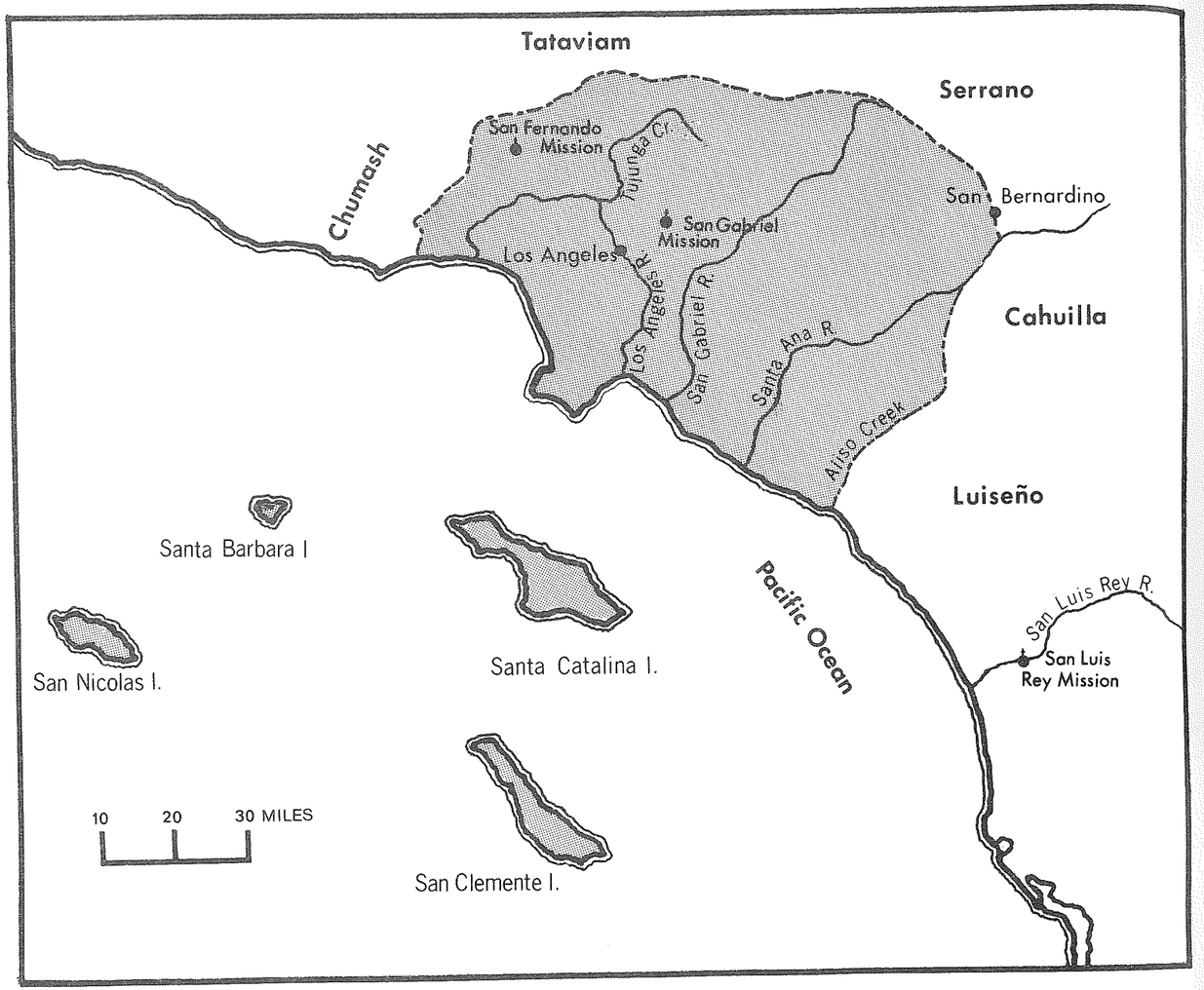
Gabrielino Indians of Southern California: An Annotated Ethnohistoric Bibliography

By Mary La Lone

Preface

My research on the Gabrielino Indians of Southern California began in 1976. During the first months of my work, I was told repeatedly by anthropologists who specialized in native Californian studies that research on the Gabrielino would not be an easy task. They provided two reasons for this claim: 1) there was a lack of published ethnohistorical materials on the Gabrielino, and 2) there existed only poor bibliographic coverage of these materials. As I became immersed in my work, I found that the warning concerning the lack of published materials was, in fact, an overstatement. Published primary and secondary source materials are available, provided the scholar has enough bibliographic training to locate them. The problem in Gabrielino research has been the lack of any published bibliography which would bring together bibliographic citations and provide content information to aid in selection. To resolve the problem, this annotated bibliography has been compiled as a comprehensive guide to the published Gabrielino materials.

Many people have provided valuable encouragement and assistance during the preparation of this bibliography. G. Edward Evans first turned my attention to North American Indian bibliography and encouraged me to pursue my idea for a Gabrielino bibliography. He provided editorial advice during all phases of the research and writing of an earlier version of this bibliography (prepared as an MLS specialization paper, UCLA, 1978). The library of the Los Angeles County Museum of Natural History served as my base of operations and its librarians, Kathryn King, Katharine Donahue and Lowell Herbrandson, kindly shared their time and knowledge with me. Ruth Christensen, librarian for the Southwest Museum, furnished me with a copy of the bibliography to Bernice Johnston's book on the Gabrielino, encouraging me to compile a more thorough bibliography and to make it accessible to a wider audience (Johnston's bibliography is only available to patrons of the Southwest Museum). I wish to thank all of the above-mentioned people for their support of my work, as well as the UCLA Institute of Archaeology for making this bibliography available to anthropologists, archaeologists, historians and other students of the Gabrielino.



Map of the Gabrielino territory (shaded areas). After Bean and Smith (1978).

The Gabrielino Indians

The Gabrielino Indians inhabited a region of Southern California that we today identify as Los Angeles County, half of Orange County, portions of Riverside and San Bernardino Counties, and the islands of Santa Catalina, San Clemente and San Nicolas. Their neighbors to the northwest were the Chumash, to the north were the Tataviam, to the northeast were the Serrano, to the east were the Cahuilla, and to the southeast were the Luiseño and Juaneño.

The major criterion for identifying the Gabrielino as a distinct society has been their linguistic differentiation from their neighbors. They were one of the three divisions of Southern California Shoshonean speakers, who in turn were part of the larger Uto-Aztecan language family.[1] The Gabrielino group itself is composed of two dialectic subgroups, the Fernandeño and the Gabrielino, names derived from the missions to which the two subgroups later became attached. A third subgroup name, Nicoleño, is sometimes used to distinguish the inhabitants of San Nicolas Island.[2] Because of the many shared ethnographic features, however, the three subgroups generally have been treated as one in the literature. As one anthropologist has pointed out, the variations within the larger Gabrielino region were mainly along ecological rather than cultural lines.[3] Dissatisfaction with the use of distinguishing names derived from the Spanish missions has caused some anthropologists to refer to the larger Gabrielino society by native terminology. They have been called the Tongva[4] and Tobikhar,[5] and their language has been called Kizh[6] and Kij.[7] However, the practice of referring to the larger society as the Gabrielino was fairly well established by Alfred Kroeber's use of the term in the Handbook of California Indians[8] and by Bernice Johnston's book, California's Gabrielino Indians.[9] This bibliography will follow the predominant practice by using the term Gabrielino to refer to the society encompassing the three subgroups.

The Gabrielino's first encounter with Spaniards came in 1542 when Juan Rodriguez Cabrillo anchored in San Pedro Bay during his voyage up the California coast. This encounter was very brief and the Spaniards were not to be seen again until 1603 when Sebastián Vizcaino's fleet made a short layover at Santa Catalina Island. Following this second contact, the Gabrielino were left undisturbed for another century and a half.

In 1769 an expedition led by Gaspar de Portolá passed through the heart of the Gabrielino region during its journey northward to locate Monte-Rey. On its return toward San Diego, the expedition again passed through the valleys known today as the San Gabriel and San Fernando valleys. Extensive contact between the Spanish and the Gabrielino began in 1769. One of the primary functions of the Portolá expedition was to locate prospective sites for future missions.

The Spanish had a dual purpose for expanding New Spain's frontier northward into Alta California. It was "Cross and Crown, Christian mission and military conquest...."[10] George Phillips sums up the situation:

> The mission was the principal vehicle of the Spanish colonization of Alta California, not because it was thought to be the most suitable institution for the undertaking but because the Spanish lacked the men and motivation to engage in a large scale colonization effort....By congregating them (the Indians) into the missions, by converting them to Christianity, and by teaching them the arts and sciences of Europe, missionaries would make the Indians become the region's main colonizing force.[11]

The fertile San Gabriel valley was recognized as an ideal location for a mission and in 1771 the Mission San Gabriel Arcangel del los Temblores was established. In 1797 the Spanish established a second Franciscan mission, Mission San Fernando Rey, in the San Fernando valley. The region received a third center of Spanish influence with the founding of the pueblo of Los Angeles in 1781.

The Gabrielino did not receive treatment as severe as other California Indian societies received from the hands of the white man.[12] Nevertheless, diseases (syphilis, tuberculosis, dysenteries) rapidly depleted their population. The missionaries used tactics of moral and economic persuasion to induce the Gabrielino to give up their pagan beliefs and move to the missions. Once baptised, an Indian neophyte was expected to become a full-time participant in the mission's social world.

The Spanish mission system brought changes to Gabrielino culture. The native subsistence pattern was based on hunting and gathering strategies involving little economic specialization. At the missions, neophytes were taught specialized occupations which over time caused a loss of individual self-sufficiency. The native social structure was basically egalitarian with kinship serving as the primary socio-economic relationship within the society. At the mission, neophytes came in contact with a stratified social structure which emphasized ethnic and economic differences between individuals. In native political organization, village headmen had limited authority, but at the missions the neophytes were subject to coercive control from missionaries, soldiers and settlers.

In time the Spanish had settled throughout the Gabrielino region, radically altering the natural environment and pushing Indian settlements into the poorer locations. In 1833, sixty-four years after the Portolá expedition had opened up the region to the Spanish, the missions were ordered to secularize. With secularization, the missions' Indians dispersed. Some remained around the missions, some went to work for the ranchos, some sought work in Los Angeles, and others went to live with neighboring Indian groups.

Ethnographic and historical interests in Gabrielino society began taking shape in the 1850s. Hugo Reid's letters printed in the 1852 Los Angeles Star are the most prominent of the early publications on the Gabrielino. Efforts were made to locate Gabrielino individuals who maintained or remembered their native customs, material culture and language and to record this ethnographic data before it was lost. The literature reflects two peak periods during this effort: 1) the mid-nineteenth century when linguists collected Gabrielino vocabularies[13] and 2) the early twentieth century when anthropologists such as Kroeber,[14] Strong,[15] Harrington,[16] and Merriam[17] were collecting

lists of material culture items, stories and vocabularies from the remaining Gabrielino Indians. The efforts of researchers since the 1930s have been directed toward ethnohistoric reconstruction and ethnological analyses based upon the ethnographic data collected during earlier years.

Scope

This is an ethnohistoric bibliography of published materials which describe the material culture, language and customs of the Gabrielino Indians. Archaeological reports and juvenile literature have been excluded from the bibliography.

The Spanish missions' interference with native California settlement patterns poses a problem for identifying Indians through their locations as given in the enthohistoric literature. Essentially, the longer the period of Indian-Spanish contact, the more difficult it becomes to identify the Indian residents of a region as its original inhabitants. In order to treat the Gabrielino as the subject of this bibliography it was necessary to limit the bibliography's scope to those materials which fell within one of the following two groups:

I. Written 1542-1833

This group includes descriptions by explorers, missionaries, travelers and settlers of Indians inhabiting the Gabrielino region. The mission secularization date, 1833, was chosen as a cut-off point because after that time it becomes difficult to ascertain whether descriptions of Indians residing in the region are actually descriptions of Gabrielinos. By using the secularization date, I am assuming that while the two missions were maintained, a substantial portion of the neophytes were Gabrielinos despite the inclusion of Indians from other California groups. Accounts which describe the Indians of this region should be, to a large extent, descriptions of the Gabrielino. This assumption cannot be made after the 1833 secularization order which resulted in changed landholding patterns and the dispersed Indian population.

II. Written 1834-1978

This group includes ethnographic descriptions of those Indians who were specifically identified as Gabrielinos by anthropologists and local historians. Also included in this group are ethnohistoric reconstructions and ethnological analyses which have used Gabrielino ethnographic data.

This bibliography is intended for scholarly use by anthropologists, archaeologists and historians specializing in native California societies. It lists published articles and monographs containing data on the Gabrielino, arranged alphabetically by author. A title index follows the bibliography.

No length requirement was set for excluding a work from the bibliography since it was felt that small amounts of ethnohistoric data may nevertheless be valuable for scholarly research (e.g., vital statistics). In general, the cited works include a paragraph or more on the Gabrielino. As I am familiar with research on the Gabrielino and have had graduate training in anthropology, I used my professional judgment in excluding materials which mentioned the Gabrielino only in passing, making no contribution to Gabrielino ethnohistory.

Research Methods

A three-phase strategy was used to compile the Gabrielino bibliography. I was fortunate to begin by examining an unpublished bibliography on the Gabrielino by Bernice Eastman Johnston. Johnston has written the only monograph to focus entirely on the Gabrielino, entitled California's Gabrielino Indians (1962). Although this is an important monograph, its scholarly value is hindered by the lack of documentation through footnotes or bibliography. In the fall of 1976, a manuscript copy of the book's bibliography was acquired by the Southwest Museum library, and the librarian, Ruth Christensen, kindly brought it to my attention. The bibliography is a simple listing of all the sources used by Johnston, including many on general anthropological theory and on the history and geography of the Los Angeles area. Although the Johnston bibliography served as a valuable starting point for my bibliographic research, it required many hours of work to eliminate materials which did not contain data on the Gabrielino and to correct the errors in the typewritten manuscript. My modified version of the Johnston bibliography became the core set of citations to which many more were added in the second phase of the compilation.

The second phase concentrated upon increasing the number of potential citations by examining other relevant bibliographies and reference aids, including bibliographies located in some of the major monographs and articles on Southern California Indians as well as separately published bibliographies of North American and California Indians. A list of the sources used during this phase is located at the end of this introductory chapter.

During this search for citations, I collected all that were listed under subject headings "Gabrielino," the Gabrielino subdivisions "Fernandeño" and "Nicoleño," and Indians of the prominent locations in the Gabrielino region (the most commonly listed locations were the three offshore islands, the two missions, and the pueblo of Los Angeles). In bibliographies that did not allow for such specific identification of the Gabrielino, the search was widened to include items on Southern California Shoshoneans and on the Mission Indians (when the items were later examined, few of these were actually found to deal with the Gabrielino). The focus during this phase was to collect all citations listed as relating to the Gabrielino regardless of emphasis.

The third phase of the compilation involved locating and examining the items and writing the annotations. During this phase, those items which dealt with archaeology or which otherwise did not meet the ethnohistoric criteria stated in the above section on scope, were weeded from the bibliography. As a relevant item was examined, the bibliographic citations which it listed as sources for Gabrielino data were also added to the bibliography.

Bibliographic Citations and Annotations

The bibliographic citation format follows the recommendations of the American Anthropologist style guide.[18] A citation lists the author, date, title and publication information for an item which contains material on the Gabrielino. The annotation will specify where the Gabrielino material appears within the item and will discuss

its content. Following the annotation, there will be an abbreviation indicating the library(s) in the Los Angeles region in which the item was examined. The following library codes have been used:

LACMNH	Los Angeles County Museum of Natural History
UCLA	University of California, Los Angeles
CSULA	California State University, Los Angeles
SWM	Southwest Museum
USC	University of Southern California
LAPL	Los Angeles Public Library

Thus, entries in the bibliography will generally appear as follows:

Author
Date. Title. Publication information.
Annotation. Location.

Special care has been taken with the primary sources on the Gabrielino. Headnotes appear within the bibliography to introduce those primary sources which are either of particular importance or have detailed publication histories. In general, each publication of a primary source has been treated as an individual entry. The bibliography does not do this for the secondary sources on the Gabrielino but, instead, discusses their reprint information in the annotations.

This bibliography has been designed as a research guide to assist scholars who focus on native Southern Californians by presenting not only a comprehensive list of the published ethnohistoric materials on the Gabrielino, but also by including annotations which discuss each item's coverage.

List of Sources Used

Abstracts in Anthropology
1970+ Westport, Conn.: Baywood Publishing Co., Inc.

American Indian Index
1953+ Chicago: J.A. Beuber.

Bean, Lowell John, and Sylvia Brakke Vane
1977 California Indians: Primary Resources; A Guide to Manuscripts, Artifacts, Documents, Serials, Music and Illustrations. Ramona, California: Ballena Press (Anthropological Papers No. 7).

Bibliographic Index
1955+ : A Cumulative Bibliography of Bibliographies. The H.W. Wilson Co.

Blackburn, Thomas
1963 Ethnohistoric Descriptions of Gabrielino Material Culture. Los Angeles: University of California, Los Angeles, Archaeological Survey, Annual Report 1962/1963:1-42.

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1908 Spanish Explorations in the Southwest, 1542-1706. New York: Scribner's Sons. Pp. 10-12, 48-51.

1966 Anza's California Expeditions, Vol. 2. New York: Russell and Russell.

Brandes, Ray (ed.)
1970 The Costanso Narrative of the Portola Expedition. Newhall, California: Hogarth Press. Pp. 9-18.

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1957 The American Indian in Graduate Studies; A Bibliography of Theses and Dissertations. New York: Museum of the American Indian, Heye Foundation (Contributions, Vol. 15).

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1974 The American Indian in Graduate Studies; A Bibliography of Theses and Dissertations. New York: Museum of the American Indian, Heye Foundation (Contributions, Vol. 25[2]).

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1958 The Historical Society of Southern California; Bibliography of all Published Works 1884-1957. Los Angeles: Historical Society of California.

1961 Cumulative Index; Westways-Touring Topics 1909-1959. Automobile Club of Southern California.

Harrington, John Peabody
1933 Bibliography. In Chingichinich . . . Geronimo Boscana; Phil Townsend Hanna, ed. Pp. 230-247. Santa Ana: Fine Arts Press.

Harvard University
1963 Catalogue of the Library of the Peabody Museum of Archaeology and Ethnology. Subjects, Vol. 19. Boston: G. K. Hall and Co. [And Third Supplement, Vol. 3, 1975.]

Heizer, Robert F.
1976 The Indians of California: A Critical Bibliography. Bloomington: Indiana University Press.

Heizer, Robert F. (ed.)
1968 The Indians of Los Angeles County: Hugo Reid's Letters of 1852. Los Angeles: Southwest Museum. Pp. 137-142.

Heizer, Robert F., Karen M. Nissen, and Edward D. Castillo
1975 California Indian History: A Classified and Annotated Guide to Source Materials. Ramona, California: Ballena Press.

Hodge, Frederick Webb (ed.)
1907-10 Handbook of American Indians, Vol. 2. Bureau of American Ethnology, Bulletin 30. Pp. 1179-1221.

Index to Literature on the American Indian
1970+ San Francisco: Indian Historical Press.

Johnston, Bernice Eastman
1964 [Bibliography.] California's Gabrielino Indians. Manuscript in Southwest Museum Library, Los Angeles.

Kocalis, Elva
1976 A Bibliography of the Gabrielino Indians of Southern California: Annotated and with an Introduction. M. L. S. Specialization Paper, Dept. of Library Science, University of Southern California.

Kroeber, Alfred Louis
1925 Handbook of the Indians of California. Bureau of American Ethnology, Bulletin 78. Pp. 943-966.

List of Publications of the Bureau of American Ethnology
1971 : With Index to Authors and Titles. Bureau of American Ethnology, Bulletin 200.

Murdock, George Peter, and Timothy J. O'Leary
1975 Ethnographic Bibliography of North America, Vol. 3. New Haven: Human Relations Area File Press.

North American Indians
1977 : A Dissertation Index. Ann Arbor: University Microfilms International.

Pilling, James Constantine
1885 Proof-Sheets of a Bibliography of the Languages of the North American Indians. Bureau of American Ethnology (Miscellaneous Publications, No. 2).

Riddell, Francis A.
1962 A Bibliography of the Indians of Southern California. Sacramento: State of California, Division of Beaches and Parks (Ethnographic Report, No. 4).

Smith, Dwight L. (ed.)
1974 Indians of the United States and Canada: A Bibliography. Santa Barbara, California: American Bibliographical Center/Clio Press, Inc.

Swanton, John R.
1952 The Indian Tribes of North America. Bureau of American Ethnology, Bulletin 145. Pp. 643-682.

Wagner, Henry R.
1929 Spanish Voyages to the Northwest Coast of America in the Sixteenth Century. San Francisco: California Historical Society. Pp. 74-79, 378-384.

1937 The Spanish Southwest, 1542-1794; An Annotated Bibliography. Berkeley: Quivera Society.

Wuertele, Elizabeth
1975 Bibliographical History of California Anthropological Research 1850-1917. Berkeley: University of California, Berkeley, Archaeological Research Facility (Contributions, No. 26).

Notes

1. Blackburn 1963:8, see item number 14.

2. Meighan 1954, item number 115; Kroeber 1925, number 108.

3. Blackburn 1963:8, number 14.

4. Merriam 1955, number 117; Merriam 1966, number 118; Forbes 1966, number 68.

5. Loew 1876, number 111.

6. Buschmann 1855, number 26; Gatschet 1876, number 71.

7. Hale 1846, number 78.

8. Kroeber 1925, number 108.

9. Johnston 1962, number 97.

10. Johnston 1962:131, number 97.

11. George Phillips, Indians and the Breakdown of the Spanish Mission System in California, In Ethnohistory 21(4):294-295, 1974.

12. Cf. Robert F. Heizer and Alan F. Almquist, The Other Californians, Berkeley and Los Angeles: University of California Press, 1971.

13. Hale 1846, number 78; Buschmann 1855, number 26; Gatshcet 1876, number 71 and 1879, number 73; Loew 1876, number 111.

14. Kroeber 1907, number 100; 1908, number 102; 1909, number 103.

15. Strong 1927, number 157 and 1929, number 158.

16. Harrington 1942, number 81, based on research from 1905 to 1935.

17. Merriam 1955, number 117, based on research in 1903 and 1905.

18. American Anthropologist, Newsletter 17(4):9-12, 1976.

1. Amsden, Charles
   1935 The Pre-Mission Indians of Los Angeles County. Trails Magazine 12(3):12-13.

   In an article designed primarily to attract the public to the Southwest Museum in Los Angeles, Amsden provides a general description of the material culture items used in the Gabrielino's daily activities--cooking implements, clothing, tools, etc. SWM.

2. Anonymous
   1857 The Indian Woman of San Nicholas. Hutchings Illustrated California Magazine 1(8):347-348. San Francisco: Hutchings and Rosenfield.

   This is an anonymous secondary source on Juana Maria, who was the last native inhabitant of San Nicolas Island. The discussion focuses on the manufacture and functions of the items in her possession when she was discovered on the island. [This item was reprinted by Heizer and Elsasser in 1976, pp. 40-41; see number 87.] UCLA.

3. Anonymous
   1957 Gabrielinos Indians of L.A. County. The Pony Express 24(4):2.

   The Gabrielino made use of the dried leaves and pulverized roots of datura (jimson weed) to produce an infusion which brought on hallucination lasting from one to six days. The infusion was prepared for use in the boys' initiation rites. UCLA.

Anza's 1774 Diaries

Juan Baptista de Anza served as the commander of the Spanish expedition which opened an overland route from Sonora to Monterey in 1774. During the expedition, Anza compiled three diaries. The first diary (number 4 below) covers the journey from Sonora to the San Gabriel Mission. On reaching San Gabriel Anza ended this diary and sent it by courier to the viceroy in Mexico. The second diary (number 5 below) covers the round trip from San Gabriel to Monterey and back and then the return from San Gabriel to Sonora. Anza delivered this second diary to the viceroy in person, along with a third version which combined the first and second diaries into one (i.e., number 6 below). Bolton's English translation of the three diaries constitutes the first publication of Anza's description of the 1774 expedition. Copies of all three diaries are located in the Archivo

General de Indias in Seville and the original manuscripts of numbers 4 and 6 are in the Archivo General y Publico in Mexico City (Bolton 1930:v, vii-viii). The annotations in numbers 4 through 6 below refer to Anza's descriptions of the Indians he observed in the Gabrielino region and at the San Gabriel Mission.

4. Anza, Juan Baptista de
   1930 Diary of the March and Operations Which I, the Undersigned Captain of Cavalry and of the Royal Presidio of Tubac...Undertake and Make for the Purpose of Opening a Road from that Province to Northern California by Way of the Gila and Colorado Rivers...[Tubac, January 8, 1774-San Gabriel, April 5, 1774]. Herbert Eugene Bolton, trans. and ed. In Anza's California Expeditions, Vol. 2. Herbert Eugene Bolton, ed. Pp. 133-211. Berkeley: University of California Press.

   On March 20, 1774 Anza's party is in the Riverside area traveling toward the San Gabriel Mission. In that day's entry he comments that the Indians there spoke the same language as those Indians at the missions (p. 204). On reaching the San Gabriel Mission Anza's March 23 entry mentions the mission's food shortage which has affected the friars "and their reduced Indians" (p. 206). [This item was reprinted in 1966, New York: Russell and Russell. Page references refer to the 1966 reprint.] CSULA.

5. Anza, Juan Baptista de
   1930 Continuation of the Diary of the Captain of the Presidio of Tubac, Don Juan Baptista de Anza, Commander of the Expedition Sent to Explore a Road by Land from Sonora to Monte Rey...[San Gabriel, April 6, 1774-Tubac, May 27, 1774]. Herbert Eugene Bolton, trans. and ed. In Anza's California Expeditions, Vol. 2. Herbert Eugene Bolton, ed. Pp. 215-243. Berkeley: University of California Press.

   Returning southward from Monterey, Anza reached the San Gabriel Mission on May 1, 1774. In the diary entry for that day Anza comments on the behavior and condition of the Indians in the Alta California missions. He mentions in particular the food shortage which caused the missionaries to allow neophytes to reside outside the missions (p. 224). He suggests that the San Gabriel Mission has fared better than the missions to the north because of better crop yields (p. 225). [This item was reprinted in 1966, New York: Russell and Russell. Page references are from the 1966 reprint.] CSULA.

6. Anza, Juan Baptista de
   1930 Diary of the March and Operations Which I, the Undersigned Captain of Cavalry of the Royal Presidio of Tubac...Am Undertaking for the Purpose of Opening Communication from that Province to Northern California by Way of the Gila and Colorado Rivers...[Tubac, January 8, 1774-Tubac, May 27, 1774]. Herbert Eugene Bolton, trans. and ed. In Anza's California Expeditions, Vol. 2. Herbert Eugene Bolton, ed. Pp. xv-130. Berkeley: University of California Press.

This publication combines Anza's two diaries mentioned above, numbers 4 and 5. The phraseology changes but the content remains the same. The March 20 entry appears on pages 94-95, the March 23 entry is on page 97, and the May 1 entry is on page 110. [Page references refer to the 1966 reprint, New York: Russell and Russell.] CSULA.

Antonio de la Ascensión's Account of the 1602-03 Vizcaino Expedition

Fray Antonio de la Ascensión was one of three friars who sailed on the Vizcaino expedition along the California coast in 1602-03. Ascensión kept a diary in which he recorded detailed descriptions of the California Indians, including the Gabrielino of Santa Catalina Island. The publications of Ascensión's diary are listed as numbers 7 to 9 below. (Because of time limitations, only number 9 has been examined; details on Ascensión's description of the Gabrielino will be found in the annotation.) In 1620 Ascensión wrote an abridged version of his diary, which is known as the Relación breve... (first published in 1870 and later in Bolton's Spanish Explorations). Since the second version eliminated all description of the Gabrielino, it has not been included in this bibliography.

7. Ascensión, Antonio de la
   1615 [Relación de la Jornada que hizo el General Sevastián Vizcayno al Descubrimiento de las Californias el año de 1602 por mandado del Señor Excelentísimo Conde de Monterey, Virrey que era dela Nueva España.] In Monarchía Indiana, Tomo 1. Juan de Torquemada, ed. Pp. 693-725. Madrid.

   According to Wagner (1929:378), redundant portions of the Ascensión diary have been edited out of the text but otherwise this is an accurate copy of the original manuscript. This item was reprinted in 1723 by González Barcía, Madrid.

8. Ascensión, Antonio de la
   1757 Same. In Noticia de la California, Tomo 3. P. Miguel de Venegas, ed. Pp. 22-139. Madrid.

   This is a reprint of number 7 above (1723 reprint). Wagner notes that this item has been translated into French, Dutch, German and English (A Natural and Civil History of California, London, 1759).

9. Ascensión, Antonio de la
   1929 Same. In Spanish Voyages to the Northwest Coast of America in the Sixteenth Century. Henry R. Wagner, ed. Pp. 180-272. San Francisco: California Historical Society (Special Publication, No. 4).

   The volume from which this English translation of Ascensión's diary was made is located in the Ayer Collection at the Newberry Library. Ascensión's diary states that Vizcaino's ship anchored in Avalon Bay on Santa Catalina Island from November 25 until December 1, 1602. His first-hand observations of the island's

inhabitants provides the earliest detailed account of Gabrielino ethnography (pp. 236-239). He describes their canoes, equipment and techniques for fishing and capturing seals, food and clothing (p.236). His description also covers the islanders' physical characteristics, houses, utensils, dogs, and items used for bodily decoration (p. 237). Ascensión comments on the islanders' participation in exchanges with the mainlanders (p. 237). He also notes that there were "many Indians and many settlements" on Santa Catalina and neighboring islands (p. 237). Ascensión's account includes a detailed description of a ceremonial structure on the island and frequent mention of the importance that the Indians placed on crows (p. 237). Wagner's notes to Ascensión's description of Santa Catalina appear on pp. 401-402 of this volume. They aid in determining the locations mentioned and by providing supplementary information from other accounts of the Vizcaino voyage. LACMNH, CSULA.

10. Bancroft, Hubert Howe
    1874 The Native Races of the Pacific States of North America. The Works of Hubert Howe Bancroft, Vols. 1 and 3. New York: Appleton and Co., San Francisco: The History Co.

    Bancroft describes the native societies of Southern California on pages 402-422 of Vol. 1. References to the Gabrielino appear throughout this section, with particular emphasis placed on terminology, clothing and ornamentation, food, war, marriage and burial ceremonies. Bancroft's data is derived directly from the major primary sources (Boscana, Reid, etc.) which he documents and discusses in the accompanying footnotes. Pages 674-676 in Vol. 3 focus on the terminology and principal linguistic features of Gabrielino language, which linguists at that time called "Kizh." Here again, Bancroft's footnotes provide excellent documentation on the topic. CSULA.

11. Bancroft, Hubert Howe
    1884 History of California, Vol. 1, 1542-1890. The Works of Hubert Howe Bancroft, Vol. 18. San Francisco: A.L. Bancroft and Co.

    In the first volume of his seven-volume History of California, Bancroft summarizes the events which occurred when Cabrillo and Vizcaino sailed along the Gabrielino coast (pp. 41, 99-100), when the Portolá expedition crossed through the heart of the Gabrielino region (pp. 142-143, 145-147), when the San Gabriel and San Fernando missions were founded (pp. 179-182, 561-562), and when a group of Gabrielino staged a revolt against the San Gabriel mission in 1785 (p. 460). In each case, Bancroft bases his summary directly on the primary source(s). His footnotes are perhaps of greater value than his summaries for there he provides identification for the place names referred to in the original documents. There also he offers his interpretations of the events related in these accounts. UCLA.

12. Bancroft, Hubert Howe
1888 California Pastoral, 1769-1848. The Works of Hubert Howe Bancroft, Vol. 34. San Francisco: The History Co.

Pages 220-246 of this volume contain a discussion of the neophytes in the Alta California missions from 1769 to the 1834 secularization. Bancroft examines the mission environment and the lifeways of the neophytes, focusing on their daily activities, education, baptisms, occupations and the food/clothing rations that they received. Specific examples from the missions, including San Gabriel and San Fernando, are used throughout the discussion. UCLA.

13. Bean, Lowell John, and Charles R. Smith
1978 Gabrielino. In Handbook of North American Indians, Vol. 8, California. William C. Sturtevant, gen. ed. Robert F. Heizer, vol. ed. Pp. 538-549. Washington, D.C.: Smithsonian Institution.

Bean and Smith's article is the most recent survey of Gabrielino material culture, organizational structure and beliefs. The major topics examined are dress, technology, social and political organization, subsistence activities, warfare and feuding, trade, religion and shamanism, and the Gabrielino life cycle. This article provides a concise and up-to-date overview on Gabrielino culture and thus is recommended as a starting point for Gabrielino research. LACMNH.

14. Blackburn, Thomas
1963 Ethnohistoric Descriptions of Gabrielino Material Culture. Los Angeles: University of California, Los Angeles, Archaeological Survey, Annual Report 1962/1963:1-42.

This item is a catalog of ethnohistoric descriptions regarding the Gabrielino's material culture. The descriptions refer to tools and utensils used in subsistence activities, objects used for entertainment, ritual items, houses and dress. The table of contents serves as an index to the particular objects described. Blackburn's introduction to the catalog provides a discussion of some of the principle ethnohistorical sources. This compilation is an important aid for ethnohistorical research on the Gabrielino. UCLA.

Bolton, Herbert Eugene (trans. and ed.)
1908 Diary of Sebastina Vizcaino, 1602-1603. See Vizcaino, number 168.

Bolton, Herbert Eugene (trans. and ed.)
1926 Historical Memoirs of New California. See Palóu, number 127.

Bolton, Herbert Eugene (trans. and ed.)
1926 [Viage de la Espedition de Tierra de San Diego a Monterey.] See Crespi, number 50.

Bolton, Herbert Eugene (trans. and ed.)
1927 Fray Juan Crespi....See Crespi, number 51.

Bolton, Herbert Eugene (trans. and ed.)
1930 Continuation of the Diary of the Captain...Don Juan Bautista de Anza...See Anza, number 5.

Bolton, Herbert Eugene (trans. and ed.)
1930 Diary Kept by Father Fray Juan Díaz...See Díaz, number 56.

Bolton, Herbert Eugene (trans. and ed.)
1930 Diary Kept by the Father Preacher Fray Pedro Font...See Font, number 67.

Bolton, Herbert Eugene (trans. and ed.)
1930 Diary of the Expedition Which is Being Made by Order of His Excellency the Viceroy...See Garcés, number 70.

Bolton, Herbert Eugene (trans. and ed.)
1930 Diary of the March and Operations...for the Purpose of Opening a Road....See Anza, number 4.

Bolton, Herbert Eugene (trans. and ed.)
1930 Diary of the March and Operations...for the Purpose of Opening Communication....See Anza, number 6.

Boscana's Account of the Chinigchinich Religion

Fray Gerónimo Boscana was stationed at the San Juan Capistrano Mission from 1812 to 1826 and then went to the San Gabriel Mission where he died in 1831. While at San Juan Capistrano he wrote an ethnographic account of the religion, mythology, ceremonies and daily lives of the Indians at that mission. Alfred Kroeber's research on the Boscana account caused him to state:

> It has been generally assumed that this work referred to the Juaneño; but analysis of its native terms and designations of place leave a doubtful impression. A large part, possibly the bulk, of the information conveyed by the assiduous and sympathetic priest is certainly of Gabrielino origin (1925:636).

Because of the strong Gabrielino connection, Boscana's account has been included in this bibliography. The content of the account is best described by the chapter titles which read as follows: No. 1, Of What Race of People are These Indians?; No. 2, On the Creation of the Universe; No. 3, Of the Creation of the World According to Those Residing on the Sea-Coast; No. 4, Description of the Vaquech

or Temple; No. 5, Obedience and Subjection to Their Captain; No. 6, The Instructions Given to Their Children; No. 7, On Matrimony; No. 8, On Their Mode of Life and Occupation; No. 9, On Their Principle Feasts and Dances; No. 10, Of Many of Their Extravagances; No. 11, Their Calendar; No. 12, The Indian Wars; No. 13, Their Funeral Ceremonies; No. 14, The Immortality of the Soul; No. 15, Origin of the Population of the Mission of St. Juan Capistrano; No. 16, The Character of the Indian. (The many publications of Boscana's ethnographic account are listed below as items 15 through 22.)

15. Boscana, Gerónimo
    1846 Chinigchinich; A Historical Account of the Origin, Customs, and Traditions of the Indians at the Missionary Establishment of St. Juan Capistrano, Alta California; Called the Acagchemem Nation; Collected with the Greatest Care, from the Most Intelligent and Best Instructed in the Matter. Alfred Robinson, trans. In Life in California. Alfred Robinson. Pp. 227-341. New York: Wiley and Putnam.

Robinson states that after Boscana's death in 1831, this manuscript came into the possession of the Syndic of the Franciscan Missions. The Syndic, who was Robinson's father-in-law according to Harrington (1933:240), presented the manuscript to Robinson. Robinson translated the Boscana manuscript and added it as an appendix to his own book Life in California. Although Boscana's original title was retained, Robinson placed "Chinigchinich" at the head of the title since this is the name of the deity on which the account focuses. Because of the text's abrupt ending, Robinson is uncertain as to whether Boscana had intended to have it published. LACMNH.

16. Boscana, Gerónimo
    1861 Chinigchinich. In The Indianology of California, Third Series. Alexander S. Taylor, ed. California Farmer and Journal of Useful Sciences (San Francisco), Vol. 15(18)-Vol. 16(5), 28 June-11 October.

This is the second publication of Robinson's translation of Boscana's ethnography. In order to gain direct access to the item, the chapter locations are provided: Chap. 1 appears in Vol. 15(18):138; Chap. 2 appears in Vol. 15(19):148; Chap. 3 is in Vol. 15(20):154; Chap. 4 is in Vol. 15(21):162; Chap. 5 is in Vol. 15(22):170; Chaps. 6 and 7 are in Vol. 15(24):186; Chaps. 8 and 9 are in Vol. 16(1):2; Chaps. 10 and 11 are in Vol. 16(2):10; Chaps. 12 and 13 are in Vol. 16(3):19; Chap. 13 [sic., i.e., 14] is in Vol. 16(4):26; and Chaps. 15 and 16 are in Vol. 16(5):35. Regarding this publication, Kroeber comments that "...the typographical correctness is that of a frontier newspaper" (1959:283, see number 110). LACMNH.

17. Boscana, Gerónimo
    1933 Chinigchinich (Chi-ñi'ch-ñich): A Revised and Annotated Version of Alfred Robinson's Translation of Father Geronimo Boscana's Historical Account of the Belief, Usages, Customs and Extravagencies [!] of the Indians of this Mission of San Juan Capistrano, Called the Acagchemem Tribe. Phil Townsend Hanna, ed. Annotations and Bibliog. by John Peabody Harrington. Foreward by Frederick Webb Hodge. Santa Ana: Fine Arts Press.

The third publication of the Robinson translation was issued as a finely printed deluxe volume. The foreward provides historical background on the Boscana manuscript (pp. 11-14). The text appears on pages 17-90 and is followed by an extensive annotation section prepared by Harrington (pp. 91-228; see number 80). Regarding the revisions, Harrington states that Hanna "...has revised the Robinson text, improving the English and modernizing the punctuation, capitalization, italicization, etc." (p. 98). [Reprinted 1978, Banning, California: Malki Museum Press.] LACMNH.

18. Boscana, Gerónimo
    1934 A New Original Version of Boscana's Historical Account of the San Juan Capistrano Indians of Southern California. John Peabody Harrington, trans. Smithsonian Miscellaneous Collections 92(4): 1-62. Publication 3255.

Harrington acquired access to a second, variant version of Boscana's ethnography. He translated and published this version in 1934. Harrington does not state where he "discovered" the second manuscript. Investigations of the Harrington translation have been conducted by Robert Heizer (in Kroeber 1959:283, see number 110) and by Henry and Paule Reichlen (see number 131). These investigations suggest that the Harrington translation was made from a Boscana manuscript located in the Bibliothèque Nationale in Paris. According to Kroeber's analysis of the Robinson and Harrington translations (1959:283, see number 110), the manuscript translated by Harrington was apparently written in 1822 and was an earlier version of the manuscript acquired by Robinson. [In 1966, a reproduction of this item was made available through University Microfilms, Ann Arbor, Michigan.] LACMNH.

19. Boscana, Gerónimo
    1947 Chinigchinich; A Historical Account of the Origin, Customs, and Traditions of the Indians at the Missionary Establishment of St. Juan Capistrano, Alta-California. Alfred Robinson, trans. In Life in California. Alfred Robinson. Part II, [pp. 149-228]. Oakland, California: Biobooks (California Centennial Edition, No. 9).

This is the fourth publication of Robinson's translation of the Boscana ethnography. It is a facsimile reprint of the first edition issued in 1846. CSULA, LACMNH.

20. Boscana, Gerónimo
1970 Chinigchinich; An Historical Account of the Origin, Customs, and Traditions of the Indians of Alta-California. Alfred Robinson, trans. In Life in California. Alfred Robinson. [Pp. 185-265.] Santa Barbara: Peregrine Publishers, Inc.

A facsimile reprint of Robinson's translation of the Boscana account. CSULA.

21. Boscana, Gerónimo
Le Manuscrit Boscana de la Bibliothèque Nationale de Paris; Relation sur les Indiens Acâgchemem de la Mission de San Juan Capistrano, Cal. Henry Reichlen and Paule Reichlen, ed. and trans. Paris: Musée de L'Homme. Journal de la Société des Américanistes 60:233-273.

This article presents a French translation of the Boscana manuscript which is now located in the Bibliothèque Nationale in Paris. The Reichlens' analysis suggests that Harrington's 1934 translation of the Boscana account was based on this manuscript. The Boscana text is preceeded by a detailed examination of the mystery surrounding the various translations and manuscripts of the Boscana ethnography (pp. 233-241; see number 131). The French text of the Bibliothèque Nationale manuscript begins on page 242 and is followed with analytic notes and an appendix. UCLA.

22. Boscana, Gerónimo
1973 Los Indígenas de California. Introducción y transcripción por Bartolomé Font Obrador. Lluchmayor, Mallorca: Imprenta Moderna.

The version of Boscana's ethnography which was first published by Harrington in 1934 (see number 18), is printed here in its original language, Spanish. Although I was not able to examine the item, it is available for examination in the Bancroft Library.

23. Bowman, J.N.
1958 The Resident Neophytes (Existentes) of the California Missions. Historical Society of Southern California, Quarterly 40(2):138-148.

Bowman presents a detailed discussion of the various attempts to tabulate neophyte population statistics for the missions of Alta California. In the discussion, he notes where the extant mission records are now located. Bowman's own investigation resulted in the compilation of a table which provides annual population figures for all of the missions from their founding to the 1834 secularization (pp. 145-148). The neophyte statistics begin in 1771 for Mission San Gabriel and in 1797 for Mission San Fernando. UCLA.

24. Bowman, J.N.
1960 The Number of California Indians Baptised During the Mission Period, 1770-1834. Historical Society of Southern California, Quarterly 42(3):273-277.

Bowman's article provides baptismal statistics for Mission San Gabriel from 1771 to 1834, Mission San Fernando from 1797 to 1834 (p. 275), and for the Los Angeles Plaza Church from 1826 to 1834 (p. 276). LACMNH.

25. Brandes, Ray (trans. and ed.)
1970 The Costansó Narrative of the Portolá Expedition; First Chronicle of the Spanish Conquest of Alta California. Miguel Costansó. Newhall, California: Hogarth Press (Hogarth Series of Early California, Book 1).

Brandes' introduction presents a biography of Miguel Costansó and the publication history of Costansó's Diario and Diario Histórico. Following the Spanish and English tests of Costansó's Diario Histórico, Brandes provides a selected bibliography on the founding of Alta California. (See Costansó, number 48.) SWM.

26. Buschmann, Johann Karl Eduard
1855 Die Sprachen Kizh und Netela von Neu-Californien. Berlin: Konigliche Akademie der Wissenschaften, Abhandlungen: 501-531.

Buschmann presents a vocabulary and linguistic analysis of the native language of the inhabitants of the San Gabriel Mission area. He calls this language Kihz. The same is done for the language called Netela from the area around San Juan Capistrano. Gatshet referred to this item as a "very erudite paper" and was impressed with Buschmann's comparison of Kizh and Netela to Aztec and four other languages from northern Mexico (1876:337, see number 71). UCLA.

An Original Account of Cabrillo's Voyage, 1542-43

An account of Juan Rodriguez Cabrillo's voyage along the California coast in 1542-43 provides the first mention of the native inhabitants on the islands and coast of the Gabrielino region. Unfortunately, we do not know who wrote the manuscript. In one publication (number 30 below) the authorship was attributed to Bartolomé Ferrel, the fleet's chief pilot; however, later scholars (Wagner 1929; Bolton 1908) still feel that we lack the proof to identify the authorship of the Cabrillo account. Therefore, all versions of this account are listed below under "Cabrillo, Juan Rodriguez (?)." (Because of time limitations, only numbers 30, 32 and 33 have been examined; details on the account's description of the Gabrielino will be found in the annotation for number 33.) Herbert Bolton

and Henry Wagner are recognized as the two leading historians on the Cabrillo account. As editors of the account (numbers 32 and 33 below), both have written extensive notes which identify locations noted in the diary and the dates of passage along the Gabrielino coast. Bolton's work corrected identification errors in number 30, and Wagner's research supported Bolton's locations and dates. The reader is therefore advised to consult the identifications presented in numbers 32 and 33 below.

27. Cabrillo, Juan Rodriguez (?)
1853 Discovery of California and Northwest America; The First Voyage to the Coasts of California; Made in the Years 1542 and 1543 by Juan Rodriguez Cabrillo and his Pilot Bartolomé Ferrelo. Alexander S. Taylor, trans. San Francisco.

Wagner states that Taylor based his English translation on a Spanish version published by Navarrete in 1802 (1929:320; see number 169).

28. Cabrillo, Juan Rodriguez (?)
1857 [Original Account of Cabrillo's Voyage.] In Colección de Varios Documentos para la Historia de la Florida y Tierras Adyacentes, Tomo I. Buckingham Smith, ed. Pp. 173-189. London: Trübner y Compañía.

This is a Spanish version of the account which Bolton (1908:11) states came "...from an unsigned contemporary manuscript in the Archivo General de Indias at Seville, among the papers transferred from Simancas, legajo 9 of Descripciones y Poblaciones."

29. Cabrillo, Juan Rodriguez (?)
1870 Same. In Colección de Documentos Inéditos Relativos al Descubrimiento Conquista y Colonización de las Antiguas Posesiones Españolas en América y Oceánia, Tomo 14. Pacheco-Cárdenas Collection. Pp. 165-191. Madrid.

This is a Spanish version which Bolton (1908:11) suggests is from the same source as number 28 above.

30. Cabrillo, Juan Rodriguez (?)
1879 Translation from the Spanish of the Account by the Pilot Ferrel of the Voyage of Cabrillo along the West Coast of North America in 1542. Richard Stuart Evans, trans. Introductory notes by H.W. Henshaw. United States Geographical Surveys West of the One Hundredth Meridian. Report, Vol. 7, Part 1. Pp. 293-314. Washington, D.C.

Evan's English translation is based on Smith's 1857 publication of the Cabrillo account (see number 28 above). In the introduction to this item, Henshaw suggests that Bartolomé Ferrel was the author of the account but provides no proof

of this. Henshaw, H.C. Yarrow and Lieut. Commander H.C. Taylor attempted to identify the locations named in the account. They place the Cabrillo fleet on the Gabrielino coast from September 27 to October 3. Both Bolton (1908) and Wagner (1929) agree that this identification is too early and that the Cabrillo fleet actually passed the Gabrielino coast on October 7 and 8, 1542. The reader is therefore advised to use Evans' translation without the identification notes. LACMNH.

31. Cabrillo, Juan Rodriguez (?)
1887 [Original Account of Cabrillo's Voyage.] In An Examination of Some of the Early Voyages of Discovery and Exploration on the Northwest Coast of America, from 1539 to 1603. George Davidson, ed. United States Coast and Geodetic Survey for 1886, Appendix No. 7. Pp. 160-241.

Bolton states that this publication is based on Evans' 1879 English translation, number 30 above.

32. Cabrillo, Juan Rodriguez (?)
1908 Relation of the Voyage of Juan Rodriguez Cabrillo, 1542-1543. Herbert Eugene Bolton, trans. and ed. In Spanish Explorations in the Southwest. Pp. 13-39. New York: Scribner's Sons.

Bolton's English translation of the Cabrillo account is based on Buckingham Smith's text (1857; see number 28 above). Pages 24-25 cover the fleet's voyage along the Gabrielino coast on October 7 and 8, 1542. Bolton identifies the places that Cabrillo named San Salvador, La Vitoria and the Bahia de los Fumos as today's Santa Catalina Island, San Clemente Island and Santa Monica Bay. (Details on the inhabitants of these locations are provided in the annotation for number 33 below.) CSULA.

33. Cabrillo, Juan Rodriguez (?)
1929 [Original Account of Cabrillo's Voyage.] Henry R. Wagner, trans. and ed. In Spanish Voyages to the Northwest Coast of America in the Sixteenth Century. Henry R. Wagner, ed. Pp. 79-93. San Francisco: California Historical Society (Special Publication No. 4.)

Wagner's English translation of the Cabrillo account was made from the manuscript copy in the Archivo de Indias at Seville. The Cabrillo fleet anchored at Santa Catalina Island on Saturday, October 7, 1542 and spent a half day with the island's inhabitants (p. 85). On Sunday, October 8, Cabrillo sailed into San Pedro Bay (which he named the Bay of Smokes) where he "captured" some Gabrielinos (p. 86). Cabrillo anchored in Santa Monica Bay on Monday, October 9, but the account makes no mention of Indians (p. 86). This is the first known account relating to the coastal Gabrielino. Although there is little ethnographic description, the account is valuable for indicating the nature of the first contacts between the Spanish and the coastal Indians. Wagner's notes

concerning locations along the Gabrielino coast referred to in the account are available on pages 333-334 of the same volume. LACMNH, CSULA.

Cambon, Pedro Benito
1772 See Temple, number 165.

34. Cameron, Una Beatrice
1938 The History of San Gabriel Valley. M.A. thesis, History Department, University of Southern California.

Cameron discusses the settlement pattern, subsistence strategies, laws, religion, houses and foods of the native inhabitants of the San Gabriel Valley (pp. 3-6). There is a discussion of the first entry of the Spanish into the valley in 1769 (the Portolá expedition) and the subsequent founding of Mission San Gabriel in 1771. Cameron cites Palóu's accounts (see number 127) of Indian reactions to the founding of the mission and ensuing conflicts between soldiers and Indians (pp. 8-13). The way of life of the neophytes and their relationships with the missionaries are examined. Mention is made of the 1785 revolt against the mission and a minor conflict in 1786 (pp. 44-45). Cameron's treatment of the Indians concludes with a comment on the population dispersal and changes in lifestyles which followed the secularization of the mission in 1834 (pp. 50-51). USC.

Carrasco y Guisasola (ed.)
1882 Reynando El Rrey Don Phelipe Nuestro Señor....See Vizcaino, number 167.

35. Caughey, John and Laree Caughey
1976 Los Angeles; Biography of a City. Berkeley and Los Angeles: University of California Press.

The Caugheys open their history of Los Angeles with a chapter on the Gabrielino. The chapter consists of reprinted excerpts from Kroeber (1925), Johnston (1962), Reid (1926), Boscana (1846), Nidever (1937) and Arthur Woodward on Channel Island archaeology. Some of the reprinted excerpts from their second chapter also contain references to the Gabrielino: Ascension (1929), Crespi (1927), Palou (1913) and Font (1930). SWM.

36. Cleland, Robert Glass
1929 Pathfinders. Los Angeles: Powell Publishing Co.

In his biographical history of California exploration, Cleland mentions the explorers and expeditions that wrote about their contacts with the Gabrielino. He mentions the descriptions made by the Cabrillo and Vizcaino expeditions which sailed along the coast (pp. 6-7, 57-58), by the Portolá expedition which passed through the heart of the Gabrielino region in 1769 (pp. 127-131), and by Harrison Rogers who stopped at the San Gabriel Mission in 1826 (pp. 245-250). CSULA.

37. Cleland, Robert Glass
1950 El Molino Viejo. Los Angeles: Ward Ritchie Press.

The San Gabriel Mission established a grist mill in 1816. In his history of this mill, Cleland briefly mentions the activities and treatment of the Indian neophytes who worked there (pp. 1-20). UCLA.

Clemence, Stella R.
1968 Village Names in Twelve California Mission Records. See Merriam, number 119.

38. Cook, Sherburne F.
1940 Population Trends Among the California Mission Indians. Ibero-Americana 17:1-48. Berkeley: University of California Press.

This article presents demographic data on the Indians in the Alta California missions during the period 1769 to 1834. The charts on pages 31 and 44 supply statistics on the birth and death rates and the sex ratio of the neophytes at the San Gabriel and San Fernando missions. LACMNH.

39. Cook, Sherburne F.
1943 The Conflict Between the California Indian and White Civilization: Part I, The Indian Versus the Spanish Mission. Ibero-Americana 21:1-194. Berkeley: University of California Press.

Cook examines the effects of the Spanish mission system on the native population of California. Data on the San Gabriel and San Fernando missions' neophytes will be found scattered throughout the text (pp. 21-24, 34, 37, 60-61, 66, 91, 102, 105, 116, 119, 120, 143, 194). This item is important primarily because it supplies statistical information regarding diseases and deaths, food supply and caloric intake, and incidents of abuse, punishment and escape. LACMNH.

40. Cook, Sherburne F.
1976 The Conflict Between the California Indian and White Civilization. Berkeley and Los Angeles: University of California Press.

Fascimile reprints of Cook's major articles on Califoria Indians have been brought together in one volume. The two articles cited above, numbers 38 and 39, are included in the volume and have retained their original pagination. LACMNH.

Costansó's Accounts of the 1769 Portolá Expedition

Miguel Costansó, the engineer/cosmographer for the 1769 Portolá expedition, kept a diary of the entire journey covering the period July 14, 1769 to January 24, 1770. Costansó's original diary was signed at San Diego on February 7,

1770. Number 45 below is a translation of the original "diario." Costansó later combined a condensed rendition of this diary with his notes from an earlier sea voyage (La Paz to San Diego in 1769) and his letters written to the Visitador-General to New Spain, Jose de Gálvez (Brandes 1970:15; see number 25). This second version, which is generally referred to as the Diario Histórico or the Narrative, was signed in Mexico City on October 24, 1770. Items 41-44 and 46-48 below are publications of the second version. The original Diario contains a daily description of the expedition's passage through the Gabrielino region, the details of which are given in number 45. The Diario Histórico has cut out the description of the expedition's travels from San Diego to Santa Barbara. Nevertheless, I have included it in the bibliography because Costansó provides a detailed description of the exploring party as it set off from San Diego traveling northward. His description of the soldiers and pack animals suggests what the native peoples would have seen traveling through their territories. Costansó also mentions the problems that the expedition had with terrain, pack animals, disease and food shortages which perhaps influenced their encounters with the Indians. The two Costansó accounts are listed as numbers 41 through 48 below.

41. Costansó, Miguel
1770 Diario Histórico de los Viages de Mar, y Tierra Hechos al Norte de la California de Orden del...Marques de Croix...México: Imprenta del Superior Gobierno.

This is the first publication of the Diario Histórico. Although I have not examined this item, a copy is located at LAPL.

42. Costansó, Miguel
1790 An Historical Journal of the Expeditions, by Sea and by Land, to the North of California; in 1768, 1769 and 1770: When Spanish Establishments were First Made at San-Diego and Monte-Rey. William Reveley, trans. London: Alexander Dalrymple.

The first English translation of the Diario Histórico was made from a manuscript in the possession of William Robertson. Van Hemert-Engert and Teggart (1910:94; see number 44 below) note that there are textual differences between the 1770 volume and the translations from this manuscript. This item was not available for examination.

43. Costansó, Miguel
1901 Early California History; The Expeditions of 1769. Charles Fletcher Lummis, ed. and trans. In Land of Sunshine 14:485-596 and 15:38-47.

Brandes states that Lummis prepared this English translation of Costansó's Diario Histórico (1970; see number 48 below). Although I have not examined this item, it is available at UCLA.

44. Costansó, Miguel
1910 The Narrative of the Portolá Expedition of 1769-1770 by Miguel Costansó. Adolph van Hemert-Engert and Frederick J. Teggart, eds. Academy of Pacific Coast History, Publications 1(4):91-159. Berkeley: University of California Press.

Costansó's Diario Histórico is reprinted in Spanish from the 1770 volume. The editors state that the English text which they provide was taken from a manuscript translation made by Rufus C. Hopkins which is located in the Sutro Library, San Francisco (p. 95). For comparative purposes, the Spanish text is located on the even-numbered pages with the English text facing it on the odd-numbered pages. The editors provide footnotes indicating textual variations between the 1770 volume and a manuscript copy of the Diario Histórico located in the Sutro Library. Costansó's discussion of the exploratory party and their hardships in on pages 128-133. CSULA, LACMNH.

45. Costansó, Miguel
1911 The Portolá Expedition of 1769-1770; Diary of Miguel Costansó. Frederick J. Teggart, ed. Academy of Pacific Coast History 2(4):161-327. Berkeley: University of California Press.

This item includes the Spanish text and an English translation of Costansó's original Diario. The English translation was prepared by Frederick J. Teggart and Manual Carpio from a copy of the diary in the Sutro Library, San Francisco. To facilitate comparison, the Spanish text appears on the even-numbered pages with the English text facing it on the odd-numbered pages. Costanso's description of the Gabrielino region falls on pages 174-187. His discussion covers the geography, flora and fauna, the Indian villages and the party's interactions with the Gabrielino. The Indians traded foods for glass beads and ribbons (pp. 183, 185) and guided the expedition through their region (p. 187). While they were traveling through the Gabrielino region there were a series of earthquakes and Costansó notes the manner in which a "priest" reacted when a tremor occurred (p. 177). CSULA, LACMNH.

46. Costansó, Miguel
1934 Diario of Miguel Costansó. Frederick J. Teggart, trans. In The Spanish Occupation of California. Douglas S. Watson, ed. Pp. 24-63. San Francisco: Grabhorn Press.

A deluxe reprint of Costansó's Diario Histórico was published along with two other documents which reflect the major events responsible for the Spanish occupation of Alta California, the Plan for the Establishment of a Government and the Junta or Council Held at San Blas, May 16, 1768. Pages 44-47 of the Diario Histórico contain Costansó's comments on Portolá's group as it left San Diego and the problems they encountered as they traveled northward. CSULA, LACMNH.

47. Costansó, Miguel
1959 Diario Histórico de los Viages de Mar, y Tierra Hechos al Norte de la California. In Colección Chimalistic, Vol. 5. W. Michael Mathes, ed. Pp. 77-123. Madrid: Ediciones José Porrúa Turanzas.

Costansó's Diario Histórico is printed here in Spanish. Although I did not examine this item, it is availalbe at LACMNH.

48. Costansó, Miguel
1970 The Costansó Narrative of the Portolá Expedition; First Chronicle of the Spanish Conquest of Alta California. Trans., introd. and bibliog. by Ray Brandes. Newhall, California: Hogarth Press (Hogarth Series of Early California, Book 1).

The latest issue of Costansó's Diario Histórico is a deluxe publication. Pages 20-76 contain a facsimile reproduction of a 1770 first edition located at LAPL. Following the Spanish text is the text of the English translation prepared by Brandes (pp. 77-100). Pages 89-91 in the English text contain Costansó's references to the expedition and its hardships. (See also Brandes, number 25.)

Coues, Elliott (trans. and ed.)
1900 Diary of Garcés; 1775-76. See Garcés, number 69.

49. Coulter, Thomas
1835 Notes on Upper California, a Journey from Monterey to the Colorado River in 1832. Journal of the Royal Geographical Society 5:59-70.

Coulter traveled through Southern California in 1832. In this article, he describes the cultural geography of the region at that time. He comments that the San Gabriel valley was the only location south of San Francisco which he felt was capable of sustaining a large population. At that time, just prior to the mission secularization, Coulter states that he believed that "force and fraud" had been used in congregating the Indians in the missions and that when that force was withdrawn he felt that the Indians would disperse toward the region's interior (p. 67). He also comments on the smaller number of Indian women in relation to the number of men. He claims that infanticide was not common but that abortion was a frequent practice (p. 67). [This article was reprinted in 1951, Los Angeles: Glen Dawson.] LACMNH.

50. Crespi, Juan
1926 [Viage de la Espedition de Tierra de San Diego á Monterey.] Herbert Eugene Bolton, trans. In Historical Memoirs of New California, Vol. 2. Herbert Eugene Bolton, trans. and ed. Pp. 42-260. Berkeley: University of California Press.

Fray Juan Crespi traveled from San Diego to Monterey and back with the Portolá expedition in 1769. Three diaries were written by members of the expedition and of the three, Crespi's account provides the most ethnographic

detail. This item is Bolton's English translation of the Crespi diary. The Portolá expedition traveled northward through the Gabrielino region during the end of July-beginning of August, 1769. Crespi provides a detailed description of the terrain and natural resources of the Gabrielino region (pp. 124-240). This diary mentions the Indian villages which were encountered and discusses the party's interactions with the Gabrielino. Crespi notes the Indians' initial behavior when contacts were made (pp. 134, 135) and the goods that they presented to the Spanish (pp. 136, 137, 139-140). He also comments on the many earthquakes which occurred as the expedition passed through the region and describes the reaction of a Gabrielino "priest" to a violent tremor (p. 129). [Crespi's diary also appeared in the earlier publications of Palóu's Noticias..., see numbers 124, 125 and 126.] UCLA.

51. Crespi, Juan
1927 Fray Juan Crespi, Missionary Explorer on the Pacific Coast, 1769-1774. Herbert Eugene Bolton, trans. and ed. Berkeley: University of California Press.

Bolton extracted Crespi's 1769 diary from Palóu's Noticias... and published it in this volume along with some of Crespi's other wiritings. The portion of the diary which refers to the Portolá expedition's encounters with the Gabrielino is located on pages 140-153. See number 50 above for details on Crespi's description of the Gabrielino. CSULA.

52. Crespi, Juan
1946 An Unpublished Diary of Fray Juan Crespi, O.F.M. [Part 1]. Maximin Piette, ed. The Americas 3(1):102-114.

Crespi's diary of the 1770 Portolá expedition is published here for the first time. The text is in Spanish. The second Portolá expedition passed through the Gabrielino region on April 22-April 28 on its way northward to Monterey. Crespi's diary describes the Gabrielino villages that were encountered and their interactions with the Indians (pp. 109-111). UCLA.

53. Dakin, Susanna Bryant
1939 A Scotch Paisano; Hugo Reid's Life in California, 1832-1852 Derived from His Correspondence. Berkeley: University of California Press.

Dakin's book contains information about Hugo Reid's Indian wife, Victoria, who came from the Comicrabit rancheria. Hugo Reid's 1852 letters on the Gabrielino Indians have been included as Appendix B (see Reid, Hugo, number 138). LACMNH, CSULA.

54. Dakin, Susanna Bryant
1956 Rancho Santa Anita, Place of Many Waters. Lasca Leaves 6(3): 50-72. Arcadia, California: California Arboretum Foundation, Inc.

Dakin provides a historical sketch of the various occupants of Rancho Santa Anita's lands. Pages 50-53 focus on the Gabrielino village of Aleup-kig-na ("Place of Many Waters") which was located there. Dakin describes the Gabrielino houses, tools and utensils, and the abundant supply of animals and plants used as food and medicines. Pages 54-64 give biographical information on Hugo Reid and his wife Victoria, who was a Comicrabit Gabrielino. LACMNH.

55. Dakin, Susanna Bryant
1961 The Restorations at Rancho Santa Anita. Lasca Leaves 11(1): 15-21. Arcadia, California: California Arobretum Foundation, Inc.

This item is a condensed version of Dakin's 1956 article. LACMNH.

Dale, Harrison Clifford (ed.)
1918 Journal of Harrison G. Rogers....See Rogers, number 153.

Davidson, George (ed.)
1887 [Original Account of the Cabrillo Voyage.] See Cabrillo, number 31.

56. Díaz, Juan
1930 Diary Kept by Father Fray Juan Díaz...During the Journey Which He is Making in Company with the Reverend Father Fray Francisco Garcés, To Open a Road from the Province of Sonora to Northern California and the Port of Monterrey by Way of the Gila and Colorado Rivers...[Tubac, January 8, 1774-San Gabriel, April 8, 1774]. Herbert Eugene Bolton, trans. and ed. In Anza's California Expeditions, Vol. 2. Herbert Eugene Bolton, ed. Pp. 247-290. Berkeley: University of California Press.

Fray Juan Díaz accompanied the 1774 Anza expedition from Sonora to the San Gabriel Misson. The original manuscript diary of his observations is located in the Archivo General y Público in Mexico City and a copy is in the Archivo General de Indias in Seville. Bolton's English translation is the first publication of the Díaz diary. The diary contains only one reference to Indians in the Gabrielino region. The March 20 entry contains a brief comment about meeting Indians who appeared to have "confidence" in the Spanish party (p. 287). Anza's diary entry for March 20 indicates that these Indians spoke the language of the Mission San Gabriel. (See number 4.) [This item was reprinted in 1966, New York: Russell and Russell. Page references refer to the 1966 reprint.] CSULA.

57. Dixon, Keith A.
1972 Reviving Puvunga: An Archaeological Project at Rancho Los Alamitos. The Masterkey 46(3):84-92.

In addition to the archaeological materials discussed in this article, Dixon looks at Puvunga's historic record (pp. 86-89). Boscana, Reid, and the baptismal records from Missions San Juan Capistrano and San Gabriel provide the documentation on the Gabrielino village of Puvunga. According to Chinigchinix legends recorded by Boscana, the village was the site of large ceremonial gatherings. Dixon notes that the village was strategically situated on elevated ground near an important fresh-water spring. His research suggests that the village shifted its location over time so that the name "Puvunga" is best applied to a hillside area rather than a specific village site (p. 88). The baptismal records indicate that the Gabrielino lived at Puvunga until around 1805. LACMNH, CSULA.

58. Duflot de Mofras, Eugène
1844 Exploration de Territoire de l'Oregon, des Californies et de la Mer Vermeille, Exécutée Pendant les Années 1840, 1841 et 1842. 2 vols. Paris: Arthus-Bertrand.

In this item, Duflot de Mofras combines his own observations of California in the early 1840s with descriptions derived from historical research on California Indians. (See number 59 below for details on the content of this item.)

59. Duflot de Mofras, Eugène
1937 Duflot de Mofras' Travels on the Pacific Coast. 2 vols. Marguerite Knowlton Wilbur, trans. and ed. Santa Ana: Fine Arts Press.

Wilbur prepared an English translation of Duflot de Mofras' 1844 publication. In Vol. 1, page 181, Duflot de Mofras comments that there had been 3000 neophytes at San Gabriel Mission in 1834, but that when he had been there in the early 1840s only 500 Indians remained. In Vol. 2, there is a discussion of Gabrielino and Juaneño mythology (pp. 188-190), child training and puberty rituals (pp. 190-192), shamanism (pp. 192, 196), marriage (p. 192), leadership (pp. 193, 194), dances (p. 194), weapons (p. 195), sweat houses (pp. 195-196), and the Chinigchinix religion (pp. 193-194). Duflot de Mofras acquired Boscana's manuscript on the ethnography of the Indians at San Juan Capistrano and based much of his discussion on Boscana's account. LACMNH.

Ellis, Arthur M.
1926 The Indians of Los Angeles County. See Reid, Hugo, number 137.

Ellison, W. H. (ed.)
1937 Life and Adventures of a Pioneer of California Since 1834. See Nidever, number 122.

Elsasser, Albert B. (ed.)
1961 Original Accounts of the Lone Woman of San Nicolas Island. See Heizer, Robert F., and Albert B. Elsasser (eds.), number 87.

60. Engelhardt, Zephyrin
1912 The Missions and Missionaries of California, Vol. 2. Upper California. San Francisco: The James H. Barry Co.

In Engelhardt's general history of the missions of Upper California, there are frequent comments on the Indians at the San Gabriel Mission. On pages 30-32 he describes Crespi's account of the Gabrielino area when the 1769 Portola expedition traveled through on their way northward. On pages 91-93 Engelhardt describes the founding of Mission San Gabriel in 1771 and the incidents of Indian-Spanish conflict that occurred shortly thereafter. Engelhardt turns to the primary sources for a description of the California Indians at the time of contact and much of his discussion is based on Boscana's account of the Juaneño and Gabrielino (pp. 224-241). The volume's detailed table of contents may be used to gain access to particular subjects of interest. UCLA.

61. Engelhardt, Zephyrin
1927 San Fernando Rey, The Mission of the Valley. Chicago: Franciscan Herald Press.

Chapters I-V of Engelhardt's history of the San Fernando Mission cover the period from the mission's founding in 1797 to the secularization of 1834. In this section Engelhardt presents a thorough examination of the mission's relations with the Gabrielino. This item is valuable not only for its discussion of the data contained in the primary sources, but also because a substantial amount of the documents' texts have been reprinted here; e.g. pages 26-34 contain the mission's responses to an 1812 questionnaire on native customs. [This item was reprinted in 1973, Ramona, California: Ballena Press.] UCLA.

62. Engelhardt, Zephyrin
1927 San Gabriel Mission and the Beginnings of Los Angeles. San Gabriel: San Gabriel Mission.

Engelhardt's history of the San Gabriel Mission covers the period from its founding in 1771 to the 1834 secularization in Chapters I-XII. This section presents a detailed discussion of the Gabrielino's relationships with the missionaries, soldiers and settlers. Engelhardt provides excellent coverage of the primary sources and has reprinted much of the original texts in this volume, including the missionaries reponses to the 1812 questionnaire on Indian customs (pp. 96-106). UCLA.

Evans, Richard Stuart (trans.)
1879 Translation from the Spanish of the Account by the Pilot Ferrel of the Voyage of Cabrillo along the West Coast of North America in 1542. See Cabrillo, number 30.

63. Fages, Pedro
1919 An Historical, Political and Natural Description of California. Herbert Ingram Priestley, trans. The Catholic Historical Review 4(4): 486-509 and 5(1):71-90.

Pedro Fages served as second-in-command of the 1769 and 1770 Portolá expeditions and was in charge of military security for the Alta California establishments from 1770 to 1774. This item is an English translation of a manuscript entitled Continuación y suplemento a los dos impresos...written by Fages for Viceroy Bucareli y Ursua, dated November 20, 1775. Priestley states that a copy of the original manuscript is located in the Bancroft Library. In this item, Fages describes the native populations of Alta California based on his own notes and on Costansó's Diario Histórico of the 1769 expedition (see number 41). "Article II" describes the geography and native inhabitants of the Gabrielino region (Vol. 4, pp. 494-498). See number 64 below for an identification of the contents of Article II. In Harrington's words, "Next to Boscana's Relación Histórica, this is the most ethnological of the treatises on California and its Indians written in Spanish during the Spanish period" (1933:234).

64. Fages, Pedro
1937 A Historical, Political and Natural Description of California, by Pedro Fages, Soldier of Spain. Herbert Ingam Priestley, trans. Berkeley: University of California Press.

This book is a reprint of Priestley's English translation of Fages' Continuación y suplemento..., first printed in the Catholic Historical Review in 1919 (see number 63 above). Two portions of Fages's account are relevant to the Gabrielino. On pages 7-8, there is a general description of the type of reception that the 1769 Portolá expedition encountered from the Indians along their route (which cut through the Gabrielino region). Article II, pages 13-23, is devoted specifically to the Gabrielino region. Fages discusses the geography, flora and fauna, and villages that the 1769 expedition encountered (pp. 13-18). He discusses the San Gabriel mission and briefly mentions the Indian-Spanish conflict which occurred shortly after the mission's founding (pp. 18-21). Fages' description of the Gabrielino Indians focuses on their villages (pp. 20, 21), physical characteristics, political organization, dress, burial methods, foods, tools and weapons (pp. 21-23). Article II closes with a statement that the mainland Gabrielino had reed rafts which enabled them to communicate with the inhabitants of the offshore islands (p. 23). CSULA.

65. Farmer, Malcom F.
1935 The Mojave Trade Route. The Masterkey 9(5):155-157.

The author traces a trade route linking the Mohave on the Colorado river with the Gabrielino and other Southern California groups. Mohave Indians came to the Gabrielino region along this route to acquire olivella shells and beads. The author discusses the historical evidence referring to the trade route. UCLA, CSULA.

66. Farnham, Thomas Jefferson
1849 Life, Adventures, and Travels in California. New York: Nafis and Cornish; St. Louis: Van Dien and MacDonald.

Farnham discusses Vizcaino's contact with the Santa Catalina Islanders in 1602 (pp. 139-140). Based on the original accounts of the voyage, he tells of the islanders' material culture and the ceremonial structure which was located on Santa Catalina Island. Farnham also describes Palóu's account of the Indian-Spanish conflict that occurred during the founding of the Mission San Gabriel (p. 273). LACMNH.

Ferrel, Bartolomé
1879 Translation from the Spanish of the Account by the Pilot Ferrel of the Voyage of Cabrillo along the West Coast of North America in 1542. See Cabrillo, number 30.

67. Font, Pedro
1930 Diary Kept by the Father Preacher Fray Pedro Font...During the Journey Which He Made to Monterey...[1775-1776]. Herbert Eugene Bolton, trans. and ed. In Anza's California Expeditions, Vol. 4. Herbert Eugene Bolton, ed. Berkeley: University of California Press.

Fray Pedro Font was the chaplain on the second Anza expedition which traveled from Sonora to Monterey and back to Sonora in 1775-1776. The original manuscript of Font's diary is located in the John Carter Brown Library at Brown University. Bolton's English translation is the first publication of the Font diary. On January 4, 1776 the expedition arrived at the San Gabriel Mission. Font's diary entry for the following day contains a lengthy discussion of the mission's neophytes which describes their physical characteristics, costume, daily routine and foods. He also comments on the methods of conversion used by the missionaries (pp. 177-182). Font left the expedition at San Gabriel and and traveled to San Diego. While there, his diary entry of February 3 notes that a messenger had arrived from the San Gabriel Mission and had stated that a neophyte and three "heathen" had been imprisoned for stealing and killing mission livestock (p. 217). Font rejoined the expedition at San Gabriel on February 12. His diary entries for February 13 and 14 briefly mention the neophytes. On the first day he watched them at work in the mission's wheat field and on the second day he played his salterio for an assembly of the mission's neophytes (p. 240). After leaving the mission, the expedition traveled northward through the San Fernando Valley. Font's diary entry for February 22 notes that as they were leaving the valley they saw unarmed Indians who would not come near the Spanish party (p. 246). [This item was reprinted in 1966, New York: Russell and Russell. The page references are for the 1966 reprint.] CSULA.

Font Obrador, Bartolomé (ed.)
1973 Los Indígenas de California. See Boscana, nubmer 22.

68. Forbes, Jack D.
1966 Appendix II: The Tongva of Tujunga to 1801. Los Angeles: University of California, Los Angeles, Archaeological Survey, Annual Report 1966:137-150.

Forbes traces the history of the San Fernando Tongva (i.e., Fernandeño) beginning with the earliest Spanish contact in 1769. He discusses Indian-Spanish relations, Indian plots against the San Gabriel Mission, and the founding of Mission San Fernando in 1797. His examination of the San Fernando Mission's baptismal records shows that inaccuracies occurred in the recording of rancheria affiliations because of the native pattern of village intermarriage and virilocal residence (pp. 144, 147). Forbes' analysis of the records indicates that for Tujunga, village exogamy was the predominant practice and that marriage ties linked Tujunga to Chumash villages as well as other Fernandeño villages. This analysis suggests that there was inter-ethnic blending where the Fernandeño and the Chumash were neighbors, so that discrete cultural distinctions are somewhat difficult to make. LACMNH.

69. Garcés, Francisco
1900 Diary of Garcés; 1775-76. Elliott Coues, trans and ed. In On the Trail of a Spanish Pioneer; The Diary and Itinerary of Francisco Garcés in His Travels Through Sonora, Arizona, and California, 1775-76, Vol. 1. Elliott Coues, ed. Pp. 47-312. New York: Francis P. Harper.

In March and April of 1776, Fray Francisco Garcés traveled through the Gabrielino region and stayed at the Mission San Gabriel. Coues' English translation of Garcés' account of this journey is based on the manuscript diary located in the Library of the Bureau of American Ethnology. On March 22, 1776, Garcés entered the Gabrielino region through the San Bernardino Valley. His diary entry for that day mentions that he was well received at an Indian ranchería (p. 247). On March 23, as he neared the San Gabriel Mission, he met with Indians who insisted that he eat at their ranchería (p. 247). The following day, Garcés arrived at the mission and remained there until April 8. While at the mission, he mentions in his diary that just prior to his arrival a group of Jamajab Indians had been at San Gabriel "...for their commerce in shells" (p. 254). He also comments that some of the Indians located nearest to the Spanish missions were becoming "...irritated with Spanish soldiers at the outrages they have suffered..." (p. 256). Garcés left Mission San Gabriel on April 9, 1776 and traveled northward. His diary entries for April 9, 10 and 12 mention that he was stopping at Indian rancherías in the San Fernando Valley (pp. 265-266). The April 12 entry states that the women of one ranchería "...were hiding on account of some experiences they had on the passing of the soldiers..." (p. 266). CSULA.

70. Garcés, Francisco
1930 Diary of the Expedition Which is Being Made by Order of His Excellency the Viceroy, Don Antonio María Bucareli Y Ursua...To Open a Road by Way of the Gila and Colorado Rivers to the New Establishments of San Diego and Monte Rey, Under Command of Captain Don Juan Baptista de Ansa [Tubac, January 6, 1774-Junta de los Ríos de Sn. Dionisio, April 26, 1774]. Herbert Eugene Bolton, trans. and ed. In Anza's California Expeditions, Vol. 2. Herbert Eugene Bolton, ed. Pp. 309-360. Berkeley: University of California Press.

Fray Francisco Garcés traveled from Sonora to Mission San Gabriel with the 1774 Anza expedition. Garcés' diary of this journey has been translated into English and published here for the first time. The original manuscript is located in the Archivo General y Público in Mexico City and a copy is in the Archivo General de Indias in Seville. Garcés' entry for March 20, while in the Riverside area, mentions that he had examined an Indian hut in which he found baskets and beads. He notes that these items bore a resemblance to baskets and beads found in the Pimería Alta region of the Southwest (p. 346). [This item was reprinted in 1966, New York: Russell and Russell. Page references are for the 1966 reprint.] CSULA.

71. Gatschet, Albert Samuel
1876 Analytical Report on Eleven Idioms Spoken in Southern California, Nevada, and on the Lower Colorado River, Their Phonetic Elements, Grammatical Structure, and Mutual Affinities. United States Geographical Surveys West of the One Hundredth Meridian... by George M. Wheeler. Annual Report of the Chief of Engineers, Appendix JJ. Pp. 330-343. Washington D.C.: Government Printing Office.

Gatschet's article constitutes Appendix H16 to the Wheeler Survey Report's Appendix JJ. The language of the native inhabitants of the Los Angeles region is discussed on pages 336-337. The term "Kizh" is applied to this language and Gatschet notes that this term means "houses" in the native tongue. Gatschet suggests that the vocabularies taken at San Gabriel and San Fernando represent two subdialects of the same language. He also notes the affinity between Kizh, Gaitchin (Juaneño, Luiseño), Takhtam (Serrano) and Kauvuya (Cahuilla). LACMNH.

72. Gatschet, Albert Samuel
1877 Indian Languages of the Pacific States and Territories. Magazine of American History 1(3):145-171.

The author has produced a "synoptical survey" of Pacific language-stocks west of the Rocky Mountains in which he attempts to clarify their divisions into stocks and then into dialects and subdialects. Gatschet identifies Kihz as a dialect of Kauvuya which is a branch of the Shoshoni stock (p. 155). He notes that Kizh is spoken around Mission San Gabriel by a tribe which calls itself Tobikhar ("settlers") and at Mission San Fernando, but he stated that the language was "almost extinct" (p. 155). Gatschet discussed some of the linguistic features of Kizh (p. 152). UCLA.

73. Gatschet, Albert Samuel
1879 Classification into Seven Linguistic Stocks of Western Indian Dialects Contained in Forty Vocabularies. United States Geographical Surveys West of the One Hundredth Meridian...by George M. Wheeler. Vol. VII, Archaeology. Pp. 403-485. Washington, D.C.: Government Printing Office.

Gatschet's article contains vocabularies collected from Indian informants by the expedition's members during six field sessions (1871-1876). Dr. O. Loew obtained the Mission San Gabriel vocabulary from two elderly informants in June 1875 (see number 111). Loew applied the term "Tobikhar" to the language of San Gabriel. Approximately two hundred terms were collected in reference to objects, parts of the body, degrees of consanguinity, colors, numerals, pronouns and verbs. Through comparative charts the Tobikhar terminology can be examined in relation to its equivalents in English and the other Shoshonean languages. The Tobikhar vocabulary and information relating to it is located on pages 405, 412, 413, 425-465, and 475. LACMNH.

74. Geiger, Maynard
1969 Franciscan Missionaries in Hispanic California 1769-1848, A Biographical Dictionary. San Marino, California: The Huntington Library.

Although it does not directly discuss the Gabrielino Indians, this book has been included because it provides biographical information on 38 Franciscan missionaries who served at the San Gabriel and San Fernando missions during 1771-1848. The personal histories of the California missionaries are valuable for ethnohistorical analyses of Spanish-Indian relationships in the first years of contact and can also aid in assessing the reliability of missionary reports as primary sources. The reader should use Appendix II (pp. 281-293) to identify the 38 missionaries who served at San Gabriel and San Fernando; the biographies of these individuals are arranged alphabetically in the main text. UCLA, CSULA.

Geiger, Maynard (ed.)
1955 Reply of Mission San Gabriel to the Questionnaire of the Spanish Government in 1812 Concerning the Native Culture of the California Mission Indians. See Zalvidea, number 179.

Geiger, Maynard (trans. and ed.)
1971 Mission San Gabriel in 1814. See Zalvidea, number 180.

75. Geiger, Maynard, and Clement W. Meighan (eds.)
1976 As the Padres Saw Them: California Indian Life and Customs as Reported by the Franciscan Missionaries 1813-1815. Santa Barbara: Santa Barbara Mission Archive Library. (The Santa Barbara Bicentennial Historical Series, Number 1.)

In 1812 Don Ciriaco Gonzalez Carvajal of the Spanish government sent a questionnaire to each of the California missions regarding the mission neophytes. The responses from the missions are dated from 1813 to 1815. The Preguntas y Respuestas, a questionnaire of 36 questions and the missions' responses to these questions, contain valuable primary data on native Californian social organization, customs, beliefs, history and Indian responses to Spanish administration. The editors have brought together the complete responses from Missions San Gabriel and San Fernando and sixteen other missions. Geiger has

contributed an introduction covering the history of the documents and Meighan provided an anthropological commentary on the ethnographic information contained in the missionaries' responses. (For other publications of the San Gabriel and San Fernando responses see numbers 61, 62, 101, 179 and 180.) UCLA.

76. Gifford, Edward Winslow
1922 Californian Kinship Terminologies. Berkeley: University of California Publications in American Archaeology and Ethnology 18(1): 1-285.

This article presents the results of Gifford's survey of native kinship terminology for the state of California. It includes a short list of Gabrielino and Fernandeño terms (pp. 61-62). The Gabrielino terms were collected from a Gabrielino informant named José Varoja and were also taken from Buschmann's sketch of Kizh (see number 26). The Fernandeño terms were taken from Kroeber (see number 103). UCLA.

77. Gifford, Edward Winslow
1936 Californian Balanophagy. In Essays in Anthropology presented to A.L. Kroeber. Pp. 87-98. Berkeley: University of California Press.

Gifford examines the techniques used by native Californians for preparing acorns, a major staple in their diet. He notes that the Gabrielino leached the acorns in a basket and then boiled the acorn meal in a steatite vessel (p. 89). [This article was reprinted in Heizer and Whipple 1951 and 1971, see numbers 88 and 89.] CSULA.

78. Hale, Horatio Emmons
1846 Ethnography and Philology. United States Exploring Expedition During the Years 1838, 1839, 1840, 1841, 1842 Under the Command of Charles Wilkes, U.S.N. Vol. 6. Philadelphia: Lea and Blanchard.

Hale served as the linguist and ethnographer on the United States Exploring Expedition that circled the world under the command of Charles Wilkes in 1837 to 1842. Volume six of the expedition's published report was written by Hale, based on his linguistic and ethnographic notes. He obtained a short vocabulary of Kij (i.e., Gabrielino) which is listed on pages 566-567. This vocabulary also appears in a comparative chart along with the other vocabularies which he collected in Northwestern America (pp. 568-629). Hale makes only a brief ethnographic comment of the condition of the Mission Indians at the time that he collected the vocabularies (pp. 222-223). [A reprint of this item was issued in 1968, Ridgewood, N.J.: Gregg Press. The page numbers referred to above are from the 1968 reprint.] CSULA.

Hanna, Phil Towsend (ed.)
1933 Chinigchinich....See Boscana, number 17.

79. Hardacre, Emma C.
1880 Eighteen Years Alone; A Tale of the Pacific. Scribners Monthly 20:657-664.

In this secondary source on the "Lone Woman" of San Nicolas Island, Hardacre describes the events that led to her solitary residence on the island and her discovery eighteen years later. She includes a short description of the San Nicolas Islanders as viewed by the early Spanish explorers and briefly mentions De Cessec's archaeological work on the island. [This item was reprinted by Heizer and Elsasser, 1976, pp. 17-28; see number 87.] UCLA.

80. Harrington, John Peabody
1933 Annotations and Bibliography. In Chinigchinich...Gerónimo Boscana; Phil Townsend Hanna, ed. Pp. 91-247. Santa Ana: Fine Arts Press.

Harrington prepared an extensive annotation section (pp. 91-228) and a partially-annotated bibliography to his annotations (pp. 230-247) for the deluxe publication of the Boscana ethnography (Robinson trans.) issued in 1933. Harrington's annotations supplement the Boscana text with additional ethnographic data on the Juaneño and the southern Gabrielino based on his own ethnographic research and his knowledge of the ethnological and historical literature. This item is important for the primary data and historical documentation compiled by Harrington, a leading scholar on Southern California Indians. LACMNH.

81. Harrington, John Peabody
1942 Cultural Element Distribution, XIX, Central California Coast. Berkeley: University of California, Anthropological Records 7(1): 1-46.

Harrington compiled a comparative chart of culture traits obtained in interviews with Indian informants from 1905 to 1935 (p. 1). Data on the Gabrielino subgroup was obtained from three informants: José de los Santos Juncos (a Juaneño raised at San Gabriel), José María Zaldidea (mixed Gabrielino and Shoshonean island descent), and Felícitas Montaña (mixed Gabrielino and Shoshonean island descent) who provided the greatest amount of data. The Fernandeño data was obtained from a Fernandeño informant, Sétimo Lopez. The data supplied by these four informants appears in columns Fe, G1, G2 and G3. The contents page serves as an index to the traits listed in the chart. The chart lists a wide range of traits covering subsistence activities, material goods and artisanry, social and political organization, religious beliefs and rituals. This compilation represents the most thorough attempt made to collect data from the surviving descendants of the Gabrielino and Fernandeño. UCLA.

Harrington, John Peabody (trans.)
1934 A New Original Version of Boscana's Historical Account of the San Juan Capistrano Indians of Southern California. See Boscana, number 18.

82. Harrington, Mark Raymond
1944 A New Gabrielino Vocabulary. The Masterkey 18(6):198.

The author announces that some of John Peabody Harrington's ethnographic notes had been located among the personal items of Charles F. Lummis. The notes list Gabrielino place names and expressions which Harrington had collected from his Indian informants. LACMNH.

83. Heizer, Robert Fleming
1943 Aboriginal Use of Bitumen by California Indians. California, Department of Natural Resources, Division of Mines, Bulletin 118(1):74.

Using the accounts of eighteenth and nineteenth century explorers, Heizer has located natural supplies of bitumen which were exploited by California Indians. Bitumen supplies were located at Mission San Gabriel and the La Brea pits and lumps of bitmen were washed ashore along the Gabrielino coast. LACMNH.

84. Heizer, Robert Fleming
1962 The California Indians: Archaeology, Varieties of Cultures, Arts of Life. California Historical Society, Quarterly 41(1):1-28.

When discussing Southern California as a culture area, Heizer states that "The climax of culture clearly falls among the Chumash and Gabrielino in the Santa Barbara-Los Angeles Region" (p. 12). His assertion about the Gabrielino is based on their role in originating and spreading the jimsonweed/Chinigchinix cult which eventually became a dominant feature in many Southern California societies. Heizer describes the Chinigchinix cult on pages 13 and 14. LACMNH.

Heizer, Robert Fleming (assembler and ed.)
1968 Village Names in Twelve California Mission Records. See Merriam, number 119.

Heizer, Robert Fleming (comp. and ed.)
1966 Ethnographic Notes on California Indian Tribes. See Merriam, number 118.

85. Heizer, Robert Fleming (ed.)
1968 The Indians of Los Angeles County: Hugo Reid's Letters of 1852. Edited and annotated by Robert F. Heizer. Los Angeles: Southwest Museum (Papers, 21).

Heizer was editor for the latest reproduction of Hugo Reid's 1852 letters (see also number 140). The text of these letters appears on pages 7-103. Heizer's contribution is an introduction which includes a short biography of Reid and a discussion of the publication history of the Reid letters. Heizer also provides an extensive notes section following the Reid letters (pp. 105-142). The notes are designed to do three things: (1) provide additional ethnographic data resulting from research conducted since the Reid account was first published,

(2) clarify Reid's Gabrielino place names and terminology, and (3) show the textual variations which occur between the different publications of the Reid letters. UCLA.

Heizer, Robert Fleming (ed.)
1978 Gabrielino. See Bean and Smith, number 13.

86. Heizer, Robert Fleming, and A.E. Treganza
1944 Mines and Quarries of the Indians of California. California Journal of Mines and Geology 40(3):291-359.

The authors suggest that on the Gabrielino islands there developed a special class of artisans who derived a large part of their livelihood from crafting steatite bowls. This craft was carried out on an individual basis rather than as a large-scale, cooperative operation (p. 300). [Pages 292-303 of this article were reprinted in Heizer and Whipple, 1951 and 1971; see numbers 88 and 89.] LACMNH.

87. Heizer, Robert Fleming, and Albert B. Elsasser (eds.)
1961 Original Accounts of the Lone Woman of San Nicolas Island. Berkeley: University of California, Archaeological Survey, Reports 55:1-55.

The last survivor of the San Nicolas Indians was a woman who lived alone on the island for eighteen years before she was removed to the mainland. Although she was named Juana María by Santa Barbara Mission priests, she is best known in the literature as the "Lone Woman" or the "Lost Woman" of San Nicolas Island. Heizer and Elsasser have brought together all of the primary manuscript and published accounts of the removal of Juana María from San Nicolas Island. These include Dittman (1878), Nidever (1878), Anonymous (1853), and Phelps (1841). In addition there are five early secondary accounts: Hardacre (1880), Thompson and West (1883), Russell (1856), Anonymous (1857), and Taylor (1860). [Reprinted 1976, Ramona, California: Ballena Press.] LACMNH.

88. Heizer, Robert Fleming, and M.A. Whipple (eds.)
1951 The California Indians: A Source Book. Berkeley: University of California Press.

This source book includes five reprinted articles which contain information on the Gabrielino: Gifford's "California Balanophagy" (1936, see number 77); Heizer and Treganza's "Mines and Quarries of the Indians of California" (1944, see number 86); Kroeber's "Elements of Culture in Native California" (1922, see number 107); his "Mission Indian Basketry Designs" (an American Museum of Natural History guide leaflet originally entitled "Basketry Designs of the Mission Indians," 1932 reprint, see number 109); and "The Native Population of California" (Chapter 57 of Kroeber's Handbook of the Indians of California, 1925, see number 108). [This item has been reprinted many times.] CSULA.

89. Heizer, Robert Fleming, and M.A. Whipple (eds.)
1971 Same. Second ed., revised and enlarged. Berkeley: University of California Press.

In this second edition of the source book, the first three articles cited above were retained but the last two were dropped. Information on the Gabrielino can be directly located through a subject index at the back of the volume. CSULA.

90. Hittell, Theodore H.
1898 History of California. 4 vols. San Francisco: N.J. Stone and Co.

Information of the Gabrielino Indians is located primarily in Volume I. This material consists mainly of secondary description based on examination of primary sources. The item is of value for its documentation of the primary sources but Hittell's analysis should be used with caution. Hittell demonstrates his bias by placing California Indians on a "low grade in the scale of humanity" (p. 728) with all but the Santa Barbara Indians being "equally stupid and brutish" (p. 729). The accounts of the 1603 Vizcaino voyage along the Gabrielino's coast are discussed on pages 139-141. There is a description of the 1771 founding of the Mission San Gabriel based on Palóu's account of events (pp. 342-345). Population figures are given for the neophytes at Mission San Gabriel in 1783 (p. 453) and 1796 (p. 454). The story of the last native inhabitant of San Nicolas Island is found on pages 795-796. Hittell's two chapters on native religion and domestic relations are based mainly on Boscana's description of Indians at San Juan Capistrano but some of the material may be applicable to the Gabrielino also (see the discussion of Boscana's writings for further details, pp. 23-24). LACMNH.

91. Hodge, Frederick Webb (ed.)
1907-10 Handbook of American Indians. 2 parts. Bureau of American Ethnology, Bulletin 30.

Although the Handbook's treatment of the Gabrielino is limited, information may be found under the following headings. Under the heading "Gabrielino" in Part 1 (p. 480), the group is identified by linguistic affiliation and geographic location. A list of the Gabrielino rancherias(villages) is provided. The entries "San Fernando" and "San Gabriel Arcangel" in Part 2 (pp. 434, 439), describe the two missions located in the Gabrielino region and discuss the Indians' relationships to the missions. These entries provide vital statistics for the Indian neophytes and list the rancherías attached to each mission. [This item has been reprinted multiple times. No attempt is made to list them all here.] UCLA, CSULA.

Hodge, Frederick Webb (introd.)
1933 Chinigchinich....See Boscana, number 17.

Hoffman, W.J.
1885 Hugo Reid's Account of the Indians of Los Angeles Co., California. See Reid, Hugo, number 136.

92. Holder, Charles Frederick
1889 All About Pasadena and Its Vicinity; Its Climate, Missions, Trails and Cañons, Fruits, Flowers and Game. Boston: Lee and Shepard, Publishers; New York: C.T. Dillingham. [c. 1888].

As background for his description of the Pasadena area in 1888, Holder gathered information on the Gabrielino Indians during the first years of Spanish contact. Pages 50-52 cover the founding and early years of Mission San Gabriel. This section includes information on Indian villages, politics, religion and money. The 1803 population figures for the Indians of Mission San Gabriel and Mission San Fernando are provided (p. 56) and there is a discussion of the missionaries' policies toward the Indians (p. 57). Holder's book also contains scattered comments on the condition of the Indians who remained in the region in 1888 (pp. 40, 58-59, 67-68, 70, 116). LACMNH, SWM.

93. Holder, Charles Frederick
1910 The Channel Islands of California; A Book for the Angler, Sportsman, and Tourist. Chicago: A.C. McClurg and Co.

In his description of the Channel Islands, Holder comments briefly on the material culture and language of the native inhabitants of Santa Catalina and San Clemente islands (pp. 11, 17, 21, 30-32). His information is mainly derived from the accounts of the Cabrillo and Vizcaino voyages. UCLA.

94. Hudson, (Dee) Travis
1971 Proto-Gabrielino Patterns of Territorial Organization in South Coast California. Pacific Coast Archaeological Society, Quarterly 7(2): 49-76.

Hudson discusses the environmental variations, subsistence strategies and settlement patterns in the Gabrielino region. In addition to archaeological evidence, he documents his discussion with historical accounts of the region. He finds that the region encompasses four macro-environments: sheltered coasts, exposed coasts, adjacent prairie, and the mountains. Hudson suggests that variations in Gabrielino patterns of subsistence and settlement can be delineated according to these four settings. CSULA.

95. Hudson, (Dee) Travis
1978 Some J.P. Harrington Notes on the "Lone Woman" of San Nicolas Island. The Masterkey 52(1):23-28.

Hudson presents a brief set of notes written by John Peabody Harrington on the "Lone Woman" of San Nicolas Island. In these, Harrington recorded two songs she sang and mentions the difficulty that Fernandeño and Chumash Indians had in communicating with Juana María (pp. 24-25). Hudson's end notes supplement the Harrington material with additional data on Juana María's personal items and vocabulary and on Harrington's Gabrielino and Chumash informants (pp. 25-28). SWM, LACMNH.

James, George Wharton (ed.)
1913 Francisco Palóu's Life and Apostolic Labors of the Venerable Father Junipero Serra....See Palóu, number 129.

96. Johnston, Bernice Eastman

1955-8 The Gabrielino Indians of Southern California. The Masterkey 29(6): 180-191, 30(1):6-21, 30(2):44-56, 30(3):76-89, 30(4):124-132, 30(5): 146-156, 30(6):191-196, 31(1):9-23, 31(2):49-58, 31(3):95-105, 31(4): 121-130, 31(5):155-165, 31(6):185-197, 32(1):11-20.

From 1955 to 1958, the Masterkey featured a series of articles on the Gabrielino written by Bernice Johnston. Her research was the first detailed attempt at ethnohistorical reconstruction focused specifically on the Gabrielino. (See number 97 below for a description of the articles' content.) LACMNH.

97. Johnston, Bernice Eastman

1962 California's Gabrielino Indians. Los Angeles: Southwest Museum (Frederick Webb Hodge Anniversary Publication Fund, Publication 8).

Johnston's 1955-58 articles were combined to produce an ethnohistorical monograph on the Gabrielino. Johnston divides her chapters so that each deals with a particular geographical area: the northwestern borderlands neighboring the Chumash, the eastern borderlands neighboring the Serrano and Luiseño, the southern borderlands neighboring the Juaneño, the seacoast and rivers, the islands, and the valleys. Throughout these chapters she provides a thorough examination of the archaeological, historical and ethnographic data available on the Gabrielino. Johnston's major emphasis has been on verifying terminology and place names and locating village sites and sites of major resources utilized by the Gabrielino. She provides excellent discussions of culture elements, the Chinigchinix religion and the period of Gabrielino-Spanish contact. This book is the most comprehensive item available on the Gabrielino. Its only flaw is the lack of footnotes and bibliography to supply the documentation for Johnston's research. SWM, UCLA, LACMNH.

98. King, Laura Evertson

1898 Hugo Reid and His Indian Wife, Historical Society of Southern California, Annual Publication 4(2):111-113.

King writes of her personal recollections of Victoria Reid, a Gabrielino Indian, and her husband Hugo Reid, the author of 22 letters on the Gabrielino Indians (see headnote on Hugo Reid's Letters, 1852). It is a very short article focusing mainly on King's childhood visits with Victoria. UCLA.

99. Kroeber, Alfred Louis

1907 The Religion of the Indians of California. Berkeley: University of California Publications in American Archaeology and Ethnology 4(6): 319-356.

This item includes a discussion of ritual and shamanism among the Shoshoneans of Southern California. Kroeber focuses on the mourning ceremonies, boys and girls puberty ceremonies, and a shaman's personal objects (p. 352). LACMNH.

100. Kroeber, Alfred Louis

1907 Shoshonean Dialects of California. Berkeley: University of California Publications in American Archaeology and Ethnology 4(3): 66-165.

Kroeber presents vocabularies for the Shoshonean dialects, arranging them in a comparative format and providing linguistic notes on each dialect. The Gabrielino vocabulary was obtained from an elderly informant named José Varojo, whose relatives had come from the Santa Monica area. Rosario, an elderly informant who had been born at San Fernando, provided the Fernandeño vocabulary (p. 70). These vocabularies appear throughout the comparative charts. The geography of the Gabrielino region is discussed on pages 140-144. This section provides a large amount of data on place names. LACMNH.

101. Kroeber, Alfred Louis

1908 A Mission Record of the California Indians From a Manuscript in the Bancroft Library. Berkeley: University of California Publications in American Archaeology and Ethnology 8(1):1-27.

Kroeber abstracts the replies of sixteen Alta California Missions to an 1812 questionnaire on Mission Indians sent by the Spanish viceregal government. The abstracted replies for Mission San Gabriel and Mission San Fernando appear on pages 11-15. Among the topics covered by the missionaries are language, legends and ritual behavior, musical instruments, foods, native medicines and treatments for diseases. Kroeber's footnotes provide additional identification and information obtained from later ethnographic research, including much of his own work. (See Geiger and Meighan, number 75, for the text of the questionnaire and the complete responses from eighteen California missions.) UCLA.

102. Kroeber, Alfred Louis

1908 A Southern California Ceremony. Journal of American Folk-Lore 21(80):40.

Kroeber presents a description of a Shoshonean ceremony at San Fernando as told by an elderly Yokut informant a few years prior to 1908. The informant had seen the ceremony performed at San Fernando when he was a boy. Kroeber states that the ceremony was performed in order to produce sickness. He also points out thatground-painting wasan important element in this ceremony, as it was elsewhere in Southern California. UCLA.

103. Kroeber, Alfred Louis

1909 Notes on Shoshonean Dialects of Southern California. Berkeley: University of California Publications in American Archaeology and Ethnology 8(5):235-269.

This article was intended as a supplement to Kroeber's 1907 paper on the Shoshonean language (see number 100). He states that the Gabrielino vocabulary was acquired from the same informant who had supplied the vocabulary

for the earlier paper (this time stating that the informant's name is José Sevaldeo). The Fernandeño vocabulary had been collected in 1906 along with the vocabulary printed in the 1907 paper (i.e., from the informant Rosario). In addition to the vocabulary lists there is a discussion of characteristic linguistic features. All of the Gabrielino material is located on pages 251-253. LACMNH, UCLA.

104. Kroeber, Alfred Louis
1916 California Place Names of Indian Origin. Berkeley: University of California Publications in American Archaeology and Ethnology 12(2):31-69.

Place names are listed in alphabetical order with an identifying description following each name. Gabrielino place names are located throughout the article. Kroeber uses footnotes to cite his informants/sources. UCLA.

105. Kroeber, Alfred Louis
1920 California Culture Provinces. Berkeley: University of California Publications in American Archaeology and Ethnology 17(2):151-169.

Kroeber discusses the overall relationships between California Indian groups. He states that there was a culture center located on the Gabrielino coast. Its influence spread not only through the Gabrielino region but penetrated the neighboring Chumash and Luiseño societies (p. 152). Elsewhere, he identifies sand painting as a feature common to Gabrielino religion (p. 165). LACMNH.

106. Kroeber, Alfred Louis
1922 Basket Designs of the Mission Indians of California. New York: American Museum of Natural History, Anthropological Papers 20(2):149-183.

Kroeber includes the Gabrielino and Fernandeño in the larger grouping of Mission Indians. The discussion covers materials, techniques and designs of Indian baskets. Figures 28UC 1-20908, 50UC 1-14986, and 84UC 1-20916 show examples of Gabrielino baskets. [Reprinted in 1973 with an added preface by Heizer, Ramona, California: Ballena Press.] LACMNH.

107. Kroeber, Alfred Louis
1922 Elements of Culture in Native California. Berkeley: University of California Publications in American Archaeology and Ethnology 13(8):259-828.

Kroeber identifies customs and objects used in native California and discusses the distribution of these culture elements. Elements of Gabrielino culture include a type of rattle known as a clap stick (p. 276), the practice of torturing captives (p. 297), and well-developed mourning anniversary practices and toloache cult (p. 309). Kroeber discusses Gabrielino ritual numbers and methods of numeration (pp. 324, 325, 326) and notes their lack of pottery (p. 276). UCLA.

108. Kroeber, Alfred Louis
1925 Handbook of the Indians of California. Bureau of American Ethnology, Bulletin 78.

Kroeber is best known for this classic work on the native societies of California. Chapter 44 (pp. 620-635) is devoted to a discussion of the Gabrielino. The topics treated are territory, mythology, ritual, shamanism, buildings, basketry, trade and money, food and implements. In addition, information on the Gabrielino can be found in the chapter on the Juaneño (pp. 636-647). Much of material in that chapter is taken from Boscana's ethnographic account of Indians at Mission San Juan Capistrano (see p. 23). Kroeber's analysis of the Boscana data reveals connections between that data and Gabrielino terminology, myths, religion and customs. Elsewhere in the volume are brief references to Gabrielino political organization (p. 832), ritual numbers and units of counting (p. 877), linguistic affiliation to the larger Shoshonean language stock (p. 577), terminology used by the Chumash to refer to Gabrielino places (pp. 552, 556) and the Gabrielino population estimate for 1770 (p. 883). [This title has been reprinted multiple times by different publishers. I have made no attempt to record all of the reprints here. The latest publication of Kroeber's Handbook is a paperbound facsimile reprint, 1976, New York: Dover Publications, Inc.] UCLA, LACMNH.

109. Kroeber, Alfred Louis
1926 Basketry Designs of the Mission Indians. New York: American Museum of Natural History, Guide Leaflet Series 55:1-10.

This guide leaflet provides a short and general description of method of manufacture and the characteristic designs of Mission Indian basketry. The Gabrielino and Fernandeño are part of the larger grouping of Mission Indians. Kroeber's 1922 article (see number 106) provides a more detailed examination of basket designs than does this item. [The American Museum has reprinted its leaflet many times. No attempt is made to record the reprint information here.] UCLA.

110. Kroeber, Alfred Louis
1959 Ethnographic Interpretations, 10. Problems on Boscana. Berkeley: University of California Publications in American Archaeology and Ethnology 47(3):282-293.

Kroeber compares two variant versions of Gerónimo Boscana's ethnographic account of the Indians of San Juan Capistrano. (The two versions appear in this bibliography as number 15 and number 18). He concludes that Boscana did indeed write two versions of the manuscript and he suggests that a more detailed analysis of the manuscripts needs to be undertaken. From Boscana's use of Indian terminology, Kroeber suggests that there were Gabrielino influences in Juaneno terminology (p. 286). He also discusses the migration legend recorded by Boscana (p. 288). This legend has the Juaneño originating from among the Puvu or Pubuiem people in the Gabrielino region. Kroeber mentions that the

Luiseño attribute "Changichnish" to an origin on Santa Catalina Island. He states that the Luiseño boys initiation rites were still being sung with Gabrielino words at the time of the article's writing (p. 291). CSULA.

111. Loew, Oscar

1876 Notes Upon Ethnology of Southern California and Adjacent Regions. United States Geographical Surveys West of the One Hundredth Meridian...by George M. Wheeler. Annual Report of the Chief of Engineers, Appendix JJ. Pp. 321-327. Washington, D.C.: Government Printing Office.

Loew's article constitutes Appendix H14 to the Wheeler Survey Report's Appendix JJ. In 1875 Loew visited the Mission San Gabriel and was told that there were only two old chiefs at the mission who could still speak the native language. He collected a vocabulary of approximately two hundred words from the two men (pp. 324-327). Loew claimed that the term "Kizh" used by Buschmann was not recognized by his informants (p. 322). One of his informants referred to his people by the native term "Tobikhar" and by the Spanish name "Gabrielinos" [sic]. Thus Loew applied the term Tobikhar to the San Gabriel vocabulary. The article compares the Tobikhar vocabulary to equivalent words from English, Takhtam (Serrano), Kauvuya (Cahuilla), Gaitchim (Juaneño, Luiseño), Payute, Mohave, Chinese, and Japanese. LACMNH.

112. Longinos Martínez, José

1938 California in 1792; The Expedition of José Longinos Martínez. Lesley Byrd Simpson, trans. San Marino, California: Henry E. Huntington Library.

José Longinos Martínez conducted a geographical survey which took him through California in 1790-92. This English translation of his journal was made from a manuscript in the Huntington Library. Longinos recorded a detailed description of the Indians located between San Buenaventura and San Luis, which includes the Gabrielino region (pp. 41-53). He states that although the languages differed between the Gabrielino and their neighbors, there was not much variation in their customs (p. 48). His description covers village organization, house design, subsistence activities, dress and adornment, economic activities, child care, beliefs, tools and utensils. Longinos also made notes on the locations of natural minerals resources in the Gabrielino region (pp. 37-38, 40). UCLA.

Lummis, Charles Fletcher (ed. and trans.)

1901 Early California History: The Expeditions of 1769. See Costansó, number 43.

113. McKenzie, Roderick Clayton

1972 The San Pasqual Grant: The Sequent Occupance of a Portion of the Mission San Gabriel Archangel Lands Through Two Centuries. Ph.D. Dissertation, Geography Department, University of California, Los Angeles.

The San Gasqual grant encompassed an area in which are located the cities of Pasadena and Altadena and portions of South Pasadena, San Marino and Sierra Madre. McKenzie's dissertation opens with an examination of Gabrielino land use in this area (pp. 13-18). The focus of his discussion is on their settlement pattern and utilization of the natural resources. UCLA.

114. Mason, William Marvin

1975 Fages' Code of Conduct Towards Indians, 1787. In Journal of California Anthropology 2(1):90-100.

Mason presents a biographical account of Pedro de Fages who was Governor of Alta California in 1787. He describes the interaction between the Indians and settlers in the Los Angeles region, focusing on Fages 1787 regulations which governed Indian-White interactions. Mason discusses the 1785 revolt against Mission San Gabriel led by the curandera Toypurina and the mission neophyte Nicolas José (pp. 92-94). From four to eight rancherías were involved in the revolt and, as Mason notes, these rancherias were located in the area most extensively affected by the missionization during the 1780s. LACMNH.

Mathes, W. Michael (ed.)

1959 Diario Histórico de los Viages de Mar, y Tierra Hechos al Norte de la California. See Costansó, number 47.

115. Meighan, Clement W.

1954 The Nicoleño. Pacific Discovery 7(1):22-27.

Meighan discusses the settlement pattern, subsistence strategies and material goods of the native population of San Nicolas Island. The island's population of more than a thousand people was supported by an economy based on marine fishing, the hunting of sea mammals and the gathering of shellfish. Villages were on the top of sand dunes. In addition to the tools and utensils needed for subsistence, the Nicoleños produced a large number of non-utilitarian art objects such as pendants, beads and shell ornaments. LACMNH.

Meighan, Clement W. (ed.)

1976 As the Padres Saw Them: California Indian Life and Customs as Reported by the Franciscan Missionaries 1813-1815. See Geiger, Maynard, and Clement W. Meighan (eds.), number 75.

116. Meighan, Clement Woodward, and Keith L. Johnson

1957 Isle of Mines; Catalina's Ancient Indian Quarries. Pacific Discovery, 10(2):24-29.

The authors discuss the Indians' exploitation of steatite, blue slate, white quartz and red ochre mines on Santa Catalina before and during Spanish contact until 1832 when the last Indians were removed from the island. The slate, quartz and ochre were mined mainly for local use but the authors suggest that steatite became the focus for a fairly elaborate trading system between the island and the

mainland. The article includes descriptions of the islanders' material culture (houses, canoes, tools), village organization, religion and marriage. LACMNH.

117. Merriam, Clinton Hart
1955 Studies of California Indians. Berkeley: University of California Press.

Merriam describes the Tongva (i.e., Gabrielino) Ko-toó-mut Ke-hí-ah (Fiesta for the Dead) mortuary ceremony held from one to four years after the death of an individual. His discussion covers the preparation for the ceremony (pp. 77-80), participants (p. 80), songs and dances (pp. 80-84), ceremonial items (pp. 78-79, 82-83, 85), and vocabulary associated with this ceremony (p. 85). Merriam collected much of this data in 1903 from Mrs. James V. Rosemyre (mixed Gabrielino and Serrano descent). This Gabrielino ceremony has similarities to a Luiseño ceremony described by Constance Dubois in 1907 (pp. 78-79) and to Chumash burial customs described by members of the 1769 Portolá expedition (pp. 79-80). Merriam also includes a description of a Tongva girl's initiation ceremony which he obtained from his informant in 1905 (p. 86). [Reprinted without change in 1962.] CSULA.

118. Merriam, Clinton Hart
1966 Ethnographic Notes on California Indian Tribes, Part I. Robert F. Heizer, comp. and ed. Berkeley: University of California, Archaeological Survey Reports 68(1):1-166.

Merriam argued that we should refer to an Indian tribe by the name applied by the tribe itself (p. 23). Thus Merriam referred to the native language and people of the San Gabriel-San Fernando region as the Tongva (pp. 10, 12, 21). He also emphasized the linguistic distinctions between the Tongva of the San Fernando Valley and the Los Angeles plain (p. 22). LACMNH.

119. Merriam, Clinton Hart
1968 Village Names in Twelve California Mission Records. Robert F. Heizer, assembler and ed. Berkeley: University of California, Archaeological Survey Reports 74:1-121.

This item was compiled from the Merriam Collection which is now located in the Bancroft Library. Merriam employed an assistant, Stella R. Clemence, to produce abstracts of the Franciscan Mission records. This item is the publication of the Clemence abstracts. The abstract for each mission presents an alphabetical list of the rancherías given as the affiliations of Indians baptised at that mission. It indicates the years that related baptisms occured in each ranchería, and the number of individuals who were baptised those years. The Mission San Fernando abstract appears on pages 93-102. It was prepared by Clemence in 1919 from the mission's Book of Baptisms. The Mission San Gabriel abstract is on pages 103-121. Clemence prepared it in 1919 from the mission's Book of Baptisms and verified it with records in the mission's Books of Death and Marriage. CSULA.

120. Mills, E.T.
1901 Old Indian Paintings at Los Angeles. Overland Monthly 37:766-771.

Mills discusses paintings done by Indian neophytes at the San Fernando mission, using paints made from wild herbs and roots. The article focuses on Indian perceptions of objects, space and the Christian religion as represented in their work on canvas. LACMNH.

121. Moriarty, James R.
1969 Chinigchinix: An Indigenous California Indian Religion. Los Angeles: Southwest Museum (Frederick Webb Hodge Anniversary Publication Fund, 10).

Moriarty's analysis of the data on the Southern California Chinigchinix religion is largely based on Gerónimo Boscana's ethnography (see p. 23). He suggests that the Gabrielino not only were involved in this religion, but may have been the focal point for its spread to neighboring groups (pp. 1-2). Moriarty discusses the boys and girls initiation rites, leadership rites, dances, stories, and other principal features of the Chinigchinix religion. SWM, LACMNH.

122. Nidever, George
1937 Life and Adventures of a Pioneer of California Since 1834. In The Life and Adventures of George Nidever, 1802-1883. W.H. Ellison, ed. Pp. 37-39, 77-89. Berkeley: University of California Press.

George Nidever was the man who discovered the "Lone Woman" on San Nicolas Island and brought her to the mainland in 1853. Here, he describes the events that led to her isolation on the island and his first encounter with her. [Nidever's account has been reprinted in Heizer and Elsasser, 1976, pp. 7-15; see number 87. It has also been reprinted in Caughey and Caughey, 1976, pp. 29-37; see number 35.]

123. Painter, Charles C.
1887 A Visit to the Mission Indians of California. Philadelphia: Indian Rights Association.

This pamphlet discusses some of the court cases dealing with the Mission Indian's claim to land rights. On pages 6-8, Painter reports the case of Rogerio, a Fernandeño Indian who was forcefully removed from his home when the tract on which it was located was purchased by two Americans. LACMNH.

Palóu's Noticias

Fray Francisco Palóu's multiple-volume Noticias is a history of California from 1769 to 1784. According to Wagner (1937:141), Palóu compiled the Noticias while in California "...from information derived from individuals connected with the various expeditions to and in California, and from original narratives." A prominent inclusion in the Noticias is the full text of Crespi's diary of the 1769

Portolá expedition (see Crespi, number 50). The publications of Palóu's Noticias are covered in numbers 124-127 below. Only number 127 has been examined and annotated.

124. Palóu, Francisco
1857 Noticias de las California. In Diario Oficial de México. México.

The first publication of the Noticias was based on the Figueroa manuscript copy of the lost original (Wagner 1937:481). This copy is located in the Archivo Nacional de México (Harrington 1933:238).

125. Palóu, Francisco
1857 Same. In Documentos para la Historia de México, serie 4, tomos 6-7. México.

126. Palóu, Francisco
1874 Noticias de la Nueva California, Escritas por el Rev. Padre Fr. Francisco Palóu. 4 vols. México: Imprenta de Eduardo Bosqui y Cia; San Francisco: California Historical Society.

Harrington (1933:238) notes that the text of this item follows the text of the first reprint, number 125 above.

127. Palóu, Francisco
1926 Historical Memoirs of New California. 4 vols. Herbert Eugene Bolton, trans. and ed. Berkeley: University of California Press.

Bolton's English translation of Palóu's Noticias is based on the Figueroa manuscript copy (Wagner 1937:481). Although there are comments on the San Gabriel Mission scattered throughout the Noticias, only Palóu's discussion of the initial establishment of the mission contains information on the Gabrielino Indians (Vol. 2:323-327; Vol. 3:216-219). He describes the missionaries' accomplishments in converting the Indians and the Spanish-Indian conflicts that occurred during 1771. Fray Juan Crespi's 1769 diary contains a large amount of ethnographic data on the Gabrielino and the full text of the diary is reprinted in Vol. 2 of Palóu's Noticias (see Crespi, number 50). UCLA.

Palóu's Biography of Junipero Serra

Numbers 128 and 129 below refer to Palóu's biography of Serra. Wagner (1937:141) notes that this "...contains substantially all that is to be found in the Noticias," but is written in a different style and in less detail.

128. Palóu, Francisco
1787 Relación Histórica de la Vida y Apostólicas Tareas del Venerable Padre Fray Junípero Serra....México: Imprenta de Don Felipe de Zúñiga y Ontiveros.

This is the first publication of Palóu's biography of Father Junípero Serra. See the English translation, number 129 below, for a discussion of its content.

129. Palóu, Francisco
1913 Francisco Palóu's Life and Apostolic Labors of the Venerable Father Junípero Serra, Founder of the Franciscan Missions of California. C. Scott Williams, trans. Introd. and Notes by George Wharton James. Pasadena, California: George Wharton James.

Although brief comments on the San Gabriel Mission are scattered throughout Palóu's biography of Serra, he has little to say about the Gabrielino. Palóu does provide a short discussion on the founding of the mission, which involved a period of conflict between the Spanish and the Indians (pp. 126-129). UCLA.

Piette, Maximin (ed.)
1946 An Unpublished Diary of Fray Juan Crespi, O.F.M. See Crespi, number 52.

130. Portolá, Gaspar de
1909 Diary of Gaspar de Portolá During the California Expedition of 1769-1770. Donald Eugene Smith and Frederick J. Teggart, eds. Academy of Pacific Coast History, Publications 1(3):31-89. Berkeley: University of California Press.

Gaspar de Portolá was the commander of the first exploratory expedition into Alta California, 1769-1770. This is the first printing of Portolá's diary which covers the period from May 11, 1769 to January 24, 1770. The Spanish text and its English translation were prepared from a manuscript located in the Bancroft Library. The editors state that Bancroft acquired the manuscript from M. Alphonse Pinart who apparently obtained it in Mexico City in 1881. The Spanish text appears on the even-numbered pages and the English translation faces it on the odd-numbered pages. Pages 50-55 contain the portion of Portolá's diary covering the expedition's passage through the Gabrielino region. The daily entries are very brief and mainly document the party's march northward. The diary mentions each encounter with an Indian village and provides an estimate of its population size. CSULA.

Priestley, Herbert Ingram (trans.)
1919 An Historical, Political and Natural Description of California. See Fages, number 63.

Priestley, Herbert Ingram (trans.)
1937 A Historical, Political and Natural Description of California, by Pedro Fages, Soldier of Spain. See Fages, number 64.

131. Reichlen, Henry, and Paule Reichlen (trans. and ed.)
1971 Le Manuscrit Boscana de la Bibliothèque Nationale de Paris; Relation sur les Indiens Acâgchemem de la Mission de San Juan Capistrano, Cal. Paris: Musée de L'Homme. Journal de la Société des Américanistes 60:233-273.

The Reichlens examine the history of the Boscana manuscript located in the Bibliothèque Nationale and the translations of Boscana's account prepared by Duflot de Mofras (see number 58), Robinson (see number 15) and Harrington (see number 18). The relationships between these four items are analyzed and textual criticism is presented for the Bibliothèque Nationale manuscript (pp. 233-241). The Reichlens' analysis suggests that the Harrington translation was based on this manuscript, although much of the "Boscana mystery" remains unsolved. They have translated the manuscript in the Bibliothèque Nationale from Spanish into French. The French text (see number 21) begins on page 242 and is followed with analytic notes and an appendix. UCLA.

132. Reid, Hiram A.
1895 History of Pasadena, California; Comprising an Account of the Native Indian, the Early Spanish, the Mexicans, the Americans, the Colony and the Incorporated City.... Pasadena: Pasadena History Co.

In his book on Pasadena history Reid begins with an examination of the Gabrielino Indians who were the first occupants of the area. Much of the data on the Gabrielino is derived from the 1852 letters of Hugo Reid (see below). According to the author, Hahamong'na was the name of the Gabrielino village located in Pasadena's Arroyo Seco area (p. 20). He discusses the political organization, subsistence strategies, food and religion of this group at the time of Spanish contact and the changes that occurred after the founding of the San Gabriel mission (pp. 20-26, 33-39). Reid's description of the Indians concludes with a short discussion of their situation after the secularization of the San Gabriel mission and the archaeological sites which are located in the Pasadena area (pp. 27-28, 31-32). LACMNH, SWM.

Hugo Reid's Letters, 1852

Hugo Reid lived in the San Gabriel area from 1834 until his death in 1853. His wife, Victoria, was a Gabrielino who had been born at the Comicrabit ranchería and raised at the San Gabriel Mission. (For biographies for Hugo and Victoria Reid, see Dakin, number 53.) In 1852 Reid wrote twenty-two letters which were published serially in the Los Angeles Star. These letters focus on the ethnography and history of the Gabrielino with particular emphasis on their customs, traditions and terminology. The titles of the letters describe their content and read as follows: No. 1, Lodges; No. 2, Language; No. 3, Government, Laws and Punishment; No. 4, Religion and Creed; No. 5, Food and Raiment; No. 6, Marriages; No. 7, Births and Burials; No. 8, Medicine and Diseases; No. 9, Customs; No. 10, Customs (Continued); No. 11, Traffic and Utensils; No. 12, Sports and Games; No. 13, Tradition; No. 14,

Tradition and Fable; No. 15, Legend; No. 16, First Arrival of the Spaniards; No. 17, Conversion; No. 18, First Missionary Proceedings; No. 19, New Era in Mission Affairs; No. 20, Better Times; No. 21, Decay of the Mission; No. 22, Finis. Items 133 through 140 below refer to the many publications of the Reid letters.

133. Reid, Hugo
1852 Los Angeles County Indians. Los Angeles Star, Vol. 1(41)-Vol. 2(11), 21 February-24 July.

Reid's twenty-two letters on the Gabrielino were first published serially in the Los Angeles Star newspaper. LACMNH.

134. Reid, Hugo
1861 The Indians of Los Angeles County. In The Indianology of California, Second Series. Alexander S. Taylor, ed. California Farmer and Journal of Useful Sciences (San Francisco), Vol. 14(19)-Vol. 14(22), 11 January-1 February.

The second publication of the Reid letters appeared in the California Farmer: Letters 1-4, 6 and 8 are in Vol. 14(19):146; letters 10-11, 13 and 14 are in Vol. 14(20):154; letters 16-17 and the first half of 15 are in Vol. 14(21):162; letters 19 and 21 are in Vol. 14(22):170. This version is lacking letters 5, 7, 9, 12, 18, 20, 22 and the second half of 15. The wording of the letters published in the California Farmer matches that in the 1852 Los Angeles Star issues. Slight changes have occurred in the physical format; e.g., long paragraphs in the original have been broken into two paragraphs for the second publication. LACMNH.

135. Reid, Hugo
1869 Los Angeles County Indians. Los Angeles Star, Vol. 15(8)-Vol. 15(20), 6 February-1 May.

In 1869, a facsimile reprint of the Reid letters was published serially in the Los Angeles Star. LACMNH.

136. Reid, Hugo
1885 Hugo Reid's Account of the Indians of Los Angeles Co., Cal. Notes and illustrations by W.J. Hoffman, M.D. Essex Institute, Bulletin 17(1-3):1-33.

This fourth publication of the Reid letters 1-12 differs significantly in physical format and spelling from the 1852 letters in the Los Angeles Star. They also include new material on the Gabrielino language (letters 3 and 4). Hoffman stated that the material was from the original letters in the possession of A. F. Coronel to whom they were written in 1852. Reid's letters to Coronel are contained in the Coronel Collection which is presently housed at LACMNH. LACMNH.

137. Reid, Hugo
1926 The Indians of Los Angeles County. Foreword by Arthur M. Ellis. Los Angeles: Arthur M. Ellis.

The fifth publication of the Reid letters was a privately printed issue of 200 copies only. Ellis copied the twenty-two letters from the 1852 issues of the Los Angeles Star. The source of the Los Angeles Star is a scrapbook of clippings located in the Bancroft Library (Hayes Collection, Mission Book, Vol. 1, No. 206). LACMNH.

138. Reid, Hugo
1939 Hugo Reid's Letters on the Los Angeles County Indians. In A Scotch Paisano. Susanna Bryant Dakin. Appendix B. Pp. 215-286. Berkeley: University of California Press.

Dakin includes the Reid letters as an appendix to her book on the life of Hugo Reid. The letters begin on page 220 and are preceded by an introduction by Dakin. Dakin copied the Reid letters from the Bancroft Library scrapbook of 1852 Los Angeles Star clippings. She indicates that she has changed some spellings so as to agree with usage in 1939 and that she modified some of the punctuation. LACMNH, CSULA.

139. Reid, Hugo
1944 Letter II, Language. In Gabrielino Indian Language. Arthur Woodward, ed. Pp. 148-149. The Masterkey 18(5):145-149.

Woodward has reprinted Reid's letter on the Gabrielino language as a companion to another primary document on the Gabrielino language which was presumably written by a priest from the San Gabriel mission. (See Woodward, number 178.) LACMNH, CSULA, UCLA.

140. Reid, Hugo
1968 The Indians of Los Angeles County: Hugo Reid's Letters of 1852. Edited and annotated by Robert F. Heizer. Los Angeles: Southwest Museum (Papers 21).

Heizer has also used the Bancroft Library collection of clippings from the 1852 Los Angeles Star for this most recent publication of the Reid letters. He states that he has corrected the errors in copying made by Ellis (see number 137) and by Dakin (see number 138). The Reid letters appear on pages 6-103. Heizer precedes the letters with an introduction and follows them with an extensive notes section (see Heizer, number 85). UCLA.

Reveley, William (trans.)
1790 An Historical Journal of the Expeditions, by Sea and by Land, to the North of California; in 1768, 1769 and 1770: When Spanish Establishments were First Made at San-Diego and Monte-Rey. See Costansó, number 42.

141. Roberts, Helen H.
1933 Form in Primitive Music; An Analytical and Comparative Study of the Melodic Form of Some Ancient Southern California Indian Songs. New York: W.W. Norton and Co., Inc.

Roberts presents scores and analysis of Gabrielino songs (pp. 59-73, 130-138) and songs from Santa Catalina Island (pp. 77-100, 139-146). Additional references to Gabrielino and Catalina songs, ceremonies and beliefs appear throughout the volume. Roberts collected the songs in 1926 from two elderly informants: Celestino Awaĭ'ū of Pichanga and Flora Pa'henim of Pala (p. 3). UCLA.

142. Robinson, Alfred
1846 Life in California; During a Residence of Several Years in that Territory.... New York: Wiley and Putnam.

Robinson gives his impressions of the San Gabriel Mission Indians as he saw them in 1829 (p. 21). He observed them on a day of Sabbath and comments on the religious activities performed that morning and the amusements that were engaged in that afternoon. Appended to this first edition of Life in California was Robinson's translation of an ethnographic manuscript written by Gerónimo Boscana (see number 15). [Subsequent publications of Life in California did not include the Boscana account until 1947 when Biobooks printed a facsimile copy of the 1846 first edition with Boscana appended. The most recent reprint, 1970, also includes Boscana.] LACMNH.

143. Robinson, Alfred
1851 Same. London: Collins, Paternoster Row.

144. Robinson, Alfred
1891 Same. San Francisco: William Doxey.

145. Robinson, Alfred
1897 Same. San Francisco: William Doxey.

146. Robinson, Alfred
1925 Same. San Francisco: T.C. Russell.

147. Robinson, Alfred
1947 Same. Oakland, California: Biobooks.

Robinson's translation of the Boscana account is appended to this facsimile reprint (see number 19). CSULA, LACMNH.

148. Robinson, Alfred
1969 Same. New York: Da Capo Press.

149. Robinson, Alfred
1970 Same. Santa Barbara: Peregrine Publishers.

This reprint of Life in California includes Robinson's translation of the Boscana account (see number 20). CSULA, LACMNH.

150. Robinson, W.W.
1939 Ranchos Become Cities. Pasadena, California: San Pasqual Press.

Robinson traces the histories of the Spanish ranchos that were located in Los Angeles County. Each chapter focuses on a particular rancho, beginning with a brief description of the Gabrielino villages that were situated on that land in 1769. UCLA.

151. Robinson, W.W.
1952 The Indians of Los Angeles: Story of the Liquidation of a People. Los Angeles: Glen Dawson.

The Gabrielino village of Yang-na (called Yabit in the Mission San Gabriel records) was situated where the city of Los Angeles now stands. Robinson's description of the life ways of Yang-na's inhabitants is largely based on Hugo Reid's 1852 letters (see Reid headnote). Robinson also discusses the effects that the establishment of Mission San Gabriel and the Pueblo of Los Angeles had upon the people of Yang-na (pp. 4-16). LACMNH.

152. Robinson, W.W.
1966 Los Alamitos: The Indian and Rancho Phases. California Historical Society, Quarterly 45(1):21-30.

Near the present-day city of Long Beach was once located the important Gabrielino village called Pubugna (variants of that name are Puvu, Pubugno and Puvungna). The residents of this village had a subsistence based on fishing. Robinson bases his description of their life ways and religion on Boscana's ethnographic description from the 1820s (see Boscana headnote). According to the legends collected by Boscana, the prophet/deity Chinigchinix was born and lived at the village of Pubuna (pp. 21-24). LACMNH.

153. Rogers, Harrison G.
1918 Journal of Harrison G. Rogers, Member of the Company of J.S. Smith. In The Ashley-Smith Explorations and the Discovery of a Central Route to the Pacific, 1822-29, With the Original Journals. Harrison Clifford Dale, ed. Pp. 197-228. Cleveland: Arthur H. Clark Co.

Harrison G. Rogers served as the clerk for Jedediah Smith's expedition into California in 1826-27. From November 27, 1826 until January 17, 1827 Rogers was at the San Gabriel Mission and he kept a journal of the daily events during this period (pp. 198-224). Throughout the journal there are comments on the mission's neophytes. Frequent mention is made about the punishments that were dealt to the Indians (pp. 208, 217, 223), the rationing of clothes and wine (pp. 216, 219), and the neophytes' occupations (p. 209). UCLA.

154. Romer, Margaret
1959 The Last of the Canalinos. Historical Society of Southern California, Quarterly 41(3):241-246.

Romer's paper focuses on Juana María, the last native inhabitant of San Nicolas Island. The events relating to Juana María's isolation on the island and rescue in 1853 serve as the basis for this narrative of her life. LACMNH.

155. Russell, C.J.W.
1856 Narrative of a Woman Who Was Eighteen Years Alone Upon the Island of San Nicolas, Coast of California. Hutchings Illustrated California Magazine 1(5):209-211. San Francisco: Hutchings and Rosenfield.

Russell obtained his information on the "Lone Woman" through a conversation with George Nidever. The author relates Nidever's description of his first encounter with Juana María on the island. [This item was reprinted by Heizer and Elsasser, 1976, pp. 37-40; see number 87.] UCLA.

156. Rust, Horatio N.
1904 Rogerio's Theological School. Out West 21(3):243-248.

Rust tells the life story of Rogerio Rocha, one of the last San Fernando Mission Indians. A significant aspect of the article deals with Rogerio's eviction from his home near the mission in 1886. The Indian Rights Association called attention to Rogerio's plight (see Painter, number 123) and the author, who was serving as Indian agent to the Mission Indians, attempted to help Rogerio obtain financial aid. UCLA.

157. Shinn, George Hazen
1941 Shoshonean Days. Glendale, California: Arthur H. Clark Co.

Although this book is primarily on the Cahuilla and Serrano with whom Shinn lived, there is also excellent material on the Gabrielino scattered throughout the volume. Gabrielino place names appear on many pages, as does material on their myths and cosmology (e.g., pp. 48, 57, 63). Shinn tackles the question as to whether the Gabrielino region ever extended into the San Bernardino Valley on pages 64-74. His informants said that the Gabrielino had lived in the valley, but the Hugo Reid 1852 letters (see Reid headnote) claimed that the valley was in Serrano territory. Shinn draws upon accounts from Spanish expeditions which place the Gabrielino in the valley in historic times. He concludes that the Gabrielino did once inhabit that area and that the Serrano occupation was a latter development. SWM, UCLA.

Simpson, Lesley Byrd (trans.)
1938 California in 1792; the Expedition of José Longinos Martínez. See Longinos Martínez, number 112.

Smith, Buckingham (ed.)
1857 [Original Account of Cabrillo's Voyage.] See Cabrillo, number 28.



Rogerio Rocha, a Fernandeno Indian, came to public attention after he was evicted from his home at Mission San Fernando (see numbers 123 and 156). Photo by C. C. Pierce. Reproduced with permission of the Southwest Museum, Los Angeles.

Smith, Donald Eugene, and Frederick J. Teggart (eds.)
1909 Diary of Gaspar de Portolá During the California Expedition of 1769-1770. See Portolá, number 130.

158. Strong, William Duncan
1927 An Analysis of Southwestern Society. American Anthropologist 29(1): 1-61.

Strong examines the distribution of elements of social organization in Southern California. He notes of the Gabrielino that they were organized as village units when on raiding excursions (p. 5). Although data on their social organization was very limited, he notes that during his field work with Serrano and Cahuilla informants (1924-1925) he was told that the Gabrielino had a wildcat and coyote division (p. 9). Strong points out that both Boscana and Reid mention that each village had its own chief. He suggests, however, that Reid's claim that Gabrielino village size ranged from 500 to 1000 huts was the result of "native exaggeration" (p. 18). He also suggests that the large towns of both the Chumash and the Gabrielino arose as a result of fusion of independent lineages and unique developments in each area (p. 54). The Gabrielino possessed what Strong calls a ceremonial group-house, group-fetish bundle and group-priest complex (pp. 33-34). He concludes the article by stating that this complex was the single most important factor in shaping the social organization of the Gabrielino and other Southern California groups possessing the complex. UCLA.

159. Strong, William Duncan
1929 Aboriginal Society in Southern California. Berkeley: University of California Publications in American Archaeology and Ethnology 26(1): 1-358.

Although Strong's book focuses on the Serrano, Cahuilla, Cupeno and Luiseño, it includes some important data on the Gabrielino. The Gabrielino data was acquired in 1924-25 from four Cahuilla informants: Rosa Morongo, Jesusa Manuel, Alec Arguello and Alejo Potencio (p. 8). The information that they supplied is important because it establishes ritual/economic connections from the Gabrielino to the Cahuilla and Serrano. They stated that Cahuilla clans were tied to a Gabrielino clan at Crafton and another at Redlands through the ceremonial exchange of shell money and reciprocal participation in each others ceremonies (p. 13). In addition to the ritual exchange of money, there appears to have been a pattern by which money manufactured on Santa Catalina Island was first acquired by the Fernandeño, passed to the Serrano, and was then received by the Cahuilla (pp. 95-99). The data given by Strong's informants suggests that the Gabrielino at one time occupied the San Bernardino Valley and that the valley was the focus for Gabrielino-Cahuilla-Serrano interaction (p. 8). [A facsimile reprint of this item was issued in 1972, Banning, California: Malki Museum.] LACMNH.

160. Sugranes, Eugene
1909 The Old San Gabriel Mission; Historical Notes Taken from Old Manuscripts and Records, Accurately Compiled After Diligent Research.... San Gabriel: San Gabriel Mission.

In his history of the San Gabriel mission, Rev. Sugranes discusses the methods for attracting Indians to the mission and the life of the neophytes who lived at the mission (pp. 30-43). He mentions the neophytes' occupations, instruction, processions, marriage and the mission's monjerio (nunnery). Unfortunately, Sugranes' description is colored by his personal feelings about the "kind Catholics" (p. 32) and the Indians who "...became docile and obedient, although naturally inclined to be somewhat indolent and shiftless" (p. 30). UCLA.

161. Sugranes, Eugene
1917 Glory of San Gabriel; Stories of the Old Mission Near Los Angeles.... San Gabriel: San Gabriel Mission.

This is a reprint of Sugranes' 1909 The Old San Gabriel Mission. Pages 31-44 cover the neophytes' life at the mission. UCLA.

162. Swanton, John R.
1952 The Indian Tribes of North America. Bureau of American Ethnology, Bulletin 145.

Swanton provides brief identifications of Indian tribes throughout North America. His identification of the Gabrielino and Fernandeño appears on pages 490-491 and the Nicoleño appears on page 507. The material is based primarily on data derived from Kroeber's Handbook of the Indians of California (see number 108). He briefly notes the locations of their territories, their linguistic connections, their village names and sites, and Kroeber's population estimate for the wider Gabrielino area in 1770. [The fourth reprint of Swanton was issued in 1974.] CSULA.

163. Taylor, Alexander S.
1860 The Indianology of California, First Series. California Farmer and Journal of Useful Sciences (San Francisco), Vol. 13(3)-Vol. 13(19), 22 February-29 June.

Taylor wrote a series of articles for the California Farmer which were published under the title "The Indianology of California." A number of these articles contain ethnographic data derived from primary sources on the Gabrielino. Taylor describes the island contacts made by Cabrillo and Vizcaino in Vol. 13(11):82, the discovery of the "Lone Woman" of San Nicolas Island in Vol. 13(11):82 and (16): 122, and Reid's 1852 account of the Gabrielino in Vol. 13(5):34 and (16):22. The article in Vol. 13(12):90 is focused exclusively on the Gabrielino. Taylor presents the Gabrielino terminology which he obtained through interviews with an elderly male informant at the San Gabriel Mission in 1856 and then follows it with a discussion of Gabrielino rancherías and clans. LACMNH.

Taylor, Alexander S. (ed.)
1861 The Indians of Los Angeles County. See Hugo Reid, number 134.

Taylor, Alexander S. (ed.)
1861 Chinigchinich. See Boscana, number 16.

Taylor, Alexander S. (trans.)
1853 Discovery of California and Northwest America....See Cabrillo, number 27.

Teggart, Frederick J. (ed.)
1911 The Portolá Expedition of 1769-1770; Diary of Miguel Costansó. See Costansó, number 45.

Teggart, Frederick J. (trans.)
1934 Diario of Miguel Costansó. See Costansó, number 46.

164. Temple II, Thomas Workman
1958 Toypurina the Witch and the Indian Uprising at San Gabriel. The Masterkey 32(5):136-152.

Temple claims that Toypurina, a Gabrielino sorceress, is the only Indian woman in Alta California known to have been a principal instigator of a rebellion against a Spanish mission. This article recounts the story of a revolt against the San Gabriel Mission on the night of October 25, 1785. Apparently, the participants were encouraged to attack the mission having been promised by Toypurina that she had already killed the missionaries with her sorcery. Temple explains the reasons for the plot's failure and the capture of eleven Indian prisoners, including Toypurina. He discusses the ensuing investigation in which the main participants gave testimonies on the reasons for their actions. The leaders received various sentences of imprisonment or exile. Temple closes the article by tracing Toypurina's life after her exile to Mission San Carlos at Monterey. UCLA.

165. Temple II, Thomas Workman
1959 Founding of the Mission San Gabriel Archangel, Part II. The Masterkey 33(4):153-161.

Temple recreates the founding of Mission San Gabriel based on the observations of Fr. Pedro Benito Cambon, one of the mission's founders. Cambon described the founding, Indian reactions, and missionary-soldier conflicts in a letter written to his superior, Fr. Rafael Verger, dated February 28, 1772. Verger, in turn, incorporated the Cambon account into his own correspondence to Viceroy De Croix, dated July 22, 1772. Temple claims to paraphrase passages of the Verger letter which he says he examined in the Bancroft Library on microfilm, AGN, Californias 13. However, in my own examination of this microfilm I was unable to find these passages in the letter. UCLA.

Torquemada, Juan de (ed.)
1615 [Relación de la Jornada que hizo el General Sevastián Vizcayno al Descubrimiento de las Californias...]. See Ascensión, number 7.

Treganza, A.E.
1944 Mines and Quarries of the Indians of California. See Heizer, Robert F., and A.E. Treganza, number 86.

van Hemert-Engert, Adolph, and Frederick J. Teggart (eds.)
1910 The Narrative of the Portolá Expedition of 1769-1770 by Miguel Costansó. See Costansó, number 44.

Venegas, Miguel de (ed.)
1757 [Relación de la Jornada que hizo el General Sevastián Vizcayno al Descubrimiento de las Californias...]. See Ascensión, number 8.

166. Vernon, Charles Clark
1956 A History of San Gabriel Mountains. Historical Society of Southern California, Quarterly 38(4):38-60.

Vernon's article focuses on the Gabrielino and Serrano Indians who lived in and near the San Gabriel mountain range. The author's data is derived primarily from Fages (1937; see number 64), Kroeber (1925; see number 108) and Hugo Reid's letters (see Reid headnote). His descriptions of the Gabrielino covers their subsistence strategies, material items, political organization and religion (pp. 38-51). LACMNH.

An Original Account of Vizcaino's Voyage, 1602-03

Sebastián Vizcaino commanded a sea expedition along the California coast in 1602-03. An unsigned diary describes this voyage, including encounters with the inhabitants of Santa Catalina Island and San Pedro Bay. According to Bolton (1908:48), "...the attestation at the end states that it was taken from the 'original book of his Majesty.'" Based on this evidence, Bolton refers to the diary as Vizcaino's diary. In this bibliography, it is listed below as numbers 167 and 168 under "Viszcaino, Sebastián (?)."

167. Vizcaino, Sebastián (?)
1882 Reynando El Rrey Don Phelipe Nuestro Señor....In Documentos Referentes al Reconocimiento de las Costas de las Californias desde el Cabo de San Lucas al de Mendocino Recopilados en le Archivo de Indias. Carrasco y Guisasola, ed. Pp. 68-107. Madrid.

The diary was first published in Spanish in this volume (Bolton 1908:48). This item was not available for examination.

168. Vizcaino, Sebastián (?)
1908 Diary of Sebastián Vizcaino, 1602-1603. Herbert Eugene Bolton, trans. and ed. In Spanish Explorations in the Southwest, 1542-1706. Herbert Eugene Bolton, ed. Pp. 52-103. New York: Scribner's Sons.

Bolton's English translation of the diary is based on number 167 above. The diary states that Vizcaino's ship anchored at Santa Catalina Island on November 27, 1602. The author describes the canoes in which the Indians went out to meet the Spanish (p. 83). The account describes the islander's village, foods and

and dress (pp. 83-85). There is also mention of the exchanges of goods which were made between the islanders and the Spanish (p. 84) and of the ceremonial structure located toward the middle of the island (p. 85). On December 1 the ship rejoined the rest of the fleet which had been to San Pedro Bay and had encountered bearded Indians living on an island in the bay (p. 86). Because of illness among the crew, the Vizcaino expedition continued on its voyage, leaving the Gabrielino region on December 2. On the return voyage southward, the fleet did not stop at Santa Catalina Island but the entry for January 29, 1603 mentions that the islanders brought food out to the ship (pp. 97-98). CSULA.

169. Wagner, Henry R. (trans. and ed.)
1929 Spanish Voyages to the Northwest Coast of America in the Sixteenth Century. San Francisco: California Historical Society (Special Publication, No. 4).

Wagner states that his goal was to bring together and publish all the original materials that could be obtained regarding the Spanish voyages to the California coast prior to 1769. The two accounts which contain material on the early Spanish contacts with the Gabrielino are (1) an account of the 1542 Cabrillo voyage (see number 33) and (2) Fray Antonio de la Ascensión's account of the 1602 Vizcaino expedition (see number 9). Wagner provides extensive notes covering these two accounts. Those notes which relate to the history of the Cabrillo expedition and cover textual criticism regarding the account of the voyage are located on pages 72-79 and 319-323. The notes relating to that account's description of the Gabrielino coast are on pages 333-334. Wagner's notes on textual criticism for Fray Antonio de la Ascensión's accounts of the Vizcaino expedition are on pages 378-392 and the notes relating to Ascensión's description of Santa Catalina Island are on pages 401-402. LACMNH, CSULA.

170. Webb, Edith Buckland
1952 Indian Life at the Old Missions. Los Angeles: Warren F. Lewis.

Buckland's book discusses the Franciscan missions of Alta California and the Indians who lived at them. References to the neophytes of the San Gabriel and San Fernando missions appear throughout the volume. Buckland describes the Indian-Spanish contacts made in 1769, the founding of the missions and the methods used to attract the Indians to the missions. The major focus of the book is upon the type of life that the neophytes experienced under the mission system. She examines the routines, foods, dress, instruction, occupations, artisanry and pageantry of the mission Indians. A detailed subject index is located in the back of the volume. LACMNH, SWM.

171. Weber, Francis J.
1969 Toypurina the Temptress. The Masterkey 43(2):75-76.

Weber outlines the biography of Toypurina, the Gabrielino curandera who was a major participant in the 1785 revolt against the Mission San Gabriel. Weber's data is derived from a manuscript in the Thomas Workman Temple II collection which is located in the archives of LACMNH. CSULA.

Whipple, M.A. (ed.)
1951 The California Indians: A Source Book. See Heizer, Robert F., and M.A. Whipple (eds.), numbers 88 and 89.

Wilbur, Marguerite Knowlton (trans. and ed.)
1937 Duflot de Mofras' Travels on the Pacific Coast. See Duflot de Mofras, number 59.

172. Willard, Charles Dwight
1901 The Herald's History of Los Angeles City. Los Angeles: Kingsley-Barnes and Neuner Co.

This is a collection of Willard's articles on Los Angeles history which was published from July to December 1901 in the Sunday magazine of the Los Angeles Herald newspaper. In Chapter One entitled "Sons of the Soil," pages 9-17, he describes the physical characteristics, material items and customs of the Indians in the village of Yang-na which was located where the city of Los Angeles now stands. On page 23, Willard mentions Cabrillo's assignment of the name "Bay of Smokes" to the San Pedro Bay. He suggests that the smoke that Cabrillo saw may have been the result of an Indian rabbit hunt involving the burning of dried grasses in order to drive the rabbits toward the hunters. Pages 53-54 cover the Indian reaction to the founding of Mission San Gabriel. Willard's interpretation should be used with caution because of his bias against the Indians (he calls them "human creatures barely above the animal plane," p. 9). LACMNH.

Williams, C. Scott (trans.)
1913 Francisco Palóu's Life and Apostolic Labors of the Venerable Father Junípero Serra....See Palóu, number 129.

173. Williamson, Mrs. M. Burton
1903 History of Santa Catalina Island. Historical Society of Southern California, Annual Publication 6(1):14-31.

Williamson begins her history of Santa Catalina Island with a discussion of the island's native inhabitants. She has brought together the primary and secondary reports of encounters with the islanders in their chronological sequence (pp. 14-26). Some of the principal reports that the author covers are the 1603 landing of Vizcaino's party (pp. 17-18), President Estevan Tapis' mission reports which touch on the population size and settlement distribution in 1804 and 1806 (pp. 19-20) and the reports of sea captains William Shaler in 1805 and Jonathan Winship in 1807 on the island's population size (p. 20). Williamson also covers the accounts of Boscana (p. 21) and Reid (pp. 22-25) on the Indians of the mainland. LACMNH.

174. Woodward, Arthur
1949 Indian Bead Making in California. Los Angeles: Los Angeles County Museum (History Leaflet Series, No. 3).

The discussion covers the materials, tools and techniques used in the manufacture of beads on the Southern California coast. Attention is also drawn to the ornamental and currency functions of Indian beads. LACMNH.

175. Woodward, Arthur
1949 Indian Costumes in Los Angeles County. Los Angeles: Los Angeles County Museum (History Leaflet Series, No. 2).

Woodward describes the types of clothing, ornaments, body painting and hair styles worn by Gabrielino men and women. Emphasis is placed on the materials and techniques used in making Indian apparel. LACMNH.

176. Woodward, Arthur
1949 Indian Foodstuffs of Los Angeles County. Los Angeles: Los Angeles County Museum (History Leaflet Series, No. 1).

This leaflet discusses the foods consumed by the Gabrielino. The discussion covers hunting and gathering strategies and the technology used in acquiring food, rituals associated with hunting, and food preparation techniques. LACMNH.

177. Woodward, Arthur
1949 Indian Houses of Southern California. Los Angeles: Los Angeles County Museum (History Leaflet Series, No. 6).

Woodward describes the Indian houses viewed by the first Spanish explorers to come to Southern California. In addition to a description of house architecture, the author mentions the materials and techniques used in house building. LACMNH.

178. Woodward, Arthur (ed. and trans.)
1944 Gabrielino Indian Language. The Masterkey 18(5):145-149.

Two primary sources on the Gabrielino language have been published together in this article. The first document is an undated, unsigned manuscript written in both Spanish and Gabrielino, which Woodward discovered hanging on a wall at the San Gabriel Mission. Based on the writing style and type of paper, Woodward states that it "...presumably was written by one of the padres in the late eighteen or early nineteenth century" (p. 145). To his knowledge, this manuscript provides the only example of Gabrielino language recorded by a Spanish priest. This manuscript, entitled "The Quiligui, That is to Say, Language San Gabrielino" appears on pages 146-147 with the Spanish language portion translated into English. As a companion to the first document, Woodward has reprinted Hugo Reid's second letter entitled "Language" on pages 148-149. (For a discussion of the Reid letters, see Reid headnote). LACMNH, CSULA, UCLA.

179. Zalvidea, José María de
1955 Reply of Mission San Gabriel to the Questionnaire of Spanish Government in 1812 Concerning the Native Culture of the California Mission Indians. Maynard Geiger, ed. The Americas 12(1):77-84.

In 1812 the Spanish government sent a questionnaire on Indian customs to each of the California missions. Mission San Gabriel's reply was made June 28, 1814 by Father José María de Zalvidea with Father Luis Gil y Toboada acting as his secretary. Geiger has reprinted the Spanish text of Zalvidea's reply, adding a brief introduction and footnotes. This reply is important because it is one of the few mission documents which is focused specifically on Indian customs (see also number 75). UCLA.

180. Zalvidea, José María de
1971 Mission San Gabriel in 1814. Maynard Geiger, trans. and ed. Historical Society of Southern California, Quarterly 53(3):235-250.

Geiger presents an English translation of the 1812 questionnaire on mission neophytes and Zalvidea's 1814 reply to the questionnaire. UCLA.

ADDENDA

181. Hudson, D. Travis
1979 A Rare Account of Gabrielino Shamanism from the Notes of John P. Harrington. Journal of California and Great Basin Anthropology, 1(2): 356-362.

Hudson provides a "slightly edited" text of a seven-page narrative recorded by Harrington from his informant, José de los Santos Juncos, a man of Juaneño descent who was reared at Mission San Gabriel. The account tells of a case in which a San Gabriel man acquired the services of Catalina Island shamans for the purpose of killing his enemies. It describes shamanism as being worked with ground paintings, effigies and Chinigchinich power. One drawback to the narrative is that Harrington's informant seems to have acquired his information on the shamanism through hearsay. LACMNH.

182. Hudson, D. Travis, and Thomas Blackburn
1978 The Integration of Myth and Ritual in South-Central California: The Northern Complex. Journal of California Anthropology, 5(2):225-250.

The authors view the Gabrielino-Fernandeño region as an area of overlap for three religious complexes: the "northern complex" pantheon of deities, the coastal-based 'antap-yivar cult, and the later development of the Chinigchinich complex. The discussion of Gabrielino deities (principally pp. 226-229) is largely based on Kroeber's 1925 analysis, which in turn primarily relies on Hugo Reid's 1852 letters (see Kroeber, number 108, and Hugo Reid's Letters, 1852). LACMNH.

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