

5/31/38. J.F.
Monterey County

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F132

Jago Pedro

A. Historical political and

Natural description of California

Berkeley, 1937.

Translated by
(Herbert Ingram Priestly)

pp 65-69.

Monterey Indians

considered as
The natives of Monterey should be divided into two parts for the purpose of dealing with their natural and political history, because the Indians of the part and its environs are not the same as the more remote ones, as for instance, the hill tribes of Santa Lucia and other more distant villages. I shall therefore speak separately, first, of those of Monterey and the surrounding regions, and afterwards I shall treat of the others, within a distance of twenty leagues, accepting of course the territory included in the chapter immediately preceding, wherein the Indians of San Antonio were described. . . .

The Indians of this mission and its environs are well proportioned in body, but they do not have the best faculties of mind, and they

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Fagos Pedro.
A historical, political and (tr by H. Purdy)
Natural description of California
Berkeley, 1937

Monterey Indians.

pp 65-69.

are of feeble spirit. This is apparently attributable to their condition and kind of life they lead, always fearful and unable to venture or make excursions of more than four or five leagues from the part of the Punta de Finas, lest they come into conflict with their opponents who resist and persecute them on all sides. They love the Spaniards very much, and recognize in them a shelter and protection of which they were in absolute need.

They are governed by independent Captains, both those near the mission and those who are more remote, within the territory mentioned.

They are warlike, as are the Indians everywhere else and they inter their dead where they fall, having no chosen spot for burial when they desire a truce in any battle, or

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Jagua Pedro.

Historical, Political ^{and} (by H. A. Purdy)
Natural description of California
Berkeley, 1937.

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Monterey County

pp 65-69.

Monterey Indians

to show themselves peaceful upon any occasion, they loosen the cords of their bows in order that their intentions may be understood. . . .
They do not have fixed places for their Villages but wander here and there, wherever they can find provisions at hand. Their houses are badly constructed, consisting solely of a few boughs placed in a circular arrangement. . . .
. . . . seeds with which the Indians are accustomed to maintain themselves are somewhat scarce. Those who are in this Mission and nearby obtain few acorns, the lack of which they supply in part with blackberries and strawberries, which abound around the point of the Monte de Tinas; there are many Calatras or Mushrooms, and another wild fruit about the size of an ordinary pear which is eaten roasted or boiled though

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Jago Pedro
A, Historical Political Eng (tr, by H. [unclear])
Natural description of California
Berkeley, 1934

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Monterey County

pp 65-69.

Monterey Indians

it is somewhat bitter. The tree which bears it is rather whitish like a fig, but not very tall. When it bears fruit it sheds its leaves entirely. The cones of the pine trees are small and the nuts are extremely so, but very good and pleasing to the taste. The method of gathering them is to build a fire at the foot of the tree, which in a few hours, making the fruit available without difficulty. - - -

among the birds is observed a very fleshy one with white head, neck, and feet, and black everywhere else; it is a kind of prong, and attacks prawns when they carry some little fish, for the purpose of depriving them of their prong. In the sea, there are seen from time to time a few whales and seals, and there are many sardines of all sizes, especially in June and July and August. There are not lacking other fish of the species already mentioned.

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Monterey

San Carlos Indians.

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308T
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Rumsey, Egeac, Easselani

Wright, Agnes Elodie The Beginnings
of Monterey.

6 pp. ms.

Chapter V.

1930.

pp. 27-38

The Indian

p 27 While Spain was jealously guarding her discoveries from foreign invasion, another race was regarding her with suspicious eyes from behind the rocks and trees of the California coast.

The role of the Indian in Monterey history is of great importance. Therefore a picture of the tribes encountered by the Spaniards is essential if one is to have a full appreciation of the mission and presidio system.

Concerning the San Carlos Indians, Kroeber states that there were seven nations at the mission; the Excelen-

and Egeac were inland people of the
 Esselau family, now entirely extinct.
 Totally distinct from them and
 speaking a different language, were
 those of the Costanoan family;
 Rumser, Sargenta Rue, Santouñon,
 Guachiron, and Calendo Rue.
Rumser is the common name applied
 to the tribes at Monterey

There were seven Franciscan missions
 in the Costanoan territory and all
 the members of that stock were brought
 under them.

These people would volunteer
 nothing as to their origin and there
 are but fragments of their myths
 to be found.

p 28

At first sight, the Costanoan Indians
 made an unfavorable impression on
 the Spaniards! They were dark, dirty,
 squalid, and apathetic, and pos-
 sessed a rude culture. Crespi

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Monterey
San Carlos Indians

[308 T
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Rumsey, Egeae, Casselan.

Wright, Agnes E. The Beginnings
of Monterey

p 28-29

referring to Monterey, remarks, "We have not seen in the whole journey any country more depopulated than that of this vicinity, nor wilder people."

p 30

Palou, in a description of the natives, remarked, "The men present themselves like little adams, with no signs of shame." With a few exceptions this was true and their only bodily adornments were red and black paint and tattooing.

p 30

The houses of the Indians were crude, usually consisting of a few boughs placed in a circular arrangement. Another type of house was

14) made of poles covered with brush
or tule matting. There were also high
conical structures of thatch.
at the time of La Prouse's Visit
to Monterey (1786) the Indian Village
was described as consisting of "about
50. Cabins, which serve as dwelling
places for 740 persons of both
sexes. These cabins are the most
miserable to be found amongst
any people". They were round, six
feet in diameter, and four
feet in height.

p31

Marriage among the Indians has
not taken very seriously. The only
ceremony attached to matrimony
was that of the wedded ones
scratching each other.

p32-

The tribes were warlike and
great care was taken to make each
Indian boy a bold and coura-
geous warrior

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Monterey
San Carlos Indians.

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Rumsey, Egeae, Casselau

Wright, Agnes Elodie The Beginnings
of Monterey

p33.

The Indian's sign of trust or token of peace was a loosened bow string.

Among the many native superstitions was the one that sickness was the result of some Indian enemy's evil work.

p34 The Indians worshipped and prayed to people who, according to their belief, lived in the sky.

Another peculiar custom of the Indians was the sweat bath, known as temescal.

p36.

Various forms of entertainment and diversion were important in the lives

(6) of the Indians and they had a
passion for games of chance.

p 37

The natives were extremely fond of
acting and dancing. There was chanting
and clapping of hands when the men danced.
Their musical instruments were drums
of skin and rattles. The same tune was
used for all songs, whether happy or
sad. These are examples of Costenoan
songs; 111 "Dancing in the bank of the world."

121 "I dream of you; I dream of
you jumping Rabbit, Jack rabbit,
and quail."

Father Serra had pity, love, and sym-
pathy for these children of the
wilderness. Fages felt that in
time "all the natives would be
reduced and submit their necks
to the yoke of the holy law of
God through baptism."

3/18/38 1368.

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Book list
979.4
AT 440

Monterey
Fr. Junipero Serra
San Carlos del Rio Carmel
Indians

Indians and their
relation to the
missions

7 pp ms
Atherton, Bertrude California
An Indomite History
New York, Boni - 1927
344 pp. index, illus.

pp. 32-35.
p 32

The Indian population of San-Carlos consisted of seven hundred and forty persons of both sexes, including children. They lived in some fifty miserable huts near the church, composed of stakes in the ground a few inches apart and that over at the top so as to form oven-shaped structures, some six feet in diameter and the same in height, and illy thatched with straw. In such habitations as these, closely packed together at night, they preferred to live rather in houses such as the Spaniards built, alleging that they loved the open air which had free access to them, and that when

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the hut became uncomfortable on account of fleas and other Vermin they could easily burn them down and in a few hours build new ones. The condition of the neophyte was that of abject slavery. The moment an Indian offered himself to be baptized that moment he relinquished every particle of liberty and subjected himself, body and soul, to a tyranny from which there was no escape. The Church then claimed as its own himself, his labor, his creed, and his obedience, and enforced its claims with the strong hand of power. His going forth and his returning were proscribed; his hours of toil and his prayers fixed; the time of his meals and his native independence he was hunted down by the soldiers, brought back, and labored into submission. His spirit, if he ever had any, was entirely broken, so much so that in a short while after the establishment of a mission anything like resistance was

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(3)

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Monterey
Fr. Junipero Serra.
mission Carlos
Indians

Atherton, Gertrude California:
An Intimate Guide.

p 32 Cont'd

almost unknown, and its
three or four hundred or a thousand
neophytes were driven to their labors
by three or four soldiers like so
many cattle..... They were roused
with the sun and collected in the
church for prayers and mass. These
lasted an hour. During this time
three large boilers were set on the
fire for cooking a kind of porridge,
called atole, consisting of a mix-
ture of barley, which had first been
roasted and then pounded or
ground with great labor by the
Indian women into a sort of meal,
with water..... Three quarters of an
hour were allowed for breakfast.
Immediately after it was over all
the neophytes, men and women,

(4)

were obliged to go to work, either tilling the ground, laboring in the shops, gathering or preparing food, as might be ordered by the missionaries, under whose eyes, or the eyes of other taskmasters appointed by them, all the operations were performed. At noon the church-bells announced the time for dinner. . . . at about two o'clock the Indians were obliged to return to their labor and continue until about five, when they were again collected in the church for an hour of evening prayers. They lived on farridge, but on rare occasions meat was given them in small quantities. This was eaten raw. When a cow was slaughtered the poor wretches who were out at work would gather round like hungry ravens, devouring with their eyes what they dare not touch with their hands, and keeping up a croaking of desire as the parts for which they had the greatest avidity were exposed

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Monterey
Fr. J. J. Serra
Indians

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Atherton, Gertrude California:
An Intimate Guide.

p 33

in the process of dressing
In rainy weather they were kept
hard at work indoors, and on Sundays,
although they were allowed an hour
or two of games, they were driven
for the most part into the
church to pray

The Spanish priests had come to the
wilderness not only to save souls,
but to do their share in building
California to the crown of Spain.
Moreover, no nation that brings
its children up in the bull-ring
can be otherwise than cruel, or
callous at the best.

p 34

Padre Serra loved them all, indivi-
dually and collectively, being not a
priest, but a saint.

16)

He saw nothing of their ugly squat bodies and stupid faces, but the soul within, which, of course, he never guessed was but a projection from his own radiant and supernatural ego.

He died at the Mission of Carmel August 28, 1784, full of years and honors and bodily sorrows, and was buried under the floor of the church he loved best - the church in the Mission de San Carlos del Rio Carmel. It became in due course a magnificent ruin, with an owl-haunted belfry, and the weeds grew over his grave, and all the tombs were broken. But it is now restored and quite hideous.

Father Fr. Junipero Serra may have failed to reap the great harvest of Indian souls he had baptized with such gratitude and exultation, and that consoled him for all his afflictions, but he lifted California from the unread pages of geological history and placed it on the modern map. I wonder what he thinks of it.

(Berk)
Pete
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Vol 1

Guitton, J.W. "Southerly Coast Counties" in
Historical Society of Southern California
Vol 1 Los Angeles, 1907

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Park
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page 49
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Whether the primitive Calaf Indian
was the low & degraded being that some
modern writers represent him to have
been, admits of doubt. A mission
training continued through three
generations did not change him in
moral or cast. When freed from mission
restraint and brought in contact with
the white race he lapsed into a
condition more degraded and more
debased than that in which the
missionaries found him.

Whether it was the inherent fault
of the Indian or the fault of his mis-
ling is a question that is open for
evidence. If we are to believe the
accounts of the California Indian
given by Viscaïno and Constantino,
who said he had had some
contact with civilization he was
no inferior in intelligence to the
nomad aborigines of the east of
the Rocky Mountains.

Sebastian Viscaïno thus describes
the Indians he found on the shores of
Monterey Bay 300 yrs ago.
"The Indians are of good stature
and fair complexion, the women being
somewhat less in size than the men
and of pleasing countenance."

2. To the east country
The clothing of the people of the coast
lands consist of the skins of the sea-
weeds (otter) abounding there, which
they tan and dress better than is
done in Castile; they possess also
in great quantities flat like that
of Castile hemp and cotton, from
which they make fishing-lines,
and nets for rabbits and hares,
they have vessels of pine wood
very well made in which they
go to sea with fourteen galle
men on a side with great
dexterity, even in stormy
weather. "The dexterity and skill
of these Indians is surpassing in
the construction of their launches
made of pine planking. They
know all the arts of fishing."
They are likewise great hunters.
They preserve the hide,
The government of the people
was invested in the hands of their
chiefs, each captain commanding his
own lodge, the command was
hereditary in a family. Justice in
general was made as required.
Robbery was never known
among them, murder was of
rare occurrence and punished
with death, Incest was likewise
punished with death, being held in
such abhorrence that marriages

3/ So coast countries,
between Kingfolks were not allowed
the manner of putting to death was
by shooting the delinquent with arrows,
whipping was never resorted to as
a punishment, all fines and
sentences consisted in delivering
shells, money, food and skins.
Religion. They believed in one God the maker
and Creator of all things, whose name
was and is held so sacred among
them so hardly ever to be used,
and when used only in a low
voice. That name is Qua-o-ar.
When they have to use the name
of the supreme being on an
ordinary occasion they substitute
in its stead the word to-go-da-ro-y-
nain or the giver of life.

The world was at one time in
a state of chaos until God gave it
its present formation, lifting it
on the shoulders of seven giants
made expressly for this end. They bore
their names, and when they move them-
selves and earthquakes is the consequence.
Animals were then formed, and lastly
man and woman were formed, separately
from earth and ordered to live together.

They had no bad spirits connected
with their creed and never heard of a
"devil" or a "hell" until the coming
of the Spaniards. They believed in no
resurrection, what ever.

4/ So. coast counties.

Marriage.

chiefs, had one, two or three wives, as their inclination dictated, the subjects only one. When a person wished to marry and had selected a suitable partner, he advertised the same to all his relatives even to the nineteenth cousin. On a day appointed the whole portion of the lodge brought in a collection of money beads, all the relations having come in with their share, the males proceeded in a body to the residence of the bride, to whom timely notice had been given. All the bride's female relations had been assembled and the money equally divided among them, the bride receives nothing as it was a sort of purchase. After a day the bride's female relations returned the compliment by taking to the bridegroom's dwelling baskets of meat made of chia, which was distributed among the male relatives. These preliminaries over, a day was fixed for the ceremony, which consisted in decking out the bride in numerous strings of beads, goats, feathers and skins. On being ready she was taken up in the arms of one of the strongest male relatives who carried her dancing toward her koccis, in a bit of a

5/ No Court Laenties.

all her family, friends, and neighbors accompanied, dancing around, throwing food and seeds at her feet at every step. The relations of the bride-groom met them half way, and taking the bride, carried her themselves joining in the ceremonious, walking dance. On arriving at the bridegroom's she was inducted into her new residence by being placed alongside her husband. Whole baskets of seeds were liberally emptied on their heads to denote blessings and plenty. This was likewise scrambled for by the spectators, who on gathering up all the bride's seed cake, departed leaving them to enjoy their honeymoon according to usage. A grand dance was given on the occasion, the warriors doing the dancing, the young women doing the singing.

Burials.

When a person died all the kin collected to mourn his or her loss, and one had his own peculiar mode of crying or howling, as easily distinguished the one from the other as one song is from another.

4/ So. Coast Canaries.

After lamenting awhile, a mourning dirge was sung in a low wailing tone, accompanied by a shrill whistle produced by blowing into a tube of a flaccid leg bone. Dancing can hardly be said to have formed a part of the rites, as it was merely a monotonous action of the foot on the ground. The hands were crossed upon the chest. This was continued alternately until the body showed signs of decay, when it was wrapped in the covering used in life. The hands were tied across upon the breast and the body tied from head to foot, a grave having been dug in their burial ground, the body was deposited with seeds, etc, according to the means of the family. If the deceased were the head of the family or a favourite son the hut in which he lived was burned up, as likewise were all his personal effects.