

ITEM NUMBER: 6

DuBois, Cora A.

Tututni (Rogue River Athapaskan)
Field Notes. ca. 1934.

BOIS, CORA A.

Tututni (Rogue River Athapaskan) Field Notes cu-23.1

2 of two

so

Cora A. DuBois
Ethnographic Notes on the
Tututni Indians
(Rogue River)

~~1843~~
Island, Athabascans of
so. west Oregon.

Johnson, Orontion & Winter, Wm. H. Route across the Rocky mountain with a
description of Oregon & California, etc., 1843 O. H. S. - O 7: passim.
1906.

p 120. Indians of Rogue River Valley: "They have never had any intercourse, of
consequence, with the whites, and have, therefore, but few of the
articles manufactured by a civilized people." Extreme hostility.
Bows = yew; short; covered on back with smears from "loins of the Elk",
fastened on with glue - neatly & securely wrapped at the ends with the
same material. Arrows feathered - pointed with "small, delicate,
uniform & very sharp heads of flint."

115 Boundaries of bands.

Ma-somah: coast at or near mouth of Coquille River. To north -
Coos; east: Quak-to-mah; so: Chocoleaton.

Chocoleaton: at forks of Coquille river

1st village of Quatomah = mouth of Flores or Quatomah creek
2nd " " " = Sixes river. (where Hohkult or Lan lives. ca. 8 mi
3rd " " " = Port Oxford while other chief lives at Pt. Oxford bet. villages

These 3 villages claim from crest of coast range to
west; from Ma-somah's to north, so. to Humbug Mt. - ca
12 mi so. of Pt Oxford.

Cothentans - at mouth of small stream ca 5. mi south of
Humbug. Claim along coast to "Three Sisters" rocks -
ocean.

En quaches: From Three sisters to ca 3 mi so. of their
village which is on stream which bears their name -
(now Enches creek)

Yahshutes - occupy both banks of Rogue at mouth. &
upland ca 2 1/2 miles where Tototini begins. Claim so.
to ca. 6 miles

Chit. crentans - no. of hut near mouth of stream of same name.
(Pistol River). Claim 9 miles of coast

Wahstentans - mouth of stream of same name. & so. to
Whaleshead - ca 27 miles so. of mouth of Rogue

Chetes: on mouth - both banks of Chetes River a 6 miles
up stream. Villages burned by whites in 53(?) - 42
houses - sum - this

107

Tototin - ca. 4 miles from mouth of Rogue River
land runs from Yashutes (i.e. for $2\frac{1}{2}$ miles inland) to upstream
6 miles.

Macanotun - begins 6 miles up river, village is ca.
7 miles above Tototin - on same side of river. Claim
ca. 12 miles of river.

Shastekooten - one after Macanotun - on no.
bank of Rogue - ca. opposite confluence of Illinois
Are the most easterly band within Parish's district in the
south.

"As the Indians derive but a small portion of their
sustenance from the country, they attach but little value
to the surrounding mountains, for which reason their boundaries,
except along the coast streams are in many cases
undefined, and in others vague & indefinite."

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Parish' Port Oxford district - 150 mi. of coast; regular eastern
boundary averaging 30 mi. from coast - area of 3,000 sq. mi

108.

Small pox epidemic ca 30 yrs before - i.e. ca 1824; measles ca 18 yrs
before - i.e. 1836. Both very destructive. Sweet home practices
intensified danger of small pox & measles. "So that many of their
once populous villages are now left without a representative."

p. 109

houses:

Excavate hole ca 12' to 16' square; 4 or 5' deep. Inside of pit
punchions or split stuff are set upright 6 or 8' high. ^{up to the} top of these
boards or thatches, are places for the roof. In the gable end a round
hole is made sufficiently large for the entrance of one person. The
descent is made by passing down a pole upon which wide
notches are cut which serve for steps. These houses are generally
warm & smoky. From this and the careless habits of the women at
certain periods, I have no doubt arises the disease of sore eyes
among them: (which he observed only among of the ♀, not ♂).

p. 109 In spring women gather stalks of wild celery & wild sunflowers which they eat as a relish "and eat them with a relish." Tobacco is only article cultivated by them.

p. 110. Parish personally visited their lands ~~of tobacco~~ and "have taken a correct census of their number..."

p. 124. In 1852. when the Capt. Lunder was wrecked near bar of Coos Bay, the crew made its way south. met between 700 & 800 Indians at the Coquille river.

126 In 1853 - a party of settlers going north from Rogue River. ca 100 Indian camped ~~near~~ ^{above} mouth of Coquille. (p. 129) - Indians camped all along the river. (p. 130). Indian village at Bandon.

p. 130. Indian villages lined east bank of Coos Bay from mouth of South Slough to where Empire now stands

131 Natives ~~and~~ ^{only} nearly naked - females wearing a rude apron ingeniously woven from sea weeds & cedar roots. They had shells that the Hudson Bay Company had traded to them for furs that were a circulating medium among them. The shells were of equal shape, & their value was calculated by the length or size of the shell." Called in Targon. Alequa Chish.

p. 280 - Chief of Post Oxford band called Tagonecia or Whisker wore wolf skin about his shoulders.

p. 284. Mouth of Coquille - called Nasson tide

p. 333-34. Coos or Coquille - probat. Coquille - were averse to paddling. Women usually did it.

Tutuhis:

Is southern boundary of Chinook Tongue; i.e. did not
penetrate.

See Friedrich Smith on area. - in Dale, H.C. Ashley-Smith
Explorations 266 etc.

No dream dance until after Siletz

Round dance out of port. on Oregon coast

Nelson, Vernon. Indian tribes of Curry county. OHS-O 32:24-26, 1931.

24. "Among them (i.e. Indians of Curry Co.) there existed, so it seemed, a certain verbal understanding of each tribe's territorial rights. The boundaries which were identified by, and associated with, certain prominent headlands, rocks and streams, extended back into the Coast Range indefinitely. These boundaries, strictly recognized and adhered to by the tribes, were passed down from one generation to the other.

If they had only one village, it was usually located on the north side of a stream. If they had two, they located them on the north and south side of the same stream. In only two cases were there more than two villages, and in only one of these cases was the village not located near a stream of considerable size. The village of the Qua-to-mas, located at the present site of Port Oxford, was not near a large stream."

"Sometimes the houses were dug back into the banks, instead of being dug into the ground. This was done by the members of the Ha-santas tribe."

- 25 "Every morning, under all kind of conditions, they were to be found taking a morning bath. The mothers throw their three-week-old babies into the water, so that they learned to swim before they could walk."

"One of the queer characteristics of these people was that they named all streams and kindred things after themselves."

- 25 Qua-to-mas: Northern boundary of Curry county south to Humbig Mountain; three villages, Flores Creek, Quatoma Creek, north side; Sixes river, Saguamie river, south side; Port Oxford; two chiefs, principal chief, Sixes River; sub-chief, Port Oxford.

Cosutt-Hentons: Humbig Mountain south to Three Sister Rocks; one village, Mussel Creek, Cosutt-Hentons Creek, north side, west of Arzonalum next to the ocean; two chiefs.

Nelson (2)

p25. Eu-qua-drees: Three Sister Rocks south to the early mining town of Elizabeth west of the present site of Geisel monument; one village, Euche creek, Eu-qua-dree Creek, north side; two chiefs

Yohshules: Geisel monument south to a prominent headland, seven or eight miles south of Gold Beach, known as Hunters' Head or Cape Sebastian; two villages, Rogue River, Toto-tuna River, north side near what is known as the Doyle place; south side on a low flat; one chief.

Chelt-Erentans: Cape Sebastian south to Arch Rock; one village, Pistol River, Chelt-Erentans River, north side; one chief

Wish-te-na-tans: Arch rock south to Whales Head; one village, Wish-te-na-tan Creek, spelled Wishkintan, called by early surveyors Hookkintan Creek; south side near what is known as the John W. Ostrander ranch; two chiefs.

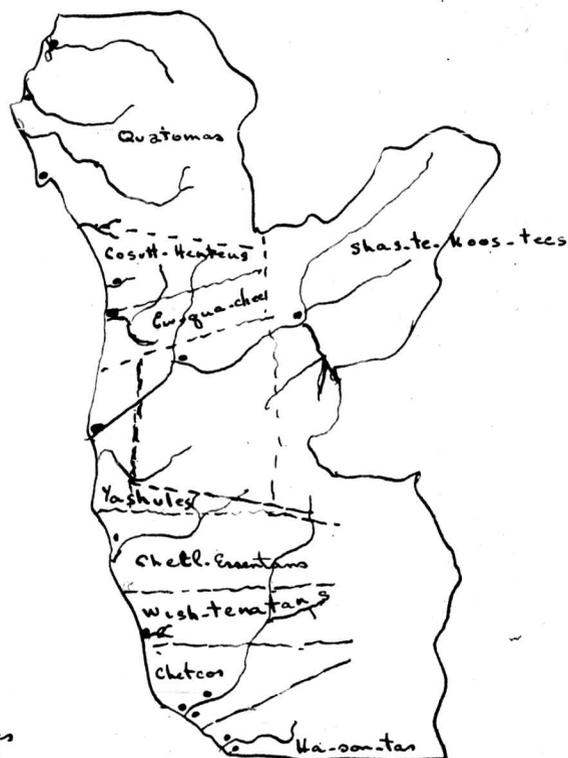
Chiteos: Whales head to an indefinite point nearly two thirds of the way down the Chiteo Valley; three villages, named by the Indians as the Chiteo and still known as the Chiteo; north side near present site of Brookings; south side on low flat; north side six miles up the river on a low flat known as the Floyd Peter ranch; two chiefs.

Harantas: Rather vague due to relationships with the Chiteos (southern boundaries) to near California line; two villages, Wundshuch Creek, north side, a large village; south side, a small village

26. Tototunas: ... 6 or 7 mi up Rogue R, one village, Rogue River, Tototuna River, north bank near Bagwell's ferry; one chief.
Mac-an-o-tins ... 12 or 15 miles (up) Rogue River; one village, Rogue River, north side near the Old Tom Smith place; one chief

Thelom(s)

Shas-te-koos-tees: Most easterly tribe of this group of Indians;
 ... claimed territory east of Mac-an-ot-ins; one village, Rogue
 River, north side where the Illinois River runs into the Rogue River
 at Hayes; one chief.



• = village

Barry, J. Nailson. The Indians of Oregon - Geographic distribution of
linguistic families. O.H.S. Q 28:49-61, 1927.

p 52: Tutut-ni: "These Indians practiced polygamy and widows were buried
alive in the graves of their deceased husbands." "There were 35 bands or
settlements."

A. On Rogue River. Eleven settlements, among which were

(1) Mib-on-ot-un-ne or Mack-en-oot-en-ay, fourteen miles
above the mouth of the Rogue River. Their territory adjoined the
Chasta costa

(2) The Chemetunne or Yah-shoots or "Joshua Indians", who
resided near Gold Beach.

p 53 B Between Flores Creek and Rogue River, ten settlements

(1) Kwa-to-nis or Sib-res-tene or "Sixes Indians". These
formed a division of the Tu-tut-ni, with three settlements. The
principal chief resided on Sixes Creek.

(2) Yu-ki-che-tunne or Eur-lee lived on Euche Creek

C. Between Rogue River and Cape Ferrel, fourteen settlements.

(1) Chet-les-char-tunne were the Pistol River Indians

(2) Mwaish-tunne-tunne or Wsh-ta-nah-tin lived on
~~the~~ Wsh-tenatin Creek at a place now called Hustenat

Chetles - had 9 villages in vicinity of Chetes River

p 52. Cha-sta-cos-ta or Ci-sta-gous-ta on Rogue River, Grants Pass
to the mouth of Illinois River. They had 33 villages

Dodge, Oliver. Pioneer history of Coos & Curry counties, Or.... Pub. under the Auspices of the Pioneer & Historical Association of Coos Co. Salem, Ore. Capital Printing Co. 1898

- p. 7. North of Port Oxford (i.e. no. of Tututni) there were no Indian massacres.
9. Estimate 2000 Indians "who lived along the coast from the Umpqua river to Port Oxford - and there must have been an equal number in the southern end of the county (i.e. ca 2000 Rogue River). "This estimate is given by those who were familiar with the coast & whose mining operations called them back & forward during the time of the first settlement by the hardy miners who had discovered gold among the sands of the ocean beach from Trinidad north to a few miles of the mouth of the Coquille river in the early 50's."
10. Coos county has into to north a south which come down to sea. Coos co. is an inlet - with mountain some 25 to 30 mi.
- p. 20. Port Oxford discovered by Don Martin D'Aguilar in 1795; also named Cape Blanco. Vancouver however is said to have named Port Oxford. He surveyed coast from St Georges Bay northward
- p. 21. Gold in no. Calif & So. Or. in 1850-51
22. Capt Wm Tichenor in 1850 - explored coast / Formed company in
 22. Portland of 10 men includ. self. On Sea Gull landed in Port
 Oxford in Fe. 1851. W: H Kirkpatrick made leader of group.
23. When Tichenor returned the 9 men had disappeared after apparent
 24. battle w. Indians. / Returned again in Fe. 14 with 67 men from S.F.
 Two block houses erected.
26. Sa qua mi = Sixes River (see Tututni notes)
27. A man party attacked ca 2. miles above mouth of Coquille. One wounded by arrow which seems to have been poisoned from illness which attacked the man.

- p 28 Sa qua mo - called chief of Sixes river area - killed Pannich - first Ind. agent
 these Indians had always been hostile to the Hudson Bay Co.
 Sam. Culver - 2nd Indian supervisor.
- 29 Block house erected at mouth of Coquille - 1851. Troops marched up
 to first tributary - "the Indians" received chastisement."
32. Capt Tishman lost his family of wife & 3 children to P.t. Oxford in
 1852. Built store in 1853.
- 36 First nine men at Oxford were attacked by Indians "a large
 canoe, containing 12 warriors" came from direction of Rogue River.
 (Note size of canoe). (Written by Kirkpatrick, J.M. - one of men).
 Group of Indians led by a white who had been rescued from
 Russian ship many years before & had since been living w.
 Indians
39. Before Indians made second attack - did war dance on beach (of
 monument). Chief harangued them (Ind.) before attacking
40. Attacking Indians - joined by canoes from Rogue River.
- 41 114 warriors counted by narrator.
- 1 p 42 1. their escape - heading north of Port Oxford - speaks of an Ind.
 trail 20' wide (sic!). Speaks of Indians' drawn up in line
 of battle"
- p 45. "The Indian called our attention to a white pole about 8" in
 diameter - & 20' high standing in a great pile of rocks at
 the edge of the beach. When we passed this pole & monument, the
 Indian said we were now safe as the California Swashes
 would not dare to come above that pole for the Coos Bay,
 Umpqua, Clackamas, and some other tribes he mentioned would
 make war on them - & drive them back.
- p 45 Coos Bay Indians very hospitable to the group escaping from
 the Tututani after the Battle Rock affair.
- p 49. After 1st battle of Battle Rock - said Indians burned their dead. (?)

- p 51 Chetco valley settled in 1853;
Chetco Indians = 350 adults;
52. Village at mouth of river consisted of about 40 houses - on both sides of river
- 52f. Outbreak of Chetco - Wamuck groups in 1854.
- 56 On Wamuck tribe called Hasantus; chief Ne-et-coo;
- p 52 Chief at mouth of Chetco R = To-har-ka
56. In fall of 1855 Old Joe Sam - chiefs of Illinois & Rogue River Indians were in arms against whites. Were being driven eastward.
57. Joshua warned whites of heaving hostility on part of lower Rogue R.
Enos - Canadian 1/2 breed of great influ. w. Indian killed J. Clevenger & Enoch Hurstly as they went toward mouth of Illinois
- Ben Wright was sub. agent for Indians from Port Oxford to California line in 1855. (p. 59). Killed at outbreak of war.
58. In Rogue river war - 3 French household near mouth of Rogue saved by influence of Enos.
59. Burning of 5 settler's houses.
62. Mouth of Pistol River - whistling of Chet. lips - among Indians.
65. Battle at mouth of Pistol River. Indians came from Rogue to fight & Enos led them. Enos eventually lynched by a mob in Port Oxford.
- 68 After troops arrived at mouth of Rogue. went up to Tototini & buried Wright & Poland whose deaths were begin. of war. Also buried General. (His wife, daughter & infant taken by Indians - some living)

p70.

Rogue River - named by French Rouge

1852. "Flagstaff" wrecked at mouth; crew escaped while Indian pillaged.

1853. Gold discovered on beach at mouth of Rogue; for 12 mi on either side of mouth were "beach mines"

p71. Tututius ranchman killed the agent Ben Wright, ^{and Poland} when most of troops & citizens was at a dance at Ellensburg. During the night Indians set out to murder settlers.

Joshua tried to warn whites; as did a squaw married to a white man.

Fort ca. 1/2 mi no. of river mouth. All warned settlers went there. By next night Indians had burned all the houses and whites were all in fort.

76. Enos had come to coast w. Fremont party.

77. Indians built another ft. ca. 15 miles up river on so. bank called Skookum's house. Two groups ambushed each other. Finally reinforcements came; women taken to Port Orford. Regulars attacked Skookum's house from undefended hill-side; drove them to river - boats - where other troops shot Indians down.

78. Indians all rounded up & Tichenor to take them to Siletz. As Tichenor was marching them along near mouth of Rogue - white slaughtered all 19 in revenge for Geisel murder.

p82. Wright & Poland killed by having some Makhanotins urge them to arrest Enos. ~~But~~ Makhanotins are located on so. bank of Rogue ca. 4 mi up river. Went to Makhanotins & were killed. Wright's heart said to have been eaten to give warriors strength.

In first day of fighting - 60 houses burned & 26 killed. From Big Bend to sea.

Report of Parish. J.L. Indian agent. made in 1854.

104 Tututini - 12 bands:

8 on coast

1 on banks of the Coquille

3 on Rogue.

105

Each of these 3 bands or villages = 1 or more chiefs

	♂	♀	♂	♀	villages	chief
Na-so-mah	18	20	10	11	1	John
Choc-ne-le-aton	30	40	18	17	1	Washington
Qua-to-mah	53	45	22	23	3	Tag-on-see Hap hult-a-lan
Coast-Hunters	9	9	6	3	1	Chastal Kakalleah
Eu Qua Chee	24	41	13	19	1	Ah chee see Tus hah
Yah shules	49	45	24	12	2	Ene wah we nit
Chell Esentam	10	15	11	9	1	Ene ture
Wah-te-na-tam	13	26	12	10	1	Hah yet ah we shu Cha hui sag
Chateo	117	83	22	19	1	"
Tototin	39	47	22	12	1	One anten
Mach-an-o-tin	53	58	17	17	1	Yap see o we lee
Shar-te-koostee	45	61	23	16	1	Yah chee see
	<u>461</u>	<u>490</u>	<u>205</u>	<u>167</u>	<u>14</u>	
Total = 1323						

Coquille Thompson:

To³ame
 Tututane
 Mikwanautane
 satcantane
 klaratketane (means-rivers come together)
 cista kwosta

gliskwi- first village of new language. (Probably Galice creek)

Table Rock
 Jacksonville
 Applegate creek

} all different languages.

Hoxie Simmons:

to³ame- mouth of Rogue
 tutu- ca 4 mi. up river
 mikalutun- ca. 2 mi. up from Tutu.
 satcantan - ca. 3 or 4 mi. farther; s rock, means close to rock.
 then other he cant recall.
 kwisetani-on creek of same name;
 then a gorge and no settlements for about 20 mi. until reach Agnes.
 ieratnetani- on point of land at junction of Illinois and Rogue
 saxatan- means rock slick; also at confluence
 There id also a third site at the confluence

tcanaxatani- ca. 3 or 4 mi up Illinois, gravelly place.

cistaquosta- ca. 2 or 3 mi. above Agnes.
 naseten- ca. 2 or 3 miles farther
 talmuten- ca. 2 or 3 mi. farther; means deep water.
 then no more sites for 30 to 35 miles until get to
 taltastan- a little below Grants Pass- ca. 8 miles on Kelly's creek.
 Down river from taltastan is big water fall where salmon
 were caught. Called xostan.

Shusti- mouth of Applegate creek. Geo. Tyce was chief of that group
 George Harney took his place. Geo. has been dead ca. 25 yrs.
 Was last chief of group.

shestatan- up Rogue river from Shusti; menas rotten log.
 ma^adistai- near Medford in prairie.
 from there on the Shasta begin.

Coquille Thompson (2nd list)

kwinul sat seten-on south side of Gold Beach; on north side was
where Depot Charlie belonged.

tratretene

nagetxetene } Tutoten

geyawe - little above Tutoten - maybe same tribe

mikwanauten

setcanten

kwiseten

tcetciwut } on hill

cistakwoosta } down from hill

kleratleten-language changes at this point

(note: sexalten of other lists is not name of town but simply of
a slick rock at confluence of the two rivers)

Taltastene- is Grisco Jim's people. Miners called place Kliskwitin
English. was about 1 days travel above cistakwoosta. Not sure.
Kliskwint = probably Galice creek.

Tc'eme also called Yasho.

Kusume, sukweme and kwatame are all one

tc'reaten-Port Orford

Lucy Smith:

Tc'fme
 Tutoten - Bagnelle ferry
 Mkwanauten
 setcanten
 ta'atloten
 Tlaratleten- at Agnes
 tcrnaaten-on Illinois river, then none farther up stream.

Language changed at the Illinois river

Billy Metcalf:

Xo^{sa}sat^{en}- Winchuck
 Tc^{et} - Chetco river; was on so. side; village also on no. side
 setcat^{en}- no river there; is where a big rock stands next to coast.
 is 8 to 15 miles north of Chetco river.

- a village at Pit^{ol} river
 na^{cn}ta^{en} eten- there somewhere close.
 sk'meme
 tc'eeme

yukwitce
 kwisaxanden- means sweat mussel; mussel-kwisa
 txariat^{en}- a long point of land there at Port Orford.

Up Rogue river:

tarelet^{en}- was a dissenting group from Tutoten, was between mouth
 of Rogue and Tutoten. Was just two or three houses.

Abe Logan:

Tc'fme- was no. side of river; means mouth of river
 anesene-means south side
 taase-me^{nas} north side, | are both Tceeme.

Tarelet^{en}-ca. 4 mi. up river at head of tide water. Split off from
 Tutoten

Tatxet^{ene} Two parts of tutoten.
 Nagetxet^{ene}

Me^{kw}anauten
 tetcantane (setcant^{en}?)
 kwiset^{en}
 tetciwat are one and the same, close together
 cistaquosta

kl^{rat}let^{en}
 sexast^{ene}

Tututni villages

Abe Logan:

Coastal:

nat̄net̄n- is at Pistol river.

tc'eme- mouth of Rogue

Yukwitce

kwiset̄n- does not know where exactly

tetat̄ne- Sixes river

tserlat̄n- Port Orford

kwatame- also Sixes people

sukweme

talm̄c--On Coquille river some place.

*one
people*

Peter and Ada Collins:

Up Rogue river:

all part of Tutoten {

 Tc³eme

 tlaretleten

 tatrete^{ne}

 tutoten

 nagelxeten

 mikwanauten

 tariletcaten

 setcanten

 kwiseten

 setxétane-at Illinois river

 tcétcíwat-at Illinois river

 tcanaxat ne

 kuslaten- different language, was up the river ca. 50 mi.

lusuntane

Up coast:

Tc³eme

 Yukwi

 kwisalxant^{en}-Mussel creek

 taxaíht^{en}- so. of Humbug Mt.

 nacuket^{en}

 statca-north of Humbug Mt near Port Orford

 tc³riat^{en}-Port Orford

 kusúme

 sukwéme- sixes river

 kwatáme- north of sixes river

Molly Dick and Annie Fairchild

Tc³eme

 tutoten

 nagaxetene

 mikwanaut n

 setcanten

 kwisetan

 tc³atciwat

 sexesten

Rogue River Towns

Horre Summers

Ticeme					
Tatoten	Tatotin, 4 mi up R.	Tututunna			
Mekwanauten	Macanotin, 7 mi up R.	Miknotunna			
Setcauten					
Kwisetan					
Tactawit = Catakawit					
Klerat at Junction of Illwaco & Rogue					
Shasta					
Shasta					
Shasta					
Tamoxaten - 204 mi up Illwaco					
Chetawasta - 207 mi above Rogue	Shasta Kestee - about opposite Illwaco, or no. bamba.				
Daseten					
Talmut Cr. last in 30 or 35 mi					
Taltesten - ca 8 mi down from Gault Pass at Kelly's above falls					
Shusta - mouth of Applegate					
Shestat En - up Rogue for Shusti					
Meadstai - prairie near Medford. From there Shusta begins					

Lug. (Lat. & Long.)	Parish (1854)	Barrenman	Dorsey
Sukweme	1) Flores		
Kwatame - Susa	Quatamah. 2) Susa R. (villages)	Kwatani	Kwatani
Kusume - no. of Port of Jod (Elk River?)	3) Port of Jod		Kasutah (?)
(Terenaton) Terenaton Port of Jod			
Kunaxantun	Casutt Hunters		Kunaxantun (?)
Yukwiche - Euche G.	Cuquach. Euche G.	Euche G.	Yukwiche
T. E. m. e. no. of Raque	Yashites - no. of Raque	Joshua	Chemetune
Skemene			Skemene (?)
T. al. est. cadem. no. of Pistol R.	Chet. - est. cadem. Pistol R.	Pistol River	Chet. - est. cadem. Pistol R.
Xustaneten	Wish. tenaten; Pistol R.		
Yenam reteten			
T. est. mouth of Cheto R.	Cheto. no. of Cheto R.		T. est. mouth of Cheto R. (?)
Xo. sat. en. - Wimbuch R.			

	H. Nielsen	Bereman	Parish	Barry	Dodge
Kuatama Sixes	Quatama - 3 villages Flora Quatama		Quatama, Flores Sixes	Kuatama or Sixes - Sixes R. (3 villages)	Saquami - Sixes R.
Sukwema	Saquami		Port Oford		
Kusume Port Oford	Cosult. Hunters; Mussel Is.				
Tecriaten					
Kursalyantan					
Yukwiche Euche Is.	Eugwachee		Eugwachee; Euche Is.	Yukichetunne Euche Is.	
Teceme	Yashules		Yashules; mouth of Ri both sides		
Skememe					
Tales teanden Port R.	Cheth. Essentans		Cheth. Essentans, Port R.	Cheth. Essentans Port R.	Whotelatan a Cheth. lips. maytan / m. of Port R.
Xiustanetan Xanannetan Platanetan					
Tcet	Chetco		Chetco; mouth of R, both sides & 4 mi upstream	Chetcos - 9 villages Chetco River	
Xosaten					Harosates - Wuneluch
	Wishtanetan		Wishtanetan; on Wishtanetan Is.	? Kwaishtunne tunne or wish ta naktin on Wishtanetan Is.	

Rogue River

			Barry	Dodge
Tecuma			Chematumne or Yakshoots. Mouth of River	
Tutoten	Tototuna		Tototin; 4 mi from mouth	Tutotin
Mekwainautan Setcentenen Kwisetan	Machanotin		Machanotin - 7 mi. up stream	Machanotin, ca 4 mi up Riv.
Kleratitan (Keratinetani)				
- Teetewat				
			Chara Costan Castaquesta - gate Pass to Uai 33 villages	

Lucy Metcalf

Mother a Smith River Tolowa

Father a Joshua Tutuni born at Gold Beach, on mouth of Rogue Riv.
Informant born about ten miles up the Rogue river at a village
called Tututan (means- by the river)

When ca. 13 informant was taken with rest of her tribe to Siletz.

She has lived there for most her life since then. She
married a man from Yukwitce, a village north of Gold Beach on
a small creek. After his death she remarried. She came to
Smith river some three years ago after the death of her ~~father~~ ^{husband},
who was her last living relative. She is now staying with
distant relatives of her mother, ca. 4 miles out of Smith River
town in a house on the bank of the Smith river

She lived with
him and her
mother-in law from
Mekwemautes, in
Siletz.

The informant speaks practically no English. Her native tongue is
~~Joshua~~ Tututni (Athabaskan) which is dialectically different from
the Tolowa people among whom she now lives. However from her
mother the informant learned some of the Tolowa dialect so that
she is able to converse fairly easily with her relatives.

From datings by the Ghost Dance I should judge her to be over 90.
At the time the Ghost Dance came to Siletz in 1871 or 1872
she already had five children.

Due to age the informant has blank spots in her memory. I should
judge that at no time was she particularly well informed or
intelligent.

Interpreter:

Delilah Charlie: Smith River Tolowa. Is willing and moderately
intelligent. She has very little information on Tolowa life
which prevents her from inserting too much of her own material
~~In her desire to be helpful she must be constantly checked on this
score.~~ Her age is approximately 60 plus.

She lived with her mother and maternal uncle as a child
about 16 or 17 miles up the Smith river. Relatives among the
Orleans Karok. Her uncle learned many things from Karok and much
of her Tolowa data and comparisons are based on this material.
The inhabitants of this site (tcilthtuwat) spoke both Karok and
Tolowa.

Lucy was born at Tutoten. She had her first menstrual flow there and right after that the Rogue river war broke out. She had her second menses at Tceriaten and her third at Newport. Probably, allowing for irregularity of early menses, not more than a year elapsed during this time. Yet informant's estimate of time is far longer (see History-Rogue River war) About one year after reaching Siletz she was bought for \$100 by a Yukwitce man. She lived with him and his mother from Mekwanauten at Siletz. She had four girls by her first marriage and all died. Then her husband died. She continued to live with her mother in law for a couple of years and then married Bob Metcalf to whom she was married "white way". He came from Tceeme. She had two sons by him.

Rogue River War:

This war started because some Indians from way up the river came down and told the people to fight. They said they had fought the whites up where they lived and had killed lots of them. They said a lot of Indians had been killed too. The people would never had started fighting if hadn't been for those up river people. Informant does not know from where they came, or what language they spoke. "It sounded something like Chinook." The white man who was boss of the Indians at Tutoten and who gave them food and grub, was the first one killed. He was married to a ~~whhh~~ Indian woman. His name was Spen Knight. He went across the river to camp with a nigger. The Indians from the mountains sneaked across the river and killed him and the nigger and threw their bodies in the river.

Then most of the Tutoten people started fighting the whites. They burned four houses in one night. One man was married to a white woman and had a lot of children. They killed the children by throwing them back in the burning house, but they took the white woman and a grown girl to Tutoten where an Indian married her and made her work for him, pounding acorns.

In the morning there was one white house left. One Indian tied a burning basket to a stick and ran dodging the bullets to the house and set it on fire. One white man ran out with only draws on. He ran down the trail dodging, but one Indian ran after him and killed him from behind. The other man in the house tried to save himself in the fire place. They found him there afterwards, burned to death. (insert - see below)

After this the people from Tutoten went up river with all their food and tools and hid themselves on an island called sohome. They must have stayed there from one to three years (probably far less time). Then three Indians from Kusume came to them. Their leader was Tawangsho. He told them not to fight, to be good. He came to take them up to Siletz. Some of the people went with him. Some went to their wives places; other tried to go back to Tutoten but the whites wouldn't let them stay. Informant and her family along with large part of group went to Tceriaten (Port Orford) where a white boat was to come to take them away. They took the Indians away in two boat loads. Informant and her family went on the second. Depoe Charlie was the headmen of the people at Tceriaten. Every morning the informant's father went to look if the boat was coming. One morning he shouted it was coming and they had better hurry if they wanted to finish eating before they were taken on board. They were taken first to Portland and then turned away from there and were taken some place on what informant believes was Salmon river. Here they camped while they were moved in ox carts and on foot to another place back to the coast. Then they camped again on the coast at Newport. They stayed there about one year and then were moved up to Siletz.

Insert: The tceeme Indians killed lots of whites too, and they had only 2 of their men killed. A half breed called Enos came from some place way off to help them fight. Depoe Charlie or maybe Joshua was chief at Tceeme then.

When They first travelled up to Siletz. Then informant married down coast to a Yukwice man. When they went north again to Siletz there was no one left at Coos Bay and Coquille then. Walked the whole way from Sixes river to Newport. Took five days. Walked along beach.

When the white people came they had a war. Informant's father buried a big box of Indian clothes in the ground. It was so heavy it took two men to lift it. Those who had been driven off to Siletz didn't dare come back for the money. The whites inploughing must have found this big box.

When they fought with the whites, the whites burned the upper of the two sweat houses at Tututen with all the people in it.

Joshua was chief of Gold Beach (Joshua Tututni). He was an uncle of Depoe Charlie who carried the Ghost Dance to the Tolowa. Depoe Charlie married a woman who belonged way up north in Washington where the people eat dogs. (see Gost Dance at which time Depoe Charlie was credited with two Gold Beach women. Unlikely since village exogamy held)

First whites:

At Tcelestcanden some people went to look for mussels. They saw some foot prints on the sand. They didn't know what to make of foot prints like that (i.e. shod feet). They were all frightened and went to hide in the brush. Then they saw whites at Tceriaten. The two people didn't bother each other. The whites began coming in more and more in boats. Once some whites gave some Indians some potatoes and showed them how to roast them. The white brought lumber to Tceriaten in their boats and built a house and a store. The whites mined, only the Indians didn't know what this was. They panned the sands too. The miners did not get up the Rogue river until after the Indians went to Siletz. The Indians used to go back to the river to camp every now and then and they saw that the water was all muddy from mining

Newspapers:

During a north wind some newspapers were blown away from the camp of some whites. The Indians picked them up and thought they were pretty. Thought they would save them, until they found that they tore easily and then didn't want them (see attitude toward fabric.)

Informant gave a list of places or "lands" running from Siletz on the north to the Klamath on the south. Her knowledge of northern places is probably a reflection of her residence on Siletz and is in all likelihood not characteristic of earlier geographic knowledge.

Siletz - Siletz res.

Newport- Yaquina territory

Alsea - Alsea territory

Siustle- Siuslaw territory

Onkwa - Umpqua, Lower

Coos Bay - Coos

Kokwil - Lower Coquille

Sukweme - ca. 4 houses

Kwatame - at present town of Sixes on Sixes river

Kusume - just north of present town of Port Orford, on Elk river(?); ca. 4 houses
Tce'iaten.

Kwisalxantan - ca 4 houses.

Yukwiche - Euchre creek; largest settlement; houses built up the hill side.

Tce'eme - Mouth of Rogue (from here informant named the six towns going up stream from present town of Gold Beach (see next page))

Skememe

Tcalistcanden- Pistol river

Xuistan ten -

Xenangeten.

Natangeten - just north of Chetco river

Tcet - south bank of Chetco river.

Xosat en - Winchuck river

Xoswanst - Smith river

Atakit - Burnt ranch, a few miles up from mouth of Smith river.

Etulit - Lagoon tolowa

Tca'laten - Crescent City

Ta'a ten - Klamath river.

All these land names had villages- or permanent house sites of the same name. Informant said that Yukwitce was the largest and that Tutoten and Tce eme was next in size. Yukwitce was built up the hill side. This applies only to Tututal sites.

There were six ~~Joshua~~ Tututni villages from the mouth of the Rogue going up stream. In order they are:

1. Gold Beach- informant not sure of name; gave tce'maxesi which means "simply" coming up the river. It was located at the mouth of the Rogue. (Comp. Farrand, Shasta & Athol myths. JAFH. 28; 224 ftnt, 1915)
Later confirmed it as Tce'me
2. Tut^Ut^Ean- was located approximately 10 miles upstream. Was native village of informant.
3. Mkw^Uenautan- guesses about 6 houses
4. Kw^Uis^Eetan
5. Kl^Ueratlit^Ean
6. Tce^Uciwat- was last of the Joshua villages upstream.

There seems to have been no name for the river as such.

The Tol^Uowa name for the settlement at the mouth of the Rogue was taxohesi - i.e. for Gold Beach, on the Tce'me of the Tututni

Port Orford in ~~Joshua~~^{Tolowa (?)} was tce^Uxihatan

(see long list
A little north of Gold Beach was a large village called kwesa^Uitan
No more exact location could be secured.

Villages were permanent sites, occupied the year around. Houses repaired as they disintegrated.

Villagers usually fished in front of their own lands, but were free to fish where they wished and to go to the mouth of the river. The river was also a free highway for all to travel. Informant however said people might growl if a stranger fished too much in front of their village.

Stockades unknown to informant

The informant said that in the north the language changed² Kokwil. Here the people talked two ways, the tututni way and another language. Her list north of kwokil is obviously in terms of English nomenclature while to the south she gave native terms as far as Klamath. To the south she felt that the language changed at Tcct. Nataneten was still Tututni according to her. Therefore Tcct and Xosaten were Chetco groups, while the next four were Tolowa groups.

In naming the Rogue river groups she considered the six villages listed previously as Tututni. Beyond them lay the Shasta Costa whom she called shistakwosta. She said that was the name of that land and that they called people by the name of the land from which they came.

The Shistakwosta could be understood by the Tututni acc. to informant who based this opinion on the fact that at Siletz she was able to talk to a man from that "land"

The informant estimated that the villages up the Rogue were about ten miles apart. This would make an approximate distance of 50 miles up the Rogue for the Tututni territory before the Shasta Costa were reached. (?)

Each one of the Rogue river villages had its own chief. At Gold Beach (Tcct-me) the chief she recalled was Joshua, from which the Joshua band of Tututni was named. In reality this Joshua band represent merely one of the many "land" groups described by the informant. Joshua's Indian name was Yashuwe.

At Tututan, the informant's village her father was chief. She said he was called after the "land" of her mother who was his first wife, i.e. Yeneati after Yane, the place from which her mother came in Tolowa territory (South)

The chief at the lat^s of the Tututni villages up the Rogue river, namely Tcctciwat, was her father's father-in-law and was called Xestriila.

kinship?

In Tututni a relative was called t'ene. A person who does not belong to his blood is called 'eni. Means just a person.

Tututune means place where people live who come from "land" of Tututan.

Distances from Tutoten:

To Tceme, at mouth of Rogue river, ca. 1 hour by canoe. Trip to and from coast made in one day.

To Kwanautan, the next village upstream, ca. 1 1/2 hour. Return trips made in one day.

To tcetciwut, the last Tututni village up stream, 2 days up and one day down.

To Kusume, 2 days, on foot. Might walk whole way, or take boat to coast and then walk north along beaches. Kwesaxaltan was a customary half way stop.

To Kwesalxtan one day.

To mouth of Smith river, two nights and one day.

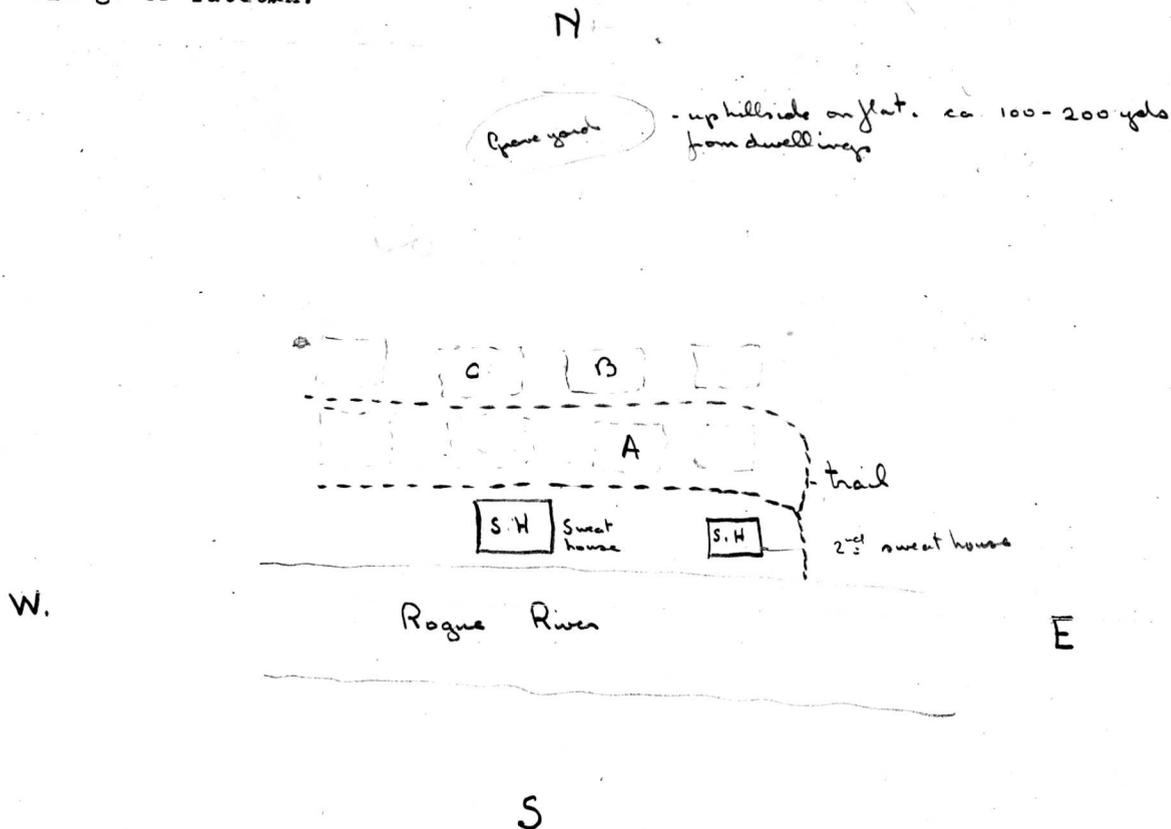
Tutoten and relation to sea:

Travelled down stream to ocean more than they travelled up stream. In summer went down to ocean for about one month during smelt season. Went down for mussels whenever they desired them. However did not hunt sea lions "because they were so far from the ocean." Seaweed was also gathered on the coast in the spring.

Informant's father had a river canoe and a larger ocean canoe. The latter was left on the coast and used when they were there

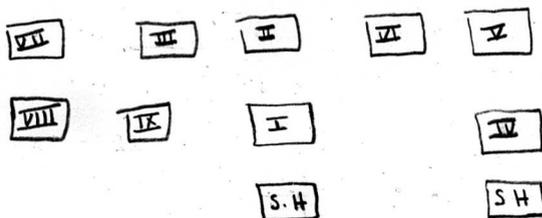
The mountains, spoken of by the informant, where acorns were gathered lay only some two miles up river from Tutoten. They camped there however, by the side of the river, and built brush houses (q.v.) if the weather were threatening.

Village of Tutütän:



Informant uncertain concerning number of dwellings but is sure of two sweat houses. Her father owned the one closer to the river. It was set only some ten or fifteen yards in from of the double row of dwellings. A trail ran between the 2 rows of dwellings and between the southernmost sweat house and the dwellings. They joined and led down to the water. The graveyard was located only some 100 to 200 yds back of the village, up a slight slope.

Informant hazarded guess of ten dwellings. This may be simply a pattern number.

No. of occupants:

- 8 House I called Yeneati,
 Chief, owner of one sweat house
 One wife from Smith river
 Two wives, sisters, from Tcetciwan
 4 daughters by Tolowa wife; other children died early.
- 3 House II
 Chief's brother (died before informant remembers).
 One wife from Yukwitce
 One son
 Son's wife
- 3 House III
 Widow of chief's brother, from Kusume
 Her son
 His wife
- 2 House IV
 Owner of other sweat house
 His wife from Tceeme
- 2 House V (farmlist?)
 House of orator; brother of owner of House IV
 His wife from Sukweme
- 4 House VI
 Tutoten man
 His wife, a shaman from Kusume
 1 daughter, Molly Dick
 1 son
- 3 House VII
 Man
 wife
 Poor bachelor of village, called Xweslas, a distant relative

House VIII

The other rich man of village; other than chief. (?)

House IX

Inhabitants not recalled

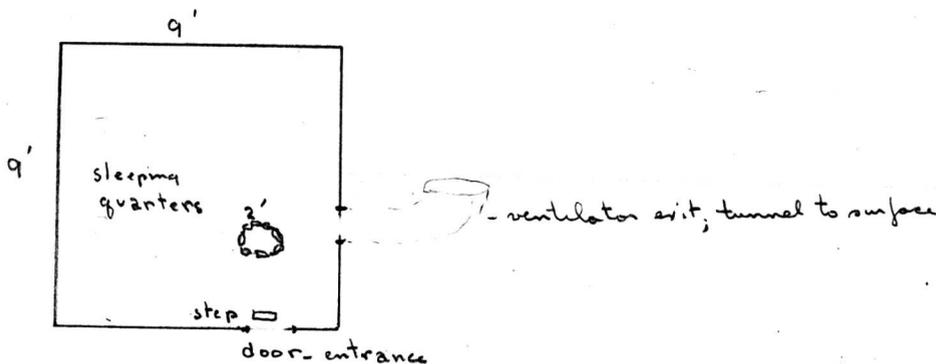
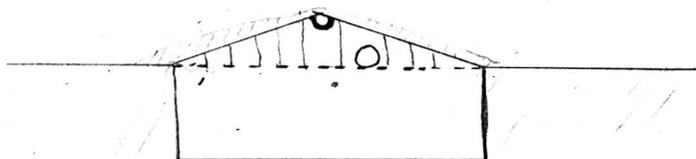
This makes a total minimum population that informant could recall of 9 houses and 29 people. There may have been at least one more house. Allowing two children a piece for each of the married couples for whom no children are recalled the population would be 53. This is a most conservative estimate.

In this village only two families were rated as rich by informant, herown which was the chief's, and houseVIII. Only one really poor man, the bachelor in House VII

A rich man was defined as one who had lots of money to show of at a gathering- especially the nayelshri dance. He gets the young people to wear his woodpecker head bands, small dentalia necklaces etc. Wives owned money separately but joined husbands in wealth display.

In Tutotan were two sweat houses. One owned by her father and one by her father's relative.

Construction:



A rectangular pit ca. 3' to 4' deep. ^{Roof beam} Center pole was a log supported by the two center boards, front and rear, of the walls. It rested in a notch cut out in these planks. Planks or logs were then laid from the edge of the pit to the center rafter. The whole was covered with earth so that no smoke would escape. If smoke leaked out, more earth was piled on at that spot. A ventilator tunnel was made opposite the fire place. Thru it the men went out after sweating. It also served as a draft for the fire. A round door was used and a square slab slid back and forth to close the entrance. A step was made under the door to facilitate entrance.

sweat house-shishe
door-natulshit
chimney exit-shiskwil
step-katkun

Use:

Men used the sweat house. Women rarely allowed to enter. In morning the men made a fire. The smoke all rose to the ceiling. The men lay on the floor on their faces, their heads on their arms. When the fire died down all went to the river to swim, and then return to house to warm themselves. When they are warm they sit naked in the sun outside of the house. Men slept in the sweat house at night. They slept naked. They had their beds in there, which consisted of tile mats if they were rich. The poor simply slept on the ground.

Men sweated every a.m., sometimes more than once a day.

Younger boys collected wood for sweat house (see education of children).

Old men after they were thru sweating would sit outside and cry for their dead relatives, and how he wishes for money, and how his old folks had money in the old days. It was the rule to cry everytime after sweating.

The sweat houses belonged to whoever built it, but all were entitled to use it.

Fire place is a hole lined with rocks. Wood gathered twice a day, in a.m. and evening, before sweating. Small dry wood is used. Just small limbs, are tied together into a gagot and carried in on shoulder.

No exit grips of stone at door, or exit tunnel

Children go to sweat house to call their fathers to meals.

All members of village sleep with their heads in one direction in a row. ~~Men~~ Strangers sleep with their feet in the opposite direction.



Dwelling(m'un) was larger than the men's sweat house. They were all built the same size regardless of rank and size of family. Informants estimates size as 12' square. ^{of inner room}
A shallow square pit was excavated. The floor was all on one level. There was no sunken fire pit as among the Yurok.

The place where the fire was made was the center of the room. A board was removed over it to allow the smoke to escape. The fire proper was surrounded by flat slabs set on end. This was to prevent children from falling in the fire, acc. to informant. The diameter of the stone circle was ca. 1 1/2'

The door as in the sweat house was a circular hole with a board covering which slid over it.

Opposite the door was a line of large storage baskets in which the winters food was kept. They were said to be about 3' in diameter and 4' high.

Over head were racks for drying salmon, etc.

Pits varied from 2' to 4' deep.

Doors of dwelling and sweat houses all faced the river. Doors could be entered either frontward or backward.

Steps were large notched log.

General construction of dwelling same as sweat house. There might be supporting rafters on either side of the central roof tree

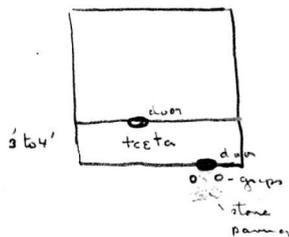


No earth on dwellings. A board slid aside for smoke hole.

(tc ta)

Dwellings also possessed a narrow anteroom which was lacking in the sweat houses. It was about three to four feet wide and was used to store wood. Its floor level was slightly higher than that of living rooms. It was partitioned off by a wall of upright boards paralleling that of the outside wall. A circular door was also present in this inner wall. It was not made directly in line with the first entrance hole in order to avoid drafts. A two notch ladder led from the living room to the anteroom, and a one notch step led from the door between the living room down on to the anteroom floor level. These steps were chiefly for children. Adults could usually step over the sill.

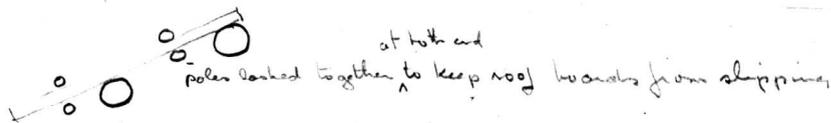
ca 1 1/2'



Outside the dwelling house on either side of the door were planted two short rounded cylindrical stones which served as grips. Were ca. 6" long above ground. Outside of door was stone paving

The walls of the house are set upright in a trench

The boards of the roof were kept from slipping sideways by two or three parallel poles, one under and one over the boards, which were lashed together.



Wind break:

Usually erected to protect themselves from the winds on the beach. May be any shape. Often just a line of brush. Thrust poles into sand, tie on a few cross pieces and weave in brush. Is a crude affair. No roofing. Build fire in its lee

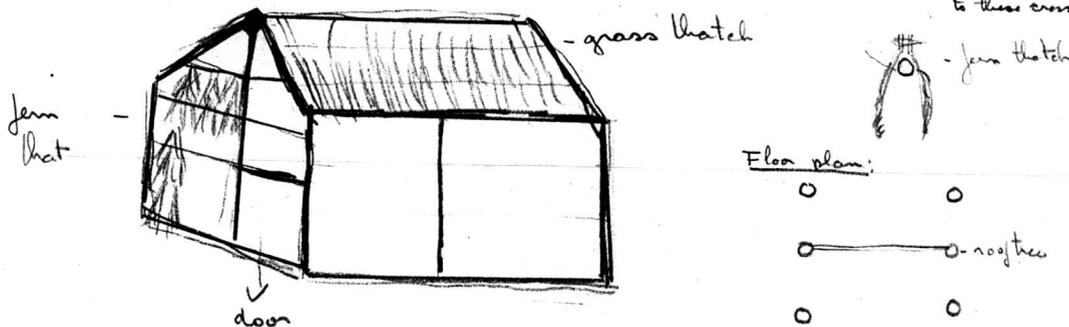
Brush house: (sə sə kman):

Used in mountains when they camp out during the summer to pick acorns. It lasted for about two seasons. Built by men & women together

Is ca. 4' to 5' high. Upright poles driven in ground. Cross pieces tied to them. One or two rows for the side of the house and an equal number for the roof. The walls are thatched with fern (~~brush~~). Stems of frns tied together and hung over cross pieces. Roof is thatched with cut grass. The cross pieces of the roof are double. A bunch of cut grass is placed between the two cross pieces and the cross pieces are tied on either side.

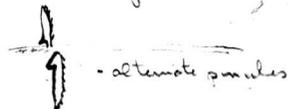
On the right hand side of the house (facing it) a cross piece is placed half way up the front elevation. This constitutes the door. Fern is hung over it, but is brush in and out as one enters or leaves the house, i.e. one pushed thru it. Crawl thru to enter.

House approximately square, like lumber houses. Thatch



After thatch has been laid on, sticks are tied on outside to keep grass from blowing away.

Fern: Grows under redwoods. as high as 5'



Tututunne

Houses

Brush house

Are built only when weather is threatening. Is used as drying smoke house just like dwelling. Its chief necessity seems to be the drying of acorns and salmon and game, but also used as living quarters.

Made all their own lumber. Used elk horn(adze?) and tied everything together with hazel switches. Hazel twisted to render it pliable. Split off boards with wedges; smoothed them with adze. or chisel. Were described as only 12" to 18" wide. Trees felled by burning, not sure about chopping. Also use logs which float down stream in high water.

Hafting:

almost all cutting and piercing implements were either hafted into a split stick and wrapped securely with a thong, or a simple buckskin guard was used.

Awl(tcaratkwut):

Splintered foreleg bone of deer. Gives a sharp point. Handle wrapped with leather. Used to split open eels.

Flaker:

Used an antler point, hafted wooden handle bound on with thong

Equisetum stalk as sand paper.

Wedges:(naith)

Of horn, esp. elk, and wood; not of whalebone. Use short horn bone to start the split. Used large wooden one to continue it. Large wooden wedges ca 18" long and ca. 4 to 5" wide at top, and 2" wide.

Elk horn for wedge
taken from antler close
to head.



wooden wedge

Hammer stone:

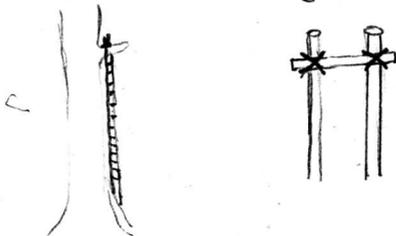
looks up in Halk's

Might use a random rock, but also had a pear shaped maul.



Ladder (gatken):

Used to climb sugar pine trees. Hung over a protruding dead limb. Made of two saplings so close together there was just room to insert foot on rung. Hung close against trunk of tree.



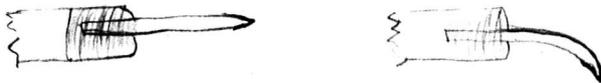
Do not climb tree when wind is blowing hard for fear of falling.

Hooked stick (tcinalasuk):

Used to gather pine cones not for acorns.

Adze:

Split stick, insert flat stone blade and wrap. No shell blades. Informant said some were curved, was vague in description.



Kinds of stone used for knives, etc.

Tcunte is ~~flint~~ shiny, splits easily; is translucent; used to be found in mountains. Not much used. Is substance from which dance knives were made. Obviously obsidian.

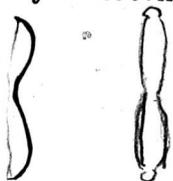
sathxat: Flakes, not translucent; used most commonly for sharp knives; is work like tcunte with pressure technique. Is flint.

se: is ordinary rock such as found in river. Is split for ordinary usage. Does not flake.

Bow (tutkus):

Self-Bow double curve (see figure). Used ^{fresh} salmon skin reinforcement on the back of the bow. Ca 2 1/2 to 3' long. Used in war and hunt.

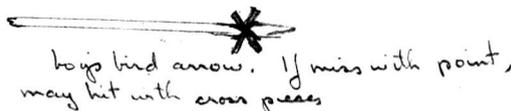
Bow string of ~~sinew~~ ^{from backbone of deer or elk} sinew, ~~doesn't know what~~. Was fastened at base of bow. Top of string a loop which was slipped over end and held by a notch when bow was in use. Bow is wide, thin, short. Narrowed at grip. Held parallel to ground when shot. Does not know of what wood it is made. Does not know if gotten from so. side of tree. Is placed in hot water to bend it into curves.



Release: Primary. Arrow steadied against bow w with index and thumb, on one side, mid and 4th finger on other side.

Arrow (xahus):

ca. 2' long. No cane arrow used. Boys' bird arrow had cross stick tied on it. Two rows of feathers, wrapped (not glued) with fine sinew. Use eagle feathers. Pitch and coal mixed to paint design on arrows Notched.



Arrow point: (nakase)

~~Doesn't know if poison was used on them.~~ No notch. Point ~~remains~~ remains in flesh when arrow is pulled out. Arrow is poisoned not by plant but magically. "They talk to the point and sing, it is all wishing and thinking. The poison burns the flesh."



~~ca 18" long. Doesn't know material. Were painted.~~

Quiver: (klahole):

Of ^{otter} otter skin; fur outside. Also small deer. Fur outside. Skin ~~on~~ animal without cutting, i.e. cut around anus and turn hide inside out. Stretch it with sticks to make wide. No cleaned until next day after stretching has occurred. Carried by line tied to top and bottom. Carried at side and draw arrows from side position. Only carry on back when not in use.

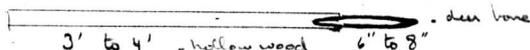
Tule quiver seemed ludicrous



No slings for any purpose.

Spear:

Used in war. Informant waxed quite blood thirsty in describing its effectiveness. Thrusting implement. Use hollow stick handle into which a deer bone point 6" to 8" long is thrust. Point comes off easily and stays in bowels of enemy; extra points carried in quiver. Handle 3 to 4 feet. "They always aim at the stomach because it is so soft that it is easy, then they tear open the ~~gut~~ belly and the guts come out."



Elkskin armor:

Some double, some single. No hair on either side. Tied together on one side (belly side) under the arm. Other side split from shoulder to release the other arm, and then tied on shoulder. Careful to keep front and back covered. Functional to spear technique?

Denied daggers of any kind.

"Plates"

Open work basketry trays used as plates. Were made of hazel(xun)

"Bowls"

Water tight baskets for acorn mush.

No fire fan; simply blew on fire, or used any basketry plaque which was at hand.

Fire tongs:

Used any kind of wood which split easily. Used varying lengths. Split stick about 1/2 way up; lashed it together at end of split. Used as tongs to handle hot rocks for boiling.

Digging stick:(tcanklas):

Used a hard wood (kind unknown). ca. 1 1/4" in diameter. bevelled one end. This was used for a mussel digger. The digging stick used for roots seems to have been of the same type but more slender. Either or both ends of this might be sharpened. Also called tcanklas. Digging sticks were hardened in the fire. to pyramids from rocks.

Torches(shre):

Are ca. 2' long. Made of pitch splinters just a few inches long which are bound together in bundles and the bundles in turn wrapped together to give desired length. Torches are kept in house. Are used as light when going out at night, to get water etc.

Fire drill:

Hearth of willow(?). ca. 1 to 12/2' long. Row of holes along edge with groove from hole to outer side.

Drill twirled between palms, while hearth is braced with feet.

In hole a tinder is placed. ~~Important vague as to substance~~ powdered, rotten wood. ~~In all events was a~~ finely powdered, a punch put in groove of hearth.

Great insistence on how dry the hearth must be. Was dried out near the fire place. Did not know of any form of container to keep it in.

Knows of no type of slow match, altho fire was carried in hearth of canoe(q.v.). When travelling borrowed fire at settlements.

If fire goes out at night, borrow it next morning from a neighbor.

Fire made of radiating logs which are pushed in toward center as they burn. *Banned at night.*

Spoons: (tsakal)

Made of deer or elk horn. Used for acorn mush or any other food of similar consistency. Were made by men in sweat house so informant knows nothing of detail of manufacture.

Shells might also be used as spoons. Rocks used to boil mush were wiped off with forefinger which was licked. Baskets of mush might also be given a final scraping with forefinger.

Horn spoons used by men; women used mussel shells which were polished smooth on a rock, but otherwise unshaped

Wooden bowls: (tsistuk)

Were used to boil salmon with hot rock method. Acorns however were boiled in water tight basket. Also deer or elk meat cooked in box.

Made of fir(?) hollowed with elk horn (adze?). Were bound with barrel hoops picked up on beach to keep from splitting. Could not discover whether a comparable binding technique was used in pre-white days.

Bowl was square "like a box" about 1' by 1 1/2'. Not carved or decorated in any way.

Sealion meat was also boiled in these boxes.

Cut out exterior shape first.
"will last much longer than baskets"

Pillows:

Informant knew of pillows used by men in sweat house but was unable to describe them or remember name. Tolowa informant then described those used by Tolowa men. Were ca. 4" to 6" high. Slightly hollowed for head. Inlaid with shells.



- hollow for head.

Knives: (tcunte):

Made of obsidian. Recognised the following colors, dull black, shiny black, red and ~~dark~~ black with white stripes. Ordinary knives and ceremonial obsidians called by same name, tcunte (?). Were made by pressure flaking, deer horn prong and core held on heel of thumb. Flaking on both sides of cutting edge. Used to cut salmon, deer, etc. (see also Regalia).
Obsidian "picked up somewhere in the mountains."

Mush Stirrer: (meluk):

Of wood, 2 or 3' long. Handle rounded and flat blade. More elaborate ones were carved. But not all. Chevron indentation at top common decorative element (Look up Kelly's article.)

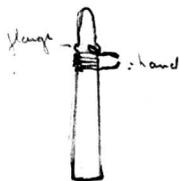
Use machove because it left no taste in food.

Stools:(wotaxusta):

Was a cross section of a trunk, ca. 8" to 10" high. Used by men only. Were kept in dwelling house. Unshaped. Cut by adze. "They take a good long time to make, I guess."

Pestle:

Ca. 12 to 16" long; 2 1/2 to 3" in diameter. Tapers toward handle. Has flange near top. Helps to brace hand so it wont slip. Made by pecking with another rock. "You have to hit slow and easy." Pounding end flat.



Flange might be half way down or near bottom too. Probably top flange was most common.

Strainer: (metratrush):

Used to dip fish out of hot water. Made of two loops of hazel, one within the other.

Glue:

Salmon skin is scraped slowly and carefully on the meat side. This constitutes the glue. It is used as it is scraped off. No surplus stored.

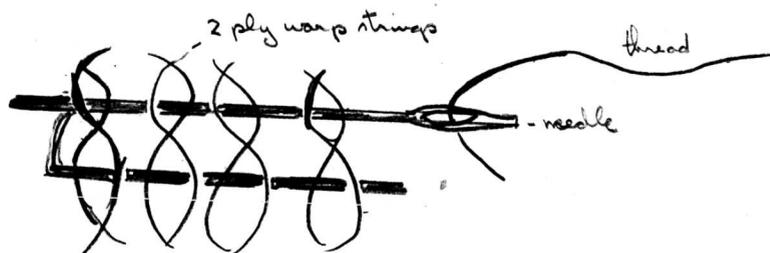
Staffs:

Used bu old people of both sexes. Sometimes use two.

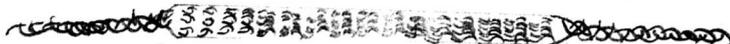
Tumpline(kluth):

Was made of tule fiber. Was split and rolled on thigh into 2 ply cord which was then woven as below. Tump line shown by informant was a particularly long one, it measured ca. 8 to 9'. They could be made any length.

The center of the tump line is wider than the two ends. Weaving is begun on the flat wide center section. 14 strands of twisted tule fiber used. They are tied together at the top. Then a six to eight inch willow stick is split and into the split is threaded a slendered tule thread. This needle and thread is passed thru the loops formed by twisting the fiber into cord. It is passed back and forth until the desired length of wide strip is secured. Then the 14 elements are divided into three parts and the tail of the tump line is made by ordinary three strand braiding



Gives effect of:

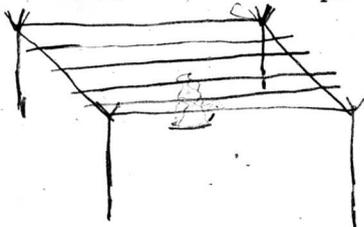


Tump line passed over forehead for heavy burdens. For light ones used the shoulder-chest position.

Drying rack:

~~May be two or three layers high. Are about 5' high by 6' square. Freshest food on bottom, and moved up a new day. May also have racks suspended from ceiling by withes.~~

Ca 5' high by 6' square in house. Were larger when built out of doors, i.e. ca 8' square, on camping trip. Food hung in smoke on sing hazel withe from ceiling, or a cross piece tied to withe and food hung on cross piece.

Brush!

Bunches of soaproot fiber tied together in whisks. These are then fastenes together side by side to make a long narrow brush. It is used to sweep acorn meal from the legs of the pounder back into the hopper



Fiber cylinders fastenes together by placing a stick on either side horizontally of a row of cylinders and tying ends of sticks together, also tye between the cylinders. Cylinders just ^{2 wires} turned together then fastened between 2 sticks.

Two or three crane wings might be similarly used.

No hair brush.

Floors of houses swept with switches of brush.

Claims that brush was learned from Tolowa, relatively recently, but that crane wing was old.

Bark utensils:

Some Tutoten people went into the mountains to hunt elk and forgo to bring boiling baskets. Informant's father's ister's son who was from Port Orford (Kusume) made them bark vessels and bark spoons. This was completely new to the Tutoten people.

Bedding:

Beds were of tule mats, used only by wealthy.

Tule called- tcusulth.

Coverings were of deer skin or elk. If deer skin was used, two were sewn together to make it large enough. The hair was left on. Elk skin blanket a sign of wealth.

Pillows were of anything at hand. No rock pillows used. Might tie together a bundle of tule (this may not be accurate, but simply an attempt on part of informant to supply an answer.)

It was done by the men. A mixture of Elk brains, tree moss and star fish are pounded up together and rubbed on the side which has no fur. Scraping with a wooden stick and rubbing in the above mixture are alternated. The hide is worked between the hands to soften it. If it is not worked every day it will harden. Tree moss was much in demand and informant said they picked it whenever they found any.

If the hair were to be removed, the hide was soaked in the river for about one week. After this the hair was said to scrape off easily.

Informant while at Siletz had a man tan a deer skin for her. He charged \$5. It is considered a lot of work.

No indication that a stretching frame was used for fleshing.

Hide fleshed with a deer rib that has a wooden handle on each end. Or obsidian(?) knife; or rough rock from the mountains, not a smooth river rock.

Materials:

Spruce roots; give tan color. (me-root)

White mountain grass for white (klut tlth)

Spruce roots ~~were~~ soaked in mud of a stream, produced a black color.

Warp was of hazel (xun)

Hazel ~~and willow~~ dyed black by soaking in mud. Used decoratively on open work twine baskets. Alternate warps of black and natural color. Is necessary to leave material in mud for two or three days.

(k'aholimärke)

Woodwardia. Is split out with teeth. Used only in hats. Dyed.

^(wash)
Alder bark dye. Chew bark and then pass woodwardia fiber between the lips. Gives a permanent dye. This color used ~~only~~ for basketry hats; ~~axixaxixaxwoodwardia~~

Alder dye may also be used on maple bark skirts. Chew it and then spit it on shredded bark. Use vertical stripes down skirt.

Spruce roots placed in water and scraped with mussel shell to make soft and smooth.

As worker weaves, she carried extra material in her mouth

Hazel ~~and willow~~ elements also kept in water during weaving to render pliable. Not scraped.

Hazel (xun):

Gathered in spring when limbs start sprouting. Peels easily then. Peeled with teeth. Dried in sun. Then bundled and wrapped spirally to keep straight. Stored for winter when most of the weaving was done. No willow warp.

Spruce roots:

Dug up with digging stick "Was hard work". Tried to pull out as long roots as possible. Roast roots in washes to make them soft. Do it before bark has time to dry. Peel and split it with teeth scrape with a mussel shell and then split it again. Scraping done in water. May peel by sawing root thru a split stick.

Mountain grass (klut tlth) ?

Pull it up in spring when young still. Gather only central stalks of a bunch. Use the middle sized ones - neither smallest or coarsest. Dry in sun, twist to soften. Bundled and stored.

Woodwardia (klakolimärke)

Pound stem to mash it and aid in extraction of two central fibers. Do not need to be dried. Wrapped carefully to keep straight.

Mud dye: Hazel rods and roots boiled so they will take dye more quickly, then soaked in mud for two or three days.

Maidenhair: (kisekwa)

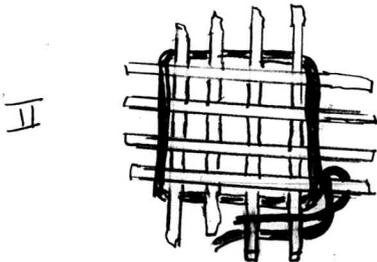
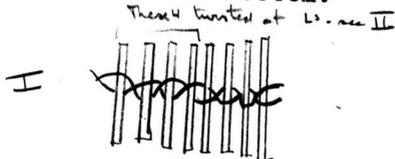
Stems passed thru a split stick to flatten. Only before using are they split in half. Many did not know how to handle it.

Technique:

Open and close twine. Overlay decoration in white, black and rust (alder). Most baskets however were either the black or dyed spruce roots (i. e. black not due to overlay element). And alder coloring was used only on hats.

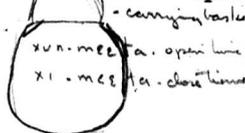
Impression of esthetic paucity.

Bottom of open work baskets: Could start with any number of warp element. Preferred 8. Twined all together with a single row of twining then twisted 4 elements on top at right angles to the lower 4 elements. Then the right angle elements held in place by wrapping a weft element around, over and under. To begin weaving bottom, the weft element is passes around one warp and then twined thereafter the first row will take in two or three warp elements at a stitch; on second or third row will reduce warp elements and so one finally coming to one. Some times a double warp element is used to reinforce the bottom.



Storage baskets: (xoishtan) also (xun-hazel; ~~meta~~-basket) xi meeta. *meta - in open twine type of fish*

In rear of house; contain food, etc. *in close twine*
 Open twine ~~close twine~~; hazel warp and weft. *xi meeta*
 Inverted open work basket as cover. *xoishtan - hazel warp; root weft*



Ca 3' high; ca. 1 to 1 1/2' wide at mouth; bottom flat.

(xoishtan) Also made with hazel warp and root weft; close twine, esp. for acorns.
 This type used as storage basket for valuables also; inc. tobacco

Carrying basket (tu\thl)

Open work. Round bottom.



Hazel warp and weft.

Men will carry these baskets when they help women carry home food.

May use black warp elements alternating with white, for decorative purposes.

Loops tied on basket, tump line put thru loops, & ends tied behind.

Tututunne
 The oval flat bottomed baskets used by Tolowa now a days for smelts, not known formerly to

Sifter (metceterat); (meterat)

perfectly flat close twine disk ca 1' in diameter. To sift off acorn meal is tapped with a deer bone tapper. Hazel warp, root weft.

Seed beater: (tcatxat)

Narrow and short. Looped stick. Tied together and warp elements inserted into handle. ~~Open~~ twine. (on further questioning informant proved garbled of how made-question first account), See specimen.



Conical burden baskets, close twine: (xistun)

Are small; used to beat seeds into. ca. 2' high and 1 1/2 wide at mouth. More sharply pointed than open work carrying basket. No other use.

Used w/ grass overlay for decoration.

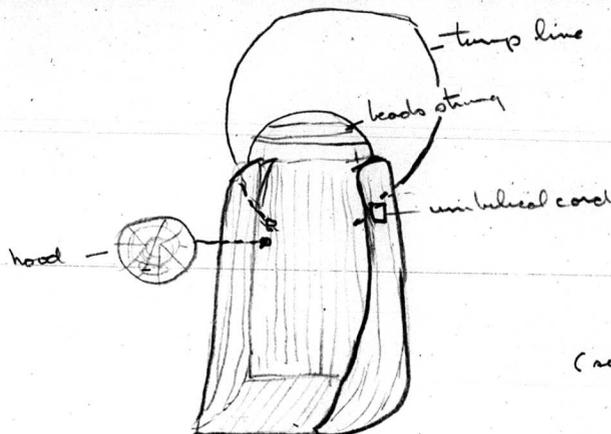
Cradle: (kayn):

Child's legs
sprawl out
in front.

Made of hazel; open twine. Is flat bottomed sitting type. can be set on floor and stands of itself. Warp ran vertically. Handle heavily hung with dentalia. A hood was used; tied on on one side. Umbilical cord in a skin bag was also tied on one side. Tump line attached to rear of basket. Child carried on back with tump line passing either over forehead or over breast and shoulders. The breast shoulder position was used for light burdens.

Tolowa used a deep pointed basket. Tolowa and Tututni ridiculed each others baskets. Tolowa called the Tututni basket a "Box basket" Tututni called the Tolowa's a "sharp basket".

Tolowa made boy's baskets with slim horizontal sides; girls' baskets were bulged out at hips so that the girl would have wide hips.



(see miniature - made of
wong material)

Shallow open work baskets:(kasa)

Made of Hazel warp and ^{about} weft. Vary in size from dinner plate dimension which is used as individual eating plates, ~~to large one two feet or more in diameter for serving large fish.~~ Rims are reinforced by wrapping a hazel stick to the edge with root element going over and over (i.e. around and around last row of twill and the reinforcing hazel stick). Kasa do not need reinforcing edge

Sikwasta (insert from next page)

Shallow close twine baskets(mittrat):

Used to catch surplus acorn pellets as they fly out of the hopper. One on either side and one in front of hopper. Are ca 1' to 2' in diameter. Warp - hazel; weft - roots; mt grass overlay in band pattern.

Hopper: (krwesi):

Hazel warp; root weft. Reinforced at top edge with hazel rod either wrapped or braided on. Bottom not reinforced. The mt grass overlay decorations on good ones.

Cooking basket (xasa): ^{? may have different name.}

Flat bottom, close twine, ca. 1 1/2' in diameter. Used for cooking acorn meal. Decorated - ~~mt~~ grass overlay. Hazel warp, root weft.

Eating basket:(xasa):

Same as above; also same name but is smaller. Used for individual portions. Mt grass overlay.

Basket hat (krisat):

Close twine; hazel warp; spruce weft(buff); mountain grass overlay(white); mud dyed spruce(black) alder dyed woodwardia(rust) or maiden hair overlay(black). Maiden hair was rarely used. Tututni recognized the superiority of the Yurok and Karok basket hats over their own which they admitted to be much coarser. The mud dyed spruce root was the more common form of black decoration.

Dipper(xalyesh):

Hazel loop with withe wrapping at right angle to loop. Informant uncertain. Compare account of same under Household utensils.



reinforcement
delete here
insert under
Sikwasta

combine

Coarse shallow open work basket: (sikwasta)

Coarse open work twine with hazel warp and weft. Where hazel is too thick it is split. Used for eels when they are to be ~~ripped after washed~~ washed after cleaning etc. Seems to be much like the shallow open work plates but coarser. Reinforcement such as described under kasa. Is same as kasa but larger and has reinforced edge. Also used to serve large fish after cooking - is used as common service plates.

Mending:

Open work carrying baskets were mended by making a new bottom and lashing it on over the old one which was broken.

When edge of a close twine serving or cooking basket was ripped off it was replaced with a new weft strand. If hole is burred in a basket, informant knows of no way of mending it. No leather patches.

No reshaping of baskets.

Basket hats are never moistened because it will yellow the mountain grass overlay.

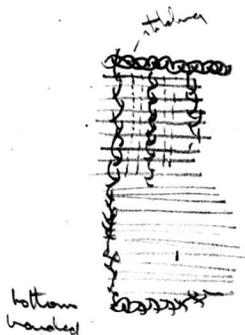
Tule mats: - Women's mats:

Whole, unsplit ^{top} tule used. ~~Edges~~ braided with three ply braid. Twined with tule fiber string. Used as beds.

Braid top, three ply; lead ~~weft~~ made of tule string or any other around braid, twist, insert a warp element, twist again, etc. In this way the warp runs parallel to the length of the bed and is inserted created simultaneously with the twining of the weft. The weft twining runs parallel to the side of the mat. Several rows of twining are used and new warp elements may be inserted if the original ones are not ~~XXXXXX~~ as long as the bed is wide. When the mat is all finish, the twining is reinforced by sewing; a needle and thread are run thru the tule back and forth the length of the mat, ca. ~~XXXX~~ every two inches.

Girls' adolescents basket: (kalu)

Is hung around neck, hangs to level of breasts. Is 4" to 5" in diameter. In the bottom was kept an obsidian chip to gash themselves with so that the next mens. period will come soon. Also pigments and the yellowhammer tail feather for the nose are kept in it. The bottom is solid twine. The sides open twine. A roughly coiled lid is made and tied on to basket.



Men's mats are made in the same way as women's but are usually narrower, to accommodate only one person. The men's mats are not made from tule (sune) but from a smaller marsh plant also with a round pithy stem called papas. Are also made of a flat pithy leaf which grows in a fan called klewe.



Twining and sewing fiber for mats is often made of another marsh grass called tclke. It is crushed, twisted, then rolled.

Women:

Deerskin cape worn over shoulders (see next page):

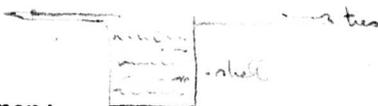
Maple bark skirt: Inner bark of maple (tashi) is gathered early in spring is shredded. Bunches of the bark are hung over a belt made of the same material. Belt is made by rolling fiber on thigh. then two rows of twinning are run around the top of the skirt. The skirt completely covers the wearer, front and back. It hangs to middle of the lower leg. The long strings which form the belt are tied together and there is some overlap. This skirt called teshi-maple, tsa-apron. Is used for common wear. Also as mens. cloth. (see Guba's addressissee).



Vertical stripes may be dyed with woodwardia. (See baskets)

Front apron: (tatsa)

This is a buckskin front appon. Two strips of hide are used to tie it around waist. It is put on first, then the back apron is placed over it. The front apron of wealthy women ~~xxx~~ is decorated with shells sewn on it thru a small perforation in top of shell.



Back Apron:

The back apron is also of buskskin. It ties in front. Has shell decorations. It is long, hangs to middle of calf with a fringe to ankle.



Basketry Hats: (xitrat)

Worn as part of everyday garb. New ones worn on festive occasions Old worn ones worn around housework, to pack wood, etc. Informant twice denied on separate days that men wore basketry hats.

Women(2)

Hair:

Hair parted in center and brought in two strands over shoulders. Strands are wrapped with skin ~~and~~ which is decorated with dentalia.

When hair was washed, the ends were held in the left hand and with the right hand the strand being held was struck with a stick to switch off surplus water. (cmp. Wintu).

Informant denied (once) lack of brushes or combs. Tolowa interpreter said Tolowa used bundles of fir(?) needles as brush.

Men, hair:

Have long hair to hips (ideal? probably). Hair is parted in middle and hangs behind. From nape of neck to end it is wrapped with a very narrow soft buckskin strip and allowed to hang free. ~~Never wore a top knot.~~ Sometimes tied hair on top of head, letting surplus slither down in back.

Face hair plucked. A smooth flat stick is placed under the hair. The forefinger holds the hair against the stick. Then hair jerked out. The hand is then brought up to the lips and with the lips the man feels if the offending hair has actually come out.

Body hair not plucked

Capes: (K'asus)

If deer hide were small two might be sewed together to make cape. A flap cut loose at neck and at diaphragm to tie cape closed. A deerskin belt held it in place around the waist. No arm holes. Arms thrust out thru front. Men and women both wore capes. The inside of the hide was rubbed with a reddish pigment which informant thinks was made of bark.

"They used new ones when they went out some place, but around the house they wore their oldest ones."

Elk might also be used for cape.

(cont. next page)

Men often went completely naked. When they returned from sweat house in morning for the first meal of the day they wore no clothes. Women around the house usually wore only the front apron. The maple bark apron was worn usually by girls, not women

Care of hair and skin: Elk and deer grease rubbed on hair and face to soften hair and skin. No mud pack for lice. Were killed by rubbing stick hard against scalp while hair was held taught with other hand.

Capes (cont.)

Rabbit skin capes were made. Skins were cut into narrow strips and twisted. These rolls were twined together with iris fiber. The rolls were laid on the ground and the twining was done in a horizontal position. When worn the rolls of fur ran vertically to body. Worn as cape, tied together in front, reached to waist. Making of robes was women's work. No perforated stick to twist the rolls of fur.

Wildcat robes were not worn. Informant said they never hunted wild cats because they were afraid of them. Panther hide eschewed for same reason. *later said hide was used as blanket.*

Beaver as cape.

Sea otter, a valuable pelt worn only on dress occasion. (see hunting)

No mud coating for warmth.

Tule capes:

Shape was trapezoidal, narrower at neck than at bottom. Tule laid on ground and a needle of deer rib which was pierced was passed thru the tule stalks, stringing them together. Cape worn at night when they go eel fishing. Is used to shelter light from rain. *Might be used as rain cape during day, but only secondarily.*

true tule-tsune

flat rush which grows in marsh - thluwe.

Needles: (xeshkwit):

Deer rib for tule cape - ca. 8" long, flat, pierced.

Willow needle for tump line - ca. 6-8" long, also split to hold cord.

Snowshoe:

Emphatically denied by informant, but Tolowa saw her uncle use them. He learned from the Orleans Karok to whom he was related.

Mittens:

(a Tolowa)

Denied by informant. Interpreter saw uncle use them; learned from same source as above.

Men:

Were naked except for buckskin front apron which tied in back with thongs.

Did not wear basketry hats (consistent twice in denial). See Farrand, Shasta and Atha myths. JAFL28:233ftnt. to contrary)

Moccasins:

People usually went barefooted. Men did wear moccasins when "they went in the brush to hunt". Were low, coming just below the ankle bone. No extra sole (?). Tolowa interpreter said that her people wore moccasins with heavy extra sole stitched on bottom. It was made of neck hide from elk which was particularly tough. In Tolowa moccasin hair might be left outside, or might be turned in toward foot.

~~Joshua~~ women might also wear moccasins if they travelled but men were more apt to need them.

Informant again denied extra sole. Says she thinks they were made of one piece and had a single seam running up ~~the~~ from the big toe to instep.

Woodpecker scalps:

Large head band (telxe); scalps sewed on buckskin strip. Worn by men.
Smaller band (taste); this ties on back with two thongs. Worn by men.

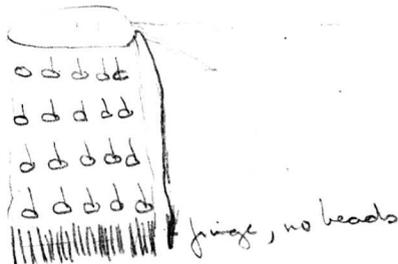
(Cont. on next page)

Obsidian Blades (tcunte):

Informant's father owned two. Danced with them for display at the 10 night dance (q.v.) They were described as not more than 8" long, 2 to 2 1/2 wide and about as thick as ones finger. They were double edged. The shiny, black osidian was considered the most valuable

Women's buckskin dresses:

Thong passed thru hole in shell, doubled back and fastened with wrapping of mountain grass used in baskets. About four rows were thus fastened on the women's aprons. They were spaced a hand's span apart. They were tied on with loose thong so the shells would swing. ~~XXXX~~ (Sistaut) were only shells used for this purpose. Thongs used were from 2" to 6" long.



Buckskin hat (tcatatcu):

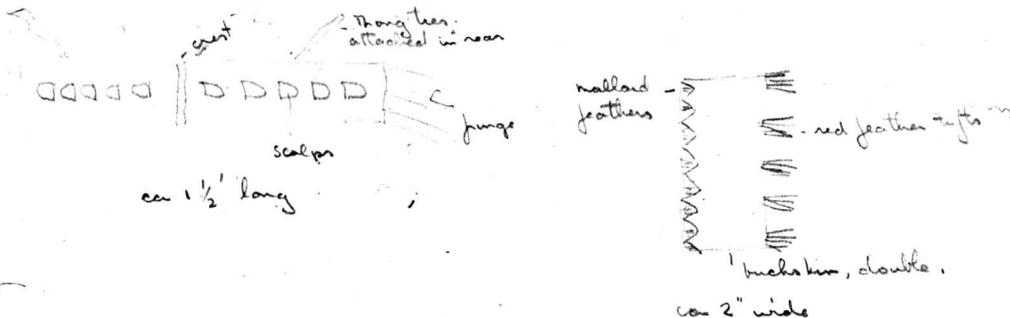
Round cap of buckskin which fitted fairly close to head, skull cap fashion. On top were sewed tailfeathers of yellowhammer, or chicken hawk. It was used just when they went some place to show off, not to dance in. Old basketry hat might be used ~~XXXXXX~~ instead of buckskin. Feathers also droop forward and cover rim. Informant's father made a similar cap covered with short dentalia. Some hats had a neck length buckskin strap in back on which tail feathers were sewn. Skull cap part entirely covered with feathers.



Woodpecker scalp headband:

Were stored in tight twine basket in dwelling.

The shorter band- teste, has five scalps on either side of the frontal crest.



The telxe is the same but the band is about twice as wide and the fringe is shorter. Has same number of scalps.

Woodpecker shot, scalp stretched on a board to dry.

Women sometimes wear teste; never wear telxe. Men wear both.

Feather plume:

Not used at Tututen, but used by Tututni at Siletz in connection with the ghost dance. Two feathers were tied on a stick and held in the hand when dancing.

Feathers stored in storage baskets in back of dwelling.

Dentalia:(s'ut).

Two sizes recognized, large and small. Large one decorated with bands and spirals of snake skin and with incised designs. Informant especially admired a shell with a spiral of snake skin. Small shells not decorated, but both types wrapped at wider end with very fine sinew which sometimes caught a small colored feather. The shells were strung on iris fiber string.

Shells were measured from index finger up arm. Large shells came to the upper level of shoulder in a string of ten (called taxasi). Short shells of ten on a string came to shortly below the shoulder. Men had tatoo marks on their arms on which they measured strings. A short string called tlahowa.

Informant said she was bought for \$100. This turned out to be 10 strings of taxasi or ten long strings. She therefore translated each bead into the value of one dollar. "People always thought highly of this money. After buying a woman they laid the shells on a basket plate and showed them to everybody. Everybody wanted to see them and see if it was right

Source of dentalia unknown. Does not occur locally. Informant heard that they came from the north where oysters are dug and that they were dredged out with the oysters. She was much impressed by the fact that those people sucked the meat out of the shell and threw the shell away.

"People never give away money" yet see "potlatch elements" under marriage.

Horn Money box:

Elk or deer horn hollowed; slot left in top; dentalia laid in box; slot covered with a cover and cover held in place with wrappings. Size varied. Were about 3 to 4" wide about 6 to 8" long

A characteristic gesture of the informant is to measure every thing in terms of her arm. Gives all lengths thus.

(Continued on next p.)

(sistaut):

Used chiefly to sew on bucksin dresses, sewed on in rows. Are not used as money. The shell is recurved giving a peak which is pierced simply by rubbing this peak thru on a stone.

Considered women's "money"



Vary in size. For decorations are carefully graded. Are found on beach - float in.

Were strung on string made from mountain grass (tut lth) used for baskets. For method of attachment to dress see Regalia.

Clam disk:(suntake)

Strings were measured on ^{spread eagle} arms ~~like dentalia~~. Were less valuable than dentalia. Never bought clam disks with dentalia. Were worn as necklaces, given to mother in law along with bride's other gifts, ~~were worn on dresses (?)~~ Does not know where they came from. Believes they were traded from the north. Two arms spread eagle eastimated worth \$20. "They were awful stingy with that kind of money" but dentalia was the "highest money". Believes wife could be bought with suntake (?)

Abalone(kwashte):

Plaques and strips cut and sewn on clothing or regalia. Does not know how it was cut or drilled.

Dentalia:

Strings of ten of the large dentalia called taxase. The individual shell is measured on the three longest fingers. These strings are kept hidden and stored away. Used chiefly for bride purchase. Small dentalia- sutla- are not measured on fingers, simply strung. Are used chiefly as necklaces. A double arm length is considered a necklace length. Hangs down to breast.

1 large dentalium- t tas; string of ten-taxas

1 small dentalium- nagashtetliu; necklace string-nat lyu; is a bunch of about 20 strings or sutla which is considered enough to fill the hand as it closes around the string.

In time of stress food may be purchased with dentalia. Rich people (xashxe) are careful to have a good supply of food.

(cont. on next page.)

Rolled fur purse: (tkwilshii)

An otter pup is skinned, opened flat, money rolled up in it. Tied and placed aside. h

Dentalia:(cont.)

Informant very uncertain about relative values of food to dentalia. Guessesthat two acorn serving dishes of mush, and 2 or 3 salmon would be worth one or two strings of sutla (small dentalia)

People can sit in at a family meal once in a while, but there is none of the food communism of central California.

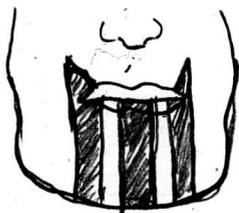
Some poor people will borrow money from the rich to buy a wife. Apparently the loan is returnable on call but no interest seems to have been charged. If poor man cannot meet demands of creditor he must give a daughter or a sister. He may also go to another rich man and borrow the required sum to meet the first creditor. A poor man when he hunts may repay creditor in hides and all he gets. He hunts to pay back the debt.

A rich man might buy his wife a fine basket hat if they went off some place where they could be secured. Mostly women made their own hats.

See also Village Census.

Tattooing:(tutsre)

All women were tattooed(see fig.)"If you aren't tattooed you dont look good." Chin cut with obsidian(?) splinter. In it is rubbed soot from burned pitch. The color is blue in the final results. The lip is so badly swollen after the operation that eating is difficult and almost impossible. One woman did all the tattooing for all the girls in the village. She was paid for this. Informant did not know how much, nor how woman happened to become a tattooer



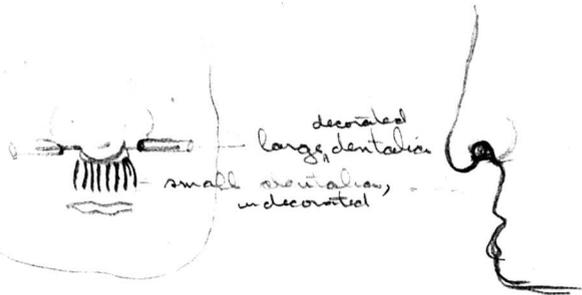
Informant also had 4 rows of dots tattooed on the back of her right hand and had four rows running up her forearm. This was done at soem period after her chin.

2

Men might have their arms tattooed; never their faces.
See Shells; Dentalia for marks tattooed on mens arms.

Nose piercing: ^{upra} when a small girl.

Nose pierced ~~at~~ first mens ^ In hole might wear a yellowhammer feather, but more ostentatious decoration was of dentalia.(see fig) A cluster of 10 small shells were hung on a loop. The loop was caught in the nose by a stick which was thrust thru hole in septum. On each end of the stick a larger dentalium was thrust. The cluster of small dentalia hung to the upper lip. The weight of this ornament stretched the unsupported tip of the nose downward and toward the lip giving it a hooked appearance.



9

Informant not certain whether men pierced nose. Believes they did occasionally. (Twice consistent on this answer)

Nose piercing:

Nose pierced as a small girl "so that she would be ready f
for first mens. At first mens. two yellowhammer tail feathers are
tied together and thrust thru nose when girl eats. When she
is not eating, but simply going around her regular duties she
wear a yellowhammer wing feather thru her nose.

Nose and ear plugs;

Sticks of non-ornamental nature worn in holes of ears and
nose to keep them from growing together.

Ear piercing:

Ear peirced when a grown girl but before marriage. Strings from which heavy beads were suspended cut thru the lobe of the informant's ear leaving her with a semi-detached flap of lobe

Men may have peirced ears, informant not sure. (see below)

The informant was definitely proud both of her stretched nose and torn ear. They were signs of the wealth she had had.

The order of mutilations on the informant were: Nose, chin tatoo and ear. These were all done ~~between first men, and~~ marriage.

No head deformation but was known to informant as practice of more northerly people. Observation probably made on Siletz res.

Ear rings for men:

A disk of abalone ca. 1 1/4" to 1 1/2" in diameter used by men as ear piece. Hole bored in center. Hole in ear. Disk ~~was~~ skewered to ear by short wooden peg passing thru lobe and perforation of disk. Must have ressembled a real ear plug without actually being one. They did not wear pendant ear rings so far as informant knows.

Next day informant described ear plug as true plug, fitted into stretched lobe of ear. When questioned about inconsistency, said she had simply seen men wear disks and was not sure how they were fastened on. Only sure item is that men wore abalone disks on ears in some way.

Face Paints:

~~Only two colors used~~ White and red. Were both clays. It is dug up, baked into a cake and then mixed with deer fat or elk. Clay when well dried was ^{ground} ~~beaten~~ into a fine powder between two rocks.

Black pigment:

Large flat rock supported by others set on end. Under it a pitch fire was made. The soot collecting on upper rock was scraped off and placed in a shell. For tattoo marks the soot was rubbed in directly into wound, and then elk grease placed on wound simply as an unguent.

Otherwise soot was mixed with grease in the clam shell and stored away in a hide container. "They had to be ready for the time the girl had her monthlies. They never knew when that would be!" Claimed black pigment was used only for adolescent girl (q.v.)

Clay pigments:

A piece of buckskin spread out, on it a flat stone is laid, then another stone is used to pound the clay very fine.

Canoe(xanas): Later said not redwood, but cedar or fir.

Made of redwood. Resembles trough according to informant. ~~Occasionally a separate bow and stern piece might be added as in Klamath river canoes, but this seems to have been an exception.~~ Large canoes might venture on to the ocean. These were said to seat maybe 4 persons. Most were shorter (ca. 10' to 12' long and ca 4' wide). A seat in rear. In front of rear seat were left two knobs on floor of canoe on either side to brace feet. The bow narrower than stern. The river canoes might seat 3 persons. Provisions are carried in the center of the boat. Near the bow were placed flat rocks covered with earth. Fire was carried on this hearth so that fire could be had quickly when they stopped to camp at night.

Paddles(natre) were 3' to 4' long, had widened blade. Some had knobbed handle. Poles(tcuste) also used. Were unsplit simple poles

Poor people did not own canoes. Rich might own two. Informants father had ~~one~~^{two}. Informant was incapable of saying how many were owned in her village at Tutotan.

To care properly for a canoe, it should be pulled up on the bank under willows to protect it from the sun so that it will not crack. A canoe so cared for will last a long time.

Men set out salmon fishing usually alone, one man to the canoe

Ocean canoe did not have extra bow pieces, but a solid end with a central upward curve ~~in center~~ ^{thus}

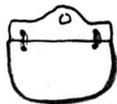


Do not know of crossing streams with water tight baskets as did Central Californians.

No bridges known.

Crossed streams by swimming (q.v.)

Bow and stern were square and had extra pieces attached by means of parallel holes and hazel withes. Were also fastened with pitch in addition. The extra bow piece had carved out of it a protrusion called nose(mish). It was used to haul the canoe up on shore with. Lashed to the inner side of the bow was a rod to which the anchor rope was tied. Gunwales were carved curving inside the boat. Were just wide enough for a finger grip. Does not know about anchors.



Men swim on their backs. Legs are flexed and extended simultaneously. Arms swept back and over head simultaneously and then brought with a scope like stroke down to the sides. Are held slightly bent at elbows. Leg stroke and arm stroke taken simultaneously.

Informant said that women were more timid in swimming than men. Waded ~~whan~~ possible, but could swim if necessary.

Diving was head first when objects like river mussels were sought. Went down head first, feet left bottom.

Sea lion:

Informant said that sea lions which were washed ashore were fought for. Implication they were not hunted?

Doesn't know how old time hunting was carried on, if at all. Knew only of eating those which were washed ashore.

Denied hunting and harpoon. Said they lived too far from sea.

Deer: (tsasun): also gave mitca selma

Dug pits ca. 5' deep, just large enough to hold the animal. Covered pit with slender twigs, grass etc. Visited pits every few days to see if animal had been caught. If a captive, was shot to death. Deer thong placed around carcass and several men hauled out the deer. Pit then repaired

Elk: (tastcu):

Used same methods of pit snare. Local settler said he saw as many as seven or eight pits on an elk trail some 200 to 300 yds apart.

Dogs also trained to drive elk down from mountain to river. As elk swam, the hunter in a canoe clubbed the elk over the head.

Geese:

Sneaked up on them as they fed on fresh grass and shot them.

Bears:

No pits for bears. They could climb out.

Deer:

Looped snares suspended in deer trail thru which animal thrusts its head. Are left and visited from time to time. (see rabbits - for desc. of spring snare.)

Dogs: (kli)

Trained from puppies to chase game so hunter can shoot it. When men go hunting, the dogs are glad. They jump around. Everyone owned dogs. They were named, but informant could not recall any of the names. People talked to dogs and told them what to do. They understood everything you said to them.

Deer and elk were both brought into house thru the smoke hole on roof. Never brot in thru doors.

Sea otter (xaltash):

They were shot with bow and arrows from a canoe. Were very valuable and were worn ~~as~~ as pelt only on dress up occasions.

Communal hunt:

Before setting out men must abstain from intercourse. They sit up all night either at home in the sweat house or in the mountains singing and "making medicine". They must not sleep. If they get sleepy they jump in the creek. In the morning they hunt fasting, do not eat until after their return

Women are taken on communal hunts so that they can dry the meat. A woman may not go when she has her menses, and a husband will not go without her. (Is reason for not hunting during wife's menses?). A father will not hunt while his daughter is having her three month menstrual observances.

During slaying at night they burn an aromatic root^(angelica-susle) and wish for luck in killing deer. Also make the inevitable wish for wealth. Keep time to their singing by beating two sticks together.

Brush is not burned to drive game.

No deer head/decoy. It would be bad luck to take the deer horns back up into the mountains.

When a man kills lots of deer and gives it to his neighbors, the neighbors get jealous maybe and make poison for the hunter, wishes he may have bad luck, then the hunter cant see the game anymore.

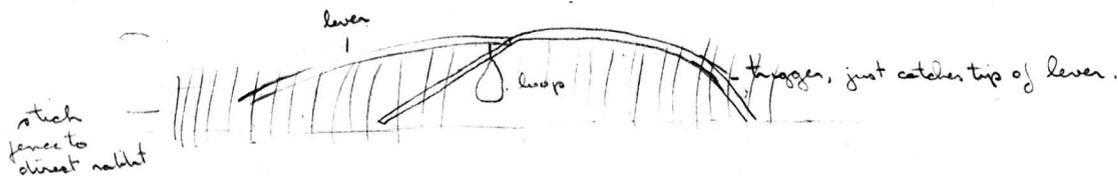
Ground burned over to produce a better crop of grass to attract wild game. Done at time hazel nuts are burned over (see Foods)

Rabbits:

No throwing sticks of any kind for rabbits.

Loops are hung in their runways. Once when there was a flood they went off and caught rabbits stranded on logs and islands. This was only once.

Spring snare (tatcusla): Build fence of sticks on either side of snare to direct rabbit to loop. When animal jerks loop, it releases the trigger whereupon the lever jerks up and back, suspending the animal in midair. A slip knot is used, so that the rapid jerk upward occurs, the knot tightens. (same device used for deer.)

Woodpeckers:

Shot with bow and arrow.

Deadfall: (tsarat nusat)

Prop up an open work basket with rocks tied to top. String is attached to the stick propping up one side of the basket. Hide in brush and wait for birds to hop under basket, and then pull string. Salmon flakes as bait.

Used only for birds (said they were not eaten - must be for feathers); not for rodents, etc.

Used mostly by boys. Boys may have eaten the birds.

Eagle: (untcas):

Lay out a piece of carrion and wait for it to come. Hide in brush shelter to watch carrion. (Do eagles eat carrion?)

Beaver (sa^a kulth):

Drain dams then smoke beaver out, or send dogs up runways. Animal speared as it comes out, or clubbed. Many beaver near Tutoten. Eat meat, tail especially prized. Fur used as cape.

Fox:

Hide used for baby blanket.

Racoon:

Not eaten; hides used for baby blanket. Never saw them around Tutoten, but exchanged the hides. (This is dubious, perhaps Tolowa prompting)

Ring tail(?) (tcin sre):

Are smaller than racoons; stay in mountains, climb trees. Hide used as cape.

Salmon:

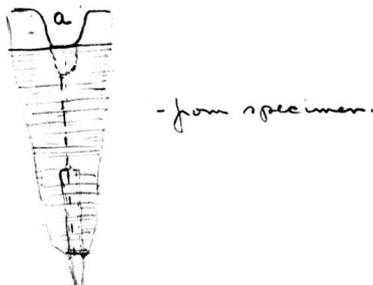
Built w^hirs of brush with basket trap at opening
Salmon speared and seined.

Salmon spearing:

Go in canoe at night. Women hold pitch torch so men can
spear. Spear from canoe. Does not know of spearing platforms.
(consistent in denial). No salmon houses. All spearing done
from canoes.

Salmon spear:

Pole ca. 10 to 12' long. Will vary with depth of river.
Toggle as shown in figure below:

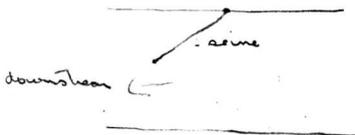


Point of deer bone. Two pith hollowed pieces of wood
placed on either side of point. Wrapped together with twine
and in the wrapping the toggle line is securely fastened. This
line is ca. 30" long and is fastened to the pole. The pole is
thrust into the hollow at a. Whole wrapped area covered with pitch

No private fishing ground known. Probably correlated with
absence of salmon platforms and huts.

Gill net for Salmon: Gill net (mexa):

The bottom of the net is weighed down with sinkers spaced
ca. 2' apart. Floats for the top of the nets consist of narrow
pierced boards. Each end of the seine is attached to a pole. One
is planted near shore, the other diagonally down stream. Fish
are directed diagonally upstream by the net and finally are
caught in the mesh. Men then go out in canoes, pull up the net
force the fish out, tail first. This was used especially for spring
salmon.

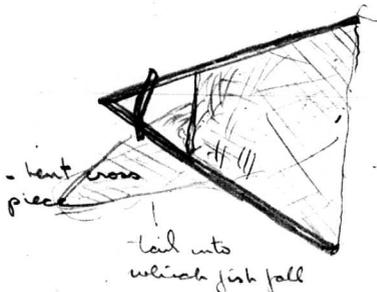


from mid stream end

Smelts:

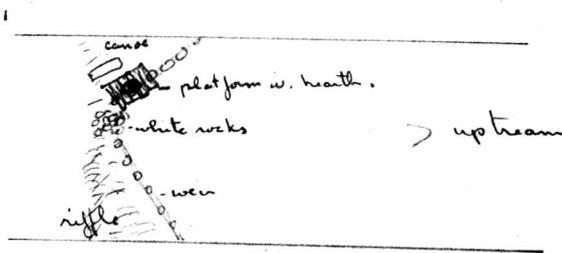
Procured with an A shaped dip net. Stood in the water and dipped under the comber as it broke. The fish slipped down into the long tail of the net sack. The A shaped nets was used for smelts only.

It was taken for women to use this net.

Eels: (m(r)lna):

Two wirs are built with their opening facing down stream. White stone are laid on the floor of the stream at the opening. A platform is built on the end of one of the wirs. A canoe is drawn up alongside on the downstream side. On the platform are laid stones as hearth. A fire of pitch wood is kept burning there. The eels as they pass thru the weir and over the white stones are hooked out by a man on the platform. The hook is made of a deer rib. The hook passes around the body of the eel and with one sweeping gesture it is hooked out of the water and into the canoe. The weirs are built on riffles. Two men fish, one hooks and one tends the fire.

fastened to a pole. ←



Platform supports are about thickness of arm. lashed w. hazel

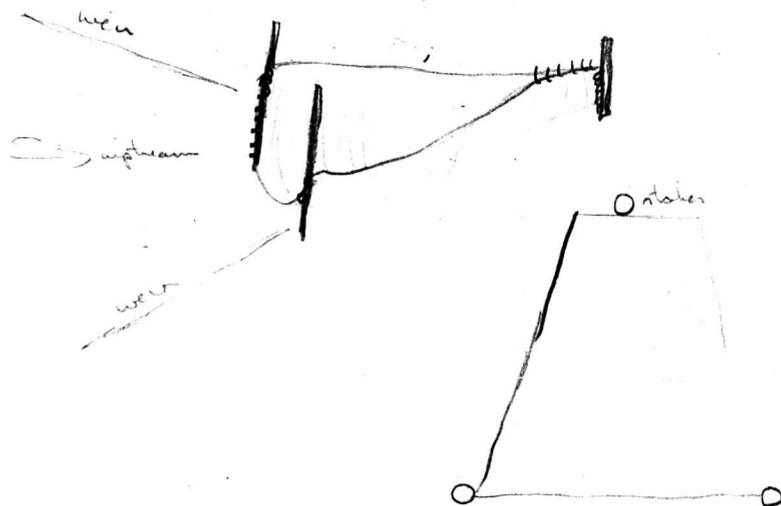
Eels run in springtime.

Weirs:

Drove sticks into bottom of stream with rocks and wove in brush. This was men's work.

Fish trap (narate):

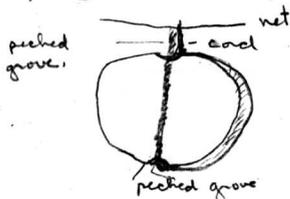
Large ones used for spring and fall salmon. Smaller ones for trout. Made from hazel or open work twining. Willow also used. Is flat trapezoid which is bent into position by three stakes. see figure. Weirs built to mouth of trap. Made by men.



Weirs are used with fish traps, gill nets, eel hooking.
 Gill nets used for salmon, and fine meshed one for trout.
 A-shaped nets for smelts
 Denies use of seines altho knows of their use by whites
 Denied fish hook and lines (twice consistent)
 Denies fish poisoning
 Small and large fish both killed by blow on head with a stick.
 Does not know biting technique.

Sinkers (mexa-net; se-rock):

Made of small flat rocks, in which pecked grove on upper and lower sides

Float (thlus):

Thin flat piece of fir, with hole in top. Roughly triangular.



In again denying the use of fish hooks the informant gave some garbled account of catching fish by tying a worm (sandworm?) on string of iris fiber and throwing it in water. When fish swallowed worms it was hauled out before the fish could regurgitate. Said same was done on rivers, using earthworms

Materials:

Net twine made of iris fibers. Iris-tamele. Fiber extracted by splitting leaf with teeth. Informant denied knowledge of thumb guard of shell. From realism of gesture in describing how they used teeth to extract central fibers, I should judge her informed. Fibers spun by rubbing on thigh.

Gathering iris, spinning and net making were all men's work. Informant does not know how nets were made because the work was carried on in the sweat house from which women and children were barred. Also men forbade children to come near them when making the nets because that would frighten away the salmon. Shuttle was of deer or elk bone she thought (horn)

Gill nets:
for salmon

A shaped dip-nets (thlus man; thlus = smelt).
for smelts

Cordage:

All string rolled on thigh, which is bare. Lick ~~mana~~ palm to help roll the strands.

Cord made from outer bark of tule by women

Hazel withes are also used as a lashing material in construction of a coarser nature. Twist the withes to render them supple.

String also made from inner bark of maple, gathered in spring.

Salt:

Not known in the old days. Said they did not want it. Even washed surplus salt from sea weeds collected as food.

Seaweed:(lat)

Plucked from rocks at low tide, placed in basket, rinsed in fresh water. Then spread on grass to dry, turned until well dried. Is cooked on a stick before an open fire. Has to be cooked slowly because it burns easily. Is crisp and brittle when done. Is then eaten. *Gathered in spring.*

Bracken roots:

Roasted in ashes of fire. Scrape away the tough outer fibres and eat soft center.

Berries of California laurel (bay or pepperwood)(tasen):

Berries roasted in ashes, then shells cracked and kernel eaten. Cannot eat raw. Are rich and strong in flavor. Are never pounded or stored.

White oak(?) acorns:(sachⁿ):

Scrub oak(?) acorns:(sacht^{le}):

Were only two types used. Are gathered when wind has blown and they had dropped of themselves. Gathered in baskets. Are cracked either with teeth or with a rock. Young people join in. To make meal use pestle and hopper on flat rock base. Steadied hopper by seating self on ground and placing calves of legs on edges of basket.

Acorns were main vegetable food.

Cooked by hot rock method. Large water tight cooking baskets, smaller ones for serving individuals.

Acorn bread: made when food is to be taken for a journey. Meal still damp from leaching is patted into small cakes and laid to roast in ashes. Bread not made in pit oven.

The "pemmican" mixture of acorn meal, salmon flakes etc. not used.

After gathering acorns, they are shelled as above, then laid in an old open work burden basket which has been cut in half. Are laid in rafters to dry. When dry are put un-pounded in the large food storage baskets at the rear of the house. Meal is pounded only as it is needed. Pounded in ~~maxt~~ hopper as above. Then leached in sand pit on river bank. Hole hollowed out, sand patted down firmly, meal poured in. First cold water is poured over meal, then a little warm water. Meal is tasted to see if bitterness has been removed. If still bitter continue to rinse until sweet. Then wait until dry and begins to crack. Lumps of meal are then picked up, carefully rinsed in a container of water to free of sand and then placed in a third container.

To cook, a large water tight twined basket is used. Enough meal is placed in the basket, which is then filled with water.

Acorns (cont.):

Small flat rocks are then dropped in and the mixture is stirred constantly with a paddle to keep basket from burning. Enough is cooked at one time to last for three or four meals. The left over is eaten cold. When it moulds "it tastes awful good."

Some acorns are stored slightly moist so that they will mould in storage baskets. Others, completely dry, are stored so they don't mould. Two may be mixed when eaten.

Half green acorns are stored with an aromatic grass which imparts a special flavor.

(Continued below)

Hazel nuts (suthxale):

In about the middle of the summer, the headman of the village had to burn off the brush. All the hazel nuts fell off and the people went out to pick them up. The nuts are roasted by the burning of the brush. They are whipped with a stick in the basket in which they have been collected. This husks them. The nuts are then picked out by hand. They are then ready to eat. They are cracked as they are consumed. Are considered simply something to nibble on. Can be eaten between meals and at any time.

(gunse):

Are a berry which grows on bush that has a leaf like a maple. Grows in clusters, are red. Ripen in spring or early summer. Are favorite food of wild pigeon.

Are roasted, then (?) squeezed out with hands, juice licked from fingers by women. Wipe juice with index of left hand and then lick index.

Myrtle nuts:(California Bay or laurel)(tasun):

Dried. Skinned first. Stored and cooked as needed by roasting in ashes.

Does not know of hole boiling with bark or hide lining.

Acorns (cont.)

Are gathered in mountains during the day. Sit up better part of the night shelling them. Young man and young women help. Shell them with teeth

At Yukwitce, into which informant married, said acorns were shelled and buried in ground close to fire of dwelling. Left there for five days and were sweet. This not done at Tutoten.

Climb trees and shake branches, or strike branches with plain pole.

Eaten:

River mussels Brown bear (saguts)
Sea mussels
Sea lion (tca ante)
Whale
Deer
Elk

Smelts: (plus):

Dried in sun with scales and guts. Were laid on shale beach or on log. When dried the scales shake off.

Fresh smelts roasted directly on coals, broiled between two sticks like salmon; also boiled with hot rocks.

Salmon (thlurke-fresh salmon; thlurk sai- dry salmon):

Fish split open down back, back bone removed, also guts, head and tail. Slice thin slabs of salmon. Run stick thru anterior portion and place stick at top of house under smoke hole. Heads are split in half, laid on open work tray and placed in rafters. Some people do not save the guts, but if they do, they are also place in baskets and put in rafters to dry. Fire is kept up day and night and in one to two weeks the fish is dry. As soon as it dries it is replaced with more. The dried fish is placed in the large storage baskets at the back of the house.

The bones are sucked out on the spot. Are not ground into flour.

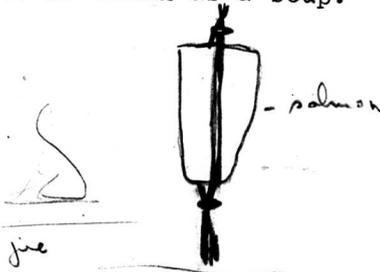
Salmon is not pounded or made into flour.

When dried salmon is to be eaten, a piece is broken off and boiled with hot stone method in a wooden box (see utensils)

Salmon split with flint(?) obsidian(?) splinter.

~~Informant said they fished salmon the year around and had no first salmon ceremony, nor id they throw out the old salmon at the spring run. This is probably faulty memory. Tolowa interpreter knew of these customs. - later gave acc. of first salmon ceremony, 9. V.~~

Fresh salmon broiled. Tied between two sticks which are thrust up right in ground before fire. Heads and backbones are boiled together in a basket. Is eaten as a soup.



Salmon (cont.)

Five or six fresh spring salmon may be tied together by their tails and hung over the fire to cook, head downward. Then fish ripped in two, the head, skin and bone dried, the rest eaten fresh, marrow sucked out of backbone.

The dried bone, heads and skin are boiled when eaten.

Rotten salmon and spawned out salmon much esteemed by some. Eat dead fish found on shore. Will sometimes boil into a soup.

Parching:

An unidentified red berry which grows near the coast is parched with coals in an open twine plate basket. Shaken rapidly to prevent burning basket. Berries are thus warmed.

Parching seems to have been used relatively little.

Soap root:

Roots eaten. (for use of fiber see Household utensils, brush). Not sure how they were prepared. Believes they were roasted in pit oven like all other tubers. Other tubers not identifiable were: gus; gaste; tcagalt; sultcu; t&tli.

Water:

Gotten by women. Usually used river water at Tutoten. Also cleaned out springs, dug a small basin. Water considered particularly good.

Deer:

Slab of meat when fresh thrust on a stick which is propped up slant wise in front of fire.



Meat is also laid directly on the coals to roast.

To dry large wide flat slabs were cut from the hams and hung vertically on smoking rack to dry. Finished up in sun. Jerky called tcesunthtse.

Eels:

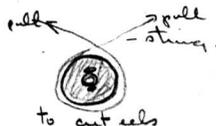
Fresh eels roasted on coals. Turned with the tongs (see Household utensils). Guts are removed but are not skinned.

To dry eels, are slashed down the front and guts removed. Tails tied together and hung over stick in the rafters.

Eels are served on open work basket plates.

Are cut into sections by use of a string

Bone awl used to split open eels.



Blood, guts, liver, heart etc. are boiled in a water tight basket.

Eels eaten with acorn mush.

Eels blood is drunk in large clam shell. It is cooked in one of the wooden bowls along with internal organs and boiled.

Grasshoppers as food not known to either Tolowa or Tūtutunne. In fact informant did not know grasshoppers at all. Environmental?

Frogs not eaten. Idea seemed disgusting to informant who thought they must be poisonous.

Dogs never eaten altho she had heard at Siletz that people far to the north ate dogs.

Grizzly Bear never eaten. When asked why informant said they were never even killed because the people were afraid of them. Grizzly Bear - yaxatstcú. (see p. 7 - continued)

Whale; When whale was washed ashore messengers were sent to surrounding groups. When all collected they began cutting up the animal. There seem to have been no chiefly prerogatives in the division of the spoils. It seems to have been a general scramble in which quarrels and even deaths might result. However the informant was in a particularly uncertain state when he gave this information. Had to await the arrival of the chief before cutting up the whale. He seems to have kept peace and allotted shares.

Birds: Eat no birds except river ducks and geese.
 Female river ducks - natr'e
 Male river ducks - sawatculski

Woodrats and other small rodents not hunted or eaten, except rabbits.

Rabbits: Not pulverized; not dried. Just roasted fresh on coals.

Eggs: Ate only seagull eggs. Avoided if rotten or in well grown state.

Octopus: Were cut up and roasted in ashes. Were not deliberately hunted (?)

Clover: not eaten.

Caterpillars: not eaten

Yellowjacket larvae: Not eaten; but Tolowa interpreter said her tribe ate them.

Sea urchins (mē'no): eaten raw on spot where found; not dried.

Yellow pond lily seeds not eaten (i.e. wokus)

Seeds:

A small short seed beater used to sweep seeds into a small close twine burden basket. Seeds are pounded like acorns, then moistened and eaten raw. Never cooked. Seed gathered was "tarweed"

Foeti:

Boiled whole in a pot. Eaten by older people; not allowed for young people.

Marrow:

Just suck it out of backbone of salmon when cleaning it. Black substance along vertebrae is scraped out with mussel shell and discarded. Not sure about marrow of other animals.

Mussels:

Knew that mussels were poisonous at certain seasons and avoided eating them. They were to be avoided when phosphorescence was noted in the combers as they broke. They thought this burned the mussels.

To prepare steamed them open in pit oven (q.v.) Piled on lots of sand to see that no steam escaped. Then in an hour or two, took them out, removed them from shells, string them on fine withes, lay them on baskets and then put basket on rack to dry. To eat after drying, soak them in water, then boil them.

Sugar Pine:

Pitch not eaten. Pitch known to upper Smith river Tolowa. ²
(Karak influence?) (see further p. 7)

Huckleberries salmon berries; skunk cabbage flower all eaten. (See root)

Turtle and tortoise: (tcuntalth):

Never eaten, nor were they caught for their shells. Were inclined to be afraid of them.

Bears:

Informant later denied that all bears were not eaten "because they stand on their hind legs and scratch themselves like people."

Grizzly-t^{le} ~~tsale~~

Black - s^gguts

Red - shri^k

Never saw hides used.

Panther- ditcu; not eaten; *hides used as blanket*
 coyote - xwise; not eaten; *disgust, "a dirty animal"*

Sugar Pine nuts:(nat^{le} s^{ai}-nuts):

Climb tree with ladder(q.v.) and gather nuts. Build fire and burn off pitch, tear cone in 4 pieces to get out nuts. Then dry nuts in sun and eat. Do not make them into meal. Do not eat pitch as candy. (This is hearsay)

After a man had been hunting and fishing, when it was time to eat, he might call all the men together and say, "Let us eat." The man's wife cooked, but no women joined in the feast, just men and boys. It seems to have been a spontaneous gesture of hospitality to the males of the community. There seems to have been no stated times for such invitations, not any regulations concerning it. It might last from the first meal of the day to sundown and seems to have been a period of gluttony. (Perhaps compensation for semi-starved state in which boys were reputed to have been trained? See education of children)

Cultivation and storage:

Enclosed a small plot near dwelling with a brush fence. ^(Ground broken w. digging stick)
Within it men scattered seeds at random. They weeded and cleaned the plot daily. The first and lower leaves were picked off and discarded. ^{Tobacco sprinkled with water. Ground not burned over first.}

Upper leaves dried in sun. When dry tied into bundles. placed in small basketry container which had a lid. The plant was allowed to go to seed and seeds saved for next year of sowing. Wild tobacco not used (?)

Basket of tobacco kept in dwelling. Only the amount desired was carried to sweat house for the night's smoking.

Pipe and current tobacco kept in a pouch made from the skin of a deer's leg.

Tobacco was finely shredded for use in pipe.

Tobacco basket was wide at bottom, narrow at neck, was ordinary close twine storage basket in which regalia and money was kept.

Does not know if wild tobacco was used also.

Tobacco-~~was used~~ setlin

No chewing known.

Pipe: (at'ra) :

Use pithy wood. Remove pith to form stem, bowl hollowed out. Sometimes made bowl separately and fitted it to a stem. "That was style." No stone pipes, altho they were known to have been made by Klamath river tribes. (probably right).

Tobacco pouch:

Was of deer hide, about 2" wide and 5 or 6" long. Pipe and shredded tobacco stuffed into pouch, and then pouch was wrapped with thong.

Tutuinae
Ischia

Pit oven:

Dug hole, lined it with rocks, build fire on rocks until they are hot, make bed of braken (t^e shan). Lay Indian potatoes on braken, sprinkle them to make steam, cover with more braken. Cover whole with earth and build fire on top of pit. For tubers a fire is kept half of the night. They are removed the next morning.

Mussels are steamed in a similar way but require only about two hours of cooking.

Pit oven called xwetcias. It was built in a sandy place where it was easy to make a hole - like the beach or the river bank. Was not made near dwelling as a rule. It was roughly oval and about 5 to 6' on the long diameter. It was ca. 1 1/2 to 2' deep. Lined with small flat rocks.

The informant who was a woman, referred constantly to the amount of work women were forced to do while the men lay around doing nothing. Actually the tasks of the men seem to have been many.

Women:

gathered wood
made baskets
dried salmon and all other foods
cooked
fetched water, incarried on left shoulder.

Men:

fished
hunted
tanned
made nets
made lumber
made canoes
cultivated tobacco

Meals:

Men eat in dwellings. Whole family eats together at same time Sit around fire place. Eat two meals a day. When arise, all go for a swim, then eat first meal. The second meal of the day is toward sundown. An open work basket for fish, a small bowl for mush and a spoon is given each person.

Travel:

Women carried burdens. Men carried quiver in which was bow and arrows.

Wood gathering:

Used fir bark for dwelling fire. Elk horn wedge used to force off slabs. Carried wood in large burden basket supported by tump line to forehead. (see Household utensils-Tump line). Half rotten wood which could be easily knocked over also burned.

Wedge inserted between bark and tree and pounded with a stone and slabs pried off.

Was use of bark as fuel funtional to the amount of flesh which was dried by smoking in the house?

Dance-(sanetas)- is to lower word; later gave ta yereth

Dances were held in private dwellings. The walls of the houses were taken down so people could watch the dance.

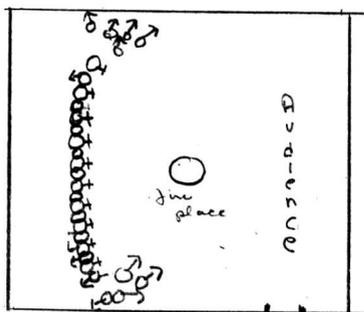
Ten night dance: (nai yelth shri) → Held in chief's house (House I of census):

Was held in winter (xintan). Danced with sexes alternating. Women wear all their wealth. Have long chains of dentalia (~~beads~~) hung around their necks. Danced all night until dawn when a feast was held.

"This dance was to make people forget they had lost their relatives." (?) Those who had been bereaved during the year were paid before the dance was held. A general collection was taken to pay them. The bereaved then gave their permission to give the dance. No definite sum was required as payment.

Called nai yelth shri

Formation:



Dancers, alternating sexes in back row, are ranged by height, tallest in center. On either end is a cluster of men dancers who also sing. One dancer called tcana sut naxa is a man who jumps up and down and runs back and forth in front of back line. This back line consists of unmarried girls and boys. The men hold their arms flexed upward at the elbows and the girls hold their partners on either side by the wrists. They love one another that way. When the front man tires he withdraws to either one of the two side clusters. As he withdraws the audience shouts he he he shasen a set_ i.e. dance some more. This was thought most amusing by the informant. When they shouted, "I wish you may make a lot of money." After the jumper withdraws, one or two girls may step out from line and dance up and down with a side shuffle, her face to the audience. If two girls dance they cross each other. When girl is thru audience shouts its approval by "I wish that someone may buy you for a lot of money." After this another jumper may come out from the clusters at the sides. No married woman dances. The clusters at each end of the row of unmarried people consist of married men. The jumper is also a married man. The girl who dances up and down the length of the line is called natitl t. Young men may also step forward and dance before the line. They were also wished a marriage.

There was always one man who bossed the dance. Was apparently the man who called it. He sat in corner next to door and did not dance.

Ten night dance (2) -

Jumper wears a skin forehead band with abalone sewn on it. He carried an otter skin quiver filled with arrows. He hold it with both hands against his chest. He jumps back and forth and any old way.

Girls wear their buckskin dresses ornamented with shells, and dentalia necklaces.

Men are laden with ~~xxx~~ dentalia necklaces

Both sexes paint their faces with diagonal, horizontal or vertical stripes down the cheeks in red or white pigment. Dont make many or broad stripes. "They must use just a little paint, not too much." Some men do not paint at all.

This dance was a consolation for the loss of relatives. "It helped them forget." It is given only once a year, but is given every year. Is given in winter but does not know if it has to be at a definite time.

Sometimes people would cry because their dead relatives use to uance in this dance.

Jumper makes everybody laugh. He does not say anything but they laugh at the way he dances. (Clown element). He has deer horns fastened on an old basket hat which he ties on under chin. Dances with it. ~~Waxxtixxx~~

Boards laid on ordinary earth floor for dancers to dance on. These dances were given in chief's house at Tutoten and he was the one who called the dance.

Informant does not know of masks.

Jumpers may be one or two in number at a time. They always wear deer horns and may also wear a deer skin over their shoulders. The jumper mocks the deer at play, they make believe they are the deer playing. He tells the audience to watch him closely and learn how deer play, those who dont know how to hunt in the mountains. The people all laugh as dancer walks on hands and feet. Jumpers take turns using the deer disguise.

Murder Dance:(tayeralth)

They dance this when they come back from war or killing some body. They are glad about it. They call on the person who has been killed. They dance it out of doors. No fire. Two men and a woman dance. No one goes near them when they are dancing. They must jump around any way and call the dead man by name. It was an insult to call his name. They are glad they killed him. They tied grass together and dance with a bunch in each hand.

They sing poison way. Dont dance in house because they name the dead person.

A muderer has to tayeralth so that he wont get sick himself.

brush Dance:

Not used at Tutoten. Was heard of by informant at Siletz when it was used in conjunction with the Ghost Dance doctrine.

Thnataa:

Seen twice by informant, once at Kusume at time of a wedding ad once when some Kusume people visited at Tutoten. It was never danced by Tutoten people, the Kusume were just teaching them this dance. It was new. It was just a fun dance, could be danced any time. Danced indoors by men, women, girls and boys. one man kept time by pounding on the lumber wall with a stick. Dance could be used at any time.

At dances informant insisted that no musical instruments were used and that singing alone furnished the rythm. The use of a drum in the Ghost Dance was a departure from old custom.

Drum: (metara):

Square box like frame. Hide stretched when wet over top and bottom and laced together with thongs. Then let it dry. Before using it was warmed over the fire to tighten the skin. It was beaten with drum stick (tcunalath) about 8" to 10" long whose playing end was wrapped. It was used only in connection with the men's stick game. It was played by holding one skin surface horizontally to ground. Either surface could be beaten.

Deer hoof rattle:

Dewlap of deer soaked off in hot water and dried thoroughly. Over twenty dewlaps used for one rattle. Were pierced and strung on a stick. "The rattles were so dry they sounded good." This was also used for gambling games but not otherwise.

No flute

No whistles

No musical bow

Women's ball game: (naltalt)

Ball (naltalt): made of two sticks ca. 5" long and tied together in center with thong.

Club (naltalt tcane-stick): ca. 3/4" in diameter, 5' long, pointed at end. Made of fir?

Field: Goals set about 100 yds apart. Consist of an upright stick about the size of the playing stick.

Teams: consist of about five women each, ten players altogether.

Play: Ball is buried in center of field. Players run out and scrape it up and with the stick attempt to scrape it toward the goal defended by the other side. While two players are struggling with the ball others run to assist them. Progress may be impeded by taking the playing stick in both hands and scraping it vigorously down the opponents back. This device is used not by those scraping the ball but by the others who are acting as "guards".

A single goal terminates the game.

Beads and clothing are bet on the outcome.

~~Men's ball game~~ Women wrestled.

Tolowa interpreter said that this game was known to the Crescent City Tolowa but was no used much. It was supposed to have come to them from the Klamath river. The Tututni informant said the game was old with them and knew of no putative Klamath origin.

Men's ball game: (naltalta)

Ball: (tcawalth) was a round solid piece of wood made from the knot of a tree so that it would not split easily. Ca. size of apple.

Club (sukwim): Was about the same size as that of women but end was curved and a slight hollow was made in the curved end.

Field: About same size as that of women. Was kept cleared off of grass and brush. A large flat was selected.

Teams consisted of ten men each, or twenty players in all.

Plays: same as women's game.

Men wrestled.

In both of these games 'koho' was a shout of encouragement comparable to "play ball" or "lets go". Informant referred to game and its clubs as kbho.

Stick Game(nasale):

Each team has a bucksin playing mat and each team has its bundle of sticks. It is played in the dwelling house, a team takes either side of the fire. Ten counters are laid in the middle at the beginning of the game. When one side has won all the counters, the game is won.

Slender rods about 12" long were used as sticks. One is marked in the center with a band of black pigment. The bundle is rolled before the other team between the palms of the hands. Then the bundle is placed behind the player's back and divided into two even bundles. Then the hands are brought forward and held close to the knees of the player. The opposite side guesses in which bundle the marked stick is contained. The players then spread the designated bundle on the bucksin mat. A correct guess gives the opposing team a chance to deal. The informant could not recall if it gave also one of the counters. A wrong guess gives the dealers a counter

Sticks called tcaxti; marked stick called tcaxun.

It was played by men

The playing sticks were kept wrapped in bucksin when not in use.

Playing was accompanied by singing and drum and deerhoof rattle music.

Was never played by women. If they played it was poison for them. They would get sick and die quick. Women had no gambling game.

When all counters were gone from the center, they were taken from opponent's pile. A true guess gives a counter and a chance to deal. Dealers change when they time. Players line up according to relationship or to villages. Before gambling must have consent of recently bereaved. If they consent, must be paid. Mourners are entitled to payment only for a few days after death, informant believes.

No dice that informant could recall. The Tolowa interp. said they used 4 shells as dice. (twice denied-even when tolowa dice were thrown in her presence.)

No ring and pin according to informant. (twice denied)

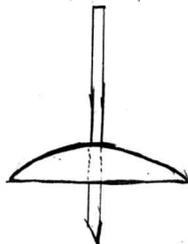
No hoop and pole " " (twice denied)

Believes there may have been a bullroarer as a toy. Not sure. Stones flipped with a flexible stick by boys.

Denied use of jacks altho they were known to Tolowa and game was played in her presence.

Cats cradles played by boys and girls.

Tops: A long pointed stick inserted thru a truncated cone. Spun between palms of hands. Called tcatalter. Spun by both boys & girls.



Sticks thrown at a stake; also bow and arrows shot at a stake target. Called nagatlce.

Buzzer: Flat stick with two holes on a piece of string. Used by both sexes.

Delete - is
modern.

Stilts: About 5 feet high; footpiece about 1 1/2 to 2' off ground. Are tied to feet with hazel withes. Is played only by girls.

Children played at being married and keeping house, having babies (actual birth procedure).

Dolls made of grass or sticks tied together, anything at hand had miniature baby baskets.

You had to be a rich man to be a chief. Rich people called xashxe; poor called tuteti. Children of rich people were trained to be chiefs by the old people. They talked to them and told them what to do. Word for chief and rich man same-xashxe.

Informant's father and paternal grandfather were both chiefs at Tututen. Seems to be hereditary in male line. Could not learn what happened is a male heir failed in the direct line.

Chief is followed by eldest son; or any suitable son. Failing these is succeeded by a brother or a nephew, ~~nephew~~ either a bro. son or a ss son. A new chief simply announces himself as the new leader. If the people dont want him they get a richer man.

Informant seemed to think there was nothing incongruous in a female chief but was at loss to explain difficulty of village exogamy which takes female away from father's village. May have been vainglory on her part as the daughter of a chief. She said that her elder sister would have become chief of Tutoten when her father died.

There was man in Tutoten who always preached to the people. He told them to be good, not to fight, not to be mean. He stood outside and everybody ~~was~~ went to listen to him. He said people should not step over his words. He knew lots of high words; he tried to teach the young people. He was not a rich man, he was not a chief, he was just a man who knew how to talk well. After a feud has been settled with the payment of a weregeld, he tells the people not to fight anymore.

When they kill a man, the man who did the killing pays the relatives of the dead man.

Weregeld:

Less for a poor person than a rich. If a poor man kills a rich one he has to pay "big money" or maybe a sister or a brother. If a poor man kills a poor man, they don't pay in dentalia. That is rich man's money.

Intent makes no difference in weregeld.

When a weregeld payment is being settled between two villages, the opponents ~~zampixaxa~~ line up facing each other in two lines with a space between them. They are already to fight. Then a man and a woman appointed by the chief carry the money back and forth between the two sides. The messengers can't be on one side or the other, they have to be fair. Sometimes they had two men and a woman. The woman could talk well, just like the men. If they settle the payment the two sides mingle and an orator adjures them to be peaceable and to behave themselves. If the kin of the person for whom the weregeld is being paid, is not satisfied, he kicks the fire and that is a signal to fight. The messengers are called - kwxeshtuketnaga. At sundown the two sides return to their respective villages. Do not camp on site of negotiations.

Informant knows of only one fight between Indians. Was between Tututen and Yukwitce. Tututen went to Yukwitce and burned a dwelling. As inmates rushed out they were thrown back into the fire. Was in revenge for a murder which had not been paid for properly.

In this war bows and arrows and spears were used as weapons (also elk skin armor?). Wars were always precipitated by weregeld feuds.

In the one case known to informant one of the relatives of the informant's father who was chief at Tutoten was killed by a man from Yukwitce. The relative was a rich man. The tutoten chief sought aid from his wife's relatives among the Smith river Tolowa. A group of Tolowa joined him and all the men from Tutoten. Two women accompanied them to carry and prepare food. Only old people and girls were left in Tutoten. At Yukwitce they made a surprise attack and burned the house of the offender, throwing the escaping occupants back into the fire.

All surprise attacks are at night. If a night bird gives a call it is an omen of war. Those at Yukwitce who didn't believe in this were killed. The others all ran and hid themselves when they heard that bird.

Chiefs participate in the combats.

Shamans are not consulted (?); nor are there any dreams about war parties by the chief or other persons so far as the informant knew.

When a war party comes home they have to bathe as does everyone else in the community. "It is just like after a burial." Also everyone eats a little fresh salmon - that is medicine to keep them from getting sick when they eat salmon again.

They always fight at night. (i.e. surprise attacks, emp. disputes arising from negotiation of weregeld-see Murder)

When giving a suppositional case of war between two villages on the Rogue river, the informant answered that the people on the river were good people and would not fight with each other. Implication that disputes were with coast villages. One case of war is with a coast village. Yet intermarriage between coast and river villages seems to have been lively.

A northern tribe "from around Portland, I guess" stole a Kususme woman. She stayed there a year and then ran away and came back to her native village.

Alex Logans
fs 8 (22)

Repeated questioning failed to elicit information on this subject until finally it came out under the question of adoption. It seems most properly to belong under that heading.

Male slaves - tcunas

Female slaves - tcane, means wife.

If a poor man committed a breach like theft, adultery, or the inability to meet a debt, the creditor threatend to kill his children. So the debtor gave the creditor one of his children. Preferably a girl who was then termed tcane-wife. When she grew up he kept her as a wife. He seems not to have sold her for a bride price. If the debtor could not furnish a girl, he gave a boy who then worked for the creditor. The creditor sat around all day in the sweat house and the boy worked for him. When he grew up, the creditor bought him a wife. Slave children were well treated, "treated just like their own children. The custom of keeping a slave was confined to the rich.

Adoption:

A poor man who has lots of children and cant raise them will give one to a rich man to bring up. Is usually given as an infant and is raised by foster parent on acorn gruel. This has a very definite association of debt payment in mind of informant. Was probably the most frequent reason for adoption.

Birth occurs in the dwelling house by the fire. No partition. All leave the house but the midwife who helps the mother. After birth mother goes to river to bathe in cold water. For the first 4 mornings the child is bathed in the house. On the morning of the fifth day it is taken to the river to be bathed. Miniature boats are made for boys and they are held in it and made to imitate fishing. Does not know if similar rite is held for girls.

Child placed in basket immediately after birth. A kind of grass which is worked between the hands and is very soft, is used as a diaper as long as the child needs one. It is placed ~~under~~ the basket under the child. Dentalia are hung on the handle of the basket and put on child's ankles. A rabbit skin used as blanket for child. Coon skin also used (kwentca), Also Fox.

No pre birth tabus on mother. But after birth must eat alone for five days. May eat deer meat, salmon, any food, before and after birth. Fathers also under no restrictions (Tolowa interpreter said among her people men were under a ten day tabu on hunting and fishing after birth of child). Tututunne said on the contrary men fished all the time to get lots of food so milk would come fast. If milk does not flow after birth, the mother's nipple is slashed with knife to make it flow. If that is not effective, child is raised on thin acorn gruel.

Umbilical cord is placed in small skin pouch and tied on to baby basket (see basketry)

Twins were never known to occur. Has neither good or bad association with them.

Mother gives birth seated, leaning back against her husband. A midwife only other person present

A portion of cord is placed on baby basket. The placenta and rest of cord placed in a split sapling.

Before mother's milk begins to flow child may be given either very thin acorn gruel or powdered abalone shell in water.

Mother's stomach bound tightly after birth, but no roasting (Tolowa reports placing mother over hole with hot rocks and fir tips.)

Dentalia tied on child's ankle. When navel heals the dentalia are given to some non-relative.

When first born, child's mouth wiped with deer tail; then whole body wiped with deer tail dipped in warm water. Then tied on ankle dentalia and put it in basket.

Boys:

Boys begin to sleep in the sweat house when they are about six years old. They have to go out to collect wood for the fire in the sweat house. They sent them out at night. Sometimes they are gone for an hour or two getting wood at night. They send them on moonlight nights. They weren't given any water to drink. That was to make them rich.

Boys were half starved. They talked to the boys all the time, told them how to make money, how to be rich, not to eat too much, how to act. They told them when they ate not to drink water or they wont get money. When the men came in to eat in the morning, if the mother tried to give the boy some food after his father left, the father would come back and take it right away from him.

Boys are given toy bows and arrows to practice shooting. When a boy brings back his first salmon, they throw a girl's maple bark skirt on him. It is just fun and a joke (implication of sex maturity?). He is not allowed to eat any of the first salmon he catches. Informant does not know if this applies to deer.

Both boys and girls are given names when about 5 or 6. Some given name of dead relative; if none such is available, can give them any name. Anyone can give a child a name. The namer gives the child money. If they dont pay the child, its name wont be remembered and no one will use it. Children can also adopt names for themselves. No nicknames (?)

Girls:

Families like to have girls because they gets lots of money for them and they dont have to pay out money to buy brides. (Fondness for girls evinced by informant's father who had his eldest buried just outside the dwelling rather than in the nearby graveyard) Also informant proud of fact that her father had four daughters and no sons, who reached adulthood.

Men avoid river where women go to bathe. It is a strict rule that they must no go near women when they swim.

Girls ears and nose pierced prior to puberty as a preparative measure (correct data on mutilations)

Women were exceedingly modest about exposing their bodies. Some were ashamed to show their thighs when they rolled string. Full of fears and prudery, especially after marriage.

If a child uses bad words and insults a stranger, the parent has to pay the person insulted. Insults and bad words seem to consist solely in mention of the dead. Children are struck for such infringements.

Does not know how first teeth were disposed of. Tolowa said they threw theirs over the house. Does not know of biting mole's forepaw as cure for tooth ache.

Men may sit cross legged, but women should always sit with legs together on the left side bent back at knees. During meals woman sits by the fire and does not move. The husband does the carrying and fetching, as well as the handing out of served food.

First mens;

Confined for ten days in house behind a tule mat which is suspended from wall above girl's bed and stretched out tent-like. During this time does not go to the river to swim. The Tule cover is hung with richly decorated women's dresses and strings of dentalia. "That makes style." Around her neck is hung a miniature basket. On her wrist is hung a scratcher made of the ridge of abalone shell near the core of the animal, which clamps on rock. Emphasis was that the girl stayed in the dark during those ten days. During that time the body is painted solidly in red pigment (i.e. not limbs). If she left the house she wore a deerskin thrown over her head and was forced to look only on the ground. Must not see the sun. No drinking tube. Drank out of a small dipper of basketry used by herself alone.

light would
ignite her
eyes.

During confinement ate only twice. Was allowed salmon and acorns but they had to be dried. No fresh foods. She ate early in a. m. before daylight. The mother cooks for the girl and keeps her food and food containers separate. Cooks for her separately but over the family fire.

On last day of her confinement has to rise before daylight and run to river and jump in. This is repeated ten times, the girl runs back and forth without stopping. Should she not get her swim before daylight, she has to wait until the next a.m. and go without food for that day. She runs alone, and no one sees her. On the end of her confinement her trunk is slashed all over to make the blood run. This is done not by the mother, but some female relative. This will help her menstruate soon again so that she will be thru with the observances.

When she is thru running the girl is fed.

The above rites are repeated at the second and third mens' after which the girl is considered a woman.

When in confinement ~~uses~~ a basketry plate covered with earth on which some coals are placed is put by her bed. An aromatic root is burned in the coals while she eats. See also use of yellowhammer feathers as nose pieces under Mutilation.

During periods between the confinements, she must eat in the house and not elsewhere. She continues to eat apart and to use separate utensils. She is also cooked for separately by her mother

Rather seems to be under no restrictions while the girl (is going thru these rites. later said father does not hunt, would have no luck.

Informant denied any dance for adolescent girl.

Continued next page.

Subsequent menses:

Could discover no restrictions except that woman must eat apart from others on separate dishes.

First menses:

When girl goes to swim after ten day confinement, she holds her hands behind her back and squats up and down, in and out of water.

Black pigment which has been prepared ahead of time (see pigment) placed on girl just before she eats during the whole three month period of observances. A small black cross is made above and below the elbow joint on the inside of the arms and three small vertical stipes are made on the nose, one on each nostril and one down bridge. When she is confined, these are wiped off after eating. When she is at liberty, she goes to wash after eating. During period of liberty she dresses in all her finery before each of the two daily meals, and takes it off after eating. When she comes back from her tenfold run after confinement she puts on her buckskin dress, all her necklaces, apoints her face, puts on earrings and inserts a yellowhammer tail feather in her nose

When informant's oldest sister first had her monthlies they dressed her up in lots of beads. Somebody out of envy made poison against her and she died. When they buried her they put all her beads on her. Her father felt so bad he had her buried right in front of their house door.

At adolescence the hair is cut in bangs over the forehead and to the ears tips on the sides.

First three mens. while restrictions are observed called tcathtan: subsequent menses-tsucine.

Menstrual cloth consisted of the ^{maple} ~~elm~~ bark skirt worn by girls. Was passed between legs - front and back. Then washed by hanging in river. Ibid for subsequent menses

Consistently denies a menstrual dance. When girl is thru with three months of observances may join in 10 night dance until she marries.

Tutotama
Joshua

Marriage

Informant's father had three wives. They all lived in the same dwelling house at Tutotan. He was considered a rich man. Informant's mother was his first wife. She came from the Smith river Tolowa. His two other wives were sisters from the last Joshua village upstream-Tcetciwat. His sister married a Kusume man. The informant said they had to marry women from other villages. If they married women from the same village the offspring would be weak and sickly. When the informant was asked if she were related to all the people in her native village of Tutotan, she vigorously denied the fact. Would indicate village exogamy and not simply having to seek a non-relative. Lewis, Tribes of the Columbia Valley p. 175 implies that village exogamy was result of inter relationship within the village.

Informant was married in Siletz. A bride price of \$100 was paid for her, she avers. Was proud of the fact that she was bought

If a man dies, the woman's relatives keep the bride price. Do not make restitution to his family. If a woman leaves a man, her family has to restore bride price to him. If there are children the full bride price is not restored but some adjustment was made. Informant did not know details.

If a man deserted a woman, informant did not know what adjustment was made.

In informant's household lived her father, his three wives, informant's four sister and some other small children. She estimates that over ten people were resident in the one dwelling.

When a man buys a wife his wife goes to his home in a fine shell dress. She gives this to her mother-in-law. "The money just trades out because the man pays for the girl and the girl gives her dress to the mother-in-law."

Informant gave \$100. (in beads?) to buy a wife for her brother because he had no money, and then the wife never gave her anything in return (Lucy still felt injured on that score). The man gets money from his relatives to purchase a bride, and the bride is bringing money which belongs to her family.

Father gets full bride price. This surprised the Tolowa who said that among her people the mother and father shared in the bride price.

Residence is patrilocal, not only as to village but also dwelling ^{house.}
 Village exogamy seems to obtain. (see preceding page)

When young people first marry the parents on both sides exchange foods. Thus informant's father took a boat load of fish up to his parents in law at Tcetciwut and brought back a load of deer meat, acorns and dried ~~eggs~~.

Sororate: two living sisters married at one time (see preceding page).

Levirate:

If a man dies, the widow does not go home but stays in the man's house. She married his brother or some other male relative.

A brother-in-law is called we during the life time of a woman's husband. After his death, the brother-in-law is called tcamaga (see kinship).

She does not have intercourse with brother in law during life of her spouse.

Wedding:

A Tututen girl married a man from Port Orford (kwatami). Five men and five girls accompanied her up there. The girls carried her dress. When they got there they gave the dress to the mother-in-law. That night the Port Orford people held a dance. They threw dentalia about and anyone could pick them up who wanted to. Some picked them up but the informant was ashamed to. The parents in law of the girl broke their strings and threw the dentalia. (Potlach element).

Girl also brought with her food, baskets, pots, plates, The men did not carry anything but their bows and arrows.

They stayed two nights and both nights they danced. Dance called thnata'a. It was not a wedding dance, could be danced any time. Men and women dance, scatter around the floor and jump around.

Death of child:

If a woman's child dies, she has to pay her husband for the child. She may make that payment in terms of her sister who is unmarried, whereupon the man pays only half a bride price for the sister. If she has no sister, she gets relatives to pay in money for the dead child. Pay about \$20 or \$30 for a dead child (means 20 or 30 dentalia).

Divorce:

If no children, man gets back the bride price. If there are children man gets oldest. If many children are divided - usually boys to father and girls to mother. If man gets a child at time of divorce he gets only half of the bride price back. The more children there are the less he is paid back. (Cont. p. 3)

Adultery anecdote:

A Tututen man was jealous of his wife. One day he told her to gather lots of wood. So she brought up a lot that day. She got good dry wood as he had told her. Late that afternoon he built a fire, a big blaze. She asked why he was going that. She didn't know what he was going to do. Then another man came in. She didn't know what was the matter. Then her husband and the other man took her by the arms and held her near the fire. Her husband asked her if she had stolen a man. She didn't answer, so they pushed her farther in the fire. They asked her again and she said no. She got all burned down her front. If a woman tells who the man is, they let her go and go after the man to kill him. Sometimes he says he will pay and they let him go.

A jealous husband would slash his wife with a knife. Adulterous man may be scratched by ~~any~~ jealous wife. He may then get angry and leave her.

Lying wife anecdote:

A rich man at Kwatami (Port Orford) married a Coquille woman. She said she was going to have a child. The husband was glad. The woman was just lying. Her mother in law told her son that his wife was still having her monthlies. He got her to gather wood. He made a big blaze. He hired another man to help him. They took the woman and shoved her in the fire. Then the man asked if she was going to have a baby. He said she was still having her monthlies. She did not answer so they pushed her still farther in. She would not talk. They pushed her so far in she died of her burns.

About ten months after she was buried (period of mourning?) her family at Coquille invited her husband to come up for another woman, because his wife was dead from telling a lie. His people were sick of him. He used to bully them into making them give him money and hides. About four of his relatives went with him to Coquille. He believed his relatives would help ~~in~~ him in a fight. He went to his wife's relatives and just as he went in they killed him. His relatives didn't help him. They just carried his body home to be buried. The score was even, there was no revenge.

Bride purchase of informant:

Informant's husband sold his sister ^{to a rich man} to get money to buy her. When man brought the money to informant's father, he said, "That is the kind of money I have been wanting" and gave his daughter to the suitor.

Divorce (cont.)

Most common reason is jealousy on part of either spouse. Also because a spouse is "mean". If a woman is barren and couple separates the man gets bride price back and the woman gets back her ~~making~~ buckskin garment gift to mother in law.

Polygamous anecdote of Smith River Tolowa told by Tututni

A man at Smith river had five wives. Each one cooks for herself. (customary). The man slept with each wife in turn during the course of one night. If he didn't stay long enough with one woman, that woman got jealous. In the morning he goes back to the sweat house and sweats, then he goes back to the house for breakfast. Then a fight starts. The jealous wife throws hot coals at his crotch. He is all naked and jumps around. Then the women fight with each other, scratch, pull thier hair. The man goes out and lets them fight. If he really gets mad he hits them and then goes in the sweat house for a couple of days, doesn't eat.

Consistently denies parent-in-law tabus of any kind with any pair of relatives in-law. (Tolowa agrees in this)

Pre-marital unshastity of girl may lead to a whipping. Not killed. Try to catch man and make him marry her.

If a girl likes a man she may go to his house and live with him until he is able to pay bride price

Case of pre-marital unchastity:

A young good looking man was doctoring at Yukwitce. A full grown girl was there. After the seance she hid in the brush and waited for him. She went to his house with him. After, they made that man marry her. She was glad she got what she wanted.

Attitude toward adultery:

1. As a child informant was playing near the river when she saw the corpse of a woman drift down. The elders said it must be the body of a woman who had been killed for adultery, and that no one would bury it; it would just be washed out to sea.
2. One man from Tutoten stole a married woman from Mekwanauten. They came back to Tutoten but the Tutoten people chased them away. The husband of the woman wanted to be paid and the man from Tutoten paid up, but even so the people at Tutoten wouldn't have them stay there, so they went up the river to live. The aggrieved husband was paid the bride price plus a compensation fee.

Poor people sometimes dont marry. If a man and girl go together the girl's relatives will quarrel with the suitor to try to get a bride price.

Some men die without marrying, they just get old. Poor people have awful mean houses. A bachelor just goes on living with his parents. When all die, house is abandoned; is burned; or it may be used by another family with an overflow of relatives.

If a man leaves his wife, he has to get back what he paid and ~~the~~ his mother gives back the daughter-in-law's gifts of shell dresses. If both man and woman die, there is no settlement between affinal relatives.

Completely unreliable

Woman's hus. bro. - we'; after hus. death - teamaga
 Woman's hus. sis. - we'
 Woman's bro. wife - we'
 Man's bro. wife - we'

Woman's m-in-l. - metre
 Woman's F-in-l. - shantre

Woman's d-in-l. -yashit
 Man's d-in-l. -yashit

Woman's gr.Ch -yanle (for both sexes)
 Man's gr ch.-yanle (for both sexes)

Woman's br. ch. - manyultes
 Man's br. ch - manyultes

Woman's f.ss. - mate (also gave sharle; and shate)
 Man's f.ss. - mate

Woman's father's br. - trine (also gave tcale; a shime)
 Man's father's br. - trine

Woman's mo.ss. - mate (shate)
 Man's mo.ss. - mate

Woman's mo.br. - trine - shime
 Man's mo.br. - trine

Man and Woman's mo.'s mo. - shru
 Man and Woman's mo.'s fa. - gesne shru

Woman's father's ss son - mashe

Woman's fa. br. wife - sh're

father - shta
mother - skaga

fa. other wives - shake

♀ Older ss - shate
♀ Younger ss - tase

♀ Older br. - shuwe

♀ Younger br. - tcala (also gave tcale; an said there was no difference between younger and older bro.)

Bro and sis terms used for half bro and sis.

Husband- disune; deceased- shmanane (also gave ste (sane for hus.)
Wife - sane (also called it tcane); deceased- sanerili ~~shat~~
(also gave shat)

Hus other wives - kise, or klishe

Fa bro. da. - shate

Fa. br. son - mishe (tc le also given)

Fa ss son - mashe (also gave shashe): confirmed mashe a second time

Sis son - mashe (also gave shashe)

Fa. sis da. - mashe

Son - mie

bro - tcale

fa's fa. - shame

fa. mo. - sune

mo. fa. - shuse

mo. mo. - su

mo. sis son - tcale

mosis da. - (sh) tase

man- disune

tsxare- woman

children- srehe

boy- disne yas'le *ie man. little.*

girl- tsraxe yas'le

Tututunne

Kinship usages
(See also marriage)

On first questioning no hint of parent-in-law tabu of any
any kind.

Oldest sister is considered the "boss" of the other sisters.

All affinal relatives called tcamaga after their death.
Replaces such kin terms as we, yashit, etc.

When a person dies the corpse is removed thru a side wall which has been torn down, not thru the door. The corpse is laid on a deer hide and four men carry it out, each one holding a corner. Carry body to graveyard which is near houses. Then warm water and bathe corpse. Dentalia and finery placed on corpse, some placed around it. Then deer hide wrapped around the person, body lashed with roping. Body buried extended, not flexed. Grave is depth of breast of digger. Either men or women ~~by~~ dig graves. No grave boards used. After five nights put all kinds of baskets around and on grave and then build a fence around it. Baskets are decorations like flowers. All who were at the burial swim afterwards. They swim to clean themselves up, and so they wont get sick. Buried the day after death. Kept corpse only one night. "They were afraid to keep it longer. They might get sick." Never heard of cremation. Id died during journey, body was put in a large budden basket and carried back to native village.

Relatives cut their hair in a "dutch bob." Widows cut hair short to head. Did not burn it off. Widowers gave themselves a long bob. Hair thrown in fire. No hair mourning belts. Women mourned for dead every night down on a given riffle near Tututen. They cried about half the night. Do not cry near grave. Men mouned for their dead in the sweat house during sweat bath. Did not mourn at the riffle or graveyard.

All the property belonging to the dead was burned. They might even burn the house if there was no one living in it anymore. They burn up what people dont need or dont want (note realism in connection with coveting of wealth.

Do not smear pitch on face or hair; no mourning paint.

" You dont want to name a person who dies." If you do you hav to pay their relatives.

Informant consistently refused to discuss souls, ghost, hereafter, etc, because she said it made her feel badly, made her lonely.

The dirt on a grave is all smoothed over. If you go out in the morning and see a tiny cross marked in the dirt it is sign somebody wished for that dead person to die. Continues for five nights. Mark not made by sorcerer. After five days, the fence is built around the grave.

Does not know how long the period of mourning was, nor how long before remarriage, etc.

Informant was highly insulted and grieved because I cut out paper figures and tried to potray kinship equations in this way. Felt I insulted her dead relatives, by making pictures of them. Yet had spoken of her father and given his name etc.

When people dig the grave they stuff grass in their mouths so they wont smell or breathe in the smell of the graveyard earth. If they smell it, they will become sick and never recover. They are awful afraid. When they are in the grave, they dont turn around, but face only in one direction. When they are thru digging, they throw away what they wore and go to bathe.

A person who does not have relatives has a hard time to get buried. The grave digger under such circumstances is then paid from the property of the deceased.

After a burial when people return to dwelling they eat a pinch of food with angelica to keep from getting sick afterwards.

Account unusually garbled.

Initiation:

Some one dreams and then they work over him for 4 nights. Informant saw such a seance in Tututen but is unable to give a coherent account. The candidate was a married woman. The person who assisted her was a male shaman. The put up a string and she danced on that string then she got the power. Falls unconscious. Then they work on her and make her come to. They have a basket with a root in it which they burn and when candidate smells it he becomes a doctor. Candidate on returning to consciousness has to sit up and sing the song which came while she was unconscious. For 4 nights they work this way and then they can be hired to cure.

Curing:

At first informant denied that the old Indian doctors sucked. later recalled such procedure and said that they spat out blood after sucking. There was one such doctor at Tututen. (Tolowa interpreter said their shamans used a tube for sucking).

The type of curing recalled by the informant depended upon blowing a masticated root on the patient in the course of a dance. The audience sits around and helps the doctor sing. This sounds like the post Ghost Dance curing (see Tolowa).

At Smith River (Tolowa) informant saw a doctor suck out a pain. It was ca. 1" long, a narrow sliver. Laid it on a board. Does not know what she did with it.

If a patient dies the doctor has to return the fee, but is not killed. Shamans may refuse to take cases. There were doctors who poisoned people.

Informant believed that the Tolowa and Klamath tribes were full of poisoners.

No bear shamans, but said they had them in Hupa.

Might meet bear, wildcat, deer, chicken hawk- are just devils (tlatnaga)

There were two kinds of doctors- sucking doctors called tcaganante, and common doctors called teshne.

Tcaganante:

Denied that they really sucked; said they just ran their mouths up and down a person. He dances to cure. When he dances he sees how a person got sick, whether he will get well. He has bird spirits who give him songs. Also souls of dead as spirits. They smoke. They dance so hard sweat runs off of them. "He wants money so he tries hard." Both men and women are tcaganante.

Teshne:

Doc@tr at Tutoten was a teshne doctor. They dont dance; they cant tell how a person got sick. They just sit and sing. They chew angelica root and spew it on the sick person to cure. They blow smoke. The woman at Tutotan dreamed her songs and doctors with her dreaming. She wakes up singing, then they try out their songs on themselves. They practice and get stronger all the time. A bunch of yellow hammer tail feathers tied in bunches on some buckskin and swung over patient with songs and wishes for their health.

There was a big teshne doctor at Kwisalten. He was called to Tutoten for cutings. Was paid.

Lottie Evanov:

Coos woman who has lived in Alsea and Siletz; now at Coos Bay

From Port Orford south the doctors are called metatan. They are much like the ilxain of the Coos. But the Port Orford doctors just blew water on a sick person while the Coos Bay doctors suck out sickness and put it in water. A metatan will send poison against a thief and sores will break out on him.

Informant's father as chief at Tututen had to catch the first salmon of the spring run. Before he brought it in the ~~his~~ dwelling he wound shredded willow bark around his forehead, neck and waist. Everyone in the village had to taste a little piece of the first fish, and after that anyone could go out and fish. That keeps people from getting sick with the new salmon. Consistently denied that the old salmon was thrown away

No new fire ceremony.

Eels:

Said same performance was gone thru when first eels were caught and for the same reason.

Otherwise no new fruit ceremonies could be secured.

There is a frog in the moon. The dark shadows are considered the frog. When there is an eclipse something is supposed to eat the moon but informant could give no further information. Denied there were any beliefs or practices connected with eclipse.

At a new moon people pray to turn young again after they get old. They pray to the moon to be like it, to come young again.

moon - xashi. Informant believes calendar was kept by moons. Had name for new moons, but does not remember how many there were nor any of the names.

Directions:

north- t'e
~~east-~~ east- 'itita' e
 west - s'e
 south- ane

Later named them as: e-east; s'e-
 west; sisramen-ocean; ane- south; t'e-
 north. No fixed order of naming. Inser-
 tion of ocean as a direction gives
 five - the pattern number. Repeated several times with
 inclusion of ocean as a direction.

These were in response to questions. Do not know if they represent the only directions of Tututni.

South in Tolowa is yane. Informants father called Yeneati because he married a Tolowa to the south (?).

When clouds came from the south, expected rain; when they came from north, expected wind; from west as sun went down, meant a change in weather.

Stars:

Stars see all that is going on in the world. A bunch of small stars ~~oxozhaazazalad~~ all together called "children together" (shrexedagtxolth)

Had a name for the evening star but could not recall it. Sitcirte is name of largest star of all.

Solstices were observed on tree landmarks. Two known- no. and so.

Sun goes under the earth when the moon comes up.

Geoasters hydrometricus is considered a fallen star.

When horns of new moon are pointed upward, it is a sign of death.
 (see also omens)

Rainbow- tcenosh; knows of no ^opinting tabu.
 A

Owl calls are bad luck if heard close to dwelling. Meaas death for some member of the house.

The same omen holds for a certain unidentifiable night bird.

When a tree falls during a windless day it is a sign of bad luck. This happened to Lucy once when she was out in the woods. When she got home a child was sick.

Denied that angelica root was burned for luck. Tolowa informant knew of this practice. Informant said it was used by doctors who chewed it and spewed it on patients. She also said that an aromatic root was burned by men for luck before hunting.

1. klasa
2. naxe
3. taxe
4. tuntce
5. swola
6. kostane

The informant had been counting on her fingers, after six she became confused and started over again calling the index on her left hand by the same term she had applied to her index on the right hand, namely naxe (2). In counting on fingers begins with thumb. Seems to be naming fingers. Do not know whether age and faulty memory accounted for inability to count, or whether she had never learned. She was able however to higher units which indicate a pure decimal system for as far as it goes.

10. xéwese
20. natcn xéwese (2 tens)
30. tatcn xéwese (3 tens)
40. tetcatecn xéwese
- 50 did not know
100. klaatcn.

Informant ususally indicates multiples of ten by holding up both hands and then a certain number of fingers to indicate the multiples. She was quite unable to reckon in American money which indicates a real absence of any grasp of numbers since our system is also decimal. The usage of 2 bits, 4 bits etc. may inject a confusion since it is not based a decimal reckoning. She knew 2, 4, 6 bits and a dollar, also multiples of dollars. But within the dollar she did not comprehend ten twenty thirty cents etc.

Informant admitted she never learned to count much above five. Interpreter said she could not do good basket work for that reason. She is incapable of counting designs. She counts by fives, or holds up both hands and counts from one to five to indicate numbers from ten to fifty.

In one place (seslitaten) way up in the mountains there is a large rock. In the rock is a deep hole. The informant's father bathed in there so that he would become rich. He went down into the hole and splashed water over himself. He did not get in the water because he was afraid of snakes. You have to go there alone. There was no trail leading there. It was southwest of Tutoten and could be seen from the village. When he was down in the hole he could hear someone talking to him.

Some boys travel at night to have good luck. If a father hears a goose cry some place he sends his boy to look for the goose. "When you get there, blow your nose for him and you will have good luck." The boy goes up in the mountain. He is frightened. Maybe he turns back and has to go out some other night. The goose gives a boy good luck in everything. One boy had good luck from a goose at Tutoten and when he got big he became rich, made lots of money at gambling. He does this just once (?). Has just one helper that way.

Some old people make medicine, they call for the north wind at night so it will be nice weather the next day. They sing. One goes outside and blows water around.

When the river rises high an old man will try to keep it from going any higher by putting a stick at the edge of the water thrust into the bank. He hides it so no one knows about it. He talks to the stick, sings all night, makes medicine to make the river go down. He keeps what he says a secret. He will teach it to you if you pay for it. You have to buy his words. Then both can use it. Usually sell to someone outside of your own village. Men and women both use the same formulae. Informant never bought formulae.

Love-charm: A man tried to buy a girl, but she didn't like him and wouldn't have him. So he got a stick and put some kind of medicine on it. One day as she sat there he walked past her and touched her with the end of the stick that had medicine rubbed on it. She didn't even notice she had been touched. Then the man went away to a different country. The girl started crying because she wanted to see that man. No one knew what was wrong. The girl went to look for but could not find him. This happened way up the Rogue river among a tribe now extinct which was called Gadan by the Tututuni. Are way up in the mts, on a creek where there are flats.

Tutoten people did not know how to make love medicine.

Told at night in winter. Could be old in either dwelling or sweat house. Called taustanalthshri.