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THE

PAPERS OF

JOHN PEABODY HARRINGTON

Prepared in the
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Department of Anthropology
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Washington, D.C.

THE PAPERS OF JOHN PEABODY HARRINGTON IN THE SMITHSONIAN INSTITUTION 1907-1957

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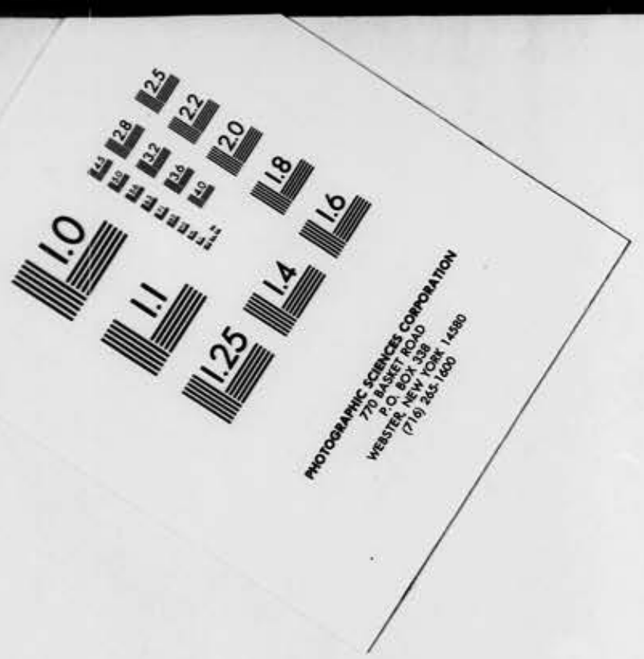
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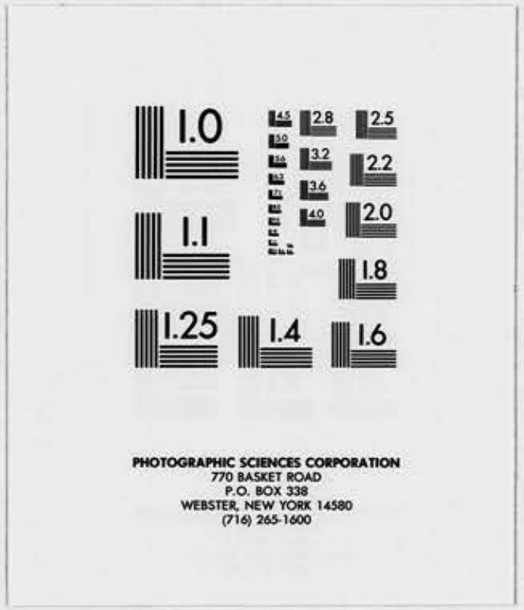
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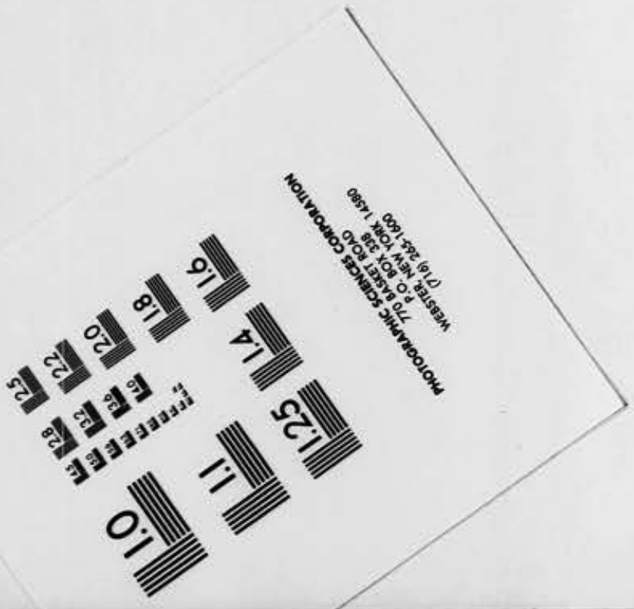
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INCHES 16THS
8THS 4THS
1
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14x

ALASKA / NORTHWEST COAST

Southwest Oregon Athapascan

Grammar–Miscellaneous

Grammatical Notes

Thomp

Final [redacted] accentless longs in pause are pronounced short but can be pronounced longish.

Sentence-interior accent brings them out as longs. But accented longs in pause come out as long.

Thomp

I now compare the length of the 1st vowel in the words for borine and for cicket. In both of these the vowel is ú, closish and the same length, opp. short. So mú$_{o}^{s}$mu is opp. the writing ~~to~~ to be adhered to. ↑short or longish

(Later I concluded that mú$_{o}^{s}$mu, borina, has long vow. in 1st syl.)

Thump

rúddlvh, somebody gives a laugh

Shows that words can begin with r.

Reference is to Fang-Kuei Li's *Mattole, an Athabaskan Language,* University of Chicago Publications in Anthropology, Linguistic Series, 1930.

Thomp

In view of the curious Mat

Ti' smoke

ɬɑ́t', firesmoke. cf.

ʃɪ́·ʃ-'ɑht', my wife.
↑almost inaudible

ʃɪ́·ʃ-lɑddɛ', my firesmoke.
↑short

But ʃɪ́·ʃ tʃ'ɑ'a·ddɛ', my cow-elk
↑long

(now he makes no objection to this word)

The interchange of -I with -de' reminds one of that between French finir and French fin.

Noun

Thomp

Pron.

Thomp

dɪ̂, this one (right here close)

dɪ̂·nɨɨ·, these fellows.

dɪ̂·xx·ɨ́h, over this way

↑ ≠ short accentless.

carefully caught

He gives the sent. dɪ́·xx·ɨ́h-

na·ʜʔ'ɪ', they are walking around

over this way, ↑ raised

↓ no h

dɪ́·xx·ɨ́·ɬlu·ddɛ', the sores of

these fellows (here in the sun).

You can see their sores, they are

naked. A good word.

Thomp

ʃ ɬɛ́· "ɛ, the other one.

thomp

U-Ump hây, that-follows,

= H-of-C. hx̂..

thomp

U-Ump dx̂., this-follows,

= H-of-C. dgx̂..

Thomp

ʒɪ́·ʒɪ̂·llɑ, which one?
↑ short or longish

Thomp

dɛ́·llɑ·, what?

thomp

wú', his teeth. When
I ask about tɬ'ɑʜtú',
says there is such a word
and that it is not applied
as Jph. suggested to any kind
of animal's tooth, but to
a little-fishhook used for
catching trouts.

thomp

xwɑxwwú', someone's tooth.

Thomp

ʃnɑʂtˀɛˀ, my body.

xwɑnnɑʂtˀɛˀ, someone's
body. A good ~~~~ x used word.
E.g. a dead body found out
here. ◻ Mat. gwo- ~~~~ or
the like for xwx-.

"Kwa." and "Tlats." refer to Kwalhioqua and Tlatskanai.

Information was excerpted from Wolverton Orton's rehearing of Edward Sapir's "Notes on Chasta Costa Phonology and Morphology," *University of Pennsylvania Museum Anthropological Publications, Vol. II, No. 2, 1914.*

Thomp

t.ʃán, black. Also

t.ɑʃʃán, black. Both ways in use, & mean the same.

{exc. Wolv. rhg. of Sap. Chas.}.

(On looking at the Kwa. & Tlats vocs it is hard to tell if the vow. of my is ɑ or ɪ.)

Thomp

ƛw̓ə́ƛ̓ƟƟɬ', somebody's hair.

[very hard to hear —
app not x̓w (!) (on getting
further words it turned out to be for x̓w)

x̓əgəgwə́·nnsə', somebody's arm.

x̓əx̓x̓wə́k̓', someone's foot

[really the following x̓x̓w
makes this ə

x̓wə́ddəɬɬə́', someone's blood.

No such word as tl'əddə́ɬ
or the like — cannot prefix
tl'ə-

Thomp

ɬɪ̓·, he. used in the singular only. But ɬɪ̓·nnsə, dpl. they.

[the nn shortens this long vowel somewhat

Lucy

nɜ́·nnʌ́· tʃ'ɜ̀ddɜ̀:,
(Thomp denies this word)

our language.

ʃɪ̂·ʃttʃ'ɜddɜ:, my language
(accentless)

Thomp

nɜ́·nnʌ́ʰdɑ', our language.

the only my. Thomp knows

for tʃ'ɜddɜ́ is eel's-mouth

(the mouth of an eel which one eats when one eats an eel).

For my-language Thomp. gives

ʃɪ́·θ-θɜ̂·ddɜ', also ʃɪ́·ʃdɜ̀', my mouth, my language.

Thomp

ʰtɪs. somebody's hair as

dɑnnɜ̂·-ssɪ'. ʰɛ ss. that
(oo accentless)

dɑnnɜ̂·- means somebody's

Thomp

nd$\acute{a}^{3}$, s. your mouth
↑ carefully caught
When I press him for
mouth in gen.; ~~he gives~~
and ask him Mat. 'ɑd$\acute{a}$'
(p. 134), he says this is not
a word + that HJC says
merely d$\acute{a}$', mouth.
When I ask him how to say
his own mouth, he gives
há·old^{T}ɑ ddà'..

Thomp

tf'ɑyyú· - ddɑnnɔe· - mmɑnnɔe',
↑ real long
somebody's house, lit. a dif.
person's house.

N. Mat gwo-
ɑ sindep. form is
tf'ɑyyû·, different.

thump

ʃɨ̂, ɬ.
[in reality ʃi̋. can also
be level pitch

thump

nɑ̂n, s. you

Thomp

n v̂ · n n x̂ , ye
↑ no v here

Thomp

h ẋ · , that fellow (e.g. seen
way across the field). Also seems
to say it means this fellow.
h ı́ · x x v , dpl. those.
the sent they are walking
around the field, becomes
h ı́ · x x v́ ɬ h n a · ɬɬ ' ɪ ' .
↑ carefully caught !!!
He says this syl means
"over there!"
But entirely dif. is h ı́ · x x ú · ll v · d d x ' ,
↑ no h
their sores.

thomp

When I try ~~to get the~~ dif. betw
he and them, he says hɪ̂.
= he, but hɪ̂· nnɜ·, them.
↑ not real short ↑ longish accentless

He says that ~~there~~ is no such
word as *hɪ́·xxv or the like mg
them, but that the only word is
hɪ́·-xxvh, over that way
(loc. adv.). Since he later
equates hɪ́·xxvh to
dɪ́·xxvh, it must be hɪ̂·
refers to both here + there.

thomp

nɜ̂·, we. He seems to say
that this means 3pl. we.

Wolv

hɪ́. , that-one.

Thomp

hɪ́·ɬɬɪ·ɬɬʃ'se', his dog.

On chas 290

Wolv

yʊ́·, that one, that's the one.

Thomp

yʊ́·ɬɬɪ·ɬɬʃ'se', his dog.

↑ [redacted].
real long

On chas 290

Wolv

yú·nnâ, those.
↑ longish as it droops.

On chas 290

Wolv.

yú·nnə́, they. *yunnə

is wrong).

thump

yú·nnə̀, them. Kw. But
↑ only { slightly longish
long low falling longish always

I cannot make him give the
corresponding s. maybe 10 and
50 yds away but visible. gives
the same when they are invisible.

On chas 290

Wolv

nú·nnɛ́ (accented as if oxytone

~~nú·nɛ́~~

2 words), tpl. you.

thomp

nú·nnɛ̂·, ye

(no trace of V

On chas ≥90

Wolv

yû·, he

thomp

N. the above.

On chas ≥90

Wolv

nze., we.

Thomp

Ditto.

On chas 290

Wolv & Thomp

nín, s. you.

↑ absolutely not I

On chas 290

Wolv & Thomp

fɪ., s

not short

On chas 290

Wolv & Thomp

hɪ̂., that_one

On chas 280

thomp

dzɨ̂·, this. the opposite
↑ no final ⱴ
is hɑ̂tᶜ, that. But
when I ask him how to say
that-man, he gives:

hɨ̂·ddɑnnɤ:ə
↑ ↑ accentless

thomp

ʃɨ́·ʃʃɑ, only I.
↑ or longish

nán-ʃɑ, only you

Thomp

t'ɑxxxwÎ·ddɑnnnɑ', everybody

Wolv

~~t'ɑxxxwÎ·ddɑ~~, everything

Thomp

t'ɑxxxwÎ·ddɑ, everything.

ch. as long

when Thomp. pronounces the word with care

Wolv

t ᶜ w ɤ́ · d ɤ̀ː , everything

d ɤ́ː · t ᶜ w ɪ · d ɤ , not everything

accentless

Thomp

t ᶜ ɑ x x w ɤ́ · d d ɤ , everything

often longish

t ' ɑ x x w ɤ̂ · , all

when accent falls on vlt then the vlt is easily heard as long

d ɤ̂ː · t ' ɑ x x w ɪ · d d ɤ , not everything

On Chas 291

Wolv

d ɤ́ [illegible] t ᶜ _ t ᶜ ɤ ,

[illegible]

I want something.

Thomp

d ɤ́ː

, ᵀ ə l t ɬ t ᶜ ɤ , I want

epenthetic

or longish

something.

something, anything

On Chas 291

Wolv

x a· [redacted] dó't. lɪ· [redacted] tʃ'ɑ,

long

long light by

his own dog.

Thomp

ɬá·ddɑ́t͡ɬ

raised

but independent ɬá·ddɑt.

(ɪ·tʃ'ɑ, accentless his

own dog.

Wolv

ɬɑ́·t'ɪ·, that's all.

(does not mean that's the

thing at all)

Thomp

ɬɑ́·tɬ'ɪ, that's enough.

↑ short

Postpositions, adverbs

thomp

mán mɛ̀, in the house.

Wolv us that this means
in the house + thomp gives
this as the only way to say
in or inside the house.

Thomp

tsʔəxé·t'. xvh, outdoors.

Cannot say *mán-tsʔəx·t'. xvh.

Thomp

nxlməé·, a knife

nxlməé·-mmxt, with the knife

hɪ́·mmxt, with it.

ɬɪ́·mmxt, By means of me.

(e.g. he wipes the floor with me).

Thomp

mɑ́ n' ʦ'ɑ n', towards the house

ʃí·s ʦ'ɑ n', to me.

Thomp

One says both x̣ɑ́n'sé·mɯɬe'

and x̣ɑ́n'sé·xx'ɯɑt for

on the river. the last means

lit. on top of the water, e.g.

as a boat is.

When I ask how to say the kinds.

are living [redacted] on the river,

actually short, inherently long

he gives t'ɑɯmɑ̂·x̣xv s̲x̣ɑ,

means water; short, as if at the end of a word

lit. they are living close by the water.

= x̣ɑn'sé·mmɑ·x̣v s̲xɑ.

Thomp

When I ask him how to say
on top of it, he gives ɾ'wɑ̀t͡ʃ.
ʃɾ'ɑ̀t͡ʃ, on top of me.
↑not ʃ
nɑ́nɾ'ɑT͡ʃ, on top of you
hɪ́·nɾ'ɑT θə·TTɪ̀·yyɑ,
on top of you.
hɪ́·xɾ'wɑt͡ʃ, on top of him.
nə́·nnv̀hɾ'wɑL͡ʃ, on
↑on T
top of us.
hɪ́·xxv̀·xɾ'wɑt͡ʃ, on top of them
mɑ́n̄ɾ'wɑT͡ʃ, on top of the house.

Thomp

ʃɪ́·ʃnɑ̀ddə̀·, around me
↑falling
=ʃnɑ́ddə̀·. Ch.

Thomp When I ask him how to say ~~make water~~,

on the other side of the river,

he gives: mâ·mmɛ.

Also χɛnʲté·mmâ·nnɛ.

Thomp ɔ̀ɛ̀·tʃɛ́ɛ́ɲ, nevertheless between 2 rocks

or among tpl. rocks.

tʃɛ́ɛ́ntʃɛ́ɛ́·tʃɛ́ɛ́ɲdɛn, between there retained
the ɲ is completely elided

or among the trees.

nɛ́·nnɛ́ tʃɛ́ɛ́ɲdɛn,
↑ɲ is elided

between or among us.

thomp

~~tf'ακτ'~~

When I try to get the
postposition -τ'αχ-, & and
suggest tf'άντ'αχ,
tf'αντ'αχδαν-
gives tf'αντ'αχδαννε·, plen., & goes on & r
that this is Jane Baker's
birthplace village.

thomp

πάε·ννν̓χ-ˌ5αˌ5 π'αντ',

between us.

thomp

ʃíːˑsˑ-sˑ ǒ·ddɑn, in front of me (lit. at my heart).

{also heard with a sort of tightening here

thomp

mɑn'-mɑ', in the house.

↑stays gld. lngt

tʃ'ɑyyŷ· { mɑn'ǒ·-kɑ'wɑt
mɑn'ǒ·'mɑ' }

in a dif. world,

2 ways sf.

there is sometimes a sort of a tightening here

thimp

When I ask how to say under, he gives -yǎh (as if an independent word).

θɛ́·yyɛ̀h, under the

stone.

tʃ'ɑ r rɑ h dɛ̂·yyɛh, under the roots.

principal accent

thomp

dʏ́·ddɛ́·ʃʃ ɪ ss ɑ n, without me.

accentless

thomp.

ƛ́. ƛâ·yyɑ́tʰ$\overset{\text{I}}{\text{o}}$, for me.

accentless

Thomp

dɑ́ddâ·ll ɑ, when?

dɑ́ddâlla· ts'$\overset{\text{I}}{\text{ɪ}}$ $\overset{\text{c}}{\text{T}}$

accentless

becomes long

when did she die?

x'ɑ́ndâ· ts'ɪT$^{\text{c}}$, she

dies yesterday.

Thomp

dɛ́t'la, where?
↑short or longish

Thomp

dá·'ɛ̄hlɛ, how? When I
askt why? he gave this same word.
dá·'ɛh lɛ dâ·llɛ,

how do s. you do it?

thomp

dɛ̂·llɤ, what? also asked when one upon not [short or longish hearing.

dɪ́·ddv' = how is this?

thomp

'ɤnlɤ, who? [short or longish

'ɤndv', who is it? (this for stat dándo')

Thomp

ʃɛ́·ʃʃa·, for me
nánʃa, for you. Final vow. practically accentless long ish
hɛ́·ʃʃa·, for him (short

nɛ̀·ʃʃɛ, only we

nɛ́·nnɛ̀·ʃʃɛ, only you

2 or 3."

hà·ddat'ʃà·, for him alone,
for only him. 10 mins later he
~~tells~~ gives this order, I ask him to say:
for himself

Thomp

ʃkʼɛ́h, behind me.

nánkʼɛ̀h, behind you.

hɛ́·kkʼwɛ̀h, behind him

nɛ·nnɛ́hkʼwɛh, behind us.

~~[illegible]~~

nɛ́·nnɛ́·nnɛ́hkʼwɛh, behind ye

hɛ́·χχɛ́·χχʼwɛh, behind them.

dɛ́·χχɛ́·χχʼwɛ̀h, behind these fellows here

yɛ́·χχɛ́·χχʼwɛh, behind those, (fellows

thomp

N Mat. word for its tip, ↑
gives only x̓ʷaʔtˀ, on-top-of-it.
↑here not ʔit

thomp

hát xʷsé·ɬgaɬ, you
camp right there.

Wolv

x̣ʊn, there.

x̣ún tʃ͡ʃe θɪ̈·yɑ, there you go

Thomp

x̣ûn, over-there. Ct.

x̣ʊ́ɑ̂n, fire.

↑ hard to hear whether in or after the n.

x̣ún ha· tʃ'e·θθɪ́·yyɑ, are s. you going over there?

On Chas 297

Wolv

tʃ'x̣ún. la, where

Thomp

tʃ'ɑx̣x̣ûn la, where-to (are s. you going)?

On Chas 297

Wolr

dɤ́· dɤ̌ ɤ̇ɤ̀n, nowhere

thomp

dɤ́· ddɑɤ ɤ̇ɤ́n

accentless

t'ɑ́ʃɣɑ́ʃ, I'm not going

nowhere.

On chas 297

Wolr

ɤ́ɑ́t, then.

thomp

hɑ́t, right-there, and

ɾnot ɤ̇

after a long struggle seems to

say that this same word is used

meaning then.

On chas 297

Wolv

ẋâ:, quickly

Thomp

ẋá', quick.

On chas 297

Wolv

ẋúndé, tomorrow.

Thomp

ẋwándɛ̀', tomorrow

On chas 297

Wolv

t'ωɪ́·dɑn, always
↑ also ɔ̀

Thomp

t'ɑxẋwɪ́·ddɑn, always.

On chas 298

Wolv sap. is wrong not glo.

xɑtt$^{o}_{ts}$'ɪ́·, evening

xɑtt$^{s}_{ts}$'ɪ́·ddɑn, in the evening.

Thomp

xɑtts'$\frac{1}{I}$·ddɑn, in the evening. xɑtt$^{o}_{ts}$'ɪ́'', evening.

On chas 298

Wolv

dʒɛ́ˀ, now.

Thomp

dʒɛ̂ˀ, right here.

{ no final ˀ

Thomp

hʊ́ˀ, now.

↑ not x

Wolv

dʒɛ́ˑ, now.

Thomp

hʊ́ˑ, now.

↑ not x

Thomp

dʒɛ̂ˑ, right here.

↑ no final ˇ

Wolv

ʾándà, yesterday

Thomp

xʷʾándaʾ, yesterday

thomp

dzÎ·ssxes, today. Ch.

not θ

Wolv

mɛ́t, with-it

thomp

mɛ́t, a little while, quite a while (as nearly as I can understand him).

On chas 300

Wolv

t'wɪ̂·dàn, everywhere.

Thomp

The ordinary way to say everywhere is t'ɑ́xxwɪ́·ɬt'ɑ.

↑ inherently longish

On chas. ≥91

Wolv + Thomp

– dɑn, at

Wolv

mɑ̂· ddɑn, on end (this
mg.
is the commonest, ~~usage~~ of the word)

Thomp

& You have to put a noun
before the postposition, & e.g.

x ɑ́n-ʾsé·-mmɑ̂·ʾdɑn,
almost a tightening
here when ch

by the river.

On chas 297

. Wolv

dʊ́·wɪ́·ll x', of course.
↑ sort of longish unaccented
↑ principal accent

Thomp
Shd be dʊ́·hʌ́ɪ̂·ll α,
↑ short or longish

that's right.

On chas 298

Wolv

dʊ́·lâ·, no
↑ longish falling.
the word has exactly the same lengths & accents as not-much

Thomps
the only word Thomp knows is dʊ́·, now N. what the last syl. is.

On Chas. 298

Wolf

dv., no.

Thomp

Ditto.

Numeral

Wolv

~~t^ai fái~~, 1. more
↑ longish

1sT syl. is not used.

thomp

t^â·, ʃâ·, 1. Curious phonetics.
↑ a tightening

On Chas 296

Wolv

nâ·xxi, 2
↑ short accentless

Thomp

nâ·xxi, 2.

On chas 296

Wolv

~~ná·xi~~, 2
↑ certainly longish

Thomp

nâ·xxi, 2
↑ 2 pitches

Wolr

t'á· ɾɾ I, 3.
↑ short accentless

Thomp

t'á· xx' I, 3.
↑ carefully caught.

On chas 296

Wolr ɾ Thomp

dźn tɬ'è, 4
↑ short loud low

On chas 289

Wolv

dántʃ'ɪ, 4.
↑ short accentless

Thomp

dántʃ'ɪ, 4

On Chas 296

Wolv

~~sóllâ·~~, 5

Thomp

sxwxllé', 5.

On Chas 287

Wolv ← longish falling

s x ʊ́ ɬ ɬ â ˑ , 5.
o
↑ easily caught as double

Thomp

s x ʷ ɤ ɬ ɬ ɤ́ ˈ , 5.
o

On Chas 296

Wolv.

kʼ ʷ ɤ́ s t ʃʼ á ˑ n ɪ , 6
o
↑ short accentless

Thomp

g ʷ ɤ́ θ t ʃʼ á ˑ n n ɜ ɐ , 6
↑ short or longish

On Chas 296

Wolv & Thomp

~~k'' ź s t ĉ â nnxe, 6~~

↑ lead again & again

g w x s t ĉ â . nnxe, 6

Wolv.

5 0 tf' x ddx̂e:, 7

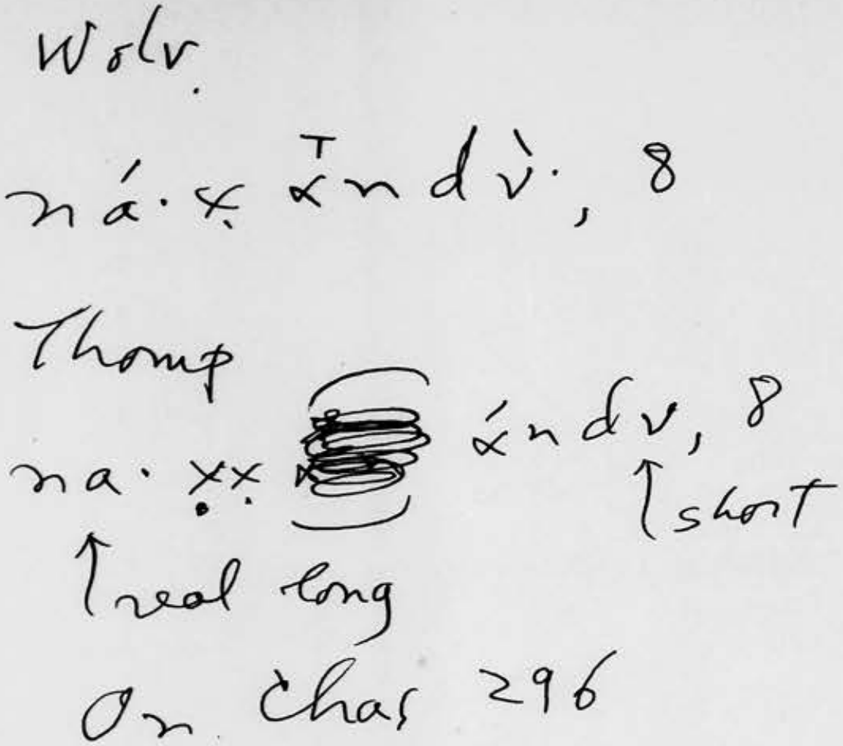
↑ perhaps longish

Thomp

ftf' x ddx̂e:, 7

An chas ≥96

Wolv

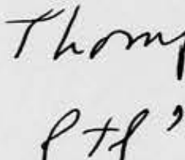


Thomp

On Chas 296

Wolv

Thomp



On Chas 296

Wolv

ná·xxxndv, 8

↑ on English

Thomp

Ditto.

On Chas. 277

Wolv

ʧándə́·, 9.

Thomp

ʧâ·n-də̂·, 9

On Chas 296

Wolv

ẋ wx̂e· θxe, 10
↑ short unaccented

Thomp

ẋ wx̂e· θθxe, 10.

On Chas 296

Thomp

t'ắhdαn, once

nắ· ddαn, twice.
oo

t'ắddαn, 3 times

dắntʃ'αddαn, 4 times

ṡẋwαllâ· ddαn, 5 times
o

gwαṡṡ t'ắddαn, 6 times
↑ca.

ʃtʃ'α dzeddαn, 7 times
↑ca. ↑ca.

nə· xxắn ʤv ddαn, 8 times
↑ca.

t'á·ndzvddαn, 9 times
↑ca. ↑ca.

ẋ wźe· ṡṡe· ddαn, 10 times
oo

← He really says hw

Thomp

t'ɛ́hdɛ̀n, once.

Thomp

t'ɛ́hdɛ́n, one time.

↑ easily caught, prominent

On chas ≥96

Thomp

nɛ́ddɛ́n, 2 times ← accentless

↑ real double ↑

↑ course wholly voiceless

On chas ≥96

Thomp

τ'α ddάn, 3 times.

[redacted]

Contrast the accent with

nάddαn, 2 times.

On chas 296

Thomp

dάn Tp'τα ddαn, 4 times

Thomp

sxwxlladdxn, 5 times.
Treat double.

Thomp

gwxdtcaddxn, 6 times

thomp

ʃtʃ'α dd ɛ́ dd αn, 7 times
↑short

thomp

ηά·xxάn dv̄ dd αn, 8 times

thomp

ʃa·ndú ddɑn, 9[illegible] times.

thomp

x wʒé[redacted]·00 ze ddɑn, 10 times

prob. longish

accentless

WSTV

tkxmsé xx'æffx, in one time.

Thomp

tka·mmsé·xx'æffx

evidently, means one time that

way, RR language.

Thomp

Interjs.

Norman:

'elɔ́ is an exclamation
used when one gets burnt,
which occurs exactly the same
in [redacted] several Indian langs
hereabouts. VS.

Thomp
Known (Head-of-C) lang they
say on getting burnt: gaRɔ́h.

Thomp.

Verb

Thomp

θɔɛ̂. ya·ɾɾɛ́ʃ'a·-tt'ɔɛ·,

I am g. to pick ~~stop (it the~~

up the stone.

Thomp

[illegible] shoot you.

I am g.

Thomp

haxxwí· rrí[illegible]n ya·t,

s. you go that way (ger. him).

From háxxwi·, thither).

nɬ-'â·, I send you

(hitherward).

Thomp

'ʌssʌ́, s. you cry!

ʃí. 'ʌssʌ̂. tl'ʌ, I am

g. to cry.

Thomp

nʌ́n xá·nnʌ́s ɬɪt'_ʔa;

s. you fooled me.

thump

f t' x̂' 'x e. r ≠ f' α k',

I throws a blanket.

Thump

m x e. n n [redacted] f t' a. H' x e.

I am g. to try (address on).

Thomp

ná·ʃ łóé·tłʔɛ·, ɬ am g·

to gamble.

Thomp

ʃí· ʾxʃtɬ- ʾa·$\overset{s}{o}$tʔɛ·,

ɬ am g· ~~to sneeze.~~ [redacted] ɬ·ł ʾa·$\overset{s}{o}$,

n x n

s. you sneeze!

Spencer

jarg. *lúxx'v'*, to drink.
(slightly postalifed

Thomp

jarg. *lúxx'v'*, to drink (ch. forever).

Thomp

tt'ə́hnə́·nnəs, tall or
↑ not elided

high grass.

Thomp

ʔə́·ggwəTxxwəf, it must be. Vb.

Thomp

(±hí·) ná·tt'ɤ', he is flying.

ʃí· nná·ʃt'ɤ',

I am flying.

nám nâ·tt'ɤ', s.you 2 askings

are flying.

he insists

on this!

Thomp

I ask him how to say to singe a chicken. He understands me, and gives wá·

↑from wɤ́'

r[redacted]rúɬtɬs'ɤɬ, the [redacted] "hair" is being singed off. ʃí·

rrúʃɬɬtɬs'ɤɬ, I am singing it.

Reference is to Edward Sapir's
"Pitch Accent in Sarcee, an
Athabaskan Language,"
*Société des Americanistes de
Paris. Journal,* Vol. 17, 1925,
pp. 185 - 205.

Them
xwʌ́n ná· ʌʌ́ʃtʰʌʌsɪ',
I build a fire. [on Sap
Pitch accent]

thomp

accentless

dú·xxé·yyē·nna·rrɑ́,

he does not wear shoes.

{on Sap, pitch accent, 195}

thomp

accentless

nán rréh rɪ́·yyɑ́t,

s. you have gone out.

{on Sap., pitch accent, 188}.

ɬɪ́·rréhgɑ́t, the h

gone out.

accentless

ɬɪ́·rréhrɑ́ɬ-yɑ́t, I h

Thomp

accentless

dǽ · ddα f. y I · dlα ,

luck.

he has bad after

5 mins he succeeds in recalling

this term.

dǽ · ddǽ ʃ ʃ α ll æ h d α w w ā ,

maybe I'm g to have bad

luck. Ch.

Thomp

t Ī · r r α ʃ l I ξ , I am leading

accentless

a horse. N. how to say.

t Ī · m m α n r α ʃ y α t ,

(15 or 20)

dpl. horses. says

I am driving

one cannot drive just one

horse

Thomp

nát' bát', it is boiling.

ʃí· nnɤe· ʃtbát', I

boiled it.

Thomp

(± ẋ ɯ ɑ ń) tʃ'á· rrɑlɬɤ',

the fire is burning.

xwán' tʃ'á· rr± ʃtɬ'nɤé'

I started up or built the fire.

nɤé· θ± ʃ tɬnɤ',

I burnt it up.

dá· ddɤ· llɑʃ, s. you start

the fire!

Thomp

gú θ ⟨illegible⟩ x·á ʃ t ʃ ʃ ˢ₀ ᵀ I ', I am
↑epenthetic

digging potatoes.

gú θ nᵀ á n x·á ʃ ʃ ˢ₀ I ',
↑voiceless

s. you are digging potatoes.

gú θ hI· xx á· yy I ʃ ʃ ˢ₀ I ',

he is digging potatoes.

Thomp

⟨illegible⟩ dá· dd ᵀ ɜ l m á n , a
mouthful. He misunderstands
~~⟨illegible⟩~~
Eng. mouthful and gives
my mouth is full.

Thomp

mɛ́·ss ɪ tʿnɛ, he has it in his mouth.
oo

ʃí· mmɛ́·ss ɪ tʿnɛ, I have it in my mouth.
oo

nán mɛ́·ss ɪ·tʿnɛ, s. you have [redacted] in your mouth.
oo

Thomp

dɛ́·s tʿɑɬ he is standing.
o ← prob. for long

ʃí· ddɛ́·ss ɑ s tʿɑɬ, I am standing.
oo o

nán dɛ́·ss ɪ·ttʿɑɬ he is standing.
oo

(but this is accented, while 2nd sgl in 2nd pers. pl. is not accented)

(ɛ nɛ́·) ddá·rrɪ́·l gwɑɬ, we are standing.
↑ voiced ↑ prob. for long

nɨ́·nɛ́· [redacted] ddá·rrʌl gwɑɬ, ye are standing.
↑ voiced

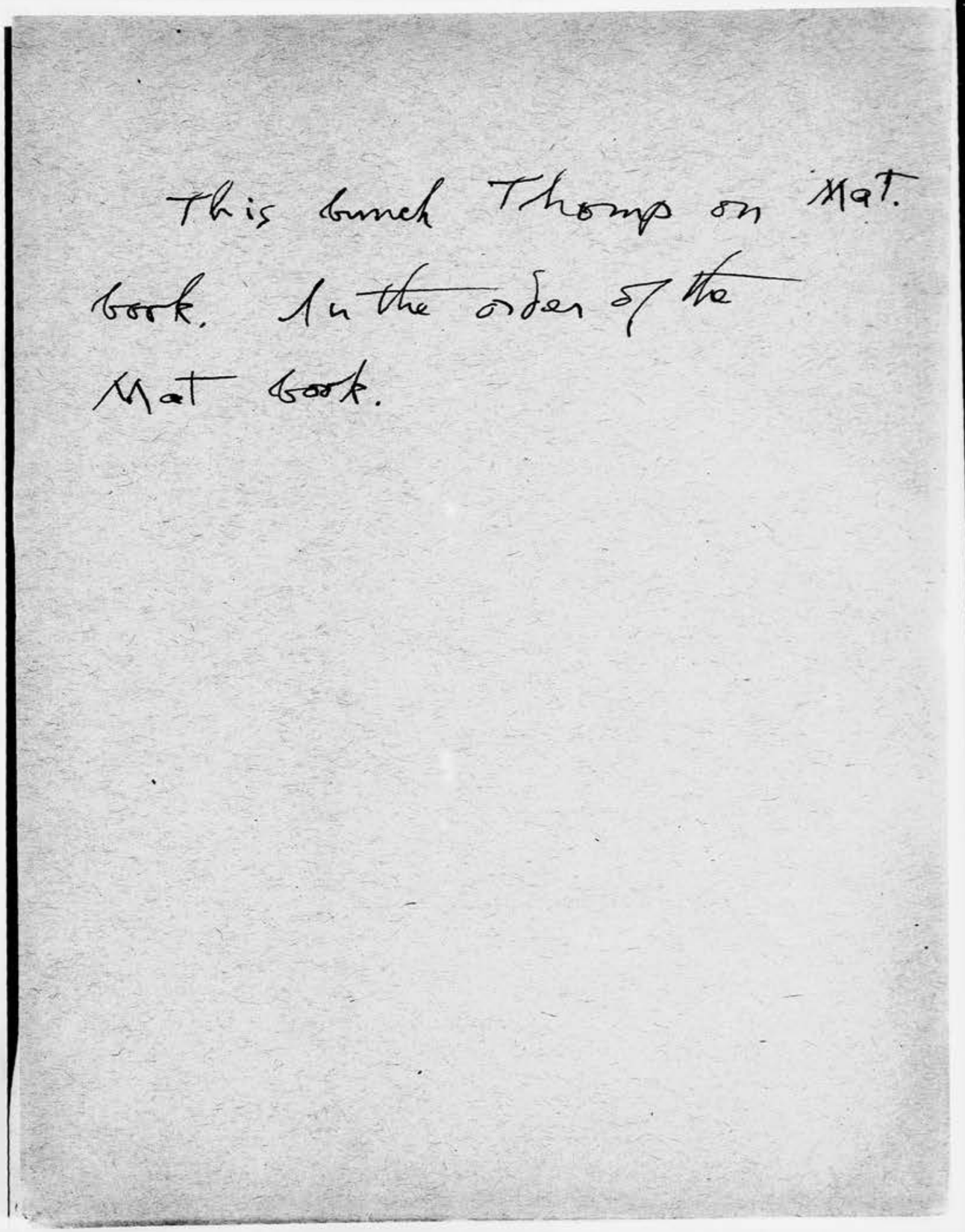
(accentless)

a careful obs. of all pers. pl. forms verifies that this is dif. ɛ·ɛ not á·

the r makes it practically o

hí· ddɛ́·rrɑl gwɑɬ, they are standing
↑ voiced

This section of Verbs is based on
a rehearing of Fang-Kuei Li's
Mattole, an Athabaskan Language.



thomp

ɾɾé·ɾɾɪ́·yyɑ<u>t</u>, s. you go

away! = ʉʉ. ɾɾe·ɾɪɾɪ́n.yɑ<u>t</u>.

On Mat. 5. No. word like

Mat 5.

thomp

<u>f</u>í·<u>f</u>mɑt^ʼ, my belly. altho

the final t^ʼ is hard to hear,

he app. does not say -mɑ'tʼ.

On Mat. 6.

Thomp

shd this be ʔ?

lá· } nna·ttʃ'$_{I}^{I}$ldɛ,
ná· }

s. you wash your {hands / face}!

On Mat 7

Thomp

(ch. forever, not k' or ʔk at all.

ná· wwvlt'xk', s. you
(voiced

count it! On Mat 8

Thomp

π'wsé·ttf'I·t'xθ, s. you
{absolutely
no V here

cut it! On MaT. 8

Thomp

tgI·, white = tgI·nnI·.

2 ways: (the U Ump word
for horse, tI·-tgay·ttfcvh,
seems & show that U Umps
has *tgay.)

Thomp

yá·"ʁʃ, s. you pick it (a dish) up!

On Mat. 8.

Thomp

ʒé·ʃtʁʁʃt, s. you throw it (a ~~stick~~) up! But

ʒé·ʃtʃ'ʁʃθ, s. you throw them away! ← short ʁ no V

On Mat 8

Thump
'É·ʃ ʦ'ɪtᶜ, s. you kill
him! On Mat 9

thump
ɾé·ɾɾÉ·ɾɾɾʃ, s. you
pack it away! On Mat 9.

Thomp

nɪ́·nnʷɑ́ɬɑʷɬ,

club (noun). No shorter form.

ʃɪ́·ʃnɪ·nnʷɑɬɑʷɬloe', my club. On Mat 9.

Thomp

tsʼɪ́·[redacted]ɪtʼ, s you woke up! On Mat 10

tsʼɪ́·nnɪ́[redacted]ɑtʼ, I woke up.

tsʼɪ́·nnɪ́ʃtɬ[redacted]dzɑ·tʼ, I woke him up.

Thomp

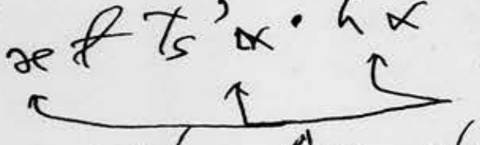
x á. dd ɬ ɬ gæeht^{c}, s. you scrape it (the hide)! On Mat 10

Thomp

wʌnnæ $\underset{oo}{gg}$ ɪt^{c} - ^{s}a·, s. you think that! On Mat 10.

thomp

ɔɨɡ. ꝺꝺxɛʃʈs'ɑ·hɑ', s.



you hear it! On ɔhg.

seems to say that this is a

question.

dɛ́·ꝺꝺxɨꝺʈs'ɑ', I heard it.

On Mat 11.

thomp

When I ask him if there

is anything in his lang. like

Mat. 10 ninsi·n, you

think, thomp. gives: nánsɔ́ɛ',

s. your heart. nɔnd[redacted]á·'ɛ·

nsɛ̀·ddɛ', whatever s you think.

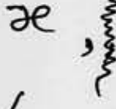
(I fail to get any related verb

in H of C)

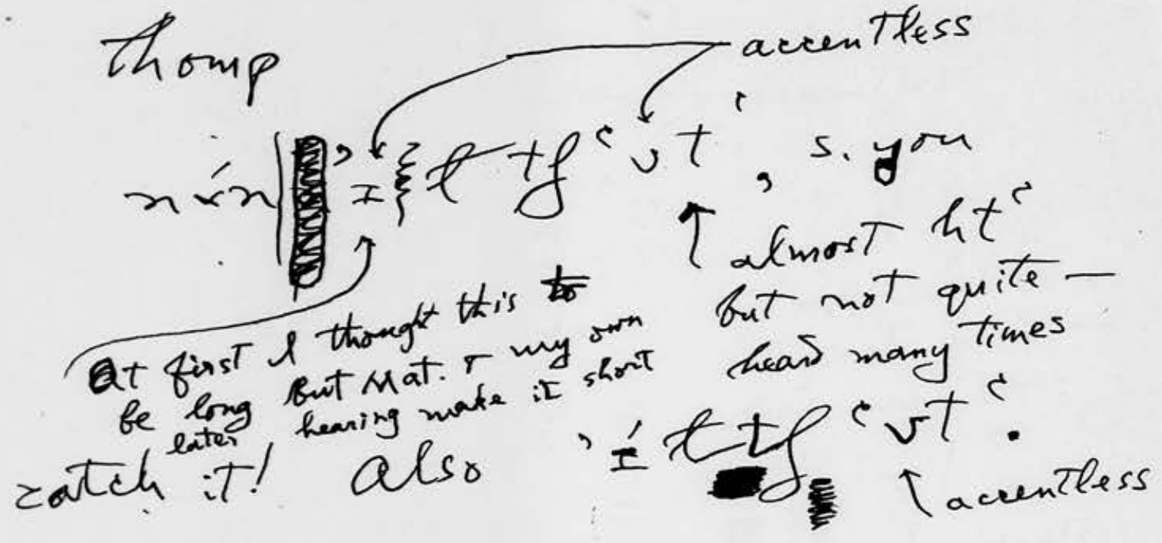
Thomp

nátłtsʼæʔ, s. you dry it (e.g. a shirt)! On Mat 11.

Thomp

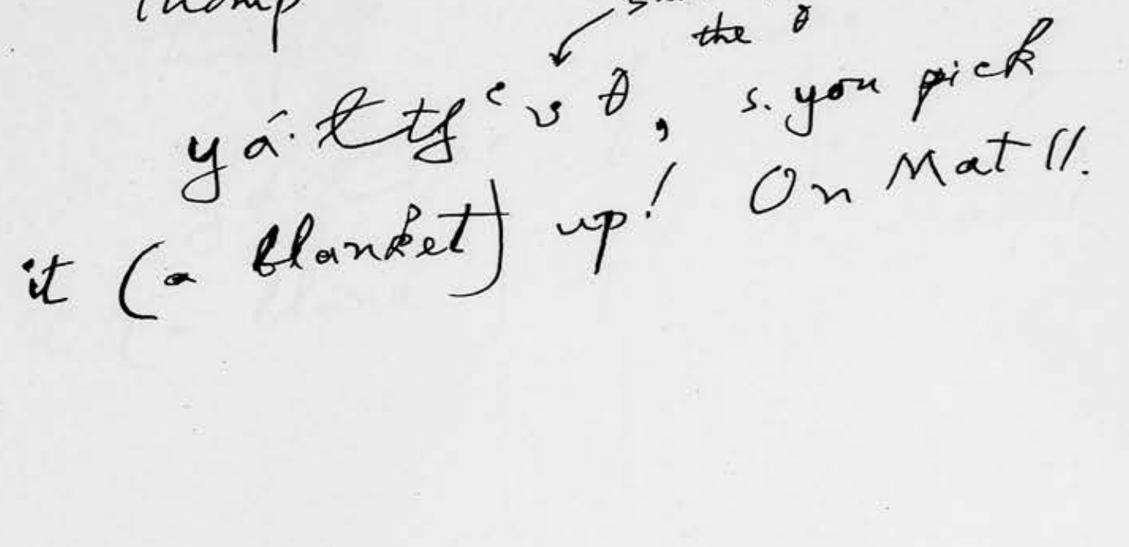
ʼɛ́tł  dłɑ́s, s. you pound it up! On Mat 11.

thomp



On Mat. 11.

thomp



Thamp

dáṅtʃʼɪ· ɣ
↑ʼ
└ no final h – ch many times

dáṅtʃʼɑddɑṅ, 4 times
↖ ↖ accentless

Dṅ Mat. II.

Thamp

dɑ́ðɪ·-ɬʼɪ́ɬʲʊs, s. you stretch it! (as one stretches a rubber-band). the 1st 2 syls. are indep. dɑ́ðɪ̂·, a rope. 3 syls. are indep.

Mat. II.

Thomp

ná·ddɨlɔ̰ɔ̰ˀ, s. you pick it up! (e.g. corn grains on the floor). On Mat. 12.

thomp

nnɛ̂ɛ̂.ldʒɑtˀ, s. you are afraid. Also nán nɛ̂ɛ̂ldʒɑtˀ, {main accent

s. you are afraid On Mat 12.

Thomp

'Ít-s I', s. you make it!

On Mat 12.

Thomp

~~Ktf'â~~, nain (noun).

tf'x tt'ɪ·t t'x m, ←ch.

s. you sow or scatter it (the wheat you are sowing in the field)! On Mat 12

Thomp

'ɪ́ɬ-ʦ'ɪ, s. you peel the bark off. Vs. ʃɪʃtʃ'ɑ́ɓán

'ɪɬʦ'ɪ, s. you peel chittam!

↖ accentless

On Mat 12.

Thomp

'ɑssɑ́ɬ, I am crying. Agrees the 2nd syl. happens to sound like pitch nán 'ɪ.ssɑɬ, s. you cry (impera. or indic.?). On Mat 13

Thomp

[redacted] t'ɤɬɬɪɬ, s. you drink it!
↑ real double ← axy.

Also means to drink or sip hot soup. On Mat 13

Thomp

dɪɬɬá', s. you call him!
(i.e. you summon him)!

ɬɪ́·ɬ-'v·ɬɬɤ', my name.
↑ accentless

nɤ́n-n'v·ɬɬɤ', s. your name.

hɪ́·-'v·ɬɬɤ', his name.

'v́·ɬɬɤ́· wa·nnɪ́ɬ'a·,
↑ raised from -ɤ'

I named him, lit. I gave him a name.

On Mat 13.

Thomp

nán-n-fú·-nn±·ll$_I$,

S. you are good.

He agrees
In reaking or in
slow careful
unnatural pron.
this starts to
become -fv́·-
or -fv·'-

that the last 2 syls. sound
like riffle in a river.

On Mat 13.

Thomp

[redacted] 'v·nn±ɬdlxt', S. you
↑hardly ɬt^c

shoot at him or 'it! On Mat 14

Thomp

Ósé. nkététè'v', s. you paint the rock! On Mat 14

Thomp

étà, lots also étá.nnɪ:

Lots of dogs he ts. as:

étɪ. étà.nnɪ = étɪ.étà.nnɪ.

↑ almost a tightening here which is the remainder of the final ' of dog.

On Mat 14

Thomp

'ɨʃ-lɑ, ← app. short, and the final ʁ if present is very faint
I am g. to do it.

sometimes g long or almost,
but intended for short and
when in a sent with other
words short

On Mat 14

Thomp

Knows only tt'ɨ́h, grass
plus the aug. this word means
nothing.

Trs. in the grass:
tt'ɨ́h-t'ɑ'ɑ'n. When I try
↑old
to suffix -mɛ' to grass, he
starts giving tɬt'ɨ́·mmɛ́'
↑oxy Tone
prairie, and refuses to add
-mɛ' to grass.

On Mat 14

Thomp

ṙźéh ya· ddαf, s. you

accentless

go away from there! (nearest

he can come to saying

s. you move away!)

On Mat 15

Thomp

'í·yyα', s. you eat it!

dá·xx'ɤ·ϑϑIfyα, I already

[s.-like but not s.

ate it.

On Mat 15

Thomp

τǽh t° æ· ϑϑ ɪ͡ʃ- y a, I went away.

possibly for longish

On Mat 15

Thomp

(= mxlt)

~~crossed~~ (tʃ' x tt °ǽ·- ϑϑ ɪ͡ʃ- ' a·,

I cheated him. On Mat 15

Thomp

x̱ʉ́h nə·ɾɾɣ·, he is walking around over there.
(ɣ: accentless)

Thomp

tʃ'ə̂·, also hɪ́·/ttʃ'ɣ·, he is eating.
(ɣ: accentless)

ʃɪ́· ttʃ'ɣʃ-yə·, I am eating.

nə́n tʃ'ɪ·yyə·, 3. you are eating.
(ɪ, ə: accentless)

On Mat 15 + 16

Thomp

k'wɛ̂ · ss̊ɛt', s. you

break it (a stick)!

But k'wɛ̂ · ttf'ɛt tf'ɛt, s. you

break it (a string)!

But 'ɛ́·t tf'ɑt, s. you break

↑ sounds long

it (a dish, he says anything solidy.

On Mat 16.

Thomp

t'ɑ́ft'nɑ', [redacted]

drink water!

nɑ́n t'ɑ́t'nɑ', s.

you drink water!

sometimes sounds longish but at other times real short

On Mat 21

Thomp

tɬ'ɑɬná·ɬɑɬ[redacted]gwɑt',
it stung me. On Mat 23

Thomp

ɬx'wɑɬ'i·"æɬ, s. you
sting (the fish). N. mat. 23.

Thomp

N Mat 24 ~~to~~ jump up.

Thomp

ntt's 2 $\frac{s}{o}$, it is hard. On Mat 24.

Thomp

ntl' ɪ̈ s ʈs 'ɜɛ', it is sft.
ɔ ʈ
ch — often somewhat slurred over in ordinary pron., but when carefully prond ɔ ʈs ɔ'

→

Thomp

N how to say: a. you grab it with your claws. [redacted] all he knows is 'ɪ̈ʈʈʃ'ʊʈ',
s. you get iẗ or catch it!
On Mat 24

Thomp

'ɑ ɬɬʃ' ɪ́·s̱ₒ, s. you squeeze it

(the cow's ~~tail~~!) 'ɑʃɬʃ' ɪ́·s̱ₒ, ↑ prob not 00

I am squeezing it.

On Mat 25

Thomp

ʃɑ·ɾɾɑ́t'ɯɑ·, he bit me.

ɬɪ́· x̱ɯɑ́t'ɯɑ·, "dog bites you" On Mat 25

Thomp

n a · f t t' v̂ · , s. you write!

d â · n n a · θ θ = f t t' v · , I already wrote.

On MaT 25

Thomp

Never saw anyone peck anything into shape, seems to
MaT 25 to peck. (Thomp does not seem to understand what is meant by to peck.)

Thomp

Seems to refuse to say s you

[redacted]

split it + to tear. On Mat 26

Thomp

yá·llat, a dream.

má·flat, I dreamed

On Mat 26

Thomp

yx''ɨxt, S. you chew it!

ʃɨ. "ɑʃ'ɑxt, I am chewing it.

accentless

On MaT 26

Thomp

t'ɨɛ́ʂ tɬ'ɪ', They are going. the corresponding sing is t'ɨɛ́ʂ-yɑ', he is going. On MaT 26

Thomp

mín dzé · nn ɪ ʃ ɬʌ',

I like her. On Mat 26

Thomp

dɪ́· ɬɬ$_{0}^{5}$ʌt', he is sick.

ʃɪ́· $_{0}^{55}$ ɪ · ddze', I am sick.

accentless

Thomp

ɬtsʼɛ̀ , he is lean.

nɑ́n nɛ́·l tsʼɛ·, s. you are lean.

ʃɛ́· nnɑʃɬɬtsʼɛ·, I am lean.

Thomp

ɬxʼɑ́ɬ, he is fat.

nɑ́n-nɛ́·lxʼɑɬ, s you are fat

ʃí· nnɪ́ʃɬɬxʼɑɬ, I am fat.

Thomp

tɬ'ɑ́ dd ʊ́· nn ɪɬ, he is drunk.

ɬɪ́· tɬ'ɑ́ dd ʊ ɬn ɪɬ, I am drunk.

accentless.

Thomp.

yá·''ɑ́ ɬ, [redacted] s. you lift it (a heavy thing) up! seems to say you the object was to be heavy lifting up a man. can't say this to use this.

nɑ́ɬ t'ɑ́ he (a man is lying on the floor, on a bed, or anywhere).

nɑ́ɬ t'ɑ́ɛɬ, s. you lift him up! (e.g. a child).

yá·tɬ'ɪɬ, s. you pick it up (a stick)!

On Mat 27

Thomp

tf"a tkrwíf, he is snoring.

But ntʿíllɬt, he is asleep.

tʿí·llɬt, s. you go to sleep!

E.g. said ~~to~~ a [redacted] 5 yr old.

(a gá·yyv· does not "hear" (=understand) what you say.

ntʿsé·$_{0}^{s}$lɬt, I went to sleep.

On Mat 27

Thomp

xvɬnnɪ·$_{0}^{ss}$ɪt, it is hot (weather)

= xú$_{00}^{ss}$ɬt. 2 ways.

Thom

x vinn í. kk'x θ, it is cold (weather). = x vín θ k'x θ.

2 ways. On Mat 28

Thomp

'í. ddx θ, s. you twist it (string on thigh).

f í. ttf'cv. 'x f dx θ, accentless

I am twisting it (thus).

From this verb is derived

ddθ î., string, rope.

On MaT 28

Thomp

nán rɪ́ɬmx[redacted]s, [redacted] s you
↑ probably not θ

roll it!

ʃɪ́. rrɑ̃ʃɬɬmxs[redacted], I am

rolling it.

rɪ́mmxs[redacted], it is rolling.

On MaT 28

Thomp

nɪ́. ɬʰ('ɜɛ'), s. you lie down!

ʃɪ́. θθx̃θtʰ('ɪ'), I am

lying down.

On MaT 30.

Thomp

nán θ ɪ́· [redacted]ddᴱ ɤ·, s. you sit down!

ʃɛ́· θθɤɪθdà·, I am sitting down.

One wd tell an arriving visitor in an ind. house: dzâ· θθɪ·ddɤ·, s. you sit down here!

When I try to get impera pl., he gives that they turn to each in turn saying: s. g

nán s-you-sit-down!

Thomp

nán θɪ́· ''ɪtʰtsʼ ɤsʼ, s. you club [redacted] it (the salmon, lit. you hit him on the head)!

= nɪnnɪ́· tʰrɤtʰ, s. you club it! this last is the req. ind word, which Thomp forgot at first, he says.

dá·nnɪ·nnɤrrifltʰrɤtʰ, ↑ indep from dá·, [redacted] already.

I am clubbing it (the salmon).

On Mat 30

Thomp

ʃí. ddʌwʷwʷá ʔʔ ʌ s̓ t s̓ ʾɪtᶜ,

maybe/I am g. to die.

hí. ddʌwʷwʷá ʔʔ ʌ tɬs̓ ʾɪtᶜ,

maybe/he is g. to die.

dá. tɬs̓ ʾɪtᶜ, he already

died.

On Mat 30

Thomp

tᶜáʃnaʔ, I am drinking

water. On Mat 32

thomp

rαllάt, he is floating on the water. also

tcv́·mmé·xx'e· rαllαt, he is floating on top of the water

↑ raised + lengthened ↑ accentless ↑ accentless

= tcálxxt'mé·xx'e· rαllαt, he is floating on top of the water.

On MaT 32

thomp

[redacted]

mxnrάfyzet, I am grown up.

nán mάnrι·yyzet, you are grown up.

S. you are grown up.

N. Mat. 33

hε. mmάnrι·yyzet, he is grown-up, adult.

On MaT 23

Thomp

[redacted]

ʃɪ́. nnṽ. nnɑʃtɬrɑ',

yo nevi[redacted]vo (int.)

nṽ. nn̰ɑɬrɑ', [redacted]él

receive

hán nṽ.nnɪ̈ɬrɑ',

s. [redacted]tu nerives.

He considers the above the

best word [redacted]tu. on the 5th

day one rises.

Thomp

ʃɪ́. nnɑ́.[redacted]ʃ'ɑ', I am

talking.

nɑn nɑ̂. ʧʃ'ɪ.''ɑ;

s. you are talking

lɪ́. nnɑ́''ɑ, he is

talking.

On Mat 33

thomp

x wɔɛ́. ʜʜ('ᵀᵪf')ɪ³, I am looking for it.

n ɑ n x wɔɛ́. ʜʜ('ɪ.'')ɪ', s. you are looking for it.

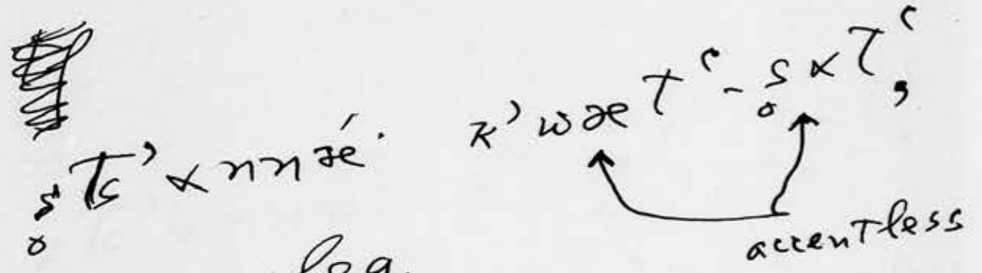
hɪ́. xx ɾɛ́. ʜʜ('ɑ'ɪ', he is looking for it.

On Mat 34.

thom

tʃ('ɑ n x'wɔɛ́·ᵀ n n ɪ·ˢˢ₀₀ɑt',

you break the stick!



I broke my leg.

On Mat 34

Thomp

ɬáh na·χwát̓.χa·ts̓'ɑχn̓-

t'ɪ·yyɑ́f, s. you go to war!

ɬɑ́ɬ nnɪ·sɑ́ɬtˢ, accentless

s. you don't sit down!

On Mat 34

Thomp

ná·χχwɑ́l·yɑe·, he is playing (as children play)

ɬɪ́·nná·χχwɑɬ-yɑe·, I am playing.

yɑe·,

nán nná·χχwɪɬ-yɑe·,

you are playing.

On Mat 35

Thomp

mé·-yyá·'ɬ, ~~te~~ s. you take it out! (stick of ~~wood~~ out of a box)! Obtained after a long struggle. On MaT 35

Thomp

nán tɬ'é·nn I$^{T}_{oo}$SSɬ^{C},
s. you woke up.

ɬí· Hs'e·nn I$^{T}_{oo}$SSɬ^{C},
I woke up.

On MaT 35

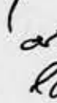
thomp

ʾáːn tʼʌʃ ʾɪ́,

I am awake yet (I didn't go to sleep yet). Also

vs. ʃɪ́. ttʼʌʃ-ʾɪ́. ʾáːn.

↑ from -ʾɪ́

-ʾáːn dúːntʼʌ́ʃ lʌːt 

↑ accentless long

I didn't go to sleep yet.

On Mat 35

thomp

When I ask how to say:

they are holding a meeting

can give only naːt-ʾɑ̂ː ,

they are talking. Better: dɛ́ːwwʌn-

náːtʃ-ʾaˑ, they are talking something over.

dʌnnéː tʃɛ́ːʂ-yaˑ, the kids

come together. In the olden

times when some kind of

trouble occurred, the kids would

hold a meeting.

I cannot get him to segregate the word for something.

Thomp

x á· tɬ'ʊ ɬtɬʰʷɛ·, I am
g. to get water (e.g. in a bucket
from the river).

Thomp

ʂ x ɟé· mɛ́· tɬɟ'ɥɬɬ'ʊ',
I am g. to suckle my baby.

gá·ɣɣʊ· tɬ'ɑ rɪɪ́ɬt'ʊ',
the baby is sucking.

Thomp

d ɪ́ . kk ' ʋ ɵ , it is sour
(e.g. as a lemon is).
Cf. k ' ʋ́ s ̥ , lake.

But d ɪ́ . ʈs ' ɪ ' , it is sour
in the sense that spoiled beans
are).

Thomp

tʃ ' ɑ ʈʈ ' á . ɾɾ ɪ́ . ɟ ɑ ' ,
he disappeared.

Thomp

[illegible] somebody is building a house.

On Mat 36

thomp

[illegible], he is lame.

[n. Mat. 36]

Thomp ← curious but easy to hear.
Hupa has few ← easy to catch.

n s. ∀ á n ' ← evidently this remains from ancient Gf!
(he is a bad man). } on Mat
36, = Mat. -tcxiy', Hupa
-tcwiy' ✓.

real double ✓
+ no ✓

f Í· nn x T ss x n', I am
oo
bad (a bad man).

n a n n Í · s s x n', s. you
are bad (a bad man).

Thomp

[redacted]

l Í · x x ǽ T · n n x l . y x,
he stole it.

ʃ Í · x x á · n n ɔe ʃ tł - y x,
I stole it.

n x n x á · n n I · l . y x,
s. you stole it.

x á · l . y ɔe T · ʃʃ I T (±d d x n n ɔe'),
thief = tʃ' x tł' á l tʃ' v. d d I ·
(±d d x n n ɔe'). 2 ways.

Thom

xʉ́ɬsɑxn' [redacted] I nɑ̀·ɟtɬdɛ·,

I am washing the clothes.

ɟɪ́·ɟxʉɬsɑxn'ɛ', my clothes.

[redacted] nɑ́n nɑ̀·tɬf'ɪ ɬdɛ·,
(app. not long on neg. short; accentless)

s. you are washing.

hɪ́· nɑ̀·ɬdɛ·, she is washing the clothes.

tɬ'ɑrrwɑ́ɟ ɬɑ̂·, lots of foam.

Thomp

ɟɪ́· "ɑ·ɬɬɑxh, I am doing it. (long!)

nɑ́n 'ɑ·ɬɬɑxh, s. you are doing it.

hɪ́· 'ɑxyyɪ·ɬɬɑxh, he is doing it.
(accentless)

thump

ʧʃʼʌ́ˑ nnɔ́ɬx̣ʌn,

it smells sweet (e.g. a flower does)

nʌ́nʼɪɬ$_{0}^{s}$xʼ, s. you

take a smell of it.

tʃʼʌbbáˑyyvʼ 'aʃɬɬsʌ',

I am smelling the flower.

On Mat 39

thump

rʌʃrɔ́ɬ, I am carrying

it on my back.

nʌ́n rɪ́ˑ rrɔ́ɬ, s. you are

carrying it on your back.

hɪ́ˑ ɡyɔ́ˑ rrɔ́ɬ, he

is carrying it on his back.

On Mat 42

thomp almost longish here

t'ɛ́[redacted]f mɑ́t nɑ́.ʃtt'ɔ́; ↑ accentless

I am g. to paint him up

(for dancing) with t'ɛf.

Denies that one can use

t'ɛf as a verb!

On MaT 43.

thomp

ʃí. rʳkʃtt[redacted]dɑ́t,

I am running.

nɑ́n rʳí l dɑ́t, s. you

↑ short

are running.

hí. rrrkldɑ́t, he is

running.

← main accent

nɑ́.rrwɑ́t' - ' I.(ɬddɑnnɛ)'

a runner, a footracer. ↑ carefully caught

from nɑ́.rrwɑt' (app. says

this is a word r means he is

running all the time). On MaT 43

Thomp

ɬɪ·ww á·ɯ ɯ ɤ d ɤ ʃ t ɬ ɤ ɤ t ᶜ,

I am asking him.

ɮɪ·ww á·war ɤ dd ɤ ɬ ɤ ɤ t ᶜ,

S. you are asking him.

ɬ ɪ́·war á·yy v· dd ɤ ɬ ɤ ɤ t,

she is asking him.

Thomp

x ɤ́ n ' ɜe· t ᶜ ɜ̄ e̱ s o ɬɪ;

the river is flowing.

On Mat 44

thomp

N. any one word which means to build a house. Nat 44 is ev. the [redacted] verb on which thomp nan, house, is based. (Nav. -bi', -bi' "to build a hogan")

thomp

[redacted]

hó·ttaqʰtʰ- '[redacted]I', I am done threading the beads (nearest the can come to saying the beads are strung). -Ch.

Thomp

ƀv·ss$\overset{\wedge}{\underset{oo}{\text{Ɛ}}}$· ma·nnɛ́ʃtt-

tʃ'vt', I am feeding the cat.

↑ possibly ht'

ƀv·ss$\underset{oo}{\text{Ɛ}}$·

ma·nnɛ́ʃt tʃ'vt', s. you are feeding the cat.

ƀv·ss$\underset{oo}{\text{Ɛ}}$́·

yyá·nnɛ́ʃt tʃ'vt', he is feeding the cat.

Thomp

nɛ́·ddam, it (a rope) is tight (e.g. a rope is).

ʃɛ́· nɛ́·ʃttdam,

I am g. to tighten it. (!)

Thomp

ʃí· t'é·tʃ'ɑʃlɑeʃ, I am smoking (tobacco).

nán t'á·tʃ'ɪ·lɑeʃ,

S. you are smoking

hí· t'é·tʃ'ɑlɑeʃ,

he is smoking.

N. word for cigar or cigarette.

On Mat 48.

Thomp

hí·, ta·ddzɑn, he said it.

Thomp

I ask him if he recognizes
Mat. 50 ciyí·de' "my house",
but he does not. On Mat 50

Thomp

t'sé·[redacted] ɬ ɾ ɑ θ, I am
hungry.

nám t'sé·[redacted] ɪ· ɾ ɾ ɑ θ,
s. you are hungry.

ɬí· t'sé·[redacted] ɾ ɑ θ, he is
hungry.

Thomp

ʃɪ́· θɪ́· nn ɑ rr r ɑ̀ l dʒɪ́ɔ̀, I am thirsty.

tʰɑ́· ʃtʰɪ́ nɑ̀, I want to drink.

nɑ́n θɪ́· nn ɑ rr ɑ l dʒɪ́ɔ̀, s. you are thirsty.

hɪ́· θθɪ́· nn ɑ rr ɑ l dʒɪ́ɔ̀, he is thirsty.

Thomp

hɪ́· yyɪ́ɛ̀t[redacted]ɪ·, he is making it.

ʃɪ́· ɔ̀ɪ́ʃtɬ.ɪ·, I am making it.

nɑ́n ɔ̀ɪ́·tɬɪ·, s. you are making it.

On Mat 51

Thomp

ʃí· ná·ʃtɬgwɪ', I am crawling.

nέn ná·lgwɪ', 2. you are crawling. (voiced)

ná·ɬgwí', he is crawling.

Thomp

ʃí· dα'ɬ̂·nt'ɪ· [redacted] gαʃ-yαɬ, I am descending.

nέn dα'ɬ̂·nt'ɪ· ππɪ·yyαɬ, 2. you are descending.

x·'wsé· [redacted] yyαwwsέhgαɬ, he is [redacted] descending.

dα'ɬ̂·nt'ɪ· ggαɬ, he is descending. 2 ways.

Thomp

ʃɪ́· xx'wɜɛ·ddᵀɑggɜɛ·ɾɾɑʃ.yɑɬ,

I am ascending

nánɜ'wɜɛ·ddᵀɑggɜɛ·ɾɾɪ·yyɑɬ,

s. you are ascending.

ɜ'wɜɛ́·ddᵀɑgg[redacted]ɜɛ·[redacted]ggᵀɑɬ,

he is ascending a hillside.

hɪ́· xx'wɜɛ ddɑggᵀɜɛ·ggɑɬ,

he is ascending.

Thomp

ʃɪ́· nmá·ddɑʃlyɜɛ;

↑ voiced

I am mocking (= imitating) him.

nɑn má·dd[redacted]ɪl·yɜɛ;

s. you are mocking him.

hɪ́· yyâ·ddɑl-yɜɛ;

he is mocking him.

Thomp

t'ɑgg'ɨʃ [redacted] ʃkʼɑddzɑʃɨ:tɬ-

t'à·, I am aiming at him.
main accent

,ɑʃtɬɑ'ɨʃ yɑ', ṽʃtɬʼɛt'ɑ;
to shoot him.

I am trying

Thomp

t'ɑɬɑxt' wɑyyá·

t'á·ɬyɑɬ, the river
is making a sound, lit. the
water a hollering one-can-
hear-it

Esp. = a nɪ́·dɪz (ribbe)
makes a noise.

ʃɪ́·ʃwɑyyɑ', my sound
nɪ́nwɑyyɑ', your sound
wɑyyá', its sound.
hɪ́·wɑyyɑ', his sound.

Thomp

'ɤʃʃɤt, I am hollering

nán 'ɪ·ʃʃɤt,

s. you are hollering

hɪ· 'ɤʃʃɤt, he is

hollering.

Thomp

ʃɪ· 'vʃtʧʦ'ɪt, I

knows him.

nán 'v·tʦ'ɪt,

s. you knows him.

hɪ· ɣɣv·tʦ'ɪt,

he knows him.

Thomp

yá·ddᵀa·rrrɪˢ₀yˣ;

I am ashamed.

nɨn yá·ddᵀa·rrɪ·yyˣ;

you are ashamed.

hɨ·yyá·dda·rrɪ·yyˣ;

he is ashamed.

On Mat 55

Thomp

dá·nnɨfᵗᶜxˑ, I

brought it (a stick of wood) in.

(ɨnɨn) dá·ttᶜɨfˌ s. you

bring a stick in!

hɨ·ddɨyyˣttᶜ(ˣfˌ accentless

he brought ▮ it (a stick) in.

On Mat 55

thomp

ɤ á·ʃtɬ-yɤt, I am

breathing

nán ɤ á·l.yɤt,

you are breathing ← voiced

hɪ́· ɤ á·l.yɤt,

he is breathing.

thomp

tʃɤddʒáθ, it is snowing.

But, yáθ, snows. ← identical sounds.

ʃɪ́·ʃ-ya·θe, my snow ← becomes long a rather is retained as long

= tsʾǽddʒɤθ =

dɤtyɤt.

this 3rd way is the neg. of the word for it is snowing. the other 2 forms are Solchuck Sawash.

dâ·ddɤrrɪ́t.ya·t, it snowed

tsʾǽ·nnɪ́l.yɤt, it is starting ↑long to snow.

dɤwwâ·ddɤtyɤt, it is going to snow.

On Mat 55

Thomp

tʿɤddʒɤθ, it is snowing.

But, yɤθ, identical sounds. snows.

fɨ·f-yaːθθɛ', my snow

(becomes long or rather is retained as long

= tsʾɛ́ddʒɤθ =

dɤtyɤt.

this 3rd way is the reg.

Hoʃ č word for it is

snowing. the other 2 forms

are Solchuck Sawash.

On Mat 55

dâːddɤrrɪ̄tːyaːt, it snowed

tsʾɛ́ːnnɪ̄lːyɤt, ↑long to snow. it is starting

dɤwwâːddɤtyɤt, it is g. to snow.

Thomp

'á·n ẋwẋʃɬIʃ, I am alive yet

'á·n ẋwí·nnIʃ, s. you are alive yet.

'á·n ẋwẋnnIʃ, he is alive yet.

Thomp

wá·nnÍʃya·, I go through
↑long ↑longish

nán wá·nnI·yyẋ·, s. you go through

hí· wwá·nnI·yyẋ·; he goes through.

On Mat. 55

Thomp

ʃɪ· ʾɜɛ·ΓΓɪʃttℓkʾɑθ,

I throw it away.

ʾɜɛttkʾɑθ, s. you throw it away!

hɪ· ʾɜɛ·ΓΓɪℓkʾɑθ,
                voiced

he throws it away.

nɑn ʾɜɛ·ΓΓɪtkʾɑθ,

s you are throwing it away.

Thomp.

tʿɜɛ·θθɪʃθθɜɛʾ, I am throwing it.

nɑn tʿɜɛθθɪ·θɜɛʾ,

s. you are throwing it.

hɪ· tʿɜɛθθɪɛʾ, he is
                short

throwing it.

Thomp

[redacted] θɪ́·ʃgwɑxtᶜ, I am

spearing him.

tʃ'ɑttt'á·mmɑt

θɪ́·ʃgwɑxtᶜ, I am spearing him

with a spear.

nán θɪ·ggwɑxtᶜ

you are spearing him.

hɪ́· yyɑ́θgwɑxtᶜ,

he is spearing him.

Thomp

t'ɑxxwɪ̂·, all.

t'ɑxxwɪ̂· ss á·ɓɓɑɬɬɪ·
oo

rice versa, all the flour.

thomp

ʃɪ́. nɪ̀xʃʈʃᶜɑxh,

I am too big.

nɑ́n nnɪ̀. ttʃᶜɑxh,

s. you are ~~too~~ big

hɪ́. ntʃᶜɑxh, he is ~~too~~ big.

thomp

tᶜʊ́. mmɛ́ tᶜa. ɪ̀ʃ

accentless

s you

tʃᶜɑ́n, drag the stick

into the water!

ʃɪ́. tᶜ ʃ=ʃgˣʃ,

drag it.

nɑ́n tᶜ ggʃ, s. you

drag it!

hɪ́. tᶜ mɪ. ggˣʃ,

he is dragging it.

Chomp

nɤʃdɤθ, I am heavy. (e.g. weigh 208 lbs.

nɤnnɪ́·ddɤθ, s. you are heavy

hɪ́·ndɤθ, he is heavy

nɤ́ɛ· nnɪ́ddɤθ, we are
↑also heard as ɪ short

heavy.

nv́·nnɤ̂ɛ· nnv·ddɤθ,
↑long

ye are heavy.

hɪ́·yy ⱽ́ɤɪ́ndɤθ, they are heavy.
↑short but carefully caught

~~Re~~ Given thus 10 dif. times.

Chomp

ʃtɤ́, don't you do it!
ɪ' app. no -h here

thomp

~~[illegible]~~

wɑ ʂ tʂ' ɪ t t'ɤ·, I am g
[accentless longish

~~to~~ tell a lie.

thomp

nɑ́n tʃ'ɤ́· 'ɤ·ɤɤ'wɤ, s.
lengthened from tʃ'ɤ́h
too!

you do that way

ʃɪ· tʃ'ɤ· 'ɤ·ɤɤ'wɤ, I too

But mɑ́n tʃ'ɤ́h means
longish
only: a big house.

But mɑ́n ʂtʃ'ɤ·, "ɪ, a
[carefully caught

small house.

thomp

ʃɪ́·ʂʈa·xxʊŋgʌn, he take care of me (nearest he can get to: "because of me")
app. assd

thomp

nɤ́ŋ nâ· ʈʈʰɪ́·ʈʰa·-
raised
nɳɤ́ʃ·ya, for you
I am g. to go hunting. app.
all one word — 1st 2 segs.
cannot be separately used.

Thomp

m a·nnsé· t'æ·ss$^{I}_{o}$ y$^{a}_{o}$,

I am g. ~~to~~ cross the river in a canoe.

er. Mat. p. 136

" bitxé·s "over across it""

Thomp

dú·dd^{I}[redacted]ts'a, I don't hear or understand.

↑ short or longish

Thomp

ɬ+ɸʌ̂ʷʔn, it is a long ways

↑epenthetic

Rhymes with fine.

ɬɪɵʌ̂ʷʔn dʌnhɤ', a ∞

far-off man, a stranger

Thomp

ɬɤ́ʷnnɪ, it is sweet

thomp

tx'á'h, he is fat

nəftx'á'h, I am fat

thomp

xánnáθ məɬ, (I am g. to travel)

by means of a boat.

thomp

nt'ɨ̂ɛh, ~~to be~~ raw.

thomp

t'á·t'ne', s. you drink!

Thomp

[illegible]

ʃɨ. ʜʜˈɑ́ʃʜʧʃˈɪʃ, I am

sweating

nán tˈɑ̂ʜʧʃˈɪʃ, you are

g to sweat.

hɨ́. ʜʜˈɑ́ʜʧʃˈɪʃ, he is

sweating

né. ʜʜˈɑ̂lʧʃˈɪʃ, we are

sweating

sush. can't give the name for Collins-style

Thomp

5 á. ʜ rəʜ, it is dark
0

This section of Verbs is based on a rehearing of Edward Sapir's "Notes on Chasta Costa Phonology and Morphology."

Wolv

dú·yɑ̆ɬt'ɑ, I won't fly

dú·yɑ̆·ɬɬ'ɑ̀, we won't fly
long

dú·yyá·rɪ̆·t'ɑ, he won't fly.

Thomp.

Ditto

On Chas. 275.

Wolv

d'xθdà·, he is sitting

da·sxsdà·, I am sitting.
  ↑ ↑ ~~not θxθ~~

Thomp

dxθdâ·, he is sitting

dá·θxθda·, I am sitting

On chas 275

Wolv

tf'á stl-sx, ~~he cries~~ ostoy llorando.

tf'xs tlsx'tt'ex, I am going ~~to~~ cry.

tf'á·s ítlsx, s. you are crying
  ↑ not θ

tf'a·rrás tl·sx, they are crying

(nó·) tf'â rrá·ss ítlsx, we cry

Thomp

Ditto.

On chas. 275.

Wolv

nǽs$_{o}$ ts$_{o}$'ɑɬ.'ɪ, I am

Thomp: somebody sees me

seen.

nɛ́ɬts'ɑɬ.'ɪ; he is seen

Thomp: somebody sees him

nɛnʌ́htsʼ$_{o}$ɑɬ.'ɪ; we are

seen. Thomp: they look at us.

Thomp

Ditto.

On Chas. 276

Wolv

tʃ'ár$_{o}$r$_{o}$â.sɪlsɛ, we cry

tʃ'arr$_{o}$á$_{o}$s tɬ'$_{o}$ɛ$_{o}$sɛ, they cry

On Chas 276

Wolv

~~ná·ɬtʃ'ʊ́, I swim~~

thomp: ná·ddáɬtʃ'ʊ́, I am swimming

ná·tʃʼɪ·tʼvᵋᵋ s. ~~[illegible]~~ you swim around!

~~[illegible]~~ (does not mean you bathe!) But ná·ddɪɬʼv, s. you swim (in one place)!

ɬá nnaddɪtʼvᵋᵋ,

s. you don't bathe!

ná·ddɪtʼv·tʃʼᵋ,

s. you will bathe.

•thomp

Ditto.

On chas. 276

Wolv

yɤddáɬnɪ·, they make a sound

↳ or short

•thomp

Ditto.

wolr

t'ɑ́fyɑ́ft'ɜe, I [redacted] shall go
[on longish

thump
Ditto.
On Chas 276

dv. nɑ́· [redacted] r ɑ́ ft' . x ω I ξ,
I did not vomit [redacted] to
(seems to say this is past)

na [redacted] rrá· ° s ɑ́ s t . x ω I ξ,
I vomit.
On Chas 277

Wolv + Thomp:

+[illegible], he is running.

in the water

But [illegible], he is running.

On Chas. 27 7

Wolv. + Thomp

[illegible], [illegible]

~~asleep.~~

he is asleep there.

On Chas 27 8

Wolv. & Thomp

tfn'd it. was dk. they are snoring

Wolv & Thomp

tcdf ydf + cde, I shall go

On chas 2 > 8

Wolv + Thomp

dò·yyá·xx ò tt'ò, they won't

fly

On Chas 27 ∂

Wolv + Thomp

na·r[redacted]rá dd ɑ l n[redacted]ɣ, they are working

On Chas 27 ∂

Wolv + Thomp

dá·x ɑ nn ɑ tt ʿ ɑ f,

They ~~[illegible]~~ are walking + bef.

Not a good word.

Thomp:

dá·xx ɑ n n ɑ tt ʿé· tt ʿe,

they d. are g. + lie down together.

On chas. 278

Wolv + Thomp

~~[illegible]~~

t ʿé ʾ ʾn r ɑ ll ɑ t, he is

accentless

sinking

On chas 278

Wolv & Thomp

[redacted] have come.

On Chas 279

Wolv & Thomp

I am dancing

On Chas 279

Wolv v Thomp

t'æ'nɪ'flʌt^{c}, I am drowning
(really ht, the
t is almost inaudible

On Chas 279

Wolv v Thomp

t^{c}æ'ɪ'ʃ I [redacted] f.y^{ɑ}, [redacted]

I am going.

On Chas 279

Wolv + Thomp

[illegible] 'I', I saw him

↑long

[illegible] 'I', he saw me.

On Chas 279

Wolv + Thomp

[illegible], I am eating

[illegible], I already ate.

[illegible] tpl. you come and eat!

(at dinner time) (inviting the people).

On Chas 279

Wolf & Thomp

dzá·ˢᵗˢᵃ dà·, I am sitting here

dza·ˢᵃ ɪ́·da·, s. you sit down here.

ʃɪ́·ˢ dɑɤ'ɑˢ da·, then.

↑ prob. short ↑ the θ-like sibilant

He voluntarily points out that the t is elided.

On chas 279

Wolf & Thomp

tʃ'á·ˢᵃˢᵗˢ, I am

crying ↑ sic

On chas 279

Wolv v Thomp

yá. r[redacted]f t'a[redacted], I [redacted] am
flying. In Ehetreo with 1st & last
sylls. real long.

On Chas 279

Wolv v Thomp

[redacted]'afl t- [redacted]s, I am sneezing.
↑not ʒ

On Chas. 279

Wolv + Thomp

dáː nɔ̀ʔ tʰɛ̀ʔ, I am g. to
go to bed. But Thomp's
long. straight way is nɔ́ʔ tʰɛ̀ʔ,
I am g to go to bed.

On chas 278
[279]

Wolv. + Thomp

náː nɔ̀ʔ ʔɛ̀n, I am g. to stop him.
náː nɪ̀ʔ ʔɛ̀n, s. you stop him!

On chas 279

Wolv & Thomp

dɛ́ɔ. t'ɛ́ɬɣ̱ɛ̱ɛ̱ = ɬɡ, I am not g

↑ not merely

to go that way

ɬá. t'ɛ̱ɛ̱. ɛ̱ɛ ɔɬɡ, s. you

don't go! But Thomp's lang,

don't go.

ɬɬá. ɾπɛ̱. ɣɣɛ̱ɬ, s. you don't go.

dɔ́. t'ɛ̱ɬ, he won't go.

On Chas 279

Wolv & Thomp

ɬɡɛ̱, white

↑ 2 pitches & no final ɔ

On Chas 279

Wolv & Thomp

ɔn a̱·xɣɑɛ, s. you paddle!

On Chas 280

Wolv & Thomp

dɣ̱·yɑ̱·t'ɛ̱, he can't fly
ɾ 'cond-Gos, app. short

On Chas 280

Wolv & Thomp

tf'[illegible]sx tt'ge, s. you are

g. ~~to~~ cry.

On Chas 280

Wolv & Thomp

f'nnxrtxt.xwI, s. you

don't vomit!

postalifed

On Chas. 281

Wolv v Thomp

[redacted] S. you look at it!

[not postalized]

On Chas 281

Wolv v Thomp

[redacted], S. you are going.

On Chas 281

Wolv v Thomp.

[redacted], s. you [redacted]

dance!

On chas 281

Wolv & Thomp

[redacted]

[redacted], s. you

short

also longish

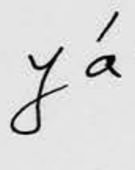
whistle!

On chas 281

Wolv + Thomp

On chas 281

Wolv + Thomp

① 

↑ short

② it (a bird) is flying

On chas 281

Wolv v Thomp

t[illegible]s you are

sleeping.

On chas 281

Wolv v Thomp

tf'a. s[illegible]s, s. you cry.

On chas 282

Wolv & Thomp

na·ddí tt'ɔ·t'ɛe,

s you will ~~bathe~~. ~~Does not~~
mean you will swim.

On chas 282

Wolv & Thomp

already drank

t'á·rɛí'tna', s. you ~~[illegible]~~
⌈unaspd

~~[illegible]~~

t'á'tna', s. you drink!
⌈unaspd

On chas 282

Wolv & Thomp

ya·r±l gx$_{0}^{5}$, & you are climbing "thomp n. the above word r says in his lang one says θx·r±fly x, 3. you ~~are~~ are climbing

On chas 282

Wolv & Thomp

t'±'·l x·w x $_{0}^{5}$, 5. you are coughing

On Shas 282

Wolv & Thomp

n ɛ́·ffɪ t·'ɪ̀, s. you
look at me! [n shortish

On Chas 282

Wolv. & ~~Oaton~~ Thomp

t·ʃ'ɪ́n, black. Also

t·ɑffɪ́n, black. Both ways
in use. Thomp says both ways in
use (the same as Wolv of
[used for vowel of possessive]

On Chas 280

Wolv

t. ts ˈ ˈ ˈ

Wolv

~~[redacted]~~ bad, no good.

Thomp

[redacted] sánn, it is no good.

But [redacted] sánnnI, it stinks.

[redacted] almost sw but not quite
He denies sw & st.
On nhg. heard as sə́

Thomp

Jarg [redacted] ffâ·ddʒ^{I} = kʰáldɑs ← carefully caught

= wɹekt v̂·f = no good.

↑ possibly g

Wolv & Thomp

[illegible] have just vomited.

On Chas 281

Wolv & Thomp

[illegible] am

going along.

[illegible]

[illegible]

[illegible] he is going along.

↑ not y

Wolv ~~Thomp~~

nα·yαé$_{o}$tɬ s ɪ/, he is telling

Thomp

the above is a dif dialect

from that Thomp uses xwɛ́lnɑt',

he is telling.

Wolv.

ʃɑ s$_{o}$tɬ tʼɑ́t, he

has kickt me.

Thomp.

our lang says

ʃɑ s$_{o}$tɬʼɪʼɑ́, he kickt me.

Wolv.

x'wɛ́t dɛ̀ʂ tl na',
↑ low tone

it is piled one on top of
falling
another (encimadamente)

Thom
tx'ɛ̀t'- θoé. ɬ'ɛ 'ɪʃ, it is
piled up.

Wolv

t θɛ̀, yellow
↑ ↑ ghost — same length
vo as in the word for big

really makes a kind of
sts mouthful out of this

Thomp
t+θ'ɛ́h (hard to hear),
repenthetic
yellow (for more exact definition
see other sheet).

On chas. 295

Wolv.

ła·dɤe·$^{s}_{o}$ɬ$^{\wedge}_{I}$l tʂ$^{s}_{o}$'I;

we are sitting.

Thomp

dɑɬh dɤe·$^{ss}_{oo}$ɬ$^{\wedge}_{I}$l-tʂ'I, we are
↑short

sitting.

Wolv

nɤé $^{s}_{o}$ tʂ'ɑɬ·'I, [redacted]

I am seen, there is someone

looking at me.

Thomp

nɤé·$^{s}_{o}$ tʂ$^{s}_{o}$'ɑɬ'I, someone is

looking at me.

Wolv

'á·s·sé h t'e, I shall cry.

Thomp

'á·ssé h, I am crying

Wolv

tɬ'á·sás tɬ'se, I [redacted]
am crying.

Thomp

tɬ'á·ᴏᴏás tɬ'seh, I am crying

Wolv

tɬ'á· sás tɬ'sɛ, I [redacted]

am crying.

Thomp

tɬ'á· ɬɬás tɬ'sɛx̌, I am crying

Wolv

'á·s·sɛ́x̌ t'ɛ, I shall cry.

Thomp

'á·ssɛ́x̌, I am crying

Wolv

tʃʃ'ɑɾɾɾɤ·sɪ́ʃ·yɑ, ~~[illegible]~~

I just ate, I am through eating.

Thomp

tʃʃ'ɑggɤ·θθɪ́$_{o}^{s}$·yɑ, I ate already

Wolv

dɑ́·$_{o}^{s}$ɪ$_{o}^{s}$dɑ̀·, I am sitting

Thomp

dɑ́ɬ θɑθdɑ̀, I already sat down

in a chair. [ɑ longish

Wolr.

t'ɛ sás lɛtɬ, I have been sleeping.

Thomp

t'é. θáθlaɬ, I have been sleeping.

Wolr

tɬ'ɛs t'ú., he has swum across.

Thomp

tɬ'ɛ. θt'úh, he swam across already.

Wolv

ƚ sík, ved.

Thomp

ƚ$_0$síkᶜ, also ƚ$_0$síggɪ, ved.

↑not θ

On Chas 297

Wolv

~~[redacted]~~

ˈsíƚtʃᶜaˑrɪ, ~~[redacted]~~

anything that is big (e.g. a mt.

Thomp

ˈáˑƚtʃᶜaˑrrɪ, that-big

On Chas 297

Wolv

yadar[illegible]ddza, tpl.

we are ashamed.

Thomp

ya·ddá·rrɪ·yya, we are ashamed
(accentless; sometimes longish)

On Chas 289

Wolv

·rɛ́ft͡s-lɛ́·, I am laughing
(In chas. the stem of laugh is lɛ́·, not *·dlɛ́·

But rɛ́·sɛ́st·lɛ·, I laugh out.

Thomp

rɑft͡s-lɛ́h, I am laughing

rɛ́·sɑ́st͡s-lɛh, I laugh now.

On Chas 289

Wolv

ná· dɛ́ɬtʰnaɬ, I am working.
carefully caught

Thomp
ná·ddɛ́ɬtnɛɬ, I am working

On Chas 289

Wolv

ná· xwɛɬt.yɛ̂· , I am playing.
falling
possibly intended for short

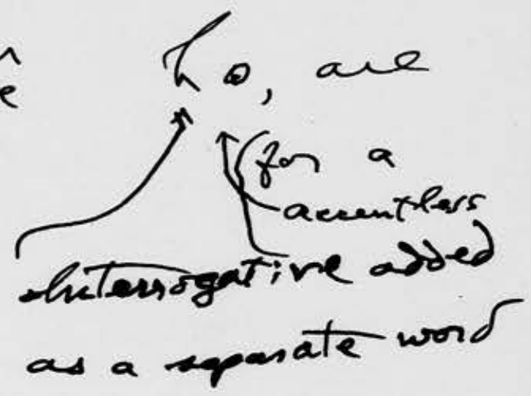
Thomp
na·xxwɛɬtyɛ̂·, I am playing

On Chas 289

Wolv

nv́. tsʼɪ́. dɛ̂, we are sick

nv́. tsʼɪ́. dɛ̂ ɬo, are



they sick?

Thomp

nɛ. nnv́ h tsʼɪ̱. ddɛ, we

are sick

n tsʼɪ́. ddɛ́ ɬh ɑ, are you
↑ for long

sick?

Cm Chas 291

Wolv

x v́ tsʼɪ́. dɛ̂, they are sick.

Thomp

x v́. Tts' ɪ̱. ddɛ', they are sick.

Cm Chas 291

Wolv

gá·gyv· tʂ$^{\text{ə}}$ɛ·dze·, the

↑raised as in door and also becomes longish

accentless

baby is sick

But gá·gyv, baby

↑short

accentless

thump

gá·gyɣv́· tɬs$^{\text{ɪ}}_{\text{o}}$·ddze, the

↑raised & lengthened

baby is sick.

Wolv

yv·wɛ́·s$_{\text{o}}$, a whistling.

ʃɛ́· yv́·wɛ́·s$_{\text{o}}$ dɑʃtɬ$^{\text{ə}}$nɪ,

I am whistling.

thump

ʃɛ́· yyv́·wɛ́·s$_{\text{o}}$ dɑʃtɬnɪ

↑ longish epenthetic

I whistle.

seems to th. hɛ́yyv·wwɪ́·s$_{\text{o}}$

dɪʃtnɪ as: he whistles

Wolv

wɑ$\overset{ɔ}{\underset{o}{s}}$x ź. ɬɛ́, the dog is good
↑ as long as the vowel of dog

Thomp

ɬɛ́
Tins. the dog is good: ɬɛ́'

ɬɑ$\overset{ɔ}{\underset{o}{s}}$x ź'.

(in sent-accent becomes longish + depostalized.

On Chas. 296

Wolv

dɔ́. 'ɑnt'ɛ, bad
↑ thinks t' rather than d
— does not know well

Thomp

dɔ́. ''ɑnt'ɛ, no good.

On Chas 296

Wolr

ʃ$\hat{ɔ}$· ddʒ I·; all-right.
↑ accentless longish

Thomp
When I ask Thomp how
to say all-right, he gives

ʃ$\hat{ʌ}$'; all-right. Also
← accentless short
ʃ$\hat{ʌ}$·ˀ dʒ I'; all-right.
↑ at times at least a
tightening here

On chas 299

Wolr.

dɔ·dâ· ɪɾɪ'ɾ, it can't be helped.

Thomp
Ditto
On chas 298

Wolv

dú·ltt â·, not much.

(Not as ~~Say~~ 298 has it.

Thomp

dú·"I, not much.

[short

On Chas 298

Wolv

ltá·/ltí·, there are lots of dogs.

both levelish

Thomp

ltî·/ltâ·, there are lots of

?almost but not quite a

choking here coincident with

the end of the low tone.

k'á·mmvk's.

dogs, [redacted] jarg. hayú·

On chas 298

Wolv.

ʃɨ́t x'wsé, accustomed
↑ as in ~~Mack~~ Sap's Markal

Thomp
ʃɑ́t x'wséh, I like that way.
On Chas ≥99

Wolv

t'Í·ɨ xʌ́n, to continue (doing something). Does not know well.

Thomp
xʌ́n = over there. N. 1st syl.
On Chas ≥99

Wolv

sʌ́ggwsé, in pieces.

Thomp

ʃʌggwsé', "you tear smthng up in little pieces."

On chas ≥99

Wolv

hv̓. yá. ɾɾɬ̓ t'a,

I'll fly

Thomp hv̓. yyá. ɾɾɬ̓t'ʌh

↑from hv̓, now and often has a little of the , left despite the lengthening

now I'm g. to fly.

On chas ≥99

Wòlv

dú·wa, will probably.

Does not know well.

Thomp

dú·wwɔx, not that way, it aint that way. this is a Chelco word.

On chas 299

Wolv

χánáʕ-t náʃχe,

I paddle canoe.

accentless

Thomp

χannáθ tnáʃχe,

I am paddling my canoe taking a ride

On chas. 300

Wolf

ʾá·dzɑn, he says

Thomp

ʾá·ddzɑn, he said it.

Also vs. hí· ʾa·ddzɑn, he said it.

accentless

On chas. 301

Texts

Myths

Wolf

$t_{\underset{0}{s}}$'$\alpha_{\underset{0}{s}}$ d$\hat{a}$·, a story.

Thomp

θ$\hat{x}$h dα', any story.

$t_{\underset{0}{s}}$'α θ d$\hat{a}$· = story in some dif.

dialect, has heard this form.

On chas 294

The [redacted] titles of myths
variable
are as ~~unstable~~ in exact wording
as the texts themselves are. ~~Often~~
~~Each~~ a story was ~~often~~
largely never labeled at all
& was referred to by various
shortcut descriptions to which ~~many~~
became ~~not caught~~ did not catch on.
by some

thomp

the teller of these stories
was always seated in the
middle of the sofa & told long
story in the dark. I would then
fall asleep, to awake in the
morning sweating, since the
fire had been built up. My father
would wake me up. I would go outside
& seat myself above the sofa
door, where warmth came up. It
was nice in the sofa but cold
outside with nothing on & you.

Thomp

Thomp actually slept in the
snow. and used to like it when
real warm in there. Oh how he
hated to get outside naked
in the cold.

Reference is to story collected
by C. Hart Merriam.

Thomp

I told Thomp Merriam's [redacted]
Calif. Mud. story about moon,
coy. & lizard creating man.
Thomp n. this myth & n.
how man was created.

Thomp

Every bird was people

long ago.

Thomp

ʂ x xé · yy ɤ ɬ' à , God, Lit.

ʊ

he who sends babies into this world.

Oed term.

Mythic beings

Norm

Big-snake is commonly called
t'a·yuʃ, merely = any snake,
but the correct name of the
Big-snake is θɛ̂·hust'ɪ.
Indians claim that these can
understand Indian language.

Thomp

Thompson also knows the word sɪ́·xxʊ́st'ɪ
(ch. + splendid). Oh yes, they
hear (= understand). They "hear" + they
render "knows it." They are snake-chiefs.
They don't travel around much, they stay home
all the time. Impl. means he reclines in his house
all the time, does not go traveling
much, cause he is chief.

Thomp

tsʼ'ǂsʼdú·nnǂ, dwarf,
3 ft. high, but very strong, he
always grasps you and holds you
at arm's length — so that
you cannot grasp his genital
hair, which does not grow in front
as it does in humans, but
in the rear, at the base of his
crotch, for if you can grasp
his genital hair & hold it, you
can bring him to terms.

Xlom.

I try to ask Xlom the name
of the 1st people, and he
gives hǂ·ná·sʼ - dǂne'.
Perhaps he does not understand me.

Thomp

nǂnʼ'xe· sǂ̂h - dǂnhǂ·
(=ground) (Thomp says this means 1st
= xʼ'ǂddâ·nnǂ. Both of these
terms are used in Head-of-C lang
for the 1st people. The 2nd word
he trs. as story-people. Both are
equivs. of Kausk 'ǂkxaná·yaʀ.
Very impt. story, he gives: ʘ sǂ̂hdǂ', ② this last word means
xʼ'ǂ·ddâ·nnǂ. long ago.

Legacy

Coon was in a boat out fishing. There were 3 altogether in that boat: River-otter & mink. Mink was the capt & handled the paddle behind. R-o held the fishline and coon held the pitch light. And they got into trouble & they did not reach shore when he ought to, and the pitchwood burnt down & he burnt his hands & rubbed his eyes & it make that mark on his face.

Thomp

The sun's home is in the e., and he goes underground & get back home from where he sets. Coy said: It is light perpetually where sun lives (never gets dark there). There is no dark-of-the-moon there. The sun might be 10 people, the elds. said.

"Chum." stands for Chumash.

Jenny:

Sun just like it has children sometimes around it that is a sign that it is g. to be storming.

(kept for Chum).

Thomp

Coy. said: When it is
sunrise, it makes daylight all
over this world including under
the water, & underground.

Supt.

Jenny:
When we ask about an eclipse, says it is called Tlo·dáTh.xaT'.
Everybody holler and shake a coonskin.

The reason for this is in the following story: The coon was crying when the when the sun dropt on this earth. the sun was heavy and hot. Some people were coming along. This is why the coon is always as if crying, has a black mark on his eyes. And pretty soon coon rubb black on his hands and went over and pickt up the sun and raised it slow. Two times he lifted the sun and set it down again, and the third Time he lifted it and threw it upward and it stuck in the sky. "Don't think I laugh, I am worrying because I am in darkness now, the coon said.

Thomp

Myths.

Thomp

A man lay on the beach & waves came at low tide, ~~the~~ the chief of the kind of birds called 'ɨ́ndzɨ́ ~~was~~ is used for birds that man gashed his body at many places & lay on the beach, blood was all over his body. that man lay there bec he wanted to catch an 'ɨ́ndzɨ́. the waves came & pusht him & one of those birds came & beheld him. He went back, & notified, & soon 15 or 20 'ɨ́ndzɨ́ came. these birds brought with them buckets for fetching water & all

paraphernalia or utensils. Crotty soon raven came & near the man, but neither he nor any of the 'ɨ́ndzɨ́ were allowed to touch that dead man until the 'ɨ́ndzɨ́ (who was white as snow) & his chief wife came. this chief notified Raven that Raven of peck the eyes out of the deadman. Raven edged around the man & looked the deadman in the face — whereupon the deadman moved his eyes. Raven went away & told the chief: that dead-one no good, moved his eye. ye come! (these birds were

people as they came.). Let me
go! they said. "All right. 3
men went over there & to were
about to take his eye out, whereupon
suddenly the man grabbed the
chief. It was just like thunder
from the sky. The chief
hollered: ye keep still! Then
he said to the man: you've got
me. What do you want. I have
a daughter, I have all kinds of
money. How much money do
you want, how do you want
it. The man said how much.
All I'm g. & go back, I'll take

you along with me (to
heaven or wherever those
stay, they were birds, not
birds now). You got me, but
I'll take you along with me.
I've got a daughter. That's what
you wanted money. the man
did not deny it, that chief knew
without the man saying. "Now
ye everybody go home." He
took the man with him.
He walk up — just like
a bird, they see lots of house,
and chief's house in middle.
Some & houses this side, some

five houses that side. Chief's
house right in the middle. The
chief said: This is my house now.
He opened the door. Oh, a
fine house. Just earth for
floor, everything nice. and
yellowhammer feathers on
everything — on arrows & bows.
the chief said: Here's your
husband I have got for you.
the daughter was married right
there, she had to become
married.

They cookt acorns, dry elk
meat, everything they eat. the chief

and his wife ate together
with the man. this was maybe
in heaven — a fine place.
that fellow stayed there
one month. The edge of flow
around a bird where
the aged [illegible] were crying
for that man, whom they
seemed lost. they spoted
this grief to the chief —
maybe the old couple die?
what are you to do about it?
to send him
"I can go home for a visit," the chief said.
If the chief could get the man down

to the ground, the man could walk home.

They had to pack (carry) that man down to the ground. Then the man walkt home. Oh everybody was glad to see him he stayed there 2 mos., then he told the people: I know of leave to go back, my wife is lonesome for me. I live up there with those people. They are not birds — it's people, not birds. ~~My wife has~~ they are rich people, much food, many things. My wife has 2 or 3 sea-otter skins that she

sleeps on. Ye must not cry any more. ~~He told~~ He told his mother esp.: Don't cry any more, just eat what you have. "We are all right now," the old folks said, we know you are alive, you not die, all right, they said.

He climbed back home; his wife gave him power to do it, nobody know how he traveled.

That was the last — may be he come back again, maybe not, they knew where he is, he

to the ground, the man could walk home.

They had to pack (carry) that man down to the ground. Then the man walkt home. Oh everybody was glad to see him he stayed there 2 mos., then he told the people: I know of leave to go back, my wife is lonesome for me. I live up there with those people. They are not birds — it's people, not birds. ~~My wife has~~ they are rich people, much food, many things. My wife has 2 or 3 sea-otter skins that she

sleeps on. Ye must not cry any more, ~~[illegible]~~ He told his mother esp.: Don't cry any more, just eat what you have. "We are all right now," the old folks said, we know you are alive, you not die, all right, they said.

He climbed back home; his wife gave him power to do it, nobody know how he traveled.

That was the last — may be he come back again, maybe not, they knew where he is, he

had talkt ~~to them~~, no use ~~to~~
come back any more. all
through.

We call the place they
stay 'ɛndzɛ́ʃ wɛ́ʧ mɛ', raised
flicker-staying-place

But n the name of the
man nos of what village.
But it was an Ind. ~~v~~ on the
beach of the U. S. the Ind's
were training all the time, ~~v~~
he trained to get that
flickers' chief.

Lucy
Wholly vs. that that big white headed
bird is the boss of all birds.
Hummingbird wanted ~~to~~ go ~~to~~ heaven,
but only the ~~flʃɛ́ʧ'â...~~ ~~flʃɛ́~~ of fly
~~go~~ to heaven ~~v~~ back. Hummingbird
hid in one of his armpits ~~v~~ so made
the trip without knowing
anything about it. th'... Ind fails to recall name
of humming-bird.

(Thomp says this word means feathers
hat ~~v~~ is not the name of a
bird sp. at all.

Thomp ~~has~~ says he never heard the
above story about hmgbird going to
heaven in white-head eagle's armpit.
But cp. Carm.

Thom

a man had 2 wives. One was hítt'se ttſvsh{ts'se / ts'se.jv} both ca. (big wpkn. woman) & the vd. other was frog woman on various occasions.

frogw was a good looking woman.

These 2 women were jealous of each other. One day the okkwoman went to the top of a tree & brought down nice dry firewood & put it in the fire, but it wd not burn - frogw. sat away from the fire & wd not look at her.

the man came back from the swh: what's the matter? "It won't burn." But the frog woman made no answer. didn't say nothing.

The man thereupon went out & got dry firewood himself. & started the fire. The frogwoman was afraid she wdn't keep this from burning. The wpkn w got over to cook.

The next morning there was snow about 2 ft. Awful cold. frogwoman then packt driftwood But okw woman packt nice

wood. But she did not start
fire. ~~She~~ She spoke
to Froggs. Froggs said:
I have to burn my own wood.
I don't let you start fire.
Frog w. wd piss on the fire
the other w started
'What's the matter. "Well
you never burn my wood" the
froggs now started a good
fire with her own wood. & Both
were happy now. It was the
froggs who had been doing it
all the time. the man came
in from the cold. and they had
a warm house + a nice breakfast

ready for him. They all
spoke nice to one another.
"I don't want my wife to
go to the top of the tree for
nothing, & to get nice
wood, she might fall down
+ kill herself," the man
said. all were happy now.

Thomp

The Inds were having a good time at the mouth of a big ck., catching, a big camp there. And some were drying fish. Lots of young people had come there during the last few days. Someone hollered on the wit yonder. the people answered. then again. the people and all the time.

the one who hollered was running litterwards & k k k k k k k k Quail was coming. Quail charged & speared with his topknot & one man nose, the fest man they had some women had run away before quail killed one by one the whole crowd. They were shooting with arrows. they say quail had only one rib — arrows of

glance off. He cleaned up all the people. Only one man got away. So lots of women saved — lots of women ran away
the killed 30 or 40.

Next day the survivors watcht, they felt quail was coming back. The corpses they placed together preparatory to carrying them home. ~~They~~ The quail hollered. Nobody answered. Instead, they were all in readiness. The people said: ye all get ready

& eye catch hold of his horn (1)
or foot or anywhere, throw ye him down, do anything. Quail ~~dodged~~ & dodged & had already killed about ½ of them. Those that caught hold of him were not strong enough. Lots of lif. humans hockt at his horn & finally his horn came up — now the human who caught him armed only with a knife said: I'll go with him (Quail) & Quail's home. He did not carry arrows — just a knife was all he had.

that man tied himself on to
that Quail, ~~he~~ they
tied his legs & the Quail
& ~~they~~ tied his neck &
the Quail. Now ye go
go, boys! he said. Now he
went. He was petty scared.
He ran ran all he cd
(even baby quails run fast).
He ran in the bush &
everywhere, ~~the boy~~ he
got through, the man had
go to lower his (human) head

down to go through the
bushe. Quail ran all that
day, all night & all
the next day. He ran about
4 days. He was running
with — there was no
timber in those days
times. — the rider just wanted
& know where his horse
— he knew where quail
was circling, he never
failed & know where Quail
was going. Quail has no
horse, he just sat from by the
trail for 2 or 3 brief periods

and quail running back (7) towards
that man's home — he did not
run much now, he had
gotten tired. He thot he
cd get that man off when
he started but that man
was still on him. then he
jumpt off by close to his
home — he knew where it is,
you see — (I don't know why
he didn't kill him but
he didn't). So the man got
home. the boys untied his
legs, & his neck, & he walkt
off. So that he said: that

one has no home, he never (8)
stopt nowhere, he might &
day runs, he said.

Thomp
One ~~old man~~ man was making
~~A was about~~
a boat — he was a Kʷumásdam
man who went across the
Eq. R month & work making
a canoe. It was in June —
lots of salmonberries. (lots of ss
grew in that country). He
was making boat, he had an
elkhorn chisel, his boat
was pretty near finished. He
~~was~~ heard a woman holler on a
heard
hillside hill. & after a little
he heard her holler again. Well,
he had to answer — he
thought a woman lost. He answ

hi. Then a 3rd time,
& he answ. again. He heard the
tuck parting. He was using
elkhorn chisel & a wooden
hammer. Then 50 yds. away
he knew it wasn't people
who ans holler that way. Finally
he answered — he thot: What
can I do but answer. He
answ. He saw a person
coming. Tall. She had
wings on. He had thot it
was a woman. He took —
it was not a woman. ~~The~~
He saw a man standing

beside the boat. He put his (3)
horn down & jumpt at him. He
dodgd. He missed him. then
the fellow came close & that
big (dead) tree. the fellow
stuck into that tree. He pulld
backw. He lost his horn. He then
turned around. He faced the
man. then he turned &
flee. He went home. He had
lost his power when he lost
his horn. the man went over
& chiseld out that
embedded horn. He had charged
at the man 3 times but each
Time he dodged & thus saved himself.

the man took the horn (4) &
home. But he didnt show it &
anybody. He put it away nice. It
was just as sharp as flint. He
had it laying back on his
neck, but as he charged he
brot it forwar & of stick
one person after another
&, he cd kill about 100 people
in an hour.

His chief came around, he knew
that there was smthing wrong. He
the man had the horn
wrapt & at his foot. He
told his visiting chief the
whole story of his encounter
& said: You have to have

a tree like that, he can't pull it back, for 5 steps he'll get you, you can't run away from it, you have to face him, & if you can dodge, it is all right. I dodged him 4 times, then the 5th time he dodged, & his horn stuck into that old fir tree, rotten tree

Now he told his boss. Well, the boss told him, I'll give you 200 dollars. No I won't let you have it. It is right

here - you can keep it. He handed it to his chief. The chief wanted to buy a woman with it. He had 3 wives already, he wanted to buy another. He bought one from the Coos - Umpqua. the they had to bring the woman to him. That's the way he did.

nobody knows what he did with that horn. Maybe he sold to somebody - nobody knows the Coos had a buds. watch for that kind of people after

that. Good hand & run
that quail. No difference
from that quail, he said,
2 wings, not much feathers.
~~lots of times that~~

Thomas

They say that where they get
Rid-money the people's mouths
are merely a small hole, it
must be worse than sugar sweet
their meat, they get in a bay
there, low tide they swim they get
it, if comes in 5" diam bundles,
they bring it into the house, thereupon
they bake it whereupon it becomes
white, every door these shells are
piled up, they do not use
the shells, they merely throw them
out, and when they throw aside
these shells they become broken and that

is where the poorer shorter (2) kind
of money comes from — originally
all are long fine ones.

When I ask him how to say
Ind.-money, he says ʦʰɔ˧˩ʨʰɛ˧
0
[illegible]ʦʰɔ˧˩ɣɛ˧, my Ind.-money.

They also call it
dɑnnɛ˧ ʦʰɔ˧˩ɣɛ˧, lit. Ind.-money.

Thomp

(1) the kids all went after
supper to the sash + lay down
+ slept there nice + warm. there
was 1 boy about 5 yrs. old
a man went outdoors to piss
+ he heard a woman crying
not far off. He went back into the
sash. + he told an old man
+ an old man went to the
door of the sash. + stuck his head
out + sure enough he heard
a woman crying not far
outside + those in the sash
were panic stricken, for
they felt it was a dead person.

So the old man sent ④ the cookhouse for the 5 yr. old boy, & brought the boy back & the salt and the old man told him there by the salt door, & told the boy: Your (=ts'anne') grm. is crying out there, go there & tell her to blow her nose into your hand. The innocent goofy 5-yr-old went right over tfc'an bI.'s & there & told his grm & she blew 2 big mid-money's (2 dentalia) into his hand. the boy brot these back to the salt. then they sent the boy back to bed in the cookhouse.

then they sent one man ⑤ out from the salt telling him & take the 2 big dentalia (one from each nostril) out into the woods and find a place described as tfc'an bI.'s has rotted where a ~~tree~~ stick away leaving a deep hole in the ground and put moss in that hole, & lay the 2 dentalia on it & then lay moss on nice & let the mid. money lay eggs & breed — there were lots of people and the only safe way was to hide the dentalia.

Nobody went around there, (4)
cause nobody knew anything about
what they were doing. One old
man had to go there all the time,
he was training himself all
the time, that's why they had him
go there. He went there the next
morning and he found that each
of the orig. dentalia had had 1 young
one, the young-one being
fullsized. He took these 2
y-ones, leaving the 2 orig. old-ones
there. He did not take these 2
to the cash but took & placed
them in the hand of the old chief.

the old chief laid them in (5)
a basketry-pan and set them
way up
5 times he went & got—
after 5 times & they no longer
lay eggs. So they got 10.
They call them ná·l.yɛ.
Lots of money won that boy.
That 5-yr old Boy's
mother was living his father was
dead.
The old man told
the boy: Don't you touch your
grm., you just hold your hand out
& she will blow her snot in your hand.

(6)

When that ~~he~~ 5 yr old boy grew up, his mother bought that boy a first wife, and in 5 years he had 5 wives. That's how his grm. helped him.

(1)

← used for plows

Db ~~x~~ldfdn was our place — my father's & my gf's place, on the Imp River. about ¼ m. upslope (not upr.) there lived a grm. with her 2 grandsons (her son & her d-in-law had died). But lots of people lived at Db. There was a man who had 2 daughters living with him, his wife had died, living not far from the Db sash. The 2 daughters said they were g. to dig camas there at the foot of the hill, it was springtime & snowing in spells, ~~the~~ noone

cd get at those 2 girls alone ② there was always a bunch of women around them. camas roots in March are only 3" long & white — just like ind. money, these were poor girls & they fixed themselves up with camas having 3 or 4 of these, tail up, hanging on upper lip from nose septum & more in their hair. their father looked on them & pitied them that they had to use this camas only (instead of real ind. money).

A woman from afar ~~sc~~ scrutinized them & saw they were camas-tails & tattled about

The 2 girls told their father: ③ We were scrutinized & the woman took in that we were wearing camas. ɡʷə́θtəɬʃʼɪ·ɬɬx̌ʷ, camas-tail. In early springtime the women dig the wet ground & get this immature camas.

Then the father dreamed, he slept in he felt bad about it, the sweh, the girls slept in the cookhouse all the time. Another man accosted him in the sweh: What's the matter with you, you feel bad all the time, you are not sick, you want ind money? You must do just what I tell you.

Do exactly as I told you, Tom.
you clean out your house,
you leave the smokehole way
open, never matter if it rains
in, have the girls clean
the whole house, then close the
groundlevel door, & extinguish
the fire — you do not want to have
any fire at all. ~~You~~ Big-snake
is coming, he has all sorts
of money. Everybody laugh
at your daughters with their
canas-tails, we are sort
of sorry, that's why we are helping.

So that day they cleaned up,
~~they~~ & he told him then to send
his girls to stay at another house.
Another man said: Well take
care of them. they are old enough
to take care of themselves, they
will get a little wood &
will take some food down with
them. You have to stay in your
house sitting in the corner, holding
your string bow without arrows.
You will feel that big snake
come in, he'll touch you maybe
but don't get scared
about 10 p.m. he heart
smthng coming ***** — coming

from the river. He heard ⑥
the tail come in thru the
smoke hole first, in 15 or 20
mins. the whole ~~Rest~~ big snake
was all inside, the man cd feel
his cold body. and then when
he is all inside, you suddenly
cut your boasting and the
snapping boasting will cut
into the bigsnake's body. He
did so, and immediately the
bigsnake went out through
the smoke hole, just showering
mud-money all about the house.
It was getting daylight. How is
it daylight so quick! He felt

while it was still dark. ⑦
He cd feel mud money here
& there on the floor. That
morning the 2 girls returned.
They pickt up outdoors 2
big k's & ll ŝ.
and filled a big
mɛ.ddâ, the 2 daughters
were picking up mud money
outdoors just like oats
all the way from the house
to the ~~sea~~ river. That night
the girls slept, & they were
glad. How we are not g. & weas

camas-tails, we are going to wear lud. money hayó. Clean it up good, the father said. Clean yer hair now, ye ~~[illegible]~~ - clean each other. He fixed up a big bodyfront spangle, & lud. money from nose, & pony lud. money on yours hair, they did not think of to eat, they swam, they fixed up their bodies nice. That day they went & dig camas. A woman close & noticed them, the girls knew she was coming & notice them, though

she made out not & be noticing them. The woman noticed that the girls had the real money now. Everybody was ~~[illegible]~~ coming close & those girls now.

The ~~girls returned~~ ~~[illegible]~~ women did not ~~[illegible]~~ dig much camas, they had been mainly watching those girls. The man was in cash. clinging up ~~[illegible]~~ still more lud. money for those 2 girls

~~the chief now invited~~ the man now invited the chief to come & visit him at his house. The chief & his

2 wives came & visited.
the man had made ready
a big k'ɔkɔ̂. Full of
shd money to present to the
chief. Oh the chief kind.
hollered: ŝ..... Well, this
is all right, my boy, anybody
like you do shd keep quiet.
Now you did well to give me
this shd money, I'll go home
now. He went home, &
his wives. One of his wives
packt the big k'ɔkɔ̂.
What is he packing, what
is he packing, ejaculated
is people of the big town as they

packt through. Lots
Lots came to the chief's
house. How come; what have
you got?" "that, (I man
has had luck. He has gotten
shd. money. He gave some
to me bec. I am chief. Then
everybody went to that
man's house, & each got
a panful of shd money to take
home. The chief bought a
girl with some of the money
& then cald the man to him.
"I present you with a wife"
he said to the widower man. Thus
he got a new wife, stepmother

Thump

Panther married a deer-woman.
Panther's bro was [redacted] the wildcat.
(Panther's ƫƒ 'se ('se'). this
weat was kind of young. W cat
used ƫ go out hunting + wd
come back without deer, ▽ his bro
wd never ask him anything — his
bro knew he had kild none.
Panther's dears. [redacted] wife
continually used ƫ dig
the kind of camas call
gusʃtɬ-'se — so easy ƫ
cook you know. Panther did
not hurt — he was sickly. But
one day Panther went ƫ
hunt + went out into the mts

(12)

ƫ the 2 girls [redacted]
Now the man was most happy.
You are g. ƫ be ~~the~~ chief,
he told him as he presented
the wife. Have you got
enough ,sting [redacted] for stinging
all the bad- money, that
man settled down like a chief
~~Before~~ now — before one year he had
5 wives: that was all he wanted,
he did not want anymore, and
[redacted] the daughters married rich men.
When I ask about the grm.
~~wd the 2~~ with the 2 grooms,
says ~~stay~~ the 2 girls
cd not marry them for those
were their relations.

to hunt but did not
see one track. On the way
back he came past the
gufft-'se patch & beheld
from the brush his deer-wife
shitting in the basket, then
she shook the basket & had
it full of gufft-'se.
Panther was sure his wife had
shit in the basket.

How his wife went back home
packing the packbasketful of
gufft-'se. Panther then later
came home — & he was mad.
Now she cook & the camas &
handed some to Panther and also

to P's you to eat.
But P. never forgot what
he had seen. "She shit into the
basket a little while ago,
& I'm not g to eat it", P said
to himself. You know deer shit
is kind-of round, same appearance
as gufft-'se. Finally he eat
was eating his fill, Finally
P. remarked to wcat:
How would you like to be
filling up on deershit?
Deerwoman gave P. one
glance — & she realized
she was suspected.

That night Deerwoman (4)
gave Panther one mean yank
on his belly (in those times
people of course wore no clothes)
and immediately left the
house, nevermore came back. & got
sick now, his belly was gone.
Wcat helped his bro to get
water. I want fresh meat, P. said,
Panther told him: you go this way,
if you cant find anything, you go
this way, if you cant find nothing
this way, if you cant find a big buck.
you go this way. Oh wcat
was glad, thinking
was to eat. Suddenly a
person with a big butcherknife

stept out: What did you kill
my dear for, you get out of
here. As wcat glanced backward
he saw a second black man with
a big butcherknife coming, angry.
Wcat had to get out, there was
nothing else for him to do. He
had to come back & tell his
bro nothing. He was afraid to
tell how the 2 men had
intercepted this. Wcat repeated
this same thing 2 or 3
times. always one is the
a red faced, & the other a
black man.

Finally Wcat confessed (6)
Panther. Those fellows took
it away. He cried. P answered:
why did you not tell me
long ago. P went out with
Wcat — P & went right
into the house where those
2 men lived. One was the
red waterdog ~~[illegible]~~ his
tail was his knife, the other
was the fly. (Ts'a·kk'ɑ́l
= redwaterdog), & ~~[illegible]~~ bx'ɑ́ɬ'ɑ́ɬ
= big black-colored fly).
P went right into the house &
summoned the 2. Who is (7) the
fellow ~~that~~ has the big knife?
And who is the black fellow?
One side the gmt of blackfly
was always good meat but
on the other side blackfly
allways shitted on his meat.
— These 2 had 3 or 4
carcasses of deer in the house,
P & Wc. took them away
home. Wdog & bigfly were
people at that time. Both
had ~~to~~ packt that meat into the
house — one side good his
meat, one time shitted on. P
+rcd the two: Does Noes don't yr

do this anymore, ~~you~~ don't you scare what anymore!

They gave up their meat, they were scared, you know, when they knew when P & ~~when~~ we got mad they would kill us quick.

To get his stomach back was all that P wanted.

We did not go hunting, he had to take care of his bro, they had meat now, they did not need to hunt.

Now P dreamt & he sent his bro to ~~because~~ hunt. P. dreamed - your belly is over there the other side of that mt, there are 300 or 400 deers over there, they are playing with your stomach, throwing it back & forth. the deer were constantly mentioning P, & P's bro, were always saying: there is a deer right there, there is a deer right there.

The we left & on 5 oclock to that place. He went to the

top of the mt. whereupon he (10)
heard a noise like thunder.
300 deers were playing
with P's t'ze'. lize'
(prob. the milf). We watcht.
We came sneaking downslope
+ finally got in the tree
where the pancreas stuck,
in a little tree, we got
it with great speed +
ran upward. The deers came
just rushing, they came hitting
the tree base with their feet +
they broke their legs right there.
The deers lay down (like a vast
army)

all around that tree. (11)
They knew he was g. to
get out of there. after a
long time we. poke a little
stick, all the deers suddenly
sprang to their feet. then all
went to sleep again. 2 hrs.
later a twig dropt. all sprang
to their feet again. after a
while all the deers were
snoring. then we cat came
down + killed a nearby deer
+ put him on his back and
slowly went upslope, his
bro's pancreas tied onto himself
as to be sure not to lose it

It was a small deer, not a big deer that he was packing.

We got home, his bro was lying sick. I got it. You'd better get up, & go swim, for you have to put it back. The P did this & while P was still wet that little man put his pancreas back & pounded it in good. It was just day light. At daylight the deer got up over there, no pancreas, they dispersed, they were not to come back

anymore. They went afar. And everybody hunted from then on. No deer. The deers were punishing the people thus. The P & we went down to a nearby land town to find out what they'd do — no more deer, everybody starved. It happened that Coy came there. "I have come around here & no deer in the country, but I have seen in a dream where the deer are. Coy had to stay there overnight. Some of the people had already

died. Some cookt an old (14)
deerbone, making a weak
soup. Finally one man
said: Coy says he saw where
the deer are, let's try it,
maybe they are there. We
all went & sleep in the
night, & hardly walk, the
panther & hardly walk,
starved. all weak & thin.
Well, ~~he dream~~ one man
dreamt in the midl of the
night & another again near
morning, crying out. The
midnight dreamer cried out

"(=t'á·ƛúltʼam!)
~~Spotted me!~~" whereupon (15)
Coy ~~last~~ started hitting him with
his fist on his thorax.
"I didn't say ~~&~~ hit me —
you pretty near kill me,
I said: Spotted me! Coy said:
The deer is just a little way
from here, ~~the others~~ that they
are playing with a deer-heart
just as ~~thy~~ were playing with
the pancreas of Panther. One man,
now, the son of the man whose
house the assemblying was in,
went, not taking along an arrow

of anything, because he did not believe what Coy said. (But he told the truth). But the deer were there, & playing with sumthg round, a bundle, in an open place. they slung sumthg this way, they wd all run in a body, not one wd stay behind, this yman went right near to where he saw the "heart" drop, the yman seized it & ran, he was a good man at running — young. He soon got home.

That yman who got the deer heart was going to kill the deer. & so he hollered for the deer. Everybody felt relieved when they heard of the multitude of deer over there. & had hunted all over the country & had seen no deer. Well, they fixt a door, where deer can come & get his heart. then he hollered aloud: Deer, ye come & get your heart & I've got yer heart here, ye come & get it. then a hunn deers

were coming now, across the
ck. all the deer came close,
looking around kind of gentle
like. they waited till 15
or 20 got inside, when they
shut the door. then they
cut their throats. the people
were starved for deer. they
kept the heart, they did not
want to give up the heart
till they were done with
getting deer

then the next morning
again. He walked i deer,
he come & get yer hearts.

and the deer came again. they
had to come. and they
admitted 15 or 20 again,
full house. they kill
them. Everywhere they
notified: come ye & get
deer meat. all got deer
meat.

People were cooking deer
meat, many cooking outdoors,
people ate you know, big
encampment. Coy had
dreamed where. Coy & now
merely sat down & ate.
about 1 mo they kept this up,

lots of meat they dried.
Way over there, there are
starved people too weak to
come over, someone has
packt a little meat thither but
not enough. Tomorrow they
holler again. They hollered
left and for 3 days did not return.
Coy. said: 3 days he
no come back home, why
cant we holler for deer as
good as he, I can holler for
deer. "All right" To
they fixed the house ready.
Coy. hollered for deer: Deers,
come + get yer heart. The

deers were coming slow, for they
had come many times + knew
the road. Coy. did not have
the power to fix the [illegible]
place like the yman had,
he lackt power. the deers
got their [illegible] heart +
fled. And all the bones,
+ hides + deer-skins
+ resurrected + all fled as
deer. (deer. meat)

And now those folks
came back. they knew what
Coy had done, they blamed him.

The yman now ran after the deer. The deers went back to their home in the middle of the ocean, (st'a·yyx̌ł_'a· = the grub. boss). From there deer boss is there all deer food is sent out in every direction. The last deer ~~was~~ was just jumping in the ocean + he overtook him + pulled him out + killed him. If he hadn't done this, there wd be no deers in this world. They dried that deer. Now he

traveled north. He swung way around, sowing that hair one by one, thru the whole land, till all the hairs were exhausted, that's why there are deers in this country; if he did not do that there wd be hardly any deer, they say.

End.

'ínts'ze· x̌wá·ɬɬí·yya·ɬ = come + get yer heart ↑lengthened in the hollering

('ɪnts'ɛ' is the old-fashioned word for deer)

Thomp

Those people lived in a house. One ~~person~~ man was named ① ʂa¹⁾ (shit), another man was named ② tʃ'ɑ kk'ɑ ʂʂ ɔ ʂ ɔ ɤ́'' (the red stuff in salmon's throat), and a 3rd man named ③ tʃ'ɑ ʂʂv́·ɬ- ɑ ɬʃ'' (mg. salmon-heart) — these 3 men came together in a certain house, & they try to go together down & the river, a nice trail went down from the house

leading down to the river ② & on the shore of the river there was a nice cleared place there was a nice cleared place beside deepwater. Such a place is called by the geographical term ɬ'ɑ́mmɑ̀·ddɑn, mg. place beside the water. they all 3 got ready & walkt down to that place, ① and ② had already gone down to that place, and ③ had not come down yet. The boss (forgets the boss' name) wanted them to do something (thomp forgets what) and they were preparing to ~~shoot~~ than the boss was already there by the riv. bank with ① & ②, when they heard: ~~vvvv

jump 1st, tl'ɔ́kk'ɑ́ssɛ́'. (2)
He went in the water, ɪ bye ɪ bye
he came up.

Now you! sɑ̂'. You can
swim all right. Pretty soon
nothing but shit came up —
sɑ̂' was gone, drowned.

Now you, salmon-heart.
He was underwater a minutes
ɪ then finally came up ɪ
swam along like an automobile
ɪ got nicely traveling across
and now back! and he
came back across.
Now you will be salmon's

a hollering a 2nd time: (3)
ʔʊ́ vvvvvvv, if can't get over
this log, sh a big log on the
road. The boss answered:
I'll come. He ran up. He
a hollered: where was the tree.
Then he saw that little fellow:
He quickly took the little
straw (hay, dry grass) across
the road, ɪ he removed it
ɪ exclaimed: sh shit. come
on. Now you come down
now
to the ɪt.
ye jump in the water ɪ go
across, ɪ see who is the
best swimmer. ɸ Now you jump

boat. And you will be
(2), I'll put you in a salmon-
head. And you (1) will be
people's-shit, you will be all
over, and people will often
shit in the water (river).
He made-a-story right
there.

It was salmon-heart who
hollered about there being an
obstruction in the road, it was in
the path leading to the river. He
did not walk, he haint got no legs
I guess. (Thomp has no belief whatever
that it was the measuring-worm — that
was Mrs. Thompson's wrong notion.)

Thomp (1)

Bigsnake's son married a rich
woman, & lived in a big house. Bigsnake
came over from the sea. & said
d want to drink water, only my
d-in-law can get water for me.
It was already dark. She at once
took a bucket & went down to the
river. She got water & brot
it into the house & got some
pitchwood and lait it on the fire
& peered with that flare into the
bucket to see if there was
anything in the water, & there was
nothing, & so he set the water aside
(to drink later). Nobody knew what he
looked in that water for. He ate
acorn soup but drank none of that water,

Now the next morning the d-in-law made breakfast, & the s-in-law & husband came back from the swh. to eat brkfst. They were kind-of-starving — there were no mussels, women wd return & camp empty handed. Bigsnake also had a daughter married to a son-in-law who was a human man who stayed on the mts all the time hunting & only returned ~~to the village~~ to eat & sleep. He wd eat, & go back into the swh. to go out again to be gone all the next day. ~~He told~~ The old Bigsnake ate with that couple too, saying there also:

If my d-in-law gets water, then I can drink. That's all he said. Then she had to go & get water. It was getting dark, late. and Bigsnake flared pitchwood again to peer into the water & tho he saw nothing in the water, he put the water aside, did not drink.

~~[illegible]~~ He did this, for Every evening already 2 mos., and pretty much starvation for the na. too. He say that way all the time, every evening that woman got a bucket of water for him, she never got tired of it for she knew there was

something behind it. But his
son never opened his mouth.

Bigsnake had 2 sons
& 2 daughters too. One of
his ds was married & a man
who just stayed on the mts all
the time. the sons slept in the
swh all the time. the sons
were studying something. the
old man (Bigsnake) was talking
all the time in the swh. but
the sons & others paid no
attention to him.

that oldest son was
a real son (not a son-in-law),
he was the one who was hunting
all the time. His legs were already
turning white. Bigsnake's younger
son was ~~mmm~~ not married yet,
he was only 19 about 19
yrs. old. and Bigsnake had 2
daughters too, the youngest
daughter was not married &
stayed with old folks all the time.

There were lots of houses,
lots of people in the va.

The old man (Big sn.) &
wd sleep or stay in the swh
all day & wd come ~~back~~ into
the cookhouse late in the
evening. He wd always say
Only if my d-in-l brings water can

I drink water. There was always
an empty bucket handy, the
d in l. wd wade out &
get good water, while the
old man wd be getting ready
his pitchwood in the house
for examining the water.

Finally one night she
got in water & he flared it
& said: that's what I wanted,
that's what I wanted. X/o one
made any comment on hearing
him say this — he saw a snake
1½ diam coiled in the bucket.
He covered the bucket —
put it up there. Then he started

in to eat. χ á·tls 'χ' =
basket, made of tight roots,
water never go through. Call
any cover ξαννάς, any
cover — such an Ind basketry-
bucket has a tight-fitting cover
so no worms (insects) go
there (get in). +

that snake grew, when
set aside bucket there covered up
When he came back from
the sush. the next evening, he
peeked into that bucket with a flare
— the snake was already getting
bigger. How one month, every
evening, old man inspected the

snake in the bucket — that snake already had 5 good (transverse) white marks, one around his neck, one farther down, one about his middle, etc.

Then big sn. said to his boy: I am ~~g~~ about to send you, wherever I send you, you have to go, maybe you get into trouble but you come back." The boy wd not know what the old man meant as he talked thus. that was the old-man's dog, that snake. Now it was that the people had to clean up that house, no fire, and opening the roof of the house

(gest. to indicate roof opened to the sky 4 4 ft. wide), and no fire. I don't know what ~~the~~ the snake eat, he just grow there. Oh a big snake now. They gave him the house, they removed everything that they needed to use into another house a little ways from the abandoned to the snake. The snake lived in there now — maybe nighttime he go out to the ocean. Big snake now, he curled up, curled up (gest. to show snake was all curled up in the house).

Bigger-boys wd bother the snake, prodding him thru the walls of the house, & bye-bye bigsnake got mad & he swallowed 3 or 4 boys. He made big wind right there. It was boys that bothered him all the time. Towards daylight he went up out, the ocean, the kids saw that snake passing overhead towards the ocean, the snake had the 5 transverse white marks on it, whereby they recognized that it was the snake th. that had been raised in the house. "Now there is a big

mt by the ocean (gest. of a point running out), that is where Bigsnake has his home. You go there, maybe you see that snake. That was what the old-man said — [redacted] nobody knew that that was a snakehouse that mt, old-man dreamed that, that's why he sent his ~~boy~~ son thither — so the son had to believe what he said, see. There were lots of old people in those times, they raised lots of tobacco. ~~[redacted]~~ the Bsnake's son ~~they~~ ~~behold~~ ~~going to be~~ the mt. oceanshore ~~soon they coming~~ ~~back from the ocean with~~

snake house inside that mt. Beheld
~~a whale in his mouth~~
~~that (5 transverse stripes)~~ 5 bigsnakes
coming ↑ Rock from out in the
ocean, each with a whale in his mouth,
~~there~~
and ~~the~~ with 5 transverse
white marks bigsnake in central
position of the group of 5.
Oh he looked down at the ocean
they call that mt

dɑxɪxθnɑ́· mɑ́hɑ', mg.
↑ or mm = at

Rev. old or dim. ~~phon~~ consonantism saltchuck
snake mt. — only the
people know where that
water is — thomp will not
agree that it is by Yakatc, Newport or
anywhere.

He (the son) ~~took~~ 200 or 300
feet down from the mt. to the
surf, all rock, that big stone-mt.,
awful bad.

the old-man in the sch. talked
to ~~the~~ his son: Now you know where
our snake, that's our nephew (=ʃá·ʃʃe').
I raised him that-one. ~~Nehaw~~
to ʃá·ʃʃe' is what they call
snake, even seagull they call
ʃá·ʃʃe', I had to send you
there, my son. You know
we starve. ~~th~~ Everywhere
they starve, from everywhere
they've got to come here. Now
I have been making a little
sacks of tobacco, you don't know

what I do that for. You have
to take them there. Big sweathouse,
and in it 5 snakes each with
a whale as a pillow. Now
he talked to his son as if
he had been there, he had
never been there — he had only
dreamed it. You go there and
quickly enter that sweathouse. Now
and ~~can you enter~~ there are
snakes just inside which will
swallow an enterer, but
I'll have a man there to
hit them, just as you enter he
will knock them down with a
club. there ~~will~~ will be two

great heads come one from
each side and try to swallow
you but he'll hit em with his
club, he will guard you. He
handed the son 5 little bags of
tobacco and you then volley
to the snakes: Smoke ye.
And you've got to believe me,
I'll with my power cook
5 little basketry pans
to some immediately behind you,
and you then quickly go to
the head of each of the 5
snakes in turn, cut with
your flint-knife a slice of
blubber 2" wide out of each

whole-pillow & then hand each snake head a ~~pillow~~ and then put on these pillow of each of ~~tobacco~~ little bag of tobacco, a basketry-pan sewing into place. and never mention "uncle".

The old-man told him this, the son had'nt gone yet.

Well, the son had to train (study) 2 or 3 wks before going. Now when you are ready, you tell me, it will be like I go with me, but I am old, I cant really go.

Now when the son was about

ready, the old man told him: Now well go over to ~~his~~ your ~~his~~ bro-in-law's house, he is a hunter, they have deermeat in the house there. He & his son went there. the d went in there & lots of deermeat. Old man that: We eat now. the s-in-l said. I won't to eat snake slime, snake ~~eggs~~ eat whale, bite whale & get slime in his mouth, I want to eat that slime. ~~I don't want to eat~~ ~~dog, dog eat shit~~ slime. The bro-in-law answered joshing him: How about dog, dog

bite deer, I can't eat dog, (18)
dog eat shit (getting back at his
bro-in-law, comparing big snake
eating snake to dog eating deer,
& each getting slime from
prey).

Now they arrived & de
cooking, boiling deermeat, she
cooked. It was an awful
hungry time, only there
was there lots of meat, that's
why they came there. Now
my bro-in-law, you eat this
deer, dog eat shit (mg. deer,

mocking what had been (19)
told long ago. He knew that if
he made this remark just as the
food was set before them, then the
man wd eat no deermeat.
As soon as the remark was
made by the son-in-law, the
old man (big-snake) pulled
out his tobacco pipe, got up
& said: now I go back to
my own house (which house
was some distance from the
bro-in-law's. The old man &
his son both went back together,
they never touch that grub, each
took a little smoke & started out
back together. The s-in-law was

crying and said to her husband:
You had no business to say that
dirty word.
They tost their things they
were carrying in to the old man's
house & went to the ssh. where
the old man started singing.
They fixt a wide belt, there
was no moon. The son
said: I go now, where you
send me. He tuckt the 5
baglets under that food belt. the
old man said: DonT 5 you
turn around but when you
step on (the bigsnakes' ssh door) you

go down.
Now he got there. Just whatever
the old man, that told him, that way
he did. He just stept gave a
step — and he stept on
warmhouse. the great snakes
| sd. — ee. the earlier
Eng. term for ssh
growled as at the enterer and
the helpers clubd at them
as the intruder said: Don't do
do that. His uncle had told him
smoke smoke smoke as you
enter, do not for a moment
quit smoking. He did so. the
sound of the pans coming
a [illegible] told him. and you've
old man had

behind him. ~~as~~ the old man had (22)
~~got to holler then.~~
told him: and you have to holler.
Don't ~~wait~~ wait, you just
go ahead. ~~He said~~ "ye
smoke, now, ye smoke." And
he went to the 1st snake

He said to him: ʃá·nnɪ́-
s
yá·ʔxʃ = s, you raise yours
head up. And as the snake did
so, the man cut a piece of
flubber 2" x 4" to tuck
into under his wide-belt (where
the tob.-sack had been), & as he
did so he gave the snake the bagler

and as he did so that pan (23)
came there so the ~~as~~ bigsnake
wd know that that was his son
there. (the son did not touch that
pan). a little pan came to
each recumbent snake, the
son never touch the pans).
call the pans θxnnxθ.

then he went to another
snake. He said 1st raise
your head, & thereupon he wd
cut a little piece of flubber-
(from any part of the whale-
pillow). Then he had tended to all & thus

Then he was way in. The
helper man was watching the door.
As that man got out through
the sukh-door, that helper
grabb him: I want a girl. I
helpt you good & now you must
give you a girl. He got out
on the beach and at once he buried in the sand back
~~on the beach and in maybe~~
there not far apart the 5 pieces of whale blubber, &
~~there just an hour he was approaching~~
thereupon he started home, in maybe an hour he was nearing
~~back home~~ back home. He heard his
father singing in the sukh. as he
approached. He entered the sukh
& told nothing to his father. Soon
he was asleep. The old-man said
to him: S. you have come back
now? He made no answer. The
old man ceased singing now

for. he had come back. The old
man did not believe the
son had been there, he thought
the son had turned back.
Now it was getting daylight
and the old-man went to the
sukh door & looked out —
there on the beach there were
lying 5 whales — the 5 tiny
pieces he had buried had
become whales, one'd see them,
5 whales there now. "That's what
I wanted," he said. About daylight
the old-man went out &
hollered & the whole ra., &

the na people got some
whales, the old man reserved
one whale for himself, &
for his son now. the hollered
& his mother: Boil whale!
~~&~~ I'll have to take whale
& some people up the river,
maybe some are alive yet.
(they never mentioned what river,
but it was close & Snake
mt., they call dɑrrɪnɪ θnɨé,
Snake Mt., & the y. man who went
& the figsnake care there they
call: dɑrɪ'rɪɑ θnɨé. mɨé. —
tʃ'ɑrrɪ. tt'ɑ. θ (for he cut pieces from
tʃ'ɑrrɪ. tt'ɑ. θ the 5 whales).
cutter

Southern people were coming
~~thos~~
northern people were coming,
Whale. Blubber. Whale tail.

~~dɑrɪ.~~

~~that y man got~~

that man had promised a woman.

the y man took an old lady from the village, a relation. You might as well go over there, they'll take care of you. So she walkt over there with him. Then there he put the old lady in a tʃ'xt (packbasket) & then lowered her by a rope & over the cliff into a big wave that was coming & saw her no more. She had become 15 yrs. old as she walked over to the place into a different country, which made her different, the Right above the y. man had fikt into the salt.

And no basket came up on nothing. that helper got him — he was a man who belongs to there — he was half human & half ocean-people, that helper had a name but qʷlɛmp has many forgotten it.

the helper on receiving the woman caused a 6th whale. to become stranded on the beach the next morning as pay for the woman. hayyi. mɛkmɛk now — lots of grub.

the s-in-law of the hunter
on the mt) he was starving now.
His wife came to see her f.:
"One month we have not had
anything to eat, not one single
bone." I can hardly make it
over here."
the old man said: My son
does not care for what you
said over there. the father
handed her enough wholemeat
for 1 meal & she left &
return home. the J. now
gave that couple (s-in-law)
that horse back again which

had been their horse that
which had taken become the
bigsnake's house. The J. said:
someone will not start for that
kind of talking, as for me
I don't care, and my son
holds nothing against you, it was
just in fun. Now go over &
get some whale from over there,
they have come are coming
from s-in-law, & get whale,
over there. You go over, help
yourself! You'll cook by
& whale. (he & his wife did so, cutting much,
~~they made ready~~
~~to go, the took his youngest~~
~~sister with him— she was stout.~~

~~They started off in the early morning, in the other canoe.~~

The unmarried son now askt his ~~his~~ mother (the old man's wife had been living all the time) started up the river taking his unmarried sister along, for. she was stout, He arrived at one town there & saw just one house's smoke. He told his sister: Don't go too close & the shore, you hold the boat off by the river so if the people ~~relations~~ are starving - crazy, we can flee into the boat. He went slowly about & he saw a y woman sitting in front of a house. The y man entered that house & that y woman entered & kept looking at him. How are you? I am all right. Nothing to eat. My mother died, my ~~dad~~ died, my all my ~~husband~~ siblings died. He handed her some whole meat. Don't eat too much. Or my way back we'll take you along.

Then he went on upriver. He saw another town. Just one smoke. He told the woman: You keep the canoe just offshore, for maybe starving hungry. He went over & there was a man eating the arm of a baby, evd the last baby he had been father to. When he saw the y-man he hollered to him; if eat now, & took after him. He chased him & his canoe & he got into the canoe just 3 steps ahead of the starvation-crazed man.

The chaser died right there — he smelled gunk & he fell & died right there.

He & the sist. went on up the river, he paddled pretty quick too, they visited 3 or 4 towns, all the people were dead. But at the next town he saw just one house smoke. The sist already knew how to keep off in the water. He went closely sneaking around now & young man was sitting there, & a woman was lying prop against the wall

—it was a woman & her
younger - bro that had survived.
He (the visitor) askt them
are ye. Not sick at all. Well,
I've got some grub. He had 2
kinds of meat along, boiled &
roasted. "You've got to
take time, don't let me eat
too much. He for them
He left.

then he left. He told
the girl: I guess this is the
last. He saw some smoke.
there were several
people talking inside a house.
and he sneaked slow. He came

& the door & entered.
He, he entered, I came
& see ye, ye have nothing
to eat, ain't it. I've got
suthing to eat. Oh.
they were all y people
cause old people die quick
I guess — they were 3
y women & 4 y men.
Well, he gave some grub
to all. There was one
women there kind of sickly
— s. you come with my sister
in the boat? ye have a
boat + "yes,"

Then ye come Tomorrow
down. He had given them
pretty near all the grub he
had — cause they were lots.
& They were not so badly
as the preceding ones
had been, maybe they had
been eating something cause
nearly all of them were
alive yet. He askt them:
Any more ras. up the river?
They answered: No, this is
the last one. So from there
he turned back.

He turned back. He got
one girl in the canoe
with his sister. The rest were
to come the next day.

He stopt & pickt them
up all on his way back. Only
that uppermost village he
told them to come down
tomorrow. Come down tomo
morning he said, lots of grub,
lots of whales.

Maybe they buried
some of those kids, they
buried each other, cause
everywhere had starved,
children & old people dying first.

He got all these ~~the~~ starved people to his home, & the whales. Two of the ~~young~~ starved youngwomen he took for his ~~[illegible]~~ wives now. That old-man was now a rich-man now.

They all knew how to handle whale now. The old man speeched to the starvation refugees: Ye stay here until the world gets better, ye don't want to try & go back now, ye stay right here

When I a second time wonder if the snake home cd not be Perpetua Mt.; ~~says it is down by the Rogue~~ says he knows the place is dʌrʌθnsɛ, mmɛ, and that he feels the place is down by Rogue River somewhere — only the {saltchuck / coast} ends, we know just where.

END.

Thump

He started in by an open
place, 10 or 12 yr old boy,
playing around an open place,
barefooted of course, smthing pickt
on his foot. He was sitting
down. What is the matter with
you, smthing has stung you
foot. He did not mind. He
remained seated there, he
was eating his own foot, then
he ate meat from his own
loins. Then he ran at
men in his va., killed a man
& ate him. He ate all the
people there who did not run away

Thump

Most of the people were
afair. Then he, already nothing
but bones on his legs & arms
but only his his snake, I guess he
ed not eat his snake somehow, &
his head, a big head

Then he crost the river
in his canoe & see his sister.
He moved the canoe & walkt
up to the sister's house, his
sister had a baby. He walkt
in. His sister was
the house there. the sister was
packing up her belongings preparatory
to going down to her parents house
where they were g. to kill his

man who now was reduced to a mere head. He tried to get the sister to go down alone & to leave her baby in his care there. But she refused. So he took the sister & her baby in the canoe back across the river & then he & his sister, she carrying her baby, walkt down to the house of the parents. The father was preparing to kill this man in the middle of the house. This man (the skeleton) had acquired somehow a long piece of steel which he used in killing & man or woman preparatory to his eating him.

Big-head had killed everyone in that town, including his f & m. He had been spied him there — he had already killed everyone in the na.

The sister's husband now called everyone in the na. & come together. they all had to pay her big money as consolation for they were g. to kill her bro. they & dug a 10 ft. deep hole inside the house, & placed an mud-mat beside that hole for him to sit on. When he arrived they put a young woman right on each side of him. As they sneaked

themselves thus, suddenly the ⑤
2 girls jumpt & rolled the
mat (mat ʧ'ɨ̂.) so that
it rolled him into the pit— there
was a hot rock at the bottom.
they had been fixing all this ever
since morning. they feared that
he might kill his sister. Now
he was heard arriving, landing
his boat. the sister sat crying
by the trail. The same & elder
the boat & talkt to him:
"Do you know me? That's your
sister? I want to see your baby.
That baby sleep (He wanted to
get that baby, he wanted to eat it.)

the man had an 18" long ⑥
steel — or rather flint. He said
that in his boat. the sister said:
Put that knife atavesado
in my baby basket (gá·ɣɣ v).
He did. Don't cry, sister. She
proposed to take him to the
house to show him how the
belongings (baskets, etc.) of his
slain mother had been
arranged in the house nearby.
We have tied them up.
Now you come with me, my
Bro., I'll take you over home.
" Over there there are my sister ga·dɛ.
of yâ·sk'ɛ·ɛ k'âi, — this was

a special word the used inquiring about whether there were lots of people. ~~the meant~~ He was thinking of the prospects of eating them. "Yes, lots," she answered. The ~~old~~ bighead had his knife with him. ~~He~~ the sister said: Put your flint-knife in baby basket. They now walk along in a trail & at a spot betw the river & a lake she tost that flintknife into the lake & it made a noise like d'llll in the water. "It looks like my power ~~in the~~ gone away." Oh no, we pretty

near got home. Now we holler to the people. V.. He pretty near forgot all about his power, for he beheld lots of yˆ:ˆ:k'se over there —all this way he was walking in front of her, for if he came behind, he feared she wd get the baby. &

Now he entered. the 2 women were sitting on the mat. He lookt inside he dodged back. Come on! his sister said - Then a 2nd Time he lookt in & dodged back. Chuck - he was nothing

but bones, made a creaking sound wherever he went. Now his sister took hold of him & seated him between the 2 girls, who were all loaded up nice above the waist. They suddenly jumpt & tried to throw him in the pit. But he jumpt & his brains popped upward. They buried him right there & the people moved out, converting that into a burial house. The people moved to a neighboring house. He had become mere bones, only his

head shot upward. They put in the grave lots of food, money, lots of elk-blankets. Then covered them up. Moved to a neighboring house.

End.

Coy started in at the beg. mouth.
Flounders used to run vertical—
you can't see them running that way.
Coy said: No good, put your belly
down. When people grow in this world
they'll eat you. They'll be your
name will be TSELMR. You
will then not walk on land,
you will have to be underwater all
the time

K'a·tt'a·' (crab) used to
kill people, he used to cut
them (gest. of cutting
with pinchers). Everything was stout
in them times. Coy came to him.
"What are y g. to do? "Well, I'm

g to see you run." All
sight, he say. "I don't like
this run much. I'll fix this
world, when people grow in this
world, they'll eat you,
you won't be able to kill people,
people have to eat you. So now
today the people eat him. That is
what Coy worked. Everything was
people.

Now Coy came up by the
trail where there were several
rivers. "What do they call this place?
this ck coming down? Coy askt.
& The man answ. Spear
(with a pole on) kills people here."

Pretty soon the spear came making a whizzing sound. Coy dodged but grasped the pole as it went past. Then he took the spear-pole down to the river. Coy there speared 4 or 5 steelheads. Then he said: My spear, you won't kill nobody, people will use you to make a living. People will have to use you as a spear. There were lots of people there. He was making a good law. Don't ye abuse the fish, just ye spear them, from today ye start in, lots of people there right by the river living.

accompanied by Panther's brother.

Coy went along. Well. He found the people there, lots of women. The P's bro told Coy in a low tone: Don't you do anything to them, this is a danger place. Pretty soon they heard a woman squeal as she lay on her back. Panther's bro ran at her and as he copulated with her, she pinched his penis. Oh! Coy ran to the rescue & opened her with his power. He threw her in the river: Now you be river-mussels. People'll have to eat you as long as you live, & you'll be not on the ground as here, you'll be in mud water all the time.

lots of ~~people~~ talkt to him ▽ thanked him. (grateful)

Then he went along. There was one big rat standing, an open rat, no grass on it at all on the rt hand side. What a dangerous-place. Oh, anything I was to do, he said to a y man he met, I think this is come downhill, he dodged it Coy cut at it with a big knife he had. "What are you g. to do, are you g. to kill me?" You are nothing but ~~canas~~ (already cooked), you are

nothing but ~~canas~~ roo, in the summer time people will have ~~to~~ cook you, ~~you~~ eat you, you don't have to kill nobody. In the summer time, in June July, people will cook you, eat you - Coy directed the people how to get ~~canas~~ ~~to~~ a place where no one ~~to~~ pass. Then he ~~said~~ ~~to~~ Coy said - ~~to~~ to cook.

Then Coy went on - a long way's, he found an open place, nice, & the 2 (Coy + y man) heard a

grouse hooting on ahead. (7)
~~A~~ they heard somebody (Ruth & ca.)
mashing. It was Ena Oats,
was mashing, inside a house.
Coy circled the house, & did not
enter. "What's the matter,
they are already gone,
what I'm mashing — they
were both of them blind, those
two women... the other a woman
and: Oh, maybe Coy knows.
Nod Coy come in the house.
"Who are you?" the woman
asked. "You called my name
a while ago, why do you ask

my name? "Well, I mash (8)
and I miss some." It was
grouse woman, blind. Well,
Coy went roar to the river
+ got some of the cutgrass
(= θ α θθ α τ c) + brot it back & the
house. Well, my people, I ~~to~~
to do I am coming around here,
I am trying to make everything
good — for the people, if
don't want to kill anybody. He
took grouse & ~~tie~~ laid its
head on his leg. He they had
been born with eyeskins cut
together. He cut the slit with cutgrass

Oh, I want to pay you.
Oh, I don't want you to pay me. I just want to help you.
Oh she was glad. Then he fixt the other woman likewise.
"Don't ye ever do what's wrong, you do that's right. Down by the river there was a woman who killed people, I threw her in the river. You can go down there + get river mussels now."
"All right, they said.

Now coy went on upriver & came to an end town — they were not so far apart. He did see smoke coming out of one house. He saw lots of houses no smoke issuing from. He saw one old lady sitting outside & a girl sat behind her grandma. the grandma: I never knew you'd come this way. You see lots of houses here, all empty. I never drink water ever since this thing started in somebody killing people, I can't go near water. Then Coy answ

"Why?" Oh she cried. "Port
cry, old woman, if you tell me
the truth, I'll try to help you,
that's why I came this way.
"You see all these houses
empty. all those people,
no ∂i/ what time you go
to get water, crawfish watching
there, he pull em in the water,
they get drowned. Only me &
my little girl, we don't go
near the water, I don't know
how we have lived on
without water thus long."
I shed go to get water, crawfish
for pull her in, kill her.

"Now listen to me. How do
you go to get along?" "Well
we die right here, this is
my home. "What you
mean you help me?" Coy
called to the girl (in a commanding
tone:) "You go & get water
Oh the old woman started crying,
she did not want that girl to
go & get water. She cried &
the girl squealed. "No, girl, you
go to get water, if that thing
grab you, you holler loud, so
I can hear. The girl went
taking the long-dry basket-bucket,
the girl squealed, she was already
half way gone when the

girl squealed + the coy arived jumping, Coy. got the bucket full + then pickt up crawfish after crawfish + threw them in the bucket.

On reaching the house, Coy. told the women: you cook these now, hurry up, cook 'em, boil 'em. "Now you eat them, if'll eat too, + so will this yman (Panther's-bro, he was along with Coy. all the time). The cookt them, + ye go ahead eat them. Coy said: It will be this way, crawfish wont kill anybody from

today. I'll make them go backwards — first they had gone frontwards, to grab people all the time. So you dont have to kill nobody, he told crawfish, people'll have to eat you either thrown on ashes, boiled in water. He'll not be able to kill nobody. Now you go go again + get water, girl. The arived at the river and the old body + coy + P's bro all drank. Now, you go to the river again girl, this time to get crawfishes. Take them by their hind part only, not by front part.

From today, everybody will eat (15)
crawfish.

Now Coy & his partner went on. He asked about the next ~~one~~ ra. "It is a long ways up, you can't get there today ~~maybe you maybe~~ tomo.

"all-right, they left them people (the o. woman & her grd., you'll get on all-right, no crawfish will bother us anything. people are getting all-right now, they are getting to have arrows, fishspears. there, we'll sleep by the trail.

They did not get to anybody's (16)
house. They had to camp. ~~Lots~~
~~of wood & the practiced~~
There was lots of wood. Coy
~~was~~ thinking to himself:
~~you~~ l'm g. to make this fellow
(panther's brother) practice dodging
tonight (~~can~~ fighting training as
the kids often practiced. It
was already getting dark, they
built a fire. Each boy down at
an opp side of the fire. "You've
got to be practicing, ~~we~~ we
are on the road, maybe somebody
may kill us, Coy was thinking.
the fire was already dying down

When somebody hit P's bro. with
a ~~for~~ thrown firebrand from
behind. As he got up & started
dodging, another firebrand hit him.
He ~~the~~ dodged & the other side
of the fire. He kept dodging,
these firebrands hitting P's
bro's naked body all night
but when daylight started &
come, it ~~ceased~~ ceased. But
Coy was not hit by anything.
~~the~~ Coy. remarked: Fine fights
people in this place. Where did
it hit you. "On my behind"
Coy lookt. "Your behind is all
clean. So pretty near daylight, they

go - they had to eat breakfast.
Well, he was traveling, nothing to
eat. They came to a place
~~there~~ Nobody
lots of people.
said anything. They took Coy into
the house & gave him a feed.
Nothing Gathered Coy.

End.

Thomp

Little boy and listen in the sah
to talk of how they went to war,
the boy does not sleep, the listen,
and when he goes into the
workhouse his mother gets the boy
to tell her what the men said,
there were 2 flying men who
in the war jump 50 yds when
the enemy set fire & the sah. out
threw the burning door & jumpt in &
the middle of the river, & while they
were noticing him to kill him, no 2
ran out of the blazing door & jumpt
into another part of the river. The
enemy kild the chief & cleaned out
all those men except the 2
fliers. The 2 fliers were

Thomp

(this was a place on the upper Thmp R near Rosebud)

n'ze. tcé ddan ná·tt'ah,
mg. ——— -fliers. (But
they kild the n'ze·ttcé ddan-
xasxe). these fliers had a
kind of power, they cd dodge
right (betw. alert enemies.) this is my
tribe story.

This n'ze·ttcé ddan xasxe's
daughter was sold and had 3
little boys, & the youngest, came
back to sleep with his father at
his sah., hunters elw. slept in the
sah.

the mother found out that the
men in the sah were g. & poison
the db or the following night. that
woman left the following afternoon

packing her baby toy in a pack. pretending she was g. & a place to get camas, a often half-way it started to get dark on her, she was at a hunter's lodge & got under & lay there, & pretty soon she heard a night man whistle & one across the river answered, she knew she must reach her father's by the following night ~~she~~. & tell him in time, those 2 night men built a fire on the Trail & one said: we must make it hot to kill 2, no 2 said I kind of feel there is some person here - "You get switches and

Thump
switch around" - it combed like
the wind. "You see that tree
across the river — tip your
med in it. He pointed his med at
that tree. It break. "You see
that tree up the r, said the other.
He pointed. That tree broke.
"Good enough for 2. " the 2
lay down leads together.
soon they were snoring, she crept
out, baby on breast, she had to
be clear not to wake him, she
traveld all night and saw she
don't go anything to kill
him, so she fled, she traveld all
night, she reacht Indian's at
dawn. ~~She~~ Sigh. My daughter, come

in. She told him. they are
practicing every night all
her f's folks were listening.
~~those gov people get lots of pitch~~
the chief at once asked lots of
pitch. all sat on mátti:
(= kind. bed). the daughter left
at once for her home. and the
chief told his men how to
go up to the smokehole — 4 men
had to watch the smokehole
— 2 men on each side. She
got Rose at 5 p.m. running
all the way, bringing a little
basketful of camas.

When it was getting real dark,
a nightman hollered across the river

and another nightman hollered
from a big hill, and those in
the south.

that's chief put lots of stuff
money on his person, and when
the 2 nightmen started to get out
thru the smokehole, 2 men grabbed
each & hung on & won't let
go. and all the people were
congregating outside. Build up
the fire. that's your son-in-law,
that's your son-in-law, both of
them. Oh my sons-in-law,
ye have come to visit me, take

them over, cut their heads off & built up the fire burn them. In the morning nothing but ashes.

At the fort ra. the men in the sch were waiting for them to come back. When they did not return, maybe they are killed, they said.

3 weeks later the DD went to visit his daughter, 5 men accompanying him. And he met midway a band of 20 braves headed for the DD village. They did not speak to each other. The s-in-law's men noticed & jump on that old man & kill

that old man (DD) and they killed 2 others besides — and 2 got away. When the braves returned the D. learned that her husband had got killed, & the girl got some men to pack her out home.

"When snow covers the stones, then I'll come & see you," cried a flying-man from across the river. They had killed the old man & 2 of his men, they wanted to kill the other 2 but they were too quick, they got away. The woman counseled her boy: & sleep in the cookhouse, don't go

thump
into the sash.

Now it was winter, it snowed for 1 week. all was deep in snow. Those 2 survivors were planning war to avenge the slain chief.

You fellows forget it what flier said? now snow fall.

Big snow, they can't go travel. they arrived. One of the warriors sat on a piece of cedar cedar bark & slid down the steep slope What is it? Oh, just a avalanche of snow from a tree. there were lots of people outdoors, had a little fire & at which the men were warming their hands

thump

and women were starting out to get firewood. And some men were entering the sash. And the boy went to see his sister. The told the warriors: these 2 my sons, I don't want you to touch. She put dentalia around the necks of the 2 boys. They had dug 4 tunnels from the sash with their far ends opening way down by the river. Well I'm ready now. We didn't sleep yet. AT 11:30 the attacking party came, youngest in advance. they reacht sash & those inside shut the sash door so quick they pretty near tipt the big sash, and those inside don't

get out. those inside & said:
well fight good tomorrow, cause
few in such, & but only so
people cause we knew we were
not to fight a big country. some
inside were holding the door shut.
the leader conceled his men, do not
stand by a hole for they will
shoot out at you. × Maybe the
such. people cold in the winter
time, in the snow time. they gather
all kinds of fuel, some pulld
grass from nearby houses and
put on such. And they fired the
such from all sides. some
escaped out × were killed.
and they still called for the
chief to come forth — sometimes

the best man got away in such a
situation But this time not one
escaped. it got daylight. people
of the adjoining town, came over
× when they saw what was
going on two of them dodged into a
bear's hole by the river,
and said: come on, we'll fight.
2 men in that hole, well kill
them. And they built fire by the
cave's mouth and then sharpened
a 10 ft long stick & shoved it into
the hole, a man dodging to each
side. Finally they hit one of the
men × got blood on the point. the
outsiders noticed the blood. "Put
more fire" and they did. and

Thomp

one insiders said to the other:
How about your power, don't you
dream anything. I dream deer.
And you?
I dream Th'I.S & 'se. (a kind
of big bird. He'd see his
partner turning into a db. You
go first & I go behind you,
& jump. Deer jumpt. and there
they jumpt & they became men
again. And they were in the middle
of the river. They don't get
them. Then they jumpt again,
& landed on a slick rock, slipt
& broke his testacles & he
died right there. But the other

Thomp

(the db bird got away. He lived
to old age & died. He had no wife.
END.

Thomp

Once one man from the dalmiffi tribe went to Coos Bay & on his return to k'ama·sdan found noone home, & and at about 10 p.m. the ~~dead~~ deadpeople came indoors. that man was scared and he ~~and he~~ got into a k'wilsâ' (a storage basket with openwork around near the top), and pulled a string which he put around the top together & held the sting held tight. the dead people were dancing, & late in the night he heard the ghosts talking: there is a live man in this house. the ghosts went up and lowered the basket down slowly & easily to the floor,

Thomp

those ghosts danced all night, singing many songs. Toward daylight they slowed the dance, & the ghosts said: well, if you take it back upstairs, & put it down easy, where you got it last night. and all left. the man untied his basket & came out, the house was clean & no sign of fire — most peculiar. But he pickt up one stud. dentalium from the floor & put it in his pocket. He went outside & looked across the Coq. River to the 'Ŵ.- mt. 'a·-tlʕandan, and he saw 2 fires over there, one

where the ghosts were roasting
camas, & one where they were
roasting [redacted] crabs & crabs. He
went down by the beach & he
saw many ghosts there, women
packing packbaskets of clams &
& quohogs, & they caught sight of
him. [redacted] the main trail was
up the S side of the Cove, mouth
& the dead were using that.
the [redacted] man thought he co
get in a boat that came along
across from the land of the dead (Japan)
& the man was bailing its water
out with a big abalone-shell,
which shell he admired
(t x w k'ft'I, abalone shell),
he saw it in the boat and when
the ferry paddler finished bailing

he put it again in the bottom of
the canoe. The dead on the shore
were many, they were steaming the
clams & crabs. The ferryman when
he got near the shore, [redacted] waded
out to go over to where the dead
were [redacted] steaming clams & crabs,
while the live man sat in the front of
the canoe was only ½ a boat,
used for ferrying dead people
across.

the boat, he never look't at the dead
man. The dead ferryer sat in the
stern & paddle the boat. He
laid his paddle in the boat & went
& where the dead people were
steaming clams, etc. The live
man was [redacted] doing as he did &
Take that shell — as soon as he had spied

that abalone shell Baiter he had resolved to steal it. Those dead people steaming lookt just like live people over there. The live man did not dare to look at them. The live man was left sitting alone in the boat. then when the ferryman was 50 yds. away. it was very low tide. He put the abalone bailer under his armpit and ran, skirting a 3 ft bank. the ferryman hollered to the dead people: catch him, kill him, the man headed inland & shouted across a river: these dead people run after me, hurry up! and they came in a boat, & the dead people gave up pursuing him & turned back.

and the man arrived safely home with that shell. It was worth a lot of money, he paid his & bought wives with it. — they bought wives with it.

Thomp

the black man lost his son by death. He wanted dead to come back in 5 days. He appealed to the Coyote, & told the Coyote what he wanted. "Maybe so yis there will be no place to sleep, you have to stand up to sleep, there'll be no grub. In 2 wks Coy's boy died. Then Coy said: we bury him, in 5 days come back. the black man said: oh, you cant do it now, people shall not come back. I have gotten over it now. Coy said: me, I can't get over it. "Stay in the house, you'll get over it." Coy consented. there'll be to many people, Coy said

Thomp.

ƛ́. ddé tłʃ'vh, white-head eagle.

↑accentless

Once at ɬʃ'ɑ́n dɑn db tł'ó. ná. t - 'á' - a man was studying how to fix his arms, he killed a big wh-head eagle, he skinned it, & then put the eagle-skin on his arms, & the eagle's head on his head. this man wanted to fly to where dat money comes from — he had heard it was a long ways; that lots of rivers were to be crossed. the put this on and by godly it workt good, he crost the Coq. R. to k'ɑ mná. sdɑn & lighted on a tree there, & k' hds

looking for sinew started shooting
at him. Pretty soon he jumpt
off & started to fly back home,
& lit beside DD, where he
alighted. He practiced every
day. Some days he ~~wanted to~~
went to Gold Beach, some days
to Port Orford when finds. at
these places took a shot at him,
that was what he wanted — he
wanted the sinew. In an
end house he made that sinnew
(the stoke of the shafts) & twisted
all that gained sinews together
~~to make~~ string the
end. money on. He twisted all that

sinew on his leg. and even
his own mother did not know
about what he was doing. And
then he inquired from the
dalmáf.f.f where and money
comes from — some of these had
been taken as slaves to the M
of the Columbia, ma.f.v.s.f "ze",
and he put all the sinew
sting around his neck. then
he flew to yakʻinʻa Boy & many
~~all~~ shot at him, and then
he flew & mouth of Siletz,
then & Nestucca, then to Tillamook
Bay. then & & Clatsop — he
hid his feathers and came as

a man among the Clatsop
He showed a piece of land money
& an old Clatsop. He did not
understand Clatsop long, but
the old man told him: long
ways (get & r.), you cross 2
rivers. those people have
small-mouths. Lots of people
have land money. and better
on the other sides, bigger, they
grow over there under the water
of that river, they have little
mouths but they suck it they
grow over there under the
river, you can't get for yourself,

for the property is owned. This
is how that old man told
him.

The man flew on. He came
& a house, a man had 2
boys 12 or 13 yrs old. He told
the boys: tom. take me back
across & the s side — he wanted
to go back & where he left
his wings. He told the boys:
bring me 2 baskets full. they
pretty soon brot him 2 little
baskets full. the boys took
him across. Don't tell nobody!
So the boys went back home. When
you want more, you come back,

Thomp (6)

So that man stayed there, a week. He by that time got 4 baskets full. He strung the dentalia, till he used all the sinew-string he had along. So then he put lots of shd money on wisps of his hair, maybe 15 on one wisp. He put shd money across his breast, & even around his legs. then he flew 5. then another basket of shd money. His neck had necklaces of shd money 6" sticking out, and 6" sticking out around his belly. Now he shot: I can start off tomorow.

Thomp (7)

He never thought of eating. then he flew, closely, down along the coast, croot the Col., & Clatsop, Til, Nestucca, Nastats. and finally he came to the Salmon R. He lay down there to sleep. He got along good — not hiary. In the morning he croot Sil. R; Yaq. R; Alsea R — he sat down a little time to rest on the Als R. — they lookt at him, they knew they cd not kill him. He croot the Sius R, Umq R. and at last he came to the Coq. R. It was getting dark when his m

Thomp

came to the spring where she always got water. She took at him. Mother, it's me. Don't touch me (he did not want her to touch dentalia, saw and pollute it). and the next morning he had not lain down test he break and money. the next morning they took all the and money off his hair, off his neck, his belly, his thighs. Shall we not leave some? No. then they made him a big dinner. the 56 man chief came to attend the dinner the across-the-Cq. River

chief he came too. They ate 4 hours. He gave each of the attending chiefs 300 each. Each of the chiefs had 5 wives. Each chief but him one wife — he had 2 wives now. and he gave all the common people just a few dentalia. and after a while he pulled 2 more girls — then he had 4, he did not want any more.

and the trail from Roseburg region of the Umpqua river we termed nal.yé.-H'anse, lit. money road, because

Thomp (12)

the "kmps" used to travel
north to get dentalia from
the Col. region of them, and
we got our dentalia first
down over that trail from
them.

that is why the d x l-
m ɛ́ f. ʃ I had so much
bec. they got it
ind. money,
from that man.

ɛ́'á·gg wɑ
=that's the way (said
at the end of a myth).

Thomp (1)

This fellow about midnight
started off towards home, from
Crescent City, and he had
a light on, he had power,
the people saw him coming,
and he kept on coming,
only 1 arrow left, he came
pretty close, and he shot
it, & he shot the nightman
in the heart. And there was
a tail of flood. It was only
a little ways from his house
where his wife was. a rock
lay there, somebody's foot
stuck out there, it was the

night man who had died there
hurting like a little kid made
a noise right there. Pretty near
daylight he went to the door,
+ met the woman, ~~the~~ his
wife, which he had stolen the
woman, he was not a nightman,
she had a baby already, kild
he bet her: I have kild
that nightman. ~~do they~~
~~past~~ When the nightman
died he threw his power into the
roots of a tree. This man who
married the girl was practising
at being a nightman,

Earlier that same night this
practiser had thrown the kild
nightman-fathered baby in
the fire on the beach + had
kild it. (this man had known
this girl where the nightman
had stolen her from). ~~this practiser~~
the woman then set fire to
her house the next morning
+ went home to her people
father, who had been hunting
for her in vain all the time
since the nightman was already
dead, + previously she had been
afraid of the nightman — afraid to go home.

She walkt about an hour
& got home — she had burnt
the house at the head of a
little ck — the nightman stays
way off from the people at a
lonely place.
the nightman dying threw
his power into the roots of a
tree, he hid it, he told it
now I won't see you, I'll come
back, and wait for me. that
power came handy for
practicer, he pickt up that
deadnightman's power &
shined it on the door & That
woman opened up thinking her

husb had come back.

It was this same
practiser who shot
the nightman.

that practiser had a partner
down on the Klamath R.
there were pretty near
always 2 nightmen in the
stories.

END.

Thomp ①

This is a story of nt'ɛ́ h:-ch
tf'í h, wild-goose. This home is
in Calif. — in a warm place. Now
her man went n., they stayed there.
When the little kids grew, they
had to go to her father. The little
geese came in the eah. Those little
geese ate nothing, all getting poor
It was kind of getting cold in
Calif. their father told them: now
ye have to go back to your mother.

That old woman his wife was
mad she took cook feeds them
lots, often in the fall they
went back to Calif, they all
got fat there, nice.

Thomps ②

Up north they sweat all
the time in the ash, that's what
make them lean. their mother
stays s., their father stays n.
When it comes acorn time,
they go s. to their mother & get fat.

Thomp

Once I askt Old Man Hunter
if he dreamed before he hunted,
knowing that often people always
dreamed previous to realising.
Old Man Hunter answered:
No, I never dream at all, I hunt
by my power, sometimes I only
sleep an hour in a night, and when
out hunting I eat little. He told
of hunting at Yugi Mt. with
chief yá'k.sən of the Yugi tribe,
yá'ksən-'s son was also along,
the's party went hunting on cedar ck.
O. M. Hunter told that sliding banks
caused the water in cedar ck. to be
riled. H. x find name of cedar ck
He came on sleeping there.
x kild 5 @ night
The rest fled.

Yosti

Thomp

Yosti

O M Hunter thot the Indians among whom he lived had no dreams. They gave the Indian name for dream as s.i.s. [illegible]

Thomp

Once I askt Old Man Hunter
if he dreamed before he hunted,
knowing that often people always
dreamed previous to realising.
Old Man Hunter answered:
No, I never dream at all, I hunt
by my power, sometimes I only
sleep an hour in a night, and often
out hunting I eat little. He told
of hunting at Yungi Mt. with
chief yákk. sxn of the Yungi tribe,
yákxsxn-'s son was also along, Ck.
this party went hunting on cedar
O.M. Hunter told that sliding banks
caused the water in cedar ck. to be
riled. H. & Ind name of cedar ck. cow elks
He came on sleeping there.
& killed 5 @ night
The rest fled.

Thot: 5 is good enough. they gave the I man the
Hoss.

Thomp

Coy fooled a young girl. When
he came back Coy got in a whale
& that whale took him across the
ocean. The whale on arriving over
there untied the string & came
out & sat hidden behind a log.
The people came quick from the
Calif beach, having seen the whale
the capt. came: What's the matter
why don't you touch that whale.
"Live people's smell is on this
whale. Those people came
back. The man ran around
the whale — a lot of people
came: there is a live person's

Thomp

smell on this whale. (Coy had
shit in the whale's belly, which
was a room). Those were dead
people. When those people had gone
Coy got in the whale & said:
go, I don't want this country,
I don't want this country, go
back the talk & the dead
whale with his power. After
a moment he felt the
whale rolling, & Coy knew the
whale was stranded. Coy came
out. Blindish from so long
in the fat, nothing but bone his
head. A little ways & soon there

Coy stumbled out & hid himself (3)
down early each morning swimming
in the ocean. Coy the girl saw
a whale there, but resolved not to
say anything.

The girl came upon Coy.
Coy felt of the girl. What's this.
my head (rohair What's this, my eyes
What's this: my nose What's
this. ~~My~~ What's this, my
tits. What's this. My belly
What's this? My belly What's
this. my penis.
~~Then the girl started to~~
~~feel all the parts of the girl~~
Then quick as a flash, Coy killed
that woman, taking her face & eyes
& lungs
and putting them on himself. (4)
So as to have all parts of his
face good.
~~Then an old man & old woman~~
Now lots of (real) people went
to the whale, to butcher the whale.
They found the girl, naked, no
head. "I think Coy did this," the
people were about to kill Coy.
Which way did he run? this
way. They followed him
and at about a mile they over
took him. Coy jumpt into a
bush: He talkt to it. Save
me, I want to get in. the
undertakers said: He came this way.

thomp

then about 1 year coy. stayed there. Then he he thot: By goth what am I g. to do. He hollered (singing). He heard something coming. ~~A deer or~~ tik tik tik tik. A deer was there Who are you? Go on, I didnt call you tl'ú. mé. t'a·tl'ɛ ya·ssé·

lit. the prairie is burnt

He cold again: Robbit Who are you? Go on, I dont want you

then bear Who are you? Go on, I dont want you.

thomp

then last he hollered ~~for~~ a woodpecker (= nhikk'e·tl'(ɣh) What you want? I want you get out of here. the whp. just like chop. to let coy out. Coy stood outside. Coy half way opened his body — maybe 2 feet.

Then he grabb at the whpkr tried to take away that ~~er~~ stuff Whpkr flew away, never came back any more. Coy cd not out — I wish I had a little knife knife. as he wish, a little knife

Thomp

came & his hand. the cut
off all his parts. ~~Ces~~ His
arse hole was cast. He heard
Cowá. Cowá. ~~He~~n get out
of here! ~~You~~ (He might
take my arse hole). Raven
took it — pretty soon his
arse hole gone.

Then he went & strawberrys
& ate, & they fell through him

Then coy put pitch on his
arse.

A man was burning a
prairie — he wanted good land eats

Thomp

next year. So he was burning
it all good. Then coy
came across the burning
prairie. He jumpt in the river,
river became dry. Then he
jumpt in the ocean, saying:
Stand up my prick, you burn
like a candle. Coy burnt. His
dead body floated up on the beach.
maybe 3 wks it stank a little.
Worms came to eat him. What's
the matter you fellows? So then
when I sleep here. Coy became
alive then. He kept getting
better all the time. This is our
Coy. version of this story. So coy got
alive again

Tony

The whale opened its m & goat Coy., & Coy jumpt in the whale's mouth from Coy's fishing-canoe. and Coy had a little knife in his Land.

(But the Chatac were 30 m away from the coast).

Coy had an old basket in the canoe & kind-of bail out the boat with, & coy sling the basket in his mouth, & when the whale came up next Time, he had no teeth. And the 3rd time whale came up, Coy jumpt in his mouth.

Then Coy did not get out & whale dont chew him. Coy was kind of hungry, & cut a piece from the inside of that whale. And so on. and Coy & boye he cut off too much & it kind-of hurt the whale. towards the last it hurt the whale so bad, the whale started to float on the beach. And when the whale died so, the coy cut a big hole in the whale & came out. Coy was pretty near blind from having been in there so long. And it happened

thump (1)

this fellow had a house there.
Every year came lots of salmons
there, so had a good weir &
basket. Some years he got 10,
sometimes 20, & dried them.

And now it was getting daylight.
He ran down & ck. & swam
before supper. He took his time
swimming about. When he came
back, the fish was gone, only
little bone left. He did not
know what did that. Well he
had to do without his supper.

Next morning he got all his
salmon out, heads, tails,
enough fish for 2 or 3 mos.

to be back on this land again. (3)

Coy crawled ashore & went
to a drift pile, and a
young girl came along, it was
a y girl who went out every
morning before she ate. She
put her hand on the girl,
and the girl answered my head.
Then he put on her eyes, &
what's that? Then on
her breast. my breast
Then on her cunt. My cunt.
He was inquisitive. Then
he grabbed her. (The old people
told this, mentioning many
body parts, & at each of her answers
Coy would laugh about it.

How he planned to go home tomo.
When he took out & put on
grass, taking his time, he looked
in & his fish was gone. He
was mad. a little man
sat down beside him. They hit
eachother right there. Hits both
sides. the little man kept
at a distance. His genital hair
was behind. they threw each other
down. Finally the man caught
hold of that man's genital-
hair-behind & would not let
him go. Let me go! I'll
pay you money. that litt
man's name was ts'ɛ́stʔú·nnɪ.

that little man right then &
there ~~bega~~ while still grasp began
holding the man pieces of mud
money. The man was amazed.
What else do you want mud
cards. He gave them. Do you
want me to give you back the
fish? He did. I won't do that
any more. Whenever you
play mud cards, I can help
you. Well, they became good
friends & the 2 ate salmon
together all night. and the
little fellow said: I live just a
little ways from here.

and Shea when that (1) man got to be an old man, he told about this adventure + how he got his help at hid cards— that man wd tell when ab this story in the swh, and wd win at hid cards all the time whenever he played

Thomp

Coy fooled with a girl. There were 11 of them born. ~~All~~ they wondered with what they were to cut the navel cords. Coy. hollered in answers:

θαχόόχκ - tcélyx (mg. = s.yonwe!

(name of cutgrass)

with cutgrass). And Coy. ~~to~~ hollered to throw all those babies on the river. Coy t was watching there at the weir. As the 1st was thrown in the weir-basket (= naming each as he was

and then sent each into the cosh. (2)
Coy had now named 10 in
turn. It was pretty near morning.
then at last the 11th was got.
Your name is ŋ. & he
sba·ŋŋû. (He named
each but thump sems only the
name of the 11th. this 11th was
a small-sized man.
They were already grown
y-men as he dismissed
each into the cosh.

Coy was then cooking breakfast
for all 11 in the early morning
by the river. he had to feed
all 11. and he sent all
out hunting. all returned

with nothing, confessing that (3)
they did not know how to hunt.
Only the dispised youngest
11th, small statured & dark
complected, was good hunter.
sba·ŋŋû. was the best hunter among
all the brothers. they later never killed any deers.
no etym.
house for all these sons.
Nobody knows where
this story is said.
cutgrass = θ ∝ θθ ∝ k,
and my cutgrass =
ʃî·ʂ - ʂ ∝ ʂ ʂ ∝ ŋŋ ɔɛ.

Thomp

tsʼɪ́tˀ nxe·-tlˀá·ʾan,

the land of the dead.

Dead person stays 5 nights underground & on the morning of the 5th day ʃ dead comes out of grave & heads W. Beads dress made a swishing sound. Wife followed the dead husband. Dead man wd go through mts. Woman trying to catch up with him also some 20 steps behind. When deadman reached dead water, blackwater, took off beads dress, deadman seized

Thomp

her. you must not swim in that dirty water. You have to let me go — to that house over there. She reached there. At that house they offered her a pan of worms. Man told her: She's not dead. "I have to go where he goes, no matter where." The old man who had a home on this side hollered for a boat to come. It was a 1-man paddler in canoe. The man & wife stood by shore. The boat arrived 200 ft. down the cliff. The ocean is like a river — just a little way to go. "You get on my back as a child does." They got in the boat. The boat almost

tipt over. there! Your live
people. "Oh deep still. "She has to
go with me. It only took 10 mins
to go across. they had to go to a
similar house on the far side.
"My wife is alive, I know she
is not dead
She stay 5 nights, as story says,
"I'll put wood burning so as to
smoke the live woman. that
night filled with dead people.
The woman danced with the
rest — cause she dead now,
she had been smoked. He put a
little rock on fire & a blanket to
cover the woman, pretty-near daylight,
& she was alive. I don't like

(3)

these people here, too much (4
dance no good. I don't know how
I'm g to go back. "Well, I know
I was going g to go back. he
went out & was gone 20 min
& came back with 2 men.
then I went over One of the 2 men who were g. to take
you back said:
yes I went over to see your
country, I dig clams over there,
and I see a woman crying.
they were g. to not take her

talk in canoe — 2 canoes
of a special name which he forgets
were g. to take them both
home, both of you keep your
eyes shut, cause if you open your
eyes, you'll drop right
there in the ocean. Well,
they were delivered at the house.

It was a big town. The chiefs (5)
came to visit the 2. They
marveled but predicted that
in 2 or 3 months their bodies
would be spoiled, body is grub;
man & woman were to
live on as before.
~~Six. The dead were awaiting~~
~~their return to the land of~~
~~the dead.~~

The old man across the
ocean had no name at all, he did
not want anyone to know his name
I guess. He was not a chief—
no chief at all, they did not want
a chief over there at the dead people's
ground, a person did what was right
and that was all.
and the woman who visited I & J had no name.

Page 1 of this text is missing.

Thump (e)

Then the man grabs the approacher.
What's your name. It was
Didn't'a'nt'I. Go back
& dig hole by the coast.

You give me my eyes! He
did, fine eyes he then had.
and now you help me, I'll
win. No one has fuckt your wife,
the man who has my wife is
a good man. Aren't you g- to
take your eyes back when I
let you go. & No. I give yours
your eyes because you bathe in
that water. He let loose. ~~He even~~
Didn't'a'nt'I went back & the
ocean. The man felt so glad he had

Thump (f)

eyes it was just like he had
eaten a little while ago. the man
when he reacht home came
upon his younger bro digging
a hole by the rear corner of the
house ~~[illegible]~~ because
he thought his eyes- lost
brother had wandered away
(the eyes-lost bro had been
absent for a week or so) & the
other-bro pulls him & the 2 went
into the house, ~~& there was the~~
~~that was his y-bro's house, the y-bro~~
~~had in there.~~
had no wife, his y-bro had been
taking care of him when he lost his
eyes — he, should have let his belly out
you can't get that. Every ~~other~~ day

the Ohio went to swim at
the same water, there was an
old tree out in the water &
that was an old mt. huckelberries
tree., with mt. huckelberries sticking
out about 5 ft. up. He don't want I
told him to go to that place
daily. He wd always go there
early in the morning, jump in,
& grasp the dead tree. He wd
always hear the hollow of the
tree making a noise. "Well, I
shall long be alive." All be
chief. The hollow answered with
a dull roar. "When I die & am
g. to be alive again." No answer.

5 times he askt this question &
no answer came. Then he
said: I'll get old. Whereupon the
hollow answered with a dull sound.
Then he broke some of the
huckelberry sticks & took
them back to his village cab.
& made [illegible]
acc) of it. Two weeks later the
village chief sent his wife
back, no one had fuckt her. He
now had eyes.
again. In 2 nights playing at
bad cards he won every money
they had, he won sea-otter
skins, everything he won,

Thomp

He was at neighboring towns.
He now got 5 wives. and
he was a chief now. He bought
his yoro 2 wives. The yoro
said that was all he wanted.

Ǽínt[ʃ]'ant'I saw that
the yoro was blind, that's why
he came so close to the man
+ allowed the man to seize him.

Ǽínt[ʃ]'ant'I does not mean
the pleiades at all. Migwanu
Jim Bensell told Thomp the
above story + it is a true story.

Mythic peoples

Thomp (principal accent) after he tells the child-gathering old-woman
story, I ask him what they call
giant people. call them tɬ'ɪ́. ʜɬ'ɑ́ɬ-
dɬɑnɑɛ:, mg. uninhabited-place
people. they never bother people.
Eskimos see them, when an hud
hunter runs after a deer or elk,
you see them. they must
see you. But they never bother
the people — unless they wd get mad,
but they never get mad.

Thomp accent ɬɑss

tɬ'ɑ́ɬsɛ. > tɬ'ɑ́ɬ, name of
↑ becomes lengthened here
the child-gathering woman. She
[redacted]
is a tall woman, 6 or 7 ft
tall, her packbasket was lined with
pitch so a person put in it stuck to it.
She carries a stick called
k'ɑ̀mmɑ̀, a salmon spit
with split end on which salmons
are roasted, & she carries one
of these k'ɑ̀mmɑ̀ for the purpose
of catching children. this kind
of woman does not kill
anyone, just after children.

thump.

This woman - being once caught a man. He was an unmarried ~~man~~ youth, ~~and~~ he had come out in the early morning to get wood for the sush. this man had with him one ~~so~~ stick of sush & dry one. there was a woman standing there, she picked him up & put him in the blanket. that woman was tall - a ~~&~~ whole lot of sticks maple & ash stuck out & he was dodging them. The ~~&~~ woman was elm. & her house The woman ~~&~~ cussed - what's the matter - only 50 yds from the old lady's home. (The man pulled himself out of the

basket & was up in the tree. the old woman became running back. the old woman was ~~say~~ hollering: oh my man. She broke sticks

The old woman went past him & tapt her head with a little stick. Oh - you come down. I want that much money. Sure? the man said: go on, hurry up, She went & opened the door & her house. It took quite a time for her to fetch her money, it was rolled up for playing cards. "~~Here~~ Here it is."

2 or 3 times the woman took grass & held it up all over her face — several times — she that the man wd run away. Then the man came down. It aint enough. 2 kinds she came. Big money the last I've got. Dont you think I'm a pretty woman, rubbing her hands up her groins, pretty soon youd lie there by me. She showed everything. You've got more

She did not ~~ask~~ look back any more. ~~She~~ As soon as the old woman shut the door

the man came down & ran hard as he cd with the money. The old woman came 10 ft at a step —

Pretty near at the top of the hill — something is running after me, get a canoe ready for me. He made for the sash. & went to the river & jumpt in the boat

the old woman that he went in & the sash — she got hold of sash & slung the sash in & the water. The old woman then went right in & the water up & tits, neck, head — she drownd.

Thereupon another woman came from the other side, but she did not enter the water, but ran way down the far bank, thinking the man had gone over there. That woman wanted to get married — they wanted to stay with a man, a big man.

Those women always went in couples — always 2. Sometimes 3. And nobody of open their house, they lived in a stone house, had a great-big iron door.

And she wore a pitch-dress — maybe warm, I why.

She had her house on a little hill.

Thomp

another pitch woman pickt
up another man — the old father
cried for his son

the man was packing
a long piece of vine maple
wood for the sweh. & the old lady
the yman in & her house. Stone
door & got diam hole at top
there smoke g & come up Lie
down & well sleep together.
"all right, wel sleep tog. pretty
soon. Little boy & little girls
there inside — she fed them
snakes & all sorts of things. The old

woman themselves ate dried
salmon. When those 2 women
slept they were dead asleep. the
captured youth tried then felt
to get out — no way to get
out. The old man cried:
I know where your son is,
your son is o.k. & you go & there
that little hill is, & you
take those bearberries & look
down, you'll see your son,
& says he doesnt eat
anything.
His wife persuaded him not
to go, but to no avail
the day time those old women
sleep — at night time they

got out & made ready to go.

The old man & went out & ~~saw~~ pickt up a bunch of dearberries & lookt down & there was his son. The 2 women were asleep

at one end of the house the son said: You go hurry up & get a net. The man ran. The men ~~of the~~ put the children in the net & & then the raised them up — another 3, ~~&~~ but left the others — big belly — snake & crabapple everything they fed the children

but elk meat & dried salmon they fed their man but he refused to eat or to sleep. Then they tied the hair of the 2 women together, then he ~~tied~~ set fire to their braids. The poor remaining children had to be burnt up. they were already the same as dead. Then the 2 women woke up: You hit me, you hit me. Pretty soon they fell down dead.

Then pretty soon they covered up over the smokehole so the spirit of the 2 women could not come up. And

For spirit always comes up.
Pretty soon just like a bullet
went thru the plank.
10 min later another hole like
a bullet went thru — then
they replaced the grass
— they were done for

Those rescued boys &
girls got better, they said they felt
us some snakes

the place where they lived was [redacted] in above the Coq. R. [redacted] not clickt.

[redacted] ámxxúddz a-ddɑn, Ind na.
on S. edge of the [redacted] Coquel River (On rlg. says accentless)

The above is a Coq. story.
This was a na. on the N. side of the (Coq. R.)

Thump

People lived close to the river (1)
& had boats & paddles & everything
& that year a kind of a fine rain
started in. Kept raining.
We have to do something, it's going to
be high water. One man had a
young woman

Come 10 days, water came
on the ground everywhere,
& that girl ran & her man too,
& the water pretty caught them
and the old people did not
holler or care for they had
boats, & fire inside tank
put in canoes. and long rope

Thomp

as they got in their canoe
the rope became a snake,
the paddle became a snake,
the canoe became a snake.
and they drowned

up on the mt lots of elks.
fear, grizz. Lots come together
up on that mt the girl went
there - fear is warm, has lots
of hair

This mt was named
ᑐᓂᓴᖅ. dá t'n ɪ (The mt the y man
+ his wife were
fleeing towards)

The other mt was named
⊕ tʃ' ɑ s s v x' ᓪ t ᑕ ᓇ.

head of these mts are somewhere up by the
~~Thomp~~ Coq. R.)

these 2 mts were only a mile
apart

⊕ ɑsk t: ᑐᓂ, are you home.
"Yes, I am at home. ⊕:
there is a flood.

old-man Hunter once saw log
~~rock~~ lying on top of ᑐᓂ mt —
that was what remained of a canoe.
the canoe was rotten already so long
ther. Some people understood that
when a flood comes one has to
run human shit all over + canoe
+ a paddle, otherwise no good.

~~(either of these mts was hollow~~
~~another story~~
~~underneath.~~

Both of there mts is hollow (T) inside,
when you walk on them, your
footbeats round for the mt is
hollow inside.

that y man & his wife that
fled & that dd mt, kild an
elk but no fire

It was on the mt a nice day,
he told his wife he saw smthing coming
that look't like a smoke behind. It
came near. It was sq l's
(a squirrel sp.), he was packing
fire on his back, the sq. still
has mark flock of fire
burning his back. and he took
the elk. the
fire & soon

had to watch that fire, never to let it burn out. (E)
thump
the flood held high for 5
days, then suddenly subsided, all
at once dropt.

When they 1ST made this world
there were about 20 months. Coy
Jim said. too many, there ought to be
12. You get about 100 men, I can
get there. Every night was a person at
that time, mouse was a man at that time.
Coy said: Snow 10 mos, 10 mos
snow on ground. Do ye like that?
"No" Lots of people there acts
the scen, those people are doing
this, big woods, snow here. I say
go there How, you have canoe?
No, we walk. Little-man
(addressing the mouse) what can you
do? You can go every house
& cut arrows, bow in every
house. Ain't that good help?

Thomp
He patted him.
He told another man. across
ocean, if I can kill man,
what can you do? "I can
eat, big snake, as soon as it is
slung back to me, I can swallow
it down

Well they got ready

You see over there it never get
dark.. When they go & sun &
sleep over there, when they
wake up, already noon.
They went, some 50 men,
We got a man go every house
& well got wood. All had

Thump

& boys. were g & kill moon

across the ocean

Well, they go now, just as soon as they touch ground, sand coming up 1½ days they got there if never get dark. they wanted to kill all 8 or so moons — bec 20 moons — too many and too many mos of snow — cold.

they carried flints 2½" wide. they reach there. Quiet. Everybody got ready. Now Coy told his people: when I jump, when I run, ya follow me quick, for when I jump into that ocean ocean becomes

Thump

ground, so they can't follow us.

cause water behind us.

the people there were all asleep

Put 4 by man

There were 4 in a

they put 4 men by sack door & watch. Well they got in there + 2 of Coy & another man kill the moon.

the moons & slept in the sun; the moons were people, they were lying sound asleep. the moons ran & the cook house & get their arms & bows — no bow strings! little mouse did that. Was three were only left 12 moons one moon (Feb)

they exist cut half of him,
that's why one month is short
(cr. Feb., 2 days short — for they
cut his rump off.

How [redacted] from then on only
12 mos, [redacted] and snow
on the ground only 1 mo +
snow all went away
Pretty good.

I ask in [redacted] which direction
Coy + the others went to
get these moons. Thump answers:
They went east way
— that's where moon comes up.

Theft of Fire Myth

There was no fire at that time.
Only they heard that in the middle of
the ocean was fire. That man who lived
at the middle of the ocean owned.
all the [illegible] salmon & sent them
into every ck. His name was
ʦtcá·yɣ́ɬ-'a· (ng. grub, salmon-
sender). [illegible] that man had
fire. He had a big house. Someone
knew that he had fire. But around
here there was no fire at all.

Well, Coyote was boss of this
land. He assembled everybody (all
birds + animals). Do ye know where
the fire is? (Nobody knew).
Do ye know how to get salmon?

Nobody knew. Can ye gamble
Can ye sing? Yes. then
everybody go with me. We'll go.
all right. So they went
along the beach, Coy raised his
blanket — everybody follow me..
As coy entered the ocean a
spit of sand ½ m wide came
up, and behind them as they walkt
along ocean closed in behind
them. Ahead they saw a great
house, & smoke (lɑ́ɬ) coming
out. They all entered the house,
and sat down on one side of
the house making ready to play
bnd cards. That fellow watched

him. Then 2 ~~days~~ people came in — it was no ocean where they lived. Now everything ready.

"How long are ye ~~?~~ & gamble?
Well, if you want it, I'll gamble 10 nights against you. ~~After~~ If I win I catch you, if you win you catch hold of me. They made him saw right there. First time they ever see fire, these people. They all started in, all night they played cards, nobody won. They watch each other pretty close.

~~F~~ nights ~~there~~ now. Coy Jim was getting tired — he put a stick under each wimp & grass over his eyes. It was getting to be 10 nights now, but nobody won. Coy said

thump

Now when I jump at that fellow, ye get fire. I can tell by his eyes he is getting pretty tired, but he is weary. There was salmon, eels, every kind of little fish, all kinds of berries (enumerate) (no one at that time ever saw ~~saw~~ fish or berries).

~~X~~ early daylight Coy jump at him and ~~at~~ the 2 grappled for 20 mins & then the salmon-man fought Coy into the water. Some people had run away already with fire, going back over that sandspit road to this country. Just a few steps felt him the water was coming together & saw salmons &

Thomp

eels coming. They reach this country. Salmon came right in to the rivers here then — triumph. Just Thomp denies that these persons stole the fire.

Correct the above: Coy Jim over came that owner, & the owner cried: Ye take everything. So Coy had his man bring the fire. Coy carrying came with the others,

the fire.

Chris then caught Salmon - Coy ask Where's the fire? Ye sing wood. Where's that fire. "I put it in willow roots." Coy.

The Turtle was the man who carried back the fire to this country, but Turtle did not

want to give up the fire, so Coy slasht Turtle with a knife, & thereupon Turtle gave up & went to get the fire which he had hidden in the willowroots, & twirled stick & thus made fire & they roasted the Salmon they had caught.

The man in the center had all the things in this world, & Coy won all for incl fire for this country.

Just like matches willow roots I guess.

Many things in this country were. mean, killing people. Coy was the one who fixt everything good.

Norman: the people had no fire,
but there was a big fire across the
atlantic ocean. Fisher was married to
a young girl. and a y. man stole
fisher's wife. As she was being led
away, she dropt a strand at a time
of her dress of cottonwood bast to
show Fisher where she was going.
Mice, snail and kingfisher assisted
in the stealing. When the party
looking for fire arrived at the ocean,
they met kingfisher who said:
I have been over there already,
I'll go with you. He thereupon
threw some sand and it fell
to become a sandbar leading across,
and on this they crossed & where
the people had fire.

The fire was inside a
house and a young man inside
grasped and quenched every rising
spark with his hand. Snail climbed
up on the house roof and caught
some sparks as they came out
through the smokehole. "I am
getting awfully dry" — he wanted
that woman to go out and get
water. That man killed marten
and put on marten's skin over
his own so that he looked just
like Marten, the disguise was perfect.
6 times came in. The big woodrats
got the job of gnawing holes in every
canoe. The 7th time, the
fellow came in & killed him.
all then started to fight.

Snail dove in the water to escape and carried the sparks he had secured to the willow roots — that is why fire is always twisted out of willow roots. The fire-owners jumpt in the boat to pursue, + it sank. Mice had gnawed the bows and bowstrings

Ōá·k'I, kingfishers

Living Skeleton Myth. (1)

Norman:

When God made this world, there was a person nothing but skin and bones. He went in a canoe far south, - it was all sandhills there. He reached there and sat down on a knoll and said: How am I going to get my flesh back? He made a round mark on the sand and stewed 4 roots — and he got his flesh back. Then he made 5 marks on the sand. Acorns — what Indians live on, grew up. Then he broke up a lot of little sticks and threw them one by one, telling each to become a certain tribesman. "You will use this (mentioning the language)", he would say.

Johnny: Coy was fishing & he tried to lie down in the boat & they used a squaw cap (that was what they boiled with), and reaching shore, they glowed the boat afloat & he drifted out & ocean & he woke up & saw a seal swimming around & come a little closer and he jabbed the basket cap on the seal's head, & later he spied a whale & he slopt him with the basket cap & that is why the whale has whalebone. And he called a mag & hit him on the kind

that is why the tribes talk dif. languages, can't understand one another.

Johnny asked him if this was not sk'á'm, the Coyote, who did this. Norman answered that he did not rem. the name of the man, but thought that it was a person distinct from the Coyote - the Coyote came on the scene much later.

end + that is why the ~~seal~~ shag ② has a white spot on his hind end

~~And~~
Norm cont's the story

The coy jumpt into the whale's mouth, he knew the whale was going to drift ashore somewhere, the whale drifted clear across to the ocean & coy looking forth said: ~~these~~ those are not my peoples so the coy wish'd the whale to drift back to my country & when a big tide came & whale drifted out & he ~~was~~, & coy got to came back to this country.

Coy said: That's my country. And ③ the piss. and bit him where coy lay on shore, on the arse, & woke him up. Coy said: I was sound asleep in summer-sleep, & I woke up

Thomp

Story of a famine.

Thomp

One time in the world everybody was starved, no fish, no elk, no deer. they were out of grub + almost out of firewood. the last wood I am putting on the fire, the wife told him, now you have to come back. The man went out + bethought himself + came back quick. He did not want to insult his wife. Then he went back in the swh.— he cd see no deer nor fish. Sometimes the Inds. had hard times — everything was gone. just You have headlouse, you kill with your finger,

Thomp (2)

don't you put him in the fire,
if you do, there will be no
fish come up, & no elks or
deers in the woods & that
was the Indis' law. Nobody
died, only rarely wd someone
come over or along with a
little deer meat or elk meat &
wd give everybody there one
chew & no more. Some people
died, children were dying.

From this story comes the last
expression of eating fire. He sat
down by the fire till the fire was
half gone (thus eating fire), then he
walkt over to the swh.

Thomp (3)

When he was in the swh.
a man remarked: now the
southwind is coming, ~~we eat~~
~~to eat salmon now~~. I am g
to eat something, maybe I'm g to
eat salmon now. & it was
raining all day. Now that man
went out before they all sweated &
they all sweated at 3 o'clock
in the morning. He took his
fishspear & went alone to the
night to the river. He put the
butt-end of the spear in the river
& felt a salmon & then quickly
reversed the fishspear & speared

thomp
a big steelhead. ~~Then~~ He speared (4)
10. He took them ~~into~~ into his
cookhouse & then went & nothing
said to the swh. & lay down. It was
~~the~~ worm & he soon went out
alone to swim in the river. Then
he told his village-chief: I have
lots of salmon over at my house.
All the people were going
to that house, 515 people
getting merely heads & leavings.
Everybody got some, my they
were glad to eat. "I told ye,
southwind is coming, I sang
to eat salmon, " I said. Never
missed one, he said, every
fishspear thrust I impaled one,

thomp (5)
In the middle pretty swift
water, he (salmon) can't go up,
so he have to stay in deep
water, I get him, " he said.

Thomp

Story of Little-man.

Thomp (1)

there is a little man
who plays shinny down by the
ocean + bets everybody's
canoes. And at high water
he turns all the canoes
(on Siletz River, etc., loose).
He wd play at the ocean
when there a big storm. People
wd bet money, but he wd
beg canoes. He wd play
over the ocean, that little
man, he knows everything there
in the ocean. When he loses,
then he comes back

Thomas (2)
and there is g- to be a
big storm. ~~A~~ Little man
wd play,

When an Ind. loses his
boat or 2 or 3 or 4 boats,
he says: Little man has
let my boat(s). Little man
has no wife, he has a
sister. His sister has no husband.
He tried to get an earthly
man for his ~~his~~ sister. there
was one Ind., training,
he was invisible in that
no one saw where he lived

Thomas (3)
~~training~~ man went
Little man
upr. & lay in a boat, he
came floating

I I
((

t'é·n hí ɬa·
= I am drowning

the training-man ɬckaugɬt
the boat. the L M said to him
sxv́· (= my bro-in-law) — he
was to get the t m as his bro in l.
L M took the boat upr. with his powers.
Little M has a
house but it was invisible.

He entered: Hello, sister,
she was wearing a basket. He

L M commanded him: Come
it along with me! when he
arrived.

Sit down by your wife.

L M told him how he
was a good hand to run on
the ocean — they beat me
last month, I don't do nothing

the woman was kind of
ashamed
N'm g. & sweat, said L M
& went to work, ist eating

acorns & dried fish. after
eating this stuff, then L M went
to the sack. then the woman
studied & lie down with that
woman. the woman ~~&~~
~~Sally~~ working on her basket,
as fire died down, the woman
lay down. the man said:
I dont know you, you dont know
me. they talked long
Dont try to hide anything
from my bro — he knows.
they slept together. in the
morning they swam — old bro

Thomp (5)

way, every morning went to
swim. They returned Well,
you go to tell that man.
the t man went & looked
in the sah. th CenM's head
lay one place, his arms
his body

By golly, he got scared, then
he went to see his wife
that man somebody killed
him She went with him.
Oh you that for you foot
then that way for, He pulled

Thomp (6)

himself together, and got
up. Watch for you scared you
bro in L. He had just done
that in fun, had cut himself
up, fooling that fellow.

They went & ate
brkfst.

" We've got a hit
trap for bear, in an open
place after brkfast he took
his bro in L to that open
place the bro in L found
bear but no snarerope. the
bro-in-law said LM has

Thomp

the training man returned
to wife's h. & ate dinner.
He went somewhere. the
woman after eating took her
husb out back of the house
& showed him 2 little
mice there, & told them
arised & eat. You didn't
find trap snare? His
wife told him-

the LM's deer was the
2 little mice. The sister
told the tr m: I won't let
him eat it. I always

Thomp

throw them out. the tr m
put the 2 mice in, & having
seized them by the ears
the sister said.
You ought to be ashamed
of yourself to eat that
kind. "That's my
deer." He went & threw
them out. "Oh my
bro in l. is a stout
man, said the.
the training man had seen
deer, & now he helped himself
to — & there were 3 arrows

and other sacks hanging
the LM went to the sun
& sleep
The flat — shot one deer.
the deer made 2 jumps —
fell down. He cut out the
deer's liver & heart & packt
these to the living room.
Now the wife came out,
she was so glad, the wife
put lots of grass on the
floor of the house ready &
put the deermeat on. They
The Wife pack the deer in,
put the head away to one

thump
side. the dried parts of the
deer, but the ribs of course
she can't dry, the ribs she
boiled. By noon she was
done. Come on & eat
the LM went to
upper
get LXX & LM
came in & saw the
deer head in the house &
suddenly dodged back.
What's the matter, the
sister exclaimed. For 15
mins he did that. "Don't do

that, come on, drink (10) a bowl of soup. Then he ate Good — I never ate that kind of meat

The tr m's m f. r & sister ried, the h m never came back they hunted the river, they sometimes went right by L M's house but never saw it.

The tr man kild meat every day, he knew where to go. Li M was helping him. Lots of dry meat.

The m. came once (11) came & his home bringing a lot of dried meat. And went. "Uh he is not dead, for you see the meat that he packt? I'll bring some more he said. Lots of folks came visiting — they had now eaten up nearly Little Man & his name was ts'ɑ̂ sd ŷ· n nI LM's sister's name was θ â · H'I. The training man had no name.

all the dried meat. Tr man wd tell nothing, he wd not tell who he stayed with.

Th. man told his m:

sometime I'll come. He
cod go back — only a little
ways & go, he lost by
the river, he had a good
warm nice house

That woman was wearing a
kwse-oo I. (Indian mill),
& packbaskets.

She was, as was L M.
a human, born right there, no
animals or anything. It was
funny how he cd be scared of

the deerhead. L M licked the
deermeat, and went back on
the [redacted] nice, he covered
up the mice holes now,
he admired his br in law for
killing the deers.

I ask details about
L M on ocean. the plays
skinny — with skinny stick
He played on the ocean,
no one played against him.
Thomp askt his father in
Soh [redacted] this story, &
whom he played against.

The ~~LXX~~ ocean waves ~~are~~ come quick & mean, & ~~LXX~~ with a stick played against them

My f. said LXX is alive yet, he knows the ocean. We don't. ocean waves lit. takes. When mi·nnde. wd hit him, LXX wd fall down & ~~then~~ thus he wd be beaten, & people wd lose boat — LXX had bet people's boats & lost ~~the~~ boats —

Thomp

Waves slapt him down & thus beat him.

Thomp

Story of how Coy's sons stole the resuscitation med.

Coy Jim ~~kept~~ lived on the ① side of the river.

He had 10 sons. Wolf people lived on the n side of the river — opp each other. If they wanted to visit they canoed straight across — to visit. And wolf had 10 sons too.

Well they heard the news, that there was a thing that hang them

on a big stone – nobody knew who hung it there but good med – if dead it make you alive. Coy's last smallest son was best shot, & so was Wm's youngest son. So a bunch of 20 men went those people were living on a big prairie with a big bank on one side with a 1ft diam. bunch of that med. hanging – many people shot every day at that med to shoot the thing off & make it drop & th in vain. Coy's boys said you walk close & you run all ye can, every one of ye & get the med. Don't ye count on the wolf people – they are mean

the travelf & the next evening they reach the

lots of people. So many people were there. The boss there said: You have to just I shot at that med — not twice. They tried & none of them got it. Well, tom dm g. & shoot — said oldest bro. Maybe 100 watch, dm again then the next oldest. Then

5 men shot now. Then the 5 oldest wolf-sons. Well, well have to try two. many people, trying to get that med. When then the next day the turn at last came to sba·yyú. (= Coy's youngest son). dm g. to cut that string — ye watch pretty close, sb told his brethren. all right, we're ready.

Now the next day about
1 o'clock they started in.
Now the 5th

—
~~Then~~ the youngest wolf
son — gosh he pretty near
cut that string that
med moved around.
Then the youngest Coy. son said: I'm g
& cut that thing off. All
He aimed long
were watching. He shot
— the best runners were
beneath, gosh, it was like
someone had cut the
string. ~~He~~ One picked it up

and ran for home. Gosh
— it sounded like someone
behind him. Then another
coy son
At midday ~~the~~ one
of the wolf people kill
one of Coy's sons — the
they were neighbors. They
kild 9 of the boy sons.
~~&~~ ran with the mud
now — the wolves wanted
that mud. There was a
Lil horse standing there.

sG ran up a tree + (8) was
~~[illegible]~~
in its top. Measuring-worm
said: oh my back is sick.
Wolves said to the
m-worm, if you can
shoot that coy-son well
give you lots of money.
Backache-~~boy's~~ man
tried the wolves' bow —
Too soft, or good, get ye
my bow from ~~the bow~~ my

(9)
house. Then m-worm
shot. He hit sG +
rolls him down with his
med-bundle He was
dead there. Thus the
wolves got the med.

Then someone hollered
from Coy's ~~home~~ village:
(High cryer's Tone). ~~The~~
Somebody (m who was hollering)
Coy's boys got killed all.
No no no, ~~[illegible]~~ Coy himself

said: Wolf-boys they
got killed all. ~~Let's~~
No. Lets piss over
the house.
So the old-man wolf
pist over the house —
it look't like a rope.
Then Coy pist — he
pist into his own mouth.
Now you know the
truth. Then the old wolf
went back across the river bank.

the old Coy father now Coy
cried — no more sons.
all kild.
They hung the med
in the top of the ~~wolf~~ old wolf's daughter:
old man Wolf had a ~~house~~ "Who got that
house.
med. anyhow what do
ye kill him for ye
never can beat Coy. — ye
can kill him but he will
will come out ahead.
Old man wolf said: We
can't stay here now, we're

got to move away. (12) The
J. said. But it makes no
di[f]ference ye move to,
he can move under the
ground, he (coy) will
still come out ahead, he
won't let ye go. He (coy)
won't let ye go free)!! She
warned them. The wolves
moved away in that
day, they went under
the ground & at the top
of the mt they emerged,

Old wolf had to pack (13) that
med — now fixt up in a
good bucket. Coy now
went across into his
neighbor's house — no
smoke. He entered the
house — all cleaned up.
Then he went outdoors
to try track them.
The handle of
[illegible] (= stirrer)
was sticking out. Coy
seized the paddle: which

way they went. If you
not answer me I'll put
you in the fire. Again
no ans. Then he put
it in the fire: No no no
I'll tell you. No ans. If
on not I to tract you any
more I'll put you in the
fire. "You take that
big-mill-stone up, that's
where they went. Then Coy
spared the paddle, they
Coy made ready &

with quiver on shoulder
& bow. He then went
underground & he
came out on top of the
mt & saw a wolf camp
there. I'll have to camp
here too, Coy said. Lots
of elk bones. He broke
an elk bone & ate too.
There were lots of guts
& a bladder in them.
Coy put elk marrow
that bladder, crying. When

it got full, he tied it up, put in his quiver. Coy went to sleep & cried on waking

singing

θɪ'. ɪæ'. kk'æ

ɪ ʌ æ...

(= my son).

And he arrived at the then where the wolves had compl. Coy broke open elk leg bones, filled his sack with marrow. Made

slept. Coy this 2nd night ate nothing, thinking only about his sons

gɛxddʒx gɛxddʒx — the jaybird was making this noise.

yxmmé.'xntʃ'x'ɪ'xtʃ was the name of Coy's oldest son. Coy did nothing but mention over the names of his sons — 10 names.

Each night for 9 nights he reacht camps

He reacht
t'á·ttʃ'ɛ̂h dɑ·n, a
big open place this side (n)
of Regnat. Coy sat on a mt.
a mile away ▽ saw it was
the wolves campt there. Coy
sat ▽ studied what to do.
He found he had to go around.
He skirted that prairie.
Pretty near sundown he sat
down again ▽ thought what
to do, ▽ shit ▽ & consulted
his own shit: who? those are

the wolf people campt there
(The wolves had moved into
a flat with houses ▽ such.
▽ everything ready). and
his shit told him that the
med was hanging in the top
of the cookhouse (the men
were sleeping in the sweathouse
— thomp often stops to say
warmhouse ▽ corrects himself
to say sweathouse — ev. a
later term in his Eng.). The
people will greets you as
you come in saying here is the
t'a·ttʃ'ɛ̂hdɑ·nɪ· chief coming.

his shit told him. Don't look up towards where the med is hung — you have a good elk-st'ée' (ɔxɛhtʃɔh st'ée' ca ca) (— a white fine elk blanket) on — (a chief blanket) & wd wear a fine white elk blanket in the olden times) and seeing it they will call you Tca·ttʃ'ɛ·hdɔnɨ· his shit was giving him (xɛsɨxɛ· advice like a lawyer.

And sure enough as he entered the flat people noticed him coming and said:

"there comes the Tc'a·ttʃ'ɛ·hdɔnɨ chief. His shit told him:

you go to the such.

top-door & sit down & talk there well blanketed to the such door. Wolf's daughter talked Tca·ttʃ'ɛ·hdɔnɨ words. She took him into the cookhouse ▽ they seated him on a fine petate. a woman made supper ready quick. the Tca·ttʃ'ɛ·h-dan-chief talkt fluently & wolf's d. translated it to her father: this Tc-chief came to see you, to try to do what is right.

She told Wolf-chief. I come here to make a home, that's why I came here. We had trouble, we killed Coy's sons all 10 of them, that's why we came here. (but he did not say we have the med). They then gave him a place to sleep in the cookhouse — the men all went to the sch. (the wolf-daughter suspects all the time that it was Coy — when she first beheld him coming she said to herself: it is Coy all right.

That night the wolf's kept up the fire all night, & Coy beheld the med. they men the next day were all talking: We are g hunting, chief is going with us. he went with them, Coy made it that no elk came down, it was nearly noon. What's the use waiting. the hunters found him at the foot of the trail — he cut his head off, he cut his arms off — the returning hunters commented: the T[c] chief has kild himself.

It was at the foot of the
mt where the t' road leaves
the flat & (after he came
down from the wit) that he hit
his bow & arrow & 10
bundles of marrow, & it was there
where he shit too.

And the women made (26)
lots of acorns that day, getting
ready for a big supper on the
return of the hunters.

The hunters were merely
driving the elks down ~~from~~ the
the elk trail expecting the t'
chief & have the honor of
shooting the elks, but the
elks merely went on down,
while the hunters soon espied
a head, limbs, belly,
bloody mess, & were horrified.

the ~~wolf~~ d. had said:
he knows what he is doing,
ye cannot beat him when
he dismembered himself, he knew
~~to the hunters~~
what he was doing.

So the hunters put all
the pieces of him in a blanket
+ carried it into the house.

Oh that wolf was mad:
oh, I told ~~you~~ ye: ye can't
fool Coy. "You keep still we
have to put together these parts.
they did. they put his head on.

and old Wolf to his son.
and then get that med! & old W's son
with that med! Well, you just
drop one drop, right here in
the middle of his heart.
the parts came together
quick. the fellow got up
— oh the wolf-d was glad
now — the ~~t~~ chief had come
alive. Everybody was glad.
No trouble no more now,
anybody get kild get leave
to give lots of money for!
drop — + alive.

He got up quick, there was not
any scar nowhere. Now everybody
ate a good supper, & the men
all went to the sack — the men
had gotten tired traveling all day —
can't get no elk. Now he
thought he was about
to act now. Well. He
W's d built a big fire
and it lit the road well.
Coy was thinking: Pretty soon.
after bed time W-d was still
sitting up. Then Coy went
to (my I wish you'd sleep
sound). Coy. & took the med

and started walking. About
3:00 a.m. she woke up.
W-d [redacted] woke up: the chief
was gone and the med was
gone too. She announced
this at once to the sack. All
jumpt up & followed him,
all running. The wolves
all ran pretty good. the coy
had as he passed through the
1st vlg. village leisurely
given the people one bag of
marrow telling: if anyone
comes following me, deter them,

yes fight them!

Then Coy came to another
and town & gave them another
sack of marrow. and back
there the villagers were
fighting the followers,
grabbing them by the hair.

and now Coy past the
3rd village, giving them a
sack of marrow.

Now he went on, he
walked, did not run,
that someones wd hold them
back. Then Coy past them another

town. at each place he
gave a sack of marrow.

They were sometimes so
close they cd see Coy go into
a house, & wd on getting there
find a fight on their hands

In about ½ day he had
done this at 10 "houses". That
took Coy through the farthest
town, & then Coy had to
follow mt trails. The followers
gave up right there — they
cd not follow him any more.

Coy now got to the top of the
mt + could see his home. Coy
now had a job, he had to
hunt the bodies of all his
sons. Coy got to his own house
+ hung the med in his
own house — nobody bothered
there, all knew that Coy had
nothing. He had to go first to
where the med had been shot
down. He knew that trail —
he knew how far his children
had run. He shit a little,
very little shit came. He
pickt up his shit + talkt to it:

I want to find my children's
bones, I want to take them
home, you tell me where
yer children's bones. The
shit did not answer. He
got mad and trod it under-
foot, then he shit a little.
He askt it: I want to find
my [redacted] bones.
The ans came: You have
past where they are already.
You go back + will find them
all along the trail where they
died fighting.

Coy. cried & cried. He cod
lie down anywhere without building
fire when it cod get dark.
He found 3 or 4 son's-bones.
Next morning he started out
again & found 2, & later
on 2 more, making 7
the Indians fighting they
kild them & he found the
took these home thinking he
had found all. He then in
the swh cookt & wokt
putting together all 9. One
was missing. It was sb. that
he cd not find, for they had

kild him in the top of a tree. He found his bones & took them too & the swh.
Then he put him together.
Then he put a drop on
him & then he talkt
to them: When ye are done
every man
sweating, ye call me-
He shut the swh door
& went back into the house,
waiting till they shd call him.
Now they after sweating
1 hour hollered to him. Coy
opened the swh door, & Coy

called them up, calling each by name, whereupon they came up, & last of all sb., & all went swimming & they had healthy looking bodies— not dead-like bodies.

End.

Thomp

there was one old woman who stayed at Wildrose down (where a nice little ck comes down beside a hill). an old lady stayed there with 2 10 yr old grandchildren. these were the 2 boys sons of that old lady's son. that old woman & the boys; you go down to the ump & sometimes you'll see a man to swim, & someday you'll get the hide (as a present). the 2 boys one day went down to the river to play around & swim, & the other two

an awful big deer swimming (2)
around downstream. They
boys got told the villagers
& the 2 men went there
& killed the deer & they
skinned the deer. And they
wouldn't give the hide to those
boys. Grandma said they'll
give us the hide. (Not to) give
give you meat. No,
we don't want meat but
the hide. NO, you boys
get out, I won't give you
to the boys & went back & told
their gm. They never gave us
the hide! We saw a big deer

skin with horns on, & its (3)
hairs nothing but mud money,
& its pubic hair long mud money.
She knew that kind of deer
that was, so she got ready
& go downhill, 300 yds.
the chief had told those
men: ye shd have given that
hide & those boys.
ye'd better look out now. the old
woman came & the 2 men: where's
that hide. "you won't get
it & I'm the one that killed
that deer. "Well, the law
says the 1st one who sees
that deer has that hide.

You don't want to give (4)
that hide? the sky was coming
down (yaL = sky) to
mash every one of ye. when
the sky was still 100 ft
high, the man came to
handed the old lady that
handed the hide. and the note
(ɛ'ɔ'.nnɑ) pushed back the
sky to made his hands crooked.
2
Over from Calif. somewhere whitegeese
(they were then people) said that
hair all had money,
hide when stretch out inside the house

but nobody knew but that (5)
old woman. Ah geese came from Calif.
Now those people, it took
2 women to pack the bad.
money. Heavy fog on the
ground, and the old woman
told her grandchildren, maybe
some visitors come now — I
have noticed that when
heavy fog comes in the
evening visitors come. Lots
of geese people entered
— full house (nɔ'ɑtg'I
= white geese). the last
To enter were 2 sisters

with packs on their backs.
Now all prepared to play
bird-cards. Now, what are
we going to do, grandma,
the boys askt, about making
bet. the old woman did not
look at the 2 pretty women
that stood at the door.
waited until one bundle of cards
& didn't get ready even by
~~played cards~~ 10 o'clock
p.m., seeing that big deer
hide — you know how many
hairs a deer has — every
hair money. But those people
did not know that kild it —
the old lady knew.

Then they bet, big money,
all sang. Then those boys
s kept hands and played too.
Now the old woman had to.
bet too. ~~They~~ & money pretty near
about 3 a m ~~one side~~ nice songs.
all went to one side. What's
the matter, they notice that
old lady study, study. The
~~was looking only~~ then caught
where the ace was. The
old lady entered the game.
the old lady then started to
sing (thump sings the song:
nálrax s tl'v' ....

the old woman started ⑧
in one game won all back.
The next game already half
gone, one basket. the chief
down below said: Braves, go
+ see, something has happened
over there, scouts! getting
daylight, chief + his men
came over. Now bet that
woman — one game they bet,
So they won over that woman,
so the woman came & her
side. ~~Then they~~ Two women
won. About noon, 2 women
had won 2 baskets, the chief

said: The 2 boys have to ⑨
marry those 2 women. "
"that's what they wanted"
said the old woman, that
~~but~~ deerskin." So she rolled
it up good + gave it to them
people. that night fall the
goosepeople went back to
Calif. taking that deerskin
with them. they brought
wives with that money.

END

Thomp.

Come up again, come up again, a little closer, a still closer to the boat, he dodged it. Oh now pretty, you ought to have that hat on long ago

And this was the time, the whale dodged, dodged, he ran, ran across the ocean, he died that whale did, he went out from the land. This is no United States, thought Coy-Jim. So Coy went up the hill — 3 men did (Coy and a whale-spearer) & another man. Coy said the spear did not go a good place. they went

Thomp

up a hill, there was a house up there. the man came out & said: I never saw people like ye come here, are ye lost? Coy said: We spear a whale. From there they look down (miles & miles) the ocean that they had come from) Well, I don't know how ye'll go home. I know where I am, said Coy, I am in heaven. You'd look over & see the morning-star. the cross-the-ocean-man said: that is my star, & that evening-star his name. Can ye see your boat? No! Whale came up pretty near &

heaven in the ocean. Do you (3) want
to ~~come~~ go back. If you walk down it will
take you about 10 years. But
δbx ω ἀ ϱddl ἀʃ, (=blackspider)
will take you quick.
(Those 2 men who had come
with Coy became the mgstar & the
evening-star.)

Pretty soon Bx came. and said:
This man has hired me to take
you back, maybe you are a pretty
good man. You have to shut
your eyes, I am now Bx,
you are not to open your eyes
till I tell you to open your eyes
at your house, if you do, I'll just drop
you. Get on my back.
Oh Coy was getting tired.
Oh let me look out where I am.

So he lookt. It was pretty (4)
near to get back home, maybe
a thousand feet up. Oh my,
it shook him up. He dropt off.
He lost his penis! Stand up.
Now already he was on the
ground, beside the ocean. He
was just like he was standing
there, but dead, did not eat
nothing. Now some little worms
bit his foot. Oh, why do ye bother
me when I sleep. He got alive.
He askt which way he shd
go. Coy knew every river. He
went southway, saw a river,
and came upon an old woman. Oh,
ʃtʻɛmâ.ɪɪɪɛ (your husband is

is my brother. My boys are fishing (5)
on the ocean they will be back with
a boat full of fish. "Oh let's go in
the house. I'll lie down a little
time, I am tired. We have a
such here. "Can you take me
in? Oh they dont allow me
(a woman) in the sea. No. So he
went alone. When they come back,
you wake me up. "You holler at
me, & if I dont wake up, you
come in & scratch my hair
(gest. of scratching his pubic hair).
He hear holler. the old woman
come & scratch the coy with
a long stick. "They are coming
now." come in. No, they are
coming now. the coy suddenly (6)
jump on & fuck that old lady
Foam came on her mouth. But 2
men saw him. the old woman went
back in her house. the old woman
was motioning the boys. they got
lots of fish ashore. Coy said: I'll
go & lie down in the boat. the
boy said: o.k. they pusht
the boat offshore, it drifted to
the ocean. they took everything
out of the boat but a piece of
old basket. & they punisht Coy
that way. The boys told the
old woman: We punish him now.
At last coy stood up in the
boat outside. oh he was in the ocean
Coy lay down, oh

why shd I feel bad about it. Whole scene neon.
Oh some ~~g~~ clone, clon.
So he cd put that basket in its mouth. He dodged it
Then he threw it pretty,
that's what you do. Open your mouth, open your mouth. He
put the basket in his mouth.
well he did not know what
he was going to do. Whole open
big mouth — coz jumpt in
Coz had not known what he was
do. "I wish I had a knife
to cut him — I'd cut right in
to cut Oh, that whale went like a

a bullet — across the ocean.
Lots of dead people there.
Now they wdnt touch that
whale, no, too dirty. So he
went back in & the whole
again, screwed it up, telling the
whole to take coz home.
Maybe 2 mos. that is when
coz got hairless & blind.
(from here on the story has
been recorded). Coz never had
a good time, always busy).

Thomp

there was 1 good hunter at my
home village on the head-of-C
who had 1 wife + 2 sons. He
used to get a deer so quickly.
a wolf-girl used to help him.
then that man disappeared for
5 or 6 yrs.; all the people
hunted thorely for him all over
but did not find his bones
or nothing. His f. + m were
crying where a little ck came
down near the top of a
mt. where suddenly 2 wolves
ran by. these were young
wolves — sons of the lost man.
they kild. a deer near &

the old couple. Both of these
boys had white mark around
neck — it was shd-money.
the old couple 2 boys kild
a elk & for the elderly couple.
And pretty soon they heard
sm'thing coming — it was a
big elk coming and the lost
man appeared + killed that
elk for the old couple right
there. His wolf-wife had told
him ab just before sending her bros
to stay with the old-folks 1 year.
don't s you touch your human
wife for if s you do you'll
die right there, the old people were
glad of the elk + that the son ad come home.

Well, he stayed all one
winter & summer, & in the
late summer the people had
largely left the na.. and the
year was nearly up. The y. man
told his wife: My wife told me
not to touch you, my self-folks
have been good to me to let
me come home. The wife
told the man to camp by the
river. It was time for him to
go home now, maybe his wife
was g to come to get him.
Now a wolf holler on top of
yonder mt. & a deer buck
jumpt thereupon in the river.

Ten deerbucks came running
& were killed for the people.
Now the wolves came like
thunder, maybe 100, and that
fellow got up & joined them,
saying Time-is-up, now I go
back.

This is a Hoh Cog
story, there is no Coos story
like this.

When ever a wolf comes
around the na., the Nuds. tell
the wolf: Feed me, Jk'xmmôe·
(= my grandfather). and maybe the
next morning the wolves and
kill a deer for the Nuds.

Now the kids were going forth to dig camas. Pretty soon they came to an open sidehill, and wolves cut the throat of an elk there. The lost man already had hair growing on his shoulders — quite a hairy body. The old folks knew that the killer was the son. The son said to the old folks: this is the last time you see me now, this is what my wife told me. [redacted] Oh, a big fat elk, it was. That man had the 2 sons, & maybe other children.

Lots of elk-blankets in the house of those old people. The other people of the ~a. were not aware of this wolf-relationship.

Thomp & sɑrwɑ́l.yɛ (mudcat sp.) and
~~Bigskunk~~ jaybird lived in
big a house together. ~~B~~ Bd was a doctor
+ so was jaybird. These 2 doctored
sick Bigskunk for several nights.
Bigskunk's belly was greatly swollen.
I'm g to die, said Bigskunk. You
go & get bear, elk, deer
— he sent a messager
they all shut up all openings
of the house. the 2 doctors planned
in undertones — we are g to kill
elk, I am g to fart. Jaybird said:
I can go up smokehole.
hɑ́.ssɑlɛ' hɑ́.ssɑloe'
(bigskunk made this noise at every breath to show how sick he was).

Song: (sɑrwɑ́l.yɛ sang this song):

hát nv.na'wɪt kʰɑ.
=right there I'll come
tɬ'ɪ shtɬ'ɛ́ɛsɪ yɛ
grass =under that grass I'll go there
nɪ́ɬɪ yɛ.
under riffles (I'll go there)

Then jaybird sang:

tɬ'ɪ́.llɑ
'ɑ́.xɪ yɑ́ɬ nɪ
pain
yʌ́.tɬ'ɑ ssɛ. him with
you made
ɬɪ́.ɬɬ'ɑssɛ. tɬ'ɪ́.llɑ 'ɑ́.xɪyɑ́ɬhɪ
my pain

And then sɑrwɑ́l.yɛ said:
that fellow is g to die if he does
not fart — therefore I am g to
sit way over here. Then bigskunk
farted. Jaybird went flying out thru
the smokehole with a screech as
he did so.

Elk, etc., had to die. Jaybird (3)
came back to help eat.

[used for sxʷnéwélyəɬ,
mudcat spi]

(1)

Thomp

When was staying with his mat
gm, he hunted all the time, he
kild an elk. He saw lots of elks
standing around a big hill. The
elks askt him: What are ye
g to do Nm g to kill elk
I can kill you Oh, you're
too slow. I can go in your
nose Oh, I blow my nose
youll drop over there, I'll
go in your ear. Oh, I'll shake
my head, youll drop over, then.
I'll go between your hoofs.
Oh, go. I'll shake my foot. I'll

mash you — there'll be no more
tfagtakwisl'se ca. Well, I
can go somewhere else, I can
go in your arse-hole. Ah, I'll
shoot you out. I can do it.
Go ahead & do it then.
So the wren got on the
elk's tail. The elk shit &
~~shead~~ shit & pretty soon all
the shit was out of him, so now
Wren entered his arsehole and
he had a little knife & he went
in & cut his heart. & Elk
dropt dead now. So Wren
looked out of his arse-hole, elk
dead — so Wren got out.

Wren took home / ham.
After a while the mat grew
came up (the had killed the
elk only a little ways from
her home), what y g to give
me? He gave her some of the
meat.

Wren always slept in
the sun. The ~~elk mat grew~~ little
man used & sit on top of the
sun working the skin —
a month. The elk mat grew
came out thinking to come
back eat but overheard him
saying & himself. I wish I had

a woman to sleep onto under of
this blanket.

At the cookh. she askt him:
What did you say? I say I wish
I'd sleep under this blanket (he did
not want to tell all he said)

The next morning when
came over, his mat grim cay
down, making herself like a stick,
the grim making her real self
just like a young woman. the
old lady close to the fire,
she did not move. what's
the matter my grim does not
move towards morning
the little man, she hollered to him:

more stick in, more stick in

next morning a whole boatful
of people came down river.
No news at all from upr.
another canoe is coming
behind, maybe they can tell you
That canoe went on
downstream.

Pretty soon the next boat
arrived. Same conversation.
Ack another boat

Where Wren lived was
nággat'-xrehdxn. this was
a village on the s side of Rogue R.

about afternoon the last boat came Any news up that way.

Yes (all the boats had known this), Wren fuckt his mat grm- Wren got mad, his grm. helping him, all day they fought, Wren dodging in the bush, shooting at each other. It was getting dark when they gave up.

The grm. was the one who started in, she liked that, made herself a good young woman & her old self like a stick. Little man, it was not his fault.

The cuss-word for telling-wrong of the story was.

ŋá·gg<u>a</u>·t. x̣ə́ɬdaχ placename

ɬá· s<u>u</u>́· ɬna·t'ə́dgə<u>a</u>·ɬ. accentless

=man (=when) mat grm. s. you fuck.(!?!)

↑ from ɬá·"

(When I try to ask Thomp how to say Wolf's fuck- s. your grm. in Klud., he gives only the above.)

Thomp

There was no land here
(what we live on, all was water,
+ 3 men came down in the
middle of hereabouts (gest. at
the zenith), a house came slowly
down from the sky, they saw a little
ways further down water there
now, + they stopt there. They
said: Youll see nɔxn'ze·tf'I la·sɛxn
ca. and the earth lead the
other way — it's g· & be bts
I besies down that way, but
none the earth tail way.
They covered the earth so that
only the top stuck 1ft out of the ocean

they one of them got the 5 pieces
of land ready — nɔ́n'se
5 x w ɔ ll ɔ́' (= lit. 5 earths).
this word is made of 5
plates — nobody knows but them.
They ~~coosere~~ let one earth
down. It went out of sight
then another then another
all out of sight. Had to
be right at the middle. When
the 4th was let down
there was kind-of water
splashing there. They could see
it was getting shallow. Right in the
middle of the ocean they put down.

Now the 5th they put down.
It come up — all
kinds of trees — as it is now.
Well, it raised up his
house, just all at once it
come right up, there was
land over yonder,
where. The 3 went &
walkt on the beach.
Well, what are we g to do
about a woman.
We've got to
raise people all over this
world, for have to make people
now. The house was
already standing there, by nice
water.

They made one woman now.
She stood up. Well, take
her in the house, all ready,
all kinds of food ready now
they left the woman there &
cook & everything. Then God
left, he went up. They did not
mention him by name, he made
a woman, it must have been
God.
Well that night, that woman
went to bed. the man in there
too. She got family way. Baby
was born, a male baby. Only
her man was there to help her
— no one else. When the

the woman just lay & the man
in the night wd come upon
her. You'se got to stay here
now, he told her. Oh she got
mad. That's why woman makes
more trouble in this world now.

She tied up baby basket &
left alone northway in the night.
Jealous. Packing baby. Her man
saw what she was doing. He
was not bothered. She get tired,
she come back pretty soon, he
said. ~~He glad~~

He ~~has~~ found growing right
there maple, all nice ~~woods~~ plants.

The woman turned back way
n. somewhere, she never nursed
the baby, she swung way e;
crazy mad. She stop at a little
ck. The baby was getting lean.
Only the head of the baby was
left — she had never suckled that
baby, "Then the woman with baby arrived home.
there, the man told the woman
when the n & baby came home.
The baby wd hardly cry.

"Cause you did not sleep with
me right I don't know if it
is your baby
"I was right in the house, what's

the matter with you. He made her suckle the baby — ~~Well, came now~~ baby was getting fatter now.

They went home. Baby had a sister + a bro. got to be lots of people now

Some people didn't eat What's the coast ye don't eat. Penis had become a man — he was a red-faced man. He did not want to eat, but he made many offspring

now the land got full of ros.

Mds. claim this land is right in the middle of the ocean. And you get water anywhere. th 40 yrs. or so every river got people.

Coy came packing acorn trees from Calif. putting acorn trees at various places. But when he got by Grant's Pass (he was planting acorns, hazelnuts, berries) fish, he was out. ~~Here~~ that is why here in this northern area there are no acorns here in Portland or Siletz area,

but by Rogue R. fine acorn
trees. You can prove these
stories by the status of things.

Thomp

~~the dog 1st came up, and~~
~~went down again quick~~

The 1st people were dogs.
The 1st track was a wildcat
track, seen the next morning
after land had come up
(5th plate), by
on the sand
ck) sicknesses the pack
the people said — cold-sick,
ague-sick (wcat did not pack
nothing, but that was what he
claimed). There were lots of
people in this world now. fns.
wildcat: ní.n ɔxíndɔx ɔ longish
~~wildcat~~ (x wɨ
ɨ = track
the land had suddenly risen. lit. short-face
my face no good

thump

the water had to come
that way (as it did) all the
time, the country had the
configuration it has right
then & there when that 5th
earth-plate was dropt into the
ocean.

Lucy

Coon was hobbling the pitch
for his 2 companions, they
were out fishing on the river
(not on the ocean), and the
pitch burnt too far, not only
blackening his hands but paining
him, & causing him to cry, where-
upon he rubbed his eyes with
his sooty hands.

Lucy
cannot be sure she rems coon
right, it is something like gwá·ss·ɔ·.
(Thomp n

Thomp
regular name for coon
Hoɬ ɔ'á·ɬɬɛɬ, coon. Coon in our
dialect also has the additional name:
nɪ́xx'wá·st'(x'ɪ', [redacted] lit. a
black band across his eyes. When he was
little his gsmother used to whip him
much & every time he wd cry & wipe
his eyes with his hand.

Once he went downriver & came to
where a trail crost the river. He went
in & a house that was without
people & he sneaked in. Soon some
people came in packing big logs—

it was grizzly-bears. Coon
got in the corner.

Where you been little boy.

Pd just walk around, see smoke
& come in here.

What is your paint, it is
awful good can you paint
me.

Coon when he came to
where trail was had pickt a
shiny flint out of the water
& had teckt it under his
armpit

"You shut your eyes good,

and soon stabd with all his
might betw grizzly's eyes,
& he dragd griz. & threw him in
a little nearby ck. then he
cleaned the blood up

Pretty soon another grizzly
entered

Didnt anybody come back?

No I just came in

"What is it you've got good
paint?

Well, how you paint me.

I sit down.

No, you have to lie down
Shut your eyes good. soon grabd
his head hair with one hand &

stabd him with the other. He kild
him — he never moved. He
dragd him to the little ck. He
cleaned the blood up

Then another grizzly entered.

What you got on your
face

Well, I just paint this
morning

He hit him again

Then he rold him into ck.
3 big men now in ck, & he was
a small fellow.

He had barely finisht when another grizzly arrived

Your letter hurry up before those ~~fo~~ come back
(the (griz) wanted to eat him
before the others came back.

a griz bear doctor came

in.

Did any men come, I always
come last.
— he was had big feathers on his nose
a Doctor.

Well, you paint me quick.

He kind of open his eyes
No, I can't do this way,
shut your eyes good.

~~Coon~~ That griz dodged ~~h~~
his face & coon mist him.
coon was a good runner
I'll get you. Coon climbed
an alder tree & griz dug. But
coon forget & another.

there was a man on a
flat "griz man is after me.
Save me, man made no
ans. Soon the griz appeared

running across the flat. "grasp
my belt. The man went
underground I came out way
up the side of a fern hill.
that grizzly can't help it,
he have to give up END

the above story has a little
song which he wd sing when
whipt by his grandmother as
he was wiping his eyes. thomp
will sing this song for me.

Thump

When the whale ~~was~~ stranded at
the land of the dead The dead-
people said: that whale has
to go back, it smells of live
people

Coy ~~par~~blind only got out
& sat behind a log. Then Coy
got back into the whale and tho
the whale was dead but took
Coy's orders. the whale was
2 or 3 moons in transit back
to the Pac. Coast.

Thomp

θíttʃ'ɪ́ɬ nɪ = "ocean wolf," lit. hunter-on-the-ocean. Big - black, have teeth, kill a whale, quick! [cross-ref under mammals]

Many of these spread out into a front 2 m wide all sporatic spouting as they thus go hunting, & it is always glassy calm as these hunt. They say that land wolves [illegible], he also speaks of them as mt-wolves, they want to hunt whales, so they leave the mts & go to sea.

when they are wolves in the mts. they have the familiar ? names ná·yy ɪ́ɬnɪ, and nʌ́ɬɬʌ sɪ́x ɛ́·nnɛ́ɬ ɪ. (this is the reg. H of C. way)

Va·the ɬ'ɬ' ɪ́·ʃa month these ↑ short or longish,

wolves come back from the ocean not postalized on the ocean will be rough. So they leave sometimes & young

whalehunting then & come to the mts, leaving people from

their departure on at liberty to hunt whales, so people get a chance to get stranded whales. they catch whales as a little fish.

Sometimes young men of my tribe we ask old men if it were really so that wolves interchange, and old man answered: you don't have to believe it if you don't want to, that is our old story.

Thrup

If you marry a Dzitlqalnaq woman, you can go to ocean to hunt & kill whales, cause your wife gives you that power.

Once a woman was swimming in the ck, she wd drop her dress on the sand, & always it wd be the same crow on that rock. Once a shag took her dress which she had dropt on the sand. You give me back my dress, I have to go home.

I came to get you, Dzitlqalnaq-'s son sent me, so you have to go with me. Don't get mad at me,

you will like it after a while.
He thereupon gave back to her her dress. She put the dress on. There at hand was a big canoe with all kinds of animal blankets laid on it, seaotter skins,

" You sit down in that boat"

She did that. You shut your eyes. The shag went along. Soon they arrived on a shore, & they conducted the girl into the house. The shag entered the house lying down - he was tired from paddling. He had told the girl in confidence, whenever they give you a bucket to get water, for you will walk all about out there & be

unable & find water, but instead (5)
of going out, you just here inside
push my head to one side &
dip water there. and if they
hand you a packbasket and send
you outside for wood, you just
go behind the house and get
lots of wood & come right back
inside. I have never before told
anyone these things, but am trying
to help you. Lots of women they
sent them back cause they cdnt
find water, they cdnt find wood
and because there was cookwork
all around the fire, with a hole
there and yet you don't know
where ~~it is~~ the hole is.

Shag also told her in confidence (6)
You push my foot and
then put the ᐸ'ɑmmɨ
(= salmonroasting spit) in front
of that hole.

The next morning the girl
was handed a packbasket & she
went outside & instead of going
behind the house as Shag had
told her, she strolled down to
the beach & seeing a salmon
pickt it up. that was a big
killer town, & all the people
began to holler: put it down,

unable & find water, but instead
of going out, you just here inside
push my head to one side &
dip water there. and if they
hand you a packbasket and send
you outside for wood, you just
go behind the house and get
lots of wood & come right back
inside. I have never before told
anyone these things, but am trying
to help you. Lots of women they
sent them back cause they cdnt
find water, they cdnt find wood
and because there was cookwork
all around the fire, with a hole
there and get you don't know
where ~~the~~ the hole is.

Shag also told her in confidence
you push my foot and
then put the ᐸ'ɑmmɨ
(= salmonroasting spit) in first
of that hole.

The next morning the girl
was handed a packbasket & she
went outside & instead of going
behind the house as Shag had
told her, she trotted down &
the beach & seeing a salmon
pickt it up. that was a big
killer town, & all the people
began & holler: put it down,

put it down! and she had (7)
to.

3 things Shag had showd her.

So she laid down on the
back that salmon. She returned
into the house Oh you are
pretty stout woman But you
haint got no wood. So she
went out again & back of the
house & in returned with
a load of wood.

Well, she stayed there 1
month. She was already getting
& her man's power. One day
the man took the girl outdoors

and told her: You look for (8)
the hunted long in vain
my lice. I've got em,
the man said. You just put it
in your mouth, don't chew!
So she did. She was in a
family way now.

Later she birthed a killer
boy. The killer husband did
not screw her, but gave her
a louse & eat. That's
the killer's way to use a woman.

About a month later, she
ate another louse, and birthed
another boy. Those 2 boys were
swimming around now.

Now the old chief (the husband's father) said: Let the girl go home now & visit for a month or two, maybe her mother & father are grieving over her. The Shag & her husband took her back on the boat, they made ready Indian money & all kinds of sea otter skins, they piled up on her side, they buy her. When near the house someone saw her coming, & said: Your daughter is coming now. the husband stept back to the canoe then & unpackt a load of the stuff & brot

(9)

it to the house. Her 2 boys came with her. Lots of people — all had to come & visit her. all kinds of grub they brought on the boat — she didn't know. The old lady tried to cry: don't cry, I didn't die, my man treat me right. Not like here.

(10)

Finally they all lie down. The boys slept sound. Bye & bye in the night the 2 boys got up and went to the sea & got 2 shells & placed them on

the beach

Don't get too many, one shak
apiece is enough! the t + m had
told the boys

In the early morning an
old man went down to the beach
& seeing the 2 whales started
to holler to all the people.
All went down. They got
blubber. Lots of whale-tail
whale-Tail is nice. 2 whales.
That suffied for everybody.

They all they did was
pack pack pack whole home
people having come from
15 or 20 m back, x cause no fighting
the woman had said: don't
you abuse one another
2 or 3 days all whale gone.
The 2 boys had to go home,
but left the mother at her
home, she stayed a month.
Frequently during her visit
the boys got whales & the
people got.
She stayed a month. She
went home now. Her man & boy
came & got her on the boat, nobody

knew how she went across. all
that month they were getting shakes
nce in a while, not all the time,
during her visit. §

the ~~told~~ her m s §
Don't cry for me. Im all
right. They'll give you something
~~ever~~ once in a while. They're
got lots of money, those
old folks. Just the same like
people live, they're people. But
when they hunt they ~~are~~
are killers, you know.

Thomp

The figures in the moon are
a grizzly bear and a panther. They
lived close together. ~~Panther~~ Grizzlied killed
all the panthers r everything. An, and
~~nearly all the § grizzlies~~
woman picket up some of panther's
blood r put it in a "bucket" r
put this bucket in the storage-loft
of the old house. Im a month
that old peeked at it — it was the
size of a mouse. Three
months later panther was full-sized
up in the loft. The kids were
feeding him. One morning panther
looked in the loft:
~~cried~~: What is it I am here
alone for, all my people killed.

grizzlies outside answered:
Who is it. They knew a panther
must have been raised up, that flood
must have dropt somewhere panther
was spending all his time in
the loft making arrows ~~[illegible]~~
of arrows furnished by those
old folks (the 2 Meds.). Later
in that day, ~~that~~ a grizzly askt
that old lady if she had hollered
that morning. She answered:
Possibly. Then the old lady hollered
No, that does ~~not~~ sound like it!
That pm a grizzly came
again & sat right in the door of the

house. There were 2 old women
sitting there in the doorway. Grizzly
suddenly ~~[illegible]~~ glanced upward & beheld
panther in the loft. Oh my friend,
said the grizzly, come right
down! Step on my shoulder.
No. Step on my mouth. All
right — but shut your eyes.
Panther then poured the flints
he had been preparing in
grizzly's mouth. Grizzly died.
Panther & others drag grizzly's body
to the river. Panther killed
4 grizzlies in that morning, pouring
those five flints he had been preparing
into grizzly's mouth. But there was

one grizzly bear left — and
big enough to kill every one of
them. This one who was left
was a doctor.

The next a.m. the Panther
called again. We holler, How you holler,
mock! he commanded the Gr. Bear.
No, it was not that way.
Then that grizzly beheld the

Panther
Step on my shoulder
No, I break your shoulder
I break your neck
I break your head

If you open yr mouth, I can
~~come down~~
step on your mouth.

But that grizzly opened his
eyes a little & dodged the
little sack. Then they fight.
It was like plowed ground.
~~I'm~~ & the moon.
I am g.
They went up.

People have to see us in
the moon, people have to
know. They are up there now,
we see it pretty good. — in the moon.

thump

the wind was a tall
good looking woman called
ʧɪs ˈɪ · ɪts ˈʒɛ · ɪ v . She lived in
a nice house, and only about
once in a month she got
firewood, merely knocking dry
limbs of standing timber into good
lengths with her walking stick.

She had finished ~~making~~
getting firewood & went over to
get some fir bark and was
hitting a fir tree whereupon
a baby fell down. She pickt
it up and took it home and
only when she called her brother, will it stop crying.
she gashed her breasts
& put hot water & the next

thump

morning milk came, & she
suckled the baby bow. She
put him on a baby cradle with
a rabbitskin. Years late, she made
him a toy bow & he killed a
rabbit. Later she made him a
real bow & he went ooey to
where she indicated there were
lots of deer & he killed one &
gutted it.

Two girls arrived asking where
wind's bo lived. the was then
sleeping in the sweathouse, the
windowman told him: you must
ask him & he will ans. yes or
no. They went & askt him, &

he answ: I don't want to be married now

The windwoman always kept
the hair tied on both sides. She
never let it loose.

Later 2 more women arrived
there always came 2.

Wind-woman had a stone
1 ft long & a 5 ft long sea-otter
skin rope.

Wind-woman was working all
the time mg. baskets. If anyone
will abuse you wherever you
go & get beavers, I can tell
quick.

The windwoman went for
2 months, whereupon she
tethered, was swaying. as long as it does

not fall down & break the
rope (sea-otter rope), then no one
is killing my brother.

Thunder lived not far away
& had 2 daughters. Wind-woman's
bro. was going to visit Thunder,
he had some sort of power to
help him. Thunder came out.
Why dont you come over to
my house, I have 2 pretty
girls. Thunder lived across the
river, having everything —
such & house & 2 daughters.
Well, lets go in the sea
Thunder said. The old's bro had

his power. As he went in the ⑤ sah
pitch just showered down all
over WW's bro. thunder jumpt out
& shut the door. W's Bro.
went underground as the sah started
to burn up, & went down &
to rises via tunnel. the sah
burnt quickly. W's Bro told
Thunder: You think you are
to beat me, you can't do it.
Then W's Bro went in &
where Th's 2 girls were
the next day th came home
at about 4 P.m. the Th
came over & proposed a
wrestling match & W's Bro.

W's Bro by his power made ⑥
his body rocky — thunder did not
know this. Now Th was about
to throw W's Bro to the
ocean but he fell only across
the river. Windowman was
watching the rock & beheld
if he were to get killed.

Then th proposed: Let's
go & get some nests from yonder
tree. there proved to be
no eggs in them and as he
look down, the stick had been
caused by th. to grow very
fine. the rock swayed violently
— WW was watching it.

there is a kind of a (7)
~~white mouse that has~~
moss & he wrapt himself
all in it so he cd jump off
that pinemaple tree so he cd
jump off & wd not be hurt.

Well he went back home
& lay down with the girls he had
married, & then he came back
to the
-th wd sometimes not
for 2 days at a time. He saw
the y man staying home there.
Thunder lit repeatedly sunthing
like iron to scare that y man
Th told the man & go to the
swh & lay down with the 2

of his daughters. One of these (6)
girls was like people but the
other had fingernails 2" long like
devil: the devil girl made out
she was g to deceive the g man
— she was in reality g, &
split the gman's head. But the
gm with his power made his
head hard. all her fingers
were broken, & the girl lay down
dead from freaking her fingers
all off.
Then askt: which way did
the gman go? the girl answd:
He did not do nothing
the next am. he came
back

Thunder now said: I have (7)
a salmon-trap. The yn followed
him. They got there. Th lots of
long big-ens were lying about
there. The yn made his power
& called up several of these on
a pole & tost them to Th.: Here
are your fish, he hollered. Th.
jumpt aside, made no ans.

Then the next day
Come on, let's go & hunt.
the 2 went. You go ahead
No, you go ahead, you know
where to go to hunt. The 2
went 2 m. Oh how it snowed

My 20 mins snow was (8)
to midwaist. Then ran
home, leaving the yn amid the
snow. He can't beat me th
said to himself. He's under the
snow now, he can't know which
way to go. About midnight
he reacht his house where his 2 wives
were, but the rear of the house, & died there,
sting broke. Winds got
ready, she untied her hair
of one side, & the same digging
the snow

Th. now heard Wen coming
& was sort-of scared
the yn outside rear to
his 2 wives: Don't ye get scared,
my sister is coming.

thunder ran out & Ws & met him & cut him in two & slung ½ of him
long out in the ocean, & ½ way S.
and Ws told th's 2 daughters. Now Ws came home
& where her bro was living
with the girls. the girls had but
him in the house. one s you
ok. just cold, that is all. they
brought him & warmed him. Ws
arrived there & stayed at that
house all night & on the
following day she collected firewood
for that house. - using only her
walkingstick. this is enough
firewood for you to use for a long time

yet. Now I go home. Now
s you go & hunt, no more
snow.

Th. ws watch & if
a couple of girls arrived
sue for Ws's bro,
entice them over to
th ws
Th's place & th want
any marrying to be done with
th's daughters.

. Ws's bro went hunting.
Now Ws prepared the
deerskins of which there were
many. The ws just fly there.

She cured the hides. (11)
He never packed lots of arrows
— he used one arrow all the
time — he never missed.

Thomp

When Coy ran away from
the people, who were g. to kill
him, he got inside a hollow tree
& said: [illegible] (s. you come together!) to the tyc'án.
So the tyc'án did, Coy. stayed inside
of it for one year. The multitude
of people were looking all around
& up the trees, but didn't see
Coy.

Thomp

Sometimes the Inds. wd say in the wintertime: there is a bear's house over there, let's go over & kill a bear. And though this is said in a subdued voice, the bear hears it in his hollow tree over yonder, and he if he has companions just touches them & all go, and the Inds. go over there and find no bears. The bear have left.

The Inds. liked to get bear in winter for the skin was nice, and the meat was tender from lying-in.

Thomp

When the bear when he stays in so long, then his feet get tender, and he can't then travel fast.

Thomp

tʃ'ʌ ddʌd nz' - ww à', lit.
Thunder's hair, went thru Baby's ear,
was the saying when a baby was born with
a perforation of the ear.
How they know? They know smthing
make that big nose. they never see
him. But once
Thunder took pleasure in splitting
a tree. Once a hunter was out
alone & he saw a coon hanging
in a split treetop — it was Thunder,
no hair left at all, Thunder was
the size of a coon, no bigger than
a coon, but his fingers long. His
power availed him not, he split the
tree but the 2 tops came together and

Thomp

caught Thunder there, he cd not
get loose, he had to die
right there, his fingers were
6" long & crooked, the 2 tops
of the tree came together &
caught him by the head.

This place was by the
head of C. or somewhere there.

This must have been where
they got Thunder's hair that they
said had pierced a baby's ears.

Thomp

Story of Rabbit's son

Thomp.

Rabbit was a man, no wife, no one to help him to cook, he got sinthing to eat all the time, it was springtime, he lived on the S side of the river, there were lots of people living across the river. Berries were getting ripe. a woman with a baby just a little ways up came across the river — there were lots of salmonberries on the S. side. that was an Ind town on the N side. Rabbit began thinking he'd like to

steal that baby. The women
hollered to each other, the
woman hollered. All leave
my baby there by the tree,
my baby is asleep. The old
lady said what she said: I'm
got a good chance now.
He saw the canoe & the
baby Rob was & got
~~canoe~~ baby & took it
in the canoe. Baby woke
up and miss his mother
cried, Rob gave baby meat
to suck — that baby &

must have been 6 or 8.
He gave that baby water
& some meat — he was
a good hunter. That
woman cried around
somebody took baby away.
They ask Rob.
I never saw baby.
They look in vain. Finally
they gave up. They thot
bear got him.

Baby was now 1 yr old,
soon walk. Now he got to be
a ~~man~~ boy. Rob gave him

bow & arrows. Boy shot (4)
1 bird. Ran back to show
his papa

Finally he shot at a grouse
in a tree, grouse fell down,
boy pickt it up, and took
it to his f.

Now he got a feather
bow, just 1 arrow (not 2)
then he saw deer. He
shot him. He had a knife
threw away the guts tied
up legs & head. Went
home

packing deer — the 1st (5)
deer Sh that rabbit
danced around

(dies down lie down, my
boy, I'll tend to it. Rob
cooked

that boy never missed
a deer, had use only 1 arrow
not 2, anything he shot at,
he got it. He'd go right
in the brush, not on trails.

He went thus & saw 1
grouse sitting there. And
by gosh he shot at it & MISSED

Oh he felt bad, he missed ⑥
he went to an open place.
There was a woman there
and his arrow was stuck
into that womans packbasket
on her back — she was
tossing ~~out~~ cames backwards
into packbasket
that woman knew — she wanted
a man He came close.
"You shot at me, didnt
you" the woman said. "No,
I shot at a grouse." "You
come with me." "~~I~~
all right, I'll go with
you. But I want my arrow

He want to the "bullet" (arrow) ⑦
The 2 went. There were
2 houses This is my house,
that house is my father
You my bro. They
always eat people like
you. I never eat no
people. It was a
grizzly bear mom", she had
10 bros — they also hunted
buds. to eat. Well,
he didnt get away from
that woman. Don't be scared,
she said Now I've a little
sister who is the devil

she always tattles every time I bring a man in the house. She (the little sish) eats only shit. Now the girls bot were coming, they were packing in people — loads & everything.

That one wanted to get away — he stayed there / ok in the house, she never let him get a chance to get away. Um & to kill everyone of them.

He had no arms. He stayed eating well — lots of dried meat all kinds of animals she made I want allows any bros to come in the house. How they came in the night time. Well, my sister, I 'want to sleep with you my sister. You sleep by that bed. How my sist, I like you, my sist. No! You never a pack wood

or do anything for me.
Plays you with your bros,
your bros have lots of meat,
lots of good meat. You ought
to be ashamed of yourself.
"No, I don't want that
kind. He went over & hugd
his sister — he touchT a
man. Oh my sist, you've
got a man. Oh, I won't tell.
"I want a man to get
grub for me — I don't want
to eat peoples' meat like
you folks are doing.

Then she told her husb,
I want fresh meat, but
don't you go e. way, for that's
where the griz bos hunt
— e there are lots of people,
but s there are few people.
But I talkt to him. The
griz wd go e. before day break
every morning. The little
devil-sister stayd at her
sist's house now, she
wd bring wood, she
did not tattle that the
man was there. Then
that man packt in deer
meat at about 10 o'clock.

The ~~sister~~ man said:
Now you'll eat meat. The
cist said: don't you try to
help no butcher. I'll cut the
deer up. The Litt devil
cist helped — got wood &
water. ~~Baby~~ She (the little
d. sist.) cut chew bones —
she was the worst one —
— she was a girl. Bear you
know.

The man had been living
there about 1 mo, when the
Litt devil sister decided
to go back to her home —

to live with her girl bear
bros & f. & m. The
girl's name was
θá·θna·ɬgɪ·. [unvoiced] No etym.
The boy the Rob. named
had no name. (The girl
woman did not know about
boy he was). ~~Bride~~ the
boy hunted every day
deer, he kill lots of
deer.
Then the d-girl told
the bros. He go s. — & see

him packing in deep from the S. They fixed up to fight, for the 2 girl had told that the man had at the beg. of a month he had threatened to kill all the fears in el T & M — & that the 2-girl had been afraid for a month was why the 2-girl battle for a month cheered the 2 old T & M human bones like carrots up, the 2-girl packt these to her mother,

Now the man's wife heard way late in the afternoon an awful noise outside & ran out.

Now she watcht — the little devil was running right behind that man, who was running towards the house. That woman cut the little devil's head off, then & her first, then each of the bros in turn — she was a fortress, the man lay down just inside the door — out of wind. The kills all 10 of them now, they were alone now. And she went in to the house

of the f t m — they got mad — it only took a min to kill them. all this killing took only a few minutes.

the 2. girl had fld her boss: He's over there. she was a good hand to run, that little devil, she was only 4 ft. behind. the woman beheaded them each in turn as they ran in, it was by her power that she did this.

The next week that man went back & get the deer where the bear had gotten away when the grizzlies attackt.

that woman was pretty good for about 6 mos. She helpt her man good. He wd never come home without a deer. After 6 mos he wd put a deer inside the door. She wd never come. that man noticed she had been crying — he thot she had been calling

her & ~~the~~ little sister (17)
+ cdn't & I + m. that
man kept hunting, but
he found out he had been
crying daily. But he
went hunting daily. But
one day he got in a small
deer + heard her crying
He put the deer inside
the door. She wd not
look at him. Now he
studied: What am I
g. to do? When both
cookt — they started in to

eat, she said she was (18)
sick + cdnt eat. The
said she was sick + cdnt
eat. Well, she put meat
on spits, butchered, + all,
but cdn't eat. Now he figured
he wd walk on a ways, +
askt his wife. She said
all right. You come back?
Yes
+ by gosh he saw a pretty
woman standing there.
What's the matter, you dont
want to notice me. I'm yours
wife. When you go back,

that your wife is g. (19) jump on you. Then she will ~~dodge~~ chase you.

You will get away — you will run by her there I am, only 4 ft. ahead of her. Well he said: all right, if you'll help me. You bet I'll help you. You come on this rod. That man believed it. All right, I'd go back. It was 2 or 3 p.m. The is g to bite you. You run.

(15) [20]

So the man went back. He saw smoke coming out of the house. He did not know what kind of woman had talkt to him. And he didn't know how he was g. to do. He always had me arow on him. The woman as he entered was crying. Well, he got ready to dodge, when the griz bear jump at him & (growl). He dodged out of the door & ran — "You cant get away from me, I'll get ya.

He was now 100 yds (16) from
where he had been. He
past three where she had
to let him to pass. He ran
30 or 40 ft past — behind
him was quiet. The woman
to him: Come
called
back. The grizz woman was
lying there, her leg already
swelled up. That was
Ign. woman. Now that
Ign woman claimed that
man. She had bitn the
grizz woman on the foot

(17) The grizz woman [redacted] had
stopt then — fell. The
Ign. woman had the line
on the man — but
here I fell asleep.

2 or 3 men were hunting up on the Eq mts & they heard a. something like an ocean coming — they were used to hearing ocean from the w. but they heard a roar from eastward. they went up on a ridge. decided, it was kind of getting dark, so they didn't hunt, they ran down. So old people got ready, fixing grub, put in canoe, all had canoes, they anchored in the middle of the river. Sun enough coming fire. All got excited, they all left their homes. a dozen canoes anchored in middle of r. and fire arised, & shot across the

river, waves of fire passed across the river the whole night through. Fire flew over across aloft from mt to mt. all the timber fell ablaze. At past the ppl people went back on the shore. You'd see no sun. One noted north dark as pitch, did'nt see the sun. You can't go anywhere. They don't know when to get up, some girl make a noise & by that they knew when to get up And they'd scarcely get away firewood.

Then after 1 month, a big rain started & a big wind came — and they'd see the sun

now. (I askt old Hunter, & he said he was going hunting when he saw that fire coming — light all over. Then the whites ogt et Likely askt old Hunter how old he was. I was already married & had 6 yr old child when that fire came). and when does chd. get married? He get young girl if he has money. The ogts laugh. He said that fire was 60 yrs ago. The whites marveled.

All the animals came in the River, ~~in the~~ & jumpt in the water & stayed there, some burnt up, some crippled up. ~~The~~ ashes on the beach were 10 ft. high — formations along beach (cliffs) attest that fire). Lots of elk, burnt up, every thing. and that water was just boiling — bear was all right — he dived under water & coming up he'd get dry & hot & then dove again. But elk won't do that, so lots of elks died. Some of those people went down again 2 & month later &

2-bad-men Story

There was kwa:ka, the devil-fish ↑real long + drooping

2 tough guys pretend woods, return villagers gone wd answer nothing so went out + talkt good on way out, but talkt bad when out. the people When the vilers saw the tough guys coming they cut their lines + paddl'd for shore. and then the 2 talkt bad + the 3fifth got mad + with curses & the 3fifth got one slipt thru & the other he threw inland way & Humbug mt. (she calls it m and the one left at sea kil[illegible]himself) & then the inland

Thomp

Once an Ind at RR shot a bear, whereupon

hî· yú· ƛ'ƛtł×·ʌs
Hugh shot me.

tɬ'ú ʃ mʌ (x̂ x̂·) !
son-of-a-bitch (an Ind oath)!

ʒ'ʌ kk'Iya
ouch!

ʒ'ʌ kk'Iya
ouch!

ʒ'ʌ kk'Iya
ouch

(Mr. hiyú· was a Siletz of ½ R.R. descent).

He came to a house. the old woman said: What's the matter with you? "I can't move, I soon die". Bear cuss me". Then he told her what the bear had said.

Thomp
to look at the beach. Beach was high with ashes and even the ocean was full of it, and full of partly burnt logs.

Thomp

they say you have to go up Yak Ck
to get past Pep. Mt.

there was a man + his wife
who held up travel past there.
a man made a whole sack
of arrows. What for? people askt.
Tom a I am g. to kill
And he had a good bow.
Pretty soon road go thru there.

He came near the house.
He fought about an hour right
there. ~~Fooling~~ Dodging. Finally he

Thomp

Then the ~~bear~~ old-woman explained
to the [redacted] man: Oh bear is people.
Bear can talk. Bear can talk your
long. if he wants to.

But the rest of the hunting season
that man never shot at any more
bear.

Mr. hi·yú· lived at Upper
Farm. He talked Galice Ck. Long.

killed that (obstructing) man ②
and the woman ran away.
(Maybe they were not-people).
and it was then that they
made the road along the coast
— where the rd ought to go.

Thomp

xa's[illegible]dd«rrα«l-'à. mI:xx«ś:x«,
o
accentless — accentless long a prefix

ng. mean chiefs. ch. ▽ [redacted] Thomp
catches the words instantly. He seems
to say again + again that this is [redacted]
spl.

Thomp says that for the
dual -ś- shd be inserted,
but for singular:
xa·ddα«rrα«l'a·.

Thomp

Lammáldan is a glen. of the Rogue River region, Thomp. vs.

the 2 must have had names but info. never learned the names.

These 2 tough guy brothers (2) had a [redacted] power called ← long high level

tƛ'ɑ kkí. which overcame ↑ double unaspd

any opposers skin of ~~not~~ one way ~~engaged~~ & which was the some wild beast and which ~~ever exposed to take out into the ocean and its~~ Whays they got way out in the ocean, one of the animals 2 bros. tore this in two, which enraged the ocean. the Euchre village people were afraid to go out on the ocean to fish. the 2 bros. left to go hunting in the woods. then they suddenly came back to the village and asked where the people were. they received no answer from the secretive ones who still remained in the village.

The 2 tough guys looked out to sea and saw the canoe of the Enclve village out there fishing in a canoe. ~~The~~ villagers when they saw the 2 bros coming out from the shore in a canoe, the is own fishlines and cut escaped to the shore, knowing that the 2 tough guys [illegible] and kill them. They escaped to the beach. The 2 bros talked good on the way out but when reel out, they used their tf'ɑ́kkí, at which the "ocean's animals became very angry.

Thomp

tf'ɑ́ggɪ̂', any sore. For example sores come on your body. This is the only mg. for the word which thomp knows.

ʃí·ʃtf'ɑ́ggɪ', my sore.

nɑ́ntf'ɑ́ggɪ'ze', s. your sore.
carefully caught

hɪ́·ttf'ɑ́ggɪ"ɛ', his sore.

thomp

gwâ·ɬɬɑ, devilfish.

↑ 2 pitches

ʃí·ʃgwa·ɬɬa'se', my devilfish.

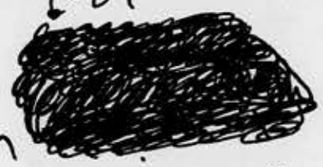
↑ ~~possibly a little longish~~ lower pitch but remains falling

nán gwa·ɬɬa'se', s. your devilfish.

thomp

gwâ·ɬɬɑ, devilfish

For 2 tough guys he suggests:



nsʔwán dɑnnse' cultus people.

↑ sometimes I cannot hear this w at all.

Thomp

I told him at great length the story of the Gal Tia as a ca. being run out of Coos bay but he never heard this story.

Thomp

There was a rock off the mouth of Coq. River called ɓɓ ʂɤé·-ɬʂ I kʼ- dɑn. He knows this ↑not elided as well as a plcn. Mg. red-rock. It was a big place. Had to go there by canoe. This ɓɓ is off the south side of Coq mouth. Old plcn which he heard long ago. The Inds. used to go there by canoe and dig with diggingstick gú ʃɬ- ɤ. Inf. voluntarily eps. the name with gúʂ, camas. Dig them with tʼɑʂ, diggingstick. The Inds. visited that rock only once a year, in June or July.

Thomp

Lám-ʔɛ told the story of how
one a big whale was ashore, Lám-ʔɛ's tribe, got
& 2 brothers, ancestors of Lám-ʔɛ's tribe, got
inside a whale, & saw a big that
stranded on their tribe's shore, sewed up the whale,
then wind & storm came & they
went out & sea. After a long
time they felt the whale roll. One
bro said: Maybe whale goes ashore.
They had stranded. They came forth
from the whale-belly, unsewing
the whale. they saw a ra., and
lots of people coming down the
beach from the r., with knives & rope.
Each wd get maybe 20# lbs —
dragging it home. The 2 men
got under the brush & not far
arrived at a house. In the house were
elk, beaver, & all sort of skins,

Thomp + blankets
+ some grub, & there a woman
was sleeping there but saying or
them, and when the 2 men entered
another house, that girl ran &
report it: the 2 men plundered
the other house, and saw some
canoes on the beach, & stole one,
putting all their plunder in the
boat, even stolen string + cots of clothing + money
holes in all the other canoes, and
paddled straight & sea. The girl
rattled, & all came running.
And the men the next day were
coming landward, the ocean was
getting rough & the people in their
home ra. by mé·ʃtpʔɛ, saw them
coming in from far out at sea, & the
2 canoes with boat full of loot &
bring home. Splendid.

Thomp

the kids used to be very strict
about that no one shd ever remove
even the smallest portion of that
red rock, but the whites later came
& blasted it away, spoiling it forever.
that s side of coq mouth was the tribe of
[illegible] that was their tribe or
[illegible] the s. side of the coq. mouth, THEY CLAIMED
FOR 15 or 20 M S OF THE COQ MOUTH. Very
impt. they lived at [illegible] of [illegible]'se'.
[illegible] had no bro. the son
of [illegible] was named Dick.
[illegible]
the people of [illegible]'s tribe wd
look out every morning at red rock
to see if a whale might have stranded.
If it stranded on the n side of the
coq. mouth it was not theirs, but on s. sideways
theirs

Lucy

there was a young girl with
her 1st monthlies, she sat
acc to custom 10 days in dark, &
20 Times she had to come down &
the river to swim but be back
before daylight. Coy found her
swimming & took her clothes
& put them on himself & went
back to the house & went
to bed.

Lucy

Coy got in heaven with the angels where the sun [redacted] rises & they kept dancing along till they got half way to where the sun goes down, when halfway, coy said: I've forgot his pipe. I've got to go back. and the girls told him: We never turn back, we have to go on where we are going. He said: I'll turn back anyhow. He dropt down to the world & got all mashed up — for going back wanting to get his pipe.

Wols.

Coy was traveling & reach where a big dance was going on. and coy did not know what to do, for Coy did not know how to sing, so coy put 2 crickets (chirps) back of each ear d♯ d♯ & coy was just opening his mouth pretending. when the dance came to an end all became silence, the coy. with crickets was still going strong He was ashamed.

thump n. this story. On hg. he seems to say d♯l d♯l, cricket with both vowels equally long. He comments: "smart. Coy. Jim don't know how to sing.

Wolv.

It is an old saying here that when a person gets lonesome, distant people are talking about one. We are telling about these snake people, & the snake people must be lonesome.

Wolv.

There was a time there were no acorns, & most of the acorns were in — all the acorns were up about Astoria. So they told about & Bluejay went the up the beach & he came up to a big town (it didn't say what town), they had heard that there was a famine down. So they told Bj to eat lots. He was ready to go, they gave him a basket of dried salmon, acorns, you lift it to see if you can carry it — so they gen spust

picked on still more stuff — ②
dried eels. Bj. went a little
ways & wanted to fly with
it, & at last he flew — the
last they saw of him. When he
got down to RR. he began
vomiting up what he had
overeaten, & from that all
the folks of RR region come
from.

Lucy adds that you have ③
no acorns in of sixes, &
that peppernuts end with
Myrtle Point.

Wolv + Lucy

There was a chief + he used to pass his food on to an orphan boy who was maybe his daughter's boy (Lucy adds), + then he himself lit. up his pipe + ~~ate~~ even without eating anything would go out to the woods again. Lucy was told by her mother that the olden chiefs would eat only once a day (at noon or afternoon) — the old chief if he has company will sit + talk from 11 to 3 eating little by little.

Then when it gets cold towards morning the chief sends one of those young braves out, naked, to get such wood, it is cold But he has to go out.

Spencer:

Coyote made the laws and instituted all places. Coyote traveled all over the country.

Wolv.

It was at Gold Beach. ~~the~~ Coy had all kinds of grub. ~~the coyote told his wife to throw~~ they had a big round storage basket with a lid on it. It seemed that every year they had famine. The did not want to put new grub with the old grub. The made her take load after load down to the river to throw in the river but every time the dug a hole in the sand by a log & buried a lot of the best of it. And the told him: Everything is gone out of the house, everything is cleaned up.

And Coy by edge of river saw fish & eels jump out of the water. And he took all his paraphernalia from the house & to the river

nothing — fish & eels all gone.

He went back to the house & he told his wife: Gimme something to eat! Why, you made me take everyth & throw it in the winter. She wd go & take things out of the hole, but he pretty near died of starvation. But one time he caught her: What are you chewing? The coy blamed for the moon — there used to be 15 moons come up for 1 year, in them days. Now he struck out for where the moon come up. He wd go each night to a new ridge & wait for the moon to come up again — to kill the moon.

Thus he kept going further & all the time. & Finally he got over & where the moons (=the months) lived, & entered the big sush. there. and he lived wood rat etc., made an army like the gers do. He killed 3 months. the 4th one was march, it came in. the 1st month they ate quick. the 2nd one they kild. and the 3rd month their Bellies began to ~~eat~~ get full

and as March came in, he ~~smelt~~ said: I smell blood, & he slipt out again. and Coy- struck at March & cut a big chunk out of March's thai (=thigh). Coy had made the moons eat all the boorthings so the months had nothing to fight with.

March was the last one Coy had to kill Coy. came back home then. and one enough every kind of thing started in, & spring time came when he got home now.

Wolv.

There was a time of famine, & people were starving, & skunk did not know what to do, so he thot of blowing himself up. Skunk was a chief & civet cat was his ybro. They invited all kinds of people (= animals) coming, skunk was all bloated up with his poison, skunk said to them: see my face (before I die), & bluejay was pestering him, dancing, and they left a little hole in the corner to let off the scent.

. And skunk ate about elk, if he had come yet, & there were a little civet cat who were whispering into one another's ears as they sharpened their knives. And someone overheard them, & What did they say? They said they were going to cut our hair if he dies! (old Ind custom) Then they said: the elk is coming. He was the last one — the deer, etc.;

were there already. Bluejay (3)
was dancing jumping back
& forth: ʃíʃ ʃíʃ ʃíʃ'ɑs θóé.

[redacted]

dzɪ·ɬa·, ɔá·xx ɪ yɛ́ɬ-
ɔɪ (= it was my poison,
it was my pain).

So: now he comes. Big
Elk entered. they always
ɬɬ ʃí· má· hʌ́· θúɬ-'a;
make room for him! (they
always said this when a big
chief came).

The Elk came in. The (4)
Elk ask the skunk: How
are you feeling. the sk. was
preparing to make his stink now.
they closed the doors & the
sk. let out his scent. The poor
(Roe. called jaybird) stuck his
head out thru the little hole
he had provided for
himself. then all cut the
animals' throats. (they
were all edible animals). But
Bluejay was saved cause he
stuck his nose thru the little hole.
(this little hole was in the

very upper corner of the house (E)
where bluejay had previously
stuck his fist thru — he
was in on the thing, he
was the doctor.

Wolv

Surely ~~th'éggt~~. but
n. what the word wd mean.

Wolv. gwá·ɬɬâ·, octopus. ↑ real long, triple length, + falling (4)

kwấ·ɬx, the octopus, came

forth from the ocean angry and

suddenly attacked the 2 tough guys,

throwing his ten arms about the canoe and all.

~~[redacted]~~ the 2 talked bad

at him and he struck at the 2

with his tentacles threw one of

the 2 bros. through the air, so that

he fell way over by Wolv. has head mí·tᶜɑɬ [illegible]

(Ada calls Humbug Mt. mí·tᶜɑɬ

while Miller Collins calls the big

rock sticking out of the ocean n. of

Humbug Mt. mí·tᶜɑɬ; ada when she

tells the above story sr. [redacted] refers to

Humbug Mt. by this name, while Miller

thinks she means the rock). the

other bro. slipt through [redacted]

(bets. tentacles) and swam ashore,

and on not finding his brother

Thinks it means the point. Lunch will have

Wolv. gwá·ɬɬâ·, octopus. (4)

real long, triple length, + falling

kwấ·ɬɑ, the octopus, came

forth from the ocean angry and

suddenly attacked the 2 tough guys,

throwing his ~~ten~~ arms about the canoe and all.

~~[redacted]~~ the 2 talked bad

at him and he struck at the 2

with his tentacles threw one of

the 2 bros. through the air so that

he fell way over by Wolv. has head mí·tʿɑɬ endless

(Ada calls Humbug Mt. mí·tʿɑɬ

while Miller Collins calls the big

rock sticking out of the ocean n. of

Humbug Mt. mí·tʿɑɬ; ada when she

tells the above story sr. [redacted] refers to

Humbug Mt. by this name, while Miller

thinks she means the rock). the

other bro. slipt through [redacted]

(bet w. tentacles) and swam ashore,

and on not finding his brother

Tlingit means the point. Lucy will know.

Wolv. gwá·ɬâ, octopus. ↓ real long, triple length, + falling (4)

kwâ·ɬɑ, the octopus, came

forth from the ocean angry and

suddenly attacked the 2 tough guys,

throwing his ~~tea~~ arms about the canoe and all.

~~[redacted]~~ the 2 talked bad

at him and he struck at the 2

with his tentacles threw one of

the 2 bros. through the air so that

he fell way over by mí·tcɑɬ Wolv. has head mí·tcɑɬ ↓ nameless

(Boas calls Humbug Mt. mí·tcɑɬ

while Miller Collins calls the big

rock sticking out of the ocean n. of

Humbug Mt. mí·tcɑɬ; Boas when she

tells the above story sr. [redacted] refers to

Humbug Mt. by this name, while Miller

thinks she means the rock). The

other bro. slipt through [redacted]

(betw. tentacles) and swam ashore,

and on not finding his brother

thinks it means the point. Lucy will know

Wolf

Coon, & river-otter & mink (river-otter's bro) were spearing salmon, river-otter was spearing, mink was the capt, & coon was holding the light. Coon ~~boss~~ held the light so long his hands turned black & he cried so much his eyes turned dark band. As river-otter speared, salmon turned into a snake & the snake took him about the world, & on approaching Port Orford, coy was standing on a high point & coy saw them coming & jumped into a canoe

there, killed himself, thinking his brother dead and not wishing to live on alone.

Then the one thrown into the brush inland, two days later came home and finding that his bro. had killed himself, killed himself too

When asked whether it was the older brother or the younger brother who got thrown out to the hills, ada says she thinks it was the younger bro.

The octopus, angry, threw his tentacles out on the hills making them as they are - gullies that all ran together to form the Euchre River. (Mr. Colson says that it is true that the hills of the Euchre drainage consist of gullies all converging to form the Euchre Ck. & covered with brush)

and hollered "ɬɬɛɣɣúttéɛn" (2)
(= come this way further) ▽
the having made a trip around
the world ↑pole pɔt loose ▽
came ashore on Port Orford
point. END

thamp ɔá·nɛí·ɣɣɑ·ɬ, s. you
come here! N. ~~Lee~~ Lucy ▽ Wolf's

ɑb.

Wolf.
There were 2 roads. One was
wide ▽. one was narrow. Hoxie
Simmons hearing this said: This is
the same as the bible.

Ada + Miller Collins:

There were two tough guys, spoken of as

[illegible] Tunaspa tough

are & Wolv. the bad mean bandit bosses

both above

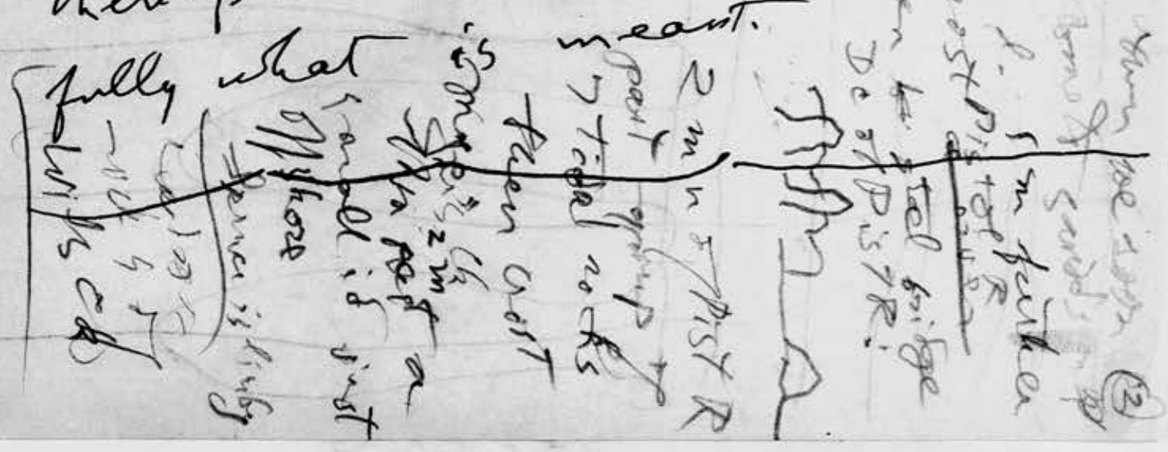
brothers were

Both of these of the tayaxtan tribe. This tribe was situated on the cove just s of Humbug lnds. of Eureka Mouth village were afraid of these 2 They were ruffians. strong & put across all kinds of injustices.

= there, at

Ada:

I ask Mrs. Ada Collins again about the tfʸaxkk≠ Tunaspa she herself does not says she know what this but it is ev. some kind of a wild animal skin, they weren't supposed to carry it out there, they tear it in two out there and the devilfish chased them thereupon. She never understood fully what is meant.



Norm

Coy got cold in the water & didn't know how to get warmed up, & went into a redwood hollow tree & the he told the wkpr: draw together so I can get warmed up. the redw grew together leaving a very litt hole & coy could look out. Later coy wanted to get out. the hole was small. Coy called to the tiny wkpr up: come on & get me out. Coy wanted to get hold of that wkpr — he had a fine red on his head. Coy made a dive at him & he got scared & went away. "I'm just forking you, you come back. The wkpr never did

Coy called on a pretty big wkpr & he pecked. Coy. dove at him & mist him.

That wkpr flew away. Coy took himself apart & threw himself out a leg, a burg hole, a pecker

and Coy got out. then raven came along & grabb coy's burg hole & flew off with it. When coy came out he put everything together but the burg hole was gone.

Coy went on, & came to a strawberry patch — the stws went right thru him & he left a trail of shit. Coy got some pitch & plastered it on his arse,

He came to a place where (3)
boys & girls were jumping over the
fire. Now you're got to jump over
the fire
3rd time he jumpt directly
over the fire & the pitch got on
fire & that was the end of him.

Norm
they put an inverted bowl of basketry
over a lot of hearts
melt- to warm, any bowl
they fell apart. ∴ dissention.

Norm:

the inverted bowl

over tracks, dog's tracks.

Norm

and

the raven came along &
coy hollered to him get away!
That is my property out
there.

Raven took only the arse.

Add:

When coy got more than
½ of him out the part outside
pulled the other parts out.

He

Norm

With a big flood in the wintertime
a log drifted so one end was propt on
an horqueta. And Coy said: who is I
to hold wood up the longer. Coy
stayed a year.

Coy was going downriver & came
to an elbow of fir dripping pitch. Coy
said: Let's see who can cry the
longest. Coy cried for a year
& the pitch was still dripping. He
said: you can cry as long as you
want to, I'm going on.

Norm. The [redacted] Sm R Inds. have the story: One time they put the menfolks in the living house, & women in the sw̃h.

When the men are in the sw̃ they keep the sw̃h clean but the woman folks they didn't, so the wmfs in the living & cooked all the time, so they changed it back again.

Lucy says the above is only part of the story, which her mother used to tell

Gambling Myth

Norm: Eel & crab on 1 side, & on the other side sucker & sea trout. [redacted] and they gambled at dnd. & cond betting all his money gamble. Eel lost all his money that is why eel & crab have no bones, while sucker has too many bones.

náːgʷ'allè = they gamble
(the stick game, 1 stick is the ace),
for 12 points.

thoimp n. this story.

When the act threw his ∂
anchor threw the boat ∇
all. One went under his
arms ∇ swam ashore,
∇ ℔ not finding his bro ℔ ∂
himself ∇ 2 days after
the other bo came home ∇
finding bo had killed himself
∂ too.
2 bros. maybe the younger
one got thrown out over the
hills. they must have names.

[illegible] ∇ ∂ ″ ℓ' ∝
[illegible] tough
[illegible] ∝ ∂ ∑ ℓ
[illegible] ∝ ∂ ∑ ℓ
1 = both, 2
they were spoken of as.

Flood Legend ①

Norm. On the s. side of the
mouth of Chetco the kids used to
play shinny. there was a wolf dog
∇ someone instead of hitting the ball,
hit the dog, the dog was playaying
around there ∇ the dog went over
there ∇ spoke to an old woman sitting
there: ye are g to suffer tonight.
the old woman hollered to the crowd

Dog spoke ∇ me, ye are g to
suffer tonight. the old woman
said a g man ∇ girl

the rest kept on playing shinny
— the kids had a tied together piece
of torch of pitchwood — that night
the flood came. When the

water subsided, every high place where the people used to live, there hills were sticking out, & so were returned to their homes.

~~The little grandson & dog the old lady got saved at a place called Sq̓á·hái·tł dɑ̓t, a place (½ m. e. of Johnnie Van Pelt's place. they kept warm with the animals of all kinds there.~~

Every tribe had its mt. of salvation sticking up to receive its people as the flood subsided.

Norm:

the little grandson & and the granddaughter (of the old woman & whom the dog spoke) remained during the duration of the flood at Sq̓á·hái·tł dɑ̓t, 1½ m. e (upslope) of Johnny Van Pelt's place on the skyline at the dip betw. 2 skyline hills. there is a gulch filled with timber & downslope of there but no timber there. this is the place of postdiluvial salvation of the Chetco Indians. there was a separate salvation hill for the Winchuck Inds & for the Sm R Inds.

F:\flood

The flood started at Arch Rock.
[exc. Arch Rock]

Now there was more than 1 flood, maybe 2000 yrs. between them.

Norm.

Once ~~back~~ on Mill Ck
(back of Crescent City) ~~to left~~
Joe Smiley left a nice fish-spear
that he had just finished
& wood devil stole it &
~~left~~ whistled at him &
Joe ~~left~~ that night the wood devil got it back,
the next morning the pole was
there. fɨ́ɬtʻá·ɣɪ (thromp n this word)

[illegible] ·tɬ'ɛ́'tnâ·ɣɪ = wood devil.

Thromp tɬ'ɛ́·-nnâ·ɪɪɪx,
lit. a night traveler. O.k. used
of wood devil. O.k.

Norm often ~~all~~ it came came
to drying elk-meat,

Pebble Beach, Crescent City,
Windchuck, Chetco
the Peb B, Chetco etc. come
in canoes, & they go along Sm R
3 persons to a boat. and a herd
of elks

and they pick out the best runners
who sneak way around the prairie
who run hollering at the elks, & so
run the elk herd back & forth for
a long time, & at last they run
the elks in to the river, & the

Norm. at mill ck. (back of Crescent City) — in the fall of the year the Indns. used to go up there & shell acorns. the woodsdevil used to come up there every night, & they picked out the best runners,

they had woodbasket cut in half to carry things in, and a good-runner was on top of this basket

the woodd came around & looked all around & opened the back door of the house and

Ind canoe/ go circling around & cutting the elk's throats, some Ind youths jumping on top of elks, some elks went way down to the mouth of river, if elk touches bottom he can jump & sometimes will tip over a canoe.

the meat is apportioned at the close, each chief being given so many elks

and he saw that fellow ②
on top. And the people put
acorn shells in piles down
the trail & the river where
they went & got a bath
so one of them ~~took~~ steps

had a little
the woodd
package he also packt with him
And when the woodd went down to
take a bath, the runner jumpt down & grabb
the package the runner started off with him.
away with
The woodd devil hollered:
the woodd
nephew, bring back my money
(package) to me. the runners
made 5 relays, to relieve
when got out of wind.
And the woodd came right

③
into Crescent city ~~town~~ & kept
asking, where are you g. to give
back my money. the people
plaud how they d get rid
of him. at last they took
him out & realion rock (=
pt St G lighthouse) & getting
back in the boat, someone said:
oh we left a piece of
seabeat on the rocks & he got
out & then they beat it &
left him alone on the rock. He
swam ashore, 17 mi's, &
entering the Cresc. City such
he was so cold he went &
sleep & those in the rush sneaked
out one by one & then set fire
to the rush & of hicey

him banging around trying (4)
& get out in vain & out
burnt up. they slept in the naked
So he lost his money & then
his med — & lost his life.

Norm: Bluejay. There was to be a dance. Bluej. had hair all over his face. He had nothing to tie his hair with. So he picked out 2 or 3 pubic hairs from his grandmother, & tied his hair as a topknot with this.

g ɪ · s t s ' ɑ · y = bluejay.

Thomp

g ɪ · ʃ tʃ ' æ · , bluejay

(locally called jaybird). ch.

Norm: The little or common
crow wanted to be a woodpecker.
If you be wpkr. just top on your
head will be red. No, I want to
be red all over. He closed his eyes;
they began painting him, painting him.
He kept flying until he lit
a limb + he sat on it —
he was black all over, + is
today.

Norm:

gʌ́ːsʦʼáːy must have been a
single-woman. the name
is connected with ʦʼáːy, which the Bluej. says.
Panther married deer + had 2
children Panth wd also sleep in the
evn. Panth was stuck after the
Bluejay. When he cookt acorns, the
deer-girl wd hit the acorn with
elbow + drop in it a little elbow
grease hitting with acorn.
How does that other woman pound
acorns. Bluej went down + hit
some acorns but nothing but blood
came in, the man wdnt eat
N. Panther told the boy + the
girl: What for you

The next am. the deer woman early left the country with her 2 children heading e. the Panth came out of the cave intending to go back to hisrote the deer, & found her & the children gone. He saw them going way over the mts. When he got on one ridge, they were going on another ridge already — they were going e. He kept singing a love song. they were clear to the e. where the sun rises & were never seen again, while he died of grief turned into panther.

On way back he came to where people were diving into the river, & came out on the other side.

& he came out the other side Turned into the panther.

Norm

Raven & Hmgbird were g. to run a race from the tail of the world (which is way down south) to the head of the world which is way up n). They talkt to each other. H said y could be eating anything you find on the beach. "You'll be sucking flowers all the way.

they raced n. the wind was blow rocks even by the mouth of the cheto, almost blew raven down. N. of the u. of the pistol R. Hmg got & laid out out of breath & the Raven beat. Thus ended the footrace.

Norm Redwood Owl & the Raven had a contest to see which cd speak the loudest. the 2 went outdoors a mile & everybody sat in the house & listened. the owl redwood spoke hu hu hú, & then the Raven spoke spoke gwá gwá gwá — he made a heavy noise. and he won the prize — Redwood owl lost. gáltlg'ú-x'wxllʔa. = redwood-owl. Redwood owl lost dâ·'tθâ·θx̣e (=Raven won. Thomp gáltlg'úh-x'wxllʔa, a kind of owl, not the common owl, but the regular nut owl which talks like people. you shd alw. throw tobacco to an owl. when I hear one, I alw. put out my cigarette & say: here, I give you my cig., go away!

accentless

Norm Crow + thunder. Crow
had a light in his eyes, + thunder
had low-tide. And thunder didn't
know how to get the lightning of
the crow's eyes, so th wanted to
make a trade. Th said to Crow:
I'll give you lowtide if you give
me the lightning out of your eyes.
Th did n't know how he was g
to get that lg from the crow's eyes.
And crow was hungry. And crow said
ok — give me l tide + I'll give
you the l out of my eyes. Th
took crow to a there: You
stand right here — high tide.
When I order the tide to go out

The tide w[redacted] rushing out
+ leaving a lot of fish jumping,
+ crow opened his eyes, +
that's why the tide never goes
way out, crow was eating the
fish. That's why crow eats
at the shore, + why we alw
see the lightn before the
thunder

Norm Cottontail wanted to be an
elk. They told him to line up.
All the little tail-rabs lined up
in a line + told them that: Go!
never heard brush crack —
when told them to go jumped in
the brush + never
this wont do, you have to make
the brush crack. Called the
elk over. You have to be elk,
you make a lot of noise
When a rab jumps in brush,
you dont hear nothing. Rabbits
never got to be elks. Elks were
standing nearby.

Texts

Rehearing of Text Published by Sapir

This is a rehearing of the text "The Good Dog," pages 335-8 of Edward Sapir's "Notes on Chasta Costa Phonology and Morphology," *University of Pennsylvania Museum Anthropological Publications*, Vol. II, No. 2, 1914.

Wolv, rhg. of the chas text (1)

ʃtʧíː rʁnnɑˈɛ̀ ɣáː ddɑt

lɛ̀ː tʃˈæ dʊ́ː dɛ̀t

ˈɛ̀ntˈæ náː rrɑ

ˈáː ddʒɑn. dɛ́ ˈʊ́ʃtʃ tʧˈæ

stsˈɑnnɑˈɛ́ʃ

hɪ́ː tˈɪ dʊ́ː

ˈɛ́ʧdɛ́ʃnɪː dn.

ʧˈwɪ̂ː ʃæ. láː ˈáː ddʒɑn

mɑ́nmɛ́ɣɣˈæ

ʃtɪ́ː tˈɪnɪ
↑short ↑possibly longish

(2)

ʃtɪ́ː tˈɪnɛ̀ː mɑnmɛ́ː ɣɣˈæ
↑longish

Tˈrɪ́ː ˈɛ̀ː ɣɑt

ɣˈʊ́ɛ́Ttʃˈɑddʒà:
↑longish

ʃáː ʃâː llɑ mɑnmɛ̂ː
↑longish
↑accentless
for 10 mins insists on this

wɑsɣɛ ɣˈʊ́ddɑsTˈgàʃ

hɪ́ː

náː stʧˈvˆ.
↑almost ô.

ɣˈʊ́ddɑstʧˈnà. ˈɪ́ːrɪ́ːtʃˈv

mɑɬ t'ɑ́ tʃ'ɑTTs'ɑllɑ̂ʃ

the principal accents

t'xɑ́sxɑ́·llɑ̀ dv́·'ɑɬɬ'ɪ́:

x'ɯ̃ɑ́ ɬʃ'ɑddʒɑ̀· xɑ́: long-ish

sts'ɑnnɑ'ɑ́f dzɑ́nlɑ

tɬɪ́·t'ɪnɪ̀· dv́·ɬɑ́n ↑High

dzɑ́nlɑ̀ ↑almost long-ish

xwɑʃtɬ·'ɪ̀· ← low falling
↑ does not Telescope

dv́·'ɑTɬ'ɪT·nɪ· nɑ́tʃ'vTʃlɑʃ
↑ long-ish

ʃv̂·ddzɪ ɪ short

'ɑ́nrɪ́·yɑɬ
↑ accentless

ɬɪ́·t'ɪT·nɪ tʃ'v·rrɪ́t_

sɪtʃ' lɑ̀: ɬɪ·
↑ a separate word

x'ɯ̃ɑ́ ɬʃ'ɑddʒɑ̀: ɬɑ́·lddɑ́n
↑ ch. ↑ high level

nɑ́nnɑ́θyɑT·llɑT. x'ɑ́t'

yɑ́rɑ́ddnɪTllɑT mɑ̂·ddɑ́n

dzɑ́nlɑ dv·'ɑɬɬ'ɪ́·nnɪ

ɬɑ́ short level

tɕwɪ́·dɑ́·dv·

ʒʒ 'ɑnnɑ́·yyɑnnɑɬ.
↑ w is a glide here

dʑ́ɹ·wɪ̂·ɬlɑ dʒɑ́ɹnlɑ

ʞ'ɯ̀ːɯ́ ɬɬʃ'ɑʃ̈ddʒà

dʑ·wɑ́''ɑɹɹmá·ɣɣɑɹɹɹɑɬ

tʃʿwɪ́·ddɛ́ dʑ·wɑɬtʃ'ɑ́ʈɹɑɬ

sʈs'ɑɹɹɹɑ''ɾ́ʃ·

θɑggɯɯɾ́ɛ

ɦɑχwɪɬl·'ɪ́·hɑ 'ɑ́ɬtʃʿɑ·ɾɾɪ·

ɾ́ɑɹɹɹɑ'ɾ́ʃ ɬá·mɛ́·ɹɹ'ɛ̀·ʃɑ

wɑʂχɛ́ ɬɪ́·

↑level

má·mɪ́·'ɑɹ má·mɪ́·'ɑɹ

dʒɑ́ɹnlɑ dʑ́·'ɑɹɾɾ'ɪ·ɹɪ

dʑ·dâ·ɹɹ'ɛ
↑accentless

má·mɪ̀ʃ·'ɑɹɦ

dʲɑ́ɹnlɑ̀ ɬ'ɪ́·ɬɬ'ɪ·ɹɪ

tʃʿwɪ̂· ɾɑ́ɹɹɹɑ'ɑ́ʃtʃʿɑ
↑main accent

χwɑ́ɹɹɹɑ́θθɪɬɣà dʒɑ́ɹnlɑ

dʑ̂·'ɑɬɬ'ɪ·ɹɪ̀:

Ethnographic Notes

Thomp

Birth

Cowl

Mrs. Thomp

Some babies are born with a veil called a cowl, which is a thin membrane, over the head & face. this cowl is white color, thin as tissue paper, & is sometimes dried & put in a bottle & kept by the Whites. Mrs. Thomp has had 2 or 3 [redacted] and babies born that way. He does not seem to be able to say he-has-a-skin, though this wd be a good enough description. Old, skin U. Ump. do.

Mrs. Thomp. says 45 is the age when a woman becomes barren, a few have children as late as 50, but these modern women get barren at 38 or 40.

Mrs Thomp

Mrs. Thomp has delivered hundreds of babies, and has never yet seen one that is covered with hair either White or Indian. Ind. babies are cleaner (i.e. more hairless) than White children when born. Ind babies when born usually have the head covered with coal-black hair, while White babies are mostly born bald. When Ind or White babies are born with hair, it is coal black* on the shoulders and down the spine. Mrs. Thomp says that it was the custom to remove hair from around the newborn baby's face with breastmilk (which acts as a kind of cream & removes the hair).

*it is this "baby-hair" which is

Mrs. Thomp

Mrs. Thomp's little boy

Arthur Smith (who died, by my 1st husband), after I had been looking at a dead deer with its eyes open, mockt that + slept with his eyes open. The Inds. said that child who slept with his eyes open — that his mother had seen a deer or a dead person.

Mr. thompson's long dead nephew Jimmie Thompson slept all the time with his eyes open, he slept thus all the time, his wife, said, he mockt dead people.

That was why we Inds. never allowed a woman to see a dead person.

Marriage

Spencer:

In early times the women were some of them workers, men never got clams or fossies or firewood, therefore a man paid a good price for a woman.

Norman:
When an Ind. woman gets married in a dif. place, her children talk the new locality lang. and also the mother's lang. VS.

Thomp: the above was the Ind. law. E.g. I buy a woman from Corvallis & the wife's m & f at Corvallis take the pay & deliver the woman to me here.

Death

Thomp

Some dead were wrapt
in ~~a~~ an elkskin blanket.
all the Indian dentalia
went little by little into
graves.

Thomp

WS call grave-house
n'sé·SSIn mxnnxe', but
more usually + better merely
n'sé·mmxnnxe'.

Thomp

the Coq. were always buried in the ground, head to the south always (they wd not allow a body to be oriented in any other way), belly up, prone (never seated). 4 ft. deep. and after the burial is made, they build a (really a mere ridgepoled roof) house on top of the grave — of sand cemeteries with many of these little houses on the graves. And they always put a little vertical stick at the head of the grave. Call any cemetery nx̌ʸxé·ssxn, ① [very short + hard ŏ here, at times I thot it to be called nx̌ɪ̆ the same. ON RHS HE VS ʔxé·ssxn.

① grave, & ② cemetery.
Vs. that grave + cem. are

①

Thomp

the Coq. were always buried in the ground, head to the south always (they wd not allow a body to be oriented in any other way), belly up, prone (never seated). 4 ft. deep. And after the burial is made, they build a little house, (really a mere ridgepoled roof) on top of the grave — I saw cemeteries with many of these little houses on the graves. And they always put a little vertical stick at the head of the grave. Call any cemetery ŋx̌ʔsé·ssxn, ① ~~cemetery~~ (very short + hard to hear, at times I thot it to be called ŋx̌ the same. ON RHS HE VS ŋx̌ʔsé·ssxn. Sluggt.

① grave, & ② cemetery. Vs. that grave + cem. are

Thomp

When I ask in what way burial canoes were oriented, says they were oriented S with the head of the dead toward the rear of the canoe.

Thomp

When I ask him about canoe-burial, says the canoe was right-side up and ~~bored~~ cut a single hole often in the fore & lowest end of the bottom, so that when body rots & esp. when rain comes the water will drain off. The Als. never buried.

When & the Inds. were being driven n. at the time of the RR was, the driven Inds. took burial canoes at the S. side of Als. River & dumped dead out & plugs the hole in them with rags & rest the Als. R. in them. all rd. (So Wolv's whale-getting story was the 2nd time this use of the canoes of the dead were made).

Wolv: heard the old people tell that they used to have canoe-burials on the Yag. River putting the canoe upon logs to get them a little off the ground (not on crotches) and bore one or 2 holes thru the bottom of the canoe under the body so as to drain. Body wrapt in matting & laid in When a whale drifted in at South Beach & word of this reacht Siletz, the Indns. here all grabd their ropes & started & on reaching Inds. used to bury with heads to the W— which happens to be just as whites bury now.

Yag Boy had no way to get across, so they seized the burial canoes, plugd the holes, & rode across in them. Whole Fl. was a great treat to the Indns.

Miller Collins says that he heard that each Alsea man had a canoe and that they always inverted a man's canoe over his mat-wrapped body. animals for some reason never seemed to burrow under the edge of the inverted canoe.

When I ask about upright canoe on crotches, with corpse laid inside, says he never heard of such a thing! (yet both Lf and Emma have given vivid descr. of such burial so it must be o.k.)

But at Siletz when Miller was a boy and first came to his sense the burial consisted of hacking out a hollow in a log barely large enough for holding a corpse and then laying a board on top of this, the whole being shallowly buried.

Thomp

What belongs to graveyard
you don't touch it, we say that
belongs to the grave. Every
place the White people cleared
up graveyards & made places
of graveyards. Grds put offerpots
& dishes on graves. for Buried
on top of the ground.

Thomp

When a [redacted] dead-person
is coming along you sense him as
a wind. You shd step aside &
let him pass.

Once at Albany graveyard Thomp
heard a deadperson riding
on horseback coming, & you cd hear
his bones rattle the xxx
Thomp spoke to his wkm
companion, who answered that a
dead person wd not make that
sound. Whereupon the deadperson
came right past inf & inf's
companion

Social. (meetings, gambling).

thosup

dzé. ddá. tt'ɪ, { any festival.

Alec Billy 05. that the kinds
were everywhere great gamblers,
playing native or White
gambling games, he saw them
gambling every day at both
kinds years ago at Siletz.

Alec Billy:
there was a Smith R. kid.
gambler who gambled away
~~his wife and~~ left his
his sister, and left his sister
be actually taken a cousin
had to step in and make
a small payment to save
the sister from being screwed.

Thomp.

Superstitions

Warren Cornelius tells me that Spencer Scotts grandson Johnnie was seen driving a car upon nearing Scott's place, but it was merely an ill-foreboding appearance.

Thump

When one hears a buzzing
the ear, the kids say "he
[illegible] hollers." [illegible] and this
is a sign there is g. to be
a change in the weather. It
is wú·yyâ. (he is is the
magic worm that eats in your
teeth, he eats his fill, and
then he goes back in to your
ear to take a rest. If he hollers
southway, there is g. to be a rain;
if he hollers e. way, there is g. to
be a dry spell. When one can hear
there the sawmill whistle in town do it is a
sign there will be a change of weather.

Thump

When one's [redacted] (lower, gesture) lip
quivers it is a sign that one
is about to eat something.

When one's thigh quivers
it is a sign that [redacted] someone
is going to die.

Thomp

Any bird that comes around in the evening time & hollers hnds. used to say is a bad sign, bad luck. (But not so if a bird hollers in the morning, as far as Thomp. noticed).

Reference is to information from Francis La Flesche, an Ethnological Investigator for the Bureau of American Ethnology who worked on Omaha, Osage, and Ponca.

Thomp & Mrs. Thomp

If you come back & tell of having seen game, the game will hear you and all run away.

(This is Thomp's comment when I tell him La Flesche's story about Indians sighting Buffaloes.)

Thomp

When flickers come around one's house & peck, it is a sign that some inmate will die soon.

Lucy

When door suddenly blew open, says somebody is g. to come.

thomp

thomp always the children & eat the tail of salmon & youll be a good hand & run — there can't hardly anyone keep up with you. They always used & tell me this ~~and the~~ when a child

And the kids. ate salmon eyes & then wd see good.

Norm: When one belches it is a sign that one is g. & eat fish. Vd.

Ailments

champ

accentless

yú·xxú·llv̌·ddæ, the sores of those fellows (walking or sitting or lying yonder).

yú·nnæ̀, those fellows.
↑low falling

But yú·xxúh = hí·xxúh, over that way. He vs. both of these & their equivalence.

Thomp

ɬɨ̂t͡s', but here app not ɬt͡s!

ɬɨ̂t͡s', [redacted] any sore. Sometimes children have these.

ʃɪ́·ʃlʊ·ddɐ', my sore.

↑long

nɐ́n lʊ̄·ddɐ', s your sore.

hɪ́·llʊ̄·ddɐ', his sore.

That old man was cured by his wife's advice only. He ab burned Whiteman doctors.

Thomp

I knew one old man [redacted] who had an open skinless running sore just below betw his tits who slept naked in the sun. He did nothing for it. His wife askt him what he was doing for it & he answered "nothing." They talkt it over, & made a dry powder of some kind of grass (Thomp thinks perhaps it was pounded up alder leaves). He had done nothing for it for 6 years. When he wore a shirt he left his shirt open in front. In one month he was well. He wd sprinkle the powder on his sore as he lay (belly-up.

that old man was cured by his wife's advice only. He abhorred Whitman Doctors.

Thomp

I knew one old man who had an open skinless running sore just below betw his tits who slept naked, in the sun. He did nothing for it. His wife askt him what he was doing for it & he answered "nothing." they talkt it over, & made a dry powder of some kind of grass (thomp thinks perhaps it was pounded up alder leaves). He had done nothing for it for 6 years. when he wore a shirt he left his shirt open in front. In one month he was well. He wd sprinkle the powder on his sore as he lay belly-up.

Thomp

ẋ ɤ θ, pus. They have to
squeeze it out. they have to ~~squ~~ hold you
ʃɪ́.ʃ-ẋɤθθɤ', my pus.

while one prods you with a
sharp stick right in the middle
where the sore is, & thereupon
the prodder squeezes violently,
it hurts bad, the pus sponts out
in a squint — they clean the
sore pretty good.

Thomp

ʃɤtt'æ^', [redacted] scar

ʃɪ́.ʃʃɤtt'æ', my scar.

Thomp

Misc.

Thomp

dxOOún, hungry-time,
famine. the kids at Silets
were at times short of grub.

they had Indian-mills at
Upper Farm, at Lowes Farm,
+ all over, cause they were
eating Indian oats.

Wolv

When ɤ his grmother were
living together ɤ people were going up
ɤ down the RR. He hollered to one:
Have you any nose. Answer was no.
at last he askt another person: have
you got a nose. And the answerer
said: Follow-up-the-river will-
screw-your-grm. This last is an ent
oath.

Historical Notes

Hist.

Johnnie: the Inds. had troops with the soldiers at

and at Gold Beach. word was sent out from Gold Beach for help.
soldiers on their way from Ft Lincoln (4 m.n of Crescent City at a place now called Elk Valley).

the ~~[illegible]~~ hostilities broke out on Rogue River. the Whites all fled into a stockade at the n. side of the very mouth of the Rogue River (near of Wedderburn).

Johnnie: a lot of people left Chetco & settle at Smith R. & escape going to Siletz. Lots of them stayed down here.

There are some real old women at Smith River. one is Lizzy Jim, 90 yrs old & blind.

Johnny: The Rog River war was started by the miners taking girls.

2 miners took 2 girls at Tutuine, one girl got away they killed the other girl. One of the 2 miners names was Charlie Foster.

A couple of old people were walking along with a girl somewhere above Big Bend and the old people protested to the whites taking the girl & the old people were killed.

Johnnie:

When the R.R. Inds. left R.R. they had to leave all their canoes here too. And it took them several years to make one of those canoes. They had stone axes + elkhorn wedges. The whites assured them: Well take good care of the canoes for you. The Whites got many canoes.

Miller Collins

The reason that the
Indians did not like
King Valley, and later, after
being removed to Grande Ronde,
did not like Grand Ronde,
was that they got no
salmon there. That was
why the Inds. came to
Siletz. There is salmon
here.

Thomp

after timming the Sil. Res.
of the Elk City region, etc.,
the Gvt. finally [redacted] with others
[redacted] from Siletz about 25 yrs ago
and retained only Gvt. Hill here.

Thomp

the Government Hill's top
here was formerly the site of
a fort, with soldiers here drilling
every day.

Wold

the Grande Ronde was the 1st
Res. formed. Quite a few of the Shasta
tribe was already at Grande Ronde. And
later the Umps. were moved thither.
Fort Hoskin was at King's Valley.
This & Grande Ronde were posts for
the Inds. Frances Johnson & others lived
at Fort Hoskin. Later Ft Hoskin was
done away with, & those Inds. were moved
to Siletz. You can still see the well site of the
olden blockhouse in front of the Siletz agcy
on the Hill, and the well site of the
Logsden blockhouse near Logsden.
[redacted] Davis Jefferson, was the secy of the
Interior at that time.

Ada and Miller Collins:

In the very early times here a few Indian scouts had been taken by the U S Army up the John Day river.

When I ask if George Harny was not such a scout, he says yes, and that Joshua-Louie was such a scout for the U. S. army — he talked Joshua.

Miller Collins:

The Inds. first came to Upper Farm.

The Rogue R Inds were divided into 2 bunches.

One bunch was moved to Fort Hoskins in King's Valley. While the Indians were living there, Inds. hunters came over here and happened to come into the upper Yaquina River and Rock Creek. The trail came down Rock Creek and thence over into the upper Yaq. and north of Summit Lake.

Lots of Indians got left at Grande Ronde — they did not want to leave there.

(Wolv: quite a few Inds. moved from Grande Ronde over here to Siletz.)

Chomp

French Prairie was a great place in early times for Chinook ½-breeds, Calapuya ½-breeds & Oregon-City tribes ½-breeds. There are probably no Ind.-speakers at French Prairie now. This was a half-breed place. Many of the people of Ind. blood moved to Grande Ronde & got free land there. Others drifted to Portland & all over.

Mr. Quinn was a Whiteman missionary who lived in Toledo & used to come over to Siletz & preach in Jarg. He was a Methodist. He had plied around the Col. R. before coming here. He had 2 sons & married a Chin woman. This union had 2 sons: 1 a lawyer in Tacoma & the other a blacksmith in Toledo.

Chomp

Pronz the name = góyn (phon.). Approves the above infn. Mr. góyn was blacksmith at Toledo for 2 years.

Miller Collins:

U. S. Grant was sent from Siletz to Jefferson (Shoshone). He preached there a long time. He got murdered after his return to Siletz at Woodman Ford Riffle (on the Siletz River near Siletz Town). He was a real Alsea. [redacted] Abe Logan killed him.

Wolv. The [redacted] real name was Jessie Grant, his father was Jessie (an old Als. Indian). He merely later adopted the name of U. S. Grant. He was a smart man.

had stolen the green backs on the murdered man, so they claimed. Who did not know the value of these greenbacks must have done it. Thomp was [redacted] Wolv pursued as a witness + had to go to the week-long trial at Corvallis. They could prove it onto Ben Johnson. May even [illegible] a shoemaker to swear!

Ben Johnson, a Coq. Ind. from thereabouts, killed a man + a boy at Yaq. B. J. was married to Polly Jackson (an Alsea woman), and the trial was at Corvallis. The lawyer askt him questions + he made smart + correct answers. Old Coq. Thompson will tell all details.

exhibited the mud imprint of the court soles in the shoe he made the

Thomp Ben Johnson kild an old man and a boy at Pool Slough, where the trail came down from Wolfport. the sheriff did not believe that BJ did it. Ted Parker of Wolfport found the kild old man + boy. they tried to pin it onto BJ. [redacted] because no one

had stolen the greenbacks on the murdered men, so they claimed
clud. who did not
knew the value of
greenbacks must have
done it. Thomp
was sub-
poenaed
as a witness
+ had to go
to the week-
long trial
at Corvallis.
they coud not
prove
it onto
Ben
Johnson.
they even
shoe
exhibited the mud imprint of
soles in the court + had a shoemaker to swear
he made the shoes!

Ben Johnson, a boy.
+ a boy at Yaquina
married to
Polly Johnson
Polly (woman)
at Corvallis.
Plin questions +
+ connect answers.
will tell all details.

Thomp Johnson
Ben Johnson, a boy.
boy at Post Creek, was
down from Waldport.
believe that BJ did it.
part Siwash the kids
Siwash pin it onto BJ.

Porter was subpoenaed as a witness + had to go to the week-long trial at Corvallis. they coud not prove it onto Ben Johnson. they even shoe
and the Trial went
Clyde Wallis
Clyde Lawyer asked
he made smart
Cols Cop. Thompson
Cols Cop. Thompson
Ben Johnson
Ben Johnson, a boy.
boy at Post Creek, was
down from Waldport.
believe that BJ did it.
part Siwash the kids
Siwash pin it onto BJ.

Thomp

the Whites were just trying to put [redacted] the murder on Ben Johnson because he was an Indian.

Miller Collins:

There used to be pupils at Chemawa Ind. School from Alaska. There was 1 Alaska Ind. settled here at Siletz; [redacted] died several years ago.

Wolv. forgets his name. He + his sister were both here.

Mrs. Jones (his sister) died later on Govt Hill at Siletz.

Miller Collins is a
Shaker preacher and has traveled
in Oreg., Calif. & Alaska. He
knows the whole story of how
the Rogue R. Inds. were
brought to Siletz. The Inds
from the mouth of Rogue R. were
driven to Post Orford & put on
a boat, while the Indians up
the Rogue R. were driven through
the Willamette Valley clear
to Grande Ronde.

Wolv

My father was put on a boat
at ~~Port~~ Orford, and way to
Dayton, Oregon (in Pope Co).
He was awful seasick, & as soon
as he got in the mouth of the
Col. R. everything [redacted] left off &
he was all-right.

Thomp

Gave about an acre where
the Cath church is now built
(on the very site of the agcy house),
+ a separate parcel of 80 acres
toward the Sil. River from there).

the native Sil
name Thomp gave me it of
the 2nd (present) Cath church
site. They moved the agcy house up
Gvt. hill (def. of Lucy Smith's) — it was a
gray and the Gvt. office was
across the st from the Agcy house,
just e. of Mr. G — Yoder
lives now — below his house + the
st corner (just e. of that st corner
is the Full Gospel parsonage).

Down 1939 in autumn.
They tore it

Thomp

Gave about an acre where
the Cath church is now built
(on the very site of the agcy house),
+ a separate parcel of 80 acres
toward the Sil. River from there).

the native Sil
name Thomp gave us if
the 2nd (present) Cath church
site. They moved the agcy house up
Gvt. hill (dcl. of Lucy Smith's) — it was a
gray old, fireplace upstairs, tall windows). They tore it down 1939 or in autumn.
And the Gvt. office was
across the st from the Agcy house,
just e. of Mrs. G — Yoder
lives now — below his house + the
st corner (just e. of that st corner
is the Full Gospel parsonage).

Thomp

at highish water & were fished (2) out at the John Woodman (at Siletz) ^

they were fished out immediately upon their reaching there, & were handed by team up to where the big agcy was being constructed (on the 2nd Cath church site). The Sists. then later donated 2 tracts of land to the Cath. church (Father Bré.man was then in charge, ((he was here a number of years, he lived here)) promised the putting of a big sisters' school here if they wd give all this land, but it was never materialized & on the other hand the church sold the land crookedly.

(1)

Thomp & Mrs. Thomp

the Catholic church of Siletz used to be where Al Lane (so-called, full name Alfred Lane) has his residence now just se. of the Siletz cemetery. that orig. Cath. church was moved about 25 yrs. ago when Egbert was agent.

the Sists. donated 3 acres (where Al lives now). this was when Thomp was a middle-aged man. the old Siletz agcy agent's house stood where the 2nd Cath church now stands. the big agt bldg there was built of sawed boards which were sawed at Mill ck (at upper Farm) & floated down in raft form down the Sil R at

Thomp ← Thomp keeps a trace of this accent yet — as some other Indians have. (2)
Tillamook. I told the Lawyer I had been subpoenaed but knew nothing about it. 3 Inds. were given 3 years at Vancouver in prison for that killing — one was killed there in trying to get away.

I had to swim horse across Sil. Salm. + Til. Rivers to get up there — John Adams + I.

Alsee Polly was a woman witness in that case, who was by the man when he was murdered. She had been subpoenaed and took her young baby to the trial. Her testimony was impt. J. A. + I helped to take Alsee-Polly back to her home in Siletz town.

Archie Johnson says he can see the old agency at Siletz at the foot of the hill (before the bldgs were built on the hill). There used to be a Govt. livery stable, and commisary, agency, etc. The boarding school was put on the hill. Bob Tronson now lives where the old agency office was (Bob Tronson lives on the corner in front of the Cath Church).

Thompson

The storekeepers at Gold Beach had always treated the Inds. good & the Inds. tho the war had started did not harm these, but later the RR Inds. & Klamaths came down to Gold Beach & shooting killed everybody & got all the liquor in the saloon & all the stuff in the stores as theirs. Maybe a few of the Whites got away.

Thomp

Used to be a good apple orchard at Siletz, I plowed upslope of the agency here, & plowed betw. the [redacted] trees, to supply the school.

Lucy

White men here wd get stuck on an Ind girl even only 10 yrs old & wd buy her with money & marry her even at that age.

Thomp

Only quarter-breeds are good. Even half-breeds are no good.

Thomp

How can they make an Indian a citizen, when he was here originally and first. Intruders have no right to make citizens.

Norm: the name of the Wh. & his mother who built a log house very early (see elsewhere) was Jmí·n (now this comes to inf.) the Auds. called him mí[illegible]e's wɑ́ɬ, lit. half his ear (mg. that the other half of his ear was/gone)

thomp

Tus. half-ear as [illegible]

[illegible]

↑ how long not-postalifed

Norm When the [redacted] outlaws
came down, they wanted Sm R. to
come in with them to kill all
the Whm. The Sm Rs answered
that they did not want to kill
all the Whms, that they wd like
to but cdn't for more wd
keep coming in. the Sm R Inds
to set fire to the house of that
Whm & his mother, & the
Whm shot out of his shooting holes
of his house, & that night that
Whm & his m fled to Sm R
town where he joined some
other Whmen. the Sm R Inds
were all moved to where the
lighth by Crescent City now is,

& then later all the Sm Rchds
we moved to the Kl [redacted] river &
the Yur Inds. were to kill
them & the whites put the Sm R
Inds wise & they came
to settle on it — they said
well have water all around.
redwood
Every one had a dug out
canoe & when went to work
for whm. they went in canoe.

the Kl Inds were clannish
about 30 yrs ago a big high
water came & all that [redacted] id. went
under water & just had time to
get out with clothes on. And we
then threw ourselves on the Whites — we
had to live somewhere.
3± over each fam.

(Eth.),

Wolv. dzísel a german,
(Wolv reads the name from the Sis Fr. map,
spelled Geisel, got kild in the
Rogue River war. the oil map
shows the "Geisel Monument"
n of Wedderburn. the Inds
shipt Mrs. dzísel naked but
did not kill her. Lucy knows
the family, & pronounces it gaysl,
the Inds. killed her husband & 2
boys, but saved the wife &
2 girls.

It was on acct of the Inds.
sparing her that the whites at
mouth of RR never killed females,
but up the river the whites kild males &
females.

Thomp

When the Inds. were brought to
Siletz, their hair was cut short by
force.

Mr. Sanders shows me the U. of Oreg. Hist Dept master's thesis (I asked him over the phone for a summary of early Oreg. Ind. history), & he says that this thesis will give me much. Lane and Thurston had the idea of moving all the Coast Indians away from the coast. Later Dart became Ind. agent & made some treaties. Joel Palmer succeeded Dart. Treaties were made first with the inland tribes, later with the coast tribes. The coast tribe treaties were not ratified but the Indians were treated as if they had been. Dart did little traveling & made wild mistakes.

History of the Coast Res.
consisting of excerpts from the pamphlet "No K 345."

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...

[this index fills 3 pages].

(211)

In the Court of Claims of the United States

No. K-345

[this pamphlet sums up the case].

(218)

"Between August 11 and September 8, 1855, Joel Palmer, Superintendent of Indian affairs in Oregon, being duly authorized in that behalf... negotiated a treaty for the cession of their lands with the various Indian tribes and bands occupying that portion of Oregon lying between the Columbia River on the north, the Pacific Ocean on the west, the Oregon-California line on the south and, on the east, the west boundary of the cessions made in the treaties referred to in Paragraph V, which, in the main, was the Coast Range of Mountains." [p. 217]

"The Indians, parties to the aforesaid treaty, were the Alsea, Yah-quo-nah, Seletza and Ne-a-ches-na Bands of the Tillamook Tribe; the Siuslaw Tribe, one of the plaintiff tribes; the Kal-a-wat-set or Lower Umpqua Tribe, and the other of the plaintiff tribes; the Coos or Kowes Bay Tribe, still another of the plaintiff tribes; three bands of the Nas-o-mah or Coquille Tribe; several bands of the Too-Too-To-ney Tribe, and the Chetco Tribe." [pp. 217-219]

"While a reservation known as the Coast Reservation was created on the west coast of Oregon out of the lands agreed to be ceded by the treaty, which corresponded in area and extent with the reservation proposed in the treaty, it was not established under the treaty, but by the Executive Order of November 9, 1855, in pursuance of a letter from Superintendent Palmer dated April 17, 1855, some months prior to the negotiation of the aforesaid treaty." [pp. 219-220].

"Shortly after the execution
of the aforesaid unratified the
so-called Rogue River War
broke out in southwestern Oregon
with the Rogue River and other
Indians and continued until
June, 1856, when it was officially
declared to be closed by the surrender
of the several hostile bands to
the armed forces of the United States.
..." [p. 221]

"In June and July, 1856, various
bands engaged in the war and
other Indians residing in the country
south of the Coquille River were
taken by the military forces of the
United States to Fort Orford as
prisoners of war and from there
transported by steamer to Portland,
Oregon, and thence to the northern
part of the Coast Reservation,
finding X1, ante, on the Siletz
River where the Siletz Indian
Agency was established." [p. 222].

"At the outbreak of the war the Lower Umpquas, one of the plaintiff tribes, were ~~collecting~~ collected on a temporary reservation near Umpqua City in charge of Special Agent John W. Miller; the Coos, another of the plaintiff tribes, were collected on a temporary reservation about four miles below Empire City on Coos Bay in charge of Special Agent Socrates Schoffield; while the Siuslaws, still another of the plaintiff tribes, remained on a portion of their own land on the Siuslaw River, which was within the boundaries of the Coast Reservation." [pp. 222-223].

"The Coos and Lower Umpqua tribes were not permitted to return to their aboriginal lands after the war was over, but were held at the aforementioned temporary locations until [redacted] 1860, when, under instructions from the Commissioner of Indian Affairs dated September 3, 1859, they were removed to a small tract of land on the Coast Reservation near the mouth of the Yahaats River, about six miles south of the Alsea River. At this point was established the Alsea Indian ~~Reservation~~ Subagency with jurisdiction over the three plaintiff tribes and another tribe, the Alsea, not a party to this suit." [p. 223].

"From 1860 to 1876 the Coos Bay and Lower Umpqua tribes remained at the aforesaid location, while the Siuslaw Tribe, being already on a small portion of their aboriginal lands at the mouth of the Siuslaw River, were permitted to remain there." [pp. 223-224]

"The President of the United States, by executive order of December 21, 1865, having already withdrawn part of the Coast Reservation and opened it to ~~the~~ white settlement, Congress by ~~the~~ the Act of March 3, 1875, provided that all land within the aforesaid reservation should be thrown open to settlement under the land laws of the United States, except a small tract described therein, to which all the tribes of Indians under the jurisdiction of the Alsea Subagency and the Siletz Agency were to be removed, but only with their consent previously had and obtained. The reservation as thus reduced was thereafter known as the Siletz."

[pp. 224-225]

"The plaintiff tribes after two councils, the first called by Indian agents, Litchfield and Fairchild in charge of the Alsea Subagency and the Siletz Agency, respectively, and the second called by Special Agent Ben Simpson, refused to move to the tract referred to in Finding XX." [p. 225]

"In September 1876, the Alsea Subagency was closed and all government property and records were turned over to Indian agent Bagley who was in charge of the Siletz Agency, but the Coos and Lower Umpqua Indians had already left." [p. 225]

"The Coos Bay and Lower Umpqua Indians who had been residing at the Alsea Subagency on the Coast Reservation since 1860... straggled down the Coast, some stopping with the Siuslaws, who were still at the mouth of the Siuslaw River, and the remainder returning to the neighborhood of their aboriginal homes." [pp. 225-226]

"In a report to the Commissioner of Indian Affairs under date of August 13, 1883, agent Wadsworth, in charge of the Siletz Reservation, said:

"There are at present by actual count 637 Indians on this reserve. The census of 1880 shows 998 belonging here; of that number about 360, composed principally of Siuslaws, Coos and Umpqua, are scattered along down the Coast all the way between here and the California line." [p. 226].

"In 1871, Indian Agent Ben Simpson said:

"... For sixteen years they have been fed on promises that were made only to be broken, and their hearts have sickened with 'hope deferred.' For sixteen years they have seen the white man gathering in annually his golden harvests from the lands which they have surrendered; and for all those sixteen long, weary years, they have waited, and waited in vain for the fulfillment of the solemn pledge with which the white man bought those lands. ..."

[pp. 231-232]

[The [redacted] O-mah tribe that worried me is shown by this printed "No. K 345" to be for "the Nas-o-mah or Coquille Tribe"

Biographical Information on Informants and Others

Infs.

Speakers of Alsea:

John Albert (by far the best of all).
at Siletz
Whitney Samuels, (from his mother)
Louie Fuller.
Hank Johnson.

Thomp.

When I ask him what he would call the Als lang. he answers: Sɪ'nnɪ. tl'ɛxt-dɛ', tit the flathead lang. This he vs. but he also agrees to ɤ in part shapes: hɑ'nnɪ'ɬ dɛnnɪ·-dɑ', (notice the underlined syls. added).

Thomp

John Albert owned the place where Tilton the Jap lives now. John Albert's wife's Lizzy (she was Bill Ross's daughter).

then John Albert married
(lavâyne)
Lavina, (a woman married many times, she was Miss Wilson, then Mrs. Bob Felix, then Mrs. Moses Killum, then Mrs. John Morris (a wealthy kid of Salmon River, nicknamed Salmon-river Morris), then lived with Tommy McDonald, Jake Orton, then she married John Albert (who had $8,000 at the time).

Wolv.

John Albert's father was "Old Albert," an Alsea Indian.
John Albert's mother was a native Siletz Indian.

When a few years ago there was talk of changing the name of Logsden to its native Indian name, Wolv. rems that John Albert told Wolv. that the ancient native name of Logsden is 'a 'a' hx.
closer than the other 2 vowels

Thomp n this plen.

Thomp

There is only one real good old Alsea inf. & that is John Albert.
There are 2 others here who may know some of the language.

Joe Jackson, 45 yrs old, ~~working~~ Joe Liane saw him working as a shoe-shiner for a colored man at Eugene recently.

oldest

Sarah Charlie (Geo Wilbur's 2nd daughter). Geo W. was Klickitat and he married the daughter of the Alsea chief Johnny Watson. Sarah may talk a little Alsea language.

Chomp

When I told him the Spencer
injn about John Albert's mother
keeping the boy's clothes and sucking
Spencer's leg, chomp. [redacted]
vs.: She was a doctor. chomp
never knew her name.

~~Ada thought that kwa·da·ma·ta·a~~
~~is related to [redacted] kwá·da, 2 bits.~~
~~Spencer obj. says at once that~~
~~kwá·da, 2 bits, is jarg., from Eng. a quarter.~~
~~(So Willie Collins was [redacted] doubtless~~
~~right in saying that this tyee has nothing~~
~~to do with kwá·da.)~~

M. Clay Barrett, 65 yrs. old,
fisherman, lives with Frank Drew, talks Eng., jarg.
& the Siuslaw-Umpqua language, he tells me.

His father was a freight wagon driver.
Used to freight from Florence to Gardner
along the beach, 20 miles, which at low tide
was hard & fine. When the tide was high they were hard to move.
also done from Eugene, ~~to Florence~~, a 60 m. ~~foreigh~~ stage driving was
run. A horse was good for 20 m. Used to
change at Mapleton.

Johnny took me down the evening of July 17 to meet Alec Billy, over 70 yrs old, who lives in the old house at the n. side of the very mouth of Smith R. ~~the~~ house just inland from his is that inhabited by Flannery's widow, that next inlandward by more house. Alec Billy has a clear pronch (much clearer than Norman George) and knows many plens. Alec says his mother is still living — 2 m n of Crescent City.

Alec tells us that his father was a Sixes Ind., but talked only Jarg. to Alec.

Johnny:

The 2 aged Ind. women here at Smith R. are

① Liza Jim, living [redacted] ¼ m. n. of River's End, older than Liza Jack Johnny says, somewhat blind, knows lots.

② Liza Jack, alias Liza Daley, mother of Alec Billy, July ½ living 2 m. n. of Crescent City next to the store formerly run by Wakefield but now run by a dif. man. ask at the store & they will tell where she is living.

Thomp

Mrs. Blageder's father was
Ind. He was a Chinook
who came from Col. R.
Thomp got to see him at Grande
Ronde. Lizzie B's mother was a
Salmon-R. Ind. woman.
Geo Harney was kind of head-Indian
here at Siletz, rich. Lizzie
Blageder was his wife.

Norman & Spencer: Elizabeth
Blageder, still living, at Siletz, used
to be George Harney's wife. By this
union were two offspring: Agnes
Harney (married to John Isaac,
a Finlander), and Elizabeth Harney
(who died 3 yrs ago).

Thomp

Elizabeth Klaggeder is a Grande Ronde woman, George Harney sent for her or bought her (getting someone to write letter to Grande Ronde), so Thomp n how old she is, n whether she is as old as Minnie Liane:

Frank George Harney was a kind of a chief of the Siletz Indians

WSLV.

Geo Harney said: the gut will put a warm blanket over you, but it will take away all your indianity.

ADA:

My grandmother, named Paddie. She must have had a last name, ~~[redacted]~~ for she had been married. She took me when I was 7 yrs. old from Siletz down to southern Oregon (Curry County). She liked to travel, did not like to stay long in one place, ~~[redacted]~~ going after whatever she had gone after in her young days — after acorns, hazelnuts, etc. They got us back here, the Gut did, for allotment, otherwise I wouldn't have come back here. My grandmother died here at Siletz at Upper Farm, pneumonia killed her.

Johnny v. Paddie.

Ada:

My grandmother, named Paddie. She must have had a last name, [redacted] for she had been married. She took me when I was 7 yrs. old from Siletz down to southern Oregon (Curry County). She liked to travel, did not like to stay long in one place, going after whatever she had gone after in her young days — after acorns, hazelnuts, etc. They put us back here, the Govt. did, for allotment, otherwise I wouldn't have come back here. My grandmother died here at Siletz at Upper Farm, pneumonia killed her.

Johnny v. Paddie.

Thomp

xʌn-'ɛ́·-sɪ́·-"ɛ was the
Ind. name of Paddie. N. her
surname. I used to see her around.
She died at Upper Farm. She was
Ada Collins' grandma. She was
kind-of tall. She was real old when
she came back from Coos Bay. She
tried to live with "Old Sam",
alias Sam Patch. Old-Sam was older
bro of Government-George. Old Sam
& Paddie tried to live together at
Upper Farm when Old-Sam's ~~mother~~
wife died and left Old-Sam a widower.
the Inds. & everybody paid little attn
to this, for they were old people. Soon
after Paddie took sick & died. Paddie's
father was named xán-'ɛ', River, - her name
meant - River's daughter.

thomp

xʌn-'é·-sɪ́·- "it was the
Ind. name of Paddie. N. her
surname. I used to see her around.
She died at Upper Farm. She was
Ada Collins' grandma. She was
kind-of tall. She was real old when
she came back from Coos Bay. She
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& Paddie tried to live together at
Upper Farm when Old-Sam's ~~mother~~
wife died and left Old-Sam a widower.
the Inds. & everybody paid little attn
to this, for they were old people. Soon
after Paddie took sick & died. Paddie's
father was named xán-'i, Rivers - her name meant - Rivers's daughter.

Miller Collins tells me that I can't get a better inf. than Ada because she has been down there. Ada's grm. took Ada when Ada was 7 yrs. old south to the Euchre Ck. country and wandered all about there with Ada seeking shellfish, acorns, etc., in season. It was only years later that Ada was brought here to Siletz because an allotment was made to Ada here at Siletz.

Lucy & Wolv.

Sarah Pierre, Ada Collins, & Annie Pierre, were 3 sisters raised by Old Whiskers at Siletz.

Mrs. Asa Collins & Leon & Lewis. language. Natty died in the
his mother Louise where
Thomp is
living now.
Fifty
died at
Upper
Farm.

Miller Collins is the
son of George Collins, an older
bro. of Peter Collins who died
many years ago. Peter Collins
died May 16, 1940. Jim
Benzel Collins, the youngest of
the family, is living 3 m.
dr. of us here.

Miller Collins was married
to Silvy West, daughter of
Nettie West, who died in her
early seventies some 5 yrs. ago.
~~Silvy West died 1st & later Nettie~~
Silvy West died. Miller says he had a talk
so much gallice ck. lang. with Silvy a

Nettie that now to is Talking with

Nettie that now he is Talking with Mrs. Ada Collins he has to learn his mother's language. Netty died in the house where Thomp is living now. Sibry died at Upper Farm.

Mrs. Nellie Collins is the
to Sibry West, wife of
Nettie West, an older
early seventies Died
West died 1st Ro had
much gallstones and

Geo. of George Collins, son of Peter Collins
many years ago.
died May 16, 1940. Jim
Bengel Collins, the youngest of 5
the family, is living now.
h. of mrs Nellie Collins was married
Collins daughter of
Collins died in her
5 yrs. ago.
Nettie
Cato
Ro had
with Sibry

Miller Collins:
Miller: I went to school
with ~~her~~ Nellie Davis at Chemawa
in 1898 & 1899. So
she can't be over 63 yrs. old now
~~I also had her.~~
~~was~~ & is ev. still alive
at Blue Lake.
Johnny n. Nellie Davis. But knows
that some Inds. were sent from the Klamath
River to Chemawa.

Miller Collins: I was down
on the Klamath River in 1930.
My uncle was Jacob
Johnson, preacher at Johnson
(a town up a number of miles
above Requa — instead of going
up the river about 20 m.
you have to go around by
auto about 40 m. Jacob
Johnson was the son of old
Jack Johnson (mentioned as
Wolv: Shd be Jake Johnson
Jake in the Dorsey article).

Miller Collins ~~speaks~~ of a big forest fire prominent in Siletz history.

Wolv. the big forest fire was in 1844. Nobody knew how it ever started.

Thomp

there was a big forest fire here at Siletz which produced daylight all night & jumpt the Siletz R. It started from a man lighting a cigar at the head of Mill Ck & throwing matches into the brush. The fire came w. & rivers were nothing in its path. It spread likewise across the Yaq. R. like nothing but died off before reaching RR. Thomp was a boy at Upper Farm (at Siletz) at the time.

we boys did not sleep hardly all that night — we & some men were seen TO watching that town. This was some kind of power! ago.

Miller Collins ~~speaks~~ of a big forest fire prominent in Siletz history.

Wolv. the big forest fire was in 1844. Nobody knew how it ever started.

Thomp

there was a big forest fire here at Siletz which produced daylight all night & jumpt the Siletz R. It started from a man lighting a cigar at the head of Mill Ck & throwing matches into the brush. The fire came w. & rivers were nothing in its path. It spread likewise across the Yaq. R. like nothing but died off before reaching RR. Thomp was a boy at Upper Farm (at Siletz) at the time & some kind of

we boys did not sleep hardly all that night — we & some men were over there watching that fire. This was over 70 yrs. ago.

Johnny:

Norman George is son of Oregon George. --Oregon George of Whale's Head was his father, and Mrs. Lone Baker (Oregon George's sister) was Norman George's aunt. Spencer Scott tells me that Mrs. Lone Baker (who has alw been known as Annie Baker to Johnny) was a Chetco woman all right. Johnny also vs that Norman George's mother died when he was a boy and Norman was raised in the company of old Indians, esp. Big Dick (Chetco Ind. who died long ago but BD's sister, Lucy Dick, died only 2 yrs. ago). Norman George went to school but bec. of erysypelas came home again soon + cannot write (or read.

Norman: Oregon George of Whale's Head was Norman's father. Norman's mother was a Smith-River Indian.

Oregon George ~~He~~ lived around Chetco, somewhere down there. He never lived at Siletz.

Thomp

Rose Baker was much older than I. Oreg. Geo was her bro. These people were of the Tfantc'ih-dannse. tribe. They lived somewhere betw RR & Chetco.

Lucy

Mrs. I-own Baker was
of the Sixes tribe, she belonged
to the Flores place, where that
big lake is.

Johnny

Ione Baker was always called
Annie Baker by Johnny. She was
from Whale's head. She died at
Empire not over 3 yrs ago.

Norman: My uncle was Big Dick. He taught us many things.

Norm says his uncle Big Dick was a great talker + Norm ~~was~~ has his head full of info from him as ~~to~~ how God made the world, etc.

Lucy

Norman George is of the Euchre-ck. tribe. He is the only blood-relation I have at Sms.

Johnny: Norman George is some [redacted] rel. to Lucy Dick of Siletz, perhaps a nephew.

Archie Johnson at Spencer's
house at Siletz. Norman George
has a crippled bro. named
Jim [redacted] George (Wols. says he never
knew that Norman George had a bro.)

Wols.

Tf'ə́·s t'ə́·nna, ↑short accentless
Mid. name of Charles Orton. He
was my father. [redacted] This
name refers to some kind of a fish.

Thomp
N. He was called in Eng.
Charlie Orton. The above is
surely his Mid-name but
his Mid. name was never used.

WSLV.

My father was a pretty-
good-sized boy when the RR war broke out
& was swimming around
in the deep water up the
fell R. to escape.

Jenny

ˈdʒɛnɪ

Jenny Scott.

Thamp

ˈθæmp, and name

{ thamp gives this voiced!

of Jenny Scott. Derived from a plen.

surely.

Thomp

Mrs. Wm Smith (Spencer Scott's mother) was a Sius (her father was Sius) and her mother was Ump). Thomp knew her. She talked Ump.-Sius and also the U-Ump lang.

Thomp

Spencer's mother was a Coos-Ump ~~ought to have known some~~ of the U Ump lang too.

—

Thomp

Thomp tells me in confidential tone the impt. info that Spencer Scott's mother told Thomp. that Spencer Scott's father was Dutch Louie. Spencer Scott's mother was a little woman.

Mr. John White tells me that Spencer Scott, formerly White's neighbor, once told White that Spencer Scott's father was a German.

Wols. Hoxie is from e. of the Chastacosta.

Miller Collins gives me a new idea in telling me that Hoxie Simmons may know quite a little of the Takelma language. He was raised with the old people. (Wslr. believes he may know quite a little Takelma)

The white-painted old house at Smith River Reservation on the hillside upst. r. 1. of Lopez' is Lucy Smith's house, where she formerly lived. Mrs. n. if it still belongs to her. (Lucy later told me she sold it).

Lucy

the last time they came
after my mother to take her back
to Siletz, that was the last time
they came after Indians, there were
2 men walking back & forth all
night watching us Inds as we
lay there, on the S edge of the
Chetco R. My mother was lying
with me, I was already 4 yrs
old, & she got up in the night to
take a shit, & I woke up & thot my
mother had abandoned me, & I got
up & came upon my mother at
once & the 2 of us fled. Thus I
was the cause of my m. fleeing.

Lucy

the last time that they came
after Inds. to Chetco
it was I who ran away. I was
3 years old. the officers already
had me & my mother, and
we were being led away when she
suddenly said: I have forgotten my
sewing materials. as she said this
I dove into the brush & my
mother after me. they never got us.
We remained at Gold Beach. And
that was the last time that officials
ever attempted to carry back
Inds. to Siletz — they never came again.

Lucy

My mother ran away from
Siletz & packt me on her back
way to Rogue River, sleeping
in the brush, hiding out all
the way. She was barefooted.

Lucy

My mother used her own Lang
to me till I was 10 yrs old
Only after that I went to
school. I was later married
to Ben Smith.

I went to school up
RR, 15 m up. My mother had
to sit in the river & wash clothes
in the RR to pay my board
there in that school 2 terms.

I later worked for Mary
Jaquett many yrs. & she
taught me the Eng I know today.

Lucy:

Lucy raised Harry

gauntlet from a boy, he

now works in a bank at

Newport.

Lucy

Small mouth was the 1ST

and who had a whiteman gun.

Small-mouth was Lucy's

stepfather. He got my mother

at Euchre ck. Small-mouth

was the 1ST kid. who ever had

a whiteman gun, he used

to [redacted] push bullets in with

a stick — a muzzle loader.

Lousy & Wolf

Nearly 19 yrs ago she got
arm
I am pretty near pulled off
1
in a buggy accident.

Lucy

• Talks alot. Rang to the black
cat. and shell jump up & meow.
ask her in this. if she is hungry.
• swish her tail.

Thomp

Mrs. Thompson tells me that Thomp gets his government checks always as "Coquelle Thompson."

Thomp

Thompson was a surname given to inf. at Grande Ronde by the White people.

Coquel's father was named Chief Washington, who signed the treaty with other Coq. chiefs. Many of the Inds. were made to walk up the beach, but my f's sister, & my then 6-year old younger brother, on a boat from Post Orford. He heard the old Inds talking on the boat: you watch Chimley (Tsimlel) who had been a slave on the Col. R., if these whites pass the Col. R. we'll use our hidden arms on the whites on this boat — but there were lots of soldiers on the boat. they got us bread & butter, the Inds had vomited much. at about 3 o'clock the 2nd day out, Chimley came down, he was white-haired, & said: right there

(gesture), the boat swung way around & then headed into the Inds. were relieved. We had all to get out at Portland, & were fed & slept at a mil. camp there. Water came into the camp about 2 ft. deep. Chetco (a Chetco Ind) Charlie, Depot Charlie (a Joshua Ind) & Bill (a dr. Indian name) Strong, & Coquel Charlie had to go back to tell the Inds. the trip was o.k.

Many Inds. were brot along the beach, bringing 10 heads of cattle, they swam the cattle across all the rivers — no bridges at that time, & they killed one bovine every day to feed the Inds.

Then we went to Oregon City, where there was a big waterfall. We were taken

on a little steamboat [redacted] to Dayton
r we slept there that night — that was
on July 3. Early in the morning
they fed the kids. They shot off a
cannon — the morning of the 4th —
r was 7 [redacted] or 8 yrs old. The
kids. were scared — some started
to run away r were called back.

Thomp

Thomp never revisited. He of
C. region since he left there
when a boy 7 yrs old. There
was a wagon road [redacted]
running up the n. side. Old
Man Hunter also never went
back. They removed Thomp
to Port Orford. Years later
Thomp went to Marshfield
but never went back up the
Coq. R. He knows the places
up there but is not sure of
some of the locations.

doctor was called thus.

Thomp

When I was a boy I had
red hair. And so did my
pat. aunt, Her hair was reddish till
she died.

My mother used to say
that it was bec. my ancestors
used to make trips down to
the Umpk. to dig the kind of
camas called gʷɔθtfɛʔɬ, ↑ accentless
which has hairs 6" long.

Steward Rooney's mother
who died at Siletz was my paternal
aunt, was red headed. She was 85 or 90
years old when she died. Her Ind. name was

dictation, 1942 — Thomp — Every woman-doctor. Every woman-doctor.

doctor was called thus.

Thump

When I was a boy I had red hair. And so did my pat. aunt, Her hair was reddish till she died.

My mother used to say that it was bec. my ancestors used to make trips down to the Ump R. to dig the kind of camas called gʌθtʃʌh, {accentless which has hairs 6" long.

Steward Rooney's mother who died at Siletz was my paternal aunt, was red headed. She was 85 or 90 years old when she died. Her Ind. name was

dzinʌnʌ. Tsʌlʌmʌn — Yaq. woman-doctor. Every woman-

Hoxie

Hoxie says there were several
Indns. here at Siletz — commonly
designated as Coquel Dick,

etc. — of these only Coquel Thompson
is living.

It was the custom to
put the Tribn. before the
first name in olden times at
Siletz.

Hoxie, Oct. 8, 42

Tells me that formerly an Ind.
had only one name + the Tribn. was
preplaced.

Applegate Jack, lived at Grande
Ronde, when all his people died at Grande
Ronde, then he moved to Siletz + died
here. He was 2nd cousin to Anetti
(Spencer Scott's wife)

Applegate Tom, lived at Upper
Farm at Siletz. A.T. went to Calif.
+ died there, never came back.

Several had Gallice-Ck.
preplaced.

Several had Coquel preplaced.

Thomp

guesses Dorsey's ĕ-nĕ'-ti

to be 'é n n æ̆ᵀ tt'ᶜI.

Thompson on rhg. guesses

'ᵏ n n é tt'ᶜI. He musingly

guesses that this was on the s side

of the R River, but is not sure.

He sort-of half knows this plen.

Thomp's early wife, who later

became Spencer Scott's wife, was

Anetti, partly of Applegate descent.

Thomp n. *'æ n sé· tt'ᶜI

or the like.

. Thomp.

Never knew Ind. or Eng. name

my [redacted] old [redacted] aunt who was

a member of the party which

camped at Maskowin ca.

She died at Loower farm.

Norm: Ben White, who lives

n of Lizzy Jim, [redacted] knows the

plans all around Lake Earl.

(Later I worked with Jenny Scott +

Ben White together).

Wolr

Fred [redacted] yolkcxs & D

kind of a chief.

Portland is a

Elwood Towner (att. at law) (who is around Portland)

knows Fred + talks about him.

Persons

Thomps

Ida Bensell (Charlie Baker's wife) is of Sixes tribe + Rang;

- her mother was Sixes.

Jenny: Jenny Scott tells us that Hank Johnson's wife at Siletz is her cousin. She calls Hank Johnson: bro-in-law.

Shasta lang. at Siletz:

① David John, living towards Siletz town from Spencer's, Only one on the Sil. Res. who talks Shasta.

Eddie ② Riggs' wife, ~~[illegible]~~ used to Mrs. Riggs, nee Allie Metcalf, used to talk Shasta with her mother. She is now living at Grande Ronde, married to Riggs there. Mr. & Mrs. Eddie Riggs live at New Grande Ronde.

My stepdaughter Winnie Nelson at Yreka can talk Shasta. She was brought up with her grandmother.

Thomp David John is a Klamath. the Klamath lang. & the ʃáʃdɪ lang. are just like one, Thomp vs.

Mrs. Blageber 42

Tells me that William Simmons at Grande Ronde is the last one who speaks Tak. He can talk it. But his wife cannot. Crept.

Mrs. Blageber, 42:

Tells me that quite a lot of the Shasta lang. was spoken at Upper Farm. David John is the last one here to know it & he is very old, he has kept in practice by Talking to an old Shasty woman.

Thomp

Has heard of [redacted] old man

Nátt'ay, still alive (changes

Knighton to this). there is a

family of these at Grand Ronde.

Nellie Nátt'ay married John William

+ the 2 lived away up by the

Col. R. one year. John William

was tricky. J. W. got stuck on N[redacted]N

+ the 2 were married by Catholic

religion. Now JW died) Sept. 1940 so

Nellie is now free acc. to Cath. faith.

Nellie is now living with John

Nátt'ay - 's son (n. [redacted] 1st name of

this son)

Mr. White

the present name of "Black

Baby" is Mrs. Case. She is

living in L. A.

Thomp

Fritzie Chapman is my d-in-law's younger bro, 18 yrs. old, he lives with my son + is working at Camp Twelve.

(On reaching Gold Beach midsummer 42 found Sam Van Pelt had died (12) years before).

Miller Collins:

Sam Van Pelt, now at Gold Beach, prob. working in the cannery (they can chinooks, silversides, steelheads, spring-fish), is 80 yrs. old + knows the plens of the southern coast + their legends. His lang. is mixed with the Smith R. lang. — that lang. runs way down to Blue Lake, Calif. Miller Collins was at Blue Lake. He was also on the Eel R. but did not have much chance to examine the lang. dialects there.

(On reaching Gold Beach midsummer 42 found Sam Van Pelt had died (1/2) years before).

Miller Collins:

Sam Van Pelt, now at Gold Beach, prob. working in the cannery (they can chinooks, silversides, steelheads, spring-fish), is 80 yrs. old & knows the plens of the southern coast & legends. His lang. is mixed with the Smith R. lang. — that lang. runs way down to Blue Lake, Calif. Miller Collins was at Blue Lake. He was also on the Eel R. but did not have much chance to examine the Ind. dialects there.

Johnny:

Sam Van Pelt was the one who got the lnds. their "reservation" just n. of the mouth of Smith River. I ask Johnny to tell me frankly if Sam really knew the plcns. of the Curry Co. coast. He says that Sam knew a lot of the names, & that when he didn't he wd ask Lucy Dick (widow of Big Dick), who died at Harbor very old a couple of years ago. ~~Johnnie n. any years ago.~~ Big Dick used to be at Silets ~~white-all-over sea-otter, but Spencer says a man once passed through Silets & had along a snow-white sea otter skin which he showed to various people.~~

Mrs. Thompson Univ. students

Once there came 2 young men here. One was tall and dark and was taking language (she agrees that he may have been Jewish). The other one was fair-complected and was drawing pictures while the tall one was recording lnd. words from Thompson. Mrs. Thomp. never learned their names

Mrs. Thompson

Claudie Mc Donald was the clerk for Supt. McK (prond mack'óyn). Claudie + Mrs. Dellós (a whiteheaded small woman) were the 2 clerks for the elderly Mc Coin. Claudie had 2 or 3 children by Frachtenberg + these + she are now living in New York City. Claudie was ½ Ind., pretty, black hair + black eyes, from some eastern tribe. Mrs. Thomp. in her religion. Old Mc Coin was a great dancer, + how Fracht + that girl danced + played cards.

Wolv

Old Punzee fell off the mail truck by the Catholic church turn at Lilets + landed on his head. He was unconscious for 3 days + Wolv. heard him making a ga ga noise. Later Wolv was walking along + heard a crow go gra gra and old Punzee was dead.

Mrs. Thomp

Frachtenberg was 1st at Silets
in 1904! She knows nothing of
his having worked with Jim
Buchanan. Jim Buchanan Bill
was Thomp's nephew.
Ross was older bro of Jim
Buchanan's mother: Jim Ross
was 1st cousin to Thomp's father.

Thomp

There was an Ind.
named ó gxêhlxe, called in
Eng. Skelly, (an Ind. name
he was a yúgg± Ind.
who bought a coffin behind
where he ate + in which coffin
he kept sugar + coffee for
years. His man lived
[illegible]
2 m s of Salmon R. by a
lake (possibly Devil's Lake).
+ Indian-Morris (alias John Morris)
lived just nw. of Skelly's place).

Thomp

Jimmy [redacted]

(married Elizabeth Harney), and Midgie
father of Bunny (oldest), — (son)
Godell (daughter).

after George Harney died,
Mrs. Elizabeth lived with John
Savage, a whiteman, by whom
Elizabeth had a half-breed
daughter named Margie,
called Margie Blégadi, but
in reality Margie Savage, married
to George Downey (y bro of Roy
Downey).

all the Downeys - came from their m's
widow-woman ranch in Wil. Valley in vicinity
of Albany. The m of the Downeys had Edward
Létco. by a 1st marriage previous to her mar-
riage with Downey.

Thomp

Thomp does not see how
Evelyn was of als. descent
at all. She was of Salmon-
r. and "Chinook" descent,
that is of Flathead descent—
but not of als.-lang. speaking
descent. als. were included under
the term Flathead-Injun.

Mrs. Thompson

the mother of 2-in-law is known as Black-baby. She is living in L.A., married to an ugly-looking Whiteman. She is from Siletz

Thomp

Ned Jackson (who lived at Lower Farm) (an Alsea man) had 5 sons:

(1) William Jackson. (He was Nelly Jason's father).
(2) Tom Jackson (possibly next younger) He was photographer & enlarger.
(3) Fred Jackson
(4) Jerry Jackson
(5) Joe Jackson

Old Jackson was also father of Polly Jackson (Hank Johnson's mother), & of 3 other daughters. Geo. Wieber, Spences & Scott & Umpqua Bill (Hank Jackson — he was a Coos chief. Johnson's father), & Alsea Ben were the 4 husbands

But Lot's father was Coos
He was Lottie Jackson's father.

Mrs. Thomp

"Alsee Jackson" (the Alsea Ind. photographer who took Mrs Thomp's photo here at Siletz years ago) always used to say liver for river.

Thomp

Gusta Evans (Ned Evans' daughter) married a Filipino (forgets his name). She got in a fam. way but he married her at Corvallis. He took her to the Filipine Isls. - she has lots of children there. Her f. died, her m died. Her bro died, & her 2 sists. died. She never has come back. There are 3 of her bros still living (Fuller Evans, Evans and Evans)

Gusta Evans met the Filipino at the Corvallis summerschool, which he was attending, while she was working there.

Norm

Lucy Dick was a real old Ind woman living here at Harbor — she was Sam Van Pelt's m-in-law. Sam died in the fall of 1940 + Lucy Dick died about 2 mos. later.

Johnny

Bob Breen, lives at Crescent City, — is from Umpqua, a ½ breed. He may know some Ump. lang.

Quite a little jargon was spoken here about Harbor.

He was never called ẖɬ·ddá·wwɑ', his whiskers, or the like, in Ind.

Johnnie:

"Port-Orford-Jakie" + "Whiskers" were deported ~~to Siletz~~ but made their escape + came back ~~to~~ live on the Sixes River. Both dead long ago.

Thomp

Kw Port-Orford-Jackie, his ↑sic always

Ind name was nɑ́l yɑ́·ddɑɬtɛ́xs, ↑ accentless

tattoo. From

mg. Indian-money

nɑ́l.yɑ, Indian-money.

When I ask about Whiskers, says he was the Port Orford chief, that his Ind. name was nɑ́·ddɑn. This is the only Ind. name he had but he was referred to also

in 3 ways: Bɑggwɑ́·ttɛ́ɛ xxɑxsixɑ, bɑggwɑ́·mɑɛ·xxɑxsixɑ, and as bɑ́n·yɑ́xɬ'wɪ́ɬc-xɑxsixɑ, for bɑ́n·yɑ́xɬ'wɪɬ killed by ~~was~~ of the Sixes mouth.

He was never called hɬ·ddá·wwɑ', his whiskers, or the like, in Hnd.

Johnnie:

"Port-Orford-Jakie" + "Whiskers" were deported to Siletz but made their escape + came back to live on the Sixes River. Both dead long ago.

Thomp

Kw Port-Orford-Jackie, his ↑sic always

Hn name was nɑ́ɬ yɛ́· ddɑɬtɬɛ́ɑs, ↑sic accentless

mg. Indian-money tattoo. From

nɑ́ɬ.yɛ, Indian-money.

When I ask about Whiskers, says he was the Port Orford chief + that his Hnd. name was nɛ́·ddɑn. This is the only Hnd. name he had but he was referred to also in 3 ways: bɑgwɑ́ɬ·thɬɛ́· xxɑsɨxɛ, ↑sic accentless bɑgwɑ́ɬ·mɑ́ɬ·xɑsɨxɛ, and as bɑ́n.yɑ́ɬ'wɨtc-xɑsɨxɛ, for bɑ́n.yɑ́ɬ was a title by the Sixes mouth.

Mr. & Mrs. Thompson

It was Paul Jackson, bigshot supt. at ~~Sacks~~ Chimawa, who IST got Mrs. Thompson the chance of caring for Molly Orton. Molly Orton had already been at Chimawa & had taken after a bunch of girls with her cane. Jackson had had her doped in order to find out how much money she had on her. He sent her back to Siletz and for the 1ST 10 mos. Molly was supposed to pay Mrs. Thompson out of Molly's own savings, but in reality she only handed Mrs. Thompson a dollar about 3 times for the purchase of smoking Tobacco for Molly's pipe.

Spencer: Jakie Johnson was a younger-generation man born at Siletz. Spencer wonders if Dossey's Jake {Dossey 233} ~~is~~ be for him.

Thomp

Kw ᵒᵇdzêy ᵏᵏᶜɪ Johnson.

He was Sophie Simmons's wife. They separated & later ᵒᵇ got ~~e~~sick and died.

Spencer's knew Fiddle John.

Dorsey's "Fiddler John" is wrong.
He used to play the fiddle —
pretty good. the kids. were ge~~n~~ crazy
that way, whatever a person does,
that's the way they named him.
World. His real name was John
Vinyard. He was nicknamed Fiddle-
John (Dorsey's Fiddler John is a mistake).
He came from RR or possibly
from the ~~[illegible]~~ southern coast
region).

Thomp. John Vinyard was an old Whiteman who lived 2 m n of Corvallis, he had a good farm, & John stayed there working, working for his board, & was nicknamed John

Thomp
and John Vinyard for so staying.
t'xé l-sâ s tł- 'se was
the kid name of Fiddle John.
He belonged to the chetco tribe.

Thompson

Johnny Williams died in this house, later than Nettie West too. Nettie West died in this house here. Lizzie Simmons, wife of Hoxie Simmons, is a sister of Johnny Williams.

Frachtenburg prof. worked on Molally [redacted] here with Mr. old lady [redacted] (Hoxie's m-in-law) who died 5 years ago).

The Jewish doctor Fracht lived with at the hosp. on the hill here was Dr. Kellas (phon.). Fracht worked with "old Susie," an old woman close relation to Dr. Johnson, who was also a doctor. Old Susie lived at Lower Farm.

Thomp

Big John, his ind. name was [illegible], he milked & talked Eng. as soon as he could enter the white people, & was keeping inf. at U. Umpq.. Umpqua-Mollie, whose mother was of my J's folks while the U-M's J. was a Rogue R Indian, askt permission to take me to Grand Ronde, which permission was granted, & she took me to the agency vicinity, which had many French-halfbreeds. I stayed there with her a long time. But there was no fish at Grande R — it was had to get fish, everybody was kicking about it.

Thomp

I ask if "Ol Solomon had an Ind. name, and he says if he had one, Thomp. never heard it. He lived at Upper Farm ▽ everyone called him sálmɑn (from Eng.). He was a Head of Gq. Ind. (almost sálʷmɑn)

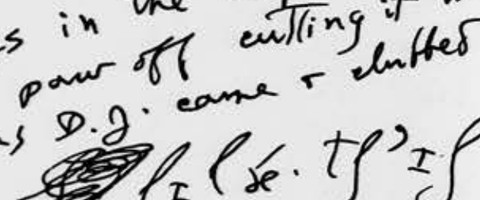
Thomp

Filéttf"± of John belonged to Sil. He lived just up of Sil. town. N. his Ind. name.

Thomp never got to learn the name of Long Prairie, Sam's Ck., Logsden, etc.

Mrs Thump knew Doctor Johnson, he died about 1925. He lived long. they said he was 125 yrs. old when he died.

Once Doctor Johnson ~~was~~ once when already an old man ~~was~~ once in the swamp land where lots of skunk-cabbage grows up from ramas prairie where bear had come down ~~from~~ for getting skunk cabbage, bear got in Doctor Johnson's ~~trap~~ big steel trap & bear was 3 days in the trap & pretty near had worked his paw off cutting it more than ½ way through, & as D.J. came & clubbed the bear on the head, the bear got loose & attackt D.J. & tore his scalp bad, scratching D.J's scalp like knife-cuts, Dr. J was with his 2 hands hugd to



little old Ind

(2)

DJ's throat so the bear cdnt bite DJ in the throat, & at last DJ got into the ck and the bear gave him up for dead & went away.

Dr. ~~Claussen~~ closet went to closet attend Dr. Johnson. Dr. ~~Claussen~~ closet later died in Silets hosp. on the hill here.

Dr ~~Claussen~~ closet had 2 sons: Willie Clau

Dr. Johnson got bears every spring. after that narrow escape — he went in the water & only his mouth stuck out. He never wore shoes.

He had been burned, they said, when he was a young man, which resulted in his right arm being paralysed.

(3)

Dr Johnson acc to his own
statements to Thomp. were that
DJ's f was a Tillamook Ind. and
DJ's mother was a native Siletz
woman. She was a Ilsé·tʃ'ɪʃ·ts'ɜe'
(a Siletz-woman) but in her Ind or other name.
Dr Johnson used to come to
the Sil agency & Thomp, an employee
there, used to give him a
dispensation of grub.

Once Solomon Scott packing
a sack of flour from Sil Agcy to
his placer at Camas Prairie got
& started too late, it got night & fog
on him, & he lay down near home
& was found dead with his head on the
sack of flour as a pillow.
Did. making good money, esp. when he caught
beaver or otter.

Thomp

Where the George Wilber
place is (the Geo Wilber place
was formerly known as the Fiddle John
place) - it was there that the Inds.
used to gamble at Ind. cards,
a little Logsdenward of Sil. town.

Thomp

Old Scott, Scott [redacted]
Solomon, + Old Johnson lived
together in one house at
Camas Prairie at a kind of an
open place side of the hill.

Thomp

N. E Dorseys 234

E'-ne-a'-ti but says there
were tutus named
'ó n ɪ 'á dd ɪ [redacted]
On nhg. tries long + in vain
on the above

Tommy Thompson:

Benjamin Kuehn,
postmaster at Siletz until
succeeded by Mr. Bloom about
Oct 1 1942. His name was
locally proud King. He has
gone into the cattle business, he
has a lot of cattle here.

Tommy Thompson

Dr. Clausus was the name
of the doctor. He was a German.

~~Those~~
Neither Tommy nor Mrs. Thompson
ever knew his 1st name.

Thomp

Doctor Susón, she

she was the widow of
alsee-Jack, was the woman
that Frachtenberg worked with
on the Alsea Rang. and whom
Fracht told me Dr. Clausus
doped to pep up for Fracht.

Thomp

Archie Johnson died when
Archie Johnson was a baby.
the father was named
Rogue-River-Johnny. His
Archie-Johnson's mother was
an applegate woman. It was she
who brot Archie J. as a baby
to Siletz. Archie Johnson went
to Chemawa + Carlisle, +
returned to Siletz with a strong
whiskey-habit. Married 2 dif.
women here at Siletz.

accentless

Thomp

yá·tt'á· (nnɪ·ggʷʃʃɪn,

Ind. name of Old-Hunter.

Old-Hunter was a H of C Ind., Thomp's own folks, & knew everything. Thomp was 7 yrs old when he was brot to Silets.

No etym.

← his Ind. name — not a Thomp name, Thomp us was

old yák'ɪcn

chief of the H of C tribe

Thomp

Mr. John White told me Oct. 7, 1942, Andy Winkler has just died. Thomp tells me that Jack Winkler, older bro of Andy Winkler, and Andy Winkler, talk Coos language. Jack, still living, here at Silets, talks Coos.

Thomp

Andy Charles is Chetco Charlie's son. Andy Charles ran away from Siletz school + went to Jim Buchanan's + ate there. Andy Charles is pretty black + is often nicknamed Black Charles.

Hazel Bane, ¼ breed born at Port Ludlow comes this morning + tells me that the rems. William Rogers. Harry Mason died + Jimmy Mason is still alive yet. These are the 2 boys I saw swimming at Renton in the fall of 1910.

Thomp

Old man Bob's 2 sons were the 1st Inds. to go with white people & went with white folks to Grande Ronde the moment that Grande Ronde agency opened

nálʇxɛsdɑn

a name applied by the Inds. to these 2 sons of Old Bob. this was their na.

Thomp's part grf was pure Hoč as a single o man and bought Coq. wives.

These 2 sons of Old Bob traveled around with Whites down to Rogue River as guide & servant. Jack West's grf had never seen a horse.

Spencer

old Klamath Charlie used to
old heads. at Siletz

say a William dollars for
a million dollars.

Lowry us:
He was a
Klamath — like my folks
they call yá·ʃʃv wɯɪ
no v
while Wolverton is of the
ʃɪ́ʂdɑxʼwɯɑT- sdɑ̄· tibe.

Thomp
the full name is yá·ʃʃv·wɯɪ
but the chuk. call the mouth
of the river: yá·ʃʃv·ɬɬʃ(xʼ.

Thomp

Nettie West married Jack
West when Swan was agent
here at Siletz.

Thomp & Livey

Hank Johnson's wife Martha

is ná·ltʼɑnnɑ́· - [redacted]ddɑnnɑ·

I ask who the Sixes people are here then. He says there is no Sixes man or woman here.

Sárah Pit [redacted] here at Sixes is Sixes. She [redacted] had a stroke (later in the summer of 42 she died). Chemawa hospital. Latchy T is or was in the Coos-Ump., Thomp says.

Jack Winter here knows some.

Dick John in Portland is Sixes

Andy Charlie is son of Chetco Charlie & talks Chetco.

Billy Dick at Yaq. region is a

Spencer:

Port Orford Jackie never stayed long at Port Orford. He wd go down to Port Orford from Siletz & stay at Port Orford a little time & then come back to Siletz.

Norman: When I told him the
ada inʃn that Whiskers had white
whiskers, Norman says that there
were some other kids. hereabouts
who had beards. Big Dick
had whiskers and Little Dick,
a Smith River Indian
(he was no relative of Big
Dick) had whiskers. Whiskers
was not the only one who had
whiskers.

Thomp
dá·wɑ', whiskers. ʃɛ́ʃ-
da·wɑ', my whiskers.
da·wɑn'tɬ'ɑ, also da·wɬhá·-
ɬâ, barbón.

Norm pʼɑ́wɑwɑwɑ, kid.
name of Johnny Woodbary's father.

Thomp n.

Norm: Frank Hossler
is Norm's cousin here. F H
is a carpenter & can't read or
write.

Norman: They found Whiskers
dead in a cabin at Euchre Creek.
He was buried at Euchre Creek.
Norman knows nothing of his
being dug up and reburied.

Thomp did not know him &
n. his name.

Johnny: Port Orford Jakie

Spencer saw Port Orford Jakie at Siletz at a tlafay game held at Siletz (a 12-point game with little sticks).

Thomp always pronounces the name Port Orford Jackie (dzɛ́kk'I).

He lived at 1st at Lower Farm (Siletz), later at Siletz town, then later he went to Port Orford & Sixes to live, & still later he went to Smith's R., Calif., where he married a Smith's R. Ind. & finally died there. His Ind name was nɛl.yɛ́ ddɛ́ltɛ́as, mg. ←raised

(Ind-money tattoo.)

Johnny: Port Orford Jakie

Spencer saw Port Orford Jakie at
Siletz at a tłaláy game held at
Siletz (a 12-point game with little
sticks).

Champ always pronounces the name
Port Orford Jackie (dzé kk^{c}I).
He lived at 1st at Lower Farm
(Siletz), later at Siletz town, then later
he went to Port Orford & Sixes
to live, & still later he went
to Smith's R., Calif., where he married
a Smith's R. Ind. & finally died there.
His Ind name was nxl.yé ddaltcas, mg.
raised

Johnny: Port Orford Jakie

Thomp

Archie Johnson's father was named Johnny and he was of the sêhtʃ(ʌnʃdʌnnnɪ:), mg. [redacted] tree standing with pitch on, a ra. [redacted] on the Rogue R. This place used the tʃ(ʌ́ldʌʃdʌn language. But Johnny died when Archie was a mere boy.

Archie told me that Roland S Dixon worked with Old Hunter at Siletz, + Archie wants one of the books.

Archie's mother was slightly longish nʌ́n-ʾɜ·-wʌnʌ́ʃnaˑ, mg. round land, she was a Head-of-Coq woman + talked Thomp's lang. So Archie talks ~~the~~ Thomp's lang.

ðə ɬá·yyᵀv·ʃʃɪ was the name of ~~an old man of~~ a Head of Coq man who lived 3 m above Elk City where the trail-turned is, ½ m. below John Thomas's ranch. Thomp after Thomp's father died used to go up + stay with ðə, catching salmons + hunting. It was a fine place. Old-man stʃʰô (a white man) + his wife + Archie's mother (before she was married) lived there. Thomp was then married to ʾɛ́nnʌtʃɪ (later she was Spencer's wife). the daughter of Thomp + Anneti died at Oyster Bay. Thomp + a. had been merely living together — we were not married. So we parted. Later Spencer married her. Nine of my children have died, [redacted] from my 4 wives (or livings together).

Thomp

Old Hunter used to have a boy go into beaver houses and slip a cord on beavers. Old Hunter wd run betw 2 elks shooting the elk right & then left of him with a flint-ignition gun. yá·ttc'âh nnɪ·ggᵃffɪn, the name of Old Hunter. no etym. Cq Head-of-Coq lang.

Thomp

Willie Turner, a ± breed, (his mother was Little Jenny of the tribe) brought mɪggwɛnnɪ̂·. George Baker here, a white boy 10 or 12 yrs old. Geo Baker was born at South Slu into Mrs Lone Baker's hands, of a whore woman of San Francisco who threw off on George.

Pearl Hall Walter Hall ____ – Supt. Knot Egbert (prond not) (he was supt. for 10 yrs) Mrs. Egbert Mrs Walter Hall (Mrs. Egbert's sister) Robert Depoe (druggist) (school teacher)

Dr. Frachtenberg Mrs. Esther Bensell Mrs. Depoe (Robert Depoe's wife) Arthur Bensell Amie Hall (sister to Pearl & Walter) Robt Depoe's son

Mary Alice Bensell Robt Depoe's child

Margaret Egbert (Supt. Egbert's d., now married to Artie Bensell)

Artie Bensell (school supt. at Pipestone, Minn.)

2 White children

Dr. Closet
(with cap on)
(n. his 1ST name)
(Dr. closet's [redacted] had
[redacted]
2 sons [redacted] Earl (older)
+ William (younger)

I obtained the names of the villages from four Chasta Costa men, most of them being furnished by two old men, Cûç̣l-tas'-sĕ and "Ta'-te-la'-tûn, and a few by "Government George" and "Chasta Costa John."

[Dorsey, 234]

Thomp

I ask Thomp if he knew Old Solomon, & if he had an Ind. name. Thomp says he knew him, he was called Sólmxn (ev. from Eng.), he had 2 sons Billy Solomon (older) & Frank Solomon (younger). the old man & the sons are all dead. Old Solomon's wife was named nI'. ntJ'xLtcesna (short n longish) — she had this Ind. name, she was a Coq. woman. Old Solomon died, then Billy died, then Frank died, & last of all the old lady died.

Thomp

David John's father was
Klamath-John + taught
David John lots of the "Klamath
language."

Wolv

tf'ɪmá·tf'ɛ·v. Jack was
the jarg. word for the
man who keeps the
fire going in the
feather dance.
some relation to Annétti Scott
(Spencer Scott's last wife).
alias Applegate tribe, but
Lucy n what ~~to~~ chastac
name for that tribe is.

Thomp knew Applegate Jack alias
tf'ɪmmá·tf'ɛ·v. Jack. He was of the
Applegate tribe + died at Spencer's place ~~to~~ vicinity.

thomp

the correct pronunciation is

tʃᶜɪ mmá·tt'ʊ³, he is the

man who keeps the dance

going, who keeps the fire going,

at an inside-dance. When

I ask what lang this word is in,-

says it is in the Applegate lang;

which is about the same thing

as Hoxie's language.

Lucy ▽ Wolv

Sophie's mother is mas.

Dick, tho her f. was Spanish

▽ her mother belongs betw.

R. R. ▽ chetco, but she

claims to be from up towards

Bandon. Wolv also thought she

was from Euchre.

Lucy + Wolv.

Johnny Woodruff + was
at Tacoma Hosp. last year +
may still be alive. He is from
Rogue R. He may still be alive.
He may be an impt. inf. only
he + Lucy are alive of
the Gold-Beach speakers.

Mrs. Thomp

Ethel, [redacted] living next door
to [redacted] Thomp's here, is daughter
of old Mrs. Logan of near
Taft, and is mother of the
2 girls + a boy living
~~[redacted]~~ next door.

Thomp
There are just a few old halfbreeds
at Siletz. Ned Evans, Minnie Lane,
Lowáy [illegible] Logan (next door
neighbor), Hoxie Simmons,
Scott Lane, & a few others.

Thompson used to be detailed
by the Agent of Siletz to take
White intruders back to Toledo
or Newport

Thomp
Tom Jackson was Nellie
Jackson (of Marshfield)'s
uncle. He was an als.
ind., long dead. Thomp used
to eel-fish [redacted] with him on
the Siletz R.

Thomp saltchuck Inds. were
mean. The saltchuck Inds. were
never good friends of the
inland Inds., they used to
make war on us Coq. Inds.
When the Inds. were 1st
brought to Siletz.

Jim Metcalfe was agent
at Siletz years ago, the Sil Inds
were fighting each other, &
he issued powder & bullets to
the Sixes, Joshua & Yugi peoples
here. This was when I was a
boy at ~~Lobw~~ Camas Prairie.

Thomp

Jim Metcalf married a Coquel
girl (n. her name).

Billy Metcalf (dead)'s father
was chickamin Bob, alias
(means blacksmith
Bob Metcalf. Bob Metcalf
was a Joshua tribe (= Depot
Charlie Tribe) Indian &
was no relation to Jim
Metcalf (who was the white
agent), Bob took his name
from Agt. & Jim, but was
no relation.

Thomp

Tyee George was the Rogue-River chief (Geo Harney language). Here at Siletz.

Wolv

Jake Johnson's father was old Jake. Wolv thinks he was of the ~~Tyee~~

Thomp

Thomp asks me Jackie Johnson's father was called Old Jake. Old Jake was a Sixes Ind.

Wolv:

Old Fuller was the father of Louie Fuller. Old Fuller was a Nestucca River Indian.

Old "Doctor Johnson" talked Louie Fuller's language.

Wolv. Old Hunter talked Head of Coquelle.

Wolfe

Old Hunter was telling
Head of equal words to Dorsey
& used tl'ɛ́·s dɑ́[illegible]k'ɪ,
accentless
to cross a river, whereas in
Chastac. this means to reach
across with the hand.

Thomp

~~[illegible]~~

sná·nnɑh tl'ɛ́ θɑ́ɪ,

he is crossing the river to
the far side in a canoe. Thomp

n. Wolv's form.

Wolv. Ida Bengel. Her
father was a Yuki.
She is living apart from
Jim Bengel. Jim Bengel is living
here at Siletz.

Thomp

Ida Bensell is Jim
Bensell's wife, undivorced. Charlie
Baker is living away from
Siletz to avoid trouble. Ida's
mother was a Sixes Ind.
woman, forgets her name.
Ida had many children, has
only 4 living & some 10 are
dead. 2 sons died in insane asylum.

Wolv. The old Chetco woman was the aunt of Johnny Van Pelt. She died 1½ yrs ago.
~~is Mrs. Van Pelt.~~ She lives at Chetco town or ~~on~~ in that vicinity.

Archie Johnson called on Spencers + me Sept. 2 evening. He lives 1 mile Siletzward of Spencer's. He is a widower. Archie Johnson's mother talked Cog. Archie Johnson's father talked Takelma. But his parents died when Archie was quite young. Archie attended Chemawa + Carlisle.

Wolv.

David John is a widower, his wife died spg. of '42, lives at Siletz, his father talked yreka lang. & his mother talked gallica lang.

Thomp.

When I ask what tribe his David John is, says [redacted] father was Klamath John [redacted] + DJ's mother was —— (she was a RR Ind woman but always refered to as David John's wife).

Lucy

Ellen Miller, Lucy's 1st cousin, ½ breed, raised in Portland. She was taken to Portland to live when a baby. Lucy would like to locate her. Her real name is Ellen Tichenor.

thomp

Eddie Bensell, alias
mɪ·ggwɑnnu· Bensel, was
father of Arthur Bensell.
Never got to hear his ind. name.

ɑb nɑxxú· ɑb ɪ·xxu·, and
name of old-man Eddie Bensell's
pat. grf. ɑb was mɪ·ggwɑnnu·
chief.

Lucy

Old Jim Bensell is
old, [redacted] lives [redacted] 3 m.
downriver of Siletz — you
have to cross 2 bridges.

Sophie's mother might rem.
— she is pretty old. (Sophie,
the daughter, was formerly
Sophie Johnson, now she is
Sophie Simmons).

Lucy + Wolv.

[illegible]

mɪ́ʃtʃ'ɑ tʼɑ́ɬɬɑ

= nickname of Charlie Foster,
lit. axe-nose. He lived at
Big Bend, was a whiteman husb.
of [illegible] Killing Evans.

Thomp

ßmɛ́ʃ-tʃ'ɑ ɬʰʼɑ́ɬɾɑ

name of a whiteman who used to
live with an Ind. woman on RR.
Name means crooked-nose. His
white name was Charlie Foster.
Mollie Hayward here claimed ßb was
her father, but her real father was
another Wlww who screwed her mother.

Lucy

I didnt know what shoes was
till Ellen Foster, who lived
at Big Bend, her father was a
whiteman, her m. was named
Kittie Evans, an Ind., died at Loggston,
used to give me her cast-off shoes.

Thomp

Thomp knew Marshfield Tom personally. He had only 1 eye (n why or which eye).

Wolr.

Sam Case married an Ind ½ breed woman from back east somewhere. Roy Butterfield's mother here was of the same tribe. Not as far e as the Cherokee.

Thomp

Ed Case was a Coos-Umpqua Ind. who lived with a woman here many years without being married to her and raising a big family by her.

Wolr

Mrs C G Copeland (long
dead, mother of Esther Anderson),
made a collection of Hudson
Bay beads. This coll'n is now
on the wall of the City Hall
in Newport. Esther talks
Lucy's Long fluently. He was
born at Siletz.

Wolr

Henry Curl, lived at
Otis, Oreg., was a Calapuya.
His sons & daughters are
living yet. Jim Logan married
one of his daughters.

There was a Calapuya
named [redacted] Tim living at
Corvallis, long dead. There was
another Ind.

Mary's River comes off of
Mary's Peak. Corvallis (a White name)
used to be called Marysville.
Thomp never knew that Corvallis was
formerly calld Marysville.

Mrs. Thompson

Robert Depot & his wife are both in the Fracht & photographic copy. She was of the dog-eating tribe of Oklahoma Her maiden name was ——— hâwʒɔs. Mrs. Thomp thinks her 1st name was Myrtle.

Thomp

John Punzee talked gallice-Ck. language. He lived at Upper Farm.

"wi'-ma·'tsi-gum

tcɛ·t'i'-hu·mis gala'm

tɬ2-dɛx-dɛ·'mit tɬ2-Cissy. ...

Nows the husband of Cissy ~~took~~

(without purchasing her) a chetco

woman.

[Jacobs, Coos Narr & Ethnol. Texts,

p. 115]

wi'-tɬɛ-x-dictc-gwa'-tcɛ·'t'i

hu·'mis hu·'da·t-du tɬ2-Cissy.

... That sort of chetco woman (an

insulting manner of reference) ridiculed

Cissy.

[ibid., p. 115]

thump

N. Cissy, never heard of her.

Thomp

[redacted] had 2
wives, and one of them had
a halffreed daughter whom she raised.
Even this d. is dead now. He
never was at Siletz, he was
only at Grande Ronde. N.
the names of the wives.

Thomp

I ask Thomp if the name
bú·ggəs, name of John Warren's
father, [redacted] is it Thomp or Eng. +
he says he does not know. But
since the y. bro. of chief
bú·ggəs was called Winchester
Joe, which is an Eng. name,
bú·ggəs may be an Eng. name.
When I ask if one wd say
xəsxə. bû·ggəs or vice
versa, says bids. wd merely
speak of bû·ggəs, not adding
the other word.

Thomp

Old Suzanne was a good
doctress. Once John Albert + Thomp
went down + Sizing Suzanne
from Lower Farm to doctor
Coquelle-Jim. She said that
when came + put water by
force on CJ's head. Suz. said she
had many dreams that pull together
on parts of his body. Suz. John 9
took Suz back + her home the
next day - she don't do nothing.
CJ ~~walked~~ + did not die, died
2 days later. CJ was of Thomp's
tribe but + was no personal relative.

Thomp

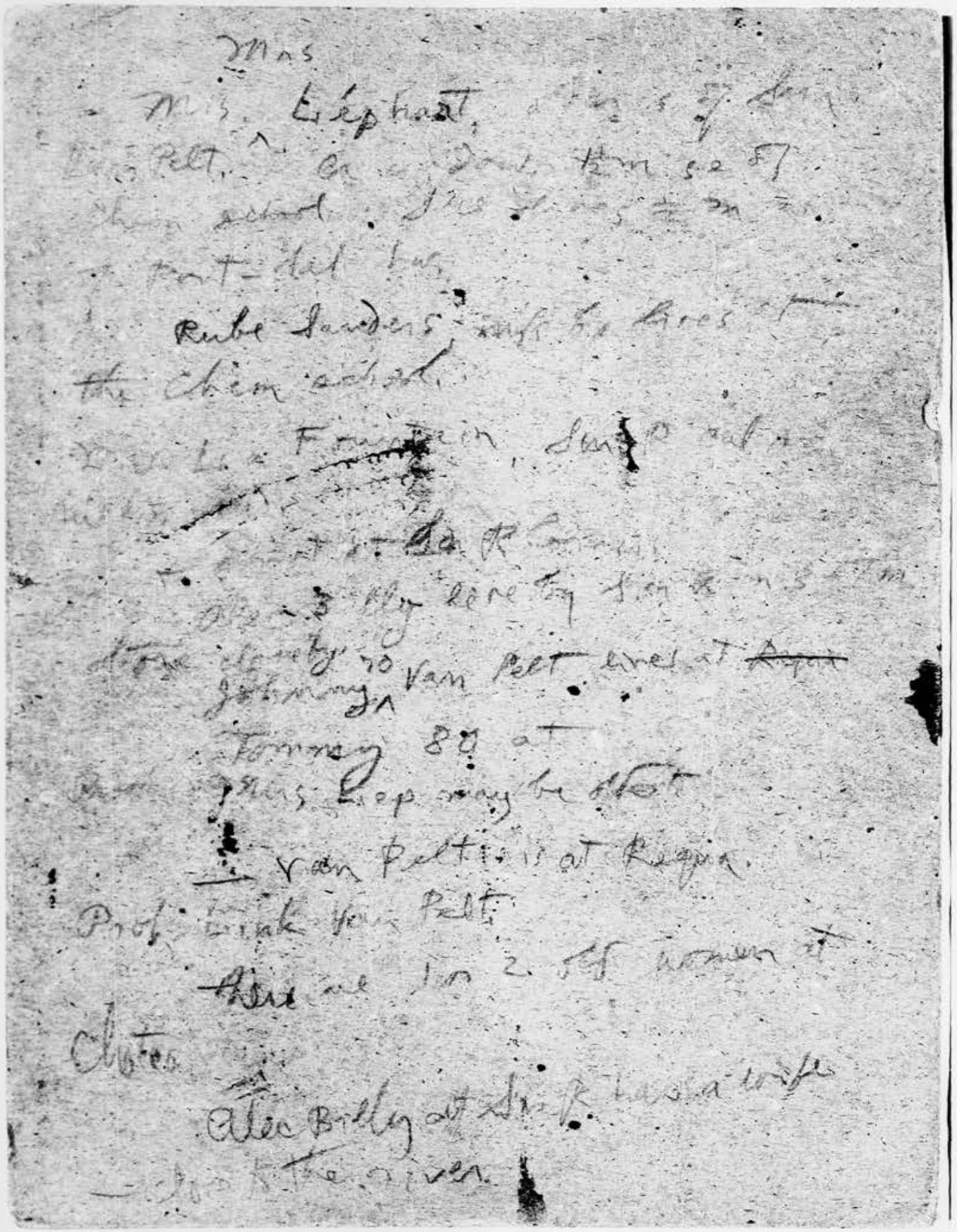
I heard about Kitchen —
he married an old woman.
He gave his name + Kitchen
Slu.

Thomp

N Dorsey's ℔ ℞ is a, ℔ name
of a ℞ River Indℨ., p. 233.
(Later Thomp read this name)

Thomp

Abe Hudson is married
to John Warren's daughter.
He is janitor at Salem. He
is the son of Joe Hudson's
wife (but not of Joe Hudson).
Mose Hudson is the
bro of Abe Hudson & lives
at Grande Ronde.
Both are half-breeds.



Mrs.
Mrs. ^ Léphart, older [?] s. of Sam
Van Pelt. A widow. 1 1/2 m. se of
Chem school. She lives 1/2 m. w.
of Port-Salem hw.

Rube Sanders, infs. bro. lives at
the Chem. school.

Mrs. La Fountein, Sm R ____

_____

_____ Sm R. Cor____

Alec Billy here at Sm R res. Tom
Store closeby.

70
Johnny ^ Van Pelt lives at ~~Requa~~
Tommy 80 at

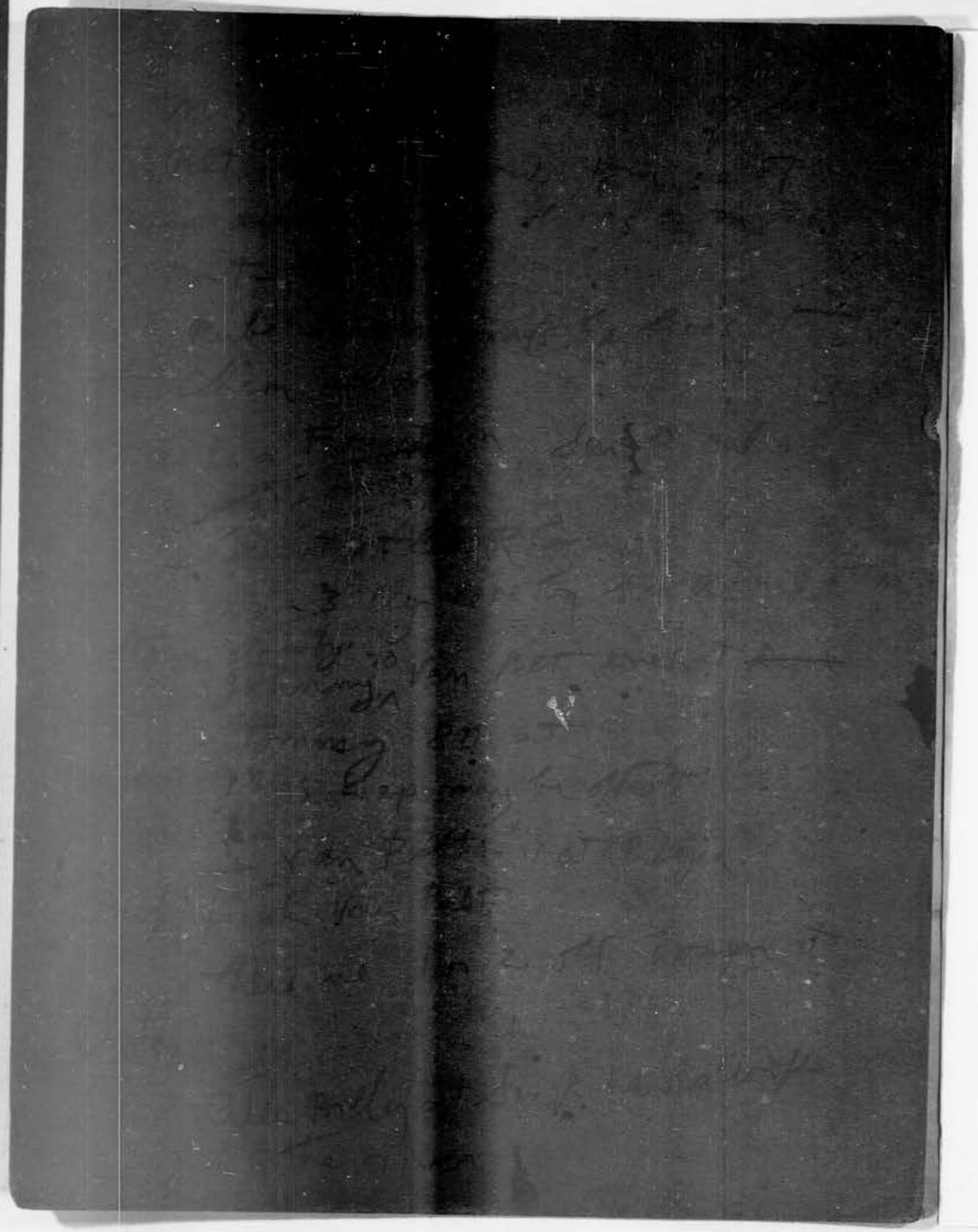
____ Mrs. Lep may be oldest

----- Van Pelt is at Requa.

Prof. Link Van Pelt.

There are 1 or 2 old women at
Chetco.

Alec Billy at Sm R has a wife
-- close to the river.



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_____

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Chetco.

Alec Billy at Sm R has a wife
-- close to the river.

Charlie Wilson & wife at Gold Beach.

Lincoln Van Pelt, commonly called Link, is older than Johnny. the oldest of all (older than the deceased Sam) is Mrs. Liphart, now living [redacted] use of the Chemawa Ind. school. She was for about 10 yrs. cook at the school.

Charlie Wilson & wife at Gold Beach tell me that the Inds. at present living at [redacted] agness are Happy Camp (Karuk) halfbreeds & do not even talk Indian.

Mrs. Bob Smith at Gold Beach:

Sam Van Pelt died at Harbor, 37 m. s. of Gold Beach, 1½ years ago. He has 3 bros. [redacted] and 3 sisters living. Johnny [redacted] Van Pelt and Tommy Van Pelt are both living at Harbor and I shd see them at once. The only Indians in Gold Beach now are Charlie Wilson & his wife, who live up the canyon e of the Illahe Rock for ranger sta 1 m s. of Gold Beach center.

(I interviewed Mrs. Wilson in forenoon & Charlie & Mrs. in evening. She is quasi-daughter of Lucy Smith of Siletz. He has lived many yrs. at Gold Beach.

Charlie Wilson & wife at Gold Beach:

The "Two Sisters" are 16 m n of Alec Franks and his bro., Jews, used to load cargos of tanbark there in the 90's.

Johnny:
Died John, 60 yrs. old, is a
Sixes Ind., now at Portland, alive.
Wolv knows him, he hangs out
around Portland.

Norm: Freddie Charlie lives at Crescent City, gets a pension for being partly blind, talks both Klamath (= Yurok) and Smith-R. Ws be a good inf.

Johnny: Joe Enbert, who runs a drugstore at Crescent City, talks fluent Smith-R. and for 20 years has been compiling a Klamath dictionary. He says that Smith-R is hard, Klamath is easy.

Norm: Charlie Williams, also known as Lame Charlie, lives ¼ m upstream on the S side of the Kl mouth. Old + a good teacher of the Yur lang.

Johnny: Mrs. Mary Lipkart, Johnny's oldest sister, cooked for the Chemawa school 10 yrs. She is married now + lives ½ m se of Chemawa school.

Johnny: George Wilson, a Wiyot Indian at Chelco, talks fluent Ind.

Taylors Peak at head of Bear R. High.

Rugged Light Cast side of Mt

Fitful roar: its waterfalls,
Coming & its foam-white walls,
Steady is the river's roar
Underneath that of shore.

2nd name for Seatton Rock.
The staff of Seatton Rock.
Only ~~Tus~~ is of the a
little below in gate
both ~~ere~~ above rather
~~so~~ lower rock. and is
~~on~~ the side. But ~~no~~
~~on~~ h. of Mast. Wash soon.
On that ~~water~~ side is
The Big slide is just
~~N.~~ of Pick Ch. M. gulch, ~~NW~~
Peppermint Bowat NW.
Bloomfield near Petaluma
Dou[illegible]R in Marin Co.

~~All its entity is gone~~
~~all the separate self is gone.~~
Separate self for aye is gone.
If it ~~is~~ absolute ~~inside~~ him.
Heaven is ~~all~~ white. Mean.

When o'er
~~Ocean~~ shoreline equipages
Suddenly a near roar rages.
~~Wave~~ crashes in mid-main
Waiting ~~at~~ the ~~beach~~ to gain
Then from headland concealed
Comes a blast from far afield
A new diapason
added to the sounds of shore.

Or a monotone strain
I'd fain have fitful fine
(give to me the fitful fine)
I would fain have shattering swells
(give to me the shattering swells)
Of ~~the~~ sound that comes in spells.
Now a breaker takes it to love
In the middle of the cove
With loud voicing ~~&~~ and anon
Soft it sound is thrust and gone.
~~Echoing the crashing combers~~
~~Caverned~~ ~~is~~ the booming shore
~~Answers~~ ~~quick~~ and subtly hushing fills,
First a yielding ~~to~~ into might
Then a slackening into night,
Silence filled with bubbly bursts,
And thin sweep over sand that thirsts
And the froth interim
And a tongue of watery brim.
Shoots a tongue of watery brim.
~~when~~ from headlands far around
Come two ~~blasts~~ with hollow thunder.
With their short bone for wise
Heralding the coming tide.

Lo when a roaring from a shout
Puts the deafened booms to rout
As a giant breaker bombs
Down the beach
Comes a great wave coming down
All ~~the~~ hollowing to outdrown
Unexpected spots of shore
Rear their manes & raise their roar

Johnny: the Smith River. at the mouth runs
nw. the town of Smith R. is 5 m. ne. of
the mouth of Smith R. the Res. is at the n.
~~the edge~~ edge of the town of Smith River.

M. Norman George, 65, lives at
the Res. He attended the Chem. School

there are only 3 full bloods left in
Cuny Co: Alec Billy, Norman George
+ Joe Seymour, 65.

Norman George's homeplace is at Whalehead

Joe Seymour's homeplace is at
Windchuck, the windchuck beng. is exactly like
at Harbor, it is only 5 m. E. of Harbor.
Alec Billy's homeplace is at Sixes R.

Norm.

Dick John is some rel. to
Port Orford Jack. Johnny says
Dick John must be a nephew
or sang thing like that. When I ask
Johnny where the te is from,
answers: The Sixes. Norm + Dick
nt. ~~ada~~ ada's ná·tł'aldɑn.
No etym.

Lucy + Wols.

Dick John is from Sixes, from there came here, & from Siletz here to Portland. He has no close relations at Siletz & his rels at Siletz are all dead. He is in his 60's.

Ada
nálṭ'anɛ́·-ṭanɛdè (real long, short), no etym.,
only Martha Johnson, living across the Siletz river at Siletz town, & older than inf. they were pretty near like Calif. Inds. Baker belonged to this tribe — only Martha Johnson now survives from this tribe. Very impt.

Rhg. — they lived by chetco somewhere, gvt. put them here, that's how they came here.
No etym.

Lucy: ná·ɬṭ'ɛnnɛ́· - ddɛnnɛ̀:
= the Inds. from a place this side of Chetco where there used to be a sawmill. But the Chetco Inds. they called tl'ɛ́·ʔɛ·ɣch.

THE

PAPERS OF

JOHN PEABODY HARRINGTON

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