

3183 OREGON
ATHAPASCAN

Waterman, T. T. The Athapascan Indians of
Southwestern Oregon and Northwestern Califor-
nia. 156 pages. Plates and maps.

(Delaware University Press)

Field work done 1921.



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Indians of
~~NATIVE GEOGRAPHY OF THE ATHAPASCAN GROUPS IN SOUTHWESTERN~~

OREGON AND NORTHWESTERN CALIFORNIA.

By

T. T. WATERMAN



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INTRODUCTION.

~~Introduction~~

The Indian groups who form the subject of the present paper were visited by the present writer in 1921.

The immediate reason for the visit was to make a collection of Tolowa cultural objects for the Museum of the American Indian, ^{Hege} ~~Hege~~ Foundation, where the writer was at that time employed. Inquiries concerning place names were carried ^{on} independently of the Museum, but for the opportunity thus afforded for geographical investigation, cordial thanks are due the institution. The trip, which was very brief, included besides ^{the} ~~a~~ journey over the territory here sketched, a visit to the Siletz Reservation on the coast of Oregon.

A number of ethnologists worked in this region prior to the writer's advent, among them J.O. Dorsey, P.E. Goddard, Edward Sapir, and E.W. Gifford, ^{but} ~~but~~ relatively little concerning these groups has found its way into print. Mention of the more important papers will be found below in the bibliography.

Roman!

Representation of the sounds occurring in Pacific CoastAthapascan.

The phonetic symbols used in representing the Athapascan sounds are those commonly in use, as drawn up by the Committee on the phonetic transcription of Indian languages. The present writer has no acquaintance with any Athapascan tongue other than the brief experience gained on this trip. The following notes may nevertheless be useful:

Vowels.

I ^{find} found nothing particularly noteworthy about the vowels. All of them are, on occasion, strongly nasalized, *which* ~~Nasalization~~ is indicated by a hook under the vowel symbol, turned to the right. The symbols for vowels may be arranged in tabular form as follows, the first form given being in each case "close", the other one "open".

Front.Back.

i, I

u, û

e, ê

E

o, ô

ä

a, â

Consonants

The consonants may be represented in tabular form as follows:

	<u>Stops</u>	<u>Continuants</u>	<u>Affricates</u>	<u>Nasals</u>	<u>Laterals</u>	<u>Affricate-Laterals</u>	<u>Labials</u>
	glottalized sonant and		glottalized and		sonant and	glottalized and	
<u>Labial</u>	p p ³			m			
<u>Dental</u>		s	ts ts ³				ʃ
<u>Alveolar</u>	t t ³	c	tc tc ³	n	L l	tl tl ³	c, t
<u>Palatal</u>	k k ³	ɣ		ɲ			
<u>Glottal</u>	ʔ	h, c					

and

Of these consonants, the glottalized or "fortis" forms, ^{and} the cerebrals, ^{by Goddard} have not been reported ^{by} the nearby ^{Hupa} ~~languages~~ tongues. ^{there is no doubt,} they ~~are~~ particularly clear, or distinct, but I am ^{satisfied} that they exist, ^{in Tolowa} at least in Tolowa, ~~Siama~~ ^{Siama} and the Oregon dialects. ^{They were} ~~having been~~ noted by J. O. Dorsey. ~~The fortis sounds he repr~~ though he represents them in various ways. The palatal continuant (ɣ) he represents by ɹx, the affricate L (that is, +L and +L³) by Kc, ~~and~~ the sibilant (L) by ʃl

Notes

Three tones are present in Tolowa, which may be classed as low, neutral, and high. As far as I can discover, the pitch of these tones is unimportant, the main point being the upward or downward inflection. A "low"-toned vowel, for example, followed by the neutral tone, gives a rising inflection, while a high-toned vowel followed by a neutral tone gives a falling inflection. It seems to my ear that the tone of a given syllable takes on its character in accordance with what ^{precedes} ~~has preceded~~ it. A word might have the inflection (1) high (2) neutral, and, in another environment (1) neutral (2) low, which would be in effect identically the same thing. I cannot on such brief acquaintance give an accurate account of these inflections, but they are present in Tolowa; and I think, no doubt, in Hupa, Whilkut, Cholula, and other nearby dialects of Athapascan.

The accent in Tolowa and the tongues of the coast of Oregon is a tone rather than a stress accent. The accent often falls on the final syllable of a word, and ^{in that case} is quite strongly marked, giving to the conversation something of a sing-song character. In fact, the intonation strongly suggests to the ear that "tones" are present, such as have been reported from ^{certain} other North American languages. I could never convince myself that "tones" were ^{used grammatically} present, though the prospect was alluring. I never succeeded in finding any word where ^{the} "tone" altered the meaning. The languages are very musical, and the tone accent conspicuous, as compared ^{for example} with Yurok.

The Athapascans of southwestern Oregon.

The groups dealt with in the present paper are referred to in the literature under a fairly large number of names. Such terms are often cited as the "names of tribes". ^{These "tribal" names} They are in reality not tribal names at all, ^{They are usually mere} but rather descriptive expressions. For example, the people on the lower end of Rogue River are known as the "Joshuas". This curious term is derived from a native term, ^{etc} y^ocut^{ai}, "mouth of a river". The "Joshuas" are the group of people ^{who happen to live} living at the mouth of Rogue River. Others ^{of the so-called names} "tribal" are based on the native names for villages. The names of various native settlements have been ^{out,} picked largely at random, and given a more or less fictitious prominence in the literature. None of the ^{Athapaskan} groups exhibited any ^{existed} real tribal organization. ~~There were~~ divisions in the aboriginal population, but, as is usual in this part of the world, they were dialectic, not political. The most important ^{of these} divisions, both numerically, and from their cultural prominence, were the Tolowa of northern California, who formed a fairly compact group. These people still live in their original territory, and inquiries are quite easily carried on. The people ^{occupying the coast} to the North of the Tolowa were ^{long ago} forcibly removed ^{and transported} from their homes (by the Government) to two distant reservations in Oregon, known as Siletz and Grande Ronde. Few of ^{these people} them are left, and ^{after fifty years of exile} they know little of their original habitat. Inquiry concerning these ^{who lived} coast groups between Smith River in California and Port Orford, Oregon, were therefore rendered about as difficult as ^{can} could well be imagined. ~~It is more important to~~

The principal ^{on} mark off the region into dialectic areas than to represent the so-called tribal divisions, which have no real existence. The results for the coast of Oregon appear on Map I. The ^{division} lines ~~have~~ represent what was learned by inquiry about dialectic boundaries, but are not supported by lists of words, for the reason that it was not possible to obtain any. The names applied on this map to the dialectic divisions are ~~the~~ names which appear in the literature. ^{All coast} These groups, ~~in any case~~ were ~~highly~~ ^{linguistically} closely related linguistically among themselves. The series of dialects in Oregon ^{north of the Chitco River} were rather more different from the Tolowa idiom of Northern California than they were from each other. ^{The Chitco and Tolowa idioms are practically identical.} A man from Rogue River, for example, cannot at ^{first} converse freely with a Tolowa. At that, the differences are really inconsiderable, being lexical and phonetic rather than grammatical. The most careful inquiry did not bring to the surface ~~any~~ material at all which would serve for direct comparison.

All of the groups appearing in this work are Athapascan with the exception of the Takelma, whose idiom occupies an anomalous position, ^{being} recognized on the Powell ^(B. S. P. Annual Report of the Bureau of Ethnology) linguistic map as a separate linguistic stock. The exact location of the frontier between the Takelma and the other groups, particularly the Chasta Costa, is a matter that has been somewhat mooted. The two principal ^{commentators} ~~authori-~~ ties are J. O. Dorsey and ^{E.} Sapir. The matter is rehearsed rather carefully (though far from clearly) in a paper by the latter author. ✓

✓
E. Sapir, Notes on the Takelma Indians of Southwestern Oregon, *American Anthropologist*, n.s. vol. 9., 1907; Takelma Texts, in *University of Pennsylvania Anthropological Publications*, vol. 2., 1909.

The ~~problem~~^{difficulty} over which these ~~authors~~^{authorities} labor consists in the fact that J.O. Dorsey ~~recorded~~^{happened to} Athapascan names for the Takelma villages. Dorsey explains this ~~by~~^{occurrence} devising a theory that certain Athapascan groups invaded the territory of the Takelma, and imposed a series of names in an Athapascan tongue on the enemy settlements. Sapir ~~feels~~^{on the other hand} sure that Dorsey is wrong; that the latter's Athapascan informants merely clothed the names in an Athapascan garment, in place of giving them properly. (Meanwhile, it is) a positive fact that every group in this ~~region~~^{part of the world} has a series of names in ~~its~~^{their} own tongue, for all the towns and other important places, in the territory of each of its ~~neighbors~~^{and so the difficulty disappears}. Thus, the Yurok have their own Yurok names for the Hupa towns, and vice versa; a matter which is also illustrated in a list below. For that matter, this custom is perfectly well known in other regions; the Zuni, for example, ~~in the southwest,~~^{of the Hopi} having their own names for each of the Hopi villages. It can be expected a priori that any Athapascan group will give Athapascan names for any series of towns which they know about, ~~in their own territory or elsewhere.~~

~~The boundaries or frontiers between the Oregon groups are represented with more or less accuracy on the accompanying map, which represents a judicious compromise between the positive but contradictory statements of Dorsey and Sapir, and my own data collected on the spot. The boundaries, as shown, are quite conventionalized, the chart making no claim to absolute accuracy.~~^{configuration of the}

The ~~location~~^{delimitation} of the Tolowa ~~is~~^{area} a somewhat simpler matter. Their northern boundary was practically the Oregon-California line. They extended down the coast as far as Cushion Creek, where they met the Yurok.

Two small towns on or near the boundary had a population about half Tolowa and half Yurok. Inland, the Tolowa were separated by ^{high} ranges of mountains from the Takelma, with whom they had little contact, excepting occasional raids back and forth. Well-travelled trails led over the ridges to the upper portion of the Klamath River, inhabited by the Karok, with whom the Tolowa had constant dealings.

Roman

Names of the Oregon Athapascan Villages in Oregon

Two investigators ^{supply} ~~give~~ village names in this area, based on ^{travels of} ~~work done~~ many years ago. One ^{of these observers} was Paul Schumacher, whose results were printed in two Government publications, ^{dated issued in the years} ~~in~~ 1873 and 1877, ^{These contain much interesting} including ^{maps} some interesting ~~maps~~, reproduced below. The second ^{investigator} was J.O. Dorsey, who seems to have done a very systematic piece of ^{investigation} ~~work~~. His results were resumed by himself in an issue of the Journal of American Folk-Lore, ^{from the year} 1890. He there mentions having ^{made} for the Bureau of Ethnology a map showing the location of several hundred village-sites in this region. This ^{map} would be a very interesting and important document, but inquiry at the Bureau has so far failed to bring ^{it} ~~any such map~~ to light. His article in the Folk-Lore Journal remains therefore the principal source of information for this region.

Some of ^{the names recorded by Dorsey} ~~Dorsey's~~ terms ^{my list} correspond with ~~mine~~, which were ^{series of names} recorded much later, ^{and} the two ^{confirming} lists confirm each other in many ^{unexplained} ~~untrans-~~ ^{pects} ~~lated~~. I have translations of some names which he leaves ~~untrans-~~ ^{lated}. After going over the country, it seems to my mind that a large number of the names ^{given by Dorsey} ~~he gives~~ are not after all the names of villages. At any rate, the number of villages located by me, is very much smaller than the number ^{listed} ~~printed~~ in his article. His list is certainly inordinately long. In some cases, I know he is mistaken, ^{for} ~~and~~ he describes places as "villages" which were not places of ^{and could not have been} ~~settlement at all~~. On the other hand, it must be admitted that he worked forty years before I did, and inquiries were much easier to make in his day.

A³ene'tEn, not translated.

E: na'sEt, "land in front".

Xustene'tEn, "gravel place". This name appears in the literature as Hustenate, Wishtenatan, and "Whistle-latin."

XainEgi'ntEn, "people all departed".

NaLtene'tEn, "trail place".

K'alu'-kwEt, "baby-basket upon".

NiEti'xe'tEn, not translated (a similar name ^{occurs} above).

likewise untranslated

T³acu-tan-cutletEn, "pepperwood nuts drifting in under".

Qio-kas-litEn, "clay goes up, where."

Tune'stEn, not translated.

Teitro, connected with the word meaning "the tail of a bird."

K³satani-cut-s³a, "right by K'osatEn in the ocean there"; ~~on~~ a rock
in the mouth of the Winchuck River (see the following).

K³satEn, "evening".

Descriptive geography

The Rogue River Area.

Descriptive Geography.

(See Map 3).

1. A promontory known as "Cape Blanco", ^{BE}nyuk-kwEt, "finger-nail upon". People camped under the shelter of this point when assembling for sea-lion hunts
2. The stream known as Sixes River, SEkwe'tee ^{"wide open"} (not translated). The word Sixes is probably a transliteration of the native term. ^(inde)
3. ~~Old~~ village-site at the mouth of Sixes River, seven miles N. of the location of the town of Port Orford, Kusu'mE.
4. An old village-site, mentioned by Schumacher, at the S. end of Garrison Lagoon.
5. Village-site, also mentioned by Schumacher, at Port Orford heads.
6. The end of the promontory west of Port Orford, Tseyi'atEn, "where a promontory projects".
7. A famous headland known as Battle Rock, Tceti'sta. A party of pioneers took refuge here, and fought off the Indians, in the early days of the White occupation. (Figs. 1 and 2).
- ~~8. Not used.~~
8. A creek three miles south of Port Orford, T³a'slime, not translated.
9. A great ~~sea~~ stack known as Redfish Rock, M^Enu, "sea-eggs." ^(sea urchins)
10. Place just North of ^{Mountain} Humbug, Staxtce', "mouth of a creek". The name refers to Brush Creek.
11. The elevation known as Humbug Mountain, Mi'pEs, "salmon cheek". This refers to the bit of tissue behind the mouth of the salmon, which the Indians regard as a delicacy. ^{The curious name "Humbug mountain" refers to the time of settlement by the whites.} A party of pioneers were left in this neighborhood by a sea-captain, who promised to return, but failed to do so.
12. A village-site North of Euchre Creek, GWEsa'L-hEn-tEn, "mussels good ^{where} here."

with aid

13. A very sharp and high promontory $Tc^3i'na$, "backbone". The cliff is perpendicular on the side toward the ocean. This promontory lies just west of the tiny cove known as Frankport.
14. The first large stream north of Rogue River, $Yu'kwi$, "mouth of a stream". This Indian term has given rise to the present name Euchre Creek.
15. Location of the present Bailey Ranch, between Rogue River and Euchre Creek, $EtcE'tcane$, "pipe stem".
16. An old village-site north of the mouth of Rogue River, $Tce'me$, "ocean in", marked by a fairly extensive shell-mound ^{the latter} on the tip of the promontory at the northern side of the River, at its mouth (Fig. 4). (Dorsey, p. 233, No 10., $Tcê-mê$, "people on the ocean coast".
17. A distant sea-stack known as Needle Rock, off the mouth of Rogue River, $Ta'tst-se$, "North rock".
18. The promontory on the north side of the mouth of Rogue River, $Yc'utci^3-teyd-ne$, "River-mouth north". The term $Yc'utci$, "River-mouth" has been corrupted into Joshua, which is used as the name for the Indian group dwelling at the mouth of Rogue River. These people are called the Joshuas in many of the printed works.
19. The broad estuary, inclosed within sandbars, at the mouth of Rogue River, $tu'tu$, "pond or lagoon of fresh water". This is the only body of fresh water of any size, for a considerable distance up and down the coast (Fig. 4).
20. An old and important village near the mouth of Rogue River, on the north bank, $Tu-tu-tEn$, "lagoon place" (See Map). (Dorsey, p. 233. #13 $Yu-tu$, "people close to the water".)
21. A village site close to the preceding, $Na'gEt-xe'tEn$, not translated (See Map 2).
22. A spot on the opposite side of the river from 21, $Se'tcEntEn$, "rock at-foot-of". (Dorsey, p 233, #15, $Se-tcûn'yunne$, "people at the foot of a large rock.")
23. The stream known as Lobster Creek, $Cxut-tcet$, "Cañon creek". (probably Dorsey's $Tcet-les-i-ye$, p. 233, #12).
24. A very important old village-site, about 12 miles up Rogue River, $M7kwano'tEn$, "white clover place". This site was known as McGuire's after the coming of the whites. The element $M7-$ is said to mean "on one's back". (Dorsey, p. 233, #16, $M1-ko-no-yunne$, "people among the white clover roots."

25. A village-site opposite the site just mentioned, GwEse'tEn, "yew place". This native term has been corrupted into Quosatana Creek, which appears on the modern maps. (Dorsey, p. 233, #18, Kwus-se'tun).
26. A flat some distance up-river from the last-named, Ta'gEt-tLot, "beside-the-river meadow". The people gathered Indian potatoes here in the old days (Dorsey, p. 233, #20, Ta'-rxut-tco'tunnē, "people of the prairie sloping gently to the river.").
27. A village-site on the north side of the river, near a big rock, on a point of land in a bend of the river, Se-Lxa't:En, "rock slippery". This rock was once a person. On the face of this rock, near the river, are some petroglyphs, with patches of moss. This is the site of the present town of Agness. (Dorsey, p. 233, end of paragraph, Cecl-qûttunnē, "people at the smooth rock").
28. A place at the mouth of the small stream flowing into Rogue River from the Lake of the Woods, TayilintEn, "small creek" (Dorsey, p. 233., #17 gives Ta-rxe-li-i-tce'unnē, "people at the mouth of a small stream.")
29. A village-site on the point of land between two streams, where the Illinois River joins Rogue River, TLégEt-tLintEn, "confluence flows." (Dorsey, p. 233, bottom, Koe-lut-li unne, "people at the Forks").
30. A village-site on the south bank of Rogue River, above the mouth of Chasta Costa Creek, YETci's-wEt, or Tatci'hwEt, "tail feathers upon". There is a point of land, inclosed between the creek and the river, flat and fan-shaped, which suggests the tail of a bird. (Dorsey, p. 234 #1, Ta-tci'-qwût, "Shasta People").
- ~~30. Number not used.~~
31. A stream entering Rogue River from the North, Gdsoq'-tcet, "Shasta Creek".
32. A village site at a place in Rogue River, now known as Big Bend, Se-é'Ltamit^{ec}, or Se-é'LtEn, "Rocks among large", also translated "rocks where one lands a boat". The river here comes tumbling through enormous rocks. Boats could not pass above this point. Beyond this lay the territory of the Takelma. (Dorsey, p. 233, bottom, Se-ecl'-x'unnē "People using salmon weirs.")
33. A curve in the river, three miles above #32, TESla'tEn, "set upon something place". (Dorsey, p. 233, bottom, Tûs-la' unne (not translated)).

34. A place close beside the river, Tci'sla³-ani'tEn, "spotted-fawn-place".
35. A place on the south bank opposite the mouth of Mule Creek, TalmEnmi'-tEn, "deep pool behind".
36. An elevation known as Mule Mountain, Sæ Lyu-tou'kwEt, "tobacco big upon".
37. A curve in the river below Big Windy Creek, Ska'ctEn, "dip-net place".
38. The stream known as Galice Creek, Hawa'ta-ko, not translated.
39. A place near the mouth of Taylor Creek, NELti'-tœ. There is a great gorge here, ^{with a rock in mud stream} and deep water. The word naa/Ltœc means "to capture deer". Concerning this place they tell the following story.

The Wolf-Children.

A myth recounts that a man belonging near here had a daughter. She went every day to dig camass. Every day at a certain time she came back with a basket-full. Then suddenly one day she did not come back. When they missed her, they went to search. They saw nothing of her, but they found her basket, lying half full of lily-bulbs. Her digging-stick was lying beside it.

The wolves had stolen that woman. She lived among the wolves, where she had a husband. She had two boys there. These boys when they grew large, went every day to hunt deer.

One day the two wolf boys came to the mouth of Taylor Creek. Looking across they saw an old man and his wife, who were running after the deer. The old man and his wife were trying to catch a deer by running after it.

The boys went home and recounted what they had seen. "The old man was hobbling after the deer," they said "It was very laughable."

"Don't laugh at that," the mother said, "Those folks are my father and mother! I am going to go and see them."

The woman visited her parents. "A wolf married me. That is what became of me. Do not be sorry for me! I am well off. I have two boys, who are getting large now. Every day we will bring you a deer!"

That is why this place still has the name "getting deer place".

Names of places up
Illinois River.

40. Place near the mouth of Lawson Creek, TL³owícl³e'be (tL'o, prairie).
41. Flat at the mouth of Indigo Creek, K³E'ctatEn, "alder place".
42. A peak known as Saddle Mountain, Yílbe-tcEntEn, "taboo under". There is a great deal of flint here, but it is "impossible" to get it unless one knows the "medicine". If a person gets any little scratch, it swells up.
43. A flat in a great curve of the river, K³slátEn, "Kamass much place".

Places at the mouth of Rogue River on
the South side.

44. The southern of the two promontories inclosing the mouth of Rogue River, Yó^{cu}í^{cu}í^{cu}it-yó'ne, "River-mouth south".
45. An ancient village-site on the promontory west of the present settlement at Gold Beach, NagEt-xe'tEn, not translated. Dorsey locates a village here, which he calls Sku-ne-me. This is ~~my~~ name for Hunter's Creek. *recorded by myself*
46. The stream known as Indian Creek, east of Gold Beach, Ta'newEne'-tcetEn, not translated.
47. A mountain known as Grizzly Peak, TatEne', "grizzly ~~the~~ bear."
48. Hunter's Creek, the first stream south of Rogue River, Skame'me, not translated. Dorsey, p. 235, gives Na-t'cu'-qwut, not translated.
49. A place on the present Mapp ranch, ^{some distance} up Hunter's Creek, To³Ese-tatEn "boulders among". The rocks here, as the Indians say, are "poison", that is, taboo. No Indian ever went above these rocks. ^{the water among} Among the boulders was a fine place

to catch eels. (Dorsey, p. 236, gives, as an Athapascan village south of Rogue River on Hunter's Creek, the term Tcēt-lēs-tcan γun'ne, "People among the big rocks").

Places not definitely located.

Se-t³a/ili'tEn, "rock creek behind".

Ta³a h⁰sl1, "place where the river runs against a rock".

Tc³a na' γat:En, "hulled hazel-nuts", a large, flat prairie along the course of Illinois river.

NATIVE NAMES FOR PLACES IN THE REGION OF

PISTOL RIVER AND CHETCO RIVER.

(Map 6).

Authorities.

This region was carefully examined in part by Paul Schumacher, who carried on some excavations in the large shell-mound at the mouth of Pistol River, marking the site of the old village of Tce^ctle's-tcEntEn, "crag under" (Chēt1-e-shīn, in his orthography). He supplies some interesting remarks and sketch maps. This author and Orville Dodge are the chief sources of information. J.O. Dorsey's information, obtained far away, in ^cSiltz, is not so full here, as it is for the region around Rogue River. Concerning the Chetco and the Tolowa ^{to the south of them ~~Chet Pistol River~~} he has relatively little. ~~The location of the villages is shown on Map I.~~

Descriptive Geography.(See Map ⁴/₅).

51. The promontory known as Cape Sebastian, TE'Y Esne', "little ridge". This cape is known locally as Hunter's Head.
52. A small islet lying in the cove south of the Cape just mentioned, M³as_{ki}, or M³as-ki'wdt. The latter part of the term means "white". This islet is level on top, and is the haunt of innumerable gulls. The people went here in former times for gull eggs. Once some people tried to live on it and cultivate it, as the soil is good, and very fertile.
53. A village-site under a high promontory on the North side of the mouth of Pistol River, TcEtte's-tcEntEn, "crag under". ~~There is a large shell-heap here, examined by Schumacher in 1889.~~ The crag is sometimes called "Eagle Rock". (Map 7).
54. The sand-spit ^{extending across} cutting (off) the mouth of Pistol River from the south, YE-nu³nia'tEn, "south end-of-promontory".
55. A village-site at the first bend as one ascends Pistol River, A³ene'tEn.
56. A large open tract on the hillside, some distance up Pistol River, Na³tLo'tEn, "prairie".
57. Old village-site at Crook Point, E:cnasEt, "land in front".
58. A great sea-stack known as Mack Arch, Se'-Lkus, "rock split". The waves ^{the sea} have cut an archway through this crag. The Indians call it, however, Split Rock, because it is divided into two peaks by a chasm. This crag is ^{one of the principal} a great landmark ^{of this part of the coast.}
59. An elevation lying back ^{that is to the} (eastward) of Crook Point, Tcami'tcu-lat, "Medicine big upon it". On some maps it is called Crook Hill.
60. A hill called Red Hill, near #9, TcEn-tcu-tanat_a'tEn, "trunk of tree big on ridge there".
61. Place where the coastwise trail comes out on a shoulder of ^{just named} this mountain, T₂-teyintEn₂tEn, "north trail".
62. The next mountain S. of #10, Sa³t³a₂tEn, "at the top of a leaning object".
63. A sea-stack known as Yellow Rock, S. of Mack Arch, Se-^{Lty₂s} ~~Ette~~-tEn. This expression ~~also~~ means "rock split" (cf. #8 above).
(like the one above)

14. ~~Number not used.~~
- 64 15. A sea-rock known as Whale Rock, *Télaní, "whale".
16. ~~Number not used.~~
- 65 17. An old village-site at the mouth of Thomas Creek, XustanctEn, "gravel place". This word appears in the books in the forms Hustenate, Wishtanatan, and Whistle-Latin.
- 66 18. The stream known as Thomas Creek, XEsyegEn-xút-tcæt, "Indian lost-where-he-went-in". An Indian boy once was lost by his parents here, and went "wild".
- 67 19. A place where a small creek leaps over the ocean bluff, Nogili'tEn, "cascade".
- 68 20. A sea-rock known as the Whale's Head, MEyε'tEn, not translated.
~~lated.~~
- 69 21. A village-site inward from this rock, at the mouth of Whale-head Creek, XainEŋgi'nte'tEn, "people all departed". This settlement had another name originally, but I do not know what it was.
- ~~22. A spot close by #21, Neginle, "water-fall". One informant spoke of this as the name of a village. If so, this and the preceding are not two places, but one.~~
- ~~23. Number not used.~~
- 70 24. An important village-site south of Cape Ferrelo, NaLctene'ten. The element "tene" means "trail ~~trail~~".
- ~~25. Number not used.~~
- 71 25. A spot on the coast south of #24, Xwac-tene'tEn, "shadow *trail*".
~~trail~~
- ~~26. Number not used.~~
- 92 26. A small stream known as Bill Taylor's Creek, Teataxòt-tcæt, = "far-in-the-brush creek".
- 73 30. A great sea-stack a short distance off-shore, known nowadays as Goat Island, Xwai'te'-Lcìk, "sun red".
- 74 31. A smaller sea-stack lying very close to the shore, HwateL-cimE'n-St; "...*an*, eggs". One can walk to this rock at low tide.

- 75 ~~32~~. A very tiny stream, Se-Lcik-me, "rocks red in". The creek makes its way to the ocean through reddish rocks *of a red color.*
- 76 ~~33~~. A knoll lying well in-shore opposite Goat Island, Na-kwEtL-yiye, "One-upon-it we-throw-things". There is a great flat rock there, somewhat saucer-shaped on top. People passing this point on the trail, ~~used~~ ^{and accustomed} to bring small rocks and throw them on top of the large boulder. This custom is a common one in this region, ~~being~~ ^{being} described already ^{unfractured} among the Hupa, and the Yurok.
- 77 ~~34~~. A very small creek, on the old ~~Elser~~ place, Te³q1²tcintEn, not translated.
- 78 ~~35~~. A place north of Brookings, where the trail goes over a shoulder of the hills, NtsatxottLe³'tEn, "visible from a distance".
- 79 ~~36~~. Place just South of #35, Nk²'se-tayitun, "upon the hill trail".
- 80 ~~37~~. A sea-stack, lying close off-shore, A³mi'lû³, not translated.
- 81 ~~38~~. A small bay known as Macklin's Cove or Maclyn Cove, Te'kwi, "small cove".
- ~~82~~. Number not used.
- 82 ~~39~~. An old village-site lying in the first cove north of Chetco River, K³alu'-kwEt, "baby-basket upon". This was the most important village in the Chetco area.
- 83 ~~40~~. The first promontory north of the mouth of Chetco River, Se²-tcEntEn, "rock-at-foot-of".
- 84 ~~41~~. A place on the flat, just at the mouth of the river, Te²insu'L-t²-ye, "pigeon-berry-leaf-at-base-of". The pigeon-berry ^{is} also called the red elderberry ^{is}.
- 85 ~~42~~. A sea-stack in the ocean, almost in the mouth of the river, Xwaitz-Lcik, "sun red" (cf. #30, above). This rock was flat on top, and grassy, and there were lots of eggs there.
- 86 ~~43~~. Beach used as a place for landing canoes., Tena³'s-amLE-TcEntEn, "starfish many under" (na³amLE', starfish).
- 87 ~~44~~. A place at the mouth of Chetco, ^{river, on the} North Bank, TcECTi'xût-me, "lying down within".
- 88 ~~45~~. An old village-site, Na'gEt-xe'tEn, not translated. (See Map 3, #45).
- 89 ~~46~~. A place along the river where there is a deep hole, Na'kw³Et-toume, "gravel-bar big in". There ~~are~~ ^{are always} fish ^{fishermen} to be had in this hole. A number of Greek ^{live} here now.
- 90 ~~47~~. Place where the old Miller ferryboat used to operate, Nk²si-

- nEMEtU'n-tə, "On hill trail descending". This was the old crossing-place before the Whites came in.
- 91 ~~100~~. A rock in the middle of the river, Se-XE^{se}'L-tEn, "rock pointed there". When the tide is flowing there is a heavy tide-rip^{forwards} about this rock.
- 92 ~~100~~. Place in a bend of the river above #49, T^c'stliEkWet, not translated.
- 93 ~~101~~. A spot close to the river-bank, across from the above, Kus³'Et, "Kamass flat".
- 94 ~~101~~. A stream known as Jack's Creek, Estle³xu't. ~~teet~~, "stream dumped into the river."
- 95 ~~101~~. Where the North Fork of Chetco enters the main river, Ltca'ginli, "forks of the stream".
- 96 ~~101~~. Place some distance up the North Fork ^{of Chetco River}, T³⁰'ncEn-ta'gicli-me, "pepperwoods creek in". The stream flows through a heavy growth of pepperwood or "myrtle".
- 97 ~~101~~. A stream called on the maps Bravo Creek, Tca'n-k³as-me, "wood crooked in". The local name for the stream is Willow Creek.
- 98 ~~101~~. A boulder in the river, Se:ta³tas³it", "rock pointing up river".
- 99 ~~101~~. A deep hole in the river, Ta'sELtcu'mε, "acorn soup big in". The word TaxEL is the dilute porridge of acorn meal called "acorn soup" in this region. It was an important article of diet *in aboriginal times*.
- 100 ~~101~~. A stream entering the river from the east, Eme'xu-tcet, "Mt. Emily Creek" (for Mt. Emily, see below, # 70). The present name of this stream, Emah Creek, is apparently a corruption of the native term.
- 101 ~~101~~. An elbow of the river, Se'-ye, "rock under".
- 102 ~~101~~. A small stream flowing from the north, Sis-a'xu-tcet, "head where creek".
- 103 ~~101~~. A straight stretch of river, Tc³anhutLitEn, "look both ways".
- 104 ~~101~~. A riffle, where the bottom is covered with small boulders Xu-tL³as-hwEt, "where it is hard to drive stakes (for the eel-traps)".
- 105 ~~101~~. A stream known as Woolston Creek, TcEn-cuns-tEn, "trees black". The river is full of old black snags at this point.
- 106 ~~101~~. A part of the river close by Pete Modesto's place, Tc³aa'nna, "holes".

- 107 ~~65~~. A village-site on the east of the river, T³acy-tan-cutletEn, "pepperwood nuts drifting in under something".
- 108 ~~66~~. Another village, directly across (West) from the preceding, C³ic-kas-litEn, "clay goes-up where". The village was on a little plateau, ~~bounded~~^{bordered} by a clay bank.
- 109 ~~67~~. A third village close by the other two, between the two forks of the main stream, Tunε'stEn, not translated.
- 110 ~~68~~. A place on the hillside, as one ascends toward Mt. Emily, Tc³-twintIE-tEn, "where a bundle of sticks is thrown down the mountain". This is a ridge, ~~right~~ at the edge of the timber.
- 111 ~~69~~. Where ~~the~~^a trail mounts over a ridge, Ngεs-tagitu-tEn, "On the hill-trail where".
- 112 ~~70~~. A great peak known as Mt. Emily, "A³n-mai," "earth undulating". This mountain is ~~connected~~^{associated} with the tradition of ~~the~~^a Flood. It used to be twice as high, but when the waters ~~of the Flood~~^{of the Flood} rose, half of it floated away, and ~~went~~^{drifted} to Elk Valley, in Tolowa territory, where it is still to be seen. When the billows rolled on this mountain-top, they made the land "wavy", that is, covered with ridges and hollows, like the sea. It is that way even today. Originally, (before the Flood) this mountain touched the sky.
- ~~71~~ — Number not used.
- 113 ~~71~~. A hill lying back of the town of Harbor, Takw³a'man³Et, not translated.
- 114 ~~72~~. A hill just south of the one just mentioned, Tcε'nyacyε, "trees at the foot of".
- 115 ~~73~~. Another hill, the next one south of the one just given, Entε'L, "land flat".
- 116 ~~74~~. A village-site at the mouth of Chetco River, on the South side, Tε³ε³. This term is said to be connected with the word for the tail of a bird. A village on Rogue River has a similar name (#29). This native term has, of course, given rise to the modern name of the river, Chetco.
- 117 ~~75~~. A small slough above the present bridge, K³ac-xūtme, "alders among".
- 118 ~~76~~. A rock near the South abutment of the bridge, in the edge of ~~the~~ river, Ta'clie-tc³ntEn, "casting-nets at the base of something".
- 119 ~~77~~. A place in the present Cooley property, south of the above,

Tcit-y^ə't-kwEt, "Chetco-village east elevated".

- 120 ~~119~~. A small promontory at the mouth of the river, Kw³a'ca'teca, "between trail place". The trail to the mouth of the river passes between two knolls.
- 121 ~~120~~. A small creek, Tu-Loik-mε, "water red in". The stream has iron oxide in it.
- 122 ~~121~~. A place south of the mouth of Chetco River, on ~~the~~ flat, ~~at the mouth of a stream~~, "prairie at the mouth of a stream".
- 123 ~~122~~. A promontory about one mile south of the mouth of Chetco, Tam-nat³atEn, "where fir-trees stand on a point".
- 124 ~~123~~. A sort of narrow lagoon, extending southward at the mouth of Chetco River, Tci't-yE-tcE'ntEn, "Chetco in the corner of".
- 125 ~~124~~. The promontory extending from the southern shore, at the mouth of Chetco River, Tcit-y^ə'nε, "Chetco south".
- 126 ~~125~~. A small cove south of the promontory mentioned above (#82), Xa'nic-əst³EstEn, "boats, where pull up".
- 127 ~~126~~. A place on the ocean shore, Se'-nastEn, "rock long". There were many clams in this spot in aboriginal times.
- 128 ~~127~~. A small creek, y^ə'tcEntEn, "Southward at the base(of the hill)".
- 129 ~~128~~. A small cove, where the people beached their canoes, T³a:mε-tle'tEn, "resembling or suggesting a skunk".
- 130 ~~129~~. A creek about half way between Winchuck river and Chetco, Tcen-tso-kwε'cit, "Trees oak between".
- 131 ~~130~~. A hill North of Winchuck River, Nō'ntsEn-tcu, "mountain big".
- 132 ~~131~~. A place somewhat nearer the coast than the above, Gamaise'tEn, not translated.
- 133 ~~132~~. The shore just north of the mouth of Winchuck ^{River}, Na':hos-watEn, "beach running".
- 134 ~~133~~. An old site, said to have been inhabited at one time, on a rock in the mouth of Winchuck River, K³osa'etan-icut-s³a, "K³osatEn right in ocean there."
- 135 ~~134~~. The promontory on the south side of Winchuck River mouth, K³ə'sā'tEn-y^ə'nε, "Winchuck-village south".
- 136 ~~135~~. The old village at the mouth of Winchuck, K³ə'satEn, "evening". This is a "bad" name. Mentioning "evening" is likely to

shorten the day. For this reason, this village was often spoken of as Tusxo'tsitsu, "Do not mention it". It lay on the promontory south of the river's mouth.

- 137 ~~137~~. A place on the hillside, overlooking Winchuck River, HwEtL-hatL-tEn, said to mean "resembling a trail". A rock runs up the hillside, ^{having the appearance of} looking like a trail. This is said to be where ^{made by} fleas traveling.
- 138 ~~138~~. The point of land between the main stream of Winchuck River and the South Fork, X₂stLxotmε, "downward extending plateau-between".
- 139 ~~139~~. A place on the North Fork of Winchuck River, Lx₂'t-mεn-hotmε, "smelt net inside".
- 140 ~~140~~. Site of the old Ray farm, two miles up Winchuck River, Tak₂'-tcuni'tEn, "North in front of place".
- 141 ~~141~~. Place on the North Fork of Winchuck, above the preceding, Tc'εsu'L-me, "tules among".
- 142 ~~142~~. Place on the hillside, To₂nte-honā'tEn, "gambling-sticks growing-place". The people gathered ~~the~~ material here for making the sets of gambling sticks used in their *native* game.
- ~~Number not used.~~
- = 143 ~~143~~. A place along the bank of the river, Se'ε:kwEt, "rock on top of".
- 144 ~~144~~. A place on the mountain-side Tc₂'syu-tamus-tEn, "Elk roll-down place". If a man kills an elk on this mountain, he can roll it all the way to the river, without being compelled to lug it.
- = 145 ~~145~~. A rock in the middle of the river, Se-Lcin, "rock black".
- ~~Number not used.~~
- 146 ~~146~~. Where Wheeler Creek flows into the River, Se:-mεslitEn, "water-runs-against place". The current piles up against a large boulder at this place.
- 147 ~~147~~. A peak known as Packsaddle Mountain, N₂-Lcik, "Pine cones red". This refers to the red nuts of the sugar-pine.
- 148 ~~148~~. A peak or hill-top overlooking Winchuck River, cxe'xai-lat, "children upon". A row of rocks are thought to resemble seated children.

from Northwestern California
 THE TOLOWA ~~AREA~~.

The Tolowa live in the northwestern part of California, on the coast, in what is ^{at} the ^{the} present ^{the} county of Del Norte. Their general position is shown on the accompanying sketch-map (Map ⁵ 4). Their territory commences at the Oregon line and extends southward to a stream called Cushion Creek (or Cushing Creek). ~~From their~~ north ^{and} to south ^{their} frontiers are only some 24 miles apart, as the crow flies. This little territory is however of a very picturesque character. The Siskiyou Mountains, which reach in places an elevation of more than four thousand feet, form a ridge roughly parallel to the coast. At the southern limits of Tolowa territory the breakers thunder against the very base of the hills. Further to the north, however, a perfectly flat promontory, triangular in outline, stretches from the base of the mountains some five miles into the sea. The outer tip of ^{which} ~~this~~ promontory is known as Point St. George. North ^{from} of ^{and} this triangular ^{cape} promontory a considerable stream, known as Smith River, enters the ocean through a picturesque valley. The ^{slope} side of the hills which faces the ocean is largely devoid of ^{large} timber, ~~and is~~ ^{but} dotted with ^{gorgeous clumps of} azaleas and rhododendrons, which ^{here} reach a marvellous luxuriance. In the spring, to stand on the mountain-side some thousands of feet above the plain, and look down across the sea of blossoms to the ocean thundering on the distant beaches, ^{is an experience to remember} ~~gives one a perfect thrill~~. The ^{actual shoreline} coast line itself is extremely rugged, with any number of very fine and lofty sea-stacks. The outer fringe of the promontory

is occupied by a number of sand-dunes, with trees scattered here and there, growing in clusters and giving the landscape the aspect of a park. ~~The outer margin of the~~ ^{This part of the} cape is almost entirely without timber, but ~~there is~~ ^{overgrown with} a great abundance of sea-loving plants. ~~What few trees~~ ^{The} ~~are found here~~ ^{which} are bent ^{and twisted} by the winds, and add a very picturesque element to the scenery. In other parts of the ^{Tolowa} area, especially in the mountains, there is a very heavy growth of gigantic redwoods and other conifers. Between the ^{sea and the} foot of the mountains ~~and the sea~~ ^{lie} there are several lagoons; one of them, named Lake Earl, very extensive. In the summer time the waters accumulate behind a barrier which separates the lagoon from the sea. During the winter rains, however, the impounded waters break through this barrier, and the lagoon for a while is connected with the ocean. The principal Tolowa towns lay near this lagoon, ^{though} one town, lying adjacent to Yurok territory, was small and was hidden away at the mouth of a creek.

The name Tolowa is the term applied to these people by the Yurok, who are their neighbors on the south. In the Yurok language ~~it~~ ^{the word} takes the form of Tolowil. ^{of which Tolowa is a corruption. The term} ~~This~~ would seem to be connected with Tolokwe, the Yurok name for the principal Tolowa settlement, known to the Tolowa as ^{themselves as} Y^ontakit, "high in the east". This site is called Burnt Ranch by the whites, from the fact that the village or "ranch" was ^{set on} ~~was~~ ^{fires} by the whites during a war, ^{and burned up.}

The boundary or frontier between the Yurok and Tolowa areas fell between Cushing creek and Wilson creek. A Yurok settlement at the mouth of Wilson creek (known as Omen) was very firmly established, and the inhabitants claimed the beach for some three miles north of their village. These two towns, lying adjacent

to each other, one Yurok and the other Tolowa, maintained perfectly cordial relations, as is usual between neighboring villages in this part of the world. There were numerous cases of inter-marrying between the two settlements, and although the two villages spoke entirely different languages, they were on surprisingly good terms. Toward the people of the northerly Tolowa towns, however, the Yurok ^{entertained} felt suspicion and dislike, a feeling which was most cordially reciprocated. ^{animosity, hostility, between villages} This feeling increased with distance, so that the Yurok living at the mouth of the Klamath river regarded the Tolowa at Smith river as foreigners and sworn enemies. They had a certain amount of intercourse with them, however, in the way of trade.

Culturally the Tolowa are usually considered to be practically identical with the Yurok, Karok, Hupa, and Wiyot. ^{This is not altogether the case.} There is ~~moreover~~ sharp divergence in culture, ~~however~~, as one passes northward into Oregon. If the Yurok and Hupa are the typical members of the culture group, the Tolowa differ considerably. ~~This matter will be gone into in detail below.~~ For example, the Tolowa have no names for their houses. ^{while house-names are a conspicuous feature of life among the Yurok.} Curiously enough, the Tolowa seemed to have had more communication with the Karok by trail across Siskiyou Mountains, than they had with the Yurok a few miles southward of themselves along the coast. My Tolowa informants told me of many journeys to the Karok towns at Orleans Bar and Happy Camp. The money made of dentalium shell, which is so important to the Indians of this area, seems to have passed by trade to the Tolowa, then by trail to the Karok, and then down the Klamath River to the Yurok. The Yurok speak of having derived their supply from the Karok, who must certainly have obtained it from the Tolowa,

for there was nowhere else to get it. The shell itself was imported from the region of Vancouver Island by a species of gradual aboriginal barter. Though relatively few in number, the Tolowa had a reputation for wealth among their neighbors to the south, and also had the name of being great fighters. In spite of the limited extent of their territory, therefore, and their lack of numbers, they occupied an important place among the tribes of northern California.

It is necessary, as usual, to explain that the total number of geographic names and places known to the Tolowa in primitive times is undoubtedly larger than the list here presented. An effort was made, however, while on the spot, to make the present list as nearly complete as possible.

AUTHORITIES.

The literature on the Tolowa is not very large. The best account so far in print is that of Stephen Powers, who visited the group in 1877 and printed an account of the Indians and their way of living in his famous work entitled Tribes of California (Contributions to North American Ethnology, Vol. 3). Other investigators have been in this region, notably P.E. Goddard and E.W. Gifford. A small but admirable collection of Tolowa artifacts is to be found at the University of California Museum of Anthropology; and another interesting series of objects is on display at the Museum of the American Indian, Heye Foundation. ~~An account of the Tolowa by Professor A.L. Kroeber is now in press, and for a description of their general mode of living the reader is referred thither.~~

Handwritten initials: H. H. H. H. H.

Geographical Ideas.

The description elsewhere given concerning the geographical ideas of the neighboring Yurok applies rather closely here. The Tolowa have a similar notion concerning the nearness of the sky, which is thought to be ^{like} a solid vault. The land of the dead lies, ^{not un-} ~~derground, as with the Yurok, but~~ ^{however,} across the ocean to the westward. They ^{Tolowa} call it $T_{1n}Z_{1}$ ta ^{ho}. ~~To the Yurok, this land of the dead is underground.~~ In order to get to the village inhabited by dead souls, according to the notion of the Tolowa, one crosses a river, in a boat which has only one side. If the dead people are not willing for the newcomer to join them, they refuse to ferry him over. In that case, the newcomer is obliged to come back to this world; that is, he "comes to life". It will be noticed below that the Tolowa, like the Yurok, have few if any names for streams. They describe a watercourse by calling it "the stream by such and such a spot." As was found to be the case with the Yurok, ^{when plotted on a map,} the geographical names ~~on the map,~~ group themselves very conspicuously along the shores. Very few names are found inland.

My Tolowa informants who lived at ~~Crescent City~~, in the present town ^{of Crescent City}, spoke of themselves as Tata'tEn-xEeli, "in-a-corner-place-people", from the old village site Tata'tEn, inside of Battery Point there (See I74 below).

The ^{Tolowa} ~~native~~ names for the various ^{Indian} groups in the nearby region are as follows:-

<u>English name.</u>	<u>Yurok name.</u>	<u>Tolowa name.</u>
Hupa	Hupa-lä	Kw ³ a'ista, "behind sitting".
Takelma ("Waldo Indians")	...	KōstLēt'ε' n1.
Karok.	Kóomets	Tc ³ ō'ne (applied also to the Shasta).
Chilula.	Tsulu ³ la'i. (Tsu lu, "Bald Hills people")	K ³ ōntsin, "Tattooed all over the face". (also called Kw ³ ai ³ - xa'iti, "staying on top of the hills").
Wiyot (or Wishosk).	We'yēt.	Weya'teni.
Yurok	...	Tē'tlmls: also Tatcita'ni "Klamath people".
White people (Americans)	Wōye "immortals".	NatIm ² 'nti.
Eel River Athabascans.	...	Towata ³ inli, "big river people".
Rogue River Athabascans. (North of the Oregon line).	...	Taxo-xEci, "North people"
Illinois River people.	...	TLocle'bē.

The fact that each of these groups has its own name for the towns in the territory of the other tribes, as well as for the tribe itself, may be illustrated by the following list of the Tolowa ^{settlements} villages:-

Names of the Tolowa Villages.

the
 In Tolowa and ~~in~~ Yurok *languages*

For the location of these villages, see Map 5.

<u>English name.</u>	<u>Name in the Tolowa lan- guage.</u>	<u>Name in the Yurok language.</u>
A. (12) Siesta Peak ranch, at the mouth of Smith River.	Xaw 1'nwEt	Hine'i "behind"
B. (37) Bucket Ranch, in the cañon of Smith River.	Xatsa' -xot' tne, "re- ceptacle below".	Mistiks.
C. (42) (Above the latter, on Smith River).	MinitcE'ntEn, "close to the hill".	LogenoL, ^{in the} "fish-dam".
D. (66) Youtucket Ranch.	Y'ota'kit, "high in the east".	Tolàk✓
F. (73) Lake Earl Ranch.	E'tculat, "land great upon".	Erl, "gambling place"
? E. (72) A suburb of the above-named town.		
G. (139) Point St. George Ranch.	Taxi a' tte, "pointing sea- ward".	K'ä'äwi, "extended".
H. (144). Saddle Rock Ranch.	Sa' staso', "spoon-holder".	...
I. (151). ...	Tat1' t1, ...	A' täge' n. ^{fasting for super- natural power}
J. (150). Pebble Beach Ranch.	MasLteLn, ...	Cä' coi.
K. (170). Crescent City Ranch.	Se' :niñhat, "rock flat".	K' d' hpe.
L. Another village just inside M. the point.	Tata' tEn, "in-a-corner-place". ...	
M. (193). Nickel Creek Ranch.	Cinya' tLci. ...	Nēke' L, "end of beach".
N. South Fork Ranch.	NEms' tEn, "houses there".	

Names of Mountains.

The principal mountains are as follows: (See Map 5.)

1. The northern peak of what are called "Copper Mountains", E'tlkwaket, "resin on top".
2. An elevation known as "Bald Hill", now Murphy's Ranch, MEn-t'utEn, "bare mountain". The people went here every spring to pick acorns.
3. A row of peaks called "Four Brothers", Ne~~e~~exotinLte, "four sisters".
4. Bear Mountain (otherwise known as French Hill) Ä'n-tcwai, "hill big".
5. Preston Peak, GEtLgist-hu, "kelp ...". There is said to be a lake at the summit, with kelp in it, ~~showing~~ ^{having} connection with the ocean.

(see Yurok Geography)

I have given elsewhere a list of Yurok towns. The Tolowa

terms for these Yurok settlements offer some points of interest.

List of Yurok towns, with the names applied to them
by the Tolowa.

Yurok names.

aiqo³o, "basket"
 otsepc'r, "where it is steep".
 lo'ole go, "where fish-weir they build".
 oslego'its "where it descends".
 osmemo'RL, "where it slides".
 weitspus, "confluence".
 pek³tuL, "pile of rocks"
 rLgr³ "Indian potatoes"
 wahsek
 qe'nek.
 tse' tskwi.
 qu'nek-pul.
 aukweya
 me'rip
 wa'ase "poor"
 ke'pel, "house-pit".
 sa³a
 mu'rek, "cooking-basket (?)"
 hi'mel
 we³gem
 no'x³skum
 ke'peror
 meta
 ke³i kem
 srego'n
 yo'xtr
 pe'kwan

Tolowa names.

LtcoilintEn, "confluence place".
 Kw³stesa'wit, "middle ridge".
 t'oñcEn-mo³tan, "myrtles, at-end
 of-something",
 xaitutuci'tEn, "naming a forbidden
 place".
 tonLtEn, "tearing place", or
 Cε-LcIn, "black rock".
 ...
 ...
 ...
 nocusnε'LtEn, "throwing in hearts".
 Esta'kit, "fish weir".
 nonia tEn, "end of a ridge".
 ...
 co-tc³aw1'stEn, "...foaming place".
 ma'ko'ntEn, "a certain species of
 vine".
 ...
 xage-xanaLtli, "new settlement".
 ...
 yicete'tEn, "hopper made of bas-
 ketry".

Yurok Names.

qu'otep

wo'xtek

woxhe'ro

otsäl

te'kta

sa'pr

ä'yoL

nä'gil

r'nr

ho'wego

rlilken-pets

sto'wen

tu'rip

sä'äl

trwr

wo'ke'l

ho's pa

re'kwol

tmr'i

we'lkwä

tse'kwel

o'men

o'men-hipur

o'segen

Espä

otmekwo R

sigwets

ore'q

tsä'pek

hrzwi

tsotskwi

oke'to

ke'sikun

oslo'Q

pä'är

piNpa

mä'äts

tsu'rai

"laurel" (pepperwood).

"where it is sandy".

"invisible people".

"pepperwood"

"mouth of a stream"

"drinking-place".

"large".

"lagoon".

"mountain"

Tolowa Names.

saxo'tEn, "stream place" (the town straddles a brook).

xaiEne-niñcüt, "small creek half way".

t³uasä'tEn, "big prairie on top".

sa-ä'kwEt, "rock, village upon".

nucu-kwe'tc³Esxu, "hiding a misdeed".kak³titEn, "blue-berries".tcü³tLitEn, "invisible people".t³ocEntEn, "pepperwood place".

tasniLitEn, "stirring acorn-mush place".

tateitEn, "steaming place".

k³Esme, "alders inside".

hwe'ngEnme, "door, inside of".

tagätLtsaatEn, "the land opens inward".

ts³idä-tcit, "elbow-in" (i.e., in an elbow).x³stci't, "breakers".

tce'tcEntEn,

sus-nase'tEn, "wood drifting"

mEnyEtte³u'tEn, "gravel".tcEsLe³xtEn, "still water".ne'n³stEn, "smooth ocean".

Places other than towns, in the Yurok and Tolowa languages.

Footsteps Rocks, north of Wilson Creek, tayen-ni^s/tEn, "going into water place". Women were compelled to disembark, on approaching these rocks, and to pass them on the inland side, over the trail.

False Klamath Rock (Yurok "rlrgr"), wEtc³atagasni, "digging something". People used to go here to dig up edible roots, or "Indian potatoes". Berries were gathered here, too.

A place called by the Yurok tahto'sits, on the Lockwood ^{farm} place, where the trail to Réqua from Wilson creeks climbs on top of a high hill, TcáyatLiL, "wind taking off one's clothes". Legend says that the wind blew so hard here once, that it blew a woman's dress off.

A ceremonial rock at Réqua (called in Yurok Orego's), yaastikwEt, "do not touch with a pole". A supernatural being lived in this rock.

The landing-place at Réqua village (called in Yurok o'tsegep, "where they customarily disembark"), sixatxEstEn, "disembarking place".

The Tolowa name for Stowen in the above list of towns, refers to a mythical incident. Someone had a lot of human hearts. He piled them up, and weighted them down with rocks. He could not hold them down. ^{by this means} Then he put them in the river. ~~Still~~ they would not stay down. The fact that these hearts would not "stay put", is the reason why people today all think differently. Of the other town-names, many are self-explanatory. A few are direct paraphrases of the Yurok names. For example, ^{the name for} Weitchpec (or Weitspus) means "confluence", in both languages, and the place known as Big Lagoon, in Yurok Oketo, "where the water is calm", is called by the Tolowa "smooth water". In most cases, the Tolowa names are directly descriptive. The place now known as Trinidad, called by the Yurok "Mountain", on account of an isolated knoll connected by a low isthmus to the mainland, is called by the Tolowa "calm ocean" referring to Trinidad harbor.

DESCRIPTIVE GEOGRAPHY.
-----Places on the Coast from the Oregon line southward.For the location of numbers see Map 6.

- 1. ~~(B. 29)~~ A promontory with rocks clustering about its base, Siow¹L, "resembling a head". Another informant translated the expression "resembling a knob or ball".
- 2. A large creek flowing into the Pacific Ocean a little southward of the headland just mentioned, Siow¹L. te'ginli, "Siow L creek". (See #1). On the modern maps this stream is named Gilbert Creek.
- 3. ~~(B. 29)~~ A very large, rugged, and imposing sea-stack, Spe¹pi³L, "puffin" (?). The term is the name of a bird, "black in color, with a red beak". The name was recorded from another informant as Spe peLya. On modern maps the name given this islet is Cone Rock.
- 4. A smaller sea-stack than the above; lying somewhat in-shore from it, TLit-cā:ni, "dog rock". This crag is whitened all over with bird-droppings. The reason for the native name I could not discover.
- 5. ~~(B. 29)~~ A sea-stack which lies very close to the shore, kw³ait² -Cik, "sun red". The rock has this name because often at sunset it takes on a rosy glow, as the beams fall on it *at sunset*.
- 6. ~~(B. 29)~~
~~(C. 5)~~ A crag of rock on the edge of the sea-cliff, Se¹:tcō. This is said to mean "rock which eats". I do not know the reason for the name. The creek which flows just north of this crag is called Se:tcō-tEn. One of my informants, Captain Tom, lives beside this creek.
- 7. A low pass between two hills, Tc³e'ōckis, "dragging something."
- 8. ~~(B. 28; 62)~~ A very large and imposing sea-stack called Prince Island on the charts, Se-tLxo, "rock with a top in the form of a receptacle". The summit of this crag has a depression in the form of a basin.
- 9. A small creek, which tumbles on to a gravel beach just north of the mouth of Smith River, Ty³a'-tci¹tin, "north on the bottom".
- 10. The promontory marked on the map as Pyramid Point, Eck³e'ni, not explained. A conical elevation here has

been cut ~~back~~ by the combined action of the sea and the river, leaving a very bold and striking promontory, lofty and imposing. Its local name is Siesta Peak, and the U.S. Forest Service map shows Sinestia Peak, the origin of which name I know nothing about. Elk used to be seen, on top of this hill. *occasionally*

Names of places along the course of Smith
River from the mouth ^{up me goes} up-stream.

- II. A rock or cliff overhanging the sea, on the south side of Siesta peak, To:lu'wEt, "fishing cliff". This name arises in the fact that a person sitting on this crag can drop a line down and angle for perch in the ocean.
- 12. A very important old village-site, under the lee of Siesta Peak, (that is, on its eastern side), Xá'win-wEt, "village site on cliff". The name refers to the position of the village, perched on the side of the hill. Xa w n is, literally, "a flat, or building space".
- 13. ~~Wagon~~ A large rock in the river, somewhat above the village, Sa:ntcwa', "rock large".
- 14. A large and perfectly level island at the mouth of Smith River, StEntasq'cxwEt, said to mean "island".
- 15. A rock or boulder in the river channel, close by a slough, Se:-Lqak, "rock red".
- 16. The hill lying just west of Westbrook Dairy, Taoto', "ridge on top".
- ✓
E - 17. ~~(B-22)~~. A flat or marsh between two water courses, SetL!k-t'a'tan. The word SetL!k is the name of a certain bird, described as a fowl with a slightly curved beak, which wades in the water and nests in the tules, probably the ibis. The element t'a'tan means a swamp or "bottom" *land.*
- 18. ~~(B-21)~~. A little knoll northeast of the place just mentioned, TEsna ki-Sa'kwEt-natin³a, "madrone, rock upon, one stands." A solitary madrone tree grows out of a rock on top of this knoll.
- 19. ~~(B-23)~~. A ridge lying eastward of the above, T!ukw'Etne'is, "elongated prairie". There is a flat open space along the top of this ridge.
- 20. The inner-edge of the sandspit between the river and the ocean, K!Caillis-na'sEt, "willow beach". The people used to go here to obtain firewood.
- ✓

21. A narrow promontory between two sloughs, Ments³Co³tEn, "one house there".
22. A place just above number 15, Wena'xastEn, "where canoes come around". The name is said to refer to the fact that boats have to follow around the outer edge of this island. The slough which separates it from the mainland is not passable for canoes.
23. ~~(111)~~ A promontory at the southern side of the delta at the mouth of Smith River, Tri³ni's-sista³so, "preserved human heads". I do not know the reason for the name.
24. ~~(111)~~ Place on a slough or backwater, evidently part of the old river channel, Tu': lit. There was formerly a village here. A well known character called "Four-bit Jim" came from this village originally. The place is known locally as Ottawa Slough.
25. ~~(111)~~ A large stream known as Rowdy Creek, entering Smith River from the east, Saxo'tma.
26. ~~(111)~~. The present post office and town known officially as Smith River, and unofficially as "The Corners", Na'tLmi-ne'tas-tEn, "dancing iron". This curious term refers to the existence ~~here~~ of a flour-mill, which was operated here years ago. The expression "iron dancing" refers to the moving machinery. The name of course does not refer to aboriginal times.
27. ~~(111)~~. The forks of Rowdy Creek, Stca'ginli, "confluence".
28. ~~(111)~~ Place across the creek from Smith River Post Office, Na'tIca, "standing". The ground here is mysterious or supernatural. A man who wished to get "luck" (supernatural aid) would go and stand there once every night for ten nights. At the expiration of that time he would feel the ground move.
29. ~~(111)~~ A place on the shoulder of the hill east of Smith River Post Office, KEstcu'-waita³tLteg&L, "redwoods winding upward".
30. ~~(111)~~. A place on the ridge east of 29, Te³lo³si, "whale". It is said that during a "tidal wave", a whale became stranded here. The surface of this ridge looks like waves "even yet", the Indians say.
31. ~~(111)~~. A place across the river from the mouth of Rowdy Creek. Hwä³tEsi'³lit, "muddy place".
32. ~~(111)~~. A place in the channel of the river, TkexdsLe'. This term is said to mean "where the river turns back". I am at a loss to know why this name occurs in this place, unless at the upper limit of the tidal currents.

33. (~~307; B 16~~). An open space just west of a bridge which spans Smith River, Tulyostu me, "small prairie in". This site was inhabited at one time, but not, I think, in recent generations.
34. (~~308~~). A small flat beside the river, somewhat up-stream from the last-named, Tutcame, "deep water".
35. ~~Number not used.~~
- 35-36. A place marked on some maps as a "low divide", between the drainage basin of Rowdy creek, and the north fork of Smith River, Sxe'kwai-yi'xut, "resembling children sitting upon". The ~~rocks~~ ^{rocks} here have knobs. Takelma Indians from Waldo, according to the tradition, came over once, long ago, and killed Crescent City people. Returning, they held a war-dance at this spot. A Crescent City woman whose relatives had been killed wished that they might die. They stand right there to this day. They never moved again. They are represented by three rocks lying just on the eastern side of the ridge. The place is also called Sxe'kwai-tai LgweL, "children stand".
- 36 ~~37~~. (~~B 34~~). A village at the mouth of a creek, Xaitsa'xoto tne, "receptacle-place below". The Xaitsa'is ~~really~~ the small basket for serving acorn-mush. This site is known commonly as the Bucket Ranch ("ranch", in the common usage, meaning an Indian village). The village has given the name Bucket Creek to the nearby stream. The word translated "bucket" means of course a water tight receptacle of basketry, used among the tribes of this region for cooking acorn mush. The place is called the "below place" in distinction with the following.
37. ~~38~~. (~~B 33; 309~~). A place on top of the bluff, above the village-site just mentioned, Xaitsa'akwet, "receptacle above" (that is, "up-hill from the receptacle").
38. ~~39~~. (~~B 32~~). A stream known nowadays as Bucket Creek, Xaitsa'axote te ginli, "receptacle creek".
39. ~~30e~~. Place in Smith River, where the old railroad bridge crossed, Tutca'me, "deep water".
40. (~~B 35~~). A flat about 25 acres in extent, lying beside the river, Ko'mstle-emexo'mne, "Indian potato plants scattered about in it". In September people used to come from all the villages and camp here, to gather edible bulbs.
41. ~~40e~~. A small conical hill, Xoi'tel-l'et, "receptacle", or hollow". There used to be a small pond on top of this hill. The Indians believe there is a subterranean passage connecting it with Smith River.
42. ~~41~~. (~~310~~). Place where a ledge of rock juts out into the river, Se'kwet, "rock upon". There are evidences of old house

pits on top of this point.

43 ~~42~~. ~~(510)~~ An important village site near the mouth of Bear Creek, Me':li-tcEntEn, said to mean "hill below place" (i.e., below the hill). The river here runs for a mile or more through a deep and narrow gorge, with great hills on both sides of the river. Signs of occupancy are visible on either bank of the river.

44 ~~43~~. On the opposite side of the river from the above place, a village site, Me':li-tcEntEn-mo':ni, "across from" the site just mentioned. There were formerly seven Indian houses here and one sweat-house.

- ⁴⁵~~44~~ A spot just south of the mouth of Bear Creek, Trail tu'kwet. This suggests to my informants "where the mouth of something is broken through."

- ⁴⁶~~45~~ Place diagonally across the river from the above, Si-tegi^{nt} Em, "where the trail approaches the house." The expression refers to the trail which comes over the range of hills from the coast.

- ⁴⁷~~46~~ A wide place in the river, with a lot of boulders, ²Tces Lyi'tem, "common property." This is a place where eels came to spawn, and the people from various localities used to gather here to take them. There is a round depression in the rock here where, it is said, the eels were cooked.

- ⁴⁸~~47~~ A place where the river is undercutting a level spot, Ton edⁿⁱ h³ai-megeteit, "ferns ..." The latter part of the term is not explained.

- ⁴⁹~~48~~ A stream known as Mill Creek, Calho'tme, "river" or "large stream."

- 50
49. Place where a small creek flows into Smith River from the south, $\text{t}^{\text{c}}\text{Em au}'\text{L}^{\text{t}}\text{Em}$, "red-huckleberry place."
- 51
50. A promontory or point around which the river makes a sharp curve, $\text{Kes}^{\text{t}}\text{eu}-\text{ta}'\text{at}^{\text{h}}\text{L}^{\text{3}}\text{Em}$, "redwoods point into the river."
- 52
51. Point of land between the South Fork of Smith River and the main river, $\text{TetLxE}'\text{stEm}$.
- 53
52. A place where a large creek (Myrtle Creek) enters the river from the north, Tectens-xotme . This term is said to mean that the river looks rough, or churned up.
- 54
53. Headland just to the north of this creek, $\text{Se-Lki}'\text{teul}^{\text{3}}\text{et}$ "rocks white on top." The surface of summit of this ridge is ~~covered~~ scattered over with white rocks.
- 55
54. A place above the mouth of Hardscrabble Creek, $\text{Teest}^{\text{3}}\text{gi}'\text{t}'\text{a}'\text{tEm}$, "place which is cleared."
- 56
55. A small flat on the South Fork of Smith River, $\text{Te:ni}-\text{tee}'\text{ntEm}$, "ridge, at bottom of".
- ~~56. A place on top of the hills, known as the Bald Hills Ranch, (Murphy's ranch), $\text{neEm}-\text{t}'\text{a}'\text{tEm}$, "bald mountain." The people went here every spring to pick acorns.~~

57. A place where the river makes a sharp turn around a point of land, opposite the mouth of Coon Creek, Teaxo'w'te - t'Em # 2m, "dudian-potato - place below." The dudian-potatoes referred to here have large tubers (larger than a dollar) and white flowers. The leaves grow flat on the ground, with a sprout in the middle.

58 The stream known as Coon Creek, 11w³2m eak t'e 72m li, "Winchuck creek." ~~The~~ Winchuck River is considerably to the north, beyond the Oregon line. I do not know why this stream should have the same name.

⁵⁹~~59~~ A locality known as Haine's Flat, on the ridge south of Coon Creek, The text is: g E t L t u, "the end of the prairie." A large open space begins at this point to be hemmed in by the timber.

60 ~~59~~ A place on the east bank of the ~~sea~~ river, above 58, mEs'ye', "place under something."

61. A flat, on the west side of the river, around which the stream makes a large bend, KEsten - sx on t'Em, "redwoods sitting there."

→ 62 Old village site, on the same flat as #60, nunsd't'Em, "houses there."

63 ~~62~~ [t'ón mE': t'Em (A place in the river, near the above-named site) "dup water^{place}."]

70. Another place on the same beach, midway between the Yontucket and Lake Earl villages, La³E sL¹ta'igETLya, "waiting to adjust a claim." (Sub...)

⁶⁵ A place on the hill above Paradise Ranch, ToñlyatLi, "picking acorns."

⁶⁴ Place ^{near Paradise Ranch} where a trail goes through a sand bar, near the creek. Te³e'sTEM tEm, "plodding-through place."

⁶⁶ A large open site, south of the mouth of Deer Creek, ne'gat³at, "large flat."

⁶⁷ A place on the hillside east of the above, NO³SEMteu - se:igintem "mountain, trails ~~and~~ mounts upon,"; that is, "where the trail goes up upon the mountain."

Places in the vicinity of Lake Earl

⁶⁸ A very important old village site, on some sand-hills between Ottawa Slough and Lake Earl, yd³ta'kit, "eastward elevated." The site was conspicuous from a long distance, and ~~was~~ was set a long distance back from the beach; whence the name. The native word has become corrupted into the present Yontucket.

⁶⁹ A place on the beach north of the lagoon, ME³na'sET, untransliterated.

⁷¹ The base of the sandspit which lies between Lake Earl and the ocean, youtna'sit, "southern beach."

⁷³ A spot somewhat further south, on the margin of this same sand-spit, Talat-tei'ntchis, "mussels living on the sand."

⁷¹ A place on the beach near Uga, Taxwos³L³e't, "crowded together." This term refers to the fact that people from all the villages used to congregate here, waiting for the coming of the smelt.

74 ~~79~~ A spot close by the last-named, Ta³ye tLtes. A lone spruce-tree at this place, leans out seaward, like a fence running into the ocean. The name refers to this.

75 ~~70~~ A place across the inlet from the last-named, not far from the Burnt Ranch village, ME³ Ta giⁿⁱkaⁿⁱ. ^{ME³ ta ket is the word meaning "house-pit"} One house stood by itself here, on a sand-hill.

76 ~~71~~ A spot close by 70, cestLi-taxiⁿⁱsoⁿⁱ, "sweat house upon a hill."

77. A ~~spot~~ ^{marsh} near the last-named, on the shore of the lake, Me³xatLk2s. The name is said to refer to the fact that ^{in stormy nights, in winter, lightning} mysterious light has been seen flashing at this point out of this place (teetLk2s, lightning).

78. A little ~~single~~ lagoon lying in the peninsula north of Burnt Ranch, x^osoⁿⁱ + En. "little clogh." There are two or three deep holes in it. Things drowned in there are never seen again. In the winter time this is connected with the large lagoon.

→ 79 ~~72~~ An old village-site, Etuli-dat'maⁿⁱ. "across village." This settlement was just across a narrow passage from the great village at Burnt Ranch. ^(see #78 below) This accounts for the name.

80. A place on the ocean beach, yemese-tegin + Emⁿⁱ + En, "where the trail arrives at the sea."

→ 81. ~~73~~ An extremely important old village, known as Burnt Ranch. Etⁿⁱteletⁿⁱ. This may be regarded as ^{an} the metropolis, the largest and most important of all the Tolowa towns. Houses to the number of more than 15 stood here. After the voluts moved in and built what is now Crescent City, formerly an Chudean settlement, ^{part of} the Chudeans from ^{the latter place} there moved ^{in part} to Burnt Ranch, which became a sort of "reservation". ^{general Chudean}

The ~~six~~ houses stood on a low ridge which runs northwest and southeast. At the present time, many pits are visible where these houses stood. The graves of the villagers were located in and around the houses,

and are still visible, inclosed by fences. The majority of them have been rifled by the whites, looking for trinkets.

This settlement of Audiaus was destroyed by the whites in the course of a war. That is, the Audiaus were felt to be ~~trouble~~ some, and in the way. No doubt their mere presence caused the whites inconvenience, and the poorer and more worthless of them may have committed a few small depredations. In any case, their "town" was one day set on fire, and they themselves turned a drift ^{for a time}. This gives rise to the term "Burnt Ranch", applied to this settlement.

~~74. A small knoll ^{some distance} southwest of the Burnt Ranch village, is a teamen w. E. In former days, hunters used to conceal themselves on this knoll and watch for elk. When any of these animals came near, they were stampeded and driven past a place where bowmen were concealed. The Audiaus would wait on the knoll till the elk were ^{the proper moment} in position, and then, by suddenly leaping to their feet and yelling, would "drive" the animals into an ambush.~~

~~Just back on the ridge on which the houses stood is a second and parallel ridge. A level ^(me' yas to's t'e's) "straightaway" between these two ridges was the scene of ^{ceremonial} foot-races and athletic contests. Back of the second ridge is a level stretch, where the game of "shinny" or Audian ball was played. The goals, and the shallow pit~~

in the center where the "ball" was buried for the start of the game, are still plainly visible.

At the extreme eastern end of the ridge on which the village was located, where it overlooks the lagoon, the people gathered for the last ceremony of the adolescence ceremony, the so-called "Ten-Night Dance." During the last dance they passed down the length of this ridge, whirling about as they went, amid a great waving and ~~swinging~~ swinging of their ceremonial costumes. When they reached the end of the ridge, the dance was finally over, and every dancer was obliged to doff his ceremonial attire. ~~The dancers then~~ The ornaments were rolled up in blankets, and put out of sight. The dancers then formed a line, squatting at the edge of the water. At a word from the leader, every one made a dive into the lagoon. When each man emerged to the surface, he clapped his hands over his head repeatedly, saying "Dwish for long life! May no sickness come near me. ^{great} The shouts given by dancers and spectators, as the line of men ^{plunged} ~~plunged~~ ^{forward} into the water, rang and echoed clear across the lagoon to the ~~near~~ ^{distant} shores.



82. A small knoll some distance southwest of the Burnt Ranch village, Teis ^{test} ~~te~~ ^{the element TES-L means "to sport."} ~~men~~ ^{ment}. In former days, hunters used to conceal themselves on top of this knoll, and lie in wait for elk. The movements of the animals were watched very closely, and when they came into a favorable position, the hunters watches on the knoll tried to stampede them, shouting, waving blankets, and making all the noise they could. The elk were sometimes driven ^{either} by these measures ^{into an ambush} ~~down by places~~ where bowmen were lying in wait; or were obliged to cross a line of pits, covered with rods and earth, ^{which covering the animals broke through} ~~into which they plunged~~.

83. ^{tiny pond on} A small bog lying behind a knoll, some distance from the lagoon, Me te n e t i ' y e t x d n t, "sucking in ^{sucking something} a dead person." My informant's grandfather killed an adulterous wife, and threw the body into the mud here. It disappeared from sight and was never seen again.



84. ^{The sandy promontory opposite the Burnt Ranch village, N³E 1/4 E, long point.} Te mi - si s n a o v e t z n, "corpse ..."

85. A small open valley, between two knolls. At this spot people have at times seen ^{human} a detached head rolling about. The idea of a rolling head or skull, which pursues and kills people, is of course common in ^{American} mythology. The ^{belief} only idea concerning this particular supernatural prodigy was, ^{however,} that anyone who saw it would have long life. As the head ^{went rolling and lurching} rolled about, it made a buzzing sound.

86. A place in a bend east of the knoll mentioned above, where pits were prepared to trap elk, n e L e i t a ' t e n, "place where one fixes something."

-54-

87. ~~Place~~ Place on the shore north of 769; $k^3 e' l^3 us$ - ta just $L^3 E$
"willows grow."

88. A very small puddle, ~~is~~ not more than 6 feet long, with vertical sides, fed by a small creek trickling through the meadow, $Tca t l t i - tu'N$, "gambling water." The word $tca t l t i$ is the name for the ~~game~~ well-known "stick game", a ~~guessing~~ guessing-game played with a bundle of very fine sticks or splints. People who wanted success in gambling went to this pond and betted there every morning for five days.

89. A spot on the hillside south of the last-named point, $T^3 a n e' a t E m E L$. ^{circle around the top of a hill} This term is said to ^{refer to the fact} mean that the brush grows in a circle around an open place on the hilltop.

90. A trail cutting across the base of the peninsula ~~on~~ at the tip of which lies the Burnt Ranch village, $Tes y a' t l g i' a$, "portage for canoes." People going out to hunt ducks or mud-hens used to "track" their canoes over this peninsula, in place of paddling the long distance around. This is just north of McGlosson's present barn.

91. A knoll at the eastern end of this portage $wa t e s t k e s t e n$. This term also refers to the tracking of boats back and forth over this "neck." In recent years numerous ~~cl-~~ ~~dean~~ a sort of ~~cl-~~ ~~dean~~ village grew up at this point. The houses were in European style. On a ridge just back of the knoll, graves are still to be seen. The last ~~cl-~~ ~~dean~~ has, however, moved away.

92. A tiny lagoon just south of the above, $x a' i: T E L - m e' x a' l e$, "shark comes up." ~~During stormy weather, a shark sometimes rises in the slough.~~

The element 't' means the ^{corner} ~~back~~ corner of something

93.

~~93. Number not used.~~ A tiny peninsula, with a knoll at its inner end, Tû mesxâi let, ^{at the end.} "promontory", "MEÿ Estât," "in the corner."

94.

~~94. Number not used.~~ A small ^{lagoon} pond right by Ed McGlosson's barn. It is very shallow and in the dry season is separated from the ^{the large lagoon.} large lagoon. After heavy rains, this pond rises and breaks out into the large lagoon. When this happens, nearly all the water drains away. Sometimes it fills up and breaks out twice in one year.

95.

~~95. Number not used.~~ The southern end of Lake Tollawa, jo-taa gi le, "southward extending."

96.

~~96. Number not used.~~ A place near the present site of Tom McGlosson's ranch buildings, Cem it cal ce, "place where they collect pitch." The element ce means pitch or resin. They collected this material for closing seams and knot-holes in their canoes.

97.

~~97. Number not used.~~ Sandy bluff just south of the ~~out~~ channel where the lagoon enters the ocean, Tel's tee' L me. This is said to mean "always sliding in."

98.

~~98. Number not used.~~ The outlet of Lake Earl, Mayiⁿ ^{ELI'} ta' ^{1/2} me, "where it ^{comes in} breaks out." In winter, the level of the lake rises and ^{the water} it heaves over the sand bar which ^{the lake from} separates it from the ocean. This channel remains open for a number of weeks, and the ~~the~~ salt water gradually works its way into the lagoon, which becomes brackish.

99.

~~99. Number not used.~~ A place on the beach south of the above, Te³ a ho³ skwast En. At this point a great ^{dead} redwood tree leans way over. The name refers to this.



¹⁰⁰
~~88~~ A place where a trail leads over the sand-hills from the ocean beach to the southern end of the lagoon, $t\acute{e}gi\ n^3 t\acute{E}m-$
 $t\acute{E}m/4$ ^{"trail goes through"} The word for "trail" is $t\acute{E}st\acute{E}m$.

101 ~~89~~ ⁹⁰ The creek which flows out of Dead Lake, and finds its way among the sand hills to the ocean, $n^3\acute{E}'t\acute{a}s^3\acute{D}^m$.

102 ~~90~~ A deep and solemn lagoon inclosed in a narrow gulch between sand hills, surrounded by heavy timber, known as Dead Lake, $T\acute{a}y\acute{a}n\acute{t}\acute{E}m-t\acute{E}w\acute{a}$, "water dead." The waters of this lake were looked upon as having supernatural power. People drank them to cure small-pox, but in ordinary times the lake was avoided.

¹⁰³
~~91~~ A rather level open space, the site of the present race track, $T\acute{D}ni\ n^3\acute{E}m\ \epsilon$ ^{The demicent $t^3\acute{E}$ means "a prairie, or open space."} not translated. People used to come here to gather wild strawberries, which grew very plentifully in the sandy soil. In recent years the sheep which run in this section have eaten up all the plants.

Since the race-track has been here, this place is called $ja^3\acute{s}x\acute{o}st\acute{i}'\acute{a}n\ 2-st\acute{E}m$, "for running, place."

¹⁰⁴
~~92~~ A narrow bay at the south-end of Lake Earl, $ny\acute{D}n\acute{t}^3\acute{a}t$. The demicent $t^3\acute{a}t$ means ^{the} "corner" of something. The expression ~~seems~~ ^{seems} to mean "southern corner." ~~of the southern extension of it~~ An old mill formerly stood here. The place is called Wakefield nowadays.

- 105 ~~73~~. A promontory on the west side of the lagoon, at its southern end, H w E t T e c m I s w E t, "where upon they emerge." People used to lie in wait here for elk. These animals when chased into the water from the other shore, always made land here.

- 106 ~~74~~. A small slough, rather miry, leading off from the lake, W i s t i n h o ' t a m e, not translated "big turn."

- 107 ~~75~~. A still narrower slough, somewhat to the north of the last-named, E' l e t ' a, narrow place. "promontories." These ~~points ends of two promontories nearly touch~~

- 108 ~~76~~. A promontory to the west of a deep indentation in the shore-line, M a ' g e s, "shags." This is the local term for cormorants. These birds ^{are always to be seen in the trees} meet at this place. The place is also called m a ' g e s - m y l a t ' e t, "shags' home."

- 109 ~~77~~. A spot at the inner end of this bay, K d ' x d ' s, "arrows." A great ^{many} ~~deal~~ of arrowwood bushes grow here. The people came here for arrow shafts.

- 110 ~~78~~. A place on the shore-line to the northward of the above, Y a s x a y a i t L t e L n, not translated.

- 111 ~~79~~. A place where ^{isolated} ~~two~~ ^{many young fir} trees grow close together, T e e m d j a s x g ' m ' m e, ^{the term te end jas means young trees.} ~~two trees~~

> ~~100~~ ¹¹². A creek entering the last-named stream from the north

~~79~~. Another large creek entering Lake Earl from the east,

W i ' s t L ' h u ' s, "lying behind or in back of something."

- 112 ¹⁰⁰. Chetmy Creek, entering Lake Earl ~~from the east~~ near the last-named point, S x d ' m t e a', said to mean "slough."

- 114 ~~102~~. A tiny bay or lagoon, C d ' n t e a ' m e, ^{"slough inside."} not translated. (or perhaps "confluence within").

- 115 ~~103~~. A dull promontory on the eastern shore side of Lake Earl, N a ' a t E s a ' s a l e t, "drying tobacco."

- 116 ~~104~~. A fine open prairie, on a hillside overlooking Lake Earl, k ' d ' e t e - l e t, "a certain species of edible bulb, on top." An old trail to Smith River leads through this prairie.

- 117 ~~125~~ A second prairie, somewhat higher up than the one just mentioned, Ca^hwtias L^d'mε³, "wild-strawberry ^{therein} place."

- 118 ~~126~~ A promontory on the eastern shore of Lake Earl, ^{TLεT-kw³εT, "Smoke upon."} ~~Set kw³εT~~. People used to smoke "smokes" here, as a signal for someone in the village ^{at Eteulit} to come with a canoe and ferry them over. The name is said to refer to that.

- 119 ~~127~~ An inlet or bay, into which a creek drains, T³ε-t³ai-hotme, "Northeast corner place" ⁱⁿ. This is considered to be the northeast corner of the lagoon.

- 120 ~~128~~ The creek emptying into this inlet, Σε³-mi³'le-teyin li "Rock Point creek." (see below, #122).

- 121 ~~129~~ Place at the mouth of this creek, where it empties into the lagoon, T³ae naL TEM - te'gin li, "where one jumps around the creek." There is a swampy place here, and some ^{agility} floundering is required to win a way through.

~~130~~ A place near the mouth of this same creek, but further north, along the shore, Na.t³DL toa'at Em, "dry tobacco" ^{place}. This curious name arose in the following way. The people used to drive elk down the valley of this creek, several villages assembling for the purpose. The elk, driven down ^{to} the mouth of the creek, would take to the water. ^{there} When this happened, they were pursued ^{by} they were overtaken by people who lay in wait

add to 115 above

in canoes until the animals were in the lake. ~~Before the~~ When the people assembled at ~~this spot~~ before the hunt, an old man would kindle ^{fire} at this spot with the fire-drill, take a ceremonial pipe out of a sack, and blow ^{the} ~~the~~ smoke in four directions. "for luck." So the place came to be known by the name just given, on account of the ~~the~~ ceremony which preceded the hunt.

122. ~~III~~ An isolated ^{crag} ~~rock~~, very conspicuous, just off the outer end of a promontory, se':t En, "rock place." The promontory is called Rock Point. A well known Indian who had a cabin here for a long time went by the name of Rock Billy.

~~122~~ The promontory just mentioned, ~~Wintlet~~. A supernatural lived in the bottom of the lake, ^{off this promontory} being ~~found there~~ in the form of a gigantic snake. He is imagined enormously rich. When, in the old days, he went anywhere, he was accompanied, so the tradition says, by two or three hundred men. This is the same horned snake that appears in the mythology of the whole coast, from the Klamath River to Puget Sound. ~~Comment~~ on this legendary serpent will be found elsewhere on this paper.

- 123. ~~III~~ The promontory just mentioned, se':t En me, "rock place inside of."

124. ~~III~~ The site of the present Robinson ranch, Tatt³et, "at the end of enclosed." This refers to a narrow bay or ~~islet~~ fiord, ~~near~~ near the north end of the lagoon.

125. ~~III~~ Place on the shore of the lagoon, north of Rock Billy's, Tai-nal't En-t En, "... dancing place." A hunter who was lost saw some supernatural beings dancing here.

129
A small creek at the head of Tollawa Creek,
K³esneWLTic, "something deposited" or "cached."

126
#11. A spot close by the present dairy, near the north end of the lagoon, Talhi'-tawim, "bald eagle ^{frequently} perches." There is a solitary tree standing there, in which there is nearly always a bald eagle.

127 #15. A spot close by the mouth of Tollawa Creek, XwEmTic, "ashes."

128 #16. The stream known as Tollawa Creek, NumLts³aTEm, "low tide place." I do not know the reason for this curious name. It is also called To-LweLTEm, "water flows about" referring to the curve made by the creek, and ToE³L-ta yimbi, "maverick creek."

Names for the ^{sea-}rocks lying off Point St. George.

130
#17. The ~~most~~ distant sea-stack known nowadays as Northwest Seal Rock, da-ts³on', "Northward he stops." This rock is the northern most ^{all} of the reefs in this vicinity. There is a light-house and a fog siren on it now. Sea-lions in great numbers used to "haul out" here in the old days. The Yurok name for this rock is Pekwuntou'. People went out ^{here} in canoes in the old days, on sea-lion hunts.

^{The Tolowa say}
There is a legend that this rock, and the one called "Southwest Seal Rock", used to lie off Lame Charlie's place at the town of We'kwa^w, in Yurok territory. Somebody stole them, and ran away with them to Crescent City, and they have been in their present positions ever since. This idea of somebody running off with somebody else's boulder or crag is a popular one in the mythology of this region.

The Yurok name for this crag is Pekwuntou'. They say that it is half of a pebble which a certain Kanok brought from Orleans. When at his bath, a character called Root-touy, the great rock, the Yurok, the other half of the same pebble.

131
~~128~~. The sea rock ~~sea stack~~ known as Southwest Seal Rock,
lying closer in-shore than the last-named, $Y\dot{o}^m$ -to³ \dot{o}^m ,
~~Another~~ "Southward he ^{sits} stops."

~~129~~ - Number not used.

132
~~129~~. A small sea-Stack lying southeast of the preceding,
 $H\dot{o}^m$ ti-tso^m, "quiet sitting."

133
~~127~~. A sea-stack known as Jonathan Rock, T^3 ayuc-
ce'ye, "snake heart." This rock comes out of the water with a
"whoosh" as the swells go up and down. For that reason people do
not dare go near it with a boat. Its dangerous character has given
rise to the name.

134
~~122~~. A sea-stack known as Whale Rock, $N\dot{o}ga^3$ st²t³Ec,
"where they painted themselves." When people organized themselves into
a party for hunting sea-lions, they met on this rock, to put
put on their war-paint. That is, they painted their faces with
charcoal. This rock was a sort of a half-way point for the people
of all the villages. Certain ceremonial rules ~~related~~ existed as re-
gards this crag. For example, all the people, when going on a hunt,
had to land here and wait for daylight. To go past this rock was
forbidden. It was also called $TcEn^3$ Em-se-tEL, "boat-
landing rock"; because it was very easy to make a landing here
with a canoe.

- 135
~~123~~. A sea-stack known as Flat Rock, Masl'is-tash'is, "salt-water dish." This rock is flat on top, with a sort of hollow or depression, in which salt water collects.

- 136
~~124~~. A sea-stack known as Mussel Rock, Se-g'et Lya. I think this means "rock mussels-on."

- 137
~~125~~. A sea-stack known as Long Rock, x'at'is'is', not translated.

- 138
~~126~~. A sea-stack known as Star Rock, ye'ne-d'nte, "south-eastward pointing." The top of this rock, which takes the form of a pointed crag, leans over toward the southwest. It is sometimes called Four-mile Rock.

139
~~127~~. A sea-stack known as Brown Rock, We'et'et mi', "bawling." In the spring-time, sea-lion bulls often appeared on this rock, coming down from the north. When one of the animals was seen, four or five men would go out in a canoe, to kill him. They would cover themselves with deerskins, Hacken their faces, and imitate the actions of the animal himself. The bull would approach them to investigate, and when that happened, they would kill him with their spears. The bawling of these sea-lion bulls gave the rock its name.



140 ~~138~~. A fairly large sea-stack, surrounded by a number of small ones, ~~and~~ ~~the~~ at nE'L-ta'tem, "scattered islets."

141 ~~139~~. A sea-stack ^{with an open anchorage through it,} known as White Rock, SEWOO'm, "rock having a hole." Once in the myth-period an adolescent girl ate certain improper food, forbidden to her in her condition. It felt hot, and burnt her inwardly. She ran about, and started to run, and running against this rock she made ^{the} hole through it.

142 ~~130~~. ~~Left blank temporarily.~~ A small sea-stack lying southward of White Rock, Mesxa³-to ni't² nEL, "seine resembling."

143 ~~127~~. An isolated rock lying close under the cliff at Point St. George, Meet Jⁿ te, "round basket." This rock is named from its shape.

Places on the Mainland from Point St. George to the southern limits of Tolawa territory.

~~137~~
- 144 ~~126~~. A small creek running into the ocean just north of Point St. George, Ta JEC nû LXant En, "sweet water place." The element LXEm means "sweet."

- 145 ~~125~~. Another small creek, south of the above, Metena'gate L, "washing razor clams."

146 ~~124~~. An ancient archaeological site, showing a fairly extensive accumulation of shell. & So far as I know, the modern Andians have no name for the spot.

- 147 ^{north side}
~~135~~ A place right on the ~~end~~ of Point St. George, among the cliffs there, ~~where~~ at the end of the beach, Sina to E's, "landing place." This is where they used to land when returning from hunting sea-lions on the distant sea-rocks.

- 148
~~136~~ A place on the cliff, overlooking a tiny cove, Taid'n'skwet, "widow." ^{There is a ridged outcrop of granite here, with} ~~This on ~~the~~ ~~area~~~~ numerous scattered boulders here. The name refers to the following story.

An old woman lived here with her grandson, sea-gull. "Do not go on top of that hill, which they call 'E'yastLe'" she told her grandson. "Go other places, but do not go on top of that hill." "Why should I not go on top of that hill?" said her grandson. The other children went on top of that hill, constantly. So one day young sea-gull went on top of the hill himself. On top of that hill all the children were picking berries. They romped with young sea-gull. ^{They became wagle.} They marked his face with berry juice.

He ran home to his grandmother, with his face marked. That is why the sea-gull is marked today. His grandmother started to scold him. She hit him on the ankle with her cane. "Ouch!" the boy cried "Ouch! My ankle!" He ~~went~~ made a song of it. At once the wind began to blow. It blew harder and harder. The boy was singing for wind. He sang as follows:

Song:

áge speláske-tæ	"Oh, my ankle!
tan noyotél	North-wind.
áge speláske-tæ	Oh, my ankle!
tan noyotél	Northwind."

As the wind blew harder, the old lady's house blew away. Harder still, and one of her arms blew away. Then she lost a leg. She ~~can~~ was singing as follows:

My arms blow away
 Shut up crying ^{my} grandchild!
 My legs blow away
 Shut up crying ^{my} grandchild!

Her members are still lying about, turned to rock. If any-one goes out on this ~~rock~~ point, and kicks these rocks, it will cause a storm to come up.

~~138~~ 150
~~138~~ The hill or knoll, mentioned in the preceding story, E'yastle. At the time of my visit it was ~~densely~~ overgrown with a kind of red brush.

~~139~~ 149
~~139~~ The part of Point St. George which runs furthest into the ocean, Tagin'ya, " ^{seaward} furthest extending."

→ ¹⁵¹ 139. An old village site, on the cliff overlooking the sea, *Tajina'te*, "seaward pointing ^{place}." This is the ~~to~~ site of the town known to the Yurok as *Knaawi*. There is an extensive accumulation of shell and other kitchen refuse, and marks of the old house-pits. It has not been recently inhabited, ^{in former times} but was an important place.

¹⁵² 140. (*NES na't³a*) A lofty headland, connected with the mainland by a narrow ridge, known as Saddle Rock, & "high rock." This headland has the form of a half dome, the perpendicular side facing the sea. To scale even the landward side is a sharp climb. At the edge of the cliff, overlooking the surf thundering below, the Indians have fashioned a saucer-shaped depression, where a person can crouch and find shelter from the wind. People who wished to obtain supernatural power or help of ~~any~~ some sort from the spirits, used to go and watch here. Women would occupy their time making baskets, the men by the manufacture of arrow-points. The headland is very conspicuous and picturesque, and is visible for a great distance, towering up over the sand dunes.

¹⁵³ 141. A rocky and picturesque knoll, close by the headland just mentioned, *CES tli³-so't³im* "sweat-house built-up ^{hall}."

The following story is connected with this spot:

An old man long ago lived here. What is today a ~~piece of~~ rocky knoll used to be his sweat-house. A daughter used to go and sit on Saddle Rock, and make baskets, and wish to marry a rich man. Her younger sister used to go and sit on the place called Met'ake, in the same way.

As the girl sat on Saddle Rock, shags used to come flying by. "If you see any rich man" she would say to them, "tell him I wish to get married." ~~One day the shag said to the girl~~ Often she spoke to the shag. "Tell me ~~word~~ ^{Bring me} ~~back~~ ^{of} what he says" she said to him. One day the shag told the girl "A man is coming to get you." The man soon appeared. He took the girl from her father and took her away to the South. He took her to a place called Patrick's Point. The Tolowa call that place *Yint'iyu*. The Yurok name for it is *Cu'mig*. He was a Porpoise, that man; what we call in our language *jont'ines*. He fished for whale. When he caught a whale, he was able just to throw it in the house. He had many brothers. They were powerful people, the Porpoise people.

At the end of a year, this married girl came back to visit her relatives. She had a baby boy. The people down south had given her lots of *Andean-potatoes*. She ate these *Andean-potatoes*, and as she ate, she dropped small pieces. That is why *Andean-potatoes* grow here even yet.

They became story-people, that old man and his daughters. People who wish help, go to that "stone sweat-house." At midnight they go there, and they stay until daylight. They do this for ten days. They say to the being in that stone sweat-house "Times are hard. We are having a hard time to get something to eat." On the tenth day, the person will find something drifted on to the beach; a whale, or something. When a person is going to the stone sweat house, for five days he drinks no water. He drinks only acorn soup. He may eat only dried fish.

¹⁵⁴
~~142~~. A small promontory, lined with a ~~fine~~ narrow beach, cûs-lai-me, "wood lying ⁱⁿ there." Driftwood is always collecting there, being washed by the waves against the cliffs. It is always possible to see drift-wood leaning against the rock.

~~143. Number not used.~~

→ ¹⁵⁵
~~144~~. ^{former} A village-site, Sa's-ta-son', "spoon-holder." This was evidently occupied for a long period. The wind has blown the sand away and exposed a considerable quantity of shell. Arrowheads and other artifacts can readily be picked up. Tradition says that the richest man of all the Tolowa lived here. I know of no evidence that the place has been occupied recently.

¹⁵⁶
~~145~~ A sea-stack lying a short distance off-shore,
KwEtya t² t² L t² L, "picking berries on top." Berry bushes grow
on the summit of this rock.

¹⁵⁷
~~146~~ Another and much larger sea-stack, ~~lying~~ further
westward, Tame² sona t³ a, "standing" far-out. Standing"
(nati² ha, "to stand").

~~147. Number not used.~~

¹⁵⁸
~~148~~ A wide promontory, flat on top, north of Pebble Beach,
T² m² a, "promontory." This ^{headland} is conspicuous if as one looks north-
ward from Crescent City along Pebble Beach. Oysters are said to
have been plentiful in former days in the neighborhood of this
point.

¹⁵⁹ formation in
~~149~~ A place on the cliff, at the front side of this promontory,
Teeni tashid², "face there."

150 A cliff on the north
side of Castle Rock

n² e² ni, "land..."

¹⁶⁰
~~150~~ A huge and imposing sea-stack, known as Castle Rock,
Ne³ e² ni t² a t² e d² n³ d², "hole in" aperture having." On the
north side of this rock (which is really large enough to be considered
an island, is a deep recess or cavern which gives the place its
name. ^{Of the supernatural already described} A great snake is supposed to live in this hole. ~~Among~~ The
early people in the old days did not dare to go near it. The monster
on the present case had stripes on his cheeks, evidently the Yurok Knevolek.

Refer to
Notes under numbers
150, 150a, 150b, 150c
TTW

¹⁶¹
~~150²~~. A rock on the inner ^{end} side of the island just mentioned, K³a'isEt, "acorn mortar"; so named on account of its shape.

¹⁶²
~~150⁶~~. The crag which or pinnacle at the summit of Castle Rock, Eni-se-ge'le, "... rock hair-ties." There is or was a belief on the part of the Audeans that a hole ~~led~~ in the top of this crag led straight down into the bowels of the rock. Probably no Audean in the old days had the hardihood to verify the report.

→ ¹⁶³
~~157~~. A village, ~~town~~ site, with faint traces of house-pits, T a t i n t i m. The Greek name for this town is Otegein. The whole site is covered with a black mould, with rather scanty traces of shell. It was a town of some importance.

¹⁶⁴
~~158~~. A small stream flowing across the meadow and trickling over the cliff, gutu³i, "maggots." People never touch this water. One of my informants said she had seen the water of this creek full of worms.

¹⁶⁵
~~153~~. A flat sea-stack, between Castle Rock and the shore, N^osLin-ta'tEn, "fixing-something place." ^{The term is explained} ~~Learned~~ ^{by the fact} that the Audeans landed on this rock to overhaul their fishing tackle.

~~154. Number not used.~~

166

~~155.~~ A two-pointed sea-stack, between the two half-halves of which the sea washes, SE-LskE's "rock split." The present local name Split Rock is a direct translation of the Cludian term.

167

~~156.~~ A long and very beautiful beach known as Pebble Beach by the whites, SDⁿ-SE-Lki "white rocks small."

~~157~~

~~157. Number not used~~

168

~~158.~~ A slender and sea-stack with vertical sides, XESg³Dⁿ-SDⁿSE³E. This expression is said to mean "arrowhead." On this region there are a number of sea-stacks where the Cludians say the myth-people used to get arrowheads. This is the case here. One side of this crag is reddish in color, suggesting red oxidation.

169

x ~~159.~~ A sea-stack, some distance off-shore, pointed, with a single tree growing ^{near} its summit, Tramewot na⁴3a, "tree on top of a rock."

170

~~159a.~~ A sea-stack some twenty-five yards ^{outside the last-named,} off from the ~~cliff~~, Ci'kwid-wat koune, "a certain variety of bush growing ^{under} on top." The bush in question (Ci'kwid) has a hard leaf, and grows in a dense tangle. Bears eat the berries.

→ ¹⁷¹~~160~~. A village-site on ~~Foot~~ Pebble Beach, not far from the outlet of a small lake, $M\epsilon^3 - Lt\epsilon + Lt\epsilon n$, "in-house spread-on-the-floor place." I do not know the reason for this name. As is often the case with the neighboring Ywok, we have here a town that was founded as the result of a quarrel. Certain families in the Crescent City village got into a feud, and one party finally withdrew and built houses here. In the course of time a small village grew up.

¹⁷²~~161~~. A sea-stack at the south end of Pebble Beach, $Kw\epsilon n'tea - se^3\epsilon$, "Raccoon rock." At low tide one can walk out to this rock, which is very steep, cone-shaped, and covered with ^{spruce} trees. Coons breed ~~in~~ on top of this crag, whence the name.

¹⁷³~~162~~. A narrow islet or rock, $t^3 u\epsilon\epsilon n$, not translated.

Places in the neighborhood of Crescent City

~~163~~ ¹⁶⁴~~163~~. ~~Timber not used. A sea-stack, covered with bird-droppings, known as White Rock, $se\epsilon te^3\epsilon n$, "rock big."~~

¹⁷⁴~~164~~. A very small sea-stack. A large sea-stack known as Preston Island, $Tamewet\ x\epsilon'ni$, "tree island" or "forest island." This islet is covered with a fine growth of timber.

¹⁷⁵~~165~~. A sharp and picturesque promontory known as Hall's Bluff, or (Lovers' Point) $De\epsilon n\epsilon^3 L\epsilon\epsilon t$. This is said

to mean that the top of the "nose" or projection is worn off. At the present time this crag is being blasted to pieces to provide rock for building a jetty. Menstruant women were not allowed to look at Lover's Rocks (see #176 below).

176 ~~176~~. A small rivulet ~~under~~ flowing over the cliff just south of Lover's Point, Tai'qES - tu'zi, "snake water." People who were looking for supernatural aid in becoming wealthy used to bathe themselves in this rivulet. As the Chicanos say, "it is lucky for money." (compare the preceding entry).

~~177. Number not used.~~

¹⁷⁷
~~177. Number not used.~~ A flat rock lying a short distance off-shore, ~~the~~ Te'l te'it. Two men once went in a canoe to gather mussels here. Being careless they lost their paddles, which drifted away. They caught hold of the rock with their hands and pulled themselves along. The name of the rock is said to refer to this episode.

¹⁷⁸
~~178~~. A very small rock, lying just off-shore, te'di'hi-d-wit-teyagetna. A certain ^{small} variety of ~~some~~ mussels used to be plentiful here. The women went out and gathered them off the top of the rock. The name is said to refer to this.

"rock flat."

→ A village-site on a
 179. The promontory known as Battery Point, SE-M2ⁿxt
 This ^{prom} is the western edge of Crescent City harbor. Its present-day
 name would suggest that guns were once mounted here. The
 native name is quite descriptive, as the promontory is per-
 fectly level on top. This is on the outskirts of the present town
 of Crescent City. The Yurok name for the old Tolowa town
 which stood here was Kohpe'. Not a trace of the Indian town
 remains, except the black ~~kitchen~~ earth, mixed with ashes, from
 the old kitchen-refuse, and an accumulation of shell. This
 was the ~~prob~~ a very important town in the old days, but the
 accumulation of shell is rather inconsiderable. The site
 has been cultivated for many years.

~~171. A sea-stack, now occupied by the U.S. Light House,
 directly off the above promontory, T a t a t l e ' t, "end of the
 point." At the present time this rock is referred to as
 t a . t e ' t e y e t L i g a "fire on top of the crag"; referring to
 the presence of the Light-house.~~

172. A ~~place~~ ^{just} beach inside of Battery Point, + L t s u ' s o m e,
 "sand inside."

173. Number not used. Entry not found.

The following legend is associated with this site.

He who was disliked on account of squaw-fish.

A young man once lived in that village ^{which is} known as "Flat-rock." or Se'-māxat, where Crescent City now stands. He lived right by what is now the inner end of the ~~beach~~ jetty. This boy continually fished for squaw-fish (perch). He always ate what he caught. He became used to eating squaw-fish. He used to go naked, and at low tide he continually angled. He grew to be a big boy. He refused ordinary food. He ate only squaw-fish. ^{with summer time he} dried them and put them away to eat in the winter-time. Then in the summer time he fished ^{in squaw-fish} again.

His hands were continually covered with fish-slime. The back of his head itched, and he scratched it with ~~his~~ his fingers. The fish slime on his head made sores. He became scabby. He and his younger brother were fond of each other. The younger brother thought "Alas! Too bad about my brother." Often times he advised his elder brother "It would be better perhaps if you ate no more squaw-fish."

The younger brother grew larger. A girl fell in love with him. She was coming to be with him one night. The younger brother said to his poor, sick elder brother, "tonight you are to take my bed. That young ~~man~~ woman is coming to join me there. Cover yourself up well." In that way he gave his elder brother an opportunity to be with the girl. None of the women would notice the scabby fellow. The ^{younger} elder brother ^{had} dentalia ^{his elder-brother's} hanging about his neck. He was completely hidden in the bed.

After a while the young woman came. She carried an otter-skin quiver, & some long and elegant ^{red-}obsidian blades. She lay down beside the seadly young man. She thought it was the one she was in love with.

In the middle of the night she began to wonder. She noticed the odor from the eaves. "I do not know what is the matter" she said to herself "I am not sure that this is the same fellow." about this man. Somehow it seems that I am with a different man." Then she found out the truth. "That is too bad" she thought. She became ashamed. "I am with that seadly fellow." She rose and slipped away. She left her property, and ~~quietly~~ went away.

When daylight came, the young man awoke. His sweet heart was missing. He thought to himself "That is bad for me. She was unwilling did not wish her people to see me." He ~~decided~~ felt bad. He decided not to live any longer.

One of the ^{red}obsidian blades left by the girl, he took in his hand. The rest he did not disturb. He went to Lover's Rock (#165). Then he went along Pebble Beach. He came to the Promontory at the far end of Pebble Beach, the place called 'Tiña'. From there he entered the water and swam out to Castle Rock (#150). He swam into the cavern called Ne³e'ni ta t³at e³d³, where the Horned Snake Monster stays. When his people arose in the morning, he was nowhere to be seen.

-77-

His younger brother came to the sweat-house in the early morning ^{where all the men assembled} "Has my brother got back yet?" The old man said "No. We have not seen him." The younger brother looked around. "That is my fault," he said. ^{I am to blame for this} "Nobody could find the old man."

^{The} younger brother alone became concerned. He looked about for his brother. He could not see him. ^{Then he went to the place where the Strichans were.} Then he picked up his tracks and started to trail him up the coast. He followed ~~the~~ the tracks north-

ward. "This is my fault" he said, as he went along. He went crying.

He came to Tiñia'. He saw his brother's tracks going into the ocean. He thought "my elder brother is drowned." Nevertheless he looked about continually. "Perhaps I will find the dead body" he said. When he got home late that night he told the people. "I tracked him to where he went into the water" he told them.

After a while it was winter again. He continually looked for his brother's bones. He looked along all the beaches. To all the different places he sent word. "If any one finds my brother's body" he said, "I will pay for that." He sent word as far as Regua.

After a while summer was coming again. Still he was searching. Still he was sorry for what had happened to his elder brother. The people all went to the place they call "Sweet-water" to fish. (# 132, Taqecniñ Lxáñ Ten, "sweet water place", on the beach immediately north of Point St George). They stayed there two months, taking and curing fish. Then they came home. Then that brother thought, "I will ^{I will go and look} and look once more." He walked northward to Tiñia'. He looked about. On top of Castle Rock he saw something white. He thought, "that must be a sea-gull." He went to get his fishing-tackle. When he came back the white object was gone from the top of Castle Rock. ⁴ He walked out

on that promontory as close as he could get to the islet. There he saw ~~some~~ a trace on the sand where something had crawled from the water. It was a crooked mark. He followed these marks to see where they led. He thought "This may be ~~have~~ something to do with my brother". ^{The tracks went past the end of the log, toward the sand-hill.} He was carrying a newly-dressed deer-skin, in which he had intended to carry home his brother's bones. He followed the track. He came to a place of dry grass. Then he saw a small, white something. It moved a little. It was the size of a new-born baby. It was his brother. He had been in that snake-hole for one year. He had shrunk up to ^{the} ~~their~~ size of a newly-born baby.

The young man put his ~~old~~ elder brother into that deer-skin. He carried him home. "I found my brother!" he told the people.

They took dried roots, and pounded them up into powder. They washed them repeatedly. They gave that man this food. An old Shaman burnt angelica-root to something which made a smell. They treated him carefully. They gave him human food. He lay in one place. He began to grow stronger. After a while he was strong enough to talk. "That is your fault" he said to his younger brother. "The girl did not like me. I went into that cavity. When I tried to go out, that horned serpent lay always in front of me. I could not ^{come out}."

in the cave

"What did you eat?" they asked him. "I ate the meat of the deutalia. ^{Those} deutalia be are thick in the back part of that cavern." & The deutalia ^{is} ~~is~~ what we use for money. He had eaten nothing but money for a year. That is how he kept alive.

When he got home, he lay for ten nights in the sweat-house. He ate nothing. All the property he had won by gambling he distributed among his friends. "This is for you; that is for you. You take this; you take that." after ten nights he disappeared. Nobody to this day knows where he went.

The name of that young man in our language is Na'ka-we'ni-te-tué-la, "Squaw-fish on-account-of disliked." That is all.

because of the presence of the light-house,

180
~~177~~. A sea-stack (occupied at the present time by the U.S. Light-house) lying directly off the above-mentioned promontory, Taatle't, "end of the promontory." Nowadays this rock is often referred to as Taite'te'fela, "fire on top of the rock."

181
172. A beach lying just inside of Battery Point, Tlto's me, "sand inside."

~~173. Entry not found.~~

→ 182 ^{old Indian settlement}
~~177~~ A place which is now in the center of the Crescent City improvements, Tada't^otem, "in-a-corner place."

183
~~175~~ A place on the trail leading to Lake Earl, Ai³teut³at.

184
~~176~~ A rather large stream known as Elk Creek, entering the bay right at the present lumber yard, Tada'teit³-teg³in³li, "in-the-corner creek" (see 174³ and 177).

185 ~~178~~ Place where this creek ^{breaks out} ~~runs~~ over the ^{beach} ~~ground~~, into the bay Sts³ustaga-tog³in³li, "where the creek runs over the sand."

→ ~~179~~ 186 The place where the county bridge crosses Elk Creek, Tada'teit, ~~in the corner~~ "corner" or "angle". The name refers to the angle in the shore-line here. There seem to have been houses here in the old days.

187 ~~178~~ A place in Elk Creek Valley (Elk Valley), K³ac-kw³et, "alders on-top."

188
~~179~~ A little ~~rock~~ knoll of solid rock, in the same valley as #177, but further north, Te³ai-tas³in³tem, "crag on-top^{place}."

189
~~180~~ A place on the side-hill north of #¹⁸⁸ ~~179~~, Teaitet³-y³l³tu, said to mean "sloping prairie on a side hill."

190
~~181~~ A high butte, lying between Crescent City and the cañon of Smith River, A'n³mai. This expression is said to mean "land rolling or moving like the sea." There are many traditions referring to this butte. ^{The original mountain of this name still stands N of the city.} A mountain of it was once so tall that it touched the sky; but at the time of the

Flood, half of it floated away and ~~present~~ ^{came here} to Elk Valley, where it still stands. The "other half of it" is Mt. Emily, north of the Oregon line (map # 112).
 Young men who wished to become rich used to go on top of this butte and sit, waiting to commune with the spirits.

- 191
~~182~~. A small creek flowing into the ocean east of Crescent City, Laik ^{ye} ket, "at the ^{something} end of ~~promontory~~". There is a dull projection in the coast-line here.

- 192
~~183~~. ~~Number not used~~. Bluff south of 182, T³enum m I² L T³el, "bank caving down."

- 193
~~184~~. A tiny lagoon, with a small creek emptying into it, Ete-Lkus-+En, "land open place".
~~Ede-Ly-Is, not translated~~. An established mine known as the Sand Mine stands here now. From some distance below the surface they bring up a black sand, which is worked for gold.

Rocks or sea-stacks on the bay fronting Crescent City

- 194
~~185~~. An isolated rock known as Flat Rock, Miditeme, "flat." The end of the present wharf rests on this rock. ^{it was also called} ~~se-eltel~~ "flow down."

- 195
~~186~~. A sea-stack known as Steamboat Rock, Tat-set-co'ne, "worth ^{upon} experiments." A similar rock ~~for exactly the same shape lies to the southward~~. A similar rock to the south-east ~~has a~~ ^{corresponding} ~~similar~~ name (see # ¹⁹⁷ ~~188~~).

- 196
~~187~~ A rocky and picturesque islet known as Whaler Island,
 Yont-nicet. Certain birds live in burrows on this island.
 When hauled out of their holes, they vomit ^{at their captors}. It appears that they
 were considered edible; but probably were eaten only in times of
 scarcity.

∇ The name Whaler Island arose from the fact that whaling
 vessels used to tie up here to cut up whales and try out the blubber.

- 197
~~188~~ A rock known as Round Rock, Yont-set-co'ne,
 "South upon excrements."

Places of the shore line South of Crescent City

- 198
~~189~~ A place at the mouth of a creek, Se-tzñya, "rock
^{promontory}
 pointing seaward."

- 199
~~190~~ A ~~star~~ place at the mouth of Cushion Creek, LTECme,
 "sand in"

- 200 A place near
~~191~~ On the summit of the ridge between Cushion Creek
 and Michel Creek, go: tañya, not translated.

201
~~192~~ The summit of this ridge, or divide, Cetlzt, "on top"?

→ ²⁰² ~~193~~. A ~~place~~ ^{in a tiny cove} village-site at the mouth of Nickel Creek, Cin-yat L'ei, "summer-time fishing-place." People went here to take smelt with a scoop-net. These fish were dried and preserved for use in the winter. Sam told that so there was a small permanent settlement here, the year around. I know that this has been the case since the white occupation, and I believe there was a small permanent settlement here prior to that.

²⁰³ ~~194~~. A ~~great sea stack~~ ^{pair of peaks, lying off-shore,} known as Sister Rocks, SE-LAKES, "rock forked." The two crags are united, but the waves dash between them.

²⁰⁴ ~~195~~. A ~~place~~ ^{sand beach} at the mouth of a stream known as Damnation Creek, Tuca'xot-texten, said to mean "chewing something ~~in~~ place." I do not know the reason for either the old name or the new one.

²⁰⁵ ~~196~~. A place on top of the bluff, overlooking Damnation Creek, KEC-texten, "your place."

Vocabulary

and Position

Direction terms

^{Northwest}
"North" tat (S); t'e (R)

504. tat-ost-cōme, "north upon excitement (Steamboat Rock)"

230. yōcutci t'yp'ne³, "mouth of Pogue River, north of"

208. ta-tō³q, "northward he stops" (Northwest Seal Rock).

yō³, "South and Southeast"

230. yōcutci³-yō'n², "mouth of Pogue River, south of"

209. yēme-ō'nte, "southeast it points" (Star Rock).

yō³-takit, "Eastward elevated" (Yontukut Village).

t'e³, "Northeast"

207. t'e³-t'ai-hō'm², "northeast corner in"

s'a, there (Rock in mouth of Plainchuck)

Hydroponic Elements

-ta³, t'as, "at the top of a leaning object"

C18. se: ta³t'as i't, "rock pointing up river"

te³ai-t'as³ɔ̄tɛm, "holder on-top place."

Imp 179

Imp 159. ta me wot ma-t'za, "rock with tu growing upon."

-has, "up-hill"

C28. cɔ̄c-has-lu, "clay up-hill upon", a village site.

C419. n-kɛsɛ-nɛɔ̄ɛtɛwɛ, "up-hill, trail descending."

-kwɛcɪt, "between"

C72. se-tɛu-kwɛ'cɪt, "rocks big between"

C38. kwacat-i'caɛt, "between where they go"

73. tɛɛn-too-kwɛ'cɪt, "... oaks between"

t'ɛɛ- "through"

Imp 63. t'ɛɛ-stɛm tɛn, "through brush mtn" (trail leads through a sand-ban)

E19. t'ɛɛ³f-sɛ-tɛtɛn "through rocks place" (brook flows among boulders).

-má'sɛt, "in front of"

ɛ13. e'i:masɛt, "land, in front of"

ɛ1. e'ntɛl, "land flat"

-táɣɛt, "near the river" C19

-tLa, "behind" C9

Nouns and adjectives

alder, k³Ec

arrow, k³ə'xə's

arrowhead, xEskə'sə's-SE³c ("arrow stone")

colus, xwE³ntic

backbone, tE³i'na

bold-eagle, qE'ts'iL-tea, "painted big one."

ball, m³L

beach, mət³os

black, cuns, -cIm

boat, xə'mɪc

cañon, exut

clam, meten

clay, eɪc

corn, kwE³m

corner, t³at

crow, qə'cə

crk. tayinli, teyinli, teit

children, cxe'kwai

confluence, tE'qET-tLɪntEm

corpse, tE³ni

crooked, k³asmi

daylight, xut³e

deep, tEmtea'

drift-log, təcEL

eagle, (Tolowa map 114) ta'ki

excrement, cəne

fern, t²e²h³ai

fir-tree, t'ai me

flat, n²axat; mTEL

foak of a stream, tca

347 good, hEm
gizzly-bean, ta tEme'

head, tL³as

head, sis

hair-ties, gelz

hazel-nuts (hulled) t²e²na' ya' t. Em

lyoil-dress of feathers tca tci³wET

heart, e²ye

hole, t²e²...

hollow (like a receptacle), kmETL

horned serpent, n²imt

Indian, xEs, xaimon.

Indian-potato, k²o²ct² (kamaso); tca x²u' t²e.

island, hwa' tEL

islet, nEL

land, e

landing-place, o²nat xEs

leaf, t²e²

lightning, t²e² tLk²s

lefty, nEs

madron, tEs ne' ki

maggots, guti' si

many, much, k²os

medicine (supernatural help) teami

e 34 mouth, tL³e

mountain, n^o t^o E m

mussel, qwē s^a l, t^e l a t

ocean, t^a n i e u

oak, t^o s o

open, l^k u s

narrow, e' l e t³ a

out, t^a n

pepperwood, t³ o c e n. ("leaf...")

pine-cone, n^o

pigeon-berry (elderberry), ^{n^o u e l h u c k l e b e r r y} t³ e n o u l (katenanashedup with fern roots).

pitch, c e

point, promontory, t^z o n y a, n^e l e t

pointed, x³ e' l

prairie, t³ l³ u

puffin, o p e' p i³ l

red, l e t k

redwood, t³ e c t u

resting-place on a trail, s a³ t l e' t

ridge, t³ a g i s

rock, e l, t³ e³ a i

salt-water, mäs1s

sand, Ltüc
sand-bar, tē³ē³tēm
sig-eggs, mē³nu
shadow, xwēc
shags, mā'yēs

~~sit~~
slippery, Lxat
small, ^{sd}
smoke, 'tLET

soup, tā'SEL

snake, tā'yēs

split, Lkēs

spotted fawn, tēi'sl³a

summer, cīm

sun, xwā³tē'

sweathouse, cēstL³

sweet, Lxēm

starfish, tēnā'³a

tuboo, yilbe

tail, tēit, yētēi (qō hind)

tobacco, sē'lyu

trail, tē, tēgintēm

tree, tēi'myāc

tule, tē³esū'L

village, xé'tem

water, tu'3i

waterfall, nEngeli

whale, telé'si, telani

white, ki

widow, to'dskur'e'L

willow, k'3é'l'3us

wood, teen

new, ~~tee~~gwel

Vocabulary
Grammatical Notes

Analysis of the ^{names given in the list} terms just listed offers some difficulty, and could only be properly done by some one acquainted in a scholarly way with ^{the} Athapascan languages. The presence of certain ^{and stems} suffixes in names for places is however very evident. The most obvious of them are as follows:

Affixes.

-ta'tEm, -tEm, "place" or "place at" (Hupa -diñ. See Goddard, Handbook, p. 110, # 3, p. 108, # 7).

17. SetL'Ek ta'tEm, "ibis place."

26. NatLmim'e'tastEm, "iron dancing place" (describing a flour-mill)

49. TeEm auL'tEm, "red huckleberry place."

-me, "in" (Hupa me. See Goddard, Handbook, p. 110, # 1).

-tEm, "below"

9. Ta'tEm tEm, "north, down below."

55. Te:ni'tEm tEm, "ridge at bottom of."

57. Tea xo'tE-tEm tEm, "dudean-potato below place."

-nye, "at the foot of" (Hupa, nye. See Goddard ^{Handbook} p. 150)

... mesnye.

-teemsul tōnye, "pigeon-berry, at base of."

C 2. tee'nyaye, "trees, at foot of"

C 20. se'-nye, "rock under at foot of"

-wIL, "resembling" (Hupa -newan, "resembling". See Goddard, Handbook, p. 108, #6).

1. SiéwIL, "resembling a knot."

-ma, -mɔ, "across from"

43. Me:liteEntEmɔndni, "across from Me'liteEntEm."

72. Eteukidatma, "across from Etéukit."

-ntcwa, "large;" an augmentative (Hupa -kyo, "large."

See Goddard, Handbook, p. 107, #3).

-tlxɔ, "large" seems to have much the same use as the preceding.

13. Sɛntcwa, "rock large." C72 se-tcu-kwe cɛt
"rock big between"

C42- gɛt tsɔl-teu, "bold eagle" (literally "painted large one").

-mIL, "resembling"
1. Sié-mIL, "head resembling"

-Ltc³Em, "both ways"

C66 Ltc³Em-xutle-IntEm, "both-ways daylight place."

-ne, "beneath"

37. xat^{sa} xot^o t^{ne}, "acorn-basket beneath."

159a. Ci kw^o w^o t^{ne} k^o m^{ne}, "... bushes beneath."

-ne, "people"

-wET, "cliff"

11. Tulu³ wET, "angling cliff."

12. Xa^o w¹ n wET, "building-place cliff."

-kwET, "on top" (Hupa k^ut. See Goddard, Handbook, p. 108, #9; p. 110, #5).

35. E^o t^l k^{wa} kwET, "resin on top."

38. x^o t^{sa} 'za kwET, "acorn basket above."

41. Se^o kwET, "rock on top."

Mp 178. k³ E^o kwET, "alders on top."

-l³ ET, "upon" (Hupa lai³, "upon" See Goddard, Handbook, p. 150).

104. k³ o^o t^o t^o l³ ET, "edible bulb upon."

cxo^o i^o x^o a l³ ET, "children sit on top."

C27a tea mi-teu-let, "medicine upon it"

Notes on the material culture of the Tolowa.

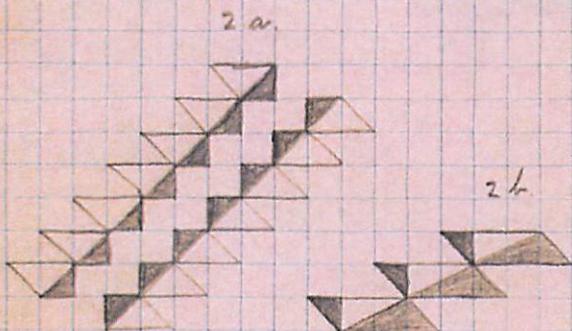
Basket designs.



Design name: *cem tã' i dõ's k Em*

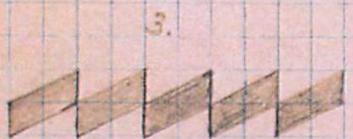
"on top of each other"

The small triangles are "arrowheads"



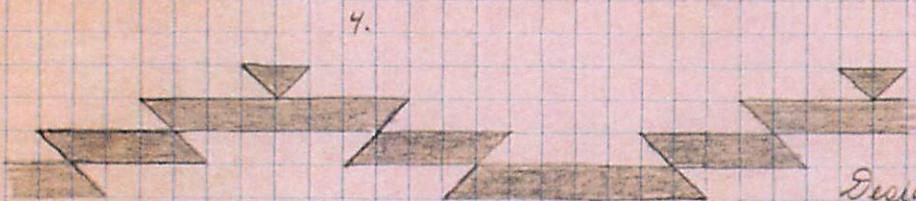
Design name: *Lxoi taslá'*

"covering" (this refers to the black parts of the design).



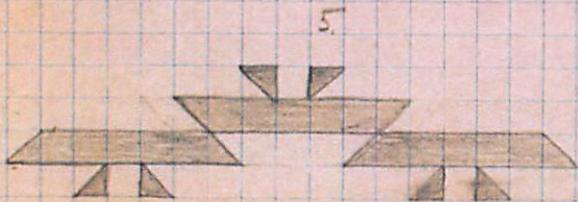
Design name: *camĩnsa*

"flaring"



Design name: *la l gã' cĩ nã*

"hands clasped"



Design name: *kwoi t lãcu-xoi'õ*

"frog feet"

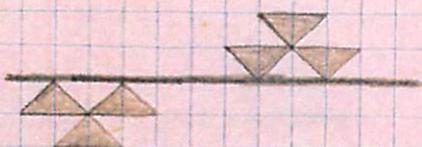
6.



Design name: me'tka-mi'kwel'e

"china-slipper-backbone."

7.

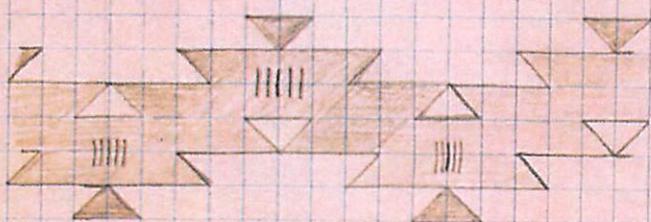


The "china-slipper" is a variety of sea shell.

Design name: CE'et'eL-xstoisLa

"triangles on top of each other."

8.



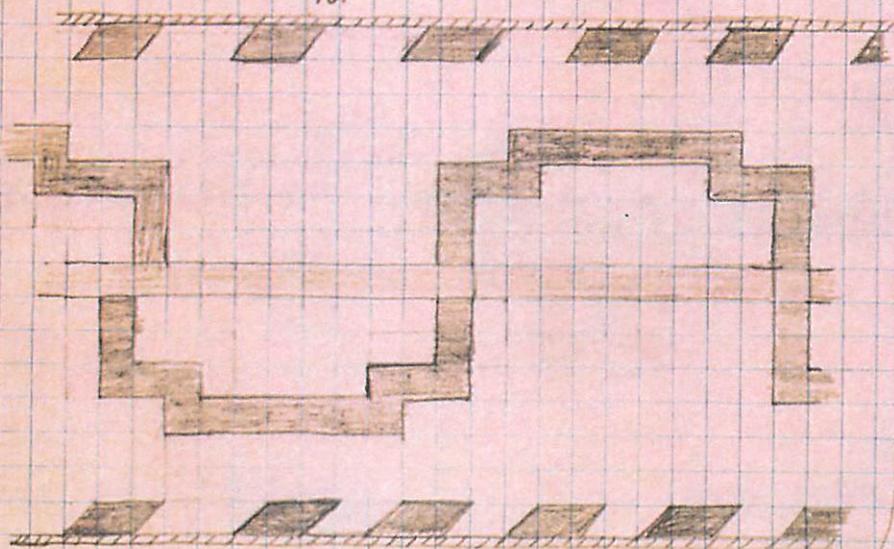
Design name: ...

9.



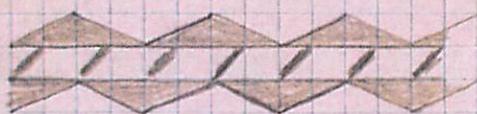
Design name: t'e't'e's, "triangles"

10.



Design name: e'te:gi,
"planted vertically"

11.



Design name: ce'et'eL

"covered up with blankets."

12.



Design name: c'tei'gi

"corner posts of a house"

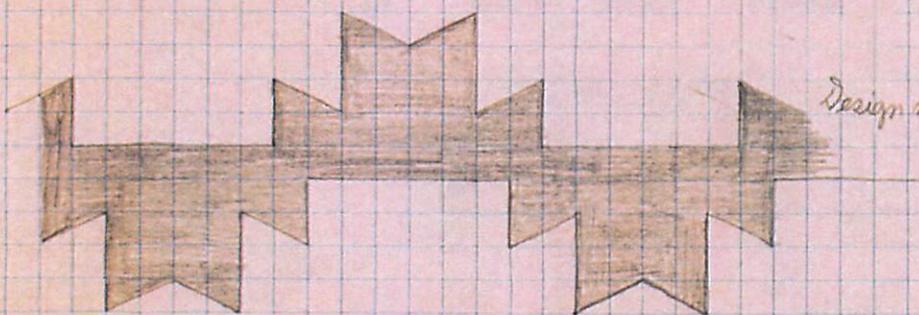
13.



Design name: c'tei'gi xoi ta'st'liya

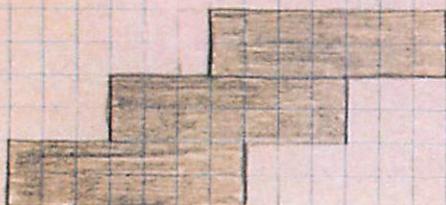
"corner posts on top of each other."

14.



Design name: ce't'leL mä'-la
q'izoly'-beas foot

15.



Design name: t'läi y'e'tana's'tliya

"one on top of another"

16.

- 100 -

FD



Design name: waise' #111

17.



"leaf design"

thin plain band, appearing at the bottom of basket.

Design name: ukwotLE-mikw'e'le

"limpet backbone"

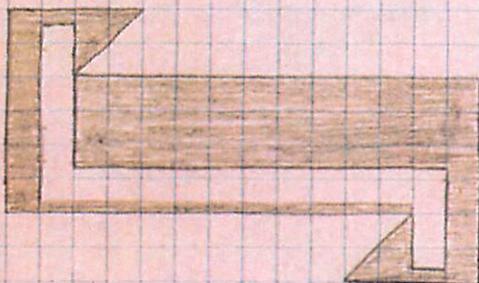
18.



Design name: telat-s'ome

"mussel apron"

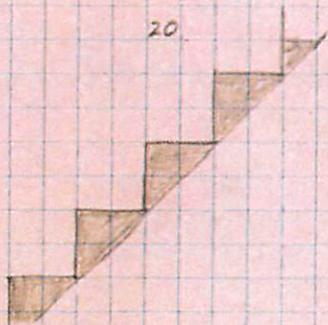
19.



Design name: melteait'jat

"apron sifter"

20.



Design name: maxwo'tes

"twisting and turning"

21.



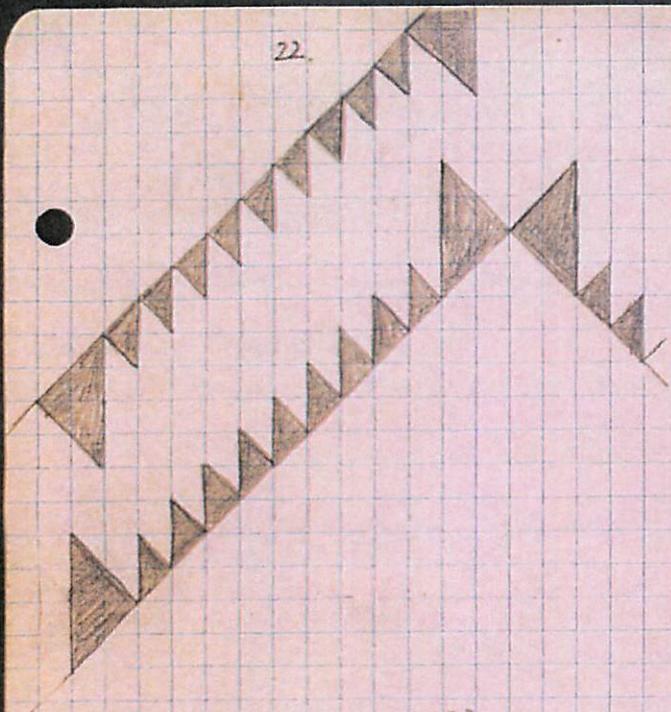
Design name: maxwo't'xais

"zig-zag"

22.

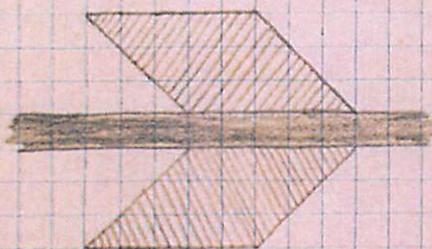
-101-

FB



Design name: *caim₁cus-cdm taig₁tx*
 "points projecting upwards"

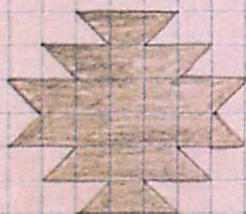
23.



Design name: *k₁tsai-exote₁'se*
 "bluejay skin"

This type is called *naitet₁yuman₁oxles*,
 "necklace"

24.



Design name: *caim₁sa's,*
 ...

A dark vertical stripe is produced in an openwork bundle-basket by coloring certain elements black. This is done by varnishing ~~the~~ certain of the hazel rods in the middle of a row of a row-bottom. Such a vertical stripe is called *dece'ne x E'onne*.

Matting.

The Tolowa made two sorts of matting. The first was manufactured from the California Bulrush or "tule." This was a very useful plant, ^{the} new shoots of ~~which~~ ^{considered} were edible, being gathered in canoes, and cooked. These mats were made in the usual way, the ends ~~of~~ tules being held together by a warp-wrap-string, which was run through ^{The rows of warps were $3\frac{1}{2}$ or 4 inches apart.} them with a bone needle. At the upper and lower ends of the mat, the tules ^{ends} were bent over to the right, and turned together, to produce a finished border. The people slept upon mats of this character, & they were put to a variety of other uses.

The other kind of matting is made of a kind of rush. Especially noteworthy is a water proof ~~cape~~ rain-cape made of this material. Such capes were worn when the people were digging clams in wet weather, for example. This cape is comparable in every way with the rain-capes of ^{the} Vancouver and British Columbia tribes. I never heard of these articles among the Yurok.

The bone needle with which matting is manufactured, is very much the same sort of instrument as the wooden ones made on Puget Sound and further north, but is not nearly so long, nor so elegantly shaped, nor is it quite so well designed for its purpose. That is, the Puget Sound mat-needle is a skewer triangular in cross-section, with a ~~narrow~~ flat point, can admirably widened. This flat point enters the stem of the rush very easily, the thicker ~~short~~ part of the shaft, and the string, following in without splitting the plant. The Tolowa needle is a straight skewer or bodkin, the point is flattened, but ~~it~~ tapers into the round shaft rather abruptly.

List of terms ^{referring to} ~~used in~~ basketry and making

- Storage basket, me³i t³q'
- Cover for storage-basket, x³ɔ̄c t³E'
- Basket-cap, x³ōi t³at
- spaces left between crossed warps, na³a ge, "eyes"
- Openwork twining, t³ca t³st³ɔ̄, "open work"
- Wrapped twining, y³E t³an x,
- Three-strand twining, na³t³ä³se³e.
- Foundation of twined basketry, t³l³g³E t³l³CEL, "interlaced"
- Bottom of a basket, ta³'ame "upon which it sits"
- Warp rods, x³k³ɔ̄
- Plain twining, t³an st³ɔ̄n, "close work"
- Spruce roots, x³ōien
- Small basket for sewing ^{acorn mush}, xa³'it³sōn
- Cooking basket, me³e t³u³s³l³'
- Hoop at rim of barden-basket, t³c³E st³l³ta³'s
- Wickerwork, k³on
- Basket-design, x³w³E n³t³u³n³l³k
- Cradle-basket, k³ɔ̄y³, ka³:lu³'
- Handle of same, ne: k³'a³m³E'
- Tray of open-work twining, t³i³k³w³E'c³ta
- Barden-basket, t³EL
- Barden-strap, woven of fibre, t³'ul
- Narrow part of barden strap, where it widens to fit the forehead, lu³wa³'³tu³be, "ankle"
- Braiding, t³i³l³ɔ̄m³e t³'ɔ̄g³

Hazel rods for openwork burden-packets, tEs xai li - k³Em

Tray of openwork twining, used for plates, ga'si kwase'ye, tash^ho'

Tule matting, tE³esul toa'ske.

Rush matting, tEa³kwati.

Tule, tEusul

Largest plants, n³tsd'ske

Baking pot of tule, ma'isteL.

Acorn mortar, k!ai'set.

Property and Money

The Tolowa ^{employ} the usual objects which ^{formed the} ~~passed as~~ currency in original times in this region. There were at least three materials which served as a ~~sort of~~ medium of exchange. The first and commonest material was made of the Dentalium shell, growing in the neighborhood of Vancouver Island. ~~The California~~ The shells are obtained by the California tribes by a process of gradual dissemination from the north. The shells (as described in numerous works) are round with snake-skin and ornamented with ^{fine red} feathers from the head of a small species of woodpecker. In this condition they are strung on native cord, and such a "string" of shells served as money. The value of the string, in exchange, depended not primarily on the length of the string, but on the size and quality of the shells, and on the way they matched. The most valuable shells were a creamy white, almost a light yellow, and very smooth, and opaque. When a shell of this character was large, ^{and of elegant shape} it was the most highly valued of all. A string of such shells, nicely matched in color, ~~and of~~ was worth almost anything. The least valuable shells were small, white, and not yellow, and semi-transparent. ~~When such shells~~ ~~to~~ The majority of dentalium shells are not smooth, but are somewhat fluted. A string of these small, white shells, of this fluted character, was worth very little. When the shells

The poorest ones were not used as "money", but for ornamenting dresses, etc.

were large and well selected, the ^{purchasing-power} value of the string was proportional to its length. For measuring strings of this currency, each Indian had certain gauge-marks tattooed on his arm and chest. In some cases these marks were scars produced by ~~scars~~ ^{deliberate} cutting with a flint knife.

The names of these various lengths of strings, and of the marks on the Indian's body used for measuring such strings are as follows:

1. tee'xas, "across". The mark corresponding to this was ~~on~~ ^{over} the chest-bone. One end of the string of shells was held in the fingers, and the string extended up the outstretched arm, and as far as this point. This is the longest string recognized, and a string of first-rate shells, reaching to this point, represented ~~a~~ ^{had some} fortune. Even small white shells were ^{valuable}, if they were smooth and round, & chalky-white. Troublesome shells were not good for money.
2. ta³a m³ s³ la. This is midway between arm and breast-bone.
3. teu'La. This is the mark highest up the arm, at the shoulder.
4. teu naxu
5. teu takai¹²
6. teu't Em tei
7. teus sxwe'la
8. teu w³ s³ t³ a'ne. This is just above the elbow.

This particular kind of money was kept in a purse or box.

He is described as being striped transversely marked in beautiful pattern with transverse stripes. The Porcupine beetle is black with two white bands across its back, a white head with a large black patch ~~at the base of the horn~~ or spot. Probably on account of this marking, the Porcupine

hollowed out of a section of elk-antler. The shells were inserted through a slit, which was covered by a flat piece of bone, the whole being wrapped with a thong. The Tolona, like their neighbors, were desperately intent on accumulating this currency. They knew well enough that it was shell, and that an animal lived in it, and that it grew on the sea-bottom. They seemed to think, however, that it "came" to a man if it "liked" him. A man who wished to be wealthy therefore purified himself by sweating. Observed many restrictions and taboos, especially about the large dwelling-house, and used various means for "attracting" the money. One was to find ^{in the prairie} a certain sort of beetle called ^{the *Porcupine* *fungus*} *sexo'ste-tteya'ce*, "Horned-serpent bird." The Horned-serpent is a great fetish in the region, and this variety of beetle is thought to be associated with ^{the horned serpent} him in some way. The beetle was put boldly into the purse, and ~~so~~ its presence caused the money to come. A man could find such a beetle only by a stroke of "luck." ~~Cie.~~ ^{by supernatural} That is, if a man found one of the beetles, it was an indication he was going to be lucky with money.

For another type of "money" of great importance in the life of these people consisted of woodpecker scalps. There are two species of woodpeckers in this region, one large ^{one} with the entire head being red, and a smaller one with a crimson scalp.

Another type of shell money was in use, consisting of disks of shell strung on buckskin. This type of currency was not so important, and for some purposes was not "legal tender." For example, it was never used in ~~the~~ purchasing a wife.

Another important type of "currency" consisted of woodpecker scalps. There are two kinds of woodpeckers in the Tolowa region, one a large species, the entire head being red; the other a small species, with a crimson scalp. The ~~of~~ scalps of the smaller species

~~These feathers~~ were highly prized. Bands of elk hide were ornamented with these ~~of~~ scalps, laid on in patterns with scalps from the shag (cormorant) and white hair from the belly of the elk. In some cases sections of blue were ~~was~~ worked in, obtained from the Blue-jay. Such headbands have been frequently figured (see Goddard, P.E. Life and culture of the Hupa) and described. The separate scalps ~~are~~ ^{in themselves} usually served as a medium of exchange. The completed head-bands were ~~of~~ ^{of} ~~great~~ ^{of} ~~value~~ ^{of} ~~and~~ ^{of} ~~highly~~ ^{of} ~~valuable~~ ^{of}.

Very long and elegant blades made from obsidian also had ^{the} function in exchange. The finest ones were not used, but were treasured, and used in making up the payment of large amounts; for example, in settling for homicides.

An important type of property consisted of fishing places, acorn-places, and sections of beach. Shell-fish, dead sea-mammals, and sea-weed ~~was~~ ^{made up} ~~supplied~~ an important part of their food. "Real estate" was not parcelled out as painstakingly as among the Yurok. The Tolowa recognized ~~the~~ ^{the} ~~distinction~~ ^{distinction} however between ~~places~~ ^{rocks out at sea, the} ~~like~~ ^{new places of common} ~~resort~~ ^{to which} ~~for~~ ^{resorted} ~~hunting~~ ^{in the river. The latter supplied good} ~~sea-lions~~ ^{and} ~~and~~ ^{particular} ~~eddies~~ ^{were} ~~claimed~~ ^{claimed} by families. Private property ~~was~~ ^{in our sense} was limited to house hold and personal effects. ~~Even~~ ^{Even} the house belonged to the family rather than to the individual owner. ~~Even~~ ^{Even} the majority of the good fishing places along the river belonged ^{they "entailed" in a sense} to families, but several big eddies, especially those where ulu were taken in numbers, were recognized as public domain, and the majority of the Tribe camped there at the proper season of the year, and took ~~to~~ ^{some of} ~~numberless~~ ^{of} ~~ulu~~ ^{of} ~~which~~ ^{of} ~~they~~ ^{of} ~~dried~~ ^{of} ~~and~~ ^{of} ~~kept~~ ^{of} ~~stored~~ ^{of} ~~away~~ ^{of}.

stet
they were handled down from
man to man in a regular relation
with a definite exchange of them
was look upon as the most
selfish.

Native terms for "money" and similar matters.

Purse, of elk-antler, nE'lxai nEo

Cover for the purse, wE to t'ɔ

Thing for fastening, oDk

Dentalium shell, te'tL t'as, nawa ste'tL.

Small ~~white~~ chalky white shells of the same, na'gas-te'tL ku.

Disks of shell, used as money, to³Em t'ɔ kai:

Shell from which it is made, t's³E'n t'ɔ

Woodpecker-scalps used as currency, te'tL xai

Headband ornamented with woodpecker-scalps, ti't est Em.

Black obsidian, te E'n ti

Red obsidian, L x w E'³N

Large species of woodpecker, tci'tEK

Small species of woodpecker, kwel'ɔ'tuk

Pendant of abalone-shell, La³wa's ti.

"Real estate" (fishing places and other spots owned by families) tce est y o -
t'ɔ t'ɔ t'ɔ "place which is claimed."

Places under public domain, tce slyi t'Em, "common property."

~~27~~

Dresses

The ordinary dress worn by women was made of rushes ^{or of shredded maple bark}. The rushes were attached at the top to a cord arrangement, ~~where~~ and the dress went entirely around the body. The bark ^{from which the dress} was ~~made~~ ^{piled} from the tree in large pieces, ^{These sections of bark} ~~which~~ were "scraped down" to ^{lay bare} ~~obtain~~ the fibers. My informants said that the Indian ^{skirts} were very like some Hawaiian dresses ^{which they saw} seen at an entertainment in Crescent City; ^{however, being somewhat} but the Indian skirts were said to be longer.

~~For~~ For occasions of ceremony the women wore a two-piece dress: a ^{This costume consisted of a} "back-dress" of ^{soft deer-} dressed hide, ^{or "front dress"} which was folded around the hips and fastened in front, and an "apron" of ^{made of plaited} ^{& marked into strips of ornamental embroidery} ^{partway} ^{above} ^{across} ^{one} ^{besides other ornaments} ^{the} ^{upper} ^{end} ^{of} ^{the} ^{dress} ^{was} ^{doubled} ^{over} ⁱⁿ ^{such} ^a ^{way} ^{that} ^{the} ^{fringe} ^{on} ^{the} ^{inner} ^{section} ^{was} ^{seen} ^{below} ^{the} ^{row} ^{of} ^{abalone-shell} ^{ornaments}. ^{Thus the deer skin dress had this thickness} ^{forward the waist over which it was hung} ^{in this folded condition, the dress was supported by a belt or cord.}

The pendants were fastened on what was originally the neck of the animal, while the fringed part represented the animal's rump.

and a row of abalone-shell pendants across the other end. ^{The dress was doubled} ^{over} ⁱⁿ ^{such} ^a ^{way} ^{that} ^{the} ^{fringe} ^{on} ^{the} ^{inner} ^{section} ^{was} ^{seen} ^{below} ^{the} ^{row} ^{of} ^{abalone-shell} ^{ornaments}. ^{Thus the deer skin dress had this thickness} ^{forward the waist over which it was hung} ^{in this folded condition, the dress was supported by a belt or cord.}

The following diagram will illustrate the construction of a typical "back-dress." On Chitca River, the women's dresses of buckskin were in use.

These dresses were ^{partly} weighted down with ornaments of ^{great variety} various sorts. Pipe mits were perforated, and sewn like beads. ^{To give them a black color, they were often treated over a fire.} These pipe-mits were to a certain section of the dresses. Pecten shells were attached

deer-skin obtained from the Karok at Orleans.

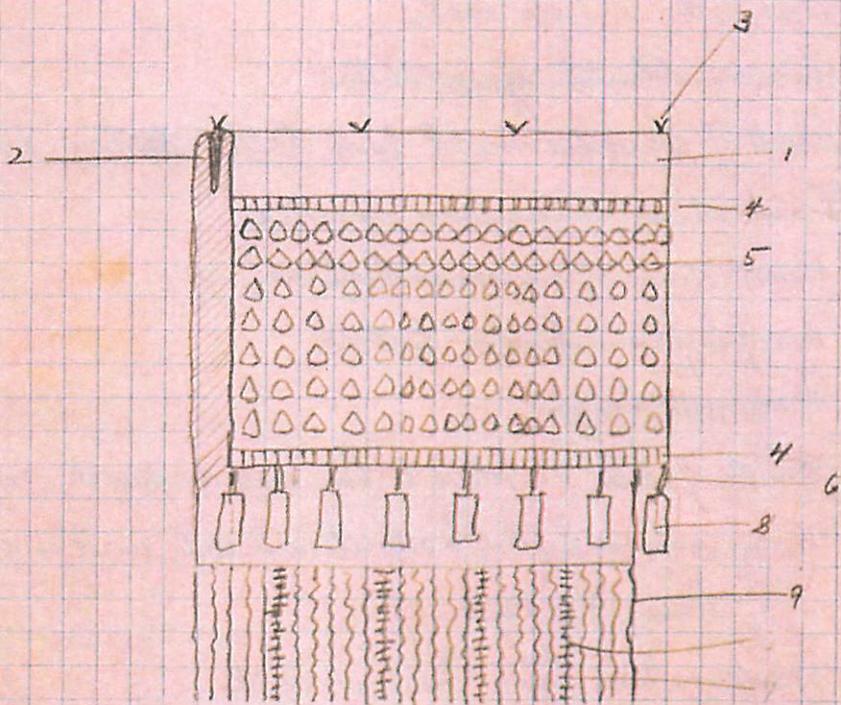
in regular rows, so that a rectangular section of the belt ^{as sometimes} may be covered solidly with them. The supply of pecten came from these localities; the mouth of Cushion Creek, the place (already referred to) known as Sweet-water, and the mouth of Rogue River. The latter place supplied the largest and finest shells, which came to the Tolowa by Astor. Pecten shells found lying on Pebble Beach were left severely alone. There was some talk referring to them.

Deerskin blankets, ~~were~~ some of them painted on the inner side were worn by both sexes, folded around the shoulders.

The women's hair was ^{braided in two plaits and} brought forward over each shoulder. Pieces of tule were joined into a ^{"rat"} bundle, and the hair laid over these. ^{to give the hair a greater bulk} A long thong, with ~~a string~~ a tuft of beads at each end, was laid across the shoulders and neck, & so as to fall alongside of each braid of hair. The whole was then wrapped with a pair of mink-skin hair-ties ^{arranged} so that the mink skin wrapping fell in front of each shoulder. Three ^{mink} ordinary skins ^{of ordinary size} were required to make a single hair-tie, unless ^{the} skins were unusually large, in which case two were enough. Sometimes hair-ties were made of land-otter skins.

Necklaces were sometimes made of pine-nuts, which ^{which, as in the case of nuts slithered in to be used,} were ~~traced~~ ^{traced} over the fire. This turned them glossy black in color. The septum of the nose was formerly pierced, and ornaments worn there.

Diagram showing the construction of the
Woman's "back" dress.



Native terms

1. Buckskin, gE³L tea
2. Fold by which the dress is supported
3. Loops & knots, tea³t³u³l³e³
4. Pecten shells, me³t³l³xwe³ne
5. Pecten shells, na³s³t³tea³
6. Things of buckskin which support a row of pendants, tem³t³a³tc³Es³D³
7. Opans called Xerophyllum tenax, t³u³te³l³, used to embroider these things.
8. Pendants of abalone-shell, tc³Es³D³
9. Fringe, tc³a³sa³k³e³ (This is made from the end of the hide near the tail).
10. White beads, L³ai³ya³, string on buckskin.
11. Black beads, t³cey³Es³-s³z³ne, "ducks' legs".

Native terms for various elements in the costume.

Grass skirt, tee'ci. (Worn by menstruant women under the outer dress).

Cape, ee:sul.

Deer-hide na'xaili

Deerskin blanket, ~~ye'tl'tai~~

Skirt of shredded maple-bark, tee'ci-tatcu, "big tee'ci".

"Back-dress" of deerskin, nacitca'

Front-dress or ornamental apron, so.

Xerophyllum tenax, tate'l.

Pine nut beads.

Bundle of tule, over which the hair was arranged, mest'o'.

Thong with tufts of beads at each end, used in dressing the hair, e:stul.

Mink-skin hair-ties, se:gl.

Mink, mEly³i'stL¹g²eL.

Hair-ties of land otter skin, naga t'unc.

Hole through the septum of the nose, mic²mi¹n⁴wa³a².

The Tolowa recognize two principal sorts of salmon, the silver-salmon, and the or blue backs, which come on the spring, and the Chenook salmon (King salmon or Jack salmon) which runs in the autumn.

Fishing devices.

The Tolowa,

Like the Yurok, are distinctly a fishing people, and ^{possessed} a number of devices, some of them rather ingenious. ~~As among~~ They had a number of different nets, some with ^{exceedingly small} small meshes for trout, others of larger mesh for salmon. ^{and they also used nets, hooks, and} They used the two-pronged fish-

spear with toggles which seems to be found among all the tribes of western North America. They ^{took their salmon by means of} also built fish-dams, like those constructed by the Yurok and described elsewhere (Waterman, Notes on Yurok culture, in press). As among the Yurok, ~~every~~ ^{family} good fishing-places were considered private property, and any trespassing ^{on such places} or encroaching led to a desperate war of words. A good "rock, with an eddy in which fish were always lurking, ^{provided a regular income and} constituted a small fortune.

"Poor" people, as one informant put it, could not fish at all. They had to be retainers and hangers-on of the aristocracy. Unlike the Yurok, the Tolowa did a great deal of angling, a thing which is not at all characteristic of the Yurok, who depended ^{principally} ~~entirely~~ upon dip-nets upon nets and dams. The Tolowa ^{possessed} had a considerable array of fish-hooks, of various materials. They had ^{manufactured} many types of net, ~~which has been styled a~~ scoop-net, for taking smelt out of the surf, which I never heard of in connection with the Yurok fishing operations of the Yurok.

not only in nets, but also

I may perhaps sum up the contrasts between these two groups, as regards the fishing industry, in the following way. The Yurok fished principally with the dip-net, from a staging.

And every "fishing-place" had a name. The Tolowa never used the staging and dip-net, and "fishing places" ^{while} ~~are~~ owned by individuals of ^{various} groups ~~families~~, but had no names. The cylindrical basket-trap, and the scoop net, used by the Tolowa, had ~~no~~ counterparts on the Klamath. For ~~did~~ the Klamath ~~of~~ River people ^{did not} use hooks to any great extent, while the Tolowa had and used several types. The Yurok ~~had~~ used a "drift-net", stretching it between two canoes. The Tolowa never made use of this device at all. It is curious to see two peoples, so close to each other geographically, ^{culturally} differing on these ^{detailed} minor points.

Hooks

The Tolowa made very effective fish-hooks out of the shell of the mussel, polished down and shaped with a small grinding-stone. Such hooks were baited with a smelt, and ^{were quite effective, used mostly, I think,} used for taking salmon. ^{For sea-fish. For salmon another device was used.} The King-salmon especially, when he appears at the ~~the~~ of the coast, and at the mouth of the rivers, is a lively and energetic feeder, for a time, and numbers were taken with this ~~primitive~~ ^{to} device hooks now fashioned out of deer antler. These hooks consisted of a straight shaft, with a barb ^{or hook} attached in the proper position, the whole baited with a mussel-worm. A smaller type of hook, ~~was~~ made of deer bone, not antler, was used for smaller fish. A very tiny and delicate hook of the same general type, but very fine, ^{tiny and delicate} was used in angling for eels.

Transcribe to 47
page below

The fish-line ^{and nets were} made of a fibre imported from the Karok region. It grows plentifully in the neighborhood of Happy Camp. It is known to the Tolowa as tem'e'l, to the Yuokas as lu:l; and is not the iris. The Karok gathered the leaves of this plant, which grows on the hills, and made them into bunches, for trade with the Tolowa. The last that my informants could remember buying cost ^{at the rate} 150 cents for five bunches. When twisting a fish-line, the Indian took the dry leaves and went and sat down in the edge of a lake. ^{He set} The leaves ~~were~~ thoroughly wet, the fibres ^{teared the fibres out,} separated out, and ^{made} the string made by colling ^{the wet filaments in bunches} on the bare thigh.

After fishing, the Indians made an invariable practice of taking a bath,

Traps.

At a certain spot on Smith River the Tolowa constructed every year a fish-dam. Tripods of poles were driven into the bed of the stream, where ^{the water} it ran over a shallow, and heavy log stringers were laid on these. This formed the framework of the dam. On the up-river side of the skeleton or framework, stakes split from young cedars were driven slantingly into the river bottom, only an inch or so apart. The ^{level of the} ~~river~~ ^{was} behind this ^{was somewhat} barrier, and ^{even in the midst of operations} after threatened to carry the whole thing away. While it remained in place however, ^{the dam} it absolutely ^{impounded} checked ^{the} ~~the~~ ^{river} ~~run~~ ^{flow}. ^{The fish} ~~who~~ congregated in front of the weir in enormous numbers, trying to find their way through, to their spawning-grounds in the ~~top~~ headwaters of the stream. Openings here and there in the weir, arranged for the purpose, admitted the fish into specially constructed pens, from which they were readily removed with a net. The whole ~~arrangement~~ ^{and furnished the people with prodigious quantities of} formed an interesting example of cooperative enterprise. I have described elsewhere the structure built every year by the Njuwuk at ^{the site} ~~the locality~~ on the Klamath, known as Kepel. The reader is referred ~~thither for an~~ ^{to} a description of how the dam was put together, and to the ceremonies which were carried out. The Tolowa built an exactly similar structure, and ~~the~~ at a spot or village named Mili te E'n te En (Map 3, #42; Map 2, C), on the middle course of Smith River. This may be regarded

Nets

Nets of several different types were manufactured by the Tolowa. The so-called "gill net" was a type most frequently employed on the river. The device ^{made part time here and} is stretched across the stream, ^{and} ~~and~~ ^{is} set with floats ^{on the set} and along its top edge, and stone sinkers of stone ^{are attached at intervals to} its lower margin. The meshes are of such size that the fish ^{gets} in ~~in~~ ^{by} trying to crowd through, becomes ^{caught} ~~entangled~~ ^{fast}, his gills becoming entangled in the webbing. There were at least two varieties of gill nets, one for Salmon, very large and strong, and one ~~for~~ very fine and delicate, for trout. Such nets were "set" in favorable places, and drawn once in a day, usually in the morning. The shuttle or netting-needle ~~not~~ used in ^{up} knitting these devices, among the Yakok ~~was~~ ^{are} generally made of wood. I found one specimen among the Tolowa made of elk bone.

It is noteworthy that Yakok nets are made of iris fiber, and while the Tolowa article is made of the mountain fiber obtained ^{by beating} from the Karok. This is said to be derived from a plant which grows on the mountain sides. The name for the fiber in Tolowa is Tame'L:

insert

This goes after introductory sentence from here & from 4th page above

Smith River is not nearly so large a stream as the Klamath, and ^{ethnographically} not of anything like similar importance. For example, there were 44 ~~toons~~ ^{trains} native towns on the Klamath, and only three on Smith River. ^{It is obvious} ~~therefore~~ that the supply of fish available in Smith River was not large enough to subsist a ^{very} numerous population. As a matter of fact, the ^{important} Tolowa villages were ^{all} on the coast, ~~not on~~ ^{where} and the people lived on ^{the} products of the sea. ~~It~~ ^{was} found among ~~one~~ ^{one} type of net, very ingeniously contrived for taking fish from the surf. This may be called from its ^{configuration} ~~shape~~ and from the way they handled it, a "scoop-net." This net has many interesting features

The frame work consists of two poles, arranged in the form of a V. At this end of the poles, notches are cut, so that ^{they} fit ^{into} ~~the~~ ^{other} ~~very~~ ^{at this point} ~~close~~ ^{the} ~~ly~~ ^{poles} together, and they are tied very securely. The material used for tying them consists of strips of spruce-root, split into narrow ribbons, and scraped down until they are smooth. This material is soaked until it is smooth and very slippery and very pliable. In this condition it is called "spruce-guts" and is used for a variety of purposes (for example, for basketry). The two poles are lashed together

with several turns of this pliable material, the ends of which are tucked under. ~~the end of the snapper~~ Several feet from ^{this point} the apex of the V, or a stout bar or ~~rather~~ cross piece is fastened, holding the two arms of the V in position. This cross piece is towed upward, to offer a grip for the fisherman's left hand. The outer end of each pole is dressed down into a sort of thimble. ~~Over these thimbles fit, quite tightly, the two buckskin loops~~ ^{to} which are attached to the ~~net~~ ^{outer edge of the net}.

The welder of the ~~snapper~~ ^{snapper} ~~is~~ ^{is} ~~the~~ ^{the} ~~place~~ ^{place} ~~where~~ ^{where} ~~the~~ ^{the} ~~two~~ ^{two} ~~poles~~ ^{poles} ~~join~~ ^{join} ~~to~~ ^{to} ~~grasp~~ ^{grasp} ~~the~~ ^{the} ~~bar,~~ ^{bar,} ~~and~~ ^{and} ~~thrusts~~ ^{thrusts} ~~forward~~ ^{forward} ~~the~~ ^{the} ~~cross-~~ ^{cross-} ~~piece~~ ^{piece} ~~along~~ ^{along} ~~between~~ ^{between} ~~them.~~ ^{them.}

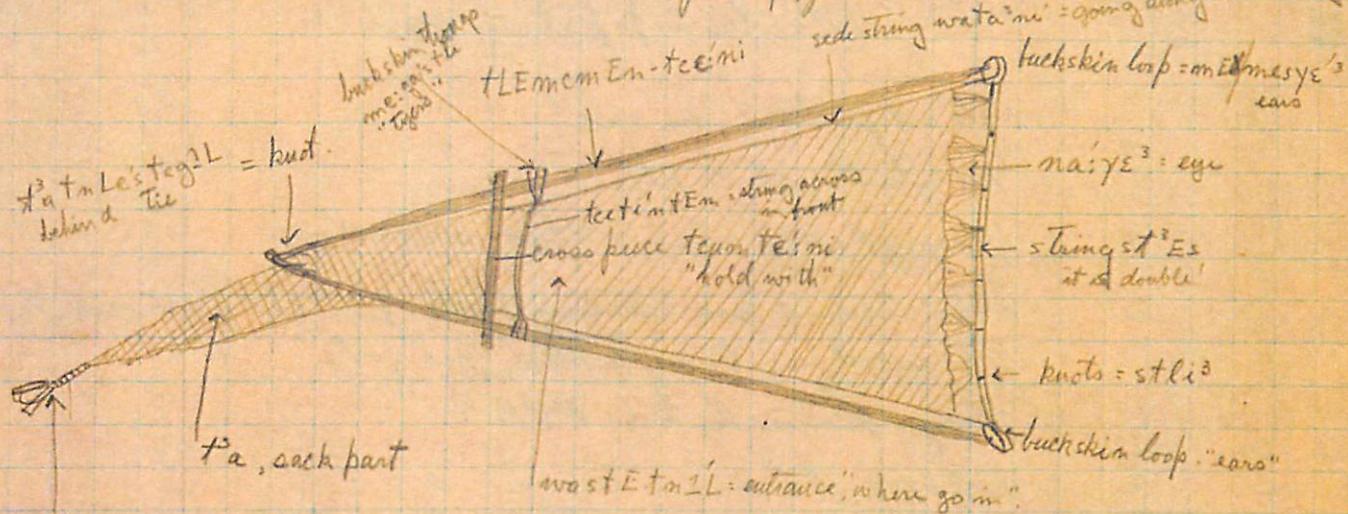
The net itself is broad enough to fill up the space ~~is~~ ^{is} ~~between~~ ^{between} ~~the~~ ^{the} ~~two~~ ^{two} ~~arms~~ ^{arms} ~~of~~ ^{of} ~~the~~ ^{the} ~~V.~~ ^{V.} ~~At~~ ^{At} ~~its~~ ^{its} ~~outer~~ ^{outer} ~~margin~~ ^{margin} a stout cord ~~passes~~ ^{is} ~~from~~ ^{fastened} ~~the~~ ^{across} ~~between~~ ^{between} ~~the~~ ^{the} ~~ends~~ ^{ends} ~~of~~ ^{of} ~~the~~ ^{the} ~~poles.~~ ^{poles.} ~~It~~ ^{It} ~~is~~ ^{is} ~~provided~~ ^{provided} ~~at~~ ^{at} ~~each~~ ^{each} ~~end,~~ ^{end,} ~~with~~ ^{with} ~~the~~ ^{the} ~~buck~~ ^{buck} ~~skin~~ ^{skin} ~~loop,~~ ^{loop,} ~~which~~ ^{which} ~~fits~~ ^{fits} ~~over~~ ^{over} ~~the~~ ^{the} ~~"thimbles"~~ ^{"thimbles"} ~~on~~ ^{on} ~~the~~ ^{the} ~~ends~~ ^{ends} ~~of~~ ^{of} ~~the~~ ^{the} ~~poles.~~ ^{poles.} ~~The~~ ^{The} ~~warps-~~ ^{warps-} ~~strings~~ ^{strings} ~~of~~ ^{of} ~~the~~ ^{the} ~~net~~ ^{net} ~~are~~ ^{are} ~~divided~~ ^{divided} ~~into~~ ^{into} ~~bunches,~~ ^{bunches,} ~~and~~ ^{and} ~~each~~ ^{each} ~~bunch~~ ^{bunch} ~~is~~ ^{is} ~~made~~ ^{knitted} ~~fast~~ ^{fast} ~~to~~ ^{to} ~~this~~ ^{this} ~~cord.~~ ^{cord.} ~~This~~ ^{This} ~~accounts~~ ^{accounts} ~~for~~ ^{for} ~~the~~ ^{the} ~~fastenings~~ ^{fastenings} ~~on~~ ^{on} ~~the~~ ^{the} ~~front~~ ^{front} ~~end~~ ^{end} ~~of~~ ^{of} ~~the~~ ^{the} ~~net.~~ ^{net.} ~~Its~~ ^{Its} ~~sides~~ ^{sides} ~~are~~ ^{are} ~~made~~ ^{made} ~~fast~~ ^{fast} ~~to~~ ^{to} ~~the~~ ^{the} ~~poles~~ ^{poles} ~~in~~ ⁱⁿ ~~a~~ ^a ~~number~~ ^{number} ~~of~~ ^{of} ~~places,~~ ^{places,} ~~by~~ ^{by} ~~tying~~ ^{tying} ~~them~~ ^{them} ~~with~~ ^{with} ~~twice~~ ^{twice} ~~square~~ ^{square} ~~knots~~ ^{knots} ~~twice,~~ ^{twice,} ~~tid~~ ^{tid} ~~in~~ ⁱⁿ ~~square~~ ^{square} ~~knots.~~ ^{knots.} ~~The~~ ^{The} ~~net~~ ^{net} ~~at~~ ^{at} ~~the~~ ^{the} ~~landward~~ ^{landward} ~~end~~ ^{end} ~~of~~ ^{of} ~~the~~ ^{the} ~~net~~ ^{net} ~~is~~ ^{is} ~~fashioned~~ ^{fashioned} ~~at~~ ^{at} ~~the~~ ^{the} ~~small~~ ^{small} ~~end~~ ^{end} ~~into~~ ^{into} ~~a~~ ^a ~~sort~~ ^{sort} ~~of~~ ^{of} ~~tepering~~ ^{tepering} ~~bag.~~ ^{bag.} ~~This~~ ^{This} ~~extends~~ ^{extends} ~~considerably~~ ^{considerably} ~~beyond~~ ^{beyond} ~~the~~ ^{the} ~~apex~~ ^{apex} ~~of~~ ^{of} ~~the~~ ^{the} ~~angle~~ ^{angle} ~~when~~ ^{when} ~~the~~ ^{the} ~~poles~~ ^{poles} ~~are~~ ^{are} ~~joined.~~ ^{joined.} ~~Just~~ ^{Just} ~~in~~ ⁱⁿ ~~front~~ ^{front} ~~of~~ ^{of} ~~the~~ ^{the} ~~cross-~~ ^{cross-} ~~bar,~~ ^{bar,} ~~buckskin~~ ^{buckskin} ~~thongs~~ ^{thongs} ~~are~~ ^{are} ~~tied~~ ^{tied} ~~across,~~ ^{across,} ~~to~~ ^{to} ~~prevent~~ ^{prevent} ~~the~~ ^{the} ~~poles~~ ^{poles} ~~from~~ ^{from} ~~any~~ ^{any} ~~possibility~~ ^{possibility} ~~of~~ ^{of} ~~spreading.~~ ^{spreading.}

In this condition the net is ready for use. The fisherman, bare except for an apron or beach-cloth, grasps the cross-piece in his left hand, and seizes the apex of the two poles with his right. He includes in ^{the} his clutch ^{of his right hand} the bag-like extension of the net, the ^{extreme end} lower part of which bag is left hanging loose. The fisherman then advances into the water until ~~he~~ ^{his} is knee-deep. Watching his chance, he lays the flat part of the net under a breaker, just as it rolls down on the beach. Just as the wave "breaks" he hoists up the forward end of the net. The smelt swim about in the very forefront of the breakers, preparing to deposit their eggs on the sand. When the fisherman gets a fish, in this way, ^{gets a fish into the net} he lifts the forward ^{end} part of the apparatus, and the smelt comes ~~of~~ ^{trailing} tumbling down toward the ~~fisherman~~ ^{in the narrow} ~~small end~~ ^{in the narrow end of the net} of the net, and slips into the ^{bag-like} part of ~~the~~ ^{the}. The fisherman closes his right hand around the neck of this sack, ^{above the fish} and continues operations. ~~At~~ A small boy some times assisted him by supporting this sack part, when it became filled with ^{fish} smelt, and heavy. The ~~skill~~ ^{dexterity} of the fisherman in obtaining smelt from the surf in this way, & the number of smelt taken, is quite remarkable. ~~The~~ ^{The} favorite place for this operation was ^{along} the fine beach north of Point St. George, ~~between~~ ^{between} the ocean and the lagoon. ~~This~~ ^{Here} camping place ^{was} ~~was~~ ^{and camped for} ~~at~~ ^{the} spot where ^{the people from} a number of villages congregated, ~~at~~ ^{at} the spot known

as "Sweet-water." (map 3, #132). The smelt were ~~dried~~
smoked over a fire, and then dried in the sun, and preserved
for use in the winter.

The appearance of this apparatus is shown in the
accompanying figure.

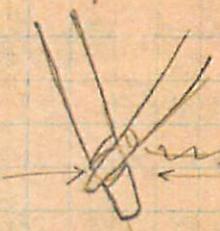
Specimens to ~~be sent~~ ~~to~~ net, LEMmEn, used from shore rocks for snelt. Show it under a breaker, pull up, just as it breaks.



helper holds this, when full, too heavy. Net knot is st'li³, the ordinary knot mELi³ m t E N (= that which one grasps) cf. cross-piece!

Poles are made of fir, called ta'huftsu³i. They are split out of a log, smoothed down with chips. Fisherman in hand, brush upon ~~finger~~ apex of poles & grasp bar (with right hand). Small breaker (to knee). Long flat part under breaker. When water wash in, let fish go into sack. Then gather in left hand, clutch, hold tight. When full, drag a dice, carry to left, the ~~fish~~ spill fish out.

The apex is tied with spruce-root (xaitiye³: Roots guts) Fine, never split. Tied very firmly. Knot net, and apex of Pass around twice, then



come loose. Left hand holds slack of poles. The lashing is a "throat seizing" turn through axially, tie in square-knot.

~~After fishing the fisherman invariably bathes, to remove fish slime. Made by Joanne's uncle, same name as George himself.~~

~~Fabric of net, Yumath³ last, not river. Imported from Kamath³ mountains. Set in lake, wet, roll in thigh. Made in bundles, 5 for 4 bits. Flat leaf. 4 square knot st'li³ fabric in one leaf~~

~~Poles tied side by side: oos'li³~~

~~Poles of fir = ta'huftsu³i - split out, smoothed down with chips~~

Native terms for fishing-gear.

Gill net for trout, mee'xa'

Net-shuttle, eE'tL pEL

Large gill net (for salmon) te'wa'-mee'xa'

i'kae

Dip-net (used from a staging of poles), se'stu (not used by the Tolowa)

Cylindrical fish-trap of basketry, na'ge'te.

"Wings" flanking this trap, t'ET

Fish-net, te:meL.

Blue-back salmon or silver salmon, da':caL, cin-luk'rai.

King-salmon (also called Chinook or Jack salmon) t'ET k'e-tlu'rai

"autumn salmon."

Fish-hook of mussel-shell teLa't-SE³s, "mussel-shell hook."

Stone for shaping this hook, se'kas (a fragment of sandstone).

Two-pronged fish-spear, te³E'te'tu.

Ordinary fish-hook, tea'yu (made of deer bone)

Basket-trap, na'ge'ti.

Fishing-place, teEs'tLgi

Hook for used in angling for eels, tea'tLEK³.

Point or toggle-head, natLmi'

Barbs of deer antler, te'lE³

Patch for covering the toggle-head e'ä

Lanyard, u'le

Foreshaft, mi'mie

Red-huckleberry wood from which the foreshaft is made, ahw'ti'mie

Salmon-hook, of deer-antler, caL

Mussel-worms for baiting the salmon-hook, de'Lat k'e³u³i

Fiber from which fish-lines are made, $\tau e m e' L$.

Scoop-net for taking smelt from the reef, $L E m e m E m$.

Square-knot (reef knot) $s t l i^3$

Net of any kind, $m E m$

Suaring land-animals

Two devices for taking land animals were called to my notice during my stay among the Tolowa, both of which are worth a brief mention. The first is a pit for taking elk. A space was marked out on the ground about 8 feet by 4 feet, and the earth was removed by digging it loose with sticks and carrying it away in baskets, until the excavation was ten feet deep. The sides were kept absolutely perpendicular. A "cover" was made of wickerwork, ^{woven into a screenwork} ~~stender rods~~ being used for the purpose. The pit was dug ~~into~~ in a place past which elk could easily be driven. ^{Then} when preparing the pit for a hunt, ^{by filling this} the cover was fitted over it, and earth carefully sprinkled ^{earth upon} ~~on the cover~~ until the whole ^{fabric} was ready to give way. Dry leaves were then scattered over it so that the trap was perfectly concealed. An Indian sometimes ^{constructed} made a trap for himself in a game trail, but this was mere speculation, and the labor involved was considerable. The making of these pits was usually a community enterprise; and in most cases a whole series of them extended across a favorable area. Regular "hunts" were organized, the game being "started" as opportunity offered, and driven right across the line of pits.

On one occasion an Indian named Lame Charley (Soste's ni), ^{at that time} then a mere boy, was stationed on the down-wind side of a line of pits, carefully ^{behind a log} concealed. Fifty or sixty men ~~mean~~ meanwhile a party of men, 50 or 60 in number, succeeded in starting a ~~hens~~ herd of elk in a wild stampede

across
over the line of pits. A party of 50 or 60 men was on their
rear and on their flanks, and the herd came over the line
of pits with a rush. The boy was supposed to leap out at
the proper moment and lead them back, so they ^{at} would ^{pass over}
the pits ^{a second time} again. He was unable to turn them back be-
cause ^{however} frightened and took refuge under a log, they ^{animals}
and the ^{frightened} herd ^{charging} ran over him. ^{The} A pit was nearly always
dig ^{between} ~~in~~ some natural obstacles, ^{so that} the animals were
~~was~~ in a sure ^{pass directly over the traps} ~~place~~ to go; and care
was taken to put ^{them} it in a place where it could not easily be
seen. One pit was so carefully ^{concealed} placed, under the edge
of a large bush, that an ^{straggler} old lady, ^{gathering} hazel shoots ^{one day}
for basketry, ^{back} slid into it and ^{was} ~~dropped~~ ^{went} into it out
of sight. ^{Her relatives had to pull her out.} When I examined this pit, the bank at one
end was ^{still} undercut where a big elk had ^{repeatedly} ~~stood~~ ^{hoofs} ~~traced~~
~~stood~~ on his hind feet struck his ~~hind~~ ^{hoofs} feet repeatedly
into the earth, as he stood on his hind feet trying to
scramble out. In the sandy soil around Point St. George
such pits could not be ~~done~~ made, but further north, along
the coast, they were used with much success.

(3) Wolves, and sometimes bear, (4) were taken in a sort of dead-fall. Remains of these dead-falls, which were weighted with a long row of heavy rocks, are still visible at the present day. The whites know that they represent something made by the Indians, and the pile of rocks is usually called an "Indian grave." The construction of these dead-falls is as follows, rather ingenious.

~~One~~ One of them, built by an old Indian named Sixugeta's ("going-under"), was also explained to me as follows.

A ^{that with 4 or 5} ~~framework~~ ^{stout poles} ~~substantial~~ ⁱⁿ construction, was put together, ^{and} ~~with~~ thoroughly lashed with twisted cedar-limbs. This frame was about 2 ² feet wide and 12 feet long. ^{The poles being as much as 6 inches in diameter} It was called the "faller", ^{(5) From end to end it was filled in with wickerwork of stout best possible rods.} or that which falls. ^{At the back end of the trap, one end of this frame was fitted against some rocks, fixed in the earth.} ^{which were firmly} ~~Some four feet from the outer end~~ ^{firmly} 6 feet from this place where the trap "hinges", a stout stake was driven ^{into the} ~~into the~~ ^{of} its full length into the ground, its top being cut down ^{to} ~~to~~ form a wedge ^{or} ~~shaped~~. This wedge projected slightly above the level of the ground. The "tripping" arrangement, which allowed the thing to collapse when the bait was touched, was simple, but very effective. A slab of wood, ~~its~~ bevelled off at its inner end, was placed so that the bevelled part lay across the sharpened stake, in the manner shown in the cut.

A short vertical piece ~~was~~ ^{was} bevelled at the ^{lower} end, was set up-right, so that the two bevelled surfaces came together. ^{The top of this vertical support was accommodated in a socket cut on the long surface of the} ^{which this was being prepared} The frame had ~~meantime~~ ^{was} been weighted from end ~~to~~ to end with the heaviest boulders which could be found, ~~and~~ while one man

(faller)

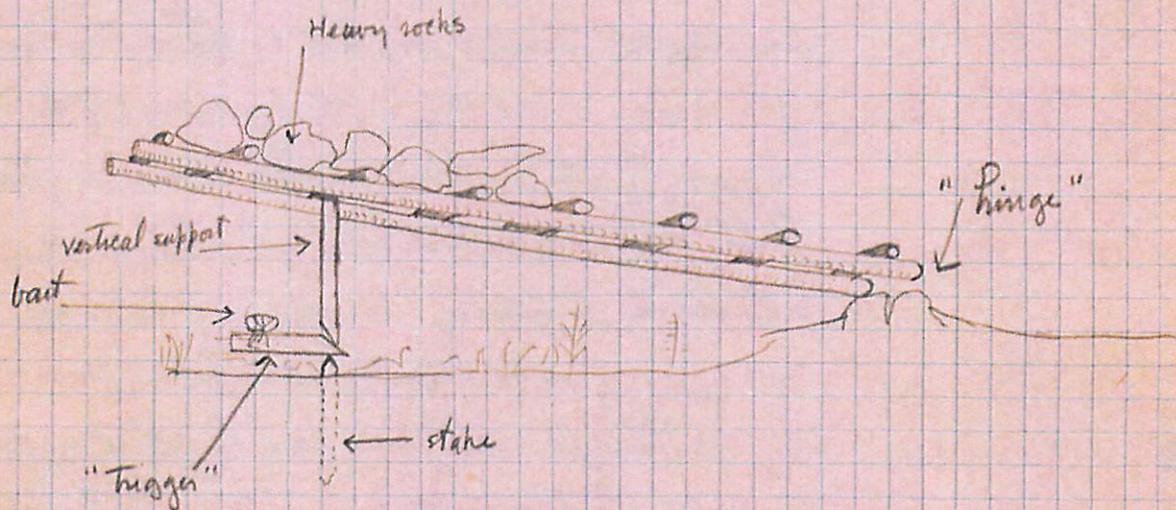
steadid

held) these vertical sticks ^{up} in place, the others very gently lowered the enormously heavy frame into place, so that the socket which had been prepared, fitted over the top of the ^{single upright} ~~support~~. The apparatus was adjusted in such a way that the ^{at} slightest touch, the outer end of the trigger would fly up, the bevelled end of the vertical support slipping off of the similarly bevelled surface on which it rested, the ^{at that case the} ~~faller~~ framework, loaded down with a ton of rock, ^{came} coming down as quick as lightning. The outer end of the trigger was ^{baited} baited with a piece of raw meat, firmly tied in place. The animal in mouthing this bait was sure to lift it somewhat, letting the vertical support slip slip causing the ^{lower end of the} vertical support to slip toward the rear of the trap ^{and} allowing the full weight of the "fall" to ^{descend} descend, ^{in spite of its ponderous character} with its full weight collapse. This trap could be set to fall almost at a breath.

Both ^{Wapiti and bear} ~~of these animals~~ were taken for their fur only; neither of them was eaten. The bear in fact, according to the belief of these people, ^{but he still is more or less human} ~~is~~ ^{is} ~~not~~ ^{not} ~~used~~ ^{used} to be an ~~animal~~, in former days, and they looked upon him the idea of eating him (with horror). They had not ^{the slightest} objection to using his hide "blanket"; that is, his hide.

Such dead-falls were invariably set up in game trails, where ~~the~~ animals were known to pass and repass.

Dead fall for wolf and bear



Native terms used in connection with traps.

1. Elk-pit, $co'k^3ET$.
2. Cover of snicker-work, co'
3. Wolf, $nagayI'sne$
4. Bear, $tz^3o'ja$ ("brush he eats")
5. Framework of the dead-fall, $kwETs^3i's$ ("that which falls")
6. Trigger, $na'ts^3Es$ ("that which lets it fall")
7. Elk, $tc'i'syu$.

"Shinny"

The "shinny" is a Indian ball game as played by these people has some points of interest. A level stretch of ground was ~~for~~ in the neighborhood of certain villages a level stretch of ground, ^{was consecrated to the} used for this game. The "ball" was made ^{was cut out of a piece of root, ~~which~~ ^{was} very} from a root ^{The root of the Pluchelberry makes the best ball. These were} very tough, ^{ready to stand hard usage.} Three men were selected to represent each side on a side. A goal was set up at either end of ^{playing field. It was a durable structure developed during the preparation for a game, and} the ^{ground.} By the time the players were in position, and ready for the game, the roofs of the houses ^{around} there would be a crowd ^{congregated} of people ^{nearly} on the roofs of the houses. ^{and about the field} When excitement ran high, they would some of them would be betting ^{on} their shirts on the outcome. Before the game was "called", the ball was taken to the center of the ~~field~~ and buried in the ground. The two "captains" faced each other across this spot, with the shinny sticks ready. When the word was given, they began a furious scramble for the ball. The first one to ~~dig it up~~ ^{and} bring it to light, whacked ^{it} off, and the game was on. The contest raged furiously, and was usually settled in half an hour. ^{after a set-to} The players, often badly "blown", were replaced by others, new bets were laid down, and the contest began again. Village usually played against village.

Native Terms

Shimny-ground, na³ET³ETL³taTEN, "shimny-game place."

Shimny-club, sa':xwe.

Shimny-ball, ca':wEs.

Ceremonies

The ^{that} ^{exist} impression of the differences in cultures between the Tolowa and the Urosk ^{is confirmed} may be obtained by comparing lists of their important ceremonies. The Urosk have a series of great periodic performances which may be briefly characterized as follows.

The Deer skin Dance. In this performance the hides of abbinotic deer are carried on sticks. These hides are most elaborately decorated. The purpose (though a person must speak carefully here, the dudian's attitude toward the ceremony being most complex) was to increase the number of deer, which were used for food. Of all the purposes mentioned by informants, which the dance was supposed to accomplish, this seems to be the ^{most important} central one.

The Jumping Dance. In this performance the participants wore ^{wide and} gorgeous crimson headbands, covered solidly with the scalps of the woodpecker. Its purpose was to avert sickness and all disaster. Once when a lagoon broke out twice in one year, an old dudian tried to get up a jumping-dance. He felt that trouble was brewing for the people. (and quite an elaborate one)

The Brush Dance. This is a performance for curing a child who is sick, or ailing. It is the only one of the ceremonies which has been held in recent years.

The Salmon ceremony. This was a performance in which an old shaman living at the mouth of the Klamath, caught and ate salmon, from the very first of the run.

The other people could not touch the salmon until this was done.

The Doctor-making dance.

The Fish dance

The Doctor-making dance. This ceremony is described as a sort of initiation, marking the entry of a person into the company of the shamans. My ideas concerning this are in an unsatisfactory condition. Enquiry among the Nootka brought out very little. ^{some} It is possible that ^{such} ceremonies ^{actually} ^{do} ⁱⁿ ^{case} ^{perhaps} ^{exist} ^{now} held, and that ^{no} ^{one} ^{was} admitted but shamans, and ^{that} they ^{perhaps} were unwilling to talk ^{to} ^{the} ^{writer} ^{entirely}. In any case, reference to such ceremonies are fairly frequent, ⁱⁿ ^{my} ^{notes} but there is a dearth of precise information.

The Tolowa ceremonials were the following:

The Deer skin Dance, performed only in the southern villages.

A "Ten-night" Dance (girls' adolescence ceremony)

A "War" Dance (in which the upper part of the face was painted with charcoal).

A "Doctor-making" dance.

A "Winter" dance.

Of these, the first one is a direct counterpart of the Yurok performance. Of the others, the doctor-making performance ^{was} actually in existence among the Tolowa, ^{and what is said of it corresponds closely with the Yurok ceremonial} ~~and only vaguely spoken of by the Yurok.~~ In regard to the rest, there ~~is~~ ^{is} almost no data ^{of similarity for comparison}. In other words, the Yurok & the Tolowa have little in common from the ceremonial point of view. It is a fact that the Tolowa possess the same gorgeous headbands of wood-specker scalps that the Yurok wear ^{however} for their Jumping Dance. These are worn by the Tolowa in their Ten-night Dance, and ~~only~~ on the last night of the Winter Dance. But the performances are quite different, & ^{are} independent of each other.

The Doctor-making Dance.

For this ceremony, people of both sexes assembled in a sweat-house ^{one or} ~~one~~ ^{meanwhile the would-be} ~~man~~ ^{shaman had spent} two months in preparation on a crag known as a "Doctor rock." This is ~~call~~ ^{called} a locality called by the Tolowa ~~of the~~ ^{of the} Gontkwoit, by the Yurok, OtLä'ige'L. While ~~keeping~~ ⁱⁿ isolation, the seeker after power drinks no water. His ~~only~~ ^{only} sus-

had. jumping dance of the ceremony is clear. but it is a part of a ceremony which exists in Yurok making K

Yurok of D. makes a lot of locality. The

^{and little (that?)}
 Tenance ^{is} on a few pieces of dry acorn bread, ^{which he soaks}
 up in cold water and drinks. After dancing on at the end
 of this ^{the} period, the candidate appears in the sweat-house and
 dances while the others sing. This ^{lasts} happens for a number of
 successive days, and then there is a performance lasting a
 whole night. The people all go to the Doctor Rock and dance
 there.

The Ten-night Dance.

The ostensible reason for celebrating this observance is
 the idea that when a girl first menstruates, she introduces
 an unpredictable element into the life of the group. The
 Indians, speaking plainly, are afraid of the results, ~~the~~
 anticipating that bad luck may be brought in, particularly dis-
 ease. They explain the ceremony by saying that, if it is
 properly done, sickness will not come. It is noteworthy
 that during the ceremony the house is decorated, "like
 Christmas." The girl ~~is~~ put to bed at one side, and property
 is hung in front of ^{the neophyte} ~~her~~, and a general display made of all
 the family's possessions, especially the possessions which
 indicated their rank, and prestige.

correct on next
 page

only. They had the Deer skin dance, and the Salmon ceremony. They had ^{possessed} the Jumping dance regalia, but used ~~it~~ it in another ceremony. The Jumping-dance itself they did not celebrate. I never heard of the Bush-dance either. Their principal ceremony was a so-called Ten-night dance, which was ~~an~~ a girls adolescence ritual. Thus the ~~Yurok & ~~been~~~~ ~~lacked~~ ~~altogether~~. Its principal features were as follows.

~~The Ten-night dance (girls adolescence ceremony)~~
 The adolescent girl before the beginning of the ceremony ^{was} kept in her bed for four days. A recess was arranged at one side of the house-pit in which she slept. A curtain ~~was hung~~ in front of the recess was hung a tule mat which served as a curtain to keep her from view. Sometimes buckskin women's dresses of buckskin were used for this purpose. For the four days before the beginning of the ceremony the girl was supposed to fast very rigidly. After that, she was allowed to eat twice a day. Her diet consisted of dried ~~root~~ roots. A small stone dish was ~~kept~~ ^{placed} near her ~~with a basin~~ in which was kept a burning coal. From time to time bits of angelica-root were dropped in the dish, ^{this} which filled the air with a ^{sharp and} pungent odor. The burning of this root is a part of all purifying rituals ^{in this region}. The girl was painted red all over with ochre. If she has a

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brother, this brother is required to go for ten days without drinking any water, drinking, instead, a corn soup, and that only sparingly.

A feather from the tail of a certain ^{the flicker} bird was inserted ^{placed at this time} in the girl's nose. ^{a perforation through the septum of} The period of such ceremonial restrictions extended over four months.

At every successive menstruation one quarter of this feather was cut away. For a ^{a period of} period of ten days at each of these "periods" she took a daily bath.

When at the river the girl was ^{gently} carefully scarified with a cliver of quartz so as to draw blood. Between ^{the} these periods

she was allowed to touch no meat. Her diet consisted of salmon-berris were forbidden, because ^{after} they are ^{very} warming. dried smelt, corn-mush, sea-wed, and certain berries.

She prepared her own food throughout the ^{adolescence} entire period.

Everything she ate was first "incensed" by holding it in the smoke. She arose to bathe about 3 A.M. If by any chance

she failed to awake in time for the bath before sunrise, she was required to eat nothing at all until the following morning.

When eating she assumed a position squatting on her heels. For such a girl to sit on the floor was improper.

When she had occasion to stand up, ^{stand} a ~~small~~ ^{small} circular mat was provided for her to stand on.

A sort of eye shade was fashioned for her. She also painted on her nose, and on the bend of her elbow, three streaks of charcoal mingled with deer-fat.

She was not allowed to touch ^{her} head with her fingers, but was being provided with an abalone-shell ^{scratcher}.

After three months of this the girl's hair was cut ^{front} back, ^{back} and ^{front} and sides, so that in front it came just above her eyes, ^{while} and extended on the ~~do~~ on the back of her head it reached to the nape of her neck. ~~For~~ ~~until~~ ~~the~~ ~~for~~ ~~For~~ ~~the~~ ~~entire~~ ~~four~~ - ~~month~~ period she carried slung around her neck one of the curious elongated "dance-baskets" of the region. In it she kept the pieces of quartz used in scarification, ~~her~~ ~~the~~ ~~paint~~ ~~was~~ ^{the} paint for her body, and flicker-feathers.

So much for the general restrictions surrounding girls at this ^{time} period. ~~At some convenient time within this period the~~ ^{there was celebrated} ~~was held~~ the Ten-night dance. People assembled from a number of villages. The girl emerged from seclusion, ^{but} was obliged to remain in back of the fire, and to wear an eye-shade made six feathers from the tail of the blue-jay, which prevented her from looking about. ^{she was not supposed to expose her eyes.} The people danced all night, and rested and gossiped and "visited about" in the day-time.

After the tenth night of dancing, some ^{muscularly} ~~very~~ powerful man took the girl, muffled her in a very large deer-skin, like a parcel, with her arms at her sides, and picked her up bodily. Then he shook her violently ten separate times. This motion caused the feathers of the eye-shade to fly about. This had the effect of causing all disease + sickness to leave the village.

The entire house was decorated with the finest shells, + with a whole shell ornaments.

At the 19th night dance (and)

The dancers at the conclusion of the ceremony went to a ridge overlooking the lagoon, at the village ^{et ou let (yuk st)}. Here they danced toward the lower point of the ridge, where it abuts on the la enters the water, whirling as they went. When they came to the lagoon they stopped dancing ^{and} stripped off their ornaments, and ^{folded} them up carefully in their blankets. Then they squatted in a row at the ^{edge} margin of the water. When the head man gave the word, they all dove together. When they came up, they clapped their hands repeatedly over their heads, saying "I want a long life! Let no sickness come near me!" ^{Every} ~~dove~~ ^{dove} at the same time.

This concluded the ceremony.

made of wood pieced scalps. The dancers performed in a circle, kneeling about the fire, near which sat the girl. This dance is called

~~This ceremony was limited to the fire, near which sat the~~
~~to town a village proper.~~

ca h2La' - ta k2i' n' ti, "for an adolescent one, circling around."

To do last part of this dance as performed at Burnt Ranch, see #73 above, in the section dealing with geography.

At the conclusion of this performance the girl deer skin ^{wearing the gogo-skirt & a cape} was stripped off and the girl ran ten times to the creek, plunging into the water each time. ^{A companion accompanied her.} As she returned to the fire the last song of the ceremony was being sung:

Na Li meti' na tLo. "Daylight is coming."

During the first nine days the dancers' heads are ornamented with swan's down. ^{As the teeth slight they appear in the gorgeous crimson headbands}
"War" dance.

My informants ~~also~~ ^{under this title} describe a ceremony which followed a homicide. When a man was killed, his relatives assembled in a party, and painted the upper part of their faces with charcoal. Then they danced for quite a long period. Meanwhile the slayer's relatives assembled somewhere, and had a similar performance. Then the two parties met at some point in between. ^{usually some} A woman ^{usually} passed back and forth as intermediary between the two parties. If she succeeded in getting ^{with both sides} a hearing, a man of the slayer's party took up the work, trying to arrange for the acceptance of a money price in settlement as for the life lost. Sometimes ^{the parties failed} it was impossible to reach any agreement on ^{an} the amount, and which would be accepted in satisfaction for all of the feud, and the proceedings terminated in a bitter ^{in the best words, or suit to} wrangle and a fight. This is what happened when a ~~war party from afar~~ attacked a village quarrels

(and she usually did, if matters had proceeded thus far)

between distant towns were much more difficult to settle, and sometimes ^{the feud} dragged out for years, with sometimes with additional blood shed.

Shamanistic dances for curing the sick.

My informants mention a dance performance held in the sweat-house, for curing disease. People of both sexes were present, and ^{helped sing} ^{chants} the songs, but the shaman himself was the only one who danced. This sometimes continued for ten nights.

There was a multitude of minor practices

^{or customs} Regulations connected with child birth

^{This summarizes what I was able to learn of the great "set" performances.}

When the birth of a child was expected, the husband went to the doorway of the house with a knife, and scraped down a lot of powder from around the entrance. This powder was mixed in water and administered to the mother. The theory is of course obvious. People ^{continually} go in and out of the door, and giving this powder to the woman in labor will cause the child to be born quickly.

If the child is a boy, the father goes to the sweat-house and sweats himself vigorously. Going into the ^{main dwelling} house, he rubs himself with his hands, and then rubs the baby-boy. This process imparts ^{to the baby} the virtues obtained by sweat-bathing, giving him strength, ^{the prospect} of a long life.

For a period of ten days ^{after delivery} the mother is required to ^{remain} have solitary ^{at her} meals. She does no work, and does not supposed to go outside the house. The husband eats alone for the first five days of this period. ~~On~~ The people ~~of~~ living in the southern part of the ^{Polowa} area put the baby immediately into the cradle-basket. ~~On~~ Around the lagoon & on Smith River the baby spends the first five or ten days of its life on one of the small ^{wood} turned trays of openwork basketry which ordinarily are used for plates. ~~It~~

Some days subsequent to birth, the remains of the navel cord become detached. This tissue is carefully dried, sewed up in a small beaded bag, and fastened to the cradle-basket. The child is fastened in the basket by buckskin thongs, and is taken out only once a day. Often times a carrying-strap is attached to the cradle, so that the mother can sling it on her back.

When a boy is five years old his hair is trimmed, ~~and~~ ~~always kept trimmed thereafter, being allowed to grow long~~ ^{except that growing} only at the back of the neck. This is allowed to remain long until he is 11 or 12 years old. This is thought to insure him a long life. ~~This law~~ A little girl's hair was also trimmed, but was left longer at the sides of the face than was the case with boys.

marriage
The Tolowa, like the Spook, recognize two forms of marriage. The first, and most creditable kind, is where the husband pays a stipulated price for his wife, and takes her to his own home.

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The children in that case belongs to him. The second form of marriage occurs where a man has no money to pay for a woman. In that case, he ~~went~~^{goes} to live ~~in~~ with the woman, and becomes one of her group. His standing under these circumstances ^{is} not high, and ^{his} the children (whose position was not enviable) ^{is} were considered to be in the custody of the mother. The man and woman were said in this case to be "half-married."

Sweating

It would be only fair to mention here the sweating which is performed by the men as a universal means of purification. In this region ~~sweat~~ the sweat bath is preliminary to everything about which the Indian feels any concern. He sweats himself before engaging in the hunt, for example, he ~~so~~ goes into the structure known as the "sweat-house," gets as hot as ^{he can} possible, and then ^{runs} goes to the river for a plunge into ~~the~~ cold water; and ~~similarly~~ he does the same before engaging in gambling games, or any other enterprise. On occasions of great importance, the sweating is accompanied by the chanting of a "medicine" *penulaff*, or myth, and some of the purifying performances (for example, the purification of a man who has helped ^{to} carry a dead body) are very elaborate rituals. In the meantime, the sweat-house is a sort of men's club, where ^{all} they congregate, and which they use as a sort of hang-out all through the day. The ^{aged} old men, who fear the chill of the breezes, spend most of their time in the safe recesses of the sweat-house. In all this the Tolowa habits are exactly those of the Yurok.

The Tolowa sweat-house ^{also} is exactly like that of the Yurok. It is a structure some 10 by 14 feet in dimensions, dug into the ground, and covered with a low gable roof. The principal entry ~~is~~ through this roof, via a round doorway and a ladder. This opening is ~~shaded~~ ~~with~~ overshadowed by a

little porch, which serves to exclude the rain (see Plate...).

A very small hole, known as the "back-door", barely large enough for a naked man to squeeze through, is provided, opening out into a covered ~~pit~~ ^{through} ~~at one~~ ^{wall} end of the house. When the men are congregated in the evening for a thorough sweat, any one who wishes to leave, withdraws by this back door, so ~~that~~ as not to let the heat escape through the opening of the hatchway in the ceiling.

The different places within the sweat-house are called by ~~the~~ interesting terms, ^{and} the men ^{habitually} ~~more~~ crowded into these sudatories ^{very} tightly, ~~that~~ and there was among them a strict order of precedence. The different positions on the floor had a certain order of importance. Thus, the place back of the fire was for the oldest or most important man. The place just under the hatchway fell to the lot of the youngest or least important. Curiously enough, ^{among the Yoruba and Tolowa} there was no system of names for the different places in the ^{large} dwelling-house. The native terms for the places in the sweat house are shown on the following diagram below.

The only furniture inside of these sweat-houses was a series of wooden "pillows" or supports, which the men put under their necks when they lay down. The stone floor of one of these old sweat-houses is ^{always} ~~is~~ smooth, as ~~are~~ the edges of the doorway and the wooden ladder. There is no escape for the smoke, which makes it impossible to breathe unless one lies flat on the floor. The inside of the house is perforated with soot, like the inside of a stove.

The wood burned in the sweat-house was very carefully selected. Only alder was used for this purpose; I presume because of the fact that it burns cleanly, and makes little smoke. ^{it was believed,} The pieces had to be all of one size. They were gathered, and tied into a bundle, which was ~~then~~ ^{then} trussed up and swung on a man's back, when it rested against the nape of his neck. The wood was collected ^{and carried} in this way, in a sober and decorous manner.

^{ceremonial}
Native Terms

- "Winter-dance", ne³sta'e. flicker hood-bands. During the last night of it, they were wood-
- "Ten-night dance", te En³taí-wEn³stegém. "first-menstruation ceremony"
- "War dance", ta tse'geL. which an enemy was killed, they became glad. bird dance.
- "Doctor dance", teesLeyé'N
- Adolescent girl, e³hLte' e³Lta'
- ^{menstruant}
Angelica root, e³stle'e.
- Red ochre, ta³atiya.
- Contained reeds, me³ene.
- The custom of an adolescent girl eating alone, e³m³Lta.
- Small circular snail, ce'isul.
- Quartz sliver for scarification, ce³Lú'nk
- Ochre, used as body charcoal and deer fat, used for painting the body, t'ee.
- Flicker feather, t'ókci
- Dance-basket, e³hLta xelawí
- Eye-shade of blue-jay feathers, ka'íki
- ^{Deer-skin in which the girl is wrapped, maxóilz.}
- "War" dance, ta:yegeL.
- Payment for a homicide, ta':yegeL.
- Abalone shell head-scratcher, e³hLta-eté'tket.
- Swan's down, used as decoration for the heads of dancers, ca:ma'Lki.
- Beaded bag for the dried navel cord, to³ä't³
- Buck skin thong for fastening the child in the cradle, me³Lwíe
- Carrying-strap, tu³ul
- Love-lock at the back of a boy's neck, ci':la
- Locks worn by girls, e³m³a to:íð. "like bird wings."

"Half-married", t̄d̄n.ac (yurok nō'h pē^w)

Woman who has acquired a man in this way, esLteut

Man who is "married" regularly (that is, who purchases a wife, xq t̄³e' (yurok nō'ce'p).

Sweat-house, ce'stl̄e.

Wooden pillow or neck-rest, cā 1s2s̄tl̄a (yurok nr̄³i').

Word for burning in the sweat-house, e1ñslk̄n̄t̄e³astane
(cf. st̄āne, "bone").

Diagram showing the names applied
to different places in the sweat-house.



1. Front door, $\text{cōn}^3 \text{ta}^3 \text{a}^3 \text{mā}$ (yurok: $\text{u}^3 \text{plē}^3 \text{pik}$, "big door")
2. Back door, $\text{t}^3 \text{zā}^3 \text{kwū}^3 \text{L}$ (yurok: $\text{witsne}^3 \text{pik}$)
3. Place on the floor under the front door, $\text{cōn}^3 \text{t}^3 \text{iyā}$ (yurok: $\text{wus}^3 \text{egurookwa}$, "where they tread or walk")
5. Right ^{hand} front corner, $\text{t}^3 \text{cī}^3 \text{mus}$ (yurok: $\text{wus}^3 \text{le}^3 \text{kwō}^3 \text{la}$, "where they tread")
4. Left hand front corner (yurok: $\text{wus}^3 \text{le}^3 \text{kwō}^3 \text{la}$)
6. Right rear corners (yurok: $\text{w}^3 \text{et}^3 \text{ik}$, "inclosed")
7. Middle of rear wall (yurok: $\text{w}^3 \text{erō}^3 \text{kwa}$)
8. Ontop of the roof (yurok: $\text{w}^3 \text{ile}^3 \text{pō}^3$)
This was where the men often sat to dry their hair, to work at making tobacco-pipes, or in shaffin manufacturing arrow-points, or crafting.

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