

10

Karak
Yuroh
Shasta
Smith River

NOTE BOOK

Academy Series

Return for reward

to

A. L. Kroeber

to Frank fist

University of Cal

Weichplee Berkeley

Cal.

Cal.

Sept 1901

Martha Horn

March 1-11

Shasta 12-16

March take 17-21

Tolona Jacob 22-24

W. Frank

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Mrs. Martha Horn, Karok

ba nāmenik	Orleans	
ič'ēēc	Klamath River	
āsa āsa	Indian (sharp r.)	
apxan tinnite	white man (wide-hat)	
ārans	man	
āsik' tāvan	woman	
ārāntāxēs	boy	✓
yēnif'axwute	girl	✓
tcic'i	dog	
yūnōs/gyici	house	
iciux	elk	
pōfidji	deer	
riñucur	bear	
tiñic'kanim	gizzly	
b'inäf'its'i	coyote	
paicasuk	} otter	
amvāmu'an		
pi'sāx	fox	

cāici yūdy	fish rabbit
tapa cā'ben	rattlesnake
xandjii fidgi	frog
wākāān	eagle
ān'ate	crow
ik tāhā'tahati	woodpecker
fūrax	red cut (of m.)
ā m'ā	salmon
yūfi	nose
yūup	eye
vū	teeth
nēni yūf	my nose
mi yūf	your nose
moi yūf	his nose
nānu yūf	our noses
mi gūnu yūf	your noses
mo gūnu yūf	their nose
nēni yūp	my eye
mi vū	your teeth

- 1 yis
- 2 ax
- 3 gyyurāk
- 4 piis
- 5 trōōp
- 6 kinirik
- 7 dākinim
- 8 kuyurākinim
- 9 trāpōdic
- 10 traxi

gyurak	āvane	Three men
kinirik	iciax	6 elk

ikinivāām	house
nani kinivāām	my house
pa'ah	canoe
nāni pa'ah	my "
mī pa'ah	yr. "

pai' this me ✓
 pai'ku that me distant. ✓
 pai' teici' this dog

ae rock

yuu* earth

is'as'isan world ✗

ma'a mountain ✓

a'as water

a'a fire ✓

axup wood, stick

pai' pa'axup this stick

nani'raac my blanket

nani'yukok " shoes

nani'paaan " leaf (het?)

sleep =	kiit kiit*	θ.	kiit-it	ʃ	kiit-êc
drink -	iic		iic-t		iic-ic
eat	am		am-t.		aw-uc
jump	ick'aki		ickak-t		ickak-uc

	Ind.	Poss.	Int. V.	Oby
1	nă	nani	nè, ni	<u>iin</u>
2	im	mi	i	im
3	im	mô	ti	im
1	nô	nani	nu	
2	imikun	mikunu	kik, kok — ronan	
3	va om uk.	mokunu	kun — ronan	

b.'it yesterday
 mān tomorrow
 nāa me
 iim you
 nōo us
 iimikun you (pl.)
 ōum he
vāōmūh they



ib.'it nēk'ivīt'it yesterday I slept.
 ip'it'ik ip'ivīt'it " you slept
 ip'it' ūk'ivīt'it " he "
 b.'it nūk'ivīt'it " me "
 " gō'khunt | hinā " all you "
 imān nūk'hi nitēe tomorrow I will sleep
 imān iim ik'hi nitēe " you " "
 " ūk'hi nitēe " he " "
 te'ici ūk'ivīt'it dog slept

iici drink
 ni iist I drink
 i'iet you drink
 t'ux iic here, drink.
 'im vider iiet you yourself drink.
Tuvaaara nanirik Too dry my basket-work.
 u'iet he drinks
 a'ans u'iet man drinks
 (not iiet)

of water ic-a
 of am eat, am
 salmon

kuyurak'aran kun i'iet 3 men drink
 ip'it ni i'iet'o yesterday I drank
 imān i'icic Tomorrow I will drink
 " kuyurakarane k'ū i'ic Tom. 3 men will drink

'am eat
 ni āmt I eat
 i' āmt you "
 u' āmt he eats
 nu āmt we "
 kun āmranon ~~they~~ ^{they} are eating
 ki kāmrana you (pl). "
 'pit' ni āmt' yest. I ate
 imān ni āmtuc Tom. I will eat
 nāniteri my ears
 t'icix t'iini dog's ears

	1	2	3	1	2	3
1	na-	ni- ni- ni-	ni- ni-	na-	kiki-hap	ni-havana
2						
3	na-	-xapanik (not)	-xamik (not)			ken-xamik (not)
1						
2						
3	na-					

ta- = -t (Anist) ?

ic'kāk' jump
 nic'kāk't I am jumping
 ic'kāk't you are "

hi'ti'kān nic'kāk't all the time I jump
 imān nic'kāk'ūc Tom. I will jump.

tān'īm'ma see
 tān'nūmma I see you
 ām'tān'īm'ma " " him
 tā'ki'ki'mā'lap I " you folks
 tā'nimā'havāna " " them
 te'ici' tā'nimā' " " dog
 āvānc " " man
 āah " " water

ki'si'vinam tu'ē'ki house is burning
 imān im'nūmā'kac Tom. I will see you
 " um'nimā'kac " " " him
 " ic'ix " " " " elk
 ip'it im'nūmā'k't yes. I saw you
 ip'it tā'nūmma " " "

'pit nāmā h't y. ke saw me
 'pit imāxāpanik y. ke saw ym
 " umāxānik " " " him
 " arame kunmāxānik " " " man (??)

āc'k in the water

āc'ā'fōsōk at bottom of water

āc'ōkaa on the web

yūuk'keu in the ground

mā'nini on the mountain

ācā'ra^uxam sāna on top of the web put. t.'

ma'ipān tānirāran on mt. I go

ma'ruka^u rirāf'f'c'p'i from (down) mt. I go.

ānsā'f'rik' Weich'pee

ansā'f'rik' tānirāran I am going to w.

" nēran'c'c'p'i " " coming from w.

yūuk' tānirāran I am going down river

kāruk " " " up "

sī'eruk " " " across "

ā'k'rum This side of river

yūuk'ran = Yuuk's

karuk'ran = upper Karuk's

here = ā'k'vāran = Orleans people (called so) (by themselves)

kā'kāmitc'vāran Happy Camp people

dic'vāran Scott Valley people



ēp'ax red-orange color
for baskets made by chewing alder bark
~~tip'tip~~

dip dip bay fern, which,
stripped, pounded, & split, is dyed red

yūmare kīritāp black fern

pānyūra grass for white in
baskets, shiny, also
white in brown basket

cārum pine roots, for dark
brown in acorn baskets

sip'muk large stove basket

ās'ip cooking basket

apxan cap

ar

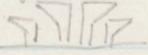
Orleans Basket-patterns

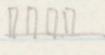
ta täktak, ^m also 

üpcü xüyüf snake nose 

apxän küküi = waxpoo, means ("cap-up+down",
"like mountains [in zigzag]")

öte häite = like flint = renigema
(öteha = flint)

änät ffis = wovs foot = Houpa foot = Yurk
foot 

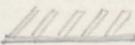
xü ripa striped ()
= 3-strand (wim)

[äna ^m "twist" in center of basket, also the
^m apcunüf ^m tray below rim]
apsän tün räsämte =

snake-nose on top of other 

ipuru kur  white between red 

äpcünüf, snake nose =  

kutci tiiräc 

acip basket
acipak in the b.

ac water
ack in the water

ac rock
ac'oka^a in the rock

ma mountain
ma'nini on the "
ma'ipon upon "
ma'uka down from "

kic'a k'e' raran Hoopas
ma' u' raran Salmon River people
ma' u' ca' ra
kaca' ra' ran New River people

aci pa' k aci ma' hi ya' put rocks in basket
aci ba' k = in the basket (also name of a
 place above Orleans)

ka' ti mi' n a fall in river, just below Acibak
yu' di mi' n place just below this, where she born,
 (= "near katim'in")

is "timin" dam?

aratikya

man

tanitei

woman

ic

Indian

Boston

White man

hāpsu

dog

ānāo

deer

āteiyē

gr. bear

kōātak

coyote, (~~etc~~)

āma

house

xōātīl

rattle snake

imā

fire

itca

rock

dānak

earth

ātea

water

wākatōn

mountain

āl

nose

yēpō āl

my nose, yēpū āma my house

māmo āl

your " māmo āma gr. "

kateca āl

his nose kateca " his "

djāku " om "

Ind	Poss	Oby.
yaa	yepu	imā
māi	mamu	
ketu	katpu	ināa
teku	dyaku	animyan (d?)
•maku	maku	
(ināiyava)	kakuyarava	ināiyava

No plural.

Modification of verb in pers. conjugat. ?

Scott Valley

Sh

maku áma ym(pl) house
 káku yarara áma all their house
 úwáka rapid, in River

1 aj'áa

2 xó'ka

xóka' ic 2 Indians

5 ~~1~~ é'tca

é'tcáa daridy; 5 women

4 ~~2~~ isahaina }

10 é'tce hēni

6 yaa me

cóko xēn little boy

7 mai ym

8 hā'tēu him

9 tē'áku us

10 māku ye

inai yara They

gitego eat!

ya'aditego I eat

mai ditego you "

ic ditego Indian eat

hāpsu ditsgok dog eats

āk gitegok eats bone

ama	house
amatuk	into house
ātea	water
ateatāk	in water
ītea	suck
ētēki	on suck
wēidōki	here

Scott Valley

Sh 14

tcá'puk acorn basket

kimpi tcá'puk luge "

á'atcik hat

taxrèri nicker-plate

sit'ie iron pan, dish

ináke inside.

axvúai "

kátáa let's go

tséa " " home

káta ámatuk " " in the house

kicèk sit down!

wèidōki night here

kicèk atcè'hi sit down on the rock

" atc'a'tâk " " in " water

káta áte na let us go out of the house

kitára salmon

tcirá'naa sleep

yá'atcirana I "

mai tciranaa you "

~~Salmon Billy~~

	Am.	Pur.	Ag.
person	ic	icitu	icika
white	Bastan	Bastanitu	
wypte	koatak	koatakotu	
he (dummita)	inän		inäka

Scott Valley

Sh 15

bata rāhāta let's go in the mountain

mākwē high mountains

kaca kārari Shasta Mt.

tīmāā I see him

yātimma ic " " Indian

yaatimma ināā I see him

ināha tīmāā ima he saw me

icika tīmāā Indian saw him

" " animyaa " " me

tōmōmārimpa fight

kwičibakni whip

kwičibakni icika Indian ~~let~~^{whip} me

ātcax shoes

mānātcax skunk

ākus foot

yāpn ākus my foot

icītu ākus Indians

Bostonita ākus Wh's "

koātakōtu " Coyote's "

ātcah squirrel

tcūta gray "

Scott Valley

Sh 16

krite macāka "too many sleep"

kite maci go sleep'

sātarate huse

End of Mrs. Martha Horn

linickarim grizzly bear
ipat doe
brifits tunnetic fawns
linickarim tunnet's bear children

See p. 20

Oniiv
Oniivteac O's basket
Coyote pi'nä'fitei
kate mömte grasshopper
ateivivi sm. bird
ciiti mouse
tenät rat
iskuritu amt eat grease.

Oriin & his little brother lived together. He always went out hunting. His little brother sat on the stone at the edge of the fire, with ^{his} feet in the ashes; he had on no clothes. The house was all full of fat. ~~He~~ Oriin always told him, Don't eat anything while I am away. He did not. One day he thought, I will take a little piece. He cut off a little, & began to roast it at the fire. Then he heard a cry, far off. It cried again, came nearer. The person reached the house. He tore out one side of the house and pulled out Oriin's little brother & went off. Now Oriin came home. He saw, & knew at once what had happened. He went every way after his brother, he cried. He could not find him. He was carrying a cane. A ~~small~~ small bird came and alit on it; he tried to seize it, but it flew off again. Then he thought, I will put pitch on, & catch it. He put pitch on the stick, & the bird lit, could not get off. The bird said: Ye brother is in the sky. They are roasting him over the fire. He is nearly dead. In 3 or 4 days he will be gone. Then Oriin went back. He told everyone to make rope, all in rancheria made rope on thighs. Had lot. Then went to shoot sky. He grasshopper, a little

fat-bellied one came out, + they said, you won't reach, you needn't try at all. Coyote kept saying, my rope will reach sure. They all shot, missed. Grasshopper shot, hit, they heard the sky crack, resound. The ropes were on arrows. They climbed up. Oriin sent the mouse ahead, told him to gnaw ~~at~~ holes in all the canoes but one, the one at the left. (Had to cross a river, the bird had told him, + had canoes there, 10 of them) Mouse went up and did so. Then all climbed up. Went there. ~~In house~~ Oriin in house when people gone to eat. Saw brother in basket, hanging. Took him. Went off. One of those people ("grease-eaters"?) came in. Looked if dead yet, they wanted to kill him by hanging over fire. Oriin had put the rat in instead. Touched, saw rat, called, "Oriin has taken his brother" All pursued, jumped in boats, pushed off, sank. Now Coyote staid behind. They were in such a hurry that they pushed the boat off before he got in, he was left. He went about in the sky, looking around, down, wandering, wishing to get down. Saw his own place below, looked near, wished to dip down, at last did. Lay there, all boxes; at Orleans, his place. All winter lay. Spring, ants came out.

One big one hit one of his bones; he jumped up alive, he rolled about & about, saying I want this to be wide. Hence the wide place at Orleans.

An old man had 2 wives; grizzly bear was mean, ugly. Other was deer. Each had 2 boys. The bear was jealous of the deer. The deer knew she would kill her sometime, & told her boys, 'If ever I do not come home for long, the grizzly has killed me.' The 2 went up in the mountains, berrying. The bear took all, great & others. Deer took only the good berries. Gave them to old man husband, he ate the good. Bear jealous, thought: "Why doesn't he eat my berries?" She resolved to kill her. They went out, & she killed the deer (by twisting neck, choking?). She came back, told the deer boys: 'Your mother'. They thought, 'you have killed her.' Now they & the 2 bear boys used to go in the sweat-house by turns. When too hot, aired, open, & went out, & other pair went in. The 2 deer said: 'Let us kill them because she killed our mother.' They went in, came out, bears in. 'Here called. Open!', & knocked. They did not open. Again & again called, fainter, stopped. Then went in, 2 dead, laid them holding each other, heads on pillows (studs on

wood-blocks), etc. Went to house. "Where are my boys?" They
 are sleeping in sweat-house. Son the game basket, said, go to
~~sweat house~~ get ^{water}. Stay long time. Keep getting it until you
 get a little full with water. They went down, stuck pitch. Took
 in sand, fled to away. Bear had cut some meat off deer.
 she began cook it. Then she said "Where are my boys? I want
 to give them some meat." she went to sweat house, called
 softly: Come quick! In answer, went in, saw, shock, saw
 were dead, angry, ~~saw~~ went down to kill the boys, saw light,
 reached, they gone long.

Smith River.

Sm

22

Probably Martha Horn.

Copied 6/6/57

tees' nē	man
te! aaxē	woman
te! liXōs	boy
t! etXōs	girl.
te! is teu	elk
s! a sē! iji	deer
s! āāntin	coyote
te! micu	fox
nāgat'wim ₃	otter.
teēōsl sin	fishes
L! iin	dog
L! iin teu	horse
tāL! ki	eagle
gāānsāān	row
tsēh! i gā! i nē	rattlesnake
mīe	nose
nāgāa	eye
'g' iin	teeth
sēi	hair
eā! iye ₃	heart

t̄cāniyū́l father
 q̄wṓ'k̄āa mother
 l̄ā́acín brother (by man) elder + younger.
 mḗht̄ic̄ter brother (" woman)
 mḗlṓi sister (by woman)
 'L̄t̄cṓin X̄ói'tenic " (" man)

n̄in I
 seí you
 l̄ā́a him

ḡi n̄ānt̄imē we
 s̄īs̄ic̄ your nose
 m̄ic̄ my nose
 i'k̄āa his nose

mḗk̄c̄h̄yga ears
 q̄'wṓ's neck
 kw̄ā́ānē arm
 l̄ā́a hand
 s̄ḗs̄ḗ, leg thigh
 t̄'uh t̄ā́k̄we calf
 X̄'wā́a foot

sā́	rock
ā́	earth
níně́sē	land
nṓn'etset	mt.
sḗ Xami tēsli	river
tā́gacna	water
Xwén	fire
tsā́gāhtsi	sun
s.ā́n' t'ā	stars

- 1 Lā́
- 2 nā́ā́kō
- 3 tā́age
- 4 tḗn'itsi
- 5 xwā́ā́la
- 6 Xwā́stā́imim
- 7 ts.í' tḗ
- 8 nā́G'etū́ G'ūni
- 9 L'ā́ā́nt'í'í
- 10 nḗi s.ā́n'

J.d. spantun, 3 pines

Y
wrok

nätek
nackern
helgöän
plänkicken

W. Frank. Sept 27, 1901

Yurok

^sclá' ^lléo rich man, only whets his son to speak to all
 comes + strangers, to say to them, "let's go in the house". Then
 he will have lots of friends. wá'ásoi, poor man, who is
 disliked by some, has enemies, tells his boy to go out
 of sweat-house at night, go swimming. Then will see some
 thing, will talk, it will take him down, will make him
 mean + stingy. - If a poor man does something wrong, the
 rich man says, "Well, let him go. Let him do so. He is poor.
 He comes of poor people. He can't do right"

Can is highest prod. Fishes up here, caught. Enough
 salmon in 3 days.

a rich-born man would not get poor from extravagance -

T'mènémi wá'ásoi = 1/2 poor

wéts.lé'ko mék wá'ásoi. his poor from his mother.

wixáx pēuk half married

uwāxpērēk married

négè'nits "mice" = bastards, children from a sweet-heart

When make a Quashin Dance at Johnsons, the ranch
 is wāsté. They dance first at wāxhén, just below

it. After having danced here, they go about a mile down,

just above the river to a place called *k'eltgään*, + dance a short time. Here the old men ask the men how much they paid for their wives. The children of those that paid well are excused from dancing, the ^{illegitimate} children ~~are~~ are not allowed to dance. His is to ^{make plain} print out how much each man paid; and to make the bastards ashamed. Then went on to a place on hill, about 2 miles back from river, called *p'laxkec'än*, + danced there the rest of the day.

Formerly bastards did not go into the sweat house. If want, would be told to go somewhere else, better had go into house. If a poor man came in, was told to lie at *kyäi*, next the door, or *nengernak*, opposite. A man to be honored would be given *tepolak*, the best place. A stranger in the sweat house would be told by me "Use my pipe" This was considered a compliment. The men who determined the places for those entering were perhaps 2 or 3 o. men who had been gathering sticks, were in every night, "like owned it", [though someone else really owned it], i.e. were in charge. Formerly only rich men went into sweat-house.

pá'cân

lè'p'cân

When a man goes to other places, he hears of a rich man & thinks "He is a man" When this man invites him in, he must sit with folded arms, not talk much, not spoken to, then answer. When given food, must eat slowly, speaking meanwhile. ~~He~~ If he eats fast & then leaves, the host afterwards he is gone, laughs at him, & calls him a poor man. He tells his family: "I am always telling you, don't act like that when you visit. That is a poor man's way of ^{eating} ~~eating~~"

Tucker is looked up to by people elsewhere, because he has a large miller [a little shorter than the 30 inch Hawk on which Frank turned, but broader]. But in his own village, he, like the others, are spoken badly of by the others.

~~ihā'al n ihā'al = slave. These were made not by capture, but mostly from regiments, bastards, who were unable to meet obligations. If one struck a rich man's son & could not pay, he became a slave. The master could sell him. Or if after ~~war~~ war, or after a killing, the killing side did not have enough to pay, they might give a regiment or woman friend (relation) as pay, to~~

be slave. In such a case, if the owner of a slave woman married her & gave her to a friend to marry, he had to pay her original owner or relative; did not pay much, only a little.

Generally a slave was sold cheap, two strings, or only one. He fished, made nets, got string for nets.

Here is a man at Crescent City, now old & wealthy, was once a slave. He belonged to Crigian Jim, who lives above Johnsons. Jim had some property in the hills back of the river, hid there because he was afraid it might be stolen from the house (they often cached thus, keeping it dry). This man was then a bastard boy. He set fire to the grass the fire burned up the property. Jim found out & asked pay. The boy could not pay, & became his slave. Later Jim killed a man, & not having enough to pay, gave the slave. The slave was told by master, "If you give me so much, you can go" Thus he freed himself.

Slaves did not run away, were afraid might be killed.

If a man sold a slave, & he did not stay with new master, this one reported it to old master, who looked up slave, & said "Now if I will kill you right here ^{now}, if you don't go to him" Then the slave would be afraid & go.

A man would buy a ^{wife} (woman) for his slave, & the latter would then be contented. He might sell the slave with wife, or the slave & keep the woman. A poor man's daughter could be bought for this purpose, as the poor man could not otherwise raise money. The slave slept by the door.

In the house were only 2 places called by name, ^(X)
 pà' càn, opposite the door, the good place, and lik' càn,
 next the door. In sweat-house 4 (said Frank) places distinguished (or qualities of places)

A poor man's son might get wealthy by going to sweat-house and asking for money. Thus would get it.

Food was not sold, or to do so was against custom.

If ~~it~~ was done, would be said of the man, "He is ~~for~~ 1/2 poor, let him do it"

Names were not paid for bought. Two men of same name, one died, then changed his. A dead man's name was taken by his ^{or a} ~~brother~~ relative. A man often changed his name, in this way. Only one relative took the name of the deceased. A dead man did not change his name; if his brother died, another relative would assume it. Poor men often became slaves for speaking name of dead if could not pay. One who

had been away, + on return spoke the name of ~~the~~ one who had died in interior, had to pay the same as if he knew.

One name is kwig'etip. young (yearling) deer.

wenâr'kâik stingy.

tênânikwa liberal.

(âL) wê'tsîik (Indian) money

kimâok pay money.

kîmûptsek I pay you

A man might visit another. On going home the host might say. "You had better go in a boat" (thus giving it to him.) The man might find it was a new good boat.

Then after a time he might send to his host, (having prepared his house), + say: "I should like to see you. Come to visit me" He would come, stay some days, then start to go. Then the host would give him a string of money, perhaps 2, saying "I give you this because you gave me the boat" Generally gave somewhat less than first gift, but first dinner would have to be satisfied, because he made a gift. Did not give large gifts as sunshins, missem, etc; might give a fisher-skin with bow + arrow.

For killing a bastard, little was given, perhaps 5-6
strings + some wood pecker heads. The bastard's mother
received the settlement pay. If her illegitimate
child still lived with her, she would give him part of the
pay. Otherwise the bastard's father would get nothing
Weitspūs'ā man from W.

En Lergerā " " En Lerger, etc, etc

Tsāe lūlā all the Redwood Indians

pietsiklā " " up-the-river Indians, (but
the Bluff-Creek Indians talking Yurok are

not included, atsepār = Bluff Creek Rancheria
(on S.E. side river)

atsepār mēra' = Bluff Creek

kāxpēi = Crescent City Indians

linēi - Smith R "

tolāohwē - This side of river, near ocean.

Say linēi, not linēi ā

mērl This side of Tolāohwē

ōkēto Big Lagoon

tsūnāik Trinidad

wēiyēt Wishok tribes, also Mad River

siā'ā'ā Scott Valley

pēgā'ixke Kow River Indians, Talk Hupa

wu cā'āgerā Yuck language

okser'imerer Kask ..

rā'ōmimā'sijō Hupa " , Redwood.

nesā'agerā I speak Yuck

nā'omimā'sijō " Hupa

nō'wēigā'xtōne " Wishok

ni'tā'lāwā " Smith River

wener'erner Lagoon - Trinidad language

wener'erner I speak " "

wā'siā'ō'wēretō Scott Valley Lang.

Formerly sometimes the Shastas visited here, ^{before whites came} ^ ,
 + again about 10 years ago. But never fought them.

phrases accompanying this text
to be copied on slips with it

1 nek nēnēixkwelē I am angry

1 1/2 kel nitei tamā'kēitskē I am angry at you

2 miāni kel nitei " " out " " "

3 nek nāx polāâmē my wife taken away

4 1/2 kihāk kōxpēu I will take away your wife

4 1/2 tsōnēyēm nek mernērgernesk yst. I went after sticks

5 hanāL kum nērgernesk Tom. I will go after "

5 1/2 nek nē'nējēr my sticks

6 tsknār ākēto near the lake

6 1/2 kēpoiyohtk I was swimming

7 anāL wukēpoiyohtk Tomorrow I will swim

7 1/2 nek nā'awnts my back

8. nekēm haik ^{met} pāāL I got caught in the water

1. *ncitōpūs al mēi* *rāx pōL áamē* (T) *nic tu mi L mē cid mē lo*
name taken away his wife that is why he was angry

2. *ts p̄m wē rē gē r gē r neck* (T) *nic tu -* *rā nē kuc mē L sā o to*
went after sweat-house sticks that is why he went up on the hill

3. *Tanic tu mē L hā ā x' ká* | *ā kē to* *Lā jē l m* | *ā kē pō io*
there got practice in the lake swam

4. *pā ā L s* | *mē L' L á i* *kā ā mē c nī L' L á* *ā lē p i o c ā mē*
in water was caught Shark caught him Took in house

5. *ā p' nē wā m pē rē* *mē w i m a r p kē mē p nē w a*
he saw old man old man he saw him

6. *pē rā i* *wā ā m t s* *ā t s ā y ā x p ē* *wē L L ē r w e r i ō ā k e a n*
o. woman on the bank hide him had 10 boys
(under blanket)

7. *ā lē m* *kā m i t s a* *ē k nē L p e (m)* *k i t ā t s ā k o m o i a m -*
she said " go slow don't be afraid if you hear

8. *kē k ā L n ā x p e* *k i t ā t s ā - L k e i k ā l e* *k ā ā l ē m e L*
[i] see any one come in if he shakes the house

9. *k e t w ē nō o m ā* *ā k ā m o i e m* *k i t s mē L k ē i k o l e L*
come hear shake

Wägin anster me

1.

2.

3.

4.

5.

6.

7.

8.

9.

10.

- 0. anéram kät käl nāpexi ālem kam'itsa
he sees him come in says go slow
- 2. ce kinep ep'egāx tsēroh kitsneic knētsak -
dnt shake dnt move it too much he has another come
- 3. nekā mel teigā kō dem rāa jin inēic knētsak
the one ^{we} ~~there~~ talking about another one comes
- 4. ālem tsanic kuix kam ep'egāx tsērah kālīm
says " Take it easy " another
- 5. kem āneic knētsak kem tsanic kuix kam kēpegāx tsērah
comes in " better come slow!"
- 6. kits neic knētsak nekā mel tegāx kon ālem kāic
he ^{has} comes the more talking about he says - yes
- 7. kālīm kem inēic knētsak kits'neic knētsak
another comes " he ^{has} comes
- 8. nekā mel tegāx hān (repeat up to 9 times, then this)
The more more talking about
- 9. nāh nānā ōmōox kēli tmoō wāneh
lay on Top panther;
- 10. ākā moi kitsōl kēi kāle knōci kit naneic knētsak
lean it shake coming

- 1 nūmi pēlin biggest one
- 1½ pēlin big one
2. nēk ne crāāts crāāts quinn
- 2½ pēlin megāxkumi^{7/8} big dog^(hulme) (tsīica = dog + luse)
3. tsīica okāak I see a^(luse) (dog)
- 3½ tsēixkēni megāxkumik little dog
- 4 nūmi tsēi " very " "
- 4½ Lmeiyākwen " mean "
5. nūmi " " very " "
- 5½ nūmi - tēi tamōcek I am very angry
- 6 tsēixkēni hāāi small rock
- 6½ " iāts " boat
7. nēk tsēixkēk I am little
- 7½ nēk pēlek I am big
8. nēk nūmi pēlek " very "
- 8½ nēk Lmei ānāk I am mean
9. se kī koyo swift (river)
- 9½ kāamō rough (")
- 10 tēc il kec sloping (land)
- 10½ sē koyen fast (horse)
11. yōō cē koyen this me^(horse) is fast
- 11½ nēk cē koyōō I am fast

1. imame' ipeliL an'evam' a~~am~~ a'lekrail neitska'
 the biggest one he sees to see a man his foot
2. rāgik' mel' sāoxpe racrāotsoL ālem' tsanic
 from ^{inside of} ~~the~~ ~~garden~~ his quiver said
3. kūix kām kitsa'eic' kvetsak' nekā' mel' togāxpā
 come in early, he has come the one we speak of
4. ālem' hēc ~~tsu kae nā~~ (hu) kūc' ni'āk' hēre' iske?
 he said yes there is he?
5. ālem' nēc' ōnu' lā'tekw' nāL' āli' kāmē
 he said bring him out they tried to cut him
6. nāL' kāvoia' amēl' kāxtā kūc' acōrmerjer
 they hit him ~~with~~ with kāvoia' killed him
7. nāL' omēc' kvī āt' kvē' cōn' nāL'
 they made medals. became alive
8. āāiigon' mētsi' ālē' kōme nāL' nīlūlik' alē' kōme
_{rocks fire put}
 they put rocks in fire they put them in his mouth
9. mētsi' hē' wēc' nīmeh' ei'go ke' nīlūlik' kēmē' kōme
_{take with they take them}
 with hand they put them in his mouth
10. iah' nūhemi' ah' kwē ālem' vā'vōr
 said that's enough

1. kilii kâ tetsk' I am going to cut you
2. kits lii kâa melek somebody cut me
3. kôhâktitai cut up, butcher, elk, deer, salmon, game
4. kicermentetsk I am going to kill you
5. eiki ~~ser~~ meyerwen somebody tried to kill me
6. teimem ne cernerterko I killed many
7. anâl kimêcknok Stone Tomorrow Stone will make medicine
8. " nek'himecknok " I " " "
9. " wânêk " " " " " on hill

10. mêts' fire, mêts'ik in the fire
11. mêts'ik lekômêc yâxl kâits in the fire put wood!
12. kâwîctai small stick. nerîrgem = only sweet-house sticks

13. pîlin } mêts { big } fire
tsêixkêni } { little }
14. wâacoi umêts poor man's fire (a small one; rich man has big fire)
15. pîc wîtu pîgerk umêts - large fire (rich man's fire, litely that is the one a man's fire. - pîgerk, man, means big man, latînîr.)

16. nek'nîtsenag meL'hâak in my hand I take it
17. megîakumik kêm pînsî' dog and eat
18. pîgêen kîT kîL black oak - white oak
tsîic w-p. head kâkôrîu large or p. head
turkêret sm. or p. head

19. nāl ālān / pētseikeēl ālem tēēkēkēl k'ic
 Take gravel said: Throw it!

20/ ācē'knōl nihīp'k'wēl k'ā ājam tā'wō
 he threw it went through said: Enough

21/ wētse'rac anēka tsīik'ts: tsīic kem
 in his hand put money w.p. lead

22/ kem wētse'rac nēka āgets tsakikē k'wēna
 put in his hand take it in closed hand

23/ ketēik'ranuke tsanēkem tsāts pūr k'ā
 make a little purse put it in Take care of it well

24/ tsa hāāx k'ūme wētēi'k'ranuke ālem mītts
 make it a purse

25/ k'itā mēgānuk mātsē k'icēs mētsep āāl
 pay that if you kill somebody

26/ tsāik'woc camāwō (ālap tsoō)
 pay it right away

27. ālap tsoel kūnāa mōit'sk' ununāa māni
 O.K. I will take you home Then he took him

28/ āp'nēwum upē'rei āp'negāāma
 he saw the old woman he called his mother

1. ts̄īc̄ = red or p. head, large or small, also the red spots on sides of yellow-hammer.
2. t̄sē n̄ēīc̄ā fingers
3. ā k̄nēḡēt̄s̄īp spread hand + fingers. To stretch out the hand towards a man this way was insult + had to be paid for, \$1-2.
4. mā ā x̄kēl̄ēw̄īt̄s̄ē n̄ac closed hand, fist
5. ki m̄ō̄p̄t̄s̄īk I pay you
6. kits m̄ō̄p̄t̄s̄īk I paid you already
7. t̄sēīȳēn " " " yesterday
8. k̄ē l̄ā̄m̄ēk " " " last year
9. k̄ē l̄ā̄m̄ēk = last summer
10. ki p̄ō̄nō = last winter
11. mā ōp̄en pay me.
12. māc kits mā ā x̄ p̄ā̄n you haven't paid me
13. n̄ēt̄s̄ē̄k̄ō̄n his mother
14. nek n̄ēīt̄s̄p̄us n̄ī ā̄k live in W.
15. k̄ēl̄ ā̄n̄ēk ā̄m̄ do you live in A.?
16. k̄ā̄ō̄m̄ēk̄n̄ k̄īt̄īā̄k In Orleans (I will live?)
17. kits' l̄ē̄m̄ē k̄ē n̄as drowned
18. hi p̄ā̄īn̄t̄s̄ō kits' l̄ē̄m̄ē maybe k̄ē n̄as drowned
19. n̄ē̄w̄ō̄l̄ōk name, nek n̄ē̄w̄ō̄l̄ōk my name
- 20.
21. t̄s̄p̄īn̄ t̄ā̄ō̄m̄ē. - finished, the end
- 22.

23. *ātēgēitā lāl kupēsēi âlem ti nāo*
 she cried the old woman who is it
25. *nekats kem nacji a'ioleo âlem neká*
 calls me mother he says O
27. *kits neic dnetsak nek'uluk âkito lojol nâ'ak*
 came I in lake was (stayed)
29. *âleñ hâic âlem kits' lãgeil*
 yes it's a year
31. *kits nãl lêmëixkra âlem hêic âlem*
 drowned hoays ye
33. *nekuluk kits nenëic dnetsak âlem nekuluk*
 I have come home & I am
35. *kits Lmëiyãràk nicta cã nini L'âmëi*
 mean now that is how he got his meanness
37. *kits apigãxpên ää nē cã hie Logã'pã*
 he conspited me his arm ~~pull~~ pull right off
39. *â'lem tã'wõ neitopãs âl'mëi nicta kits äwëinoL*
 It's enough that is his name
41. *kits amih negëixki kits Lmëiyãxãwi*
 he was ~~meant~~ to hunt him afraid of him
43. *kits nicta äwëino neitopãs âl'mëi nikits yul meiyãxkra*
 that is his name all feared him

erhenger manaw above erherger

Not restricted as to hunting territory nor

Formerly land all cut up into hunting places. A man might recognize his by a ^{large} rock, an old tree, an acorn-tree, etc. Like deer (visual) boundary-lines from one such point to another. Some men had no hunting places, a poor man might have a small one, a rich man 3 or 4, perhaps inheriting them from the death of relatives. Strangers were not allowed to hunt there. A man caught shooting there would be shot right away. On his property a man set snares in the deer runways. Often those holding adjoining lots would join together for a hunt. Several hunters would go on top of hill, others starting below walk up slowly, driving deer. Because up hill, the deer went slowly, & those above shot better. Perhaps several times a day. Men divided up. Men also put deer ears on head, & coming from leeward to deer in prairie approached & shot. The deer-lands did not go far back from river, about one mile; beyond that did not claim land or hunt. / Elk caught in winter, pursued in snow, still they stuck in snow. ~~the~~ Sun's shadow made of a hazel stick bent round, with twisted

āō lē^l knāh = (man

amēwē = caught

logel sticks (perhaps 1/2 dozen) drawn across, + perhaps
lengthwise too. Some liked these shoes small, some
large. Had to swing by outward in walking
Also get elk when no snow, - shooting them on prairie
An wounded deer or elk that fell on another man's land
nevertheless belonged to the hunter that it.

People sometimes allowed to fish at another man's
place. If, even without permission^{from}, fished at another's
place + got hurt, (scratched, luke by^{etc}), they claimed as
damages the place itself. The people would tell the
owner, he was hurt in your place, you ought to pay him.
Perhaps the owner would say, "it is too much", and let
him have half.

An injury above the neck was entitled to
most damage-pay, because most visible.

ââL amoo (man caught) is the name of a
hunting place about a mile up the next creek below John
Sist's. This belongs to a ~~place~~^{person} in W. So called because
a poacher was caught in a snare, into which he jumped.
The snare was fastened to a bent-down sapling, which
released spring up, he (under) suspended. - Snare ^{thin} ~~of~~ rope, thick
string.

Wash. Sept. 29.

Karok

R 40

1. icā water
2. āc rock
3. sivsānū ground
4. yāux "
5. tōmicip mountain, hill ✓ ✓
6. ickēic river, Klam. river.
7. mā'cūx/camva Salmon river
8. icā'kcu in the water
9. isifsamēux cū'rik under the ^{earth} ground
10. yux'cū'rik " " dirt
11. tūmicip ā'arak'im on the mt.
12. maruk up hill, back from the river
13. sierukma across the river from the mountain ^{across river} "mt"
14. saruk down to the river
15. lā'ruk from direction water runs (up)
16. yū'ruk in " " " (down)
17. kā'te'ite diagonally across the river up
18. yū'te'ite " " " " down.
19. ickēicak in the river.
20. ickeic tū'imate close to the river
21. tūtē'nida high water. ?

1. yāxa , there is someone there! I see } someone
2. yāxa mūs look and see!
3. ṭikāni mūs I am going to see
4. ṭeic kimi mūs go + see!
5. ṭam nikima did you see it?
6. hān yes pōohai no.
7. pōohai pōi kānana no I didn't see it
8. hān ipiti nōmat yes I saw it yesterday.
9. ipiti numā I saw you yesterday
10. ipiti ḡ kānōre kip ma tata I saw you all yesterday.
11. kānōre ipiti numā kānōre " " " " }
12. mū tāp kūnput I like you
13. pukin tāp kūnputin I don't like you ye
14. ni tāp kūnput I like him.
15. nemidyici ni tāp kūnput my dog I like him.
16. " in na tāp kūnput " " likes me.
17. ararain na tāp kūnput the Indians like me
18. " ne xut ; tāp kūnput (in) " " , I think, " you.
19. nū nū tāp kūn we like him.

xut = think

- 1. iik hit with fist
- 2. äknaap " " palm, slap
- 3. axup mük äki with stick hit him!
- 4. äcemuk iktin hit him with rock! (throwing)
- 5. icēyara~~yik~~ throw water on him!
- 6. icēm fi~~si~~ iirai~~k~~ water hot throw on him.
- 7. Xai~~fat~~ (ice) ne~~i~~ iirai~~k~~ don't throw water on me!
- 8. Xai~~fat~~ i~~i~~ iirai~~k~~ " " " !
- 9. xai~~nenidji~~ ic~~erai~~ xai~~fat~~ i~~i~~ iirai~~i~~ don't throw water on my ^{dog}
- 10. kū~~niik~~ shoot him!
- 11. nam~~bonuk~~ än~~kū~~ i~~iik~~ let me shoot! ✓
- 12. kuyurā~~bin~~ pū~~ndji~~ ni~~kk~~ I killed 3 deer. ✓
- 13. ā~~ra~~ de~~niik~~ i~~i~~ I kill a man, also, ^(superior) beat, whip him ✓
- 14. " " tu~~iir~~ I killed a man dead.
- 15. nu~~i~~ kā~~redj~~ I am going to kill ^{you} ~~him~~.
- 16. na~~ni~~ kā~~redj~~ " " " " " him.
- 17. ~~kā~~ ta~~niik~~ ^{ti} I killed him
- 18. ~~ta~~n~~~~ ta~~n~~ tā^{ll} ta^{ll} ni^{ll} ka^{ll} ra^{ll} is yes I killed him. ✓
- 19. te^{ll} i^{ll} ka^{ll} ru^{ll} did you kill him? ✓
- 20. pū^{ll} ha^{ll} ta^{ll} pa^{ll} ni^{ll} ka^{ll} ra^{ll} no, I did not kill him.

1. xun¹yit¹ip Tan-bark oak

2. xants¹ip black oak

3. sa¹an maple

4. kuc¹ai¹ip madrone

5. yu¹u¹xas elder berry

6. ka¹a¹ip ?

7. isa¹ip spruce, fir.

8. u¹ci¹ip sugar pine

9. cw¹isi¹ip white "

10. ma¹hisa¹ip mt. firs

11. na¹e me , iim you , pa¹iku = that one.

12. pa¹iku also = over there , in answer to question "where is it"

13. ma¹ba¹ik^u = right here. (near)

14. a¹ata = up there.

15. ka¹ruk^u ata up the river there.

16. na¹ni¹xut^u ta¹kyu^utan I think it will snow.

17. ma¹ruk^u ta¹kyu^utan in the mountains it will snow.

18. ip¹it ma¹ruk (i) pa¹s^urii yeast in mts it was raining

19. ho¹i John where is John?

20. i¹ina¹ka¹ta I guess he is in the house

21. i¹idemata " " " outside.

1. if'ai ipuk'tanas he went after water.

2. nemi hirān if'ai ipuk'tana my wife after water went.

3. icak tā'kiyim|ku she fell in the water.

4. tupik tā'puunipe she crawled out.

5. tupik pūuripe she swam out.

6. icak tānan go after water!

7. taip ni'ktaukt I went after it already.

8. nik nik'tanarec I will go " " soon.

9. panu krimiram tanuin on house is burning

10. āā fire

11. uim kuti āā the fire is burning

12. ak yupeitanite ak tā'kim the baby fell in fire.

13. tanēim tek I burned, scalded, myself.

14. tamim tek did you burn yourself?

15. yupeitanite tā'āim tek the baby burned himself.

16. pākuri song.

17. ni pākuri I am singing

18. ipakuriim it you are "

19. yāupani pākuri I am a good singer.

20. yāupami pākuri you are " "

= kunic

1. Xerem kunte black (X very surd, nearly k!)
2. taen teeraf kunte white
3. āax kunte red
4. sōkin kunte blue, green
5. xāas kundaax kunte (nearly red) = brown
6. e ea yellow
7. sam sūi kunte brown, yellow
8. wirus bear
9. * wirus Xāam kunte black bear
10. wirucara taen teeraf kunte white bear.
11. ūtu mūcaih) what color is it? what does it look like.
12. nēni teici ~~ta kunte~~ ~~teix taa kunte~~ my ~~ta~~ knee is white
13. yūras teici sea-horse, = horse
14. nēni teici āax kunte my horse is black bay
15. nēni teici Xāam kunte black horse, my horse is black
- 16.
17. āc Xāam kunte black rock
18. ac āax kunte red rock
19. impūri flower
20. impur āax kunte red flower

1. kēite big
2. teiix kēite big dog
3. teiix kam " "
4. kēite witeiēi " "
5. kēite ma I am big
6. im kēite yma " "
7. um kēite he is "
8. nīnē mite yma small
9. na nīnē mite I am small
10. teiēi anamate small dog
11. nīnē mite pā teiēi small dog
12. " pā as " stick
13. " pā axup " stick
14. kēite pā axup big wood
15. axup anamate small stick
16. nīnē mite pāi pā axup This stick is small
17. kēite " " " is a big stick
18. teim gēets quick
19. muni wūranik teim gēets I am quick
20. ku xite pūwānt it flows fast, hard.
21. wū tā kams high wave
22. ni tā unna ite small waves
23. tūnpitsis pūwānta " "

attrib 7/1
+ pred 7/1

1. tūpīte'e small
2. tunu ē'djis " , young
3. āc pātunūdjic small rocks
4. ācā'kame kī'djic pa'e big rocks pl
5. pīhīmī'te old ~~man~~ ^{man}
6. keim nī'kīte " woman
7. pīhīmī'djīci pā'djīci old dog.
8. ā'ra Indian 'paxantīnī'dj white man.
(wide, flat hat)
9. acatīni flat, wide, rock
10. yā'sta ac sharp rock
11. wā'arem long
12. wā'arem ac n wā'arem pa'e long rock
13. yī'ra^{aa} high
14. pai'nunū'ā'arakam up in the sky, air = us?
15. kūū'cla sun
16. ka'rem kūūc night-sun (moon)
17. tūcūpa day, it is getting day
18. tā'ka'rem it is getting night
19. tām t'ā'ca sun shines bright.
20. ā'tā'yaram stars.

Karok

- 1 fndyüp, pufidyüp deer's eye
- 2 icyuX yuf elk's nose
- 3 ára ra físi Indian's foot
- 4 isiktaán físi roman's foot
- 5 aciktaramits packing-water, hence the name for roman
- 6 ~~si~~ simsim knife, iron úuti flint
- 7 öteek xaram kunitc black flint
- 8 oteaax kunitc red flint
- 9 sim simuk tanik I killed him with knife
- 10 ácemuk " " " " rock
- 11 axupmuk " " " " stick
- 12 ácek tanéki^uin I fell off the rock
- 13 teicik " " " " horse
- 14 ásek tanéki^{ti}intak " " into a rock
- 15 átima^{wik} na^{wik} utáki^{wik}imnak áxup in the pack-basket fell stick
- 16 ácip " " " " " " " " " "
- 17 ácip utáki^{wik}imnip áxup " " " " " " " " "
- 18 xatcip nūka "market-basket", with handle on string
- 19 icimuru Thunder
- 20 tomāximu Lightning
- 21 aru reispuk Indian money
- 22 epuk money
- 23 fūrax r. pecker head.
- 24 ōoxkiri " " " " banq

Ywrok

1906

9
3

Yurok

Spot. Sept. 24.

Y 49

Song of Doe To Fawn.

hiirāinā hāiw. hōukcaⁿ

hitsawerāw hitsaw. hōuke. hiirā hōuk

hiirā. hōuke. hiirā. hōuke. hitsaw. hōukcaⁿ

- 1 hiirāinā go run up!
- 2 hōukcaⁿ baby!
- 3 hitsaweraw go run down!

⊗

A pregnant doe eats medicine brush, (called)
 + drops fawn. She licks it as it lies, tells it, get up,
 you are old enough. get up and down. Run again. Run
 gets up, runs off, comes back, sucks. After awhile
 she says "you have sucked enough, go eat grass." He
 tries. Says, "I can't, have no teeth." Again she
 licks + tells (twice) to run, does, returns, suck, is
 told to eat grass. Run does it. As above song
 is what she sings to make it get up.

Pulehukwererk says:

Y

50

1 tsits anim le cōnit pegicōnimā
I don't like to see you ^{from} ~~kill~~ people here.

2 tsits āko levi inekālema
I like to see every me to cross here safely

3 tsits āwā'imis kōim wālmik'āw.
For ever men will cross here well

He says this after his song, which is without words; ~~then~~ ^{he} blows 3 times, and then says the above (only fairly correct). This is myth about boiling-water at Regua.

The deer-skin dance songs are without words. They are made up new, up, by younger men. They make them up for public approval, to please people, who like the best. Old men don't invent songs. The ^{crying} ~~singing~~ at dance is what "Indian God" wants. But if anyone calls out at other times unnecessarily

he does not like it, at dances he wants it. - There
are 3 sounds at dancing.

hei! hei! ' hei! hei!

pi! pi

^a wâ 16, 32 (= The fog-horn sound at conclusion of song)

They call, shout to the ~~at~~ Sky + Sun.

Gambling songs some without ^{words} songs, some with.
Drum is recent. Formerly did not know it, but
hit one stick with another. Also use no
rattle. At Crescent City have a rattle
made of row of deer-hoofs on a stick, but not on
Klamath. Whistles made of pelican + crane
~~by~~ wing-bones, out of eagle. + out of deer.

âaxpō prison

teinōm pain

The doctor sucks the patient, & produces the pain which is bad, ugly, sometimes black & flat, sometimes like little bird, & other shapes. He holds it in his hands, held together, & dances, sings, others in house all help him dance. After a while he opens his hands & the pain is gone. The prison is made of various animals, rattlesnake, dog, water^{-dog} duck, frog, powdered of. & is put in food, (like salt, perhaps in some soup.) (One year^{"next year"} later) man gets sick, belly swells, if poor, dies; if rich, pays doctor who sucks it out, the prison. The doctor also knows who put the prison in his food, but does not tell except for much pay. He also knows who put devil (man) in (or on) a man. These also sucked out. He just "knows", "sees sharp", who is the malefactor. Pains ~~are~~ chase people, try to get them & enter them, then make sick. This (besides prison & devil) is 3rd cause of sickness.

Deck, v. 2000, first list.

Best Doctors, all women

Y 53

Live at

name of woman.

Wāacōku

Petsimēl

Mūreku

Tsmēiāwega

Cregon

Wācmēl

belor hyn

Peknican

nāxtēku

Qērēi

wāx kēer

Mēritmēla

Stāānim

Qocicwa

Mureku
Murek

Murekutsēwa

Cāāā belor Qēpel,

~~Cāāā~~ Cāwāiomēl

K'ispē

Amēn mēla

"

Qairēpu

Tcunēē

Tcunēiswa

But first children were not born except by woman being
~~made pregnant~~ cut open - dying when fully pregnant,
 V. made two women pregnant at a time. They had 5
 brothers. They caught him. They pulled him into the
 house. They were going to kill him, because the women would
 die. He said "hold on, hold on, hold on, You can kill me
 after awhile" They waited, he said ^{I will fix them} "Let me make medicine,
 Let me go out to make medicine," ~~and~~ They would not let
 him out. Two ^{were} ~~sat~~ at the door. He was inside in a
 corner. The 2 women lay, with large bellies. V. took a
 a basket + urinated into it. He thought "(I wish) I have
 tobacco in my hand." He had some. He made medicine.
 He talked (wh. is part of myth), blew the tobacco, + rubbed
~~the~~ ^{me} woman all over with the medicine (urine). She bore at
 once. Then rubbed the other, ~~there~~ were 2 babies. Thus
 women came to bear children.

(End of Spirt, Sept. 24)

V. lived at Orleans. There were 2 women there, in house, he desired them, they would not come out. He tried various ways to induce them to leave house, failed. ~~Caused~~ Pulled out hairs from pubes, ~~caused~~ threw them down, became young men. 30 of them. Caused them to dance and dance at Orleans. The 2 girls came out to look, V. looked at them, and they became pregnant. [told by Spot]

Spot first said were 4 rock-medicine-men along river, then 7, then gave names and were 10. Next day not sure, asked if there were not 12. - said 10 Yurok doctors good, told, + were 12. - said 2 women at Quik impregnated by V had 3 brothers, then 5. - The 4 sweat-house-markings for monomers which he said, are prob 5. - 3, 5, 10, = the sacred numbers, but no consciousness of this, at least by him. There are 10 medicine-man-rocks, but he does not know the sum-total, only their names.

Old woman, from Bluff Creek's house, taken with cramps. They held her, from supported from behind, others straightened arms hands + legs. Woman blew smoke from pipe in her face, perhaps in her mouth. Her gave the old woman the pipe to smoke.

at Weicksee, white men have seen, within this year, five dollars laid on each of a child's eyes when buried.

W. Henry contracted with 2 men, one from Orleans, to build a grave-yard fence for him for \$40. Now refuses to pay.

Spot always helps W. Frank with dance, - Frank helps him if dance at Regna. Thus they always help each other out.

Frank got large black niggen from Orleans, bought for dance.

at Hupa, the jumping dance is made first, + in the valley, then is followed by deer skin dance on the hill.

at Weicksee, The jumping d., best, on hill, counts for most

②

For deer hunting brush fences + lanes were built, with more inside, Δ , triangular when spread. With dogs, deer driven through this, often many caught.

②

Blankets made of 2 deer skins, sewn together, legs + all left on. Tied by straps over chest + throat. Old men no dress. Young men sometimes piece of skin around lips. Women wore apron in front, dress around hips, tied in front. These slit into fringes. Concealed thighs. Old men don't care, go naked. Blankets invariably used only for sleeping, not worn as clothing.

②

Aboriginal breed of Indian dogs, rather large, standing ears, not drooping. Short hair. All colors, white, black, red.

~~käx töpi äkäit~~

oweyen knäpis ä'käit

nääpic ökäit

oweyemk nääxkepiL

oweyemk Tää nēpiL

wä'p kemek Tää nēpiL

tsè pnpil ökegöit

tsè mäctee "

oweyem

Had mark tattooed on lower arm, somewhat below elbow, + another below shoulder. A string from end of index thumb to first mark should have 5 shells, to second 10, to three shoulder joint neck, 12. If long shells, 11 reached

- 1 three. This is head-money, was called *kāntēpis'āxkāt*.
- 2 If 12 in a string, was called *ōwēyem'knāāpis'ā'kāt*,
or *nāāpic'ōkōit*. A string of 13 was called
- 3 *ōwēyēmEk nāāxkcōpīL*, or *nāāxkcōpīL*. A string
- 4 of 14 = *ōwēyēmEk tāānēpīL* or *tāānēpīL*. A
- 5 string of 14½ of which reached from finger to shoulder, was
- 6 called ~~ōwēyēmEk~~ *wāxp'kemEk tāānēpīL*. A string
- 7 of 15 = *tsiēpūpīL ōkegāt*; a string of 16 =
- 8 *tsiēwāctiē ōkegāt*. Men had marks for every
- one of these 7 lengths on their forearm.

- 9. *Qergēi pīL* one of a 11-string. [from crease $\frac{1}{8}$ in. above thumb to crease of last joint of index]
- 10. *tēgōō* " " " 12 " [in middle finger, from base to beyond first joint]
- 11. *tēmiēwētēgōō* " " " " a little shorter than last
- 12. *wāxpīkemEk tēgōō* " " " 12 " " " " "
- 13. *hāwēyem'k tēgōō* " " " 12 " " " " "
- 14. *wēt'ēm wēgā* " " " 13 " [from crease to crease]
- 15. *nōmi wēgā* " " " " a little shorter
- 16. *hēwīgēm* " " " 14 string

- 1. wāxp'kēmek hēn'iyem one of a 14-string a little shorter
- 2. merōctān " " " " the shortest
- 3. wāxp'kēmek merōctān " " " " the shortest
- 4. wēl'ēmek wēgā' 13 in a string [see before]
- 5. tsēināctēi one of 15 in a string
- 6. wāxp'kēmek " " 15 " " "
- 7. wēl'ēmek merūctān " 13 " " "

- 8. tērgān tēm
 - 9. ekāiperwem
 - 10. āāx tēm tērgān tēm
 - 11. wēits kāaku
- } beads, for necklaces,
not used as money

Says no name for "money"

Valuations

Y 60

1. a large canoe sold for a ~~boat~~ 12-string and a 12-shut string (nääxpikokait, + onyemək nääxkeepik)
2. A ~~little~~ smaller boat sold for one string of nääxkeepik
3. A very small boat, carrying 2 men, sold for 5 pieces of wegi (13 in a string)

4. A good, nice, big boat = 10 wood-pucker-heads. (kâkönen³; small w.p. head = terker'it) He would give about 60 small heads. For a small boat would give ^{sometimes} 3 kâkönen.

Sometimes a blanket (of 2 deer-skins) given for one boat. Sometimes 10 strings of terger tem (each half-fathom long) for a small boat. One fisher or otter skin with bow + arrows (perhaps 40) given for a good boat.

For a good woman 10 strings of good money were given. These would be of the best kinds, perhaps one 11-string, one 12 string, 2 12-short-string, etc. Two 11-strings would not be given. If a man had 2 of these he would be looked upon as boss, + would not give them up.

For a rich, high-timed woman 10 strings, a w.p. head-band of 40 or 50 beads, a boat, and a red miigen would sometimes be given. A poor man could not give this, + would get only half-married.

A poor man would get perhaps 8 strings and a boat for his daughter.

A man about to marry was given the price by his father, also by relatives helping. He did not have to pay this back. The old people were glad to see him have a child. To negotiate, 2 men were sent to the girl's father. They showed him the money they were ready to give. He asked for more, & they went back + reported. As soon as price paid, woman delivered.

1. O. man calls y. woman *nâtsinân*, my
2. son-in-law, she answers, *ê 2 pâr*, my f. in law.
3. Then o. woman calls him *nâtsinân*, she answers *ê itsinin*.

Then the y. man goes home. Some girls relatives say, Let us send him his wife. They go there. She brings him baskets, perhaps 10, with perhaps money in, or other skin, or other valuables. Also a boat, sometimes two good ones. Also blankets, clothing, etc. A rich man thus gives back part of what he got. His because girl glad to marry y. man. They previously to their coming send him and, + he prepares food. Then y. man can sleep with women whenever he likes.

When he has child, perhaps she says, "Let's go to my father" If he is good, he goes there, stays perhaps one month. Then his brothers-in-law visit him.

When he has a boy, some abuse him, because he has paid full for him. If only 1/2 married, perhaps boy is kicked, knocked down. - If a girl unwilling to marry a man, her father ^{does not} takes the offered money. - If wife leaves husband, he receives money back from f. in law + returns presents to him. - If a man hits + hurts his wife, her father takes her back, but if he likes son in law, returns her, saying, "I give you my girl to take care of, I am old, you take good care of her."

For high-Toned woman, To get half-married, 5 stings paid. The son-in-law lives with wife at her house, and works for father-in-law, fishing, all he can.

For causing a woman to have a child, five stings of good money, or sometimes 20 large woodpecker heads are paid, because girl spoiled.

If man whips or hits his wife, obnoxious to father, he cannot get her again, nor claim the purchase-money. Only by paying the father for injuring her, can he get her again (unless father well-disposed to him).

For half-married, no pay given for children.

For second child by an unmarried woman, only 3 stings given.

For adultery, a man must pay 5 stings of good money. If does not, husband will hurt, perhaps kill him.

For killing a high-Toned man, 15 stings, a red neck, a wood-pecker-head-band are given. If murderer has a girl, he has to pay her too. For a poor man 10 stings, 20 wip. heads + a good boat are given.

after a war, settlements have to be made, a
 W. man having killed say a Hoopa in fight, is helped
 by all his village to pay for him. Before settlement
 1 both sides dance war-dance (Lger ermer), then
 pay, then shake hands, + friends again. Some say, because
 sorry. In war-dance, face is painted black.

For speaking a dead man's name 2 strings
 of nāax deēpīl (or thereabouts) are paid. For a
 good rich man, 3 strings paid. The father or
 husband or brother gets the pay. The brother may
 give the widow 1/2 of what he gets. Same paid for
 a woman, a man, + a child.

A year after a man's death, his brother
 takes the name. Then there is no fine for speaking
 the name any more. A woman takes a dead sister's
 name. If old man has no brother, his brother's sons
 assume his name.

If 2 men have same name, and one dies,
 the other changes his name.

Every one wants someone to take the dead
 man's name, all along the river, so that can pray

not have to pay the fine if speaks the name.

If a stranger, etc., arrives, not knowing, + speaks name of dead, he does not have to pay. But after he learns, + speaks it, pays.

The payment for this is because Indian feel pined it this way. all the relatives on hearing the name are sorry; they all cry.

A woman shaves her head for husband's death. She cries long; but if marries again, stops. A man may cry for his little son a long time. When he sees one looking like him, he begins to cry.

Women do not cut hair, except for husband.

People do not change ^{their} names except on death of a relative, when assume his. Babies ~~then~~ ^{after can} begin to walk, are given any name; one is "picked up," made up for them, anyone, "a little name". When child grows, he is given the name of some relative, perhaps his father's brother.

A man can give his wife's brother's name to his son by her if he wants to

Spot has had 3 names altogether

①

Men + women sometimes have the same names.

If 2 men have the same name, one of them rich, and one of them poor, and the rich one dies, the poor one throws his name away, so as not to have trouble. If the poor one dies, the rich one pays his family 5 strings, + keeps his own name; the poor one's family then are satisfied.

Sp. paid for his wife 14 strings, 2 w.p. head-bands, etc., about \$300. Frank, then a little boy, stayed with him one year. Later gave him his daughter, bc. Sp. has no children, + she will inherit all his property. Sp. bought Frank's barn (\$20), + gave him, same with Orchard, + built small house at W., which he uses when he comes up.

Visitors, even if strange, asked to come in by rich man, given ~~the~~ food + bed.

77 } Visitors paid out owner of house but woman who cooked.

A man could marry anyone, in his own village, on the river, or among another tribe.

If a man dies, after a year his brother (or his son, his
cousin, or near relative) marries the widow. She cannot
marry anyone else, He would be killed if he tried. The
brother marrying her takes also her house

When a man dies, his widow stays in the house,
keeps his property, all the time cries for him.

After a year, in the sweat-house, they say to his
brother, why don't you marry that woman? Then he
does. If she was well paid for to begin with, he
pays a little to her father, maybe 6 strings.

Extract from # 10

Hunt, (water)

~~38 W F₁~~

~~39 "~~

~~49 spot~~

~~57 . (3)~~

~~74 75 "~~

~~77 W F₁~~

Structures

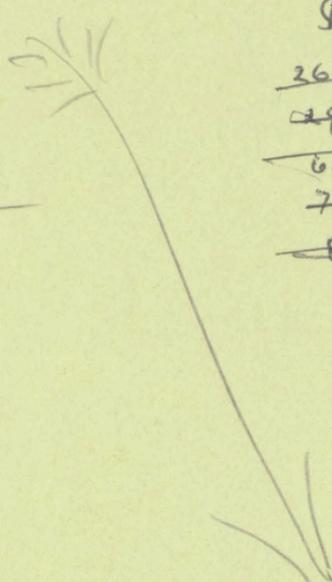
~~26 W F₁~~

~~29 "~~

~~68 spot~~

~~76 "~~

~~87-89 W F₁~~



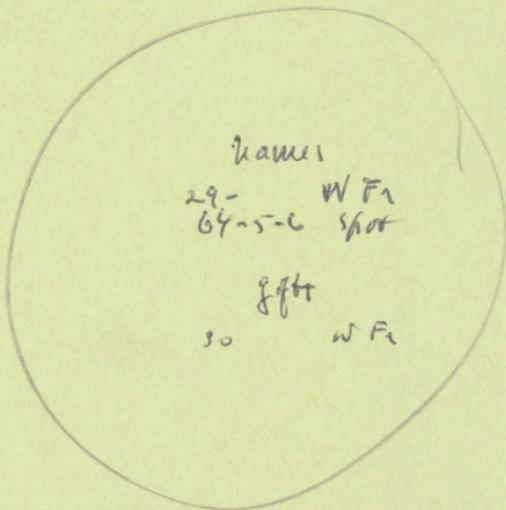
Names

29- W F₁

64-5-6 spot

87-89

90 W F₁



Houses sold, before whites, came, for 3 strings, good
house of redwood, 5 strings. (X)

A fishing-place sold for from 1-3 strings, according
to its worth. "Chap"

Land with arrow-trees on sold for from 1-5 strings,
if lots of trees.

For white deer-skin, 10 strings \$100

" gray " 6 "

" green (=faded) " 5-6 "

" black " 5 " \$50.

" mottled " 5 "

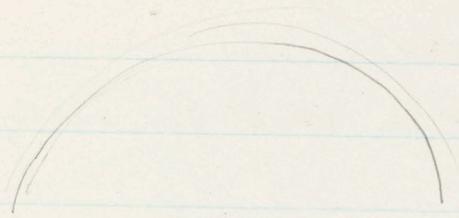
" red " 5 "

1. Migen (rucks) from 2-10 strings. Be white
are the best, red nearly as good, black cheapest.

A ^{very} large obsidian one would be 10 strings

2. A fifty-head wood-picker head band with 10 strings.
c'raic plegâk = w.p. head band

At last D.S. Dance, Hopa helped Andy Tom across
River, down river helped this, W. alone. Canyon



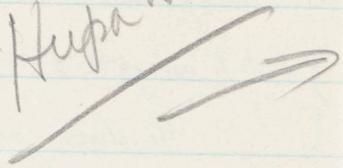
1. c'ra'ekciL rain-~~to~~ colored clouds

2. { k'itsL meyeil kec pdi'ten tmeyaxpil }
the clouds are black, it will rain again

3. mā'ā'oxpi' fog

4. lé'gē'tsēwē rainbow

Hupa War



Some W. men married Hupa women. When they went to Hupa with them, the people there tried to do something to them; were mean.

Tried to kill these men. This caused war. The Hoopas came down, attacked W. A W. man had married a Reg. woman.

They had a girl, grown up, half-married, lived at home. In the fight, she was shot in waist, left side, killed. This made the Reg. people angry, that a woman of theirs should be killed. They went to war.

Were helped by people of Big Logom + Smith River.

Went over Redwood Creek, to Hupa. ~~In morning~~ Were 84

men. 6 women went along, to cook for them. Travelled in mountains, at night, slept during day. In morning

killed first Hoopa they saw. Then others came out + fought.

They killed many Hoopas, men + women too. They burned the whole Häclé rancherie, incl. sweat-house. The

rest of the Hoopas fled. They took all the boats, +

went down the Trinity. 2 young men took 2 Hupa

women, wanting to marry them. When they camped at W.,

4 men felt sorry for them. They said, 'Too bad.' They let them

go, + the 2 women escaped. Spot's mother, one of the 6, was

Elk-Union at Smith River

prising to it too. They went back to ~~the~~ Regna. Maybe
 half a year after, the Hoopas, assisted by Redwoods + Indians
 from above, came down, burned all Regna. They killed
~~many~~ ^{many} + burned all, so that the survivors had nothing to eat.
 They went down in boats, at night, drawing them into the
 brush at day. Went up the river in boats again. The
 rancheries on the way did not fight with them, for thought
 was even now, + would settle up. The Hoopas asked for
 settlement, and they settled. Both sides paid lot. - Nearly
 100 Hoopas etc came down. - The Regnas took 3 days to go up.

Fighting with bows + arrows. Wore elk-skin armor,
 head put through, covered half lower arm, to knees; also
 head-covering, to eyebrows; below, held in teeth. These
 men, perhaps 10 on a side, fought close up. Also had
 long double-edged knives.

About 20 yrs. before whites came, some white men
 came from E, had ^{"big"} long hair, like Indians; staid at Regna
 some time, went N. from there; traded beads for food.

Often took money, food, etc, before burned
 a house. When settled, all this had to be given
 back, as well as captured boats, also captive women.

Nothing captured was kept when settled. Women generally killed, children sometimes killed, sometimes let go, not taken away.

When peace made, the side that had most killed, received most pay. Houses burned were paid for, everything destroyed. For a rich man killed the pay was higher than for poor ones.

War started between Regna + Sm. River because was an old woman at Regna stopped the fish jumping up Smith R., hid them. They would come down, threaten. Sometimes going back would find plenty of salmon in river. The o.woman, they claimed, wanted all the Sm. R. people to starve, because they were mean; had had war with Regna. The R. people did not know whether she hid the fish or not. Sometimes they ^{might} help her, + then fight. In ~~one~~ of these wars between Regna + Smith River 3 a side ~~would~~ ^{were} be killed; ~~one~~ ^{were} 5.

When make war dance, they stand in line, facing the other party; the numbers may be uneven, one side being more numerous having "more friends" They paint face black; some take white (clay?) mud,

for face paint, which makes them "look mean." They wear many feathers upright in hair, some naked, some wear buckskin, all carry bows & arrows.

Before the war-dance, they make medicine over the medicine they settle up with. They hold a fire, in day time, outdoors. One man holds a plate (of basketry) in which is put the money they pay with. He holds this over the fire, "cooking" it. He sings over it, then blows on it. They all dance around the fire. (No brush or roots used). This making medicine causes that if the recipient of the money thinks evil (=plans injury) to give, the money will cause him not to live long. His ceremony is called *ts' i' i' ku p' e m' m' i' u*.

War dance = *L' g' e' r' e' m' e' i' i'*.

No dance when start to war, because go secretly. But paint, black.

The ^{Yank} ranchmen on the river never warred against each other. If fight or trouble, settled up quick. Also if Orleans fought Yanks, settled

quick. If poor men fought, could not settle, were all killed.

Hupa most people, were 9 villages. More numerous than W.

If a ranch were completely destroyed with all people, the relatives elsewhere would claim the indemnity.

After peace, still had feeling often. Spot does not go to Hupa much, because old people do not like him, remembering the Hupa-Regna war, the biggest war there was.



If a man kills deer, everyone hearing of it came to his house, + got something to eat, + some to take home. This made a man well-liked.

When a whale comes ashore, some go to cup up until the "boss", (head-man) comes, + tells them to cut up, + he divides it among everyone. Whale meat the best, one string paid for a small piece, smoked + kept.

kākwācā^h - Whale.

Sea-lions got with harpoon, elk-horn point, very point
 of stone, has 3 hooks. Red-wood shaft, line. Spear and,
 watch when stick comes up, pull up close, club to
 death with short club.

Any stranger could build a house in any village.
 Hoopas could hunt right across from Weikpie, on first [⊗]
 ridge. W. would let them come down to fish for a
 little time if wanted, then would go home again.

At Ainek is place where houses of
 Aapulozo, Läängöb (Thunder) + Yeiwöb (Earth-
 quake) stood. The houses are gone long ago.

Vaxpekomen had no house, anywhere, he was always
 wandering. His mark + foot print are in a rock at
 Regna.

The first sweat-house was built at Regna.
~~Megetotl, Pul, + Peliatich~~ gave it to them for blanket.
 The Indians built it.

No skins in sweat-house, sleep on rocks. Sing, esp. in morning. In morning build a little fire, sweat, wash. If a man wants anything, he cries for it in sweat-house. If is going to hunt, he cries for deer. Deer hears him, is sorry for man, determines to go to his house. After gets deer, + has divided, man goes to sweat-house, sings. All sing with him, lying on back, slapping breast, or stamping one foot. Call this "dancing."

No water used in sweat-house, no steaming. Considerable smoke, wh. do not mind.

End of Sppt, Sept. 25.

u kânaiyā

On
Spec
no
19

On pepper-tree in W. side of man

Frank . Sept 26.

77

1. ökegöötin ^(smaller) zigzag mark on large pm basket; means
crossed over. When man stands with legs crossed =
on r. ūpāsīn ūmīl n ökegöötin.
Spec. no. remiinpelaa ūpāpelek large remiinpel.
19 remiinpelaa = sharp angle
ūmēmīlai = elk-teeth.

Lēn kits = rose-fruit. Not eaten by old
people, because sharks in river, who eat drowned people, see
them inside the stomach, and catch a swimmer who has
eaten them

kāamēc "sharks", like fish, in river + lakes. Have holes below water,
go in, home, families, like men there. In water are like fish.

mīl mēi āmāk is mean, hard to kill, bad.

nēitapūs ahmēi stony man of Weidpu

When a man wants anything, he goes to mt. Top, gets sweat-house-sticks, & cries. Then gets it. ~~Of~~ Formerly this was only way a man got money. Sometimes more than one went up, each wanting to get money, like racing, get ahead of the other.

There was one man at Weichpe. Another man took his wife away. He was sorry. He went to mt. Tops & cried, & begged. He went into ~~the~~ ^{river}, to have a kaamoo take him in and make him strong, mean. Went into lakes, but was not taken. Finally jumped into a lake. Was taken down, brought into a house, old man & old woman there. Old man said: "You are the one we have been looking for. We have heard you crying & begging. We will give you what you want. Don't be afraid of anyone that comes in. Hide under the old woman's blanket." Did so. On top of the house was a panther, as guard. There was a crack in the house shook. "Go easy, easy" said the old woman. They had 10 sons, who had gone off, some to see settlement of war, some to play cards, etc. all different ways. This was the first coming back. Then a louder crack & more shaking of the house. "Go easy, hold on, my son" said the woman. This one also sat down. Each time one lit, there was more noise, & more shaking the house swaying. They lit on top

hit entered at the door. The youth made house sway back + forth, nearly
 turned it over. Some admittin' from old woman. The man looking out
 from under the deer-skin saw that this last one had a man's
 foot sticking out from his quiver. This one had gone to see
 a peace-settlement, they had ~~gone~~ to fight, and he had ^{killed this one +} taken
 him like game. Then the o. man told them: "This man that
 we have been looking for so long is here. We were heard
 crying in out. We will fix him" Then they got out knives
 and but could not cut him. After a while they took ukāwaiyā
 (stone or bone clubs or weapons, ~~not~~ knives) + beat him until
 dead. Then they made some kind of medicine in him, he became
 alive again. Then o. woman put rocks in fire. When red hot, the
 strongest one took with his hand and rammed them down
 the man's throat. Soon they came up again. They said "Am you
 are nearly o.k." They told him to take gravel and throw it against
 the boards at the side of the house. He did so, and it went
 through. Then they said, "now you are fixed". The o. man put
 a small antialism in one hand, a small w.p. head in the other.
 Told him: "Close your hand, don't open till you get home, then
 put into purse, other between boards. When you kill a man,
 you will have money from this to pay him." The man lost

etc. He woke up on the shore of the lake. He went home. He saw
 his father + mother. He said "My mother". The woman began
 to cry. "Who calls me mother" She thought her son was dead. [Same
 with father]. They asked "Who are you?" He told them. ~~They~~
~~said~~ They said he had been gone one year, they thought
 him dead. He thought he had been there only one ^{day}. He
 put the dentalium in a purse, w.p. head between boards.
 After a while he looked, purse full of large money. He took the
 small shell out, put it in another purse, and so on. Same
 with w.p.h. Stung his money, had lots. Now he was stung
 + mean. When he killed a man, he could pay up right
 away. He was so stung, he could take thighs + split
 a man all the way. If pulled an arm, it came out. If
 threw gravel at a man, it went through him. Before he
 had been angry but afraid when his wife was taken. Now
 he killed many.

His man called wēitspus āh mēi, stung one of W.
 He was ~~not~~ wēi mēi: āwāk, stung, mean. The things who
 took him down were kāamēc (sharks). This is how the old people
 learned about them. The lake is one of 5 or 6 ft. the north of W.
 Old men know which, but F. does not.

nikits: ūpā vīcōnāk ūpā
like brother nearly brother = camp
pimas

kēiwā mēs med. roots

In making dead man's medic., when the 10 are addressed, after 5 there is a washing, and again after the 10th. The medic. man does not hear the 10 speaking back, but he knows, as it were, what they answer him. He knows how much - what to say to each one. He stamps his ^{nose} foot in addressing each one. Each one, when he asks for the med. roots, tells him (= said at the beginning) To go to the next, that he has none himself. The next same way refers him on. So until gets to 5th. He "says" (= said) that he has the med., but wants Tobacco. The med. man says: "O.K. I have some Tobacco. I went far for it. I will give you some." He takes on palm and blows to him. ~~Then~~ Then puts roots in ~~a number~~ ^{the baskets} in which each of those to be purified has water, + they wash. Then goes on same way through next five, + then they wash again. The last (10th one) "says" (said, obtained) that he went a long way to get medicine for the dead. He saw a man. Went there. Saw something green, ^{far off} get there, took the roots. Then saw lakes all around, deer followed him, saw salmon run wiggling up the river to get after him, near ^{also money} the medicine. This makes him think that the med. is good, [he had a companion; but he went back, thought it was too far very good for people.]. - Then they wash, + the med. man pulling

over

cut the insides of the roots gives them to eat to whoever ask for them. The grave-digger, + whoever else wants to get the full effect of the medicine, (wants it to "go on" him) cuts himself with sharp white rocks + washes + rubs with the medicine water. - after has addressed the 10, The med. man does something to fire. at beginning has laid Tob. in 4 places at side of fire, + a root on each side, pointing toward the fire, lying on top of the Tobacco. after med. man has given Tobacco to 10th, he addresses the 4 to whom this Tob. is to be given. Calls them by name (?), + asks them to help him make the fire ~~to~~ start up. They are wāgēi, little men, in the mountains, were here before these Indians came, when the birds ^{etc} were still men + went off to become birds. Then he brushes the 4 little pinches Tob. in fire. Takes small sticks, crushes + rubs in hands, drops in coals, + in about 5 minutes, the fire starts up, without his blowing. Then put lots of sticks on, big fire, sweat, then cut themselves.

After giving this account, Frank said that he thought there were 12 sick-men, not 10, in this ritual, + stopped after ~~6~~⁶th + 12th. The ritual differed, + some called ^{to} 10 men, some 12. They

✓ were the ones that said there was to be death:

There is a slightly different ritual, which Frank saw when a man died across the river a month ago + he was asked to help bury him. An old man from down the river officiated. In this only 10 names were mentioned. Tobacco was laid down in four places, but no roots placed on them. [also was no stopping after 5th, + no fire-

X starting at end]??

At a place about a mile above Admek, there is one of these medicine-man-rocks. It is by the river. The man is called Atsep [?]. He is the one who gave the singing for dead-man's medicine. All the bones of all who dream go to him. He uses their bones as wood for his fire, in his house in the rock. The (bones of the) dead don't hurt him (as he uses them habitually) so he knows the medicine song (or formula) for purifying after death. [this rock was shown Goddard, + the story told him]

The roots used in this medicine are called *kēi wā me's*

The 10 or 12 rock-men wanted death at beginning of the world. Was a discussion. Some proposed having men become young again + live a second time. Another said, no, will be too many. Then one said, ~~let~~ let all become old. Another: no, too many that way. Let some die young, some old. That will be best. - This "company" of men called *nihitsi ūpā*, or *nico'āh ūpā*, "like hothouses"

When the jumping dance is made, they start at the large pepper-tree about in the middle of the village. There is a rock there, & the old man makes medicine there. Run go on, toward W. of village, is another rock there; ~~the~~ same there. Run go on upwards, clear a place, dance there, etc. - on top, fire was formerly made by sticks (now matches) - The priest counted how many times he had to rub to start fire. If succeeded in 3 rubbings, he said it was good, people would be healthy. If took 5, he said it would be bad, would be sickness.

The large pepper-tree in W. was once a man. He wanted to stay there, [So went in ground?] The tree shot [grew] right up.

At the white deerskin dance the quarrel was between Dave and Bluff Creek Jim. Both had had rocks come from down the river, but Dave did not say anything about his having some. When came to next to last dance, each had two he wanted to put in, & Frank had one long black one from up the river (2 ft. 6 in long.) There was dispute as to who should put up, & Jim being angry, with drew all his things. This

~~Wetland D -~~

~~1084~~

~~with 901~~

~~1084~~

~~D. 56. 1084 - ref. to 901~~

1084 J. J. entered.



make up the dance, others taking their things away too. all
 talked, including Spot (from Regna) + Oti, who was one of the
 chief men in rigging up the lot from below W. - Stone spoke
 too, but had no more authority than the rest. - Generally
 2 or more talked together. Nothing dignified. - Stone also had
 a good many dance-things. - A few days after Stone said he
 would not make medicine for the ensuing jumping-dance. Then, when
 four dollars was raised for him, said would do so ~~if~~ when
 clear. Later returned the money, because angry at Bluff
 Creek Jim, + would not make dance. Long Billy [then absent], and
 Domino were said to be able to make the medicine. Still a few
 days later, Stone again said he would make the medicine.

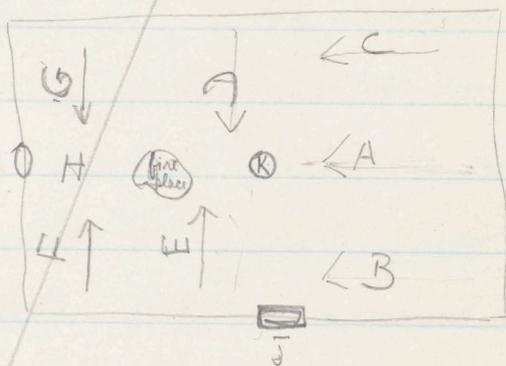
A man speaks purification medicine and others
 softly, so others will not hear + learn it. He sometimes
 speaks part of it audibly, as a part alone is of no use to a
 listener, must know whole. A man learns such things from
 his grandmother, or old "friends" (= relatives). If a man does not
 know a formula himself, he may take his daughter to one
 that knows it, to teach her. He pays for this,

Oli says is a mt. To N. of Waikeke called Ok'āā,
 and on it is a man called Ok'āā a tein, who has two sisters.
 He has a sweat-house, which he can move around where he
 pleases. When a round mist moves over the mt. side, it is
 said that it is Ok'āā a tein going into his sweat-house. When
 a y. woman wants to be a doctor, she eats only once a day
 and does not drink. She dances on the mountain, going up
 with an old man (or woman?) who makes medicine for her.
 She wears maple-bark dresses and a buckskin string (with ^{red} yellow
 flicker
 hammer + blue jay feathers on it) which passes around the back of
 neck, ties up the hair on each side, + falls down in front.
 Oli has one. When a woman is well fixed up, has new dresses
 and hair strings, Ok'āā a tein likes it, "trades" with her,
 she learns to be a doctor. If ^{poor} old dresses, he does not do so. Many
 dance, but do not become doctors. - ~~Real~~ doctors have teinōm,
 pain, in them. But many, from drinking water, lose them,
 they come out of mouth, do not stay.

Oli said something about sleeping in sweat-house, seeing
 someone, was rāāgē.

Sweat-house

vetépél	post in middle of sv. house = K		
töpötäl	place by post	A, the best place	
hiklēs	"	B	
mēlkū	"	C	
nergermerl	"	D	
nūgem = sticks	They are kept in this place	} the poorest places	
legāi			E
knināmet			F
atsenger		G	



H werts nerper place H. No one slips there

the exit

J were pāākw entrance

wēlepā board, beam or piece of canoe along ridge, also the board covering the door

ūmpētsā fire-place, same as in any house

netēktēl upright rocks at door of house, Toqoap

niLgēma, ladder, steps. Same name if of stones

(cf. p'ā'cān, opp. door in dwelling house, best place)

⊥.

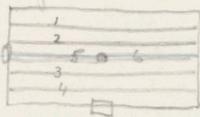
(cf. l'ik'cān, near door in dwelling house, worst place)

ʋəɹá'ʔga , edge of stones before house or sweat-house
 ʋəɹí'ʔL , ends, upright walls of sweat-house.

Sweat-houses owned by individuals. The present one
 at W. owned by an old woman whose friends built it for
 her. There were several others at least 3, which there still
 are holes. If you guessed, we will stay out of the sweat-house.
 Thus it was that Frank's purification ceremony across the
 river was conducted in a house, not in sweat-house.

The sq. door is on the side, the round door
 at either end. The floor slopes down toward the end where
 the round door is. As they sleep with their heads toward
 the fire, there are lower than feet. But they use pillows.

The beam goes from the top of vertical, the center
 post, to either end. On each side of these beams, parallel
 to it, but running along the house from end to end, are 2
 beams. Thus:



The sq. door is entrance,

+ wood is put in. It is used as exit (only) after the purification
 ceremony. As this is for the dead, it is bad to go out some

way on other occasions. So in morning leave by round
door at end. Only if a man goes in during the day,
he can come out same way. They do this sometimes if
have nothing else to do, especially if angry or sulky, (as
Stone is now.) There is a fire kept up, day as well
as night, says Frank, but more visible in day.

next creek neig'omen
 tsâni'otâ tal'mun
 they were at the basket

wâlpai den-med. in some, d. ch. d.
 "Pottery"
 âxp'ic B.C. prairie
 iâp'ic al'ke'weren lake
 kâan'â'tep prairie at H.

1. Hâpâ'ô nié'womé'mil nûnit'miigân erneshêl
 Hâpâ they start from they go hunt to Blue Creek
2. nuge's L Lerwér pèi'horan' hika nimegeci
 Ten Opposite mouth of Decision Creek he thinks it
3. ernér mōōgin' hêk' māino pōic' =
 Blue Creek some of them think it is not "Nor"
4. â'lecit'sō pèicit' pū'lik' â'lemōō nâ' L erneshêl
 they think all night Nor across they went, to Blue Creek
5. hiko a le nuâ'māo ernér hiko
 opp. mouth we come to the place
6. âwâ'h'kâixpa â'lemōō nûnit'miigâ' Lemz
 tomorrow morning we go go hunt
7. cepâ'lek' a le nuâ'māo nîmîné'in' nîmōok' opōok'tik
 in the prairie they get there they don't see deer
8. iicâ' kêméi'ma nîni' ô'hâx'tsêw'
 they went back (to camp) they had not killed any

The man was a good hunter about Hoopa. Hearing of Blue Creek as a good hunting place, he went there with his brother, Ten in the company.

after the man fell + broke his leg, they tried to carry him, but he always nearly died, so had to put down. Tried to 'take on litters, same. But when women took him, he was o.k., only he could not move in basket. They induced him to go into the basket by saying finally they would take him ~~into~~ to his companions, who had gone to the camp, but then they took him home. Here they cured him at once, but told him that if he tried to go home, he would ~~be~~ break his leg again

- 1 Lkê ligits aâh kic =
- 2 Lkê li al aâh kic } same
- 3 Lkê li = ground

1. ālim wā'kLin menāc ālem pā'i
 she says I am glad to have you he said no

2. ālim nekāc oā nōco netmiL to nāx kelik -
 she says we think so that is where you hope

3. kōmih nekā ^{kūluk} ckenāke itso tākini āālem
 your leg we like you better stay home

4. ālem pāi kīkēmēik ālem pāc
 ho, I want to go home she said no

5. nek'wuluk nenās ālem kīnī; g'eya
 I want (you to) marry (me) she said I will take you

6. wēia tsa k'w'c kēigām' ālem tsūuk nāāts -
 the woman said he says alright, go on

7. tsoā'toc kux kux nāā mā nītsk' ālem tsoo
 my back I will take you home o.k

8. wāgik ātsi ~~kwīn~~ kwīn wēia tsūk'w'c wāāh i'cāāni
^{inside} (the basket) sit down women & their home they take him

9. ānem tākini ān ānem kū kwāni nā wā'k
 she says stay I want to see

10. kū tē g'ēmāxk kuxhēi k'w'c kē mēyemak
 those who came with me I want to tell them to go home

1. ā lēm ʔakĩnu mege lām āge tsoo
she said I want to go with you he said O.K.
2. ā kápā lĩL hi meic kwetsó L? upēgār hēsek pōyn cōōta
in the bush he stopped where they stopped went
~~the camp~~
3. āp' nim nimēuk ōpēgār nāh ānēwa bitnīnōoma
they saw noone in the camp then he saw them coming
(when they stay)
4. ā lēm kēmēyemuk nekuluk ʔakĩni āāk
said go home! I will stay
5. kĩts ākr nā pēm ālē pāc āleky ʔanikē meyo
I am married he said he he said go home.
(with her)
6. ʔsānĩp' pī mē'igĩL ʔākū nīi nā nāk
I want you to make a dance I will come up to see it
7. t' mā tsegit) t mē'ig'ō rāāk pēi wītt'sē'ō gāx hūme
if you go (hunt) hunt a medicine make med
(name of root)
8. ē mēic kō nō' tsā mek cwei yō omem ʔakō ō kōā
medicine; paint! then you will
9. ʔsēi ram^b ā lēm tsoo mā tse kin nēi rām
hill said O.K. if you see
10. āplēgōo nōāxpia ʔanits nī t kĩts hāniniē
Horsley Ranch fog then I am coming there
(place name)
11. kwāts hāk ālēp kōōnēi rām^b hāāne
I come in the house if you see birds

1 (tu) kãmitsa ãl mēix kãⁿ nēkã wãi
 dont you --- hurt them ! That is me !

2 Tũmits mĩt kicegãⁿ nēckmē'tca k Tũts ãnĩ gĩ
 That's the me That is how I will come home That is how you

3 nēwãxpã matse moãxpĩn kimeĩrãm^ũ
 will see me If you-see - see

4 Tũgĩts kĩts nēnēckmĩts'ab wĩt kēmeçi ãnēicknētsak
 then I am coming home I come (when they dance)

5. mātsegĩt pyĩnēigĩt tsool ket gãmek tsoo
 when they dance how I am going good bye

6. tsac kũigã pēlō kĩ koã lēmō tsoo ol
 I want you take care of your self I want you ^{all} to be good Good-bye.

wānaiyol named village where Tucker is, on other side of

W. creek

woāhpei, "stang" (?) medicine used for catching deer.

Also used as incense (by stone) in the Wh. deer-skin dance.

Also smells good.

Is
 misjēm
 "carried men"

In the preceding myth, the man is called āxpīc al kēkwere, He broke his legs at Blue Creek Prairie. āxpīc is Blue Creek Prairie. The man came from kān'ātep, a place above Hoopa. [Hoopa] is the general term for the villages about Hoopa, collectively. Is an old word, not white.] The 2 women were called wētēreks nēijēm.

("They carry storage baskets."). tēreks is a storage basket.

nēijēm = they carry. They lived in the hills back (N.) of the river. They caused men to fall down, injured. They put them in their basket, where they stuck fast immovably, as if with pitch. They took them home. They were not wāgē. Sometimes

there were 2, sometimes 1. - There were also, besides these and the wāgē, tall men in the mts to N.; they were called tsēniōtā.

W. made

W. made

kōcōka (pōcō) which one (dōgan, mean)
wa is it? is this it?

yāp'ic whenever it is, he
yōk'is that one

yōō wā- hā-
i yā hā- this one vv
i yā hā- this one
i yā (h) o, hā-
i yāng' wēg, hā-
i yā'ā' nē-, hā-
nēkā nāl yōō I and he
yā'ā' that one
yā'k' he

kā'li the other one
kūng'ālin (that) " "
ēni wā (and) that one

wā'ā'k' this one
hēlōn' wā this for one
wā'ā'k' this one

yā'ā'k'ā wā- then-
hi yā'ō'k'ā - "
i yā'ā'k'ā wē- "
yō'ā'k' bō three

ā'ā'k' = homo
k'wā'ā'k' = a person
k'wā'ā'k' = this man

nēkā nāl nā-
nēkā nāl yōō
nēkā kē'ā'k'
nēkā kē'ā'k'

ke'lets three
nik'it'eu (all)
nēkāte v'v'g' me
nēkā

over (incl. 2)
ke + D
ym + D
" + "

- Klamath
- Karok
- Yurok
- Athabascan
- Chimariho
- Wishosh
- Pomo
- Yuki
- Shasta
- Latuami
- Maidu
- Wiatom
- Kutsom
- Yokuts
- Esselemim (Costanoan)

	S	M	T	W	T	F	S
Sept 22	27	28	29	30	1	2	3
Oct 4	5	6	7	8	9	10	11
	12	13	14	15	16	17	18

2 s = 10 w = 1 blanket = 6 hats
 1 s = 3 w = 10 fatman heads = "
 1 s = blanket = 2 "
 5 s = 20 w = dild
 10 s = 50 w

hi wā'ā'k' wēlērēg'ēn

- Klamath
- Karok
- Yurok
- Athabascan
- Chiricahua
- Wichosh
- Pomo
- Yuki
- Shasta
- Lutunan
- Maidu
- Wintun
- Mutsun
- Yokuts
- Essequim
- (Costanoan)
- San Antonio
- Sanita Barbara
- Shoshone
- Yuma
- Wasco
- Tara

	S	M	T	W	T	F	S
Sept 22	23	24	25	26	27	28	
Oct 1	2	3	4	5	6	7	8
	6	7	8	9	10	11	12

2 s = 10 w = 1 blanket = 6 foot
 1/2 s = 3 w = 10 fathom heads = 1
 1 s = blanket = 1
 5 s = 20 w dilt
 10 s = 50 w

hi rāgik welerēgēn
 in middle sitting down

- Boundaries
- Rain top
- Water from mountain
- Rich persons, names
- Names of etc
- Spee book, Building
- Yakem, Can, but, etc
- See, wealth
- Dancing suppl.
- Woman's dress
- Hard., Bread, etc
- Singing book
- Some places, names of V., A, etc
- Canons of War. War. Story - the town.
- Telling names
- Smith River

- tribal name
- other tribes
- lang. names
- dance band
- Shasta
- Trunks - Candles

Rocks

Frank's name
 rocks
 cup
 Bark pot.
 Truckee name
 stone
 village

kāxpo
 Watspekan

33-37
 19 93

