

1941

1941 ✓

THE NEW SUPERIOR WIREBOUND  
NOTE BOOK

Yvonne  
Hulse  
Tolson

THE  
GYDAL

PATENT PENDING



635

LEAVES TURN FREE and  
FAST . . . LIE FLAT IN  
PERFECT ALIGNMENT

U. S. A.

EYE RELIEF PAPER

1944

1-6 Hupa, Sam Brown

8-12 Yuch coat, W.F.F.

13-14 Omen

15-21 Tolowa property

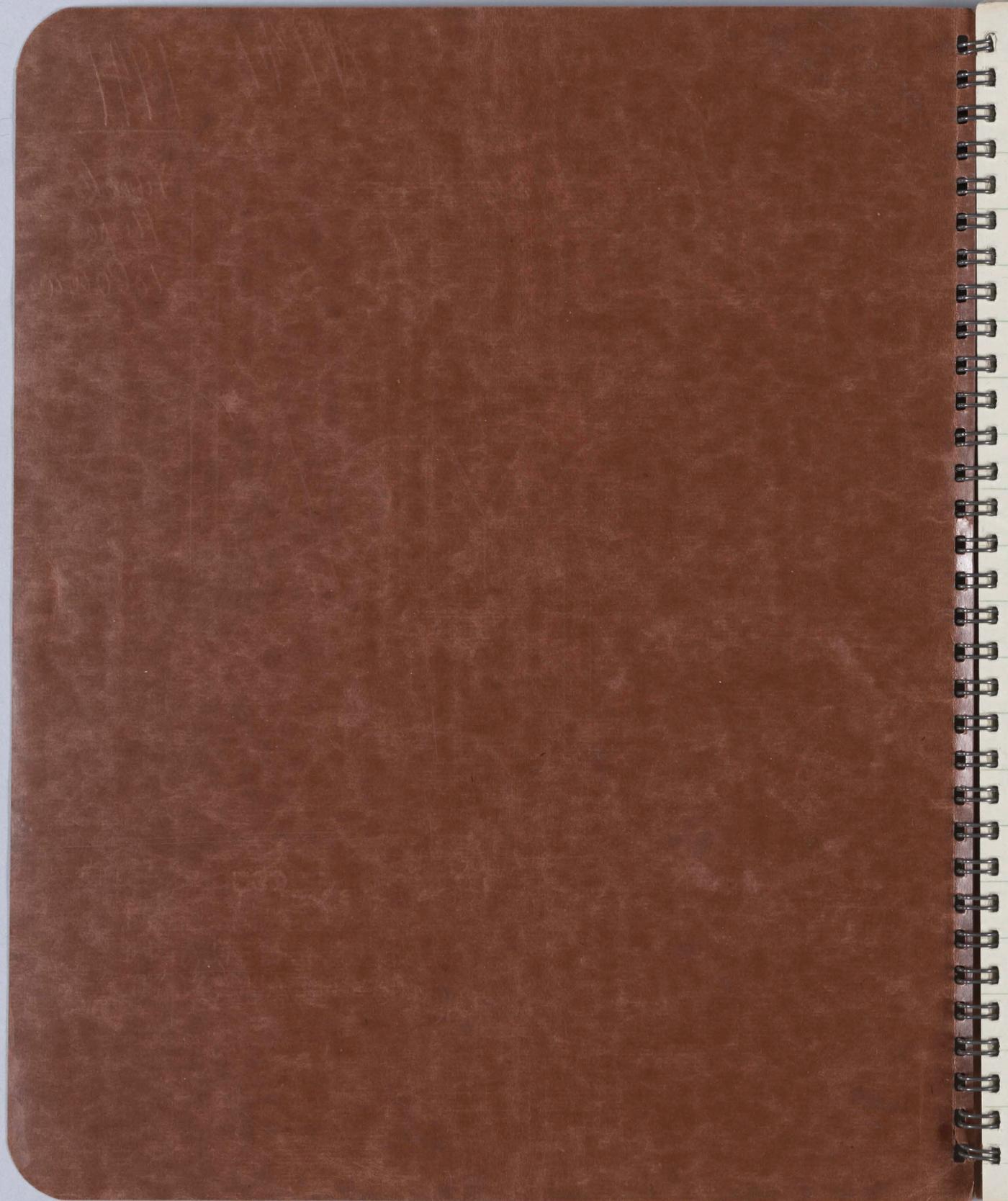
22-26 Akwai + vich. "

~~27-33 FF doctary, unity typed~~

34-39 Kono'l - various

card. 134

docs 134



Sam Brown - Hupa July 23, 1941

AL Kroeber  
Univ Calif  
Berkeley

Takmibang

1. xonta nikyau big house
2. itadgon ditce<sup>3</sup> me facing SW in (next to it) opposite,

itadgon ditce<sup>3</sup> me doliaw widower

" " " doliatawug w. loachle

" " " kantawelapwe y. man, unmarried

" " " ky'eltran " " "

y. man married called same place place he married into.

3. yite<sup>3</sup> xoma = ("??") Sam's <sup>family</sup> ~~house~~ home, 30-40 yrs from xonta nikyau, to n.  
n ? or at least his m.'s people from there.  
Is only house of that name in Hupa

xant<sup>3</sup>en = married woman

kiva<sup>2</sup> taxaxant<sup>3</sup>en "amongst Klawath-people married-woman of Hupa"

4. yitabang ~~for~~ "at n. end" 2 or more houses

yitakoxolo "n. end closer"

yitseroxolo "n. end distant"

} 2 sisters lived in 2 houses there

5. tateyuhw metau "sawtooth-home above" up-hill from, i.e. up hill from sacred sw. h.

n. slope of Foster mt. belongs to yite<sup>3</sup>xoma

6. Itakamiye "under black oak", on E. side, <sup>by</sup> oak fell c. 10 yrs ago  
 Jim Hooster's house, he was called Itakamiye

Only these 7 names, but more houses

Taikyu megiya, "small sw-h." S. of Konta niyuan

Yitardog taikyu, "N. end. sw-h."

7. Yinae ding Mrs. Frank (Anna Darby) her house; next to river from dance ground  
 S. place

<sup>jumpin</sup>  
 When dance made, supposed to be new cedar planks put in, after dance. These  
 boards must be new for "fence" or well at dance place; when dance over,  
 piled up by Konta niyuan, then later put on it.

Same at Mishut S.D., which was lost

Plates, etc., new ones made when necessary, put in any time, not used in dance.

The "fence" is called Konta.

An Indian, not Kibunai, of Konta niyuan, used to go W. of mt. on E. of valley  
 get sw-h. wood. Once he was singing, mist came, <sup>could</sup> see everything. Instant dance, said  
 fog would come downriver to house, take him. Did; when fog lifted he was gone.  
 2 yrs. later came back, said mt. died, with Kibunai, always day there; every 2<sup>nd</sup> year  
 would come back, would be at back of Konta niyuan, also behind "Konta", they showed  
 at no people or dogs there. And when dance ended, if they saw a wisp of fog  
 from a rock at W. mt., that was he, was sign that would all winter, night. This is

re J.D. (not for W.D.S.P., which earlier, handed down from Kixunoi)

Med. man (also sweep dance place, not drink, fast during dance) = teoxol'tewe

Spencer's f. was chief boss for dance before internal war

After war, Sauwax was chief and med. man

Then Pete Hostler

Then Milo Ferry

and his f. was teoxol'tewe (Ferry's f.)  
then Tracy (f. bread) was teoxol'tewe

Milo Ferry died 1939, they are talking of the Spencer, Spencer's son, as "thingen" (Apr. 24-31)  
(The dances have been sliding earlier)

The teoxol'tewe has to be of Kouta withyan lineage in some degree

Spencer's home = ? = next to Sam's yite noma

Yuntha called him Takymit'ding.

Canyon Tom was from te'el'ding, m. of Soch'tok cr., f. from  
Neth'pae-Pectang <sup>Kite</sup>, then moved noted te'el'ding, in  
Canyon, also Pectang. His uncle was Pete Hostler's f.

In Kixunoi time a woman from the peninsula off Eureka, tang'ai'me,  
was married to Takymit'ding. When Tom to leave came, she said she would  
turn into redwood, did so, hence redwood patch 1 1/2 m. up E from here, on Redwood cr.,  
wh. comes into valley at Oscar Brown's house (2m. below store), + was not drunk from.  
When family moved here c. 50 yrs ago, an old aunt for 10 nights burned angelica + tobacco  
to cr., made it harmless ("damned" it), so her people could use water. They also came out  
+ use the redwood.

Variant - a woman from Takymit'ding going to court, had come of

"bell-pine" (dist.  $\approx$  y. pine, [int digger] <sup>na f e t</sup>), took it to coast, down a patch of rocks.  
Return, no wood case, when came to 1/2 m. place, people protested, mustn't bring into  
valley, a flood, richness. So she leaned to up of tree, it spouted, no wood grave.

Acorn feast + J.D. connection, held together, more or less; formerly  
went to feast mostly during J.D., but now many Soekook ("junks") it did +  
make the picnic after, not strong enough. Xonta fence has wooden post on side  
near river, tanook on other, Douglas fir "rodzefide" on which boards are leaned;  
a small fir with top stuck up by wochera. In acorn feast fire, the stick  
nearest river must be wochera, opposite one (or all with) tanook. All rocks must be  
heated at one sitting. A mid-woman comes out of unobstructed xonta nityan,  
which he has entered after night in creek, + after women have pounded acorns  
in(?) xonta nityan + gone down to river to wash. Then he plays facing E. in  
x. nityan. Paints with burnt acorns or soot with deer-marrow, spotted on body +  
face. Covers his face, impersonating yinaka's bride (dwarf w. acorn sack) + comes  
out, makes consent to acorn feast. nobody may look at him. Roger did this  
once, Samira on twice, the Sam saw. Then throws gravel in river = plenty salmon jumping,  
makes good fishing. Then cook. He is called yinaka's bride  $\left. \begin{array}{l} \text{te'ila' (hus)} \\ \text{te'ile'n (par)} \\ \text{te'e'ela (wife)} \end{array} \right\} = \text{exacting yin.}$

Wished J.D. was 10 day finale of 10 day Takyon-tai J.D.; Oscar has danced it.

(w/w = earth)

nixis'au dimente ding <sup>land,</sup> mt. Cottle-shayphak Place = Oak Flat

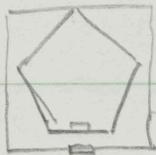
ca 3-4 m. from base in hills, is where Pigeon first made D.S. dance, when <sup>Tai</sup> river ran N. of Bald Hills into tributary of Pine Cr. But the Kaxumai went bad, + Jimantuwiyai told him to move his D.S. dance to Westslope, which he did; and Jim. mounded up the da channel + made new one for Tributary where is now.

This is the only D.S.D. besides the Takymitding one - the historic W. one. All dances start at Xouta nikyan; nothing else in Hope. We'd really like name because not given; take part in Takym. one.

Jagna Bute has obidian

Nothing known of such slab markings, but the carved stones in front of xouta nikyan were at once mentioned. These were set there by Jimantuwiyai. [The ~~one~~ <sup>one</sup> is (3 inches) thick, + the 13 IIII one still thinner - c. 2 inches]. Sam was told by RdH(?) Hooper that they were a calendar, the sun striking the edge of the stone over the roof edge. [Possible? The house faces N., + the stones are in front of it]

The rebuilt house S of xouta nikyan, + the brick-dance pit newly made are both pentagonal-footed  with entrance in old style!!! (Unfortunately, I did not peep through chinks of xouta nikyan to see if this compares)



no  
woodshed

newly-built old-style house at S end of Takimilung  
same shape for brush dance pit (andun)

Sam says = Hupa style

Alice Frank says Hupa houses like yours

Medding has not one house on sw-h. left, only 2 uninhabited  
cabins. Very few Ambers left  
must have been 20+ houses, plus sw-h.; maybe 25  
Had 2 sm. "springs"

( go on )



- 1 nigweig crossing place of Orogen cr.
- 2 tezwolan where houses + barn now (conifers)
- 3 erswegerst snaring place for deer
- 4 tewekun small "creek" ~~was~~ <sup>is</sup> there. A man caught devils, hid them in a terraced basket there, dangerous, if I saw left dr. couldn't cure; children warned not play near there evening<sup>s</sup>
- 5 okeyel <sup>always</sup> dusty spot, up ridge, no grass
- 6 .....? lucky place - if one sits there - head dr. of Orogen went there.

ka'ap'or where first came out of timber on road in from highway.

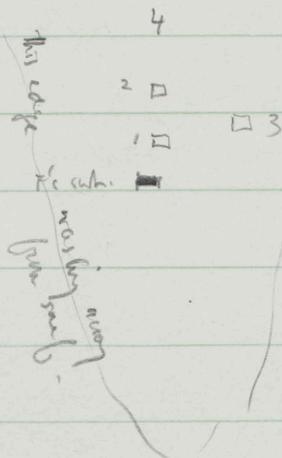
opergernegk little hill on trail up ridge from Orogen on trail to Redwood.  
"lay down saw h. wood" to rest there, in woge times.

weyit okegetsoh Weyit lying dead-facing-sky - had hole cut from war + died there - by a rock near woda to Kiyimay

Owendu is behind Kamp Klamath, E of highway at foot of wooded hill, c. 1+ m. N (NW) of bridge.

Hollow place at NE end of Klamath town is Hooper's pool.

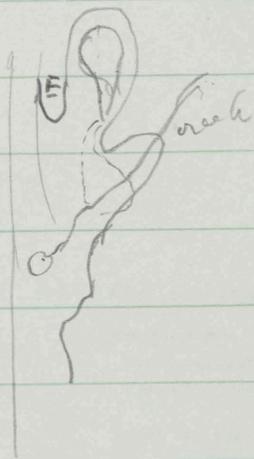
Espec: c. ~~100~~ 100 above beach



- 1 Fanny's home
- 2 old Aunt's home (died)
- 3 2 sisters of F. buried
- 4 other places
- where Fanny danced to be dr.

Lagoon used to come

acrossed to S. also, varying  
according  
to rain  
+ seaf



Lake for weckitai  
always had tules - way  
to S. end.

~~Tspegi~~

Pleli'en where her

dr. experience, To N,  
c. 1/2 mile; tseatsie at top.

Tspegi flew or fluttered near her there - that's  
why she is above now after sickness

she was c. 15 - past Kerhtiberi - when she  
began being dr.



Owen

Oregon pet = wope name - from here 2 way sample in sw-h.  
"double strike" written way was broken on here

Here already called Toloni?

Village flat low, c. 20 ft above sea; scant acre; faces ocean N.W., behind  
end of ridge on pt. From this, note can. with pegs oblique rock.

Enlarge scar 200 yds off shore, WNW from village

wope? of ik = of ridge to E or ESE

---

Just S of where highway crosses Hunter Cr., it crosses a small  
affluent of this, ~~Hunter~~ <sup>Minot</sup> Cr.. Between them is end of a ridge,  
bottom grass with 1 medium redwood on it, top wooded.

The low one is proved to when fell for Rehmi Hamlen erup.

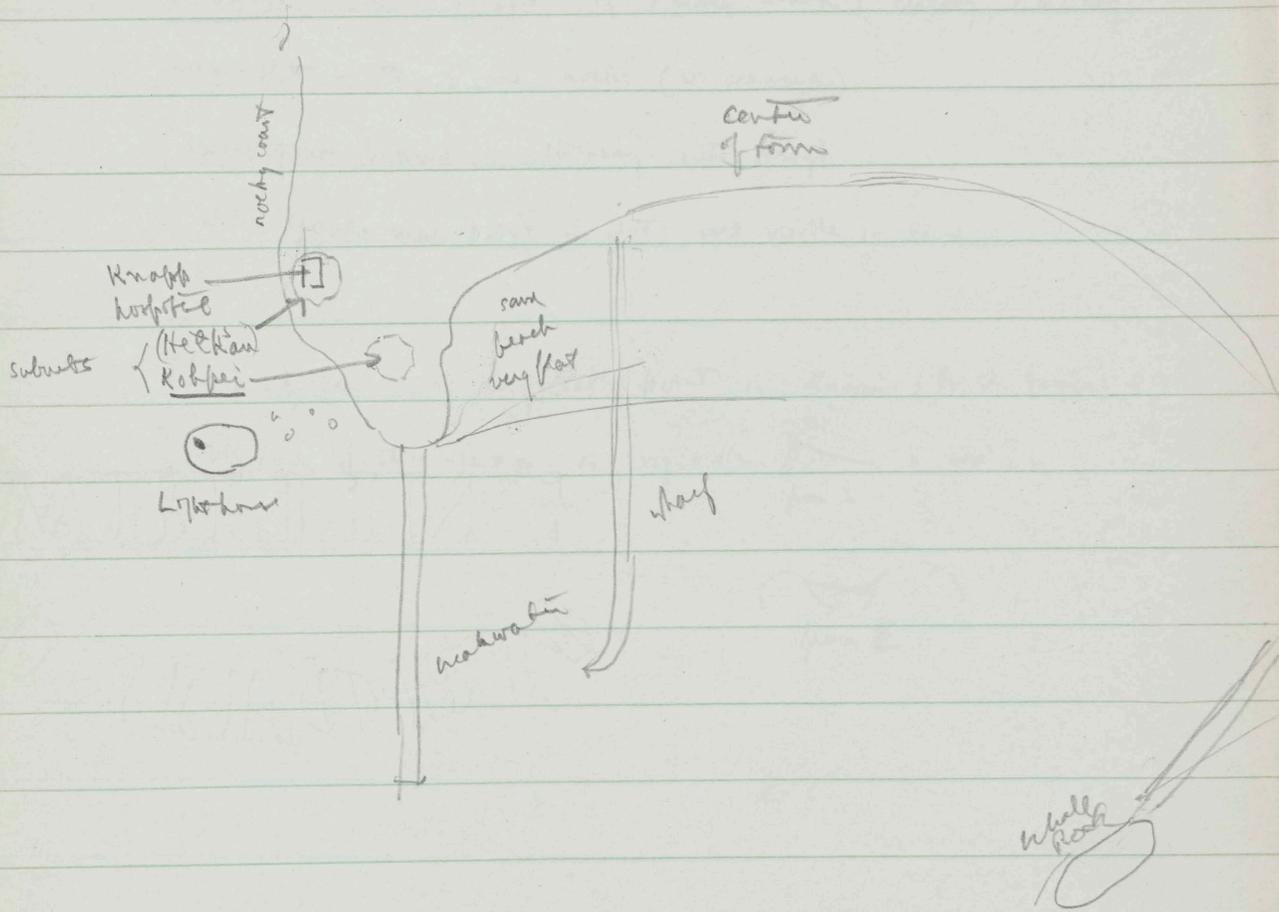
Then fell one of the others. Low = c. 250 yds from highway.

Formerly could get boat up to ridge, last time only to

bridge just off highway on Regre road, behind schoolhouse at junction



# Crescent City - Kobpei



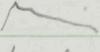
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Tsūtsōi at S end of Pebble Beach (curving, 1 m. long)  
on 40ft flat - to S are rocks (w. seaweed)

space grave behind. Highway cuts through

Water trouble near point of flat, seep visible in sand

To N. of bay, a long table point is Kūāmi (Pt St. George)

Off end of this 1/2 m. is long rock  = wa'ān

from S



from E

Skarpen Kabka<sup>c</sup> - part West of here, to Orleans.  
Whiteshippen smēgōtō same size, but wh. west,  
dūt so above lowest river (mouth)

Kabka was nose off on rocks in river  
Run to shallow water when spread upriver, then  
clubbed. In deep water may tow boat

En'eri (= Tubutni)

17

L. Ear is c 3m d-s, 1m across

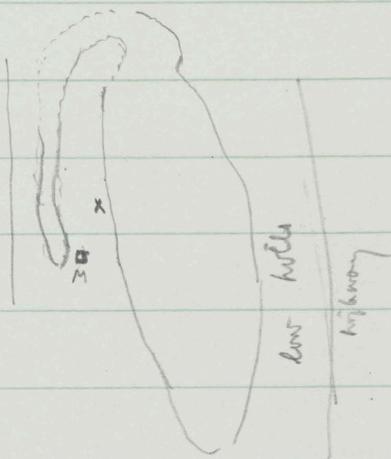
Partly tube-frozen. Said to be mostly 5ft deep, spots 20-30.

E shore wooded, w flat grass and dunes

It curves at N to curve toward ocean, + have a S slough arm from there

It about 1/2 m. from shore.

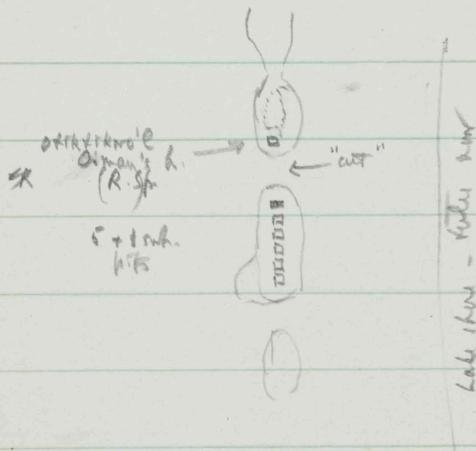
They cut it through every year to keep it from becoming too much wooded



x = Tolokur

30 = MacLachlan during recent

Site Tolokur on dunes 20 ft. high facing lake



"cut" is sandy, without Ostracode or grass, as if cut or blown through, stone debris on surface.

R. Sp says Ostracod *omegarua*'s home was thus on edge of bluff which kept sliding away

Ed MacLachlan  
CINCINNATI

Tolson's first meeting

Continued

to the end

(go on)

The first meeting was held in the

office of the director of the FBI

and was attended by the following

persons: Tolson, Boardman, Nichols,

Belmont, Mohr, DeLoach, Casper,

Callahan, Conrad, Felt, Gale,

Rosen, Sullivan, Tavel, Trotter,

Tele. Room, Holmes, Gandy.

The meeting was held at 10:00 a.m.

on January 24, 1963, and lasted

approximately one hour.

The purpose of the meeting was

to discuss the proposed

amendment to the Internal Security

Act of 1950.

The meeting was held in the

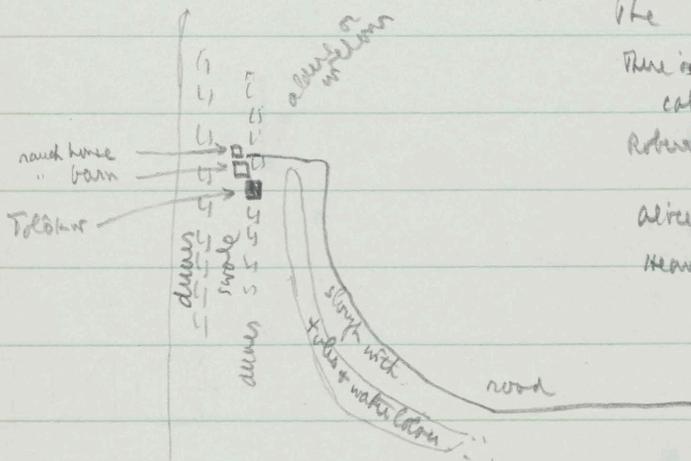
conference room of the FBI

headquarters in Washington, D.C.

Tolôkw = Burnt (Bad) Ranch

(= Yontacabit?)

On Pala ranch - off <sup>high</sup> road between Fort Stock + Smith River



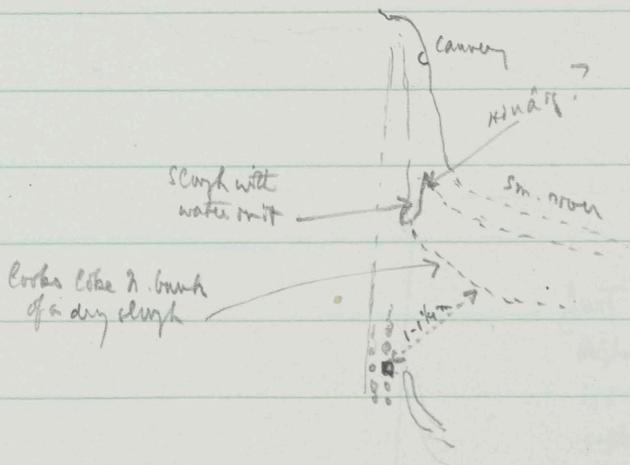
The site is top of a dune like Escal

There is a small prehistoric cemetery, + 2  
columns of Redwood(?) and Leontothamn

Robson thinks it must be a post-Columbian  
site

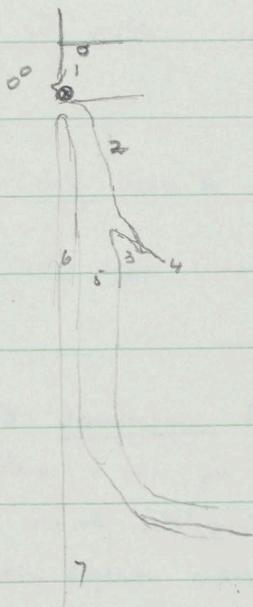
Alvira says it is the old site too

Heavy tuft grass on site + about  
(not on Escal)



Looking N + NE  
from Tolôkw.  
cf. map next page,  
(looking S)

Hināig - as seen from viewpoint ⊗



- 1 Sm R Reclamation road c. 1954 - 200 Acres
- 2 Late Hināig, by cannery; now auto court on bank behind
- 3 old Hināig, a point or island between Ruddy Cr + Sm. R.  
Washed out when soldiers at Tawera were washed out (= 1901-02?).  
Perhaps lower now than before  
certainly low + flat
- 4 mouth of Ruddy cr. (on rd. is town of Sm. R.)
- 5 Swift R
- 6 middle of bar, where river once broke through, but Robert has seen <sup>mountain</sup> only at h. end
- 7 Tolokw (approximately); in dunes
- ⊗ viewpoint

Just upstream (SE) from where  
Highway crosses Swift R.  
is a small side, says R.,  
called by him . . . . . <  
on left (w side).  
(The town of Sm. R. is 3.7 m. beyond  
to h.)  
Another village is upstream, at a big flat <

(Tolowa) Espen

Site outside Cal-Oxy. lobe, on 100 ft bare beach with few spruces,  
on line is BM on cal cl. 42 ft. Beach drops off, then rises again as sand  
to beach.

Winchuck r. is c.  $\frac{1}{4}$  m. N. Small str. = cr., much aff. damaged.  
Houses not visible, said to be in 2 benches - none = espeshipets.

The shelf seems to end with Winchuck r., on N. side of  
which a ridge again comes down to ocean.

At Omentipus, highway climbs <sup>then</sup> runs through sand timber  
well inland, & high, for many miles. In this rock+cliff coast stretch,  
Nektib was only settlement.

When highway redescends, it is on the S. coast of Crescent City  
plain or shelf, c. 2-3 m. S of C.C.

From here on this shelf, low, flat, broad, seems to continue with  
varying width ( $\frac{1}{4}$  m = 3+ m) continuously to Winchuck r. just  
across state boundary. Some is grass, some timber, largely spruce,  
cattle country (dairy).

S. of Radio Station on Pt St George is line of dunes on shelf  
good  $\frac{1}{2}$  m. inland. It is bare grass, timber behind dunes.

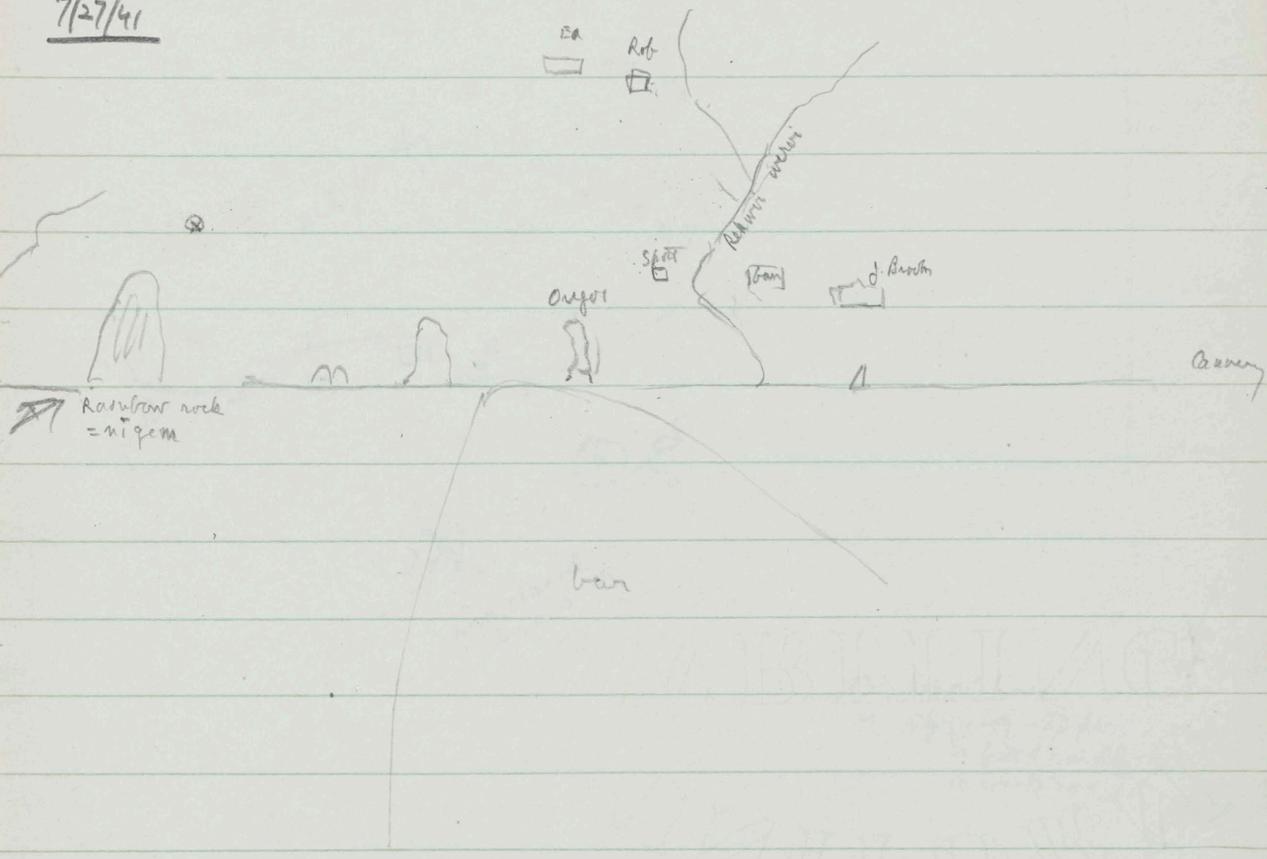
Typical Tolowa country thus is coastal shelf edge or dunes!  
Smith r. has no ridge near it for its lowest several miles



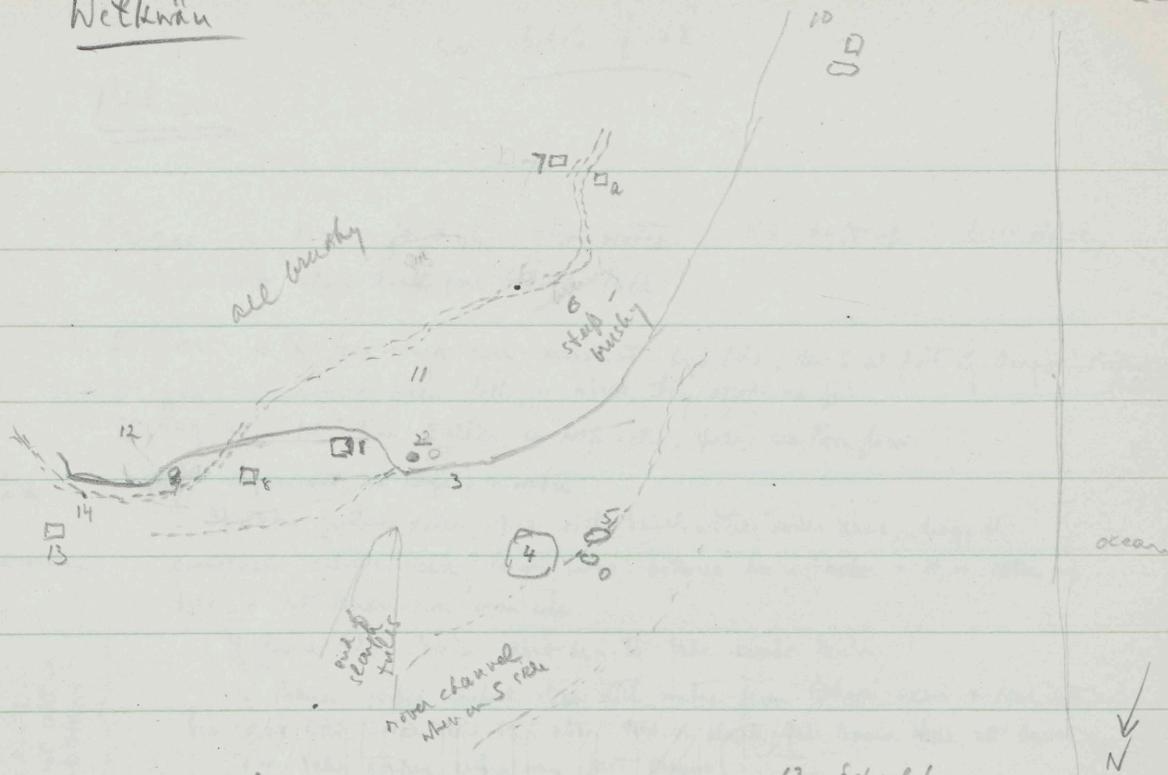
01/11/10

Reknoi as seen from S. end of bar, below Weikwän

Robert Spott  
7/27/41



⊗ tāto otēk, where  
shin and stones got



13 school house  
 14 Ofyewag - JD place  
 at foot of rock cliff  
 in county road

- 1 Harrison Williams house, on low flat above sand = otsā. Shell on edge of flat
- 2 small spruce
- 3 ~~small~~ DSD - on sand (then grass-covered)
- 4 large rock - name?
- 5 erlik - brought from across ocean when Reknor erlik brought
- 6 peyvolān, c. 100 ft el., slight hollow in slope, looks across r., but door to ocean.  
 'sur. door to Reknor  
 2h, 15th, cen above
- 7 Charles Williams house, + a, barn
- 8 house
- 9 tsekmet on same flat as 1: 3 h, sur. by cen.  
 push-pole
- 10 by 2 rocks, formerly pond, etskaro k'ū, "sealions they wash"
- 12 wet kipeTs - house, sur., by a plant tree
- 11 where otsā moved when river high or on their side
- 13, 14, cave

cen. is kept up

See sketch p. 22

Rekwoi

Oregos c. 80-100 ft. high, above water. c. 60 ft up is level place, dirt, where trail goes behind back.

Enl'ika is a fair-sized rock, washed at high tide, dries at foot of Oregos. <sup>Fishes from.</sup> <sub>Public</sub>

Oli'ger is where from last, is where they divide up fish.

Otsneg'iko, "hole" from Enl'ika, ex deep water, spear sea lion from.

Mo'o, 100 yds out, at edge, in water.

If corpse floated down, tied with hazel wither under arms, dropped downstream outside rock, landed below, between Ni'u ~~hole~~ + it, + taken up hill, + into Rekwoi from ocean side.

If found below Ni'u, don't have to take around Mo'o.

In Rekwoi, corpse washed clean with water from Rekwoi wevi, + hair cut, be. don't like ocean sand in. when tied on plank, hair burned there, not burned. Can't take corpse either way past Oregos.

Ni'u, double. Is boundary line for death, can't take corpse upstream from it. (In water) Includes (?) a round one nearer shore

Mega, rock face of a cliff or point

Osi'g, can walk out to at low tide. Fishing place for eels, some salmon.

"spitting", because spray when high tide surfs with concave front?

Private fish place: house (denau). Ma'ate that house, old, sick, partial use given to Huger's mother in pay when she doctored him

Kwenda'p, "pointed", on shore

Otsnek'iz "narrow", i.e. band in front of the rock

Kego'osnei oleg'uk, "seagulls' nest on", is on shore on wester, and, beyond last

wevi atsyuk "girl sitting" - rock in water

hos'tegap = rainbow or clouded rock, once prohibition to be: cliff; "landing"; at h. end to a short beach. Smooth there even if mouth rough; or corpses from Tolwa landed there; boat left there at hos'tegap 5 days, then washed, before bringing in at mouth

Ha'd'g = Black Rock, in channel, in ocean (guano-white top)

Outside  
mouth

↓  
going downstream  
from  
Oregos

Ni'u ~~hole~~ is  
a great obstacle  
for drift/pony

↓

wokkelo otes, at SW foot of Ouyos used to be a very small pepperwood (ie green potatoes ~~there~~)  
 or atcwigen ("whicker")

One could pray there for disaster to enemy out to sea in boat (only there).

If foe around, used to watch the spot to prevent  
 ("killer")

oligō, a small rock beside Ouyos near the Mofum, prayer there for safety of people outside on ocean (only)

pikēns upegēnu, rock out up river part of Ouyos, where used to put fuchen in  
 Hitt pine whetling something fine, for all rading (working)

going  
 up of stream  
 from  
 Ouyos

hortsagep boat landing for Rehnai

kwerāp utāk "sharp standing" some ~~one~~ knew how to pray there so drowned up river  
 would not drift into ocean.

rehnai werōi upheweri R. creek empties. landing for:

Wimolen eyerk nucko olegēt, on either side of a low rock. ~~any~~  
 oia rock planka bany

tāē usegēpo "tāē landing place", in front of it

teper ogy nūn, corpse must not pass in front of.

nūl'u'wolya ("dancer in boat") } big flat rock, fire up for boat dance.  
 or erāgēni

me'niwima, 2 rocks in water - may not touch; else sponge (or future sponge) will die  
 (niwima, be widened)

oterpe, spiny, little, cold, short flat ("cold water")

weitspekar rock sticking out ("rise out like a shaft")

plepei larger rock on the cliff, also a promontory like Cant, c. 100 yds before  
 upstream part of Cant, private fish place home plepe, for eels.

otsagō'wōnu  
 close with  
 not  
 oten'wōnu

wōpēkūmen okēgetsōta, "W. lay on back", flat rock - part of plepei

otegā, "riding on waves", rock; ocean swells come that far.

hū'āi otsatgin "rock answer" - overhanging rock with eels.

oligō, rock stood on + looked from, praying alone

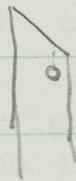
tmeri werōi "cut-off, half" - because in salmon ceremony can't eat fish caught below,  
 is the dividing line; fish across creek, only upper half edible.

kostsäg  
 kostsägēp } land in ocean  
 kostsägō land along river

ekōr otep (cf. TTW 5:45) right below Robert's present cabin. Rob. saw the board  
 still sticking up; doesn't know who put up

5 days after killing's death, his relations  
 put it up; or on settlement, while Alice  
 alive.

ekōr = kill a man



high edge toward  
 ocean or river  
 low edge opp.

otspign, above Hathaway Stevens house, on line w. Alice's house.

Oregon is on Paine land, bought from an Indian who got it on allotment  
 Rancharia ends c. 50 yds E, where fence; then Hathaway Stevens'  
 (Kavok) long house

This H. Stevens house is on a true flat of some size, but  
 it was against the custom for Indians to put houses  
 on it. It was on this flat that the manroot would  
 land. It was speared above the Oregon trail on slope,  
 about on a level with Alice Spier's house

7/28/41 Fanny Flounder (with Robert spots) at Rehovot

27

upunamē: 2 things.

1 = a wrong done in past, come on descendants

cause which needs  
upunamē ka = confession  
pahsoi = confession to do

2 = we have from birth, sometimes goes <sup>away</sup> ~~away~~ later

# 2 incurable, grows, has head, moves to right, when moves back  
kills, cuts nerve. She can feel it, but incurable. Lies crosswise + moves when  
ready to kill; below navel: men + women too.

when your time comes, it moves + grows; not from devil or person.

It "shoots off wire from below". Pain with it

when person has been sick long, this moves + don't last long then - not a month.

when dr. feels it, ~~some~~ med. woman steams it with meskno + pray, moves

it back, cures it, if ~~it~~ not too far gone. Fanny had it. It stops grow, <sup>not active.</sup>

we tre'wet is this kind of mediv. = "steaming"; also draw some.

up'unamē wetse'wet

" up'a = "up. moves"

holody left makes it

"Payer" (formula) talked outside in bush, with roots or herbs

c. 8 inches long, when going well, longer.

Punamē in wife Fines said would be in baby on, sometimes grow,

but would leave word and mediv. to some.

Don't know if deer have (laugh)

Diff. from Ind. pot. sickness; thin unable by die - some - not Fanny - "not my power"

In woman upunamē it is in womb.

Sometimes w. has baby, following it upunamē comes out (rarely), immediately  
sprinkled with powder w'o'pei, put back. That's how know has bangs, were 'know',  
not as thick as our hair, but on head end.

but caused by any person, is self-growing.

used to be maybe in 1 village had mediv. against it.

If no confession, no dr. can help.

hon - kegei:

Tinimenek sick from creek, in felledown; kegei can't cure, have  
~~into~~ topseik midw. man, who uses med., talks, sometimes with (topseik)  
 patient with fur stock, etc.

R. in. lute

Unusual poison - must go to meshweik

Broken by, etc

also unpoisoned with or ankle

+ herb, + steam. Put on ~~plants~~ <sup>wrappings (during prayer)</sup>  
 but no sticks

When Fanny got at Ozejan, caught leg between 2 log ends, swelled.

For 2 months various mid. men treated, no better.

Took to Enver, no better

Then Tommy James gr. m. of house pulleka in Redneri treated it;  
 said Jii, then said nice now not (Fanny didn't see); got better

Pulleka = house put out of Fanny's present one

Wounds not cured by dr.

Hard childbirth: negöten = good midwife.

✓ (Dr. curse devil + poison. Formerly a few great ones could cure  
 tinimenek, but they all gone)

ukwéso'yeo = mid. man for tinimenek } may work together  
 topseik

Humelback, born that way.

No'omo = baby hurt in delivery, likely to be crippled; steamed by negöten.

Old midwife can recommend a better one.

negöten paid: terkaten, or rich people use dentaria

werikwano = tuberculosis; dr.; can't cure

venuse disease, only after whites

ukwépei = crazy, out of mind

✓ welejolet'sa, a snake inside <sup>us</sup> ~~part~~ in head, is what makes crazy, like Lena Henry.

A few drs. ~~far~~ <sup>can</sup> cure, suck out snake

uperyeru = crazy from hair <sup>or foot</sup> ~~part~~ put in a bad place. Dr. can't cure;

treat with med., steam, + formula; can cure if light, if too far cannot  
 Lena said in dream was in berry prairie, then snakes, centipede, withering all  
 came toward her, saw ~~her~~, then was out of head, she thought  
 someone had taken her hair (cf. above hair cause, snake symptom)

Devil pain is like green bee, lot of little ones always follow.

Sometimes only little ones in

That's why her m. tonight; always take out big ones first;  
if not, the little ones come back to it, swarm in.

Big pains always in pairs.

Cases of sucking them:

took out 1 from right, 1 from left temple (Lauri Queen's fr.)

1 from sternum base, 1 from nose (R. shot; after Sa'a Dr. (Coughing face) -  
had several more pains, must confess (upuramiē kā; kōpahsei); and  
she was maybe better dr. than I.

If 1 of pair out, other restless, moves around, kills.

Patients lie on back, unless told by dr. to roll over for sucking back.

Dr.'s spit, when near pain, turns into something like hair, by following that  
the dr. ~~knows~~ finds where pain is.

Each pain has a song; after extracted + in dr.'s hand, dr. ~~knows~~  
knows the pain's song, sings it while dancing; until then, doesn't know it.

may dream being stabbed, choked, or like Lava Henry; that is when a pain  
enters one. But if dr. can find no pain, know it must be  
uperyem, i.e. sympathetic magic.

Fanny's pipe is (potential) pain; if one dreams of it, is pain, some dr. takes it out.

Robert dreamed repeatedly - increasingly of Rocking Rock, very clear, then  
came like motor boat, shot into river, then was skate, then something  
like dragged him down. Fanny devoted him for that, cursed.

~~ergak alep~~

After 6 mos. not drinking water while crossing to be dr, her f. took her up on hill above Rekuoi, in Lockwood ranch. By trail was a rock, told her <sup>knelt in front of</sup> ~~stand~~ <sup>clay bands,</sup> facing up hill, call "I want to be good dr, cure many, get good power." Then 3 times. Then to mole above <sup>was like a toothset, barely visible,</sup> same there, facing ~~E~~, + told her to suck it. Also showed her a rock, big as a stove, in same region, told her whenever got wood to put down food there + rest. Then she came down + danced in layered w.r.h. in Rekuoi.

The place above = ergak alep = sw. ch. spit-carve over.

<sup>Dr.</sup> Must keep clean (scurvily) while drinks no water. This is especially while getting power. Later, does not have to fast to cure; may be summoned when has drunk or exhausted; that o.k. after coughing she sometimes drinks. New dr, that's the one has to be careful.

no age limit to becoming dr. knows one woman began c. 60. Depends on when one dreams. <sup>Fanny</sup> ~~she~~ was c. 15.

uweyôk = poison when on a person

wo'ôkôk = the person itself.

Fanny can't cure that.

Neither can other principal nursing dr. Helele of Murch

Tunip Nancy was thro' him, oloph ngô. Ho'ôkô dr. also said

Fanny was uweyôk, so brought down to Tunip, but Nancy said  
not poison, was up'ôkôk pãdsoi

wêkêkêk wits = Ind. foot sickness

Murch Jack's wife could cure that by doctor-cure

This is a pain; it wôp'ôk's absence, not ~~adults~~ adults.

Bush dance mode for ch. just crawling, goes to fire, eat ashes <sup>or</sup> coals;

just run down, sitting. Can be made for ch. to 7 yrs or more.

Can also be made for grown person; viz. wife of Oles, Oles's br. on hole at  
Suzon; was already married,  
had ~~1~~ mode for her,  
Told it to Fanny herself.

2 kinds:

1. umelek  
umelôman the steaming ♀
2. wânero with fire waving

Sometimes try 1, not cure, switch to 2

Secret for bush dance as for JD + DshD.

Don't pay for nemôkô; nor for war dance.

In nemôkô, an enemy can come close, help sing in cord., instead of fleeing away.

chor ~~etc~~, was not hard to get it up, doesn't know why. Even if  
settled up, ~~correct~~. near killer's village.

Killer put it up. Was old law to do so

was like ukwont, image in water, shadow, photograph, picture

Reason not known: Aupfo's law

The one Robert saw above Redwori was for a Wo'pen man killed by Redwori  
Always some distance from village, not near it. ]

No purification for killer, no herbs or washing, only sings song  
to protect himself against wishes of killed's friends.

Except

Long ago, killer stood in a mortar heffer

pekwo<sup>o</sup> & wo<sup>o</sup>lo<sup>o</sup>  
heffer stand in

So think there must have been some medicine for it.

g. man in pleat, Redwoi, had son

Another girl in Oejen, he went to buy her, told her to trade her son.  
Tolara she married. She refused so. He whipped her. She cried outside

all night, foot sick, soon run down, dis. "no pain m"; med. men to steam,

worse. Had a whipcord scap, her folks listened closely, heavy

only feathers (fanning) will cure me; <sup>hipsick</sup> pa'no kime<sup>t</sup> a<sup>t</sup> huwolit<sup>sik</sup>  
feathers with fanning will get well

Talked, made f.D., she worse. Again suffered, at last knew needed

medicament, made it, fanned her w. feathers, after few days well.

(Is dance by tsparawok women).

To see begonost one had to be clean, get sur.h. wood, to see;  
could not see, only hear whirr of wings. Sometimes had faith in a g.m.,  
gave him good look.

Pregonis is inland; a man wove a remu<sup>to</sup> scap that with  
naked eye he saw one way N. in Oejen, inland. Generally invisible.  
He was a shepherd for a white man.

Pregonis were not used by Weyet ds, Robert heard  
could wings

But Fanny knew a great Weyet ds, who did not use them.

Owen did not make Rendtferi dance, but was on Tolona side in Can.

July 29, 1941, at Stowin  
 old man Meno'el (y Sa'aitē), with Maggie Pilgrim interpreting

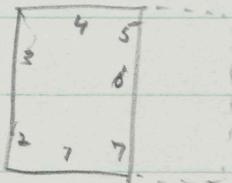
Man stayed Turip, had 10 dogs. Turips otōn. Deer snares

Dogs run around. Early a.m., take all dogs. Maybe catch 20; 20 men

behind, carry, to never packed. Every dog

rank.

- 1 Oslūkō, ~~entrance~~ entrance
- 2 Kurēōmet
- 3 <sup>er</sup> atseger
- 4 Ke'mo'
- 5 me'ku
- 6 tepolā
- 7 hik'es      in circuit, back to it.



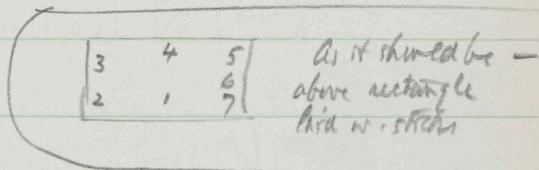
agrees with  
 Haha p. 82  
 etc. diff. names  
 for "1+4"

ekweca = exit, near atseger

if way 2, sleep kwencmet  
 if many, " anywhere, full.

house

- werepōk
- pa'asou      fireplace
- nāp'su'
- lekwecō



His dog up, didn't see. Looking for. His people up, he told dog never came

behind sa'ōtē  
 tegolōt a ridge up hill, by trees in circle, all dogs there, by kwencleh  
 got them, put in trees. He burnt the trees, dogs up on them.

Calha kwencleh = keraweger, "shiny." Little ways, hear big shot, snake

burst, pu. All dogs died too. The explosion hit him on back, <sup>not</sup> sick

from it (upāhsōi). When married, goes on kid; cure by talking for that.

wōgi upēgar = in the middle, that's the one he stayed on.

kwēker, to one side  
 pulēk, on other side.  
 hin back of now

The first thing I noticed when I stepped out of the car was the cold. It was a sharp contrast to the warm blanket I had been sitting under. I looked around and saw a few other people walking towards the building. The air was thick with a strange, metallic smell. I felt a little uneasy, but I pushed forward.

As I walked, I noticed a man in a dark coat looking at me. He had a serious expression and was walking in the same direction. I tried to ignore him, but his gaze felt like it was burning into me. I quickened my pace, trying to lose him.

The building I was heading to was a large, multi-story structure with many windows. Some of the windows were dark, while others were lit up. I saw a sign above the entrance that I couldn't quite read. I hesitated for a moment, then I took a deep breath and entered.

Inside, the atmosphere was even more unsettling. The lights were dim, and the floor was cold. I saw a desk with a computer monitor and some papers. A person was sitting behind the desk, but they didn't look up at me. I walked towards the back of the room, feeling a sense of dread.

In the center of the room, there was a small table with a few items on it. One of the items was a small, round object that I picked up. It felt like it was vibrating. I looked at it for a moment, then I saw a shadow on the wall behind me. I turned around, but there was nothing there.

I felt a chill run down my spine. I wanted to leave, but I didn't know where to go. I looked at the door, but it seemed to be locked. I tried to open it, but it wouldn't budge. I was trapped.

The shadow on the wall grew larger and more distinct. I could see its outline, but I couldn't see its face. It was watching me. I tried to run, but my legs felt like they were made of lead. I was stuck in place, unable to move.

The shadow moved towards me, and I saw its hand reaching out. I tried to scream, but no sound came out. I was alone in a dark, empty room. The shadow was just inches away from me.

I closed my eyes, trying to ignore it. But the shadow was still there, still watching me. I felt a sense of helplessness. I was completely alone.

I opened my eyes, and the shadow was gone. I was alone in the room. I looked at the table, and the small, round object was still there. I picked it up again, and it felt like it was vibrating. I looked at it for a moment, then I saw a shadow on the wall behind me.

I turned around, and the shadow was gone. I was alone in the room. I looked at the table, and the small, round object was still there. I picked it up again, and it felt like it was vibrating. I looked at it for a moment, then I saw a shadow on the wall behind me.

over

2 horses called turip, turip epigan

sa'atle is for "horse" - no more

1 horse ~~two~~ petsô, up river

" " letsô, downhill

154.6.

nâk, the creek.

The y. man had made noise, to knowled to get his deer.

ca'itt kipur, = oligéi, used to be kâmes there

had horse, round door, in river. gone now.

If horse killer in river, it bubbled up, man swam there, underneath, then never sick.

duft shot at base stream with arrow, at Omen, by Tolowit, pulled out point, broken. not hard

also shot above knee by Ouzon Charlie, aiming at another man, with bullet, stuck in. 1d \$10 + pistol. "let's go see," ran there, shot

got his power swimming various places

power, near Arcata (in Mod river)

Westphal swam down to Kopal

(?)

a piece 1/2 warm, part cold water, in power.

Tiâhpekor also got Maco, swam around big hole, or across: old, never sick.

Preginis

Pregō's Kéyobe = cedar board

Like Knewilleh, "no gun"

Made pit, covered w. 2 sticks, some cross sticks + brush, salmon or  
anything in. Man in pit, closed cedar's eyes, tied together. Then  
drew to him by rope, pounced on. Took <sup>white</sup> down from armpits + ~~limbs~~  
wing, why that, let go, not killed, no long feathers.

This corner only: Pregis, eye, shot, not caught.

Once a wahsek man saw a hegworo's <sup>near daylight</sup> go way down river, <sup>in</sup> huanan,  
catch whales, back I Kierkith.

woroŋ = bachelor

woro mēi = spunter

wergun

so called, bec. wabe basket

can't be kegei, dr.

Kite maku & kéniē = as far as goes (wonoŋ lei) on each floor, marked.  
combined with ~~anything~~ for trees.

(also or only?) marked the each point with holes where sun hit it

Netroon kegei is what they marked - sun ("day time so"), not moon.

Ekar otep why knows that rocks piled up, or small sticks, so  
ground not plowed or used. Knows nothing of planks

(Rekrooi gorge killed Long Billy at wellkian + bowdano, shot in neck  
later gorge shot in back).

(Tiskirk stabbed Long Billy in belly with long knife)

Unger's, buzzard, burnt on neck + head from being hit cooking basket knocked  
up over his head.

At Turip made boat, about finished, let wife sit in, Redwei boss song  
 up r with party of boats, to dance, saw, said "my boat", he + his folk, also wife.  
 O. man told y. to go to lake across river in hills, water's, them in 10 (12)  
 baskets full. Dred so - first sack, circled, went down. Then baskets, 1 by 1.

When 10, jumped in, found self in horse. O.w. "O, you + my boys always want  
 to see" Put him back of horse. Soon shook, noise, they came. "So easy, he is here,  
 that + you always want see" Made by fire, river cobbles in, put him on, stirred  
 all about, let him, made him tough. Came out by (Kames) hole in river.

New boat, wife too, summer, came up. "my boat." "you can't take." "mine",  
 guppiled, then he took legs began tear him. "O' O", let's be mates, go around  
 together." (Ends here).

Those in lake were tokko + thunders.

(Denses knowing ghost entrance, let spoke of hole under river,  
 kames hole. Kames way up river sees people, makes dream, float down,  
 takes out. Above story told by Mrs. Polgahn in response).

stöhreten

Säravits: menol nyabris

Ms. Pölgain says is Smith R. Her go. m. from Lögenot, on  
 Sm. River (near highway). When a Mr. P. little girl, was made  
 for her there (not Kötter? "dancer brought there"). Made  
 more for her, with stöktok. When dancer. Is not  
 kerktiperi dance.

Menol not töe - that Pekwon & Rekmri, not people here.

#

Women count

Children "

✓ ~~Meru~~ Meru lengths

✓ Ekor <sup>reflections</sup> ofak

✓ Biggest birds price settlement

✓ Tree falling noise

✓ Parties, etc.

✓ Mesuarwits

✓ Sw. h. sun-marks

✓ Wergem

✓ 4 J.D.

✓ Tãt

✓ Timuwerok

Mad River

Pöpen

4 J.D.

Van Damer

Bukhtper D

Frank R (duty) photo

Maduise photo, 1485 Tunnal Rd

L. Oscar ITW Yun Gorge

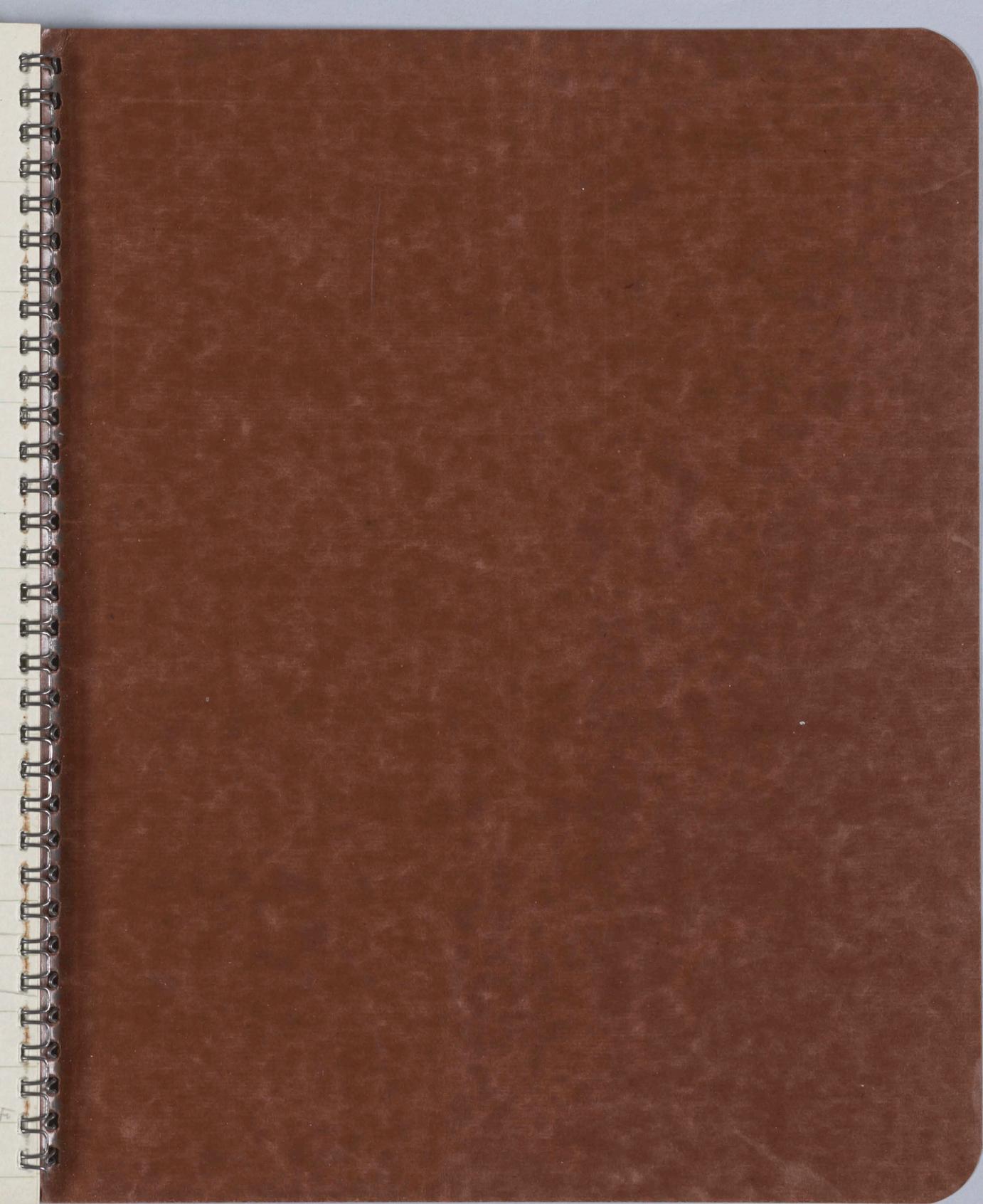
Sam Brown, date of 1901 JD

Wa'sei o.m. photo for  
hig-d. - Rish

2 Kapeldam . . . in Melton, etc

Ed McLampkin, C.C. - Toloma

Alice Frank P-6 photo



## NUMERATION

Units .....	1
Tens .....	12
Hundreds .....	123
Thousands .....	1,234
Tens of Thousands .....	12,345
Hundreds of Thousands .....	123,456
Millions .....	1,234,567
Tens of Millions .....	12,345,678
Hundreds of Millions .....	123,456,789

## MULTIPLICATION TABLE

1	2	3	4	5	6	7	8	9	10	11	12
2	4	6	8	10	12	14	16	18	20	22	24
3	6	9	12	15	18	21	24	27	30	33	36
4	8	12	16	20	24	28	32	36	40	44	48
5	10	15	20	25	30	35	40	45	50	55	60
6	12	18	24	30	36	42	48	54	60	66	72
7	14	21	28	35	42	49	56	63	70	77	84
8	16	24	32	40	48	56	64	72	80	88	96
9	18	27	36	45	54	63	72	81	90	99	108
10	20	30	40	50	60	70	80	90	100	110	120
11	22	33	44	55	66	77	88	99	110	121	132
12	24	36	48	60	72	84	96	108	120	132	144

### FEDERAL MONEY

10 cents (¢) make 1 dime
10 dimes " 1 dollar (\$)
10 dollars " 1 eagle

### ENGLISH MONEY

4 farthings make 1 penny (d)
12 pence " 1 shilling (s)
20 shillings " 1 pound (£)
21 " " 1 guinea

### FRENCH MONEY

100 centimes make 1 franc

### GERMAN MONEY

100 pfennig make 1 mark

### AVOIRDUPOIS WEIGHT

15 drams (dr.) make 1 ounce marked (oz)
15 ounces " 1 pound " (lb)
25 pounds " 1 quarter " (qr)
4 quarters, or 100 lb " 1 hund. wt. " (cwt)
1 hundred weight " 1 ton " (T)

### APOTHECARIES WEIGHT

20 grains (gr.) make 1 scruple marked (ʒ)
3 scruple " 1 dram " (ʒ)
8 drams " 1 ounce " (ʒ)
12 ounces " 1 pound " (lb)

### TROY WEIGHT

24 grains (gr.) make 1 pennyweight (pwt.)
20 pennyweights " 1 ounce (oz.)
12 ounces " 1 pound (lb)

### PAPER MEASURE

24 sheets (sh.) make 1 quire
20 quires (qu.) " 1 ream
10 reams (r) " 1 bale (ba.)

### LONG MEASURE

12 inches make 1 foot
3 feet " 1 yard
6 feet " 1 fathom
5 1/2 yards " 1 pole or rod
40 poles " 1 furlong
8 furlongs " 1 mile
3 miles " 1 league
60 1/2 miles " 1 degree

### SQUARE MEASURE

144 square inches make 1 square foot
9 " feet " 1 " yard
36 1/4 " yards " 1 " pole
60 " poles " 1 rod
4 rods " 1 acre
640 acres " 1 square mile

### SOLID OR CUBIC MEASURE

1728 cubic inches make 1 cubic foot
27 " feet " 1 " yard
128 " " " 1 cord of wood
24 3/4 " " " 1 perch of stone

Note.-- A cord of wood is a pile 8 feet long, 4 feet wide and 4 feet high, therefore 8 x 4 x 4 equals 128.

A perch of stone or brick is 16 1/2 feet long, 1 1/2 feet wide and 1 foot high.

### DRY MEASURE

2 pints (pt.) make 1 quart
8 quarts (qt.) " 1 peck
4 pecks (pk.) " 1 bushel
35 bushels (bu.) make 1 chaldron (ch.)

### LIQUID MEASURE

4 gills make 1 pint
2 pints " 1 quart
4 quarts " 1 gallon
1 1/2 gallons " 1 barrel
2 bbl. or 63 gals " 1 hogshead (hhd)

### TIME MEASURE

60 seconds make 1 minute
60 minutes " 1 hour
24 hours " 1 day
7 days " 1 week
355 days " 1 common year
365 days " 1 leap year
100 years " 1 century

### MISCELLANEOUS DENOMINATIONS

12 units make 1 dozen	175 lbs. make 1 bbl. of flour
12 dozen " 1 gross	240 lbs. " 1 bbl. of beef, pork or fish
12 gross " 1 great gross	280 lbs. " 1 bbl. of salt at the N. Y. State Salt Works
20 units " 1 score	32 lbs. " 1 bushel of oats
55 lbs. " 1 firkin of butter	48 lbs. " 1 bushel of barley
100 lbs. " 1 quintal dried salt fish	55 lbs. " 1 bushel of corn or rye
100 lbs. " 1 cask of raisins	60 lbs. " 1 bushel of wheat