

meʔəkex

"up the river"

yaštšiq teyseyā

"going north" (along shore,
toward Gold Beach)

iglix

"river where it meets ocean"

(often used as suffix to place
name)

+agiglix

"at forks of river" (often used as
suffix to place name. No special
Tolowa term equivalent to our words,
river, or creek)

me[?] t^r et'e

"down the river"

[Note: no way of saying "going east" or
"west" used except up + down river]

yq[?]nist yq

"South wind"

?i?nawgətrɪ

"East wind"

yq[?]ni[?]n

"West wind"

+ 'a[?]atšid[?]+agiglix

Elk Creek (close to Crescent City)

-tame?

suffix denoting the entrance to or
"mouth" of something

tax'tri

"North wind"

+ 'atš'i ? yaqiglix

Klamath River

+ 'ayit sat agiglix

Wilson Creek

hawanyagiglix

Smith River

A.B.

"People had to go down and camp on beach to dry smelts. When he (Head guy) goes he tells people he was going to dry smelts, says 'If you want to go, you can come and dry smelts'. People would all go. Would spend about a month on beach, around August."

"People had to go down and camp on beach to dry smelts.
 When he (Head guy) goes he tells people he was going to
 dry smelts, says 'If you want to go, you can come and dry
 smelts'. People would all go. Would spend about a month
 on beach, around August."

tatsətsəylə seylilət

"North Beach, whale come ashore" -
formula given at naming feast

tšušrəx

elk jət

eytšə

smoking pipe

A.B. & L.G.

NOTE: (Lydie and Amelia were shown several fragments of a steatite bowl which had been collected from the surface in Big Flat by Mr. Byers):

"They (the old-timers) used to make bowls of rock, called ~~seyxhat~~ seyt'hat."

to investigate (viewed more over all) :
the fact that had been collected from the surface in
:(...)

... (credit-able) ...
"... ..."

A.B.

(examining a curved ground stone adze handle which Dr. Byers had picked up off the ground at Big Flat):

"This was called mat^vsut^v?set. Used these to hew those boats (dugout canoes), tied on elkhorn, real sharp."

array.
 (examining a curved ground stone which he
 had picked up off the ground at Big Flat):
 "This was called metate used there to how those porce-
 (metate stones) tied on alphonse, well sharp."

A.B. and L.G.

"The old-timers used to chew elder bark to use for tanning. And they use them things (pointing to an elkhorn wedge) for splitting wood logs, called tšutšitš."

...the old-timers used to show their heads to the
...and they were then pointing to an old man
...... (or how

A.B.

"They called firepit (in houses) what?nta?, but never saw any lined with bark."

A.B. and L.G.

NOTE: Both Amelia and Lydie pointed to the largest of the scrapers we had found at Point St. George and termed them mə?nətna. Amelia pointed out that she had seen stone tools like these used for cleaning ~~fish~~ and scaling fish when she was a youngster, though the people had used metal knives whenever they could.

tanimətnahe

"boat you use out in ocean" (i.e.
seagoing canoe)

hanəstšu

"big [seagoing] canoe" I.B.

haynəs / A.B., L.G.

hanəs - I.B.

duyout canoe

tšet^vhat

mussel-shell gambling buttons

tšawan haḷe

"There's the ace!" - trick ending
of gambling song

natreyley tšeyney

"gamble song"

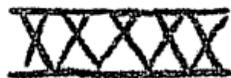
kayət

baby basket ("same name for boy
or girl basket, boy one is narrow,
girl's basket wider around bottom"
A.B.)

nage - A.B.

naye - L.G.

"eye" (also refers to



crossed design in basketry)

metusud

acorn cooking basket

hat'ət

soup basket (for acorn mush)

h^retsæt

basketry hopper for pounding acorns

k'reytš'a

basketry cap

məstuske kə^rix

"traded sister" - sister exchange in
marriage

ināstyā tśānateḥ

"she's single now" - expression denoting
divorce

həšreyeyt ?leytey anet ?say ?ey

"He has lots of daughters, he's going to get rich" - a greeting used between wealthy men

həʃt̚ yanaʔa

"talking for him" - marriage
intermediary

wealthy headman

misère

E.R.

"Big obsidian points, used to have it round here. Seen 'em down on island (opposite ~~hauak~~ hawank^w t) here, called 'em lawhotmeysen. Used to break 'em in two when bury a guy. Some red, some black."

need .siam huncy ti over of beam ,stirion xshkade yik"
 baliso ,ored (t a .stirion xshkade yik) hunciat no huncis no'
 .vira s yind huncis out ni no' huncis of huncis .investigative no'
 " .huncis suncis ,huncis suncis "

ain partd - just the old people have claims on sea lions.

Smoke sea lion meat, put it in great big baskets, tight woven, put away with some kind of stuff so won't get moldy. Had a special baskets for sea lion meat, salmon, smelts. Ate sea lion meat a little bit at a time.

If chief from one of the villages here wanted to go out sea lion hunting he would talk to another chief - they would all talk together, then ask chief at Crescent City. They'd all talk about it, set a date. The Crescent City chief would send someone to the villages, tell 'em to be there."

Sea lion hunt: t̄anit' n̄ahət t̄šanityə
 ("sea lion" "out in sea")

... Just the old people have claims on sea lions.
 Smoke sea lion meat, put it in great big baskets, tight
 cover, put away with some kind of stuff so won't get moldy.
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 all talk together, then ask chief at Crescent City. They'd
 all talk about it, set a date. The Crescent City chief would
 send someone to the villages, tell 'em to be there."

Sea lion hunt: t'mit' n'ahet t'sanitt'q
 ("sea lion" "out in sea")

P.W. Goddard- Field Notes(1902-3) collected at Smith R.,
Calif.

Notebook No. 6- April 1902- Texts from Smith R. Island.
Names for material culture objects, ethnological data;
vocabulary + lexical lists.

~~tcis 1 (u?) "graveyard" - Mrs. G. G. G.~~

long section on herbal cures.

kinship terms:

widow- skwatlĕ	my sister-in-law- gā
my daughter- tai il	my son - ² in-law- gūn ta
my grandson- teai yi	my fa- " " -sōn hĕ
my granddaughter- ""	my uncle- -trin nĕ
my father- ta	my bro - teĕ lĕ
my grandfa- cō	my nephew- sōn ai
my husband- tcis sĕ nĕ	my cousin- cā shi
my wife- tranĕ	

my fa sis bro.- trē nē

my sis bro.- trē nī

my fa sis.- mā dē

another place-list

"get tobacco from Klamath"

"Pay for wife- black rock flints, money, a woman's dress

Pay \$80 \$90 \$100 for wife now adays

Sir - .ord aia
is - .ord aia
is - .ord aia
Self-qualifying territory

"Aislaigh nua ceadaigh leat"
anarb a' n-ama, y nua, a' n-ama leat - a' n-ama leat
ayle nua a' n-ama leat 001 000 000 y nua

se[?]xtəla[?]seyne

acorn-flour tapper (made from
deer bone)

meʔt̚sət

stone acorn-pestle

me?+a

storage basket

šideynutš

"Summer periwinkle" ("Mud Snail" -

Nassarius sp. + "Top Shell" -

Calliostoma ligatum)

etymology

from the Greek (Mnemosyne)

the goddess of memory

mnemonic

šiniye nat'a

"up in air, flying" (i.e. airplane)

ΕΤΑΙΡΕΙΑ ΕΥΡΩΠΑΪΚΗ

(ΕΠΙΧΕΙΡΗΣΗ) "ΕΥΡΩΠΑΪΚΗ ΕΥΡΩΠΑΪΚΗ"

šitən

summer

sk'rieyša

"Creator" (God - both the word and the concept are post-contact. Word probably derived from "creator").

A.B.

"Cemetery - ~~the~~ t'eyt'ot'ey. They have certain places where they have the cemetery. Not like Klamath (Yurok Indians) where they were right in front of the door."

NOTE: Amelia regarded the Yurok practice of burying the dead close to the living houses as a disgusting practice, and her sentiments were shared by Lydie.

A.B.

"Jennie Scott's stepfather, neysə, had great big boat, used to go out sea-lion hunting in it and went down to Klamath in it. Made it up at Mill Creek, tšahu[?]me. Used it to go visiting down to Klamath when they had big doins. When it used to get too rough they landed down at DeMartin's beach (i.e. at the mouth of Wilson Creek). I rode in that boat two times down to Klamath - oh boy did I get sick! When they go, they got to pick out the smooth way to go. They'd give me the end of the paddle (i.e. the handle) to suck so I wouldn't get seasick.

They made the big canoes on the Klamath and here, up the Smith River. Frank Hostler had a big boat like that, too, - kept it down on the island (in the Smith R. at hawank^wət). You could reach across it that wide (indicating about 4 feet). They made his boat up the river (at tšahu[?]me), too - that's where they used to go to get the logs. They could float them there."

tanimə^hnahe - "the boat you use out in ocean," "sea
boat"

†šamagē

(a woman's) brother-in-law

SPAINSET

UNAL - NY - NY (LINDA NY)

†šamagē

(a woman's) brother-in-law

SPAINSET

UNAL - 198 - 1987 (1987-1988)

t'satš'en

acorn

t'satš'en

acorn

t'satš'en

acom

sekeki

"acorn bread" (acorn patty)

1890

(¹⁰⁰ 1000) "1000 1000"

sekeki

"acorn bread" (acorn patty)

1890

(¹⁰⁰ 1000) "1000 1000"

sekezi

"acorn bread" (acorn patty)

sekezi

"acorn bread" (acorn patty)

nəntu[?]n

acorn camp between Bald Hills
and Mill Creek

se[?]xtəla[?]seyne

acorn-flour tapper (made from
deer bone)

20 x 12 1/2

ocean floor (with trees)

(see page)

se[?]xtəla[?]seyne

acorn-flour tapper (made from
deer bone)

20 x 12 1/2

ocean floor (with trees)

(see page)

t'satš'en

acom

kəʔən

steps cut in alder log, used
in "living" house to get down
from platform in interior

kəʔən

steps cut in alder log, used
in "living" house to get down
from platform in interior

tšux tšitš

antler wedge

tšux tšitš

antler wedge

ḥḥšteytx

arrowhead

ḥḥšteytx

arrowhead

t'uyawhə?

"bear's paw"

Penwysyn t

Penwysyn t

t'uyawhə?

"bear's paw"

Penwysyn t

Penwysyn t

tsə

black obsidian

tsə

black obsidian

†əS^yrɪx

bone harpoon toggle

†əʃ^vix

bone harpoon toggle

†əʃ^vix

bone harpoon toggle

†šənt'i

tip for thrusting spear (for taking
salmon - tip could be of bone or stone)

†šənt'i

tip for thrusting spear (for taking
salmon - tip could be of bone or stone)

keylæt

carrying basket

keylæt

carrying basket

t'eyt'qt'ey — A.B.

(teytqt'ey — L.G.)
cemetery

S.A.

ye'to'tye't

(ye'to'tye't)

cometary

t'eyt'qt'ey — A.B.

(teytqt'ey — L.G.)
cemetery

S.A.

ye'to'tye't

(ye'to'tye't)

cometary

+ 'ak' ret' lure

"Chinook" or King Salmon (Oncorhynchus
+schaytscha)

+ 'ak' ret' lure

"Chinook" or King Salmon (Oncorhynchus
+schaytscha)

šante

male cousin (both sides)

hawank^wət'i

t'aditeyni

"Indian who belongs at..." (i.e. person
who lives at hawank^wət, t'adidn, etc.)

ts^vrawney

pees

enaxsit

mussel poisoning

teyhəʔni

ling cod

texni

flounder

šilašrik

zuch

nawka

black striped perch

†šumis

sea eel

t'esh'ə

river eel

št'awe

black snapper

kišrik

red snapper

hat'atey

"certain time, we're going to
go get something" (i.e. harvest-
time) - "Let's go get it [harvest]"
A.B. H.S. L.G.

Expression used by headman to urge villagers to move to
harvesting ground.

k^wa[?]ra[?]

candlefish

+ 'a

combined form, "time [to get
something]" i.e. harvest, implies
action, not abstract time

t'ak^ret

fall

t' a' n

spring

šitən

summer

hritən

winter

hawank^wət

large village near mouth of
Smith River

tšeytinsutaqiglix

Myrtle Creek camp

ya[?]tšə^vs

tidal wave

t'atšiq teyseyə

"going south" (along shore,
toward Requa)

seyt'sšəntən

"Stopping Rock" - visible about $\frac{1}{2}$ - $\frac{1}{4}$
mile W. of Point St. George

meʔəkex

"up the river"

yaštšiq teyseyā

"going north" (along shore,
toward Gold Beach)

mene

ocean

iglix

"river where it meets ocean"

(often used as suffix to place
name)

+agiglix

"at forks of river" (often used as
suffix to place name. No special
Tolowa term equivalent to our words,
river, or creek)

me[?] t^r et'e

"down the river"

[Note: no way of saying "going east" or
"west" used except up + down river]

yq[?]nist yq

"South wind"

?i?nawgətrɪ

"East wind"

yq[?]ni[?]n

"West wind"

+ 'a[?]atšid[?]+agiglix

Elk Creek (close to Crescent City)

-tame?

suffix denoting the entrance to or
"mouth" of something

tax'tri

"North wind"

+ 'atš'i ? yaqiglix

Klamath River

+ 'ayit sat agiglix

Wilson Creek

hawanyagiglix

Smith River

A.B.

"People had to go down and camp on beach to dry smelts. When he (Head guy) goes he tells people he was going to dry smelts, says 'If you want to go, you can come and dry smelts'. People would all go. Would spend about a month on beach, around August."

A.B.

"Had Indian dances around here, had 5-night dance and 10-night dances - all tribes around here get together. Chief was right in there with 'em. People would decide to have dance, people would take their own costumes. Some head guys had their own costumes but let others use 'em. Head guy in Crescent City had lots of stuff he used to lend out to people for dances."

šrəmt

lizard

tatsətsəylə seylilət

"North Beach, whale come ashore" -
formula given at naming feast

weyniat^re

"feast (eat) for the names" -
naming feast

my fa sis bro.- trē nē
my sis bro.- trē nī
my fa sis.- mā dē

another place-list

"get tobacco from Klamath"

"Pay for wife- black rock flints, money, a woman's dress

Pay \$80 \$90 \$100 for wife now adays

A.B.

Tatoo was called tattex. "That 3-stripped design was the only kind they had.

I was going to get one once, I was willing. Then I saw 'em breaking glass. I said, 'What you doin?' They told me they gotta take glass and cut mouth, then they ~~WERE GONNA RUB~~ were gonna rub charcoal from sweathouse in it. I said, 'Nohtin doin, not me!'"

12. - na^hitš^hata ("two plus ten"), etc.
 20. - nata^hnevs^ha ("twice ten")
 30. - ta^hnevs^ha ("thrice ten")
 40. - t^hivs^henevs^ha ("4X ten")
 50. - š^huvevlanevs^ha ("5X ten")
 60. - a^hstanevs^ha ("6X ten")
 70. - štš^hevtevs^hnevs^ha ("7X ten")
 80. - na^hituwonevs^ha ("8X ten")
 90. - xla^hətinevs^ha ("9X ten")
 100. - xla^htš^ha

etc.

1. - xla[?]

2. - nage

3. - taxi

4. - təntš[?]₁

5. - šəweyla

6. - astani

7. - št'_{eytey}

8. - nagetəwhani

10. - nevsə

11. - xla[?]tš[?]ata ("one more than", here, "one more than ten")

la[?]xre

"pitch hand" (squirrel)

A.B.

(Pointing to several flat needles made of bone which we collected at Point St. George): "That's tule mat needle, Lydie and I used them lots. Had hole in end. Take flat tules, twist 'em and make a kind of a string out of it. Some of them (needles) just flat, made out of deer ribs. Called k'^wak'^weyli."

A.B.

Workshop: "natak'nəš - where he's working."

A.B.

"Yea, them old-timers, they just threw their garbage up in back of them (i.e. behind their houses). Called that place (the garbage dump close to the houses) t'reywhatna?"

A.B.

Workshop: "natak'naš - where he's working."

A.B.

"I was going to get one (tattoo) once, I was willing. Then I saw 'em breaking glass. I said, 'What you doing?' They told me gotta take glass and cut mouth, then they were gonna rub charcoal from sweathouse in it. I said, 'Nothing doing - not me!

They called tattoo talitex. That 3-striped design was the only kind they had."

A.B.

(Examining the deer leg bone artifact, 1-158732): "Used that with acorn sifter to knock coarse flour off. Was made from deerbone from joint to hoof. Called se?xtela?seyne."

A.B.

(Examinign the pronged bone implement, 1-158891, collected from Point St. George): "That was called tšətpək. Used to stand up there, put string over 'em to make net. Had different sizes and some with grooves at both ends - all called by same name. My uncle had one of those, a little small mesh-board made for smelt (net), made out of bone. He used that to sew with (i.e. for setting the guage of the net when he was weaving the net). My old man took that with him to Sweetwater Creek. He left it there and never saw it again. Men had these in sweathouse."

A.B.

"Used brush houses when out clamming - just a small place.
On Klamath they had them, too. Called brush house nak'teyxman?"

A.B.

"If they (a married couple) have kids, they (the husband and his kin) don't want money back. If they didn't have kids, then they'd give the money back, that's why they'd get separated (i.e. barrenness). They called this inastya tsanante - she's single now."

A.B.

"They called firepit (in houses) what[?]nta[?], but never saw any lined with bark."

A.B.

(Pointing to a piece of red hematite which we had collected from Point St. George): "Was red clay for paint, used to get it up at Big Flat. Men and women both make themselves pretty with it (i.e. painted designs on their faces)."

NOTE: Amelia also stated later that this material was not regarded as valuable. Red clay (hematite) was called t'at'eye.

tsəntəʔ

drilled clamshell beads

matwine

zine - nut bead

mexmi

packframe, for transporting fish

ksawašti

abalone-shell pendants

tšušrəx

elk jət

eytšə

smoking pipe

ta[?]meytšə

"mouth of pipe" (pipe bowl,
usually of stone)

Place Names

12. ~~XXXXXXXXXXXXXX~~ t'ayeladn - (see Drucker map of 1936)
 "Very few people living there, 5 or 6 houses, mixed with
 Indians from the Klamath (Yurok)."
13. hawank^wat - large village near mouth of Smith River.
14. yotakat - "Burnt Ranch", large village on dune about $\frac{1}{2}$
 mile S. of mouth of Smith River.
15. ~~XXXXXX~~ eytsalet - "Lagoon," large village on narrows
 between Lake Earl and Lake Talawa.
16. tawašnašran - smelting camp about 3 miles N. of Point St.
 George along beach.
17. t'adidn - large village on S. side of Point St. George, op-
 posite Goat Island.
18. mexexdn - "Pebble Beach," on Pebble Beach near N. limits of
 Crescent City, - large village.

Place Names

8. kalawhat - "A little way up Smith River, just name of a creek there which runs into river there - no village." (1st creek which enters upstream from Dr. Fine Bridge).
9. ʔayastʔantən - large village on south shore near Dr. Fine Bridge, all traces washed away by flood.
10. seywhat - a small village at Peacock Ranch.
- NOTE: "big village" means 10-12 houses, small village - 1 or 2 houses.
11. t'atwuhət - (see 1936 Drucker map), "not too big, small place, village."

"Way back in there (inland, away from coast) just like a scatter - a few houses here and there. More people living on coast. Way back in the hills there ain't much food. Just deer hunting, pick camas and manzanita berries, pine nuts."

Place Names:

1. nakat'at' - Big Flat
2. militšantan - small settlement just above the Dr. Fine Bridge on the Smith River.
3. masve - the present locality of Gasquies, "That was a little village, people used to live there."
4. tšansu^htan - large village near present locality of Hiouchi (close to Hiouchi Bridge on Smith R.) "Nice flat there, a nice place to live."
5. tanmeytan - (see Drucker's map of 1936) "There was a little village there. One of my aunts lived there, she sold that place for nothing when the white people came."
6. teynitšantan - "On Smith R., just this side of Gasquies - just a few houses there."
7. tšestlitəntan - close to where N. and S. Forks of Smith R. meet. "A camping place where they used to go and

L.G.

"Used bone arrowhead for elk, deer. No special word for bone arrowhead, called same thing as stone arrowhead."
(ahasteytx)

A.B.

"They have certain place where they make arrowheads and knives, clean fish. Called that place natak'nəš. Chipping (i.e. the action of ~~skikap~~ chipping stone tools) was yik'lseš."

NOTE: Amelia went on to point out that this was a special place, set apart from the rest of the village. She claimed that this patterning held true for every village that she was familiar with, including what she had been told about t'aiya'n, the old settlement out on Point St. George.

L.G.

"Made spears of deer bone - t'šeyt'a - for salmon fishing. Only 2 barbs, never saw any with a row of barbs."

A.B. & L.G.

NOTE: (Lydie and Amelia were shown several fragments of a steatite bowl which had been collected from the surface in Big Flat by Mr. Byers):

"They (the old-timers) used to make bowls of rock, called ~~seyxhat~~ seyt'hat."

A.B.

(examining a curved ground stone adze handle which Dr. Byers had picked up off the ground at Big Flat):

"This was called mat^vsut^v?set. Used these to hew those boats (dugout canoes), tied on elkhorn, real sharp."

A.B. & L.G.

NOTE: (Lydie and Amelia were shown a large spear head chipped from a highly silicious, slate-like rock. This spear head was found by Dr. Byers on the surface in Big Flat):

"This was called tsenti. Most of these was made of bone, and they speared salmon on the riffles with them."

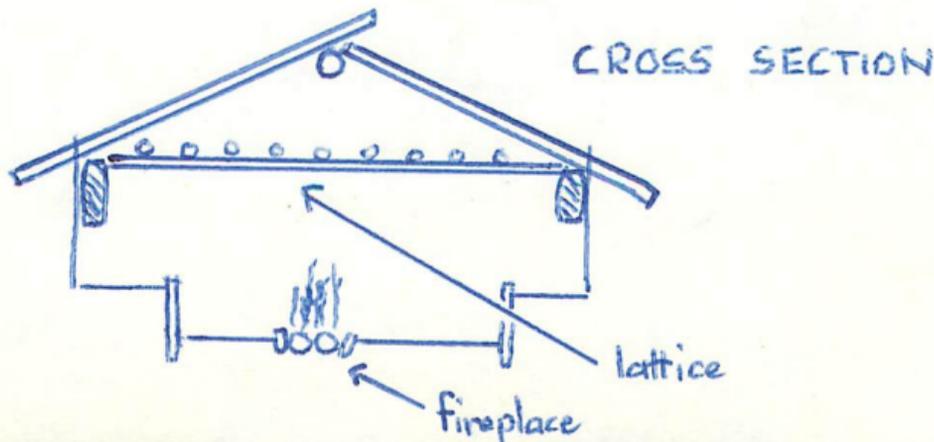
A.B. and L.G.

"The old-timers used to chew elder bark to use for tanning. And they use them things (pointing to an elkhorn wedge) for splitting wood logs, called tšutšitš."

A.B.

"Relatives get together, put all their stuff (dried fish, meat, etc.) in one place, with in-laws. Just Lafountains and us today, though. Smokehouse same as regular house except for platform over fireplace, made of redwood sticks - dry fish on this. Was like attic, too, just like storeroom. Put old baskets there, store things there, too."

NOTE: smokehouse called man[?]na[?]sa. Lattice of redwood sticks for drying was set across the longitudinal house-beams:



A.B.

"They called firepit (in houses) what?nta?, but never saw any lined with bark."

A.B. and L.G.

NOTE: Both Amelia and Lydie pointed to the largest of the scrapers we had found at Point St. George and termed them məʔnəʔna. Amelia pointed out that she had seen stone tools like these used for cleaning ~~fish~~ and scaling fish when she was a youngster, though the people had used metal knives whenever they could.

tanimətnahe

"boat you use out in ocean" (i.e.
seagoing canoe)

hanəstšu

"big [seagoing] canoe" I.B.

haynəs / A.B., L.G.

hanəs - I.B.

duqout canoe

tšet^vhat

mussel-shell gambling buttons

tšawan haḷe

"There's the ace!" - trick ending
of gambling song

natreyley tšeyney

"gamble song"

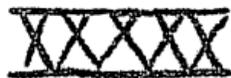
kayət

baby basket ("same name for boy
or girl basket, boy one is narrow,
girl's basket wider around bottom"
A.B.)

nage - A.B.

naye - L.G.

"eye" (also refers to



crossed design in basketry)

metusud

acorn cooking basket

hat'ət

soup basket (for acorn mush)

h^retsæt

basketry hopper for pounding acorns

k'reytš'a

basketry cap

məstuske kə^rix

"traded sister" - sister exchange in
marriage

ināstya tśānateḥ

"she's single now" - expression denoting
divorce

həšreyeyt[?] leytey anet[?] say[?] ey

"He has lots of daughters, he's going to get rich" - a greeting used between wealthy men

həʃt̪ yanaʔa

"talking for him" - marriage
intermediary

wealthy headman

ಮಿಠುಸೆ
ಮಿಠುಸೆ

E.R.

"Big obsidian points, used to have it round here. Seen 'em down on island (opposite ~~hauak~~ hawank^w t) here, called 'em lawhotmeysen. Used to break 'em in two when bury a guy. Some red, some black."

ain partd - just the old people have claims on sea lions.

Smoke sea lion meat, put it in great big baskets, tight woven, put away with some kind of stuff so won't get moldy. Had a special baskets for sea lion meat, salmon, smelts. Ate sea lion meat a little bit at a time.

If chief from one of the villages here wanted to go out sea lion hunting he would talk to another chief - they would all talk together, then ask chief at Crescent City. They'd all talk about it, set a date. The Crescent City chief would send someone to the villages, tell 'em to be there."

Sea lion hunt: t̄anit' n̄ahət t̄šanityə
 ("sea lion" "out in sea")

P.W. Goddard- Field Notes(1902-3) collected at Smith R.,
Calif.

Notebook No. 6- April 1902- Texts from Smith R. Island.
Names for material culture objects, ethnological data;
vocabulary + lexical lists.

~~tcis 1 (u?) "graveyard" - Mrs. G. G. G.~~

long section on herbal cures.

kinship terms:

widow- skwatlĕ	my sister-in-law- gā
my daughter- tai il	my son - ² in-law- gūn ta
my grandson- teai yi	my fa- " " -sōn hĕ
my granddaughter- ""	my uncle- -trin nĕ
my father- ta	my bro - teĕ lĕ
my grandfa- cō	my nephew- sōn ai
my husband- tcis sĕ nĕ	my cousin- cā shi
my wife- tranĕ	

my fa sis bro.- trē nē

my sis bro.- trē nī

my fa sis.- mā dē

another place-list

"get tobacco from Klamath"

"Pay for wife- black rock flints, money, a woman's dress

Pay \$80 \$90 \$100 for wife now adays

se[?]xtəla[?]seyne

acorn-flour tapper (made from
deer bone)

meʔt̚sət

stone acorn-pestle

me?+a

storage basket

šideynutš

"Summer periwinkle" ("Mud Snail" -

Nassarius sp. + "Top Shell" -

Calliostoma ligatum)

šilaš^vrik

perch

šiniye nat'a

"up in air, flying" (i.e. airplane)

situkot

hummingbird

šitən

summer

sk'rieyša

"Creator" (God - both the word and the concept are post-contact. Word probably derived from "creator").

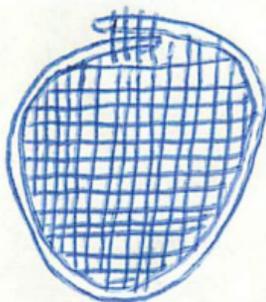
A.B.

"Cemetery - ~~the~~ t'eyt'ot'ey. They have certain places where they have the cemetery. Not like Klamath (Yurok Indians) where they were right in front of the door."

NOTE: Amelia regarded the Yurok practice of burying the dead close to the living houses as a disgusting practice, and her sentiments were shared by Lydie.

A.B.

"Had one thing to put salmon in, sort of heart-shaped, about 3,4 feet long, made of hazel switches and fern.



called mexmi

Make 2 of these, lay salmon on, then layer of ferns, more salmon ferns, salmon - then take other one and lace it up around edge. Take it home, take salmon out and store it in baskets. Just a pack. They just lay whole salmon in that way after they smoked them - smoke 'em out there by Mill Creek. Get those big Chinook salmon. Cut backbone out, open it out like a book, smoke it that way. Then pack it in. Cut heads and tails off. They fix head and cook it right there. Take meat out of heads, smoke it, too, save it for winter."

A.B.

"Them old-timers had funny laws. If a man's wife died he would marry his (her) sister. They used to marry with their in-laws that way. And if a woman's husband died she would marry his brother. Man called his sister-in-law: wevt'e; woman called her brother-in-law: tšamaga. They used to marry 3rd cousins, too, (on either side), but didn't want to marry too close."

A.B.

"Jennie Scott's stepfather, neysə, had great big boat, used to go out sea-lion hunting in it and went down to Klamath in it. Made it up at Mill Creek, tšahu[?]me. Used it to go visiting down to Klamath when they had big doins. When it used to get too rough they landed down at DeMartin's beach (i.e. at the mouth of Wilson Creek). I rode in that boat two times down to Klamath - oh boy did I get sick! When they go, they got to pick out the smooth way to go. They'd give me the end of the paddle (i.e. the handle) to suck so I wouldn't get seasick.

They made the big canoes on the Klamath and here, up the Smith River. Frank Hostler had a big boat like that, too, - kept it down on the island (in the Smith R. at hawank^wət). You could reach across it that wide (indicating about 4 feet). They made his boat up the river (at tšahu[?]me), too - that's where they used to go to get the logs. They could float them there."

tanimə^hnahe - "the boat you use out in ocean," "sea
boat"

sk'rieyša

"Creator" (God - both the word and the concept are post-contact. Word probably derived from "creator").

tat tex

tatro (3 stripes on chin)

tayay neytšeyney

"war song" (sung at conclusion
of peace settlement by both of the
formerly hostile parties)

tutštawəts̄ tayeyney

songs sung during girl's puberty
ceremony

nextax tšeyney

"dance song" (for 10-Night,
Flower Dance, etc.)

t'inan

shaman

tš'əʎen tšeyney

"doctor's song" (i.e. shaman's song)

t'reywhatnæt

"garbage dump" (i.e. midden
situated close to houses)

natak'nəš

"work flint place" (i.e. workshop
area of village)

L.G., A.B.

Note: Both of these informants identified a notched stone collected from the surface at Burnt Ranch (yatakot).

It was called ~~maxim~~ metha[?]se[?]
and was used as a net-sinker.



ABOUT $\frac{1}{3}$ SIZE

A.B. (with H.S. present)

"Had wife trading. Gotta have even trade. Man has lots of sons, he wants girls (as daughters-in-law), this other man has daughters. They call this mestuste ta^rix, traded sister. Boy with sister and no money wants wife. How you going to get wife if you ain't got no money? He trades his sister for the wife. So wife's parents still have daughter, and boy has wife. And if this guy has lots of sisters he can get lots of wives."

NOTE: Wives are, of course, unmarried sisters in this case. Also, Boy must be the eldest son, and father must have died. Otherwise he does not have the right to dispose of unmarried sisters in this way.

M.L.

"They called that (naming ceremony) weyniatre -
'feed for the names.'"

L.G. (with A.B. present and agreeing)

(I showed Lydie and Amelia the two thimbles I had picked up off the surface at Burnt Ranch. Each of these old thimbles had a hole in the top). "Thimbles used around bottom of beaded dress to make noise while they (women) danced, cut hole in top. Before that they used abalone shells for this."

Thimbles called trats^{at}what

A.B.

(Examinign the pronged bone implement, 1-158891, collected from Point St. George): "That was called tšətpək. Used to stand up there, put string over 'em to make net. Had different sizes and some with grooves at both ends - all called by same name. My uncle had one of those, a little small mesh-board made for smelt (net), made out of bone. He used that to sew with (i.e. for setting the guage of the net when he was weaving the net). My old man took that with him to Sweetwater Creek. He left it there and never saw it again. Men had these in sweathouse."

A.B. and L.G.

"The old-timers used to chew elder bark to use for tanning. And they use them things (pointing to an elkhorn wedge) for splitting wood logs, called tsuttsitš."

E.R.

"Woodpecker heads - skin 'em and dry 'em, sew on to big buckskin, sew about 3 deep (i.e. in a row of 3), make a head-dress out of it to dance in. One of these would buy a woman. Took about 25 to make one, depends on size - up to 30 (woodpecker scalps). Had narrow ones, too; just one row of scalps, go clean down to foot, dance in it. Headdress called teta, and little thin headband, nikateta, - was long thin one."

A.B.

"Used brush houses when out clamming - just a small place.
On Klamath they had them, too. Called brush house nak'tevxman?."

seyte

female cousin (both sides)

tše[?]e siney

young girl

militšəntən

small settlement just above the
Dr. Fine Bridge on Smith River.

məsyə

small village at Gasquies

tšənsuɣtən

large village near present locality of
Hionchi (on N. side of Smith R.,
near Hionchi Bridge)

nakət'at'

keydaʔn

alternate names for Big Flat.

nakət'at' more commonly used.

san[?]ntrayintan

small village on N. side of Smith
River on Peacock Ranch, along
North Bank Road.

enmoy

Mt. Emily

tšiniat'e

summer fishing camp at mouth
of Nickle Creek at Enderts Beach

hitq wano k^rə[?]ta[?]

"Once upon ~~a~~ a time..." (used
as introduction for stories about
Coyote, Bear, etc.)

T.M.

"I guess you know that around here for a while the Indians used to get buried with dimes and quarters and fifty-cent pieces sewed on their clothes, and the people in town thought they'd make a little money by digging 'em up. Boy, that sure ~~made~~ got the Indians mad!"

hawank^wət'i
t'aditeyni

"Indian who belongs at ... " (i.e. person
who lives at hawank^wət, t'adidn, etc.)

†šamagē

(a woman's) brother-in-law

ksawašti

abalone - shell pendants

sekezi

"acorn bread" (acorn patty)

t'sasti

"acorn bush" - Valley oak
(Quercus lobata)

nəntu[?]n

acorn camp between Bald Hills
and Mill Creek

metusud

acorn cooking basket

se[?]xtəla[?]seyne

acorn-flour tapper (made from
deer bone)

me[?]ksət

stone acorn-pestle

t'satšentšeyne

"acorn tree" (Tanbark oak -

Lithocarpus densiflora)

t'satš'en

acom

šiniye nat'a

"up in air, flying" (i.e. airplane)

kəʔən

steps cut in alder log, used
in "living" house to get down
from platform in interior

next' haynes

antler purse

tšux tšitš

antler wedge

ḥḥšteytx

arrowhead

+ agiglix

"at forks of river" (often used as
suffix to place name. No special
Tobwa term equivalent to our words,
river, or creek)

mate

aunt (both sides)

kayət

baby basket ("same name for boy
or girl basket, boy one is narrow,
girl's basket wider around bottom"
A.B.)

tšat're

"Barnacles"

k'reytš'a

basketry case

lat'sone

"Basket cockle" (Clinocardium
nuttalli)

mən[?] + s^vəne

"all beams [that] hold up roof"

(i.e. roofbeams of "living" or
"family" house)

t'uya

bear (Black Bear - Ursus
americanus)

t'uyawhə?

"bear's paw"

tsə

black obsidian

št'awe

black snapper

nawka

black striped perch

k'witsk'weyšətnəga

"he walks in the middle" -

blood feud intermediary

ki?sti

Blue Jay

†əʃ^vix

bone harpoon toggle

mištaiya

"extends outward" - ornamented
bone noseplug signifying the wearer
as a man of high prestige.

†šənt'i

tip for thrusting spear (for taking
salmon - tip could be of bone or stone)

nak'teyxmən?

brush shelter

nikateła

buckskin strip with woodpecker
scalps sewed on.

yotakət

"Burnt Ranch", large village on dune
about $\frac{1}{2}$ mile S. of mouth of Smith
River

tet' & sa

"California Sea Mussel" (Mytilus
californianus)

tšə^vətɪ

California Sea Lion (Zalophus
californianus)

k^wa[?]ra[?]

candlefish

keylæt

carrying basket

t'eyt'qt'ey — A.B.

(teytqt'ey — L.G.)
cemetery

tadtex

tatoo (3 stripes on chin)

okəšley

"china shipper" (chiton?)

also used to denote "Okies" who
have moved onto the Rancheria.

okəʃləymɪtʁeyne

"china shipper's backbone"

+ 'ak' ret' lure

"Chinook" or King Salmon (Oncorhynchus
+schaytscha)

šokše

"Common Littleneck" (Protothaca staminea)

sk'əm

Coyote (Canis latrans)

tuktud

cricket

kaš^vrək

crow - (Corvus brachyrhuchos)

sełgi

metšantət? ni

deer (alternate terms)

Odocoileus sp.

ināstya tśānateḥ

"she's single now" - expression denoting
divorce

lik

dog

tetnəmt'ut'k

entrance hole (doorway)

mætakkot

double-pointed bone needles (awls)

lawhə[?]meysa

double-pointed obsidian display blade

tsəntək

drilled clamshell beads

haynəs / A.B., L.G.

hanəs - I.B.

dugout canoe

?i?nawgəłri

"East wind"

tšušrəx

elk jət

tetnəmt'ut'ɛ

entrance hole (doorway)

nage - A.B.

naye - L.G.

"eye" (also refers to



crossed design in basketry)

t'ak^ret

fall

+s^vr awney

pees

seyte

female cousin (both sides)

tša^vpiš^v

fine, compensation

what? nta

fireplace: hearth

tšeta

firewood storage area inside
"living" or "family" house

tšagət

fishhook

metet

floor

texni

flounder

saxti

"Gaper" (Tresus sp.)

t'reywhatnæt

"garbage dump" (i.e. midden
situated close to houses)

həšreyeyt ?leytey anet ?say?ey

"He has lots of daughters, he's
going to get rich" - a greeting
used between wealthy men

wątsąk

"half tore off" (i.e. halfbreed)

taliə

harpoon - tip

hat'atey

"certain time, we're going to
go get something" (i.e. harvest-
time) - ^{A.B., H.S.} "Let's go get it [harvest]"

Expression used by headman to urge villagers to move to ^{L.G.} harvesting ground.

†šeynišoš

"heart" (note resemblance
to "pointed")

h^retsøt

basketry hoppers for pounding acorns

situkot

hummingbird

se: ?eyošte

infant betrothal

tatur[?]tex

interior platform of "living" or
"family" house

nakłme

knife blade

textas

dentalium over about $3''-3\frac{1}{2}''$ long
(with or without decoration)

wa[?]nałsa

lattice for drying fish, meat, and
other foods in smokehouse

pašk'wətšate

"Limpet" - [literally "Seagull's cap"]

(Acnea sp.)

teyhəʔni

ling cod

mən?

"living house"

šrəmt

lizard

šante

male cousin (both sides)

weyt're

(a man's) sister-in-law

nəʃt̚ yanaʔa

"talking for him" - marriage
intermediary

tšuta

tattooed dot farthest up man's shoulder
(~~the~~ upper arm)

mištajya

"extends outward" - ornamented
bone noseplug signifying the wearer
as a man of high prestige.

tseywhət

acorn-pounding slab (of rock)

kawtšutye

Mosquito

A.B., L.G., E.R., S.L., M.L., T.V.P., C.W., E.L.

All informants agreed that a man could have more than one wife (as many as he could afford to buy) and that the husbands and unmarried men slept in the sweathouse while the wives of a man would reside together with their children in the family house. Boys of about the ages of 6-10 years would move from the family house to the sweathouse. The wives of a man lived together in the same house, around a single hearth. The husband and unmarried men of the family would take their meals at the family house. At night the husband would slip out of the sweathouse and have sexual relations with a wife.

enactsit

mussel poisoning

tšet^v?hot

mussel-shell gambling buttons

tš'eyši

myrtle

maše

nephew (both sides)

+šəłpəł

A.B.

(+šutput^{L.C.})

net mesh spacer

tad'ri

"North wind"

tšriktšreyniš

Northern Fur Seal (Callorhinus
ursinus)

me?te?

"Northern Razor Clam"

(Siliqua patula)

lawhə[?]meysa

double-pointed obsidian display blade

mene

ocean

$x^r \theta^? + a^?$

"old-timers, way back"
(refers to Coyote, Bear, etc. - all
characters in folktale who could
alternate animal-human form)

hitq wano tʰəʔtaʔ

"Once upon ~~a~~ a time..." (used
as introduction for stories about
Coyote, Bear, etc.)

hata?me?

"open mouth" (smokehole)

h^weytayte winahas^vrə[?]te

"Divide it up even" - oral will
given by a man publicly in front
of friends and kin.

sestejlitšu

owl

mexmi

packframe, for transporting fish

+šusadne

panther

deynutš

"periwinkle" ("Black turban" -
Tegula funeralis)

mṛtṣyit tṣatawni

"he digs with his nose" (expression
used in describing behavior of pig)

hakəs

zig

mædwine

pine - nut bread

ta[?]me[?]ts^vəsq[?]

"pipe, mouth of"

la[?]xre

"itch hand" (squirrel)

+šeynišox

"pointed"

kamə^ʔs

rabbit (Lepus sp.)

kunšəʔ

Raccoon (Procyon lotor)

t'aʔəsaš^vre

"big mouth" (Raven)

t'at'eye

"red clay" (hematite)

tšə́t'sək

red obsidian

me?natsa

"Rock Scallop" (Hinnites multirugosus)

kis^vrik

red snapper

test'ək

Red Headed Woodpecker (probably
Western Pileated Woodpecker,
Ceoploeus pileatus picinus)

tet'x

"door" of redwood rolled in front
of entrance to house

†šikrəš

ring-tail cat

t'es'ra

river eel

tš^vrjaki

Robin

me?natsa

"Rock Scallop" (Hinnites multirugosus)

mən[?]hə[?]litʃ

roof boards

mən[?]hax^rit

roof (to "living" or "family" house)

mən[?]tʃəne

"all beams [that] hold up roof"

(ie. roofbeams of "living" or
"family" house)

sahost'eymə

"Sand dollar" (Dendroa
eccentrica)

teyšt

"Sandhill Crane"

tšumis

sea eel

Six men paddled the boats. They always went out on an outgoing tide and came into the Klamath on the incoming tide, ~~2~~ on the 7th wave, counting the build up from a lesser wave.

The Yokoks used these boats for hunting sea lions off the coast of Trinidad, at Redding rock. It looks nearer to Oric. There were several boats engaged in the hunt, Minnie Macomber had not heard how many. They rushed upon the sea lions while they were asleep and clubbed them.. Then they rolled them into the boats and brought them back to Rekwoi. There they were butchered, and the pieces laid out to be claimed by the individual Indian who owned part. Paku Spott, Cap. Spott's wife owned a certain cut as well as a "flipper". The men who paddled the boats had no claim to any part of the lion. As you know claims were inherited, purchased, or acquired by gift.

Sea lion were speared at the mouth of the Klamath river when they were following schools of fish, and also salmon into the river. They used the conventional long

tawni^yr^reyni

Sea Otter (Enhydra lutris)

tanimətnahe

"boat you use out in ocean" (i.e.
seagoing canoe)

pašė

seagull

may^was

"shag" (cormorant -

Phalacrocorax sp.)

naset'

shell for woman's dance apron

yałkatsane

"Short-spine Sea Urchin" (Strongilo
sintrodus)

+ 'ašax

Silver Salmon (Oncorhynchus
kisutch)

nağaštēy[?] 𐎠𐎢𐎽𐎢𐎰

dentalium less than about 3"-3½" long

nagaš^vtey? ~~l~~itas

short dentalium with decorations

tšəmpx

smelt

hata? me?

"open mouth" (smokehole)

wa[?]nałsa

lattice for drying fish, meat, and
other foods in smokehouse

mən[?]na[?]tsa

smokehouse

eytšə

smoking pipe

ey? naga

"he walks at night" - sorcerer

hat'ət

soup basket (for acorn mush)

yo[?]nistyo

"South wind"

t'at'eyni

spring salmon

+ a¹ n

spring

tšəʔati

Steller (Northern) Sea Lion

(Eumetopias jubata)

məɫtʃʊtsʲʲsɛɫ

stone adze-handle

me[?] & hawsət

stone net-sinker (notched
or drilled)

tšənt'i

tip for thrusting spear (for taking
salmon - tip could be of bone or stone)

məʔnəʔna

stone scraper

seyt'sšanton

"Stopping Rock" - visible about $\frac{1}{2}$ - $\frac{1}{4}$
mile W. of Point St. George

me[?]+ 'a

storage basket

t'astši

Suckers

-ta?me?

(a prefix)
suffix denoting the entrance to or
"mouth" of something

šideynutš

"Summer periwinkle" ("Mud Snail" -

Nassarius sp. + "Top Shell" -

Calliostoma ligatum)

šen^v?ki

sweathouse

t'satšentšeyne

"acorn tree" (Tanbark oak -

Lithocarpus densiflora)

tšawan hate

"There's the ace!" - trick ending
of gambling song

tjtn

"this time" (today)

štetni

thunder

štetni nařta

"thunder running"

ya[?]tšəs

tidal wave

+ 'a

combined form, "time [to get something]" i.e. harvest, implies action, not abstract time

məstuste tɔːrɪx

"traded sister" - sister exchange in
marriage

k'w ak'w eyli

tule matting needle

man[?]əst'e

"all walls" (of "living" or "family"
house)

kušyełta

"Washington Clam" (Saxidomus sp.)

ʔ^r ɔ[?] ta[?] wano

"That's way back" (used when speaking of "old-timers" and in stories about Bear, Coyote, etc.)

keytreya

"Way out woman"

mihuš^vre

wealthy headman

yq[?]ni[?]n

"West wind"

teyla

whale

yq[?]treyniš

"Whale Killers"

teyla

whale

ts'kire

k^{w.}inək

"White man's beads" (includes all
glass trade beads)

tšawntskəsh

widow

t'ə?mine

"wild man" (figures in ey? naga
stories - a good man, always likes
to smoke)

hə[?]ta[?]me[?]as[?]tət

windboard (to control
draft through smokehole)

k'amə

wooden tongs to pick hot
stones from fire for stone-
boiling

teta

Woodpecker - scalp headdress

natak'nəš

"work flint place" (i.e. workshop
area of village)

tše[?]e siney

young girl

tuktud

cricket

tuktud

cricket

tetnəmt'ut'k

entrance hole (doorway)

tetnəmt'ut'k

entrance hole (doorway)

mætakkot

double-pointed bone needles (awls)

mætakkot

double-pointed bone needles (awls)

tsəntəʔk

drilled clamshell beads

tsəntəʔ

drilled clamshell beads

tšušrəx

elk pit

xet'ent

ky lla

tšušrəx

elk jət

xet'ent

ky lla

tetnəmt'ut'ɛ

entrance hole (doorway)

tetnəmt'ut'ɛ

entrance hole (doorway)

t'ak^ret

fall

+s^vr awney

pees

+s^vr awney

pees

seyte

female cousin (both sides)

seyte

female cousin (both sides)

+šā^viś

fine, compensation

+šā^viś

fine, compensation

tšeta

firewood storage area inside
"living" or "family" house

5/30/19

Dear Mr. [unclear] [unclear]
[unclear] [unclear] [unclear]

tšeta

firewood storage area inside
"living" or "family" house

5/30/19

Dear Mr. [unclear] [unclear]
[unclear] [unclear] [unclear]

tšagət

fishhook

tšagət

fishhook

t'reywhatnæt

"garbage dump" (i.e. midden
situated close to houses)

Kontenwysert

(volgens o.v.) "goud goud"

(verantwoordelijkheid)

t'reywhatnæt

"garbage dump" (i.e. midden
situated close to houses)

Kontenwysert

(volgens o.v.) "goud goud"

(verantwoordelijk voor de inhoud)

həšreyeyt ?leytey anet ?say ?ey

"He has lots of daughters, he's
going to get rich" - a greeting
used between wealthy men

həʃreyeyt ?leytey anet ?say ?ey

"He has lots of daughters, he's
going to get rich" - a greeting
used between wealthy men

wątsąk

"half tore off" (i.e. halfbreed)

*setow

(Kupul. e.) "H. int. fluk"

watšax

"half tore off" (i.e. halfbreed)

*setow

(Kupul. e.) "No not flud"

taliə

harpoon - tip

†šeynišoš

"heart" (note resemblance
to "pointed")

†šeynišoš

"heart" (note resemblance
to "pointed")

h^retsøt

basketry hoppers for pounding acorns

h^retsøt

basketry hoppers for pounding acorns

tatuk[?] tek

interior platform of "living" or
"family" house

nakłme

knife blade

nakłme

knife blade

wa[?]nałsa

lattice for drying fish, meat, and
other foods in smokehouse

wa[?]nałsa

lattice for drying fish, meat, and
other foods in smokehouse

teyhəʔni

ling cod

tšuta

tattooed dot farthest up man's shoulder
(~~the~~ upper arm)

tšuta

tattooed dot farthest up man's shoulder
(~~the~~ upper arm)

tšuta

tattooed dot farthest up man's shoulder
(upper arm)

STRET

Alaska Census for 1900
(over page 11)

tšuta

tattooed dot farthest up man's shoulder
(upper arm)

STRET

Alaska Census for 1900
(over page 11)

tseywhət

acorn-pounding slab (of rock)

tseywhət

acorn-pounding slab (of rock)

tšet^v?hot

mussel-shell gambling buttons

tšet^v?hot

mussel-shell gambling buttons

tš'eyši

myrtle

tš'eyši

myrtle

+šəłpəł

A.B.

(+šutput^{L.C.})

net mesh spacer

+šəłpəł

A.B.

(+šutput^{L.C.})

net mesh spacer

hata?me?

"open mouth" (smokehole)

hata?me?

"open mouth" (smokehole)

+šusadne

panther

+šusadne

panther

ta[?]me[?]ts^vəsq[?]

"pipe, mouth of"

ta[?] me[?] ts^v ə s ə[?]

"pipe, mouth of"

ta[?]me[?]ts^vəsq[?]

"pipe, mouth of"

SECRET

TOP SECRET

ta[?]me[?]ts^vəsə[?]

"pipe, mouth of"

SECRET

TOP SECRET

+šeynišox

"pointed"

xoēnoyēt

Antony

t'at'eye

"red clay" (hematite)

t'at'eye

"red clay" (hematite)

1500

(estimated) 1500

tšə́t'sək

red obsidian

test'ak

Red Headed Woodpecker (probably
Western Pileated Woodpecker,
Ceoploeus pileatus picinus)

test

King's College London
University of London
Geography Division

tet'x

"door" of redwood rolled in front
of entrance to house

tet'x

"door" of redwood rolled in front
of entrance to house

tšitrəš

ring-tail cat

senkist

the last - part

tšitrəš

ring-tail cat

senkist

the last - part

t'es'ra

river eel

9351 +

See over

tš^vrjaki

Robin

mən[?]hə[?]litʃ

roof boards

mən[?]tšəne

"all beams [that] hold up roof"

(ie. roofbeams of "living" or
"family" house)

sahost'eymə

"Sand dollar" (Dendroa
eccentrica)

23/05/2018

"Sundollar" (Donations)

(Continued)

teyšt

"Sandhill Crane"

tevet

"smad 200002

tšumis

sea eel

hata? me?

"open mouth" (smokehole)

wa[?]nałsa

lattice for drying fish, meat, and
other foods in smokehouse

SEP 20 1910

Dear Mr. [unclear] project of central
associations in [unclear] [unclear]

hat'ət

soup basket (for acorn mush)

to 152

(same name of) Federal game

t'at'eyni

spring salmon

+ a¹ n

spring

tšə^vʔəti

Steller (Northern) Sea Lion

(Eumetopias jubata)

10/10/10

10/10/10 (10/10/10) 10/10/10

(10/10/10)

məɫtʃʊtsʲʲsɛɫ

stone adze-handle

me[?] & hawsət

stone net-sinker (notched
or drilled)

tšənt'i

tip for thrusting spear (for taking
salmon - tip could be of bone or stone)

məʔnəʔna

stone scraper

seyt'sšanton

"Stopping Rock" - visible about $\frac{1}{2}$ - $\frac{1}{4}$
mile W. of Point St. George

264-10
NEINERT & YES

264-10
NEINERT & YES
1/4 - 1/4 inch Dia - 1/2 inch long
1/4 - 1/4 inch Dia - 1/2 inch long

t'astši

Suckers

1250

1250

šideynutš

"Summer periwinkle" ("Mud Snail" -

Nassarius sp. + "Top Shell" -

Calliostoma ligatum)

šen^v?xi

sweathouse

tšawan hate

"There's the ace!" - trick ending
of gambling song

ALAN NEWBET

John Hunt - "I was at school

and I was a

k'w ak'w eyli

tule matting needle

man[?]əst'e

"all walls" (of "living" or "family"
house)

teyla

whale

1915

W. H. W.

teyla

whale

ts'kire

k^{w.}inək

"White man's beads" (includes all
glass trade beads)

to give

K^w 105K

the (105K)

White House (105K)

(105K) (105K)

tšawntskəsh

widow

naeletnwsst

wahru

+ 'ə?mine

"wild man" (figures in ey? naga
stories - a good man, always likes
to smoke)

SPRING 1961

SPRING 1961 (1961) "New Blow"
with your own copy - 1961
(1961)

hạ?ta?me?as?tạt

windboard (to control
draft through smokehole)

1st 2d 3d 4th 5th

1st 2d 3d 4th 5th
(1st 2d 3d 4th 5th)

hə[?]ta[?]me[?]as[?]tət

windboard (to control
draft through smokehole)

k'amə

wooden tongs to pick hot
stones from fire for stone-
boiling

teta

Woodpecker - scalp headdress

teta

Woodpecker - scalp headdress

shot

used dark glass - all right W

tše[?]e siney

young girl

YENIE ELET

Lisa Chung