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Hoopah Pomo

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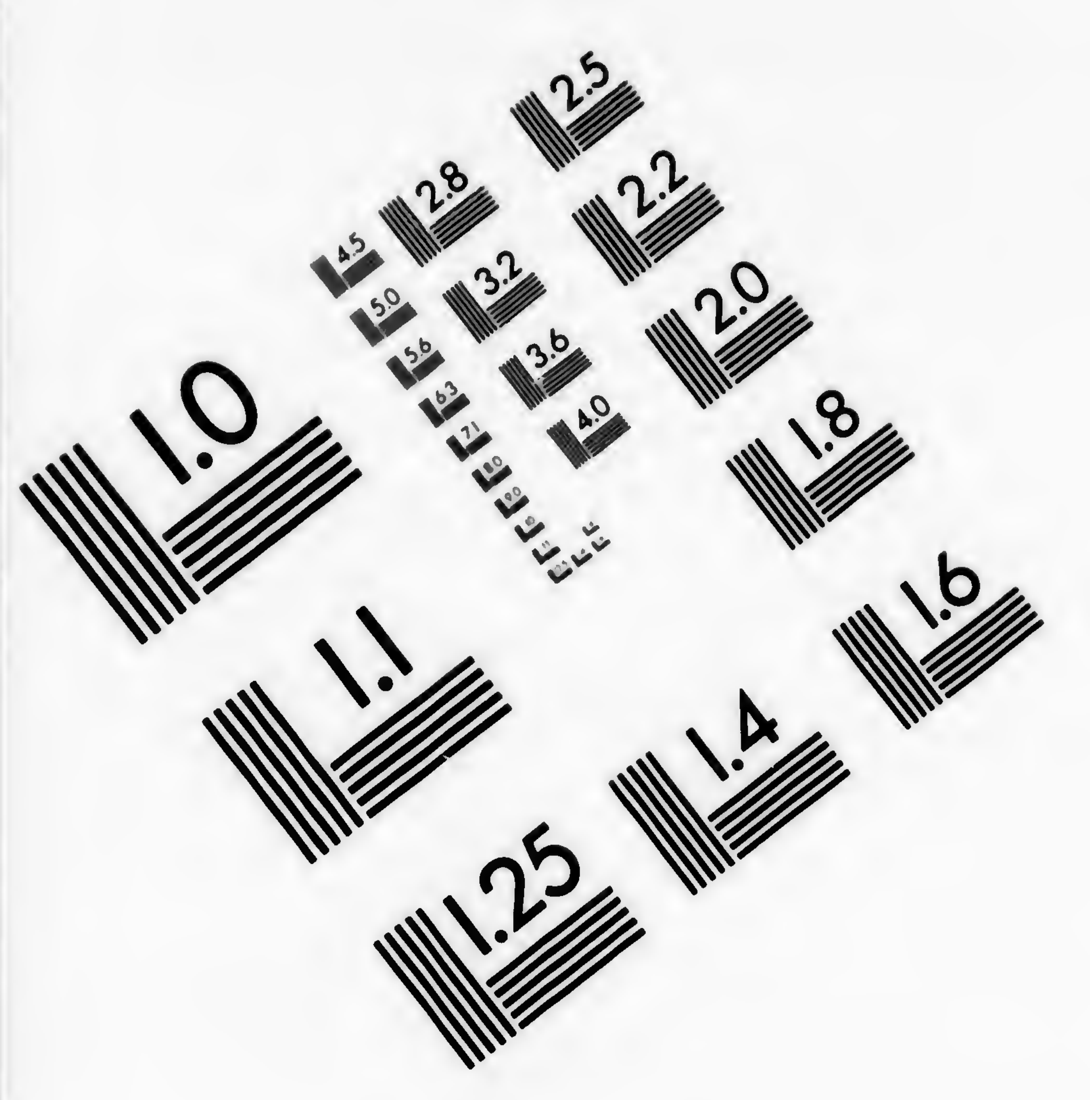
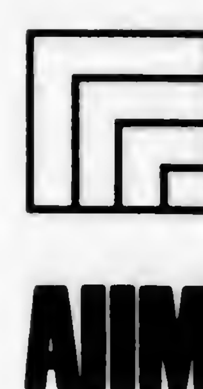

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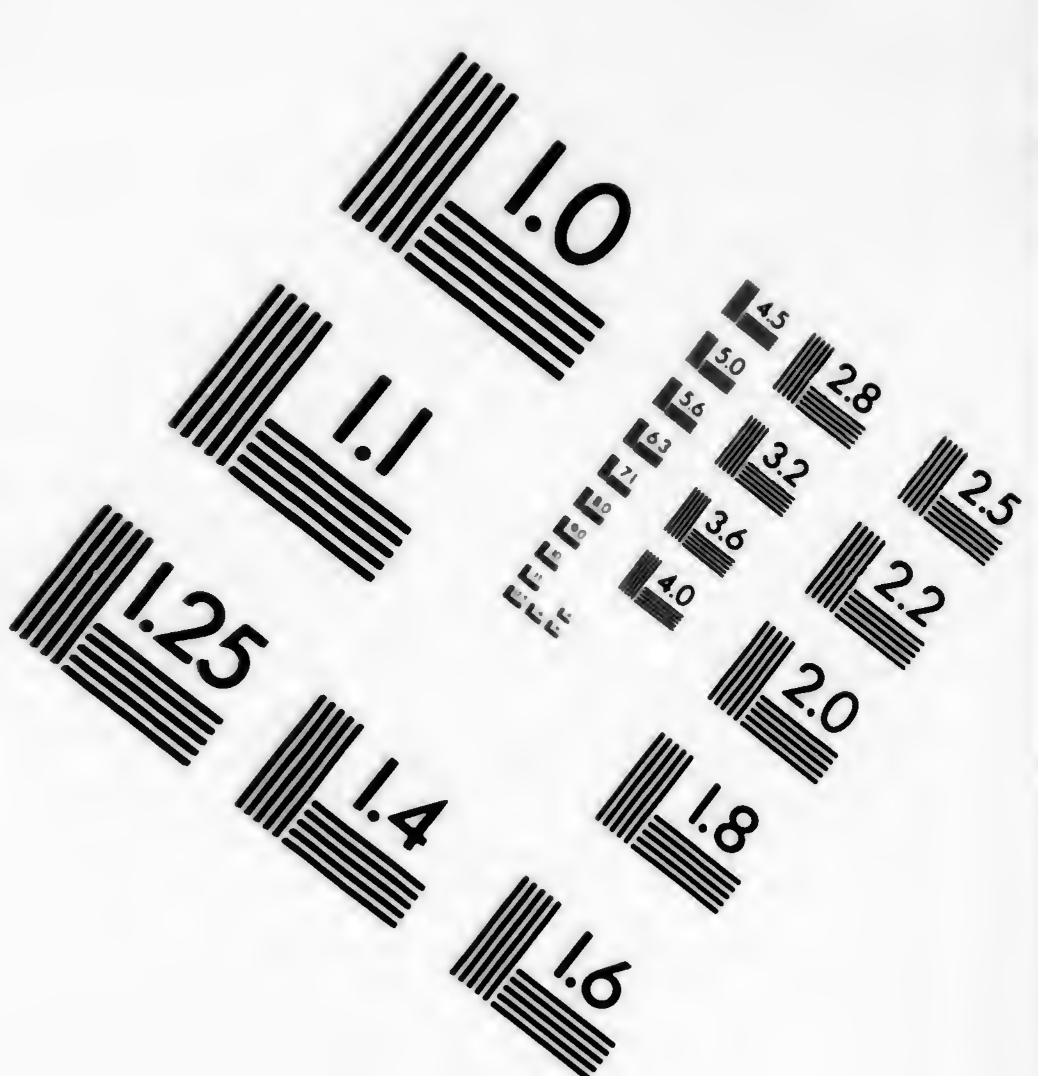
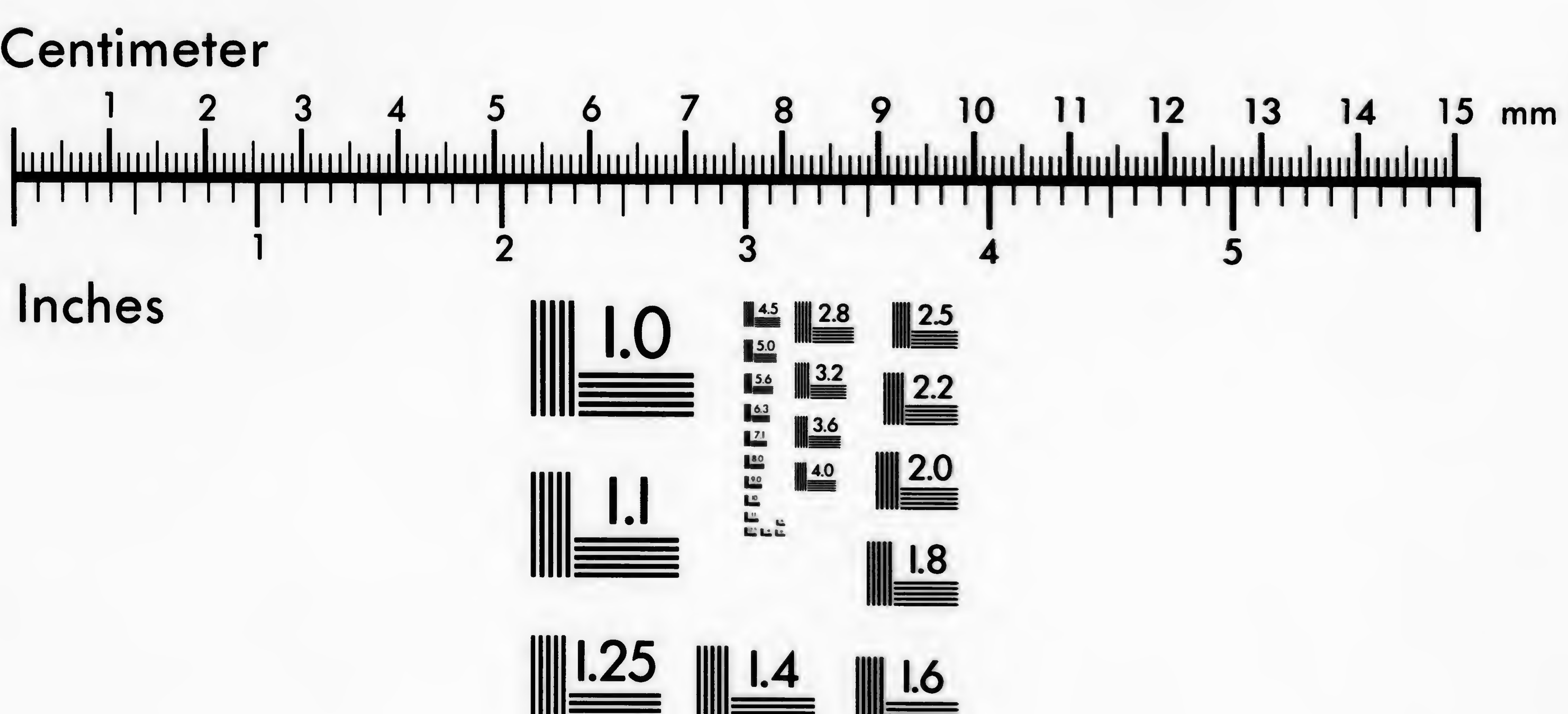

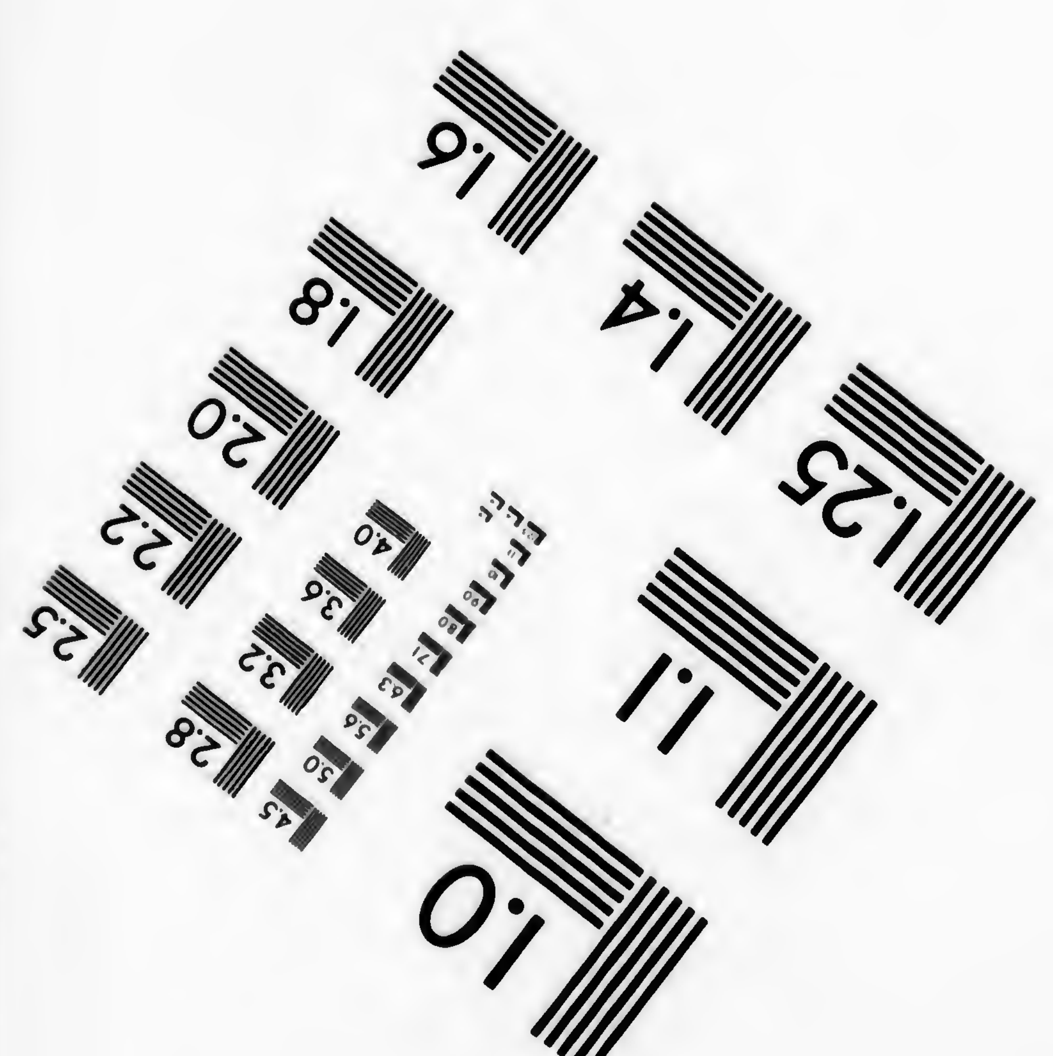
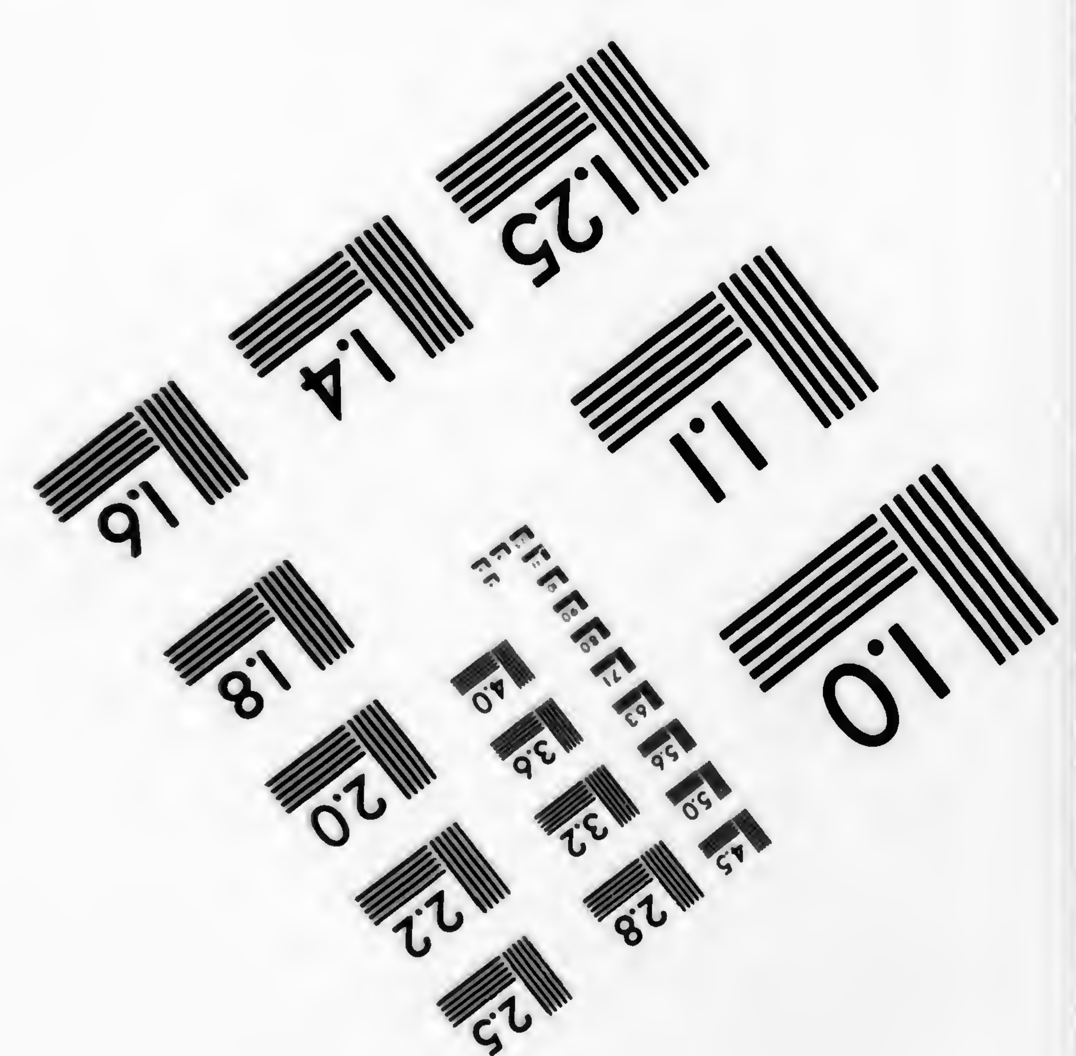

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Hoopah

"Ethnographic Notes on California Indian Tribes" Part II

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HOOPAH

Hoopah Ethnography[1]

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In early days the Indians used to get drunk from inhaling the fumes of Indian tobacco (min-ta itch-wah) which by deep breathing they would take into the lungs. Their word for drunk is Ho-ha^{ch}-wih^{ch}. The expression for 'many people drunk' is Yah, ho-na^{ch}-we^{ch}.

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Chin-tahs 'slow' is said to mean also 'heavy;' but the word given me for heavy is nit-tahs.

The word ho-chit, meaning real or genuine, occurs frequently; Thus, deerskin tanned with the hair on is called ho-chit-te, te being any blanket or toga. Similarly, the ordinary woman's apron made of pine nuts and braided grass is ho-che-ke-ah; the women's hat, ho-che-kos-tahn, or real hat; moccasins, hoch-ya-che-tahl; the bow,

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[1] Information from James Chesbro of Burnt Ranch, 1921.

ho-che tsitch-ting; the stone arrow-point, ho-che tin-ti; Indian or wild tobacco, ho-che min-ta-itch-wah; the elkhorn box or purse for valuable ho-che kin-chah.

The Hoopah say that their people did not use the nose-bone or nose-stick, but had a name for it, which is hun-choo whang-i. They say these were worn by Indians farther north.

The women tattooed the chin, usually in three broad vertical bands similar to those of the Klamath River tribes. Tattoo marks are called wil-tahch.

Place names: All place names along the rivers were at one time the site of villages or rancherias. The village always takes the name of the place.

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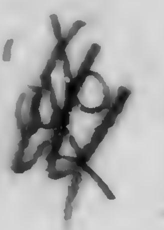

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Cops → HOOPAH

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Early Inhabitants of Certain Villages: The Hoopah say that after the flood there were many people at the rancherias at the junction of South Fork with the main Trinity. One of these villages, Hlal-tung,

was at the mouth of South Fork where it joins the main Trinity; another (Ii-koo-et-sil-a-kut) on the bench on the north side of Trinity River opposite the mouth of South Fork.

If some one at either of these villages shouted when birds were flying over, the birds dropped dead.

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Some of these tattooed 'Yuke' used to imitate bears. They would put on the skin of a brizzly bear, first lining the hide with bark and shaping it like the body of a bear. They would get into this skin and act and walk like a bear. In the hand they would carry a spike made of the antler of a deer, with which to kill the Indians they attacked.

The Hoopah Indians learned this and learned how to tell real bears from these human enemy bears. They say that a real bear slobbers at the mouth, while an Indian man dressed as a bear never slobbers.

Acorn Food: Sahah is the Hoopah name for their acorn food. They first bury the acorns and soak them until the shells crack open. This removes the bitter taste. They then rooll the acorns, rubb off the outer skin, and pulverize the meats by pounding with a stone pestle in a large hollow stone mortar with a bottomless basket set on top to act as a rim to keep the material from spilling over. When sufficiently pulverized they wet the acorn meal with water

making a sort of thick paste of it. This is made into cakes and laid on sand to dry in the sun. When wanted for food a piece is broken off and put in a sahah basket (woven of fine pine roots and grass) over which water is poured. Then hot stones are dropped in, whereupon the sahah immediately thickens into mush and is ready to be eaten.

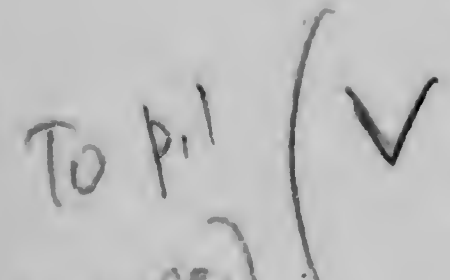
Of all the acorns in the Hoopa country, those of the tanbark oak are considered the best for food. They make the best mush and bread. Many of the present-day Hoopaw, who live in the main like Whites, mix tan-oak acorn flour with wheat flour for biscuits, pancakes, cake, and so on.

One of several ways of preparing acorns is by burying them for a year in a running spring. They then turn black, but, by the following year, the bitter element has disappeared, and they are sweet.

Bread and cake made of tan-oak acorns will keep good for months. It may mold a little on the surface, and oil show up on top. When this is brushed off, the cakes are sweet and good.

Fresh flour made of tan-bark acorns spread on burlap or other porous cloth and placed where cold water will trickle over it all night becomes sweet and ready to cook after a single night.

Tan-oak acorns roasted in hot ashes till the shells pop open may be eaten without further treatment, but plenty of water should be drunk with them.



Information from James Chesbro of Burnt Ranch, 1921

HOOPAH ~~NOTES~~ ETHNOGRAPHY

According to the Hoopah, as told me by James Chesbro of Burnt Ranch, the First People are called Kit-tung'-whi or Devil People. They used to fight and kill and eat one another. Later they turned into animals. After the Flood real (Indian) people came.

In early days the Indians used to get drunk from inhaling the fumes of Indian tobacco (Min'-tā itch'-wah) which by deep breathing they would take into the lungs. Their word for drunk is Ho-nā^ch^-wĭh^ch^. The expression for 'many people drunk' is Yah, ho-nā^ch^-wĕ^ch^.

The word for an old person is Kis'-te-ahn; for an old object, Tah'-ne.

There are two words for good: Chung-whoom for a good or kind person; and Noo-whōm for a good thing or object. A bad person is To choong-kōm; while a thing that is not good is To noo^ch^-kōm.

Chin-tahs 'slow' is said to mean also 'heavy'; but the word given me for heavy is Nit-tahs'.

The word Ho'-chit, meaning real or genuine, occurs frequently: Thus, deerskin tanned with the hair on is called Ho'-chit te, te being any blanket or toga. Similarly, the ordinary woman's apron made of pine nuts and braided grass is Ho'-che ke'-ah; the women's hat, Hō-che kōs'-tahn, or real hat; moccasins, Hoch yā'-che-tahl; the bow, Ho-chĕ tsitch-ting; the stone arrow-point, Ho'-chĕ tin'-ti; Indian or wild tobacco, Ho'-che Min'-tā-itch'-wah; the elkhorn box or purse for valuables Ho'-che kin'-chah.

The Hoopah say that their people did not use the nose-bone or nose-stick, but had a name for it, which is Hun-choo whang-i. They say these were worn by Indians farther north.

The women tattooed the chin, usually in three broad vertical bands similar to those of the Klamath River tribes. Tattoo marks are called Wil'-tahch'.

Place names: All place names along the rivers were at one time the sites of villages or rancherias. The village always takes the name of the place.

The name for house is Hon'-tah or Hun'-tow; the ceremonial house, Mā-min sin-til; the sweathouse, Tah'-keo; the menstrual lodge, Mintch'; the brush wickiup, Mā-nah-si; the brush blind or hut for concealing the hunter, Kew-wong-wil'-min.

They say that they never burned the dead, but buried them in graves dug exactly knee-deep by measure. The grave was called Hot-yung ho-sin. The body was fastened to a slab of wood of the proper length, and when laid in the grave was covered with the belongings of the dead person and then with earth.

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~~Dup in Hoopah file~~ 2/29

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Information from James Chesbro of Burnt Ranch, 1921

The Bald Eagle is 'Klo-he-yahn, meaning "fisherman".

The Fishhawk is Tah-chah te-ahm, meaning "sucker fisherman", while the Duck Hawk or Falcon is Ke-ow^{ch}=nā-nis-wahl, meaning "king of birds".

The Condor is Ke-ow min-nah ho-lan

The Turkey Buzzard is Mis-sah nil^{ch}-swin, meaning "breath stinking".

The large gray spotted Owl is Tin'-nah noo'-hah-tin, meaning chief of the forest.

The little Screech Owl, Min'ning mel kah, meaning "face inside".

The Canada Jay of the northwest coast (Perisoreus) is'Kek-ah yit-te-til-le, meaning "likes fat".

The Dove is called Mi'-yo, and was a great gambler. He always gambled all winter. Once when gambling some one told him that his grandmother was dead. He said there would be plenty of time to cry next summer. So he kept on playing. When summer came he cried for his grandmother. And every summer we hear him every day crying for his grandmother.

A Nuthatch (Sitta aculeata) is Me-chā-o-ho-lān kit-tish-kets, meaning "sugar pine crazy".

The Brewer Blackbird (Euphagus cyanocephalus) is Me-keo-kó-tsă mah'-ah, meaning 'elk louse' for the reason that they were often seen riding on the elk looking for parasites.

The Meadowlark is called Met-tchwa-keo ye-hōl-whin, meaning "dark hind end".

The Barn Swallow, Hirundo, is Tĕ-choitch. It is hard to get and its long forked tail brings luck for money.

The Water Ouzel (Cinclus) is Tsă-koit, meaning "rock bobbing."

The Junco, often called Snowbird, is Mit'-tah min-neh' hōl-hwin, meaning "black round mouth".

The Towhee or Chewink (Pipilo maculatus) is Tchwung yo^{ch}-to^{l}, meaning "manure kicker".

The Robin is Is-tā-o e-te-til-le, meaning "likes madrone berries".

Wrens and Bush Tits are Tin-tah ĕ-'hĕ^{ch}, meaning "woods boys".

The Hummingbird is Ko-sōs, meaning needle (bill), and is said to be a war bird. His bill was like a long needle. With it he pierced his enemies. Once he told another bird to start from one end of the world and he would start from the other. They did this and met in the middle, where they danced.

The Killdeer is Ho-tsă-king mā-kis-klung, meaning "back of neck bandaged".

The Alligator Lizard (Gerrhonotus) is Mā-chin-nes, meaning "long-winded".

The Toad, Chah'-le-keo, was a doctor in the olden time.

Fresh-water mussels, Ho-sits'-mil, are used for spoons.

SAYINGS ABOUT BIRDS

~~Dove (Zenaidura). Called Mi-yo~~

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See full bird notes

The Grizzly Bear had two names: Mĕ-chā-e-sahn and Me-kwo ah.

The Mountain Lion or Cougar is called Mín-ning mĭch 'hlā-til-loo, meaning "kills with his face".

They speak of a spotted Panther of large size called Kit-sah', which has not been seen for a number of years. It used to make a great noise.

They speak also of a Water Panther (mythical) called Ho-tsí-tow, said to live in holes close to the water of lakes and pools, never in rivers or on land. Its head and shoulders were heavy and covered with long shaggy hair, but the hinder parts were nearly naked.

The Otter is called 'Klōk-e-te-til-le, meaning "he likes salmon."

The Weasel--and this is particularly interesting--is called Klewch mŭ-hung, meaning "snake's husband"--a term doubtless suggested by its snake-like form and actions.

The Mole is called Min-ní ĕ-ting, meaning eyeless; the Bat, Haht-la nah-mut, "night flyer."

The Porcupine is 'K'yo'. Its quills, usually dyed yellow, are used to ornament basket hats; and also to pierce the ears for ear-rings. When a quill was stuck lightly into the lobe of the ear, it would slowly work its way through.

The common gray Ground Squirrel (Citellus douglasi) is called Tsĕ 'ket-yahng-a, meaning 'rock sitting on'.

The Jack Rabbit, oddly enough, is called Nahch-ah-tah 'hits-'hlah-hahn, meaning 'dry ground deer'.

Dup in Hoopa file 1/39/c

HOOPAH ETHNOBOTANY

Tree Maple (Acer macrophyllum). Called Kit-tahng:

Fire lives in Kit-tahng, the Maple Tree. This is the reason the old people made their fire drills of maple-wood. When they worked these the fire came out.

Madrone (Arbutus menziesi). - Called Is-tā-oo:

The Madrone leaves are valuable in the treatment of wounds. The leaves chewed fine and wrapped on a cut or wound keep it healthy and cause it to heal at once.

Tree Laurel (Umbellularia californica). Called Tan'-chung:

The nuts are called Mah'-ahs-tetch. They are roasted a long time in hot ashes, after which they are eaten without pounding or boiling.

Elder (Sambucus glauca). Called Chee'-ooch-whĕ-wooch:
Its name is not spoken. The reason is that Elder shoots are used to measure dead persons for their coffins or burial boards.

Wild Syringa (Philadelphus gordonianus). Called Kah'-hris.
The long shoots of the wild Syringa are used for arrows and also for the straight pipes in which their tobacco is smoked.

Coffee berry or pigeon berry (Rhamnus californica). Called King-ung-kuts (meaning "brittle wood"):
Its bark is boiled for a cathartic tea.

Hoopah Plant Notes (Continued)

Oso Berry (Osmaronia cerasiformis). Called Mit-chā-e-sahn-me kew'-e-yahl (meaning 'Grizzly Bear food').

Hazel (Corylus californica). Called Klōch-chil-lān':
The long tough sprouts are used for making the coarser kinds of baskets.

Lupines (genus Lupinus). Called Kis-wā-keo mil'-lah (meaning 'spider hands').

Coast Honeysuckle Vine (Lonicera californica). Called Kes'-se-tik or Kā'-se-tik (meaning 'runs up').

Narrow-leaved Wyethia (Wyethia angustifolia), a relative of the Sunflower. Called Chah-lah'-tung. The young shoots are eaten in spring. The root is a spring medicine. The roots burnt on coals give off fumes which drive away sickness.

Hoopah Plant Notes (Continued)

Vancouveria Vine (Vancouveria parviflora). Called Mit-chă-ă-tin nahm-met-sā-e-yah (meaning 'Child before birth make small): A tea of the leaves drunk during pregnancy keeps the child from growing large.

Narrow-leaf Iris (Iris tenuissima). Called Mĕ-chă-len: It is used for the best grades of string, especially for the construction of fine nets.

Soaproot (Chlorogalum pomeridianum). Called Kōs-keo: Its bulbous root is roasted for food in the following manner: A ground oven is prepared in the usual way, lined with hot stones, and with flat stones covering the bottom. In this are placed leaves of different kinds, particularly the sweet leaves of the huckleberry. The bulbs of the soaproot are laid in layers alternating with layers of huckleberry. The whole is then covered with earth, and a fire built on top which is kept burning for one day and one night. The Kōs-keo bulbs are then taken out and are excellent eating.

Karok

"Ethnographic Notes on California Indian Tribes" Part II

Ethnological Notes on Northern California Indian Tribes

C. Hart Merriam
Papers
BANC MSS
80/18 c

all CHm

II

KAROK

Karok territory and boundaries. The Karok state that their territory extends along Klamath River from Sciad Creek downstream, southwesterly, to Bluff Creek. In the northeast their country adjoins that of the Shaste; on the southwest, that of the Poliklah.

There are two divisions of the tribe: an Upper Division calling themselves Kah-rah-ko-kah or Kah-rah-ko (called Kah-hah-ar-rah by the Lower Division), extending from Sciad Creek downstream as far as Elk Creek--some say to Clear Creek; and a Lower Division calling themselves Ah-rahr, occupying the river canyon from the Upper Division downstream as far as the mouth of Bluff Creek.

The uppermost village of the Upper Division appears to have been Wah-hah-e-wah, on the south side of Klamath River at the mouth of Walker Creek (Brickleys); the next was Kwe-ahts-wah at mouth of Grider Creek also on south side Klamath, while the uppermost on the north side was Ah-show-roo at the mouth of Portuguese Creek.

The lowermost village of the Lower Division was As-pev-ne-te-hatch on the north side of Klamath River just above the mouth of Bluff Creek.

Bluff Creek appears to have been neutral fishing ground, as both tribes say they camped there amicably for the winter salmon fishing.

Below Bluff Creek, the next Indian village belonged to the Paoliklah or Lower Klamath tribe and was called Ot-sep-por.

Rancherias of the Middle Klamath

Comparison of lists given by:

Gibbs MS map (1852), and Journal in Schoolcraft III, p. 151, 1853;

Redick McKee (Ind. Agt.) Sen. Doc. 4, Special Sess., 161, 194, 211, 1853;

Carl Meyer, Nach dem Sacramento, 282, 1855;

A. S. Taylor (after a letter from G. W. Taggart to Walter Van Dyke, Orleans Bar, 1856) in Calif. Farmer, March 23, 1860;

C. Hart Merriam, MS Vocab. obtained on Upper Klamath, Oct. 1 & 2, 1910.

YUROK

Gibbs, 1852, 1853	McKee, 1853	Meyer, 1855	Taylor, 1856	Merriam, 1902
Otche-poh	Ut-chap-pah Ut-cha-pah Ut-cha-pas	Ut-scha-pahs		Ot-sep-por Muh-rood-throov (Karok name)
Sehe-perrh (Possibly a Karok village)				Se-per-rah

KAROK

Gibbs, 1852	McKee, 1853	Meyer, 1855	Taylor, 1856	Merriam, 1910
* Oppegoeh (map) Oppegach	* Up-pah-goines Up-pa-goine	* Up-pa-goines	Woo-pum	*Woo-pum Up-pa-goin
Shah-woo-rum	Sa-vow-ra Sa-ron-ka Sa-ron-ra Sa-vour-as	Sa-wa-rahs-=		Sah^{ch}-woo-rum (Su-war-rum)
Tshei-nik-kee	Cha-ma-ko-nec Cham-ma-ko-nec Cha-ma-ko-nees	Tscha-wa-co-nihs		Chah-me-knee-nutch

Gibbs, 1852	McKee, 1853	Meyer, 1855	Taylor, 1856	Merriam, 1910
Pa-nom-nik (name of chief)	Cockomans Coc-ce-man Coc-co-man Coc-ko-nan, (Chief = Pa-nam-o-nee)	Cok-ka-mans		Pah-nahm-neek & Yu-sah
Kah-tee-pee-rah (Azocrs?)				Kah-te-pe-duc
T'cheh-nits			Chee-nitch=	Che-nitch
T'sof-ka-ra			Tuck-a-soof curra	
*Oppe-yoh (Journ) Asha-nahm-ke (Map)	*Op-pe-o(s) Chief = Ya-Ya-fip-pa			Ahs-sah-nahm-kar-ruk
Tish-rawa				
*Eh-qua-neck (Journ) Con-harik (map)	*He-co-necks Ke-ko-neck Chief = Hou-a-puck-if-ma			Wooh-whar-ruk on Salmon River
*Eh-nek (journ)	*In-neck		A-mi-ke-ar-rum	Ah-ma-ke-ah-rahm
Mik-iara				
*Sche-woh Isshe-pishe-rah	*Si-wahs, Sewah Chief = Es-se-pish-ra		Ish-e-pish-e	Ish-she-pish
Kah-ose			Sun-num Sum-maun Couth Soo-pas-ip	
Yutoo-ye-roop Hakh-kutsor = Yurok name (Kroeber)				Yu^{ch}-too-e-re-pah Os-se-puk
			E-no-tucks	In-noo-tuk-kutch

Gibbs, 1852	McKee, 1853	Meyer, 1855	Taylor, 1856	Merriam, 1910
				Kwat-te^{ch} (A-kwah-te)
				Ook-rum-ke-rik
			If-terram	Ish-e-rahm-he-ruk
				Een-peet
				Ip-poon-war-rah
			I-yiss	I-yeech-dim or I-ye-e-thrim (at I-yess Bar)
			Soof-curra	Thoof-kah-rom
				Te
			Pas-see-roo	Pus-se-roor-re
			Home-nip-pah	'Hoom-ne-pah^{ch}
				Oo-ri-e
				Oo-roo-hus
			E-swhedip	Ish-we-dip-te
				Ah^{ch}-rah-hah-soo-ruk
				Oot-ke
				Tah-sah^{ch}-kahk
			Home-war-roop	Hoo-mah-ro
				Tin^{ch}-hoom-ne-pah
			E-nam	In-nom or E-nahm

Gibbs, 1852	McKee, 1853	Meyer, 1855	Taylor, 1856	Merriam, 1910
				Yu^{ch}-too-e-re-pah (Moved from vicinity of Salmon River, prob. after fire of 1852)
				Ik-ku-re-rus-so
				Kus-am-we-rok
			As-sif-soof-tish-e- * ram (at or near Indian Creek)	A-the-thoof

<u>Ethnozoology</u>. The Karok have two names for the grizzly: pe-rish-kah-re from pe-rish bush and kah-rim "no good," meaning "bad in the brush;" and nan-nutch-kahm meaning older sister.

The mountain lion is called yup-soo-ke-ra, meaning green-eyed.

The Karok have two names for the coyote; the proper name pe^{ch}-nef-fitch (or pe^{ch}-na-fitch), and tish-rahm-ish-koon-te meaning "valley watching."

The big wolf is called Ik-kow-e-nahm-itch (or ik-kahv-num-itch) meaning "howler."

The Karok believe in the existence of a water panther which they call ahs-kahm yoop-soo-ke-rah. They say it is a large spotted animal living in ponds or lakes. One lives in a pond on a mountain north of Orleans; another in a pond on Trinity Summit. Lots of deer bones lie on the slopes around ponds where the water panther lives. He

appears only at night and kills Indians by sucking their brains out of the top of their heads.

The mink is called hon-thoon-ahm-wan meaning "crayfisheater."

The flying squirrel has two names, ahtch-haht-kaht and poo-yah-hah-rah a dead person or corpse and the name of an insect said to frequent dead bodies. The reason for the name I did not succeed in obtaining.

The name of the beaver is Sah-pe-neetch meaning "down low old man."

The name of the <u>Aplodontia</u> is mah-pe-neetch meaning "up high old man." It is also called tin-kan-nanch-noo-pitch.

The old-time Indian dog which was as big as a coyote and had stiff up-right ears was called chish-she. When the white man brought horses into the country the Karok called them also chish-she or yr-rus-chish-se from yu-rus, the ocean, meaning "ocean dogs" as they came from over the ocean. The Karok at Happy Camp call horses op-se-pum-rah-wahn, meaning "grass-eaters" from ok-seep, grass.

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center l.c. → RANCHERIAS OF THE MIDDLE KLAMATH

Comparison of lists given by:

Gibbs MS map (1852), and Journal in Schoolcraft III, p. 151, 1853;

Redick McKee (Ind. Agt.) Sen. Doc. 4, Special Sess., 161, 194, 211, 1853;

Carl Meyer, Nach dem Sacramento, 282, 1855;

A.S. Taylor (after a letter from G.W. Taggart to Walter Van Dyke, Orleans Bar, 1856) in Calif. Farmer, March 23, 1860;

C. Hart Merriam, MS Vocab. obtained on Upper Klamath, Oct. 1 & 2, 1910.

YUROK

Gibbs,1852,1853	McKee, 1853	Meyer, 1855	Taylor, 1856	Merriam, 1910
Otche-poh	Ut-chap-pah Ut-cha-pah Ut-cha-pas	Ut-scha-pahs		Ot-sep-por Muh-rook-throov (Karok name)
Sehe-perrh (Possibly a Karok village)				Se-per-rah

KAROK

Gibbs, 1852	McKee, 1853	Meyer, 1855	Taylor, 1856	Merriam, 1910
*Oppegoeh (map) Oppegach	*Up-pah-goines Up-pa-goine	*Up-pa-goines	Woo-pum	Woo-pum *Up-pa-goin
Shah-woo-rum	Sa-vow-ra Sa-ron-ka Sa-ron-ra Sa-vour-as	Sa-wa-rahs-=		Sah~~w~~ch-woo-rum (Su-war-rum)
Tshei-nik-kee	Cha-ma-ko-nec Cham-ma-ko-nec Cha-ma-ko-nees	Tscha-wa-co-nihs		Chah-me-knee-nutch
Pa-nom-nik (name of chief)	Cock-o-mans Coc-co-man Coc-co-man Coc-ko-nan, (Chief = Pa-nam-o-nee)	Cok-ka-mans		Pah-nahm-neek & Yu-sah
Kah-tee-pee-rah (Azocrs?)				Kah-te-pe-duc
T'cheh-nits			Chee-nitch=	Che-nitch

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T'sof-ka-ra			Tuck-a-soof-curra	
*Oppe-yoh(Journ) Asha-nahm-ke(Map) (Ya-phip-pa's)	*Op-pe-o(s) Chief = Ya-Ya-fip-pa			Ahs-sah-nahm-kar-ruk
Tish-rawa				
*Eh-qua-neck (Journ) Oon-harik(map) (Hopa's)	*He-co-necks Ke-ko-neck Chief = Hou-a-puck-if-ma			Wooh-whar-ruk on Salmon River
*Eh-nek (Journ) Mik-iara	*In-neck		A-mi-ke-ar-rum =	Ah-ma-ke-ah-rahm
*Sche-woh Isshe-pishe-rah	*Si-wahs, Sewah Chief = Es-se-pish-ra		Ish-e-pish-e	Ish-she-pish
Kah-ose			Sun-num Sum-maun Couth Soo-pas-ip	
Yutoo-ye-roop Hakh-kutsor = Yurok name (Kroeber)				Yu^{ch}-too-e-re-pah Os-se-puk
			E-no-tucks	In-noo-tuk-kutch
				Kwat-te^{ch} (A-kwah-te)
				Ook-rum-ke-rik
			If-terram	Ish-e-rahm-he-ruk
				Een-peet
				Ip-poon-war-rah
			I-yiss	I-yeech-dim or I-ye-e-thrim (at I-yess Bar)
			Soof-curra	Thoof-kah-rom
				Te
			Pas-see-roo	Pus-se-roor-re

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			Home-nip-pah	'Hoom-ne-pah^{ch}
				Oo-ri-e
				Oo-roo-hus
			E-swhedip	Ish-we-dip-te
				Ah^{ch}-rah-hah-soo-ruk
				Oot-ke
				Tah-sah^{ch}-kahk
			Home-war-roop	Hoo-mah-ro
				Tin^{ch}-hoom-ne-pah
			E-nam	In-nom or E-nahm
				Yu^{ch}-too-e-re-pah (Moved from vicinity of Salmon River, prob. after fire of 1852)
				Ik-ku-re-rus-so
				Kus-am-we-rok
			As-sif-soof-tish-e-ram (at or near Indian Creek)	A-the-thoof

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Red-breasted Sapsucker--The Red-Breasted Sapsucker (Sphyrapicus ruber) is called Koo-nah-nitch, and is said to be the little brother of the Great Pileated Woodpecker.

Barn Swallow--The Barn Swallow is called Hahn-thoon-moo-vah-sun meaning"crayfish's bad friend".

Miscellaneous

~~Dragonfly~~--The ~~D~~ragonfly is called ~~Ah-ti-rum sish-kah-rah~~ meaning long-tailed star (~~Ah-ti-rahm,~~ star).

HAMMERMILL BOND

Medicinal plants:

~~PLANTS USED BY THE KAROK FOR MEDICINE~~

The Ash tree used as place to put weather medicine on.

Medicine to make rain was put on ash tree at Sandy Bar just above Orleans by the old doctor, Sandy Bar Bob, during my stay just after the middle of September 1921.

Mistletoe

Ginger root, Asarum.

Milkweed. Gum made from juice used for chewing gum.

Wild tobacco. N. bigelovi.

Aromatic mint, Monardella.

Small lace fern. Medicine used in childbirth.

Blue stinkweed, Trichostoma.

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Vancouveria vine. Nas'-sah-kahn'-nitch. Tea drunk during pregnancy to make baby small, so it will be born more easily.

Wild celery. Root used for medicine. Also burnt in room and smoke inhaled as disinfectant.

Cottonwood, Populus trichocarpa. ah-sah'-pe-e'-pa. Leaf buds in spring used as glue to stick feathers on arrows.

Sept. 1921.

Measure--The unit of measure is called Is-sah-ah-kik, and is the distance between the thumbhold of the extended arms (not of one arm). It is therefore about double the length of the unit used by many tribes.

Poison Arrows--The poison arrow called Pe-ke-rey-ker-roo-po was prepared in a curious way. The arrow was addressed in a ceremonious manner after which the point was spit upon. There was another kind called Ip-pesh-re-hap-po which was not shot into a person at all, but after a certain ceremony was put in a "bad place" where it was left over night. This appeared to endow it with magic power to injure the person in view.

Purse--A purse or small receptacle for valuables was made of the base of an elk-horn. It was called Ah^{ch}-roo-he or Wa-shoo-rah ah^{ch}-roo-he. In addition to these two names the Orleans Karok assured me that the real and proper name was Ah^{ch}-pah-hah^{ch}-ro-e.

Houses and Other Structures--The houses in early days were always built of slabs laboriously split and hewn from big trees, set up endwise. The ordinary house was called E-kre-ve-rahm, usually slurred to Kre-ve-rahm. The sweat-house was mainly underground, little more than the roof appearing above ground. It is rectangular in shape with a low ridgepole,

and is built of slabs covered with earth on top and is big enough to hold 8 or 10 people. It is called Im-chah-rahm by the Happy Camp people and Ik-ke-mahtch-rahm by the Orleans Bar people. The menstrual hut is rectangular, about 6 by 8 feet in size, and built entirely of slabs placed vertically. It is called Yah-whoo-rak-e-kev-rahm. A camping ground is called Ik-kwa-she-re-he-rahm. The acorn camp is called Pah-koo-he-rahm. Brush huts are Ar-rar-rak-riv-e-rah. The brush roof canopies or harbors are called Per-rish-she-kre-ver-rahm. Brush blinds for hunting are E-kroon-te-he-rahm. The scaffold for drying meat E-ke-ke-var-rahm. The acorn leach is Tah-ke-re-rahm, while the act of leaching is Ther-rum-pook.

Hats--The men as well as the women, though less universally, wore basket hats called Ar-rar-up-hahn. The man's hat is a basket bowl similar to the woman's but deeper (that is, with higher crown). There were two kinds of hats, the common every day kind called San-no-mop-hahn, rather coarsely woven of roots, lined by a few strands of light material, and the best or dress-up kind called Pan-yu-rah-op-hahn nearly covered with design and an overlay of Beargrass or Xerophyllum. The tobacco basket O-sip-nook is sub-globular in form and choke-mouthed,

and when in use has the opening closed by buckskin held in place by a lace-work of thong over the top.

The common basket materials were the roots of Ponderosa Pine and willow with an overlay of Xerophyllum. Hazel sprouts were largely used in the coarser baskets.

The Spirit or Ghost--The Karok believe that a spirit called Ik-kra-me-ah-ahm-tahp (from Ik-kra-me-ah wind and Ahm-tahp ghost or spirit) leaves the body after death but stays around for five days before taking its final departure. It is sometimes called also Poo-yah-har-rah, meaning "persons's shadow." The people say this is sad and they dislike to talk about it. The people sometimes cut their arms for better luck and to keep the devil away. They call this arm-cutting Sut-tuk-yeeth.

Karok

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The dead are not burned. They are buried a day or two after death. Every night for 5 nights, fish, acorns and other foods are burnt near the grave to feed the dead.

<u>Doctors</u>--The Karok have several kinds of doctors; one called A'm who scarifies and sucks and also dances and sings; another called <u>Ar-rar-rah hoos-oo-mahn</u> who takes care of people's senses; a third kind called <u>An-na-keah-wahn</u> or medicine doctor makes medicine of various herbs.

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Soaproot.-- Both large and small kinds of soaproot are roasted and eaten by the people. The bulbs of the large kind are put into an earthen oven and deeply covered with maple leaves and earth and allowed to cock over night. Then they are good to eat.

MUNISING BOND

MILKWEED CHEWING GUM

Many tribes in California use the juice of the Milkweed (Asclepias) for chewing gum. They drop the thick milky juice in a basket of boiling water where it soon floats on the top as a rubber-like substance which can be chewed.

The Karok of Klamath River call the Milkweed gum Im-shah-wo.

~~KAROK~~ SPOONS

The Karok make and use three kinds of spoons; one of elk-horn, called Sik-kĕ'ch-nook, and one called Ah-hōp-sik'-ke of manzanita root. The root is carved when freshly cut, at which time it is relatively soft and easily cut. The third kind of spoon is shaped from shells of clams and sea mussels which they get in trade from their neighbors the Po-lik-la whose range extends to the ocean.

~~KAROK~~ MONEY

The common money or medium of exchange consisted of Dentalium shells, called Ar'-rah-räsh-pook, meaning "people's money", or simply Ish'-pook. The Dentalium money was commonly carried in strings of 5 or strings of 10. The strings of 10 were valued at $30 of our money.

The splendid red crowns of the ~~Log-cock or~~ Pileated Woodpecker (Ceophleus pileatus) also were used as money, valued at $1 each.

Ethnozoology. The Karok have two names for the grizzly: pe-rish-kah-re from pe-rish bush and kah-rim "no good", meaning "bad in the brush"; and nan-nutch-kahm meaning older sister.

The mountain lion is called yup-soo-ke-ra, meaning green-eyed.

The Karok have two names for the coyote; the proper name pe^{ch}-nef-fitch (of pe^{ch}-na-fitch), and tish-rahm-ish-koon-te meaning "valley watching".

The big wolf is called Ik-kow-o-nahm-itch (or ik-kahv-num-itch) meaning "howler."

The Karok believe in the existence of a water panther which they call ahs-kahm yoop-soo-ke-rah. They say it is a large spotted animal living in ponds or lakes. One lives in a pond on a mountain north of Orleans; another ina pond on Trinity Summit. Lots of deer bones lie on the slopes around ponds where the water panther lives. He appears only at night and kills Indians by sucking their brains out of the top of their heads.

The mik is called hon-thoon-ahm-wan meaning "crayfisheater".

The flying squirrel has two names, ahtch-naht-kaht and poo-yah-hah-rah a dead person or corpse and the name of an insect said to frequent dead bodies.

The reason for the name I did not succeed in obtaining.

The name of the beaver is Sah-pe-neetch meaning "down low old man".

The name of the Aplodontia is mah-pe-neetch meaning "up high old man". It is also called tin-kan-nah^{ch}-noo-pitch.

The old-time Indian dog which was as big as a coyote and had stiff up-right ears was called chish-she. When the white man

brought horses into the country the Karok called them also chish-she or yr-rus-chish-se from yu-rus, the ocean, meaning "ocean dogs" as they came from over the ocean. The Karok at Happy Camp call horses op-se-pum-rah-wahn, meaning "grass-eaters"from ok-seep, grss.

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RANCHERIAS OF THE MIDDLE KLAMATH

Comparison of lists given by:

Gibbs MS map (1852), and Journal in Schoolcraft III, p. 151, 1853;

Redick McKee (Ind. Agt.) Sen. Doc. 4, Special Sess., 161, 194, 211, 1853;

Carl Meyer, Nach dem Sacramento, 282, 1855;

A.S. Taylor (after a letter from G.W. Taggart to Walter Van Dyke, Orleans Bar, 1856) in Calif. Farmer, March 23, 1860;

C. Hart Merriam, MS Vocab. obtained on Upper Klamath, Oct. 1 & 2, 1910.

YUROK

Gibbs, 1852, 1853	McKee, 1853	Meyer, 1855	Taylor, 1856	Merriam, 1910
Otche-poh	Ut-chap-pah Ut-cha-pah Ut-cha-pas	Ut-scha-pahs		Ot-sep-por Muh-rook-throov (Karok name)
Sehe-perrh (Possibly a Karok village)				Se-per-rah

KAROK

Gibbs, 1852	McKee, 1853	Meyer, 1855	Taylor, 1856	Merriam, 1910
*Oppegoeh (map) Oppegach	*Up-pah-goines Up-pa-goine	*Up-pa-goines	Woo-pum	Woo-pum *Up-pa-goin
Shah-woo-rum	Sa-vow-ra Sa-ron-ka Sa-ron-ra Sa-vour-as	Sa-wa-rahs-=		Sahch-woo-rum (Su-war-rum)
Tshei-nik-kee	Cha-ma-ko-nec Cham-ma-ko-nec Cha-ma-ko-nees	Tscha-wa-co-nihs		Chah-me-knee-nutch
Pa-nom-nik (name of chief)	Cock-o-mans Coc-co-man Coc-co-man Coc-ko-nan, (Chief = Pa-nam-o-nee)	Cok-ka-mans		Pah-nahm-neek & Yu-sah
Kah-tee-pee-rah (Azoers?)				Kah-te-pe-duc
T'cheh-nits			Chee-nitch=	Che-nitch

Gibbs, 1852	McKee, 1853	Meyer, 1855	Taylor, 1856	Merriam, 1910
T'sof-ka-ra			Tuck-a-soof-curra	
*Oppe-yoh(Journ) Asha-nahm-ke(Map) (Ya-phip-pa's)	*Op-pe-o(s) Chief = Ya- Ya-fip-pa			Ahs-sah-nahm-kar-ruk
Tish-rawa				
*Eh-qua-neck (Journ) Oon-harik(map) (Hopa's)	*He-co-necks Ke-ko-neck Chief = Hou-a-puck-if-ma			Wooh-whar-ruk on Salmon River
*Eh-nek (Journ) Mik-iara	*In-neck		A-mi-ke-ar-rum=	Ah-ma-ke-ah-rahm
*Sche-woh Isshe-pishe-rah	*Si-wahs, Sewah Chief = Es-se-pish-ra		Ish-e-pish-e	Ish-she-pish
Kah-ose			Sun-num Sum-maun Couth Soo-pas-ip	
Yutoo-ye-roop Hakh-kutsor = Yurok name (Kroeber)				Yu^{ch}-too-e-re-pah Os-se-puk
			E-no-tucks	In-noo-tuk-kutch
				Kwat-te^{ch} (A-kwah-te)
				Ook-rum-ke-rik
			If-terram	Ish-e-rahm-he-ruk
				Eon-peet
				Ip-poon-war-rah
			I-yiss	I-yeech-dim or I-ye-e-thrim (at I-yess Bar)
			Soof-curra	Thoof-kah-rom
				Te
			Pas-soo-roo	Pus-se-roor-re

Gibbs, 1852	McKee, 1853	Meyer, 1855	Taylor, 1856	Merriam, 1910
			Home-nip-pah	'Hoom-ne-pah^{ch}
				Oo-ri-e
				Oo-roo-hus
			E-swhedip	Ish-we-dip-te
				Ah^{ch}-rah-hah-soo-ruk
				Oot-ke
				Tah-sah^{ch}-kahk
			Home-war-roop	Hoo-[illegible]ah-ro
				Tin^{ch}-hoom-ne-pah
			E-nam	In-nom or E-nahm
				Yu^{ch}-too-e-re-pah (Moved from vicinity of Salmon River, prob. after fire of 1852)
				Ik-ku-re-rus-so
				Kus-am-we-rok
			As-sif-soof-tish-e-ram (at or near Indian Creek)	A-the-thoof

Shasta

Part II

Ethnological Notes on Northern California Indian Tribes

C. Hart Merriam
Papers
BANC MSS
80/18 c

II   all clm

SHASTE

The Shaste occupy an extensive area in northern California, overlapping into southern Oregon where they extended from Applegate River on the west, easterly beyond Medford and Ashland to the Cascades; and southerly over the Siskiyous into California. In California they ranged continuously from Seiad Creek, a northern tributary of Klamath River, easterly to the mountains immediately east and south of Shovel Creek; thence southerly over the Bogus and Goose Nest Range to Mt. Shasta, with their southernmost village near Edgewood; thence westerly to the lofty Salmon Alps which separated them from the Ko-no-me-hoo on the southwest and in part from the Kah-rok or Ah-rahd on the west; but in Klamath canyon they came in direct contact with Ah-rahd whose territory on the north side of Klamath River began at Seiad Creek and on the south side began at Walker Creek.

Therefore, in northern California the territory of the Shaste embraces Klamath Canyon from Seiad Creek easterly to Shovel Creek, and the whole of Shasta, Little Shasta, and Scott Valleys, including the entire course of Scott River to its junction with the Klamath.

Surrounding Tribes. The Shaste came in contact with the following tribes: on the north or northwest, the Takelma; on the east the Modok; on the south the Wintoon and Wimuck (= Okwanutsu of Dixon) on the southwest the Ko-no-me-hoo, a related tribe of Shastan stock; on the west the Northern Kah-rok or Ah-rahd.

The tribe called A-te or A-te by the Mo-des-se has several other names. It is called E-chah-tah-is by the Achomawe of Fall River;

Wi-muk by the northern Wintoon; Oo'-chah-hah-roo' chah'-wich by the Yreka Shasta, and Ok-wan-u-tsu by Roland Dixon who gave it the Shasta name for the tribe. But this appears merely to be the word for "south people."

The Wintoon and Modesse tell me that this tribe is now entirely extinct, and that they spoke a language related to Shasta. In October 1925, I visited two very old women, sisters who belonged to this tribe and were born and raised in Squaw Valley. One of them failed to remember the tribal name; the other gave it as O-kwah-noo-tsoo.

Villages. They had a very large number of villages, of which I have been able to locate and secure the names of 121 of these, 64 are on Klamath River (including Willow and Bogus Creeks), 24 in Shasta and Yreka valleys, and 33 in Scott Valley (including Moffit Creek and Scott River).

Shasta Village Names: The name of the rancheria or village is usually the same as that of the locality where it is situated. In cases where there are several rancherias in a valley or on a stream, the principal or largest village is the one that takes the name; and in many cases it was the home of a chief.

The term applied to the inhabitants of a village is generally the name of the village followed by the word soo-ish or choo-ish, denoting "inhabitants."

In connection with the location of some of the rancherias, it should be remembered that in Shasta Valley there are two Willow Creeks:

one flowing northerly from Bogus Mountains and emptying into Klamath River at a place called Thrall; the other rising in Scott Mountains and flowing past Gazelle toward Shasta River, into which at times of high water it probably empties.

Classification of Tribes of Shastan Stock (1925)

Stock	Family	Tribe	Locality
Shastan	Sastean	Shaste or Kekahts	Klamath River from Shovel Cr. to Seiad Cr.; south to include Shasta, Yreka, and Scott valleys
		Konomeho	Fork of Salmon region
		Kahootineruk[1]	So. Fork Salmon to New River
		Okwanutsu	Upper Sacramento Canyon Upper McCloud River and Squaw Creek
	Achomawan	Modesse	Big Bend of Pit River
		Tomalinchemoi	Pit River above Big Bend
		Ilmahwe	Pit River below Fall River
		Ajumahwe	Fall River Valley
		Atwumwe	Big Valley
		Astahkewiche	Hot Springs Valley
		Hawesidoo	Alturas to Goose Lake
		Hammahwe	Likely Valley and Upper So. Fork Pit River
	Atsookaan	Atsookae	Hat Creek region
		Apwoorokae	Dixie Valley to Eagle Lake

[1] Little is known of the Kah-hoo-tin-e-ruk (called Ah-moo-tah-kwe by the Hoopa, and New River Shasta by Roland Dixon. They may be the the Chimalakwe of Stephen Powers. Their rank may be much higher than "tribe."

<u>Mortars and Pestles</u>. Deep stone mortars do not appear to have been used by the Shaste, as they pound their acorns, manzanita berries, and other things in the ordinary milling basket, called ik-noo, resting on a flat stone called hah-too, using a stone pestle. The pestles are of two kinds, a short kind about six inches long, slightly spreading at the bottom called to-koo and ats-mut-tah and a long kind about fifteen inches in length called it-ah-hoo-vi-ik.

<u>Acorn Caches</u>. The acorn cache of the Shaste differs from that of most California tribes by being placed underground instead of on a rock or post or in a tree. It is in a hole dug in the ground and is covered with pine-bark.

<u>Underground Food Caches</u>. The Shaste and Konomeho tribes had a good sized underground cache (watch-nah) for acorns, dried fish and dried meat of deer, elk and bear.

It had a framework of posts and was made of bark with leaves next to the ground to keep out dampness.

Meat of deer, elk and bear was roasted on coals and also cooked in the ground oven, called hep-se-ro-hahm'-pik.

<u>Colors and Dyes</u>. The Shasta Indians of Upper Klamath Canyon made their red paint, called Koo-pah-mah, from a species of mushroom which grows on old fir trees. This was roasted to produce the color. Yellow paint, called itch-um-pah-ke, was made from the inner bark of an oak, scraped off and used dry. Black paint, called mah-ter-rah-he, was made from charcoal rubbed up in grease. White paint, e-ti, was made of a kind of white chalk found in the hills. The names used by the

Shasta and Yreka Valley branch of the tribe for red, black and white paints, are respectively: oo-kwah-hah-ch-tik, mah-ter-rah-he, and e-ti.

Bird and Reptile Beliefs. The echo, called koo-che-rah-kik, is believed to be a lizard answering from rocks.

The nighthawk they call cho'-pah-kwan-i-kook, and say that when it swoops down making the characteristic booming sound, it is "stretching" a fawn to make it grow, and that if a person goes to the spot beneath the diving bird they will find a spotted fawn.

The gopher snake or bull snake (Pituophis) they call a-ha'-se-sa-ket, and state that when it sticks out its tongue, it makes freckles on one's face.

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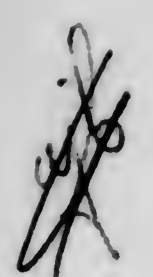

[p. 213]

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Classification of Tribes of Shastan Stock (1925)

Stock	Family	Tribe	Locality
Shastan	Sastean	Shaste or Kekahts	Klamath River from Shovel Cr. to Seiad Cr.; south to include Shasta, Yreka, and Scott valleys.
		Konomeho - - - - -	Fork of Salmon region
		Kahootineruk[1] - - -	So. Fork Salmon to New River
		Okwanutsu - - - - -	Upper Sacramento Canyon Upper McCloud River and Squaw Creek
	Achomawan	Modesse - - - - - -	Big Bend, Pit River
		Tomalinchemoi - - -	Pit River above Big Bend
		Ilmahwe - - - - - -	Pit River below Fall River
		Ajumahwe - - - - -	Fell River Valley
		Atwumwe - - - - - -	Big Valley
		Astahkewiche - - -	Hot Springs Valley
		Hāwesīdoo - - - - -	Alturas to Goose Lake
		Hammahwe - - - - -	Likely Valley and Upper So. Fork Pit River
	Atsookāan	Atsookāe - - - - -	Hat Creek region
		Apwoorokāe - - - -	Dixie Valley to Eagle Lake

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Deep stone mortars do not appear to have been used by the Shaste, as they pound their acorns, manzanita berries, and other things in the ordinary milling basket, called ik'-noo, resting on a flat stone called hah-too, using a stone pestle. The pestles are of two kinds, a short kind about six inches long, slightly spreading at the bottom called to-koo and ats-mut'-tah and a long kind about fifteen inches in length called it'-ah-hoo-vi'-ik.

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~~October, 1919~~

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(B) on p. 6

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(A) 1 on p. 6

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(4)

3

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1925

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(11)

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The hot stones used for cooking in baskets are called by Shasta and Yreka Valley Indidns, too-tah'-gah itch'-ah; the stirring stick, ahk'-tah-we-ke.

The two sticks for taking the hot stones out of the fire, ah'-kwah; the digging stick, kwahs'; the chipping horn for shaping flints and arrow points, wah'-pah,

the bone awl used in making baskets, ech-wah; the brush of soap-root fiber, haht'; cord or rope, po-kwe-ruts. The carrying band which passes over the forehead or front of the head, oo-ter'; the fish net, ah-row'; fish hook, hah-mi-rook; dug-out canoe (burnt out of fir log), ik-we'; the paddle, ah'-ket

Pit River Tribes

"Ethnographic Notes on California Indian Tribes" Part II

Ethnological Notes on Northern California Indian Tribes

C. Hart Merriam
Papers
BANC MSS
80/18 c

II

PIT RIVER TRIBES

A-ju-mah-we

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But when the enemy has entered the Pit River or Fall River country everybody keeps watch, and whenever anyone sees an enemy he immediately builds a signal fire. Thus as one man after another locates the enemy, a series of fires spring up at intervals, one after the other. These signal fires in series are called ta-mat-soo-ge.

Torches. All of the Pit River tribes carried fire from place to place by means of torches. The torches were ingeniously made of strips of frayed bark of juniper or sagebrush, or both. The frayed bark was twisted or rolled into the form of a club fifteen or eighteen inches in length and tied at intervals so that it would not open out.

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Salmon spearing. The Big Valley tribe and our tribe used to go down Pit River to the falls where the salmon stopped, to catch and dry salmon. Large quantities were dried and brought home in pack baskets.

A mile or two above the mouth of Burney Creek a stream enters Pit River from the south. Its name is Mah-pe-dah-da, called Salmon Creek by the Whites. It is less than half a mile in length, but during the salmon run it is packed with these fish. Naturally it became a great resort for neighboring tribes of Pit River Indians, some of whom came from as far up river as Big Valley. A long time ago the

Indians established a village there, naming it after the stream, mah-pe-dah-da. Here the salmon were cleaned and dried, and when dry were packed home by the several tribes.

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Men with torches started together and ran in opposite directions, enclosing a very large circular area--a thousand acres or more. They set fires as they ran so that in a short time a huge circle of fire, spreading toward the center and constantly contracting, surrounded the deer and other animals. They were confused and blinded by the smoke and easily killed with bow and arrow. There was no escape.

After each hunt two or three years were allowed to pass in order to give the pine needles time to accumulate before the next.

Deer hunting with a rope circle. A rope was stretched around a large area at a height of three of four feet and held in place by fastenings to trees, brush, or stakes. Men were stationed along the line and branches and brush were attached to the rope at intervals. By striking the rope with clubs these were shaken, making a noise to keep the deer within. This hunt was carried on by the ham-mah-we of the South Fork of Pit River. It was a springtime hunt. The rope circle is called dil-loo-wah-te.

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with snow, deer drives were made over considerable areas. Good shooters were stationed at points where it was known the deer would come out. Then a number of people beat the forest and undergrowth driving the deer toward the shooters. The name of this hunt is do-too-te.

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Juniper berries. Juniper berries are eaten raw. Some are too strong. These are not eaten. Trees bearing the sweet berries are selected. The berries are pounded and boiled, making a tea, which is taken for coughs and other troubles.

Wokas. None of the Pit River tribes ate wokas. Members of the tribes say that they never eat anything that does not grow in their own territory.

Salt. The name of the salt is te. Originally the Pit River tribes had no salt but were in the habit of adding a little alkali to their food. The name of alkali is te, which name nowadays is used also for salt.

Enemies of the Nos-se. In a battle with the Nos-se or Yah-nah (called Te-si-che and Yam-muk by our people) our Fall River Valley people usually came out ahead because we had more fighting men. During one fight one of our men (Charley Green's father-in-law) captured a girl baby. She was treated as his own child and grew up with our

tribe. When she had grown up, somebody told her she was not his daughter, that she was only a slave.

When the Government was moving the Indians to reservations, she went with a number of others to Red Bluff, where they were loaded on boats and taken down the Sacramento River to San Francisco, and then up the coast to the Mendocino Reservation. This was in 1859.

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The old witch doctors, magicians, used to look at the poison mixture through a thin flake of obsidian in order to see which was the strongest poison, and would dip the obsidian tips in this to kill quickly.

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Hazel nuts (chim-ko-ke) are prized for food, as are the nuts of the sugar pine--which are called skil, though the tree is ah-sow-yo.

Nuts of the buckeye (Aesculus californica) called pahs require special preparation but are eaten in times of need. The buckeye tree is called pah-sil-lo.

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The long shoots of the creek dogwood (Cornus glabrata), called sul-woh are used for some of the baskets.

The wood of the mountain mahogany (Cercocarpus parvifolius), called by the Indians kas-wow-yo, is used for digging sticks and also for spear points.

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The oregon grape (Berberis) called in-nah-mah-ki-kil-lo, is made into a tea which is highly regarded as a blood medicine. It should be taken for a full month. A jelly made from the berries is equally good.

The azalea (Azalea occidentalis), called lah-si-yo, is regarded as a remedy for poisoning.

The seeds of the yellow waterlily (Nymphaea) called ha-bil-le-lo, which form an important food in the case of the Klamath tribe, are not eaten by the Modesse.

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This plant is the favorite plant of the little summer star awl-o-e-chah-mek, who comes out for only about twenty days each year in the month of August and appears a little before midnight (eleven o'clock) high up and about northeast or a little east of north. When awl-o-e-chah-mek is seen in his place in the sky he puts dew on che-sah-ye every night; this gives the plant great power--this is the time to gather and dry it.

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A mile or two above the mouth of Burney Creek a stream enters Pit River from the south. Its name is mah-pé-dah-dā, called Salmon Creek by the Whites. It is less than half a mile in length, but during the salmon run it is packed with these fish. Naturally it became a great resort for neighboring tribes of Pit River Indians, same of whom came from as far up river as Big Valley. A long time ago the Indians established a village there, naming it after the stream, mah-pé-dah-dā. Here the salmon were cleaned and dried, and when dry were packed home by the several tribes.

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Men with torches started together and ran in opposite directions, enclosing a very large circular area --a thousand acres or more. They set fires as they ran so that in a short time a huge circle of fire, spreading toward the center and constantly contracting, surrounded the deer and other animals. They were confused and blinded by the smoke and easily killed with bow and arrow. There was no escape.

After each hunt two or three years were allowed to pass in order to give the pine needles time to accumulate before the next.

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Juniper berries. Juniper berries are eaten raw. Some are too strong. These are not eaten. Trees bearing the sweet berries are selected. The berries are pounded and boiled, making a tea, which is taken for coughs and other troubles.

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Two Ham-mah-we women, old Sally and her sister, were captured by the Piutes and kept as slaves for many years.

A-JU-MAH'-WE

(from Charles Green)

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When a woman has a child, neither she nor her husband may eat meat or fish. The husband must go to a distant place, usually a mountain, and remain over night. He may resume eating in the usual way in a few days, but the wife must not touch meat or fish until she is entirely well.

The prohibition relates not only to eating but to the smell of cooking meat or fish. She must be far enough away so that this smell could not possibly reach her.

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V The Classification and Distribution of the Pit River Indian Tribes of California. Smithsonian Institution, Miscellaneous Collections, Vol. 78, No. 3, 1926.

Original Defective

SIGNAL FIRES

Signal fires are called e-se-an'-no-e-mat. This refers to single fires visible at a distance.

But when the enemy has entered the Pit River or Fall River country everybody keeps watch, and whenever anyone sees an enemy he immediately builds a signal fire. Thus as one man after another locates the enemy, a series of fires spring up at intervals, one after the other. These signal fires in series are called tă-mat'-soo-ge.

TORCHES

All of the Pit River tribes carried fire from place to place by means of torches. The torches were ingeniously made of strips of frayed bark of juniper or sagebrush, or both. The frayed bark was twisted or rolled into the form of a club 15 or 18 inches in length and tied at intervals so that it would not open out.

A small coal placed inside ignited the frayed bark, making a low, glowing fire which burns a long time. It may be carried all day long and never goes out. In this way it is easy to carry fire from place to place. When opened and exposed to the air, it bursts into a blaze.

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~~Of the Fall River A-ju-mah-we~~

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Modesse

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Hazel nuts (Chim-ko-ke) are prized for food, as are the nuts of the sugar pine --which are called skil, though the tree is ah-sow-yo.

Nuts of the Buckeye (Aesculus californica) called pahs require special preparation but are eaten in times of need. The Buckeye tree is called pah-sil-lo.

The vine maple (Acer circinatum) is called tah-pah-kah-jil-lo. Its branches are used for the frames of snowshoes.

The long shoots of the Creek Dogwood (Cornus glabrata), called sul-woh are used for some of the baskets.

The wood of the mountain mahogany (Cercocarpus parvifolius), called by the Indians kas-wow-yo, is used for digging sticks and also for spear points.

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Wood of the Smoke Brush (Ceanothus cuneatus), called il-loo-che-chal-lo, by the Modesse, is used for making the slender needle used in piercing the lobe of the ear of young girls. After this has been worn about a month, it is replaced by a larger one made of the wood of the aromatic sumac (Rhus aromatica trilobata) called by the Indians chah-cha-lo.

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Fruits and berries extensively eaten are wild plums (Prunus subcordata) called pah-te, chokecherries (Cerasus demissa) called bol, Sarvis berries (Amelanchier alnifolia), called pe-tah, blackberries (wal-lop-lo-pe), thimbleberries (lom-ki), huckleberries (kan-nan-nah-pe) and Manzanita berries (paj-je-soo). Of less importance are wild currants (Chah-ho) and gooseberries (has-chig-ge).

The wild syringa (Philadelphus) called tah-pahk-pe, is used for some of the spear tips.

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The oregon grape (Berberis) called in´-nah-mah´-ki´-kil-lo, is made into a tea which is highly regarded as a blood medicine. It should be taken for a full month. A jelly made from the berries is equally good.

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The seeds of the yellow waterlily (nymphaea) called hă-bil´-le-lo, which form an important food in the case of the Klamath tribe, are not eaten by the Modesse.

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A fine mountain grass, called chā-hā´-ni-yo, is pounded fine and soft and used in place of diapers.

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This plant is the favorite plant of the little summer star awl´-o-e-chah-mek,´ who comes out for only about twenty days each year in the month of August and appears a little before midnight (eleven o'clock) high up and about northeast or a little east of north.

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~~[Told me by William Hulsey (Istet Woiche) in 1923] --C.~~

Chemariko

"Ethnographic Notes on California Indian Tribes" Part II

Ethnological Notes on Northern California Indian Tribes

C. Hart Merriam
Papers
BANC MSS
80/18 c

Ed

CHEMARIKO

The following notes are excerpts taken from a series of six letters dated September 11, 30; October 15, 19, 28 and January 6, 1922 written in longhand from Burnt Ranch, Trinity County, by John P. Harrington and addressed to Dr. Merriam. Harrington's informant was one Mrs. Sally Noble who was also known to Dr. Merriam, and the two ethnologists had a kind of "partnership" of interest in her as a repository of information on the culture and language of the Chemareko Indians. Merriam had discovered this last speaker of the language some time before and let Harrington in on the find. Harrington, usually secretive about his informants to other linguists and ethnologists, seems to have had a different relationship with Merriam over the Chemareke and several Costanoan (Olhonean in Merriam's classification) informants. In the letters are numerous pleas for Merriam not to mention to anyone at all (including Harrington's own chief in Washington at the Bureau of American Ethnology) that he was at Burnt Ranch working with a Chemareke informant. Now, with all parties deceased, there seems no reason to withhold the interesting bits of Chemareke ethnography which Harrington communicated so freely to Merriam, and their appearance here may be considered a kind of joint publication by Harrington and Dr. Merriam (Ed.). Those parts of the six letters mentioned which deal strictly with Chemareko ethnology are as follows:

I (Letter of September 11, 1921). The name for ant-lion is curious:

it is you-rah-mah-cho-li-da, mourning dove's grandmother. I got both names for the rabbit species only yesterday, one came to Sally in the night. They are: hee-wee-nol-lam, cottontail rabbit; he-moo-hol-lah, jackrabbit. The Che-mah-re-ko also have two names for tick species: tsee-na, large woodstick; teep-hoo, very small tick species, known also as he-moo-hol-lah teep-hoo-ee-dah, jackrabbit tick. Having no word for beans, they dubbed them alse tsee-na, literally ticks!

A curious anatomical term is chach-hi. This is said to be the name of a muscle, the sise of one's little finger or smaller and resembling a worm, which occurs in the shoulder of the deer. Indians when eating boiled deer meat used to throw it away in disgust. It was carefully explained that it is not a worm or parasite, but a muscle. Am also getting the place names straightened out and will write you at length in a few days about these and other interesting points. She sticks to it that the Che-mah-re-ko called Ironsides Mountain A-woo-Treh-dah literally great mountain. The first people used to make pilgrimages to the top of that mountain when they got old, and would pray there and descend young again. The mountain called Big Mountain by the whites is not Ironsides, but the peak oppesite Mrs. Noble's ranch, the Indian name of Big Mountain being Moo-neh-nah-tse. Thus this matter is also straightened out.

Did you ever hear of the tribe known as the Hoppa as Sah-ya? If not this may yield important results. They are said to live down the coast and it may turn out that they are the "Nongatl." At any rate it is a tribe south of Eureka somewhere. Another interesting

matter is that the tribal name Che-mah-re-ko has the initial sound clicked. I did not notice this the first day, but now hear it plainly every time. It should be written Ch'e-mah-re-ke, with clicked ch'. I got the etymology of Chem-toe-wahk-tah, whiteman, yesterday. It elided from Chem-tah Hoo-wahk-tah, chem-tah, meaning across the ocean or on the other side of any body of water; and Hoo-wahk-tah being the term for "comer." The word therefore means from across the ocean.

They call horse the same as dog, and domestic cat the same as wildcat with "whiteman" sometimes prefixed to these names.

II (Letter of September 30, 1921). "Sally Noble has at last remembered the real old name of Ironsides Mountain. It is Cha-lee-dan Ah-woo. It came to her in the night and is connected etymologically with Chal-dah-som, the Chemareko name of the New River Tribe. Thus the name throws light on tribal boundaries."

III (Letter of October 15, 1921). "I have had important information from Mr. Zach Bussell, half-breed Chemareko, that Ketinchow (a place fifteen or twenty miles south of Hyanpom and near the headwaters of the Mad River--I am not sure how to spell it and cannot find it on the maps that I have here) is a Chemareko placename, and Sally agrees to this too! It means the place of a kind of wild onion. I also have information that Sam-nah-ma, a flat near the mouth of North Fork Trinity, is Chemareko territory!"

IV (Letter of October 19, 1921). "The grammatical material also is looming up in large proportions. The language has quite a rich

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Ed

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Chemariko

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? Rest missing

Ko'-no-mé-Ho

"Ethnographic Notes on California Indian Tribes" Part II

Ethnological Notes on Northern California Indian Tribes

C. Hart Merriam
Papers
BANC MSS
80/18 c

KO-NO-ME-HO NOTES

Konomeho ethnographic data given here were secured in 1921 from Mrs. Hugh Grant, whose maiden name was Ellen Bussal. Her mother was a full-blooded Indian woman from Etna Mills on the western edge of Scott Valley. Her father was a Frenchman or French Canadian. When a little child she was brought by her parents to Salmon River to the Indian village known as Wahp-sah-kah-ah^{ch}-te-ah (known to the whites as Inskips) where she grew up and spent her early life among the Konomeho. The only language she ever learned was Konomeho, which she speaks fluently. Later she married Hugh Grant, a white man, who established a ranch at Butler Flat, where she has lived for the past thirty years.

The fact should be recorded that this woman possesses a very unusual intellect. Her memory is remarkable, and her sense of order and sequence surprising. She dictates her answers and her stories like a textbook, speaking slowly with delightful clearness, a word or syllable at a time exactly as they should be, never withdrawing or altering a syllable.

While I was with her, she got breakfast before daylight, and we began working about six thirty, continuing all day till the beginning of darkness in the evening, with only a half hour's intermission at noon. In other words the day's work covered nearly twelve hours.

Thus far I have obtained Konomeho material from two persons— Fred Kearney of Forks of Salmon and Ellen Grant of Butler Flat.

Two points of difference were noted in the words as spoken by them. Terminal o as spoken by the woman was nearly always oo as spoken by the man. Thus he said Konomehoo, while she said Konomeho. And the syllable cho spoken by the man becomes tso when spoken by the woman.

Ceremonial Houses. The Konomeho had ceremonial houses called ko-hah-a-hem-pik. They also had an out-of-doors dancing place called kos-tah-hem-pik.

The ceremonial house was partly underground, and was circular in form. The sides were of broad slabs split and hewn from big trees. There was a strong post at each end, supporting a long top log. The roof was of hewn planks, the inner ends of which rested on the ridge-pole; the outer ends on the wall slabs. The fireplace was in the center, but there was no center pole. There was no brush or earth on top, only the plank covering. When a dance was going on, the top plank was removed to enable the people to look in. The slope of the roof was moderate, not steep. The side planks were two and a half feet or more wide and at least three or four inches in thickness. There was only one entrance; from it steps led down from the ground level to the level of the floor.

In felling the trees and hewing the planks or slabs for the houses, the people used elk horn wedges called Hoo-pa-had, and singularly enough curious iron axes with very broad blades and a long pointed pick like a pick-axe on the back side. No one knows where these axes came from. They are called ap-kah-choo-rah-ke.

Miscellaneous. Salmon were speared. The spear pole was called he-tso-se-re; the points, har-ro-wah-cho. They were of hard wood painted with carbonized salmon head glue.

Quivers were of wild cat skin.

Black flint or obsidian was found in old campsites where Indians had lived. Where it came from originally, no one knows.

The women were purchased. Their value in Indian shell money was the equivalent of two hundred dollars of our money.

Treatment of the dead. Dead people are called mo-ha-rah. They were never burnt, but were buried in deep graves in the ground.

A coffin, called mop-ha-rah ha-ha-pum-mah, was hewn out of a big tree, and the body of the dead person put into it for burial. The body was first washed, then dressed in the person's finest buckskin clothing and mocassins, decorated with Indian beads and Indian money. The body was then laid on a long plank in the house of the deceased. The people came and sang and cried while they walked around the corpse, throwing in strings of beads. The man in charge raised the corpse each time a string of beads was thrown in, and put it on the body, raising the head and upper part of the body for the purpose, and putting the string of beads around the neck and under one arm so that it crossed the chest obliquely. The alternate chains were placed on alternate sides, each string passing over one shoulder and under the other arm in such manner as to cross on the middle of the breast. Thus the attendant kept lifting the body and putting on more and more strings

of beads, as the procession of mourners continued to pass—a line on each side. When carrying the dead person out of his house, the body was covered with a blanket of skins and dry ashes sprinkled upon it, medicine being made at the time. The body was so covered that the ashes did not touch it. The line of people throwing beads on the body wasout of doors, not in the house. The body was never taken into the ceremonial house.

The grave was exactly six feet deep. It was dug with a hard wood bar, hardened in the fire and called hit-so-ker-re. With it the earth was loosened; it was thrown out by means of strong basket trays called chap-po. The wood used for the digging bar is a small tree called kwo-sa-ho. It grows on the hills at Forks of Salmon, a little above the Forks, and in some other places. The wood and leaves are grayish (color of concrete). The tree is small and smooth, something like a willow but with broader leaves.

The sweat house. The sweathouse, called kos-took-hum-pik, is about eight feet by twelve feet. It has a fire in the center, but no smoke-hole. It is heated by means of a large fire, but no rocks and on water are used. When the fire burns down, the men go in, four or five at a time, and lie down. Soon they begin to sweat. After a while they come out and jump into the cold stream.

The sweathouse is dug deep in the ground. The top is covered with slabs and earth and projects only a little way above the general level of the ground. There was a single middle post from which the roof rafters radiated.

<u>Menstrual House</u>. Women went to the menstrual hut for five or six days. On coming out they went to the sweat house where they took a big sweat and then jumped into cold water. After this they went back to their house.

<u>Childbirth</u>. Women about to give birth to children went to the menstrual house for delivery. They were always accompanied by one or two, sometimes three old women. After the birth of the baby, they remained in the menstrual house one month.

During delivery the woman always sat up, never lay down. One of the old women sat behind her with her knees against her sides. Another woman, standing behind, held her head, while usually a third held her feet down. The woman standing behind with her knees pressing against the sides rubs the abdomen with her hands continually to keep the baby's head in the proper position in order not to let it turn. The reason the woman is made to sit up——not permitted to lie down——is that if she lay down, the bad blood would run all through her body, while if she sits up all the bad blood drains out.

After the baby is born the woman takes a sweat once every day for a month, the baby sweating too with its mother. The husband is not allowed in. After the month is over the woman goes home with her baby. The after-birth and cord are burned. While this is being done, the cord must stick up——i.e., must not turn down.

<u>Penalty for illegitimacy</u>. When a young unmarried girl was found to be with child, she was dressed in her best buckskin clothing, with all her beads, and ornaments, and was told to run a race. Her mother

and father went away so they could not see her burnt. The people built a big fire and when the girl was running the race, pushed her into the fire where she was consumed.

The Konomeho people would not allow a child to be born without a [legal] father.

Summer camps. When drying salmon in summer the people lived in brush huts called o-pis-ah-kwi-ruk. The leaves were left on the brush of the houses. When hunting deer, the people lived in bark houses called soo-nah-too-ahn-mah.

Permanent houses. The permanent houses were called ah-mah. They were made of slabs of planks hewn out of large timber. They were circular in form and fifteen to eighteen feet in diameter with a fire place in the middle. The smoke-hole, called kwah-wa-wah[ah], was in the roof directly over the fire. The entrance was called ow-o-kah-hah. It was closed by skin or door called hah-o-kah-hit. The bed was called hitch-mah-sa-kook.

Tobacco gardens. The Konomeho cultivated tobacco. There was a tobacco garden at Butler Flat and others at other places. Every spring after burning the brush and logs, wild tobacco, called o-bah, was planted.

Acorns and food caches. Acorns (ah-po) were treated in several ways. Some are buried in cold springs and allowed to remain with the water running over them all winter. But the main supply is kept in huge

storehouse baskets called ah-nah-ek. These baskets are closely woven of pine roots and hazel shoots, ornamented with design in bear-grass (*Xerophyllum*). They are about the height of a man's body and four feet or more in greatest diameter, tapering at the top, the top opening being much smaller than any part of the basket. The opening is covered with a flattish basket called hitch-o-kah-hahn-nit.

The Shaste and Konomeho tribes, had a good sized underground chche (wahtch-nah) for acorns, dried fish, and dried meat of deer, elk, and bear. It had a framework of posts and was made of bark, with leaves next to the ground to keep out dampness.

Meat of deer, elk, and bear was roasted on coals and also cooked in the ground oven, called hep-ee-ro hahm-pik.

Basket materials. In making baskets the usual materials are roots of the Yellow or Ponderosa pine and shoots of hazel—the hazel for the coarser baskets. The overlay and design are mainly of bear-grass (*Xerophyllum*).

The pine roots are obtained and treated in the following manner. A root is exposed for a distance of about ten feet from the trunk and then dug out and cut off in three foot lengths. At this point the root is about four inches in diameter. A number of these root lengths are buried together in sand. Water is poured over them and a fire built on top. The fire is kept up so that the roots will steam in the sand for a day and a half. They then split easily, and are split into the fine strands used for the baskets.

<u>Dress</u>. Two deerhide with hair on were sewed together to make a blanket (ah-ran-o-tah-choo-pah-ha). Aprón (Hah^{ch}-ya-hur), and shirt (hah-na-ta-a-mah) for men and women, and pants (hah-koo-i) were made of buckskin. Fish ribs were braided in twigs to make a hair comb (her-rah-kwas-wit).

IDENTIFICATION OF THE KO-NO-ME-HOO

The Ko-no-me-hoo are a Shastan tribe occupying the basin of Salmon River from Oak Bottom Creek, about four miles (air line) from the junction of Salmon with Klamath River, southerly to the high mountains known as the Salmon Alps, and southeasterly along South Fork Salmon as far as Plummer Creek, at the mouth of which their last village was situated.

They had at least seventeen villages. My informant (Fred W. Kearney, whose Indian name is E-shan-pom) could not remember the names of the two rancherias on Wooley Creek, nor the one at the mouth of Plummer Creek.

Surrounding Tribes. The territory of the Ko-no-me-hoo joined that of the Kah-rok or Ah-rahd of Klamath River on the west and northwest; that of the Shaste proper on the east and northeast (the intertribal boundary being the high summits of the lofty Salmon River Alps); and that of the Kah-hoo-tin-e-ruk on the southeast (and possibly south also).

So little is known of the Ko-no-me-hoo that any extended discussion of their culture, customs, beliefs and ceremonies is out of the question, and their degree of differentiation from the Shaste proper can only be determined by a comparative study of vocabularies.

Unlike the Shaste they had no chief, but at their festivals or ceremonies had a master of ceremonies called kur-pe wah-te-kwah, meaning literally 'big man,' who usually owned the ground where the

ceremony was held. They had both men and women doctors—the man doctor called ke-poo-soo-mi-kwe-ke, the woman doctor ke-chok-ka-ha-rah^{ch}.

They did not cremate, but buried their dead. They believed that the body contained a spirit or ghost called mop-ha-rar which after death remained in the vicinity for five days, and then went away never to return.

They had rattles, called hah-ne-ker-re, which differed from those of most tribes in containing no stones or other loose objects, but consisted of the dried skin of a squirrel fastened on a stick, which when shaken make a crackling sound. And they had bone whistles called he-he-tah-er-re, music sticks of split elder, called kim-pe he-he-tah-er-re, and drums, made of hide stretched over a frame, called hah-ne-kah-re-kah-re.

Like the Shaste they have no specific terms meaning north, south, east, and west in the usual sense, but use terms referring to the direction of their principal river; up river (o-kwah-to), down river (o-ro-to), or to the rising or setting of the sun.

Language. The language of the Ko-no-me-hoo is essentially Shastan, the great majority of words being identical with those of Shaste proper; yet there are important differences. Some words are wholly different and there is a notable peculiarity of intonation. It would be an exaggeration to say that the words are sung; at the same time many of them are uttered in a rhythmical half-singing way with alternate rising and falling of the voice. In other cases the difference

consists in the change of an initial letter, the addition of a syllable, or the position of an accent. Aspirated h (or k) is much more common than that in Shaste.

The letter p, which in Shaste is sometimes difficult to distinguish from b, has in certain cases--as in he-wah-pe (the chipping horn)--a half-whispered explosive sound not occurring in Shaste. The same is sometimes true, though much more rarely, with the letter k when it begins a syllable--a very different sound from aspirated k, which is common.

The numerals from one to five, and ten are the same as in Shaste, but six is quite different; seven, eight and nine slightly different; and the 'teens from eleven on, widely different.

The personal pronouns are essentially the same in both, though you (singular) in Ko-no-me-hoo is mah-e, in Shaste mi-e; yours (possessive) in Ko-no-me-hoo, mah-ah-moo, in Shaste mah-moo.

The word for father, in Shaste ah-tah, becomes in Ko-no-me-hoo tah-tah.

Many words (and some syllables within words) which in Shaste begin with a vowel, in Ko-no-me-hoo take on an h before the vowel. Thus the well-known Shaste word for people, ish, becomes in Ko-no-me-hoo, hish. Among the numerous cases of this kind the following may be cited:[1]

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[1]Now and then an individual Shaste may be found who uses the initial h in some of these words, but such cases are exceptional.

	<u>In Shasta</u>	<u>In Konomehoo</u>
People	Ish	Hish
Shoulder	O-kwe-we	Ho-koo-e-we
Arm	Ah-chaht	Hah-char-rah
Foot	Ah-koos	Hah-koos
Leg	Ar-rah-wi-e	Hah-rah-we-e
Heart	E-wah-soor	He-wah-soor
Anus	O-pah-te	Ho-pah-te
Acorn bread	Esh-ne	Hesh-ne
Sticks to take hot stones from fire	Ah-kwah	Hok-ahk-kwah
Basket hat	Ah-chik	Hah-chik-ke
Rosin or pitch	E-ne	He-e-ne
This place	O-an-hah	Hoo-wah-hah
Chipping horn	E-qah-pe	He-wah-pe
Bear	E-hah	Ha-hah
Mountain Lion	E-she	He-she
Woods Mouse	Ahp-hah-te	Hahp-hah-te
Golden Eagle	Ah-choo-pah	Hah-choo-pah
Great-horned Owl	Its-muk-kah-rah-ap-se	Hitch-muk-kah-rah-hap-se
Blue Grouse	Ok-wuk	Hok-wuk

<u>Words identical in the two dialects</u>: The most important words of the

language are identical or practically so in Ko-no-me-hoo and Shaste. Among these may be mentioned: man, woman, father, mother, son, daughter, uncle, aunt, old, baby, hunter, head, forehead, eye, ear, chin, mouth, tongue, throat, hand, back, female breasts, belly, navel, and a number of other parts.

In a few cases, as in nose, a wholly different word is used in Konomehoo, a-er-re; in Shaste, etc.

<u>Words wholly or materially different</u>:

The old people
Elder brother
Younger brother
Grandfather and grandmother
Widow
The First People

Whole body
Nose
Back of neck
Side
Elbow
Ankle
Saliva
Strong
Dead
Old
Young
Lazy
Hungry

Buckskin
Snowshoes
Village
Sweathouse
Foot-bridge
Quiver
Stone knife
Stone under milling basket
Medicine
Sweet
Grave (in ground)
Spirit or ghost

Bone whistle
River (may be specific)
Creek
Wet
Mountain
Hill
You

KONOMEHO TERRITORY AND VILLAGES

Ko-no-me-ho Territory: Basin of Salmon River from Butler Flat up the main river to mouth of Little North Fork; and up South Fork from Forks of Salmon to Plummer Creek, where their country abutted against that of the Kah-hoo-tin-ruk. Below Butler Flat were the Karok of Klamath River.

Ko-no-me-ho Villages:

1. Kwah-soo-ne-pah. Indian Bottom, on ridge between Butler Flat and Indian Bottom.
2. (Name forgotten). On top of Bluff on south side Morehouse Creek at Saurkraut Mine (Back up east from Salmon River). Large village.
3. Tis-kum-nok-ke. On west side Salmon River opposite Bloomer Mine (which is between Morehouse and Crapo Creeks). Village on top of Tis-kum Mountain (nok-kee means on top).
4. Ke-mah-kwah-mah. At junction of Nordheimer Creek with Salmon River (on North side mouth of Nordheimer and west side Salmon River).
5. Is-se-put-chup. On bluff on east side Salmon River, on north side Crapo Creek.
6. Am-mah-hah-wuk-kah-wah. On bluff on east side Salmon River, on south side Crapo Creek. (Place now all mined out.)
7. Kes-ap-po-whe-wah ka-pak-how. On point on east side Salmon River half or three fourth mile above mouth Crapo

Creek (now all gone; mined to bedrock).

8. Wo-stik-nah-kah. On east side Salmon River, half or three-fourths mile above Inskips (now McNeil's place).

9. Wahp-sak-kah-ah^{ch}-te-ha. On south west side Salmon River opposite Inskips.

10. Wah-soo-re-a-wah. At Forks of Salmon.

11. Ko-hah-pah. On south side Salmon at Bonalys.

12. Chah^{ch}-watch. On north side Salmon River on east side mouth of Sawmill Gulch.

13. Ko-huk-ke-nah. On south side Salmon River at Shanks (Red Bank). All mined off now.

14. Ah-re-kwe. On south side Salmon River, opposite mouth Little North Fork (near Ahlgren School House).

15. Te-po-i. On South side South Fork at mouth of Knownothing Creek.

16. Ko-pitch-ke. On south west side South Fork a little below mouth Hotelling Creek.

17. Cho-pah-wah-how. On southwest side South Fork opposite mouth of Niggerville Creek.

18. Ko-tse-tsah. On both sides of South Fork at mouth of Methodist Creek (site of Yocumville on north, and Orcutts on south).

19. Hoo-wi-e-took. Mouth of Indian Creek.

20. We-row-we-te-nah. At mouth of Matthews Creek.

21. Hoop-po-ho. At mouth of Plummer Creek. Uppermost and southernmost village.

THE KO-NO-ME-HO AND KAH-HOO-TIN-E-RUK LANGUAGES

Dr. Roland Dixon in 1903, at the suggestion of Drs. Kroeber and Goddard, visited the Forks of Salmon in hopes of finding remnants of a tribe of which next to nothing was known, and which was feared to be extinct. The supposed new dialect, he states, "proved on more careful investigation to be not essentially different from the Shasta as spoken on Klamath River."[1] But at the same place (Forks of Salmon) he found two women who remembered a number of words of a widely different language, which they spoke of as "the old people's talk;" from them he succeeded in obtaining seventy-five words and short phrases. He learned that the name of the tribe at Forks of Salmon is 'Konomihu' (Ko-no-me-hoo), and believed that the words of "the old people's talk" obtained from the two women belonged to that language. At the same time he learned of the existence "of what seems to be a second new dialect in this region" spoken by a people on "the upper courses of the two forks of Salmon River above the Konomihu" and extending (south-westerly) "even over the divide, onto the head of New River." Of the language of this tribe, which he calls 'New River Shasta' he obtained —he does not state from whom—seven words, only three of which were secured also in the language which he calls 'Konomihu.' Of these three, two are practically identical in the two languages, while the third appears to be the result of a slight misunderstanding. It is the word

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[1] "The Shasta-Achomawi: A new linguistic stock, with four new dialects." <u>American Anthropologist</u>, Vol. 7, pp. 213-217, 1905.

given by Dixon for man in his paper of 1905, corrected to Indian in 1907.[2] He gives this word as Kisapuhiyu in 'Konomihu' and(as ge-ic writes it kis) and the possessive mine is yah-po-e-na, which, as heard for the first time, might easily be written apuhiyu. Hence, if I am not mistaken, his Kis apuhiyu as written by me would be Hish-yah-poenah, meaning my people; and his 'New River' equivalent, ge-ic, if I interpret it correctly, would be ke-ish[3] meaning young people.

In 1911 I was fortunate enough to discover two survivors of the Konomehoo tribe living near Forks of Salmon, and obtained a vocabulary of five hundred and fifty words of their language. Two years later I made a horseback trip up the narrow Indian trail from Somes Bar at the junction of the Salmon and Klamath to the home of an aged Konomeho woman on Salmon River below the Forks. From her I obtained more than a thousand words.

Dixon, as already stated, learned of an extinct tribe farther south, extending from South Fork Salmon over the mountains to the upper waters of New River. The name of this tribe he did not ascertain; he called them 'New River Shasta.' The Konomehoo tell me that the name of the tribe was Kah-hoo-tin-rook (pronounced by one informant Kah-hooch-e-ne-rook) and that they spoke a language very different from either Shaste or Konomehoo. The Shaste call them Ho-hah-pah soo-ish and Tah-ch-i-ish; the

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[2]The Shasta: Bulletin American Museum Natural History, Vol. 17, part 5, p. 497, 1907.

[3]It should be made clear that owing to the different alphabets employed the word for man which in Shaste I write ish, and in Konomehoo, hish, is written by Dixon ic and kis, respectively.

Hoopa call them Klo-me-tah-hwa; the Chemarreko call them Hoo-mum-ne-choo.

Now, as I have just pointed out, the words recorded by Dixon as 'Konomihu' and 'New River Shasta' fail to show any real differences —the slight apparent dissimilarity being due to difference in meaning, so that I regard them as one and the same language.

The vital question arises as to what this language is. I believe it to be his 'New River Shasta,' the proper name of which seems to be Kah-hoo-tin-e-rook. My reasons for this belief are: (1) that nearly all (all but four out of thirty-three)[4] of the words recorded by Dixon as Konomehoo differ radically from the corresponding words of Konomehoo secured by me; (2) that Dixon himself states that on visiting the Konomehoo territory at Forks of Salmon, "This supposed new dialect proved on careful investigation to be not essentially different from the Shasta as spoken on Klamath River." This accords entirely with my own study of the two languages, since in comparing more than one thousand words of Konomehoo with corresponding words in my very full

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[4]The only four words given by Dixon as 'New River' which in any way resemble Konomeho are:

Dixon's New River Shasta	Konomeho obtained by me	
ki oi	oo-e	Eye
kisapuhiyu	Hish (yah-poenah)	Indian people
xaskipama	hah-soo ko-ho	Hazel
kinaxo	in-nah-hah-ho	Cedar

vocabulary of the Shaste language, find a very close relationship, amounting in numerous cases to actual identity.

Summing up, it seems obvious that the words published by Dixon under the two heads, Konomehoo and New River Shasta, are the same, and that they almost certainly belong to the latter language, Kah-hoo-tin-e-rook. This appears to be a wholly distinct language, very remotely if at all related to the Konomeho which as already stated is essentially the same as Shaste. And it seems to be equally distinct from the other languages of northern California—in other words, to constitute a distinct linguistic family. Unfortunately the tribe appears to be wholly extinct.

IDENTIFICATION OF THE NEW RIVER TRIBE

Ed

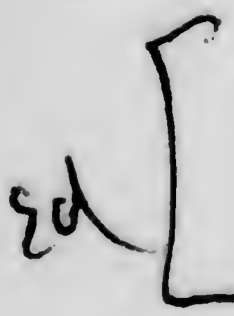
The five letters reprinted here are of some interest in connection with the controversy between Dr. Merriam and Professor Roland B. Dixon over the identity of the New River tribe,[1] and over the accuracy of Dr. Merriam's phonetic method of recording Indian languages. These letters are made available here since they throw some small light on the view of each worker (Ed.).

June 11, 1926

Dr. Roland Dixon
Harvard University
Cambridge, Mass.

Dear Doctor Dixon:

In examining the results of some of my field work on New River and Salmon River Indians, in comparison with your published results, I find myself perplexed on several points. For instance, practically every word of your 'Konomihu' vocabulary as published in the Bulletin of the American Museum (pp. 497-498, 1907) differs radically from the word for the same object obtained by me from different members of the tribe in different years. This leads me to suspect that the words given you as 'Konomihu' were really in the language of your New River tribe. The two seem to be transposed.



[1] See American Anthropologist. Vol. 32: 280-293, 1930, Vol. 33: 264-267, 1931.

In your paper on the Shastz-Achomawi—A New Linguistic Stock (American Anthropologist, Vol. 7, No. 2, 1905) you record seven words as New River, but do not say where or from whom they were obtained. In your later paper (Bulletin American Museum, 1907) you make no mention of the New River Indians except on the small map. What is to be inferred from this?

Very truly yours,

C. H. M.

June 21, 1926

Dr. C. Hart Merriam

Lagunitas, Calif.

Dear Doctor Merriam:

I am afraid I cannot help you in the matter of the discrepancy between your results and mine on the Konomihu and New River languages. The facts as I obtained them are given in the papers, and if your results differ, why all that can be done is for you to give your material as you got it. I have no means of going back of the statements made to me at the time, and cannot, as you are able to, make any attempt to get further data.

Very truly yours
Roland B. Dixon

Harvard University

January 13th, 1927

Dr. C. Hart Merriam

Washington, D. C.

Dear Doctor Merriam:

I hope you may be able to get more information on the New River Shasta. I can only say that the material I obtained was from "Buck Kid's mother" and that she and all others from whom I secured information at that time, were consistent in stating positively the facts as I gave them.

Many thanks for your paper on the Pit River Indians. I have read it with much interest, and feel that you have given us a good deal of valuable data. I do not understand, however, your belief that your linguistic material from both Achomawi and Atsugewi is so "much more extensive" than mine. My vocabularies are very full, and I have several hundred pages of texts--I very much doubt whether your material is more than a fraction of that in my possession. My material has never been published, since I have no way of securing publication.

I note also that in your reference to the, to you, "disquieting, special and abnormal" phonetic spellings in use among all those doing scientific work with language, you have made at least three errors. Since you do not propose to use any accurate phonetic renderings it is not a matter of any moment, but you might at least have stated your "case" against all linguistic students correctly.

There is no use in arguing over the use of hyphens, but I might simply call your attention to the fact that the major danger of their use is that without a knowledge of the structure of the language, one is liable to subdivide words wholly wrongly.

I congratulate you on the excellence of the photographs. I hope we may see other publications of yours on the neighboring tribes published shortly.

Sincerely yours,

Roland B. Dixon

Harvard University

January 22nd, 1927

Dear Doctor Merriam:

In the matter of size of vocabulary there is no doubt at all but that your lists must be far fuller in regard to animal and plant names; I fancy, however, that for other than nominal forms my lists are considerably larger.

In the matter of phonetic recording I think you have made a number of mistakes in hearing the sounds, since you generally write "ch" for what I and others who have worked with these tribes always hear distinctly as "ts." This mistake is not infrequent one. I am greatly mistaken, you have confused two quite different consonant sounds, and sometimes omitted sounds which are significant.

The whole matter of an exact phonetic method of spelling is obviously too complex to discuss by letter. Of course there has been lack of uniformity, although this is now pretty generally outgrown. Under any circumstances, however, the sounds were accurately rendered, a thing which the English alphabet cannot possibly do. The three errors I spake of in your fourth paragraph on p. 2 are "tc for ch (spelling church, tchurtch). If you had thought a moment you would see that your example is a contradiction. If to =ch then ch would not be used! Church would be spelled of course tcurtc.

s for sh;—so far as I remember no one ever so used s. What you are thinking of, probably is s, an obviously different matter.

ts for s;—this also I do not remember ever to have seen. The two sounds are totally different.

One might note also, that you can't "aspirate" an aspirate!

You speak throughout as if you were the first to recognise the differences between Achomawi and Atsugewi. If you turn to my paper, (The Shasta-Achomawi, p. 216) you will note that the differences were quite definitely pointed out at that time. The question as to whether the resemblances and differences are sufficient to put the two together as a "family" must rest on comparative studies of both with Shasta, etc. I note that on p..6 of your paper you say that you omit from your comparative lists purely dialectic forms within each of the main groups, yet in the lists you give, a very considerable number of cases show merely dialectical differences between Achomawi and Atsugewi. Your treatment therefore is quite illogical it seems to me.

Pray don't think me hypercritical. I'm only trying to point out that this whole matter of linguistic relationship is not as simple as you appear to think, and that it must rest on much more than any comparison of vocabularies, however large these may be.

Your abundant and carefully checked materials are most valuable and all students of the Californian area must always be grateful to you for them. As I said before, I trust that your other papers will be coming out soon. You have had the advantage which others of us have not had, or have not had in anything like such full measure--that of revisiting an area repeatedly so that you could check up on data. My Achomawi and Atsugewi material, for example, has geen lying for nearly twenty years, awaiting the chance which has never offered, to clear up a lot of doubtful points in the texts.

Best wishes for your continued work in this whole field.

Sincerely yours,

Roland B. Dixon.

Harvard University

March 22nd, 1927

Dear Dr. Merriam:

As regards the use of "s" for the sound of English "sh," I hadn't happened to note its use by Gilmore. Of course the use of wholly unusual and quite unaccepted signs by a single writer, who is not a linguist, does not in any sense constitute "usage." It would be comparable to an untrained naturalist using a new and unaccepted name for an ordinary animal.

I think you quite misunderstand me in the matter of the "tc" and "ts" sounds. They are, of course, closely allied, and are not infrequently interchangeable. I know that you have gathered a tremendous mass of lexical material in California and Nevada, and never for a moment should dream of suggesting either "carelessness" or "inexperience" as the reason why there seems to be a rather consistent difference between sounds as recorded by you and by other students. Since two or three independent other investigators had more commonly recorded the sound as "ts" rather than "tc," I could hardly help wondering if the difference was not due (as such cases usually are) to your "ear." My own "ear" is none too good, and had my hearing not been fortified by some corroboration I should not have ventured to doubt your version. The difference is, after all, not a matter of very great consequence.

I am quite horrified that I should have written you that I

thought you were claiming to be the first to recognise the distinction between Achomawi and Atsugewi. No such idea was consciously in my mind, and in view of the wholly explicit statement on p. 4 I can't imagine how it happened. It's quite appalling.

My misunderstanding again apparently in regard to the "dialectic differences etc," on p. 6. Your statement is perfectly clear, and I certainly must have been very sleepy to have so misconstrued things.

There is always the danger of doing anthropological and especially linguistic work, mainly with one or two informants. In the linguistic case the very obvious reason is that there are very few good linguistic informants, so that the investigator is often limited very sharply. As vocabularies are the least important material to be gathered, one has to depend mainly on the usually very few persons who can and will give text materials and grammatical data. Every investigator tries to check up a portion of the lexical material from a number of other informants, and usually does find similar individual differences to what one finds in English. Such variations are discussed when treating of the phonetics.

I envy you your opportunities to carry on your work season after season. As I have had no chance to complete work begun thirty years ago, and have had no opportunity to get into the field for about twenty years, my material consists in the main of unfinished beginnings. Power to your elbow!

With best wishes,

Sincerely yours

Roland B. Dixon

The following document is a duplicate of the preceding document. It may contain annotations and corrections not found on the original.

[P.230]

Ko-no-me-ho Notes

Konomeho ethnographic data given here were secured in 1921 from Mrs. Hugh Grant, whose maiden name was Ellen Bussal. Her mother was a full-blooded Indian woman from Etna Mills on the western edge of Scott Valley. Her father was a Frenchman or French Canadian. When a little child she was brought by her parents to Salmon River to the Indian village known as Wahp-sah-kah-ah-ch-te-ah (known to the whites as Inskips) where she grew up and spent her early life among the Konomeho. The only language she ever learned was Konomeho, which she speaks fluently. Later she married Hugh Grant, a white man, who established a ranch at Butler Flat, where she has lived for the past thirty years.

The fact should be recorded that this woman possesses a very unusual intellect. Her memory is remarkable, and her sense or order and sequence surprising. She dictates her answers and her stories like a textbook, speaking slowly with delightful clearness, a word or syllable at a time exactly as they should be, never withdrawing or altering a syllable.

While I was with her, she got breakfast before daylight, and we began working about six thirty, continuing all day till the beginning of darkness in the evening, with only a half hour's intermission at noon. In other words the day's work covered nearly twelve hours.

Thus far I have obtained Konomeho material from two persons --Fred Kearney of Forks of Salmon and Ellen Grant of Butler Flat.

Two points of difference were noted in the words as spoken by them. Terminal o as spoken by the woman was nearly always oo as spoken by the man. Thus he said Konomehoo, while she said Konomeho. And the syllable cho spoken by the man becomes tso when spoken by the woman.

Ceremonial Houses. The Konomeho had ceremonial houses called Ko-hah-a-hem-pik. They also had an out-of-doors dancing place called Kos-tah-hem-pik.

The ceremonial house was partly underground, and was circular in form. The sides were of broad slabs split and hewn from big trees. There was a strong post at each end, supporting a long top log. The roof was of hewn planks, the inner ends of which rested on the ridge-pole; the outer ends on the wall slabs. The fireplace was in the center, but there was no center pole. There was no brush or earth on top

only the plank covering. When a dance was going on, the top plank was removed to enable the people to look in . The slope of the roof was moderate, not steep. The side planks were two and a half feet or more wide and at least three or four inches in thickness. There was only one entrance; from it steps led down from the ground level to the level of the floor.

In felling the trees and hewing the planks or slabs for the houses, the people used elk horn wedges called Hoo-pa-had, and singularly enough curious iron axes with very broad blades and a long pointed pick like a pick-axe on the back side. No one knows where these axes came from. They were called ap-kah-choo-rah-ke.

Miscellaneous. Salmon were speared. The spear pole was called he-tso-se-re; the points, har-ro-wah-cho. They were of hard wood painted with carbonized salmon head glue.

Quivers were of wild cat skin.

Black flint or obsidian was found in old campsites where Indians had lived. Where it came from originally, no one knows.

The women were purchased. Their value in Indian shell money was the equivalent of two hundred dollars of our money.

Treatment of the dead. Dead people are called Mo-ha-rah. They were never burnt, but were buried in deep graves in the ground.

A coffin, called mop-ha-rah ha-ha-pum-mah, was hewn out of a big tree, and the body of the dead person put into it for burial. The body was first washed, then dressed in the person's finest buckskin clothing and mocassins, decorated with Indian beads and Indian money. The body was then laid on a long plank in the house of the deceased. the people came and sang and cried while they walked around the corpse, throwing in strings of beads. The man in charge raised the corpse each time a string of beads was thrown in, and put it on the body, raising the head and upper part of the body for the purpose, and putting the string of beads around the neck and under one arm so that it crossed the chest obliquely, The alternate chains were placed on alternate sides, each string passing over one shoulder and under the other arm in such manner as to cross on the middle of the breast. Thus the attendant kept lifting the body and putting on more and more strings

of beads, as the procession of mourners continued to pass -- a line on each side. When carrying the dead person out of his house, the body was covered with a blanket of skins and dry ashes sprinkled upon it, medicine being made at the time. The body was so covered that the ashes did not touch it. The line of people throwing beads on the body was out of doors, not in the house. The body was never taken into the ceremonial house.

The grave was exactly six feet deep. It was dug with a hard wood bar, hardened in the fire and called hit-so-ker-re. With it the earth was loosened; it was thrown out by means of strong basket trays called chap-po. The wood used for the digging bar is a small tree called kwa-sa-ho. It grows on the hills at Forks of Salmon, a little above the Forks, and in some other places. The wood and leaves are grayish (color of concrete.) The tree is small and smooth, something like a willow but with broader leaves.

The sweat house. The sweathouse, called Kos-took-hum-pik, is about eight feet by twelve feet. It has a fire in the center, but no smoke-hole. It is heated by means of a large fire, but no rocks and no water are used. When the fire burns down, the men go in, four or five at a time, and lie down. Soon they begin to sweat. After a while they come out and jump into the cold stream.

The sweathouse is dug deep in the ground. The top is covered with slabs and earth and projects only a little way above the general level of the ground. There was a single middle post from which the roof rafters radiated.

Menstrual House. Women went to the menstrual hut for five or six days. On coming out they went to the sweat house where they took a big sweat and then jumped into cold water. After this they went back to their house.

Childbirth. Women about to give birth to children went to the menstrual house for delivery. They were always accompanied by one or two, sometimes three old women. After the birth of the baby, they remained in the menstrual house one month.

During delivery the woman always sat up, never lay down. One of the old women sat behind her with her knees against her sides. Another woman, standing behind, held her head, while usually a third held her feet down. The woman standing behind with her knees pressing against the sides rubs the abdomen with her hands continually to keep the baby's head in the proper position in order not to let it turn. The reason the woman is made to sit up --not permitted to lie down-- is that if she lay down, the bad blood would run all through her body, while if she sits up all the bad blood drains out.

After the baby is born the woman takes a sweat once every day for a month, the baby sweating too with its mother. The husband is not allowed in . After the month is over the woman goes home with her baby. The after-birth and cord are burned. While this is being done, the cord must stick up --i.e. must not turn down.

Penalty for illegitimacy. Whan a young unmarried girl was found to be with child, she was dressed in her best buckskin clothing, with all her beads, and ornaments, and was told to run a race. Her mother and father went away so they could not see her burnt. The people built a big fire and when the girl was running the race, pushed her into the fire where she was consumed.

The Konomeho people would not allow a child to be born without a [legal] father.

Summer camps. When drying salmon in summer the people lived in brush huts called o-pis-ah-kwi-ruk. The leaves were left on the brush of the houses. When hunting deer, the people lived in bark houses called soo-nah-too-ahn-mah.

Permanent houses. The permanent houses were called ah-mah. They were made of slabs of planks hewn out of large timber. They were circular in form and fifteen to eighteen feet in diameter with a fire place in the middle. The smoke-hole, called kwah-wa-wahch, was in the roof directly over the fire. The entrance was called ow-o-kah-hah. It was closed by skin or door called hah-o-hah-hit. The bed was called hitch-mah-sa-kook.

Tobacco gardens. The Konomeho cultivated tobacco. There was a tobacco garden at Butler Flat and others at other places. Every spring after burning the brush and logs, wild tobacco, called ó-bah, was planted.

Acorns and food caches. Acorns (ah-po) are treated in several ways. Some are buried in cold springs and allowed to remain with the water running over them all winter. But the main supply is kept in huge storehouse baskets called ah-nah-ek. These baskets are closely woven of pine roots and hazel shoots, ornamented with design in bear-grass(Xerophyllum). They are about the height of a man's body and four feet or more in greatest diameter, tapering at the top, the top opening being much smaller than any part of the basket. The opening is covered with a flattish basket called hitch-o-kah-hahn-nit.

The Shaste and Konomeho tribes, had a good sized underground cache (wahtch́-nah) for acorns, dried fish, and dried meat of deer, elk, and bear. It had a framework of posts and was made of bark, with leaves next to the ground to keep out dampness.

Meat of deer, elk, and bear was roasted on coals and also cooked in the ground oven, called heṕ-se-ro hahḿ-pik.

Basket materials. In making baskets the usual materials are roots of the Yellow or Ponderosa pine and shoots of hazel --the hazel for the coarser baskets. The overlay and design are mainly of bear-grass (Xerophyllum).

The pine roots are obtained and treated in the following manner. A root is exposed for a distance of about ten feet from the trunk and then dug out and cut off in three foot lengths. At this point the root is about four inches in diameter. A number of these root lengths are buried together in sand. Water is poured over them and a fire built on top. The fire is kept up so that the roots will steam in the sand for a day and a half. They then split easily, and are split into the fine strands used for the baskets.

Dress. Two deerhide with hair on were sewed together to make a blanket (ah-rah́-o-tah-chooʹ-pah-hā). Apron (hahch-yā́-hur), and shirt (hah-nā-tă-ā-mah) for men and women, and pants (hah-kooʹ-i) were made of

buckskin. Fish ribs were braided in twigs to make a hair comb (Her-rah-kwas-wit).

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Ko-no-me-ho- Notes

Konomeho material secured in 1921 from Mrs. Hugh Grant, whose maiden name was Ellen Bussal. Her mother was a full-blooded Indian woman from Etna Mills on the western edge of Scott Valley. Her father was a Frenchman or French Canadian. When a little child she was brought by her parents to Salmon River to the Indian village known as Wahp-sah-kah-ah-ch-te-ah (known to the whites as Inskips) where she grew up and spent her early life among the Konomeho. The only language she ever learned was Konomeho, which she speaks fluently.

Later she married Hugh Grant, a white man, who established a ranch at Butler Flat, where she has lived for the past thirty years.

The fact should be recorded that this woman possesses a very unusual intellect. Her memory is remarkable, and her sense or order and sequence surprising. She dictates her answers and her stories like a textbook, speaking slowly with delightfull clearness, a word or syllable at a time exactly as they should be, never withdrawing or altering a syllable.

While I was with her, she got breakfast before daylight, and we began working about six thirty, continuing all day till the beginning of darkness in the evening, with only a half hour's intermission at noon. In other words the day's work covered nearly twelve hours.

Thus far I have obtained Konomeho material from two persons --Fred Kearney of Forks of Salmon and Ellen Grant of Butler Flat.

Two points of difference were noted in the words as spoken by them. Terminal <u>o</u> as spoken by the woman was nearly always <u>oo</u> as spoken by the man. Thus he said Konomehoo, while she said Konomeho. And the syllable <u>cho</u> spoken by the man becomes <u>tso</u> when spoken by the woman.

<u>Ceremonial Houses</u>. The Konomeho had ceremonial houses called Ko-hah-a-hem-pik. They also had an out-of-doors dancing place called Kos-tah-hem-pik.

The ceremonial house was partly underground, and was circular in form. The sides were of broad slabe split and hewn from big trees. There was a strong post at each end, supporting a long top log. The roof was of hewn planks, the inner ends of which rested on the ridge-pole; the outerends on the wall slabs. The fireplace was in the center, but there was no center pole. There was no brush or earth on top

only the plank covering. When a dance was going on, the top plank was removed to enable the people to look in . The slope of the roof was moderate, not steep. The side planks were two and a half feet or more wide and at least three or four inches in thickness. There was only one entrance; from it steps led down from the ground level to the level of the floor.

In felling the trees and hewing the planks or slabs for the houses, the people used elk horn wedges called Hoo-pa-had, and singularly enough curious iron axes with very broad blades and a long pointed pick like a pick-axe on the back side. No one knows where these axes came from. They were called ap-kah-choo-rah-ke.

Miscellaneous. Salmon were speared. The spear pole was called he-tso-se-re; the points, har-ro-wah-cho. They were of hard wood painted with carbonized salmon head glue.

Quivers were of wild cat skin.

Black flint or obsidian was found in old campsites where Indians had lived. Where it came from originally, no one knows.

The women were purchased. Their value in Indian shell money was THE EQUIVOLENT two hundred dollars of our money.

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The grave was exactly six feet deep. It was dug with a hard wood bar, hardened in the fire and called hit-so-ker-re. With it the earth was loosened; it was thrown out by means of strong basket trays called chap-po. The wood used for the digging bar is a small tree called kwa-sa-ho. It grows on the hills at Forks of Salmon, a little above the Forks, and in some other places. The wood and leaves are grayish (color of concrete). The tree is small and smooth, something like a willow but with broader leaves.

<u>The sweat house</u>. The Sweathouse, called Kōs-took-hum-pik, is about eight feet by twelve feet. It has a fire in the center, but no smoke-hole. It is heated by means of a large fire, but no rocks and no water are used. When the fire burns down, the men go in, four or five at a time, and lie down. Soon they begin to sweat. After a while they come out and jump into the cold stream.

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KO-NO-ME-HO NOTES

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~~I visited her in September 1921 and obtained the following information.~~

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~~I was with her less than 3 days and did not begi n to obtain al l the material she is capable of supplying.~~

While I was with her, she got breakfast before daylight, and we began working about 6:30, continuing all day till the beginning of darkness in the evening, with only a half hour's intermission at noon. In other words the day's work covered nearly 12 hours.

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l.c.

CEREMONIAL HOUSES

The Konomeho had ceremonial houses called Ko-hah-a-hem-pik. They also ~~always~~ had an out-of-doors dancing place called Kos-tah-hem-pik.

The ceremonial house was partly underground, and was circular in form. The sides were of broad slabs split and hewn from big trees. There was a strong post at each end, supporting a long top ~~on top of which a large~~ log. ~~rested~~. The roof was of hewn planks, the inner ends of which rested on the ridgepole; the outer ends on the wall slabs.

The fireplace was in the center, but there was no center pole. There was no brush or earth on top, only the plank covering.

When a dance was going on, the top plank was removed to enable the people to look in. ~~There were many people on top.~~

The slope of the roof was moderate, not steep.

The side planks were 2½ feet or more wide and at least 3 or 4

inches in thickness.

There was only one entrance, from ~~which~~ it steps led down from the ground level to the level of the floor.

In felling the trees and hewing the planks or slabs for the houses, the people used ~~log-hewn~~ elk-horn wedges called Hoo-pa-had, and singularly enough curious iron axes with very broad blades and a long pointed pick like a pick-axe on the back side. None knows where these axes came from. They were called ap-kah-choo-rah-ke.

to p. 13

The women were purchased. Their value in Indian shell money was ~~were valued at $200~~ the equivalent of $200 of our money. ~~and~~

l.c.

TREATMENT OF THE DEAD

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The body was then laid on a long plank in the house of the deceased. The people came and sang and cried while they walked around the corpse, throwing in strings of beads.

The man in charge raised the corpse each time a string of beads was thrown in, and put it on the body, raising the head and upper part of the body for the purpose, and putting the string of beads around the neck and under one arm so that it crossed the chest obliquely. The alternate chains were placed on alternate sides, each string passing over one shoulder and under the other arm in such manner as to cross

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The grave was exactly 6 feet deep. It was dug with a hard wood bar, hardened in the fire and called hit-so-ker-re. With it the earth was loosened; and thrown out by means of strong basket trays called chap-po. The wood used for the digging bar is a small tree called kwas-sa-ho. It grows on the hills at Forks of Salmon, a little above the Forks, and in some other places. The wood and leaves are grayish color of

concrete. The tree is small and smooth, something like a willow but with broader leaves.

THE SWEAT HOUSE

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SUMMER CAMPS

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PERMANENT HOUSES

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The entrance was called ow-o-kah-hah. It was closed by skin or door called Hah-o-kah-hit. The bed was called hitch-mah-sa-kook.

Miscellaneous

Salmon were speared. The spear pole was called he-tso-se-re; the points, har-ro-wah-cho. They were of hard wood painted with carbonized salmon head. glue ~~made from the burnt skin of the salmon~~

Quivers were of wild cat ~~White Goat~~ skin.

Black flint or obsidian was found in old campsites where Indians had lived ~~worked~~. Where it came from originally, no one knows.

pick up from p. 5

TOBACCO GARDENS

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Acorns and Food Caches

Acorns, (Ah-po) are treated in several ways. Some are buried in cold springs and allowed to remain with the water running over them all winter. But the main supply is kept in huge store-house baskets called ah-nah-ek. These baskets are closely woven of pine roots and hazel shoots, ornamented with design in bear-grass (Xerophyllum). They are about the height of a man's body and 4 feet or more in greatest diameter, tapering at the top, the top opening being much smaller than any part of the basket. The opening is covered with a flattish basket called hitch-o-kah-hahn-nit.

p. 14a

14 a

~~Underground food-cache [illegible]~~

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BASKET MATERIALS

In making baskets the usual materials are roots of the Yellow or Ponderosa pine and shoots of hazel -- the hazel for the coarser baskets. The overlay and design are mainly of bear-grass (Xerophyllum).

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l.c. (center

Identification of the Kó-no-mé-hoo

The Kó-no-mé-hoo are a Shastan tribe occupying the basin of Salmon River from Oak Bottom Creek, about four miles (air line) from the junction of Salmon with Klamath River, southerly to the high mountains known as the Salmon Alps, and southeasterly along South Fork Salmon as far as Plummer Creek, at the mouth of which their last village was situated.

They had at least seventeen villages. My informant (Fred W. Kearney, whose Indian name is E-shah-pom) could not remember the names of the two rancherias on Wooley Creek, nor the one at the mouth of Plummer Creek.

Surrounding Tribes.

The territory of the Ko-no-me-hoo joined that of the Kah-rok or Áh-rahd of Klamath River on the west and northwest; that of the Shaste proper on the east and northeast (the intertribal boundary being the high summits of the lofty Salmon River Alps); and that of the Kah-hoó-tin-é-ruk on the southeast (and possibly south also).

So little is known of the Kó-no-mé-hoo that any extended discussion of their culture, customs, beliefs and ceremonies is out of the question, and their degree of differentiation from the Shaste proper can only be determined by a comparative study of vocabularies.

Unlike the Shaste they had no chief, but at their festivals or ceremonies had a master of ceremonies called kem-pe wah-te-kwah, meaning literally 'big man', who usually owned the ground where the ceremony was held. They had both men and women doctors --the man doctor called ke-poo-soó-mi-kwé-ke, the woman doctor ke-chok-ha-há-rahch.

They did not cremate, but buried their dead. They believed that the body contained a spirit or ghost called mop-há-rar which after death remained in the vicinity for five days, and then went away never to return.

They had rattles, called hah-né-ker-re, which differed from those of most tribes in containing no stones or other loose objects,

but consisted of the dried skin of a squirrel fastened on a stick, which when shaken make a crackling sound. And they had bone whistles called hé-hé-tah-er-re, music sticks of split elder, called kiḿ-pe hé-he-tah́-er-re, and drums, made of hide stretched over a frame, called hah-né-kah́-re-kah́-re.

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Leg	Ar´-rah-wi-e	Hah´-rah-wi-e
Heart	E-wah´-soor	He-wah´-soor
Anus	O-pah´-te	Ho´-pah´-te
Acorn bread	Ēsh-ne (Ēsh-ne)	Hēsh-ne
Sticks to take hot stones from fire	Ah´-kwah	Hōk-ahk-kwah
Basket hat	Ah´-chik	Hah´-chik-ke
Rosin or pitch	E´-ne	He´-e-ne
This place	O-ah-hah	Hoo-wah-hah
Chipping horn	E´-wah-pe	He´-wah-pe
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In a few cases, as in nose, a wholly different word is used in Konomehoo, ā-er-re; in Shasts, et'.

Words wholly or materially different;

The old people	Whole body	Buckskin	Bone whistle
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They had at least seventeen villages. My informant (Fred W. Kearney, whose Indian name is E-shah-pom) could not remember the names of the two rancherias on Wooley Creek, nor the one at the mouth of Plummer Creek.

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So little is known of the Kó-no-mé-hoo that any extended discussion of their culture, customs, beliefs and ceremonies is out of the question, and their degree of differentiation from the Shaste proper can only be determined by a comparative study of vocabularies.

Unlike the Shaste they had no chief, but at their festivals or ceremonies had a master of ceremonies called kém-pe wah-té-kwah, meaning literally 'big man', who usually owned the ground where the ceremony was held. They had both men and women doctors --the man doctor called ke-poo-soó-mi-kwé-ke, the woman doctor ke-chok-ká-há-rahch.

They did not cremate, but buried their dead. They believed that the body contained a spirit or ghost called mop-há-rar which after death remained in the vicinity for five days, and then went away never to return.

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Oct. 1919

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Konomeho Territory and Villages

Ko-no-me-ho Territory : Basin of Salmon River from Butler Flat up the main river to mouth of Little North Fork; and up South Fork from Forks of Salmon to Plummer Creek, where their country abutted against that of the Kah-hoo-tin-e-ruk. Below Butler Flat were the Karok of Klamath River.

Ko-no-me-ho Villages:

1. Kwah-soo-ne-pah... Indian Bottom, on ridge between Butler Flat and Indian Bottom.
2. (Name forgotten)...On top of Buff on south side Morehouse Creek at SaurKraut Mine (Back up east from Salmon River). Large village
3. Tis-kum-nok-ke...On west side Salmon River opposite Bloomer Mine (which is between Morehouse and Crapo creeks). Village on top of Tis-kum Mountain (nok-kee means on top).
4. Ke-mah-kwah-mah... At junction of Nordheimer Creek with Salmon River (on North side mouth of Nordheimer and west side Salmon River).
5. Is-se-put-chup... On bluff on east side Salmon River, on north side Crapo Creek .
6. Am-mah-hah-wuk-kah-wah... On bluff on east side Salmon River, on south side Crapo Creek. (Place now all mined out).
7. Kes-ap-po-whe-wah kā-pak-how... On point on east side Salmon River half or three fourth mile above mouth Crapo Creek. (Now all gone; mined to bedrock).
8. Wo-stik-nah-kah... on east side Salmon River, half or three fourths mile above Inskips. (Now McNeils place).
9. Wahp-sak-kah-ahch-te-ha... On south west side Salmon River op- Inskips.
10. Wah-soo-re-a-wah... At Forks of Salmon.
11. Ko-hah-pah... On south side Salmon at Bonalys.
12. Chahch-watch. On north side Salmon River on east side mouth of Sawmill Gulch.
13. Ko-huk-ke-nah... On south side Salmon River at Shanks (Red Bank). All mined off now.

14. Ah´-re-kwe... On south side Salmon River, opposite mouth Little North Fork (near Ahlgren School House).

15. Te´-po-i... On South side South Fork at mouth of Knownothing Creek.

16. Ko´-pitch-ke... On south west side South Fork a little below mouth Hotelling Creek.

17. Cho-pah-wah´-how... On southwest side South Fork opposite mouth of Niggerville Creek.

18. Ko-tse-tsah... On both sides of South Fork at mouth of Methodist Creek (site of Yocumville on north, and Orcutts on south).

19. Hoo-wi´-e-took... Mouth of Indian Creek.

20. We´-row-we-te´-nah... At mouth of Matthews Creek.

21. Hoop-po-ho-... At mouth of Plummer Creek. Uppermost and southermost village .

KONOMEHO TERRITORY & VILLAGES

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9. Wahp'-sak-kah-ahch-te-ha. . On SW side Salmon River opposite Inskips.

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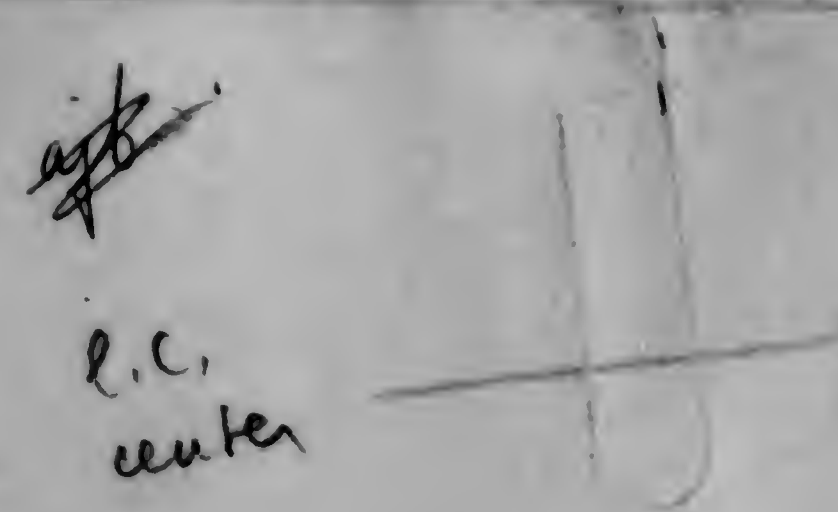
21. <u>Hoop-po-ho</u>. . At mouth of Plummer Creek . Uppermost & southernmost village.

Kó-no-mé-ho (Kó-no-mé-hoo) - - Their name for themselves

The two letters reprinted here are of some interest in connection with the controversy between Dr. Merriam and Dr. Dixon over the ~~identifi~~ identity of the New River tribe. ✓ These letters are made available here since they throw some small light on the views of each man (Ed.)

✓ See American Anthropologist, Vol. 32: 280-293, 1930; Vol. 33; 264-267, 1931.



Identification of the New River Tribe

The five letters reprinted here are of some interest in connection with the controversy between Dr. Merriam and Professor Roland B Dixon over the identity of the New River tribe, and over the accuracy of Dr. Merriam's phonetic method of recording Indian languages.[1] These letters are made available here since they throw some small light on the view of each worker (Ed.)

1. See American Anthropologist. Vol. 32: 280-293, 1930, Vol. 33: 264-267, 1931

June 11, 1926

Dr. Roland Dixon
Harvard University
Cambridge, Mass.

Dear Doctor Dixon:

In examining the results of some of my field work on New River and Salmon River Indians, in comparison with your published results, I find myself perplexed on several points. For instance, practically every word of your 'Konomihu' vocabulary as published in the Bulletin of the American Museum (pp. 497-498, 1907) differs radically from the word for the same object obtained by me from different members of the tribe in different years. This leads me to suspect that the words given you as 'Konomihu' were really in the language of your New River tribe. The two seem to be transposed.

In your paper on the Shasta-Achomawi --A New Linguistic Stock (American Anthropologist, Vol. 7, No2, 1905) you record seven words as New River, but do not say where or from whom they were obtained. In your later paper (Bulletin American Museum., 1907) you make no mention of the New River Indians except on the small map. What is to be inferred from this?

Very truly yours,
C. H. M.

June 21,1926

Dr. C. Hart Merriam
Lagunitas,
Calif.

Dear Doctor Merriam:

I am afraid I cannot help you in the matter of the discrepancy between your results and mine on the Konomihu and New River languages. The facts as I obtained them are given in the papers, and if your results differ, why all that can be done is for you to give your material as you got it. I have no means of going back of the statements made to me at the time, and cannot , as you are able to , make any attempt to get further data.

Very truly yours
Roland B. Dixon

Harvard University
January 13th 1927

Dr. C. Hart Merriam
Washington, D.C.

Dear Doctor Merriam :

I hope you may be able to get more information on the New River Shasta. I can only say that the material I obtained was from "Buck Kid's mother " and that she and all others from whom I secured information at that time, were consistent in stating positively the facts as I gave them .

Many thanks for your paper on the Pit River Indians. I have read it with much interest, and feel that you have given us a good deal of valuable data. I do not understand , however, your belief that your linguistic material from both Achomawi and Atsugewi is so "much more extensive" than mine. My vocabularies are very full, and I have several hundred pages of texts - I very much doubt whether your material is more than a fraction of that in my posession . My material has never been published, since I have no way of securing publication .

I note also that in your reference to the, to you, "disquieting, special and abnormal" phonetic spellings in use among all those doing scientific work with language, you have made at least three errors. Since you do not propose to use any accurate phonetic renderings it is not a matter of any moment, but you might at least have stated your "case" against all linguistic students correctly.

There is no use in arguing over the use of hyphens, but I might simply call your attention to the fact that the major danger of their use is that without a knowledge of the structure of the language, one is liable to subdivide words wholly wrongly.

I congratulate you on the excellence of the photographs. I hope we may see other publications of yours on the neighboring tribes published shortly.

Sincerely yours
Roland B. Dixon

~~Roland B. Dixon~~

Harward University

~~Cambridge, Mass.~~

January 22nd 1927

Dear Doctor Merriam:

In the matter of size of vocabulary there is no doubt at all but that your lists must be far fuller in regard to animal and plant names; I fancy, however, that for other than nominal forms my lists are considerably larger.

In the matter of phonetic recording I think you have made a number of mistakes in hearing the sounds, since you generally write "ch" for what I and others who have worked with these tribes always hear distinctly as "ts". This mistake is a not infrequent one. There are a number of other cases of a similar sort, where unless I am greatly mistaken, you have confused two quite different consonant sounds, and sometimes omitted sounds which are significant.

The whole matter of an exact phonetic method of spelling is obviously too complex to discuss by letter. Of course there has been lack of uniformity, although this is now pretty generally outgrown. Under any circumstances, however, the sounds were accurately rendered, a thing which the English alphabet cannot possibly do . The three errors I spoke of in your fourth paragraph on p.2 are "tc for ch (spelling church, tchurtch) . If you had thought a moment you would see that your example is a contradiction . If tc =ch then ch would not be used ! Church would be spelled of course tcurtc.

s for sh;- So far as I remember no one ever so used s. What you are thinking of, probably is š, an obviously different matter.

ts for s;- this also I do not remember ever to have seen. The two sounds are totally different.

One might note also, that you can't "aspirate" an aspirate!

You speak throughout as if you were the first to recognize the differences between Achomawi and Atsugewi. If you turn to my paper, (The Shasta-Achomawi p. 216) you will note that the differences were quite definitely pointed out at that time. The question as

to whether the resemblances and differences are sufficient to put the two together as a "family" must rest on comparative studies of both with Shasta etc. I note that on p. 6 of your paper you say that you omit from your comparative lists purely dialectic forms within each of the main groups, yet in the lists you give, a very considerable number of cases show merely dialectical differences between Achomawi and Atsugewi. Your treatment therefore is quite illogical it seems to me.

Pray don't think me hypercritical. I'm only trying to point out that this whole matter of linguistic relationship is not as simple as you appear to think , and that it must rest on much more than any comparison of vocabularies, however large these may be.

Your abundant and carefully checked materials are most valuable and all students of the Californian area must always be grateful to you for them . As I said before, I trust that your other papers will be coming out soon. You have had the advantage which others of us have not had, or have not had in anything like such full measure— that of revisiting an area repeatedly so that you could check up on data. My Achomawi and Atsugewi material, for example, has been lying for nearly twenty years, awaiting the chance which has never offered, to clear up a lot of doubtful points in the texts.

Best wishes for your continued work in this whole field.

Sincerely yours

Roland B. Dixon.

~~Roland B. Dixon~~
Harvard University
~~Cambridge, Mass.~~

March 22nd 1927

Dear Dr. Merriam :

As regards the use of "s" for the sound of English "sh", I hadn't happened to note its use by Gilmore. Of course the use of wholly unusual and quite unaccepted signs by a single writer, who is not a linguist, does not in any sense contitute "usage". It would be comparable to an untrained naturalist using a new and unaccepted name for an ordinary animal .

I think you quite misunderstand me in the matter of the "tc" and "ts" sounds. They are, of course, closely allied, and are not infrequently interchangeable. I know that you have gathered a tremendous mass of lexical material in California and Nevada, and never for a moment should dream of suggesting either "carelessness" or "inexperience" as the reason why there seems to be a rather consistent difference between sounds as recorded by you and by other students. Since two or three independent other investigators had more commonly recorded the sound as "ts" rather than "tc", I could hardly help wondering if the difference was not due (as such cases usually are) to your "ear". My own"ear" is none too good, and had my hearing not been fortified by some corroboration I should not have ventured to doubt your version. The difference is, after all, not a matter of very great consequence.

I am quite horrified that I should have written you that I thought you were claiming to be the first to recognize the distinction between Achomawi and Atsugewi. No such idea was consciously in my mind, and in view of the wholly explicit statement on p.4 I can't imagine how it happened. Its quite appalling.

My misunderstanding again apparently in regard to the "dialectic differences etc" on p.6 Your statement is perfectly clear, and I certainly must have been very sleepy to have so misconstrued things.

There is always the danger of doing anthropological and especially linguistic work, mainly with one or two informants. In the

linguistic case the very obvious reason is that there are very few good linguistic informants , so that the investigator is often limited very sharply. As vocabularies are the least important material to be gathered, one has to depend mainly on the usually very few persons who can and will give text materials and grammatical data. Every investigator tries to check up a portion of the lexical material from a number of other informants, and usually does find similar individual differences to what one finds in English. Such variations are discussed when treating of the phonetics.

I envy you your opportunities to carry on your work season after season. As I have had no chance to complete work begun thirty years ago, and have had no opportunity to get into the field for about twenty years, my material consists in the main of unfinished beginnings. Power to your elbow !

With best wishes

Sincerely yours
Roland B. Dixon .

The Ko-no-me-ho and Kah-hoo-tin-e-ruk languages

Dr. Roland Dixon in 1903, at the suggestion of Drs. Kroeber and Goddard, visited the Forks of Salmon in hopes of finding remnants of a tribe of which next to nothing was known, and which was feared to be extinct. The supposed new dialect, he states, "proved on more careful investigation to be not essentially different from the Shasta as spoken on Klamath River."[1] But at the same place (Forks of Salmon)

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1. "The Shasta-Achomawi: A new linguistic stock, with four new dialects." American Anthropologist, Vol. 7, pp. 213-217, 1905.

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he found two women who remembered a number of words of a widely different language, which they spoke of as "the old people's talk"; from them he succeeded in obtaining seventy-five words and short phrases. He learned that the name of the tribe at Forks of Salmon is 'Konomíhū' (Kó-no-mé-hoo), and believed that the words of "the old people's talk" obtained from the two women belonged to that language. At the same time he learned of the existence "of what seems to be a second new dialect in this region" spoken by a people on "the upper courses of the two forks of Salmon River above the Konomíhū" and extending (southwesterly) "even over the divide, onto the head of New River". Of the language of this tribe, which he calls 'New River Shasta' he obtained -- he does not state from whom-- seven words, only three of which were secured also in the language which he calls 'Konomíhū'. Of these three, two are practically identical in the two languages, while the third appears to the result of a slight misunderstanding. It is the word given by Dixon for man in his paper of 1905, corrected to Indian in in 1907.[2] He gives this word as Kisápuhíyū in 'Konomíhū' and as ge-ic

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in 'New River.' Now, in Konoméhoo the word for Indians is hish (he

writes it kis) and the possesive mine is yah-po-e´-na, which , as heard for the first time, might easily be written apuhiyu. Hence , if I am not mistaken, his Kis apuhiyu as written by me would be Hish-yahpee´nah, meaning my people; and his 'New River' equivalent, ge-ic, if I interpret it correctly, would be ke-ish[3] meaning young people.

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3. It should be made clear that owing to the different alphabets employed the word for man which in Shaste I write ish, and in Konomehoo kish, is written by Dixon ic and kis, respectively.

In 1919 I was fortunate enough to discover two survivors of the Ko´nome´hoo tribe living near Forks of Salmon, and obtained a vocabulary of five hundred and fifty five words of their language. Two years later I made a horseback trip up the narrow Indian trail from Somes Bar at the junction of the Salmon and Klamath to the home of an aged Konomeho woman on Salmon River below the Forks. From her I obtained more than a thousand words.

Dixon, as already stated, learned of an extinct tribe farther south, extending from South Fork Salmon over the mountains to the upper waters of New River. The name of this tribe he did not ascertain; he called them 'New River Shasta '. The Konomehoo tell me that the name of the tribe was Kah-hoo´-tin-e´-rook (pronounced by one informant Kah-hooch´-e-ne´-rook) and that they spoke a language very different from either Shaste or Konomehoo. The Shaste call them Ho-hah´-pah soo´-ish and Tah-ch-i´-ish; the Hoopa call them Klo-me-tah-hwa; the Chemarreko call them Hoo-num´-ne-choo.

Now , as I have just pointed out, the words recorded by Dixon as 'Konomihu' and 'New River Shasta' fail to show any real differences --the slight apparent dissimilarity being due to difference in meaning, so that I regard them as one and the same language.

The vital question arises as to what this language is. I believe it be be his 'New River Shasta', the proper name of which seems to be Kah-hoo´-tin-e´-rook. My reasons for this belief are: (1) that nearly all (all but four out of thirty three)[4] of the words recorded by Dixon

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fn cont n.p.

resemble Konomeho are:

Dixon's New River Shasta	Konomeho obtained by me	
Xi' ol	oo-e'	Eye
Xisápuhíyu	Hish (yah-poenah)	Indian people
xaskípama	hah'-soo ko-ho	Hazel
kenáxo	in'-nah hah'-ho	Cedar

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as Kónoméhoo differ radically from the corresponding words of Kónoméhoo secured by me; (2) that Dixon himself states that on visiting the Kóno-méhoo territory at Forks of Salmon "This supposed new dialect proved on careful investigation to be not essentially different from the Shasta as spoken on Klamath River." This accords entirely with my own study of the two languages, since in comparing more that one thousand words of Kónoméhoo with corresponding words in my very full vocabulary of the Shaste language, I find a very close relationship, amounting in numerous cases to actual identity.

Summing up, it seems obvious that the words published by Dixon under the two heads, Konomehoo and New River Shasta, are the same, and that they almost certainly belong to the latter language, Kah-hoo'-tin-e'-rook. This appears to be a wholly distinct language, very remotely if at all related to the Kónomého which as already stated is essentially the same as Shaste. And it seems to be equally distinct from the other languages of northern California --in other words, to constitute a distinct linguistic family. Unfortunately the tribe appears to be wholly extinct.

The following document is a duplicate of the preceding document. It may contain annotations and corrections not found on the original.

The two letters reprinted here are of some interest in connection with the controversy between Dr. Merriam and Dr. Dixon over the identity of the New River tribe.[1] These letters are made available

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1. See American Anthropologist. Vol. 32: 280-293, 1930, Vol. 33: 264-267, 1931

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here since they throw some small light on the view of each man (editor)

June 11, 1926

Dr. Roland Dixon
Harvard University
Cambridge, Mass.

Dear Doctor Dixon:

In examining the results of some of my field work on New River and Salmon River Indians, in comparison with your published results, I find myself perplexed on several points. For instance, practically every word of your 'Konomihu' vocabulary as published in the Bulletin of the American Museum (pp. 497-498, 1907) differs radically from the word for the same object obtained by me from different members of the tribe in different years. This leads me to suspect that the words given you as 'Konomihu' were really in the language of your New River tribe. The two seem to be transposed.

In your paper on the Shasta-Achomawi --A New Linguistic Stock (American Anthropologist, Vol. 7, No2, 1905) you record seven words as New River, but do not say where or from whom they were obtained. In your later paper (Bulletin American Museum., 1907) you make no mention of the New River Indians except on the small map. What is to be inferred from this?

Very truly yours,
C. H. M.

June 21,1926

Dr. C. Hart Merriam
Lagunitas,
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Dear Doctor Merriam:

I am afraid I cannot help you in the matter of the discrepancy between your results and mine on the Konomihu and New River languages. The facts as I obtained them are given in the papers, and if your results differ, why all that can be done is for you to give your material as you got it. I have no means of going back of the statements made to me at the time, and cannot , as you are able to , make any attempt to get further data.

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Chumash

"Ethnographic Notes on California Indian Tribes" Part II

Ethnological Notes on Southern California Indian Tribes

C. Hart Merriam
Papers
BANC MSS
80/18 c

Ed [p. 251] II all CHM except as noted p. 1

CHUMASH

[The following note copied from Dr. Merriam's Journal for 1911 provides useful information on the Santa Inez Chumash (Ed.).]

October 4, 1911. Visited the remnant of Santa Inez Indians living on a small creek a mile or two below (southwesterly from) the present village of Santa Inez.

Talked with several of the Indians, including an intelligent old woman, and learned much of their distribution and lore and got lists of names of mammals, birds, and reptiles.

They call their language Kah-sah-kom-peh-a and say that their territory extended easterly about twenty-seven miles--into the mountains; southerly to the high main range of the Santa Ynez or Santa Barbara Mts; westerly nine miles down the Santa Ynez River to a place called Ahn-sahn on the present Buell ranch (line passes close to the ranch house); and notrh for at least thirteen miles--into the San Rafael Range. Their territory included Zaco Lake, which they call Ko-o, which they visited to hunt and fish.

They gave me the names of six of their rancherias or villages, all in the Santa Ynez Valley (broadly speaking) as follows:

Ah-ke-tsoom, about twenty miles east of Santa Ynez.
Mis-stah-ke-wah, about sixteen miles ESE, at San Marcos Ranch.
Kal-al-wah-sah (or Kal-a-wah-sah), on south bank of Santa Ynez River three or four miles below Santa Ynez village. This was the largest rancheria of the tribe.

Saw-taw-no^{ch}-mo (or Saw-taw-nah^{ch}-mo), on north bank of Santa Ynez River directly opposite the large village Kal-lah-wah-sah.

Hoon-hoon-na-tah, near present Zaca station on railroad two or three miles west or northwest of Los Olivos.

Me-wah-wan, at the base of a big white mountain in the San Rafael Mts. about twelve or thirteen miles north of Santa Ynez.

They say that a tribe called Ah-moo, speaking a dialect of their (Chumash) language, lived to the west and north from La Purissima and Lompoc to Santa Maria and up the Santa Maria and Sisquoc valleys. They could understand some but by no means all of this language. Farther north was the San Luis Obispo language which was wholly different.

The tribe inhabiting Cuyama Valley they call Kah-she-nahs-moo and say they differed from both themselves and the Ah-moo.

The tribe at Santa Barbara they call Kas-swah. They speak a language similar to but somewhat different from the Santa Ynez Kah-sah-kom-pah-ah.

KAM-ME-I

A Yuman tribe inhabiting the southern part of the Colorado Desert from San Felipe easterly to or nearly to the Colorado River, and from the south end of Salton Sea southerly across the Mexican border into Lower California.

Their neighbors are: on the north the Cahuilla; on the east the Yuma; on the southeast the Kokopa (Cocopa); on the west the Kam-me-i (= Dieguено).

They were visited more than a century ago by Cortez, Garces, and Kino, and Garces states that they are called Quemaya by the Yuma. Harrington calls them Kamya. Their territory was defined by Whipple in 1849 (Exped. from San Diego to Colorado River, 31st Cong. 2nd Sess. Senate Ex. Doc. 19, p. 5, 1851). Whipple found them meeting the Diegeenose (= Diegueno = Kam-me-i) at San Felipe, a deep mountain valley between Warner Valley and the desert, and in a narrow valley a few miles east of Vallecito, but their headquarters seemed to be along New River, which they call Hah-withl-high. Later Whipple mentioned them as "scattered from San Felipe across the desert to the mouth of Rio Gila" (Pacific R.R. Reports, III, Pt. 3, p. 125, footnote, 1856).

Of their numerous villages, the only one whose name I have seen is Quathl-met-ha, referred to the Lower Colorado River region. The four other villages mentioned in the Handbook of North American Indians (under Comeya) are included by error, being Luiseno.

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Immediately north of the Kam-me-i in the mountains, which

may be considered a northward continuation of the Cuyamaca, is a closely related tribe called by the Kam-me-i, Too^{ch}-e-pah, and by themselves, Tis-se-pah. Included in their territory were the rancherias of Julian, Volcan, Santa Ysabel, Mesa Grande and the so-called Diegeno of Warner Valley. Their territory adjoined that of the Luiseno on the west, the Koo-pah on the north, the We-is-tem (apparently a division of the Kaweah) on the northeast, the Kam-me-i on the south. Their southeastern boundary remains undetermined.

A-wah^{ch}-han-yo or A-whah-ko-wahk

South of the boundary between California and Lower California is another tribe, speaking a related dialect. This tribe the Kam-me-i call A-whah-ko-wahk, but their name for themselves is Wah^{ch}-han-yo. The intertribal boundary between the Kam-me-i and the Wah^{ch}-han-yo coincides approximately with the international boundary, but a loop extends northward crossing the international boundary to include Jacumba Valley where the Wah^{ch}-hah-yo entered the state of California and extended northeasterly as far as Mountain Spring, where there was no permanent village.

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The golden eagle e^{ch}-pah and flicker kuk-ho were sacred birds. The red shafts of the wing and tail feathers of the flicker were used for ceremonial head-bands, and flicker feathers were attached to the base of arrows.

Poorwill, which they call tow-lowk is a bird to be looked out for. If it follows a person it is a bad omen.

Kingbird which they call Che[ch]-en is to the Indian what the rooster is to the white man, as it wakes the people up in the morning when it is time to get up.

Canyon Wren, called hah-moo-koop, is related to the mocking bird.

Ethnobotany: Yucca whipplei, called ah-koo[chl]. The stem is good to eat when roasted green.

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Salix and Sambucus. Elder and willow bark were used by the women for skirts.

(Information from old Chief Bartolo Prieto of Manzanita Reservation, San Diego County, October, 1918).

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Chumash

The following note copied from Dr. Merriam's Journal for 1911 provides useful information on the Santa Inez Chumash (Ed.)

October 4, 1911. Visited the remnant of Santa Inez Indians living on a small creek a mile or two below (southwesterly from) the present village of Santa Inez.

Talked with several of the Indians, including an intelligent old woman, and learned much of their distribution and lore and got lists of names of mammals, birds, and reptiles.

They call their language Kah-sah′-kom-pĕh′-ă and say that their territory extended easterly about twenty-seven miles --into the mountains; southerly to the high main range of the Santa Ynez or Santa Barbara Mts; westerly nine miles down the Santa Ynez River to a place called Ahn-sahn on the present Buell ranch (line passes close to the ranch house); and north for at least thirteen miles --into the San Rafael Range. Their territory included Zaca Lake, which they call Ko′-o, which they visited to hunt and fish.

They gave me the names of six of their rancherias or villages, all in the Santa Ynez Valley (broadly speaking) as follow:

Ah-ke-tsoom′, about twenty miles east of Santa Ynez

Mis-stah′-ke-wah, About sixteen miles ESE, at San Marcos Ranch

Kal′-al-wah-sah′ (or Kal′-ă-wah-sah′), on south bank of Santa Ynez River three or four miles below Santa Ynez village. This was the largest rancheria of the tribe.

Saw-taw-nŏch-mo′ (or Saw-taw-nahch-mo′), on north bank of Santa Ynez River directly opposite the large village Kal-lah-wah-sah′.

Hoon-hoon-nă-tah, near present Zaca station on railroad two or three of miles west or northwest of Los Ŏlivos .

Me-wah-wan, at the base of a big white mountain in the San Rafael Mts. about twelve or thirteen miles north of Santa Ynez.

They say that a tribe called Ah-moo, speaking a dialect of their (Chumash) language, lived to the west and north from La Purissima and Lompoc to Santa Maria and up the Santa Maria and Sisquoc valleys. They could understand some but by no means all of this language. Farther north was the San Luis Obispo language which was wholly different.

The tribe inhabiting Cuyama Valley they call Kah-she-nahs-moo and say they differed from both themselves and the Ah-moo.

The tribe at Santa Barbara they call Kas-swah. They speak a language similar to but somewhat different from the Santa Ynez Kah-sah-kom-pĕh-ah.

~~S A N T A I N E Z I N D I A N S~~

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C.H.M. Calif Journal, vol II Dec. 1911. pp.46-47.

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Kam'-me-i

"Ethnographic Notes on California Indian Tribes" Part II

Ethnological notes on Southern California Indian Tribes

C. Hart Merriam
Papers
BANC MSS
80/18 c

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to p. 5

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~~[1] The Handbook of Am. Indians attributes this name to Thomas MS, but I had it years before the Handbook was published.~~

~~I worked with several members of the Kam-me-i tribe at different times in Sept. 1903, Oct. 1907, Oct. 1918. - Cam-~~

~~KAM'-MĒ-Ī' TERRITORY, RANCHERIAS, AND NEIGHBORING TRIBES~~

To front of p. 1

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Ăn-yah-hah.--A few miles west of Cuyamaca.

Hash-ah-mahsk.--At or near Laguna.

Yah-ki.--Near Pine Valley.

Mat-nook.--At Masons, about 4 miles west of Vallecito.

Hah-wē.--At Vallecito ~~(pronounced Biecto)~~

'Hik-koo-ō.--At Palm Spring between Vallecito and Carriso Spring.

'Hah-pow-ō.--At Carriso Spring, (Easternmost village and may not have been permanent.)

Tatch-ē-kwish.--At Wē-ah-pi-pah (Cuyapipa) or Long Canyon.

Ĕs-nā-ah-kah-tōn.--At Manzanita Reservation.

Mah-tō.--At La Posta.

Kwin-yēs-yŭk-kah.--At Indian School about 8 miles from Campo.

Nash-kah-hah.--About 4 miles from Campo.

Kwah-hē-ar-re.--On the flat of Morena Valley.

Shū-wēn-yū-wah.--At or near present Morena Dam.

A few of many Rancherias farther west are:

Wah-tī'.--At or near Descanso.

Mes-kwan-an'.--Santa Isabel rancheria.

Sak-kwahn'.--At or near Sequan.

'Hah-pē-was'.--At or near Dulzura.

Lower case center head

Tĭs'-sē-pah' or Tooch-e-pah

Immediately north of the Kam'-me-ī' in the mountains, which may be considered a northward continuation of the Cuyamaca, is a closely related tribe called by the Kam'-me-ī', Tooch-e-pah, and by themselves, Tĭs'-sē-pah'. Included in their territory were the rancherias of Julian, Volcan, Santa Ysabel, Mesa Grande, and the so-called Diegeño of Warner Valley. Their territory adjoined that of the Luiseño on the west, the Koo'-pah on the north, the We-is'-tem (apparently a division of the Kaweah) on the northeast, the Kam'-me-ī' on the south. Their southeastern boundary remains undetermined.

l.c. center head

A-Wah-ch-hăn-yo or Ă-whah'-ko-wahk'

South of the boundary between California and Lower California is another tribe, speaking a related dialect. This tribe the Kam'-me-ī' call Ă-whah'-ko-wahk', but their name for themselves is Wah-ch-hăn-yo. The intertribal boundary between the Kam'-me-ī' and the Wah-ch-hăn-yo coincides approximately with the international boundary, but a loop extends northward crossing the international boundary to include Jacumba Valley where the Wah-ch-hăn-yo entered the State of California and extended northeasterly as far as Mountain Spring, where there was no permanent village.

~~NOTES ON ANIMALS TOLD ME BY THE KAM'ME-I OR 'DIEGEÑO'~~

~~Of Campo and Manzanita, in Southern San Diego County~~

Ethnozoology!

The Jaguar—They call the "Big-spotted Lion", whose name in their language is ⟶ Hut-tē-kul
It was a rare animal but was seen from time to time.

The Golden Eagle (E'ch-pah) and Flicker (Kuk'-ho") were sacred birds. The red shafts of the wing and tail feathers of the Flicker were used for ceremonial head-bands, and Flicker feathers were attached to the base of arrows.

~~Golden Eagle ———— Called E-pah~~

~~Flicker ———— Called Kuk-ho~~

Poorwill—which they call ⟶ Tōw-lōwk'
is a bird to be looked out for. If it follows a person it is a bad omen.

Kingbird—which they call ⟶ Chē-ān'
is to the Indian what the rooster is to the white man, as it wakes the people up in the morning when it is time to get up.

Canyon Wren— ⟶ Called Hah'-moo-koon
is related to the Mocking Bird.

Ethnobotany:

~~NOTES ON PLANTS TOLD ME BY THE KAM-ME-I OR 'DIEGUEÑO'~~

~~Of Campo and Manzanita, in Southern San Diego County~~

Yucca whipplei, ~~called~~ Ah-koo'ch'.
The stem is good to eat when roasted green.

Yucca mohavensis, ~~called~~ Shah'-ah'.
The bark is used for soap.

Hosackia glabra ~~called~~ Hi'-waht'
Used for thatching houses.

Ramona polystachya, ~~called~~ Hil'-ti-e
Used for seasoning roasted seeds of sunflower, grain, and so on.

Salix & Sambucus.
Elder and willow bark were used by the women for skirts.

Wintoon (folder 1 of 2)

"Ethnographic Notes on California Indian Tribes" Part III

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II

WINTOON

Fieldwork among the Wintoon, 1903

1. Nomenkla, Stony Ford, Colusa County. On June 20, 1903, I visited the Stony Ford rancheria, which is in dense chemise chaparral (intermixed with plenty of smoke brush (Ceanothus cuneatus) on a knoll north of the river, at the foot of a chaparral covered spur from Mt. St. John about two miles west of Stony Ford settlement. The rancheria consists of four houses and an earth-covered sweat house about twenty feet long and twelve high, with a small entrance on one end through which I crawled on my hands and knees. The fireplace is in the middle.

The chief, Pum-muk-ky, told me that when they catch cold in the winter they go in and build a fire and sleep there all night.

The houses have pole and brush canopies in front or at one side or both. The chief and his wife are rather old but still active and bright. They are surprisingly intelligent and kind. They have a daughter with a young baby and husband. Besides these we saw and talked with three old women, all of whom have the chins and lower cheeks heavily tattooed. The usual plan seems to be: three single or double vertical lines on the chin; an oblique line running down from each corner of the mouth (making five); and a heavy double or single zigzag line running straight back (horizontally) from just above the corner of the mouth across the lower part of the cheek. Besides this, two had tattooing on the nose, and one on the forehead.

One family is now absent, picking apricots in the valley near Elk Creek.

Pum-muk-ky, the chief, told me that the present rancheria has been built only about twelve or thirteen years. Before that they and many others lived in a very large village of 'rancheria' where the flour mill now stands, half a mile west of the present town of Stony Ford. They were very numerous when he was a young man—hundreds he says—and a white man who has lived here over thirty years tells me that there must have been a hundred living here for years after he first came, and he has seen two hundred or three hundred at the big ceremonials and dances they had here in early times. The few left here now work on the ranches and go off to the fruit pickings; the women do washing and make baskets.

Pum-muk-ky was making wampum beads of clam shells when we arrived, rubbing the edges smooth and round on a flat stone. He was also making a net (of fine fiber which he had wet and twisted) for catching fish. This fiber was exceedingly strong. He showed me masses of it before it was worked up into string. It was in straight skeins say two and a half to three feet long by an inch in diameter, and wet. It was reddish brown in color—or whitish with a reddish brown tinge—and I suppose is from Indian hemp (Apocynum) although I am not sure.

The mortars are small holes in squarish flat stones averaging perhaps two feet in diameter and sometimes set in the ground. They have and use also basket mortars, which they set on flat stones. We gave them some beads and other trifles which pleased them and put them

in a good humor. One of the old women is very old and sick.

June 21: On the way back from Fout's Springs I again visited the Indians at the rancheria on the north side of the river and got a good vocabulary from the old chief Pum-muk-ky and took photographs of him and the old much tattooed woman. Also had a good talk with them. The chief gave me the names in his language for thirty-four species of trees and shrubs, of which I showed him fresh specimens. The only reason he did not give me more was because I didn't have any more samples.

2. Klet-win or 'Ket-kla Indians, Cortina Creek, Colusa County: The Indians at the rancheria on the north branch of Cortena Creek told me (June 15, 1903) the name of their tribe is 'Ket; others gave it as 'Ket-klah or Klet-klah (name of place). They call their people Win. They live in two places: two families live at the entrance of the side valley coming in from the north, where they have two houses and some growing corn under spreading valley oaks in a picturesque spot. The main rancheria is up about a mile and is on a low knoll high up in the valley and surrounded by hills. There are many blue oaks about the rancheria, which consists of a number of wooden houses, mainly of split shakes.

There are about seven families here. The men are large and both men and women good looking. They call the place Wil-lak (the rancheria) and the main Creek Ko-teen-ah.

Their numerals are the same as those of the Pah-tin on the Sacramento, but about half of their words are different.

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Their flour or meal tray sifter (or winnower) is circular and perfectly flat, and very thick and solid. They call it tso-pol and hach-e. Besides this, they all have a large concave meal tray (a very shallow bowl) which they call toi, or toy-ken-ny and also ken-ne. Their basket mortar is the largest and flattest (most flaring) I ever saw. They call it Kah-we (or Kaw-we). It is placed over a flat stone, and the pestle is flat instead of round at the end. Their papoose basket (to-nok) is wholly different from those of the Sierra. It is a simple scoop, truncate at the top, where it has a large strong hoop at right angles to the back. The child's head is just under this hoop and something is thrown over it when needed.

They have more good old baskets than any tribe I have struck in a long time. I got a few choice ones. The land on which they live is now owned (1903) by a man named Henry C. Eakle, who has a very large ranch. The question is, what will become of the Indians when the ranch changes hands.

In their houses I saw hung up a number of skinned bodies of jackrabbits and ground squirrels for meat.

The men herd sheep regularly for Eakle, and also work on the range and on the ranches. Just now they are getting two dollars a day working in the hay and grain.

Classification of Wintoon Stock

An analysis of the vocabularies of the several tribes of the Wintoon show that the stock divides naturally into three major linguistic divisions:

(1) Northern division, the Wintoon proper, extending from the extreme head of Trinity River, and from North Salt Creek on Sacramento River thirty miles south of the summit of Mount Shasta,[1] southward to Red Bank Creek, just below the City of Red Bluff.

(2) Middle or Nomlakke-Tehama division, extending along Sacramento River from Red Bank Creek south to within two or three miles of Princeton, and spreading westerly to the high mountains of the so-called "Inner Coast Range"--better called the Yolla Bolly range.

(3) Southern division, reaching from two or three miles north of Princeton southerly to the lower Sacramento River and San Francisco Bay, and spreading westerly to the mountains.

1. The Northern Wintoon Division comprises:

The Wintoon proper of the Sacramento and McCloud Rivers region from Slate (formerly Salt) Creek just above La Moine southerly to Red Bank Creek, and east to include lower Squaw Creek region and lower west side of Little Cow Creek and thence southerly a few miles east of Sacramento River, with a minor band called Daw-pum between Dibble and Red Bank Creeks;

The Wintu or Num-soos occupying the drainage basin of Trinity River from its head southward to the junction of Canyon Creek, and south to the mountains south of Douglas City.

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[1] It may be well to record the fact that the younger generation of Wintoon, proud that their fathers defeated and nearly exterminated the Shastan Okwanootsoo, now claim the conquered territory all the way to Mount Shasta.

The Nor-rel-muk of Hay Fork Valley, reaching south to the upper waters of South Fork Trinity River and west to about seven miles east of Hyampom. The southeastern boundary is the mountainous divide between the waters of the Hay Fork and those of Cottonwood Creek.

The Ni-i-che of South Fork Trinity River (both sides) between Plummer and Rattlesnake Creeks.

2. The Central of Nom-lak-ke--Te-ha-mah division comprising: the Nom-lak-ke reaching from Red Bank Elder Creek south to Grindstone and Stony Creeks and from the eastern border of the plains westerly to the Hollo Bolly Mountains; including the Wi-e-ker-ril between Red Bank and Elder Creeks. The Dah-chin-chin-ne occupying both sides of Stony Creek from the point where it joins Grindstone Creek southward to a few miles below the mouth of Brisco Creek, and still farther south on east side, thus including the Elk Creek-Fruto region and extending from the western border of the No-mel-te-ke-wis to the Yolla Bolla Range;

The Te-ha-mah and No-e-muk (No-e-ma) occupying both sides of Sacramento River from four or five miles south of Kirkwood north to the mouth of Red Bank Creek. They meet the Nom-lak-ke on the west and the Yah-nah on the east side of the river;

The No-mel-te-ke-wes occupying the west side of Sacramento River from a little north of the mouth of Stony Creek south

nearly to Princeton, and spreading westerly apparently to within three or four miles of Orland.

3. The Southern Division comprising two subgroups--the Interior and River groups, which are subsequently divided into several tribes each.

(a) the interior, comprising:

The Choo-hel-mem-sel occupying the western half of Colusa County and a correspondingly smaller area in southern Glenn County where their northern boundary runs easterly from the junction of Stony and Little Stony Creeks to a north-south line passing a mile or two east of Sites and four or five miles east of Venado (Mt. House) and thence westerly to the mountains, crossing Bear Valley about three miles south of Leesville. Their territory is broadest in the latitude of Sites and Lodoga, where it reaches westerly to the high mountains of the California National Forest.

The Chen-po-sel reaching north to the divide north of Hough Springs and holding the North Fork of Cache Creek, Long Valley, and the greater part of Bear Valley all the way south to its junction with Cash Creek, and west to include the Lol-sel. The Lol-sel reached Bartlett Springs and the southeast part of Bartlett Mt. Their western boundary was in contact with the eastern boundary of the

Clear Lake Pomo. The Chen-po-sel south of them touch the Tu-le-yo-me.

The Klet-win or Klet-sel of Cortena Valley and Sand Creek reaching from a little below Williams south to the southern boundary of Colusa County;

The Win-ko-pah of Capay Valley, extending southward from the head of that valley, a few miles north of Rumsey, are hemmed in on north, east and west by mountainous ridges;

The Na-pah or Nan-noo-ta-we holding a section of Napa Valley from Yountville to (including) Napa City and extended northeasterly over Wooden Capell, and Berryessa Valleys to the southeastern part of Pope Valley. The western boundary west and south of Pope Valley lies along the east base of Howell Mt., where it abuts against the territory of the Mi-yahk-mah tribe, south of which between Yountville and Napa City it spread westerly to the mountains between Napa and Sonoma Valleys to Sonoma Creek.

(b) River group, comprising:

The Ko-roo along both sides of Sacramento River from a little north of Princeton south to Sycamore and include the Marysville Buttes. The Indians say that the barren part of the flat plain from Delevan southerly to south of Maxwell

(and apparently nearly to Williams) was not claimed by either the Ko-roo on the east or the Choo-hel-mem-sel on the west but was a desolate "No-man's-land" which at intervals formed the battlefield between the two tribes.

The Pat-win reaching from Sycamore to Knights' landing a little west of Dunnigan on the west and a few miles on the east side of the River.

The Poo-e-win from Knight's Landing to Suisun Bay and San Pablo Bays, including the mouth of Napa Valley, but not including Napa City.

Divisions		Tribes
	Northern	Wintoon proper, incl. Daw-pum
		Winto or Num-soos
		Nor-rel-muk
		Ni-i-che
	Central	Nor-lak-ke, incl. Wi-e-ker-ril
		Dah-chin-chin-ne
		Te-ha-mah, incl. No-e-muk
		No-mel-te-ke-wis
	Interior	Choo-hel-mem-sel
		Chen-po-sel, incl. Lol-sel
		Win Ko-peh
		Klet-win (Klet-sel)
Southern		Na-pa (Nan-noo-ta-we)

Divisions	Tribes
	Ko-roo
River	Pat-win
	Poo-e-win

Notes on Wintoon Ethnobotany

The Wintoon make use of a large number of plants for food, textiles, and implements.

Among those used for food are: the acorns of no fewer than eight or nine species of oaks, manzanita berries (both *Arctostaphylos viscida* and *A. patula*), the wild plum (*Prunus oregana* or *P. subcordata*), chokecherries (*Cerasus demissa*), blackberries (*Rubus vitifolius*), thimbleberries (*R. parvifolius*), serviceberries (*Amelanchier*), elderberries (*Sambucus glauca*), gooseberries and currants (*Ribes*), grapes of the wild grapevine (*Vitis californica*), and the acid berries of *Rhus trilobata*. The buckeye nut also is eaten but requires special preparation. Among the numerous plants used for medicine is the fever bush (*Garrya*).

The long shoots of the sourberry or aromatic sumac (*Rhus trilobata*) are used in making certain baskets, particularly the large store-house ones. The straight stems or young branches of the dater dogwood (*Cornus glabrata*), hazel (*Corylus californica*), and two or three species of willows and the roots of the yellow pine (*Pinus ponderosa*) are used in basket making. Hazel and the soft whitish long-leaf willow furnish the long rods for several kinds of baskets, especially baby and store-house baskets. The woodwardia fern is used

extensively for decoration in basketry, the two long bands in the stem being dyed red by passing slowly through the mouth while chewing the inner bark of the tree alder. The maidenhair fern (Adiantum) also is used for designs; so are porcupine quills, dyed yellow with the yellow dye-weed (Datisca glomerata). Beargrass (Xerophyllum) does not occur on the McCloud, but is bartered for with Trinity River Indians, and used extensively in basket overlay and designs.

The yew (Taxus) was the favorite wood for bows. A piece of the wood cut out for a bow but not yet finished is called koo-lool choos from kool, bow, and choos, stick. The straight stems of the ninebark or arrow-wood (Opulaster capitatus) are used for arrows.

The mountain mahogany (Cercocarpus betuloides) is made into digging sticks, used by the women for digging roots of various kinds. The hollow stems of the elder (Sambucus glauca) are used as music sticks, and the curious nuts of the pipe-vine (Aristolochia) are used by children in play, for blowing.

The milkweeds (Asclepias) are used for making string and rope, and a species of Iris for cord for the fish-nets. The inner bark of the tree maple was used for skirts for the women, breech-cloths for the men, and bags for storing acorns and dried salmon.

A dull red dye is made by chewing the inner bark of the tree alder (Alnus oregana), and a yellow dye from the Oregon grape (Berberis), called we-mi-el-te, meaning 'grizzly bear inside' but the application of the name I did not succeed in finding out.

Wintoon foods

The lands and waters of the Northern Wintoon furnished an abundance of food, of which the chief elements were salmon and acorns. These were carefully dried and preserved for future use.

Deer and quail were plentiful, while in parts of the territory manzanita berries and other fruits, seeds and food plants were obtainable in large quantities. And it was the custom of certain bands to exchange foods with others. Exchanges of this kind were frequent between the Wintoon of the McCloud and those of the Trinity.

Dried Salmon, called noor, when pounded fine is called di-ve. It is rolled up and put into acorn mush.

Acorns and cuckeye nuts are often kept over winter and at the same time freed from their bitter quality by putting into cold wet springy, or swampy ground where they are left over winter. In spring they are taken out .nd eaten. When boiled they are like potatoes.

Another and very different way of preserving acorns, practiced by the Wintoon Indians of western Tehama County in California, was described to me by F. B. Washington. The acorns were buried in boggy places near cold springs, where they became swollen and softened and turned nearly black in color but remained fresh for years. When needed they were dug out tna roasted, never dried or pounded for flour, the mush and bread being always made of dried acorns. White men in plowing have opened up caches of acorns that had lain in these cold boggy places for fully thirty years, and found the acorns black but still good.

When preserved dry in the usual way, the acorns are shucked as needed.

The northwestern Wintoon, living on the Great Bend of Trinity River near the mouth of Rush Creek, tell me that the acorns of canyon live oak (Quercus chrysolepis) are sweeter than those of the other Oaks. In the fall of the year, the acorns are put in water in a cold spring or a wet boggy place, shells and all, just as they come from the trees, and allowed to remain in the water all winter. In the spring they are sweet and ready for cooking without leaching.

The Wintoon say that they were "strong on bears." They used to hunt bears and were called "Bear people" by the Nose or Yahnah. They had bear dances in which they wore bearskin cloaks, and long buckskin caps decorated with feathers. In war they wore cloaks of bearskin and elkskin lined inside with fawnskin. While these cloaks were not absolutely arrow proof, they deadened the force of the arrow and were thus a protection. They were worn so as to cover the left shoulder and pass under the right arm, giving freedom of the right arm for fighting. The Wintoon always carried a dagger of elk antler or shinbone, in their back hair, to be prepared for close-up fighting.

When men were created it was the Bear who gave man his flat feet so that he could walk erect. The Lizard gave him his split hands so that he had fingers for taking hold of things.

Grizzlies were hunted by the Wintoon when in their winter dens or caves. Torches were used, and when the bears came out they were attacked with spears pointed with obsidian blades.

The Wintoon ate bear meat, in which respect they differed from many of the California tribes.

Basketry dye: From acorns a blue-gray stain or dye is made which is used to color certain basket materials. I did not learn how it is prepared.

all clm

Nom-lak-ke Villages Between Elder Creek and Grindstone Creek

1. South of Elder Creek and north of Thoms Creek:

So-noom-o-lel-e-sle (meaning "round rock on top of other rock") . . . About five miles south of Elder Creek and just over the ridge north of present Paskenta rancheria on Thoms Creek. Big spring there.

Che-chah-he-i . . . About five miles south of Elder Creek and north of present Paskenta rancheria on Thoms Creek, not far from So-noom-o-lel-e-sle. Fine spring there called Sah-waht. People used to go there to dream and to receive power to do certain things—as to make arrow points well, or do anything.

Si-wi-el-toi . . . On McCarty Creek about a mile north of So-noom-o-lel-e-sle.

Si-noi-Toi . . . On top of low hill by spring about a quarter mile north of Si-wi-el-toi.

Ked-do-hah-pe . . . On north side McCarty Creek about a quarter mile east of Si-noi-toi.

Chah-chah-el . . . On branch of McCarty Creek about a half mile above (westerly from) Sim-me-o-la-le-e-sa-to-mon. Home of big chief.

Sim-me-o-la-le-e-sa-to-mon . . . On Owens Creek (creek that passes Paskenta store) in little valley beyond a hill, about one and a half miles above Paskenta store. Owens Creek is called 'Klet-pahl-le, meaning Ground Squirrel.

Wis-so-po-mem . . . On creek which empties into Thoms Creek at Wes-kes. The old rancheria was at the foot of the mountains perhaps two miles or more above Wes-kes.

Tahp-dow . . . At or near head of McCarty Creek, about 1-1/2 miles above Si-wi-el-toi.

Wen-nem-ker-ril . . . About two miles south of Elder Creek.

Kan-ko-pol . . . At big spring about one and a half miles south of Elder Creek and a half mile north of Wen-nem-ker ril. Big village.

Ker-ril-o-la-lah . . . On south side Elder Creek, north of Paskenta rancheria.

Noi-te-kel or Naw-e-te-kel . . . About two miles east of big spring at Ken-to-pul.

How-um-o-la-lah . . . About a mile east of Naw-e-te-kel.

Bo-lah-mit . . . About a mile east of How-um-o-la-lah. Just south of Bo-lah-mit.

Chah-chah-sah-he . . . On or near head of Underhill Creek, about two miles north of Noi-te-kel.

Tahp-num-wit-te. . . . On north side of Underhill Creek about two miles east of Chah-chah-sah-he. Headquarters of old Nom-lak-ke Indian Reservation.

Kes-mem . . . On Underwood Creek NW of old Paskenta rancheria (which was midway between present Paskenta and Henleyville).

Choo-la-lool bul-le . . . At big spring in gap between high hills directly south of Table Mountain (called Pan-te-pum).

Bo-dan-choo-he . . . On south side Elder Creek at north foot of Table Mountain.

Ke-loo-dow . . . On south side Elder Creek about three miles west of Bo-dan-choo-he.

Ko-bah-soon-sah-wahl . . . At NW foot of Table Mountain (right at bottom), about three miles west or SW of Bo-dan-choo-ha. The old reservation road passes close by.

Un-awl-te . . . On Digger Creek (tributary to Elder Creek) about two and a half miles west of Ke-loo-dow, at a big spring. Used to be a ceremonial house there.

2. On or near Thoms Creek;

Sow-pum . . . On north side Thoms (or Bennett's?) Creek two or three miles above present Paskenta rancheria and on south side of Round Valley road. Was a big chief's rancheria.

Me-ki-e-we . . . On Dry Creek at Oak's place about a quarter mile below Oak's house.

Ki-pom-wi-kol-li . . . About 1 mile from Oak's place, at or near sign at forks of Round Valley and Newville Roads.

Tel-wer-ren-te-pe . . . On south side Thoms Creek about one and a half miles above present Paskenta rancheria (measured from Johnny Martin's house). Across Creek from Holt house (a white house).

Son-te-law-kah . . . Under big cliff on or near Thoms Creek. Used to be roundhouse there.

Wes-kes . . . About a quarter mile above Johnny Martin's (and Dominik's) house, on other (north side) Thoms Creek, in loop of bend of Creek.

Saw-slos or Saws-los . . . On north side Thoms Creek about a quarter mile above Johnny Martin's house.

Chep-dow . . . On big flat on north side Thoms Creek one mile below present Paskenta rancheria (in sort of canyon between present rancheria and Paskenta). Largest rancheria of all.

. . . On bench on northwest side Thoms Creek opposite Johnny Martin's house.

We-do-koi . . . On road from present Paskenta rancheria to forks of road (leading north to Paskenta and south to Newville). About a half or three quarters mile east of present Paskenta rancheria and at foot of big high slick rock cliff (immediately south of cliff) . . . Perhaps a quarter mile west of Bill Haywood's house. Dark soil now marks the place. Big chief lived there and had roundhouse. Named from Wid-dawk-me, the valley oak (Quercus lobata).

Che-kum-es-la . . . On north side Thoms Creek opposite store in present village of Paskenta. Was large rancheria.

Ye-be-pahs . . . On north side Thoms Creek about two miles below present Paskenta and opposite a bluff. On Charley Mitchell's place.

Yah-ka-wel . . . On north side Thoms Creek about a mile below Ye-be-pahs. Used to be a roundhouse there.

Pas-ken-te . . . On north side Thoms Creek five or six miles below present village of Paskenta, and directly across from a

bluff on south side. It is on south side of present county road.

3. In Newville region (Salt Creek near Tehama-Colusa County boundary):

Nel-et-te-man . . . On hill at Newville on north side near present school house.

So-taw-kum-loi-te . . . In gap at beginning of canyon at Newville, about a quarter mile below Kah-li-el. Can still see rocks rubbed smooth by grinding acorns.

Kah-li-el . . . Newville rancheria.

Moom-ka-wil . . . On same Salt Creek about a mile or two below Newville.

Tahk-hah-dow . . . On north side Salt Creek near Moom-ka-wil.

Nuk-ko-ko . . . Half a mile below Newville in gulch on John Flood's place.

Pah-kah-ol-toi . . . Three miles north of Paskenta.

Si-wa-toi . . . On south side of Salt Creek from Thomas Flood's place, two and a half miles or more below Newville. Big town with sweathouse.

Sa-yo-bem-me . . . About a mile below Si-wa-toi. Graveyard now there.

Dah-tim-poo-el-toi . . . On Sheldon's place half mile above salt Creek.

Chawk-pum . . . Just above Dah-tim-poo-el-toi.

Tribelist of River Tribes Tehama and Noema

Bah-tse (Bah-tse, Bah-che) . . . Mitchopdo name for River Wintoon village on west side Sacramento River at Jacinto (southwest of Chico) . . . The location falls within the territory of the River Wintoon tribe called Noe-muk by tribes farther north. Village said to have been shared with Mitchopdo (told me by Jack Frango, old full blood Mitchopdo).

Chary . . . Name used by General Bidwell for tribe between Sacramento and north or west Fork Stony Creek in 1844. Justus H. Rogers, Colusa County. History, 53, 1891. General Bidwell states that his route was up the east side of Sacramento River to the Forks of Stony Creek and down the west side.

Chene . . . Sacramento Valley village visited in 1843 or 1844 by General John Bidwell but not located. Historical Sketch of Butte County, Oakland, p. 11, 1877.

Cheno . . . Bancroft (after Ordas MS Diary), History Calif., II, 447 footnote, 1885. See Tsa-na.

Che-no . . . eighteen Calif. Treaties, 1852; Senate reprint, 3, 28, 30, 1905. See Tsa-ne.

Chino Village (Brown MS Drawings 1852). See Tsa-ne.

Co-ha-ne (or Co-he-ne) . . . Tribe meeting Treaty Commissioner at Colusa, September 9, 1851.—eighteen Calif. Treaties 1852; Senate reprint 3, 33, 1905. (Spelled Co-he-na on page 35)

"Indians residing near to Mag (Major) Reading's, on the

upper waters of the Sacramento river" . . . Vocabulary given by Adam Johnson in Schoolcraft, Ind. Tribes, IV, 414-415, 1854. This vocabulary is a verbatim copy (except a few typographical errors) of Major P. B. Redding's vocabulary of 1852, evidently sent by artist H. B. Brown to J. R. Bartlett. I have the originals of both Redding's and Brown's vocabularies. Redding's is headed "Noemuc and Wylacker," Brown's "Noema and Wy-lac-ker." See No-e-muk.

Ket-te de-he . . . Rahcneria on site of present Princeton. Told me by Ko-roo at Kah-chil; also by Jack Frango, full-blood Mitchopdo at Chico. Southernmost village of tribe (closely related to Koroo) extending from Princeton northerly to site of Munroeville. Synonymy: Ket-tee (Green, 1891).

Ket-tee . . . W. S. Green in J. H. Roger's Colusa County History, 30, 1891.

Kummon . . . Yuke name for Nui-mok (Lower Stony Creek). Handbook Am. Inds., (from Kroeber Information 1903) pt. 2, 96, 1910, under Nuimok).

Mom-pom-ways . . . Name given by Elliott and Moore for tribe "who inhabited the territory between Stony Creek and Tehama."--History of Tehama County, 48, Elliott and Moore, Publishers, San Francisco, 1880. See Tehamas and Poo-e-muk.

Mo-nah . . . Village on west side Sacramento River by a lake or slough near and just above Too-too two miles above present town of Princeton. Told me by Jack Frango, full-blood Mitchopdo.

Mo-ming-we . . . Village on west side Sacramento River near and just below Yoot-dok-kah, which was just below Jacinto. Name means 'no water.' Told me by Jack Frango very old full-blood Mitchopdo.

Nir-mucks . . . Given as name of tribe on Nome Lacke Reservation in 1856, p. 802, 1857. See No-e-muk.

Nir-muck . . . C. C. Royce, eighteenth Ann. Rept. Bur. Eth. for 1896-97, part 2, p. 794 (Publ. 1901). Written Nirmuck p. 957. See No-e-muk.

Noi-mucks . . . See No-e-muk.

No-e-muk, Noema . . . Wintoon name meaning 'Southerners' used as name of tribe on West side Sacramento River just south of Red Bank Creek. In eighteen Calif. Treaties, 1852. It is written Noi-ma, Noe-ma or Noe-ma-noe-ma, and Noi-me or Noi-me-noi-me and used as if names of three different tribes meeting U. S. Treaty Commr. at Reading's Ranch on Cottonwood Creek, Aug. 16, 1851.

Names "Noe-ma and Wy-lac-ker" stand at head of column in MS vocabulary (now in my possession by artist Henry B. Brown, 1852, as names of tribes or subtribes speaking same language. Name written Noemuc by Major P. B. Reading in 1852 in MS vocabulary (also in my possession) which agrees with Brown's.

Powers, 1877, wrote it Nu-i-mok and located tribe on Lower Stony Creek.

Miss Alice M. Reading gives Noe-ma, Noi-ma, No-ma as forms of

name in quoting MS copy of Treaty which she regards as original. --Courier Free Press, Reading, Calif., May 6, 1927.

Synonymy:

"Indians residing near to Mag (Major) Reading's on the upper waters of the Sacramento River." (Johnson 1854)

Kummon (Handbook Am. Indians. 1910 after Kroeber infm.)

Nir-mucks (Stevenson 1857); Nir-muck and Nirmuck (Royce 1901).

Noe-ma . . . eighteen Calif. Treaties, 1852; Senate reprint 30, 32, 1905; written Noe-me-noe-ma, Ibid., p. 3.

Noe-ma (Brown MS Vocabulary, 1852).

"Noe-ma, Wylacker" . . . Powell in Powers, tribes of Calif., 518, 520-528 (vocabularies) 1877 (Refers. to S. I. Clls. 560. Vocabulary by H. B. Brown, 1852).

Noe-ma-noe-ma . . . C. C. Royce, 18th Ann. Rept. Bur. Eth. For 1896-97, Part 2, p. 784, 1899 publ. 1901; Noemanoema, Ibid., p. 957.

Noe-ma, Nci-ma, No-ma . . . Miss Alice M. Reading in Courier Free Press, Reading, California, May 6, 1927.

?Noemicks . . . Humboldt Times, May 3, 1856; Sacramento Daily Democratic State Journal, Apr. 17, 1856 (Tribe on Nome Lacke Reservation).

Noemocs . . . Gatschet, Ind. Languages Pacific States, Mag. Am. Hist. I, 160, March 1877.

Noemuc . . . H. B. Brown on some of his sketches of Indians,

1852; Maj. P. B. Redding MS Vocab. 1852.

Noi-ma . . . 18 Calif. Treaties, 1852; Senate reprint, 30, 32, 1905.

Noi-ma . . . See Noe-ma (Miss Reading 1927) this synonymy.

Noime . . . 18 Calif. Treaties, 1852; Senate reprint 30, 32, 1905; Noi-me-noi-me, Ibid., p. 3.

Noi-me-noi-me . . . C. C. Royce, 18th Ann. Rept. Bur. Eth. for 1896-97, Part 2, p. 784, 1899 (Publ. 1901); Noimenoime, Ibid., p. 957.

Noi-Mucks . . . Geiger, Rept. Comm. Ind. Affrs. for 1858, p. 640, 1858, Ibid., Rept. Commr. Ind. Affrs. for 1859, 806, 807, 1860; Ibid., Rept. Commr. Ind. Affrs. for 1862, 359, 1863.

Noi-Mucks . . . A. S. Taylor (after Rept. Commr. Ind. Affrs. for 1862), Calif. Farmer, June 12, 1863.

Noimucks . . . Bancroft (after Geiger), Noimucks . . . Bancroft (after Geiger), Native Races, I, 451, 1874.

No-ma . . . See Noe-ma (Miss Reading 1927) this synonymy.

No-me . . . 18 Calif. Treaties, 1852, Senate reprint 30, 32, 1905.

Nooemocs . . . Powers, The Wintoon, Overland Monthly Xii, 531, June 1874.

Nu-i-mok . . . Powers, Tribes Calif., p. 230, 1877.

Nuimok . . . Handbook Am. Inds. Pt. 2, 96, 1910.

Nuimok . . . Kroeber, Handbook Inds. Calif., 356, 1925.

No-mel-te ke-wis . . . Name used by Grindstone Nomlakke for tribe on plain between Orland and Sacramento River.

Nooemocs . . . Powers, the Wintoon, Overland Monthly, XII,

531, June 1874. See No-e-muk.

Norboss . . . Given by Powers as name used by Cottonwoods (Dowpum) for tribes farther south ("South House, or Dwellers"). —Powers, Overland Monthly, XII, 531, June 1874. Written Nor-bos by Powers in Tribes Calif., p. 230, 1877. (Nor-bos is also used as name of tribe on Cottonwood Creek, probably at and near mouth.

Noyuke . . . Given by Powers (Noyukies) by 1874 as Wintoon name for band on Stony Creek near Jacinto.

Synonymy:

No-yu-ki . . . Powers, Tribes Calif., 230, 1877.

Noyuki . . . Handbook Am. Inds., Pt. 2, 88, 1910. (The Handbook says they were a Maidu tribe formerly at junction of Yuba and Feather rivers.)

Noyuki . . . Kroeber, Handbook Inds. Calif, 356, 1925.

Noyukies . . . Powers, Overland Monthly, XII, 531, June, 1874; Ibid. XIII, 543, Dec. 1874.

Nu-i-mok (Powers 1877); Nuimok of Lower Stony Creek (Handbook Am. Inds. 1910) . . . See No-e-muk.

Pe-dow-kah . . . Mitchopdo name for their village on east side Sacramento River, opposite Munroeville Island. Told me by Jack Frango, full-blood Mitchopdo.

Years ago, Blind Tome of Poo-soc-ne told me that Pe-dow-kah was on west side of river and was the lowermost (most southern) village of the Wintoon tribe. It seems to have been occupied by both tribes, as were several other villages close to this

stretch of the river (according to old Mitchopdo Jack Frango).

Pel-te-ke-wis . . . Name used by Grindstone people for tribe on east side of Sacramento River near Tehama. They were also called Poo-e-muk and were the Tehama tribe.

Poo-e-muk . . . Nomlakke (of Paskenta) name for tribe at and about Tehama, with former big village on west bank Sacramento River immediately south of present Tehama. Said not to reach Red Bluff. Others say did reach Red Bluff.

Powers in 1874 gave Pooemocs as Wintoon tribe on lower Thomes and Elder Creeks, also lapping over on east side of Sacramento River in a narrow strip about a mile wide (Powers, Overland Monthly, XII, 531, June 1874). In 1877 he wrote it Pu-i-mok (Powers, Tribes Calif., 230, 1877).

Poo-e-muk is a Wintoon word meaning 'Easterners' and is used by different tribes for tribes east of them.

The Klet win use Poo-e-sil for people east of Stony Ford.

See also Tehamas

Synonymy:

Mem-pon-ways (Elliott & Moore 1880) . . . Name used for tribe between Stony Creek and Tehama.

Pel-te-ke-wis (Grindstone name for band on E side Sacramento River).

Pooemocs (Powers 1874).

Poo-e-muk (Nomlakke name).

Poo-e-sil (Klet win name).

Pu-i-mok (Powers 1877); Puimok (Kroeber 1925).

Puimuk (Handbook Am. Indians 1910).

Tehama (Ludwig 1858); Tehama (Bancroft 1874); Tehama (Bartlett, in S. I. Colls, 561); Tehama (Power 11, 1877); Tehama (Gatschet 1877); Tehama (Kroeber 1925).

Poo-e-sil . . . Cortina 'Klet win Name for People east of Stony Ford region. Name means "east place" or "east tribe." Probably intended to apply to river tribe east of Willows and north of Princeton.

Pu-i-mok . . . Powers, Tribes Calif., 230, 1877. See Poo-e-muk. See Tehamas.

Puimok . . . Kroeber, Handbook Inds. Calif., 356, 1925. See Poo-e-muk and Tehamas.

Puimuk . . . Handbook Am. Inds. Pt. 2, p. 326, 1910.

Schole . . . Name used by General Bidwell in 1844 for tribe between Sacramento River and north of west fork of Stony Creek. Justus H. Rogers, Colusa County, History, 53, 1891. (Gen. Bidwell states that his route was up the East side of the Sacramento River to forks of Stony Creek and down the West side. Exact location unknown, but was probably a river tribe.)

Tehamas . . . Indian name of unknown origin (said by Taylor to be name of Sacramento River) used in literature for Indians formerly living about Tehama; same tribe also called Poo-e-muk, Poo-e-sil and so on.

Ludwig in 1858 referred to vocabulary of Tehama, taken by

John R. Bartlett "in the country watered by the Sacramento River" (Ludwig, Literature Am. Aborig. Languages, p. 26, 1858); Taylor in March 1860 gave 18 words but no tribal name (Taylor, Calif. Farmer, Vol. XIII, No. 6, March 23, 1860); Bancroft, 1874, gave Tehama as tribe "from whom the county takes its name" (Bancroft, Nat. Races Pacific States, Vol. I, 362, 1874); Kroeber 1925 gave Tehama as Wintun village, but not located, from which a California place name has been derived.

Synonymy:

Mem-pon-ways (Elliott & Moore 1880) . . . Name used for tribe between Stony Creek and Tehama.

Pel-te-ke-wis (Grindstone name for band on East side Sacramento River).

Poosmocs (Powers 1874); Poo-e-muk (Nomlakke name); Poo-e-sil ('Klet win name); Pu-i-mok (Powers 1877); Puimok (Kroeber 1925); Puimuk (Handbook Am. Inds. 1910).

Tehama . . . Ludwig (after Bartlett), Literature American Aboriginal Languages, 26, 1858.

Tehama . . . Taylor (gives vocab. but no tribal name) Calif. Farmer, Vol. XIII, No. 6, March 23, 1860.

Tehama . . . Taylor, Calif. Farmer June 22, 1860 (Given as name of Sacramento River).

Tehama . . . Bancroft, Natives Races, Vol. 1, 362, 1874.

Tehama Vocab. taken by Bartlett (S. I. Colls, 561).

Tehama . . . Powell (After Bartlett) in Powers, Tribes

Calif., 518, Vocab. 521-529), 1877.

Tehama . . . Gatschet, Ind. Languages Pacific States, Mag. Am. Hist., I, 160, March 1877.

Tehama . . . Kroeber, Handbook Inds. Calif., 897, 1925. (Given as name of village)

Tsa-ne (Cha-ne or Cha-no) Mitchopdo names for village at Munroeville on west side Sacramento River south of Stony Creek. Properly belongs to a Wintoon tribe sometimes called No-e-muk, but shared with Mitchopdo. Told me by Jack Frango, full-blood Mitchopdo.

Also called Cha-mo by Chico Mitchopdo.

No-e-muk name for village is Tsen-no or Tse-no.

On Drawings (in my possession) made by artist H. B. Brown in 1852 is written "Chino Village near Munroe's" which means on south side of Stony Creek near its junction with Sacramento River.

Bancroft gives the 'Cheno' Rancheria as visited by Arguello in 1821.—Bancroft (after Ordas MS Diary), Hist. Calif. II, 447, 1885.

U. S. Treaty Commr. gives Cheno as name of tribe of band meeting him at Bidwell's Ranch on Chico Creek, Aug. 1, 1851. 18 Calif. Treaties, 1852, Senate reprint, 3, 28, 30, 1905.

Synonymy:

Cha-ne, Cha-no (Mitchopdo names).

Chene (Smith & Elliott 1877).

Che-no (18 Calif. Treaties 1852).

Cheno (Bancroft 1885).

Chino Village (Brown MS drawings 1852).

Tsa-ne (Mitchopdo name).

Tsen-no-Tse-no (Noemuk name).

Wi-e-ker-ril . . . Name applied by Nom-lak-ke of Paskenta to tribe north of themselves, extending from north side Elder Creek northerly to Redbank Creek, where their range is said to adjoin the southern boundary of the Dah-muk.

Wy-in . . . Ko-roo name, meaning 'north people' for related tribe on Sacramento River from Princeton north to Munroeville. (Same name used by 'Klet-win for tribes north of themselves; and by Pit River and Lower McCloud River Wintoon for A-te tribe (O-kwahn-noo-tsoo) to south and east of Mt. Shasta).

Yoot-dok-kah . . . Village on west side of Sacramento River just below Jacinto. Told me by Jack Frango, full-blood Mitchopdo.

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WIN-TOON

Poó-e-win tribe of Win-toon stock

Original territory extended from Sonoma Creek on the west to Sacramento River on the East. The northern boundary reached to Sonoma (Tulucay) and Knights Landing.

The only person I have found who speaks Poo-e-win is a Sonoma Indian man named Philip who works for a German named E. Steiger on a vineyard 2-1/2 miles south of Glen Ellen and five miles north of Sonoma. On July 9, 1906 I got a good list of mammal and bird names and a fair vocabulary from this man named Philip. Also got from him the above boundaries of the Poo-e-win tribe, and the following information:

Soo-e-soon was the name of a valley and people. Philip thinks the people were Poo-e-win and that Soo-e-soon is a Spanish name, but other Indians insist that it is the original Indian name, which doubtless is the case.

The Poo-e-win were always at war with the Patwin of the west side of the Sacramento Valley north of Knight's landing. The Poo-e-win called the Patwin above Knights Landing, Pa-lon.

The Indians in the upper (northern) part of Sonoma Valley were Kinamaro, same as at Santa Rosa and Sebastopol. There used to be rancherias all along Sonoma Creek from near Madrone Station up the valley.

In Napa Valley there were at least three languages:

1. Too-loos-too-e from Suscol up to Napa. There was a Too-loos-too-e rancheria of Ki-e-tan-nah near Napa. The Too-loos-too-e,(I am told by another informant, were Win.)

2. Wi-ye-lah (Wi-e-lah) at and near Yountville and north to about St. Helena. Language entirely different from Too-loos-too-e. Old chief Caymus (Ki-mus).

3. Mi-yah-kah-mah. Head of valley about Calistoga. Language wholly different.

I met today (July 11, 1906) an old Indian man born at Napa but who spent the greater part of his life at Sonoma and who speaks both Win and Pooswin. He is living in a little shack by himself on the O'Brian ranch in the hills between Sonoma and Petaluma Valleys and about four miles west from Sonoma. His name is Jim.

He told me that the Pooswin did not reach west to Petaluma Creek but stopped at Sonoma. Sonoma was the northwest corner of their domain. Thence easterly they occupied the north side of the Bay region to Sacramento River, which they followed up on the west side to Knight's Landing. The northern boundary of their territory ran from Sonoma to (Napa?) Tuluka and Ol-ulata (taking in Suscol and Sooesoon) and thence to Vacaville (where there was a big rancheria called Pe-nia Laguna) and Winters and thence to Woodland and on to Knights Landing on Sacramento River. To the north of the Pooswin in Sonoma Valley were the Kanimar'res; in Napa Valley, Capay Valley, and in the hills west of Sacramento Valley (west of the river) were the

Win, which he calls Wi'-kam (after an old chief), and also Nan'noo-ta'-we. The Poo-e-win name for the Win tribe is Too-loos'-too-e. Jim says his people (Win or Wi-kam or Nan-noo-ta-we or Too-loos'-too-e) speak the same language as the Catena (-Cortena Creek) Klet-win.

He says Chief Wi8-kom's name was Mem (mem-water), but I could not find out whether Wi'-kom is the man's name or name of a particular band.

There used to be Poo-e-win rancherias at Sonoma, Napa (village of Tuluka) Olulata, Sooesoon (Suisun), Vacaville, Winter's ranch and Woodland. Those at Vaca, Winters, Sooesoon, and Woodland were very big.

Nap-pah and Too-loo-kah were names of rancherias near together in Napa Valley. Too-loo-kah was a short distance south east of Napa. An old Spaniard named Ki-tan-nah (Gastano?) Juarez took possession of the land on which the Too-loo-kah rancheria was situated (the asylum is there now).

Some Yokiah Indians were brought down here by the Spaniards.

The Poowin called the Hookooeko tribe of Petaluma region "Tamale Indians."

The big Poowin rancheria at Vacaville was called Po-nia Laguna. The big Poowin rancheria at Winters was called Wis-kal.

The tribe at Yountville and St. Helena spoke the same language as at Calistoga (i.e., Mi-yah-kah-mah).

The tribe in Berryessa Valley was "No-min".

Too-loos-too-e tribe of Napa Valley just above Napa was the same as Cortina 'Ket-win or Win. The Wi-kom chief who used to live

near Napa and whose name (or nickname?) was Mem (water) afterward went to Cortina and if not dead is there now. Napa is a Poowin word, So is Tulukay (pronounced Too-loo-kah).

The Indian chief, Caymus (pronounced Ki-mus) who used to live at old rancheria where Yountville in Napa Valley now is, was chief of the Wi-e-lah tribe, which my informant (Jim O'Brian) declares is the same as the Sas-te tribe "up north" and probably Win.

Sus-kol is a Poowin word and is the name of their place and rancheria where Suscol now is.

The Indian family on Bayle's ranch in lower Napa Valley were Poowin. They have been called Callajamanes and Canaumanos.

Is it not possible that the Too-loos-too-e or Win or Too-loo-kah rancheria just East of Napa River were brought there by Spaniards?

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II

CHOO-HEL-MEM-SEL ETHNOGRAPHIC NOTES

Milk teeth. The milk teeth are called e-li-cho-she. When shed they are put in a gopher's hole to "trade" with the gopher (Thomomys).

Head net for men. Ordinary kind, kit-te-ko; for rich people, buk-cher-ro; beaded and very valuable, his-se cher-ro. Curing the ceremonies the leader of the dance wears a headdress called poo-ta, the crown piece of which is of the white down of the snow goose. The occiput piece, called li-e, projects backward from the back of the head and consists of a dense bunch or large rosette tail feathers of the magpie, worn horizontally (pointing backward). The leader of the dance also wears on each side of his head a forked feather pin standing out sideways. This consists of two white feathers (sometimes three), each five or six inches in length, attached to a wooden pin.

Head Band. The women wear a broad black and white head band called tip-pe-lis, made of the dried skins of cormorant and snow goose with the down left on. The skin is rolled (not flat) and is decorated with woodpecker scalps and beads of abalone shell.

Red Feather Bands. The men wear, hanging down from the back of the head, long broad bright scarlet bands, called lil-loo-pan-nah-nah, made of quills of the red-shafted flicker.

Ear decorations. Some of the people wear ear decorations, called bun-nah-hah, These are straight bones several inches in length, worn horizontally through the lobe of the ear. The bones commonly used are those of the eagle and condor.

In addition to these, small flower-like rosettes of brilliant feathers are sometimes worn in the ear.

Nose Stick. The nose stick is not worn by this tribe.

Sliver Catcher. For picking out slivers, a small needle-like bone from between the front hoofs of the deer, is used. This is called pen.

The house. Houses are called Ka-wel. In early times they were made of planks of the Digger pine (*Pinus sabiniana*).

Another kind of house, called tich-e ka-wel, consisted of a framework of poles covered with pine bark and chemise brush, overlaid with earth. The timbers were usually of blue oak.

Sweat House. There was no regular sweat house, but the people took their sweats in the ordinary living house.

Camps. Camps are called poo-chil. Those used for a length of time had conical bark huts called kah-pah-lah ka-wel.

Canopies. The brush-roof canopy has two names, kool and she^{hl}.

Acorn Cache. The acorn cache, used also for pine nuts, is called choo-bee. It was eight or ten feet high,and, covered with bark and grass. It stood on the ground.

Another kind of cache, called awl-lah, was a hole dug in the ground, lined with grass and pine bark.

Pinole. One of the most widespread foods of California Indians consists of small seeds which are roasted and eaten. Collectively this food is called pinole, a Spanish name.

Among the Choo-hel-mem-sel all kinds of pinole are called ko-re. When the seeds are pounded and mixed with flour the mixture is called ko-he and dawt. When wetted and made into a dough ready to eat, it is called yam-me.

Pinole seeds were usually roasted over coals of the valley oak (Quercus lobata), also often called mush oak.

The ordinary word for eating is baw, but eating pinole is called mool, and also hal-lah-ko.

Many kinds of seeds are used for Pinole, but those of the tarweeds of the genera Madia and Hemizonia are collected in greatest quantity. Following are names of plants given me by the Choo-hel-mem-sel, as used by them for pinole. Unfortunately the plants were not at hand and not identified.

Ten-nek (best)	aw-lah
Too-loo-e (next best)	hon-nut
Os-kut	tahp-tahp
Pi-he[hl]	ke-wet
Te-poot	kod-doi-kot
Kol-kol	taw-kot
Min-ne-wi	chis-sow-koi
Pi-pi	ko-mon
Shoo[hl]	kool-kor-re
Lo-wa	kot-pi-ye[hl]
Ko-lut	pah-kah

Torches. The old time torch, called bi, burns a long time. It is

made of the wood of Rhamnus ilicifolia, called se-li-pi.

The smoke fan. For smoking out squirrels, a fan, called le-pi, is used to drive the smoke into the hole. It consists of the wings of a screech owl fastened into a split stick, one on each side.

Hair nets. Men wear hair nets. The ordinary kind is called ki-te-ko; those worn by rich people, buk-cher-ro. A beaded and still more valuable kind is called his-se-cher-ro.

Treatment of redbud for baskets. In making and decorating baskets, strands of redbud (Cercis), called lool, are used. The red-purple color of the designs resides in the bark, for which reason the bark must be left on. The branches are cut in the autumn, after the leaves have fallen. If a darker color is wanted, the strands are soaked in water over-night. For the uncolored body of the baskets, the redbud sprouts are cut in the spring, when the sap begins to rise, and are heated over fire until the bark begins to pop. It is then peeled off and the wood split into strands of the desired size. These strands without the bark are white.

Tobacco. Wild tobacco, called lawl, was originally made by Se-deu (Coyote man).

Cremation. Burning the body of a dead person is called eh-pah or es-pah. Burn a live enemy is called bil-pah.

The funeral pyre is called chah-kel; the ashes and burned bones, shoo-dook; the funeral at time of burial, ter-re-che.

The mourning and crying are called wah-too-per-re.

The second mourning ceremony, held at a later period, is called be-le. Its essential feature consists of the burning of valuables

for the benefit of the dead.

The people cry one night, and when the morning star comes up they begin to burn the food, baskets, clothes, beads, feather belts and other articles brought for the purpose. Two women stack up the articles to be burnt. Before casting the baskets into the fire they dance and sing, holding the basket in front.

When a person dies, the spirit, mol-low-win, goes south at first then crosses the Pacific Ocean, and after that goes up into the sky. But the ghosts of bad people stop at the ocean shore and turn into the coyote and other animals.

Thunder is called kim-me. It originally came from two fawns who went up into the sky and were transformed into thunder. The rainbow is called sahk-cho-rel (meaning "blood curve").

Chieftainship. The office of chief is hereditary, but it sometimes happens that when a bad man of the tribe is killing people, the people elect him chief for the reason that when he is elected chief, he must quit killing people.

Pestles. The pestle for grinding acorns was long. The pestle for pounding meat was short.

Baskets. Baskets were made completely covered into feathers. Mallard feather on the bottom, red woodpecker feathers on the sides as well as quail plumes and abalone beads for additional decoration.

Salt. This was gathered from Hill Creek about three miles south of Cook Springs. The creek was dry in the summer and a crust formed on the bed.

Ethnobotanical notes. Several trees have different names, according to whether they are young or full grown. Thus the common Douglas Spruce (Pseudotsuga) when full grown is bah-tahm, when young mo-yek; and the valley oak when full grown is hlaw, when young we-oo. Similarly the acorn of the Blue Oak (Quercus douglasi) while still green is called yar-te, while after turning dark it is moo-lay-kah. The wood of the holly buckthorn (Rhamnus ilicifolia), called se-le-pi, is used for torches because it burns a long time.

The sage herb (kit-te), an almost universal medicine among California Indians, is used by the Choo-hel-mem-sel both as a tea and as a wash for measles.

Green grass is called sek; dry grass poo-sah.

Indian hemp (Apocynum), called pe^hl (or pe^sl), makes the best string and thread.

Ethnozoological notes. The big wolf is called hool. Wolves, formerly common, are now very rare. A timber wolf was seen at Black Butte in the California National Forest in the winter 1923-24.

The Golden ground squirrel (Callospermophilus), called maw-pul-lik by the Choo-hel-mem-sel, is said to occur on Snow, St. John, and Sheet Iron Mountains.

The meat of the pocket gopher (Thomomys), called ki-e, is given to sick people to eat so that they will not die, the gopher being hard to kill.

The house mouse (Mus musculus) has recently appeared in the country of

the Choo-hel-mem-sel and is called too-loo-kon.

Dogs, called choo-choo, were not known until the Spaniards came.

The California jay (Aphelocoma), called chi-et, plants acorns.

Certain animals and plants have names implying the direction in which they occur or from which they are believed to have come. Thus the blue grouse (Dendragapus) is called num sah-kah-ki, meaning 'west quail,' and the great pileated woodpecker (Ceophlaeus), num ter-rat, meaning "west woodpecker," num being the word for west.

The smaller woodpeckers are called too-dit too-dit. The red-breasted sapsucker is believed to be the male of the hairy woodpecker.

The blackheaded grossbeak (Zamelodia) is called lool, which also is the name of the redbud bush (Cercis).

The proper name of the rattleshake is te-wel, but it is sometimes called pom shel-li, from pom ground, and shel-li grizzly bear.

The word for fish is teer. The trout is called she-ah-teer, meaning toothed fish, from she (teeth). The fins of a fish are called tar-bek, meaning "movers."

Hairy caterpillars are called shil-li shil-li-men, from shil-li, the grizzly bear.

Ceremonial dances. All of the dances and all of the songs of the Cho-hel-mem-sel came originally from Nik-me, the original rancheria and home of the First People. Nik-me was located very near the place now called Mountain House or Venado on the southern boundary of the territory of the Choo-hel-mem-sel and close to the northern boundary

of the Klet-win tribe. Thus the Big-head dance, the War dance, and all other dances of this tribe originated at Nik-me.

But the dream dance, called Baw-le hes-se, came from the north and did not originate with these people. To this day the Big-head dancer and his headdress are called Baw-li-Sal-to.

During the ceremony all of the dancers must keep by themselves. They are not permitted to speak to one another or to mix with the other people at all during the continuance of the ceremony. Neither are they allowed to eat meat.

When the dancers are in front of the roundhouse before the ceremony begins, no one is allowed to go in by the front entrance.

Then all the dancers gather around the center post and two of them go back and stand on the drum log. At the front end of the drim log (or plank) is a hole that leads into an excavation under the log, into which are thrown loose feathers, broken rattles, worn-out parts of the ceremonial costumes, and sticks that fall out of the big headdresses. One of the dancers kneeling down puts his face into this opening and calls four times in a low voice. Then the Chem-mah-too who is still on top of the roundhouse, shouts:

Chen-te pum-te, Sal-to wen-ne-we

Down in the earth, Spirit come

Then half-a-dozen boys, called Yum-po, who for the first time are allowed to take part in the dance ceremonies, are sent to the Evil springs in Bear Valley. They are not allowed to eat meat and may not drink water except at specified hours. While they are away the dancers

in the roundhouse shout and beat the drum with their feet and dance around the fire, making a great deal of noise.

Then a man called Kah-nah sal-to (Lazy Spirit) climbs the center post to the top and gives a loud yell. The boys, now called We-te-le sal-to (Running Spirits), who were sent to the Evil springs, answer his shout and start back to the roundhouse. After dancing four times they are again sent to the springs where they remain till noon without eating or drinking. At noon they come back and dance inside the roundhouse. Then a man brings a basket of acorn mush and passes it around to the Yum-po boys, each of whom dips out and swallows a single mouthful, and drinks some water. He dips the mush out with a very small basket called cho-bill, made for the purpose. This tiny basket holds just one mouthful of mush. This quantity is now given to each of the boys three times each day--morning, noon, and evening.

After the ceremony is over the roundhouse has become very hot and everyone is sweating. The boys must now dance around the fire and sing until they are very hot and exceedingly uncomfortable. The old people sit farther off.

Then the Indian Doctor goes to the boys, some of whom appear to have fainted from the continued effort of dancing in the excessive heat. The Doctor takes hold of each boy by the shoulder and if one of them is not sweating he takes sweat from his own body and rubs it on the boy, who immediately begins to sweat. Then the Doctor, with the help of two other men, takes the boys, who now appear to be

exhausted, slaps them on the chest, and takes them outside. If a singer faints or gives out, the Doctor puts a rattlesnake (so-ko-kil) in his mouth and lets him bite it and then throws the boy outside the roundhouse where he lies on the ground. Then the Fire man, Chah-pay-rahk, takes a stick eight or nine inches long which is on fire at one end and puts the other end in this mouth and bites it, holding it in his mouth.

When all the boys are outside lying face down on the ground, water is poured on them. Their mothers, sisters, and grandmothers begin to cry, thinking it dreadful that the boys should be so harshly treated. But they were not so badly off; they were making believe that they were suffering. They now get up and lock arms two and two and fall down, and do the same over again. Then they hobble along to the creek, but as soon as out of sight run to the river and jump in. After a good bath they march back to the roundhouse.

Then they are told how long it will be before they will be allowed to eat meat. They may eat fish, acorn soup, and other things, but not meat.

When the time to eat meat finally arrives, the ceremonial dance called yah-he-yah-pi (meaning "boil dance") is held. It is held out in the woods, not at the rancheria.

Before this the boys must hunt for four or five days, killing rabbits and deer, which are hung on the trees till the day of the feast arrives. The night before the ceremony they must dance all night long, then they are given meat for breakfast. Those newly

initiated in the dance are not permitted to eat meat for a whole year. If one of them eats meat when he thinks no one will see him, tim-per-rik, the great horned owl, tells on him.

The war dance. After all the men have gone into the roundhouse no man remaining outside and all is quiet, the Chem-mah-too or Speaker, who ranks next to the Chief, stations himself on top of the Roundhouse and in a fairly loud voice invites the spirits of various places and directions to come and be present during the ceremony. His words follow:

Poor-na pum-te, Sal-to wen-ne-we
Far Far East, Spirit come
No-win-nah pum-te, Sal-to-wen-ne-we
Far far West Spirit come
Wer-re-nah pum-te, Sal-to wen-ne-we
Far far South Spirit come
War-nah pum-te, Sal-to wen-ne-we
Far far North, Spirit come
O-naw-li taw^{s}-te, Sal-to wen-ne-we
Marysville Buttes, Spirit come
Tow-woo-chah te, Sal-to wen-ne-we
Tow-woo-chah Mr. Spirit come
Yu-e mem-te, Sal-to-wen-ne-we
Evil spring, Spirit come
Awl-lo-koi-te Sal-to wen-ne-we
Another evil spring, Spirit come

Pan-te pum-te,	Sal-to wen-ne-we
Up above	Spirit come

Account of the first scalp dance. A man from Mit-chow-wis on Little Stony Creek went to the rancheria of Lol-sel in Long Valley to trade. The Long Valley people killed him. Then a Lol-sel man named Tub-te stole beads from his own tribe, for which offense his own people were going to kill him. But he ran away to Mit-chow-wis. The people there knew what he had done and killed him. This was accepted by both tribes as an offset to the killing of the Mit-chow-wis man by the Lol-sel.

After they had killed him they scalped him. This was the first and only time a man was scalped by California Indians. Then they called the neighboring tribes to come and hold a War dance, called She-be. The scalp was fastened to the end of a pole which was held by a man while the other people danced around it with bows in their hands and arrows in their mouths. After this a Napa Indian named Ben Sed-dow, meaning 'Big Coyote,' took the scalp and carried it to Napa, after which it was not heard from. Ben Sed-dow was himself a Napa.

The deer and condor dances. The Beer dance Nawp Sal-to to-no and the Condor dance Mol-luk Sal-to to-no belong to the past. No one living can dance them. The old people are all dead.

The Molluk Sal-to dance was very dangerous, for if the dancer made a mistake his grandson became sick and bit himself all over the

body, wherever he could reach; he threw his arms about and whistled and was in a bad way. The only cure was for the grandfather to dress up in his Molluk feathers as if going to the dance. Then he went to a special doctor and employed him to come and cure the boy. The doctor must wear the skin and feathers of the Molluk the condor, and no other clothing and afterwards must destroy this costume by sinking it in a spring of water. When wearing the Molluk costome he must not permit the sun to shine on him.

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KOO-ROO VILLAGES ON MOUNDS

Before the whites made the levees along the river the water never rose higher than the house mounds. These mounds in the north (i.e. Colusa region) were only 2 or 3 feet high, but they were higher to the south. They were large in diameter, each having house holes for two or three families. The houses had strong frames of posts and cross timbers laced with willows and tules and covered with earth or clay. Before the white man came the flood waters were not very deep.

The following document is a duplicate of the preceding document. It may contain annotations and corrections not found on the original.

Fieldwork Among the Wintoon, 1903

WINTOON

[p.257]

Fieldwork among the Wintoon, 1903

1. Nomenkla, Stony Ford, Colusa Co. On June 20 1903, I visited the Stony Ford rancheria, which is in dense chemise chaparral (intermixed with plenty of smoke brush (Ceanothus cuneatus) on a knoll north of the river, at the foot of a chaparral covered spur from Mr. St. John about two miles west of Stony Ford settlement. The rancheria consists of four houses and an earth-covered sweat house about twenty feet long and twelve high, with a small entrance on one end through which I crawled on my hands and knees. The fireplace is in the middle.

The chief, Pum-muk-ky, told me that when they catch cold in the winter they go in and build a fire and sleep there all night.

The houses have pole and brush canopies in front or at one side, or both. The chief and his wife are rather old but still active and bright. They are surprisingly intelligent and kind. They have a daughter with a young baby and husband. Besides these we saw and talked with three old women, all of whom have the chins and lower cheeks heavily tattooed. The usual plan seems to be : three single or double vertical lines on the chin; an oblique line running down from each corner of the mouth (making five); and a heavy double or single zigzag line running straight back (horizontally) from just above the corner of the mouth across the lower part of the cheek. Besides this, two had tattooing on the nose, and one on the forehead.

One family is now absent, picking apricots in the valley near Elk Creek.

Pum-muk-ky, the chief, told me that the present rancheria has been built only about twelve or thirteen years. Before that they and many others lived in a very large village or 'rancheria' where the flour mill now stands, half a mile west of the present town of Stony Ford. They were very numerous when he was a young man --hundreds he says-- and a white man who has lived here over thirty years tells me there must have been a hundred living here for years after he first came, and he has

seen two hundred or three hundred at the big ceremonials and dances they had here in early times. The few left here now work on the ranches and go off to the fruit pickings; the women do washing and make baskets.

Pum-muk-ky was making wampum beads of clam shells when we arrived, rubbing the edges smooth and round on a flat stone. He was also making a net (of fine fiber which he had wet and twisted) for catching fish. This fiber was exceedingly strong. He showed me masses of it before it was worked up into string. It was in straight skeins say two and a half to three feet long by an inch in diameter, and wet. It was reddish brown in color --or whitish with a reddish brown tinge-- and I suppose is from Indian hemp (Apocynum) although I am not sure.

The mortars are small holes in squarish flat stones averaging perhaps two feet in diameter and sometimes set in the ground. They have and use also basket mortars, which they set on flat stones. We gave them some beads and other trifles which pleased them and put them in a good humor. One of the old women is very old and sick.

June 21: On the way back from Fout's Springs I again visited the Indians at the Rancheria on the north side of the river and got a good vocabulary from the old chief Pum-muk-ky and took photographs of him and the old much tattooed woman. Also had a good talk with them. The chief gave me the names in his language for thirty-four species of trees and shrubs, of which I showed him fresh specimens. The only reason he did not give me more was because I didn't have any more samples.

2. Klet-win or 'Ket-kla Indians, Cortina Creek, Colusa Co. The Indians at the rancheria on the north branch of Cortena Creek told me (June 15, 1903) the name of their tribe is 'Ket; others gave it as 'Ket-klah or Klet-klah (name of place.). They call their people Win. They live in two places: two families live at the entrance of the side valley coming in from the north, where they have two houses and some growing corn under spreading valley oaks in a picturesque spot. The main rancheria is up about a mile and is on a low knoll high up in the valley and surrounded by hills. There are many blue oaks about the rancheria, which consists of a number of wooden houses, mainly of split shakes.

There are about seven families here. The men are large and both men and women good looking. They call the place Wil-lak (the rancheria) and the main Creek Ko-teen-ah.

Their numerals are the same as those of the Pah-tin on the Sacramento, but about half of their words are different.

Their flour or meal tray sifter (or winnower) is circular and perfectly flat, and very thick and solid. They call it tso-pol and hach-e. Besides this, they all have a large concave meal tray (a very shallow bowl) which they call toi, or toy-ken-ny and also ken-ne. Their basket mortar is the largest and flattest (most flaring) I ever saw. They call it Kah-we (or Kaw-we). It is placed over a flat stone, and the pestle is flat instead of round at the end. Their papoose basket (to-nok) is wholly different from those of the Sierra. It is a simple scoop, truncate at the top, where it has a large strong hoop at right angles to the back. The child's head is just under this hoop and something is thrown over it when needed.

They have more good old baskets than any tribe I have struck in a long time. I got a few choice ones. The land on which they live is now owned (1903) by a man named Henry C. Eakle, who has a very large ranch. The question is, what will become of the Indians when the ranch changes hands.

In their houses I saw hung up a number of skinned bodies of jackrabbits and ground squirrels for meat.

The men herd sheep regularly for Eakle, and also work on the range and on the ranches. Just now they are getting two dollars a day working in the hay and grain.

Classification of Wintoon Stock

An analysis of the vocabularies of the several tribes of the Wintoon show that the stock divides naturally into three major linguistic divisions:

(1) A Northern division, the Wintoon proper, extending from the extreme head of Trinity River, and from North Salt Creek on Sacramento River thirty miles south of the summit of Mount Shasta,[1] southward to Red Bank Creek, just below the City of Red Bluff.

(2) A Middle or Nomlakke-Tehama division, extending along Sacramento River from Red Bank Creek south to within two or three miles of Princeton, and spreading westerly to the high mountains of the so-called "Inner Coast Range" --better called the Yolla Bolly range.

(3) A Southern division, reaching from two or three miles north of Princeton southerly to the lower Sacramento River and San Francisco Bay, and spreading westerly to the mountains.

1. The Northern Wintoon Division comprises:

The Wintoon proper of the Sacramento and McCloud Rivers region from Slate (formerly Salt) Creek just above La Moine southerly to Red Bank Creek, and east to include lower Squaw Creek region and lower west side of Little Cow Creek and thence southerly a few miles east of Sacramento River, with a minor band called Daw-pum between Dibble and Red Bank Creeks;

The Wintu or Num-soos occupying the drainage basin of Trinity River from its head southward to the junction of Canyon Creek, and south to the mountains south of Douglas City.

The Nor-rel-muk of Hay Fork Valley, reaching south to the upper waters of South Fork Trinity River and west to about seven miles east of Hyampom. The southeastern boundary is the mountainous divide between the waters of the Hay Fork and those of Cottonwood Creek.

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[1] It may be well to record the fact that the younger generation of Wintoon, proud that their fathers defeated and nearly exterminated the Shastan Okwanootsoo, now claim the conquered territory all the way to Mount Shasta.

The Ni-i-che of South Fork Trinity River (both sides) between Plummer and Rattlesnake Creeks.

2. The Central or Nom-lak-ke —Te-ha-mah division comprising:

The Nom-lak-ke reaching from Red Bank Elder Creek south to Grindstone and Stony Creeks and from the eastern border of the plains westerly to the Yollo Bolly Mountains; including the Wi-e-ker-ril between Red Bank and Elder Creeks.

The Dah-chin-chin-ne occupying both sides of Stony Creek from the point where it joins Grindstone creek southward to a few miles below the mouth of Brisco Creek, and still farther south on east side, thus including the Elk Creek-Fruto region and extending from the western border of the No-mel-te-ke-wis to the Yolla Bolla Range;

The Te-ha-mah and No-e-muk (No-e-ma) occupying both sides of Sacramento River from four or five miles south of Kirkwood north to the mouth of Red Bank Creek . They meet the Nom-lak-ke on the west and the Yah-nah on the east side of the river;

The No-mel´-te-ké-wes occupying the west side of Sacramento River from a little north of the mouth of Stony Creek south nearly to Princeton, and spreading westerly apparently to within three or four miles of Orland.

3. The Southern Division comprising two subgroups --the Interior and River groups, which are subsequently divided into several tribes each.

(a) The interior, comprising:

The Choo-hel-mem-sel occupying the western half of Colusa County and a correspondingly smaller area in southern Glenn County where their northern boundary runs easterly from the junction of Stony and Little Stony Creeks to a northsouth line passing a mile or two east of Sites and four or five miles east of Venado (Mt. House) and thence westerly to the mountains, crossing Bear Valley about three miles south of Leesville. Their territory is broadest in the latitude of Sites and Lodoga, where it reaches westerly to the high mountains of the California National Forest.

The Chen-po-sel reaching north to the divide north of Hough Springs and holding the North Fork of Cache Creek, Long

Valley, and the greater part of Bear Valley all the way south to its junction with Cash Creek, and west to include the Lol-sel . The Lol-sel reached Bartlett Springs and the southeast part of Bartlett Mt. Their western boundary was in contact with the eastern boundary of the Clear Lake Pomo. The Chen-po-sel south of them touch the Tu-le-yo-me.

The Klet-win or Klet-sel of Cortena Valley and Sand Creek reaching from a little below Williams south to the southern boundary of Colusa County;

The Win-ko-pah of Capay Valley, extending southward from the head of that valley, a few miles north of Rumsey, are hemmed in on north, east and west by mountainous ridges;

The Na-pah or Nan-noo-tá-we holding a section of Napa Valley from Yountville to (including) Napa City and extended northeasterly over Wooden Capell, and Berryessa Valleys to the southeastern part of Pope Valley. The western boundary west and south of Pope Valley lies along the cast base of Howell Mt., where it abuts against the territory of the Mi-yahk-mah tribe, south of which between yountville and Napa City it spread westerly to the mountains between Napa and Sonoma Valleys to Sonoma Creek.

(b), River group, comprising:

The Ko-roo along both sides of Sacramento River from a little north of Princeton south to Sycamore and include the Marysville Buttes. The Indians say that the barren part of the flat plain from Delevan southerly to south of Maxwell (and apparently nearly to Williams) was not claimed by either the Ko-roo on the east or the Choo-hel-mem-sel on the west but was a desolate "No-man's-land" which at intervals formed the battlefields between the two tribes.

The Pat-win reaching from Sycamore to Knights' Landing a little west of Dunnigan on the west and a few miles on the east side of the River.

The Poo-e-win from Knight's Landing to Suisun and San Pablo Bays, including the mouth of Napa Valley, but not including Napa City.

Divisions		Tribes
		Wintoon proper, incl. Daw´-pum
	Northern	Winto or Num´-soos´
		Nor´-rel-muk
		Ni´-i´-che
		Nōm´-lak-ke, incl. Wi-ē´-ker-ril
	Central	Dah´-chin-chin´-ne
		Te-hā´-mah, incl. Nō-e-muk
		No-mel´-te-kĕ-wis
		Choo-hel´-mem-sel
		Chen´-po-sel, incl. Lol´-sel
	Interior	Win´ Ko-peh´
		´Klet´-win (Klet´-sel)
Southern.		Nă´-pă (Nan-noo-tā´-wē)
		Ho´-roo
	River	Pat´-win
		Poo´-e-win

CLASSIFICATION

An analysis of the vocabularies of the several tribes made by my daughter, Miss Zenaida Merriam, confirms Kroeber's splitting of the stock into 3 major linguistic divisions which we define as follows:

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~~1 From various MS (no dates) in Wintoon file.~~

Wintoon Classification con't

Northern Wintoon con't

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<u>Interior</u> group con't

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WINTOON Classification con't

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		Dah'-chin-chin'-ne
		Te-hā'-mah incl. Nō-e-muk
		No-mel'-te-kĕ'-wis
Southern	Interior	Choo-hel'-mem-sel
		Chen'-po-sel incl. Lol'-sel
		Klet'-win (Klet'-sel)
		Win' Ko-peh'
		Nă'-pă (Nan-noo-tā'-wē)
	River	Ko'-roo
		Pat'-win
		Poo'-e-win

Provisional by Carr Dec 1936 checked by CHM

~~1 MS--CHM--no date. See Wintoon file.~~

Notes on Wintoon Ethnobotany

The Wintoon make use of a large number of plants for food, textiles, and implements.

Among those used for food are: the acorns of no fewer than eight or nine species of oaks, manzanita berries (both Arctostaphylos viscida and A. patula), the wild plum (Prunus oregana or P. subcordata), chokecherries (Cerasus demissa), blackberries (Rubus vitifolius), thimbleberries (R. parvifolius), serviceberries (Amelanchier), elderberries (Sambucus glauca), gooseberries and currants (Ribes), grapes of the wild grapevine (Vitis californica), and the acid berries of Rhus trilobata. The buckeye nut also is eaten but requires special preparation . Among the numerous plants used for medicine is the fever bush (Garrya).

The long shoots of the sourberry or aromatic sumac (Rhus trilobata) are used in making certain baskets, particularly the large store-house ones. The straight stems or young branches of the dater dogwood (Cornus glabrata), hazel (Corylus californica), and two or three species of willows and the roots of the yellow pine (Pinus ponderosa) are used in basket making. Hazel and the soft whitish long-leaf willow furnish the long rods for several kinds of baskets, especially baby and store-house baskets. The woodwardia fern is used extensively for decoration in basketry, the two long bands in the stem being dyed red by passing slowly through the mouth while chewing the inner bark of the tree alder. The maidenhair fern (Adiantum) also is used for designs; so are porcupine quills, dyed yellow with the yellow dye-weed (Datisca glomerata). Beargrass (Xerophyllum) does not occur on the McCloud, but is bartered for with Trinity River Indians, and used extensively in basket overlay and designs.

The yew (Taxus) was the favorite wood for bows. A piece of the wood cut out for a bow but not yet finished is called koo-lool choos from kool, bow, and choos, stick. The straight stems of the ninebark or arrow-wood (Opulaster capitatus) are used for arrows.

The mountain mahogany (Cercocarpus betuloides) is made into digging sticks, used by the women for digging roots of various

kinds. The hollow stems of the elder (Sambucus glauca) are used as music sticks, and the curious nuts of the pipe-vine (Aristolochia) are used by children in play, for blowing.

The milkweeds (Asclepias) are used for making string and rope, and a species of Iris for cord for the fish-nets. The inner bark of the tree maple was used for skirts for the women, breech-cloths for the men, and bags for storing acorns and dried salmon.

A dull red dye is made by chewing the inner bark of the tree alder (Alnus oregana), and a yellow dye from the Oregon grape (Berberis), called we-mi-el-te, meaning 'Grizzly Bear inside' but the application of the name I did not succeed in finding out.

Wintoon foods.

The lands and waters of the Northern Wintoon furnished an abundance of food, of which the chief elements were salmon and acorns. These were carefully dried and preserved for future use.

Deer and Quail were plentiful, while in parts of the territory manzanita berries and other fruits, seeds and food plants were obtainable in large quantities. And it was the custom of certain bands to exchange foods with others. Exchanges of this kind were frequent between the Wintoon of the McCloud and those of the Trinity.

Dried salmon, called noor, when pounded fine is called di-ve. It is rolled up and put into acorn mush,

Acorns and cuckeye nuts are often kept over winter and at the same time freed from their bitter quality by putting into cold wet springy, or swampy ground where they are left over winter. In spring they are taken out and eaten. When boiled they are like potatoes.

Another and very different way of preserving acorns, practiced by the Wintoon Indians of western Tehama County in California, was described to me by F. B. Washington. The acorns

were buried in boggy places near cold springs, where they became swollen and softened and turned nearly black in color but remained fresh for years. When needed they were dug out and and roasted, never dried or pounded for flour, the mush and bread being always made of dried acorns. White men in plowing have opened up caches of acorns that had lain in these cold boggy places for fully thirty years, and found the acorns black but still good.

When preserved dry in the usual way, the acorns are shucked as needed.

The northwestern Wintoon, living on the Great Bend of Trinity River near the mouth of Rush Creek, tell me that the acorns of canyon live oak (Quercus chrysolepis) are sweeter than those of the other Oaks. In the fall of the year, the acorns are put in water in a cold spring or a wet boggy place, shells and all, just as they come from the trees, and allowed to remain in the water all winter. In the spring they are sweet and ready for cooking without leaching.

The Wintoon say that they were "strong on bears." They used to hunt bears and were called "Bear people" by the Nose or Yahnah. They had bear dances in which they wore bearskin cloaks, and long buckskin caps decorated with feathers. In war they wore cloaks of bearskin and elkskin lined inside with fawnskin. While these cloaks were not absolutely arrow proof, they deadened the force of the arrow and were thus a protection. They were worn so as to cover the left shoulder and pass under the right arm, giving freedom of the right arm for fighting. The Wintoon always carried a dagger of elk antler or shinbone in their back hair , to be prepared for close-up fighting.

When men were created it was the Bear who gave man his flat feet so that he could walk erect. The Lizard gave him his split hands so that he had fingers for taking hold of things.

Grizzlies were hunted by the Wintoon when in their winter dens or caves. Torches were used, and when the bears came out

they were attacked with spears pointed with obsidian blades.

The Wintoon ate bear meat, in which respect they differed from many of the California tribes.

Basketry dye: From acorns a blue-gray stain or dye is made which is used to color certain basket matricals. I did not learn how it is prepared.

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CHM (1919).

R. C., center

(7)

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~~Wintoon~~

~~BEARS~~

The Wintoon say that they were "strong on bears." They used to hunt bears and were called "bear people" by the Nose or Yahnah. They had bear dances in which they wore bearskin cloaks, and long buckskin caps decorated with feathers. In war they wore cloaks of bearskin and elkskin lined inside with fawnskin. While these cloaks were not absolutely arrow proof, they deadened the force of the arrow and were thus a protection. They were worn so as to cover the left shoulder and pass under the right arm, giving freedom of the right arm for fighting. The Wintoon always carried a dagger of elk antler or shinbone in their back hair, to be prepared for close-up fighting.

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1. NOMENKLA, ~~INDIANS~~, STONY FORD, COLUSA CO. ~~CALIF.~~

~~June 20, 1903.~~

On June 21, 1903, I visited the Stony Ford Rancheria, which is in dense chemise chaparral(intermixed with plenty of smoke brush(Ceanothus cuneatus) on a knoll north of the river, at the foot of a chaparral covered spur from Mt. St. John, about 2 miles west of Stony Ford settlement. The rancheria consists of four houses and an earth-covered sweat house about 20 ft. long and 12 high, with a small entrance on one end through which I crawled on my hands and knees. The fireplace is in the middle.

The chief, Pum-muk-ky, told me that when they catch cold in winter they go in and build a fire and sleep there all night.

The houses have pole and brush canopies in front or at one side, or both. The chief and his wife are rather old but still active and bright. They are suprisingly intelligent, and kind. They have a daughter with a young baby and husband. Besides these we saw and talked with 3 old women, all of whom have the chins and lower cheeks heavily tattooed. The usual plan seems to be: 3 single or double vertical lines on the chin; an oblique line running down from each corner of the mouth(making 5); and a heavy double or single zigzag line running straight back(horizontally) from just above the corner of the mouth across the lower part of the cheek. Besides this, two had tatooing on the nose, and one on the forehead.

One family is now absent, picking apricots in the valley near Elk Creek.

Pum-muk-ky, the chief, told me that the present rancheria has been built only about 12 or 13 years. Before that they and many others lived in a very large village or 'rancheria' where the flour

mill now stands, half a mile west of the present town of Stony Ford. They were very numerous when he was a young man--hundreds he says--and a white man who has lived here over 30 years tells me there must have been a hundred living here for years after he first came, and he has seen 200 or 300 at the big ceremonials and dances they had here in early times. The few left here now work on the ranches and go off to the fruit pickings; the women do washing and make baskets.

Pum-muk-ky was making wampum beads of clam shells when we arrived, rubbing the edges smooth and round on a flat stone. He was also making a net(of fine fiber which he had wet and twisted) for catching fish. This fiber was exceedingly strong. He showed me masses of it before is was worked up into string. It was in straight skeins say 2 1/2-3 feet long by an inch in diameter, and wet. It was reddish brown in color--or whitish with a reddish brown tinge--and I suppose is from Indian hemp(Apocynum) although I am not sure.

The mortars are small holes in squarish flat stones averaging perhaps 2 feet in diameter and sometimes set in the ground. They have and use also basket mortars, which they set on flat stones. We gave them some beads and other trifles which pleased them and put them in a good humor. One of the old women is very old and sick.

June 21: On the way back from Fout's Springs I again visited the Indians at the Rancheria on the north side of the river and got a good vocabulary from the old chief Pum-muk-ky and took photographs of him and the old much tattooed woman. Also had a good talk with them. The chief gave me the names in his language for 34 species of trees and shrubs, of which I showed him fresh specimens. The only reason he did not give me more was because I did'nt have any more samples.

2. 'Klet-win (Klet-win) or 'KET-KLA INDIANS, CORTINA CREEK, COLUSA CO. ~~CALIF.~~

~~June 15, 1903.~~

The Indians at the rancheria on the north branch of Cortena Creek told me (June 15, 1903) the name of their tribe is 'Ket; others gave it as 'Ket-klah or 'Klet-klah (name of place). They call their people Win. They live in two places: two families live at the entrance of the side valley coming in from the north, where they have two ~~broad~~ houses and some growing corn under spreading valley oaks in a picturesque spot. The main rancheria is up about a mile ~~(short)~~ and is on a low knoll high up in the valley and surrounded by hills. There are many blue oaks about the rancheria, which consists of a number of wooden houses, mainly of split shakes.

There are about seven families here. The men are large and both men and women good looking. They call the place Wil'-lak(the rancheria) and the main Creek Ko-teen'-ah.

Their numerals are the same as those of the Pah-tin on the Sacramento, but about half of their words are different.

Their flour or meal tray sifter(or winnower) is circular and perfectly flat, and very thick and solid. They call it Tso-pol and Hach-e. Besides this, they all have a large concave meal tray(a very shallow bowl) which they call Toi, or Toy'-ken-ny and also Ken-ne. Their basket mortar is the largest and flattest(most flaring) I ever saw. They call it Kah-we(or Kaw-we). It is placed over a flat stone, and the pestle is flat instead of round at the end. Their papoose basket(to-nok) is wholly different from those of the Sierra. It is a simple scoop, truncate at the top, where it has a large strong hoop at right angles to the back. The child's head is just under this hoop and something is ~~then~~ thrown over it when needed.

They have more good old baskets than any tribe I have struck in a long time. I got a few choice ones. The land on which they live is now (1903) owned by a man named Henry C. Eakle, who has a very large ranch. The

question is, what will become of the Indians when the ranch changes hands.

In their houses I saw hung up a number of skinned bodies of jackrabbits and ground squirrels for meat.

The men herd sheep regularly for Eakle, and also work on the range and on the ranches. Just now they are getting $2.00 a day working in the hay and grain.

center l.c. → Nom-lak-ke Villages Between Elder Creek and Grindstone Creek

1. South of Elder Creek and north of Thoms Creek:

So-noom-o-lel-e-sle (meaning "round rock on top of other rock")... About five miles outh of Elder Creek and just over the ridge north of present Paskenta rancheria on Thoms Creek. Big spring there.

Che-chah-he-i... About five miles south of Elder Creek and north of present Paskenta rancheria on Thoms Creek, not far from So-noom-o-lel-e-sle. Fine spring there called Sah-waht. People used to go there to dream and to receive power to do certain things--as to make arrow points well, or do anything.--

Si-wi-el-toi... On McCarty Creek about a mile north of So-noom-o-lel-e-sle.--

Si-noi-Toi... On top of low hill by spring about a quarter mile north of Si-wi-el-toi.

Ked-do-hah-pe... On north side McCarty Creek about a quarter mile east of Si-noi-toi.

Chah-chah-el... On branch of McCarty Creek about a half mile above (westerly from) Sim-me-o-la-le-e-sa-to-mon. Home of big chief.

Sim-me-o-la-le-e-sa-to-mon... On Owens Creek (creek that passes Paskenta store) in little valley beyond a hill, about one and a half miles above Paskenta store. Owens Creek is called 'Klet-pahl-le, meaning Ground Squirrel.

Wi-so-po-mem... On creek which empties into Thoms Creek at Wes-kes. The old rancheria was at the foot of the mountains perhaps two miles or more above Wes-kes.

Tahp-dow... At or near head of McCarty Creek, about 1-1/2 miles above Si-wi-el-toi.

Wen-nem-ker-ril... About two miles south of Elder Creek.

Ken-ko-pol... At big spring about one and a half miles south of Elder Creek and a half mile north of Wen-nem-ker ril. Big village.

Ker-ril-o-la-lah... On south side Elder Creek, north of Paskenta ranheria.

Noi-te-kel or Naw-e-te-kel... About two miles east of big spring at Ken-to-pul.

How-um-o-la-lah... About a mile east of Naw-e-te-kel.

Bo-lah-mit... About a mile east of How-um-o-la-lah.

... Just south of Bo-lah-mit.

Chah-chah-sah-he... On or near head of Underhill Creek, about two miles north of Noi-te-kel.

Tahp-num-wit-te... On north side of Underhill Creek about two miles east of Chah-chah-sah-he. Headquarters of old Nom-lak-ke Indian Reservation.

Kes-mem... On Underwood Creek NW of old Paskenta rancheria (which was midway between present Paskenta & Henleyville).

Choo-la-lool bul-le... At big spring in gap between high hills directly south of Table Mountain (called Pan-te-pum).

Bo-dan-choo-he... On south side Elder Creek at north foot of Table Mountain.

Ke-loo-dowl.. On south side Elder Creek about three miles
west of Bo-dan-choo-he.

Ko-bah-soon-sah-wahl... At NW foot of Table Mountain (right
at bottom), about three miles west or SW of Bo-dan-choo-ha.
The old reservation road passes close by.

Un-awl-te... On Digger Creek (tributary to Elder Creek)
about two and a half miles west of Ke-loo-dow, at a big
spring. Usedtobe a ceremonial house there.

2. On or near Thoms Creek:

Sow-pum... On north side Thoms (or Bennett's?) Creek two or
three miles above present Paskenta rancheria and on south
side of Round Valley road. Was a big chief's rancheria.

Me-ki-e-we... On Dry Creek at Oak's place about a quarter
mile below Oak's house.

Ki-pom-wi-kol-li... About 1 mile from Oak's place, at or
near sign at forks of Round Valley and Newville Roads.

Tel-wer-ren-te-pe... On south side Thoms Creek about one and
a half miles above present Paskenta rancheria (measured
from Johnny Martin's house). Across Creek from Holt house
(a white house).

Son-te-law-kah... Under big cliff on or near Thoms Creek.
Used to be roundhouse there.

Wes-kes... About a quarter nile above Johnny Martin's (and
Dominik's) house, on other (north side) Thoms Creek,
in loop of bend of Creek.

Saw-slos or Saws-los... On north side Thoms Creek about a quarter mile above Johnny Martin's house.

Chep-dow... On big flat on north side Thoms Creek one mile below present Paskenta rancheria (in sort of canyon between present rancheria and Paskenta). Largest rancheria of all.

... On bench on northwest side Thoms Creek opposite Johnny Martin's house.

We-do-koi... On road from present Paskenta rancheria to forks of road (leading north to Paskenta and south to Newville). About a half or three quarters mile east of present Paskenta rancheria and at foor of big high slick rock cliff (immediately south of cliff)..Perhaps a quarter mile west of Bill Haywood's house. Dark soil now marks the place. Big chief lived there and had roundhouse. Named from Wid-dawk-me, the valley oak (Quercus lobata).

Che-kum-es-la... On north side Thoms Creek opposite store in present village of Paskenta. Was large rancheria.

Ye-be-pahs... On north side Thoms Creek about two miles below present Paskenta and opposite a bluff. On Charley Mitchell's place.

Yah-ka-wel... On north side Thoms Creek about a mile below Ye-be-pahs. Used to be a roundhouse there.

Pas-ken-te... On north side Thoms Creek five or six miles below present village of Paskenta, and directly across from a bluff on south side. It is on south side of present county road.

3. In Newville region (Salt Creek near Tehama-Colusa County boundary):

Nel-et-te-man... On hill at Newville on north side near present school house.

So-taw-kum-loi-te... In gap at beginning of canyon at Newville, about a quarter mile below Kah-li-el. Can still see rocks rubbed smooth by grinding acorns.

Kah-li-el... Newville rancheria.

Moom-ka-wil... On same Salt Creek about a mile or two below Newville.

Tahk-hah-dow... On north side Salt Creek near Moom-ka-wil.

Nuk-ko-ko... Half a mile below Newville in gulch on John Flood's place.

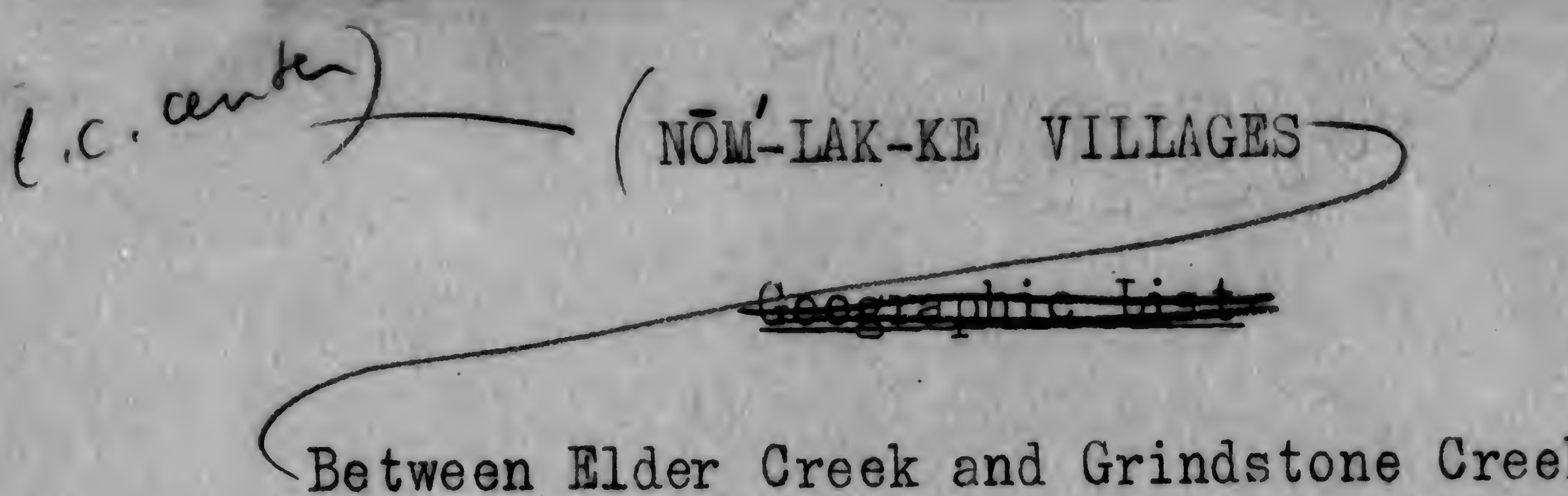
Pah-kah-ol-toi... Three miles north of Paskenta.

Si-wa-toi... On south side of Salt Creek from Thomas Flood's place, two and a half miles or more below Newville. Big town with sweathouse.

Sa-yo-bem-me... About a mile below Si-wa-toi. Graveyard now there

Dah-tim-poo-el-toi... On sheldon's place half mile above salt Creek.

Chawk-pum... Just above Dah-tim-poo-el-toi.



1. South of Elder Creek and north of Thoms Creek:

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Si'-wi-el'-toi . . . On McCarty Creek about a mile north of So'-noom-o'-lel-e'-sle.--

Si-noi'-toi . . . On top of low hill by spring ~~and~~ about 1/4 mile north of Si'-wi-el'-toi.--

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Chah'-chah-el' . . . On branch of McCarty Creek about 1/2 mile above (westerly from) Sim'-me-o-lā-le-e-sā'-to-mon. Home of big chief.--

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Wen-nem'-ker-ril . . . About 2 miles south of Elder Creek.

Ken'-ko-pŏl . . . At big spring about 1-1/2 miles south of Elder Creek and 1/2 mile north of Wen-nem'-ker-ril. Big village.

Ker-ril-o-lā'-lah . . . On south side Elder Creek, north of Paskenta rancheria.

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Tĕ́l-wer-ren-tĕ-pĕ . . . On south side Thoms Creek about 1-1/2 miles above present Paskenta rancheria (measured from Johnny Martin's house). Across Creek from Holt house (a white house).

Sōń-te-law-kah . . . Under big cliff (on or near Thoms Creek). Used to be roundhouse there.

Wes'-kes . . . About 1/4 mile above Johnny Martin's (and Dominik's) house, on other (north side) Thoms Creek, in loop of bend of Creek.

H

Saws-slos or Saws'-los . . . On north side Thoms Creek about 1/4 mile above Johnny Martin's house.

Chep'-dow . . . On big flat on north side Thoms Creek 1 mile below present Paskenta rancheria (in sort of canyon between present rancheria and Paskenta). Largest rancheria of all.

. . . On bench on NW side Thoms Creek opposite Johnny Martin's house.

We'-do-koi . . . On road from present Paskenta rancheria to forks of road (leading north to Paskenta and south to Newville). About 1/2 or 3/4 mile east of present Paskenta rancheria and at foot of big high slick rock cliff (immediately south of cliff). Perhaps 1/4 mile west of Bill Haywood's house. Dark soil now marks the place. Big chief lived there and had roundhouse. Named from Wid-dawk'-me, the valley oak (Quercus lobata).

Che'-kum-es-lā . . . On north side Thoms Creek opposite store in present village of Paskenta. Was large rancheria.

Yē-bē'-pahs . . . On north side Thoms Creek about 2 miles below present Paskenta and opposite a bluff. On Charley Mitchell's place.

Yah'-kā-wel . . . On north side Thoms Creek about a mile below Yē-bē'-pahs. Used to be a roundhouse there.

Pas-ken'-te . . . On north side Thoms Creek 5 or 6 miles below present village of Paskenta, and directly across from a bluff on south side. It is on south side of present county road.

5
3. In Newville region (Salt Creek near Tehama-Colusa County boundary):

Nel-et'-te-man . . . On hill at Newville on north side near present school house.

So-taw'-kum-loi'-te . . . In gap at beginning of canyon at Newville, about 1/4 mile below Kah'-li-el'. Can still see rocks rubbed smooth by grinding acorns.

Kah'-li-el' . . . Newville rancheria.

Moom'-kā-wil . . . On same Salt Creek about 1 or 2 mile below Newville.

Tah'-hah-dow' . . . On north side Salt Creek near Moom'-kā-wil.

Nuk'-ko-ko . . . Half a mile below Newville in gulch on John Flood's place.

Pah-kah-ol-toi... Three miles south of Paskenta

Si'-wā-toi . . . On ~~other~~ south side of Salt creek from ~~John~~ Thos. Flood's place, 2½ miles or more below Newville.
Big town with sweathouse

Să-yŏ-bem'-mĕ . . . About a mile below Si'-wā-toi. Graveyard now there.

Dah'-tim-poo-el'-toi . . . On Sheldon's place half mile above Salt Creek.

Chawk'-pum . . . Just above Dah'-tim-poo-el'-toi.

~~PLEASANTON RANCHERIA~~

~~On November 5, 1910 I revisited the Pleasanton rancheria, near Mrs Phoebe Hearst's house.~~

~~The daughter of the old Wi'-pa woman who used to live here told me that the old woman had died more than a year ago.~~

(3)

~~A fine looking~~ An Indian whose white name is Mike McGill tells me that he is a Poo'-e-win and was born on Cayetano [Gayetano] Juarez place at Too-~~loo'~~ loo'-ka, a little southeast of Napa City. He says there used to be a rancheria called Yak'-koo-me between Cayetano's place and Napa, and that its inhabitants different fromPoo'-e-win and spoke the same language as spoken at Napa. I got enough words from him to make sure that he really belongs to the Poo'-e-win tribe. Later he lived near Pacheco (between Pacheco and Clayton) northwest of Mount Diablo. His wife belongs to a Mewko tribe the name of which she gives as Wel-wel-he'

Wintoon (folder 2 of 2)

"Ethnographic Notes on California Indian Tribes" Part III

C. Hart Merriam
Papers
BANC MSS
80/18 c

center l.c. → Choo-hel-mem-sel Ethnographic Notes

Milk teeth. The milk teeth are calle e-li-cho-she. When shed they are put in a gopher's hole to "trade" with the gopher(Thomomys).

Head net for men. Ordinary kind, kit-te-ko; for rich people, buk-cher-ro; beaded and very valuable, his-se cher-ro. Curing the ceremonies the leader of the dance wears a headdress called poo-ta, the crown piece of which is of the white down of the snow goose. The occiput piece, called li-e, projects backward from the back of the head and consists of a dense bunch or large rosette tail feathers of the magpie, worn horizontally (pointing backward). The leader of the dance also wears on each side of his head a forked feather pin standing out sideways. This consists of two white feathers (sometimes three), each five or six inches in length, attached to a wooden pin.

Head Band. The women wear a broad black and white head band called tip-pe-lis, made of the dried skins of cormorant and snow goose with the down left on . The skin is rolled (not flat) and is decorated with woodpecker scalps and beads of abalone shell.

Red Feather Bands. The men wear, hanging down from the back of the head, long broad bright scarlet bands, called lil-loo-pan-nah-nah, made of quills of the red-shafted flicker.

Ear decorations. Some of the people wear ear decorations, called bun-nah-hah, These are straight bones several inches in length, worn horizontally through the lobe of the ear. The bones commonly used are those of the eagle and condor.

In addition to these, small flower-like rosettes of brilliant feathers are sometimes worn in the ear.

Nose Stick. The nose stick is not worn by this tribe.

Sliver Catcher. For picking out slivers, a small needle-like bone from between the front hoofs of the deer, is used. This is called pēn.

The house. Houses are called ka-wel. In early times they were made of planks of the Digger pine (Pinus sabiniana).

Another kind of house, called tich-e ka-wel, consisted of a framework of poles covered with pine bark and chemise brush, overlaid

Paid to here

with earth. The timbers were usually of blue oak.

Sweat House. There was no regular sweat house, but the people took their sweats in the ordinary living house.

Camps. Camps are called poo-chil. Those used for a length of time had conical bark huts called kah-pah-lah ka-wel.

Canopies. The brush -roof canopy has two names, kool and shehl

Acorn Cache. The acorn cache, used also for pine nuts, is called choo-bee. It was eight or ten feet high and, covered with bark and grass. It stood on the ground.

Another kind of cache, calle awl-lah, was a hole dug in the ground , lined with grass and pine bark.

Pinole. One of the most widespread foods of California Indians consists of small seeds which are roasted and eaten. Collectively this food is called pinole, a Spanish name.

Among the Choo-hel-mem-sel all kinds of pinole are called ko-re. When the seeds are pounded and mixed with flour the mixture is called ko-he and dawt. When wetted and made into a dough ready to eat, it is called yam-me.

Pinole seeds were usually roasted over coals of the valley oak (Quercus lobata), also often called mush oak.

The ordinary word for eating is baw, but eating pinole is called mool , and also hal-lah-ko.

Many kinds of seeds are used for Pinole, but those of the tarweeds of the genera Madia and Hemizonia are collected in greatest quantity.

Following are names of plants given me by the Choo-hel-mem-sel, as used by them for pinole. Unfortunately the plants were not at hand and not identified.

Ten-nek (best)	aw-lah
Too-loo-e (next best)	hon-nut
Os-kut	tahp-tahp
Pi-yehl	ke-wet
Te-poot	kod-doi-kot
Kol-kol	taw-kot
Min-ne-wi	chis-sow-koi
Pi-pi	ko-mon
Shoohl	kool-kor re
Lo-wa	kot-pi-yehl

Ko-lut pah-kah

Torches. The old time torch, called bi, burns a long time. It is made of the wood of Rmanus ilicifolia, called se-li-pi.

The Smoke Fan . For smoking out squirrels, a fan, called le-pi, is used to drive the smoke into the hole. It consists of the wings of a Screech owl fastened into a split stick, one on each side.

Hair nets. Men wear hair nets. The ordinary kind is called ki-te-ko; those worn by rich people, buk-cher-ro. A beaded and still more valuable kind is called his-se-cher-ro.

Treatment of redbud for baskets. In making and decorating baskets, strands of redbud (Cercis), called lool, are used. The red-purple color of the designs resides in the bark, for which reason the bark must be left on. The branches are cut in the autumn, after the leaves have fallen. If a darker color is wanted, the strands are soaked in water over-night. For the uncolored body of the baskets, the redbud sprouts are cut in the spring, when the sap begins to rise, and are heated over fire until the bark begins to pop. It is then peeled off and the wood split into strands of the desired size. These strands without the bark are white.

Tobacco. Wild tobacco, called lawl, was originally made by Se-deu (Coyote man).

Cremation. Burning the body of a dead person is called eh-pah or es-pah. Burning a live enemy is called bil-pah.

The funeral pyre is called chah-kel; the ashes and burned bones, shoo-dook; the funeral at time of burial, ter-re-che.

The mourning and crying are called wah-too-per-re.

The second mourning ceremony, held at a later period, is called be-le. Its essential feature consists of the burning of valuables for the benefit of the dead.

The people cry one night, and when the morning star comes up they begin to burn the food, baskets, clothes, beads, feather belts and other articles brought for the purpose,Two women stack up the articles to be burnt. Before casting the baskets into the fire they dance and sing, holding the basket in front.

When a person dies, the spirit, mol-low-win, goes south at first then crosses the Pacific Ocean, and after that goes up into the sky. But the ghosts of bad people stop at the ocean shore and turn into the coyote and other animals.

Thunder is called kim-me. It originally came from two fawns who went up into the sky and were transformed into thunder.

The rainbow is called sahk-cho-rel (meaning " blood curve").

Chieftainship . The office of chief is hereditary, but it sometimes happens that when a bad man of the tribe is killing people , the people elect him chief for the reason that when he is elected chief, he must quit killing people.

Pestles. The pestle for grinding acorns was long.

The pestle for pounding meat was short .

Baskets. Baskets were made completely covered into feathers. Mallard feather on the bottom, red woodpecker feathers on the sides as well as quail plumes and abalone beads for additional decoration.

~~Basketry materials. Redbud (Cercis) was a basketry material. To get the red color, the shoot are cut in the fall after the leaves drop off. Soaking these in water overnight darkened the color. Redbud was also used for white strands by cutting it in the spring when the sap began to rise. The sticks are heated over the fire until the skin or bark begins to "pop", at which time the bark is peeled off and is white strands.~~

Salt. This was gathered from Hill Creek about three miles south of Cook Springs . The creek was dry in the summer and a crust formed on the creek bed.

Ethnobotanical notes . Several trees have different names, according to whether they are young or full grown. Thus the common Douglas Spruce (Pseudotsuga) when full grown is bah-tahm, when young mo-yek; and the valley oak when full grown is Hlaw, when young we-oo. Similarly the acorn of the Blue Oak (Quercus douglasi) while still green is called yar-te, while after turning dark it is moo-lah-kah. The wood of the holly buckthorn (Rhamnus ilicifolia), called Se-le-pi, is used for torches because it burns a long time.

The sage herb (Kit-te), an almost universal medicine among California Indians, is used by the Choo-hel-mem-sel both as a tea and as a wash for measles.

Green grass is called sek; dry grass poo-sah.

Indian hemp (Apocynum), called Pehl (or pesl), makes the best string and thread.

Ethnozoological notes. The big wolf is called hool. Wolves, formerly common, are now very rare. A timber wolf was seen at Black Butte in the California National Forest in the winter 1923-24.

The Golden ground squirrel (Callospermophilus), called maw-pul-lik by the Choo-hel-mem-sel, is said to occur on Snow, St. John, and Sheet Iron Mountains.

The meat of the Pocket Gopher (Thomomys), called ki-e, is given to sick people to eat so that they will not die, the gopher being hard to kill.

The house mouse (Mus musculus) has recently appeared in the country of the Choo-hel-mem-sel and is called Too-loo-kon.

Dogs, called Choo-choo, were not known until the Spaniards came.

The California jay (Aphelocoma), called chi-et, plants acorns.

Certain animals and plants have names implying the direction in which they occur or from which they are believed to have come. Thus the Blue Grouse (Dendragapus) is called num sah-kah-ki, meaning 'west quail', and the great pileated woodpecker (Ceophlaeus), num ter-rat, meaning "West Woodpecker", num being the word for west.

The smaller woodpeckers are called too-dit too-dit. The red-breasted sapsucker is believed to be the male of the hairy woodpecker.

The Blackheaded grossbeak (Zamelodia) is called lool, which also is the name of the redbud bush (Cercis).

The proper name of the rattlesnake is te-wel, but it is sometimes called pom shel-li, from pom ground, and shel-li Grizzly Bear.

The word for fish is teer. The trout is called she-ah-teer, meaning toothed fish, from she (teeth). The fins of a fish are called tar-bek, meaning "movers".

Hairy caterpillars are called shil-li shil-li-men, from shil-li, the grizzly bear.

Ceremonial dances. All of the dances and all of the songs of the Choo-hel-mem-sel came originally from Nik-me, the original rancheria and home of the First People. Nik-me was located very near the place now called Mountain House or Venado on the southern boundary of the territory of the Choo-hel-mem-sel and close to the northern boundary of the Klet-win tribe. Thus the Big-head dance, the War dance, and all other dances of this tribe originated at Nik-me.

But the dream dance, called Baw-le hes-se, came from the north and did not originate with these people. To this day the Big-head dancer and his headdress are called Baw-li Sal-to.

During the ceremony all of the dancers must keep by themselves. They are not permitted to speak to one another or to mix with the other people at all during the continuance of the ceremony, Neither are they allowed to eat meat.

When the dancers are in front of the roundhouse before the ceremony begins, no one is allowed to go in by the front entrance.

Then all the dancers gather around the center post and two of them go back and stand on the drum log. At the front end of the drum log (or plank) is a hole that leads into an excavation under the log, into which are thrown loose feathers, broken rattles, worn-out parts of the ceremonial costumes, and sticks that fall out of the big headdresses. One of the dancers kneeling down puts his face into this opening and calls four times in a low voice. Then the Chem-mah-too who is still on top of the roundhouse, shouts:

Chen-te pum-te, Sal-to wen-ne-we

Down in the earth, Spirit come

Then half - a - dozen boys, called Yum-po, who for the first time are allowed to take part in the dance ceremonies, are sent to the Evil springs in Bear Valley. They are not allowed to eat meat and may not drink water except at specified hours. While they are away the dancers in the roundhouse shout and beat the drum with their feet and dance around the fire, making a great deal of noise.

Then a man called Kah-nah sal-to (Lazy Spirit) climbs the center post to the top and gives a loud yell. The boys, now called We-te-le sal-to (Running Spirits), who were sent to the Evil springs, answer

his shout and start back to the roundhouse. After dancing four times they are again sent to the springs where they remain till noon without eating or drinking. At noon they come back and dance inside the roundhouse. Then a man brings a basket of acorn mush and passes it around to the Yum-po boys, each of whom dips out and swallows a single mouthful, and drinks some water. He dips the mush out with a very small basket called ho-bill, made for the purpose. This tiny basket holds just one mouthful of mush. This quantity is now given to each of the boys three times each day --morning, noon, and evening.

After the ceremony is over the roundhouse has become very hot and everyone is sweating. The boys must now dance around the fire and sing until they are very hot and exceedingly uncomfortable. The old people sit farther off.

Then the Indian Doctor goes to the boys, some of whom appear to have fainted from the continued effort of dancing in the excessive heat. The Doctor takes hold of each boy by the shoulder and if one of them is not sweating he takes sweat from his own body and rubs it on the boy, who immediately begins to sweat. Then the Doctor, with the help of two other men, takes the boys, who now appear to be exhausted, slaps them on the chest, and takes them outside. If a singer faints or gives out, the Doctor puts a rattlesnake (so-ko-kil) in his mouth and lets him bite it and then throws the boy outside the roundhouse where he lies on the ground, Then the Fire man, Chah-pah-rahk, takes a stick eight or nine inches long which is on fire at one end and puts the other end in his mouth and bites it, holding it in his mouth.

When all the boys are outside lying face down on the ground, water is poured on them. Their mothers, sisters, and grandmothers begin to cry, thinking it dreadful that the boys should be so harshly treated. But they were not so badly off; they were making believe that they were suffering. They now get up and lock arms two and two and fall down, and do the same over again. Then they hobble along to the creek, but as soon as out of sight run to the river and jump in. After a good bath they march back to the roundhouse.

Then they are told how long it will be before they will be allowed

to eat meat. They may eat fish, acorn soup, and other things, but not meat.

When the time to eat meat finally arrives, the ceremonial dance called yah-he-yah-pi (meaning "boil dance") is held. It is held out in the woods, not at the rancheria.

Before this the boys must hunt for four or five days, killing rabbits and deer, which are hung on the trees till the day of the feast arrives. The night before the ceremony they must dance all night long, then they are given meat for breakfast. Those newly initiated in the dance are not permitted to eat meat for a whole year. If one of them eats meat when he thinks no one will see him, timper-rik, the great horned owl, tells on him .

The war dance. After all the men have gone into the roundhouse no man remaining outside and all is quiet, the Chem-mah-too or Speaker, who ranks next to the Chief, stations himself on top of the Roundhouse and in a fairly loud voice invites the spirits of various places and directions to come and be present during the ceremony. His words follow:

Poor-na pum-te, Sal-to wen-ne-we
Far Far East, Spirit come
No-win-nah pum-te, Sal-to-wen-ne-we
Far far West Spirit come
Wer-re-nah pum te Sal-to wen-ne-we
Far far South, Spirit come
War-nah pum-te, Sal-to wen-ne-we
Far far North Spirit come
O-naw-li taws-te, Sal-to wen-ne-we
Marysville Buttes, Spirit come
Tow-woo-chah te, Sal-to wen-ne-we
Tow-woo-chah Mr. Spirit come
Yu-e mem-te, Sal-to-wen-ne-we
Evil spring, Spirit come
Awl-lo koi-te Sal-to wen-ne-we
Another evil spring, Spirit come
Pan-te pumte, Sal-to wen-ne-we
Up above Spirit come

Account of the first scalp dance. A man from Mit-chow-wis on Little Stony Creek went to the rancheria of Lol-sel in Long Valley to trade. The Long Valley people killed him. Them a Lol-sel man named Tub-te stole beads from his own tribe, for which offense his own people were going to kill him. But he ran away to Mit-chow-wis. The people there knew what he had done and killed him This was accepted by both tribes as an offset to the killing of the Mit-chow-wis man by the Lol-sel.

After they had killed him they scalped him. This was the first and only time a man was scalped by California Indians. Then they called the neighboring tribes to come and hold a War dance, called She-he.

P. 279

The scalp was fastened to the end of a pole which was held by a man while the other people danced arount it with bows in their hands and arrows in their mouths. After this a Napa Indian named Ben Sed-dow, meaning 'Big Coyote,' took the scalp and carried it to Napa, after which it was not heard from. Ben Sed-dow was himself a Napa.

The deer and condor dances. The Deer dance Nawp Sal-to to-no and the Condor dance Mol-luk Sal-to to-no belong to the past. No one living can dance them. The old people are all dead.

The Molluk Sal-to dance was very dangerous, for if the dancer made a mistake his grandson became sick and bit himself all over the body, wherever he could reach; he threw his arms about and whistled and was in a bad way. The only cure was for the grandfather to dress up in his Molluk feathers as if going to the dance. Then he went to a special doctor and employed him to come and cure the boy. The doctor must wear the skin and feathers of the Molluk the condor, and no other clothing and afterwards must destroy this costume by sinking it in a spring of water. When wearing the Molluk costume he must not permit the sun to shine on him.

CHOO-HEL-MEM-SEL

~~Miscellaneous Notes~~

Milk teeth.-- The milk teeth are called E-li'-cho she'. When shed they are put in a gopher's hole to "trade" with the gopher (Thomomys).

Head net for men.-- Ordinary kind, Kit-te'-ko; for rich people, Buk'-cher'-ro; beaded and very valuable, His-se'-cher'-ro.

During the ceremonies the leader of the dance wears a headdress called poo'-tā, the crown-piece of which is of the white down of the snow goose. The occiput piece, called li'-e, projects backward from the back of the head and consists of (a dense bunch or large rosette) tail feathers of the magpie, worn horizontally (pointing backward). The leader of the dance also wears on each side of his head a forked feather pin standing out sideways. This consists of two white feathers (sometimes three), each five or six inches in length, attached to a wooden pin.

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Ear decorations.-- Some of the people wear ear decorations, called bun'-nah-hah. These are straight bones several inches in length, worn horizontally through the lobe of the ear. The bones commonly used are those of the eagle and condor.

In addition to these, small flower-like rosettes of brilliant feathers are sometimes worn in the ear.

Nose Stick.-- The nose stick is not worn by this tribe.

Sliver Catcher.-- For picking out slivers, a small needle-like bone from between the front hoofs of the deer, is used. This is called pēn.

The House.-- Houses are called kā'-wel. In early times they were made of planks of the Digger pine (Pinus sabiniana).

Another kind of house, called tich'-e kā'-wel, consisted of a framework of poles covered with pine bark and chemise brush, overlain with earth. The timbers were usually of blue oak.

Sweat House.-- There was no regular sweat house, but the people took their sweats in the ordinary living house.

(3)

Camps.-- Camps are called poo-chil'. Those used for a length of time had conical bark huts called kah-pah'-lah kā'-wel.

Canopies.-- The brush-roof canopy has two names, kool (shade) and shĕhl

Acorn Cache.-- The acorn cache, used also for pine nuts, is called choo'-bee. It was eight or ten feet high and, covered with bark and grass. It stood on the ground.

Another kind of cache, called awl'-lah', was a hole dug in the ground, lined with grass and pine bark.

Pinole

PINOLE

One of the most widespread foods of California Indians consists of small seeds which are roasted and eaten. Collectively this food is called Pinole, a Spanish name.

Among the Choo-hel'-mem-sel all kinds of Pinole are called Ko'-re. When the seeds are pounded and mixed with flour the mixture is called Ko'-he and Kawt'. When wetted and made into a dough ready to eat, it is called Yam'-me.

Pinole seeds were usually roasted over coals of the Valley Oak (*Quercus lobata*), also often called Mush Oak.

The ordinary word for eating is Baw, but eating Pinole is called Mool', and also Hal-lah'-ko.

Many kinds of seeds are used for Pinole, but those of the tarweeds of the genera *Madia* and *Hemizonia* are collected in greatest quantity.

Following are names of plants given me by the Choo-hel'-mem-sel, as used by them for Pinole. Unfortunately the plants were not at hand and not identified.

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Too-loo'-e (next best)	Hon'-nut
Os'-kut	Tahp'-tahp
Pi-yehl	Ke-wēt
Te-poot'	Kod-doi'-kot
Kol'-kol	Taw'-kot
Min-ne'-wi	Chis-sow'-koi
Pi'-pi	Ko-mon'
Shoo'hl	Kool-kor'-re
Lo'-wā	Kŏt-pi-yēhl
Ko'-lut	Pah'-kah

~~Most of these, being open valley species, have been destroyed by plowing & cultivation. C.H.M.~~

Torches.-- The old time torch, called bi', burns a long time. It is made of the wood of Rhamnus ilicifolia, called se-li'-pi.

The Smoke Fan.-- For smoking out squirrels, a fan, called le-pi', is used to drive the smoke into the hole. It consists of the wings of a Screech owl fastened into a split stick, one on each side.

Hair nets.-- Men wear hair nets. The ordinary kind is called ki-te'-ko; those worn by rich people, buk'-cher'-ro. A beaded and still more valuable kind is called his-se'-cher'-ro.

Treatment of redbud for baskets.-- In making and decorating baskets, strands of redbud (Cercis), called lool', are used. The red-purple color of the designs resides in the bark, for which reason the bark must be left on. The branches are cut in the autumn, after the leaves have fallen. If a darker color is wanted, the strands are soaked in water over-night. For the uncolored body of the baskets, the redbud sprouts are cut in the spring, when the sap begins to rise, and are heated over fire until the bark begins to pop. It is then peeled off and the wood split into strands of the desired size. These strands without the bark are white.

Tobacco.-- Wild tobacco, called lawl', was originally made by Sĕ'-deu (Coyote man).

Cremation.-- Burning the body of a dead person is called ĕh'-pah or es'-pah. Burning a live enemy is called bil'-pah.

The funeral pyre is called chah-kel'; the ashes and burned bones, shoo'-dook; the funeral at time of burial, ter-re'-che.

The mourning and crying are called wah-too'-per-re.

The second mourning ceremony, held at a later period, is called be-le'. Its essential feature consists of the burning of valuables for the benefit of the dead.

The people cry one night, and when the morning star comes up they begin to burn the food, baskets, clothes, beads, feather belts and other articles brought for the purpose. Two women stack up the articles to be burnt. Before casting the baskets into the fire they dance and sing, holding the basket in front.

When a person dies, the spirit, mol-low-win, goes south at first, then crosses the Pacific Ocean, and after that goes up into the sky. But the ghosts of bad people stop at the ocean shore and

turn into the coyote and other animals.

Thunder is called kim'-me. It originally came from two fawns who went up into the sky and were transformed into thunder.

The rainbow is called sahk'-cho-rēl (meaning "blood curve").

Chasta Costa

CHIEFTAINSHIP

p. 6

The office of chief is hereditary, but it sometimes happens that when a bad man of the tribe is killing people the people elect him chief for the reason that when he is elected chief, he must quit killing people.

~~Chee-kel-mem-tel~~

The pestle for grinding acorns was long ;

the pestle for pounding meat was short

Baskets were made completely covered with feathers. Mallard feathers on the bottom, red woodpecker feathers on the sides ~~[illegible]~~ as well as quail plumes and abalone beads for additional decoration

~~Choo-hel-mem-sel~~

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Basketry materials.

Redbud (*Cercis*) was a basketry material. To get the red color, the the shoots are cut in the fall after the leaves drop off. Soaking these in water overnight darkened the color. Redbud was also used for white strands by cutting it in the spring when the sap began to rise. The sticks are heated over the fire until the skin or bark begins to "pop", at which time the ~~stick is split~~ bark is peeled off and ~~the stick is split~~ as white strands.

Salt was gathered from Mill Creek (about 3 miles south of Cook Springs) when it was dry in the summer and a crust formed on the creek bed.

~~PLANT~~ Ethnobotanical NOTES ~~FROM THE CHOO HEL MEM SEL.~~

Several trees have different names, according to whether they are young or full grown. Thus the common Douglas Spruce (*Pseudotsuga*) when full grown is *Bah-tahm*; when young *Mo'-yek*; and the Valley Oak when full grown is *Hlaw*; when young *We'-oo*.

Similarly the acorn of the Blue Oak (*Quercus douglasi*) while still green is called *Yar"-te*, while after turning dark it is *Moo-lah'-kah*.

The wood of the Holly Buckthorn (*Rhamnus ilicifolia*), called *Se-le'-pi*, is used for torches because it burns a long time.

The Sage Herb (*Kit'-te*), an almost universal medicine among California Indians, is used by the *Choo-hel'-mem-sel* both as a tea and as a wash for measles.

Green grass is called *Sek'*; dry grass *Poo-sah*.

Indian hemp (*Apocynum*), called *Pĕhl* (or *Pĕsl*), makes the best string and thread.

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Ethnozoological NOTES

The big Wolf is called Hool. Wolves, formerly common, are now very rare. A Timber Wolf was seen at Black Butte in the California National Forest in the winter 1923-24.

The Golden Ground Squirrel (Callospermophilus), called Maw'-pul-lik by the Choo-hel'-mem-sel, is said to occur on Snow, St. John, and Sheet Iron Mountains.

The meat of the Pocket Gopher (Thomomys), called Ki-e, is given to sick people to eat so that they will not die, the gopher being hard to kill.

The House Mouse (Mus musculus) has recently appeared in the country of the Choo-hel'-mem-sel and is called Too-loo-kon.

Dogs, called Choo'choo, were not known until the Spaniards came.

The California jay (Aphelocoma), called Chi'-ēt, plants acorns.

Certain animals and plants have names implying the direction in which they occur or from which they are believed to have come. Thus the Blue Grouse (Dendragapus) is called Num'sah-kah'-ki, meaning 'West Quail', and the great Pileated Woodpecker (Ceophlaeus), Num ter-rat', meaning 'West Woodpecker' -- Num being the word for 'west.'

The smaller woodpeckers are called Too-dit' too-dit'. The redbreasted Sapsucker is believed to be the male of the Hairy Woodpecker.

The Blackheaded Grossbeak (Zamelodia) is called Kool, which also is the name of the redbud bush (Cercis).

The proper name of the Rattlesnake is Te-wēl', but it is sometimes called Pom shel-li', from Pom ground, and Shel-li' Grizzly Bear.

The word for fish is Teer. The trout is called She'ah teer, meaning toothed fish, from She (teeth). The fins of a fish are called Tär-bek, meaning "movers."

Hairy caterpillars are called Shil-li' shil-li'-men, from Shil-li', the grizzly bear.

Chookchumned War Dance

The War Dance

After all the men have gone into the roundhouse, no man remaining outside, and all is quiet, the Chem-mah'-too or Speaker, who ranks next to the Chief, stations himself on top of the Roundhouse and in a fairly loud voice invites the spirits of various places and directions to come and be present during the ceremony. His words follow:

Poor'-na pum-te',	Sal'-to wen-ne'-we
Far far East,	Spirit come
No-win'-nah pum'-te,	Sal'-to wen-ne'-we
Far far West,	Spirit come
Wer-re'-nah pum'te,	Sal'-to wen-ne'-we
Far far South,	Spirit come
War'-nah pum'-te,	Sal'-to wen-ne'-we
Far far North,	Spirit come
O-naw'-li taws-te,	Sal'-to-wen-ne'-we
Marysville Buttes,	Spirit come
Tow-woo'-chah te,	Sal'-to wen-ne'-we
Tow-woo-chah Mt.,	Spirit come
Yu'-e mem'-te,	Sal'-to wen-ne'-we
Evil spring,	Spirit come
Awl'-lo koi'-te	Sal'-to-wen-ne'-we
Another evil spring,	Spirit come
Pan'-te pum'-te,	Sal'-to wen-ne'-we
Up above	Spirit come

l.c.

THE FIRST SCALP DANCE

A man from Mit-chow'-wis on Little Stony Creek went to the rancheria of Lōl'-sel in Long Valley to trade. The Long Valley people killed him. Then a Lōl'-sel man named Tub'-te stole beads from his own tribe, for which offense his own people were going to kill him. But he ran away to Mit-chow'-wis. The people there knew what he had done and killed him. This was accepted by both tribes as an offset to the killing of the Mit-chow'-wis man by the Lōl'-sel.

After they had killed him they scalped him. This was the first and only time a man was scalped by California Indians. Then they called the neighboring tribes to come and hold a War dance, called She'-he. The scalp was fastened to the end of a pole which was held by a man while the other people danced around it with bows in their hands and arrows in their mouths. After this a Nappa Indian named Ben Sed-dow (~~Ben S[illegible]~~), meaning 'Big Coyote,' took the scalp and carried it to Nappa, after which it was not heard from. Ben Sed-dow was himself a Nappa.

l.c.

THE DEER AND CONDOR DANCES ~~ARE NO MORE~~

The Deer dance Nawp' Sal'-to to'-no and the Condor dance Mol'-luk Sal'-to to'-no belong to the past. No one living can dance them. The old people are all dead.

The Mol'luk Sal'-to dance was very dangerous, for if the dancer made a mistake his grandson became sick and bit himself all over his body, wherever he could reach; he threw his arms about and whistled and was in a bad way. The only cure was for the grandfather to dress up in his Molluk feathers as if going to the dance. Then he went to a special doctor and employed him to come and cure the boy. The doctor must wear the skin and feathers of Molluk the condor, and no other clothing, and afterwards must destroy this costume by sinking it in a spring of water. When wearing the Molluk costume he must not permit the sun to shine on him. ~~[Jesse Berryessa has the Molluk dance costume.]~~

Typist: no underlining

CEREMONIAL DANCES ~~OF THE CHOO-HEL'-MEM-SEL~~

All of the dances and all of the songs of the Choo-hel'-mem-sel came originally from Nik'-me, the original rancheria and home of the First People. Nik'-me was located very near the place now called Mountain House or Venado on the southern boundary of the territory of the Choo-hel'-mem-sel and close to the northern boundary of the Klet-win tribe. Thus the Big-head dance, the War dance, and all other dances of this tribe originated at Nik'-me.

But the dream dance, called Baw'-le hes'-sa, came from the north and did not originate with these people. To this day the Big-head dancer and his headdress are called Baw'-lis Sal'-to.

During the ceremony all of the dancers must keep by themselves. They are not permitted to speak to one another or to mix with the other people at all during the continuance of the ceremony. Neither are they allowed to eat meat.

When the dancers are in front of the roundhouse before the ceremony begins, no one is allowed to go in by the front entrance.

Then all the dancers gather around the center post and two of them go back and stand on the drum log. At the front end of the drum log (or plank) is a hole that leads into an excavation under the log, into which are thrown loose feathers, broken rattles, worn-out parts of the ceremonial costumes, and sticks that fall out of the big headdresses. One of the dancers kneeling down puts his face into this opening and calls four times in a low voice. Then the Chem-mah'-too, who is still on top of the roundhouse, shouts:

Chen'-te pum-te, Sal'-to wen-ne'-we
Down in the earth, Spirit come

Then half-a-dozen boys, called Yum'-po, who for the first time are allowed to take part in the dance ceremonies, are sent to the Evil springs in Bear Valley. They are not allowed to eat meat and may not drink water except at specified hours. While they are away the dancers in the roundhouse shout and beat the drum with their feet and dance around the fire, making a great deal of noise.

Then a man called Kah´-nah sal´-to (Lazy Spirit) climbs the center post to the top and gives a loud yell. The boys, now called We-te´-le sal´-to (Running Spirits), who were sent to the Evil springs, answer his shout and start back to the roundhouse. After dancing 4 times, they are again sent to the springs where they remain til noon without eating or drinking. At noon they come back and dance inside the roundhouse. Then a man brings a basket of acorn mush and passes it around to the Yum´-po boys, each of whom dips out and swallows a single mouthful, and drinks some water. He dips the mush out with a very small basket called Cho-bill´, made for the purpose. This tiny basket holds just one mouthful of mush. This quantity is now given to each of the boys three times each day -- morning, noon, and evening.

After the ceremony is over the roundhouse has become very hot and everyone is sweating. The boys must now dance around the fire and sing until they are very hot and exceedingly uncomfortable. The old people sit farther off.

Then the Indian Doctor goes to the boys, some of whom appear to have fainted from the continued effort of dancing in the excessive heat. The Doctor

takes hold of each boy by the shoulder and if one of them is not sweating he takes sweat from his own body and rubs it on the boy, who immediately begins to sweat. Then the Doctor, with the help of two other men, takes the boys, who now appear to be exhausted, slaps them on the chest, and takes them outside. If a singer faints or gives out, the Doctor puts a rattlesnake (So-ko-kil) in his mouth and lets him bite it and then throws the boy outside the roundhouse where he lies on the ground. Then the Fire man, Chah-pah-rahk, takes a stick 8 or 9 inches long which is on fire at one end and puts the other end in his mouth and bites it, holding it in his mouth.

When all the boys are outside lying face down on the ground, water is poured on them. Their mothers, sisters, and grandmothers begin to cry, thinking it dreadful that the boys should be so harshly treated. But they were not so badly off; they were making believe that they were suffering. They now get up and lock arms two and two and fall down, and do the same over again. Then they hobble along to the creek, but as soon as out of sight run to the river and jump in. After a good bath they march back to the roundhouse.

Then they are told how long it will be before they will be allowed to eat meat. They may eat fish, acorn soup, and other things, but not meat.

When the time to eat meat finally arrives, the ceremonial dance called *Yah-he-yah-pi* (meaning "Boil dance") is held. It is held out in the woods, not at the rancheria.

Before this the boys must hunt for 4 or 5 days, killing rabbits and deer, which are hung on the trees til the day of the feast arrives. The night before the ceremony they must dance all night long, then they are given meat for breakfast. Those newly initiated in the dance are not permitted to eat meat for a whole year. If one of them eats meat when he thinks no one will see him, *Tim-per-rik*, the Great Horned Owl, tells on him.

[P. 281]

center l.c. →

Villages on Mounds

Ko'-roo

Before the whites made the levees along the river the water never rose higher than the house mounds. These mounds in the north (i.e. Colusa region) were only 2 or 3 feet high, but they were higher to the south. They were large in diameter, each having house holes for two or three families. The houses had strong frames of posts and cross timbers laced with willows and tules and covered with earth or clay. Before the white man came the flood waters were not very deep.

Ko-roo (Wit-ter-re & Kah-chil rancherias)

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A Sho-te´-ah (or Shamen) Ceremony

July 20, 1907

Visited the small rancheria of Shamen Indians on a chaparral knoll on the north side of Stony Creek about 2 1/4 miles west of Stony Ford, Colusa County. They are just beginning a ceremonial dance to last tonight, tomorrow (Sunday), and tomorrow night, and the invited guests are continually arriving. The guests are Wintoon Indians from Grindstone Creek on the north, Win from Kabal´men and Cotena and Rumsey on the south, and Long Valley (Lol´-sel and Chen´-po-sel) on the southwest. There are, also, one woman from Coyote Valley on Putah Creek (O´-lå-yo-me tribe) and the chief and others of the Ham´-fo´ or Lower Lake tribe.

We are in great good luck to be here at just this time. We are going after supper to spend the night in the ceremonial round house.

Sunday, July 21

Clear and hot, with some clouds in P.M. We spent the entire evening and night (till 3 o'clock this morning) and nearly all day in the ceremonial round house at the rancheria, witnessing the most weird aboriginal dance-ceremonies I have ever seen. The dancers were dressed mainly in feather costumes of extraordinary construction, and some of them wore head-dresses of feathers stuck full of slender rods about 2 feet long, each bearing one or more tufts or plumes of red or white feathers, so that the diameter of the head-dress is fully 4 feet—so great that the wearer cannot get through the entrance-way of the roundhouse except by backing in with head bowed, so as to bring the rods in base first. Only two dancers wore robes—most curious affairs. All the others had naked bodies with red or black breech-cloths and broad feather belts of brilliant colors—red (woodpecker crowns), yellow (meadowlark breasts),

blue (bluejay), black-green (mallard necks), and so on. Some of the belts are 8 inches broad. Some have the headskins of the California woodpecker sewed on in squares; others have the separate feathers woven into the belt. They are wonderful affairs. All of the dancers who did not wear enormous plumed head-dresses wore frontal (forehead) bands of red flicker (Colaptes cafer collaris) feathers, which covered the forehead down to the eyes, and projected on each side of the head 8 or 10 inches, as usual. Some wore crowns of wild white geese down; others, of upright plumes. All wore occipital masses of plumes. Some wore curious skirts—one of dangling strips of the inner bark of the maple tree (Acer macrophyllum), which made a swishing noise as he moved—like silk, only more so. One wore a red skirt, with white border and zigzag at bottom.

Throughout all the dances the singers stood at the end of the plank drum (between the drum and center-post), and sang and beat time with the elder clapper-sticks, while the drummer stood on the raised plank and beat it with the big end of a thick manzanita club (2 1/2 inches in diameter), pounding straight down (instead of beating with his feet). The time and rhythm were perfect, the singing weird and in several cases beautiful. The dancers also sang and beat time with their bare feet. The head dancer struck the ground furiously with his feet, and kept it up so long during each dance that one is amazed that a human being can stand so much strain and jarring, not to mention the physical endurance necessary. The head dancer is a slim, agile man of iron frame, nervous and gracefull and wonderfully quick in his movements.

In nearly all of the dances the dancers wore in their mouths slender bone whistles (of goose and eagle bones), which they blew gently, making a chorus of pleasing music in perfect harmony.

The finest dances of the Grindstone Creek and of the Cotena (Cortena) Indians were held on Sunday afternoon, and were wonderful beyond description.

The round house here is different from others I have seen. It occupies an excavation varying from 1 1/2 to 4 feet in depth, according to the lay of the ground. The vertical wall of the excavation forms the outer wall of the round house, and is supplemented by a series of horizontal poles resting in forked posts about 4 1/2 feet high, on which the outer ends of the roof poles rest. These outer wall posts are called chi-eḱ-she-mah.

The centerpost is about 2 feet in diameter and 18 feet in height, and is forked at the top to receive the accumulated tips of the roof poles which converge to this common center. The centerpost is called sah́-bah.

There are seven posts in the circle separating the dancers from the audience—four on the south side and three on the north side. These posts are only 5 or 6 feet from the outer wall, giving just space enough for a person to lie down in the outer space. The seven posts are called too-dit́-ke.

The drum is about 5 feet long by 2 1/2 feet wide, and its long axis agrees with that of the round house. It is of plank, elevated nearly 2 feet in front (where highest) and 1 foot behind. It is called chil-ló.

The entrance-ways are about 4 feet wide and 6-8 feet long. They slope downward and inward from the outside level to the inside level. The doorways are called hóẃ-wah.

The smokehole is rectangular (about 3 by 4 feet) and is directly over the fire (between center-post and east entrance). It is called ó-ho shŭt́-ko.

The floor is bare, hard earth swept clean and sprinkled; that of the outer circle (for the audience) is covered with fresh green willow boughs and leaves.

The long roof-poles (about 34) converge to rest on the forks of the center-post. On the basal part (resting on the horizontal poles which connect the tops of the circle of seven posts) are many short poles occupying the interspaces between the spreading long roof-poles. The roof-poles are covered with tules and brush, making a compact, thick roof which is usually earth-covered, but in this case only a little earth has been put on. The roof and roof-poles are called heĺ-lă-tí-ke.

Outside of the round house and in the line of its long axis are two flagpoles, each about 30 feet in height. The one in front of the east entrance is about 30 feet from the outer end of the entrance; the one in the rear, 54 feet west of the outer end of the west entrance. The inside diameter of the round house (east and west), not including entrance-ways, is about 36 feet, diameter including entrance-ways about 50 feet, and the distance between flagpoles about 134 feet.

The two flags at top of the flagpoles are just alike. The ground color is white. Upon it are seven vertical bars of red, straight on the edge toward the pole and serrate on the edge away from the pole. The bars seem to be about 2 1/2 inches broad.

One of the dancers, a very old man, Chief of the Sulphur Bank Hám-fo tribe, sang and shook his double-headed rattles standing on the roof of the east entrance. He did this repeatedly—sometimes facing outward toward the rising sun (east) and sometimes facing the round house. All of the dancers carried something in their hands—rattles, wands, or feather tridents, or bows and arrows.

The head dancer always carried his bow and a couple of loose arrows in his left hand, and a red-fox skin quiver of arrows in his right hand.

Sticking in his belt behind and hanging tail down he wore the skin of a gray fox (Urocyon).

In the evening we returned to the round house to spend the night.

July 22

Clear and hot, with some clouds in north and overhead. The Indians went home today—those visiting Stony Ford for the ceremonies. I got from them a lot of information about the animals of this region, and lists of names of animals and plants.

The ceremony last night was full of interest and different from the others. The Stony Ford Shamen tribe danced. The chief (San Diego) and two other men and two women danced strange and weird dances, one of which was wild and fierce. The singing was particularly fine.

The women wore beautiful feather headbands and belts, and each held a colored handkerchief in her hands as they stood side by side and beat time with their feet, swaying their bodies to and fro and singing.

The men were naked except for the head-dress and breechcloth and the golden eagle aprons two of them wore. The suits of eagle feathers had three long plumes standing up against the back—one in the middle and one on each side—and a full apron of eagle plumes worn over the buttocks and hanging down behind (only the breechcloth in front). Each man wore a red flicker band on his forehead, the long projecting sides flapping, and each carried a trident of three white plumes which he held outstretched in front, or depressed to the ground, with muscles rigid while he danced and stamped and leaped about violently, often crouching. They danced around the fire and also around the center-post. They blew bone whistles. The two dancing women kept on the north side.

The man on the drum beat time with his manzanita club, and three men standing at the end of the drum sang and beat time with the split elderberry clapper sticks.

This last very old time dance is called Kek´-o-de by the Stony Ford tribe, and Hin´-te-lak´-ke by the Putah Creek Ó-lā-yome. They say it is the oldest and most ancient of all the dances.

To lie on one's back at night in the outer circle of the dark round house, sandwiched in between the Indians of the audience, and witness these ancient ceremonies by the dim light of the flickering fire, is a great privilege as well as an entertainment never to be forgotten. The intense earnestness of the dancers and the hearty appreciation of the lookers-on give the ceremonies a very real character. The time and rhythm of the music and dancing were simply perfect.

The Indians were greatly interested in my pictures of birds and mammals, and gave me much information.

caps ——> Win-toon'

l.c. center ——> Poo'-e-win tribe of Win'-toon' stock

Original territory extended from Sonoma Creek on the west to Sacramento River on the East. The northern boundary reached to Sonoma (Tulucay) and Knights Landing.

The only person I have found who speaks Poo'-e-win is a Sonoma Indian man named Philip who works for a German named Ed. Steiger on a vineyard 2 1/2 miles south of Glen Ellen and five miles north of Sonoma. On July 9, 1906 I got a good list of mammal and bird names and a fair vocabulary from this man named Philip. Also got from him the above boundaries of the Poo'-e-win tribe, and the following information:

Soo'-e-soon' was the name of a valley and people. Philip thinks the people were Poo'-e-win and that Soo'-e-soon' is a Spanish name, but other Indians insist that it is the original Indian name, which doubtless is the case.

The Poo'-e-win were always at war with the Patwin of the west side of the Sacramento Valley north of Knight's Landing. The Poo-e-win called the Patwin above Knights Landing, Pă-lōn.

The Indians in the upper (northern) part of Sonoma Valley were Kinámáro, same as at Santa Rosa and Sebastopol. There used to be rancherias all along Sonoma Creek from near Madrone Station up the valley.

In Napa Valley there were at least three languages:

1. Too-loos'-too-e from Suscol up to Napa. There was a Too-loos'-too-e rancheria of Ki-e-tan'-nah near Napa. The Too-loos'-too-e, I am told by another informant, were Win.)
2. Wi-ye'-lah (Wi-e'-lah) at and near Yountville and north to about St. Helena. Language entirely different from Too-loos'-too-e. Old chief Caymus (Ki'-mus)
3. Mi-yah'-kah-mah. Head of valley about Calistoga. Language wholly different.

I met today (July 11, 1906) an old Indian man born at Napa but who spent the greater part of his life at Sonoma and who speaks both Win and Pooswin. He is living in a little shack by himself on the O'Brian ranch in the hills between Sonoma and Petaluma Valleys and about four miles west from Sonoma. His name is Jim.

He told me that the Pooewin did not reach west to Petaluma Creek but stopped at Sonoma. Sonoma was the northwest corner of their domain. Thence easterly they occupied the north side of the Bay region to Sacramento River, which they followed up on the west side to Knight's landing. The nothern boundary of their territory ran from Sonoma to (Napa?) Tulu'ka and Ol-ulata (taking in Suscol and Sooesoon) and thence to Vacaville (where there was a big rancheria called Pe'-nia Laguna) and Winters and thence to Woodland and on to Knights Landing on Sacramento River. To the north of the Pooewin in Sonoma Valley were the Kanimar'res; in Napa Valley, Capay Valley, and in the hills west of Sacramento Valley (west of the river) were the Win, which he calls Wi'-kam (after an old chief), and also Nan'noo-ta'-we. The Poo-e-win name for the Win tribe is Too-loos'-too-e. Jim says his people (Win or Wi - kam or Nan-noo-ta -we or Too-loos'-too-e) speak the same language as the Catena (=Cortena Creek) Klet-win.

He says Chief Wi'-kom's name was Mem (Mem = water), but I could not find out whether Wi'-kom is the man's name or name of a particular band. There used

There used to be Poo-e-win rancherias at Sonoma, Napa (village of Tuluka) Olulata, Sooesoon (Suisun), Vacaville, Winter's ranch and Woodland. Those at Vaca, Winters, Sooesoon, and Woodland were very big.

Nap -pah and Too-loo'-kah were names of rancherias near together in Napa Valley. Too-loo'-kah was a short distance south east of Napa. An old Spaniard named Ki-tan'-nah (Gaetano?) Juarez took possession of the land on which the Too-loo -kah rancheria was situated (the asylum is there now)

Some Yokiah Indians were brought down here by the Spaniards.

The Pooewin called the Hookooeko tribe of Petaluma region "Tamale Indians."

The big Pooewin rancheria at Vacaville was called Pe'-nia Laguna. The big Pooewin rancheria at Winters was called Wis-kal'.

The tribe at Yountville and St. Helena spoke the same language as at Calistoga (i.e. Mi-yah'-kah-mah)

The tribe in Berryessa Valley was "No'-min'".

Too-loos'-too-e tribe of Napa Valley just above Napa was the same as Cortina 'Ket'-win or Win. The Wi'-kom chief who used to live near Napa and whose name (or nickname?) was Mem (= water) afterward went to Cortina and if not dead is there now. Napa is a Pooewin word. So is Tulukay (pronounced Too-loo'-kah)

The Indian chief, Caymus (pronounced Ki'-mus) who used to live at old rancheria where Yountville in Napa Valley now is, was chief of the Wi-e'-lah tribe, which my informant (Jim O'Brian) declares is the same as the Sas'-te tribe "up north" and probably Win.

Sus'-kōl is a Pooewin word and is the name of their place and rancheria where Suscol now is.

The Indian family on Bayle's ranch in lower Napa Valley were Pooewin. They have been called Callajamanes and Canaumanos.

~~July 11, 1906~~

Is it not possible that the Too-loos'-too-e or Win or Too-loo'-kah rancheria just East of Napa River were brought there by Spaniards? ~~(given me by Jim, July 11, 1906)~~

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POOEWIN

An old Indian man born at Napa but who spent the greater part of his life at Sonoma and who speaks both Win and Pooswin. I met today (July 11, 1906) He is living in a little shack by himself on the O'Brian ranch in the hills between Sonoma and Petaluma Valleys and about 4 miles west from Sonoma. His name is Jim.

He told me that the Pooewin did not reach west to Petaluma Creek but stopped at Sonoma. Sonoma was the northwest corner of their domain. Thence easterly they occupied the north side of the Bay region to Sacramento River, which they followed up on the west side to Knight's Landing. The northern boundary of their territory ran from Sonoma to (Napa?) and) Tulu'ka and Olulata (taking in Suscol and Sooesoon) and thence to Vacaville (where there was a big rancheria called Pe'-nia Laguna) and Winters and thence to Woodland and on to Knights Landing on Sacramento River. To the north of the Pooewin in Sonoma Valley were the Kanimar'res; in Napa Valley, Capay Valley, and in the hills west of Sacramento Valley (west of the river) were the Win, which he calls Wi'-kam (after an old chief), and also Nan'noo-ta'-we, The Poo-e-win name for The Win tribe is Too-loos'-too-e). speak the same language as the Catena (=Cortena Creek) Ket-win. (Jim says his people (Win or Wi-kam or Nan-noo-ta-we or Too-loos'-too-e)

He says Chief Wi'-kom's name was Mem (Mem= water), but I could not find out whether Wi'-kom is the man's name or name of a particular band.

~~POOEWIN.~~

There used to be Poo-e-win rancherias at Sonoma, Napa, ~~(may have been~~ ~~Petaluma~~ (village of Tuluka) Olulata, Sooesoon (Suisun), Vacaville, Winter's ranch, and Woodland. Those at Vaca, Winters, Sooesoon, anD Woodland were very big.

Nap'-pah and Too-loo'-kah were names of rancherias near together in Napa Valley. Too-loo'-kah was a short distance south east of Napa. An old Spaniard named Ki-tan'-nah [Gaetano?] Juarez took possession of the land on which the Too-loo'-kah rancheria was situated (the asylum is there now)

3 Some Yokiah Indians were brought down here by the Spaniards.

The Poowin called the Hookooeko tribe of Petaluma region "Tamale Indians."

The big Pooewin rancheria at Vacaville was called Pe'-nia Laguna. The big Pooewin rancheria at Winters was called Wis-kal'.

The tribe at Yountville and St Helena spoke the same language as at Calistoga (i.e. Mi-yah'-kah-mah)

~~Bi-Bryo Ekoo-Kok~~

The tribe in Berryessa Valley was "No'-min'" . ~~[... Win~~ ~~[...]~~

Very ... Carbon ... type ... original

Too-loos'-too-e ~~(from Jim O'brian, an old full blood)~~

~~TOO-LOOS'-TOO-E~~ Too-loos'-too-e tribe of Napa Valley just above Napa was the same as Cortina 'Ket'-win or Win. The Wi'-kom chief who used to live near Napa and whose name (or nickname?) was Mem [=water] afterward went to Cortina and if not dead is there now. Napa is a Pooewin word. So is Tulukay (pronounced Too-loo'-kah)

The Indian chief, Caymus (pronounced Ki'-mus) who used to live at old rancheria where Yountville in Napa Valley now is, was chief of the Wi-e'-lah tribe, which my informant (Jim O'Brian) declares is the same as the Sas'-te tribe "up north" and probably Win.

Sus'-kōl is a Pooewin word and is the name of their place and rancheria where Suscol now is.

The Indian family on Bayle's ~~Baylis (or Bailis)~~ ranch in lower Napa Valley were Pooewin. [They have been called Callajomanes and Canaymanos] July 11, 1906

Is it not possibe that the Too-loos'-too-e or Win of Too - loo'-kah rancheria just East of Napa River were brouhght there by Spaniards? (given me by Jim
(July 11, 1906)

A Sho-te'-ah (or Shamen) Ceremony

July 20, 1907.

Visited the small rancheria of Shamen Indians on a chaparral knoll on the north side of Stony Creek about 2 1/4 miles west of Stony Ford, Colusa Co.

They are just beginning a ceremonial dance to last tonight, tomorrow (Sunday), and tomorrow night, and the invited guests are continually arriving. The guests are Wintoon Indians from Grindstone Creek on the north, Win from Kabalmen and Cotena and Rumsey on the south, and Long Valley (Lol'-sel and Chen'-po-sel) on the south west. There are also, one woman from Coyote Valley on Putah Creek (Ó-lā-yo-me tribe), and the chief and others of the Ham'-fo' or Lower Lake tribe.

We are in great good luck to be here at just this time. We are going over after supper to spend the night in the ceremonial round house.

Sunday, July 21. Clear and hot, with some clouds in P.M..

~~Elizabeth and I~~ We spent the entire evening and night (till 3 o'clock this morning) and nearly all day in the ceremonial roundhouse at the rancheria, witnessing the most weird aboriginal dance-ceremonies I have ever seen. The dancers were dressed mainly in feather costumes of extraordinary construction, and some of them wore head-dresses of feathers stuck full of slender rods about 2 feet long, each ~~having~~ bearing one or more tufts or plumes of red or white feathers, so that the diameter of the head-dress is fully four feet — so great that the wearer cannot get through the entrance-way of the roundhouse except by backing in with head bowed, so as to bring the rods in base first. Only two dancers wore robes — most curious affairs. All the others had naked bodies with red or black breech-cloths and broad feather belts of brilliant colors — red (woodpecker crowns), yellow

(meadowlark breasts), blue (bluejay), black-green (mallard necks), and so on. Some of the belts are 8 inches broad. Some have the head-skins of the california woodpecker sewed on in squares; others have the separate feathers woven into the belt. They are wonderful affairs. All of the dancers who did not wear enormous plumed head-dresses wore frontal (forehead) bands of red Flicker (Colaptes cafer collaris) feathers, which covered the forehead down to the eyes, and projected on each side of the head 8 or 10 inches, as usual. Some wore crowns of wild white geese down; others, of upright plumes. All wore occipital masses of plumes. Some wore curious skirts — one of dangling strips of the inner bark of the tree maple (Acer macrophyllum), which made a swishing noise as he moved - like silk, only more so. One wore a red skirt, with white border and zigzag at bottom.

Throughout all the dances the singers stood at the end of the plank drum (between the drum and center-post), and sang and beat time with the elder clapper-sticks, while the drummer stood on the raised plank and beat it with the big end of a thick Manzanita club (2 1/2 inches in diameter), pounding straight down (instead of beating with his feet). The time and rhythm were perfect, ~~and~~ the singing weird and in several cases beautiful. The dancers also sang and beat time with their bare feet. The head dancer struck the ground furiously with his feet, and kept it up so long each dance that one is amazed that a human being can stand so much strain and jarring, not to mention the physical endurance necessary. The head dancer is a slim, agile man of iron frame, nervous and graceful and wonderfully quick in his movements.

In nearly all of the dances the dancers wore in their mouths

slender bone whistles (of goose and eagle bones), which they blew gently, making a chorus of pleasing music in perfect harmony.

The finest dances of the Grindstone Creek and of the Cotena (Cortena) Indians, were held on Sunday afternoon, and were wonderful beyond description.

The roundhouse here is different from others I have seen. It occupies an excavation varying from 1 1/2 to 4 feet in depth, according to the lay of the ground. The vertical wall of the excavation forms the outer wall of the roundhouse, and is supplemented by a series of horizontal poles resting in forked posts about 4 1/2 feet high, on which the outer ends of the roof poles rest. These outer wall posts are called <u>chi-ek'-she-mah</u>.

The center post is about 2 feet in diameter and 18 feet in height, and forked at the top to receive the accumulated tips of the

roof poles, which converge to this common center. The center post is called Sah'-bah.

There are seven posts in the circle separating the dancers from the audience — four on the south side and three on the north side. These posts are only 5 or 6 feet from the outer wall, giving just space enough for a person to lie down in the outer space. The 7 posts are called Too-dit'-ke.

The drum is about 5 feet long by 2 1/2 wide, and its long axis agrees with that of the roundhouse. It is of plank, elevated nearly 2 feet in front (where highest), and 1 foot behind. It is called Chil-lo'.

The entrance-ways are about 4 feet wide and 6-8 long. They slope downward and inward from the outside level to the inside level. The doorways are called How'-wah.

Sachem 7.

The smokehole is rectangular (about 3 by 4 feet) and is directly over the fire (between center-post and east entrance). It is called O'-ho shŭt'-ko. ¶ The floor is bare hard earth, swept clean and sprinkled; of the outer circle (for the audience) is covered with fresh green willow boughs and leaves.

The long roof-poles (about 34) converge to rest on the forks of the center-post. On the basal part (resting on the horizontal poles which connect the tops of the circle of 7 posts) are many short poles, occupying the interspaces between the spreading long roof-poles. The roof-poles are covered with tules and brush, making a compact thick roof which is usually earth-covered, but in this case only a little earth has been put on. The roof and roof-poles are called Hel'-lā-ti'-ke.

Outside of the roundhouse and in the line of its long axis,

are two flagpoles, each about 30 feet in height. The one in front of the east entrance is about 30 feet from the outer end of the entrance; the one in the rear, 54 feet west of the outer end of the west entrance. The inside diameter of the roundhouse (east and west) not including entrance-ways, is about 36 feet; diameter including entrance-ways, about 50 feet; distance between flagpoles, about 134 feet. ~~(All distances paced.)~~

¶ The two flags at top of flagpoles are just alike. The ground color is white. Upon it are 7 vertical bars of red, straight on the edge toward the pole and serrate on the edge away from the pole. The bars seemed to be about 2 1/2 inches broad.

One of the dancers, a very old man, Chief of the Sulphur Bank Ham´-fo tribe, sang and shook his double-headed rattles standing on the roof of the east entrance. He did this repeatedly — sometimes facing outward (east) toward the rising sun and sometimes facing the roundhouse. All of the

dancers carried something in their hands - rattles, wands, or feather tridents, or bows and arrows.

The head dancer always carried his bow and a couple of loose arrows in his left hand, and a red-fox skin quiver of arrows in his right hand. Sticking in his belt behind and hanging tail-down, he wore the skin of a gray fox (Urocyon).

In the evening we returned to the Roundhouse to spend the night.

July 22. Clear and hot, with some clouds in north and overhead. The Indians went home today — those visiting Stony Ford for the ceremonies. I got from them a lot of information about the animals of this region, and lists of names of animals and plants.

The ceremony last night was full of interest and different from the others. The Stony Ford ~~Nomin (or Sachem)~~ Shamen tribe danced. The chief (San Diego) and two other men and two women danced strange and weird dances, one of which was wild and fierce. The singing was

particularly fine. The women wore beautiful feather headbands and belts, and each held a colored handkerchief in her hands as they stood side by side and beat time with their feet, swaying their bodies to and fro and singing.

The war dance

The men were naked except for the head-dress and breechcloth, and the golden eagle aprons two of them wore. The suits of eagle feathers had three long plumes standing up against the back — one in the middle and one on each side — and a full apron of eagle plumes worn over the buttocks and hanging down behind (only the breechcloth in front). Each man wore a red flicker band on his forehead, the long projecting sides flapping, and each carried a trident of three white plumes which he held outstretched in front, or depressed to the ground, with muscles rigid while he danced and stamped and leaped about violently, and often crouching. They danced around the fire and also around the

center post. They blew bone whistles. The two dancing women kept on the north side.

The man on the drum beat time with his manzanita club, and three men standing at the end of the drum sang and beat time with the split elderberry clapper sticks.

This last very old time dance is called Kek'-o-de by the Stony Ford tribe, and Hin'-te-lak'-ke by the Putah Creek O'lāyome. They say it is the oldest and most ancient of all the dances.

To lie on one's back at night in the outer circle of the dark roundhouse, sandwiched in between the Indians of the audience, and witness these ancient ceremonies by the dim light of the flickering fire, is a great privilege as well as an entertainment never to be forgotten. The intense earnestness of the dancers and the hearty appreciation of the lookers-on, give the ceremonies a very real

character. The time and rhythm of the music and dancing were simply perfect.

The Indians were greatly interested in my pictures of birds and mammals, and gave me much information.

Pomo (folder 1 of 2)

"Ethnographic Notes on California Indian Tribes" Part III

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II

POMO

Mah-kah-mo chum-mi of Cloverdale Valley

Tattooing. Men tattoo across chest and on arms. Women tattoo chin with several vertical lines and a nearly horizontal line from each corner of the mouth outward. The material is soot from burnt pitch (Kow-he) pricked in with a very fine sharp bone needle called tsah-sa-mah, made from the small forearm bone of a squirrel.

Ceremonial house. Ah-mi. Has a large heavy center post one and a half feet thick and fourteen to sixteen feet long. The long ridgepole rests on this and supports the roof poles.

Sweathouse, is thatched with wormweed (Artemisia ludoviciana) and straw, resting on a frame of willows or other slender sticks. The smokehole (ho-bo-tann) is directly over the doorway (he-dah-mo) and is a ventilator hole.

Bird notes. They share a belief with a number of other tribes, namely that pygmy owl (Glaucidium) kills elk and deer by attacking the anus and tearing the inside of the rectum.

Other tribes believe the owl attacks and tears the scrotum and the testicles of the bull elk; and other tribes say that it kills by entering the ear and digging into the brain.

The Mah-kah-mo say that kah-tah-me-ah-tim, the great pileated woodpeaker or logcock is the mother of kah-tahk, the California woodpecker.

They knew that we-kah, the roadrunner kills rattlesnakes.

They say the red-breasted sapsucker is the male of the hairy woodpecker (Dryobates) and call both le-koos.

Similarly they believe the red-shouldered blackbird is the male of the Brewer blackbird and are both called tso-le.

They call the common nuthatch kah-la-tsat, which they say means "scarring trees."

The old people used to put a living cicada (which they call kah-chem-te-te) into the nose to make it bleed to cure headache.

Carrying fire. In former days the people used to carry fire from one place to another by means of a small square of thick dry bark from the black oak tree (Quercus californica). This bark burns slowly forming a glowing coal that was carried in a basket lined with clay. In swimming across rivers the basket was held above the water.

Arrow poison. Old people used to prepare a poison for their stone arrow tips, to be used in hunting bears, both black and grizzly, but chiefly grizzlies. The poison was prepared by putting deer livers in rattlesnake dens, or in holding them in front of rattlesnakes so that they would be struck. The arrow points were thrust into the liver and allowed to dry.

Rancherias. There were three good-sized villages presided over by a single head chief. One was on the east side of Russian River; the other two on the west side. All three hold roundhouses.

Kah-shet-te-me: on east side of Russian River just above the present iron bridge south of the mouth of Big Sulphur Creek, There

used to be a roundhouse there.

Ah-muk-ko: about four miles south of Cloverdale, on the east side of Russian River (on the ranch of old Sam Berry) a little above the Swiss Colony. There used to be a roundhouse there.

Kah-lung-ko: on west side of Russian River, a mile and a half south of Cloverdale. Site now washed away. The railroad passes over it. There was a roundhouse there also.

Sho-ko-a'h of Hopland, Mendocino County

Plant Notes. Sugar-kah-la-sap) of the sugar pine (m'la-wa kalle) is used as medicine for what are supposed to be disturbances of the liver. Nuts (bah-ha) of the California laurel (*Umbellularis*), called Bah-hem kalle, are roasted in ashes and eaten with fresh clover. Leaves of a willow (sh' ko) are used as medicine in fevers. The young leaves are mashed and soaked in cold water, which when drunk produces vomiting. Gooseberry bushes (tak-ki-ah koo-nah kel-le) are used by bears in making nests for their babies. The prickles irritate the bear cubs, giving them a mean disposition. Leaves of the everlasting (*Gnaphalium*), called kah-ahp-loo bi-ah, crushed and packed around a baby's navel string make it come off in four days. The Narrow-leaf iris (*Iris macrosiphon* or *tenuissima*), called se-lim, make the strongest deer snares. The root is used as medicine to hasten the birth of a baby. Wild potatoes (Brodeia grandiflora), called bab-bah, are eaten. The bulb of the soaproot (ahm) is still used for washing the hair and is much better than soap. The new sprouts (tu-be) of the

tule (Scirpus lacustris), called batch-aw, are eaten in spring, as are also young shoots of the flat tule or cattail, called hahl.

Pinole. Seeds of both narrow leaf and broad leaf Wyethia are used for pinole, called pe-ya.

Animal Notes. In the beginning Coyote (De-we) named all places and plants. His rancheria was on the mountain called Tom-na-co. The Coyote People were called Win-nap-po.

The deerskin robe or blanket used by women is called Pe-she-ka-too. It consists of two deerskins, one whole skin in the middle with a half skin sewed on each side. Deerskins are tanned with the hair on. This tribe did not take the hair off.

Skins of the mountain lion (yem-mawt) were prized for women's blankets.

Skins of black bear (she-op tah-kahl) were highly valued.

In hunting deer, masks were sometimes worn. In these the eyes were made of pitch (kah-we) from digger pine (Pinus sabiniana).

The oriole is called ki-yoi, the same as cocoon, from its scolding note, which is like the sound produced by shaking the cocoon rattle, called ki-yi.

The common Brewer blackbird and the Red-shouldered blackbird are called by the same name, tsa-lee. The former is considered the female, the latter the male.

The alligator lizard (Gerrhonotus) and the skunk (Eumeces) are called by the same name, how-bah-lah--Gerrhonotus being believed to be the female of Eumeces.

Fish, eels, salmon eggs and mussels were important elements of the animal food.

<u>Grasshoppers</u>. Roasted grasshoppers (called m'tok sha-ko) were eaten in times of scarcity of food. Grasshoppers were captured by setting fire to the dry grass in a large circle, the fire spreading toward the center. As the grasshoppers rose to fly away, their wings were burned, and they dropped to the ground and were self-roasted.

<u>Tattooing</u>. The ordinary face tattooing of women consists of three straight lines, one vertical on the middle of the chin, and one on each side of the mouth sloping from the corner of the mouth outward and downward. The people say they did not tattoo before the Dream Doctors came, about sixty years ago. The Big Head Dance came at the same time.

The material used in tattooing is the juice of green oak galls mixed with sap of poison oak and rubbed into make the scratches sore.

<u>Houses</u>. Houses are called chah. They were circular and consisted of a willow frame covered with straw (called Kah-shah-yo).

<u>Ceremonial feasts.</u> These were called mah-ah kahtch and were said to be given to "appease the gods."

<u>Ceremonial gatherings</u>. Neighboring friendly tribes are invited; "have big feast; dance four days and four nights; people can't say bad words; good to everybody; all friends; do not want any quarrel; nobody drink anything; everybody feel happy."

<u>Invitation</u>. There is no invitation string. Instead, a bundle of four small sticks fastened together is sent to the invited tribes. It is sent four days in advance, and one stick is broken out each morning until the day arrives.

Cremation. Called chahtch ho-no. The dead were cremated. The funeral pile is called chahtch hom-sek-ki. The mothers and sisters rub these ashes on their faces. The basket in which the burned bones were kept is called ah-et. The spirit or ghost leaving the body at death has two names, koo-yah and chah-cho.

Me-tum'-mah of Little Lake Valley

Doctors who suck pains. There were doctors who bled people and sucked. They made little cuts or slits, called sip-pahn, with a sharp knife of flint or obsidian. They then scraped gently with the blade or with the hand, pressing toward the slits to force the blood out, because man's blood is too rich. They usually did this on the arm or leg—never on the face or chest. It was sometimes done for rheumatism—often to relieve pain.

Pains were often sucked out without cutting the skin, being relieved by sucking the part. In this way the Doctor finds out what is the matter inside. The act of sucking pains is called kaw-o-hah-min. Working on pains is called kaw-o-do-din.

Not many years ago a white man named Lockhart had a stiff neck and a bad pain in the back of his neck. An Indian woman doctor came and sucked the back of his neck for half an hour. Next morning she came back. He moved his neck all right ahd had no more pain. He gave her five dollars.

The sacred number is four. People always dance and sing for four nights and then have the feast called mah-ah-de-kah. If the dance is ended before the fourth night, bad luck comes.

Decorations for dancing. In preparing for a dance the Me-tum-mah of Little Lake Valley paint the chest crossways (horizontally) with four bands of clay red (po) and blue (me-shah-lah), alternating. Both men and women paint their chests in this way. The bands are from half to three fourth of an inch in width. Both men and women also paint the cheeks solid red, and paint three stripes on the chin: a long median stripe with a shorter stripe on each side. The permanent chin tattooing of the women is similar: a long median stripe reaching from the lip to the middle of the throat, with a shorter stripe on each side. When dancing, neither men nor women wear any clothing above the waist.

Invitation strings. The invitation string consists of two separate articles: one, a number of sticks about two and a half inches long and as thick through as lead pencils. These are tied side by side, and their number agrees with the number of tribes or villages to be invited. One is removed and given to the chief of captain of each tribe or rancheria invited.

The other article consists of a string of small sticks about the size of matches, the number corresponding with the number of days before the feast is to be held—say six at the start, one to be taken off every day until the feast day arrives.

Mourning by women. Me-tum-mah women of Little Lake Valley, on the death of a husband or other near relative, bang the hair of the forehead and plaster it in horizontal lines with blue clay (called me-shah-lah). This is worn until it wears off; the women cry much of the time.

Death customs. The body or corpse of a dead person is called chah-she-bah. The dead were usually burned, but in recent years are buried. The grave is called chah-mah-mo from chah, person, mah, ground, and mo, hole. Cremation is called ho-bah-we-yin; the funeral pyre ho-shi-yu. The fire dying down toward the end of the burning is called no-se-kahl. The burnt bones remaining are chah yah-mah-sit (person bone, charcoal). The fine ashes that are left are called ho-too-lah. They are put into a tightly woven woman's carrying basket called bu-che. The mourning ceremony or funeral at the time of the burning is chah-de-bun. The mourning ceremony and crying at a later period (usually a year or two after the burning), me-nah-ka-man-nin, meaning 'the last sadness dancing.' The clothes, hides of Bear and mountain lion, blankets, beads, trinkets, and other belongings of the dead are burned or buried with the dead.

Felling trees and splitting planks. They felled trees and split logs by means of a heavy maul and wedges. The maul (called hi-bun-ne) was twenty to twenty-four inches in length and had a big head worked out of hard rock. It was used for driving the wedges. The wedges (called hi-ah) were of elkhorn and were eight to ten inches in length. They were used for splitting and chopping wood and also for felling trees. The method of felling trees was to drive the elkhorn wedge or chisel into the base of the tree by means of the maul. The wedge was thus carried around the tree again and again, being driven in a little deeper each time until finally the wood was cut away to such a depth that the tree fell.

Fire making. The fire drill is made of buckbrush (*Ceanothus divaricatus*) and the fireblock of either buckeye or elder. These two woods have the most heat of all woods. Holes are made in the fire-block to hold the end of the fire drill, and a little powdered dry redwood bark is put into each hole to catch the spark when the drill brings out the fire.

Houses. All kinds of houses are called chah. The ordinary house was conical and consisted of slabs of bark, usually of tanbark oak. It was called she-wah-chah (from she-wah, bark, and chah, house).

Salt. Salt (called she-e) is obtained by the Coast people from a big flat rock between Kabesilla and Chadburne Gulch.

Snares. Snares were much used by the Me-tum-mah of Little Lake Valley for capturing game. Those for small game were called se-lim-te, while the large rope snares for the deer were called se-lim-kah-she. In both cases the cords and ropes were made of Iris, called se-lim. Snares for small game were attached to spring poles, but for deer and other large game no spring pole was used but a frame of light poles was erected, over which the noose of the snare was spread.

Ground oven. Cooking holes were much used. They were called kah-be-mo-ho.(from kah-be, rocks; mo, a hole and ho, fire). They were about three feet square and were used for cooking deer meat, salmon, roots and other foods. The bottom of the hole was lined with smooth flat rocks, the sides plastered with yellow clay. A fire was built in the hole and allowed to remain long enough to heat the rocks very hot. It was then removed and the hole swept clean, after which the

articles to be cooked were placed on the bottom and covered with green grass and earth. Foods cooked in this way were cooked a long time and retained their juices and flavor.

Basket traps for quail. Quail were much used for food and large numbers were caught in basket traps, called nah-ko-e. They were eight or nine feet in length and were made of young willow sprouts. A low brush fence three or more feet in length, was built in places frequented by the quail. At intervals in this fence small gaps were left, in each of which was placed one of these basket traps. The quail were driven slowly toward the brush fence, which they followed until they came to one of the openings, when they went into the trap.

Rabbit nets. Rabbit nets, called wi-te-bi-ah, were used for netting jackrabbits (ska-ko-de). They were in the shape of a pouch three and a half to four feet in length and were set on rabbit runways with the mouth held open by sticks. When the rabbit ran in and butted against the far side, the opening was drawn tight so he could not escape.

Nets were used also for capturing squirrels, woodrats, quail and grouse.

Basket 'blind' for hunting. The brush hut of 'blind' for hunting is called tsaw-e-chah (or tsoi-e chah). It consists of a roughly woven bottomless basket four or five feet in height and is easily carried from place to place. It is of openwork so that the person sitting inside can see to shoot out in any direction. A mat of ferns or grass is placed on the ground inside for the hunter to sit on.

<u>Sugar pine</u>. The nuts of the Sugar Pine (shoo-ya kal-le) are good eating. The gum or resin of the sugar pine (called be-yoot-koo-e) exudes from wounds or bruises on the tree and is easily scraped off. It is a good medicine for diarrhea and fever but must not be eaten in too large quantity.

<u>Grasshoppers</u>. Roasted grasshoppers are eaten straight and also are pounded and stirred into acorn mush.

Grasshoppers are usually caught in the following manner: A large circle or ring of fire is built in a open grassy place in summer when the grass is dry. As the fire spreads toward the center the grasshoppers attempt to fly through it and their wings are singed off, letting them fall into the burning stubble so that their bodies are thoroughly roasted. Some of them are eaten just as they fall; others are pounded and mixed with acorn mush.

<u>Relative values of acorns for mush and bread.</u> The Me-tum'-mah Indians of Little Lake Valley say that the acorns they like best for bread and mush are those of the tanbark oak (<u>Quercus</u> <u>densiflora</u>) and black oak (<u>Quercus</u> <u>californica</u>) both of which are oily, rich and well flavored. The one they regard as next best is the white oak (<u>Quercus</u> <u>garryana</u>); next to that, the canyon live oak (<u>Quercus</u> <u>chrysolepis</u>). The acorns of the Valley oak (<u>Quercus</u> <u>lobata</u>) are the poorest of the five, making hard bread. They are not used when the other acorns can be obtained.

<u>Acorn bread</u>. Acorn bread (called kah-to) is baked in the ground ovens already described. After the remains of the fire and ashes have been

cleaned out, the hole is lined with the long leaves of the soaproot (Chlorogalum), on which the acorn dough is spread; it is then covered with another mass of soaproot leaves and overspread with earth. The best acorns for bread, and also for mush, are those of the tanbark oak and the black oak; these are very much better than those of any of the other oaks.

Lunch bread. Another kind of bread, called lunch bread, is made from acorn mush of the tanbark oak or of the black oak, which after cooling in water, is spread on a flat rock close to the fire. When the front side is done, it is turned and the other side baked.

Roasted grasshoppers are sometimes mixed with the acorn mush. To catch the grasshoppers a fire is built in a circle in an open grassy place; as the fire spreads toward the center the grasshoppers attempt to fly through it but their wings are singed off and they fall to the ground and are roasted. They are then pounded and mixed with the acorn mush.

Acorn Preparation. Acorns soaked in a cold spring over winter are called mah-ah kah-nim. In the fall of the year the ripe acorns are put into baskets which are sunk in a big hole about four feet deep in the mud of a spring, or a springy place, and allowed to remain over winter. In the spring of the year, usually in April, they are taken out. The bitter has then all gone so that they do not have to be leached. They are then shucked and pounded into flour, which is cooked in baskets in the usual way. The mush and bread made from it are extra good and are called a "high dish," mah-ah-kah-nim (the

name meaning 'food made good').

In cooking acorn mush in the big baskets, the paddle (called sha-yu) used for stirring the mush has a flat blade for about eight or nine inches, above which it tapers into the handle.

Grizzly bears. Grizzly bears (boo-tah-yu) were common in the land of the Me-tum-mah. Ordinarily they were let alone. But there were brave men, called chah-bah, who used to fight them with clubs. My informant, when young, remembers several men who were badly scarred in combats with grizzlies and several who had one hand and wrist bitten off. Also one or two with one side of the face torn off. The grizzlies if suddenly disturbed always charged, but if given the trail or seen at a little distance would usually move off without molesting the man. When met on a trail the bear always stood up and kept his eye on the man. If the man ran, the bear chased him; if the man backed away quietly the bear moved on without pursuing.

Grizzlies are a "kind of human being." They sit down like a man and stand up like a man. They get up and walk on their hind feet like a man and take things in their hands like a man, and they have been seen catching salmon with their hands.

A long time ago one of the old people saw four grizzly bears playing the grass game. They were on a small flat; it was in early spring. They were sitting two on each side. They clapped their hands together and pointed their fingers, first on one side and then on the other, like so many men.

In fighting bears the brave bear hunters of the Me-tum-mah

tribe used clubs of mountain mahogany (Cercocarpus) called mush-shoo-hi. They are five or six feet long, with a knob on the end two or three inches in diameter. The bear hunters always carry this club and also bow and arrows.

It was the practice of the men who hunted the grizzlies to strike the bear on one of its paws, whereupon he stood erect. The man then struck him with his club on the end of his nose--never on the head. After fighting the bear in this way he was finally killed with the bow and arrow. But the bear often wounded the hunter and sometimes killed him.

Soo-ma-chah, the hairy people. The Me-tum-mah say that a long time ago, before the Indians came, there were hairy people, called Soo-ma-chah or Su-ma chah. They were about the size and shape of our people but were covered with wool. They could not talk--only motion with their hands. They hunted with bows and arrows and spears and got their living in the same way that Indians do. We are not sure whether there were any females among them. They finally disappeared about the time the Indians came.

Ko-o-chch, the poison man. Ko-o chah, the Poison Man (from Ko-o, poison and chah, man), was not a real doctor but a bad man. The people know who he is and try to look out for him; nobody likes him. Sometimes they kill him. He goes around in a crowd in a sneaking way and touches people with his finger, on which he has put some kind of poison powder. In a day or two the person touched becomes sick; sometimes he dies.

<u>World Maker</u>. They believe in a World Maker whom they call Do-man or Mah-do-nah. He lives in a good place called Oo-ye. Making the world and people is called mah-do-din.

<u>The poison spider</u>. The Poison Spider (<u>Lathrodectus</u>), has a red spot under his belly which means that he is stingy of fire and always lies on it. He is called ho-me-kot, meaning 'fire spider.'

<u>Tribe list</u>. Me-tum-mah or Me-tum-ki Po-mah.(their name for themselves). A Pomoan tribe inhabiting Little Lake or Willits Valley, the name of which in their own language is Me-tum-ki (called 'Be-tum-ki' by Pomoan tribes on Russian River and Clear Lake).

The territory of the Me-tum-mah extends northwesterly from the site of the present town of Willits to a little beyond the saw-mill at Northwestern and thence to the coast, which it reaches at Cleone Creek (in their language La-koo-nah be-dah), or possibly at Pudding Creek, extending thence south to Little River, thus including the Ft. Bragg, Noyo, Caspar, and Big River coast region which was called Bul-dam or Bool-dah.

The Me-tum-mah proper did not claim the eastern part of Little Lake Valley from Willits to the Mountains and Tomki Creek; this was the territory of a closely related band called Sho-mul po-mah. Neither did they claim the northern part of Little Lake (now a tule marsh) and adjacent northern part of the valley, for these belonged to the band known as Buk-kow-hah, regarded by the Me-tum-mah as a distinct tribe.

The name Me-to-mah chut-te was applied to all Me-tum-mah villages in Me-tum-ki or Little Lake Valley.

Rancherias in Little Lake Valley. The name Me-to-mah chut-te was applied to all Me-tum-mah villages in Me-tum-ki or Little Lake Valley.

There were four important permanent winter villages containing about six hundred people. These were: Cha-bo-cha-kah chut-te, Po-kah-chil chut-te, She-o-kah-lan chut-te, and Tsah-kah chut-te.

Cha-bo-cha-kah chut-te, meaning 'blue grouse water water village.' A very large rancheria with roundhouse, two or three miles west or northwest of Willits, between Willits and Northwestern Mill (just above Frost's ranch) and about a quarter mile from Po-kah-chil chut-te. Between fourty and fifty householes could be counted on the site of this village.

Po-kah-chil chut-te, meaning 'Red clay hanger rancheria. About two miles west of Willits and a quarter of a mile southwest of Cha-bo-cha-kah chut-te.

She-o-kah-lan chut-te, meaning 'Red clay hanger rancheria.' About two miles west of Willits and a quarter of a mile southwest of Cha-bo-cha-kah chut-te.

She-o-kah-lan chut-te, meaning 'Side hill village. About a mile west of Willits. Big roundhouse there.

Tsah-kah chut-te, meaning 'Green village.' On Willits Creek near Northwestern Mill, on road to Sherwood. Big roundhouse there. Northwestern limit of Me-tum-mah tribe. My informant, Joseph Willits, was raised there.

Dhum-kah-til, meaning 'Pines on edge of water.' Summer camp less than a quarter mile north of Willets. Formerly small pond there.

Kaht-se-yu or Kah-tse-yoo: name meaning 'End of water.' Old summer camp about one and a half south of Willits and about a quarter mile from Bechtel Ranch, between Bechtel's and Willits.

Buts-ah-tsa chut-te, meaning 'Cascara village.' Summer seed gathering camp about a mile west of Willits and the same distance south of She-o-kah-lah, on a hillside on the road to Ft. Bragg.

Kah-i-kah chut-te, meaning 'Raven spring village.' About two and a half miles from Willets on the road to Sherwood; an old orchard there now. The old village was two hundred to three hundred yards south of the first house (going from Willits toward Sherwood). There was another village of the same name on the same road farther north, in Sherwood valley.

Kah-ba-paw-all chut-te, meaning 'rock pool camp.' Summer camp about a half mile north of Willets on new highway. Formerly there was a little pool or pot-hole in a big rock there, which was blasted out by the highway.

Kah-be-shal chut-te, meaning 'boiling water village.' About a mile south of Willets on Bechtel Ranch, on present highway. Two bands or divisions of the tribe met there, the Kah-shi-da-mal po-mah and the Tan-nah-kom po-mah.

Yah-mul chut-te. Meaning 'friendly village.' Summer camp and dancing place in the Valley one and half mile southeast of Willits. Shared by both the Me-tum-mah and the Sho-mul po-mah.

Tan-nah-kum chut-te, meaning 'hand pond village.' About three or three and a half miles east of Willets. There was an extra large roundhouse here holding more than two hundred people. Belonged

to Sho-mul po-mah.

Sho-tse-yu chut-te, meaning 'East end camp.' About two miles east of Willits. Belonged to the Sho-mul po-mah.

Mah-ah-hi-tum chut-te, meaning 'Food stick standing village.' Big summer camp a half mile east of Bechtel's place and one or one and a quarter mile southeast of Willits, in the flat of the valley close to the hills on the east side. There was a big dance-house here consisting of a brush fence five or six feet high, without a roof. Several tribes met here to dance and have a good time, camping here for three months--from June to the end of August.

Buk-kow-hah chut-te meaning 'Dam mouth village.' At extreme north end of Little Lake, close to present highway. Belonged to the division called Buk-kow-hah po-mah (of upper Outlet Creek).

Tsam-mom-dah chut-te meaning 'Sour creek village.' On davis Creek five miles westerly from Willits on the road to Big River. Permanent all the year rancheria, belonging half and half to the Me-tum-mah and the Bul-dom-po-mah. A white man named Bob Ralston took u up a ranch there and poisoned the Indians by putting stricknine on meat. Those who were not killed removed to Me-tum-ki Valley.

<u>Me-tum-mah rancherias on or near coast</u>. No yo chut-te, on the beach between Ft. Bragg and noyo (on north side Noyo River two to three hundred yards back from tidewater).

No-bo-dah chut-te, on Hare Creek (No-be-day) about three fourth of a mile back from coast and east of county road.

Kah-de-yo chut-te, on coast midway between Noyo River and Fort Bragg.

Kah-bah be-dah chut-te, on small creek of same name on coast about one mile north of Pudding Creek.

Ki-ye-tel chut-te, on south bank Pudding Creek on top of bluff about sixty feet back of tidewater.

Yah-kah-le chut-te, at foot of Bald Hill about one mile north of Pudding Creek and same distance from Cleone. Site of old rancheria; present rancheria there now.

Kah-le dim-mul chut-te, at Ft. Bragg.

all cdm except as noted on p. 3, 8 II

Hram-fo

Dress and ornament. Men wore the hair net, stol-le. A headdress of red flicker (Colaptes) feathers called bo-kot-tat-ka-nah is worn in dancing by the men only. The women wear another kind, called tip-pe-lis of axillary feathers of hawk.

They have long strings of handsome beads made of long cylinders of an opalescent shell, strung intervals with large cylinders (one and one half to two inch long and half inch in diameter, some more) of red clayey-stone with irregular patches of white in it which they call fawl-hoo-e-yah (the red stone, fawl) and which comes from hills north east of Lower Lake. This is "Indian gold." They make large beads also from a brown stone called hoo-weed which comes from some miles south of Lower Lake from a place the name of which sounds like Mamking Valley.

They paint their faces with red white and black paint. The red (fawl) and white (kee-sit) are made from soft stones they get in mountains east of the lake. The black, kaubaht, they make from charcoal of a soft wood generally poison oak. The same charcoal is pricked into the skin in tattooing. The tattoo marks are called us-soon.

Sun baskets. The sun basket completely covered with feathers (of redwoodpecker crowns) have the dance design marked in feathers of other colors. During the ceremonies in the ceremonial house they are kept filled with pinole for the dancers.

Basket materials. At Sulphur Bank, Clear Lake, I found the Hram-fo Indians making baskets of the following materials.

Digger Pine (Pinus sabiniana). Ribbon like split strands of young growth used for body material and called ho-sool.

Redbud (Cercis occidentalis). Split strands peeled, for body material. Lah-tib, same bark left on for design material (red).

Aromatic Sumac (Rhus trilobata). Rods with bark on (a-yeb) used for coarse baskets; fish baskets and coarsest kind of burden basket.

Cladium or Carex roots used for body material. I recorded set-se for Cladium and seh-che for Carex, but I suspect an error. They may be the same or seh-che (or su-che) may be common willow (Salix).

Willow (Lalia argophylla). Called un-nob-bah (or un-nob) and used for body material.

Sedge (Scirpus). Fine split root, used for blackish design material in fine baskets; called tse-kol-hi.

Many baskets have quail plumes of valley quail woven in. The plumes are called hreh or hra. The quail is called kahk.

The red crown feathers of the California woodpecker (Melanerpes) are extensively used in basket decoration and the Sun Basket is completely covered with them. The red feathers are called trahn. The bird is called ka-lahts-ahts.

Abalone bangles on baskets are called wil-too-lah, (abalone shell, wil-to).

Bead making. One man says that the total population, men, women and children is now twenty-nine. (1906)

Several women and one man were making wampum of clam shells as at Lower Lake. In drilling the disks, each is held down by the tip of the index or middle finger of the left hand while the drill is operated by the right hand which grasps the crossbar.

Wampum drill for drilling shell money of Washington clam shells.[1] Drill point now made of a steel file; formerly of flint. The drill is called hoo-e-yab-se. The rubbing stone is soo-ko-kah-be. Wampum is called hoo-e-yah. An old woman with a small hatchet blade chops the clam shells into small more or less squarish pieces, which she afterwards trims into approximately circular disks by chopping off the corners and angles against a soft stone. She then does the preliminary rubbing on a stone to wear off the projecting ribs or strial. The man then takes each disk separately and drills a hole through its center with the drill, by pressing the cross piece and letting it rebound from the coil of the string. This keeps the drill whirling rapidly. The disks are then strung on a wire (formerly strong string) about then and a half inch long and rounded and polished on margins by pressing with the hands against a flat grinding stone and moving like honing a large knife.

Obsidian. They used to get their obsidian for arrow heads from a hill near the east shore of Clear Lake south of Sulphur Bank between Lower Lake and Sulphur Bank, but apparently nearer Sulphur Bank. This would

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[1] The pump drill was introduced about 1876 to the Pomo. See J. W. Hudson, "A so-called aboriginal tool," Am. Anthrop. N.S. Vol. 2, p. 782, 1900 (Ed.).

make the place not more than ten miles north of Lower Lake and likely not so far. I visited this place in 1906. The obsidian outcrop is extensive and is mainly just south of Borax Lake, south of Sulphur Bank ridge.

Cemetery. There are several graves a short distance east of the settlement (east or northeast). Each is enclosed in a rectangular fence mostly north or south and the more recent ones are covered with a sheet of white cloth pinned down to the ground with or without plants growing up through or around the edges. In one case an extra large plant of the so-called turkey mullein (Eremocarpus) grows up through the middle of the sheet and spreads out upon it.

In one case the sheet had a border of points cut on a greenish cloth and a middle strip of the same material with diamond-shaped holes cut into it.

Village and activities: At time of our visit (August 18, 1906) to the Hram-fo on Cache Creek near Lower Lake, four or five men and seven or eight women and a few children were living in their summer houses among and under the oaks near the river. Some were under a large rectangular canopy about twenty feet long and seven feet high, with a flat roof of poles and brush and canvas called top-pes-sah.

Others lived in a nearly circular brush shelter without roof but with tall willows and brush to form side enclosing about three fourth of a circle, perhaps fifteen to eighteen feet in diameter. The brush was set so as to arch in at the top, affording shade all day—the opening being at the north.

They were roasting whole fish and deer meat on the coals, and were making pinole of manzanita berries which they had in large quantities in baskets.

They were making and had on hand elegant feather baskets, "sun baskets" and other baskets of various kinds. Fish basket ('hah-mu-cha) to set down in muddy water over fish. Has hole in top through which hand is inserted to take fish out. Same kind seen among Kulanapo at Kelseyville Mission.

Yokiah Pomo

The word Pomo means red clay, a substance much prized by several divisions of the tribe. This red clay was mined by the aborigines. There is a mine of this kind in Potter Valley, another in La-mah (called Lema by the whites) Valley. The red clay was used chiefly for mixing with acorn flour to make acorn bread. The clay was dissolved in water and the finely ground acorn flour was mixed with it, giving it a flavor and a color desired by the Indians. Ordinary earth or ground is called mah.

Hunger.—The Yokiah appear to have no specific word for hungry. They say mah-ah-chum-dahl, meaning "I am dying for food."

Blanket or robe.—In the early days the men had blankets called steet, made out of the skins of cottontail rabbits. The women had deer-skin robes called pe-she ka-too.

Buckskin.—Deer skins were tanned to make them soft but the hair was not removed. Such tanned deer skins with the hair on

were called shes-te.

Belts.--No belts were worn except during ceremonies and dances. There were two kinds--a bead belt called nah-kaht and a belt called sh'boo(finely woven and decorated with the red feathers of the woodpecker's head and quail plumes. These were very costly and worn only by the rich.

Moccasins.--Moccasins were not worn by either men or women.

Hats.--There were no hats.

Ear-pendant.--Ear-pendants, called smah-che-ah kol-le, were worn on occasion. They were of curious construction, consisting of the leg or wing bone five or six inches long of a large bird, usually the turkey buzzard, finely carved or engraved. They were decorated at both ends with quail plumes, and tufts of bright red feathers from the crown of the California Woodpecker. They were suspended horizontally from a hole in the lobe of the ear.

Hunting from brush blinds.--The Yokiah built small brush blinds called p'sh-ah-chah close to small springs in order to shoot with bow and arrow such animals and birds as came to drink. One of their men in this way killed seventy-five California woodpeckers in one day.

Entrance.--The word dah appears to imply movement along or entrance into some place. Thus it is applied to a doorway, the gate opening in a fence, a trail, and also the sun.

Ashes.--The word for ashes is no, but in the case of the falling of ashes and burnt leaves from a large fire, the word is no-te (from no, ashes, and te, the small woolly feathers of birds commonly

known as down).

Arrow-smoother.—The implement for polishing arrows is not a stone but consists of two sticks.

Sling.—The sling for throwing stones is called um' she-uk and consists of a small piece of buckskin attached to a cord of sinew or plant fiber. Curiously enough the same term applied to a plant means "wilted."

Snare.—Snares were used for catching birds and animals. The bird snare is tahm-nahm. The deer snare is ba-de-uk. Usually several deer snares were set near together. They were made of Indian rope and were very strong, so strong we are told that they sometimes caught and held bears. The act of snaring was called um'nahm'.

Acorn leach.—The acorn leach is called ah'a-oo-mo; the act of filtering acorn meal, sh'a-oo.

Pipes.—Pipes were called sak-kah-kah-be. They were straight and made of the wood of an ash tree.

Wild tobacco.—Called sak-kah. It was usually carried in weasel skin bags called sak-kah ho-lah, meaning tobacco sack.

Carrying burdens.—Nets called yet were used. They were carried in the hand or hung on the side. These were additional to the large carrying baskets worn on the back.

Food caches.—Acorns and other kinds of food were kept in very large storehouse baskets called e-tet. They stood on a low scaffold called ho-chom.

Sugar Pine.—The sugar pine does not grow in Russian River

Valley but grows in a cool place high up in the Miyakma mountains between Ukiah and Clear Lake.

Yum-tah or Yom-tah.--In the old days there were certain people or secret societies called Yum-tah. Usually there was only one in a tribe, sometimes one in several neighboring villages. This person knew the sacred ceremonial songs of the cult. There is still an old Yo-ki-ah woman who knows part of these secret formulas but will not tell them even to an Indian of her own tribe.

Yah.--The word yah has several meanings: bone, strong, we (or us), and also denotes action, as in the sentences 'A bear killed him' (Pt'tar-rah yah moo-to koon); 'The woodpecker is hammering' (Kah-tahk yah he-to-to), and 'He put out the fire' (Mool s'bow-ki yah).

The Dream Religion.--Fifty or sixty years ago (date forgotten) a new religion was brought in from the East and extended as far West as Stonyford at the base of the Inner Coast Range in Colusa County. Where it came from is not positively known, but it is said to have come from the Sioux Chief, Sitting Bull.[2] During its prevalence the Doctors who preached it said that a terrible wind was coming--a wind so strong and violent that it would destroy all living things. They said that the only way to avoid it was to dig underground refuges. Under their direction large sweat houses about fifty feet in diameter and ten feet in depth were dug out of the ground and the roof was laid flush with the ground. They were entered by means of

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[2] This was the second Ghost Dance wave of about 1890 (Ed.).

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a tunnel thirty or fourty feet long which sloped gradually from the surface of the earth to the floor level of the sweathouse. The religion taught by these Dream Doctors was a fake religion and had nothing to do with the original religion of the people.

Original Ghost Dances.--In the genuine Ghost Dance (called Koo-yak-ke), the old chiefs used to meet together in one of the ceremonial houses. It was their custom to smoke four times before saying a word so that they would have time to think before speaking. In trivial matters they spoke quickly but in discussing serious or religious matters, they spoke with great deliberation.

Red Mountain.--There is a red mountain east or southeast of Ukiah. It is called Mah-ke sit-tel dan'-no, meaning Red Earth Mountain. The ordinary word for 'red' is tahs, but 'red earth' is mah-ke-sil. The term ke-sil is not applied to any red except red earth.

Grasshoppers.--In years of scarcity of food, toasted grasshoppers are eaten. Grass fires are set in large circles and as the fire burns toward the center, the grasshoppers wings are singed so that they drop into the burning grass and are slightly roasted. They are then fit to eat.

Mortuary Customs.--The dead were burned, not buried. The dead person, called chah-kah-low was wrapt in his best and most valuable skins and wampum. An excavation called chah-ho' mo ("persons fire hole") was dug and the wood for the funeral pyre was arranged in it. The burning of a dead person is called chah-ho-na-o. The mourning ceremony at the time of the burning is called ho-chah-moo-low, meaning

"fire, persons go around"--the mourning relatives going around in a circle.

The 'spirit' or 'ghost' of the dead person is known by two names, koo-yah and chah'doo-wel. The ghosts remain on earth. The burnt bones and ashes of the dead, called chah yah (=persons bones) are not preserved in a basket or otherwise. After burning the body, the mother and sisters rub ashes of the burnt person on their faces, but a widow is not required by the Yokiah law to do this.

Religion.--Every year in early spring usually about the middle of April, the Yo-ki-ahs gave a feast to appease the gods. (When questioned as to who these gods were, no very definite answer was received. They seem to believe in a supreme power called Kaw-mahm-mahl, meaning the universe.)

They addressed the sun saying, Dah-chah-del-moo-to the sun that's moving above us.

They also addressed the ocean and sacred birds. There are two sacred birds, namely, tah-tah, the falcon, and kah-tah-kah, the California woodpecker, both of whom are appealed to in their songs. The songs run in this wise: "Give me the strength of your heart and of your nose."

The people had confidence in the supernatural powers of du-we the Coyote. Du-we was regarded as the creator; he was uncle of tah-tah, the falcon.

Songs.--Most of the songs of the Yo-ki-ah tribe came from the Nicasio Indians of Marin County (Taht is, the Hoo-koo-e-ko tribe).

Furthermore, when describing his songs and ceremonial dances to a Tuolumne Mewuk (William Fuller of Soulsbywille), my informant, Stephen Knight learned to his surprise that some of them are very similar to those of the Mewuk.

The explanation is that the Me-wuk of the Sierra and the Hoo-koo-e-ko of the Coast belong to the same stock, having been connected around San Francisco Bay in the distant past. The fact of striking resemblances indicates a great antiquity for these songs and ceremonial performances.

Bo-yah

Invitation string.--The Bo-yah of the coast strip from Navarro Ridge south of the mouth of Gualala River tell me that their invitation string consists of a series of small sticks, usually eight or ten in number, each about two inches long, strung together. The number of sticks corresponds with the number of days between the sending of the invitation and the date of the coming ceremony. The messenger breaks off one stick each day until the string is delivered, after which the recipient does the same until the date of the ceremony arrives.

Doctors.--The doctors of the Bo-yah pomo were called bah-too, and were in the habit, when treating the sick, of making four emphatic motions, at the same time counting aloud, which they did in the following words: once (ti-to oo-le), twice (kaw e oo-le), three times (se-bo ool) four times (doo-koi ool).

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Bows and Arrows.--To darken newly made bows and arrows charcoal powdered and mixed with soaproot glue is rubbed on the wood. Bows which are smaller and less strong than deer bows are used for small game, rabbits, ducks and other birds. They are called duck bows, ke-yahn hi-shin.

Sweathouse.--Called shah-ne. A conical structure built of big timbers stood on end. It had one large center post.

Sun basket.--The wife makes one and gives it to the husband or to a relative of some one recently deceased. The husband gives it to his mother or sister.

Driving fish.--Small fish are driven into net by dragging a bush or brush weighted with small stones fastened with twisted hazel sprouts. The net is called shah-bi-yak.

Cooking slugs.--The Bo-yah say that the way to cook slugs is to stick the point of a slender stick through the head of the slug and pinch off the tail end and pull out the insides through the hole. Then by means of the slender stick stuck through the head, hold the slug over the coals in the heat of the fire until it is roasted. It is then good to eat.

Pomo (folder 2 of 2)

"Ethnographic Notes on California Indian Tribes" Part III

C. Hart Merriam
Papers
BANC MSS
80/18 c

Handbook of American Indians (Bur. Amer. Ethnol., Bull. 30, Vol. 2; p. 294) classes the Potoyanti as probably Moquelumnan (i.e. Miwok or Mewan).

Potoyensee

caps → Pomo

Mah-kah-mo chum-mi of Cloverdale Valley

[p.282]

Tattooing. men tattoo across chest and on arms. Women tattoo chin with several vertical lines and a nearly horizontal line from each corner of the mouth outward. The material is soot from burnt pitch (Kow-he) pricked in with a very fine sharp bone needle called tsah-sa-mah, made from the small forearm bone of a squirrel.

Ceremonial house. Ah-mi. has a large heavy center post one and a half feet thick and fourteen to sixteen feet long. The long ridgepole rests on this and supports the roof poles.

Sweathouse. is thatched with wormweed(Artemisia ludoviciana) and straw, resting on a frame of willows or other slender sticks. The smokehole (ho-bo-bahn) is directly over the doorway (he-dah-mo) and is a ventilator hole.

Bird notes. They share a belief with a number of other tribes, namely that pygmy owl (Glaucidium) kills elk and deer by attacking the anus and tearing the inside of the rectum.

Other tribes believe the owl attacks and tears the scrotum and the testicles of the bull elk; and other tribes say that it kills by entering the ear and digging into the brain.

The Mah-kah-mo say that kah-tah-me-ah-tim, the great pileated woodpecker or logcock is the mother of kah-tahk, the California woodpecker.

They knew that we-kah, the roadrunner kills rattlesnakes.

They say the red-breasted sapsucker is the male of the hairy woodpecker (Dryobates) and call both le-koos.

Similarly, they believe the red-shouldered blackbird is the male of the Brewer blackbird and are both called tso-le.

They call the common nuthatch kah-la-tsat, which they say means "scarring trees".

The old people used to put a living cicada (which they call kah-chem-te-te) into the nose to make it bleed to cure headache.

Carrying fire . In former days the people used to carry fire from one place to another by means of a small square of thick dry bark from the black oak tree (Quercus californica). This bark burns slowly forming a glowing coal that was carried in a basket lined with clay. In swimming across rivers the basket was held above the water.

Arrow poison. Old people used to prepare a poison for their stone arrow tips, to be used in hunting bears, both black and grizzly, but chiefly grizzlies. The poison was prepared by putting deer livers in rattlesnake dens, or in holding them in front of rattlesnakes so that they would be struck. The arrow points were thrust into the liver and allowed to dry.

Rancherias. There were three good-sized villages presided over by a single head chief. One was on the east side of Russian River; the other two on the west side. All three hold Roundhouses.

Kah-shet-té-me: on east side of Russian River just above the present iron bridge south of the mouth of Big Sulpher Creek. there used to a Roundhouse there.

Ah-múk-ko: about four miles south of Cloverdale, on the east side of Russian River (on the ranch of old Sam Berry) a little above the Swiss Colony. There used to be a Roundhouse there.

Kah-lúng-ko: on west side of Russian River, a mile and a half south of Cloverdale. Site now washed away. The railroad passes over it. There was a Roundhouse there also.

Sho-ko-a'h of Hopland, Mendocino Co.

Plant Notes.

Sugar (kah-lā-sap) of the sugar pine (m'Lā-wa kalle) is used as medicine for what are supposed to be disturbances of the liver.

Nuts (bah-hā) of the California laurel (Umbellularis), called Bah-hem kalle, are roasted in ashes and eaten with fresh clover.

Leaves of a willow (sh' ko) are used as medicine in fevers. The young leaves are mashed and soaked in cold water, which when drunk produces vomiting.

Gooseberry bushes (tak-ki-ah koo-nah kel-le) are used by bears in making nests for their babies. The prickles irritate the bear cubs, giving them a mean disposition.

Leaves of the everlasting (Gnaphalium), called kah-ahp-loo bi-ah, crushed and packed around a baby's navel string make it come off in four days.

The Narrow-leaf iris (Iris macrosiphon or tenuissima), called se-lim, make the strongest deer snares. The root is used as medicine to hasten the birth of baby.

Wild potatoes (Brodeia grandiflora), called bab-bah, are eaten.

The bulb of the soaproot (ahm) is still used for washing the hair and is much better than soap.

The new sprouts (tu-be) of the tule (Scirpus lacustris), called batch-aw, are eaten in spring, as are also young shoots of the flat tule or cattail, called hahl.

Pinole. Seeds of both narrow leaf and broad leaf Wyethia are used for pinole, called pe-ya.

Animal Notes.

In the beginning Coyote (De-we) named all places and plants. His rancheria was on the mountain called Tom-na-oo. The Coyote People were called Win-nap-po.

The deerskin robe or blanket used by women is called Pe-she-ka-too. It consists of two deerskins, one whole skin in the middle with a half skin sewed on each side. Deerskins are tanned with the hair on. This tribe did not take the hair off.

Skins of the mountain lion (yem-mawt) were prized for women's blankets.

Skins of black bear (she-op tah-kahl) were highly valued.

In hunting deer, masks were sometimes worn. In these the eyes were made of pitch (kah-we) from digger pine (Pinus sabiniana).

The oriole is called ki-yoi, the same as cocoon, from its scolding note, which is like the sound produced by shaking the cocoon rattle, called Mi-yi.

The common Brewer blackbird and the Red-shouldered blackbird are called by the same name, tsa-lee. The former is considered the female, the latter the male.

The alligator lizard (Gerrhonotus) and the skink (Eumeces) are called by the same name, how-bah-lah--Gerrhonotus being believed to be the female of Eumeces.

Fish, eels, salmon eggs and mussels were important elements of the animal food.

Grasshoppers. Roasted grasshoppers (called m'tok sha-ko) were eaten in times of scarcity of food. Grasshoppers were captured by setting fire to the dry grass in a large circle, the fire spreading toward the center. As the grasshoppers rose to

fly away, their wings were burned, and they dropped to the ground and were self-roasted.

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The material used in tattooing is the juice of green oak galls mixed with sap of poison oak and rubbed into make the scratches sore.

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Ceremonial gatherings. Neighboring friendly tribes are invited; "have big feast; dance four days and four nights; people can't say bad words; good to everybody; all friends; do not want any quarrel; nobody drink anything; everybody feel happy".

Invitation. There is no invitation string. Instead, a bundle of four small sticks fastened together is sent to the invited tribes. It is sent four days in advance, and one stick is broken out each morning until the day arrives.

Cremation. chahtch ho-no. The dead were cremated. The funeral pile is called chahtch hom-sek-ki. The mothers and sisters rub these ashes on their faces. The basket in which the burned bones were kept is called sh'et.

The spirit or ghost leaving the body at death has two names, koo-yah and chah-cho.

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Sho-ko'-ah of Hopland, Mendocino Co.

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POMO

[illegible]

[illegible] the people used to put a [illegible] (which they call [illegible]) [illegible]

TATTOOING: [illegible] Women tattoo chin with several vertical lines and a wavy horizontal line from each corner of the mouth outward.

The material is soot from [illegible] plant ([illegible]) pricked in with a very fine sharp bone needle called [illegible], made from the small fore-arm bone of a squirrel.

CEREMONIAL HOUSE: [illegible] Has a large heavy center post [illegible] and [illegible] ft. long. The long ridgepole rests on [illegible] and supports the roof poles.

SWEATHOUSE: is [illegible] with [illegible] ([illegible]) and [illegible], resting on [illegible] of willows or other slender sticks.

The smoke-hole ([illegible]) is directly over the doorway ([illegible]) and is a ventilator hole.

[illegible]

MAH-KAH-MO CHUM-MI OF CLOVERDALE VALLEY

~~MAH'KAH'-MO NOTES (misc.)~~

Move to p.2

The old people used to put a living cicada (which they call kah-chem'-te-te) into the nose to make it bleed to cure headache.

l.c. **TATTOOING:** Men tattoo across chest and on arms. Women tattoo chin with several vertical lines and a nearly horizontal line from each corner of the mouth outward.

The material is soot from burnt pitch (kow'-hĕ) pricked in with a very fine sharp bone needle called tsah'-să-mah, made from the samll fore-arm bone of a squirrel.

l.c. **CEREMONIAL HOUSE:** Ah-mi. has a large heavy center post one and a half feet thick and 14 to 16 ft. long The long ridgepole rests on this and supports the roof poles.

l.c. **SWEATHOUSE:** is thatched with wormwood (Artemisia ludoviciana) and straw, resting on a frame of willows or other slender sticks.

The smokehole (ho-bo-bahn) is directly over the doorway (he-dah'mo) and is a ventilator hole.

~~MISC.: Bridge footlog and rain are both called chebba .' [Can this be an error ?]~~

BIRD NOTES

They share a belief with a number of other tribes, namely that the pygmy owl (Glaucidium) kills elk and deer by attacking the anus and tearing the inside of the rectum.

Other tribes believe the owl attacks and tears the scrotum and the testicles of the bull elk; and other tribes say that it kills by entering the ear and digging into the brain.

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They knew that We'-kah, the roadrunner kills rattlesnakes.

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Similarly, they believe the red-shouldered blackbird is the male of the Brewer Blackbird and are both called Tso'-le.

They call the common nuthatch Kah-la'-tsat, which they say means "scarring trees".

pick up from p 1

c/1/39

A CEREMONIAL GRAYFOX SKIN

The skin was "cased" (opened along the hind legs, the belly not slit lengthwise). The front feet had been cut off but the skin of each leg was slit in six or seven strands or narrow ribbons about three inches long.

The skin had been turned inside out and decorated in places; then turned and left with fur outside. The skin of the hind legs was painted deep red. The tail also had been slit open on the underside and the skin painted with the same red paint, and a tuft of pure white feathers four inches long was sewed to its tip.

The most surprising marking was a double ring or belt band of red and blue painted around the inside of the skin about two inches above the base of the tail (and therefore hidden when the skin was furside out). The two bands, each about half an inch wide, were in actual contact all the way around--the anterior one deep red, the posterior deep blue.

The skin itself is of interest as being unmistakably the dark northwest form of the species *Urocyon californicus townsendi*. The upperparts are very dark grizzled; the dorsal stripe

is almost pure black from neck to tip of tail and on the tail is about an inch broad. The flanks, innersides of legs, and undersides of tail are fulvous, palest on the belly. The specimen is an adult male.

~~YO-KI'AH POMO~~ Songs

~~Stephen Knight, a Yo-ki'ah Pomo, tells me that~~ Most of the songs of the Yo-ki'-ah tribe came from the Nicasio Indians of Marin County (that is, the Hoo'-koo-e'-ko tribe).

Furthermore, when describing his songs and ceremonial dances to a Tuolumne Mewuk (William Fuller of Soulsbyville), my informant, Stephen Knight learned to his surprise that some of them are very similar to those of the Mewuk.

The explanation is that the Me'-wuk of the Sierra and the Hoo'-koo-e'-ko of the Coast belong to the same stock, having been connected around San Francisco Bay in the distant past. The fact of striking resemblances indicates a great antiquity for these songs and ceremonial performances.

CARRYING FIRE

~~The Mah-kah-mo chum'mi of Cloverdale Valley on Russian River tell me that~~ In former days the people used to carry fire from one place to another by means of a small square of thick dry bark from the black oak tree (Quercus californica). This bark burns slowly forming a glowing coal that was carried in a basket lined with clay. In swimming across rivers the basket was held above the water.

ARROW POISON.

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RANCHERIAS

There were 3 good-sized villages presided over by a single head chief. One was on the east side of Russian River; the other 2 on the west side. All three three had Roundhouses.

Kah-shet-te'-mo: on east side of Russian River just above the present iron bridge south of the mouth of Big Sulpher Creek. There used to be a Roundhouse there.

Ah-muk'-ko: about 4 miles south of Cloverdale, on the east side of Russian River (on the ranch of old Sam Berry) a little above the Swiss Colony. There used to be a Roundhouse there.

Kah-lung'-ko: on west side of Russian River, a mile and a half south of Cloverdale. Site now washed away. The railroad passes over it. There was a Roundhouse there also.

Me-tum'-mah of Little Lake Valley

Doctors who suck pains. There were doctors who bled people and sucked. They made little cuts or slits, called sip-pahn, with a sharp knife of flint or obsidian. They then scraped gently with the blade or with the hand, pressing toward the slits to force the blood out, because man's blood is too rich. They usually did this on the arm or leg --never on the face or chest. It was sometimes done for rheumatism --often to relieve pain.

Pains were often sucked out without cutting the skin, being relieved by sucking the part. In this way the Doctor finds out what is the matter inside. The act of sucking pains is called kaw-ŏ-hah-min. Working on pains is called kaw-ŏ-dŏ-din.

Not many years ago a white man named Lockhart had a stiff neck and a bad pain in the back of his neck. An Indian woman doctor came and sucked the back of his neck for half an hour. Next morning she came back. He moved his neck all right and had no more pain. He gave her five dollars.

"The sacred number is four. We always dance and sing for four nights and then have the feast called mah-ah-de-kah. If the dance is ended before the fourth night, bad luck comes.

They say further that in preparing for ceremonial dances the women paint the front part of the top of the head, across the hair, with four horizontal bands of clay, in red (pŏ) and blue (me-shal-lah) alternating.

Decorations for dancing. In preparing for a dance the Me-tum-mah of Little Lake Valley paint the chest crossways (horizontally) with four bands of clay red (pŏ) and blue (me-shah-lah), alternating. Both men and women paint their chests in this way. The bands are from half to three fourths of an inch in width. Both men and women also paint the cheeks solid red, and paint three stripes

on the chin: a long median stripe with a shorter stripe on each side. The permanent chin tattooing of the women is similar: a long median stripe reaching from the lip to the middle of the throat, with a shorter stripe on each side. When dancing, neither men nor women wear any chothing above the waist.

Invitation strings. The invitation string consists of two separate articles: one, a number of sticks about two and a half inches long and as thick through as lead pencils. These are tied side by side, and their number agrees with the number of tribes or villages to be invited. One is removed and given to the chief or captain of each tribe or rancheria invited.

The other article consists of a string of small sticks about the size of matches, the number corresponding with the number of days before the feast is to be held --say six at the start, one to be taken off every day until the feast day arrives.

Mourning by women. Me-tum'-mah women of Little Lake Valley, on the death of a husband or other near relative, bang the hair of the forehead and plaster it in horizontal lines with blue clay (Called me-shah'-lah). This is worn until it wears off; the women cry much of the time.

Death customs. The body or corpse of a dead person is called chah'-she-bah'. The dead were usually burned, but in recent years are buried. The grave is called chah-mah-mo from chah, person, mah, ground, and mo, hole. Cremation is called hō-bah'-we-'vin; the funeral pyre ho-shi'-yu.' The fire dying down toward the end of the burning is called ho-se-kahl. The burnt bones remaining are chah yah'-mah-sit (person bone, charcoal). The fine ashes that are left are called ho-too-lah. They are put into a tightly woven woman's carrying basket called bŭ-che'. The mourning ceremony or funeral at the time of the burning is chah-de-bun. The mourning cere-

mony and crying at a later period (usually a year or two after the burning), me-mah-ka-man-nin, meaning 'the last sadness dancing'. The clothes, hides of Bear and mountain lion, blankets, beads, trinkets, and other belongings of the dead are burned or buried with the dead.

Felling trees and splitting planks. They felled trees and split logs by means of a heavy maul and wedges. The maul (called hi-bun-ne) was twenty to twenty-four inches in length and had a big head worked out of hard rock. It was used for driving the wedges. The wedges (called hi-ah) were of elkhorn and were eight to ten inches in length . They were used for splitting and chopping wood and also for felling trees. The method of felling trees was to drive the elkhorn wedge or chisel into the base of the tree by means of the maul. The wedge was thus carried around the tree again and again, being driven in a little deeper each time until finally the wood was cut away to such a depth that the tree fell.

Fire making. The fire drill is made of buckbrush (Ceanothus divaricatus) and the fireblock and either buckeye or elder. These two woods have the most heat of all woods. Holes are made in the fire-block to hold the end of the fire drill , and a little powdered dry Redwood bark is put into each hole to catch the spark when the drill brings out the fire.

Houses. All kinds of houses are called chah. The ordinary house was conical and consisted of slabs of bark, usually of tanbark oak. It was called she-wah-chah (from she-wah, bark, and chah, house).

Salt. Salt (called she-e) is obtained by the Coast people from a big flat rock between Kabesilla and Chadburne Gulch.

see p. 3a +

Ground over. Cooking holes were much used. They were called kah-be-mo-ho (from Kah-be, rocks; mo, a hole

Snares. Snares were much used by the Me-tum'-mah of Little Lake Valley for capturing game. Those for small game were called se-lim'-te', while the large rope snares for the deer were called se-lim'-kah-she. In both cases the cords and ropes were made of Iris, called se-lim'.

Snares for small game were attached to spring poles, but for deer and other large game no spring pole was used but a frame of light poles was erected, over which the noose of the snare was spread,

and ho, fire). They were about three feet square and were used for cooking deer meat, salmon, roots and other foods. The bottom of the hole was lined with smooth flat rocks, the sides plastered with yellow clay. A fire was built in the hole and allowed to remain long enough to heat the rocks very hot. It was then removed and the hole swept clean, after which the articles to be cooked were placed on the bottom and covered with green grass and earth. Foods cooked in this way were cooked a long time and retained their juices and flavor.

Basket traps for quail. Quail were much used for food and large numbers were caught in basket traps, called nah-ko-e. They were eight or nine feet in length and were made of young willow sprouts. A low brush fence three or more feet in length, was built in places frequented by the quail. At intervals in this fence small gaps were left , in each of which was placed one of these baskets traps. The quail were driven slowly toward the brush fence, which they followed until they came to one of the openings, when they went into the trap.

Rabbit nets. Rabbit nets, called wi-te-bi-ah, were used for netting jackrabbits(ska-ko-de). They were in the shape of a pouch three and a half to four feet in length and were set on rabbit runways with the mouth held open by sticks. When the rabbit ran in and butted against the far side, the opening was drawn tight so he could not escape.

Nets were used also for capturing squirrels, woodrats, quail and grouse.

Basket 'blind'for hunting. The brush hut of 'blind' for hunting is called tsaw-e-chah(or tsoi-e chah). It consists of a roughly woven bottomless basket four or five feet in height and is easily carried from place to place. It is of openwork so that the person sitting inside can see to shoot out in any direction. A mat of ferns or grass is placed on the ground inside for the

hunter to sit on.

Sugar pine. The nuts of the Sugar Pine (shoo-yā kal'-le) are good eating. The gum or resin of the sugar pine (called be-yoot'-koo-e) exudes from wounds or bruises on the tree and is easily scraped off. It is a good medicine for diarrhea and fever but must not be eaten in too large quantity.

Grasshoppers. Roasted grasshoppers are eaten straight and also are pounded and stirred into acorn mush.

Grasshoppers are usually caught in the following manner: A large circle or ring of fire is built in a open grassy place in summer when the grass is dry. As the fire spreads toward the center the grasshoppers attempt to fly through it and their wings are singed off, letting them fall into the burning stubble so that their bodies are thoroughly roasted. Some of them are eaten just as they fall; others are pounded and mixed with acorn mush.

Relative values of acorns for mush and bread. The Me-tum'-mah Indians of Little Lake Valley tell me that the acorns they like best for bread and mush are those of the tanbark oak (Quercus densiflora) and black oak (Quercus californica) both of which are oily, rich and well flavored. The one they regard as next best is the white oak (Quercus garryana); next to that , the canyon live oak (Quercus chrysolepis). The acorns of the Valley oak (Quercus lobata) are the poorest of the five, making hard bread. They are not used when the other acorns can be obtained.

Acorn bread. Acorn bread (called kah-tō) is baked in the ground ovens already described. After the remains of the fire and ashes have been cleaned out, the hole is lined with the long leaves of the soaproot (Chlorogalum), on which the acorn dough is spread; it is then covered with another mass of soaproot leaves and overspread with

with earth. The best acorns for bread, and also for mush, are those of the tanbark oak and the black oak; these are very much better than those of any of the other oaks.

Lunch bread. Another kind of bread, called lunch bread, is made from acorn mush of the tanbark oak or of the black oak, which after cooling in water, is spread on a flat rock close to the fire. When the front side is done, it is turned and the other side baked.

Roasted grasshoppers are sometimes mixed with the acorn mush. To catch the grasshoppers a fire is built in a circle in an open grassy place; as the fire spreads toward the center the grasshoppers attempt to fly through it but their wings are singed off and they fall to the ground and are roasted. They are then pounded and mixed with the acorn mush.

Acorn Preparation. Acorns soaked in a cold spring over winter are called mah-ah´kah-nim´. In the fall of the year the ripe acorns are put into baskets which are sunk in a big hole about four feet deep in the mud of a spring, or a springy place, and allowed to remain over winter. In the spring of the year, usually in April, they are taken out. The bitter has then all gone so that they do not have to be leached. They are then shucked and pounded into flour, which is cooked in baskets in the usual way. The mush and bread made from it are extra good and are called a "high dish", mah-ah´ kah-nim´ (the name meaning 'food made good')

In cooking acorn mush in the big baskets, the paddle (called shă-yu´) used for stirring the mush has a flat blade for about eight or nine inches, above which it tapers into the handle.

Grizzly bears. Grizzly bears (boo-tah-yu) were common in the land of the Me-tum'mah. Ordinarily they were let alone. But there were brave men, called chah-bah, who used to fight them with clubs. My informant, when young, remembers several men who were badly scarred in combats with grizzlies and several who had one hand and wrist bitten off. Also one or two with one side of the face torn off. The grizzlies if suddenly disturbed always charged, but if given the trail or seen at a little distance would usually move off without molesting the man. When met on a trail the bear always stood up and kept his eye on the man. If the man ran, the bear chased him; if the man backed away quietly the bear moved on without pursuing.

Grizzlies are a kind of human being: they sit down like a man and stand up like a man. They get up and walk on their hind feet like a man and take things in their hands like a man, and they have been seen catching salmon with their hands.

A long time ago one of the old people saw four grizzly bears playing the grass game. They were on a small flat; it was in early spring. They were sitting two on each side. They clapped their hands together and pointed their fingers, first on one side and then on the other, like so many men.

Bears. In fighting bears the brave bear hunters of the Me-tum'mah tribe used clubs of mountain mahogany (Cercocarpus) called mush-shoo-hi. They are five or six feet long, with a knob on the end two or t ree inches in diameter. The bear hunters always carry this club and also bow and arrows.

It was the practise of the men who hunted the grizzlies to strike the bear on one of its paws, whereupon he stood erect. The man then struck him with his club on the end of his nose --never on the head. After fighting the bear in this way he was finally killed with the bow

and arrow. But the bear often wounded the hunter and sometimes killed him.

Soo-ma-chah, the hairy people . The Me-tum'-mah say that a long time ago , before the Indians came, there were hairy people, called Soo-ma-chah or Su-ma chah. They were about the size and shape of our people but were covered with wool. They could not talk --only motion with their hands. They hunted with bows and arrows and spears and got their living in the same way that Indians do. We are not sure whether there were any females among them. They finally disappeared about the time the Indians came.

Ko'-o chah, the poison man. Ko'-o chah, the Poison Man (from Ko-o, poison and chah, man), was not a real doctor but a bad man. The people know who he is and try to look out for him; nobody likes him. Sometimes they kill him. He goes around in a crowd in a sneaking way and touches people with his finger, on which he has put some kind of poison powder. In a day or two the person touched becomes sick; sometimes he dies.

World Maker. They believe in a World Maker whom they call Do-man or Mah-do'-nah. He lives in a good place called Oo-ye'. Making the world and people is called mah-do'-din.

The poison spider (Lathrodectus). The Poison Spider has a red spot under his belly which means that he is stingy of fire and always lies on it. He is called ho-me-kot, meaning 'fire spider'.

Tribe list. Me-tum'mah or Me-tum'-ki Po-mah. (their name for themselves). A Pomoan tribe inhabiting Little Lake or Willits Valley, the name of which in their own language is Me-tum'-ki (called 'Be-tum'-ki' by Pomoan tribes on Russian River and Clear Lake).

The territory of the Me-tum-mah extends northwesterly from the site of the present town of Willits to a little beyond the sawmill at Northwestern and thence to the

coast, which it reaches at Cleone Creek (in their language La-koo-nah be-dah), or possibly at Pudding Creek, extending thence south to Little River, thus including the Ft. Bragg, Noyo, Caspar, and Big River coast region which was called Bul-dam or Bool-dah.

The Me-tum'-mah proper did not claim the eastern part of Little Lake Valley from Willits to the Mountains and Tomki Creek; this was the territory of a closely related band called Sho-mul' po-mah. Neither did they claim the northen part of Little Lake (now a tule marsh) and adjacent morthern part of the valley, for these belonged to the band known as Buk-kow'-hah, regarded by the Me-tum-mah as a distinct tribe.

The name Me-to'-mah chut'-te was applied to all Me-tum'-mah villages in Me-tum'-ki or Little Lake Valley.

Rancherias In Little Lake Valley .

The name Me-to'-mah chut'-te was applied to all Me-tum'-mah villages in Me-tum-ki or Little Lake Valley.

There were four important permanent winter villages containing about six hundred people. These were : Cha-bo'-cha-kah' chut'te, Po'-kah-chil' chut'-te, She-o'-kah-lan' chut-te, and Tsah-kah chut-te.

Cha-bo'-cha'-kah' chut'-te, meaning 'blue grouse water water village'. A very large rancheria with roundhouse, two or three miles west or northwest of Willits, between Willits and Northwestern Mill (just above Frost's ranch) and about a quarter mile from Po'-kah-chil' chut'-te. Between fourty and fifty householes could be counted on the site of this village.

Po'-kah-chil' chut'-te, meaning 'Red clay hanger rancheria'. About two miles west of Willits and a quarter of a mile southwest of Cha-bo'-cha-kah' chut'-te.

She-o'-kah-lan' chut'-te, meaning 'Side hill village. About a mile west of Willits. Big roundhouse there.

Tsah-kah'chut'-te, meaning 'Green village'. On Willits Creek near Northwestern Mill, on road to Sherwood, Big roundhouse there. Northwestern limit of Me-tum'-mah tribe. My informant, Joseph Willits, was raised there.

Chum'-kah-til, meaning 'Pines on edge of water'. Summer camp less than a quarter mile north of Willets. Formerly small pond there.

Kaht-se'-yu or Kah-tse'-yoo: name meaning 'End of water'. Old summer camp about one and a half south of Willits and about a quarter mile from Bechtel Ranch, between Bechtel's and Willets.

Buts-ah'-tsa chut'-te, meaning 'Cascara village'. Summer seed gathering camp about a mile west of Willits and the same distance south of She-o'-kah-lah', on a hillside on the road to Ft. Bragg.

Kah-i'-kah chut'-te, meaning 'Raven spring village'. About two and a half miles from Willets on the road to Sherwood; an old orchard there now. The old village was two hundred to three hundred yards south of the first house (going from Willets toward Sherwood). There was another village of the same name on the same road farther north, in Sherwood Valley.

Kah-ba-paw-all chut'-te, meaning 'Rock pool camp'. Summer camp about a half mile north of Willets on new highway. Formerly there was a little pool or pot-hole in a big rock there, which was blasted out by the highway.

Kah'-be-shal chut'-te, meaning 'boiling water village'. About a mile south of Willets on Bechtel Ranch, on present highway. Two bands or divisions of the tribe met there, the Kah-shi'-da-mal 'po-mah and the Tan-nah'-kom po'-mah.

Yah'-mul chut'-te. Meaning 'friendly village'. Summer camp and dancing place in the Valley one and half mile southeast of Willits. Shared by both the Me-tum'-mah and the Sho-mul' po'-mah.

Tan/-nah-kum chut/-te, meaning 'hand pond village'. About three or three and a half miles east of Willets. There was an extra large roundhouse here holding more than two hundred people. Belonged to Sho-mul po-mah.

Sho/-tse-yu chut/-te, meaning 'East end camp'. About two miles east of Willits . Belonged to the Sho-mul/ po/-mah.

Mah/-ah-hi/-tum chut/-te, meaning 'Food stick standing village'. Big summer camp a half mile east of Bechtel's place and one or one and a quarter mile southeast of Willets, in the flat of the valley close to the hills on the east side. There was a big dance-house here consisting of a brush fence five or six feet high, without a roof. Several tribes met here to dance and have a good time, camping here for three months --from June to the end of August.

Buk-kow/-hah chut/-te meaning 'Dam mouth village'. At extreme north end of Little Lake, close to present highway. Belonged to the division called Buk-kow-hah/ po/-mah (of upper Outlet Creek).

Tsam-mōm-/dah chut/-te meaning 'Sour creek village' On Davis Creek five miles westerly from Willets on the road to Big River. Permanent all the year rancheria, belonging half and half to the Me-tum/-mah and the Bul-dom/-po/-mah. A white man named Bob Ralston took up a ranch there and poisoned the Indians by putting stricknine on meat. Those who were not killed removed to Me-tum/-ki Valley.

Me-tum-mah rancherias on or near coast.

No'yo chut-te,' on the beach between Ft. Bragg and Noyo (on north side Noyo River two to three hundred yards back from tidewater.)

No'-bo-dah' chut'-te, on Hare Creek (No'-be-dah') about three fourth mile back from coast and east of county road.

Kah-de-yo'-chut-te', on coast midway between Noyo River and Fort Bragg.

Kah-bah' be-dah' chut'-te, on small creek of same name on coast about one mile north of Pudding Creek.

Ki-ye-'tel chut-te', on south bank Pudding Creek on top of bluff about sixty feet back of tidewater.

Yah'-kah-le chut'-te, At foot of Bald Hill about one mile north of Pudding Creek and same distance from Cleone. Site of old rancheria; present rancheria there now.

Kah'-le dim'-mul chut-te' ... at Ft. Bragg.

The following document is a duplicate of the preceding document. It may contain annotations and corrections not found on the original.

l. c. center (Me-tum'-mah of Little Lake Valley ~~Me-tum'-mah~~

~~THE~~ DOCTORS WHO SUCK PAINS

There were doctors who bled people and sucked. They made little cuts or slits, called sip-pahn, with a sharp knife of flint or obsidian. They then scraped gently with the blade or with the hand, pressing toward the slits to force the blood out, because man's blood is too rich. They usually did this on the arm or leg -- never on the face or chest. It was sometimes done for rheumatism -- often to relieve pain.

Pains were often sucked out without cutting the skin, being relieved by sucking the part. In this way the Doctor finds out what is the matter inside. The act of sucking pains is called kaw-ŏ-hah'-min. Working on pains is called kaw-ŏ-dŏ-din.

Not many years ago a white man named Lockhart had a stiff neck and a bad pain in the back of his neck. An Indian woman doctor came and sucked the back of his neck for half an hour. Next morning she came back. He moved his neck all right and had no more pain. He gave her $5.00.

~~ME-TUM'-MAH~~ DECORATIONS FOR DANCING

In preparing for a dance the Me-tum'-mah of Little Lake Valley paint the chest crossways (horizontally) with 4 bands of clay — red (Po) and blue (Me-shah'-lah), alternating. Both men and women paint their chests in this way. The bands are from half to 3/4 of an inch in width.

Both men and women also paint the cheeks solid red, and paint 3 stripes on the chin: a long median stripe with a shorter stripe on each side.

The permanent chin tattooing of the women is similar: a long median stripe reaching from the lip to the middle of the throat, with a shorter stripe on each side.

When dancing, neither men nor women wear any clothing above the waist.

INVITATION STRINGS ~~OF THE ME TUM'MAH BO-MAH.~~

The invitation string consists of 2 separate articles: one, a number of sticks about 2½ inches long and as thick through as lead pencils. These are tied side by side, and their number agrees with the number of tribes or villages to be invited. One is removed and given to the chief or captain of each tribe or rancheria invited.

The other article consists of a string of small sticks about the size of matches, the number corresponding with the number of days before the feast is to be held -- say 6 at the start, one to be taken off every day until the feast day arrives.

MOURNING BY ~~THE ME-TUM-MAH~~ WOMEN

~~The~~ Me-tum'-mah women of Little Lake Valley, on the death of a husband or other near relative, bang the hair of the forehead and plaster it in horizontal lines with blue clay (called Me-shah'-lah). This is worn until it wears off; the women cry much of the time.

DEATH CUSTOMS ~~OF THE ME-TUM'-MAH PO'-MAH~~

The body or corpse of a dead person is called Chah'-she-bah'. The dead were usually burned, but in recent years are buried. The grave is called Chah-mah-mo', from chah, 'person, mah, ground, and mo, hole'. Cremation is called Ho-bah'-we'-yin; the funeral pyre Ho-shi'-yu'. The fire dying down toward the end of the burning is called Ho-se-kahl. The burnt bones remaining are Chah yah'-mah-sit (person bone, charcoal). The fine ashes that are left are called Ho-too-lah'. They are put into a tightly woven woman's carrying basket called Bu-che'. The mourning ceremony or funeral at the time of the burning is Chah-de-bun'. The mourning ceremony and crying at a later period (usually a year or 2 after the burning), Me'-nah-kā-man-nin', meaning 'the last sadness dancing'. The clothes, hides of bear and mountain lion, blankets, beads, trinkets, and other belongings of the dead are burned or buried with the dead.

FELLING TREES and SPLITTING PLANKS

They felled trees and split logs by means of a heavy maul and wedges. The maul (called Hi-bun-nĕ́), was 20 to 24 inches in length and had a big head worked out of hard rock. It was used for driving the wedges. The wedges (called Hi-ah') were of elkhorn and were 8 to 10 inches in length. They were used for splitting and chopping wood and also for felling trees. The method of felling trees was to drive the elkhorn wedge or chisel into the base of the tree by means of the maul. The wedge was thus carried around the tree again and again, being driven in a little deeper each time until finally the wood was cut away to such a depth that the tree fell.

FIRE Making

The fire drill is made of buckbrush (<u>Ceanothus divaricatus</u>), and the fire-block of either Buckeye or Elder. These two woods have the most heat of all woods. Holes are made in the fire-block to hold the end of the fire drill, and a little powdered dry Redwood bark is put into each hole to catch the spark when the drill brings out the fire.

HOUSES

All kinds of houses are called *Chah*. The ordinary house was conical and consisted of slabs of bark, usually of tanbark oak. It was called *Shĕ-wah chah* (from *Shĕ-wah*, bark, and *Chah*, house).

SALT

Salt (called Shĕ-ĕ) is obtained by the Coast people from a big flat rock between Kabesilla and Chadburne Gulch.

GROUND OVEN ~~OR COOKING HOLE~~

Cooking holes were much used. They were called Kah'-be-mō-ho (from Kah'-be, rocks; mo, a hole; and ho, fire). They were about 3 feet square and were used for cooking deer meat, salmon, roots and other foods. The bottom of the hole was lined with smooth flat rocks, the sides plastered with yellow clay. A fire was built in the hole and allowed to remain long enough to heat the rocks very hot. It was then removed and the hole swept clean, after which the articles to be cooked were placed on the bottom and covered with green grass and earth. Foods cooked in this way were cooked a long time and retained their juices and flavor.

BASKET TRAPS FOR QUAIL

Quail were much used for food and large numbers were caught in basket traps, called Nah-ko'-e. They were 8 or 9 feet in length and were made of young willow sprouts. A low brush fence, 300 or more feet in length, was built in places frequented by the quail. At intervals in this fence small gaps were left, in each of which was placed one of these basket traps. The quail were driven slowly toward the brush fence, which they followed until they came to one of the openings, when they went into the trap.

RABBIT NETS

Rabbit nets, called Wi'-tĕ-bi'-ah, were used for netting jackrabbits (Skă-ko'-dĕ). They were in the shape of a pouch 3½ to 4 feet in length and were set on rabbit runways with the mouth held open by sticks. When the rabbit ran in and butted against the far side, the opening was drawn tight so he could not escape.

Nets were used also for capturing squirrels, woodrats, quail, and grouse.

BASKET 'BLIND' FOR HUNTING

The brush hut or 'blind' for hunting is called Tsaw'-e-chah (or Tsoi'-e chah). It consists of a roughly woven bottomless basket 4 or 5 feet in height and is easily carried from place to place. It is of openwork so that the person sitting inside can see to shoot out in any direction. A mat of ferns or grass is placed on the ground inside for the hunter to sit on.

SUGAR PINE

The nuts of the Sugar Pine (Shoo-yā kal'-le) are good eating. The gum or resin of the Sugar Pine (called Be-yoot'-koo-e) exudes from wounds or bruises on the tree and is easily scraped off. It is a good medicine for diarrhea and fever but must not be eaten in too large quantity.

GRASSHOPPERS

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Another kind of bread, called lunch bread, is made from acorn mush of the tanbark oak or of the black oak, which, after cooling in water, is spread on a flat rock close to the fire. When the front side is done, it is turned and the other side baked.

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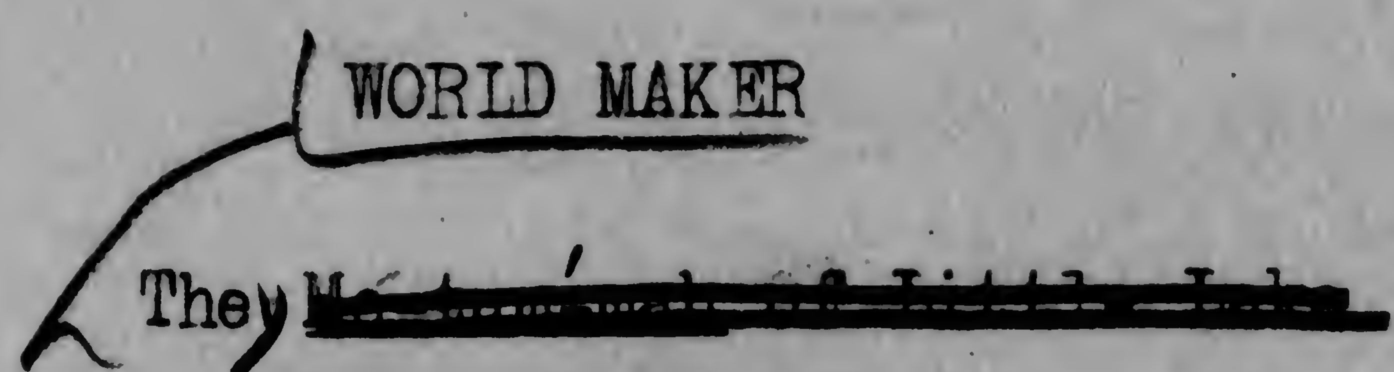

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~~Me-tum'mah~~

~~THE~~ SACRED NUMBER ~~OF THE ME-TUM'MAH~~

~~The Me-tum'mah po'mah of Little Lake Valley say:~~

"The sacred Number ~~of our tribe~~ is 4. We always dance and sing for 4 nights and then have the feast called Mah-ah'-de-kah. If the dance is ended before the fourth night, bad luck comes".

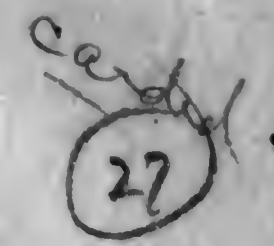
They say further that in preparing for ceremonial dances the women paint the front part of the top of the head, across the hair, with 4 horizontal bands of clay, in red (pŏ) and blue (me-shal'-lah) alternating.

SNARES

Snares were much used by the Me-tum'-mah of Little Lake Valley for capturing game. Those for small game were called Se-lim-te', while the large rope snares for deer were called Se-lim'-kah-she. In both cases the cords and ropes were made of Iris, called Se-lim'.

Snares for small game were attached to spring poles, but for deer and other large game no spring pole was used but a frame of light poles was erected, over which the noose of the snare was spread.

[all on northern Pomo list. 2]



~~ME-TUM-MAH~~ RANCHERIAS

In Little Lake Valley:

The name Me-to'-mah chut'-te was applied to all Me-tum'-mah villages in Me-tum'-ki or Little Lake Valley.

There were 4 important permanent winter villages containing about 600 people. These were: Chă-bo'-chă-kah chut'-te, Po'-kah-chil' chut'-te, She-o'-kah-lan' chut'-te, and Tsah-kah' chut'-te.

Chă-bo'-chă-kah' chut'-te, meaning 'blue grouse water village'. A very large rancheria with roundhouse, 2 or 3 miles west or northwest of Willits, between Willits and Northwestern Mill (just above Frost's ranch) and about a quarter mile from Po'-kah-chil' chut'-te. Between 40 and 50 householes could be counted on the site of this village.

Po'-kah-chil' chut'-te, meaning 'Red clay hanger rancheria'. About 2 miles west of Willits and a quarter mile southwest of Chă-bo'-chă-kah' chut'-te.

She-o'-kah-lan' chut'-te, meaning 'Side hill village'. About a mile west of Willits. Big roundhouse there.

Tsah-kah' chut'-te, meaning 'Green village'. On Willits Creek near Northwestern Mill, on road to Sherwood. Big roundhouse there. Northwestern limit of Me-tum'-mah tribe. My informant, Joseph Willits, was raised there.

Other villages and camps

Ponderosa | water edge.
Chum'-kah-til, meaning 'Pines on edge of water'. Summer camp less than a quarter mile north of Willets. Formerly a small pond there.

Kaht-se-yu or Kah-tse'-yoo: name meaning 'End of water'. Old summer camp about 1½ mile south of Willets and about a quarter mile from Bechtel Ranch, between Bechtel's and Willets.

Cascara
Buts-ah'-tsă chut'-te, meaning 'Cascara village'. Summer seed gathering camp about a mile west of Willets and the same distance south of She-o'-kah-lan', on a hillside on the road to Ft.Bragg R.R.

Raven | water | village
Kah-i'-kah chut'-te, meaning 'Raven spring village'. About 2½ miles from Willets on the road to Sherwood; an old orchard there now. The old village was 200 or 300 yards south of the first house (going from Willets toward Sherwood). There was another village of the same name on the same road farther north, in Sherwood Valley.

Rock | pool ? |
Kah-bă-paw-all chut'-te, meaning 'Rock pool camp'. Summer camp about a half mile north of Willets on new highway. Formerly there was a little pool or pot-hole in a big rock there, which was blasted out by the highway.

Kah'-be-shal chut'-te, meaning 'Boiling water village'. About a mile south of Willets on Bechtel Ranch, on present highway. Two bands or divisions of the tribe met here, the Kah-shi'-dă-mal' po'-mah and the Tan'-nah-kom po'-mah.

Yah'-mul chut'-te, meaning 'Friendly village'. Summer camp and dancing place in the Valley 1½ mile southeast of Willits. Shared by both the Me-tum'-mah and the Sho-mul' po'-mah.

Tan'-nah-kum chut'-te, meaning 'Hand pond village'. About 3 or 3½ miles east of Willets. There was an extra large roundhouse here holding more than 200 people. Belonged to Sho-mul' po'-mah.

Sho'-tse-vu chut'-te, meaning 'East end camp'. About 2 miles east of Willits. Belonged to the Sho-mul' po'-mah.

Mah'-ah-hi'-tum chut'-te, meaning 'Food stick standing village'. Big summer camp a half mile east of Bechtel's place and 1 or 1-1/4 mile southeast of Willets, in the flat of the valley close to the hills on the east side. There was a big dance-house here consisting of a brush fence 5 or 6 feet high, without roof. Several tribes met here to dance and have a good time, camping here for 3 months -- from June to the end of August.

Buk-kow-hah' chut'-te, meaning 'Dam mouth village'. At extreme north end of Little Lake, close to present highway. Belonged to the division called Buk-kow'-hah po'-mah (of upper Outlet Creek).

Tsăm-mōm'-dah chut'-te, meaning 'Sour creek village'. On Davis Creek 5 miles westerly from Willets on the road to Big River. Permanent all the year rancheria, belonging half and half to the Me-tum'-mah and the Bul-dom' po'-mah. A white man named Bob Ralston took up a rahch there and poisoned the Indians by putting stricknine on meat. Those who were not killed removed to Me-tum'-ki Valley.

ME-TUM'MAH RANCHERIAS ON OR NEAR COAST.

Kah'-le dim'-mul chut-te'—at Fort Bragg.

No'-yo chut-te'—On the beach between Ft. Bragg and Noyo (on north side Noyo River 200-300 yards back from tidewater).

No'-be-dah' chut-te'—On Hare Creek (No'-be-dah') about 3/4 mile back from coast and east of county road.

Kah-de'-yo chut-te'—On coast midway between Noyo River and Fort Bragg.

Kah-bah' be-dah' chut-te'—On small creek of same name on coast about 1 mile north of Pudding Creek.

Ki-ye'-tel chut-te'—On south bank Pudding Creek on top of bluff about 60 feet back of tidewater.

Yah'-kah-lĕ chut-te—At foot of Bald Hill about 1 mile north of Pudding Creek and same distance from Cleone. ~~Old Government Reservation~~. Site of old rancheria; present rancheria there now.

Hram-fo

Dress and ornament. ~~The~~ Men wore the hair net, stol-le. A headdress of red flicker (Colaptes) feathers called bo-kot-tat-ka-nah is worn in dancing by the men only. The women wear another kind, called tip-pe-lis of axillary feathers of hawk.

They have long strings of handsome beads made of long cylinders of an opalescent shell, strung intervals with large cylinders (one and one half to two inch long and half inch in diameter, some more) of red clayey-stone with irregular patches of white in it which they call fawl-hoo-e-yah (the red stone, fawl) and which comes from hills north east of Lower Lake. This is "Indian gold." They make large beads also from a brown stone called hoo-weed which comes from some miles south of Lower Lake from a place the name of which sounds like Mamking Valley.

They paint their faces with red white and black paint. The red (fawl) and white (kes-sit) are made from soft stones they get in mountains east of the lake. The black, kau-baht, they make from charcoal of a soft wood generally poison oak. The same charcoal is pricked into the skin in tattooing . The tattoo marks are called us-soon.

Sun baskets. The sun basket completely covered with feathers (of redwoodpecker crowns) have the dance design marked in feathers of other colors. During the ceremonies in the ceremonial house they are kept filled with pinole for the dancers.

Fig.

Basket materials. At Sulphur Bank, Clear Lake, I found the Hram-fo Indians making baskets of the following materials:

Digger Pine (Pinus sabiniana). Ribbon like split strands of young growth used for body material and called ho-sool.

Redbud (Cercis occidentalis). Split strands peeled, for

body material . Lah-tib, same bark left on for design material (red).

Aromatic Sumac (Rhus trilobata). Rods with bark on (ā-yeb) used for coarse baskets; fish baskets and coarsest kind of burden basket.

Cladium or Carex roots used for body material. I recorded set-se for Cladium and sěh-che for Carex, but I suspect an error. They may be the same or sěh-che (or sŭ-che) may be common willow (Salix).

Willow (Lalia argophylla). Called un-nob-bah (or un-nob) and used for body material.

Sedge (Scirpus). Fine split root, used for blackish design material in fine baskets; called tse-kōl-hi.

Many baskets have quail plumes of valley quail woven in. The plumes are called hrěh or hrā. The quail is called kahk.

The red crown feathers of the california woodpecker (Melanerpes) are extensively used in basket decoration and the Sun Basket is completely covered with them. The red feathers are called trahn. The bird is called kă-lahts-ahts.

Abalone bangles on baskets are called wil-too-lah, (abalone shell, wil-to)

Bead making. One man says that the total population, men, women and children is now twenty-nine. (1906)

Several women and one man were making wampum of clam shells as at Lower Lake. In drilling the disks, each is held down by the tip of the index or middle finger of the left hand while the drill is operated by the right hand which grasps the crossbar.

Wampum drill for drilling shell money of Washington clam shells.[1] Drill point now made of a steel file; formerly of flint. The drill is called hoo-e-yab-se. The rubbing stone is soo-ko-kah-be. Wampum is called hoo-e-yah. An

[1] The pump drill was introduced about 1876 to the Pomo. See J.W. Hudson, "A so-called aboriginal tool", Am. Anthrop., N.S. Vol. 2, p. 782, 1900 (Ed.)

old woman with a small hatchet blade chops the clam shells into small more or less squarish pieces, which she afterwards trims into approximately circular disks by chopping off the corners and angles against a soft stone. She then does the preliminary rubbing on a stone to wear off the projecting ribs or strial. The man then takes each disk separately and drills a hole through its center with the drill, by pressing the cross piece and letting it rebound from the coil of the string. This keeps the drill whirling rapidly. The disks are then strung on a wire (formerly strong string) about then and a half inch long and rounded and polished on margins by pressing with the hands against a flat grinding stone and moving like honing a large knife . ~~(Aug. 19, 1906)~~

<u>Obsidian</u>: They used to get their obsidian for arrow heads from a hill near the east shore of Clear Lake south of Sulphur Bank between Lower Lake and Sulphur Bank, but apparently nearer Sulphur Bank. This would make the place not more than ten miles north of Lower Lake and likely not so far. I visited this place in 1906. The obsidian outcrop is extensive and is mainly just south of Borax Lake, south of Sulphur Bank ridge.

Cemetery: There are several graves a short distance east of the settlement (east or northeast). Each is enclosed in a rectangular fence mostly north or south and the more recent ones are covered with a sheet of white choth pinned down to the ground with or without plants growing up through or around the edges. In one case an extra large plant of the so-called turkey mullein (Eremocarpus) grows up through the middle of the sheet and spreads out upon it.

In one case the sheet had a border of points cut on a greenish cloth and a middle strip of the same material with diamond-shaped holes cut into it.

The following document is a duplicate of the preceding document. It may contain annotations and corrections not found on the original.

Village and activities: At time of our visit (August 18, 1906) to the Hram-fo on Cache Creek near Lower Lake, four or five men and seven or eight women and a few children were living in their summer houses among and under the oaks near the river. Some were under a large rectangular canopy about twenty feet long and seven feet high, with a flat roof of poles and brush and canvas called top-pes-sah.

Others lived in a nearly circular brush shelter without roof but with tall willows and brush to form side enclosing about three fourth of a circle, perhaps fifteen to eighteen feet in diameter. The brush was set so as to arch in at the top, affording shade all day--the opening being at the north.

They were roasting whole fish and deer meat on the coals, and were making pinole of manzanita berries which they had in large quantities in baskets.

They were making and had on hand elegant feather baskets, "sun baskets" and other baskets of various kinds. Fish basket ('hah-mǔ-chǎ) to set down in muddy water over fish. Has hole in top through which hand is inserted to take fish out. Same kind seen among Kulanapo at Kelseyville Mission.

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l.c. after (HRAM-FO

~~H-RAM-FO NOTES~~

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~~Hrsmfo at Sulphur Bank, Clear Lake~~

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Pick up here p.5

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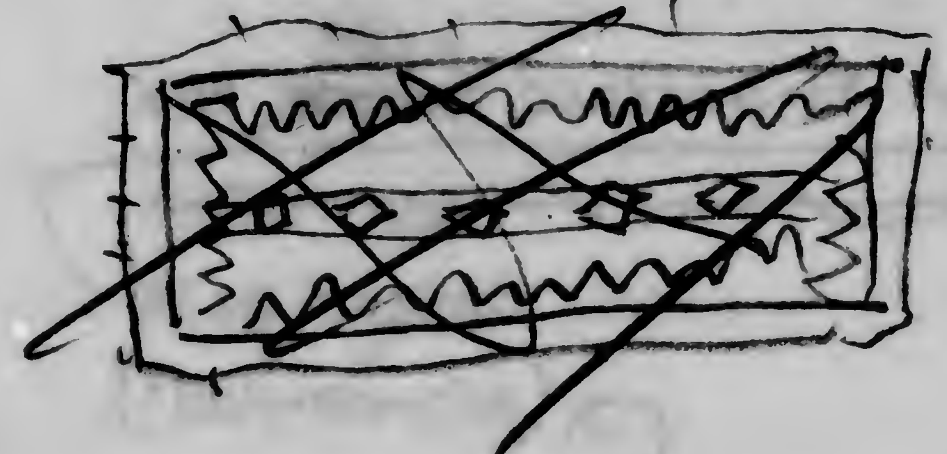

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[Sketch]

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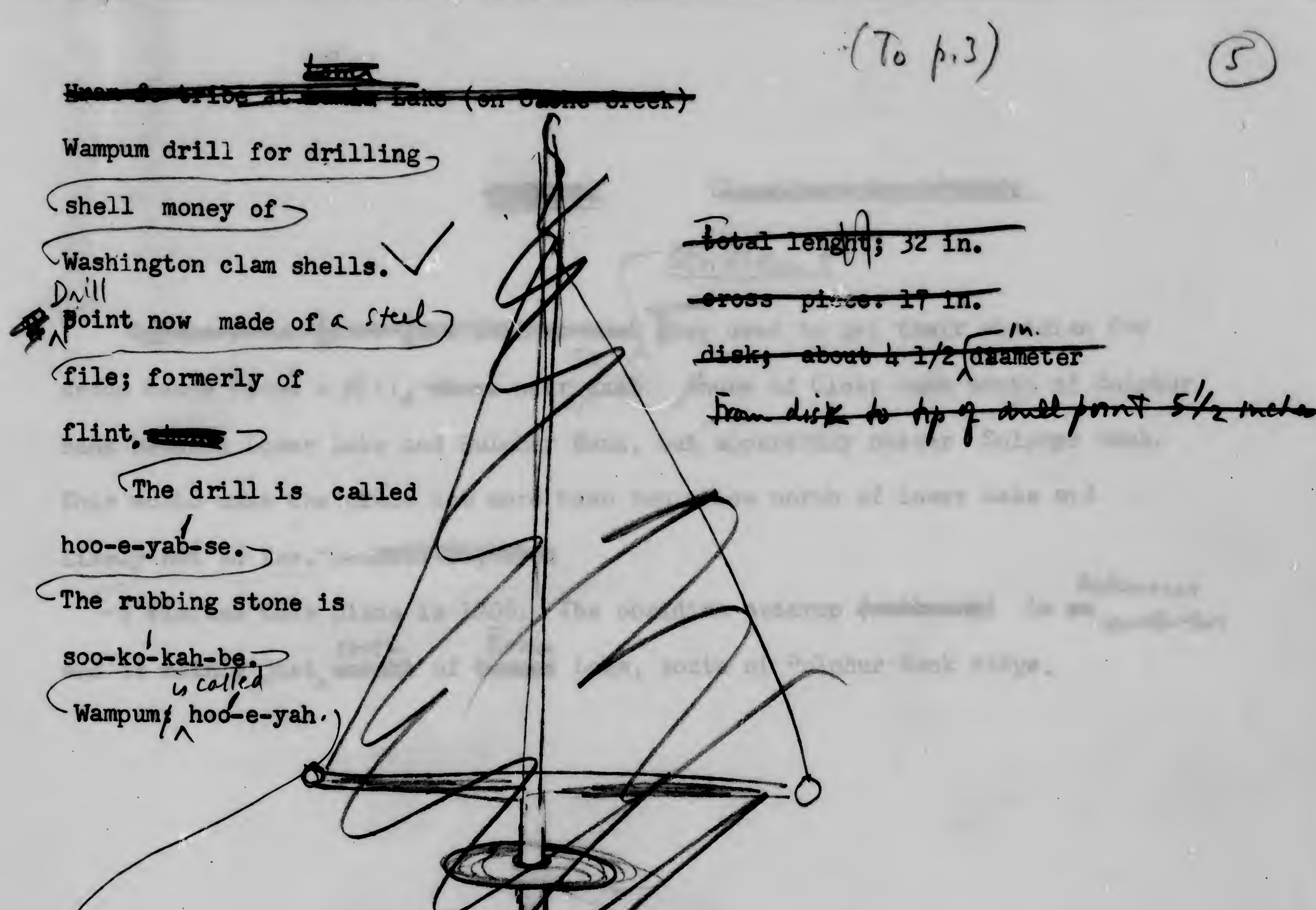
Same kind seen among Kulanapo Hoolanappo at Kelseyville Mission.

(To p.3)



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~~Total length: 32 in.~~
~~cross piece: 17 in.~~
~~disk: about 4 1/2 in. diameter~~
~~From disk to tip of drill point 5 1/2 inches~~

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I visited this place is 1906. The obsidian outcrop is extensive and is mainly just south of Borax Lake, south of Sulphur Bank ridge.

center, l.c. → Yokiah Pomo

The word Pomo means red clay, a substance much prized by several divisions of the tribe. This red clay was mined by the aborigines. There is a mine of this kind in Potter Valley, another in La-mah (called Lema by the whites) Valley. The red clay was used chiefly for mixing with acorn flour to make acorn bread. The clay was dissolved in water and the finely ground acorn flour was mixed with it , giving it a flavor and a color desired by the Indians. Ordinary earth or ground is called mah.

Hunger. --The Yokiah appear to have no specific word for hungry. They say mah-ah chum-dahl, meaning "I am dying for food."

Blanket or robe. -- In the early days the men had blankets called steet, made out of the skins of cotton-tail rabbits. The women had deer-skin robes called pe-she ka-too.

Buckskin. -- Deer skins were tanned to make them soft but the hair was not removed. Such tanned deer skins with the hair on were called shes-te.

Belts. --No belts were worn except during ceremonies and dances. There were two kinds --a bead belt called nah-kaht and a belt called sh'boo' finely woven and decorated with the red feathers of the woodpecker's head and quail plumes. These were very costly and worn only by the rich.

Moccasins. --Moccasins were not worn by either men or women.

Hats. --There were no hats.

Ear-pendent. -- Ear-pendants, called smah-che-ah kol-le, were worn on occasion. They were of curious construction, consisting of the leg or wing bone five or six inches long of a large bird, usually the turkey buzzard, finely carved or engraved. They were decorated at both

ends with quail plumes, and tufts of bright red feathers from the crown of the California Woodpecker. They were suspended horizontally from a hole in the lobe of the ear.

Hunting from brush blinds. The Yokiah built small brush blinds called p'sh-ah-chah close to small springs in order to shoot with bow and arrow such animals and birds as came to drink. One of their men in this way killed seventy-five California woodpeckers in one day.

Entrance. --the word dah' appears to imply movement along or entrance into some place. Thus it is applied to a doorway, the gate opening in a fence, a trail, and also the sun.

Ashes. --The word for ashes is no, but in the case of the falling of ashes and burnt leaves from a large fire, the word is no'-te (from no, ashes, and te, the small woolly feathers of birds commonly known as down).

Arrow-smoother. The implement for polishing arrows is not a stone but consists of two sticks.

Sling. The sling for throwing stones is called um' she'-uk and consists of a small piece of buckskin attached to a cord of sinew or plant fiber. Curiously enough the same term applied to a plant means "wilted."

Snare. Snares were used for catching birds and animals. The bird snare is tahm-nahm. The deer snare is ba-de'-uk. Usually several deer snares were set near together. They were made of Indian rope and were very strong, so strong we are told that they sometimes caught and held bears. The act of snaring was called um'nahm'.

Acorn leach. The acorn leach is called sh'ā-oo-mō; the act of filtering acorn meal, sh'ā-oo.

Pipes. Pipes were called sak-kah kah'-be. They were straight and made of the wood of an ash tree.

Wild tobacco. Called sak-kah'. It was usually carried in weasel skin bags called sak-kah' ho'-lah, meaning tobacco sack.

Carrying burdens. --Nets called yet were used. They were carried in the hand or hung on the side. These were additional to the large carrying baskets worn on the back.

Food caches. Acorns and other kinds of food were kept in very large storehouse baskets called e-tēt. They stood on a low scaffold called ho'-chom.

Sugar Pine. The sugar pine does not grow in Russian River Valley but grows in a cool place high up in the Miyakma mountains between Ukiah and Clear Lake.

Yum'-tah or Yōm-tah. --In the old days there were certain people or secret societies called Yum'-tah. Usually there was only one in a tribe, sometimes one in several neighboring villages. This person knew the sacred ceremonial songs of the cult. There is still an old Yo-ki-ah woman who knows part of these secret formulas but will not tell them even to an Indian of her own tribe.

Yah. -- The word yah has several meanings : bone, strong, we (or us), and also denotes action, as in the sentences 'A bear killed him' (Pt'tar-rah yah moo-to koon); 'The woodpecker is hammering' (Kah-tahk yah he-to-to), and 'He put out the fire' (Mool s'bow-ki yah).

The Dream Religion. -- Fifty or sixty years ago (date forgotten) a new religion was brought in from the East and extended as far West as Stonyford at the base of the Inner Coast Range in Colusa County. Where it came from is not positively known, but it is said to have come from the Sioux Chief, Sitting Bull.[2] During its prevalence the Doctors who preached it said that a terrible wind was coming --a wind so strong and violent that it would destroy all living things. They said that the only way to avoid it was to dig underground refuges. Under their direction large sweat houses about fifty feet in diameter and ten feet in depth were dug out of the ground and the roof was laid flush with the ground.

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[2] This was the second Ghost Dance wave of about 1890 (Ed.)

They were entered by means of a tunnel thirty or fourty feet long which sloped gradually from the surface of the earth to the floor level of the sweathouse. The religion taught by these Dream Doctors was a fake religion and had nothing to do with the original religion of the people.

Original Ghost Dances. In the genuine Ghost Dance (called Koo'-yak-ke), the old chiefs used to meet together in one of the ceremonial houses. It was their custom to smoke four times before saying a word so that they would have time to think before speaking. In trivial matters they spoke quickly but in discussing serious or religious matters, they spoke with great deliberation.

Red Mountain. There is a red mountain east or southeast of Ukiah. It is called Mah-ke sit-tel dan'-no, meaning Red Earth Mountain. The ordinary word for 'red' is tahs, but 'red earth' is mah-ke'-sil. The term ke'-sil is not applied to any red except red earth.

Grasshoppers. --In years of scarcity of food, toasted grasshoppers are eaten. Grass fires are set in large circles and as the fire burns toward the center, the grasshoppers wings are singed so that they drop into the burning grass and are slightly roasted. They are then fit to eat.

Mortuary Customs. --The dead were burned, not buried. The dead person, called chah kah-low' was wrapt in his best and most valuable skins and wampum. An excavation called chah ho' mo ("persons fire hole") was dug and the wood for the funeral pyre was arranged in it. The burning of a dead person is called chah ho'-nā-o. The mourning ceremony at the time of the burning is called ho chah moo-low, meaning "fire, persons go around"-- the mourning relatives going around in a circle.

The 'spirit' or 'ghost' of the dead person is known by two names, koo'-yah and chah'doo-wel. The ghosts remain on earth. The burnt bones and ashes of the

of the dead, called chah yah (=persons bones) are not preserved in a basket or otherwise. After burning the body, the mother and sisters rub ashes of the burnt person on their faces, but a widow is not required by the Yokiah law to do this.

Religion . Every year in early spring usually about the middle of April, the Yo-ki'-ahs gave a feast to appease the gods. (When questioned as to who these gods were, no very definite answer was received. They seem to believe in a supreme power called Kaw-mahm-mahl, meaning the universe.)

They addressed the sun saying, Dah-chah'-del-moo'-to the sun that's moving above us.

They also addressed the ocean and sacred birds. There are two sacred birds, namely , tah'-tah, the falcon, and kah-tah'-kah, the California woodpecker, both of whom are appealed to in their songs. The songs run in this wise : "Give me the strength of your heart and of your nose."

The people had confidence in the supernatural powers of dŭ'-we the Coyote. Dŭ'-we was regarded as the creator ; he was uncle of tah'-tah, the falcon.

Songs. Most of the songs of the Yo-ki'-ah tribe came from the Nicasio Indians of Marin County (That is, the Hoo'-koo-e'-ko tribe).

Furthermore, when describing his songs and ceremonial dances to a Tuolumne Mewuk (William Fuller of Soulsbyville), my informant, Stephen Knight learned to his surprise that some of them are very similar to those of the Mewuk.

The explanation is that the Me'-wuk of the Sierra and the Hoo'-koo-e'-ko of the Coast belong to the same stock, having been connected around San Francisco Bay in the distant past. The fact of striking resemblances indicates a great antiquity for these songs and ceremonial performances.

YOKIAH POMO* MISCELLANEOUS NOTES ON THE

~~(Information from Stephen Knight, an intelligent member of the tribe)~~

C. Hart Merriam

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Insert from p. 7

~~Hungry.~~ The Yokiah appear to have no specific word for hungry. They say Mah-ah chum-dahl', meaning "I am dying for food".

~~Unhappy.~~ The regular word for is mah-tsōts'-mahn, but if a person, usually a child, has been scolded, the word for their unhappiness is mah-tsā́-ge-doo.

~~Blanket or robe.~~ In the early days the men had blankets called steet', made out of the skins of cotton-tail rabbits. The women had deer-skin robes called pe-shĕ' kā-too.

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~~Tattooing.~~--The women tattooed their faces with 3 straight lines; one descending vertically from the middle of the lower lip to the chin, the 2 others running out diagonally from each angle of the mouth. These marks were called oo'-e-che'. There was no tattooing on the body or arms. The material used for tattooing was juice from green oak galls. After this juice was put in the scarified lines to produce the desired color, poison oak was rubbed in to make the cuts sore so that the markings would be more distinct.

~~Hunting from brush blinds.--~~The Yokiah built small brush blinds (called p'sh-ah-chah) close to small springs in order to shoot with bow and arrow such animals and birds as came to drink. One of their men in this way killed 75 California Woodpeckers in one day. ~~This was called psch chah by the Yokiah.~~

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~~Sling.--~~The sling for throwing stones is called um'-she'-uk and consists of a small piece of buckskin attached to a cord of sinew or plant fiber. Curiously enough the same term applied to a plant means "wilted."

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~~Acorn leach~~ The acorn leach is called sh'-ā-oo-mŏ; the act of filtering acorn meal, sh'-ā-oo.

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Wild tobacco ~~is~~ was called Sak-kah'. It was usually carried in weasel skin bags called sak-kah' ho'lah, meaning tobacco sack. Tobacco was not cultivated.

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To p.1

~~Red Mountain.~~-- There is a red mountain east or SE of Ukiah. It is called [mah-ke)] ~~Ke~~-sit-tel [(dan-no, meaning Red earth mountain.]. The ordinary word for 'red' is tahs, but 'red earth' is mah-ke'-sil. The term ke'-sil is not applied to any red except red earth.

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FATE OF CLEAR LAKE INDIANS FORCED BY KELSEY TO WORK IN DISTANT MINES

I have been told repeatedly by Clear Lake Indians, and also by a Yo-ki-ah named Stephen Knight, that Kelsey, who lived near what is now known as Kelseyville, a few miles south of the main body of Clear Lake, forced the neighboring Indians to work for him and treated them in a very brutal manner. The story of his treatment of Augustine is told elsewhere and need not be repeated here.

At one time Kelsey took a large number of Indians to a distant point to work in the mines. The mines gave out and the Indians, each rewarded by a long shirt (the only payment received for their labor), were turned loose to find their way home. On the way they had to traverse territory of the Wintoon tribe or one of its branches. These people set upon them and killed nearly the whole number so that only a few ever returned to Clear Lake.

The following document is a duplicate of the preceding document. It may contain annotations and corrections not found on the original.

YOKIAH POMO ~~MISCELLANEOUS NOTES~~

~~(Information from Stephen Knight, an intelligent member of the tribe)~~

The word Pomo means red clay, a substance much prized by several divisions of the tribe. This red clay was mined by the aborigines. There is a mine of this kind in Potter Valley, another in Lā́-mah (called Lema by the whites) Valley. The red clay was used chiefly for mixing with acorn flour to make acorn bread. The clay was dissolved in water and the finely ground acorn flour was mixed with it, giving it a flavor and a color desired by the Indians. Ordinary earth or ground is called mah.

Hunger.--The Yokiah appear to have no specific word for hungry. They say Mah-ah chum-dahl', meaning "I am dying for food."

~~Unhappy.--The regular word is mah-tsōts'-mahn, but if a person, usually a child, has been scolded, the word for their unhappiness is mah-tsā'-ge-doo.~~

Blanket or robe.--In the early days the men had blankets called steet', made out of the skins of cotton-tail rabbits. The women had deer-skin robes called pe-shĕ' kā-too.

Buckskin.--Deer skins were tanned to make them soft but the hair was not removed. Such tanned deer skins with the hair on were called Shĕs'-te.

Belts.--No belts were worn except during ceremonies and dances. There were two kinds--a bead belt called nah-kaht′ and a belt called sh′bo′ finely woven and decorated with the red feathers of the woodpecker's head and quail plumes. ~~woven in.~~ These were very costly and worn only by the rich.

Moccasins.--Moccasins were not worn by either men or women.

Hats.--There were no hats.

Ear-pendent.--Ear-pendents, called smah′-che′-ah kol-le, were worn on occasion. They were of curious construction, consisting ~~the base being a long~~ of the leg or wing bone 5 or 6 inches long of a large bird, usually the turkey buzzard, ~~These bones were 5 or 6 inches in length and were~~ finely carved or engraved. ~~and~~ They were decorated at both ends with tufts of bright red feathers from the crown of the California Woodpecker. ~~and~~ Quail plumes, and

They were suspended horizontally from a hole in the lobe of the ear.

Sling.--The sling for throwing stones is called um′-she′-uk and consists of a small piece of buckskin attached to a cord of sinew or plant fiber. Curiously enough the same term applied to a plant means "wilted."

Hunting from brush blinds.--The Yokiah built small brush blinds (called p'sh-ah-chah) close to small springs in order to shoot with bow and arrow such animals and birds as came to drink. One of their men in this way killed 75 California Woodpeckers in one day. ~~This was called psah-chah by the Yokiah~~.

Entrance.--The word dah' appears to imply movement along or entrance into some place. Thus it is applied to a doorway, the gate opening in a fence, a trail, and also the sun.

Ashes.--The word for ashes is no, but in the case of the falling of ashes and burnt leaves from a large fire, the word is no'-tĕ (from no, ashes, and te, the small woolly feathers of birds commonly known as down).

Arrow-smoother.--The implement for polishing arrows is not a stone but consists of two sticks.

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Acorn leach.--The acorn leach is called sh′ ā-oo-mŏ; the act of filtering acorn meal, sh′ ā-oo.

Pipes.--Pipes were called sak-kah kah′be. They were straight and made of the wood of an ash tree.

Wild tobacco.--Called sak-kah′. It was usually carried in weasel skin bags called sak-kah′ ho′lah, meaning tobacco sack. Tobacco was not cultivated.

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They were entered by means of a tunnel 30 or 40 feet long which sloped gradually from the surface of the earth to the floor level of the sweathouse. The religion taught by these Dream Doctors was a fake religion and had nothing to do with the original religion of the people.

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They addressed the sun saying, Dah-chah'-del-moo'-to, the sun that's moving above us.

They also addressed the ocean and sacred birds. There are two sacred birds, namely, Tah'-tah, the Falcon, and Kah-tah'-kah the California Woodpecker, both of whom are appealed to in their songs. The songs run in this wise: "Give me the strength of your heart and of your bones."

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verbatim p. 39 M1955

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l.c. /

verbatim p. 38 M1955

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verbatim p. 39

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verbatim p. 40 M 1955

verbatim p. 40 M 1955

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[2] This was the second Ghost Dance wave of about 1890 (Ed.).

verbatim p. 40 M 1955

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verbatim p. 38

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verbatim p. 39 M 1955

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verbatim p. 40

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The people had confidence in the supernatural powers of dú-we the Coyote. Du-we was regarded as the creator; he was uncle of táh-tah, the falcon.

Songs.—Most of the songs of the Yo-ki-ah tribe came from the Nicasio Indians of Marin County ([illegible] the Hoó-koo-é-ko tribe).

center, l.c. ⟶ Bo-yah

Invit[illegible]n string. The Bo-yah of the coast strip from Navarro Ridge south of the mouth of Gualala River tell me that their invitation string consist of a series of small sticks, usually eight or ten in number, each about two inches long, strung together. The number of sticks corresponds with the number of days between the sending of the invitation and the date of the coming ceremony. The messenger breaks off one stick each day until the string is delivered, after which the recipient does the same until the date of the ceremony arrives.

Doctors. The doctors of the Bo'-yah pomo were called ah-too', and were in the habit, when treating the sick, of making four emphatic motions, at the same time counting aloud, which they did in the following words: once (ti'-to oo'-lĕ), twice(kaw'e oo'-le), three times (se'-bo ool') four times (doo'-koi ool')

Bows and Arrows . To darken newly made bows and arrows charcoal powedered and mixed with soaproot glue is rubbed on the wood. Bows which are smaller and less strong than deer bows are used for small game, rabbits ducks and other bird. They are called duck bows, ke-ahn' hi-shin.

Sweathouse, called (Shah-ne'). A conical structure built of big timbers stood on end. It had one large center post.

Sun basket. The wife makes one and gives it to the husband or to a relative of some one recently deceased. The husband gives it to his mother or sister.

Driving fish. Small fish are driven into net by dragging a bush or brush weighted with small stones fastened with twisted hazel sprouts. The net is called shah-bi-yak

Cooking slugs. The Bo-yah say that the way to cook slugs is to stick the point of a slender stick through the head of the slug and pinch off the tail end and pull out the insides through the hole. Then by means of the slender stick stuck through the head, hold the slug

over the coals in the eat of the fire until it is roasted. It is then good to eat.

~~Bo'-yah~~

Bo'-yah

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DOCTORS

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BOY-AH ~~OF SAINT [illegible]~~

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~~ROUNDHOUSE - SHAH-BAH-TA~~

~~8 POSTS IN CIRCLE. ROOF POLES WITH REDWOOD BARK LAID ON TOP, COVERED WITH EARTH. EACH SPEAKER HAS A POST.~~

<u>SWEATHOUSE</u> (Shah-nė) A conical structure built of big timbers stood on end. It had one large center post.

<u>SUN BASKET</u> ~~(highly valuable)~~ The wife makes one and gives it to her husband or to a relative of someone recently deceased. The husband gives it to his mother or sister.

~~Invitation Sticks: These are small sticks about two inches long fastened together end-to-end, usually eight or ten when given out. The head man of a village who receives the sticks hangs the string over his bed, and each morning removes one stick until the "big time" arrives.~~

BOY-AH OF ST. ARENA

Drying fish. Small fish are driven into net by dragging a bush or brush weighted with small stones fastened with twisted hazel sprouts. The net is called shah-bi-yak

La... from

ad...

Bo-yah

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Gridley Bridge on Feather River.

Boo´-sha-mool . . . Nishinan band on Bear River near RR crossing (Powers) 1874, p. 22.

Synonymy: Bu´-sha-mul, Powers 1877.

Bushamul, Hodge 1907, p. 176

Bo-tawk´ . . . Village N side Yuba River below Tom-chaw (Blind Tom).

Botoko . . . Given by Dixon as village W side Feather River below Oroville.

Bo-tuk´sa-o is Deer Creek.

Buba . . . See Yuba.

Bubu (stated by Gatten on authority of Sutter to be distinct from "Yubu") . . . Sacramento Valley tribe (Sutter).

Bud´-dă Mi´-dem . . . No´-to-koi´-yo name for Modok.

Busheny-Indians (spelled Bushny and Bushunes) . . . See Bushummes and Poo-soo´-ne.

Bushoney (spelled Bushaney, Bushune, Bushane . . . See Bushummes and Poo-soo´-ne.

Bushummes . . . Former village N. of American River (Hale; Taylor). (See Poosoo´nes)

Synonymy: Bashonee, Bancroft 1875.

Bashonees, Taylor 1860.

Bashones, Bushones, Bancroft 1874.

Busheny Indians (spelled Bushny and Bushunes) H. Lienhard, 1898.