

V/21a-e/E45

Mewan Stock - Me-wuk or Sierra Tribes

V/21a-e/E45

80/18  
Ctn 5

Chowchilla mu-wuh

- House - - - - - Oo'-choo (many houses (of bark) (Oo-moo'-chah ma'-te)
- Village - - - - - Oo'-choo'-mat-te (2 Oo'-choo'-e-ah')
- Bark hut (conical) - Oo-moo'-chah
- Storm - - - - - Oo'-moo-chah
- Fly - - - - - Oo'-chum

meat scaffold - He-wa'-ah  
 Place for burying dead - Yu'-lah

- Small house - Chap-poo'
- Bush blind - - - - - O-hoo'-pe
- " canopy - - - - - Sal'-lah

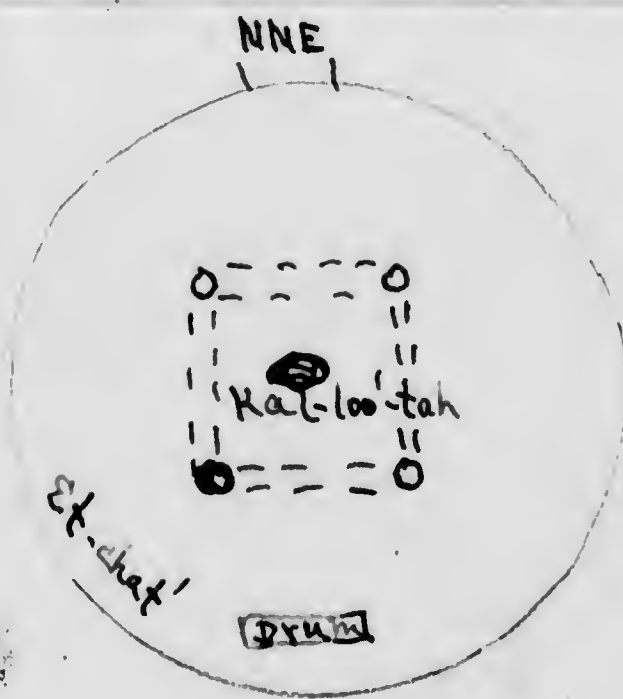
Hange = Roundhouse

at Bald Rock

Et-chat' - - - - - Outer circle

Kah-loo'-tah - - - - - Inner space (inside sq. of posts)

Chaw'-num-ma' } - The Posts  
chaw'-noo-me' }



McLeod tells me that when he visited Railroad Flat early in October 1905 [probably left 22 or 23,] ~~some time later than (October 1905)~~ to Indians there was gathering for a Big Cry (in memory of the old woman who died at West Point, <sup>(about the first of Sept. 2 or 3 weeks</sup> before my visit ~~there or so earlier~~).

The Indians had made a receptacle near one of their houses by fixing up a large manzanita bush. They had cut out the middle part + stuffed the outer branches by interlacing with flints + boards + binding around the outside, until a very large conical cavity was formed. Into this they had put the clothes + other presents brought by the women to be burned. He did not wait to see

the ceremony. (He told me this Oct. 28, 1905. - cam.)  
 [The 'cry' was probably held Sept. 24 instead of in Oct. - see my journal of Sept. 17, 1905. - cam.]



David I. Staples settled in Calif. in 1850 on the Mokelumne river, on the road from San Jose to Sutter's Fort about 4 miles above Lodi; and his ranch, the ferry there which he operated, and the post office of which he was post-master, were for some time known by the name of 'Staples'. In a statement of events in Calif. written for the Bancroft Library, he gives the following notes about the Indians of that region.

"We never had any trouble with the Indians. When I first went there, I called the Chief to me, and told him I had bought the place, and was to live there, and did not propose to interfere with his rights at all, nor with his squaws, nor his family affairs, nor allow anybody else to do so, and I expected him to behave himself, and keep his Indians in place, and as long as he did, we would be good friends. The result was that when some rough fellows came there, and tried to raise the devil with the Indians, I prevented them. I employed the Indians on my farm to some extent, and in 1851, the chief gave a little girl to Mrs. Staples, and she lived with us until 15 years old and then died. They think a great deal of me and my family, and my daughter had an Indian girl for a nurse. I had to give some of them a dressing down once or twice, and to tell the old chief that I would tie him up and whip him, if he did not make his boys behave themselves. They would send their squaws up the river at times to get gold, which the chiefs would spend in drinking and gambling."

Staples, David I. Statement of Incidents and Information on Calif., p. 20, MS, Bancroft Library, 1878.

p. 171

"About 1850 there existed along the headwaters of the Merced, Chow-chilla and Stanislaus rivers and their tributaries, the following tribes, called Chook-chan-cie, <sup>[Two-um-ne?]</sup> Two-um-ne, Po-to-en-cie, Noot-cho, Po-ho-ne-chee, Stan-is-low, Ho-na-chee, Chow-chilla, and other tribes. These tribes made frequent attacks upon the whites with success and for a while they believed they could exterminate the whites. With this view the Indians made a simultaneous attack upon the whites in all the settlements in that vicinity, and several whites were killed, their homes plundered and burned."

Then follows an account of Ten-ie-ya and Indian troubles in the Yosemite.

--- History of Fresno Co. 171-172, San Francisco, 1882.  
W.W. Elliott & Co. Pubrs.



## INDIANS OF SAN JOAQUIN VALLEY

In the History of Fresno Co. is a section on the 'Indians of the San Joaquin Valley', a large part of which was written by L. C. Branch. The information is entirely general, no names or places of tribes being given.

Then follows the statement:

"According to Powers the Meewoc nation extended from the snow line of the Sierras, in Tuolumne Co., to the San Joaquin river. Within that portion of this territory which comprises Stanislaus Co., we find the Wallas living on the Stanislaus and Tuolumne rivers in the eastern part of the county; the Wallalshumnes lower down the valley, occupying the region between these two rivers; the Potoancies and Coconoons between the Tuolumne and Merced, and the Yachichumnes between the San Joaquin and Mount Diablo.

As to tribal distribution, the Meewocs north of the Stanislaus designate principally by the points of the compass. These are toomun, choomuch, hayzootic, and olowit (north, south, east, and west), from which are formed various tribal names according to the direction in which they live.

The word Wallie or Walla has excited much discussion as to its meaning. It seems to be generally settled, however, that it is derived from the word 'Wallin', which means 'down below', and was applied by the Yo Semite Indians to the tribes living below them. These Indians, as we have said before, lived on the Stanislaus and Tuolumne rivers, living chiefly in rancherias on the opposite sides of these rivers from the towns of Knights Ferry and La Grange. They were consequently the first to come in contact with American civilization, as these places were settled in early days by the miners as they flocked in from other states."

— History of Fresno Co. 163, San Francisco, 1882.  
W. W. Elliott & Co. Pubrs.

## 2 Indians of San Joaquin Valley

(Then follows general information on food, houses, dress, modes of fishing and hunting, and so on. Ibid pp.163-169).

Continuing:

"Every band has its separate head. Old Manuel, who was chief of the Wallas at Knights Ferry for many years, is well remembered by all of the old residents of that place. He was a large, fleshy Indian, had rather an intelligent look, and taken all in all, was much superior to the average among his tribe. He was beloved by his own tribe and respected by others. He had several wives and a rather pretty daughter; the latter we have seen many times when she accompanied the bucks in their annual dance through the town. She was decorated with feathers and beads, had a pleasing look, and always carried a plate which she passed around and took up a collection." —Ibid, p.167.



The following information is taken from the History of San Joaquin Co:

"In December 1847 the Polo Indians from the mountains crossed the San Joaquin river and stole a quantity of horses from Livermore and Dr. Marsh; and those gentlemen sent to Capt. Weber a statement of the fact, and asked him to use his influence among the tribes and see if he could not recover their stock. The Captain sent a runner to his friend Hasoos, asking him to search for trails, and from his manner of reading signs tell him what tribe had taken the stock and where to. In due time a response came, and an expedition was fitted out, consisting of a party of whites and the chief of the Si-yak-um-nas, with his warriors, all under the command of Capt. Weber. They struck immediately for the headwaters of the Calaveras. When they reached what was later known as Murphy's camp, they found the horses, and a battle ensued, resulting in the destruction of a couple of Indian villages, the killing of some hostile Indians, and the recapture of the stolen horses. The expedition returned in February 1848, and the chastisement they had given the Polos was effectual in putting a stop to farther raids by Indians upon the settlers.

Immediately after the return, Capt. Weber planned and commenced preparations for an expedition to move in May up the San Joaquin valley to chastise a tribe of Indians known as the 'Chowchillas', whose range was beyond the present town of Merced. They would not enter into any treaty of peace with the Americans, and openly declared their hostility. Sutter was to furnish 20 men, San Jose 40, and the Capt. was able to raise about 30 in his part of the country. Hasoos was to furnish 200 warriors under his own command; but before the different quotas of the expedition assembled at any rendezvous for the campaign, news reached 'Tuleburgh' that gold had been discovered, and the Chowchillas escaped being whipped into a friendly feeling for the Americans". —History of San Joaquin Co. by Col. F.T. Gilbert, 20, Thompson & West, Pubrs. Oakland, 1879.

Luck-lum-na Indians. Frank T. Gilbert, in relating some early California history, states that a Thomas Lindsay, who had abandoned his house because some people with smallpox had taken refuge there, "returned to his house on Lindsay's Point, in Stockton, and was killed by the Luck-lum-na Indians, from Ione Valley in Amador County, who fired the tule-house with their victim's body in it, and drove off all the stock. A party of whites, Mexicans, and friendly Indians, went in pursuit of the band who had committed the depredations, and overtook them at a place called the 'Island', near the foothills, where a conflict occurred, resulting in the burning of the Indian rancheria, with what provisions and property they had, the killing of a few of the warriors of the hostile tribe, and the capture of one Indian boy by Wm. Daylor, of Daylor's ranch; one Mexican by the name of Vaca, a member of the Vaca family, formerly of Solano county, was killed by the Indians in the fight. After this defeat they retreated into the mountains where they were followed, but not overtaken."

—Frank T. Gilbert in History of Placer Co. 36, Oakland, 1882.  
(Thompson & West, Pubrs.)



MEWUK SWEAT HOUSE

D. B. Woods in speaking of the different kinds of houses at the settlement of Jacksonville on the Tuolumne River, some miles distant from Mormon Gulch, says:

"The huts of the Indians are of various kinds, always rude in their construction. They are similar to the wigwams of the wild Indians found in the western states. There is one house, however, which deserves a passing mention. It is named Tamascal. It is made underground, in the vicinity of the Indian settlement. In this the sick and infirm are sweated. This is barbarous custom and often ends the life of the poor patient." (April 2, 1850)

Woods, Daniel B. Sixteen Months in the Gold Diggings,  
p. 121, New York, 1851



"At the River Mercedes we saw some Indians called Savage's Indians, from an American with that name, who shot the chief and took his place in the tribe. He was formerly a companion of Colonel Fremont. These Indians were fishing for salmon, at which business they are very expert and successful."  
(Nov. 1849)

Woods, Daniel B. Sixteen Months at the Gold Diggings, 82

New York, 1851



# Memorandum

The Hist. Times, Tulare & Kern Cos (p. 46-47)  
states: [no date or author]

Walla tribe confined to Stanislaus Co.

Walla tribes lower down the valley

"between the two rivers".

Cocomans + Patencias bet. the

Tuolumne + Merced.

Yachichumns bet. San Joaquin +

San Diablo



# Mi-wok

Lower

From Cosumnes Riv. to Fresno Riv

North of Stanislaus mi-wok

So to Merced mi-wa

So Merced to Fresno mi-wi

So bank middle Cosumnes - Kā-ni

Sutter cr Yu-lo'-ni

Yosemite a-wa'-ni

So FK Merced Nūt'-chu

Stanislaus & Tuolumne wal-li

middle Merced chūm-to-ya

upper Chowchilla Heth-to'-ya

middle " chan-chil-la

N. bank Fresno lo'-ho-ni-chi

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Name of Tuolumne Riv - O-tul'-wi-uh

The invitation string  
called Son'-ne in Neseenan.

The last knot indicates the end of the cry & first  
day of the dance.

### Memuk

The flute (loo'-lah) is ancient &  
its name appears in loo'-lo-ee &  
white footed loon - the flute player  
of the First People.

### Me'-muk extensión West.

There used to be a me'-muk rancheria  
close to Gone (Amador Co.) and  
another at the Giant House, about  
1½ or 2 miles west of Gone, close  
to the railroad.

There was also a me'-muk rancheria  
at or near Comanche, on the  
side of Mokelumne River in Calaveras Co.

Told me by old Casus alias at Buena Vista  
Oct. 1, 1905. - W. W. W.

The Indians tell me there are lots of  
mortar holes in the big rock on  
top of Buena Vista Peak.

### Tualume (Memuk)

(Red Rock.)

Lonest (Westernmost) village was at La Grange.  
People speak same as at Lorena.

At Jenny Lind is a rancheria speaking a language  
similar to that at Comanche but different from  
Memuk or me-muk.

Ft. John (mother visit)

Buckskin record

Told just #40.



Cooking to acorn mush for tea at Railroad Flat  
Oct. 1906.

A very large quantity of mush was cooked for this occasion. Several large baskets were going at the same time. The fire was of Manzanita wood, in large pieces, & covered with stones to be heated. Later, yellow pine sticks were put on top of the stones.

Eight to 12 stones were put in each basket to cook to acorn mush - each stone 4 to 7 inches in long diameter.

The stones were lifted out of the fire & put into the baskets with 2 long sticks. Each was quickly dipped in a smaller basket to rinse off the smoke & ashes & then dropped in to cooking basket.

After the mush had been boiling for some time additional stones were put in & were dropped in to middle, on top of the others.

The stones were slowly stirred or moved about by means of a wooden paddle about 4 ft long with a blade <sup>about 10 inches long by 3 or 4 inches</sup> at the lower end. The <sup>blade</sup> part is about an inch thick & scooped a little.

Messner Me'mule - West Pt. (O) (O)

tip finger (middle) to Kunchi, Ko'-nah chos

danki O-to-go "

dankid again came as }  
finger to elbow }

Oi-e'-sah "

8 = finger burnt - } Loo'-te-lo'-ah (1 yard)  
or simply Lo'-ah

One of the 2 old women at West Pt. whom I was here 2 yrs ago, died about 2 weeks ago.

The old woman at Rich Gulch Rancheria died this summer, leaving a very old man alone there.

The old man on Malakuma hill whom I talked with 2 yrs ago died last year. His old sister I said to be alive yet.

at Mountain House (Eldorado) Calaveras Co. all are gone.

Sept. 19, 1905.



The Me'mule say that in the beginning all noises (sounds) came from water or echo.

The name string was buried-buried, not burned.

The Coyote was originally called Os-sa'-le, but was so selfish that he changed his name to Kat'-mah.

Messner (M + F) Loo'-wah-zuk

Bald Rock Messner

Widam + widener We-koo'-ma

Wardana Wok'-ke-la (Me'mule dance)

[Lo'-le dance not seen by me - com]



Me-wuk. West Point, Calaveras Co.

Make feather dresses for dancing.

Following lists are incomplete.

Feathers usually used:

- Flicker (*Colaptes collaris*)
- Blackbird (*Euphagus cyanocephalus*)
- some *Agelaius* also
- Eagle (*Aquila*)
- White Goose Bismarkia

Feathers never used:

- Calif. Woodpecker (*Melanerpes formicivorus*)
- Jay (*Aphelocoma + Cyanocitta*)
- Meadowlark (*Sturnella neglecta*)

Never use skin or tail of fox or coyote.

Meenuk ranchina West Pt. region &c.

- West Pt
- Melickum Hill (1 m E) - - - - - {Wal-le u Wi-le (Tumulus), mas-sing walls name; Kun-nu-Deh WP
- Sandy Gulch, 2 miles So. W. Pt. - - - - - Mo-nas-oo (Tachon Mo-nas-oo (Tachon))
- Railroad Flat - - - - - Hā-e'-nah<sup>WP</sup>
- Big Flat, 5 m west W. Pt. - - - - - Hā'chā-nah (Tumulus)
- 4 miles E. W. Pt. - - - - - Saw'po-che<sup>WP</sup>
- Rich Gulch - - - - - Pek-ken'-soo<sup>WP</sup>
- Volcano, with lagoon - - - - - {Witch-e-ko'che (Tumulus)
- " 5 miles above - - - - - {Ahp-pan-tow/nu-lah WP
- Pine Grove
- Alto - - - - - Tam-noo-let-ti-sā<sup>(=Tumulus)</sup>
- Auleum { 4 m NE - - - - - Tā-woo-muz-ze (Tumulus + Yu'-yut-to
- Jackson { 1/2 m So = Scott's hill - - - - - Pol-li'-as-soo "
- Plymouth (1 m west) - - - - - Yu-lēh<sup>(o)</sup>
- Low - - - - - chuk-kan'-ne-sū<sup>(o)</sup>
- Enter creek (Tum) - - - - - Yu-lo'-ne<sup>(o)</sup> Yu-loo'-ne<sup>(WP)</sup>
- Eldorado (a mt. ranch)
- San Andreas - - - - - Hoo-tah'-zoo (Tachon)
- Orms
- Buena Vista (1 m So) - - - - - ū-poo'-san-ne
- Indian Diggins - No-nah<sup>Alto</sup>
- Engel's Flat - Chik-ke'-nē-ze<sup>Alto</sup>

Cooking Holes for Tripe & Clowr. Meenuk

The Northern Meenuk have 2 kinds of cooking holes:

- Hoo'-pah-o-lah. Dig in hot ashes of the fireplace after the fire has been burning a long time + ground thoroughly hot for some depth. The hole is lined with wet earth or clay. Deer tripe + blood are put in. Then covered with more wet clay + seals fast on top + kept on top all day. Open in evng. ready to eat.
- oo'-lik-kah. Hole <sup>(2 1/2 ft. deep)</sup> dig in ground + walled around with stones like a well. Fire built till stones very hot. Then fire taken out + hole filled with alternating layers of clowr + hot stones. Leave clowr in about half a day + then open. The cooked clowr is called Pahj'-jah-kū. Three (3) kinds of wild clowr are used. When done, the cooked clowr is dried + kept off for some time. Sometimes eaten dry but usually steamed in basket with hot stones just before eating.

McLeod says the Indians at Railroad Flat, Calaveras Co., told him that they make the wooden bowls (they usually fit from the beavers). They call the Ket'-tah-boo' Oct. 30, 1905

Meenuk

Meenuk  
So Fk Casimiro to the Sheep Rock + Mt. Home (Eldorado) = Calaveras Co. west to (including) Bismarkia East to say 10 miles E of West Pt (by road with Washoe)



The northern Me-wuk had at least  
2 enemies who used to make raids  
against them + kill them + steal  
their women - the Washos on  
the East, + the Tulehime (or Myfhy) Me-wuk  
on the South.

The Chanchillo were their friends + used  
to come around + visit them.

Ko-ne or Kon-ne (= northern Me-wuk)

Chief Hunchuf tells me that the Gone +  
Dry Creek country + from Dry Creek to Phymouth  
was always Ko-ne + there were never  
any Nissenan ranches down there in  
the early days. The Nissenan went in later  
+ mist with the Kone.

Forest Home was in Kone territory.

Me-wuk ranged E to Bek-ken'son  
which is 4 miles E West Pt.

So boundary Me-wuk (with Home (E. side) +  
Sheep Rock (2 m. so) to La Andes.

Never claimed more than 8-10 miles E  
of West Pt. - beyond the Washos.

(Oct. 1886)

Swamp to Evening at RR Flat  
I saw a dog that <sup>roasted</sup> a squirrel inside  
to hang. The squirrel was roasted  
in the hot ashes. The dog was  
caught + handily threshed.  
Of the nearly 100 dogs present, there  
is only one I saw that anything.

Northern Me-mule:

at Oleta the Me-mule tell me that their country extends from Middle Fork of Cozumel on to north to the Malabum River on the south. To the east it reaches up to the north about 8 miles east of Oleta; to the west it extends down to perhaps 6 miles below Plymouth and to Lone.

Each town or village had a headman called ut-too'-mah, while the entire tribe had a head chief called Hi-ah'-po who was elected by all the towns.

<sup>Oleta</sup>  
Northern Me-mule tell oot'-ne at night & when lying on back (never on side) & after first rains in fall or winter - never before first rain -

Northern Me-mule (W.P.F.)

come from:

Gray tree squirrel

Bear

~~Coon~~  
~~Deer~~

Eagle

Lizards (2 kinds)

Yellowjacket

Oaks

Rock

Never come from

Coyote

Fox



Yosemite Geographic Names

cc Aug. 1910

(In Ahwahnee Mew'-wah language)
Koo-hoo'-koh. - The big Cathedral Rocks (= 3 Sisters cliff).
Mah-tah'-ma-te. - The fissures. Big crevices or

deep cut narrow gulches high up in cone east of + facing Cathedral Rocks (or 3 Sisters).

Loi'-luk chuk'-kah-hü (= Rats nest). - Cathedral Spires. name in reference to the friendship tower, like long sticks projecting from a wood rat's nest.

Loi'-ah (Loi'-yah) - Sentinel Rock + area immediately below it.

Wah-haw'-kah (means more than one) - The great mass of the Three Brothers.
Wah-haw'-kam'-mi-lë (pl.). - The 3 Brothers collectively.

Ah-wah'-ne. - meadow between Indian Canyon rancheria and Chris Jorgensen's studio at north end of bridge at Sentinel Hotel - J.O.S. creek still has been to right on Ahwahnee. Some carry Ahwahnee further west also. (means a safe place.)

Ah-wi'-ah. - Mirror Lake (ah-wi'-ah means deep).

Wah-kah'-loo. - Merced River. (Wife of To-ko'-ye.)

Tes-sä'-ak (said above) Half Dome (from projecting rock on top resembling a woman's face) changed this (tes-sä) on forehead of woman.

To-to'-kon oo-lah'. - El Capitan.

Ho-po-to'-ne. - ~~Rancheria at saddle El Capitan bridge (so side Merced).~~ Ho-pah-hoo-lah. (To-kaw'-ye) (husband of Tes-sä'-ak)

To-ko'i'-e. - North Dome (To-ko'-yah) = short or small.

Cho'-lahk. - Yosemite Fall + creek (Cho'-lok, Cho'-luk)

Po'-ho'-no. - Bridal Veil Fall + creek (Put - put - too'-nah)

Poot'-poo-toon. - Black Spring (Poot'-put - too'-nah)
Cho-ko-në (or chuk'-ko-nä) - Royal Arches (from top shade of holy basket) chuk-kim'-meh = Royal Arches

Yosemite (+ neighboring) Geographic Names (2)

Saht'-nah'-lah. - Swampy place in meadow on north side Merced directly opposite + near Sentinel Hotel. (another says Saht-an'-ah'-lah).

Ah-wah'-ning chu'-luk-kä-hü. - Yosemite Falls.

To-to'-kon oo-lä I'-e-hü. - meadow below Totakanoola or El Capitan.

Wah-kal ah-wi'-ah. - Tenaya Creek.

Ho'-low. - Indian Cave. (called also Lah'-koo'-hah, meaning "come out.")

I-yu'-lah (meaning junction). - place on N side jn of Tenaya creek with Merced River.

Che-num'-mah (from che'-ne, Strawberries). - Low meadow

between mouths of Tenaya + Merced canyons. There used to be a camp on high ground on east side of this meadow.

Pi-wi'-ak. - Vernal Fall

Ah-wi'-ah Pi-wi'-ak. - Emerald Pool, between Nevada + Vernal Falls.

Wü-e'-tah (to look over). - Glacier Point.

Too-too'-loo-we-ak. - Illilwette creek + falls. (name means sparkling, from sparkling water of fall when sun strikes it)

Mo-këh'. - Iron Spring just below mouth of Tenaya Canyon

Ho-pah'-hoo-lah. - Indian Canyon
O'-mo-ho or um'-mo-ho (lost arrow from um'-kah = miss him [meaning deer]) "Look down" point on rock just east of top of Yosemite Fall.

Sas'-oo-lah. - El Portal.

choo'-pi-tah. - Rancheria (1 1/2 miles?) below El Portal on north side river.

Soo'-pin-oo'-lah. - Hitts Cave.

Yosemite Geog. Names (3)

Saht'-an-ah'-lah. - Swampy place in meadow on north side Merced River just north of Sentinel Hotel. (hand from a marsh + water plant).

Ah-law'-yah-hü. - a great rock immediately west of the slide rock over which the Yosemite Fall trail starts up. looks as if a cave were there.

Til-til'-ken-ne. - Place at lower (west) end of Yosemite valley on north side of Merced River, just below Pohono bridge (place on which mail carrier's cabin now stands). There were no rancherias below Til-til'-ken-ne for 8 miles - the first being Sas'-oo-lah, on the small flat now occupied by the railroad terminus at El Portal.

Hem-mä'-ken-ne. - Moss Spring, a exceedingly cold spring near foot lower end of Yosemite valley on south side of Merced River and a short distance above present Pohono bridge.

Po-ho'-no I'-e-hü. - Pohono meadows, on south side Merced river at mouth of Pohono or Bridalveil creek.

Koo-hoo'-köh. - The big Cathedral Rocks (formerly called the Three Sisters or Three Snows) (from the two projecting points "like sticks sticking up".)

Loi'-lok chuk'-kah (meaning the Rat's nest). - Cathedral Spires. also sometimes called Poo-se'-nah chuk-kah or the mouse's nest. (summer camp house of some name.)

Kah-win'-nä-bah'. - Little Yosemite Valley. There used to be a large



Pleasanton Rancheria

There is still a chance, if one had time and a smattering of Spanish-Mexican, to obtain valuable facts from the few remaining Indians at Pleasanton.

Most of them belong to tribes or bands of the Mewiko family. Of this important Mewan family I have already obtained material at Pleasanton from ~~the~~ 3 tribes: Wi-pā, Han-ne'-sū, and

Wel-wel-he' (or Wel-wel-le-he'). The latter belongs to the wife of a Co-e-min Indian named Mike Mc Gill (!), but she does not know the original locality of her people, for she & her mother were early captured by the Spanish & taken to San Jose to work as servants.

There is also here Mrs. Anhele Colos, a so-called 'Costano', whose mother came from San Lorenzo on San Francisco Bay & whose father was a Ko-re-ak'-ka. Her language is same as was native to Santa Clara.

Mike Mc Gill <sup>is a</sup> Po'-e-win'

but doesn't remember much.

Joe Gossmen (or Joe Avencia) is father of Ben Gossmen who was killed 2 yrs ago by falling off wagon & whose wife (Nettie!) is

Molechumme & ~~she~~ has married again & lives at or near Comanche.

The Gossmen family <sup>belong to</sup> ~~is~~ a menka tribe & talk almost same as

Wi-pā. They have lived for 2 or 3 generations near Pleasanton, ~~and~~ pretend to not know much of their

language. They say however that their language is <sup>very</sup> ~~is~~ different from that of the Han-ne'-sū, who latter had

a ranch near Sunol, now represented by Joe Bencho of Sunol, who works from ranch to ranch, usually from Pleasanton to Livermore.

I found him at a grape ranch near Pleasanton Nov. 5, 1909.

Tualumne Mew'-mah

Kald Rock

The head chiefs (Hi-ah'po) are hereditary and always belong to what are termed the 'Royal' families.

The succession <sup>usually</sup> falls to the eldest son, but may fall to a daughter. Women head chiefs were not rare - particularly if the woman were good & kind & had good dispositions.

There is only one head chief for the entire tribe. This was true of all 3 divisions of the Luna Mew'mah.

The minor chiefs or 'speakers' - called Yā-yu-che - were merely chiefs of subordinate or tributary villages & were chosen by the people - the inhabitants of the village - & were not members of the 'Royal' families.

They could not build a ceremonial house (hang) although a visiting member of the Royal family might build one in the village <sup>of a Yā-yu-che</sup> and hold a fiesta there.

If a neower wants to give a 'big' ceremony he must ask the chief to call it, but is expected to furnish most of the food &c necessary.

old capt. Bill at Kald Rock, whose real name is Hung'-e-we-ah, belongs to the Royal family of head chiefs & is a very intelligent man.



### TO COOK BUCKEYE NUTS

The Southern Muwa prepare and cook the nuts of the Buckeye (Oo-noo) in the following manner:

The nuts are first baked in a cooking hole in the ground with hot stones for about two hours. They are then shucked and mashed with the end of a big stick or club as we mash potatoes, after which they are put in a leach similar to the acorn leach, where cold water is poured over them during an entire day from morning until evening. The flour or meal, which is white, is then ready to eat.

### MEWA HAIR-DRESSING

Mewa women go bare-headed. They have fine heads of straight black hair which is combed straight down over the sides of the head, resting on the shoulders and back. Women in mourning cut the hair off short. Piute and Washoo women wear headhandkerchiefs, usually red, but I never saw any of these women wearing head handkerchiefs. - *can*

MEW-WAH CHIEFS

Bald Rock

The head chiefs (Hi-ah-po) are hereditary and always belong to what are termed the 'Royal' families.

The succession usually falls to the oldest son, but many fall to a daughter. Women head chiefs were not rare-- particularly if the women were good and kind and had good dispositions.

There is only one head chief for the entire tribe. This was true of all three divisions of the Sierra Me-wuk.

The minor chiefs or 'speakers'--called Ya-yu-che-- were merely chiefs of subordinate or tributary villages and were chosen by the people--the inhabitants of the village--and were not members of the 'Royal' families.

They could not build a ceremonial house (Hange) although a visiting member of the Royal family might build one in the village of a Ya-yu-che and hold a fiesta there.

If a mourner wants to give a 'cry' ceremony he must ask the chief to call it, but is expected to furnish most of the food &c necessary.

Old 'Capt. Bill' at Bald Rock, whose real name is Hung-e-we-ah, belongs to the Royal family of head chiefs, and is a very intelligent man.



October 1906 .

During the ceremony at Railroad Flat I saw a dog steal a roasted squirrel inside the hange. The squirrel was roasted in the hot ashes. The dog was caught and soundly thrashed. Of the nearly 100 dogs present, this is the only one I saw steal anything.

<sup>meat</sup>  
SMALL GAME AMONG THE CHOWCHILLA MEWA

At a rancheria west of Grub Gulch and east of Summit House, visited by me October 14, 1905, the only persons present were an old Indian woman, <sup>a</sup>and pretty little girl of 10, and a boy <sup>of</sup> 11 or 12. They stated that their language is the same as that of the Chowchilla Mewa in Chowchilla Canyon, but some of the words given me by the old woman are Chukchansi, doubtless the result of contact.

Hanging up at the camp with their skins off were five jackrabbits, cleaned, whole, and with the ears left on; there was also one skinned valley quail. They were hanging up to dry.

I stayed to dinner and was given fried jackrabbit, bread, beans, stewed grapes, and coffee--all of which were good. <sup>oh</sup>



The Mewuk comprise three main divisions or tribes

1. The Mewuk <sup>prefer</sup> (or northern division)
2. The Po-to Me-wah or Po-to-an'che (middle division)
3. The Chow-chil-la Mew-wah (southern division)

1. The Me-wuk <sup>prefer</sup> or northern tribe.

Range from a few miles north of South Fork Cosumnes River southward to Eldorado + San Andreas in Calaveras Co. but ~~not~~ quite to Sheep Ranch (where the Indians belong to the middle division?). On the east their frontier settlement was Pek-ken' soo, about 4 miles east of West Point, + the hunting territory claimed to extend eastward 5 or 6 miles farther (or 10 miles east of West Point) + 8 miles east of Delta - the lands beyond belong to the Washos. On the west their lowest settlement was along a line running southerly from a point about 6 miles below Plymouth to <sup>1/2 mile west of</sup> Lane + Buena Vista + thence to Comanche on south side of Mokelumne River.

2. The Po-tah Mew-wah or Po-to-an'che (middle division).

Range from southern boundary of northern Me-wuk southerly nearly to Merced River - the line passing (apparently) a little north of Coulterville and Bull Creek + thus including the mountains <sup>part</sup> of the Stanislaus and Mokelumne River systems.

3. The Chow-chil-la Mew-wah (southernmost tribe).

Range from Bull Creek + Coulterville region <sup>(perhaps farther)</sup> ~~to~~ north of Merced River on the north, southerly to Fresno Creek. On the east they include Yosemite Valley and Wawona. On the west their lowest village is No'-wah, 2 or 3 miles south of Indian Lake + about 5 miles below Grub Gulch.

### Handgame Songs of Yosemite Indians

The men sing:

Ho-wen'-nem han-hei'-nah

"

The women sing:

oo-soo'-koo' soo'-pi ah sek'-win-ne



Memoranda

Geog. dist.

September 18, 1905

~~Near PINE GROVE.~~

West Point

Spent sometime with 'Capt. Eph', Chief of the Me-wuk Indians, who lives on a chaparral hill about 3/4 of a mile east of West Point. Got a lot of names of animals and plants from him, and much other information also. The territory of his people (the Me-wuk or northern tribe of Me-wah stock) extends from just north of South Fork of Cosumnes (or Mokozme) river on the north, southward to Sheep ranch and Mountain House (or Eldorado) in Calaveras Co. On the east it reaches to Buena Vista, Amador Co, and on the west pushes up perhaps 10 miles beyond West Point where the territory of the Washoo is reached. The line between the Washoo and Me-wuk seems to be not well defined--at all events old Eph is decidedly hazy about it but says his people never go up into the mountains.

p 115-116



**MIWOK**

See Relations of Miwok and Yokuts,  
Kroeber, Calif. Kinship Systems, 356-358,  
May 1917.



CEREMONIAL FEATHER GARMENTS OF THE MEWUK  
INDIANS  
-----

Charles C. Willoughby, in an article on Textile Fabrics of the New England Indians, states:

"A few coarse feather garments are at the present time found among the California tribes. The Miwok of Calaveras county in particular construct a ceremonial cape by attaching the quills of turkey feathers to a coarse netting of twine, the feathers overlying each other like shingles upon a house."

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Am. Anthropologist, Vol. 7, No. 1, p. 90-91,  
1905.

Carl Meyer states (1850) that Sonora, James-Town, Mokolumne-Hill and Hang-Town, the chief southern mining centers, are built on the sites of old Indian settlements.

(Carl Meyer, 'Nach dem Sacramento, p.150, 1855.)

Mewuk

Charles H. Chamberlain, who was gold-mining from 1849-57, in a statement of his recollections of California, given to the Bancroft Library, says:

"In early days, the Paulo Indians on the Mokelumne were (4) hostile, and we had to watch them, but they made no attack. About '56 and '57, Joaquin was rather troublesome around Columbia ((Tuolumne Co.) at Saw Mill Flat and he started to burn it at one time, and a lot of us went over one night to guard it. He was a celebrated murderer."

Charles H. Chamberlain, Statement of, p. 4, MS, Bancroft Library, 1877.



INDIANS NEAR CALAVERAS (Santa Clara Co) Calif.

"There is a tract of land in the hills near the Mission of San Jose known as the Calaveras (Skulls). It derived its name from the numerous skulls found there. There had been several skirmishes with the Indians in that vicinity, and some that entered the fights were not successful in attempting to get away with their bones, as these old skulls well testify."

Frederic Hall, History of San Jose, 91, 1871.



ME'-WUK

October 22, 1906.-- The clay pit three miles north of Ione, on north side of Dry Creek, is worked by Me'-wuk Indians. Here I found a half breed from Ione ('Dick Edward!)) and his wife, whom I had previously met, and got from them a very complete list of Mewuk names of <sup>mammals</sup> animals, birds, reptiles, insects, and trees and shrubs, and some other vocabulary material--supplementing what I had previously obtained from them. (215)

October 26, 1906. Sheldon Ranch on Deer Creek. There were some Ko'-ne Indians--northan Mewuk-- engaged in picking and husking corn. (224)

me'-wuk

October 8, 1906.--Saw remains of an old Indian rancheria with a small circular ceremonial house (apparently still in good condition) near Murray Creek about  $1\frac{1}{2}$  ~~and a half~~ miles below San Andreas. p.186

INDIANS OF SAN JOAQUIN VALLEY,  
CALIF.

"The Meewoc nation extended from the Sierra snow line in Tuolumne Co., to the San Joaquin River; the Walla tribe were confined within the present bounds of Stanislaus Co.; the Wallalshumnes occupied the country lower down the valley between the two rivers; the Coconoons and Potoancies, between the Tuolumne and Merced, and the Yachichumnes between the San Joaquin and Mt. Diabolo."

--Memorial and Biog'l Hist. of Counties of Fresno, Tulare, and Kern, Lewis Pub'g Co., 46, 1892 (?). M. Angel, ed.

(Gives est'd numbers by Jas. D. Savage, 1851.)



## KOSSUS or STANISLAUS TRIBE

In February, 1851, the first Indian Commissioners sent by the Government to California established a camp at Dents Ferry on Stanislaus River, for the purpose of conferring with the neighboring tribes.

On February 14 the head chief of the region, a man commonly called Kossus or Stanislaus, arrived at their camp. It was stated that there were under his jurisdiction some 4000 persons divided among about 30 bands or rancherias, extending from Calaveras River on the north to Stanislaus River on the south.

-- Barbour, McKee, & Wozencraft, in Sen. Ex. Doc. 4, Special Sess. 1853, pp. 57-58, 1853.

Whether these rancherias were in the foothills or on the plain below the foothills is not stated. It is difficult to say therefore whether they were Mewuk or Mokezumme.

Merrill

CALIF. INDIANS.

On March 9th, 1850 Audubon was traveling on the Mokelumne river, and in his journal entry of that date he states: "We were riding towards the beautiful view made by the interesting lines of Mokelumne hill [shown on map in back of volume as south of the river] . . . We passed an Indian village of six huts; the squaws were pounding acorns to make 'payote', in natural mortars, formed by the slight indentations being used constantly; the pounding of the stone (small granite boulders, water-worn smooth), sometimes wear the holes a foot deep; but they are generally deserted before that depth is reached. A smooth, flat stone is usually preferred by the Indians to begin on, and if the country suits their purposes, and the lodges remain any length of time in the neighborhood, the stone is often marked with thirty or forty of these mortar holes."

Audubon: Western Journal 1849-1850, 208-209,  
Cleveland, 1906.



## TUOLUMNE CHIEFS

Adam Johnson, who gives a vocabulary of the "Tuolumne tribes, or bands of Indians residing on the Tuolumne river," says:

"Cornelius is their 'great chief.' Under him there are six sub-chiefs, or captains, belonging to different ranchoras, which contain from 50 to 200 Indians, men, women, and children. The names of those sub-chiefs, or head men are as follows:--'Cypriano,' of the 'Nu-mal-tachee' band; 'Mul-latte-co,' of a band of the same name; 'Nu-mas-se-can-no,' of the 'A-pang-as-se;' 'La-pap-poo,' of the 'La-pap-poos;' 'Haw-haw,' of the 'Ap-laches;' 'Ty-poxe,' of the 'Si-yante' band, known as the Typoxies."

Johnson adds that the vocabulary given [pp.408-412] "is common to all these bands except the Haw-haws, who have resided farther in the mountains."

--Adam Johnson, in Schoolcraft, Indian Tribes, IV, 407, 1854.

M E W U K

BETWEEN MOKELUMNE HILL AND  
SAN ANDREAS, CALIFORNIA.

--J.D. Borthwick, Three Years in California, 312, 1857.

"I soon after met a troop of 40 or 50 Indians galloping along the road, most of them riding double--the gentlemen having their squaws seated behind them. They were dressed in the most grotesque style, and the clothing seemed to be pretty generally diffused throughout the crowd. One man wore a coat, another had the remains of a shirt and one boot, while another was fully equipped in an old hat and a waistcoat: but the most conspicuous and generally worn articles of costume were the coloured cotton handkerchiefs with which they bandaged up their heads. As they passed they looked down upon me with an air of patronizing condescension, saluting me with the usual 'wally wally', in just such a tone that I could imagine them saying to themselves at the same time, 'Poor devil! he's only a white man.'

They all had their bows and arrows, and some were armed besides with old guns and rifles, but they were doubtless only going to pay a friendly visit to some neighboring tribe."



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✓ MacKenzie lives at Richgold, where he is entirely alone, his wife and the other inhabitants of the village having died some time ago.

CAMPAIGNS AGAINST INDIANS AT 'CALAVERAS', NEAR STOCKTON, CALIF.

Jose Maria Amador, whose father was sergeant of the first San Francisco Company, in Recollections given to the Bancroft Library, tells of a campaign <sup>against the Indians</sup> in which his father took part in 1818 at the place called Calaveras, a little beyond the present city of Stockton.



## MEWAN CHIEFS

Gen. M.G. Vallejo and Salvador Vallejo in Bancroft library MSS give accounts <sup>(or names of</sup> ~~of or mention Mewan~~ chiefs <sup>in San Francisco Bay region</sup> as follows:

1 Gualiuela or Gualinela (Tiutuye rancheria at Bodega<sup>Bay</sup>):--  
M.G. Vallejo, Documentos para la Historia de Calif.,  
2:141, 1833-1834.

2 Marcelo ("celebrated chief of the Cholgone and Bolbone  
tribes who lived on Mt. Diablo).--M.G. Vallejo,  
Hist. Calif., 1: 146, 149, 1875.

1 Marin (Licatiut).-- Ibid 1: 144-5, 148-9, 1875.

2 Narciso (Ochecames).--M.G. Vallejo, Hist. Calif., 4:38,  
125, 1875. ("Lachysmas" tribe spoken of as  
"Narcisos".--Salvador Vallejo, Origen de los Indios  
de Calif., 4, 1875).

1 Pomponio (Licatiut).--M.G. Vallejo, Hist. Calif., 1:148-9.

1 Quintin (Licatiut).--Ibid 1: 146-8.

A ME'-WŪ INDIAN KILLED BY A GRIZZLY IN THE CHOWCHILLA COUNTRY

Some years ago a Grizzly chased an Indian near Cold Springs in the mountains on upper Chowchilla River. The Indian ran around and around a big Incense cedar tree with the bear close at his heels and continually reaching for him. Finally the Grizzly caught him and tore him terribly with his claws, ripping open his belly and tearing the flesh from his right thigh.

Told me by A. J. Hogan, a Chowchilla Mě'-wŭ. -- *Chow*



Carded

TROUBLE BETWEEN INDIANS OF KNIGHTS FERRY AND SPRINGFIELD

The Weekly Alta California (May 21, 1853) publishes the following in a letter from a correspondent dated Columbia, April 9, 1853.--

"There has been more excitement in this vicinity lately, on account of some trouble between the Indians of Knights' Ferry, and those of the rancho situated just below Springfield. It appears that the Chief of the Knights' Ferry Indians had prophesied that a certain number of the Springfield Wallas would die of the small pox. Luckily for his reputation as a prophet, but unluckily for himself, as it turned out, in the long run, his prediction was verified. Some of the Springfield tribe, thinking that he possessed the power to send the disease, as well as to foretell its appearance, took an opportunity of putting him to death. The tribe of the murdered Chief have sworn revenge, and the Indians at Springfield have been on the watch for some days past, expecting an attack. I have given you the current version of the affair. It may not be correct in all the particulars."

Weekly Alta California, May 21, 1853.

That the early Spaniards extended their raids for Indians well into the foothills, appears from the statement by Jose Maria Amador, who says that his father when Sergeant of the first San Francisco Company took part in a campaign as early as 1818 at Calaveras, beyond the present city of Stockton.

BOYD

THE UNIVERSITY OF CALIFORNIA



✓

NORTHERN MEWUK  
August 8, 1907. Calif. Journal, p 114.

Elizabeth and I visited a Mewuk rancheria just west of Mt. Aukum (wrongly spelled Orcum on the Geol. Survey <sup>and other</sup> maps ~~sheet~~) and about a mile and a half north of Aukum cross roads. Here we found a very old couple camped under some oaks near the Indian houses. All the other Indians were absent, having gone down to the valley to pick <sup>help.</sup> fruit.

The old man had hurt his back and was sick. His faithful wife was pounding acorns near-by, hoping to make some acorn soup to tempt his appetite. I gave them a sack of flour and some crackers, fruit, and tobacco--for which they were very thankful.

The old woman had a lot of ~~coarse~~ brushes of varying stages of wear, including some unfinished new ones with the fresh fibrous sheath of Chlorogalum stretched between clamps made of sticks to keep them from curling too much while drying. I brought a couple along to show how it is done.

MEEWOC

" The Meewoc nation extended from the Sierra snow line in Tuolumne County, to the San Joaquin river; the Walla tribe were confined within the present bounds of Stanislaus County;

The Wallalshummes occupied the country lower down the valley between the two rivers; [Stanislaus and <sup>Joaquin</sup> Tuolumne?]

The Cochoons and Potoancies, between the Tuolumne and Merced, and the Yachichummes between the San Joaquin and Mount Diablo, These Indians rarely exceeded five feet eight inches in height, though they were strong and well built.

Their complexion was dark, frequently approaching black, hair very coarse, thick, straight, and black.

The Indian dress was very primitive; in summer the men wore nothing scarcely. On some occasions they wore a slight covering about their loins; in winter they wore a kind of robe made from hides of animals, also a species of robe made by uniting feathers of birds with strips of seal-skin, <sup>etc</sup> thus securing <sup>effectual</sup> protection against the inclement weather. The Indian women wore in summer an apron which they manufactured from the tules and other grasses. This garment was open at the sides, and extended to the knees, back and front. In the winter season they used a half tanned deer skin in addition to the tule garment. the young belles frequently wore their hair long, flowing to the waist, and cut short, or, modernly speaking "banged" in front.

They were very fond of all kinds of ornaments--both men and women



## Meewoc

Which were worn in profusion in their hair, and bone ornaments etc. , in their ears, and beads and other trinkets about their necks. The head-dress for gala days and dances was formed of gay feathers skillfully arranged, and topped off with long feathers from some large bird. The upper part of their body was painted in several colors, red predominating, however; this they obtained from the cinnabar fields in the Coast range. Tattooing seems to have been a custom among the women, but rarely practiced by the men.

These people lived , in summer, under sheds formed of brush, and in winter in excavations some four feet deep made in the earth. This was governed in size by the number in a family. Around this excavation was firmly set numerous willow poles, which were drawn together at the top, leaving a space for the smoke to pass out. They then wove through those poles crosswise smaller branches, after which they covered the whole with brush, bark, mosses, etc. , and then daubed it over with mud, leaving only an opening to pass in and out. In the center of this rude, San Joaquin cottage, they built their fire and did their cooking, and around it they slept on mats made from the grasses. . . .

They lived in villiages and had a large centrally located structure for use on public occasions, as pow-pows, dances, etc. It was constructed on the same general plan as their residences."

Memorial and Biographical History of the counties of Fresno, Tulare, and Kern, Calif. pp46-47 [author + date not given].

Oleta, September 6, 1903.

About 2 miles east or northeast of Oleta, and ~~one~~ <sup>a</sup> quarter <sup>of a</sup> mile north of the main road, is a small settlement of Mu-wa Indians --- about the extreme northern limit of the tribe, for across the cosummes River the Ne-ce-non tribe begins. [Me-wuk go on to Middle Fork] ~~cosummes~~

Here I had the good luck to meet a half breed <sup>Sack Edward</sup> (Jim Burris) and his wife just as they were setting out with a 4-horse team for a load of wood (to haul to Amador).

I got from them their names for a lot of plants and also checked up ~~their~~ <sup>my</sup> vocabulary of the northern Mu-wa. <sup>language. Sack Edward</sup> Both ~~Burris~~ and his wife are bright and intelligent and kindly disposed and gave me a fine lot of material. They use a surprisingly <sup>large</sup> number of words which differ from those used by the Tuolumne Mu-wa. Most of the words are the same as those used at Mokelumne Hill, West Point, and Jackson.

Stopped also a few minutes at the home of an aged couple of ~~me-wuk~~ <sup>me-wuk</sup> ~~mu-wa~~ about <sup>3/4</sup> ~~1/2~~ mile below Oleta. They have basketsful of the half meats of last year's acorns, and some acorn mush in a large cooking basket. They had a big bowl basket (rather shallow - washbasin shape) which they said was made by Paiutes or Washoo-- probably the latter.



OLETA COUNTRY MEWUK

September 28, 1905.

Walked about 8 miles studying the fauna and flora including the willows.

Before noon struck the house of a Me-wuk Indian named Jim Burrs about two or two and a half miles east of Oleta and ate dinner with him and his wife and daughter and young son. They have a good place and cultivate corn, melons, grapes, grain &c. Jim also has a four horse team and hauls wood and other truck. He is industrious, sober, and thrifty. Got a lot of names of plants and animals from him and his wife.. P 136

IONE

MORTAR HOLES

IONE September 15, 1905.

Ione is in the western part of a double open valley, separated partly from the eastern part by a high hill which rises immediately at the east end of town to a height of a little more than 100 feet.

This hill is a little east of the middle of the valley and is loosely forested with wislizeni, live oaks, blue oaks and digger pines. Its summit commands a view of the entire surrounding region, the only impediment being the higher country to the east. Its top is a little above 500 feet altitude (Ione just below 400). . . Looking off in all directions one sees an agreeably hilly country mainly in low open hills--covered with yellow grass and dotted with oaks and digger pines.

On the very summit of Ione Hill are some large rocks of a very coarse red sandstone containing many pebbles. In these rocks are at least 14 (3,3,3 & 5) ancient mortar holes made by the Indians for pounding their acorns with meal. They vary in depth up to 9 1/2 or 10 inches. There were probably more, for some appear to have been broken away by breaking large pieces off the rocks. It is strange



Sept 15, cont.

how how the Indians almost always chose the most commanding eminence for their acorn mills. Perhaps it was because the women were at work there nearly all the time and hence were able to keep a continuous lookout over the surrounding country. p106-7

Mewuk ~~MU-WA~~

Jackson, Amador County, September 5, 1903.

Visited three Indian settlements today--one about  $1\frac{1}{2}$  miles south of Jackson (near an old mine called Scottsville); one  $\frac{1}{4}$  mile west of Pine Grove at an altitude of 2500 feet; and one about 4 miles east of Jackson, between the two roads. The latter is a Government reservation or 'farm' for the <sup>Mewuk</sup>~~MU-WA~~ Indians, and the number living there is said to be about 20 all told.

The settlement  $1\frac{1}{2}$  miles south of Jackson consists of two ~~small~~ houses. Two women and a few small children are the only inhabitants. At Pine Grove there is only one family--a mother and 3 or 4 children. Last year three died of small pox there.

At the Reservation I saw only one Indian man and had a long talk with him. The agent or 'Farmer' is away just now. Saw three or four women and a few children.

The Indians cultivate the ground here and seem to be doing well. There is an abundance of fruit and melons and some tomatoes and corn and other stuff good to eat.



The language of these Indians is the same as at West Point— differing in many words from that of the Mu-wa ~~of~~ the Tuolumne Country.

The Jackson Reservation.

A few years ago a reservation was established in Amador County near the town of Jackson, on which an attempt was made to gather a number of the so-called 'Digger' Indians of this part of the Sierra, for the purpose of teaching them farming. A 'farmer' was employed for the purpose, and a few Indians were induced to move to the reservation. These Indians raise corn, melons, and some fruit, and appear to be getting on nicely. I inquired of a number of other Indians in the immediate neighborhood as to why they also did not move to the reservation. They replied that the quantity of land fit for farming was utterly insufficient. This is undoubtedly true, ~~and~~ In addition it should be remembered <sup>(that these Indians are not)</sup> ~~that among the non-nomadic, Indians of the~~ <sup>and that</sup> ~~west coast~~ the love for home is more deeply rooted, perhaps, than among any other people. Their greatest desire is to live and die

where their ancestors lived and died and were buried. In most parts of California the greatest calamity that can befall an Indian, from his point of view, is to be removed from the place where his father and mother lived and were buried.



V/21a-e/E45

Mewan Stock - Me-wuk or Sierra Tribes

80/18  
C

Yum'meh Ceremony of the mevwa at Bald Rock Ranchina in 1907

In early October, 1907, I attended the Yum'meh Ceremony, sometimes called the Cry for the Dead, at the Bald Rock ~~rancheria~~ in Tuolumne County. The Ceremony began on October third. There were present an unusually large number of mourners, fully 25, doubtless because there had been no Ceremony for the previous year or two.

~~In connection with the Ceremony~~ A large quantity of acorn food had been prepared. There were two separate cooking places with 20 to 30 big baskets full of ~~finely~~ <sup>newly</sup> cooked acorn mush at each place. Each of these baskets held from one to two bushels. Fully a ton of the acorn mush -- nuppah -- and acorn bread -- oolā' -- was cooked and carried in the large burden baskets on the backs of the women from the cooking places to the roundhouse.

There were five <sup>a</sup>leaches in use at the same time, three at the upper and two at the lower cooking place. Each of these leaches was about four feet in diameter and was on the ground, ~~and~~ underlaid by a thick layer of dead dry leaves, fragments of bark, and other debris of manzanita and lilac bushes, thus constituting a porous bed through which the bitter water escaped from the filter.



Y O S E M I T E S

Mythology as to origin and appearance of  
Yosemite Valley.

Bancroft, Native Races, Vol. III, pp. 124-126, 1875.

Geography and Dialects of the Miwok. Vol. 6, Number 2. This paper is somewhat similar in outline to the "Ethno-geography," but is less comprehensive in scope. Like the former paper, it includes brief comparative vocabularies and a map indicating the results determined. Some of the vexed issues of the paper are taken up in a following number by Dr. Kroeber:

On the Evidence of the Occupation of Certain Regions by the Miwok Indians. Vol. 6, Number 3. The subject is an interesting one, in that the people concerned were in former times very important numerically, but were among the first to suffer at the advent of the whites. Since then the western units of the stock have so far disappeared that information is extremely scanty. This article, therefore, while necessarily brief, is most important and fills a place in the series which would otherwise tend to be much neglected from lack of proper material.

Seaman - Oct. 8, 1909.

Me'wuk - eastward to  
Kearnsville, Ind. Digging + dig. flat, + above volcano.  
Included Plymouth  
N. boundary bet. Middle + La Fk. Assume in main but crossed Middle Fk  
in 1 or 2 places. Plymouth to Fort Home (Pah-lah-mah) on line  
also Lane + Jackson rd.  
All Tam'i-me-lik here at Dry Creek <sup>near Lane</sup> visit - mainly from Alberta + Yukon

Alta

Further north than Tam'i-me-lik were To'i-sim'-me-nan (Alta say)

"Hoquelumnan" Family = me'wan

Boyd, Linguistic Families  
7<sup>th</sup> Ann. Rept. Bur. Eth. 92-93, 1891.

Alta { not hot am-poopos oo'-wah  
me'wuk { not good koo'-che-oo-wah  
Not (gen. negative) oo'-wah a huling ah



"A White Medicine-Man" [Major James D. Savage] by James O'Meara.  
In the Californian, Vol.V, No.26, 150-157, Feb. 1882.

Hd. chf :	Wachoselo	Alenthe	Toolenne	Makalime & Wipa	So-me-muk
	Hai-e-pus	Hai-e-poo	Hai-e-poo (Hoi-poo)	Chā-kah & Ni-yum	Te'-e-ah
Minor chf :					A'-oo-che

## Totemism

The Northern Ihermule say that people came from two kinds of lizards - ke-lā-litte the little lizard and sūk-kā-de the black lizard.

(These should be added to their list of totems.)

Deer sometimes turn into <sup>W.B.</sup> oak trees as well as into people.

The annual and other important ceremonies--as the 'Cry' and the 'Fandango' are given at the big ceremonial house of the principal villages only.



"The Digger Indians of California"

Proscriptions (following Act of Congress of March 3, 1893) to  
 purchase land near Jackson, Calif.

Reft. Comm. Ld. offers for 1894, 80, 1895 -

Lbid, Reft. for 1895, 90-91, 1896

Lbid, Reft for 1896, 85-90, 1897

(Evid. report of Capt. Crosby, who is either  
 densely ignorant of the character & habits of these  
 [Mamut Indians] or else a great liar -  
 probably both - same)

Lbid for 1897, 65, 1897

(act of June 7, 1897 appropriated \$3,900 for subsistence, purchase of seed,  
 farming implements, & pay of farmer)

Lbid for 1899, 169, 1899.

Lbid for 1900: 203-204, 1900

Lbid for 1901: 192, 1902

Lbid for 1902: 169-170, 1903.

Lbid for 1903: 138-139, 1904

Lbid for 1904: 155-156, 1905

" " 1905: 180-181 (no appropriation for 1905 or 1906) 1906

" 1906: 176 (no app. lowest condition) 1906.

Villages of the Me'-wuk tribe:

Still existing (Sept. 1905) Deserted (Sept. 1905 or earlier)  
 (though some inhabited by mostly long before that.  
 only 1 or 2 persons)

West Point (2 families) Hā-e-nah  
Sandy Gulch (2 miles so of West Pt.)

Rich Gulch (1 old man) Saw-po-oh  
Big Flat (5 miles west of West Point)

Railroad Flat Pek-kon'-soo (4 miles east of West Point)

Mokelumne Hill San Andreas

Volcano (2: one 1 mile away, the other 5 miles above)

Pine Grove El Dorado or Mt. Ranch

Oleta Sheep Ranch (abt. 2 miles so)

Aukum region

Jackson region (2 or 3)

Lone (1 + 2 miles [9 ranch])

The old chief Le-pon'-so who lived at Sandy Gulch  
 was uncle of the present chief 'Efk', who lives  
 at West Point - same.

Me-wuk vocabs.

Northern Me-wuk:

- Oleta
- Jackson
- Lone
- Mokelumne Me-wuk (Calaveras Me-wuk)
- West Pt.
- Mokelumne Hill
- San Andreas

Truhenne Mewah (= )

- Vallisto
- Murphys
- Cherwell
- Rald Hill
- Sonora
- Tintown

Chamchilla Mu-wah (almost Mē-wē) (or Mew-wah):

- Yosemite (+ Bull Creek)
- Mariposa - Chamchilla
- Wasiana



Northern me'-wuk

Buena Vista ranchia:  
The place (in Jackson valley, at north base  
of Buena Vista mts), ü-poo'-san-ne  
The name of the people (band) at this  
ranchia - Hook-kä'-go.

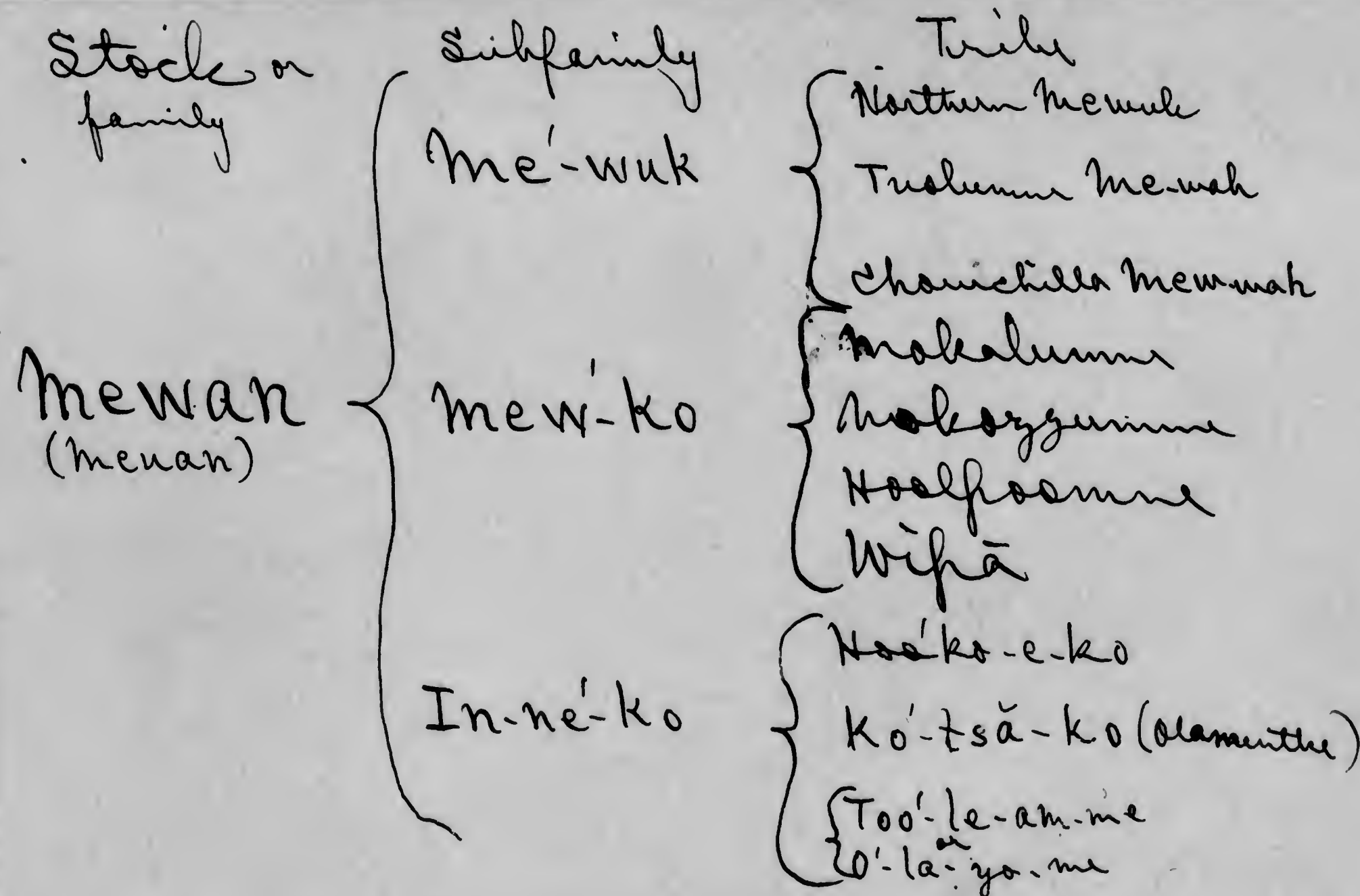
Told me by themselves & also  
by Oleta me-wuk.

me'-wuk  
mew-wah  
mew-ko;  
In-ne'-ko (e me-chah  
ko-tsä-ko (e am'-mah

ü-poo'-san-ne (or ü-poo'-san-ne)

Kö'ne (Mewuk) ranchia 1 mile S of Buena Vista,  
Armadillo Co. (6-7 miles S of Lore)

The inhabitants of this ranchia - the subtilis - Hook-kä'-go.





Carded

Specimen of Chumeta language  
by Albert S. Gatschet

Am. Antiquarian, V, 71-73, January 1883.

He calls it a dialect of Mutam, belongs to its  
Eastern or Mimole subdivision, & spoken by  
the small tribe of Chumteya Indians, on  
middle course of Need River.

Chumeta is

"Chumteya is the plural form of Chumeto,

Chumedok.

Chief at Tinias Wal Tchista.

Some short text (pp. 72-73).

mentions Hektoya (72) as <sup>speaking</sup> language partially understood  
by Chumteya; same of To'mole of Tsalum &.

Me-wak <sup>(Oleta)</sup> Memoranda

Accom <sup>Poko</sup> Breadstoo-lä (15-500)

Accom meal { leached - -  
unleached -

White man <sup>h</sup> Al-tin-ne

Names of Ranchinas Tam-moo-let-e-lä <sup>Oleta</sup>  
Are there names for bands as well as places? <sup>Ranchinas</sup>

11 loo-sah-gän ah loo-sah-gä-nah

12 Otiq

13 tho-teah-go

14 kol-ö'wah-go

15 u-al-le

16 di-u-tah

17 ot-te-go-mag-go

18 Tök-sah-gän ah Tök-sah-gä-nä

19 me-ne-me

20 Kem-mah

25 Nah-ah massoki-töh me-ag-gah

30 Nah-ah-na na-aj-ah-tah me-ag-gah

35 Nah-ah u-al-le-to-me-ag-gah

40 Otiq mo-mo

45 Otiq mo mo massoki to me-ag-gah

50 Otiq mo mo naj-ja to-me-ag-gah

55 " " <sup>walle</sup>

60 Tah-läle mo mo

65 " " <sup>mo-mo</sup>

70 Tah-läle mo mo naj-ja to-me-ag-gah

75 " " " <sup>walle</sup> to-me-ag-gah

100 mas-sok-mo mo

200 Na-aj-mo mo

✓ Chozenem and disyllabic - Gatschet -  
softly hygi end in vowels.

San Rafael tribe Yukionemí 431

Gatschet gives <sup>(433)</sup> meuse, mi-na-mivie = Indian.

✓ meuse bands:

✓ Choomteyas mid. Merced Riv

✓ Cawnees - Cosumne Riv

✓ Yulónes - Kutter Cr.

✓ Awnaees (near for Awanees) Yos val

✓ Chowchillas mid. Chenahilla

✓ Tulemenne - Tule Riv

Ind Languages of the Pacific States & Terr.,  
A S Gatschet 416-447. Ind. Mus. 1877.

Gatschet in 1883 divided what he called the  
"Museum linguistic family of California" into

3 subdivisions: 1. W. of SF Bay; 2. north of it;

3. third E. of San Joaquin bet. Kosumnes + Freemont <sup>(river)</sup>  
Am. Antiquarian, V, 71, 1883.



Yes, Memorial old memo crossing account Sept 8, 1900 - \$193.95.

Aluta

---

Jim Burns

Dick Edwards

---



**PENUTIAN**

New 'family' proposed by Dixon and Kroeber for  
Yokuts, Wintun, Costanoan, Maidu, and Miwok, in *Science*, NS 37,  
225, Feb. 7, 1913.

Discussed further by Dixon and Kroeber in article  
entitled *New Linguistic Families in California*.— *Am.*  
*Anthropologist*, NS 15, 647-655, Oct.-Dec. 1913 [pub. May 1914].

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Retake of Preceding Frame



Oleta Muwa

- 11 Loo-sah-gā-neh  
12 Otig-sah-gā-neh  
13 Tro-te-ah-go  
14 Kol-o'-kah-go  
15 U'-al-le  
16 Oi'-u-tah  
17 O-te'-go mag-go  
18 Tok-sah-gā'-nā  
19 me-ne-me  
20 Kem'-mah  
25 Nah-ah mas-so-ki tok-me-ag-gah  
30 Nah-ah <sup>?</sup> (nā) nā-aj-jah tok-me-ag-gah  
35 Nah-ah u-al-le to-me-ag-gah  
40 Otig mo-mo  
45 Otig mo-mo mas-so-ki to-me-ag-gah  
50 Otig mo-mo naj-jah to-me-ag-gah  
55 Otig mo-mo u-al-le  
60 Tah-lok' mo-mo  
65 Tah-lok' mo-mo mas-so-ki  
70 Tah-lok' mo-mo nā-jā tok-me-ag-gah  
75 Tah-lok' mo-mo u-al-le tok-me-ag-gah  
100 mas-sok mo-mo  
200 Na-aj mo-mo

M U- W A I N D I A N S

~~Mokelumne Hill~~, August 25, 1903.

WEST POINT

The Indians of this region, just south of Mokelumne ~~River~~ in extreme northern Calaveras County-- deserve more than passing notice, and much more attention than I could give them in the short time I was able to spend in their camps.. They belong to the northern division of the <sup>me-wuk</sup> ~~Ma-wa (or me-wa)~~ tribe and speak <sup>(a dialect of)</sup> the ~~same~~ language <sup>spoken</sup> ~~as these~~ at Cherokee and Bald Rock villages, though <sup>many</sup> ~~a few~~ words differ.

Only a few years ago they were numerous; now they are reduced to the verge of <sup>extermination.</sup> extinction. I visited two inhabited camps near West Point (one of 9 or 10 people on an eminence a mile east of town; the other of two very old people, man and wife,  $1\frac{1}{4}$  N.W. of town on the ranch of one William Reynolds); one  $1\frac{1}{2}$  east of Rich Gold Gulch postoffice, on the main road (consisting of a single very old squaw living absolutely alone), and one on the hill a mile east of Mokelumne Hill (and consisting of a very old man and his two old sisters--one of whom is now absent).

The old couple on Reynold's ranch are very forlorn. The old

M U- W A

2

~~Mokelumne Hill~~, August 25, 1903

West Point

man is nearly helpless and the woman very old. They are an exception in the kind of place they live in, which is in an open yellow pine forest on a piece of grassy ground close by a dry arroyo. They have lived here always but the man Reynolds who "took up" their home has crowded them down and fenced them out till their present quarters consists of a narrow strip on the bank of the arroyo, which he threatens to take also. The place is locally known as Dead Horse Flat.

The main camp at West point is on a brushy slope a mile east of town and at altitude of 3000 feet. It is in smoke brush and manzanita chaparral (Ceanothus cuneatus and Arctostaphylos visida--with a very little A.mariposa), along the lower edge of the ponderosa pine forest. The place commands an extensive view to the west.

It now consists of the usual polygonal ceremonial house (with low conical roof of split shakes), a house or two of simi-



~~MOKELUMNE HILL~~ AUGUST, 1903

## West Point

type but smaller and more nearly rectangular, and a couple of ordinary rough board shanties. Besides these are a couple of rough brush shelters in which some of the old people are now living (it being summer).

The people I saw here are an old man, two old women (one of whom is nearly blind), a middle-aged woman (the daughter of one of the old women), a boy of perhaps 16, and a girl child about 4. The others are away at work. There were some last year's acorns left here and a few baskets of mush. There were also quantities of recently gathered manzanita berries--for food or cider. The old blind woman was pounding up manzanita berries in a small round portable mortar.

These portable mortars are rare among the Mu-wa Indians south of here but are in all the camps visited by me in this region. The <sup>Indians</sup> people say their people did not make them but found them in the ground. I watched an old squaw here pound sugar pine nuts in one of them. She first roasted the long cones in the fire

~~Mokelumne Hill~~

West point

until the nuts were loosened and easily shucked. She then took out the meats and pounded them to flour in a small mortar. She said she was going to make soup of this pine nut flour.

The nuts of the Digger pine (*P. sabiniana*) they do not make into soup but merely roast and eat as nuts. They eat great quantities of them. Digger pines do not grow as high up as this West Point camp

## LEECHING Acorn Flour

Here were at least two small places fixed for leaching acorn meal. As the ground is not sufficiently porous, a scooped circular depression 3-4 feet in diameter had been filled with a deep bed of pine needles through which the water poured on the meal can escape readily

Forgot to mention that when the green (just ripe or hardly yet ripe) cones of sugar pine are roasted a little in the fire they are removed and split lengthwise with a knife, making it easy to get at the nuts between the scales.



Mu-wa

West Point~~Mokolambo Hill~~, August 1903

West Point

easy to get at the nuts between the scales.

## Baskets

There are a number of rough baskets at this camp, but I saw no fine ones. There are many large deep bowls, called him-mah, for cooking the acorn soup with hot stones. These are of *Ceanothus cuneatus* (pi-wah) and hazel, *Corylus californicus* (called so-loo-koo), and mainly with little or no ornamentation. I got a few old ones. Also got a couple of good bowls (called pul-le'-sa) made of maple, *Acer macrophyllum* (called si'-e).

Saw several cornucopia burden baskets (che-ka-la<sup>h</sup>) made tight by coating with soaproot paste (*Chlorogalum pomeridianum*).

Some of these were  $\frac{3}{4}$  full of manzanita berries (ā'-yah.)

Saw also several rather small and short conical burden baskets of parallel rods. (These (one of which I got) are called tā-u-mah and are used for gathering acorns.

There were also a number of small coiled bowls--some 3-rod, some 1-rod--for dipping and serving acorn soup. The one-rod

West Point (contd) Mu-wa~~Mokolambo Hill~~, August 1903.

## BASKETS

ones were called keng-ekah-gah and pul-luk-kah, though these were sometimes called pul-le'-sah, the same as the 3-rod bowls.

There were also plenty of the coarse scoopes called chum-mah.

Besides all these, were several closely woven Washoo winnowers (snow-shoe shaped) and one or two Washoo cooking bowls.



## ATTACK OF GOLD-MINERS ON INDIAN RANCHERIA

AMADOR CO.  
NEAR VOLCANO, CALIF.  
A

John W. Connor, who, came to the Calif. gold fields in 1849, in a statement of recollections given to the Bancroft Library, gives an account of an attack made by the miners on an Indian rancheria about six miles from Volcano near the Moquelumne River. One of their comrades, who had been sent to Sacramento for supplies, had been killed by the Indians on his way back. Connor writes:

"We found indications of his having camped, remnants of provisions scattered about, which led us to believe that he had been killed by the Indians, and we saw by the grass and brush that something had been dragged to a ravine three or four hundred yards away, and following up this trail, we presently came to a fallen tree, from the root of which I saw a foot sticking out, and on pulling down the brush that was piled up, we found the body of Powers, with 3 arrows in it, and a money belt on his person with about a hundred dollars in it, which when he left contained about a thousand dollars in gold dust. He was evidently killed from behind by the Indians, and all the animals and provisions stolen by them. The next day we organized a party of about 20 persons, all there were in the camp, and started for the Indian camp, to punish the rascals and recover our animals if possible. This rancheriee was about five or six miles from the camp (at Volcano). About 3 miles from the camp we came upon a hundred of them, who surrounded us entirely, we being in a little ravine, traveling up the side of the mountain. We had rifles and shot guns, and soon made a bold stroke up the hills, and scattered them in all directions. They had nothing but bows and arrows. They

then made for their rancheree and we followed as fast as we could. ④  
We came to their village and took possession of the place. The  
men had all disappeared, but there was quite a number of women and  
children there, whom we took down to our camp. We burned their  
rancheree and destroyed all the dried locusts they had laid up for  
food and the nuts they had stowed away to make bread of. During  
the fight, we killed several of the men, seven I think. We kept  
the women and children as prisoners for about two days, when the  
Chief of the tribe, an old man, came to our camp, with the branch  
of a tree on his shoulder, as a signal of peace, and wanted to talk.  
So we had a council, and this chief stated that if we would allow the  
families to return to the tribe, they would not molest nor destroy us  
any further while we remained there.. We demanded our horses and  
mules, but they said they could not deliver those up because they  
had all been eaten. So we gave up the women and children to this  
old man, and had no further trouble after that.

Connor, John W., Statement of a Few Recollections on Early Calif.,  
pp. 3-4, MS, Bancroft Library, 1878.



Leonard Kip in 1850 published a small pamphlet on his recollections of the gold mines of California, where he worked for some months the preceding year. In this he includes the following notes on the Indians near the mines on the Moquelumne River.

At one time he states that his party hesitated to go to a new mine because the Indians in its vicinity comprised a tribe deadly hostile to the whites, and their chief, named Polok, was notorious as an unrelenting enemy. [43]

He describes an Indian village, through which he passed and which was mourning for a dead warrior, as follows:

"Several semicircles of brush-huts formed the town, in front of which the whole population was seated in two long rows; with the exception of a few who were pounding acorns, and of the papposes, which, strapped to their several boards, were carefully hung up overhead. The men were generally clothed in coarse blue shirts, but the women were seldom particular about having any / clothes at all. One of the latter was adorned with a white pine stick, stuck through the nose, and projecting about 2 inches each side. This was the only display of ornament I ever saw among the [44]

natives; for, unlike those of other parts of the continent, the California Indians, seem to look more to the substantials of life, and hold beads and other trinkets in contempt.

As we approached, the two lines of natives commenced waving their hands, twirling their fists, and beating their breasts; keeping up in the mean time, a most unearthly howling. We at first thought that they were enacting a ceremony in honor of our arrival, but speedily discovered that the display was on account of the exit of one of their warriors, who had departed this life that morning.

The tribe being a friendly one, we stopped for a few minutes to witness the ceremony. None seemed to take any more notice of us than if we had been so many standing trees, but all continued singing the same horrible strain without intermission. We moved on, but the song was not broken off, nor did one of the tribe rise to bid us good-speed. At intervals of a quarter of a mile, we stopped and listened, but there seemed no variation of the music; and when at night we made our bivouac about 2 miles off, and the wind lulled, we could hear, now and then, the same eternal tune until we fell asleep. "

Leonard Kip, California Sketches, pp. 43-44, 1850.



## A NORTHERN ME'-WUK DIALECT

A young man named Joseph Hunter from Pleasant Valley, Eldorado County, speaks a Northern Me'-wuk dialect slightly different from that of the West Point Me'-wuk. He tells me that his mother (Mary Hunter) lives about a mile and a half south of Pleasant Valley; that in going from Pleasant Valley, a person should cross the big ditch and follow it up, crossing two flumes on the way.

The locality lies in what we have always considered Southern Mi'-du or Nis'-se-nan (sometimes called Ti'-nan) territory. It becomes therefore of special importance to ascertain from Mary Hunter or some of the other older Indians native to the region, whether this Northern Me'-wuk dialect is really indigenous to the Pleasant Valley locality or whether the Indians speaking it, or their parents, came originally from some locality to the south.

The boy, when questioned as to the proper name of his tribe, is uncertain but thinks his people call their tribe Mewum. Their name for people is Me'-wuk.

He states further that his people designate the surrounding tribes by compass names, as I have found to be the case with other dialects of the region. Thus, he calls the people to the north Tam'-moo-lek; those to the south, Chu'-me-tuk; those to the west, O-lo'-we-tuk; those to the east, He'-sah-tuk. The latter he recognizes as Wah'-shoo, but the proper tribal names of the others he does not know. - *CSM* - August 1919 -



## MEWUK INDIANS

Thompson & West, in a History of Sacramento County, Calif., published in 1880, state concerning the Mewuk Indians of California:

The Meewocs were the largest nation, or group, in California, both in numbers and extent of country. Their territory extended from the snow line of the Sierra Nevada to the San Joaquin, and from Cosumnes to Fresno. Feather Island, in the San Joaquin River, contains the ruins of a town which was constructed in military style, and the bottom-lands along the Tuolumne and Merced rivers abound with the remains of their villages. The language over the whole extent of country, from Yosemite to the San Joaquin, was homogeneous; there were several dialects, but the root of the language was common to all. The Meewocs were the largest, and morally and socially the lowest nation. Both sexes formerly went naked, lived together indiscriminately, and ate every abominable creature, animal, reptile, and insect. They believed in wood-spirits and water-spirits, and in other fetiches which inhabited owls. Soul and body were supposed to be annihilated by death; the dead were never to be mentioned more, and all their property was destroyed, so as to utterly obliterate their recollection. Physically, the people were weak, with very small heads, which were flattened by the manner of nursing in infancy. They had little or no conception of modesty, and were unspeakably obscene in their traditions and legends. The mother sold the bride; when twins were born, one was destroyed; there were both male and female doctors and sorcerers, and an occasional prophet, who made a sort of lecturing tour every year through the several villages of the tribe.

"There was a time fixed for the annual mourning ~~of~~ for the dead. In cases of persons of distinction, several villages united, usually in the evening, when the Indians sat in a circle, and with loud wailing, tearing of hair, and other signs of inconsolable grief gave vent to their feelings. The women ran through the woods, crying aloud, and praying the dead to come back. Sometimes a squaw would perform the death-dance for three or four hours, while the others locked arms and walked in a circle chanting the death-song. When the mourning was over they scoured off the pitch and engaged in a sensual debauch. Incremation was general, but not universal, and the oldest surviving brother was expected to marry the widow."

Thompson & West, History of Sacramento County, Calif., pp 25, 1880.



## A NEW MOQUELUMNAN TERRITORY IN CALIFORNIA

"The Indians known locally as Coyote Valley Indians and living about 80 miles north of San Francisco on the headwaters of Putah Creek in the southern part of Lake county, California, have heretofore been regarded as Wintun. They are so designated on the linguistic map in Powers' Tribes of California. Recently, during an ethnological investigation of this part of the state, vocabularies were taken from Coyote valley. On comparison with the vocabularies in Powers, as well as with some obtained in Marin county, the Coyote Valley language proved to be a Moquelumnan dialect.

The territory of this branch of the Moquelumnan stock was ascertained to have been quite limited in extent, comprising part of the upper drainage basin of Putah creek and a certain area on the northern side of the watershed between Putah and Cache creeks, extending as far north as the extreme southeastern shore of Clear lake and the south bank of Cache creek for a few miles down from its source. This area consists of territory heretofore assigned to the Wintun--in Putah and Cache creek basins--and to the Pomo, on Clear lake. This Moquelumnan group was accordingly isolated and about 40 miles north of the Moquelumnan inhabitants of Marin and southern Sonoma counties, who were themselves detached from the main body of Moquelumnan tribes east of the San Joaquin river. Powers, in speaking of the Wintun, says: "In the

head of Napa Valley were the Wappo, and in Pope and Coyote Valleys there was spoken a language now nearly, if not quite, extinct." This statement would seem to have been based on indefinite information of the Coyote Valley language.

In the course of the same investigation it was ascertained that the Yukian Wappo, whose territory has been said to have reached only a short distance south of Calistoga at the head of Napa valley, really held the entire upper half of this valley, extending nearly to the present town of Napa, about 20 miles farther south than previously believed.

S. A. Barrett."

Am. Anthropologist, Vol. V (NS), No. 4, p. 730, Dec. 1903.



NOTES ON CALIFORNIA FOLK-LORE. <sup>4</sup>

"Totemism among the Miwok Indians.--While throughout practically the whole of California anything approaching clan-totemism appears to be totally lacking, there seems to have been among the Miwok of the Sierra Nevada region a grouping of the people into two totemic exogamic divisions. By an informant speaking the Tuolumne or Central Sierra dialect of the Miwok language, these divisions were called kiku-a ("water group") and tunuk-a ("land group"). The former word is plainly derived from kiku ("water"); the etymology of tunuk-a is not so clear.

"These two groups were exogamic with paternal descent. Children, soon after birth, were given names denoting animals associated with the group to which the children belonged, or foods eaten by these animals, or characteristic features of the animals. Thus a person belonging to the land division might be called "Gray-Squirrel," or named from some kind of nut. A person of the water group, on the other hand, might be called "Frog," "Water-Foam," or "Green-Fungus."

"It appears that these two divisions exercised no special political or ceremonial influence, and had no office or function in times of war. There seem to have been no special gatherings of the divisions as such for ceremonial or other purposes. The two groups are said to have had no subdivisions, but to have extended throughout

<sup>4</sup>Contributed as part of the Proceedings of the California Branch of the American Folk-Lore Society.

the Sierra territory of the Miwok.

"While these two groups lack features which often characterize more highly organized clan-totemism, their exogamy, paternal descent, and connection with animate totems, as evinced particularly in personal names, indicate so far as known at present, a scheme of social organization quite different from that of the remainder of aboriginal California."

S. A. Barrett.

Journ. Amer. Folk-Lore, Vol. XXI, p. 237, 1908.



Ash Merced Wilson stories

who inhabited territory between  
Merced + Tuolumne below timber -  
menko or Volant?

Name Hite come

Datura - yaw'-che-tah' not med

Graphalium - lot'-pot-too't for colds

Thistle - Le'-che-che yaw'-che-tah

Fuller

O-tā'-nah + o-hul'-le his wife

Wek'-weli + ~~Lo-mut~~ his wife

Ho'-pah the bald eagle

To'-zo'-kol saddle crane

Yu'-koo'-le thin grass + trouble maker - talk too much.

Zoo'-choo'-koo shaman

Mol'-luk cedar

Se'-nah mallard

Ash's  
Mitsiaki name?  
Mi-pa

luck bird, O-tēh'-lē - live in ship

Raven Hunter

Deeds-eye - trial babies. Heller when fresh die <sup>of redness</sup> <sub>kick man</sub>

Deeds-eye migratory - hills

~~Wipe / Stomach Fat~~  
~~Pais - Prunanderson~~  
~~Oct. 3rd~~  
Tetradym cana  
Kungia alba

Merced Falls woman (wife of Frank Wilson)  
talks same dialect of Mi'-mah as  
Coulterville people.  
at or near Coulterville are Charley  
Hall + Pancho, + Chief bull's daughter  
(Julianne) from Yosemite.  
Wilson speaks same dialect as  
at Mariposa.

Capt + Mrs Ward, Kennecott, Sonoma Co.  
which James met on steamer.

- ✓ So-so' li-yu Kettle Fuller
- ✓ Au-ke'-seh asarum med. never die colds
- ✓ Che-yu'-mah Agulpa
- ✓ Ses'-soo - Greens Claytonia
- ✓ In'-nung-e thimble berry
- ✓ Wah'-tuk'-kah Lupinus wild cabbage  
strand in eastern river  
washed in cold stream after cooking  
" " washed
- ✓ Se'-we-tah Goldenrod  
eye med.

Fuller  
Fuller



Lone region:

Buena Vista Kon-ne

Grant Makelumne

Cash's Ranch { Tecumson?  
Kon-ne

Q Ranch = Doreville 3 to N Lone  
2-3 families Tecumson

~~W. P. 9~~

Geog. names near Mariposa

Ah-pahk'-tahk-kan oo-lah - creek just West of Colerain (Colorado) Cr.

Lim'-me-hakk - Mt or large hill at Cho'-lo-ne rancheria (on Crockett floor) 5 miles so of Colerain.

Chah-men'-ne - Hill close by Elm Bar on W head Bear Cr. toward Summit.

Pal-lah'-we-uk - Feliciana Mt. 4 miles E of Colerain. Close by Taw-kaw'-ye village near Capt. Kelly's home.

Menni-wah rancheria on

Ah-pahk'-tahk-kan oo-lah creek, west of Colerain (Colorado) creek. Told me by Colerain George or Capt. Kelly.

Kos-soo'-mah-te - Mariposa Cr 1/2 m below Mariposa. (Menni-wah)

Pe-loo'-ne - Mariposa Cr in lower timber. (Menni-wah)

Near Clyde station on Sierra Ry. between Oaledale and Farmington, about 1 or 2 miles below Clyde on N side close to track is house & large barn. Look (from train) like Indian family.

Calaveras Big Trees  
has all  
Archie Leonard Rainger  
Cypripedium  
Carl Purdy, Ukiah

Calaveras Big Trees:  
Menni-wah camp on creek bottom 1 mile from Avery's between Murphys & Calaveras Big Trees. Take right hand road 1/2 mile below Avery's. 'Halfway House' road leads to it. Ukiah.

Mokozumun or Munko

Some still at Knights Ferry

Near Galt (4 miles away)

Indian family named Blue. (1906)

Near Elle Grow

Near Slough House

Menni-wah



Get Middlestem Rebo

from Oregon:

Name of big flat top mt  
midway between Cobb mt & Shier  
Springs

• 103- Wawona 26 miles -  
Wawona Anahim 22  
Anahim - Raymond 22  
Raymond to Yosemite 70 miles

Turbidum brevis

Filler

Wonderful tuberculosis cure

Wen-nā'-poo-doo abt 1 ft high.  
sm purple flower

looks like <sup>monardella</sup> ~~adenostemma~~ but  
has no smell & is "slick" (= moist).  
Grows in bunches or tufts.

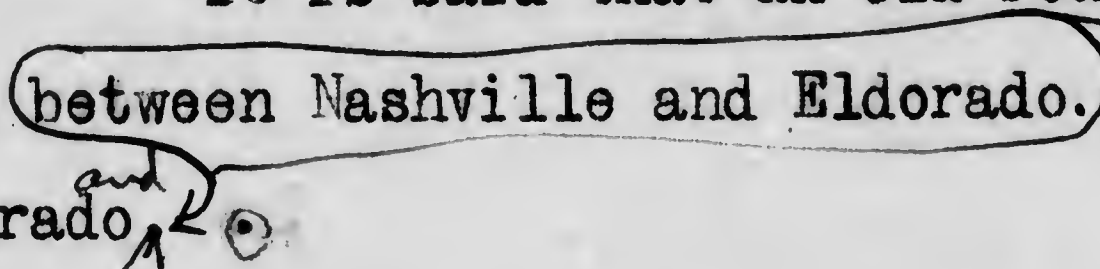
Steep for tea - no bad taste

S'ime-tah - like S. serotinum [Solidago]

Eye med - roots - clear opaque

root of Golden Rod Tea  
Eye white opaque - cured in 2 weeks

It is important to interview two chiefs who ~~still live and~~ own ranches in the Elk Grove region. Their places are near Milton, ~~which is~~ not far from Elk Grove. Their names are Billy Joseph and Aleck Blue. Both are said to be full-bloods.

It is said that an old roundhouse still exists at China Hill between Nashville and Eldorado. ~~and~~ about 8 miles south of Eldorado <sup>and</sup> 



middle hennu asks ( Fuller or other food one ):

Pipe - Pah-oo-mah or Kah-wah'che

Song - mul'le; mud-dä-le

Mother - What Point ?

Half moon - Tah-ah'-poo ko-me. But half is mot'-to-goo <sup>Half in quantity, mot'-to-goo</sup> ~~Mountain~~ Tah-ah'-poo ?

Yum'mē & Soo-too

Ours - O-che-meng or O-te-ming!

Oo-che-ok-koi - Our people! People of our village!

middle - Kah-win; mo'-tah. ( Noon - mot'-kis he-ā-mah )

Already - Sü-mah! ( <sup>in West Ct.</sup> Lē-poo-tan-ne ) ?

So'-sah - Rafide

Se'-sah - small creek?

Story of Pe-chuk'-kah (=Uta)

? Wah-wah-ah. . . One of the Yosemite  
Muwa names for Mono Lake Piute. - <sup>Chm</sup>

Ask about this  
(look on river)

Maria Lebrado

<sup>Mixed</sup>  
Cross ~~trail~~ at Dawson  
Trail - 40 miles down  
stream from Yes.



He-toi'-ahs - (He-toi'-yah) carded

Name used by Clains (Yolant) tribes for Mew'mah and all mountain Indians living up among the pines.

Told me by Yosemite Mew'mah in Aug. 1910. can

Old Blind Sally at Fairplay  
(if still alive) knows all the old  
oot'-ne etc + talks English fairly.  
She is Me'-muk.

Mariposa region foothills:

Charly Hayes lives on Caloron' Creek near Tin-pah'-nah-te.

Chief Capt Kelly about 4 miles "East" of Caloron' + near Feliciana mine.

Caloron' George lives at Po-koo'-noo' 2 1/2 miles N of Caloron' Flat ranchia (= Tin-pah'-nah-te)

Najo + Johnson of Mariposa belong to Pe-loo'-ne.

Charly Hale (or Hayes?) belongs to Kos-soo'-mah-te on Mariposa Creek 1/2 mile above (or below!) Mariposa.

Soo-hah'-ba - & Po-tah-po'-tah

Large bush  
Yosemite Po-tah-po'-tah etc!

Look up -

Yosemite

Mariposa - See Blind Charly for

all ranchia names. Lowest village  
Westport = Buckeye - say 6 miles below Mariposa  
on Mariposa Cr. Also Maripoceta.

Me-muk localities:

Indian Diggings (Amador Co.)

Grizzly Flat

Fairplay

Sah-lah'-to.

meemuk

old ranchia in Merced canyon at  
point now occupied by railroad station  
at El Portal. uppermost village in Merced  
canyon.

Told me by Ahwahnee Mew'mah in Aug. 1910. can

carded

Pe-le'-win-ne we'-a

meemuk

Indians of Bear Valley <sup>Mariposa Cr.</sup> + those down  
nearly to Mariposa + Horinitas. Language  
same as Chamchilla Mew'mah.

Told me by Ahwahnee Mew'mah in Aug. 1910. can

carded

Kos-soo'-mah-te - Mew'mah band on Mariposa Creek

1/2 mile below Mariposa. Charly Hale belongs to this tribe - can.  
They speak same as Chamchilla Mew'mah. - can

Pe-loo'-ne - Mew'mah band on Mariposa Creek in lower timber.

Najo + Johnson of Mariposa belong to this band or subtribe - can

Tah-hah'-lel - Mew'mah band at main forks of Chamchilla. Talks same  
as Noot'-chee of Was-sam'-mah. - can -



Bull creek mu-wa

Grizzly Bear	O-han-i-ty
Blade "	nam-na-la
Coyote	ah-la-le
Jack Rabbit	Ep-lah-ly
Cottontail	Nic-ka
Wt Quail	Na-you-hua
Rattlesnake	Lo-wa-ter
Big Cookphook	
Lin	Al-lu-ma
Bread Crust	Cha-na
<del>3 species Red</del>	
<del>2 "</del>	
<del>Big</del>	

<u>mu-wa</u>	<u>Ne-ce-non</u>
1 Keng-eh	Woo-ze
2 O-te-go	Pen
3 Tlo-go-sah (Tlo-pot)	Sop-we
4 Oi-e-sah	T'chue
5 Mas-so-ka	Mow'k
6 Tem-mo-ka	Timbo
7 Ken-ne'-ka-go (Te-tan-wa)	Top-we
8 Kow-wen-da	Pen-jay
9 Noi-eh El-lewa (lew-ah)	Pei-le-you
Na-cha Na-a-cha	Ma-chem
Grizzly Bear	Oo-te-tee
Jack "	Oo-su-ma-te
Coyote	Kat-mah
Big	Shoo (Shu)
Jack Rabbit	Ep-lah-ly
Cottontail	To-seh-way
Deer	O-woia
Big Quail	Soo-kom-mee
Wt Quail	Kou-ga-kan
Rattlesnake	Lo-wa-ter
	Sho-la

<u>mu-wa</u>	<u>Ne-ce-non</u>
Man	Nang-eh
old man	Mum-hu-lich-eh
Woman	A-hoi
old woman	Ong-cho-cha
Father	O-pu-a O-po-tee
Mother	O-pah-tee eh-eh-e-cha
Baby	eh-sit-tla
Sun	eh-choo (chop) An-see-gen
Moon	Kom-eh (de)
Fire	Hou-yun Wou-key (ah)
Water	Kik-eh
Head	Ho-ko You-rhea
Arm	Pa-cha Te-soo
Leg	Ho-cha-no
Eye	Hun-fo Trun-fo
Black oak	Te-la-le (ly) mu-ah
Acorn	Te-la-le mu-ah
" meal	Mu-fat-ly
" mush	
" bread	U-ly

<u>mu-wa</u>	<u>Ne-ce-non</u>
Big cooking	Hum-nah-cha
mus	Pull-le-sah
Close Burden	Cher-ka-la
বাদেচক্ষ	Chum-ey-ah
afouse	Hick-eh
ibid drink	Soo-too-te-you
well round	Oh-ny-oh
nose bagging	Met-tel
Nimman	Cha-mah-you
ig Sarcotry	
mouth bowl	
	K'loo-k
	Muk-ka-lah
water	Kah-wah-chee
leather	cho-sey
Brush	Suk-kah-ne
Bone and	Chil-ah
	Soo-ny
	Kul-doo-loo
	Key-yeh
	Bum-me

Merrah  
George Anderson  
Wards Ferry near  
Tulahoma

Was-sam'-wa  
Nitch-a-wet-tah (3 miles above Was-sam')

Francisco Geogely  
Said to be a low down  
manifac or chanchilla  
news.  
works Yosemite summer  
hired at Licayana near  
Coarse Gold. His wife  
is a Chuchchangy.  
Later I know his wife & have  
employed him. - can.  
He is now dead.

Chamchilla Merrah territory about 1/2 mi from Fresno Creek  
to north of Nevada - perhaps to Coulterville & Bull Creek )  
E to Yosemite West to 2nd k + 5 m down creek 2ch  
(8-9 m E Raymond)

Merrah  
If acorn crop fails, tribes travel to Merrah  
tribes help gather + since his dead. (Wilson)

Archie Leonard (Ranger)  
Merrah  
Knows Chamchilla Merrah



Old people say if die without hole in  
nose septum turn into fish - If nose  
perforated for Kun-no'-mah then not turn  
into fish. (Wilson)

La. Mu-mah

20 Otösch-na-cha



DISPOSAL OF DEAD

Adam Johnston, in Schoolcraft IV, describes the cremation of, and mourning for, a female of "an Indian ranchora or village on the head-waters of the Chow-chille river," where he and Maj. Savage once spent a night.

--Adam Johnston, in Schoolcraft, Indian Tribes, IV, 225-226, 1854.

Wit'-tah-bat Robin



A long time ago Wit'-tah-bat Robin went on a long journey to get the fire. He found the fire + stole it + every night lay with his breast over it to keep it from getting cold + give out; time turned his breast red. Finally he brought it back ~~to~~ the people. After a while he made to run out of it, but first he put some into oo'-noo to buckeye tree so that people could get it when they wanted a fire. All the people know that when they want fire they can get it by going to the oo'-noo tree + cutting a stick + rubbing it against a piece of dry wood; this makes the flame come out.



How keep tally on buckskin

Mu-wa camp on creek bottom  
about 1 mile from Avery's between  
Murphy's + Calaveras Big Trees.  
Take right hand road half mile  
below Avery's. Halfway down  
leads to it.

Carded

The Sacramento Daily Democratic State Journal, Nov. 9, 1853, writing of the human bones found in the Stanislaus Cave, situated about 5 miles from Columbia, between Abbeys Ferry and Vallecito says:

"We have one of the skulls in our office, which from its appearance, belonged to the same species of Indians, that now inhabit this section of California. The Wallas up here, however, have no traditional information in regard to this cave, or to the bones which have been found in it."

Sacramento Daily Democratic State Journal, Nov. 9, 1854.



Carded

The San Francisco Weekly Herald,  
April 19, 1860, publishes the following  
in its Calaveras County news:

"Wednesday, about noon, some 15 to 20  
Diggers conveyed the body of a young  
Indian of their tribe to an old camping  
ground near Murray Creek, where it was  
buried. Four 'bucks' bore the dead  
savage, whilst a troop of wretched squaws  
followed or preceded the corpse, giving  
vent to the most doleful and dismal  
lamentations."--San Francisco Weekly  
Herald, April 19, 1860.

INDIAN REMAINS, CALAVERAS RIVER, CALIF.

The San Francisco Daily Chronicle,  
March 13, 1854, quotes the following note  
from the Stockton Journal:

"We learn from Mr. J. B. Nichols that  
a quantity of Indian bones were discovered  
while ditching on the Calaveras last week.  
The skulls bear a close resemblance to those  
of the aborigines of the north west, and  
are thick enough to turn a bullet. They  
were found about 18 inches below the sur-  
face. The remains of extensive rancherias  
in the vicinity indicate that a large popu-  
lation at one time resided on the Calaveras.--  
Stockton Journal."

San Francisco Daily Chronicle (from Stockton  
Journal), March 13, 1854.



## JOYIMA TRIBE

The following brief notes on the Joyima tribe are found in MSS in the Bancroft Library.

Jose de Jesus Vallejo notes that the Indian Touolome of the Joyima tribe was sent as a swift messenger from San Juan Bautista to Monterey. -- Jose de Jesus Vallejo, *Reminiscencias Historicas de California*, p. 49, MS, Bancroft Library, 1874.

Mariano G. Vallejo speaks of "Trifulca, chief of the Joyima tribe," whose men had been robbing ranches and missions of <sup>Southern[?]</sup> California.-- M. G. Vallejo, *MS Hist. of Calif.* Vol. IV, p. 413, Bancroft Library, 1875.

FRESNO INDIANS KILL MEDICINE MEN

Carded

The following note is from the Marysville Weekly Express October 16, 1858.--

"The Fresno Indians, says the Mariposa Gazette, are killing the 'doctors' or 'medicine men'. They declare them to be witches; that they can't cure the sick, and that there will be no more rain or grass seed till they are extinguished. Seven or eight physicians have, in consequence, suffered martyrdom. One of the doctors fled to the camp of Ridgway, on the Fresno, and asked for protection. He was pursued by some 16 Indians, who demanded him of Ridgway, and gave the above reasons for demanding him. Their modest request was refused; but, a few days after, the doctor ventured out, and they got him."

Marysville Weekly Express (from Mariposa Gazette),  
Oct. 16, 1858.



## CHIEF KOSSUS

The California Indian Commissioners of 1851-52, G.W.Barbour, Redick McKee, and O.M.Wozencraft, in a report dated "Camp near Graysonville, San Joaquin River, February 17, 1851", addressed to Hon. Luke Lea, Commissioner of Indian Affairs, state:

"runners were started out to bring in the principal chief and the captains of the tribe known as the Stanislaus or Kossus Indians. On the 14th, the chief Kossus and the greater number of his captains had assembled; a long talk was had, and it was finally agreed that, within four months, a final treaty should be entered into. This tribe numbers about four thousand persons, divided into some thirty bands, or rancherias, as they are called, extending from the Calaveras river on the north, to the Tuolumne river, on the south."

Senate Doc. 4, pp.56-57, 1853

## INDIAN TRIBES ABOUT SAN JOSE MISSION

José de Jesus Vallejo, in Reminiscences of California dictated for the Bancroft Library, gives the following notes on names of Indian tribes about the mission of San Jose. Jose de Jesus Vallejo was born in San Jose in 1798 and lived in Calif. all his life.

"The place where the Mission of San Jose was founded was called Oryson by the Indians of the heathen tribes known by the names of Oryson, Bolgon, Chuchiyon, and Chequennayon, who dwelt in great numbers in and near the place." 2

He also speaks of some "Bolgones Indians who lived near the Mission of San Jose." 12

José de Jesus Vallejo, Reminiscencias Historicas de California (Historical Reminiscences of Calif.) pp. 2 & 12, MS, Bancroft Library, 1874.



*Memoria en Stanislaus River*

L A Q U I S I M E S

"The river of the Laquisimes" in lower San Joaquin Valley.  
Bancroft thinks it may have been the Stanislaus.

See Sanchez, Compana contra Estanislao y sus Indios sub-  
levados, 1829, MS; Osio, Hist.Cal., MS, 126-138;  
Dept.Rec., MS, vii, 149; Alvarado, Hist.Cal., MS,  
ii, 57-68; Galindo, Apuntes, MS, 22-24; Vallejo,  
Doc., MS, i, 174; Vallejo, Compana contra Estanis-  
lao y sus Indios sublevados, 1829, MS. (official  
report); Pina, Diario de la Expedicion al Valle de  
San Jose, 1829; Bojorges, Recuerdos, MS, 14-22

[These and other MSS <sup>probably</sup> ~~may~~ have details which will help  
to identify this tribe or band.]

--Bancroft, Hist.Calif., III, 110-113, 1885.



PUNISHMENT OF INDIAN FOR COMMITTING ADULTERY

BY CHIEF JOSE JESUS ON CALAVERAS RIVER

Vincente P. Gomez (who came to California as clerk for Gen. Micheltorena) in a Book of Recollections written by him for the Bancroft Library, gives the following account of an Indian execution of an adulterer, which he witnessed on Calaveras River in 1849.

"One day in 1849 (the month I do not recall), five of [25] us arrived at an Indian rancheria on Arroyo Calaveras -- José Maria Bravo, Enrique Gonzalez, Casimiro Briones, my brother Ambrosio, and I. We were travelling behind a cart that was carrying boots [botas corrientes] for the placers, and were all well-armed, for in those times of disorder the pistol was the only law. Seeing that we could not overtake the cart, from which we intended to provide ourselves with some pairs of boots that we needed, buying them, as we supposed from the owner, we decided to stop at the rancheria. When we reached there we found that something was happening. All of the tribe, which consisted of about 800 people -- men, women, old people and children -- were outside of their huts, forming an immense circle about a luxuriant oak. The women, old people, and children were seated; the warriors standing and completely armed. An Indian, already [26] advanced in years, tall, and completely naked, was tied hand and foot to the oak with a horse-hair halter. At his

Gomez 2

feet there was a mound of smooth, roundish, heavy stones [26] from the river, similar to the landmarks that they put on their boundaries. We then understood that an execution in Indian fashion was about to take place. Mounted as we were, we were above the savage multitude and could see everything perfectly.

The head of this tribe, whose dominion extended also from the Stanislaus River to Mokelumne Hill, and who had under his orders the celebrated chiefs Polo and Pácono, was about to administer entire justice to the unhappy mortal who was tied to the oak, and who had been found guilty of committing adultery with one of his wives. This chief was called José de Jesus and was a native of Santa Clara Mission. He was famed among his people for his bravery and for his rigid punishment of crime, and among the whites for his ferocity and vindictiveness. He was of [27] good appearance, a little short, but well-formed and of good proportions; his color was almost white and his features regular.

He started to punish the offender. He took a stone from the mound of which I have spoken, grasped it in his right hand, withdrew 6 or 7 varas [ 16 to 19 feet] from the oak, and so armed ran, and when he was near threw it at the shoulders of the offender, whose back was toward the outside. The stone made a sound like the bursting of a cocoanut, which splits and falls a little distance. The sufferer



stifled a scream of agony, a dark stain showed where the [27] stone hit, and then the blood gushed forth. When the blow was on the head, a narrow opening was visible across the rough hair of the heathen, from which a jet of dark and frothy blood spurted forth. It is known that the Indians suffer with fortitude the most cruel torments. He of whom I speak, in the unheard of agony which he must have felt under such barbarous punishment, scarcely murmured. But in his flashing eyes, were looks of fury, hatred and vengeance. The spectators affected the greatest impassibility. Some [28] women wept with heads down, some children frightened, sought refuge in their mothers' laps, but no one protested against that barbarous procedure of the terrible José de Jesus. He, with each stone that he threw at his victim, said in vengeful tone and in the corrupt Spanish that they speak "Aha, Joaputa (son of a prostitute), you will never lead another woman astray."

After two or three stones, Enrique Gonzalez, who knew José de Jesus well, spoke to him and said, "Leave him alone, José de Jesus"; but he answered "Do not meddle Señor or I will do you harm." Then we thought it prudent not to insist in view of the number of Indians and the fact that they were all armed. We contented ourselves with remaining mute spectators of that act of barbarism. The judge went on with his barbarous task.

When he had finished with the stones he spoke to his [29]

people in their own language. Some of them left the cir- [29] cle and gathered all that had been scattered about the oak and piled them up in the same place and way as before, untied the one who was being punished, who moved still in the last convulsions of agony, and refastened him, tying him with his back away from and his face toward his tormentor. This done they withdrew, and the implacable Jesus José began anew. In a moment the face of the victim was nothing but a wound. The blows broke some of the ribs, and breaking through the flesh they showed their irregular points. Being no longer able to bear this sight we went away.

A few months after we returned, passing by the same site and found that Jesus José had burned the executed man's body. In fact at the foot of the oak we saw a heap of half-burned bones among the ashes. The guilty Indian woman had been made to put her hand in the fire which consumed the body of her accomplice.

Vincente P. Gomez, Lo que Sabe sobre Cosas de California [What I know about California Affairs], pp. 25-29, MS, Bancroft Library, 1876.



The following Mewuk vocabulary by Stephen Powers is one of several MS vocabularies by Powers bound in Hayes' Scrapbook of Indians of California. The lists are written in pencil on thin paper apparently torn from a notebook, and look as if they might have been made in the field. They include the Indian words only with numbers referring to a key which precedes the lists. { Comparison with <sup>a</sup>MS by Powers show that the lists are in Powers' handwriting.

Meewoc Vocabulary -- At Garrote

tobacco	casoo		
1. father	upuh	18. deer	awooyuh
2. mother	utah	19. house	oochuh
3. sister	tchteh	20. boy	echayleche
4. brother	tachee	21. girl	cochache
5. me	kan	23. devil	soolehson
6. you	me	24. God	heeayma
7. he	nehih	25. thunder	timoolayle
8. sun	watoo	26. lightning	wilaypaype
9. earth	toleh	27. death	ohamoosa
10. dog	chookoo	28. north	tamooleh
11. coyote	catowa	29. south	chumetoh
12. grizzly	ooroomite	30. east	eesetoh
13. lion	eeleecha	31. west	olowetoh
14. salmon	cosoomah	32. white	
15. water	kikuh	33. black	soonunet
16. man	meewa	34. red	yuhchuchip
17. woman	osuh	35. tree	lama



Powers Mewuk 2

37. stone	sawa	61. sweet	chooza
38. fire	wookeh	62. big	oyaneh
39. face	makasuh	63. little	toonchickche
40. ear	toalkosuh	64. bird	bidai bichie hoomilechke
41. nose	neetoh	65. young	enatimeh
42. eye	suntuh	66. hill	lemmeh
43. head	hama	67. walk	wooneh
44. hair.	yooseh	68. touch	
45. mouth	awoh	69. stop	nootac
46. tooth	kutuh	70. fly	mawkeh
47. tongue	nepituh	71. see	sooyac
48. hand	tissuh	72. eat	sowuh
49. foot	natteh	73. talk	leewakoh
50. snake	layotet	74. kill	yunakoh
51. mouse	oosoo	75. fight	nootoomateh
53. bird	cheeckkuh	76. drink	oosuh
54. fish	ehwuh	77. do	tawanekoh
55. rain	nookah	78. run	hooateh
56. wind	canuma	79. jump	tooyangeh
57. bow	ongalet	81. have	amoomus
58. arrow	hoyangeh		
59. high	leelet		
60. long	walleeka		

Powers, Stephen, Meewoc Vocabulary, MS, in Scrapbook of Haye's Indians  
of California, Bancroft Library

Note: A large part of the above vocabulary (but with entirely different spellings) was published in Powers', Tribes of Calif., Centr. Amer. Ethnol., III, 538-549, 1877.-- SRC.

## INDIANS OF LOWER SAN JOAQUIN RIVER AND ADJACENT FOOTHILLS

Wm. H. Winter, who visited California in 1844, writes:

During our stay in the country we went, in company with a friend, from Capt. Sutter's to the South, in order to examine the St. Wakine<sup>v</sup> to see the wild horses, and to visit the Capital, Monte Rey. We proceeded down the Sacramento, passed around the head of the Bay, and came to the St. Wakine River, thirty miles above its mouth, on the third day. This part of the country is inhabited by a very troublesome tribe of Indians called the Horse Thieves, and contains no white settlement. The character of these Indians will readily be inferred from their name, which is most appropriate. They have long been hostile to the Spaniards, and a short time previous had killed a white man, and it was therefore necessary for us to be very cautious while we were passing through their country. They have their Villages in the small valleys and nooks, deep in the mountains, where they keep their women and children, and to which they fly as soon as they have committed any depredation. Among these fastnesses they enjoy their booty in quiet, the Spaniards not daring to follow them among the mountains. They subsist, principally, upon horse-flesh, some of which they procure from the wild bands which cover the Valley of the St. Wakine, but principally from the Spanish bands, from which they frequently drove off hundreds, and sometimes thousands of horses. Many of these Horse Thieves have been educated in the Catholic Missions, where they were comfortably fed and clothed, and promised homes during their lives; but when the Missions were broken up--by the avarice of the Spaniards, these Indians fled to the mountains, from whence they have since continued to commit depredations and destroy the lives and property of their own enemies and destroyers.--

Overton Johnson and Wm.H. Winter, Route across the Rocky Mountains with a Description of Oregon and California, 1846 [Reprint in Quarterly, Oregon Hist.Soc., Vol.7, No.3, 313-314, Sept. 1906.]

*v San Joaquin - applied to both River and Valley.*



## GENERAL NOTES ON CALIFORNIA INDIANS

F. P. Wierzbicki, a resident of California who had spent four months in the Gold Regions "even crossing the Sierra Nevada to the verge of the great Western Desert", in a Guide to the Gold Regions gives the following general notes on the Indians of California:

"We may say that the whole auriferous region is occupied [17] by Indians in its whole extent, and the oak is the frontier line of the Indian dominions; beyond that line the undisputed possessions of the pine and the bear commence. The wild Indians of California are probably the most inferior race of all the Aborigines of the Continent; they lack energy and spirit; they live on roots, acorns, pine-nuts, insects, and occasionally on game, when they can catch it, or on horse or mule flesh when they can steal it. North of the Bay of San Francisco, and between the Sacramento and San Joaquin rivers, some of the Indians live in the families of the ~~settlers~~, or near their farms, working for their subsistence and an occasional blanket. These are called in Spanish, very properly, Indios manzos -- (tame Indians). The others live in the woods, rambling frequently from spot to spot and sustaining themselves in the way we have already mentioned.

On the south side of the Bay of San Francisco and the San Joaquin rivers, the Indians are more numerous, and particularly as we go further south they are more spirited and enterprising in thieving than those of the north; and those particularly on the southern frontier of California are brave and formidable. The Indios manzos are sufficiently numerous in the settlements here, and some thousands of them were living at the Missions. The wild Indians in this portion of the country occupy the mountains back of the settlements. "

F. P. Wierzbicki, California as it is, and as it may be, p. 17,  
1849.

INDIAN TREATY, STANISLAUS RIVER TRIBES.

Carded

The following account of the treaty made by Indian Commissioner Wozencraft with the Indians on the Stanislaus River is given in Daily Alta California, May 31, 1851.--

"Dr. Wozencraft, one of the Indian Commissioners, returned to this city yesterday morning from the Stanislaus River, where he has just concluded a treaty with 6 tribes of Indians. The treaty ground was at Dent's crossing on the Stanislaus, where the Indians came in. On the 28th the treaty was concluded. They were located on a tract of land lying between the Stanislaus and the Tuolumne, comprising a tract about 12 miles across by 8 miles wide. The terms of the treaty were pretty much the same as those made with the other tribes. Old Cornelius, of the Tuolumne tribe, has been given a league of land covering the tract he has been living on and cultivating for many years. The following is a list of the tribes and their several chiefs: Ose-Trinidad, of the We-chil-la's; Yu-it-kah, of the Su-kah's; Pah-ke-no, of the Koto-plo-nemis; Fillipe of the Chappah-sims; Yu-nil-lo, of the Sag-wam-nis. These tribes are about 1000 strong."

Daily Alta California, May 31, 1851.




SIERRA INDIANS DRIVEN SOUTH BY MINERS -- 1849

B. Riley, Brevet Brigadier General in a letter <sup>(to Col J. Hooker,</sup> dated  
Sacramento City, July 22, 1849 writes:

. . . . .  
"The rapidly-increasing white population on the headwaters of the Merced, Stanislaus, and Tuolumne rivers, is driving the Indians from those rivers to the south, where they concentrate about the headwaters of the San Joaquin and Los Reyes <sup>[Kings]</sup> rivers. The Indian population of these rivers, with the exception of two or three tribes, have given evidence of the most friendly disposition towards the Americans. The country bordering on these rivers is rich in minerals, and the population now in the southern mines is moving to the south, and the close contact that must result will inevitable lead to many aggressions committed by the one party upon the other. It is important that our own citizens be protected against Indian hostilities; and the dictates of policy, as well as humanity, require that the Indians should be secured against the aggressions of the whites.

"The establishment of a military post on the Los Reyes <sup>[Kings]</sup> river will give protection to the country east of the San Luis Obispo, which frequently suffers from the depredations of Indian horse-thieves"-- Gen. B. Riley in H.R. 31st Congress 1st Sess., Ex. Doc. 17, p. 925, 1850.

1844. WINTERS' CROSSING OF KLAMATH RIVER AND TRIP  
DOWN SACRAMENTO VALLEY TO SUTTER'S

Wm. H. Winters  entered California from Oregon by the usual Oregon-California trail in late June or early July 1844, and having arrived at the head of Sacramento Valley followed the river to Sutter's Fort. *He writes:*

Continuing down the Valley on the West side we found, all along on the River, villages of Indians living in miserable huts made of poles, set on end in a circle on the ground, leaned together, fastened at the top, and covered with grass and dirt. We found those in the upper part of the Valley, entirely naked, and so wild that they fled from our approach into the thickets, leaving their villages and all their property behind them. They subsist principally upon salmon, (which ascend the River in great quantities,) upon acorns, and wild oats<sup>[202]</sup>. . . Captain Sutter at first had difficulties with the Indians, but by the promptness and severity with which he has frequently chastised them, whether he acted against tribes or individuals, against Chiefs or subjects, has at length brought them to fear and respect him, and now they seldom molest his property or the men in his employ. The Indians cultivate and improve his farms, attend to his large herds of animals, make a portion of his trapping parties, and do all the drudgery about the Fort; hundreds of them are ready, also, to defend him against any emergency.<sup>[203]</sup>

<sup>[203]</sup>Route across the Rocky Mountains, with a description of Oregon and California, 1846, by Overton Johnson and Wm. H. Winter [Reprint in Quarterly, Oregon Hist. Soc., Vol. 7, No. 1, 208 & 209, March 1906.]



v/21a/E46

Mewan Stock: Northern Me'-wuk (Me'-wuk or Sierra Tribes)

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[Not final form]

## The Rock Giants

CHE-HA-LUM'-CHE THE ROCK GIANT OF  
CALAVERAS COUNTY

*The Northern Mewuk say:*

*Che-ha-lum'-che* the Rock Giant carries on his back a big burden basket (*che'-ka-la*) which, like himself, is of rock. He lives in caves, of which there are two near Mountain Ranch or El Dorado in Calaveras County, one at Murphys, and one on Stanislaus River.

*Che-ha-lum'-che* comes out only at night and wanders about seeking *Mewuk* [people] to eat. He prefers women; of these he catches and carries off all he can find. Sometimes he makes a crying noise, *hoo-oo'-oo* like a baby, to lure them. If they come he seizes them and tosses them into his big pack basket and carries them to his cave, where he eats them. In the basket is a long spike which pierces their bodies when they are thrown in, so they can not escape.

In his caves are the remains of his victims—horns of deer and bones of people and different kinds of animals.

Indians never throw their dead into caves. If they did, *Che-ha-lum'-che* would get them. Any

## The Dawn of the World

man who would put a dead person in a cave would be killed by the other Indians.<sup>30</sup>

<sup>30</sup> Many human skulls and skeletons have been found in caves along the west slope of the middle Sierra. The presence of human remains in these caves has been interpreted to mean that the Indians now living in the region practise cave burial, or did practise it until recent times. This is an error. The Indians of this region, the Mewuk, burned their dead, and look with horror on the suggestion that they or their ancestors might ever have put their dead in caves. They say: "Would you put your mother, or your wife, or your child, or any one you love, in a cave to be eaten by a horrible giant?" The idea is so abhorrent to them that the theory of cave burial must be abandoned as preposterous.

The mythology of the Mewuk does not admit of any migration but describes the creation of the people in the area they still inhabit. This, in connection with the fact that these Indians speak a language wholly different from any known in any other part of the world, proves that they have occupied the lands they now occupy for a very long period—a period which in my judgment should be measured by thousands of years.

This argues a great antiquity for the cave remains, for they must be those of a people who inhabited the region before the Mewuk came—and this takes us back a very long way into the past.

ask /



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### Present Day Myths

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#### OO'-LE THE ROCK GIANT OF THE CHOWCHILLA FOOTHILLS

*The Southern Mewuk say:*

Far away in the west, in the place where the sun goes down, lived *Oo'-le* the Rock Giant. At night he used to come up into the foothills to catch people and eat them.

#### LOO-POO-OI'-YES THE ROCK GIANT OF TAMALPAIS

*The Hookooeko of Nicasia and San Rafael say:*

A woman had a husband and two boy babies—twins. The woman's brother killed her husband and the little boys did not know that they ever had a father. When they were big enough they went off every day to play by a big rock in the woods. They went always to the same place; they liked this place and always went there. This was the very place where their father, when he was alive, used to go every day to sing, but the little boys did not know this—for they did not even know that they had ever had a father.

One day the boys heard somebody say: "You come here every day just as your father used to." The voice came from the rock; it was the voice of *Loo'-poo-oi'-yes*<sup>31</sup> the Rock Giant. Then the boys knew they had had a father. They went to the rock and saw long hairs sticking up. These hairs

<sup>31</sup> The name *Loo'-poo-oi'-yes* means literally *the old man of rock*, from *loo'poo* rock, and *oi'yes* old man.

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### The Dawn of the World

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grew out of the nostrils of *Loo'-poo-oi'-yes*; the boys took hold of them and pulled them out.

This made *Loo'-poo-oi'-yes* angry and he took a long hooked stick and tried to catch the boys to kill them. He was all rock except a place on his throat where he wore an abalone shell. The boys saw this and shot their arrows through it and killed him. When he died he fell to pieces; the pieces were rocks and scattered over the ground. Inside he was flesh like other people, but outside he was rock, except the place on his throat where the abalone shell was.

#### KA'-LUM-ME THE ROCK GIANT OF WENNOK VALLEY

*The Olayome of Putah Creek say:*

In a cave under the cliff on the east face of *Oo'-tel-tal-lah pow'-we*, a small mountain southwest of the south end of Wennok Lake in Lake County, dwells *Kā'-lum-me* the Rock Giant. He used to roam about nights, catching Indians and carrying them off to his cave to eat. He has not done this for some time.

HOW WIT' TAB-BAH THE ROBIN GOT HIS RED  
BREAST

FRAGMENT OF A TALE OF THE NORTHERN MEWUK  
As told in the mountains near Mokolumne River,

PERSONAGE

*Wit'-tab-bah* who became the Robin (*Planesticus migratorius propinquus*)

How wit'-tab-bah the Robin got his  
Red Breast

**A** LONG time ago the world was dark and cold and the people had no fire. *Wit'-tab-bah* the Robin learned where the fire was and went on a far journey to get it. After he had traveled a great distance he came to the place and stole it and carried it back to the people. Every night on the way he lay with his breast over it to keep it from getting cold; this turned his breast red. Finally he reached home with it and gave it to the people. Then he made the Sun out of it, but before doing this he put some into the *oo'-noo* tree (the buckeye) so the people could get it when they needed it. From that day to this all the people have known that when they want fire they can get it by rubbing an *oo'-noo* stick against a piece of dry wood; this makes the flame come out.



**NEK'-NA-KA'-TAH THE ROCK MAIDEN**  
**A TALE OF THE NORTHERN MEWUK**  
As told at *Wal'-le* near the Canyon of Mokelumne River

PERSONAGES

*Nek'-na-ka'-tah* the Rock Maiden  
*Oo-soo'-ma-te* the Grizzly Bear

**Nek'-na-ka'-tah the Rock Maiden**

**I**N the mountains among the rocks by the river lives *Nek'-na-ka'-tah*, the little rock girl. She is herself a rock and always lives in rocky places by the river. In some way she produces or gives off people; these people are hard like rocks and you can not cut them or shoot them with an arrow.

A long time ago *Oo-soo'-ma-te* the Grizzly Bear and *Hoi-yah'-ko* the FIRST PEOPLE, made the *Chaw'-se* or mortar holes in the big flat-topped rocks. Then *Nek'-na-ka'-tah* the rock maiden came and helped make the *Kah-wah'-che* or stone pestles for the people to pound acorns with.

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**HOW KAH'-KAH-LOO THE RAVENS BECAME PEOPLE**  
FRAGMENT OF A TALE OF THE NORTHERN MEWUK

PERSONAGES.

*Kah'-kah-loo* the Ravens  
*Me'-wuk* the People.

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**How Kah'-kah-loo the Ravens  
became People**

**W**HEN water covered the world only the top of the highest mountain rose above it. The people had climbed up on this mountain, but could find no food and were starving. They wanted to go off and get something to eat. When the water went down all the ground was soft mud. After a while the people rolled rocks down to see if the mud were hard enough to hold them. When the rocks stayed on top, the people went down to search for food.

But the mud was not hard enough to hold them and they sank out of sight, leaving deep holes where they had gone down. Then *Kah'-kah-loo* the Ravens came and stood at the holes, one at each hole where a man had gone down. After a while, when the ground hardened, the Ravens turned into people. That is the reason the *Mewuk* are so dark.



HOW THE CHILDREN OF HE-LE'-JAH BECAME  
PEOPLE  
FRAGMENT OF CREATION STORY OF THE NORTHERN MEWUK  
As told at *Wal'-le* and *Hā'-cha-nah*

PERSONAGES

*He-le'-jah* the Cougar or Mountain Lion-man  
*Oo-soo'-ma-te* the Grizzly Bear-woman, wife of *He-le'-jah*.  
*Paht'-ki-yu* the Raccoon-woman, another wife of *He-le'-jah*.  
*Pe-tā'-le* the Little Lizard-man, who gave the people five  
fingers

How the Children of He-le'-jah  
became People

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T E-LE'-JAH the Cougar or Mountain Lion had two wives, *Oo-soo'-ma-te* the Grizzly Bear-woman and *Paht'-ki-yu* the Raccoon-woman. Their children looked a little like people but still were not people. Every year there were more children, and as they grew up and had children of their own, the children came to look more and more like people, only they had no fingers.

Then *Pe-tā'-le* the Lizard gave them five fingers and they became real people (*Me'wuk*).

THE COYOTE AND THE LIZARD  
FRAGMENT OF A CREATION STORY OF THE NORTHERN MEWUK  
From Aw'kim in the upper foothills between Middle and  
South Forks of Cosumnes River

PERSONAGES

*O-lā'-choo* the Coyote-man

*Pe-tā'-le* the Lizard-man

*Yu'-ka-loo* the Meadowlark-man

With a note on a Southern Nissenan creation myth in  
which the Moon figures as one of the early divinities

The Coyote and the Lizard

**O**-LA'-CHOO the Coyote-man and *Pe-tā'-le*,  
the little Lizard-man made the world and  
everything in it.

After they had done this, *Pe-tā'-le* wanted to turn  
into the Moon but *O-lā'-choo* the Coyote-man and  
*Yu'-ka-loo* the Meadowlark-man would not allow  
him to do so.<sup>9</sup>

<sup>9</sup> This reference to the moon is the only one I have discovered  
among the Mewuk creation myths. But the next people on the north-  
the Nissenan - count the Moon-man among the early divinities. The  
Southern Nissenan give the following account of the creation of man:

In the beginning, *Pombok* the Moon-man, *O'-leh* the Coyote-man, and  
*Pit-chak* the Lizard-man decided to make people but differed as to what  
the first man should be like, for each of the three wanted man to be  
like himself.

After they had argued a long time they finally agreed that man  
should have a round face like the Moon-man, but they could not agree  
as to his hands. Coyote-man insisted that he should have paws like  
his own, but Lizard-man said that paws would be of no use - that man  
should have five fingers so he could take hold of things. Finally Lizard-  
man carried his point and gave man five long fingers like his own.

Coyote-man never forgave him, and to this day the Coyote hunts  
the lizard and kills him whenever he can.



WHY THE LIZARD MAN DID NOT RESTORE DEAD  
PEOPLE TO LIFE

Outline of Creation Myth of the Northern Mewuk as  
related at Wal'le in the upper foothills immediately south of  
the Mokelumne River

PERSONAGES

*Oo-soo'-ma-te* the Grizzly Bear-woman  
*Hoi-ah'-ko* the First People  
*Pe-ta'-lit-te* the Little Lizard-man  
*Suk'-ka-de* the Black Lizard-man  
*Yu'-kah-loo* the Meadowlark-man

Followed by a corresponding myth of the *Pā'-we-nan* tribe  
of Midoo stock from *Poo-soo'-ne*, at the junction of the Amer-  
ican River with the Sacramento.

more  
leads

Why the Lizard Man did not restore  
Dead People to Life

O-O-SOO'-MA-TE the Grizzly Bear and  
*Hoi-ah' ko* the First People made the first  
Mewuk [Indian people]. When the Me-  
wuk were made they had no hands to take hold of  
things. Then *Pe-ā'-lit-te* the Little Lizard and  
*Suk'-ka-de* the Black Lizard gave them hands with  
five fingers.

When the first Mewuk [Indian] died, *Suk'-ka-de*  
the Black Lizard was sorry and set to work to bring  
him back to life. But *Yu'-kah-loo* the Meadow-  
lark came and drove him away, saying, "*Mewuk*  
*ut'-tud-dah, Mewuk tuk'-tuk-ko*" - meaning, Peo-  
ple no good, people smell.

NOTE - The *Pā'-we-nan*, who lived on the Sac-  
ramento and Feather Rivers from the Junction of  
American River northward nearly to the Yuba,  
hold a belief which, while in some respects strik-  
ingly similar, is in other respects widely different.  
They say:

In the beginning *Hi'-kaht* the great chief said  
that when a person died, he should come to life  
on the fourth day thereafter, and should live again.

Then *Hool* the Meadowlark-man said No; he

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### The Dawn of the World

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did not want *Nis'-se-nan'* [people] to live again after they were dead. He said *Nis'-se-nan'* were no good and by and by would smell; they had better stay dead.

*Yawm* the Coyote-man agreed with *Hool* the Meadowlark-man – he did not want people to live again; he wanted them to stay dead.

*Yawm* the Coyote-man had a daughter of whom he was very fond.

*Hi'-kaht* the great chief, after hearing *Yawm* say that he wanted people to stay dead after they died, went out into the brush and took a branch of a plant called *Sak-ki-ak* and laid it in the trail. In the night the plant turned into *Koi'-maw* the rattlesnake. The next morning *Yawm's* daughter came along the trail and *Koi'-maw* bit her and she died.

*Yawm* the Coyote-man found the dead body of his daughter and felt badly. He picked her up and said, "In four days you will come to life again."

But *Hi'-kaht* replied, "No, she will not come to life again. You said that when people died you wanted them to stay dead. So your daughter will stay dead and will not live again."

This is the reason why everybody stays dead after they die and nobody lives again.

### HOW TOL'-LE-LOO GOT THE FIRE FOR THE MOUNTAIN PEOPLE

#### A TALE OF THE NORTHERN MEWUK

The Mountain People lived in the Sierra near the Moke-lunnè River, which they called *Ut'-ta Wah-kah'-loo*, meaning big river. They had no fire and the world was dark.

The Valley People lived on the San Joaquin Plain, which they called *Ol-law'-win*. Their roundhouse was not far from the spot now occupied by the city of Stockton. They had a small fire in the middle of the roundhouse and *Wit'-tab-bah* the Robin was its keeper.

#### PERSONAGES

- O-lā'-choo* the Coyote-man  
*Tol'-le-loo* the flute-player who became the White-footed Mouse  
*Wek'-wek* a Chief of the Valley People, who became the Falcon  
*We-pi-ah'-gah* a Chief of the Valley People, who became the Golden Eagle  
*Mol'-luk* who became the Condor  
*Hoo'-a-zoo* who became the Turkey Buzzard  
*Hoo-loo'-e* who became the Dove  
*Te-wi'-yu* who became the Red-shafted Flicker  
*Wit'-tab-bah* Keeper of the Fire, who became the Robin  
*Ha-k'i'-ah* who became the Elk  
*Hal'-loo-zoo* who became the Antelope  
*Sahk'-mum-chah* who became the Cinnamon Bear  
*Le'-che-che* who became the Humming-bird  
*Le-che-koo'-tah-mah* who became another small bird with a long bill



## How Tol'-le-loo got the Fire for the Mountain People

**W**EK'-WEK the Falcon and *We'-pi-ah-gah* the Golden Eagle were Chiefs of the Valley People. Among the members of their tribe were *Mol'-luk* the Condor; *Hoo'-a-zoo* the Turkey Buzzard; *Hoo'-loo'-e* the Dove; *Te-wi'-yu* the Red-shafted Flicker, who must have been very close to the fire as any one can see from the red under his wings and tail, and *Wit'-tab-bah* the red-breasted Robin, who was keeper of the fire. There were also *Hah-ki'-ah* the Elk, *Hal'-loo-zoo* the Antelope, *Sahk'-mum-chah* the Cinnamon Bear, and others.

The Mountain People were in darkness and wanted fire but did not know where it was or how to get it. *O-lā'-choo* the Coyote-man tried hard to find it but did not succeed. After a while *Tol'-le-loo* the White-footed Mouse discovered the fire and the Mountain People sent him to steal it.

*Tol'-le-loo* took his flute (*loo'-lah*) of elderberry wood and went down into the valley and found the big roundhouse of *Wek'-wek* and *We-pi-ah'-gah* and began to play. The people liked the music and asked him to come inside. So he went in and played for them. Soon all the people felt

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## The Dawn of the World

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sleepy. *Wit'-tab-bah* the Robin was sure that *Tol'-le-loo* had come to steal the fire, so he spread himself over it and covered it all up in order to hide it, and it turned his breast red. But *Tol'-le-loo* kept on playing his flute and in a little while all the people were sound asleep; even *Wit'-tab-bah* could not keep awake.

Then *Tol'-le-loo* ran up to *Wit'-tab-bah* and cut a little hole in his wing and crawled through and stole the fire and put it inside his flute. When he had done this he ran out with it and climbed up to the top of the high mountain called *Oo'-yum-bel'-le* (Mount Diablo) and made a great fire which lighted up all the country till even the blue mountains far away in the east [the Sierra Nevada range] could be seen. Before this all the world was dark.

When *Wek'-wek* awoke he saw the fire on *Oo'-yum-bel'-le* and knew that *Tol'-le-loo* had stolen it. So he ran out and followed him and after a while caught him.

*Tol'-le-loo* said, "Look and see if I have the fire."

*Wek'-wek* looked but could not find it, for it was inside the flute. Then *Wek'-wek* pitched *Tol'-le-loo* into the water and let him go.

*Tol'-le-loo* got out and went east into the mountains and carried the fire in his flute to the Mountain People; then he took it out of the flute and put it on the ground and covered it with leaves and pine needles and tied it up in a small bundle.

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### Ancient Myths

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*O-lā'-choo* the Coyote smelled it and wanted to steal it. He came up and pushed it with his nose and was going to swallow it when it suddenly shot up into the sky and became the Sun.

*O-lā'-choo* sent *Le'-che-che* the Humming-bird, and another bird, named *Le-che-koo'-tah-mah*, who also had a long bill, after it, but they could not catch it and came back without it.

The people took the fire that was left and put it into two trees, *oo'-noo* the buckeye and *mon'-o-go* the incense cedar, where it still is and where it can be had by anyone who wants it.

NOTE - This story has been told me by several Mewuk Indians independently. The only variation of consequence is that, in one version, *Wek'-wek* and *We-pi-ah'-gah* gave a feast and invited the Mountain People to come; and it was while they were there that *Tol'-le-loo* put the Valley People to sleep with his flute and ran off with the fire. The story is called *Oo'-ten-nas'-se-sa*, though of course this is only a part.

### THE BEAR AND THE PAWNS

As told by the Northern Mewuk in the Mokelumne River foothills

#### PERSONAGES

*Oo-soo'-ma-te* the Grizzly Bear-woman  
*O-woo'-yah* the Mother Deer



### The Bear and the Fawns

O-SOO'-MA-TE the Grizzly Bear had a sister-in-law whose name was *O-woo'-yah* the Deer. *Oo-soo'-ma-te* took her to a place in the woods to show her a good kind of clover. When they found it *O-woo'-yah* began to scratch her head. *Oo-soo'-ma-te* said, "Let me look in your head," and seized her by the neck and killed her, and took her liver out and put it in a basket and carried it home.

*O-woo'-yah* the Deer was the mother of two little fawns, brothers and *Oo-soo'-ma-te* was the mother of a little boy - a little bear cub.

When *Oo-soo'-ma-te* came home with the liver in her basket the little fawns asked, "Aunt, where is our mother?"

The Bear replied, "She is out gathering clover."

After a little they asked, "Why doesn't mother come home?" Then they saw the liver in the basket and smelled it and knew it was their mother's liver. Then they began to cry and say, "Our mother is dead, our mother is dead."

Old *Oo-soo'-ma-te* was outside pounding acorns. The little fawns went out and asked if they might take her baby and play with it.

She answered, "All right, but don't hurt him."

### The Dawn of the World

So they took the baby bear out in the woods to play, and went to the side of a hill and dug a hole. They said to the cub, "We will go in first and you close the hole and smoke us, and when we call, you let us out. Then you go in and we will smoke you."

So they went in first and the baby bear closed the hole and made smoke go in, and when the smoke was thick the fawns called to be let out, and the cub let them out. Then the cub went in and the fawns closed the hole and made smoke go in. The cub said, "When I call, you let me out," and the fawns answered, "All right." But when the bear cub called to be let out the fawns poked more leaves and pine needles into the hole and made more smoke, and the little bear kept crying till he died. After he was dead they took him out.

Then they said, "What shall we do? What shall we tell our Aunt?"

Just then *Oo-soo'-ma-te*, who was still pounding acorns, called them to come home.

The fawns laid the baby bear on the ground near the house so their Aunt could see it, and told her it was asleep and they were going to play again.

She answered, "Don't go far, your mother will be here pretty soon."

The little brothers then ran off to the south as fast as they could go, so *Oo-soo'-ma-te* could not find them. Every time they passed a tree on the



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### Ancient Myths

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trail they peeled a little bark off and spat on the place and told it to call out when *Oo-soo'-ma-te* came looking for them. This they did to all the trees till they came to a big river with a high hill on the far side; then they crossed the river and climbed up the hill.

Soon the trees began to shout and the fawns knew that *Oo-soo'-ma-te* was coming, and after a while they saw her coming. She saw them on the far side of the river and asked how they had crossed. They told her to turn her head the other way and walk backward. Then they quickly made a hot fire and heated two big rocks with hard white chunks in them.

When *Oo-soo'-ma-te* was nearly across the river the older fawn went to the edge of the water and knelt down, and the younger one rolled a hot rock, which just missed his brother's knee. The older one then ran up to the fire and said, "Let me do that and you kneel down." And he took the other big hot rock, and rolled it down the hill. It grazed his brother's knee a little and then hit the old bear and she fell back in the river and was drowned.

Then the fawns began to wonder what they had better do. First they dragged the old bear out of the water and cut her hide on the back and made a long rope of it and took the rope with them. Then the younger one asked, "Where are we going now? Up east?"

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### The Dawn of the World

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"No," answered the elder one.

"Where then, going north?"

"No."

"Going west?"

"No."

"Where then, south?"

"No."

"Then where are we going, up in the sky?" asked the little one.

"No," replied the other.

"Are we going under the earth?"

"Yes," said the elder brother.

Then the younger one said, "You don't know where we are going, ask me." And the elder brother asked the younger, "Are we going north?"

"No," was the reply.

"West?"

"No."

"South?"

"No."

"Where then, under the earth?"

"No."

"Where do you want to go, up in the sky?"

"Yes," answered the younger; so they went up in the sky and there they found their mother.

She was glad to see her boys. They said, "We are thirsty, where is the water?" She answered, "I have no water here, I'll go to the spring to get it." And she went to the spring and fell in and was drowned. Then the brothers let them-



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**Ancient Myths**

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selves down with the rope they had made from the hide of the Mother Bear, and came back to this world. If their mother had not drowned, the fawns would have stayed up there and there would be no deer here on the earth.

**THE BEAR AND THE FAWNS**  
OUTLINE OF STORY SUNG BY THE MIDDLE MEWUK IN THE  
MOUNTAINS ON TUOLUMNE RIVER

PERSONAGES

*Oo-soo'-ma-te* the Grizzly Bear Woman  
*Ut-too'-yah* the Mother Deer  
*He-le'-jah* the Cougar or Mountain Lion-man  
*Te-wi'-yu* the Red-shafted Flicker-man

## The Bear and the Fawns

A story sung by the Middle Mewuk

**O**O-SOO'-MA-TE the Grizzly Bear killed *Ut-too'-yah* the Mother Deer. *Oo-soo'-ma-te* killed her and *He-le'-jah* the Mountain Lion ate her. The Mother Deer had two little fawns. They missed their mother and asked *Oo-soo'-ma-te* where she was. *Oo-soo'-ma-te* answered, "She is resting," and pointing to the house said, "Go in there where you will be safe till she comes back."

They went in, singing for their mother to come back, for they were starving. When they were inside, *Oo-soo'-ma-te* closed the door so they could not get out.

Then the fawns felt sure that *Oo-soo'-ma-te* had killed their mother and was intending to kill them. So they fastened the door of the Bear's house on the inside so she could not get in. Then a kind one—*Te-wi'-yu* the Red-shafted Flicker—brought them fire and they put it in the middle of the house and put on a number of rocks to heat.

When *Oo-soo'-ma-te* came home she was unable to get in and called to the fawns, saying, "I want to come in, where is the door?"

They answered, "Try the west side."

---

## The Dawn of the World

---

She tried, but could not find any door.

Then they called to her to try the north side, and she did so, but could not find it.

Then they told her to try the east side, and she did, with no better success; then the south side, with the same result.

This made *Oo-soo'-ma-te* very angry and she shouted, "If you don't open the door and let me in I'll come and eat you."

Then they told her to climb up on top and come in through the smoke hole, and to back down or she would fall and break her neck.

So she climbed up on top and began to back down through the smoke hole. But by this time the rocks were hot, and while she was trying to squeeze through the hole the fawns took the hot rocks and burned her to death.



Campbell  
Buena Vista  
rancheria

① → For more than a hundred years--probably for several--per-

6

haps many hundred years--this low promontory jutting out into the grassy flat bottom of Jackson Valley has been the chosen home of a large band of Mu-wa or Kon-ne Indians. This band or subtribe was named Hook-kā-go.

31

The ceremonial house they call Hang-ē.

The graveyard they call Pet-ti-yah.

The place where they live (Buena Vista rancheria) they call You-poo-san-ne.

Buena Vista Butte has two peaks, north and south, of which the north one is the higher. This one they call Soo-sō; the south one How-ah or How-wah.

Jackson Valley they call Poo-li-you--which simply means "the Valley", poo-li-u being the Muwa for any valley.

The old man here is very intelligent and kindly. ~~old~~

~~Buena Vista Rancheria~~

~~follow~~. He has traveled and knows the country well. He was born a Tow-al-lum-ne but has forgotten that language. His mother was stolen by the Spaniards when young and taken to the mission at San Jose, where this old man spent his early boyhood. *finally escaped with him and* where She joined a village of Mokalumne Indians near ~~near~~ the town of Lockford (San Joaquin Valley) now stands, and there they lived many many years--by far the greater part of his life--until the white men took up all the land and the remaining Mokalumne were driven out away and scattered. Now the tribe is practically extinct. This happened about 20 years ago as near as the old man could remember. He then came up to Amador County and joined the Mu-wa settlement of <sup>oo-</sup>You-poo-san-ne where he has since made his home.

He speaks both the Mokalumne and ~~Mu-wa~~ languages. These languages have many words in common; many that are *different* ~~distinct~~.

I got from him a good vocabulary of Mokalumne.

The old man's wife is a Ne-ce-non (To-ce-me-non he calls her), originally from near Gold Hill, Placer County; and her son, a half



breed, speaks excellent English. So I accomplished a good deal here in a short time.

As I was here at noon they asked me and my driver to take dinner with them, which we did. Had excellent biscuits, potatoes, eggs, pork, and tea, served on a ~~table~~ with a clean white tablecloth and nice clean dishes, forks and spoons.

The old man, whose Spanish name is Casūs, gave me the following important information <sup>about</sup> ~~along~~ the geographic location of early tribes in this region, and the origin of names of rivers. He would have given me more but I had not the time to stay.

He said:

The Cosumnes, Mokelumne, and Tuolumne rivers were named by the Spaniards after the tribes inhabiting their lower courses, after they left the foot hills and entered the great plain.

The San Joaquin--Sacramento Valley or plain they call Wik-kā-lah in Mu-wa.

The tribe inhabiting the lower Tuolumne river was called Tow-al-lum-ne. They lived on the plain. The old man and his mother belong to this tribe. The tribe <sup>is</sup> now extinct except their old

man and a few scattered people who still remain near Pleasanton, Alameda County (down the gulch beyond Pleasanton he said). These are doubtless the few women (mainly half breeds) I have seen near Mrs. Phoebe A. Hearst's ranch at Verona 4 miles below (west of) Pleasanton.

The tribe along the lower Mokelumne River was called Mo-kal'-um-ne and their river (which they called Wah-kah'-che) was named by the Spaniards for the tribe, 'Rio de los Mokelumnes'--hence the modern Mokelumne river (still and properly pronounced Mo-kal'-um-ne by the whites as well as the Indians).

This tribe is now extinct except 1 or 2 (?) people who live on an old Spanish grant a short distance from Ione (Amador Co.). Their last village was on the Mokelumne near Lockford, San Joaquin County.

The tribe inhabiting the lower Cosumnes river was called Muk-kō'-sum-ne, and the river for many years was called by the Spaniards, 'Rio de los Muk-kō'-sum-nes'. Then the whites called it



Buena Vista Rancheria.

Muk-kō-sum-ne and Muk-kos-zum-me (and even now some of them still call it Makaus-me--- as my driver did a few days ago---see p.316).

These people (the Muk-kō-sum-nes) lived in the <sup>flat</sup> ~~flat~~ valley "all the way down to the tules". Their language differed but little from that of the Mokalumnes. They are now believed to be extinct.

The Stanislaus River was named by the Spaniards, not after a tribe, but after a man--a Tow-al-lum-ne chief whom the Spaniards called Captain Stanislaus.

I got from these Indians the names in 3 languages (Konne Mu-wa, Mokalumne, and Necenon), of a large number of mammals, birds, trees, shrubs and flowering plants.

*visited these Indians later & got much additional material. - com*

V/21c/E47

Mewan Stock: Middle Me-wuk

(me-wuk or Sierra Tribes)

V/21c/E47

00/13

1 c



Mewuk

Middle Me'wuk or Mu'-wah

On the chaparral-covered northerly slope a couple of miles SE of Murphys is a single rough board house of a single family of <sup>Mewuk</sup> ~~Digger~~ Indians. They have a small spring and a garden on the side hill, and cultivate corn, beans, tomatoes, melons, raspberries, grapes, and peaches. Like all the Indians of this region they have cats and dogs for pets. The head and neck of a young deer hung from a tree close by.

At the house were some poor stone mortars and metates, and some baskets of acorns -- some whole with the shells on; others shucked and split ready for the mortar. There were a couple of large deep bowl baskets for cooling the acorn mush.

A Mexican living near by had some delicious peaches and tomatoes and a fine cold spring, but small.

Between Adam's ranch and Murphys we passed an old <sup>Indian woman</sup> ~~old squaw~~ living all alone in a rough little house. She told me that all her people are dead and she has to live all alone, with one dog. She makes baskets but all are now sold. She says white men come to buy them faster than she can make them.

--California Journal for 1902, 153-154. Sept. 1, 1902.

[Indian matter omitted #154-155. It is now here on p. 2 of this note]

In evening made a hurried visit to the old <sup>Mewuk</sup> ~~Digger~~ camp on the top of the ridge north of Murphys and found only 1 family left there. Most of the old Indians I found here 2 years ago have died.

Stephens Bros. (storekeepers) at Murphys have picked up most of the baskets these Indians make. I got from them for \$25 a magnificent large acorn-cooling basket they got from an old <sup>woman</sup> ~~squaw~~ at a camp 6 miles north of here (2 miles south of Sheep Camp).

Muuwa

Between Angels and Vallicita (about ~~3 1/2~~<sup>4</sup> miles from Angels and 1 1/2 from Vallicita) I passed, and stopped a half hour, at another Indian camp. There were present 2 old men, 1 old woman, and several dogs and cats. They have a fine small spring, 2 rough board small houses, and the usual brush arbor or shelter under which they live all summer.

The place is uncommonly level for an Indian camp. The ground is covered with yellow grass profusely sprinkled with young blue oaks.

The Indians declined to allow me to photograph them.

They had a number of baskets in use and I bought 8 of them.

They had also an oval stone scooped out shallowly, like a compromise between a mortar and a metate. With it were 2 stone pestles, large and small. As they wanted \$9 for it I left it for them to cherish.

I tried a long time to get their original tribal name, but without success. They first said "Muir sho-ka-tik -- me work hard", and "gutchile-che--work good -- good to work". Then the old man said "Hoy-ak. Hoy-yam-muk --we make the world."

The word Muir as written above should be spelled Mu'-wa, and is really the name of the tribe or nation (as I learned a little later) in contradistinction to other people. It is their word for people.

[Vocabulary omitted.] See Calif. Journal for 1902, 155-156, Sept. 1, 1902.

--Calif. Journal for 1902, 154-155. Sept. 1, 1902.



MU-WA

A mile or two north of Carters, at a mining camp near Cherokee, is an extensive rancheria of Mu-wa Digger Indians, including several very old women. They are living in wretched old shacks with some brush shelters. Saw dozens of baskets about -- many containing mush; bought a few.

On the east slope of the Digger pine ridge a mile west of Sonora I found in the very bottom of a gulch, hidden by brush and grapevines, the most curious and interesting and attractive Mu-wa Indian camp I ever saw. It consists primarily of a low roofed rough board and stone house perhaps 30-40 ft. long built crossways of the gulch and sunk in behind so that, viewed from above, the roof appears almost flat on the ground -- but in reality one can walk upright under it. There are 3 or 4 rooms, and in front (looking down the gulch) is a broad and very beautiful canopy or arbor of grapevines extending the full length of the house and projecting beyond it at both ends, so as to almost completely hide it from view. There are also small oaks and brush about which help render the concealment complete. The spring is at one end in the rear and is good water. The mortar and pestle for hammering and rubbing acorns into acorn meal is at the end near the spring and also within the grapevine arbor. At the opposite end is the kitchen, excavated partly in the bank and likewise within the bower or grapevines and brush. At the rear of the kitchen is a stone chimney against the cut wall of gravel and rock and earth. The grapevines not only form the long canopy overhead; they also drop down in front forming a curtain to hide the house from the down gulch side. I believe the rear wall of the house is mainly cut bank.

The family living here consists of a middle aged man and wife

MU-WA 2

and a little girl about 10 or 11. The man said his name was Indian Jack but would not give me his Indian name.

After I had talked with them awhile they relaxed the usual stern and sullen attitude and became friendly and communicative. They talked enough English so we could understand each other easily.

They told me that the name of their tribe is Mu-wa (sounds like Muir when spoken quickly) and is the same as all the '~~Digger~~' Indians in this region.

They gave me the numerals. [Vocabulary <sup>here</sup> omitted.] See Calif. Journal for 1902, 162. Sept. 3, 1902.

The numerals, it will be observed, are practically identical with those I got at the camp between Angel and Vallicita a few days ago (see p. 155).

Besides the numerals I got the following vocabulary at Grapevine lodge. [See pp. 163-165.]

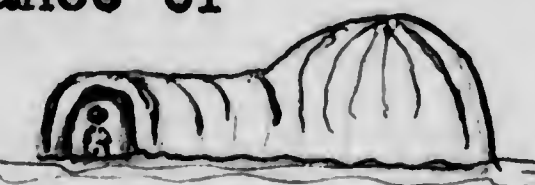
I bought a number of baskets from this family and photographed them and their home.

Nearer town, in the gulch behind the cemetery, is a larger camp comprising several families. Here also I got a batch of baskets including some fine ones of the Tulare type.

They gave me Pa-plan Mu-wa as their tribal name.

A very old and entirely blind <sup>woman</sup> ~~man~~ at the Cherokee camp was stripping branches of Ceanothus cuneatus for coarse rods for some baskets. She stripped off the side twigs and peeled the bark and split some of the rods between her teeth. She sat at the entrance of an igloo-like hut.

--Calif. Journal for 1902, 160-165, Sept. 3, 1902.





DANCE

Miss Gordon Cumming, in May 1878, made an attractive and instructive sketch of an Indian camp on the north bank of Merced River a little above the site of the present <sup>Yosemite</sup> hotel. She has combined in this single sketch three of the conical bark lodges, two of the large cylindrical acorn storage caches, a number of Indians, including a woman carrying a baby on her back in the usual baby basket, women making acorn flour by pounding <sup>acorn</sup> in the mortar holes in a big rock, an acorn leach where the bitter principal is washed out of the acorn flour, and a woman cooking the acorn mush in baskets by means of hot stones.

She describes the conical huts as "consisting [136] only of long strips of thick pine-bark, piled up like a pyramid, and with flaps of deer-skin to curtain the door at night...A fire is kindled in the middle of this bark- [137] tent, and the blue smoke escapes by a hole at the top, contrasting charmingly with the rich sienna and brown tones of the bark."

She goes on to say that "wherever a cluster of bark- [139] wigwams have been erected, there invariably are several of these tall baskets, like most attenuated corn-stacks. These are the storehouses--the granaries of these frugal beings."

DANCE

2

In describing the process of making the acorn flour and cooking the mush, she makes the mistake of assuming that the bread must be very bitter, failing to appreciate the fact that the process of leaching takes the bitter element out of the flour. She was informed that as soon as the acorns are ripe the Indians set to work systematically to harvest them, recognizing the rivalry between themselves on the one hand and the woodpeckers, jays, squirrels, and mice on the other.

Speaking of the personal appearance of the Indians, she states that all have a thick mop of unkempt, long, lanky black hair, and that the men sometimes wear long braids, while the women cut their hair across the forehead; and adds that some of the men embellish their faces with streaks of vermillien. She mentions also that the women make "the most beautiful baskets."

G. F. Gordon Cumming, Granite Crags, 1884.

WHEEL MILL  
BOND



MIDDLE MEWUK--Bald Rock

COOKING ACORN MUSH & BREAD FOR THE YUM-MĚH CEREMONY

A Yum-mĚh (the cry ceremony for the dead) was held at Bald Rock Rancheria on the night of October 3, 1907, followed by the Mo-lă-gum-sip (washing ceremony) at daylight on the morning of the 4th. It was originally intended to continue the Yum-mĚ the second night but for some reason this was given up.

All day long on the 3d and 4th the old women cooked acorn mush (Nup-pah) and acorn bread (Oo-lă), and they made a most astonishing quantity--fully a ton, all cooked in the handsome large cooking baskets by means of hot stones.

There were two cooking places--one in the rancheria, the other on the bank of the creek, below. About five women worked at each place--and they worked hard and continuously from morning till nearly dark.

There were three leaches (each about 4-4½ feet in diameter) at the upper cooking place, and two (one 4 feet, the other 5, in diameter) at the lower.

At each cooking place a big fire to heat the stones was kept agoing all day--large sticks of Ponderosa pine were used for fuel. About two bushels of stones averaging 6-8 inches in length and about 4 inches in thickness were heated in each fire.

Twenty to thirty baskets were in use at each cooking place, about half of which were the large 3-red cooking bowls, holding from one to two bushels each. About half of these were of Nis-se-nan make, a few of Washoo make, the rest their own manufacture.

The baskets in which the cooking was done (of which 3 or 4 were kept agoing at each place all the time) were set in depressions in the sand, lined at the upper camp with gunnysack; at the lower camp with pine needles and willow twigs and leaves, wet.

The filters (each 4-4½ feet in diameter) were circular depressions of coarse sand on a foundation of creek gravel



(the bottom stones averaging about an inch in diameter).

Those at the upper camp were permanent and had an under foundation of rocks a foot or more high on the downhill side-- for they are on sloping ground.

The filters were lined with coarse cloth and wet, and a large quantity of freshly pounded acorn flour of the black oak (*Quercus californica*), from new hardly ripe acorns, was piled on each and wetted and spread out evenly. Then a fan or mat of fir boughs (of *Abies concolor lowiana*) was laid on each and warm water poured on this to spread it evenly. The water was heated in a big basket into which a few hot stones had been dropped. It was warm, not hot. [Flour made from acorns of the blue oak (*Quercus douglasi*) is leached in cold water.]

In cooking the mush, the baskets were filled about half full of the hot stones--not at first, but gradually as new stones were taken out of the fire and put in.

Small baskets full cooked in 6 to 10 minutes, but the big baskets took about half an hour each.

When the mush was thick enough and cooked enough and had begun to set (or jelly) it was dipped out with a small basket and carefully emptied in the creek (on some leaves or a coarse cloth) where it hardened in the cold water. These loaves of bread called Oo-lā, so made, are exactly alike and look like a lot of turtles. They are flat on one side, convex on the other, and measure about 8x6 inches in diameter and 3 inches in thickness. In color they are pale grayish pink or pinkish gray--some cookings being grayer than others.

In two cookings at the creek, 23 loaves were made in each cooking, or 46 in all. These were left in the cold running stream for a couple of hours; then carefully lifted out and put in two large baskets, in which they were carried on the backs of the women, to the upper camp where



all were kept together until supper time, when they were carried into the round-house and placed before the guests. After the first cooked mush was made into Oo-lā', the baskets were filled again and the mush called Nup-pah made. Close to a ton and a half all told was made in the two days.

While the mush was beginning to cook and still thin, it was skimmed from time to time with a small scoop-shape skimmer basket--Chah-mi-yu--to remove ashes, cinders, and other foreign matter appearing on top.

#### A MEDICINE NECKLACE

In the Tuolumne region near a mining camp known as Cherokee, on August 21, 1903, I saw a Mewa Indian woman and her little girl weaving necklaces unlike any I had previously seen. They consisted of small bundles of the sage herb (Artemisia ludoviciana), each little bundle about an inch and a half long and a quarter of an inch in thickness. These little bundles were tied with thread and strung on a string about two and a half inches apart. The mother told me that her eldest daughter had died a few months previously, and that she and her remaining child were going to wear these to keep sickness away.

Among various tribes in different parts of California I have found that the sage herb was used either as a medicine or to ward off disease.



Following are the names & locations of some of the <sup>(of the middle members)</sup> ~~Kootenai~~ villages.

Yung'-ah-ko'to, 1 mile below Arroyo (between Big Tree & Humphys).

Kut-too-gah, 1 mile north of Humphys.

~~Vallécito~~

A-goot-tā-nuk-kā (or 'Koot-tā-nuk-kā), 2 miles west of Vallécito.

Hang-e'-we-ë, <sup>m</sup> McKinney Ranch, 14 miles northeast of Columbia.

Kah'-win-oo'-chah, <sup>m</sup> McCormick Ranch between North & Middle Forks  
Stanislaus River.

Tahk'-ā-mah, on main Stanislaus near old bridge (between McCormick & Kinney).

Ko-sā'-mah-no-noo, <sup>m</sup> Six Mile Creek near Vallécito.

Wū'-ye, <sup>t</sup> Robinson's Ferry on Stanislaus River.

Te-baw'-to-yah, <sup>m</sup> South side Stanislaus, 2 miles up river from Carson Hill.

Po'-tah, <sup>t</sup> Springfield (3 miles northwest of Sonora). Largest village.

Pā-pah-lā-no, <sup>t</sup> ~~Sonora~~ old Sonora Camp, 1 mile north of present Sonora.

He-le-oo (also called Koo'-loo-te), <sup>t</sup> Sonora (present rancheria).

Kes'-sah, <sup>t</sup> Phoenix Lake reservoir.

Hung'-ah, <sup>t</sup> Bald Rock, northwest of Soulsbyville (old original village).

Tā'-les-sā'-nah, present Bald Rock rancheria, 2 1/2 miles northwest of Soulsbyville.

Kahp'-pah-nin'-nah, 2 1/2 miles <sup>south</sup> west of Jamestown.

Ko-tup'-plan-nah, at Ranchide, 2 miles northwest of Jamestown <sup>(across Ahh-kix).</sup>

~~Tappan~~

Hetch-hetch'ee, <sup>m</sup> Hetch-Hetchy Valley on Tuolumne River.

The Middle Mesquik(Middle Mesquik or

The territory of the Me-wah begins on the north between Calaveras Creek and Stanislaus River (along what appears to be a north-east-southwest line passing several miles north of Angels, Vallicita, Murphys, and Averys) and extends southerly to Tuolumne River, which it follows easterly to a little beyond Hetch-Hetchy Valley. ~~This eastern extension was occupied in summer only.~~ The western boundary runs southeasterly from near Jenny Lind to La Grange on Tuolumne River.



Following are the names + locations of a number of <sup>villages of the</sup> ~~Chumash~~ <sup>Southern Shoshone</sup> ~~villages~~ <sup>villages</sup>:

Pang-ah-hung-che, at or near Larrate.

Tap-pin-ah-go, <sup>Big Creek</sup>, 2 miles northeast of Grandland.

Ap'-lä-che, near Pang-ah-hung-che (Larrate).

So-pen'-che, on Bull Creek (east of Coulterville).

Ah-mah'-ne, near <sup>foot of</sup> Yosemite Falls, <sup>in</sup> Yosemite Valley.

Pal-lah'-chan, <sup>at</sup> Wawona.

<sup>Hitch-</sup>Hitch-ä-wet-tah, 3 miles above Wassama.

Wassama, on Wassama Creek near Ahumehue stage station.

Ah-pah'-sah, <sup>at</sup> Fresno Flat (on north side Fresno Creek).

<sup>sub-pok, Hites Cove</sup>How-wi-ne, at Cold Spring.

Chow-chi-lah, in Chumchilla Canyon.

Se-gaw-che, <sup>at</sup> Horsehoe Bend on ~~Merced~~ Merced River (village occupied both sides of river).

Kit'-te-we'-nah, 1 mile above <sup>(east of)</sup> Ow'-wal, on Merced River.

Yah-wo'-kah-che, <sup>on Merced River</sup> halfway between Kit'-te-we'-nah and Ow'-wal.

Ow'-wal, at big water hole, <sup>on Merced River</sup> at head of Pleasant Valley.

Kuk'-kah-hoo'-lah-che, on Merced River in lower part of Pleasant Val.

Wil'-le-to, at pool on Merced River at Barrett Ranch, just below Pleasant Val.

O-wel'-lin-hah'-te-hü, Merced River 1 mile above dam of Eschiquor mine.

Ang-e'-sä-wä-pah, on south side Merced River near dam of Eschiquor mine.

He-kä'-nah, on north side Merced <sup>River</sup> near Eschiquor mine dam.

Koo-yu'-kah-che, <sup>on Merced River</sup> 3 miles above Merced Falls.

Al-low'-lah-che, on Merced River 1 1/2 miles above Merced Falls. [next page.]

~~Merced~~ Merimoh village (cont'd) 2.

Si-ang'-ah-se, at base of mt. of same name between head of Pleasant Valley and Lagrange (near corner where Stanislaus, Tuolumne, Merced, + Mariposa counties come together).

Ko'-yo-che (salt flat), 1 1/2 mile from Si-ang'-ah-se.

Wal-lang'-te, location uncertain. (a former chief was called Lo-tän'-yo by the Spanish-Mexicans).

Chahm-hahn'-che, on Mariposa Creek ~~in~~ lower timber (on old road).

Lä'-ham-mit-te, on Mariposa Creek in lower timber.

Ho-too'-nah-che, between Merced + Mariposa Creek or on Mariposa Creek.

He-hut-to-che "

Tin-pä'-nah-che "

Nok'-too-tah-che "

Nut'-choo-che " (near present town of Mariposa).

Wahk-kal'-loo-tah-che "

Kos'-soo-mah-te " (1/2 mile above Mariposa).

Pe-loo'-ne-che "

Wä-hil-to, <sup>near</sup> Creek Gulch

Ol'-we'-ah, <sup>2 or 3 miles</sup> south of Indian Lake, <sup>about</sup> 5 miles <sup>from</sup> ~~from~~ Creek Gulch.

The Southern Mewwah

Southern Mewwah

The territory of the Mew-wah <sup>extend from the</sup> ~~begins on the north, on~~ <sup>a little</sup> south <sup>side</sup> of Tuolumne River, ~~and reaches~~ southward to Fresno Creek. On the

east it pushes up the Merced to include Yosemite Valley and Wawona, and

on the west passes southerly <sup>east</sup> from a ~~few miles west of Coulterville to a~~ <sup>little south of Lebrange to near Raymond.</sup> ~~little west of~~ <sup>The Chanchilla subtribe - apparently the largest + most powerful division of the Southern Mewwah - claim to country from Fresno</sup> ~~little west of~~ <sup>little west of</sup> ~~crack to + beyond Mariposa Creek,~~ <sup>from the easternmost limit of their territory to a point a</sup> ~~about~~ <sup>about</sup>

No-watch rancheria, which is ~~a couple of miles~~ south of Indian Peak

~~and~~ (about 5 miles ~~southwest of~~ <sup>from</sup> Grub Gulch)



Carded

WALLEY INDIAN ACCIDENTALLY SHOT  
NEAR FRENCH CAMP

The Sacramento Daily Democratic State Journal, March 6, 1856 (quoting the Columbia Gazette) reports the accidental shooting of a "Walley" Indian by a miner who was out hunting between French Camp, Calaveras County, and Pine Log. The wounded Indian was expected to recover, but a messenger was sent over to Columbia for one of the dignitaries of the "Wallies" who spoke English, and through him the accident was explained. "

Sacramento Daily Democratic State Journal, March 6, 1856.

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Carded

The Sacramento Daily Democratic State Journal, Nov. 9, 1853, writing of the human bones found in the Stanislaus Cave, situated about 5 miles from Columbia, between Abbeys Ferry and Vallecito says:

"We have one of the skulls in our office, which from its appearance, belonged to the same species of Indians, that now inhabit this section of California. The Wallas up here, however, have no traditional information in regard to this cave, or to the bones which have been found in it."

Sacramento Daily Democratic State Journal, Nov. 9, 1853.

'WALLAWALLA' TRIBE

STANISLAUS RIVER

The following is from the Sacramento  
Daily Democratic State Journal, Sept. 20, 1855.--

"Capt. Charley, a leading chief of  
the Wallawalla tribe of Indians, died  
in his wigwam on the Stanislaus a few  
miles from Columbia, about the first of  
the present month."--Sacramento Daily  
Democratic State Journal, Sept. 20, 1855.



Corded

TROUBLE BETWEEN INDIANS OF KNIGHTS FERRY AND SPRINGFIELD

The Weekly Alta California (May 21, 1853) publishes the following in a letter from a correspondent dated Columbia, April 9, 1853.--

"There has been more excitement in this vicinity lately, on account of some trouble between the Indians of Knights' Ferry, and those of the rancho situated just below Springfield. It appears that the Chief of the Knights' Ferry Indians had prophesied that a certain number of the Springfield Wallas would die of the small pox. Luckily for his reputation as a prophet, but unluckily for himself, as it turned out, in the long run, his prediction was verified. Some of the Springfield tribe, thinking that he possessed the power to send the disease, as well as to foretell its appearance, took an opportunity of putting him to death. The tribe of the murdered Chief have sworn revenge, and the Indians at Springfield have been on the watch for some days past, expecting an attack. I have given you the current version of the affair. It may not be correct in all the particulars."

Weekly Alta California, May 21, 1853.

Me-wah or Middle Me-wuk  
Tuolumne R. to Calaveras Co.

MIDDLE MEWUK OR TUOLUMNE MEW-WAH

Puberty Customs

(Puberty is called l-yā'-yah)

When a girl reached puberty and had finished her first menstruation (called l-yā'-ah--the subsequent recurrences, Se-sā'-ah) her mother placed a small basket of water containing some herbs and hot stones between the girls thighs and steeped the parts with this medicinal tea. The girl was then washed all over from a large basket containing water heated with hot stones. Then the mother and father gave a feast called l-eng'-ah to celebrate the daughter's arrival at womanhood.



In his Narrative of a Journey round the World, Gerstaecker writes of Indians which he met in the fall of 1849 in the neighborhood of Murphy's New Diggings, [which is not far from Stockton, up the Calaveras.] He states that a large tribe of the Wynoot Indians were camping there. He describes their method of preparing acorn mush. This is made of pounded acorns, which is placed in water proof baskets. The basket is then placed in a small flat hole in the ground. Upon the basket they place light twigs to protect the bowl itself, as they place hot stones into it, which they put upon the twigs to make them sink slowly to the bottom. As they also pour some water in, to make the mush thinner, these twigs prevent the fluid from damaging the bottom of the vessel. A squaw then ladles out the soup with a flat calabash. The man, taking the basket between his knees, trying it first with one finger to see if cool enough to be eaten, shoves the four

fingers of his right hand into it, and then puts them into his wide mouth, out of which they come directly afterward clean and shining.

Young Indian girls were noticed, having brought in flat baskets full of flower-seed having a peculiar fragrance. "They put some live coals among the seeds, and swinging it and throwing it together, to shake the coals and the seeds well, and bring them in continual and close contact without burning the latter, they roasted it completely, and the mixture smelled so beautiful and refreshing that I [Gerstaecker] tasted a good handful of it and found it most excellent. They also brought great pine-apples -- that is, real pine-apples -- with a nut-like kernel, and roasted grasshoppers and baked wasps."

F. Gerstaecker: Narrative of a Journey round the World, 211-212, 1855.

"CENTRAL MIWOK" KINSHIP SYSTEM

A. L. Kroeber, California Kinship Systems,  
Univ. Calif. Pubs. in Am. Arch. & Ethn.,  
Vol. 12, pp. 356-358, 1917.

"CENTRAL MIWOK" KINSHIP SYSTEM

A. L. Kroeber, California Kinship Systems,  
Univ. Calif. Pubs. in Am. Arch. & Ethn.,  
Vol. 12, pp. 356-358, 1917.



At Bald Rock is a rock which has  
the primary parts of a man & a woman.  
This was made by the Bear & the lizard.  
~~and~~ The rock is people (♂ & ♀).

There are other such rocks in the  
all are really people.

The Enobumme Me-mah say all water is  
the bying came from water - running water.  
Their word for chautip is Wah-kah-lee-loo  
from Wah-kah-loo, river.

## INDIANS OF HETCH-HETCHY VALLEY

In an article entitled "Notes on Hetch-Hetchy Valley" by C. F. Hoffmann published in the California Academy of Sciences, Vol.3 Part 5, 1867, the following statement occurs: "The valley was first visited, in 1850, by Mr. Joseph Screech, a mountaineer of this region, who found it occupied by Indians. This gentleman informed me that, up to a very recent date, this valley was disputed ground between the Pah Utah Indians from the eastern slope and the Big Creek Indians from the western slope of the Sierras; they had several fights, in which the Pah Utahs proved victorious. The latter still visit the valley every fall to gather acorns, which abound in this locality. Here I may also mention that the Indians speak of a lake of very salt water on their trail from here to Castle Peak".



HOW THE PEOPLE GOT FIVE FINGERS; HOW THEY  
OBTAINED FIRE; AND HOW THEY BROKE  
UP INTO TRIBES

CREATION STORY OF THE MIDDLE MEWUK

As told at *Ta'-la-sā'-na* in the Tuolumne foothills near Bald  
Rock

PERSONAGES

*Os-sā'-le* the Coyote-man, whose name was changed to  
*Kat'-wah*

*Pe-tā'-le* the Little Lizard who gave man five fingers

*Loo'-loo-e* the White-footed Mouse, who stole the fire

*We-pi-ah'-gah* the Golden Eagle, chief of the Valley People

*Wek'-wek* the Falcon

*Sah'-win-ne* the Hail Storm

*Nuk'-kah* the Thunder Shower

How the People got Five Fingers;  
how they obtained Fire; and how  
they broke up into Tribes

ALL the world was dark.  
*Os-sā'-le* the Coyote-man and *Pe-tā'-le*  
the Lizard-man were First People. They  
tried to make Indian people, each like himself.  
*Os-sā'-le* said he was going to make man just like  
himself.

*Pe-tā'-le* said that would be absurd; "How could  
man eat or take hold of anything if he had no  
fingers?"

So they quarrelled, and *Os-sā'-le* tried to kill  
*Pe-tā'-le*; but *Pe-tā'-le* slid into a crack in a rock  
where *Os-sā'-le* could not reach him. Then they  
talked and argued for a long time. After a while  
*Pe-tā'-le* came out ahead and when they made peo-  
ple he gave them five fingers.

The world was dark and everybody wanted light  
and fire. By and by *Pe-tā'-le* the Lizard said, "I  
see smoke down in the valley; who will go and  
get it. *Loo'-loo-e* the White-footed Mouse runs  
fast and plays the flute well; he had better go."  
So *Loo'-loo-e* went with his flute (*loo'-lah*) and  
found the home of the valley people and played for

V/P



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### The Dawn of the World

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them. They liked his music and gave a big feast and asked him to come into the roundhouse and play so that everyone might hear him.

*We'-pi-ah'-gah* the Eagle was chief of the Valley People and *Wek'-wek* the Falcon lived with him. When all the people had assembled and *Loo'-loo-e* the Mouse was there with his flute, Captain *We'-pi-ah'-gah* took the big feather blanket called *kook'-si-u*, made of feathers of *Mol'-luk* the Condor, and closed the doorway with it and made it very tight, for he had a feeling that *Loo'-loo-e* might try to steal something and run off with it.

Then *Loo'-loo-e* took his flute and began to play; he lay on his back and rocked to and fro and played for a long time. Everyone liked the music and felt happy. In a little while they all became sleepy. Soon *Loo'-loo-e* looked around and saw that they were asleep; but he kept on playing till everybody was sound asleep. Then he got up and went to the fire and stole it all - two small coals - and put them in his flute and started to run away. But he could not get out of the roundhouse because of the thick feather blanket which *We'-pi-ah'-gah* had hung over the doorway. So he stopped and cut a hole through it with his teeth and then ran out and hurried toward the mountains.

After a while the people awoke and found that the fire was gone. They were sure that *Loo'-loo-e* the Mouse had stolen it, and said, "Whom can we

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### Ancient Myths

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send who is fast enough to overtake him? Of all our people only *Sah'-win-ne* the Hail and *Nuk'-kah* the Shower are fast enough." So they sent these two to catch him. They rushed off toward the mountains and overtook him.

He saw them coming and put one coal in the *oo'-noo* tree (buckeye) and threw the other in the water. When *Sah'-win-ne* and *Nuk'-kah* caught him they could not find the coals. He told them to look, he had nothing. They looked and found nothing, and went back and told the Valley People.

Then *Loo'-loo-e* took the coal from the *oo'-noo* tree and put it back in his flute and ran up into the mountains with it and gave it to his people, and they put it in the middle of the roundhouse. Before this their country was dark, and they had always eaten their food raw. Now they could see and could cook meat.

Then *Os-sā'-le* the Coyote-man brought the intestines of a deer and put them on the fire, covering it up and nearly putting it out. Because of his selfishness in doing this the people changed his name from *Os-sā'-le* to *Kat'-wah* (greedy), which they call him to this day.

Then the people felt cold and only those in the middle of the roundhouse could talk as they had talked before. Those around the sides were so cold that their teeth chattered and they could not talk plainly. They separated into four groups on the four sides of the house - one on the north, one



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### The Dawn of the World

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on the south, one on the east, and one on the west – and each group began to speak differently from the others, and also differently from the one in the middle. This is the way the speech of the people began to break up into five languages, and this is the way the five tribes<sup>10</sup> began – the people being driven apart by the selfishness of Coyote.

<sup>10</sup> The *Me'wah* knew only five tribes: their own; the people to the north, whom they call *Tam'-moo-lek* or *Tah-mah-la'-ko* (from *Tah'-mah*, north); those on the east, whom they call *Mo'-nok* or *He'-sah-duk* (from *He'-sum*, east); those on the south, whom they call *Choo'-mat-tuk* (from *Choo'-match*, south), and those on the west, whom they call *O'-loo-kuk* or *Ol'-lo-kuk* (from *O'-lo-win* or *Ol'-lo-win*, meaning down west – in the valley).

M E W A H S

In August 1856 G.E. Jewett of Columbia, Tuolumne County, Calif., wrote as follows to the Superintendent of Indian Affairs:

"This tribe (the Mewahs) number probably about 3000 this side <sup>[East]</sup> of San Joaquin River. Character, very friendly, and generally honest, respecting the property of the whites, more especially where they receive good treatment; in general they have a great regard for the truth. The men dislike work. The females are industrious; large numbers are given to intoxication. Condition and mode of living: They live generally in villages, composed of a collection of huts of a miserable description. They subsisted formerly on game, fish, and fowl, together with acorns, roots, and seeds of various kinds, the spontaneous productions of the soil; recently they add to these, flour, beef, and various other articles known to civilized nations. They complain of the injustice of the whites in destroying their means of subsistence (the natural productions of the soil) and not furnishing them others. They live in small bands of from 50 to 200 members. Each band has its chief, who appears to be independent of all other chiefs, although they meet in council on matters of importance to the nation. The position of the chief is hereditary. Polygamy is practised."--House Doc. 1, 34th Congress, 3d Session, 795, 1856.

*S. W. Patrick of Tuolumne Co., writing also in 1856, calls the tribe Wallas & gives his ideas of them - Ibid 791-792.*

*Dr. A. H. Hoerchner and W. F. McDermott, both of Colusa County, give their views, Ibid 792.*

*See also important report by M. B. Lewis, Ind. Agent at Fresno Farm, Ibid 803-807.*



U. S. DEPARTMENT OF AGRICULTURE  
BIOLOGICAL SURVEY  
WASHINGTON, D. C.

C. HART MERRIAM, CHIEF  
T. S. PALMER, ASSISTANT CHIEF

October 1, 1900.

Postmaster

Murphy's, Calaveras Co., Calif.

Dear Sir:

Will you be kind enough to give me the name of the Digger Indian chief who died near Murphy's a year or two ago? I should be glad to know also, if practicable, the approximate date of his death.

Respectfully,

*C. Hart Merriam*  
Chief, Biological Survey.

*Murphy Nov. 10<sup>th</sup> 1900*  
*Hart Merriam -*  
*Dr. Sir -* The name of Indian  
Chief referred to was Jackie Died  
*Feb. 8<sup>th</sup> 1899 -* aged about 78 years.  
*Yours Respectfully*  
*J. W. Fisk P.M.*  
*Murphy*  
*Calaveras Co. Calif.*

C.H.Merriman , Sir:- The old people claim that the Coyote & Lizzard had a dispute whom the first people should come from .so they compromised .and claim that it is between a Coyote & a Lizzard..  
Indian name of Coulterville is Chim'muto-koe.

There is several questions that I cannot get any information about ,so had to leave it out.

And now what chance is there of the Indians receiving aid from the Government? they need bad , and I would like to hear from you about it. Now if there is any thing that you could let me know about I would get them all together ,and have an understanding with them before Mr Kelsey comes around again

Very respt

William Fuller

2/25/07

I have marked the animal that the fire came from ,as best I could altho ugh dont know if it spelled right or not  
I will send them to you by mail.

F

Lul'-lu-ie = Lool'-loo.e = Peromyscus gambeli



James Capin Adams, better known as 'Grizzly' Adams, when setting out for his big hunt in eastern Washington in the spring of 1853, stopped at Strawberry Ranch on the Tuolumne River, where he engaged two Indian boys about twenty years of age. They had been among white people enough so that they could speak English and understood the use of the rifle. The elder one, from the name of his tribe, was called Tuolumne, the younger Stanislaus. These lads, Adams says, proved true and faithful companions. They accompanied him not only on his hunt to eastern Washington, but the following year (1854) on his trip across the Great Basin to the Rocky Mountains.

Speaking of the tribe to which these Indians belonged, Grizzly Adams, according to his biographer, states:

"They have been greatly abused by those whites who consider them little better than beasts, and their generally peaceful and submissive characters, instead of procuring immunity from injury, have seemed only to invite oppression. It makes my blood boil with indignation to hear of the cruelties sometimes practiced toward these poor creatures, for if the truth of the oft-repeated battle-cry of 'Indian depredations' were known, few indeed would be the cases found where the red men were really at fault. Over the whole western country it seems to be the rule that the white man can injure the Indian with impunity, and no one steps forward to make his the common cause of mankind. But let the Indian retaliate, and the cry of 'Indian depredations' is raised, and the hounds of war and extermination are loosened to slay and ravage. I have lived much among the red men, have seen much and have had many opportunities of knowing them intimately, but in all cases, in the North and in the South,

never have I found them otherwise than as well-disposed for peace and fair dealing as the white man. In all my experience I have never had to quarrel or fight with them, and I am convinced that if my disposition toward them had actuated all white men from the first they would have been found as well disposed to all as they invariably were to me."

me-wuk plural; mü-wah singular

~~me-wah~~: Information from W. Fuller  
of Saulshyille near Tuleme.

The word Tuleme means going on or among  
high hills -

a man lost + turned around in his mind is  
heng-e ling-ë'

I am not going - Wuk-suk-kü ä-wahng'-kung.

1 person -- keng-ë mü-wah  
many people -- üt-tuh më'-wuk

• Nëh' = this

• Nes'-sung = this man (present)

• Ne'-e = him (present)  
(this man)

• Nä'-e = here he is

• Nä-sung this fellow (present)

Nä-sung-ah (spoken by wife) = belongs to him (him = husband)

Nek'-kong = these people

Is'-sahk = that fellow

Is-sah'-kung = that fellow (him) absent (called e-gah'-sung  
at West Point)

• E-kok'-kung = that's them.

E-kong-o-ök = belongs to them two.

In-ne'-ko = them over there.

• Mon-nok'-ko = who are they.

[See next page]



O-te'-meng = We (two)

O-che'-meng = ours

So-ke'te-ming = we (plural)

O-ti'goo-kung = them two

Me'-wah

Chaf-pah-sien - Stanislaus - Tulehume

Ko-to-plan'e-mes "

We-chi-l-la

Wel-le

Ne-nit'ches

Chuckehalin - In foothills between heads of Hairson Cr. & San Joaquin. Who were they?

Tulehume Me'-wah

A few years ago Big Tom who lived at the Big Creek ranch near Seward said he was going to kill an <sup>old</sup> woman (his mother?) + two other women, & they died & the people knew she killed them by witchery. So the people killed him.

Tulehume tribe - In 1851 chief 'Cornelius' lived on NE side of Tulehume river 1/4 mile below Horn's Ferry + extended down river. 18 California Treaty 1852; Senate reprint, 24, 1905.

Caultonville Chim'-nut-to-ko'-e

Sek'-win-ne  
Mak'-kah



2 Hitch Hiking

I'-e'-hah

Til-til'-yah - Look ~~at~~ narrows at west end. Former ranching there.

Anewaks

of Columbia, Truanna Co.

C. E. Jenett (Aug. 6, 1856) in ~~Rep.~~ Ind.

Comm. for 1856, p 244 <sup>795</sup> 1857

795,

Vocab. of Middle Menomee - Truanna <sup>foothills</sup> region

published in Schoolcraft vol. IV, 408-412, 1854.

Furnished & collected by Adam Johnson, and

said to be common language of Nu-mal-tachee,

Mul-lat-te-co, A-pang-asse, La-pap-pooe, & Si-yante.



## The FORUM

The editor of The TRIBUNE disclaims responsibility for opinions and statements expressed in this column. Brief contributions on current topics of general interest are welcome. They will not, as a rule, be printed unless accompanied by the name of the writer, which, if desired, will be withheld from publication.

### WHERE DID YOU READ THE ARTICLES?

To Editor of The TRIBUNE:

I am reading in the newspapers lately a number of what might be intended educational news items written about Calaveras Indians.

These sketches raise a number of questions in mind. One news item tells us the Calaveras Indians are "hibernating" for the winter. If you were to stop the leaks in your house to keep dry in winter would you be "hibernating"? Would any human being "hibernate" for the winter in California? I know the answer, and will add: Nor do even the bears "hibernate" in Calaveras county, but range the mountains the year around dodging bipeds.

A simple respect, and friendliness cautioned by a "willingness to live and let live," I should say, is the attitude of the Calaveras Indians and the Yankee Calaverasites. This is reflected from the policy of the first pioneers of Calaveras county, which governed through the great influx of people in the gold rush of 1849. From the hardships and suffering of the eastern states, experiences in exchanging arrows for bullets, skins of animals for trinkets and clothes, corn for the foods of civilization; from contact with many tribes on the trails leading to the west, generate this discipline characteristic of these westerners.

Are the modern newspapers assuming an attitude that will contribute toward the removing of this veritable mountain of "no sabe's" for a heartier open-mindedness in our relationship with the Calaveras Indians?

ANNIE CALAVERASITE.

Oakland [Calif.] Tribune, Nov. 14, 1927

October 20, 1906. Soulsbyville. --Met here a half breed Mew'-wah Indian named Will Fuller and got from him a lot of names of plants and animals and other information.

F .

Mewanah limits ~~to~~ got:  
who reached Calaveras Big Trees, ~~the Mewanah~~  
~~the~~ Middle <sup>Ok</sup> // So, Jenny Lind (on Calaveras Riv.) <sup>largest kind. Mewanah?</sup>  
who Hitchhitchy, Middle <sup>Ok</sup> ~~or So~~?  
Did So. Mewanah reach north all along  
plum to Tuolumne River? Yes. - Ok  
where was dividing line in Tuolumne country  
above (east of) Big Oak Flat? <sup>The River line all along - com.</sup>



The mountain trout came originally from Ah-pahn'-tah, the red-bellied salamander, for at one time Ah-pahn'-tah turned into a trout.

#### TUOLUMNE MU-WAH

A few years ago Big Tom who lived at the Big Creek rancheria near Groveland said he was going to kill an old woman (his mother?) and two other women, and they died, and the people knew he killed them by witchery. So the people killed him.

# Jackson Farm

Dr. O. Grist  
Add. Farmer in chg.

'Digger' Indians

Farm bought in 1893 for \$10,000.

In all, besides cost of maintenance,

\$34,000 spent for 'support' of

Indians!



TUOLUMNE OR MIDDLE MEWUK MISCELLANEOUS NOTES

Division of people into sides.-- The people are divided into land and water sides, as in the case of the Southern Mě'-wü. The Bluejay, Deer, and Bear are commonly mentioned as standing for the land side, while the Frog, Water-Dog, and Coyote are the usual representatives of the water side. [Coyote, as with the Southern Mě'-wü, is the only land mammal attributed to the water side.]

Totem.-- The person's "Protector" or 'Totem' is called Soo'-lah.

Invitation string.-- Sometime before a ceremony is held, invitations are issued to the chiefs or head men of the neighboring villages. The invitation string (always carried by a special messenger) is a knotted cord called Soo-te'-lah. One knot stands for each day from the time the string is delivered. Some of the Indians speak of it as "same as newspaper." - can

Ear ornaments.-- Ear ornaments were worn. One kind, called Choo'-kä-lā, consists of a bit of abalone shell hung from the lower lobe of the ear. Another kind, called Soo'-li-yn, consists of a straight piece of stick about two inches in length worn horizontally through the lower lobe of the ear. Sometimes these sticks are engraved and beautifully decorated in black, white, and red. The middle part is white, the end that is thrust through the ear, black; the front end that projects in front of the ear, bright red, consisting of a tuft of brilliant red feathers from the red head of a Woodpecker. This decorated kind is called Tah'-a-nah.

Paints.-- Red paint, called Muk'-kā is made from the inside of a gnarl of a yellow pine tree. It is a deep lasting red. White paint, called Wal-lahng'-ah-sü, is made from a "chalk-like white lava" (a rhyolitic tuff) occurring on Table Mountain. Black paint, called Yat-too-be, is made from black sand; another kind, called He-kah'-ne is made from

can



Tattooing.-- The women tattoo their chins with one, two, or three vertical lines--the number said to have no significance. The material used in tattooing is soot from burnt wormwood (Artemisia Indoviciana).

Another kind of tattooing is employed for the relief of rheumatic and other chronic pains and is practiced by both men and women. In these cases the tattooing is done immediately over the painful spot.

Arbors or shades.-- These are of 2 kinds--those called Kū-chah'-poo, in which the brush and branches with the leaves attached (usually of the laurel, Umbellularia) are arched over, meeting or intertwined at the top; the other kind, called Leh-mah'-nah, consisting of 4 or 6 posts <sup>with</sup> a flat leafy canopy on top.

Substitute for Boats.--The rivers were not large enough to make it worth while to use dugouts or boats. In crossing from one side to the other, swimming was the usual method, but sometimes a swimming log, called Ho-ko'-na, was used.

Purse.-- A purse for wampum and other valuables is a bag called Muk-kō-ō made of the skin of a Wildcat. Sometimes the skin of a Fisher is used instead of that of the Bobcat.

Dippers and Spoons.-- The people had no gourds or dippers but used a small basket called Poo-luk'-kah; for spoons they used shells of the river mussel.

Implements used in cooking acorns.-- The 2 long sticks used to take the hot stones out of the fire and put them in the cooking basket are called Pe-ne'-tah. The looped stick used to lift out the hot rocks and also to stir the acorn mush while cooking is called Sah-wi-ah. In addition to the Sah-wi-ah, a flat paddle called Tah-lah-pah' is sometimes used for stirring the mush while cooking.



Tripe.-- The small intestines or 'marrow-guts' of Deer were cleaned and cooked by boiling in a basket with hot stones. This kind of tripe is called Choo'-kă-too.

Bumblebee honey.--Bumblebee honey, called Kon'-noo, was eaten.

Salt.-- Salt, called Koi'-yo, was obtained from what is locally known as Salt Peak, which is near Blood's on the road above Calaveras Big Trees. It was also obtained by barter with the Mono Lake Piutes.

Musical Instruments.-- During the various ceremonies there is singing, drumming with the feet on a hollow log (called Too'-mah), shaking of cocoon rattles (Suk'-ko-sah), blowing of bone whistles (Soo-lep'-pah), playing on flutes of elder wood with holes on one side (Loo'-lah), and beating the air with elder music sticks (Tah-kah'-tah).

Water Dog.-- The small spotted salamander with red (or orange) belly (Diemyctilis torosus) common in streams and pools is called Ah'-pahn'-tah. Among the First People he was a powerful chief. Every time you kill one it will rain.

## TUOLUMNE MEWUK ENEMINES

Enemies.-- The Tuolumne Me-wu disliked fighting and had few enemies. But the Po'-tahs, a related band living at Springfield on Mormon Creek about a mile below Columbia were 'scrappers' and now and then made raids into the Calaveras and Amador regions to steal girls. Then there would be fighting and the Tuolumne Me'-wū in self defense had to join the Po'-tahs.

Wars with the Mono Piutes.-- The Tuolumne people were in the habit of visiting Leland Meadows in the High Sierra for the purpose of gathering sunflower and other seeds and greens. While the women were thus occupied, the men would go hunting. The Mono Lake Piutes knew this and used to go there to attack them. This resulted in a sort of warfare which continued for many years.

## Tuolumne Me-wu

Measures of value.-- There were 2 standards of value: One called An'-nah, consisting of a string of small spiral coast shells a little less than 6 feet in length (measured between tips of fingers of outstretched arms); the other, called Loo'-ah, a string of clamshell-disk wampum about 33 inches in length (measured from mid-line of chest to tips of fingers of one outstretched arm). The strings of Loo'-ah therefore were only half the length of those of An'-nah, but their value was 5 times greater. In other words, in strings of equal length, the string of Loo'-ah had 10 times the value of the string of An'-nah. These values, converted into equivalents in United States currency, as given by the Indians, are:

One 6 foot string of An'-nah, \$1.00

One 3 foot string of Loo'-ah, \$5.00



Cooking Holes or Ground Ovens.-- There are two kinds of cooking holes in earth or ashes:

1. Called Ho-pö'-ah. The ordinary way of cooking meat fish, and tubers is to bury them in hot ashes. They are first wrapped in large leaves and are then buried in the hot ashes and more hot ashes put on top.

2. Called Q-lik'-kah, the ground-oven, consisting of a hole dug in the earth, the bottom lined with flat stones on which the fire is built. When the stones and earth are hot, the fire is removed. It is used for cooking greens--not for meat or fish. The greens are put in and water is sprinkled on them to make steam. They are then covered with a layer of leaves and earth and are steam-cooked.

Pronouns and possessives.-- The pronouns and possessives are dif-

ficult and confusing, particularly the pronoun him which perhaps is the most difficult of all. It is rarely used without first mentioning the name of the individual referred to, and its form differs according to the distance of the person spoken of: Thus, he (him, she, or her) present is Nëh'-ëh ~~or~~ Nëh', while he (him, she, or her) absent is Naw'-sung.

The word for 'father' is Up'-po. 'His father' if present, is Q-pwee'-sah; if absent, Naw-sung-ü-poos. The term mother is Ut'-tah, but if the mother is spoken of in her own family, it is Ut-tah'-ta. - cam

Tuolumne or Middle Mewuk

Treatment of the dead--- Formerly, cremation was the usual if not the only method of disposing of the dead, but at present grave burial is the rule. The corpse is called Cham-moo'sah; the pyre, La-kah-tu; the ashes and burnt bones of the dead, Wū-ka-ah; the basket in which the burnt bones are preserved, So-tan-no. The 'funeral' or mourning ceremony at the time of burning or burial is called Pet-ti'yoop; the mourning ceremony (the 'Cry') held a year or so later, Yum-me. All the mourners are called Naw'chet-took; those closely related, Loo'wah-zuk.

In cases of grave burial, the place and grave are called Mus-si'yah. The corpse is wrapped with the knees flexed and the head bent forward and is buried in a sitting position.

The spirit or ghost of the dead (also spoken of as 'devil' or 'evil spirit') is called Soo-lés'ko. When departing from the body with the last breath of the expiring person, it is called Hen-nah-soos, meaning 'wind going out.' The place where the ghosts of the dead live is called Al'a-moo'te. This word is not ordinarily spoken, but is used by the speakers in referring to the earth and the place where the ghosts of the dead go.



Uses of Wormwood.-- The so-called 'wormwood' (Artemesia

ludoviciana) is one of the standard medicines of the Tuolumne Mě-wū. It has two uses--medicinal and magical. In medicine it is used both internally as a tea and externally as a wash and poultice. It is also used as a disinfectant to wash the body of the mourners after ~~funerals~~ after the burning or burial of the dead. This is said to keep <sup>away</sup> the ghost- $\cup$ spirit or devil (Soo-les'-ko).~~away~~.

For the same purpose, little bundles of the plant a couple of inches in length and approximately a quarter of an inch in diameter are strung on a string and worn around the neck of an orphan child for some time after the death of the parents. This serves to keep the ghost away and also prevents sickness.

Charcoal from burnt 'wormwood' is the material used in tattooing.



Tuberculosis medicine.-- A plant, called Wen-na-poo-doo, about a foot in height, having a small purple flower, is a wonderful medicine for coughs and particularly in cases where part of the lung is solidified. The plant has no odor and is smooth. A tea is made from it by steeping the plant in the usual way. It has no bad taste and should be drunk frequently. Marvelous cures have been reported.

Eye medicine.-- Roots of Goldenrod make a tea of wonderful value as an eye wash. The wife of my informant had an opaque spot over the pupil of her eye which caused dimness of vision amounting almost to blindness of that eye. An oculist was consulted but was unable to improve the sight. Then an old woman of the tribe asked why she did not try the eye medicine made from roots of the Goldenrod. This was tried and the spot began to clear up and in a short time sight was completely restored.

TUOLUMNE MEWUK MEDICINES

Tuberculosis medicine.-- A plant, called Wen-nä'-poo-doo, about a foot in height, having a small purple flower, is a wonderful medicine for coughs, particularly in cases where part of the lung is solidified. The plant resembles the mountain pennyroyal (Monardella odoratissima) but has no odor and is smooth. A tea is made from it by steeping in the usual way; it has no bad taste and should be drunk frequently.

Marvelous cures have been reported--one under the care of a city physician who had X-ray photographs made before and after the treatment.

Eye medicine.-- Roots of Goldenrod (Se'-we-tah) make a tea of wonderful value as an eye wash. The wife of my informant had an opaque spot over the pupil of her eye which caused dimness of vision amounting almost to blindness of that eye. An oculist was consulted but was unable to improve the sight. Then an old woman of the tribe asked why she did not try the eye medicine made from roots of the Goldenrod. This was tried and the spot began to clear up and in a short time sight was completely restored.



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Maple charcoal.-- Dead coals from maple (Si'-e) are rubbed on a flat stone or 'metate' and the powdered charcoal, called Hock-koo'-nah sik'-ka, is sprinkled abundantly on a leafy species of Lupine called Wah'-tuk-sah or 'wild cabbage' which is then eaten as a cure for indigestion or gas in the stomach.

For the relief of rheumatic or other chronic pains, both men and women produce counter-irritation by tattooing the skin directly over the painful spot.

Med  
Ethnobot

Tuolumne Me<sup>+</sup>wuk Medicines 2

62

Uses of Wormwood.-- The so-called wormwood (Artemesia

ludoviciana) is one of the standard medicines of the Tuolumne Me<sup>+</sup>wuk. It has two <sup>functions--</sup> ~~uses~~--medicinal and magical. In medicine it is used both internally as a tea and externally as a wash and poultice. It is also used as a disinfectant to wash the body of the mourners after funerals--after the burning or burial of the dead.. This is said to keep the ghost spirit or devil, Soo-les'-ko away.

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Mewuk

Middle Meluk or Muwah

On the chaparral-covered northerly slope a couple of miles SE of Murphys is a single rough board house of a single family of <sup>Mewuk</sup> ~~Shoshone~~ Indians. They have a small spring and a garden on the side hill, and cultivate corn, beans, tomatoes, melons, raspberries, grapes, and peaches. Like all the Indians of this region they have cats and dogs for pets. The head and neck of a young deer hung from a tree close by.

At the house were some poor stone mortars and metates, and some baskets of acorns -- some whole with the shells on; others shucked and split ready for the mortar. There were a couple of large deep bowl baskets for cooling the acorn mush.

A Mexican living near by had some delicious peaches and tomatoes and a fine cold spring, but small.

Between Adam's ranch and Murphys we passed an old old <sup>Indian woman</sup> ~~squaw~~ living all alone in a rough little house. She told me that all her people are dead and she has to live all alone, with one dog. She makes baskets but all are now sold. She says white men come to buy them faster than she can make them.

--California Journal for 1902, 153-154. Sept. 1, 1902.

In evening made a hurried visit to the old <sup>Mewuk</sup> ~~Digger~~ camp on the top of the ridge north of Murphys and found only 1 family left there. Most of the old Indians I found here 2 years ago have died.

Stephens Bros. (storekeepers) at Murphys have picked up most of the baskets these Indians make. I got from them for \$25 a magnificent large acorn-cooling basket they got from an old ~~Squaw~~ <sup>Indian</sup> at a camp mibs north of here (2 miles south of Sheep Camp).

Muwa

Between Angels and Vallicita (about 3 1/4 miles from Angels and 1 1/2 from Vallicita) I passed and stopped a half hour at another Indian camp. There were present 2 old men, 1 old woman, and several dogs and cats. They have a fine small spring, 2 rough board small houses, and the usual brush arbor or shelter under which they live all summer.

The place is uncommonly level for an Indian camp. The ground is covered with yellow grass profusely sprinkled with young blue oaks.

The Indians declined to allow me to photograph them.

They had a number of baskets in use and I bought 8 of them.

They had also an oval stone scooped out shallowly, like a compromise between a mortar and a metate. With it were 2 stone pestles, large and small. As they wanted \$9 for it I left it for them to cherish.

I tried a long time to get their original tribal name, but without success. They first said "Muir sho-ka-tik -- me work hard", and gutchile-che--work good -- good to work". Then the old man said Hoy-ak, Hoy-yam-muk --we make the world.

The word Muir as written above should be spelled Mu-wa, and is really the name of the tribe or nation (as I learned a little later) in contradistinction to other people. It is their word for people.

[Vocabulary omitted.] See Calif. Journal for 1902, 155-156, Sept. 1, 1902.

--Calif. Journal for 1902, 154-155. Sept. 1, 1902.



MU-WA (Sonora)

A mile or two north of Carters, at a mining camp near Cherokee, is an extensive rancheria of Mu-wa Digger Indians, including several very old women. They are living in wretched old shacks with some brush shelters. Saw dozens of baskets about -- many containing mush; bought a few.

On the east slope of the Digger pine ridge a mile west of Sonora I found in the very bottom of a gulch, hidden by brush and grapevines, the most curious and interesting and attractive Mu-wa Indian camp I ever saw. It consists primarily of a low roofed rough board and stone house perhaps 30-40 ft. long built crossways of the gulch and sunk in behind so that, viewed from above, the roof appears almost flat on the ground -- but in reality one can walk upright under it. There are 3 or 4 rooms, and in front (looking down the gulch) is a broad and very beautiful canopy or arbor of grapevines extending the full length of the house and projecting beyond it at both ends, so as to almost completely hide it from view. There are also small oaks and brush about which help render the concealment complete. The spring is at one end in the rear and is good water. The mortar and pestle for hammering and rubbing acorns into acorn meal is at the end near the spring and also within the grapevine arbor. At the opposite end is the kitchen, excavated partly in the bank and likewise within the bower or grapevines and brush. At the rear of the kitchen is a stone chimney against the cut wall of gravel and rock and earth. The grapevines not only form the long canopy overhead; they also drop down in front forming a curtain to hide the house from the down gulch side. I believe the rear wall of the house is mainly cut bank.

The family living here consists of a middle aged man and wife

MU-WA 2 (Sonora)

and a little girl about 10 or 11. The man said his name was Indian Jack but would not give me his Indian name.

After I had talked with them awhile they relaxed the usual stern and sullen attitude and became friendly and communicative. They talked enough English so we could understand each other easily.

They told me that the name of their tribe is Mu-wa (sounds like Muir when spoken quickly) and is the same as all the 'Digger' Indians in this region.

They gave me the numerals. Vocabulary omitted. See Calif. Journal for 1902, 162. Sept. 3, 1902.

The numerals, it will be observed, are practically identical with those I got at the camp between Angel and Vallicita a few days ago (see p. 155).

Besides the numerals I got the following vocabulary at Grapevine lodge. See pp.163-165.

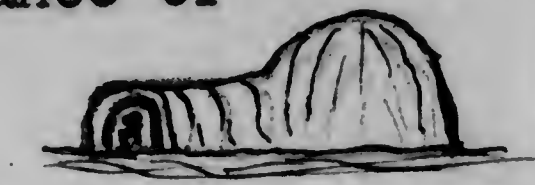
I bought a number of baskets from this family and photographed them and their home.

Nearer town, in the gulch behind the cemetery, is a larger camp comprising several families. Here also I got a batch of baskets including some fine ones of the Tulare type.

They gave me Pg-plan Mu-wa as their tribal name.

A very old and entirely blind squaw at the Cherokee camp was stripping branches of Ceanothus cuneatus for coarse rods for some baskets. She stripped off the side twigs and peeled the bark and split some of the rods between her teeth. She sat at the entrance of an igloo-like hut.

--Calif. Journal for 1902, 160-165, Sept.3,1902.





## BALL GAME OF MUWA WOMEN

These Indians play a game of ball called Am-tah, in which the buckskin ball, Pos-ko (stuffed with deer hair or fine shavings from basket materials), is caught by the women in a spoon-shaped basket called Am-mut-nah. Each woman carries a pair of these spoon-shaped paddles, one in each hand, and covers the ball with one after catching it with the other. She then runs away with the ball while the naughty men try to kick it out of her spoon!

Each Mewuk village had its own hunting ground. The Bald Rock Mewah hunted up as far easterly as Cooper's, above Strawberry.



Bald Rock - Mewah - Oct. 30, 1907 (C)

Watched <sup>2</sup> groups of old women cooling acorn mush + bread for the Yum-meh or mourning ceremony.

One group cooled by the creek + consisted of 5 old <sup>+ middle aged</sup> women.

They had a big fire of fadusa fire wood + heat the rocks. There was a good stack of rocks, 5-8 inches in average diameter.

6 big cooling baskets were used.

Each cooling for bread resulted in 23 loaves of oo-lā'. I watched two coolings here, making 46 loaves.

Besides, they cooled a great quantity of the mush - Nup-pah - which they carried to the ceremonial house in the big basket in which it was cooled, setting each in a fresh basket - Che-kah-lah - which was carried on the back after having been lifted in place by the other women.

Bald Rock Mewah (C)

Spoon-shape fiddle used to stir hot stones in basket when cooling acorn mush, + to lift the hot stones out - never to put them in. Two long sticks are used to lift the hot stones from the fire + drop them into the cooling basket.

The stones taken out of the cooling basket are coated with acorn mush, which is washed off by dropping them in a 2<sup>d</sup> basket before they are tossed out + to go by the fire - or gain into the fire.

The water in the 2<sup>d</sup> basket + the more thickened. 2<sup>d</sup> it saved + poured back into the big cooling basket to dilute the mush.

The residual acorn meal (crum) after lifting is cooled in a 1-rod basket + makes a coarse granular mush called mas-soo'-tah.

Maklumme Mewah Bald Rock.

All songs come from running water. The echo also come from hoistons water.

The trout came originally from Ah-pahn'-tah, the red bellied salamander. Ah-pahn'-tah turned into a trout.

The mouse who went down into the valley + stole the fire is Peromyscus gambeli.

The people at 'Rauhida' rancheria (northwest of Jamestown on north side of Table Mt., near Stanislaus River) were 'desperados' + not under the head chief of the tribe. They used to make raids + fight the people of Bald Rock rancheria, + also those of Jackson + West Point.

The women dancers dance into position when they come in, but afterward stand in one place + sway bodies + heads + see-saw arms + hands. They fainted in early days, for dances.

The warden of the Me-wah is Wok'-ke-lā'. I saw it danced at Railroad Flat.

Lo'le is the name of a dance danced by the tribe at Comanche or on near so. side Maklumme River down down.

Alata is a Mexican word.



Tuotamne Memuk

Pete Mackeye - had white man  
near Chicken Ranch below Junction  
Tried to get possession of ranch  
on floor of mineral claim -

He filed a mineral claim in the county  
which claim cut into Chicken Ranch  
rancheria.  
Mining claims are 20 acres. They don't  
come to notice of land office till they  
are "found up".

Sutter Creek (New-mah)

E. L. McLeod tells me that an Italian named C  
whose father owned a large ranch on Sutter Creek  
in the Jackson Gate region, told him that when  
he was a boy there were 1000 Indians on his  
father's land on Sutter Creek - now only one.

Oct. 31, 1905 - DAM

The Me-mah Indians of Bald Rock tell me that

In the country about Bald Rock there used to be  
lots of Grizzly Bears & they were dangerous & used to kill  
people. The Me-mah used to hunt them by putting men  
on stands along the trails & driving the chaparral  
where the Bears stayed daytime.

Tuotamne Memuk

R

Spirit 00-12-45 remains  
in body 4 days & then departs  
His Sod-les, kg - Lower  
good - some had  
Eventually go to sea & cry  
on long hair to Hager for dead  
where they dwell



## TUOLUMNE MU-WAH

A few years ago Big Tom who lived at the Big Creek rancheria near Groveland said he was going to kill an old woman (his mother?) and two other women, and they died, and the people knew he killed them by witchery. So the people killed him.

## MORTUARY

Jamestown, Tuolumne Creek, Muwa

E. L. McLeod tells me (July 1905) that he happened to be at "Chicken Ranch Rancheria" when the old woman chief lay dead and had not yet been buried. He saw there a dozen strings of small shells from Santa Cruz which they were going to bury with her. Each of the dozen strings was from 6 to 10 yards (18-30-feet) in length.



In early October, 1907, I attended the Yumeh Ceremony, sometimes called the Cry for the Dead at the Bald Rock ~~Rancheria~~ in Tuolumne County. The Ceremony began on October third. There were present an unusually large number of mourners, fully 25, doubtless because there had been no Ceremony for the previous year or two.

~~In connection with the Ceremony~~ A large quantity of acorn food had been prepared. There were two separate cooking places with 20 to 30 big baskets full of <sup>freshly</sup> ~~finely~~ cooked acorn mush at each place. Each of these baskets held from one to two bushels. Fully a ton of the acorn mush -- nuppah -- and acorn bread -- oolā' -- was cooked and carried in the large burden baskets on the backs of the women from the cooking places to the roundhouse.

There were five leeches in use at the same time, three at the upper and two at the lower cooking place. Each of these leeches was about four feet in diameter and was on the ground, ~~and~~ underlaid by a thick layer of dead dry leaves, fragments of bark, and other debris of manzanita and lilac bushes, thus constituting a porous bed through which the bitter water escaped from the filter. -

*Cham*

v/21d/E48

Me Wan stock - chowchilla or Southern me'wuk

V/21d/E48

30/18  
c



[ Mu'-wah languages ]

Name of Yosemite Half Dome Tis'-sa-ak'

Bull Creek, Mariposa Co.	So-pen'-che	} Chomchilla Mammals
Yosemite	Ah-wah'-nee	
Ahuahnee stage station	Wah-sam'-wah	

Mu'-wah Geog. names:

~~1886~~

Blue Mt (along mt.) 8 miles SE of West Pt. Tah'-wah.  
Mu'-wah country - Uk'-kut-mut-ti (meaning "on the  
side of the mts" = Sierra crest)

M.P.H.

Extract from 'The American Indian' by E. M. Haines, 1888.

So Mewank

Pot-to-yan-te tribe.

The Pot-to-yan-te tribe, of the regions of California, understood to be one of the tribes or bands of the Bonaks or Root Diggers, have the following traditions concerning their origin and existence, as given by an Indian chief of that tribe: "The first Indians that lived were Coyotes. When one of their number died, the body became full of little animals or spirits, as he thought them. After crawling over the body for a time, they took all manner of shapes; some that of a deer, others that of the elk, the antelope, etc. It was discovered, however, that great numbers were taking wings, and for a while they sailed about in the air; but eventually they would fly off to the moon. The old Coyotes (or Indians) fearing that the earth might become depopulated in this way, concluded to stop it at once; and ordered that when any of their people died, the body must be burnt. Ever after they continued to burn the body of deceased persons. Then the Indians began to assume the shape of a man. But at first they were very imperfect in all their parts. At first they walked on all fours, then they began to have some members of the human frame - one finger, one toe, one eye, one ear, etc. After a time they had two fingers, two toes, two eyes, two ears, etc. In all their limbs and joints they were

Pot-to-yan-te Haines 2.

yet very imperfect, and progressed from period to period, until they became perfect men and women. In the course of their transition from the Coyote to human beings, they got in the habit of sitting upright, and lost their tails. This is with many of them a source of regret to this day, as they consider a tail quite an ornament; and in decorating themselves for a dance or other festive occasions, a portion of them always decorate themselves with tails."



Manual

See Rept. by Mr. B. Lewis, Reft. Comm. Ind.,  
Apprs for 1856, 803-807, 1857.

Mortuary - Jamestown, Tushumie Co.  
Murwa

E.L. McLeod tells me (July 1905) that he happened to be at "Chicken Ranch Rancheria" when the old woman chief lay dead & had not yet been buried. He saw there a dozen strings of small shells from Santa Cruz which they were going to bury with her. Each of the dozen strings was from 6 to 10 yards <sup>(10-30 feet)</sup> in length.

Mel'mak

Reached west along Koshakumun River to Comanche, where had rancheria on south side of River - little back (not on river). Also had villages at Buena Vista + Low.

The Lantherum or Chouchilla (Mumukh or Mee-mukh) range northwesterly from Fresno Creek to the Merced River and perhaps a little farther. The chief mentioned to me "Bull" me "Bull Creek", which I have not yet located. <sup>(But this Bull Creek?)</sup> The northern boundary may possibly be the divide between the Merced & the Tushumie. The town of Mariposa is in the <sup>middle of the</sup> territory of the tribe. To the east they reached Wawona and Yosemite. To the west their lowest rancheria appears to have been about 5 miles below Link Gulch (the place called No'watach). It is just south of Indian Peak & perhaps 2 or 3 miles from the peak.

The old rancheria on north side of Fresno River about seven (7) miles south of Raymond belongs & always belonged to a widely different tribe - the Yokutch - a tribe related to the Chulchansy & Pit-kah'-te & belonging to the Yokut stock. over



Mew'-wah

Lower Merced Canyon, Aug. 28, 1910.

Calif. Journal, I, 1910.

"A mile or more below Cascade Fall I recognized the big deep pool with a rock in the center on which some Yosemite Indians once saw Ho-hā-pe the Water Maiden, with her long hair reaching down to her feet. She was lying on the rock, but, slid off into deep water and disappeared as the Indians approached. ← *can,*

pp. 61-62.

El Portal--Merced Canyon, Aug. 29, 1910.

"Spent the hot middle part of the day at the <sup>u</sup>Mewah Indian camp ~~one~~<sup>a</sup> half mile below El Portal, talking with the Indians--chiefly with Blind Dick, his daughter / Sally Ann, Lena Brown, and Laura Ann (fat)." p. 62.

old Typocksie

Typocksie, a great chief of the Chimteya men, held undisputed sovereignty in the valley of the Merced, from So. FK to the plains. He died in 1857 & was buried with unparalled pomp in Run Hollow. Over 1200 Indians were present. Lowery, Overland Monthly, X, 326, April 1873.



Oo-<sup>pi</sup>soo'-koo soo-ti ah-seh'-win-ne } <sup>to sing</sup>  
 Oo-<sup>pi</sup>soo'-koo soo-pi ah-sah'-win-ne }  
 He-am. hi-am. while playing Handgame -

Muma

Chamchilla mew'-mah

Sometimes tattooed girls on chest  
 arms round breasts, as well  
 as on chin -

Oct. 1910. - done

In playing Handgame the Chamchilla  
 mewmah sing continually.

The men sing

Ho-wee'-nem hān-kee'-nah,

Ho-men'-nem hān-kee'-nah

de de de

The women sing (see other slip)

For a number of years my field  
 work in California has brought me  
 in frequent contact with the  
 survivors of the various tribes of  
 these little known and fast disappearing  
 people, <sup>enabling me</sup> ~~at~~ at odd times I have been  
~~able~~ to gather + preserve - often at the  
 eleventh hour - a fund of priceless  
 original material concerning their  
 languages, customs, myths, <sup>ceremonies,</sup> <sup>conceptions</sup>  
 of the universe, and names of animals, plants  
 and geographic <sup>objects,</sup> ~~points~~

B Lo me mule

All people say if you  
 die without hole in  
 septum turn into fish  
 If nose perforated for  
 Kun-no'-mah then not  
 turn into fish.

Major James D. Savage

and his relations + wars with Indians -

Hist. Fresno, Tulare + Kern Cos., 651-653.  
 The Lewis Pub. Co. Chicago (1891?)

His monument on Fresno Creek was erected  
 by his friend Dr. Lewis Leach, at a cost of \$850.

[This monument 7 or 8 miles south of Raymond - see my journal



CHOWCHILLA MEW-WAH (Mu'-wǎh, Mu'-wah)

House . . . . . Oo'-choo

Village . . . . . Oo-choo'-mat-te

Bark hut . . . . . Oo-moo'-chah

Storm . . . . . Oo'-moo-chah

Fly . . . . . Oo'-chum



Yosemite Indians

00-hoo'-mä-te ko-to'-wahk } = Too-noo'-kah = land side  
00-hoo-mä-tät ha-wä'-ah }

Ah-hä'-le ko-to'-wahk } = Kik-koo'-ah = water side  
Ah-hä'-leat ha-wä'-ah }

(cards)

Ahp'-lä-che used to live S of Truckee - may be still

one or 2 near Sisland (Tom of Sisland) <sup>(1 or 2 still alive)</sup>  
{Awalache} animal at head Desert Val. may be at Sisland.  
{W'-mal-che}

Chowchilla Murreh

at Rancheria west of Sub Gulch  
+ east of Summit House - Oct. 14, 1905

There were 5 skinned + cleaned whole  
jacksrabbits with ears on, hung up  
to dry; also 1 skinned valley quail.  
These they fry dry.

Stayed to dinner + had fried jacksrabbit,  
bread, beans + stewed grapes + coffee - all  
good.

An old woman and a girl of 10  
+ boy of 11 or 12 were the only persons  
there.

They say their language same as  
in Chowchilla canyon, but some of  
the words the old woman gave me are  
Chulichansy - result of contact of course.  
Oct. 14, 1905.

Calapina or Kal'-a-pe-na of Yemith

very aged Mowah woman (wife of old chief John?)

lives at Hites, down in winter.

Down

1901.



MU-WA

Chowchilla mew'-wah

On September 19, 1902, I left Mariposa at 7 o'clock and reached Chowchilla hill (crossed the ridge, alt. 3000 ft) about 10:30. Descended a little - say a mile - and took a poor road to the right for about a mile, where I left the team at a shack belonging to a 'squaw man' who has a large batch of children and a number of hogs. Walked  $1\frac{1}{2}$  miles along the north side of Chowchilla Canyon to an Indian camp and returned the same way.

My visit to the Chowchilla Indian camp, though brief, was interesting. Two families live there, both Mu-wa - they call it Mew'-wa. Both men and one of the women were away gathering acorns, leaving one woman and 3 children at home. From this woman I got lunch (white bread baked in Dutch oven and made without baking powder, tortilla, and raw tomatoes), and several baskets and a small vocabulary.

She was making several baskets, none of which were finished. By this I mean that she, like many <sup>(of the Indian women)</sup> squaws, keeps several different kinds of baskets going at once so that if they tire of one they go on with another. One was a circular winnower (Het-al) of the usual type found among the Mu-wa Indians. I have been purchasing these for years, from Yosemite Indians and Indians as far north as Sonora and Murphys, and all told me they were made farther south, by the Mariposas or Chowchillas or Fresnos. But at Mariposa camps, where I saw many, they told me they made none but bought them from the Chowchilla and Fresno Indians. Here I found several recently made and one about  $\frac{3}{4}$  done, in process of construction, so at last I have run the het-al down and treed it.

MU-WA

2 (Chowchilla)

The yellow grass foundation of which the coils of the het-al are made is Epicampes rigens, and is called Ho-loop.

This woman told me that she and her sister make many and sell to Indians farther north - the ordinary ones for \$3.00 each -- which is what I paid her for one but is much less than I have paid for many purchased farther north and in Yosemite.

This same squaw and her sister have nearly finished two beautiful bowl baskets of the so-called Tulare type, and made of the Tulare root.

This Chowchilla camp is headquarters for the round deep scoop of openwork called Too-poo-lah, used for filtering Manzanita cider, and for other purposes. I got several of different sizes. Also got a bone awl (Chudle-ah). They had 1 Fresno bowl and two Paiute bowls, one of which I got, and one deep Sonora bowl of the coarse kind.

These Indians have a board house for winter, and a large garden with corn, beans, melons, peaches &c. They live under the oaks in the edge of the chaparral some 20 rods from the house. Their beds are elevated on pole frames, and they have erected strong pole scaffolds or broad shelves about the height of my head from the ground.

They have several excellent springs.

The <sup>woman</sup> squaw had a vertical straight tattoo line under the middle of her chin, and apparently 2 lighter ones on right side, and a strong and long zigzag tattooed line running out from each side of the mouth.

[ Vocabulary omitted. See California Journal for 1902, 223-224, Sept. 19, 1902.]

--California Journal for 1902, 217-224. Sept. 19, 1902.



MU-WA (Chowchilla Canyon)

In Chowchilla Canyon about  $\frac{1}{4}$  mile from the fruit ranch and on the south side of the canyon (alt. 1500-1600 ft.) is an Indian camp - a single house owned by a Chowchilla Mu-wa (pronounced by them Mé-wa) man. His mother is living there with them. His wife is a Chuck-chancy from the Fresno River country. They had a great quantity of black oak acorns newly gathered. Several bushels of these were already split and spread out to dry, and both <sup>women</sup> ~~squaws~~ were busy opening acorns on my arrival. They cracked the shells by hammering between stones in the manner already described ( ). But most of the acorn meat they left whole instead of splitting through the middle as usual. There were 4 children about, one a sucking baby.

These Indians have a lot of baskets, mostly coarse, but some good. Among them are some from Sonora, some from Mono Lake (Paiute), and 2 or 3 handsome large bowls of the Tulare root and made by Chuckchanceys. These they would not sell at any price.

They have a type of basket I have never seen except at Mariposa and Chowchilla. It is of twined weave, with a curious double-wave bottom, and a handle which may be either fixed or hinged. It is a coarse basket with simple design made by leaving on the red bark of the willow or redbud on certain strands. They call it Pum-pum-mist and Cham-my-ah.



Another new type I got (new here -- I got one like it only deeper near Murphys) is a pocket of openwork rods. It is called Hoop-pah-lo. The one I got is a very old one with a cloth patch on the bottom.

A very small and plain and rather coarsely made coiled basket I got of the old woman also, she calls So-tan-o. It is subglobular.

MU-WA 2 (Chowchilla Canyon)

They had a lot of Cham-ah baskets of different sizes and also Too-pee-las and Che-ka-las and Het-als, of their own make, and several Paiute te-mas and one small good Paiute bowl which I bought.

A big flat rock close to the house is full of mortar holes (Saw-co<sup>h</sup>) with the old time combination pestle and rubber stones (Kaw-wah-che) strewn about. Other mortar holes, single or a few in a place, may be seen in neighboring rocks. Obviously the place is one of the ancient strongholds of the Chowchilla Mé-wa.

Both women had bone awls.

Skins of Gray foxes (Urocyon), Bobcat, and Deer hung on the house.

[Vocabulary <sup>here</sup> omitted. See California Journal for 1902, 232-233, Sept. 20, 1902.]

In their garden were corn, beans, squash, tomatoes, &c.

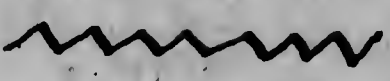
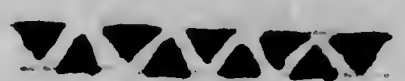
The Chuck-chancy <sup>woman</sup> ~~squaw~~ gave me a few words in her language.

(See California Journal for 1902, 233. Sept. 20, 1902.)



MU-WA

On September 21, 1902, I got up early and walked a mile and a half (3 for round trip) to a small Indian camp near Fresno Creek. The Indians (man and wife and 3 children and an old woman) call themselves 'Fresno' Indians, but in reply to my questions said they were Mew-wah. Their numerals and words are identical with those of the Chowchilla and Mariposa Mu-wa. They have a lot of ordinary baskets, such as I have previously described and got, but no fine ones.

They gave me the meaning of two very common designs on baskets made in this region. The horizontal simple zigzag going part way (or all the way?) round a big bowl basket  represents a water snake. The common horizontal band made up of two series of triangles, the points of the upper and lower alternating, thus  means king snake.

--California Journal for 1902, 235. Sept. 21, 1902.

Mollhausen, writing in 1854 of the injustice of our race to the Indians, mentions "the murderous war of the Californians against the warlike tribes of the Chauchiles Indians in the year 1851, the sole cause of which," he says, was the brutality of a dealer in cattle" &c. (Vol. 2, p. 248, 1858)

To follow Bennett



CHOWCHILLA MEW-WAH (Mu'-wǎh, Mu'-wah)

House . . . . . Oo'-choo

Village . . . . . Oo-choo'-mat-te

Bark hut . . . . . Oo-moo'-chah

Storn . . . . . Oo'-moo-chah

Fly . . . . . Oo'-chum

Chamchilla - Ahmahnei Munnah

Ul'-le

Ul'-le are big things like big monkeys. They have faces & bodies much like men, but very long thin legs & long thin fingers & nails. They make tracks something like a frog, and very large. They live in the rocks.

At night they come out and shout like people and chatter, and run over the mts & valleys & across canyons, showing a light.

My informant saw the light of one gliding from near Glacier Point westward along the edge of the cliffs of Yosemite.



MEWWAH INDIANS OF YOSEMITE VALLEY

Miss Gordon Cumming, in her book entitled Granite Crag, tells of the Indians she met while staging between Hornitos and Mariposa in April 1878. She describes the rabbit-skin robes which the men wore, and also the method of <sup>netting</sup> trapping the rabbits.

C. F. Gordon Cumming. Granite Crag, 69-71. 1884.

During his Third Expedition 1845-1846, Fremont was traveling southward towards the Lake Fork of the Tulare. On Dec. 18, 1845 he camped on the southern side of Merced river. The next day we continued our journey in a southeasterly direction, over a broken and hilly country without timber, and showing only scattered clumps of trees from which we occasionally startled deer.

In a few hours we reached a beautiful country of undulating upland . . . watered by streams which together make the Mariposas River. "[444] Here follows an account of a fight with "Horse -thief Indians" 444-447. "The springs and streams hereabout were waters of the Chauchiles and Mariposas Rivers, and the Indians of this village belonged to the Chauchiles tribe." [447]

Fremont: Memoirs I, 444-447, 1837.



*Chauchilla Myuna*

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Fremont: Memoirs I, 444-447, 1887.

## RABBIT SKINS AND RABBIT NETS OF THE MEWA INDIANS

Miss Gordon Cumming, in her book entitled 'Granite Crags' (1884), saw near Mariposa two or three groups of Mewa Indians whom she erroneously called Pah-ute Indians.

She says: "Some of the men were dressed in robes [69] of rabbit-skin of a very peculiar manufacture. Instead of whole skins being stitched together, as in preparing an opossum rug, or an ermine or squirrel cloak, these [70] rabbit-hides are cut into narrow strips as soon as the animal has been skinned, the fur being left on.

"Several of these strips are sewed together, to make up the length required for the cloak. Each strip is then twisted till it is simply a fur rope. These are woven together by means of long threads of wild hemp, or sinews of animals, or strips of willow bark, forming a sort of mingled material, in which the fur ropes act as "woof," and the hemp, or bark, is the "warp."

The rabbits are caught by means of very long nets "of wild hemp or willow bark." They are set in the form of a great 'V' across some favorite feeding-ground, usually in the late autumn or early winter. While two or three Indians remain on guard, the others proceed to a distance where they form themselves into a large semicircle, returning toward the trap shouting, yelling, and beating the bushes. In this way they are driven into the net, which is so coarsely woven as to let their heads through. She was told that as many as a thousand rabbits were captured in a single drive.

C.F. Gordon Cumming, Granite Crags, 69-70, 70-71, 1884.



65X.—GOLD KNOWN TO THE INDIANS BEFORE 1846.

There are stories in the country that the Indians of the Sierra Nevada were on several occasions seen with pieces of gold as ornaments, by the Spanish Mission expeditions sent out by the priests and officers yearly, between 1810 and 1833, to the Sacramento and San Joaquin counties, and who sometimes penetrated into the foot hills of the Sierra Nevada. The priests always discouraged the hunting for gold as highly prejudicial to their system and to the interests of the Indians. Our miners have often turned up in deep diggings and claims, signs of ancient mining, both of silver, gold and cinnabar. There is a small bird inhabiting the Sierra Nevada which it is said the Indians sometimes shoot with their arrows to look for grains of gold in their crops, and which seems to be not all a fable, as the fact has been noticed two or three times in the newspapers of the mining localities.

A. S. T.

Cal Farmer Nov 30  
1860

64.—THE YOSEMITE INDIANS.

The Mariposa Democrat of July 1856, in its account of the discovery of the Yosemite Falls, in 1850, gives the following memorial of the Yosemite Indians: "Captain Boling next proceeded to Lake Mono, near the Mono Pass. The journey was forty miles in length, and over the worst of trails—the snow being in places over twenty feet deep. This Lake is a large basin, elevated on a conical rock, covering an area of nearly one hundred acres. In places where it was not frozen over, it was filled with ducks and geese, and, no doubt, abounds in trout. Here Captain Boling succeeded in capturing over a hundred Indians. With nearly one hundred and fifty Yosemite, Captain Boling started for the camp of the Commissioners, which place he reached without further trouble or delay. The bucks were made to carry the baggage of the tribe, while the women and children were permitted to travel unincumbered. This the Indian warriors considered a great indignity, and said that death was preferable to this disgrace. This tribe did not long remain with the Commissioners; they returned again to the homes of their fathers, and shortly afterwards paid a visit to the Mono tribe, who live beyond the Mono Pass, and from whom, on leaving to return to their Valley, they stole a number of horses. Indignant at this breach of hospitality, the Monos rallied their men and pursued the Yosemite, determined on revenge. Ten-nay-ia collected all the warriors of his tribe, and placing himself at their head, met the advancing enemy. A battle ensued, some five miles from the Valley. Ten-nay-ia was slain—his warriors defeated—and the women and children carried into captivity. So terrible was the revenge, and so vigorous the pursuit of the Monos, that but six of the Yosemite tribe remained to tell of the misfortunes of their people, and mourn the loss of their country and their wives. Ten-nay-ia, on one occasion, said that long after his death his voice would be echoing among the hills of his native home, as he had often, at night, heard the voices of his fathers in the Valley. Such is the end of this once powerful tribe. Their trails are dim—their people are scattered or destroyed—and their watch-fires no more blaze from the summit of the signal rock; yet, their tribe and their sufferings will never be forgotten; for thousands shall come from abroad to view, with wonder and delight, the majestic scenery of the Yosemite Valley."

Prob. by A. S. Taylor in Calif. Farmer

ceremonial factors, their chief function being the regulation of marriage.

The system of relationship contains thirty-four terms, and in certain features closely parallels the systems of the southern Siouan tribes, notably the Omaha. A striking feature is the placing of cross cousins in two generations, which results in the use for cross cousins of terms meaning son, daughter, stepmother, uncle, niece, nephew. This feature is correlated with the marriage of a woman to her father's sister's husband.

Cross cousin marriage is limited to one pair of cousins only, who use the terms meaning son and stepmother. The theory is advanced that the Miwok type of cross cousin marriage originated through the influence, upon the institution of marriage, of wife purchase and descent in the male line.

*Demonstration of a Series of Philippine Skulls from Bohol:* LUTHER PARKER.

The number of skulls under discussion is seven. These skulls were collected in a limestone burial cave on a promontory near the barrio of Tiagas in the town of Loay, Bohol Province, by the writer personally. In addition to the skulls, he also secured the lid of a coffin, some ornaments and pieces of pottery both native and Chinese. A few steel or iron spear heads and parts of blades were likewise obtained.

It is probable that the articles collected were deposited in the cave not later than A.D. 1600, since the conversion of Bohol to Christianity took place about that time. As to how much earlier the cave was used it is not possible to state, but probably not earlier than A.D. 800. Native traditions do not fix the time of these burials, but deal only with the custom of borrowing the pottery and ornaments for use in fiestas, this custom having been quite widely distributed.

Cave burial seems to have been practised quite extensively in the Bisayas and to some extent in northern Luzon among the Igorots and in the Batanes Islands. Jar burial both in caves and out was also practised in the Bisayas and in the Bobuyanans north of Luzon. Jar burial is practised among the interior tribes of north Borneo. Cave burial occurs in northeast Borneo. Jager wrote of cave burials in the Bisayas and H. Ling Roth discusses the subject quite thoroughly as relating to north Borneo.

The following table gives the measurements obtained by the writer. They are subject to correction by a more experienced observer:

Serial No.	Cephalic Ind.	Nasal Ind.	Orbital Ind.	Height	Capacity
1	77.0	53.5	88.6	138.5 mm.	1,400 cc.
2	75.2	50.0	90.0	140.5	1,420
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4	80.2	52.7	97.0	133.5	1,280
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6	93.7	57.1	84.2	120.0	Broken
7	100.	Not obtainable	87.2	132.0	1,160

As may be seen by the above tables, the skulls were not of a uniform type, but ranged from dolichocephalic to brachycephalic. This corresponds with results obtained by other observers in Malaysia and serves to confirm what is known from other sources, viz.: that the Filipinos, as all Malaysians, are very much of a mixture approximating the Japanese, Mongolian and Negritos in certain measurements.

These skulls are quite similar to living types in the neighborhood of their collection. Several of the skulls have been artificially deformed evidently by means of the "tanal" which was in use among the Milanaos of the Bintula River until recently. Jager secured deformed skulls from caves near Samar and Dr. Virchow measured and discussed them. The area of deformation seems to have included Sumatra (Rejang district), north Borneo, Ulitea Island and a part of the Bisayan group, especially Bohol and the Leyte-Samar district.

*Race in the Pacific Area with Special Reference to the Origin of the American Indians: 1. Antiquity of Occupation:* GEORGE GRANT MACCURDY.

The Pacific washes the shores of both the Old World and the New; hence the Pacific area is a large one. It is at least indirectly in connection with the birthplace of man, for it is accessible from all the great land masses. Whether the American or Asiatic portion of this area was first occupied by man is a question of wide interest. An answer to this question would be of help in locating the spot, if indeed it was a single one, from which man has spread over the face of the earth.

Physically man is a vertebrate and belongs to the great class of so-called Mammalia. We may differentiate still further and place man in one of the Families composing the order of Primates, which includes not only the Simiidae, but also the lemurs. Eocene lemurs are found in both the western (Puerco beds of North America) and eastern hemispheres. The Simiidae, however, the family most nearly approaching man in physical structure, all belong to the Old World; the gorilla and chim-



they wander out and have noted how very soon they may be separated into four distinctly different types, and following the development and behavior of these types it has seemed evident that they are entirely separate and do not intergrade or transmutate. The black chromatophore does not change its nature or divide off other cells which become different in type from the parent cell. Neither do the endothelial cells lining the vessel walls change into chromatophores or into erythroblasts, or vice versa.

From the observations on these yolk-sacs we must conclude that the four types of cells described above have developed from four different anlagen, although these anlagen were not necessarily localized groups of cells, but were diffusely scattered mesenchymal cells capable of developing into a definite product, either normal or abnormal, depending upon the nature of the developmental environment. Therefore, the four distinct mesenchymal anlagen each gives rise to a perfectly typical and distinct cell type, although all develop in, as far as is possible to judge, an identical environment, the cavity of the yolk-sac between the ectoderm and the periblastic syncytium. The differences among the four cell types produced are from the standpoint of our present knowledge in all probability due to the potential differences among the apparently similar mesenchymal cells from which they arose. The four types including endothelial cells and erythrocytes we must consider, from an embryological standpoint, as being polyphyletic in origin.

C. R. STOCKARD

WOODS HOLE, MASS.,  
September 15, 1915

#### ANTHROPOLOGY AT THE SAN FRANCISCO MEETING

A SPECIAL meeting of the American Anthropological Association was held in the Museum of Greek Sculpture and Anthropology, University of California, Berkeley, August 3 to 5, 1915, in affiliation with Section H and the American Anthropological Association. In the absence of Professor A. L. Kroeber, chairman of the committee on program, Professor T. T. Waterman, vice-chairman,

presided. Although the program was a comparatively short one, the attendance at the meetings was large.

Papers of interest to anthropologists were also read before the joint meeting of the American Psychological Association and Section H; and before the Archeological Institute of America. However, the abstracts which follow will be confined entirely to the papers read before the Anthropological Association. For example, among the papers read before the Archeological Institute should be mentioned "Ancient Mexican Spindle-whorls," by Mrs. Nuttall, which was illustrated by an exhibit of two hundred specimens, as well as by reference to one of Lord Kingsborough's volumes; "Life Forms in the Pottery of the Southwest," by Mrs. Harry L. Wilson; "Aspects of Neolithic Culture of the Santa Barbara Channel Islands, California," by Hector Alliot; "Latest Work of the School of American Archeology at Quirigua, Guatemala"; and "Archeology at the Panama-California Exposition," by Edgar L. Hewett; and "The Unpublished Material in the Mayance and Southern Mexican Languages," by Wm. E. Gates.

The papers read before the American Anthropological Association included "A Demonstration of the Skull of an Ancient San Diegan Indian Showing the Largest Coronoid Index yet Recorded" (by title), by J. C. Thompson; "Differences in Papago and Pima Coiled Basketry" (by title), by Mary Lois Kissell; "Kumana, a Primitive Corner of Japan, and Its Folk Lore, as Studied by Mr. Minkata" (by title), by W. T. Swingle; and "The Significance of the Present Forward Movement in China," by Yamei Kin.

Abstracts of all the other papers presented follow:

*The Miwok Moieties:* E. W. GIFFORD.

The Central Sierra Miwok Indians of the Sierra Nevada Mountains of California are divided into exogamous moieties with paternal descent. Each moiety is associated through the personal names of its members with either the "water" or the "land" side of nature, this division of nature being more or less arbitrary. The object after which a person is named does not appear, as a rule, in the name itself; it does appear, however, in the connotation of the name. The connection thus existing between the moiety and a group of natural objects lends a totemic aspect to the Miwok moieties, which is supported by a myth attributing the parentage of the founders to the bear and the coyote. The moieties are practically impotent as

ceremonial factors, their chief function being the regulation of marriage.

The system of relationship contains thirty-four terms, and in certain features closely parallels the systems of the southern Siouan tribes, notably the Omaha. A striking feature is the placing of cross cousins in two generations, which results in the use for cross cousins of terms meaning son, daughter, stepmother, uncle, niece, nephew. This feature is correlated with the marriage of a woman to her father's sister's husband.

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It is probable that the articles collected were deposited in the cave not later than A.D. 1600, since the conversion of Bohol to Christianity took place about that time. As to how much earlier the cave was used it is not possible to state, but probably not earlier than A.D. 800. Native traditions do not fix the time of these burials, but deal only with the custom of borrowing the pottery and ornaments for use in fiestas, this custom having been quite widely distributed.

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O.M. Wozencraft, in his report to the Commissioner of Indian Affairs on certain Indians of California, dated San Francisco, Calif., June 23, 1852, states: "There has been no violation of treaty obligations on the part of any of the numerous bands of Indians with whom I have treated. There is a band of Indians on the Merced river, high up in the mountains, who are in a hostile attitude; the soldiers from Camp Miller, on the San Joaquin, have gone out against them. The captain of this band was the first to come in and talk. I was not satisfied with the talk, and told my colleagues that he only came to deceive us and gain time for the snow to melt and then they could defy us, but they differed with me. The disbursing officer gave them blankets, shirts and other presents under the confident belief that the Indians would be faithful to their promises; they doubtless laughed at the simple credulity of the official, for they never did come in of their own accord; they were brought in twice by the volunteers, and as often escaped or went back, and never did sign or agree to the treaty." -- Senate Ex. Doc. <sup>104</sup>, 32d Congress, 1st Session, p. 9, 1852.

Wozencraft evidently referred to Chief Tenaya and his band, of the Yosemite Valley, brought in by the celebrated <sup>hunters</sup> rascals of the so-called 'Mariposa Battalion'. See Bunnell's Yosemite, and my remarks thereon. -- *Wm.*

Yosemite Indians -  
Exceedingly brief account of  
Capt. Boling's chase & capture  
of Tenayas band in Mariposa  
Sanocrat July, 1856. - Quoted  
by Taylor, Calif. Farmer, Dec. 7, 1860.

Middle Menunk (or Mewa)

CALIF. INDIANS.

While making a tour of the gold-fields in March 1850, Audubon reached Cayote diggings, which he describes as being about ten miles up the "Cayote River, a branch of the north fork of the Stanislaus. . . . There are a few Indians near this place; . . . they dig gold from time to time .[212] The food of these Indians is chiefly the "payote" made from the acorns into a kind of gruel. . . . I saw a papoose, too small to walk, with a stone in his hand half as big as his head, shelling out the nuts of the pine-cone, cracking and eating them with the judgment of a monkey, and looking very much like one.

Their wigwams faced the south, and formed an irregular cluster of bark and mud cones; the usual number of fox- and wolf-like dogs gave the same effect that I am accustomed to, but the tribe is not as handsome as the Indians of the east." [213]

Audubon: Western Journal 1849-1850, 212-213, Cleveland, 1906.

Middle Menunk

Returning from Mariposa to Sonora, 1849 or 1850, James P. Beckwourth protected some white men from Indians. It is stated that he knew the Indians and accompanied them to their village but does not locate village, except that it was evidently not far from Sonora where Beckwourth was living, as he says "They had been frequently to my house to invite me to their village."

Beckwourth: Life and Adventures, 508, N.Y. 1856.

While living at Sonora it is stated that Beckwourth had Indians in his employ, in mines, they being furnished with board and implements and paying Beckwourth with one half of their earnings.

Ibid, 507.



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AH - WAH - NE - CHEES

Traditional history of this tribe as learned from Chief Ten-ie-ya, as well as the founding of the tribe called "Yosemite."

L. H. Bunnell, Discovery of the Yosemite, 3d ed., p. 64, 1892.

Mew-wah

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Mew-wah

Y O S E M I T E S

(L. H. Bunnell, Discovery of the Yosemite, 3d  
ed., 1892)

Origin of tribe and name (pp. 64-65)

Dialect (p. 65)

Foods (pp. 78, 94)

Meaning of word "Yosemite" and its application  
to the tribe in the valley (p. 62)

Baskets (pp. 78-79, 94)

Clothing, ornaments, musical instruments, fish spears,  
implements, etc. (pp. 79-80).

Sweat houses--construction and use (p. 81)

Cooking acorn meal (pp. 93-94)

Medicine (p. 95)

Trapping grizzly bears (p. 175)

Julius H. Pratt, of Montclair, N.J. in an article in the Century Magazine for December 1890, claims that the discovery of Yosemite Valley should date from approximately January 10, 1851, two months earlier than Bunnell's account (March 5, 1851).

In January 1851, Pratt was making a tour of observation along the western slope of the Sierra, and between the 12th and 15th of that month he halted at a trading post established by Coulter, about 25 miles west of the Yosemite. While there he heard of a recent disturbance which had taken place between the Indians and whites. A few days before a drunken ruffian from Texas had shot an Indian at a trading tent in the Coulter camp without any reasonable cause. He was shot in turn by five Indians, and two nights later 16 mules were stolen from Coulter's corral and driven off into the mountains by Indians. This caused great excitement, and a company of about 100 men started after the Indians. They followed them into the great canon, and killed a large number. They noticed especially the grandeur that surrounded the battlefield. In telling their story, they gave no name to the canon, but their description could only apply to the Yosemite.

(Needs verifying)



## HORSE THIEF INDIANS

In 1841 John Bidwell was one of an emigrant party to California, entering by way of the sources of Stanislaus River. He speaks of seeing one of the fallen big trees which later he supposes must have belonged to the big trees of the Calaveras Grove. Some time after he returned to the spot and identified the lay of the land and the tree. Hence he concludes that he must have been the first white man who ever saw the Sequoia gigantea.

In passing through a steep canon, to the south from here, the party that had gone on before had to abandon their horses, because of its steepness. When Bidwell arrived at the spot, Indians were there cutting the horses to pieces and carrying off the meat. "My situation alone among strange Indians killing our poor horses, was by no means comfortable. Afterward we found that these Indians were always at war with the Californians. They were known as the Horse Thief Indians, and lived chiefly on horse flesh; they had been in the habit of raiding the ranches even to the very coast, driving away horses by the hundreds into the mountains to eat."

- John Bidwell: The First Emigrant Train to California, Century Magazine, 129, November 1890.

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#### TATTOOING:

Among the Chowchilla Muwa the girls are sometimes tattooed on the chest and arms and around the breasts, as well as on the chin.--October 1910.--C.H.M.

#### NOSE HOLE:

Old women still carry the old-time hole through the septum of the nose. In speaking of this to old Mary in Yosemite in August 1910, she ran a straw through her hole to show me.

The old people say: If you die without this hole in your nose you will turn into a fish, but if your nose is perforated for the Kun-no'-wah you will go on all right.



U-HOO'-MĀ-TE

(Chowchilla &  
Ahwanee)

Bears are not animals but a special kind of people, a good deal like us.

Bears sometimes dance. They stamp the fore feet in the dust or on the ground awhile and then stand upright and dance, holding the hands up in front, like people.

They are very smart and understand our language.

LIEUT. MOORE'S EXPEDITION THROUGH YOSEMITE VALLEY AND  
MONO PASS IN 1852.

An article in the first number of Hutchings' California Magazine entitled "The Yo-Ham-i-te Valley" states that about the middle of June 1852 Lieut. Moore, with a company of United States infantry, left Ft. Miller on the San Joaquin accompanied by Major Savage--the latter in command of a company of volunteers--bound on an expedition to chastise certain Indians who were alleged to have murdered white men. On arriving in "Yo-Ham-i-te Valley" they found that the Indians under Chief Ptompkit had crossed the mountains to the east side. The expedition followed, and discovered and named Mono Pass, naming it after the Indians of that name living about Mono Lake. The account adds that the Indians they were in pursuit of remained with the Monos.

Hutchings Calif. Mag., Vol. 1, No. 1, pp. 2-8, July 1856.

Mollhausen, writing in 1854 of the injustice of our race to the Indians, mentions "the murderous war of the Californians against the warlike tribes of the Chauchiles Indians in the year 1851, the sole cause of which," he says, "was the brutality of a dealer in cattle" &c. (Vol. 2, p. 248, 1858)



## RABBIT SKINS AND RABBIT NETS OF THE MEWA INDIANS

Miss Gordon Cumming, in her book entitled 'Granite Crags' (1884), saw near Mariposa two or three groups of Mewa Indians whom she erroneously called Pah-ute Indians.

She says: "Some of the men were dressed in robes [69] of rabbit-skin of a very peculiar manufacture. Instead of whole skins being stitched together, as in preparing an opossum rug, or an ermine or squirrel cloak, these [70] rabbit-hides are cut into narrow strips as soon as the animal has been skinned, the fur being left on.

"Several of these strips are sewed together, to make up the length required for the cloak. Each strip is then twisted till it is simply a fur rope. These are woven together by means of long threads of wild hemp, or sinews of animals, or strips of willow bark, forming a sort of mingled material, in which the fur ropes act as "woof," and the hemp, or bark, is the "warp."

The rabbits are caught by means of very long nets "of wild hemp or willow bark." They are set in the form of a great 'V' across some favorite feeding-ground, usually in the late autumn or early winter. While two or three Indians remain on guard, the others proceed to a distance where they form themselves into a large semicircle, returning toward the trap shouting, yelling, and beating the bushes. In this way they are driven into the net, which is so coarsely woven as to let their heads through. She was told that as many as a thousand rabbits were captured in a single drive.

C.F. Gordon Cumming, Granite Crags, 69-70, 70-71, 1884.

Chomchilla-ahushnee ~~ahushnee~~  
mew'-wah

Ho-ha-pe used to be common in  
lower River. used to live in  
fool under Kernal Fall + in fool  
under Pohono (Bridal veil) Fall.

a very big one lived in large deep  
fool below cascades (below the  
lower end of valley) when Reid  
Dich + his son saw it many  
years ago. It was asleep on  
the rock in the fool + its long hair  
came down to its feet. The  
boy wanted to shoot his arrow  
into it, but his father told  
him not to, + the Ho-ha-pe  
soon awoke + slid quietly down  
into the water.



MISCELLANEOUS NOTES ON THE ME'-WŪ OR SOUTHERN ME'-WUK

(Information from A. J. Hogan)

Ceremonial Houses.-- The old-time roundhouses, called Hang'-e, were made of slabs of bark set up vertically and were not so large as the more modern structures. Hogan thinks that in the old days the diameter rarely exceeded 35 or 40 feet--usually less. Some of the modern ones are 50 or even 60 feet in diameter. The large one at Was-sam'-ma accommodates at least 200 people. When the big ceremonies are held, a great many people are invited, not only from their own tribe but also from the Chuk-chan-sy and "Mono."

Sweat Houses.-- The sweat houses of the Chowchilla Me'-wū, called , were 10 or 12 feet in diameter. They were circular and the fire was in the center. The fuel consisted of small dry sticks. There was a very small smoke hole. The doorway was small and low and was closed after each person entered. Several persons sweated at the same time, lying flat on the ground. After sweating sufficiently, they would plunge into a nearby pond or stream and then return immediately to the sweat house where they would lie quietly until the fire burned out and the sweat house cooled to near the temperature of the outside air. They did this in order not to catch cold.

Acorn Caches.-- The acorn caches, called Chuk'-kah, were vertical cylinders about 3 feet in diameter by 6 or 8 feet in height. They were placed on scaffolds erected for the purpose. These scaffolds were usually 8 or 10 feet high and at least 6 feet in width by 10 in length. Several of the caches or Chuk'-kahs were placed in a row on each scaffold.

Mourners.-- At the burning of a husband, father, or other near relative it was customary for the women in olden times to burn off the hair, as at that time they had no shears or knives with which it could be cut off. The hair was always buried, never burned, and never left where it could be seen or where birds could get it for their nests.

Birth Customs.-- The placenta (afterbirth) was always buried by an old woman, usually the woman who attended the mother when the baby was born. When the cord came off, it also was buried, never burned.

Between Fresno Crossing and Grub Gulch was a large rancheria and an old burying ground.

An old chief or sub-chief named Bull Head died at Cold Spring (How-wi'-ne) and was burned there.

An Indian known as Francisco, who spent his latter years in Yosemite Valley (where he drove a team for the hotel company) came originally from the Mariposita rancheria on the edge of the plains.



## YOSEMITE INDIANS

In his travels during 1860 to 1862, H. W. Baxley visited Yosemite Valley, and writes as follows of the Indians he saw there. "A fire-glow in the distance, and then the wavy line of burning grass, gave notice that Indians were in the valley clearing the ground, the more readily to obtain their winter supply of acorns and wild sweet potatoe root — 'huckhau'. This unwelcome discovery was soon after confirmed by the barking of dogs, that came echoing from the walls of this grand corridor in startling reverberations. Then we came to camp-fires, and blanketed warriors, squaws, and papposes, standing and squatting around them; their swarthy features discolored with ashes, in token of mourning for the murdered member of their tribe. Silent and unmoved, they scarcely gave sign of noticing our intrusion. A hundred yards from their bark and brush lodges, stood the cabin of which we were to be the occupants .....

---Baxley: What I saw on the West Coast of North and South America, 476, 1865.



PO-HO-NE-CHE OR SOUTHERN MEWUK

Information from an intelligent halfbreed, Bob Hunt, born at Fresno Crossing in October 1855 and in 1930 living a few miles from Coarse Gold, <sup>He</sup> states that the recent settlement of Oakhurst was built where his town formerly stood--at the southeast corner of Fresno Flats, and that his tribe is the same as that at Yosemite.

The territory of the tribe extended from Fresno Creek on the south to Tuolumne River on the north, and from Buckhannon and Mariposa easterly to the High Sierra.

The upper part of Fresno River, where it runs westerly from Oakhurst to Windy Gap, was their southern boundary, while from Windy Gap south to a point six or seven miles east of Raymond the same stream was their eastern boundary--in both cases separating them from the Chukchansy.

Hunt slurred the name of his tribe to Po-ho-nee-ch', and mentioned specifically the following places as in his

tribal territory:

Bailey Flat  
Bald Rock (near Saulsbyville)  
Bear Valley  
Benhur  
Buckhannon  
Chowchilla Canyon  
Crook Mountains  
Dalton  
Fresno Flats (incl. Wahsamma, Nippinawasse and Oakhurst)  
Hogan Mountain  
Knob Hill  
Mariposa ("oldest white town in mountains")  
Raymond  
Sugar Pine  
Wawona  
Yosemite

Our people had no trouble with the "Mono", but nobody could get along with the Chukchansy.

Tuolumne River was our north line. Beyond it was another tribe, but they spoke nearly the same as ourselves.

There used to be a roundhouse at Wahsamma.



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"Our people had no trouble with the "Mono", but nobody could get along with the Chukchansy," he said.

Tuolumne River was <sup>their</sup> our north line. Beyond it was another tribe, but they spoke nearly the same as <sup>them</sup> ourselves.

There used to be a roundhouse at Wahsamma.



The kinds of doctors

(C)

The Tuslumme mu-wah had 3 kinds of doctors or 'medicine men'.

- (1) Koi-ah-pe the witch doctors
- (2) Too-yu-goo the Dance Doctors
- (3) Wen-neh'-hoo-ne the Medicine Doctors

~~They are usually men, but sometimes women, & there have been women doctors of each of the 3 kinds. The office is usually called~~  
not hereditary but if persons selected by old doctors are trained for the position.

The Koi-ah-pe or witch doctor was by far the most powerful of the three, and was the one usually called when a person was very sick. He was well paid for his services. He never gave medicine & never danced. ~~but he~~ His method was to scarify (or make cuts over) the affected part & suck out the cause of the disease. He also made ~~changes~~ <sup>magic</sup> and could kill people at a distance. The people were afraid of him. He practiced his art at night only - never in the daytime - & never worked <sup>over a person</sup> less than 4 <sup>consecutive</sup> nights.

The Koi-ah-pe has the power to kill people at a distance by finding their spit & putting something in it. When he does this the person takes sick & dies. He kills people also by the use of poison. He has some <sup>medicine</sup> ~~stuff~~ that he ~~uses~~ <sup>uses</sup> on a pin or small stick or piece of grass-stem which he can shoot (throw) to a great distance to kill a person. The old people have seen him stick a small peg in the ground & then go off 30 or 40 yards & throw these tiny sticks (smaller than a white man's match) at it & have seen them all go right to it & hit it or stick to dust close against it.

The Too-yu-goo or Dance doctor heals by dancing & does not give medicine or suck out the evil. But he has power & <sup>poison or</sup> ~~ways~~ <sup>ways</sup> to kill at a distance.

The Wen-neh'-hoo-ne use herbs & medicines only. He ~~never~~ <sup>never</sup> ~~sucks~~ <sup>sucks</sup> nor dances nor makes magic, & cannot kill people at a distance.

[The people didn't kill the doctors when they lost 3 consecutive cases.]



Wm. Fuller tells me that in 1848 and 1849 the miners in the region of Columbia and Sonora destroyed a number of Indian villages and caused the removal to other places of Indians who were left.

As early as 1848 or 1849 one band was moved to what was afterwards known as the Kenney ranch in the Jupiter country. There were big chiefs there. Later a Scotchman came and plowed the land the Indians had settled on and planted grain there. He told the Indians he would give them half the crop if they would move to Bald Rock. They had to move and went to Bald Rock, where they established a rancheria. Then a white man known as 'Pap Williams' took out a homestead claim on the land they occupied. He had 4 daughters and 1 son.

In 1880 the Sheriff was prevailed upon to move the Indians to what is now the village of Soulsbyville. A little later a man named William Showard cleared the land and moved the Indians up to above Fuller's place. Then they were moved to Rippon's

place. Then Fuller took them on his own place and kept them for some years. Then through my efforts and those of Kelsey of San Jose, the Indian Bureau was prevailed upon to purchase a small tract for them near Big Bald Rock where they established themselves. There was no water at this place, but in the course of time the Indian Office piped water to them.

Indians in the Jamestown region fared similarly, having been driven from place to place. *can*

MINING  
BOND



That the early Spaniards extended their raids for Indians well into the foothills, appears from the statement by Jose Maria Amador, who says that his father when Sergeant of the first San Francisco Company took part in a campaign as early as 1818 at Calaveras, beyond the present city of Stockton.

Even as intelligent man as  
Gen Bidwell speaks of Hosa  
Chief 2 lbs of Ptarmigan region  
as being "chief on horse flesh" &  
as being "the habit of raiding  
the ranches even to the very coast."

Bone of Taxus or Libocedrus ✓  
Quiver - this Fox + Dog  
Arrows 3 kinds: flint tip  
loose wood point  
blunt solid  
Arrow feathers 2 sticks  
Shoar  
String of beads  
Snare  
Deadfall  
Stone knife  
Dressing knife

Food & cooking  
Misc  
+ tobacco



Cremation?

Black Yal-lao

lyre

eyes + heart bones

Crems, as time of burning or burial  
11 at later date

Life spirit goes out of heart - pos. Nalun  
can be <sup>as 21st</sup> <sub>2 or 3 days</sub> on what all

Foods

(Bald Rock)

Pine nuts (both - Super + digger)  
Mangrove berries crushed +  
eaten raw -  
Cider also

Seeds, Madia elygans (2' - lab.) roasted with  
hot coals in Kay-wy-gu basket + then ground +  
rolled into flour (too'yu) + eaten dry. It  
is a staple food.

when acorns fail, people follow vines  
+ dig huge roots of (water lily? tub?)

Wild plants  
Green seeds  
Mushrooms (all 3)  
Berries + some fruits  
Cider { Mangrove  
Rhus aromatica

Tribes said to be involved in  
"forbitrary forays" (N)  
Chukchany Yohut  
Potaney - Yohut  
Moot Choo  
Pohamche ?  
Haneche - Salu Clark pat'in - Joaquin  
Chanchilla ?

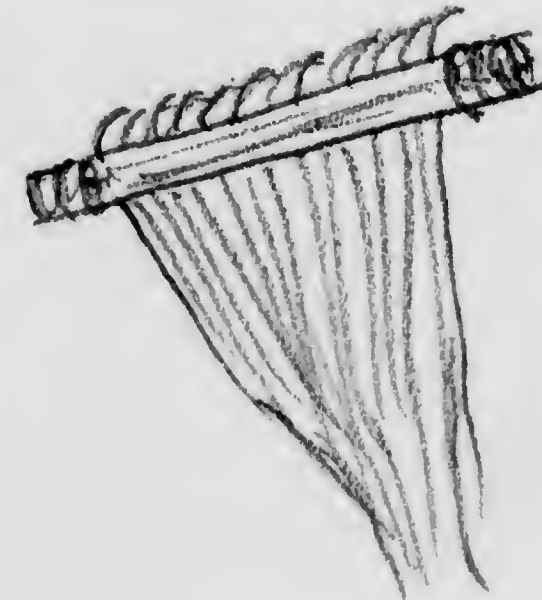
James S. Sargent 2 stores - 1 on  
Little Manfosa cr 20 m to bank, <sup>near old store</sup>  
other on Fresno cr alt 2 m above  
John Hunt's store.  
He got 50 took of "Jose Perez".  
To SF

In Nov. 2 ds entered Fresno store  
+ killed  
+ killed in camp + 2 other with  
Simultaneously attacked Manfosa store  
+ carried off his 2d mines [possibly  
liberated would be more accurate work]  
Other attacks on (Lance) Mound for  
Joaquin, Fresno, + Chanchilla -  
Sargent captured Manfosa Battalion +  
about - digging Yohut in March  
1851,

Rattle - cocoon

Vehicle bone  
Elderberry ofets

Method of making fiber brushes  
of amule root (Chlorogalum)  
discuss





Chumchilla new-mah The Path of Ghosts

(a person dies his Hoo-ne or  
after ~~ghost~~ ghost sets out toward  
the ocean. It has to cross <sup>(a broad</sup> river on  
a log footbridge. When crossing the  
bridge 3 birds <sup>gull to</sup> frighten it - ~~the~~ <sup>Hek-ek-ke,</sup> the  
Quail, Hā-chah'-we the Barn owl, and Hah'-jen-nah,  
(a kind of snipe or small heron). If the ghost  
falls into the water it turns into a fish;  
but if it keeps on it <sup>finally</sup> goes over to ocean  
and never comes back. It goes to the same  
place where all the other ghosts are, where  
they live together + dance + have a good time.

but it wouldn't burn. He then ~~the~~ <sup>the</sup> ~~ghost~~  
fell asleep.

Then Ah-hā'-le the Coyote got up + said  
"It's going to get to morning". Then he put out  
his foot + touched the morning ~~it~~ + the  
morning growled. Then Ah-hā'-le caught hold  
of the morning + jumped quick + ran away  
with it + brought it back to the Muech  
(people). When he got back with it he

said to We-wis-sool the Condor, "how are you".  
We-wis-sool answered "all right," but cried all  
the time because it was dark. Then Ah-hā'-le  
said "It's going to be light in the morning," but

We-wis-sool <sup>said he</sup> didn't believe it.  
In the morning <sup>(Ah-hā'-le gave them the light)</sup> ~~light came~~ + We-wis-sool was

very happy + asked Ah-hā'-le where he got it, +  
Ah-hā'-le told him. Then the people began  
to walk around for now they could <sup>(+ could)</sup> see  
find ~~the~~ things to eat.

How Ah-hā'-le the Coyote got the morning.  
(An <sup>incomplete</sup> tale of the Chumchilla new-mah) <sup>there were no fire.</sup>  
In those days the world was dark. The  
only light was the morning, <sup>(it was)</sup> far away in the east  
way off <sup>in</sup> the high north - so far away that  
it didn't reach to land of the new-mah + they  
lived in total darkness. We-wis-sool the Condor  
felt very badly because it was always dark, and  
cried all the time.

Ah-hā'-le the Coyote made up his mind to go  
and get the morning <sup>so they would have</sup>  
light + could <sup>(he said "he going to get the morning" and)</sup> see. ~~He~~ set out on  
a long journey to the east of sunset  
with ~~the~~ <sup>he</sup> finally came to Ah-wah'-dah  
(with a big basket on his back). Ah-wah'-dah was ~~keeper~~ <sup>keeper or guardian</sup> of  
the turtle, ~~guarding~~ the morning. ~~He~~ <sup>he</sup>  
had ~~the~~ <sup>the</sup> basket on his back. When ~~he~~ <sup>he</sup>  
Ah-hā'-le the Coyote got <sup>close</sup> to Ah-wah'-dah ~~he~~ <sup>he</sup>  
was afraid somebody would catch him +  
carry him off. So he said, "It's going to stay  
<sup>here and</sup> turn into a <sup>log</sup> of wood. ~~(think of a deer)~~  
so I'll be too heavy to be <sup>carried</sup> off. Then  
he turned into the <sup>dry</sup> limb of a tree. Then  
Ah-wah'-dah the turtle put fire to the wood



✓

"At the River Mercedes we saw some Indians called Savage's Indians, from an American with that name, who shot the chief and took his place in the tribe. He was formerly a companion of Colonel Fremont. These Indians were fishing for salmon, at which business they are very expert and successful."

(Nov. 1849)

Woods, Daniel B. Sixteen Months at the Gold Diggings, 82

New York, 1851



Po'ka mas tu Black Spider

(W.Pt. mumm)

[Lathrodectus mactens]

(C)

Po'ka is the small black spider with a red spot under his belly, or poison. Sometimes he catches people with his long fingers, & the best catch makes a bad one.

Do'-le to Rock Giant

[Chamaeleon leucurus]

(C)

Do'-le was a big rock-giant. He lived far away in the west into bed when the sun goes down. He used to come up into the foothills at night & catch people & eat them.

Nek'-na-kā'-tah the rock maiden

(W.Pt. mumm)

(C)

Among the rocks by the river is Nek'-na-kā'-tah, the little rock girl. She is a rock herself, and always lives in rocky places by the river. She also in some way produces or gives off people and these people are hard like rocks & you can't cut them or shoot them with an arrow, because they are of rock.

A long time ago, after oo-soo'-na-te the egg had made Hei-yah'-ka the first people, & oo-soo'-na-te & Hei-yah'-ka had made the cham'-ee or mortar holes in the big flat topped rocks, Nek'-na-kā'-tah <sup>(the rock maiden)</sup> came and helped make the kah-mah'-cha stone pestles for the people to pound acorns with.



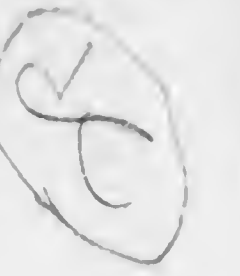
oo-oo-k-ma-te t Luzz Bear



Bears are like people. They stand up, they have hands, + when to hold is off ~~the~~ their bodies look like bodies of flesh. Bears <sup>are very smart. They</sup> understand the Meville language + their hearing is so sharp <sup>that</sup> they hear a person a long way off + know what he says.

Bears like to dance, like people. Once an old Indian saw ~~the~~ <sup>some</sup> Bears dance in the woods. There was an old <sup>big</sup> Bear + a lot of little bears. The old Bear leaned up against a young pine tree with ~~his~~ left hip + bent it down, + <sup>sang Moo-oo, Moo-oo.</sup> The little bears caught hold of ~~it~~ <sup>the little tree</sup> ~~and~~ <sup>and</sup> hanging on with their hands over their heads while they danced.

Wah-tib'-sah the sign of death



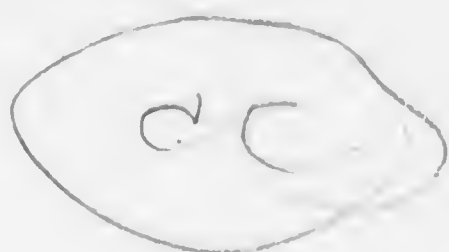
When a person feels the inner side of the calf of his leg twitch, as if somebody was poking it with his finger, it is a sure sign that somebody is going to die within 3 days, and the person must take care that he is not to die. The twitching is done by the person's totem who <sup>(+ pokes his leg)</sup> comes to warn him of the danger.

My informant, the chief of a small rancheria, told me that he had been <sup>times</sup> warned several times <sup>by Ma-wi-ta-poy Squint (who was his totem)</sup> that someone had always died. He told me also that an old blind woman who lived in the rancheria <sup>(+ who was a yellow jacket man)</sup> had more than once saved his life by whispering to him, just as he was going somewhere, that she had felt Wah-tib'-sah + he had better not go. He had always turned back + stayed at home, + someone else, in a neighboring rancheria, had died.

Her totem-pied Mel-ling-i-yah + yellow jacket, had come + poked her leg to warn her that somebody must die.



Me-nuk ootne



Hai-yak-kon  
The first leaf in me made by so-soo-wa to  
to easily see. But when they had they  
had no hands to take hold of things. Then  
Pe-ta-kite & Suk-kade to lizard gave them  
~~the~~ 5 fingers.

So soo-wa & Hai-ak-ko made the cho-se or  
mountain holes in the lip rocks. They also  
made some of the Kah-mak-che or stone pebbles  
and Nek-no-ka-tak to Rock Maiden made the  
stone.

When the first Indian died, Suk-kade & lizard  
was very & went to work to bring him back to  
life again. But Yu-kah-ko to Shook-ko  
came & drove him away, saying, Me-nuk ut-tuk-  
dah, Me-nuk tuk-tuk-ko (meaning Me-nuk no  
good, Me-nuk skull bad).

Poo'-ki-yu to Whirlwind



✓ Whenever you see a Poo'-ki-yu or Whirlwind  
~~whirling~~ the dust around & around and ~~swirling~~ up into  
to air you may know that a soo-kek-ko or ghost  
is in it, dancing & swirling round & round. You  
had better not go near it but keep away.

✓ soo-kek-ka & Too'-cha-no

Sometimes when passing a Too'-cha-no  
(stump) you hear a noise inside. It is  
a soo-kek-ka (ghost) & you had better go right  
on & not stop or he might do you harm.

Too'-cha-no <sup>the stump</sup> and choo'-koo-keng-il'-nah-as-se <sup>the lost dog</sup>

Too'-cha-no the stump and choo'-koo the dog  
are friends. When choo'-koo is lost &  
don't know where his man has gone he goes  
to Too'-cha-no and asks him. Too'-cha-no tells  
him which way to go to strike the trail, & choo'-koo  
goes & finds it, & no matter how far away the  
man is he ~~goes~~ <sup>follows the trail</sup> right to him.





Che'-hä-lum'-che the Rock Giant.

West Point me-mule



Che'-hä-lum'-che is a giant made of rock, & he carries <sup>on his back a big</sup> ~~large~~ burden basket (Che'-kä-iah) also of rock. ~~He lives in caves, of which there are 2 near Mountain Haven or Eldorado in Calaveras, Co., 1 at Humphys, & 1 on Stanislaus River.~~

Che'-hä-lum'-che comes out only at night & wanders about seeking <sup>people</sup> (me-mule). Sometimes he makes a cryip noise like hoo-oo-oo, to draw people out to him. Then he catches them & tosses them into his big sack basket & carries them to his cave, where he eats them.

~~These bones have been found in all the caves mentioned.~~ (There is a long spike in the basket on which they are impaled when thrown in.)

Indians never throw their dead into caves. If they did, Che'-hä-lum'-che would get them. The other Indians would <sup>(in a cave)</sup> kill ~~down~~ any man who would put a dead person

Che'-hä-lum'-che prefers women with babies in their bellies & catches & carries off all he can find of them.

In his caves we find <sup>(bones of people and of</sup> ~~bones of deer & bones of~~ all kinds of animals <sup>(+ horns of deer, all of which)</sup> he has carried ~~there his bones.~~

Sept. 18, 1905 - ~~over~~



the sage herb,  
(Artemisia ludoviciana) <sup>(a hollow stem + has</sup> herb has <sup>no strength</sup>  
~~herb has a hollow stem~~. That is <sup>(the reason</sup> ~~strong~~

our people are tender + weak + can't stand  
cold + <sup>why</sup> all died <sup>as soon</sup> after the white men came.  
~~They~~ <sup>We</sup> are hollow in the middle + can't stand  
cold.

Bodega Bay Nov. 21, 1905.  
CSM

(9)

Fragments of Badega Hoo-koo-e-ko

Myths

How the Tule men put out the sun, & how Coyote got it back

Chā'-kā the tule man was a <sup>poor</sup> worthless boy. He

had no father and no mother and went from house <sup>to house</sup> begging and the people used to give him to

eat. ~~But~~ nobody liked him & ~~they~~ <sup>they</sup> finally tried

of feeding him. One day he said <sup>that</sup> if they didn't feed him he would shoot out the sun.

Then everybody laughed. <sup>again</sup> He said he would.

They said, "Go ahead & shoot". So he did, & he

sent an arrow right up into the sun &

hit the light out and it got dark &

the whole world <sup>became</sup> dark. \* There ~~was~~ <sup>was</sup>

~~neither~~ <sup>neither</sup> moon # nor stars # nor fire ~~and~~

everything was dark. <sup>It was dark for years & years</sup> and the people couldn't

see to get food & everybody was starving.

All the time <sup>0-ye-tu</sup> ~~the~~ coyote was thinking how he could <sup>get</sup> the light & sun back again. Finally

he saw just a little light way off somewhere. Then

he got the hummingbird to go & steal it.

Lower -



Koo-loo-pe

The Hummingbird went on a long journey & stole  
 to fire & brought back a little fire under  
 his chin - you can see it blaze there to  
 this day. # When he was bringing it somebody  
 chased him but he was so small & flew  
 so swiftly they couldn't catch him & didn't  
 know where he went. So he got away  
 with the fire & brought it back to Coyote.

Badger Bay, Nov. 21, 1905. - Cam

Fragment of the Bodya Bay Eskimo  
story of the flood -



O'-yethe

Coyote + Wekweli travelled ~~and~~ <sup>Then O'-yethe</sup> Coyote  
gathered up the people and took them away  
with him across the ocean, <sup>carrying Wekweli along.</sup> Then  
he made the rain come + ~~flow~~ <sup>cover</sup> the world. <sup>(with water.)</sup>

The water got deeper + deeper + covered all the  
trees + all the hills + all the ~~mountains~~ <sup>until</sup> there  
was nothing ~~at all~~ <sup>left</sup> but water.

Wekweli <sup>could find no place</sup> ~~had nothing~~ to light on <sup>and had to</sup>  
~~the~~ ~~place~~ + ~~place~~ + ~~place~~ till he was all  
tired out. By & by he ~~was exhausted~~  
he could ~~not~~ fly ~~any~~ longer + fell ~~down~~ <sup>on</sup>  
the water + was floating around near dead when  
his wing caught on a lichen stick. This stick

stuck ~~up from~~ <sup>from</sup> the top of the ~~mountain~~ <sup>round</sup> house of <sup>Pe'-leet,</sup> Pe'-leet' the

~~owner~~ <sup>owner</sup> who came up to see what was the  
matter. He found Wekweli (a relative of his) near  
drowned, + pulled him down into his ~~house~~ <sup>house</sup>  
+ saved him. <sup>O'-yethe</sup> Then Coyote lit the water

down + brought the people back.

Bodya Bay, Nov. 21, 1905 - cam.