

Athapaskan

A/1a-i/BLI

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Atthafeslan Tribus		Words ^{Ess. Tribes} & Land in Lalabuhok, Nelanin Gachunilla + Set'terbiden Ka-ah
Bear (Black Bear)	- - -	No'ne (or No'na)
Skunk	- - -	Kil-cha
Mink	- - -	Sak'che
Elk	- - -	ches-sham' (Kee'cham, ^{Wah'cham} Yes'cham)
Deer	- - -	qu-chē or qit'ē
Gray Sq.	- - -	che-cham (Nek: Lah'kah e'-unch)
Citellus, Sorex	- - -	Shue (Shis), (Nek: chwal'-lus)
Perognathus	- - -	klān-tse (Nek: klos.kit-sen-ne)
Lepus bechmani	- - -	sti'-che (Nek: kō ^{en} -ā-eh')
Lepus calif.	- - -	kah-chihile (Nek: chos'-pah-nas long ears)
Dog - Nah'ti, Ni'ti, Ni-te	- - -	Ni'-ti d ko-lē (Nek: Nahk'-lē)
Canis borealis	- - -	ches-si (Nek: Et-si)
Megascops	- - -	Chil'lo (Ex. Nek)
Raven	- - -	kah'-chah
Cyanocitta	- - -	Tsi-tsun (Nek 20'-tsi)
Dendragapus	- - -	Tis'-cho (Nek. ?)
Sow	- - -	Mi'-ya (Nek - et-chos'ah-ai)
Melanerpes	- - -	Chil'lah'-chah (Nek che-is-tet'-che)
Ardea h.	- - -	Cho-ket'-sā (Nek off)
Rattus r.	- - -	Chen'-nah, chen'-ni. Kō'nah
Eutamias	- - -	Be'-net aw'-tel (Nek off)
Salmon	- - -	klo-kah, klo-kuk, Lo'-kah
Eel	- - -	To-ni (Settubidn Teng'ge)
Trachypterus	- - -	Ah'-tes or Nah'-tes (N off)
Ursus arctos	- - -	Snah (N. - ?)
Redwood	- - -	Kah'-cha
Tamias	- - -	Sū'-chung
Madrona	- - -	Stē'-pah (Nek - Is-rtel')
Umbellularia	- - -	an-lung; ahni'-lung-

Atthafeslan Tribus		Lalabuhok + Nelanin	Gachunilla + Set'terbiden
Coon	Mah'-ke-hes-choh		
Falcon			
Owl	Tag'-ge-ye & Tā'-ye		
Nestor	Tā-ō	L chit-law	
Bubo			
Mt. Quail			
Hummer			
Small Hawk			
Sceloporus			
Turtle			
Frog			
Pseudis			
Quercus calif.			
Tanacetum			
Cottoneed			
			Lalabuhok + Set'terbiden
			Tos'-tā-ah (Tō-tā-ah)
			Men'-te-cho
			Sis'
			Tsa-tlo
			Bis chil'-to
			Tus'-cho
			Sah-te'-le
			Sahs tin'-cham; Sahs-tān-chun
			Sū-ke'-che (Si-cho'-je)
			Tsen'-teh!
			Cho'-ki
			Chip or Chung
			Tū-kah (Tū-kah)
			Sū'-chung
			che- ^h sh'-cho

Athapaskan Stock: Ken-nes-te
(wi-lak-ke)

A/IK/BL2

80/10
c

INDIAN VOCABULARY

Name of tribe: Ken-nes-te [Wi-lak-ke]Obtained from: Sarah Carl, Garberville, So. Fk.
Eel River, California
August 30, 1920.

- 1 . . . Lah'-hah
 2 . . . Nuk'-kü
 3 . . . Tah'-kah
 4 . . . Tin'-chě
 5 . . . Lis'-kah-lah
 6 . . . Moo-kes'-lah

Persons

- One Indian Lah'-hah kin-nis'-tah
 Many persons En-hlah kin-nis'-tah
 People (Indian) Kin-nis'-tě
 Man Kaht' in-chě
 Woman Tsi-kets-sah
 Father {^{my}Sē stah
 Mother Sē en-ně
 Little girl (4 to
 12 years) Chus-ke'-jah
 Baby Kā'

Ken'-nes-teParts of Body

- Head Bū-sě
 Eye Boo-nah' ?
 Nose Bun-chis'
 Ear Bu-che-gă
 Mouth Bu-tah'
 Back Be-ně'
 Arm Bu-kah-nă
 Female breasts Bu-tso'
 Whole leg Bu-chah'-te
 Knee Bū'-ko'
 Bone Bu-tsoo'-ně
 Teeth Bu-go'
 Blood Să'-le

Dwelling and Fire

- House Yik'
 Fire Ko'
 AshesNě
 Smoke 'Kluk'

Athapaskan Stock: Nek-kan-ni (ot
wilatke or
Nongatl group)

A/Im/BL3

80/18
c

Nek'an-ni'

Wings of call Bear Riv + mattöl -- Se-ok'-ko-wit
Bear Riv call selms + mattöl -- Nek'-kan-ni'

Oct 25, 1920

Nek'an-ni' of Bear Riv. + mattöl (north to Bear Riv Ridge crest; south to beyond Mattöl Riv; east to divide.)

- 1 'Hli'-kah
- 2 Nok'-kah
- 3 Dah'-kah
- 4 Den'-chah
- 5 Thlah'-lah-bun'-hlah

These words are all in regular vocab - c/1/39

Am 2nd Kun'-nes-tēh'

Ifcra 'Hli'-kah " " "

lots " Kun'-nes-tēh' ko-ah-tēn

man - kaht'-an'-nah

woman - Yahn'-kah

Father Esk'-tah' my f ~~shih~~-tah

Mother Shahn'-kah my m she-shans'-kah

old man - stē'ang'-kah

" woman - "

children (em) Tōsh'-hre

Baby Bis-kā'-ah

Head Bit'-sē' my hd she'-shit-sē

Eye Shen-ah'-gē'

Ear Shit'-choo'-e

Nose Shems-hūh

mountain Shit'-tah'

arm - shē-kahn'-nē Nek'an-ni' (= mattöl)
 Hand - shel'-lah
 Back - she-nē'
 Brants shit-so'
 Belly shāb'-bal'
 Leg shē-chah'-te

Belunt'ung 5 days ago at first

Bone - But-dun'-ne

Sinew - It'-se'-lah

Teeth - Bo'-ō

Heart - But-che'-ēh

Liver - But-us-skā'

Blood - sāl-lung'

Fat - But-chang'-yung

Skin - Nūh-hō'n

Hot good - To-nā-hō'n

Blanket - It'-ā' Deer skin blanket (hair on) It'-ā'

Becklin -

Shirt - Tahn-me'-ēh

Belt - Tsūh'^{kt}

Reed - Kē'-ahl (To be tattooed, Yut'-suk')

House - Yet'

cremated house - Yit'-shew' (go thro door Bear Riv) Chā-tah'-mah

Fire - ~~Kōh~~ Kōh'

Ashes - Hlash

Smoke - 'klut

Nek-kam-ni' (= Mattäl)

Bow - Kah-sē' h' tēh'

Arrow -

Dipping stick - Tūt's

Pipe -

Tobacco

Roman -

Candle Kahn-nis

Back basket ght-si'

Coilip " Tah-bel^{ch}

Baby " Tsahl^{ch}

Hat " ch-ah'

Food Be-ah-nēh'

meat In-chā'

Salmon 'Hlo^k-ah'

Eel Tah-ni

Sucker Sun-at-hlahn = lot bones

clams 'Hlal-sē'^{12a}

An acorn Sah-chung

" flour Tah-sūh'

Water Tah-nah'

River Tah-nahl-sah-kahn | Bear Riv. mes'-se-ah

Ocean Yēt-sēt-tahn-nahs-sā-kahn = water out from land

Earth - Nē'

Mud -

Salt - Hlā-too'le

Medicine - Chā-et'

N - Ye-tēh

S - Ye-nah'-kah'

E - Ye-tahk'

W - Yēt-sē

Sun -

Rain - Ye-tat-shahn (it raining)

Fog - Ye-tat-suts

wind Tes-chē'

Ice - Yus' (also snow)

cold In cold Tū-ēt-sun'

winter -

Summer -

snow - 'K'ah'-hah

Not yet - To'-kah

Plenty 'K'lahn = much

Scarcely To-ko-lān

Rip - Net-shah'

Up - Be-ōs

Down - Yēt-tahk'

Down - Ye-tē'

Sand - Klash (same as ashes)

Rock Tsā'

Nek-kam-ni' (= Mattäl)

Red - 'Hlut-cheech

Black - 'Klūh-hun'

White - 'Klok-ki'e

Yes - Hi-yō'

No - Do'

Here - De'-kah

me - Shē

You Ne'

him Yē'

we No-nah^{nāh}

them - Yē'?

mine Shet-tah'ne

yours Ne-nē tah'ne

ours No-nah-nah-tah'ne

I Dog 'Kli-tah not-le

many " 'klahnⁿ Not-le

Bear - gch-gē'

coyote - Ts-sē'ch-hung

coon -

Spanchen Iron - E-klah-til'-itch

bat - Neteh-ahn-ah-^{sem-}ah-^{m-}ah-le

chick - chā-ās

deer - In-chā

Wood Rat - Tā-o'

Bunch Rabbit -

Jack ' Chungā-ko-lin = long ear

Dog - Nahk-le

Eagle Yoon-te-ah'

Owl - us-tel-o' [2 Hoopa mus'tā-lo]

Buzzard Yo-loch-kun

crow Kah-teh-kah

Quail Sā-kā-kā

Deer E'-ahēh

Wren Sut'-bak'

Snake - 'klew-isk Klā-wish

Frog -

Redwood tree

Tanbark Shut-sung bitte

Alder - 'K-ūh'ch

Huckleberry E-ūl-tel

Tree -

Nek'kan-ni'

Villages: { near head of Bear River (at least 15 or 20 miles up) Klaht-el-kös-tah,
1) { was a large town with big dance house.

2) at Capetown (name forgotten)

3) at Ocean House, a little south of Cape Mendocino.

4) at mouth of Bear River on so side Chal-ko'chä (town + place same name).

5) at Morrison Ranch about midway up Bear River, Stil-lun'ko
informant's aunt died there.

6) at Oil Creek - name forgotten.

Mrs Brince (old old woman) formerly of Bear River now lives at
Rohnerville Reservation + visits at Scotia.

The Bear River people consider the basik to be same tribe as
themselves + call them ^{also} Nek'kan-ni'. Only 1 basik old woman
left - she lives at Table Bluff (Pt. of Humboldt Bay).

B. POLIKLA STOCK (YUROK)

Polikla Stock (Yurok): Ner'er-ner'
(coast Yurok)

B/2a/BL4

80/18
c

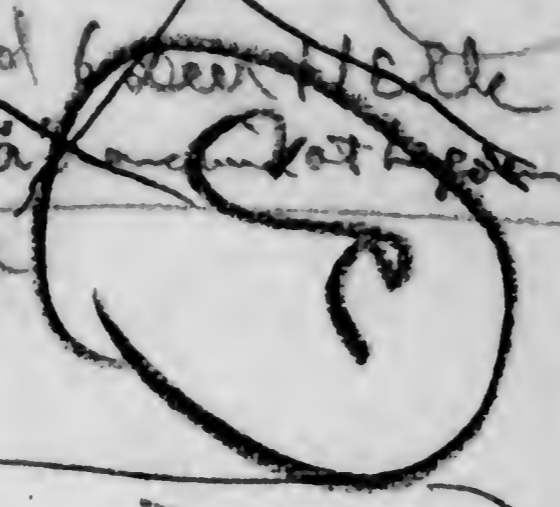
Ner-er'ner

"g-ā-kwā"

"g-yē-kwā"

In house for search or sleep place

(Chē-mes)
Yup full on at leg on head dep. all
like bird - strip - wet but killed
on Regy's head at regy's eye (Bē-pā)



Chah'le-chah = knife (not here)

receiving from T, say
Kah-wēs-chah = thank you

Stone knife - Peggem' mip

all kinds same " " "

~~Large but good for use~~ - brittle

~~Ney-kwāts - 2 1/2 Beans~~

Tet-tā = thank you for child to day

U-mā'-hak

oo-mā'-ah

mild kids eat tall
all time road here - afraid of am - get arrow
kill son (arrow) - sach - sleep & bleed to death

Father - Tahit nyf Nek teht

Mother Kawak ny an Nela-ne kaw'kus

Son Nem-mern " nem-mern

Daughter Nem-mā'e

Brother Nē-lā'e

Sister (old) E-nahs

" yg Pe'nahs

3d father Pēts-ēw-mer

" mother Koot-sās

Old man - meg-me'-mer

1. woman - Ner-ro'-mer

Husband Nē'-maw'

Wife Nā'-pah

1st = leaf -

Ner-er-ner ✓

Food - Noo-nep'-pal

meat - Nē-pook'

dry " - Wet-sē-lak nē-pook

" fish - Nē-wah'

Tallow - Wel-law-gon'nik

marrow - Ser"

Deer tongue - Weeps

Salmon egg - Wah'-ah-rer

fresh acorn - Wah-ah-mes

meats dried Wen-neeps

acorn flour Pan'-kū

" flour (leached) - Wab'-ab-law

" mush - Geg-gaw'k

acorn bread - Pamp-sē' ^(not to hot) coolt on hot rocks drink - keep mouth

Raw - Slaw'-aw-men

coolt - Skē-wan'ne

Rife - Kets-skā-me

Not " Kos-law-ā-wit

Sweet Shō'

Sour Shen'-nē (= no good)

Grave - ā-kā-ā-mes

Spirit - Lās-kwē

Ghost - Saw-aw'

Devil - Oom-mā'-ah

Drum Deer hide - Et-chā-gauk

Bone whistle (Huron) - met-sē-gē'

Chief - Wus-seah'

Dr. - - Keg-gā'-ē

Water - Pā-ah

Ocean - Pēs-kah

River - Rā-ā'-ke

Creek - Chāsh-kin'ne wu-Rā-āk

Spring (water) - Et-tu-gor

Falls Et-tā-wak'-lōs

Wet - Pā-ā'-me

Dry - Chā-tē

Shade - Sā-i'-was

^(not to hot) coolt on hot rocks drink - keep mouth

Earth - Skesh' ^{Echo-moo-lā'} ~~Wah-naw'tle'~~

nut ridge Ker'-er-chu

Ant - merle-mers

2d. - Ē-kē'-tōl

Sand - Chī's'

Rock - Hah-ā'-ō

Mud - Skaw-lā

clay - # Es-keš'

Salt - Pēs-ka (Pē-skā)

medicine - Mes-kwah

Ner-er'ner

(18)

North Poo-lik
 So Ker-mer
 E Pi'tsko
 W Ta-wah-tek'ko
 Sun - Ten-a-noi^{chl}
 Moon - Nun-nes-slav'
 Star Haw-aw-gets
 Rain - Ta'n-poo'e
 Fog - mah-aw-pik
 Wind - Raw-awk'
 Thunder - 'Hlaw-kots'
 Lightnip - keg-ga'e
 Earthquake Ya-wahs
 Snow - Ror-ra'
 Ice - Sli-yo-mus
 Cold water chep-por-rak
 Hot Te-an-nois

Ner-er'ner

[water basket ka-get]

(19)

Bear - cher'er-re
 Buzzard - Ne-knets (Ne'kwits)
 Crow - Tweg-gaw'
 Sealion - Etch'akwah
 Seal - Skweg-ges'
 Whale - Hek-we-sah
 Panther - ^{water basket} ka-get' (not lion) (Kne-mal-leh)
 Bobcat - tsmook
 Coyote - Sa-gep'
 Wolf - Wer-sker'ris-nah (all pine)
 Fox - Wser-gers'
 Otter (Sea) - Mah'wah-law (Land Otter, Na-poo'es-na)
 Fish ~~skunk~~ - Lek-gawik
 Skunk (hip) - Ha'yum-^{moos} ~~ma~~
 " fillyah - wa-d'chil
 Mink - me-ges-sik
~~skunk~~ - Wert' (Big hole - Sha-lik-ker-ah)
 Rat - Skoi-yum
 Elk - meg-we^{chl}
 Deer - Poo-ool' | white deer Mon-cha Poo-ooli |
 Beaver - Tes-ar
 afsodontia - Weks-skam ||
 Porcupine - Teg-ge" (see)

Grey Sq. Pla'-oo
 Pine sq. - Toop
 Chipmunk - Smats
 Flyip Sq. - Toop { catch #10 }
 Mouse - Neg-gen'nis
 Wood Rat - Ter'gers'
 Cottontail - Herik'wo
 Jack - Hoo-per-ne-yer-kun
 Dog - chee-sha
 - ma-gawik-ku { keep }
 - ma-ateo

~~skunk~~ - Sk ^{eyes} ~~skunk~~

Tail - Wers'er-er
 Horns - Sa'taw'
 Hide - mer'er
 Hair - We-lep
 Lung - oo-mawile
 Clams - Wa'sket-tel
 Halk - Tawipe'

(2) 3

Ner-er'-ner

Eagle - Per-gees	Juco Tag-et'-mör
Red tail - Se'-ä-gawik	Robin Sa-yerk
Fish hawk - Tsä-lel;chel'-lel'	Hummer - Tsä-gäm'-mem
Chickadee hawk - Ifigi-ye	Gull - O'-kwëk
Sharp-shinned hawk - Re'-kör-rek'	Duck - Nā-gert
Buzzard - Lur'-gur'	Geese - Pā-lok' (mud Hen-leg'-gets)
Condor - Per-geese (eagle)	Heron - .merk'
Bubo - Tā'-kwahn-mus	a bird - choot'-sish
Scops - Tōp	nest - Wer-res'
Crow - 'ker' ker'	Egg - wer-ēch'
Raven - Kwā-gank	Feathers - ^{wel-} lep'
Blackbird - Kei'tsä-sā'gon	Bill -
crested Jay - 'kaw'-e	Sucker - Wa-yah'-loos
Gray Jay - Ne-mok' ^{gray} wep -paws	Rattler - mā-yep'-per
Quail, kal - Yegigawm'	Water mch. - Yā-law'-leks
Grass - Serimoi'	Lizard - Sker-er'-wun
Pigeon - Hē'-me (or Hä'-me)	Frog - Nā-yē-tek'k
Dove - Ah'rowime	Salmon - Nē-pōl'ē
Kingfisher - Chā-lēh'ē	Rock cod - Chen-nawk
Yellowthroat ^{Yellowthroat} Yegiger'ē	Sucker - Nā-nā-pootch
Redstart Ter-kent	eel - Kē'-ween
Blue Jay Sefi-pō-lah'-ne eg'-gawl	

Swalt - Hē-wai'-yuk' Hē-wōk' (water)
 Shungun - Kā-kā
 Trout - Teki-kōk' & Rag-gawl
 Clam -
 Spenger
 Pele

Ner-er'-ner

~~Early - budding clean off - saw down - skinned up -
 Day wind around them - no pass. of water -
 Best chick - skinned of Roger's hole tree (Water all over)
 ♂ day drop - ♀ day left up high top of tree (held on oak)
 riding in felt water sunk tree - still held dep. long fallen egg
 She day had 5 but no hair all died - drowned.
 2^d crop 1 ♂ + 1 girl ^{the people} - they killed water dog.
 Had mating to eat but 30 socks tobacco - smoked all week
 of tree - made fire with for ^{the} and big feast day.
 ♂ & ♀ had egg + incubated feather - raising all bird people.~~

Ner-er'-ner

eyota michif malin - had no children

Head - Mōs'-skwah	Thumb - Kā-waw'-wes-see
forehead - Ket-tā-wā-ō	Wch Body - Kā-yēh'
Eye - Kā-lin	Back - Kāk'-koo
Nose - Kef-paw'?	Breast - Ke-kwan
Ear - Kato speg'-gah	♀ "s - Ken-nā'oo
Chub - Ket-taw'-law	Belly - Kā-yē'
Chin - Ker-ker' wer-yer'	Osella - wer-kā-ō
Mouth - Kā-loots	Hip - Ket-taw'
Eye brow - Ker-rap	Bum - Ki-mer-tu
Throat - Kef-pah'	♂ - Kap-per'
Back neck - Kāk'-koo ^{whifed}	
Shoulder - Ke-kwan	Wch leg - Kem-mē- ^{chl}
Arm - Kes- sen sen	Wch of leg - Kem-mōk' sah
Hand - Ket-sā-wus	ft - Kī-t-kē'
Finger - "	Heel - Kā-wah' mit

Ner'er-ner

⑥

Hair of hd.	Ki-lep'	Good - skoo-e-ye' (bater)
Bone	Wers-ker	Bad - ke-maw'-lah
Sinew	Kawps	afraid - Klem-mā'-uk
Teeth	Ker-pesth	Blanket - kā-an'-nah
Brain	Ker-pers-ker	Elk skin - meg-wis-wers
Heart	Ki't-sek ^{ks} =	Belt - Nah'-i-pis
Liver	Ki-cher'-werner	Rabbit hind. blkt. - chah-piblē (man)
Lungs	Kā-wā'	Skirt - aw-as-sā-mō
Kidney	Kem-mā-gaw'-awuk	Moccasin - aw-as'-win-ni (hair in elk skin)
Bladder	Lā-ahk'-kik-kā	Basin hat - Ak-kah'
Sweat	oo-tek-tē'e	
Fat	ke-ā-toi-ik	
Spit	Wel'-law-gawk'	Sneeze - aw-chem'-nuh
Asleep	Kā-el-lah	Necklace - Nē-ā-ker
Sick	Tawt kā-it	war-fun - (aw-as'-mō-turk) (war-turk)
Dead	Tā'-lik	
Sting	Kif-mo'-luk	Red paint - wets'-paw
Headache	Sih-kiēt'-kuk	Red " - not found
Rheum	Tel-tek'-ne-mös'	White " - Ēs ket? (clay)
Mantra	" " nē-er'-kus	chin tattoos - Pōik-ko itch for - albet amake mōh-roch
Old	Sfoo-row'-mah	
	Kit-war'-rup	young Tē-wai-er-geri

Unit of length: kaw'-chem-moi outspread arms (not sure)

⑥

Ner'er-ner

Hour	Nah-awg?	Fire drill -lesh-pē' (kind wood?)
'Killog	Ten-nah'-aws-sum'-muk'	mortar basket - Pek-kwahn'
'Creminal horn	Pegji-mel	'Lenth - Sē'-kwan
Sweat	Erigerk'	'Ellehorn ^(stone horn) - Ter-ker-ner
Doorway	Ref-wā-pawk	'Big basket fan - Posh'-kaw
Bed	Et-skig'-ge	'Basket flat (fan) - Hel-gō'-aws
Fur	mat'	'Back basket (can) - Kā-wah'-yah
" floor	El-lā-gaw'-um-ue	'Sud paddle - Ter-rea'
Aches	Pawon-tet	'Big cooking basket - mo-rē-pē'k
Smoke	mer-ner'	'Baby " - Nā'-as'
Wood	Yōs-kō	'Stump paddle - Hel-lah'-ga
Bow	Snaw'-ter'	'2 sticks (fine stone) - Kō-wes'
arrow	Ner-kwert	'Dipping stick - Pe-ēch-tā
Stone " fit	K'net'-kēh	'Rife - Rah'mah' (always had tobacco Hak'-koom')
Quiver	Ser-rāt's	'Bone and war-peets
Fish spear	Kam-mā'-ā'	'Brush ^{hand brush} ^{brush of hair} - Slā-pō
Trap - deadfall	Kwer-geri-sui	'Forehead strap - Wes'-kool'
Leap	Wer-raw'et-so'	'Fish net - Neg-gah'
Stone knife	Peg-gem'-nip	'Boat (depart) - Yaht' (chip, put no fur)
all " "	" " "	'Ladle - Nek'-gam'
		'Sifter basket - Met-so-nifi'

Ner-er'ner

Slug - ā-waw' mah (mask & fowler for birds - curd 2 days)
 Snail - Wāsh-poor'ki also slime for some parts of child

Grasshopper Tā-tār'

Butterfly wu-erp'

Mosquito Sā^{ch}-sā-us

Fly - chaw'pus'

Yellow jacket Ter-wai'-merks

Flea - Tā-gē'

Spider wēs'

Grayback wu-er-ger

Worm māw-kaw'

v

1 Kaw-rē	20. Ner-me-wers'
2 Nik'e-gē	50 Mer-ōche wers'
3 Nik'sā-gē	100 Wer-se'che wers'
4 Tah-ah'-ne-gēh'	Indian - Aw-lō-kōis
5 mer-ro	1 Person Kaw-re ^{ch}
6 Kaw-cher	2 " Ne-e-gis'
7 Cher-wer	Many " Tā-nep'm
8 K'nā-ō	Man - Tā-gerk Baby chā ^{ch} -ken
9 Kern'k	woman - Wān-chuck's
10 Wer-ser'wer	Little girl Gah-kwā / Little boy Er-rah

4

Ner'er'ner

Uncle ^{fettered} che'maws

mother's brother che'l-maws

young man - War-rōts' = (no wife)

" woman - War-wā'e

Widow - ^{hair cut short} Sam-mā-yots | ^{hair long} Ker-er

Barren woman - Ne-mōk-kōk-sak

Blind man - Pek-kwah'-lēh

Angry - Tā-tōm'-maks { mā-yu = had man near all time

Jealous - Kā-mul-lut

Resin or pitch - Hā-paw'

Heavy - P'k yah'ne
 Light - Ser-per

Sm. cholee basket of corn - Ro-mā-tsaks

" " " light - Hā-kwats

hip cochip bowl - Mō-reks'

Noon - Tits-sim-me = paip to be late

Late - kit-taw'law | Early - Kaw'ish-pak

Cloudy - Nah-ar-rah

clear - Kēf-mā-wah'rah

Storm - Kah'-mē'

Bad wind - Kēf-rōks'

a faint O-kwer'ā-wā

~~Small~~ - ō-mei-nēp-muk

Middle - waw'ge

K

Zigzag - Kele-kool'zēh

Hard - Sek-kā-yu

Soft - To-me

Bald - Ne-ker'-yiks

Nek-ke-nōks my friend

Bugant me-yaw'mē

Saltwater Pēs-kē'

Tide - Men-nā-ō

" camp in Ker-wer'ner

Deep - K'noo-lug'-gus

Shallow - Skōi-rug'-gus

High bank - Sep-pōr'-kō

Look out! } Kaw-plā kol-lē?
 not fall

Thin forest - Ten-naw'-tē-paw

open forest } Sep-pōi-lā
 Fern forest }

Ner-er-mer

Lamias - mer-persh' coyote vehicles
 Eastern ^{is} mother of alder

many }
 plenty } Ten-naw"
 Scarcer - Sken-naw'
 None - Ne'-mawk'
 1/2 - Sa'sh-ke'
 Big - He'-wah' & Bel-loi-ä
 Sm - Sken-nah' & chash-ke'
 Long - K'na'-wabl-tek'
 Short - Kwä-koi-yë
 Round - maw-i'-kör-ä
 Straight - T'wäsh-ko
 Crooked - Yaw'mel
 up - Wun'-nä'ko
 Down - Tsaw'-lä'o
 up coast - B-lile'
 Down " - Chaw-lë
 Far - Spä'neh'
 Near - Skwer-kä
 Red - Pā-koi-yo (yellow same)
 Black - Law-ö-gä
 white - mōn-tsä'
 Blue - Er-mer
 Gray - Kā-mer-ler
 Spotted - Pep-poor-sker
 Striped - Sir-gin-les

Marle - ä-tem'-mer
 Lectur - " "
 Language - Um-me'-mah
 Yes - ä"
 No - Pā'-ä
 Here - Hek-taw
 There - Wah'
 what - koosson'
 when - koos-nawtl
 This Wä'e That Yaw
 other Kaw'le
 old - Kētmo'-lah (old person)
 New - Kit-kös'-koo-e-gä
 Wild - Ke'-ah-ä'-wall-lë
 Tame - Pen-naw-pä-uk

Ner-er-mer ✓

(chintatoo)

(Wen-nah-us - give it to me)

I or me - Nek'
 you - Kël"
 Him - Yaw'
 we - Nik-kä
 Them ^{dual/pl} - Yah'-sko
 mine - Nek-ke'-nah
 yours - Kel-lik
 His - Yaw
 Ours -
 Thirs -
 I eat -- Ke-në'-pek
 I drink - chet-law'ëk
 I kill - Kit-sem'-re-er
 I see you - Neg-wah'-sile
 You see me - Neg-wah'-pë'
 I go - Neg-gaw'-ut / I go away - Neg-gaw'-uts
 I'm going - Ke-teg'-gawuk
 I come - Wen-nahs' { came with me
 Ke-nä-gä-yah
 I'm coming - Tah'-kit wen'-nole
 It's hot - Tä-än-noiks
 I'm hot - Tä-an-noi'ik
 My mother - Nek-ke'-nah kaw'kös
 your " - Kel kaw-kawse
 His " - Yaw' kaw-kawse
 Their " - Yaw' es-öks
 Our " - Nek-kah'ne kaw'kös
 I don't know - Aw el-luk
 Go to bed - Noot's-käs'
 Come to bed - Wen'-nös'
 I'm sick - Tel-lek
 You " Tel-lem'-häs

Klamath Indian Names of Mammals.

Elk	Woon (<u>Wōné</u> afflyath)	Mole	To-ma-lok
Mule Deer	Buck-holty	Shrew	Show-sy
Black-tail Deer	Moos-mus	Pocket Gopher	Mo-nana-tam-nas
White-tail Deer	Swa-ee	Kangaroo Rat	Blina-hoch-ness (made up at time)
Mt. Sheep	We-ess	Bat	<u>En-che'cha</u> Bat (affly.)
Antelope	Cha-o	^{niphitis} Large skunk	{ <u>Chaw'zis</u> or <u>Cha'zis</u> (afflyath) <u>Jos-sus</u> (Cunningham)
Grizzly Bear	Lok	Badger	<u>Költz</u> (<u>Kōoltz</u> affly.)
Black Bear	We-tam	Weasel	<u>Ketch'-ketch'</u>
Coyote	Quatox (^{wāg'wille} <u>Kō-la-ä</u> affly.)	Beaver	<u>Pōmé</u> "
Timber wolf	{ <u>Koy-la-chis</u> (afflyath) <u>Coyoches</u>	Panther, Cougar	<u>Dos'-lotch</u> afflyath
Fox	{ <u>Red</u> <u>Wark'-na</u> <u>Silver</u> <u>Mi-hi'</u> <u>Gray</u> <u>sketch'-loo'-is</u>	Wild cat	<u>Wol-kot'-skā</u> "
Martin	Paap (<u>Pap</u> affly.)	Otter	<u>Kōlt'</u>
Mink	Kl-aaba (<u>Klā-pa</u> affly.)		
Jack rabbit (black-tailed)	<u>Ngōl'</u> (Kong slightly sounded) afflyath		
Jack rabbit (white-tailed)	} <u>Chi</u>		
Snow-shoe rabbit			
Cottontail	<u>Che-wākana</u>		
Ground Hog	<u>Mo-ē</u>		
Striped Spermophile (<u>S. chrysoeris</u>)	<u>Chihl'-lass</u>		
Belding's Spermophile (<u>S. beldingi</u>)	<u>Me-sass</u>		
Gray Spermophile (<u>S. douglasii</u>)	<u>cho-chuck</u>		
Chipmunk (<u>Eutamias</u>)	<u>Was-la</u>		
Red Squirrel (<u>S. californicus</u>)	<u>Ge-wash</u>		
Flying Squirrel (<u>Sciurus</u>)	<u>Kok-kotch</u>		
Meadow mouse	<u>Ali-wa</u>		
White-footed mouse	<u>Me-ko-ka</u>		
Wood Rat	<u>Cho-cho</u>		

Birds

Blue Grouse	Ta-mo
Buteo Hawk	Ska
Crossbill	Chop-chup

G. SHASTAN STOCK

Shastan Stock: Ko'-no-me'-ho

G/6a/BL5

00/18
c

ROLAND B. DIXON
HARVARD UNIVERSITY
CAMBRIDGE, MASS.

February 18th, 1930.

Recd. Feb. 28, 1930

Dr C. Hart Merriam
1919 Sixteenth St.,
Washington, D.C.

My dear Dr Merriam:

I am sorry to have been so slow in replying to your letter of a couple of weeks ago, but have been tied up with other things.

So far as the New River material is concerned, I have some thirty or forty words from my informant, although only the half-dozen have as yet been published. There is obviously a good deal of contradiction between the informants from whom I secured my Konomihu and New River material, and those from whom you have obtained your vocabularies. The best thing is to get the material on record, and let the matter work itself out. I shall be interested to see your material, and hope I can get around to getting my data out.

I fear that I cannot correct your rendering of the Konomihu and New River material of mine already published, as I don't understand your scheme. It would, under any circumstances, not be of any scientific use. You are quite welcome to reprint it however.

With best wishes

Sincerely yours

Roland B. Dixon

	As written by Dixon	As written in phonetic English
Indian	Kis'apuhīyu	kes' ah pū hē' yoo
Wild Indian	iksinahutqe	ek sen' ah hut kwe
Head	kīna	kē' nah
Eye	ki'oi	ke' oe (or ke' oi)
Back	kīkīwatitxop	kē' kē wah tet' hōp
Hand	kīpoman	ke' po mahn
Legs	kahāmasākanātsxsu	kah hā' mah sā kah - nāts' hseo
Hair	tī āwai	tī ā' wi
Stingy	kūxiwīwi	kū' he wē' we
House	innnokwayig	en' nok wah yeg
Water	kumma	kum' mah
Lake	tī inapxau	tī en' ahp hau
Creek	kinapxig	ken ahp' heg
Rock pinnacle	tīpoi	te' poi

	As written by Dixon	As written in phonetic English
Mountain	kip	kep
Saddle of mountain	hēmau	hā' mau
A flat	pāwi	pā' we
A ford	hauna	hau' nah
A trail	kī enōm'	kī an ōm'
Stone	quāsunip	kwā' sun nep
Obsidian	kī' etspai	kī' et spi
Sand	kit' luts	ket' luts
Night	qumma'tt' au	kwum mā't t' au
High	pāk' wai	pāk' wī
Straight	is'abunnatūtsūkum	es' ah bun nah tūt - sū' kum
Ugly	atanēwig kipxawi	ah tah nā' weg kep' hah we
Grizzly bear	kām kātsinēau	kām kāt' sen ā au
Coyote	qōmūtsau	kwō moot' sau
Fox	kīputska	ke' put skah

	As written by Dixon	As written in phonetic English
Ground squirrel	kīpnikawats	kēp nek ah wahts
Bat	kitcūmuni	kech ūm' oo ne
Frog	k!utswatin	k!uts' wah ten
Newt	tapākan	tah pā' kahn
Salmon	yānni	yān' ne
Trout	sāhawai	sah hah wī
White fir	sāmaka	sah mah kah
Cedar	kinaxo, qoā'	ken' ah'ho, kwoā'
Spruce	qohīma	kwo hē' mah
Hazel	xaskipāma	'has' ke pā mah
Brush	ki'tsa	kēt sah
Eat	tammāhawē	tam mā' hah wē
Where do you come from?	tcāma hāyi	chā' mah hā ye
Who is that?	kīpahapo	kē pah' hah po
I'm afraid of him	kipisinikwai	kep' es en e kwī

	As written by Dixon	As written in phonetic English
I'm sorry	aiyukiyātē	ī' yuk e yāch
Come here	mātikina	mah' te ke nah
Look over	kisnitiknīma	kes' ne tek nē mah
Go away	kīts! iyatsau	kēts! e yāh tsau
Go away. I'm just going to hit you	yīs' anamnās yāsamati tcapātītākya	yēs' ah nahm nās yās' ahm ah te chah pā tet ak yah
I'll hit you	assēhēpannahap	ahs sē' hā pan nah hahp
Come down	kipāk'hau	ke pāk' hau
Get down	k!ihitsinnihauwē	k!eh ēt sen ne hau wē
Let's run a race	quāhapūās	kwah' hah pū ās
I'll run too	k!wihimati ts!ats!au	k!wē' he mah te ts!ah' ts!au
Look up this way	qōhīma qwāma	kwā hē' mah kwā' mah
I met him there	qīsi put'sup	kwē' se put' sup
Cedar is soaking	kinaxo k!ūpatsi- pāqua	ken' ah'ho k!ū' paht- se pā' kwah
Who cut that off?	tcapāti tāxēs'	chah pā' te tā' hās'
Who licked that eff?	tcapāti niphit!t! aiās	chah pā' te nep' net t! iās
Wild onion	tāawanak	tah' ah wah nahk

New River

5

	As written by Dixon	As written in phonetic English
Eye	ki'oi	kə'oe or kē oi
Head	kin'ux	ken'nuh ^{ch}
Teeth	ki'tsau	ke'tsau
Man	gè'ic	ga'esh
Water	ga'ats'	ga'ats'
Salmon	kit'tun	ket'tun
Wood	ga'au'	ga'au'

alleged

KONOMEHO WORDS OBTAINED BY DIXON IN 1903

Supposed by Dixon to be Konomeho notes
Konomeho obtained by C.H.M.

Hand	kipoman	:Ahp'-kah
Legs	kahāmasākanātsxsu	:Hah'-rah-wi'-e
Eye	ki'oi	Oo'-e
Hair	tlā'wai	Ē'-nah ^{ch}
Head	kīna	Chah'-ro
Back	kīkiwatitzop	.Too'-ho
Indian (man)	kisāpuhīyu	Hish'
Wild Indian	iksīnahutqe	
Fox	kiputska	Koo-nop'-se
Ground squirrel	kipnikawats	.Ah'-chuk
Grizzly bear	kāmkātsinēau	Ahtch'-yā (Aht'-she-ā)
Coyote	qōmūtsau	.Kwah'-tuk
Frog	klutswatin	Yu'-rer
Bat	kitcūmuni	Ah'-che-se'-ruk
Salmon	yānni	Ke-tar'
Newt [Salamander]	tapākan	
Trout	sāhawai	Ah-kur'-rah
Lake	tlīnāpxau	Ip-hah'-nah
Water	kumma	.Aht'-sah
Sand	kit'uts	Taht'-shoo
Mountain	kip	Wah'-kwā
A flat	pāwi	Ah-ho'-te-rā-i
Saddle of mountain	hēmau	
Pinnacle of rock	tīpoi	
House	innokwayig	Ah'-mah
Stone	qwāsunip	.Ēt'-sah
Creek	kinapxig	.Ah-soo'-re-kah'-ho

Konomeho 2

A ford	haūna	
Night	qummātt!au	Ahp-hah
Trail	k!enōm'	E'-chah (It'-chah)
Obsidian	kl'etspai	Black flint
Hazel	zaskipāna	Ep'-ho hah'-kwi
Wild Onion	ta''awanak	Hah'-soo ko'-ho
Wild Onion, another variety	kwanāpxo	
White fir	sāmaka	E'-sah kwi-ah
Cedar	kināxo, qoā'	he-ho
Brush, bushes	ki'tsa	In'-nah-hah'-ho
Spruce	qohīma	Ah-no'-tah
Stingy	kūxiwīwi	Watch'-wā
Straight	isabunnatūtsūkum	Kah'-rah-re'-e
Ugly, bad-looking	atanēwig kipxawi	
High	pākwai	O'-kwah ho'-he
Eat	tammāhawē	
Come down!	kipāk'kau	
Who licked that off?	tcapāti nip''nit t!aiās'	
Who cut that off?	tcapāti tāxes'	
I'll hit you	assēhēpannahap	
I am sorry	ai'yukiyātē	
Let's run a race!	qwāhapūās	
I'll run too	k!wihimati ts!ats!au	
Look up this way!	qohīma qwāma	
I met him there	qisi put'sup	
Cedar is soaking	kināxo k!ūpatsipāqua	
Where do you come from?	tcāma hāyi	
Come here!	mātikina	
Get down!	k!ihitsinnihauwē	
Look over!	kisnitiknīma	
Go away!	ki'ts!iyatsau	
Who is that?	kipāhāpo	
I'm afraid of him.	kipisīnikwai	
Go away! I'm just going to hit you.	yīsanamnās yāsāmāti tcapātītak-	

[ya

Alleged "KONOMEHO" WORDS OBTAINED BY DIXON IN 1903 [probably Kah-hoo'-tim-e'-ruk]

	Suffixed by Dixon to be Konomeho	Konomeho obtained by Dixon
Hand	kipoman	Ahp-kah
Legs	kahamasakanatsxsu	Nah'rah-wie
Eye	kioi	oo'e
Hair	t!awai	E-nahst
Head	kina	Chah-ro
Back	kikiwatitxop	Too'ho
Indian (man)	kiapuhiyu	Hish'
Wild Indian	iksinahutqe	
Fox	kiputska	Koo-nop'se
Ground squirrel	kipnikawats	Ah'chuk
Grizzly bear	kamkatsineau	Ahteh-ya (Aht-she-a)
Coyote	qomutsau	Kwah'-tuk
Frog	klutswatin	Yu'ter
Bat	kitcumuni	Ah-che-se'-ruk
Salmon	yanni	Ke-tar'
Newt	tapakan	
Trout	sahawai	Ah-kur'-rah
Lake	t!inapxau	Ip-hah'-nah
Water	kumma	Aht'-sah
Sand	kit!uts	Takt'-shoo
Mountain	kip	Wah'-kwa
A flat	pawi	Ah-ho'te-ra-i
Saddle of mountain	hemau	
Pinnacle of rock	t!ipoi	
House	innokwayig	Ah'mah
Stone	qwasunip	E't. sah
Creek	kinapxig	Ah-soo'-re-kah'ho

A ford	hauna	
Night	qummatt!au	Ahp-kah
Trail	k!enom'	E'-chah (It'-chah)
Obsidian	k!etspai	Black flint Epho hak'kwi
Hazel	xeskipama	Nah'-soo. ko'ho
Wild Onion	ta'awanak	
Wild Onion, another variety	kwanapxo	
White fir	samaka	E-sah kwiah'he'ho
Cedar	kinaxo, qoa'	In'-nah-hah'ho
Brush, bushes	kitsa	Ah-no'tah
Spruce [Douglas]	qohima	Watch'wa
Stingy	kuxiwiji	
Straight	isabunnatutsukum	Kah'-rah-re'e
Ugly, bad-looking	atanewig kipxawi	
High	pakwai	O'-kwah-ho'he
Eat	tammahawe	

Come down!	kipakhau
Who licked that off?	tcapati nip'nit t!aias'
Who cut that off?	tcapati taxes'
I'll hit you..	assenhannahap
I am sorry	aiyukiyatc
Let's run a race!	qwahapuas
I'll run too..	klwihimati, ts!ats!au
Look up this way!	qohima qwama
I met him there	qisi put'sup
Cedar is soaking	kinaxo k!upatsip'qua
Where do you come from?	tcama hayi
Come here!	matikina
Get down!	k!ihitsinnihauwe
Look over!	kienitiknima
Go away!	kits!iyatsau
Who is that?	kipahapo
I'm afraid of him.	kipisinikwai
Go away! I'm just going to hit you.	yisanamnēs yasamati tcapātitek-

H. ACHOMAWAN STOCK

Achomawan

H/7a-m/BL6

80/18

c

ADDITIONAL WORDS

A-ju-mah'-we (1928)

After a while	Ho-tow'-we-che'
Afternoon	midday after Ah-de-se wah-te-je
Alike	A-mits'-ke ja-je
Always	-wah' Gid-dim-ah'
Anxious	Tis-sok' tan-me
Band (of deer)	bunch deer Ham-mis'-si kah-se-do-che
Bashful	Sok'-mo-le
Bleed	Ah-te'
Bloody	Ah-tah mi'-we
Brag	man brags Yal'-le-yu lah'-yah-ke
Brave	Yal'-le-u lul'-lo
Bundle (A)	{Ne'-yah-cho-ka' {Na'-kah lug'-ge
Burning	Wah'-noo-mah'-me
Burnt	In-noo-mah'-mo-e

A-ju-mah'-we

Careless	De-sum tot'-kam-me
Cheat	stealing Ten-nam-moo'-e
Chilly	I'm chilly Kah-kahk soo'-e
Choke	De-sah-tap' kah-jo
I'm choking him (now)	Sah-sah-tap' kah-jo
to Choose	Te-jam' moo-e
I choose	Sé-jam moo'-e
Chop	Tah-kah-te
I'm chopping	Sen-nah kah-te
Clear (water)	Si'-si'-e
Clothes	Te-sas wah-je
Come again	Kum'-ne tah-kah'
Come down	Too-me'
Come in	Too-ye'-lahk
Come out	Too-to'k
Come with me	Ti'-ye'-chuk

Coward Al-litch-te-ke'

Cripple We-dam-mow-ye

Crotch Tet-tä-lok kã-he

Crowd Ham-mis ^{bunch} ko-lel

Cured Tin-ne-le-che

Dagger Tej-jah-ko-tse

Damp { Wil-läch tah-pe'
Ip-lah-ke'

Decoy (duck) Ten-nah-kahts-hi'

Dig Te-we-e

Digger (miners) Waw-we

Dip Tig-go-litch-he

Dispute Chis tel-lök me'-che

Dizzy Mil-mil too-je

Dropped Dé-jal-ló-pc-me

Easy { As-ti-me
Hi-wah-loo-ah

Escape (Tä-up-tä) ^{gone} Te-ah-ki-ke

Exact { Gēs-tä-dim
Ge-tä-wah-dim

Exchange Han-nah maht'-se

Excited Ä-gös'-no-ki-ke

Explain Te-tets'-po wí-em

I fell Sen-nats-kahl-me

Fast (speed) Al-le-ló-choi-e'

Flood { Wah-jo-lip chug'-ge
Yah-pöl chug'-ge

Flying Te-dah-me

to Follow Ti-e-chum-me

I'm following Si-e chum-me

Forbid { Dé-lah hi'-e
Tsed'-de-she

Forget Hão-tuj-je

Fresh Bah-lah-we

Frozen Wil-lah-kaht-se'

Fur (same as hide)	E-mo
Growing	Wah-wah dé-che
Healthy (not sick)	Ten-nó-ah kah-tah-me
Hold	{ De-soos'-wah Dow-we-kas-wah
I itch	Kí-ki-soo'e
Jump	Das-sim-me
I jump	Sas'-sim-mah
Junction (of rivers)	Tin'-ä-lah chah-mut'e
Keep it	Dé-che lug-gā'
Kick him	Itch-e-kah'-lah
Kissing	Tah-pāch'-ke
Land (bad)	Al-lah-ó te-kah-te'
Land (good)	Too-se-é-de kah-tā
Land (rocky)	Al-lis'-te ah-mah

Messenger	Wah-de-se ah-wah-mahk-choo
Peg (to drive peg in ground)	Tas-lats-tam-ma-go
Playing	Tin-now-wuk wum-me
Property	Tah-meu-chan
Rubbing	Te-go-lo-che
Splitting	Tah-lah-te
Swimming	Te-si-me
Thawing	Dim-mah-hi
Try	Te-tam-mah che
Trying	Sed-da-mah-che
Very big (biggest)	Wah-wo-as-che
Very near	Mah yah-was-che
Very far	Poch-was-che
Vomit	De-ap-hak-ye
Wait	Dis-nah-yah
I'm waiting	Ses-sa nah-yah

Wedge Tel-lah-pe'-koo

Whip Ten-nahts te'-che

Windy Ta-how-me

Wounded Pahs-tad'-do-je

I. KAROK STOCK

Karok

I/8a-b/BL7

B0/1B
C

NOTES ON ANIMAL NAMES FROM THE KAROK
Of Orleans

Grizzly--The Karok have two names for the Grizzly:

Pe-rish-kah-re from Pe-rish bush and Kah-rim "no good", meaning "bad in the brush"; and Nan-nutch-kahm meaning older sister.

Mountain Lion--The Mountain Lion is called Yup-soo-ke-ra, meaning green-eyed.

Coyote--The Karok have two names for the Coyote: the proper name Pe^{ch}-nef-fitch (or Pe^{ch}-na-fitch), and Tish-rahm-ish-koon-te meaning "valley watching".

Big Wolf--The Big Wolf is called Ik-kow-o-nahm-itch (or Ik-kahv-num-itch) meaning "howler."

Water Panther--The Karok believe in the existence of a Water Panther which they call Ahs-kahm yoop-soo-ke-rah.

They say it is a large spotted animal living in ponds or lakes.

Mink--The Mink is called Hon-thoon-ahm-wan meaning "crayfish-eater".

Flying Squirrel--The Flying Squirrel has two names, Ahtch-naht-kaht and Poo-yah-hah-rahtch-not meaning "corpse fly" from Poo-yah-hah-rah a dead person or corpse and the name of an insect said to frequent dead bodies.

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

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

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

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

Raven and Crow--The Karok say that the Raven, Hot-ta-nah-sahk, and the Crow, Ahn-nahtch, were the first birds to appear after the water went down.

Crested Blue Jay--The Crested Blue Jay, Kah-chah-hahtch, is said to make rain. The Oregon Canada Jay (Perisoreus) is called As-koo-re-tam-wahn meaning "deer-fat-eater" from Ahs-skoo-nit, fat.

Kingfisher--The Kingfisher is called Ahs-skoop-ahm-wahn meaning "trout-eater".

Flicker--The Flicker (Colaptes) is called Thoo-wook or Thook.

When he calls some one will come today or tomorrow.

He has no more fire and catches gold every winter.

Hairy Woodpecker--The Hairy Woodpecker (Dryobates velosus)

is called Chem-noo-pan, and is said to be the mother of the Great Pileated Woodpecker.

Red-breasted Sapsucker--The Red-Breasted Sapsucker

(Sphyrapicus ruber) is called Koo-nah-nitch, and is

said to be the little brother of the Great Pileated

Woodpecker.

Barn Swallow--The Barn Swallow is called Hahn-thoon-moo-vah-

sun meaning "crayfish's bad friend".

Miscellaneous

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

BOND
HAMMERMILL

KAROK NOTES ON ANIMALS AND ANIMAL NAMES

Grizzly Bear called ^{Brush bad} Pé-rish-kah-re, meaning 'bad in the brush'.

Coon called Ah-kwaht, name referring to face marking.

Mountain Lion called Yoop-soo'-ke-rä, meaning green-eyed.

Coyote, Pé^{ch}-nef-fitch. Also called Tish-rahm'ish-koon-te, meaning 'watching valley flat'.

Water Panther. The Karok are strong in their belief in the existence of a so-called water panther, called Ahs-kahn'yoop-soo'-ke-rah, which they believe inhabits ponds and reservoirs. It is said to be as large as the Mountain Lion or larger, with a long tail, and has a spotted body.

Big Skunk. Called by 2 names: Chin'-nim or Che'-nim and Koof'. The Little Spotted Skunk, Spilogale, also is called Chin'-nim or Chin'-nim an-nah-mutch. Singularly enough the Little Spotted Skunk is ^{said to be} called the grandmother of the big Skunk.

The Mink is ^{crayfish} Hon-thoon ahm'-wan meaning crayfish-eater.

The Beaver is Sah'peñ-netch, meaning 'down river old man'; while Aplodontia is called Mah'peñ-netch, meaning 'up high old man'. Apparently the Aplodontia has another name also, Tin-kan-nah^{ch}-noo'-pitch.

- can
Sept 1921

Karok Animal Names 2

Dog has two names: Chish-she' and Te-van'-nah ne-hwah-nitch.

But unfortunately the name Chish-she' is applied also to the Horse, though more properly the Horse is Yu'-rus chis'-she', meaning 'Ocean ~~Horse~~ ^{dog}'.

The Little Pygmy Owl, Glaucidium, is called E-pus-nah'-ah-vahn. It is said to kill Elk and Buck Deer by flying into their ears.

The Raven and the Crow were the first birds to appear after the Flood.

The Crested Bluejay, Kah'-chah-kahtch, has the power to ~~of making~~ rain.

The Gray or Oregon Canada Jay, Perisoreus, eats deer fat.

The Dove, Zenaidura, is called Pim-nun'-ne tun'-nah-kah'-nitch, meaning 'summer mourner', and is said to cry all summer for its grandmother.

The Flicker, Colaptes, is called Thoo-ook'. When he calls, someone will come today or tomorrow. He has no more fire and cannot get any, so he catches cold every winter.

The Hairy Woodpecker, Dryobates villosus, called Chem-noo'-pan, is the mother of the Great Pileated Woodpecker, Ceophlaeus pileatus.

Sept. 1921
can

Red-breasted Sapsucker, Sphyrapicus ruber, is called Koo-nah'titch, and is the small brother of the Great Pileated Woodpecker.

The Barn Swallow is called 'Hahn-thoon moo-vah-sun, from 'Hahn-thoon the crawfish, and moo-vah-sun meaning bad friend or enemy. The resemblance to the crawfish is in the forked tail.

Cliff Swallow, Petrochelidon, is Es-sup-pook' wā-nitch, meaning 'the gargler'.

The Great Blue Heron is called Ah^{ch}-ah-wi' or grandfather.

The common little red-bellied snake (Storeria) having a light collar around its neck is called Ish-pook-kah pas-koo'-rah meaning 'money mark' -- ish-pook being the names of the precious Dentalium, the principal money of the tribe.

The Dragon-fly is Ah-ti-rum'-sish-kah'-rah, meaning 'long-tailed star' or shooting star.

Cham
Sept 1921

Kah-rah'-ko

Karok

Following are a few words of the Kah-rah'-ko (Kah-lik-ko!) language:

- 1. Yis'-sah
- 2. Ah'-kuk
- 3. Kwe-dahk'
- 4. Pee's
- 5. Ter-ro'p
- 6. E-krew'-ke
- 7. Hok'-ke-new'-ke
- 8. Kwe-rok'-ke-new'-ke (Kwe-rok'-ke-new'k)
- 9. It-tro'-bah-tis'-on
- 10. Trah'-he-ah

People - Ah'-rahr

Fire - Tim'-shoot

Water - Ish'-shah

Man - Ah'-wahn-son

Woman - Ah-sik-tow'-an

Snow - Tah

Klamath River, Is-keh' (= The River)

Scott River, Ah-Wah'-ta-ho

Karok tribe, Yu-ro-kwar (= down river tribe).

Hobby Camp, Calif.
est. 1, 1910 - cum

Sun - Koo'-sah-gah

Condura line - Is-sa-we'-rup

Brake fern (Pteridium) - Kah-tah'-seeb

Sugar line - - O'-sip

Pseudotsuga - - Wats'-a-we (or Dahk-pul?)

Quercus californica - Hahn'-seep

Quercus garryana - Ah^{ch}-o-wa'p

Madrone - - - Ko-slee'-pah

Willow (Lophol) - - Koo'-fib

Manzanita - - Fos'-sip

Hazel - - - Soo'-rip

Service berry bush - Ah-vish'-ip

K. CHEMAREKO STOCK

Chemareko

K/10a /BL8

20/18
C

CHEMAREKO WORDS

	<u>As given me unintentionally by Saxy Kid</u>	<u>As previously obtained by me from Chemareko</u>
Fire	Ah'-po	Ah'-poo
Wood	Pä-shó'-ah	Poo-soc'-ah
Pipe	Ah'-nah-pah	O'-ne-pah
Rock	Kah'	Kah'-ah'
Salt	I'-ke	Ahk'-e (or Ah'-ke)
Big	Chā'-wah	Chā'-woo
Little	O-lā chit'-tah	Oo-lā'-tah
Hot	El-lō	El-lah'-tah
Yes	Hā'-mo	He'-mo
Eye	He'-suk	Hoo'-sut
Bear	Se-sam'-lah	Chēs-am'-lah
Crested Bluejay	So-kó'-chā	Chó-go-go'-chā
Head	Hā'-muk	He'-mah
Eye	He'-suk	Hoo'-sut

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Head	Ha-muk	He-mah
Eye	He-suk	Hoo-sut

Snowshoes..... (didnot have any)
 Hat worn by women.Hov-oo'-me-ě-čhá
 Headdress of feathers.Ko'-no no-che & Choo-ret'-too (2 kinds)
 Beads.....Hah-hat'-too of Woodpecker feathers
 Wampum.....Choo-too'-tre
 Dentalium shell.Troo-troo-tre
 Choo-troo-tre (15)
 Red paint.....We-le'-e
 Black paint....Chel-lā'
 White paint....Men-nā'
 Tattoo marks...Hoo-tsoo'-nah Ho-ko-tā'-o
 Village or town.Ah-we'-taht
 house many
 House (permanent).Ah'-wah
 Ceremonial house..Ah'-wah hoo-sahm'-koo-nit
 (16)
 Camp (temporary).O-hoo'-choo-tah?
 Doorway.....E-sik'-ke-at'-sah
 Bed.....Ah-che'-nah-dah'chah
 Fireplace.....Ah-poo shet'-tah
 Fire.....Ah'-poo
 Live coals or embers.Po'-ah
 Ashes.....Mah-trā'-pah
 Smoke.....Kā'
 Firewood.....Poo-soo'-ah (17)
 Footbridge.....He-ahm' (18)
 Bow.....Ho'-po-noo
 Arrow.....Sah'-ah
 Stone arrow-point.Kah'-ko
 Quiver.....Ho'-soo-sah'-chah

Spear (for fish)....Ah'-ter'
 Snare.....Hah-hah'-chah
 Deadfall.....Ak-kol'-dā (any trap)
 Knife (of stone)....Choo-sel'-le
 (19)
 Fire drill.....Ho-six'-sah (or Ho-sik'-sah)
 Mortar basket.....Hah-ěh'oo (Hah-ă-oo)
 Pestle of stone.....Ches-soen'tan (13 or 14 in. long)
 Stone under mortar basket. Kah-pin'-nah
 Small stone for splitting acorns.Kah-ah'-e'-chah-kō'l
 Acorn leach.....Mā-che'-ah
 Place where acorns are cooked.Ho'-pā ho'-put
 (20)
 Hot stones for cooking in basket....Po-kah'-ah
 Two sticks to take hot stones out of fire..Po-kah'
 Stirring stick (to stir hot stones in basket).Hoo'-poo'-kah
 Digging stick.....Hoo-trā'-oo
 A stick.....Poo-soo'-ah
 Pipe.....O'-ne-pah (didn't have pipes in early days)
 Tobacco.....Oo'-wah (Chim-mar'-roo?)
 Resin or pitch.....Ahn'-no-ah
 Thread of fiber.....Ish-hoop-kish-shah
 (21)
 Soaproot brush.....Tran'-nā-che
 Cord or rope.....Ah-choon'-re
 Carrying band for head.Sahn'-ke-en'
 Fish net.....Atch'-hoo
 Boat (log dugout)...Moo'-too-mah
 Paddle.....He-as-mi'-kā-chah
 (22)
 Burden basket.....San'-ke-en
 Large cooking bowl (twined).Po'-kel-lah

Small mush or soup bowl (twined). Poo-kel' (Po-kel')

Meal tray (or "Indian pan")..Poo'-nah

Circular winnower (broadly conical; twined weave)..Pow'-wah

Small basket cup for drinking..Poo-chen'-ne

Baby or papoose basket..Wen'-choo

Mortar or milling basket..Hah-ä'-oo
(26)

Food.....Hah-mä'-oo

Meat.....E-tre'

Dried meat.....Pe'-je-toon
-choon?

Tallow.....Pe'-ah'

Marrow.....Oo'-she'

Dried fish.....Oo-mool'-latch-oon' (salmon)

Salmon eggs.....It-ki'-e

A feast.....Che'-mah-ret'-tah-chook'

An acorn.....Choo'-poon (of White oak, fallen)

Acorn meats.....Yu'-tre

Acorn meal before leaching..Yu'-mah'

" " after " ..Pah'-she

Acorn mush.....Ho-pä'-wah
(27)

Acorn soup.....Ho-pä'-oo

Acorn bread.....Chen'-neu

Acorns soaked in cold spring a year..Pak'-hah (cooked like potatoes,
boiled in basket)

Pine nut (of Pinus monophylla).

" " (" " sabiniana)...Hä-cho'

" " (of P. lambertiana)...Hah-kä'-oo

Strawberries.....Ham'-wah'-nah
(28)

Blackberries.....Hah'-moo-ah'-nah

Edible mushrooms (toad-stool)..Ah-léh'

Indian tobacco (N. attenuata & other species)..Chim-mar'-roo Oo'-wah[?]
(29)

Medicine.....Yu'-éh'-chah

Raw.....Hoo-pe'-mah

Cooked.....Ne'-mahk-ě'

Ripe.....Ho-maht'

Unripe.....Ho-man'-nat

Sweet.....He-koo'-e-tah

Sour.....Ko'-e-hě't

Sugar.....An'-no-kah

Corpse.....Kä'-tah soo-im'-tah
stiff

Grave in ground.....Ne'-poom'
(30)

Spirit after leaving body..Cheech-hoo'-sah

The devil or bad spirit..E-me-sam'-too

A ghost.....Cheech-hoo'-sah

A dream.....E-mä'-kah'-ne

A poison.....E-shek'-koo-chah
(31)

A dance.....Yah-sam'-koo-ne (we going to dance)

A song.....Ah-kah'-nah-dahk'-tah

Flute of elder.....O-she-do'-lik-sah (no other musical instrument)
(32)

Invitation string...Che-too'-too now-oot

Chief.....E'-chah-hi'-too

Family.....Nah'-che-döt
-töt

Doctor.....Choo'-woo

War.....Hetch-ö-waht oo-soon'-wit
(33)

Foot race.....Nim-moom'
(34)

Guessing game of 2 sticks (or other objects)..E-wem'-sawt⁽³⁴⁾

A doll.....Hal-lal'-lah⁽³⁵⁾

Water.....Ah'-kah'

River.....Chem'-min-chan'-ne

Creek.....At-trä'-kah

Waterfall.....E-män-koo'-tah

Deep.....E-choo-hoon'-mit

Shallow.....Kah'-lah hoon'-mit

Wet.....She-che'-ik

Dry.....E-mah-chal'-tah

Land.....Ah'-mah

Mountain.....Ah'-woo

Hill.....Ah'-woo lä'-tah⁽³⁶⁾

Canyon.....Ah-mah ho-le'-tah

River flat.....Mi'-tah

This place.....Am-mä-chě

That place.....Po-ō't

Trail or road.....Is'-sah

An earthquake.....Ah-me chem'-müt

Earth (ground).....Ah'-mah

Sand.....Am-mi'-ah-kah

Mud.....Mah-chich-ō'l?

Rock.....Kah'-ah'

Rocky.....Kah'-e-taht'⁽³⁷⁾

Small rock.....Hah-mah'-kah dā'-goo-chah_k

Big white rock(quartz?)..Kaw'-min-ne

Salt.....Ah'ke

A salt lick.....He'chě

Shade.....Kah-tah'-tah

An echo.....Ko'-wik⁽³⁸⁾

Sun.....Ah'-sen-ah'-lah

Moon.....AH'-lah

New moon.....Al'le wuk'-tah

Star.....Moo'-no

Sky.....Hah-chem'-moo

Sunshine.....El-lo'-tah

Dark.....E-möh'⁽³⁹⁾

Clear.....Ah-chem'-moo

Cloudy.....Hah-wā'-tam

Fog.....He-ap'-tam

Rain.....He-tahk'

Wind.....He-ko'-sé

Storm.....E-tök'-ne

Thunder.....Trem-mo'-che

Lightning.....Esh-shā-sel'-goot

Rainbow.....Choo-ham'-choo-sā

Snow.....He-poo'-e

Ice.....Hah'-chě

Frost.....Hah-chā'-ne

Cold.....Ā-sho'-tah⁽⁴⁰⁾ (or Ā-sho'-hō-tah)

Hot.....Ā-law'-tah

This year.....Ke'-mah han'-mah-che

Summer.....Ā-han'-mah-che

Winter.....Ah-so'-te Ah-so'-te wook-tah
This coming winter

Spring.....Ā-han'-mah-che

(40)

Fall.....Ah-so'-te wook'-tah

(56)

I.....Nawt

My (or mine)... " pǎ'-che

Yuo (singular).Mah'-mō't

Yuo (dual).....Mah'-müt ko'-koo

Your or yours (singular)..Mah'-mōt pah-chim'-me

His or hers....Pǎ-che-tah

We (dual).....Mah'-mōt, nawt

Ours (dual).....Mah-mōt^{nawt?} pah-che-che

Who?.....Ho-ahm'-ne

My mother.....She-toi' (or She-doi')

Your (singular) mother..She-to'-me

His mother.....Po-ot, she-doi-dah
(57)

My dog.....She-chel'-lah-ā

Your (singular) dog..Mah'-mō't she-chel-lah-me

(53)

Yes.....Him-mo'

No.....Noo'-noo

when.....Ko-sook'-mah-che

Chem. 3

✓ Egg - An'no-ki (Sugar, An'no-ka)
✓ Mussels - He'-ha-yu (or He'ch-a-yu)
✓ Sycamore - Hah-ka'nah-ah
✓ Pondweed - Hoo-soo'nah

✓ Dresshopper - Sat-too-ro
✓ Butterfly - Tram-mil'-lah
✓ Yellowthroat - Hoo'wah
✓ Woodtick - Tsin'nah
✓ Let's go to bed - Ya'hoo choo'tah

Yes - Yah & He-mo
This - ka-wot
What - lah-che [also mine!]
How - Pa-che ??
Why - Kaw-sel-dah
No - Nu-ni
Ball game Pat-she-gun

✓ Yew - Ho-po-wah'-nah
✓ A flower (singular) - Hat-tra (plural Hat-tra-e)

✓ I see him - E-mahm'-nik
✓ I saw you - E-mahm'-ne'

✓ An acorn (nearly) - choo-poon || Acorn nuts - Ya'-tre

✓ Bark - Gp-ha'che || A man - E'-tre || Men - E'-tris || Lesson - chem-mah'

✓ Bear (singular) - Hoo-pa-an-ah'-lah || Bears (plural) - che-sam'-rah (or che-am'-rah)

✓ Grizzly - law'-choo || Cougar - chet-as'-moo || This side river - Ken-chuk

✓ Fox - Ahp'-han-cho'-lah || Otter - He'ch-hoo-cha || Chipmunk - We-sil'-lah

✓ Fish - kip-kem'-mish-e || Minke - Hoo-na'-re || Elk - Ah'a'-no

✓ Deer (Buck) - Ah'ah hoo-wa'che || Fawn - ah'ah oo-la'-tah

✓ Ring sq. (S. douglasii) - Be-be-wil-lah || Gray sq. (S. ferrer) - Ah-kre'-a-shoo'

✓ Jackrabbit - Hem'-mah-ho'-lah || Ground sq. (C. douglasii) - Tah'-a'-rah

✓ Any burrow or hole - How-wem'-mah || Falcon - Yek'-yek || Owl - Ho'-rus

✓ Kinglet - Puk'-kuk || Aphelocoma - Troo'-ik || Columba - Ya'-noo'-na'-wah

✓ Crow - Mah-a'-rah. || Robin - choo'-saw'k bil'-lik || Heron - Ke'-sum

✓ Rattlesnake - Kah'-woo || Frog - ah-kan'-se'-puk

✓ Sm Salmon - some fruit, some of little creek - mas'-soo-mas

✓ Tar weed (madia) seed - ko'-mah

✓ Coffee - Ke'-ne - || @ poison - E-shih'-too-cha (?) [look up & see if before]

Song:
Hah-tat'-ne = 1 person singing || Ya'-tah = a song || Yah-tak = lets sing

Chem 4

✓ He is dancing - He'-sam hoo'-nin || We are going to dance - We'-sam hoo'-ne

✓ Elder flute - Haws-dol'-le

✓ Whiff - E'-chah-hi'-too || War - Hetch-waht || A lake - che'tah-hah

✓ Run! - Nim'-moom' || Lets run - We'-moom' || Jump! - Yoot-sum || Lets jump - Yoot-sam'-nik'

✓ River - ah-ki'-tah [ah-kah - hot of Siam = down creek] || Snow - He-pool-e

✓ Across river - chem'-min-cha'-ne || Self water - E-choo hoon'-mit || He-choo-koon'-nah

✓ In older time - Te-rum'-tah || Wet - she-che'-e' || Woods - Ah-tri'-tah

✓ Sand - Am-mi'yah'-kah || Sandy - Am-mi'yah'-kas || Small stone - kah'ah la'-tah

✓ N: Hoo-noi'-tah || So. Ah-kah-tra'-tah (fruit gum as kah-ti'-tah + later corrected)

✓ E: Wi'-tah || W: We-sa'-tah || Shooting star - moo'-ne-moon

✓ Sly - chim'-moo || I'm cold - a-shon'-too-ne || Sunshine - El-lo'-nik || Fog - He-ap'tam

✓ Frost - Hah-cha'-ne || Cold weather - a-sho-ne' || Cold object - Esh-sho'-ka-ne

✓ Evening - He-mo-ok'-ne || Tomorrow - He-mem'-tah || 2 times - Haw-kum-toon || Ho-ti-ti'-moo

✓ Long ago - Te-ri'-tah || Plenty or lots - He-tah || Lots of it - He-takt || Plenty - Pa'-che-koon'-nik

✓ Small - Hi'-yeh and oo-la'-tah [two names] || Short - Hoo-choo'-lah (not round!)

✓ Round - No-le || Round rock - Kah-no-la || A point - Shoo-poo-e

✓ Straight - Han'-noo-too'-roo-moo || Crooked - bel-lat || Zigzag - o-kud-da'-oo

✓ Down - kah-ti'-tah (formerly gum) || Down Tranimida Siam - founded salmon

Soft - Lo'-toit || Foundd dried salmon - Tram'-mah || He is making foundd dried salmon - Tra-me'-tah

✓ Alone - Po-lah'-lah || In alone - lo-lah'-lah || Go home - Noo-wah-wum

✓ Blade - che'-la || Green - set-tre-e' || Spotted - Let-re-ta || Striped - Kis-soi'

A mark or picture? || Growing - Ne-ko'-mah || Talking - Ne-ko'-mo-tah || Kah-moo-moo'-tah

✓ A noise - Kam-moo'tang || A smell - Im-me-cha' || Go: Yu'-wahk' || Come again - Noo-wahk'

✓ A soft fatula - Kam-mo'-tre || A mangia - che'-che || You fly (at least to smell) - Noo-ah woo'-ga

L. YAHNAH STOCK

Yannah

L/11a/BL9

80/18
C

Yahman

Our Word	Yah'-nah or Nös'-se ^{EW}
Cooper Hawk	Mahtch-kil-lil' / (To'-mit-choo-se)
Sparrow Hawk	Chā-wit' / ♀ Yo'-mah-cho-se
California Condor	
Turkey Buzzard	♀ Mah-hah-nah'-doot Mutch-kil-lil'-lah
Great horned Owl	Che-kül-loo'
Screech Owl	Mitch-choo'-e-choo-se
Burrowing Owl	♀ Che-koo'-loo
Raven	Kahk-ke
Crow	Kahk-ke
Magpie	
Crested Jay	Chow'-wil' / Chow-wil'-lah
California Jay	Ki-ah'-choo-se
Blue Grouse	We-yu-waps' / Wah'-choo-se ³ ?
Mountain Quail	♀ Choo-loo-ā-yul' / She-kah'-kah
Valley Quail	♂ Sah'-kah'-kah
Band-tail Pigeon	Mi-ye'-be-u' / Wah'-choo-se
Dove	Noon' / ♀ Tal-lap'-choo-se
Road Runner	Ne-kil'-choo-se
Kingfisher	Che'-che' / ♀ Kah-lah'-choo-se
Night Hawk	Tal-lap'-choo-se
Poorwill	Pawl'-luk' / ♀ Ki-ah'-choo-se
Pileated Woodpecker	Yahk'-k' / ♀ Koo'-ki-yul-choo- ^(se)
Flicker	Tool' / ♀ Wah'-tah
California Woodpecker	Cho-raht' (Cho-rah-too-nun-ni)
Hairy Woodpecker	Mo-choos-e'-mah
Brewer Blackbird	Ketch'-e-wah'-lah
Meadowlark	Mahl'-wil'
Oriole	Pe'-we'
Shrike	Noo'-neo
Kingbird	Ti'-ah
Barnswallow	Tat-witch-ke
Bluebird	♀ E-we-ne-choo-ow'-we Shik-kahk'
Black-headed Grosbeak	Tah-poo'-sah-choo-se
Purple Finch	Oo'-kul-te
Yellowbird	Ki-ah'-choo-se
White-crown Sparrow	
Junco	Hint-ni'-choo-choo-se
Towhee	Pah'-te
Brown Towhee	
Robin	Che-ni'-choo-che
Thrasher	
Wren	Choot' aw'-we
Humming Bird	Putch'-che' / Tin-ne'-kah-choo-se
Gull	
Cormorant	Hahl'-choo-se
White Pelican	Tah-poo'-sah-choo-se
Merganser	Tal-lap-choo-se
Mallard	Poo-pil'
Shoveler	
Pintail	Ko-röl' / We-poo-chā-choo-se
Teal, green-wing	

Yahman

Our Word	Yah'-nah or Nös'-se ^{EW}
Grizzly Bear	Ter'r' / Ten'-nah
Black Bear	Te-til'-de-mow-nah
Raccoon	Yo'-shoo'-e' / ♀ Yo'-soo-e-nah [♂]
Mountain Lion	To-po'-nah' / ♀ To-po'-re
Bob-cat	Hetch-in'-mah' / ♀ Shoo-soop
Gray Fox	We'-dool-lah' / ♀ We'-tool
Coyote	Me'-che
Big Wolf	Mah'-le-wül' / Mah'-le-wahl'
Otter	Wah-wil'-choo-ah'-me
Big skunk	Pā-ti'-e
Little spotted skunk	Chah-shit'
Badger	Ki'-chik-ke
Fisher	Tā'-mow' / Yahl'-li-che-ahs
Mink	Pur-köl'-me
Weasel	Chahl'-choo-se
Ring-tail civet	En'-chen'-choo'-se
Mole	♀ Mitch-pah-te'-choo-se
Bat	♀ Pah-kahm'-nah' / Mit'-kah ♀ Koo'-choo-e-choo-se
Elk	Choo-rā-mah ♀ Pah'-mah
Deer, blacktail	Bun'-mah' / Bah'
Antelope	♀ Ah-pow'-choo-se
Bighorn	
Porcupine	♀ Choo-no'-yah Moo ^{sh} '
Beaver	Mah-tow'-wil
Gray ground squirrel	Ki'-e-chik'-ke
Gray tree squirrel	♂ Tah'-dā-choo'-ah' / Tah'-rā ^(choo)
Pine squirrel	♀ Pe-u-koo'-choo-se
Chipmunk	We-li'-e' / ♀ E-ah'-de-ah'
Flying squirrel	Chil'-wil-choo'-se
Aplodontia	
Pocket Gopher	Chool'-ke-pil'-lah Mah-chow'-choo
Kangaroo Rat	♀ Hah'-pah
White-footed Mouse	Mah-chow'-choo' / Chöp-li'
Meadow or Water Mouse	
Woodrat (roundtail)	Ke-yool-tah' / Ke-yool'-dah-lah
Brush Rabbit	
Cottontail Rabbit	♀ Pun'-ju-ah' / ♀ Te-nees' Te-nees' / ♀ (Te-ne'-koo-mow'-pah)
Blacktail Jackrabbit	Pan'-choo-ah' / Choo'-ah
Dog	Chah'-too-mahl' k ^{oo}
Tail	Pul-loosh' / ♀ Pul'-sä
Horns	Koi-yool' / ♀ Wā-yu
Hide	Choo-rahk' ke
Dung	Patch''
Animal's Burrow	Aw'-i' (Aw-i'-ah)
Golden Eagle	♀ E-mah-chā-choo-ah E-mahtch'-chā'-choo'
Bald Eagle	♀ Ah'-chal-choo-ah ^h ' se
Red-tailed Hawk	Qw'-we-choo-se
Duck Hawk	Tah'-kah-choo-se
Fishhawk	♀ Kah-lah'-choo-se Che-che

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Turkey Buzzard	Mutch-kil-lil'-lah
Great horned Owl	Che-kül-loo'
Screech Owl	Mitch-choo'-e-choo-se
Burrowing Owl	♀ Che-koo'-loo
Raven	Kahk-ke
Crow	Kahk-ke
Magpie	
Crested Jay	Chow'-wil / Chow-wil'-lah
California Jay	Ki-ah'-choo-se
Blue Grouse	We-yu-waps / Wah'-choo-se [?]
Mountain Quail	{Choo-loo-ā'-yul / She-kah'-kah
Valley Quail	{Sah'-kah'-kah
Band-tail Pigeon	Mi-ye'-be-u / Wah'-choo-se
Dove	Noon / ♀ Tal-lap'-choo-se
Road Runner	Ne-bil'-choo-se
Kingfisher	Che'-che / ♀ Kah-lah'-choo-se
Night Hawk	Tal-lap'-choo-se
Poorwill	Pawl'-luk' / ♀ Ki-ah'-choo-se
Pileated Woodpecker	Yahk'-k' / ♀ Koo'-ki-yul-choo-se ^(se)
Flicker	Tool / ♀ Wah'-tah
California Woodpecker	Cho-raht' (Cho-rah-too-nun-mi)
Hairy Woodpecker	Mo-choos-e'-mah
Brewer Blackbird	Ketch'-e-wah'-lah
Meadowlark	Mahl'-wil'
Oriole	Pe'-we'
Shrike	Noo'-noo
Kingbird	Ti'-ah
Barnswallow	{Tat-witch-ke
Bluebird	{E-we'-me-choo-ow'-we
Black-headed Grosbeak	Tah-poo'-sah-choo-se
Purple Finch	Oo'-kul-te
Yellowbird	Ki-ah'-choo-se
White-crown Sparrow	
Junco	Hint-ni'-choo-choo-se
Towhee	Pah'-te
Brown Towhee	
Robin	Che-ni'-choo-che
Thrasher	
Wren	Choot' aw'-we
Humming Bird	Putch'-che / Tin-ne'-kah-choo-se
Gull	
Cormorant	Hahl'-choo-se
White Pelican	Tah-poo'-sah-choo-se
Merganser	Tal-lap-choo-se
Mallard	Poo-pil'
Shoveler	
Pintail	Ko-röl' / We-poo-chā-choo-se
Teal, green-wing	

Our Word	Yah'-nah or Nös'-se
Grizzly Bear	Ter'r' / Ten'-nah
Black Bear	Te-til'-de-mow-nah
Raccoon	Yo'-shoo'-e / ♀ Yo'-soo-e-nah ^δ
Mountain Lion	To-po'-nah / ♀ To-po'-re
Bob-cat	{Hetch-in'-nah / ♀ Shoo-soop
Gray Fox	We'-dool-lah / ♀ We'-rool
Coyote	Me'-che
Big Wolf	Mah'-le-wül / Mah'-le-wahl
Otter	Wah-wil'-choo-ah'-nie
Big skunk	Pā-ti'-e
Little spotted skunk	Chah-shit'
Badger	Ki'-chik-ke
Fisher	Tā'-mow / Yahl'-li-che-ahs
Mink	{Pur-köl'-me
Weasel	Chahl'-choo-se
Ring-tail civet	En'-chen'-choo'-se
Mole	{Mitch-pah-te'-choo-se
Bat	{Pah-kahn'-nah / Mit'-kah
	{♀ Koo'-choo-e-choo'-se
Elk	Choo-rā-mah
Deer, blacktail	{Pah'-mah
Antelope	Bun'-nah / Bah'
Bighorn	♀ Ah-pow'-choo-se
Porcupine	♀ Choo-no'-yah
Beaver	Moo ^u
Gray ground squirrel	Mah-tow'-wil
Gray tree squirrel	Ki'-e-chik'-ke
Pine squirrel	{Tah'-dā-choo-ah / Tah'-rā ^(choo)
Chipmunk	♀ Pe-u-koo'-choo-se
Flying squirrel	We-li'-e / ♀ E-ah'-de-ah'
Aplodontia	Chi'-wil-choo'-se
Pocket Gopher	{Chool'-ke-pil'-lah
Kangaroo Rat	Mah-chow'-choo
White-footed Mouse	♀ Hah'-pah
Meadow or Water Mouse	Mah-chow'-choo / Chōp-li'
Woodrat (roundtail)	Ke-yool-tah' / Ke-yool'-dah-lah
Brush Rabbit	
Cottontail Rabbit	{Pan'-ju-ah / ♀ Te-me'-koo-
Blacktail Jackrabbit	Te-nees' / ♀ mow'-pah
Dog	Pan'-choo-ah / Choo'-ah
Tail	Chah'-too-mahl' k ^{oo}
Horns	Pul-loosh / ♀ Pul'-sä
Hide	Koi-yool' / ♀ Wā-yu
Dung	Choo-rahk' ke
Animal's Burrow	Patch''
Golden Eagle	Aw'-i' (Aw-i'-ah)
Bald Eagle	{E-mah-chā-choo-ah
Red-tailed Hawk	E-mahch'-chā-choo'
Duck Hawk	{Ah'-chol-choo-ah ^h -se
Fishhawk	Ow'-we-choo-se
	Tal'-kah-choo-se
	{Kah-lah'-choo-se
	{Che'-che

3. Yahnam

Our Word	Yah'-nah or Nōs' ^{FW} -se
Lesser snowgoose	Pal-lal'-lah-ke We-pah-choosh'
White-fronted goose	
Western Canada goose	Lah'-lahk' ? Tal-lap-choo-se
Swan	We-pah'-choo-se
Great blue heron	Che'-che' ♀ Kah'-to
Sand-hill crane	Kah'-ro'-lah Kah-rō'-nah
Mudhen	Choo'-ah
Killdeer	Ki'-ah-choo-se
A bird	Ki'-ah'-choo-se Tin-ne'-sip Sā-kah-kah'-rah-hantch Til'-lish' ♀ Poo'-ne
An egg	
Feather	
Rattlesnake	Pah-choor'
Water snake	Hah-he-yool'
King or Milk snake	Hah-wah'-choos'
Gopher or Bull snake	Me'-kitch
Scaly Lizard	Kahl'-chow'-nah
Alligator Lizard	
Turtle	Tah-low'-rool' ♀ Pahn-mow- ā-mow' ?
Frog	Wahr-rahk-ke
Toad	Etch'-pül
Salamander	
Fish	Kah-lah'
Salmon	Tahsh' ♀ Tah'-se
Trout	Kah'-lah'
Sucker	Chah'-mool'-wel'-lah
Clams	
Abalone	
Grasshopper	Chik-ki'-e-chow' Chow'-nah
Butterfly	Pah-kahn' Pahl'-choo-se
Dragon Fly	Tah-poo'-sah-choo-se
Mosquito	♀ Po-pil'-choo-se
Fly	Po'-por-mah'-kew'
Ant	Mut-ke'-yu
Yellow Jacket	Koo' ^{ch} ♀ Koo-nah
Flea	Chil'-lo
Spider	Pah-mool-lah-lahk'
Scorpion	Me-ki' choo-se
Redwood	
Ponderosa pine	She-wit'-e Se'-win-ne
Sugar pine	Chow' Chow-we Chow'-too- ^{lil'le}
Digger pine	Chow'-nah Wal-lā-e' ?
Douglas fir or spruce	^{Tsim-} Chim'-chim-me
Juniper	Mun'-ne-e' ?
Yew	Mun'-ne-o
Valley oak	^{Bah-chool ♀} Pah'-choal-e' Bah'-she-e
Black oak	Bah'-she-mahl' ♀ Pah'-she-e
Blue oak	Yu-ā'-hū
Mountain live oak	Shilp'-keel' ♀ Silp'-kee-lo-me Che'-nah-too-e-e

3. Yahnam

Our Word	Yah'-nah or Nös'-se ^{FW}
Lesser snowgoose	Pal-lal'-lah-ke We-pah-choosh'
White-fronted goose	
Western Canada goose	Lah'-lahk' Tal-lap-choo-se
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Sand-hill crane	Kah'-ro'-lah Kah-rō'-nah
Mudhen	Choo'-ah
Killdeer	Ki'-ah-choo-se
A bird	Ki'-ah'-choo-se { ♀ Tin-ne'-sip Sā-kah-kah'-rah-hahtch Til'-lish ♀ Poo'-nie
An egg	
Feather	
Rattlesnake	Pah-choor'
Water snake	Hah-he-yool'
King or Milk snake	Hah-wah'-choos'
Gopher or Bull snake	Me'-kitch
Scaly Lizard	Kahl'-chow'-nah
Alligator Lizard	
Turtle	Tah-low'-rool' { Pahn-mow- ā-mow' ?
Frog	Wahr-rahk-ke
Toad	Etch'-pül
Salamander	
Fish	Kah-lah'
Salmon	Tahsh' ♀ Tah'-se
Trout	Kah'-lah'
Sucker	Chah'-mool'-wel'-lah
Clams	
Abelone	
Grasshopper	Chik-ki'-e-chow Chow'-nah
Butterfly	Pah-kahn' Pahl'-choo-se
Dragon Fly	Tah-poo'-sah-choo-se
Mosquito	♀ Po-pil'-choo-se
Fly	Po'-por-mah'-kew'
Ant	Mut-ke'-yu
Yellow Jacket	Koo' ^{ch} ♀ Koo-nah
Flea	Chil'-lo
Spider	Pah-mool-lah-lahk'
Scorpion	Me-ki' choo-se
Redwood	
Ponderosa pine	She-wit'-e Se'-win-ne
Sugar pine	Chow' Chow-we Chow'-too- ^{llil'le}
Digger pine	Chow'-nah Wal-lā-e' ?
Douglas fir or spruce	{ Tsini- Chim'-chim-me
Juniper	Mun'-ne-e' ?
Yew	Mun'-ne-o
Valley oak	{ Bah-chool ♀ Pah'-choal-e ♂ Bah'-she-e
Black oak	Bah'-she-mahl ♀ Pah'-she-e
Blue oak	Yu-ā'-hū
Mountain live oak	Shilp'-keel' { Silp'-kee-lo-me ♀ Che'-nali-toe- e-e

M. POMO STOCK

Pomo

m/12a-cc/BL 10

80/18
c

We'-shah' tui-mi

all beyond to 100 mi - Enabala River
11-20 mi from Clarendon - not with Healdsburg

- 11 - Nan'-chah
- 12 - Nan-ko
- 13 - Nan-se'-bo
- 14 Sim'-mah-shon
- 15 Sim'-mah

Healdsburg (Kah'-tah-we chumini)

Healdsburg

The old people - Ah-te'chah	+	not Ah-te'chah-mah
" young people - Sa-wa'chah	-	" Kah-we'ah
Man - At'-ti	+	" ä-chä-ba-ji
His father - me-yun' me	+	" we' bakke me-en' me
Daughter - Keem'min	+	" Kah'-we
Yg sister - so-nän	+	" Nah-tud'-doo
Old woman - Mah'-te	+	" Kah-lä-i
Yg woman - Sä-wä'-bi	+	" ah-kah-li-ji
Children - Kah'-me	+	" 1/20 Too'chah
Baby - Kah'-we	+	" H'-too
My husband - ah-kä'chi	+	" ah-wit-kah-men
My wife - ah-kah-bi	+	" Be'-ä-din-ji
a hunter - so-doo'-ji	+	" Les'-boo
eyebrow - Hoo-soo'-tse	+	" Sel'-kä
chin - Ah'-kä	+	" chi'-ah
Back of neck - me-yeh	+	" wah'-kah
Shoulder - soo'ah	-	" dik-moo'-che
Fist - sa-sun'-che	-	" O-to me-yet'-tin
Thumb - Tan-hep'-te	-	" E-hal'-mä
Side - me-sot'-te (= outside)	-	" Lip'-poo in che-te
Leg - Boo'-nah	+	" Hä-ep'-te
Nails - Häch	-	

We'-shah' chumini (2) Rockfish & amefelis

Clarendon

Ruler - mis'-si	+	not E-hal'-mä
Kidney - soo'-loo	+	not Lah'-pe-ah
Blood - Bah'-li	+	" Ah'-chit
Blind - se'mon	+	" Sho'-kah'-ko
Dead - ä-chä'-je	-	" Koo-too'-te
Drowned - sin'-nan	+	" Hoo'-chou
Lame - mah'-toon	+	" Hant'-so'-den
Toothache - Ho-kal'-lou	-	" ho'-ah-doo'-tin
Diarrhoea - Ah-pus'-kon	+	" so-kah-roo'tin or shah'-ko mah-to
Pregnant - We'ne	+	Shoosh'-kah
clean - Lat'-sah ho'-tut	+	wah-to ä'-cho
Duty - Lat'-sah	+	Mah-to yal'-lah
Rabbit skin blanket ah'-mah-lä'-che	+	Tse-tah'-sh
Necklace + wafum - E-wed'-doo	+	Koo'-ch - moo
Red faint - Nah-tä-che lēu'-you	-	Chaw'te hat'tah
Blk " - Shah-kä'ta-che-lem-you	-	Chaw'te shä'-kah
White " - Kah-ke che-lem-yä	-	" kah'-hle
Thatched hut - Bä-to'-chah	-	ah'-chah'-dah
Doorway - He-däl'-mo	-	Ni'yah-kon
Pole - Kah'-tom	-	Pa-ahn-te-le
Tule mat - At'-too	-	Tse-tahs'-lin
Snare - min'-nä	-	soo'-kon
Stone bottle - so-ko	+	Choo'-sahh
Acorn cache - Too-nou' chan	-	To-sat'-hah
2 sticks to take hot steam out E-shoot sticks	-	

Soaproot (<i>Chlorogalum pomeridianum</i>)	Hah'an	
Bear grass or squaw grass (<i>Xerophyllum</i>)		
Woodwardia fern (<i>Woodwardia</i>)		
Brake fern (<i>Pteridium aquilinum</i>)		
Maidenhair (<i>Adiantum</i>)		
Tulare root (<i>Cladium mariscus</i>)		
Big round tule (<i>Scirpus lacustris</i>)	Bat'to	Bat'cho ^h
Small tule (<i>Scirpus</i>)		
Mission tule (<i>Juncus textilis</i>)		
Flat tule or cat-tail (<i>Typha latifolia</i>)	A-kol'-hi	Ah'-hi ^h
Wild oats (<i>Avena sativa</i>)	Moo'-chah	
Grass (any)	Kah'-tsah	: Kah'-tsah
Salt grass (<i>Distichlis spicata</i>)		
Yellow grass (<i>Epicampes rigens</i>)		

Wild sunflower (<i>Helianthus annuus</i>)	Ko-sah'-boo
Resin weed (<i>Grindelia camporum</i>)	
Yellow tarweed (<i>Madia ^{capitata} elegans</i>)	A'-kahn'-chah (seed, etc. fresh)
White tarweed ()	
Indian whisky (<i>Datura</i>)	
Wild gravevine (<i>Vitis californica</i>)	

We'-shah' cheu-mi' (3) | Na'-hal-le
 We'-shat-tummi'

Stirring fiddle - Sit'-te
 a stick - E'-shoot
 Rope - Soo-lem'-mat
 sun mark bowl (tinned) - chit'-ni
 a heart - o-to'-mah
 Leached cum mul Ton-he
 Coffee - Kol'-low
 Cremator - Moo'-koo
 Funeral pyre - hi-bah'-to
 Funeral - ah-chah'-che ho-mo
 Tribes - Chā-no-po
 a battle - ah-kum'-we
 Ocean - ah-kah'-do
 River - Be-dup'-te
 Sfg - ah-kot'-toon
 wet - se'-tssow
 cloudy - Kah'-bah
 Fog - sin'-now
 Today - Tom'-chin
 Tomorrow - Kah-ah'-le
 morning - Kesh'-kud'-din
 Exp. - ah-shi-an
 small - pit'-chid'-doo
 Light (wt) - Kah'-shah
 Up stream - Na'-miz-ki
 Down " - Be'-dah
 Green + Blue - Tsah'-kil
 Striped - me-tet'-a-low
 How - Sit' (?)
 The other Pal'-lah

illegible
 date

Healdsburg

- Bal'-hah
 - ah'-hi
 - Soor-lā
 + chē-too
 - o-cho'-mah
 - Chōn-he
 - Koo-too'-te
 - -o-hōn-go
 + ah-hi' de nula' yow
 - Koo-too'-te cho-to'-he
 - cheu-mi'
 - ah'-mah sham'-mah
 - me-hin'-kah
 - Be-dah'-kah
 - Kahrp'-pahn
 - Ko-no
 + Be'-se
 + Kah-how
 + Ben'-ton
 + Kah-too'-e
 + Kah-ah'-tun
 + Doo'-el ah'-tun
 - Koo'-choo
 Bd he-o
 - Nem'-me
 - Be-dun'-ki
 + Chah'-teah
 | me-tal'-low
 | Hem'-mit
 | Pal'-low'-an

We'-shah'tummi'

(4)

1 man - at-tā chah
 2 men - at-tā uk'-ko
 many men - at-tā-kum hat'tā
 a child - Kah'-me
 many children - Kah'-me up-te
 in hot - He'-mo tau'-to

Chah'-chā boom'-ye
 ah'-ko ah'-chah-boom ye
 Bah'-tē ah'-chah-boom yete'-ah
 oo'-too
 oo'-too te'-a'-chew
 o'-ho'-tah moo'-tah-lah

MISCELLANEOUS PLANTS.

Milkweed, broad leaf (<i>Asclepias</i>)	Mah'-shah
Milkweed, narrow leaf (<i>Asclepias</i>)	
Milkweed pod	
Milkweed silk	
Milkweed string	
Indian hemp (<i>Apocynum</i>)	
Indian-hemp string	
Iris	
Bush poppy (<i>Dendromecon</i>)	
Turkey mullein (<i>Croton setigerus</i>)	
Umbrella saxifrage (<i>Peltiphyl- lum peltatum</i>)	
False hellebore (<i>Veratrum</i>)	
Yellow dyeweed (<i>Datisca glome- rata</i>)	
Mentzelia	
Thistle poppy (<i>Argemone</i>)	
Aromatic mint (<i>Monardella</i>)	
Camas (<i>Camassia</i>)	

Sagebrush (<i>Artemisia tridentata</i>)	
Sage herb (<i>Artemisia ludovi- ciana</i>)	
Greasewood (<i>Sarcobatus vermi- culatus</i>)	
Creosote bush (<i>Covillea triden- tata</i>)	
<i>Ephedra</i>	
<i>Chrysothamnus</i>	
Purshia (<i>Kunzia</i>)	
<i>Stenotus linearifolius</i>	
Tree yucca (<i>Hesperoyucca arbo- rescens</i>)	
Foothills yucca (<i>Yucca whip- plei</i>)	

Sebastapol

[Not identified till 1925!]
 To be compared with Malika-ho-chu-
 ni of Alameda Valley, and with Ma-hin-kow-nak-chu-
 ni of Big Bend.
 Heroin made from vocabulary obtained by me many
 years ago from man from "Mokolla", whom I find
 at Sebastapol. Obviously it is Ma'-reek-chu-
 ni.

P 6mo
BL

~~NONNUMERALS~~ Sho-te'-ah (OR SHAMEN) NUMERALS
Obtained from Chief San Diego, at Stony Ford,
Colusa County, July 1907

It will be noted that some of these differ materially from the numerals obtained at the same rancheria from the former Chief Pum-muk-ky in June 1903. - ~~com~~

- 1 Chah'-ke
- 2 Ko-o'-ki
- 3 Ko-chah'-kah
- 4 'Kal-kōt'-kah
- 5 Chow'-so-kah
- 6 Chow-dā'-kah
- 7 Choo-mal'-lan
- 8 Sāt-low'-e
- 9 Sāt-low'-e-chah
- 10 Mah'-ko-chan
- 11 Mah'-kots-chah
- 12 Mah'-kots ko'-o-ki
- 15 Mah'-kots-chow'-sōn
- 20 Chah-kah'-maht
- 30 Chah-kah'-maht mah-ko-chan
- 40 Ko'-e-chah kah'-mat
- 50 Ko'-e-chah kah'-mat mah'-kah-tran

[The difference is mainly that between
single counting, and enumerating objects -]
~~com~~

VOCABULARY. -- Pomoan Dialect related to Kulanapo of Clear Lake.

Erroneously attributed by Taylor to "Indians living near Petaluma.--CHM.

Alex. S. Taylor, in his 'Indianology of California', published in the California Farmer, 1860-1863, gives the following "vocabulary of the Indians living Near Petaluma, in Marin County (of the Yo-Nios Rancheria), taken in October 1856."

<u>English</u>	<u>Indian</u>	<u>English</u>	<u>Indian</u>
God	Makella	tooth	oh
Wicked spirit	Masan	beard	thasmev
man	baya	neck	weakaba
woman	mata	arm	chaha
boy	coo	hand	tanna
girl	matacoo	bread of acorns	chene or harro
infant, child	comato	pipe, tobacco	saha-habey
father	prey	tobacco	sa-ha
mother	che-riy	sky, heaven	kale
son	mielly	sun	da
daughter	do	moon	da
brother	entiki	fingers	tanna
sister	do	belly	huha
head	esnay	leg	pieya
hair	aa	feet	pieya
face	umauy	bone	yah
forehead	hula	grasshopper	chaco
ear	ismay	vulture	khey
eye	uhey	whale	eshim
nose	lah	heart	cam
mouth	ha	blood	balliy
tongue	bal	town, village	napho

Taylor 2

chief	chi-yadul	river	pi-dda
warrior	tenay-yago	mountain	danno
house, hut	samay	stone, rock	habba
kettle	korros	iron	calli
arrow	esmey	gold	tallayd
bow	hasimity	tree	halla
ax, hatchet	hipnit	wood	hay
canoe, boat	sshna	grass	taboo
day	damala	oak	chemiy
light	petam	pine-tree	naha
night	deway	flesh, meat	bishey
darkness	deway	wolf	ismaywa
morning	mawey	dog	chucha
evening	ceal	coyote	kinula
wind	ya	squirrel	ikey
lightning	itsa	rabbit	makuey
thunder	makela	hare	magala
rain	chamul	snake	harbolis
snow	ama	bird	detist
fire	scgoklam	egg	kalistro
crow	hhi	duck	ta
bear	taka	pigeon	mayu
sea-otter	mustalaka	Cal. quail,	sav-gac
turkey-buzzard	sul	hawk	cheya
water	kaa	sea muscles	haa
ice	ama	river do	haa
earth, land	mah	avelones	kow
sea	agua	fish	sha

Taylor 3

white	basha	to-day	dammal
black	hatza	yesterday	neyyah
blue	katza	to-morrow	dewem
great, big	barthen	yes	a-a
small, little	cutch	no	que-e
strong	ya	east	alhubaroa
old	budsika	south	gachawe
young	hutch	one	kalli
good	natsyo	two	hotz
bad	nesayo	three	humka
handsome	nutsyo	four	caddol
ugly	nesayo	five	lema
alive, life	muperru	six	sav
dead, death	alhow	seven	kolans
cold	kasce	eight	kadol
warm, hot	phut	nine	gin
I	taw	ten	hidelema
thou	ma	eleven	kalhytz
he	ma	salt	tugko
we	taw	elk	accessi
you	taw	fly	samo
they	me	feather	hee
this	petam	acorns	pudu
that	mepal	salmon	sha
all	meyas	earthquake	masqueyo
many, much	cumsa	eclipse	sasaho
who	keyati		

"[Note: this was taken down from a young Indian formerly belonging to the Sonoma Mission of San Francisco Solano, 25 years old. . .]"

(all carded)

Pomo 52

Kah-nah'-mah or Ki'-e-nam'-mah .--Mitchopdo
name for all tribes south of themselves.

Kainama [=Ki'-e-nam'-mah.]

In 1839 Kostromitanow (of Ft. Ross)
called the tribe on Russian River plain
[Santa Rosa plain] 'Kainama' [Ki'-e-nam'-mah].

The Bodega Bay Olamentko and Tomales Bay
Hoo'-koo-e'-ko called the Santa Rosa Pomo
Ki'-e-nam'-mah [We'-shum-tat'-tah Pomo].

N. CHUMASH STOCK

Chumash

N/13a-g/BL11

80/16
c

CHUMASHAN VOCABULARY & RANCHERIAS, SANTA CRUZ ISLAND, SANTA BARBARA CHANNEL

Alex. S. Taylor in his 'Indianology of California' published in the California Farmer 1860-1863, gives the following vocabulary and notes on the "Indians formerly living at the Island of Santa Cruz in Santa Barbara County, taken by Rev. Antonio Timeno, on 4th November 1856, from a Christian Indian named Joseph Camuluyazet aged 80 years, who was baptized by the Rev. Padre Antonio Ripoll, in the Mission of Santa Barbara."

English	Indian	English	Indian
God	Shupe	face	pastaitch
wicked spirit	louelou	forehead	pigstshe
man	alamuun	ear	pasthoo
woman	hemutch	eye	tisplesoose
boy	ulucuchu	nose	ishtono
girl	lulemesch	mouth	pasaotch
infant, child	cucho	tongue	isheloue
father	ceske	tooth	chasa
mother	osloe	beard	chatses
husband	pakueneu	neck	paskelick
wife	alwitanie	arm	passpoo
son	chouwitawn	hand	passpoo (plural) passpoopoo
daughter	patchmalaupon	Indian shoes	ichenmoo
brother	mitchmoss	bread	illocushe
sister	mitchmite	pipe, calumet	escalekel
an Indian	kayalayeou	sky, heaven	nowwonee
head	pispulaoah	sun	tannum
hair	toffooll		

This vocabulary is republished in Stephen Powers, Tribes of California, Contr. N. Amer. Ethnol. Vol. 3 pp. 561-566 1877
Also by W.P. de Lucy-Fossarieu, Les Langues Indiennes de la Californie, 19-55, 1881.

Taylor 2 Santa Cruz Id.

moon	ouy	darkness	swawitepun
fingers	patchwatchecoo oo	morning	kissassin
nails	jisekwy	evening	alatop
body	alapamy (plural) alalapamy	spring	stivamaueken
belly	patchcueash	winter	swieh
leg	patch-nimel	wind	gacogklou
feet	patch-nimel (plural) patcniminimel	lightning	scuntou
toes	patchyouk-cucucho	thunder	oughgohone
bone	ikikuie	rain	siwo-pfao
grasshopper	panawashoo	snow	oughtoffoe
whale	puclue (plural) aghebuclue	hail	the same
heart	scueyash	fire	neh
blood	aughyoulish	crow	kuigim
town, village	awatchmoo	bear	yus
chief	ghotah	sea-otter	uckpaush
warrior	atchitchchuch	water	mihie
friend	paughken (plural) paughaken	earth, land	nimisoup
house, hut	pawayish	sea	nutewaugh
arrow	phyhush	river	oolam (plural) oolulam
bow	twopau (plural) twotwopau	lake	skilliteenaue
knife	kiewoo	valley	stouahick
canoe, boat	tomolo	hill	anuloowyah
star	acklicke	mountain	shilletupun
day	fannem	island	skowin
light	listhaw	stone, rock	wah
night	aughemy	tree	pown
		wood	the same
		leaf	hulucappa

Taylor 3 Santa Cruz Island

bark	sletchel	young	alalushook
grass	swoele	good	yaya
herb	the same	bad	anysnems
oak	cohush	handsome	sihienolaughew
pine-tree	tomol	ugly	aughlewy
flesh, meat	schomoon	dead	alocopoke
dog	wootchoo (plural) wootchwoetchoo	death	taannish
fox	cknigh	cold	aktaw
snake	phschosh	warm, hot	lishsherk
bird	iwlalienenon	I	no-oh
egg	stumcowok	thou	pee-ee
goose	gwas	hee	woo-ta
hawk	leklek	we	meé-tche
sea-muscles	nimloak-tchuch	you	hiewoo-tah
river do-	cleh	they	the same
avelones	teean	this	thuyou
fish	layesh	that	iehtwo
white	alapupew	all	tentwokeh
black	lastepeen	many	tala-ketch
red	lissloo	much	the same
blue	lastepeen	who	cho-oh
yellow	liskeghen	near	kaham
green	liskeghen	today	mantey
great, big	innoo	yesterday	poa-ah
small, little	gooch-jew	to-morrow	maktechal
strong	aughwashahalalaw	yes	yuatuah
old	a-coochew	no	anishtuo
		east	tits-owah

Taylor 4 Santa Cruz Id.

west	paskpielaw	sing	alachuwatch
north	mileemon	sleep	nayool
south	minawan	speak	hiloolou
one	ismala	see	naptil
two	ischum	love	ooyonwanish
three	maseghe	kill	namalawan
four	scumoo	walk	keloualoual
five	sietisma	salt	laughpye
six	sietischum	mud terrapin or tortoise	tecke
seven	sietmasshugh	fly	ooloopou-ouk
eight	malawah	musketo	leegheghe
nine	spah	feather	scappah
ten	kascum	wings	swastecks
eleven	tellew	bats	assuck
twelve	masighepascumoo	mustard?	stappan?
thirteen	is. 12+1	acorns	misshe
twenty	ischumpasquascum	salmon	cowwotch
twenty-one	isas. 20+1, and is (hap)	name	paththay
twenty-two	isas. 20+2	affection	shaughteenone
thirty	masighepasquashcum	to sit	piskaehigh
forty	scoomopasquashcum	to stand	cahkan
fifty	seitischumnasquashcum	come	nappiet
sixty	seitischumnasquashcum	earthquake	swellen
hundred	cashcumpasquashcum	eclipse	aniskillywashoon
eat	astah	shark	onyokoo
drink	chakmil	<p>"Take notice that it [the foregoing vocabulary] has to be pronounced like English, as it has been so written, and accurately, as the guttural sound of the language would permit."</p>	
run	keewawih		
dance	namahulan		
go	alahe		

Taylor 5 Santa Cruz Id.

Santa Barbara

<u>Present Spanish Names</u>	<u>Former Indian Names</u>	<u>Distance from the Mission</u>
Sitio de la Mission or Mission site	• <u>Tanayam</u>	about
Las Possas	• <u>Otenashmoo</u>	2 miles
La Sinaguita	• <u>Cashwah</u>	3 "
San Antonio	• <u>Silpoponemew</u>	4 "
San Jose	• <u>Escumawash</u>	6 "
San Miguel	• <u>Sanzhpileel</u>	6 "
La Patira	• <u>Alwaththalam</u>	7 "
La Golita	• <u>Chuah</u>	8 "
La canada de las Armos	• <u>Texmaw</u>	12 "
El Tecklote	• <u>Helapoonuch</u>	15 "
Los Dos Pueblos	• <u>Mickiewee</u>	18 "
La Cañada del Corral	• <u>Kaughii</u>	22 "
San Marcos	• <u>Mistaughchewaugh</u>	25 "

Concerning the islands of San Miguel, San Nicolas and Santa Rosa, not a native of these Islands is now to be found in or near this mission, nor one who could give any information of them. . . .

Along the coast and islands each tribe generally spoke a different language, but understood sufficient of their neighboring idioms for the purpose of commerce. . . .

The Indian name of the island of Santa Cruz was Limoo or Limoo-eh. For the island of Santa Rosa the name was Hurmal, that of San Miguel was Two-a-can, that of San Nicolas was Ghalashat.

Taylor 6 Santa Cruz Id.

For the foregoing vocabulary and notes the compiler is indebted to the kindness of the Rt. Rev. Teodoro Amat, Catholic Bishop of the Diocese of Monterey.

The Indian, who gave the information, did not know the names of elk, wolf, beaver, squirrel, hare, duck, pigeon, tufted quail, nor the term for one thousand.

An American resident of Santa Barbara informs me that the Santa Barbara islands were pretty thickly populated in the early part of this century prior to 1816. They had such bloody wars among themselves, for the fishing-grounds of each island or each rancheria, that the priests had them all brought over to the mainland and placed in the Missions of Santa Barbara, San Luis Obispo, San Buenaventura, Santa Inez and La Purisima; but that very few, if any, are now left in these vicinities."

Alex. S. Taylor, California Indianology, Calif. Farmer, Vol. 13, No. 11, May 4, 1860.

CHUMASHAN VOCABULARY, SANTA INEZ MISSION
& RANCHERIAS

Carded

Alex. S. Taylor in his 'Indianology of California' published in the California Farmer, 1860-1863, gives the following vocabulary and notes on rancherias of the "Indians living near Santa Inez Mission in Santa Barbara County, taken by the author, in April 1856, from an Indian Man, 35 years old, born near the Mission."

<u>English</u>	<u>Indian</u>	<u>English</u>	<u>Indian</u>
spirits	shoipa	hand	poh
man	auehk	sky, heaven	alapa
woman	eneik	sun	alasha
boy	cheche	moon	ah-y-ya
girl	chinkeay	fingers	smeney
infant, child	cheche	body	es-amuck
father	kocce	leg	ele wae
mother	hawhik	feet	suuel
brother	kami	grasshopper	tuk ha
sister	kitces	vulture	slok ka wa
head	snochks	whale	pah-hat
hair	okhwa	heart	iyapis
forehead	ekhcey	house, hut	aap
ear	stoo	arrow	yarrow
eye	tuk	bow	ach
nose	nahih	canoe, boat	tomolo
mouth	uek	star	ahkewous
tongue	alepui	clouds	tochoey
tooth	tooth	light	shuksti
neck	sshue	darkness	surku
arm	waechae	wind	sakhuet

Taylor 2 Santa Inez

air	alapache	hawk	hellek
rain	stowee	sea-muscles	taw
fire	knue	avelones	tahya
smoke	tokho	fish	alemu
crow	hach	dead, death	shuekshaw
bear	huus	cold	sutatah
water	oah	very	sheshakwa
earth, land	shoup	one	pakas
sea	eshamel	two	eshko
river	stayheaa	three	massec
mountain	oeshlolumon	four	scumu
stone, rock	hauep	five	ehtepagas
maize	noname	six	itishcau
tree	stayic	seven	etemassa
tule or bullrush	stapan	eight	malawa
grass	sweat	nine	spa
flesh, meat	sawhmut	ten	cheahwa
wolf	muhheyu	eleven	tayloo
coyote	ashka	twelve	masaescomu
ground-squirrel	ehmeu	thirteen	ca-el pakas
deer	wuuh	twenty	saw-yu
antelope	shewi	hundred	cheahwaschea
bird	wieetse	eat	aushnn
egg	stumuy	drink	ukumel
goose	wawa	milk	siutek
duck	olwashkola	walk	alpahtar
eagle	unuk	salt	conu
Cal. quail	iya ma ma	acorns	ek palish

This vocabulary republished in N.Y. Hist. Mag., May 1865; also in Stephen Powers, Tribes of Calif., Contr., N. Amer. Ethnol., vol. 3, pp. 561-566, 1877.

Taylor 3 Santa Inez

earthquake	swayl-etd	aunt	kamuk
eclipse	shuk-shak-awaya	cousin	noomumuk
fighting	eshtaus	strong wind	sahkanono
owl	shakwa	sickness	yokpatechis
hooting-owl or tucolote	muh-hu	seed	sahamun
breast	soseya	atole or mush of seeds	shuputish
seat of man	loocha	high friendship	stropoit-essak tek
flowers	speyhe	anger & hate	sak a-tuk pe-it
rattlesnake	celakhel	kiss	haloy jou
poison-snake	ha shap	love	shohoe
black-snake	peshosp	Where are you going?	nu-kunla?
horn-frog	emey-kahaya	asphaltum	wakay
lice	shekash	liquid asphaltum	ma-laack
sandhill or crane pooloe			
eyebrows	chanakootskosh		
eyelids	wits twyk		
uncle	kanish		

"The rancheria of the Mission was known as Cascen or Cascil. Other rancherias were Mekewe, Sapelek, Seyuktoon, Kolok, Shalawa, Shopeshno, Nipoma and Shukku. A rancheria close by the Mission of La Purisima was called Lipook. Near Santa Barbara were two rancherias called Ciyuktun and Masewuk.

An Indian about 27 years of age says that the San Buenaventura, Santa Barbara, Santa Inez and La Purisima Indians spoke nearly the same language. The rancherias near the Mission of San Buenaventura

Taylor 4 Santa Inez

were Cayuguis at La Punta Alamo; Mahow at Jose Carillo's Rancho; Immahal, not far from Mahow; Sapaquonil on Jimeno's Rancho; Casunalmo, at Rafael Gonzalez' rancho; Casnahacmo, at Santa Clara's rancho; Topotopow on Hernando Tico's rancho; Spookow, N of Mission on beach; Tallapoolina, at the rancho Viejo, up the Santa Clara river from the Mission. The Indian informant was about 27 years old, with a black thick beard, iris of the eyes light chocolate-brown, nose small and round, lips not thick, face long and angular. The rancheria of the Mission of San Buenaventura was called Eshhulup."

Alex. S. Taylor, Indianology of California, Calif. Farmer, Vol. 13, No. 11, May 4, 1860.

O. YUMAN STOCK

Yuman

0/14a-f/BL12

80/18
c-

MOHAVE NUMERALS

(Set by me at Needles, Calif.-conv)

- 1....Set-tah
- 2....Hă-ve'-kah
- 3. ...Ham-mo'-kah
- 4.....Chin-pă'-pah
- 5.....Her-ap'-pah (Thă-vă-pah)
- 6.....Se-en'-tah
- 7.....We-e'-kah
- 8.....Mo-oo'-kah
- 9.....Pah-i'-yah
- 10...Ah-ră'-bah.

Some numerals.

From
C. H. Merriam.

Mohave.

- 1. Set-tah
- 2. Hă-ve'-kah
- 3. Ham-mo'-kah
- 4. Chin-pă'-pah
- 5. Her-ap'-pah
- 6. Thă-vă-pah
- 7. Se-en'-tah
- 8. We-e'-kah
- 9. Pah-i'-yah
- 10. Ah-ră'-bah

From
a Chinshuevi.

Mohave.

- 1. Set-tah
- 2. Hă-ve'-kah
- 3. Ham-mo'-kah
- 4. Chin-pă'-pah
- 5. Her-ap'-pah
- 6. Thă-vă-pah
- 7. Se-en'-tah
- 8. We-e'-kah
- 9. Pah-i'-yah
- 10. Ah-ră'-bah

From
Rosalia Nejo.

Campo, i.e. Yuman.

- 1. Shin
- 2. Gă-ve'-kah
- 3. Ham-mo'-kah
- 4. Chin-pă'-pah
- 5. Her-ap'-pah
- 6. Thă-vă-pah
- 7. Se-en'-tah
- 8. Chă-pă-ho'-kah
- 9. Yă-hă-mo'-kah
- 10. Ah-ră'-bah

Pronunciation same English, except that q is used for the German ch.

Recd. from C. E. Kelsey
Jan. 16, 1907. conv

MOHAVE NUMERALS

The following numerals 1 to 10 and the words for man, woman, and the proper tribal name are given by Mooney (apparently after Corbusier) in his report on 'The Indian Congress at Omaha:'

Proper tribal name	<u>Hamok-ávi</u>
Man	<u>pípa</u>
Woman	<u>thinyak</u>
One	<u>séto</u>
Two	<u>havíka</u>
Three	<u>hamóka</u>
Four	<u>tehimpápa</u>
Five	<u>tharápa</u>
Six	<u>si-ínta</u>
Seven	<u>víka</u>
Eight	<u>moka</u>
Nine	<u>páya (hailyuthu)</u>
Ten	<u>aráp'havik</u>

James Mooney, Am. Anthropologist, Vol. 1 (N.S.),
p. 148, January 1899.

MOHAVE VOCABULARY

The following Mohave vocabulary by D. H. Smith dated Hardyville, Arizona, Sept. 10, 1876, was sent to A. Pinart, and is No. 34994, Pinart Collection, Bancroft Library.

[ff 1 + 2 not vocabulary material.]

ASHERBILL
BOND

**Note: Page(s) missing
from original.**

Horse	ahot all oray
Mare	ahot Thinyalk
Mule	S ^h ike qua culay
Ox or Steer	Ke qui ra
Dog	Ahot cho ca
Cat	N ^o may
Mouse	A ^h ray
Rabbit	Hel you
Quail	Ah mah
Duck	A ^u ami
Goose	Yel l ^u ck
Crane (Sand Hill)	Sak co' ra'
Eagle	ah spa
Hawk	Ah chore
Raven	ah caw ca
Buzzard	Ah Sa ^y
Dove	Hase ke ra'
Blackbird	Ah the qua
Fish	Chche
Turtle	Copate
Bull Frog	Ha ^u ye co'
Toad	Ha ^u ye
Lizard	Qua to lay
To Plant	Che ron'
Watermelon	Com ^e to thara'
Muskmelon	Com ^e to hau'

Pumpkin	Ah' matta
Corn	Pa' the cha
Beans	mare'ke
Red Beans	mare'ke Tah
white "	mare'ke auya mesana
speckled "	mare'ke ah mah
wheat	ah cha' ta
Barley	qua ra qara
potatoes	Pop
coarse grass	(auke' seed for food (auketha', (ah ka ti
Red Dock	ah ka' sa
Kush grass	Han a row

The conjugation of the verb in all the tenses is difficult and in fact cannot be done and give the full expression of in our language, from the fact so much is implied from the circumstance time and occasion.

The Present Past and Future tenses are used entirely in the division of time

Present	Past	Future
Petha	Acora	Humary

The doer is mentioned first in the active voice, as

I love you

Enyach mauya immohauk

I loved you, Acora mauya immohauk

I shall love you, Humary mauy immohauk

personal pronoun me or I not alway mentioned but implied as ^{nortey} present

the plural of nouns is also formed to a great extent by using the word (many) (ah nōke mut) and by duplications

The pronoun ('I) or me is difficult to pronounce in the manner I have spelled but I could find no better word. Still there is a sound wanting that can not be got if pronounced as spelled the blending of the letters (oz) in the termination is the nearest approach to it that I can think of but I have given it the plain sound so as to not to much confuse. (me) nyach or Euyach)

The pronoun (you) is ma'uya but is sometime made shorter as ma'uge

on the possessive tense the last syllable is omitted i for a in the first as (your Horse) minahat^{o?} *I believe*
The letter a, A, has always the sound of ah as in Spanish, in many places it would perhaps have been better to have written it ah insted of a but I did not notice it till late.

The word water as I have spelled it aha should have the addition of ah in as the first syllable thus ahha this will give the sound and cannot be mispronounced

Can you tell me where mucke yellack lakien lyack
I can shoot geese?

You will find swans yelack cavarick quenyama wethouch^k
but no geese on the river

I shot two ducks. Euyach Anamhaveke hakech^{i?}

How many deers did you kill? Aququa Colya ol tepoim^{a?}

We did not find any	Caraick hemuttam
A wild-cat is near here	No ma heupau looune ^{m?}
It is very wild and nobody dares to attack it.	mule thouch orack mocotch tepos eyack ^{t?}
I will try and have a shot at it	tesouack
The gun is bad	Otesa alēkē watch
We missed our shot	hakech achem
You must clean your gun to clean a gun	mauya Otesa athuleya move Otesa athuleya
the barrel of a gun	Otesa auyan ka sou
" but " " "	" Eve raca mame?
" muzzle " " "	Otesa lope
" trigger" " "	Otesa hesal
" firelock " "	Otesa hochack
A Pistol Revolver	Otesa lope mike a ceutak ^l
A knife	Aqua ah qua
an axe	Tack e at ta
Earth, land, ground	Amat chomelh ^{c?}
Sand	Selya
clay	matha
Rock	Aol ^{a?}
Mountain	Aveleya
River	Aha veleya
velley	Amat vethauya mahakat ^{n?}
cliff, craggs	ave ll ma nike
Beach,	
Water	Aha

Water is very low in the river.	Aha rovack
The water is overflowing	Aha lome
The water is muddy	Aha matha
How deep is the water	Aha catho aharack
A Sandbar	Selya <i>to fall</i>
There is hardly any water	Aha auokatt han
Boat	qualho
Steamer	Vapora
The water is too low for the steamer to come up	Vapora lthe mut
A point of land	amat mike hesamp
Can I have a boat	qualko lthono bathou ^{c?}
You will find a boat at the village.	mockhena avathahau qualho methon ^u ?
a village	avathahau
* see below Sun	Auyá
Moon	Helya
Earth	Amát.
air	Oya
Stars	Ahuniesá
River	Ahhá velya
Sea	Ahhá quaathelya ^{t?}
Sky	Home
Cottonwood Tree	aháh Hevesul
Mesquit long bean tree	Iyá
" screw bean "	Iése
Small Tree	Ototo (Berry Red)

* Mohave *ah moók hava*
wrong *to covet*

God	Mutevélya
Son of God	Mestauihó
Evil Spirit	Neuatha
Spirit Mountain	Ave qua má
Doctor or Sorcerer	quatho e they
Incantation	Earie
medicine	mut e chata
Sick	ahnóke
Recovered	Hemaúk

June 20th

Conjugation of the verb Love

A Pinart

If I shall love you	Thotha Euyach maury immohauk
If I had loved you	Thotha acora Euyach maup immohauk
He will love me	Covotch numary Euyach immohauk
They will love me	Nauya numary Euyach immohauk
You will love me	Mauya numary Euyach immohauk
We shall love you	(2 persons) Hoveke numary mauya immohauk 3 or more (hoveke Pi)

Personal pronouns

I	Euyach
you	mauya
He	Covotch
She	Thiuyach lovonya
It	Ethopel
They	Nauya or Covouya

Strictly speaking there is no Plural in this language that is by prefixing any letters to the singular

The Plural is defined by speaking definitely of of the numbers or as near approach as possible enumerating &c &c

The personal pronoun wee is is literally both where 2 persons are spoken of but more than 2 the expression (all) is commonly used but of course governed according to the time circumstance and situation parties present &c &c

The personal pronoun He in the third person is Hove Covotch literally meaning the person here present. But if an absent party or the person spoken of be absent Hewauya or Naucha is the word employed and the variation occurs throught the dialect extensively making at once look singular and confusing to any one not familiar.

The verb to Eat is another contract for every different article of food eaten a different word is employed

the body	the nat
the head	Chok Saw
the hair	mock kóra
forehead	na pira póla
eye	Etho
eyebrows	Etho Co. o. rá
eyelashes	Ethó Sone ya
nose	Ehó
nostrils	Ehó Co lope
mouth	Eya
Lip upper	Eya qua ore ah
" lower	Eya thock o tha

Tongue	Ehal ya
Teeth	Etho
gums	Etho Ca maul
throat	milo ká ha málya
chin	Eya tak quatha
Beard	yeo o má
Ears	smilke
Neck	nuloká
Back of the neck	milo ka co moke
Shoulder	Eoe
Shoulder blade	So cól
Chest	Hemá
Breast	Hemanya
" female	Hama
Lungs	Chá quath ah áth
Stomach	Eto
heart	thema
Ribs	wau cop a ro
Spine	ksetat
Loins	mut e killa
Belly	va há
Bowels	Etoá
Navel	
Haunches	Cho ca sa
genital parts man	murthára
" woman	Eapan

Arm	Hesal ye ná
fore-arm	Hesal ca na okana
wrist	Hesal ca na washa
right hand	Hesal a hau
left hand	Hesal qua thara
finger	Hesal au a po
" thumb	Hesal co ra ta
" index	Hesal co ral ta
" 3 ^d finger	Hesal tok co row
" 4 ^d "	Hesal cora a
" 5 "	Hesal tok co para
Nails	Hesal lal yo ho
Horse	ahátallara
mule	Smikle qua kula
Sheep	Amó nuhat
Mountain Sheep	Avé amí nu hát
Coyote	Hók thasa
Dog	Ahat chók ah
Bear	Anhat Arhot
Wild Cat	no má ta hay no máy ta hau (better)
Cattle	Iou quiran ke quira
Rat	ah ray
Mouse	ah ra
Snake	Héiquara
rattlesnake	Hath a para
Kingsnake	Hau apóké
blacksnake	Ah ra

Coppersnake	qát ue ilka
Tarantula	Holtóte
Scorpeon	Mauésa
Worm	Epick
Snail	Tamatha
Frog	Hou ya
Dear	Aqua ka
Antelope	ahnur?
Bird	cheary
Duck	Ananir?
goose	yelack
Eagle	spa
Crow, raven	akaka
quail	Ahma
partridge	no partridge in the Lictun?
Fish	ache
Salmon	aché hau
Hunchback	aché ra nó
to shoot	Hakaiu Hakech (lithers)
a bow	otesa olyauil
an arrow	Epa
a gun	Otesa
Powder	Epa poam
Lead	Epa chō
shot	Epa to nó colk
I am going to shoot ducks	Anomí hakech eyack
Are there many ducks here?	Anomí eothou ouck

Yes there are a good many on the lake	Hauyothe evetheke aplke
I do not know	Euyeach Suma theke
joints of the finger	Hesal au wa po
Elbow	Hesal ak a tie po
Leg	Ema, or Emay
fore leg	Ema thele ya
knee	Ema poke ah
foot, right	Ema hau
" , left	Ema qua thara
top of the foot	Ema mack
back of the foot	Ema mack tahuí
heel	Ema toke cathá
big toe	Ema cora tha?
2 ^d toe	Ema coral ta ra a
3 ^d	Ema tok bo rou
4 ^d	Ema lo ra a
5 th	Ema tok co para
muscle	Sal l na
Blood	anhataim
He has black hair	mok cora whau ille
my head is aching	ou ya choiksa rarack
I have hurt my foot	ou Ema he rarack
He broke his leg	Ema hol yoke
Death	mut Epoiek
He is dead	mut Epoick
My friend is ill	Mutua wa ah noke
He is very ill	Epoiek evetheke
Paint	ah quara

He paints his face	Etho quara, or Opaueya
Wash your hands	Hesal athule
He cut himself with a knife and lost a good deal of blood	Henak acate auhataiu auoke nuttahur
Healthy	loch auoke mut
Sick	auoke
medicine-man, doctor	Iuathethay
Incantation	Earia
Fever	mat aquotheun
He has got a cold	Humethele auoke
He sneezes	lovotch atchwith
He coughs	covotch Hóoch
small-pox	Hamal yuth
Syphilis, venereal disease	Hecope Hecóope (better)
He has got over his sickness	Auoke Hemauca
If you drink too much whiskey it will make you sick	Mauya Horoqa Ethe Olich Auoke orack
Drunk	Etheiue
Give me something to drink	Iuyi ii iukipe
I have nothing but water	Ethe aha quseiute
I wish something else	quonuma arack
Drink (water)	Aha theuul
He has drunk	lovotch akora etheuir
sky	Homick
sun	Auya
moon	Helya
star	Ammola

The sun is rising	auya páck
The sun is setting	auya hauí
The sky is very bright	Homick Hevesul
The stars are shining	Amuosa tepálr ^{k?}
Half moon	Helyá Olyóvek
full-moon	Helya Chopákl
first quarter of the moon	Helya tepaek ^{k?}
last quarter	Helya Epoick obthekil
new-moon	Helya hepam
Eclipse of the sun	Auya Epoick
" of the moon	Helya Epoick
the night	Tunyóm
the day, daylight	auyime vetham
the night is very dark, the moon is not out	Tunyóm tahau Helya lavarick
Rain	leovón ^u
Hail	Opólk ^{c?}
thunderstorm	Ocatha
wind	mutahilk
It is windy	mutaholk ovoralk
There will be wind to-night	Temyóm mutahiék alyote
The wind is very strong	metahiék tahun
north wind, north	(mutack) mutahick mutack
south " , south	mutack leovack ^{c?}
east " , East	Auyack
west " , west	Auyoharol

The north wind is very cold	mutahick mutack elhehe
The wind blows through the mountains	mutahick avele elheke ethu
It rains very strong, it pours	lovow taham
Ice, Snow	Hauyopack, Opacka
How long is it since we had any rain	louyathúme akóra lovow
I hope that it will rain	lovow ararke
It is very dry	Heróva tahau
The wind blows away the sand	mutahick amapote
It is dusty	Amapote ethue
The mountains are covered with snow	Avele Opack aurat chocóla
to-day	Peth, auyime
yesterday	Tonime
to-morrow	ya matham
to-day the weather is fine	Pith auyime ahote [?]
Yesterday the weather was fine	Tonime akora ahóte
to-morrow the weather will be fine	ya matham ahote alyale
Long ago	akora tahau tahau
A short time ago	akóra Péth
a house	avá generally all words ending in a have the sound of (ah)
door	sopate
window	Hel l yule ya
roof	Ava chohick
wall	ara mó ^t

Chair	Hemick
Table	How wal ya rack
fireplace	ah ow chev ^{ou?} on
Have you an house?	Minya Avathu lattrou
Yes, a small house	A ava eshow ^{u?}
They have no windows or door to their house	sopate lavarick
Water is coming through the roof	ava kasalk
The walls of this house are built of adobe	ava tha amatacho
Can we light a fire here?	hava ahoma toquatom?
Where can we get wood	de mucke'ke thou
There is plenty of it here	Nava otick evothote
bring some	keyack
Light the fire	ahoma toqualtom we
Put a candle on the table	Ahunisiule ka cheum
Candle	Ahunisiule
Lamp	auaukron Sihule
Light the candle	Ahumasihule telpeke
Oil	Hesick (common name of oil or hot grease) or fat
There is no oil in the lamp	Ahmuasiules auaukason nonpicke
Bring some oil	keyack
Bottle	Haparua miloku
Jar	Haparua hou
Cup	Quattrke
I want to get a jar to put water in	Haparua aha yelpe
Who makes such a jar?	mocotch he cho ohick

A water jar	aha l Hoparua
You broke my bottle	Mauya mizape haparua tehouck
Glass (to drink from)	Ahha Solrick
Glass (a pane of)	Helmyuileya ^{m?}
This bottle is made of glass	Hoparua vethauya " Cho ^{auaukron}
It is very brittle	Teaspéara mut
This glass is too small for me	Hoparua vethauya <i>eshou?</i>
This jar is big	Haparua noltick
It will be a small jar	Haparua guchou
Where can I buy such a jar?	nauya mucke torum
At the store	Sahat aratha
Give me a cup of tea	Iukepe ethe tea
tea	ta tea
coffee	kathway
Sugar	muthulya
Salt	athe
Flour	marnara ^{v?}
Bread	motheleia
hard bread	motheleia herova
This bread is too hard	motheleia Tespearick ah lap
This bread is hard	mothelima Tespearick
This bread is not hard	mothelia thank
Sweet	muthulye maue-ya <i>awek?</i>
I like sweet things	Ouyiu arack immokuuk
Bitter	Ella quack
The mezquite bean is bitter when green, they dry it in	

the ground, afterwards the Indians make bread of it and it is very sweet.	Isé nevesue ahick Ellg quack ethu amat tomara, astó herooa muthulya alopum mothelia.
To make bread we use flour	mothelia mariara cho
Ind. Corn	Tathecha muthulya
Potatoes	pap
Turnips	Same as English or by description
Cabbage	" " " " " "
A garden	amot k cheron
What do you raise in your garden?	Cach mechoin muiyoamat
melon	Comito
Watermelon	Comito thokthara
pumpkin	" to kau
squash	ah matta ah mat a hau
mezquite	Isese screw bean
screw bean	Iya Luny bean
willow	Etho
Buckeye bush	Ech evebya
bushes.	
Mezquite grows in the valley	Isese amat che mech hepou
Watermelons are very good eating	Comito thak thara maueya avack
My garden is surrounded by a fence	Ech cheuou ah whery
a fence	ah wherry
grass	achay
Little grass grows here	achay es nokata nora
High	Home

Low	mahackal
This tree is high	<i>hethauya</i> ahah home
a Tree	ahah
That tree is low	ahah lovouya mahack
This is a high range of mountains	aveloya Home torefine?
I go up	mike em
I go down	chaunalya em
Where do you start?	<i>i?</i> mauya Couya thuma lus
Where do you go?	muke tem
Do you travel on horseback?	ahottel toilus mema
No I walk	lavarilk chavack luu?
How far are you going	muke vam tuck avack
Four days walk over the mountains	Smoche chempop to vam
Is it rough traveling?	<i>lea?</i> avouya Cathota
a trail	
The road is rough	avouya helmauichte
Is it a good road?	avouya latho ahote
I have not been over it	Euyach loch lmmot
When shall we arrive at the river	Ceruya thum tahavelevam
At sundown	auya nam
Can you show me the road to the mountain	auya Mecom am avele
It is time to stop	<i>K?</i> Coua kevim kimch
We will stay here for the night	Novack ovack tenyim
I am going to sleep	Elmim thawuck
I slept well last night	Tenyim Osmim ahote
You	

You sleep soundly	Esmum Sum alyutte
I cannot wake you up	Hemau mut
Wake up!	Hemau pa ka
I woke up early	ya mathen ta Hemau
get up	Aora meman ya
I will get up directly	Encoram Hemau
Bed	Opavack
Blanket	Hevelyé
Shirt	Mattat ^{K?} cheahuva
Pants	Memtokeahaeva
Boots	Hamarúa
Beads	Sucoll
Shells	Houya
Collar of beads	Sucol Houche
I want to buy a red shirt	Mattatche heva auyát toravach
We have no red shirt	Mattatcheaheva lauauch
I can sell you a flannel shirt	Mattatcheheva arathowa maur
A white shirt	" auya mesava ^{r?}
A hat	Mockapoora
A military coat	Muyora Sona
Buttons	Heracha
White	Meseva
Black	Whau e ele
Red	d Auhot ^{w?}
Blue	Hevesue
Green	Hevesue tahan ^{u?}

Yellow	Oyoroth am
The sky is blue	Honick hevesue ^{eu?} evettou
Take a seat	Keuuck
Sit down near the fire	Ahowna make heuuck
I can only stay a short time	Eucorum teniem
Where do you go to?	Muckké tenu ^{n?}
To my father's house	Innacoota avatha
Is your mother at home	Iuti chevevack
I believe so	Aye alate
When did you see your younger brother last?	Couyathiner Suche me you ^{n?}
A few weeks ago	Acora El Domingo (taken from Spanish)
Where do you live?	Muckke iuya uaya
At the Indian camp, down the river, in the valley	Inockheva avathu lavall anthonike
Is it far?	Ameche
Two hours walk	no Houre in Mohave
I will go there this evening	auya tonime em
I have been there yesterday	tom nath eocum ^{uv?}
Morning	Auya Jack
At noon	Auya torem
Evening	Auya tonime
far	amech ahau
near	Heupauck
Which is the nearest place where I can find water.	Aha llucke voum henpau
I am thirsty	Mutam epoick
What will you have to drink	Coch methime

Lome water	Ahá
I am hungry	Euyeach muchicke wirim ^{wirim?}
I want to eat some bread	Mothelea haim arack ^{n?}
" " " " some meat	keguira Ethoick ^{v?}
" " " " melon	Cometo Che-cowam
I have eaten enough	Ham mam atoke
I have eaten too-much	Hammam lto rarack
How many times do you eat?	Hammam kolyave
We eat three times a day	Auyime hammam hamck
I generally eat early	Hammam muthaia ta
You eat late	Hammam a meche
A pipe	malho
Tobacco	ahowa ^{v?}
I want to smoke	ahova athepeahrack
Matches	Ahowa Souhouck
I have smoked enough	Cora xethose
Do you smoke	Maya athepe
Sometimes	Imenta athepe
The fire is smoking	ahowa auhack
My pipe is out	Malhd Cheth pam
The fire is out	Cheth pam
Inscription on the rocks	Ave Pa'quonumu
bird's feathers	Seveleya
" wings	Eveleya
" beak	Ehoo
" claws	Hesol golyaho
" tail	Eara

paper	Capal
ashes	Chéth
Take the ashes out of the hearth	Chéth osto num
Ready	lCora Cora
Are you ready to leave	Mauya Cora mema
I am ready	A lun ro rack
good-day	no equivalent
good-bye	" "
Wait a little while for me	Ma Sothou ^{w?}
I am not ready	em ahick
to wait	Sothou ^{w?}
I expect my friend to-morrow	ya matheun Iuana hevam
I have been expecting you	Wauya hieham alyote
What do you see	Cach me uke
I do not see you	Mauya lyou mut
I have lost my knife	Aqua Samake
to loose	Samake
I have found it	Ethow
I have not found it	Coch ethow mut
Look for it	Kel quack
to look for	Elquack
to weep	Hemem
to sweep	ava malya
broom	malya
to ask for	Iuyiekum
basket	Copo

Indian basket	Copo
empty your basket	Copo ech asto kechow
the bottle is empty	Haparua che cope
empty	Cope
wide	Akulemech
short	tauau
long	Akuléya
narrow	topate
great	voltick
small	Estou
noise	nofo
make a noise	nou chou
smell	kauhevek
it smells good	Uheveck mauyake
it does not smell good	Hulyuack
good	Ahote ahotke (either)
bad	alike
Where are you running	muke hevashe
Stop	Keavouru
I want to speak to you	Euyach mauyame
What do you wish to say	Coch me eme
I want to ask you if you know the way to the Indian village	Molkheve aralya avonya mosoponi
war	mut auhike
to be at war	mut auhike ovonike
The Mohaje have been at war with the Maricopas.	Mockheve apauya auhay eyavack

They killed a good many Indians	Atiek mut tepoick
They destroyed the rancherias	Avá chuám uuame
Dance	Aché mack
War dance	Eqack a thal ack'ache mack
Burning of the dead	Epoick Doneyakl
Scalp	E.A pronounce the two letters e and a
song	Ese narick
Sing us a war song	" ahwhike
Drum	tal talck
Good Spirit, God	mut Eveleya
Bad Spirit	Nustothoun
A Ghost	Nevethe Nevethe
Are you afraid of the ghosts	Maiya nevethe mistake
We saw a ghost last night	Aooek Tenyem nevethe eyucke
one	Sató
Two	Hoveké
Three	Hamok
Four	Chempop
Five	Tharap
Six	Nuki aseutak
Seven	" Troveke
Eight	" hamik
Nine	Helyothuke
Ten	Haraphoveke
Twenty	Harap hoveke tuéka thucha haveke
Hundred (?)	" " Tuck athucha h
a good deal	anoke muttom

How do you count

lathome acháck

Can you tell me how many
Indians there is in the
village

maccolryavehmockhove ochéhe^{c?}

only a few

Esnoke atum

They are scattered in the
valley

mocouya lur

Hot

Epilk tahann

warm

Epilk

Cold

Achurm

It is very hot

Epilk tahan lothou

It is cold

Achurm lothou

Yesterday was very cold

Peth toui ethu achurm

P. WASHOO STOCK

washoo

P/15a/BL13

80/18
c

Our Word	Wah-shoo ^{EW}
Cooper Hawk	{ Dä-troo-troo-de Dat-too'-too-de
Sparrow Hawk	
California Condor	
Turkey Buzzard	Hoos-zhum ^{Hoo-shim} Hoo'-sim
Great horned Owl	De-moom
Screech Owl	Toot'r Kow-luk
Burrowing Owl	Koo-koo Sah'-bah-bah
Raven	Gah-ge
Crow	Ah'-ah'
Magpie	Tah-taht Trah-traht
Crested Jay	{ Mä-dook-tsi-si Mat-tup-tsi-tsi
California Jay	
Blue Grouse	Tsoo-poom'
Mountain Quail	Mahd-ah-mah-te
Valley Quail	Tä'ä'tl Tä'-ä'tl
Band-tail Pigeon	
Dove	Ung'-ä-hah'
Road Runner	
Kingfisher	{ Dah-doom-bal'-de Tah-toom-bal'-dy
Night Hawk	
Poorwill	Mi'ng-ah-di'-ah'
Pileated Woodpecker	
Flicker	De''tsam De''tsam-ho
California Woodpecker	
Hairy Woodpecker	{ Go-so'-tre Sä-o-sä-o-ho Koo-soo-te
Brewer Blackbird	
Meadowlark	Saut-ke'
Oriole	Se-soo-te'-al-le
Shrike	{ ^{Kah'} Gah'-zah-guz-zah Se-soo-dam-ä-too-ä
Kingbird	
Barnswallow	Se-soo-dä-sah-sä-me
Bluebird	{ Pah-dom'-se-luk Pah-tum'-se'-lok
Black-headed Grosbeak	
Purple Finch	Too'-lak-ky
Yellowbird	Se-soo dahl-sats-im
White-crown Sparrow	{ Poo-e'tse-tse Se-so'-del-pel-ly
Junco	
Towhee	Se-soo dal-sats-e
Brown Towhee	Shoo"-wash
Robin	Boo-e-sis-sy
Thrasher	Se-daw'-dä-koo
Wren	
Humming Bird	Mem-le-oo
Gull	
Cormorant	
White Pelican	Sets'-ah-kool Kap-kap ?
Merganser	
Mallard	{ Te-lek Tam-mo-gua -koi Daw'-
Shoveler	
Pintail	Taw'-mat
Teal, green-wing	

Our Word	Wah-shoo ^{EW}
Grizzly Bear	Tah-bah
Black Bear	Moo'-dah
Raccoon	{ Dim-mut hol-lah Dim-mä-üt höl-lah
Mountain Lion	Hil-le'-sä
Bob-cat	Toom-shä'gl
Gray Fox	
Coyote	{ Kä-wä Kä-oo-wä Kä-oo-wä Bah'-wah
Big Wolf	Too'-le'-zy Too-le-she
Otter	Sä-wä'-wah Sä-wä-wah
Big skunk	Too-pe'-pe-we
Little spotted skunk	Pat-soo-mel-le yah-koo
Badger	Hol-lah
Fisher	
Mink	Tah'ng-ish
Weasel	Pä-wä-sal-le
Ring-tail civet	
Mole	Now-ah-let-tet-ik
Bat	{ Bog'-um-dahl'-ne Pah-koom- Bog'-um-dal'gne dal'ng-e
Elk	
Deer, blacktail	
Antelope	I-yus
Bighorn	O'-gäl O-göl
Porcupine	Sä'-wut
Beaver	
Gray ground squirrel	Pah-sut
Gray tree squirrel	Pow-ow'-le
Pine squirrel	E-bah Pe'-we
Chipmunk	Oo'-tsoo-le Yow-de'h-ish?
Flying Squirrel	
Aplodontia	
Pocket Gopher	Tal-lem
Kangaroo Rat	Too'-pe
White-footed Mouse	Poo-sahl-lah sem-mä
Meadow or Water Mouse	Poo-sahl-lah
Woodrat (roundtail)	Paw-lo Pä-lä
Brush Rabbit	
Cottontail Rabbit	'Tsol-lik 'Tsol'-le
Whitetail Jackrabbit	Moo'-ke
Blacktail Jackrabbit	Pel-lew'
Dog	'Tsoo-koo' Soo-koo
Tail	Tah'-pul
Horns	Dam-mas-soo
Hide	Mo-dal-ä-ish
Dung	Me-ko
Animal's Burrow	Tow-oo-ko-shi-ah-she
Golden Eagle	Pot-al'-ne Pah-trah-lung-e
Bald Eagle	Gä'-wet-ah-mah'-hah
Red-tailed Hawk	Mah-we Dat-too-troo-de
Duck Hawk	Pah-tral'ng-e
Fishhawk	Dat'-um-bald'-de

Our Word	Wah-shoo ^{EW}
Wislizeni oak	
Tan-bark	
Maple	Tow'-e-lah'-lal-ly
Cottonwood	{ Tah'-sah' ^{-shah'}
Madrone	
California laurel	
Buckeye	
Tree alder	Sit-toom-mim
Tree ash	
Willow	{ Him-moo' ^{-mo'} Soo-mā-le'h Soo-ma-lik Wit-te-soo-mah-le Po-sal-lah-tim'mo
Mt. mahogany	Tū-hūl
Redbud	{ Tag-goo-let ^{-lek}
Elder	
Manzanita	{ Kah-wi-ah del sah-sah'ng A-ye'h-ye'h Kah-wah'-yah
Wildplum	
Chokecherry	Sam-to
Blackberry	'Tsahm-tō
Service berry	Soo-wet-tuk Soo-et-tik
Coffeeferry or Calif. cascara	Soo-wat-luk [?]
Kosoberry; Toyon	
Hazel	
Yerba Santa	
Aromatic sumac	
Poison oak	
Snowberry	Oo-tso'
Chemise	
Mistletoe	
Sage herb	{ Mā-moo'-se Tah'ng-al-e'-sik
Milkweed, broad leaf	Mah-mah'm'-ke
Milkweed, narrow leaf	
Indian hemp	E-se'-ke
Iris	
Scaproot	
Brakefern	Mes-sah-wag'-ah-sy
Maidenhair	
Tulare root	
Big round tule	Too-you Saw'-ā-yah
Flattule or cat-tail	Mah-hālt-āl'-lol
Grass (any)	ō's'-pe Bō-ō-tsä
Wildgrape vine	
Flower	To-pah-pul Tow-pah-pl
Leaf	Ti-yah-e
Root	Tā-mah-am-e
Acorn	Mah-lung
Brush or chaparral	
A tree	To-de's Dow-dis Tā-o-tish
Bark	{ Mat-too-kip-te Tē'sh -gib-te Mahk-ish } of bush
Pine cone	{ Yah'-kah ^g

Our Word	Wah-shoo ^{EW}
Lesser snowgoose	Lah'-muk
White-fronted goose	
Western Canada goose	Lah'-muk Do'-mat
Swan	{ Sik'sā-koo Tsut-tsuk-koo
Great blue heron	Kah'-gah Wah-tā-mah' ^(wē)
Sand-hill crane	
Mudhen	Mā-dah'-tak
Killdeer	{ Tse-wah-tah'-te Tsā-wā- Che-wah'-tah-te } dud-de
A bird	Se-so
An egg	Sis'-soo-e-ag'-gl Yah-gl
Feather	Sis-soo-ish Se-so-ish
Rattlesnake	{ Mah-hah-ke Mahk-ke-sam'-moo
Water snake	Moo-kool-hoo Mus-kah-loo
King or Milk snake	
Gopher or Bull snake	
Scaly Lizard	Pe-tel-le
Alligator Lizard	
Turtle	{ Gah- Kah-wan-nah-dō'h
Frog	Kah'-ah-tah Gaw'-tah
Toad	
Salamander	
Fish	Ah-kop-pe Ah-tāb-be
Salmon	
Trout	{ Aht-ah-be Aht-tah-be gnah-ming
Sucker	Bok-kwan-ho
Clams	
Abelone	
Grasshopper	{ Po-go-tum-hoo Pā-go'- Po-go'-too-moo } too-mā
Butterfly	Po'h-lo-lo Pah-loo-loo
Dragon Fly	Pel-ah-wah-wah
Mosquito	Tahm-moo-ki-ki
Fly	Poo-te Poo-tā
Ant	Ahn'-ne-nung-ah Ahn-ne
Yellow Jacket	{ Kō-ō'-tse Kah-ah-tse Tsoo- ^g loo-lee
Flea	Koo'-gah-she
Spider	Tsoo" kā
Scorpion	Mek-kah-wik-kah
Redwood	
Ponderosa pine	Pū-pū'
Sugar pine	Sim'-tah'-gum
Digger pine	
Douglas fir or spruce	
Juniper	Pahl
Yew	
Valley oak	
Black oak	Mah-ling
Blue oak	
Mountain live oak	

Washuan
Wah-shoo

2. Washuan

Our Word	Wahshoo	MC
Breasts	Tah-lah / Dah-lah / Teh-lah'	
Leg	Tah-hul	
Knee	Mo-ko / Maw-kä	
Foot	Mi-yup	
Nails	Too-lip-pe / Too-le-pe	
Skin	Te-tsoi-ō's / Dit-soi-ō's	
Hair	Ti-yoos	
Bone	Te-be	
Ribs	De-mä-mä-ō	
Shinbone		
Tendon		
Teeth	De-yek / De-yuk	
Brain	Tso-pal	
Heart	Kam-lä / Kam-lä-yah / Dam-lä	
Liver	Te-lek	
Intestines	Li-ah	
Blood	Tah-sung	
Fat	Te-tum	
Excrement	Me-koo' / Me-ko	
Umbilical cord		
Sick	Yah-hie / Yah-hi-yah	
Dead	Yu-le-ah / Yu-le	
A dead person	U-le-e	
Funeral		
Spirit or Ghost	Dek-meg-ge-as	
Doctor	Tam-möm-le	
Chief	Tä-oo-pä-yu / Tah'ow pä-yu	
Rattle		
Drum		
Bone whistle		
Elder clappersticks		
A dream		
A dance	Law-shä / Law'sh	
A song	Tish-um	
The handgame	It-pä-ho-wä	
Rabbit skin blanket	Pel-lo-wish-tepe / Tah-yo-lit-te	
Buckskin	Mam-dä-wish	
Belt	Mal-loo	
Breech cloth	We-gis	
Apron		
Wampum	Yu-soo	
Red paint	Sah-was-sahng	
Black paint	Tah-le-ah-wah	
White paint	Tal-pö-pä	
Tattoo marks		
House	my house / Lang-al	
Roundhouse		
Doorway	Lom-bä-sook	
Bed	Tah-dah	
Fireplace	De-yu-yah	
Fire	Te-yu	
Coals	Tsä-hit	

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1. Washuan

Our Word	Wahshoo	MC
1	Lah-kah'	
2	Hes-kah'	
3	Hel-mah'	
4	Hah-wah'	
5	Too-bal-de	
6	Pat-dä-lak-kah / Too-bal-dä-lah-kä	
7	Pat-dä-hes-kah / Too-bal-de-hes-kä	
8	Hah-wah'-wah	
9	Too-bal-de-dah-hah-wah	
10	Lah-kah mot-sum / Lah-kah mut-toom	
People	Wah-shoo	
Man	Tal-léh-hoo / Tal'loo-hoo	
Woman	Tah-mo-ä-mah / Tam-mo-mah	
Old man	Mä'loo	
Old woman	Nen-too-soo / Nen'to-soo	
Father	Te-koi	
Mother	De-lah'	
Elder Brother	De-ah-to	
Younger Brother	De-bä-yu	
Elder Sister	Te-e-sah / Te-we-sah	
Younger Sister	Te-wit-tuk / Te-wit-sook	
Little Boy	Mä'-ho / Mä'-ho	
Little Girl	Sow-lum-mö	
Grandfather	Bah-bah / Pah-pah	
Grandmother	Am'muk / Am'mah	
Grandchild		
Wife	Tam-li-ah' / Tim-li-ah	
Baby	Now-oo-nung / Now-nung	
Widow	Dä-mas-u-le	
Mother-in-law	Tah-boo-ang-ah-le	
I or Me	Léh / Lä'	
Mine	Léh-éh	
You	Me	
Yours	Me'ë	
We	Lash-e / Lä-shë-shë	
Ours	Lä'-ä-she	
Head	Te-hep'	
Forehead	Ke-be / It-ke-be	
Eye	We-ge	
Nose	Soo-yëp	
Ear	Pis-so / Pis'sow'	
Mouth	Hah'ng-ah	
Cheek	Pah'ahl	
Chin	Tsah't-sah'	
Back of neck	Kee-boo / Te-boo	
Shoulder	Mo-yah	
Arm	Dahl-lung	
Elbow	Too-tsoo	
Hand	Tah-do	
Whole body	Tah'gut	
Back	Lo-kus / Dah-shuk	
Belly	Si-goo-goos	

4. Washuan

Our Word	Wahshoo	MC
Wind	Tā-wis-ke-im	Tā-ke-im-mā
Whirlwind		
Whirlpool		
Earthquake	Gnaw-wah-ing-ah-me	
Cold weather	Wah-mat-to	
Hot weather	Tow-yas-sang	Yah-sahng-e
Shade or Shadow	Tah-yā-wah (shade) Dow-tā-yā-wah	Wah-tah-yah (shade)
North	Wel-mel	
South	Hahng-ah-lel	
East	Pā-ō-lel	Pā-ō-lel
West	Tahng-lel	
Summer	Tse-kah-baht'	
Winter	Kah-lis	Kah-lis-sei-te
Yesterday	Lō't	Law't
Today	Ah-bel	Ä-bēh
Tomorrow	Waht	
Daytime	Ēh-bā	Ä-bā
Night	Lel-lūm	Lel-loom
Sunrise	Wep-pe-mi-e	
Sunset	Wahp-pah'oo-de	
Sun	Te-bā	
Moon	Wed-de-bā-pe-soo-ge	
Star	Lel-loom' tep-pes-te-bā	
Pleiades	Mat-lo-sang	
Sky	Tem-mah-lo-sang	
Thunder	Tow-ō-mah-hoom	
Lightning	Tā-o-he-we	
Rainbow	Tā-o-pe-lel-lek	
	Dow-mah-dā-yah-le	
Many or Plenty	lots Ing-ā-sah	Dā'-ā-kow (many)
Scarce or Few	scarce Ing-ā-sas-se	Tā-hā-kā (plenty) U-le-e Dak-kow-es (few)
Big	Te-yet-le	
Little	Bā-hā-zing	
Long	Tah-	
Short	Tā-wā-wah-tang-ah	
Up	Hang-ah-yahng-ā-yā	
Down	Ge'te'	
Near	Dah'wah	
Far	Tā'wah	
Yes	Yēh'	
No	Ah	
When	Go-tas-nah	Hung-ah-tashng
How	Hung-ah-ā	
Where	Going-ah	Going-ah-hash
Here	Wah'	
There	Doo'	

3. Washuan

Our Word	Wahshoo	MC
Ashes	Tsahp'po	
Smoke	D Tow-yah-t-sim	
Bow	Pah-lo-hat	Koy-o-whe-ā
Arrow	Tash-shoo-e-ep	
Stone arrow-point	Mah-sah'te	
Quiver	Ik-pah'-sook	It-toom-gā-ish
Knife	Tah-we	
Sling		
Fire drill	It-too-lip-pā-me?	
Digging stick	Tā-shoo	
Mush paddle	Pā-lā-u	
Bone awl	Mē-be	
Soaproot brush	It-koom-pā'yut	
Cord or Rope	Pat-sā'-lē-se	
Net (general term)		
Bag or Sack		
Pack basket (open weave)	Mah-mil	Was-tang-am
Pack basket (close weave)	Moo-ke-woot	Meg-ge-wet
Seed paddle	Tah-po-le	Yas-se
Cooking basket	Ree-oo-lā-o	Ge-oo-lal
Mush basket	Sing-am	Sing-am u-le
Baby basket	Pē-koos	
Food	Gab-boo'-e-yah	
Dried meat	Tā-hook	
Marrow	Mo-dol-lā-ah-dos	tā-hook
Acorns	Mah-lūng	
Acorn mush	Mek-kah-te-det	
Pinole	Mat-sum?	
Medicine	Moo'-ā-tsook	
Salt		
Tobacco	Ban-kōs	Pan-kush
Pipe	Pan-kos	Pan-koosh tā-ak
Good	Tang'ow	Ang'-ow
Bad	Noo-koop	Noo-koo-bā
Water	Te-mēh'	Tim-mēh'
River	Wah'tah	
Creek	Wah-tang-ah-ming	
Ocean	Wah-tam-mah-ming	
Mountain	Tal-lahk	
Valley or Flat	Dam-mō-ā	Dā-mo-ah (ming)
Trail or Road	Yā-wush	
Land (ground)		
Earth (dirt)	'Nah-wah	
Rock	Tā-ek	Dā-ek
Sand	Tse-me-yang-ah	
Mud	Tsah-kō'-be	
Clouds	Tah-gah'-e-soo	Dow-mah-hoom
Fog	Wah-mā-lah-too-bā	
Rain	Tā-hahs	
Snow	Hah-sah	Hah'-ah-she'
	Tā-ā-b-bah	

Q. ESSELEN STOCK

Esselen

Q/16a/BL14

ok

Esselen

80/18
L

Ennesen

See Merriam list

Carded

RANCHERIAS SAN ANTONIO MISSION, OBTAINED BY H. W. HENSHAW
AT JOLON NEAR SAN ANTONIO MISSION, Sept. 28, 1884.

↓ From Henshaw's MS Vocabulary No. 843^(p. 184), Bureau Ethnology, obtained from Elario, a full-blooded San Antonio Indian, by means of a Spanish interpreter, Mr. Forbes.

1. Skâ-tî-tâ-ge was the name of a village of the San Antonio Indians 1-1/2 miles from the Mission of the same name.
2. Tës-so-spék a village 4 miles NW of Mission.
3. Kó-ic (means flag or bull rush)

These three villages appear to have constituted the tribe.

A tribe called Le-mă-tám was located about 20 miles to the W of the Mission, but I could not determine from Elario's account whether this was related to the San Antonio Indians proper or not; probably it was. Elario could give me no name for the tribe as such.

Lēm-mi-ke-lát was the name of the Coast Indians about 25 miles from the Mission.

Santa Lucia Mt. the highest mountain about the San Antonio Mission is called Pim-ko-lúm.

The town or town site of Jolon is called Scaú-tēm-mak.

Ho-lúm-ná is the neighborhood about Jolon. It means the place where a channel is cut by water or a 'leak'. Thus, Ho-lúm-nō-pail, i.e. the pail is leaking. Apparently the name is given in allusion to the cañon through which the creek passes. So at least it appeared from the not very lucid explanation of the Indian.

↓ kh = ch in buch; au = ow; ^(â = aw) g hard; j soft; dh = th in the; c = sh

ESSELEN

Esselen vocabulary given C. Hart Merriam by
the Kah-koon woman at Monterey in July 1906.

Water.....A-san'-nah, Ah-sahn'-nahk
Crazy man or idiot.....Too'-mash
Talkative person.....Ef-fa'ch-is
Smart man.....El-pap'-pis
You will come back again.....E'-kah-mak'-ke hoo'-lin
Yes.....Ik'-ke-ye
I'm going.....El-lep'po mak'-ke
Scratching.....Hash'show'-win (also name of
place)
Boiling Water.....Pool'pool ah-sahn'-nahk
(applied to hot things also)

Es'-se-len (rancheria and people) at Hash-show-wen --
a side valley (apparently) SE of Monterey over the
hills (and near Salinas Valley?) this side of
Tassejara.

Es'-se-len lived farther away from Carmel and Monterey
than did the Room-se-en.

Es'-se-len very different tribe from En'-sen of Salinas.

The Es'-se-len wore aprons of tule and were neat.

[Esselen

[Esselen

From Arroyo de la Cuesta, Idiomas Californias, MS, 1821

IDIOMA ESSELEN

"Vocabulary that I took at Soledad, May 18, 1833, in the Esseleneijan language (or Esselen as it is called by the gente de razon) which was given me by a neophyte called Lutasis Eusebio, from the rancheria Enhuakilka on Arroyo Seco."

Pec 1, Julian 2, Julep 3, Amang 4, Pemajaba 5, Pelmalanai 6,

Julaghualanai 7, Julephualanai 8, Jamughualanai 9, Tómolá 10,

Peckelenai 11, Julagkelenai 12, y asi repitiendo hasta tantos

manos. Cosa rara!

[and so repeating up to so many hands. An unusual method!]

A este modo contaban los Huachirrones, y Huifirren de la de San Juan Bautista por los dedos de una mano, y hasta 10 2 cincos; 20 4 cincos, ó 4 manos.

The Huachirrones and Huifirren of the San Juan Bautista Mission counted in this manner, by the fingers of one hand, and up to 10 2 fives; 20 4 fives, or 4 hands.

[Indian]	[Spanish]	[English]
Ejenuths	Hombre	Man
Maaths	Padre mio	My father
Ta	Muger	Woman
Nista	Mi muger, ó esposa	My woman or wife
Panajueg	Niño	Little boy
Ne amlala	Voy a comer	I am going to eat
Haya	Padre	Father
Ne sia hualala	Voy a llorar	I am going to weep
Metg	Abuelo	Grandfather
Hachilis mu	Pegale	Punish him
Aneg	Fuego	Fire
Na me	Canta tu	Sing
Ii	Leña	Wood, fire-wood
Polómo	Monte	Mountain

--Esselen--

[Esselen]	[Spanish]	[English]
Assi	Sol	Sun
Tugosa	Dame	Give me
Yu	Toma	Take
Amutatas	Estrellas	Stars
Shiefe	Piedra	Stone
Mathra	Tierra	Earth
Chis	Conejo	Rabbit
Calul	Pescado	Fish
Moho	Murio	He died
Erne	Yo	I
Name	Tu	You (singular)
Huiniki	Aquel	That, he, or she
Lees	Nosotros	We
Nomeths	Vosotros	You (plural)
Laths	Aquellos	They

Asi el Mutsum y Juncaleno [Also the Mutsum & Juncaleno] { Erne ama Name ama Huiniki ama } Yo como Tu comes Aquel come I eat You eat He eats } Ordas y tribas diversas; pero de distintas lenguas con un mecanismo igual. [Various orders & tribes; but of distinct languages with a like syntax.]

Iyo enemanu (posposicion)	Ven conmigo	Come with me
Ninenu narmemanu (posposicion)	Voy contigo	I go with you
Iyo	Ven	Come
Abscula	Vete	Go
Au siahuage	No llores	Do not weep
Mislayaya colo	Te quiero mucho	I love you much
Nisienoje	Amigo	Friend

[Indian]	[Spanish]	[English]
Pejuisma shiefenu (posposicion)	Dame, ó pegame con la piedra	Give me, or punish me with the stone
Amomuths	Se acabó	It is finished
Alepus	Ya está no mas	Enough! No more.
Kéle	Pies	Feet
Haca	Pelo	Hair
Uloje	Uñas	Nails of fingers or toes
Menjel	Cuerpo	Body
Masianeg	Corazon	Heart
Huojehahui	Pulga	Flea
Ca	Ojos	Eyes
Jissi	Cabeza	Head
Catusneg	Boca	Mouth
Ausai	Arriba	Above, over, up
Jujuhuai	Abajo	Under
Kiakit na mismap?	Como te llamas?	What is your name?
Alpa nanme	Habla tu	Speak
Asun	Rio	River
Cuchun (en la Soledad)	Arroyo	
Aspasianag	Arroyo Seco	Dry arroyo

Idioma, Habla, ó Lengua Huelel de la Soledad; esto es de los Esselenes que ha no hay muchos. Infierese de todo esto, que esta Lengua es pospositiva, y gutural, muy clara y facil de los Indios baut^s ya en la Soledad, ya en San Antonio, y en la de San Carlos. No se conoce por esto poco escrito que letras le faltan. Es regular sean algunas.

[The language, speech, or tongue of the Huelel of the Soledad (Mission) is of the Esselens, of whom already there are not many left. It might be inferred from all this that the language is pospositiva, guttural, very clear and easy among the Indians in Soledad (Mission), in San Antonio, and in that of San Carlos. I do not know in this little writing if letters may be lacking. Probably there may be some.

(The above is all of the vocabulary)

Vocabulary of Tribe called Eslen (1792)

(Hermano	Man	·ejennutek	(·mi-itz)
)	Woman	tamitek	(·tanutek)
	Father	·a-hay	
	Mother	·azia	
	Son	·panna	
	Daughter	tapana	(·Tapanna)
	Bow	payunay	(·Payunaj)
	Arrow	·lottós	
	Friend	mishfe	(·mish-fe)
	Sky	·imita	
	Moon	·tomanis-ashi	
	Day	·astza'	
	Light	·jetza	
	Night	·tomanis	
	Water	·azanax	
	Fire	ma-namenes	(·Ma mamanes)
	Mine	·nitshá	
	Thine	·nimetahá	
	Greatt	·putuki	
	Small	ojask	(·Ojusk)
	One	·pek	
	Two	·u-lhaj	
	Three	·julep	
	Four	·jamajus	
	Five	pemajala	(·Pe-majalá)
	Six	peguatanoi	(·Peguálanai)
	Seven	·jula jualanai	
	Eight	·julep jualanai	
	Nine	jamajas jualanai	(·Jamajus jualanai)
	Ten	·tomoila	

Checked by me with original copy of voyage of Sutil y Mexicana
 and when found to differ, the original is in parentheses - same.

This vocabulary was taken from the journal of the Voyage of the Spanish vessels 'Sutil' and 'Mexicana'. Reprinted by Albert Gallatin. 1792 (published Madrid 1802).

Gallatin in Trans. Am. Eth. Soc. II, p127, 1848.

Esselen

Harrington in 1931 in Calif.

"Not a coastal but an inland people inhabiting
Arroyo Seco and a section of a Salinas River and
centered about Soledad Mission. — 48th Ann. Rept.
Burr. Am. Eth. for 1930-31. (Pubd. 1933.)

ESSELEN LANGUAGE

The Archives of the Mission of Santa Barbara, written in 1811 or 1812, in speaking of the languages spoken at the Mission of San Carlos state that "two languages entirely different from one another" were spoken at this Mission; "one the Rumsen, the other the Excelen. For instance in Rumsen: Maxina muquisint jurriquimo igest oyh laguan eje uti maigon; in Excelen: Egenoch lalucuinxá talogpami ega salegua lottos taheypami laxlachis. These two examples are translated: Los hombres que tiran bien la flecha, son estimados y bien queridos. (Men who shoot the arrow well are esteemed and well loved)."

Archives of Mission of Santa Barbara.
Manuscript Extracts in Bancroft Library
Vol. 7, p. 124, 1876.

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ESSELEN

• Esselen vocabulary given C. Hart Merriam by the Kah-koon woman at Monterey in July 1906.

- WaterA-sañ-nah, Ah-sahn'-nahk
- Crazy man or idiot . . . Toó-mash
- Talkative person . . . Ef-fá'ch-is
- Smart man El-pap'-pis
- You will come back again. . .É-kah-mak'-ke hoó-lin
- Yes Ik-ke-ye
- I'm going Eí-lep-po mak'-ke
- Scratching Hash-show'-win (also name of place)
- Boiling water Pool'-pool | ah-sahn'-nahk (applied to hot things also)

Eś-se-len (rancheria and people) at Hash-show'-wen -- a side valley (apparently) SE of Monterey over the hills (and near Salinas Valley ?) this side of Tassejara.

Eś-se-len lived farther away from Carmel and Monterey than did the Room-se-en.

Eś-se-len very different tribe from En-sen of Salinas.

The Eś-se-len wore aprons of tule and were neat.

Cam

ECCLEMACHS

Vocabulary given by La Perouse, who says the observations were made in 1786 by M. Lamanon. La Perouse says the country of the Ecclemachs extends above 20 leagues to the eastward of Monterey. He also calls attention to the use of the letter F.

- | | | |
|------------------------------------|--|--------|
| One ^{p.230} pek | Friend . . . ^{p.230} nigefech | |
| Twooulach | Bowpagounach | |
| Threeoulef | Beardiscotre | p. 231 |
| Fouramnahon | To dancemefpa | |
| Fivepemaca | Teethaour | |
| Sixpekoulana | Phocaopopabos | |
| Sevenhoulakoolano | Nomaal | |
| Eightkoulefala | Yesike | |
| Ninekamakbualane | Fatheraoi | |
| Tentomõila | Motheratzia | |
| | Staraimoulas | |
| | Nighttoumanes | |

La Perouse, Voyage round the World, I, 229-231, London, 1798.

Achastliens

Frog or toad Ouakeche
Good Missich
BadKeches
Bird Chrskonder
Cabin (hut?) Chruk
SkinTouroun
Finger nail Touours
To sing . . . Chouroui

They never use the labials F B, or the letter X. The dipthong ou appears in more than half their words. The most common initial consonants are T and K.

ECCLEMACHS

Friend . . . Nigefech
BowPagounach
BeardIscotre
To danceMeipa
TeethAour
SealOpopabos
NoMaal
YesIke
FatherAoi
MotherAtzia
StarAimoulas
NightToumanes.

La Perouse, Voyage, Paris, 1797 (Vol. II, 289-292)
English translation, London, 1798 (Vol. II, 245-246)

INDIAN VOCABULARIES COLLECTED BY C. HART MERRIAM.

Name of tribe Eslen Home of tribe _____

Vocabulary obtained from Voyage of Sutil y Mexicana (published 1802)
pp. 172-173

At (place) _____ Date 1792

(Copied from original in library of F.W. Hodge, June 3, 1906 - com)

1	Pek	23
2	U-lhaj	24
3	Julep	25
4	Jamajus	26
5	Pe-majalá	27
6	Pegualanai	28
7	Jula-jualanai	29
8	Julep-jualanai	30
9	Jamajus-jualanai	35
10	Tomoilá <i>ok com</i>	40
11		45
12		50
13		55
14		60
15		65
16		70
17		75
18		80
19		85
20		90
21		95
22		100

NUMERALS OF THE ACHASTLIENS AND ECCLEMACHS OBTAINED AT MONTEREY,
CALIFORNIA, IN SEPTEMBER 1786 BY

La Perouse.

<u>Achastliens</u>	<u>Ecclemachs</u>
1 Moukala	Pek
2 Outis	Oulach
3 Capes	Oullef
4 Outiti	Amahon
5 Is	Pemaca
6 Etesake	Pekoulana
7 Kaleis	Houlakoalano
8 Oulousmasakhen	Koulefala
9 Pak	Kamakoualane
10 Tonta	Tomoila

(12 other words given.)

La Perouse states:

"Le pays des Ecclemachs s'étend à plus de vingt lieues à l'Est de Monterey; la langue de ses habitans differe absolument de toutes celles de leurs voisins," &c &c (p.291).

La Perouse, Voyage ^{Paris}, II, 290-292, 1797.

The Achastliens of La Perouse are very closely related to the Runsien of the Sutil y Mexicana, and to the Kah-koon of Lt. Sur. - *com*

The Ecclemachs of La Perouse are the Eslen of the Sutil y Mexicana. - *com*

	<u>Eslen</u>	<u>Runsien</u>
Uno	Pek	Enjalá
Dos	U-lhaj	Ultis
Tres	Julep	Kappes
Quatro	Jamajus	Ultizim
Cinco	Pe-majalá	Hali-izú
Seis	Pegualanai	Hali-shakem
Siete	Jula-jualanai	Kapkamai-shakem 8
Ocho	Julep-jualanai	Ultumai-shakem 7
Nueve	Jamajus-jualanai	Pakke
Diez	Tomoila	Tam-chajt
Water Agua	Azanax	Ziy
Friend Amigo	Mish-fe	Kauk
Bow Arco	Payunaj	Laguan
Sky Cielo	Imita	Terraj
Small Chico	Ojusk	Pishit
Day Dia	Asatza'	Ishmen
Arrow Flecha	Lottós	Teps
Five Fuego	Ma mames	Hello
Big Grande	Putuki	Ishac
Son Hijo	Panna	Enshinsh
Daughter Hija	Tapanna	Kanna
Man Hombre	Ejennutek	Muguyamk
Brother Hermano	Mi-itiz	Taan
Moon Luna	Tomanis-ashi	Orpetuei-ishmen
Light Luz	Jetza	Shorto
Woman Muger	Tanutek	Latriyamank
Mine Mio	Nitschá	Ka
Mother Madre	Azia	Aán
Night Noche	Tomanis	Orpetuei
Father Padre	A-hay	Appan
Tours Tuyo	Nimetahá	Me

Juan Relacion del Viage Hecho por Las Doletas Sutil y Mexicana en el año de 1792 para reconocer el Estrecho de Fuca. Madrid 1802. (pp.172-173)

Copied from copy of book in library of F. W. Hodge June 3, 1906 + compared. *ok com*

The above vocabulary from the Voyage of the Sutil y Mexicana is reproduced (with many typographical errors) by Alex. S. Taylor in his 'Indianology of California' published in Calif. Farmer, April 20, 1860

S. OLHONEAN STOCK

(COSTANOAN)

O'honean

S/18a-f/BL15

80/10
c

(Gallatin)

VOCABULARY OF TRIBE CALLED RUSLEN

(Runsien)

(Hermano	Man	•muguyank (Taan)
)	Woman	latrayamank (Latriyamank)
	Father	• appan
	Mother	• aan
	Son	• enshinsh
	Daughter	• kaana
	Bow	• laguan
	Arrow	• teps
	Friend	• kauk
	Sky	• terraj
	Moon	• orpetuei-ishmen
	Day	• ishmen
	Light	• shorto
	Night	• orpetuei
	Water	• ziy
	Fire	• hello
	Mine	• ka
	Thine	• me'
	Great	• ishac
	Small	• pishit,
	1	• enjala
	2	• ultis
	3 kappos	• kappes
	4	• ultizim,
	5	• hali-izu
	6	• hali-shakem
	7	• kapkamai-shakem
	8	• ultumai-shakem
	9	packe (Pakke)
	10	tamchjt (Tam-chajt)

Checked by me with copy of original voyage of Sutil y Mexicana, Madrid, 1802. Where Gallatin differs from the original I have written the original form in parentheses - C.M.

--This Vocabulary was taken from the journal of the voyage of two Spanish vessels, 'Sutil', and 'Mexicana' ^{Jan 1792. Madrid 1802.} Reprinted by Albert Gallatin in Trans. Am. Eth. Soc. II, p 127, 1848.

"Rumsen" &

ESSELEN LANGUAGES

The Archives of the Mission of Santa Barbara, written in 1811 or 1812, in speaking of the languages spoken at the Mission of San Carlos state that "two languages entirely different from one another" were spoken at this Mission; "one the Rumsen, the other the Excelen. For instance in Rumsen: Maxina muquisint jurriquimo igest oyh laguan eje uti maigon; in Excelen: Egenooch lalucnimxá talogpami ega salegua lottos taheypami laxlachis. These two examples are translated: Los hombres que tiran bien la flecha, son estimados y bien queridos. (Men who shoot the arrow well are esteemed and well loved)."

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Name of tribe Runsien Home of tribe _____

Vocabulary obtained from Voyage of Sutil y Mexicana (published 1802)
pp. 172-173

At (place) _____ Date 1792

(Copied from original in library of F. W. Hodge, June 3, 1906. com)

1	Enjalá	23
2	Ultis	24
3	Kappes	25
4	Ultizim	26
5	Hali-izú	27
6	Hali-shakem	28
7	Kapkemai-shakem	29
8	Ultu ^m ai-shakem	30
9	Pakke ^f	35
10	Tam-chajt	40
11		45
12		50
13		55
14		60
15		65
16		70
17		75
18		80
19		85
20		90
21		95
22		100

From Arroyo de la Cuesta, Idiomas Californias, MS, 1821

[Comparison with my Ohonean vocabularies shows Karkin to be unmistakably Ohonean and indeed Santa Clara of my major series. - cam.]

LENGUA · KARKIN

See Note 16, p. 22.

Nithojam 1, Othsjin 2, Capjan 3, Cathrahuas 4, Misuru 5, Tanepos 6, Kenetis 7, Othronacantumus 8, Talan 9, Tagthreithru 10

Admirado quedé ^{aque}oir numeros como en el Mutsun de San Juan Bautista, y dije: "este es el principio de la lengua de San Francisco, San José, Santa Clara, Santa Cruz, San Juan Bautista, San Carlos, y la Soledad hasta los Chalones de esta ultima, pero tan variada en cada mision, que parece ser en cada una distinta idioma, y no lo es en realidad como cualesq^a lo puede ver y observar." Esta lengua comprende de 45 á 50 leguas de N á S. Tambien el Karkin, que significa trocar, se llama Sutsunu.

[Wondering I waited to hear numbers as in the Mutsun of San Juan Bautista, and said: " This is the origin of the language of San Francisco, San José, Santa Clara, Santa Cruz, San Juan Bautista, San Carlos, and Soledad, as far as the Chalones of this last, but so varied in each mission that in each it appears to be a distinct language, and it is not in reality like what anyone may see and observe." ^ This language extends for 45 or 50 leagues from N to S. The Karkin, which signifies to barter, are also called Sutsunu.]

[Karkin]	[Spanish]	[English]
Copopoths, ó konojoths	Coronilla	Top of head
Tacalaths	Cabeza	Head
Uthrunuths	Pelo	Hair
Tugtun	Orejas	Ears
Oliths	Frente	Forehead

[Karkin]	[Spanish]	[English]
Tutpen	Cejas	Eyebrows
Auinthras	Pestafias	Eyelashes
Gintchs	Ojos	Eyes
Usthres	Nariz	Nose
Pugthrit	Carrillos	Cheeks
Jeyekeths	Barba	Chind
Juthruruths	Barbas	Beard
Huehuelethrit	Boca	Mouth
Sittethrit	Dientes	Teeth
Carsan	Muelas	Molars
Canac	Yo	I
Menma	Tu	You (singular)
Nuc	Aquel	He, or she
Mannac	Nosotros	We
Macamha	Vosotros	You
Nucarmao	Aquellos	They
Juyunaths	Palo	Log
Junathramuhue	Hombre	Man
Runathramuhue	Muger	Woman
Jahuatamus	Esposo	Husband
Jahuag	Esposa	Wife
Jayu	Ven	Come
Othro	Vete	Go
He	Si	Yes
Ammi	No	No

[Karkin]	[Spanish]	[English]
Iracaths	Piedra	Stone
Iranti	Piedra <u>en</u>	Stone <u>in</u>
Yaacojuyu	Espera tu	

Nota - Cuanto una rancheria esta mas proxima, una de otra, tanto mas se parecen sus voces las mismas en una que en otra, y cuanto mas distan, mas discrepan: pero el mecanismo, ó la sintaxis siempre es el mismo. Por esto es, que, en todas estas supradhas. misiones el Idioma es pospositiva. Suppesit. Ya esta. Basta.

[Note - The nearer rancherias are one to another, the more their terms seem the same, and the farther apart they are the more they differ: but the mecanismo or syntax is always the same. For here, as in all these ^{above mentioned} missions, the language is postpositive (i. e. with words having suffixes with the function of prepositions).

(- All of the Vocabulary less an explanatory note at the beginning -)

MS comment by A. S. Gatschet: "Is clearly Mutsum, but differs largely from all voc. in contributions. It comes nearest to Sa. Clara dialect".

Copia al pie de la letra de un cuadernito que hize en la de Ntro. P. Sn. Francisco de Asis el año 1821. Anado aqui escrito porque se vea en un solo apunto ideas de idiomas de Californias, hoy 29 Marzo de 1837 en este de Santa Ynez.

Dice. . . Arroyo de Lenguas de la N. y A. Calif. por curiosidad al P. Felipe: Mision de N. S. P. San Francisco, Suisun, Karkin, Uhimen, &c, &c, &c.

[Here follow some verses to show similarity of Latin and Castilian languages. Then:]

Mariano Antonio Sackinecs me dio estas palabras, y voces del Idioma, Y Rancheria de Karkin, en de N. P., dia 14 Enero de 1821, estando de Ministeros Los PP Altimira y Ordaz.

I copy at the foot of the letter from a leaflet which I made in the Mission of San Francisco in 1821. I add this little writing here in order that in a mere memorandum some idea of California languages may be seen. March 29, 1837. In Santa Ynez Mission.

I say. . . a little from Lanhuages of Nueva and Alta California, out of curiosity by Father Felipe. . . Mission of San Francisco, Suisun, Karkin, Uhimen, &c, &c, &c.

Carded

Alex. S. Taylor, in his 'Indianology of California', published in California Farmer, 1860-1863, gives the following Vocabulary of the Indians living near Santa Cruz Mission, in Santa Cruz County, taken by Rev. Padre Juan Comelias, in September, 1856; also rancherias and names of Indians in the Santa Cruz region.

<u>English</u>	<u>Indian</u>	<u>English</u>	<u>Indian</u>
God	Guilac	ear	ocho
wicked spirit	uten	eye	hin
man	chares	nose	us
woman	quitchguema	mouth	ueper
boy	alashu	tongue	lasa
girl	mujash	tooth	sit
infant, child	alashu	beard	ayes
father	apnan	neck	harcos
mother	anan	arm	ysu
husband	maco	hand	palmish
wife	haunan	Indian shoes	sholoc
son	innish	bread	missoy
daughter	ca	pipe, calumet	torejo
brother	ternan	tobacco	macher
sister	utec	sky, heaven	chara
head	uri	sun	ishmen
hair	tapor	moon	char
face	chamus	fingers	rarash
forehead	tima	nails	tur

This vocab. is published among Mutsun vocabs. of Stephen Powers, Tribes of Calif. Contr. N. Amer. Ethnol., vol. 3, pp. 538-549, 1877; also in M. P. de Lucy-Fossier, Les Langues Indiennes de la Calif. 18-54, 1881.

Taylor 2 Santa Cruz

<u>English</u>	<u>Indian</u>	<u>English</u>	<u>Indian</u>
body	uara	spring	etuenpire
belly	ramaina	summer	elau
leg	coro	autumn	puty
feet	hatash	winter	asir
toes	rorash	wind	taris
bone	chaie	lightning	uilep
grasshopper	urua	thunder	chura
condor or vulture	cayas	rain	amani
whale	chime	snow	wacani
heart	mini	hail	yopoc
blood	payan	fire	yuelec
town, village	pepla	crow	sharac
chief	uit-tres	bear	ores
friend	onient	turkey-buzzard	humish
house, hut	rua	water	si
kettle	amamsha	ice	ucani
arrow	chemo	earth, land	pire
bow	liti	sea	calay
knife	chippi	river	rumay
star	usi	lake	hoicol
day	tujish	valley	ruum
light	charco	hills, sierra	satos
night	muruch	mountain	huya
darkness	heuep	island	tepeol
morning	munsha	stone, rock	e-ni
evening	we-ac-say	tree	luspín
		leaf	tapash

Taylor 3 Santa Cruz

<u>English</u>	<u>Indian</u>	<u>English</u>	<u>Indian</u>
grass	guay	yellow	lachcamin
herb	guay	green	neru
oak	arue	great, big	oo-tres
pine-tree	gireni	small, little	niuma
flesh, meat	ris	strong	tuise
beaver	gupi	old	juhoc-nish
wolf	umu	young	cotocma
coyote	mayan	good	ursheshmin
dog	hichas	bad	hutesmin
fox	yurig	handsome	amshosmin
squirrel (ground)	ejh	ugly	ectes
rabbit	wiren	live, life	ash-ho-udra
hare	cheyes	dead, death	semoshti
bird	winac	cold	tarshi
goose	patch	warm, hot	cai
duck	epe	I	can
pigeon	molmol	thou	uaia
Cal. quail	acas	he	neppe
hawk	cacrui	we	maxent
sea-muscles	sharo	you	aiha
fish	helai	this	neppe
avelones or ear-shells	tupsesh	that	hemit
white	loscmin	all	nuppi
black	murtusmin	many, much	yasir
red	patiamin	who	atu
blue	murium	near	amatica
		to-day	naja

Taylor 4 Santa Cruz

<u>English</u>	<u>Indian</u>	<u>English</u>	<u>Indian</u>
yesterday	uican	twenty	uthin-i-uesh
to-morrow	munsa	thirty-	cappan-iuesh
yes	eje	forty	catuash-uesh
no	ec-ka	fifty	mishar-iuesh
east	yacmu	sixty	saquen-iuesh
west	arras	hundred	tappan
north	tamarte	eat	amay
south	ramay	drink	uit
one	impech	run	uricay
two	uthin	dance	chitte
three	caphan	go	hui-coo
four	catuash	sing	shane
five	mishur	sleep	echen
six	saguen	speak	si ua
seven	tupuytuc	see	hiri-ri
eight	usatis	love	hasan
nine	neu-ku	kill	nimi
ten	I-esh	walk	chaumespi
eleven	imheshwacaush	salt	aves
twelve	uthenush	wild-cat	toroma
thirteen	capan-ush	elk	tibu
fourteen	catush-ush	deer	toch
fifteen	mishur-ush	mud-tortoise	aunishmin
sixteen	saquen-ush	fly	mamura
seventeen	tupuy-tac-ush	eagle	nuppi
eighteen	natis-ush	musketo	cashup
nineteen	ni-koo-ish	feather	lipos

Taylor 5 Santa Cruz

<u>English</u>	<u>Indian</u>	<u>English</u>	<u>Indian</u>
wings	uima		
wild oats	tapoc		
acorns	rapac		
salmon	hurac		
name	racat		
lime	uani		
affection	nunoo		
sit	taurait		
stand	corhonmi		
come	uate		
earthquake	ymi		
eclipse	nanup		
name	racat		
morter (to pound acorns etc.)	semhoshmin		
sardines	tupur		
tule, or bullrushes	haa-le		
cloud	risha		
fog	puhay		
humming-bird	umanu		
chenati, or blackbird	sucrin		
serpent, or snake	mumana		
colabre, or rattlesnake	hinchirua		

Rancherias

✓ The rancherias of Indians near this Mission, all within eight or ten miles of Santa Cruz, among which this vocabulary was spoken, were: Aulintac, the rancheria proper to the Mission; Chalumf, one mile north-west of the Mission; Hottrochtac, two miles north-west of the Mission; Wallanmi; Sio Cotchmin; Shoremee; Onbi; Choromi; Turami; Payanmin; Shinguermi; Hauzaurni.

The Mission also had neophytes of the rancherias of Tomoy, Oscalis (Souquel), Yeunaba, Achilla, Yeunata, Tejev, Nohicalli, Utalliam, Locobo, Yeunator, Chanach, Huocom, Chicutae Aestaca, Sachuen, Hualquilme, Sagin, Ochoyos, Huachi, Apil, Mallin Luchasmi, Coot, and Agtism, as detailed in a letter from Friar Ramon Olbez to Governor de Sola, in November, 1819, in reply to a circular from him, as to the native names, etc., of the Indians of Santa Cruz, and their rancherias.

According to the reply of Padre Olbez, the following are the Indigenous names of some of the male neophytes, to wit: Chulum, Choil, Yocachi, Chochon, Socoy, Guajsilii, Ayacho, Xoles, Laloas, Chaebae, Tixechay, Coyenes, Chelem, Alauque, Horirjachi, Huichelir, Yapuachee, Guachichi, Jiejome, Vichili, Coltocti, Ollue, Chalcha, Pilec, Secuojam, Caliguithu, Hachi, Guihuch, Pocham, Chail, Chies, Zayama, Chapail, Yugunat, Pachihuit, Taaca, Lemesta, Chojon, Tebri, Choyl, Peissen, Chulpinih, Yachalle, Yoncat, Tigus, Cachays, Tucay, Socohues, Capiblistil, Cochali, Parelacho, Colos, Sauset, Pril, Sitin, Gisic, Chiyam, Nocoil, Tsajutique.

The female names were: Solistis, Pichiak, Guejoas, Ojolote,

✓ Quoted by Bancroft with the following changes: Wallanmai; Chicutae, Aestaca; Mallin, Luchasmi.-- Native Races, I. 454, 1874.

Pahichil, Segeyate, Chuemit, Chiottamin, Ajalis, Tichuila, Brecacho, Chaveyat, Ojoyolo, Moguem, Huachaacho, Guassay, Sayanit, Guam, Monoy, Piecay, Nauche, Cahot, Huigolot, Cohuchit, Pilensta, Nenoat, Jayalme, Pajjaccatti, Fosate, Chiehalme, and Yehuagit.

The different rancherias named by Olbez were within the present county of Santa ^(Cruz) Cruz.

Alex. S. Taylor, Indianology of California, Calif. Farmer, Vol.13, No. 8, April 5, 1860.

T. WINTOON STOCK

Winton

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PECULIARITIES OF THE CHOO-HEL-MEM-SEL LANGUAGE

Differences denoting whether a person is addressed or spoken of

	<u>Spoken of</u>	<u>Spoken to</u>
People	<u>Win-toon</u> (Singular, <u>Win</u>)	<u>Chah-ket'-win</u>
Father	<u>Tah'-choo</u>	<u>Tah-kā</u>
Mother	<u>Nah'-choo</u>	<u>Nah-kā</u>
My son	<u>Ni'-moo-hlā</u>	<u>Tā'-e</u>
Daughter	<u>Tē'-choo</u>	<u>Tā'-e</u> (Same as son)
Elder brother	<u>Lah'-bah-choo</u>	<u>Lab-bah-kā</u>
Younger brother (or sister)	<u>Klahn'-choo</u>	<u>Klahn'</u>
Grandfather	<u>Ah'-pah-choo</u>	<u>Ah-pah-kā</u>
Grandmother	<u>Ah'-mah-choo</u>	<u>Ah-mah-kā</u>
Uncle (father's brother)	<u>Awl'-tah'-choo</u>	<u>Awl-tah-kā</u>
Aunt	<u>Awl-nan'-choo</u>	<u>Awl-nan-kā</u>

LANGUAGE OF NEIGHBORING TRIBES

<u>Wi'+tē-we</u> (North language)	Grindstone rancheria language
<u>No'-min tā-we</u>	Stony Ford language (<u>Sho-te'-ah</u>)
<u>Wor'+tē-we</u> (South language) - <u>Choo-hel'-mem-sel</u> (over table)	
<u>Chen'+tā-we</u> or <u>Pwe-el'+tā-we</u> }	Sacramento River language (<u>Ko'-roo</u>)
<u>We-lok'-sel tā-we</u>	Cortena language (<u>Klet</u>)
<u>Chen'-po-sel tā-we</u> } <u>Lol-sel tā-we</u> }	Long Valley language
<u>Taw'-le'+tā-we</u>	Clear Lake language [The name means "different language"]

Languages of neighboring tribes

(5)

Wit'e-we - ^{reveline} ~~Britton~~ language

No'min ta-we - ~~Stony Ford~~ language (Sho-te-ah)

Wor'te-we (south language) - Cho-hel-min-sel.

Chen' ta-we } ^{Sacramento} River language (Ko-roo)

~~Pwe-er' ta-we~~

Welo'k' sel ta-we - Cortana language (Klet)

Chen-po-sel ta-we } Long Val language
& Hol-sel ta-we

Tax'ia ta-we - Clear Lake language - [The name means "different language"]

Choo-hil'-men sel

1st ~~men dance~~: Taw'-koi - Women had dance for her (Taw'-koi tuni-no).
No men danced. Then 2^d dance - no specific time.
• Couldn't eat fish or meat - couldn't be with men - stay in mother's house. ~~could~~

In dance house, 3 posts each side called women Mi-in & chief.
Center post named for last dead chief & decorated ^(in wood before last in) with valuable beads & feather belts - when bumping, all people cried, ~~feathers~~ set up & men full strip & all decorations fall off as fall erected.
Rd house opening always east. all east sound.

Can't hit center post with stick because rd chief. If anybody
struck it with ~~stick~~ ^{stick} meant blood fight to death between
tribes = attendance.

No meat could be brought into rd house except dancers
who 1st ^(plump ripper) night ^{cool} eat in rd house. Drip war dance
& children not allowed in - always leave meat away from door - ^(it laid outside Rd house) first on
~~once~~ ~~dark~~ ~~one~~ Bah'kah paper boat 3^d sq ket' (running spirit)

[Drip dance men don't eat meat - take to women & if cool eat I
Running spirit dance leader. One Running spirit from Bah'kah
recho brot 3^d squirrel (ket) to Rd house of Choo-hil'-men & took
inside & threw in fire (against all law). Then all fought.
Nobody killed but all wounded. Misery fight to kill anybody
saw body -

Woman ^{thought/believed} ~~that~~ real spirit dancing in rd house but found out
at this dip fight.

Elder offer stick = sticks with small hole man; large hole, woman.

Sulphur Bank - Rafael E. Pats (leader)
Reports common name bad spirits

[Chocholmenal]

He is Chel-le'to (leader).

Flecher husband Dad'ide

~~had to be~~

Back of head (occiput) fiex'iff Maglier feather tail feathers + wing feathers -- Toi'te (Toi'e'te)

Goose down (white) crown cap - Poo'ta | Net under crown cap -- Klit-te'-ko.

British cloth - Pak-re'so

Necklace -- He'-kle-suk

On same photo ^{was seen - He'se (Red lips)} Big head: Whole impersonation Too'yah and Taw'se Spirit of Honi-nulpano spirit

Snow goose headgear with ~~rod~~ tulips: Rods, Taw'-po; Tulips chal-lal'

The frayed bark dress Mah'lah.

" Woodpecker scalp belt Te'-re.

" elder clapper sticks -- Klah'se (also ^{called} Chah-kah'-ki)

" white goose collar -- Do'-rah-mah.

" Flecher ribbons on back -- Pit'.

" cattail head piece to hold the ribs in place -- Du'chl (Doohl) = head. [made of cattail or flat tube, Typha.]

Dream man or woman called Baw'-le, [^{Chief} San Diego head dreamer in this country.]

White preacher (mercant) ^{also called} Baw'-le

Greenstone Red cap Ter'-rat sal-to (calif Wafka spirit), impersonated ^a girl, E-lah'men.

Fan headdress - Dah'-dah (tipped with tubes) || Red crown -- Ter'-rat' (calif Wafka)

Snow goose collar Do'-rah-mah, || Feather belt -- Te'-re

Skirt - (^{Spanish?} Nah'-was) - Sal-to-no loi'yah (spirit dress).

Red cane - Too-hah'.

Names for other tribes:

[Our tribe Choo-hel'-mem sel]

✓ Tribe on Stony Creek at Stony Ford No'-min-sel (In their language To'-le-tā-we).

✓ Tribe on Stony Creek at ^{(junction of} Elk Creek ^{including ~~the~~} and Winslow. -- Tel-lōk (from ~~Tel-law-ke~~ the name of Elk Creek). The people talk same language as the Nōm'-lak'-ke of ^{the} Paskenta country.

✓ Tribe in low hilly country about Fruts: ^{Dow-wi'-in sel} Dah'-chin-chin'-ne.

✓ Tribe on + ~~ed~~ of Elk Creek ←
Language near that of Paskenta Nōm'-lak'-ke.

Tribe on ~~Plain~~ and Sacramento River † † [Ko'-roo] All River people

✓ called Pwe'-i-sil.

✓ Tribe in Long Valley and reaching north to Hough Springs and east to Sulphur Creek (Wilbur Springs) -- Chen'-po-sel.

✓ Tribe at Bartlett Springs -- Lol'-po-sel [only a subdivision of Chenposel].

✓ Tribe in ~~Cortena~~ (Cortena) Valley and reaching west to Bear

Valley and north to Mountain House (Venado) -- 'Klet'.

✓ Tribe on Cache Creek south or southeast of Sulphur Creek (probably Runsey region) -- Ko'-bah-sil.

Words in my Pomoan Shoteah vocabulary that resemble words in Wintoon Nōm'-lak-ke or Choo-hel'-mem-sel--evidently borrowed. But these words were given me by Chief San Diego whose mother is said to have been a Dah'-chin-chin-ne.

Our Word	<u>Pomoan stock</u>		<u>Wintoon stock</u>
	Shoteah	Nomlakke	Choohelmensel
Eye	Oo'-e	'Hloo'-e	
Liver	Chal-lah'		Chel'-lah
Cottontail Rabbit	Tah-kah-li-kah	Tah-kah'-lah't	
Condor	Mol'-luk	Mol'-luk	Mol'-luk
Crow	Al-lal'-kah	Ahl'-lahs	
Mt. Quail	Chol-chol'-kah	Chōl-chūs'	
Kingbird	Tap-pe cho-ro-kah	Tap-peet	
Barn Owl	She'-kah		Sheek
Magpie	Ah'-chatch-kah		Ah'-chutch
Poorwill	Kōl'-det		Kōl-dep'-pit
Bluebird	Cho-cho'-kah		Cho'-kah
Douglas fir	Bah'-tam ^p		Bah-tahm'
Aromatic Sumac	Pin'-tush ^p		Pin'-toos

Tehama { I fail to find evidence
that these words are
Tehama. - can

"18 words under 'Digger' in
Gatschet, Zwölf Sprachen, 99-115, 1876.

Lucy-Fossarum - vocab. 17, pp. 21-41. 1881

	Tehama	Nomilake can
Sun	Tooka	Too'-koo
water	Mem	Mem
Earth	Batatah	Pom
Bear ^[lelate]	Widdock	wid-dawk ^{lelate}
Man	Wintoo	Wintoo
woman	Dastey	Dah'ike
Bear	Wimil	Wem-mahs'
Coyote	Shedit	sē-dāt
Elk	coolit	Hoo'-let
Deer	Shummit	Nawp
Otter	Mem-tooley	Mem-too-le
Beaver	Memlook	Ko-too' ^{ch}
Bird	chilchil	chil-chish
Crow	cak	Kahk (nah' lah)
Geese	Lok-lok	-
Duck	Lad-it	Lah-det'
Salmon	Newey	Newit
Grasshopper	Weelik	Thol'-nep

Tehama vocab. by Alice S. Taylor, Half Farmer
1860-1863. Author of vocab not stated.

No.	Noema	Tehamee	Noema	Tehamee
ear	mart't	mart	4 clar-wit	clar-wit
eye	clu-goot	clu	5 chou-shem	chou-ghem
nose	shor-no	shor-no	to dance chon-oh	chou-oh
mouth	kohl	kohl	to sit kent-ler	en-kentler
tongue	tah-ul	tahltt	to come way	wa-er
teeth	shee	shee	<u>Powers</u> 37 words alike out of 76.	
hand	shem	shem		
leg	koh-le	ko-leet		
heart	ched-ik	che-dick		
blood	shark	shak		
house	kéh-el	kile		
pipe	lol-kok	lol-kok		
sky	tillum	tè-lum		
sun	toò-koo	toò-koo		
moon	chan-alth	chón-alth		
night	chip-pe	chif-pe		
fire	por	por		
water	mem	mem		
saltwater	wehlt-mem	wehth mem		
rock	chón	shon		
tree	me	me		
wood	du-cha	duche		
flesh, meat	nop	nape		
bird	chil-chil	chil-chil		
fish	cheet	cheat		
large	com-mor-sah	gim-mo-sher		
cold	tem-ie	tim-mer		
2	met	me		
thou	me	me-er		
one	ret-tet	kat-tet		
2	par-lél	par-lél		
3	pan-olt-ler	pan-alth		

WINTOON VOCABULARY

Tehama

Carded

Alex. S. Taylor, in his 'Indianology of California', published in the California Farmer, 1860-1863, gives the following vocabulary of Indians near the town of Tehama on the Upper Sacramento. He writes:

"A friend, living near Tehama, gave me the following vocabulary of the Indians near that town, on the Upper Sacramento. For 100 miles up and down the river and the neighboring mountains, the same language is spoken or understood.

<u>English</u>	<u>Indian</u>	<u>English</u>	<u>Indian</u>
Sun	tooka	ducks [Red-tail Hawk]	lad-it
bird	chil chil	salmon	newey
crow	cak	beaver	memlook
tree	dutchy	otter (river)	mem-tooley
water	mem	man	winton
Earth	battah	woman	dastey
acorn	widdock [Q. lobata]	grasshopper	weelik
bear	wimil	elk	coolit
coyote	shedit	deer	shummit
geese	lok-lok		

There were in the Sacramento Valley, or near that river in 1843, as far up as Red Bluffs, when he first established his rancho, near Tehama, as many as 50,000 Indians.

The Colusi Indians of the Sacramento River, bury their dead, but do not burn them. They make a round hole in the ground, and put them in after tying them up like a bundle. Into the grave,

Taylor 2

they put all the dead man's arms, baskets, ornaments, eatables, etc., and then cover^d him over. On one occasion, in 1856, a friend of mine saw 200 strings of beads buried with a woman near Colusi."

Alex. S. Taylor, Indianology of California, Calif. Farmer., Vol. 13, No. 6, March 23, 1860.

In a later issue of the Calif. Farmer Taylor says "Tehama is the Indian name for the Sacramento River."-- Calif, Farmer, Vol. 13, No. 18, June 22, 1860.

Quoting Gen. Sutter (prior to 1846) : ".across the Sacramento [from the Nemshous between the Bear and American Rivers] were the Yolos and Colusas." - A.S. Taylor, Calif. Farmer, Vol. 13, No. 16, June 8, 1860.

U. MIDOO STOCK

midoo

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STEPHEN POWERS' MIDOO VOCABULARY

OROVILLE

The following Midoo vocabulary by Stephen Powers is one of several MS vocabularies by Powers in Hayes' Scrapbook of Indians of California. The lists are written in pencil on thin papers 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. (These lists are in Powers' handwriting as shown by comparing them with a MS by Powers.)

Meidoo Vocabulary -- Oroville

1. father	nic ooleh = my	19. house	we
2. mother	nic neh	20. boy	coleh
3. sister	nic cah	21. girl	kuleng coleh
4. brother	nic tuneh	25. thunder	huhnuhuu
5. me	ne	26. lightning	olelingkos
6. you	me	27. death	wanakeen
7. he	mom	28. north	noto
8. sun	pocum	29. south	caneh
9. earth	caweh	30. east	komo
10. dog	seyu	31. west	ty
11. coyote	olayle	32. white	ewawe
12. grizzly	muyde	33. black	ecumeh
13. lion	mapunda	34. red	t ^u oco
14. salmon	miye	35. tree	cham
15. water	momeh	36. ground	
16. man	midoo	37. stone	ohm
17. woman	catee	38. fire	sum
18. deer	sumee	39. face	pomboco

Powers Midoo 2

40. ear	bono	64. old	canoan
41. nose	shumu	65. young	wedaka
42. eye	heene	66. hill	yamanee
43. head	onum	67. walk	ükoan
44. hair	"	68. touch	pokosey
45. mouth	cumbo	69. stop	beecin
46. tooth	chawa	70. fly	malye
47. tongue	ayne	71. see	chena = chehna
48. hand	ma mah	72. eat	pin
49. foot	piye	73. talk	wehweh
50. snake	solah	74. kill	wonatin
51. mouse	chuseh	75. fight	humpitu
53. bird	beëngkoteh	76. drink	moan
54. fish	maoch	77. do	ikelye
55. rain	cadeh	78. run	yingwo
56. wind	moonoo	79. jump	hukyen
57. bow	punda	80. work	tawale
58. arrow	noko	81. have	hakün
59. high	lalame	82. give	meëy
60. long	"	83. can	unomayni
61. sweet	shudaka	84. cannot	ni = not
62. big	haylin	85. call	upee
63. little	wedaka	87. hear	peene

(Scrapbook of)
Powers, Stephen, Meidoo Vocabulary, MS, in Hayes' Indians
of California, Bancroft Library

Note: A large part of the above vocabulary is published in the vocabulary of the Hol-o-lu-paiin Powers' Tribes of Calif., Contr., Amer. Ethnol., III, 588-596, 1877.-- SRC.

THE TI'-MAH OR FOOTHILLS PEOPLE EAST OF CHICO

The old Mitchōpdo man Jack Frango, who died in the summer of 1923, gave me the following information concerning the mountain tribes east of Chico:

The foothills people or mountain people, who called themselves Ti'-mah or Ti'-nan, are known to the Mitchōpdo as Yahn'-nok and Yam'-mah-nim'-mah.

The forms of speech were similar to those of the Mitchōpdo, but a large proportion of the words, including most of the names of objects, were different. The mountain people had villages from Magalia (formerly called Dogtown), Yankee Hill, and Cherokee southerly to Enterprise and Mooretown.

The tribe from Yuba River ^{& Grass Valley} talks differently.

Mitchopdo notes---3

Grizzly Bears were common in the tules. They never left the tules but were exceedingly dangerous to Indians going in there. Many Indians were badly hurt and some killed by them. They would always attack.

There were no Black Bears in the open country except the Water Bear (Woo-too'-ne) which lived in the water and in holes in the river banks. A baby placed near or opposite the hole would cry, and Woo-too'-ne would come out so the Indians could kill it.

Black Bear of the mountains is called Hah-hah'-bo. The Brown Bear of the mountains is Moo'-de.

There were two kinds of Mountain Lions, one called Pā-koo'-ne, the other He-le'-te. He-le'-te had a very long tail with which he used to rope deer. He did not eat the deer, but was followed by the big wolf Hoo'-le, which used to eat the deer killed by He-le'-te.

Elk and Antelope were abundant on the plain.

Midoo

very rough

61937

A comparison of the following Midoo vocabularies obtained by C.H.M. seems to indicate ~~four divisions of the language~~ and two main parts--Southern and Northern.

Vocabularies compared:

Nissenan

- Deer Creek--1936
- North and Middle Forks Cosumnes River--1964
- Colfax, Canyon American River--
- Notomusse Nissenan, near mouth American River--1905
- Nis-sim Pa-we-nan, Jnc. American-Sacramento Rivers--1905,1906.

Southern

↓ close
? Kow-wahk, foothills between American and Yuba Rivers--1928

Kon-kow?

↑
? Tahn-kum, Head Honcut Crk, Stanfield Hill, foothill region near Brownsville--1928

Kum-mo-win, Middle and South Forks Feather River--1924,1928,1930.

Mitchopdo, Chico--1903,1919,1923.

Northern

No-to-koi-yo

- American Valley--1905,1925
- Big Meadows--1903, 1925, 1926
- Kon-kow?

The language of the Midoo can be divided into two main parts--Southern and Northern and in the Northern there ~~seems to be three distinct divisions.~~

The Nissenan or Southern is a distinct division.

The Notokoiyo or Northeastern is ~~a distinct~~ division.

Northern

The Mitchopdo or Northwestern, division

This leaves the Tahn-kum, Kum-mo-win and Kow-wahk.

The Tahn-kum and Kum-mo-win seem to be a composite of the Notokoiyo and Mitchopdo divisions although they use some words which are peculiar to them^{clues} and to none of the other divisions so that they might be classed as a Central group and called Ti-mah which is the Mitchopdo name for 'foothills people'.

The Kow-wahk vocabulary agrees in two-thirds of its words with the Nissenan. Words that disagree with Nissenan agree with Tahn-kum in about half of the cases (one-sixth of whole vocab). The Kow-wahk do not use the word Nissenan for 'people' as all the other Southern tribes do. They also use some of the words which are peculiar to the Central group and might be placed with that division or with the Nissenan.

Kow-wahk	Tahu-kum	Kuumowin
37 words out of which —	38 words out of which	31 words
✓ (16) are same as Nissenon	✓ (12) are same as Nissenon	4 same as Nissenon
✓ 4 are same as Nissenon + Mitchopdo	✓ 3 are same as Nissenon + Mitchopdo	4 Same as Nissenon + Mitchopdo
✓ 3 are same as Notokoiyo + Mitchopdo	✓ (5) are same as Notokoiyo + Mitchopdo	(13) Notokoiyo + Mitchopdo
✓ 3 are same in all	1 same in all	1 same all
✓ 4 same as Tahu-kum + Kuumowin	✓ (4) Same as Kow-wahk + Kuumowin	4 Kow-wahk + Kuumowin
✓ 5 same as Tahu-kum	✓ (5) Same as Kow-wahk	Same Kow-wahk
✓ 1 same as Notokoiyo + Nissenon	1 same as Notokoiyo + Nissenon	Notokoiyo
✓ 1 same as Notokoiyo	✓ (3) Notokoiyo	1 Nissenon
	✓ 2 Same as Kuumowin	0 Notokoiyo
	✓ 2 Same as Mitchopdo	3 Mitchopdo
names compared		2 Tahu-kum

Mitchopdo	Notokoiyo	Nissenon
35 words out of which —	37 words out of which —	39 words out of which —
✓ (13) same as Notokoiyo	(19) distinct	2 same as Notokoiyo
✓ 3 same in all	3 all same	3 all same
✓ (14) distinct	(13) same as Mitchopdo	5 same as Mitchopdo
✓ 5 Nissenon	2 Nissenon	(29) distinct

1928 Kowwahk	1928 Tahukum	1924 Kummoin	1928 Kummoin	Mitchopdo	Notokoigo	Nissenan
22 words	22 words	22 words	22 words	21 words	22 words	22 words
(11) same as Nissenan	2 same as Nissenan	2 same as Nissenan	2 same as Nissenan	1 same as Nissenan	13 same as Nissenan	(18) distinct
(3) Notokoigo	(9) Notokoigo	(8) same as Notokoigo	(8) same as Notokoigo	(4) same as Notokoigo	(15) distinct	1 same as Notokoigo
0 Notokoigo Mitchopdo	(4) Notokoigo Mitchopdo	(4) Notokoigo Mitchopdo	(4) Notokoigo Mitchopdo	(14) distinct	(4) Notokoigo Mitchopdo	1 Mitchopdo
2 all	2 all	2 all	2 all	2 same in all	2 same in all	2 same in all
1 Mitchopdo Nissenan	1 Mitchopdo Nissenan	1 Mitchopdo Nissenan	1 Mitchopdo Nissenan	1 same as Mitchopdo Nissenan		
1 Nissenan Notokoigo	1 Nissenan Notokoigo	1 Nissenan Notokoigo	1 Nissenan Notokoigo	1 same as Nissenan Notokoigo		
1 Kummoin Tahukum	1 Kummoin Tahukum	1 Kummoin Tahukum	1 Kummoin Tahukum	1 same as Tahukum		
2 distinct	1 Kowwahk	1 Kowwahk	1 Kowwahk	1 Tahukum Kowwahk		
1 Mitchopdo	1 Mitchopdo	(3) Mitchopdo	1 Mitchopdo	1 same as Mitchopdo		

Kow-wahk

Tahukun

WALSHING
BOND



Kow-wahk

Hills v American + Yuba
rivers, Nevada City region
+ into San Juan +
Challenge?

Northeastern { Noto koiyo

Western { Mitchopds

Tinah { Konkow
Tahu-kum
Kum mowin

Southern { Missenan

Kon-kow
 called Tahn-kum (not kyo)
 Tahn-kow branch of Konkow & west
 Kummowin on east

Tahn-kum - ~~Kow-wahk~~ name for
 tribe, branch of
 Konkow at head of
 S. Honkut Ck & Stan-
 field L
 2 2 W Auburn
~~Tahn-kum~~ (related
~~tribe~~ - Kow-wahk of
~~Nevada City~~

Tahn-kum
 Kow-wahk → related
 tribe at Auburn

STEPHEN POWERS' NISSEAN VOCABULARY, BEAR RIVER DIALECT

The following Nissenan vocabulary by Stephen Powers
 is one of several MS vocabularies by Powers bound in Benj.
 Hayes's Scrapbook of Indians of California, Bancroft Library

Neeshenan Vocabulary -- Bear River to the
 Cosumnes -- Bear River Dialect

- | | |
|----------------------------------|-------------------|
| 1. Man | neeshenam, maidec |
| 2. woman | cülleh |
| 3. boy | mana |
| 4. girl | connah |
| 5. infant | lih lyh |
| 6. My father (said by son) | nic teh |
| 7. My father (said by daughter) | " " |
| 8. My mother (said by son) | nic neh |
| 9. My mother (said by daughter) | " " |
| 10. My husband | nic yeeup |
| 11. My wife | nic cülleh |
| 12. My son (said by father) | nic elih, elyh |
| 13. My son (said by mother) | " " |
| 14. My daughter (said by father) | nic pom |
| 15. My daughter (said by mother) | " " |
| 16. My elder brother | nennopem, nic keh |
| 17. My younger brother | nic tunem |
| 18. My elder sister | nic atèh |
| 19. My younger sister | amupem, nic atèh |

Powers Nissenan 2

20. An Indian	neeshenam,		
21. People	neeshenam,	haylin	
22. Head	tsoll	45. Toes	hunum pi
23. Hair	onoh	46 Bone	büm
24. Face	maccòoh	47. Heart	hónimkoko
25. Forehead	soon	48 Blood	seddeh
26. Ear	bonnoh	49. Town, village,	hoópoocy
27. Eye	hin	50. Chief	hook
28. Nose	coal	51. Warrior	yówetoh
29. Mouth	sim	52. Friend	heskuh
30. Tongue	en	53. House	cüh
31. Teeth	chowah	54. Skin lodge	
32. Beard	moassus	55 kettle	oam loyuh (oam = stone)
33. Neck	coóesuc	56. Bow	punduc
34. Arm	yim	57. Arrow	(Auburn) olaoh (B.River) punnun
35. Hand	mah	58. Axe, hatchet	lahseh (humum lahseh=hatchet)
36. Fingers	hunum mah	59. Knife	bossòh
37. Thumb	nem mah	60. Canoe	cánoa
38. Nails	beecheh	61. Moccasins	moccoh (Piute)
39. Body	cuh	62. Pipe	pánemcoolah
40. Chest	tootoo	63. Tobacco	pan = panem = wild tobacco
41. Belly	pottoam	64. Sky	hippinecah
42. Female breasts	meen	65. Sun	ohpy
43. Leg	hoéy	66. Moon	poambuc
44. Foot	pi		

Powers Nissenan 3

67. Star	pokédulla	90. Hill, mountain	yamun
68. Day	héddemocuh	91. Island	áh-il
69. Night	poh	92. Stone, rock	oam
70. Morning	yawcuh	93. Salt	boh
71. Evening	búyhaüh (hayuh)		
72. Spring	yomen	94. Iron	Inlalle, inlallemo
73. Summer	okúmmin	95. Forest	chapa, chapody, chata
74. Autumn	yoalmen	96. Tree	Cha
75. Winter	simmen	97. Wood	cha
76. Wind	móneu	98. Leaf	back
77. Thunder	yówoh	99. Bark	cáppooch
78. Lightning	wispill	100. Grass	popo; cheewee = clover; boopah = bunch- grass.
79. Rain	bi	101. Pine	toan = pine nuts toanem cha
80. Snow	coah	102. Maize	maie
81. Fire	sah	103. Squash	calabassa (Spanish)
82. Water	mool (pond) (moh = water)	104. Flesh, meat	wak = meat dupem wak = dear meat
83. Ice	kokin	105. Dog	sooh
84. Earth, land	cou	106. Buffalo	
85. Sea	toanuh	107. Bear	Cappa
86. River	sayoo	108. Wolf	dappéh = coyote
87. Lake	mool	109. Fox	how
88. Valley	Húnum/chuka = little valley		
89. Prairie	tukü, tuküdy		

Powers Nissenan 4

110. Deer	dupem		
111. Elk	w ^h een		
112. Beaver	kakke		
113. Rabbit, hare	(pallal = rabbit; boyeh = hare)		
114. Tortoise			
115. Horse	caballo [Spanish]		
116. Fly	émelooloo		
117. Mosquito	doókoocy		
118. Snake			
119. Rattlesnake	soaluh cosémoh (Auburn dialect)		
120. Bird	tütuh	135. Light blue	coachiss
121. Egg	Pokpok	136. Yellow	bowbow
122. Feathers	yaih	137. Light green	coachiss
123. Wings	nepem yaih	138. Great, large	Nepem, haylin nem = big nepem = bigger
124. Goose	louh	139. Small, little	hunum pattem = smallest
125. Duck (mallard)	lotuh	140. Strong	tecktee
126. Turkey	waholloh	141. Old	nennoh
127. Pigeon	hahn	142. Young	pattem; lye = babe
128. Fish	hoallee	143. Good	wenneh
129. Salmon	myh	144. Bad	wassyeh
130. Sturgeon	nepem hoalmye	145. Dead	woanoh
131. Name	yah	146. Alive	hoansip
132. White	cokkoh	147. Cold	pooitter
133. Black	peeboot		
134. Red	choopap		

All
Indians
are very
inexact
in
colors

Powers Nissenan 5

148. Warm, hot	peedep	169. One	wukteh
149. I	ne	170. Two	pen
150. Thou	me	171. Three	sapwe, shapwe
151. He	mooum (Very seldom used)	172. Four	chuch
152. We	nehsh	173. Five	mowk
153. Ye	me	174. Six	tumbo, timbo
154. They	hódoamwah	175. Seven	topwe
155. This	moh	176. Eight	penchwe
156. That	moanandeh	177. Nine	pelloöh
157. All	canteh	178. Ten	machum
158. Many, much	hellim	179. Eleven	machum wukteh
159. Who	mennéh ? (interrog).	180. Twelve	" pen
160. Far	hada, (há dangcouzfar place)	181. Twenty	wittápa
161. Near	hedde hadamnee = nearer	182. Thirty	machangwátta
162. Here	neekoideh	183. Forty	penappa
163. There	Keewee, keenundy, múh	184. Fifty	penna/penne/ma- chum
164. Today	hidokko	185. Sixty	sapwe happa
165. yesterday	kypen	186. Seventy	" " machum
166. Tomorrow	yawak	187. Eighty	etc. etc.
167. Yew	haëy	188. Ninety	
168. No	coalloey	189. One hundred	machum happa
169. One		190. One thousand	
170. Two		191. To eat	pap
171. Three		192. To drink	moh

Powers Nissenan 6

- | | | | |
|---------------|-----------|------|---|
| 193. To run | lasseh | chap | |
| 194. To dance | camme | | 204. To come hayweych |
| 195. To sing | soal | | 205. To walk ooyem (or)
pynuh yenneh to walk afoot |
| 196. To sleep | tueh | | |
| 197. To speak | yappýtoo | | 206. To work towhàn |
| 198. To see | ayn | | 207. To steal nassoo |
| 199. To love | ániktoto | | 208. To lie poolah |
| 200. To kill | woantip | | 209. To give meh |
| 201. To sit | nasskit | | 210. To laugh kúyup |
| 202. To stand | boakittuh | | 211. To cry woh |
| 203. To go | yenneh | | |

Powers, Stephen, Neeshenam Vocabulary, Bear River Dialect,
MS, in Hays' Indians of California, Bancroft
Library Scrapbook of

Note: -- Comparison of the above vocabulary with a MS by Powers shows it to be in Powers' handwriting. The list of words is the same as that in Powers Ni-shi-nam Vocabulary published in Contributions to Amer. Ethnol., III 588-598; the spellings however are entirely different and there are a few additional notes.--
S.R.Clemence, 1917.

A.S.TAYLOR'S VOCABULARY OF CUSHNA INDIANS

Carded

Alex. S. Taylor, in his 'Indianology of California' published in California Farmer, 1860-1863, reprints a vocabulary of the Cushna Indians living near the South Fork of the Yuba River, Sacramento Valley, given by Adam Johnston in Schoolcraft: 'Indian Tribes' pp.494-503, ¹⁸⁵² and appends the following remarks, together with additional words and sentences: (including numbers 1 to 10)

<u>English</u>	<u>Indian</u>	<u>English</u>	<u>Indian</u>
eyewinkers	bokkok	this	hed-dam
eyebrow	wiscon	this place	hed-dad-da
little boy	hu-e-no	where	hahmode
to sweat	loop kit	mouse	oossay
forehead	tchim	stink	toctaw
elbow	puccus-cus	to sleep	au-ee
belly	curde	food	summack
shawl	lance	to gamble	hali
smoke	shook	dead	mulu
stone-coal	cot	to cut	ho-o-na
wild onion	wohro	what is it	hes hah
pine-seed	tone	what do you say	hazem
yerba-buena, peppermint	hesh ha	give	wama
lean	dolah	give it to me	tope
raccoon	och	take it	mip
to shoot	darco or narwa-wah	come here	oleppa

Taylor -2- Yuba River

<u>English</u>	<u>Indian</u>	<u>English</u>	<u>Indian</u>
to buy	pec al de	expression of surprise or astonishment	ah me and solam copam
lazy	bucki		
dirt	pitche	to labor, travel, or make effort	tows hal

The following words must be of recent formation, as they could not have known anything about the articles to which they are applied until recently.

<u>English</u>	<u>Indian</u>	<u>English</u>	<u>Indian</u>
coat	capota	paper	papile
gun	copalta	vest	char-lac-co
powder	pulpul	shirt	comesa
candle	mantaka	hat	somliel
board	topla	saw	harse
bucket	suwatle	ox-horn	mo
beads	hoite		

Numbers

This is the extent to which most of the tribes can count. After this, they count by tens. If they wish to count fifty, they count five tens; if one hundred, ten tens, etc.

<u>English</u>	<u>Indian</u>	<u>English</u>	<u>Indian</u>
one	wictem	six	tumbum
two	panim	seven	tapuhim
three	sapuim	eight	pentchim
four	tchuim	nine	pellom
five	markum	ten	matchim

Proper names of a few individuals of the tribe Cushna:

Colla, their chief		Coachepe	Putsha
Camulla	Hock-la	Inaces	Monaceno
Osh-da	Pantu	Comolin	Wisema
She col	Womote	Hompella	Pennewatte
Sarrappa	Yappa	Cabotelum	Mattuck
Moawai	Luwassie	Onempoolo	Occano
Wheelock	Draper	Will yo	
Yachuno	Maluce		

BOND

HAMMILL

Alex. S. Taylor 'Indianology of California', California Farmer,
Vol. XV, No. 14, May 31, 1861.

V. MEWAN STOCK (MIWOK)

Mewan Stock

V/21a-t/BL18

80/18
e

MEWUK VOCABULARY -- erroneously attributed by Taylor to the
Yokut tribes Kah-we-yah and Kah-so-wah.--- cum.

Alex. S. Taylor, in his 'Indianology of California', published in California Farmer, 1860-1863, writes: "The following vocabulary of the San Joaquin Indians in the vicinity of Four Creeks, published in the San Francisco Wide West, in July 1856, by a writer signing himself 'T.H.R.', is of great interest and value, as very few observations have been made on the Autochtones of that section. It seems probable that all the Indians of the Southern Sierra Nevada, the west bank of the San Joaquin, and the Delta of the Tulare Lakes, are Cognate tribes, speaking a general language in different dialects. The Spanish officers and soldiers, who first explored the Valley, prior to 1820, and the old fur-trappers and hunters, from 1824 to 1830, always stated that the tribes, clans, and rancherias of Indians thereaway, were very numerous and populous, and the means of subsistence extremely abundant. Capt. Estudillo of the Spanish army, from Monterey, explored the Tulare Lake district in 1819, and made a map of the country, which the curious can see at the office of the U.S. Surveyor General, at San Francisco -- it is very detailed and full.

THE INDIAN TRIBES KAH-WE-YAH AND KAH-SO-WAH

The Indians now scattered in small bands or families throughout the mining districts of California, formerly constituted a great family or nation, of one common origin. They were, it is true, divided into petty tribes, selecting particular locations favorable for hunting and fishing, over which they appear to have exercised some tacitly acknowledged preemptive right. The

Taylor -2- Tulare Lakes

customs and characteristics of all these tribes are very similar, but in language there is a great dissimilarity. There must be a great number of dialects spoken by the Indians of Oregon, Washington, Territory and California, as I find them differing very much indeed.

Even within our own bounds I find very material differences in the dialects of the Northern and Southern tribes, and again betwixt them and the Indians of the Coast Range.

The dialect of the Kah-we'-yah is very simple, and only gains strength in compound words. There is no sound of the letter R in the language, and in using a foreign word possessing it, they always substitute the sound of the letter L. Some of their names are beautiful, soft and poetic. For example: Loy'-e-mah, flowers; hoo'-lo-wen, birds; o'-pah, the sky; yan'-o-pah, clouds; hee'-a-mah, the sun; and many others. The true aboriginal names are those of natural objects, most other words having been introduced by foreigners. The exceptions to this are, when any new article of luxury, or necessity, is introduced amongst them. If it bears any resemblance to a familiar object, it will likely be so named; as, for example, the reader will observe in the Vocabulary a resemblance between to'-le, blankets, and tu'-le, or too'-lee, bulrushes. The latter article they weave into a sort of rough matting, and it is frequently used as a covering to their huts. Since the introduction and use of blankets have become so general, they, after wearing them a few days, appropriate them to the same purpose as the bulrush mats. Hence, the similarity in names for articles at first apparently so widely differing. Again: oo'-woo is prepared food; ow'-woo, the mouth; and it strikes me that the connection of one with the other

is quite natural.

Then again, as it is oftentimes a difficult matter for persons speaking different languages to understand each other perfectly, or even to catch correctly the sound of a word, so mistakes have arisen in the names given to rivers, and which were evidently derived from the Kah-we'yah dialect. Who was in fault, I know not, but I will give instances in point. Wokel'mootee is the name in Kah-we'yah for river. Is not this word the origin of the name given to the Mokelumne river? Ko-sum'moo, salmon. Can we not detect a similarity with the name Cosumne, also a name of a river? Tu-al'-um-ne is also a soft and melodious name, but I am ignorant of its meaning. Ham'-i-te, falls, rapids; yo-ham'-i-te, a cataract; the prefix yo meaning high, lofty.

The limits of the Kah-we'yah and Kah-so'-wah tribes appear to have been from the Feather river in the northern part of the State, to the Tulare lakes of the south. As we advance further north, a most decided difference is observable with the dialects of the various tribes inhabiting that portion of the country; while on the contrary, as we go south, we observe a similarity in words with even the Aztecan or ancient Mexican language.

For example:

Fire, in the Aztecan language, is Ah'-kee.

" " " Kah-we'-yah " " Wo'-ka.

Water " " " " " Ke'-koo,

" " " Aztecan " " Quack'-kee.

What is the cost? in Kah-we'yah, is Me-to'-kah.

" " " " Aztecan " Mee'yah

Who buys? in Aztecan is Ah-mo'-nee.

Do you wish to buy? in Kah-we'-yah, is Ah-mo'-nee.

We might multiply these instances, but our limits prevent, and we proceed at once to introduce the

VOCABULARY OF THE KAH-WE'-YAH AND KAH-SO'-WAH INDIANS

[The syllable to be emphasized in pronunciation is indicated by the accent --/.]

Numerals

Keng'-ah -- one

O-te'-go -- two

To-lor'-ko-soo -- three

Oy-is'sah -- four

Mo'-soo-kah -- five

Tah'-moo-kah -- six

Ken-neck'-koo-koo -- seven

Kah-woon'tah -- eight

Wo'-hah -- nine

Nia-ach'-ah -- ten

Keng'-ah-te -- eleven

O-tuck'-soo-ka-na -- twelve

To-lork'-soo-ka-na -- thirteen

Oy-ick'-soo-ka-na -- fourteen

Mo-sook'-soo-ka-na -- fifteen

Tah-mook'-soo-ka-na -- sixteen

Ken-neck'-soo-ka-na -- seventeen

Kah-woon'tah-se -- eighteen

Wo-hah'-ka-se -- nineteen

Ni-atch'-ah, O-te'-go, nem -- twenty, or two times ten.

Ni-atch'-ah, or To-lor'-kor-soo, nem -- thirty, or three times ten.

Ni-atch'-ah, Oy-is'sah, nem -- forty, or four times ten. And so

on to one hundred, which is expressed by

Niatch'-ah, Ni-atch'-ah, nem.

Above a hundred, they count naturally by decimals; any indefinite number, by holding up their hands, and, whilst exclaiming energetically "Niatch'-ah Ni-atch'-ah," rapidly opening and closing the ten fingers.

Parts of the Human Body

Han'-oh -- head	You'-sah -- hair
Soon'-too -- eyes	Nee'-to -- nose
Ow'-woo -- mouth	Koo'too -- teeth
Oui'-ko-soo -- chin	Soo'-mo-choo -- beard
Tol'-ko-soo -- ears	Tee'-soo -- hands
Los'-los-kee -- fingers, or toes	
Sa'-lah -- nails	Oo-toon'-dah -- thumb
Hot'-tah -- feet	Ho'-cho-noc -- legs
Lee'-te-poo -- thighs	Hi'-te-wah -- hips
Moo-'zoo -- breasts	Oong'-i-you -- chest
Too'-you-pe -- shoulders	Tee'ee-ni -- elbows
Pah'-cha-loc -- arms	Kah'-woo -- back
Cho'-ko-noc -- belly	To'-kah -- posteriors
To'-lo-loc -- gen. organ, mas.	
Wock'-o-ta -- gen. organ, fem.	
Nong'-ah -- man	O'-sah -- woman
Esh'-el-lo -- child	
Esh'-el-lo Koo'-chee -- good child ¹	
Koo'-che O'-sah -- good woman	
Oo'-soo-too, Nong'-ah -- bad man	

¹The placing of the adjective before the substantive seems to be governed solely by euphony.

Nong'-ah Kah-woó'-wah -- powerful man	
Koo'-che, signifying good, Oo'-suo-too, bad, and Kah-woó'-wah, power, strength, ability.	
Hoo'-che Nong'-ah Mee-wah -- a good honorable man.	
Hi-yah'poo Koo'che Mee-wah -- a friendly chief.	
Hi-yah'-po -- a chief	
Mee'-wah -- friendly, honorable.	
Wal'-lee -- a friend	
Ko'-chah } house, hut, lodge or wigwam	
Oo'-chah }	
Hoo'-yan-nee -- a village or collection of huts.	
Too'-no-tee -- covering or shelter	
To'-le -- blankets	
Ho'-woo-too -- beads, wampum.	
Ong'-a-lee -- bow.	Mitch'-ka-loc -- arrows
You'-wah-loc--quiver	Kah-lan'-no -- to dance
Mov'-a-lee -- to sing	Too'-yem -- to sleep
Soo'-ye-nem -- to wake	Choo'-sock -- to rest
Oo'-nee -- to come	Wook'-soo -- to go
Wo'-num -- to walk	Hoo'-yah -- travelling
Mook'-koo -- road or path	
Hot'-tah -- foot-prints, trail	
Tan'-oo-gock -- fatigue.	To'-lem -- relief
Chah-muck' -- general name for food	
Oo'-woo -- prepared food	
Hah-ki'-yin-nem -- I am hungry	
Hoot', or Hoot'-too -- yes.	No -- no.
Net'-net -- this	Na'-wa -- that.

Taylor -7- Tulare Lakes

Winn'-nee -- where or whence.
Win'-nee Wook'-soo -- where are you going?
Winn'nee Oo'nee -- whence do you come.
Ee'-zum -- up or above
Ah-lo'-wen -- down, or below.
Kah-to'-wen -- over, across, the other side.
Woo'-ditch -- let us go. O'-kas-see -- thank you
Wook'-sum -- good-bye Wee'-kum -- to get rid of.
Hoo-yah'koo -- how do you do?
Koo'-chee O'-kas-see -- very well, thank you.
Paw'-too-luck-sick -- expression of admiration or surprise
Shawl'-pet -- expression of contempt.
Kah-nut' -- expression of disgust
Toke'-to-kah -- a pest, a bad smell.
Ta-mas'-kal -- hot bath or sweat-house
Me-to'-kah -- how much? what is the cost?
Ah-mo-nay' -- do you wish to buy?
Tee'-nay -- what do you call it?
Woo'-hoo Ah-wong'-ah -- let us remove or change our dwelling.
Woo'-hoo Ah-wong'-ah Kah-to-wen -- let us remove to the other side
of the river.
Woo'-hoo Wee'kum na Toke'-to-kah -- let us get rid of this pest or
nuisance.
Koo'-chee, Skotch'-ya -- very good indeed.
Tee'-nay, Net'-net -- what do you call this?
Ko-sum'-moo, Wal'-lee -- a salmon, friend.
Koo'-chee Chah'-muck -- is it good to eat?
Hoot'-too, Koo'chee Skotch'-ya -- yes, very good indeed.

Taylor -8- Tulare Lakes

Hah-ki'yin-nem, Chah'-muck, Wal'-lee -- I am very hungry, give me
food, friend.
O'-kas-see, Woo'-ditch, Wal-lee, Wal-lee, Wook-sum -- thank you,
we are going, friends; goodbye.

The Elements, Animals, Trees, etc.

He-a'-mah -- the sun
Oo'-nee He-a'-mah -- sunrise
Wook'-soo He-a'-mah -- sunset
Kó-mah -- the moon
Toó-too-sah -- air
Keé-koo -- water
Yan'-o-pah -- clouds
Ká-lah -- snow
Ká-lah-wah -- snowy mountain
Si-wah -- table mountain
Wo-kel'-moo-tee -- a river
Seé-sah -- a creek
Ah-kah'-wa-loo -- a spring of water
O'-lo-loo or to'-lo-loo -- a spout or jet of water.
Ham'-i-te -- rapids or falls
Yo-ham'i-te -- a cataract.
Oo-sóó-moo-te -- grizzly bear
Oó-woo-you -- the elk
Kot'-wah -- coyote
Kah'-choo-mah -- wild cat.
Ep-plar-lee -- hare
Lah-war'-tee -- rattlesnake
Tó-lah -- earth
Wó-ka -- fire
O'-pah -- sky
Noó-kah -- rain.
Woó-loo-too -- heat.
Choó-koo -- a dog
Tee'-chah-soo -- squirrel

Taylor -9- Tulare Lakes

Nep'-pe-soo -- viper

You'-woo-le -- lizard

Ko-sum'-moo -- salmon

Ah'-woo -- trout

Kar'-kar-loo.

Hoo'-lo-wen -- general name for birds.

Loy'-e-mah -- general name for flowers.

Woot'-soo -- an oak tree.

Lee'-mah -- Willow

Nee'-nah-too-ya -- manzanito.

Sock'-koo -- pine

Sock'-oo-too -- pine nut

Tá-le, or Toó-lee -- bulrush

Tow'-sa -- a game of chance played with small sticks.

J. H. R., Hi-yah'-po.

The Indians of the Tulare Lakes very likely made incursions into the territories of their neighbors of the Coast-range, between San Antonio and San Luis Obispo, prior to the arrival of the whites, and vice versa, as there are several good mountain passes in the above named district. This section of the State is still very little known to the public; the sheep-men and hunters say it contains much good pasture land -- we mean the country east of the Salinas river, from San Miguel, as far as the opening of the Tulare plains. Some of the old Spanish soldiers have told us, that the Tulare Indians and those of the Mission of San Miguel had had a similar language to each other. How far this is true, we are unable to say.

Alex. S. Taylor, 'Indianology of California', California Farmer, Vol. XIII, No. 14, May 25, 1860.

In a later issue of the Farmer, Taylor speaks of the "Kawweyahs of Tulare Lakes."- A.S.Taylor, Calif. Farmer, Vol. 13, No. 14, May 25, 1860.

NAMES OF ANIMALS

Hoo'-koo-e'-ko⁴
 (Coast mewan or Inneko)

Bear	Koo-leh
Coon	Hoo-ma-ka
Bob-cat	To-lo-mah
Gray fox-	Ah-wan-ke
Coyote	O-yeh
Deer	Ka-sum
Gray squirrel	Sam-kow
Wood rat	Yu-loo
Brush rabbit	No-meh
Jack rabbit	Owl-yeh
Sparrow hawk	He-le-lek
Great horned owl	Too-koo-lis
Crow	Ah-wetch
Blue jay	Si-etch
Valley quail	Hek-ek-ki
Rattlesnake	Oo-koo-lis
Common lizard	Pet-tan-yah
Frog	Ko-to-lah
Crab	Ah-mah-tah
Abalone-	Ah-wook

TREES AND OTHER PLANTS

Redwood	Cho-lā
Douglas fir	Hoo-toos'
Live oak	Sah-tah
Black Oak	Ko-tis
Tanbark	Kah-tah'-me
Madrone	Kah-kas
Buckeye	Ah-te
Poison oak	E-tüm
Brake fern or bracken	Oo-tük
Tule (big round)	Ló-kōs (A tule house - Ló-kus kó-chah)
Strawberries	I-yum
Pinole of all kinds, small seeds	Etch'e
Pinole of tarweed seeds	O-wah
Tobacco (wild)	O-yen-ki-ah
Angelica stem	Lo-kot-te or lo-kah-te
For est	Hól-mah
Chaparral	Koo-too'-loo ^{thick} lim-me ^{brush}

HOO-KOO-E-KO

Ocean	O-luk	Wind	Hen'-nah
Salt water	Lé-wah	Rainbow	Kah-chah
Water (fresh)	Keek	Snow	Yah-wim
Creek	Chawk	Ice	Ke'-lah
Spring (water)	Se-wah (Se-wă)	Hot	Wü-ke
Falls	Saw-lo-lo		
Deep	Loo-kis		
Shallow	Et-tish		
Wet	Moo-něh		
Hill	Yo-kă pi-ēs	} Valley	Lok''law
Bank or cliff	Să-mah		Trail
Sand	Soo-koo-e		
Mud	Lō-pook		
Rock	Lü-pü		
Big rock	So-mo-lō		
Flat rock	Tā-el-lă lü-pü		
Salt	Koi-yo		
Shade	Mó-lā		
Echo	Si-yu-kā-i		
North	Kon-wim		
South	O-lum		
East	Ah'-lah		
West	Hel-wah		
Dark	Yo-tā or Yo-těh		
Fog	Yo-koop		

HOO-KOO-E-KO

Big	Oo-nū-ne
Little	Yo'-ke
Long	Ān-yahk
Short	N'yo-te
High	Ā'n yahk
Low	Ho-e-měh
Narrow	Kah-pe
Broad	He-těh
Flat	Tā-el-le
Round or circular	Choo-koo'-yu
Straight	Lap-pā
Zigzag	Ko-we'-le
Up	Le-lă
Down	Hoi-me (Ho'-e-me)
Pointed (or a point)	Hoo-trow'
Rough	Ho-só-lo
Smooth	Pil-yo'-to
Bad	O'-mo
Good	To'- ^w mis

Makoyyuma forms of Personal Pronouns:

		<u>Subjective</u>	<u>Objective</u>	<u>Possessive</u>
		used alone	abbreviated in sentence	
I or me	Kah-ne	Kahn-ne or Kahnakah	Kahn-ne-titch	Kah-nan'-nah
You, singular	me	E'-nah (asuffia ^{nü} nah)	{ In- E-hun'-nitch	E-nun'-nah
You, dual+pl.	Muk-ko	mö-ko (asuffia muk)	{ Nes'-sütch Né'-sütch	Muk-kun'-nah
He or him, present	Nä-ä	Nes'-sü (asuffia, sü)	{ Is- E'-sütch	Nes'-sun'-nah
He or him, distant	No-o			No-sun'-nah
He or him, absent	E'-sah			E'-sun'-nah
WE, dual	E'-chah	E'-che (asuffia, chah)		E-chun'-nah
They or Them } dual, present	Nä-ke	Nek'-ke		Nä-kon-nü
They or Them } dual, absent	E-ko		E-kotch	E-kön-nü

Grizzly Bear 00-200-mä-te

00-200-mä-titch

Kooksoek forms of Personal Pronouns:

		<u>Subjective</u>	<u>Objective</u>	<u>Possessive</u>
		used alone	as used in sentence	
I or me	Kah-ne	Kah'	kah	Kah-tes'
You, singular	me	me'-en ?		Oon-ten'-ne + Oon-tes'
You, dual	me-ko-che	mik'-kotch		me-kotch-ten'-ne + me-kotch-tes'
You, plural	me-ko	mik'-kön	mik'-ko	me-kön-ten'-ne + me-kön-tes'
He, present	E-te?	E-teen ?	E-te	Oos
He, distant	No+!	Nön		Non-tes
He, absent	E-te	E-teen ?	E-te	E-teen-tes
We, dual	O'-che			O'tch-tes'
We, plural	Mah-ko	Mah-mook (mah-moo-kun)		Mah-mook-tes'; mah-tes'
They, plural, present				
"	" distant	No-kön	kön	No-kön-tes
"	" absent	E-ko		Ik- E-kön-tes

PRONOUNS

In addressing a person the Hoochoeko usually make use of the possessive instead of the second person singular. Thus, in the sentence "you are sick", the pronoun used is oon' (yours) instead of me (you), the sentence reading, oon' toon-ne'-ne instead of me' toon-ne'-ne.

Similarly, "you have killed" is oon' chet-tah-kah, not me' chet-tah-kah; and "you are cold" is oon' se-loom-ne.

Among the Tuleame it is customary to abbreviate pronouns. Thus the second person me-kōts (you dual, subjective) becomes mōts, and me-kōn (you plural) becomes mōn.

Similarly the third person Mah-kōts and mah-kōn (they dual and they plural, subjective) become kots and kon.

The Olamenthe language is only slightly different from Hoskoo.
 Roughly speaking, about half the words are the same, except that those
 which in Hoskoo end in es or is lose the terminal s. Thus
 the words for man and woman are in Hoskoo, Ti-ēs (or Ti-is) and
Koo-lā-is; in Olamenthe, Ti-e and Koo-lā-e. Tuleamme in turn
 reflects Olamenthe, but a ^{minor} number of words are different.
 Some of the words in which this difference is noticeable are:

	<u>Tuleamme</u>	<u>Olamenthe</u>	<u>Hoskoo</u>
Old man	Now'-mah	O-ye	Oi-yis
Man	Ti	Ti-e	Ti-is
Metamorphosis	Hoo-koo-yu-ko	mem-po'che	mem-po'chis
Woman	Po'-tse (young woman ko'-lah)	Koo-lā-e	Koo-lā-is
Wife	Koo-lē	Koo-lē	Koo-lēs
Ten	O-koo'-go-tse	Ke'-che	Ke'-chis
The body	He'-nah	mē'	me-ēs
Shoulder	O-yo'-mah	O-yo-we	O-yo-wis
Elbow	Sēp-lik	Koo'-pe	Koo'-pis
Hand	Oo'-koo	Oo-koo	Oo-koo
Heel	Tū'-ne	Tōo'-ne	Tōo'-nis
Resort	O-loot	Ā'-we	Ā'-wis
Mountain	Pow'-we	Pi-e	Pi-ēs
Star	To'-le	Hit'-te	He'tis
Burned	Tsoop'	Hoo'-le	Hoo'-lis
Good	Ā-mā'-nā	To'-we	To'-wis
end		Nak'-ke	Nak'-kis

Similarly, ^{as} as becomes ah, as in

	<u>Tuleamme</u>	<u>Olamenthe</u>	<u>Hoskoo</u>
Ashamed	O'-yah	Oi'-yah	Oi'-yas'
Fat	Set'-tah	Hoo-wah'	Hoo-was'
Dead	Yōk	Te-len-nah	Te-len-nas
Shut	Wet'-tē	Wet-tā'-tah	Wet-tā'-tas
Madness	Kah'-kah	Kah-kah	Kah-kas
Ray	Hā'-nah	Hā'-nah	Hā'-nas
White faint	Set-tah'-ō-tū'-sah	Wahl-lan'-nah	Wahl-lan'-nas'

~~Sometimes s at the beginning of a word is changed to h, as~~
~~Hot Hel'-lah Hel-lah Sel'-lah~~

In words ending in sā or se the s is changed to t, thus
 Twice O'-tah-lā-sā-ah O-sah'-te
 Four times Ho-to'-tah sō-wah Hoo-yah-sah'-te
 Five times Kā-dā-ko sū-ah Ken-nē-ko-sah'-te
 Ten times Koo-kah-che sū-wah Ke'-chis-sah'-te
 Three times Tel-lā'-gah-sū-wah Tel-leh-kah-te
 Tel-lā-kos'-se

In the last instance (Tel-leh-kah-te to Tel-lā-kos'-se) there are three
 changes: the usual substitution of t for final s in the ^{terminal} syllable, and the
 change of os to ah in the previous syllable. This introduces a class of cases
 in which os and us following a consonant in the same syllable are changed

to ah or oo, thus

Chief	Hoi-e-poo	Hoi-e-poo	Hoi-e-pus
Tule	Kōl	Ko-kōk	Ko-kās
Smell (odor)	Hoo-koo	Ho-koo	Ho-kus

Blumenthal

Interrelationships

An examination of the vocabularies of these tribes shows that degree of kinship agrees with present geographic distribution. Thus, of the 3 Sierra tribes, the Northern Me-wuk are ^{the} most closely related to the valley Me-wuk (of wh. the Makozumme may be taken as representative); and of the 3 tribes north of San Francisco Bay the Tooleumme are nearest of kin to the Makozumme than are the Blumentho and Hooloosho.

Assuming that ^{of the various tribes} the valley Me-wuk are the most closely related to the ancient stock from wh. they came, + ~~the~~ consequently may be regarded as the ^{from} from which the others diverged, three lines of divergence are clearly indicated: South directly to the Tooleumme; eastward into the Me-wuk (northern Me-wuk) + thence southward to the southern Me-wuk; + northward to the Tooleumme + thence SW to the coast Blumentho + Hooloosho.

There are many cases in which the use of a word in a special sense betrays relationship. Thus the coast tribes add ko to a place name, or ^{to} the name of a language, to denote the people of that place, or the people speaking that language--as Hoo'-koo-e'-ko the people speaking the Hoo-koo-e language, Tam-mal'-ko, the people living on Tam-mal le-wah (Tamales Bay), and so on. Similarly the Mokalumme (or Muk-kel'-lum-ne) use Muk-kel'-ko to designate the inhabitants of Muk-kel, their principal village. In this case the ko is the terminal syllable of Me-u'-ko, their word for people.

The O-la-yo-me is the only tribe of Mewan stock in which the word for people lacks the root me (their word for person being Ko'-tsa, plural Ko'-tsä-ko and am'-mah). But the old root is not wholly lost for it reappears in me'-u, husband; me'-u po'-tse, married woman; and me'-u hel'-luk po'-tse, widow. [Po'-tse= woman; hel'-luk=negative.]

The Toalanne is to only triler
 of the stock not using ^{root} ~~the~~ me
~~(me-...)~~ is the word for
 father (their words being ko'-tsa person
 + ko'-tsä-ko and am'-mah father),
 but the old root crops out in
 the terms for married woman - meu'ah
fa'-tse; widow - meu' hel'-luh po'-tse;
 and my husband - kah me'-ü.

Reduplication

Repetitives occur sparingly in the Inneko family:

Toalanne Alamette Hoolawlin

Smart Koi-ki

Low Soom-tsoom

Little Ki-ki

Ki-ki

Ki-ki

Several colors

Red

ke-choo'-loo

Green

loo'-choo-tah

White

po-to'-tah

Black

lo-ko'-tah

(have not yet picked them out of vocabularies ^{can})

MIDDLE ME-WUK PRONOUNS

(Information from Wm. Fuller of Saulsbyville near Tuolumne)

Mū-wah singular; Me-wuk plural.

1 person -- Keng-ě mu'-wah; many people -- Ūt-tuh mē'-wuk.

The word Tuolumne means going on or among high hills.

A man lost and turned around in his mind is Heng-e ling-ě.

The sentence "I am not going." -- Wuk-suk-kū ā-wahng'-kung.

Nēh = this.

Nes'-sung or Nā-sung = this man or this fellow (present).

Na-sung-ah (spoken by wife) = belongs to him (him = husband).

Ne'-e = him or this man (present). Him absent - Is'-sah-kung!

Nā'-e = here he is.

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-ōk = belongs to them two.

In-ne'-ko = them over there.

Mon-nok'-ko = who are they.

O-te'-meng = We (two).

O-che'-meng = ours.

So-ket'-te-ming = we (plural).

O-ti'-goo-kung = them two.

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 Saulsbyville. 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.

PRONOUNS

He, present... Nā hung
distant... ~~ē-hung~~ · In'ne-hung
Absent... ^{same} ē-hung

His, present... Nā-hing-ū
distant... In.ne-hung it-tā-hah
absent.... ē-hung it tā-hah

We, dual(you & I).. mah-hé
" (addressing 3d person)..

We, plural... mah'hé

I-too-ming - all of us

Ours(yours & mine).. mah'hing-uh ~~tā-hah-he~~

" (addressing 3d person).. mah'hing

" plural... ~~uh-tū it-tā-mah-he~~ = a lot of us and it (mah'hing it ours)
mah'hing i-too

They, dual, present... In-ne-kong · Nek-kong

distant... ↗

absent... ↘ In-ne-hung

They, pl, present... I-too-kong

distant...

absent...

Theirs, dual, present... O-te-kong in-ne-kong e-tā-ho

distant ..

absent ..

Theirs, pl. present..

distant...

absent...

	<u>Mo-kal-um-ne</u>	<u>Mo-koz-um-ne</u>	<u>Wipa</u>	<u>Yatch-a-chum-ne</u>
Water	Keek'	Keek'	Keek'	E'-lik = <u>Yokut</u> <i>ilok</i>
Fire	Wü'-ke	Wü'-kä	Wü'-kā'	Ow'-tawl ?
Where are you going?				E'-lä-mo tah'-me <i>Yokuts: hile-u ma yanin</i> <i>alik</i>
Coyote	O-let'-te		O-lā'-nah	O-let'-te <i>mswok?</i> <i>alik</i>
Raccoon	Pat-kah'-se		Pot'-kah-sā'	Mah-pä'-che = spanish for raccoon <i>skin</i> → <i>yes</i>
Sycamore Tree			Kah-kah' <u>ch</u>	Mah'-ne ?

Middle Mourners Yum'-meh

Used to burn clothing & baskets - not effigies.

Woman with black fitch on face, Naw'-choo-en'-nik.

The black face, Wah-kaw'-ah-ne.

The mourners, ♂ & ♀, Naw'-chet-took.

Mourners having lost a close relative (father, mother, husband, or wife) - Koo'-wah-zuk.

The dancing march of the mourners, Koo'-nah.

stiffing off, Sah'-too.

Captain of the Yum'-meh (person in charge of cry), Ko-téh'-uh-ne.

Head Washer, Oo-poo'-noo-koo-péh

The head washer has nothing to do with the management of the Yum'-meh. He receives pay from each person washed (usually \$1.00 apiece) & is expected to bring water for the marching mourners to drink, & to fetch wood for the fire.

The cry, Yum'-meh (not Nah'-choo-ah, which means crying).

Mimik or Mima ('Dipper')

names for Grogg's Beer.

On Stanislaus & northern + in

Yosemite, u-zú-mai-ti

At Little Lake, o-é'-mai-ti

On South Fork Merced, uh-zú-mai-tah

Stephen Powers, Tribes of Calif. p. 362, 1877.

Woh-wah'-nan - Big Tree - owl's nest

W. YOKUT STOCK

Yokut Stock: choo'-nut

W/22u/BL19

80/15
c

Mestead Kingston 2dms
 20th at Simuba

Nat-m-tish-ah Kingston
~~Kingston~~ tiche-

~~Mat-tik-tchah~~ Large bowl
 O-sa Bottle neck
 An-us Burden basket
 Po-ke-us Hat
 Chah-pit Wimmer
 Chah-pi-in Paddle
 Wats-us Raffner basket
 Ouch Water bottle
 Show-yin Leany

Ho-pul white
 Lin-ik-o-geez Black
 Tah-kah-kah Brown
 Chah-ges waf material

Recd from Mestead
 Nov. 21, 1904 - cm

Chah-noot }
 Choo-noot } Tera ranch near Kialia
 Yohut
 Lin ang Tache

Cham-tit Biji bowl
 Pom-ki-hi Cup
 An-us Burden basket
 O-sa Bottle neck
 Ti-wan Saubing tray (circular)
 So-pus-eh Paddle
 We-te-ehut Cup drink
 Cham-pit Wimmer
 Hg-li Scoop (open)
 mona-Nicks Black in basket
 Choo-nah-ne ~~not~~ hard

Recd from Mestead
 Nov 21, 1904 cm

X. SHOSHONE STOCK

X 123 a - pp / BL 20 Shoshone Stock

1 of 2

C. Hart Merriam
Papers
BANC MSS
80/18 c

Mahl-ke (W. Pablo)
(Banning, Calif.)

- ✓ *Grizz* Pīa koon-wut (Pi'ah)
- ✓ *Bled* Hoon-wut
- ✓ *Melf* Ē's wut
- ✓ *Coyote* Ē's-sel
- ✓ *Scout* Wil'-yahl
- ✓ *Ray* Kah-wis'-sis
- ✓ *Bobcat* Too'-kut
- ✓ *Elk* Sōk-mal
- ✓ *Lion* Took-wut
- ✓ *Bass* Pīa koon-wē-ōis (Pi'ah)
- ✓ *Weasel* Tam'-mal ser'-kit
- ✓ *Deer* So'-kut
- ✓ *Antelope* Ten'-neel or Ten-ne-yel
- ✓ *Sheep* Kah'-ah
- ✓ *Shrew* Bah'-ish
- ✓ *Rat* Bah'-lil
- ✓ *Paramecium* Pi'-is-len
- ✓ *Ant* Wi'-s'-koo

Spidonomy Pah'-e-wut

- ✓ *Weasel* Koon-wut
- [v Yah^{ch} i-whahl = Cactus wren]
- ✓ *Weasel* Koon-wut Pah'-kash
- ✓ *Cat* Tah'-wut
- ✓ *Cricket* Tev'-ē't
- ✓ *Jackal* Sew'-ish or Soo'-ish
- ✓ *Amphibian* Tuk'-kwul
- ✓ *Spide* Tuk'-kwē-mal
- ✓ *Badger* Hoo'-nah
- ✓ *Skunk* King'-ish
- ✓ *Ray* Sik'-koon-wut
- ✓ *Zopher* Met'
- ✓ *Sag* Ow'-mal (always had-bij-ees up)
- ✓ *Golden Eagle* Ahs'-wut
- ✓ *Bald "* Bah'-mo-is
- ✓ *Redtail* Kwah'-ahl
- ✓ *Fishhawk* Kwah'-li-kah

Sharon Ak kel-lek-le-mal

- ✓ *Duck* Kis'-sel
- ✓ *Marsh* We'-pan-wut
- ✓ *Cooper* Tuk'-vē't - Kow'-kus(um)
- ✓ *Cat* Yōng ah'-vis
- ✓ *Condor* Yōng av'-ve-wut
- ✓ *Bubo* Moot
- ✓ *Microscope* Mō'-mal
- ✓ *Born* Chakt'
- ✓ *Phaetodon* Tem'-mah-ming'-at
- ✓ *Blauwin* Ku'-kul (Koo'-kul)
- ✓ *Radman* to'-wih
- ✓ *Raven* Tah'-al'-wut
- ✓ *Crow* Al'-wut

Steller Chah'-kue-ō't

- ✓ *Aphelone* Chi'-chi
- ✓ *Ugson* Mah'-ah
- ✓ *Clark* Kah'-ke-ō't
- ✓ *Wren* Kah'-hoo-wut
- ✓ *Kal* Kah'-hah
- ✓ *Pigeon* Mah'-e-wut
- ✓ *Dove* Mah'-hi-yel
- ✓ *Ceryle* Ke'-ro-mah'-hut
- ✓ *Chadila* Pul'-mich
- ✓ *Bonell* Kwah'-kudat
- ✓ *Calafes* Tah'-vis
- ✓ *Melaner* Sel'-lem
- ✓ *Synchates* Koo'-pah-nil
- ✓ *Sitta* Chah'-thah-thah
- ✓ *Turnella* Ē'-ōahl
- ✓ *Quail* Am'-mus-wut
- ✓ *Famius* Tet'-tan-wut
- ✓ *Bald* Pah'-ā-nis
- ✓ *Tyrannus* I'-mah-lil
- ✓ *Swallow* Sik'-kiki-kue-wut
- ✓ *Sialia* Yue'-ne-wat'h
- ✓ *Otocoris* Tā'-ve-ve

Arctis Bah'-ō-wut

- ✓ *Rattler* Sā'-wut
- ✓ *King* Lah'-lah-o
- ✓ *Bull* (Zopher) Po'-koon-wut
- ✓ *Sceloporus* Yahnng'-ah-vah
- ✓ *Emmeo* Tek'-koon'e-kue
- ✓ *Chelonia* Chah'-wēl
- ✓ *Chrysothrix* Pah'-te-whai'-nah
- ✓ *Frog* Wah'-kah-chil
- ✓ *Zanchoff* Wē'-ē't (red wad) { Sah'-kah-kah-wah
- ✓ *Butterfly* Kah'-lā-vah
- ✓ *Phlyse* Hev'-ve-wal
- ✓ *Larrip* Kwā'-ne-ne
- ✓ *Scorpion* So'-geel
- ✓ *Spider* Koi'-tuk
- ✓ *Tamula* Kwā'-har-vue
- ✓ *Flie* Mō'-kas
- ✓ *Yellowjacket* Sahnng'-sang
- ✓ *Fly* ah'-ah'-wut
- ✓ *Ant* An'-nit

Grash Mō'-kah-vil

- ✓ *Lipile* Ois Tep'-po-wus
- ✓ *Lipile* mac
- ✓ *Zantrich* Ko'-ke (say ko'-he-ke-to)
- ✓ *Carphocera* Ahk'-kwan-nis
- ✓ *Rubin* Sā'-kah-kah
- ✓ *Caprimulgus* Mō'-ē-kil
- ✓ *Wren* Sā'-rā'-kah
- ✓ *Baltifam* Ow'-soo-kul
- ✓ *Parus gamb* We'-el-lel'-ik
- ✓ *Hummer* Too'-chil
- ✓ *Gull* Pahng'-ah-ahl'-wut
- ✓ *Shrike* Hoo'-kwut (lap-rech)
- ✓ *Helican* Kwah'-kwah
- ✓ *Swan* Se'-ahl'
- ✓ *Mallard* Si'-yil
- ✓ *Redhead* Sah'-si-mahl
- ✓ *Coat* Tan'-nā-mal
- ✓ *Killdeer* Tā'-ē-tha-the

THE SHOSHONE

The Shoshone tribes include the Shoshone proper bands of northeast and central Nevada ¹; Ft. Hall Shoshone; Goseute; Panamint; and Comanche.

In this group the Fort Hall, Idaho and Nevada tribes show close agreement in their vocabularies.

The Goseute tribe of western Utah and the extreme northern part of Nevada has more different words though the majority agree with these Nevada Shoshone.

The Panamint Shoshone occupy the region south and east of Owens Lake, and the majority of their words are in essential agreement with the Shoshone proper series.

All of the Shoshone tribes use many Piute words, but the Panamint vocabulary agrees in a few more cases with both the Northern and Southern Piute, and Goseute agrees in a very few more words with the Southern Piute.

The vocabulary of the Comanche, nomadic tribe of the plains of Wyoming, Colorado, and New Mexico, seems to agree best with the Shoshone proper.

In this comparison the Comanche vocabularies obtained by Domenich and Whipple ² were compared with my Shoshone vocabularies. Although there is a great difference in dialect, about half of the words are fundamentally the same.

1 Vocabularies obtained at Round Mountain and Ruby Valley.

2 Domenech, Abbe Em., Seven Years Residence in the Great Deserts of North America, Vol. II, pp. 166-189, 1860

It is notable that the Comanche show a closer agreement with the northern Shoshone tribes (and even in some cases with the Ft. Hall, Idaho Bannock) than with the southern tribes which are closer geographically.

MAMMALS: 43 total GOSEUTE

About two-thirds of the words in Goseute agree with SHOSHONE PROPER. 21 + (12 all same)

About one-half agree with the CHEMEWEVE SERIES. 8 + (12 all same)

About one-half agree with the PIUTE SERIES. 10 + (13 all same)

About one-half agree with Panamint. 9 + (13 all same)

About one-half agree with Ft. Hall, Bannock. 11 + (9 all same)

About one-third agree with Ute. 5 + (8 all same)

Only a few words agree with Comanche 4 + (1 all same)

MAMMALS: 45 total UTE

About two-thirds of the words in Ute agree with the CHEMEWEVE SERIES. 17 + (10 all same)

About one-third agree with SHOSHONE PROPER. 8 + (9 all same)

About one-fourth agree with the PIUTE SERIES. 1 + (8 all same)

About one-fourth agree with Ft. Hall, Bannock. 5 + (6 all same)

About one-third agree with Goseute. 5 + (8 all same)

About one-fourth agree with Panamint. 4 + (8 all same)

PANAMINT

MAMMALS: 50 total

About one-half of the words in Panamint agree with SHOSHONE PROPER. 10 + (13 all same)

About one-half agree with the PIUTE SERIES. 8 + (14 all same)

About one-half agree with the CHEMEWEVE SERIES. 12 + (14^{15?} all same)

About two-fifths agree with Goseute. 8 + (13 all same)

About one-third agree with Ft. Hall, Bannock. 4 + (10 all same)

About one-fourth agree with Ute. 4 + (8 all same)

UTE

MAIN VOCABULARY:

90 About two-thirds of the names in Ute agree with the CHEMEWEVE SERIES. 55 + 35 all same.

55, About one-third agree with SHOSHONE PROPER. 25 + 30 all same

33 About one-fourth agree with the PIUTE SERIES. 3 + 30 all same

45 About one-fourth agree with Ft. Hall, Bannock. 15 + 30 all same

24 About one-sixth agree with Panamint. 1 + 23 all same

21 About one-seventh agree with Goseute. 1 + 20 all same

13 About one-eighth agree with Comanche. 5 + 8 all same

44 About two-sevenths are essentially the same names in all or the majority of tribes.

(A few words¹⁵ agree only with S. + K. of chemeweve group)

GOSEUTE

MAIN VOCABULARY:

- 119 About two-thirds of the names in Goseute agree with SHOSHONE PROPER. 77+42 all same
- 60 About two-fifths agree with the CHEMEWEVE SERIES. 26+34 all same
- 58 About two-fifths agree with Panamint. 16+42 all same
- 55 About two-fifths agree with Ft. Hall, Bannock. 27+28 all same
- 50 About one-third agree with the PIUTE SERIES. 16+34 all same
- 27 About one-seventh agree with Ute. 1+20 all same
- 29 About one-fifth agree with Comanche. 16+13 all same
- About one-third are essentially the same names in all or the majority of tribes.

PANAMINT (200)

MAIN VOCABULARY:

- 130 About two-thirds of the names in Panamint agree with SHOSHONE PROPER. 81+(48 all same)
- 86 About one-half agree with the CHEMEWEVE SERIES. 46+(40 all same)
- 82 About two-fifths agree with the PIUTE SERIES. 42'+(40 all same)
- 58 About two-sevenths agree with Goseute. 16+(42 all same)
- 63 About two-sevenths agree with Ft. Hall, Bannock. 30+(33 all same)
- 24 About one-seventh agree with Ute. 1+(23 all same)
- About one-fourth are essentially the same in all or the majority of tribes.
- 24 About one-eighthth agree with Comanche. 15+(9 all same)
- (a few words agree with OV only of Piute Series 14)

FT. HALL, BANNOCK

MAIN VOCABULARY:

- 103 About two-thirds of the names in Ft. Hall, Bannock agree with the PIUTE SERIES. 58 + (42 all same)
- 70 About one-half agree with SHOSHONE PROPER. 36 + (33 all same)
- 55 About two-fifths agree with Goseute. 27 + (28 all same)
- 61 About two-fifths agree with Panamint. 30 + (31 all same)
- 47 About one-third agree with the CHEMEWEVE SERIES. 13 + (34 all same)
- 40 About one-fourth agree with Ute. 15 + (25 all same)
- 42 About one-fourth are essentially the same names in all or the majority of tribes.
- 25 About one-sixth agree with Comanche. 13 + (12 all same)

AMERICAN ANTHROPOLOGIST
ORGAN OF
THE AMERICAN ANTHROPOLOGICAL ASSOCIATION
THE ANTHROPOLOGICAL SOCIETY OF WASHINGTON
THE AMERICAN ETHNOLOGICAL SOCIETY OF NEW YORK

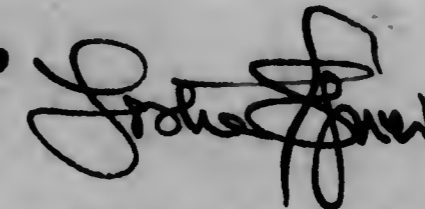
December 16, 1937

LESLIE SPIER, EDITOR
YALE UNIVERSITY
NEW HAVEN, CONN.

Dear Dr Merriam:

I am glad that you wrote me a reminder about your item "Misuse of the Name Pavlotso." By mischance it went into my files whereas it should have been returned to you for possible publication elsewhere. Please accept my apologies.

Sincerely,



Leslie Spier

Dr C. Hart Merriam
1919 Sixteenth St.
Washington, D.C.

MISUSE OF THE NAME PAVIOTSO

The unfortunate term 'Paviotso' was introduced into the literature of Anthropology in 1874 by the late Major J. W. Powell who erroneously believed it to be the proper name--the name used by themselves--for the Piute of western Nevada. But I have worked with these people for many years and have found without exception that they resent its application to themselves, saying that they are Piute, and that they never heard of Paviotso.

It is one of the many unhappy names that die hard--having been adopted for Piute by Pilling in 1885, Kroeber in 1909, Hodge in 1910, Dixon in 1913 and 1915, Strong in 1927 and 1929, Steward in 1935, and Park in 1937--thus continuing to the present time.

Briefly, Paviotso is a term used by the Shoshone of central Nevada for the Piute of northwestern Nevada.

C. Hart Merriam

May 1937

Piute
Shoshone.

Always Bring This Book.



M _____

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FINE GROCERIES.

FLOUR OF ALL GRADES,
Selected Teas, Pure Coffees, Spices,
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And a Full Variety of Other Goods usually kept
in a First-Class Store.

GOODS PROMPTLY DELIVERED FREE OF
EXPENSE.

Pe-ton'-a-quatz (Amens Valley)

Paute

Shoshone

1. Shem-mah (sem-mah)	1. So-dah (so-d)
2. Wah-hi	2. Wat
3. Yah-he	3. Pait
4. Wat-sig	4. Wat-sue
5. Mine-e-ga ^{ee}	5. Men-e-ge (hard)
6. Nah-hah-va (Nah-ah-vi)	6. Nah-hoi (u ^u)
7. Tah-tsoo-ey	7. Tah-tsue
8. Wah-soo-ey	8. Wah-sue
9. Kon-nik	9. Wan-nah-kee
10. Sa-wan	10. Sa-wan
11. Sem-ha-ut-se-wit	
12. Wan-tse-wit	
man	Non ^{va} (pl. 3 ^{ee} -mug-in) 5. Tang-um
Woman	Heel-pe 5. Tang-ung-ey
Father	E ^{ing} -Now-ah 6. Wi-kah
Mother	Bee-ah 6. Nub-kah (Nub-kah)
Grandmother	Mo ^{un} -an-Bee-too 6. Bee-ah
Grandfather	Nat-zu 6. Sah-go
Husband	Go-ah 6. Da-go
Wife	Nah-rii-gaa 6. U-bimabe
	U ^{oc} -bin-ah-be

Wife

Liuta (ketonaquat)

- En-nam-ah your father ✓
- E-nam-ah my " ✓
- En-bei-ah your mother ✓
- E-bei-ah my " ✓
- Husband E-so-ah ✓
- Wife E-na-rook ✓

Shoshone

- Knee - Sung-uh ✓
- (Panamint)*
- Line on back of hand tam-mō ✓
- thumb mat - to-kah ✓
- index match - e-to-gam-ee ✓

Pō-ton-ä-quat

Liuta

(Bishoh)

- Old man • Tsu-qu-tsa ✓
- Old woman • Hei-bich-ah ✓
- Boy • Nah-che ✓
- Girl • Too-ah-pe ✓
- Baby
- Brother • Bon-nah ✓
- Sister • Bon-nē^h ✓

- Head • Tah-wō ✓
- ~~Belly~~ ~~Belly~~ • ~~Tah~~ Koh-hee ✓
- Leg • Tah-hō-gah ✓
- Foot • Tah-geg (red) ✓
- Arm • Tah-bet ✓
- Hand • Tah-wan-nah ✓
- Breasts • Big-je ✓
- Eye • Pō-ah ✓
- Nose • Mō-ve ✓
- Ear • Nock-kah ✓
- Neck • Lo-tah ✓
- Hair • Tah-wō-jah ✓

Quinn's Valley

Panamint

Shoshone

(Keeler)

- Tsa^{oo}-poop-ah ✓
- Ha-witch-ey ✓
- To-you-pum ✓
- many Toots-chum ✓
- Now-wich-chum ✓
- Low-ē-chioy ✓
- Pia-muts-zy ✓
- ā-dow-ey ✓
- Baz^d-zy (Batz) ✓
- Bum-be ✓
- An-nu-gup ✓
- Numb-bah ✓
- Um-bwidah ✓
- ~~Tah~~ Mō-hend ✓
- mit-zig-ga fingers ✓
- Meh-tum-hij-jā kith ✓
- Big-gee-fah ✓
- wa-tum-bo-ē ✓
- Um-bō-e ✓
- um-mō-be ✓
- Ah-nupki-e ✓
- ā-go-dah ✓
- um-tsa-bih ✓

• Hot - ur - rut ✓
 • Cold Ets-ūt ✓
 • Light Tah-be-do-wat } Li-utu
 Dark
 • Night - Tog-gō'-an ✓
 • Hot { Toy-ahn
 (Toi dab-be)

• Big rock Pe } Zaffer-a-dumb-by (Shoshone) ✓
 (Shoshone)

Omene Valley
Liutu

Pe-ton-a-quat

• Pe-dat ✓
 • Eir Bē-dan ✓
 • Water Pah-ah (Pai-^{ah}yah) ✓
 • Hot Et-Et (teeh slut) ✓
 • Cold Ets-ūt ✓
 • Light • Tat-sah-marze ✓
 • Dark • Tat-^{ah}so-et ✓
 • Day • Tab-^{man} ✓
 • Night • Tog-o'-man ✓
 • Hot • Ho-dab-by ✓
 • Valley • Yo-o-kob ✓
 • Rock • Too-be ✓
 • Lake • Pat-see-at ✓
 • River Pah-hit ✓
 • Omene Lake
 " River
 " Valley
 • High Sierra - Pah-yah^{toy an} { Toy-ahn
 (Toi dab-be)
 • Dryo hit
 • Canyon • Hō-gua ✓

wē-ab-be

Shoshone

• Wey-en ✓
 • (Wey-en) ✓
 • Pah ✓
 • Eh-ruin (Er-ruin) ✓
 • E-jen' ✓
 • Te-man-me-day ✓
 • Tab'-ā-man ✓
 • Yew-ile ✓
 • Toy-ab-be ✓
 • ~~Wey-en~~ ✓
 • Yah-wumb-be ✓
 • Timb-be ✓
 • Pat-chet ✓
 • Pah-tah ✓
 • Pat-chet ✓
 • Pah-paya tojatu ✓
 • Hō-noo-pē ✓



Pinto
Rat - Komah ✓

Bat

Shoshone

Hōn-oich ✓

Chipmunk

Wai-ché ✓

Owens Valley
Paiute (Pe-ton-a-quat)

Shoshone

Mt. Lion	✓	Such-ka - Sif-no-ē	✓	Tak-koo-mut
Grizzly	✓	Bek-hah-hit	✓	Pah-hah-mitch
Black Bear			✓	more-ech
Deer	✓	Ta-had-nah	✓	Pah-hah-mitch
Antelope			✓	So-yah ✓
Bighorn	✓	Oip	✓	Wan-zee ✓
Coyote	✓	Shah	✓	Wek-soo-be ✓
Fox				Tab-bo-chek-pel
Badger	✓	Hoo-nah	✓	Ye-puch-ah ✓
Jackrabbit	✓	Kom (Kum) (Come)	✓	Hoo-nah ✓
Cottontail	✓	Tah-woo	✓	Kom-mah ✓
Beaver	✓	Tosh-koo-wity	✓	Ta-boo-chee ✓
Woodrat	✓	Wor-rah?	✓	New-yah
Mouse	✓	He-gal	✓	Tak-koo-ich
Kangaroo rat				Kom-ah ✓
Ground squirrel				Po-anch-ah ✓
Big Skunk	✓	Po-hept ^{hinty}	✓	Pi-you ✓
Little striped "	✓			Eng-meh ✓
Weasel				Po-ne-hitz ✓
Arctomys flaviventris				Tah-wi ✓
Dog	✓	Que-deh-pug	✓	New-? ✓

Owens Valley

Paiute

Pé-ton-a-guat

Eagle ✓ • Quit-e-nah ✓

Big Hawk

Sparrow "

Hoot Owl (big) • Mō-hoo ✓

Burrwing Owl • Kō-heo ✓

Mt. Quail • Sé^h-pit ✓

Valley " • Tet-nah-kah ✓

Grouse • Kah-hee ✓

Blue Jay

Roadrunner • Un-ah-pee ✓

Turkey Buzzard • Wō^{oo}-hāe ✓

Hummingbird • Lis-goo-too ✓

Gull

Duck • Pwe-ah ✓

Raven • Kah-kah ✓

Horned Lark

Song

Shoshone

• Que^h-ah ✓

• Pe-ker-e-gitch-ah ✓

• Mōom-bich ✓

• Kah-tat-sy ✓

• Too-wit ✓

• Tah-kah-ga ✓

• Kah-hu ✓

• Ho-gan-zi-bich ✓

• Pah-wi-tuts-zy ✓

• Wē-hum-bich ✓

• Mō-dwance ✓

• Oi-yun-dah ✓

• Pwe-ah ✓

• Kak (Kakk) ✓

• Chī-roo ✓

• ā-wē-chī ✓

Owens Valley

Uuta

(Pe-ton-a-guat)

- Sun Tah-hid-ah-mah ✓
- Moon Tab-ba-da ✓
- Stars 'muur (mweh) ✓
- Clouds Taz-e-nook ✓
- Rain Tung-uh ✓
- Snow Pah-oo-met' ✓
- Thunder New-wab-by ✓
- Lightning
- Wet Pat-zoit ✓
- Dry Post (not first) ✓
- North Que-wind ✓
- South Pe-ted ~~ta~~ ✓
- East Se-be ✓
- West Pah-mint ✓
- Home E-no-be ✓
- Bow Yed-dah ✓
- Arrow ^{my} E-vac-ca ✓
E-vak-ka
- Wickiup

Shoshone

- Tah-big-e-mur-rah ✓
- Mare ✓
- Tats-e-yum-be ✓
- Ag-ge-nah (two?) ✓
- ^{eh a-wat-y (ora)} Pah-mah-noon ✓
- Tah-hah-bee ✓
- Tah-me-oh-gut ✓
- Tah-me-ah-kaj-jat ?
- Ung-gug-me-chi ^{had} ✓
- Pat-soi-ty ✓
- Te-wae-sa ^{sup} ✓
- Que-on-^{ho}noo ✓
- Pe-tup ✓
- Tah-ba-nun-gua ✓
- ~~Tah-wa-deh-gua~~
- Pah-mung-ah ✓
- Ken-ne-gah-mae-ah ✓
- Hoo-i-dets-sa ✓
- Par-am-bots ✓
- Kanne Na-Mok-e ✓
- Na-nah-be-en sn ✓

Beruch leind (Shoshone)

✓
Pi-ton-ey

Owens Valley

Pute

Pe-ton-a-guat

Rattlesnake · Tō-sak ✓

Lizard · Pō-guk ✓

Turtle

Fish · Pug-me ✓

Horned toad (sn) · Tah-goo-ma-zug-gō ✓

~~Big~~ #

Shoshone

· Too-gak^{go-ah} ✓

· Po-goi ✓

· An-nak ✓

· Pang'ē (or me) ✓

· Te-he-cha-wan-cha-ka ✓

· Te-hap-a-wan-cha-ka ✓

Hungry · Che-honey-p'wut ✓

Thirsty

Dead

Small · Too-tseet ✓

Big · Pōv-vod ✓

Hungry · Che-honey-p'wut ✓

Thirsty · Pōd-dut ✓

Dead · Yi-ept ✓

How

· Te-weet-sy ✓

· Pe-ap-per-ah ✓

· Cheh-wich-up ✓

· Hē-bē-dō ✓

· Tē-at-type ✓

Le-ton'-aguet - Owens Valley
Painte

Shoshone

- Wono?
- Burden basket big + med. fine ✓
- " " smaller + thin ✓
- Seed fiddle ~~Tan~~ ~~ko~~ ✓
- Bread hoop (reactor) (pat-sō?) ✓
- Small scoop - deep big end.
- cooling bowl
- mush bowl (em)
- Wimamer
- Paffoon basket • Hoop ✓
- Hat ~~top~~ • Op' ✓
- Water bottle big
- " " small
- Circular wimamer
- Gambling split sticks
- Tobacco (dry leaves)
- " case

- Wah-sah ✓
- ce-gah-ban-otsy ✓
- Don-nā-hae ✓
- Yan-dō ✓
- Pan-to ✓
- Ong'-goo (or gah)
- Tu-ma ✓
- Kō-nō ✓
- Shis-oh-paw ✓
- Re-uh-ah ✓
- See-o-~~so~~ ✓
- Tee-a-~~so~~ ✓
- See-o-sat-ey ✓
- Tō-rah ✓
- Tuz-an-ke-num ✓
- Pah-hum-be ✓
- Sow-^{ga'}ok (oak) ✓
- An-ō-nō ✓
- Hun-ab-be ✓

long mesh stick
 catch pine nuts

frayed bark

Ho-ko and Paffoon forhid stick + cover ✓
 Ko-no oval loop ✓
Shoshone
 Basket urn ✓
 " " ✓
 • Pō-nō-me ✓
 • Pō-nō-che ✓

na mo'i



mah map - turned corner
 vertical mah-wap
 horizontal Lu-hu-be

Shoshone ✓

Other rods ^{willow} mah-wap or gua-be ✓

Shoshone ✓

Feather quills ^{To-lan-ehē} ~~Wap-pē~~ ✓

1 coil grass 2 willow

• Bleck • ung-up-pē + Nat-eu-yeh-beh

Painter

Penton-a-quat

Owens Valley
 unfield

Willow stands field

" rods

Red Yucca

Bleed

Sark irregular root for mud
 long in wet earth to make bleed

Basket coil grass

Salt grass

Larrea

Soap root bunch • Wah-nats ✓

~~Bow and~~

cactus spine and

Head of Larrea resin

Mortar

Bottle

Flat tule mat

Wood

• Koon-ah ✓

Bleck ^{Mertensia} • 00m ✓
 • Too-pah-bit ✓

Shoshone

• Su-ha-hi ✓

• Wah-
 • Gua-be ✓

• Toom-wep ✓
 • Toom-oip ✓

• Nat'-eou-yeh-beh ✓
 • Na'-choo-yeu ✓

• Pad-nah-taf ✓

• Pas-shū-tum ✓

• Yet-tum-by ✓

• Wah-nee-ch ✓

• Koo-ab-be ✓

"

• Ten-sen-mah ✓

• Pat-hat (ok-hat-hat) ✓

• Pe-boom ✓

• Koon-ah ✓

Amens Valley
Paints

Pe-ton-a-quat

Sugar pine

Pandora "

Pine " Tit-ah-ah ✓

Juniper

Black oak

Cottonwood

Willow Se-hooh ✓

~~Juniper~~
Cottonwood

Echinocactus

Shin "

Acorn We-ah ✓

Pine nut Tu-wah ✓

Warganta berry

Pine

Worms Kos-chah-bee ✓

Rabbit skin blanket We-gup ✓

Shoshone

Wahp a ✓
Wahp-pe ✓

Tiam-o-be ✓

To-wip ✓
Nin-oa-be ✓

We-ah ✓

Tew-bah ✓
Tu-ah ✓

E-yad-dah ✓

Ka^{moo-i} ✓
Ka^{o-hi}

Yad-dah cross stitches 1 in apart - ribs large
 Sak-yad'oo-mak " 1/4 " - ribs small

Pantheron Linte = (Walker Valley) ^{Lake}

- Bunden (large + coarse) Wano ^{tebag wano}
- " "
- Big coarse scarf - Yad-dak / Sak-yad-dak ^{document pair met}
- Seed paddle - Che'go ✓
- Paper basket - Hope ✓
- Hat - Kah-teen-ad-noo = che-dah ✓
- Mush bowl - Op-ah ✓

- 1 Lempu - hui 7 ah-dox-a-gue ✓
- 2 Wah-hi-u ✓ 8 Luas-soo-gur ✓
- 3 Pah-he-u ✓ 9 Sooma-kakda-ot ✓
- 4 Wat-zig-me-yu 10 Simma^h Wan-rah ✓
- 5 mi-ne-ge-yu ✓
- 6 Nap-pi-yu ✓

checked
1935

Baskets

- | | |
|----------------------|-----------|
| 1 Tebag-wana | 7 Che'go |
| 2 Wano | 8 che-dah |
| 3 Yadda | 9 |
| 4 Osa | 10 |
| 5 Ho-be ^h | 11 |
| 6 Op-ah | 12 |

Independence

- wa-māi deukh rin Pot-en
- tight Bunden basket Kob-un rand hollow
- Hat 't-sap-on
- Big water heater ōsa
- Bowl-cushion ap' (= koon-ā-gib)
- Seed paddle - Tan-i-kō

matat - mā^ah • ma-tah
 sm rubbing stone • Too-soo

Independence, Owens Valley

1 Lem-mah

4 Mat-simma

6 Nak-ah-vi

9 Quan-nē-gē quan-nē

30 Pa-he-hanna
 40 - mat-sa - "

Harathom Punt

- Summer · Tah-zah ✓
- Winter · Toom-mah ✓
- Aut · Ki-bah ✓
- Valley · U-pwē-hah (you-pwe-ha) ✓
- Canyon · Tē-hah-gah-tē ✓
- Lake (Water) · Sgh-nee-n-nud-dy ✓
- Big · Sah-hay ✓
- Small · Tee-chee ✓
- Lierra · Pah-haya-Ki-bah ✓
- Light · Hah-gah-ē-tah ✓
- Dark · Tō-kah-nō-en-ne ✓
- Day · Tah-hu-wan-^{nō} ✓
- Night · Tō-ahn-nō ✓
- Wet · Tē-pi-sah-riat ✓
- Dry · Sah-suf-fah ✓

- N Queen-ann-ē-gut ✓
- S Pē ten-āgwut ✓
- E Tah-mat-ee-win-a-gut (cum up) ✓
- W San-ab-guan-nat ✓

Walker Lake Piute

checked
1935

Yellow Bear	• Ō-hi-oat-na	✓
Black "	• To- o atnah	✓
Bear	• Yar-oo-wah (gray)	✓
Wolf	• Kā-gue-do-hai	✓
Coyote	• E-jah'	✓
Jack rabbit	• Kom-mē	✓
Cottontail	• Tah-boo	✓
Rat	• Kah-wā	✓
Mouse	• So-natz	✓
Kangaroo rat	• Pi'eh	✓
Bobcat	• Too-hoo	✓
Deer	• Ta-heet-tah	✓
Antelope	• Teet-nah: Bigham Coip (-ah?)	✓
Wood owl	• Ko-hoo'	✓
Grouse	• Kah'hili	✓
mt. Quail	• Took-tah	✓
Val. "	• Shee-ge ^{had}	✓
Sage hen	• Hood-ze-ka ^{cha}	✓
Eagle	• Quid-nah (Nak-kie by name)	✓
Dove	• E-hō-ve	✓
Hummer	• Son-noi-hi	✓

Waller Lake Linte

Rattlesnake · Tah-ō-gua ✓
Fesh · Ar-ri ✓
Lizard · Te-bad'-za (butter) ✓
" · Kah-wi-dah ✓

Must fine · Tew-ah'-fe ✓
Cedar · Wahp ✓
Pine · Tu-ke (split hard) ✓

Bird nest · Cox-ahin-nah ✓

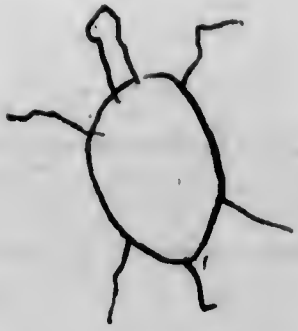
Willow · Lue-ke ✓
" · Sar-rah ✓

Hungry · Chā-yah'-ch ✓
Thirsty · bu-di'-ch ✓
Dead · Yah-ē-pah ✓

old man 'Wye-ēch
 " woman 'Teb-be-jahn ✓

Walker Valley Pinte

forehead	• Zo-peg-gy	✓
head	• Gōō	✓
hair	•	✓
nose	• hō-be	✓
ear	• Nok (knock)	✓
eye	• ^{keh} Dui-cha	✓
breast	• te-i-ah-gai-man si Bē-hee	✓
arm	• Dui-tah	✓
hand	• mah-ē	✓
leg (lower)	• Ho-jig-gish-ah	✓
foot	• Ag-goo-gah	✓
upper leg	• Bah-gab-be	✓
Belly	• A-hā-ko	✓
Neck	• So-tah	✓
Stomach	• Ah-see' (inside)	✓
Husband	• Nō-riq-gua	✓
Wife	• Goo-mah	✓
Brother	• ^{gōō} Bung-ah (old' bab-e-ke)	✓
Sister	• ^{gōō} Buphē old' ham-mah	✓



S H O S H O N E

An account of the various dialects of the Shoshone family, their relationships, and grammatical formation.

Bancroft, Native Races of Pacific States, III,
pp. 660-679, 1875.

S H O S H O N E A N

Important matter descriptive of the various tribes or bands.

Vocabulary of 36 words on pp.216 and 218.

Indian Tribes,

--Schoolcraft, I, 198-228, 1851. (Pp.205-228 are letters from Nathaniel J. Wyeth.)

Gebow, J. A. - Vocabulary of Snake or
Sho-Sho-Nay Dialect.

8° ff. . Green River, Wyoming. 1868.

(quoted at \$8.⁵⁰)

Dictionary-vocab. of Snake language by

Granville Stuart, in

'Montana as it is'. N.Y. P.S. Newell & Co. 1865

1865

EARLY WEST - OREGON - Huntington (D.B.) Vocabulary of the Utah and Sho-Sho-Ne or Snake Dialects, with Indian Legends and Traditions. Including an account of the life of Wah-Ker and the Wah-Ker Indian War 12mo. half morocco, gilt. Salt Lake, 1872. very Rare 25.00
 Huntington was an Indian Interpreter and spent upwards of 20 yrs in the Rockies among the Savage tribes. Through this long association with them he was fitted to prepare this account of their Language traditions, and manners and customs. ... important and very rare item.

Shoshonee

vocab 24 words
 by Say in
 Gallatin's Synopses of
 the Ind Tribes of N Am,
 Archaeologia Americana, 378, 1836

St G

Rock - Tem-pe

Canyon - Ho-no-pe

Straight - Dunanidah

Zigzag - No-win-duk

Long - Goo-bah-dan

Dancer - Nugukkin

Song - Ho-re-ah

Sheepherder tribe - { Tukuarika
Too-koo-ar-e-kah

Deep - Too-kwan

Big - Be-ah or Be-an'

Good or pretty - Tsahind'

Many - Saw-wun-da

Sheepherders - Tukoo'arika

Shoshonee

Idaho Shoshone Vocab. by Nathaniel J. Wyeth

vicinity of Fort Hall, 1832-1836. - Wyeth in
Schoolcraft's Ind. Tribes, Part I, 216 + 218.

1851

All words herein (O.V. Piute,
Panamint, Hawthorn and
or Walker Lake Piute)
checked with vocabularies
Feb, 1936.
C.R.

Snake Vocabulary & Dictionary

By Granville Stuart

In book entitled

Montana as it is

N.Y. C.S. Wescott & Co. 1865.

(Look out for copy
in 2^d Hand list)

Shoshone vocabulary (brief) in Simpson's
Rept. on Wagon road route ~~from~~ in Utah.
1859.

(we have copy)

SHOSHONE

An account of the various dialects of the Shoshone
family, their relationships, and grammatical forma-
tion.

Short Vocab. 672.

Bancroft, Native Races of Pacific States, III,
pp. 666-679, 1875.

"Shos-ho-ne language"

Vocab. of 27 words collected
by Say in 1819 or 1820. - In Long's
Expd. to Rocky Mts, Phila. vol II,
Appendix, p. lxxix, 1823.

THE NORTHERN PIUTE

The Northern Piute tribes comprise the Owens Valley bands at Bishop, Big Pine, Independence, and Lone Pine; the Monache tribes on the west slope of the Sierra; the more northerly bands at Mono Lake, Bridgeport, Walker Lake, Pyramid Lake, and Malheur Lake; and also the Bannock of Idaho.

The dialects at Mono Lake, Bridgeport, Walker Lake and Pyramid Lake are in close agreement, and that of Malheur Lake, Oregon differs very slightly.[∇]

The Bannock of Ft. Hall, Idaho, has more different words though the majority agree with those of the other Northern Piute tribes.

All the Northern Piute tribes, including the Bannock, agree with Shoshone in many words.

The Northern Piute and the Southern Piute (Chemeweve Series) share many words in common, but many important words differ, warranting the division into Northern and Southern groups.

In California the Northern Piute occupy the Mono Lake region and in Owens Valley, push south to the north end of Owens Lake.

While the Mono Lake dialect agrees closely with other northern bands, a change occurs in Owens Valley.

The Owens Valley dialect shows close agreement with that of Monache tribes on the west slope of the Sierra except of course in the case of certain words mainly names of animals that are borrowed from Yokut.

∇ Brief Malheur vocabulary obtained by Vernon Bailey in 18?

An outstanding case of word borrowing is the use of Yokut mammal names--and many bird names also--by nearly all the Monache tribes, although the rest of their language is essentially the same as that of Owens Valley Piute, the borrowed words coming from the language of an entirely different stock. The Yokut words, however, do not carry over into Owens Valley, except in very rare cases.

In nearly all cases where the Owens Valley words do not agree with those of their Northern Piute relatives, they agree with those of the Panamint Shoshone--their neighbors south and east of Owens Lake.

Exceptionally Northern Piute and Monache agree and are ar-
~~ranged~~^{ranged} against all the other tribes, as in No'-ye, the word for
 house, while in Shoshone, Panamint, and Southern Piute (Chemeweve,
 Nuvahandit, and Newooah) house is Gah'-ne or Kah'-ne.

In the case of a very few words the Northern Piute,
 Monache, Panamint, and Shoshone agree, as in Tah'-kah, stone
 arrowpoint, and Kwe'-nah or Kweng'-ah, Eagle, while the Southern
 Piute tribes (Chemeweve, Nuvahandit, and Newooah) agree among
 themselves but have a wholly different word, as Wen-nab'^b or
Wen-nap-pe, stone arrowpoint, and Mung or Mu'-ne, Eagle.

In a few cases Shoshone, Monache, and Northern Piute agree,
 as in E-jah or E-shah, Coyote (with Pakwazidje nearly the same,
E-shah'-vip), thus differing from the three Southern Piute tribes,
 in which the ^{name of} word for Coyote is Shin-nay', and from Panamint in
 which it is Tab-bo-chap-pah and Shä-wi-pä.

In numerous cases Shoshone, Panamint, and the three Southern
 Piute tribes agree, differing widely from Northern Piute. In some
 of these cases Monache agrees with Northern Piute, in others with

Southern Piute, and in others still differs from both.

The Panamint, Pakwazidje, and Monache tribes share many
 words in common but differ among themselves in many others.

Close resemblances are seen in the numerals.

HAMMERMILL
 BOND



The so-called 'KANGAROO RATS' (genera Dipodomys and Perodipus), are among the most widespread and characteristic of the desert mammals of America. They are strictly nocturnal and never seen in daylight unless found dead or caught in traps. Nevertheless they are well known to nearly all our western Indians.

The Northern Piute of California call them Ko'-dze, the Piute of Malheur Lake region, Oregon, Tah'-ze and Wah-po'-tah-pi'-zneh,

(though the Mono Lake Kootsahbedikka have another name also--Pi'-e, like the Owens Valley Monache Pi-e'-ä. The name Pi'-e (also pronounced Bi'-ye and Pi-yü) prevails over an extensive geographic area, being common not only to the Northern Piute of Mono Lake, the Panamint of the Death Valley region, the Shoshone of central and eastern Nevada, and the Goseute of the Nevada-Utah border, but also to the Southern Piute Chemeweve of Colorado River, the Nuvahandit of Southern Nevada, and the Nuwuwah of the Tehachapi-Piute Mountain region. The first syllable Pi is used interchangeably as Pah by the Nuwuwah, Tolchinne, and Chemeweve, and the Maringam Pah-e is of course the same.

Closely similar is the Pah-ish--sometimes varied to Pah'-yu-wit--of the Pow-we-yam of Cahuilla Valley and the Kahwe-siktem of Palm Springs.

Wholly different are the Yokut names--Too-wi or Too-woi of the Chukchansy and Ko-sho-o, Tro-e of the Yowelmanne, and Too-maw-tä-mut of the Tahche and Tädumne (pronounced Too-mo-to-mutch by the Tädumne informant). But these are not all the names used by Yokut tribes, for the Wiktchumne call the animal Ko-sho'-e

Dipodomys

(the tribal name of one of the Yokut series), while the Yowelmanne use two names--the Tro-e already mentioned, and Koot-se, the latter practically the same as the Ko'-tse (or Ko'-dze) of the Northern Piute!

The Tubotelobela name Pah-ust suggests the Pah-u-wit of the Palm Springs Kahwesiktem.

Kangaroo Rat

Shoshone

- ✓ Goseute Pā-yē Pi'-yeh
- ✓ Panamint Shoshone - Pi'-yu^{DU} Pi'-ye^W Pi'^{DC}
- ✓ Shoshone, Cent Nevada (Red Mt.) Bi-ye Pi-yu
- Shoshone, Ft. Hall, Idaho ?
- ✓ So-so-ne, Ruby Valley, Nevada Bi'e

Southern Piute

- ✓ Che-me-we-ve (Colo River) Pi-ah | Pi | Pah-ye
- chem-
✓ Che-me-we-ve (Oro Grand, Victorville) ^{29 Palms} Pi' | Pi'-ā
- ~~Ki-rav-its, N. Arizona Tā-wā-tet~~
- ✓ Siv-its, N. Arizona - Pi-yu'-ah
- Wah-ne-kik-tem - - Pi ^{29 Palms} Mare
- ✓ Mo-apa-a-ri-ats Pi-e | Pi
- ✓ New-oo-ah - Pi-ye'-che | Pah-ē'-che
- ✓ Nu-vah-an-dit Pi'e^{and Mesquite} | Pi^{Las Vegas}
- ✓ Ow-wah-tum new-oo-ah Pah-yeh?
New-oo-ah Pi-ye'-che | Pah-ē'-che
- ✓ Tol-chin-ne - - Pah-ē-che Pah-yeh
- ✓ Uinta Ute - - - —
- Ute of Utah - —
- ✓ Pi-yuts new-wants, Arizona - Tah-wā-tat
- ✓ Kī-rav-its, N. Arizona - - - - - Tā-wā-tet

Kangaroo Rat

NORTHERN PIUTE

- Bannok, S. Idaho —
- ✓ " Ft. Hall — — — — —
- ✓ Malheur Lake, Oregon Tah-zi'e
- ~~Pyramid Lake, Nevada Kō'dze~~
- ✓ Walker Lake, Nevada Pi-yū | Pi-ē
- ~~Pyramid Lake~~
Ft. Bidwell Kō'dze
Kō'tze
- ✓ Mono Lake, Calif. Kō'dze-ā | Pi-e | Pi-e'-ah
- ✓ Bridgeport, Calif. "Don't know"

MONACHE PIUTE

Owens Valley

- ✓ Bishop and Big Pine Pi-e'-ah | Pi-yū
- ✓ Lone Pine Pi-e'-ah | Pi-yū
- ✓ Independence Pi-yu'

Sierra Monache

- ✓ Tó-win-ché-bah To'-woi (Yokut)
- ✓ Hoo'-doo-gē-dah ---
- ✓ Kó-ko-hē-bah ---
- ✓ Nim To-woi' Ed'-do-woi' (Yokut)
- ✓ Wo'-po-nutch Kow-saw'e
- ✓ Em'-tim-bitch - - - Kow-wah (Woodrat?) Prob
- ✓ Wuk-sā'-che Kow' " ?

Kangaroo Rat

YOKUT

~~No-tu-no-to~~ ~~Ho-moo-sha~~
 Tin'-lin-ne
~~Kosh-o-o~~ ~~To-woi~~
 Cho'-ki'-min-nah
 Cho'-e-nim'-ne
 Choi'-yo-choi'-yo
 { Kosh-o-o Too-wi
 Chuk-chan'-sy To-woi | Toy'
 Yowel-man'-ne Tro-e | Koot-se
 ✓ Tah'-che Too-maw-tā-mut
 ✓ Ta-dum'-ne Too-mo-too-mutch | Ko-sho'-ye
~~Yow-el-man-ne~~ ~~Tro-e~~ | ~~Koot-se~~
 Ketch-ā'-ye
 { No-tu-no-to Ho'-moo-chā
 Pal'-low-yam'-me Hoo'-metch-ē ?
 Wik-chum'-ne Ko-sho'-e ??? or Pocket Mouse
 Yow-lan'-che
 Too-lol'-min
 Ko-yet'-te Koo'-tsoo'-ē
 Choo'-nut Hits'-sit???

Kangaroo Rat

SOUTHERN SHOSHONEAN

Akatchman (Luiseno)

✓ Akatchman
 ✓ Pi-yum-ko (incl Soboba)

Kahwesik (Cahuilla)

✓ Kah-we-sik-tem . . . *Palm Spring* . . . Pah'-ish big one
 Pah'-u-wit
 ✓ Pow-we-yam - Pah'-ish (Pah'-itch-em (pl))
 ✓ Wah-ne-kik-tem - - Pah'-e-wut

Ketanamwits (Serrano)

~~Ketanamwits~~
 ✓ Ke-tan-a-moo-kum
 ✓ Mo-he-ah-ne-um & Mar-ring-am Wah'-ne? Pah'-icht Pah'-e
 ✓ Yo-hah-ve-tum ---

Koo-pah (Cupeno)

✓ Koo-pah - - - - Tah'-sil | Tes'-seel

Tongva _____ Har''

✓ Pah - - - -
 ✓ Tubot - - - - Pah-us't
 Pah-ost

Among some of the Shoshonean tribes DOG and HORSE (both introductions from a foreign country) are known by the same name. Thus, at Mono and Pyramid Lakes and in Owens Valley, HORSE is Po'-go or Poo'-koo; while in Owens Valley and also at Mono and Walker Lakes DOG also is Pook' or Poo'-goo.^{1/} Among the more southerly tribes--Chemeweve, Nuvahandit, Nu-oo-ah, and Panamint--DOG changes to Pun'-goo or Pun'-goots.

But in Ute, Goseute, and Kivavits, DOG takes on a wholly different name--Sě-reets, Sah'-re, Sah'-reet--which oddly enough at Pyramid Lake becomes So-ro'-buk, and at Ft. Bidwell, Să-tŭ--the latter close to the Sah'-doo of the more northerly Bannok.

^{1/} In Owens Valley at Bishop and Big Pine, DOG is Pook' and Poo'-goo, varied to E'-shah Pook' [or Book], meaning Coyote Dog.

X/23 a-pp/BL 20 Shoshone Stock

2 of 2

104 A - Supplementing post note & page 1
 Monache MS. (above p. 3) *Carlson*

YOKUT BIRD, REPTILE, FISH, AND INSECT NAMES USED BY THE
SIERRA MONACHE PIUTE

Word Yokut Word used by Sierra Monache Piute

Numerals indicate number of tribes in which Yokut word was given
 (Vocabularies were obtained from seven Sierra Monache tribes.)

BIRDS

- Bald Eagle O-wik' (4)
- Duck Hawk Yi'-yil (2)
- Fish Hawk Sök'-sök (5)
- Great-horned Owl Hoo'-too-loo (Monache Wuksache only)
- Burrowing Owl Po-ko-kan'-nah (5)
- Magpie Otch'-otch (Monache Wuksache only)
- Crested Jay Hri-hri'-nah (5)
- Mountain Quail Che-pit' (7) also used in Owens Vall
- Valley Quail Ho'-mah-noo'-ah (7)
- Band-tail Pigeon So'-we⁽⁶⁾--similar to Yokut So'-win
- Road Runner - - - - - Oo'-e-o'-e (7)
- Flicker Cha-u'-sah (Monache Nim only)
- Brewer Blackbird Chak' (3)
- Meadowlark Cha-ka'-lo (Monache Wuksache only)
- Shrike Pel'-pil (3)
- Junco Tah-ke'-chah (Monache Entimbitch o)
- Towhee Tow-wah'-nah⁽⁴⁾
 Cha-we'-nah
- Snow Goose Wah'-ö (2)
- Swan Ho-ho'-e-mus (3)
- Great Blue Heron Wah'-kuts (3)
- Kildeer Che-we'te-de' (6)

YOKUT BIRD, REPTILE, FISH, AND INSECT NAMES USED BY THE
SIERRA MONACHE PIUTE

Word Yokut Word used by Sierra Monache Piute

Numerals indicate number of ^{Monache} tribes in which Yokut word was given.
 (Vocabularies were obtained from seven Sierra Monache tribes.)

REPTILES

- King or Milk Snake Kö-löl'-ke (4)
- Gopher Snake Ko-tso'-nish (4)
- Alligator Lizzard Waw'-soi (4) Given by Yokut Choki-
 minah and Choenimne only
- Toad O'-ko-ko' (7)

FISH

- Trout { Tan'-nim (6)
 { A'-bish (3)

INSECTS

- Dragonfly Web-web-choo^{,-oo-nah'} (6) Used by Yokut
 Chokiminah and Chee-
 nimne only
- Mosquito { Mah'-nah (5) Used by Yokut Chokimina
 { Kah'-söp (1) and Cheenimne only
- Red Ant { Kä-kow' (2)
 { Ko''nuts (1)
- Tarantula Lo-lā'-nah (2)
- Cocoon Sah-nahj' (5) San-natch' useb by Yokut
 Chokimina and Choenimne only

not checked with CHM

localities need
checking especially
To be checked with orig. vocabs.

MONACHE MS
Carr
7/37

Vocabularies from the following localities ^{are} were used in this study:

NORTHERN PIUTE

- ok Bannok, Ft. Hall, Idaho
- ok Burns and Malheur Lake, Oregon
- ok Ft. Bidwell, California
- ok Pyramid Lake, Nevada
- ok Walker Lake, Nevada
- ok Bridgeport, California
- ok Mono Lake, California

Monache Piute

ok Owens Valley: Bishop, Independence, Big Pine, Lone Pine

ok Nim, North Fork

Hal-ko-mah - Ho-win-chē-ba, Cole Spring?
Hoo-do-ge-dah "

Ko-ko-hē-bah, Toll House, Burr Valley

Wo-po-nutch, Kings River Canyon?

Em-tim-bitch, ^{Dunlap} Drum Valley and Mill Valley?

ok Wuk-sā-che, Badger, Eshom Valley

Vocabs used -2-

Monache MS
Carr
7/37

SHOSHONE

- ok Panamint, Death Valley
- ok Pak-wa-sitch, Olancho, Owens Lake
- ok Shoshone, Ft. Hall, Idaho
- ok Shoshone, Central Nevada
- ok Sosone, Ruby Valley, N E Nevada
- ok Goseute, Deep Creek and Skull Valley, Utah

SOUTHERN PIUTE

New-oo'-ah & Tol'-chin-ne, Piute Mt. Kelso Creek, and Tejon ranch

Nu-vah'-an-dit, Ash Meadows, Las Vegas, Nevada

Moapariats, Moapa

Chemeweve, Colorado & Mohave Rivers, and 29 Palms

Ute, Uinta and White River

Siv'-vits

Ki-vav'-vits

TUBOTELOBELA

ok Tu-bot'-e-lob'-e-la, Kern Valley, California

Pahn'-ka-la'-che, Upper Deer Creek?

Carr
7/37SOUTHERN SHOSHONEANKetanamwits (Serrano)Ke-tan'-a-moo-kum,OK Yu-hah'-ve-tum, Bear Lake ValleyOK Mo-hin-e-am, Mission Creek regionMar'-ring-am, Whitewater?Kahwesik (Cahuilla)OK Wah-ne-ke'-tem, BanningOK Kah-we-sik'-tem, Palm SpringsPow'-we-yam', Cahuilla Valley?Akatchman (Luiseno)Pi-yum'-ko, San Jacinto River, Soboba?AkatchmanKOOPAHOK Koo'-pah, Warner Hot Springs, CaliforniaTONGVA (Gabrieleno)Tongva,7/37
CarrYOKUTOK Chuk-chan'-sy, Coarse GoldOK Cho-e-nim'-ne, Mill Creek Lower?OK Cho-ki'-min-nah, Squaw ValleyOK Ko-sho'-o, LetcherOK Wik-chum'-ne, Lemon Cove, Kaweah RiverTin'-lin-ne, Tejon Canyon?OK Ta-dum'-ne, VisaliaOK Ketch-a'-ye, San Joaquin River above MillertonTah'-che, Tulare Lake, NWChoo'-nut, Tulare Lake NEOK No-tu'-no-to, Kings River at Kingston, LatonYo'-kotch,OK Yow-el-man'-ne, BakersfieldOK Too-lol'-min, Kern and Buena Vista LakesOK Ko-yet'-te, PortervilleOK Pal'-low-yam'-me, Poso Flat and Bakersfield plainOK Yow-lan'-che, N and S Forks Tule River

add nuwan

Contents

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Case of Word Borrowing 1-9

The Bears

The Raccoon

The Cougar

The Bobcat

The Gray Fox

The Coyote

The Otter (and Mink?)

The Big Skunk

The Little Spotted Skunk

The Badger

The Weasel

The Deer

The Antelope

Mt. Sheep

Large Gray Gr. Squirrel

Pocket Gopher

The White Mouse

Woodrat Rd. Tale

Cottontail

Blk + Jack

Monache

"WESTERN MONO"

It is the custom nowadays for both ^{the} whites and ^{the} Yokut Indian residents of San Joaquin Valley to speak of the Indians of the adjacent ^{Sierra} foothills as "Piutes" or "Monos," and equally customary for California anthropologists to apply the name "Western Mono" to these same people.

These ^{most} anthropologists assume that the "Piute" tribes and bands they call "Western Mono" were derived from the so-called Piute of the valley of Mono Lake. This is implied not only by the name they use -- ^{Monache} Mono -- but also by the implied assumption that their dialect is the same as that of the Mono Lake Piute. Comparison of the two dialects however shows marked differences.

As a matter of fact, not only ^{is the speech} ~~are the dialects~~ of the Shoshonian Indians ~~of~~ the west side of the High Sierra dialectically different from that of their relatives of the Mono Lake basin, but ~~comparison shows them to~~ ^{that it} agree much more closely with that of their relatives ^{farther} ~~on the~~ south -- those of Owens Valley.

The lofty passes of the High Sierra in the Mono Lake region seem to have proved an effective barrier. But a little farther south some of the high passes leading from Owens Valley to the west side are known to have been used by these Indians, and a study of the dialects on the two sides shows close relationship.

Less well known but equally significant is the circumstance that very many words of Mono Lake Piute differ materially from those of their relatives in Owens Valley, ~~in spite of the fact that no mountains intervene.~~

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As a matter of fact, not only are the dialects of the Shoshonian Indians on the west side of the High Sierra dialectically different from that of their relatives of the Mono Lake basin, but comparison shows them to agree much more closely with that of their relatives on the south--those of Owens Valley.

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Less well known but equally significant is the circumstance that very many words of Mono Lake Piute differ materially from those of their relatives in Owens Valley, in spite of the fact that no mountains intervene.

Burn body right away

Year after put bones in nice basket
Big time - people came - hide basket in rocks
rest basket as dark steel

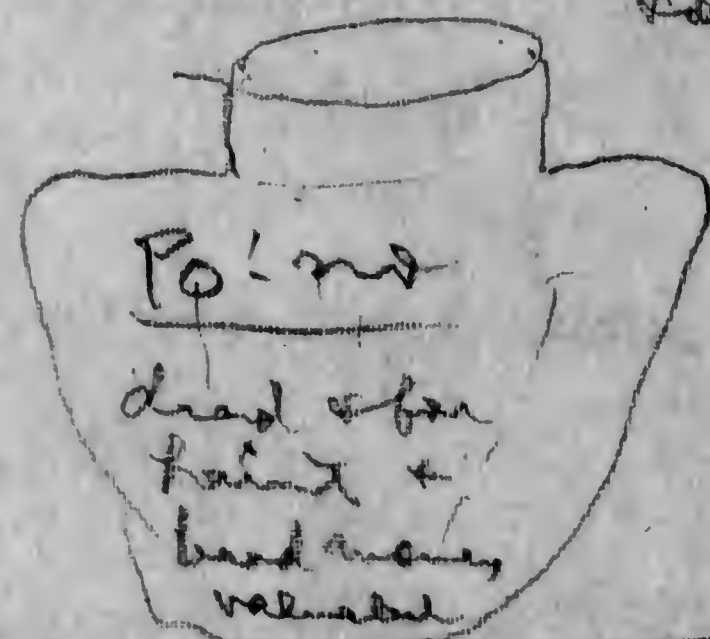
Po'-no 

Ung'o open top basket

Ung'o



same had up



Mild tobacco - before ripe - pull off leaves
+ more some 2 or 3 times + leaves green upper -
Dry, clean on a flat stone -
with fine hot water on it make into cakes,
then water run in water + some kid ash
drink to vomit - see water Ting-guich-eh
Pah-hung - go to sah to grind + make cakes

At Cifers - Piute { same as Big Pine
+ Bishop + Indian
Lower Pine better south
diff from Mono Lake Piute
Fish Lake (along Piute)
Shoshone like Hapiy time

Road mt New Shoshone - most like us

Pingooch Ach Meadows TE (not north)
Shoshone mt

One DV people to Esquimaux + Leida
Cape

Dark eggs val - Piute = Owen val.

Victorville some 20 left
Pi-yu'-tse { maybe some Ach Meadows
not find - didn't see
done yet

Bear'-zah - show our
mumb'6 Rd mt

Hat So'pah us
Rd mt Sawt' (Zah't') te yah
Old time band round head.

Pi-yu'-che other side Alwa
mt St. Sautepoffg. - kah'-re-ge'-ah

Ground in Mansafe + Jahna Caya

+ few others.
Big root - slash it + roast good in
big fire. Cook well. Take out
+ dry.

Take little piece size finger + boil
1/2 hour - cool + drink.

Taste bitter - strong extractive
Strong. sometimes faint + man's
bills small up

I been drinking it 20 years!

Must cook long or finish
No good when come up in spring.
Must get in fall.
I root last several yrs.

Tom Wilson

Cave Mansafe Canyon (bin cave)

Man (east) look for 3 mos for caves
Tall men ching, N.Y. or Wash.

I go in sun hole - room 7ft high + bit
2nd room beyond - nothing found.

Apr 11, 1932 DV
Succotran Grass - mo-rump
seed ~~coast~~ mo'no

Cane - ^{hah}How'wo'-be
The sugar Pe-hah'-ve
Make arrows of stem

Salt grass Pak-sen-o'-tum
Salt sugar - " " " " be-har've
milled & put around traps for Coyote, Fox
& Wild cat

Yerba mahnthrus white fl & big
shaded leaf - Too'-pan-nip.
Wash for rheumatism & bones
red roots boiled for tea "inid' hah"
red lops & leaves

Afracymum - grows in water (very leafy)
for string for rope
Wish-shu-^{shu}ve (Wish-shu-vimp plant)

Pakwasitch

Gregory of Olancha can
originally from Koso.

D.V. Panamint don't claim any
territory south of Saratoga Mts.

D.V.; After bite of Baby, man don't eat
meat & grease for 2 months

D.V.
Wahin' man'tun'ip, don't cook & don't
eat meat

Old time Sweet house: Called We-dek'-kah in ^{Wankaha} ~~Wankaha~~ ^{Wankaha} ~~Wankaha~~
Called mo'-sah at Olancha; mo'-kah or mo'-sa at ~~at~~
Used to be one at Emmace Cr & one in Galena Valley.

Big - up to 20. Frame of posts with brush all
around open top & covered with canvas. Tight.
After sunset, jump in (cold) water
People danced every day.

Olancha Pakwasitch to Koso & near Olancha
Riyut Lone line. G. d. p. d. h. a. Bishop &
Rowland Valt & Benton - Pan'-no-wa P
also Fish Lake (Lakes) " " " P
Long Val & Mans Lake - Pag'-ge wuz-20 P

Panamint first settlers to near Leida,
Piquiche (Piquete) & Magora & Arch Meadows
Chamilton etc.

Man G. Meeker Ocean side Calif.
Box 227 Summie John Canyon

her letter dated
March 25/32

Tom Mason

Panamint SV:
Boundaries:

When hunting hot sheep, hides
near water hole. Shoot bow arrow.

Deep Sfg val - ours

Owners like all ours (to home line)

Domina & Koss 'same as us'

↓ To Litter holes - Pah-boon-dah ~~at~~ ours

↓ To Home Meadows - mah-rä-bö' O. hot not to Salt water bad
had know mtz

↓ Atriplex canescens - Se'gum hft.

↓ Kerdon - kol-nah-kah-zah

Low Rim

"Water hole on far (west) side Saline val. ours"

↓ Amargosa tribes Pi-yüch - same Pahmp & Vegas.

↓ Kiihli Owens val - Paninä-wā

Scotty + Professor 502002 - same Amargosa
and Kifer (Fresh Lake val) but not same as Vegas & Pahmp.

Goldfield - dif Scotty + dif from us

Not similar to Silver Lake or Soda Lake

↓ Anamety (Ah-pitche) not ours - Sulphur side

↓ Our people into Charcoal kilns for hot summer.
(mah-bo'te)

Sheep now in lots better sides SV

Waa Nev'-be-ding'an Panamint

Panamint

↓ A fight ~~between~~ ^{smoke} ~~with~~ ^{fire} ~~the~~ ~~tribe!~~

↓ Signal Fire ^{smoke} Ko-kwe'pe ^{fire} mian'nah

↓ Swamp Pas-so-in

↓ Meadow Pwing'-gum-dä

↓ Valley: Pag-sah-täp # Salt pond Pat-to'chum

Trails

↓ Whole world: ^(Te-pä'ge) Pa-o'-vish ~~same~~

↓ Earthquake Yu'mah-gum-dē

↓ Cloudy Pag'gemah'pah

↓ Fog Wuk'-kan-nap'pah

↓ Rain Ü-mah-dah & Ü'mah' Ok

↓ Spot or mark 'Now-wit-tä-we'ah

↓ Wild: Yahng'-ant | 'Yam'-bah

↓ Tame Kā-gam'-bi

↓ Dangerous Nud-e'wan

56 Bronans

↓ Me - "Nü" ... ?

↓ You - üh'

Wanted: Panamint

Panamint

↓ Fire { Ko-to'hah
Wah-ton

↓ Pakeni Koo'te-soo

↓ Lynx blabst Too-koo' ^{we'-gah} ~~me'che~~

↓ Tattoos { Too'ah-rip
Dow'ah

↓ Arrow - Ho-wah'-pe Ok

↓ Stone point of arrow: Tah-kahm'-be


↓ Cactus and - 'koo-ah'-be

↓ Head ^{cement} gum - Ten-sah'-nah (creosote bush shellac)

↓ Water bottle: Se'-wo-sat'lee

got

Cooking basket

Sm 

↓ Oil Yu-hoo'-ve

(and)

↓ Fat ^{Fat} Yu-hoo'-ve

↓ Tobacco cake - ~~same~~ Saw'-go - How make

↓ Salt Ko-ah'-ve

↓ " for Salt grass - Se'-yu-tum' bah

P 30:

Can buried? ~~make~~ hole in rock & cover with rock

Food for dead? ~~the~~ best food for dead - Yes

Pyramid Lake Piute

Pan-na nudda kwik-tö-hoo = Pelican

{ Koo-yu'-e ^{wets} wit kuddy - - - - Sucker eaters
called Koo-yu'-e de-kah by Mono Lake Piute

Foot Bidwell Piute

Tä-ze'-ah-mus

Ke-did'-ah-kah - - - - Groundhog

Ke-tä (= Ke-tu')

Mono Lake Piute

{ Kü-tsah'-be dikkah' kud'-dy neu'me

"Koo-tsah'-be setip people"

also called Too'-nä gab-bah = Pine nut eaters.

Big Pine, Owens Valley

April 15, 1932

Told me by Big Pine Piute:

Names of places and bands:

- ✓ Benton: Ut'te ur're we'te (from Ü-too'-rä, the place name, only slightly different from Bishop)
- ✓ Bishop: Pä-rib'-ül-sä-ge (only slightly different from Benton)
- ✓ Big Pine: To'-bo-hah'-ze (To-bo'-ah-haz-ze)
add neu'mä for the people (in all)
- ✓ Independence: Chuk-ke sher'-rä-kah' (acorn eaters)

Lone Pine:

✓ Olancha & Owens Lake ... Pah-kwah'-ze neu'mä ("talk different")
"Reach north to head of lake but not to Lone Pine."

North of Owens Valley

- ✓ Round Valley: Kwe'-nah-bak (Kwe'-nah-pat'-se)
add neu'm for people
Talk same as Big Pine band.
- ✓ Long Valley: Pahng'-we hoo'-tse (add neu'm for people)
Fish "big ditch"
Talk little different ("maybe like Mono Lake")
Fish eaters
The people or band called also Pahng'-we dik-kah'.

Mono Lake:

C. Hart American

Monache of Big Pine, Owens Valley -

Yellow Waterlily - - - Yoncapin

according to Kathleen Ludwig (told me by Alice Eastwood July 6, 1927)

Bishop
Harrison Day, an intelligent Piute at Bishop, tells me that his people
call the related trees whiter west side of Sierra, Pan'nah-gwit'teh. This
refers to the Monache Nim (or Meem) of North Park in Yosemite.

The Piute of Big Pine tell me that their name for all the Indians of Owens Valley from Lone Pine to Bishop inclusive is Pi-hoop-pe-- from pi-ah-hoop, a ^{stream} spring, gulch or valley.

That their name for the Indians on the west side of the Sierra about opposite Big Pine is Pan-nan-nim— apparently the Nim of North Fork.¹

That their name for the Indians in the mountains west of Lone Pine is Monache.²

Mammoth Passes and "used to visit here quite a bit."

¹ Harrison Diaz, a very intelligent Piute of Bishop, tells me that his people call the related tribe on the west side of the Sierra, Pan-nah-gwit-tah, ^{from whom and they came through Piute and} This refers to the Monache Nim (or Neum) of North Fork and related bands--but ^{Diaz} informant does not recognize the term Monache.

² Many years ago the Tu-bot-e-lob-e-la of Kern Valley told me that the Monache lived north of themselves.

Bishop Piute

Information obtained from Harrison Diaz,
Bishop Piute, Bishop Calif. May 22, 1935. J.L.C.

Chek-ka-shar-rik-kah = Independence ^{tribe} (acorn eaters)

Pē-tud-de (south) = Big Pine

Pē-tud-dah-gwet-te = tribe at Big Pine

To-bo-haz-ze = little hill or place south of Big Pine

Pow-wah-hah-buj-je = Bishop

Kwē-nah-bah' = Round Valley

Kwē-nah-bah-tē = people of Round Valley

Kwē-jah-be-rik-kah = Mono Lake larvae eaters

Ut-te-oor-re-gwet-tē = Benton tribe

Ut-te-gwah-tē (hot spring) = Benton

"Benton people talk same as Bishop and also same as some Northern Piute."

Pah-mah-gwit-tah = North Fork people (people on west side) = Nim
^(Pa-na-gwit-te)

"Pah-mah-gwit-tah used to come through Piute Pass and Mammoth Pass. Used to visit here quite a bit."

Monache = ^{we} Didn't know the term

Bishop Piute

Information obtained from Harrison Diaz,
Bishop Piute, Bishop Calif. May 22, 1935. J.L.C.

Moo'-zah = sweathouse or roundhouse underground

Taw-nē = Same as Moo'-zah but smaller. Used all over valley to live in--sleep in nights.

Te-bō'-ge = caves under rocks west side valley. Cache. slept in sometimes

Yah-gwad'-zah = frog

Paht-so-ah'-gwah = Water babies. "Like human babies but live in water. You mustn't tease them or they'll pull you in. There were some on island on east side of Mono Lake. Small like babies. This was long ago."

Tos-so-toi'-yah = White Mountains

Pah-bi-toi'-yah = Big mt. in High Sierra range west of Bishop

Pē-ag'-gah = pine tree worm. Roasted alive and eaten. Dug trench around tree and when worms come off tree to go in ground they are scooped out of trench and thrown on fire for little bit; then dried and eaten. Long time ago. Not now.

Bishop Piute

Information obtained from Harrison Diaz,
Bishop Piute, Bishop, Calif. May 22, 1935. J.L.C.

Prefixes =

Tah' = our

Ē' = my

Ū' = your

Ō' = his

Nug-gah-nō'-be = circle or corral where dances were held.
(Dances always held outdoors)

Sah'-ke = Small raft made of green tules. Used to carry things across river. Nuts, acorns and so on put on raft and someone swam behind and pushed it across.

We had war dances but never fought much. Some fights with White People.

Pe-dah-nē'-tē = Emetic (Sagebrush and some other roots boiled together) "That's the way they used to doctor each other long time ago."

Tū-hoo'-en-nō = Trap. Flat rock baited on little string tied to rock. When string was pulled rock would fall on game. Caught chipmunks, grnd. squirrels, woodrats.

Cached pine nuts in caves
Used baskets for roasting

Bishop Piute

Information obtained from Harrison Diaz,
Bishop Piute, Bishop California, May 22, 1935 J. V. C.

To-ish-she = pipe. ^{straight;} Made from cane. Filled hole with tobacco and smoked it.

Nah-kah-goi-yah = ear ring

Used paint on faces but very little tattooing.
No nose sticks.

Didn't burn dead. Buried them in ground.

Ish'-shah = World Maker. "Ish'-shah was always making trouble ^{and} in getting into mischief. He had a brother who had sense. His name was Taw'-pe. Taw'-pe gave Ish'-shah good advise about what to do but he didn't do it and so he got into lots of trouble and mischief."

PIUTE NAMES FOR THEIR OWN BANDS

Benton Piutes	Ut-tā-oo'-le gwet'-tah Ut-te ur'-re we'-ta (named from Benton hot spring)	} So called by Bishop and Big Pine bands
Piutes in Mts. N of Benton Valley	Po-hā-vā-rā'-ze	by Lone Pine band
Bishop Creek Piutes	Pe-tah'-nā-gwat ^k (south people)	by Mono Lake band
	Pe'-sahp-oo'-at'-te Neu-mā	by themselves
	O'-kah-vi'-dā-kah Pa-de-woo sā-ge	by Lone Pine band
Bridgeport Piutes	Kwe-nā-gwat (north people)	by Bishop and Big Pine bands
Carson Valley Piutes		
Deep Spring Valley tribe		
Eshom Valley Piute tribe		
Fish Lake Valley tribe (same as at Big Pine)	Sě-ve-nā-gwet'-tah (East)	by Bishop and Big Pine bands

PIUTE NAMES FOR THEIR OWN BANDS

Independence Creek Piutes	Pe-tah'-nā-gwaht'-tā (south)	[So called by Bishop and Big Pine bands
	Wo'-ko-rō'b Chuk'-ke-she'r'-rā-kah	(infamant say) (me born there) by Lone Pine band
Long Valley Piute	Pag'-we-ho	by Mono Lake band
	Kwe-nā-gwet'-tah Pahng'-we-hoo'-tse (fish) (big ditch)	by Bishop and Big Pine bands
	Pe-ag'-gah-te-kah' (pine worm eaters)	by Lone Pine band
Minden and Gard- nerville		
Mono Lake Piutes	Too-ne-ga-bah' (pine nut eaters) Koo-chah-be Kwe-chad'-dā-kah	by themselves
	Koo-chah'-be-yah-wah-te Neu-mā	by Bishop and Big Pine bands
	Kwe-chah' dik-kah Tu-ne-gab'-bah	
	Poo-tsah'-be te-kah' Koo-zab'-be te-kah'	by Lone Pine band,
"Mono" of North Fork San Joaquin	Pan-nah'-gwaht (south people)	by Bishop and Big Pine bands
Neu-oo-ah, Piute Mt. tribe	Neu-mā toi-ab-be-mah (mountain people)	by Bishop and Big Pine bands

PIUTE NAMES FOR THEIR OWN BANDS

Oak Creek Piute	Tak'-ke-sev'-vuts	by Lone Pine band
Pyramid Lake Piutes	Koo-yu'-e-dik-kah (sucker eaters)	by Mono Lake band
	Ag-gi' dik-kah	by Bishop and Big Pine bands
Round Valley Piutes	Kwe'-nah-pat	by Mono Lake band
	Kwe'-nah-bak Kwe'-nah-pat'-se	by Bishop and Big Pine bands
	Kwe-nah pat-se	by Lone Pine band
Walker Lake Piutes	Tah-bah-nah-gwǎ-tě (east people)	by Mono Lake band
	(north) Kween-ag'-gwe-tah	
	A-vi' dik-kah (fish eater) Ah-gi' dik-kah	by Bishop and Big Pine bands

Prepared by U. S. Forest Service (J. P. Martin, District Engineer and W.W. Blakeslee, both of Ogden office, Utah), assisted by C. L. Christensen of Moab and Jacob Crosby of Kanab.

DICTIONARY
of the
PIUTE INDIAN DIALECT

<u>English</u>	<u>Indian</u>	<u>English</u>	<u>Indian</u>
Afraid	Chi-dir	Chief	Ne-ab
All	Mah-no-nah	Child	Tow-ats-en
All gone	Topic-quay	Children	I-pats
A little way	Mab-a	Circle, round	Que-o-kent
Angry	To-buck	Clock	Tabby-nump
Another	Ker-mush	Cloud	Pahger-nump
Antelope	Wan-zitz	Coach (wagon)	Poken-toyen-bongo
Any	A-shan-tig	Coat	Tah
Arrow point	Pan-now-ump	Colt	Cower-o-wets
Awl	Wee-uds	Comb	Nanzu-riump
Axe	Que-pan-nump	Come or go	Pi-ki
Bad	Katz-at	Corn	Co-mee
Badger	O-num-buds	Cottonwood	Sho-ap
Beads	Tso	Creek (river)	No-quint
Bear	Queo-gand	Cow	Quitlum-pongo
Beaver	Pow-inch	Coyote	Chen-ab
Bed	Sham-up	Crow	Attow-knots
Big	Pe-ap	Cut	Ska-ba-nunk
Bite	Keae	Dance	Weep-pi
Black	Toquer	Daylight	Tasha
Blood	Pwap	Deaf	Katz-nan-ki
Boat	Obi-shock	Deer	Pe-ah
Bow	Ads	Devil	Shin-nob
Boy	Ipeds	Devil	Win-oo-pits
Bfass	Wah-ker	Do	Man-ek
Bread	Te-shut-cup	Dog	Sar-rich
Break	Ko-poke	Door	U-ra-wop
Bridge	Oyem-poshag	Dream	No-ni-shee
Bridle	Timbi-up	Drum	Que tumbinump
Brother	Pa-veets	Duck	Tsig
Buck (verb)	Po-cha-na-qui	Dust	O-coomp
Buffalo	Qiuntsen	Eagle	Quan-a-tich
Camp	Meah-a-bitch	Ear	Nan-ku-bah
Candle	Nighty-nump	Earth	Tee-weep
Cane	Nan-ze-pop	Eat	Pockets
Canter	A-poo-yah	Egg	No-pub
Cat	Moo-chich	Elk	Par-ri-ah
Cedar	Wap	Equal	To-na-ba
Center	Totery-wudunt	Eye	Poo-ye
Chair	Carry-nump	Face	Ko-bub
Cheese	Ka-sooch	Fat	Yope
Cherry	To-nump	Father	Mo-ance
Chicken	Cam-boonk	Father	Montz
Chicken	She-jah		

Most unfortunately this vocabulary is a mixture of Ute and Southern Piute. The words from Chinle are Ute; those from Chiricahua are Southern Piute.

<u>English</u>	<u>Indian</u>	<u>English</u>	<u>Indian</u>
Feather	Peeb	Lame	Shan-gee
Fence	C-ven-qwup	Large	Ah-bat
Fight	Nah-oo-quey	Lazy	Shum-pi-o
Fire	Coo-nah	Lodgepole	Wan-din
Fish	Panguitch	Look	Hi-eek
Fish hook	Paghera-nump	Looking glass	Nah-woo
Flour	Tu-shu-krnt	Long	Cu-ber-ant
Food	Shet-cup	Lord	To-wats
Food made from species of yucca	Yant	Louse	Poo-chump
Foot	Namp	Mad	Niah
Ford	Paraboo	Manure	Que-chup
Fox	Tab-boon-zits	Maybe so	Pi-go
Friend	Tigaboo	Meat	To-quab
Gamble	Ni-a-witch	Medicine	Myshoot-te
Girl	Nan-zitch	Milk	Pee-chup
Give	Mug-gi	Mine	Nin-ny
Go (Fast traveling)	Pun-gar-o	Money	Panna-karra
God	To-wats	Money	Pan-a-ca
Gold	Wah-pana-kar-ra	Moon	Mytoge
Good	Wino	Morning	Po-e-chi-co
Gradual ascent	Pan-nunk	Mosquito	Moap
Grass	O-weep	Mother	Pe-ades
Grasshopper	A-ran-guts	Mountain	Kibah
Grease wood	To-nub	Mtn. sheep	Nah-gadz
Great	Ah-bat	Mtn. side	Pi-ab-bah
Ground	To-weep	Mtn. top	Wig-ki-bah
Gun	Tum-by-oo	Mud, - roily	Pow-e-ibe
Hair	Tots-sib-a-wub	Mule	Moo-rats
Hand	Moö-ninch	Musk rat	Pah-rant
Handkerchief	Pan-ski-ack	Needle	Tidz-ah-nump
Hard	Tin-zeer	Night	To-can
Hare, rabbit	Tshuck-kum	No	Cotch
Hat	Katz-oats	Noon	To-tab-by
Head	Tot-se-in	Official	Ne-yob
Heart	Pa-in	Old	Etum
Hobble	Mo-e-chunk	Old	Nap-poo
Hog	Kosho	Old man	Nani-peds
Hole, a	Puckage	One	Su-ius
Horse	Teah or Kuvahu	Onion	Kin-kah
House	Kahn	Otter	Pan-sook
Ice	Tesh-pah	Pack, carry	Noke
I don't	Nin-nie	Pants	Pe-mo
Indian tobacco	Pow-rah	Pipe	Tsong
Interpreter	Tin-ne-ah	Pine	Ompe
Iron	Pan-a-kara	Pine nuts	Peeb
Kettle	Pam-boon-nah	Pistol	To-i-pidg
Kick	Tangi	Plate	Tick-i-nump
Kill	Puck-ki	Plover	Queets
Knife	Weitch	Pole cat	Po-ney
		Potatoes	Tsing
		Powder	Koots-a-wah

<u>English</u>	<u>Indian</u>	<u>English</u>	<u>Indian</u>
Rabbit	Kum	Table	Tick-i-nump
Ram rod	Sku-ripnump	Talk	Pah-shan-eri
Rattle snake	To-ab	That	Each
Red	An-kar	That one	Each-utta
Red shirt	An-ker-tah	Thunder	O-no-nint
Resurrection	Man-no-nah-qyr-a-ky	Throw away	Tur-reb-by
Ride	To-spee	Tickled	Tick-i-boo
Roan	Ash-sheer	Toad	Quan-nump
Rope	Tshap	Tobacco	Quap
Sack or bag	Co-nab	Tobacco weed	Shin-op
Saddle	Carri-nump	Tooth	To-wangi
Sage brush	Mahb	Track	Nam-pab
Salt	O-ab-bit	Trade	Na-ra-wop
Shady	Wah-bab	Trail	Po
Sheep	Can-na-rich	Tree	Nah-goots
Shoe	Moc-ca-sin	Trout	Atem-pah-gar
Shoot	Co-que	Two	Nan-na-su-ius
Shoot	Co-qui	Want	Catch
Shot-gun	Pant-tum-bi-oo	Warm	Coo-too-rich
Sick	Puck-kon-gah	Water	Pah
Sinew	Tammo	Watermelon	Chan-ti-cut
Sister	Nan-cheech	Way over there	I-ban-tik
Sleep	Po-ee	Well, a	Oroc-kent
Sleepy	Ep-weh	What	Im-op
Slow	Shan-neach	Which (one)	An-nie
Small	Me-poodg-e	Whiskers or hair	Mun-chum-pi
Snow	New-wappy	Whiskey	Koon-ah-pah
Soap	Nevaraga-nump	White	Tsharr
Spirit	Mo-ap	Why	A-co-na-gi
Spoon	Moon-zoo	Wife, woman	Squaw
Spring	Spits	Wild	Yu-ba-gi
Spring	Shpee-kin	Wild goose	O-bi-nunk
Stars	Poo-shits	Willow	Kanab
Stirrup	Tangi-nomp	Wolf	Yoants
Stomach	Sow-i-ab	Wood	O-pti
Stone	Timp	Work	Poh-jen-ki
Strong	Narrient	Write	Po-quint
Sun	Tabby	Writing	Po-quint-man-ek
Sundown	Tabby-eiquay	Wrong	Katz-dat
Sunrise	Tabby-moushy	Yes	Oe-wah
Sweets	Pi-ag-a-ment		

Received from Will C. Barnes, Forest Service, Jan. 28, 1926.

C. W. M.

UNITED STATES DEPARTMENT OF AGRICULTURE
FOREST SERVICE
INTERMOUNTAIN DISTRICT



ADDRESS REPLY TO
DISTRICT FORESTER
AND REFER TO

FOREST SERVICE BUILDING
OGDEN, UTAH

EM
Maps
Geographic Names

November 23, 1925

Forest Officer.

Dear Sir:

There has been assembled an incomplete dictionary of the Piute Indian dialect for your convenience in naming new topographic features. This should be of some help in cases where it has been difficult to originate names, and will meet one of the recommendations of the Geographic Board, which favors the use of Indian names.

These names are suitable for any Forest in Utah and the Kaibab Forest in Arizona, as this region was once inhabited by the Ute tribe.

It is recommended that the longer names not be used, or those very difficult to pronounce.

The Forest Service acknowledges with thanks the assistance of Mr. C. L. Christensen of Moab and Mr. Jacob Crosby of Kanab in making up this dictionary.

Very truly yours,

J. P. MARTIN, District Engineer,

By *Will C. Barnes*

Acting.

Enc.

UNITED STATES DEPARTMENT OF AGRICULTURE
FOREST SERVICE

Recd. March 1, 1926

ADDRESS REPLY TO
THE FORESTER
AND REFER TO



WASHINGTON

EM
Maps (Geographic Names)
Piute Dictionary

February 20, 1926.

Dr. C. Hart Merriam,
Research Associate Smithsonian Institute,
Washington, D.C.

Dear Doctor Merriam:

Referring to your letter of January 28 in regard to the dictionary of the Piute Indian Dialect, and asking as to the authorship.

This matter was put up to the District Forester at Ogden, Utah, who has advised the Forester as follows:

"The dictionary of the Piute language was collected by H. M. Shank, Chief of Maps and Surveys in this District, and Supervisor Olsen of the La Sal National Forest. About half of the dictionary was compiled by Mr. Shank during a snowstorm on the Kaibab National Forest last spring, and was entirely incidental to survey work in that vicinity. Supervisor Olsen collected the other half from Mr. C. L. Christensen of Moab.

"Mr. Jacob Crosby had no very definite ideas as to the way the words should be spelled, and the spelling was simply made to agree with the sound of the word. The spelling of a number of the words we obtained from him was dropped in favor of the spelling as reported by Supervisor Olsen.

"In the case of two words for the same thing, this undoubtedly represents words for different tribes, as in no case was there more than one name reported for the same thing either by Mr. Crosby or Mr. Christensen."

Very sincerely yours,

W. L. Darn
Assistant Forester.

ASKS

Dialects of so-called "Serrano"

{ Mo'-he-ab-ne-um or { Mah'-ring-ah-yum'	Mar-ring-ah or Mar-re-vi'-am	Yo-hah-ve-tum
San Bernardino Mts. (now on San Manuel Res.)	Morongo Valley (now at or near Banning)	Bear Lake Valley & San Bernardino Mts.
Grizzly bear Hoo-naht or Hoo-nut	Hoo'-nah	
Raccoon	Pah-icht	
Mountain Lion Wah-nahts	To-koot; Tro'-üt	Pah'ng-ah't ^{Capricorn Lion} Wah-nahts = wolf
Gray fox Kow-trit	Kow'-trat	
Little spotted skunk		Pur'-ne-vung
Elk Pah-hook	Pah-hoo-kaht	Pah'-hook
Buffalo	Sé-vo-lök	
Golden ground squirrel	Wish-ko	
Pine squirrel Wis-ko	Wis-ko	Wis-ko
Chipmunk Kunkt'	Wis-ko	Kunkt'
Kangaroo rat Wah-ne	Pah'-e; Pah-icht	
Dog Koo-che; Yi'-kut	Koo'-che Koo-che-um ^{pl}	Koo-chee
Hoofs	Ah-tahn	
Claws	Ah-wahts	Ah-wahtch ^{pl}
Hide Ah-kootch	Ah-wah-ke	Ah'-kutch-cho-ah-ah-ke

ASKS

Dialects of so-called "Serrano"

Mo'-he-ah'-ne-um or Mah'-ring-ah-yum'	Mar-ring-ah or Mar-re-vi'-am	Yo-hah-ve-tum
San Bernardino Mts. (now on San Manuel Res.)	Morongo Valley (now at or near Banning)	Bear Lake Valley & San Bernardino Mts.
Grizzly bear Hoo-naht or Hoo-nut	Hoo'-nah	
Raccoon	Pah-icht	
Mountain Lion Wah-nahts	To-koot; Tro'-ut	Pah'ng-aht { ^{African lion} Wah-nahts = wolf
Gray fox Kow-trit	Kow'-trat	
Little spotted skunk		Pur'-ne-vung
Elk Pah-hook	Pah-hoo-kaht	Pah-hook
Buffalo	Se'-vo-lök	
Golden ground squirrel	Wish-ko	
Pine squirrel Wis-ko		Wis-ko
Chipmunk Kunkt'	Wis-ko	Kunkt'
Kangaroo rat Wah-ne	Pah'-e; Pah-icht	
Dog Koo-che; Yi'-kut	Koo'-che Koo-che-um ^{pl}	Koo-chee
Hoofs	Ah-tahn	
Claws	Ah-wahts	Ah-wahtch ^{pl}
Hide Ah-kootch	Ah-wah-ke	Ah-kutch-cho-ah-ah-ke

ASKS

Hair
Ah-pur

^{animal hair}
Ā-pūr; Ah-i-yu ^{human}

Dung

Ah-shah'

Krā'ch

Tracks

Ap-ah-mēr'

Ah-pah-mēv

Rat's nest
Ah-ke'

Kahts-ahk-ke

Animal's burrow
Ker-ver-kah

Huv'ch Hooch'

BIRDS

Bald eagle

Pah-we-rukt

Red-tailed hawk

Kwaht'ᵣ; Kwahtz' Kwah-akt

Kwah'tᵣ

Marsh hawk

Wish-shant

Wish-shant

Duck hawk

Pahk-ke-ut

Cooper hawk

Hoo'-koo-dumpt;
Hoo'-kwe-er-ruts

Koo-roo-runs?

Sparrow hawk

Kre'-yu-kre-ets;
Kre'-yu-kre-yuts

Kao-yú-ke-et?

Barn owl

Chaht'

Chaht'

Screech owl

Poo-poo'-wan-nuts

Poo-poo'-wan-nut; Hum'-mer

Raven

Ah'-chahf; Ah'-chawt Ah-trowt'

At-traht

Crow

Pah-ah-chowt'

At-traht

ASKS

Crested jay		Chah'-kwe-ōt
California jay	Chi'-chi'	Chā-chā
Pinyon jay		Too'-bah-ahts
Mountain quail	Ki'-itch kah-kah'-tah; Kah-kowt'	Tah-kowm'?
Band-tail pigeon	Muk'-kah how'-wut ^{nc}	Muk-kah're'-wut
Road runner	Poo'-e; Poo'hyut; Poo'-he-at	Poo'-hyut
Kingfisher	Ke-roo'-ma-how'-wut	Ke-ho mutr
Night hawk	Pow'-rukt	Pah'-tik-e-tik'-ke
Poorwill	Poop-pwé'-he??	Pe'-kwahts
Flicker	Ke'-maht _r	Ke'-maht _r
Lewis woodpecker		Troo _{ch}
California woodpecker	Pe-vahn _{ts}	Koo'-pwt'?
Hairy woodpecker		Koo-put ^{, paht}
Nuthatch	Pe-pe	Pe'-pe
Oriole	Koo'-paht'	Ko'-paht
Shrike	Choo'-e-no'-no	Choo'-nan-nu*
Kingbird	Ke'muts (flicker) Chuk-we'-nahts	Too-per*-o ash throat

ASKS

Barn swallow	Paht'-te-kit'-e-ke'	Paht'-kit'-ke
Cliff swallow	(fork tail swallow) Su-wut-ahn-kin-ne-ahts	
Black-headed grosbeak	Mah'-we-o't	
Purple finch Chah-kwee-naht	Witch'-e-ter-rin-kum; Kru-witch-it	H ^{roo} Troo'-witchit
Yellowbird	Kun-nah'-ve	Kah-nah'-ve
Junco		Wolft'
Brown towhee	Moo'-chah-vit	Chuk'-ke-yut?
Robin	Hre'-kah-kah-	Se'-kuk-kah
Mockingbird	Shutch'-owt; Shu-chow'-wut	Hrit-tro H ^{ru} '-trow-ut
Thrasher	E'-nukt'	In-nahkt' ^{nukt'}
Cactus wren		Vah-hwi'-ä hwahts Yuk-kwi-ä-kum
Wren tit	Ho'-koo-ruts	
Humming bird Pe-te-ve	Pit'-te-de; Pit-té-de-de'	Too'-chil?
Mallard		Paht-too-ya
Shoveler	Pah'-to; Mah-ah'-kah	
Ducks		Mah-ah'-kum Paht-too-yä
Geese Canada - Ah-chowkt Gray - Wurkt	Paht-too-yä Wur-rukt'ts	
White-fronted goose	Wur-rukt'	Ah-tro-kum

ASKS

Western Canada goose		Mah'-we-wum
Great blue heron		Wah'-soo-itch
Sand-hill crane		Pah'-wah soo-itch
Killdeer Choo'-e-nan-nah-	Too-e'-de-de'	Too'-e-the-the; Too'-e-de-de
An egg Ah-pahru	Ahp-ar'-no; Ah-par'-num	Pur-par'-num
A nest Witch-et 'ah-ke'	Witch'-e duk-ke; Witch-it ahk'-ke	Pur'-ke <i>this nest</i>
Wing Ahm-mah	Ah-kwaht' <u>r</u> ; Ah'-mah-hah	Ah'-mah-hah
Feather Ahm'-mah-hah	Ah-pur'	Ap-per } Mah'-hakt
Topknot	Ah-ah'	Ä-pe'-kah
Bill	Am-mök-be	
Snake Tah-höt'	Hern	Te-to'-kut-tum; Herng'-um
Water snake	Pah'-tü	Pah'-ter
King or milk snake	Pah'-nah-ho ^{tr}	Pah'-no-waht
Gopher or bull snake	Kuk-kort' <u>r</u> ; Kur'-kur' <u>kt</u>	Ko-kwerts
Red racer	Tah'-höt' <u>r</u>	
Chuckwalla	Chakt ^{tch}	Chehk'-ter
Alligator lizard Tä-kwir'-ah-kwe'	Tik'-kwir-ä-kwah	
Leopard lizard Tik-wis'-ah-kwe'	Hrahk'-we-rar-rats	Tik-wis'-kwe

ASKS

Collared lizard	Che-lah'-kwah-Too'-e-vōkt Che-lah'-ko	Tep'-pah-sōt
Cnemidophorus tigris Chah-lah'-ko	Che-lah'-kwah; Che-lah'-ko	
Horned toad Nah-kwah'-te	Pah'-te-wah'-ne; Too'-pah-hwih'-ne	Too-par'-wac
Cricket		Se'-lim
Beetle		Wah'-he-us-soos
Butterfly ? Mahl'-maht; Lav-ah-lev-at	Lah'-lah-vah' <u>tr</u>	Lah'-vah-luv-vut
Moth		Moom'pt
Cicada	Mah-ah'tr	Tātho-kul
Dragon fly	Koo'-e-nye-nye; Kwōng'-nye-nye	Kre'-ne-ne
Mosquito	How-wow'-wut	How-wow'-wut
Ant Yo-kahm	Ah'-nust	Yo'-krum
Black ant	Kah-powm	
Red ant	Ar-nurts'	
Yellow jacket	Pahng'-ā-hahts	Part'-krum
Bumblebee	Roo'-rung-ahts	Roo'-rung
Woodtick	Mutch'-ahts	Mutch'-um
Grayback	Ah-kroptch'	

ASKS

Head lice	Ah-ah'-chā-mum	
Flea	Ko-ahst'	Ah'-sow-wum; Ah'-to-wis'-tum
Spider	Koo-kahts'	Ko'-kahts
Spider's web	Koo-kaht ah-how'	
Tarantula	Tu-ish'-ko	Tutch'-ko
Scorpion	In'-noor' <u>ḏ</u> ; E'-nurt	E'-nurt
Centipede	Ah-hoor'; Wah-pah'-puts	
Worm		Moo-chum

TREES & BUSHES

Ponderosa pine	Yu-haht ^r <u>=</u>	Yu-hahm'
Sugar pine		Wi'-yahkt
Coulter pine		We-hah'-kut
Pinon or nut pine	Too'-vaht; Yu-haht ^r <u>=</u>	Yo-haht ^r <u>=</u>
Parry Pine	Wipt too'-vaht	
Douglas fir or spruce	Pah'-yu haht' <u>r</u>	
Juniper	Waht'	Waht'
Valley oak	E'-pahts	E'-pahts
Valley live oak	We-howts'	
Live oak		

ASKS

Black oak	Koo-ēts	Kweet
Mountain live oak	We-aht"	We-aht'
Small-leaf scrub oak	Mer'cht	Pi'ch
Sycamore	Hah'-vurt'	Hah'-voort
Cottonwood	Wah'-mut	Wo'-nut
Buckeye		Oso-wut'
Tree alder	Too-kut	
Dwarf ash	Häber' hahts	
Willow	Hah-kaht'	Hah'-kaht
Mountain mahogany	Ki'-chowt'	
Elder	Koot'	Koot'
Manzanita		Koots ₌ tr
Buck brush	Hung'-tä-mutch	
C. crassifolius	Po-kut	
Holly-leaf cherry	Koo-pe'-at	
Chokecherry	Kup'-po-leen'	
Blackberry		Pe-kwum
Wild rose	Itch'-ür-um	Oo'-chum

ASKS

Yerba Santa Har ^{nt}	Oor'-hahnt; Oor-han'-kah'	
Sourberry; Aromatic sauce	Hoots ^{ch}	
Poison oak	O-e'-tram; Oo-e'-chum	Oo-e'-chum
Rhusovata	Nah-kó-wit	
Chemise	Hót; Hoot'	
Mistletoe	Ah'-kern'	
Mesquite	Ur'ts	
Screwbean	Kwe-nahts'	
Artemesia dracunculoides	Wah' ^{cht}	
Artemesia Californica	Hoo'-troo-kwaht	
Creosote bush	Yah' ^{tr}	
Salvia Columbariae	Pah'-han-nuts'	
Salvia apiana	Kah' ^{kt}	
Salvia mellifera (black sage)	Pah-he-nut	
Ephedra		To'-tot
Tree yucca	Choor'-mart ^r	Choo'-roo-mum
Foothills yucca	Ō-moot'; Oo'-moot	Oo-mum
Yucca mohavensis	Choonkt'	Nun-nurm

ASKS

Baccharis glutinosa	Ip-kut	
Eriogonum fasciculatum	Hoo-un-kuts	
Cuscuta	Che-bah-ko-to-ah-wahs	
Flat tule or cat-tail	Tu-rēm	Hi-yū
3-corner tule	Hi ['] ch	Hi-yū
Grass(any) Hahm-pt; Hampt	Hahm ['] t	
Salt grass Im-mookt	Him-mookt'	
Phragmites	Pah-kahts	
Pluchea sericea	Hahng-ahng-ahts	
Chilopsis Linearis	Kah-hah-nikt	
Filaree Erodium	Pe-te-de ammōk-be; Pe-te-tah am-mook-pe	
Wild sunflower	Pah-ahp-kut	Parpt'
Indian whisky Mah-nitch	Mah-neeck	
Wild gravevine Nū-hung-ah	Nū ['] ch-num yu-pah-tum	
Opuntia basilaris	Per-rū-tum	
Opuntia bigelove	We-hahts'	
Opuntia echinocarpa	We-hahm'	
Opuntia occidentalis	Nah-vah; Nah-vaht'	

ASKS

Opuntia engelmanni	O-weem'	
Opuntia parryi	Moo-tooch	
Echinocactus	Ko-pahm'	
Lotus	Ko-aht'	
Dudleya pulverulenta	Oo-mutch chik-ă-chik-ă	
Flower Hampt		Ah-shū'; Ush-sho'
Seed Ah-pootch		Ah-pooch'
Berry Pe-kwam		
Cherry pit Ah-pootch		
Acorn Kwin-nil	We-ah.	Kweet'
A tree Wah-maht; Koo-trowt	Wum-maht; Koo-traht	Kal-low-wut
Forest	Mah ^{tr}	
Trunk Ah-taht-kah		
Bark Ah-kertch		Ah-kutch; Sal-ah'

Dialects of so-called 'Serrano'

Mo'-he-ah'-ne-um or Mah'-ring-ah-yum'	Mar-ring-ah or Mar-re-vi'-am	Yo-hah'-ve-tum
San Bernardino Mts. (now on San Manuel Res.)	Morongo Valley (now at or near Banning)	Bear Lake Valley & San Bernardino Mts.
Grizzly bear (Hoo'-naht or Hoo'-nut)	Hoo'-nah	
Raccoon	Pah-icht <i>ok</i>	
Mountain Lion Wah-nahts	To'-koot; Tro'-ut	Pah'ng-aht <i>Abn. lion Wah-nahts a wolf</i>
Bob-cat To'-koot'	To'-koot; To'-kut'	Too'-koot, too'-kut
Gray fox Kow-trit	Kow'-trat	
Desert fox Wor-tut	Woo'-chahts	Wor-tut
Coyote Wah'-he <i>Big wolf</i> Big skunk Pur'-ne-vah'tr	Wah'-he; Wi'-e; Wah'-ha <i>Wah'-nahts</i> Poo'-ne-vahts	Wah'-he Pur'-ne-vat; Per'-ne-vahm
Little spotted skunk		Pur'-ne-vung
Badger Hoo-nuft	Hoo-nah'ft	Hoo-nuft
Weasel Hu-chikt	Hoo-cheekts	Hu-chikt
Mole Teh'-pur	Teh'-po-ko	Teh'-pur
Bat Wah'-loo-lut; Wah'-loo'-loo	Wah'-loo'-loot	Wah'-loo-lut
Elk Pah'-hook	Pah'-hoo-kaht <i>not here</i>	Pah'-hook
Deer, mule Ho-kaht'	Hoo'-kah'; Hoo'-kaht'	Hoo'-kaht'

Antelope Tim'-mert	Tü-mertz; Tü-winz'	Tim'-mert Too-mernt'
Bighorn Paht'	Paht'	Paht'
Buffalo	Sé-vo-lök	
Gray ground squirrel Kur-räpmt; Kwir'-rump	Ker'-rum; Kūr'-rump; Kūr'-runt	Kur-rump; Kwir'-rum
Antelope squirrel Öt'-kut	Oots'-kut-ta	Öt'-kut
Golden ground squirrel	Wish'-ko	
Gray tree squirrel Hik-kult'	He-kow-it	Hik-kult'; He-kü-ut
Pine squirrel ? <i>not here</i> Wis'-ko	<i>wisko</i>	Wis'-ko
Chipmunk Kunkt'		Kunkt'
Pocket gopher Ming'-awt; Meeng'-aht	Mē'ng-ah; Mē'ng-aht	Ming'-awt
Kangaroo rat Wah-ne	Pah'-e; Pah-icht <i>same name</i>	
White-footed mouse Pah-isht	Pi'-is	Pah'-isht
Wood rat, round-tail Karts; Kaht'r	Kaht ^r ; Kaht's	Karts; Kaht's
Brush rabbit Tah-woot	Tee'-ve; Tah-wöt <i>Tah'vöt</i>	Tah-woot
Cottontail rabbit Ter-rō'kt	Tü-herrukt; Too-ruk ^h Ter-rukt	Ter-rō'kt
Blacktail jack rabbit Hoo-ēt; Wheet (Hweet)	Hoo-weet; Whēt'	Hoo-ēt; Hweet'
Dog Koo-che; Yi'-kut	Koo-che <i>ll. koo che um</i>	<i>koo che</i>
Tail Ah-wahr'	How-waht; Ah-waht'	Ow-wahs
Horns Ah'-ah	Ah'-ah	Ah-ar'

Hoofs'	Ah-tahn (rem) ^{tl}	ah
Claws	Ah-wahts	Ah-wahtch ^{ah}
Hide Ah-kootch	Ah-wah-ke ^{ah}	Ah-kutch-cho-ah-ke
Hair Ah-pur'	^{animal hair} A-pür; ^{human} Ah-i-yu ^{ah}	
Dung	Ah-shah' ^{shung}	(Kra'ch?) ^{an-nar-ver}
Tracks	Ap-ah-mēr'	Ah-pah-mēv ^{"where he went"}
Kat's nest Ah-ke'	Kahts-ahk-ke ^{ah}	
Animal's burrow Ker-ver-kah	Huv'ch ^{hooch'}	

all mammals - -

Golden eagle Ar-her'nt	Ah'-hrump; Ah'-hern'kt	Ar'-runkt
Bald eagle		[Pah'-we-rukt' - <i>Condor</i>] <i>1 killed 18 ft. S. of Monument</i>
Red-tailed hawk	Kwaht' ^r ; Kwahtz' <i>Kwaht kweh-ah't</i>	Kwah' <u>tr</u>
Marsh hawk	Wish-shant	Wish-shant
Duck hawk		Pahk'-ke-ut <i>Condor</i>
Cooper hawk	• Hoo'-koo-dumpt'; Hoo'-kwe-er-ruts	Koo'-roo-runs ?
Sparrow hawk	• Kre'-yu-kre'-ets; • Kre'-yu-kre'-yuts	Kao-yu'-ke-et ?
California condor Pah'-ke-ut	Pah-we-rukt'	Pah'-we-rukt
Turkey buzzard We'-rook't	We'-rukt; We'-rup	We'-rukt
Great horned owl Moom'pt	Moom' <u>t</u>	Moompt'
Barn owl	• Chaht'	Chaht'
Screech owl	• Poo-poo'-wan-nuts	Poo-poo'-wan-nut; Hum'-mer
Burrowing owl Koo'-Koo-hoo	• Kook'-ko-hoo; Hoo-koo-ruts	Koo'-koo-ho
Raven	Ah'-chahf'; Ah'-chawt' <i>ah-trowt'</i>	At-traht
Crow	• Pah'-ah-chowt'	At-traht
Crested jay		• Chah'-kwe-ot
California jay	• Chi'-chi'	Chā-chā

Pinyon jay

Too'-bah-ahts

Mountain quail

Ki'-itch kah-kah'-tah;
Kah-kowt'

Tah-kowm'?

Valley quail
Kah-kah'-tah

Kah-kah'-tah

Kah-kah'-tah

Band-tail pigeon

Muk'-kah how-wut *ak*

Muk-kah're'wut

Dove
Mah-kah'rt

muk kaht'

Muk'-kah; Muk'-kaht

Muk-kaht'; Mah-kaht'

Road runner

Poo'-e; Poo'hyut; Poo'-he-at *ut*

Poo'-hyut

Kingfisher

Ke-roo'-ma-how-wut

Ke-ho mutr

Night hawk

Pow'-rukt

Pah'-tik-e-tik-ke *single*

Poorwill

Poop-pwe'-he ? ?

Pe'-kwahts *aa*

Flicker

Ke'-maht^r;

Ke'-maht^r

Lewis woodpecker

Troo^{ch}

California woodpecker

Pe-vahn^{ts}

Koo'-pwt *upfer*

Hairy woodpecker

paht
Koo'-put

Nuthatch

Pe-pe

Pe'-pe

Brewer blackbird

Tap-pat'r

Tä-pat's

Bird *black*
Witch'-e-to-nar'ⁿ;
Tah-pah^{tr}; Tur-nahn-kahn

Tup'-purt; rap'-patch-am'

Yellow throat

Meadowlark

Oo'-hrats

Oo-hahts'; Hoo'-satch

Oo'-sawts

Oriole

Koo'-paht'

Ko'-paht

Shrike

Choo'-e-no'-no

Choo'-nan-nut

Kingbird	<i>Chuk-we' nahts</i> Ke-muts <i>Flicker</i>	<i>Too-perf-o Ash throat</i>
Barn swallow	Paht'-te-kit'-e-ke'	Paht'-kit'-ke
Cliff swallow	<i>four tail swallow</i> Su-wut-ahn-kin-ne-ahts	
Black-headed grosbeak	Mah'-we-o't	
Purple finch Chah-kwee-naht	Witch'-e-ter-rin-kum; Kru-witch-it	<i>troo'</i> Troo'-witchit
Yellowbird	Kun-nah'-ve	Kah-nah'-ve
Junco		Wolft'
Brown towhee	Moo'-chah-vit	Chuk'-ke-yut ?
Robin	Hre'-kah-kah	Se'-kuk-kah
Mockingbird	Shutch'-owt; Shu-chow'-wut	Hrit'-tro <i>Hra'trow-ut</i>
Thrasher	E'-nukt'	In'-nahkt <i>In nukt'</i>
Cactus wren		<i>Yah-kwi'-a hwahts</i> Yuk-kwi'-a-kum
Wren tit	Ho'-koo-ruts	
Humming bird Pe-te'-ve	Pit'-te'-de; Pit-te'-de-de'	Too'-chil ?
Mallard		Paht-too-ya
Shoveler	Pah'-to; Mah-pah'-kah	
Ducks	Paht'-too-ya	<i>mah-ah-kum</i> Paht'-too-ya
Geese <i>Canada Ah-chowkt</i> <i>Gray Wren kt</i>	<i>Wur-rukt's Rukt</i>	

White-fronted goose
 Western Canada goose
 Great blue heron
 Sand-hill crane
 Killdeer
 Choo'-e-nan-nah
 A bird
 Witch'-it'
 An egg
 Ah-pahru
 A nest
 Witch-ēt' ah'-ke'
 Wing,
 Ahm-mah
 Feather
 Ahm-mah-hah
 Topknot
 Bill

Wur-rukt'

 'Too-e'-de-de'
 Witch'-e; Witch'-e-tum
 Ahp-ar'-no; Ah-par'-num
 Witch'-e duk-ke; Witch-it
 ahk'-ke
 Ah-kwaht!'; Ah'-mah-hah
 Ah-pur'
 Ah-ah'
 Am-mōk-be

Ah'-tro-kum
 Mah'-we-wum
 Wah'-soo-itch
 Pah'-wah soo-itch
 'Too-e-the-the; 'Too-e-de'-de
 Witch'-e-tum'
 Pur-par'-num
 Pur'-ke *There nest*
 Ah'-mah-hah
 Ap-per; Mah'-hakt
 Ā-pe'-kah

Snake Tah-höt	Hern	Te-to'-kut-tum; Herng'-um
Rattlesnake Her'nkt	Hern; Hern'kt	Her'nt; Hern'kt
Water snake	Pah-tü	Pah'-ter
King or milk snake	Pah-nah-ho ^{tr}	Pah'-no-waht
Gopher or bull snake	Kuk-kort ^r ; Kur'-kur ^{kt}	Ko'-kwerts
Red racer	Tah-höt ^r	
Chuckwalla	Chakt ^{tch}	Chehk'-ter
Scaly lizard Chah'ng ^{kt}	Chahnt ^r ; Chah'nk ^{ts}	Chahng' ^{tr}
Alligator lizard Tä-kwir'-ah-kwe'	Tik'-kwir-ä-kwah	
Leopard lizard Tik-wis'-ah-kwe'	Hrahk'-we-rar'-rats	Tik-wis'-kwe
Collared lizard	Che-lah'-kwah; Too'-e-vökt; Che-lah'-ko	Tep'-pah-söt
Skink Mah'-wo-vit	Mow'-wah-vet	Mah'-wo-vit
Cnemidophorus tigris Chah-lah'-ko	Che-lah'-kwah; Che-lah'-ko	
Horned toad Nah-kwah'-te	Pah'-te-wah'-ne; Too'-pah-hwih'-ne Too-par'-whe	
Turtle Koop-pert'	Kur-pürt	Yu'-ah-ter; Kü-pert
Frog Wah-kaht-tum	Wah'-kah; Wah-kaht'	Wah'-kut
Fish Ke-höt	Ke-höt ^r ; Ke-hö ^{tr}	Ke'-hoom

Grasshopper Wur-urt	Wur'-ert; Wuŕ'-urt'	Wur'-rum; Wur-ur'-tum
Cricket		Se'-lim; se'-lim
Beetle		Wah'-he-us-soos
Butterfly Mahl'-maht	Lah'-lah-vah <u>tr</u> ;	
Butterfly Lav-ah-lev-at		Lah'-vah-luv-vut
Moth		Moom'pt
Cicada	Mah-ah'tr	Tátho-kul
Dragon fly	Koo'-e-nye-nye; Kwing-nye-nye	Kre'-ne-ne
Mosquito	How-wow-wut	How-wow-wut
Fly Peech'-troo-um	Pe'-choo-trah' <u>t</u> ; Pe'-choo'-choo-ahm	Pe'-choo-choo'-um
Ant Yo-kahm	Ah'-nust	Yo'-krum
Black ant	Kah-powm	
Red ant	Ar-nurts'	
Yellow jacket	Pahng'-a-hahts	Part'-krum
Bumblebee	Roo'-rung-ahts	Roo'-rung
Woodtick	Mutch'-ahts	Mutch'-um
Grayback	Ah-kroptch	

Head lice	Ah-ah'-chā-mum	
Flea	Ko-ahst'	Ah'-sow-wum; Ah'-to-wis'-tum
Spider	Koo-kahts'	Ko'-kahts
Spider's web	Koo-kaht ah-how'	
Tarantula	Tu-ish'-ko	Tutch'-ko
Scorpion	In'-noor' ^t ; E'-nurt	E'-nurt
Centipede	Ah-hoor'; Wah-pah'-puts	
Worm		Moo-chum

Ponderosa pine	Yu-haht _R	Yu-hahm'
Sugar pine		Wi'-yahkt
Coulter pine		We-hah'-kut
Pinon or nut pine	Too'-vaht; Yu-haht _R	Yo-haht _R
Parry Pine	Wipt too'-vaht	
Douglas fir or spruce	Pah'-yu haht' _R	
Juniper	Waht'	Waht'
Valley oak	E'-pahts	E'-pahts
Valley live oak	We-howts	
Black oak	Koo-ets	Kweet
Mountain live oak	We-aht''	We-aht'
Small-leaf scrub oak	Mer'cht	Pi'ch
Sycamore	Hah'-vurt'	Hah'-voort
Cottonwood	Wah'-mut	Wo'-nut
Buckeye		U'so-wut'
Tree alder	Too-kut	
Dwarf ash	Haber'hahts	
Willow	Hah-kaht'	Hah-kaht

Mountain mahogany	Ki'-chowt'	
Elder	Koot'	Koot'
Manzanita		Koots _{tr}
Buck brush	Hung'-tä-mutch	
U. crassifolius	Po-kut	
Holly-leaf cherry	Koo-pe'-at	
Chokecherry	Kup'-po-leen'	
Blackberry		Pe'-kwum
Wild rose	Itch'-ür-um	Oo'-chum
Yerba Santa Har _{nt}	Oor'-hahnt; Oor-han'-kah'	
Sour berry; Aromatic sauce	Hoots _{ch}	
Poison oak	O-e'-tram; Oo-e'-chum	Oo-e'-chum
Rhusovata	Nah-ko'-wit	
Chemise	Höt'; Hoot'	
Mistletoe	Ah'-kern'	
Mesquite	Ur'ts	
Screwbean	Kwe-nahts'	
Artemesia dracunculoides	Wah _{cht}	
Artemesia Californica	Hoo'-troo-kwaht	

Creosote bush	Yah ['] tr	
Salvia Columbariae	Pah ['] -han-nuts	
Salvia apiana	Kah ['] kt	
Salvia mellifera (black sage)	Pah ['] -he-nut	
Ephedra		To ['] -tot
Tree yucca	Choor ['] -mart [']	Choo ['] -roo-mum
Foot hills yucca	Ö-moot'; Oo ['] -moot	Oo-mum
Yucca mohavensis	Choonkt [']	Nun-nurm
Baccharis glutinosa	Ip ['] -kut	
Eriogonum fasciculatum	Hoo-un-kuts	
Cuscuta	Che-lah-ko-to-ah ['] -wahs	
Biground tail Pe ['] -wum [']	Pe ['] -wum [']	Pe ['] -wum
Flat tule or cat-tail	Tu-rēm	Hi ['] -yū
3-corner tule	Hi ['] ch	Hi ['] -yū
Grass (any) Hahm ['] -pt; Hampt [']	Hahm ['] t	
Salt grass Im-mookt	Him-mookt [']	
Phragmites	Pah ['] -kahts	
Pluchea sericea	Hahng-ahng ['] -ahts	

Chilopsis Linearis	Kah-hah'-nikt	
Filaree (Erodium)	Pe-te'-de ammok'-be; Pe-te'-tah am-mook'-pe	
Wild sunflower	Pah'-ahp-kut	Parpt'
Indian whisky Mah-nitch	Mah'-neech	
Wild gravevine Nu'-hung-ah	Nu' <u>ch</u> -num yu-pah'-tum	
Opuntia basilaris	Per-ru'-tum	
Opuntia bigelovi	We-hahts'	
Opuntia echinocarpa	We-hahm'	
Opuntia occidentalis	Nah-vam'; Nah'-vaht'	
Opuntia engelmanni	O-weem'	
Opuntia parryi	Moo'-tooch	
Echinocactus	Ko-pahm'	
Lotus	Ko-aht'	
Dudleya pulverulenta	Oo'-mutch chik'-ä-chik'-ä	

Flower Hampt		Ah-shū; Ush-sho'
Leaf Ah-kahr'	Ahk'-kahr	Ahk'-kar
Root Ahng-ah-ko	Ung-ah'-ko	Ung-ah'-kow
Seed Ah-pootch		Ah'-pooch'
Berry Pe-kwam		
Cherry pit Ah-pootch		
Acorn Kwin-nil	We'-ah	Kweet'
A tree Wah-maht; Koo-trowt	Wum'-maht; Koo-traht	Kal-low'-wut
Forest	Mah' <u>tr</u>	
Trunk Ah-taht'-kah		
Bark Ah-kertch		Ah'-kutch; Sal-ah'

San Juan Capistrano or Chum-pā'-wum division of

Luiseno (from ^{also Casca} a man from Pechanga) } (but Pechanga appears to be in Luiseno territory.)

- 1 Sü-pool'
- 2 Wā'-hä
- 3 Pah'-he
- 4 Wah-sah'-me
- 5 mah-hah'-rü

- Pechanga
Luiseno
- 1. sip'-pool or sup'-pool
 - 2 wēh'
 - 3 Pl (or Pah'-he)
 - 4 Wah-sah'
 - 5 mah-hahr

People - Ä-tah'-kum (plural)
 Tribe - Chum-pā'-wum (??)

Water - Pahl'
 Fire - Koong'-ah
 Father - No-nah'

[Compare with Luiseno Kut.]

AH-KAHG-CHE-ME COMPARED WITH PI-YUM-KO

"Acagcheme" words from last survivor of tribe at San Juan Capistrano, collected by Rev. Father John O'Sullivan and published in book entitled 'San Juan Capistrano Mission' by Fr. Zephyrin Engelhardt, 1922, compared with corresponding Pi-yum-ko words as taken by me.

	<u>Ah-kahg-che-me</u>	<u>Pi-yum-ko</u>
<u>Numerals</u>		
1	Sepul	Sup-pool'
2	Oueh	Weh'
3	Pahai	Pah'-he
4	Oueh-sah	Wah'-sah
5	Mahar	Mah-hahr'
My father	No-nah	Nun-nah or Nö-nah
My mother	No-yoh	No yo
[My] son (from phrase)	No-cam	No kah-me
My brother	No-pa'-ash	Nü pahs
My wife	No-schwam	Nos-nok-ke
Man	Ye'-itch	Yah-ahsh
I	No or Nah	No
Old	Na han-mel	Nah-hahn'-mahl
Hungry	Ha'-ke-le-chel	Hahk-mo-ish
Well	Lo-veck	

	<u>Ah-kahg-che-me</u>	<u>Pi-yum-ko</u>
My head	No-yúh	Ně-yú'
Your head	O-yúh	Oo-yú'
His head	Po-yúh	Poo-yú'
My hand	No-máh	No-mah
Your hand	O-máh	Aw (or oo)-mah
His hand	Po-máh	Po-mah
My foot	No-éh	No-ěh
Sun	Temet	Tem-met'
Moon	Mó-il	Moi-lah
Star	Shroo-edl	Soo-lah
Sky	Too-petch	Too-pish
Earth	Eh-edl	E ^{eh} -e-lah
Bear	Hoo-nut	Ho-nut
Lion	Too-cut	Too-kwits
Coyote	A-nóh	An-no
Deer	Shrookt	Soo-kut
Rabbit [Jack]	Toasht	Soo-ěsh
Rabbit [Brush]	To-bet	To-vit
Snake	Pa-háh	Pah-hah' (King snake)
Rattlesnake	Tshroat	So-wut
Hair	Yo-ot	
Acorn	Wee-witch	Kwe-lah

Recd from Sherman
class

LUISENO. Cases and article-pronouns.

Temecula,	Te-mek-wa.
To Temecula,	Te-mek-wik.
From Temecula,	Te-mek-wong-y.
At Temecula,	Te-mek-wong-a.
Of Temecula,	Te-mek-wong-a-wish.
He, she, or it is of Temecula,	Te-mek-wong-a-wish-op.
Is he, she, or it of Temecula?	Te-mek-wong-a-wish-sho?
Or.	Te-mek-wong-a-wit-so?
They are of Temecula,	Te-mek-wong-a-wich-om-pom.
Are they of Temecula?	Te-mek-wong-a-wich-om-shom?
They say he is of Temecula,	Te-mek-wong-a-wish-kon.
They say they are of Temecula,	Te-mek-wong-a-wich-om-kon-om.
Perhaps he, she, or it is of Temecula,	Te-mek-wong-a-wish-sho-po.
Perhaps they are of Temecula,	Te-mek-wong-a-wich-om-shom-po.
It is said he, she or it is of Temecula?	Te-mek-wong-a-wish-sho-kon?
Is it said they are of Temecula?	Te-mek-wong-a-wich-om-sho-kon-om?

Declension of Kūt-a-pish, A or the bow.

Absolute, a-pish.		Possessive.
Nominative,	Kūt-a-pish.	-kūt-a-py.
Objective,	Kūt-a-pish.	-kūt-a-py.
Accusative,	Kūt-a-pik.	-kūt-a-pik.
Ablative,	Kūt-a-ping-y.	-kūt-a-ping-y.
Instrumental,	Kūt-a-pich-al.	-kūt-a-py-tal.
Locative,	Kūt-a-ping-a.	-kūt-a-ping-a.
Genitive,	Kūt-a-ping-a-wish.	-kūt-a-ping-a-wish.
Conjunctive,	Kūt-a-py-man.	-kūt-a-py-man.
Plural.		
Nominative,	Kūt-a-pich-om.	-kūt-a-pim.
Objective,	Kūt-a-pish-my.	-kūt-a-pim-y.
Genitive,	Kūt-a-ping-a-wich-om.	-kūt-a-ping-a-wich-om.

The other cases do not differ for the plural.

Plurality may be denoted in the inanimate gender by an adjective

weh-man, ~~with the bow~~ my bow all. No-kūt-a-py-man weh-

man, ~~with the bow~~ ~~om-pyo e-ant-in o-pom-py-aa~~

My bow, No-kūt-a-py. Thy bow, O-kūt-a-py. His bow, Po-kūt-a-py.

Our bow, Chām-kūt-a-py. Your bow, Om-kūt-a-py. Their bow, Pom-kūt-a-py.

PANAMINT SHOSHONE VOCABULARY FROM KEELER. VOL. IV, 1902

Mother-----Bee-ah

Grandfather-----Dah-go

Grandmother-----Gah-go

Husband-----

Wife-----U-bin-ah-be

Small boy-----To-you-pum

" " pluralppToots-chum

Small girl-----Low-e-chivy

" " plural-Now-wich-chum

Baby-----

Copied Vocabulary to p. 337, Vol. IV, 1902. Calif. Journal.

FROM VERNON BAILEY'S REPORT ON FT. MOHAVE, DATED MARCH 4-19, 1888.

Some of the Mohave Indian names for animals are, as near as I can spell the pronunciation, as follows:

Eélhōé	Skunk (<u>Mephitis</u>)
Marhō'	Desert Fox (<u>Vulpes macrotis</u>)
Omeēr	Harris' Ground Squirrel (<u>Ammospermophilus harrisi</u>)
Obeā'	Pocket Mouse (<u>Perognathus</u>)
Ohóole	Kangaroo Rat (<u>Dipodomys deserti</u>)
Tocpahrah	White-footed Mouse (<u>Peromyscus</u>)
Numātha	Coon (<u>Procyon lotor</u>)

Mammal names used by the Mohave Indians
procured from an old Indian (Geo. Washington)
at Ft. Mohave, Ariz. in Feb. 1889.

V. Bailey

Eel' hō'e - Skunk

Mar hō' - *Vulpes velox*

Omēer' - *S. bairdii*

Obe ā' - *Perognathus*

Ohoo'le - *D. deserti*

Toe pah'rah - *Sitomys*

Nuwā'tha - Coon

Arizona
V. Bailey

Tongva

Y/24a/BL21

80/18

... from me by Jose Salcedo wh
... Caliente near Morongo + he was
... "Gabriela" ...

Bighorn - To'nut

- ✓ Golden Eagle - Ak-hak-wit (nearest Morongo & Luiseño)
- ✓ Redtail - Pah-te-ats
- ✓ Condor - Nannan-ror
- ✓ Holly Jay - Tah-mi'-ye-wit
- ✓ Ceryle ~~... ..~~ - Poo'-e-poo'-e
- ✓ ~~... ..~~ - Skoo-kool' [^{Burning Owl} ~~... ..~~ ^{Shetyto}]
- ✓ Oriole or Cactus Wren - E-h-wi'-hol-lah !
- ✓ Barn Swallow - Tav-vi'-luk-ame
- ✓ Thrasher - A-yet
- ✓ Hummer - Toosh-mal (not far from Caliente ^{Luiseño} & ^{Luiseño})
- ✓ Canada Goose - Lo'-luk'-kah
- ✓ Kildeer - Til-de'-ah (from note)
- ✓ Rattlesnake - Hungx (or, Caliente)
- ✓ Skink - E-hil'-lah (Salvador)
- ✓ Diprosaurus - Too-av (look up) ? ✓
- ✓ Cicada - Moo'-mah-kut ✓
- ✓ Dragonfly - Kam-mā-roo-rē
- ✓ Spider - Nah-vi'-ut
- ✓ ~~... ..~~ - Rah-hak'-mich

Dif from Mungo + Cahulla
Not comp'd with Luiseno

From Jose Salvado
An old hunting

Trapevine -- Mah-kuit

Wild Tobacco -- ~~Pe²rt~~ | Grass - Hah'mt

3

"Gabrieleno" from old Jose Salvado.

✓ People Ter-ra-kum

✓ Man Ter-ra-kut

✓ Mother Mah-mah' kar'rah

✓ Sister Nling okah

✓ Head Ah-nah'kah

✓ Hand Ah-mahm'

✓ Ribs Ang oop'

✓ Brain ah-i' ko'-kah

✓ Thirst a-toi'-kan

✓ Good Mah-ho'-nah-i'

✓ Clouds Tat-tit'

✓ Month (moon) Toong'ing

✓ Gabrielenos Pe-moong'-ah

Ruho Ybarra
[Pemokanga, number 621]

✓ Catalina Id. Pe-pe'-mer-ram

ah

"GABRIELENO"

Jose Salvadeo - an old humbug.
Old man "Joe" at Patton Reservation says he "talks Catalina"
Island and "Gabrieleno"? His name is San-wu-dā-yah.

Catalina Island is Sān-wah'-se-on or Pe-pe'-mer-ram -- Which?

Ocean -- Mampt' [in Tong-vā - mo-mut]

Wind -- Ahng-oo^{'ch}-tah

~~His words on right side of Pe-wē-yam vocabulary~~
~~Other words beyond on this same side -- to be looked up for possible~~
"Gabrieleno". Most of his words are Mah'-re-vi'-am

Words
Vocabulary secured from Jose Salvideo---
Not Morongo or Chemeweve

- Bighorn (Ovis) ?To'-nut ?
- Golden Eagle (Aquila) Ah'-hah'-wit (nearest Morongo and Luisano)
- Red-tailed hawk (Buteo borealis) Pah'-te-ats Barn owl Chat'
-
- Condor (Gymnogyps) Nan-nan'-nōv
- California jay (Aphelocoma) Tah-mi'-yu-wit
- Kingfisher (Ceryle) ?Poo'-e-poo'-e ?
- Poorwill (Phalaenoptilus) Koo-kool'
- *Cactus wren or oriole ?E-hwi'-hol-lah ? (Cahuilla?--look up)
- Barn swallow (Hirundo) ?Ta-vi'-luk-me ?
- Thrasher (Toxostoma) ?Ā-yet' ?
- Humming Bird Toosh'-mal (not far from Cahuilla --Luisano)
- *Rock wren (Salpinctes) ?E-hwi'-hol-lah ?
- Western Canada goose (Branta canadensis occidentalis) Lo'-luk'-kah
- Killdeer (Oxyechus vocifera) Til-de'-ah
- Rattlesnake (Crotalus) Hungt
- Skink (Eumeces) ?E'-lil'-lah ? (Soboba? "Old Joe talks Soboba"
[not much]).
- Dipsosaurus ?Too-ār ? (look up)
- Horned toad (Phrynosoma) Chal-lak'-kah
- Turtle ?Tor-too'-gah ? (Spanish?) Cicada Mos'-mah-kut
-
- Dragon fly Kam-mā-roo'-rē Butterfly Tā-val'-lek-me
-
- Ant Tah-howt'
- Spider Nah-vi'-ut
- Sugar pine (Pinus labertiana) ?We-het ?
- Piñon or nut pine (Pinus monophylla) To-vaht'
- Juniper (Juniperus) Ah'-chah-hut
- Manzanita (Arctostaphylos viscida) Pah-heh'-wick
- Wild Grapevine (Vitis californica) Mah'-kwit
- Wild tobacco ?Pē'vt ?

Grass Hah' mt (morongo?)

People Ter-rä-kum

Man Ter-rä-hut

Mother Mah-mah'-har'-rah

Sister Ning-ó'-bah

Head Ah-mah'-hah

Hand Ah-mah'

Ribs Ang-oo'

Brain Ah-i'-ko'-kah

Thirsty Ä-toi'-kan

Good Nah-hó'-nah-i'

Clouds Tat-tit'

Month (Moon) Toong'-ing

Gabrillenos Pe-moong'-ah [Pemokanga, ^{Kroeber} Kroeber 621, Rancho Ibarra]

Catalina Island Pe-pe'-mer-ram

From Jose
Salvades who
calls himself
gabrielens

Maringiam

Cahuilla

S- Sobobs
L- Luisens

	Hoo-nut	Hoó-nut	Too-kut	Hoon-wut (Sobobo)
Bear	Hoo-nut	Hoó-nut		
Bobcat	Too-kut		Too-kut	Too-kut (Sobobo)
Coyote	Wah-hó	Wah-hó		Wah-he' (Sobobo)
Big Skunk	Poi-ne-vahts	Poi-ne-vahts		Pe-ne-vaht (Sobobo)
Little Spotted Skunk	Poo-ne-vats	Poo-ne-vats		
Deer, mule	He-keht'	He-keht'		Ho-kaht' (Sobobo)
Bighorn	To-nut ?			
Cottontail Rabbit	Tah-oo	Tah-oo		
Black-tail Jack Rabbit	Hoo-et	Hoo-et		
Golden eagle	Ah-hah-wit			
Red-tailed Hawk	Pah-te-ats			
Condor	Nan-nan-nov			
Turkey Buzzard	Yung-ah-wevit		Yung-ah-wevit	
Great horned owl	Moo-hoot	Moo-hoot		Moó-tah (S)
Barn owl	Chat'			Chaht' (Luisens)
Burrowing owl	Koo-kool	Koo-kool	Koo-kool	Koo-kool (L)
California Jay	Tah-mi-yu-wit			
Valley Quail	Kah-haht'	Kah-haht'	Kah-haht'	Kah-hahl' (S)
Kingfisher	Poo-e-poo-e ?			
Poorwill	Koo-kool'			
Brewer Black-bird	Che-na-te			

From Jose Salvades
who calls him - Maringiam
self Gabrieleno

Churilla

L. Luiseno
S. Sabobo

Oriole

E-hwi-hol-lah

E-hwi-hol-lah ?

Barn Swallow

Tā-vi-luk-me ?

Mockingbird

Tam-mi'-o-wit

Tam-mi'-o-wit

Tah-mah-wit (L)
Tam-mow-wet (S)

Thrasher

A-yet' ?

Cactus Wren

E-hwi-hol-lah ?

Hummingbird

Toosh-mal ?

Toosh-mel (L)

Mallard

Pah-to-ah

Western Canada
Goose

Lo-luk'-kah

Killdeer

Til-de-ah

Rattlesnake

Hungt

Skink

E-lil-lah (Soboba)

Horned Toad

Chal-lak'-kah

(L)Chal-lak'-kah

~~Cicada~~

~~Moo-mah-kut~~

Turtle

Tor-too'-gah ?

Frog

Wah-keht'

Wah-keht'

Fish (any)

Ke-hūt'

Kehūt'

Grasshopper

Wē-et'

Wē-et'

Wa'-et' (Luiseno)

Dragon fly
Cicada

Kam-mā-roo'-nē
Moo-mah-kut

Spider

Nah'-vi-ut

Sugar Pine

We-het' ?

Pinon or Nut
Pine

To-vaht'

Juniper

Ah'-chah-hut

Sycamore

Hā-but'

Hā-but'

Cottonwood
Manzanita

Wah-maht'
Pah-hah-wich

Wah-maht'

Wild grape-
vine

Mah'-kwit^s

Grass (any)

Hah'mt

From Jose
Salvades who
calls himself
Gabrieleno

~~XXXXXXXXXX~~

~~XXXXXXXXXX~~

~~XXXXXXXXXX~~

~~XXXXXXXXXX~~

~~XXXXXXXXXX~~

~~XXXXXXXXXXXXXXXXXXXXXXXXXXXX~~

People	Ter-ra-kum
Man	Ter-ra-hut
Father	An-nah-ah ?
Mother	I-yo' & Mah-mah har'rah

Sister Ning o'hah

Head Ah-nah-hah

Hand Ah-mahm'

Ribs Ang-ooop'

Brain Ah-i'^{ah}ko'-kah

Thirsty A-toi'-kan

Good Nah-ho'-nah-i'

Clouds Tat-tit'

Month (moon) Toong'-ing

Gabrielenos Pe-moong'-ah

Catalina Is. Pe-pe'-mer-ram

Dipsosaurus Too-ar ?

Son Ah-mi'-er ?

Brother Ah-pah'-ral (Pah-vix' (Chem))

Old Man Wut-e'-wut (Morango)

Tah-wah'ts' (Chem)

The Sun { ^{sun} Tah-mil ^{heart} ah-hoon
" moon - maho'

Stars -- Hoots'

Clouds -- Tat-tit'

Fog -- Pah-kit'

Rain -- { Wut-runkt
Wut-ringkt

a month -- Toong'-ing

{ Gabrielenos Pe-moong'-ah
Tong'ra

Catalina Id. Pe-pe'-mer-ram

Dead - Tah-kut-ah-mo'ng-ke
asleep - Ho'man

Ocean mawm'pt

Wind - Ahng-oo'ch-tah

Hungry - Huk-kwah'-nah

Thirsty - A-toi'-kan

Most of these words are from the re-vi-am

PARTS OF BODY

*From Joa Salvades
who calls himself
Gabrielino*

Head

Ah-nah'-hah

Eye

Ah-poóch

Nose

Ah-mo'-pæ'

Ear

Ah-kahv'-vā

Nun gah'-vah (Chem)

Mouth

Ah-tahm'

Tongue

Ah-nang'

Fingers

Ah-mahm' (= hand)

mah-shā'n (Chem)

Back

Ā-taw'-ō-pe

Belly

At-too'

Knee

Ā-tang'

Testicles

Tā'-wit-yem

Foot-

Ah-nahl'

Bone

Ah-o'

Teeth (your)

At-tam'

Heart

Ah-hōn'

HEALTH, DISEASE, AND PHYSICAL CONDITION

*From Jose Salvades
who calls himself Gabrielino*

Dead	Tah-kutah-mō'ng ke
Asleep	Ho'-man
Hungry	Hak-kwah' nah
Thirsty	A-toi'-kan

DISPOSITION, ETC

Good	Nah-ho'-nah-i
------	---------------

Y. TONGVA STOCK

MISCELLANEOUS

Utah: Ute

Misc. /Utah/ BL 22

80/10
c

UTE NUMERALS

By D. B. Huntington

1	Soos
2	Wy-une
3	Pi-une
4	Wats-u-ene
5	Man-i-gin
6	Nav-i-une
7	Tat-su-ene
8	Ni-wat-su-ene
9	Sur-rom-su-ene
10	Tom-su-ene
11	Tom-su-ene-soos spinko
12	Tom-su-ene Wy-une spinko
13	Tom-su-ene pi-une spinko
14	Tom-su-ene wats-u-ene spinko
15	Tom-su-ene man-i-gin spinko
16	Tom-su-ene nav-i-une spinko
17	Tom-su-ene tat-su-ene spinko
18	Tom-su-ene ni-wat-su-ene spinko
19	Tom-su-ene sur-rom-su-ene spinko
20	Wamp-su-ene
21	Wamp-su-ene soos spinko
30	Pam-su-ene
40	Wats-u-ene tom-su-ene
50	Man-i-gin tom-su-ene
60	Nav-i-une tom-su-ene
70	Tat-su-ene tom-su-ene
80	Ni-wat-su-ene tom-su-ene
90	Sur-rom-su-ene tom-su-ene
100	Soos meh

UTE NUMERALS

By D. B. Huntington

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18	Tom-su-ene ni-wat-su-ene spinko
19	Tom-su-ene sur-rom-su-ene spinko
20	Wamp-su-ene
21	Wamp-su-ene soos spinko
30	Pam-su-ene
40	Wats-u-ene tom-su-ene
50	Man-i-gin tom-su-ene
60	Nav-i-une tom-su-ene
70	Tat-su-ene tom-su-ene
80	Ni-wat-su-ene tom-su-ene
90	Sur-rom-su-ene tom-su-ene
100	Soos meh

ADDITIONAL UTE WORDS by Dimic B. Huntington
 from SUPPLEMENT TO HISTORY OF INDIAN DEPREDATIONS IN UTAH
 by Peter Gottfredson.

Axe	Quepannump	Coat	Tah
Another	Kermush	Cheese	Kah-sooch
All gone	Topic-quay	Chew	Cuts-so-i
A well	Oroc-kent	Cat	Moochich
A great way off	To-edg-mae	Confine to	Nan-me-que bed
A long time ago	To-edg-e-tish	Candle	Nighty-nump
A long time in the future	To-edg-pe-nun- ko	Coach	Poken-toyem- bongo
Break	Ko-poke	Conceive	O-net-shpee
Bread	Te-shut-cup	Catch	Tsi
Bite	Keae	Catch with a	Witc ung-i- lasso nunk
Brass	Wahker	Die	E-iqueay
Born	Nanto-ungee	Done	O-wish
Clock	Tabby-nump	Do you	Poo-suds-a- understand
Chest trunk	Oyem-fat-sup		way-ah
Canter	A-poo-yah	Dry, thirst	Town-goo-na- ry-oo-ah
Chicken	Cam-boonk	Dig	Oo-ra
Come	Pie-ka	Encamp	Meah-a-bitch
Comb	Nanzu-riump	Eat	Tick-i
Chair	Carry-nump	Equal	Te-a-now-er
Crain	Tsuck-ore	Egg	No-pub
Certain	Tu-ege-shump	Enough	Own-shump
Cry	Yah-gi	Fish hook	Paghera-nump
Colt	Cower-o-wets	Fix or make	E-ne-kend
Cow or Ox	Quitichum-pongo	Forgotten	Katz-shu-mi

Fight	Nah-oo-quey	Hat	Katz-oats
Fish hunting	Pan-guich- pushager	Hand to me	Yenno or Yack
Fence	O-ven-gwup	Handkerchief	Pan-shi-ack
Foolish	Katz-te-suah	Hog	Kosho
Flour	Tu-shu-krut	Hobble	Mo-e-chunk
Ford	Paraboo	Heavy	Put-te-ent
File	O-one-er-i- nump	Iron	Pan-a-kar-a
Gradual Ascent	Pan-nunk	Ice	Tesh-pah
Go with me	Tammynahwah	I do not know	Um-pio or Katz-poo-soods away
Give	Mug-gi	In the future	Pe-nun-ko
Gone away	Katz-kar-ra	In the past	E-tish
Gun	Tum-by-oo	I say	Ick-in-nish
Get away	In-e-to-ah	I said	Mike-e-neah
Get up	Quir-i-ka	Interpreter	Tin-ne-ah
Gambling	Ni-a-witch	Kneel down	To-to-un
Go	Pi-queay	Kill	Puck-ki
Glean, or pick up	Tso-i	Kick	Tang-i
Grease wood	To-nub	Load a gun	To-wudg-ka
Go home	Pi-equey-band	Look, stand	Poon-ny-won-y
Go slow	Shan-neeck	Light fire	Coon-ah-nighty
Go fast	Pun-ker-ro	Lier	Tu-wish-erer
Gold	Wah-pana-kar-ra	Lie down	Ah-be-quy
Grow	Nan-a	Look	Poon-e-kee
Horse	Teah, Kuvah-u	Lead, metal	Oo

Looking glass	Nah-voonump	Onion	Kin-kah
Lice	Poo-chump	Over the river	Mah-bah-quan-do
Laugh	Kee-en	Pack, carry	Noke
Lodge pole	Wan-din	Pants	Pe-mo
Live	No-re-ah	Potatoes	Tsing
Lend	Yow-e-na	Plate	Tick-i-nump
Licentious	Nah-soon-che	Pistol	To-i-pidg
Lightweight	Shi-pun-ny	Powder	Koots-ah-wah
Make	Inl-nel-ka	Painting	An-ker-ker-oak
Mule	Moo-rats	Poor in flesh	Kan-e-bitch
Myself	Tam-my	Pine nuts	Peeb
Make haste	Te-we-ne	Plover	Queets
Money	Panna-karra	Roan	Ash-sheer
Milk	Pee-chup	Run	Pun-ker-ro
Mountain sheep	Nah-gadz	Road	Po
Mad	Ni-ah	Red shirt	An-ker-tah
Move	Meah-bikeway	Ride	Schpee
Marry	Pe-oh-a	Rope	Tshap
Mountain top	Wig-ki-bah	Rabbit brush	Shpoomp
Mountain side	Pi-ab-bah	Resurrection	Man-no-nah- gyr-a-ky
Move camp	Meah-bi-quay	Ramrod	Sku-ri-nump
Male kind	Ko-mong	Rifle	Aukage
Not certain	Ump-i-o	Report	To-ah-boy
No name	Katz-ne-ate	Salutation	Mike-tigaboo
Open the door	Tsap-kak		

Small bells	Tappa-arump	Throw away	Tur-reb-by
Sing	Kah	Table	Tick-i-nump
Shut the door	To-ock	To catch fish	Pang gwitch-tsi
Shoot	Co-que	To cook food	Tshi
Saddle	Carri-nump	Trot	Ap-poo-na
Stirrup	Tang-i-nomp	Understand	Pesuds away
Sage hen	She-jah	Want	Ash-en-ty
Stand up	One-e	Watermelon	Shan-te-cut
Stinking	Paquy-nary	What is your name	Anna-neah
Stink	Quan-na	Wash hands	Ne-var-e ga
Spy glass	Poon-e-ray-nump	Walk	Pah-wi
Sage bush	Mahb	Wash clothes	Pah-shoa
Spaniard	Co-quets	White hair	Tshar-tots-sib-i-wub
Sheep	Can-na-rich	Wagon	O-yem-pongo
Straight line	Tomiquint	White face	T-shuker-boin
Soap	Nevaraga-nump	Yonder	Mah-bah
Shot gun	Pant-tum-bi-oo		
Speak or say	Peshadny		
So big	Hebaten		
To fly	Mah-be-nunk		
To baptize	Tsow-oo-ni		
Think	Shu-mi		
Talk	At-am-bar		
Tobacco	Quap		
To trade	Nar-ro-wap		
Tie up	Tap-peech-e		

Merriam-Harrington Correspondences
concerning Field Work

Misc./M-H/BL23

1 of 2

80/18

c

Olhonean - Recd from J. P. Harrington - 1921.

There is a rock at Pleasanton rancheria that has the print of a human foot. There is a similar footprint near Suñol and also one at the hill between Livermore and Altamont. What being made these footprints, José does not know, but it was said that they were successive prints, that at Suñol being the right foot, that at Pleasanton rancheria the left, and that at the hill beyond Livermore the right - again. When the prints were not clearly marked it was said that that being shuffled his foot a little to rest as he made the step, that that was his way of resting. (These footprints are still there and should be visited and photographed. José can take one directly to the places).

(José Guzman, 1921)

Washington, D. C., July 1, 1921.

Recd. July 18, 1921

Dear Dr. Merriam:--

Dr. Fewkes has just returned from Mesa Verde and I find that I will have to stay on here until about the 10th of July. Last night (June 30) I wired you a night letter informing you of this unavoidable delay in my plans, but was notified today that the telegram was undelivered because of your absence from Lagunitas for ten days.

I am of course very anxious to take the Chimariko trip with you and still hope that it may not be too late for me to do so in spite of this delay. Under the circumstances I will postpone my Santa Barbara work. I will leave here about the 10th and will go directly to Pleasanton, California, I will reach there presumably not later than the 17th. I will remain there until I hear from you, and that will be a handy point from which to join you on short notice. Please write me or telegraph me at my expense here or at Pleasanton, California,

Most sincerely yours,

John P. Harrington.

7/16

and July 18, 1924

D. C. Merriman;

Washington
D.C.

In spite of everything
and do I have been so the delayed in start-
ing. Do not count on my reaching Pleasanton
before Aug 1st, although I hope to make it a
few days sooner. I will stay there for a few
weeks. Ready to join you at any time at a moment's
notice.

John P. Hampton

Dr. Merriam

Leaving Washington D. C. to see Hart
Merriam Lagunitas Address J. P. Harrington
% E. A. Harrington Simi Calif.

Rock, Aug. 5, 1921.

(M.M.)

Signed J. Walters Fewkes

CLASS OF SERVICE	SYMBOL
Telegram	
Day Letter	Blue
Night Message	Nite
Night Letter	N L

If none of these three symbols appears after the check (number of words) this is a telegram. Otherwise its character is indicated by the symbol appearing after the check.

WESTERN UNION TELEGRAM



NEWCOMB CARLTON, PRESIDENT

GEORGE W. E. ATKINS, FIRST VICE-PRESIDENT

CLASS OF SERVICE	SYMBOL
Telegram	
Day Letter	Blue
Night Message	Nite
Night Letter	N L

If none of these three symbols appears after the check (number of words) this is a telegram. Otherwise its character is indicated by the symbol appearing after the check.

RECEIVED AT SAN RAFAEL CALIF.

4 SF 50 NL

US WASHINGTON D C JUNE 30 1921

DR C HART MERRIAM

LAGUNITAS CALIF.

YOU HAVE BEATEN ME TO CALIFORNIA AFTER ALL DR FEWKES HAS JUST RETURNED I LEAVE FOR CALIFORNIA JULY 10 DELAY UNAVOIDABLE WILL INFORM YOU CONSTANTLY OF ADDRESS THERE IS TIME FOR YOU TO WRITE ME HERE DO NOT ALTER YOUR PLANS BUT STILL HOPE NOT TO MISS CHIEMARIKO TRIP.

JOHN P HARRINGTON.

845 AM JULY 1 1921

*Copy to
John &
Phonograph
also
mailed*

Pleasanton, Cal., Aug. 8, 1921.

Dear Dr. Merriam:—

Recd. and read. Aug. 25, 1921.

The letter which you addressed to me at Washington was received a few days before I left. I reached here a couple of days ago and can now join you at Lagunitas any time that you set. You probably have an answer from the forest ranger as to whether the old woman is still living and at her ranch on New River. It is very disappointing news for me that you are forbidden to ride horseback. I have been thinking of another possibility — that I could go in and bring the old woman out to Willow Creek, the Hoopa agency, or some point where we could both work with her. There would probably be difficulties in the way of arranging this, but not unsurmountable ones. From the linguistic point of view it seems to me that it is of the greatest importance to work with her for several weeks at least, and I want to put everything else aside and stay with her until I get the main points, or the bulk of what she knows.

No deaths have occurred among the Pleasanton Indians since I was here before but they are all scattered, which is going to make it hard to put in my time to any advantage. Angela Colos is the only one here at Pleasanton who knows the San José language. She is old, her memory is very poor, and

worst of all she will not try hard to recall the words. Trinidad Reyes is at Livermore and so situated that she cannot give me much time. Francisca is at Niles, so I hear.

Hoping to hear from you soon,
Most sincerely yours,
J. P. Harrington.

P.S. Address me here at Pleasanton,
general delivery.

Recd. Aug. 24
Quind. Aug. 25
1921

Pleasanton, Cal., August 16, 1921.

Dear Dr. Merriam:--

The work here has been going better than I expected it would at first and have managed to keep very busy with my linguistic studies on the San José language. I am ready to join you at any moment whenever it fits in best with your plans. I want to work with the Chimariko woman for several weeks -- or months if necessary -- and you shall see everything that I get and shall have the say as to what is to be done with it. I have both phonograph and kymograph here at Pleasanton and would like to use them with the woman if we could arrange to bring her to the Hoopa reservation, say, for a while. To pack them to her ranch would probably be impractical.

It occurs to me that perhaps Eureka or the Hoopa reservation would be better points for me to get together my equipment, provisions, etc., than would Willow Creek. This is a matter that I can talk over with you when I see you. Perhaps I would better leave the phonograph and kymograph here and send for them if I find that I can arrange to use them. Are there no wagon roads to her ranch?

Most sincerely yours,

J. P. Harrington.

Pleasanton, Cal., Aug. 31, 1921.

Dr. C. Hart Merriam,
Lagunitas, Cal.

Dear Dr. Merriam:--

Your note which came Saturday told me of a letter from you which I had not received. I wrote at once to Simi, and the result is that your letter written in Eureka August 7th and addressed to me at Simi was forwarded to me here today. It was to be one of the events of my life to go on that trip with you. And I missed it, and what is still worse, disappointed you when you had planned to have me along. Bad as you must have felt when you wrote those lines in Eureka, you cannot feel half as badly about this as I do. I would rather have done anything than disappoint you or put you out in this way. I feel especially sorry and ashamed when I think that Mrs. Merriam and your daughter went to San Francisco and telephoned to the hotels here at Pleasanton asking if I was here, and when I realize that you may have delayed your trip several days on account of my failure to show up. Confound it, what has happened is just what I did not want to have happen. I sent you those two telegrams at my own expense because of my resolve to keep in touch with you. I told you that I could not make Pleasanton before the first, but owing to delays quite unavoidable on my part it was late in the afternoon of the 6th that I reached here. I rushed to the post-office expecting of course to find some word from you awaiting me, but there was no letter from you in the bunch. I was somewhat puzzled about it -- had been intending to telegraph you when I got here. I spent the evening getting located, and rented a

room at a private home. In the morning I hastened down to the rancheria and was able to size up the conditions there quite promptly. After dinner I went to Livermore to look up Trinidad, returning late in the evening. I wrote you on the morning of the 8th, letting you know that I was here and telling you the prospects for work here. And now I know that the evening that I arrived here you were camped midway on your trip between Lagunitas and Eureka! I would still have been able to overtake you at Eureka if I had only known it. So you actually took the trip to Mrs. Noble's place on horseback in spite of the doctor's advice against riding. ^[No, I didn't - chm] My, but I wish I had been along! That was to be a privilege never to be forgotten by me — our doing fieldwork together on the supposedly extinct Chemareko.

I am not going to cry over spilt milk. The trip was made without me. The situation has its bright sides as well. The woman is still living. You have found two others that have some knowledge of the language. And I am still invited to Lagunitas. I only wish that I could show you in some way stronger than words how truly sorry I feel. Maybe I can rescue a whole lot of the Chemareko language for you or do something like that. As I told you, I do not care if the material I am going to record is not published for years, and shall be perfectly delighted if it can be published under your auspices and in good typographical style.

I have been working steadily with Angela on the San José language. It is a work of sheer mercy, the rescuing of this old San Francisco bay idiom from oblivion. Angela's teeth are nearly all gone, she does not know how to pronounce the words slowly and clearly, and her memory slips a cog as often as it makes connections, but slowly and surely I am building up a good lot

Handwritten note:
Rush by 21/11/51

Faint typed header:
Pleasanton, California
August 21, 1951

of material here. Some interesting details when I see you.

I am watching the postoffice closely since Saturday for further word from you. I expect that the Chemareko will go much like this work with Angela — very slowly.

most truly yours,

J.P. Harrington.

Faint mirrored text from the reverse side of the page, including phrases like "Your letter of the 18th is just received" and "I am quite excited" and "I will be in the office" and "I will be in the office" and "I will be in the office".

Faint mirrored signature:
J.P. Harrington

Faint mirrored footer:
P. O. Box 1000, Pleasanton, Calif.

Recd. Aug. 27, 1921

Pleasanton, California,

August 26, 1921.

Dr. C. Hart Merriam,
Lagunitas, Cal.

Dear Dr. Merriam:--

Your letter of the 25th is just received. I am quite excited over the news that you have met two other Indians who speak more or less Chimariko! I am so fixed here that I can come to Lagunitas on the shortest notice and then we can talk over matters in detail. You will doubtless hear from Dr. Mann soon and will then tell me when to come.

In haste,

Very truly yours,

J. P. Harrington.

P. S. Mrs. H. is not with me.

Burnt Ranch, California

Oct. 24, 1921.

1921
Calif. Nov 5
& Alaska Nov 22

Dear Dr. Merriam:—

Am mailing you under separate cover a little box containing two specimens of plants in which you may be interested. The kind with the heart-shaped leaves is used by the Chemareko as perfume, the stalks, leaves or roots being pounded up and rubbed on the skin. It was used thus especially by young men and women, so Mrs. N. says. The other specimen is that of a very scarce bush with brilliant red berries. It grows on Happy Camp mountain. Mrs. N. knows the name but has not yet succeeded in recalling it. I want to send these fresh specimens before they wilt. I have many more interesting plants to send later.

Most truly,

J. P. Harrington,

Chemareko : Correspondence (series of 7 letters from J.P. Harrington to Merriam 1921, 1922). Published in part in Survey Report #68 II pp. 226-229.

Reed. + ansd.
Sept. 27, 1921

Mrs. Noble's Ranch,
Trinity County, Cal., Chimariko
Sept. 11, 1921.

Dr. C. Hart Merriam,
Lagunitas, Cal.

Dear Dr. Merriam: -

Made most of the railroad journey by dark after all. A freight train had been wrecked in the first tunnel north of Hopville, a car turning sidewise in the tunnel. This delayed us more than seven hours, so that our train reached Eureka in the small hours of the morning. It was too late to be worth while hiring a room, so I waited in the station and took the 7 o'clock stage to Arcata. The stage for Willow Creek left Arcata at 8. On the stage I met Mr. Dailey, who owns a ranch only about a mile from Mrs. Noble's. He advised me not to get off at Willow Creek but to stay on the stage as far as Hawkins Bar and go in with him over the trail that crosses the ridge from there to his place. I decided to do this, and it saved me considerable expense. At Willow Creek I had time to shake hands with both Mr. Adams and Mr. Smith. As it turned out, we reached Hawkins Bar so late that we decided to have Mr. Dailey pack part of my load in that evening, and I slept at Irving's place and followed on foot in the early morning. I had dinner at Daileys and got in the afternoon with Sally!

The first thing that she told me was that she had heard that you could not visit her again this year because you could not ride, but that she wanted to tell you that she was sick and could not work for you anyway, for this kind of work is "awful hard." That made my heart go way down into my shoes, but I told her that you had sent me and that I had come a very long way to see her, and she consented to work.

She was quite sick for more than two months this summer. She was very weak, had no appetite, and lost very much in weight. It seems that she had the influenza in April of this year, and that was the start of her troubles. People that know her tell me that she could not possibly have worked teaching her language in the middle of the summer she was so weak. She is much better now than she was and claims that her appetite is improving daily. But all agree that she has suffered a general breakdown this year and that the road ahead of her will probably not be a long one. Rescuing her language is a question of now or never, and it is so fortunate that we are getting this lick at her now without further delay.

Her knowledge of the language is good, almost exhaustive. There are few words that she cannot recall and she

knows some rare and unusual ones. People who knew her mother say that Sally talks poorer English than the mother and knows fully as much Indian. All this is splendid and means that with persistence everything can be straightened out.

Have gotten in three days and a half with Sally already and have shown her scores of specimens of plants. The Daileys and Frank Noble have helped collect specimens. We have also gotten specimens of the Jerusalem cricket, ant-lion and several other insects, and good old names for them. [The name for ant-lion is curious; it is yoo-rak mah-cho-li-da, mourning dove's grandmother. I got both names for the rabbit species only yesterday, one came to Sally in the night. They are: hee-wee-nol-lam, cottontail rabbit; hē-moo-hol-lah, jackrabbit. The Che-mah-re-ko also have two names for tick species: ts'ee-na, large wood-tick; t'eeep-hoo, very small tick species, known also as hē-moo-hol-lah t'eeep-hoo-ee-dah, jackrabbit tick. Having no word for beans, they dubbed them also ts'ee-na, literally ticks!

A curious anatomical term is chach-

hi. This is said to be the name of a small muscle, the size of one's little finger or smaller and resembling a worm, which occurs in the shoulder of the deer. Indians when eating boiled deer meat used to throw it away in disgust. It was carefully explained that it is not a worm or parasite, but a muscle. Am also getting the placenames straightened out and will write you at length in a few days about these and other interesting points. She sticks to it that the Che-mah-re-ko called Ironsides Mountain A-woo Treh-dah, literally great mountain. The first people used to make pilgrimages to the top of that mountain when they got old, and would pray there and descend young again. The mountain called Big Mountain by the whites is not Ironsides, but the peak opposite Mrs. Noble's ranch, the Indian name of Big Mountain being Moo-neh-nah-tse. Thus this matter also is straightened out. For more exact information about these names you will have to wait till I get the language better analysed. Mrs. Noble knows some fragments of myths too and will dictate them to me when we get a little farther along. I am paying

her \$3.50 a day in silver and have given her a silk handkerchief and other presents. She will not stand for very long hours because of her farm work and her frail condition. I pray to God that we can get the bulk of her language now for she is not likely to be here to work with next year. But the work at best is quite a strain on her and I do not know how many weeks of it she would stand.

The second afternoon she disappeared into her house and came out with a little elkhorn money box. From it she extracted a string of fine old dentalium money, some pieces carved and others wrapped with the skin of a small snake, the name of which has been recorded. And in the box were also the beads that you sent her. She values them much and says that she has told Frank that if she dies she wants to be buried in these "Injun beads" and "whiteman beads" that you gave her. I am sending out for further presents for her, for she will need every inducement to keep her going.

The Daileys are fine people and I am getting two meals there daily. I will send you a lot of plant specimens by the time you get back from your proposed

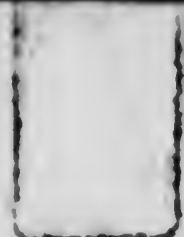
Trip.

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

Another interesting matter is that the tribal name che-mah-re-ko has the initial sound clicked. I did not notice this the first day, but now hear it plainly every time. It should be written ch'e-mah-re-ko, with clicked ch'. I got the etymology of chēm-too-wahk-tah, whiteman, yesterday. It is elided from chēm-tah Hoo-wahk-tah, chēm-tah meaning across the ocean or on the other side of any body of water; and Hoo-wahk-tah being the term for "comer." The word therefore means comer from across the ocean. They call horse the same as dog, and domestic cat the same as wildcat, with "whiteman" sometimes prefixed to these names.

With kind regards to Mrs. Merriam and your daughter and vivid memories of Lagunitas,
 Most truly yours,
 J. P. Harrington.

Recd
and Oct 6, 1921



Chimariko

Burnt Ranch, California,
Sept. 30, 1921.

Dear Dr. Merriam:—

Sally^[Noble] has at last remembered the real old name of Ironsides mountain. It is Cha-lee-dan Ah-woo. It came to her in the night and is connected etymologically with Chal-dah-som, the Chemareko name of the New River tribe.

Thus the name throws light on tribal boundaries.

I also got some fine long fragments of myths that mention the mountain. All these I will show you in detail later.

Have just finished my twenty-third continuous day with Mrs. Noble and it is a work of pure mercy, the rescuing of a once widely spoken language from extinction. Her health is poor and she is very weak. She cannot walk from her lower house to her upper one without getting all out of breath. Her appetite is at times poor and she passes sleepless nights. She has a cold most of the time. She likes me and is doing her very best to help us out. I have

sent away for various presents for her and am paying her \$3.⁵⁰ per day. When I have suggested lying off a day, she has invariably said no, that she would rather work. And so we are starting our fourth week without a day's rest and she is standing it well. I am of course writing early and late to keep the notes sorted and to prepare the questionnaire for the following day. If this can only be kept up for a while longer we shall have something great, for she knows her language thoroughly, including snatches of the most interesting kind of information.

I have so many things to show you that I hardly know what to send you first, but am making a list of plants and animals, questions on which I will send you soon.

Mrs. Noble also knows a lot of fine old native Chemareko songs. The difficulties in the way of getting these are great, for she claims that her throat will not permit her to sing.

I have been rather dreading asking

her to let me take her picture, but Mrs. Dailey has a picture of her which she is willing to let you and me use. I am enclosing the film. Mrs. Noble's face appears to be o.k. in this film. Could you not have a print or enlargement made of the face and bust and then return the film to me here? I feel sure that this picture will serve the purpose in case I cannot get a better one.

I am enclosing some lines on the Lagunitas home. I may have time to revise these later. I wrote them on the train that night when I was coming up here.

Perhaps a good photographer can take off the black discoloration side of Sally's head in the picture. The girl beside her is Green's oldest girl.

It is so fortunate that we tackled Mrs. Noble just at this time. Will have all she knows if the work continues to go so well for a month or two longer.

Please give my regards to your family.

Very truly yours,
J. P. Harrington.

Burnt Ranch, Cal., ^{replied}

Oct. 6, 1921.

Dear Dr. Merriam: —

Am still here with Mrs. N. and the work is progressing finely every day. It is indeed a work of pure mercy, rescuing a language and lore that will otherwise be forever lost. She is holding out finely despite her having one cold after another, and I have worked her good hours some days when she felt pretty weak and sick. When you see this material you will rejoice with me that so much has been obtained. I am not ready even yet to send you the numerous plant specimens that I have collected here, for new references to them keep coming up in the work and I show some of them to her again and again in connection with our discussions of the names and other words. I may not want to send them until I leave here, which will not be soon I hope. She knows the whole language — it is merely a question of memorizing all the words and worming it out of her little by little.

Your kind letter of September 27 is just received and I can give you all the words there mentioned. I have the hummingbird and the wren identified with certainty. The base of a tree, cliff,

or mountain is hee-chee-hoon-cheh,
but the bottom of a basket is hee-wee,
the same as the buttocks of an animal.
The butt-end of a stick, however, is
to-no-set. Around the house is
ah-wah chee-nah-ded-la, or else
-poo-yah added to the accompanying
verb. Already is ghoo-rah-koo.
Always is mah-soo-noo. Not yet
is rendered by hah-nee-mat,
irregular negative of hah-nee-m, yet.
never is the same as nevermore,
no more, and is expressed by
pah-tral-lah with negative verb.
On top of is tso-wo. At the middle
is ah-kah-mee-nal-lah. The
word for yellow is ah-mahn-tsoo
and means pale, sallow as well
as yellow — "like an Indjun looks
when he's got the yeller jaundice."
tre-lek-chei, hummingbird, must
not be confused with tree-lee-lee-chei,
a bug that "looks like a grasshopper but
is not one, sings in the daytime, in the
summer, when it is awful hot, like the
cricket (yo-ror) but sings in the hot
day, not in the night."

I am so busy here I hardly get
time to keep up with the notes. Have
chopped a lot of wood for Mrs. Noble &

please her and am working late every
night and early every morning to keep
up with the notes.

I greatly appreciate your kindness
and interest. It is uphill work here
at best and requires great patience
but we are going to have a stunning
manuscript if Mrs. N. will only keep
on for a couple of months longer.

Most truly yours,
J. P. Harrington

Chimarko

Burnt Ranch, Cal.,
Oct. 15, 1921,

add. Nov. 5, 1921

Dear Dr. Merriam:—

Am in the midst of my sixth week with Mrs. N. and am so busy, it seems as if I couldn't get time enough to work over the notes. We are getting the myths all in Indian — it is splendid.

Now first of all about the matters of pure business.

If it is not going to bother you too much I am going to ask you under the circumstances to express the four baskets to Miss M. S. Clark, 1875 Monroe St., N.W., Washington, D.C. Please pack them in a light box of wood or of pasteboard and send prepaid. I will settle with you when I know the charges. If parcel post is cheaper, send that way. Mark them as sent by me, and you do not need to write her, since I will tell her that they have been sent. She is the power behind the throne at the old B.A.E. and I think the baskets will please her much.

Now the scrapbook of Taylor's articles I am going to ask you to send to Mrs. J. B. Walton, St. Mary's

Street, Pleasanton, Calif. She will take as good care of it as of a baby, and if it is carefully wrapped it will not be likely to get lost in the mails. I hate as much as you do to send it this way, but if you leave it at the Crocker Bank in San Francisco it may eat into my time badly to get it out. I have thought the matter over carefully and believe that we would better risk sending it to Mrs. Walton, you can express it to her if you think that it is safer.

Now please be very careful about keeping it secret that I am up here for if those Sheenies hear of it it will spoil all our plans. Please speak to Miss Clemence about it and ask her to please not mention it to anyone. And when you get back to Washington, please do not mention it to Fewkes, Michelson or anybody.

The postman is about ready to start so I shall have to write more fully next mail. I have important information from Mr. Jack Buswell, half-breed Chemareko, that Ketinchow (a place 15 or 20 miles south of Hyampom and near the headwaters of the Mad River — I am not sure

how to spell it and cannot find it on the maps that I have here) is a Chemareko placename, and I fully agree to this too! It means the place of a kind of wild onions.

I also have information that Sam-nah-ma, a flat near the mouth of North Fork Trinity, is Chemareko territory! Some one should try to go to the head of the Mad river region - there might be Indians living around Hyampoon or thereabouts who could straighten these boundaries out.

With the kindest regards to your family,

Truly yours,

John P. Harrington

P.S. Please let me have the name of the old woman at Watsonville if you can find it easily. If you are not going to return to Lagunitas it occurs to me that I ought to mention this now, since my next letter may not catch you there.

I hope to get at least a dozen negatives of Mrs. N. if she will stand for it. But that must be one of the last things.

Chimariko
Burnt Ranch, California;
Oct. 19, 1921.

add. Nov. 5, 1921

Dear Dr. Merriam:—

Am now in the seventh week with Mrs. N. and am getting the information faster and straighter than any previous week. By considerable effort she has succeeded in recalling two or three animal stories — one about the Old Deer and the Old Bear, one which might be entitled The Woman Who Turned into a Bear, and also another fragment. I have secured these all in Indian, a work which required considerable patience both on her part and mine. They read very well, and will be an important addition to the Flood story. I am starting in to revise all the early work with her and am making fine additions and corrections all along the way. [The grammatical material also is coming up in large proportions. The language has quite a rich structure, one might almost say intricate. There are indicative, unreal, negative and interrogative forms of the verb and one of the fullest tense systems that you can find in any languages. The future tense alone may be rendered by the following

suffices, each evidently with a particular and definite sphere of usage: -h, -han, -han'i, -hanan, -hanat, and -ni. and all these are in common use, and when she volunteers a word a second time she may give a different suffix from that given at first pronunciation.] This will all make a fine showing and I hope the work can have the proper printed form.

When you interviewed the old Hay Fork Indian man who told you about Abe Bush (Ed Boosh, Mrs. N. calls him), did he also mention an old woman as knowing the Chemareko language? I have a faint recollection that you told me that, and the other day Mr. Zach Bussell, a half-breed Chemareko, told me that he thinks there is an old woman over by Hyanpam who talks his mother's language. Perhaps you will remember whether the old man whom you interviewed at Hay Fork told you of such a woman. It is a matter that might possibly be worth while for you or me to look into.

I want to stay on here for a couple of months yet with Mrs. N. — have my heart set on it. I will write you frequently and let you know

just how the study is progressing.

I do not understand about the Taylor manuscript not being at the Bancroft Library. Professor Bolton told me that it was there, although I did not see it myself. Whom did Miss Clemence ask about it? I believe it could be dug up, it must be there somewhere.

I rejoice that you are able to do some more work in Southern California and only wish that I could go along as your interpreter. As I told you when in Washington, I have swept absolutely clean in the Chumashan region (Santa Barbara, Ventura, and Santa Ynez), taking more than ten years to do it, but outside of that very limited area there are oceans of information that is being lost overnight. If you go to Las Vegas, Nev., do not fail to ask for John Cottonwood, the Indian who has knowledge of the Victorville region. I wish you could interview Joe Guzman at Pleasanton. He lives at the rancheria and can give you some fine stories. You ought to get him to show you those spirit footprints of which I told you and which I did not have time to visit or to photograph. He also knows

placenames around Stockton. He is old and you should interview him at once. It is also of vital importance for somebody to go to Jolon and get the Salinas Valley placenames before it is too late. There is an aged San Migueleno woman named Maria Ocarpia who knows these and not a moment to lose. They can tell you at Jolon where she is, she may be at Santa Rita.

I am disappointed to think that I will not be able to again visit you at Lagunitas, as we had intended, but either in Washington or wherever we can get together I want to show you the fine material that Mrs. N. has given and plan with you what to do with it.

Please remember me to Mrs. M. and to your daughter, and write me if anything further occurs to you that we should get from Mrs. Noble. She cannot recall the name of the tribe south of Hyampom, by the way.

Very truly yours,

John P. Harrington.

P.S. Enclosed is my latest.

P.P. Will send you a lot of plant specimens later.

Angela's ^(of Pleasanton Ranch) grandmother told her that the San José name for the San Juaneno tribe was oo-hri'-mah. She also told Angela that she had many friends in that tribe. Cannot form a plural to this word, and the form which she heard may be plural.

The San José tribe were nicknamed ah-kwa'-nah and also Ne-p-pe, these being two common words in the language, the former meaning "no hay" and the latter "este."

Recd. from J. P. Harrington - 1921 - com

Chimariko

Burnt Ranch, Calif.,

Oct. 28, 1921.

Recd.
Nov. 22, 1921

Dear Dr. Merriam:—

I have apparently good information to show that the Chemareko territory extended far enough up the Trinity river to include the Chatman ranch, which is situated 13 miles upstream from the confluence of the North Fork of the Trinity! The Chatman place is described as a flat on the south side of the Trinity at or near the confluence of Soldier creek with the river. The Chemareko territory also included Kechinchow, 15 or 20 miles south of Hyampom, and not shown on the maps accessible to me. The downstream boundary line was somewhere in the vicinity of William Noble's place. The tribe at the Forks of the Salmon was called Hoo-nom-nich-hoo (note the presence of distinct h after the ch), and Mrs. N. says that William Noble's wife's mother talks that language fluently and is at present at Grants Pass or at least somewhere in that vicinity in southern Oregon.

I am now in my eighth week with Mrs. N. and she is remembering more and more. It is vital to this work for me to stay right on with her while I have the language memorized, and

stay with it till the whole language is rescued.
And such an interesting language! It has
aspects just like Polish or Russian, a perfective
and imperfective. E.g., lu'in, I took a drink; but
lu'it, I drank, was in the act of drinking, or
started to drink. lu'idinda means the same
as lu'it but emphasizes the progressive
connotation of the imperfective. Another curious
feature is that in telling a story they frequently
just mention the name of the speaker and
omit the word that means "says" or "said."
This is the same as is done in our dramas. They
name the speaker and the quotation immediately
follows. It is curious to find this in a so-called
"primitive" language. I am started on this
work now and I am going to see it through
no matter what sacrifice it may mean to
do so.

Names have been obtained for eight
different kinds of "Indian potatoes." We must
go through all this information carefully
together when the time comes. Every day
Mrs. N. is recalling new and important words.
And her son, Frank, is helping me with
the collecting.

We spent several days on anatomical

terms, and obtained one very curious one.

It seems that inside the fat of the groin of the deer there is a worm-shaped piece of muscle or "meat" which the Chemareko have a special term for, namely Ko-chun. They throw these glands, or whatever they are, away in disgust because of their worm-like appearance. Now I could not understand Mrs. N. well on this subject, but Frank killed a deer recently and I told him to be sure and let me see the Ko-chun. I secured a specimen and am enclosing it in this letter. When fresh the gland is of a livid or bluish color and about $1\frac{1}{4}$ " long and $\frac{1}{4}$ " in diameter. It is entirely encased in fat or suet, apparently. Mrs. N. thinks that these also occur on the shoulder of the deer, at the apex of the shoulder. The name Ko-chun is also applied to a kind of worm, a specimen of which was also luckily obtained.

This too I am enclosing. It is apparently what is popularly known as the galley worm.

The phonograph has arrived but the blanks have not yet come through.

I am enclosing my latest verses, on primitive song.

Most sincerely,
John P. Harrington

Recd.
Feb. 15, 1922

Chimariko

Burnt Ranch, Cal., Jan. 6, 1922.

Dear Dr. Merriam:—

Mrs. N. is sick abed with a fresh cold, and I believe it is the part of wisdom to rest her up for a while by my going elsewhere. She has been feeling wretchedly most of the time for several weeks past and I have been concentrating every energy on the work for I knew that I was indeed making hay while the sun shone and that she had only to get a little sicker and it meant interruption for the work. I may stay on here for a few days more to see if she feels better, but shall probably leave here shortly and go to Watsonville. Mrs. N. is very feeble and will probably not live very long. I shall return by all means in the early spring with hope of working with her further. The conditions for collecting more plants will then be favorable.

I have a considerable mass of material on placenames, plant and animal names, anatomical terms, etc. Realizing that my time with her was probably limited I tried to get the essential points of the grammar.

This material will all be sent to you, and I shall also show you the linguistic material. The plant specimens are still here. Every now and then reference to them has come up and I wanted to keep them here to show to her.

I made a special trip to ask Mr. Jack Bussell, half-breed Chemareko, further about the placenames, and read to him the section of your letter that deals with the Chemareko-Nor'-rel-muk boundary. I am sorry to state that he has no definite knowledge on the subject, but says that his mother, who talked Chemareko fluently, told him that Hettinshaw is a Chemareko word and that the place was Chemareko territory. He sticks to it that the mouth of Soldier Creek was a Chemareko rancharia. He tells me of two informants who would know Nor'-rel-muk and possibly Chemariko placenames up in that region. One is Mrs. McKay, who lives at Hyampom with her son, Johnny. She is very old, and has lived around Hyampom all her life. She talks Nor'-rel-muk, is said to be the oldest living Nor'-rel-muk Indian. The other is Mr. Bussell's mother's relative, Mrs. Ruth Dawson, who resides at present at Soldier Creek. He says she is seventy years old or more and talks some Chemareko, he thinks. These are evidently informants that should be interviewed without delay. But I doubt if any living informant begins to know the Chemareko language as well as Mrs. Nottle — Mrs. Montgomery and Mr. Bush almost surely do not. Abe Bush's mother, by the way was raised at Burnt Ranch and spent most

of her life there, so the chance of Mr. Bush knowing the placenames around Hyangom is slight. I intend, however to try to work with him and with Mrs. Montgomery — and with Mrs. Dawson and Mrs. McKay. The noble material should be sorted first in order to get full value out of such interviews.

The "Sweet-after-death" is the plant that Mrs. knew. Thank you for your prompt identifications. You seem to have a veritable mine of information and to be able to put your hand on everything promptly. [It is curious information about the calling of inguinal glands and myriapods by the same name, isn't it?]

Mrs. M. is "tickled to death" with her black bead necklace and has it lying side of her bed. And I was in the same frame of mind when I opened up the little package of books of poems, which you evidently sent me half in fun. I read some of the poems to Mrs. M., just to see what impression English poetry would make on the American Indian. It is "just like preach over," she said.

I am enclosing a print of a picture which Mrs. Dailey took of Ironsides Mountain, the sacred peak of Chemareko mythology. She does not have the negative and has only one print. Now this is a good picture, and perhaps you would like to have a

4.

copy made of it. Please return the original print to me and I will return it to Mrs. Dailey. I am also enclosing a print of the ^{ford} of New River at Mrs. Noble's ranch (Pak-too-na-djah). It shows her son, Frank, fording the river. This is also lent by Mrs. Dailey and I thought you might like to have a copy made of it.

I am enclosing some verses which I have just written, busy as I have been. When I get lonesome here I write verses to amuse myself, and I know that you don't mind my sending them to you.

The material already obtained is sufficient for making a publication, but this material can be made twenty-five percent, or even fifty percent, better by putting in another two or three months, if the poor old lady's condition will only permit.

I note what you say about the collection of plant specimens. I feel sure that most of the specimens obtained can be identified. Mrs. N. also knows a good many plant-names that she heard mentioned without having seen the plant. I do hope that Josefa at Watsonville is still alive. I may run out to see Mrs. Montgomery on the way down.

Most sincerely,

J. P. Harrington.

P.S. address me at Pleasanton.

Misc/M-H/BL23 Merriam-Harrington correspondences concerning fieldwork

2 of 2

C. Hart Merriam
Papers
BANC MSS
8018 c

Burnt Ranch, Cal.,
Dec. 9, 1921.

Dear Dr. Merriam:—

I was just the happiest man in the whole United States when I got your recent letter giving the name and address of Josepha, the old Hoo-montwash woman at Watsonville. It is splendid. Let us hope and pray that she is still alive. I shall try to interview her in the spring. It will be especially important and interesting to go through De la Cuesta's "Mutsun" material with her and try to get it straightened out linguistically. My gratitude to you knows no bounds, and do not be afraid that you will not have your share of the results. And it seems so attractive to learn that she is kind and willing, and of the right kind of personality for this work.

Am still struggling along with Mrs. Noble— have lost only two or three days thus far since arriving. And if ever a poor old Indian woman deserved credit for doing her best and trying to work when she did not feel like it, it is she. Troubled with asthma, kidney disease, and rheumatism, a succession of one cold after

another, and many sleepless nights, she performs her daily giving of information bravely and has new material to volunteer every morning which she has recalled in the night. Two or three more months with her is going to mean triumph for the Chemareko-language.

The enlargement is also just received. Cannot the eyes be touched up by a good artist or photographer - the portrait might then be quite usable. I have not yet approached Mrs. N. on the subject of letting me photograph her, but I know that she will not like the idea.

Will write again soon.

Most sincerely,

J. P. Harrington

Watsonville, Calif.,
Jan. 20, 1922.

Quoted
Feb. 15, 1922

Dear Dr. Merriam:—

Have arrived to find Mrs. Josefa Velasquez still living, but in bed, evidently never again to rise. It is a great disappointment. It is more cruel than if she were dead. Fifteen minutes from the time the train pulled in last night I was at her home on Lake Avenue a few blocks north of the center of town. Her son was very kind to me and let me come in where his mother was lying. There was the old Indian woman, in much emaciated condition, lying on her back on the bed where she has been for several months. Her hair was snowy white and she had a kindly expression on her face. There in that head was the whole San Juan language, forever lost to this world. The whole situation dawned on me in an instant. It is too bad. Part of the time she does not recognize her own son. But before I go farther, let me ask you if you obtained her picture. She sits up for a few minutes each day and her son would assist in getting a photograph taken of her if you think it would be valuable. I have not had much experience with indoor exposures and the best way would be to get a photographer to come out from town. I believe that it could be easily arranged

if she could be made to understand to sit still, and the photograph would certainly be striking. Her son told me that she is 89 years old according to the Mission records and that she talks the language fluently, and that she could have taught me all. De la Cuesta's "Mutsum" grammar and phrase-book could all have been corrected, and it is a loss worth being broken-hearted about. Her son says that the doctor says that there is nothing the matter with her but old age, but she is too feeble in her present condition to tell me even a single word. Too bad, too bad. A year ago she was still working about the house. If you think a photograph of her important and worth the effort it would take, please tell me.

I left all my Chemareko notes at New River, and if Mrs. Noble pulls out of her present feeble condition will return to continue the work with her. Mrs. Dailey is keeping the notes for me. The time and money that would have been spent with Mrs. Velasquez will now be devoted to hunting other informants in this section. It is a difficult task, for these gente del pais consider it a disgrace to have it known that they talk any Indian. But persistent hunting and a tip now and then will locate some informants if such are to be found. Even a month's delay in doing this work may mean more deaths among the only ones who might know a little.

1.
Recd. April 10, 1922

Los Angeles, Cal.,
April 5, 1922.

Dear Dr. Merriam: —

Your letter of March 20th has just been forwarded to me here. The tears came to my eyes when I read this news. Yes, it was a surprise, for I thought that she would probably pull through the winter. So she* lived only twenty days after I left her. Poor old soul. If ever an aged Indian worked hard and steady when she did not feel like it and really was not able to, it was she. She seemed to realize from the first the responsibility that she was under and the need of the work, and I laid myself out to please her. She told me several times during the last few days that I was with her and when she was no longer able to work that she thought she was going to die, and asked me of her own accord if we had enough to make a book. It was quite remarkable how clearly she understood the whole situation. I was planning to go back to continue the work with Mrs. Noble in May. I have been sending her a number of presents (green vegetables, fancy crackers, fig candy, aluminum kettle, etc.) and have written her one letter, to which I got no reply. Evidently Mrs. Dailey was not sure of my address (although I told her to address me at Pleasanton) and so finally

(* Sally Nolle, Chimariko)

wrote you the sad news instead. I wrote a letter to Frank Graham the other day and was about to write a number of letters to the region preparatory to going back, when the news of her death came. Now I don't know what to do. Was it your impression that Mrs. Lucy Montgomery and Mr. Abe Bush were in good health? If you think that they are likely to survive until the fall, I will be tempted to wait till then before returning to the Trinity. And then Mrs. Ruth Dawson at Junction City is not to be forgotten — it is all a gamble how much she may know of the language. And Mrs. McKay at Hyampom must be interviewed by all means.

Bad as I feel about Mrs. Noble, the loss of the Mutsun language is even more to be regretted. And the conditions at Monterey are heart-rending. Viriana is dead, and after long and thorough search I could only find informants who have the merest smattering of the tongue. The vocabulary which I am sending you was obtained through painful struggle of many days, mainly from Tomas Torres, nephew of Viriana. I am sure that you will be greatly interested in the vocabulary, which is for you to keep. It has a few unusual words. Now what in the world is the "cho-ken," described on pp. 5 and 6?

Please put on your zoological thinking cap and see if you can solve this mystery as easily as you did the "tusa" when we were at Lagunitas. The description in the vocabulary is verbatim as it was given to me, and further questioning seemed to bring out no further facts.

While in Monterey I was told of a very old Indian, named Apolonio, living near Jolon. I found him to be a Carmeleño Indian, but having no knowledge of the language, having been brought up to talk Spanish only. I tried him out faithfully, giving him gratuities, begging him to help me, and pronouncing Esselen and Carmeleño words to him, but without success. He said that his father was a Mexican Cholo, that his mother died when he was a baby and that he never learned the "idioma," which is very possible. I should guess that he was probably born in the thirties of the past century.

I wish that you could go in with me on the proposition of getting the San Migueleno placenames. The only person who knows any of these is Maria Ocarpia, of whom I wrote you in a former letter. She lives near Jolon, at the rancheria. She ought to be taken by automobile to Cholame and elsewhere. She does not know many placenames, but even a few in this region are very precious. I have

no interest in these placenames that she could locate except that for the sake of God and the world somebody ought to obtain them, and without delay, so that they won't be lost forever. At Cayucos I found that my informant, Roberto Villa, had died. I intend to return to Monterey shortly. Do tell me how you are after your operation and when you are coming back to the coast. The Indians out here need you badly. They are dying off, don't forget that.

I know that you will hold this letter in the strictest confidence, so also the Monterey vocabulary. I have been getting the Esselen paper into very thorough shape, but have not found anyone who could add even a word to the Esselen information. The name is, by the way, really Exelen, smoothed out in Spanish to Esselen. (or Eselen rather, with single s). And what do you make out of Ransien and the word's aliases? Tomas Torres declares up and down that the Spanish form is Ransiano, and that it means "northerners," being derived from rum-sen-ta, "en el norte."

Expect to back in Pleasanton and Hiles in a few weeks to finish up the work there, but address me for the present at 528 Federal Building, Los Angeles, Cal., whence mail will be forwarded. Your daughter's note which you asked

her to write when you were in the hospital, expressing grief over Josefa's condition, has just recently been received by me here after several forwardings.

Am enclosing some verses on Achista, which is, as you know, the old Indian name of Monterey town.

Very sincerely yours,
John P. Harrington.

1.
Recd. from John P. Harrington
April 10, 1922. - cum

Montereyano Vocabulary.

Recorded chiefly from Tomas Torres, nephew of Viviana.

The orthography is Spanish, but sh has its English value.

ne-ya, now, Today

cha-way, tomorrow

u-wik, yesterday

a-ra ak ish-men, the sun has risen.

a-ra a ish-men, the sun has set.

rui-sen-ta, in the north.

or-pe-to, night.

or-pe-to ish-men, moon, lit. "night sun"

yo-kom, hail

sir-xemp, ice.

cha-pur, lake.

chu-pel, mountain.

e-cher, iron, metal.

pu-tru-usk, corn, maize.

tisk, stick, tree.

es, plant

ma-chan, dog.

ta-tra-ki ma-chan, coyote, lit. "wild dog."

mu-kyamk, man.

la-chyamk woman.

iu-sen la-chyamk, to love a woman.

ni-mink, kill him!

che-rech, elk.

au-nen, turtle.

-mo-yor

-Te'yook

mu-mer, fly.

wo-men, wing.

he-rips, feather.

ka-oltr, my shoulder.

ka-awish, my chin.

ka-katrk, my nape.

ka-pa-yan, my thigh.

ka-ku-lush, my elbow.

ka-she-tel, my lips.

ka-shim-pur, my eyebrows

ka-pi-tin, my belly.

pa-ke-le, wood-tick.

katrs, bite it!

hork, swallow it!

um-an, hummingbird.

ats-yank, girl.

ka-mesh-ma-yisp, I shall kiss thee.

ka-wash-satr, I shall roast it.

ka-it-kan, I am hungry.

ka-wa-tin ta-ruk, I am going home.

in-ka-che, why?

pol-pols, spotted.

in-way, when?

in-ka-te, how do you do?

in-ta, what?

ka-wash-lik, I am coughing.

Ta-rak-tai-ruk, God.

si, water

ye-chem, devil.

si-myamk, boy.

mus, breasts

a-pan, my father.

a-nan, my mother.

ka-ha-win, my wife.

i-kle-sya, church (from Spanish).

ama, people.

a-ni-ga-wa-tin, ka-uk, where are you
going, my friend?

ka-la-ku-nim, I am dying.

mi-sih, it is pretty.

ka-muk, my son.

ka-is-wen, my daughter.

ka-tau-sins, my brother.

ka-tan, my sister.

ka-utr, my head.

a-chis-ta, Monterey.

mak-wa-tin-in a-chis-ta, let's go to
Monterey.

ka-ki, whiskey, lit. "bitter water."

ka-men-ta-ruk, Carmelo church site.

ka-ka, mussel

ka-tach, sea-urchins

au-lun, abalone (from Spanish)

esh-hem, seaweed.

u-rak, salmon.

sar-ti-na, sardine (from Spanish)

tu-ra, earth, country.

u-xi, forehead.

hin, eye.

lask, Tongue.

sit, tooth.

hork, throat.

is, hand.

ta-kuch, leg.

ko-re, foot.

chach, bone.

tut-lun, buzzard.

ka-si-re, my heart.

pa-chan, blood.

ya-yar, chief.

pa-chu-wat ya-yar, the captain is coming.

ka-u-chis, my utensils, my belongings.

ku-char, spoon (from Spanish).

murtis, it is dark.

chor-kost pi-re, it is a dry year.

i-ney, road.

kau-tak, at the beach.

ku-tay, light the fire!

eh, ground-squirrel.

we-nen, cottontail rabbit.

cheis, jackrabbit.

Entania — di-san, snake species, forgets which kind.

iph, rattlesnake.

ris-kan, bird.

moth, egg.

hi-reh, woodrat sp.

ek-sen, quail.

sirh, eagle.

? *ugh*

pah-last, white

kar-sist, black

yur-chist, red.

i-sak, big.

pu-shut, small.

eu-shon, old man.

le-she-hem, old woman.

la-kust, dead

e-he, much.

e-he ter, mucho frio.

e-he tank, mucho calor.

im-ha-la, 1.

u-tis, 2.

ka-pes, 3.

u-tin-ta, 4.

ha-le-is, 5. The last syllable, -is, means "hand".

ti-wis, flower.

ti-wi-nin, it blossomed.

ka-tols, my knee.

kas-kai ka-tols, my knees ache.

in-ka-te rak, what is your name?

hom, wildcat.

pa-chu-i-nan, it is raining already.

kurk, pinole.

sho-to, fire.

kar, smoke

e-he kar, lots of smoke.

cho-hen, an animal that lives in the sea,
seven inches long, has red skin outside,

ootrit-tim
Ochit-tim

has no shell, only its backbone (Span. espinazo) is hard and tapers but all the rest of the animal is like meat (Span. carne), has no Spanish name, was eaten by the Indians; does not know whether it was free-swimming or attached, or anything about its habits of life; not a fish but an animal in a class all by itself, rather uncommon, considered as food by the Montereyano Indians; a curious animal.

chi-re, ashes

tot, meat

aks, salt

te-wen, acorn mush

tu-mir, good tasting, savory.

kak, bitter

o-res, bear.

tih-shin, skunk.

kak, crow.

tu-kum, horned owl.

Toad.

wa-kach, toad species. Not sure which kind.

ru-ruts a-hin, he has quick eyes.

ya-me-hi-tja hin, he has downcast eyes but sees people.

kah, head-louse.

rah, body-louse.

tip-tit, short.

yeck-mist, wicked. Cp. ye-chem, devil, p. 2.

pi-na, there, yonder.

chi-ya, here.

chi-ya ka-ta-war, here I am.

kwe so-tey, there is not, there is none.

hu-ya, there, used e.g. in pointing out an object.

amp, who?

amp nu-wi, who is it?

ka, it is I (ans.)

unh, snuffle, mucus.

ya-un-hust, el es mocoso

e, yes.

am-hai, to eat.

wi-chup, run!

ma-kish-chit, let's dance

chu-muy, to sing.

ech-nen, to sleep.

rich, to speak.

ka-su-mit, give me!

mat-yan, money.

kas-ka-mot mat-yan, lend me (some) money?

si-na nu-kyamk e-he mat-yan,
that man has much money.

tap-re, above, on top.

wi-muy pi-re, under the ground.

kok, Tail.

wi-kan, mortar.

war-shin, tray-basket.

shi-wen, a basket with pointed bottom used
for straining acorn meal.

pe-neks, housecat.

rin, mouse.

me-ne, grandmother.

kas-kas-a-ki por, a flea bit me.

por, flea.

heks, mountain-lion.

ku-nush, turtle-dove.

m ———, horned-toad. Cannot quite recall.

ch ———, whale. Cannot quite recall.

me-hel, white substance in corner of eyes.

lo-kost, cross-eyed.

purps, hat.

shok-lust, cowardly.

li-tust, having only a few teeth, having
gaps in one's teeth.

och-kost, deaf.

an no-tey, where is it?

in-ta no-tey, what is it?

wa-ruk, his house. ruk, house.

wa-shum, wild grapes.

en-sen, blackberries, (NOT a tritename!!!)

an-tus, another.

por-por, cottonwood.

tach, to kick.

yet-ka-mesh-li-ki-nin, I am going
to hit you (with a stick).

tach, a kind of hairy rats, gray colored,
four inches long exclusive of tail.

E-chi-lat, San Francisquito.

Hu-mu-kul, the hill where the fort is near monterey wharf.

Sir-hin-ta, a place, but cannot remember where.

ko-taps, shoes.

Hoo-rup

ka-nush, pipe.

sa-wans, tobacco.

po-lo-kus, grasshopper (not at all certain of the word).

Lahlk

lark, goose.

yu-run, duck species.

ka-kun, hawk species, cannot remember which kind.

hek-chost, strong.

ka-en-shem, I am old.

pan-ke-rank, star.

tuh, day.

? - mur, night.

meich, cloud (not sure of the form).

wa-chos, river.

? - puth, wind

pa-chu-mun puth, the wind is blowing.

Tomino Zelophus

toomins, seal. Does not know which species.

? ho-mun, wolf.

i-chin, hole (e.g. of ground-squirrel).

ki-net, a species of fish, forget which kind.

la-wak, long.

mak, we.

ku-we, no.

pi-re, (1) world, (2) gear, ^{se-yu}

ka-tar, my cousin.

ku-ka-tu-man-hin, I cannot walk.

chi-yis, walking-stick.

ka-yi-na, chicken (from Spanish).

ki-ni-la, Bullhead fish.

te-mets, shark.

ka-mer-sens, my nephew

ka-ni-chis, my buttocks.

Mah'-se-est-ru-pi-yast, crazy.

oo'-ne-yoost e-loh-sost, lazy.

e-tsa-yap, shut up!

ti-trap, get ready!

cha-kyuls, horse.

kar-sist cha-kyuls, a black horse.

kash-u-mi si, give me water!

a-ni-yit-men, where do you come from?

pi-na a-chap, he is crying.

ka-iu-sen tars, I wish to urinate.

tar-sis, urine.

ka-la-kun, I shall die.

ka-him-sun, I am dizzy.

u-kesh, To drink.

i-ne-me-iu-sen u-kesh, Do you want a drink?

u-ru, to take, to seize.

ku-no-tey si, there is no water.

i-rek, a stone.

in-ha-nin, To be sick.
 im-ha-ta talk, a dollar,
 wa-a-hin-in, it burnt up.
 reks, guts,
 i-mey, all;

[Carbon]

XXXXXXXXXXXXXX

1919 - 16 St.

April 12, 1922

Dr. John P. Harrington
528 Federal Bldg.
Los Angeles, Calif.

Dear Mr. Harrington:

Your letter of the 5th inst. has just arrived along with the Monterey vocabulary and an appreciative poem to "Achista." I am glad to hear from you again and to know where you are.

Your vocabulary I see is from a nephew of Beviana Torres and from Jacinta Gonzales from whom I obtained several hundred words and other matter in July 1906--16 years ago. Senora Torres told me that she came from the old rancheria at Sur, the name of which was Kah'-koon tah-rook', and she said that her language was the same as the A-ches-tah of Monterey.

I have just compared a number of words in your vocabulary with the same words in mine, and find as a rule excellent agreement, although there are some discrepancies. For instance, for tree, you have tish; while I have Mo'-yor. For elk, you have che-rech; while I have Te'-yook. For Abalone you give the Spanish name. They gave me Oo^{ch}-ch. For the numeral 4, you have u-tin-ta; while I have two forms, O'-chit-tim and Oo-trit-tim. For hat, you have purps. They told me they never had any hats. For pipe, you have ka-nush; while I have Hoo'-rup. For wind, you have guth; while I have Tār. For night, you have mur; while I have Ōr-pē-tro. For crazy, you have ru-pi-yast; while I have Mah'-se-est. For lazy, you have e-loh-sest; while I have Oo'-ne-yoost.

Letter: Walter Fisher thinks the
 Cho-hen is the big dark red
 Chiton (Cryptochiton stelleri),
 common along the coast.

The marine animal your informant calls cho-hen is too much for me. It may be a Holothurian. However I am writing Dr. Walter Fisher by this mail giving him your description and asking if he knows what it is. Will let you know later.

The Snake given as li-san is the common Garter Snake (genus Eutania). Your wa-kach is the common big Toad that comes about the house evenings.

Your to-mins seal is the Sea Lion (genus Zalophus).

You have sirh for Eagle. I have Seer for the Bald Eagle and Seu-ker for the Golden Eagle; but was not able to get a fair series of bird and mammal names owing to the circumstance that old Senora Torres did not know or did not remember her names.

You give tach as "a kind of hairy rat." The nearest I can come to this is Topk, the Pocket Gopher.

You have en-sen as the name of the Blackberry; while I have En-nem. You have ho-mun for Wolf. Does not the name suggest a kind of big Cat, as Bobcat is Hom. And is it not doubtful whether these people ever knew anything about the true Wolf as distinguished from the Coyote?

It makes me a little faint to see that you have adopted Kroeber's Spanish names for Indian tribes, using "Montereyano" in place of Ā-chēs-ta.

Replying to questions would say that both Mrs. Montgomery and Abe Bush were apparently in excellent health when I last saw them, but Mrs. Montgomery is a very old woman. Bush, on the other hand, is in the prime of life and has every appearance of

unusual strength.

I note what you say about the importance of getting place names in the Cho-lame and adjacent region. Possibly we may be able to arrange the joint trip you suggest at some time during the season.

Have you learned anything about the Yak'-shoon at Salt Lagoon? There used to live at Monterey, a woman of this tribe or band named Anastacia Garcea. Her place was near the house of Mrs. Myers. Another Yak'-shoon woman was Mrs. Austin whose earlier name was Prisca. She lived at the Laguna. It seems to me important to learn as much as possible about the Yak'-shoon. Owing to my innocence of the Spanish language I was practically helpless.

Where is Hash-sho'-wen, and where are the hot springs spoken of as Aqua Caliente by the Monterey Indians? And where is the spring called Aqua Zarca? It certainly is important to locate these places if possible.

From the 2 old women, Beviana Torres and Jacinta Gonzales, I obtained 9 words or short sentences of Es'elen, which of course are at your service.

Owing to a complication of circumstances I have not yet been able to have enlargements made of the 2 photographs you sent me.

For several weeks I have been both overjoyed and overwhelmed by an invasion of California Indians--the first I have ever known to visit Washington. They are from 9 different

tribes, and I am getting a splendid lot of material from them. in addition to the verification of vocabularies previously obtained. Have secured the names and locations of dozens of rancherias not previously on my maps or lists. And one of the men will be here in a few minutes.

You will be interested to know that our married daughter, Dorothy Merriam Abbott, has a week old boy (our third grandchild). Our younger daughter, Zenaida, is now in Cambridge to help them out for the next few weeks.

With best wishes,

Very truly yours,

C. Hart Merriam

SMITHSONIAN INSTITUTION
BUREAU OF AMERICAN ETHNOLOGY
WASHINGTON, D. C.

May 23, 1928.

Recd. June 4, 1928. - am

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

Dear Dr. Merriam:

Your letter and the package of Hulsey myths were delivered by your messenger and it is interesting indeed to find that these myths obtained by me are different from those embodied in your book, and this bears witness to the truly enormous amount of information carried in the head of that old annalist of the Modesse tribe. I want to thank you especially for the identifications of birds which you have so neatly written in, and which shows me how far afield were the names which I had in the paper in practically every instance. In the meantime I have been reading your An-nik-a-del, as a number of others here in the building have been doing, and Mrs. Walcott told me yesterday that she has received a copy and that she hopes to read the myths. I told her that there is philosophy as well as mythology in the book. She is about to start on a tour west for the purpose of investigating Indian conditions and expects to visit some of the California reservations, including the Hoopa reservation. I shall be glad to follow your suggestion and publish this Hulsey material if I can ever get time to do so. I am at present writing up the ethnology of the Taos Indians of New Mexico and there still remains much to be done before I can even finish that report, since the material is bulky. I have retranslated all the early mentionings of the Taos Indians in Spanish historical sources and am going to publish the Spanish text on the left and the translation on the right hand page.

It has now become apparent that Dr. Swanton will not receive the appointment of Chief, and that no man in the Bureau or in the Museum will be chosen. This means going to outsiders to select a man. I can not think of anyone in the whole group of anthropologists whom we know, who would exactly fill the bill. It is a curious condition of things. There is a strong clique of anthropologists headed by Boas and I should greatly regret seeing them get control of the Bureau.

Very sincerely yours,

J. P. Harrington.

"Ariale" { [Sissuak] "T'ami'nu ru" } ~~Arise~~
Chah-me-noo-roo ~~See me~~

1st P of 2d batch

Raken "T'i | kah ka" [= Ehis, kah, kah]

"Lil-lika" Rharoum He ER

"Vel-shed Beled" "T'amitalal" oh no!
Kingbird - Chä-me-tah-lol ee

"Suri" - "St'iniw" [Kildel - Stin-neä' cy]

"Hank" - Havit'u'nta - [meadowlark
Hav-me-choon-tah ch]

Nthant "Pohwass" [= Pigmy Owl] | Nthk is
Pe-seu-tahk
B

For JCA?

Check letters from
JPH to CHM re
Costanoans dated

Sept. 16,
Oct. 22
Oct. 26
Nov. 5
Dec. 3
Jan 5, 1930.

Publ. in UCAS-R 68
III: 384 - JPH letters
to CHM Sept. 29, 1929,
Nov. 5, 1929, Dec. 3, 1929,
Jan. 5, 1930,

Washington, D. C., June 5, 1928.

Dr. C. Hart Merriam,
1919 Sixteenth Street,
Washington, D. C.

Dear Dr. Merriam:--

The news that Mr. Wagner has published on the voyage of Cabrillo seems to me like another tragedy that has befallen my California work. Your letter has just been delivered and I have just sent to the Library of Congress for a copy of this publication. I had not heard a word about it. I have been working especially on the place names contained in the Cabrillo account and sent to Spain and had a photostat made of the original manuscript. By years of work I have succeeded in identifying absolutely many of the place names. It is most discouraging to learn that another man has gotten ahead of me. What he may have, I do not know, but will write you as soon as I see his publication. But some of my information is from Indians now dead and he surely cannot be strong on the purely philological aspect of the study unless he spends years in studying the Santa Barbara language as I have. At any rate, I made a great mistake in not getting my notes, which are this moment practically ready for the printer, into print. Again, no one could deplore that I am dragged into this Taos work more than I do myself. But there is nothing to do but to go ahead and put it through. This I am doing at the present moment and will probably have this work far along by the time that the new Chief come in.

I do wish that you could help in some way to ward off the possibility of putting Kroeber in here as the next Chief. The veil of secrecy has been drawn over the whole situation. Swanton is debarred because of the age limit. It is perfectly plain that they do not want anybody in the Bureau or the matter would not have been handled as it has been. I cannot believe that they would appoint Kroeber to this position and yet everything that I have heard lately points that way. I have heard from several sources that Kidder favors Kroeber. It seems that John C. Merriam should have definite opinions about this matter and that he will take an interest in it. If Kroeber comes here, I will have to get out. It seems to me that now is the one time when you could help the Bureau with your advice and through your friends. The applications are already filed with the Civil Service and there is no time to lose.

Most sincerely yours,

J. P. Harrington,

Washington, D. C., May 10, 1928.

Ames. May 21, 1928

Dr. C. Hart Merriam,
1919 16th Street,
Washington, D. C.

Dear Friend:--

"An-nik-a-del" is just received, and I am simply delighted with it. After my own interview with Hulsey and knowing your own work and devotion to these studies through many years, I am in a position more than anyone else to truly appreciate and love this little book. Thinking that you may like to see the material that I got from Hulsey, I am sending it you under separate cover. When you get through with it, please send it back to me here at Washington address. My purpose in going up to the Pit River country was to get data on the language, and I wrote down other information only as it was thrust upon me and because it seemed a shame to let it pass by unrecorded, not that I ever intend doing anything with it. Since I was up there, Dr. Jaime de Angulo and other students of Kroeber have been dabbling in the language and I don't know when I will get time to work out my grammatical and phonetic notes and texts. I am a better and a wiser man for having known Hulsey. He was the dearest man and I got a thrill from listening to his myths that I have never felt before or since. I felt like camping up on the mountain there forever. Why is it in this world that we can't do what we want to? Those days with Hulsey were more to me than years have been, even in this famous institution.

I want to write to you also about another matter. The appointment of a new Chief of this Bureau has been placed in the hands of the Civil Service Commission. The age limit of the applicants has been extended from 50 to 53 years. Dr. Kroeber is 52. Dr. Wetmore has gone to California to see Dr. Kroeber, and it is rumored that Dr. John C. Merriam is in favor of Dr. Kroeber for the position. Please do something immediately to save this situation if you can. The applications are to be in before the end of May and the appointment will be made in June. If that party comes in here, fifteen years of my work will be ruined. I am enclosing the announcement just issued by the Civil Service, by which you will see that a special board of examiners has been created consisting of Secretary Abbot, Dr. Kidder and Mr. Brown. The time in which you can help is short and the need is great. I am no alarmist but know what I am telling you.

With kindest regards to Mrs. Merriam and your daughter,

Most sincerely,

J. P. Harrington.

SMITHSONIAN INSTITUTION
BUREAU OF AMERICAN ETHNOLOGY
WASHINGTON, D. C.

August 23, 1927.

*Recd. from Laguna, Calif.
Sept. 18, 1927*

Dear Dr. Merriam:--

I read with interest Kroeber's pronouncement on your Pit River paper in the last number of the Anthropologist. I do not know what is the matter with me, but every word that man says rubs me the wrong way. I do not know which is the more distasteful to me, his disapproval or his fulsome flattery.

While I have been held back here this summer going through the tortures of hell because I could not be doing fieldwork, reports have come of recent activities of Sapir, de Angulo and Kroeber in California in connection with the Peanutio-Hokan business. I have heard that Sapir has written to Dr. Hudson at Ukiah asking about Pome informants. If he writes to you asking about Chimariko informants, I beg of you for the sake of all that is good and holy not to divulge them to him. I have hesitated about writing to you in regard to this matter but have gotten worked up to such a pitch I cannot help it. I did not study Chimariko for the purpose of making Hokan discoveries, but for writing a thorough grammar of the language. Some proud day I hope to be able to lay the finished manuscript of this grammar before you.

When Mrs. Noble became so sick and run down, I "went out", expecting to return in the not remote future to continue the fascinating work with her. The manuscript consisted of a pile of paper three feet high. For continuing the work with her I needed the manuscript of course for constant reference. To take it out and bring it back with me was impractical and even mailing it involved a danger of loss. So I had to do some quick planning. So as not to put all my eggs in one basket, I divided the manuscript in two parts, putting it in cartons and tying them up neatly. I left one parcel in the storeroom in Noble's log house, the other in the care of Mrs. Dailey who kept it in her bedroom and promised to throw it outdoors in case of fire. Mrs. Noble died a few days after I left. My fieldwork was then cut short a little later by having to return to Washington. Then came the news that the Daileys and Nobles were no longer on good terms. I considered most carefully having the manuscript sent to me. But this seemed to involve more than one possibility of loss. So I decided to let it remain "as was" and trust to the gods for its protection. When I returned to California I was on the Burton Mound expedition, under joint arrangement with the Heye Museum, which tied me up very much and brought me again to Washington without getting the manuscript. The next trip to California found me driving into the Irving Ranch and hiking up the mountainside Dailey-ward. I had stopped in Eureka to get the key to the log house from Frank. Found the manuscript all there o. k. at both places. Mrs. Dailey's goitre has entirely disappeared. I now have it partly worked over and hope to have it in final form before many moons.

SMITHSONIAN INSTITUTION
BUREAU OF AMERICAN ETHNOLOGY
WASHINGTON, D. C.

August 23, 1927.

*Recd. from Lagunitas, Calif.
Sept. 18, 1927*

Dear Dr. Merriam:--

I read with interest Kroeber's pronouncement on your Pit River paper in the last number of the Anthropologist. I do not know what is the matter with me, but every word that man says rubs me the wrong way. I do not know which is the more distasteful to me, his disapproval or his fulsome flattery.

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Dr. Fewkes is again in the hospital. He never got so he could walk very well after his operation and the wound still discharges. While he was hailing a taxi on Ninth street the other day he fell and came with the whole force of the fall on his nose. He broke the nose bones and has worried the doctors by being strangely drowsy. This morning they are taking an x-ray picture of the fracture and say that the symptoms indicate more than the fracture or the mere shock.

With kindest regards to your family,

Very truly yours,

J. P. Harrington.

Washington, D. C., June 11, 1928.

Dr. C. Hart Merriam,
1919 16th St., N. W.,
Washington, D. C.

Dear Dr. Merriam:--

The article by Henry R. Wagner entitled "Voyage of Juan Rodriguez Cabrillo (being Chapt. IV of his Spanish Voyages to the Northwest Coast in the 16th Century), of which you told me in your recent letter, was sent from the Library of Congress a couple of days ago. It is fascinatingly interesting to me and he presents the Información which was drawn up in Guatemala by Cabrillo's son, which was new to me, although most of the other historical matter I had already gone through. Wagner's presentation shows much detailed study, but there are some important things that he has not hit upon, and many details in connection with the placenames that he is a perfect outsider to. I have already several times as much material on the Cabrillo narration as he has and am still gathering, still improving.

Wagner presents in all only 57 pages. Pages 20-27 give a general presentation of the subject: the life of Cabrillo, how only summaries of his assumed original report survive, general account of the voyage, identification of the Indian placenames, identification of the Spanish placenames. A facsimile of the same manuscript that I got copied in Seville is printed, then a translation of this document, reparagraphing and in places rather boldly interpreting the text. This is followed by the account given in Herrera, Historia General, 1615, and by that in Lopez de Gomara, Historia de las Indias, 1552. A translation of two paragraphs from the Información drawn up in Guatemala 1560-1561 by Cabrillo's son follows. Then 7 pages of notes.

I am going to make my study of Cabrillo exhaustive, sparing no trouble or expense. And I am going at it too, just as soon as I can get through with this horrible Taos report.

Deathlike silence reigns here as regards the coming chief. Do you suppose it will be Swanton after all? I give up trying to imagine. We know as little about it as school boys know about who the new teacher is going to be.

Most sincerely,

J. P. Harrington.

SMITHSONIAN INSTITUTION
BUREAU OF AMERICAN ETHNOLOGY
WASHINGTON, D. C.

272 Lane Street, New Monterey, Calif.,
September 3, 1929.

Dr. C. Hart Merriam,
Lagunitas, California.

Dear Dr. Merriam:--

Still remembering my deep disappointment when I stood by the deathbed of Mrs. Josefa Velazquez at her little home at 54 East Lake Avenue in Watsonville in 1922, I have diligently searched through the Spanish speaking population here with the result that I have found a poor old woman who still talks the San Juan language and remembers somewhat also of adjacent languages. This is Doña Ascención Solórsano, who formerly lived at San Juan, Watsonville and Gilroy. I have already been working for several weeks with her, making a grammatical study of her language, and have discovered many interesting things about it, among them that there are both long and short vowels and long and short consonants. I have memorized the vocabulary and already know a large percent of the words. The Phrase Book of De la Cuesta, published under the auspices of the Smithsonian in 1861, containing about 2800 sentences, I have corrected down to sentence 1485, and De la Cuesta's Grammar, similarly published, I have completely reheard and straightened, adding many additional grammatical forms and examples. The woman also knows myths, songs, and all kinds of other interesting information. You are not only invited to come here and work here with her, but I sincerely wish that you could come and correct your former and very priceless notes from this part of the country. Of especial interest, and unique as long as people inhabit California, it seems to me, will be the place names that you obtained from the vicinity of San Juan, Hollister, and Santa Cruz. Here is probably the last chance that will ever be afforded in this world of getting further light on these place names, better translations of them and analysis of them according to the grammar and dictionary forms which I have here and which the woman still holds in her head perhaps as yet not drawn forth by questioning. Therefore for the most unselfish reasons I would like to rehear and analyze these placenames for you, while this last woman speaker is still with the living, or to cooperate in any way, or best of all to have you come down here. The woman is grievously sick with a tumor and with effort sits up to work with me some six or seven hours a day. She is seventy-five years old. I am living right here at the house. Address me J. P. Harrington, Care of José Mondragón, 272 Lane Street, New Monterey, California. It is a rare chance and privilege for me to do this work, for she is a very good informant.

With kindest regards to Mrs. Merriam and yourself,

Most sincerely,

J. P. Harrington.

*Amad. from Lagunitas
Sept. 8, 1929. - cmr*

Hoomontwash /

SMITHSONIAN INSTITUTION
BUREAU OF AMERICAN ETHNOLOGY
WASHINGTON, D. C.

272 Lane Street, New Monterey, Calif.,
Sept. 16, 1929.

Dr. C. Hart Merriam,
Lagunitas, Calif.

Dear Dr. Merriam:--

I do not know when I have been so delighted as I was to get your splendid long letter of the 8th, so brimming full of information of every kind to check up upon. As I look back on it all I can think is that it is in keeping with the occasion, which is a very remarkable one. Here at 11:55 (when the death bell rings at 12:00) I have succeeded in unravelling all the San Juan language, analysing all the words and snatching them from the very brink of the grave to save for the world forever. The informant is none other than your old informant, Ascencion Cervantes, whom you interviewed at Chittenden, and whose mother, Barbara, you worked with at Gilroy years ago. As I write, Ascencion's daughter, Claudia, is in the room, and was present when you visited Barbara. She gives so good a description of you that you would be amused. The memory of these people is very good.

The work on the San Juan is not only going to straighten out that dialect grammatically but the others as well, for they are all very closely related, surprisingly closely. I am so crazy about this work that I am not only going to stay here all the fall, but all winter as well, if they will only let me, and so you can come down to fit in with your plans, at any time. I can even come up and get you if you so desire, since it is only half a day's run in the car.

Hoo-mon-twash is a directional name, from hoo-moon, a point of the compass, I do not yet know which, but there will be a way to find out I feel sure. To this is added the locative -tah, meaning "at," and to this again the ending -was, meaning "pertaining to," so that the whole word means "one at the --- (west, east or whatever it may be)!" The plural is Hoo-mon-twas-mak. Another form also in use is Hoo-mon-tak-was, using -tak- instead of -tah.

Moot-soon is also a tribename, not a village name, as you can tell from the way it is handled in the language. If it were the latter one would have to call one of the villagers *Moot-soon-tak-was, but this is never used. It is a tribename, and this is further proved by the way Ascencion contrasts it with Watch-roon, Pahh-seen, and so forth.

She has given several brand new tribenames never before recorded, among these the To-ho'-lo, "otra nacion que hablaba lo mismo que los de San Juan," and the name of the tribe that lived at Las Aromas, the old Indian name for Gilroy (Koo'-loo-lis-tak) and for Fremont Peak (Toyotak); two splendid myths (one about a one-legged children eater, the other about a great snake that preyed on people in the Santa Cruz mountains), and absolutely unique names and information about material culture objects, games, basketry, and dances.

2.

Astonishing as it may seem, she says your Yak-shoon are nothing other than the Tulare Indians of the far away Tachi Lake, and that that is the Salt Lagoon near Monterey must be a mistake for that or else the word refers to a salt lake in general, which she doubts.

She knew your name Wen-yeh-ren instantly, but cannot locate it.

The list of rancheria names from the old San Juan mission books was too much for her, with a few exceptions, but she will know names of the class that you obtained from living Indians and will be able to translate and locate them. O-res-tak is at Oso Canyon, near Gilroy. Pahh-seen is at Paicines, San Benito County. Other names of the list are so long out of use or in such distorted spelling in the old mission books as to throw her off the track. She knows of course Ow-si-mah, and says they lived in the hills to the left of one as one goes from San Juan to Watsonville along Riverside drive, that is on the south side of the Pajaro river. She says the Ausaima grant lying far to the east may indicate something but that the above information is what her father and mother told her. Both her father and mother were San Juan Indians who married early, lived together all their lives and died in 1912, the mother 84 years old and the father 82, the father only two weeks later than the mother and brokenhearted over her death, and both in the month that carries away the California Indians most often, the month of March. They talked San Juan language together all their lives and that is how old sick Ascencion knows it. Popeloutchom and Ysley she can make nothing out of. As it is, she knows almost half of the list and with further study I can get something out of almost every one of the remaining words. The names from the Santa Cruz Mission books she can also make a little something out of, though they are a different dialect. The great bulk of Santa Cruz words she can recognize and analyse. Her memory is exceptional and her knowledge of Spanish like that of an educated person. Her teeth are in perfect condition as far as pronunciation goes and she can therefore distinguish between s and sh, which would have been impossible with the average aged informant.

I have also interviewed your old Bernabe, have hunted up Panocha and also an old woman named Merced Gonzales, a full blood Monterey woman with a face like those of pre-Columbian California. These all know something, perhaps a great deal, and especially Bernabe is eighty years old and failing and worth interviewing quickly. Also Marcela Diaz, an old full blood Monterey Indian woman who knows some of the language. At a wake here two weeks ago they were drunk and a man named Nacho Rodriguez was talking in the language. I got a Mexican named Bonifacio Moreno to go to Bernabe one evening and try to get him to talk the language and the result was that Bernabe sent me word by Moreno that he knows a little and will teach it but will expect to be well paid. Have also the address of a woman named Cleotilde Buelna who lives in San Francisco who may know it. I have been so furiously on the trail of Ascencion lest she die before the work is finished that I have not taken time to look up Mrs. Trout and Castro in Santa Cruz, if they are still alive, or to interview the son of Josefa Velazquez at Watsonville, who may know something and with whom I have been in correspondence. He is a sickly man and will perhaps not last long.

I have information that the Esselen should be spelled Eselen, and that they were the Indians of the Tasajara Hot Springs, Agua Zarca the Arroyo Seco and the region north of Santa Lucia peak. Work

among your Ensenes at Jolon confirmed this although the informants (Tito Encenales and Maria Encinales) has no knowledge at all of tribe-names to the north, but knew that a different language prevailed straight to the north of them and that it was not Carmeleno.

An old Indian named Apolinario, now dead, born at Carmelo of a Carmelo mother and a Mexican (Lower Californian) father looked like a bonanza at first blush, but either did not know any Indian language or had predecided not to loosen up. I tried and tried with him and he only gave a lot of talk about the Indians all being dead and talking dead words and I was surprised that even on a later interview he still refused to tell anything. He was very old.

Ascencion thinks that Wayusta, the Punta de Pinos, means place of the enemies. We-lel was Eselen and near Soledad.

The priest, Rev. Mestres, does not know much about the Indian languages. Nothing further has been done about his founding a village for the Indians. He is now a very sick man at the Cottage Hospital near Santa Barbara.

Josefa Gonzales and Viviana Sanchez are long since dead.,

Prolonged study will break down the walls that have hemmed in our knowledge here and a least brighten up many points.

I have sent to Washington for the quadrangles.

The name is Syach-wen, and means where it (something that has been closed for a long time) is opened (e. g. a course in a stream).

No wonder Maria Sanchez at Gilroy appeared nervous to you. Her grandson is here, Chico (really Jose) Higuera. He says she had a nervous trouble, trembled and finally died of it, becoming paralysed in an outhouse where she lay for two days until finally found and she died a few days later. All this directly from your friend Ascencion, with the most horrified flavor of gossip such as these people love.

Wah-ran-ee-tak means at the cut place.

Ascencion has a tumor in the vicinity of the beginning of the colon which may have started with an auto accident she received about 1915. An auto ran into her buggy and she was in the hospital for a few days after it, but was ailing from it for a long time afterward, from some internal injuries. She is now able to sit up a few hours a day to teach me and do little more. She is being treated by an osteopath and he relieves her pains and keeps her bowels in condition. Her tumor does not appear to be getting bigger, but her strength is failing it seems. She is not long for our work, but is an excellent informant, excellent in every way, one of the best I have ever had, young or old, for the language.

I do hope that you can come down and that we can rush to work this field farther, and that if you return to the east while Ascencion still lives and while I am still here, you can send some of the names that you there have for straightening out. Tell me when I can look for you and if I can come up to bring you down. I am here all the time, and any time you will suit me equally.

Young Killep of Washington had broken the news to me about Zenaida. Is it too late to congratulate her and you? The accident must have been a horrible experience, I do hope it is all over and that you are recovered. Asking to be remembered to Mrs. Merriam and Zenaida,

Most sincerely yours,

J.P. Harrington.

272 Lane Street, New Monterey, Cal.,
October 1, 1929.

*Ackd. from Wash. D.C.
October 8, 1929*

Dear Dr. Merriam:--

Mrs. Solórsano insists that I drive over to Madera to tend to some business for her and I shall have to start tomorrow or Wednesday. I shall be gone for about two days. If you come down here a little later it will be better than sooner, for I shall have more to go over with you, will have it in better shape, and will have more time to go around after I have rescued the best of all that Ascencion knows. I do hope that you can come. If it fits in equally well with you plans, it will be better later than immediately.

Most sincerely, in haste,

J. P. Harrington.

Hoomontwash

272 Lane Street, New Monterey, Calif.,
October 22, 1929.

Ames, Nov. 11, 1929
Camm

Dr. C. Hart Merriam,
1919 Sixteenth Street,
Washington, D. C.

Dear Dr. Merriam:--

I am completely non-plussed at what you tell me in your recent letter, and your discovery goes far toward explaining a peculiar blank in New River ethnology and history which I have felt as existing ever since working with Sally Noble. No "gazer at the skies when a new planet sweeps into his ken" ever felt more thrill than I do over your finding of the Tlo-hōm-tah'-hoi. Even about the phonetics or affiliations of the name I can make no good guess; the diphthong oi occurs in Chimariko, for instance in the word hoo-noi'-tah, north, which they would apply to the direction up New River. All I can say is that all this is as splendid as it is exciting, and I wager that it will give our bearded friend at the U. C., who has taught all the tribes of California and their exact boundaries for the past "30" years, some jar, if he ever hears of it. So this tribe was evidently wedged in amongst the Hoopa, Salmon River Indians and Chimariko. I never imagined that finding such a thing at this late date was possible. You can rely on me not to breathe a word of it to any anthropologist or any living soul.

That you switched off to Washington at so early a date is almost as great a surprise to me. Your expected coming here had a very beneficial effect on me. I rushed to get my notes sorted to show you and planned to take you around to interview the oldest Indians hereabouts. As I wrote you, later would have been better than sooner, for I would have had more to show you and more time to go around with

you. This is because Ascención Cervantes is getting to be a very sick woman. During the last week she has sat up in a chair only a few times and then only for a few moments. All the dictating has had to be when she was in bed. She knows a great deal and what I hoped for especially was that she might straighten out with you the animal and plant names, place names, etc. These I hastened to put in pretty good shape before your possible coming, with many big question marks. With infinite patience I have explored her knowledge of the animals and plants again and again with the idea that every additional name was precious and worth spending any amount of time to get. During the past week I have gotten two new names of fish species that live in the Pajaro River. They have given me a room here at the house, so that I am on the job all day every day, and come in whenever I can to get a few more words, even if she can stand the work only for a few minutes. She is getting hopelessly weak and even talking is a great effort for her lately. Since in all my inquiry I have heard of no one else living who still knows the "San Juan" language, it appears to be a matter of now or never, and my devoted efforts with her have now been going on for nearly three months. She is your informant. You gave me her name and address, and I went to find her at Gilroy immediately after my great disappointment in finding Josefa Velazquez on her deathbed. An early forced return to Washington resulted in my getting little from her in that year, and I had no idea how much would come back to her by further work. Other matters intervened and time shot by and when I again moored my car in front of her house in July, 1929, I found she was in Monterey, and to my horror very sick with a tumor. I found her still fairly spry, and she has very slowly weakened and lost flesh ever since then. At any rate, she will last long enough

to tell all she knows, and I am planning to stay here until January, 1930, if they will let me. Apparently this is the last chance to get a thorough lick at the language of this region (the dialects of Santa Cruz, Monterey, San Juan and Soledad, as you know, are very closely related), and this will certainly appeal to you as it does to me and makes me pray for continuance here till I get the last word. I have already reheard with her all the "Costanoan" vocabularies of Henshaw, Delamanon, Pinart, Taylor and Johnson and have gone through Chapman's Color Key to North American Birds with her. With three months daily practice the language is coming back to her to her own surprise. I have got a good picture of her and have copied old pictures of Indians that she has in her keeping. I am employing her granddaughter, Marta Herrera, to help put the notes in shape and to do copying work and she does the work quite neatly.

I am sending you under separate cover, as soon as I can get it into the mail, a complete list of the animal and plant lists I have obtained to date. If you can look these over and suggest further questions in certain instances which might make certain the identification, it will be an important help to the work. You do not need to send the lists back, since I have the originals here. You are at liberty to do anything you want to with these names, and nothing would please me better than to have you publish them under our joint authorship.

As soon as I can get them ready I will also send you what place names and tribe names I have. You can look for them soon.

I wish very much, for the sake of all that is great and good, that you could send me at once the half-dozen or so place names that you told me you obtained from Josefa Velazquez at Watsonville (places

about Hollister, San Juan, Santa Cruz mountains, etc.), so that I can rehear them and analyse them with Ascención Cervantes before she dies. It is certain that she will know them. This is the last chance. I will bet anything that she can add etymologies and additional information on these names by going over them patiently with her, and can thus increase our understanding of them. I will never publish such names as you send or do anything with them but correct them with her additional information if possible and return them to you with said information.

I have completely gone through De la Cuesta's Phrase Book and Grammar of the "Mutsun" with Ascención, and am about half way through the Phrase Book in a second rehearing, still getting new words constantly. I have a dictionary of about 1100 words already sorted alphabetically. Many of these will have to be gone over again and further forms of them obtained and added. I also have the English-Indian dictionary started, and growing daily.

Still rejoicing in you northern California discovery and promising to keep on the job right here until they drag me away by the hair,

Very sincerely yours,

J. P. Harrington.

Hoomontwash

Amesd. Nov. 11, 1929

272 Lane Street, New Monterey, California,
October 26, 1929.

Dr. C. Hart Merriam,
1919 Sixteenth Street,
Washington, D. C.

Dear Dr. Merriam:--

I am sending enclosed what animal names I have been able to collect from Mrs. Ascención Cervantes. Incomplete as the list is at every turn, it is interesting in a way, since it shows what animals were mentioned the most during her experience with the dying language. I will try to get the names of the plants copied and into the mail tomorrow.

Most sincerely yours,

J. P. Harrington.

Hoomontwash

272 Lane Street, New Monterey, California,
November 5, 1929.

Dear Dr. Merriam:--

I have just today learned the meaning of your tribename Hoomontwash. It means the westerners, in Spanish los ponienteños. I am so excited and pleased that I have at last got the meaning of this important old name, which is a real tribename, and the only proper designation of the San Juan tribe. Why the dialect and nation was called thus is not hard to guess; the region about San Juan marks the western extent of this language.

I shall send you further materials, basket names, placenames, tribenames, etc., as soon as I can get them sorted and copied.

My informant is getting rapidly weaker. I do hope that she will be able to clean the work up properly.

Very truly yours,

J. P. Harrington.

Recd Nov. 11, 1929 after my letter of Nov. 11 to him -

Asencion Cervantes

Hoomontwash 7

Recd late on Jan 11 (Sat)
Amd. Jan. 15 + sent air mail
can

272 Lane Street, New Monterey, California,
Jan. 5, 1930.

Dear Dr. Merriam:--

If your November letter gave me joy, with its splendid help in animal identifications, your letter of the 26th of December put me in the seventh heaven, while yours of the 27th bids fair to change all my immediate plans.

The main thing is that yours of the 26th arrived in time to read its precious place names to Ascencion, and with results that will be an eternal blessing to all understanding of the names of places of this region forever. She knew Ko-treh-tak, Hollister, as soon as it was read to her. She volunteered that indeed that is the old Indian name of Hollister and means the place of the gopher snakes, the old name that her mother used to use. We-leh-lish-mo is all right too and apparently means the place of salamanders. Sheh-tcho-tak, Pacheco Peak, made her remember Pik-nah-chee, the Pinnacles, and so she went from triumph unto triumph, getting every name on your list except that for the Santa Cruz Mountains, which she did not know because it is in another language (namely, the Santa Cruz language). Also every one of the tribe names. The name of the Salinas Indians, En-sen, means wild blackberry. She still sticks to her guns that the Wen-yeh have nothing whatever to do with the Carmel Indians, your direct information to that effect notwithstanding. I have also every one of your Carmel place names and will write them out for you as soon as I get a breathing spell from this nightmare of the last few weeks of work with a very sick woman. The doctor guesses that she may last until March; she may go much sooner. I am trying to be on the safe side and ask while she is still askable.

Nothing that remains to be done with her is of more importance than straightening out the baskets. Ascencion's list stands as follows:

Hom-ron, an openwork basket shaped like a dishpan.

Loop-yoo, a packbasket. Pointed at base.

Rook-shoon, a narrow mouthed trinket basket shaped like a bowl but with small mouth.

Til-lay, a basketry jug for keeping drinking water.

Shaped like the Piute basket jugs. Small neck.

Sah-wee, a crudely made basket pointed at the base used for picking wild blackberries, etc., into. Made of tule or anything they can pick up near at hand.

See-wen, a large openwork winnowing basket, or possibly a closedwork tray or basket. She knows the word but is very hazy about what it designates.

Sim-ren, a flat coiled tray, large.

Tip-rin, the common winnowing tray.

Tip-shin, a basket size and shape of a dishpan, used for many purposes.

Wahl-heen, a basket shaped like a shovel, one end round, the other straight across, used for winnowing, etc.

Wahr-sahn, another kind of a tray something like a tip-rin.

How does this jibe with your basketology of the San Juan Indians? Corrections will have to be made now or never.

The information that there are three old Indians on Toro

2.

Creek near San Luis Obispo completely knocks the underpinnings from beneath me. Will you please let me know by air mail if they are there or merely were there years ago? And what language they talk? The name Maria Baylon sounds strangely familiar to me, and it may be the Maria that I took a fragmentary San Juan vocabulary from at the house of Ignacio Cordova at San Luis Obispo years ago, but she was apparently old then and I never imagined that it would be worth while to hunt for her at this remote date. Do tell me if they are San Juan Indians and how recently you know of their being in existence. It is my duty to stay tight here for the next few days since it may be my last lick at Ascencion. If you will send me air mail information on the Toro Creek outfit, I will head the car southward just as soon as further work with Ascencion looks impossible.

Your sending the animal names and the place names has materially increased and improved very important information.

Indians have good memories and do not forget when they have given information to anybody. Neither did Tom "Cleanso" forget that he had worked with someone before, A. L. K's statement notwithstanding. Kroeber is a stinker and I hate the sight of him. By the way, I thought that Cleanso is a powder for cleaning sinks.

Most sincerely yours,

J. P. Harrington.

*Marvin Rish
Toro Cr*

Taos, New Mexico

Misc. / N. Mex / BL24

30/18
2

Yaos Names

^{zoo'}
Co-tu'-na = Spoon Mt.

Hi-ko'-na = Yaos Mt

Hu-be-an'-na-na
Hw-biru'-ah-na = Stone Mt

Red Willow People = Yah-cla-
Yah-clä-pi-nä pi-na

Tah'-kah = Antelope River
Tah'-bah

Magpie = { Cui-u'-na
Qu-u'-na

Sparrowhawk = Tde-le'-na.
Tud'-le'-nä

Flicker = Prapbul'-en-na
Pe-ap-bull'-en-nä

Sphy. nuchalis = Kla-wyjah dex-na

Hel. solitarius = Par-tle'tle (water)
(tip up)

Jaos Names

Pygmy Nuthatch = Ah-thul'-a-me

Barn Swallow = Ah-che-woo-an-na

~~XXXX~~ Taos

Kew-ä-poo-nah-ah'-nah Bear U. am

Kew-ä-pah't-zä-ah'-nah Trizzly Bear

Based on names taken by VB in 1904-am)

Zaos names for mammals

Given by Antonio Romero,
at Zaos, N. Mex. Sept. 24, 1903.
Vernon Bailey.

Diposaurus hemionus Sciurus harrisi	pah' nah
Sciurus aberti	Tschla' quan na
" noveboracensis	^{tshew} Tschu' wha la na
Spermophilus grammurus	knah' kéna #
" lateralis	na yah ^{zi} na
Eutamias	knó' ^{whé nah} whéna
Cynomys gunnisoni	ke' una
Peromyscus rufinus:	Che ^{whé-nah} kuena
Neotoma orilestes	kha' na ma [thief rat.]
Microtus mordax	^{Pah} pbah chu' la na
Zapus	^{twe} tue' pe'na'
Thomomys	pah' ne ma
Lepus siccus	pu oo una
Mephitis	kāak lu' luna
Neotoma	ah ka, ^{ché una} shōna [ditoh nome]
Bat	Che' leh #

Mass numerals, from Sun Elk,
July 28, 1904. *v. Daily*

- | | |
|------------------|-------------------|
| 1. Wáina | 30. Pahua te |
| 2. We éna | 31. " " wama |
| 3. Pah úa | - etc - |
| 4. Weán | 40. Wean te |
| 5. Punúna | 41. " " wama |
| 6. Mátse | 50. Punua te |
| 7. Zeu | 51. " " wama |
| 8. Wheéle | 60. Mates te |
| 9. Whía | 70. Zeu te |
| 10. Zeu | 80. Wheele te |
| 11. Ze wama | 90. Whia te |
| 12. Ze we éna | 100. Ze te |
| 13. Ze pah ua | 101. Ze te wama |
| 14. Ze wean | 200. We te te |
| 15. Ze punua | 300. Pah ua te te |
| 16. Ze mates | 400. Wean te te |
| 17. Ze teu | 500. Punua te te |
| 18. Ze wheele | etc - |
| 19. Ze whia | 1000. Ze te te |
| 20. Weta | |
| 21. We te wama | ad infinitum - |
| 22. We te we éna | |
| 23. We te pah ua | |
| etc. - | |

~~also out~~
Navaho, Arizona

Misc./Arizona/BL25

80/18
c

Navajo Indian names
for mammals

Aug. 1909 Ft. Defiance, Arizona.
E. W. Nelson

Prairie dog = t-glaw' (last syllable
(Cynomys gunnisoni) prolonged)

Sciurus aberti = ghló-tíh-kai'

Sciurus mogellonensis = ghló-zis-zheén-í

Neotoma arizonae = hlay-éł-só

Eutamias { Gray sp. from pines } = hü-zay-tsös'-í
{ yellow " " pines }

Perodipus = näh-hüs-táy-í'

Peromyscus = näh-ah'-tsón-tsí

Callospermophilus = hü-zay'-tsö

Thomomys = näh-ah'-tzüs'-í

Chordeiles henryi = bé-é-zhé-

Navajo Names

Oct. 11, 1908. Chusca Mts.

By Vernon Bailey

Pee -	Deer
Shas -	Bear
Mai' -	Coyote
Tasun'ho -	Porcupine
Glo'un -	Prairie dog
Cait'ga -	Woodrat
Azetsa -	<i>Eutamias quadrivittatus</i>
Azest'se -	" <i>operarius</i>
Zadet'ina -	<i>Callospermophilus</i>
Lotoski' -	<i>S. aberti</i>
Lotos ki'na -	<i>S. wogollanensis</i>
Zadet'ina -	<i>C. grammurus</i>
Nazú'sa -	<i>Thomomys</i>
Nazón'sa -	<i>Peromyscus</i>
Até'tsa -	<i>Onychomys</i>
Tsa né'na bet'ina -	<i>Microtus mordax</i> - means crooked little wood.
Tsenis ná'sa -	<i>Sorex</i> .
A'ü' -	Cottontail