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REEL NO. 115

THE

PAPERS OF

JOHN PEABODY HARRINGTON

Prepared in the
National Anthropological Archives
Department of Anthropology
National Museum of Natural History
Washington, D.C.

THE PAPERS OF JOHN PEABODY HARRINGTON IN THE SMITHSONIAN INSTITUTION 1907-1957

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SOUTHERN CALIFORNIA/ BASIN

Luiseno Linguistic and Ethnographic Notes

Luiseño/Juaneño

Luiseño Linguistic and Ethnographic Notes

National Museum of Natural History · Smithsonian Institution
WASHINGTON, D.C. 20560 •

THE FOLLOWING LINGUISTIC AND ETHNOGRAPHIC NOTES WERE FORMERLY CATALOGED AS B.A.E. MS. 6058.

Mj. Joez 'ətʃa'χ[illegible]al,

pl. 'ətʃə'χ[illegible]alum, mate, twin.

Mj. Joez on Kr's 4
island words.

nache — for naxanmal,
old man. = naxan'kila.
But ✠ naxanla.

tunpaʃ, sky.

nutaava, mi pellejo.
No abs. Used of skin of person,
animal, dead. ✠taavaʃ.

putáaxaw, his body

Mj. ?iiffis looks like
mangle. dt grows by Oceanside
only around Agua Jodionda,
S. Diego. dt has red seeds, T
they used to make pinole ?
it mixt with barley

(in Joe's pron. sounds like ? but is for: l
Mj: fiijawa', a plant
that grows along the Pacific
coast, looks like mostaza, has
a reddish flower. Grows 3 ft. high.
Joe n. the this plant. The coast
Inds. used to eat it as greens.

Xlj. Joez nogla, lily of the valley. Joez knows equiv. well o has one of these at his house.

Joez "shá'sha mal," (like
grlondrada Gut has a mass of white flowers).

sáasaxmal,
the kind that
grows ~~is clumped~~
in separate stalks
& does not grow
in a bunch.

Xlj. sáasaxmal, finito (dim. s).
Non-dim sáasaxis, is a d.f. plant.

Joez "maylaquish" yerba
de la víbora. Rhd. móyllakwiʃ.
No etym.

[redacted] When people went around barefooted,
they wd get pricked with this plant, and every moon
[redacted] that came wd affect the sore.
Mj. says the word means pertaining to the
moon, for ever month it gets sore.

Joez "kawawal." Rhg. kawa'wal

Jvez "shuikawut.
Rhd. gu'iikawut

Jvez "shalsal"
Rhd. gooligal, a slim plant with red flowers,
made ↑sic pinos of..it.

Jvez. "Jamyál" (sv. lupine)
RhK tómyal.

Jvez "shakutpanáck."
(yellow-flowered resemles Tarweed)
RhK. guukat púnáq, deer's ear.

Tjoez kenka mal—golondsing.
Rkd. qenxamal.

Tjoez "shashalish," gondolobo. Has coarse white flowers, while the "sha'shamal" has regular everlasting-flowers.

Joez "Joounla." a thread-
leaved plant. eaten raw with salt, Rhd. Toounla

It has pods called anaaqa, size of one's finger, hanging on it. It is a vine that climbs on elder tree, climbs 10 ft. high. anaaqa does not mean pod in general, but just this kind of pod.. Used to eat these pods raw, and used to eat the leaves raw when tender, they have lots of milk in them.

Josej. & Mj. Josej n. mg.
La Ballona. Josej n. the
Ballona at Tejunga or
Majunga.

Mj. yukúykkn, the point
of a hill. Can add ao -t o n - l —
locational. ~~yukúykkn~~
yúuka xuma, right at the
point of the hill. yuukaq
the hill runs to a point.

Mj. yoomal a little bigger.
yot, big.

Mj. tonóoganaT, an animal
like an samatisa, tick, but
when it bites you te da munsha
rasquera. Does not mean
china bug at all. Cf. saTOOganq,
Cal. poppy.

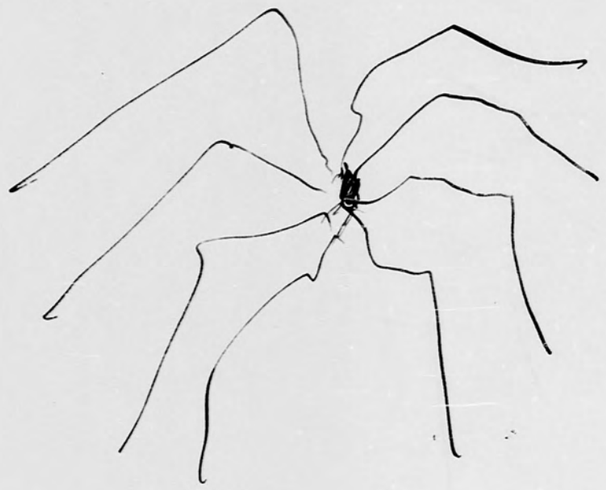
Mj. Joes. saTóoganq,
California poppy. Uses used &
boil it for eyelite when still
blader.

But TOOgal, a plant
resembling Cal. poppy but smaller,
same color flower, used to
gather the seeds. Did not use
TOOgal for eyelite.

Mj. ʃamaʃʃa, big tick
sp., big as a bean. Knows only this
one name for tick sps. — [redacted] says
& the little ticks are young ♂ this.

Mj. ʃísqila, pinacate.

I [redacted] told mj. ʃ another pinacate
that plays dead. ʃ Mj. & ʃoej
say that ʃáaʃaxiʃ, mj. mezquino,
is a black pinacate sp. a little
smaller than the ʃísqika sp.×
which the [redacted] ʃáaʃaxiʃ plays
dead on your hand. You place
him boca-arriba on your hand, &
if you are stingy it lies in your
hand for quite a time, but if it
gets right up after ∮ a few
seconds, ∮ is a sign you
are not stingy.



Hj. Satan may, grubworm or
a rabbit (all 3 sps. & even dawg
have Kesel).

Mj. hadikmal, gnat sp.,
These are like little mosquitoes, Tch. forever says around Bonsall used to put nets over heads they bother so much. This is a little larger than tjukwiimal, & bites worse than tjukwiimal.

tjukwiimal, smaller gnat sp.

These sps. both fly in bunches & stay where wind does not hit much. Both kinds at Rincon. They breed in water.

Mj. wánnivikla, house spider. Makes cobwebs. Mj. sings a song about him. He catches moscas.

Mj. sawíiwisa, spider-web.

puwíiwisa, his web.

Tno V

Mj. n. daddy-long legs.

Mj. Joez Jaajakala,
chichana. thy sing ssssss in day-
time.

Mj. xovóovunkaT, sphynx
moth. Does not mean ordinary
moth.

Mj: We carefully described
ladybug to Mj. Mj. & Joez know exactly
what I mean, but Mj. n. :ts name.
Mj. never reads *Tip's, and
knows = kuromi ng. a woman
who lets any man fuck her. When
I ask :/ cd. call a man kuromi
too, says a man who just goes
with any woman & wants to forget
women, cd-be called kuromi.

Joez knows well what time
po'la is. It is the sign of
a flea & bright red color. Find them
on ground, Not ladybug at all.

Mj. Lukui'fij, = Spanish.

Mj. looking at insect cards.
says the great Rattle, Eng...., biggest
spec. in box, is *gunkat.

Water strider is *gakwippara,
cannot call it *gunkat.

Mj. says *taaku sounds better
than *takún

Mj. Joez naxatłfuf, mantis,
walking stick. naxáłłfumawiſ, ↑ vdr-by Joez
Tuberculor. Make tea of
sdasaxmal + take it for Tuberculosis
you make this tea strong + vomit
+ it brings everything up.

Mj. surely: 'awgar.

Klj. says *wiyaamut,
not ~~*wiyaamut~~ *wiyaamut, sounds
good. Says this instantly.
Eg. wiyaala.

Klj. puumal, one who has
token maani, = máanimawiʃ.
= maani páa'imukiʃ, the one
who drank maani. Eay
paa'imukiʃ = Eay puumal
= Eay máanimawiʃ
the corresponding fem.
term is ~~wiyaamut~~ wiEenniʃ =
privat paa'imukiʃ.
But the words 'aaʃiʃ
cannot be used of this.
'aaʃqa, she is menstruating

Mj. potma ʃa'uʃ'uʃ,
jeton; thick-lipped. ʃa'uʃ'uʃ,
thick-lipper. But tupútpuʃ,
regular ~~word~~ word for ~~thin~~ thin,
e.g. said of thick ~~cloth~~ cloth, thick cord,
Opp. is ʃevɛss a xunat, thin.

Mj. says the impl. imp.
that ~~if~~ one can also say
potma ʃa'úur (sh. forever),
~~a~~ thick lipped. ʃa'úur
is a good but little-used word
equiv. to ʃa'uʃ'uʃ.

Mj. knows no mg. for toovit
except that little rabbit.

I've never heard of a feathered man such as Boscana describes.

~~Alf~~

Josej. F. ʔatʃáaxunat = V.

~~col~~ ʔisʃay = Jam. ——,

(= [redacted] word for semen.

See elsewhere. On 2hg. Josej. said that the w.t. word is ʔatʃaax, his semen.

Mj. says kúpsaxlam
pum'páaw a ʒakáa'um pum'páaw,
is equally good for 'awee'eT.
Mj. does not know the 'awee'eT
cardinal points + substances ʒ. But
Joez knows:
Joez thinks
tumáamik páa'isval
kwimik panáal
kiitʃimik 'apaali
payoomik kupsaxlam
pum'páaw man, ʒukaáum pum'páaw
Tch.
ʒunyan root
tupaʃʃya kuPáawut
for you have to work the 'awee'eT,
substances with this little stick,
~~ʃ + ta pat ʒ ne ʒ~~ face with
~~the sticks~~, never touch the
'awee'e T with your hands. (Joez touches
his face with a little stick as if
he was painting his face).

Mj. has never seen ʃ 'awee'eT,
but has heard of it. She says a
man carries it on his person and
women all come to him. ~~On a~~
(gesture of a man having it in his
~~wom~~ pocket), or a woman carries it and
men seek her. Joez has actually
seen it, it is like dough, not
hard, ~~also it is~~ and it also is
not soft like honey. A man
carries this

Joez says that he sang part
of the song on lower half of DuBois
p. 106. ~~Esperanza~~ Esperanza at Rincon
knows all these teneryan wif, about 18
of them, but mj. & Joez know only ½ of them.
pu'owlu pu'ágkatuy
(are words that come in a part of
this song that Joez did not sing. ask
shd get Esperanza.

& other words are:

~~tsukamit~~ ~~'ivinkwa~~ a
~~'ivinkwa~~ pu'áq'ay nuu
~~tamaayawut~~ ~~'ivinkwa~~ pu'ówlu nuu

~~'ottupa natsela notoopiqalaa~~
~~'ottupa nutsela not'yáamiqalaa~~
nuvaanuymal
" "
" "
~~'ágwatsa~~ 'ivinkwa pu'kúutaaxi
tamaayawut ~~tsukam~~

hiixunpun nu~~tsukiiya~~ nutsplaniváa
hiixunpun nukiiya nutóoptupiváa
hiixunpun nukiiya nuvaanuymal
~~hiixunpun~~
hiixunpun nukiiya nuvaanut naa

yáttupa nuteela nutoopiqaláa
my speech is allgone — my talking
yáttupa nuteela notyánniqaláa
my mentioning
yáttupa nuteela nuvaanaymal
month name
yáttupa nuteela nuváanut nuu
month name (the vb navaanut yot in explanation)

↑
'ágwutnu 'ivinkwa pukúur'aaxii
when the eagle moults.
tamáqyaurut 'ivinkwa pu'ówluyuuu
" " pu'ágkatfuu
has menses.
tuu kumit 'ivinkwa puxáatfayuuu
when the sky gets old.

(as far as Mj. knows, this song does not mention uvogit 'ayáanaka.

Mj. does not know this song well enough to sing it.

Josej. says the dancers & Jontes would take a rattlesnake & shoot it from himself and it would be lying the fire. They were heehiceros. once at a dance there was a man who was going to dance — they were doing him dano, and this man spoke up & said he had just learned songs, & was not a heehicero, and he people all agreed & wanted him to go ahead, & sing & dance, & he did,

Mj. says that taaqwaf songs have only 4 or 5 words & do not mention plens.

Josej. says that when they danced the tatahuila, Newcomen cried. Mj. when told this, says surely it was being danced e.g. as Willie Calac will dance it for Pedro Venado at Pedro Venado's clothesburning, & people seeing Willy will think of Pedro ▽ cy. Josej says the tatahuila dancer had two boards inlaid with shells stuck in his melindre at each side of his forehead, cv. boards a couple of inches & wide.

Xlj. [redacted] says she knows
moora xif songs, but she is afraid
to sing them. Mj. also will not sing
tan'if songs — she is afraid?
Sotelo, he claims all of these,
even tho they really do not
belong to him.

Xlj. [redacted] says she does not
know any gayvif — sing it in
the hootyf.

Mj. n. any marriage song —
there was no such thing.

Xlj. n. any song for
raising the bandera. Dolores E
fórren if ca. God know some.

Cañuela game.

There are 4 sticks made of willow split in ½. Half, one side painted white (widow wood) & the other painted the black color of the willow bark, they throw them in the air, & when they fall they count. Stake has some of these sticks set at his house.

N. name of cañuela game in R. R. tagalaf is any game, = R. muxát, any game, muxwun, they are playing = muxiikat, been tágalawun.

jugador, Tawxi, one who always wins, = tágalakat (vd.).

Mj. Joez they played a game, men only played, the player threw several carrizo splints on top of a stone, they bounced & fell. Mj. n, if those inside-up or inside down counted. the count was kept by each player having a separate board with a row of holes, with a stick inserted in the boards, marching along. the one whose stick gets to end first, wins. the name of this game is in Sp. quinze. So it must be that they throw 15 sticks at a time. It is quite a fat bunch of them that they throw at the rock. This game has 2 Sp. names: ① quince, ② susáan.. Joez barely remembers seeing them play this game 60 yrs. ago. the very name quince = ev. shows the game is Sp., not Indian. the sticks are carrizo split in two — or elder split in two. Cañuela is a distinct game from

This

Mj. Joe: when the ends start
& play piague, they bury the ball,
& 2 men knock the buried ball
out of the hole with their sticks.
the men of each side are standing
some distance off, ready. There are
always 7 on each side. You have
to grab the ball, & if you are
good runner, you have to race
him & get the ball. It is an
awfully nice game & includes wrestling.
They play rough, I will have to hit your
legs with the sticks so you can't run —
these D. wd. play rough. They did not
card. Mj. played in an all-women piague
game at S. Pascual. Men alone played,
men alone played. Men & women mixed
played only in practicing — used to play
practise-games where Meisenhall's alfalfa
field is, & when

↳ from pu'lúttpilaf, to run the ground

pu'lúttpilaf = the goal. They step the
whole field off, 300 yards each way,
& the goals are only about 100 ft. wide,
& are marked by an erected stick or a
rock at each goal-end.

Mj. waw'kif, shinny ~~game~~ game.
wáw'kiwun, they are playing shinny,
puníupsukif, the shinney ball.
wáw'kilaf, shinney stick, ⊛
páluŋka wáw'kilaf, or
wáw'kila (locational), the
shinney-ground. Mj. sing in this
game.

Mj. Tjaqaapa,

name of mt. south of the Santa Rosa ranch. Sargento will know just where.

Tnot k, often long struggle

From ① Tjaqaq, rock e.g. does not stand straight up but is leaning ② a person suddenly breaks out crying — ~~[illegible]~~ ~~[illegible]~~ tatáax Tjaqaq. the only Tjqaapa that Joez & Mj. knows is the one at S. Rosa Ranch, they know none near Pala. But now Mj. remembers a pexyam pum'na kwaa'an that mentions a Tjaqaapa near Bonsall.

On reasking Mj. says she does not know any song that mentins Tjaqaapa.

Mj. never heard alavanyas in K. language. She heard that an old man named Pedro Pascual of La Jolla could sing waaqaq in kind., but she never heard him sing.

Mj. says they used to have
a rootus ceremony at Los Coyotes
every ~~September~~ May or June, or was it in April,
go over here & bring back lots of
samúul. The Cahuillas had lots
of samúul & we dig it up
as we barbecues meat and give
it to the R. to eat & it was
fine, & nice warm weather. Mj.
n. word for earth-oven, just calls it
maapiq, to bury.

Mj. Says the cabillas are gone
for 6 months. when they come back, the
cabillas' piss shower comes in June,
she thinks, but n. ~~sage~~ chd. name of month.
Maybe Dolores gôoveniš wd. know,
she is wife of Bruno gooveniš.
We ought to ask her. She seems
to know lots about the months, she went
to school in 1881 or 1882 — the
kids. were driven off Pothero in 1880.
Mj. Says she cannot tell this myth
& n. if there are songs in it

When roasted it it is called samúul.
But when they pound the roasted samúul
up in mortar fine & make it into a
sphere bigger than the head of a person, &
then it has a dif. name: punkaš. They work it
in a pa'kumal basket, which basket is as
big as a dishpan, to make the punkaš. then they
keep the punkaš & carry it around & eat it

I ask what
Mj. Joez. the word yuutuq, which Miguel Morales said means scalp. Mj. says she never heard of scalping or of keeping scalps. She says yuutuq means something that goes around the head, and goes on & volunteer again that it means the same as the wig of hair that she has told about girls never looked at closely or handled things like tteyat, and if a girl tried to dance the moozaxif, it wd. make her crazy. So inf. never examined them closely But te yukkif is a thing made of human hair & like a wig, worn by tan'gif dancers just as tteyat is worn, yuutuq, to

Mj. says that Esperanza, the flint lady, has lots of songs, but if Mj. wd. sing any of them, she might hechizar Mj. & it is a bad thing.

Mj. There is no such thing as
nootuf songs.

Mj. tfiw'xat game.

this is a game of spearing
acorn-rings. The end ring, & which
the string is tied is sanó', &
te ring next to this is tunkut &
the other rings are tfiw'xat.
tfiw'xawun, they are playing this game.
tfiw'xaf, name of the game.
Song is sung in playing this game.
This was a boy's game, as was
the sword game. The ~~boys~~
girls did not play tfiw'xaf.

Mj. tamaliʼlisi game.

Mj. tamaliʼliwun, they are playing the following game. Boys & girls first choose partners, & get together in a bunch, and each girl puts her thigh on top of a boy's thigh as high as they stand and then they all sing: táamaliʼlii (short) táamaliʼlii, as they all grasp hold of each other and sort of spring up and down. After a while they break apart, and each boy & girl grasp each other as they fall over on the ground. Quite Big Boys & girls used to play this and it was considered more fun than the ʃiʃakiʃ game.

Mj. ʃiʃakiʃ game.

Mj. ʃiʃakiwun (practically s.), they are playing the following game. ʃiʃakiʃ name of this game. Several little girls (never boys) sit (never stand) on the ground & put their hands all enclinados to make a pile of hands a foot high (gesture) and then all move their hands in a slow revolving motion as they sing ʾaanáa ʃiʃáa (repeated again & again). There is no winning. This game is played by little girls only, never by little boys.

Mj's grandchildren now play the same game but pinch the back of each other's hands as they enciman the hands, & sing a different song, but Mj. says this game came in recently from the north or somewhere, ev. through the schools.

puyíttakaʃ game.

Mj. We used to play the following game. They set one girl on the ground & call this one the sanó' (the coyote). The oldest girl then starts & gathers the other girls are her children, & they get each other by the hips or back, & keep circling around the coyote as a snake, saying puyíttaka puyíttaka. They touch the coyote on the head, & the line sways as the coyote then tries to seize ~~the girls~~ the tail-end girl if she falls off, or if the line otherwise breaks anywhere. the girl that fools off the coyote "eats," & that girl has to be coyote. puyíttikaurun, they are playing ——. Mostly little girls play this, sometimes they cd. get little boys to play too. Sometimes they cod put a little boy for coyote, for a boy can fight more to catch what is behind the mother.

Josej. says that the Sp. or Mexs. use salicuijo of any kind of reptiles or animals. E.g. in spreading one's bed at night one says: I hope no ~~sa~~ kind of salicuijos will get in my bed. It is a general term.

Mostly Jisej., Sept. 1933.

Ilj. qum' kiiyawiS,

qum'yawá, it is their native-village.
(short, wrongly recorded as long
in Williams book.

custom, it is their custom.

Josej. Jam. kźa'ni
kźuyukam, los Castequeños.
But páakwinippyatam,
- Venturiños; 'iyat'ap-
filolop.

Josej. kźuutsa pa'
'ánihi'wa = Si, será verdad.

V. 'iyalyanhax, pujadores,
but n. as tibenaul —
esos no pujan.

J. call them tattaviyam
V. 'iyatap kama. Cannot
tr. tattavyam into V.
Insists that tattavyam
is s. & pl. + that = tattavyatfr.

Dr. E.A. Gines, Sobota
Hospital San Jacinto, Calif.
He still has my Chin. book.

Mj. José Pachito's Indian
apellido was José
sookiʃ (pl. soktʃum).
He used to sing in the
churches. From noon
sookiʃ, I am
rascando him.

Willie Colac tells
me he can sing a J. song:

hiitamena
móolo[illegible]o

I think
Willie said ya
at end of this
line

Josej. hitaa maném,
quien es aquel?
Mj. ✝ Josej. ht. móolo.

Joez goaval = $5.

carpe = 3-leaf sumac,

= local Eng witchhazel.

Split goaval stick into 3 pieces, easy to split when dry. They then separate (with teeth) the inside part, & throw this outside part away, & use the outside part for sewing, using it just like goyla. The basket that Mike Morales' wife is trying to sell is sewed with goaval instead of with goyla.

Ed Davis: Narciso Luchopa, a mesa Grande Ind., showed a piece of rosita & then rubbed it on his legs when he was dancing (his bare legs, he had his pants rolled up) to make him livians. He died 15 yrs. ago. He was a big man. He was a good tan'if dancer.

Kj. I ask Mj. if she
ever saw 'eelat worm
in hair. She says yes,
stuck in a mom's
pubaw' laya — not in
his hair.

Kj. when I ask the
use of the paryut, says
it is used in the nootuf
ɓɓ ɗinlahif, and in the
ɓɓɓ pi'mukvul nootif
(a visitation + crying
there + all night sing
when a person has died.
ɓɓ + ɓɓ ɓɓ mean same.
They lay the paryut in the ground
+ then speech to the people.
also ɓɓ lay paryut before
the boys in the weqennif.
But do not use the paryut
in the boys' initiation or in
any ɗaniffy if business. Use
the paryut when you have about death

+ things like that. — i.e. paryut is merely a double name.

Josej. says they used at the
tejon the fetlock hoofs only, tied
together with buckskin coneyitas
de gamuza, without a
stick. But Duiss tells
me that the Yumas use
big regular deer hoofs
& that the hoof rattle is
called in D.: tasity.

Duiss: Joej: (= ʔkamá') the Potrero
creek (there are 2 Washingtonias
palms (= Mj. Joej: maahul,
called by the compleT
maahul-kwiʃáal),
impt. trees. These are
the only Washingtonia
palms on this side of the
range. Dupt. Duiss
entirely wf. this infn.
above checked with Joej
& Mj.

Josef. They make [redacted]
flutes of the 2 shin bones of
deer. 2 men face each
other, with some taste of
water betw. them, if you join
that religion, you wash yourself
with this water, drink some,
eat no meat for a year,
menos venado, no ves que
son los huesos, & if you have
a relative in need, give him
some money, & call them
whistles "flutes", has no
finger holes, both play flutes
w w w w (quick succession),
o o o o
they dance with slow steps,
never shifting position, & when
the fluting is over they put
the flutes mouthpiece down in the
Gaste de agua. This is the g.

custom, for at the G.F. fiesta
inf. saw a Jo man dancing
thus. But the Tejanenos
have a different custom.

When the fiesta is g. to
start, they say: ya vienen
estos viejos de Nuevo Laredo.

Cut the 2 men go to flute
in front of the captain's house,
the doorway
+ some muchachos dan garrotes
a la casa, + women cry,
so the they dance thus so that
the people will know that they
have arrived, + then they do
the same in the doorway of
another house, + so on,
making a circuit of all the
houses, so the people will know
that they have arrived.

and during that some night that these 2 go the rounds of the za. dancing, the men of the village are building the siliyak, the house of these viejos, & in the morning the 66 men are in their house, & estan pidiendo eve comer, ay les traen alguna cosa, chia pinole, no comen como los otros en la fiesta — los que ellos piden les dan.

Ellos comen mucho venado en la fiesta, 10 venados de repente,

then I ask what they made the siliyak for, says they make it of 'as (= potato mat) (= R. yawla'), 6 ft high, is a round corral, 10 ft. diam., it is only for 3 or 4 nights, fire in middle, & the 66 men sleep in it, 2 whistlers, one who grita, and one who cuida ay (for der reporte Sle 2 go forth to the chistle & one has to stay to watch the place.

Los que no tienen esta religion, no van pallá but those that religion go there. Only a few in the za. have that religion.

There is a man or
a woman who puts this
water on your head, & give
you a little drink, & you
are a member, in any
vessel, e.g. they had a
narrow, mouthed water-
tight basket called
x'i'w, sic. But when the
old men are thirsty they
drink other water.

allá en la sierra
t i'wshnnm you hear
wsh, yah yaheyahya.
And you sleep there &
every limb you break
drips blood.

and some boys drank
pespibata, & went pinoning
&

and saw a cave like a
siteano, & found 4 of those
flutes (i'tl'una) clavados,
en un material como de agua (peyef),
& a wind came, & a
bear came out at them, &
tried to get them, & the
boys came back to camp, & an
old man said: you went
to that bad place. Yes,
we found 4 i'tl'unas, &
a bear tried to get us.
It is said that one
bear lives there.

Then the soldiers were sent up
there to cut pines for
shingles, they cd. not,
tuvieron miedo.

Josef. tells a good story of how
Papaak'ay died & revived. Papaak'ay
made a trip to S. Miguel when sickly & returned
& died. He told the people & put him in
a Gigüllo, not to bury him, & to watch
him & he wd. revive, on the 3rd day, and
for no one to cry when he died. He
died & some spoke of putting his body in
a cave in the hills, but others spoke
against it & said he was a doctor & that
& place him anywhere unburied wd
be bad for the people. So they dug his
grave, & with crying put him in. They
filled a large cera (1½ ft.
diam.) with iridonillas, and placed it
on his breast. On the 3rd day the
grave was all torn up & the basket &
cloth was lying there on one side & the
hole & the body was gone. Papaak'ay
went to the lake, & ay estaba, revolcandose
en el agua, & from there tracks went away
as an elk, & he went to his house (the
lake was his house). And the 3 women
apanaciean muertas, & the 3 men too, who
had cried. And the wife of Pap. when they
told her to cry, said. you cry, &
so all was right. A man who did not
believe he had turned elk, followed him &
came back running convinced.

Josej: Once in the Visalia region
an Indian died & arrived where there was
a ~~great~~ great multitude of people. There were
~~two~~ who were in command. He heard somebody
say: He is not of this place. One of those in
command ~~of~~ to him: anciendate patras!
He came back & when he revived he
danced for 3 nights. While dancing the
fire went out of its own accord, and
all was darkness, all you could hear
was he he he he (said
in high faint voice) and the sound of the
clapsticks. At the end of that dancing, the
one who had told him the dance to kill
him, died. During the dance he
explained to the people that he had
revived & was going to give this dance,
but that he would not live long. And
later he died.

mj.

DuBois: malmúuṣya
heetya Kari'ya. Non-locative
malmúuṣ. this is a place
in the east somewhere. Mj. does not
[redacted] understand it.
The people wd be malmúuṣayam,
but there wd be no such form,
for malmúuṣ is a place way up
in the sky, where the sun rises.
I ask Mj. the etym. of it is
a name like a constellation)

Mj. recalls wiil'avaya,
another word in this same song &
means a place up in sky in east.
they are words like ʾahúutax.

Mj. qawkki ṭxiiva [redacted] is
another of these east in sky places,
a comple[illegible]

Joez worked with Sparkman
2 nights, from 8 to 3 a.m.
Joez asked [redacted] Joez's uncle
José Calac, = alias José
Peseado, + asked him what
these words (malmúuṣ,
wiil'ava, etc., were). and
he said these are just places
in the sky + no real places.

@ Cohen I ask for more
such names, they give
ʾahúutaxya. This song
Joez has not sung in 8
phonograph yet, but is like
the heetay puutay qaalay
woomay chant which also mentions
places — that are all up there
in the sky.

Mj. heard of a tribe named
pepiim'aram, singular
supul pepiim'ara. Kw. Ch.
forever.

We ask Mj. if puyá' can
be gen. word for island. Joez says:
supul puyá', weltfam
puyáayam, = islands (if the
word means island,

Yuj. There were 2 sisters ▽
their names were mexeelam.
They were such lazy things that
people have left their names
▽ call them tóotaqamalam. *not 4.

Their mothers were so disgusted
they won't do a thing, that they
left them there. those lazy doves.

Joey always thinks that
these island names are of various
places on the islands, like the
plans. mentioned in songs on
mainland

Mj. Joez knows a ~~Yam Toowi~~
~~Song~~ Yam> kwiinamu song
that has a line as Joez
sings it:

>atoowim puyáayam,

but as Mj. sings it:

>atoowi puyáayaq

Heard this
Joez 10 times.
Not -k.

when asked if >agooyi is one
name & >atoowi is another, says
they are distinct. asked etym. of
>atoowi, says natoowi = my spirit,
so this is a form of some word, I have
never heard Mj. volunteer puyá', but
Joez has known this form from the first, since
his work for Miss DuBois. Mj. cannot now
remember telling me that that she was told
that puyá' was a little one. Mj. puyaayam,
the people gone visiting de puyá'.

Mj. Joez: puyá'.

puyaayiw, where he peeped
out of the window.

Joez's Timéeyamwis song says:

~~Song says~~:

ha kiinkimi xaréesami

>agóoyimiš puyáymilaa

Aj. The island name is
'apooyi, not *pooy or like.
pooy is not a word. 'apooyi
= orange color, & this color
sometimes comes when the sun
is setting) Cp. 'ago'pn S. amarillo.

Josej. there was a woman
named Maria in S. Fernando
who knew the same kind of
charms that Elena did in Los Angeles.

Mj. kiimki xaraasa.

Cp. possibly xaaraq, waves are booming. Loc. xaraasaŋa.

also xaraxxaraq, ocean is roaring, waterfall is roaring

Josef. never heard huya.

Mj. kiimki, no q in the word, ch. forever. When asked etym., she thinks of noon kim'iq, I hold my hand in front of my eyes to shade them when looking for or at something. No cognate of this ch- forever.

~~Mj. kiimki~~

But kiim'iq, to move things noon back away from yourself.

= noon kim'iq.

later in evening

Xlj. vs.

that kiimki means like a shade roof, a place that you get under to shade your eyes, like you shade your eyes by putting hand over eyes.

Josej: Sapaak'ay used to get dirt from the foottracks of all sorts of various people and rub this dirt all over his body, when he danced, people would come from far & near to attend the dance & the ones who got money.

Josej: You get some dirt from the road and put it on ~~the house~~ everyone who will come visiting your house. up over your door or somewhere high

Josej: You take this same dirt & put it on your hands & don't lick your hands, and do not drink much water, & don't eat meat or anything with much salt, & have nothing to do with a woman. And you win at cards.

Joej: ~~the following~~ You take
(=puyúy)
hair combings, dirt where one
has spit (=pu'awkkay) dirt from footprints.
(pómnivi 'ayan'ax, he ~~take~~ took a
foottrack, pum'muniivuy
'ayan'ax, el agarró 2 ó 3 footr
tracks) or any garments belonging to
a person. All these objects are
called kuv'iŋ, from noon
kuv'iŋ ~~a noon~~, I touch a
thing wipingly. Cp. noon
~~ka~~ kuvattiŋ, I wipe a
thing off (ordinary word to wipe).
And you put this stuff in your
house & people come to
visit you from all places.
kuv'iŋ is the stuff that adheres to
a doorknob. But the whole stuff
like ~~pus~~

Josej: ~~get~~ ~~sick~~ and it is
good para componer una mujer
para que nunca te dejara,
get a woman's ① hair, ② her saliva
and ③ her migre (~~crab~~
some of it) on your hand & you
comb it & you put these things into
a carricito. And she will ~~dog~~
after you anywhere you go.
Cannot practise these charms where there
is a vientecito, the odor blows from it &
to inches.

Josej: There was a vaquero 50 yrs ago
& he found a carizo tube near ~~his~~ his
wife's private parts & gave it to Josej.
& Josej. burned it, & the man after that
cared nothing for the woman & went off
to San Luis Obispo & never was heard
again & the woman was just crazy
for him & could not find him. Josej.
n. their names, they worked it Tej'n.
Josej comments that it is not good to
burn it, but & throw it in the water
no hace daño.

Josej: ~~pu'awkkay~~. pu'awkkay, his saliva. puyúyuy, his hair. (pukú, his migre)

Josej: da En el Tule there
is a big rock in Oaxaca, and there
are 2 kinds, black & white. Do not
take the white, for it is bad. The devils
carry 'ayip in themselves. It
is dangerous.

Joez: If one makes
incantations, one has to lose
one or 2 criaturas.
There is a woman in Los
Angeles named Juanita Machado,
~~but she~~ and she knows how
to work charms, but she confide
to a friend that she did not
want to lose one or 2 children
& ~~i~~ refused to

Bernardo pukaamay

puteʼe, Bernardo's favorite
son, & su hijo consentido
also said of a good horse, a
pet horse. Another word that
means about the same as is
puʼopku. Can say pukaamay
puʼópku, his favorite son.
Can also use puʼopku ng.
his pet.

Davis says that old José
Luis Albonas would pull
the leaf out from
his stomach & then point
it at something.

Mj. Joez comment on this;
this may be o.k. He
cd. point it at somebody if
he wanted to injure him.
this, if he wanted to injure,
if not, pointing it wd. do
no harm, Joe thinks.

Xj. tall cattail spike

teeif pumeeki. Non-poss.

meela. Ct. numeela, mi

sobrino,

Xj.: it is the little tip

at the top of the spike that they

eat: ⟶

Joe thinks it must be

the flower, & so could

call. it pugóo, its flower,

They just eat it raw.

Xj. Do not eat it to fill up

on, but just as one eats

pickled things, one eats

a lots of things thus just

to nibble on,



Xj. pivees of pumúula,

tule roots. Like asparagus, one

& eat them. Con possessive suffix

pivéesaf pataaxta, ke

You pull up a runner of tule roots,

and every little ways there is a white

sprout, these sprouts are tender and

you eat them. Call the stuff that you

eat múulakwaf, a pumúulakwa.

= piveesaf pumúula. múulakwaqan,

I am gathering tule roots. Ct. noon

navkiq, estoy tuxcando. kootiskiq, I am

gathering elotes.

kwóotiq, to pull up (tule roots).

Xj. Wd. not say piveesaf

putowla, for that wd. mean tule's

tioncón; but cf. say pivéesaf

pukwíinamu, tule's roots,

Joeg.

Mj's puttowgavan, his brand. the common word for his brand, at once vb. also us, putikla.

Mj. recalls cauterizing leg with an inch-long section of dry round-tule as a cure for rheumatism.

noon tikkilut pu'éeya pivéesatal, I am g. to brand him on the leg with tule. The tule burns to the skin. Saw it done only for rheumatism, but supposes it cd. also be done for a sore. noon tikkilut ~~puéeya~~ puqa'wi pivéesatal, I am g. to cauterize his sore with tule.

At 6 a.m. the sun is hitting just one spur of Palomar Mt. + I ask Joeg, Jose Mojado, + Mj. how wd Joeg this in R., trying to get an R. tr. of Jam. tattavyam.

Mj. náanayq it is a sunny place.

Mj. nutáaxnu
↑enclitic

{ hiwwiq (I am getting the heat of the sun)
Timetthavqa } náanayq,

I am sunning myself (in the sun.
used to have a little corral
for sunning myself so that the
wind won't hit you called
pisáymaj. Loc. pisáymayq.

naanat ʃakkiq, the sunshine
hits (the mountain top)

'amuulu wunáʼ ʃákkima
naanat, the sunshine hits there first,

(1)

Ivej qavanniq, to warn people. A Paama man was running back & forth to give signals, to give the Paama people warning that the Potero people are coming. qavanniq is to give warning in this way.

~~Alcatraz~~

The Paama people ~~had only~~ (i.e. were only a few, & the Potero people were many, & when the Potero people arrived and took the deer away from the Paama people without a struggle,

~~the Paama people~~ held each other to a knife so it would shine, & that the Potero people might see it & be scared & think they had something, then the Paama man was giving this signal, but it did no good, the Potero kids came just the same & took the deer away from them.

The paama kid, that was giving the signal by running had one white plume on his head called 'apummu, a feather with white plumes on its top made, on his head.

Mj, the long feather of the wing is called 'apuumu. 'apuumu is an anatomical term. Say sáqwut pupuumu. they take this longest feather, & tie some white downfeathers from the belly of the same eagle on it (see Sot. notes, & studied on 'apuumu at Sot's house), & call the finished artifact also 'apuumu. Carefully recorded from Mj: the pauma man has one of these on his head, qavanniq means to give this special kind of signalling

Joez putwóolaqala,

DuBois p. 143,

Joez: qawiimay puhláalaq,
places by S. Bernardino.
DuBois p. 143. From
Lilalliq to climb up a little hill.

Joez asked Bernardo Cueva at
1933 Rincon fiesta what feathered
skin banner is called, & he told
Joez it is called liváłvaſ. They
put the skin of a crow on a
pole, acc. to Bernardo.
XXj. knows the word liváłvaſ.
they had it like a flag when they were
fighting. But Mj. does not know how it
was made,

The D. told
Ed. Davis says that ~~Hoopaway~~
him that they used a feather banner
for signalling in war, black on one side
& white on the other, and according
as the black or white side was shown,
the person signalled to understood.

Mj: Time's kiwun, they keep travelling all around at various places gathering old verb. tʃam'ki' seeds. A tʃam'ki' tʃam'time'ki; our temporary camp. And only certain ones ~~[illegible]~~ cd. go around there, ~~+~~ no one else cd. ET. nur toyva, my land where seeds belonging to me grow. People had various camps that they visited in rotation.

Ed Davis: D. nigáw is too bitter to eat. All other kinds of acorns are eaten. Sometimes mixed 'ax kay:' (oaks) with bellota,

Mj: Eat any kind of acorn, none are too bitter to eat. Wash the bitter out, kwila is bitter, but everybody uses it.

but never heard either of these expressions
used, & puʔóopuqala, where it is lying on its back, but
never heard this, but ed. says. Mj. says not
never says Tiiʔiʔi, but it is
Tooʔkhayiʃ, but it is
says Ruptʃi, but it is only
Mj. I ask especially about whether the hole in the
center of the toroʔkhayiʃ is called
tolmul. Joez says he never hears
Salvador Cuevas or anyone
call it this. Joez asks Mj. several
times & she thinks carefully.
No. tolmul is something very different.
Mj. is. that they say tolmul
puʃuun, way in Lodes.
Both tolmal & tolmul are in
use, but in the Rincon-Potrero
dialect is ~~[illegible]~~ Tolmayk only,
never say tolmuyk & in
~~[illegible]~~ the dialects that Joez and
Mj. talk. Kroeber's infn. that
center of toroʔkhayiʃ is Tolmul is
wrong. Feliz Calac worked with
Kroeber in San Francisco, &
when he came back tried to. Joez
& Mj. how ad call the
Toroʔkhayie's hole. Mj. says ~~[illegible]~~ she
imagines it wd sound all right to say
toroʔkhayiʃ puʃuun, or toroʔkhayiʃ poʃtun,
& the may be a better expression. Toroʔkhoyoyiʃ

Mj. The girls have aregumiʃ
ceremony, and fast for 6 months
& then they have the yuniinniʃ
ceremony. From yuniinniwun,
to make the girls go ~~[illegible]~~ going through this
ceremony. ~~[illegible]~~ yuniinniwun
pumoomi, they are putting them through
this ceremony. noon yuniinniʔ pumoomi
I am putting them through.
Ruvattiwun, they wipe their
face paint off.

Ep. Heeyat yúnniwun, they
put the heeyat into the central hole of the
Toroʔkhayiʃ. & they spit pinole into the pit.
They ~~[illegible]~~ make a pinole of
gaagil seeds. They make a sand
painting, & put salt in this pinole,
& have to chop this pinole in its
hole. And some girls have been stealing
something and lots of saliva comes out
together with the pinole. After this they
clean up & don't paint anymore.

Ed Davis has never heard of a hair net in this region, & has never heard of any headdress different from the tseeyat they use ~~now~~ now.

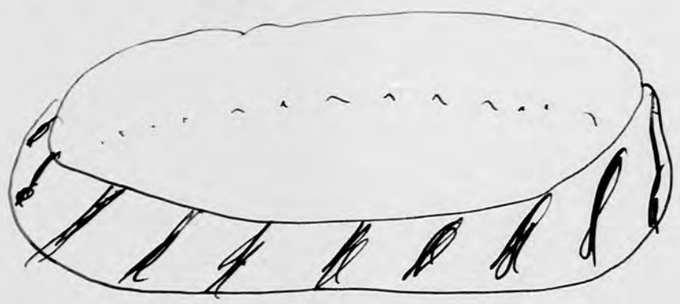
Kat. app. does not know exact mg. of 'iseevi; said by Mj. probably to mean abalone scratcher.

Mj. ~hg.: girls at wegenmif had 'iseevi in their hands to scratch themselves instead of conchs, using fingernails. It was made of human hair because they did not want them to scratch their face, for it would show where they scratched themselves.

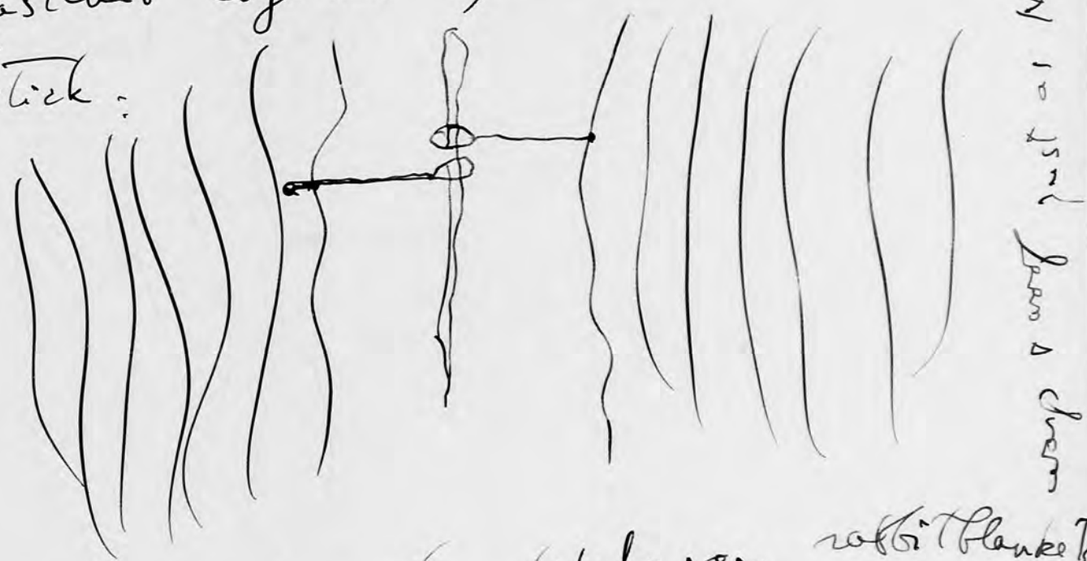
Jog sings the seyyam pum'nukwáan that has in it the word nu'sévmayi. (dim.).

numáalisa, my bracelet, my anklet, of ~~hair~~ human hair made, worn by girls in wegenmif. numu 'eelisa. They wind it around ~~the~~ forearm & ankle many rounds, so it covers a section 4" wide on forearm e.g.

Kj. the thing the girl wore on their heads in wegenniʃ was called pum'yum'pi' was made out of páʃxayal. they take páʃxayal and make a wreath of it the size of the girl's head, lian-ing it (= noon poon'iq, yo lo lio) with some of the some páʃxayal, or else with locks of hair & after winding with locks of hair on top of these locks with necate of human hair. the girl's head is open on top. wears this crown during the wegenniʃ. Call this corona in Sp., R. yéim'piʃ.



Kj. says no, 'olval means simply blanket, used by man or woman. man & woman sleeping together had to have an 'olval over them. Not. Cf. me Sep. 1933 that 'olval was blanket used by women only, like a dress, but then went on & confuse it with ta wayiʃ eg, rabbit blanket. the rabbit blankets had tie strings attached & the edge, and these strings were fastened together by inserting a little stick:



Ed. Davis says the Wolapay had the ends of the simple string twinings project beyond edge, & tied the blanket around one with these loops, not necessary & have special loops. Not. says that both sexes wore the rabbit blanket, but that only women only used the 'olval. But when missions were established they made jergas de borrego-

stick passing through loops

Mj. When I ask about
how many tfeeyat, says that
at boys' initiation, the people who
come from Bala bring their
tfeeyats with them & the people
e.g. from Pichonga come & bring
their tfeeyats with them, & they put
all these tfeeyats on the heads of
the boys, so the boy's heads are
just filled with tfeeyats. Some
dancers made big & feather bunch
for tfeeyat. Some used more than
2, some 2, some only one.
Each bunch is called tfeeyat,
& a man with 2 tfeeyat or
cd. say weh nutfeeya. The
yukkij is little seen, is covered up, but
it helps to hold the inserted
tfeeyat.

I ask Mj. if she ever heard of tfays
holding a plumero in hand when dancing.
Yes, that they hold it in hand at beginning

of firedance, as Willie did
at S. Ana Junior College fire dance,
& but after they start dancing
they put the tfeeyat on the head and
carry only the 'eelat in the hand,
holding either end upward, & use the
'eelat to scrape the fire from the
burning logs with, and also scrape
the fire from burning logs with their hands.

Had a big firedance at Temécula
years ago, and they put out a
big 60 ft tall pyre. at one time
in that dance José maria yéesakat
jumped on top of the fire & stood there several minutes.

José maria yéesikat was
the paxá', He was an old-timer
& knew all about the firedance.
From noon yéesiq, I scrape
the top (the cream) off the milk,
or I scrape scum off water.
yeesikat, one who does this. This
firedance was about 1888 or
1889.

Mj. The yukkif was like
a wig, made of woven
wíixarif (the already made
red milkweed string, but with a
is the untouched plant, still growing),
with hair attached, like a wig,
& only 3 or 4 inches broad,
it. It covered the fore part of
the head only, the top of the head
was not covered by it.

the piwíif is a ~~be~~ necate
of red milkweed or similar fiber,
twisted on itself & ~~[illegible]~~ in such
a way that it takes up eagle
belly down. It went around
the head twice, or sometimes
only once.

Mj. yúunapif is a
slender-string small rabbit
net, but waanal is a long one,
~~for says~~ Mj. when asked what
wáanawut is, says she does
not know. Joey seems to confuse
waanat & wáanawut. Joey knows
that waanat or wáanawut
is something long, for he recalls
the Timét Sawí's story, how
they used a wáanal for
covering the eagle-gatherer over
the cliff.

Mj. 'ana''a luq. esta de cuto,
they cut hair to shoulders, it is
then that they make the little hair
rope for belt.

Mj. vs. That the men wore
a belt of human hair around their
waists, a necate (circular in section),
2 or 3 rounds.
Mj. they wd say:)
(matti' 'umoglay
hayji 'utee'e, put on your belt,
hold in your belly (draw up,
nadge
or put in your belly, for with
belly drawn in thus one can
do more). Call any belt
moglat. Call it numogla nutee'e
~~may make this belt~~
nuháy'ila (vo.), belt for holding
in my belly. Mj. first spoke of this
belt as ynula (she said ynuk, ov.
Sgjv.). It was used by men only &
was made of hair cut from mourners.
Josej said 2 men with Crenzas:
① Juan José who lived at Los Tanos,
② Juan José Fustero of the Pino.

Abj. us. that some just
pinned a dearskin over shoulders
and over back, to keep one warm.

they fastened the tawáay if
together with kuláawut (pins),
made of 'u'it (chamizo) wood,
noon pottiq, I pin it together.
But also sometimes tied them together,
= tauttiq, I tie it. póttilas,
pin, what I pin it with. But
of buttoning with modern button
they say yarri 'uptoonki,
button your button.

Abj. nuyaw'la, my mat to
sleep on. Ud. What Abj. saw
were deerskins or fox skins just
laid on the ground, never saw
them sewed together. Never saw
any kind of skins sewed together,
but heard that they used to
do this before the padres came.
Wd. call a sewed-together
blanket: taanat tlapá'nas,
or merely tlapá'nas, sewed together,
▽ can apply this also to a modern
patchwork quilt.

Mj. used ƛuukat
putaava, = deer skin, mostly as
rugs, but sometimes wore them over
shoulders. When Mj. was a girl
she what she saw most was old
women wearing rabbit blankets, but
when it was worn they threw these
off, & went around without almost
nothing. After the priests came,
they got sheep, they told them
them to cover their bodies, & they
used to get scabby from wearing
wool, for they were not used to it.

Mj. ʻsʔuał and taanat are
perfect synonyms - both refer to
any kind of ƛesada. nuʻsʔua =
nutaana.

Mj. says plainly that nuʻsʔua
cannot be said by a woman mg. my
dress. Have to say nuxáacwaki, or
to use some of the 3 words used for
ancient skirt.

Mj. what the women had in
front was pisḵwat, and what
they wore behind was paʻlat. wholly
ud.

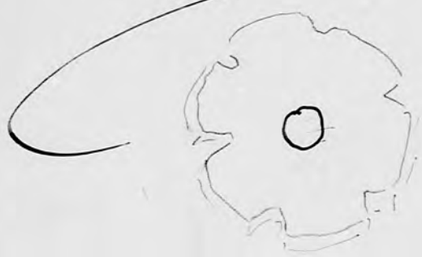
they used to say neyk nupáʻla-
xalamay, give me my ø dress.
Also neyk nupisḵwaxalamay!
When I ask about ƛixeriƛ, says
twice over that ƛixeeriƛ she
thinks covers over the upper
part of a woman's trunk - for the,
wove cottonwood bast like a
basket & covered body more or
less with it.

pisḵwat was woven of red
milkweed string like ʻiikat, 9" wide,
& not very long, & when a woman sat
down she put it betw. her legs.
Make pisḵwat of tukáł (milkweed),
cedar bark, wiiƛa, and

ʻavaaxat putaaƛi puphúnyawiƛ (cwd. bast),
tokmat (= white milkweed, made good ʻiikat of this).

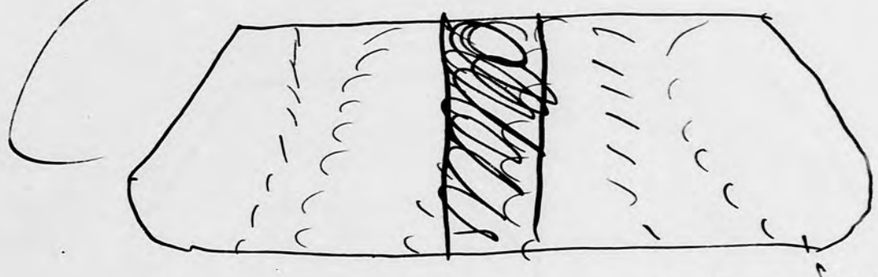
Mj. used to put gordo lobo
on cradle & touch it with string,
& put the baby on the gordo lobo.
In those times the people were
tough & would not catch cold
easily, their feet were cold,
& their feet were tough too, &
women were tough too, worked all day
gathering seeds in the hills.

Sot. says that if the ~~dog~~ cog stone has
the projecting cogs flattish like this:

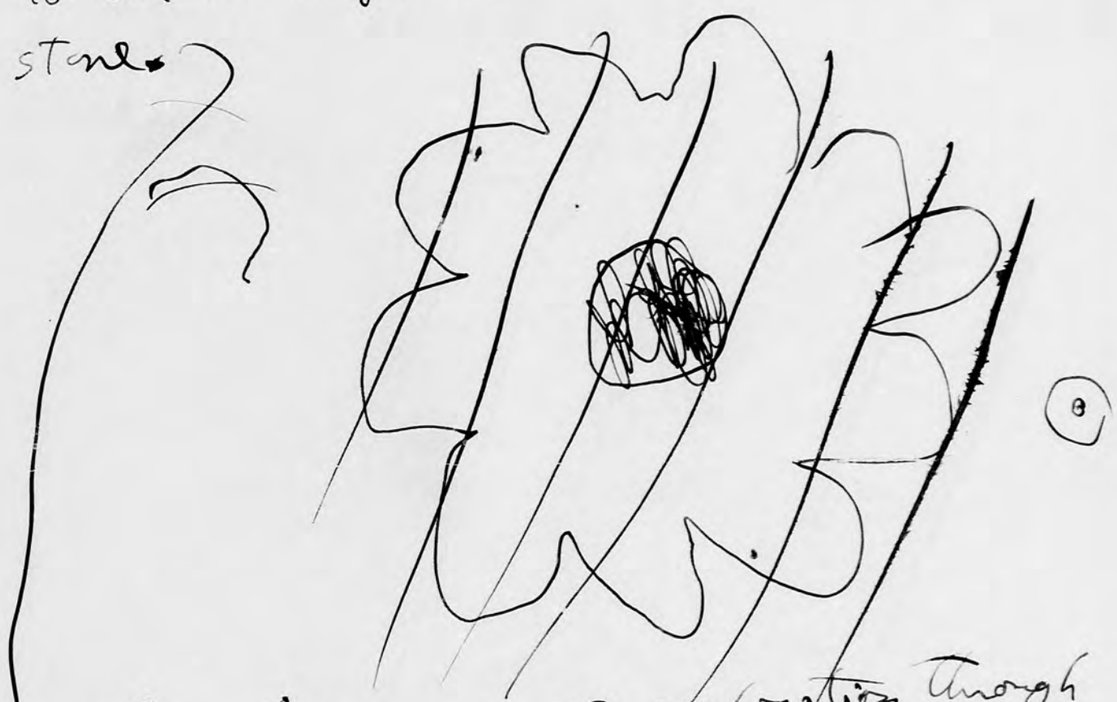


and if it ~~is~~

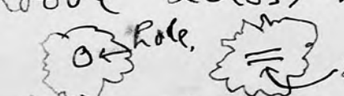
is wider at one surface than it is the other surface;



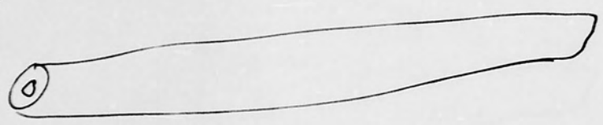
He can tell me its use, but would have to tell me in private & often using the stone.



Some have a round perforation through the center, and others have merely a groove across the center, & no hole:



Mj. genxat kiikat
tiny beads ⊙. But never beads.
saw



Mj. noon ʃ;kwellig, I
touch you with my hand, e.g.
& call your attention.

(=>;kwámlaxpiʃ)

Joez Klj. >;kwamlaʃ, ganchó,

To hook something with. noon

>;kwammiq' ~~clavo~~ yo lo engancho

noon hayyiq' I hang it.

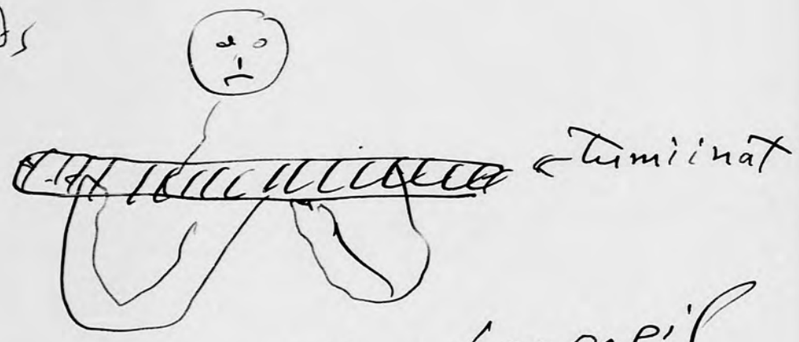
But ~~hayyilaʃ~~ háyyilaʃ,

a hook or peg to hang things on.

Ed. also say háylaxpiʃ.

Klj.: Mariano Colac had Jeeyat, Tumiinat, etc. in his house at Potrero, & his house got on fire & all these things burnt up. They never found out how it caught fire, but when they saw it, it was already burning. Pot. also, told me about this. This was before they ran the Indians off from Potrero. They ran them off in about 1879 1880.

Sot. tells me that
the tumiinat is woven of
feathers of flicker, 'alwut,
(Mj. says flicker, 'alwut, wd not use
chanate feathers).
Sot. showed me how ~~Sot.~~
① one holds the tumiinat in
his hands



as one performs the wópamp'i
and ② in curing the sick one
distributed some of the feathers
of the tumiinat to each one present.

Mj. says she never heard the
above. Never heard of distributing
tumiinat feathers. Heard only of plucking
feathers from all the Tleyat & giving
them to a man, who burns them with
coals, & smokes all present, as they
did at Jph's initiation.

Ed. Davis tells me that he never
heard of a net or wig of any kind
used among D. or R. Inds. and
never heard of any Tleyat,
other than the modern cult-
feathers.

Josej.: over in Paiute Mts.
is a rock with all the parts of
a woman on it. The trail
passes close by.

Xkj. When a pariente dies,
they wash children with
decoction of elder leaves (not
flowers), & paraque no se asusten
los muchachos. Still do this.
For sometimes a spirit comes
back and when he sees ~~them~~
them washed this he does not
bother.

Xtj. pupíʼuu, spot where Jorj' house stands. Mg. las chiches. There is a big rock ~~the~~ still there with breasts on it.

Mj. Jorj. They bring the food to the pahoovit dance. Each one brings a batea of food, & these bateas are all deposited on the ground. Jph. is initiated and she bring the food (tobacco like) on a batea. The paxá's ~~s~~ she have instructed Jph. what Jph. shd do. these bateas of food are deposited on the ground, and after the pahoovit dance is over that night the paxá's divides this food among the people & they take it home and grind it & cook it and the next day, and then bring it back to the ʼsólaxif (ʼsólaxif means behind Sotelo's ~~xxx~~ dwelling-house, and is also applied to the where the pahoovit dancers dress & paint themselves, and is also applied ~~to the~~ as a synonym for wamkif), they bring it back to the ʼsólaxif, wamkif, here used as synonym for wamkif, and half of it is given to the older people of the clan, and the other half the man who cooks it & brings it takes back home for himself.

They say tukmal kun ~~xxxxxx~~ yóyluwun, lit. the batea is going to have something in it, mg. they are g. to have a pahoovit dance.

Xlj. Joez The stuff deposited on the Gatea in tou[ch] dance is naamak[if]. But for the clothesburning the Joez brief wd. bring e.g. a sack of beans, a flour or some meat, & divides this among the people or among both Joez' people & Sotelo's people so e.g. that each family can make tortillas & bring them back already cooked, & give all this cooked food to Joez, and Joez presents all that cooked food to Sotelo for his people to eat. Call this food for the clothesburning pakaylaf, ~~and the most that is~~ from pakaylaq, he is distributing this food for clothesburning. This food is called pakaylaf, & not ~~nakamkif~~ nâamakif. Xlj. & Joez explain that this is the dif. between naamakif & pakaylEaf.

But if Sotelo is g* to have a fiesta & I take watermelons or money & take to Sotelo when Sotelo is g* to make a fiesta, my contribution is suteelu

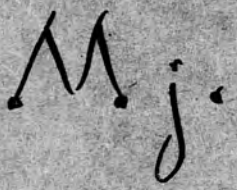
punawxami, the contribution that is made to Sotelo.

Sotelo: The grown up people did not let the boys eat with them, but made the boys eat apart, & did not give the boys the freshly cooked food, but the food from the day before, which was called by the special name túkmukíʃ. Excpt.

Mj. Jvez: tukmukíʃ = las sobras de anteroche. Cd. describe as ʔaylottʃax = waxáamkatwiʃ, yesterday's long.

sobras waxáam, yesterday wɨnáxaiʃal, day before yest. Mj. says it is the older people that eat the tukmukíʃ (older people = ʔá'wɨlum), the boys ~~or yoooooooo~~ do not eat them —.

Both info. above is wrong.



Mj. When a wildcat was killed, just that one animal, in the case of no other animal, they wd maqqaxun (= they ~~take~~ sit around fire or in meeting) and the men wd. dance the pahoovit and the men & women wd. put words in the pahoovit songs the men cussing the women & the women cussing the men (se maltrataban unos a los otros), but the dance step is that of the tan'if. Call this yutsiiq, same as the other songs, Josef. knows of duds. standing & and taking turns singing maltreating songs, yes diversion no mas, pero le repute duele. N. V. word.

yutsiiwun

In this fiestita, called tunkut muskuj, the men wd get hold of a woman & and grab her before the onlookers and have lots of fun (just fooling before the people, mostly it was one's cuñada that you'd

Mj: paxqa means to cheer when your enemy has died, they wd be so glad & paxawun is used of the yutsiiq festival that was held when one of one's enemies had died, they were so glad he had died. the noun is paxa't, a cheering, e.g. applied to the song marching through Georgia, siempre burlandose a las gentes del sur.

In this fiesta, it was old men & women mostly who were carrying on. an old man wd point at the women with his two index fingers in a line at the women, even at his own wife, and wd name his penis, & the parts of women and the women & all wd. laugh much. the yutsiiq was diff., for it casts real enemies & at a distance, while this casts rel. relations at one's home no; but Mj-knows no other name for

A man wd get wife & a (3)
woman & pull her around & sort
of fight with her in fun. Did this
most with a man's own cuñada,
for she wd let him do this to her.

(4)

Josefi: At the S. Fernando
& other western rds., the men wd form
in a bunch & wd ~~[illegible]~~ go the
rounds of the ra., from ramada
to ramada, & at each ramada
of the fiesta grounds, and wd the
call has Tariiy. and to the
women wd. answer dirty words.
The men wd even point at their
own wives. Then the thing wd
out in a laugh, & the women
wd. go the rounds in a bunch /
calling Haa guitaar, &
penis, etc. There were cussing
songs, sung by the men & the
women. {Thus Josefi cleans up
Fernando Librado's haa tariiy
info. splendidly} — it was
barbar cussing singing. Josefi,
n. V. wood for this, & the men
wd just form in a bunch & cuss the

Mj. says her father was once taking a boy who was kind of sick & El Puente, & they asked if they cd. stay at Temascal ranch house over night, & the kids danced that night all night long, & even some of the women got drunk, singing El Puente. drunk. N. kid. name of Mj's mother used to mention it in kid. but Mj. can't remember.

Mj. when asked if passed the 'em'if,, Rain mecate, even ten times around the head, & tuck the end in. Now it comes & Mj. that this is what the 'em'if was. Joez thinks of its etym. as being the same as the verb 'em'iq, to double a thing, & put 2 horses to a plough, since she said first 'em'iq meant to wrap the hair in a coiled mecate on itself, & later said it means to tie it with a human-hair mecate. now 'em'iq myself, I tie my hair with human-hair mecate.

Kl. Jos: Once the Temecula Inds. were giving a maani paa'; ∫ (loc. máaniya), the Potrero people were arriving. the Tem- people buried a sack ∫ peagal in the womki ∫, & she ∫ the Potrero people were smart enough & detect it. the Potrero paá' ∨ was supposed to come ∫ ∨ make a ceremonial entry ∫ ~~3~~ times, ~~&~~ as paá' did in the Póna fiestas, ~~and~~ but now he entered one door of the womki ∫ as if/ saying one wrong (the womki ∫ had 2 doors,) ∨ then went around & the other door, ∨ came in & pointed at the place in the floor & they dug up the sack of peagal.

Kj.: The Cahuilla people call the boys' ceremony: maanit, But the K. call it only maanit is maani. not a word in R.

This same tick was chief
on the potters people when they
attended a wanaki maani
at Aguaray from the paxá'
from the back of Chia Here

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The paxá' had the power
to see if a woman was
menstruating or if she was
doing anything with a man —
the paxá' would sense this &
kick such a man or woman
out of the maani.

Mj. Joez kulaawet
pulookaq, the spring
by the school near the silkworm
from Tetv. Escondido and Son
Marcos.

Mg. the leaning tree. Eg.
Mg. the leaning
moon lookaq, I am standing.
Does not mean leaning
against anything,
but leaning over
in any direction from an
upright position

Joez M. Mex. children
are raised naked, & are therefor
like animals.

Mj. When the boy drinks
Tchache his mouth is dry. He
sees many things, but never
heard that he gets a certain
animal as a guardian &
angel — and thinks not.
the pará" does not allows
any re crowns when the boys
are drinking Tchache. The
boy's mothers & other women
say, it is a serious thing.
the Cahuilas bring
presents & the boys' mothers,
& the boys' mothers also pay
the Cahuilas in money or
in clothes.

Joej. says that if you give too little
tloache, the drinker will run &
keep running. You have to
take ~~so~~ plenty. The drunk boy
lies ~~down~~ but does not feel cold.
(ti) mouth is dry. El tolnache
mismo te habla — you are
drunk & it is talking to you.
And you see many things, as
in this world. After they drink
they give the boys a gomitivo &
warm water and then you get
drunk again for a little while.
And when the gomitivo is given & before
the boy shd not look at anyone. If he
does he will see plainly who is going to die.

Mj Joej. The Cahuilla men
came here & each takes
a R. boy as his son. He brings
with him from the Cahuilla
country a lot of peeyat &
stick into the boy's head.
The Cahuilla takes the boy as
nujaapi, & takes him as his
own son. nu'eddax is never
used in the moani business,
it is used in the Christian
religion exclusively.
The Cahuilla puts the
tóotuvit from his bosom into the
boy & then the boy can become
a-Pechicero. Noon poy nevennig,
& put the Pechiceria into him.
Call it pitostow.

Mj. The women wore
Tjil'kwat, for it protected their
heads, when they used
cayegual, but the men never
used the Tjil'kwat. men used
instead some ramas on
the head when they went to
gather wood.

Tjil'kwat is made of coiled
basketry, tight weave & was worn
only by women. But the yum'pi'j
was made of mágagvut or of
goyla <u>openwork</u> & was worn
by women only. Men never
wore Tjil'kwat or yum'pi'j.

Mj. says that when she
was born, women had their
hair cut to level of
shoulder. She thinks that earlier
they had used long hair
+ trenzas.

Mj. noon 'emmaq, I lean
against the wall or against
a tree. ɬ = ʾoyyaq noon kiik
ʾoyyaq, I lean against the wall.
ʾemmaq noon ʾoyk ʾem'aq,
me meto em usted (to
play peon or to do anything),
noon ʾem'iq, I put a
horses (a team of horses)
so they can work,
Mj. ʾem'iq also means to
tie one's hair with a necate of
human hair as a melindre.
Call this band of human hair
ʾem'iq. Only men wore these
hair ropes, ~~Only~~ the women
never wore them. It was come

Mj. They had a cradle
board made of magaraut.
It was called tayimal
(hence name of Escondido).
These were to keep the
flies out of the babies eyes.
Also agree they were to
shade the baby's eyes —
though they were openwork

Mj. Joez noon

meyúng moojíq, (I
take my hair and put it
head & secure
around my the ends in
it by tucking the
above the part that goes
around my head & over
top of any headkerchief or
buckskin strap that goes
around head. moojíq is
also used e.g. to tuck
a waakat under one's belt,

Mj Joez mountain
pum'hunhila, where the
teeblotes sing. This is the usual
for Escondido given Sparkman
by José Pachito. He was a sort
of famous man, also pretended
& knows. Pachito's son told Pachito:
What did you want & tell him,
for? you go right back & said
and in the morning Pachi went back & said
Later that the name is Jaymay.
that te Yapitha people used to
move down & Escondido accom-
gathering.

Mj & Joez not known
mountain pum'hunhila, & Joez
thinks it is a mere mistake.
says the old men said Jaymay is
center of Escondido down. XIX. name 2 516 as

do not know

Mj. Joeg. x mixéelum

pum'paawvo, where the doves

got ~~to~~ the water. But if

the word is mixéelum =

pum'pá'vo it would mean where

the doves drank water.

Mj. Joeg n. Kro. Sho. Dials.

Toatwi, Santa Gertrudis.

Mj. Joez Jiikapa,
Cierro de las Posas, O.B.
Josej. V. ha'w, zona.

F. kwi'ti', boy. N. *kuráa
a like. N. hos & say muchachita.
F. mutimti', muchacha.
E.g. like Catherine Nichols.

F. 'inaxpu', vieja.
F. tuxúu', vieja.
F. wərsyT, hombre.
F. wə́ch.rii xri', mujer (e.g. mrs. Nichols).
F. taaxat, a person.
taráaxat, las gentes, = Jam.
tá'k*ataM.

Mj. Joez Koomaj, the adobe house site by hill sw. of San Marcos town. No etym unless from kommaq, a mist of any kind comes. E.g. when the dry mist called toowut comes. this toowut precedes the coming of mesmal, Mj. us. toowut-yaawut is the complet for this in the songs, the complet for fog in the songs is mesmal-'aawa'vit. And for "summer clouds" the complet is toomawut-tumiihat.

Mj. yuuyit-tooyit, complet for ice, Gt. shoo-ice.
Josej. yuwat, snow. Josej. F. 'ahiikaw, viento.

Mj. Maria albañas, Jose Luis albañas 1st cousin, their fathers were brothers, once at Temecula when it was dry spring & the grain sho jst recently sprouted was turning yellow, Maria told the clds. that she thought the hod some of the virtue of her cousin's wd sing thaatuj, that she wd see if she cd make it rain, & for them to look the next a.m. & for there was a cloud on top of pimipai, & that this wd be a sign of rain. The cloud appeared, & others appeared all around & pretty soon it began to rain & Indians & white people too paid her for doing this. It was worth thousands of dollars to them.

Mj. once saw Taakwíf near Mj's house. She was driving horses along & one or 2 mules, and the 2 mules went back over top of hill to her house, & she was going to get them; when she reached the top of the hill she heard a sound ssssss, she was packing a pole on her shoulder, & saw Taakwíf, traveling in a direction from the river toward Mj's house, which is almost straight south. She is throwing stuff like ashes, and she said hi!, raising the pole at him, and she heard Taakwíf say wuŋoqqaq, = Te apechates (you have made a failure (in trying & hitting)) this was about noon, & Taakwíf looks white in daytime, but like fire at night. noon wuŋoqqaq, I (have tried & do something but) make a failure of it (anything). Taakwíf came so fast it surprised her, an old man named Calac, José Pescado's father, told Mj. that she shd have picked up that stuff that Taakwíf threw off, calling it teeliŋíf,

ashes, it wdn't hurt you, he said, it has a smell to it, you ought to have gotten it & smelled of it. He told her that way

Mj. sometimes when Taakwíf is coming, & [illegible] — and when he hits the ground, it will roar like a cannon.

after it happened Mj did not sleep good that night, she had been so scared

Mj. Joez ken'iq =ɨ to make
the hair into 2 tenzas, & you
bring those back & tuck each thru
hair & hold them, so hair won't
fall down. You do not need to
wear any melindre to hold this
style in place.

Mj. n. name of Tejoneños.
Josej. 'alap kaspil, Tejoneño, CT.
pangeb. Mj. putjoa putjoa'pi,
her bangs. also used of hair being
cut straight at back of neck.
Women used to cut hair in bangs.

Mj. vs.

Mj. muriidiq pugúuy,
she puts her tenza in a pug (mokete)
at the back of her head & fastens
it with hairpins, Josej. says that
Angelita wears it thus all the time.
you wrap the tenza around & around on itself to make pug.
another way was to take all ones
loose (unbraided) hair & bring it back
above years to back of head, & then put
on a hat or a hdkf. - melindre to hold
it in place. this is called kinuggiq: you put
your hair at back & top of head & [illegible] with hdkf; unbraided.
Mj. says that the women long ago
did not use to wear tenza, they
never braided. When they wore tenza
they wore a single tenza.
Mj. "they used to tie their hair good so
it won't be falling in everything they eat.

Mj. Joez kwa'íivayaxwiš,
pl. kwa'íivayam, a tribe that
eats people, that lives way over
by Mohave. We told Josej. all
about it but he never heard
of a cannibal tribe.

Mj. Joez juvayŧam,
the Temécula people. this is a
general term for the Temécula-Pichanga
Indians, just as Sawaalum
is for the Aguanga Indians.
= timéekuyam.
The Temécula Indians lived
on both sides of the river at the
vicinity of the Pauba ranch, from
the bridge extending up river.
There were 30 families or so.
Their cemetery was on the south
side of the river & is still there.
Sing. juváyyaxwiš, but
juvayŧam is the form that is used
when asked about the Soboba people,
says they can talk R. but have another
language. Joez recalls kukúum'aram, Joez
used to hear this tribe., but never knew which tribe
it refers to. Mj. says she has never heard the
tribe. kukúum'aq, -m.

Josef Japuk, tuete.

Castec. say The same.

Mj. Joo'qa, it is flowering
ch. I think
like.

Mj. n. g. *Jooxar or

Mj. knows only yeerva as name of trevol.

The trevol is of 2 kinds, one has yellow flowers. One kind of trebol has seeds in bolitas, & the other does not. Not even horses eat trebol, much less people,

Mj. R. Joo'qal, a kind of plant that was eaten raw, grows (± ft. high grows at Valle S. José much, all around Monkey Hill reddish flowers, like lettuce. Eu. This is the J.

*Joo'xar. Impt.

Mj. Joez páanaqri; no etym. = the ciénaga below Merriam's place, Merriam's place and San Marcos town. There is a little ciénaga there.

Xlj. Joez wiyowyo, at
river where he climbs hill
betw. Sh. ▽ Oceanside.

Xlj. Joez ʃiipaw, where
Coutts' house is.

Toorira is the lagoon
about 1 mile below Coutts' house,
and across the Sh. river
north of Coutts' house is
toot Hakan'la ka T'(omitted as locational)
a lifting rock. Time to left
it as high as one's breast
the road used to go on
side of river. ↑ Mrs. Peters' old place
= kwáa'qlam. She had many
Sons. She was part Nigger.

waxawmay = ~~[illegible]~~
↑ nawr
place across the hill & towards
Sh.
the river from Tsoorira Lake. There
used to be a lake at waxáwawmay,
but ~~prob.~~ washed out now. waxawmay.
Xlj's father
said that ~~the~~ sesyam wiidasamay, but that is the form,
Xlj. N.

Mj. Joez Hernimay, after you pass the Monserate Ranch traveling towards Oceanside. When I ask Mj. the Ind. name of the rancho de S. Juan (Oceanside-ward of Monserate), says it is called tokkyax.

Mj. Joez do not know "Opila" as a place. But >óopila is the form, & means sloping land.

Alj. Joez tokkyax, the old wooden bridge, on E. side of river is tokkyax. It is 2 up river from the new big cement Bridge.

But tonqav, P.L.R. ranch, earlier Monserate Ranch, where they have alfalfa fields & racehorses is the Palaro.

tootjimay, where the plant is always running, Palaworo from Tonqav. There used to be a deep lagoon there + a ɬáavaqwat there that ate animals. Floods have washed this lagoon all away.

kiyúut is

Chief Manuel Cota's

'amúumay,

E. house.

South of 'amúumay, at foot of big hill, is yáaxuxuna, at foot of Yakla hill, at very foot of hill across the Pl. river from Ch. M. Cota's place.

Alj. the two little hills Palo Colorado center from towards tuitoppila at foot of the tuitoppila grade, across the river from Pala mission, are two little hills called 'aqwéeswif puhúuGila, and a third puhúuGila, and a third little hill E. of these is called 'aqwéeswif puhúuGila.

Mj. tutóppala, at top of the
hill that goes from Pala to Valley
Center.

Mj Joez, paala, loc. paalaya,
at Pala. But paaya, at the water.
the place was named paala, & so
loc. is paalaya. Mj. n. shy
the name was given. Some old
dads. like Eustaquio surely cd. give
me the name of the Mission site.

Joez Mj. tʰaaxanaʃʃpa, ~~dwg~~
ʧʃ cemetery place at Pauma, ~~by~~
just on s. side of ck. opp.
where the Luiseños live. the Luiseños live
on the n. side of the creek.
Joez vs. that tʰaaxanaʃʃpa means
at tʰaaxanaʃ. tʰaaxanaʃ is
—
any cemetery.

Mj. Joez pawmu, ʔpauma,
the Luis. said pawmu, for the
Sp. people corrupted it to pawmu.
a muniivul song says

páaw-moo-ŋa ʔamáaʃpaŋa.

ʧ Mj. n. where ʔamaaʃpa
is a etym., but it must be close
No etym. for pawmu.
to pawmu.

Mj. does húuyuʔkum, lud.
name ♂ ha jolla, huuyuʔkum
is the spot where the church is.
No etym. unless from huuyiq
(no?), & excel, & do better
than another person. pls.
huuyiwun.

Mj. says R. lud. never
perforates ears, or carries tubes
♂ pospibata in ears, but Josej.
us. that the tejon lads. had
ear tube perforated, & used as
tubes ♂ carrizo as long as my
fountain pen, & wd. ~~and~~
carry this cigarro (never a
mere tube) in the ear, & wd
all get together, & wd.
wd. smoke it, & pass it to
all the rest, ▽ each in turn
wd take only 2 or 3 draughts
on it ▽ ed. stand no more,
& wd sit stupified (gesture
with head forward as if asleep),
& ~~wd~~ the owner ♂ the cigarette
♂ carrizo wd then put it in
his ear again. Josej. knows nothing
of carrying tubes ♂ pospibata.

When I ask Mj. if we wear ɬeɬat crosswise in hair, says no, ~~else~~ when dancing always have it in hand, always have Taaviʃ tied to the feathers ɬeɬat.

Mj. when asked about scalps, says she knows nothing about scalps, but that here a man who has long hair, cut it off, it was worked with red milkweed string into a wig. Taaviʃ dancer in taaviʃ dance. This wig was called yukkiʃ. Ch. pu. forever. But ʔoʊmʔiʃ (ch. forever) is your own hair tied around front of your head (+ Boscana is wrong). ɣu yukki, ɣu peluca. ʔamuʔiʃ it has put his peluca on. Very impt. yuuwuq, he has his hat on. Then yumpiʃ can call this wig both no ✓

yukkiʃ + yuutuʃ. yuuwuq, my wig. yukkiʃ, but if you have cut off your own hair, can

Mj. pu-páaxwatʃa, her earring. Ch. Mj. after long discussion, thinks that pu'seevi is a piece of a kind of shell that they knock off rock at ocean with a stick (cv. aulas, qetila), & have hit n. mg. & n. This hanging on bracelet for scratching self with — and has heard yaas Mj.

yoorqal, a kind of ocean shell.

yuutaf

Mj. put pi;seevi on both wrists & ankles of girl they are roasting girls. Take hair they cut off and make a strand inscate & put it several times around wrist, & ankles of girl. and they make patʃxayal into a round wreath



& size to fit girl's head, & put it on her head. Call this wreath yum'pi;, which also means hat. pumáaliʃa, her pulsera. Tsome patʃxayal ~~to~~ tiade around it

Mj. ʃataax wiitaq =
the person is standing =
ʃataax tayyaq x the
last is an old word, mg. the
same.

Mj. ʃuputtʃuk, a word that
is used in this one form only, & that
means something like yo soy hombre,
& which word is accompanied by
holding out the hand toward the
other person with forefinger and middle
finger forked, 2 fingers only.
Josej. = V.k'ataaxatʃ, and
Josej. knows the gesture perfectly
& at once. Cannot use
ʃuputtʃuk with pl. subject.
Xss. It as yo soy hombre, or
as yo lo hice. Used by men
& women. E.g. Mj. criticizes
me for going with a girl, &
I make this gesture at
her & say ʃuputtʃuk,
mg. qua hay in eso, Eng.
what of it.

Mj. 'aputtſum, visible.

toota 'aputtſum qaala, the rock
(that was lost) is visible.

kavdayu 'aputtſum. wiitaq,
the horse is standing visible.

'aputtſum is used of a woman
having all her parts visible &
view, & in this use means the
same as naked (maamiſ).

Ep. possibly used for eyes.

In Kincon cannot say

*'apiſ. {'aputtſum / huuvutſuk} 'aa'qwa,
wiitaq, he is visible on the hill
there. Can't these adverbs as

[redacted]

uno lo puede ver (e.g. a man is
on a flat & I can see him).

Mj. 'anammat pipilwut,
complet wg. fish. there must
be some kind of fish called
pipilwut.

Mj. pótʃxin, her womb,
Sp. su útero, alias Sp. su matriz.
notʃxin, my ~~wound~~ womb. No
abso. — Mj.
Mj. pukunva, her
afterbirth (the cow eats
the afterbirth), josej la vaca come
las pares, in politer Sp.
la madre. Ch. pa.

Above are two entirely
distinct things.

Cows follow cattle to
watch for to eat the
pukunva when cattle paren.

Mj. kunkaq, he is sticking
out of the hole so one can
see him.

Mj. yaayaq, he is
peeping out of the hole.

Get mgs. distinguished later.

Xkj. timéllimaq,
Xkj. claps her hands together
To illustrate mg. of this verb.
this refers to motion, like churning
of waters, Joe; explains, Xkj.
explains that timellaq

but timéllimaq or
timéllimaxcun, is pl.
subject. this word like all songs
that talk about the Kuamotcun,
tell of their being first in the water,
* means that it flashes, &
this same verb is said of little
fish flashing in water. Verb means
remember this in water. Josej.
says when a woman is pregnant she
bathes in order to have more water inside Jder.

Xkj. kavunnuviq, there are
↑not a
heat rays, Sp. reverbera.
the word in the chart is
from kavunraq(ap), + Xkj. vs. +
explains that kavunraq =
one baby is forming (se menéa),
while when Tamáagayuut
had her children, was conceiving
1000's of children, the word
is kavúnnuvéiqq.

Mj. pu'agkatu, her
menstruation.

Josej. tsɬusax, mans vecais.
vf. = ~~Josej~~. Joej Mj.
pupáayar. Pa.

But Joej ≠ Mj.
puwóo wuɬu, his crack betw.
his balls + his legs on each side.
But not used of arse-crack, which
is called pukúpʧa, Cp. woowaq',
which also means his vulva.
it is a canyon pukupʧa
ʧekwe'ʧkwiʃ, she does not
have muncha vulva (as the
frog that killed wuyóot Coosh

Mj. says there is never a
complet tuupaf 'ahuutax
or vice versa, but there is a
complet piwif 'ahúutax
(note Reader) Mj. n. mg. of
'ahuutax, but since it is
sometimes mentioned in the complet
piwif 'ahuutax, imagines if
may be a word mg. that grayish
line, that comes (milky way)

Mj. puɣóo, kis cagalas.
Kw. But cang has puɣoona.
Kon kot. pupiiva, puɣóo.
Josz Mj. puɣóo, ① its flower
② its cagalas. Pa. & imp. used to
eat cagalas ŋes, it is good.
Josej. Jam. ɣaawut, vagina.
F. 'ataasin, her cunt, she he
sing it says in F. 'á tariŋ
(sounds like tariiŋ), hello, cunt.

Mj. cannot explain x
does not know warunkiya
waguunkiya. But Mj. has
sings a peenaf song that mentions
~~Uroon~~ warunkiya wayuunkiya,
~~it~~ it is a place, a complex of a
from yapiiya
place. Bartizal Tovvaq, from
near La Jolla, mentioned in
Dr Boas, ~~he~~ used such words, but
Mj. does not understand.

yamáariya yaßwáariya
~~was~~ is also a place. complex —
something happened there at beginning
of the world.

main accent on here,

~~Mj~~ Josej. F. mútimTi', mujer.
Josej. F. Toxúu', viejo.
toxu'ya, Tejunga.

Josej. F. sahuuvay, čoon.
Josej. yáva'ya xaxáq,
está afuera.

Mj. pr. kavá'yq, ha has
arms extended form cang

Ep. plen. wasiimal puhúyq, where
the Lark has his wings spread, ¼ m.
from Clark's store Miss Dubois went
with Joez & tried to find this rock to
photo it but later Joez found it. It is
there yet.

Mj. nakkaq'i stand &
bar horses from passing.

Mj. pr. ~~kii'~~ mattaq, the whole country gets sucky. ɸ = kwan'aq, same mg.

Mj. + Joeg ʃiiʃo' devil. Occurs in pen songs — these songs say ʃiiʃo' is helping me or something like that. Josej. ʃiiʃo'ya, agrees this may be F. for hell.

Mj. hasahurraq, a vessel or anything is full of holes, está todo agujereado, ▿ you put something in it ▿ it will go thru the holes ▿ won't stay.

Mj. 'amu' yu'aq, it is dark.

mj. tooraq, it is beginning to get twilight (no ✓)

Josej. Jan. páakihatʃi,
bullet hawk = ɬ. pakiigan

Mj. n. ng. of xaynit. Mj.
says: "it is a lie," when we tell her
xaynit is something one wears on one's
head like a headdress.

maj. gen.

[407]

Mr. John P. Harrington
825 East Second Street
Santa Ana
California

Joez 13

Joseej. n. xdlzw as
v. name of wiyala. Says
v. wd call it lalaxsalag,
xx mg. transparent.

Joseej Aj. says havawmal
= shitish stuff stong smelling
like pennyroyal. Sparkman's
book is wrong when it says
havawmal is yerba
buena. Yerba buena is not
native, it comes from some
other place. But the bigger
stuff that grows a yard
high is kawaawut.
Timicka & havaawmal but
tastes.

Mj. planted a kind of
plant at her home, &
a nex. came & begd some
of it & said he wanted
it for to cure a pain
in his wife's belly. It smells
like pennyroyal. N. Ind. name,

Joez hunwut ɣuwatʃxa,
bear's shoe. Grows at La
Jolla, 2 mibs easy walk
from La Jolla, Joez can
take me to the place

Mj. pukuyva, a kind of
thorny plant.

pusi'kana, a similar
plant, only smaller.

póokat, parsley.

Grey Mj, kee'qif,
quality of any kind, e.g.
mustard. Kéeqi noon
ké'qilut munáa, I am
g. to gather some greens.
noon máxxailut, I am
g. to gather (anything). People
from La Jolla used to go
clear to Henshaw Lake to
gather certain greens.
these greens at Cent.

Used to eat
takaarfi,
'iisal
púutfukla
wóaxamal
páafeyal
'atawki
funny tasty (like baking powder,

múukulunt
tfukát
paaxat
fi'qal
pehêevi
fóovinat

marwut
(loc,
maawiyal
Ep. Feliz
ranch

so'ookat, one that has a

Jes. pronounces it **mómyom** but Rincon R. Vic. **mómyam**.

G. **móomya** **kekíiyom**
vivientes en el mar.

G. **móompet**, del mar--R. **mómyax** ic.

Joez Mj. paʃxaya,
Walford Lake, is locational.
ʃ páʃxayal = V. ʃax.
Allative páʃxayayk.

Xxj. n. Sp. name of R.
get. says Sp. call it Eucalite.
Has Leard Sp. Hedo ←
chual, but will not equate
these names. ● agrees
that get is one Sp. only.

Kkj. 200 yards
towards Fred Blunt's house
toward Escondido at side
of hw. is a mine of
'urúupat, of which they
made ollas, + xaaxal
baby-bathing rocks. it is
soft when dug but gets hard
when put in fire it gets hard.
when Josej. speaks up & say
the F. call olla de soapstone
'urúngam, has seen them &
knows well. when ask Kkj. if
the olla is called 'urúngat,
says no, the olla is called
'ullil, not 'urúngat.

Joez Kkj. simúT, salt grass.
↑ not a
it makes the ground salty
just by growing in grounds

Joez Palm Springs Cal.

Isabel Zamudio. Mj. & Joez

to T. R. home.

Josej says J. & F. say
Joez
pées pivat, but I thought at
↑sharp.
first that Mj. said pées pivat,
tho I cannot be sure
Mj. also knows páarivat.
Mj says pées mivat,
ón pées vivat we have.
Rehear this when she is alone,
without Josej. Mj. says when
it is growing, call it
páarivat, when grown up
call it it pées mivat, when
it ya está hecho.

pées vivat

Joez Palm Springs

Cah. language 'áttakul,
=jediondilla
gobernadora. Mj. & Joez
nt. the R. name, for it
does not grow at ~~Tejon~~,
Rincon.

Joez Mj. paatiʃ, a kind
of lily, used as a purgative.
But the Paichanga people call it
tʃéxayam puin'ʃéeya.

Joez Mj. kúpʧaT =
Sobba kupʧaf, =
La Jolla people call it
huxaxnal, (Joez) + also
kuxaxlaf (Mj.). = yerba
del oso. = Eng. (Joez)

castaña.

Mj. ṣ̊ânmaykat, yerba
del pasmo. Different from romero,
Romero ~~inf.~~, Mj. also knows, but
n. ~~cc~~ R. name for romero.
* ṣ̊anmal is not a word.

*j. ƛikwlaxpiʃ, also
ƛikwlaʃ. Josej. says they are
made of the fetlock hoofs, it
is merely a bunch of
fetlock hoofs tied together with
correas de gamuza, without any
stick, but Josej. forgets the
V. name. at a certain place
in the song this rattle is
trembled (cp. turtle rattle)
and, when they stop & rattling
& singing, all the Indians cry.
Es como regan en el idioma.

Kj. ta ɬ Josej nt. praxul,
whistle. ta kákkilaʃ,
anything that you whistle
with

Kj. also knows ɬiɬikkilaʃ
yayómmilaʃ, lit. what makes it cry.

the wigal and qaxaal ɬ
múuta ɬ qawi'akwut páakipa
wd. cry when they were putting out
fire: iiiii ɬixi ɬixi
they shook the ɬyeeyat ɬ the feathers
make this noise of some kind of birds
— cvb. do this whistling at the
maani ceremony.

M. Mj. [illegible] ① sticks carried by tetakuila dancer, ②
the split sticks used by
tejon kids. = V. laqsk'alatata

Josej. n. Santiago Amargo, also
learned Tejon split-stick songs
at Tejon & introduced them among
the R. Joeg sings 2 of these songs
& Josej. Joeg calls these songs
El Gigante,
antonio [illegible] a G.,
nan Tjamis.
danced this kind of songs. Josej knows
him — he was at Tejon, a good
pen player. Juan Macho of J.
was at Tejon also) antonio Fotes's
wife was a great drinker, from J., she
died at Pala 9 yrs. ago, before
Gigante died. Then Gigante died,
& then Reinson died, José
Chino at Tejon & used to
dance all night.

Mj- Las heard the word
maniisam, cut n. mg. of word.
o
Toad sharp

Josej. sings:
maniipar manipáar.
mahkunga ma

They sent a flea to fetch her. Her
face swelled up, face full of worms.
The people left, & Luisian & Jesco
ala maniipar, & all left. They
said mahay, no sirve.
kaume, kaume, 'áée, =
vaminos, vaminos, todos. Josej's
father's folks were of F. descent & his mother
was of V. descent. Josej's grfather talked
to them in F.
When Josej's brother died they
telephoned to Josej. at Rio B Concho —
he heard of it a month later.

Mj. never heard of
Tanjitfgi was born, or that
he was making so much noise
that the mother put him away,
& just as the sun was giving
so much light the mother put
him away & later they sent him
up.

Mj. never heard story of
throwing the sun up into the sky
at Timêkunya.

Xʌj.: a woman saw the
naxaʌʃuʃ rock & just cried,
for she said naxaʌʃuʃ was her
great grandfather (pupiiwi).
He got sick at ~~Tonqaa~~
Tonqav.

Joez says there is a place called
back of Wequenhall's
Tonqa (without the v); naxaʌʃuʃ
just got there in time for dinner,
& said: "Tonqa," ng. just
got there in time," & that is
why they call the place Nows.
I told Xʌj. Gus's story how
if naxaʌʃuʃ got home from his trip, there wd
be no death in the world. Both
Xʌj. & Joez say that Wayót caused
death.
Xʌj. never saw the naxaʌʃuʃ rock,
nor did Joez.

Xʌj. used to have a mine
of wayóT, & used to bring
big chunks, from somewhere
in the north
when asked which is
reddest wayóT or pa'isoval,
says pa'isoval is reddest &
wayóT is more brick-colored.

M.j. yaxkuk, black manganese
M. there it came from, but it
came from the east, from the
desert. M.j's father had said,
it came from Aguanga

M.José. Es Jam. Tsukit —
es como decir la Virgen.
M.j. n. this.

Mj. wit 'iyakko, used in ceremonies. Once Mj's father gave a cigar to a man at Temascal + he exclaimed wit 'iyakko. Josej. speaks up + says if you give a person your coat, that person will say xwit yakko (comes from the 'i-, slarp s in Josej's pronunciation. xwit sahóovayt, or xwit tomyá'a'n,) Es como decir gracias. But Mj. says plainly wit. 'iyakko. Ch., full yet

Asi decia un tal Cayetano Duartes. Used this in the language of S. Gabriel + of S. Fernando.

Mj. knows kuuyat kulaawut, poker used in clothes-burning. Tried long. also n. 'ukunki n like. K. Kuuyat in mg. of jóto. Has heard Sp. jóto but Josej. 'axi, jóto. Kw. — but B. say fut'axi. Means it is the same as a saste —

V. x'anwa, woman; B. fut x'anwa. Jam. tahú' = V. 'axi. V. kuya, vuelta! turn your head in a different direction. K. kuyas ɬɬtshuy. Tstakhuy, to cleva, Josej. n. F. word for jóto. & Mj. n. 'ukunki.

Mj. knows only nakuuma,
my poker.

Mj. h. what 'iuTjanat is.
But Joeg knows it is buffalo.

Alj. tumíchat = Tóomuwut,
white cumulus thunder heads seen
in summer.

Alj. 'awa'vit, see fog.
= mesmal
o

Mj. knows the word is náaxuynit
& not *náaxunity, but n. the
mg.

Mg.: they the people say that
they were from north, & came south,
bands of them stopping at various
places, & some came as far as
south as Temecula & stayed
there. Of course they were
awfully young. They ate
'eexal-tóovukal (= dirt). That
is the way the people came when
they came to Temecula, & they
came & remained here forever.
When asked if Wuyóot came along
with them, says she never heard.
When asked about kiiwiš-'ataxviš,
she says she has heard people say
kíiwiya-'ataxviya, mg. in an empty
place, but knows nothing further.
Has also heard 'oomay-yaamay, also
xwaykit-piwkit. Says them huuuuuay-
'untuntay means like descending. La Jolla
people have this word in songs, but Rincon
have no such word in their songs

She also knows nothing about Tukuwiit Ta maayuwit.

Mj. never heard the word for L Angeles, but if it comes from ʔiyáala, poison oak. The locational of this is ʔiyá', Mj. says, locative ʔiyáaya, ielative ʔiyáyk. But Mj. never heard this place or name of, Los Angeles.

Josej. yáarya, L.A.

yáaryayak. So called from a sanzito chi cenizo, yáatʃ. Kw. as name for L.A. On thinking it over, says S. Gabriel is called this, That L Angeles is called yáarya. For they say that antes era un monte de esos sanditos chicos, Esp Joez eps. saxá' Mid. ra. across river from Colton.

Da Joez: Oakland cd be called wiláagamay. Josej no encinos at Tejon.

Joez reminds me that we put before that the first of 3 Nos. that Joez knows of is páakuʃ. páakuʃ is near El Toro somewhere, toward ʃ ʃ beach from El Toro. The second ʃ is tóon'ayva (mj. now forgets that she corrected Joez's wrong form to this), it means same as tuun'aq, my leg has cramps. mj. says Rincon form is the song mentions ʃalávppa- ↑not q. the highest mt.

ʃawáyʃ wena mg. shaggy (tree), tree with not much leaves, shaggy mg, person with shaggy uncombed hair. From ʃawáyʃ.

But cp. ʃawayyiq, ↑ hold out open hands towards a person,

ʔidáa ʃupa - pupéll'iva mg. where he was dancing

Cd Baldy - ——. Copiat in songs.

But Mj. n. if ʃo is n. r s. of pupell'iva. pell'i, dance the patada was fuerte! = pámminiʃ pell'i,

toon'aq. R. tunaqqaq, group comes ↑ draws in a big bola to one place. And the 3rd place was lukúp, which is at or towards beach from El Toro.

Nj.:

tásmuymal 'a-

Pauma pappo say tapmuyil mukát
but R. say Taagut mukát. Nj. ases
nly taagut mukát.

tawmumal 'a-
taawut mukát. Impt. Not
távmuyil mukát.

tawzummal 'a-
távzumal mukát
Impt
not i. ch. forever.

tovukmal 'a-
tóvukil mukát.
Ich.

nuváanumal 'a-
nuváanut mukát
páaxuymal 'a-
páaxuyil mukát
néemuymal 'á-
néemuyil mukát
sóomay mal 'a-
o
sóomuyil mukát

Nj. discussed long the
'alu'mal + mukat morning & months
+ n. if tasmuymal 'alu'mal +
táapunil mukát and I more

Klj. pum'awkkay
their saliva
pum'nattruy. These words are
their sweat
in an Yaqi song.

Rincon people start at
puripuri-ta'aqwe, but Paama people
start cycle at takwáava-móyyi'pa.
The Paama people mention
tunkumi mal, lit. little night,
in songs, & Rincon people do not
mention this at all.

Mj. says Dolores Aguayo, Bruno's wife, was once telling about [illegible] detention, told Mj. that nóemuynal means that you are so hungry that you have no belly, when you bow over forwards, from puté' nomélla, his belly goes in, We shd ask that woman about the calendar. Supt. Mj's father never explained calendar. Mj. knows only months' mention in the songs. Mj. heard that in songs it tells that Woyoot said he wd die in Noomuynal, & took all in his mouth they sent spirit to see if all was closed. Many went to sleep

Mj. waxaawut-káaraawit poisoné Wuyóot. That girl ho tuna nolyas nola. Wuyóot was ne father to them, but was a big so man. Frog never said anything in her body but just thought. stated to work an incantation & killed him. M. the place where Mj. is Séxuayaxwis, just as Joe's folks are Wasyaxwis (from watHom, S. Bern. mission.

Mj. n. whitening of abalone

in ashes.

Mj. yúnlapif, a small net, used to catch rabbits, no x also worn around head & keep sun out of eyes, & also sometimes worn as a belt. But pa'emmi' es el modo de tying long hair around head & cannot be said of when any net is tied on head. wáanal is also anything like tsowif, it is yapitpif. They paint the person & this waanal who is dreaming spirits, & he who knows how, talks, & he forgets all about spirits. Also wáanawu'.

wáanal is never used for around head or belt, & is much longer than yúnlapif.

No verb connected except noon yun lig', I hide behind a tree; & yunlig, I picotee the nest of rabbits or of rats. Or of dog's songs (recorded says yunlig.

mj. nuks·íimlaxpi, my
10
wood-carrying cord, síimlaxpiʃs
Lon*poss. Cannot say verb
síimiq or like.
wiiʃʃat, any conf. & poss. nuwiiʃʃa.
noon tek nuna kulaawat, d on
carrying a big load of wood.

wixét, made of pevéepaf,
round tule. Vs: powxe'ki, his Calsa.
Inst
páwxit, board boat. pupawxi,
his.
páa naxat, var. given when
we add to her *paalat.
pupdanaxa, his var. Kus. &
Tonies *paalat. But we must
remember that paalat may be
another dialect. Also call our
boat wóstilaf. noon pillig
paal, I am dipping the water
out. fillilaf, bailing taste.
tfil'kwat is a basket tles
wore on head like a hat &
carry wood, & bailed with it too.

Mj. putoovi, his semen.
But pupi's, her milk, that comes off
a woman for a baby, that is a diff.
kind of belch. No obsv., for
Toovit is conejito & toovis is
white clay.

J mj. ioni'aq, se entrampó
el venado gin stick trap. But
ioni'laj, stick deer trap.
also used of a ladyfriend
trapping you or catching you.
= xawaq, se entrampó.
Both these verbs are also
used of rabbit getting
caught in wound.
'amm'iq to put the net
for netting rabbits. Josej. tells (But nemieq, to place a deer stick trap
of crook stick used for pulling
rabbit out of hole. moon'iq, to
pull a rabbit out of hole with a
stick.

Mj. ʼiiqiʃ, anzuelo, fish-
hook. Supt. from Lion's
photo. Of catching a fish, can
say ʼorrʼiq, to catch any animal.
hottiq, to pull fish out, puʼiiqi,
his hook. Comes from
ʼiiqiq.

Mj. tóovagal is the
hardest wood, an oak that
grows at Tejon, it will melt a
stove used to make azadones
of Mil. Call hoe, sadón

Mj. never heard of stone. But they had sharp rocks to cut wood with, to chip wood off. Had these before had iron hoes.

xEawatfiq, Cimpian la tierra given

when I ask how to say to hoe, they say tfariq. to pull up weeds.
But it. kavatfiq. to swell up.

Mj. háaxut tfickayCal, a walking stick. But what one leans on. háaxut héyyjilal, digging bars. Make the butt of hard wood & put in fire & dig with it — K. 'is this too.

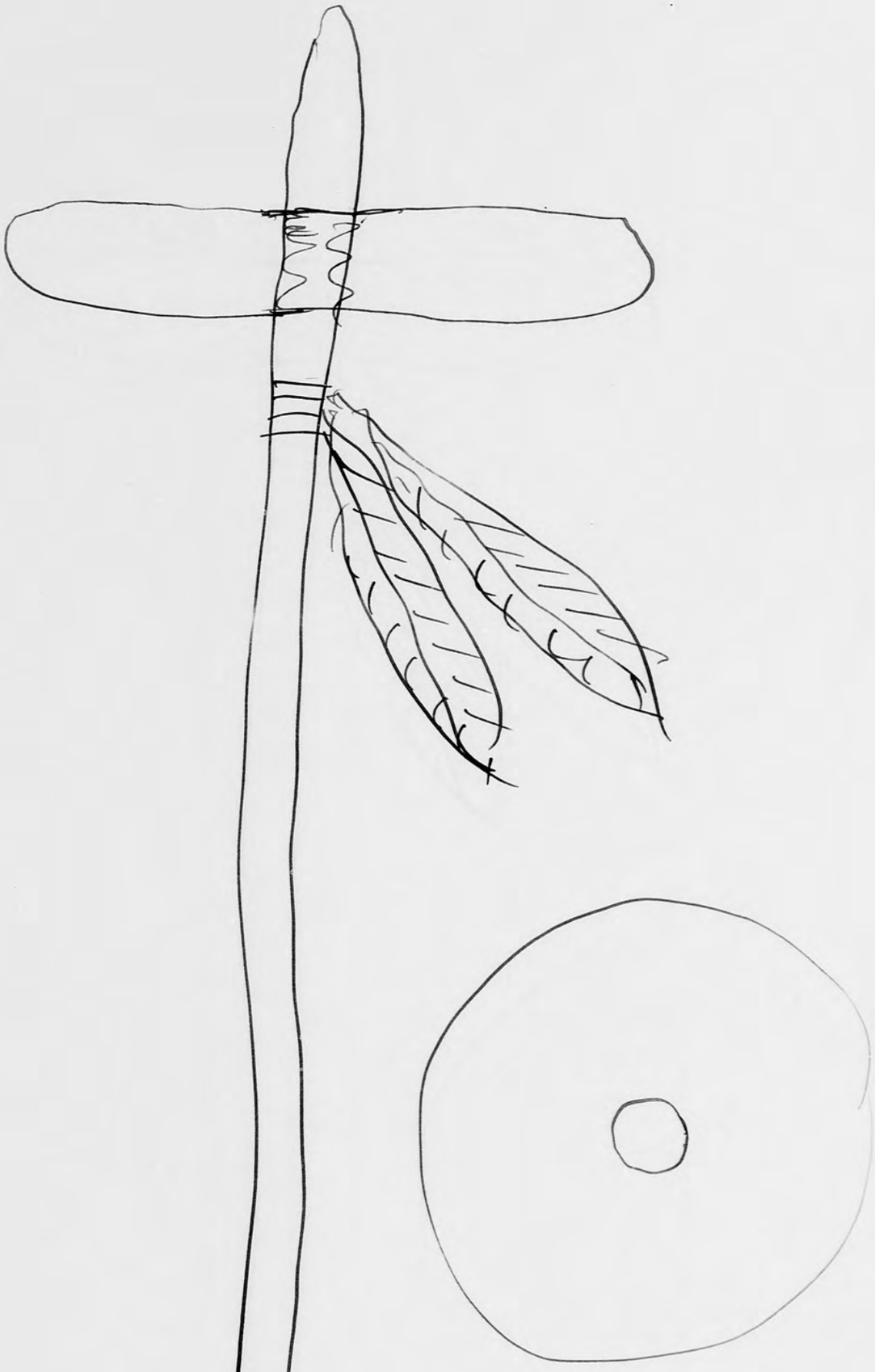
Made digging sticks? also, or? paawiS. used these all the time for digging holes till people got irons. When Mj. first came to consciousness, there were already axes & tools of iron. Gregorio Trujillo came to Tucson early & made axes, etc. — the Trujillo used to live at kihaay, below S. Margarita. He was José Maria Trujillo's (living, 79 yrs. old) father. Never saw rock weight on digging stick.

Mj. When I ask Evans' tupiqqilaq,
says tupiqqaq ea. means= basket
swells & gets tight.

Mj. 'ágaqapiq, a rock used
for bathing babies.  A rock
1" thick & 8" long, with hole
in one end

Josej. says alamo akuaqe
for firestick.

the basket used for bathing
babies in pá'kut, ~~tiit~~ also us. dim.
pá'kumaq. Also call this basket
'aqtaq. 'ágaqapiq.



Maj. never saw this kind of
stick. Explained it carefully.
Ascencion Lugo of Cahuilla
made the photo of Maj's father. He died 1917

Mj. says once a priest asked an old Chuk. woman how many gods here are, & she said: I don't know, I never was with them, maybe 2 or 3.

Mj. nakazzlif- yuyáaviſ

yóyyiwut - ſawatſwaſ (a star that never is seen high above horizon. means he who goes along the ridge - ~~he~~ spread tush, & bushy haired. also heard nakaslif puſſeeya, also piwiſ puſſeeya (but Mj. h. if she ~~sa~~ sees it), yuyáaviſ pemáa. She has seen laylattſax. She has the laylattſax seen ~~it~~ havórraviq, it keeps flaring brighter repeatedly. = giwannawaq (same wg.). When asked the evening star but ni its name. wiſ it to be called laylattſax.

Jaegs Josej. F. Sawée', sugar.
Ch-forever.

Mj. tukmi 'iswut, north
star. only form of names. never

She has scar about one finger
being cut short, it was bit by a
rattlesnake. tukmi 'iswut was
a [redacted] person, & he was the one
who bothered rsn., rsn. had no
teeth at that time & could do
anything, tukmi 'iswut used & threw
dirt in her face, & used to
pull her around & play with her,
for she had no teeth & no legs.
And rsn. went & complained to the
mother tamoayawut, & then she fixed
her so she'd bite. She got some
kulvul in her mouth, & she had teeth
then. tukmi 'iswut bore along & ate
tips of his fingers off. the latter
part of above story is mrs from Joe's
recollection of DuBois shown from Mj.
and mr stone in constellation is short.

we ask Mj. what piwiiʃ is. Says it means ① headband ② milky way.
'ahuutax is not the milky way — milky way is piwiiʃ. But the ~~interpret~~ interpret says piwiiʃ-'ahuutax. She thinks 'ahuutax is some kind of a star, that comes in the morning. 'ay Coltfox is morning star. Bernard ~~Coltfox~~ agreed heartily when I asked him if paahavit did not mean one who wins a race. Mj. Ming ʃ páahavit around this way it is not very good word, Josej. says pá a pahavim, sing. páahavit, oso, lem. and ~~ʃ~~ one does something excellent, one says 'a wáy páahavet! a person who does smthng admirable.
= R. 'eyeemal, ʃ Pu. ~~ʃ~~ impt.

yhyyy ~~u~~ rayuut (~~ʃ~~ Dubois has it wrong, ~~ng~~ wrong) very impt. correct at last.
Mj. has Potelo's wife's sister was sick ~~ʃ~~
Jlwis albinos was doctoring. The water animal was coming, was trying ~~ʃ~~ to be ~~ʃ~~ a man, ~~ʃ~~ had sticks ready ~~ʃ~~ beat him ~~ʃ~~ death, ~~ʃ~~ when he got there he spit tobacco ~~ʃ~~ threw it in Jla's eye, ~~ʃ~~ nobody ~~ʃ~~ see him, ~~ʃ~~ Mj. looked at ~~ʃ~~ Jla's eye, ~~ʃ~~ it was kind ~~ʃ~~ still, ~~ʃ~~ but soon he got all right.

Mj. n. pídpidiwut.

Mrs. Salawki is guest
grows at Mesa Grande.

Mr. M. Miyamuri or Miyamuri,
Mr. Tsuchiyama [illegible]

Ah
Chatsue;

Yoshi

Mj. n. tiqét, notqe'ki
N. totally, after a while,
mj. says she heard about it.
▽ that it is flint. Call
flint pikát.
mj. hetfiwun, they fasten
flint arrowheads on arrows. hetfiq,
I do'd. kmula puhetfiqan,
arrowhead. kmaa nupka'ki;
my knife.

Mj. qáawinaf, bowstring.
nuqáawina, my bowstring.

Ntj. nroomat pumáa
estero, such as we passed
several of day before yesterday
coming up the coast. Pitch
also vó. to Joez at Balboa.

nroomat pumáa - [Isabel Meadows, Rumsen Indian]
[When I took ls. to Newport Beach
estero in Aug. 1934 she vó. in Sp. that it was
un brazo del mar.]

David Rodriguez, nicknamed
old Temécula Ind.,
Sargento, His ex-wife is
Josefa (Chepa) Palavras
(from Sp. Calabasa). Her father was
from Sj'c. [Josefa's mother's name
was Apolonia Jaanat.

Both Apolonia & her husband had
venerial disease & their faces
looked bad.

Died from that disease.

Ed Davis: in the — Tribe
in Mexico ?) that paints
one half body black & the
other half red. Was it
Davis who told me this? ask
Davis (?) again

Joez: Mrs. Scott, some 80 yrs. old,
interviewed in L.A. Apr. 1933, Joez
being present.

She said that Bandini used to
be de Landini, and though it
may originally Italian, was a name
used at Barcelona, Spain. The
Bandini family were Catalonians.
Admiral Bandini settled in Peru,
and Juan Bandini, Mrs. Scott's mat.
grandfather was born in Peru,
& came to California. He was
nicknamed here El Peruano.
He was in with the Picos & other
prominent families & had several
big ranches in Lower California,
and these B.C. ranches of his
being confiscated by the Mex. Govern-
ment when Bandini favored the
Ams., for Bandini sided with Kearney.
the pronunciation was Karney, she vs.

Mrs. Scott says the Ord Boys, also
Ams. were with about they as they were

Joez: A man who does not
smoke can smell a woman o all
kinds of smells, but one who
smokes cannot smell anything,
for his nose is kind of numb inside,
the tobacco kills the nerves inside.
Vf.

Joez commenting on diagram on DuBois,
p. 164 [redacted] says that he heard that
the north star has only 3 fingers, and
the rattlesnake bit one off. He supposes
that the heart is the heart-shaped form
of the diagram. Joez re. what it
means by tracing the shape of it
in the live coals.

Joez: Jóo'ous, Ind. name of the high ridge that runs down to Agua Tibia, just e. of Pauma.

Joez: Mrs. Baker, rich Sp. lady of Los Angeles, owned a ranch ~~out~~ at a place called La Laguna, near Watts somewhere. [Joez].

Joez:

José Luis Albañas had both
'Antoyam clan songs and
La Jolla songs. He inherited both.

Joez:

Write out The story of ——— of
Pala, who lived across the river
from Pala, turning into a bear
& chasing a young man. He sat at
the side of trail & gave at his mission & jumped
In order to turn into a bear
or any animal, you have to collect
the feathers of every animal.
out on the young man. He chased the
young man & at last the bear said:
nawji, mj. why are you afraid?

Tells story of man who turned
into a raven, coyote, while
on the road from S. Jacinto
(a house over there for shearing
was called Las Paderes) to
Pala. Then you ch. fly all over, ch.
turn & be an eagle, in a few
minutes can be at S. Diego.

Joez: When all the latas have been put on a ramada & you are ready to put the thatching or brush on, they say of it: ya está jaulado. = Eng.: it is all framed up.

From jaula, cage.

"The Anza Expedition of 1775-1776, Diary of Pedro Font..., p. 160 "Rio de los Temblores."

Joez:

Buzzards smell bones after there is no more meat on them and it is just as if they were eating carrion, so the old Inds. said.

Joez:

Get story about burying sticks used in deer-producing ceremony in a cienega and digging them up again.

Joez:

Santiago Amargo, La Jolla Indian, taught the boys at La Jolla about 1860 some songs accompanied by splitstick which he had heard up San Gabriel way, probably at the Tejon. (For Santiago Amargo lived for 15 yrs. at Tejon.) The sticks were used by the singers of course only, and both men and women wd. dance at the same kind. Inf. saw them dance it at La Jolla and once saw them dance at inf's house in 1893. Anastacio Colures, a Ind. Indian, a big man who weighed over 200 lbs., and he danced it beautifully. When inf. saw him dance it he was naked, and at a certain place in the song the dancers kneel and then lie on the ground, belly down, supporting the body by the elbows and feet, and dancing the feet on the ground sidewise and back for a few moments, it was very pretty to see Anastasio do this. Lasáro Quassac at La Jolla, 90 years old, still living, knows these songs & cd. sing them.

Joez:

DuBois, p. 115, has naa'av wixe'tu, cve. couplet mentioning 2 places, backwards. It shd. be as above recorded: naa'av coming first.

Joez:

Du Bois, p. 175, "Sheva"
is for sivá', a big spring
and village site, with
wipennis-figure painted
rocks, near Jack Ripley's
place. Loc. siváaya,
gent. pl. sivaayam.

Joez:

Once at S. Jacinto several
Indians were working on a ranch
digging potatoes + putting them
in sacks. Pedro Silvas, part
Indian, when the lightning struck,
turned his arse toward the
thunder + said in Ind.: Hit
me here! And sure enough there
was immediately another crash,
+ it killed Pedro Silvas,
nicknamed El Cuate, an Indian
who always joshed + made fun all the time,
and also Juan Maria Berendo,
Ind. name Toyla, who
was near Pedro Silvas.

A Half-breed Ind. named
Bautista Woods was once
driving some cattle near Warner's
Hot Springs and lightning killed
him and several of the cattle
The meat of the cattle was
molido by the lightning.

Joez: Lightning has struck the spring where I bathed about 40 ft. from Joez' house twice. The first time it peeled all the bark off a poplar tree that stood at the spring, & later the tree died. The second time it struck it took all the limbs off another tree. Joez was scared that it might hit the house, but Joez's father said: He will not hit the house, giving Joe to understand that Lightning is like people, & will not hit a house, & then Joe felt more at ease.

Joez:

Luis Jurrivi, student at Carlisle, brought to José Luis when he came home albatras 3 turtle shells, from Philadelphia, of which he made 1 rattle, & Miss DuBois bought this rattle & it is in Berkeley.

Joez:

When Joez was a boy so young that he hardly remembers, [redacted] Luis "Chihuahua", a Mexican, n. his real surname, lived at Ahuya, at Rincon. [redacted] Soon after, he moved away over to Chihuahua Canyon, north of Warner's. He was the man for whom the canyon is named.

Joez:

Thomas Mendenhall became nicknamed El Burro because he used to chase Indian women on top of Paloma Mt. years ago and do business with them. A male burro will want to do business with a female burro even if the female does not want to, & will chase after the female, & since T. M. did the same they called him this. The Rincon & Potrero kids still call all his sons El Burro. There are 4 boys living, & 2 girls, 5 children of T. M.

Joez:

Desiderio Lavis's mother was surnamed albañas and was Jose Luis albañas' prima. He lives at Banning. He is from Warner's.

Joez:

Du Bois, p. 155, gives a story that Joez knows. There is a spring at tomka, reached by going through the gate that is just downriver of where I had the collision with Burns. As a man was stooped to drink water at that spring, the 'eelaT stuck in his hair fell from his head into the water. He went after it and reached another place where a man and woman were living. The "honey" he ate was gukaa'um pum'paaw. Black charcoal comes out that spring yet.

Joez:

Sparkman was killed in May, 1907, and Miss DuBois arrived in June, 1908. there was no one at the Sparkman store when Miss DuBois was there, it was closed. Joez remembers going around the store with her & it was closed. later on Clint Bailey opened up the store, Clint Bailey has a (brother) son, Milton Bailey, now a dentist in San Diego.

Joez [redacted] vs. that the Cahuillas get mad when you call them Cahuillas, for they think it means something abajo.

Joez:

Salvador Cuevas said that Hilario (never knew his last name) was an Indian from north of San Juan Capistrano somewhere x. He taught the Potrero people several songs that they had not had before. They had had the Tan'if before that but he merely introduced certain Tan'if songs. DuBois says, acc. to Joez, that the Pauma people wd. give the Potrero people maani paa'if, the La Jolla people the Mesa Grande people, and so on that way.

Joez:

Father Yúbak (phon.) of San Diego came around trying to collect money from the Rincon Indians for sending Father Yubak back to Washington to get land for the Indians. The Rincon Indians gave him nothing, and later he wd say in his sermons in the Dieguino Indian churches that the Rincon Indians were devils. He went east, but took several hundred dollars that he had collected from the Dieguino Indians and used it for establishing a school for Indian children at Old Town or at San Diego old mission.

Joez:

Esperanza Spoonish of Rincon knows lots of pa'tfaf songs and other songs.

Joez:

The women have municipal songs too.

Mj. pán' paniwut, just a word — not an animal that they say pats at me to make him sleep all the time. Some lazy fellows sleep all the time.

He goes pan' pan' pan' with a slow patting motion of hand from pan'iq, to go pan' pan' pan' with motion of approaching the palm of hand each saying.

Mj pís'pisiwut is not an animal if is just the name of the sickness. used to be lots of people with their backs broken. pis'aq, it is broken (e.g. auto is broken). there used to be lots of humpbacks.

pumuatsa } pís'axunat,
pu'áut }

his back (or chest) is broken, said of humpback. naxatsa makes this

Mj. Kw. 'ápmaykat, but so. just what it is. It is mentioned in pi'mukwul songs. No etym. 'apmal.

Mj. Tsorwut, same shape as Tsórwumal but big. Lives in spgs.

Mj. saw a paa'ila 10" long at S. Marg. rica. Called them all páa'ila. Never saw sea turtle.

(Jerónimo Sorveni)

Mj.'s mother's uncle died & they buried (his 'eelat sticks in a ciénaga (páamu'at), & while they were buried Pedro Pablo Sorveni Pedro did catch no deer. So Pedro Pablo's sister buried them & also dug them up for her brother, & gave them to Pedro Pablo Sorveni, & he had & talk over them, & put life & them again, Pedro Pablo & sister were 70 yrs. old when this happened.

Jerónimo Sorveni died, his children were Pedro Pablo Sorveni & maria Antonia nee Sorveni Caldéz.

Josej's grandfather sang the
fetlock-rattle funeral songs, and
a circle of people gathered.
At a certain single word in these
songs, all present cried.
When I ask Joej what these
deerhoof rattle-accompanied
songs are, say they are
pa'tfaf. Joej & Mj. both
say that they have seen the
teen hoofs rattles used in both
Saagwaf & pa'tfaf singing.
Very impt.

When Mj's father died, he told
them to take the deerhoof rattle away
& Gregory took it & put it on top of a
rock. When he went by there later, he
looked & found animal tracks around,
& nothing had carried it off!

Mj. the visiting Cahuilas bought
the boys feathers, & also donated tamis
songs, that they performed. Capt has
to have got each boy's permission. If
the woman says no, nothing can
induce. Mj's father ground the
toloache for the boys. at toloache
ceremony. when somebody dies,
nephew
Sotelo takes someone along with
& sings & prays. But the they pay Sotelo
him, but they give him indian $ like, gives nothing
30 dollars Sotelo
to his helper.

Pedro Penado came & Mj. & ask
her how to make tonohhayif &
she told him as his relation
Mj. said this p.m. they merely
pound the bark of Toloache roots
Mj.: The nocturnal are supposed
& just sit & see, & not to take
money as Sotelo does.

Tocanonga — for tok'ano',
Los Coyotes. Lor. tok'anooga.
Baltizal tov'ak, mixs.
DuBois' informt.
Mj. vs. that yapiffa
was formerly called toopumay,
same as plcnm. for S. Margarita.
dupt. infm.

Mj. had his belly sing of hanging
on one side & the rest of his belly empty
when he came & named the place
Kayi'may

Mj yapiffa is from nute'
pittfaq my belly is just hanging
down flabby & empty.

Mj. noon toynaq, I winnow — shake
seeds & throw chaff out one side.
Toyvaval wd be a word.

Putaba. Ev. for putaava, his skin.
Never heard of place so called but ev. ok.

Potumba — for putuumava
N. the place but think there is such a
name. Mj. says putuumava is o.k.

Mj: ev. pumungi his beard, but
2. where.

Quetchinga — for getfya.
Mj. knows' faxmay, near temecula
Senga — for senya.
Sogoho — for sovoowa. Perfect
Tasbote, for tsuvoli; a
place towards matajuay from
Warners somewhere.

To Baca. Mj: Tooviva, a former
lake that used to be south of Sh. mission
at the foot of the hill (on e. side of the
hw.) Ev. from Toovi, white clay.

Tobana — Joes has heard a name
Toova, a place in Aguanga region.

sáalap, S. Pascual.
M. atiqui.
Caba ev. for Manuel Chuparosa's gaava ca.
M. Cahuabal

Quackenga for wasp q, S. Bernardino
Jallagua — for jayagua, beachapple?
Paixha is for Mj. payxi a
place near Aguanga that she has land of
tee'ispa, where Indr. live at Aguanga.

Palpisa, for Cah. paal pissa,
Mj. mupumpu, a place where there
is a hotspring that smells strong
in the cañon de los Negros, ~~tetw~~
going from Aguanga toward Cahuilla.

~~Mj~~. Pamusi. — Sp. call'd
pamunga, Inds. kayi'.

Pasqua — for paagkwa. a 2nd
place called this is ± m. east of Pavla.
(Rincon or Potrero Inds. used to camp
at Pavla)

Pulabe — for pu'laava.
Pomame for pumaamay.

Mj. paagil, tulito. Grows
in mts. at Spgs. Grows like
soyla — like wire. No use.
Good feed for animals.

But padla pumúyi, a
"wiegrass" that grows in bunches
in wet ground

Josej. Tápuyni Rwat,
= R. Teepuniſ.
peon game. "churchurki,"
Josej. & Mj. nt. 9.
peon game. Josej. & Mj. 2.T.
"Boxa. "

Boxa

add the S. Diego plan. ber.

Josej. says that at the
Tejon they played a game which
consisted of tossing a bolt or
something as a target, & then
throwing at it with long garrochas
& willow. The one who threw the
closest to it won.

Mj. n. Reid "chacharakel,"
quince-game.

Mj. n. harasicuar, hoop &
pole game.

Mj. n. wawi, & never heard
of that guessing game.

Mj. never heard of Fern. Librado's
8-rock game.

Mj. Joezi (other folks were Mj.) were and staying at a spring at south side of Hemmen: Hall's place, across the creek from Hemmenhall's place, they had some stuff planted there, & a big yúuyuvay wut came out and spread its wings over Mj.; and Mj's father was an hechizero & came out & scared it away, & saved her. *the cows wd beg in the spg. Here where the yúuyuvaywut lived, & wd. not die right there but wd die later. Joezi knows exactly where this spg. is. It is near Hemmenhall's alfalfa field. Mj. n. the name? this spg., but at my suggestion says one ed. call it yúuyuvaywut puki;

Hawut
Pisi
Piapmikat

Mj. Ipez yúuyuvaywut
(ch. forever) (Spackman's book
has it wrong). Mj. ~~ex~~ vs. that there
are some animals that live in the springs
that are as big as a condor. But
the condor is yuyáavaywut.
Ipez always calls this vulture
instead of condor. Jla. nce sauet
a yuyáavaywut. When suthng. is
q- to happen to you, these animals
show themselves plain.

But Mj. páayawiſ, a man or
woman who lives in the springs. A man
passing gets sort of crazy. & thinks he
is screwing one of these of opp. sex,
& may fall off a cliff.

But Mj. páavawut, a
child that lives in springs. He catches
cows & people - then brg down & never come up.
Mj. knows these 3 distinct kinds.

Xxj. Tenecula mitſánnanax
= Rincon mitſaxánnalax, to enlarge on
a story, to make things big by telling, & to
feel smthng out of the way.

Joseʃ F. mukáaʃamina', matalo!
mukaana, to wey a matar.
F. ʃu'ːiT, stan. maáar, cuna.
taraamat, later changed to taraamĕat,
↑vs. that
d sol. (= Jam. taamĕat). Tukáa, night.
Josej. nigaunya, inside of me,
my heart. maʃuunya, inside of you,
Jam. nihaaken, mi corazon, agrees to
nigú(u)T, mi cuña. Josej. nipóoT,
my penis. vs. Non-poss. potáar. They
vd call káa potáar, hello penis
(of the crowd). 'ataari, her cunt.
'apeehan, her vulva-hair.
makaakan, your testicles. ni-kaakan,
my balls,

Rincon woaxiʃ, Panama usavi mmal, colaʃaxna is not native here.

Mj. noon ʃúkkːiniluT
nuyukki, I am g. to put my wig
on Him. noon yúkkiluT nuyukki,
I am g. to put my wig on.
noon poyĕk yumuniʃːiluT
nuyukki, I am g. to put my wig
on Him. nuyukkip yuumuq,
he has long wigs, el tiene pueSto
muy yukkiʃ. CT. yunkaq, a kid runs
to a point, puyukki yaaqa,
he is holding his yukkiʃ. Loc.
ʃúkkiyan.
When we now ask Mj. what
yuuTuq cd mean, says that in
the Rincon dialect neither of these
words is used or means anything.
Trier long. She n. hears & say scalp
taken in war, but thinks Miguel
morales' yuuTuʃ may be o.k. Mj. vs. Kuat
ka ʃolla say kuutpaʃ = Rincon kuutpaT, elder.
Panama ʃolla nooxay, yo mismo = Rincon
nooxa, yo mismo. Rincon mitʃaxánnalax =
Pala mitʃa xánnaxalax, to talk and go a little
to far out of the way, or you make a short story long,
to falsely enlarge on.

Mj. Joez: the Son Pascual
Inds. at Sta. Inés lived on the
south side of the K.-speaking Indians
(she speaks of the latter as the Potrero
Indians). the capitan wd. come &
summon them & go to church, &
if one did not sit just so with
folded arms at church, the capitan
wd. hit the person; they gave
each kid. a piece of beef when
they distributed beef. the alcalde
wd wake them in mornings: levantense
se para trabajar.

Josej. says at F. The alcalde
wd. go from house to house saying.
woviino, = alevantense. F. jakwiita,
azotar.

They gave some 100 azotes — you wd be
sick for a week. They washed the blood off &
sprinkled salt & told you vete a trabajar.
F. mée mûuro, vete pallá (a trabajar).
Josej. n. the F. equiv. of tatahuila.

Mj. says there were 2 smallpox
epidemics.

When the smallpox came 1st time,
the Inds. were having a big fiesta at
Sjc., and a man came who had
smallpox, & the people were talking
of throwing him, making him go away,
but he threw a cloth that had small
pox matter on it into the fire, & then
all of them got it, pretty near
them died.

a family of Coahuila
Josej: 1 Inds. who had been living
in Los Angeles ran away from smallpox
fled to La Jolla, but they made them
stay in a lonely place across the river.
The old woman died, & his mother died,
& no one wd touch the boy, but the
boy's mother's brother took the boy &
Talcoma (Miller's place near Valley Center). the
uncle took a both 2 or 3 wks. after he had smallpox,
he bathed & lay in sun & died right there. The

boy was a halfbreed & used to run around at Potrero
and probably died.

Kr., SDE Diary, p. 150.

Mj. Huumay is for 'u'umay,
for Margarita, mother of Micaela,
was traveling at the time of the
smallpox epidemic at Sjc. of 1864
with Micaela (a baby in arms) and
another older girl who was walking
on foot, who died of smallpox,

She was walking from San Juan Capistrano
heading for Pala. When she got
over towards S. Margarita, she
met a Sp. man, who asked
where she was heading for, & she said
for Pala, & he told her she ord. have
to hurry & get & S. Margarita Hoopumay
ca) that night, & he pulled some money
from his pocket & gave it to her & she
hurried ahead. When telling Mj. about
this trip, she spoke of having left 'u'umay,
and so Mj. knows Kr's name is 'u'umay &
thinks it must be towards Las Pulgas from Mission

Mj. Joey: Sr. piwiiva.
Sp. piwiiq, it is Francisco.
Gent. piwiivayam.

Mj. Joez: Micaela was born at La Jolla & was raised at Pala. Her mother separated from her husband, & the mother lived by herself at Pala.

Mj. Joez ʔáaluŋa of be o.k. in R., but ev S. from is ʔáaluna. Mj. heartily approves ʔáaluŋam for the people, & seems to approve ʔáaluŋaŋ but not in R. ʔaaluq. to look up. ʔaluʔa, look upward!

B

Mj. Joez wanáwwanaq,
an animal is kicking (patáleandó)
all around, as when you kill him.
Also said of water that moves,
as it runs.

But hunáxtanaq, he goes as a
measuring-worm crawls, also sayable
of water flowing
in a rough stream. From the above
comes the plen. wanawna,
S. Ana River. Mj. when taken
past Los Padres knew no
name for it but only name for
the whole S Ana River =

wanawna.

Mj. Joez paala pugiitaqala,
place where very little water runs,
= S. Juaneño paal pugiitqala.
Ub. exactly, Cp. not say *paala
pugiitaf.

Cp. paala ʃiivaq a little
water is running or trickling,
= paala ʃivivvaq. But
not so
when lots of water is running
they say paala wunonnaq.

Mj. never heard 'axaʃmay.
But knows 'axaʃmal, wild peq.
never heard, but hon. dim. would be
'axaʃla, Mj. readily gives it.
'axaʃ Mj. says she heard Micaela's
mother speak of 'axaʃme,
but us. Kat in K. language
of say a little di(.), would say
'axaʃmay. Carefully gone over.

Mj. Ivez toota penmaq = toota
xatʃaq, rocks are scattered around.
= toota xatʃuppaq.
But toota loyyaq, rocks are
piled up. toota te''aq,
rocks are piled up by the water,
ɣáaxiʃ te''aq = ɣaaxiʃ monlaq,
grain is piled in sacks.
ɣaaxiʃ qaculaq, grain sacks
are enclosed, one on top of the other.

K., Sho. Dials., Khechmay
San Onofre. Joez says he asked
a
and he told him S. Onofre is
qe'éeʃpumay. Mj. never heard
this name. Mj. never heard *qeʃmay.
Mj. qeʃmal, a little shell.
not ʧ

We tell Mj. of shells at Kh., &
she thinks they were refuse from the
many people here. Mj. says that
at John Quincy Adams' place there
are lots of shells in the earth. The place
where the shells are is sw. of Adams'
old store site, over the hill from
Adams' store. Thinks these shells
are shellfish refuse from old village
& do but & go down
they had nothing
to the shore whenever they felt like it.

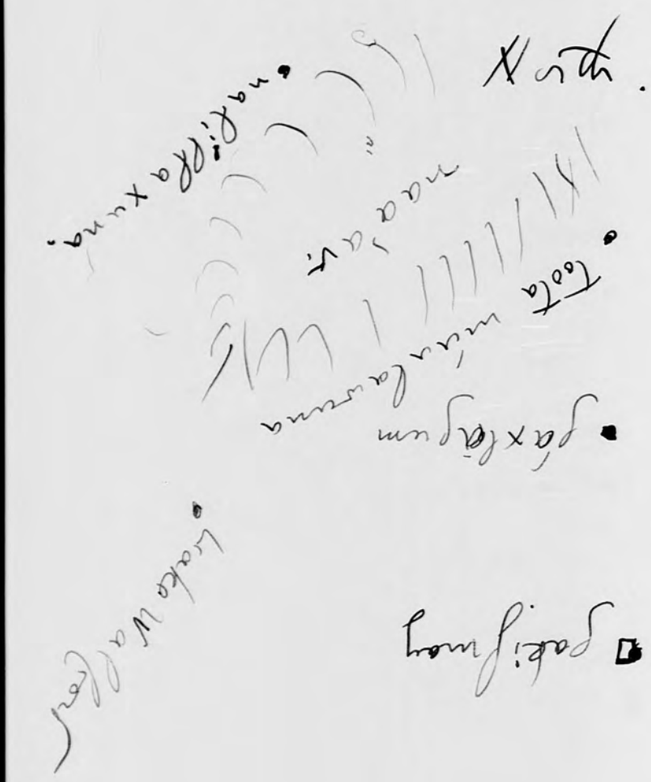
Mj. Joeg gakiſmay, =
Tnot's
guajito Ranch, this canyon
gakiſmay runs out to S. Pascual.
gakiſmay was ranch of Louis
— (a Frenchman), so used
to live there. Old man Maxgcy
(maksi) lived there first,
& later the Frenchman lived here.
Xg. little nettle. Mj. says a D.
Indian named Lorenzo lived at
that place long long ago, & Lorenzo
sold that place to Maxcy. Mj.
says guajito is more properly
aguajito (kw. from 2 times),
mg. little spg. Trs. aguajito
into R. as paamal, locational paamay,
little water, Xit from guaje (= bottle)
but from aguage, spring. Josej. says they
split a tube in the middle & make a guaje of it —

guaje, Mj says calabash, i.e. a, is the final of

(not w, not m, in plcn.)

Mj. Toota múnluwana,
place 2 miles above Maxcy's
house site (gakiſmay), mg.
mg. the rock that goes ahead.
From múnlu muna, he goes
ahead. toota m. is the
nice flat 2 miles north
of Maxcy's ranch house, which
ranch house is down in a hollow,
a nice flat near the base of
naa'ar hill

Mj: páxlaʃum, loc.
páxlaʃamya, was a big
X. (not Dj) village, see map below



páxlaʃum is from páaxiʃ,
pain, seeds, sounds like the people
had lots of seeds there. Dolores' mother
used to live at páxlaʃum about the
time she got married. Anastasio
Aguayo of La Jolla married Natilda
(from Matilda), mother of Dolores.

Mj: Joez: There was a potrero
Ind. ~~Dick~~ named José Antonio
Colác, nicknamed páavawit,
water monster. He had a son
named muuni. Both are dead

Mj. has heard tagvooli
as name of a place east of Monkey
Hill, in songs used in people
cussing each other. The Wassak
boys were raised at Puerta Noria,
▽ knows names around Warner's,
▽ some of the Ica folks people use.
~~they~~ know too. No etym.; cf T:T
is R. Language

Mj. Joey: Mj. has heard too'ov,
from toovi, white clay. Loc.
tovya. The people are tovyam.

Mj Joez never heard
* paxwa, S. Felipe.

Joez Mj. malá'qaf, S. Isabel.
ch. with some difficulty.
Mj. locational of malá'qafla,
big flat rock.

Mj. Jos yayísuma, Mesa
Grande.

Jos Mj. & D. Pawáy,
Paines' old place towards
S. Diego from the Top of the Paway
grade. Mj. n. R. equiv. Mj;
never heard Rat Tauksis was born
there.

Josej. says that fax is used for
to techan casas,

Mij Joez: You know where the
bridge is at Hodges Lake. The old store
was about ½ mile e. of the bridge,
and the spot originally called
huykki, mg. canizo, was 1 mile
e. of the store, on the canada, at
the foot of the hill there. From
huykki, canizo. Used to be
some of this native canizo growing
there

Xkj. Joez panaa'u,
Encinitas. Loc. panaa'uŋ.
Mj. n. shy the -ɔ is added.
From panáal, mezcal.

Mj. Joez : páalimaŋ is derived
from word for water, or swamp
= páalimal.

Mj. Jvez suppose Unov must be
for 'kunar, locational for chulla.
Ored. t be for kunuvat, Sp. Dagger,
locational kunun'uv. But nt.
such a name.

Mj. Jvez: Dolores said that the
real name of the Coronado Ids. is
mexée lam, but there were 2 girls
who were very lazy, and so the
ids. are called lazy ones. She said
that long ago it was all dry
land at San Diego and one co.
go to the Coronado ids. without crossing
water.

Mj. Joez remembers that
Point Loma was called in R.
Lavrádka, from Sp. La
Beraca, mg the lighthouse. N.t.
real Ind. name.

Joez remembers that his father,
Jose Luis Albañas, sang a song
mentioning various places about
False Bay, but cannot remember
the words. But Dolores knows pretty
near all of Joez' father's songs &
maybe able to remember it.
Very imp T.

a teméeyanwiʃ song, seŋ.yam puŋ́nukwuan,
tka mentions qee.eeʃi ʃoo.ooyi, r then mentions:
páa.aayipá pupúu.uuyipá

So Mj. knows well that this plen.
is pupuuyi. The first plen. is
paayi, but they'n. where it is,
Cp. ʃuuyiq́ & itch. pupuuyi,
his itching.

Mj. says that paayi mentions
water. ʔpaayiq́ Cor páayiʔa.
N. where.

Joez sang the above song in Los Angeles,
it is teméeyanwiʃ.

Mj. Joez príṣiidi, Crc.
príṣiidiya, S. Diego Old Town.
Once long ago the river threatened
& wash the town away and there
were people from ~~Pasiá~~ Potrero r
many places working there. They
had to furnish their own lunches.
Manuelita Cota was the chief,
he just told the people they
had & go down or they would be
given a good lashing. Manuel
Cota was rich owned the Agua
Tibia ranch, but Cota had nothing
ll. ~~[illegible]~~ príṣiidik.
Mj. n. real ind. name ʔi.

Mj. Joey never heard "Paulpa"
but Mj. thinks páawulpa is
the pronunciation. No elyn..
Ł noon paawulq.

Mj. was playing piaque at
S Pasqual, & the D. women got told
of Mj., but Mj. was too strong for
them. Mj. had only bet 50 cts. there
was a big bunch of women there &
they just wanted to fight Mj's.
partner got hit on the nose & it bled,
& another Pshero girl got hit on
the hand with a piaque stick. Later
those same D. women came over
to Rincon & the R. women told
them they wanted to play piaque
with them, but they said they did not
want to play.

Mj. Joe: When you get the eagle, you have to race with the eagle, holding him by neck & legs, eagle is heavy, + she raced, r her mother threw beads at her, r a dollar, + the dollar hit her right in bridge of nose, punt'anif, a throwing of property & a person. A man cd. run, but there was no one there r so Mj. ran. old custom & do this as soon as eagle has been obtained. Mj. was a good racer in the wegenni'f, when she girls ran ¼ mile, + also used to play piagul.

Mj. said ~~that~~ when explaining the words of the peman'f contain the word that means slender-legged, big-bellied like a killdeer, that a woman with a very short pi'gkuat (apron) r slender r legs + big belly would be called thus.

tolmul. location.
'iyakko - eater of human flesh

Jez once got so scared • T
yuʼuyj ~~a~~ ~~plom~~ in where the intake
is in Sh. canyon, ~~abo~~ way above ʼuyíʼ;
that he sweat ∀ cd. not move a
muscle.

Mj. Joej: There is a place
2 miles up Sh. river from
Mjʼs house called ʼuyíʼ,
mg. where something leans,
from noon ʼoyʼiq, (a ladder e.g.) against a wall.
Aoji is ev. some similar
form.. N. location of El Carrizal.
Rhg. Mj. Joej n. *saʼoygi
n like, n ʼáawge.

Kj. Jog know Cañada de los
Gegnos, near the Soledad.

tʃaatum pum'pugmay wf. be
owls' eyes, N. Aj. nupullam ca,
my eye, but ev. for this. Or cp.
noon puuluq = noon
tan'iq. I am dancing the
ʃahoorit. púunkaT =
tan'ikaT, = ʃahoorit dancer.

Kj. Jog never heard of
San Buenaventura. But
pukíkwsavo is a ~~oo~~ good
word + cacoons = one resolla.

Joez Mj. Joez has heard about
has Tinajas, it is a place by
S. Rosa (betw. Temecula & S. Margarita).
Xj. never heard * punkat
pupáaw, but it is o.k., a
cf. be a plain. — ep.
Tovonni pupáaw, spring by
mennenhall's.

Mj. Joez 'ún navut, cholla.

hugnuvat, sp. dagger.
Locational nd. by Mj.
'únav. Very impt. — Never
heard of has Chollas in sp.;
but Mj. knew a Cille woman
named Narcisa (n. by surname)
who said she was from
'únav — those people were
called 'únavyam.
Mj. There are 2 kinds of chollas.
the 'únavut — & has more
thorns than mantul.

Mj. has heard of San Alejo
Mj's father was once coming from
S. Diego to & was going to
Buenavista, & mentioned the name
S. Alejo. But no. there S. Alejo
is.

Mj. does know why pi'ir
near Muniecta, but must be
the same name at Batequito.
But Batequito site that Mj
can go night to is kulaa'aw.

Mj: Joej. Mj. has heard
kulaw may. Distinct from
↑ww
kulaa'aw, ~~big~~ = the biggest
hill facing T. Diego from
Rafequito. a man named
Marcelo (kwd. marcelo kuláy)
culuris the
Marcelo ~~Zuñ~~ told Mj.

people of pu'laava used
to move over to kulaa'aw.
Mj. saw the old camp + cemetery, ev.
a cemetery, at foot of that hill.
Jose Maria Trujillo's grandfather was
a D. woman named maria de
Los Angeles 'akwaqqak, a D.
woman from pu'laava.

~~M~~ Narcisa, an old woman
who used to be around Potero, was
a native of pu'laava too, a D.
Marcelo showed Mj. the place where
they had the tipis. at kulaa'aw.

Mj: Joej pagkwa-
maháala. Ki. etym. for
maháala. Mj. cannot explain
mg. of pagkwa — does not appear
Joej' surnize that place
named this mean meadow.

Mj. Joez. and Josej. nt.
Tobagnar, Tobohar, Tobikhar,
etc.

Mj. Joez nt. *Toova. XY.
whose Wuyóot died.

Joez thinks ta'aqwi is a
second name for yamicaro,
S. Jacinto Mt. No etym.

Kr. Sho. Dials. p. 148
Sapela San Ygnacio.
Kg. Joez never heard, ev.
pappila, my instrument for
pounding meat. Ep. taakwi
pupappila.

Mj. Kn., Sho. Dials, p. 148

Possibly for

Hulawona.

huul'axuna, place where one

looks down.

Mj. Joez nti Wakwi.

Mj never heard.

Mj. Joez paawi.

Ep. possibly paawi, scrub oak

Mj. wulaa'aq, f. lisiha.

Loc. wulaqya. wulaqyam,

gent. pl. Eu-from wulaaqal,

bild Buckwheat. Not *wilaaqal.

Mj. Joez ʃaqaapa, Las Pulgas. possibly from ʃaqaq, ① I lie on side (not on my back or belly), ② a ~~rock~~ flat rock is ~~with~~ its edge. ③ to cry (Moran)

Mj. Joez ʾuſmay. From ʾuſla, wild rose. hoon towq ʾúuſil.

Mj. Joez: Santa Rosa ranch
is betes. Temecula and San Juan
Capistrano, on top of the hill
owned by the Vail people.
Mj. & Joez do not know Mekha,
but ev. meexq.
Cp. meexal, a kind of tunas.

Mj. Sovoowo, ← not v. very impt. Sobobq.
Very impt. pl. gent.
sovoowyam, sing. sovoowyaxwiš.
This is the old pl. form of the name.
Cp. sovoowut, winter. In the
winter time = sovoowya. But
Mj. Joez s.t. etym. of sovoowo.
But Mj. knows the old form.

Mj. The place just above
Sboba, which Ko Sp. people call
Corova, is in Ko. kóklavi.
Corova is ev. corrupted from this.

Kr., Sho. Dialects, p. 149
Mj. n. "Tekumak (mesa
Grande. R. call mesa Grande
yayi'wunna, from
yayi"aq, it is a sheltered
place, no wind comes here.
Where the Kuds. live here is in
a low, sheltered place.
Mj. "Okhoē."

Kr. Sh. Dials. p. 147, fn.

Icayme .. native name of San Luis Rey.

Mj. says that her mother's aunt once mentioned the name of Sh., & it was not qee'eſ. Cannot remember. A few moments later & he remembered that Mj's father said there is a spring on the south side of the road, across the hw from the mission. The priests fixed it with a stone carved as a human face, natural size, with water running out of the mouth. This was inside the mission enclosure, which was surrounded with a wall of adobe 10 ft. high, & was closed about 5 p.m., & the girls had to get their water from that fountain before it was closed. Mj. remembers that that >pj was called ;i káymi.. -mi, not -may. No etym.

Mj. (We ask her if qee'eſ cannot be locational?) qeſka, shell

Mj. remembers that some of the people of the Luiseño (yapitſa-people)

That mentions qee.ee.ſii qee.ee.ſii

Joez knows a g. seyyam pum'nukwáan

joo.oo.yii pumaay not short

Mj- says that places near together are mentioned in the songs, so these places must be near Sh.

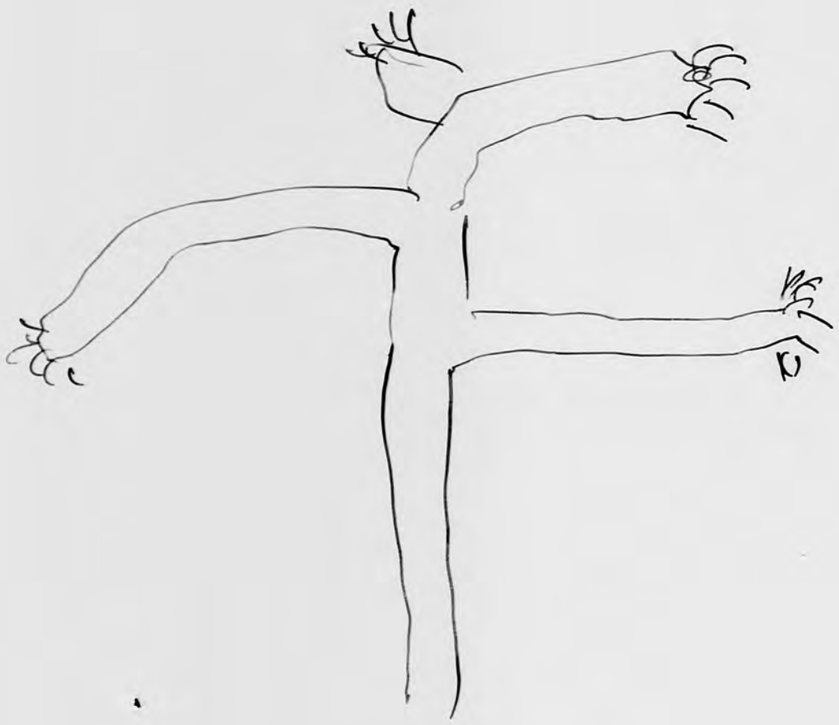
Xlj.: the name is yuymay,
and Victor meza calls it
yuymi; it is wrong. There is
no dialect that calls it yuymi.

Josej. vs. that Jam. call
the mushowes 'amaxaava',
pl. 'amaxaa.va'yam, but that
this is from Sp., the vs. Xlj. n.
this tribe.
Jam.
Josej, kwaffapk wants,
el Rio Colorado = V. sa'aluxftahay
su'uTam. = R. ewayaqqwyaj
wanif.

Xtj, n. R. name of ocatillo.

Xtj, There is a plant that grows
on the desert called 'eela. I
explained the diff betw. mezquite
& tornillo to Xtj. but she did not
know there are 2 kinds, they grind
up these beans and make móonakaf
of it, make it in big balls. She refers
to it as pinole de mezquite. cannot
call these balls punkaf —
púnkaf is another kind. It is good
eating.

Josej. n. Tjiiyavur that Juana
Robendrez told me about.



Mj. Joez. When Mj. was a small girl, they got a few young men to come & learn the tatahuila every afternoon at the Potrero cemetary. and Mj and another girl went over one afternoon & there were no boy's there, and Mj sang the tatahuila while the other girl (Catarina Calac, who later married a man surnamed Tlawari' & was therefore called Catarina Tlawari'). and they just did this a little time, but as Mj. turned to go back to the house she was living at Potrero la; she sort of tangled + she stumbled (noon xawaq, my foot gets tangled, pikwan'aq, I stumble; but pikwan'iq, I throw a takedown wrestling). and the other girl took a wiyatla that was at the ranch (there where they were dancing and took it home, & the next at once got sick, & they had tewa'i (ch. 1), a famous Cahuilla doctor from Tok'anó'o ↑ does not of the

Los Coyotes, to sing Los. The kid a pain

Josej. Ed. Sp. ~~fuimos~~ derecho
pa el hospital fuimos a dar,
we headed directly for the hospital.

Josej. says there were abajeños
allTile too. A certain Estanislado
~~Ortiz~~ was one of them. He and all
his family are dead. They
married Mejican women up that
way

Mj. Luciano Mejial had a brother named Fermin, who was at Ft. Tejon a long time. ~~Luc~~ Fermin agarró mujer here & had 2 sons there. Luciano was Joey's padrino. When Luciano returned here he got with him una manada de caballos mestenos grandes. When this side of Ft. Tejon some wild Indians on foot tried to rob Luciano & the others of the horses, for the purpose of eating the horses, but since these wild Inds. were on foot, Luciano got away from them & reached here with the horses. Luciano took the horses & Rincon & kept them & used them.

Mj. ask her if Mj. ever heard of naked woman dance. Mj. never heard of this naked woman dance, but the nearest she heard to it was when they killed a bear. When the killed bear was brought home, they would lay the bear on the ground (matting) in the warm kiji,

and the women and girls strip naked and come in and walk three times around the bear, and then jump back and forth over the body of the bear. Mj. not look at them of course, but the other people would look at them. There was no singing connected with this ceremony, no singing of any kind,

But sp. also wildcat ceremony.

mj

[394]

4

Mj. says she has a cousin named Ramon Calac. He was deer hunting & came to a flat rock, & a rock was giving a light that flared brighter & duller, & he looked under there & saw lots of dif. colored stones under it. He told a white fellow & went there with the white fellow & they found the rock, but the bright crystals were no longer there. You have to do talking & find such things.

Mj. & Mj. was also irrigating & found a piece of crystal with reddish color at 2 places inside the crystal. She gave it to a man (Antonio Moreno, Ila's cousin) who lived in L.A. & he had it cut for selling in rings. He told them later that he don't sell it & that it had little value. Antonio Moreno helped build St. Vin. Cathedral & Hollenbeck Hotel (latter was built in 1888).

Story of muunis - Spirit

Told Josej. this story.

muunes fue a la ra. de
Cahuenga a pasear. He was
short like an enano, &
Chong. at 6 p.m. he said:

Yome voy, porque es tarde.
pues, he answered. & at that
moment he manoteó she capt, the
out him over his shoulder & everthone.
Cahuenga people followed him, He wd say
(una la Capitan (that same evening)
this as he shot from one door
over to another, & from each door
he threw a bone of the capt. of the
people who had followed him thither & wd
say as he threw a bone out: Toma su capitan.
Bueno, le dijieron al coyote,
bueno, puedes ir a matar
al Muniés. A, no, no, no
va matar, no va comer.

Oso. (some talk, he also
declined)

leon. (some talk, he also
declined).

ahora, al pakiijas.
Aversi vas a matar a aquel,
ya mató el capitan. It was
the following day (day after the
day he stole the cap. capt.) that
pakiijan killed him.)

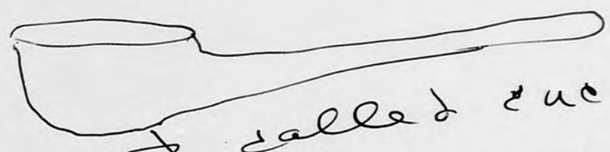
(At 9 am. se estaba acostado
boca arriba. pressed on top
a flat rock that was on top of his
rock house, it was his custom to
mid-morning. kept dipping
daily. the pakiijan scooping closer
& him at every dip & at last, tras, he ①
him in the belly & knocked his tripas out ②
Hamadar himself back, tras! ①

He knockt out the tripas (v. Sipuk,
de muunis, Hey became tuche

*Tewa side of the cave, inuy Sabrosa.

*En una cañada. And the next morning ^ they went & took to see if it was true & sure enough, was there lying dead there ~~muuu~~ is they made a fire & cremated him. The cave is still there, ~~en~~ en el Rhamizal, it is not on top of the picacho, but halfway down the slope, back of Charlie Bell's house.

Josej. V. watwa'j, wooden gatea. Very impt. Ev. = l. stuk ea.

Mj. never saw a load of these but saw  ladles of wood, called cuchara, made these only often the padres come.

Mj. says Gregory's wife has wooden cateas for making hash (= chopping board), ~~tan~~ ~~cud~~ R. name.

But wa'i'f wóttilaf, chopping block, where you chop meat, greens, etc. (when cook greens, chop into short lengths, & then fry it 2d. says (neegat wóttilaf.

~~plans~~
~~Gatea de palo~~.
~~baby sickness~~
~~tampah~~

Josej. V. ʃaxʃinaˀpi; (ch.)
monterito fr pespibata = R. tamyaʃ
= Jam. tʃakkwiʃ.

We tell Mj. about the tamyaʃ.
She says that some tamyaʃ had
no concavity in them, described as
makúmkaʃ, but they were all called tamyaʃ.
tamkaʃ makúmkaʃ.
Cf. speak of them as Jankiʃ.
The others were toopal
Joey has never seen these that have no
all are made of rock. Joey says it would be
possible to find a piece of quartz big enough
to make one of.
Mj. says that a chile Rock
quartz crystals were very dangerous, anybody
fooling with them or get injured; they
believed that these could make a person sick
or crazy, no chiles whites can handle them
as they do. Mj. had an uncle named
Luis who gathered niyaala & Tuntukviʃ
(black ones) betw. Potrero & Rincon at a
hill named Kulyáavila, & he went 3 times,
the 3rd time he went there he went crazy
& died.

Joegsej. v. ʃálaxsˀáhay = crystal, from Span.,
mg. se mira por el otro lado = transparent.

Mj. when baby is sick as result
of breaking of taboo by parent =
① piikaq. ~~to make sick~~
↑ not a
~~pisk~~ this verb has a second usage
mg. a man or woman has
lots of things but wants something
else. piikaʃ, this sicking.
But piikaniʃ, the making of a
baby sick thus. Ext can give no causative.

=② palaqranic. This means the
baby is ruined by its mother screwing.
palaqraniʃ, worn stunted & sickly.
Joey Mj. Baby gets When a woman is having
a man screw her it makes her body hot
all over, & the milk in the no good
& if a baby sucks it gives a baby
right away the worst kind of diarrhea.
In old times women used to have
a baby about every 2 years, & the
man does not fuck her after baby was
born for a man would wait sometimes 3 or 4
4 months before he fucked wife, if he wanted to make baby

Mj. says the R. used to punish the baby to cure it of this. they made a fire & put the baby a foot almost into the fire every day & often burned the baby a BIT almost of a finger. Mj. remarked. BUT often the baby gets bigger, & can be carried about baby.

V. Tshuwi hekaftathaw, her baby has R. pikaf.

Josef. says that it is easy to get to screw a woman who has a baby under 6 months old, when a ~~baby~~ man has been away from home & comes home & finds his baby sick, he can tell that the woman has been screwing with another man, and the baby will talk & accuse his mother. Likewise when the father screws another woman, the baby will talk. & either father or mother screws another, the baby gets sick with some sickness, baby gonita j se cursèa.

The cure is for man or woman who has slept with another man or woman to ortigan himself or herself all about the privates & ascecada well, & then the baby will not get sick at all. But Mj. says R. never ortiganed themselves for this.

Mj. Joez: add & the Ps. woman captive story that the Ds. threw the baby cradle & all away & clubbed the man over the head. the man came & & & heard the baby crying & carried it & the Ps. mission. when the woman escaped, as soon as the baby was given her breast, the baby died for the milk & had been poisoned by the fright & rape of the woman.

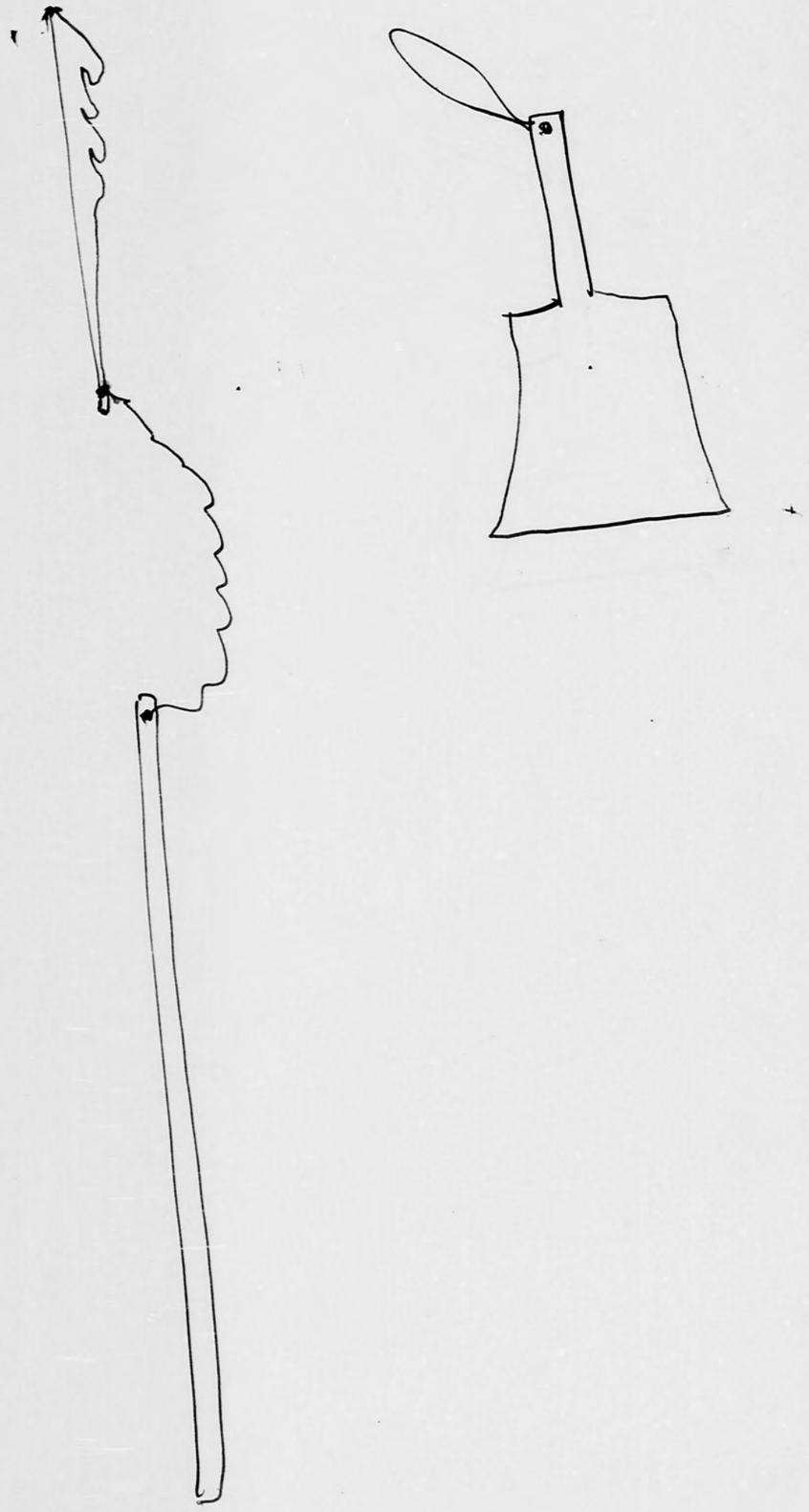
Mj. Joez. We ask Mj. what
taaxkwa is. She says
that that man who drinks the
water that the clothes have
been washed with at clothes
washing ceremony is tâaxkwa,
Ch. forever from Mj. Joez turned a
asked Mj. if it is taaxko or taaxkwa, she
said certainly for all time: taaxkwa, syllabizing it.
Pl. taaxkwam. BUT is never
more than one.

But pumutfviyam, those
who are performing a ceremony
for the opposing side. If Sotelo
throws indianas, the pumutfviyam
pick them up as pay. E.g. at
the clothes burning (od some clothes hanging
on fgh. — Those who took it were
pumutfviyam. Sing. pumutfvi.
But pumutfviya is never used
of this official, but means at the top of the

Joez remembers that Joez's
grandfather Juan Calac told him
that if they fought the Ams.
they had a thing called
wikâwkaf. Mj. thinks this means shield.
with + ats, carried a hook to hook
the enemy with, so they
can club him.

and also carried a work-
stick (prob. scrub oak cut
in fire when dry) called
›ikwáttilaf or ›ikwamkaf.

Also sometimes used
the waakat, that the ones
of bear form are
best, in war. (para pelea)



Mj. Joez puwówwunla,
elub lit. that one ~~flicks~~
elubś with. = puwóttila,
that one hits with.

Mj. Joez. I describe Yuma



warclub & inf.

Mj. nukmukmu, my thing that
is shaped like a bola with a
handle. Sons chino & also
also have such bolas in the
branches, & can make
a macana of one quick, &
good, esp. also has them.
Obsv. kamúkmuf. A person
with a big head is called
puyú kamukmuf, cabeza
grande. N. Yuma macana.
Club is ev. properly called
wikawka/

Josej. tells story of
whiskey bottle song &
sings the Tejoneño song.
Joez recognizes it as
nántJamif.

Mj. Joez ;ikwámlaxpiʃ. hook for
hooking anything. = ;ikwamlaʃ.

But call a hook on a stick,
= a hook for catching chickens
with = ;ikwáttilaʃ. While
;ikwamlaxpiʃ is a big hook.
Can call ;ikwáttilaʃ also
;ikwámlaxpimal.
wd. call hook for extracting lizards: ;ikwáttilaʃ

But ʼaaqiʃ, anzuelo,
fishhook. Mj. n. what they made
them ʃ, but Joez thinks they made
them ʃ bone. ;ttlʃiq, a fish.
¤ ʼaaqaq.

Mj. n. word for fishpole.

Mj. n. word for bird. ~~Boss~~ Possibly
use ʃ weyennilaʃ, decoy duck. Mj. says
they used nets for fishing. Forgets ʃ name
of fishnet.

~~Hooks~~ Mj. n. word for carnaza,
~~Rookforbait~~
but Pauma people fish much & might know

Mj. pum'ʃiiwanu, their
dipnet for estero fishing. a hoop
around edge, & made of string like
a net. They drove the fish into
it & then raised it. Not in
moomat, but in pumáq (estero).
abstr. ʃiiwaniʃ, but poss.
nu-ʃiiwanu. Ch. ;ttlʃ & verbs.
Never ~~seen~~ saw one but ~~one~~
heard of them. Imagines they
were a yard or so in diam.

Mj. n. langosta & cangrejo.
¤ noon ʃiiwaniq.

Joez was told that Maria Jesusa Höffig, who lives in Arlington, 70 yrs. old, knows the names of the hills around Sla. Very impt. & see her. She is living with an aged Mexican named Eufrasio ——— (forgets surname). She is an Ind. from Sla. & is g. to see the agent if/ she can get some help.

Joez: Lumumat, Spanish Dagger, grows along the ocean shore at Oceanside. Ktj. n. name of fishline (Sp. cordel).

Mj. never heard of harpoon
a fjga, we explained fully.
But we call garrocha
(ox goad with iron point)
pór'ilaf.

Mj. Joez pu yómnila, sinkan
weight on a fishhook, yomna q'
it goes down in the water,
le jambute, opp. of heroq' to
float.

Mj. Joez máwlaxpiʃi, a pole used for beating down acorns. Wɔ climb in a tree with this stick & knock the acorns down. from mawqqa, I am knocking down acorns. Fut. mawkuwit, fut.

Joez kij. ɛ kiyúmalum, sardines. Used to be lots in river. Wɔ mash up qamáaʃ (= mezcal (damata (acabeza) leaves), raw, & pounded up, in the river to kill sardines.

Mj. tóovaqat is a strong-smelling green plant. Used to break this up & put in water to kill sardines with, & wɔ fish & eat. Clean up tóovaqat & cook & eat. Grows 6 ft. tall along river & smells [agoova. Exiote flowers, Warner's nos. Boiled the flowers, & ate tsps like apple (Mj.) tasted

strong as seaweed.

Joez Mj. waw'kiʃ, shinny stick.

Joeʃ doesn't know of Santiago Amago having been at Tejon long.

Joeʃ: Julian Lechuza was also at Tejon once but didn't learn dances.

These Tejon songs are called ~~xxxxx~~ noon nantʃamiq, I sing Tejoneño song. Mi ekjm that Mj. knows. nantʃamiʃ, this kind of singing.

Joeʃ's padrino Luciano Majal was at Tejon at one time, a long time, but Joeʃ did not know him.

J. A.'s younger bro. was Dio Amago (Mds. say 't 'amaawi, this Sp. surname Amago was originally a nickname)

Joez: Santiago Amago (sic), his real name was Santiago Koo'if, full blood Cahuilla, spent some time in the Tejon, & when he came back taught the Pateno boys & dance tejoneños & songs. J. A. was an elderly man & is long dead - Joez knows that there are Yumas who know these Tejoneños' songs, & Josej. vs- that at Long Pine they dance the same as these Tejoneño songs. There are 15 or more of these names known at Potrero. Men & women each formed a row & danced naked & split stick.

But Xj. knows nothing of kuyKRiF, canizo de bamboo, having 'aqáavisa, on it. Thieo fai thfully.

Xj. Joez 'éngsimat (Joez n. this word), the whitish salt that comes e.g. on simút (salt-grass). this salt-grass has lots of salt on its all any salitre on ground is 'éngsimat, 'exda 'éngsimawis, tiene salitrosa.

Xj. 'aqáavisa, the sweet sticky fluid that comes on the leaves of mangle & this also comes on apricot trees. it is medio dulce, it comes on apricot trees & dry seca & stays as yellowish dry gum. pu'qáavisamaw, having this fluid.

Xj. says that at Warner's there used to be lots of salitre on ground & the poor people used to pick it up & use for salt. Used to shake 'éngsimat from saltgrass & use,

Mj. says she was at Warners
3 days & felt fine. But you must
be careful not to salir from
hot water en el viento, for you
a man there did this & died
quick.

Joez has heard that
people used to sleep in the
water at Warner's. Mj. has
heard of it too. But not all
the time, for that wd be malo.

Joez: gapilla
páarayarij, the lizard sp. that
live in Warner's Hot Spring.
They live under the rocks, &
you can see them in the clear
hot water there, when the water
is bubbling, you do not see them
much, but occasionally. Joez
knows it was called gapilla
páarayarij. Mj. never heard of these
lizards,

Josej. says there are cachoras
amarillas in the Agua Caliente
Cork de Jespe, near Muty. Bill
Skinner got well there from
rheumatism in 15 days, he is
herrero at Tejon ranch.

Josef. says the V. tatahuila
once aremieda el 'elyewun.
He dances whirling so rapidly
that it is like going through water
and he carries 2 sticks which
he struck together, sometimes
under his legs. And on his
head a melindre with one
or 2 broad sticks inserted
inlaid with shellbeads
called [illegible] Tshuxpey

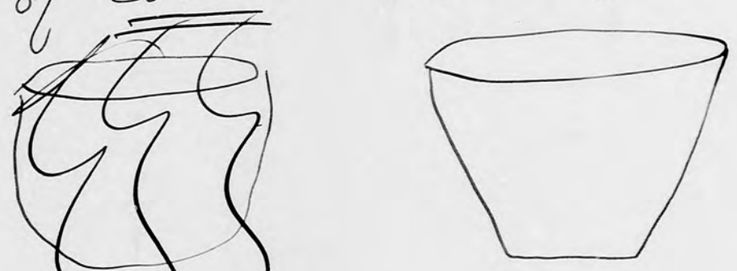
Ch.

Mj. páamu'aT, cienaga,
watery place, where it is wet.

Loc. páamu'anga.

Mj. pa'gil, apio silvestre, apio blanco. used to be lots in the ciénagas.

Mj. Joe. When I ask if they made bowls of clay for drinking cups, says no, that the Chis. used ƛil'kwat, a basket shaped like a hat, was used for drinking cups, of coiled basketry:



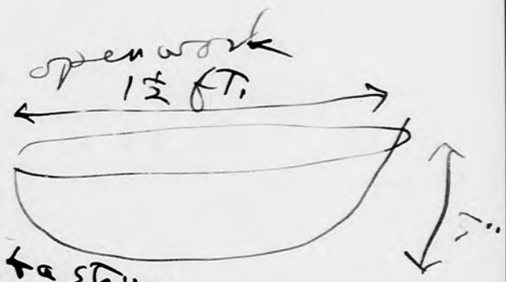
tight weave,

But yum'piƛ, basket that of



máqpavut

la'áaqaƛ, an openwork basket of máqpavut;

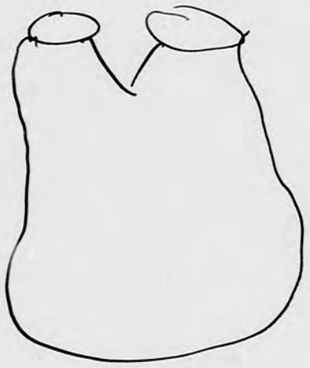


ƛa'kut;

Openwork basket made of máqpavut or ƛoyka, better máqpavut for it is still used for carrying acorns & greens.

(± pefliʃ)

Kkj. & Joez. pääpunkumal,
2 - mouthed olla, a little
olla with 2 mouths.
wet potma, it has 2
mouths. Not made for any
particular use.



Mj. wittily vd. that they
used to have 2-mouthed
vessels, thus proving their
genuineness for all
time.

Kkj. never heard of pounding
up potsherds & put in pottery
clay. I then ask about
adding mica (tükpiʃval)
with pottery clay. But Joez
remembers that his mother
used to mix ordinary sand
with pottery clay, and also
in clay for plastering walls,
for pure clay will crack.

Kaj. pɛ́xla laʃ, a
small olla that were used
for woman ʃ to drink water
ʃ for 4 or 5 days when
they had menstruation, these
were shaped



ʃ

and sometimes
used either



or



(pɛ́apukumal) for
to heat water in
for menstruating woman ʃ to
drink, put stone on the fire to
heat the water in. Each both shapes

pɛ́xlaʃ, from pɛ́xla, heat water

(e.g. for breakfast, maybe tea. term wg.

Joez Sp. capirote =
having head ~~covered~~ color
one color + body another
color. = K puxáara
Jiikaxunt
xunat. Joez noticed
some pots at the pottery place
betw. Orange + Corona. When
I ask Josey. if capirote is
body
a louse, says it is not used
thus in Cal:/ Sp. but
only ʃ & cattle. it is a
cattle descriptive word.

Mj. Joez. I asked Mj. if she ever heard of pounding up potsherds (ʔiwa'waʃ) & mixing with pottery clay. Mj. says it's quite a trick & make peʃʃiʃ, for Mj. thinks everything goes by the moon. A woman who makes pottery must have a diet, she must not fool with a man much. Just as when one castrates colts, one has to go by the moon. A new moon is bad, when the moon se acuesta pa tras (es menguante), ya no tiene mucha fuerza la luna, then the colt does not bleed much. Everything shd be in the dark of the moon — lo mismo en semilla — everything shd be in the dark of the moon for success & shd make pottery in dark of the moon. [moon]

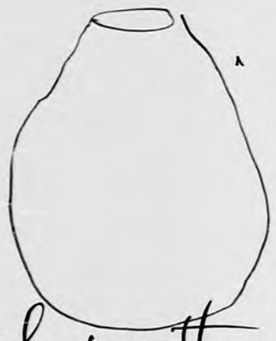
Mj. ʔiwa'waʃ, any fragment of an olla, potsherd.

Mj. Joez: ʔiwa'waʃ, a big fragment of an olla (peʃʃiʃ) that is used for toasting seeds for pinole. wákkilaʃ, a toasting-vessel Put this on the fire with sand in it for to parch grain

Also used to toast by tossing with hot coals. = noon ʔúm'iq. Joe has seen old woman put seeds in a pá'kumal with hot coals. Call such a basket ʔúm'ilaʃ. [Josej. says they toss piñon thus, & then they are done cooked. Wd not ʔum'iq on a tukmal. Tukmal is ʔil'ilaʃ or putʃilaʃ or yáyyilaʃ, acc. to various ways of winnowing.



Mj. Joez: pesflif is a big olla of clay such as they get in the caves in San Diego County:



Sometimes had small mouth. Most of the large pesflif have been found in the Tovkiya (Loc. T.) Mj. vs. that pesflif is got (big). yarúyai f, small-mouthed. (adj.) Some of the biggest ollas will hold a sack of grain.

Mj. says that kavá'mal is not R. language (adv. pesflif(ikaf)) mj. nupesfli nupálli(la), my olla that I use for boiling (e.g. bean pot). mj. pesflif wiwkaf, pot for boiling

Joez Mk. piyevla, a basket with small mouth & often very large (2 ft. diam.),



= V. x'i'm. Mj. never heard g. *flomunkar or like. When I ask Sp. equiv. I piyevla, give dona.

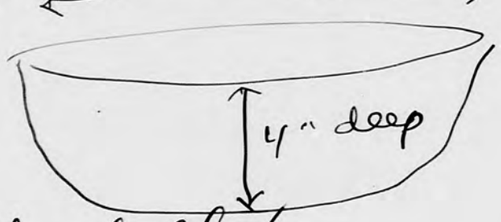


baskets are gnares or guaritos. x'i'm is not to called gwari.

means shallow

Mj. pefliʃ { sapáspamal / sikwád kwamal

a clay dish



for eating atole de bellota.
= Sp. casuela, casuelita
> aná'xamal, open-shaped,
shaped like an open basin.

Mj Joes. I ask if ever burned shell & mixed with Tobacco,
Mj says no, never heard of this,

Mj. never heard of tobacco made into a bola.

Mj. says they used to plant European tobacco. Used to pick the leaves, WS pick the leaves & carry in a pa'kut basket, & sometimes dipped the leaves in water a number of times & wash some of the bitter ness (pulʃiiw) so it WS taste good & then they WS dry it in the sun, & when it was all dry, they WS put it in pefliʃ, to store it.

Mj. Joez. Used to be LG
of quails. [redacted] the men + boys
(no women) wd drive quails,
going along slowly, + they had
lots of cazaditas + they drove
the quails on these. Called
these traps qaxalmi 'oo'iq.
But noon 'oo'iq, I
salute a person by throwing the
head back (as school boys do),
the opposite of a bow.

But noon woy'iq,
I bow to a person. noon
woyowwiyiq, he nods
repeatedly. Mj. says that sometimes
the singers have all nod to
the singers, faster & the tan'is
give a new tempo
dancers — so they will go faster or
[illegible] faster in places +
slower. The song goes slower in places, + singers bow to speed up dancers

Mj. Joez, I ask Mrs. how wd
say when people all go out on a
drive as Boscana describes.

Mj. 'aamuwun, men go
hunting.

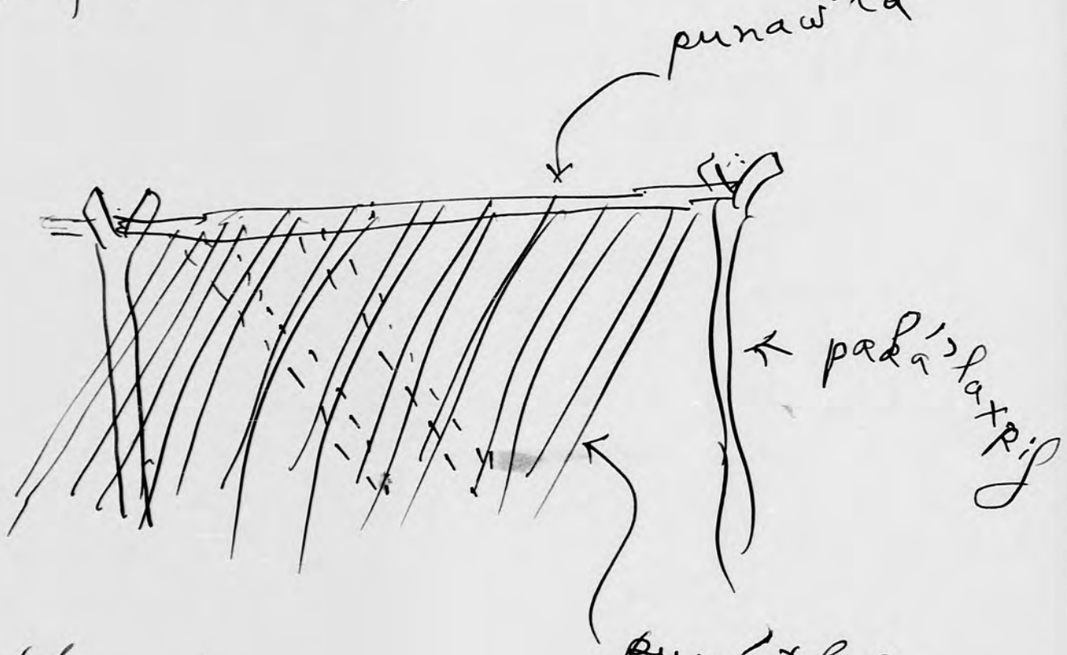
Mj. to'wiwun, women
go & piscan semillas.
~~to'wiwun~~
To'wiktum hati''axum,
[illegible] woman a piscan. to'wiq,
one esta piscando, tiiiwu'
to'wiq. He is gathering wheat with sickle.

Mj. {lavaaqiq / muuy'iq} puto'wi,
ella junto =to fill bastante semillas.
Vd. this old expression when a woman
has been successful in piscan-ing.
But muy'iq, to vomit.

Mj. Joeg. pakáʼlaxpiʃ,
the posts of a ramada,
with horquetas at their tops.
means horqueta.

Mj. punaʼwla, the
murillo.

Mj. noon kwappiq, I put
cedar slabs close together so one
can hardly see light through them,
so wind ~~does~~ does not come
through, when they make a cedar house.



~~xxxxxx~~
~~xxxxxx~~
~~xxxxxx~~

Mj. Joeg waavaq, a rabbit
or anything goes forth from its
hole or house in the
twilight or evening time. Used
of rabbits. Mr. Nichols
goes forth & take a walk at
6 p.m. after supper ←
Mj. vs. of him: waavaq.

Mj. Joez kiitʃa puqaw'ha,
o kiitʃa puputta, 2 words
for ceiling, ceiling ʃa
wigwam o room.

Mj. Joez kiitʃa
puhikwʃa, smokehole, at
top ʃ wigwam. Empt. Mj,
laughs as she tells it.
↑ a double.

Mj. Joez tóo tupiʃ,
the una cuenta, a relation
ʃ an actual occurrence,
e.g. ʃ how the woman at
San Onofre was captured,
in contradistinction to a
myth. Some say
tooptupiʃ instead of tootupiʃ.
noon tootupiq, I am telling
such a relation.

Mj. Joez: I asked if the
piexá' only wore feather skirt,
(Strong's ūn(n.). Mj. says
emphatically: no. the paxaa'um
had peegat on head + g-strings
but no pa'lat.

I ask Mj. if the chief
bore anything dif. from
other dwds. at fiesta. Mj.
says he dressed same
as other dwds. I ask if his
house was dif. from other dwds.
Mj. says they all had
tipi houses + had no bigger
one for capt,

Mj. Joez too tupiʃ,
the una cuenta, a relation
ʃ an actual occurrence,
e.g. ʃ how the women at
San Onofre was captured,
in contradistinction to a
myth. Some say
tooptupiʃ instead of tootupiʃ.
Noon tootupiq, I am telling
such a relation.

Mj. Joez: I asked if the
piexá' ony wore feather skirt,
(Strong's infn.). Mj. says
emphatically: no. the paxaa'um
had peegat on head + g-strings
but no pa'lat.

I ask Mj. if the chief
bore anything dif. from
other dwds. at fiesta. Mj.
says he dressed same
as other dwds. I ask if his
house was dif. from other dwds.
M. says they all had
tipi houses + had no bigger
one for capt,

Kkj. Joes. I asked Kkj if the dancers wore the feather skirt. ~~Says no~~ Says no, in the tan'if dance. not as far as she ever heard, at Rincon never wore it in tan'if dance. when they danced the tatahuila — they wore the feather skirt, it was part of that costume.

Kkj: call the tatahuila dancer: tootuaiʃ, but call the man that dances the jahooviT: muanimauiʃ. Never call a jahooviT dancer tootuaiʃ.

Joes & Kkj. think ʃiva'pet is o.k. - for g. equiv. ʃiváʼyaxuiʃ. think this form is o.k.

Joez Xlj. máanimawiʃ, one
who has taken tɬoache.
pummal, one who has taken
tɬoache, said of the moon
& boy — any age, recent
or one who took it
or years ago. So if ev.
= V. ʾantáp. only the
pémmaltum are allowed
to dance the tanʾiʃ.

Xlj. Joez huula puʾúkkila,
the arrows huichuta.
huichuta. nuʾúkkila, the
bunch of huichutas that I have
in my hand before putting them
on the arrows. huula puʾúkkilamawiʃ,
arrows that has huichuta.
huula puʾúkkila qaaʾiʃ,
a huichuta-less arrow.

Mj. Joez. the Loc. of ʃukáʼ
is either ʃukáʼ'ya or ʃukaaya.
ʃukaʼyam, gent. sing. ʃukáayawiʃ.
Joez says that ʃukáayam can
also be used, but Mj us. ʃukaʼyam.
Mj. never heard this plen-for
Los Nietos, & never heard any
widow plen. except paxáʼ by Colton.
Josej. F. ʼiiʃ ʃaxáat, one
willow. ʼiʃíi ʃaxáat, Lots of widows.
Jam hákkat sauz, Jam. háahakat,
el sauzal. F. ʃáaʃaxat, el
sauzal.

Mj. says ʼámʃawit, the Eader
that killed our R. people in
the war, lived at ʃaxáʼ &
was a ʃaxáayaxwiʃ, and was
not a ʃobóa Indian.

Joez Mj. ʼiʃla is a plant
that grows quite tall on top
of Palomar Mt. make granaries
of. noon towq
ʼiisil, I am looking at
the ʼisla.

Joez Mj. ʃi'mugla, a scrub
oaks, that grows in the mts.,
something like paaʌiʃ. the
acorns of ʃi'mugla are
edible Ep. pumogla, his
belt.

Joez Mj. páawitnal, a
a plant that grows 4 ft tall
in wet swamps on Paloman Mt.,
leaves big as tobacco leaves,
you pound these leaves up & put
them on the maggots in a
sore & it kills them in just
a little while. Joez & Henry
sent me some of this from Paloman
Mt. the same time they got
the pawxit spn.

§ Kr. Sho. Dials, p. 144 Iyakha, Los Angeles (poison oak, iyala in Luiseño). *

Kj. never heard this plen. at all.

Joez Mj. 'iyáala, hiedra.
↑ prób. ll

Joez Kj. 'iyaaqan, I got poisoned with poison oak. noon 'iyaaqa'q, ↑ tch.
estoy enhiedrado.

Josej. Jam. 'ayt'it', hiedra.

But Jam. yaatʃ = Sp. junaco, a kind of sauz that grows in ciénagas & that on the hills at Rincon (by Palo) & this plant. Conoces una clase de sauce, willow that does not grow tall — bueno, ese es yaatʃ. Joez thinks he must mean R. Ruul'if. R. make mʌʃkwamiʃ granaries of Ruul'if, young fax'at, or of 'uul (this is good), or of sivát, and 'isla (a kind of

* brush that grows in top of palms mtn. Never heard Kumeiay grammarians of Kaagla, anonymous.

Josej. pasee'ek, S. Fernando, & agrees it means la agua nacia, Mj. loc. papekyam, gent.; sing. payékyaxwiʃ.

Kj. hunahkhanaq' water (as runs surface of a swift-running ck.)

Mj. miidiq, the water makes whirlpools. Mj. explains that when you cross water, & it has a strong current near the bottom, say of that current: miidiq. It is almost like remolino. It runs miidiq in sort of water hole, only, not over the entire bottom.

Kn.

xkj. Joes rhg. kj. heard Micaela's mother talking about having been at a fiesta at S. Gabriel & she called it tuvaapak. Kw. Gives tuvaapak. Loc. as tuvaagaya, & gent. as tuváagayaxwij, pl. tuváagayam. Gives this again and again, without -k. Josej. kw. & F. tuváagak, but approves tuvaagavit, gent.

Josej. vs. that they call the G. si'iyat'ap ʃiwá'n. ↑not e in V.
↑very impt.; proves that g. ʃ q = V. ʃ.
Extremely impt. for all time.

Very impt.

Kr. Sho. Dials, p. 144

Saan, Ballena.

Mj. Jeg xhg. Saa'an, loc. Saanya, Saangam, gent.

Mj. Mauricio Machado, son of Maria Calac, Sts's sister, by some of the muchachones de Machado, is alive but never comes to Rincon.

Kr. Sho. Dials, p. 144

Chowi-, Palos Verdes.

Mj. Joeg xhg. I tell them the form is tsawi. Mj. says possibly connected with tsáawaxem, a bunch of people sheer or holler together.

Mj. Jez puvú', but never
Imperf. Loc. puvú'ya. Not
* puvuuya.

Jvej. sálifoq'i'T. Loc.
= V. tuk'e'm.

Kr. Sho. Dials, p. 114

tibaha-, los cenitos.

Xtj. Jvez ~hg. can make nothing of it. Ed. guess tiivaxaya, tivvaxaya, tiváaxaya, tiváxxaya. Jossej. n. Jvez cps. possibly noon tuvvi(, yo lo borro, I erase it.

Jvez Xtj. kwatiqwti, a little hill near Irvine. From kwattaq, a piece of glass is shining like a looking glass.

I had Joe pronounce húmāliwo.
Joe at breakfast & again how picks
it up as humáaliwaqu, loc.
humáaliwuya, gent.
humáaliwuyam.

Josej. nó'ōnay, onde está?
no'oonay qa, onde está, pues?
this is the #humaliwo dialect of
Ventureño. = ordinary V. kīnē.
ordinary V. cannot use qa, pues.
= Castec V. kí·ṭe', onde está?
Humaliwo V. is very gruesso.
Humaliwo V. 'óqwōnaṣ, head hair.
= ₮. hari·', onde esta?

The Kern Lake language that
Pedro Villareal talks says hi
= V. haka, hello. But Sebastiano
said hakun hi'yuk for hello.

Kj. Joez ʃuɬáawit, Mexican.
↑ ↑not, despite Aj. ch.
not
forever.

Kh. Sho Dials. ahauwit, Los Alamitos.
Kj. Joez ahq never heard.
Kj. says she thinks the word is
ʔahawva. Noetym. Can
not x
ahauwit be a corruption of
ʔaváaxut, dim. ʔaváxmal.

Kn., Sho. Dials., p. 144.

Mj. Joez rhg. Mj. never heard this plen. But kuso verb noon kukuppiq, I fold a paper. ~~But~~ also to close a book. But not usable of folding a blanket. The plen. is ev. kukup, loc. kukúpya. gent. kukupyam, sing. kukúpyaxuŋ.

Joez Josej. Mj. say that GdZL R. & F. use the word way, = Sp. vale, all the time. Pronounced exactly the same.

Kr. Sho. Dials, p. 144.

Mj. Joez rhg. Mj. heard moyó' [short
Xs stym. Mj. says Ne Loc.
is both moyo'ya and moyóoya.
Gentilicios moyo'yam, sing.
moyo'yaw (x) wsf, pl. moyó'yaw ʃum.
↑both ok. personally
Xx When asked which Loc. Mj.
wd use, says moyo'ya.

Kr., Sho. Dials, p. 144, Siba-,
S. Gabriel.
Joez
Mj. ~~Comm~~. rhg. ʃivá', a former
big rancheria on e. edge of Sh.
river at upper end of Ripley's
store towards Clark's store.
Loc ʃivaaya. There is a sort
of whitish plant called ʃivát,
resembling goddobo, but stiffer than
goddobo, grows 2 or 2½ ft. high.
They use ʃivát & make
móʃkwaniʃ (basket granaries) ʃ.
Very inf. for name ʃ J.
Joez says he never sent me spm.
ʃ this.

Maria Jesusa Soto inf'n.

1933. Dups separated.

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Maria Jesusa Soto - interview, Arlington, Sept. 1933, Joes interpreting & MJ. present & assisting. I use MSoto. as abbreviation for her name.

MSoto 'éyxiya, mouth of Buenavista Ck., that comes thru Machados, & further Sth. thru Marron ranches. non-Roc. 'eyxi. (Joes.)

MJ. seems to know 'ikaymi. She now says it glibly, but m

MJ. now remembers only qo'eespumay and n. of the glen that begins with nqqwu; Joes says it must be MJ. now says where the lake is below Guajome is Toovira— lake is still there, side of hill.

MSoto says ciiyowyo, da' ii towards S. Margarita. from Oceanside.

MSoto says she heard poooyi. From that water

MSoto agrees & pii'ir = Bateguito. Seems to know it, means tobacco.

MSoto says kulaa'aw & kulawmay are No name.

MSoto has heard & knows 'axaapmay. Very impt. Ch. forever.

MSoto knows 'iyáaya, all. 'iyáayk, great. 'iyaayam. non-Roc. 'iyá' (Joes. Kw. & all elderly Ch. ↑short. of MSoto).

MSoto knows well. pwrú', & that it is alamitos.

MSoto Kw. pnta'ya, Los Nietos.

MSoto agrees to hukru for Riverside. Eufrasio knows Jurupa as nearest bridge, any name for S. agrees it is the Kw. Kalawpa Hallect, MSoto n. Hawáyawena.

MSoto n. 'anooya, near Temecal. ↑long, Kw. ↑very impt.

MJ. says positively pupél'ivo is west (towards L.A. from Hisáanga. MSoto agrees it is Cucamonga Peak.

Eufrosio says mexs. steel said it da sierra (de) Cucamonga - Kw. ↑impt.

MSoto Kw. Kiimki - xaranga. da the sea. Says kiimki and haraaga are payvis (the same).

MSoto after long questioning & knows the word 'apooyi may be isla in front of L.A. n. poyá'. Knows poyaayam. Says kiimki-xaraasa is payvis (lo mismo).

MSoto n. pukúum'aram for Serranos.

MSoto remember perfectly qella, yellow amber, impt. First time I have gotten it in R.

MSoto n. seacod fish & shark.

MSoto gives only word for fish: Kwaus Tpi'i: unm

Mj. remembers in the night, the last night she was here on her second visit to S. Ana, the plen. puya'laws, pedaltheads, an acorn camping place & rather a rancheria with lots of oaktrees on the road between Fallbrook and Monserate Ranch on that road that cuts through from Monserate ranch house to Fallbrook. From paala ya'qa, está corriendo l'agua. also vs. ɬaTaaxem puya'lawyam pum'ki', the ps' -a, Joez knows just where puya'law is.

We interviewed Jo & Mj. together on the fishnets of Sh. Both saw them used. They fished with them in the esteros only. Jo first described a net that was long with 10 ft long slender willow poles at intervals of a few feet, these poles staked the net in the estero. Then men scared the fish into it & then when they raised the net up & the fish were in the net. Jo at first called it waanal & cut, never have remembered ʃiiwnis until Mj. reminded him of it.

But Mj. says when asked if ʃiiwnis means long net or dipnet, says you'd not catch fish in a long net, would have to have something like a bag on wheel, & that ʃiiwnis. Agrees that the waanal might guide the fish & the part where they get caught. men drive the fish. Mj. said gesturing vividly how the fish were thrown out of the net & that each man got his share of the fish & take home.

Mrs. Eddie Stonelake, 560 Margaret St., East Los Angeles, Calif. He is a French Canadian, from Halifax, Canada, originally.

Belvedere Market, 4980 block, Whittier Blvd. is cheapest. Cash & King Market opposite it.

We interviewed Mrs. Maria Jesusa Soto, at Alec ranch at Arlington. Her husband is a Mexican named Eufrasio Soto, long in S. California. Mrs. says Maria Jesusa Soto was born & raised at San Luis Rey, "There is always one daughter that a mother does not like." when she was a girl 14 yrs. old, her mother started & give her a beating & she ran away & kept going, she ran all the way to Los Flores. From there she went & S. Angel, & thence & Santa, and thence & S.c. A woman who had a house with several whore girls in it in Los Angeles employed her, & she worked as a whore in Los Angeles for several years. She tells us she has been living at Arlington for 18 years. Though not as old as Mrs. by several years (Mrs. is about 84), she looks older, & Eufrasio says that during the last year she was 4½ months in bed, but is now up again. She & Eufrasio were hard drinkers.

Mi Jog pu'eşka, a place on the top of the ridge n peaks that are on n. side of the Pala-Temecula hw.; just Palaward of sivoyilpa (Higgins ranch). Dog. its painting.

Chaxanaka, a. c., nickname,
once a' Xalá at a fiesta she came out of a church & the clerks in eight. They made it rain.
nólva = mi vestido, mi ropa,
Hi pewsil, emmel, etc.

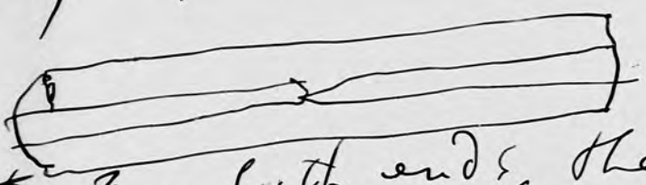
Joez pointed out the red Pico ranchhouse, on top of a little hill in a great plain, as we were coming from Riverside to Soboba, a little before we reached Soboba hotsprings.

A haze is coming in around Hemet this Sept. 15 afternoon. Maj. says Tooaut mattag, haze is ~~[illegible]~~ dissipating its smokiness.

Photo'd pupils no. 5 protuberances
on great flat rock south & downslope
of Joey's house, Sept. 1935, Joey sitting
just back of these teats. The teats
are several in number & are 64
paces E. of SE. of the SE.
corner of Joey's house. The nipple
is a blacker formation, ev. harder
than the other granite & it's slower
weathering has caused the teat.
Sun-obtained.

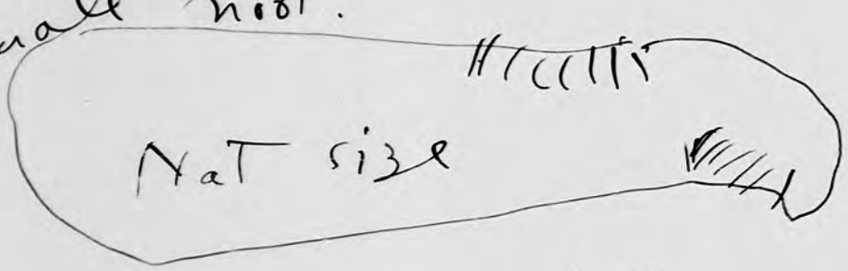
The spring at Mr. —'s house,
the spring that has the Indian
name, is on the NW., 4/10 mile
Temécula-ward of Wildemar
store, acc. to my speedometer.

Joez shows me at his house, Sept. 16 1933, two noot stones. One is a half-section of a dark green steatite cylinder c. 1½" diam and about 5" long, which was plowed up in Joez field, broken in half by the plow hitting it, and the other half is lost:



It was bored from both ends, the borings meeting rather poorly. Joez supposes that this is the male noot. You can rub soapy powder off it with your finger & can paint this on your body.

The other is a piece of very white crystaline steatite with 2 places on it that look like a half section of a canal-perforation. This is the female noot:



All surfaces are broken except the wall of the 2 places where borings show.

Bern. notes, sect. I

St Bernard: When a man is g. & runs a race they throw stuff all over him, cold blowing it kanig, & then he can stand anything.

kanax, kanxiwun, pl.

Wh take a young elder limbs heart, just a whole piece, on the upper arm, just lay it on & beat it, straight or any direction.

And laid a rabbit ball on back of wrist & from it & make a scar for shooting good with bows.

Never heard of using astatiate leaf for this

Bern: When the boys had initiation the boys had to
wait, ~~just like~~ till the paxá's came, & the
paxá's had to touch every thing ~~as~~ (The Touching
was like a Blessing, & this Touching was called
sagnif, & then the boys cd. eat. ?agniq,
& am blessing it thus. sagni''ax, he blessed it.

Bernard: Wuyó·T came out of big water
and made the circle of hot springs & cure
himself & when he got back to his place he
was burned sore, ~~&~~ = not at all at Aberhill at all.
All the old songs, etc., name places & indicate
this.
old people in ceremonials talk of that after
Wuyó·T died, the people were living at Temecula,
& from Temecula they scattered.
Wuyó·T was born in the north, when
earth mother had her children he was born as one
of them & sun. too.
when last of te. was from ~~at~~ at Aberdeen Gravel,
says the Cwa·ni came from Bix by region.

Wo·yó·T is derived from wo·yi·K,
to count (months) & he is so called because he
was so long dying. tf. songs mention
wi·ya·maT. But wi·ya·maT, a name
not ~~a~~ ThaT a
mentioned in the tf. songs — kw. & very impt.

Bernardo Cuevas:

Kw kuuyat, dim. kuimal, fire poker. ∅ N. word for poto
but there is a word.
Kw. pa·lat, var. Kw. net pa·lat, very impt

~~xiteanat~~

rock at Temecula.

Kw. totpa = S. gertrudis.

Kw. nä·xaynit. Tu·kumit.
agrees w/ng. of xiteanat as Buffalo.
Never heard to·vet used of anything
but rabbit. Showed him the picture.

W
wiyaxat

ɣaxá·naxat wiyó·naxat, complet/on

~~a willow sp. = ɣaxat.~~
oaxat
any tree that is tall, either apoke or even if the
leaves on it, is the ɣaxá·naxat ~~doesn't mean Pu.~~

Joe: Taaxanic, cemetery.

Bernadoo ut. that Toskuipan is same as qawsi'akwuT.

Bernadoo: doos of wamkif must ~~xxxxxx~~ be
to north, for the people in their ceremonials always look to
the north. wamkif is round.

kʒ. they bit a sapo every day, r
at last bit it in two, and when he bite it in two
the bitter turns oso.
and held hand in fire till it crackled.

Joez better tupá·wt than tupáwt.
Bern. n. Totally. Joe tells him it is prob. equiv. to
R. noota stone.

Joey: some people say óóvu; & that's him.

Vicente Lugo, cousin of Eustaquio Lugo and husband of Luisa (who he says talks R., Cah. and 2 kinds of Serrano, the kind spoken near Sobobo and the Maronga dialect), tells me that once a man was digging a hole here where the Sobobo hospital is, and so he got to learn the old native name of the hospital site, which is

tu'ítama. Joey says this may mean To grow, ?

When I ask Vicente Lugo if it is Serrano language, he says no, it is R. language, but he cannot explain the ng.

Bern. asked if one can say nuŋúun

puntoowi, & says no; it is nuŋúun nuntoowi.

nu-hikwsa, wi nesuelto. = nuhkwis.

nu'aawa, where I was raised, where I live.

not the regular word for wi vida.

Bern. 'agwut was a man when he died, the people of him they were going to kill him & make his ceremony like Tuŋiyi. So everything would be complete, & 'ag. said no, he was a big man. So he went N. to find out if there was death (= pi'muhkwul) out there, & went E., pi'm. was there, he went S., W., center, & went & sky, & there was death everywhere. So they said they knew there was death everywhere.

When we ask if the people sent puni'Toowi, says that 'Toowi song mentions that, but that the real myth is that 'agwut went. Since then they began to kill animals & eat.

Bern. never heard about Agwut being
a woman or running away. Only heard he was
a high capt.

Never heard the song that says: Ft us eat.

Bern. ~~teach~~ the knows there is a story
about Tokumpar.

Tukumpar is quarrelsome. Had a boy. Boy
was hunting & Tok. ate him, & just had his head
when he got home, Tok. went & look for the boy,
Tok. got to the house, & Tok. was away, but his
mother was home. Where's my ~~son~~ cousin. When
Tok came he tried & grab Tok. But Tok then
quieted down & asked him what he wanted. I saw Cocky
for my boy. No, I have never seen him. Tok;
I know he is here. Tok. said, all right, he's
here, & gave him the head, & it was already
died, & Tok. took his son's hear.

After he returned to his home, the notified his
people & have a fiesta, & sent to invite Tok.
when he came there they all took hold of him
and killed him. He cuts the story very short
but agrees that they burned the body
and then tatlya, it ~~exploded~~ made 'chispas
~~Reventó~~ (exploded & flew off).

Bern. páapaytoq, the chief (most) greets the people who come to perform any ceremony, & again at close when they start to go home he has to make another speech of thanks, = páapaytaq. Lenpt. old word.

Bern. heard his father say that the taaxko cuts a small piece of meat from wild, shoulder anywhere, of corpse & dries it & keeps it a long time & eats it at the tenuy'if (= clothes burning) ceremony. Just as soon' did. taaxkookwaq.
almost pw kv

When the dead man's clothes comes, he the taaxko drinks that water & eating meat is included under the word taaxkoq; po-waa'i kwaqwa ca., camio' sucamel.

Bern. Ask about mourning. 'ana''alog,
está en luto. Admits that 'ana''alog is
another form of same word, but Bern. uses only 86
It was just the women who cut their hair, not
the men. The women here painted their face with
paná'al ~~raised~~ (~~red~~ cabbage & mezcal juice).
The women just painted face with solid color.
The men often ~~not~~ painted their faces spotted
on cheeks (but not for mourning, men painted
all the time).

Bern. in 'antuj the ~~skin~~ hoe & bring
the ants from way off, bringing them with dirt &
all, ~~&~~ in basket, & dump them on the
ground & roll the boy on them, & anything like
that helps your body that you will be active, sun
sun & everything. And some of the ants stick
to the body when they bite, ~~they~~ you cannot
touch these ants, but they switch them off &
you with nettles. Had 'antuj in daytime.

Bern. the Coh. woman of whom she died
said her grandm carried lantern around with
him & used them as med., maybe pounded them up.
Bern. this usage. R did not use them ever
dead or dried.

the

Bern. I ask him if they toast the
chili & ste. they shell them & put kernels
on pieces of broken pottery & then grind it fine,
& mix with iron slurry, & makes red paint.
also mixed yungla pitch or wax'tot ca.
pitch with iron slurry. also tells of
manganese paint, & don't know if mix the
hang'ot with anything.

Joez no-'ɛɛwila, ni tapnagua, also
my diaper. abso. 'ɛɛwilaʃ. noon 'ɛɛwiq,
I am wearing it.

Bcm. yúulapiʃ, a net woven of
fine string for catching rabbits, about 4 ft long,
while waanal is bigger & long. Catch rabbits
& jrabbits in waanal.

Never heard of tying a yumpif on like
around head as a malindre, but the women used
to wear caps of close woven twine like
this. Called them yumpifs.
wi!kuula.

Bern. uses the big nettle for whipping the boys — sakiffa ca.

nutokma, my tokmat, my white milkweed.
Has to be very dry when they make pita of it.
nowikki, my wikkif, name of red milkweed,
but wiffa when made into pita.
↑ no final ↑
qaawif, my acorn collecting sack.
but qáawinof, borrowing. wikunla,
Chum. 'atuts' sack nan wikunki;
no-qaawi, no-qáawing, boss's.

Joez Dolores Kodol's father was from Henshaw's dam & so he talks a little different dialect from Joez. Dolores' mother was [redacted]
Bernardo Cuevas' sister, long deaf.

Quest. for Bern.

Jaagíí song mentions:
"Kauko and Chihemeh"

Da [illegible] p. 95.1
had first menses at Elsinore. Joez m. this
"Kauko." Mentioned again p. 115. for gáwgaw,
bird sp.
Joez knows a song that mentions
gawki Tsoxiiva in east. Bern. told
Joe gawki does not mean anything, just goes
along with Tsuxiiva.

DuB. "Tokta totpa."

last word ex. totpa, S. gertrudis
                 foez n.

Joe now sings the song, & finds these words really are:

(ʼaTo'ʼay nukwáa
= bare place

ʼaTóopawi
seems to mention
toopal, mortero, in etym.

"Kawimay", same page, shd be

qaqwíimay.

Song mentions

DuB. 107. tuupal

pukúunaqala, when sky pelicha.

DuB. 166 satáaTfimay, small bird
live in the mts.

sp. N. sp. nam.

DuB. 105 "songs of Tuknish."

For Tu'nif. For making crops grow so
all wd be plentiful. We sing these before
grass comes up or before rabbit season, so
will be plenty.

Du B. p. 101. pi'mukif is a good
word & means enfermidad, muerte.
pi'muq, he is sick in bed. = takway'aq.
pi'mukwul is the regular word.

Joeg never sang me a Topá'gif. Th.
he knows one.

Joez pum'-'awkay pum'naaTuy

complet in song that Joez sings. Song says

they buried their saliva in a little hill

Joez asked Dolores & (her grfs. were singers)
old lives at Rincon but from La Jolla

nom. no-'awka, my spit. nu-naaTu,

mi mugre. This last word is regular word

for mugre but is sometimes used. Dolores

knows lots of Joez' father's songs that Joe never

sings. nu-naTvi, mi mugre = nu-naaTu.

DuB. p. 91. Tiſi'khhagiſ. Bern.

told us this word. tiſikhhaq, he is performing

this ceremony.

Joez muukil a Goil. DuB. p. 89.

Joez qaxáw3ʃimal, special word for
ʔuuTa
baby quail.

BuT qaxáaraywoT, chicken, gallina.

BuT thinks that in the songs they say complet:
qaxáal qaxaawoT, valley quail- mt. quail.
can also form qaxawsmal, CiTC quail.
ʔuu

Dolores Roolol, Bernardo Cuevas' manzanita comes here today to see sister's son, Bern. Cus. He tells me that he was away from home much but got to see some things. Salvador Cuevas was his mat. gr father.

Old Pedro, at Palm Springs, 102 years old, knows plens.

Bern. is real sick these last 2 days. He says today (Sunday) he does not feel like talking & that his body is heavy. I ask him what 'emmiʃ iʃ, and he says it is ʃeeyat, muutas feathers.

July 11, 1954. We tell Dolores Koolol that Bernardo Cuevas in 1933 at Rincon Fiesta told Joh. ~~the same~~ a second name of the morning ~~star~~ [redacted], which I forget. Dolores goes to hospital & asks Bernardo Cuevas & he gives Dolores:

ʃuyáykit kuyáykit, a couplet equivalent to ʃayloppax. ~~The~~ Dolores ed. not remember the second word well, but does suggest, that it ends in -kit same as 1st word does.

Esta estrella es la mas mayor que Todo —

'awolvo.

Joes on etym. of above words connects first with ʃoy'aq, water overflows all over, sea overflows land; possibly referring to morning-star flooding with light. The second word he connects with kut, fire. thinks these wd be a word kuuyaq, fire spreads or fills with light.

Impt Ga last questions for Bern.

kuromi a tepi's. Ladybug, conchilla. 

tąmét po'la sun's house, light red color, a little larger than a flea. Joey knows these well. much smaller than a ladybug.
Hang around sunflowers.

Sparkman Animal file prepared at Micaela's house
June 1932.
Animal in general.

Sparkman general file, prepared
at Micaela' house, June 1932.
(Animals and astronomy removed from
here & filed in 20" envs. June 1934).

Reid, letter No. 14, tells how
Chuk7 man had a son by the lightning.
The [redacted] son was called Maclutu
He was burned alive by his enemies
He never appeared more.

Xxic. has heard the word
máxlito, it is a J. word, but
no. what it meant. Esta palabra
es pacá el idioma Grabielina.
Knows the word well & keeps
volunteering it.

1 box 736

Mic: Teofilo Bá has a pian song that mienta la chuparosa.

(1)

Sot. The Cahuillas entered on the side of the Mejicanos against the coast Indians. It was the Cahuillas that killed the coast Indians more than the Mexs. did the Cahuillas of Cahuilla Valley.

They saw a bunch of people coming. (This adobe ruin is w. of Palm on o. side of road.)
Capt. Manuelito said: but they are Mexs. of Cahuilla Valley. They are paisanos. Vienen armados. Los esperemos. Hí... (that means kill!) Parense said the general. One Cah. who talked R. hollered:

tcuyk, no-peyuum, tcuntcumTe·la
ní·xa, tcamté·la, tcumxe'é·pe
cucá·vit mí, (we are g. & fight against
the Mejicanos. one of the R. hollered to the rest:
kú·kúkúkú = esten se
quietos! parense! Then hí· = entrenle, and the Cahs.
were grabbing + shooting at the [the Mexs. rose against the Cor. Inds. The padres fled.]

[a cú tell O'f. that hí· = means business, that they will kill]

The above tells how the Cahs. were helping the Mexs. to kill the Rs. The Cahs. hollered & kept to fool the Rs when the Rs. started to run away.

One Cah. winked at inf's uncle & inf's uncle ran. The Cahs. shooting at him. The Cahs. killed more than the Mexs. did.

The above fight was at Pawva, Pawva ranch, near Pichonga, 2 or 3 m. from Temecula.

July: another time Joe saw Cahs. captured at end of June, or 1st part of July.

Sot. says he once drove in buggy to Warner's Hot Spring & got there way before sundown. the pool was at that time big and in the creek bed. Sot. sat near by and watched the A. Caliente Indians, of all ages come & bathe. Young men & young women would come and everybody that came undressed and went into the water naked. They had no shame, & the viejas less. Along in the late afternoon the old men came, having sweated themselves first in the Temascal, & then walked (did not run) over & went in, walked over naked. they had boards in the water as pillows & wd. lie with head on a board — rest of body under water. Sot. went back to the house of the woman where he was g. to put up & did not tell her he was ashamed to go in. Later a boy came over & told the lady that Sot. had been sitting near the pool all the afternoon, & the lady then told Sot. that it was nothing for them to take their clothes off and go in.

O'S.: Margarita, mother of Micaela, scarcely knew any K. at all.

Eustaquio is of Aguanga descent.

Pot: Káwte (= Coats) ← of wajoma never gave the Inds. anything. But Ols O'Neil used to give the Inds. 2 feeds for every fiesta.

Wolfskill (Burushkil is Sp. pronunc.) owned Escondido.

Kelly had the Aguadienda ranch (sic).

The Marcones talked good Ind.

Linda Bynum,
Hoto Kit, Juliano,
Zalig

Vi.: My aunt Clodia
at Ramon Salas's place has
a picture of Sparkman.
Ganez had Sparkman's picture + it
must be at Trujillo's. or at
Joe Albarez's.

Sat: Sparkman cd. talk good.
Sp., he was a well educated
man. Joe Albarez may
have his picture.

So tw. says she used
& wash for Spackman, He
was no longer a young man,
but was not gray yet. He was
rather short, + very slim,
+ wore a small beard. He
was an Englishman + Jacko
like one. He was a bachelor.
One day Two Arm. boys
came to the store + Spark. asked
Stw. in dut, if she knew
who they were. It was
some time after that that he
was murdered. His throat was
cut, they carried the body
Escondido.

Jerome Gonzales said
that his old place is
Cercinpo, on Las Flores
Ck.

Sign at Gavilan or railroad
has it misspelled: Galivan.

Henry has heard that
Niño de la tierra is another
name for matavenado.
He thinks that it maybe
a Mexican word but
that the Spanish people
use it too.

Mic. Los mejicanos le dicen
al ~~El~~ matavenado: niño de la
tierra. "Mas diferentes los nombres
que ponen los mejicanos, no."

Mic. when Maria Gomez talked de repente la Mic. no podia comprender. She talked to Inf. mostly in Sp.

Sco. Juan Soleto Calác (Ind. kalák) [redacted] has been captain for about 9 yrs.

Mrs. Josefa Verdugo,
at Aguanga. Last one left
at Aguanga.

Mi's mother Encarnación
Calác, lives at Rincon,
may know lots about flowers, etc.

Mariana T J. talked but
to Mic. and Mic. could
not understand her at all, Mic. was
suffering from ear ache, and Mariana
asked for water, and tho she mentioned
water as páis, but what curious
word she used for give me or trae!
she cannot remember.

Mrs. Mary J. Tillman, a full-blood, was born
May 18, 1827, at the San Gabriel.

Mr. F. Baker,

Sot.: albañez' father was of Ga
folla, and his mother was a Calac
(Sot's aunt).

Sot.: El viejo Pachito no era
de Tauma, era de Pala. He was one
of Spark's informants.

Wi: mamá ya se va tu hijo
= when train whistled when mex. left
mexico.

si aflojas no te aplomes!
(when train was g. up Tehachapi
grade)

above are what a mex.
said imitating sound made by a
running train. railroad train.

Wi. when I tell him about
shooting kids. with arrows as
punishment, Wi's grfather said
they wd. shoot people with arrows
and go and pull the arrows
out, and the person shot wd be
hurt.

Wi. Luz and Sot's wife is
an 'awá·yaxwic Indian.

Wi. There is a spring at
Soboba where you drink the water &
you will never want to go & your
place.

Wi. : You take a young baby
+ lean it across that rock by ~~Viola~~
Lakeview, & you will have a cock 11"
long later.

Henry + Marta say you throw
one of your first teeth that come out
in a ~~gopher~~hole, so you will have
~~good~~ straight teeth in later life, like
gopher has.

The present living Joe Albanez worked 4 or 5 months with Miss DuBois.

Vi's wife: Here when a child's tooth comes out, throw it to the sun, or else pound it up fine and put the powder on top of your head.

Wi. tells of a pile of rocks that has just one hole that is large enough to permit a man to crawl in, & this hole is on the n. side. Indns. used to store food in that cave. This place is at sá.tcv, in vicinity of the Rincon grade. The old Indns. used like their meat in there, you will find all kinds of skulls and bones in there.

Wi. says that the wind blows pretty nearly all the time at the ~~coo~~hat house plen. this side of Henshaw Dam. You just call on him, saying that you want to see him, & the rat will come out and just swing his tail around and the wind will blow.

Potrero del Carrizo [Pioneer Notes]

Wi. M. Foster + McGee:
The old time Indians figured out
that wine was the blood of
god — tcamná' po'ówwI,
and that was why they drank it.
Good info. from long ago!

Vic.

When Cog. talks down this way it means nothing but when they talk up by κοῖσοτα (= by Sobota (Hospital) it is sure sign that someone is g. to die.

Baltazal Hugo came
here & says he is sobrino del
difunto Gigante of S. Gabriel.
He talks Cah.

'iví notóot xatteik
'iviik, aquí voy a amontonar
estas piedras.
* 'iví notóot
xátteilot 'ivá', fut.
'oono tóot { xátteiyam 1sg / xatteiyam 1po } s
'iyá nélmax, will { you / ye } please
pile those rocks here!

wonáʼ konom xáttaa
ʼatáaxom, allá estan amontonados
la gente.

wonáʼ ~~kom~~ kon xátteaq
tosta, pothy xatevẹ yaqáa,
ayá estan amontonadas piedras
y se llama xátevẹ (adds this
thinking of ʼaxatemẹ).

wonáʼ teemel xáttaqoʃ,
not qwaʃ in inʃ's dialect.

there we were piled up.

Teamʼ xátteavo, onde
estuvimos amontonados.

teamʼ xáttala, onde los
amontonamos siempre.

nóon loviʼʼik, I made
it just now.
nóonen loviʼʼax, I made
it (yest. or last year).

nóon lóʼxak, I am
making it. teámʼteo lóʼxawon,
we. nóon loviʼʼi, lot I shall
make it. teámʼteo loviʼʼitom, wt.
nóon pò xwàʼ lóʼxaman,
I am g. to be making it.

nóon loviʼʼik { wanál / wanalmẹ },
I made { it / them }.

teámʼteo loviʼʼiwọn,
we made it.
teámʼteemẹl loviʼʼax,
not o
we made it last year.

lo'xakat, maker. Pl.
ló'xavoktom. Higher word is
náámikat.
lo'xac, cosa hecha.
Pl. ló'xatcom.
ló'xalic, the instrument
wherewith made. No sp. pl. form.
Says ló'xapic is
Pauma dialect; n. mg.
wonáálom konom
ló'llaxa, they made (Pauma &
Pichanga dialect. Rincon sometimes
uses this form too.
ló'xavo(, where it was made
(?)
woná' konom ló'xama,
that is where they make it. (e.g.
wagons).

'afúun pofúun
'ofúun nofúun, sure
that heart your heart my
heart. This is a verso
say to a lady.

wonáʼopúttọm qáala,
allá está claro (clear, discernible)
= Willy Calac's dialect
wonáʼop Húuvitci qáala.

lékla, cunt. Pl. léklam.
léekẹl, (cunt.

R. hiiqiq, el tiene
envidia. = G. waráaknę
hiiqinax, tengo envidia
= U hiiqinaxnę (nóoma').
= S. hiiqinay wone.

after long discussion with Vic.
and Jes., Jes. says wamkic
shd be open to north, so when
they soplan the spirit wd be
sent to the Sowóo' ic.

Old Higinia here, Teofilo's
mat. grandmother ed. see when
100 yrs. old cattle ~~at~~ beyond Buena
Vista from Teofilo's house — about
— miles away.

How they begin to get medias on
a Caby and they are kept warm. But
antes the children went como
quiera, de modo que quedaron
cuernudos. Now the people have
also otra comida, & their blood
is changed.

R. haflaq, he is sweating
in the sun. = S. háafkoy.

Cannot guess G.
Pinly he remembers & that his mother
said G. fihíiy, temascal. Yes,
remembers well. 10 Loc. fihíiyya.
S. hoyáatfaxt, temascal.
= R. háflac. The temascal at
Sboba was where the doctor's house
is. (his residence). and enfrente
of inf's comadre's house was a
temascal when inf. was 8 yrs. old.
The sweated & then se iban a
bañar en el agua fria.

Cannot quite get G.
verb equal to R. háflac.

155 Bibiana

Mª Adª

En Dho Dia Mes Y Año, y Dha Yglª Bautize Solemnemte a una Adulta como de 16 as llamada en su gentilidad Tezàuhela, hija de Pads Gentiles de la Rancheria de Puituide [Su Pl Se llama Capàla] ala ql puse pr Nre Bibiana Mª Fue Su Padro Franco Peña Soldo Al ql, como a los demas adverti el parentesco contrahido, y obligaznes ffª Y pª qe conste lo firme

Fr. Pablo de Mugartegui [Sjc Bap. I]

[Box 1 - Folder 1]

Joez ev. Tvṣáwxila.

[Sjc. Books]

Trabuco alias Alauna

Joez prób. ʼáʼlawna.

[Box 1- Folder 5]

Sejiba. [Sic. Books].

Jez ṣé·xava ?? ṣé·vila is a place at La Jolla.

[Box 2 - Folder 1]

Tovu. [Sic. Books].

Jez tí·vuya? there is a place above
Pala called Tóvya, alias Tówvu.

Tobna. [Sic. Books].

Jez prob. Tó·vuya.

[Box 2 - Folder 2]

Yaquit. [Sjc. Books].

Joez n. yawit?

[Box 2- Folder 3 : next 14 pages]

Yhùna. [Sjc. Books].

Joez guesses 'uhú·na. N.

Yomome. [Sjc. Books].

Joez Tó·mo·may.

Yochachem. [Sjc. Books].

Joez n.

Topomaynga. [Sjc. Books].

Joez thinks tó·pumayŋa is
S. Margarita.

Tumume. [Sjc. Books].

Joez thinks he has heard: tú·mumay.

Pomungua. [Sjc. Books].

Joez presses pú·mvŋa. pú·mɨx,
& draw in & chirp closed lips.

Huunga. [Sjc. Books]:

Joez húyla, coinc. Loc. húyya, en
el viento.

Huismic. [Sjc. Books].

Joez n.

Henga. [Sjc. Books].

Joez héːyaχ, está alevantado, it is a little above what it is seated on.

héːʾay, loc. héyya.

Páat. [Sjc. Books].

Joez páːʾat, borrego bronco.

Tosat. [Sjc. Books].

Joez guesses toːsat.

Pamenga. [Sjc. Books].

Joez guesses páːmɪyaˀ.

from páːmɪχ, my ears are closed
& I can't hear

ƥamáppamaχ = páːmaχ, my ear (subject) is closed & I cannot hear húyla very plain. also páːmɪχ, wind makes a noise (etc.) 2 mts. páːmay is a place E. of J. Sōt's place. This mg. A at some time cd. mean hill crater.

Amàugenga. [Sjc. Books]

Joe guesses ʾamáwχɪyaˀ.

Zauchega. [Sjc. Books].

Joe guesses sáwteɪŋa.

Tulve. [Sjc. Books].

Joz guesses túlvɪ.

Pahamua.

Joz pá·xa, a place where
the house is below Joe's. pá·xankɪc
grew here, Coys made arrows of it
a kind of carrigo.

Pángibit. [Sjc. Books].

Joz pánxɪvɪT.

Pange [Sjc Books].

Joez kw. pánxi, S. Mateo.

Pùnaml. Sjc. Books].

Joez guesses púnamal.

Pàplenga [Sjc. Books].

Joez póplixa, on his right hand, adv.

Amaugenga. [Sjc. Books].

Joez guesses 'amáawxiya.

Qenga. [Sjc. Books].

Joez n.

Quequnga. [Sjc. Books].

Joez guesses wéwya.

Sobe [Sjc. Books].

Joez maybe ṣó·ve. ṣúṣ·vax means leaves rustle.

Chcàpe. [Sjc. Books].

Joez tcaxá·pa, a place near Santa Rosa, in the mts., Joe heard there used to be lots of wild steers there, kids. from R. used to camp there & kill them & take them to the R. mission.

Qiàchenga. [Sjc. Books].

Joez wácya, place by S. Bernard

non-loc. wá·'ac.

Chechenga. [Sjc. Books].

Joez guesses tcé·tcixa.

chacapnga. [Sjc. Books].

Joez knows only tcaxá·pa by S. Rosa.

Pachenga. [Sjc. Books].

Joez n.

Guilluenume. [Sjc. Books].

Joez n.

Huchumenga. [Sjc. Books]

Joez gesses xú·tcumiya.

The Respuesta de S.J.C.

Bascana wote e
interogatorio reply from J. mission,
but it is signed by Fr. Josef
Zarona & Fr. F. Boscana. this is
not by English. p. 60, fn.]

National Museum of Natural History · Smithsonian Institution
WASHINGTON, D.C. 20560 ·

"Z" REFERS TO JOSÉ MARIA ZALVIDEA,
A GABRIELINO INFORMANT WHO OCCASIONALLY
GAVE LUISEÑO TERMS.

["Zal" written on carbon copy]

Kostakik is a stone in Cahuilla Valley, resembling a person cut up the belly. This side of Sobo~~b~~a is a rock -- Z's son, José, was looking at it. It represented sun, stars, moon, etc. A rattlesnake was at the base of the ro~~s~~k guarding it. A captain there (one who visited here at Highland) was explaining it. The captain did not know the story. Z told the captain that Z did not know the story either, that he was not willing to lie and did not know the story. They were going to arrange to go and see the rock. The captain went alone to see it. A young Indian there brought a double handful of money to Z, begging Z to tell him about the rock and calling Z his uncle, but Z said again that he did not know how to explain it. At least Z consented to go and see the painting. One was a woman, erect, holding a baby on her left arm. ja'ás witakat. It is a story. ~~[illegible]~~totapáwɪa (tóta, rock). (questioning did not make this clear) sóvamaj is a name of that which turned to stone. One stone has the vulva of a woman -- the very same shape and appearance. On the other side is another painted rock; there is a cave there; a rattlesnake comes out. It is half a mile on the other side. They roasted girls there. There is a rock which they used for pounding up ~~[illegible]~~ pespibata in . Farther on they saw deer tracks -- deer tracks in the rock -- the rock was still soft when the deer made the tracks. There were arrows there, painted. The tracks went and returned. Farther up and on top of the mountain there were piles of rocks and Z told his companions that it was an ancient village of Indians. There was a rock like a red navel extending upward up the abdomen. Z explained that there were stars who were three sisters and ascended to heaven. They used to be dancing back and forth at that place (where the rock was), but later went up to the sky. Further on there is a cottonwood tree growing on the rock -- it used to be a person but was transformed. Farther on that saw some rocks-- Z said that the white ones were white people and that the black ones are like us Indians (joke). Going farther on Z pointed out to them

a "House of locusts" (Casa de chapules), and farther on Z said that he was going to say ha ha and that thereupon jackrabbits would come out of the rock. The rocks there are really a pile of shell-money (Span. abalorio). All the above took place in the Cahuilla Valley

"Map of Part of Los Angeles County Showing the Abel Stearns Ranches, "La Habra", "Los Coyotes," "San Juan Cajon," "Las Bolsas," "La Bolsa Chiquita," By C. B. Pothemus E. F. Northam."

We saw this map on the wall of W. Parker Lyon's Pony Express Museum. Mc Pherson tells me it is evidently made about 1870, for it shows the railway from Los Angeles to San Pedro under construction.

Mc Pherson had never seen this map and says it is valuable.

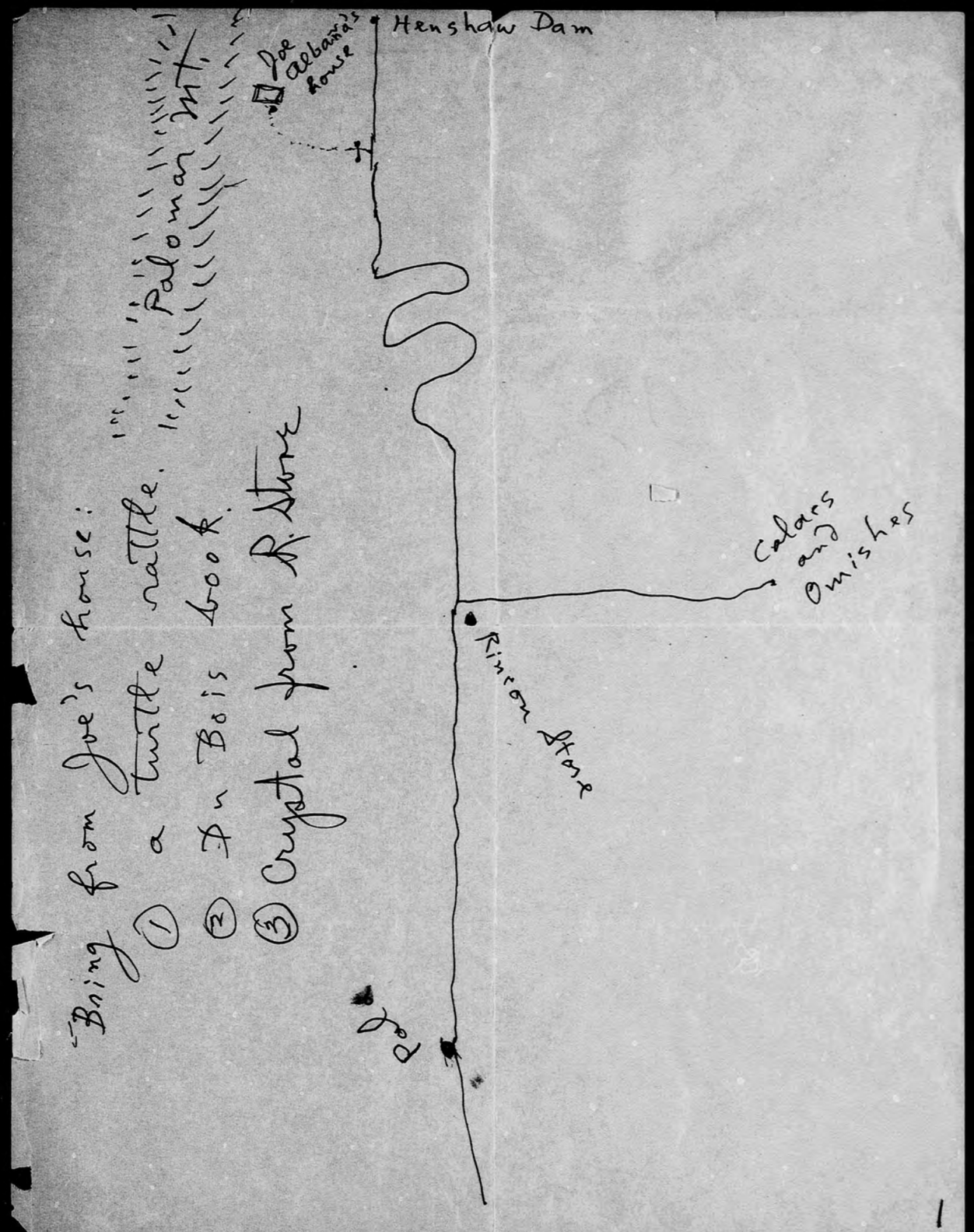
The map by C.B. Pothemus and E.F. Northam, ~~project~~ Map of part of Los Angeles County, shows a proposed railway from Anaheim Landing ~~was~~ running ~~E~~ up the Santa Ana Canyon ← Riverside.

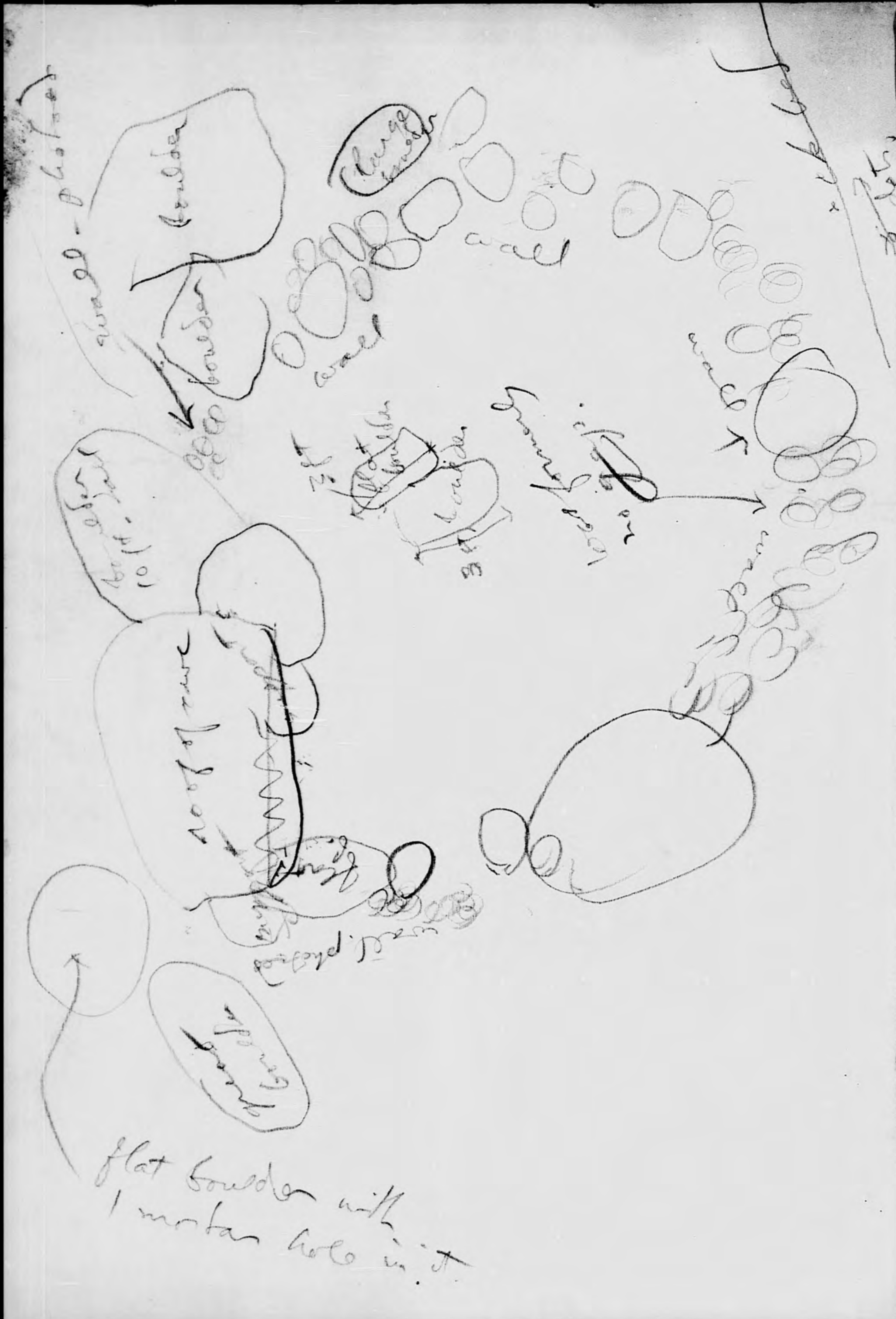
mc Pherson: Shd be Governadora. ~~the~~

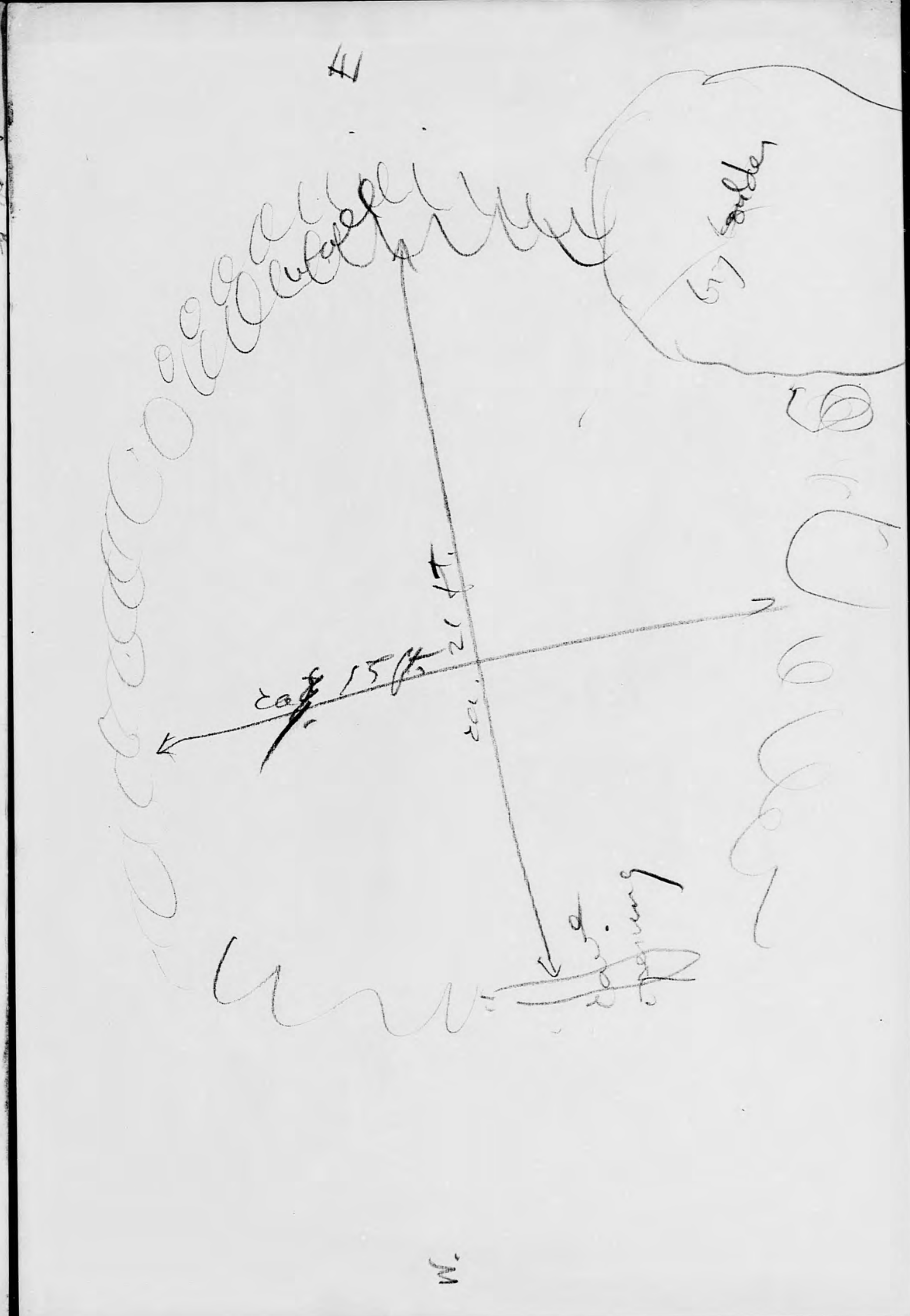
Mrs. Ellis of Los angeles
was about to get out the diary
of father of Cave Coats, when
he died.

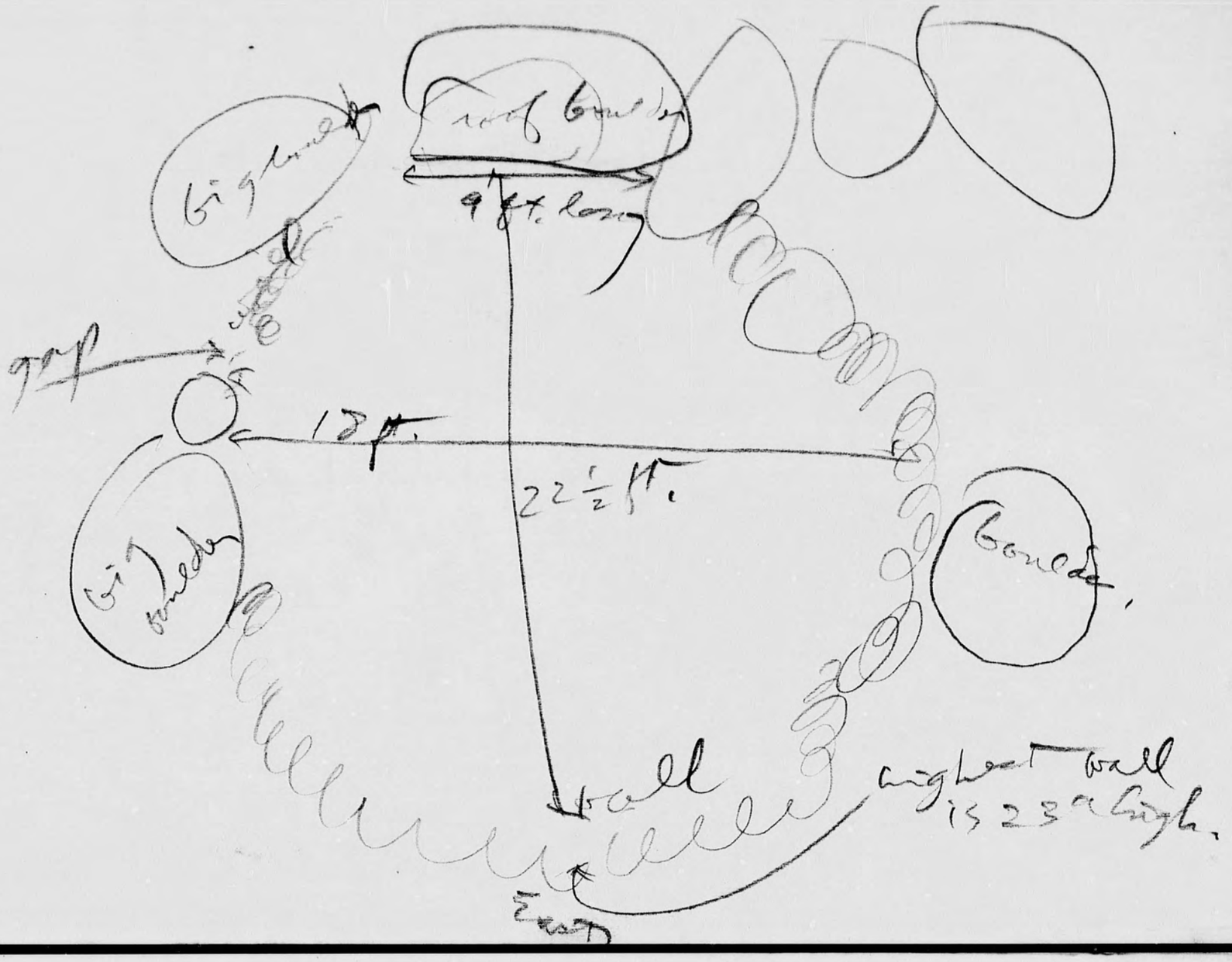
Sot. knows quite a
few signs of the sign language
that his father taught him.
Supt. Ellis at Pala made some
dozen sign-language signs to
Sot. & Sot. understood or had
diff versions of several of them.

for that reason they kill a snake when they see one. another said, "I want to be a rabbit.




wall
wall
boulder
boulder
large boulder
flat boulder with
1 mortar hole in it


E
wall
big boulder
ca. 15 ft.
ca. 21 ft.
opening
W.


9 ft. long
9 ft.
13 ft.
22½ ft.
wall
highest wall
is 23 ft high.
East



THE

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JOHN PEABODY HARRINGTON

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(Description): John P. Harrington Papers 1907-1959 (some earlier); Microfilm 3; Chumash; Texts from Mary Yee; Reel 61: 0001-0728 Ethnographic Accounts; Reel 62: 0001-0728 Ethnographic Accounts; Reel 63: 0001-1100 Historical Accounts and Personal Narratives; Reel 64: 0001-1003 Stories and Myths; Reel 65: 0001-1043 Translations of Historical and Religious Texts; 1044-1173 Miscellaneous; Reel 66: 0001-0242 Miscellaneous; 0243-0769 Barbareno Biographical, Ethnographic, and Historical Notes; Reel 67: 0001-0466 Copies of Secondary Sources on Barbareno; Reel 68: 0001-0454 Rehearing of Early Cruzeno and Santa Rosa Vocabularies; 0455-0536 Cruzeno Linguistic Notes; 0537-0712 Cruzeno Semantic Slipfile; Reel 69: 0001-1107 Ventureno Field Notes; Semantically Arranged Ventureno Vocabulary and Ethnographic Notes; Reel 70: 0001-0721 Animals; Reel 71: 0001-0947 Animals; Reel 72: 0001-0146 Archeology; 0147-0167 Astronomy; 0168-0206 Geographical Terms; 0207-0316 Kinship; 0317-1168 Material Culture; Reel 73: 0001-0883 Material Culture; 0884-0971 Meteorological Terms; 0972-1024 Minerals; Reel 74: 0001-0666 Placenames; Reel 75: 0001-0163 Placenames; 0164-0507 Plants; 0508-0588 Religion; 0589-0620 Grammar; 0621-0639 Miscellaneous; Reel 76: 0001-0871 Ventureno Semantic Slipfile; Reel 77: 0001-0639 Ventureno Semantic Slipfile; Reel 78: 0001-0596 Ventureno Semantic Slipfile; Reel 79: 0001-0744 Ventureno Encyclopedia; Reel 80: 0001-0737 Ventureno Encyclopedia; Reel 81: 0001-0651 Ventureno Linguistic Notes; Reel 82: 0001-0908 Ventureno Linguistic Notes; Reel 83: 0001-0673 Ventureno Linguistic Notes; Reel 84: 0001-1075 Ventureno Linguistic Notes; Reel 85: 0001-0995 Ventureno Linguistic Notes; Reel 86: 0001-0362 Ventureno Linguistic Notes; Reel 87: 0001-0781 Ventureno Linguistic Notes; Reel 88: 0001-0577 Ventureno Linguistic Notes; Reel 89: 0001-0741 Ventureno Dictionary [formerly cataloged as B.A.E. ms. 3039]; Reel 90: 0001-0766 Ventureno Dictionary [formerly cataloged as B.A.E. ms. 3039]; Reel 91: 0001-0716 Ventureno Dictionary [formerly cataloged as B.A.E. ms. 3039]; Reel 92: 0001-0933 Ventureno Dictionary [formerly cataloged as B.A.E. ms. 3039]; Reel 93: 0001-0460 Ventureno

Dictionary [formerly cataloged as B.A.E. ms. 3039]; Reel 94: 0001-0923 Ventureno Grammar [formerly cataloged as B.A.E. mss. 2966, 3045, and 3057]; Reel 95: 0001-0085 Ventureno Texts; 0086-0289 Records Relating to Ventureno Placename Trips; 0290-0434 Copies of Secondary Sources on Ventureno; 0435-0610 Miscellaneous Notes on Ventureno; 0611-0807 Miscellaneous Records Relating to Chumash; Reel 96: 0001-0432 Miscellaneous Records Relating to Chumash; 0433-0672 Writings Relating to Chumash; Tubatulabal; Reel 97: 0001-0118 Vocabulary; 0119-0267 Grammar; 0268-0307 Linguistic and Ethnographic Notes; 0308-0352 Records of Placename Trips; 0353-0376 Records of Interviews; Kitanemuk; Reel 98: 0001-0707 Linguistic and Ethnographic Field Notes [former B.A.E. mss. 6040 and 6064pt.]; Reel 99: 0001-0680 Semantic Slipfile [former B.A.E. ms. 6039]; Reel 100: 0001-0320 Semantic Slipfile [former B.A.E. ms. 6039]; 0321-0713 Dictionary; 0714-0914 Grammar; Serrano; Reel 101: 0001-0301 Linguistic and Ethnographic Field Notes; 0302-0862 Semantic Slipfile; Gabrielino; Reel 102: 0001-0877 Slipfile; Reel 103: 0001-0765 Linguistic and Ethnographic Field Notes; Reel 104: 0001-0577 Linguistic and Ethnographic Field Notes; Reel 105: 0001-0476 Linguistic and Ethnographic Field Notes; 0477-0555 Song Texts; 0556-0715 Miscellaneous Notes [former B.A.E. ms. 6017pt.]; Fernandeno; Reel 106: 0001-0251 Linguistic and Ethnographic Field Notes; Cahuilla; Reel 107: 0001-0825 Comparative Vocabulary; Reel 108: 0001-0914 Grammar [former B.A.E. mss. 6040, 6051pt., 6052pt., 6061, 6064]; Reel 109: 0001-0755 Grammar [former B.A.E. mss. 6040, 6051pt., 6052pt., 6061, 6064]; Reel 110: 0001-0834 Grammar [former B.A.E. mss. 6040, 6051pt., 6052pt., 6061, 6064]; Reel 111: 0001-0864 Grammar [former B.A.E. mss. 6040, 6051pt., 6052pt., 6061, 6064]; Reel 112: 0001-0528 Texts [former B.A.E. mss. 6050, 6051pt.]; Reel 113: 0001-0760 Writings [former B.A.E. mss. 6052pt., 6065]; Reel 14: 0001-0226 Writings [former B.A.E. mss. 6052pt., 6065]; 0227-0420 Miscellaneous Linguistic Notes; Luiseno/Juaneno; Reel 115: 0001-0322 Luiseno Linguistic and Ethnographic Notes [former B.A.E. ms. 6058pt.]; Reel 116: 0001-0529 Luiseno Vocabulary [former B.A.E. mss. 6017pt., parts of 6053, 6054, 6055, 6056, 6057, 6058, 6059]; Reel 117: 0001-0758 Luiseno Vocabulary [former B.A.E. mss. 6017pt., parts of 6053, 6054, 6055, 6056, 6057, 6058, 6059]; Reel 118: 0001-0358 Luiseno Vocabulary [former B.A.E. mss. 6017pt., parts of 6053, 6054, 6055, 6056, 6057, 6058, 6059]; Reel 119: 0001-0435 Records of Luiseno Placename Trips and Interviews [former B.A.E. ms. 6055pt.]; Reel 120: 0001-0671 Luiseno Texts [former B.A.E. mss. 6053pt., 6059pt.]; Reel 121: 0001-0336 Luiseno Texts [former B.A.E. mss. 6053pt., 6059pt.]; 0337-0451 Luiseno Miscellaneous Notes; 0452-0496 Juaneno Vocabulary; 0497-0792 Juaneno Linguistic and Ethnographic Notes [former B.A.E. ms. 6058pt.]; Reel 122: 0001-0755 Juaneno Linguistic and Ethnographic Notes [former B.A.E. ms. 6058pt.]; Reel 123: 0001-0235 Juaneno Linguistic and Ethnographic Notes [former B.A.E. ms. 6058pt.]; 0236-0647 Luiseno and Juaneno Rehearings of Sparkman [former B.A.E. ms. 6055pt.]; Reel 124: 0001-0754 Luiseno and Juaneno Rehearings of Sparkman [former B.A.E. ms. 6055pt.]; Reel 125: 0001-0950 Drafts and Notes for Chinigchinich; Reel 126: 0001-1051 Drafts and Notes for Chinigchinich; Reel 127: 0001-0304 Drafts and Notes for Chinigchinich; 0305-0607 Rehearings of Notes Used for Chinigchinich; Reel 128: 0001-0293 Rehearings of

Notes Used for Chinigchinich; 0294-0704 Notes and Drafts for a new Original Version of Boscana's Account; Reel 129: 0001-0824 Notes and Drafts for a new Original Version of Boscana's Account; Cupeno; Reel 130: 0001-0710 Vocabulary and Grammar [former B.A.E. ms. 60662pt.]; 0711-0712 Text; Chemehuevi; Reel 131: 0001-0649 Early Vocabualry; Reel 132: 0001-1006 Field Notes of Carobeth Tucker Harrington; Reel 133: 0001-0959 Slipfile; Reel 134: 0001-0714 Slipfile; Reel 135: 0001-0571 Slipfile; Reel 136: 0001-0798 Grammar; Reel 137: 0001-1005 Grammar; Reel 138: 0001-0785 Grammar; Reel 139: 0001-0674 Grammar; Reel 140: 0001-1228 Grammar; Reel 141: 0001-1092 Grammar; Reel 142: 0001-0986 Grammar; Reel 143: 0001-0929 Grammar; Reel 144: 0001-0926 Grammar; Reel 145: 0001-0516 Grammar; Reel 146: 0001-0116 Semantic Vocabulary; 0117-1006 Texts; Reel 147: 0001-0378 Texts; 0379-0518 Miscellaneous Notes; 0519-0963 Later Field Notes; Mohave; Reel 148: 0001-1077 Early Linguistic and Ethnographic Notes; Reel 149: 0001-0856 Early Linguistic and Ethnographic Notes; Reel 150: 0001-0806 Early Linguistic and Ethnographic Notes; Reel 151: 0001-0671 Early Linguistic and Ethnographic Notes; Reel 152: 0001-0526 Early Linguistic and Ethnographic Notes; Reel 153: 0001-0840 Early Linguistic and Ethnographic Notes; Reel 154: 0001-0623 Early Linguistic and Ethnographic Notes; Reel 155: 0001-0709 Early Linguistic and Ethnographic Notes; Reel 156: 0001-0571 Early Linguistic and Ethnographic Notes; Reel 157: 0001-0717 Semantic Slipfile; Reel 158: 0001-0808 Semantic Slipfile; Reel 159: 0001-0386 Linguistic and Ethnographic Notebooks; 0387-0540 Grammatical Notes and Slipfile; Reel 160: 0001-0519 Grammatical Notes and Slipfile; Reel 161: 0001-0354 Miscellaneous Notes on Yuman Languages; Reel 162: 0001-0807 Late Linguistic and Ethnographic Notes; Reel 163: 0001-0972 Late Linguistic and Ethnographic Notes; Reel 164: 0001-0852 Late Linguistic and Ethnographic Notes; Reel 165: 0001-0604 Notes and Drafts on Material Culture; Reel 166: 0001-0882 Notes and Drafts on Material Culture; Reel 167: 0001-0383 Notes and Drafts on Tribenames; 0384-0812 Semantically Arranged Notes; Reel 168: 0001-0244 Late Grammatical Notes; 0245-0423 Miscellaneous Notes; Diegueno (U.S. and Baja); Reel 169: 0001-0064 Semantic Slipfile (U.S.); 0065-0568 Linguistic and Ethnographic Notes (U.S.); Reel 170: 0001-0340 Linguistic and Ethnographic Notes (Baja); 0341-0777 Notebooks (U.S. and Baja); Ute/Paiute/Shoshoni; Reel 171: 0001-0615 Ute and Paiute Slipfile, Drafts, and Notes; 0616-0715 Paiute Song Texts and Miscellaneous Notes; 0716-0791 Shoshoni Linguistic and Ethnographic Notes; General and Miscellaneous Materials; Reel 172: 0001-0942 Records Relating to Burton Mound and General Archeology [former B.A.E. mss. 3209pt., 4554apt., 4633pt., 6017pt.]; Reel 173: 0001-1056 Records Relating to Burton Mound and General Archeology [former B.A.E. mss. 3209pt., 4554apt., 4633pt., 6017pt.]; Reel 174: 0001-1020 Records Relating to Burton Mound and General Archeology [former B.A.E. mss. 3209pt., 4554apt., 4633pt., 6017pt.]; Reel 175: 0001-0500 Records Relating to Burton Mound and General Archeology [former B.A.E. mss. 3209pt., 4554apt., 4633pt., 6017pt.]; Reel 176: 0001-1143 Records Relating to Burton Mound and General Archeology [former B.A.E. mss. 3209pt., 4554apt., 4633pt., 6017pt.]; Reel 177: 0001-0933 Notes and Drafts on History and Expeditions [former B.A.E. ms. 6017pt.]; Reel 178: 0001-0717 Notes and Drafts on History and

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Example: John P. Harrington; Volume 3; A Guide to the Field Notes: Native American History, Language and Culture of Southern California/Basin; Serrano; Reel 101; Linguistic and Ethnographic Field Notes; Semantic Slipfile *(see pg. 67 of Vol. 3 Guide)*

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