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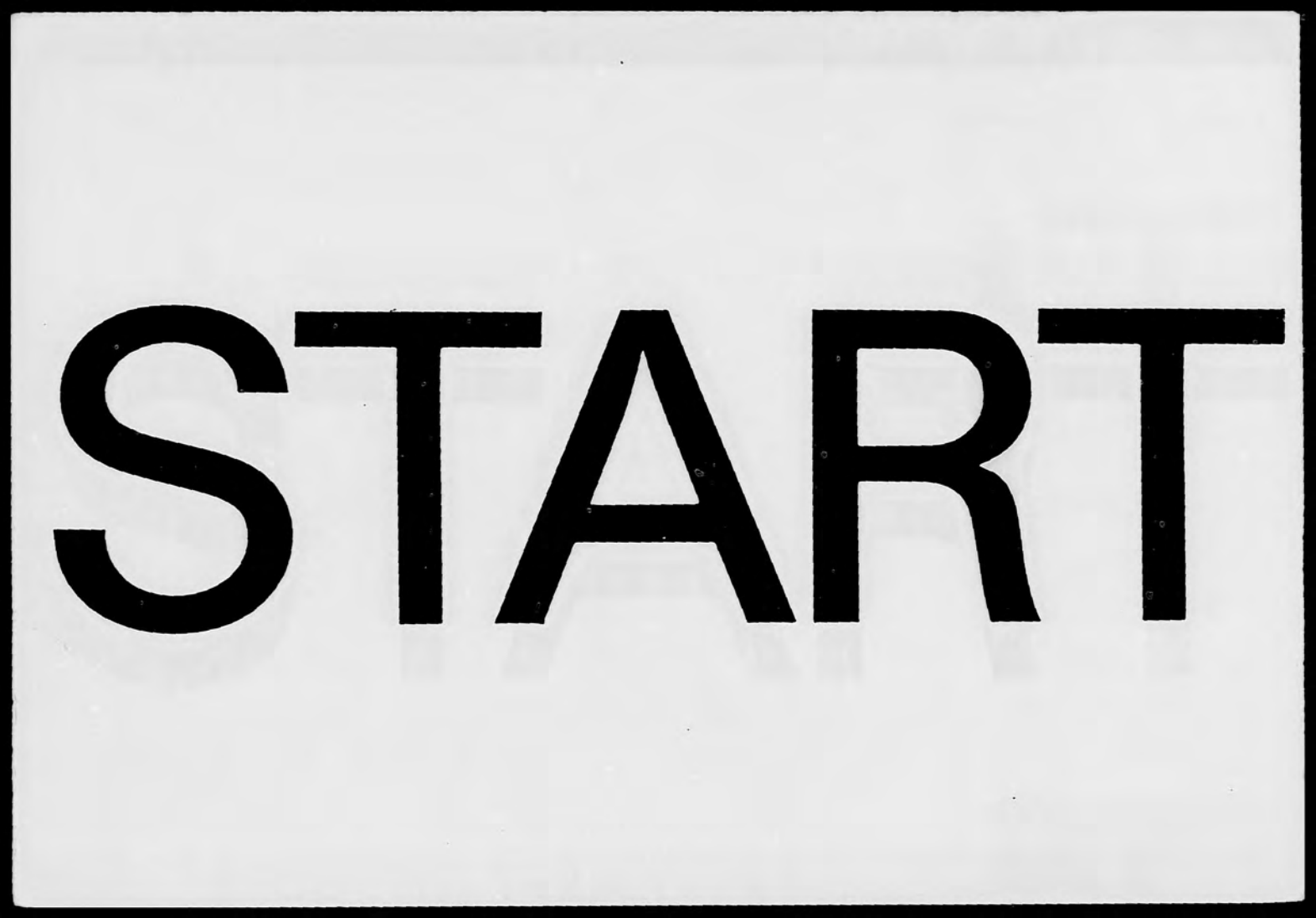
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John P. Harrington Papers 1907-1959 (some earlier)
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"Luiseño/Juaneño," "Luiseño Vocabulary [former B.A.E. mss. 6017pt., parts of 6053, 6054, 6055, 6056, 6057, 6058, 6059]"

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THE

PAPERS OF

JOHN PEABODY HARRINGTON

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

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14x

SOUTHERN CALIFORNIA/ BASIN

Luiseno Vocabulary (cont.)

Luiseño/Juaneño

Luiseño Vocabulary

Ceremonies (unfinished)

[399]

14

Ceremonies.

Scott used to be silent at
the dances, but now everybody
just hollers and laughs.

Burning clothes feast, The 1st
a preparatory tū-wēsh'
B. cl. feast, the second
chū'-cha-mish, chū'-yish
Eagl killing feast āsh'-wut
mak'-nush.
Feast of figures Tow'-cha-mish
Feast of gifts nō'-tush
P-b-f. of girls Way'-ken'-ish
" " Boys paç-nish
nav'-y.
Treading or dancing out fire
yū-pā'-kish kut.
Visiting feast shū'-la-hash.
When the people of 1 village
make a formal visit to another.
[Spark., Eng., & dict.]

Joez wó'ç wv'ç IC, a kind
of ceremony which consists of
chanting:
nvmá'-sav kú'-nay
my to untie the junco-case.
Maria Jesusa Omish knows this
well, for her father was
the one who did this. When he
died, Juan Pablo had to do it.
At first Maria Jesusa used
always to sit there and prompt
but. They had this as a part
of JPH's initiation.

Joez pú·lvx, he is dancing
he sahó·wiT.

Joe 'a·swvT mók·no·c,
Tmotv
he ceremony of killing the eagle.

Joe tókmal kun-ŋóyxa,
the Catea is dead. This is the expression
used of putting the Catea (food) for the ṣahó·vit,
ŋó·yix, he is going along
the top of a ridge.

The costume as shown in this figure consisted of a skirt or kilt of long eagle-feathers, yipexai, mounted on milkweed-fibre network. In connection with this was worn a head-band of split owl-feathers, teekwirp (pl. 22, fig. 4), mounted on a circlet of mescal or other fibre. His body was painted (pl. 26, fig. 3, pl. 27, fig. 3) in broad stripes of white paint. This is made of powdered soapstone mixed with water. This costume seems to be the ancient ceremonial dress of the Diegueño and their neighbors, the Luiseño, since Boscana, writing in the early years of Spanish influence, describes practically the same dress. [Waterman, The Religious Practices of the Diegueño Indians, p. 309].

[above describes the costume worn in the Tatahuila dance]

General on ceremonies.

Calendar of fiestas.

Orange, R.D. 3, Calif.,

July 5, 1932.

Dear Mr. Harrington,

You know there are annual fiestas at some of these So. California Mission Indian Reservations. You may want to attend one, or some of them, if you happen to be around this part of the state the next few months. Of course they are quite modernized but an Ethnologist would find things of interest and value.

Mesa Grande annually has its fiesta August 5th - and a day or two before or after. Saturday night is always the best night. On August 25th (day of San Luis Rey) there will probably be two or more fiestas - Cahuilla, and Rincon. Last year also at Capitan Grande but it didn't amount to much.

About the first week in September Saboba has its fiesta - the last Saturday night sees more people gaming playing than any other two or three fiestas. The above are regular events. Clothes burning and image ceremonies have no set times - though at Banning reservation the image ceremonies take place in October or November. If you in California at that time, let me know your address and I will give you the exact date when I find it out.

Sincerely, Wm McPherron

péllaxic.

Pel̄-āh-ish, s. the dancing, a dance.

↑[apparently a macron over the e]

Sot. Joez *péllaxic*, Baile. App. any dance. *péllaz*, he is dancing any dance.

Sot.: when he has tobacco at ceremony does not do as the Cahs. do, but says, hold

wah wá·. (h)ą·
(3 times).

then waʔ·. ʔah
(3 times).

wáhkiʔą
ʔą ʔą ʔą ʔą ʔą ʔą
Twiceles
3 Times

wíʔiyąkąw.

yúnʔic matákkic

Mic. at close of a fiesta some things were buried, others were put in the water. yú·n'ic, to put them in water, as Ohwe did at Mohave ceremony.

[illegible]

o.k. putting tcé·yat in water.

~~But yuná·kki~~ the dog in the water!

yú·n'i páyga, PUT!

Joez nó·n tcé·yat yún'IK, I am shoving it in, e.g. a rock into mud. But nó·n yú·n'IK, I put it in the water (e.g. my head, quickly or slowly). yún'IC, ceremony of burying. tcé·yat yún'ic,

Joez natákkIC, a flattening. nó·n póy natákkIK, I am flattening it, to estoy aplastando.

Joez explains that of burying in a dry place they say nóin póy {náppɪk / náːpɪk}, I am burying him. But nóin yún'ɪk, I am burying it in mud. Last word is used ceremonially of burying in the too-hayɪc, but really means in mud only

Joez yuniːc, the name [redacted] póyla after it has been put in mud for 10 days. From the verb yún'ɪk, to put (rock into mud). where he fights is by his house & used to be soft like mud, & they put lots of things of people that died in there, like teêːyat, clothes; dishes; lots of things are buried there. Instead of burning them they buried them in the mud,

Joez: matá·kaç, an anvil rock, a roundish rock 1 ft. diam; just a little hollow, on which an acorn is stood ◁ tapt with a small rock, Eng of pound dried meat on a matá·kIç, or anything

Joez matákkaK, (my finger has been hit with hammer r) is flattened out.

nó·n ~~póty~~ matákkIK, I am flattening it out. matákkIç, a flattening.

all above words ch·pq.

+ o.k.

Joez. tcé·gat yun'Iç ↑on n'n But gó·nIç, the laying of pressing of one's hand on a person. (inf. illustrates).

"yunish, burying of an initiate's ceremonial feathers; matakish, grinding stone [Du Bois, Rel., ~~Fr. Cog~~ 87, fn. by Spark.].

"They [the yúnnic matá·kacs songs] were made & given by Chungichnish himself" [D. Bois, Relig., p. 93].

Zoeg

"Unish matakish, the burial of a chief's feathers"
{Strong, AR. Soc., p. 338}.
Sot. n. this word.

Sot. kw. yúnnic, el entierro, (de plumas). The things buried are téé·yat, ziwí·c, [redacted] and 'é·lat and 'apí·ma if you have it) — but the pá·lat is never buried. Best call it téé·yat yúnnic. Agrees heartily to xáynit yúnnic.

When one of the initiated, the pumalum, dies, the ground-painting is ~~made~~ again made. In the hole in the center are buried his head-dress, cheyat, and similar articles. At the end of the ceremony the initiates squat in a circle, with their hands stretched forward, growl or blow three times, and erase the painting. [Du Bois, Religion, p. 179.]

Nic. púmmalom, Soboache initiates.

Mr. Byrum of Huntington
library: It was in the burying of
the headdress ceremony (Horó·hajic) He plucked
the sand painting. Davis wrote on
the D. image celebration)

1915 was last image ceremony at
Pala. There was one later & then
no more. 1911 was last at Pichanga.

This year last image cere. at
Banning, but very diff. from the R. way

The four game will last - when
all Neiwha ceremonies are abandoned.

Saunders, 580 N. Lake Ave. Pasadena.

They sing all night before they
burn the images at Morongo.

Triangle - white - spot under
throat - swallow at Sjc. church.

One of the dancers at Warner's
while dancing picked up a handful
of live coals & kept them in his mouth
a minute & then spit them out. Next
morning his mouth was not burned.

– Middle of July 1932:

Sot. ~~x Sot.~~ has already given word to his people that he has clothes of dead person which he wants to get rid of & is therefore calling a meeting next Saturday for deciding the exact date when they are to have the clothes-burning feast. At this clothesburning feast they will have no tsʉ́ʼhayic; ~~but only~~ they have that Tsʉ́ʼhayic only (1) at the púmalʌm ceremony, (2) at the ʻaʻáʼiʂʌm ceremony, (3) when one que baila la patada dies they have to bury his feathers. They will build the wámkic fence one week before they ~~build the~~ wámki: have the ceremony, and will also go to the canyon several days before they have the ceremony to get firewood.

Mc Fadden says they have the regular clothes-burning ceremony and then the following morning, if the deceased was a member of the sahá·vit, they have a sand-painting and in it bury the feathers.

tcé·yat yún'ɪc

= yún'ic matákkic

kít yvpákkɪc.

Joez. For the kút yupáxxxc
dance, the paxá'y is the boss.
There are about 2 men & 4 or
5 or 6 women singers, and one
man singer (always Juan ~~Sotelo~~)
has the turtle rattle. They sing 4 or
5 songs before they start to treat the
fire. Joez is the man that always
builds the fire that is to be
extinguished it has to be a
single burning log. At one
part of the ceremony the dancers
jump actively up & down
around the fire.

'utcí·kac.

O-chē-kash, s. a dance which is danced before the treading out fire feast.

ʼvtcí·kax, verb.

Sot. Joez ʼvtcí·kac Ch.
Sabes paraque es eso — es para
la hembra. Kút yupáxkic
is name of the whole ceremony.
ʼvtcí·kac = fire extinguishing
ceremony. This ceremony belongs
to inf.: they now call inf. all
around to put out fire. We
were 22 boys at one of these
fiestas lately. We were all painted
with white clay, for they had
nothing else, & each with an ʼélat
in hand. This was at Riverside.
But we did not have much fire.
We put it out with our hands, also
working in fire to get to it with hands. S. sp 3-18

Joez: When they are having
the putting-out-fire ceremony, they
will make the quail, ← mú·ta,
Tumá·s kal (wend) ←
pá·kicla singing.

tcáːtvc:

Joez: Sometimes in the
tcáːtvc a man fences
with a tcéːyaɬ in each hand,
or else with an ɔéːɬaɬ in one
hand and a tcéːyaɬ in the other.

Joez: The tcá·tuc is tcay. and its songs mention many things. The tcá·tuc mentions tó·wut yá·wut, Two words that both mean Rage.

Chā-tush, s. a song of Luiseño wizards.

Sot Joey tcá·tuc, song of hechicero. Sot sings it to me.

nu máya paha'ala (ca)
tcaya'ala (ca)

'inis -...

tcá·tux, verb.

S. sp. 72

xíllinic, rain making ceremony. = tcá·tvc xíllinic.

Hil´-y-ny-kat, s. rainmaker, one who performs thexx ceremonies which are supposed to bring rain. [Hil´-y-nish, s. the rain making ceremony. [Hil´-y, v. int. conj. 2. to rain]

Sot. Joez xíllinikat, rainmaker. José Luis albañez was one of these. yúyyiT po-tó·tcw, witchcraft. xíllinix, verb.

J. sp. 135

Sot.: Had ceremony to make
it rain, sang for 3 nights,
dancing the ʃaxó·xit ca., &
a man that had 2nd sight was
see all about the world & announce
that he saw the water coming.
Cuando cumplia esos 3 dias, entonces
he announced that in 3 or 4 days
as the case might be, the rain was
be coming, & for the people to
get ready, & to get firewood, the
songs are tcá·tuc, & mention
calling the wind (kúyla
kitcámkawyay, ng. south wind).
lit. viento

Sot. tcá·tuc xillinic,
magic-song que hace llover.

Sot. When it has rained
enough, there was another song
para parar el agua. This
song he knows. = tcá·tuc káwwinic
(± 'axílla xi), canto que pára
(± la lluvia). He sings it:

tó·wut yá·wut ng. haze
(eso que se ve medio como
humo, = Eng. haze. He points to
hazy horizon for me to understand).

tcá·tuc pwní·yapi
pwyálli·pi 'atá x wi,
Topsen said short

Wi.: [redacted] Jose albañez' father
cod stick ke ʔé·lat down his
throat when he made it rain
& sort of gag and cough a
piece of ice up from his chest.
Wi: saw this done at by him at
Pichanga and at Rincon.
It takes about 3 nights to
make it rain: men speech about ke
rain, and everye child girl or woman
or man if dey isn't smoke, have to
smoke to make it rain, to make Cots
& smoke to make it rain. Iew
Salmons & otter ranchers of
Palomar, & also the mennenhalls,
give a steer or pay $12 for ke
Tobacco La Jolla people to make it rain.
The Ina Jolla people are ke last
ones that make it rain.

tcá·tuc kávvinic,

ceremony to stop rain.

ʼáṣwoti hɪlálɪc, eagle getting ceremony.

Joe: φντcó·ɲivv is I am cutting it off, he is scarring.
noʼn tcó·ɲɪx,
from
estoy trozando.
Some of Joe's ancestors were
to get eagle. There is a rock
200 ft high. They raised
teméT ʼaʌ́ʼ, mg. (sol gordo (he
was not fat, but that was his name).
The people who covered him cut the
rope carrying net when they
pulled him up & left him on a ledge
so he cd. not get up or down. His
ʌʃ mother, named tavónnɪ,
stayed near the place, not a former
to a rock, and the golondrinas
kept bringing her bones & she was
a med. woman, & he got alive
again. The last part of story
tells how he got even with his
sloppy, put girl's tit in water. gets
later.

ʾáṣwvti mókwic, eagle killing ceremony.

Sót. Women never dance in the ṣ́ówit ca. dance. But women then they dance always dance when the men are not dancing — in following dances.

Sotjoq ʾáṣwvti hIlá'llIc, getting the eagle out of the nest. ceremony. ʾdṣwvti móknic, killing of eagle. the name of the eagle dance. Ok. pé·nac, any ladies' dance. It does not mean eagle feast. Is Pans for This or for pá·mʾOṣ. the headed eagle. ↑Fr. says it shd be v.

pé·nawvn, women are dancing. (now). pIt'ʾo pé·nawvn, the women are dancing now.

Āsh'-wut mok'-na-lash, s.,
the eagle killing place, the place
where it is usual to host the eagle
killing feast

Joez yás wut móknuc
is usual way to say it móknuclac
is wrong for it means what
one kills it with.

Eagle Killing

Sot: they sent the eagle first n.;
a ver como estaba, el vino
de allá y dijo t. estaba cerrado
(el mundo like the Tóza-Loyic
is enclosed by a circle).
then they sent him t.; he got
there + found it closed too. then
they sent him kitiyik (sus.)
x estaba cerrado el mundo
también, cuando y estaba
cerrado dijo. then they sent him
payó-nik, nde se mete el sol,
vino de allá y dijo e. estaba cerrado,
Entonces lo mandaron ya el cielo,
(gest.), estaba cerrado, ni había
salida ninguna, estaba cerrado
el mundo, like to toto h.;
estamos cerrados en el mundo.

os mas, (like an island). Ellos supo la gente q. íbamos a morir todos q. estan en el mundo, y estaba de tegos (hist. nal).

Bueno ellos hablaban q. estaba cerrado el mundo, q. se íban a morir todos. "Q. vamos hacer?" dijieron, Hist. nal said, por q. el vivía en la tierra abajo, en una cueva, "Vamos a ir - la tierra abajo, dijo aquel porq. ayá está caliente allá. y el yuyá, vic tambien dijo. Y la gente dijieran q. no, vamos a ir pa el cielo (gest.), pa las estrellas porq. el cielo está muy fresco, dijieran, muy bueno,

allá podemos de vivir muchos años, "Bueno muchos se fueron pa las estrellas, hay mas gente en las estrellas q. aquí en la tierra, todas esas gentes pallá se fueron, esas no mueren como nosotros estamos aquí. Todos q. estamos aquí en la tierra vamos a morir todos, pero el espiritu pa el cielo, y pallá no se mete el sol tambien, pallá el espiritu tambien. Bueno, estado, el camino anduvo mucho, pero no todavia allar salida. Pero tiene una muerte muy buena el -

El 'acount en Junio, Cs bajan
este del niño, ya está grande
ese 'acw., nuela ya en este tiempo.
bueno, el capt., ahora como yo,
el 'acw. es mio, voy allá y
los mios, ya son grandes, y
entonces voy con otro capt.
y, está el segundo mi
(el pumuteui (≠ nya)).
the capt. tells his segnuous
voy a bajar mis gabilanes.
and dijo el fijo dia,
~~eso~~ que dia. Y ant,
el taxk. del permute. aquel,
aquel va con his gente avisando
cuando, diciendo: ~~la~~ Bailen con
su capt. Calóe. Yo tombien

aviso mi gente, yo tengo mi
taxk. that we be ready Sat,
that my people me echen
leña. then the capt my people
make comida for the Taxk
y viene con su gente. ay está
mucha comida. allá las mujeres
bailan premero, el péinec,
first of all, at 3: p.m.
mi mujer (la casera de
= my wife.
mi casa) & de otter women dance,
then the oppi tako comes & brings
otra mujer bailadora de él.
Here is the & keyaloo
dance & sing This same péinec,
& acaban ya, el motif del rat
se paran.

Y entonces Willie Colace
Dabe Colace bring out ~~the~~ his
food & have the otter ~~people~~
side people eat. All eat, T
then se sientan. Then en the
evening ~~the~~ ~~people~~ ~~talk~~ together.
they feel the ~~taxk~~. & feel the
people that se are g, & bajan
a acount tomorrows. And
they women dance + sing
all night the nukwá·nic
~~song~~ songs. (for Albanese knows
them). ~~Father~~ Women sing this,
+ the men can also join in the
nukwá·nic if they desire,
Well, I have Indianas
, trapos worth 30 dollars,
I have 45 yards of chicote,

y un ;i·kaT nuevo,
Then the tá·xks ~~the~~ the
punuta, ~~have~~ ~~has~~ T his people
have & get the eagle for me
Then one of those ~~people~~ men
has to get into the rede up to
his waist T they lower him from
the top of the cliff. allá arriba
the chicote tiene vuelta around
a ~~pol~~ tree. En parte el hombre
va ~~sentando~~ otros - en partes,
but en partes it is a sheer
cliff. He spins when he is being
lowered - ydc ay like
bajen bajanme pronto! when
he goes down a man is
parado way up watching
+ the man being lowered
talks to that man up to one side

Entonces, lo van bajando, (8) lo van bajando. Ay está el galilan sentado, ell llegá allá, son dos aliquitos. Si estan grandes q. pueden ~~lo~~ volar, se vuelan mundo, se entero, los agarra aquél, los amarra de aquí (across pecho) con un chicorito que trae, then he takes them with his hands, o ties their legs together & then sets one rest in the nest & takes the other & ties the same, and then he ties his hands & legs, galician tied. wings & legs, at one side of belt, a otta ot otter,

Well, then he tells the (9) hombre, ya estoy listo, q. me jalen, then he cries, ready, que ~~se~~ lo jalen. the first & jalen that they give him, pronto q. brincan paarriba del jalen q. le dan, and then they mas lien q. ~~lo~~ subiendo parriba lo van jalando, jalando, bueno, y llega arriba, allá lo reciben los dueños del galilan, lloran, tiran indianas, dejan dinero, los dejan sueltos allí, on top of pieces of indianas,

and the people of the taixbv
are picking up all that, it is all
for them — all is for the taixbv
of the pumuteviza.

The ikes taxik, takes the stuff &
carries it away, then the
casero il contento in his
wambic, the women are singing
there, esperando su gabilan
T. llegue, y entonces, these
people are singing as they come
running with the two eagles,
they enter the wambic & the
women of the eagle has
indians spread, o lots of
what - pinks, & 4 dollars

over each gabilan is to be
set, and all the people cry,
& then the taixbv my taxkv.
receives the gabs, allá los
Sueltan en un gadliner,
tienen una casita echa para
ellos, they untie them, &
turn them in there, & I have
one tied & leg of each, in
same cage, but each Lief
so can't get together, se
pueden caminar, as se
quedan. —

Bueno, the mother &
father of the eagles are no
longer there, never come
back, ya saben q. se van
aquellos, vienen al mar aqui,

Bueno, ya no están allí, se
vienen aquí a la noche,
ya están aquí cada semana,
y dos, ya saben q. sus hijos
están allá. ~~Bueno, en la~~
~~mañana bajan la gente~~
the same evening a man
goes & brings a hawk or
2 & flies and to, that
play dance with them
evening, & put them back
into the cage. En la mañana,
los muchachos se levantan
& go to kill conejos o ardillas,
los dan q. comer es
animales, hay veces q.
no pueden comer, tienen

miedo, & sometimes they
remain & 1st day without
eating or drinking water, y hay
veces q. comen pronto, y
no mas hay fed them
conejos o ardillas todas las
tardes, cuesta mucho
Diner & mi gatitos, when
they ya know you they
will call to you c...
when they know you, looking
at them, you give them a
conej & it jumps on top of
it, & looks at you, &
lifts it in his claws,
if one sees other eating,
he eats promptly too.

Bueno ay se quedan ay (14)
ay están, el capit ya tiene
los gubs, en su casa y ent.
el tiene y. junta munizha
ropa, mucho dinero,
va quemar la ropa de los
difuntos, y va quemar al
gabilan tambien. El muy
tris le ek, Entonces baja
el tax, otra vez, tells him
to tell poole he will be
a tuyyic. the ropa q.
van a quemar es towul.
y ent. the tax. of the
pumúte viya brings his gente.
& muy bonito eso. Ahora vas
a ver como van a matar el gab.

en la noche quemar la ropa, (15)
se acaba eso at about 10 p.m,
y then tax. dice q.
mañana antes q. salien a
el sol, el must be present
(=juntos)
Noel, tengo mucho q. hacer,
dice, tengo dos personas mañana
en la mañana bueno, en la
noche ya se acabó el tuyyic,
they sing nukwá. nic all night,
thirty women loading the
dancing. then the tax. de la
pumuxviya tarika tal sends
e.g. 2 men (Gregorio
+ another man) & bring the
eagles. When they bring the

(jump) (jump) (jump) (swaying arms). then they get
up + dance to some word. (16)
birds, it ~~is~~ is the 11 p.m.,
+ all the men + women
dance the nukuáinic,
jumping briskly — they dance
hardest when the birds are first
shot in. Paman de cantan
con el acw. y ~~la~~ van y
el comaman the vez. and
la fiesta the vez, y ent.
the taxk. comes back + enters
that the taxk. follows (& notice
chief one & talk + order the
people, + the taxk calls the
people together about the fire
where they have burned the
wa wa wa. That is the
ropa, "Then all sing 3 veces.
song this

(17)
part of the bird. Dif from the
cohóvit, for this is muerte.

then the pí.la comes out,
+ says into his hand 'ú
(a sneeze, like a cough). +
throws it at the birds, and
(he does not point with
stick at the bird. The gob. face
as if he were se tiembla +
says é... (shuts eyes). then
the pul. does same again, he
is frightened + then from 15 ft
away, da una patada (he stamps
ground one stamp), + animals
shiver again, pero reviven the
vez. then the hechicero enters,
+ sneezes + throws poto.taw
at it — what he has in his hand
is poto.taw. Well,

you are g. to know which is the best hechicero, then later two diferent hechicero dance, each with a gab. in his hand. ~~the gabilan~~ ~~one of these~~ then Cater, when he is ready & hechican him, he cuts the hawk ~~wa~~ in his left sobaco, and slaps his hair rapidly with his right hand, & as a result of his slapping blood imm. comes out of his nose, & he puts this on his rt. hand, & then with this blood (it is his pó-tó-taw) he kills the hawk, he has it Gets, his two hands again as it dies, the other hech. is there with the other hawk & he does the same,

what they get out of the nose (the blood) is cá-cayla

— pó-tó-taw cá-cayla.

— he sort of sneezes thru the nose into his hand, & stops the coming out of his nose, he holds out his hand & shows all he people the cá-cayla in it, then he puts them (quick movement) into his mouth, (or masca, and then he pu pu pu — he sopla them out, he blows them into the head, the eyes, of the gabilan, each has a dif. po-tó-taw — one has sangre, the other has cá-cayla.

Other techs. may have (20)
nieve, agua, & other things as
their po.to.toes. and another will
have lúnyla, viento.
when the eagle is killed

Yards of indianilla, pretty ~~Beads~~ indio redes
cebada, maiz, frijol, chickaro
are piled up when the hawk is
killed, the hawk cuesta mucho dinero —
they know money. all this is
given away cuando ya estan
tendidos muertos los gabilanes
and then he who is mas
livions, viene y lo agarra,
~~[redacted]~~ 10 yds. of indiana
with 4 cts tied in its corners,
panes colorados, verdes, panitos
blancos, it is already sunrise when

nántcamic.

Nan-cha-mish, s. a Luiseño dance, danced by both men and women.

Lot. Joez nántcamic. This
es baile de los Gabrielinos este.
Es de Santos Kuhn. Kuhn
used to sing it, beginning
at 2 a 3 o'y a.m. How
stupid Lot was not to learn
it from him. It has ka
ka ka ka in it. Both
men + women dance it.

nántcamix, verb. this dance
comes from Tejon or Gab. use
a split stick

J. sp 328

námkuc, ceremony to
make acorns, rabbits, etc.,
plentiful = námkuc
tú'nic.

Nam-kush, s. the performing of ceremonies believed to make acorns, chia, etc. grow, or rabbits be plentiful.

Soi. Joez námkuc, yo soy
pú·la, yo tengo bellota. Ent. yo voy
decir q. va haber bellota este año.
Then I perform the
Joez námkvc tú'nic, complet.
make ans. of bellota & stuff grows.
nó·n námkvk = nó·n tú'nik.

J. sp 325

méyyic.

Joez: used to burn bits of feathers from the tcéyatsʼ on a piece of olla. ʾiwáʾwac, on olla that has a piece broken off of it; ʾiwáʾwaŋa on such a piece. Does not mean a piece of olla but an olla that has been broken, that has had some broken off of it. Also péc łiŋa incomplete. ʾiwáʾwaŋa on an olla, lit. broken, olla.

nóːn póŋ méyyłʸ,

I am smudging one person.

niːn pʉmóːmɪ méːyɪʸ,

I am smudging one. Do this as cure for sick person, as well as in chief making ceremony. When they initiated Joe, they burned feathers, so he thinks it must occur in chief-making.

season songs.

Joe: We have what we call
season songs, and one of them tells
just when the ísánmalom ~~are g. & come out.~~
another when the butterflies come,
and when the deer changes his horns
& when black birds come back here.

~~for~~ ~~antivis mal~~ = ísánmal, ~~little~~
~~reddish ants.~~
~~tí mal, = vm,~~ & dim. of ~~tíla~~

ísána wilka, pl. -m, flying ants,
come from the same hole as the ísántum
& fly off & never come back. Means they
are a Corpus ant from Rose Root and
living in the house. — their wings fall
off & they can't come back.

place-naming songs.

(the song cycle)

Joe's clt. starts in the N. and goes around south and near end it reaches the islands.

Ri·mki — hará·sq
agrees they are 2 separate places.

'alá·wim — puŋá·yam
Joe remembers it thus — not pasó·ya as O. had it.

Clark's book says puŋá·, is Catl. island but Joe thinks maybe of part of the island may have had plens. like Palomar has.

Silvestre Gamez
Joe n. 'aTáwki.
ṣóygam, wd mean junqueños.
Can see only Clem. & Cat. from Palomar, even with glasses, & N. Coronado Is.

Tó·Tu·kamilam, ng. Logy
kid things. Joe. n. story. Wi·chi·
any gf. used to tell it — Cattle
& under stand to Rose Is.

lá·kwac.

Lā́-kwush, s. the name of a song.

Sot. lá·xwac, song
sung when one is dead.
It has in it ´´´´´´´.
It has nóyayva, etc.

lá·xwak, verb.

S. ap 317

tunóhhayic.

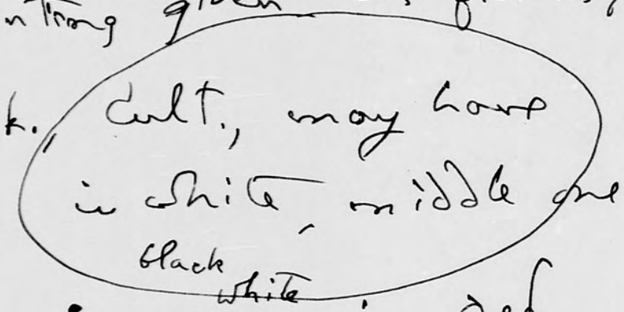
For the late being its navel, see under
plap. putí·fic.

Jez: Du Bois p. 90: Salvador
Saif Ris tsɔ́·hayic is open to work
the section without ~~###~~ hatching.
not x

~~H. details of the wá·na work~~

Jez tsɔ́·hayic, "sand-
painting".

Joe imagines that the sand painting given as frontispiece of Spark. Cult., may have outer ring in white, middle one in black, and inner ring in red.



For two Navaho drawings see

Salvador Cuevas', DuBois, Rel., 96.

_____'s, DuBois, Rel., 178.

_____'s; for girls' cer.; DuBois, Pl. 17, Fig. 2.

Culture, frontispiece.

Spark man,

Journal Am. Folk-Lore, XIX, 312, 1906.

Bynner's Navaho photo.

Q,

Sand painting (toro·hayic) used
in ① Boys' cer. ② girls' cer., ③
ant cer., ④ Wnish Matakish
burying of feathers of a dead púlcam.
(grinding stone, sparkle
1st mode

Sand painting was
by ① Ítkwut, lswut, Mesmal
Wi. tikwut síswut
Awawit, Mt, Lion, Wolf, and Sea Fog.
Spark. fr. Mesmal, mist, fog;
Wi. xhg. mésmal. Wi. kincon
awa'vit, fog. dialect 'awá'vit another dialect has 'awá'vit
[Q. from Dr Bois, Relig., p. 87].

Joez xhg. tunó·hayhic
from 'óm tunó·hayi = 'óm Tunó·hayic
náiwi, you paint the ——. Joez nóin
tunó·hayza, I am making a ton...
Wi. xhg. yúnnic matákkic
Wi: yúnni, sloane it in! 'Em pún
hiding = a pressing down,
(transitive) for the feathers have
by showing into to be prest down
a hole. by hand).

not a.
hiriíray tentí·tay,
hole in middle of feather
burying ground painting.

Wi. harú·ray, little
hole 6" diam. in which bury the
feaſces of person who dieſ. Kw.
tu·tu·tay. Kw.

not a.
O. hurú·ray tu·tu·tay

Kw. means pútahan tuyuwa &c &c.

wá·nawut.

Joez: n. details of the
wá·nawut.

Joez: They don't use
wá·nawut in anything but in
the boys' initiation. Used to
make wá·nal, alias wá·nawut,
for ~~boys~~ men to catch jackrabbits.
~~the religion~~ ~~one~~ it in the religion
it is [illegible].

Du Bois tells of "Wanawut"
p. 85 ff. Full cer. name
"Wanal Wanawut" Made of
twine with 3 stones brought
from seashore in it, in a row—
" in the woven meshes of which
three round flat stones, brought
from the seashore, are inserted at
intervals in a straight line. This
was fastened with stakes in place
in the bottom of a trench [5 ft
long, 15" wide, 28" deep, acc. to
Salvador Cuevas, a cross trench
was dug to accommodate the arms
... but acc. to Albanas there was
only one lengthwise trench.
It is symbol of milky Way.
Distinct from the ton. (sandpainting).
Made on 3rd day of Boys' Cer.

Wi. wánawut thinks no one can make this now. For Wi's father said to the ahuelos never taught anybody how.

Trip with Joe Albañas, El Potrero to Arlington, July 31, 1932

(1)

6 55 left Pala.

660 past mezquite tree on rt. of rd.

The wá·nawut rock has a white streak on it. It is on the old Pala-Temecula rd. Near it is the wá·nawut rock. Somebody knocked the head of the rock eagle off. If any man throws at this eagle rock and hits it his wife will bear him twins. We passed this rock at about 683.

Hill 683

Hill 683. We past it about 683.

Wi. says there is a rock with a wá·nawut and other things painted on it in Pala Canyon. The wá·nawut looks like a long streak in the rock, Wi. thinks the wá·nawut is a thing like a piwi·t worn like a belt around the waist. The rock is betw. to the new (present) rd., which is to the W., and the old road (which is to the east). Mr. Thurman Smith's ranch & cabin are downslope of this rock.

Joez n. name of the rock, they call the band on the rock wá·nawut, & cl. describe the rock as tó·ta wá·nawmawit. (ch., use). Do not prefix pv- to last word, for the last wd. sounds as if the wá·nawut belonged to the rock.

21 Wanawut, object of twine used at puberty ceremony. Three stones were employed with it, but wanawut means the twine only. Wanal, a long net for rabbit drivers; a seine for sea-fishing. —S. [DuBois, Religion, p. 85.]

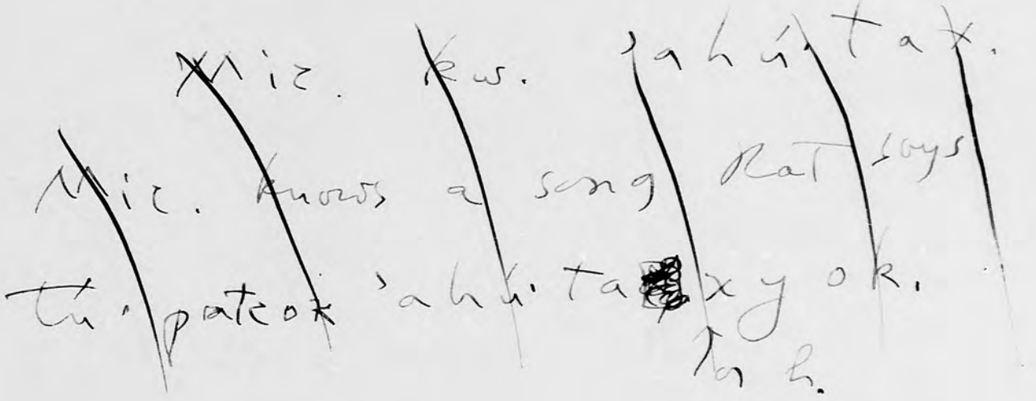
Eus. wá·nawut; kw.

Mic. wá·nal. is cr. tk. the common k word is for rabbitnet is yú·kapic.

Sot. wá·nawut.

Wanamut is the symbol of the Milky Way, the spirit to whom our spirits go when they die. Since the spirit cannot be seen, some symbol of it is required for the instruction of the candidates. This figure is shown to them and explained. Pi'wish, the Milky Way, was put up where he is as a sign that we are only going to live here for a little while. Death came from Cuiot; but when we die our spirit will be sent to Piwish-Ahuta. This rises with Nikiilish, Antares. The symbol wanamut was to remind the boys of the spirit. "This will hurt you if you do not obey — the ceremonial law." The main

wanamut would be in the sky, but we do not see it. We send our spirits to it in breathing, groaning invocation. [Alcheson, Religion, p.86.]



méṣmal ʾawáʾvit.

Joeg: In the contest méṣmal ʾawáʾvit beat the other fellow — wind & rain tore the houses down.

Joeg: ʾawáʾvit, seafog. tumíhat. The people of the ocean once had a contest against the people of inland. The ʾawáʾvit almost killed the people, & got the best of the other thunder-clouds.

Joe. tó·mawut ch. white thunder-heads, as one rising today (July). tá call them Tó·mawut & tumíhat. tumíhat performed first to see how hard he'd make it rain, but ʾawáʾvit beat him.

tó·wut, mist, haze = Sp. rumazon.

Memorial ceremonies.

(5)

[399]

Memorial ceremonies.

All the memorial ceremonies are given for a person or persons who have died during the period of a year before the ceremony, or sometimes longer, according to the inclination or means of the relations who pay for having the opposing moiety give it.

ṣú·laxic, a ceremonial visiting to a bereaved village.

Shū-la-ȟash, s. the visiting feast, the making of a formal visit by people of one village to those of another.

ṣúllax, he is g. visiting (deadman's people) verb:

Sot. Joeg ṣú·laxic. Estos son los difuntos q. estan en Pichanga, ▽ Here are parientes of the Pichanga difuntos at Pauma, ▽ Take presents to go over to Pichanga to Va trae pa lat, o va traer pávyvT, un saco de bellota, un o corte de indianillas (also vs. indianas), o dinero, si tiene dinero, dinero tambien.

They take a táːxko with them, ▽ as they reach Pichanga, another táːxkv comes out, de los dos Cados vienen los táːxkvs, este táːxkv de Pauma lleva las cosas, y llegando

S. vp 525

náwxamic.

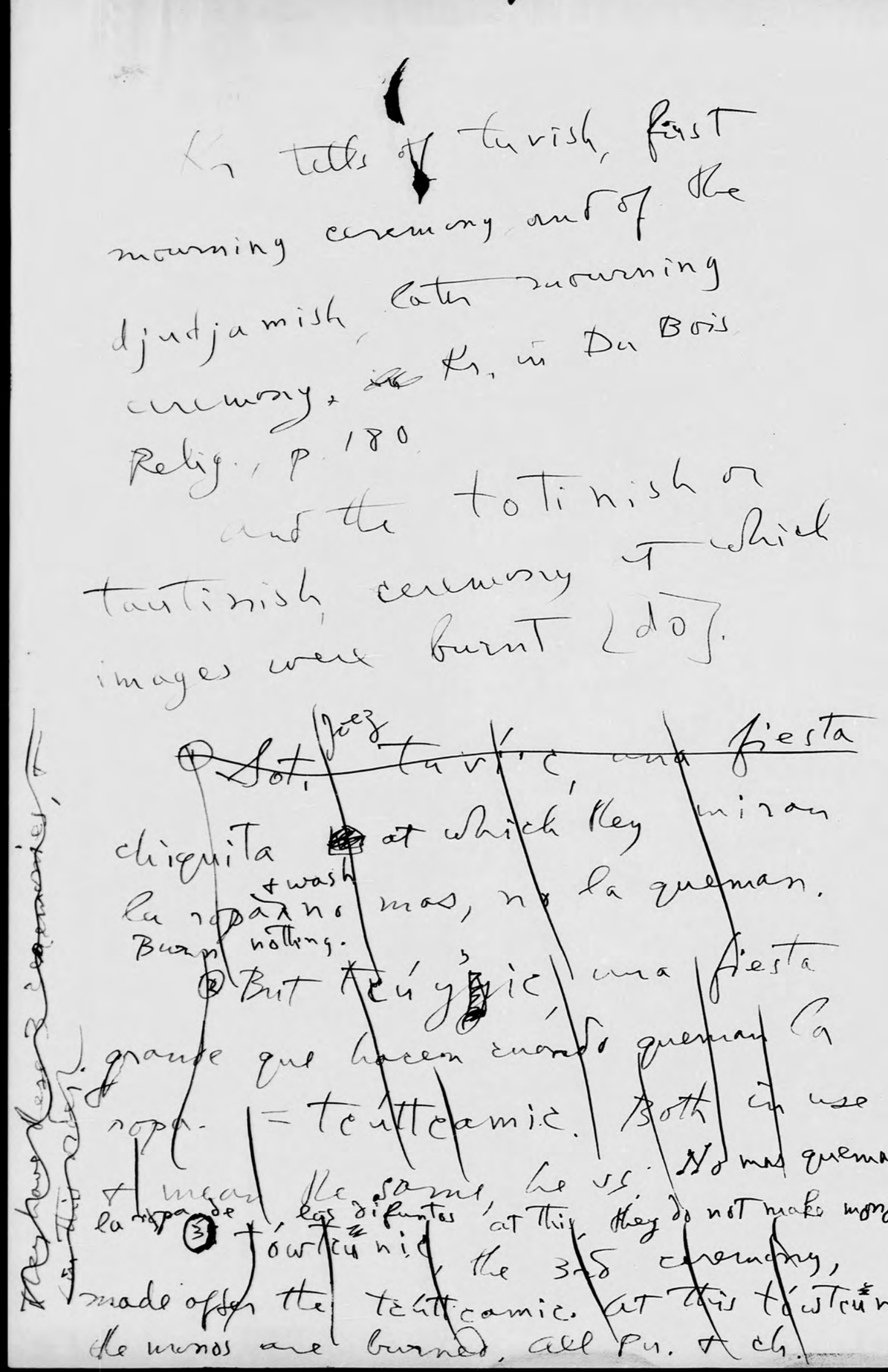
Gnów-ha-mish, s. a feather waist dress used at certain ceremonies, ~~xxxxx~~ another name for pac-lut.

Joez: náwxamic, see elsewhere. NOT yo. Remember what Joe said about the how the pá'lats in the house here gradually were used up for death visitings.

J. Sp. 122

Ks tells of tuvish, first
mourning ceremony and of the
djudjamish, later mourning
ceremony. ✓ Ks. in Du Bois
Relig., P. 180

and the totinish or
tautinish, ceremony ✓ Skid
images were burnt [do].



tuvic, memorial
ceremony no. 1.

Tū-vēsh', s. the feast at which the clothes of the dead are sprinkled and other ceremonies performed with them as a preliminary to burning them at the chu-cha-mish feast.

S. 4p658

Sot. Joez: tuvi'c, una fiesta chiquita en que miran la ropa y la lavan no mas, no la queman. No queman nada. This is memorial ceremony for dead relatives number 1. All these ceremonies are performed by the opposite moiety.

The pé·nac, a singing ceremony by women only, is introduced into the tuvi·c and other memorial ceremonies. Men cannot dance the pé·nac.

tuví·c ought to be a small separate ceremony, but the cost of giving these ceremonies is so high now that at the ceremony that J.P.H. saw at the Rincon, the tuví·c and the tcə́ttcamic ceremonies were combined, the clothes being washed a little the same evening as the burning.

tcúy'ic, Memorial ceremony no. 2.

Joe's [redacted] tcúy'ic and

2 names

tcúttcamic and

for the same ceremony. ~~This is~~

could also be called tcúy'ic míxanic,

also tcúy'ic tówwol, burning of clothing of dead.

This is a memorial ceremony

no. 2. This is una fiesta

grande que hacen cuando

queman la ropa. They

do not make monos for

this ceremony, they just

burn clothes.

Mr Bynum says that clothes are washed both in the house and out by the fire at many of these ceremonies.

tcúttcamic = tcúy'ic,

memorial ceremony no. 2.

Joez tɛ́ttɛamIc, name of
the clothes-burning fiesta that I attended.
But nóitIc, a larger fiesta which
has images- xwá·n sɔ́tɛ́. Or
nó·t kun tɛ́ttɛamIx,
Capt. J.S. is g, to make
a clothes-burning fiesta.

Chū́-cha-mish, s. the burning clothes feast.

J. 28. 91

Chanting that is used
to introduce the various
new groups of songs, like a
heading, in memorial ceremony

No. 2. Bynum.

Mr. Bynum ca. tells me these
words that are used in

Pot. woyó·tɪ kocí·vvl
" tavi·vvl

tí·mɪ tí·mɪ
woyó·tɪ tí·mɪ

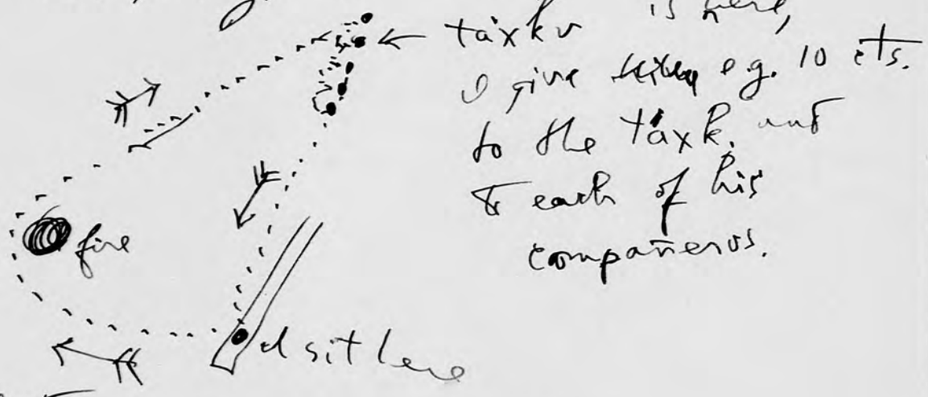
tlɛy Táixkv is washing the
clothing that is to be burned, and
separates those that he is g. to burn.
Then the water that he washed them with,
el lo toma esp. Es como el padre q. toma
sangre de cristo, agua y vino toma el
padre, así está lo mismo. El agua na
el jarro, y ent. les dice a toda la
gente: wah wá· m····
this 3 times. At instant the he
finishes the m···· the 3rd time, he

Tí·mɪ = que lo vayan a s[illegible]

drinks the jarro. Then he says wá háá (making a showing motion with both hands each time he says it, eg. se vaya el espiritu) then: wáh 'uh, says this 3 times.

Talmost long.

Then he sits there. then he kí·kat (e.g. I, Ke casero), voy a dar buelta a la Cumbre (clockwise). For if you go counterclockw. it's is al revez, he us.



the solicitor
All do this, one offer another.
this is to pay him for drinking the water

~~Then~~ then
when they finish dando la limosna, that is when the woyó·t song comes. That water when they washed the clothes of woyó·t, they drank the water, they did not it will not do to throw away that water, then

all kneel in a row & say holding the t. (deads' clothing) article in hands:
á wah wá·, wah wá·

3 times.

Lifting the clothing article at each saying
then the taxk. says xí·ti to them & all say
wá·. há·
wá·
3 times. still kneeling.

kucú·vul = kucámnax, lo agarraron (cuando se murió el W.)
távi·vul = tavánnax, lo pusieron (en una parte, not on ground).

then [redacted] all say wa

wáh 'uh
3 times

then hí· (only once).

This word means: que se valla (el difunto).

the the taxk. says:

súplic xí·fi, súplic
joez joez

like h here. double effect

then wóyoté kucivúl
távivúl
kúcivúl
::
~~kucivul~~ távivúl

~~wa wa~~

wah wá·· m·..

then wa há (3 times.
then wa hu (3 times
then hí·· (once)

then wa wá· m·
(3 times).
then wá há
(3 times)
then wá· 'uh (3 times)
then hí·..

then taxk. says:

xí·fi súplic, xí·fi súplic,

then

wóyoté pisúhcáy
wóyoté kúmemáy

pisú·cay = it is [illegible] (because it is [illegible])
kumé·may = his face (because it is medio-vendejo).

(for woyó·te pisú·cay
woyó·te kumé·may.

then wah wáˀ. ʰᵇ...

3 times.

then wáʰ háˀ. (3 times)

then wáˀ. ʰᵇh (3 times)

hiˀ:.

then wáˀ. ʰᵐˀ (3 times)

then wáˀ. hᵇ (3 times)

then wáˀ. ʰᵇh (3 times)

then hiˀ (once).

Entonces ya lo van a quemar

a él. Then [illegible] all say

then wah wáˀ. ʰᵇm. (thrice)

then wah hã (3 time

xiwari

then wah'nh (3 times)

then hiˀ.

then xíwi xíwi xíwi xíwi xíwi xíwi (as they get up on their feet

xíwi xíwi means Woyote (only the) bones

seen (la vaina) wagsiik. (when he was shinny).

xíwi xíwi xíwi xíwi xíwi xíwi

Entonces ya lo van a quemar

a él. Then all say

then wah wáˀ. ʰᵇm. (thrice)

then wah hã (3 time

xiwari

then wah'nh (3 times)

then hiˀ.

then xíwi xíwi xíwi xíwi xíwi xíwi (as they get up on their feet

(only the)

xíwi xíwi xíwi xíwi xíwi xíwi

then wáˀ. hᵐ (3)

then wáʰ hᵃ (3)

then wáʰ ʰᵃh (3)

then hiˀ.

then taxk. says xíˀfi

síplic. = digas una vez:

and then all say

(In all the above he taxk alone says wah wáˀ. (whatever it is and all join him only in the [illegible]

then taxk: síplic xíˀfi:

wah wáˀ. hᵇm.

woyote téay téay téay

kíw kíw kíw

téay téay

kíw kíw kíw

téay téay téay

kíw kíw kíw

tcáˀ..y.

síplic = digas una vez:

and then all say

(In all the above he taxk alone says wah wáˀ. (whatever it is and all join him only in the [illegible]

then taxk: síplic xíˀfi:

wah wáˀ. hᵇm.

woyote téay téay téay

kíw kíw kíw

téay téay

kíw kíw kíw

téay téay téay

kíw kíw kíw

tcáˀ..y.

xíwi xíwi xíwi xíwi xíwi xíwi

xíwi xíwi xíwi xíwi xíwi xíwi

Then wah wâ· ṱ m·

(some men say merely
wâ· ṱ m·· ▽ others
wah wâ· ṱ m··).

that is all. Ya vamos a
quemar la ropa. When this last
song is sung, (coyote tcay tcay tcay
holding the t. all get up & dance
in their hands &
swaying body from side to side as they dance.
- men & women all dance
this together.

Ent. they are now g. &
burn the clothes:

taxk.: súplic xí·fi·ʃ,
súplic.

wah wâ· ṱ m·· (3)
wâ· ha· (3)
wâ· (3)
wâ·
hí·

taxk., xí·fi· suplic:

wâ· ṱ m···

wóyote bwâ·yay
.. píwyay
.. a
.. b
.. a
.. b
..

(Prose wóyóte xwá·yay
wóyóte pí·way

then suplic xí·fi·, súplic xí·fi·.
then wah wâ·

wóyote yohpáy
.. túhváy
a
b
a
b ṱ
wóyote yohpáy
(prose: ꝑwóyóte yó·pay tú·vay).

ya está blanco el
huso

This song means jó·pi
tú·vi échole tiena.

Then the taxk. says: ya
es último este lo voy a acabar
ya: (= wám lo tappilot

cuitcilot kúyk, = ya está
acabado, ya lo voy a echar a la bumba

then the taxk says: mirenme!

Taxk:
then [redacted]

Jvez
woyóppiyam
(= xí·diyom)

Teó·' o nom.
1 = todos

from nóin
wuyóppix,
I am making
an ə··· sound
i

all are standing. Then the
taxk. faces the north with a
tówvul on la mano, and

(Each person's ~~gun~~ effect
says wá· ʔiʔ. (3). Each
time reaches out with the
tówvul, and the 3rd time
he reaches it further & puts it into
the fire. (after he has put it in the fire:)
then wá· ʔá (3)
wá· ʔiʔ (3)
ʔiʔ (once).

Ent. sale el paciente del
difunto & stops at the fire with
ʔiʔ turtle-natk in hand & ϕ
canta su canto:
All cry as he sings it. and

all the various Inds. come out
with indianilla, money, etc., &
throw it in. This is where
the kú·yat kulá·wɨt (= poker stick)
(n. etym. — es el nombre del palo, ev.)
comes in. — the taxk, has it
in his hand. (He officiates all
this ceremony). (sumúteviya = headache stick
el tá·xkɨ). The various
families are dancing, sters are
singing, las mujeres y hombres
bailan todos. Ent. paran de
bailar. the taxk, is all this time
pushing it into the fire.

Then ↺, a distancia, me
paro, doy vuelta a la
hombre, give 10 or 15 cents,
& ofrece to the taxk, as I did before.

Todos les dan limosna al
taxk los parientes del difunto,
limosnas. Y ya se acabó
la ~~fiesta~~ fiesta, ya queman
la ropa. Por eso viene
cayámmic ahora — many
of the people dance the
cayámmic — men, women
& children dance it. There
are only 4 cantos for it,
& it is finished. (wasá'
↑sharp
cayámmic
(cf. caxá'T, willow)
↑not ʕ
Ent. no se acaba la
fiesta, pero tiene q. cantar

(14)

el táxkv toda la noche
el nvkwá' nic. Es muy
bonito tambien— men r women
r children dance this hasta
p. amanece. Y de ay se van a
sus casas.

sáyvac. first speech

at memorial ceremony no. 2

Shȳ́-vush, s. poss. -shȳ́-vo, the speech made at the burning clothes feasts.

Sot. ʂ́ayvac, = chant like ɣwóyoti
ʂáyvax, verb.
the speech made when they are about to burn the ropa. -- Made by the Tá·xkv. Every thing devolves upon the Tá·xkv at these ceremonies.

See the tów yawic. The ʂ́ayvac tells merely of the burning, that they are about to burn clothes, while the tówyawic tells about Woyót + the dead.

S. sp 529

Tówyawic, ~~record speech~~ sermon at memorial ceremony no. 2.

Tow-ya-wish, s. a speech made at the burning clothes feast.

tówyawxa, verb.

Sot. Tówyawic, a sermón given by anyone who knows how at the clokes burning fiesta, ti el tá·xkv sabe, d tiene espichas, but otherwise any one who knows how does.

This is a speech made by the tá·xkvɛ telling how they burned Woyó·t, giv. they give the sáyvac speech first, & later on in the same clothes burning ceremony the same tá·xkv or someone else gives the tówyawic speech.

S. Sp 630

dolientes throwing away their clothes + other things & so that any person of Pichanga can grab them + have them — only the Pichanga dolientes do not take part in this grabbing, but just cry. on by the other people, who are not dolientes, get the thrown away articles of clothing, etc.

alla entrega las cosas al
tá·xkv de Pichanga, & llevan,
cantan, and they perform
the ceremony of pú·tcanic,
the throwing away of clothes &
things, & any person of Pichanga

and the pumútcviga of
Pauma & tiene q. cantar,

The things that the Pauma people
have brought over are given by
their tá·xko & the Pichanga
tá·xko, and he in turn gives the
things as he desires, to his people.
and the Pichanga dolientes
also give things through their
tá·xkv to the Pauma táxkv.
But the things thus given are
not thrown away. The pútcanic
ceremony consists of the Pauma

sayámic, a dancing ceremony
at memorial ceremony no. 2.

Shang-á-mish, s. a Luiseño dance, this is danced by both men and women together at the burning clothes feast.

Sot. Daz ṣayá·mic, a dance ~~clothes~~ Rey after burn the clothes.
that is danced + sung when they burn the clothes.

ṣayá·MIC, verb.

S. sp 485

tówtcunic, memorial
not a at all. Really ö.
ceremony no. 3.

Tow-cha-nish, s. the feast of figures, a feast at which images are made of deceased relatives, which are burned.

Sot. tówtcunic.
↑ not a at all. Really ö

A. Sp 616

"totenish," William McPherson,
Mortuage Ceremony of Mission Indians,
Orange County History Series, Vol. no.1, 1951,
p. 136

tówtcunic, mono; pl. tówtcunitcvm; also applied to the ceremony at which the monos are burned. Could also and better be called tcúy?ic tówtcunicmi. This is memorial ceremony no. 3, made oftener than is memorial ceremony no. 2. At this ceremony monos are burned. The name for mono is derived from tó·wic, spirit.

The monos at the ceremony are usually not called mono but each is called by his proper name, e.g. John, Mary.

The singing preceding the burning of the images continues all night, but is generally done by two groups of singers, one group singing until midnight and the other until daybreak when the images are burnt. The singing at two of these ceremonies that Mr. Bynum has seen, takes place in the house, not outside, and while a game of peon begins at mid-night and may last so long they may have to call a recess while they burn the images. They come out with the images, march in a procession around the ramada three times, during the march around money is

thrown out and may be
scrambled for by an spectator.
Calico is given to the
performers and also thrown in
the fire, and sometimes baskets
were thrown away and could
be scrambled for and also
thrown in the fire. Tribal
shell money is kept in great strings
in small flour sacks and
is paid by the captain of one
moiety to the captain giving
the performance. In all probability
the other moiety the performance
the next year and the same
money will be paid back to him.
They have quite a quantity of this
money at Morongo.

after marching around the fire 3 times, then they throw it in the fire.

nó·tuc Memorial ceremony

no. 4.

The nó·tuc is memorial ceremony no. 4, the fourth and last ceremony for the dead person or persons, and occurs after the image burning, as many days after as one desires.

Nṓ-tush, s. feash of giving.

↑sic, mistake for t.

Sot. nó·tüc. De Pauma y

↑the c umlauts the u, makes it like ü

de Pichanga tienen difuntos, then the Pauma people give a nó·tüc a los difuntos_ que les echen tierra y que se van en paz. nó·tux, verb.

S. sp 346

ki·kat..

Kḗ-kut, s. this name is given to a relative of the dead people whose clothes are being burnt at the burning clothes feast, and when used in this connection is perhaps equivalent to the English word mourner. It also has another meaning something like householder. Nōn kḗ-kut iv́-ȳ-wish, I am a householder of here, would mean that the speaker has his house in the vicinity, that he lived or has his home there. But this word is little used to express this meaning.

Sot. Joez, ki·kat, de la casa.

Sep 194

Kē'-kut, s. This name is given to a relative of the dead people whose clothes are being burnt at the burning clothes feast. [Spark., Louis. - Eng. dict.].

tówvvd, article of clothing of dead person.

pá·ʔɪkat.

Pā́-y-kat toẃ-val, s. one who drinks at the burning clothes feast the water which remains after the clothes have been sprinkled.

Sot. does pá·ʔɪkat tówvvl.

Ese es el mismo tá·xkv that does this + is called this. tówvvl = la ropa del difunto

L. sp 413

pórrikat, the one who pokes the fire at memorial ceremonies.

Puŕ-y-kat, a stabber, one who ~~sssxxxiii~~ pokes fire at burning clothes feast.

Jez pórrikat, as Jo was at ea nóin pórrix, poke or stick, or stab.

[S. up. 463]

nvkwá·nic.

Jaz nó·n nvkwá·nka,
I am singing nvkwá·nic song.
ch.
But nó·n nvkwá·nzat
t
túkva, I sang last night.
recent past Tense.

No-kwon-ish, s. a song, this is
sung by men while women
dance cha-low-ish.
[Spark., Eng.-R. dict.]

Wi. nv-kwá·nic, the
song that tó·vIT sang when
he danced at Woyot's funeral.

tcakáwwic, a woman's dance.
↑not sure if double

tcaldáw'ic, a kind of nukwá·nic.

Chā-low-ish, s. a Luiseño dance, this is danced only by women.

Sot. Joez tcaláwɨic, dance
danced by women & men & children,
it is ~~tcaláwɨic~~ nvkwá·nic
ese. Only danced in the
nvkwá·nic, Sst. sings it

& me, tcaláwɨ³ɪk, verb.

S. sp. 69

pé·nac. Songs sung by women only at memorial ceremonies only.

Pay-nash, s. a Luiseño song which is sung only by women.

Sot. pé:nac, a fiesta that consists of puras mujeres singing. this fiesta a singing is introduced into the tuvi·c, ←Joez.: = clothes washing ceremony. teuyyic ca.ca., image burning, & other ceremonies, occurring as a part of the ceremony. Men cannot dance this and women cannot dance the sahó.viT.

tuvi·c ought & be a small separate ceremony, but at the ceremony that I P.H. saw at Pinon the tuvi·c & téttemic ceremonies were combined, the clothes being washed a little the second evening of the burning.

J. sp 416

pí'mukvvl, cycle of songs mentioning Woyót's death sung at image burning ceremony.

"In the Image ceremony
the songs Pikmakvul, songs of
death, each one mentioning
Quiot, are sung for six or seven
hours; then Temenganesh,
Kwinamish, and others."
[Du Bois, Religion, p. 109.

Joez: But have to sing: kwí·namvc pvnkwú·am
tʰmé·yanvc pvnkwú·am. Sounds as if pvnkwú·am
Joez says it must be: pvnkwú·amvc

Wi. ch. ᵭ pí·mvkvvl
Joez says tʰmé·yanvc

Joez Wi. ch. tʰmé·yanic,
the daylight song, sung when they
finish singing the ᵭ. kwí·namvc,
song of our roots. also called
Both tʰm.. and kwí... are in the pvnkwú·amvc cycle.
tcam'kwí·namv, our roots.
Never heard tcamkvláv
'apí·sa tcamkwí·namv our
rotten wood but may be o.k.

kwí·namvc₂ cycle of songs
sung second at image burning
ceremony.

"In the girls' ceremony the Kwinamish songs come second."
[Du Bois, Religion, p. 109.]

timéyanic, cycle of songs sung at ~~xxx~~ image burning ceremonies, meaning daylight singing. ~~xxxx~~

Boys' Cere. Fos 271 [p.nbr. in Buscana's chirigichin ich...]

(6)

Joez 'atcél'ax [redacted] kúkluya,

said when one has gone against
the teiyitexjic religion, Lit.
está enfermo en la religion.
Joez 'atcél'ax, ~~cantadj.~~ adj. "is sick.
(e.g. a kid gets sick just because
people are enameling in the house,
& the person who was mad has & come
& confess that he was enameling & puts
a little water on the sick person, &
the kid gets well; or if the political parties
enamel the grandson baby kids of
Juan Sst. will get sick & they have to have
a junta & talk it over & confess that
they have said this, & that, & in that
way the ~~the~~ sick ones get well.
Present Time [redacted] 'óy Tcéllix,
he is making you sick.

Joe: tukúiparuut, oreole bird.

Joe thinks that the tukúipar in the story may be connected with this bird.

wá'á (3). (motion with hands as if thrusting from self).

wá·ɔ́ɔ· (3). (motion with both hands at each saying. Later made downward motion with hands each time)

ɔ́'á'á'

citiyákv. (motion up with hands)

Boys' Ceremony.

Juan Sotelo Calac, June 32.

O'S. showed me a morterito only $1\frac{3}{4}$" diam. this is a t c (ceremonial mortar).

the Boys some got over it quickly, and some did not; the ones that had weak heart, had the dizziness last longer, others were stronger to know it off. and as soon as the Boy got over it, he got up + dance. They were given it to drink at 7 or 8 p. m. and at 3 or 4 a. m. they came out of it, the paxá' was watching them, and had them covered with blankets, after singing + dancing a long time, the singers, leader (paxá') and all wd. rest a while, + then start dancing again.

the ~~day~~ before, the men are all away from home, cutting wood the pumnám (their fathers) spent all day getting ready for the making of the wámkic, they calculate the number of the boys, & mark in secret where they are about to make the wámic, they all come marching in a line with the paxá' leading them. all bringing palos, ate, each ~~to~~ the payaso carries a his nú·xaT (official cane or stick)

the pay. pay. the man with post.
wah wá·m hú·. (3),

then ~~pute~~ puts post
then after it is in wá·. ·n (i)
then ·ú· ·n ·n (murmelstimme)
(from 2 boys). wiTyá·kv.

(3)

and so with each man. Some men have heavier post sticks
slenderer. Then get posts all set, in a circle.
Then all go to sing each one a bunch of roma..

then (led by the paxá'):

wah wá'. hé (3).

wá' 'n (3)

wá hé'é

As they untie the willow bundles all sing, led by the paxá': (4)

róma čár kú·náy

voy a soltar mi máṣavut (call the bunch of willow brush a trunk.)

róma čav he·ṣay
voy a abrir mi baule.

róma čav kú·nay

roma čav [illegible]

ṣav 'e·ṣay

róma ṣáv kú·nay

roma ṣav 'é·ṣay

róma čáv kú·náy

then wah wá' é (3)

then the lines of wah wá' at end of it.

Jeez róma ṣár kú·náy
" " hé·ṣay

= Prose: nv-máṣav kú·nay, nvmá·ṣav hé·ṣay. The name of this ceremony is wóṣwvṣIC.

this ceremony is a variety of the wóc wocic, a ceremony of repartimiento.

Sot. wóʂ woʂic, un repartimiento. Used of a ceremony of distributing feathers & headdresses all the feathers are tied up in a máːcavat (= máːcavut, both are used forms).

When a person is sick en teːŋíteŋic (sic), entonces Ø hacen wóːcwocic (they perform the ceremony of wóːcwocic over him). The person has said ah indios fontos, and they are seized by a pain. It consists of opening up

The wóːcwocic is a curing ceremony for one who has transgressed against Teay.

Every one present pulls a bit of the feather from his regalia, and takes hands it to the

cuando pone el tabaco dentro de la boca

the straight of it is:

the paxá' (not taːxkv or púːla) is the official that conducts the teaŋiteŋic during ceremony. the sick person has transgressed against teaŋiteŋite and they have assembled to pardon his transgression by sacrificing from their feathers, it is a pardon. they assemble around the sick person, who is seated or lying, and the paxá' opens up the máːcavat, & hands each person present a feather. these persons add these, and the paxá' places a sarten with a braza glowing in it (but 'alámax (not doez. = braza), and each one plucks from his feather string feather or teːyat, and gives a little piece to the paxá', and when he gets a handful he puts them on the coal, & then puts these feather bits on the coal, & smoke arises & the sick man & all breathe it in, and

then ceremony ends by putting
the feather things back in the
má·ṣa·vat, ∪ saying wah wá, etc.
not a. joey. The tcé·yat they never burned
or la religion de nosotros, they buried
it like a Xian. (and the pá·lat
the same).

Well, they wettan
las ramas y todos la ya ponen
las ramas. They tie these on
with (magey) fiber (=hunú·vat) or with a
plant called ṣó·val that has
long tough grillas, muy blandito
como un chicote. But i/use hunúvat,
love to use 2, ends to end.
One is tying, another putting.

Cuando acaban, el wamkic,
hacen una Cumbiada de la
tarde y. trajieron, la gente estan
durmiendo, pero los maridos
no estan allí. But the boys
that are y. & toman tloache,
are sleeping. The fathers know what
is to be done with them, The boys
& the mothers do not know,

los perros están muy callados
porq. no miran nada porq. está
muy secreto estos cosas,
ke taˀxko is there, for the
taxi, is pumútsvinga,
ke paxáˀ derepente nosr
pega un grito, only every nosr
then, but boys are still sleeping,
he just occasionally sale del
wamkic. (ke taxi also anda inside
ke wamkic). then the paxáˀ
all at once comes out all
painted, feathers on his head but no
pa'lat on, holding his náˀxat in
his hand (3PT. come it is a
tú. mal), he goes despacito-
trotando:

ˀáhahã, ˀáhahã, ˀáhahã
— then a gritería de perros,
when they hear him, he goes to
the house of the house of the
taxi, which is called pumútsvinga
pukiˀ, he arrives there, se para
en la puerta, la madre de
los muchacho ya está recuerda,
(xíˀfax muna ← dog. = he goes
then then goes ˀáhaha as he
does). ~~then~~ ~~he~~ ~~is~~ pasa!
ya the people are getting up,
no saben q. es, pero ven al
payaso que va & xíˀfax muna.
y then tsex muyáˀxaim
ca. a little words my. got up a

come here. the boys do not
set up.
want to but have to. the
payáso goes with 3 boys
behind him, the 1st boy grasping
the payaso's belt, + the next
grasping the 1st boy, — so the
3, they dan 3 vueltas al
wonkic, but in clockwise
direction (or else go in +
go around fire that has been built
in middle of wonkic 3 vueltas)
a poco rato vienen (a& madres
tambien, se& sienta la madre,
she sits down anywhere here
inside the wónkic. the people can
sit around any part of the
wonkic, but must never sit on
the n. side, Todas las cosas
vienen del norte, dejan abierto pakká.

then ~~vaida dejó el pa~~ the
payáso leaves the 3 boys that are sentados,
the pumiteriya su-hermano
tiene ~~hermanos~~ hijos tambien.
—thixkv pukáimayum.—
he goes to bring the sons of the
taxéil, brother. they always have
to bring the sons of the Thixko +
his relations first — and leave
these boys all scater en el norte
(to n. of fire, ceremonial place).
Then he goes & brings 2 or
3 more boys, leaves them there
too, ~~se sien~~ asientan los
muchachos todos juntos, then &
another horse, the paxá goes,
El va a todas las casas, ~~las~~
to bring all the ~~children~~ boys,
los va dejando ay en el wonkic.

Los modres, vienen toda la
gente, ~~todas calla~~ en un rato
esta el wankic llenos de gente,
todos callados la loeq estan
~~th~~ablando en secreto h-dos
wawawá ~~(pst) ett~~ ((mimicks
(they). the modres + fotter brings
ropa, cidiones, todas clases de
comida, pá·cal (chia), chigo revoda
maiz fijol, dinero pa tiras, trapos
pa tiras, ~~grand~~ pa tiras. muy
duro este má·nI también
cuesta lo mismo como 'áccaut.
E muy grande la fiesta esa. Ala
se acabó ella, ya no hay mas
muchachas, estan emontonados
ya en el wankic ya, ett.
~~ste~~then they bring the tonyac,
+ the fresh roots of bloache (n. if they

talked to the roots). But todo
tiene q. hacer ser xí·fi,
todo xí·fi; todo el tiempo.
then the paxá' pounds the
root (the tax no entra allí
~~all~~' the tax. il para los
difuntos, para la ropa aquella,
but this is paxá' para la
main). then ~~the~~ he pounds it
up, where he is &q. to give the
boys the bloache is not at the
n., but to either w. or e. side of
the n., that is where they will give it
to them, ~~take them over~~ he
places the mortero on ground here,
▽ 2 or ● 3 assistants are there
to give the boys the bloache. the
pa·a comes & takes 2 or 3
over here together, ▽ then they

Cada (una) given it, & the
paxá' leads them over &
seats them at a dif. place

boys
oáat
mostro
aaa ← Boys, comadritos
some of them ya,
are seated over
here by paxá'.

Ya estan tantos algunos ya estan
enfermos, ya se para de
warás (boy) pikat (the dancer of the
(tanic) and starts he cahó.vit
He rd. also he called pú.lukat)
He has sus cantadores (= hé.livuktum)
(sing. hé.l[boy]kat), and each
one that is g. & dance again
su muchacho, sometimes 2,
y ya comienzan a bailar, pero g.
no pueden dejar los muchachos
sentados allí no mas, tienen g. hacerlos

bailar a todos los muchachos,
bueno siguen bailando todos,
y cada muchacho que va
enfermandose allá, por supuesto
los madres bring their fresadas,
& one is not g. to say that it
is for her own boy more than for
other, they put the fresada
down as a tendido, & one by one
the boys go & lie on it, & are
covered with blankets, some boys
are locos, get up & wave hands
& see things y hablan alocjo,
& the paxá' il constoles the Dance
curandolos, bueno, hasta que
se mueren todos, los padres
siguen bailando, while the
boys se quedan dormidos, borrachos
(pues.

(16

Bueno, se descansan un rato
cuando los muchs. están
dormidos, no se van a ya
sus casas, ellos están allá.
Then los cantores se cambéan,
se cantan otro, se bailan con
(= with that singer)
el todos. Algunos van levantando
los muchs, ya le bonadera is
leaving them,
de his ceremony
the father can never take his son
to dance him, but has to take
some otter boy, and thereby is
like the padrino del
muchacho, it is like padrino y
hijado. a cada hijado.
and hasta que amanecer,
esos no duermen, amanecen bailando.

Joez wá·hɪkat, the
rooter. that leads wah wah-ing.
wá·hɪkat tán'ɪŋa, the w. in
the tán'ic dance. nó·in
wá·hɪk.

Cuando viene la estella de
la mañana (= sayl6ttcax)
estella viene,) ent. ya se
paran de bailar, ya los llevan
al agua a bañarlos allá,
ya los llevan a bañar en el
agua con tanto frío. allá
está el tó.vic, pá'jsval,
yáxlal, nay ót (y si
no hay yáxlal usan tú.la),
los llevan allá, los bañan bien,
los van sentando a cada
quien, algunos no tienen
fregada, y otros tienen, pues
ellos están tapados, y aquel
q. no tiene fregada, lo llaman

pallá, lo ponen con otro much,
los tapan los dos. Y ent. el
paxá' viene, y los va tentando
a cada much. to see if están
secos ya, y ent. dice el paxá':
parense, están ya secos ya,
a y los sientan, o los paran
o los sientan, en ringlera
todos, y ay van dos hombres
pintandolos — el paxá
y el pumútcviya, el
paxá' trae una clase de
pintura, el pura paxá va
adelante pintandolos, es con
una pintura negra le think,
but la pintura q. quiere
agarar él, el va primero pintandolos,

ay viene el pumúteviya
con otra pintura, se blanquea o
colorado, ay viene ~~de~~ atras del
paxá. Primera pintura va
colorada, el pay. va poniendo
colorado primero, pumúteviya
trae blanca, atras de él viene
y el tax. viene con prieto
– ¿ hombres son, o si son
y mucha mejor, o si son
= no le hace, pero tienen
q pinten a todos, q ent. salió
el paxá allá, se asienda
patras otra vez, y trae otra
marca, el Llevaba colorado,
y el otro pint. ~~no~~ blanca,
y el otro llevaba negro,

then the paxá trae
pá.'i; val (which is no muy
colorado like the navyót, but
no mas medio colorado.

~~Ata~~

acabon de marcar, ay están
ya marcados, y ent. vienen las
madres, con comida ya.
Primero es pinole, el otro es wí'wic,
y otra cosita; dame no hay,
sal no hay; traen tortillas
de trigo, but without salt or
lard, y ent. los trae el papá,
he eats all the boys about himself,
he takes the pinole, the boys are
all agachados, & callados, & ent.
agarra el pinole el papá';

wa h wá'. ˋ je' (3).

wa h wá') ù (3) (with throwing gesture each time),

wá h je' je'

Hay agua here in a big
clay bandeja (péclec),
also called tó'xat péclec).

Ent. echa agua [illegible]
aquel pay:, lo revuelve con
la mano, espeso, so that
it is like dough, & it can be taken
with hand, then he lifts up the
taste a, he says:

wa h wá' (3)
wá' ù (3)
wá' h je' je' je'
) ù) u) ù

all ch. ▽ checked. Use Copy this for elsewhere.

now he sets it for a boy, the
eat. the boy takes a handful,
▽ note la mano ▽ takes all he
can get ▽ then takes ▽ ▽ eats it

with both hands. ~~this~~ Each does
this — they get the handey'a
to each boy, y lo quitan luego
otra vez, no va agarrar dos
veces, a todos les da asina,
llega allá a la puerta, the
pajá says: ya me estan acabando la comida
then what is left over, they add salt
& all the old people eat it
up. & the pumute viya viene
otras con usí, usí. for dos nomas.
~~this without~~ Adj. a madre sobre
y su hijo es comedor, t. no se
llena, then they bring some
tortillas along for him, but without
fat or salt.

y ent. ya acaban de comer,
all the viejos ya estan listos, ya
estan llenos, ent. se para el
=he stands up

wará'pikaT entonces, them
& all start to dance,
and all the time the same man
dances with the same boy, aquel
hombre y esta enseñandose
ya es su padrino. Dance
with boy hanging on behind to man's
belt) sometimes the man will
stop & stand in front of the boy &
say mira me bien! as if
dance. and then they will start
again. thus they teach the boys
to dance the cahó.vit. the
man tells the boy: de este modo
parate (stand straighter, not so
agachado), or: no subas el pie
tan arriba! Ent. se cansaron
de bailar, y de ay se pararon,
(they ceased

están una hora descansando,
y los pínumalum ay están
sentados, cayados, acostados
smiling o talking, agachados todo
el tiempo, y ent. para
otro waxá'pikat, el otro
se cansó, ~~hay~~ son
waxá'pikat, (pl. waxá'pivuktum)
they dance all day & all night,
y en el día duermen un poco,
una hora o dos horas), pues
están, no se van a sus casas,
ya son pínumalum, ahora
el padrino (= po-'éffax)
is g. to give plumas to the
boy, le va dar piwí:c,
↑dative!

La madrina le trae
pó'yic (= pinole), ~~dos~~ tortillas
(= sá·wakaç, ~~dos~~ tortilla)
(= tortillas tatemadas en
ceniza y ll diam. + 1½"
high, made of wheat). sin sal
y manteca all the time.
Y la madrina ad. ga put
salt o lard in the tortilla,
amanece el muchacho enchodo
la cara, se ensoce luego, pues
eso nunca le dan al pínumal
eso, hasta q. llegue el día
~~cuando~~ q. le van a dar sal,
ent. está bueno.
Ellos bailan día y noche.
Bueno, ya los muchs. saben
a bailar algunos, pero todos el

tiempo tienen que llevarlos
cuando sale el lucero a
bañar en el agua, & ller paint
them afresh.

Ent. ellos ya los muchs.
estan aprendiendo anos a
bailar, ent. otro hombre vien
ent., viene de la folla ó de
Pda, he is called 'ayá',

bueno, viene un 'ayá', he
comes & tells the pumuteviya that
he will come e.g. Saturday with
his people To: Jorge ch. Luwut
(=viene a visitar). He stays
here in the fiesta that night, he
dances all night with them &.
es un hombre solo q. viene este,
pero su gente van a venir el sábado.

plural form.

Ent. the pumuteviya say that
he is to do that. avisa otro
dia a toda la gente el pajá,
grita y grita q. fulano llegó
'ayá', para el sábado
q. lo esperen, y ent. toda la gente
dicen q. sí, que venga, y ent.
ya el viernes vien a la tarde
otra vez el sol, ay se pone
a bailar con ellos hasta q.
amanesca, come, le dan comida
ay mismo, come el, al otro
dia ay está el, esperando en
gente. The gente de aqui
hacen mucha comida entonces,
hacen bastante comida para
la gente q. vienen, y ent.
those people arrive at about 3 or

4 o'clock Sat. the people
arrive, men & women &
children, — the boys are g. to
get a 2nd padrino & madrina
now living in that other place,
a quellos padrinos de allá no
saben q. muchacho vona
agarar, pero son padrinos ya,
aquellos traen muy ricos plumas!
té.yat, piwí.l, lé.lat, y otras
cositas, cuando llegan no mas
llegan, se ponen a llorar la gente
todos, salen las madres de los
muchachos con pá'kut,
tikmal, piyérmal, tigo,
cevada, maiz, frijol, bellota, indica
chicharo, todo eso tizan las
madres cuando llegan ellas,

El padrina gentes de aqui
tizan all sorts of things to the
visitors. this ceremony of tizan
cosas is called pútcanic,
tizan muchos cosas, le luego
luego se para d waxá'pikat,
ay estan los muchs. púmsalim,
ay estan, Ken — yo tengo un
hombre conocidos en Cameon
grande, & such aman says:
d am g. & agarar uno de los
hijos de Juan Calixto, for he
knows me, g ant viene conmigo,
me saluda,

the sayá' arrives. in late
pm. when it is getting fresh.
They cry as the visitors approach.
Then have the pí.tc anic —
~~the~~ fit acaban de llorar, se para el
paxá', Rey Gring un paxá', de allá,
y estos tienen otro paxá', tambien, y los
ent. ~~de~~ el p. de aqui entrega
muchs. al p. q. viene de allá
Ent, ~~entrega~~ se para el waraʔ pikat,
y Rey begin to dance. For the p. de
aquí is tired tending the boys day
y night, so he pasa los muchs
al otro paxá'. El otro le agarra en
rato, y se va, se acuesta a dormir.
Amanecer bailando, ~~escuela~~
~~escuela~~ O si es buen p. los
hace dormir a los muchachos, el
va estar toda la noche parado con
ellos.

Y ent. los padrinos de aqui
entregan ~~a~~ a los otros padrinos
q. vienen de allá. A man from Rere
asks which are the boys & from Colác,
& receives them. Bailan. Bailan, se
paran de bailar, comen entonces,
dan q. comer a los muchs. tambien,
los dejan comer bastante, la madrina
de allá q. viene, cuida a mis hijos, ya es
mi comadre, ya ent ella los da q.
comer, los recibe bien como mis hijos,
Bailan un rato otra vez, traen
3 cantos, ~~dos~~ o 4 cantos, nuevos
para dar a estos gentes. Y ent. ~~they~~ they
Teach waraʔ pikat de aqui the songs that
they bring, & ~~then~~ como llevan
la pisada q' traen ellos; asta
q. aprienden. los muchs estan
sentados, mirando siempre,
poniendo cuidado como van a bailar
ese canto ellos. Some are good
songs to learn, y otros cantos son

muy quebrantados, tard & barn.
Here is a song that comes fr.
mesa Grande. Cuando de cantan
they ~~la~~ then have the waráʼpikat
de aquí sing to see if he has
learned it good. Amanecen cantando.
Bailan ellos. Y los muchs. estan
dormidos. when the lucero comes
they get up again, & dance, bailan
2 o 3 veces, soplan, y al agua
van. El paxáʼ shows them where the
water is. allá los bañan a los
pínmalme. they dry, & then
those visitadores have to paint
the boys. Every man que agarra
un muchacho has to bring feathers
for his hijado. and he brings a
new taparawa, the boy takes off
the old one & puts a new one on.
A ~~la~~ los traen de allá ya vestidos.

El padrino trae sus hijados ya,
los asienta donde está la madrina,
les da q. comer. se llenan, bailan
y cuando ya se llenan, ya
la potada ent. cantan otra vez
los cantos nuevos q. traen de allá,
then the boys dance & the new
songs too, amanecen bailando
y cuando sale el lucero & se
entriegan los muchachos al
paxáʼ of the home place y se
van los visitadores. Y ent. ya
los viejos ostan aquí otra vez,
ellos ponen cuidado cual está bueno
para el waráʼpikat, they have to
choose cuando 2 o 3 of the boys over
to make a waráʼpikats out
of them. and they try the boy out,
como algunas 3 o 4 horas, el

Se para, all the boys stop & rest a while; ~~[illegible]~~ Then another of the ~~[illegible]~~ 2 or 3 boys sings, & all the men & boys dance again. the dance stops, & then the 3 or 4 boy tries it. Then he finishes. Bueno, no cantaron bien, pero ya estan nombrados ellos wará'pikat, cantador. Then all sleep, & when the master comes, they are ready to dance.

They keep on dancing for mas de un mes, maybe, and various bands of visitors come & visit ~~every little time~~ at various times. Come from M. Grande, P. de Isabel, etc.

Joez 'ayá', pl. 'ayá·'vm.

Then another village comes to visit. The 'ayá' comes first, saying that mañana en la tarde vengo. Se arendó pa su casa el 'ayá'. He reports when he gets home & all say all right, we will go, and are getting ready. Every village brings its cantos nuevos. Then they are ready & come the next day. They arrive at 3 or 4 p.m. The boys estan listos ya, siempre ~~hay~~ llevan y traen cosas: food, bateas cosas, When they arrive, paran de cloran y empiezan a bailar ent. Se para el wará'pikat. Este de pay de aqui tiene q. entregar al ~~[illegible]~~ siene de allá los muchachos. aquellos q. viniendo allá reciben cada quien por sus hijados, ~~[illegible]~~ sus padrinos y madrinas que vienen de allá — no-'éddax. Ent. bailaron, el primer much. q. esta nombrado — the sons of the paxa', pumáte viya & the tai·xkn are the ones named & become wará'pikats. They take any boy — ya es para su hijado.

the boys and men when they dance are painted, ▷ wear the tcé·yat ▷ pisic. ~~but~~ and iqelte some have the 'é·lat. But none of them wear the pá'lat. ~~and~~ the pa'lat and 'apáinu' (ca). are never worn in the boys' ceremony, but are worn in the tatahuiika. They learn ▷ dance the new songs. They present the boys that are named for wasá' pikat, but the boys do not have a visitor-paxá' yet, just our old man leads them, they eat, but the men eat salt ▷ everything, but the food for the boys has no salt or manteca. La madrina nueva trae comida para su hijado. Bueno, acabando de cenar, el paxá' nuevo recibió sus muchachos, ▷ the other viejo has nothing more to do with the boys, after that. La pintura que tienen los muchs. es de ayer, ▷ the new payaso takes the boys ▷ bathes them ▷ paints them at about 6 or 7

pm., he bathes all, los lava bien lavaditos, los quita toda la pintura, ▷ paints them with paints that they bring from allá (not of the home village). y de ay los pinta otravez ant. el paxá'. Then he ~~put~~ los trae en una ringlera como soldados, y por detrás va el wámkic, son 3 vueltas before they enter la casa, the wámkic, they stop, la paxa' is standing there, ▷ then he says: (call the boys, joining in the ceremony and the 'ih.

wah wā́· (h)ɔ̀· (5)

wā́· 'ìh (5)

wā́· 'ɔ

Then:

cā́· 'u wā́· u wā́· u
wā· hɔ̀·hɔ hɔ
'ú· uh'u
wí tiyakɔ

} Ch. Sic.

Y ent. the ivan á pikut start
Ais singing, the new songs. Women o
all join in the singing. Re women from
allá of course know it already.
they sing series of songs. Then
the paxa' that comes from there,
sings this the boy hijo of the capt.
+ says: aver, canta tus cantos.
Sometimes the boy of 9 or 10 or even
12 yrs. old. and the elders help him.
Some saben muy buenos, those that
no tienen vergüenza. They like the
alien new songs. they dance, T
the paxa says ya esta bueno, se
paran un ratito, dos ó 3 horas talvez,
ent. the payaso dice otra vez: vamonos.
Then the son of the pumúcuiya dances.
Todos bailan con el, new songs.
Then they rest again,
after 2 or 3 hrs. dancing.
begins the son of the Taxtaw. Baila, si.
and at about midnight maybe, they
are tired enough, & then the paxa para

el baile. The paxa. Los deja
Los deja dormir un rato, los viejos
siguen bailando y los muchs. duermen
un rato. En la noche duermen un poco,
y ya cuando sale el lucero de la mañana
el payaso para el baile, el paxa
para los viejos: Esperenme
un rato. Bueno, se pararon todos,
y ent. recuerda los muchs.
el payaso aquél, los trae, y los
deja allí sentados todos juntos,
"arrimense pacá pa la lumbre
todos" the paxa says. they make a
big high fire. Sale el capt. de
allá. (ahora (es el primer capt., ahora
son los capts.) y ent. el capt. sale,
es el padrino del much. ahora, son
dos muchs. ó un much., ó de
repente 3, gent. el agarra los muchs.,
los para, volteados par el norte,
da 3 vueltas a la lumbre con
los muchs, y toda la gente esta
unida allí mirando y va hacen el

hombre allí con los muchs., o cada
los 3 vueltas, con los muchs., volteados
para el norte, los boys no miran
a la gente, no mas estan agachados
todo el tiempo. El paxa:

wá·ⁿ· hà·ˀ· (1)

wá·ⁿ·) n (1)

wá· hà·ˀ (1)

wá· ʾ ɬ (1)

wá·ʰ hà· (1)

wá·ʰ ʾ n h (3

wá·ʰ ʾ ɬ ʾà (1)

wá·ʰ ʾ n h ʾ ɬ (1)

wí·t; yá·ʰ·k·. (1)

El padrino de los 1os
3 muchs habla ent. con
ellos: mis Hijos, no tengo q. darles
en el cuerpo, para q. sean

pasado mañana q. darles
una buena cosa en el cuerpo,
no tengo, pero tengo aquí
una cosa q. no sirve, da vuelta,
deja los muchs parados allí, pero él
solo da 3 vueltas, el solo
ya, arranca fire, volteado todo el
tiempo pa el norte, para en
el norte comienzan todas las cosas
en esta ceremonia, agarra
el mas mayor muchacho, lo
para allí junto de él, y ent.
hace (sound of gest. of vomiting
ènto right hand, call
kis xáxxIka), pues saca
ese wá·naw·t de la boca,
10" pulled out (straight out), y
ay lo troza, y de ay lo echa
en la boca del muchacho.

Joez The act of saying wa'' is
called te wá·hɪc (wá·hɪʒ).,
but the ɟo... part of it is
called hé·hɪc (hé·hɪʒ).
Pu.

Le dice: ¡Tagalo! Lo tragó.
El pax. lo agarra de lamano,
y da tres vueltas con el much. el
pax., a los 3 vueltas, dice el
padrino (he also gave him to
eat the net): ¡Aver, hijo, le dice,
enseña a el publico lo que tienes!
Pues el much. dice q. Si. Lo mismo
hace el much: He vomits:
xáx! ~~Le~~ Hacó el much.,
Tobeezing voice. (Dez múy'ɪʒ, está gomitando).
enseña la gente, lo traga otravez.
Lo deja parado ~~la~~ el padrino, y
trae otro otravez. ~~3 vueltas da~~
~~el much.~~ & su padrino lo cleva
3 vueltas a la cumbre, y ent. hace
el padrillo otra vez y saca &
Lamisma cosa, el wá·hawvt
otra vez, lo traga otravez, abre
la boca el much. y lo echa la
boca el padrino, ~~va~~ & le
takes him around fie 3 times,

lo traga. Lo recibe el pax.
y ent dice el padrino, que le
mire todo el público, sacala!
Hace el much. lo mismo, ~~pax~~
he puts his rt hand & his mouth
+ vomits into it the ax, holds it
up + shows the crowd, well the
padrino says: well, now it is
good, the public has seen it,
swallow it again" — lo traga.
Bueno, lo lleva el pax., lo
deja parado allá. Queda
1 much. ahora, y ent. lo
lleva el padrino otra vez, da
3 vueltas a la cumbre,
cumplieron las 3 vueltas,
well, ay está, they do it the same again.
yax. y le ay lo jala, lo
agita, it ~~it~~ x is his, his taco,
yent. Boy swallows it, the padrino pax.
) paxa

goes round 3 times with his boy.
+ lo entrega al padrino
ent. (al mismo padrino).
then the same — vomits
the ax, cuts it, and
(calls the ax público half
the time!). Boy swallows it.
then the pax, takes the boy +
da 3 vueltas (it takes them
5 minutes to go around 3
times, andan despacito, then
they stop, + then when the
padrino says: sacala al
público, que lo miren, hijo.
then the boy lace xax, pulls
it from his mouth + shows the
crowd. le dice el padrino:
tragalo! lo traga. then the
padrino abraza con (the wife

y de padrino) amarra con su much. (Tuns Tohen son), hablando por supuesto, Oromdo, dice: "Dios, en los cielos, te da la vida y te da la suerte de que cures, con estas cosas q. tienes, al enfermo si Dios te ayude," de allá

Ahora viene el pumíteriza

~~[redacted]~~ El payaso trae los hijos del pumíteriza, los ahora ~~se~~ ay esta parado el padrino. le (os muchs. ahora, el padrino trae un arco, (son 2 o 3 muchs. o un much no le hace), y (Pues on 3 boys the padrino tiene 3 jaras, agarra el primer much., el mas mayor por supuesto, su padrino, y las jaras q. trae aquél tienen

una punta blanca) en la punta (it is a regular feathered arrow), the padrino takes the oldest boy 3 vueltas, ← leaves the boy standing about 5 yards from him, on the north side, standing with the para. beside him. They put the boy bent back with horizontally outstretched arms, chest out, facing the padrino, el pay. (o compone bien, (the fire it off to one side), the padrino is with the arrow in his hand, the padrino shows the people the wiyá.la on end of arrow. the padrino points the arrow at the pund corazon of the boy, ▼ shoots it with his bow, hits the boy in the breast, ▲ the wiyá.la enters the boy's

heart, & the arrow drops to the ground, & the boy cae patras. and the pax. shows the tipless arrow to the crowd. the boy esta un rato caido, se enseña la sangre q. echó el much. pa fuera, y ent. the pax. takes the boy around the fire 3 times, & he leaves him where he had been shot at. then el padrino hollers to him: echa esa piedrita afuera, al publico la enseña!" Bueno, se para el much. stretches with outstretcht arms, rocks shoulders from side to side, grasping himself at the breasts, then vomits the wiyá. la into his hand, & shows it to the people. the pax. takes him around the fire 3 times, the boy showing the wiyá. la in his hand

to all the people as the pax. leads him around the fire 3 times. then they stop him, & then the padrino makes him swallow it again. then the pax. takes him & leads him over & & leaves him with the other boys. and then they take the next boy & do the same with him. they take him around 3 veltas a la cumbre. then the padrino says again, they leave him standing. the padrino shoots at his 2nd boy, piedrita adentro, cae la sangre, y cae el much. tambien, pax. picks up arrow, shows it to crowd. Has the boy a stile here, q. se olivia, se levanta, se para allá otra vez, y el padr.: "seca de la boca, echalo, para q. lo miren la gente a ver si es verdad!" Ent. lo echa el muchacho. & vomits it into his hand.

He shows it & the people. well,
pay. takes him around 3 times,
& leaves him standing there.
and then they bring the last 3 rod,
boy. they shoot him the sand.

well, the boys ya son
pulas ya, ya tienen pawm to. taw.
they are now nevénnIcom.
(= initiate). sing. nevénnic, (pl. nevénnicog) now
this word means it already has
its tó. tow. while the boy was
already púnmal after he drank
the bluache, but was not
nevénnIc yet.

and here is also another
thing that e.g. the father of a
boy, can give to the boy on top
of all the preceding. & the father
or the grfather can give this.
and the people se quedan contentos

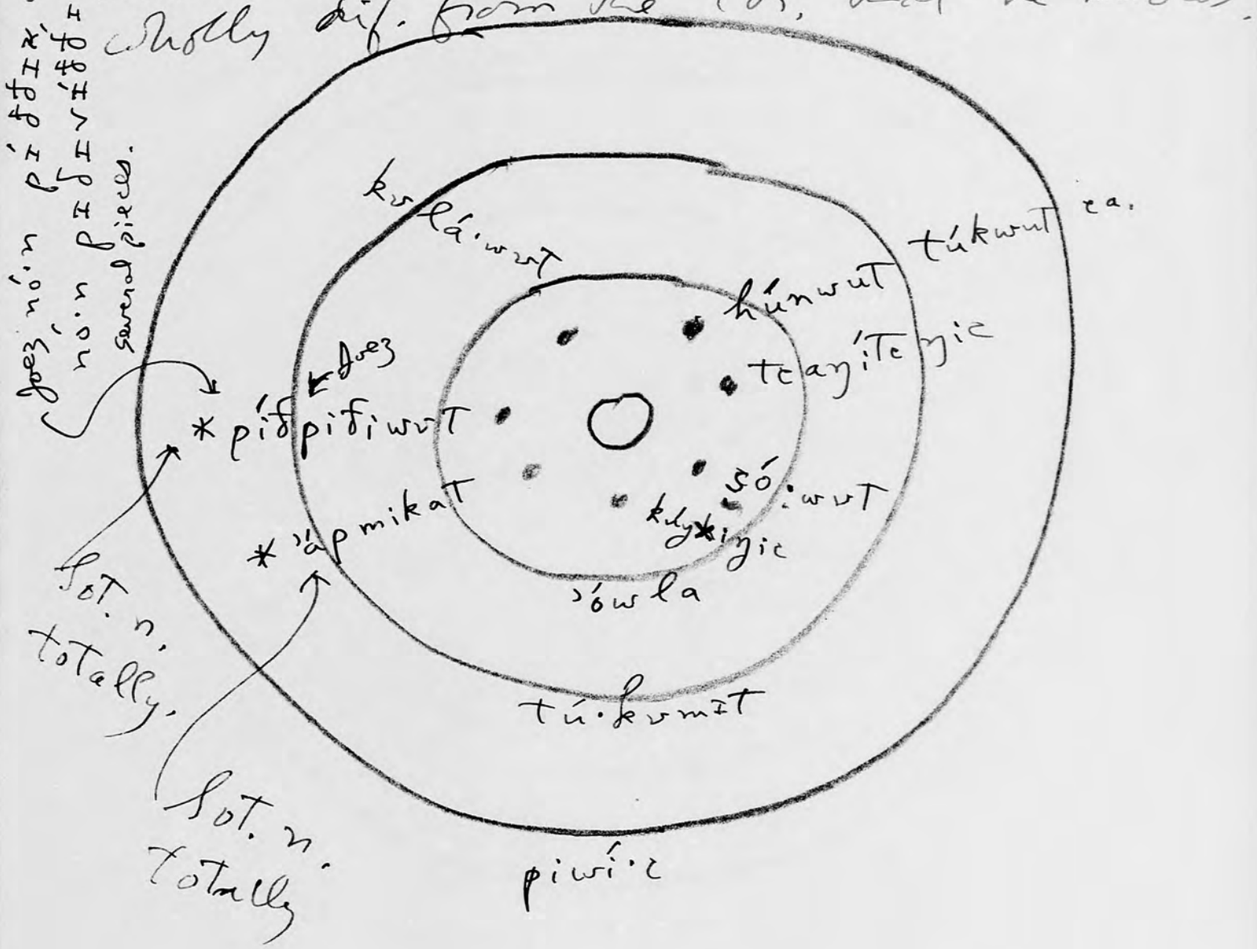
q. estos muchs. & son ya
doctores, pueden curar enfermos,
pueden andar ya cibes por ondequiera
Because the señor has given
them life a estos muchs., las
ayuda en la cura. He refers to
special class of doctor business.
Can give them the suerte q.
tienen.

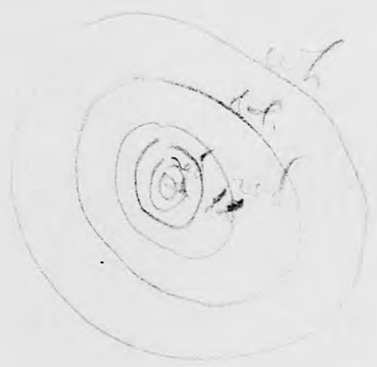
ahora los q. quedan los de
allí mismo, estan bailando, y
de ay los hacen junínnic.
Ponen el toró. hajic in the
northern part of the wamkic. the
wamkic can have 2 or 3
doors, but must have no door
to the north, they not tiene
q. estan acercado por el norte.
the pumúteviya y el paxá
lo hacen.

Escarban la tierra con una barra (crowbar), la tiran bien todo al rededor, y de ay pintan la tierra con blanco primero, ent. con negro, colorado, white, negro colorado

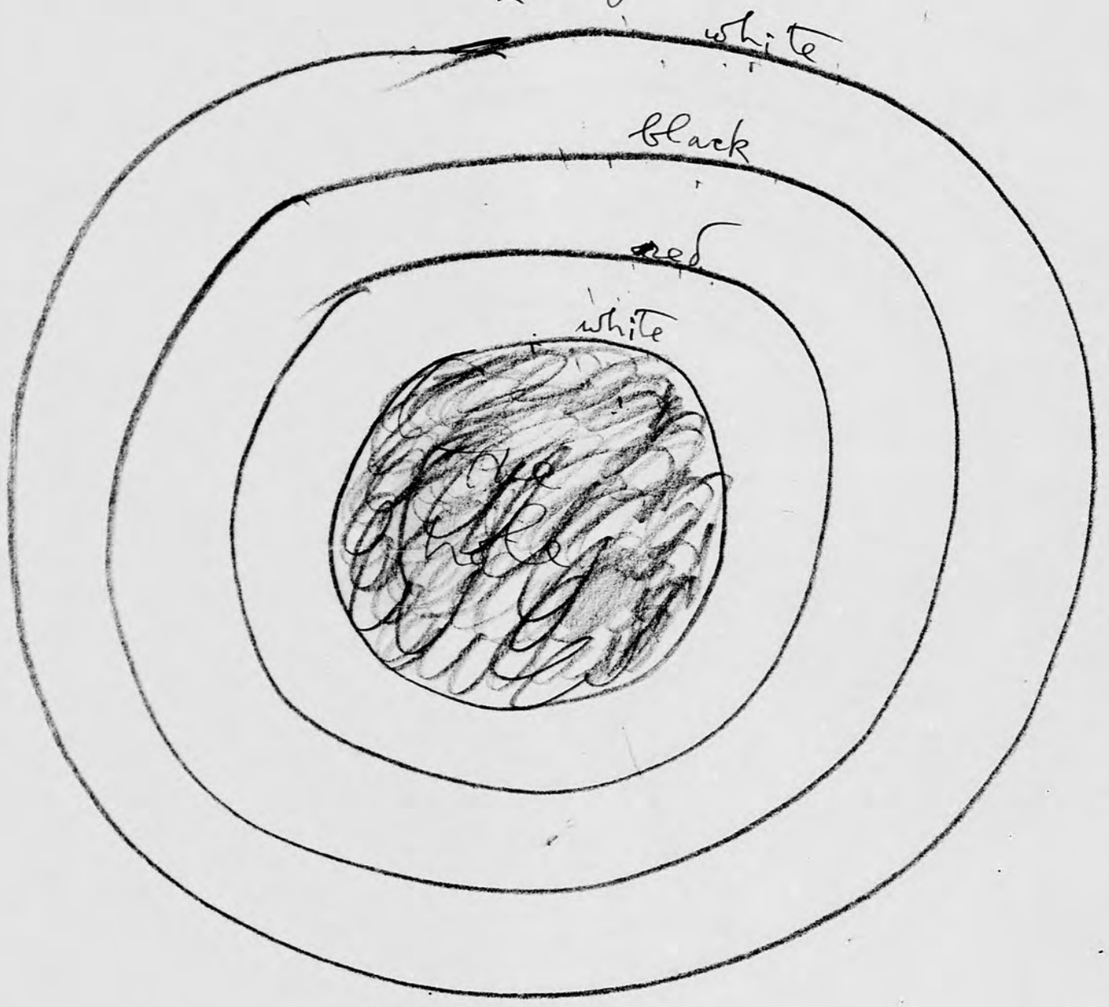
I show to Sot. the two ~~[illegible]~~ tor. paintings, and says the one in Sparkman is the right way, not that in Dubois, p. 179.

I copy off the tor. drawing of Sparkman's & look as follows, but Sot. says he does not know this at all and says it is wholly dif. from the tor. that he knows.





Sot. giuraton. as follows



they name the animals in the center, but do not represent them.

[redacted]

kúyxiyic - kuyé·'ewuT
kúlul - xawí·mal
'éxla - pálula

tu·tukwic — a black stone — esquinado

wiyá·mal — a white pinetha stone.

'álawuT xawí·'alawuT

The boy sits at southern edge of Reton. They tell him: mira este that is here, this is tu·tubwic wiyá·mal, pasado maiano te va matar, sino crees en estas cosas. Aqui esta 'alawuT-xawí·'alawuT. No seas miserable, no tengas mal corazon con naidien. Si viene alguna a tu casa a visitarlo, recibelo bien, llamalo a comer, porq. si no lo haces, es una desgracia muy grande para usted.

Para q. vivas buen muchacho
y hombre años y años en el
mundo. Tenga cuidado en tu
padre y madre, deles q. comer.
Porq. si no lo haces, la
víbora te matará, o bonte
matará, ó 'éxla pálvula (=deer.
estará muy lejos de ti,
el venado estará muy
retirado de ti, y si eres
buen hombre y crees en tu
religion, el venado estará muy
cerca, y el zaw'. 'alwut
estará muy cerca tambien.
No andas peleando haciendo
daño a la gente. Estarán
todos conformes contigo, y te
quedarán a ti bien todas las
gentes.

This day the fiesta is coming
to an end. For 6 months they
have been without salt. Bueno,
el tiene ya la sal en la
boca (just the salt they have at
home). Then the boy ya está
con la sal en la boca. Then:
wá. ẃ... (3)
boy joins in Pls.

At 3:20 time ya lo escupió
ay luegnito saben si va
ser hombre bueno. If it fails
down dry he is g. to be a good
man. But if it fails stringy
they cry & weep for they know
ca haber ∯, desgracia or
that he is g. to die. But si
sale seca la sal, todos still
be alegres. The boy is
with both hands on ground & agachado

as he sits here. The ton. is 3 or 4 feet diameter. Then:

wá'... ì'... (3)

at third time the boy jumps seated as he is 3 feet clear across the painting & the pax receives him — catches him.

The pax. leads the boy by the ton. 3 times around

wa' a (3) (showing motion with both hands each time).

wa' 'u (3)

wa' [illegible]

'u.'ú'ú

(and they send the spirit to the cielo.

This man

Then they are through with this boy. who is capt's son. Then the paxa' goes & gets the son of the pumuteviya, who is no. 2.

They take him around 3 vueltas, & they seat him here, le dan la sol luego-luego en la boca, y de hay hacen lo mismo as above described, then el brinca para el otro lado, la paxa' está parado alla al otro lado y lo agarra — lo recibe,

{Si eres un much. malo, el leon o el oso o la víbora o xawí.tca - éx la te pica, te caes allá mismo, porque eres malo, y si eres bueno, llegas en la casa a ver a tus padres y madres, hermanos y hermanas, si viven, y llegates vivo con ellos.

Que no estés Tirado aella en
la sierra por ej, porq. sieres
malo es mas q. Estedar tirado.]
add the above in proper place.
Then he is ready. He boy
has been como una de ahora
sentado. than The boy has his
hands on ground

wah wá ṁ... (3)

at 3rd time el tira la sal.
He has had the salt in his mouth
about an hour. Sometimes it
comes out dry, sometimes como
agua (laughs heartily). He will
not Give long, q va vivir pero va
salir mala gente.

Q.
Get. Tr. of Kúvvic
púmmalme, the giving of
salt to the initiates. [Boy's
Cere., p. 29]. means the
erasure or removal of painting
of the boys. vice versa orders is
also good. nóin póy
kúvvek, I am taking the
paint off him. They do this
at the end of their fasting, when
they give them a fasting & then
take off their paintings.

Y de ay dicen

w (como as abore — for jumping).

Hay veces q. no brinca al ótro lado, el cae en una Sepultura — o sea Cloan, — all cry. Porq. es una cosa muy duro, mala suerte,

they do this with all the boys, some turn out good, some bad. Pero bad ones, this relative dies after a few months, or the boy himself. They cry, for it is bad luck for them, for the house.

Bueno, acabon estas cosas, acabon como las 3 o 4 de la tarde, van y comen

Bueno, then se asiman todos los hombres bailadores, around the tor. Todos juntos, all sitting on ground, with their hands on edge, thumbs in air



(like the attitude then:

wá... ná...

Empujan la tierra en paquito pallá

then: wá... ná... (push it a bit more).

Tierra

But you have to be looking to one side for otherwise the tierra will brincar a ti.

then wã. 'ñ' — toda
esta tierra brinca ~~para arriba~~
together like a bola, making a
dust, & they at once feel
the place so upon can't see where
it was.

And luegito the capt's
son, comes jumping with
feathers on his head, & all come
jumping dancing. They don't
buy feathers or anything —
only salt & saliva is all they
buy.

This ceremony is called

~~kúvvic~~ ~~pimmalme~~
kúvvic pimmalme, mg.
the giving of salt to the initiates.

at 4 or 5 o'clock p.m. they are
already dancing, the salt giving
is over. Contentos ellos toda
la gente, se ha acabado la fiesta
de tantos meses. Hicieron
muchos gastos, cuesta mucho
dinero, es cosa muy dura eso.

Para un solo, cerca,
y ya ~~el~~ el payaso no tiene
nada q. hacer con los muchs.
ya estan libres, bueno, comenzo
el hijo del capt. primero,
es el patrón grande (they call
the capt. grande jót hö't,
or 'awólvo no't, also
mg. big chief. But knows
J. Tonyás. ~~They~~ Those
too — he punite viya and the

táaxkó's sons still remain.
~~ya están~~ They begin with the
tapt'i son, ya están cenando,
acaban de cenar, ay están en
↑até, jent. ya comienzan
con el much. del pumúteviya,
y ent. ya paró de cantar el
pumuteviya, una hora o dos horas,
y ent. comienza el hijo del
ta·xk. a bailar, Ay se
van a sus casas, como a media
noche, duermen agusto, algunos
muchs. amanecen con la
cara inchada, por la sal que
comieron, les hace daño la sal
(for it is ~~long~~ ~~saath~~ that they have not
eaten salt), y este baile ya
se acabó. But si amanecen
muchos inchados, tienen q. poner

la batea otra vez ya para
curarlos, los curan, traen
la sal en en la mano, sí
sientan todos al redador,
~~ser~~ ent. ya comienza el
pay. (paxá'), trae sal en la
mano, y ~~él~~ le ~~to~~ cariel
water en una cazuela de
barro, ay trae la sal bowl
'sic. = little
y ent.
les va lavando la cara, y el
tax. viene con un trapito
limpiando los atras de él,
~~[illegible]~~ they dance
3 nights curandolos. algunos
amanecen buenos, y otros no.
Dance 3 nights. When I ask
him what this fiesta of 3 days
to cure the boys of the salt is
called, he answers yuminic.

Pac̣-nish man-́y, s. the male puberty feast.

Sco. púmal, Totoache initiate, (as in fuit) double m.

Pl. púmalom.

S. sp 367

[Kr. says mani = toluache.
The ceremony was called mani
paash, toluache drinking. & Kr.
& DuBois, Relig., pp. 176-177.]

The most important of
these Chungichnish rites
was the toloache ceremony,
as initiatory to the rest.
[DuBois, Religion, p. 76.]

At the time of the Mani[9],
the toloache ceremony, a big fire
is lighted at the main place
of gathering. They have two
places, and the one where
they actually give the toloache
is at a distance from the
other. The places are made
ready in the day time, but the
ceremony does not begin till
evening. In the main place
the sacred enclosure of brush,
the wamkish, is built in
a circle to about the height
of a man. On the ground
inside are placed the sacred
ceremonial objects: the
tamyush or sacred stone toloache
bowls, large and small, - all but

9 Mani or pa'nish mani. — S.

one which is to be used
in the other place in
drinking the toloache; feather
head-dresses and eagle-feather
skirts; and the parent, the
sacred sticks with flint
in the end.
[DuBois, Religion, p. 77.]

"Among the Diegueños the juice is said to be expressed from the fresh root and mixed with water. Only a root growing towards the north is selected. The song used in this connection in Diegueño begins: "Choki, choki." [Du Bois, Religion, p. 78.]

A part of the initiation ceremonies were connected with a ground-painting in the wamgush. The painting was made with red and yellow paint, paesul and navyot, ashes for white, and charcoal for black, on the ground which formed the background of the painting. [Du Bois, Religion, p. 177.]

[Ref. to paints].

[redacted] Nettle & ant ceremonies. (1)

(after the torshayic ceremony.)

After [redacted] de torš·hayic, in the morning, some day about a week before the tor. maybe, Primero se ortigan. ṣá·y'; tum pímmalmɪ, von a ortigan kos initiates. Ok. Joej. ṣá·y-'ic is the name of this ceremony. Or more explicitly zakíctal cá·y-'ic, ortigacion la hortigada con hortiga. Buscan ortiga grande, pero si no hay grande, con esa chiquita también se puede hacer, cualesquiera de los dos es buena, son hortigas esas. They each take one or 2 or more pieces of hortiga, do not tie it in bunches, there is always a dance of 3 nights connected with ortigan the boys, a dance of ṣahó·vIT. The boys are together adentro en el wámkic the old men whip the boys, not merely the padrinos, but the

(2)

women do not whip them. The boys ay sequedan con un dolor, but do not cry, tienen q. aguantar. Everybody gives them one switch. (un azote). [redacted] ṣí:kwic, ↑long un azote; ṣí:kwic pl. azotes. ṣíkwI ↑short póy, I give him a lash! But ṣíkwi poy, give the boy a beating. This ṣ word is wholly dif. from ṣá·y-'ic, which last refers only to the ortiga-ing of the boys. More explicitly say cá·y-'ic pímmalmɪ. ṣá·y-'i [redacted] póy, [redacted] = Cal. Sp. ortígalo, ortiguéallo (2 forms). This word is special word ng. ortig(ue)ar. Some hit the boys with ortiga, some just press it on. They hit them mostly on the legs, [redacted] para que tengan fuerza to run; en las manos para que tengan pulso buena para que no erren.

Inf. supposes it is just for a while, + n. if seated or standing.

Mira, cuando estas ortigados, anda por algunos dias. It goes (moves open hand from side to side rapidly as if holding it over surface of skin. Right after & netting, anda un poco, + later it anda (motion with hand as described above). Viene apagando, viene apagando poco a poco. Bueno, tiene como una semana, ~~estan~~ estan con el dolor todavia hay muchos., porq. estan enfermos todavia when they nettle them, so they wait for 2 week, porque venga el sto. La ortiga es una buena medicina para los dolores de un viaje; esha las enfermedades que tiene mas para la ortiga.

Then a week later, falta para amiguear. La ortiga está criado aqui en la tierra arriba (on top of the ground), + una rama etc, pero la ormiga está abajo dela tierra — ¿it? — Pero they risk. Tienen q. bailar 3 noches primero, y de ay acabando las 3 noches, ~~comienzan como~~ they finish the dance about Friday ~~night~~ evening, + well, + ~~[illegible]~~ Sunday morning they go + look where they find the ormigas mas fuertes, + no es cuales q. hormiga, no! + they ~~no~~ tienen mas veneno, que tienen todos los animales. Sabian no tienen virtud. they nettle them, paraqué eng. Call the ceremony is 'ántuc. Also called 'ántuc pummalmI.

[Anna says one can say both ortigar + ortiguear, (ortigarlo. + ortiguéalo, imp.), but + only ormigarlo.]

Well, they went to hunt them los
allabang, sabian ende estaban. They
went & saw where the ants were,
& ~~recognize~~ conocian q. animal era,
q. virtud tenia. Bueno, iban 2 or
3 hombres allá, & they talked to the
ants, no se que. les pedian, porq.
anda mucho abajo de la tierra
no se sabe onde llega aquel,
ent. They ~~knew~~ venian de allá,
they knew where the animals were
that they wanted, & they danced
3 nights, & Wed. Jueves & Viernes,
they agarraban 2 or 3 trapos,
¡Estan agarrando, each brot
a bola de hormigas en el trapo
(1½ " diam. (gest.), well, they
arrived with them, & then the boys
dos traiba el payaso, los bailaba
primero, y allá los paraba
en ringlera a todos, & then he
pay. viene primero, he puts
one ant on ~~the~~ boy's ~~knee~~ left knee.

(all the boys are facing north). and
then the 2nd man put one ant on
the boys right knee. These are 2
men, that have put them on.
& men altogether. Quedan 3
men yet. The next man
puts an ant on boy's left
elbow-joint (en la conyuntura
de aqui), and then next man
on right elbow joint,
van de paso, siempre van
examinando aquellos, Bueno,
the next (last) man puts one
aqui en el coraz on (= on the
boy's chest), & the other one
on right side of chest. Only one
man remains, he goes behind the
boy & puts an ant on his back.

Cuando acaban, los llevan
para el agua, una alguna onde
se banan allí, allá los echan
el agua, allá se bañan en el agua,

el dolor no está fuerte, dicen
q. no, el agua siempre es algo
para un dolor asina, and those
q. when cuidan the boys, some
boys se vuelven locos con el dolor,
others andan brincando.

Correct the above — each
man has a bunch of ants tied up in
a trapo, & just presses this
trapo on the bodypart of the boy
a number of times, & then passes
on & uses same trapo for the
next boy..

Well, the boys are in the
water, bañandose, they bring them
from there, & and the "6" men
are there cuidandolos, some cry
& write about, others se van
aliviando luego - luego,
amanecer, y ya estan todos

casi buenos cuando amanecen,
but some still tienen dolor, y
ent. ya saliendo el sol, [illegible] and
~~todos~~ some almuerzan tienen aventon,
some do not [illegible] por el veneno q. they
dance, and as they dance, and
as they dance they work it off,
for it is like the víbora that
poison that the ant has, pero
una víbora te pica ahorita,
y no te hace el veneno of the
víbora, & others the rsm. just
looks at you & you keel over. —
mira, mi vieja has been
picado twice by the Black Spider,
& no le hace nada, and others
normas les cae un piquete
y caen muertos.

Girls' ceremony.

[399]

(2)

Girls' Ceremony. Fn 277. [p.nbr. in Boscana's Chinigchinich...]

Jocz kótcic, ~~a tateman~~ act of tateman a woman. Dig a hole, ▿ put fire in, ▿ then put some weeds like húlvul, páikvsic or xá'sil ▿ have patient put his or her legs in this hole, ▿ it makes you sweat ▿ after that for rubs olive oil on so person will not catch cold.

Mic. They tateman-ed me.
They used ✱ náxwot, mt. mangle
sp., and pátexayal, a plant
that grows in the water at Pala.
they did not use estafiate.
But over Temecula way they
used estafiate; they had a dif.
ertilo over that way.
Ct, Mic. húykic and Mic.
páxankic, slenderer &
mas grueso carrizo.

Sot. Lots of pátexayal at
Rincon. Cuts you like a knife. Used it
for to tateman girls.
Sot. náxwot, mangle. Used it for to
tateman girls.
Sot: Also used móicic; also
'ayáraka. 2 ~~kinds~~ kinds of
water moss, were used for roasting girls. Vd.

Sot. do not drink píwat
but toloache. He did not agree
at all with Eus's infn. that
the boys were given píwat caldo
in the boy's pub. ceremony —
they were given only toloache.

Joez

Mic. 'a'á·ʂ, a girl that has already been [redacted] tatemada.

Pl. 'a'á·ʂom.

Yū-nḗ-ny ā-āsh́-my, v. t. conj. 1. to paint the novices at the yū-nḗ-nish feast, and to perform otherx ceremonies at said feast.

Joez.
Sot. yuníinnic 'a'áʂ mI, not
short here,

Estan tatemadas ya, they eat no salt or meat. 6 or 7 months latter they perform the yuníinnic ceremony so that the girls can have salt & meat again.

S. sp 746

girls adolescence ceremony was called
we'ɛnic (Ks. + Sparkman wekenic,
DuBois wukunic), acc. to Ks. only
(girl had to be at the actual physiological
period indicated by the word ash.

Sot. poss
Sot. WIKÉnnic, girl roasting ceremony, a roasted
girl. Pl. WIKÉnnitcum. Ks.
say this word means una
Tatema de muchachas, ▽ also
una muchacha tatemada.
nóin póy WIKÉnnIk, I am
tatemando a girl Ans.

Sot. women never put
'ɛnwic on a head.
knot
(their parents)
all they did was to tatema
the chilicote + mix it with
pigment + paint their
faces in the girls' prob. cer.

Sot. On being read the
Du Bois infor. that girls wore
chilicote on their heads, says
there is mention in the songs
that the women ~~wore~~ agarra on
el caxát and put it on their
heads as a melindre — the
women put it on to dance
like the men put a Teé'yaT.

Wi: nv-'ówlo (menstruating)
nv-'áṣkatv, my ~~blood~~, my
monthly. ceremonial word.
'ówla, blood. nv-'ów, my blood.
nv-'áṣkatv is a big lightened
word. But nv-'ówlo, just the
common word for my menstruation.
nó·n 'ówlvx piTó', I am
having my monthly now. nó·n
'ówlvkvT, I am g. to have.

Wi: kóttcic, a rosoting of girls. 34 x 4

Sot. on girls' Ceremony. (1)

Eso es la seña que tiene edad la muchacha, es la seña de ellis, when she has blood.

pr'ówlo pr'á$katr, ceremonial way of saying & her ~~girl has~~ menstruation. ~~contiene en O.k.~~ Wi. ~~Ka~~ coplet.

Bueno, su padre sees
Ra gil has sangel, the people
belong to me, do the noot, +
one of the people in the other house
comes over a ~~tel~~ -e parti &
: Dice: no·n 'óyk
nvná, vengo contigo,
nvcwá·may tcorá·'axa
po'ówlo (or putéza
tazwáyyak). má'makal nó·
poy ¢kóttcic quiero p. la Titemen.

Wi: kóttcic, a rosoting. 34 x 4

Then the capt. has to say (2)
that it is good. For no puede ~~dec~~
decir ~~no~~ mas nada, porq. tiene
q. hacer. The capt. tiene his
pumútcviya (~~For~~ Jose Pedro
venado here is Cats Sots'
pumútcviya). Then he llega
allá con aquel capt. + they
sombran el dia, no muy
pronto, dan tiempo ellos, y ent.
aquel pumutc. va con su gente,
que le pertenecen a él, y
ese capt. tambien avisa su
gente q. Tal dia estén todos
allá, for they tienen q. tener
mucho grano, mucha ropa,
mucha comida, y ent. ya se
llega el tiempo, y ent. vienen
todos en la noche. ~~Del~~ del capt. y

tel punuch. toos se j'untan
en ca noche, y ken the punuch
tells all the people what is g.
& he, and he says: me
traigún nakwut o palc royal
en ca mañana, the pun. tells
his people, y ent. su gente de
pun. go & Cing nakwut, y
if no hay nakwut traen
pátc xayal, muy temprano,
antes q. amanesca, y ent
quedan otra gente de punuto.
y. oscan kan Ca tiera demo
algunos 8. 3 on y feet, co la
cace si son 3 o 5 on y pies,
bueno, el ojo ya está
listo, y las muchs. ya están
listas ayá tambien.

10. hay como 2 or 3
mujeres del punuto, el
capt. & y his women no tiene
nada q. hacer, only the
punuch. has all to arrange
y do, he (the punuch)
gentes, y ent. traen los muchas.
y las sientan all: Tran primero
brazas en el ojo, no
alizan en el ojo, that wd be
teo hot, echan brazas no mas,
y ~~alguna fresada~~ then put the
pátc xayal on, & alguna cosa
de fresada encima, y ent. ay
están sentadas las muchachas,
3 muchas. & a woman back
of each, the girls facing
tu miá. mik ca. (north), each

woman cares for / girl,
Ese deben de ser como
madrinas, ella q. va cuidar
a ella es madrina ella,
sueltas el pelo de la muchacha,
& each woman has an
'alik·kut — en esas las
peinan. ~~ellas~~ ~~las estan~~ they
have their legs, up to waist
exposed
in the pátexayal, & bare from
waist up, and combing them with
en 'alik·kuT, then they are
facing n., & then comes a man,
Then the pumuch. comes with the
tobacco, the sweep of the fiesta
has nothing to do with it,
viene, Ginging the tobacco
juice in a pedimal or
teílkut, call the caldo

le tabacco pí·vat kut cd. also
say pí·vat pu páw, y ent.
el hombre llega con ellos, and
there are lots of people around
la gente del pum., men &
women todos, revueltos,
Then the pum. says:
pá'ɔ vóɔ'ɔ nó
pá'ɔ:: ɔ:: ng. tomalo!
pá'ɔ vóɔ'ɔ nga

This is the Towyawic
(name of the ceremonial of giving
boys or girls to drink). Pu.
~~wa'ɔ~~

wá'ɔ ::ɔ. (3) · (holding
:: to
girl's mouth)
with both
hands).
then drink
it.

wa'ɔ lá'ɔ. (3)
wa 'ɔ ↑ (3)
here not
unvoiced.

Ent. ya les da q. tomas.

algunas tomas mucho,
otras no, porq. es amargo, el
tabaco, some took it o drank
it voluntarily, porq. no tenian
aseo. y creian en la religion,
y ellos keep opened their
mouths y le man pressed it
down. Cuando acaban de
tomar:

wa. ka. (3)
wa. 'a (3)

(the invocation in boys'
one has wá. ho, but
the woman's ceremony invocation
voiceless
lacks this, wa. ho.

then it is not the not ya
tirando ropa, dinero y everything,
they give Real Kings y to women
ahora ellos entando the girls,
el como una limosna, acia
cosa así.

They have finished with
one girl. Then pá' vóyh
zió (think). then they give
to 2nd then wá. hi. (3)
strong voice

wá. ha (3)
wá.ɛ 'a (3)

they do this y all 3 or 4.
When they drink it they are
merely seated on top of the pátc xayel.
When they have finished drinking

it, then they bury them in the pátex. and now they are not g. to give them cold water to drink, merely hot water.

Bueno, ~~[illegible]~~ the kíkat no hace nada in all this ceremony, the pum. does it all. Then the women of the pumuch. & stand up & sing:

nɛ́v'ówlo nv'áɛbatv

The kíkat does not do anything, but later on the kíkat has

& sing. on occasion, When the woman ~~[illegible]~~ this sasɛ́á·cum pum-pé·nI, then ay viene un hombre, he is g. & sing the hukwá·nic — nó pé·nIc, péinic es de las mujeres, y pé·nuc es de los hombres.

kíkat, el que está cuidando mi salud.

Bueno, esto es en ~~to~~ el día, en la mañana es cuando les dan el pí·rat, pero. el malo en la noche, todos las cosas have their proper time, the girls eat tí·nic sin sal, the thinks twice a day, morning & in evening, & drink warm water all the time,

they have a ɛu·lá·wut joez. ɛó·kI lac, = un palito para rascarse, cada muchacha tiene, porq. en esto es mala la uña, se quedan marcadas, & una marca se les queda por toda la vida if they used uña, porq. siempre usaban un

(10)

un palo.

The girls are there with faces agachado. They let the girls just go to brush & piss - shit, the madrina goinp along & the girl imm. returns, and they never let them go to their houses, hasta q. no las levanten, they are now leaning back o now on one side & now on another, as a person usf. do when sleeping, so as to rest themselves but with the tcá·yɔt on their faces all the time, in their blankets.

Wi. ʒú·laxlut, they are g. to visit.
ʒupúl cú·laxlut, one is g. to visit (11)

then ~~[illegible]~~ (visiting capt.) comes, de otra parte. Ent. el elega allí con el dueño de la fiesta, no con el pumuch., & tells the capt.; voy a venir mañana. pasado mañana. Dice q. está bueno, Bueno, ent. el hoT pumuch. & tells him fulano capt. viene pasado mañana, & ent. el pumuch. sale y avisa a toda la gente; el pumuch. hace eso, y ent. el visiting capt leaves goes back home announces & his people: we will go there

Wi. ʒú·laxlut, they are visiting. ʒúm cú·laxlut, you are visiting. Wi. ʒú·laxlut, one is visiting. ʒupúl cú·laxlut, they are visiting. Hwi. cú·laxlut, we are visiting.

day after mañana. ~~Then~~
then the capt comes again, ~~and~~

↑

tri. afternoon, solo viene
by el, ~~and~~, and all are
awaiting him, (he comes as 'aya',
q. to arrive Sat), y ent. él está
allí toda la noche, y ent.
el pumuch. has to sing with
that 'aya' toda la noche,
bailan, pasan buen tiempo
toda la noche, y ent.
en la tarde vienen ellos,
the women ~~have~~ always sing
↖ name of a cycle of songs.
sá·ṣic first, there are many
songs to it, & after that they
sing other songs, e.g.
Lukwá·nic.

the ~~woman~~ pumuch's wife
is singing the sá·ṣic or
any song they may be singing,
when the visitors arrive Sat.
en la Tarde. El q. viene
de Pauma, trae su pá'Sat.
+ their food etc. para este
capt. q. está haciendo fiesta,
bueno, los reciben bien,
then the woman that comes
from Pauma, otra cantadora,
begins to sing the sá·ṣic,
~~que~~ canta aquélla,
ya está el sol pa meterse
when she stops, they
cenan, están descansando
un rato,

Bueno, aquí están para dto
capt. Llega el día cuando
van a llegar esas gentes,
pero no llegan a esas gentes,
de la tarde, no llegan en
la mañana, en la tarde
llegan, cantan lo mismo,
comen, reparten la comida,
cenan en la noche, y acabando
de cenar ya cantan los
hombres, ¡á·cic, ¡á·cic
cantan todo el tiempo, por
supuesto el ¡á·cic
acabando, cantan otros cantos.

and whenever another
capt., their people arrives, he
¡í·bat ay aquí throws all
kinds of presents, el pruchiriza

y de ay cantan los hombres,
¡á·cic todo el tiempo primero,
¡á·cic, antes q. cuando
sale el lucero (= ¡ayeóttcax) ch.
se van
otras gentes (de visitas) pa sus
casas, y de ay ent. a los
dos o tres días ay viene otro
'ayá', aquí: Vengo para
tal día. Dice el capt. bueno,
pero estos gentes están cantando
todos los días, no se pasan
(Keep do not stop). Bueno, ent.
llega antes un día el 'ayá',
cuando este 'ayá' llega,
amanecen cantando.
con el cantan la gente
con el 'ayá',

de aquí no, es el bí·kat de
aquí que lima todas las cosas.
Bueno, cantaron toda la noche,
cuando viene el lucero, se van
a sus casas ellos, Es Todo, Porq.
hay veces q. el capt. no
tiene mas gentes q. vienen con el,
xáy pómnir (those who
=wi. that is not his tracks.
caminan, que vienen de
camino con el). my ancestors
had 3 who always came, one
from Paama, one from
yapi·Tci, y uno de la
mesa Grande (the Duno family).
— we had 3 'ayá·'vm —
— we always awaited these
3 'ayá's at our fiestas.

But these 3 groups of visitors
never came the same time, but
always each group came
at least 2 or 3 days after the
other, for food had to be arranged
for each of them each group when
it came visiting.

La tatema siempre dice
3 dias, es la condición, but
if all the visiting groups have
not arrived, the 'a'á·cvm ca.
have to remain in the ground
longer, awaiting the group that
has not come yet. Cuando
ya se cumplió, ya llegaron
todos los visiting groups,
ent. están un dia mas,
y ent. las levantan de allá, los

quitan de allí. The wristlet
& anklets are called
Joez
pv-má·laṣv. also called
Joez
júkkic, for it is made of hair.
Joez - but does not know well.
Non-possessive má·laṣvc.

Ya se acabó la fiesta,
viven allá

When they take them out,
it is in the morning, the pumuch.
takes them out, & they sing first,
& they put the wristlets on them,

that same morning the
pumuch. Las pinta, he paints
them with urunt & 'énwic
all over the face, it is like
tila. They stay with painted
face until the next new moon comes,

y ent. ya cambean la
pintura, they put the pintura:





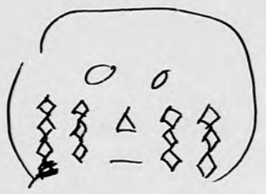
fine vertical lines with 'énwic.

(Then when they finish this
wá·teawnat

And when another new moon
comes they put 3 or 4 ahavesadd
lines of 'énwic.



Call this the same: wá·teahunat ca.
We call the process of lining
face wá·teic.

Then  diamonds

figure, room for 2 or 3 diamonds,

with only one. This could design

No ves, they teach them everything,

pq. es el enemigo la víbora,

& he will kill them if they do not

believe, Yf.

y ent. 3 meses cambéan

filiths, cada luna

ellos, (Now the new moon

comes again — józ tcóxxaxap móyla,

mg. la luna nacida, whole, rl.

& ev. old term. Y ent.

ponen de otro modo ya, ya es

el último ahora, ya no hay mas

pintura esa que traen ellos,

Wiix nóin Tíiwix móyil Tcoxxaxal, I saw the new moon.

y ent. va el rapt. otra vez

con el pum, dice ya se

cumplió el tiempo, ellos saben

cuando va hacer eso,

wáinw kúvilut

ja'á§mI, mg. la luz

van a dar (la sal). no

crecían cane = salt, por

3 meses, los limpian

esta tarde la marka (⁂),

y de ay le ponen luna

(póy jóvI ca.) = les ponen

(mó.yI).

(a lit crecent) on each

cheek, or one perhaps if they

want to one under the other).

(CA)

Bueno, ya se animan
todos, they sing that night,
amaneciendo se alistan, ponen
el tonó·hoyic, en el puro
medio del wámkic, y de ay
agarran la sal, ra poquito
de carne, y ent, les hacen ma
masa de sal de manteca
y sal, o de carne y sal,
they make póy kúvvin,
agarran that manteca-+-
salt- masa, this is kúvvic,
they take the salt, a pinsle
con sal ya is the same, they
touch it to, center of forehead, then
to chin. This touching ceremony
is called kúvvic,

then he touches it to the
girl's rt. shoulder, left
shoulder, & then & center
of her breast (= pv. cúnya).
he pun. has the tonó·hoyic
already made. Then he touches
(le pone) también entre media
de las dos paletas (lstw.
vs. en la nuca). Then to each
knee. (= pv- káxmayya).
That is all the places. They
have now finished touching
it to 1 woman, & now they
touch the next girl the same
way, beginning with her forehead.
It is like crossing oneself.
and they finish her & leave her
& proceed to the 4th girl.

and then they touch 3 20
~~the~~ girl the same, the finale
is made like mas with a
kill manteca + salt ya, if
is so then will be able to eat
salt + manteca, y ya el
el puss, las lleva onde está
hecho el toro-hayic, he
puts one pedazo in the 1st girl's
mouth, puts a piece in each,
~~each~~ it is a thing the size of
and of mi's finger, not well
called a una bola, each girl
has hers apart, all 3 now
have it in their mouths, bueno,
las paran onde está el toro-hayic,
the toro-hayic is all painted,
no traen una por una, ay
estan paradas las 3 todas,

the puss. says: pongan
cuidado a este toro-hayic,
mirenlo bien, dice, no seas
malditas con tus padres y
madres, amalos, no los
andas regañando,
mesquina con la gente,
cuando llega un viejo, un
hombre hayo, recibelo bien
en tu casa, dele q. comer,
para q. aquel hombre vaya
contento, con q. venga lleno
pa su casa, q. se acordará de
ti pasada mañana, q. eres
buena gente, vivirás muchos
años, y sino, te mueres
luego, o sea no, q. algun animal
de víbora, ~~cuando~~ onde andas-

en el campo te pica, te
ves ay mismo muerta, y
si eres buena, llegas en tu
casa, q. te mire tu mama y
tu papa y tus hermanos y hermanas,
morirás con ellos q. te miren,
q. no, allá te ~~mira~~ mueres
en el campo, q. te vienen
cargando a tu casa. (Esto
es el consejo q. le dan a
la ~~m~~mujer
q. tendrás ~~Basta~~ hijos, (cantantes
hijos.

Well, all Rose 2 or
3 girls are listening standing with
the salt on la boca, allí van
saber si quien es mala o no,
ay es q. van a saber si es
buena gente o mala,

Bueno, ay estan paradas,
alistense, dice el muchacho.

wá. ni. (both long).(3)

~~Dá. bbi.~~

the 3rd time one girl
echa (spits), y la sal q.
tiene en la ~~m~~ boca, algunas
echan con mucha saliva,
Rey reconoce ber at once,
o remió sal cuando estaba
de 'a'á'e, algunos robaban,
sus parientes lloran porq.
~~se~~ se va morir la muchacha
o va hacer mala mujer,
lloran sus parientes, y ent.
la hacen bailar, de 10. ft
como 4 ft. de ancho, y ent

wá. 'ín. (3)

and the táxbu está
de aquel lado, y ent. la muchacha
brinca estos 4 pies, algunas
cayen antes de pasar la raya,
cayen adentro, Bueno, es malo,
cayese adentro, en el tor. es
malo, es porq. se va afuera
de adentro del tor., bueno
de ay empiezan con el stio,
bueno, les dan ~~pinturas~~ pen fly
la salmasa, begin with th end gud.
Hacen 3 veces wá. 'ín.,
+ thist time she throw what is
in her mouth al tor., zero,
no tiene soliva se moda mas
q. zero cayó al tor., esa va

ser buena gente, va durar
muchos años, todos le gritan,
toda la gente q. estan allí,
todos le, dicen q. buena mujer
va hacer, Bueno, estoy, la
quitan, Bueno, viene la otra
ent., queda una no mas.
dice lo mismo:

wá. 'ín. (3) Dos veces
dice y the 3rd time, la
ejects. Esto es kuvínnic
esto. lo mismo, si tiró malo
o bueno, Bueno, antes ellos
se le paraese en el tor.,
le dan a cada quien
little piece of pintura,

they give each when they finish
with her a piece of to·vic,
pú·'eṣval, naugót
(this is mas colorado). Hay
una piedra en aquella parte
que todas estas cosas, it
is ~~one~~ nombrado for the things,
it is about 2 blks or 1 blk.
away, bueno, les gritan, ya
estan listas para correr ga,

ʒʌv wâ·. hà̈ (3) (making a motion each time as if to shove the girls toward the goal with the hands.)

a la tercera vez
ya arrancaron.
~~Que~~ Aver si quien
es mas ligera. All those
that some se van malas, algunas
se caen en el camino, es o, se

se cansan, otras se tropiezan
y se caygen, siempre el malo
for one that falls or that does
not get there, es por una desgracia
q· ~~de~~ va tener. Les gritan:
apurate fulana, apurate,
& get ahead of them, they reach
the rock, & at once put
có·uvt, moyla, the figure
of a fish, todas cosas ~~se~~
de mancas, allá llegan no
mas, they do not run back.
No es special name for this
painting of rocks, it is included
in the term kúvvic 'a'ácmi,
o kuvímic, termino, se
acaba, van a sus casas,

But the ceremony of covering up the toró hayic is called yuiinnic. Ya salieron libres estas. Bueno, aquellas q' agarraron la sal ahora, comieron con sal en la noche, les hace daño la sal, a algunas, no todas, amanecen inchadas los ojos, de la cara, algunas se enferman, esas ya son mujeres, ya se puede casar uno con ellas ya. Ya se acabó la fiesta, hasta no sé cuando otra vez. (Now they just say fiesta, forgets native word for fiesta).

Tot. Notes on the words given by Du Bois on the girls' [redacted] ceremony.

Give girl tobacco caldo in a

& sot. (pécimal, or in

a teilkut basket. not s. Ev. c
never turns & s.

sot. foez.

pivat puripric, a ball of tobacco.

But they gave tobacco soup. ~~sot~~ foez ud

call the almagre lump he saw in

L.A. Thus.

bola,

Sot. says it was not a calf
but a piece of meat & salt,
para. ya le son a dar la carne.
Girl spits into toró. kayic same
as boy does.

Sot. when the girl's are. if
over they make the toró. kayic
as they do for the boys.

Sot. half remembers name
of the hair wristlets or
anklets. It is ca. macáil.
wore them / month — todo era
un mes el trabajo esd.

Sot.

Joes. is in glass
Sot: Tuksicval, mica, a stuff that
grows in granite rocks. But skin
does not enter into the girls' ears
at all.

Sot. "kwinamic" is not
a word; it is for nu-kwí·namu,
my root. Also team-kwí·namu.
Yvi. do, "kwí·nam(u)c.

doez.
Set, pá'tcac a kind of singing for
hunting deer. They sing this ~~sing~~ song in
Esperanza Só·venec
the night, & go hunting the next day, & when
a deer comes out to you, it is because you
are going to kill it.
Ṣarí·wut big blue fly.
But kwa'á·k (long), housefly. It is
sometimes in this singing. (short) This
singing has nothing to do with
the girls' curl. Esperanza
(dual.
Só·vimic, a Rincon man now at the
hospital in Soboba. knows this
cycle of songs (pá'tcac).
means medio traviezo, mean a
little bit.

Sot. at the girls' cere. they
sing first the ʔáːsic, and later
they sing the nvkwáːnic.

(Joez: shd. be káwki tcuxíːva
(±póːto). means smthng happened
in the east. (póːto

Sot. káwka tcuxíːvuv
is straight for Kauko chihemel.
Woyóːt said these words. He
died, but there he pareció tha vez.

the core cuervo was devoted son
to Woyot he was one amado hijo that Woyot had,
he was with Woyot night & day. Woyot had much pity
for him. tcexéːmal, the core-cuervo,
says in the morning, therefore:
tcex. said: ʔkwimkuc nvtiswilut, I
am g. so look at the east (to
see if Woyot has appeared (has
arisen as the moon)

Sot. kalówpa, a place;
but n. where.

tcex. said: kaíːs nvnáː,
wvyóːt, my father W. is arising. tcex.
said this when he saw W. already up
in the east)

Pot. They all came out at the same time:

ƥiwíƥwi- ta'á ..... is the pair, not ƥiwíƥwi- Mt. S. Jacinto.

Pot. nv-'áʂkatv, my menstruation blood, nv-'ácwv, my eagle.

'ahúitaxya

Sot.: often box compass it all
ceremonial
goes in x pairs:

tumá·nux - kwí·yax
north (everything begins with the north) east

kwí·yax - kí·tcinux.
east south

kí·tcinux - payó·nux

payó·nux - ṣúnyan

ṣúnyan - tú·pacya

tú·pacya - 'ahúitaxya.
the highest heaven,
above tú·pacya.

Joez reviewed the above, it is
correct & a letter, it is a song
& has dif. forms of card. points
from any prose forms, & also
adds 'ahúitax not added in prose.

Sot. tw: 'á·ṣic, a kind of
songs. Primero era

Song? that women sung at girls' ceremonial:
Wi. says this is an old Pala song.

tumá·nuxx wáw' wáw'
Wi: north.

tó·witci wáw' wáw'

kwí·yaxx waw'waw'
tówitci waw'waw'

kí·tcinuxx waw'waw'
tó·

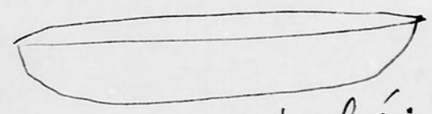
payó·nux waw'waw'

ṣúnyan " " (= en el medio
where we live)

tú·pacya wáw' wáw'.
(en el cielo se acaban todas
las cosas.
(This song does not add 'ahúitaxya).

Sot's with sings above. Little
girl dances, & Sot. goes hí hí
at end of lines.

Wi. But tcá·yɨt is made
ʃ ʂó·val, it is an expensive
thing, size and shape of a
dishpan.

~~[illegible]~~ ← joez n.
Wi. 'alá·kac, the 1½ ft.
diam. openwork jnco
basket that O'S. has in the
room here.: 
~~This~~ They ~~[illegible]~~ use 'alá·kac
for washing acorns.

Joez.

Sotw. Tcá'kvT, a kind of basket
Ed Davis last year made a Salema
of girls (1935?), but did not put Give
girls. Do not know just what kind.
Covered girl's face with Tcá·yIT,
not a Tcá'kvT. They roasted
3 girls e.g., they to hold 3 Tcá·yIT
to cover their faces with.

Wi·ẓi: Wi's wife has a
Tcá'kvT basket made of
pá'la ꝑvmú·ẓI tuli·to,
round as a cabbage, with a
handle. Used for gathering acorns
and tunas. Wi. says they cf. not
cover their faces with Tcá'kvT, &
knows that they used Tcá·yIT
for covering their faces.

Sot. Tcí·lkvT, basket cap worn
on the head so the carrying-strap
won't hurt the forehead.

foez not v.

Sot. ʃi·vaT páv y öT.

N. what it was, but learn the words.

But Sot got to see the pávyoT,

it was a worm like an ʒé·laT.

O. they gave the girls tabacco soup, to drink, when they roasted them, they got dizzy, they wd fall over. But the boys drank toloache. Pu. T all wd. very impt. they hunt a fresh toloache root, and take it to the house, and pound it up & boy drinks it — pote. Some turn out púla, pero no todos.

pí·vaT 'a'á·[redacted] e v. m

pó·mik, mg. Blacca pa

las muchachas. X,

J. o Sp. pespivat.

girls'
[full page picture of paintings on
rocks near Rincon, ~~on~~ given by
Kr. in Du Bois, Religion, p. 175]
"The paintings were called
yunish." [Kr., do., p. 176.

Mic. yunic, junco para hacer
coras. But yuninnic, to paint
girls' ~~girls~~ — Rey paint like

O. call R act of girl marking
rock with her black chilicote face paint
yuni·wun. Calls the act yúnnic.
Denies that yunic is junco para hacer coras.

Sot. yúnnic, painting
easy & lean.
by 'aacom ca.

"this [small heap of sand in
girl's puberty ceremony] is
kawima hulwut, that is, the
little hill of hulwuti, the sacred
chungichnish plant that grows
on the hills, which punishes the
transgressor, how is not unknown"

[30] Kawimal hulval, kawimal,
hill; hulval, artemisia
californica.
[app. not in Sparkman, ethnog.]

O. húlvul
kawí·mal, a little hole in the mountain.
húlvul, that alone (puyék, Sot.)
is transitive.

Pā́-vy, v. int. conj. 2. to menstruate, more polite than oẃ-ly.

Joez: ›ówlvx, she is menstruating. Also use páːxɛ, lit. she is drinking (hot water) = she is menstruating) Joez n. above word.

S. 2p 408

Eń-wuk-y, v. t. conj. 1. to gather seeds of chilicothe.

Sot. Joez. nó. ›énwukilvt, I am g. to pick chilicotes.

S. 2p. 110

Mic. knows the song that they
they sang in temecula when
estaban fatemando las muchachas,
~~[redacted]~~ the song mentioned
pá·xuçic, estafiate.

Ā'-āsh, s. This name was given
to a girl who had been sweated
at the puberty feast for a
year afterwards.

Yū-nē-nish, s. the close of the female puberty feast, one year after way-ken-ish, certain ceremonies being performed with the novices at this time.

Sot, yuninnic, the spitting out of salt by the girls at end of puberty feast. Both the boys & girls have this spitting ceremony at end of their respective ceremonies. Call the spitting out of salt for boys the same — the taxk. da sal, so they can eat salt with food, for they have been without it.

S. sp 740

Way-ken-ē-pish, s. for female puberty feast, as girl to be sweated at said feast, hole where ceremony takes place, etc.

Sot, wexénnipic, una muchacha q. la van a tatemar.

S. sp 689

Way-ken-y-kat, s. one who has charge of the female puberty feast.

Sot. wexénnikat = el
tá·xkv. Ese g. va trabajar
eso es el tá·xkv.

S. sp 688

Way-kén-ish, s. the female puberty feast.

S. sp 68b

Way-ken-y, v. t. conj. 1. tp have a female puberty feast.

Sot. wekénnic, roasting ceremony of girls wekénni póy, to Tatemako

S. sp 687

Es-ka-nish ã-ā-shum, s. the paintings on rocks, these were painted at the close of the puberty feast of girls, hence their name.

Sot. 'éṣkanic ('a'á'cum), mg. unas pintas q. ponen las muchachas cuando estan ya tatemadas.

S. sp. 113.

chilicote headdress.

Lot's w.: It is en la cara a that they put the chilicote. They burn it, & put it black on their faces.

Joez ch. = Epicampes.

Lot's w. yú·l Salac, ṣóval, ṣóyla, plants used for basketry.



tcá"kut basket
9" diam., verticals, ~~horizontals~~ are
single strands of ; horizontals are 2-strand twining of same; handle is 3-strand braided of the same. Spn. seen at Wi. Calac's house at Rincon. Wi's wife agrees that this kind of basket, but bigger than this spn., is what the girls wore over ~~xxxxx~~ their faces when they were being roasted. She thinks tcá·yiT is a longer kind of same weave, but n. if tcá·yit was worn over the girls' faces.

□ chaç-kwut, -chaç-kwa, an open-work rush basket used for everyday purposes.

□ chaç-kwa-mal, -chaç-kwa-mȳ, a small chaç-kwut.

get "engwish", Echinocystis macrocarpa, worn as headdress by girls for several months after girls' pub. ceremony.

~~Sot. forgets name of girls~~

Does ch. forever – wrong elsewhere.

Kt. kúvɸ'ic, a rock painting made by Pueb. girls. Made by girls who arrancan de aquí + allá pieces la marca.

a headdress of a plant called engwish, Echinocys tis macrocarpa, was worn by the girls for several months after the ceremony. [Kr., in DuBois, Relig., opp. p. 174].

O: They put the 'énwic on their faces as pinturas no mas: Never wore it on head at all.

The girls' ceremony, Mukunish,[36] was the initiatory ceremony made for the girl upon her entrance ~~to~~ into womanhood. [Du Bois, Religion, p. 93.]

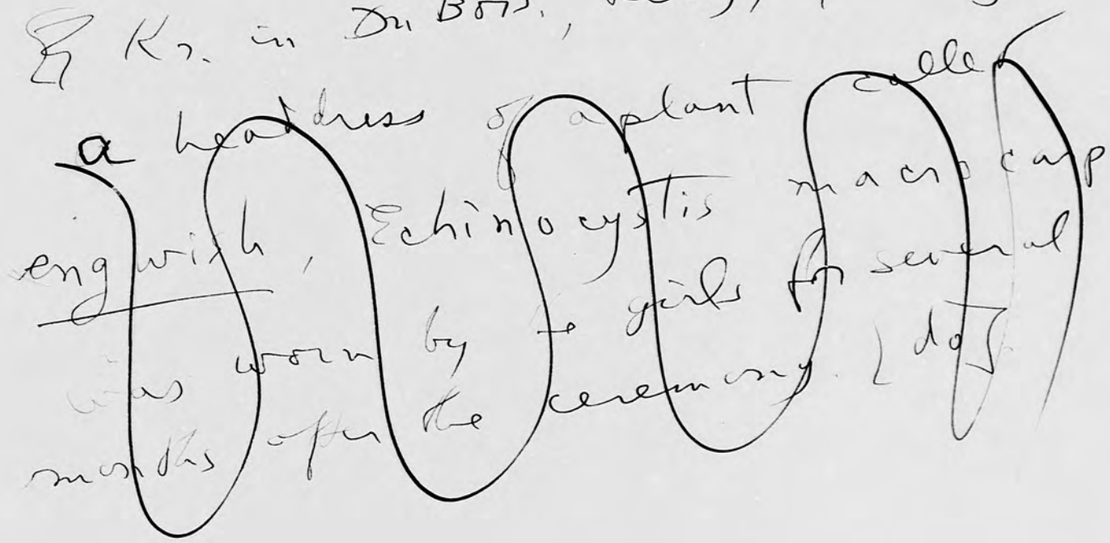
[36] Luiseño, ~~---~~ ashish, menses. Mr. Sparkman gives wekenish, girls' puberty ceremony; ashish, song at this ceremony; ash-k, undergo first menstruation. The Diegueño call the ceremony a-kil.
[Du Bois, Religion, p. 93.]

Sot. wexénnic, roasting girls cer. Kw. ʾá·cic, bathing.

pom-ʾówlah, their monthly, their blood. po-ʾá·c[redacted]xato, Ech. her monthly (any monthly).

[Kr. says the girls' puberty ceremony is called weghenish & the girls are called as. Kr. in Du Bois, Relig, p. 174]

a headdress of plant called English, Echinocystis macrocarpa, was worn by the girls for several months after the ceremony. [Kr.]



In the next division is a small heap of sand; this is kawima hulwal, that is, the little hill of hulwal,[30] the sacred Chungichnish plant that grows on the hills, which punishes the transgressor; how, it is not unknown.

[Du Bois, Religion, p. 89]

[30] Kawimal hulwal, [kawimal hatwal] hill; hulwal; Artemisia californica.—S.

Two sacred plants were used for this purpose, nenaxal pachayal (double name), sumac and a kind of sedge[31]. The names of these two plants are always given together in a double term in the list of the First People.

[31] Nenexyal (x German ch), tussock-grass; pachayat or pachayal, a coarse grass or sedge.—S.

[Du Bois, Religion, p. 94]

[Ref. - under avenging animals, 247].

Sot. nê'nexyal, the bottom part of this grass, as panâ'l is of Sp. bayaset, vd., while 'p is the top.

They run to the appointed hill, where the wife of the chief paints the girls' faces red, black and white, and scraping some of the paint from their faces uses it to paint the rock in certain designs.

[Alice Fletcher, Religion, p. 96.]

WIKÉMNIC, girls' ceremony.

Jez wɪzɛ́ɲɲɪc, girls' cere. nó·n pǫ́y
ǫ wɪzɛ́ɲɲɪk, I am
initiating ~~her~~ her (this girl).

Jez: When Dybrois says th
girls were roasted in "tuele" (Dubois
Relig., 174) it is wrong, ~~a~~ she
say cutgrass.

Joez pv-ʾóʷlv
pv-ʾáɬkatv, Dr Bois, Relig.,
141. Dr Bois is right, both
words mean [redacted] her
menstruation.

yuninnic, ground
painting of the girls'
ceremony.

Yū-nē-́ny-kat, s. captain of yū-nē-́nish feast, one who performed the ceremonies of said feast.

Joez yuníɴnɪc, sandpainting of girls making, not boys. ɴó·n yuníɴnɪx. yuníɴnikat.

S. sp 747

Káṣlapic, [redacted] 1. ringing stone, 2. splitstick.

[redacted] "Kashlapish, the ringing stones used in the girls' ceremony." [DuBois, Relig., 107]. [redacted] = Joe xá[redacted]ṣlapIc.

ch. nu-xáṣlapI.

ʔó·nop nu-xáṣlapI, That is my —. xáṣlak, it is making a ringing or clanking noise.

But nó·n xá·nnIk, I am ringing a bell, lit. "ich, sylo estoy tocando.

ʔa·ʔá·ṣ, girl that is being initiated.

not Engl. sh.
Joez 'a'á·ʔ, a girl — so
called while she il fasting

pé·puxunik.

Joe [redacted] ηó·n pé·puxvnIk,

[redacted]

I am preaching

giving advice to the [redacted]

exhalation.

Sot. In each of the cardinal directions:

wah wah ḥḥ wáw

ʼú ʼuuuu

activities

Joez: nóːn tavárlpIK =
nóːn tavaláːvIK, slap-
yell. Do this in war.
tavárlpiwǫn, several are
slop yelling.

Tā-nish, s. a dance, this is danced by men only.

Joez. Sot. tánnic. only men dance it.

Mic. tánnic, a kind of dance. Ch. = Sp. la patada (= van a bailar la patada = van a bailar el tánnic).

Sot. tánnic = ʂahó.vit.

S. sp 546

Pū́-mal, s. one initiated as a tā́-nish dancer.

Sot. Jez púmmal, uno de los bailadores del cáhó·vit ya, tiene derecho de bailar. Pero él q. no es púmmal, no puede bailar el ṣahó·vit. tánikat ṣahó·kat.

means the same.

J. Sp. 461

(1)

Sot. Jez no-tó·tow, a nota.

my born with his in me. given to a boy at Ro máini he eats some of it becomes a púla. Nonn-poss. form.

~~Et. tó·tow, baiador~~

~~de tatahuila.~~

One is born with the tó·tow, when he relation- is giving, a boy toloache at the ceremony, he vomits it up from his heart to his hand, le sac a adelante de la gente, he takes it in his hand and shows it to the people, then he gives Ro boy a piece of it: "Muchachos, abre la boca!" entonces Ro boy

opens the mouth, [redacted] the
boy lo traga, y se queda
con él. Then the [redacted] one
who gave the boy this, leads
him 3 vueltas around
de fire, pero ya lo tragó,
lo tiene en el corazon,
entonces se pura el muchacho
allí a las [redacted] 3 vueltas,
then le dice his papa: [redacted]
sácalo afuera echold
afuera, (= háxxi, háxxi),
= put it out!
then the boy rocks from
side to side and
ha — ay lo tiene [redacted]

(inf. moves his shoulders from side to side in chair, as if scratching his back.

ni. háxxi, yan oxtaciing

la mano. Then el viejo
le dice: Enseña a la gente!
Then le boy goes thru.
Le quedan contentos porq.
es un hombre pícla, porque
es un hombre que va curar
a la gente, porque es
un hombre pícla.

Ct. no-tó', [redacted] mi
piedra.

pi'ánnix, lo hechiza
[not k. Gim
a otro, Jorg. he is mesmerizing

no-mi' [redacted] x o p

no-tó' tow, mi [redacted]
= mine.
Brujería.

↖ Joeg n. this word.

ʕí·kwat tovólvic,
pintado de diferentes colores.
said of a painted person for dance.

Joeg-wd say húppaxvnat
putvólvo mawIC, he is
painted in different colors.

the ʼepúmu consists of a
single eagle feather, the longest &
straightest, but the eCat is longer
still,

Hst. says the ta is where
world, x must never be left open.
~~the spin~~

wa wá· ⊛ ì... They say
This = times, ↑then cover up the hole.
wá·ʼ ɛv wá·ʼ ɛv wá·ʼ ɛv

60 or 70 yrs. since have ~~Ka~~. Boy's
girl's fiesta, ▽ 50 yrs. no fiesta ~~fi~~
minds.

tat.
Never dance in night, it is contra
la religion. Dance tat. only, in
morning, before the sun sets. Dont
cahó·vIT can be danced can
be danced anytime, but at night.

Sot. It is 60 or 70 years since they have had the boy's cere. and girls' cere., and 50 years since they had the last fiesta de manos here.

Sot. They never dance the tatahuila at night it is contra la religion to do so, they dance to tatahuila only in the morning, before the sun sets. But the coló·vIT can be danced anytime, best at night.

Sot. the toroíhayic is the world, and must never be left open.

(1)

Sot. showed him Waterman's
D. groundpainting. These animals
son enemigos del mundo. They
paint 3 sons. (coat, me'kac
+ baffling son). They say the sun
in painting: he here is the sun,
he will see you; here is the moon,
he will see you; here is the Gt. spider,
he will bite you. te ... and
if a person come to your house,
give him to eat. No andes comiendo
comidas de ~~com~~ ayer, ~~pat~~

ay y levantate mañana en la
mañana a bescante para
te no agarren la enfermedad,
& so you will live many
years. Ay está el toroíhayic.
↑ TROT ×

Oy están pintado todos estos animales, siena y mar.
Cree tu religión, nde quiera
que haiga pintada (ciló:i:t)
Está con el los dos just
todos. O mónachic,
están bailando el tal entra a
bailar. Y estas bautizado en
esta religión. Y Que la
tierra te adora y el
cielo, cuando crees en
esta religión.
The person addressed
is sitting beside the
toró. hagic. Tobacco
no le dan la sal. The
tá·xkv and the paxá' are

seated nearby — all
have to be seated, none can
stand. Then the táxkv
has the salt. The boy is seated
there. the The boy must be
looking at the toro. hagic
only, must not look aside, or
laugh or talk. Then he
pumáticviga says
accompanied by all the
people — when they say the
paxá' says or captain Táxkv
say xi·ʃi = sopla, all
say wa'wá'. ñ̃ñ̃.....
(say this do the whole). Do this
3 times. and at the
3rd time the boy ejects

from his mouth the salt
that he has just been put in his mouth
in the hole, ahora van a
mandar el espiritu del muchacho.
all get up & say

wâ' wâ'. hâ'.
coarse

say this 3 times.

then wâ'. ' n. say this
breathy

last just once 3 times.
do everything 3 times.

then wâ' ' h
coarse
wâ' ' h
wâ' ' h
wâ' ' h wâ' ' nh
wâ' nh wâ'
ci t'iyákkw
= viva viva! hurrah!

and there is a way that
he knows then + there if you
will be a good or bad man.
If you tira la saliva seco
you will be a good man,
you will be a good man,
have good luck. That is
what they have just said
cit yâ·kw for. Yuasabe
li ascupe seco. ya sabe
el ta·xkw, capti que va
ser buen hombre. Entonces si
tu tirates la sal al fuego.
con tu saliva, ay te agarran,
ay te conocen q. no vas hacer
hombre bueno, he spits with
spit hanging from his mouth,
in slimy string. his father +
mothers llaman para este
muchacho no va talvez vivir
muchos años en este mundo.

(6)

Then they have another boy
sit by the groundpainting.

Nā́-mo-kish, s. things for giving away at tā́-nish dance.

Joez
Soti ná·mokic = the
food that they are passing out
las bateas to give away in
sháwit dance. ná·mwkiwun,
they are putting food on bateas for
distribution. nó·n ná·mukiz, I
am doing thus nu·ná·muki,
my ná·mukic that I am taking
to the wámkic.

J. Sp 376

= tán'ɪkat

Sok jeg púlvkat a ṣaló·vit

t=0

singer. Has this special name,
Willie čalac is púlvkat
(= tán'ɡikat). He is also
is nukwánkat.

O. added seed of záṣɪl
to pinole [redacted] and it
seasons it (ev. like one wd
add salt).

When they give them the
to·taw is not the first night
when they give them the tshuache,
but later on. But the
girls' ceremony is shorter.

O. agrees heartily that mái·ni
es tshuache. mái wó·ke = tshuache.

Joez:
Sot. kw. mái·nI

wó·kI = cortar. tshuache!

Kw. Iti, a song. nó·n wó·kIx,
I am cutting it

Ask if only a root of
Tolnache growing towards the north
is selected.

Sot. n. this.

Nak-to-mush, **s.** Datura meteloides, a plant generally known as jimson,weed. A jucie extracted from the root of this plant was formerly used by medicine men at the male puberty feast, the novices being required to drink sufficient to stupefy them for a time.

J. ep 322

Mic. náxtomoc, tobacco.

Sjc. June 32.

Sot. sylibizes. náx-tu-mic.
↑ not k ch. forever.

Mix leaf with tobacco & smoke as cigarette for asthma. Datura suaveolens that grows in gardens, is also used by Indians to smoke for asthma.

Sau. Datura meteloides D.C.

Joez naxtumuc, tobacco.

nu-{náxtumu (best.), náxtumuki} mi tobacco.
↑ hardly used

O'S. Acu: Used seeds of tobacco
Drunk this & become pois.

Sot. rhg. of above: Used roots
of tobacco, never used the seeds.

Dancer of tā'-nish:

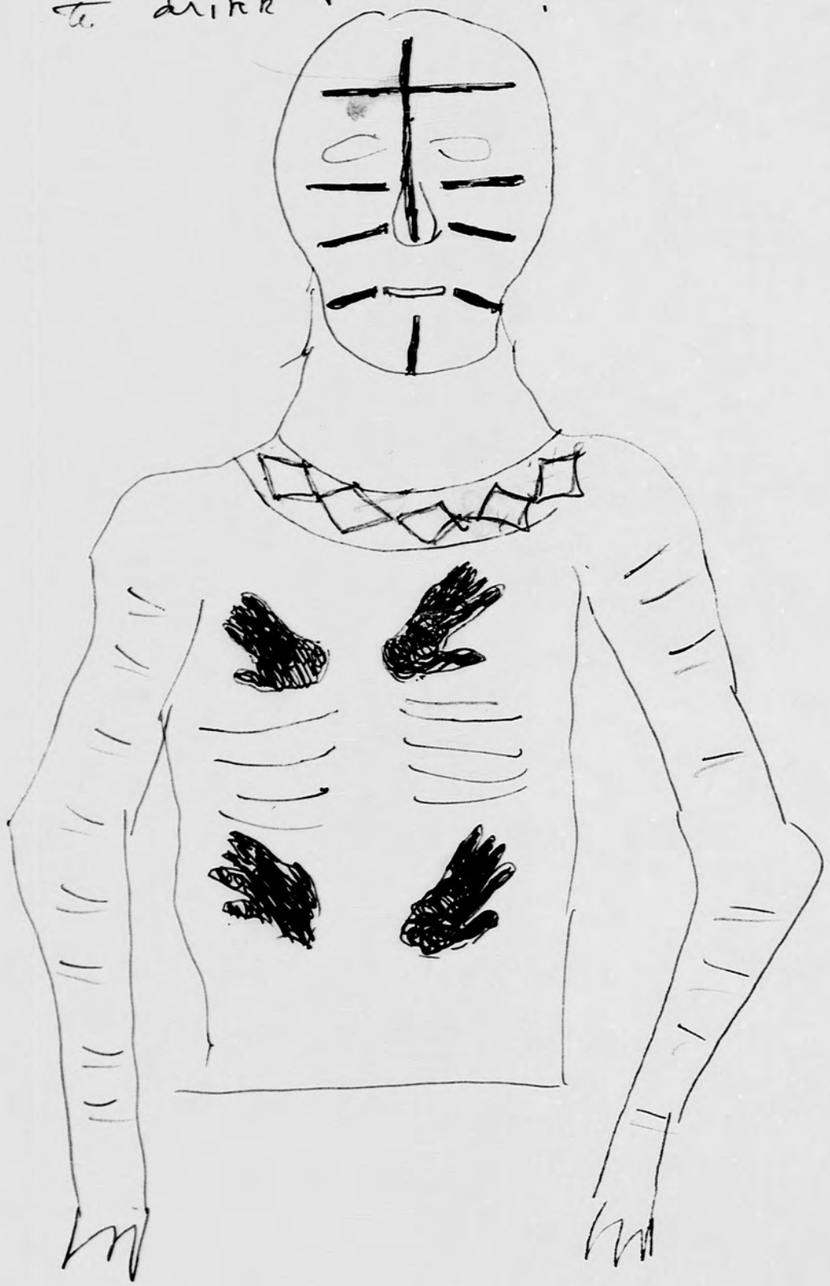
tā'-ny-kat. Pā'mal, This name is given to one initiated as a Tā-nish dancer, whether he dances or not. [Spark., Eng; L. dict.]

Pąc-ny, causative form of pā-y, to drink, this would be used in speaking of giving water or other liquid to a child, animal, etc. to drink.

Sot. pá'nI pomó·mI, dales que tomar a ellos. Vs. addition of má·nI, [redacted] explains, es toluache, No such R. word as má'nIT. But pá'ni'; Tränke einen!

J. Sp 368

Painted the púmmalum
Following is the cahó·vit
anyway.
a púmmal costume, a paxá' has
to drink toluache. Sot. never drank toluache



Mic. joez púmmal,
pl. púmmalom, uno que
va bailar el ṣahó·vet
↑ nst x
(a kind of bailada)

Sot. for Todos estaban bautizados, all the boys were given bautismo in the community, the capt. gave it to all, but not all wanted to dance the cahó. It is later years, only certain ones danced. E.g. a man might not dance but all his sons danced.

Did the principalon drink pivat as well as tobache? 271.

Sot.: no! Only tobache.

Nic. máˑni páˑˀic,
name of boy's tolache ceremony.
Vd.

Joez máˑnɪ {páˑnɪc / páˑˀɪc},
name of the fiesta. nóˑn poy
páˑnɪk, I am making him
drink. nóˑn puməˑmɪ
panɪˑˀɪk, pl. Object.
nóˑn páˑˀɪk, I am drinking.
Tcáˑ[illegible]ˀum Tcaˀ páˑˀɪwun,
we are drinking.

Origin of tcayítcyɪc.
religion.

Nejo: the 'awik salió de San Catarino y dió una vuelta por la tierra, via S.L., Rey y se ay vino aquí.
When I ask him what they called San Catarino in chds. he said he knew but was not sure he cd remember — and then asked me if it is not xaráis.
[not h]
y hay cantos que dicen xaráis
tambien son cantos para bailar.
aqui Kéne are songs R. songs — k'inki xaráis
[The R. y also the Cah. were on
good terms with the D. and all trails to
y through their countries were open.
Wi. can tell me.

.2.

Nieto with daughter: He never says
that the Tcay. religion started at
patalúy y from there went to xawíy
& thence north to the 8 Islands
y no sabe hasta onde llegó aniba
but from there came to the Rs.
the Now denies that it came to patalúy
to the from the desierto but says it broté
at patalúy. De ay salió de patalúy
(th. Jan). -Nejo n. mg.
It started at patalúy and
went to xawíy y thence to the more
northerly Is. y thence cross to mainland
y penetrated to the R. and from the
R. to the D.
Then when I ask where 'awík
was born, ~~he says he was~~ does not if at
patalúy, he says he does not know if
at patalúy or if in xawíy or
on la isla (Catalina) or por ay, but
he taught the people at patalúy.

Mejo: 'awík salio ~~de~~ vuelta de San Catarino and dio vuelta por el desierto (agrees if it's there (sun rises)) + came to ~~S~~ ~~P~~ patalúy y allí se sentó arriba de la ~~gente~~ sierra, and there he taught the people the teay in person the dances + songs, + there he left the teaxóin, + that was what 'awík was so made him dance + travel so light

('Ixpá· ni'imsáp)

and the águila that has white on him venia adelante enseñando the words and songs. the eagle of the desierto is white (= has white on him) but the eagle of the coast here is prieto — son dos. Ts

kamyáiy este 'Ixpá· prieto. He came ahead of 'awík enseñando la gente, and

then 'awík w. come, en esa parte all the inds. who live near

patalúy know where 'awík taught the people, and ~~they~~ know where the teaxóin está enterrado es como una beta, but they won't tell you where.

and when he finished, he went to xawíiy, + passed there the dif. islands & in the ~~sea~~ sea + reached S. Catarino and prob. passed from there to the mainland. When I

When I ask if he went to the sky when he died, says he does not know, but he returned to his home.

Agrees that 'awík was born very much later than tu·tcaypá·.

máni. pá'nic.

[illegible]

Joey: if I had understood God.
Key wd have given me a good
talking to, telling me to not
turn my face away from ~~people~~ people, & that way have good
luck in this world; & not overeat,
& that way live long in this,
world; and if you get hurt
if lion or bear comes you
he will not kill you right there
but you will get home before
you die, & always be obedient
anyway you can. And talk
to God initiates the same way.
Ber. if you are bad making fun
of people God will bewitch you & you
will be limping around here with bad
leg & people will laugh at you when
with fix you & be blind & deaf. Stop
me this.

Joez: nó·n póy [redacted]
pani'ilot máni, Sam
g. to initiate him. - given glibly
when I ask him to tr. Eng. sent.
nó·n poy máni
pá'nix, I am initiating
him — lit making him drink
Stuache, cr.
But nó·n pvmó·mI
pá'nIlvt máInI, pl. object.
nó·n póy paní''IX,
I make him drink.
nó·n pvinó·mI pá'nIX,
I make them drink.
máInI pá'nIC, name of the
ceremony.

máInH pá'nIKtvm, Sam g. to give them máInH to drink.

Joez: Salvador Cuevo said that
first they painted the boys e.g.
with transverse marks on their cheeks,
+ left these on for 2 or 3 weeks,
+ then washed them off + put
say vertical [redacted] stripes, + then after
2 or 3 weeks washed these off
+ replaced them with say
stripes, and when these were
washed off the boys ct. eat
meat + salt. Joez n. the
sequence of the designs painted.

ʔántuc, the ant ceremony.

púmmal, boy that is being initiated.

púluc = ṣahóvit.

Joez

O. tánaic = púluc

Joez

= ṣahóvit, She asks if Tobet

ed. le fon ṣahóvit potánni

está bailando. She never heard

"Tobet" — I went over it thoroughly.

Joez púlux, verb.

warâ'pikat tân'ic

singer.

Wa-raç-py-kat, s. one who sings, at tā'-nish dance.

Sot. waraʼipikat, a singer
of the whole tânic ceremony.
Def. is one of these.

S. 2p 68

Sotw. sings a ṣahó·viT song
~~which~~ and calls boy dances:

tó·viT mumá
el chamigo
kaláwyuk
para el chamigo
saykúlawgí

tó·vit mumá
kú·láwgí

(Prose: tó·vit mumá kuláwyuk)
the bush-rabbit va (goes) to the chamigal.
W: he is
going right
now, in act of going.

Joe: this is a sort of tán'ic that
they sing for the little kids only.
— just playing they sing this & the
little kids

Joez ṣó·ṣw·o náka, he got
kind of afraid.

Joez nv-ta·xaw ṣówwak,
my body cringes (when I see a
man get stabbed).

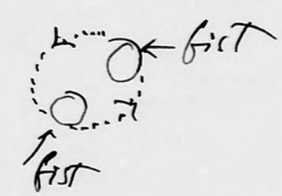
Joez: When they see the
ṣahó·vit some go



Some go:



dando vuelta las manos



Some go:



← fists against pecho.

Some go



fists at small of back.

τιδίhhαγιc.

Joez τιδί'hhαγιc,
another name for ἰάντυc, the
ant cer. πόιn ροj
τιδίhhαγιx = πόιn ρόj
ἰάντυκ, lam anting the boj.

tatahuila. dance [6056]

[394]

(10)

tó·tuwic, tatahuila dancer.

Joez (phon.) tó·tuwic, tatahuila dancer.
Pl. tó·towtcuwm. Ni· o Joe v.
that he is a Tcay, anybody that
dances the tatahuila has first to
be baptized as a púsmal. But
the nukwá·nic is not Tcay.
But one has to be named by
the people before he can
get in and sing the nukwá·nic.

SoT: nó. tó. to wic, yo soy bailador- ~~[illegible]~~ -de- tatahuila. ~~all the plumeros I regalia together is called~~ ~~xáynit. No. possessive of this last noun,~~ ~~ti no xáynic~~

tó. towtcum, duo-plural.

Tō-́ta-wish, s. one who dances ~~mex~~ mō-́ra-hash.

Sot. tá·towic, bailador de tatahuila.

<u>mó·raxic</u>.

Mic. Jrez mó·naxic,

= la tatahuila. Mic. & Eus. have never heard of tejespada

Sot. Jrez nó·n mó·nax, estoy bailando tatahuila.

During a Horloi dance which took place at Mesa Grande in September, 1907, the following songs were sung in the order given. They were said to be in the Luiseño language, but are more probably in the related dialect of San Gabriel. [Waterman, Religious Practices of the Diegueño Indians, p. 323].

Sot. n.

Mō-ra-hash, s. a Luiseño dance that is only danced by men, Spanish tatahuila.

Mō-ry, conj. 2. to dance mō-ra-hash.

Joez
Sot. mó·nakɛ́ IGP.

ṣaháʾvit.

Joez: the Teay: ṣaháʾvit songs do not belong to any family, and are sung both by Sot. & Venado (parties), e.g. Grete. DuBois, Peabody Relig., p. 93, on this point.

Joez: They don't use [redacted] any rattle at all for dancing the ṣaháʼ·vɪt. They use turtle rattle for extinguishing fire.

Joez: When they danced the ṣaháʼ·vɪt the dancers did not [redacted] wear pá'lat. The dancer wore on his head, usually 2 Tcé·yat (one at each temple), held by a piwí·e (also called háw'lac, from nóʼn háw'ix, I hold it (Tcé·yat) with mɛ́ɛlindre). ɛs. put more Tcé·yat if have more.

Joez: For the ʂahó·vɪT dance one man (who is Joe) is the only man singer, and about 5 or 6 women, are the singers. The singers sing sitting down, and they use no [illegible] the rattle is the ʂahó·vɪT dance.

Joez: Whenever a rsn. bites anyone, the chief notifies them to get together & dance the ʂahó·vɪT. The ʂahó·vɪT means a dance to ask tcay. to ease & forgive and not to kill the snake-bitten person. ʂahó·vɪT is just [redacted] the name of the dance & no verb can be formed from it. The verb is róːn tánɪk. Spanish people say yo voy bailar la patada (= ʂahó·vɪT) because they kick the ground.

Joez: Salvador Cuera said that way back he did not dance the ʔahó·vIT as they do now, but that Hilario was a famous man of S. Luis Rey or of that region who taught them many songs of Tcay. Bernardo Cuera may know Hilario's Ind. name.

Joez: Hilario, from the coast was a famous singer, who taught the people many things about Tcay. — He died before Joe was born, more than 60 yrs. ago. H. apellido or Ind. name.

Nejo: Nejo never danced the ṣahóvit, but believes in the religion and siempre estaba en los bailes. The old men voted for Nejo to do the wá-ing in the fiestas, and is quedó con el puro wá (laughs). The D. said wá 3 veces — o cuatro.

Nejo xotóy = R. ṣahóvit
↑ barred l.

~~Nejo ʾawIk = tcay. They say it~~
~~is a man, he is na inear, te ua mata, they~~
~~say. It like a god, He pl. for there is only~~
~~one ʾawik.~~
~~Nejo xoloy~~ {I think he said the
cahó·vit ~~It is called this~~}.
~~Nejo ʾaxtáy, nones. It belongs~~
~~to the ʾawík.~~

Nejo. The salon onde bailan en la fiesta, for there are many things buried in it = if you do not pay attention to these things they will punish you. one has to pedir permiso de los Viejos q. viven aqui en lo mesa in order to enter, & then you can enter To hacer qualiquier cosa, la suerte, but if you go in anyway, the ese ʾawík may punish you, & the ʾawík funcions in all respects like a priest, like to baptize one, to give boys tla & cake girls.

y por eso es muy resgozo para nosotros But it is ending here but there in R. hay lot de avia

We don't know much about how this religion of ʾawík started. But

The [redacted] xawíy (cornado ids.)
and another place called patulíy

all the songs of This religion are in R. language, for it past there & despues de eso it passed pacá. The R alone can tell what the song means, they do not sing Nejo but they can tell the mg.

de allá vienen los cantos ~~para no~~
con nosotros, to the D$_s$ - asi esta, dicen.
patulíy ; ↑ on Los Conejos hut,
near Capitan Grande. There are
teaxón, (a kind of stone like), a stone
that ne bites & then all the people at the
fiesta get cold after they are g. & put
out the fire, the capts. kept these stones,
& with their help the capts. enter in the
fire & the fire comes high one one, and
~~they~~ se arrestan allí desnudos - and
the nexs. pulled them out & said pobres
viejos - but they knew their suerte, and
offers eat la braza y nunca vas a ver
q está quemado ca boca.

These things come from the R., & they know more than we. all vd.

tʀaxó·n is color of ashes, no es muy duro. Wi. says it must be el no·t. They put a little on ones knees (gest.). all vd. & proves it. Mr. Davis got one of these (very impt), they seem at paṭuléy, but it has to be one that knows to get one. Gabriel Duro here knows how to get one.

Los Conejos is ca 6 m. se. of Capt. Grande, beyond the big hill, but road has to go around by alpine. & then it is on top of mt. se. of Los Conejos at Descanso horse farms. the paṭuléy (all ch. pr. from Nejo with sobrina interpreting).

and where they say Laguna Redonda, there is an agwaje and the tcaxó·n stone occurs there. Ag. Jed. has an Ind. name but Wi. forgets it. Nejo. & lots of Pascualeños worked

there & when the sun was coming up there was a steam that came from that agwaje & these rocks were lying around like lying there.

There was an old man Juan Dura pariente de mi esposa & he was de cosineros there, & one day he said to Nejo: lets go & get those rocks that are there, & he was hacheing, & he hit a rock, & said ista es. and he said he was going a de tiros to Mesa Gr. & make a baile y Tienen q. coplas & esta es cuando hacen fiesta, & I am g to guardar one of these rocks & take to the fiesta, he told all his ti Nejo, & said person who carry one of these rocks in one's belt or anywhere on clothing & the agwaje is north of the a. Jed. ranch, the a. Jed. belonged to Mrs. antes, & later belonged to Bob Kelly, where Nejo worked for 50 cts a day. A. Jed. = tá· kvsáx, mg stinking water.

(Nejo on ṣahó·vit)

(5)

This A. Jed. ranch is near the beach, Nejo agrees. A. Jed. is half way between Oceanside & Encinitos. The aguaje is 2 blocks north of the adobe ~~and~~ ranch house, ~~about~~ ~~4 blocks~~, this aguaje is the nearmente Agua Jedionda & must have smelled.

Nejo only knows ~~the~~ that Tcaxó·n is ~~[redacted]~~ ceniza color, never heard it was ash colors.

Lot. When Crispi & others speak of the wardance, they do not know what the Inds. are dancing. The ṣahó·vit es una ceremonia, no es wardance, Ans. also call the tatahuila: "wardance." The [redacted] R. indians had no baile para bailar guerra.

Notes on the ṣahó·vit Dance (1)
at Pala June 1932.

Raising of para.
messenger of capt.
Tatto de mexicali.
Sojat, Ber.



Waipana. Shirade
of Temecula. Bearded live
alone.

Bearded man mode speech.
— ended with wá·cá·cá·
— xa.

1st song of 2 dancers
was ʔé·ta ʔó· no·ay

2nd song: wā·mkeyó

3rd dance 3 dancers —
double 2 grot. trip

(2)

4th dance DD.
Horse arriving after
song, one man sometimes
gives.

5th song veráʔ-
ne mom no.

6th: heváy no hé·,
hé·yo. heváy no hé·,
ené·yo.

no 7:
no 8: hala cahóvaye

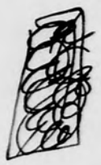
Sot: Then a raven pasa por ma
ra. & says xá· xá· xá·, es
the sign that they shd put the baile
to acordarse de él. Entonces
el capt. va con el yá·;·;kat ca
joez: also. va pyá·ʃí·kat a já·ya yakat.
& the ya·;·;kat goes y avisa
Ca gente ~~[illegible]~~ that each family
is to bring a batea full of grain
(full of trigo, pinole, coffe, &
sugar — any kind of food).
each family can bring much or
little. And despuit they set
all these bateas loaded with food
at the ground during the dance,
& dance the cahó·vIT.
When the dance is over they
~~di bish take~~ tá·xko (that
is the price of the tá·xko, ve. that
the yáyyeyakat ca. & the tá·xko is the

some things), takes some of the food
& throws it into the fire, & thus
baptizes it, commending it &
to any, ~~& then~~ he does it only
to one lot of food from one batea,
but it applies to all the bateas,
& then hands the food to dif. ones
present, giving it away thus, if there
is not much food, he giver it to
~~the~~ a few people that night, &
to dif. people the next night, &
to still dif. people the 3rd night.
But if there is lots of food, he
gives it to everybody each night.
This ceremony is ~~repeated~~ enacted
for 3 nights, each night the
families bringing food on a
family batea. The bateas are not
given away, only the food on them.
It is always the ʂahó·vIT that is danced

ṣahó·vit, wardance.

Sco. Call the wardance
both tánic and ṣahó·vit.
↑short ↑almost s. ↑app. not x

tán·ic = ṣahó·vit.



Joe: {tánnivuktum / tánnikat}

ṣahó·vIT = {pímmal / pímmalum}.

nóm tánnik, I am dancing the ṣah, ṣahó·vit must be a G. word.

pv-tánnax, one who can dance the ṣahó·vIT extra well, better than others. nóm nv-tánnax 'É·k, I can dance the ṣahó·vIT it better than others the same (= also).

Joez ṣakdix, to dance the dance-step that they use when the ṣahó·vit dance first starts off. But

ṣáxxix, ① a man wants a woman or a woman wants a man; ② a person gets hot when he gets mad & wants to fight. But a double

jáyyix, to dance the step of step with right foot & single step with the red foot, the regular step of the ṣahó·vIT dance.

R. regalia.

Separated dups.

[24]

Regàlia.

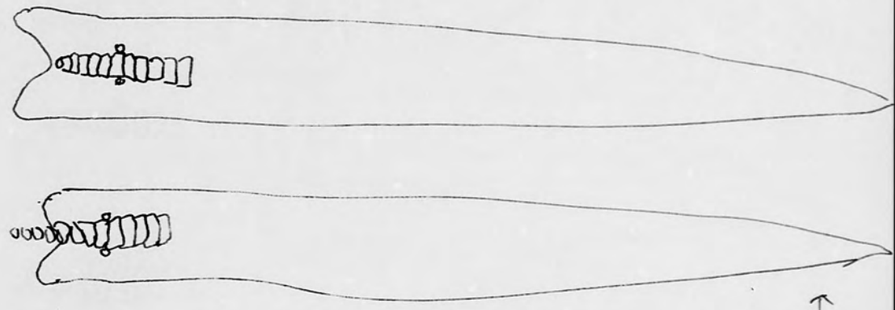
'é·lat, stick worn on head.

Sat. the 'é·lat is a pin, sharp below & has the butt-end above. 'é·lat is worn by any dancer if he wanted to, not esp. by a ~~dancer~~ doctor.

(See better infn. than this, obtained later)



Wi·· Can make the 'é·lat either one of the following ways. Can have a cascabel on ~~[illegible]~~ one sides or on both sides. Perforate the 'é·lat to tie the cascabel on.



stick this end into hair & down throat.

They put no ~~[illegible]~~ downfeathers on the 'é·lat. The 'élat is not as long as the 'apí·m.

Joez. no- 'é·la. Sometimes had flicker feathers on the 'é·lat.

Ay´-lut, s. poss. -ay´-la, a short stick formerly worn in the hair.

S. sp. 58

láw'lac

ask about Mic. háw'lac,
ana cachucha de cuero.
háw'lac. easily heard
Sot. This is a horizontal
thing to go around around
head to hold dancing feathers
in place. made of
feathers. 'apá·le, feathers
eagledown feathers. nə-mí·x
'apá·lɪ- only poss.
Joez: 'apá·lɪ is the finest
kind. 'apé' is not so fine,
use the 'apá·lɪ for the love
charm. Some say 'apé' of
(cannot put in poss.) feathers on
arrows, but they are (arrow feathers) more usually
called hímʔat, long-feathers.

Joez: the real name of feathers on arrows is pá·ɬat - but some old men
Hosie: pá·ɬat

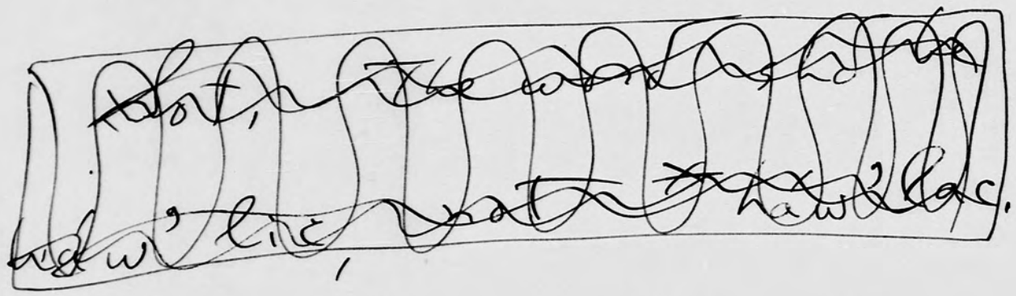
Joez háw'lac piwí·c is
rere, complet in the songs.
made of milkweed string with
eagle belly down twisted into it.

háw'lac

Mic. háw'lac, a

V. ciwic Ea, ev.

Joe háw'lac is a kind of
2 or 3 thing of wí.tca or of
tókmat or of pá.to.mkat
(milkweed sps.) — the pá.to.mkat grows
in the mts. and tókmat below.
Ø pá.to.mkat grows all over
up north, e.g. in Porterville region,
& has a very strong white juice —
Frank Ward used to mark
-pá.to.mkat juice on skin of cattle
& after a while the hair will come off &
they banked cattle thus around Porterville;
Frank Ward is Joe's cousin on mother's
side & had some colored blood & used to
work up around Porterville.



Jacz nóːn páːnyʔ
háwwik, I have
"(not ·w'.
paño on aṣẹ melandare.
This is the word used for
ceremony. But if one has an
injuṛò head or a headache
ne has to say nu-yú'
{ pó·nak / tɛ́ppak } páːnyutal,
but if tied with líkef·to hold
ouṭ plemeros or any way for a
cere. have to say nuyú' háwwak páːnyutal.
"ich.

↑no y here, for inan. gender.

yú·tuc.

See yúkkic.

yúkkic,

Sot. kw. yúk(k)ic, like
↑short
a wig made of human hair, r
worn only on head of the muchachas
tatemadas. — Ke ša'á·ṣom.
They se mochaban el pelo,
ch. for od.
when go in mourning.
The hair was woven some way
at one edge, and long hair
fell from this towards the back
of the girl's head when she wore
it, as nearly as I can understand.
It was like a wig, it contained
no scalp skin but was made of
cut-off hair of mourners.
When the girl ša'áṣ wore this, she
also wore the maṣáil, hair bracelets,
on each wrist.
When I describe Mdhave scalps
& scalp dance, says that they also wd.
be called yúkkic.

Ask about Kr. [redacted] Hbk.
"yukish," "an ancient headdress
of human hair, our word for
scalp. Ens. Mic. gave yú·tuc,
melindre.

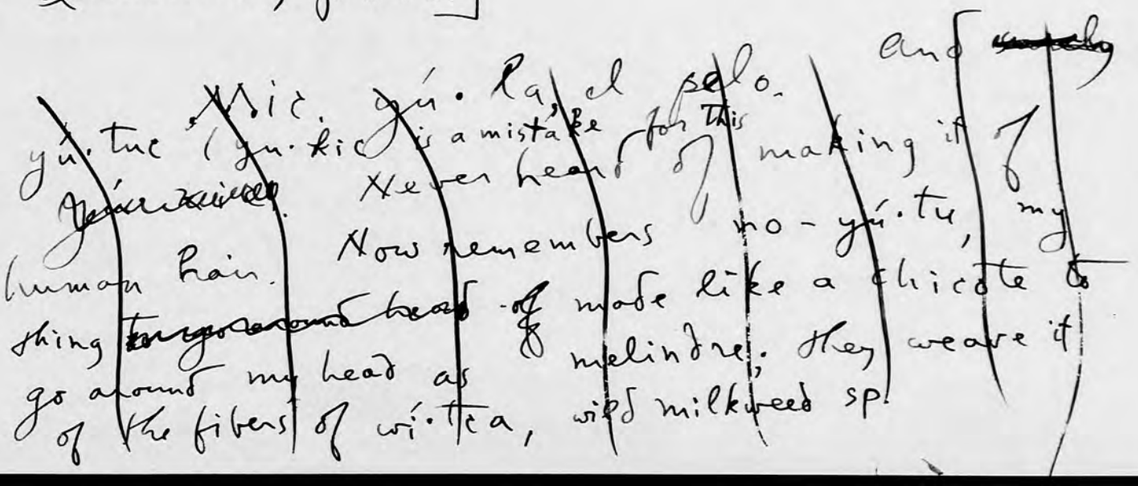
Sot: For yúkkic see other sheet

Sot. yú·tuc, consejo,
+ estas animando para hacer
alguna cosa. This is all
Sot. makes out of Mic's
yú·tuc.

Joez has never heard the
word yú·tuc, & n. that
it means melindre or consejo.
Knows only pé·puxvnic,
consejo (such as they give the + girls at the initiation. Indian boys

The yukish was an ancient headdress of human hair, held in place by a cord of the same material. Its form is not clear. It may have corresponded to the Juaneño emech. Hair was very sacred to the southern Californians, and the Luiseño used it with evident reference to the idea of human personality and employed the name yula as a constant metaphor for "spirit." [Kr. Hbk. The Luiseño, p. 665.]

and [redacted]



Mic. yú·la el solo.
yú·tuc (yú·kic is a mistake for this
Juaneñismo). Never heard of making it
human hair. Now remembers no-yú·tu, my
thing [redacted] head of made like a chicote to
go around my head as melindre; they weave it
of the fibers of wí·tca, wild milkweed sp.

Mic. n. "yukish." and never heard of making such a thing of human hair. She thinks she remembers yú·tuc, (no-yú·tu, mine), a thing like a chicote to tie around head as a malindre; they weave it of the fibers of wí·tca, milkweed sp. She gave above trying to recall some word like "yukish"

Mic. yú·la, el palo.

Mic: apolonio 'ówmawic (in Spanish ~~[illegible]~~ corrupted to Omish), had a yú·tuc, and when he was setting out to give an Indian dance there, for S. Diego, he had all his regalia aguardados in a little house near his living house, he was a and inf. heard him ask for his capitan. He made cry the 3 cosas que tenia: ① Ozawí·'alwol, ② tovyáṣkal, mostela, ③ pá·kic la (Joe: wrong!! See elsewhere ↑Eng. sh pichuga (breast). He made all 3 of (the gabilan ligero que mata con la flecha. these animals sound as if alive.

Ev. should be tovyá·ṣkal, for Rincon dialect says tvmá·ṣkal

↑ long, not short.

Head-bands of human hair, called yukish[317], were made from hair cut off in mourning, and were worn only by men in dancing. [Du Bois, Religion, p. 185].

[317] Yula, hair; yukut, hairy; yutush, the scalp, when detached. — S.

There is a song that mentions
no-háwla no-ximlaxpi. Juan
↑ possibly 'here
Makána nicknamed Juan Chiquito,
here was / Mic's cuñado, absolutive
used to sing this song.
ximlaxpic. From the verb
that means to put a string around
the head as a melindre.
Mic háw'lac, una cachucha de cuero
de conejos que usaban antes. Ch. Pu.

Joez yúkkic, [ev.] a wig of hair
It means what goes on your head. From
yú·la, hair. Poss. no·yúkki.
Joez n. *yú·tuc. N. how
call hair skin. Following
Spark. Joe say it is
yú·tuc, [scalp.] no-mí·x yú·tuc,
not * yú·tac.
yú·kut, hairy. po-mú·ṣi,
his beard. no·yú·s, my head hair.
po-mú·ṣimawic, a long
whiskered man. no-pé·visa,
my body hair. Fledgeling has
'apá·li. (white fuzz). Earnest
say no·pé·visa, my body hair.
po-'á·l ṣamú·ṣmuc, he is hairy
chested. po·té' * ṣamú·ṣmuc hairy bellied.
ch. Joez.

Joez pé·visa, his body hair, a word to be used to distinguish a person's body hair from that of animals. pé·visa, his body hair.

pávyot.
short.

Pav´-yut, s. a stick about fifteen inches long with a pointed crystal inserted in one end and some bits of shell glued to it with pitch, this was used at certain religious ceremonies. Poss. -pav´-yo.

Sot. páv-yut. nu-pávyu, my —.
Jrez síwat pávyot, ceremonial complet. no-pavyo. Pl. pávyutum.
Jrez never saw a síwat, but supposes it is a thing similar to pávyut. A síwatum. Wd. say wéh síwat.

Mc pavint, stick with crystal inserted in one end, and having a ceremonial use; shi'vakum, sea shells; perhaps sivut or shi'vut denotes pieces of shell glued to the pavint. — S. The Diegueños call it Kotat. [DuBois, Religion, p.]

Mic. pávyot, kw. But
↑short

Mic. saw them making a thing like tennis racket of ṣó·val (foo) junco sp., but she never knew what it was to be used for. This is all she heard pávyot applied to, never to a wand. She was a girl at the time. Eus. has never heard the word pávyot at all

Mic. ṣí·val, kw., x thinks it is a kind of clam.

pavint, sacred stone knife larger than an arrowhead set on the end of a staff for ceremonial purposes. [DuBois, Religion, p. 130.]

Khd. Sot

Tū-mē'-nut, s. an article made of crow and woodpecker feathers,
this is worn at the dance known as ta-nish, Poss. sing.
-t-mē'-na, pl. -tū-mē'-na.

Sot. to·mí·nat, a regalium
article that is worn. Joez: make
it of flicker, blackbird or crow
feathers. pá·xIynal, common blackbird.

S. sp 650

Tū-mē'-nut, s. an article made of crow and woodpecker feathers, this is worn at the dance known as ta-nish, Poss. sing. -t-mē'-na, pl. -tū-mē'-na.

Sot. to·mí·nat, a regalium article that is worn. Joez: make it of flicker, blackbird or crow feathers. pá·xIynal, common blackbird.

S.. sp. 650

tomí·nat, bandera-rope.

Jeg do. It was in yard lengths.
They wd hold tomí·nat down over
you in. when are having
sere. over you as they did over
J.P.H. For sere, they take
all bits of tomí·nat just as
= bit from hair
· they each took a
head tcé·yat × burnt at J.P.H.
initiation.

The yellow-hammer forehead band typical of central California is not found in most of the southern part of the State. The Luiseño, however, made tuminut, long bandoliers of dark feathers, less trimmed than in the central Californian ornament, but, like them, laid in opposite directions and sewn through. (Pl. 58.) Similar pieces have been found among the Koso and in an ancient cave cache in Gabrielino territory. The occasions on which they were worn are not known.
[Ke. Hbk. The Luiseño, p. 665.]

Mic. tomí·nat. Heard it mentioned, but neither of them ever saw it. F.T. never heard the word; Pco. heard but n. mg.

and the feather band or rope," Luiseño tuminet, 4oz tuminut, wide feather band hung over shoulder at tanish dance. — S. L. DuBois, Religion, p. 98.

Both Mic. & Eus. heard & kw. the word tomi·nat. When the fiesta is over, they bury the regalia.

"When a church feast was held — for instance in commemoration of the dead... at the four quarters of the compass, poles of some ten feet in length, were placed upright with a string at the end, on which feathers were tied, forming a sort of banner.... On the eighth day the church was more adorned than before. When no more feathers could be stuck around, they placed them on their persons in profusion."
(Reid, Hds. of L.A. County, Letter No. X, Customs — Continued.

It does not seem at all improbable that this is evidence of a form of Chungichnish worship in one of "the islands of the ocean" from which it originally came. The feathers used as an "inclosure" may have been made exactly like the object in question which ~~many~~ my interpreter called a "feather rope." [Du Bois, Religion, p. 44.]

Sot. Joez: tumí·nat, ch., pl. ṭomí·natom (□ ṭomí·nam). (↑ long)
no-tmí·na, poss. pl.
no-tmí·nam, pl. poss.

Joe nó·n máxxIx

Tomí· nat, dam

wearing t. as diagonal

sash. Did thus in

[illegible] Tán[illegible]ic (ṣahá·vit)

dance.

·Ev. He will Leadbank Du Bois

tells of is shown in Kr. Hbk. pl. 58,

2nd picture from top

Joez brings out a piece of an old tumí·nat, bandera de plumas. Flicker feather string in 2 pierced threads red milkweed tá·vic, flicker; ta·vtcvm, pl. tumí·natom, pl. Black merely because it is so old.

húmṣa,
tá·vic pv- long-feathers of flicker. It is made of Rose.

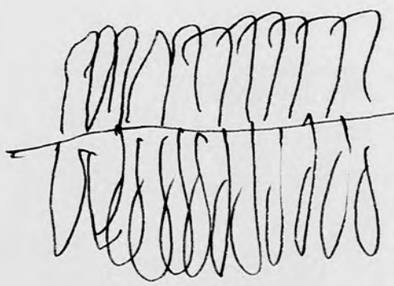
tvmí·navIt, bandera de plumas [J. M. Zalvidea notebook].

↳ not n
+ joez 'Ivéŋ xal, small woodpecker
Sot. ~~ma~~ráŋxadi, flicker.

But ṣó·la, carpintero with red scalp.

Sot. + w.R. tvmí·hat also thirsty double Tshort

R. tvmí·nat = g.
tvmí·navIt. But this is long, carefully caught.



Made of feathers of 3 birds:
tá·vic,
'avéŋ'xal, o
ṣó·la.

Joe's fragment of Bandera de plumas is just about 6" wide (measured with ruler). Where the butts of the feathers overlap is 1" wide. 18 quills to one inch. The blackbird feathers are $\frac{5}{8}$" wide, ~~[illegible]~~ some narrower. These blackbird feathers are rusty ~~yellow~~ black color.

Hair-dressing.

Sot.: wore hair two ways
when having headdress on head:
① tied on top of head. wore it also
thus when they went to conjean.



Joez nó·n nvyú·y
morí·ɗIK I have coiled
my hair on my head. nv-yú'
morít morí·ɗaz, my hair
is coiled thus.

xá·tpic

Hat-pish, s. a nose ornament, formerly worn by Yumas and other Indians, but not, it is said, by Luiseños.

S. Sp. 131

Nose ornament, s. Hat'-pish,
-hat'-pj

[redacted]. Solw. pv-xá·tpi, his nosestick. xá·tpic, nosestick. Joeg n.

má·ṣavot.

Regalia - wrapping mat.

Mic. má·ṣavot, mat for wrapping regalia. The mat is made of junco.

Seo, máṣla and
má·ṣavot are the same
word. ↑ ch. Joe. Joe poss.
Joe says: not vvt.
normá·ṣav.

Indian regalia trunk, made
Sc. saw a máṣla, 1
of junco at Pichanga.
Eulogio  Lákiyuk (ph.),
ch. foez
Sco's uncle, had one at Pichanga
mg. hambriento.
that Sco. said.

Joe máṣla, Cerns. Dif. from
cer. bundle altogether.

Joe ṣóyla grows here,
just grow a stalk at a time,
not in bunches. But Re
kind of junco that grows down by
Oceanside grows in bunches
& call it máṣavot, same as
they call the ceremonial bundle, covenant
The maṣ- bundle holds dim.
Tray, things, (vd.). ṣóymay, a
place near the quartz crystal plce. where

ṣóyla grows. It is 3/4 of a mile south of Pichanga, Luna place, 1/4 m. south of ṣóy.

ṣóymal Cliffs

Bíl

1.

From new material, obtained by the present author in the winter of 1924-25, it appears that the Luiseño, Cupeño, Cahuilla (three divisions) and Serrano all possessed this complex in its full form. The importance of the ceremonial leader (not), the fetish bundle (ma'swut) and ceremonial house (wamkish) among the Luiseño has already been discussed.[178] Among all these groups the fetish bundle, or wrapping called ma'swut,[179] is the most important part of the fetish concept. According to theory, these matting bundles came from the western coast, where according to the Cahuilla creation story they were brought out of the ocean by Coyote.[179] Actually the Cupeño and Cahuilla seem to have used

mountain reeds for their ma'swut bundles. The Serrano used either reeds or cactus fibre[179] for their fetish wrappings. The mats were from four to six feet in length, and about three feet wide.

Among all the groups, ceremonial objects were wrapped up in this mat which was cared for by the chief. The Cupeño wrapped up crystal-bearing wands, turtle shell rattles, eagle feathers and eagle feather skirts, eagle down headdresses, feather wands and shell money in their bundles. Those were always hung up in a dark corner of the ceremonial leader's house, which was likewise the dance house. The matting was used to make images of the dead,

for burning at the mourning ceremony.

179 Ma'swut or miswut, was first mentioned in a creation story of the Desert Cahuilla, obtained by Hooper, 1920, p. 326. Cactus fiber mats in which the Serrano keep their sacred feathers, are mentioned, by Benedict, 1924, p. 389. The Serrano call this mat and the sacred feathers, mu'urtch; the Luiseño, Cupeño and Cahuilla all use local variants of the term ma'swut. [Strong, Analysis, pp. 34, 35.]

Má-sha-vut, s. a receptacle made of rushes in which articles used at religious ceremonies are kept. Poss. -mā-shav.

[sic, ā + a].

Sot. máṣavut, el baule de los capitanes.

S. sp. 260

Ma'-sha-vut, s. a receptacle made of [redacted] rushes in which articles used at [redacted] religious ceremonies are kept. Poss. -mā'-shav.

[sic, ā and a].

Sot. máṣavut, el baule de los capitanes.

S. sp. 260

A mat of reeds or ~~to~~ rushes was made by perforating and passing twine through them. One was three feet or two feet nine inches, and had four rows of twine. ~~#~~ In this mat were rolled up the articles used at religious ceremonies by the chief of festivals, not only his own, but also of the other members of his clan. [Sparkman, Culture of Luiseño Indians, p. 210.]

Head-ring.

Joez: they take pátcxayal,
they take a bunch of it
and they wrap a stock of
patcxayal and make a
ring the size of it to
fit the head. He does not know
what this sedge ring was called.
Joe knows that yükkic is
something they put on the heads
girls and the word shows that it was
made of hair. He imagines
that it was a ring like that
above discribed but covered
with hair.—

ch. Joez.
kás lapic.

náxat.

ch. Joez

↙

xáṣ lapic, the 2 sticks he carries in the talahuila dance.
Used manzanita sticks for this long ago.
mg. what makes tapping sound. Cp
O'ł pirihuela = Rhinds this
stretcher & carry burdens in mex. might be extended to mean stretcher.
Sp.

Sot. puts 3 plumeros on his
head

O'ṣ. photos him with the
3 plumeros on head, pá'lat on waist
+ he 2 sticks in Tatahuila
dance positions.

Each of the Rings 3
plumeros is Teéiyat. Any kind of
stick is used.

O'ł calls my attention that
scared rabbit dances around.

Joej ná·xat kʷtu·mʷt,
complet for fiesta pole.
1st word means walking stick.
The people here cremated
the dead & so had no
kʷtu·mʷt on graves. But
Fernandinos told Joej about
must have had them on graves
all right.

Joej ná·xat, Gaston.
no-ná·xa, mine. But song
in the songs is cerem. complet
ná·xat kʷtú·mʷt, must be cere.
name of gravepole. Had the k. inside
the wámkic, n. just where inside.

'apúmv.

Sot. 'apúm{0 / v}, agree Rat - both

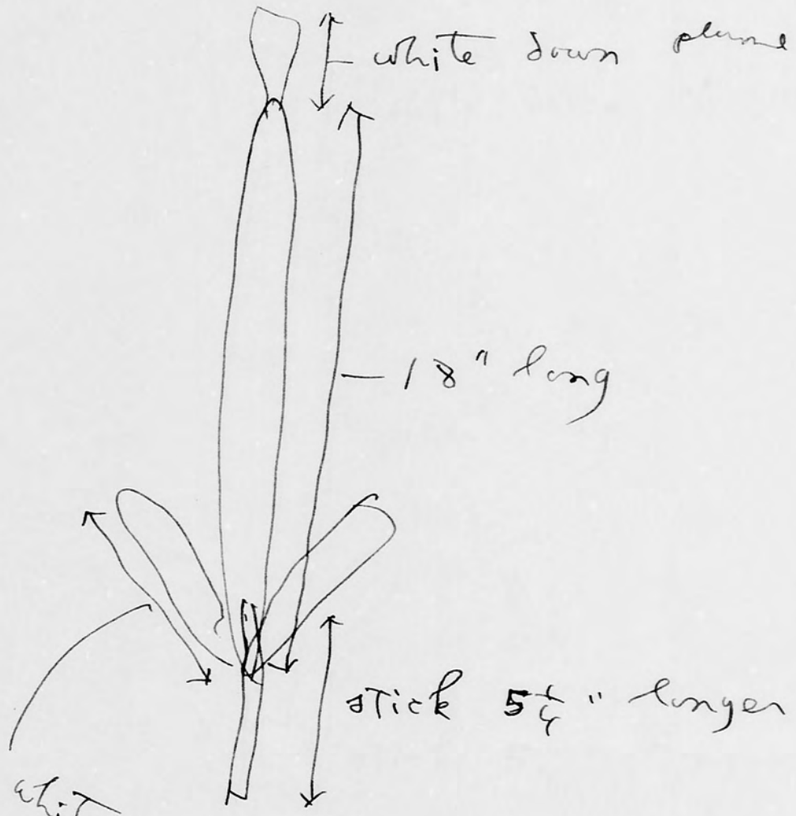
a single eagle feather, fixed with special white tip called 'apá'le x ▽ base, 1¼ ft. long, is inserted in the láw'lac, Wi. ▽ Fr. Soy I, Time say e, same I, Key v.

joɛz no- 'púmki,

the wooden base of the 'apúmo has feathers attached to it.

láw'lac is anything Key put around head, e.g. a hat, but the piwi'c is a thing made of eagle down.

Sot. The 'apé·mv consists of a single eagle feather, the longest and straightest, but the 'é·lat is longer still.



Sot's 'apé·mv that I photographed.

kutúmut.

Joez: a song says
náxat katúmut, complet
↑sic
mg. ere. mast. (you see, the
dubs. always had the flagpole. and
they have dub. songs corresponding
& the Star Spangled Banner.

[54] Kutumit, pole erected at notush; objects are hung on it. — S. Kotumut, pole at San Fernando described by C. Hart Merriam (unpublished account). [Du Bois, Religion, p. 103.]

Mic. Eus, Rw. katú·mot.
Ho ponian una 'bandera' arriba, (like u in Eus' pronunc.
an American flag, el 25 de agosto.

~~Mic. nó·toc~~, a kind of fiesta.

S.t. Joez [redacted] ch. kutú·mut.
↑not k.

We have one of these at every fiesta.

This pole was as high as a house and was painted with different colors. It represented the dead man, the spirit. Different parts of the pole were painted in different colors to refer to the different parts of the body. The pole was not painted with the shape of a man, but one part of the painting meant the head, another the arm, and so on. The [redacted] top for the head was always painted white. [Du Bois, Religion, p. 104.]

kímal tcɪxé·nɪc.

"Kimul chehen" [Du Bois, Religion, p. 130] Du Bois says 1st word = grave pole. 2nd word is the pole before it is painted. Spark. fr. says "Kimal" = small house; chehenish, the objects hung on a katumit... probably derived from chehe'i, to appear, show."

Wi. kí·mal, little house.

Joez Wi. kutú·mut in Rincon dialect, but another dialect has it katú·mut. Wi. [redacted] tcɪxé·nic, a word that comes in almost every song: kímal [redacted] tcɪxé·nɪc. Kw. 3 syls. on last word, but ng. of last word. But tcóxxɪ, enseñalo! = huní'yɪ.

51

ɛmmIc

I ask about ɔémmɛtɛɛ:

Nejo: nITɛáp is a band of belly feathers of eagle or of the tecolote. To hold the head plumeros in place.

~~ɔɛxít ɛ xathyimsáp, two kinds of milkweed for string.~~

~~They showed me how to ɛ carrying net~~

Alegre

Jotz n. O's 'émmec.

xá·xal.

Ha̱'-hal, s. poss. -ha̱'-ha, a long pipe used at religious festivals.

Sot. xá·xal. Joe poss. no-xá·xa.
Sot has one that belonged to Joe's father.
Joe's father's name was José Luis Albañas.

S. sp. 124

tɛ́·yat.

Chay-yat, s. a bunch of feathers worn on the head at certain dances and ceremonies. Poss. -chay-yā.

LOT. aqui no sirve chuuea
feathers for the tcé·yat.
only mú·ta.
Joez: and made the piwí·cs
eagle down = !áṣwvT pv-pá·lI,
eagledown. [redacted]
But no-pé·vIṣa, my eyebrow
[redacted] -pá·lI is only for fowls.
nv-kímmiṣa, my eyebrow.
But nv-pé', my body hair.

Joez nv-wéTKIvI, my eyelash.
Joe nv-mú·ṣI, my beard.
mú·ṣIkat, barbon. But
taxátkac, pelón (smooth cheeked).
= Henry Lampiño.

A bunch of feathers tied on the end of a stick, cheyat, is fastened on the head and worn at certain dances. The feathers of owls, hawks, and crows are used. [Sparkman, Culture of Luiseño Indians, p. 208.]

Joe: Before they put out the fire ≥ men dance with a plumero (same as head-tcé·yat) in each hand. Call this also tcé·yat.

In Ne ʂahóvit never have tcé·yat in hand, but sometimes in ʂahó·rit to carry on ·é·lat in hand as while

Hey dance,

Bose's picture of dancer.

Sat. looked at the picture of the Tibet costume in Boscana. He says the feather-skirt is o.k. like they used here, but that the headdress is diff. — I will see the kind ~~they~~ used here at the dance tonight.

tcé·yat.

It mentions pecheya, feather headdress. [Du Bois, Religion, p. 113.]

Fr. O'Sullivan showed me his copy of Boscana. He showed to Acú the picture of the Indian man in dance costume, and Acú gave him two words which he wrote in pencil on the picture: poché = side of the headdress and mahla$\underline{\text{ɬ}}$t or some such word side of the feather skirt. [Reference filed under mahla$\underline{\text{ɬ}}$t].

Eus. rhg. potcé·ya; his upright head-feathers. They made them of Tecolote feathers. Absv. tcé·yat
~~Abs~~ ↑umlauted almost to æ.

Xáynıt.

~~Sot. Poss. no-xáynitki~~

numíx xáynit, my xáynit.

Joej: no!!! It should be no-xáykki. Sij's form is wrong.

Joeg xáynit. Joe has heard the word but ~~[illegible]~~ n. Shat object. nu-xáynit.

112 Hainit, headband; cheyat, feather headdress, pocheya, his feather headdress. — S. [Du Bois, Religion, p. 113.]

241 Hainit, headband to hold feathers in place. — Ibid. — S. [Du Bois, Religion, p. 144.]

Sot. Joez xáynit, name for the piwi·c and tcé·yat all together. Impt.

Joez no·-pwi·k, my piwí·c.

Joez barely knows xáynit, no·-xáyni. Cp. no·-tcé·ya.

Sot. n. "hair it"
"sneat" surely for tc-é·yat
— mg. proves it. Still nt.
*)émmec. (but O. knew it at once).

Sot. all the plumeros and
regalia together is called
xáynIT. No possessive of this
last noun — □ nv-xáynI.

Jorg: DuBois says that xaynIT
is on head, a headband or. Joe is
not sure what it is.

Sot. xáynit yúynit, on

DuBois, p. 144.

Joez: this is ov. one of Salvador's words. ☒ agrees last word mentions the head. Joez sng. does not know yúynIT.

maṣáːl hair bracelet.

Joez thinks maṣáːl;
hair bracelet of 'aʼáːṣom.
all Joe heard is: ↑ not Eng. sh.
ch forever

Joez: There is a plant called maṣáːl, grows 4" high, 1½" diam., bluish color, grows out in dry hills e. of Sells's place, they bury it in hot ashes, & eat. Joez has never seen anyone eat it, but least they used to.

Sot. maşál, pulsera
↓ Thoff Long
tejida de pelo, put on girls
wrists at same time they put
the yúkkir on Neíshead.

tomáşkal.

Joe tq̓má·s̓kal, weasel
Say's Mic's *tovyá·s̓kal
is NOT like Joe [redacted] says it.

wál'pɪc.

Wol'-pish, s. poss. -wol'-py, a stick used at religious ceremonies.

Joe ch.

Sot. wál'pic, a stick like a rabbit
boomerang but used in ceremonies only; this
is what the payaso carries. nv-wál'pI,
mine. It is bigger than the wá·kat. It is
crooked like the rabbit stick.

But wá·kat, rabbit stick for killing
rabbits.

Joe: paxá" carries one
wál'pic, something like a rabbit stick,
uses this in the móna hic. Made of
scrub-oak (hard oak) mostly.
páwIc,

S. sp. 715

Páy-wish, s. a feather band for the head, the milky way.

Sot ~~[illegible]~~ boomerang
~~pic~~ ,
Joe: never heard anything but
RIwíc.

Sap 421

Feather band for head pay'-wish,

-pay'-wy

Feather garment worn at tā'-nish

dance tū-mē'-nut, -t-mē'-na,

pl. tū-mē'-na, Pl. tū-mē'-num,

-t-mēm', pl. -tū-mēm'.

Feather head dress chay'-yat,

-chay'-yā. [Spark., Eng.-L. dict.]

Sot. tumí·nat, ch.

Joe rhg.: sic. ↑long.

pl. to·mí·na·tom (to·

mí·nam). no-tmí·na, poss.

Pl. no-tmí·nam, pl. poss.

Feather band for head pay'-wish,

-pay'-wy.

Feather garment worn at tā'-nish

dance tū-mē'-nut, -t-mē'-na,

pl. tū-mē'-na, Pl. tū-mē'-num,

-t-mēm', pl. -tū-mēm'.

Feather head dress chay'-yat,

-chay'-yā [Spark., Eng.-L. dict.]

Joez [redacted] piwíːc, ch.

Pay'-wish, s. a feather band the head, the milky [redacted] way.

Sot lo mismo.

piwíːc, ① ②

Joez never heard anything but

pɨwíːc.

pɪwíc

piwíc, v. ciwn.

Joez: [redacted] nupwíkki, my

ciwn.

But nu-pí·wɪ, my

bisabuelo. Tiene pasteget

de see here — ya se

del tá·kwic esos. (That

ballightning carried Hs. [lost

para. used for tá·kwic].

Joez: no-puwíkki, my

piwíc.

Sot. piwi'c is made
of a red milkweed & often pita.
You twist it in knee, & then
double it, but before you GT de
2 together you lay it on fine 'acwut
down, & as you GT them together it takes
the down & a single string $\frac{1}{8}$" diam.

(tók mat & páitwm kat
This is white — dogsmilkweed sps. — this is only utilized
with down sticking out from it is
all that there is. There is no other bird
that has down like this, both sides
a lot of this down bird is a paper
& the wind blew it away.

Some Americans gave to
Jot albanez a piece of piwic
a yard long & inf. & he cut it
int 4 pieces & tied it
around their heads when they danced,
but it got sweated & after the
dance they threw it away.

To tie this piwi'c
around your head, & stick into it
4 tcé.yat if you have 4.
Two tilted forward, & two
tilted back, at the 4 corners
of his head. Slant them so the
sticks will not get against your
face. The tcé.yat are made
of split owl feathers, which
gives the plumero a graceful
falling effect.

But when I ask about
a pí'la, says the pí'la
held a tcé.yat in each hand
& goes through sweeping motions,
as if sweeping the sickness from his body.
& often did not wear anything on
his head. But some had piwi'c &
plumero on his head — oh, no

Sot infn. (4)

tenia [redacted] 'é·lat, made
like a cuchillo, 2 fingers wide,
ɔ is always worn stuck in the hair
of fore part of head somewhat, ɔ
lieted forward, [redacted] 3 t'é·lat.
José Luis albañez usel & do this
The pila wears this, ɔ de
& repente he [redacted] takes
t from his head ɔ sticks it in t
his mouth 8" inches in, ɔ
pulls it out, ɔ as he does so the
stick is wet está goteando de
agua, and his mouth also fills
itself with water as he pulls it out,
he cd. not do this without sticking
the stick into his mouth, and then he
sopla, [redacted] spraying the water
from his mouth as he does so, and
a person standing many feet
away can feel the water as a cold
spray. The water comes from way
down in the body of the pila (Sp. it. of chest).

Sot infn. (5)

When I tell infn. of 138b's
head regalia, says both the t'é·yat
ɔ p'iwí·c wd be called thus, but
were of a dif. kind from that used
here.

Pivitz [Sjc. Books].

Jacz pivi·tc? pwi·c?

372 + Christina Anna Ad^{a}

En 23 de Julio de 1782 Bautize Solemnem.^{te} en la Yglesia de esta Mission de S.^{n} Juan Capistrano a una Adulta como de 60 a 70 años llamada Tuvo-hol hija de un Gentil llamado Checaula dela Ranch^{a} de Pivitz, x la puse p^{r} nombre Anna Christina. Fue Su Madrina Leocadia Muger del Yndio Laureano Joseph, la qual quedo advertida del parentesco ꝑ^{a} y p^{a} q.^{e} conste lo firme. Esta Neofita es Madre del Yndio Juan Joseph =

Fr. Pablo de Mugartegui

(Sjc Bap. I) [Mission Indian Records, San Juan Capistrano, Baptisms]

masát.

Sot. maṣáT is all the feather skirt together.
head gear
Ev. = Bost's +t6.GIT. the tá'xko is the man
that is the visitor, that dresses
the dancer, T has him turn around
when dressed to see if dressed.

the paxá'' comes in first
into the wámkic. the paxá'' wears
no feathersk. but has feathers on
his head.

ait ják.ko [redacted] all the people
say. They later all say this again
in tatahuila dance.

Joez [redacted] never heard above
— was acu's word for móc Pat,
↑Eng. sh.
belt? Joez remembers that Ind.
nickname of Willie Olivares of
Pauma is maṣát (ch.). but Joez
n mg. of word.

*maɬát

O'S Ach: masat, dancing skirt, Acu called it thus. (written on the picture of Tibet in Borcana Book by O'S. from Acu – masát and tcé·yat: Joe ev. for [redacted] word for belt??

Mahlat ca.

Fr. O'Sullivan wrote this side of the feather skirt of the picture of the Indian man in dance costume, Acú being the informant.

túkmal

~~tuk'-mad~~

□ Tūk'-mal, -tuk'-my, a nearly flat basket used for winnowing grain and seeds, made of the same material as chēl'-kwut, etc.

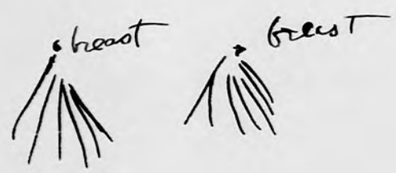
□ Tūk'-mal, -tuk'-my, a nearly flat basket used for winnowing grain and seeds, made of the same material as chēl'-kwut, etc.

máklac.

Sot: máklac, name of two round woven mats of pita 3" diameter which have many crow (not raven) feathers clavados in it 6" long. Stupidos there are two of these, ~~they~~ are hung on by strings that go over shoulders, ends, arms, and more strings connect to belt, and when the tatahuila dancer dances, he lets these two máxlac go loose over his shoulders & they fly out behind him as he dances, but when he stops, he gathers them again into his hands — in each hand he has / máxlac + 1 palo (tatahuila stick). All the above is Tcay. costume, never used e.g. in a woman's dance.

Joe: máxlac, a ~~powder~~ bag worn by whites in early times here for grating, powder horn is in that bag.= máxlac.
↑ real Eng. sh.

máxlac is also an affair composed of two bunches of feathers woven something same weave as a bandera de plumas, that hangs from shoulders. Not hat one, but u. if he has it now. this kind of maxlac is worn by tatahuila dancer only. a bunch of feathers projects downward from each breast of dancer.



Juez tó.to wítcom pó-
máxla, ke — of the
tatahuila dancer. máxlac
also means powder pouch.

máxlac, anything that
one hangs to one side of his
trunk; but máxxlac,
place where they have a
religious junta.

páwɪlavla tuvólvuc.

"Paulovla Tovolwish ...

Paulovla is a tall painted mast in the middle of the sacred inclosure used by the Indians in the East, who got it from the First People. Tovolwish means the color of this painted pole. {DuBois, Fel., 131}.

Jocku: páwɪlavla tuvólvuc. 1st word means same as kuthímuT, last word means painted different colors = Tovolóvvahvnat (ch. forever).

?apáli.

Joez ?apáli, (eagle) belly down. But the real feathers (such as are used for tcé·yat & pá'lat) are called húmsat.

pá'lat.

pá'lat

Mic. heard Acú say

pá'alt, J. form [illegible] 6

L. pá'lat. Kw. lmpt.

Paç-lut, s. a feather apron used at certain ceremonies. Poss.
-paç-la.

J. Sp 366

What kind of feathers used for pá'laT. File under 260.
Ed. White head eagle feathers be used, as Boas says?

[redacted]

[redacted]

Sot. pá'lat valemas
. dinero que tcé'yat. For the
tcé'yat ó puedes agarar un
tecólote ondequiera.

Tcel ʃ (o 2-tiered pá'lat.
no-pá'la, my —.

Joez: pá'lat pv-ʁáʼtla-
mawic, a pá'lat with two tiers
ʃ eaglefeathers, lit. un pá'lat
encima-do. But pá'lat
ʂupûlya pv-húmʂa
{ʃhó'wak
{ʃhó'wa'nt }, apron that has
its feathers in a single row.

The short eagle feather on the stone. The Kon

Sot. says that the picture
ʃ pá'lat in Du Bois is only
for náwxamic — i.e. & give
away, for it has a single tier,
and the 2 tier kind that Sot.
has is for Talahuila. Sot. says
the thing hanging in the middle
ʃ the pá'lat in Du Bois, is the
• náʁlaʂ that Sot. has told
me about yesterday. Joʒch
Lucario Cuevic got blind when
5 yrs. old.

Joe náwxamic, a
present taken along, e.g. 3 sacks ʃ
wheat and one old pá'lat, taken when
one ra. starts for another ra. to cry
there when somebody has died, tcam-
náwxami, poss. (ours).

Spak's 2nd word for pá'lat is for this.

Sot. was at a fiesta at
Colton years ago on 4th of July.
We were all there putting out the
fire, went there to put out a big
fire. And they had a cross that
a man carried, with a pá'lat
tied on its crossbeam, a tcé'yat
stuck in where cross beam
crosses upright beam, a man
carried this.



Above info. obtained when
I asked about what they hung on
a kuh.mut pole in primitive
times.

Eus. po-pá'la, his feather
skirt. The feathers were of
'á[illegible]wot (eagle). Abor. pá'lat.

The most valuable article made from feathers is a sort of apron or waist dress, pa'lut. This extends about half way around the body, the upper portion being net-work. To the lower part of the network the feathers are attached by cutting part of the twine of the network, and tucking it into the hollow of the quill. The wing or tail feathers of only three birds can be used to make this skirt, namely, the golden eagle, the bald or white-headed eagle, and the California vulture or condor. It is worn at the morahash dance. [Sparkman, Culture of Luiseño Indians, p. 208.] [used for bird-killing festival].

Cp. Spark., Cult. of Luiseño Inds., p. 208, where he states: The wing or tail feathers of only three birds can be used to make this skirt [pá'lat], namely, the golden eagle, the bald or white-headed eagle, and the California vulture or condor." The buzzard feathers can be used for the pá'lat, only the condor was sacrificed.

ꝑayitꝫyif sacred objects.

Dups. not separated.

[399]

~~[illegible]~~

Teaŋ. sacred ~~objects~~. artifacts.

"Then the sacred objects:"

[Lucario Cuevish list of Teaŋ.; DuBois, Relig., pp. 142-143].

támyac.

cere. complet:

Joez i to·pal támyac

Is Teaŋ. + shd be added to the

list.



~~Pl. used in cere. complet~~
~~Singtópal used in cere. complet~~
~~Both Pl. of cere. complet~~
cannot be used, but can form
separate pls. tó·palum and
támyatcum.

~~tá'n'gyac~~

Wi. támyac are mentioned
as teay. objects.

Joez: Tó pal támyac
is teay. too, this complet
refers & the big Támayac
that they prepare the totuache
in. Lmpt. The boys are given
the totuache to drink, ~~that~~
the grown-up men drink some of
it too, ~ drink what is left.
A man will be sitting +
sort of nod ~~of~~ a act as if
he sees smoking. It makes
them crazy.

For 1st People "They [the támyac moteritos] were among the first people, born of the Earth-mother." [DuBois, Relig., 156].

Wi. támyac, tamyatcum, pl.

Joe J: Pat. has 15 támyac buried somewhere near the Rincon schoolhouse, including rocks without hollow in them. He does not want to dig them out for someone might learn the place & steal them.

Wi. tó·pal támyac, ceremonial complet. Pl. tó·palvm támyaTcvm.

túkmal.

"Tukmul, the winnowing basket, is represented in the painting [turó·hagIc], too. It is a Chungichnish." [DuBois, Relig., pp. 92-93].

Jez. nhg. túkmal is (cay).

"27. Tukmal" [Lucario
Cuevish list of Tcay., [redacted],
DuBois, Rel., pp. 142-143].

Tcé·yat, 'é·lat, etc.

Joez: Tcé·yat, 'é·lat,
+ everything like that is tcay.

aj. tfeeyt, Readdress.

patfeey, his.
There a, not o

hawaaq, to lie anything
about one's head. N. piwiis +
xaynet.

metfá' s qáal
nahá'w'la, onde está mi
melindre? ábsr. háw'laff.
lvs.

R, mythic personages.

Dups. not separated,

[399]

10

tcawi·wut.

Joez: there is a tcawi·wut deer that lives across the river from Pala, just se. of Pala, in those hills there.

When I asked Joez if tcawi·wut is ~~also~~ applied to a white deer he says they would call a white deer sí·kat,

xwáyyahumat (=xwáyyaha·nt)

Joe has heard the tcawi·wut is kind of a dark red, not red, kind of reddish, deers are not red, and larger than a deer.

Aj. kivvaq, espantar la gallina.

O: Te. k. = tci—te en un venado

tcawi·wut (in order of importance after is next)

Wi. Next is another animal that is tcawi·wut, ~~has~~ lives in Rincon canyon, ~~has~~ a ram and him once, he has big horns, he only comes out when something is g. to happen. Old man Golich has missed him about 14 times. Black color, short in hind legs, built broad in front, black-spotted face, 6 tynes on each horn, a great big fellow. When he whistles to you, you will have no luck hunting, he will foolow you & lead you astray & lead you way to Cahuilla.

Wi. tcawí·wut is a
tcayítcyic. whenever you
go out hunting he is the first
one to come up to assure you
that you are g. to have bad
luck, & if you don't believe in
him, he will go ahead of you
& scare all the game out.
# Wi. saw one up Rincon canyon
1½ yrs. ago.

Jtez tcawí·wut,

mg.

From nó·n ɸóy
tcáwwzk, I shoo a horse
or chicken away = nó·n
ɸóy kí·vvzk, a woman that drives
animals off habitually is called tcáwwiwut.

Vvi. There used to be an echo
[redacted] rock in Rincon Canyon = above
Wi's ranch, where the tcawí·wut
lives, at mouth of Rincon canyon.

Joez: there is another echo
rock at Rincon Cetw. Where
the eye doctors live & the
^ schoolhouse, called
Rincon
wó·wo. From wó·wvk,
echoes.

tordillo apedreado, and azulejo.

W. McGee: The tcawí·wvT lives in Rincon canyon. The one that McGee and others have seen is not the real tcawí·wvT, but the tcawí·wvT mestizo. The tcawí·wvT mestizo is a taller small deer, but has very wide branching horns (gest. to indicate 2 yds. width). You shoot at it and cannot hit it. You chase after it and it throws all kinds of animales malditos on your path: rattlesnakes, black spiders, etc., to bite you.

A white or very light deer was also called tcawí·wvT. Eust. came to house excited one day at McGee's ranch here near Tjc. saying that he had seen a tcawí·wvT. That light deer was around there for several years and then [illegible] Forster: a white deer never stays in the brush but in open country. (McGee had told me the same). The white deer are not white, but are the kind called in Sp. morros, that is blue-white,

The same color as our so-called "blue" deer: cabello blanco, cabo negro, cab. tordillo, tordillo apedreado, and azulejo.

Joez: tcawí·wvT does not mean a white deer at all, but a large dark-looking deer that will stand & let a hunter take a good shot at it. He told story of a tcawí·wvT that stood thus and an American kept looking at it and soon he saw it was in the form of a bearded man, and said: that is not a deer, I am not g. to shoot at it.

Joe: there are no albino deer in southern California. But when I tell him what Billy Mayer said, says it is no doubt true. But there rarely may be albino deers.

Joe: there used to be a flock of black crows at El Potrero just before the world war, with a single snow-white crow among them. The white one was very conspicuous. Some Indians that it was a sign there was going to be a war. Someone killed the last white one.

Fr. O'S.: Acu told the
story of the pájaro Cu,
all the other birds each plucked
a feather from himself and put
it on the naked Cú bird.
Then the Cú bird flew away
and was never seen again.
See Capistrano Nights.

Joez: Once there was a fire
near Gregorio Omish's house & the
men went over to hunt, as they always
do when there is a fire, and there was a
deer fawn there, and they were chasing
it around the brush, hitting at it with
sticks, it dashed back & forth several
times, the kids. after it, then suddenly
it disappeared into the brush. Then the
kids. felt afraid, & thought it was
tcawicwot.

Chā-hū-ka, s. a man or spirit of note who is said to have lived at some time in the distant past.

Joez: tcahúkka the fellow at Rincon that left footprints, he gave out in the footrace, he was a long distance runner. He & was ï.mal gave out & died — when kind. wd run all day long some wd give out & die in the race some times.

S. Sep. 65.

tcahúkka.

Joz: tcahúkka was a man near Clark's store they made a race from — & — and was ï.mal & tcahúkka gave out & petrified here.

Aj. n. Jahúkka.

kiyúl

ko-yūl', s. the name of an animal believed to live at the lower falls of Pauma creek.

Wi. kuyúl. Call where he lives kuyúl puki', 2½ miles upstream of Pauma. It used to be a bad place till the 1916 flood washed it away. The Pauma people can tell me what he is like. All Sot. & Wiw. know is that it is animal del agua. But Sot. thinks that toda clase de animal salia, cambiaba el color el animal aquél: he appeared as águila, chivito, perrito, Sot. & Wiw. volunteer.

Joez: Just an animal living above Pauma, not Temecula as far as Joe knows, [Joe is sure it is not T.]

Joez kIyúl. He is an animal like Tem. that nobody sees. Joe thinks Spank, says someone shot him when sitting on a rock.

J. sp 210

Aji Páamalam, children. Cáisanta used to tell a story that these children

'ólloqoq = climbed a hill

Tch.

near Temecula & turned into stone.

Naxátteuc.

Mic. naxátteuc is right,
Eus) naxáteis is not so good.
= Sp. la campanocha. also
the man who died on the
Temécula grade. Mic. heard that
the sapo killed him. They gave
him [redacted]atol made of the seeds of
yerba del manso, & le pegó la
disenteria from that. Ya nero
he was g. to see the vallecito,
& died at the place called
tá·xʷciya. He was heading for
la Laguna de los Machados.
naxátteuc was heading for:
pá·yaxtee neveʼwuna,
mg. adentro del pozo, en un ollo,
en una goya, when he died. Mic's
abuela says if nax. had succeeded in

reaching pa'y. nev. by Elsinore,
we people wd. live longer years here in the world.

They hicieron dans t Nax.
at tamxav, Monsenate.

And he went giving plans,
as he travelled.

Sot. naxáttcuc is correct
↑ Ch. forever, not i.
pronunc,

Sot: When naxátteis was young
he was called Tó·pomal. He first
·salio at pá·yaxtci lake ~~pá·yaxtcis~~
o'f says the bucks don't taste good
that live on that lake.

Ortega hw. is only completed
3 months ago (spring of

Named for José Francisco de
Ortega, died 1798 just outside
of S.B. He came with the Rivera
expedition that discovered S. Fr.
Fr. Sierra said he ~~traveled~~ traveled
the road 3 times & this one.
He personally discovered the bay
of S. Fr. Can go from Sjc. to
Elsinore lake 32 miles only.
To go around is 76 m. via
Temascal.

W. McGee and Wi.:
tákwci = Vallecitos = Rainbow.
The Naxáttcvic rock was
baptized, San Miguel Wi. Rinks,
by Father [redacted] Blanco. The rock
is just Temecula-ward of
Rainbow.

Aj. naxáttseTs, ch.
& not o
Bu Crisanta knew the story.

Aj. miitskaw'lat =

R. miitskawot strangler.

N. yúuyogwawot.

miitsq, horcar.

Rá·ma[illegible].

Joez: As Joe & I went & get
cattgrass upon. with reed, above
the Fortiss' place at Ahuya (the old
village was still further above there
we went and the house circles can
be seen there yet), Joe said that once
as his father was walking along through
the brush and suddenly came upon
a whole lot of little boys, 2 FT
high, naked, in the brush. They all
scattered. [illegible] this kind
of being is called Rá·ma [illegible] lam,
[illegible]
lit. sons. Word refers to male sex
only. They are animals that live
underwater in springs. Joez supposes
they are of both sexes, but the word
means sons, the word for daughters
being separate.

Aj. 'arjáata, madre del
agua. Impt. Ep. Sers.
'ayaatf ca. Lives en las
lagunas, allí ondehaymuchos
tulas) = R. páavavot.

mí·tckawut páyawic

Mēch-ka-wut pāng-a-wish, s. the yū-yung-vy-wut is often called by this name.

Sot. páyawic mí·tckawut, [app. not x]
last word means that he chokes one (gest. of grasping a person by the throat). There is a man ▽ a woman (male ▽ female) by this name. Sot. supposes it may be some as yúiyungvawut. This animal lives at El Potrero. pá·vawut is different. Henry speaks joshingly of this animal, a Sot. ▽ Wiw. say don't speak thus, it may get you if you talk thus.

Joez. mí·tckawut páyawic is another name for the same thing. 'ón póy mí·tci, strangle him! nóin póy mí·tcix, I am choking him.

S. 4p269

Joez: When a man drops as if dead the disease is called páyawic pvmí·tcI, lit. water-animal's strangling, name of this sickness, poss. of mí·tcIc, a strangling.

Pá-va-wut, s. a fabulous animal believed to live at certain ponds and springs, Spanish, madre del agua, mother of the water.

L. sp 406

pá·vavut.

Jes. R. pá·vavut,
water-baby = Ser. 'ɔyá·tɔ.
Jes. calls Ser. his language.

Wi. pá·yawut, water baby.
Says of it páyawic, it belongs
to the water. also call water baby
this.

Joez: There is a story of a man who
fell in water where a pá·yawut
was, and there was an old man
& an old woman and one of them
offered him a little bit of honey. He thought
of it há·yux, it is too little
(ingenuity in side, a word of ~~depreciation~~ disappreciation)
But when he left it he can't finish
it, there was just as much in the cup
when he got through. This story
used a dif. word for honey,
different from pu-pá·w or
from pu-kó:?ax.

wiw. vs. that pá·vavut is como un bebito que está patáleando (gesture).

Joez: mí·tckawut

+. pá·vavut are not teary.

the catches + drowns people—

they stay at little pools in water — I expect he eat people.

Joez: when a man dies as if dead the disease is called pá·ya wic mí·tcI, lit. water animal's name of the sickness, gosso of mí·tcIc, a strangling.

yú·yungvivut. (1)

Yū-'yung-vy-wut, s. perhaps equivalent to merman or mermaid, an animal said to live in the water, and to sometimes carry off men and women to its home there.

Sot. has seen this animal twice. It is called yú·yungvawut. It looks like an águila. Sot. has seen it twice, at El Potrero both sites. Sot. saw it at the adobe that was fallen. Rincon ward from the mennonite house (that is on the Rincon-Henshaw-Dam road). they sometimes speak of this animal as pá·ya wic, animal of the water.

Joez yú·yungvivut, smthng like a spirit Rat is not seen. You get crazy thinking over a woman too much. You can't see him, but sometimes you smell smthng like mud, but strong, and you get sort of crazy. and if you don't tell anybody if this animal will stay with you, but if you tell, it will leave you. You fall down & think you are with a woman, & you might fall on a rock or anything — this. If a man thinks too much on a woman you get this way, and

S. of 755

If a woman drinks too much or a man because — as there are male & female ones. It is like a sickness & Joe has ~~traced~~ cured several who were afflicted this way. Joe's father was a good one to cure this sickness — he'd see this animal. There is a spring near Joe's house where one lives — at Feliz Calac's place — each pg. has a dif. name — Rose spg, never go dry, and once Joe's father had them all cured with sticks hitting at him so cure a ~~woman~~ sick woman, at Rincon.

a man at Joe's neighborhood needs to fall that way.

several jugs. Five here, in various spgs.

R. paints,
separated dups.

Paints for ground-painting.

"red and yellow paint, paesul and navyot, ashes for white, and charcoal for black"
[for ground painting, DuBois, Religion, p. 177]

ashes.

-used in ground painting, see DuBois, Rel., 177.

Mic. Eus. 1 Joes te·liyic, ceniza.

charcoal

used in ground painting, see
Du Bois, Rel., 177.

Eus. tú·la, carbon.

naryó·T.

Joez [redacted] the red almagre from simo'mo graves, ~~[illegible]~~ that Joez saw at the L.A. Museum is naryó·T. It is bright red. It is found in ledges.

Eus. navy ó·t (long.), a kind of red paint, very scarce, they had to hunt long for it in the mts., and you wet a piece of it with water and ~~paint~~ then mark the ~~body~~ piece on yourself to paint yourself for a dance. Y los que agarraban ese no avisaban, no decian en que parte, ellos solos agarraban.

tó·vic

White paint was tóvic, made from a white clay obtained on the side of Palomar mountain. It was thinned down with water and became very white when dry. [Strong, Ab. Society, p. 298]. [4. infra].

Niz. tó·vic, White clay Es barro blanco, pero es fino de atiso. Used it to lavar la cabeza, also cosa de lana.

V. monucmu.

Mr. Arthur Woodward says that at Mugu they have gotten some of a dark purplish red paint which is different altogether from the vermilion xx iron ocher. The iron ocher has a bright red color.

Cinnabar.

Mr. Arthur Woodward says that cinnabar is different from either the vermilion iron ocher or the xxxx dark purple paint and he has no record that the Indians used it.

pá·'ɪsval.

Joez: But pá·'ɪsval is darker than the navyó·t that Joez sees at the L.A. Museum. It is iron rust. It is a reddish color.

Joe says that Arthur Woodward is right when he says that páalsval has more of an orange and rusty red color than the vermilion iron ochre.

Mic. pá·'isval, red paint. Se da como aceite o lama arriba de la agua at certain springs.

Wi·ʌ dolz' ʔatá· ʧiʒa ʧcúyʔi·ma
c-queman (all the time)
mó·ʂic, people, on oak bark (of any kind).
Pu·o reviewed. It turns
to a red powder. Wet it with
water to paint with it.

ʂuk'um (pu·húkʂuk
deer tútano. (inside (bones).

But 'ém wic pu-wi·'
technical term for delicate
ril' lit. it's fat. all right &
call lamp oil ti·ka pu·wi·'

Pot. pá·'eʂval, from
seum for paint — eps. it is
moss. He gave the 2 kinds of
water moss for roasting girls,
and then proceeded to name
pá·eʂval as a third kind
of seum. He is going to get
some soon to make himself some
red paint.

Pots w.: call it pá·'IʂOval,
when on water or when fired. they take it
from water, & dry it first, & then they atizam it,
& it makes a nice red paint. But mó·cic
is wholly distinct from this, it is a red
water moss, not used for paint or
anything, mó·cic is red & ʂayá·naka
is green. the spg- at Pauma is to left on
rd. that goes to mú·tamaŋŋa, but hogs have
trodden it lately & can get no good seum.

The red paint was called paismul, and was of iron oxide collected in certain springs. [Strong, Ab. Society, p. 298.] [L. infra]

pá·ʾiṣval, red paint.

yáxlvl.

Joeg yáxlvl is a pigment something like navyó·t, & + seems in ledges like navyo·t does, but is almost lead-colored. Once Joe found some yáxlvl where the 2 old pear trees stand just north of Joe's house, at the old na. site there, when Joe was plowing. It does not look like chocolate at all, it looks exactly like stove-blacking.

522 The black paint was called
na³lal; it was made from a light,
soft black rock "like stove polish."
No one knows exactly where it
came from. [Strong, Ab. Society, p. 298].
[L. info.].

xxic. xx tr xáilad
ɣáxlol. Mic head 87 5
paints mentioned: To. vic,
pá.'i;val and ɣáxlol.
Call any paint tówcavlac

Sot. ɣáxlol is a kind of
rlumbroso paint the color of
the photostat. Get you scrape it
it is SOT, & paint with it.

Mr. Arthur Woodward came to see me at the print shop afternoon of Sunday Sept. 11, 1932, and Joe arrived at the same moment together we asked what aχlUl is, and Joe agreed with Woodward that this paint is either graphite or magnesite, and probably the forma since it looks like shoe blacking, is lead colored xx and blackish, and spicous (or some such word), which means that it shines in tiny flakes, Mr. Woodward says he will look up at once where graphite occurs in San Diego County. Joe says that xx this paint occurs ready made in nature, all you have to do is to get it and paint it xx on your body. Joe n. where it occurs.

'énwic pv-pvc.

Joe: You shell chilicote nuts and roast the kernels (call Re seed 'énwic pvpvc) on 'atá·tcɪ (liveoak or whitecak bark) & when it gets almost burnt, you take it off & pound it fine & then mix navyó·t or pá·'ɪsval or yáxlvl with it, & it makes a dark-colored paint. Joe has heard that the Cocopah Injuns put mud on their heads so the mud won't bother them, for they don't wear hats, they say. So ev. the women & men too used to paint this on so the sun won't bother them, for they never wore clothes.

I

An excellent red paint was made. Many rock paintings made with it are still to be seen, although it has not been used for many years. Three different ingredients were used in its manufacture, one being the oxide of iron already spoken of as being used to make a black dye. Another was turpentine obtained from pine trees, and the third the ground kernels of the seeds of chilicothe, Echinocystis macrocarpa. These were probably valued for the oil they contain. We cannot learn that any animal fats were used in this red paint. This is the paint with which paintings were made on

rocks during the period of restriction of the girls' puberty ceremony. [Sparkman, Culture of Luiseño Indians, pp. 209-210.]

Mic. 'énwic, chilicote.
Y tambien ese es pintura, no ves
que tiene mancha monteca.

Joez: But 'énwic pu-wí', technical term for chilicote oil, lit. its fat. All right to call lamp oil túla puwí'.

Joez Tów̓ɬavanlac

mé·n̓'a·t, pintura revuelta

o ya compuesta. Just the word.

xwayáxwyac, sharp red.

↑Ich forew

'áy'axvnt, light red.

↑glottalized v'v, gave

impression to ear of t.

call red earth from file

té·liyic xwayáxwyaint,

not 'éxla xwayáxwyaint.

also té·liyic 'áy'axvnt.

Tu·la

Joez } tvró'tvrč, ground-up
= ground up, powdered

charcoal. Can add ýúyla

pvta·Tcital lo'xac, made with

yuyla's bark.

Paints.

see fn 290. [p.nbr. in Boscana's Chinigchinich ...]

Kr. (H66, R., 65): [pá·'isvalʃ
ivas] mixed with pine turpentine
and oil from Echinocystis
macrocarpa seeds [to make
a red paint for painting on rocks].

Jez: súktum puhúksur,
deer tútano. (inside bones).

Tow-sha-van-y-lish, s. paint, ink • **Sparkman special.**

Tów ṣavanilac,

S. sp626

When I told Joe about the goma Rat Boscana tells of, he says it is certainly chilicote. They shell out the kernels, & then bruise the kernels or coals & mash them up & use them as salve, it black & greasy & fits Bosc's description perfectly.

= ténwic pupúc wá·lkic póy'ic [et. pó·yic, pinole], chilizte seed tostado (eg. skid) coffee being roasted, machucado.

paint sack.

Joez kúnmal, a small sack.

Dim of kunka, sack.

pvtá·na lit. his blanket, used of deerskin. ṣú·kat

pv·tá·na lépic kúnmal

skin tanned

= little buckskin (paint) sack.

Tow-sha-van-y, v. t. conj. 1. to paint. **Sparkman special.**

Joez noin Tówṣavanik, I am painting it.

J. ip 625

Pā'-is-vul, s. a red dye made chiefly from mō'-shish.

Sparkman special.

S. sp 377

Notes on July 23, 1932, clothes burning.

[385]

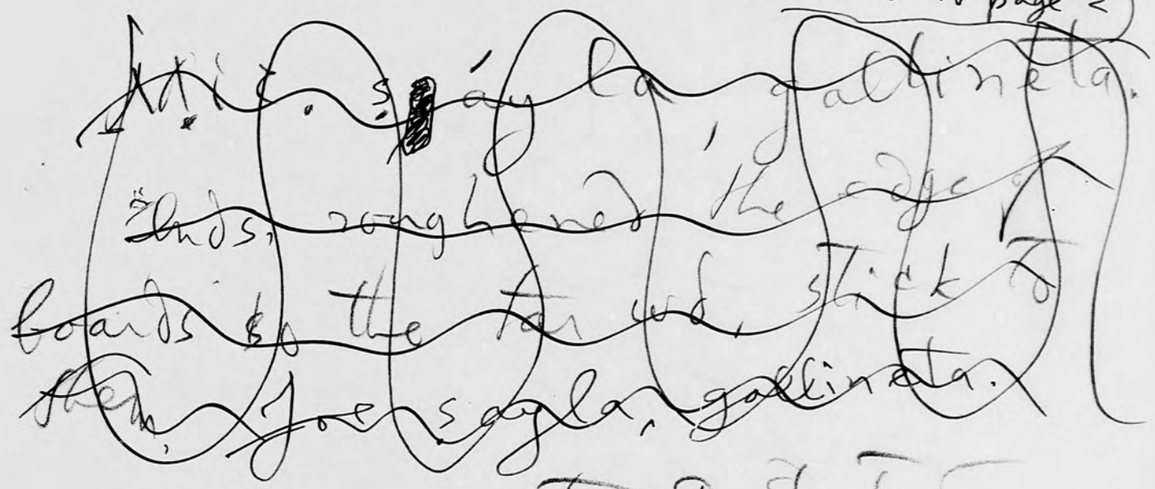
[Luiseño
or
Dieg?]

-TB

July 23 1932 (Sat. & Sunday eves.) Notes.

Notes on the clothes-burning
eve. of Saturday July 23, 1932 and J.P.N.
initiation Sunday July 24, 1932.

(there is no page 2)



25 mins. to 9 started
in. Men sitting in a row on
S. side of fire.
14 ladies sitting on
N. side.
about same nos? men on
S. side.



at 10 mins. to 9 9 o'T
Wi. started song, in low tone.

(Before this — at 25 mins to 9) Sit. made a speech and old Lechuza Sit. preached + Lechuza said. ha ha ha

Sit. printed & card. directions as they sung this first song. the first song lasted ca. 7 minutes.

Then after a moment's silence started ev. another song.

Then

9:6 started

homapoté wiya ... haha hihi. This is first indication with song of tequila rattle.

9:10 ended song. A moment later started ne la prsión song. They are increasing in tempo all the time in these songs + in volume.

9:15 started a new song. To this song a sole old woman begins to dance with palms raised forward to fire, + says hi hi hi hi to every beat — several times slow + then hi hi hi hi hi hi — she is silent for short periods.

he dances in front of he
e, end of he men's line, he
danced 4 verses of same song
?

9:19 a new song starts.
=this song is kayo mekwa
te holo mayé tcoa.
9:23 starter tamé
9:25 starter another
Tómyumi lá·re ...
9:25 Tó·Tcumaná
song 9:31 'atómanum
9:35 they part of dem
adjourned to house

dr house & spend maybe
dr
½ hour at house
sit 3 times around de clothes
walk ; (3)
walk
walk a (3)
coah (3)
This at quarter & 10.
He carried 2 bundles of
clothes as he made the turns, walk ;
~~2nd & 3rd time only~~
coah coa' hi (3)
wah ha (3)
wah a (3)

⑥ ⑧

then wali ; (3)

wahee a (3)

waah u (3)

((with throwing motion)

(: this case, started by laying

a new dress on the floor, putting stone

bundles of gingham still in store

wrappings, & entirely new

cloth, 105 SoT, said

wah wah wah & someone

outside responded ditto

then a second time ;.. with

same response, then SoT's w

⑦ ⑧

burst out crying, and

the other women soon joined in

SoT, wiping his eyes,

as the SoT, said the wawah

business behalf a big bundle of

clothes. Just before that he had

made a good ask at the

saying pocuin lovay,

etc.

(Mac Plossen says sometimes

they start in crying at the cave.)

sundown.

at 10: SoT lighted a

cig; wah 'n (3)

10:10

Ditto (3)

~~walk 'n~~ (3)

,

~~then~~

then

walk 'n (3)

Hi,

walk 'n (3)

walk 'n (3)

To each house a response

outside,

~~ten~~ ten different address,

10:12 Key market with

3 times around fire - Sit -

a couple of others - with

the clothes.

Then Sit.: walk 'n (3)

as real (lady walks around fire,

Then 4 men (Sit at

rest) took turn around fire

clothes around fire twice &

~~then~~ (each man except Sit

ranging same) & laid them

down against a side of fire

18:20 a man first then

& sixth side of the in a

glass & grinding the dates.

then 4 men 3 times

around fire with clothes

& ~~at~~ stop at 5. side

and say wah hi (3)

then again 3 times
around ∧ stop at S. side
∧ wah hi (3) wah ze
(3) wah 'n (3) hi".
(carefully heard).

then 3 times around
again ∧ stop at Si side
again ∧ same indication.
(as they walk around
they may say a few odd s,
like walkers)

then 10/27 steps. ∧ another
woman come from e. and lie a

red cdt f. around head of
one of he men sitting on the S. side,

then 50 recipe comes ∧
shows gingham on heads of a couple
of these men, ∨ they should get in
front of them. then another
piece, ∨ ditto,
then adjacent by S.
side as i / giving a
timoza.

then a man walked around
and a dog chased a pigeon over
his head as he walked

then walk(a, b) : then walk(b)

by all.

then walk(fred) &

[illegible]

then walk(a, m) : then walk(m)

[illegible]

this part of the song is
till the m

Kept this rolling up a long
time, with a repeats
& time ending in woyo'li
at intervals (following the rolling.
then 3 men following rolling.

women followed by 2 men
walk around fire & [illegible]

wiyoli and stop in [illegible]
[illegible] and [illegible]
[illegible] [illegible]

Ken Kay march again,

It takes him just 3 times
of around 1000 visits to
get around, & 3
invitations interpreted
at 1102 Jose' marches out
circle - to Sarah.

Then at 1118 he
stands say a few words
He again marches
in, & he finally
sings, takes position
& finishes song

W. Sing and Two women
stand hopping while some
chanted Hi Hi Hi
at 1105 tonight song.
the 2 dancing women
both plans out as before.

11:18 Sat. takes
speech.

Jan Sir Jos, to
Virginia que andar pasado
Virginia — to pasado como
Jay Hill say to Sat. how
chemin ago.

[illegible]

[illegible]

at 1120

[illegible]

Speech on Eng: & [illegible]

a speech.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

Joph's initiation.

[355]

Notes taken during J.P.H. initiation.

J.P.H. initiation:

At the ʔaháːwiT following my initiation [redacted] some dancers had one big owl-feather. plumes tucked into one side of head some had 2. None had fan, as PST had said was good.

Joez: wéh [redacted] tcéːyat

páːnax pʌyúːŋa, Here are

2 plumes stuck in his head.

some had 3 or 4.

J.P.H. initiation:
At another place in my initiation
Sot. led the song I is that if mentioned
my kid. name and Jane's:

páhavít ´, tícmayil ´.

composed or rather inserted by
him on the spur of the moment.

J.P.H. initiation:
One of the songs they sang in my
initiation [redacted] had as its second line
(I think second line): ʔáwi 'álawt
(note accent in song).

Joe N.

J.P.H. initiation:
In the rooting when they initiated
J. P. H., they went

ɛ́ ɛ́ ɛ́

wítiyákko
wít.
↑ last word

R. colors.

Tips not separated.

[399]

Colors.

For red & yellow see under Tóvic.

Jog zwayázwyaç, nc6,

Joez ʾárʾaːt̲ light red.

Joez ʾaṣóːʕvç, yellow, orange color, Sp. amarillo.

Joez malómkvc, verde,

Joez kvnókkvc, blue (color
of air, sky & sea).

We call dark blue yvrátta:nt
kvnókkvc.

Joez n. how to say purple.

yáxlvl is a purplish color.

yáxlvl 'ánkɪc, like

yáxlvl, wó. describe it.

Joèz xwáyyà·t, a white

one. xwáyya·nt. (not ŷ

(whitish,
Joeg piwipwic, λ grayish,
Sp. moro. Also says it
means gray, cenizo, e.g. said
of a person's hair which is
a little gray.

Joeg pexépxic, λ gray
or, Sp. pardo. E.g. burro colos.

Jvez [redacted] yvrátta·t,
a black one,

Jvez tcaxwaxáxwa·(n)t,
pinto, spotted,

Joez ɬwaɬáppaxvnat,
also ɬwaɬáppa·t, shiny
(e.g. said of graphite or of a
~~silver~~ silver spoon).

Joez yaláss̓iwvt, having
a flashing light, like glass
tumblers.

Fiesta de la Navidad

CLUB ESPAÑOL

El 8 d diciembre 15 centavos

R Kinship terms.

[398]

Nejo: ʾamú·s, bisnieto.

Joez: Brothers-in-law talk together and say pvnáʔ, his father, when kidding.

O. no-píːwi, mi abuelita.

R. clothing, & adornment.

Daps. not separated.



R. Mat. Cult.

[398]

chay'-yat, s., a bunch of feathers worn on the head at certain dances and ceremonies. Poss. -chay'-ya.

Sparkman, L.-E. Dict. 3rd. Culling. 1

Chay'-yat, s. a bunch of feathers worn on the head at certain dances and ceremonies. Poss. -chay'-ya. Sparkman, L.-E. Dict.
3rd. Culling. 1

Tūk'-mal, tuk'-my, a nearly flat basket used for winnowing grain and seeds, made of same material as chēl'-kwut, etc. Sparkman, L.-E. Dict.
3rd. Culling. 27

tā'-mal, tuk'-my, a nearly flat basket used for winnowing grain & seeds, made of same material as chēl'-kwut, etc.

Knife.

[395]

Pē-kat', s. a stone knife formerly used, poss. sing. -p'-ka or
nūh̄-ka, ūh̄-ka, pūh̄-ka, pl. -pē-kā'.

foez pɪkát, knife (a crystal piece chipped, used for skinning deer, etc). Pl. pɪká·tvm. Cp. ṣaxát, willow, pl. ṣaxá·tvm. wh. tvm, sauces chinos. nu-pikáski, my knife (Joe & Wi.)

N. Aj.

S. sp 429

Pe-kat , s. a stone knife formerly used, poss. sing. -p -ka or

nuh-ka, uh-ka, puh-ka, pl. -pe-ka .

Pē-kā́-mal, s. a small stone knife, the diminutive of pē-kat́. Poss.
-p-kā́-my, pl. -pē-kā́-my.

Joe pikā́. mal.

S. sp 428

Sacks.

Lois

351

Joez: KÁ·WIC, a fine-mesh sack with a jareta at its mouth (no hoop) for gathering acorns. But KÁ·WINAC, bowstring. KÁ·WIC pʊṣú·pIla, the draw-string of the sack. ṣú·pIlac, drawstring. But Joe wants to ask somebody to be sure.

Joez wí·kʊnla, a netwook sack. kʊ́nla is the same thing. KÁ·WIC is a close-mesh netted bag to gather acorns.

Joez kʊ́nla, gunny sack. ʒaríʔna kʊ́nla pʊŋóyʊ́s, flour sack, it. a sack that is emptied from flour.

Mūsh-kun-ish, s. poss. -mush-kun, a receptacle made of willows or other material, which is used for the storage of acorns.

S. Lp 305

móckwanic ca.,

Potw: móckwanic, an acorn granary, for storing foods. Make these granaries ʻu'út. agrees that ṣ[redacted]axá·naxat might be used to make [redacted] these granaries.

Sot. n. Ind. word for ánguela, ratchet.
thinks the Indians did not have
anuelo, but used wá·nal.

xénxat.

Mic. xénxat, soguilla.
no-xénxa, mi soguilla.

Sot. xénxat, soguilla.
Joe do. no·-xénxa, mine.
anything that goes around your
neck, strung beads or anything.
nóin ɣoná'sit no·-xénxay,
I am wearing my necklace.
no other form.

Keng -hut, s. necklace, of bear claws, poss. -keng -hah.

Joez húnwut pú'ła
xénxat, bearclaw necklace.
Aeowseb 'á'swut pú'ła
xénxat, Joe vs.

3. Round Sting Ray - Urolophus halleri Cooper
[Mr. Hill letter, Aug. 4, 1932].

4. Rat-tailed Sting Ray - Dasyatis dipterura? Jordan + Gilbert
[Mr. Hill letter, Aug. 19 1932].

5. Butterfly Sting Ray - Pteroplatea marmorata Cooper
[Mrs. Hill letter, Aug. 19, 1932.]

6. California Sting Ray
   Eagle Ray
   Bat Fish
   - Myliobatis californicus? Gill
[Mrs. Hill letter, Aug. 19, 1932.]

Clothing.

[395

Gen. on clothing.

Sot. The cunada of Manuela had her little baby girl in the house when it burnt, she was lying on a blanket & the blanket got afire & burnt the litt girl's head, & ~~the~~ the litt girl died 2 days later. The cunada was not burned at all (mother of the litt girl). Forgets name of this cunada of Manuela. Manuela was a fat woman. Fat & water ran from her body after she died & she had to be buried the next day.

"The men wore no clothing."

[Reis, letter No. 5].

apron Tayç-lash.
apron of network Pish'-kwut
formerly worn in front. apron of
inner bark of cwd a willow
Shay-hay'-vish. formerly worn
behind. [Spank., Eng.-R. Dict.]

Lot. v Sotw.

If the little boy here says
to the Citt girl: máimic,
lit. desnudo, my. that he got
cook up here while she came
up here "naked," without any wood.
Joe máms tc o m, pl.
Joe p o m' - mí·xam
= their clothes
máwtc o m, they have clothes on.
sing. p o - mí·xam maw ic,
a fellow Rat has his clothes on.

Joe: [redacted] manuela's husband
was surnamed ṣúrvic. She was
no longer living with him. She
was drunk & got burnt to death.
in 1893. (when Joe was cooking
at Vista). Pl. ṣúrvrtcum.

She was burnt in the house that Guam
manuela's died. She was asleep
and her clothes caught fire
from the candles along Escondido
road that goes along side of the present Rincon
Escondido church.

Sgt. tells long detailed story of
how manuela ṣúrvic burned to
death at Rincon. She lived near
where the ensenada is now at
Rincon. She went back into the house
when house was burning and a spark
fell on her dress, and it started
burning her shirt all burnt off of her,
and her petticoats got afire, and
were all burning. A man rushed and
broke their beltings at her waist and
threw them off her. She was naked.
Her skin was burnt to a dark color.
Her hair burnt like a flash. Some
said to put eggs on her, & some fish
& that. Her skin swelled like blisters
& in about 2 or 3 hours it cracked
in places. She was tossing around
& hollering & at times had to be held
down. all at once she died, 3 hrs. after
the burning. a burn always works inward,
& gets worse later.

Má-mish, adj. naked , without clothes, without money, destitute.

Jocz mámtevm {zá.lvk / mónyik}

{they lived / they sandaban} naked.

best hd. idiom.

Tā-nut, s. blanket, quilt, shawl, etc. formerly a cape like garment mad e of the skin of a deer, Poss. -tā-na.

Shawl, s. Tā'-nut, -Tā'-na.
[Spark., Eng. - K. dict.].

~~Joz. it says in the song.~~
~~tá·nat ólvanic in the~~
~~song.~~ no-Tá·na.
t(ám'-ta·na, our blanket.

Blanket Tā'-nut, -tā'-na.

Ol-vut, s. a cape like garment made of deer skin,
another name for tā-nut.

Sot. n. ferá 'olvut.
Sot's wife: tá·nat, fresada.
Says nv-pickwa (not?) = nv-'ólva,
Clothing, my dress. = nv-ná·wakI.
When I ask if it could be of cuero,
says it was of inner bast of
álamo — when I ask word for
bast gives pv-cún, anything
that is inside is pv-cún.

Joez 'ólvanic is what it
says in the song. nó·n póy
'ólvanilot, I am going to cover him
with blanket. nó·n póy 'ólvanix, pres.
'ólvat is also good = nó·n póy
tá·na nix. (when I read him Spanish form)

I. sp 35 2

Joez has a song that
mentions: pv tá·natal
pv 'ólvatal, so the 2 words
must mean the same. Instrumental-
'ólvat must therefore be same
thing [redacted] as tá·nat, But
[redacted] Sotus. Translater it as
dress, not fresada.

Joez: It says in a song
tá·nat 'ólvanic. [redacted]

Tā-wȳ́-ish, s. a cape like garment of twisted stripes of rabbit skins formerly, but now given to any kind of a cape. Poss. sing. -t-wȳ, pl. -ta-wȳ.

S. sp 557

The chief article of clothing was a cape-like garment of fur covering the upper part of the body and reaching almost to the knees, but this was probably only worn in the coldest weather. During most of the year the men are said to have worn no clothing at all. The capes were sometimes made of rabbit skins, cut into stripes and woven with a woof of twine. Others were made of deer-skins, and some of sea-otter skins. These latter were the most highly prized, but were not common, except perhaps on the coast. [Sparkman, Culture of Luiseño Indians, pp. 200-201.]

Joez

Sot. tawá'gic, rabbit blanket.

Weaving was practiced ~~to~~ in a rude way in early and later times. All of these Indians had rabbit-skin blankets, worn in cold weather as a cloak. They were made by twisting the strips of the skin into a rope and weaving this as the warp, with strings of milkweed or yucca twine for the woof.

[Du Bois, Religion, p. 170.]

Their covering at night consists of rabbit skins, cut square and sewed together, in the form of a bed-spread [Reid, Letter No. 5].

Sot. Here they made only woven blankets, woven with pita.

Yūm'-pish, s. a hat, the name formerly given to a hat made of rushes.

Joez.

Sot. yúmpiz, sombrero.

Joez no-yúmpi, my hat.

Mush-lat, s. poss. -mush-la, a belt or gridle for the body.

Joez moc lat,
↑Eng. sh., ↑Chn. 衣服 s.

Joez nó·n móttik, I
belt on. also I
am putting my
have my belt on.
móttei 'o-móc kay, put your
belt on!

S. sp 306

Joez móc lat, belt.
↑Eng. sh. ct.
móʔic, iron scum

no-móc·la, mine.

Woch-hat, s. poss. -wach-hāh, shoes, sandals, or any covering for the feet.

Joez:
Sot. wátcxaT, shoes.

waxá·tci, no xá·tciki,
only name for waxache.

Joez no-wátcxa, my shoe(s).

S. sp 710

Mih-an-ish-, s. poss. -mih-an. clothes, dry goods.

Joez
Sot. mí·xanic, ① clothes, zopa
② lilacha. no-mí·xan, no-i—Joe, mi
zopa. Joe do.

S. sp 776

Men's clothing.

Joez: yúːlkilac, pants.
↑ long

nónˀ yúːlikˀ noˀ-yúːlkilay,
↑ long

I have my pants on.

Women's clothesing.

Joez tvkat, wiklow bark. It was some of it 8 or 10 ft. long or longer. When you leave it a day or two you can pull on it + it is hard to break.

Joez: They used to call a girl's or woman's dress pvpá'la, at least in the modern language.

Shay-haý-vish, s. poss. sing. -sh-haý-vy, pl. -shay-haý-vy, apron made of inner bark of cottonwood or willow, formerly worn behind.

Joez po-ṣxé·vi, also po-ṣxévki, her backflap.

Joez n. what wd. call deerskin dress, unless ṣú·kat ṣexé·vic.

Joez n. name of mythic but knows páṣkal, pt. -vm, seal.

S. sp 498

Joez
Sot. w. no álamo viejo, BUT
álamo medio nuevo, the boot
of the álamo, la cáscara es
encima, pero aquel se queda
abajo en el palo muy fino.

ʂexé·vic for women
was made of this. pícwat
is another word. X. how to
say its boot — calls it ʂexé·vic.
The bark got dry &
fell off or was pried off and
got the bast. Did not take
it from palo mojado porq. no
tenian cano. ok. word - Sotw,
'atá·tcI, any bark.
'avá·xvt pv-tá·tcI, álamo
bark.
Sotw. ʂexé·vIc, alamo
bast dress of old time Ind. women.

Sot. calls this ʂexé·vic,
which also means backflap
of woman's dress. Sot's wife
first called this plant
ʂexé·viwvt, and later said
ʂexé·viwut is ~~tt~~ backflap
and ʂexé·vic is the plant.
Feliz: ʂéxla. We made shinney
balls of the bolas at root
of this shinney. But made
some balls of 'á·tcawvt,
tollon.
Sau. Pentstemon antirrhinoides
Benth. [Common name not given, Jep. 910].
Joe ☐ ʂexé·viwot. — never heard.
Joez: Boys used to make piaque
balls of ʂéxla.

Pish-kwut, s. an apron of net-work, worn in front.

Another article of dress was an apron, pishkwut, generally of net-work, made from the twine obtained from dogbane, Apocynum cannabinum, or the milkweed, Asclepias eriocarpa. Another apron, shehevish, was made of the inner bark of willow or cottonwood. This was worn behind, while the apron of network was worn in front. Both these aprons were worn exclusively by women, who never went entirely unclothed. [Sparkman, Culture of Luiseño Indians, p. 201.]

Bot. ↙
Eus. pícꝁwat; no-pícꝁwa, my. ↑Eng. sh.

Eus. [redacted] ṣexé·vic, back-flap, woven of willow bast. ↑Tr.

Bot says both words mean same. Denies front + rear flap.

Doe: ṣexé·vic, ṣexérmal, dim. Ch.

pustiyat

The front apron worn by women was also formerly made from this cordage, sometimes of net-work and sometimes of loose strings suspended to a cord tied around the waist. [Sparkman, Culture of Luiseño Indians, p. 203.]

Tayç-lash, s. apron. Poss. -tayc-la.

Lat. [redacted] = mandilat. Engl.

Both words mean belt.

Jolz kw. Te'lac, mandil.

no-Te'la. not connected with [redacted]

pv-te'ç, Len belly, but means a protector, Te'la, non-poss. for belly.

S. sp 560

Tayç-ky-lish, s. this name is sometimes given to an apron.

~~[illegible]~~

Joz té'kilac, mandil.

Supposes it means same as té'lac.

pónnIk { pv-té'kIlay / ná'wakI / té'lay }, she has { apron / dress / apron } on.

S. Ap 00-9

Joe heard R. use the word pá'lat also used for some kind of bark skirt or other skirt that Ind. women formerly wore. For he heard a story about a witch woman who married a man, & after sleeping with him, got up and shook her pá'lat (and by this feather-skirt was not meant) over him & he died right away. They spoke of it as pv pá'la, her skirt.

Joez nv-ná·wak±, my dress.

Hel-ky-lash, s. petticoat.

long.
Sot. hél·ki·lac, womans
underskirt, ~~petticoat~~ from
waist down. Modern mg.
Joez hél·ki·lac.
Tlong
nó·n pónnik no-hél·ki·lay,
I have my faldialla on. (ws.)
nó·n yú·lix no-yú·ki·lay,
I have my pants on.
yú·ki·lac, pants. Ch.
Tlong

Adornment.

pá·xuytcat, earring.

Pah̄-wich-ut, s. an ornament formerly worn in the ear.

← uy, not wí

Foez pá·x[redacted]uytcat, any kind of earing. no-pá·xuytca.

J. sp 375

R. houses.

[399]

Dups. not separated.

18

House.

First To build a house.

J.P.H. initiation: scorpion - centipede.

Sot. ςιγγ[illegible] a wάκρις was
the 1st man to build a house
{for house}.

Joez never heard this.

kí·wat kí·tca,

ask house construction.

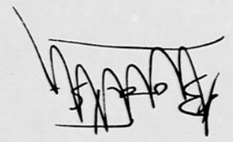
Sot. ∨ w:. kí·wat, pixé·ɔɪc.
~~fdix~~. mácla is a flower, wd not
be used for house making.
palma is good for making house, they
used it at the [redacted]. S. Jac. fiesta.
and thinks carrizo wd be good,
when I ask about it.

Sot. ki·wat, Palo, June 32.
San. Lotus scoparius (Nutt.)
Ottley. When I ask if this
belongs to broom family,
says the broom belongs
to the pea family.

Mic. ki·wat. Used it
when they tatemaban cama
de quiote en la sierra.
Sjc. June, 32. San. Lotus
~~scop~~ scoparius (Nutt.) Ottly

pivé·ṣic kí·tca,

kí·tca ló'xac 'é·ṣatal



The cedar house on top of Palomar Mt. is 8 or 9 ft. high, has maybe 25 poles, & several scobs of cedar too, 4 paces diam.

Pieces of cedar bark from the old cedar bark and pole house, Palomar mt., June 32.
San. bark of Incense Cedar.

Sot: ʔé·saT is the name of the ~~tree~~ bark of ~~the~~ Tovó·mal.

both ~~are~~ ʔi·ʔi·mal are ~~the~~ los dos palos colorados. ↑ The bark of ʔem is ʔésat (special term).

kí·tca ló·xac

ʔé·saTal, cedarbark house.

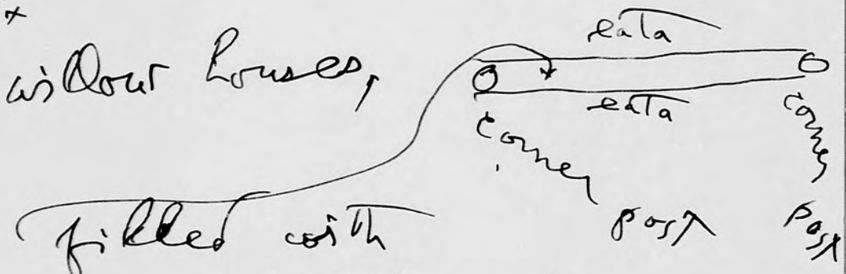
Sot. The cedar bark house at the very top of the cuchilla upsl. of kú·ki was 5 p. across, & ca. 8 ft. high (some poles extending to 9 ft. It has more willow(?) poles than cedar slabs, the poles were 3" diam. many of them, and there were some 25 of them still in the house. One of the cedar slabs was nearly a foot wide, but only about 6 ft. long. The house is very old & there are some rotten fallen sticks. At present it wd be little protection from the rain, it has gaps a foot wide in place. Some cedar slabs were ev. a foot wide. only 6" wide. A wire fence runs along ridge, just a few feet ~~N~~. kú·ki-ward of the house. Morning wd be best time to take picture. I took picture looking S.

willow house.

alder house.

casa de palos parados.

Joez: at Rincon used to split alder trees in two & use these as palos parados, & tie ~~the poles~~ two horizontal poles across with hunú vat fiber, & then plaster mud on the inside & mostly, for outside rain will wash it off, on inside the mud keeps the wind out. used to thatch with reeds with tule or with wheat straw but often they had seeded wheat with sickle. But the Gola people past made willow houses,



filled with upright willow twigs.

always use an horqueta post at corner. pakápkac, horqueta.

adobe house.

hunú·vat.

Fiber used for lashing houses together.

To-kat , s. inner bark of black willow.

[S. ap·581]

tvkát, willow bast.

Quest.

Spark. To-kat', s. inner bark of black willow.

Spark. Ka-sē'-mal, s. a plant generally called blue sage, audibertia nivea Bentham.

Qtn: ?

Sot's wife tvkát is bast of & saxát or of wát, both are good. The word cannot be applied to cwd. ~~bast~~ bast, ~~tvkát~~ tvkát was not used for tying ~~the~~ fences or for tying the thatch on ind. houses. 3 things were used for tying the thatch on houses: ① tvkát, ② cô·val and ③ hunú·vat.

To-kat', s. inner bark of black willow.

Sot. n.

v. sp. 581

Parts of house.

Jez pupú·'vk, doo. hénnI
'á·kwa pupúkga, Henry is sitting
by the door.

Joez: kí·tca pv-kótla,
coll. techn. From the verb to cover.
kí·tca pv-káw'la, ceiling
= kí·tca pv-púi·ta.

kó·ta kí·tca

O'S on Sjc. Mission Building Stone

The stone was from several places within radius of a mile
6 m. a litt s. & e. of the mission,
in the hills, where they have cut &
(can see
get the carretas around, but
the rock in 3 ways:

① in carretas.

② [redacted] on things like a catre.
women carried it. Asi traiban tambien
el [redacted] todo pa los adobes. No. Mex.
word for this. Fr. O'S. says they
called it in Mex. Sp.

③ in Sj. hat, carrying-net.
Tie this around waist when going
out, & hang on back with
a rock in it. O'S's little booklet on
C. mission has a picture of a
person carrying a rock to the mission
in a carrying net from the quarry & the
mission.

(1)

O'S. there are several kinds of
stone in the church. Mr. Brinley in
(= Manuel Manriquez)
1918 took old "Cabo" (lived in annex
(= capt. of the guard
to the place where they got the good
stone. One kind is highly valuable
commercially. He had some of this kind
crushed & pressed at Seattle - cooked it the
S. Fe tufa. He prob. died in the flue; for
he never came back to complete his
agreement with the S. Marg. ranch. He took
a number of trips with "Cabo".

O'S. later found several places
a litt s. of east of mr., almost directly
e. of here is more correct; about
5 or 6 miles, on top of the loma,
we drove up with a car nearly to it.

Mr. [redacted] runs clay mine at
los Cristianitos. It was Billy McGee that
promoted that clay here. It is in a tributary
canyon of the Xianitos to that runs from
near the Mis. Viejo canyon down to the
Xianitos. that is the place mentioned by
Crespi. (see Eng's hist).

The clay deposit is about 3 (2)
miles se. of where they got the stone
for the church on the hilltop.

Brinley had talked to a man in
n. part of Cal. & was told that
stone is at Sjc.

Sat. The gente estaban en misa
en la iglesia de S. Juan Sunday noon
▽ vino el temblor, sacudió la
iglesia, y al último se cayó
la iglesia, entonó mucha gente.
Era se murieron muchos. Segun
era un castigo. Cub. house std. never
have fallen on the people.

Then saw the Manuela burning
to death story..

Sot. knows of there being a tower on this S.J.C. church like that of Ilo.

Sot. heard that they dug out rock in the hills for S.J.C. church, it was soft and they made it like adobes, all they had to put [redacted] equinas mit. They thot it was strong but when the 1812 earthquake hit the mission, they saw it was not strong. The mission fell during mass one Sunday morning.

Kū́-tam-pish, s. a chisel like tool made from a deer's horn, Poss.
-kū́-tam-py. Sparkman special.

Sot. kúttapic, fresno,
ash tree. It has very hard
wood. good for mangos de
acha, & can make a wedge
of it when dry. And can make
a bow too.

S. sp 225

R. games.

Dups. not separated.

[399]

12

Joez: ~~Each boy~~ Each of 2 men has
3 arrows, and de 7th arrow
they shoot first. The distance varies.
They take turns shooting. They
know their own arrows. The arrow
that is nearest center one
point for the man that shot it.
Each ~~point~~ of 3 points &
it takes 3 ~~game~~ points &
win, so at best it takes 3 games
for a man & win, and usually
more. They bet their arrows
on other things. This contest is
called náw'ṣic. náw'ṣix,
to do thus, náw'ṣiwtn, pl.

Joez tɛ́ɔ́ɔ́nakac, name
of the hoop and pole game. Joe
has never seen it played.

Sobota dialect

Sat. ^ prsníkovic, Gall. = Rincon:

M. Forster:

. ^ Used to have great peon games, Rincon ~ Pala versus Medjic. Mos.

Vic. saw them play peon at Rincon. They had 15 palitos no mas. Put 8 peones under ~~or cuatro~~ an inverted cuatro. You arrange the sticks:

① media grande = R. supúltal ~~tal~~ lúnyan (lit. con una en medio), Sp. con uno en medio.
↑short

② supúl talnóllax kwíimik, Sp. con uno pal oriente

③ supúl tal nóllax tomaamik, = Sp. con uno pal norte.

④ media chiquita = supúltal kuhúatmiya 'o'étevik

⑤ media chiquita = supúltal 'óplik.

tátelic, cañuela game. Vic. plays it all the time with the old ladies.

tátelaq, he is playing cañuela. tatelawo:n, pl.

'amú' konom teíw'iwo:n, ya ganaron.

these 4 sticks, made of willow all painted XXXX on the flat side. They throw all four in the air and let them fall on the ground. Tabla (= Eng. 'tie') dicen de repente. (when 3 fall Black side up & one black side down?) When all fall ~~black~~ painted side down ~~up~~ = 6. When all fall painted side up = 4. When they fall 2 up & 2 down it counts 2. They fall on the ground. A coino umpires it

wáw'kic, piaque game.
wáw'kiwɔn, they are playing piaque.
There are 2 forms of this
game:
① wáw'kic xéevic, ground
shinney, shinney on the ground.
② wáw'kic ɔiiwic,
shinney in the air.

Reid's game name may be
for this.
wáw'kilic, shinney stick.
Trot?
pɔɔúprikic, shinney ball.
they bury the ball to start
the game. Then wɔɔá'ɔiwɔn, they
are digging the ball out.

Game.

Sot: The game was played by
2 on each side. ~~The~~ A and B
stand on the Araya side by side
& at the cry either of San-Tiago
or who dis tus they start. Each
racer carries a stick ——<
& the turquilla is used for ~~hand~~
rolling the ball on the ground. You
can use this palo & stop the ball
but DO NOT & put it on your foot—
you just put it under your foot
quickly & kick it. The helpers of
A & B. stand midway on the
ground & when A. & B. reach them,
& take balls from there to the farside
~~ground~~ of the field, & then back to the
middle, and there A. & B. take it
for the ~~hope~~ home run.

Once at the tranquila at Trabuco an Ind. named Wasak and a Yaqui spoke of running a race from the church here to the

Féliz ——— was a famous bolero (=gomero) of S.J.C. He & mesa were both good gomeros, and wd be about 95 yrs. old if alive OS buried mesa. Mesa was his nickname.

Acu. died July 31, 1924.

Jose Juan Olivares was mestizo de Jamdio.

Sot. on acorn piercing game.

(O'S. showed him a spn. & he gave the following:

Sot. teíwxat, the acorn-ring piercing game. They wd meet & gather as boys at the casa de fulano & play it. páf

pu-pí'ta wi'ʔat, the saucer of the white oak. There are 16 still on string of spn. & they often made them with longer string & more saucers.

'ic the [redacted] ring to end of string & thread the rings.

teíwxat pu-klá'w, the ti's stick. It is made of 'n'ut.

teíwxat pu-wí'tes, the ti's string.

People made a living just by betting on this game, wh. even bet horses & cows.

Lot: Carreras Game.

they have 4 palos. throw the 4 sticks so that one will have tabla.

Wi. heard they make game ball of stone. Kw. [redacted] 3 or 4 ws run 6 or 7 miles with the ball, men from various villages, ws. run for bets. When you once or twice miss the ball you get left way behind. they look long-winded fellows. Marcos Foster shows me a stone game ball from San Mateo. Wi. gives this info. practice with stone ball (2½ pounds) play game with wooden ball Wi. had 4 oak game balls.

tó·ta purúpraki, stone game ball, also tó·ta pérrat (mg. round). kwlá· wut purúpraki, wooden ball.

William McPherson tells me he attended the Pala fiesta of 1906, the first Indian fiesta he ever attended & they had spirited shinney game and game game. More recently at Rincon McPherson put up $10.00 to have boys play shinney, but they had almost forgotten how to play & it fizzled out.

tan's ff.

old
[6056]

[399]

R. money.

Dups. not separated.

[399]

3

Money.

yú·lic, sarta.

Jaz Wi nó·n póy yú·li·lut,
I am going to string it. nó·n, [redacted]
pzénxat,
yú·lIx / I am ensartando [redacted] the beads.
yú·lic a string like the
bandera de plumas here.

ʔáwverat.

Mic. ʔáwverat, a kind of white shiny beads. Mic. saw these only once, the ʔáwverat belonged to Maria Gomez. It makes a slight panting sound, Mic. heard it in Maria Gomez' trunk when Maria was with her daughter at Anaheim. When she returned to S. Juan, Mic. ~~Fiemes que tabacoy~~, asked her what was in that trunk, at last she got it out & showed it to Mic. ~~Your~~ It was hunting Mic's voice, for it has cannot merely be kept, it has to be talked to and given tobacco (= to smoke tobacco or coplas), when Maria Gomez died, she left these abalone strings to John Aguilar. John Aguilar is all the time at the door of the S. Juan church working for the ~~chief~~ priest. On such an occasion they shd do as do at a táinic. they put chia, kaʔcil, acorns, on a batea & repartir at a táinic dance, — ese táinic es cuando llega teayítegic.

Money

Money, auvirat or khenkhat, was made from shells called siʔwal, probably a clam; khapshut, almeja; and shauvish, a large univalve of which the columella was used. The clam shells were made into small disks which were perforated and strung. The strings were measured around the circumference of the hand, ~~much~~ much as by the Yokuts, except that the measurement seems to have been a little scantier. [Du Bois, Religion 1867]

~~Xxxx~~ Joez has heard the word ʔáwvinat; it is a word for money in Sjc. a some language.

148 Kenghut, a string of shells or bear-claws; pavint, stick with a crystal in one end, used in ceremonies. — S.
[Du Bois, Religion, p. 130].

náwxamic.

Sot. Joez náwxamic, the string shell money that they used to measure on their hands.

Joez: náwxamic, valuable property, money; food. Call the pá'kat, sack of acorns, sack of beans, calico, etc., that they take to a bereft village: nâwxamic.

sínnavol.

Sē-na-vul, s. poss. psē-na-vuk-y. money.

[hyphen]

Joez sínnavol, money.

not s

Mic. yú·lapic, a carrying-
net, mas finito que el ʼi·xat,
the same forma as the ʼi·xat,
pero mas finito.

Mic. xâ·wic, a a kind of
big network bag that mi abuela
hacia en [redacted] La Jolla. Kw.
details.

ʌʌic. 'i·xat, a kind of

xebeq. carrying-net.

[wekunla, network sack].

6. Tukvul Wekunla.[152]

Tukvul, carrying net;
wekunla, sort of carrying
sack. These were sent
South.

[152] Tukval is sea-otter;
the carrying net is called
ikut; wekunla, network sack
with very fine mesh.— S.
[Du Bois, Religion, p. 131.]

Kū-lá-wut shō-ly-lish, s. wedge for splitting wood.

Sparkman special.

Col. kwlá.wvT có.lilac,
a wedge.

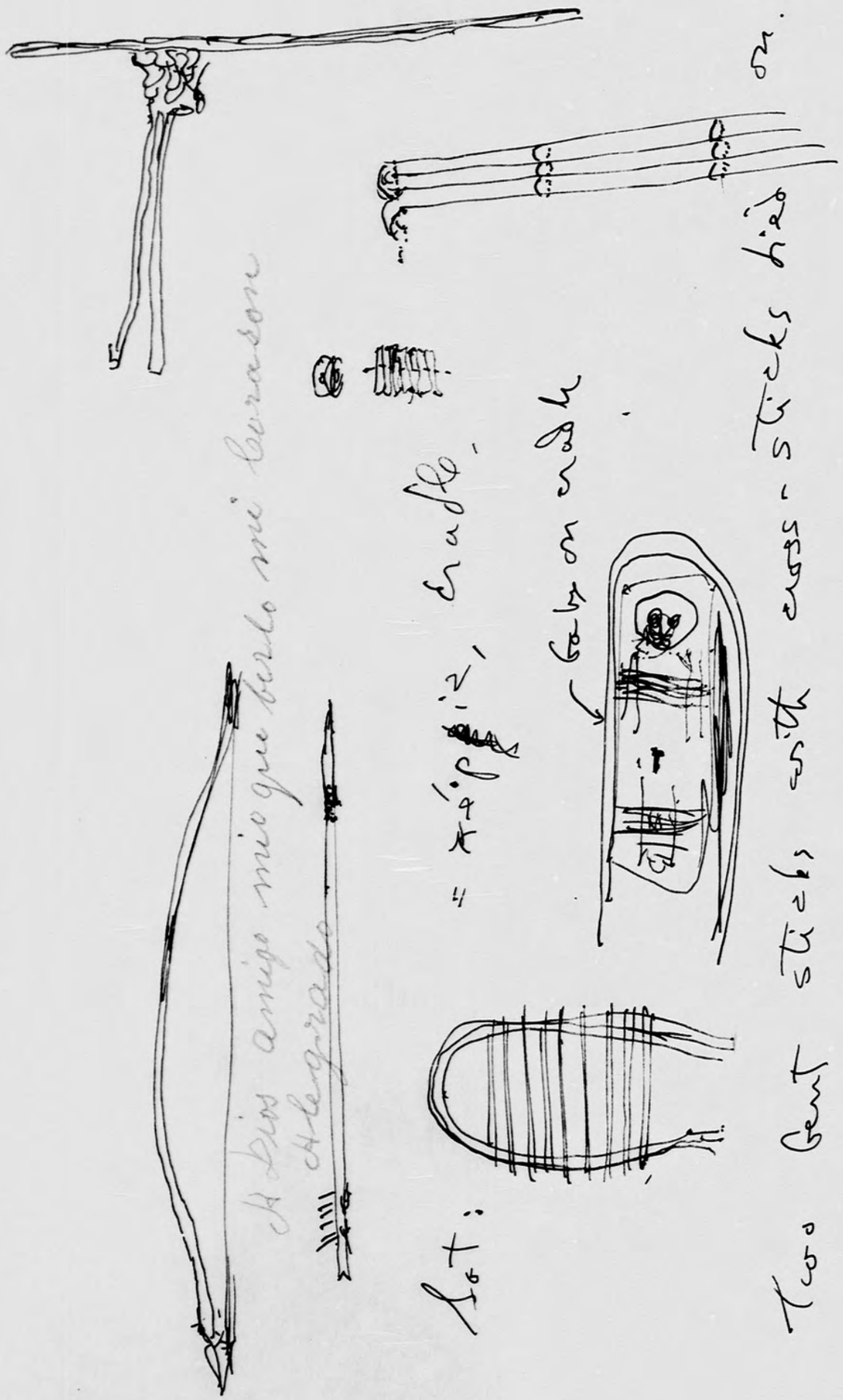
Luiseño : ucl copied – W.B.

6 Box 736

S. sp 215

Mic. shows me páckolac,
a basin-shaped basket of
twisted of young shoots of
wát half roasted in the fire.
Mic. got ~~one~~ his basket ~~of~~
from an old man at Pala who
makes them. He also made
one of junco that Mic. gave
to Fr. O'Sullivan who has it in
his museum.

[una cesta como una jofaina (basin) (bacía)
hacían de ramitos jovenes tostado en la lumbre



Kos: nóin páitimuma
nu-páiwi péchiya, I
am packing water on my leaf
in my péchec (schita). Use a
cloth to hold it steady

tot. pí·kat, knife.

no-pí·kaki, my knife,

Mic. nomtá·Tiki, mi metate.

Sot: Evans showed him the cogged stones, but no sonde aquí. They had only the gówlac, arrowstg. stone, with a single groove in it.

There are rocks of that kind ~~en~~ aniba ~~Guajomaca~~ Guajoma in la sierra that is te (kwi·mi) of guajoma, that is used (=sun?
for metates & Evans' cogstones seemed to be of that kind of rock. But his cogstones had many grooves.

wáxlaxpic, anchor.

H718-1
Luis., Gab., Span.
all copied
-W.B

Wak-lah-pish, s. poss. -wak-lah-py, anchor, this name was formerly given to an anchor used by the Luisaños who lived ~~fixtx~~ on the coast for their fishing boats.

Joez
Wi. wáxlaxpic, ch.
wax, I catch hold of a limb & it splits off. nu-wáxlaxpi, mine.
n. verb it is derived from

Joez mátti wáxlaxpic, throw (lit a tor ador.
the anchor.
Joez wáxxak, little the limb of a tree
splits off — wáxxax pu-má·wi
kolá·wut. But if it breaks from
the crotch of the tree it pumá·wi
píffax. pu-má·wi is applied of
tree brazo only. náxxix, I lead
a cow off.

S. sp 671

Adan

The word must be

~~[illegible]~~

R wáɬ laxpic, anchor.

R. wáɬ laxpɛ́ɛtcom, pl.

says that the pl. is a rather than i.

Adan does not know the word
páalat, but the Spark man
possessional shows that the
syl. has the vowel a, and
Adan's guess is also that it is
a and not i.

The word for oar that
~~[illegible]~~ Adan knows is wóótila'tcom.
(not e

R. pl. wóótila'tcom.
ch. + certain,
and very interesting.

R, wóótIɬ, he is rowing.

está remando.

'éppa'an qáwwɪ'tfe

pem-yáwwe'

kílle' 'á·yklay

pem-yáwwenene, sometimes they got a stone cuando no tenían ancla.

~~pɪɪɪɪɪɪɪɪ~~

qáwwɪ'tfe pem-tú'tfenwe' hespen 'úw·wɪffɪf, kílle pɪf-yí·p± péɣɣax{ vó·tɪ> ~~pɪf-wéwnepɪ~~

amarraban la piedra con cicote, so the boat wd not go from there, el bote.

Adan

Figures out that the word is

wáq ~~ɬax q~~ɬif, anchor, lit. forked, forked ← adan, thinks for prongs = čah. waqʼ the anchor

ganchos.

Joez: 'ɪwé·'et. This is not used for racing or for hunting anybody, but is a kind of love-charm. I get something off a man or woman so as to make him or her love you.

nó·n póy 'ayánnɪk, I get
↑not n'
something (e.g. saliva) off a girl.

nó·n póy 'áyxa, I already have something from her.

Joez 'ɪ wé·'et is love charm. Make it with incantation. Several ingredients + then first is 'ɨwé·'et.

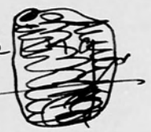
You have to have the nó·t - he is the Lord of all. That's why they call it nó·t.

(jotting).

Women [illegible] after her | Lucy dies
the woman takes Lucy's place, + call
her Lucy. Can say ya'ár nó·ta Tsbo kiins
+ cuyé·l nó·ta. dis.
Joe Rinks dapitaneja maybe

o-h

Joez súkat pvtá·na
deerskin, gamusa
léːpɪc kúnmal, little buckskin
=tanned
sack. [except from paints].

Doctor  and Seer.

For 312. [p. in Boscana's Chinigchinich...]

ló'xac

téy'a lac.

νά'νιc

Joez: Τάραχιc, sickness in sense of epidemic that comes to Los Angeles & kills many people. also used of any sickness.

ʾácla.

Joez: non-poss. ʾácla, pt. Some people have tá·ɬwic, some have tó·mawut (thunder-head), some water for [redacted] pu-ʾá·c. So pu-ʾá·c can be an inanimate thing, or kulá·wut for his pu-ʾá·c.

Joez one time 2 fellows were arguing as to which was the better hechicero. One had the mixé''wut as / pu'á·c (= putó·tows) inside his pecho, so he [redacted] put his mixé·wut into the other man's heart & it began pecking his heart.

tó·tɵwIc

Joez: non-poss. [redacted] tó·tɵwIc.
Good & used. Brujería.

I asked Sot. what it is
that a [redacted] doctor shoots
into a sick person, and
he says that also is ₵
po-tó·tɵw.

Sot. told a story of a man who took a zapito from his mouth & showed it, & then put it back in his mouth again. This zapito was his

po-tó·tow.

ʾahíːvoroyt.

Their medical men were esteemed as wizards and seers, and called A-hub-su-voi-rot.

[Reid, letter #8.]

Mic. Eus. nt. Never heard.

Fel. ʾahíːvoroyt, doctor, hechizero.

Joez nó·n póy há·pɪʏ,
I am charming him. This is
the verb used of a snake charming
a bird.

tó·wi wut, sabrino.

Sot, tó·wikat, sabrino.
E.g. one who can tell where
a thing is + goes to it —
tells story of aman at Rincon
who found a thing — write up
later like man J.P.H. tells of who found
needle in haystack.
Fr. tó·wit, Le is telling
Re fortune right now.

tó·wiwut, one who is
doing the work all Re time, as
profession. [Ref. filed under "To bet"]

□ tó·wil.

~~[illegible]~~ Joez: in Joe's dialect it is tɨ́wwɪkat,
prophet. tɨ́wwɪʏ, Lo is prophesying- trwí·wut,
a man who sees things before they happen.

tíwwik, tó·wik, to see as seer.

Joez: ɸí''wɔt a doctor who
~~ɸɔɔkɔnɔɔɸɔ~~ bewitches people = ɸí'ɬakɔt.
= dañista. One who goes around &
injures people. But nóːn póy
ɸíːka, I am bewitching him.
nóːn póy ɸí'ánnik,
I am hypnotizing him.

Pē-an'-y, v. t. conj. 1. to bewitch. [Spark.] Sparkman special.

Pēç-wut, s. a wizard or witch who use their powers to kill people as distinguished from those who only doctor. Sparkman special.

Joez: pí'wut.

ρέ·κα, ρι'άννικ, to bewitch.

Sot. ρυ.'άννις, su

hechicería.

Sho-woç-ish, adj. a person to be afraid of, as a wizard. [Spark.]

Sparkman special.

Teng'-al-kat, s. doctor. [Spark.] Sparkman special.

Joez téŋŋalkaŧ.

noin poiy téŋŋalka, I am doctoring him.

(e.g. [redacted] with medicine). But nóin poy

mayíwka, I am mesmerizing him to doctor him.

puíla mayíwkaŧ, one who doctors thus —

e.g. when a puíla comes to doctor.

Teng'-aly, v. t. conj. 4. to doctor, to treat a sick person. [Spark.]

Sparkman special.

A Cahuilla doctor is said to have sucked a rattlesnake about a foot long out of a woman's chest. [Sparkman, Culture of Luiseño Indians, p. 216.]

Jrez: ló'xakat, a doctor.
That makes ló'xac, not a púla.
This is the kind that get murdered.

Jrez kɪtéːx was an Indian that lived in a canyon who was making things out of blood. And somebody was dying at R. every day. The way they do it is to make a number of tiny dolls [redacted] (= méʼʼec, pl. méʼʼetcum, or méʼʼetcum ló'xatcum, which means that they are not méʼʼec to play with, but for something else) & have them standing up & when one falls, & this is Henry, & this is John, etc., & when one falls, that means dead. If you can find these things & burn them, the medicine will die in 2 or 3 days, but you have to go at once & battle or you will get sick & die too.

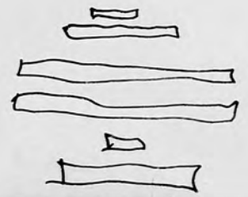
Joez: Sometimes when a doctor makes ló'xac to hurt somebody, if he does not observe certain things it comes back on him & kills the maker. ~~Hac~~ Of this is said

naláxxIk pv-ló'xay, he made a mistake in his incantation work.

Joez: another kind of doctor, distinct from the púla, is the kind that makes ló'xac. This way, if I don't like a man and I am going to kill him, I have to get objects and use ceremonial words and put life in the thing by incantation (=brujería). Call this made medicine: návIc, návIc ló'xac or téy'alac ló'xac. Poss. pv-ló'xa, pvnávI, pv-téy'ala.

~~Someman so as To make him or~~
~~to love you. nóin poy~~
~~'ayáxxxx, [illegible] I get~~
~~something (e.g. saliva) off a girl.~~
~~nóin póy 'áyxa, already have~~
~~anything from her bed.~~ Why so many
kids. get shot is because they are not
This other kind of doctor,
púla, but are making lóʼxac. Like
Juan Solelo's father was singing likean owl one
night, and Feliz Calac, who lives above Sot's,
went out in the night with a shotgun & tho he
did not see him, shot at him. He did not think much
about it till the next morning when he went
over & saw human blood, & tracked it
direct to Sot's house. He had shot Sot's father.
Sot's father lived only 2 or 3 days. The
family kept still about it.

púla.



Joez: There are [redacted] three distinct

things:

① The púla has pvTó·tow [not a, very impt.
pv'á·c, a medicine that is
born in him & that he can cough up
& extract through his mouth in an instant
& use for killing anything. nóin póg
pí·xa = nóin póg [redacted] pɪ'ánnɪx, I bewitch
him. This púla business is wholly distinct from
the [redacted] Heloi, for púla has it right with him.

② Now this other drug if I do not like a
man & want to kill him, I have to get objects
& use ceremonial words & put life in this thing
by an incantation, brujería. Call this magic
medicine: ná·vɪc, ná·vɪc ló'xac
ó téy'alac ló'xac. Poss. pv-ló'xa
pvná·vɪ, pvtéy'alɛ.

③ 'Iwé·'et. This is not used for pacing
or for hunting anybody but is a kind of a
love charm. I get something of a man

"The medicine man is called
pula." Kr. in DuBois, Relig., p. 183.

The shaman, Spanish hechizero, is called pula; the toloache initiate, pumal. The probable etymological connection of these two words has already been commented on in the chapter on the Juaneño. [Kr. Hbk. The Luiseño, p. 682.]

Lc. púla, doctor. Pl. púpulom. N. if *púlam also can be formed.

Not púpulom, the captain goes nó·notom. But later in p.n. Wi. gave púpulom. Joez: púpulum is the only correct form.

Miz. Eus. + albert.:

púla, sabino. also v.s. púla 'atáx.

púpulum 'atá'xuin, pl.

Notice that he trs. púla as sabino, not as hechicero.

Sco. Cd. also say púpulom when you explain it, but normally púpulum ↑ n.o.

Joez púpulum, pl. ↑ at first said :: + then admitted that it is v.

"great pūalem or shamans"
[Strong, aboriginal soc. in S. Calif.,
Pubs., Vol. 26, No. 1, p. 72]

Mir. L. púʻola, healing;
J. púʻol.

get Fel. word for doctor
& use for "
" puna.

Pū'-la, s. wizard or witch. [Spark.] Sparkman special.

Pura means Chungichnich
in the old language of
the coast. [Du Bois, Religion, p. 177.]

Xtic knows only púla, hechicero.
Wi. thinks it must be g.: *pura.
Joe: púra is not a word,
sounds like Spa

get word for medicine.

Joez wi. nhg. Téyzyalɛc, any medicine.

From nó·n pój Téy(z)alk,

I am doctoring him. téyzyal'

pój, enae him! téyzyalkat

doctor, sanador. téyzyalvuktvm, pl.

nv- téyzyal', my medicine.

Joez téyzalɛc.

↑does not like it half double.

pí'wut.

Pēç-wut, s. a wizard or witch who use their powers to kill people, as distinguished from those who only doctor.

Sparkman special.

~~Joez · pí'wut.~~

J. Sp 420

Sho-woc-ish, adj. a person to be afraid of, as a wizard. [Spark.]

Sparkman special.

S. Sp 510

Pē-an-y, v. t. conj. 1. to bewitch. **Sparkman special.**

J. Sp 424

Pū-la, s. wizard or witch. **Sparkman special.**

S. Sp 458

téŋyalkat.

Teng-al-kat, s. doctor. **Sparkman special.**

~~Jocz Téŋyalkat,~~

~~nán pój téŋyalza, d~~
~~(eg. with medicine)~~
~~am doctoring him. Bout~~ x

~~nám pój mayíska, dam~~
~~memorizing him to doctor him.~~

~~(púla) mayíska T, ono that doctors thus~~
~~eg. then a púla comes to doctor.~~

S. Sp 571

Teng-aly, v. t. conj. 4th. to doctor, to treat a sick person.

Sparkman special.

S. Sp 572

Strangury was cured by steaming the patient as in the purification of women after parturition:

This operation was performed with many prior rights, such as smoking to the Great Spirit, pressure and rubbing of the part with the hands, and a song, every verse of which concluded with

Nom im manoc, in manoc,
Nom im manoc, in manoc.
Gobarse!

I do, what I am doing,
I do, what I am doing.
Oh Church!

Even the name of the
Deity was not ~~involved~~
invoked in this, but the
place of worship.
[Reid, letter #8.]

Nic. Eus, nt. "Nom im manoc.

Sat. spoke about doctors last night. He said in telling about a woman that nothing was the matter with her but they had endamado the woman, [redacted] when Sat. was called to doctor her.

~~He~~ reads

Minerals.

Horace A.
Mr. Scott. Interview
Sept., 1932.

Horace A. Scott, Teacher of Geology, S.A.

J.C.

Joez Mr Scott: wiyáCa

= quartz.

Red ochre is an earthy form of hematite, formed under different physical conditions. A spec. of the earthy hematite Joe identified as

.naŋyóŋ.

crystal.

Beryl is ~~not~~ flinty, it
is not quartz at all
Joe calls it vitrophyre,
but ~~He~~ it does not occur
in Diego Co.

Joe includes agate
under flint (pitchstone).
Scott says it is very similar
& flint in composition.

Jre: Ch describe both
tufa & lava as tó·ta
té·liziç, mg. ashes, rock

Kunzite ca. is Li_2
colors: 1. white with pinkish
& purple tinge, but transparent;
2. colorless, like Jre's spm.
It is a lithium
aluminum silicate, named
after George Kunz
who first described & it was
1st discovered in S. Diego
Co. but was first found
in mining & unlikely that
the Indians ever knew it at
all in primitive times.

(it occurs commonly in S. Calif.)

Asphalt is just a name for a bitumen. bay tyrimen is the general name of asphalt is a variety of it.

West of the archer Service Station near Costa Mesa are types of bitumen.

Liquid oil is petroleum if liquid enough to run, but bitumen is gen applied to the solids, but it is bituminous material;

a more gen. term would be petroliferous material, which would cover anything from solid to liquid.

Joez: There is an asbestos mine near towards Rancho Grande from mesa grande, on the reservation. Joez says it is something new, and he n. what it would be called.

It is not a shale country
where Joe lives, o therefore
they have no name for shale.
Showed Joe a spm.

the Klamath River
formation is serpentine, not steatite.

"Flints" are all silicon oxide with some impurities, and are dif. colors. The application of "flint" is not strictly scientific, they all have dif. names.

Real flint is formed from the secretions of organisms on the seafloor & are always associated with limestones and shales on the seafloor. (n. Ind. name, there is a mine at Puerta Cruz & used to turn it - take it down to Pala to whitewash the ir church.

But other silicon oxide spcns. are not from the seafloor, yet may roughly be included as flints for archeological purposes.

Joe thinks that the doughnut stones may have been used for heating water for bathing babies, the hole wd. be for inserting a stick for lifting the rock from the fire.

At the Devil's Post Pile in the sierras, the basalt is in hexagonal columns, & you find these columns more imperfectly developed in the lava flows around here sometimes, you might find quite a smooth surface of basalt.

in Georgia,

Showed us staurolites, sometimes in shape of an X or a maltese cross.

Mr. Scott showed us a doughnut rock that looks as if it had been painted, & Joe knows they got the powerful rocks out sometimes & painted them.

tuksicival, mica.
Identified from spn. Locally called isinglass.
$H_2 K Mg_3 Al (Si O_4)_3$
= black mica. This black mica is rare in S. Diego Co.
The white & the lilac hematite is what commonly occurs in S. Diego Co. The white mica = muscovite = KAl silicate.
But the lilac colored is the Lial silicate (lithium aluminium silicate).

Limonite varies from brown to yellow, & is a hydrated oxide of iron — the same thing as yellow ochre. In chemical composition it is represented as:

$2\,Fe_2O_3\;3H_2O$

The monument might be a brown variety of limonite, the monument is probably a dark shade variety of hematite.

Often the color of the powder or the marking is entirely different from the piece, e.g. Foot's gold

1115. Barnett: There is a dark gray stone at Three Arch Bay, on the hillside by the 3 arches, a kind of shale. Prob. a good deal of Karlin in it.

Jvez ṣé·ŋat, decomposed granite.

Concretion, ca. 7" long. From near Salton Sea. Thinks the "handle" has been somewhat shaped by the Indians. One just like this is in the U.S. Museum. Probably a growth around a nucleus of a shell.

Dez gázkal must be graphite.

The oxide of manganese is black
but not MnO_2

nagyót is hematite, iron oxide.
Fe_2O_3. Heating might change it
somewhat, but not brighter.

Has examined pictographs, & tiles
are oxides of iron & oxide of manganese.

Hydrated oxide of iron ⇒
comes out (followed) & the bacteria precipitate
if, on their own bodies. Iron ore
has been made thus in Brazil
often mistaken as sign of oil.
E. C. Harder with U.S. Geol. Survey has
specialized on this. Heat it and it turns
red, & mostly through dehydration.

red clay

wd turn quite red; becoming 2.
Fe_2O_3. But if carbon is present
you get a magnetic oxide of iron
that is more brown.

~~Flint~~
~~Flint~~ than flint basaltic rock
Flint wd be harder, wd break
with a conchoidal fracture.

Jack Frost, Indio Calif. a J.C. student who is an archeologist.

The real soapstone (=steatite) you can scratch with your fingernail & is more slippery. The serpentine is harder. Serpentine is more frequently darker colored but may be some color. Both are magnesium silicates, but percentage is diff.

Knows of no Ob. obsidian in S. Cal.

The rock off S. Inaia an awful pot of the older rocks of the coast has flint of many colors.

All the ids were connected with mainland, or how else did the elephants reach S. Rosa ids.? The dwarf ids were last connected for water is shallow betw. them & mainland & not like here in ids. at Dana point are extraneous rocks that come from sunken regions & the west, not from our coast regions.

From one of these stacks off shore, a part of the coastal bluffs

rock is ev. kaolin, shiny green or blue or red from iron oxide.

Bernardo Segundo Lop. some rocks, flat

9 & 11 tomorrow at J.C.

Tequila is not a cholla but there is a desert cholla & a tuna.

The tuna cholla of our country

Josez: wd take acorns to Sth P. & bring salt back.

Digger pine = Coulter pine. Big cone pine is very similar.

The yellow oxide of iron is the hydrated limonite. and diff. quantities of water make diff. color, he imagines that brown is the partially dehydrated but not complety.

yellow ox of iron wd. turn red or if you only got part of the water out it would turn brown.

We examined the

The o. of m. is widely distributed in small quantities, & was widely used as the paint by the Indians in Arizona.

the graphite he showed us is very pure, and feels very soapy. The o. of m. does not feel soapy, but is quite shiny, at least in one of the 3 specimens shown.

Black oxide of manganese is pyrolusite, mg. fire-wash, because they used to use it for taking the iron color out of glass, = MnO_2.

Joe decides that this is yaxcal, & not graphite, when the two are laid on the table for him to choose

At least the spn. that piece of yaxcal & knows was yaxcal so

wiyá·la.

Joe: The wiyá·la crystal that Joe has here is ca. 3" diam. & Joe says they all have 6 ~~faces~~ faces at the point.



It is clear as glass.

Obtained by Joe himself at 1á·tcaw ca. 2 miles from here. They occur in pockets only, Joe says. Clark sells them at Rincon store for 25 ct apiece, Wi. says.

For occurrence of wiyá·la upslope of Porfirio Nejo's house along with Tú·tukwic, see Tú·tukwic.

Prof. Scott & Joe:

It is a pegmatite vein where the crystals are coming out ~~stony~~ pegmatite 2 miles from Joe's place = a dyke of igneous material which has sheets of mica and big quartz crystals. It means a certain coarse-textured rock that has such deposit in its dyke.

to get wiyá·la crystals

Jeg: Where Henry is going 2 miles
sw. of Joe Alvarez' house =
yá·Tcaw. [redacted] Ev.
[redacted] connected with [redacted]
yá·Tcawvt, holly.

Photinia arbutifolia
Lindl. Christmas Berry.
Toyon. [Jep. 508].

[Majal]

Mrs. Majal: aj. wiyá·l =
R. wiyá·la, crystal.

Prof. Scott & Joey:

amethyst is purple quartz. It occurs near where Joe lives, & Clark has spons. Call it wiyá·la.

Joey: You plug hole of 'ɪ́véy'xal nest & he flies & brings a wiyá·la & you get the rock & you can enter a lockt house with it. Get the rock from where he has kept it under the tree.

'ɪ́v. will work 2 or 3 days to get in & then goes to get the plug. 'ɪ́véy'xal is the smallest wpkn. ṣó·la is bigger— ṣó·la is the kind that has the biggest red spot on his head.

t'á·wiz, a wpkn. Larger than 'ɪ́véy'xal & ṣó·la & larger than

Joez: Margarita Trujillo
(nee Sóvinish (lud. ʂó·vinic)
who lives near Joez took a
piece of ~~rock~~ quartz crystal 1¼"
long from the mine of crystal at
S. Margarita & her home. She
~~was~~ noticed ravens staying around
her house. She was feeling sort of
sick. Juan Botello was 10 or 15 yrs.
old at the time. She called Joe's
father over & he said that she had
something that belonged to them, &
must give it back, & advised that
she ~~have~~ have the ʂahó·vit danced
So Joe's father told the chiefs
(the Palaces) that they had to have
ʂahó·vit and wós wvsic
(like they did at JPH's initiation).
wósswvsic means a ceremony to
quiet one down, to propitiate.

And after that they took
the crystal to a swamp
and buried it. This was the
way they did to send things
away, they went to where
they belonged. There are
many objects buried in the
swamp at Joe's place.

Prof. Scott + Joez:

Examined spn. 2
smoky quartz, a big spn. like
the clear one that Joe has,
= wi'yá'la, has the spn.'s
real flock

Then they laid on the ground
one ~~of~~ of the sacred stones,[182]
wiala, enormous crystals,
and said they could kill him
with them.

182 Two of these stones I
have seen are of white crystalline
rock in round shape ten inches
or so in diameter, others of
clear quartz (?) crystal, ten
inches long. — Wiyala, rock
~~Ex~~ crystals. — S. [Du Bois, Religion,
f. 136.]

Nejo: xakuṣáˀ = R. wiyá·la. Wi. the abuelita put tied on the umbligo of a bebito, tie it all up with cut. off hair + then tie it on navel to make the navel go in.

Tú·tukwic.

Sót mentioned by the ceremonial couplet tú·tukwic wiyá·mal.

Joez: Tú·tukwic, a black rock,
wiyá·la, a white crystal.
Joe heard of not — it is
a kind of a teay. rock. —
and they say tamyac belongs
to teay. they have tú·tukwic —
along with the támyac — Sót
has them — Joe said about 15 when
they took them out.

— páppayuwic is always
mentioned along with teay. objects.
teay. awˀ·hulvul, pí·vat, kawí·ˀalwat,
hímwat, wiyá·la, tú·tukwic,

Joezn. *tuṣáwt — tries to see if it
is túṣṣawat.

Joez
Wi. tú·tukwic, a small
black stone. Any shape. Get
them in the hills. Think they use
it for a good many things. Prob.
Joe Alb. will know what it is
used for.

Xejo D. 'awí kupá·w = P. Tú·tukwic.

Wi. asks Xejo about tú·tukwic,
Xejo. knows there is a long
black (vs.) rock in La Sierra, used &
be some by Porfiria'. (Xejo's dk's house)
upslope of the Mesa Grande schl.
schoolhouse flat is just beyond where,
there used & be these long rocks lying
around there but the viejos picked them
up & for someone might get
killed with them. Called them
'awí kupá·w (±kunyí't). · Very impt.
1 = black
--- ijes word, no mg — his daughter.
= X. tú·tukwic.

(following Nejo's directions)

Wi. found [redacted] fragments

of the Tu... explosive of

Porfiria Nejo's house at mesa grandson Daughter says

that white & black are found together

—— black jet and wijá'la.

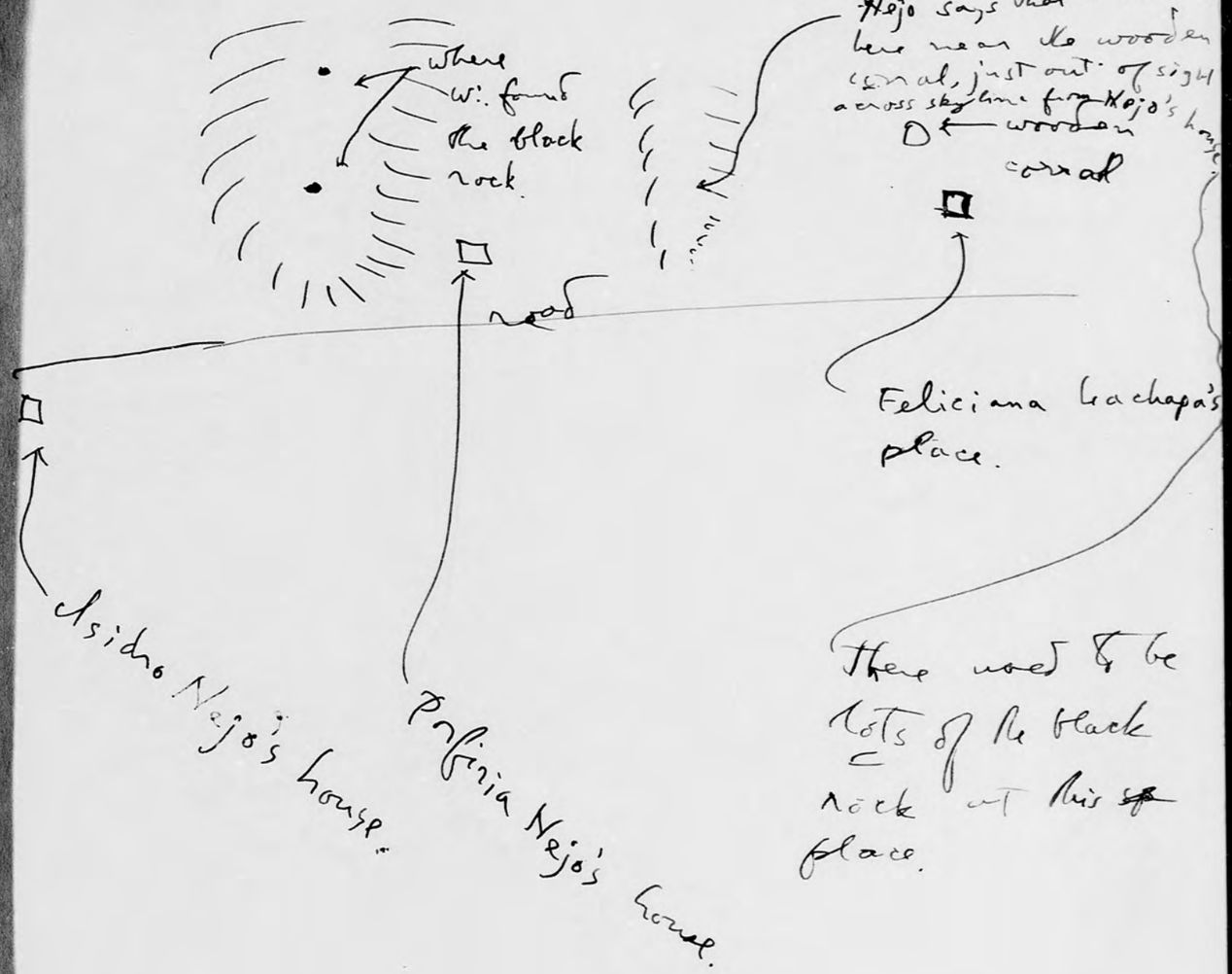
Nejo says that is the kind — there

used to be lots of it on that hill.

It's black as carbon, and shiny, and

when cleaned off is shinier yet

Nejo's info:



Joe: Joe has some of the real
Ti·tu·kwic, that are black
crystals. Joe thinks these are called
black crystals in Eng. Joe
plowed [redacted] up
at an old Ind. site on
Joe's place.

Prof. Scott & Joe:

Joe & Mr. Scott: Tcayitcyic pəlu·
= pink & green tourmaline. But black
Tourmaline has the special name Ti·tu·kwic.

páppayuwic.

Wi. páppayuwic is always mentioned as a tcay. object.

Wi. Joez xhg.: ṣómxal páppayuwic. ~~Eden~~ The last word means the same as ṣí·'ic

Copy from Dubois.

~~tcayítcyic pv-hú'~~

~~tcayítcyic avot~~

doez: not a word

Changichnish po-hulit, raven his arrow, is the name given to rock-crystals. These were believed to have been shot by ravens, and were regarded with superstitious fear by the Luiseños. Internal pains were often said to be due to a person having been shot by a raven with one of these "arrows." [Sparkman, Culture of Luiseño Indians, p. 219].

Tourmaline was used to cure a man punished by Chungichnish. ~~Those many other things not remembered~~. It was rubbed on his body. But if anyone unauthorized touched it, he was punished. [Du Bois, Religion, p. 97.]

Joez Gingsont a 2" long kunzite crystal ~~[illegible]~~ calls this not wiyáila but tcatcyitcum pum'hú. (Tho it is clear, colorless). Kunzite is a kind of a pink color. Call tourmaline (some is blue, some dark blue, some almost white) the same. also cd. call garnet same. Also the tú·tukwic, a black obsidian-like stone, tcanítcyic pu-hú.

Joez: There are red garnets
by ch. where Henry is going
z wayá z[wyac] tcá tcyitcvm
ch.
pvm'kú, red garnets.

Joez: When a crystal has no
color it is wiyá·la; when it
has a color, e.g. a light blue
beryl, like the "tourmalines" I
got from Warren's ranch, they call
tcayítcyic pvkú, pl. vó.
[illegible] tcá tcyitcvm
pom'kú. vó.

Eus. wiyá·la, crystal.
It is como piedra.

When I describe tourmaline, says
ese es el mismo wiyá·la.

O.: teayítcyic pə̃·hú·

No. redupl. pl.

the sacred stones wiala,
large quartz crystals,
[Alice Sois, Religion, p. 94.]

Sot. says Tourmaline
is better than Re ~~et clear~~
-not- blue wiyá·ta.
This is the meramente.

short
'ac'astalle 'asúntal
= with
'óypu 'se'"en x wiyá·tal,
teapitepic pohú·tal,
he is to shoot you with ese
x
cristal, con la jara
de te. means te.
shoots you, ~~[illegible]~~ when
he harms you.

Prof. Scott & Joe 3:
Joe identifies pink & green
tourmaline spn.. teap.
puhú·

Prof. Scott of Joez:

Showed a garnet. It is a group name. All garnets are aluminum silicates, but some of them have an addition of iron or magnesium in them or some of calcium. chromium even sometimes a group name. The elements that are associated with them, give them the color. But all have a characteristic shape.

We not call garnets česky granát. Je n. exactly what the kids did call them.

Kunzite

kunzite = lithium aluminum silicate. Pinkish crystals.

= česky. pvhú.

Pāl'-am-kut, s. granite, the stone so-called. **Sparkman special.**

Joez never heard such a word,

ev. s.c.

Joez ʃé·ŋat, decomposed granite.

J. sp 38[redacted]3

Joez tiks[not so] icval, mica.
↑read Eng. sh here
From spec. of mica that Henry brought from ʃá·tcaw to Joe's house. *

hu·la.

Prof. Scott + Joez:

Joez: hú·la, a kind of rock that Joe plowed up, a greenish dark grey color. You can see where they have been using it & make powder of it. Joe has the rock yet Joe's aunt told Joe it was hú·la. It is soft like ʔunú·sat but a dif. rock altogether from ʔunú·sat. The rock that Joe found in the collection that is the most like hú·la is a chlorite schist. Dark grey color with greenish tinge.

nó·t rock.

Wi. found a piece of nó·T near where the deep artesian hole stands, S. from Sot's house, and he took it to his grfather, it was spherical, yellow color, light, smaller than a baseball & he said it was nó·T. But somebody got away with it.

Nejo never heard that R. call it la piedra capitan, but it said mucho.

Wi. found some. Wi. says it is pure suerte to find a good piece.

Joeʒ: there is a mt. about 3 miles south towards San Diego from puteó·nxvv that is called nalílla x v n a. It is a camping place of the summer. They say a yapítta lads. very short distance north of nalílla x v n a camping place is where nó·T is found. Some of the Indians used to go over there & get it. But nó·T on your own land & you can run all day & never give out and sd. even kill people with nó·T, with incantation business. Sd. go on horseback from Joe's in 1 day & return in another day. nalílla x v n a is near nó·?av & wIxé·'Tv (but the tree is wIxé·'Tavv).

Wi. Jrez: nóːt is a kind of
Tcay. rock.

Jrez ʂéːˀeŋ is a place
close to páːliːmaŋ (aguadiendo)
for a cuss-song that Joe knows
mentions the ʂéŋyam fighting
the páːliːmaŋam

D. tcaxó·ɴ, ɛv. = R. nó·T nock.

See Xejo ʂahó·vɪT notes.

Rock near Los Conejos.

Joez: about 1½ miles
ne. of alpine is a mt. on
top of which [redacted] the Indians
got a magical rock, so a
Capitan Grande Indian told
Joe in June of this year. You
put this on you (Joe n. what
was meant by this, whether to
rub it on. [redacted] as powder or how,
and then one cd. enter fire,
cd. stand naked on a big fire
burning. They did not tell
Joe what the rock is called.
That is all that they told Joe.
They said that you can climb
there & find nothing.

Joe Kelly's ranch,
agua jediunda = pá·limay.
Yu mg. agree it starts out as
water. ch. pá·limayam,
the people. sing. pá·lxmayyaxwic.

Sot. has never seen the stone called nó·t. Heard that certain nó·t stones are blue, green, white, red, dicen q. de todo colors, and that it is soft. X. shape + size. Surely they carry it, or leave it, (ut heard that some men have these nó·ts.

XXi. nó·t is a soft rock, individual rocks occur of all dif. colors, wherever you have this rock you can go from here to Riverside or a trot, most of the old people used it. This is the only rock they use here. You have to know how to get it, or it will kill you sometimes.

O: They get the hot stone from el Agua Caliente (Warner's) — por ay, dice un Americano.

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Polavo alias los batequitos [Sjc. Books].

Joez kw. pu'lá·va, S. Djeguito. The Hodges Lake canyon goes there.

1695 Juan Ad.º

S.n Luis Rey

Prim.e a un Ad.º como de 20 an.s llamado Ytipi, hijo de Pocriche Gentil de la Ranch.a de Polavo, alias los batequitos. Le puse el nombre de Juan. Fue su Padrino Bentura. Lligultigu ↖l? Yndio casado de esta Mision. (Sjc Bap. I)

1704 Protasia

Par^{va} +

En dicho dia mes y año bautize Soleenemente en dicha Yglesia a una Parbula como de quatro años, hija de Juan Ytipi Yndio de esta Mission y de una Gentil llamada Senacha de la Rancheria de los Batequitos le puse por nombre Protasi^{a}, fue su Madrina Manuela Mene Yndia de esta Mission a quien adberti el parentesco espritual y demas obligaciones y para q^{e} coste lo firmo

F^{r} Juan Norberto de Santiago

[Sjc Bap . I]

Juez: They say that the noiT whittes ⅓ ⅓ ⅓ ⅓, when you forget it. Mrs. Aa. maxal told Joe today (Oct. 2, 1932) that there was whistling coming from different points at their home when they were living at S. Juan, & she asked about it, and (just then a woman caller came in and she did not finish telling Joe the rest).

Joez pr'lá·va, S. Dieguito.
Ch. No etym. pó'laya
wd mean in its live.

Joez naliłlaxuna,
a camping place of the Yapíttcayam
Indians for gathering encino acorns.
This is on far side of ṣaxá',
the hill along the side of which the
dirt rd runs at Rincon. Mg. willow.
There is a deposit of not a little
(ca. ¼ mile n.)
north of naliłlaxuna, and it
is on the S. slope of ṣaxá' mt.
naliłlaxuna is from
ná·lax, he is afraid of something.
You will see ~~one~~ ravens
(one or sometimes two) flying around
that place
and when you go to get the
nó·t which is of all colors, you have to
be think respectfully or quietly, as when one
is in a church, & then you find it. They wd
powder the dust of this over their bodies &
ed run for miles & miles.

~~[illegible]~~.

Joez: Before going to find
no'T, one should put a tukmal,
& put on it tobacco & eatable stuff
and after you get through not use
it yourself But give it to somebody else,
if it is tobacco e.g., give it to somebody
else. And pray in Ind. way & Sp. way.

Wē-yā'-la, s. transparent rock crystals poss. -w-yak'-y. pl.

-wē-yak'-y. Sparkman special.

[S. sp. 702]

Pal'-am-kut, s. granite, the stone so-called. Sparkman special.

S. sp. 385

Tuk'-shish-vul, s. the mineral known as mica. Sparkman special.

S. sp. 638

Nōt, s. a soft stone reputed to contain medicinal properties, being used to give swiftness of foot, and for other purpose.

Sparkman special.

S. sp. 345

Tūk'-shish-vul, s. the mineral known as mica. Sparkman special.

[S. sp. 638]

Sot. tónla, a rock that
was an antelope. ↑ Sot. knows where. Rocks
pines used to be people.

+ wife:
Wi. tó·ta kárriwvt, a
bell rock, lit. a ringing
rock.

↙ Double trilled r.

R. musical instruments. 1933.

Separated dups.

[399]

15

A flat disk of wood attached to a string and whirled in the air to make a dull humming sound, still used at Mesa Grande. Mr. Sparkman gives momlaxpish (x German ch).

[Du Bois, Religion, p. 101.

Bullroarers.

The bull-roarer, momlahpish, is a crude board, whirled as a summons to religious assembly and as a starting and stopping signal. Its use — from 1 foot to nearly 2 — stamps it as an implement for outdoor use. (Pl. 44.) [Kr. Hbk. The Luiseño, p. 666.]

Mic. mómlaxpic, bullroarer.
faint, hardly h

Mic. saw big boys use it as a toy.

Joez nóin mómmix, I am swing the bullroarer. Fut. nóin mómmilot mómmixan, l'el swing it ahorita (ev. in fut.).

mómmi, swing it! (and person addressed takes hold of handle & turns the grindstone). Dpl. imp. mómmiyam. Prepare with for fut.

For instruments copy ans. 33
of Intern.

[33] Estos indios parece que nunca habian oido musica, pues ellos no resan, ni han usado en su gentilidad de instrumento alguno.
[p. 213] [Respuesta de San Juan Capistrano] .

hó·xilac.

but cursive hó·xix, I am whistling.

I give a whistle,

noun
Joez hó·xix,
a whistle. hó·xilac, a whistle.
very almost é
no-hó·xila, mine. E.g. a
bird bone whistle.

Kar'-y-lish, s. a ~~xxxx~~ musical instrument. Sparkman special.

Joez kársilac, any instrument.

no·n karsix, estoy tocando.

S. sp. 172

néxwvt.

Joez: Call gourd rattle such as the Yumas use: néxwvt. We call the gourd of which it is made: púl I

yazónlac.

Joez yazónrIK, he is making
weasel or pá·kicla hawk sp.
(bullet hawk, that hits prey with breast)
sing or whistle (white fire is being extinguished in
fire ceremony. Only mg. This is what
Joe gives when I ask to him
Sot's yazónlac, whistle.

Joez ① yóyyIK, I am making a
Yuma gourd-rattle sound by rolling
pebble around inside it. ② nóin
póy yóyyIK, I am waking him (a
sleeping person) ·p

pá·'ayat.

Mic. pá·'ayat, turtleshell rattle, (=Sp. guaje. Has the turtleshells encimados like crossbeams on a telephone pole. The seeds they put in are kó·lol popúc, la semilla de manganita. Vs. that the [illegible] bule shichtte Yaquis make for singing are also called guajes. They put various mountain seeds in them, inf. saw them put kó·lol popúc in one. [illegible]

Jez. [illegible]

Jez: pá·'ayakat a tatahuila singer. He sings with a turtle rattle.

nó·n pá·'ayak, I am rattling with turtle rattle.

The chief musical instrument in ceremonies was the rattle. This was made of a turtle-shell, paayat, which often contained cherry-seeds. String was wound around the shell until the head and leg openings were covered. A stick was put through the top and bottom of the shell until it projected a few inches above and about a foot below. [Du Bois, Religion, p. 185.]

Turtle Rattle.

A rattle, paayat, is made of one or more land-turtle shells, with choke-cherry stones or certain seeds inside. [Sparkman, Culture of Luiseño Indians, p. 210.]

Joez: páː'ila, turtle. Pl. -m.
nv-'áːc páː'ila, my turtle.
↑not?
But páː'ayat, turtle rattle. nvpáː'aya.
páː'ayatom, pl.

The rattle was a turtle shell on a stick, the openings wound with cord. Wild cherry pits made the sound. The deer-hoof rattle associated in northern California with the girls' adolescence ceremony was known to the Luiseño, but used only, it seems, in hunters' rites. Neither the clap stick nor the ~~cacc~~ cocoon rattle of central California was employed.
[Kr. Nbk. The Luiseño, p. 665.]

bringing the turtle-shell rattle.[45]

[45] Paiayut; paiala, turtle.
(Paayat, paila. – S.)

Mic. Ens. pá·'ayat, turtleshell rattle. no-pá·'aya, mine. = Mic. J. pá·'ayal. Kw. Mic. r. "paila." Put in it mú·kol po-púc, or kó·lol po-púc. We not use Tcá·mic (is clay tree & fruit), for its seeds are too big. mú·kol & ko·lol are what they used most. Francisca Clark, who lives just above us here, has a bush of ko·lol growing in her yard, which she planted. Lots of kó·lol at Pala.

Palm.

máchul

Sáural
(Cah. here at Joe's house)

Pete says [redacted] semilla de palma is used in Tutte-Natte. It has seeds smaller than chicharo. Call it mái·hal pupúc. — That sounds best of all.

When I ask about Teá·mic pupúc [redacted] Pete — all laugh — eso no — es my grande, used for palms.

0 = size of palm seeds.

Pete: má·hal sounds better than any other seed — grows in the Palm Canyon, Los Coyotes, etc.

↑ not x — Joe & Pete.

má·hul, palma.

Xmic. má·xol, palma.

El viejo Cecilio Chuparosa made
hats of the leaves and also of
the coco (bought in stores).

Sot. n. word for palma.

= Washingtonia filifera
Wendl., California Fan Palm
[Jep. 193].

Pete Saura & Jorge:

má·hul, palm. [excerpted from
Not x, Pete & Jorge.
Musical instruments].

ʔéʔskalal.

Joez: ʔéʔskalal, a manz. sp. resembling múkwl, but grows taller than any manz sp. Its seeds are too big for use in turtle rattles.

ʼEskalal : *Arctostaphylos glauca*. Lindl.

[Saunders letter, Aug. 28, 1932].

Joez pvtá·tci is any bark.
But pvtá·va, its thin
skin (like a carrot has).
Call cheese rind: kó·sv pvtá·va.
They even use pvtá·tci
of a turtle's shell. also
call a pumpkin's rind
pvtá·tci. call.

Sot: turtle rattles have
in them seeds of
① mú·xol
② ~~[illegible]~~ kol
③ kó·col } Joez.
③ yá·tot, zapalin.
Bigger than mú·xol but resembles it.
④ and má·hvl pvpúc.
Joez there are: kó·ɬol (smallest),
~~(Small~~ mú·kol (Bigger);
'éskalal,
biggest — seeds are too big to put in
a rattle). made pinole of all 3
of above sps.

kó·lol.

Joez
Sot. Made game ball of root
of kó·lol. Also make piaque
ball of it. Piaque ball
is smaller than piaque
ball. 4 ± ½" diam game.
2" " piaque.

Heavier ball can get
on foot better.

for {bó·la máttic / puníprnuc máttic},
game ball, lit. ball that is
thrown with the foot. also
puníprnuc máttilax, the ball.
máttix, he is throwing it with his foot.

Sot. kó·lol, manzanita

ca.

Joez Sot. kó·lol, manzanita sp.
Palomar mt. June 1932. Saw.
Arctostaphylos glauca. Has
sticky berry. A. tomentosa
does not have it sticky. Sot.
says fruit is sticky. Knows
it.

teámic.

Joez teámic, islaya. ⊤here used with final -a — impt.

N. a dim * teámimal.

mú·kvl.

Mū-kal, s. a species of manzanita, Arctostaphylos bicolor.

Sparkman special.

Sot. mú·kvl. From grade betw. Rincon and Escondido. June 32. San. Arctostaphylos bicolor (Nutt.) Gray. A very rare thing. Only found in S. Diego Co. It is a kind of manzanita and some botanists put it into a dif. sp. It is ~~peculiar~~ peculiar in the consolidation of the seeds into one seed_ That is what makes it good for rattles.

Sot. no se come.

Joez: ~~mú·kvl~~ ⊤d. wʃ he múyyuk

mú·kol. ⊤d. ‖ mú·kol:m.

no -:m for it is ~~a~~ not an animal or person.

Sp. 301

Á-tut, s. choke cherry bush. **Sparkman special.**

Sot. 'átut. Palomar mt.
June 32.
San. prob. Prunus demissa.
" Prunus demissa (Nutt.)
Dietr., Western Choke-cherry.
Kl. Fl.

S. Sp. 41

'á·tut.

Sot. Joez 'á·tvt, capulín.
But Sot. tcá·mic, = Sp. islay.
they know Sp. islay.
Sot. 'á·tcawvt, tollín.
Joez: 'á·totom - no pl.

Sot. ɔá·TvT capulín.

~~Á'-tut~~

Á'-tut, s. chokecherry bush.

? atest: *Prunus demissa* (Nutt.) Dietr.

[Saunder's letter, Aug. 28, 1932].

pá·xal.

Joez n. pá·xal, whistle, but ext. ok.

+ cps. ~~[illegible]~~ from pá·xankic. The roots of pá·xankic are the best remedy for menstruation — give tea. PP. 90. pá·xal o·m.

Whistles, 2 kinds of.

Ask about Kr. Hbk. "pahal" whistle made of ~~Elymus~~ "huikish," "Elymus cane," blown by men while boys were undergoing ant ordeal. Mic. gave húykic, a carrizo slenderer than páxankic.

Sot. ks. páxal.

= yayóxlac. Made of bird bones. Also of húykic, carrizo. Ev. like the two ~~kinds~~ kinds of bone whistle in V, but Sotelo cannot distinguish between them, merely knows it as two names for bone whistle.

The whistle of huikish, Elymus cane, stopped with asphalt, was blown by the men who sang and danced about the boys undergoing the ant ordeal. It was called pahal.

[Kr. Hbk. The Luiseño, p. 665.]

Mic. húykic, a carrizo, slenderer than páxankic.

Mic. kiútilac, pito, like a' but closer. call flauta & corneta same.

Mic. *páxal, carrizo ~~hueco~~ blanco, that grows by Pala. Whistles are made of it. But the right way to say this carrizo in L. is páxankic. the Inds. made a ~~pito~~ jeringuita of this & gave babies enema with sauco flower tea. Joez múllilac, jeringuita. Joez múllix, he is syringing him.

Joe: kiútilac, he is squeezing scrotum, testicles with hot water, kiútilac, any syringing stick.

xáslapic.

Joez used a splitstick at La Jolla. Lazáro Wás ax (current warsac) of La Jolla, a very old man, sings with one. Cd. call it xáslapic (ch.), but there may be another older name. Santiago Amargo of La Jolla was for years at Tejon and returned here & introduced a song here called nántcamic (no mg.) & it is still sung here. He died long ago. He sang this song with splitstick. — one or two splitstick singers.

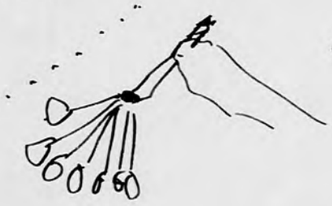
From xássax, it is making a clapping noise.

tcíkwlaxpic.

Chík-lāh-pish, s. a number of deer hoofs tied to strings and used at a song which was sung by some men before going to hunt deer, being thought to ensure the hunter's success.

Sparkman special.

Joez tcíkwlaxpic. Had no turtle shell connected. Used only for pástcac songs. (a kind of hunting songs). But only pái'ayaT is used for nukwái'nic songs. 16 or 20 fetlock hoofs of deer tied 'atá' (sinew strings). twisted on thigh 5" long strings, tied together in a bunch, & tied to 5" long stick & held it: when playing it.



Tcíkkwix, he is playing it, the player moves the stick in a spearing motion, not sideways.

wí·ṛolac.

We-do-lish, s. flute, the musical instrument of that name.

Sparkman special.

Joez wí·ṇolac; ~~dim.~~ cf. form dim. wí·ʃolamal. Cp. xaʃú·mal, dim. of xarú·t.

A. Sp 696

There seems to have been no musical instrument except a rude flute, widolish. This was made from a piece of elder wood with the pith removed. Specimens seen were about twenty inches long, and had four holes. [Sparkman, Culture of Luiseño Indians, p. 211.]

Mic. wí·ṇolac, flauta.

Joez wi:ro:lac, flute.
wi:ro:x, he is playing flute.
ɬ wírrvx.
No other form.

Naoẃ-ma-hash, s. poss. -naoẃ-ma-ha, two sticks used at mōrahash dance. Sparkman special.

Joez never heard *náwmaxac
or *nów ma xac,
It must be the same sticks,
for there are no others. Prob.
náwmaxac, judging from
the other Spark. words.

J. Sp 329

tcá·mamxal.

(pl. -vm.

Sot. Joez tcá·mamxal, a coccoon rattle, this was the kind of rattle that Tó·vit used when he was the first dancer in the world when Wogot died. Nobody had known that he was a dancer, but when his father died, 'se paro & began to sing, & here when they were burning Wogot. Tó·vit did not use the ~~ga~~ turtleshell rattle, but the coccoon rattle as he stood up to dance.

Joez: Here is a bug that makes a thick web, & put some rocks in it & tie it on a stick.

Sot. & w. tcá·mamxal, coccoon rattle, that Tó·vit used. Nadien knew what this rattle was & that he was a cantador — till God died.

Coccoon Rattle

Joey
Sot: tɛ á· mamxal, coccoon
rattle. Joe do. Put mang. seeds
~ rocks in. tɛ á· mamxax,
he is using it. Pl. noun -:m.
It is made of web ▫ string.
N. name of) the animal that makes
it. You see it sticking on tree or bush
~ you cut it off. nv-tɛ á· mamxa.

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

H717-12

only a few new
Luis. words.
Copied - W.B.

Nature.

*Sot. yú yyzt, la nieve.

But cannot add *xay and n.

name of Old Baldy.

th. pa'áw yúy mOc,

mg. snowy summit. Zn. says vc

Sot'ł w: Shd. Le

pa'á'aw yúy maWIC,

snowy peak.

When these clouds come it has
sexa de calor - arde!
Sot shows me a white
thunderhead hovering on
the horizon. ~~Ze~~ ~~s~~ vs. that
it is 'awá'vit.

white towering clouds

He is the man that echa
nieve. this is the propio nombre,
another name for thunderclouds is
tó·maWIT. / ~~Le~~ este es ~~el~~
But mes ma, sea fog.

Those which se caen los
relampagos. Anochen it unites
with mes mal, ≠ it is worse,
Te mala.

Sot. 'awá'vɨt, also
'awávɪt, (sec fog. On word in
Du Bois.

Sot. 'aki', cave.

R. plans.

[594]

(12)

Coranado Islands Tōt-a-ka-mil'-um. Sparkman grammar.

Plcn. List. 2

Sot. n. This word, tried long. Tó·ta, stone.

[H717-11]

Highest peak of Palomar mountain, Tāk'-wish po-shāp-y-la. Sparkman grammar.

Plcn. List. 10

Joe. tá·kwic po-şáppila, mg.

where Tak. taps acorns. There is a monument on top there. It is way n. of malá·va and overlooks Aguanga. şappi[illegible], he is tapping acorns.

Joe: This is wrong. xé·'ɛc is right.

Joe: s̥ó·ʔpa, west of Pauma schoolhouse.

No etym.

Old village site [redacted] below G.E. Doane; s, A-shā-chaʟ-wō.

Sparkman grammar. [Sic in Mjh copy] Plcn. List. 47

Joe: ev. ʾaṣá·tcakwo.

[redacted] Cahuilla mountain, Tā-akʼ-wy. Sparkman grammar.

Plcn. List. 55

Joe: taʾákwi, S. Jacinto Mt. Kw.

Tell of Sjc. Respuesta.

Note that the respuestas may yield a few phrases for reconstruction of Bosc's Sp. text.

Sot. *'iyáyxa or *'iyá·xa, Los Angeles. He forgets just how to say it.

Pauma. [Sjc. Books].

1999 Cordula Ad^{a} Yt. a otra Ada. como de 18 an^{s}., llamada Guachivunem hija de un Gen^{l} llamado Galicho de la Ranch^{a} de Pauma. Le puse el nombre de Cordula, fue su Madrina la misma de arriba, ala q^{l} adberti el paren^{co} Espirl, y demas obligaciones. Y para q^{l} conste lo firmo en el mismo dia, y año ut Supra = — — —

F. Vicente Fuster

(Sjc Bap. I) [Mission Indian Records
San Juan Capistrano
Baptisms]

Sebonga [Sjc. Books].

Itz ʂIvé·ŋa, Los alisos.
Non-loc. ʂIvé·'eŋ. There is a
place by Fallbrook called ·ʂIvéʂVI.
o

228 Gabriela Maria Sibal Ad[a]

Ytem: en el mismo dia bautize solemnem[te] en dha Yglesia una muchacha como de 14 an[s] llamada en si Genti[l] Subag hija de P. P. Gen[s] de la Ranch[a] de Sebonga. Se llama su Padre Juychiche. Le puse por nombre Gabriela Maria, fue su Madrina Martha Yndia de esta Mision. (Sjc Bap. I)

382 Domitila Parb.ª Yt: a una Nina como de tres ans, hija de un Gentil
de la Rancheria de Sebonga llamado Gusoquich, y ella
Coroni. Le puse por nombre Domitila. & [Sjc Bap. I]

Jayabit. [Sjc. Books].

Joez xayá.vIT?

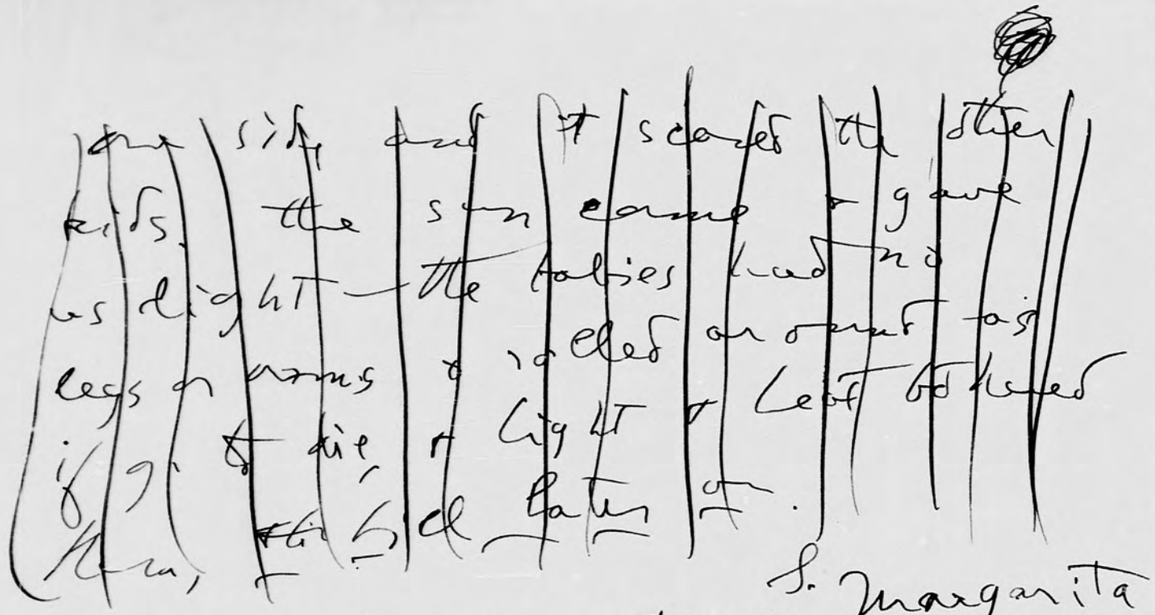
2723 Lucas
+ murio
Parv°

En 18 de Octubre de 1806. Bautizé solem^te en la Yglesia de esta Mision de S^n. Juan Capistrano a un Parvulo de como 8. meses de edad, hijo de los Gentiles Tomiar Gucara mobit, y Unguich dela Rancheria de Jayabit, el dicho Tomiar es Padre de Gervulo, Ysidro, y Vitala, y son de distincta madre. Le puse por nombre Lucas, Fue su Padrino Zacarias Ant.° Quaal, viudo de Liberia. Quedó advertido del Parent.° Esp.l y de mas oblig.^n

Y paraque conste lo firmo Fr Jose Faura

[Sjc Bap. I] Used for Tomiar as 1st name

Plcns.



S. Margarita

Joez 'elkv, big mt. on ranch, can see it from here at Joe's place. Calvé knew all the names. (Wi's grfs Gottes.

Joez yazi'wvna, mesa grande. ~~[illegible]~~ ~~breaking~~ hills, the From means a place where the wind does not hit for it has hills around it. From yazI'' ak, the wind does not hit the place,

Joez yúyxa, the snow is falling. But yúywut, snowy, having snow. yúyxat wδ. mg, it has snowed + is prob. not name of a mt.

Joe + others: ta'áxwI, the highest point of S. Jacinto mt. (not Bear Lake Mt. at all)— but some call it yamí·wv. When I ask Joe if ta'áxwI εδ. not be [redacted]. Bear Lake mt., he says he is not too very sure of it.

Joez tó·ta punvé'x, plen. below Bayley's place.

Joez: When naxáttcɪc
came over the mt. he said
nu-té' ṣakɪ́cva, ◦ that is
why they call the place
ṣakɪ́cva. It is a place at
e. end of Paloman mt. See
Du Bois, Relig., p. 151. means
"My stomach is nettle."

Write a letter to Marcos
Forster saying that Tom Casey
lived on the s. end of 'élkv mt.
in a little valley that can be seen from
Joe Albanas' place at the s. end of
that mt. pumé'vo is the hill that
stands just s. of 'élkv mt.

~~that~~
I wrote to Forster ◦ he came
to S. Cruz ◦ I talked with him.
He says the mt. at Casey's
has no name but is called (part
of) the coast range

Joe: 'élkv means a beggar.
'élkvxa, he comes & asks
for smthng to eat, or lets goes
feed him. 'élkvwvt a beggar.
that goes to one's house for
smthng to eat.

Joez malmú:s, Coc.
malmú:sya. a placename
in Ro sky mentioned in
a Timé:yanwic song.
See DuBois, Kelig., p. 188.

Joez Sivá', [redacted]

[mentioned as Sheva, DuBois, Relig., p. 175], is a village site ~~xxx~~ just S. of Ripley's orchard.

Joez Pu'lá·va, ~~San~~ Diegueño.

Joez: páːla pu-síːte-
xala, spring about 2 or 3 miles
n. of Sac- on hwy. Mg. [redacted]
just a little water running out.

acu: tóvaɣa, Serra.

Joez: On the road from
Pala to Temecula there is a
big rock called tóvo:.
So acu's plan. for Serra
might be tóvo or tóːvo.
tóːvax, the wind is making a
whistling sound, + from this cf.
be formed *Tóːvaɣa.

Marcos Forster: There used to be sycamores all over where S. Ana town is. One one Sycamore sheet was preserved as long as possible.

Joez malá·wa, a principal living place, where Inds. lived much. this ~~[illegible]~~ and páxamok (near Gy) were the 2 principal acorn summer camps of the kú·ki Inds. kú·kiɛ was a principal village - had 2000 300 Inds. No. etym.

Joez: There are Pinacate mines near Peris. (Cp. what Marcos Forster said about Pinacate being old name of Peris).

Joez: the wasi · mol
hawk
(~~cerro~~ sp.) rock near Clark's
store is like body of person
(headless) bent back — rock
is here.

Jack Burns. Lives Jack
of Edgewood Resort on Paloma Mt.
address Paloma Mt. Calif.

~~P.O. address Pala Calif. Mrs. Ward~~
lives on st. ark

Joez Tó·nara, a place
by La Jolla somewhere.

Jpez 'ayú', a spg where the
Moriños live. There is a second
'ayú' near Vista.

Marcos Forster: El rancho
de los Sepúlvedas was El
Refugio ranch, west of Irvine
+ south of the little town
called La Mesa. There is a
cienega there + Marcos ~~of~~
once slept there + was greatly
troubled by the mosquitos.

Jorz: Whenever the fog/clouds was
clearing on pvméivv
mountain, it was a sign there
was g. & be rain, the people
et Pstero used & say.

Marcos Foster: pvméro ca.
;; z wofs: pugh (said when
nu smells smthg bad), mero
= monkey.

M. Forster: José Dóram and
others went out two or three times
& hunt for the painted rock at
the Potrero de los Pinos, but cd.
never find it. Acu had seen it
when a boy. M. Forster is sure
that the painted rock we visited
with Mc Gee family is it.

Joe: [redacted] tcáy may, Escondido
town.

Wi. mú·tam pum' hú·hila,
my. where the owls hoot. It is
a place near Gird's or by Fallbrook.
— not at Escondido. Joe tells how this
an owl speaks the name
of a person who is about to die,
plen - was wrongly given T. Sparkman.

M. Cline: There is an old Ind. burial ground betw. S. Bernardino and Colton.

Josefa Tom Casey lived on the south end of 'élkv mt. in a little valley that can be seen from here on the S. end of that mt. pvmé'vo he is the hill that stands just south of 'élkv.

ask M. Foster Sp. names.

Joe. n. *tanáxa, sv. ong á. W. & Joe: adviyon ᵴóyya.

For the spelling Cabuenga ca. of the J. books cp. Cabuilla of Lucrecia's letter.

Joe ʼéyla, salt. Joe agrees to my suggested ʼéyva, & thinks there was a place near S. L. Rey someplace called thus. But loc. ʼéyvaxaya.

□ ʼéyvaya. ʼéyya, in or into the salt. nó·n tówk ʼé·yIl, I am looking at the salt.

ʼé·ʼeyIC, without salt. also sayable of a year when a saline is short of salt, for some years come when it is thus. nó·n ʼéyxIK, I am gathering salt. pumóm pom ʼéyxIwun, they are gathering salt. ↑not v

ʼéyxɨlac, salt-gathering place ʼóm ʼéyxI, you get salt. ↑not p

Mr.Stephenson tells me that the top of Saddleback Mountain is bare. In the canyons that start from the ~~tip~~ top of the mountain in various directions, there are Big-cone Spruce, Coulter Pine (locally called Bull Pine and Big-cone Pine), Coast Maple, Golden-cup Oak. There is not anything but brush on top. There are just a few Big-cone Pine trees at the very head of Trabuco Canyon. [Terry E. Stephenson, Oct. 1933.]

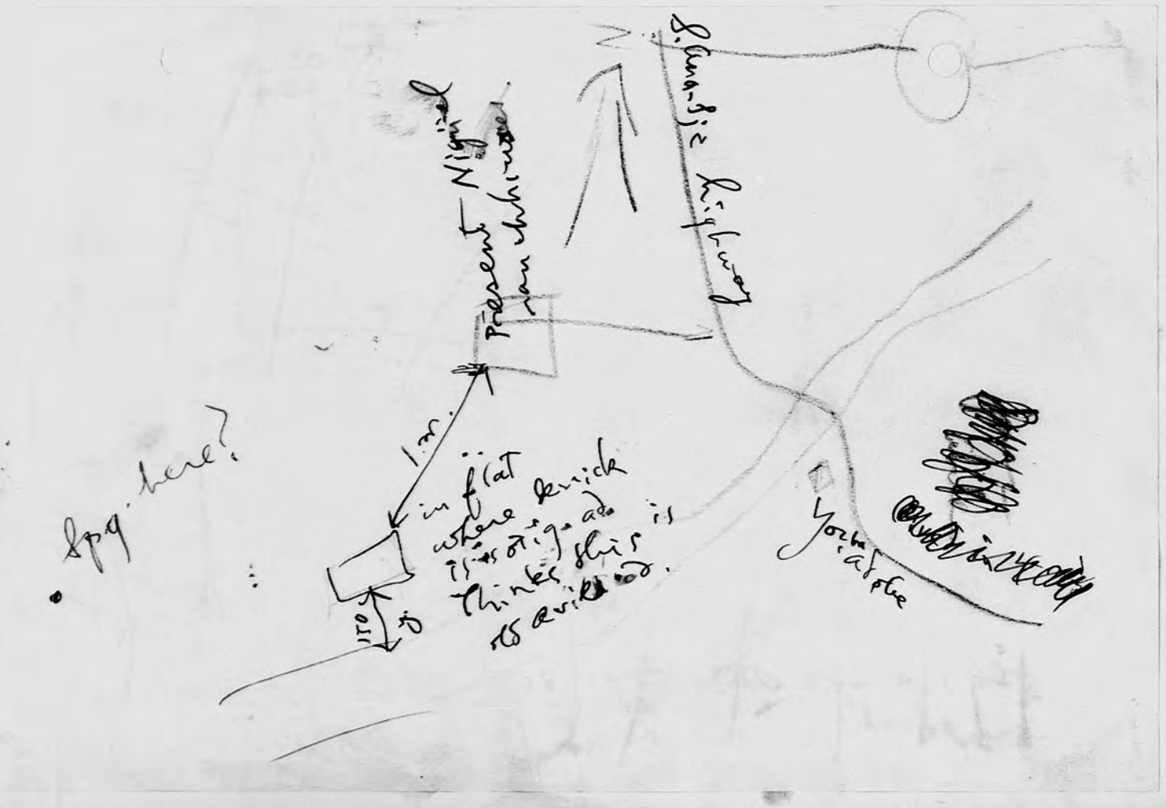
aa. Kaláwpaya, loc. kalá·wt, ↑ Rarely not long.
leña. Thinks this may
be Potrero de los Pinos. ~~Does~~
not know this name, knew only
taráxxa, ~~Saddle~~ which inf. equated
to Saddleback, but when I asked
about kalawpa, inf. agreed when
I suggested that it might be
Potrero de los Pinos.

Ra. taxáxxa, Saddleback, the big bluish siena del Tolonco. Tells details about looking at it for ~~rain~~ fog in it — it was like God to them.

at Abalone Pt. "Biggest rn. site Steph. knows of along the white coast. Has Francas is a canyon there. And mora canyon." [Terry E. Stephenson, information Oct. 1932.]

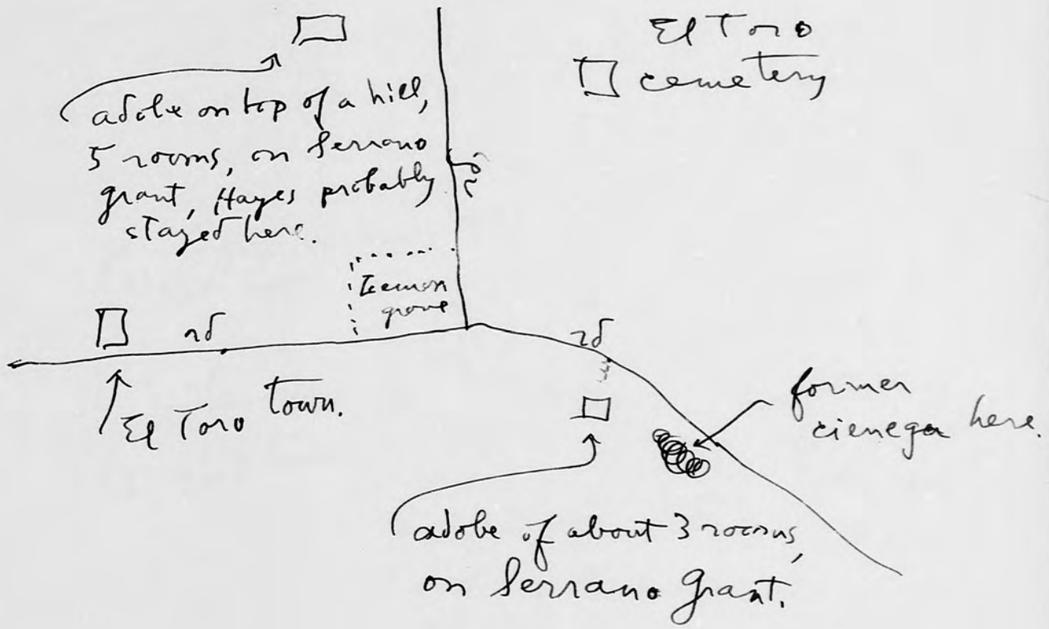
Mr. Stephenson drew the following map showing the location of two adobe houses, now disappeared, at Nigüel ranch. The adobe house in which the Yorbas lived when they owned the xxxx Nigüel ranch is shown just down Aliso Creek from where the highway crosses Aliso Creek, on the south bank of Aliso Creek.

The other adobe, which Stephenson thinks was older and which he thinks was inhabited by Juan Avila in the forties, is on the north side of Aliso Creek, quite a ways downstream from xx where the highway crosses Aliso Creek, and is 1 mile southwest of the present Nigüel ranch houses. It is where the oil derrick now stands, and was a hundred and fifty yards or so from xxxx Aliso Creek. He says that the spring that Mrs. Seidel told about must be still further down Aliso Creek in the hills, southwest from this Juan Avila adobe site. [Terry E. Stephenson infrn. Oct. 1932.]



Mr. Stephenson tells of two old adobe houses near El Toro. The following map shows these houses. Judge Hayes stopped at one of these, as he states in his diaries and Stephenson thinks it must be the one on the hill because Hayes says you can see the Nigüel ranch house from that adobe.

[Terry E. Stephenson infrn. Oct. 1932.]



1/2 mile up creek from Rio-on Trabuco ck. on s. side of ck. on very bank of ck. was the spg. Stephenson visited the place & picked up piece of a metate here. Above here are deep well pumps which change the conditions as far as surface water is concerned

where highschool is

E.g. s. of S Ana it was a real Moulton cane & S. Ana swamp.

in 1870. [Terry E. Stephenson infn. Oct. 1952.]

---

on Bennett place ranch

[illegible] Aliso ck. on the n.

= upper Aliso ck. on n. fork

bank of Aliso ck. in a walnut

El Toro down center ground. Close &

orchard & a little rolling hills. A

there was a small settlement

they say a peon

in the flat by fork

and things & black soil along ck.

An adobe ranch house in Spanish times would bring a peon settlement of Indians, who would live nearby and would bring there mortars and metates and the site would look in later years much like that of an ancient rancheria. [Terry E. Stephenson inform: Oct. 1952.]

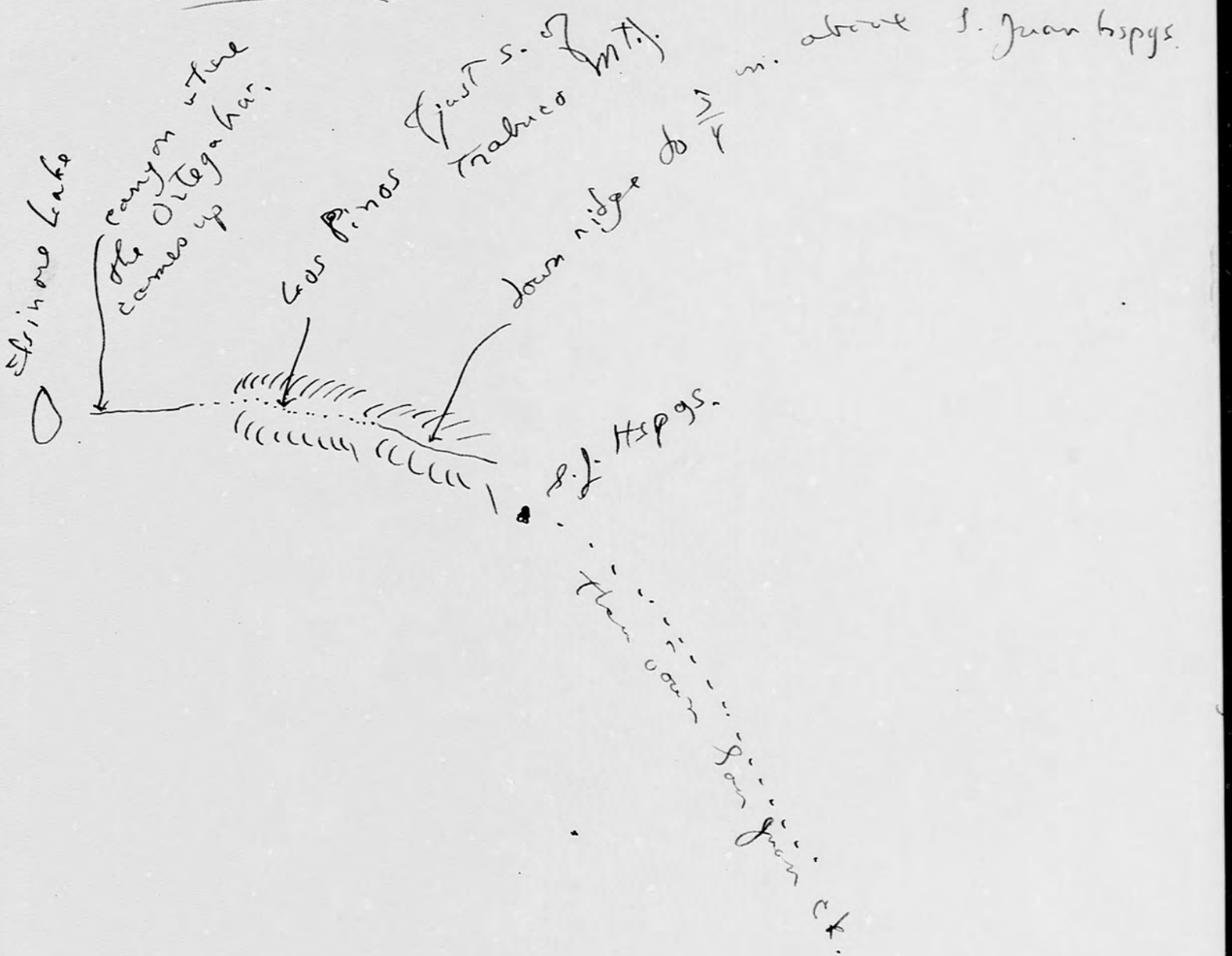
'Ahúnx

The rancheria site that Acu told JPH about is evidently 'Ahúnx the site on the Bennett ranch, 1 mile east from the center of the El Toro town, i.e. up Aliso Creek from El Toro town, on the north bank of Aliso Creek in a walnut orchard, close to the bank of the creek. On the flat there Indian things have been found and there are black spots of soil produced by Indians having lived there, along the creek. When I asked Stephenson if there was anything there that would fit in with the meaning of the name 'Ahúnx, which means levantado, he said that the ground is slightly rolling, but not to any elevation. [Terry E. Stpehenson infn. Oct 1932.]

Inland plcns. and trbns.

Wi. ɤ Jaʒ: ʜɤ. ɲɔmmɔ,
ʃ *ɬuɑtúkɲɣɑ/ɓuɬ Pete chose knows it
well: ɬuɑtúkɲɣɑ. a plɔn; ʜe
explains. ↑ɲoT x ↑ɲoT x Ch. foɾɑvɔɾ.
Ko ng.
ɬuɑtúkɲɣɑxwIC, pl. ɬuɑtúdɣɑm.

M. Forster:



Foster: There is another Vallecitos on the S. Margarita Ranch, and the Indians used to come from Elsinore, Murrieta, etc. through the Santa Rosa Ranch & then [redacted] to De Luz & then to Vallecitos, & then to La Paz (a canyon beyond Talega Canyon from here), then right down S. Mateo Canyon to the mouth of the canyon (to the beach).

El Manglar.

Joez: nákwo, El Manglar,
not v
at or near Corona, loc.
nákwoya, But nákwot, mangle.

Joez: [redacted] nákwo, also
nákwoya, [redacted] El Manglar,
place at or by Corona. But
nákwoT, a mangle bush. Es.
all plens. go thus.

El Temascal.

Mic. paxárxa, El Temascál.

sweathouse

sweathouse, hásɛlitɛ [J., Kn. Sl.o.
~~hásɛlitɛ, sw~~
Dialects, p. 25]

K. Mic. hásɬac, sch.
Mic. & J. hásɬitɛ
↑ n e.
Fr., Sco. hásɬac, ch
Not ɬ,
δ
Joeg hásɬac, sch.

Wi. paxáξrxa, El Temascal.
this is Ik regim inlaw from Sjc.
paxárxaɣuc, / temascal Indian.
paxárxayam, pl.

pí·'IV.

Loz pí·'IV, a place on the Lw. somewhere betw. Tenasical & Elsinore. Loc. píryə. From pívat, tobacco. Place called from pá·vIvat wd be pá·vI'IV, loc. pá·vIryə.

pá·ṣʌkwa.

Joez pá·ṣʌkwa, place of elks. Betw. Elsinore & Corona, on the hw., a spg. Loc. pá·ṣʌʌkwaya. The -kwa is almost -kwo because the ʌ colors it, but when I ask Joe if it is o or a, he answers that it is a. From pá·ṣʌkwat, elk.

ʔanó?

Loc. "anó", place on the road that goes from Corona to Temecula, somewhere in the Alberhill or Temescal region. Loc. ʔanó·ya. Gentilicios ʔanó·yaxwiC, pl. ʔanó·yam.

Anonga. [Sjc. Books].

Joez: 'anó·ŋa, betw. Temascal & Elsinore.

"Anonga", see Sjc. Bap. I, partida 2147.

456 518. A Alejandro Pamasmenabar, hijo de los Cristianos

Alejandro Con Valentin Labalabe, y de M^e Diff^ta con M^a Melecia

M^a Melecia Pubdamáll hija de Gentiles de la Rancheria Anonga.

Fueron sus testigos los mismos (Sjc Mar. I)

459. 521. A Bolesiao Tutu viudo de Balbina Apóne , con

Bolesiao con M^a Cita Sejat, hija de PP. Gentiles de la Rancheria

M^a Cita Anonga Fueron testigos los mismos. (Sjc Mar. I)

Lake Elsinore.

~~Mic. páxáxxa, Tenascal xxxx of~~
~~boy region~~

Mic. Ens. pá·yaxtci, ±ya Elsinore lake, more exactly = site of machado ranch house. Sof. says it is toda la laguna

Mic. we'é·va, where a woman named Marta. Marta told Mic's mother, Margarita, ~~that that~~ we'é·va was just a few yards towards Los Angeles (para el norte) from the pá·yaxtci.

O. says quien sabe when I ask if they buried W. at Elsinore. N. we'é·va.

Sof. 'iyáyxa 'iyaxa
— forgets just how = 4 a. Sof.
forgets exact form.

we'é·va.

See pá·yaxtcI, Elsinore Lake.

Joez pá·yaxtcIya
pkí·kat, an Els. Lake inhabitant.
= pá·yaxtcIyawIc
↑no x.

Joez Wi. páyaxtciyvc,
Elsinore Lake dweller; pl.
páyaxtcIyam. Good
↑ There a, not e.

Joez Wi. páyIxyvc,
pl. páyIxyam, is another
↑ or e
s(s form Both ways are used.

Joez Wi. paxárvxayvc,
pl. paxárvxayam.

*pá·yasnan,

(Joes n.

pájasnan, Lake Elsinore.

Nesc. "pájaxtfe" [Acú.]

Mic. pá·yaxtce, Lake Elsinore,

Jh. pá·yaṣna. ↑ not i

Leo - pá·yaxtce.

O: all right to say pá·yaxtci

mó·mat. O. n. pá·yaṣnan.

°Sot. Shg. pár yaxtcI.

Home of Eks. Lake.

The Lake.

Wi. pá·la { kwó·yax / pvkwó·yax, } lit. water lying.
pvkwó·yaxala (faint ↑ curious)
a lake, Eg. Henshaw Lake.

~~water spaddat. pá·lam pvm-~~

~~kwó·yaxala, pl. lakes.~~
~~↑faint~~

pá·la pvkwó·yaxala
Joez 'atá·xvm ki··ktam,
lake people. (sing.) Ki·kat.

also pá·la pvkwó·yaxala-
yawic, pl. - xalayam.

Wi. Joez pá·la pvkwoyovóyyaxal
lakes. Sing. lake = pá·la.
pvkwó·yaxala.
Ich.

Murrieta Hotsprings Indian.

pá·la (blood) agua tibia
Joez; ṣéxlac, warm water,
pá·la tuyístuc. Cannot use these adjs. of a
= warm rock.
tó·ta ṣaxínnic, piedra
caliente. pá·la tuyístuc,
agua tibia, blood warm water.
pá·la ṣáxxiwunat,
hot water.

gerome Gonz. + Sargento
Rodriguez: cáxxiwina,
xnuniata Hotsprings.

Cp. [redacted] for §/c. plcn. shortcut:

[redacted] ṣáʔkkiwvna wic,

muniet[redacted] Hotsprings Indian,

shortcut for ṣáʔkkiwvnaya-

wic.

Joez Wi. [redacted] ṣáʔkkiwvna.

From páʔla ṣáʔkkik, the water

is hot. -wvna is locational.

ṣáʔkkiwvna wic
ya wic }

pl. ṣáʔkkiwvnayvm.

Can also say ṣáʔkkiwvna wic

(use last for possible contraction

of §/c. plcn). ~~[redacted]~~ [filed

under §/c. plcn. for this].

Murrieta, Calif.

Joez: ʔavá·ʔax, Murrieta town, loc. ʔavá·xŋa. Word means cottonwood tree

Soboba.

Rete (Cahuilla end here)

Where they make the fiesta at
Soboba ▽ where they pump the
water they call ʂʊ́vóːvat (ch)
Ev. Sp. Sovova comes from this; now all use sovóva
And the Cah. say of this same
≡

place: ýúyyu watpa (ch)

Pete says Cahs. say teayítcyic

some as the Rs.

ɬɛt. — ʂovə́·va, Słowa.

ɬɔtʂ w. dɔ.

Joez W: ʂovə́·vayvc,

pl. ʂvvə́·vayam,

Joez ʂʊrʊ́·rʊa. Sharp ś.

Possibly connected with ʂʊrʊ́·wʊt,
winter time. Joez n. Shat wi's
"ʂʊrʊ́·mal" can be. Loc. ʂʊrʊ́·ŋa.

ʂʊrʊ́·rʊayam, Tobolsk people.

Saddle Back.

Du Bois, Relig., p. 115, says "the journeying of the First people from Katuktu to Kalaupa". Spark for: "Kalaupa, mountain near Santa Margarita." Joe3 heard the complet lifá·kupa (Rent by Cucamonga)

Kaláupa in a song. Joe's uncle Jose Calac, nicknamed Pescado, tells Joe that lifá·kupa is Cucamonga Mt.

Joe3

Wi. Pala people say

kalá·wut, for palo, not

kulá·wut. tis kalaupa,

Saffle Back mist mention wood.

{ míxka·t, míxkaxuna t, míxkaxunt } montoso, (having lots of forest).

Joez
Wi. kʷlá·wɪT, wood.
But Wi. knows kaláwpa —
NOT P
for the Pala people mention this
plen. in their songs. when the
people were 1st created they
started out from such places. Another
mt. name near it goes along
with it — like ki:mki:
haháiga. No etym. old man herb
also knows it. old man ▽ fool
knows remember: hifá·kupa
NOT P.
= "Cucamonga mt." the song
mentions hifá·kupa kaláwpa.
agrees it is NOT Baldy.

acú: kaláwpa, the big mountain
above — Saddle Back.

Yoz on Spark. plcn. list:

Tí·pac pa, mg. heavenly place.
Good for getting the force of -pa.

ṣaxátpa, place of willows.

El Potrero de los Pinos.

Inland Indians' trail to the coast.

Mr. John Forster & James McKinley
bot the lands of Ex-Mis. Sjc. —
& called Mission Vieja or Los Pozos.
(Hayes diaries).

Potrero de los Pinos (Hayes fn.)
522.98 acres.

Old trail of the Temescal
& Elsinore Inds. came through
Los Pinos

Pioneer Notes from Diaries
of Judge Benj
Majorie Tisdale Wolcott
wrote it. (mother Wolcott's wife)

at Longbeach does?

the missries lived at M.V.
until this misn was finished.
The M.V. house had a patio &
& tile roof, & was on the old hwy.
up the coast. The ground was too
cramped acn & others old-timers told him.
Stagecoaches were living in M.V. house when Foster

This is a sour it.

acn: Tanáxa, El Potrero
de los Pinos.
Joez W:. nhg.: ev. Tanáixa
but never heard + no mg.

Acu: Taráxa, El Potrero
de los Pinos, above Ojo Caliente
on top of the mt.

Joez: n. acú* taráxa, ev. long
a.

El Agua Caliente de San Juan.

Q.

Acu. 'aTéyvaya, S. Juan hotsprings, El agua Caliente de San Juan.

Jeg Wi.nhg. 'ITéyv:s any hotspring. or v.

'ITéyvuya, at the hotspring. Wd. not add word for water.

~~Joe: When Woyot got sick~~

Woyó.T

butter Cast at 'eTéyvo

wo[redacted]m ówmo (no etym), hspgs at Els. town. + prob. die Kare at Elsinore town.

Plens.

Mic. & Eus.: when I ask sa'an ca., La Ballena, they say it is for Mic. ṣá·not, Eus. ṣá·nat, brea, Loc. ṣánya. They know this cast as a real plen. and Eus. us. that he was there Tasquilando, there was only one house there then. From there he went still mas ariba, he n. where.

mic

First padre here said: ya me voy pa mi tierra, pero ya haber mucha gente, seian empujando a Ustedes, hasta Las Vegas, dijo, y yo, hijos, y a mi voy, viran como puedan.

~~X. name of Padre G. Arcana.~~

Y se llamaba Padre Percy, F. de S. Hold inf, but no mas se. seian antonio. S. Luis is mayor que aqui.

~~Mision Vieja, era el ultimo paso del rio.~~

~~When I ask if el. se shipier sea from Reno says no, it possibly from el Trabajito~~

~~It is near Reno it is a gate~~ ~~pero no entra pa la gobernadora.~~

~~But aqui es la mision onde se mataron la gente.~~

Mic: Eus. once was shearing at Sanya, = La Brea. Used to shear there. It is near Los Angeles. Wholly vd. and later a man came in an auto here to S. Juan saying that he wanted to buy inf's mortar for $5.00 to put in a park, & that they were sacando muchos Guesos de quien sabe que clase de animales en la Brea.

Suanga was the largest
and most populous village,
being of great extent.
[Reid, letter # 1.]

Mic. and Eus. when I ask about
Has Bolsas plen., says h. for
his pocket, is po-kú·n.

Sot. páːxʷya ʼéːvaka,
sacred placename near
wʷxéʼːtʷ, a place de la
Joya paca. wʷxéʼːta is a
place where there is ~~lost~~ lots
of kwíːla growing.

Jez: Táawila, Menifee Valley spring.
Bedrock there. But totpa, Santa Jacinto.

Sot. thinks Topanga by
S. Monica is easily for
tu páya. It means anita
but not way up. It is
dim. of tú·pac, tú·paya, aniba.

When I tell Sotelo Avila's name for Sena town, he says it must be tó·wiya, a plant that grows in the mts.

Sot. knows Sp. Cahuenga. But
e.g. form. R. xawí·mal,
hill; xawí·may, place of hills
is sk. But cannot form *xawí'may-
ya in R., as like. R. xawí·tca, mt.;
xawí·mal, hill.

Sot. remembers that [redacted] lie
sheared here once, over on
side of S. Juan C. where Dorame
now lives or beyond; called that
region here El Papalote.
Tch.

Sot.: Dicen q. hay un pueblo muy grande (ev. Laguna Beach) onde hay una sierra de los Cherifes there is a lake on top of Los Cherifes hill.

Sot. R. pá.la posí.tcax, = J. pá.l posí.tcx, « mg. water bubbling out, name of a spring a couple of miles up sd. to L.G. from here.

Sco. The spg. that used to be at old Pala has been washed away for several years now.

En. says it ought to be Potay me.

Wi. Táy may ⟨ Escondido town.

[redacted] Sparkmen askt 5 old men of Rincon this & all said dif. Harrington So Sparkman could not tell which was real name of Escondido. But Táy may is the correct name. Very impt.

Fr. poteáyme, Escondido,
my. his baso, his milt,
»o-teáyme, my milt.

Sot. teáymay, Escondido town.
He tells of long attempt by Sparkman
to get correct name of Escondido, &
mentions several old Indians who gave
the name. teáymay is the correct form.

Kr. (Hbk. 678):

then to Hill Climbing, the impassably narrow canyon: [Kr., Hbk., R. Cosmogony, p. 678].

Joe: natci'vo pv-mi'savo, a place near San Bernardino. It can be seen way from Sobaba. ~~Joe~~ From

Joe rd. that they were traveling north when they came to this place, he admits that he does not know which way they were travelling.

Stephenson map
of Siena del
Tratado en
reverso
Oct. 1932

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

ON THE FOLLOWING SLIPS, HARRINGTON MAKES FREQUENT REFERENCES TO "U" AS A SOURCE. HIS INFORMATION IS TAKEN FROM KROEBER'S "SHOSHONEAN DIALECTS OF CALIFORNIA" WHICH WAS PUBLISHED IN THE UNIVERSITY OF CALIFORNIA PUBLICATIONS IN AMERICAN ARCHAEOLOGY AND ETHNOLOGY 4:3:65-165 (1907).

Z.

Kétšna is the Khesh of U, He says in answer to a direct question that it is a place on the beach two miles from San Luis Rey Mission. Z had an aunt at San Luis Rey and his mother used to be there at times.

Z.

pátšaval, San Ignacio. It means "amargo muncho."

Z.

puhú is a place at the point (Spanish Punta) (or peak?) of the mountains (Santa Ana mountains). There is a meadow there and used to be a village there. There are Americans living there now. From there you can see San Pedro and all the valley. The Indians call that meadow pāmajam. They talked G and L there. All over this country G and L. and S. were talked mixed. pámajam means encima, la sierra encima.

Z.

Z pronounces Maronga as in Spanish. I cannot get him to give an Indian pronunciation to the word.

Z.

Another place in the land of Z's maternal ancesters is putšéja, it means feathers they put on the head. There are black rocks there where they machucaban-- the sea rose until the flood went down.

Z.

'ísvan is a place near San Luis Rey in the mountains. It means wild roses. There were wild roses in the canyon there. 'útšumaj is the same.

Z.

Katúktu is a place near San Luis Rey, it means the water is rising and they pounded up the fine mud there and ate it--no seeds or food.

Z.

páwmo is the Indian name for La Jolla. páwmo means ollas for carrying water. It is derived from L. nopáwaman, traigo agua.

z.

pála, the placename, means water.

z.

lapitsa is a place near to loXója and to Pala.

z.

loXója is a place near to lapitsa and to Pala.

z.

L. kut, pujna would mean "light the fire!"

Z.

nuwíki is a place near San Juan Capistrano. The name means to twist string on the thigh.

Z.

panXe, San Matéo.

Z.

'alóna(?), Trabuco.

Z.

'aXášmaj, the site of San Juan Capistrano Mission. It means that there are a few piedras there, tiradas. There is no plain there, puro piedras tiradas.

Z.

túva'a is a place near Maronga. There is a small lake at túva'a but it is not the lake where wijót died. The lake where wijót died is a different lake and was bigger. The water at Colton comes from túva'a. ✕ túva'a means "siemtre esta lo mismo."

Z.

páwi, Cahuilla Valley.

Z.

waKwinahwis, Cabezon.

Z.

XúlaKna, San Isidro (In San Diego County).

'awáŋa, Aguanga. Z.

Káva is a place in the San Jacinto mountains. It is in the country of Z's maternal ancestors. Z.

sóvamaj is a place near Káva. It is at sóvamaj where they turned to stone. (He does not say who they were). Z.

L. 'úsmaj, wild rose. They do not seem to know úsmaj as a placename. (From U 147) Z.

Z.

méXa, Santa Rosa.

Z.

we'évuŋa is a place at Elsinore Lake or somewhere near there. It means "como los chapules".

Z.

paXávXa, Temescal.

Z.

pájaKtše, Elsinore Lake.

Z.

sovóvo, Soboba.

Z.

miXélam pumpáw, Escondido.

Z.

temékuŋa, Temecula. It is derived from temeK, the sun rose.

Z.

Z does not know Ghech of U, 145.
Kéjiš in C. means "cocido" (cooked)

Z.

waXáumaj, Guajóme. The name means "es de los zapos".

Z.

kúki, a place a little beyond Pauma.

Z.

kwá'lam, a place in the L country.

Z.

wásXa, a place in the L. country.

Z.

kawéwjam is a place in the L. country.

Z.

kwíjam, place in L. country.

Z.

ɲorívo, Puerta de la Cruz

Z.

'awálam, place in L. country.

Z.

kawewjam, place in L country.

Z.

naXam
xxXxx, place in L country.

Z.

tumujam, place in L country.

Z.

tsolan, place in L. country.

Z.

Ketsna, San Luis Rey.

Z.

wantsijam is a place a little this side of Indio. It means that water runs as does ~~xxxxx~~ wanapjata, the Indain name for Banning (the above information was obtained immediately after obtaining the Indian name for Banning, and this fact may have influenced the etymology wantsijam. Obtained from Sugranes's Guanchia).

Z.

kupana kiktam, a place a mile from Santa Cruz. It means los ~~zzszzzs~~ caseras, los copenos.

Z.

pamajam is what the Indians calledthe meadow (cienega) at Puhu. pamajam means encima, la sierra encima.

Z.

paXáv^{a}Xa, apparently the Santa Ana mountains or a place or peak in the Santa Ana mountains. Z never calls the mountains by the name Santa Ana mountains.

Z.

'awálam pumki'^{i}, "tierra de los chuchos" name of a place this side of Cahuilla valley.

Z.

páwi, Cahuilla Valley.

Z.

palpisaŋa is a place in Cahuilla Valley, and means "onde sale el agua".

Z.

Z pronounces tóviviŋa for F's tóviŋa, and says that tóvivi is the mountain above Soboba.

Z.

winá(ŋa), a place below Riverside in the mountain near Eslinore. It means El Diablo. (Obtained in discussing Sogranes's "Quinibit."

Z.

tákmuŋa is a place this side of Temecula.

Z.

pámajam (not "pámajvit") live above paXavXa. The pámajam live in the mountains above paXávXa. They all died at San Gabbiel (obtained from Sogranes's "Pamaibit".)

Z.

pímitšam, gente de Cahuilla Valley.
The San Luiseños are also pímitšam.
It is a place some distance this
side of Cahuilla Valley and the place
is called pímitšam. (Obtained in pro-
nouncing Sogranes's "Pimicha".

Z.

Span. b- is a perfect v in Z's pronun-
ciation he pronounces the name
Banning "Vánin"

Z.

'amútškupijave was one of the places
where the first people camped.

Z.

The first Indians at the beginning of the
world were naked and cold. They did
not wear even a breechclout.
ŋilēŋla and 'amútškupijave are
places where the first Indians camp-
ed.

Z.

ŋilenla is one of the places where the first people camped.

Z.

L. sa'je is a mountain in Cahuilla Valley.

Z.

Z recognises Sugranes's Conopeapa as wanapjapaŋa.

Z.

R paXate is a place in a canyada near Cahuilla Valley.

Z.

Z confuses wína with wini'ŋa-he does not know the latter place. wínavit is a place which they call rancho del Diablo. It is below Temescal, there this side of rancho del Chino (ay del rancho del Chino, pacá), ay no mas. L. call it towiš and G call it šišu'u.

Z.

wantšijam is a place by the Cahuillas, un rancho de ellos (Obtained from Sogranes's Guanchia.)

Z.

wanapiapa is the high mountain range by Banning, down there where the water runs. wonotoj means water runs. (Obtained from Sogranes's Gonopeapa).

Z.

wiXaveŋa is a place this side of Cahuilla Valley. (Obtained from Sogranes's Guijabepet). The name means "pita", which they twist on the thigh They also say witŋa.

Z.

'akvánga, San Gorgonio.

Z.

wanapjápa, Banning. (Obtained from Sugranes's Gonopeapa. It means the river runs from the mountain range there. That is why they call it that way. The Indians there are called after the river.

Z.

kuruvunga, is a place by Soboba the name refers to a prickly weed which grows there. The weed is not very large. Later Z was heard to pronounce the name korówona. (Obtained from Sogranes's Corobonabit).

Z.

we'évana is a place this side of Temecula. It means "here", "this mountain range which is here" "like the grasshoppers we are here" (Obtained from Sugranes's Guibanga.

Z.

korovana is a place in the canyon above Soboba, the name means "espinas". There are many there. This is all that Z can make out of Sugranes's Corobonabit.

K.

The agent was robbing the Cahuillas and kept whisky away from them, that is why they killed him.

K.

maronga'avit, the village where Juan Maronga lived. He was agent, and his own Indians killed him.

Z.

towis puki'i, house of the devil. This is a place which you pass in coming from Temescal to Rancho del Chino--about two or three miles from Rancho del Chino on the other side of the Santa Ana river, where the point of the mountains ends. The devil used to come out here in the night time the Indians would ask the Americans: and did you not see the devil? The Indians were afraid of the devil. The Americans did not believe that any devil was there. It was the same as at the windy place by San Fernando. About three or four Americans went up by the devil's house and the Devil came out with keys in his hand and the Americans got scared. The decided to set a trap for the devil and

Z.

caught him. Not knowing what to do with him they decided to send him to Washington, and not knowing what to do with him in Washington, they decided to turn him loose again. The Americans who did not believe in the devil all died. The place is called in G. sisu' 'akín I[b] may be only half a mile from Ranch del Chino.

Z.

Z does not know Reid's "Maclutu" (p 229)
Z thinks that the name must be
maklítu or Anacleto.

Z.

Xúnava'[a] is a place beyond Cahuilla Valley.
(Obtained in connection with Sugranes's
Junubabit.

Z.

L. túpatšuk, the sky, in the sky, to the
sky.

L tumámik, para el norte, payá. Z.

L. puvúskala, name of a plant. (Obtained when trying to get the G. name for wild convolvulus, but Z says that this L. word refers to the plant which is called chícharra in Spanish. The Indians ate much of it. They ate the seed. Z.

L. 'amúXiva, foam. Z.

L. nénil, is a kind of fruit. Z.

L. nénil is a kind of fruit. Z offered this word as possibly the word for which Reid's "hamisar" (p 26) is intended, but it certainly is not. Z.

L. mukwa'tšis, flea. Z.

L. šcval is a bad herb that grows here. It makes the body swell up. Z.

L. tšátšakla, cicada. Z forgets the G equivalent. Z.

Z.

L. tómaraka, a kind of insect that sings at night.

L. kékila, tarantula. Z.

Z.

L. 'amátʃan, natavenado.

Z.

L. pumkamajam, G. šitšínuj, polúwog.

L. páuvikot, newt (?). Z.

L. tšalátka, horned toad. Z thinks the G. call thus also. Z.

L. 'evétkala, cachora. Z. forgets the G. equivalent. Z.

L. vétkala, turtle. Z.

L. jun̄ávíš, turkey-buzzard. Z.

Z.

Z forgets the G. name for pelican. The L. call it šanájil. Or does the latter name refer to the mudhen, Z asks.

Z.

I asked Z for the G name of the woodpecker. He does not seemto know it. He says that the L recognize two kinds of woodpeckers which are called by them 'evēnXal and šóla. G. kutámajx means carpenter or to carpenter or do carpenter work such as the woodpecker does to the trees.

L. šóla, a kind of woodpecker. Z.

L. 'evéŋXal, a kind of woodpecker. Z.

L. wísal, ansara. Z.

L. saXémal, a kind of song bird which circles high in the air. Z.

L. karút, a kind of bird larger than the ansara. Z.

Z.

L. šújla, garza.

Z.

There was another kind of rabit trap, different from the wanawt, which they put on the runs of the rabbits This kind of trap was called in L. jůlapis, but Z forgets its G. name.

Z.

šanájla, is the L. name of a kind of bird similar to theL. súgla, garza.

Z.

L. tuKaniKan, voy a cargar, I am going to put the carrying-net on my back. Another way to say this in L. is: tsukukijaX.

L. hú́la, G. hur, arrow. Z.

L. mEmlapis, bullroarer. Z.

L. wíXavíɣ, string made of milk-weed fiber. Z.

L. tumámkutɣam, los del norte. Z.

šunál, woman in L. Z.

šamúka is a kind of dance of which Z
will sing a little here at Highland
Reservation on May 3d this year at
a festival of the dead which is to
be held at the house of Captain Manuel,
where they always hold their festivals
here. It is an L. song.

S. nátšit, girl. Z.

L. 'omšušálut, vas a acabar ? Z.

Z.

weXat nawXa, a place in the L. or C. Country. It means " in the midst of the pines".

Z.

temal waXiš, a place in the L or C. country which means dry earth.

Z.

There is a place this side of Cahuilla Valley called 'xxxxx 'ušna, which means wild rose in C.

Z.

kavinis, apparently given as a place in the L. and C. country.

Z.

mál Ki, San Gorgonio.

Z.

Z does not know L. Iyakha given in U, 141.

Z.

Z and José do not know the placename Lukup given by U, 144. L lukúpaK, sétapa. They do not seem to know Las ~~Xxxx~~ Bolsas.

Z.

Z does not know U, 144, Moyo. He seems to think that ~~Xxxxxx~~ Saucal or San Joaquin are in San Jaun Capistrano territory.

Z.

wánikik, rancho where the water runs for the Indians. (a place in the L or C country.)

Z.

kujuga is a place or village near Soboba. No etymology. The name means that there were many choyas there formerly. Obtained from Sugranes's Coyubit.

Z.

palsétaXat, a place in the L or C country. The name means "the watter is salty".

Sec. 52.

kétʃna is the Khesh of M. Inf. says in answer to a direct question that it is a place on the beach two miles from San Luis Rey mission. Inf. had an aunt at San Luis Rey and inf's mother used to be there at times.

Sec. 52

pátʃaval, San Ignacio. It means "amargo muncho."

Sec. 52

puhū is a place at the point (Spanish Punta) (or peak?) of the mountains (Santa Ana mountains). There is a meadow there and used to be a village there. There are americans living there now. From there you can see San Pedro and all the valley. The Indians call that meadow pámajam. They talked G and R there. All over this country G and R, and S were talked mixed. pámajam means encima, la sierra encima.

Sec. 52

Inf. pronounces Maronga as in Spanish. I cannot get inf. to give an Indian pronunciation of the word.

Sec. 52.

Another place in the land of inf.'s maternal ancestors is putʃeja, it means feathers they put on the head. There are black rocks there where they machucaban — the sea rose until the flood went down.

Sec. 52.

'úʃvan is a place near San Luis Rey in the mountains. It means wild roses. There were wild roses in the canyon there. 'útʃumaj is the same.

Sec. 52.

katúʀtu is a place near San Luis Rey, it means the water is rising and they pounded up the fine meal there and ate it — no seeds or food.

Sec. 52.

páwmo is the old Indian name for La Jolla. páwmo means ollas for carrying water. It is derived from R. hopáwman, traigo agua.

Sec. 52.

pála, the placename, means water.

Sec. 52.

lapítʃa is a place near to logója and to Pala.

Sec. 52.

logója is a place near to lapítʃa and to Pala.

Sec. 52.

R. kutpújna would mean "light the fire!"

Sec. 52.

nuwtíki is a place near S.J.C.
The name means to twist
string on the thigh.

Sec. 52.

pangɛ, San Mateo.

Sec. 52.

'alónal(?), Trabucs.

Sec. 52.

'aqáfmaj, the site of S.J.C. mission
It means that there are a few
piedras there, tiradas. There is no
plain there, puro piedras tiradas.

Sec. 52.

tūva'a is a place near Maronga. There is a small lake at tūva'a but it is not the lake where wijót died. The lake where wijót died is a different lake and was bigger. The water at Colton comes from tūva'a. tūva'a means "siempre esta lo mismo."

Sec. 52.

pāwi, Cahuilla Valley.

Sec. 52.

wakwiyahwis, Cabezon.

Sec. 52.

gūlakya, San Isidro (in San Diego County).

Sec. 52.

'awáŋa, Aguanga.

Sec. 52.

Káva is a place in the San Jacinto mountains. It is in the country of inf's maternal ancestors.

Sec. 52.

Sóvamaj is a place near Káva. It is at Sóvamaj where they turned to stone. (Inf. does not say who they were).

Sec. 52.

R. 'úfmaj, wild rose. They do not seem to know úfmaj as a placename. (From Dt, 147).

Sec. 52.

méqa, Santa Rosa.

Sec. 52.

we'évuŋa is a place at Elsinore Lake or somewhere near there. It means "como los chapules."

Sec. 52.

paqáva, Temescal.

Sec. 52.

pājaxtfe, Elsinore Lake.

Sec. 52.

sovóvo, Soboba.

Sec. 52.

migélam pumpáw, Escondido.

Sec. 52

temékunya, Temecula. It is derived from temex, the sun rose.

Sec. 52.

nescit Gheck of M, 145.
kéjif in C. means "cocido" (cooked)

Sec. 52.

waqáŭmaj, Guajóme. The name means "es de los zapos."

Sec. 52.

kúki, a place a little beyond Pauma.

Sec. 52.

kwá'lam, a place in the R. country.

Sec. 52.

wásqa, a place in the R. country.

Sec. 52.

kawéwjam is a place in the R. country.

Sec. 52.

kwíjam, place in R. country.

Sec. 52.

yorívo, Puerta de la Cruz.

Sec. 52.

'awálam, place in R. country.

Sec. 52.

kawéwjam, place in R. country.

Sec. 52.

nagam, place in R. country.

Sec. 52.

túmujam, place in R. country.

Sec. 52.

tʒólan, place in R. country.

Sec. 52.

kétŋa, San Luis Rey.

Sec. 52.

wantŋ í jam is a place a little this side of Indio. It means that water runs as does wanap já ta, the Indian name for Banning (the above information was obtained immediately after obtaining the Indian name for Banning, and this fact may have influenced the etymology wantŋ í jam. Obtained from Sugrands's [Guanchia] lx

Sec. 52.

kúpaŋa kiktam, a place a mile from Santa Cruz. It means los caseras, los copenos.

Guanchia).

Sec. 52.

pagáv^{a}ga, apparently the Santa Ana mountains or a place or peak in the Santa Ana mountains. Inf. never calls the mountains by the name Santa Ana mountains.

Sec. 52.

pámajam is what the Indians called the meadow (cienega) at Puhu. pámajam means encima, la sierra encima.

Sec. 52.

pávi, Cahuilla Valley.

Sec. 52

'awálam pumki'i "Tierra de los chuchos" name of a place this side of Cahuilla Valley.

Sec. 52.

Inf. pronounces tóvivina for sec. 53 tóvina, and says that tóvivi is the mountain above Soboba.

Sec. 52.

palpísanya is a place in Cahuilla Valley, and means "onde sale el agua."

Sec. 52.

tákmunya is a place this side of Temecula.

Sec. 52.

wínal(ŋa), a place below Riverside in the mountain near Eslinore. It means El Diablo. (Obtained in discussing Sogranes's "Quinibit.")

Sec. 52.

pímitŋam, gente de Cahuilla Valley. The San Luiseños are also pímitŋam. It is a place some distance this side of Cahuilla Valley and the place is called pímitŋam. (Obtained in pronouncing Sogranes's "pimicha.").

Sec. 52.

pámajam (not sec. 53's "pamájvit") live above pagávga. The pámajam live in the mountains above pagávga. They all died at 9. (obtained from Sogranes's "Pamaibit.").

Sec. 52.

'amútŋkupijave was one of the places where the first people camped.

Sec. 52.

Span. t is a perfect v in inf.'s pronunciation; inf. pronounces the name Banning "vānin."

Sec. 52.

yilélyla is one of the places where the first people camped.

Sec. 52.

"The first Indians at the beginning of the world were naked and cold. They did not wear even a breechclout. yilélyla and 'amúttkupijave are places where the first Indians camped.

Sec. 52.

Inf. recognizes Sugranes's Gonopelapa as Wanapjapāya.

Sec. 52.

R. sá'je is a mountain in Cahuilla Valley.

Sec. 52.

Inf. confuses wí'na with wíni'ya —nes'cit the latter place. wí'navit is a place which they call rancho del Diablo. It is below Temescal, there this side of rancho del Chino (ay del rancho del Chino pacá), ay no mas. R. call it tówif and G. call it fi'fu'u.

Sec. 52.

pá'gate is a place in a canyada near Cahuilla Valley.

Sec. 52.

wanapiápa is the high mountain range by Banning, down there where the water runs. wonotoj means water runs. (Obtained from Sogranes's Gonopeapa).

Sec. 52.

wantqíjam is a place by the Catuillas, un rancho de ellos. (Obtained from Sogranes's Guanchia).

Sec. 52.

'akvá'ya, San Gorgonio.

Sec. 52.

wígavena is a place this side of Catuilla Valley. (Obtained from Sogranes's Guijabepet). The name means "pita," which they twist on the thigh. They also say wítga.

Sec. 52.

kurúvuya is a place by Soboba. The name refers to a prickly weed which grows there. The weed is not very large. Later inf. was heard to pronounce the name koró'voya. (Obtained from Sogranes's Corobona bit).

Sec. 52.

wanapjápa, Banning. (Obtained from Sugranes's Gonopeapa). It means the river runs from the mountain range there. That is why they call it that way. The Indians there are called after the river.

Sec. 52.

korórvaya is a place in the canyon above Soboba, the name means "espinas." There are many there. This is all that inf. can make out of Sugranes's Corobonabit.

Sec. 52.

we'évaya is a place this side of Temecula. It means "here," "this mountain range which is here," "like the grasshoppers we are here." (Obtained from Sugranes's Guibanga.).

Sec. 51.

marór'avit, the village where Juan Maronga lived. He was agent, and his own Indians killed him.

sec. 51.

The agent was robbing the Cahuillas and kept whiskey away from them, that is why they killed him.

sec. 51

tówiʃ pukiʔ, house of the devil. This is a place which you pass in coming from Temescal to Rancho del Chino--about two or three miles from Rancho del Chino on the other side of the Santa Ana river, where the point of the mountains ends. The devil used to come out here in the night time. The Indians would ask the Americans: and did you not see the devil? The Indians were afraid of the devil. The Americans did not believe that any devil was there. It was the same as at the windy place by San Fernando. About three or four Americans went up by the devil's house and the devil came out with keys in his hand and the Americans got scared. They decided to set a trap for the devil and caught him. Not knowing what to do with him they decided to send him to Washington, and not knowing what to do with him in Washington, they decided to turn him loose again. The Americans who did not believe in the devil all died. The place is called in C. líʃu' ʔakín. It may be only half a mile from Rancho del Chino.

sec. 52.

kú juŋa is a place or village near Soboba. No etymology. The name means that there were many choyas there formerly. Obtained from Sugranes's Coyubit.

3.

Xúnava'a is a place beyond Cahuilla valley. (Obtained in connection with Sugranes Juan Cabit).

J. does not know Reid's J.
"Macluten" (p. 22). J.
thinks that the name must
be maklíten or Anaclet.

R.

nature

Sec. 52.

R. túpatfuk, the sky, in the sky, to the sky.

Sec. 52.

R. tumámik, para el norte, payá.

Sec. 52.

R. 'amúqiva, foam.

Plan 5

Sec. 52.

R. purúskala, name of a plant. Obtained when trying to get the g. name for convolvulus, but inf. says that this R. word refers to the plant which is called chíchara in Spanish. The Indians ate much of it. They ate the seed.

Sec. 52.

R. nénil is a kind of fruit. Inf. offered this word as possibly the word for which Reid's "hamdsar" (p. 26) is intended, but it certainly is not.

Sec. 52.

R. nénil is a kind of fruit.

Sec. 53.

R. fóval is a bad herb that grows here. It makes the body swell up.

insecto

Sec. 53

R. mukwa'tɬis, flea.

Sec. 52.

R. tómaraka, a kind of insect that sings at night.

Sec. 52.

R. tɬátɬakla, cicada. Inf. forgets the ɬ. equivalent.

Sec. 52.

R. 'amáɬan, matavenado.

Spiders

Sec. 52.

R. kékila, tarantula.

Amphibians

Sec. 52.

R. pumkamajam, g. fitʃínuj, polliwog.

Sec. 52.

R. páŭvikot, newt (?).

Sec. 52.

R. ʾevétkala, cachora. Inf. forgets the T. equivalent.

Lizards

Sec. 52.

R. tɬalátka, horned toad. Inf. thinks the T. call thus also.

Turtles

Birds

Sec. 52.

R. vétkala, turtle.

Sec. 52.

R. juyávif, turkey-buzzard.

Sec. 52.

I asked inf. for the I. name the woodpecker. Inf. does not seem to know it. Inf. says that the R. recognize two kinds of woodpeckers which are called by them 'evéŋgal and fṓla. I. kutá maj means carpenter or to carpenter or do carpenter work such as the woodpecker does to the trees.

Sec. 52.

R. fṓla, a kind of woodpecker.

Sec. 52.

Inf. forgets the I. name for pelican. The R. call it faŋá'jil. Or does the latter name refer to the mudhen, inf. asks.

Sec. 52.

R. 'evéŋgal, a kind of woodpecker.

Sec. 52.

R. sagémal, a kind of song bird which circles high in the air.

Sec. 51.

R. kanút, a kind of bird larger than the ansara

Sec. 52.

R. wísal, ansara.

Sec. 52.

R. fújla, garza.

Sec. 52.

ʃaɣájla is the R. name of a kind of bird similar to the R. súʃla, garza.

Sec. 52.

There was another kind of rabbit trap, different from the twanáwt, which they put on the runs of the rabbits. This kind of trap was called in R. ʃúlapis, but inf. forgets its S. name.

material culture

Sec. 52.

R. tuɬkánikan, voy a cargar, I am going to put the carrying-net on my back. Another way to say this in R. is: ɬukúkijaɣ.

Sec. 52.

R. húla, g. hum, arrow.

Regalia

Sec. 52.

R. wígavil, string made of milk-weed fiber.

Sec. 52.

R. mamlapis, bullroarer.

Tribes

Relationship etc.

sec. 52.

R. tumámkutfam, los del norte.

sec. 52.

furjál, woman in R.

Religion

Linguistic

Sec. 52.

famúka is a kind of dance of which inf. will sing a little here at Highland Reservation on May 3rd. this year at a festival of the dead which is to be held at the house of Captain Manuel, where they always hold their festivals here. It is a K. song.

Sec. 52.

K. 'om fufálut, vas a acabar?

Sec. 52.

wēqat nāwqa, a place in the R. or C. country. It means "in the midst of the pines."

Sec. 52

tḗmal wagiʃ, a place in the R. or C. country which means dry earth.

Sec. 52.

There is a valley this side of Cahuilla Valley called Súʃŋa, which means wild rose in C.

Sec. 53

kāvinif, apparently given as a place in the R. and C. country.

Sec. 52.

málki, San Gorgonio.

Sec. 52.

Nescit R. Iyakha, given in M, 144.

Sec. 52.

Inf. and José do not know the place-name Lukup given by M, 144.
R. lukúpak, se tapa. They do not seem to know Las Bolsas.

Sec. 52.

Nescit M, 144, Moyo. Inf. seems to think that Sabaçal or San Joaquin are in S. J. C. territory.

Sec. 52.

wánikik, rancho where the water runs for the Indians. (a place in the R. or C. country).

Sec. 52.

qúnava'a is a place beyond Cahuilla valley. (Obtained in connection with Sugranes' Juuba bit).

Sec. 52

palsétagat, a place in the R. or C. country. "The name means "the water is salty."

hónla.

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ON THE FOLLOWING PAGE, HARRINGTON REFERS TO CHARLES F. SAUNDERS, A BOTANIST AND COAUTHOR WITH ST. JOHN O'SULLIVAN OF CAPISTRANO NIGHTS... (1930).

Ponla : Adenostoma sparsifolium

[Saunders letter, Aug. 28, 1932].

Joez: that grows on Warner's, = wind comes & La Jolla. east end of

Red-shank is a ther the desert back of Pónla. When the it brings smell way Some grows on the Palomar.

Tule spp.

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JEPSON, WILLIS
1923 A MANUAL OF THE FLOWERING PLANTS OF CALIFORNIA. BERKELEY: ASSOCIATED STUDENTS STORE.

pivé·sac.

Col. pervé·sac, round tule. Pala, June 32. San. Scirpus acutus Muhl, ~~Tule redondo.~~ Common Tule [Jep. 153].

[Jepson]

Sot. N. — Calls it Tule redondo. Rincon, June 32.

Sau. Scirpus americanus Pers

Inflorence has only 1 cluster but S. camp. has many

Tule esquinado.

Sot. n. Tule esquinado.

Pala, June 32. Sau. Scirpus campestris Poritt

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THE REFERENCE ON THE FOLLOWING PAGE IS ACTUALLY TO SPARKMAN'S "CULTURE OF THE LUISEÑO INDIANS" (1908).

Scirpus sp. Peresash.
Bulrush, tule. The tender
young shoots are eaten
raw. [Sparkman, Culture of
California Indians, p. 234].

hó·yawic,

"Peresish Hoyowish
... hoyowish, cat-tail rush"
[Dr Bois, Rel., 131]. "hoyawish,
species of rush," Spark. fn.
Joe knows the word hó·yawic
and thinks it is another name
for té·'ec, cattail.

tə́ʔec.

Joe: The quiste Rat de
tə́ʔec, cattail, has
was used for making arrows
& is stiff enough to kill
anything.

Sedge,

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BONNIE TEMPLETON, MENTIONED ON THE FOLLOWING PAGE, PROVIDED RESERACH ASSISTANCE AT THE LOS ANGELES MUSEUM. SHE IS REFERRED TO ELSEWHERE IN THIS SECTION AS MISS B. T.

General on Sedges.

Miss Templeton: There are 120 dif. kinds of sedge in Calif.

Pomo Ethnobotany

"Two sacred plants were used for this purpose, menaxel pachayel (double name), sumac and a kind of sedge. [39]

[39] Menexyal ..., tussock-grass; pachayat or pachayal, a coarse grass or sedge. S. [DuBois, Rel., 94].

Lot. né·nɪxyal is the
base or root of this sedge
sp. and pátcxayal are
its leaves that droop over,
its top part. (Proved to be
wrong infn.).

né·nɪxyal,

Joez: a lot of né·nɪxyal
entrance grows at pávla,
meadow where Ind. cedar house
;; on top of Palomar Mt.

Joe: né·nɪxɣal ch. grows
in mts. in wet places, the roots
stand 2 ft. high, & the leaves
hang over, a great bunch of
roots with overhanging drooping leaves.
pátɛxaɣal is same a great bunche
family but grows like lilies, not in ground
at Joe's house.

Sing says complete — Joez
né·nɪxɣal pátɛxaɣal.
Both sps - have sharp
leaves. Sing says these are
the ones that cut the mother's
belly when the kids were
coming out Joez: the above
complet names 2 distinct
sps.

DuBois, Relig. 94: Fn:
"Nenexyal (x German ch),
tussock-grass .... — S."

né: nexyal: Carex sp. (I hope to go to Pomona on Monday with your specimen, and if Dr Munz or Prof Jones is there, perhaps I can get the specific name. If so shall let you know at once.

[Saunders letter, Aug. 28, 1932].

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				wat = Salix goodingii Ball [Munz].		
				saxát = Salix lasiolepis Benth. [Munz].		
				pá. te ivot, Est. chig., Ambrosia psyllostachya DC. [Munz].		
				est. go. Artemisia heterophylla Nutt. [Munz].		

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pátcxayal.

Joez: pátcxayat is also a word, a variant of pátcxayal. Joe in his dialect always says it with -l, but Dr Bois, Zeliq, 141 fn. is right when it says that that sound says it with -t.

Mic. pátcxayal, a kind of sedge ~~marsh~~ that grows in water

Sor. pátc xagal.
Mupt. From back of the
doctor's house at Rincon.

"In reply to your letter of the
23rd, I should guess that your
sedge is probably Carex stipata.
[C Theo Hitchcock, Dept. of Bot., Pomona
College.]

Theo Hitchcock

Cut grass. From doctor's Ahuenya ranch at Rincon, June 1932. Used for roasting girls.

Sotw.: when no pátexayal, used naxwat for roasting the girls. these were the primeros gentes q. salieron, estos.

Moss spes.

Mic. takávcic, chichiquelite.
Sjc. June, 32. Sav. Solanum douglasii Dunal [no com. name, perennial, Jep. 892] or Solanum nigrum L. Black Nightshade [annual, Jep. 20.]. The two species are very similar, but the former is a perennial the latter annual. There are 2 nightshades. nigrum is annual, but douglasii is perennial and native They look almost exactly the same.

Solanum Douglasii. Takovshish.
Black nightshade. The leaves
are used for greens. The juice
of the berries is used for
inflamed eyes, and also formerly
used for tattooing. [Spartman.
Culture of Luiseño Indians, p. 229]

should be ś - Joe.

Mic. takávsic, chichiquelite.
Sjc. June, '32. Soc. Probably
Solanum douglasii Dunal

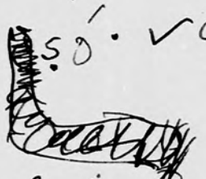
Megcal spes.

panál,

Jol: panál, the cabeza

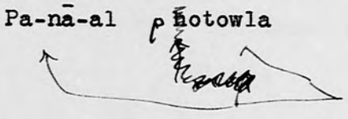
Mang
but panál, the stalk,
chop the leaves off with a hatchet
or knife & cook it — just like
a cabbage. Also call it
panál after it is cooked.

Joez
Sot. panáʼal = el
guiste. But panáʼl, la
mata ~~caiz~~ of the same plant.
Both were roasted. Buena
comida los dos.



the flower. (refers to this Sp. bayonet flower
only).
ʼamúl is a different
altogether.
panáʼl is not called
maʒcal in Sp. Whites here
call panáʼl: yucca.

Pa-nal', s. head of yucca, used for food formerly. Also
Pa-nā-al pʰotowla



arrows in pencil.

Joez
Sot. panáʼl potówla,
base of the Spanish bayonet. Also
used of the beginning of a story,
while the end of a story is
pv-mútcvI, ~~pv~~ its tip,
~ pv-háy law, its orilla
(also means el último).

Yucca Whipplei. Panal. Spanish bayonet or Spanish dagger. The head is used for food. The flowers are boiled and eaten. The scape or stalk is also used for food. Cahuilla, the stalk, panuuk; the seed-bags, wawal. [Sparkman, Culture of Luiseño Indians, p. 234.]

Pā-nā-al', s. stalk of yucca, used for food, the plant itself.

L. of C. 387

panáil and 'amúil
are two dif. plants. the
roots of both was roasted,

Call it
kóttcIc
=roasted stuff
{'amúil / panáil} (to compose
con cera (n. how to say cera).

The scape or stalk of Yucca
Whipplei, which grows quite
abundantly in many localities on
the hillsides, is roasted and eaten,
as also was formerly the head of
the plant, which was prepared for
food by roasting in an earth oven.
[Sparkman, Culture of Luiseño Indians,
p. 195.]

Sot. panál. Pala, June, 32.
Sav. Yucca whipplei Torr. =
Spanish Bayonet.

Sot. Joez 'aṣó·va, name
of flower of panál
quiote. Pala June 32.
Sav. Yucca whipplei Torr.

A-shō-va, s. yucca blossoms, these are cooked for food.

~~Sot~~ ṣaxáT ɸo-ṣó·, willow flower. Only the Spanish bayonet has the special name ʾacó·va-

ʾaṣó·va = La flor del panáʾal. ṣaxáT ṣó·xa, the willow is blooming.

S. sp. 34

mómyaxwic ʾamú·l,

ch. Joez

Mic. mómyaxwic ʾamú·l, el mezcal americano. ~~Sp~~ Sjc. June, 32. San. Agave sp.

kwitcá·l,

pez

xxic. kwitcá·l [illegible] is another plant
que da quiote, but smaller
than the quiote of amíl, and
the kwitcál is not eaten.
[illegible] kwitcál grows near
the rancho de los morenos, where
the camino que va pa pala hace
codo (= has a bend), on the hill there.

"Mahul kwichal ...
kwichal, Spanish bayonet, yucca"
[DuBois, Rel., 131].

Joe: kwitcá·l is a ceremonial
name for kwiná·rut, Joe thinks,
not of the paná·l.

[The number of the DuBois footnote]

5. Mahul Kwichal.[151] Mahul, palm tree; kwichal, Spanish bayonet, yucca. These were sent East. [DuBois, Religion, p. 131].

[151] Mahul, palm; kwichal, unknown; the species of yucca growing in the San Luis Rey valley are called panal and hunuvut.—S.

Sot. kwitcá·l, a sp. of mezcal that grows in the mts., only 6" tall, cut same figures as the panál ca.

ʔamú·l.

Sot. Jez ʔamú·l is another yucca sp., grows at El Borrego & S. Ygnacio. It has a quiote, but n. how & say its quiote. this & ʔamú·l is mezcal in Eng.

tcexéppil,

Mic. panáʼal, el quiote, el tallo (la caña) ʼamúl, la raiz.

tcexéppel (ch. Jorg. not k), una tortillita 5" diam. of mezcal (ʼamúl) pulp that the Cahuillas make. You put this tortillita in water & the water gets sweet & you drink it leaving only the fiber. When you reach a house, they bring out ~~[illegible]~~ amúl tatemado, and also tcexéppel, those 2 kinds, and ~~[illegible]~~ masca el ʼamúl and el tcexéppel se echa en agua.

Sot. [illegible] When they roast una cabeza of ʼamúl, 2 ~~[illegible]~~ products result: one is the ʼamúl, very sweet & smooth. another kind mas runoso, r. Mat part of the ʼamúl it is from, is tcexéppel.

Jorg
Mic. hunúvat, a plant (not x) that yields strong fiber that was used for making their houses, como clavos pues. It does not have quiote, but has pretty flowers.

hunú·vat,

Joez

Sot. x hunú·vat,

a yucca sp.

Yucca mohavensis

Sarg., Spanish Dagger.

[Jep. 247].

Tobacco.

The specimen of tobacco mailed me some time ago I believe to be Nicotiana bigelovii var. wallacei. The material was pretty well dried up and broken, but I think the above determination will stand.

I have not Setchell's article to which you refer, at hand, but the following list includes all the species of Nicotiana credited to Southern California:

N. trigonophylla, occurring only on the deserts.

N. attenuata, a mountain species, chiefly.

N. bigelovii, of lower elevations, distinguished by large, Vespertine flowers 3/4 to 1 inch broad. The variety wallacei, with smaller flowers, was described by Gray from specimens sent from near Los Angeles and San Diego. Jepson fails to list it, for some reason.

N. clevelandii, was described by Gray from specimens collected in Chollas Valley, San Diego.

N. glauca, the shrubby "tree tobacco," naturalized from South America. (Saunder's letter.)

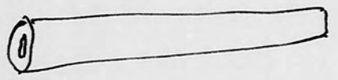
Billy Magee tells me how Mic's
mother used to [redacted] cigarette
stubs or bits, pick them again,
get cigarette [redacted] Cutts, and
wd remove the paper from them,
& then winnow the tobacco on a
grate and thus removed the
ashes & burnt part & got
the clean tobacco & smoked it. Henry
recalled details that Williams
Magee told.

"the third variety of Nicotiana bigelovii, the var. wallacei Gray, is found in a limited area in southern California. .... its relations with Nicotiana clevelandii Gray ... are still very uncertain.

Jolz hú·kapɨc, tobacco pipe. Cp. hú·kapila, 3" long grasshopper sp., sometimes green ▽ sometimes brown.

When askt the dif. betw. hú·kapɨc ← xá·xal, five draws:


= hú·kapɨc


= xá·xal.

Sot. húykic is the carrizo they used for arrows. this is the only kind of carrizo that they used for arrows.

Made cigarritos de
xá·ṣil ch. antes, never
used carrizo for cigarritos.
Has hollow stem.

Joez: after tobacco is cured
& fixed they never say
pá·ivaṭ, but call it always
pí·vat.

Joez = stuffed in

tvi. pí·vat ʂú·lic ---: ensaèado: put inside, e.g. in a sack.

xá·ʂiŋa = salvia cigarette. way

Wi. says Isidro Mejo's model is too long. Wi's grfather made them only ʂ" long, a single internode. Just rem the month-end node a little bit. Joe says the same. xá·ʂiŋa hú·ʂɪx

↑ sounds closer here before ŋ.

he is smoking on sage. xá·ʂɪl

↑ not e + not i.

tobacco, p̄i·v̄et, niep̄i·v̄em

[J., Ks. Sho. dials., p. 210].

Joez no·pí·va, mine.

pá·virat, wied tobacco.

-T does not mean water or anything.

pésp ivat, pespibata. Makes
you dizzy. Mix tobacco with shell.
[G. m. Zalvidea notes]. [A Gabrielino infl., ca. 1914]

Nicotiana, species unknown.
Pavivut. Formerly used as
tobacco. Cahuilla, pivat-isil,
"coyote tobacco", Nicotiana
attenuata. [Sparkman, Culture
of Luiseño Indians, p. 224.]

Deer Grass.

Joez yú. Lalac, Epicampes rigens Benth. [Jepson, 120].
cut stalks from Jones' collection were 43" long.

Woodward says D. kwa'ítc, Epicampes, basket grass, means "hidden" in the D. language, he was told. Jorg says R. name means what one ensarta with.

sirél, sycamore.

Mic. ṣevéla, aliso. Sjc. June, 32. = Mic. J. ṣevél. San. Platanus racemosa Nutt.

parlash: *Rubus parviflorus* Nutt.

[Saunders letter, Aug. 28, 1932].

parmit mal: *Veratrum californicum*. Durand

[Saunders letter, Aug. 28, 1932.]

ṣaxá·naxat,

Mic: ṣaxá·naxat. Make basket-granaries of this up S. Isidro way para guardar bellota. S.J.C. June 32 Sp. call it saucito cenizo. Todo el arenal de Pala is full of this. Call basket granary mócḳwanic. Holds 10 socks of grain. ← not ṣ or ṣ
Sot. says this is háẓla. Rhg. mócḳwanic. It has many leaves. mócḳwanic is a storage granary. Make mócḳwanic of ① this, ② 'u'it.
Sau. Salix argophylla Nutt., Coyote Willow

ṣóyla,

Your "reeds" are unquestionably species of the genus Juncus, the rush. The one of which the lower part of the stem is reddish is probably Juncus acutus var. sphaerocarpus, which I have always understood was used by the Indians in basketry. [Saunders letter, Aug. 20, 1932.]

má·ṣarot,

[i.e. the kind that is not ṣóyla]

Your other species might be Juncus balticus, which is widely distributed in the State. Without specimens in hand, one can only guess. [Saunders letter, Aug. 20, 1932.]

William McPherson and Joez together give the following infn.:

1. kulogii, kwí·la. This is the acorn preferred to all others.

By. wi·'át is ċhysolkep is,

1st choice. small leaves

1 (ij acorn. This is the second-best acorn, but kwiila is the best.

3rd choice il ~~pomolally~~

coast live oak = ~~wi·á·ṣal~~ wi·á·ṣal.

This is the third-best acorn,

R. plants.

[394]

(73)

Plants to Collect
Ethnobotanical
Vocab w/
notes on uses

Cont'd
next
folder

Plants to ~~Be~~ Collected.

get 'atáwki.

Kr., Hbk., 678: "the plant called isla." Given in list of 1st people.

Joez: "isla. Knows name well, but n. what kind of plant.

Kr., Hbk., 678: "the black oak." Given in list of 1st people.

Joez n. what is meant by black oak, thinks kwi·la is white oak.

K., Hdbk., 678. "Salt grass (and grass?)."
Given in list of 1st people.

Jocg ṣimút, salt grass.
Grows by San Luis Rey. But
ṣá·mvt, any grass.

K., Hdbk., p. 678: "Rush basket and throwing stick." Joe n. what kind of basket is meant. Given in list of 1st people born.

Plants.

mó·ṣic,

Joez: mó·ṣic } red seum in
spgs. gather it ▽ put in
cowdung or oak bark ▽ cook
it ▽ it turns red ▽ paint
with it. Next month it will come
out — place above Joe's
in aug. have to wait till then.
called pá·ẓo vol after it is
cooked.

mó·n mó·ṣi kiz mó·ṣic,
I am gathering mó·ṣic.

Wi:
~~tlin~~ mó·ṣic 'ayá·raka,
mg. water moss was used for
to tate mar muchachas.

To collect iron from water

Mōsh-y-ky (mōsh-ish)

[Sp. grammar].

Joez,
Wi. nó·n mó·ṣIkIk, I am gathering
mó·ṣIc. Wi. thinks when it is growing
on the water they call it mó·cIc, but
when made into red paint it is pá·'iṣ oval

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EVERETT R. PERRY

29th September, 1932

Mr. John P. Harrington,
General Delivery,
Santa Ana,
California.

Dear Sir:

In answer to your letter of the 28th, Professional Paper #113 of the United States Geological Survey is "Iron-depositing bacteria and their geologic relations" by Edmund Cecil Harder. 1919 89 pages. 12 plates. 25¢.

Sincerely,

Everett R. Perry
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"X OLYMPIAD, LOS ANGELES, 1932"

SMITHSONIAN INSTITUTION
UNITED STATES NATIONAL MUSEUM
WASHINGTON, D. C.

September 17, 1932.

Mr. John P. Harrington,
Santa Ana, California.

Dear Mr. Harrington:

The jar of iron-depositing bacteria transmitted with your letter of September 9 was received yesterday, and was at once turned over to Dr. Nathan R. Smith, of the Bureau of Chemistry and Soils, Department of Agriculture, for study. I enclose a copy of his report, received this morning.

Yours very truly,

William R. Maxon
Associate Curator
Division of Plants.

(120984)
(Enclosure)

C O P Y

United States Department of Agriculture,
Bureau of Chemistry and Soils,
Washington, September 16, 1932.

Soil Investigations.

Memorandum for Dr. Maxon:

Smithsonian Institution.

Dear Doctor Maxon:

The material which was sent you by John P. Harrington and which you brought to our laboratory yesterday has been examined. It is mainly a culture of iron-depositing bacteria, Leptothrix ochracea, a good account of which may be found in Professional Paper 113, U. S. Geological Survey, Department of Interior, 1919, by E. C. Harder.

This bacterium is widely distributed, therefore its occurrence in springs in California is not surprising. According to Harder, an analysis of the scum produced by Leptothrix (page 18 of above paper) shows it to be practically pure ferric hydroxide. On drying, this would become ferric oxide. The use of dried material as paint by the Indians is interesting. Whether or not the fact has been published, we can not say.

Yours very truly,

(Signed) Nathan R. Smith,
Sr. Bacteriologist.

California Botanical Society

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Botany Building, University,
Berkeley, Cal.,

The "moss", Palomar Mt., which you sent in a bottle is Spirogyra, a member of the group Algae, not of the Muscineae (masses).
Determination by Dr. N. L. Gardner
Sept. 15, 1932

W. L. Jepson

SMITHSONIAN INSTITUTION

UNITED STATES NATIONAL MUSEUM

WASHINGTON, D. C.

September 7, 1932.

Dr. J. P. Harrington,
General Delivery,
Santa Ana, California.

Dear Harrington:

The jar of an alga with your letter of August 28 was received a day or two ago, and I have sent a portion of the material to the New York Botanical Garden for identification. As soon as I have a reply I will send along the name to you.

With kind regards,

Yours very truly,

William R. Maxon
Associate Curator
Division of P lants.

120881

SMITHSONIAN INSTITUTION

UNITED STATES NATIONAL MUSEUM

WASHINGTON, D. C.

September 19, 1932.

Dr. John P. Harrington,
General Delivery,
Santa Ana, California.

Dear Mr. Harrington:

Referring further to my letter of September 7:

Dr. Howe, under date of September 15, reports as follows upon the jar of algae submitted by yourself:

"The alga from Doane's Valley, on top of Palomar Mountain, San Diego County, California, the sending of which is announced in your letter of September 7, is just at hand. The plant is in a fair state of preservation and is fertile, and I feel rather confident in referring it to Spirogyra porticalis (Müll.) Cleve. Spirogyra quinina (Ag.) Kütz. is a frequently used synonym."

The specimen is accessioned as a gift to the National Museum.

Yours very truly,

William R. Maxon
Associate Curator
Division of Plants.

120881.

This letter refers to a specimen of 'ayaaraka, green water moss collected by Joe and Henry at the spring at Doane's Valley on top of Palomar Mt. in Aug. or Sept. 1932.

red scum on water

Gez mó·ʂ ic, ᚷ make

ch-forever

it into pá·ʔʂəl.

O. mó·ʂic. Mrs. Omish

says it is paint scum.

Sp. Lama colorada.

Sht. mó·ʂic, red water moss,
this moss is not paint.
Says it comes later when
sqgs are getting dry. Used
to be lots in Ek. Lack of
kú·ki. Don't if it has come yet.
this the pawxit pines are
just before we descend to
Paima.

Sht. mó·ʂic cannot be used
for paint, it is good for nothing.
It comes in Aug. & Sept. Spark's
inf. that it used for pá·'ɛsval.
they can call it pá·'ɪsval ↑=I when still
on spring water, & also when
made into paint.

mó-shish, a kind of water
moss. O. says it is iron
paint scum.

Sht. nkg. mó·cic
is red water moss, but
'ayá;raka is green. Both
called Lama in Sp.

Sot. says that the 2
kinds of water moss used
in girls' pub. cers. are
found in springs, when I ask
if we cd. find it at Rincon.
Wi. mentioned them together,
ev. ceremonially; [illegible]

mó·ʂIC 'ayá·naka.

Sot. looks at agua(ji)s (in the fall of the year)
mó·ʂiC.

Mó-shish, s. a substance obtained from water impregnated with iron, which is used to make a black dye with, also a red paint in conjunction with other articles.

S. Ap 2 93

POMONA COLLEGE
CLAREMONT, CALIFORNIA

DEPARTMENT OF BOTANY
C. LEO HITCHCOCK

July 25, 1932

Mr. John P. Harrington,
General Delivery
Santa Ana, California.

My dear Sir:

In reply to your letter of the twenty-third, I should guess that your sedge is probably Carex stipata.

The pine of which you spoke is probably Pinus taeda L. that is red cone or yellow pine. I have never heard the term "meshish". but the iron deposit is undoubtedly an iron oxide, and therefore is a mineral. such deposits are often made by iron-bacteria, and the video of the fact that these deposits were seasonal. It seems probable that they were made by iron-bacteria.

Hoping that this opinion may be of value, I am,

Very truly yours -

C. Leo Hitchcock

UNIVERSITY OF CALIFORNIA
DEPARTMENT OF BOTANY
BERKELEY

Dear Mr. Harrington, -

The reddish or red-brown scum on the surface of your quiet waters might be a minute water fern, namely Azolla filiculoides or Duckweed Fern. Specimens would show readily if it were an Azolla; as to the species determination it might be necessary to have the fruiting bodies.

Yours Sincerely
W. L. Jepson

July 9, 1932.

ʼayáʼ·ɬaka,

A-yā́-ra-ka, s. the small green plant that grows on top of water.

L. sp. 50.

Joez más la, a fern only
4 or 5 ft. tall that grows ~~around~~
at springs, where the water is running.
~~Then sides of the mts.~~ everywhere.

N. Sp. It has a root
as big as a sugarbeet. They
split the root & boil it a
drink the tea for hemorrhage
of the lungs.

Joez más mal, a kind
of fern like más la

Jvez má·xvl, palm.
The x is proved by its strong
sound in the surname máxlaya.
Sept. 22, 1932.

wvláxvisamal, small wild
Buckwheat sp.

wvlá'xla, Wild Buckwheat.

Joe wvlá'xla, (ch.) Wild Buckwheat.
= Eriógonum fasciculatum
Benth., Flat-Top. [Jepson 313].
"The third most valued native
bee-plant after White Sage and
Black Sage"

Joe wvlá'xvIṣamal,
a sp. of Wild Buckwheat
that does not grow high like
wvlá'xla, Wild Buckwheat,
it is whitish color (while
the wvlá'xla is greenish).
Bathe eyes when eyes are
kind of bad with tea of
wvlá'xvIṣamal.

Tortiga grande.

Joez: ṣakícmanim, was an old woman who lived at El Potrero, n. her Sp. name. [redacted] Cp. tícmanim, a girls name given to Jane Magee, from tícmal, humming bird.

náxwut, mangle.

Sco. náxwoT, mangle
[better o than u.
such as grows around Pala.
old people smash down the
tender shoots of mangle
& boil them & wash cold
sores with it, also good &
gargle with.

Mic. Eus. náxwut, el
mangle. They only know this
one class de mangle. Sjc.
June, 32. Sau. Rhus laurina
Nutt. Sot. náxwot, mangle,
Pala, June 32.
Sau. Eng. sumac, Jepson calls
it Laurel sumac, but nobody
calls it this.

Sot. ch. náxwut,
mangle.

Nak-wut, s. a large evergreen shrub, a species of sumac, Rhus laurina Nuttall.

Joez nákwvt, mangle.

bout 7 years ago there was no mangle above Rincon store, but the ground burned over & lots of mangle grew up.

Find out the species of the big tall "horse nettle."

Saw. Urtica holosericea Nutt (Jepson calls it Urtica gracilis var. holosericea).

S. Sp 324

Shā-kish'-la, s. the common nettle, a fibre is sometimes obtained from this plant, but is not much esteemed.

Mic. ṣakícla, ortiga mayor. Grows 10 ft. high. San Juan Capistrano, California.

Jep. Urtica gracilis Ait. var. holosericea Jepson "Pacific Nettle." (!)
Family Urticaceae Det. W. L. Jepson

S. sp 482

Bot. ṣakícla, nettle.
But ṣakícmal nettle-cet,
with dim. ṣ. ← this does not become diminutivized.

Urtica holosericea. Shakishla.
Stinging nettle. A fiber is
obtained from this, but is
not much esteemed.
[Sparkman, Culture of Luiseño
Indians, p. 233].

Jeŋ ʂakiʂla, hortiga. Knows kind
is a nother kind that grows down on
the coast, Gut n. name of it.
There was an old woman here at
El Potrero (died long ago) called
ʂakiʂmaniʂm (cp. tiʂmaniʂm,
↑sh
hummingbird as name of Jane
Mageeʂ — a female's name. Coast
be said for Tiʂmal, hrugbrʂ.
So ɔtigniʂa wɔʂ ɸɔʂ56. Be
called ʂakiʂmal — grows on
coast under sycamore trees,
grows 12" ɸ high.

Joz ṣakícva, an open
place on Palomar Mt. facing
mesa grande. It is all full of
nettles.

265 Shakishva, a place on
Polomar mountain; shakishla,
stinging nettle. — S. [Du Bois,
Religion, p. 151.]

~~Eaz. m. boat adivina~~

Mic. ṣakícva, plcn. Cog Pauma
or ~~Aprob.~~ en Los Palomares. XX g.
citiga plot. my high sierra.
Mic. Joz pa'á·'aw, ~~Palomar.~~

SoT. ṣakícva, plcn.

Knows where.

ortiga chiquita,

Henry. ortiquita. Sjc. June 32.
Sot. ṣakícmal. But the big
nettle = cakícla.
cakícmal and caxát, willow,
begin the same. ṣakícmal and
ṣaxá·mal, dim. of saaz, begin
the same.
San. Urtica urens L urens

Sot. ṣakíc may is a place
s. of Rincon. Joe: he must mean the
Escondido from Sot's house here.

Sots w.: a place towards Sot's house here.

Had a long discussion about
if it sh be ṣakíca & ṣakícmal,
at times I doubting if there is
really ṣ and ṣ. But I hear
ṣúkat and ṣúkmal easily. But
ṣaxát — ṣaxá.mal are harder
to hear e v. because the a does
not bring it out so well as the u.
I remember still how plain I
heard ṣ and ṣ in Cig > small
letters from Sot.

Mic. ṣakícmal, ortiga menor,
San Juan Capistrano, California.
Jep. Urtica urens L. "Small Nettle." (1)
Family Urticaceae. Det. W.L. Jepson.

Joez 'ènwic, Echinocystis Chilicothe.

macrocarpa Greene.

[Jep. 662].

J.P.H. initiation:

Mrs. [redacted] Magee's mother tells me how she grasped a weed to pull it up when she lived up at the mines back of S. Juan, and it stung her horribly, it was nettle.

/

Artemisia heterophylla.
Pakoshish. Mugwort. Small boys' arrows are sometimes made from this plant, and it is also used medicinally.
[Sparkman, Culture of the Luiseño Indians, p. 228].

Estafiate ~~Ruyca~~ grande.

Mic. pá·kǫṣic, estafiate grande ~~reagan~~ = Mic, J. pákwṣic.
Ch, Kw. also agrees to pákwṣitc, and when I press it ~~to~~ pakwṣil, says last may be form in the J. language.
Juez pá·kuṣic, estafiate grande.

Sot. Big estafiate.
pá·kucic. Near Henshaw
Dam. June 32. San. artemisia
heterophylla.
Mic. pá·kucic, estafiate mayor.
From San Juan Capistrano, California.
Jep.: Artemisia vulgaris L. var.
heterophylla Jepson, California
Mugwort, Family ~~Cost~~ Compasital.
Det. W.L. Jepson. [Jep. 1142].

Sot. pá·kuc shish, estafiate. used for making
=smoke in house. ch.
= estafiate.

Sot. pá·ko cɨc, ostafiate,
↑∩ v

Sot. pá·ko ʂi c×
↑= v

small boys still make arrows of
pá·kvcic, it is a little bow &
good men make arrows of it too.

Estafiate [redacted]. chiquito.

pá.te IVaT, estafiate
chiquito, spn. from Micaela's
peace, fj c., in flower, gathered
in Aug., 1932, sent to Saunders,
who reports that it is Ambrosia
psilostachya DC., Western
Ragweed [Jep. 1106].

Sot. pá·tcavvt, estafiate.
↑ = ::

Henry: estafiate de la clase chiquita. From Sjc. June 32. = Sot. pátcavvt, This is not so tall as pá·kucic. Drink as gomitivo for bad stomach. The peoneros toman este.

Sou. Ambrosia psilostachya DC.

Mic. pá tcavut, estafiate chiquito. From San Juan Capistrano, California.

Jep. This is not determinable on the basis of the specimen. I am keeping a fragment of it, and it may be that as an act of memory I can place it. If so, I will send you the name. It is Family Compasitae, without much doubt. Flowering or brushing stages are needed. One should know also whether it is annual or perennial.

estafiate chiquito.

Sot. pá·chavut, used for making smoke in house.

Sot. pá·teivat, the
small estafiate sp.

sáxát,

Sc. ṣáxáT, willow tree.
ṣ ↑ almost like Eng. sh,
→ tinge. Not s at all.
et. waθá', ϕ, which has ṣ.
↑ = ṣ, Not θ but ṣ.

Sot. prob. ṣáxát. Rincon.
June 32. Sot. rhg. do.
Sau. Salix laevigata Bebb

Sha-hat', s. the white willow.

J. sp 478

wát,

Wăt, s. a species of willow, the black willow

Eus. ṣaxát, willow sp. Sjc., June 32.
Sot. wát, leaf and stem are
dark. Not ṣaxát.
Sau. Salix lasiolepis? Benth.
Mic. wát, sauz chino. Fr. Mic's
yard. S. J. C. June 32.
Sau. Salix sp. These are all
Jepson's names. Leaf is green
on front and bluish on back.
Probably Salix lasiolepis
Benth.

S. sp 682

ʔaxácmal, chícharo.

Sot. Chícharo bronco.
Palomar mt. June 32.

Wild pea from Palomar mt.
Was the wild pea at S. Juan
Capistrano the same species?
= ajáshmal. Indian name of
S. Juan Capistrano. comes from Hiis.
Sav. Lathyrus strictus. Nutt.
This plant has given botanists
a lot of trouble. Some make
3 species of it. Jepson prefers
to treat it as one species with
3 varieties. This might be the variety
alfeldii, but if I must be positive
I would prefer to call it the type,
as above, i.e. Lathyrus strictus.
There is no reason to believe the
San Juan Capistrano plant any
different from the one at Palomar.

Lathyrus strictus var. alfeldii
[wild pea], no common name] [Jep. 584].

SOT. 'axácmal, chícharo.
With one r. But
chicharrones, cracklings,
Spanish has rr.

Mic. 'úcla = rosa cimarrona,
S.J.C., June, '32. San. Rosa
californica C & S.

a-hash'-mal, s. the wild
flowering pea. Lathyrus.

Joez: ałsɔ cacl tame

chícharo: 'axácmal.

The garden pea is Pisum sativum [Saunders letter, Aug. 20, 1932].

Sweet pea is Lathyrus odoratus [Saunders letter, Aug. 20, 1932].

Milkweed. sps.

nejo ʼaxóɬ, ~~and xaɬnɣimsaɣ~~
red milkweed used for
string.

nejo xaɬnɣimsáɣ, white
milkweed used for string.

THE

PAPERS OF

JOHN PEABODY HARRINGTON

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Volume Three, Microfilm
A Guide to the Field Notes: Native American History, Language, and Culture of Southern California/Basin

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