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REEL NO. 123

THE

PAPERS OF

JOHN PEABODY HARRINGTON

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

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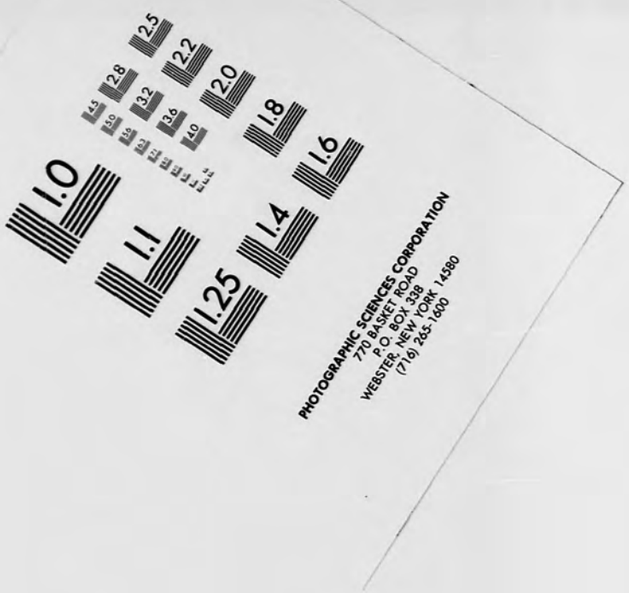
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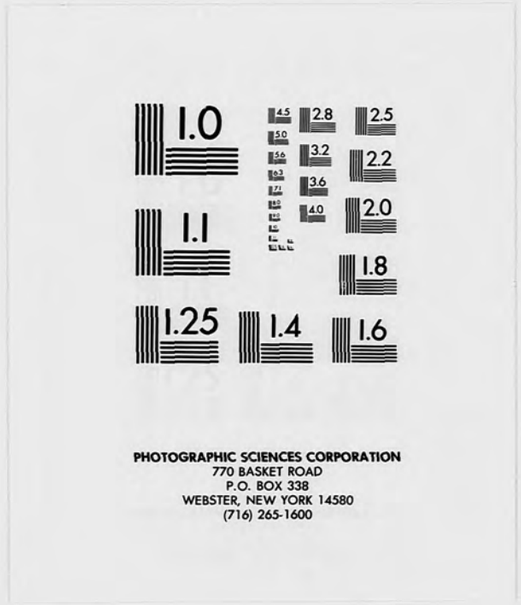
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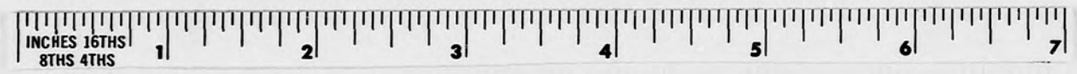

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SOUTHERN CALIFORNIA/ BASIN

Juaneno Linguistic and Ethnographic Notes (cont.)

through

Luiseno and Juaneno Rehearings of Sparkman

Luiseño/Juaneño

Juaneño Linguistic and Ethnographic Notes

[366]



May 14, 1912.

Oracion Chita.

Con Dios me acuesto
Con Dios me levanto
Con la gracia de Dios
Y la del Espiritu Santo.

La Virgen me tape
Con su velo y su manto
Para no tener miedo ni espanto esta noche.

Doña Magdalena va con Dios, etc.,
4 lines as above then:
~~Con Dios etc. 4 lines as above, then~~

Quien bendicio el ediz,
la noche y la cena,
Bendiga mi cama
Y aquen duerme en ella
Mi cama de acanto
a canto que no llege cosa mala mas que Dios
Y el Espiritu Santo.

Doña Magdalena.

When they got up:

Señor Dios todopoderoso en vuestro nombre me levanto del descanso del sueño que vuestra divina Majestad me ha concedido en esta noche pasada os doy las debidas gracias por haberme dejado ver la luz del dia. Presente para que en el me emplee en servicio vuestro y me libre de toda culpa; asi lo espero, señor, de vuestra gracia. Amen.

Prayer for the morning when they got up.

Another: night or morning:

Gracias alabansas te doy gran Señor alabo a tu gran poder, pues con el alma en el cuerpo me has dejado anochecer por tu caridad y amor me dejes amanecer, en gracia servicio tuyo por siempre jamas. Amen.

For the morning:

Con Dios etc. to La Virgen me tape con el velo y con su manto, sin cue nadie me tiente, solo Dios y el Espiritu Santo.

Doña Magdalena learned the above prayers from her great grandmother.

Siempre me gustaba a verlos incaditos con las manitos puestas.

I used to like to see the little ones kneeling down with their hands joined.

"La plaza esta cercada pero no hay toros." An old saying -

Doña Magdalena.

Los Padres San franciscanos

Sembraron un camotal

Y para poder piscar(los)

Vendieron la catedral.

- Old song.

Adios, Mision de San Juan

Con su pedaso de mar

Onde no faltan enredos

Ni lagrimas que llorar.

Guillermo V. Guillermo quinto murio aqui en la Mision.

Dona Refugio Serrano de Garcia.

When I was a very little girl there was an old man of the country living here at San Juan whom they called William the Fifth. Guillermo Quinto. He made the verse "Adios San Juan etc. as above. He was a terrible drinker and died without the sacraments. The Padre at the Mission refused to give him Christian burial or to allow him to be buried in the Mision cemetery, so his friends buried him upon the hill east of town and erected a cross over his grave. The cross standing all alone on the isolated hill was pointed out by mothers to their children with the injunction that if they are bad, one of their punishments would be to be buried outside of the graveyard in a remote place like William the Fifth.

When the small-pox came in 1862, and it was necessary to choose a place for a new cemetery, the very spot where Guillermo Quinto rested was chosen. So, after all, he lies in a cemetery.

June 14 - An old night prayer.

Acuestome con la cruz

Abrazo me con los clavos

En la cabeza tengo al verdadero Jesus

La fresada con que me tapo,

Es la tierra que me han de echar

La cabezera que tengo,

Es la piedra que me han de apretar

Todos se han de ir

Y mi han de dejar

[sic, for me]

Solo tu mi Jesus

Me has de acompañar.

Estan mas cerco los dientes que los parientes.

Cuidado con los que se van

Que los que se quedan ya se sabe.

Los que se van se van mirando lo verde del camino

y los que se quedan se quedan echandole agua al molino.

Caballito de bandabanda no come ni bebe y anda.

Telebrejos = all kinds of things.

Estudio para papa

Y quedó en camote.

↖ [sic, for un]

Don Tomas [Carrillo?!] probably
died in '45. He had an immense amount
of silverware. He sent the silver to Spain,
where it would be made up. At the
end of the meal, two Indian boys would
come to the head of the table with trays.
Don T. would count out the silver
spoons, knives, etc., when the boys
brought the trays away to the closets
— like those in the chapel — he
would take his siesta men [?]
Don Tomas.

Ranch where Anaheim is now;

"Sal si Puedes " (or Peor es Nada)

Peores Nada, where Placenta is now.

P. 30. When some animals had to pass that place — un atascadero (quicksand) they would send ahead a whole lot of horses — caballada — to trample down a place to cross the river — the Santa Ana River.

When Don José sold cattle to Fowler he took men to help across the Teharchepi Pass — El Tejon (Fort Tejon).

Zamorano married Luisa Arguello

Juan Bandini married

Refugia Olivera

Aguatin Olivera married

Concepcion Arguello.

Page 122.

Frs Bachelot & Short.

Went to Monterey and were given the ranch Encinal by Don Guillermo Hartnell (an Englishman who married Doña Teresa de la Guerra). They founded a college there & Judge (or Don Pablo) de la Guerra was educated there.

When 3 boys + one girl in family, the boy would say "Tres conejitos y una garapata" — no "Tres garapatas y un conejito."

chamuco! — ?

William Wolfskill.
Dr. Guillermo Burrisquél."

Page 100. Chapman's wife was named Guadalupe Sanchez.

Lloraban San Pedro Martyr
Lloraba San Agustin
Lloraban los all dole pueblo
De miedo del gachupin.

Leandres — an Italian who
owned los Coyotes.

en Tapacamino = a little
bird that hops along the road.

Saltapadores = wall
climbers [given as name of
bird sp].

Aunque tu padre me diera

Los bueyes y la carreta

No me casara contigo

Ojos de borega prieta.

Man said to the woman in the fandango, he didn't want her.

The bomba.

Le da manta rayada

= the blanket. When one is

tossed in the blanket. Le

dieron la manta rayada.

Dona M. (Oct. 1, raining).

When ever it rained just before the feast of St. Francis they used to say "Es el cordonaso de San Francisco." Also said when it rained after the feast - either before or after, a week or two. - within the octave.

Another old saying -

"Por las visperas se sacan los santos." (M - refers to ringing of bells on feast of Saint.)

Plaster of Paris = Yeso.

Dichos.

El que entre lobos anda

Hullar se ensena.

Di me con quien andas

Y te diré quien es. (eres?)

[Sic in original]

A la bondad

Le llaman pendejada.

(Send one who is prudent and does not answer back when insulted).

Valiente con los cobardes,

Y cobarde con los valientes.

a brave man among cowards
and a coward among the brave.

A la tierra que fueres

Haz lo que vieres.

= When in Rome do as Rome does.

El uno corrumpió al otro,
y el otro al otro, y hasta a
mi que soy viejo me
corrumpieron tambien. Todos
estan corrumpidos aqui
(en San Juan).

Old Song.

Todos dicen "Hypocrito viejo."
Porque en misa me gusta rezar,
Y en baile me gusta tener
Una niña con quien platicar.

Rechinar = squeak (of shoes).

Dicho = Refran.

La hoja del arbol no se mueve sin la voluntad de Dios.

Doña Chonita;

There lived away out in the country a woman who had two dogs; one named Tiempo and the other Pellejo. Robbers came while the dogs were at a distance and robbing her told her to prepare for death. She begged for a time to think over her past life. They told her "all right," and she began to weep and cry out "Ay, antes cuando estaba yo joven que Tiempos! Tiempos! pero ya que estoy vieja Pellejos! Pellejos!" The dogs at a distance hearing their names came running and drove off the robbers and so saved her life.

Doña M's name cuando vido Bill E and J. T. fishing [?]

Mag. punched Bill E.

Pero mira la gringa!

Que buena es para dar trompadas!

El prometer no emprobrece

El dar es lo que aniquila.

Tanto va el cántaro al agua hasta que se quiebra.

Nadien sabe que tanto falta hace el agua hasta que se seque el poso. (You never miss the water till the well runs dry.)

Hombre muy "high tone."

Soy de la plana mayor

Del alta categoria

Me he paseado en la canela (the best)

Y en toda la lejandria.

Dona Chonita -

Formerly in San Juan the house I live in which Don Juan Avila lived in extended to the corner where Salazar's cantina is located. There was a long corridor all along the front of it and whenever they had bull fights in the Plaza the corridor would be crowded with ladies all dressed in white mantillas. The toreadors rode on horseback dressed in silk and velvet.

Dicho

La anda buscando tres pies al gato

Pero le va a hallar cuatro.

El tiempo es buen amigo
y sabe desengañar

Le busca tres pies al gato,

Sabiendo que tiene cuatro.

(Soila) -

El tiempo es buen amigo

Y sabe desengañar.

Mrs. Mott - Feb. 13, 1913.

Dona Chonita is much worried about her brother in the City of Mexico, on account of the terrible fighting which has ~~xxxxxxx~~ continued during the past three days. I called on her this afternoon and she told me about her brother who is there now, Ygnacio Sepulveda.

As a very young man he went from Los Angeles across California and Arizona with Gen. Gandara a Mexican General who was in favor of Maximiliano. In Mexico he became the secretary and interpreter of Maximiliano, ~~xxx~~ and was walking with him when they were arrested together with Modena and Miramon. Immediately the news reached Los Angeles. Mrs. Mott's father Jose Sepulveda and Mr. Mott, Thomas Dillingham Mott began to send messages to the Mexican consul and to Washington and succeeded in getting her brother released from prison. He had been condemned and was to be shot with Maximiliano.

About the time Ygnacio left Los Angeles several Mexican gentlemen, Castilla, Castillon, Modena (no relative of the one shot with Maximiliano) and Lusano, partizans of Juarez, were in Los Angeles and used to call at Mrs. Mott's house frequently. Modena played the piano and Lusano the ~~xxx~~ flute and being desterrados - exiles- they frequently enjoyed an evening of music. One evening when Bandry [Bandez?] and Ducommon, ~~xxxxx~~ French cavaliers, were present

Mrs. Mott for the moment forgetting herself proposed that they sing the Marsellaise The two French-cavaliers sang it lustily and Modena accompanied them on the piano. But just as they were finishing Mrs. Mott realized the embarrasing situtation and the moment they finished she said with animation: "Now that is very fine but it can not compare with the National Hymn of Mexico. Come Señor Modena, we'll all sing el hymno nacional. Then Modena played with enthusiasm, and they sang the hymno nacional and after it was over they all shook hands with "Chonita." Afterwards, when Ygnacio was in jail with Maximiliano, Lusano, who had returned to Mexico and was fighting with Juarez, was instrumental in getting Ygnacio out of jail.

Mrs. Mott found the announcement of the marriage of Mrs. Orena and sent it to her to Santa Barbara - it read

Cesario Latallade y Maria Antonia de la Guerra tienen el honor de anunciar a Uds. se enlase y ponerse a las ordenes de Ud.

Á Son Jose Sepulveda y familia.

Don Carlos - "En vista de las circumstancias y considerando que el tiempo es corto y la sed está aumentandose, vamos a hacer dos cocktails en luger de uno."

Bandits of California, beginning about 1848 - ~~xxxxxx~~

Murietta, Vasquez, Chaves, y Juan Flores.

At Tejon Pass there is an old Mexican still guarding a saddle tree, richly covered with silver because Vasquez left it with him and told him to keep it for him till he returned. Vasquez was killed and the old Mexican still keeps the saddle tree safe. "But Vasquez has died long ago. Why don't you sell it? "Ah, Señor, quien sabe?"

Hay un cuento de una casa encantada. Un humito esta en la loma. "El humito de iras y no volveras." (Busca el cuento) Doña Chonita - "El 'polvito' de iras y no volveras."

Doña Magdalena.

Formerly the people of California never gave or asked for notes when money cattle or other property was loaned. Their word was enough. Everything was done upon one's word, and it was kept. When the Americans came they thought their word was good and trusted them, but found out different and that's the reason they all got poor. They trusted the Americans and were cheated. The Californians had shame (verguenza) in them but the Americans had not. The old people kept their word. and were not looking out for the dollar. They used to say:

"El dinero va y viene y la amistad en su lugar."

They also said, "Cuenta y razon conserva amistad."

July 7 -

Palo dado ni Dios lo quita.

What's done can't be undone.

Dicis que me quieres mucho;

No me subes tan arriba,

Que las ojas en el arbol

No duran toda la vida.

Sept. 4.

No hay mal que por bien no venga.

Ni bien que por mal no sea.

Oct. 27, 1913.

No vale un cigarro de mal tabaco.

Vale una pata de gallo.

Hijo de su nana!

Thief! Said e.g. of grocery man when he charges too much.

En el tiempo de calabasitas y chiles verdes.

(Decían cuando la gente no sabian contar los meses.
En la primavera. pues.)

En el tiempo de guerra no hay misericordia.

War is hell.

Al ojo del amo, engorda el buey.

(If you want a thing done well, do it yourself.)

Perro que no anda no topa hueso.

A dog that does not look for it doesn't come across a bone.

Ojo que no miran
↖ [sic]
Corazon que no siente.

Out of sight, out of mind.

Por falta de gato

No está el queso en el garabato.

When there are no thieves around you don't have to lock the door.

Wm. Wolfskill - He raised the first oranges in Los

Angeles and got $5.00 per doz. for the Soila. Guillero Burriskill.

Lawrence Kirby = Lorenzo Cuervo.

Boother in Yorba was called Butano. (B. is a thing out of a cow's horn.) [sic].

Se quedó como el que chifló en la loma, volteando por todos lados. When some one makes a fool of you - you can whistle for him to come back.

Todavia no es norte, el que chifla. I.e. your trouble has not yet half begun. Cheer up, the worse is yet to come.

Polonia:

No hay cuña mas mala que la del propio palo.
(No wedge worse than that of the same stick. i.e. One's own relative. When he is mean to you, can be meaner than a stranger.)

La vereda olvidaré,

Pero la querencia - cuando?

Al otro lado del rio

Me chiflaba un alacran

En el chiflido decia, "Calla la boca, Chalan."

(E.g. cuando hablan mucho, o echan mentiras, dicen: "Es muy chalan - muy embustero. O, una chiquita, o chiquito, habla mucho, dician "muy chalan, o chalana.")

Nunca te juntes con una gente desconocida.

El que no agarra consejo

No llega viejo.

Vale mas malo por conocido

Que bueno por conocer.

Nov. 7, 1913. Mrs. Vanderleck.

Se tapan con una misma fresada = When they do under-hand work together. Tarred with the same stick.

↑ ?.

Que vaya á moler á su madrina.

Let them go to the devil.

Aqui estamos echando el agua al molino. We are left behind.

No hay mancuerna que no se horque.

When two are too thick they will sooner or later fall out.

Solo bajará al agua.

When one gets mad and then gets over it by himself.

Tira la piedra y esconde la mano. When one uses some one else to do dirty work for him, or blames it on some one else.

Las brujas echisan. Witches bewitch.

Yo le diré cuantas son cinco. I'll tell him what's what.

Está matando el sapo = He is soldiering.
↑[sic]

On an higuera (fig tree) first
come the breras (= large figs), then
the higos (= smaller ones).

"Indio fregado, narices de albondiga reventada! - Acu.

Una albondiga fiestera - a large feast day albondiga.

Se le volteó el chirion por el palito - When one goes back on you and you get left - or when the tables are turned on one. When one "comes back" at another.

Quedar hasta que mate el gavilan- To stay until the fun is over - until the last dog is dead. (When the Indians danced they said they were going to kill the gavilan. Doña M.)

Lo quiero de los dientes par afuera - when one speaks politely to another as if he cared for him, but in reality does not.

No es todo ver morir como cuando a uno le toca.

We don't know what it is to die until we die ourselves.

La sorra nunca se ve su cola por mas que le arastra

(When one says "I am not as bad as Fulano.")

Nadie sabe que tanto pesa el muerto hasta que carga las andas. (Las andas, en que llevaban a los muertos.) No one knows how much work it takes to do a thing until he does it himself.

Es que este era un viejo y una vieja y vivian en un rancho y tenian un hijo y cuando creció el hijo se quiso casar con una vecina que vivia cerca de ellos. Le avisó a su padre que se iba a casar. "Esta bien," le dijo hijo que te cases, pero sabes tu lo que es el casamiento? Le dijo a él el muchacho, "No, no lo se." "Pues, yo te voy a explicar lo que es el casamiento. Mira." Le dijo, "En la mañana agua y leña, a medio dia, agua y leña; en la noche, agua y leña." "Pues, ya no me caso," dijo el muchacho.

(-- Que. sarato le llego!) [Hardly possible to take it as suerte].

(1)

Habia una vieja que tenia dos hijos. Una estaba loco, y el otro no estaba. Y la vieja estaba enferma en la cama. Estaba muy vieja. El bueno la cuidaba y una vez se le acabaron los pollos que le daba y es que le dijo al loco: "Oyes, hermano se me acabaron los pollos y voy a ir a buscar mas, no tengo que darle de comer a mi madre." Es que le dijo el loco, "Anda, hermano, vete a buscar pollos, yo la cuidaré a mi madre; si tu te vas yo la cuidaré." "Pero si me voy la vas a cuidar bien," le dijo. Es que le dijo el loco, "Pierde cuidado, yo la voy a cuidar bien etc. [sic] Y le dejó al loco, "Mira, alli en la cocina te voy a dejar atole para que le des." " Bueno," le dijo el loco, "vete, yo la voy a cuidar bien." Y se fue el otro. y luego que se fue, fue el loco y se tomó el atole, y agarró una tasa y le dió a la vieja injaiote (water in which corn is cooked) y lueguito se murió la vieja, y luego que se murió le tapo la cara con una mascada (paño de seda) y la dejó allí a esperar al hermano y luego que venia llegando el otro salió el loco y le dijo al hermano "Vieras, hermano, ya sanó mi madre. Riendose está." "Que harias tu con mi madre?" "Nada, es que le dijo. "Está buena." Y luego fue a ver el otro a su madre y la encontró muerta. Y le dijo, "Ya se murió." Pues déjala ya se murió, la enteraremos. La enteraron y despues de enterarla le dijo el bueno al loco,

"Pues yo ya me voy a ir de aquí." Pues yo tambien me voy contigo." "Pero sabes que," le dijo, " Sabes que me dijo mi madre? Que no dejara la puerta." Y le dijo el otro, "Pero a donde vas con la puerta, loco." "Pues no la dejó," dijo el loco,"la voy a llevar en el hombro." Y la arrancó la puerta y se la echó al hombro y se fueron y llegaron muy tarde a una encina y dijo el que estaba bueno, "vale mas subirlos arriba del arbol porque no sea que venga algun animal." Entonces dijo el loco, "Pero voy a subir la puerta." "Pero para que la vas a subir?" "No, le dijo el loco, "si, la subo?" Le dijo el otro, "Anda pues subelo!" Y la subió. Y a media noche llegaron los ladrones al arbol a contar su dinero que robaban y empesó el loco arriba a decirle al otro: "Oyes," es que le dijo,"ya estoy cansado con la puerta." Y le dijo el otro, "No la sueltes, porque los van a matar." "Eh," es que dijo el loco, "yo la suelto." Y la solto y la puerta iba quebrando brazos del arbol. Y es que dijeron los ladrones, "Ave Maria purisima, este es el diablo." Y arrancaron y dejaron el dinero alli amontonado y se apearon del arbol el loco y el otro se quedó uno de los ladrones atras de unas ramas y lo vido el loco y es que le dijo, "oyes, que estas haciendo tu alli." Y lo agaró el loco y es que le dijo, "Saca la lengua." Y saco el otro la lengua y le corto la punta de la lengua y arrancó entonces el

ladron atras de los otros y lo miraban, no ve la boca llena de sangre y gritaba pero no podia hablar. Es que dician los otros "Es el diablo!" Y mas corrian, hasta que llegaron a un barranco y alli caieron todos, y el cortado tambien encima de ellos. Y el loco y el otro juntaron todo el dinero, y ahora estan ricos.

Hence el dicho, "El loco de la puerta."

Vayan a la morsilla los pulmones (o cualquier cosa). = For the mischief with, etc. Otro de Doña Magdalena.

When kids were making a horrible din with rocks in tin and at night— Dona M.:

"Se destapó el infierno!"

Tomar todo de un bote.

To take it all at one drink (of wine).

Nov. 11, 1913 - Doña M.

Paso que dure

Y no que recule.

A pace that keeps up and not one that slows up - that's what is wanted.

Nadie sabe para quien trabaja.

Nov. 12.

Lo mucho enfada

Y lo poco agrada.

Nadie escupa al cielo

Sin que a la cara le caiga.

Lo que le sobra

Reparta.

(Cuando una gente está muy embustera, dicen otras.)

[o]

Ya se casó mi hijo
Ya tiene mujer
Ahora lo veremos
Lo que sabe hacer.

"Levante, nuera
Como es de costumbre
Barre tu cocina
Y atisa tu lumbre.

"No quiero barrer
Ni atisar tampoco
Bien sabe mi nana
Que yo soy señora."

(hay otro verso).

Secreto de dos de Dios es,
Secreto de tres de todo el mundo es.

Dios habla por él que calla.

Caras vemos corazones no sabemos.

Ya la conosco de cara y manas - I know all about her!

No hay juego que no tenga desquite - Turn about is fair play.

No hay estorba que no sirva.

It's an ill wind that blows no good. There is some good in everything.

Tu eres como el viejo molino

Hasta lo dado te hamuina.

Don't look a gift horse in the mouth. Be satisfied with what is given to you and don't grumble about it or criticise it.

"A la pepena, muchachos."

The padrino used to shout when he threw a handful of dimes (or reales) to the boys. "To the scramble, boys!"

jumado = drunk.

Es que habia una mujer muy pobre y tenia un poquito de frijol no mas, y llegó un pasajero, pues a caballo y se apeó y dejó el caballo amarrado afuera y entró a dentro y la mujer estaba cociendo frijol y ella dijo, "Si le doy a este frijol, los quedamos nosotros sin comer." Y luego empezó hervir el frijol dijo ella, "Hierve ollita hervidora al cabo no eres para ahora." [sic] Y entonces relinchó el caballo y dijo el hombre, "Relincha relinchador, al cabo no me voy ahora."

(hay mas al cuento y se tuvo a dar frijol la mujer).

Mrs. Vander Leck.

There is an old Arabian proverb that says: True happiness consists in having something to do, something to love and something to hope for." For that reason a monk's life must be a happy one. He has something to do, for he is employed all the time in his rule of life; something to love — his Creator; and something to hope for — heaven.

Vale mas llevarle el hilo por si la jala uno se

revienta.

Nov. 26. Mr. Elson.

Las tripas grandes ya empezaron a comer las chiquitas.

(Hungry.)

La vida no retoña.

No se le halla orilla = When one says one thing today and another tomorrow.

Dios consiente pero no para siempre.

El hombre pone y Dios dispone.

La vida no retoña ni se halla en los vasuderos.

Es bueno silantro pero no tanto.

i.e. es bùeno consentir pero no mucho.

El que por su gusto es buey hasta las collundas lambe.

He whose choice is to be an ox will even lick the collundas

Raw hide to Tie yoke to Lame.

Nov. 29.

El buey solo bien se lambe.

Vale mas solo que mal acompañado.

Bien está San Pedro en Roma, aunque no come.

Master of your own household although you may **not** have anything to eat.

El que solo se rie de sus mandadas se acuerda.

↑ [sic]

Ingratas, crueles, fortunas,

Acabo de conocer que al nopal vienen a ver solo cuando tiene tunas, menos ni se acuerdan de él.

Dormidera = poppy.

Sanpasuches = merigold.

Amapolas = mariposa.

Torosa = buttercup.

Abalones.

1. Cut out of shell
2. Trim.
3. Wash.
4. Slice.
5. Pound
6. Beat egg (all).
7. Dip into egg.
8. Dip into cracker crumbs
9. Drop into hot olive oil in frying pan
10. Fry on one side until a little golden, then turn. Don't fry too long. Let oil be piping hot. Like frying oysters.

Dicho -

Hacer para merecer.

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JBC cont'd

Cuando el matrero cae

Ni las manos mete.

When one [redacted] who is very careful not to make a mistake (un matrero)
does make one he makes a bad one - hasn't time to put out his hands.

Antes decian "arrendar"

para "rentar o fletar."

Esta jalapino = drunk.

Quatero = one that makes blunders in speaking.

O soberano liquor haciendo de verdes matas

Tu me tumbas,

Tu me matas

Y al mejor hombre de bien

Lo haces andar a gatas.

Si quieren saber, señores,

El poder del aguardiente

A los mudos hace hablar,

Y almas cobarde valiente.

Esta guitara no suena,

Ni este mi pecho no canta

Sera porque no ha tomado

De la aguita que ataranta.

de aquí

Fr. ~~Domingo~~ Domingo

[Possibly the preceding 2 pages
are to be taken to go together with
this, that is to make three stanzas
of a song.]

Misterio glorioso.

1. Cuando en vuelo feliz se remonta
Qual aguila real a la gloria
solo se encamina su alta majestad.

2. Logren tus piedades
Cantando tus glorias
Los hijos de Adan.

Los ojotes, the big eyes.

Dec. 3.

Agarra ejemplo en cabesa ajena, y no en la propia.

Por debajo de cuerda,
underhanded. You do not play
a guitar from the under side
of the strings, but from above.

Las verdades no matan pero incomodan.

The truth doesn't kill but it makes it inconvenient.

Vamos a quedar como el que
chifló en la loma, volteando
por todos lados. When one got
so poor that he had nothing,
he can whistle for help and
no one comes.

Misspelled

Herrando herrando se
aprende a herrar.

[Shé de Errando herrando

se

Perdiendo el alma inmortal,
está perdido todo; y salvada el
alma, todo está salvado.

Titubear, to hesitate in speaking

Si amara a Dios, recibira
el premio
Si amasa a Dios, recibira
↑[i]
el premio.

Zaorin, seer. Zaorina,
seeress.

Aunque se vista de seda

La mona, mona se queda.

Spanish proverb.

Predicar en desierto,

Sermon perdido.

Antonio Leyva. Dec. 16. Dicho de los viejos:

Santa Barbara bendita

Que no come ni bebe,

Y siempre está gordita.

Arriba del cielo hay una ventana

Donde está sentada Señora Santa Ana

"Y porque llora el nino?"

"Por una manzana."

"Yo le daré una,

Yo le daré dos,

Una para el niño

Y otra para vos."

Arriba del cielo

Estan peleando unos toros

Con llaves de plata

Y cadenas de oro.

An old California cradle song.

El ser trigueño no es afrente

Ni color que quita fama

El zapato negro luze

Al pie de la mejor dama.

Antonio Leyva - Old saying.

No por que me ves tisnado

Piensas que soy carbonero

Yo gasto mi peso como cualesquier caballero.

[Er. goes with preceding page as second stanza of song.]

Dec. 16. Doña Tranquilina.

Verso de amor.

Un pintor pintando flores
Pintó un hermoso clavel
Pero no pudo pintar
El amor de una mujer.

Es un volcanico fuego
Y es abrazadora llama
Y es infierno que se llama
La pasion de una mujer.

Pajarito amarillito

Colorcito de limon

Como queres que te cante

Si me duele el corazon.

- Old cradle song.

Other verse to "pajarito amarillo" of Leyva's on preceding page:

De tu ventana a la mia
Me tiraste un limon
El zumo me dió en el pecho
Y el golpe en el corazon.

Tienes unos ojos lindos
Una seja, una pestaña
Una boquita embustera -
Mi vida, porque me engañas?

Hombre ingrato querido te amo
Como el angel que adora al eterno
Yo mil veces prefiero el infierno
Que a tu lado otra mujer.

En una noche feliz yo soñaba
Que me estaba durmiendo en tus brazos
Y me dabas mil besos y abrazos -
Dulces sueños! no me dejes despertar.

[this ~~may~~ surely goes with the preceding page, & may be a 3rd verse to go with the 2 preceding pages, or these last 3 pages may ~~be~~ all belong at end of the yellow bird song.]

beldugue = navaja.

Limeta = botella.

I

En lutada misteriosa
Yo escuché tu confesion
Eres mujer tan hermosa
Como lo es tu corazon.

II

De que he de absolverte yo?
Blanca paloma e inocente
Si es infiel que te amo
Alza del suelo la frente
Que a Dios no ofendiste — no.

III

Tu has venido a derramar
Las lagrimas del pecado
Nunca te he de olvidar
Yo tambien mujer he amado;
Si, es tan hermoso el amor.

IV

Al pecado de otro nombre
Que esta es la vida, es la luz,
El mismo Dios no te asombre,
Murió por amar al hombre
Enclavado en una cruz.

(1)

Misterios gloriosos.

Cuando triunfa Jesus de la muerte
Virgen singular con tus glorias
coronas de aplausos
al leon de Juda
y pues es de tan alto misterio
la seguridad
Haz Señora que logre el remedio
Todo nuestro mal.

Coro: Logren tus piedades
Cantando tus glorias
Los hijos de Adan.

Segundo Misterio
[The second mystery is not given].

Tercero [misterio].

Cuando en fuego el espiritu santo
se vio derramar
En tu pecho, Señora, el incendio
Pues era capaz
Haz que abraza su fuego
jamo[illegible]oso [?] las almas que estan
En el seno mortal de la culpa
En peligro tal.

Cuarto [misterio].

De la muerte de la deidad
se rinde tu heroica humildad
Pero luego renace gloriosa
a vida inmortal

Quinto [misterio].

Coronada de aplausos y gloria
Os hizo adorar
Tu Señora de todo su imperio
El rey celestial
Y pues fuiste Señora elevada
a trono imperial,
No olvideis a los pobres
que gimen culpa original.

Dec. 28, 1913. Doña Chonita.

Chipiturco impenetrable

= waterproof overcoat.

Me fui a la "Peor es nada"

Donde toman cafe

Allí esta la piedra lisa

Donde yo me resvalé

No la volveré a pisar donde mismo la pisé.

Lo bueno se acaba primero.

Dec. 29.

Pete - Ya mero? Are you nearly done?

Dec. 30.

En un abrir y cerrar de ojos = in a wink.

Dichosa la chuparosa

Que chupa la flor del campo.

Pero mas dichoso yo

Que hasta la matita arranco.

chaparreras = overalls.

El arca abierta el justo peca.

Lunes ni las gallinas ponen.

Noche buena and during the whole Christmas season they always used buñuelos for postre (dessert), never any other dessert. Because buñuelos were the food of the poor shepherds - los pastores, It is made like the bread of the Jews - water, flour and eggs.

Sebastian, cocinero de la tia de Doña M. y despues vino aquí y lo agarró de concinero Don Marcos Forster. Cuando se fue a la cantina dijo: "Vengan amigos, vamos cantando, unos mas arriba y otros mas abajo pero yo no puedo porque estoy muy amellado."

Cada loco con su tema.

Every one to his taste.

Es que habia una muchacha y un muchacho quería casarse con ella y ella no lo quería, dijo: El que porfia mata venado" ~~pero~~ pero no me matará.

Es como el Apache viejo, no mata pero hace jaras.
Like the old Apache - he doesn't kill but makes the arrows.
Said of Doña Chonita who invented things in Spanish for Don Marcos Forster to teach the husband of Modjeska, while they were coming from the playa in the carriage.

↖ ʒ? ["ʒ"]

Que mas quiere, un talego de pesos o un "Dios te lo pague?"

No hay amigo como Dios,
Ni mujer como Maria.
Ni angel como San Miguel,
Ni luz como la del dia.

Parra ~~cimarrona~~ cimarrona,

wild grape vine.

Cuando habia una gente miserable, y no queria gastar nada, decian : Ese va a morir con un buen olote." — Cob (of the corn). Cuando tiene grano es "masorca de maiz."

Los Pastores.

Todos los Pastores
Vamos caminando
Que este es el camino
Que hemos de ir llevando.

II

Que noche tan linda
Para caminar
No mas que es muy corta
Y hay mucho que andar.

Mañana Domingo
Se casa Benito
Con un boreguito
Quien es la madrina?
Señ~na Catalina
Quien es el padrino?
Señor Botijon
Dale que dale
Con un barejon (switch).

Children's rime.

Tanto peca el que mata la vaca como el que tiene la pata. The accomplice is as guilty as the one that commits the crime.

Coge las atientas y mata las callando.

Dios los libre del agua manza que la que corre ya se sabe.

Sin rey ni roque.

Without any control.

Jan. 15. Doña M.:

Cuando murió Don Juan S. es que dijo Magdalena "ya se murió Don Juan y ahora está en el infierno porque me dió um "pedacito" de queso por dos reales."

En todas partes se cuecen avas.

Doña M. When I told her the troubles Fr. Torrens had in raising monument to Father Serra.

Se puso como un palo seco = she got as thin as a dried stick.

Bruca = gritería.
Coyotera = " .

Picon — (since [?] Jim)
es muy maromero — muy
champion.

Echando sapos y culebras = cursing and swearing.

Fr. Domingo.

Para los combates rudos y fuertes en los rebeses
Semos los aragoneses gigantes y cabezudos.

Fidel: Yo soy el bastonero - the caller at the dance.

Sept. 22, 1914.

Estaba un gato
Con los pies de trapo
Y los ojos al reves.
Quiere que se lo cuente
Otra vez?

Said when one wants to get information you do not want to give.

"Quien sabe" es una muchacha muy mal criada.

No me meto en camisa de once varas. - Said when one inquires about things that do not concern them — to evade.

La cana engaña
El diente miente
La ropa pone en duda.
Pero rastrar los pies
Es asi que es vejez.

Sept. 27, 1914 -

El amor que te tenia
Sobre una rama quedó
Vino un fuerte remolino
Rama y todo se llevó.

Cuando el rio suena
Es por que trae agua.

El paisano - ni auque se revuele en la cenisa.

↑[sic]. [surely for aunque, for aunque occurs in the next dicho]

Doña M. Perro queda en comer huevos aunque le quemen el osico.

El que quiere azul celeste, que le cueste.

#-1 Coro

1. Santa Santa Santa
Es maria en verdad
De~~l~~icias y glorias
De la trinidad

(this stanza is crossed out)

2. Todo el orbe cante
Con gran suavidad
glorias de maria
por su ~~divinidad~~. divinidad.

3. Aun no eran los ~~c~~Eielos
~~G~~lo~~o~~s de cristal
Cuando de sus plantas
Son tapetas ya.

4. Astros matutinos
que adios gloria dan
porque a su Señora
Sirviendo estan.

5. Los dos precidentes
que dividiran
El dia de la noche
Sirviendole estan

6. De oro el sol la cubre
Alta dignidad
Que es sinbolo hermoso
De divinidad.

⑦ Y es porque del padre
hija tierna es ya
Porque sus tesoros
al mundo enviara

8. La luna a los pies
besandole esta
porque todo el mundo
Santa le dira.

9. Y es porque del hijo
Que al mundo vendra
Es madre y a todas
nos abrigara.

10. Estrellas le forman
Diadema imperial
de saviduria
Gloriosa señal

11. Y es por que su esposo
La quiso ~~lustrar~~ [or hi]
y de amor divino
su pecho llenar

12. Por hijo del padre
que quiso guardar
tal flor de las puntas
y espinas de adan.

13. Por madre del hijo
que para tomar
su carne la pudo
de culpa librar.

14. Y por que de Santo
Espiritu igual
hijo y padre en gloria
Es esposo leal.

15. Pobres afligidos
Amaria clamad
y en vuestras congoja
no ceseis cantad

16. En vuestros trabajos
o necesidad
aqui esta el consuelo
Amaria llamad.

17. Oh madre amorosa
llena de bondad
Librame señora
de todo impiedad.

18. Todas a una voz
Amaria cantad
finas alabanzas
por la eternidad.

coro.

1. Dios te salve bella aurora
Dios te salve luz del dia
Dios te salve sol y estrella
Y Dios te salve maria

2. Eres llena de hermosura
llena de amor y eficacia
llena de mil excelencias
llena de todas gracias

3. eres reina poderosa
tu venciste el enemigo
Eres todo nuestro ampar
Pues el señor es contigo

4. Mas hermosa que la luna
y mas linda que el sol eres
desde prencipio del mundo
Señora bendita tu eres.

5. Vendita te hijo dios padre
Vendita del hijo eres
Vendita del santo espiritu
Vendito entre las mujeres

6. Vendit(o) el dios que te crio
vendit(o) el dia que naciste
Vendit(o) el nombre que tienes
Vendit(o) el fruto que distes

7. De ti nos vino la dicha
Por ti nos vino la luz
De tu voca nase el alva
y de tu vientre Jesus.

8. Todo el mundo ati te alave
y con dulce melodias
te saludan con voz suabe
Cantando Santa maria.

9. Adios las gracias te damos
Levantando nuestra voz
Pues te hijo privilejiada
Virgen y madre de dios.

10. Emperatris poderosa
Escucha Nuestros clamores
Pues eres madre amorosa
ruega por los pecadores

11. Su proteción inploramos
Para alcansar feliz suerte
Amparamos gran Señora
en la vida y en la muerte

12. Ati divina prinsesa
te pedimos gracia y luz
Alavando tu pureza
Diciendote amen Jesus.

Coro.

1. De Jubilo lleno
Mi lengua este dia
en salsa amaria
mas bella que el sol.
ensalsa amaria
mas belda que el sol,

2. El pecho inflamado
de puros amores
Cantares y flores
te llegue a ofrecer

3. Acoje maria
ofrenda tan pura
tu inmensa ternura
la gracia nos de.

4. Pues eres de amores
– La fuente fecunda
Los pechos inunda
de mistico amor.

5. Tus ojos divinos
Bondosos nos miren
Su luz nos inspiren
Divina oracion

6. Preciosa azucena
nacida en el suelo
tu aroma hasta el cielo
Un Angel llevó

7. Y el mismo ser santo
Senor de lo creado
tu Caliz sagrado
por templo escojio

8. Divinos tus ojos
alumbran el cielo
tu risa el consuelo
derrama doquier.

9. Cuando abres tus labios
despunta la aurora
La tierra o señora
te debe su ser

10. Rodeando tu trono
mil angeles bellos
de rubios cabellos
de faz infantil

11. Entonan mil coros
con voz sacrosanta
poniendo a tu planta
las flores de abril.

12. O reina divina.
Corona esplendiente
El sol refulgente
Colora en tu sien

13. La luna es tu asiento
te cercan estrellas
que son flores bellas
de celico eden.

14. La corte del cielo
se alegra al mirarte
y llega adorarte
con placido ardor.

15. Mirando entre llamas
de fuego amorosas
ceñido de rosas
tu fiel corazon

16. Bendita mil veces
tu grande pureza
tu inmensa terneza
tu celico amor.

#-2
(do-fa)

Coro

1. Dios te salve virgen pura
muy umilde y reservida
fuistes de dios tan querida
que no lo iso otra criatura

2. Sagrada virgen maria
Berdadera y mitadora
de Jesus que la almadora
Eres nuestro amparo y guia

3. Aquien por todo elegistes
la mejor sagrado rosa
tambien fuistes mariposa
que alas alturas subistes

4. Dentro de una ermosa nube
los angeles te elevaron
y ellos mismos preguntaron
cual es la aurora que sube

5. Mas mirando el resplandor
todos te cantaron una
hermosa mas que la luna
rebisiente mas que el sol

6. tanto alcanso tu humilda
entre coloquios y aromas
del señor las tres coronas
la altisima trinidad

7. con su poder te doto
de gracias te engrandesio
todo el cielo obedecio
y por reina te aclamaron.

8. huerfanos sin ti quedamos
del demonio con batidos
entre peligros metidos
asti maria suseramos.

9. Espero al cansar victoria
con las flores del rosario
libra virgen del contrario
llebanos madre a tu gloria

10. Pues eres guadalupana
remedio de todo mal
libranos de la epidemia
y del pecado mortal

11. Madre mia de guadalupe
a quien le ofresco esta salve
por las animas benditas
y almas de los santos padres.

12.

Amen Jesus en quien
bive toda la esperanza nuestra
amen Jesus con que acabe
tu salve sagrada reina

13. todo el orbe te bendiga
y todas con dulce canto
gloria al padre al hijo
gloria al espiritu santo.

#-3 Coro

Por ramos fervorosos
Con flores a porfia
Con flores a Maria
Que madre nuestra es

Coro

Viva maria
Viva el rosario
Viva Santo domingo
Que lo ha fundado

#-4

Coro

Con dulce acentos
feliz lengua mia
ensalza a Maria
mas bella que el sol

Coro

Adios reina del cielo
madre del Salvador
dulce prenda adorada
de mi sincero amor

Coro

Dios te salve maria
llena de gracia
el señor Es contigo
Virgen sagrada

Coro

O maria madre mia
O consuelo del mortal
amparadme y guiadme
a la patria celestial.

-5 Coro

Salve Virgen pura
Salve Virgen Madre
Salve virgen bella
reina Virgen salve

Coro

adios oh virgen incomparable
todos los pechos laten por vos
adios, oh madre la mas amable
una y mil veces, adios. adios

Tu Concepcion triunfante
Doncella ven turosa
Tu concepcion hermosa
mi voz ensalzará.

Padre Sanchez used to sing after the rosary.

Virgen de Dios madre
y el refugio nuestro
mira nuestros [redacted] malos
y danos remedio

La que es de Dios madre
Por madre tenemos

La dulce maria
La que manda el cielo

Si por tu no fuera
La que manda el cielo
ya hubieramos caido
al profundo infierno.

B below middle C

Con dulces acentos
Feliz lengua mia
Enzalsa a María
mas bella que el sol

In encanto, Señora
In gracia y dulzura
In honesta hermosura
Y amable candor

Eleva mi alma
Cuan alto es el cielo
con subito vuelo
su ancioso anhelar

Cuan dulces tus ojos
Benignos afables
Piadosos amables
Y candidos son
Si vuelvas propicia
Tu frente serena.

[This verse evidently unfinished]

Salve Virgen pura
Salve Virgen Madre
Salve virgen bella
Reina Virgen salve

Vuestro amparo buscan
Benigno y suave
Hoy los desterrados
En aqueste valle

Pecadores somos
De quien eres madre
Ya pues Señora
↖ "Ea"
no nos desampares

Si por nuestras culpas
Penas a millares
Merecemos todos
Tu favor nos salve

Tu dulce Jesus
Que es fruto admirable
De tu puro vientre
Muestranoslo afable

Tus hermosos ojos
llenas de piedades
a nosotros vuelve
Soberana Madre

Oh clemente, Oh pia
Tu favor alcance
El pecador triste
Que a tu puerta llame

Haz que tu Rosario
a quien lo rezare
ahora y en la hora
De la muerte ampare

Todos te ofrecemos
Aunque el leon rabie
Con afecto pio
Virgen, el rezarle

Tu Rosario es
La Cadena grande
Que con ella atas
El dragon infame

Tus quince misterios
Son quince rosales
Son todos olivios
para los mortales

---

ahora suplicamos
Soberana Madre
Que en las aflicciones
Tu piedad alcance.

Los X Mandamientos.

1. Si al cielo quieres ir
A recibir tu palma
A Dios con cuerpo y alma
Has de amar y servir.

:Al cielo, al cielo, al cielo quiero ir.: = Chorus.

2. Si al cielo quieres
Jurar en falso evita,
Ya mas toda maldita
Palabra proferir.

Chorus: al cielo etc.

3. Si al cielo quieres ir
No trabajes en fiestas
Mas a la Misa en estas
No dejes de asistir.

Chorus: Al cielo etc.

Fr. Humilis, O.F.M.
19. 2. '08

4. Si al cielo quieres ir
Respeta a tus Mayores
A tijos e inferiores
Que sura corregir.

Chorus: al cielo etc.

5. Si al cielo quieres ir
No nadas tu padezcas
No mates ni aborrezcas
Ni quieras maldecir.

Chorus: Al cielo etc.

6. Si al cielo quieres ir
Dedecha la impureza
Huyendo con firmeza
Dejarte seducir.

Chorus: Al cielo etc.

7. Si al cielo quieres ir
Odiar debes la usura,
Pues es gran desventura
Robar y asi morir.

Chorus: Al cielo etc.

8. Si al cielo quieres ir
Huye cual del demonio
Del falso testimonio
Murmurar y mentir.

Chorus: al cielo etc.

9. Si al cielo quieres ir
Conserba tu alma pura,
Que es toda su ternosura
En mal no consentir.

Chorus: Al cielo etc.

10. Si al cielo quieres ir
No codicies lo ajeno
Pues todo lo terreno
Dejarlo Lasta morir.

Chorus: Al cielo etc.

Los X Mandamientos

1. Si al cielo quieres ir
a recibir su palma
a Dios con cuerpo y alma
Has de amor y ~~servir~~

al cielo, al cielo, al cielo quiero ir:- Chorus.

2. Si al cielo quieres
Jugrar en falso evita
ya mas toda maldita
~~palabra~~
palabra profesir

Chorus al cielo etc.

3. Si al cielo quieres ir
no trabajes en fiestas
mas a la Misa en estas
no dejes de asistir

Chorus: al ceilo etc.

4. Si al cielo quieres ir
Respeta a sus mayores
a hijos y inferiores
procura corregir

Ch: al cielo etc.

5. Si al cielo quieres ir
No nada tu padezcas
no mates ni aborrezcas
ni quieras maldecir

Ch. al cielo etc.

6. Si al cielo quieres ir
Desecha la inipureza
Huyendo con fromeza
Dejante seducir

chorus: al cielo, etc.

7. Si al cielo quieres ir
Odiar debes la usura
pues es gran desventura
Robar y asi morir

Ch.: al cielo, etc.

8.

Si al cielo quieres ir
Huye cual del demonio
Del falso testimonio
Murmurar y mentir

chorus: al cielo ete.

9. Si al cielo quieres ir
conserva el alma pura
Que es todo su hermosura
En mal no consentir

chorus: al cielo etc.

10. Si al cielo quieres ir
no codicies lo ajeno
pues todo lo ~~terre~~no terreno
Dejarlo hasta al morir

chorus: al cielo etc.

Jesuristo vencedor; que al mundo en la cruz vencitas,

Vence, pues, mis enemigos por la muerte que tuvistis,

Dulce Jesus de mi vida, que en la cruz estáis por mi,

En la vida y en la muerte, Señor, acordaos de mi.

"Mi Marchante me enseñó"-Doña M.

[on one side of an envelope]

La cruz de Jesus me valga

ande
~~anda~~ delante de mi

El Señor que murió en ella

Hable y responde por mi

Ablande los ~~bora~~ ~~zones~~

Que astuv ieren contra mi.

"El mi Marchante-era pescador, me enseñó.

[on other side of same envelope].

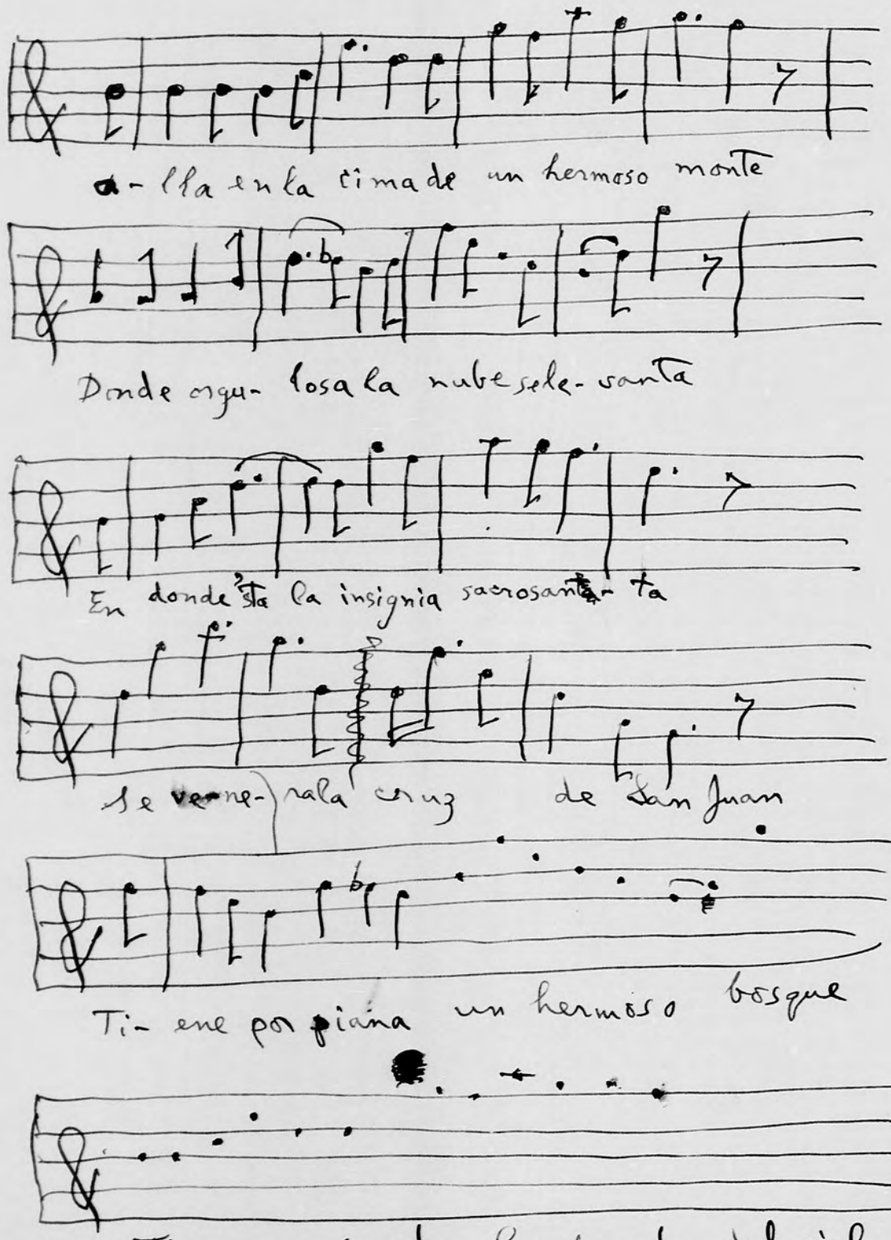
[Mrs. Mott:]

July 11, 1913.

La Cruz de San Juan.

Allá en la cima de un hermoso monte
Donde orgullosa la nube se levanta
En donde (e)stá la insignia sacrosanta
Se venera la cruz de San Juan.

Tiene por piana un hermoso bosque
Tiene por boveda la boveda del cielo
De cortinaje su ananchado velo
Las blancas nubes le forman su docel.



[Mrs. Mott:]

Hymns sung by parents of Mrs. Mott and Doña Tranquilina.
Father sang before dying.

Dulce esposo de Maria
De Jesus su fiel tutor
Amparadme en la agonia
A entregar el alma mia
Por tus manos al Señor.

Mrs. Mott's brother sang just before he died:
Nació Maria para consuelo de pecadores,
Y luz del cielo, etc.

alabanza.
~~Hymno~~ de la Virgen del Refugio.
~~Mrs.~~ Mott's father used to sing it every morning with the servants, after the litany and with ~~Father~~ Fr. Sanchez.

Hymns de la Virgen del Refugio.

Mrs. Mott.

Virgen de Dios madre y refugio nuestro
Mira nuestros malos y dadnos remedio.

La que es de Dios madre
La que manda al cielo
La Virgen Maria
Por madre tenemos.

Que podrá pedirle
Una madre a su hijo
Que no le conceda
Con gran regocijo.

Que podrá pedirle
Un hijo a su madre
Que no le conceda
Aunque el diablo ravie.

Alabanza.

Ya viene el alba
Rayando el dia
Daremos gracias
Ave Maria.

Bedita sea
La luz del dia
~~xxxixxx~~
Y el angel bello
Que nos envia.

*
Cantemos todos
Con efecasia
Nacio Maria
Llena de gracia.

Digamos todos
En alta voz
Nacio Maria
Madre de Dios.

Nacio Maria
Nacieron flores
Nacio el Refugio
De pecadores.

Nacio Maria
Para consuelo
De pecadores
Y luz del cielo.

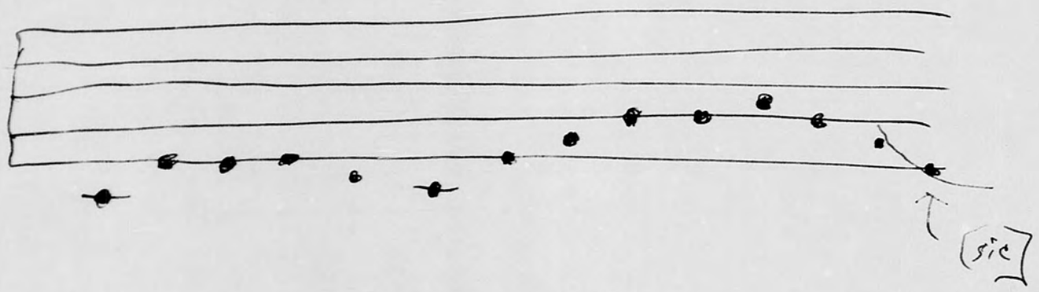
Bella grandeza
No quiso ver
La sierpe fea
De Lucifer.

La sierpe fea
LLora sus penas.
Maria le pone
Fuertes cadenas.

Biba Jesus
Viva Maria
A quien celebran
En este dia.

Viva Jesus
Viva Maria
Viva tambien
La luz del dia.

Cantemos todos
Con alegria
Digamos todos
Ave Maria.



Padre Sanchez (acy).

Virgen de Dios Madre
y el refugio nuestro
Mira nuestros males
y damos remedio.

La que es de Dios madre
Por madre tenemos
La ~~D~~dulce Maria
La que manda al cielo.

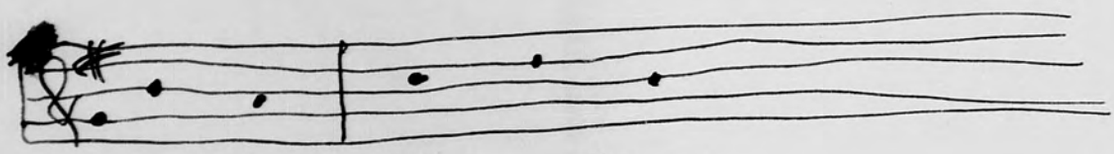
Si por ti no fuera
La que manda el cielo
Ya hubieramos caido
Al profundo infierno.

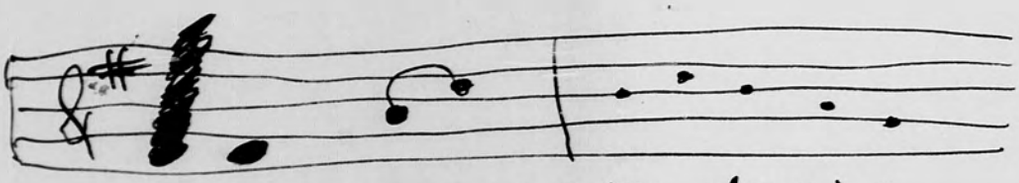
L'Alba (completa)

Ya viene el alba
Rayando el dia
Daremos gracias
Con alegria (Ave Maria).

Nació Maria
Para consuelo
De pecadores
Y luz del cielo.

Viva Jesus
Viva Maria
Viva tambien
La luz del dia.





Doña Magdalena: El alba used to be sung in the ranch.
Las Bolsas - muy temprano - very early in the morning.

9 X 4

Doña Lorenza:— my mother, Maria Antonia Costa was born in L. a. m. 1816 — when nine years of age she went with her father to San Luis Rey where he found employment. While there she learned that the father at the mission had recued a beautiful chalice from his own mother.

A Mesa who was there about 1907 mending the statues told Doña Salvadora de Yorba, sister of Doña Lorenza, that at San Luis Rey

a few years before one of the Mexican brothers while ringing el alba, the morning angels, saw a vision for three days [us?] at one of the old ruined altars — it was a Padre saying mass at the wrecked altar. He told Mesa who dug there, and found a chalice all wrapped up tightly in linen. He gave it to Father O'Keefe. Today there is a chalice in the museum at the mission of San Luis Rey with a paper above it saying that this chalace was found in the ruins of the mission.

Sept. 8, 1929. — Today Eus-
taquio come to the east end of
the school where I was trying
out the sun-dial I had made
for Santa Barbara. He said
he was going on Tuesday with
Michaela his wife to Paila to
see his relatives. I asked him
about the time he tended sheep
here as a boy, and he told
me as follows: There was an
Indian here named Domingo
Chaves he came to Paila and
told my father he could get
work for me here (at this
point I was interrupted by
Barney who told me that

Belle Forster was about to
be taken to the hospital and
operated on for appendicitis and
wanted the priest. I went and
having heard her confession,
annointed her. As she had been
vomiting all day, I did not give her
the Viaticum) at San Juan. I come and live
miguel palace, who had a store,
hired me to tend about 1000
sheep. at that time there were
no trees at all here: the
river ran through the bare
fields without any willows or
guatamotes as now. I used to
take them across the Rio mission
viejo, to the lomas

on that side to feed, and at night I would bring them in to the corral here at the mission. It is the corral & adobe walls back of the buildings near the house of marquitos. at night I and my dog would sleep in the corral with them, because they knew me and the dog, and were not afraid of us. Some night I would go down to the Corral for Cattle where there were some boys that I played with.

It was on the West of the mission, about where the walnut warehouse is, near the railroad tracks. Don miguel asked me if I left the corral

at night, I told him that I went away sometimes to the Cattle corral to see the boys there. He said I must not go there, because someone was stealing the sheep. Then I remembered finding some sheep skins over in the canyon & the Horno, where the men who had stole the sheep had left them. after that I stayed in the Corral with the sheep every night, I and my dog.

After about 2 years when some one told my father that my wages must amount to much he come over from Pala and went to the store of Don Miguel to ask for my wages. Don Miguel told him to come

the next day. When he returned
Don Emigdio brought out a book
and read to my father the
account. He had a list of all
the beans and flour and
provisions & every kind and
money that Domingo Chones had
taken on account of my wages,
and the book showed that there
were only four bits coming
to me. Then my father was
angry and said he was taking
me home. Don Emigdio
promised that if I would stay
he would deal with him
directly and not pay Domingo
any more on my account, but
my father said "no." and took
me back to Pala that day

Further, Eustaquio told me:
I worked at Santa Margarita
for Don Juan Forster. Juan
was the mayordomo, He was
very mean if a wild bull was
lassoed he would tell an
Indian: "Go and take off the
rope", and the Indian had to
go and do it - or a wild
horse, and if the Indian held
back he would hit him with
his riata many times". I asked,
"Did they pay you wages at
Santa Margarita," "Yes padre, they
paid us with blows of the riata

(con ogotes) "did they ever pay you any wages in money?" "no- none"; "how did they feed you"; "with breakfast, thats all- only breakfast, and we had to go out with the cattle and we had to stay with them all the day and half the night".

"did they pay other Indians who worked there?" "a little". there were seven mayordomos, they would go to Don Juan and say such a boy wanted his money. Don Juan would give the mayordomo the money; then he would go to the Indian and say "Don Juan hasent much money on hand

just now and gives you this five dollars. He will give you the rest of ter a while" - and he would keep the rest of the Indians wages in his pocket.

Dec 24, 1929 - Ramon Yorba is digging the foundation ditches for the fountain in the center of the patio of the mission. He asked me yesterday if he might have the musica, Yungues and repicos at six this evening to announce the eve of Christmas. I told him by all means to have them just as in el tiempo de antes. At a few minutes to six I went out to the front yard to see what they were doing, and found no one there but Basilio Perez, who works in the blacksmith

shop down town, making a bonfire on the level place in front of the stone ruins. Further away from the ruins, about 20 feet from the bonfire were two anvils, one standing on the ground right side up, and the other on top of it, turned upside down and crosswise of the other. These were the Yunques, and I was assured they would sound like a cannon when shot off.

Six o'clock came, and no one appeared. But in about 10 min. Ramon and Tomas Jimenez came, Ramon with a violin, and Tomas with a guitar. A moment later

José Doram arrived with another violin. The upper anvil was removed from the lower one, Powder poured into the hole and allowed to spill over the edge. Then the other anvil was very carefully set cross-wise on top as before, and the three or four who helped at the ceremony retired to the bonfire. Basilio had stuck one end of a steel rod, which is destined to re-enforce foundation of the fountain, into the fire, and it was now red hot. Then Ben garcia withdrew the hot rod from the fire

(The angelus was then rung as usual by Barney the sacristan.

reached it over to the anvil, and touching the powder sent off the first cohetazo of the Yungues, which was indeed very like the discharge of a Cannon. I could not see on account of the darkness and smoke how high the upper anvil was thrown, but judging from the distance away from the lower anvil at which it fell, that it must have risen more than a foot in the air. At the shot the violins and guitar struck up an old tune, and the repique on all four bells in the bell wall began. For some ten minutes

the thrumming and scraping of the instruments continued, accompined by the racket-a-tac-tac of the repique on the bells and the booming of the yunques at intervals of a minute or so, all in the light of the bonfire with Ben going back and forth with the hot iron, and the group of 4 or 5 rushing over to re-load the anvils after each shot. A dozen or two drifted into the yard to see what was going on. Ramon was pleased when I told him it was muy bonito and hoped we would all be to-gether para tirar yunques a year hense.

Dec, 31, 1929 - I asked Ramon Yorba today if he knew who planted the large pepper tree in the front yard. "Yes," he answered, "Jesus Saragosa planted it. I was born in 1862, and was about ten years old when the tree was put there - but it was not a tree at all when it was planted, but a limb of a pepper tree Andres Pico was a friend of Padre Muta and used to come up from El Pueblito which was a few miles west of Santa Margarita ranch house, which is located down toward San Luis Rey.

He rode a beautiful white horse which he used to tie to the frame of the well rigging in front of the mission some 20 feet from the building. One day the horse took fright at something

while tied there, and pulled the
~~boy~~ well boy loose and dragged it
away breaking it very badly.

Then Padre must had ~~Gonzales~~ Jesus
Saragosa put up a post for
Andres Pico to tie his horse
to on his visits to the Mission
Jesus used a pepper limb
which grew into the tree you
see there now.

The coyote was looking for the fox. He was going to eat him when he found him, because he had made a fool of the coyote by decieving him. He met the fox, who on seeing him stood up with his forepaws against a wall of clay which was there, "Ah, I have you now", the coyote said and I am going to eat you,"Eat me?" asked the fox, " Don't you see I am holding up this wall, and if you eat me we will both die together with the wall on top of us".Scraching the clay wall with his fingers to cause some clay to fall, he said, " If you are hungry. I know where there are some fine fat chickens. Hold this wall up while I go and get them and we will both have plenty to eat". The coyote went and put his paws up against the wall, while the fox went off and returned no more. The coyote stood by holding a long time holding up the wall, and when he wolud loosed up the pressure of his paws against the cliff, some bits of earth would fall and he would say " Ah," and push hard against the wall again to hold it up., at last, half dead with hunger and fatigue, he let go and went his way.

He met the fox again at the edge of a pond of water and said" Now I am going to eat you- you have told me many lies". The fox said, Why would you eat me, I am thin, only skin and bones. Here is a fine round cheese in the water which we can both eat as soon as I finish lapping up this water. Come and help me". It was the reflection of the moon in the water which the fox called a round of cheese. The coyote went and began drinking the water while the fox only pretended to drink. The coyote got so full of water that he swelled up and fell at the edge of the pond, and the fox went away laughing.

There was a very old woman with her granddaughter, and they had vegetables in their garden. The fox used to come at night and steal watermelons, so they set a trap and caught the fox. The old woman and the little girl took the fox out of the trap, tied him up with a lasso hanging to a tree and were going to burn him up, for which purpose the had gone away to fetch wood, when the coyote came along and finding the fox in that distateful situation , heard him lamenting thus:What a little bit of a stomach I have, they want me to finish three hens, and when oh, when can I finish them". What are you saying?"asked the coyote, "I am sure I could finish them". --"Come, then, untie me," said the fox, so the coyote went and untied him." Now said the fox, If I tie you as I was tied they will bring you the three chickens to eat.Then he tied the coyote up as he was tied and went away. The old woman and the little girl came back with the wood, and the little girl said, " Look, Nanita, it is not the fox",- "What ails you stupid, it is the fox", answered thr old woman, " Put on the wood, and light the fire," This they did, but the fire burned the lasso and the coyote fell into the fire and burned his paws and haunches, and ran away.

The fox was drinking water from a lagoon in which could be seen the reflection of the moon. The coyote came along, Said the fox, " I am drinking water here to get at that big cheese and eat it." Then the fox went away. The coyote began to drink the water to get the cheese, but drank and drank, but could not finish the water- drank antil could not drink no more.

Another time the coyote met the fox who said, "I know a good place to get hens, and I will bring you some." Fine, said the coyote. So the fox went to find a sack and went to get the hens, and as soon as he returned he asked the coyote if he wanted them one at a time or all at once. " Throw them out all in a heap", said the coyote, the fox opened the sack and a great number of bees which went after the coyote. The fox seeing the coyote stung by the bees, called to him, " To the water brother". He jumped into the water and escaped the bees.

The next time they met in a mustard or dry mustard patch and the sorra was in the middle stirring something in an olla. The sorra told the coyote that he was preparing a meal, that he was going away for a while, but that he would return and asked the coyote to continue stirring the olla , which was on top a fire. He said when the fire crackled louder he was to stir quicker . The dry mustard around the took flame and began to crackle loud. The coyote stirred quicker—and louder it crackled the quicker the coyote stirred the olla. When the coyote discovered himseld surrounded by burning mustard, he escaped by jumping through the flames. " Cuand oyes tronar mas, revuelue mas, y allí se quedo el, y tuvo que salir brincando."

There were two old ladies who had a vegetable patch-unas verduras, y venia esta sorra a comer estas verduras y estas viejas le hicieron un mono de brea para espantar la sorra y cuando vino la sorra [app. sic] para comer verduras, encontró al mono parado y le dijo: "Quitate de aqui; dejame entrar" y el mono pues, no le no le contestó. Entonces le dijo: "Quítate, y si no, te doy una patada." Y le dió una pastada, y se pegó la pata y le dijo -" Suelta me, y no lo soltó, y le dijo en la cara , y se pegó la mano y se pegaron las manos y las patas , Vino el coyote y le dijo la sorra; "Sultame de aquí, me quieren casar con la hija del rey, y yo no quiero, y si tu queires casarte con ella, ven a ponerte aquí, " Y ella se fué de allí y el se quedó en el mono. En la mañana vinieron las mojétas y le dijeron; " Te volvites coyote" Ent ellas lo amarraron con una cadena, y le dieron azotes, y lo quemaron con fierros calientes,

(which was owned by her father, Don José Antonio Murillo.

When Doña Vicentos was a little girl she lived with her parents on the Rancho Las Bolsas, about ~~xxxix~~ 35 miles from the Mission. Her father owned the ranch. The other evening after supper she told me a story she had often heard her parents relate. They had a young man working for them as a vaquero who used to leave the house every morning on his horse to go out with the cattle. One morning shortly after he left for his days work and had come only a short distance he returned again to the house in a dazed condition and had to be helped off his horse and into the house , where he was placed on a bed to recover from his stupor. When he could speak they asked what had happened, but the vaquero would give no answer and so they ceased to press him for an explanation. He rested that day, and the next morning started out again, but again appeared in front of the house in the same condition. This occurred several days in succession,,each day the horse returning of his own accord with the helpless vaquero on his back and holding on to the pommel of the saddle. Don José tried to elicit an explanation of the strange occurrance from the vaquero, but always without success. At last he demanded an explanation under threat of striking the vaquero if he did not tell what happened to him and then the young man related the cause of his terror. He said that each morning shortly after he set out and had proceeded only a shrt distance from the house he would see a man suddenly appear struggling on one of the stirrups of his saddle as if he were trying to mount the horse with him. He would then be seized with such fright that he would loose his senses become as if ~~xxxx~~ dead, and remembering nothing more until he found himself in the house. Upon hearing this, Don José said to the young man, who was really only a youth, hardly out of his boyhood. " Go out tomorrow as usual and when the man appears to you, turn your head so as not to look him in the face and ask: Por parte de Dios te pido si eres de este mundo o del otro. In the name

mount changed to struggling on

of God, I ask you, are you of this world or the other? And when he answers you, say to him, "No te doy las gracias", I do not thank you, because it is not good to give thanks in a case like this.

The next morning the young vaquero want away on his horse as usual, but in a little while he returned again in a stupor, as on the preceeding days. When the family saw him comming they hastened to meet him and help off his horse and into the house, where they placed him on a bed. After a while, when he came to his senses, they asked him what had occurred and he said that when he had gone a short distance from the house, the man appeared as on the former occasions, at the stirrup of his saddle, as if trying to mount the horse with him. He then did what Don José had instracted him to do, that is he turned his head away so as not to look in the man's face, and asked," Por parte de Dios te pido si eres de este mundo o del otro?" And the man answered in a tone of voice that sounded as if it came from a large hollow gourd, " Soy José Antonio Nieto, y debo un caballo a la Mission de San Gabriel", I am José Antonio Nieto , and I owe a horse to the Mission San Gabriel, Then the vaquero added, he had just time to say ," No te doy las gracias", before losing consciousness, and knew nothing more until he came to himself in the house, streched out in the bed with the family around him. The very next morning Don José Murillo mounted his horse and going out into the pasture where the horses were grazing, picked out the best one from the manada, or herd, and led it to the Mission of San Gabriel where he gave it to the Padre in charge with the explanation that his grandfather owed it owed the horse to the Mission and he had come in order to pay the debt. From that day the apparaition ceased, and the young man was never troubled again.

now José Antonio Nieto was the maternal grandfather of Don José Murillo although the young man did not know it at the Time. So the very next morning, etc.

Doña Vicenta (Magdalena)

Baby song_a los chiquitos

Riqui pan, riqui-pan,
La madera de San Juan;
Pide pan y no le dan,
Pide queso y dan un hueso
Y se siente a llorar
En la puerta del corral.

Antes decin las ánseres a las golodrinas:" Adios, golodrinas locas, vienen pocas, y van muchas". Y las golodrinas les decian a las ánsares: " Adios, ánsares locas, vienen muchas y van pocas" - pues las mataban.

" El que entre lobos anda, hullar se enseña".

" Perro que da en comer huevos, aunque que le quemen el osico".

Un ladron, aunque de castiguen, vuelve otra vez a cometer la misma falta.

1. Ingratas etc.

2.

3.

4.

5. Solo cuando tiene ~~unas~~ uñas.

Yo me conformo con aquel refran que dice " aquel que mas sirve, ese le agradecen menos",

Con eso pagan -- con su garrote detras de la nuca.

Al pasar por tu ventana

Me tirates un lemon

El lemon cayo ~~xxxxxxxxx~~ en el suelo

Y el jugo / zumo? ~~xxxxxxx~~ en mi corazon.

Del cielo cayó un estrella

Y en un lirio se enredó.

Dime si tu amor tiene dueño

Para no enredarme yo.

x

Eres clavel y eres rosa

Y eres clavo de comer (sweet clover)

Y eres la asusena hermosa

Nacida al amanecer.

Ni soy clavel ni soy rosa

Ni soy clavo de comer

Ni soy a la asusena hermosa

Nacida al amanecer.

Cuatro palamitas blancas

Sentadas en un romero,

Una al otra se decia

"No hay amor como el primero".

Que bonito corre el agua

Por debajo de las almendras

Asi corriera mi amor

Si no hubiera tanta lengua.

Si pluma de oro tuviera

Papel de plata comprara

Tinta del cielo bajara

Para escribirle a mi amada.

De medico, poeta, y loco

Todos tenemos un poco
(to be put last)

Ojitos aceitunados color de paño frances

Dime si to amor tiene dueño

Para no mirarte otra vez.

Poesias a la Moda Mexicana

Que gusto y que placer

Es casa rica de el cúcune

con la zopipa

Cantaré fi- ru- le, fi- ru- le - la

Cantaré fi- ru - le.

Parecen lechugas frescas

Acabadas de cortar

Que de las perlas de oriente

Que de tu frente salio brillando

Un angel de amor.

Al estira y a floja

Perdi mi caudal

Al estira y a floja

Yo he de recobrar.

Yo mucho enfada

Yo poco agrada.

" Mira el ubar que va allá "

" Lo mato"

"No, no lo mates".

3 girls. one a beautiful ring

the other a new pair of shoes

the third a pair of earings.

Arde en la burra
se puso una borega
Esta jalado
Andaba á medias
Chile (halfshot).

(Ventura)

Antinio Nieto Patricio Ontiveras = Antonio Rodriguez

Cleofas Nieto = (Murillo
(Santa Barbara)
Manuel Romero = Gregoria

Las Bolsas Doña Magdalena born July 22, 1849

Antonio Murillo = Rafaela

Doña Magdalena. (L.A. or San Gabriel Bapt.)

Reboso - 500 vaquillas (heifers)

Patricio bought the reboso for his daughter Gregoria when she was born, in 1812. Gregoria used to say it was from Manila.

Was another, not so good as this, very pretty, however, bought by Juan B. Bandini for his daughter Arcadia

Get

Where is Embarcadero - what was Dana point called?

Is it Rio San Juan or Rio Mision Viega?

Pelon - ahijado del padre - no
tiene miedo a nadien ni a
nada —

" ay y no hay "

The padre sent him to buy
un real de hay y ortro de no
hay - went out thinking what to
get. The padre had given him
a somiela - get a penca ?
[??]
nopal ; cut espinas of outside,
wrapped it in napkin and gave
to padre who said " ay " , when the
thorn pricked his hand. Pelon said al
otro lado "no hay" padre.

Campanario.

Es que mando al padre que
fuera a dar la oracion - Encontró
en el campanario - un espanto y el
le habló y le dijo que se esperara
de allí y mirando que no se
monecha le dijo que iba a
darle [??] unos , palos - went and
got a stick y le pegó unos
palazos - the espanto fell from the
campanario - Pelon went and
told the Padre there was an
espanto in the campandrio and he
had knocked him off. " Ya me mató
el sacristan ". (The padre knew the sacristan
was going to scare him.

Doña En.

Knew Agostin Olvera, Ignacio
del valle, manuel Garfias,
Zeferino Cobarrubias —

Olvera - muy buen hombre.

Del valle, — casado con Isabel
([primera?] prima de Tranquilina Sepulveda)
Uncle of Regenaldo Del Valle,
hombre de los Comunlos (su
[manilas?]
hijo andaba con los Monilas)
[?]
se casó con tra de Tranquilon
[sic]
La esposa de Elias es hija
del Monila y Magdalena con
quien se casó. Habia escapado -
no lo horcaron como lo

habian
~~matarons~~ hecho con los
demas, porque habia escapado
a Mejico. Volvió de baja
y se casó con Magdalena.
El era hermano de Isabel
del Valle, mama de Reginaldo
Del valle. (Le Bancroft for
wife of Ignacio Delvalle).

Hijos de Don Agustin, —

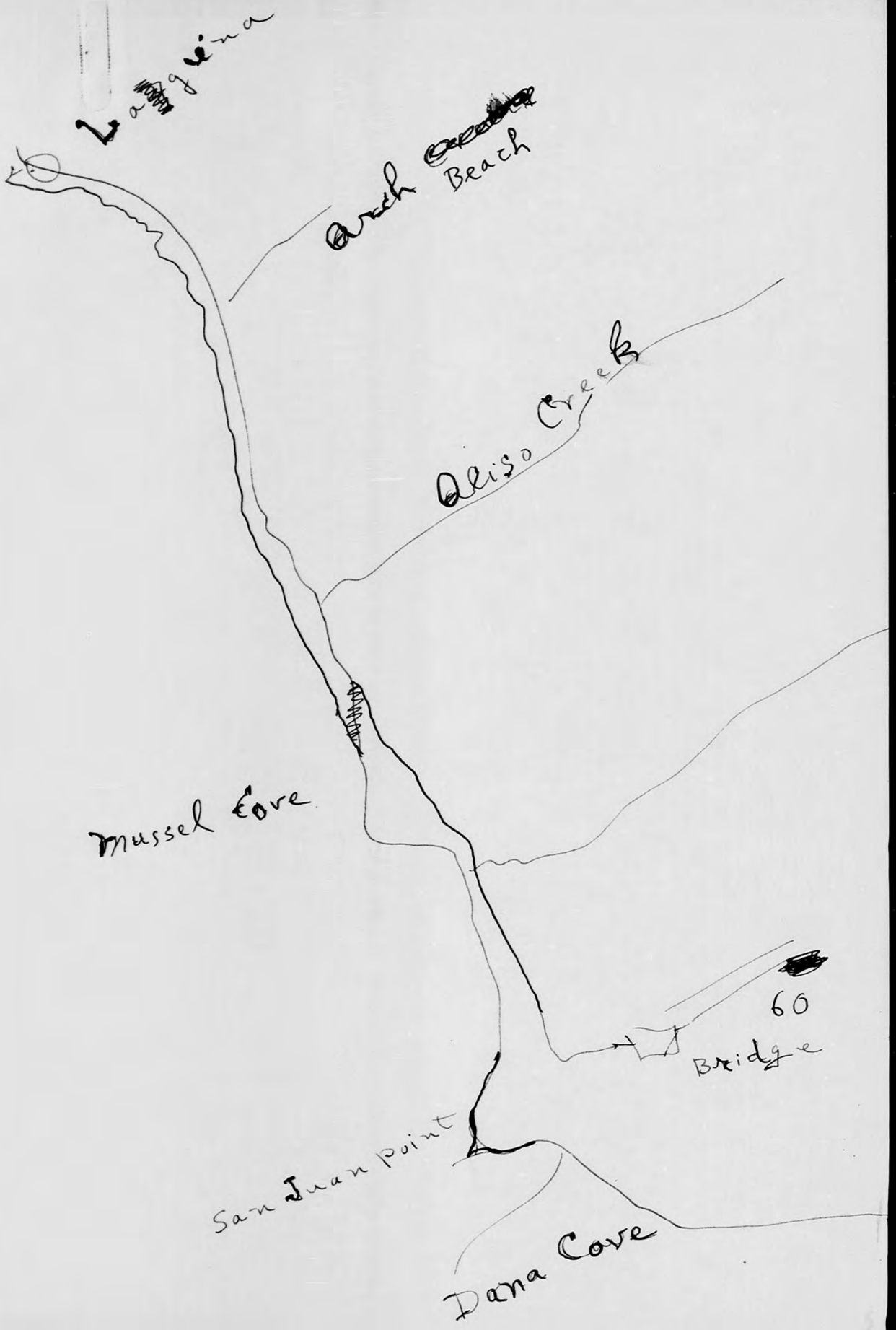
Cuando enraban en la egislia
[sic, for entraban?]
siempre usaban tapalos
en vez de esas gorritas
que estaban de moda en
esos dias —

Yo usaba un rebosito
azul que traia cuando
entraba en la iglesia —
lo prendia en el pelo para
que no me [?] cayera.

Una Casa - Corredor -
pilares - con arena - y con
vestido de seda - y pasaba
[sic]
en la orilla del pilar porque
sonara la seda - me gustaba
oir la seda sonar - y me

regañaba porque se echó
a perder la seda, se
gustaba la seda.

Pienso que todos vinieron
con Micheltorena.



[On outside of envelope:] El Pelon.
get a list of some of the stories.

El Pelon (tremendo)

1. Reyes
Pesca de tuna – "Ay! y no hay.

2. En la casa de "Caigo ó no caigo (tamales)

3. D. M.
Trabajar la huerta

4. El buey que mato (Puerton)

5. Cuando lo llevaron a dormir al mar (para ahogarlo, pues)

6 Los azotes
Zapatos = chirosvildras
Pantalones = charrovitalas
Padre = tatapadre
Gato ← ~~Rata~~ [sic] Ardiendo en [or s?]
Andencia

Sino acude con paciencia
se le arde la ~~[illegible]~~ petaca.

Levantese tatapadre, pongase
sus chirouldres tombién sus
charavitales que anden la rata
de gata, ~~[illegible]~~ ardiendo en ~~[illegible]~~ asdencia;
si ~~[illegible]~~ no acude con paciencia se
le arde la petaca.

Pelon era vivo natural
no tenia miedo a' nadie, era
tremendo.

Era ahijado del padre, sus
padres no lo

podian aguantar tan
~~[illegible]~~
tremendo que era, y le entregaron
al ~~Padre~~ Padre a ver si le
compania. Pensaron que iba
a tener miedo al padre pero
no lo tuvo. El padre lo despachó
despues que lo mondó a la
casa de "Caigo o no Caigo."

Mochilas - put in saddle of horse.

(seat = juste)

On top of seat, de vaqueta la mochila. ~~Longas~~ Large, square, and a large rose of silk in each corner of the mochila, S. M.

Can just remember seeing them, when she was small (born July 1848)

There was a ~~silletero~~ Sillero en el Rancho, (en las Bolsas). Curtian los cueros para hacer vaqueta para suelas de zapatos, y vaquetilla para los zapatos (uppers)

Habina platero en el rancho que hacia anillos ~~sillas~~ y cadenas y aretes - Jorgadero (sogilla) - pero a mi no me gustaba - los queria de oro - decia el platero "para que hacer te coqueta de oro - vas a perderlo" "no, no. la pierdo - si me haces de plata la toro" [sic] Coqueta = ear-ring?

Eran de Sonora los que venian mas - no conocia gente de Mexico hasta despues, - Son plateros - Sonoreños.

possibly Anecito

Anecito ~~Bo~~ tierra

1- Heat

2- Sombor & noise

volvió loco

Rumorside

Kinder Gold

E- Golathen

no llega

Si, llego

Sombor

Violin

Zeferino - Indio

Cantor - la misa en Latin

Veranicio Rios - cantaba la misa

Feliz Calaca - Tambor.

Lazaro - ca [sic]

Acu - flauta

Habia tambor muy grande - Acu

No hay en ninguna pieza del mundo.

Bartolo

Hermitano

Angel

Diablo

Asmodeo

Teresa: Nov 1917

[illegible]

Greetings to Padrino y
madrina. Rezar el ~~bendito~~ y
~~a~~ alabado. Bendito y alabado
sea el santísimo Sacramento
del altar y la purísima
Concepcion de nuestra Señora
la V. Sn. que fue concibida
sin pecado~~s~~, Bendito y alabado
sea el santíssimo Sacramento
del altar el los cielos, en la
tierra y en todo ~~lugar~~ lugar.

All with hands joined.

Por la señal etc.
En el nombre "
Sos dulcísimos nombres de Jesus,
Maria y José sean conmigo (+++ en lijas)

Mrs T. Yorba. Nov. 28, 1917.

Advent

~~Teka pero interim between padrino and madam~~

admit
[illegible]
Teka grew in interim between
[illegible]
Padons + Madom residence
[illegible] [illegible]
of priest. Under condition of
[illegible]
being out of touch with religious
Gmides — penitentes.
[illegible]

Spanish Element

I had regular priest's duties.

Libritos, things I gathered from the people as I passed among them.

Mama, mama, allí viene gente. Mama, here come people. Ah, que muchacho — what a stupid child, they are not people, they are Americans.

Little by rolling money [?] along corridor.

Ramon Yorba Nov 25, 1929.

Those who wanted to get rid of Father Mut were Pablo Pryor
Chico Forster
Marcos Forster
Dolores Garcia

Pablo Pryor died of poison. Chico Forster was shot and died of it. Marcos Forster dropped dead coming out of a drug store in L.A. He was there to buy a suit of clothes to get married in. Dolores Garcia was shot.

Ramon says the whole trouble was caused by two things

(1) Father Mut ousted the Forsters from the mission in about '71 or '72. They remained here after the place was awarded back to the Church and had to be put out by process of law.

He thinks the case came before Judge Sepulveda in Los Angeles.

(2) Father Mut advised the people about their property, helped them to retain it.

Father Mut planted the first Walnut grove here — Vander Lech's place.

The man who planted the trees for him was named Jesus Saragosa.

Ramon lived with F. Mut The occupied the fireplace room and Father Mut the room just west of it, toward the end, he stayed in the same room at night with Father Mut to protect him.

One evening Pablo Pryor came to the door and quarreled with Father Mut. That night a knock come to the door

and a voice said "Padre" there is one at the point of death who needs you! Father Mut opened the door and a man slashed at him with a long knife — a kind of dagger and cut the side of his neck from the ear to the front, about 5 inches. But only through the skin. When Ramon heard the scuffling at the door he rushed out and seeing Father Mut bleeding he grabbed up a fireplace hatchet from near the and ran after the man. He saw the man to be Pablo Pryor. He followed Pryor about 80 yards until he saw that Pryor was joined by 2 other men whom he did not recognize. He then thought it best to return, which he did. For a long time, Ramon kept watch in the square with a gun in his hand

at night to protect Father Mut

(Two others guarded — get names).

Father Mut became so nervous toward the end that his mouth + jaws trembled all the time.

He said "San [sic], there is the alone. You will see that all four of these men will die like brute animals and not like Christians.

All of them had miserable deaths.

Fred altmeyer
(wife Vina allen)

age about 34 in 1923

James Petersville

(Father Ryan Donia in 1900
Ks?
knew altmeyer family well
and would know if Fred was
baptized)

Ill, prostate gland
trouble, auto wreck, despondent
because doctor had heralded him
and told him he would shortly
be in the insane asylum,
agreed to go with Griswold to

Pocatello to see Dr. Miller
there, but when he arrived
there refused to see the Dr.

That night he disappeared
from Griswald's house leaving
watch and chain and pocketbook
under the pillow on his bed.
Left without his overcoat. It
was wintertime - March 10, at
American Falls, Idaho. If he
had gone traveling he would
need an overcoat or if
he were going back to work.
[period]
3/4 of a mile away. ~~was~~ Snake
river rising water in march

and a power plant was being built at American Falls there. Last seen of ~~him~~ him after dark, he was going in the direction of the construction work at American Falls.

An intense for 2 or 3 weeks. Then [?] continued search for about 3 years and intermittingly since then. G. examined railroad construction Compas, logging Compas, Public utility company pay rolls for his name - and also examined about 5000 pay checks for his writing - being associated with

in business with him. G. could indentify his writing even if he used another name.

River throughly searched without result. But there are records of cases of drowning in Snake river in that neighborhood in which the bodies were never found, notably Hunt, member of Hunt family at Channel, also searched institutions in Idaho, Washington and Oregon.

Wm Gallahue

Father Gallahue - Sava hot Springs, Idaho knew Fred & Griswald & knows about Fred's disappearance

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California

JBd

[This notebook contains a sort of story of Fr. O'S. coming to the mission, and in the last part of the notebook is an architectural description of the mission].

J.B.

The morning after my arrival at o d San Juan as I walked through the dusty village street on my way from the house of Dver (?) M. Stecko(?) to partake of breakfast, met at the crossing of the roads, just at the point where El Camino Real turns down to the Mission Railway Station a rather heavy set man who appeared to be somewhat over 60 years of age.

Acu.

He walked with a quick step, stood erect in body, but carried his head slightly forward on his chest. He wore a slouch hat, blue overalls, were held up by a leather strap very low down, above which bulged out in front that part of his body which was covered by a shirt of uncertain color. His coat was gray and **to give a full view of the foram volus (?) aforementioned.** stood very wide open in front. He was on the point of crossing the road to pass down toward the station, but on my approach he turned around so as to face me squarely and greeted me in a loud, clear. bold voice "Buenos dias, Padre." As I answered his greeting I remarked the features of his person and in the **scmtuq (?) the thing that** attracted my attention most was the strange size and shape of his nose. Hia whole face was broad and full in every respect, except his eyes which were the only features that were comparitvely small. He had a full round head like other Indians that I have seen here, for he was an Indian, and his neck was rather short, but truly the one striking feature of his whole countenance was the nose. It was not an unshapely nose either, nor did it disfigure his face by its size, but rather strengthened the expression and gave character to it. (Now, the hugeness of his important adornment on his countenance did not consist in its length, as did that of Cyrano de Bergerac's nor in the height of the bridge as did that of the great Napoleon, no, the formost feature of the countenance of Jose de Gracia Crux, for it was, must not

be compared to the nose of either of these men, the greatness of ~~the~~ his features look a different direction - it was great neither in height nor in depth nor in length but in width - yes, Acu, as he is called for a nickname, has a very, very wide nose, wide and well rounded out.)

"Buenos dias, Padre." He called out at me. "Buenos dias, Señor," I answered. "Soy José de Gracia Crux, Padre. Tengo sesenta y dos años, y fui nacido aqui en este pueblo de San Juan y vivo aqui toda mi vida y mi padre estava nacido aqui tambien antes de mi." I am Jose de Gracia Crux, Father, I am 62 years old, and born in this town of San Juan and I have lived here all my life and my father too was born here before me. And Father, I know how to ring the bells. Yes, for all the feast days of the year. For todos los Santos, para las animas (for the dead) por San Francisco, for San Juan, for Nuestra Señora de Carmelo - yes, si Padre, for all the great feasts of the year. My father before me was bell ringer and he taught me how to ring the bells as they must be rung for each feast day." I saw Jose de Gracia no more after that morning for many weeks. In the meantime I inquired and learned that what he said was true. He was not only bell ringer ~~xxxx~~ but also played the flute - la flauta - being one of the members of the orchestra, that there is tradition of here as having existed for many years

among the Indians and which used to play at the mission on big feast days - las fiestas grandes. "Ay," the old people will say with a sad shake of the head and a reminiscent side glance ~~xxxxx~~ at the floor. "Ay, que buena musica que habia antes!" "Oh, what good music there used to be!" The orchestra it seems accompanied the singers in the choir on the great feasts. Besides the flauta of Acu, there was a violin played by Acu's father, and two drums or tambores, one of which was played by a certain Felix. But Acu's father and the players of the tambores have long since been laid away in ~~xxxxx~~ the little cemetery up on the hill, and Acu alone remains. But there is a story that Jose once upon a time in an evil hour fell both ~~out~~ from the straight and narrow path having taken too much aguardiente and incidentally from the corridor of the village store in having unfortunately missed his footing while playing lustily at his flute; and the story continues that it was in the rainy season of the year and that there was much mud and that la flauta stuck very ddep in the mud, as did also José de Gracia. And that day was the last on which the sweet notes of Acu's beloved flauta were ~~was~~ heard in the village of San Juan.

From Pala, whose mission has the unique

But José is not merely hereditary bell ringer to the Mission (but alas, no longer, for ~~xxxx~~ a usurper has ap- ~~[illegible]~~ peared), nor was he a mere flute player, for he was something more; he was and he is captain of the sheep shearers. Flocks of sheep still roam the hill s as in the early times. They are still shorn in the late summer by hands of Indian shearers, even as in the days of Ramona and Alessandro, and he, Jose de Gracia Crux, is the captain of the band of sheep shearers. When the shearing is all over, Jose is again to be seen in the little pueblo where he delights in driving about in a wretched little waggon drawn by a more wretch ed little nag from the butcher shop to the postoffice

[This sheet is to be inserted somewhere in sheet 3 or thereabouts]

But this is not all. While Santiago is hereditary bell ringer to the Mission, but inheritence has been taken from him and a usurper rings in his stead. Seated in the corridor of his castle not far from the Mission grounds Don Jose (Aligar or Olivas) now guards the old bells with the alertness of a vigilant old spider watching the threads of his web, and woe betide the unlucky visitor who dares pull the rope to hear "the song of the bells," for their custody is to him a sacred trust. On Sundays and feast days he rings them, not vulgarly clanging them in a senseless fashion, but seizing the rope whose ends are tied to the tongues of the bells he makes them sing by swaying the tongues to concussion the lips of the ? bell, for he rings 2 at the same time.

Still, Santiago is sure they were never a bell ringer or flute player.

~~Was he a mere flute player; he is captain of the sheep shearers.~~

Flocks of sheep still roam the hills as in the early times. They are still shorn in the late summer by hands of Indian shearers even as in the days of Ramona and Alessandro, and he Jose de Gracia Crux, is the captain of the land of sheep shearers. When the shearing is all over Jose again is to be seen in the little pueblo where he delights in driving about in a wretched little wagon drown by a more wretched little nag from the butcher shop to the post office

or thither and thither where his fancy directs never failed to greet "patrones," on the way. Now his "patrones" are those who have at some time or other employed him and his band to shear sheep. It is a matter of pride with him that he is on good terms with all his old "patrones," so that in greeting them he makes sure that most of the towm may hear the callagery at least his part of it. About sunset in the afternoon he will come driving his rattling little wagon down the dusty street, and as he spies a "patron" sitting in the corridor or veranda of the long white 'dobe house built close up to the walk with rarely a fence between it and the street, heartily pull up his bony little nag with a sudden jerk and call out abruptly in loud,clear bold tones. "Buenas tardes patron." "Buenas tardes, Acu," the patron answers. "Como está, patron?" "Muy bien, Acu, y Usted?" "Muy triste, patron." "Porque esta triste, Acu?" "Porque estoy muy viejo, patron," he exclaims in dispair, y estoy muy pobre tambien - porque no me ayuda Dios? Estoy trabajando viente anos, y no ~~tengo~~ tengo dinero! After this burst of feeling at the thought that he is getting old and still poor, Acu, otherwise Jose de Gracia, is ready to chat pleasantly with his old patron, but invariably ends the talk by complimenting the condescension of the patron in deigning to be seen in conversation with Acu. "What would the people

say if they saw Doña Juanita talking with Acu?" he exclaims in admiration as he flips the reins on the bony back of his little beast and again starts the wheels rattling in the dust of the road but he knows well enough that he has made half the town witness to the condescension of Doña Juanita.

¶ Vaya con Dios, dear old Acu; may many a summer still find you leading your band of braves from Pala in the attack upon whole battalions of sheep with that formidable weapon of peace, the shears. May your patrons ever speak to you as kindly as I have heard them speak; may they ever be indulgent with your frank avowal at the thought of ~~xxxxxxxxx~~ growing old you fall sad for who does not? With (?) less ~~Unless~~ than a dozen others you are the last of a people, Acu, for whom this grand old pile was built, for whom the padres left their native Cataluña and Aragon and came into an untraveled wilderness, for whom they labored until they so grew old, and were perhaps sad too at the thought of it, and at last were laid to rest - among your fathers, the children of the Mission. Vaya con Dios, Acu, vaya con Dios.

during the first mass on the 8th of December, 1812. On the following two days 38 bodies of those killed in the church were buried, and for some weeks bodies were taken from the ruins, so that the number killed was nearly fifty. Local tradition says that an earthquake threw down the roof. Tradition also says that the priest on the altar when he noticed that the church had begun to fall, turned toward the people and motioned them ~~to come forward~~ with both hands to come forward when the roof began to fall, and that a great many went up into the sanctuary and the transept and thus escaped, for the roof over that part of the church did not fall. Those who rushed for the door which was on the west side of the church, however (?) blocked the exit and most were killed there.

Tradition also says that there was a large high square bell tower, part of the foundations of which may still be traced, with the remains of the baptistry near by, situated at the front of the Church; that this tower ,or campanile, fell back on the roof of the church and crushed in the vaults so as to precipitate the material down upon the unfortunate Indians below. What mass of stone and mortar came tumbling down may be imagined by regarding the enormous pile of rubble above the present arch of the sanctuary that is still standing. The mass of stone and mortar that came tumbling down must have been enormous, as the vault --- or boveda --- over the sanctuary is an index to the construction to the other vaults of the roof. Just above the arch of the sanctuary the immense amount of material in the vault may even at the present time be seen. It reminds one of the great piles of material above the zethre (?) arches in some of the ruined abbeys of England.

The injured domes over the transept were afterwards blown down by means of powder under the direction of Mrs. Juan Forster because they seemed dangerous to persons passing under them and the dome over the sanctuary is the only one that now remains intact,

Smallpox appeared among the Indians in 1862, and seems to have completed the havoc among them, for very few indeed now remain in this neighborhood.

It is also a tradition that a pirate named Bousard together with his crew of seafaring rabble came up to the Mission before the church fell, and taking possession of the place spent a few riotous days feasting on the wine and beef that the storehouses afforded.

These are but a few of the incidents that have gone to give the Mission of San Juan Capistrano the name of being very unlucky. But of course the finishing stroke, the coup de glade, for indeed the purpose of the Mission was passing with the passing of the Indians, was the act of confiscation by the Mexican Government in 1833 and the sale of the Mission buildings and lands for an insignificant sum by the last of the Mexican Governors of California, Pio Pico. The administration of the Mission and lands was taken from the Padres and handed over to the civil officials. Thus the Mission was "alleviated," and they (its wards?) have been "alleviated" ever since.

All the town seems to think that the padres had piles of money when they left., and that they buried it --- hence diggers. [Several words not certain in this sentence, but mas o menos sic].

Flauta --- Acú.

Tambores --- Felix.

Papá de Acú --- violin.

Misa del gallo -- 5 A. M.

In the door of the church music.

Procession from room of priest.

2. Ano nuevo -- El Padre salio a la iglesia dando gracias a Dios.

3. San Juan ~~Bautistxxx~~ Capidtrano. Corral grande, carreras de caballos. Carreras de pie.

4. San Juan Bautista. 3 or 4 in the morning people went to bathe in the arroyo -- river of San Juan.

5. Nuestra Señora de Carmel. Kept order, went to mass. Further story (?) are not accustomed to absence these days -- only mass a cumplssir (?).

6. "Corpus" Christi. Una remada --- salio con el santasuco (?) el Padre. Altars -- 1. Doña Magdalena's house in street.

~~Xx~~ 2. In front of tiled house near hotel in street.

3. In quadrangle.

4. In front of Juan Aguilar's house.

Suelo limpio en el altario

Cantores -- Venancio. Rios, Thomas Rancos.

The St. Anthony of the Sonoreños.

On Saturday the good women of the pueblo came as usual with flowers for the altar - Doña Manuela, Doña Refugia, Doña Magdalena and Doña Zenobia. They made no long delay in attacking the tile floors of the corridors with their busy brooms after the sanctuary and altar were put in order. But Doña Manuela came to me with a troubled look on her face. "Ah, Father for 1 week I have lost the key to my little house and I don't know where to find it. Last Saturday I started out with flowers having locked the door and hung the key on my wrist by the little chain. I passed through the corral behind the house of Doña Magdalena. I laid it somewhere, I don't know where, and although I have prayed to San Tiradito and promised a candle I have not found it." As I had found a key the week before on the window sill, which had a chain attached to it, I told her perhaps I had it. When I produced the lost key, her eyes sparkled with delight and she exclaimed with enthusiasm whether in joy at the finding of her lost key or of new evidence of the favor her Santo I could not tell. "Ah, good San Tiradito, you have found it for me! How miraculous! How many things have you not found for me! " See Father once upon a time my earring was lost for more than a week - my arillito - up at the Aguas Calientes - you know where Elias lives,

they call it in English the Hot Springs, first the Polaco lived there then. The grass was yellow like my golden arillito and I looked every day for it but could not find it. A woman told me that a little Basque girl had picked it up but threw it away again. Oh, San Tiradito, how could I ever find it! I looked every morning by the side of the arroyo and every evening along the wall and prayed to my good santo but San Tiradito did not find me my arillito. Then I looked again and again and said many times:

San Tiradito

Dame mi arillito.

Then I promised a candle to San Tiradito, and looked more and said again.

San Tiradito

Dame mi arillito

San Tiradito,

Dame mi arillito.

And when I looked around, there in the yellow hay I saw my arillito. San Tiradito had found it for me. "But who is San Tiradito?" I asked. "Oh, no sabe usted Padre? Es un santo." "Why, don't you know Father? he is a saint." "No," I confessed, "I'm sure I never heard of San Tiradito." "But indeed Father, I don't know either who he was, except that he was found many things for me,

many things has he found. Perhaps Doña Refugio knows. And she called to Doña Refugio who came in from the arched corridor with the escova in her hand. "San Tiradito," she said was a poor man whom they found dead in Guymas in the state of Sonora in Mexico. And no one knew who he was. He was found in a narrow barranca where there was much cactus growing that covered him so well that it was very remarkable indeed that he was seen at all. He had no friends, no one to pray for him or to put a cross at his grave. But the Sonoreños had great pity on the poor unknown soul and when they gave him a good Christian burial, they had masses said for him; and they called him Tiradito because he had been as it were cast away. And whenever they lost anything they would ask him to find it for them so that they came to call him San Tiradito, for he used to find things for them. Oh yes, Father, I always burn a candle for good San Tiradito when he finds something that I have lost."

"Mira, Padre," exclaimed Doña Manuela in triumph, "see Father, San Tiradito finds oh. so many things." So I came to know of the St. Anthony of the Sonoreños.

Inhabitants of the Mission:

1. Spiders . Oldest inhabitants.
2. Mice.
3. Fleas -- Curse of the place.
4. Bats.
5. Owls -- Guardians.
6. Swallows. -- Arabs.
7. Bees.
8. Gophers.
9. Cats. Gypsies.
10. Crickets. -- Minstrels.
11. Snails.
12. Skunks.
13. Snakes.
14. Ants.
15. Dogs.

Sacrarium.

Furniture, etc., Mission candlesticks. Processional cross and torches. Silver utensils, holy water, censor and incense, boat, altar card, frames and book stand, stations of the cross. Picture of crucifixion. Picture of San Juan Capistrano. Statues of San Juan Capistrano., St. Anthony, St. Maria Magdalena, St. Dominic, Bl. Virgin, holy water font and confessional. Baptismal font and sheal Matraca (octaves). Wooden matraca. Ostensorium. Vestments. Vestment case. Old library. Fish. Bookcases in wall.

Plants.

Trees on grounds. 1. Pepper, 2. Olive. 3. Palms. 4. Pelmetto (sic).and date. 4. Orange. 5. Peach trees.

Horehound. Ivy. Roses. Honeysuckle Foxtail Geraniums
Moza buena (?) Wild Tobacco. Moss on tule of roof.
[sic in original].

Sayings in Spanish that I have heard here in California.

(1) Antes que vinieron los Americanos se dicia - En nombre del Padre y del Hijo y del Espiritu Santo, Amen. Pero ahora se dice: Un peso, dos pesos, tres, tres pesos - Todos pesos.

(2) Indian whem he saw the train -
"Cuidado Tatita Dios, te van a ganar los Americanos."

(3) Doña Magdalena when she heard of wireless telegraphy:
"Hay diablos ya."

(4) Same when she heard of flying machines -
"Quieran hacer mas que Dios."

(5) Esteban when he saw the baby
"Puche, que chisito." [app. sic]

(6) Poquito a poquito
El pajarito
(Despacito)
Hace su nidito.

(7) Despues de comer
Ni un sobrescrito leer.

(8) Noviembre, dichoso mes,

Que comiensa con todos los santos,

Y scaba con Andres.

(9) No le hace al gato el pollo.

(10) Cuando se va el gato, los ratones retozan.

Almost the only bit of information relating to the building of the Mission to be fou d in the ancient records here is that the big church was reared "at the expense of the labor of the Neophites.". No mention is made of the architect , no a count of the assembling of material... [later on O'S. speaks of the great keystone of the arch].

I am told by old people here that sixty years ago tye whole interior of the sanctuary and transept was covered with fresco work in gold, silver x and many other colors.

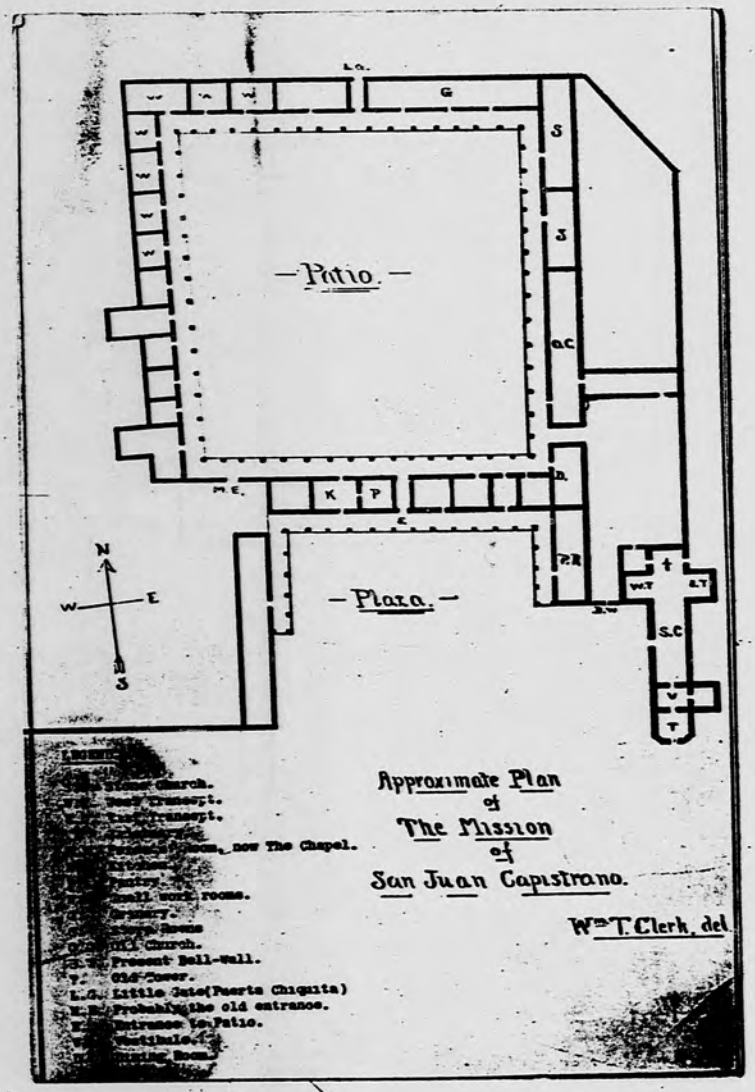
There is a heavy stone corniceb on the walls that remain which is still intact except at one corner where a stone has fallen. ...

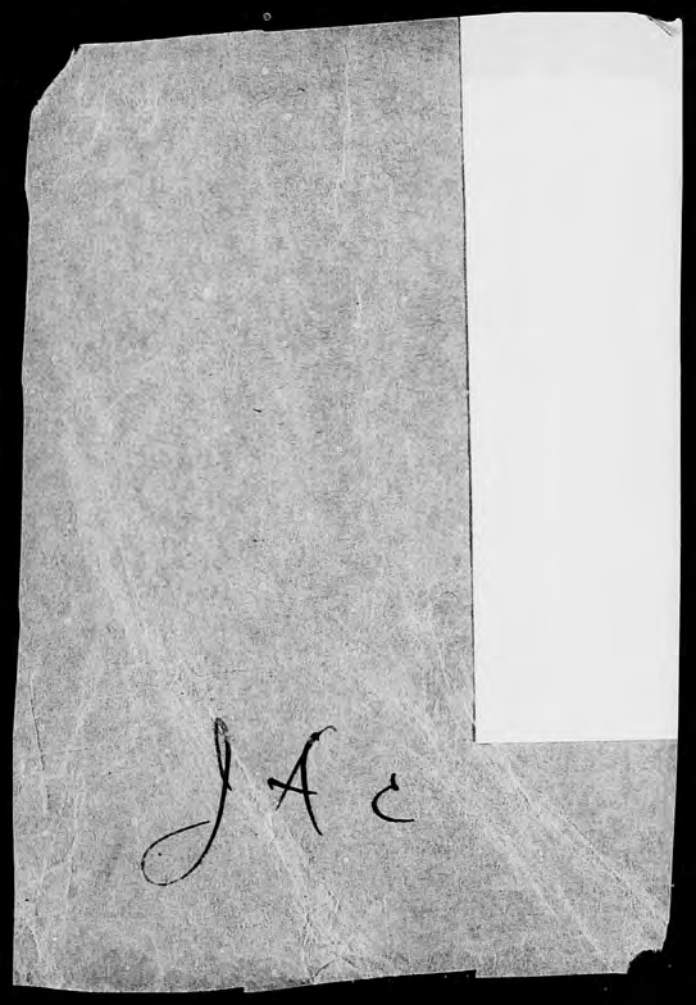
The mind of the trained European and the hand of the inexpert but willing workman are alike in evidence.....

The openings in the walls which go from the windows are all funnel shaped....

The x ceilings in the rooms are laid on beams of hewn logs that are in turn supported by short supporting beams that project from the wall about 16 inches. and which contain simple decorations carved upon them. The ceiling itself is made of cane or tule which is bound together with s rips of rawhide somewhat larger than a leather shoestring. In some places thicker strips of rawhide run down around the beam to tie the cane ceiling firmly to its support. This cane is covered over with a kind of plaster made of adobes and the juice of the cactus. . In some of the rooms the beams all hang down much smaller and well squaredb up, and upon them are long narrow tiles dark red in color laid in rows across from one t o the other to form the ceiling. In one room they whitened alternate tiles to produce a decorative effect. ...

(There is much more valuable architectural description of the mission, that I have not taken time to copy.)


L.G.
G
S
J
Patio.
a.c
M.E.
K
P
C
N
W
E
S
Plaza.
S.C
Approximate Plan
of
The Mission
of
San Juan Capistrano.
Wm T. Clerk, del



"First Book

In which are recorded the entries

of the Baptisms

of the gentiles who have been christ-

ianized in this new Mission

of San Luis Abispo de Tolosa,

Founded.

by the Apostolic Missionaries of the

Apostolic College of San Fernando,

Mexico, of the order of our Seraphic Holy

Father Saint Francis, for the propagation

of the Faith, at a place which the

pioneers named "Canada De Los Osos"

(bears' pass) and which the natives call

"Tuplini" in upper California;

At the cost and Expense

of his Catholic majesty, the king of

the Spains and the Indies, Don

Carlos III (whom may God prosper); minister-

ed by order and direction of His Highness

Don Carlos Francisco de Croix, marquis of

Croix, Viceroy, Commander-in-Chief and

Governor of this New Spain, through

Don Joseph D. Galves of the Royal

Council, Supreme Governor of the

Indies, Quartermaster-General and

Visitant-General of this Kingdom;

Commenced

On the first day of September in the

year 1772, on which date I, The

under signed President of these

missions, associated with Rev.

Father Joseph Cavaller, blessed the

place; put up the Holy Cross and

sung the first mass and thus

inagurated this new Christian town.

His Excellency, Father Antonio

Maria Bucareli y Ursua of the

order of St. John, being at this time

Field Marshal of the Royal Army

And the present ~~Viceroy~~ Viceroy of

this New Spain.

Its first Ministers,
assigned by me, were Father Domingo Juncosa and Father Joseph Cavaller, both Sons of the holy province of Catalonia in Europe, Missionary preachers of said college of San Fernando, Mexico, for the propagation of the Faith.

This Book Contains
two hundred and twelve pages annotated and numbered, exclusive of the first and last pages which are left blank.

In witness whereby I affixed my signature.

Fr. Junipero Serra,
President."

Translated by Mr. Arata.

May 19th. 1920.

My dear Father O'Sullivan:

I have translated the document as literally as possible, giving all dues to the proper meaning. Yet the traslation lacks the Spanish pomposity of titles and ways of addressing: For instance: His Catholic Majesty for the most Catholic King etc. His Excellency Charles for the most Excellent Sir Lord Charles, or His Excellency Antonio Maria Bucarely instead of the most Excellent Sir Lord Frey Antonio etc. Let me observe here that Frey is the title given to the Knights of St John, and means brother.

The word Frey is untranslatable into english.

The word Christiana comes from the verb cristianar, which means to baptize or christen: this must not be mistaken for christianize, cristianizar in spanish.

Father Junipero spells Ossos with two ss, whereas it ought to be Oso with one s.

The word fojas (modern spanish hojas) means leaves and not pages.

Viva, the first word at the top, means long - live and in a shout of acclamation which in English could not very Properly be applied to Jesus: hence I expressed it by the Glory to be.

At the bottom of the document and between the signature I added the word rubric, which stands for the flourish used by spaniards and which is part of ~~the~~ a persons signature as a

means to identify it the better.

I would beg you, Father O'Sullivan, to send this letter to Father O'Flynn together with the translation, so that any doubt and criticism may be readily answered.

With best regards I remain

Very sincerely yours,

J Serra.

[probably A]

Glory to be Jesus, Mary & Joseph.

First Book

on which are being registered the records of the Baptisms of those of the Gentility, who are christened at this new Mission of San Luis Obispo de Tolosa. (St. Louis Bishop of Toulouse)

Founded

In the glen which the first explorers named Cañada de los Osos (Glen of the bears), a place in upper California which the natives call Tepliní, by the Apostolic Missionary Fathers of the apostolic college for the propagation of the Faith of San Fernando, Mexico, of the order of our Seraphic Father St. Francis and affiliated to said Sacred college, at the Expense of his Catholic Majesty, the King

and Monarch of the Spains and Indies, Charles the Third (whom may God grant prosperity) administered by order and commission of His Excellency Charles Francis of Croix, marquis of Croix, Viceroy Captain General and Governor of this new Spain.

Through the most Illustrious Joseph of Galvez of the Council and Chamber of His Majesty in the Royal and Supreme council of Indies, Quartermaster General and Visitor General of this Kingdom

Commenced

on the first day of September in the year 1772, on which date I, the undersigned President of these Missions, accompanied by the Rev. Preacher Father Joseph Cavalry Blessed the locality, planted the

locality planted the Holy Cross
and sung the first mass and
announced the birth of this
new Town in Christendom,
Already being at said time
actual Viceroy of this new Spain
His Excellency Antonio Maria
Bucareli Ursua, Knight of the
Order of St. John, Lieutenant General
of the Royal Armies.
Its First Ministers.
assigned by me were the Rev.
Father Domingo Juncosa and
Father Joseph Cavaller, both of them
affiliated to the Holy Province
of Catalonia in Europe and Missionary
Preachers of said College for the
propagation of the Faith, of San
Fernando, Mexico.

This Book Contains
two hundred and twelve ready
leaves all numbered, not counting
in the first and last leaves ~~all~~
which are left blank.
In witness thereof I hereby affixed
my signature.

Fr Junipero Serra
(rubric)
President

Translated by Father Serra of Montecito

Recuerdos Nov. 17, 1927.

1. Recuerda mi a las horas de otro tiempo

Del mi partir del Doloroso dia.

Tus ojos ven cual funebre cubrias de tus mejillas triste y

palidez.

2. y nuestras almas tambien se encuentran puras

En la grata mansion que el visto alcanza Pues ante el trono

allaras un experanza De um velo negro, funebre ataur.

3.- ____ ataur sepulcro

Reconosco, si, los troncos de esos sauses (sauces (m))

[sic]

Ellos crecioron con tu amor y el mio.

Tu frente languida enclinada al rio ya no mas quida vida mi

color.

4. Siento en later por siempre que me oprime.

Siento un silencio cual funebre de muerte.

Esto ha sido una casa de la suerte

De a vernos volver otra vez aqui.

[on 4 sheets of scratch paper, 5" wide x 7" long].

~~Estefania~~-Doña M. Feb 20, 1931.

Al ahorcado estirarle los pies.

~~El ahor estirarle los pies~~

Asi me paso a mi llevaron una de mis pollitas de las ponedoras ~~bian~~ blancas-- y ya una quedo, se acaban poco a poco.

Peca mas el que le roban que el que roba De repente ~~piensan~~ piensan.

[On a ruled 7" wide by 9" long sheet]

Same as no. 14. (Francisquita).

(La esposa Infiel) Doña M. Sept. 10, 1930.

Elena

Abrame la puerta, Elena
Sin nunguna desconfianza
Yo soy, Fernando el Frances,
Que he venido de la Francia.

Valgame la Virgin pura,

Que le nombran del satin,
Quien esa ese caballero
Que me puerta manda abrir?

Al abrir la media puerta,
Se les apaga el candil,
Y lo toma de la mano
Y se lo lleva al jardin.

Le tiende cama de flores
Y se acuestan a dormir
Cuando en la media noche
(Le dice Elena)
Oyez, Fernando Frances
Tu no me quieres a me
O tienes mujer en Francia
Que la quieres mas que a mi,
O le tiene a mi marido
Que esta cien leguas de aqui"

[El otro] [sic]
"No tengo mujer en Francia
Que la quiera mas que a ti
Ni le temo a tu marido
Que aqui esta a lado de ti.

(Doblen tristes las campanas
Yo me ensordeci.)

Mañana por la mañana
Yo te daré que vestir
Una tunica morada
Y un tapalo carmesí."

Doblen tristes esas campanas
Que yo ya me ensordeci
Le dirás a las casadas
Que agaren ejemplo en mi.

Toma criada esos niños
Y llevalos a su abuela
Si pregunta por Elena,
Le dirás que muerta quda.

[On 3 sheets of letter size, ruled].

June 26 - Doña Chonita.

Cantar bien o cantar mal
En el campo es diferente
Pero delante la gente
Cantar bien o no cantar.

[on a sheet 8" wide and 5" long].

A woman asked the priest to give her the hardest possible penance He said,"Take an old woman within your house-take care of her". Why thats not a hard penance . "Do it anyway"

She did so.In eight days she returned-"Ay Padre, dame cualquier otra penitencia-- que Vd. la quiera--- ese no es penitencia --- es, rabia.

Cado loco con su tema.

[On letter size yellow sheet].

night.

Un dios eto.

Quien bendicó el caliz

La noche y la cena

Bendiga mi cama

Y a quien duerme en ella,

Mi cama de canto a canto

Que no llegue cosa mala

Mas que Dios y

El Espiritu Santo.

Morning

Con [redacted] Dios me annesto ((?)) et

La Virgen me tape ((tope?))

[On scratch paper, 5" wide, 7" long]

[acntato]

For the story of Tauquitch, see " Folk Lore Journal" October, 1903.

Then, Geo. Wharton James in ." In and Out," Page 62.

"The Legend of Tauquitch and Algoot ".

[On a ruled sheet, 5" wide, 7" long]

Mar. 19, 1931

Mrs. Mott.

Arriba del cielo

Estan toreando un toro,

Con llaves llaves de plata

Y cadenas de oro.

Mar 19, 193

Aqui te estoy mirando

Cara a cara y frente a frente

Y no te puedo decir

Lo que mi corazon siente .

Mar 19, 1931

Doña M.

La olla dice al comal "Culo prieto."

(Kettle calling the pot black.)

[On letter size sheet, typewritten].

Hombre ingrato querido yo te amo

Como el angel que adora al eterno

Yo mil veces prefiero el infierno

Que a tu lado otra mujer.

En una noche felix yo soñaba

Que me estaba durmiendo en tus brazos

Y me dabas mil besos y abrazos ---

¡Dulces sueños! No me dijes despertar.

[On sheet 4½" wide, 8" long].

Cañutillo. Tea — weak
for kidneys. Bro. Salvador.

Grace after meals.

Alabemos al Señor

Que nos a dado de comer

A Dios le demos las gracias

Por siempre jamas. Amen

{On an envelope}.

Angel divina quien eras

Tu que me hechezes el alma

Tu me robastes la calma

Desde que te conosi --

Yo solo soy para te

Aunque la vida me questa

Sabes que solo para ver te

Mil sacraficios haré.

[On a 5" wide 3" long card.]

Verso de Amor,

Un pintor pintando flores

Pintó un hermose clavel

Pero no puedo pintar

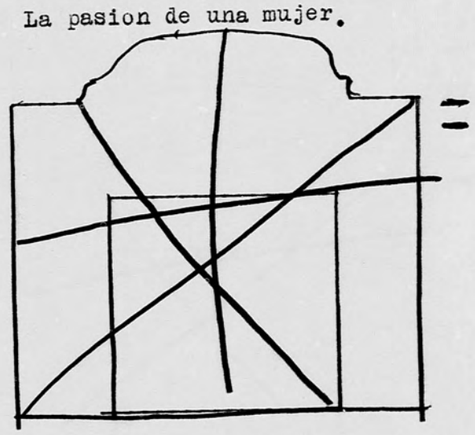
El amor de una mujer.

Es un volcanico fuego

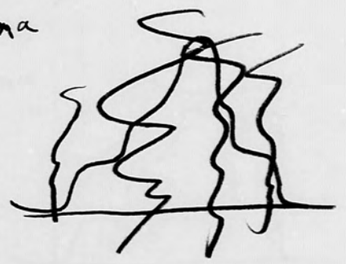
Y es abrasadora llama

Y es infienco que se ~~fiedra~~ llama

La pasion de una mujer.



=



De tu vueta a la mia
Mi traste un limon
El zumo me dió en el pecho
Y el golpe en el corazon.

Tienes unos ojos lindos
Una seja, una pestaña
Una boquita embustera
Mi vida, porque me engañas.

[On a 4½" wide ?" long sheet]

Ya las señoritas hablan Ingles

Y los Yankee dicen " Kiss me"

Y ellas dicen "yes".

Las muchachas de hoy en dia

En la pura picardia

No mas fijen la atencion.

Salir bellas niñas

Salir al balcon

Salir a cantar

Do - re - mi - fa - la -

No te llena de hermosura re

recapable incomparable [sic]

Mi Minatura enexplicable

Fa famosa bella pintura

Sol solo desaria de ti la.

[sic]

[on 5" wide 8" long scratch paper sheet]

La huerfanita.

Alla en las cumbres de una montaña,

En la cavaña donde naci,

Saliendo un dia lloa la

Casada una joven bella llo conosi.

Luego al momento me diriji a donde estava ella y le salude

Le preguente que si te mia padres,

Ella yorando me dijo que no

Soy huerfanita no tengo padres me abandonaron en mi niñez,

Llo no recuerdo estaria muy chica tendria la hedad que seria de un mes.

Pasaron años llo fui cresiendo una famila honrada me crio

Con ellos mismos llo fui sabiendo lo que a mis padres les succedio.

Salia los campos desesperado buscando alivio para vivir.

Pues ese alivio llo no lo encuentro hoy solo espero del bien morir

Oh niña hermosa si tu me amaras alla en la chosa donde naci,

Alli estaremos nuestras dos almas solo esperando del bien morir.

ya les cante a los Señores los versos tristes de un Casador,

Estos versitos estan travados para el que sufre y siente el amor.

[On 3 5" wide ? long sheets, not in O'S's hand].

Te Amo si te amo de veras

Te Amo si, te amo de veras

No puedo mas ocultarlo

Ni bien para que negarlo

Si conociendo lo estas

No mas silencio que oprima.

No mas silencio que mate

Seras á mi amor ingrata?

Dime que no por piedad, —

No, no, por piedad.

al pecado da otra nombre
Que esta es la vida es la luz
el mismo Dios no te asombre
murió por amor al hombre

Enclavado en una cruz

El Menche

La enlutada
Enlutada misteriosa
~~Enlutada~~ ~~misterosa~~
Yo ~~escuche~~ escuché ~~la~~ tu confesion,

Blanca azusena olorosa
Eres mujer tan hermosa
como lo es tu corazon

De que de absolverte Yo ~~inocente~~ ~~inocente~~
Blanca paloma [redacted]
[redacted]
Si es infiel el que te amó
Alza del suelo la frente
Que a Dios no ofendiste, no.

Tu has ~~vuelto~~ venido a
derramar.
Las lágrimas del pecado
Nunca te de olvidar
Yo tambien mujer he amado
Si es tan hermoso el amor.

Tan bonito borreguito
Gen no salido aqui a bailar
" me lo dejen solito
" lo quiero topetear.

Sale la linda, sale la fea
y sale el borrego con sabella

Tu bonito borreguito
Mi vida quien te lo dió?
A mi no me dio nadie
Mi dinero me costó.
Sale sic
↑[sic]

Una ves llevé á un amigo
En casa de una que yo amaba
Tanto le enseñé el camino
Que despues el me llevaba.

[acc. Jan. 15, 1920.]

Ca[illegible]an. 15, 1920.

Ayer me dijistes que ahora
Ahora me diras que mañana
Y asi me andaras trayendo
Como el pajaro en la rama.

Loisa

Dona [redacted].

La sorrita, sorrita, senores se fue a la loma.

Y por andar [redacted] emburello diciendo

Vino pelona y [redacted] que traia un dolor en el alrea, [alma??]

Y porque ella -- y el burriquito que dio la sorrita ya esta en

el suelo.

[on 5" wide 8" long sheet]

Ved los campos, ved los montes

Y sus grupos de palmares;

Ved aqui sus ricas vegas

Y sus flores traspicales.

Una cancion de la enredadera de Pasion (vieja.)

Doña M. ---July 8, 1930

[This verse in pencil in O'S's hand, on back of sheet that has the "adios las de Coachella" song.].

Adios las de coachella,

No llaren par su padre

que si se va del valle;

Ya nunca volvera.

Se irá para el Palm Springs

Y alla se quedará.

Les vendra otro padre

Pero el no volnerá.

Aqui vivia muy ~~sanz~~ suave

Eso dicia la gente,

Allá con millonaria

Vivirá más decente.

A la virgen de la puerta,

Le querian dar misa

A las seis de la tarde;

Querian asitir.

Las grandisimas brutas

Al estilo borrego,

Iban a ver al padre,

A la madrugada a bautizar.

Aquí para casarse

Iban aver al padre.

Para que a la novia;

Les fuera a pedir.

[these 2 pages not in O'S's hand]

Habiendose presentado el vesino Pedro Berdugo a mi ~~x~~ jusgado ---

onde pide se archive el fierro y señal de su propiedad. Como pues

deste Publo de San Juan Capistrano la archive y decrete al tenor ~~zsequa~~

sequente.

Por presentada y al [Por admetida] mitida ~~en el archivo~~ en el archivo de mi jusgado

para que haga el mejor uso del fierro y señal que al margen aparecen de

indebido (sic). Berdugo la que no apareciendo otra que cotege entre los ~~dem~~

demas criadores la archivé y la antorizé por su uso y resguardo.

Sugetandose a las leyes de campo --- San Juan Capistrano. May 24 de 1848.

Blas Aguilar.



Orange Co.

aug 1, 1890.

Noora Rubio

62 - 586

Carolina Benitaya

62 - 588

Jesus Godmes

31 - 607

↑[7.?]

Aguilar de Verdugo

78 - 497

" - 496

Christo

alabamos
~~[illegible]~~ al señor
Que nos ha dado de comer
a dios le demos las gracias
por siempre Jamas—Amen.

[On ruled letter size sheet in pencil].

Una persona su tilin = sat
↑e? ↑e?

"a propos"!

Levantate, hermano Bartolo,
Ya es tiempo de cominar
porque el niño está en Belen
y tenemos que adorar.
Pancho Indart en Los Angeles
(Coronel) "has" the libretta
of "La Pastorela"(?) Pastor con su
"Pastorita(?)
"Que, gusta. que gentes, que gustos
me dan.
Vivir con el comyeo con tranquilidad
Excento de modas y tantas caprichos
y de tantos dichos de la sociedad
Yo canto yo bailo a mi liberdad
Porque no hay Tijera de sociedad.
ala gusto, etc.

Ignacio Coronel brought
city in the Time of
from Mexico Michel Torena
in the time
"Luzbel" - Lucifer before the
fall.

White-throated Swift.

Aeronautes melanoleucus.

a mountain and cliff-dwelling species not related to the Cliff swallow which by ~~the~~ far the ~~most~~ Commonest ~~bird~~ and at San Juan Capistrano.

[On a 3" wide 2" long card]

Things missing from this Mission

1). a corpus of gold. Not sure if there was a cross. About 7" in lenth. Fr. Curran said to the woman. "I am going to take this along and leave another". When he left the corpus was gone and a new Crucifix was in its place — the one in the room on the little shelf.

2) a gold chalice was also missing when he left. He used

to come alone once a week,
but had lived here a while.

3) Canopy - Father O'Keefe - Palio ?

4) A silver chalice very heavy
and old in a wooden box Fr.
O'Keefe (?)

5) 2 gold crescents, with the
vinajeras
plate - O'Keefe (?).

Doña asked - "For, where are
the golden cresents - ? - O'Keefe
~~Gave me~~ got mad and said,
Why don't you look for them
up in that closet in the room?
I put them there with the candlesticks

(the six of the Bl. Virgin)
He brought the glass ones.

6) a Cope [a?] - Violet.
O'Keefe, "I shall have it fixed
and returned".

7) The title page of the Baptismal
~~page~~ record at Benicia, in a
"Life of Father Serra".
[On 3 scratchpaper sheets,
4" wide, 8" long].

El amigo arrebata a los gatos – Amigo chases the cats.

[On an envelope. The envelope also contains some quite illegible pencil writing].

aparecio de

el Pueblo de Sn Miguel

tarde lade V.R. con lo
en guanto al punto de
Guien los bienes

Stos Aleos en Sta Gertrudis como me
previene de parte de

me encontre al
Guien a compañava a
otra miestra de la
Hoa indito
Para esta

[On a sheet 8" wide, 13" long, folded. Copy of ROS ms. Possibly the letter Temple]

miercole
tengo oy Jueves
de Dios

a las onze del dia Aca me
mi Caminata con el favor
Para llegar este
vamos bien sin

dad en la Salud me he aliviado de
lijo Rosdos Soltes roe siguen contentos,
yel Soldado Solar hasta aqui
ha hecho todo con empeño y sin duda
mi hombre de bien segun lo he observado.

June 5, 1915 Bancroft. (1)

Vol II His of California

Page 624 (contains much matter relating to San Juan

Janssens, Vidas, Me. 169-75 gives a full account. (note to passage "at S. J. Cp. Fr. José M. Salvidea served as minister until 1842 etc.

The Padre had about $2000 in Spanish onzas buried at the mission which treasure gave rise to some rather curious controversies) The money had been entrusted to him by the padre to avoid the importunities of and he had buried it in his room. Having to go to monterey on official busines

I told the Padre where the money was before starting. In the north he heard that he was accused of having fled with the coin, And in returning he had some difficulty in avoiding arrest, at Juan Zalvidea or hearing the rumors. declared J. innocent, but in doing so incautiously re-

del compa dom (2)

Puerto de S^n Diego Cap^n Tiene ordenes Para internarse en busca del par-
erto de S^n Diego Con este noticia procura
Procequimos Mandato Vicario Con-
dar a dicha Mision tra
Salvador Espero no olvidarme
Nueve por ser mui
Parage de la matanza de
recibir mui finas esperanzas
Ogue yo guanto entes

[a copy of some of ms. not in U.S.'s land
written on a sheet 13" wide, 9" long.]

-3-

vealed the hiding place, and the money was soon dug up by thieves

Bandini was summoned and succeeded in recovering most of the coin, but interest of certain parties implicated in the theft. The other version is that of Juan Bandini. in a long letter of July 8, 1842, to Jose de la Guerra in Guerra Doc. Mis. I 124-9. He says he was summoned by the padre, anxious about his treasure in view of Janssens departure and in the presence of witnesses dug up the money which was found 6 ounces short. At Salvidea's request he took charge of the amount and gave it to Abel Stearns for safe keeping. But soon he found himself the object of accusations. It seems that he was charged with so arranging the matters as to be able to keep the money in case of Padre's death.

And Fr. Duran wrote a very bitter and insulting letter which filled Don Juan with wrath and in the letter from which these facts are taken he announces his purpose to come to Barbara for satisfaction and to have it settled whether he is a picaro or Fr. Narciso (Duran) an impostor

(Janssens = Mayordomo)

(San Juan de (Arguello's)

See Janssens Vida

Jan 2, 1842 - Bandini had re-
considered his resignation and
had taken up his residence at
San Juan. The Pueblo badly
demoralized, scoundrels having
entered under pretence of
being settlers, and vice and
crime being prevalent. No man
here fit for juez de paz

Cf. Page. Mss. X1, 38-42

Dec 4, 1845 Sale of buildings
furniture and gardens to John Forster
and James ~~Alexander~~ Ridley McRaily
for $ 710 00

Pero Pueblo named San Juan
[?] [?]

de Arguello in honor of a Santiago
a. + family.

Juez de Paz.

Agustin - Olvera - 1842 - 3

Rosaria Agvilar - 1843-4

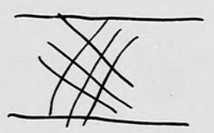
Emigdio - Vejar - 1844-45

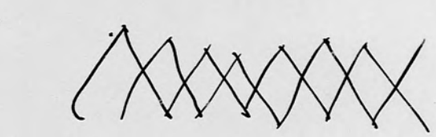
John Foster from July 1845 -

Neophite community -
at San Juan - Sts.
dissolution

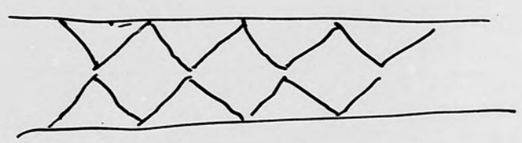
see
Estrada from archives in Hayes'
Mission Book I. 121-2, 126-8.
Jamesons, Vida. Ms. 167-9.
Los Angeles Star - Nov. 13, 1869.
San Diego Indep. Ms. 137. Dept.
St. Pap, Ang. Ms. XII. 54
Dept. St Pap - Ms XVIII, 46

(e)
Piñas encontradas
[sic]





(in niche)
The meet
[sic]



Picos or
Piñas

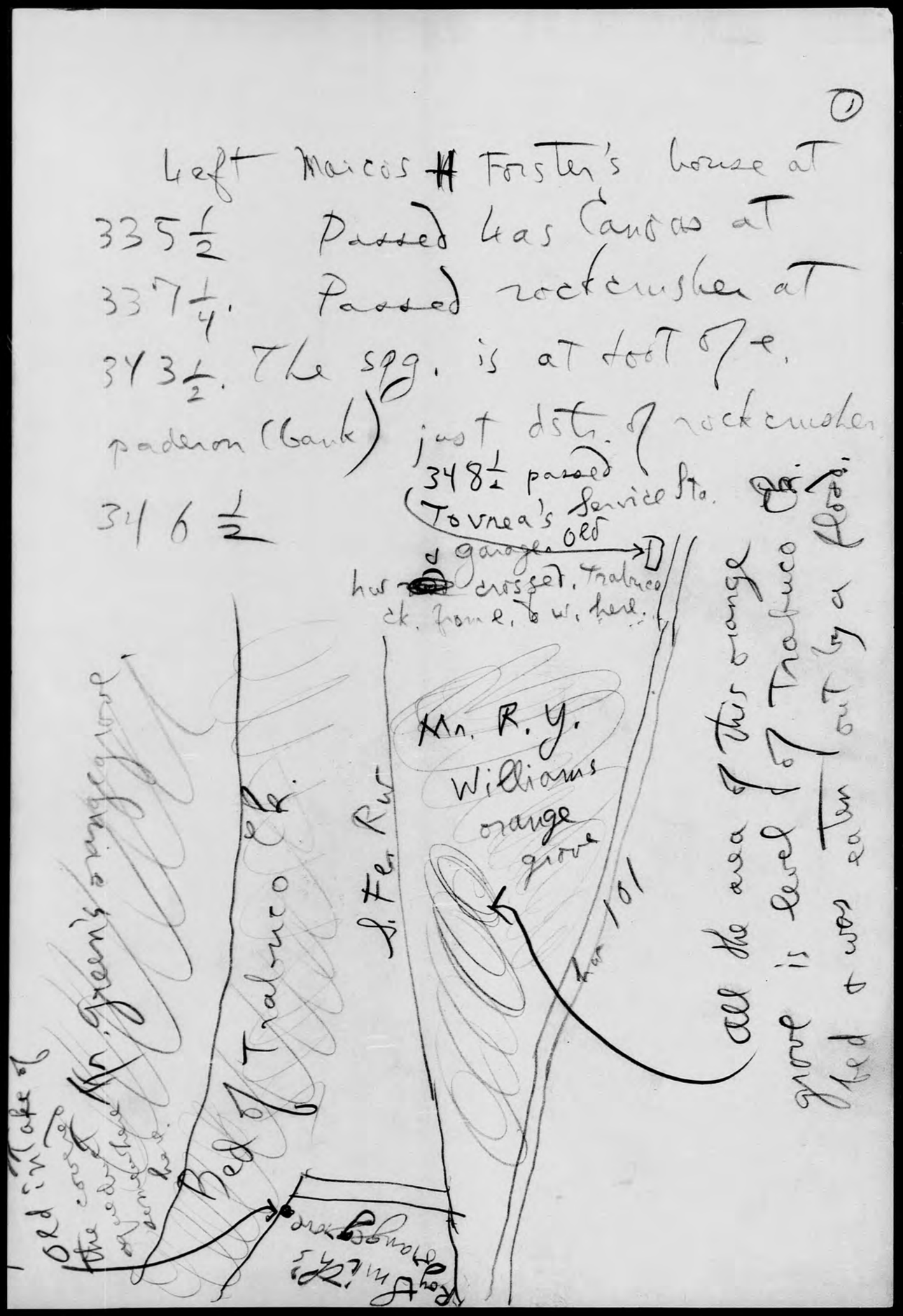
Le dieron tez — this gloss
the Indians put on the surface of
the plaster. Each with a little
stone to poliang but that took a long
time.

fas a arripiar esa
deres old
paredes. Plaster

Enjarrar. Old
Emplastar (newest)

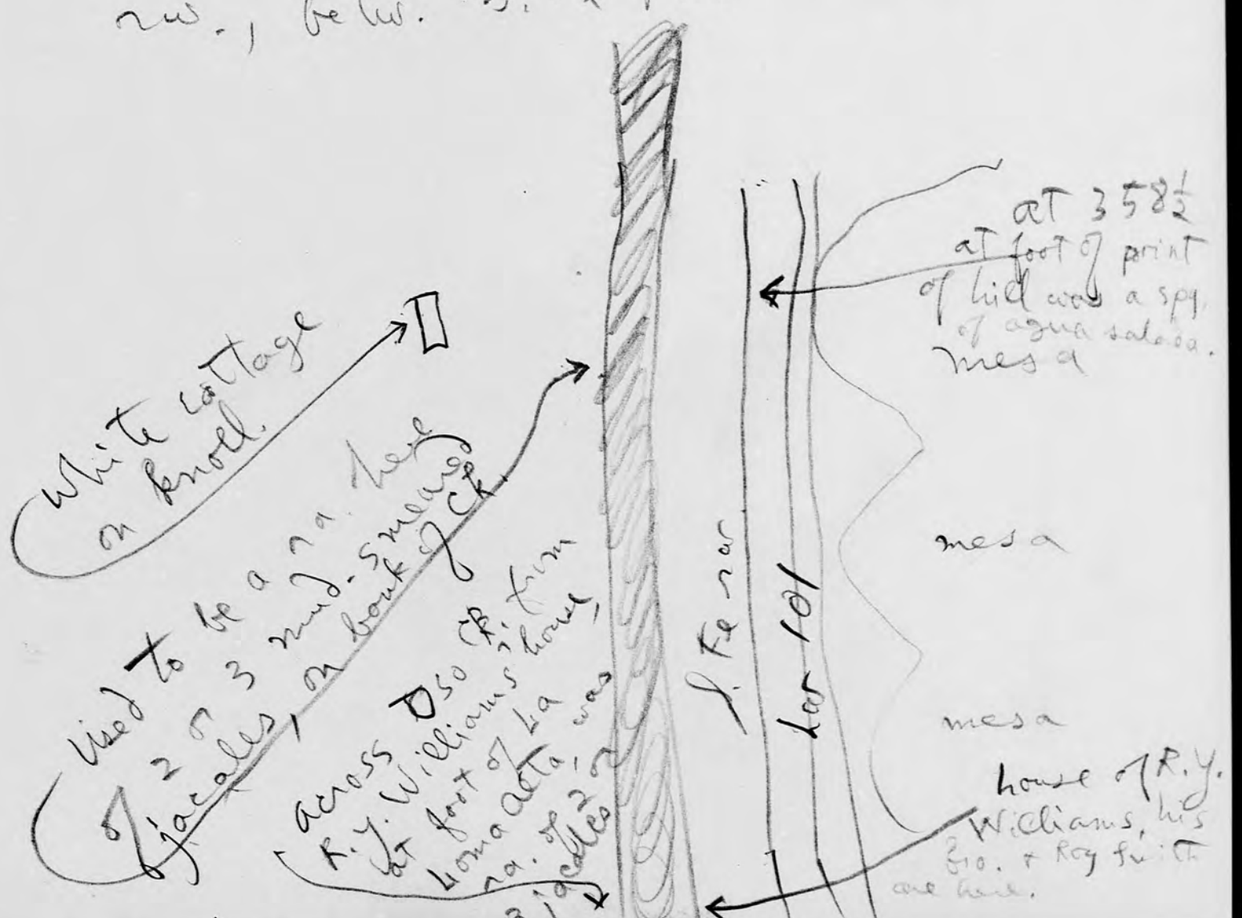
Marcos H. Forsten plen. Trip.

Left Marcos & Forster's house at
335½ Passed Las Cruces at
337¼. Passed rockcrusher at
343½. The spg. is at foot of e.
paderon (Bank) just dsth. of rockcrusher
346½



352 passed entrance to
Oscar Rosenbaum's on rt. & ¼ mls.
further on crossed Trahuco Ck. Bridge.

after crossing Trahuco Ck.
the hw. has been cut into the tips
of the mesa, but the old hw. ran
along e. edge of the Oso Ck. (arroyo
del Oso), e. w. of S. Fe
rwy., betw. S. Fe Rw. & Trahuco Ck.



360 we are opposite (3)
the canyon del Padron Blanco,
So called from the cactus patch
on the n. wall of its mouth, antes
llovia mucho + the water kept it
bare of vegetation but now all the
central portion of it is covered with
trees. Old rd. went up this & El Aguage
de los Sauces, El aguage de las Tortugas, etc;
+ to Newid.

361 road crosses S.Fe tracks
to enter the mouth of Padron Blanco
canyon + Scott's place. This is the
s. boundary of Oscar Rosenbaum's
father's ranch.

364½ passed old Rosenbaum's
house site on e. edge of hw, now
occupied by a chocolate colored cottage.
1 blk. further n. on same side is Signal Service
Sta. & garage.

372 passed the upper (4)
Rosenbaum house across S.Fe
Rw. w. of hw.

377½ the Cañada del
Gabilan comes in from the east.
Roy Bohaym's (phan.) house +
barn are seen in it, 1 M. e of hw.
We are still traveling up
& Cañada Rio del Oso.

380½ we cross Oso cr. from
e. to w, on a small cement bridge.
Just north of opposite this bridge
a nameless canyon comes in from the
west, in the mouth of which, 1 bl. w.
of hw, across S.Fe. track, stands a
windmill. Old road went up
this canyon, west, & joined the
road that went up Padron Blanco
canyon at a distance of 2.13 m. from here.

This road that goes up this nameless canyon was a better road than that which went up Pedernal Blanco Canyon, for the latter was good mainly for horseback. Both led to Newil.

381½ passed "galivan" signboard on S. Fe Rw. the S. Fe Rw. on lw. here runs n., ck. on e. edge w edge of lw. + Oso of lw.

389 the Cañada de los Sauces (from n.) + Cañada de E. Oso (from ne., a big canyon that comes from Saddleback Mt.) join each other. - all the region of the confluence was formerly a monte of sauces y guatamotes.

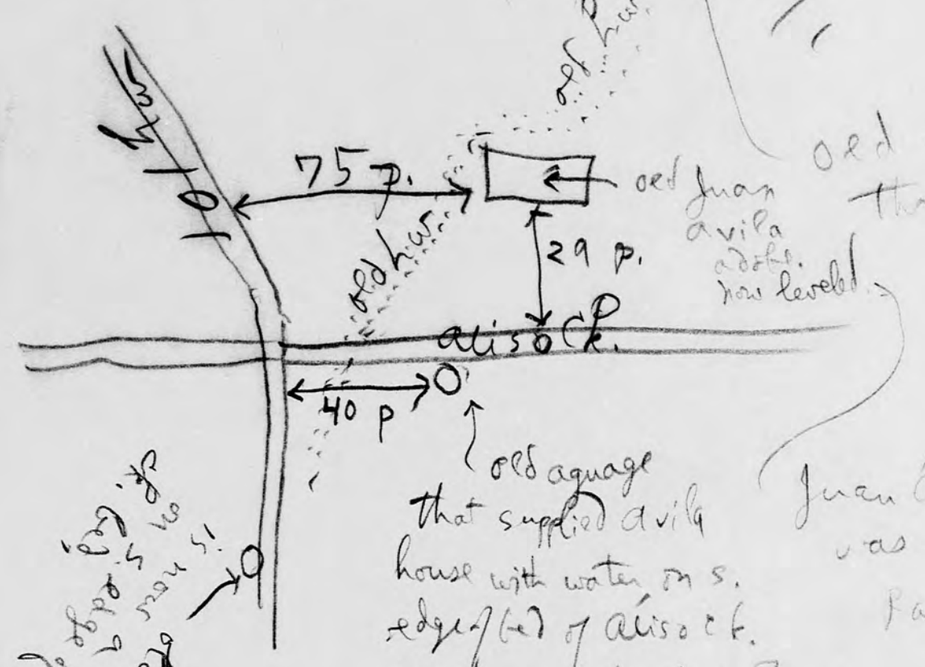


at 401½ the hw. leaves the Sfe Rw. & goes nw. The rw. goes straight n, skirting the w. bank of El arroyo de los Sauces. Here we see opp. us some sauces in bed of Arroyo de los Sauces, & further upstr, were more sauces yet, a jungle of them, above name of Arroyo. Our hw. goes up a small dry gulch, nw. tributary of Arr. de los Sauces.

Old hw. went up another gulch to w. of 101 hw. about 1 bl. n. & gravian Overhead Bridge. at 406 f/2 101 hw. reaches top of a grade, a low gap in hills. at 409 f/2 the old hw. joined present 101 hw. again after making this detour & the rs., we can look back & see the low portezuela thru which it came 2 flks. w. of 101 hw.

[made of cart wheels of aliso ± grueso]. They sonaban u" u" u" cuando se secaban asi gritaban.

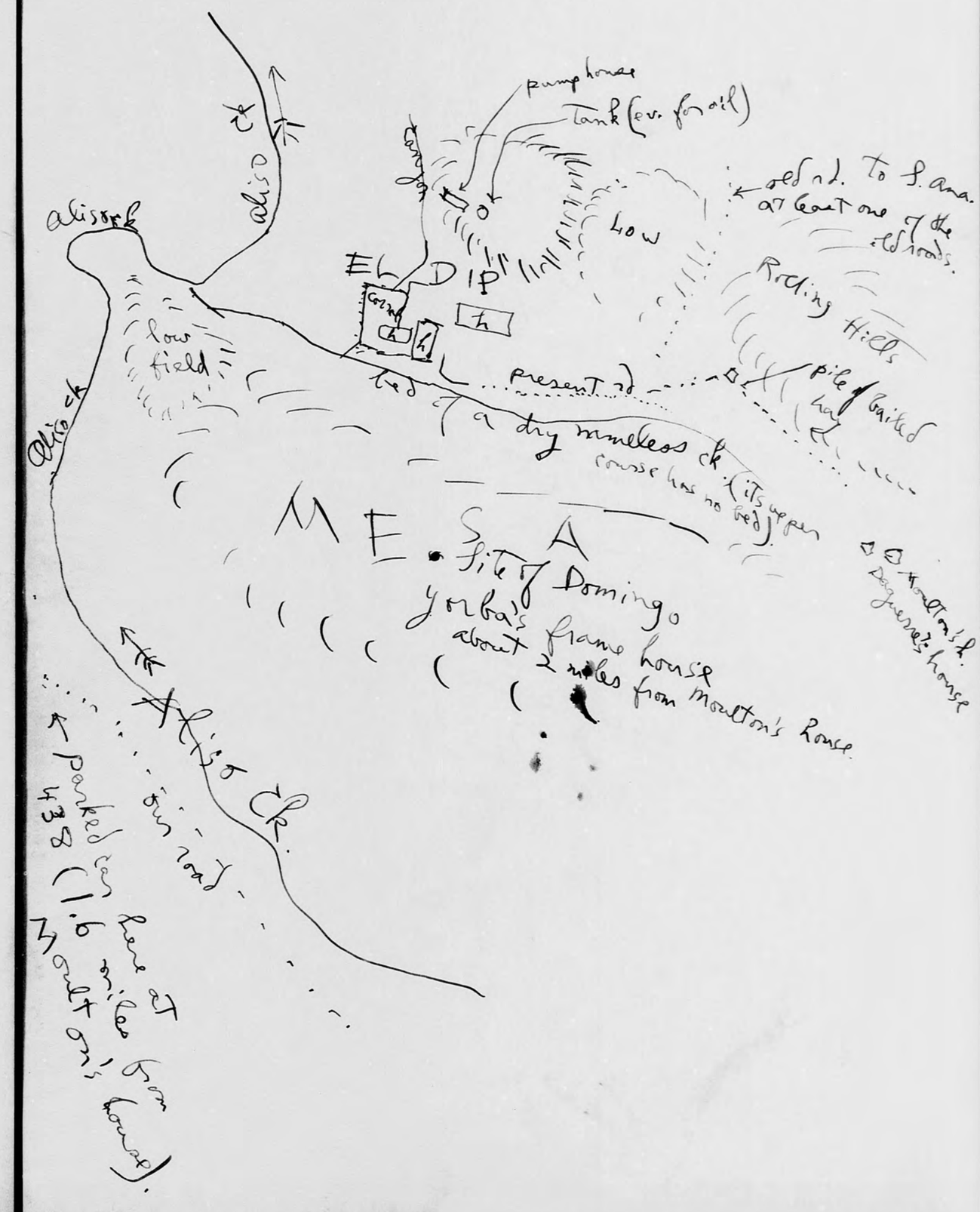
at 415½ we reach "aliso Creek Bridge, No. 55141" of cement. We have been in the aliso drainage since we passed from the type at 406 f/2.



Reacht Moulton's gate at 420.

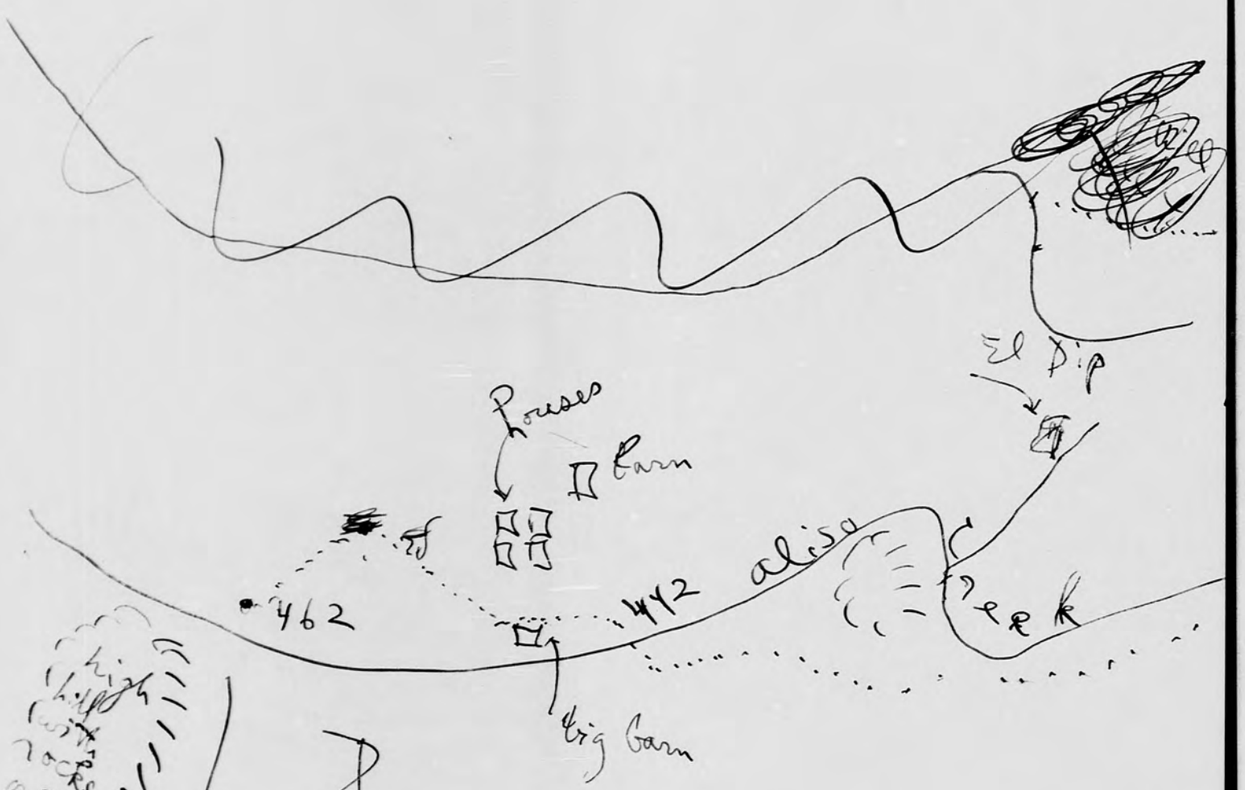
422 reacht Moulton house.

432 reached Gill's house at rear of Louis F. Moulton's house.

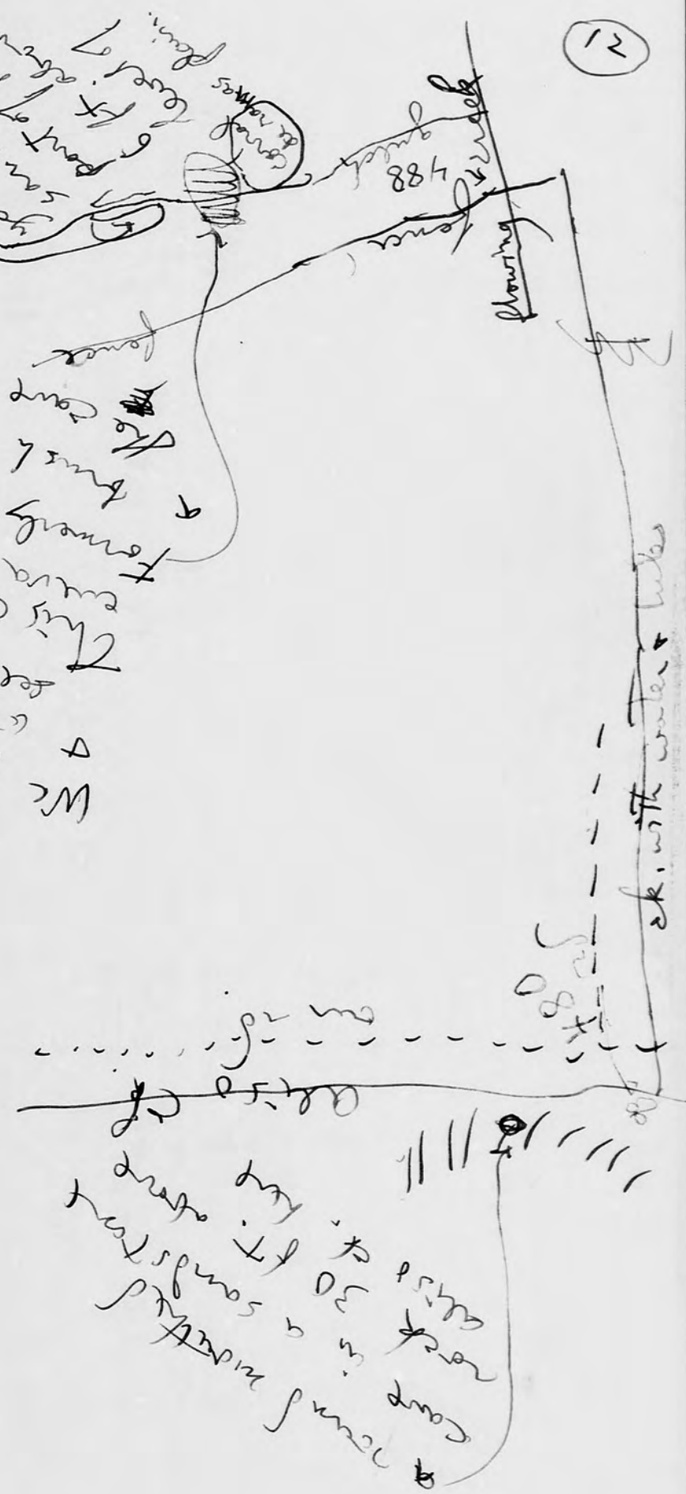


(11)

At 442 ~~[illegible]~~ our rd. crossed (nearly forked) alisos Ck. from S. to N.

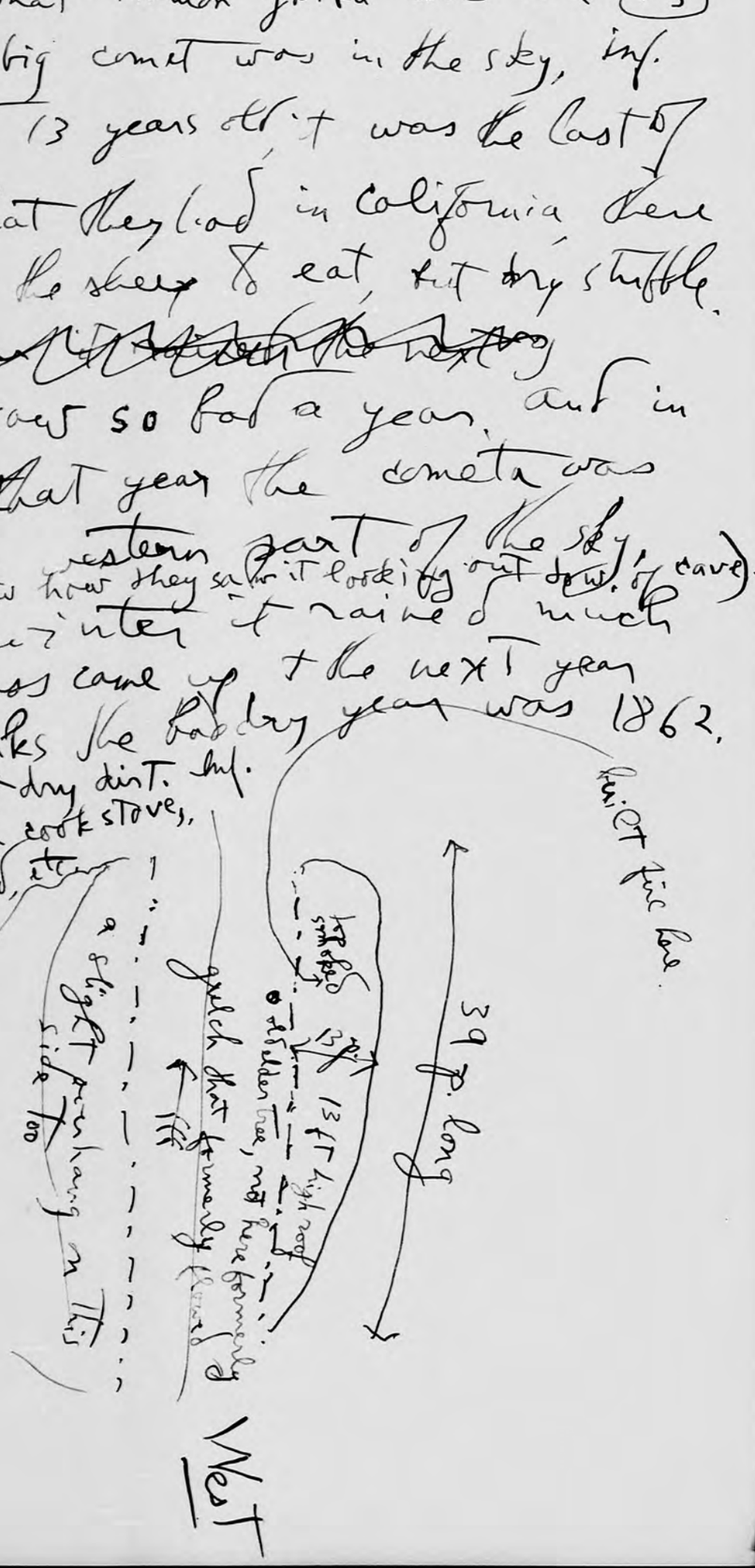


(12)



The year that Ramon Yorba was here was when the big comet was in the sky, Inf. was from 12 & 13 years old. It was the last of the dry years that they had in California. There was nothing for the sheep & eat, but dry stubble. ~~[illegible]~~ Inf. never saw so bad a year, and in the winter of that year the comet was seen in the western part of the sky, (gesture to show how they saw it looking out door of cave). And that winter it rained much & lots of grass came up & the next year was good. Thinks the bad dry year was 1862.

Floor of cave is soft dry dirt. Inf. picks up bags of iron cook stoves, iron bucket, firewood, etc.



They wanted a boy to go along behind the sheep & tend the little ones that lagged behind, so they hired Inf., a boy of 12 years, & he came up here. There were many coyotes that hollered all about & almost scared Inf.

The lower end of the floor of the cave is 10 ft. lower than upper end, & roof also slopes a little, & floor also slopes quite steeply downward outward. [illegible] rail rod and stick to it

496 we got back to where we (15)
left main road. ~~[struck out]~~ (86 of p. 12)
+ started ahead coastward on main rd.



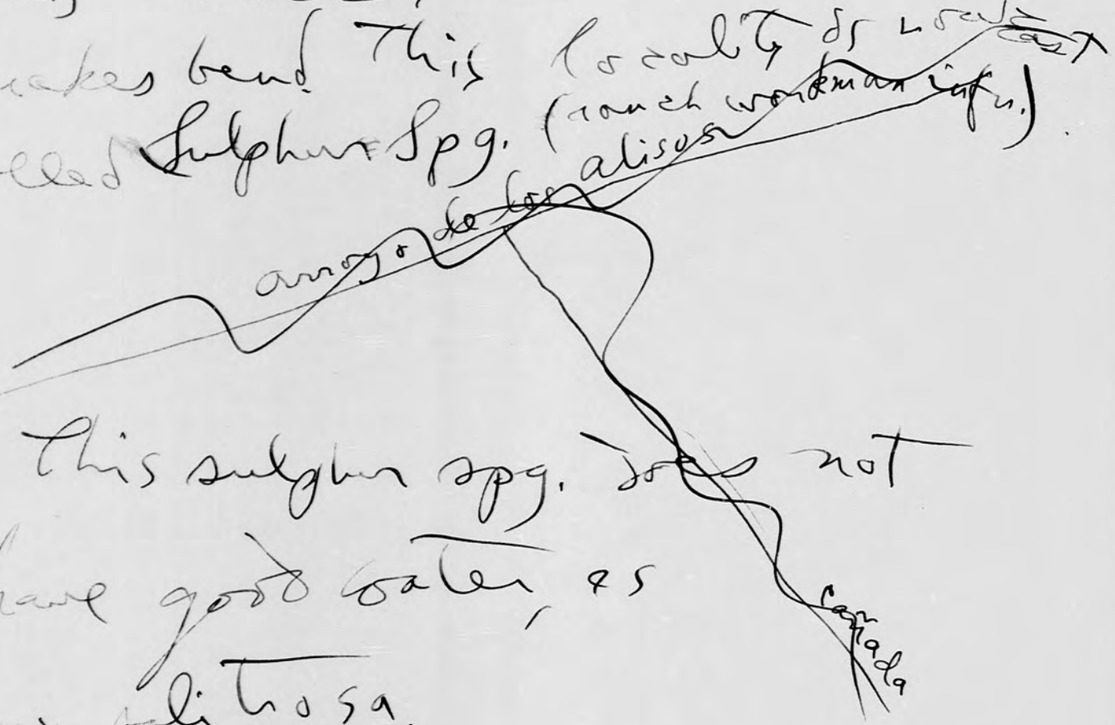
On way back at 522 well (16)
traveled rd leads off towards shore +
crosses bridge + goes up a
canyon that comes into Aliso Ck.
next downstream of Cagueys de los
Tortugas Canyon. The main road has
a hanging gate + the roads split
just coastward of the hanging gate.

545½ reached hqs. of Barney
Elinard lease + turned back
down Aliso Ck. again looking for
the Tortugas.

Reached board gate again at 568.

569 crost wood bridge with
beam sides + ½ block further on
crost plank bridge. + ½ blk further on
at 570 took rd to left (leaving main
road) ~~[struck out]~~

We drive back up the
s. side of aliso ck. & at 57 4
we stop the car. at agua
de los Tortugas, a pool in bed
of & de los Tortes. ck. ~~head of~~
~~Wk~~ ½ bl. upstr. of ~~Sulphur~~
this ck. ~~makes~~ hits lone hill &
makes bend. This locality is ~~east~~
called Sulphur Spg. (ranch workman info.)



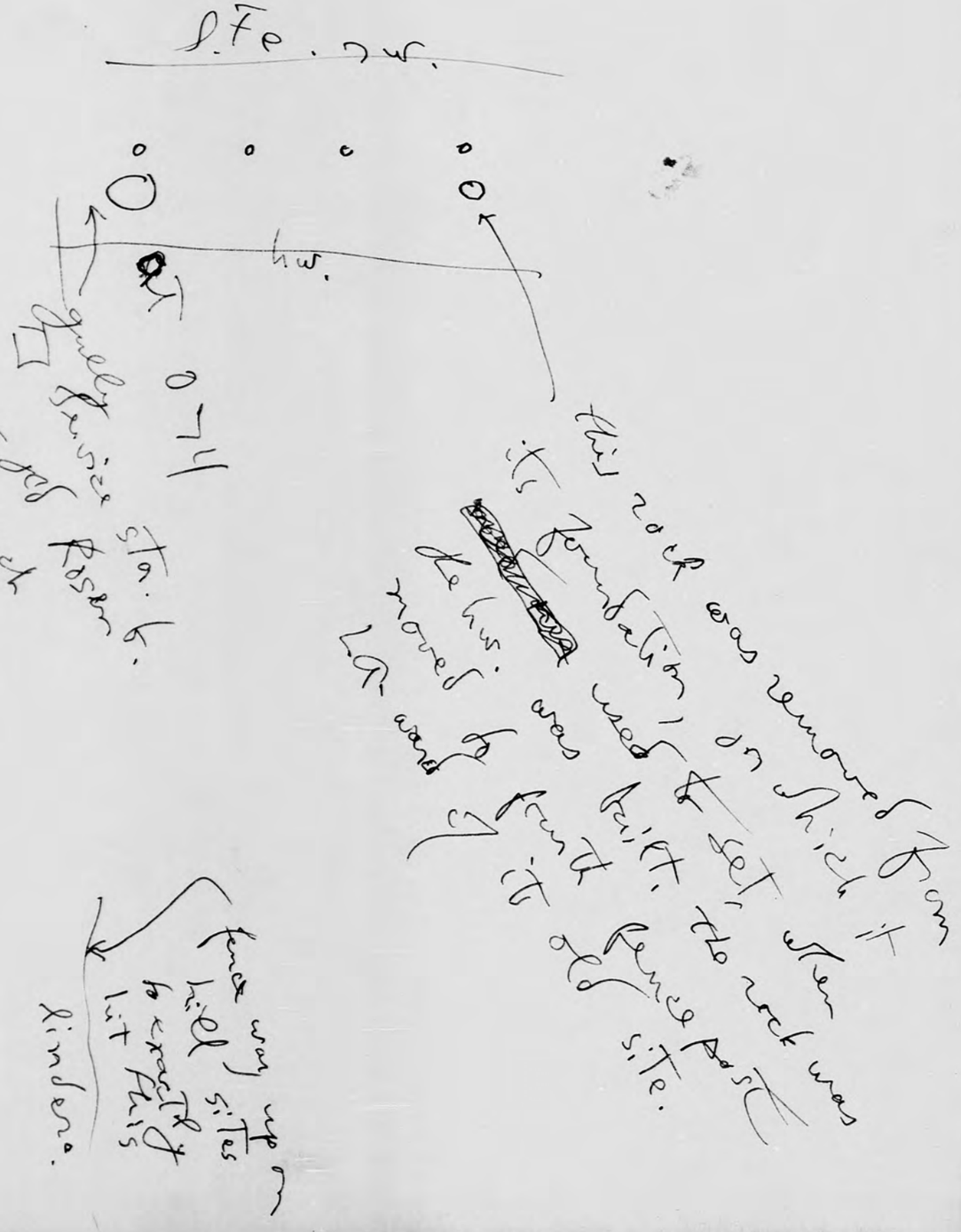
this sulphur spg. does not
have good water, as
very salitrosa.
~~Waterline~~



We turned back at Telephone Tpg. & reached Mgil ~~Lease~~ Lease road again at 578. This road goes ~~down~~ southern fish. ~~Salt Ck.~~ up the canyon next downstream ~~from~~ Tortugas Canyon and then down Salt Ck about 2 miles down this road from 578 is El Aguage de Los Vances, in Salt Ck. canyon, you come to the 1st bean field & there it is, a well has been dug there now. Salt Ck. was called in Sp. Arroyo del Escuate & next was called Arroyo Salado.

Trip with Fr. O'Sullivan and Magdalena Murillo from San Juan Capistrano to Fred Bixby Ranch and return.

(1)



(2)

Acú tells Fr O'S. that they used to run some race starting at the mission & racing to the lindero & then back to the mission. The lindero stone was the meta of the race.

1394 we passed the rd. leading off to left to Cleas' house. We can see the house by

He is exactly same age as Martin Foster, which makes him 92. He is sick now & they have taken him to Temecula on wednesday grade 8 st. of us line.

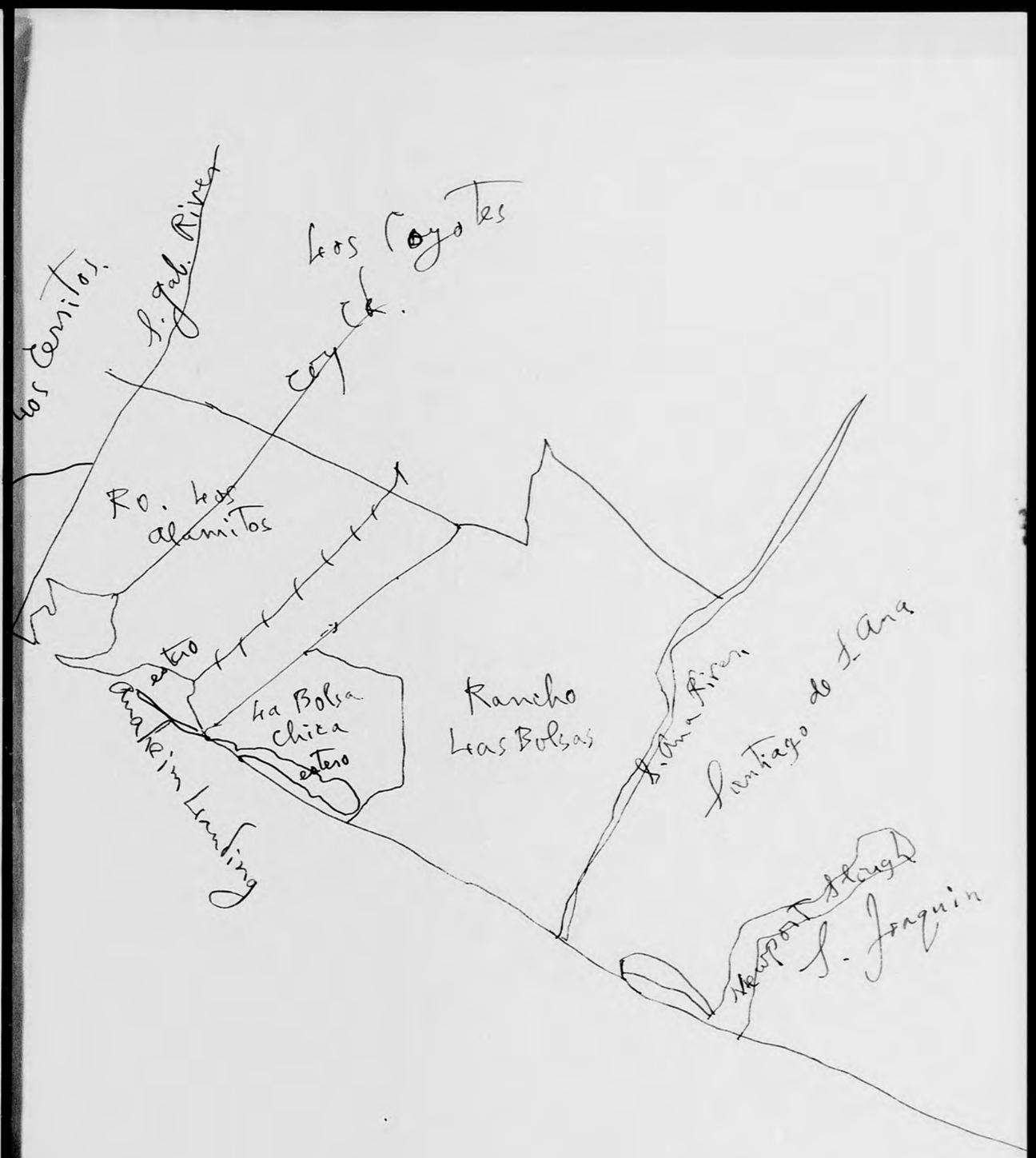
(3)

[illegible] we pass [illegible] La Ciénega, [illegible] to our right. [illegible] way left behind & the Mission, and beyond it inland the hill nearer than the other hills is the Loma Dolorada

Tustin & Santa Ana were all included in El Aliso.
One was so big, it was somewhere before we reach the Tustin & S. Ana.

El Aliso del Padre

Varón was a very big aliso in la linea dela Bolsa grande we wd always stop there a rat dinner when driving & h.a. Fr. Of heard that a priest that stood at this tree when indios Gentiles came, good priest told Ind. women & girls to get cover.



Patrick O'Sullivan,
bro., at 388 S. Orleans St.,
Memphis, Tenn.

296 we cross S. Virg
river.

~~the~~ Rinks Re Olivo de Pastes
Baron is near Westminster.

312 we reach a crossing
hw. & take it & left.

315 we reach 1st th.
& turn to rt.

347 ~~[illegible]~~ cross ovrhead
hw. We see Wmixster bank
off forward of us.

410 reach Sunset Beach

431 we cross estero on
bridge. ~~The~~ Mrs. says here used
to be cotos in this estero.

439 we reach Teal Beach
& take rd hw. that says
"to Coronado 5 miles
inland Weston. 6 m."

at 447 we are on a comita
in the midst of lowlands.

~~[illegible]~~ this ranch belonged to
Mrs. calls it cabeza of ~~[illegible]~~ mezcal
— they roasted the cabezas.

the ra. site is e. of adobe walk &
includes it. It is the alfalfa field e. of adobe
walk. The adobe walk runs n. & s. & is just
e. of tennis court & tennis court is due
~~e. of~~ B e. of Bixbee house. this is the
house that ~~he~~ was built by Gen. Kicto,
& he lost it & Abel Stearns got it.
and
and then Jotham B., John B. his cousin, from maine)

and L. W. Holman got it o John
Bix. was stationed here. The old spg.
supplied the house with water & all
the stock, only Bobby Cox is here yet.

After 4 years Michael
Reese had the ranch, & offered him the co. 73.

A few days by Sarah Bixby
Smith (= Mrs. Paul J. Smith).

Todas hieren la vitima vuelta.

Doña magdalena murillo

is over in.

We are near on a point of hill
that runs from ● or. so e.

At Whittier the S. river divides
& one mouth comes down just e. of us,
& the other.

The floods of '85 (or 84?)
changed the mouth of the river from
here. La Bolsa grandchildren and
Anaheim Landing — by Sunset Beach.

meeting pl. of the Anah., Cah.
& Tehachapi tube. The only
spg. is the one here. Possibly
(1/2 to 2 acres covered with
the sled rose.

On the alfalfa field, at the
foot of the slope,

Old Anaheim Ldg. was at
Seal Beach. Hides & tallow were
shipt from Anaheim Ldg. that was
one epoch. On the value of the
cattle was the tallow & the hides.
(Alamitos, Fred Bixby (house)
this place was built by
General — Nieto.. He got
began to confiscate the lands, and
paid the generals. often Don Abel
Stearns.

There were:
Charles Forbes (Charles, Miguel & Alejandro Forbes). Charles F. was father of

Charles Forbes was administrador de Don Abel ~~Stearns~~ Stearns,
Magdalena ~~morela~~ Murillo ca. 1850:
M. Murillo was born at La Bolsa Grande.
There was only one entrance to the ranch

The Bolsa Chiquita is where the Club House is now.

La Bolsa Grande was so called for there was only one good used entrance, ~~[illegible]~~ which was on n. side (another entrada pa todo de los Angeles. but not good. Chf. lived on La Bolsa Grande.

La mesa de Poyorréna, old name
Costa Mesa is place now on Top of the Mesa.

There was the house of her pat. grandfather. was one of the Nieto family.
The remembers where her house was.
A piece still left of the abuela's house a few years ago. The 2 houses were 350 yds. apart

Lots of abajeño (= de la Baja California).

Talks much about a punta that entered the sea. What good aulones. and almejas blancas, white clams clavadas (= standing) in the sand, just a little bit of the clam outside the sand

Alamitos was at the punta of La Bolsa Chiquita. there was a mesa there. It had been ranch of Don Abel Stearns.
at La Bolsa
they made lime for the jabon of the shells, white like flour.

(7)

El Montecito is a place
para el lado de S. Gabriel from
El Monte,
El Rio Hondo

Luiseño and Juaneño Rehearings of Sparkman

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

SOME OF THE FOLLOWING REHEARINGS OF LUISEÑO AND JUANEÑO REHEARINGS OF SPARKMAN WERE FORMERLY CATALOGED AS B.A.E. MS. 6055 PT.

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THE EXTENSIVE SECTION WHICH FOLLOWS IS A REHEARING OF THE SPARKMAN LUISEÑO MANUSCRIPT. ANASTACIA DE MAJEL WAS THE PRINCIPAL JUANEÑO INFORMANT AND JOSÉ ALBAÑEZ AND VICTOR MEZA PROVIDED THE MAIN LUISEÑO CONTENT.

THE RUBBER-STAMPED NUMBERS ARE PART OF HARRINGTON'S SYSTEM OF ORGANIZATION. THERE ARE LARGE GAPS IN THE PAGINATION BETWEEN NUMBERS 1 AND 845.

BEGINNING WITH NUMBER 846, THE GREATER INPUT IS LUISEÑO, ALTHOUGH DE MAJEL CONTINUED TO PROVIDE OCCASIONAL JUANEÑO EXPRESSIONS.

Spartman. -[#1-845]

Notes Jph finished before
going to Washington D.C. in 1934

17 Box 736

A-al'-vish, s. a tale, story, narration. 001

Aj. ʼáaʼvaltf, cuento.
naʼáaʼvala, mi cuento.

17 Box 736

Aj.

A-al-vy, v. t. conj. 1. to tell a story, to narrate.  002

Aj. noon ʼáaʼvalaq, yo estoy contando. Aj. ʼáaʼvala niik soqúk ʼáaʼvalaʧ, cuéntame un cuento! ɛT
fic. when the priest is preaching they say:
ʼáʼvalaqap, está predicando.

A-al-vy-hy, causitive form of a-al-vy.  003

Aj. noon poy ʼáaʼvala naq, yo hice a mi abuelo contar un cuento.

A-al-vy-kat, s. one who often tells tales or stories.  004

Aj. 'áa'valaw't, contador de cuentos. Pl. 'áa'valaw'tam. No -kat form.

A-al-vy-lash, s. place where stories are told.  005

Aj. does not agree to pom'áa'valala, onde cuentan. Tried long. Prob. not used.

A-al-vy-pish, s. for telling or narrating, something to be told or narrated.

Aj. n. * sáa?valapaTf ~ like.

A-al-vy-vul, s. something that was told.

Aj. n. pom'áa'valav ~ like.
tried long word for footprint wd
indicate that the suffix is -v.

Ach'-a-ma-wish, adj. abounding with ach'-a-wut.  010

Aj. ʼaatʃat, fusique, wf. not use
*ʼáatʃamatʃ. will not agree to pl. ʼáatʃatam.
use ~~pl~~ sing. form for pl.

A-chā'-pah, adj. something that has stuck together, as a broken bone that has joined together.  011

Aj. tʃaapqap, it is stuck together, like 2 bones or 2 papers stuck together.
Aj. tʃáapqakon, es que se pegó. tʃaapq, está pegado. ʼatʃaapx, pegado. Kw.
*Aj. noom tʃaapaq, yo lo pegué.

A-char'-ah, adj. something that has become torn, ruptured, suffering from hernia. [redacted]

012

Aj tfarqap, se rompió noon
tfarraq, yo lo rompí, manáp
tfarxant, ay viene la rompida.
'atfarx, rompido, se rompió.

A-chay'-vah, adj. some long article that has burst, as a rope. [redacted]

013

Aj tfevéq, se trozó. tfeveqqap
natfkooteka, mi chicote se trozó.

/

Tonto.

Aj. 'ayhmal, loco, 1 Pl.
'áyhmalam. Or 'aymal, prob.
contains h. Thinks R. equiv. is
'áatʃ = ef. 'ayhmal monyaw't,
locs andariego. R. neetʃawot ca,
= Aj. monyaw't.

Aj. xutʃq, dinner plate e.g.
broke. noon xuttʃaq, yo lo quebré,
Ev. = R. tʃepaq ca. ca, to break int.

A-chōh-āh, adj. born, brought into life. [redacted] 017

Aj. noon tuunxyaqiyo
ando cojeando, I am walking
Camq. N. R. A-chō'-kah.

Aj. n. *saqfóxx. only knows
qfoxxya, nació, qfoxq, nace.
qfóxlat kon, va nacer

Aj. noon tanúttang, esto
mangueando, I am walking cane.

Aj. 'aTʃíw^{x} (probably ch.), perdido. E.g.
un hombre perdido, que no tiene
dinero ni nada.

Aj. 'amú'p tʃiwq', ya se perdió, a mon got ruined.

Ep. 'atʃíw'x, perdido, p.v.

Aj. 'amú'ʃa hawaahaq', ya llegates?

Aj. n. R. "A-chūh."

Aj. ʔáykape' nóo,
↑ also given in slow pronunc.
valgame! Exclam. Much used—
you see a boy do something wrong
↑ exclaim this in surprise.

Aj. pomqap, está firme,
duro, no se mueve cuando lo
tientas. X. R. "a-chuk'-ah."

Aj. lax quien. łáxg ɣóoŋa, quien es ese. ʼaxímgom, quienes son? N. R. ʼiaç.

not long.

Aj. hittłakat, a God person, hittłakatam, pl. = R. ɬalaxwittom ea. Used of both an. & inan. things.

Aj. yamáx, antes. = R.
↑ not long

'a'ga ca.

Aj. yamáaxwëtf, antiguo.
↑ real long ↑ also a, better a

Pl. yamáaxwatfam.

= R. 'á'yakawif ca ca.

Aj. 'awoll̃ram, adults.
'awollar, boy of 14 or 15
years or older.
= Aj. 'a'woɬam. But
not a
no sing. to this.

Aj. naxanmal, viejo.
Pl. nánxamaɬam.

Aj. netʃmal, una vieja,

Pl. néentʃmalam.

↑ long, never shortened. Cp.
pl. of captain.

Aj. lax mintʃapan, no
le hace quien.

↓ not m in aj.

↑ not long.

Aj. lóovaqap, está bueno, also
used ~~mg~~. está sabroso. Cp.
Aj. ʼaaxant, sabroso.

Aj. ʼaaxant, está sabroso.
↑long.
But ʼáxqap, está sabroso.
↑short

Aj. 'awaxxar kalá'ɬ, tlongish
leña seca. N. R. "a.-hā'-wa."

Aj. 'apaalar nawíw,
mi atole está muy aguado.
= R. a-hay'-vah."

Aj. Tlakwitlkwatl,
sad person, orphan = K.
"a-hē'-cho." For once Simon
takihya (this surname is K.
for Portiga), old
lad. who lived at Sjc.
said noon nooxa ẓopúl,
Loon nooxa tlë'kwitlkwë'tl
So inf. knows it (means
in rapid speech a
orphan.

Aj. 'alá'y'x, abierto,
rebanado (e.g. an animal se
bastima y se abre la carne).
= K. "a-hed'-ah."
Aj. 'amú' layq, ya se
abrió thus,

Aj. noon layyaq', I
opened it thus,

Aj. 'axim ɣom, qiemes?

= 'axím.

Aj. 'axím mintʃapan,
↑ not m in R.
no le hace qiemes,

Aj. kwaaʂT, rain (noun).
= R. "ʁa-hil'-a h."

Aj. ʾahikka, vivo.
Pl. ʾahikkam.

Aj. noon hamalú'q',
yo me hice vivo. hamalu'xon,
se hicieron vivos.

Aj. 'exya halúq', se cayó
en la tierra. halúqxlat, se
va caer. Subject can be an: or
inan. haluqqap, se cayó.
tuqxa halúqx, no te caigas!
Denies 'ahlúqx o like,
caido. qaal 'exya, está tirado
en el suelo. noon qaal, yo
estoy tirado en el suelo.
hóonapa qáalmaxan 'exya,
yo voy estar tirado en el
suelo.

Aj. n. R. "a-ɬoω'-a-wah"

Aj. 'ahúyyᵃx, 'ahúyx,
está de sobra.

Aj. ~~tagxa~~ huyɬᵃp,
sobró.

Aj. tuɬɬa witɬa
'ahúyxa, no tiene las sobras
(de la comida). X. that
'áyloɬɬx, morning star,
means sobras.

Aj. noon 'aqinnaq, Jo
estoy partiendo, I am acting
as midwife. 'aqinnaJ,
partear (note tn.).

Aj ha'qinnala, mi
parteadero. Must be a
childbirth hospital.

Aj. n. R. "a-kin'-y-pish."

Aj. does not approve
*pa'qinnar, ende parteó.

Aj. n. K. "a-kō'-vah."

Aj. lahlugx, caido. N. pl.,
cannot say * lahlugxam.

Aj. karappya, s/stayeron
long, but only slightly held
Pl. subject e.g. a lote of
sticks feel. Denies *~~tak~~
* lakrápx, fadeu ones.
karapxon, se cayeron.
karápq, one fell. karapxtam,
se van a caer.

Aj. papi'ʃak his nitos.
x
papi'ʃak, mi nitos.
papi'ʃakya, es mi corazon.

Aj. 'atkwéy'x napúun,
mi corazon enfermo.

Aj. napúun
kari'kariq, mi corazon
sube pariba and I very
ahogan. Kw. & Spark. is for
this,

Aj. nii heqqaq
napúus, me duele mi corazon.

Aj. hakutxant, hueco. Now
remembers. hakutqap, está hueco.
Means a tree is agujerado o
hoyo at its center. Kw.

Aj. po maatʃam {kwatq / karápq}',
su lomo está quebrado.
But does not approve
*'akwátx. Gives kwapxant,
kwatxant, quebrado.

Aj: 'aaqap, parece, it looks like. pelek pàal 'aaq, pe' čáy pàal, parece agua pero no es.

Aj. n. R. "a-ky-ah"

Aj: lóoraqap patkwéy'x, ya está well su enfermedad.
not a severe

Aj. ʃahlu·x, caído.

Aj. ʃaluq, se cayo.

Aj. ʃaluqlatp (sh), se va caer.

Con. pl. ʃaʃápxon, se cayeron.

Aj. ʃittjëkataqap, no sirve. Ej. I taste of a thing and then say: no sirve, = K. ʃalaxwaq ca. Cannot give no servia.

Aj. paṣinvakamaṭ,
dinoroso, having lots of money.

Aj. n. R. a-ca-wish.

Aj. loomqap moont, the waves are breaking (on the beach).

Aj. Komlomq moont, waves are breaking here & there (said when I asked term for whitecaps).

Aj. 'a lóom x T, las slas. Noun.

Aj. When I asked how to say delgado, ud. 'alu'mal potaaxaw, lit. chiquito su cuerpo.

Aj. noom 'ahvatʃxlam, yo soy flaco. 'ahvátʃxlamam, pl. = K. "a-tow-ya," which inf. thinks is K. word for flaco,

Aj. 'alyyë'nëk, mirando
pariba. noon 'alúyq, yo
miro pariba.

But noon 'alu"aq, I look
up pronto.

noon towq 'eTJkok
Tong Tonaw?
salu"anëk, estoy mirando pariba.

Aj. noon lukhukkaq,
I dented (hat or jarilla). Sp.
uses aplastado or machucado,
or better pachurado. (Cf.
pachulin, perfume)).

Aj. luk'luk'xant, dented.

(can)

= Aj. lukulkatj.

Aj. 'alukx, dented with one dent. 'alukluk'x, dented with several dents.

Aj. 'amooy'x, abogado.

~~Aj. mooyq~~

Aj. mooyqap, está ahogado,
se ahogó. But moyq',
está cansado. noon moy'xlaT,
Tch.
me voy a cansar.

Aj. 'amáyyya'mal,
↑ the aay of other recordings is wrong. The a is slightly long.
muchacho de 10 años, any
little boy (but not a baby boy).
Pl. 'amáayam. But
'amé'tëkëlam, boys,
muchachada, munchos, como
en la escuela. But
'amé'tëkëla, girl of the
same age as 'amáyya'mal.

Aj. meenq, está rebuelto,
it is mixed, 'ameenx,
rebuelto.

Aj. miitʃq, está horcado,
he is strangled by grasping his
neck with hands. 'amiitʃx,
horcado.

Aj. nóonapa miiʃʃan,
yo lo voy a horcar, I am
g- to strangle him with my
hands.

Aj. ʾamuʷʾan miiʃʃaqiya
lo horqué.

Aj. knows K. ʾanke ca.,
old, but no aj. equiv. Aj. use
yamáaxwaʃʃ namiixan,
my clothes are old. From
yamáx, an (es)
K English

Aj. noon 'aamaq, yo estoy
cazando, I am hunting. But
'ammaq, to throw [your one's]
load, but this is in K. dialect
+ n. aj. equiv, hoonapa
tóotlayan poy 'aamalat,
yo lo voy a mandar que vaya
a cazar. K. K. "am-ko-hy"
Kani' 'áamaktam, vamos a
cazar!

Aj. 'áamakat, cazador. =
'aamaw't. When asked the difference,
seems to say that 'aamakat is
cazador + 'aamaw't is one who likes to hunt.
pa'ma'max pa'aamaq, le gusta
cazar. Pl. 'áamavaktam,
↑o.k.
suggested by Jph. + approved,
but always vd 'áamaktam,
'áamaw'tam.

Aj. 'amú', de mañana. Early
in the morning. 'amú'
patóok^{w}ala, ~~man~~ tomorrow
morning

nomapa móon maxan
~~pla~~ 'amú' patóok^{w}ala, yo
voy a venir muy de mañana.
Once vd. it patóok^{w}ala
'amú'.

A-mo-kat, s. hunter, one who hunts. ~~[illegible]~~

[HMH-6]

Aj. 'aamaw'T, cazador.

Pl. 'aamaw'Tam.
↑ carefully placed.

Aj. 'áamakaT, cazador.
↑ falling accent.

Aj. na'ʼaamala, mi cazabero.

ʼaamalatʃ, ande cazar. (vd. tr.)

Aj. noon maná ʼaamayatʃ,
↑half long only

yo vengo de cazar. Vd. sent. o tr.

Aj. n. equiv. of R. a-mo-pish,

Aj. noon poy láa malaxaq',
yo lo estoy mandando que
vaya a cazar. This is the
mandative — "es que manda".

Aj. n. R. a-mo-ty.

Aj. n. R. a-mo-vul.

Ajr qay teela

nónyaqnëk,

Áj. noon moyq yo estoy
cansadoq de andar.

noon Toowq lataaxa
'amoy'xa, estoy mirando una
Tch.
gente cansada.

Áj. 'amú' noo wará" waraq,
yo muy de mañana me levanto
todo el tiempo.

Aj. waara"aw't un
levantador, an early riser,
muy levantador.

Aj. n.R. kwō'-ty-kuT,

Aj. 'amú' patookʷola,
                 ch. at
muy de mañana. = K. East
"a-mūç poń-kik."

Aj. yúulanxa, derecho.
Adv. But kalátaT
                 Half long
hato xtatl, un palo derecho.
↑ prob. not h.

Aj. 'aaqap múuxalaq,
parece que está echando
espuma.

Aj. 'amúuxala, espuma.
paal pamúuxala, la espuma
del agua.

Aj. noo 'amuula, yo
primero.

Aj. maná'ap 'amúulaw'ij,
ay viene el primero.

Aj. paháyllawa, último.
hoon paháyllaw, yo soy el
último. Better nóon
paháyllaw'Tf, nóo 'amúnlaw'Tf,
yo soy el último, yo soy el primero.
N. has to say al último.

Aj. munqap panáq, ↑short
está embuelta la oja
non toowq panaaqay munqal,
I am looking at a curled
leaf. Veries *'amúnx.

Aj. deniex *'aamatʃ, a hunt.

Aj. muuy'qaʔ, está lleno.
muuy'xlat, se va llenar.
muuy'xman, se va llenando,
the bucket is in act of filling
with water. Deniex *'amuuy'x
+ gives noon tooxq muuy'qaʔ,
I am looking at Kefall one,
Use neetaq, está empezando to
embarazarse, + net, embarazado,
but never say muuy'qaʔ of
girl being pregnant)

Aj. n. R. a-naç-a-kish,
mourning. N. Aj. equiv.

Aj. noon pet tommaq
naki'gal, kallá'awt hakliq qe'
~~hakkaq~~ nakíq pét, I found the
road closed, a tree fell
▽ closed the road. Denies
'anakkax says changes it to
naki'gal.

Aj. ɔawolvam, grandes,
= R. aç-wa-lum. Does not
mean ancients.

Aj. tavulvatʃ, largo, alto.
ye'itʃ tavúlvatʃ, un hombre
alto, lit. largo. tavulvɛë'ttʃam,
pl.

Aj'áwá n'x = K. "a-ná-lah,"
asustado. noon wan'ɂ, yo
he asusté. noon wannaɂ ch.
sopúl nétʃmala, yo espanté
a una vieja. níipom ↑no p
pomím wánna'won, they scared me.
↑
tuɬxa wanna, no lo espantes!
The imperatives may be lost
for dict. forms, after all if they
bring out these glottalizations?!

Aj. noon ɬoowɂ wanitʃ
kayúu malmatʃë, I am Cocking
at a river that has fish in it

Aj. noon tooɯq

néł'xantë yo estoy mirando

el falseado. neł'ɛ, está

falseado, his hand or foot

is wrenched.

Aj. gdy 'ayaa lenëk

tavotvaɯ, no está bien molido

(sairs) cattle salt = R.

'anitʃ ca., entero. N. this

words equiv. in Aj. — n. God to

soy una piedra entera in Aj.

Aj. tëtlël'lq
= tëtlil'laq, osta
ouredado, sting is tangled.
N. Tolatly R. "ang. të'-kah."

Aj. yoolq, osta boracho.
noon toowq 'ayoolxë,
I am looking at an intoxicated one
= R. 'ayóolaxë, obju.
'amú'gal yoolq, ya se
emborachó. Pl. 'ayóolxam.
'atlaxam pom'yoolxam,
the people are drunk.

Aj. tëtlël'lʃq
= tëlil'lʃaq, osta
onedado, sting is tangled.
N. Tolatky K. "ang. tē'-kah."

Aj. yoolq, osta bonacho.
noon toowq 'ayoolxë,
I am looking at an intoxicated one
= K. 'ayóolaxë, obj.
'amú'gal yoolq, yą se
emborachó. pl. 'ayóolxam.
'atlaxam pom'yoolxam.
the people are drunk.

Aj. pómmanëk ɣoolaw'ţ, muy tomados. Pl. ɣóolaw'tam.

Aj. n. R. ang'-ɣ. Never heard.

Aj. ta'áaxnaya, de
↑long
repente. = R. 'áykiyay
ca. Knows equiv.

Aj. 'amu"an noo yaqá',
endemantes (ch.) yo dije.

Aj 'arip 'antʃ, como este
(es.) = R. 'iri' 'ankij. *j,
'ivih, 'arih, este.

Aj. weh puun'xant 'antʃ,
↑long
como dos pesos. = R.
weh puunaxat 'ankij ca.

Aj. pey'weʃʃp 'oona,
es lo mismo. Impt. Sch.

Aj. waxnek, que voy
a hacer?

waxnek, noo 'awó' xlat,
que voy hacer, voy a thatajas.
Or can use in such sentr. as:
que voy hacer, I have to quit
working. Or que vamos hacer,
I can't come to work with
you tomorrow. A much used word.

~~Aj. noo heard R. an-ka-kah~~

Aj. : R. say nalukkya
= Aj. mayukkya. Knows the
equiv. well. In Aj. there is
no corr. to nalukkya. Aj.
mayúq, se falseó. nomáatjam
mayúq, mi espinazo se falseó.
Ud.

Aj. yamá'xapa nollya,
ya hace mucho que pasó,
Aj. noo nolq', yo pasé.
Aj. noo nolxlat, voy a pasar.
Ev. Aj. * lanólx, pasado.

Aj. qiinaqap, el coche
está levantando with his nose.
pamúvmatal qiinaq, he is
rooting with his nose. Never
heard R. "ā-ny."

Aj. na'áwkala, mi saliva.
The k does not seem long, but the w does.

'áwkalatf 'exya qaal,
there is some spit tirado on
the floor. haxp tfúxxaq
pa'áwkalay pa' 'exya,
Tas in chum.
quien escupió en el
suelo allí?

Aj. payáamaya 'aa'q'w kiinya,
Tch.
todo el tiempo está en la casa.
No Aj. equiv. to R. "aow'-kaT."

Aj. n. Aj. equiv. ⟨ K.

ʻaowʻ-la-kaT"

Aj. n. Aj equiv-⟨ K.

nuʻawʻla ⟨a.

Aj. nóonamal hottax
nakiiya, yo lo agarré
en mi casa, I made him
live in my house. Never
heard R. "aow-ny". V.
* 'aw'naq.

Aj. pitxant, brotado.
Aj. pitq, broté. = R.
palq. palq is not used in
aj.

Aj. ev. kalá^{a}wt
pa'pitxmatʃ, a tree with
bristos.

Aj. papé's {its} lana, its fur.
said of the fur of anolquier
animal que tiene pelo.
sapé's, fur. o.k. Sounds exactly
the same as mi camino and
mi cama.

Aj. ná'yawang, yo
↑ not y in aj. Ch. many times.
& malicio (que el fue que
lo hizo), yo juzgo que
el fue, I suspect it was he,

H917-3
Juaneño, some Luis.
all copied · W.B.

Aj. ná'ya want,
for ↑
I tried 10 times with
strained ear to hear
a ʔ here betw. the
n and the t, but
cannot be sure of it.

malicioso. gives both
ná'yawante and ná'yawanaw'te
as obj. sing., and ná'yawanaw'tam
as pl.

Aj. yayíwwalaka,
klowon. = yayiwmal,
klowon. Also at first
gave yaayaw'T but
later denied this last word.

Aj. nawáktJ, mi zapato.
non towq sopál
powaktJë, estoy mirando
un zapato. Cannot give absv.
unless it also is waktJ. When
I ask how & say guarache,
says inf. thinks that is a
dif. word, but forgets, nawaktJam,
mis zapatos.

Aj. yaara' ↓ no ↓ sawárkTf,
abrocha tu zapato!

noon yaaran nawarkTfe,
yo voy a . I shot it[?] said
this n, but on th[e] hg.
denies it, & changes
it & yáanalat.

Does not think much of

miëTfa' nayáaralap
nawarkTfe, nde está
mecate
mi/~~pesca~~ para amarrar mis
zapatos.

Aj. nayáuva' ↑ at first gave it aa
my grindstone.

miëTfáj qaal yáava'laTf,
Teasily heard as long.
nde hay mollejon,

Aj. yavva'q, yo lo amuelo.
niik yavva' naktfiiya'kay,
grind my knife sharp for me!
noon yáava'q naktfiiya'kay,
There long in Recursive
yo estoy amollando mi cuchillo.

Aj. sokodkaq, está
filoso, the knife is sharp.
Cannot give caus.
Opp. of navonvaq,
for so
está amellado, Cannot
give caus.

Aj. never heard R. gnays-y.

Aj. noon yayonnaq,
yo Co estoy haciendo Horas.

Aj. yaayQ, the baby is crying: yaayuun, pls.

Tuqqa yaay, no llores!

But yaay, llora!

But Tuqxa xuttqa, no lo quiebres! Note the difference.

yaayKwa, llora, pues!

-Kwa = pues. But denies that -kwa can be added to form: yáayyamkwa lloren uds pues!

Sayxeel'xon ʃ birds singing, said ʃ birds. * never heard yaayq that are not fledglings singing.

□ yaay'ay ʃ the baby is Aj.

Aj. knows R. yina'naq, estar de dieta, but n. Aj.

corr.

Aj. yanaaTTaq, yo
to eché a perder. = R.
yenaqllaq éa.
tuqqa yanaaTTa, don't
throw
spoil it!

Aj. says R. yenayyaTT
= Aj. R:TTakat.

R. yanaynaq ⟹

Aj. 'conap hiʧʧakataq, el fijol se esta pudriendo, no sirve.

Aj. naqúun (not x) haʧúúq, está triste mi corazon.

haʧun'xonɛ, son tristes.
also vs. haʧúú'xon'pom.
Ich. ch.

Aj. nagúun hittzikatag, lit.
no sirve mi corazon, = I am sad.

Aj. nii heggag, me duele, =
I am sad. 20

Aj. naqúun tʃekwitʃkwaq, mi
corazon está triste. = I am sad.
Aj. equiv. of R. yinayniq "a.,
which is not used in Aj.

Aj. soTq, está aplastado
(like a frog smashed flat in the
street).

Aj, noon ʃottaq, yo ro
aplaste. ʃotta, aplástalo!
no

Aj. kwaarʧa ʼatax, tuɣxa
hëla"a waa'ɣ, cuidate, no cmas
come! N. R. yiinaq ca.
yanáaʧalat ~~ɣaɣuuɣa~~ ʼaɣuuna,
te voy hacer daño al corazon,
Matilda told inf. dmpt. Matilda
ra ʼpantera.
kwáarʧa, cuidado!
no

Adj. noon ʾaqinnaqɜ go estoy
parteando.

↑ no ↙, ch. Goreve.

ʾaqinna, imp.
↑ no ↙

Vd. ʾaqínnakat, partera, and
later vd. noon ʾaqinnaw't,
yo soy partera.

Aj. 'aqínnakaT, partera,
↑prob. not k
midwife. 'oonap pa'yalla'
pa'qinna, ella sabe partear,
she knows how to be a midwife.
Matilda pa me parteaba for all
my children except Petronila, for
whom I had doctor.

Aj. pofúnya navé'q (1
kunya, el gato está adentro del
saco; this verb is said of e.g. an
animal or like being in a sack or
box. But of onions being in
a sack or water in a bucket they
say yoo'q, está adentro.
yoo'qap paak Yikwonya, there
is water in the basket. From
Yikwot

Aj. ʃulla, echa el
↑2nd V
frijol en la olla. Not said
with agua as obj. — when
water is obj. have to say
ʃilla paa!! throw out
the water. (never used of
emptying from one vessel to
another) But ʃiila,
empty water from bucket
into a glass or another
bucket. ʃulla =
↑no V
ʃolagga — same as
↑no V

Aj. pá' navettah, put
the rat in the sack there,
animate object Ch
C. ʃulla ↑no V
But [redacted] mete frijol en el
saco, lit. echalo. Yeyk
golagga, mételos pacá
navetta, echálo!
↑no V
navetta pa' Yiikwoya, echalo
en el ʃbalde!
cna!
ʃilla, throw the
basinful of water way out,
tiralo (lejos)!
But ʃa lagga, just
↑no V
tip the basin of water out, basillalo!

Aj. ʂiila' paal kava'mak
echa agua en the olla!

Aj. yoo'q, the beans are
in the saco.

Aj. manáap yooxyatʃ,
↑prob. long
viene de [illegible]. Kw.

Aj. yooxant, está molido.

Aj. pootʃ yoo[illegible], kw. ch.,
pinole molido.

Aj. noon ɣooxaq, yo estoy moliendo. ɣooxalat, fut.
tuʃʃa ɣóoxa., no (u muchas!
Tno V

Aj. na-ɣóoxala mi molino, mi para moler. ɣóoxalatʃ, absr. Both ~~g~~ naɣóoxala and naɣóoxalap ac words, a mean the same. absvs. both ɣóoxalatʃ and ɣóoxalapʃi. Both are good & used — impt.

Aj. ɣoo law't, un borracho.

Pl. ɣóo law'tam.

Aj. noon ɣoolq, estoy borracho

yo. ɣolqap, se emborrachó.

↑short here

Aj. xoon poy
yóolanaq, yo Co emboraaché,
tuyya yóolana, no Co
emboraches!

Aj. too'malaka,
chicharra.. lmpt.

Aj. [redacted] yolla

puj, emborrachalo. ch-forever

This and yoolanaq are

both cans. of to be drunk.

Aj. na-yóolx, mi borrachera.

yoolxtf, una borrachera.

Aj. wáššaqap, a dog with his
teeth pulls shreds of meat off a bone,
also used of people doing the same.
tuššaa wašša, do not do thus!
↑no

Aj. panxa, San Mateo.
↑ghost form
How they have changed it &
San Clemente.

Aj. nocn xalla q, yo lo
sone. Tuppa xalla, no lo
no ↑

sueñes!

Aj. xalq, soné,
no ↑

so lengthened I shut it is long, but it is short.

Aj. laxálxaq, esta floja la silla (said of a chair which rocks when you touch it, which is not firm. = xaláv̓q

but: kalakkalq, the chair rocks or trembles, Sp. está flojo

tugxa xalavva', no lo afloje's! Now says this is a K. word and equal to Aj. noon laxavva'q. yo lo afloje. Tugga laxavva', proh. This is the caus. of laxalxaq. ¤ laxalxanaq. a moment later gave xalavva'q for laxavva'q, both are ev. real words.

Aj. yóolaqap, the dog is gnawing the bone. But Tch. tugxa yoola', don't gnaw it!

xaláxxalaq, rat or mouse gnaws. Trs. this esta sonando. xallaq, sonó ts. Cp. xalávq, a chair is flojo (loose + not tight like a new chair is). xaláxxalawan'pom, Tch. for the first time, July 23, 1933. no v

they are making a sound of gnawing wood.

Aj. palla'q, está quejando,
he is groaning. Es. = R.

yorma'q ca. tuxa
Ch.

palla', don't groan!
Tch.

Aj. huqqaw't, a [not k]
runner. Gave yórraw'tam
as pl. of huqqaw't, but
later denied this, and gave only
yorxktam, von a corres.

Aj. huqyaq, [redacted].
el arrancó, = K. yorraq cq.,
correr.

Aj. yoorxan, [redacted] ellos
Kong
van corriendo. Corr. pls.

To noon huq, yo corro.

Tuyxa huqx, no corras!

Aj. yaw'laTf, un tendido,
cama, nayáw'la

Aj. 'amu"an yawwaq, ya tudi. yawwa', tiende! galqtat yawwa', pronto tiende! Tuppa yawwa', no Co tiendas!

Aj. noon morraq, yo Co envolví, I wrapped it up (e.g. book in a paper). Tuppa morra', no Co envuelvas! This is also used of rolling a cigarette, or of rolling up a curtain.

Aj.: Cal. Sp. lo rolean, they roll up the window curtain. = noon

moriidaq. no ✓
toa.

Aj. moriidq, ya está rolleado, on rlg. Thinks above may be a R. word.

Cal. Sp. roleado = rollado.
Call a roll of paper or a
cone of twine: un rollo.

Aj. yaayman, {viene / va} llorando. {viene / va} llorando. mamá yaayman, mamá yamíik yaaylaT, e//va/a llorar en el monte. □ yaay-zaq

Aj. 'amu"an 'alaqqaq-ya
lo despierte. tuqxa 'alaqqa, no lo
despiertes!
Aj. 'alaq'qaq, está despierto.
'alaq'tuxan 'pom, están despiertos.
Aj. puxa pa alaqxan,
que despierte solo pues.
Aj. noom poy 'alaqqalat,
yo lo recuerdo despues.
Aj. 'alaqqa, nii, despiértame.
Aj. nii 'alaqqa, despiertame!
es. = R. yo'ye' ca. ca.

but, no trace
here - not 'q
no
no
ch.
but, here

Aj. hamehmaT
no, here
pa'laqxya,
(uno que es muy pronto pa
despertar, es muy liviano de
sueño, lit. es muy liviano
para despertar.
also approves 'alaqqaw't,
easy waker — but I may have
sort of forced inf. to this,
but says it is a word.

Aj. tlopu''a 'apuhma,
tno'
cierra tus ojos!

Aj. pom' pultam
tlaparúpq, Their eyes are
closed.

Aj. Tuppa 'apulma

Jop Tuppa, no cierres los oj'os!
↑no ✓

Aj. Tuupaq, no ✓ está con los
ojos cerrados. On rhg.
denies this, though at first
~~✓~~ vd. it entirely.

Aj. noon nuukaq, esoy
amasando. Aj. nuukaT,
amasando. Also said
amasar-ing the corn fo-
llas. Tuyxa nuuka,
no
no amases!

Aj. noon sáayakwaq, esoy
haciendo tortillas. sáayakwaT
tortilla. tuyxa sáayakwa,
no
proh.

Aj. Lotahottaq, I shake a bad toy back and forth, or shake door back and forth grasping the doorknob. Sp. jalonculo. tuyxa hotahotta, ↑notta. do not shake ↑no!

him!

Aj. savéllaka, moth miller. from spn. entering room in evening

Aj, noom poy yoyyaq, yo
↓no V
lo menee. Cannot be used of
stirring mush. tupxa
↑but here x
yoyya, no lo revuelvas!
↑no V
But tuyya warra, same
mg: has ʃʃ + not ʃx.

Aj. warraq, if stir
mush, it's un guisado, meaning
in this sense tuyya warra,
↑no V
↑there not x
no lo revuelves!

Aj. miilaq, tentar.

miilá', tiéntalo!

Ich,

tugga miilá', no lo tientes!

Ich.

Aj, non yanyannaq,

yo lo muevo.

tugxa yanyanna, no lo

muevas!

Aj. tfillaq, I quiver
batea grasping one
edge & separate chaff &
seeds. tuyxa Tfilla,
2nd V
prsh.

Aj. yóyyaq, I move
batea in a horizontal
& motion so the roma will collect
collect in one place away from
the seeds. Soy muy buenos
para hacer eso.

A-payç pīk-sov-ang'-a-wish, s. tail feathers.

[H717-9]

Aj. mapát, pluma = R.
humpat cq. nampakka,
mi pluma. mapát
píqsavnaw'Tj, pluma de
la cola. mapát
powknaw'Tj, wing feather.

Aj. nowk, mi ala.
)owk, tu ala. powka, his
ala. tfam "áwk, our wings.
pom'áwk, their wings.
'om'áwk, yer wings.

Aj. n. R. "a-pē'-dah."
Never heard. Aj. kanappap,
esta quebrado.

Aj. pasá'q', está podrido.

pasá'xlat, se va podrir.

Aj. pakayya', se apartaron.

Aj. palátʃakat, un
aprendiz, uno que está
aprendiendo. = palatʃaw'T.
'aplátʃx, aprendido.

Aj. 'aɱú"an palúʧ,
qaynoo 'awó'xlat,
nóon wom' naxanmal,
ya salí yo, ya no voy
a trabajar, ya estoy vieja.
Ev. 'apúʧx,
ausgespielt.
Aj. pagúun palúʧpaluʧ,
lit. se le sale el corazon,
the horse is no longer good for
racing.

Aj. never heard R.
"ap-ne'-kah."

Aj. tanáya gl govootal,
el está tieso del frío. Es.
= R. 'ap'-tu-tah, which she
never heard

Aj. noon tavánna'laT
'apúttJam, yo lo voy a
poner onde lo miran.

Aj. n. R. 'agunni ca.

Aj. 'arák'q' está abierto
(el pecho or belly of animal),

Aj. noon poy 'arakkaq'
I cut open animals or
person's chest or belly

Aj. nom poy pave''alat
nakiiya paɣáamoɣa
pa'áw'lapa, yo voɣa
poner el hombre en mi casa
para que viviera siempre
Sch. v good for use of the
th. of to sit.

Aj. pel'ɛaw'T, (es
muy pateador.

Aj. noon poy
pella'ɋ, yo lo patéé.
pella', pateako.

At first said Re Aj,
use also 'anna', kick him, but
later said this is exclusively R.

= Aj. 'emma', palealo!
noon poy 'emma'ɋ, I kick him.

Aj. never heard R.
"a-ūūʂ-y" or like...

Aj. 'ayállawonʧa,
ya sabemos.
waxnëk ~~ʧaaaaa~~
ʧáa'am kam!''aktam,
"Ich.
que vamos a hacer ya
vamos a dejar el trabajo.
noon wom' yeeɬaT,
yo ya me voy

Aj. never heard
R. a-shā'-pah. It is ev.
for Aj. ʃaahq̓ʷ, he is hoarse.
N. "ʃáahavawT" ▽ een
form no -aw'T form.

Aj napáwkonom, mi
gargánta. Kuj. Ev- = R.
po-hā'-na. his throat.

Aj. nam lákkola, mi
kuerhuero.. my windpipe.
all ch.gu.

Aj. ʕarʕáq, the dress está
rompido.

Aj. noon ʕarʕarraq,
I tore the dress to pieces.

Aj. ʕarra, rompelo!
K. ʿa-shā'-ra is for this.

Aj. ɟáawaɋaɾ, the
mush is thick.

Aj. ɟawá'ɋ, le mush
se espesó.

Aj. Celestino Aguayo's wife
vaquero of the Forsters. # kid. form
of his surname was 'awa'yo.
↑ch.

Aj's real surname in kd.
is máxlaya, she vs. But
the buttedove in Aj. is
mëxéel,
↑just short but hard to
decide.

Aj. Orivas's sun name is
'agkat in R. with short 'a-
vs. that the Aj. verb is
=
'aagtf, and when vs.
'dagqap, he is bathing. Denies
any word like *'aagkat
in Aj. the Aj. say

Aj. 'aatfkat, an dueño de animales, but gives it as R. word. Prefers pa'atfmatf, having animals, in Aj.

Aj. never heard R.
ash'-ly, but thinks it means
to breed animals, criar animales.

Aj. muy'xon, se estan
(short)
haciendo munchos mis animales.
Singular subject muy's Q
se esta haciendo muncho.

Aj. na'ápla, mi bañadero.
(short) (short)

Ch. 'aglatf, bañadero.

Aj. noon 'aghnaq (short) ha'auffë,
I am bathing my dog.

= Aj. noon ghoy

the 2 verbs means
'aggaq. 'agga, báñalo!
the same.

No Aj. form cite R.

ăsh-nēç-y.

Aj. never heard R. āsh-nēç-ky-hy

Aj. ŝalâq, the milk spilled. pe' 'exŋap k·ʷ[ch.]ooyq, y se hizo charco, and it made a puddle where it spilled,

Aj. ŝaliŝŝalq, the milk is spilling (in the act. Never heard K. a-shōlah.

Aj. ʂilla', spill the
milk. noon ʂilla'q,
I spilled it

Aj. [redacted] 'ár'araq,
lo está pateado seguido.
'arraq, yo lo pateé. But
never. = Aj. 'ar'xamaq.
Very impf.

Tch. forever.
Cp. 'ár'araq,
which it
equals. Both
are good Aj.

Aj. 'aɡóono'x, 'aɡóona'x,
rainbow. Aspt. glottalization,
Aj. never say it with h, which
may connect it with flowers.
Aj. has heard the Mexicans
say: Ah, va haber muchas
flores, está puesto el arco
iris allí.

Aj. ɡuvq', está chamuscado
y seco, se desmorona ya.
ɡuv'xlat, se va chamuscar.

Aj. noon poy
furra'q, yo lo chamusqué.
furrá, chamúscalo!

Aj. góyya'nëk,
Ch.
es verdad.
góyya'nëk noo yaqá',
de veras yo digo. The
Chds. say this,
denies that * 'apún
il used in R.
~~Ja~~ góyya'nëkpë
yaqá', si será verdad
pues? que el lo diga
de verdad?
(aap góyya'nek,
no es verdad)

Aj. 'agúnkaveTJ,
↑short ↑apparently nov

dende entonces, from that
↑ch. + impf.

time on.

Aj, yamáay konëTJ
↓rhetorical accent

takwéy'q, hace muchos que
está enfermo. Deniers Kat Aj,

cd. say 'agunyay temeeyay,
since that day.

Aj. does not think
laguunak

noon 'okxlaT nakiinga

múyy a'kga temeT,
yo voy a quedar muchos
dias en mi casa. Loc.

day is temetya,
temeetak.
temeeya.

Aj. never heard K.
a-shū'-y-vo or like. always
called bosma. in Sp. ɟɟɟɟ

Aj. 'ággotam pom'móoralq, moora, matalo!

eagle killing place.

Aj. n. * 'aggotam pom'móorar o Ike. Tied long.

It is like a miracle how
the eagles always lay in the
most inaccessible places.

~~Dec~~

Aj. 'áppotam pom"ay áana'ka,
where they get águilas,
'noon ú>uwalat
Aj. wáswad
'ayáana'~~k~~tam ('áppotma
g 'ayáana'lat, I am g. to
despachar him ~~to that~~
~~he~~ to g get eagles.

A-tāh-ma-wish, adj, pregnant, used in speaking of women, but not of animals, more polite than net. Peopled, having people, kē′-cha a-tāh-ma-wish, a house where there are people.

[H717-8]

A-tāh po-klow′, s. skeleton, lit. person his bones.

Aj. ʼatax maff, Fiene gente.

*pa'tax maff. Cannot use of a woman having foetus but perhaps chd. idiom.

Aj. naqulma ʼiik

náawak'tam, they are g. to photograph me. lit. van a rayarme la cara,

Aj. ʃoɣwáal poʃúlma

náawa'na poɣ, photograph him! vs.

naawa' marcalo!

ch.

ye'iff panáawaɣ' tow(' ch. obj. v. ? panáawa', his picture/ picture of him.

estoy mirando el retrato del hombre.

Aj. 'aTáxvaTʃ, empty.

kavá'mak 'ataxvaTʃ, una olla vacía. Does not know the word very well.

Aj. 'aTáax yeʔéTʃ, an Indian man.

Aj. noon waxni'ɣ'
yo lo sequé.

Aj. ʼawaxxav, dy.
= R. ʼatarge ca.

Aj. ʼamú'p wáxɣ', ya
se secó. noon waxɣ nataaxaw
ʧoo'an, me estoy secando, todo
mi cuerpo.

Aj. 'evi 'apiisav qay
'iivt, wom'p yamáaaxawaff,
Newfoundland R. a-Tay-na eq.

Aj. litfq[redacted] pe' halé',
me resvalé y me caí.
No cause.
ᵴlitfaq ᵴlittfanaq

Aj. never heard R.

a-to'-chah ea.

A. Never heard Aj. * sáatakaq,
juntar yerba del oso (saatoh).

Aj. 'amém lav-J nakáam,
no vowel at all
my first child. Never heard
R. a-to-mo ca.

Aj never heard R. a-to-mun.
Ej- = &. Aj. yóyya'nëk.
Never heard R. taava ca.

Aj. ʼatóʼtkoya, ʼatóʼtkʷoya,
remolino. moomqap, it is
whirling. = moomqap.
ʼatóʼtkoya is used as a noun
only.

Aj. púuna' kiiʃ, da vuelta
a la casa! noon puuna'č'
↑ch.
di vuelta, I circled about
something. Does not mean to
revolve as whirlwind does,
which is moomqap or moomqap

Aj. potowwaɬ, its base,
e.g. butt of pen. X. 'atowwal.

Aj. potowlama'ɬ eye
also ë, thickly long both ch.

tiene raiz,

'ataxma'ɬam, ~~have~~ those
(chr forever; I had
suspected it long before.
very important.

having people

Aj. 'ahvaɬxlam, flaco.
= R. a-tow-ya.

Aj. ʃattʃal havátʃq.

el caballo se está

enflacando.

Aj. tiiʃqap ʃattʃal, está

amarrado el caballo.

Aj. noon tiiʃaq, yo Lo
amarré, I tied my horse.
Tiiʃa, amarralo!
Tzo'

Aj. teʃʃeliʃʃq', está enredado,
it is tangled.

Aj. noon tetsel:ttaq,
go lo emedé. tetselittla, ↑not
gnarl it.

Aj. noon poy
koravarraq, go lo desenredo,
↑not a
untangle it. koravarra, imp.
↑not

Aj. ʔavá'axt, álamo.
Tnot short, half-long

Aj. havallaq papíy
'amú'kon tfïnóq
patawpaka, le quitaron el
bebito de la chiche porque ya
cumplió un año. a un año
les quitan a los chiches,
noon havallaq papíiy
'amáyya'mala, ya le quité
la chiche a este muchachito,
I weaned this baby.
no such word N. 'ahváłx ɬhaváłq,
noon towq 'ame ɬekeke
qéy wom'p tfuuya'q, Juan
looking at the baby que ya no mama

Aj. noon poy ~~[illegible]~~ tooJang
ḥavallan' ~~[illegible]~~ papiiy
'amé'tekele, I ordered that
she wear the baby.

Aj. ḳwayáʾayɣ papuḷḷam, he
blushes. = R. 'avaq ea. 'which
~~of~~ says is not used in Aj.

Aj. mes̱mal, fog. mes̱mal
maná, ya viene la neblina,
Never heard R. ʾawaʾvet ca.

pomarek
muyyeʾk mes̱mal miiq, hay
mucha neblina,

Aj. ʾawaxxav, seco.

N. *ʾawaxxax.

Aj. ʼawíʼ, gordo. Pl. ʼawím,
↑short.

Aj. maxanna', give him!
= K. coiinaq ca., which is
not used in Aj.

Aj. noon ʼoyk yooman
maxanna'lat, { nii'ap móllamaxan / nii ʼamóllalapa } te traigo
ʼamóllalapa, ~~xxx~~, yo' te traigo
aquí para darte (= un regalo),
para que te acuerdes de mí!

Aj. n. *maxanna'(k)naq.

pa'ma'max paxanna',
le gusta dar, he is generous.
(forced inf. to form
maxanmaw'*, but she suggested
above as better ways

Aj. wiik To'na, préstamelo!

Aj. noonap soy to'nan,
I am g. to lend it to you.

Aj. noon soy mollaq',
↑no V
yo me acuerdo de ti.
mollaq', acuérdate!
↑no V

Aj. ʼawóʼ ótho. ʼawóʼ ʼanóʼ
ótho coyote. But ʼawóm ʼanóm, óthos coyotes—
both ó's short = equally so.
Aj. ʼawoy, ótho. ʼawóm,
↑shortish ↓short
óthos. noon towq ʼawóy,
same as
estoy mirando el ótho.
subjv. noon towq ʼawooma,
↑long.
estoy mirando los óthos.
tʃaaʼamʼtʃa Tooʷon
↑long
ʼawooma, we are looking at the
normally long length.
often ones.

Aj. noon toot tooʷq
ʼawóo yanwëʼtʃë, estoy mirando
piedra de otra clase.

A-wul', s. a young male person or animal. [redacted]

[H717-7]

Aj. 'awó'l, decente, bonito.
Only mg. 'a náyya mal (ca)
'awó'l, un muchacho decente,
un muchacho bonito.

Aj. Son indios de la mision nacidos
y criados todos allí, y how do they
know [redacted] so little about their
descent.

Aj. Yaquellav, grown up
(no grande de alto, grande de edad).
Pl. Yaquelvam.

Aj. namá'a moyúq,
mi mano está falseado.
Never heard R. a-wun'-ah.

Aj. Je' tj'i'' ayam
soona tõ'ṣvelaka, pepenen
uds. todo ese chiquito, =
ye pick up all the little chips &
wood!
Aj. never heard R. a-yak'-vo.
Aj. Tj'i'' aq, yo estoy
pepenando.

Aj. noon 'ayallá'q, yo sé.
noon 'ayálla'won, ellos saben.
noon 'ayallá'lat
pat'oo'kola, yo voy a saber
mañana.

No imperative of this verb.

pómxom 'ayállámaxan,
ellos solos sabrán. Ev.
pomxa contracts with pl. -m.
noon 'ayallá'qat,
yo sabía.

Aj. noon
naqmá''aq mayó patkwéy'qala,
yo oí que mi mama se
murió.

Aj. 'ayá'l'kaw't, uno
que sabe hacer cosas.

Aj. lokú'Tj, mosquito, sp. zoncudo. Pl. lokú'Tam.

tTaama kóo'a won lokú'Tam,
tTaot o
a nosotros los muerden los
zancudos. Sing. hiip
koo'ag lokú'Tj, me
muerde un zancudo.

Aj. pa'yálla', uno que
sabe. Pl. pom"ayálla'.

Aj. pa'yalla' pakarra, el
sabe tocar. pom'ayalla'
pom'karra, ellos saben tocar.

noo ha'galla' takarra,
tno v
yo se tocar. tTaa'am
tam"ayalla' tom'karra,
vl. 'amóm 'am"ayalla
'om'karra, je.

noon
Aj. 1 yawaaJkaq nakiiy,
estoy haciendo mi casa, lit. estoy
componiendo bonito mi casa.

noon lo'ɣaq nakiiy
'ayaala'nëk, estoy
componiendo (fixing up) mi casa
bien. Said of housework, etc.

[redacted] noon 'ayaa l'kaq
nakiiy, I am fixing good
my house. But insists that
this is a R. word, but once
gave it as Aj.

Aj. noon maava'q, a take
a single handful, or a pinch or
handful of salt. maava, imp.

But noon 'ayanna'q,
a take or pick up e.g. a
dollar, 'ayanna' ɣ imp.
R. q-yā'-na- that is connected
with this, but the right verb to
use of taking a handful of salt
is maava'q.

Aj. no mas me acuerdo
como le entre sueño, I just
remember as in a dream.

Aj. noon kiivaq {'atthenma / wa'thma} (both are short)
paykk (both are long) I am arreando the cattle
& water. But noon
sayanna'q wa'thma, (short)
yo agarré ganado (does not
mean I drove them).

Aj. noon sayánna'ǧaq'
yo lo taje, I brought it.

Aj. 'aléy-nal xeel'á'kat
as singing burreon. But burreón
is not called 'aheyual en la
idioma de los abajeños — something
like gáa yakat — (cut off.
can't say it good)

Aj. never heard R. ɬaa'aq ca. /
& n. that it means to sing,

Aj. noon yaayɂ, estoy
llorando. tuɂxa yaayɂ, no
llores! yaɂyawonpom,
ɬoonapom yayaw, they are
llorando.

yayollaɬ, va llorar.

yayɂaɬp, estaba
Ishnt
llorando.

Aj. noon poy yayónnaq,
Tch.
yo Lchice Cloar.

Aj. karapqa k'on
paqénx, he broke his
collar bone. karapqap
~~naqénx~~ naqénx, d broke
my collar bone. X. Sp. naml
fr collarbone. qenx tf,
absv. it is easily broken,
as the kids. know.

Aj. takakxyaq, he goes crawling, said of a child.

takáqkq, el gatea. Heard many times.

R. 'áa wom'p 'alée laq', oh, he is already crawling

N. how to say imp.

takakxyawon, estan gateando.

Cannot form past

Aj. yamaakya, se hizo blandito.

Aj. yamá'aq, se está haciendo blandito. yamaakxlat, fut.

Aj. noon yamaaka q (possibly q), yo lo ablandé, I softened it.
yamaaka, ablandalo!

Aj. noon 'ayman, yo lo traigo.
nóomapa 'ayáll a'nan,
yo lo voy a ~~traer~~. saber.
But nóomapa 'ayanna' yan, yo lo voya traer.
'áymanpom wonaalam,
they lo traen.
Yeyk 'ayá nna' ya,
traelo pacá.

Aj. 'ayyaq, yo lo cargo.

Aj: 'ayáñña'ñam 'om,
llevalo tu! 'ayáñña'ñam
'amóm, llevenlo uds.!

Aj. na·ná'a 'ayó', my thumb.
short as in 'anó', coyote.

ne'é' 'ayó', my big toe.
ch. short

wéw na·ná'a 'ayó', my 2 thumbs. Never say *'ayóm.

Tam'yóm, our mothers.

Aj. piiqaT, grano (pimple or skin). noom piiqaq, yo tengo granos. piiqalaT, fut.

Aj. ʾayáx̣xwëʃ, materia,
pus. napíiqaya
ya'q ʾayáx(x)wëʃ, the
pus is coming out of my pimple.
X. How to say mi materia.
ʾayáxwetʃ kon ya'q poonay,
the matter is coming out of it.
ʾayáxwëma'tʃ, tiene materia.

Aj. pronounces yoopq,
it is a sore, but seems to think
it is a R. word only. A. form
of R. ā-yō-shah wd ev.
be *ʾayoopx.

Aj. [redacted] noon yo'ni'ssaq'
yo lo mojé.

Aj. 'ommeop yu'maq' tu lo
not a
[redacted] estas mojando.

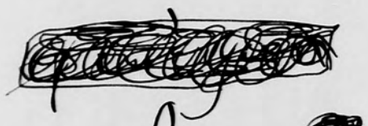
Aj. yuu'q, se mojó.

Aj. yúu'xongamal, se mojaron.

Aj. tyxa yuu'x, no te mojes!

Aj. 'ayu''av, mojado. will not agree to any pl.

Aj. tootp yunq, las
se hicieron en uno. tshoT also
piedras se juntaron, dupT forms.
vd. tootam'pom yunxon, but ← this ev. zones
later denied this. ← pom the -pom.
Aj. yúunxon'pom, dupT.
j. la gente se juntaron. also
used of animals juntandose.
yúunxkton'pom, se van
a juntar.
wonáa' 'aa'qo pom'-



yúunqala, ay está en la
junta. (cans. to where is he?)
'iikp hatiq pom'yúunqala,
pallá fué onde se juntan.
'iik = pallá.

no V no V
yunxam, ~~juntense ud's!~~
tshoT juntense uds!

Aj. noon yunnaq', yo los
no V
junté. yunna, júntalos!
no V

Aj. wd have te say noon
toowq toot yunqal, d sel
↑short
he piedras juntados. wd. not
use *sayúnx.

Aj. 'eevtf, alezna,
ne'éev, mi alezna. fa'kʷol
kali'q na'evrya, una
↑shortened here
mosca (lit. un guzano)
está (lit. está encima) de mi
alezna.

Aj. noon 'ayq ~sesínval,

longish under the accent, but meant for short.

yo tengo dinero. Aj.

noon 'aylat sësínval,

better noon 'ayanma'lat

sësínval, fut. =oy agarrar.

'ayq means tengo, does not

mean yo ~~agarro~~. agarro.

Aj. natkuppan, mi talon,

Never heard R. ay-yay'-kut.

Loc. natkúppanya.

Chaç-kwa-mal, s. a small chaç-kwut. Poss. chaç-kwa-mȳ.

[H717-5
Guaneño & Span.
Copied
W.B.]

A. tʃa'kʷ/t, Sp. chare.
N. Sp. chaya, it is ev. a S.B.
county word. N. any verb
tʃaa'aq or like. But knows
soon tʃayya'q, go estoy
cirniendo. Jayya' 'om,
cierne tu!

Aj. noon tjillaq, (to sift dry beans that are dirty through an openwork basket).

Aj. noon poy takállakaq (I am tickling him, cosquillas, takállaka, I'm tickling me.)
= R. chā'-ka-lā'-ky.

Aj. tʃákkwaʁʷ'tam,
agazadores, animals
like bears that seize with
their front paws

Aj. pom'tʃakkwla, their
wrestling.

Aj. tʃaakwaq may
be Aj. but thinks he best
Aj. is tʃaayaq, colas.

Aj. páatʃaq, he is leeching
acorn meal to remove bitterness

Aj. says the R. say
tlalawwa'q (ch.) but
the Aj. say pella'q. K.
if tlalawwa'q may not be
Aj. too.

Aj. tlaalaq, el viento
está destechando la casa
de a poquito. Not used
of anything but house.

Aj. húyyal

xoyyën pa' pe' poo'

~~Halakk kiiff~~

kiiff Halakkan, cuando
hace viento, entonces
destecha la casa. Kw.
Not used of anything except
a roof of house.

Aj. kiiff pom
tappaw on, wom' p
kóttaktam 'éff
konom
kiwtaff =es kóttaktam,
pavéçatal men',
acabamos la casa, ya vamos a
techarlo arriba, o con
alfalfa o con tule. Sch.
& impf. for position of men'.
from kottaq, tapar.

Aj. noo nooxa, yo
solo.
som looxa, tu solo.
wonáal pooxa, él solo

tlaa'am tlamxa,
↑short
nositos solos,
somóm somxa, uds
solos.
wonaalam pomxq,
↑not long
ellos solos.
15 tláamxam in Aj.

Aj. tlaa'amtla, nosotros.

Aj, noon ʃaamʃkno-e.
tʃi''alat, yo voy a pepenar
islay. noon tʃi''aq,
estoy pepinando. tʃi''a
pa', pepena aj!

Aj, n. *ʃáamkawon,
estan agarrando islay.

Aj. Tlaamap Toowq,
he is looking at us.

Aj. Tlaamomkala,
en frente de ellos. Gotten
after several minutes' thought

Aj. ʃam'ná', our father.
Tshost.

ʃam'nám, pl.
Tshost, as in temét.

Aj. ʃaamta, con nosotros.
Tkong.

Aj. tlam'taaxa[redacted] v;
Tv in Aj.
and w in R.

our bodies. ʒataaxavya,
in my body. Ch. forever.
Impt. Ebear v.
Ø tlam'táaxavam.

Aj. 'avéy' 'aváx[redacted]oyay
~~boiled~~ cooked.
paayay, este lado del
río. they say water for
río. tlaax paaya, este
lado del agua.

Aj. wonáxxoyay paayay, al otro lado del agua. Opp. 7 taax

and 7 'avéy' 'avaxxoyay paayay, este lado del agua.

Aj. junyan paaya, en el medio del agua. junyan monya, en el medio del mar.

Aj: tʃayítʃyët'ʃ,
↑ ↑
o ë, vs. that it is for e,
N. chàng-gnich. while R. has tʃa-.

the word is in current
rapid Aj. speech: tʃayítʃyatʃ.
Old Ignacio once & was
heard to say by inf.: es malo
cuando andas el tʃayítʃyatʃ.

Aj.: Old Ignacio never took a
drink of liquor anywhere with
out saying before he drank it:
Jesús nombre. Once he had a
bottle which he was carrying
around and did not pull the
cork out, & after he went to
bed inf. overheard him say
Jesus nombre, and knew he
was taking a drink.

Aj. 'amú'p ƛaapq', ya está remendado, it is already mended.

Aj. noon ƛaapaq', yo lo remendé. ƛaapa, remiéndalo!
no v

Aj. noon ʔaffpang,
yo estoy remendando,
I am mending (e.g. pants).
short
Also means estoy haciendo
cuiltas. Says this = R.

ʔapa'nag ∅ ca. ʔaffpang is
the only redup. form.

naffatfan, lo que yo remendé
(vd). ☆ ʔapakkag or like.

Aj. Knows R. ʔapallag ☆
thinks it means pasar. Not used
in Aj.

Aj. nólxlatan paaya, voy a
pasar el agua, I am g. to cross the river.

Aj. ʃarʃarxant, muy rompido.

ʃarʃárq, está muy rompido.

Nover say *ʃaraʃarxant.

Aj. ʃarxant, rompido.

ʃarq, está rompido.

↑ no V

Aj. noon Tarraq, yo lo rompí.
no

Tarra, rómpelo!
no

But Aj. noon Tarra Tarraq,
yo lo rompí. ☐ noon Tar Tarraq.

Aj. tłarraw't, rompelon, easily torn, said of a piece of cloth or garment e.g. that is easily torn.

Aj. payú' tłamalkɛ'xant, his hair is all tangled.
Never heard K. chā-wosh'-wush.
Now remembers: payú' tławáay man, his hair es grifo (ɛ=Eng. pompador).
= tławáay ɣ payú'.
↑long a

Aj. never heard R. chā-wē'-kaT

Aj. cáxxa'ma, he scares the animal along, e.g. raises his hands & shouts & scare him. waxxa' pomooma, scare them!

[H714-0]

Chā-wē'-wut, s. same meaning as chā-wē'-kat, but less intensive.

Aj. wan'q, se espanto.

Aj. tfaaya'q, lo estoy colando
= tfaakoq. tfaaya', imp.
But □tfaa'aq.

Aj. polúuq, se limpió (the weather). Never heard R.

chay-hēç-j.

Aj. Ja'kwT = R. Jaayet ca.

Aj na ʃáakola, my
↑ possibly kʷ, cf.
ciernedon, dbsv. ʃáakʷolaʃ.

Aj na ʃáaya'la, my colador,
ciernedon, ʃáaya'laʃ.

Aj. [illegible] 'axí' ma'tʃ,
pl. 'axí' ma'tʃam, lit. catarrientos.
= R. 'axí' wot. =
Aj. voréewo', sheep; pl.
~~voréewo'ma~~
voréewom', also
voréewom'.
Tch. & impt.
Ed. say same as wild sheep:
paa't, pl. paa'tam.
From noon 'axíi' q'
yo tengo catarro. tʃáa'am'tʃa
'axíi'wom, we have colds.

Aj. kw. naʃéen'kala,
mi tijera. It does not mean
osa but tijera. But la osa
is naʃéena'la. But
a noon ʃeen'kaq. Aj.
ʃéen'kalatʃ, tijera, a much
used word, ʃéena'latʃ, osa.

Aj. Tfeeva'aon, estan
contando uvas o sandias.
noon Tfeeva'q, yo cuento una
sandia. Tfeev'q— have to say
Tfevé'q, se contó la uva.

Aj. Tfevedévq, nov un chicote
está hecho pedazos. cannot
be said e.g. of a box. From
Tfeve'qap, el chicote se trozó.
Tfevedévxon, the ropes broke
tho
all-to-pieces.

Aj. n. *Jevadevkaw'T.

Aj. Jilla'q, (no') I am winnowing with the batea. But Jayya'q, este cirniendo. Jayya', imp. Jilla, imp. Ja' no'

BUT puttja'q, (Lolo) batea + throw it contents upward every second or two. puttja', imp no'

yi'' a nooxana poputtjan, dejalo yo solo lo voy a aventar echandolo parriba varias veces.

Jillaq: tukmaya Jillama is to hold the batea ladeado somewhat and move it upward quickly with a " throw, so the contents separates itself.

Aj. ʃi''aq, estoy pepenando
cualquiera cosa, noon
ʃi''ayaq, yo ando pepenando.

Aj. noon neké''anëk
ʃi''aq, yo incado estoy
pepenando. neké'x,
¡incate! = R. ʃaká''a.
this latter verb has no
corr. in Aj. Aj.
'anú''an neké'q, ya
me inqué.

Aj. noon ʔakwayyaʾʔi, yo
loscoji. & ʔakwéyʔe ~ any
int. form.

Aj. ʔiiqaqi, the lechuza
screams: ʔiiqalat,
fut. ʔiiqa, imp.

Aj. Ɬalíppaqap, la gallina
~~Aqeet Ɬaliqqap~~
está sacando la pollada, the
hen is setting on the eggs and
is hatching out the chicklets.
Also say of mother-quails;
Ɬalippawon'pom. ☆ Ɬalipq
or any intr. form. Ɬalippa, imp. ↑no!
- Ɬalippaq Ɬi'iɬara,
estoy desgranando chícharos,
I am shelling peas. = R.
Ɬiila'q Ɬi'iɬara. But Aj. do
not say Ɬii'la'q.

Aj. Ɬalúy'qap, está
hablando Castilla. Ɬalúy'Ɬ,
la Castilla. Ɬalúy'won, they
are talking. Sp.

Aj. Loskpa Tzaluy'kat,
Castillano es!
que
loskpa is an exclamatory particle,
ch. Pl. Loskpa Tzaciy'ktam.

For K. Tiilaq, to shell peas,
see Aj. Tzalippoq.

Aj. tʃiiʔq, ya está desgranado.
But thinks this is a R. word.
R. (aj. pronunc.) tʃiiʔla', shell
the peas! (ch.

Aj. xutʃq, se quebró
la taza. Said of this kind
of breaking. thinks R.
*tʃipʔ eq. equals this.

Aj. noon xuttfaq, l

broke the cup. xuttfa, quiebrala!
no

Aj. noon qay 'ayálla'qat
wom' túnkmoya miiqaxl,
tlong
ya no sabia que era tan
noche. Said when I was
not aware that it was already
9:30.

Aj. wéé wana Tlë pe''q, (not a)
lengthened vowel accent
long. very hard to hear.

Stick the 2 pieces of paper together!

noon Tlë pe''aq, yo lo pegué,

múyye'kma Tape''a,

pega munchos! múyye'kma

Tape''a won, pegaron muchos.

Aj. Tlëepaqap, (not) osta pegado,

it is stuck together.

Aj. Tsepeqqaw't,
very hard to tear,
but possibly kk
pegajoso.

Aj. xatsalúttsq, se hizo
pedacitos (the bottle broke all
to pieces). Ev. = R. chēp'-chēp'-
ka-wut, fragile. But denies
* xatsalúttsqaw't — tried long.

Aj. tʃapé'q, está pegado.

Ɨ muyyo'kam tʃepé'wɔn, many estan pegados — turns it to the tr. every time.

Aj. ☆ tʃapeqqaq, yo lo pegué, as like.

Aj. xatʃúllaʃaw't,
one given to breaking things.
= K. che-pil'-y-pɣ-kaT.

Aj. taʃʃqap, the reading
glass is rajado, se rajó.

Aj. noon taʃʃaq, yo lo
raje (glass). But cannot be
used of rajar-ing wood.
taʃʃa, imp.
2nd P

Aj. never heard R.
chēp'-ka-wut, fragile.
Aj. discussed it long, and
Twice vd. xutʃqaw't or
[redacted] xutʃka'wT each time
denying it immediately. Spent
½ hour on this word.

Aj. xuttʃa, quiebra un huevo
Tmo V
into the frying pan. But kalá'awT
karápq, el palo se quebró. Aj.
~~back~~ xutʃq = R. ʃipQ — vs.
the equiv.

Aj. xatʃalúʃtq, it is all
broken to pieces = R. ʃipalíʃq

cq.
≡

Aj. never heard R. chēú-hash,
name of a game.

app. shortas in temét

Aj. ye'ii'tl, man.

noon tooWq ye'ii'tlë, estoy mirando el hombre. But noon toowq temét, estoy mirando el sol. ¤ temeete.

here long.

Aj. noon poy pattaq', yo le di un balazo.

patta, imp. poykon

no

pattaq papátkalatal, el le dió un balazo con su pistola. pátkalatl, pistola.

[H 714
Juaneño
copied
W.B.]

Chō'-ha-hat, born, p. p. of chō'-hy. 331

Aj. n. *ʃóxxaxant. VS.:
tovlaq 'amáyya'maka ë
'iivtë, (la mujer parió un
chiquito nuevo). When it is
a male they say ye'ítʃ kon,
but if a female they say
ʃaywá'al kon. kon = V. ka-.
ye'i:tʃ kon men'kon
ʃaywá'al, es male or it is
female.

Aj. ʃáaʃaxmal, un
mezquino, a stingy person.
= K. ʃáaʃaxatʃʃ cq.
Never heard K. chō-hē'-mal.

Aj. 'amú'p tʃoxq, ya
nacír. tʃóxlatkon, es que
va nacer. payáamoya tʃoxk,
siempre nacian. payáamoya
tʃoxma, todo el tiempo estan
naciendo. ¤tʃóxmalat, ¤tʃóxmaktam.

Aj tʃokxman, un caballo
gres alng manco. Denies
*tʃoq or like, or denies fut.
*tʃokxlat.

But [redacted] tun'xman,
he is limping, va manqueando.
this verb said of a person.
tun'q, va manqueando.

N. how to say yo Lo
manqueé — can give no cause,
of either verb above.

Aj. never heard R. chō'-kat.

Aj. téela makat, embusters.
Pl. téelamaktam, ~~pl.~~
téetlaw'tam, pl.
~~But denies sing. téetlaw'~~
Sing. teelaw'T. = R. cho-pom-kat.
But niip wéwwënaq,
me está engañando.
Never heard R. cho-pom-ky,
to tell lies. Aj. tupxa
wéwwana, don't lie.

Aj. pun'xant, ~~circular~~.
pun'q, it is round thus.
= Aj. Joorxant. Joorq, es
redondo (in sense of circular).
↑possibly long
Aj. parúpraqap, the orange
is spherical.

Aj. tlaró'ɂap, está
completo (una cosa), está parejo.
Runs hand across top of table
to illustrate + vs. : está
parejito. Never heard R.
cho-ɲɛ̄'-y, to cut much wood.

Aj. tlaró"awon 'atáaxam
poomak pam" ɛɛxay, the
surveyors are measuring
the land for the people. But
R. tlorótflorawon, they
cut it into pieces.
Franciso tlawwi, still alive
at Rincon, very old, once told inf. in R.:
tlaró'avakɬum, the agrimensores.

Aj. tfaro'xant, parejito.

Aj. tfaro'qap, está parejito
(level_even).

Aj. noon tfaro"aq, yo
lo emparejé. Aj.
tfaro"aq pateelay, palóov
satáax, cumplió su promesa,
es buena gente.

Aj. morraq, also noonaq,
to roll a cigarette. morra, tnoov
imp. Sp. arrojar un
papel. But Aj. noon
tfoorá'q, yo lo corté.
tfoorá', corta el palo!
Tch.
(cannot say this verb of
cutting paper). Denies Aj.
* tforatforraq or like.

Aj. ʃama (i mxant,
arrugado (la cara). Not long I tried
hard to see if the -xant
is really *-xan't, but think
not.

Aj. ʃama líng, se arrugó.

Aj. maqa"anëk qaal, or k?
está tirado atravesado. Laid
when I showed it one paper
laid crosswise across another.
= maqá"anëk miiq, está
atravesado.

But maqá'q, el hombre
hardly k
se acostó (not sayable of a palo).

Noon poy maqa"aq,
yo lo acosté.

Aj. junyan nawaa'q,
el pasó la travesilla,
he made a short cut, also
Sp. atraviesa. The Sp. do not
use cortar of this. The vaqueros
do this, where the road goes
way around, nawaa',
atraviesa! But nawaa',
escribe! But cf.
maqá"anëk, atravesado
(adv.)

Aj. qaxáawt, xaiz da kavas.
not short
When you wash pants, hang them
up dripping wet, & they will shrink
a lil bit.

Aj. calls Joe's spn. written
by Joe "Sháshamal":
sáaga xat.

Aj. tlóo'an, todo. tlóo'anam, Tch.

pl.

Aj. knows R. tlátlamaq ca.; & born clothes & dead, cut n.

aj. corr.

Aj. noon ƛuxxaq, yo
escupí. ƛuxxa, spit!
natƛuxxa, lo que escupo yo.
But na'áwkala, mi saliva.
English
□'awq. □'awqaq □'awkaq.

Aj. ƛuula' 'oona'
= ese
pe'pko layálla'nëk
(also vs. pe'pkopa' in trying to explain,
echalle ese,
pomman,
y apretalo Gen. said
filling a trunk or sack full.

Aj. pomma', apretalo.
from this comes Po adv.
pómmanëk, muy.
Aj. never heard R.
chuk'-a-haT, filled very full.

Aj. hatʃhu'q, está triste.
Tlong
Ew. = R. chu-kwē'-ly, to be
sad.

Aj. never heard R.
chū-kwish'-kish. After thinking
is sure it is an Aj. word:
tʃakwitʃkwaq, está pobre.
longish under accent but for short.
Kw. Also vs. tʃakwitʃkwotʃ,
pobre. tʃakwítʃkwëtʃam, pl.
when I ask Un. how Inf. wd
say a sick man is suffering
de enfermo o de hambre,
vs. tʃakwítʃkwëtʃap.

Aj. ha'ám, pobrecito!
↑sometimes held long: mm, with a sort of exclamatory emphasis.

This has no pl., or pl. is same as sing. Have to say in pl. ha'ám ʧakwíʧkwe ʧam!, pobrecitos!

Aj. never heard R. chuk'-y, to fill tight, of bailing hay. They say ʃaamT póona'won, CiT, estan amarrando zacate.

Aj. samúʼp Jalumpaq,
el entró, he {went / came} inside.
#as never heard * Jalumpaq
pateelay, he made a promise.

Aj. noon Jalúpq, yo
entré. Aj. noon Jalumpaq, yo
entro.

Aj. Jalumpa = Jalupx,
entra!, go in! Both are used
* mean the same,

Aj. noon Jaluppaq pŋ,
yo lo metí.
Yeyk Jalúppa, mételo pacá
xlongish y
(said of) putting an animal in a box.
But Jalumpaq, to enter into.

Aj. tJalumpa, entra!
come into the house (said to
a visitor who arrives)!

Aj. Juuya', mama!
ch.
suck! Juyya'.

Aj takuupaw't = Sp.
cadernal. Jeferino Velazquez,
↑nor
who lives next door, comes to
don't points his bird out
to me in the nogales across
the street. I see a big bird,
bright yellow color, with ~~black~~
dark brown on his wings,
clearly an oriole. I ask
inf. if he does not make
his nest like a bolsa,
& inf. says yes, lo suelga
asina (gesture). Certain
identification. A glance & a
second's duration was all I got.

Aj. noon poy
petʃni''aq, I am suckling
him, le doy que mamar.
petʃni''a, imp. Ev. =
R. chūng'-o-neç-y,
to suckle. Aj. uses no
caus. of tʃuuya'q, to
suck, mg. & suckle,

Aj. never heard R.
*tʃuyya'q, to kiss. For Aj.
word to kiss see elsewhere.

Aj. never heard R. chú'-pj,
to be gathered together.

Aj. moon ʧorra'ʔ, yo corté
el árbol. ʧorra', cortalo!

Aj. natʃóɾɾa'la
nakɬaawë, my axe =
tool for cutting my leña. O.K.

Aj. na'áatʃa'ka, mi
hacha. 'aatʃa', axe. Vd.

Aj. noon soy qay
marópq, nagún soyk
loovaq, no te olvido,
mi corazon will be
good toward you. Only
way inf. knows & say te
agradesco.

Aj. noon poy
mollaqʼ, yo me acordé de él.
molla, imp. niipoon
↑no
móllawon, se acuerdan de
mí,

Aj. maróppaw't,
Huidon, desmemoriado,
Eng. forgetful.

Aj. tfutta, ↑ no V, baja el
retrato hung on the wall from a
higher & a lower position!

Aj. Jutq, se Gajó (el precio, una gentef.

Aj ∴ other girls on the hills of La Mision Vieja wd seat themselves each on a piece of wood ∴ slide down over the sleek green grass down a steep hillside. There are lots of pedazos de palo anchos. Juuxon, we slide down thus. But inf. never slid down a smooth rock. Tsam Juuxca, my sliding down place. Went ∴ did this at several or various places. noon Jauq, I slide down thus, hani' Juuxktam, let's slide down thus, the girls wd. say.

Aj. noon tʃiwwa'q
s̈ëginval, yo estoy ganando
dinero. ǂ noon tʃiiwaq.
ǂ tʃiwqap. tʃiwwa', imp.

Aj. noon muxq'
estoy jugando, I am
gambling, e.g. playing cards.
tʃáaʃam'tʃa muxwon
pe' ʃamú' tʃiw'xon,
we were gambling and
we lost.

Aj. noon tʃiw'q',
yo perdí, I lost in the
game of cards.
tʃ'aa'am'tʃa tʃiw'xon,
↑ch.
ya perdimos

Aj. natʃuyya'la, mi
atizadero. tʃuyya', enema!
□ tʃuy'qap or like. When
I ask inf. how to say
atiza! Light the fire,
gives tʃuyya' but
lit. atiza la lumbre!
tʃúyya's laTʃ, atizadero.

Aj. múllaqap ĸut,
[redacted] está ardiendo la
lumbre. Can use no form
of tfuyya'q for this.
mullalatp, va arder
intr.

Aj. mullaq naki', Ishot
se acció mi casa.

But tr. is noon
tikkaq, yo lo quemé.
tikka, imp.

Aj. n. *natfuyya'pt
or like also denies
*natfúyya'lap, mi para
atizar.

Aj. has saved for me in a glass elephant a spn. of live dragonfly. = Aj. kamhuriët, pl. kamhuriëtam. = Sj'c. Sp. cigarrón. Ng. handles it freely — they do not sting. De las alas se agarra.

Aj. takávgt, chichiquelite.
↑ also o and a — short
Pl. takávgtam.
↑ short

Aj. ʃáaʃaxatʃ, = Joej's spelling "Shashahish" = gordoloba. Identified from Espan. sent by Joej July 1933.

Aj. ʃayya' echate un flor[ch]ón, tie a bowknot (in your hair ribbon)! Id. ◁ oey impt. noon ʃayya'ɛ nayú"g, I tied a bowknot in my hair-ribbon.

Aj. pamáay póttanëk
wiitaq, está parado con las manos
cruzadas, noon namáay
pottaq, yo crucé mis manos,
thereupon us. noon pottaq namáay,
yo tengo las manos cruzadas.
pottaa, imp.

Aj. kapúTqap, está mocha
la palabra.

Aj. topiiq^wof, he was tracking him.
↑ch.
noo hatí'ya topiilaT, yo fui a rastrear, I went to track him.
noos topíiq, I am rastreando.

Aj. pomníiv, his rastro.

[H714
Juaneño.
All copied
W.B.]

Ē-chap'-wy, this word has no English equivalent, it is used when one forge'ts or hesitates. ō'-vy om nayk--ē-chap'-wy—kō'-sha-hat, give ·e—er—sugar.

dashes

dash

Aj never heard R.
ē-chap'-wy, hesitation word,
when inf. hesitates, inf. says same
as when hesitating in Sp.:
¿?, or like. niik 'as'oovay,
dame agucar!
dame a mí!
T=dame,
niik maxanna,

Aj. na'ettʃav, mi izquierda

N. *'ettʃavtʃ but ev. o.k.

Sp. un hombre sudo, a left handed person, also un hombre *izquierdo este Joe ~~is~~ es izquierdo. How remembers: 'ettʃvatʃ, left handed person. ye'ːtʃ *'ettʃvatʃ, un hombre sudo. * 'ettʃvëjam, pl.

Aj. noppël, mi derecha.

↑ = o

'oppël, your right hand.

poppël, his right hand. Cannot form with pl. poss. pronouns.

But cannot remember how to say right-handed person.

Aj. 'eeʃ, arriba.

noo 'eeʃ kariiʃ'alat, yo
ton ë

voy a subir arriba

Aj. noonpoy 'iʃʃalat,

yo me voy a {desquitar / vengar}

con él. Good Aj. word.

noom méux latma
= sardinas

'iʃʃalat, yo voy a pescar
sardinas, Exactly the same
word.

Aj. kwamóol, pescados.

kwamóolam, pl.

maxanxa' sopúl

pún'xantë kwamoolë,

takes 'obj.'; not relative.

¡dale un peso al pescador!

Aj: hamáhmatsë, aoj°.

↓possibly x

Vs. Aj. hamáhmatsë

ló'xatsj, está hecho aoj°.

= hamáhmatsë/pom, lo'xa.

≠ hamahmatsj.

Aj. noon huq pommënëk
pe' noqnam yowwaq
ye'ïtlë, yo corrí mucho
y do alcancé al hombre

Aj. hiqqwaq = R.
namyowwaq, alcanzar.
Knows both well.

Aj. kalá'awtal póora'nëk
'ïda' 'etlkok, inserting
the point of a stick (but porra'nëk
= picando, punching it), raise it
up!
the R. use a word:
'eslíkkanëk ㄷa., but the
aj. say 'ïïda'q.
Imp.

Aj. noon 'adíkkaq' toë
I insert point of a stick
under a thing. these 2 verbs,
'adíkkaq & 'ïïda'q, mean
the same, & do not mean
to raise the paper under
which the point is inserted up.

Aj. na'xi'i', mi catarro.

'axii' won, tiene catarro.

tlong eh.

noon

Aj. 'uuxaq, I cough,

estoy tosiendo. 'uuxa, no ✓

tuece! Cp. 'axi''aw't,

borrego. noon 'axi'iq',

yo tengo catarro.

= R. e-hē-la, cough,

which is R. corr. to Aj.

'uuxaq. 'axii'qap,

tiene catarro. 'oonap

'uuxaq, está tosiendo.

R. na'uuxala. Have to

say na'uuxa, mi toj.

Aj. potóoʼskola,
mañana = K. ʼexyay.

Aj. woñáaxoyay,
pasado mañana.

Aj. Tukkav, ayer.

Aj. wonáaxoq̓ël, tch.

ganteayer.

Aj. 'exxal tavótvotf,
tierra molida.

Aj. populam 'exma'tf,
his face is dirty.

Aj. 'éxva (ma'ʃ, not omitted in aj.

having sand.

Aj. 'exval, Ravena.

'éxvaya, loc.

Aj. noon waníttfok
maná, yo voy para el
río. = waníttfokan monáa.
ncon waníik, yo voy palla.
too
= ncon waníik manáa
N. *noonek manáa —
comments: Talvez lo pochó,
N. *wonáak.

Aj. tuxfa nii
móyyëna, no me muelas!
noon 'oy móyyenaq'
yo te estoy moliendo,
I am bothering you.
Ev. = K. ë-kach'-y.

Aj. cannot form
*mòyyë naw't, a bothersome
person, or like.

Aj. pokwe"am, his
forehead. Aj. never head
R. ë-kay;-y, to project.

Aj. ;;iqal, no mas.

Aj. never heard R.

ē-laç-j.

Aj. n. how to say steep.

Aj. qawíiff kaariiʼxant, una loma muy alta o muy de subida. Never heard ē-lā́-la-hat. Aja qawíiff kariiʼq, the hill is high.

Aj. noon kariiʼēlat qawíiff, yo voy a subir la sierra. Ev. = R. ē-lā́-ly.

Aj. noon poy ʃoomnaq
sapúl pan púnʼxantë, yo
-ʔch.
le pedí un peso, I begged
a dollar from him.

Aj. ʃóomna■mal,
pidehueña. ʃóomnamalam,
pl. thinks this = R.
ʼélkokawʼT, this R. verb
having no equiv. in Aj.

Aj. póoganmaq, él está
pidiendo, I am begging
for anything.

noon inonyaq
póoganmanayaq, yo ando
pidiendo como un trampe.
Ch.

Aj. hiiTj 'qún un wooyq'
que está pensando tu corazon,
= what are you thinking.
Francisco Saguas said this to me
after saying mii way, que
hay, amigo.
I shd answer him:
qáyp hiiTj naqún wóoyq
no estoy pensando nada.

Aj. never heard R. em'-la-wish, porch. It is ev. related to 'emq, the chair is against the wall. Denies *'emla or likp.

Aj. never heard R. è-nā', form of salutation used by women.

Aj. never heard P.
'éyxaq, agarrar sal

Aj. muyye'k 'eyzal
miiq [redacted] nanáaffxonya,
mi comida tiene mucha sal,
está muy salada.

Aj. [redacted] 'eyma'ff
miiq toot, tiene sal
piedra

Aj. never heard R. ēp, here.
Knows only Aj. 'avá', here.
N. how to say despues. Usf. uses
sentences coupled without subordinatives.

yé'ìʃʃ
pé' Kònà 'awó' pe'éeʃʃ
yeeya, después de eso ella
se fue con otro hombre.

Aj. 'iivT, 'iivDt, new.
Pl. 'i'i'avtam. Impt.
hoon toowq 'iivtë, noon
toowq 'iivtma, objv. s. o
toowq
pl.

Aj. noon ʼeTʃkoḳ, yo
parriba (voy is).

Aj. noon ɸoy ʼ;iṣxwaq, yo
me estoy burlando de el.
Tuɣxa nii ʼ;iṣxwa, no me
↑no
hagas burla! ¤ʼ;iṣxwa"aq,

Aj. kwaata sapullëk,
look to one side, mira por un lado!
Aj noo kwaataq sapullëk,
I look to one side. this
verb means to look to one
side, to turn the head
only & one side while the
body remains stationary
But mariq, to
face about, to turn whole
body thus & not merely face.
noo mariq, I turn thus.
mariq wonïk, volteate palla, face
away from me, ruïk mariq,
face towards me! face this way!

Aj. niq kajiilaq, el
me cerró un ojo, he winked
at me. noon poy
kajiilaq, yo le cerré el ojo.
E.g. I winked at a girl.

But noon ;;;aq, I
(sic
do not turn my head at all,
but merely turn my eyes &
look to one side, I look askance
without turning my head. Cf.
noon kwaataq, I look to one
(vs. Goth
side. turning my head.

Aj. never heard *;et, I heard
foot,
it only with possessives.

Aj. ne'é 'ayó" poonyaw'ʧi,
el (dedo) que sigue a mi
dedo gordo (pie), the toe
next to my big toe. Kw.
púonyaw'ʧi is from
poonyay, from it, after it,

Aj. noon toowq na.máay
ʃunyan miiqan, I am
looking at my middle toe. will
not agree to *ʃunyan we'ʧé
me, & says *ʃúnyanaw'ʧe
is worse.

Aj. sa'sóoram, mi
dedo chiquita. celso vs. 8
it 'alú' mal, little

Aj. never heard R. et
wa-chÿ'-a-kut, toes.
knows only R. wiiÿaq ca',
tinar.

But Aj. noon ʃavóotaq, Also

yo tengo frío.

Aj. liwwaqap, está frío (e.g. I touch a stone and it is cold. = R. ēt-a-kat, cold. Also say of the weather being cold: pómmënëk liwwaq, está haciendo mucho frío.

Aj. ʃavooɣa, en el invierno.

but here no w.

Aj. ʾamú' ʃalúpq ʃavóowt, ya entró el invierno.

Aj. noon nolq ~~ʃavooɣa~~ ʃavóowt ʜaɣwáam poota, yo paste el invierno con mi hija (en Los Angeles).

múyyëʾskam ʃavoowtam, muchos inviernos.

Aj. noon qëlɢɢ ʾahtiʾnax, yo voy a pronto.

Tal

Aj. knows R. ʾeetaq, se apura.

Cannot remember

Aj. equiv.

Aj. niik fulla
Joo'an yúnmanëk,
put the food on my plate
Todo junto (all on the same plate).

But niik fullan
Joo'an 'awóox, échame
Todo aparte.

Aj. never heard R.
ē-vā-ly, to set something
apart. Gives words mg.
merely aquí y aquí.

Hā-kā'-ny, v. t. conj.1. to bring or take away a light animate object, to lift a heavy inanimate object. [redacted] 464

[aj. = guaneño

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all copied - WB.
(also Sp.)]

Aj. tfomná', our father, for it is padre de todo el mundo. An. Mat ~~said~~ told inf. one must say: si padre to a priest, but si señor to the Bishop.

Aj- 'oypa Tfam'yúuyanwetf
Tfor o
nettfam, nanáʼ, es te pagará
Dios Padre. This is what acá
ɛhd have said to Fr. O'Sullivan
when Fr. O'Sullivan gave him
two dollars.

Aj noon hákwlë Tfal,
tengo hambre. Tfaa'am'Tfa
hákwlë Tfalam, we are
hungry. = R. noon
Tfor o.
hákw mawotf ɛa.

Aj, never heard *hakwvetf,
uno que come poquito, or
*hakwvotf, one who eats all day.

Aj. Tyxa galeqtal
monma, no venga pronto!
Only way to express saying no
to apuras! Never heard R.
ha-kwach'-y, apurarse.

Aj. repeats hakwii'sxtf
means
* says it is a good word.
From
where they resuellan.
hakwii'sq, resollar.
'ava'tfapa moy'xan,
aquí vamos a descansar!

Aj. na'áatf moy'xman,
pahkwisxlap,
'ava'napa weta"an, mi caballo
viene cansado, lo voy a
parar aquí, para que descanse.
N. Aj. con. to R. ha-kwis-nēs-y.

Aj. nahkwiisala, para
rosblome. O.k. but wd. never
be used because of mg

Aj. never heard *hakwlatj.
Knows only hákwlatjal.

Aj. repeats noon hakwlaq
perfectly, & it means I am
hungry. But contends that
it is R. & not Aj.

noo
Aj. haakwaq, I yaun.
tuyxa haakwa, no
vastoce'llas.

Aj. noon Laakwaw't,
es muy vostaceador.

Aj noon malakkwaq',
yo lo traqué. Tuxa
malakkwa, no lo traques!
↑no V

Aj. knows R. kaskaq
ca., tagar kumo de tabaco,
but n. Aj. corr.

Aj. waam kadahéédq,
↑for ë
it is wide open. thinks this
may equal R. hä'-la-hä'-ly.
pakka ↑no nettkan,
hëdëhéédq,
waamp
clavalo {tupido / cerca}, esta
muy abierto, nail the
2 boards on the house
close together, they are way
open (apart)!
heedq, esta abierto,
but cursive here.
↓
noon heeda'q, yo lo abri.
tugga hedda', prob. Note the
punctual here.

Aj. The old Indians had the belief that if they told where the padres' mines were, they wd. die. That is why they wd. never tell exactly.

Aj. denies heeδxan'T, open. Wd. say noon TooWC kaxó'on heeδQal, estoy mirando el cajon que esta abierto.

Aj. never heard R.

* hā-lah-lash, knows only law law qap, & basket is full of holes. pakmíisa'kap his shirt is full of holes. tar Párq,

Aj. noon lavvaq

~~[illegible]~~

nagúklëpa, yo aflojé mi faja. tugxa lavva, no lo afloje! noon laxavvá'q nagúklëpë, yo afloje mi faja. tugxa laxavvá', proh. Aj. never heard R.

hā-lō'py.

Aj. noon haal'q pój,
lo estoy buscando. Tuyxa
haal', no lo busques!
háal'won'pom póy, lo
estan buscando.

Aj. never heard R.
*haalq, está abierto. It must
be R. equiv. of Aj. heedq.

Aj. hiiff ɛxálq,
que soné?

Aj. hamohmaff, sin vergüenza. hamóhmatfam, pl.

here no!

here no!

Aj. hamooyaq', tiene
vergüenza. Tuqxa hamooyaj
Tch.
no Tengas vergüenza.

Aj. hamooyaw'T,
que tiene mucha vergüenza.
Vb. = bashful, shy.

Aj. noo hamyáʼaʼq'
Long, not short.
me dió vergüenza.

niip yaq'áʼa peʼ
nóo hamyáʼaʼq', me dijo
(alguna cosa) y me dió
vergüenza.

Hā-moyʼ-a-wut, s. one who is ashamed, bashful, shy.

H717-4
Juaneño
coll copied - WJB.

Aj. Tëliwwa'ŋ
nahmooyay, él miso mi
vergüenza. Tuexa
teliwwa', no lo mires!
nii Tëliwwa', míname
a mí!

Aj. noon poy
hamya''aq, yo lo avergoncé,
I caused my mother shame.
= K. hā-moy'-y-ny.

Aj. ʒakatqap, está
colgado = R. R. kayyaq ca.

Aj. na'kátte la, mi para
colgar, my hat-rack. Cannot
say * na'kátte lap.

Aj. wona'a' pe ʒaaʒa
na'kátte la, allá
miiq afuera hay mi colgadero.

Aj. noon ʾakattaq, no ↑ɔ
colqué. Tuɣxa ʾakatta, no ↑ɔ lo
cuelgues!

Aj. noon haataq, 1 pour
grain in wind, raising
basket high, so the wind will
carry off the chaff. = haaraq.
thinks both are used ▽ ⩵
both. But puttaq, 1
Toss something on Gatea &
winnow it, each time it falls
on the batea & throw it up into
the air again.

tuɣga haaxaʾ, proh.
↑ch.
tuɣga haata, proh.
↑no ↓
tuɣxa puttɣa, proh.
↑ch. ↑ɔ ↓

Aj. noon xiiwaq
kalá'awt na'aʃʃa,
↑long
estoy arrastrando leña en
mi caballo. tuʃxa
xiiwa, proh.
↑no ✓

But noon hootaq
nakla'aw na'aʃʃa, ~~dragging it~~
bring home wood
with my horse (on horseback).
tuʃʃa hoota, proh,
↑no ✓

xiiwaq = xaawaq.
identical mg. both used in aj.
tuʃxa kas xaawa — proh,
↑no ✓

Aj. ev. naxáawala, mi
para arrastrar, mi rastra
(= my harrow). nóon xaawaqɛ
na'eexay, I harrow my field.

Aj naqiina'la, mi
arado. Us. mëTJá'
↑short
qaal naqiina'lap, onde está
mi arado!

Aj noon qiina'q,
I plow my land. Tuga
qiina', no lo barbeches!

Aj. ʾapíiṣav, podrido.

noon toowq ʔeeyTa
ʾapíiṣava, está podrida.
la ardilla podrida.
nóon toowq ʔeeyTam
ʾapíiṣavma, I am looking
at the rotten squirrels.
But of woods they say
ʔalá'awT ʾahíivaṣa, rotten
wood. gives obj. the same.
ʔalá'awya ʾahíivaṣaya, loc.

Aj. ʔalá'awT ʾahíivaṣaq, nov
the wood is rotting. ʔa'ahíivaṣx.

Aj. peṣá'qap, se pudrió.

peṣá'xon, se pudrieron.

peṣá'q, se está pudriendo.

Aj. 'apṣá'x, podrido.

Kw. ✝ vs.

Aj. wimq, pesa. Pl. wimxan.

Aj. wímxan'T, pesado.
Objv. wímxan'Te. Pl.
wímxan'tam. Ch. forever
change all -xan'T forms
to go like this.

Aj. 'oona'p takwéy'q', ese
se murió. takwéy'qakʷon,
es que se murió. poo'p
takwéy'q', at se murio. (invisible).
Ed. not say waná'ap takwéy'q',
aquel se murio, for waná'al
is visible to us.

Aj. kóovaqap, está
nov
llorizнando. kóovalat, fut.
Ev. = K. hă'-py, to drizzle.

Aj. noon lawwaq, yo lo
agujeré, tuyxa lawwa, no
lo agujerees!

Aj. hawq, it is a big hole, also means it is a well (es un pozo). hawháwq, it has holes. No R. hā'-xa-hū'-xa-hat, or like, which is ev. R. equiv.

Aj. huuraqap, the dog is growling, está gruñendo el perro. tuqxa húuxa, don't growl. Never heard R. hār-[redacted]g, which is ev. equiv. when I ask if wd say same of a pig grunting, thinks possibly it wd be the same.

Aj. noon xaráayaqa'ch,
yo estaba roncando.
tuqxa xaraaya t'no'v
ronques!

Aj. xaráayaw't, es
muy roncador.

Aj. Sp. traslúza, es
trasparente, said of a
shirt through which one can see.

Aj. Sp. velo, 1. sail of
boat, 2. mosquito netting,
woman's veil.

Aj. xapápxan't, thin
like mosquito-netting.
xapápq, it is very veil-like,
= R. ha-sah'-sa-mal,
ha-shah'-shush.

Aj. noon ch. 'ahti'nax, yo
voy in mañana. pe'
noo ném'xyalat wanéy'
'apa'na, y yo voy a
arrendar de alla otra vez.
'om hati'x, vete tu!
short. ch.
noon [ay hati''av'tjaq,
no quiero ir. 'amóm
hati'xam, vayan ustedes!
ch. 'amu''an hati'q
pweevlak, ya fui al pueblo.
for a
Ø 'ahti'lat. hati'xon,
fueron.

Aj. niip yoo[aq'
me apuntó, he pointed at
me with his finger. tyxa
nii yooqa'n, don't point at
me!

Aj. noon hatiːʂ,
I sneezed, yo destornudé.
Tuɣxa hatiš, don't sneeze!
Will not approve *hatiːsawʼt,
destornador, it like.

Aj. never heard R.
hatʼ-pish, nosestick. Saw
kids. wearing nosestick in a
show. Repeats it hatpëʧ.

Aj. havátʃaqap, está
inchado (said of swellings of
body). havátʃalat, fut.
↑no V

But havupxman, se
va inchando. = havátʃaman
havúqq, está muy inchado.
putaaxtvl 'havúqq, he has dropsy.
But of rice swelling they
say múuy'xman, lit. the
rice va llenandose. And of
woman of Paka was cooking rice &
it swelled beyond rim of her olla,
& put some in a second pot, &
it overflowed that, & she ran out
& cried Tom'yuiiganweff, & the devil
& everything, & how the people laughed.

Aj. nahvúʃʃala, my
baking powder. they say that
at first salaratus come in,
& if you put too much ewda
como ceniza, amargo, como
cal. absv. havúʃʃalatʃ.
noon havuqq, yo estoy inchado.
noon havuqqal & l made
noon havuqqal, tupxa
the bread inchase,
havuʃʃa — prob.
↑no V

Aj. Tfeyk haya'x, arrimate
paca. noon haya'q, yo me
arrimé. tuyxa [redacted] haya'x,
no te arrimes! haya'xonpom,
se arimaron.

Aj. [redacted] hani'
lavi''ë yam 'omta'ax,
hani' [redacted] neeftam,
alistense, vamos a pasear.
Never heard R. hā-yā'-mish,
listo. X. hors to say yo
estoy listo.

Aj. nos nejkan 'aa'qo,
estoy cerquita sentado,
But [redacted] tleykp
kayá'q' se acercó.
ch. ↙ k think.
tláa m ta'pom
nejkan qalwom, estan
cerca con nosotros =
vecinos.

Aj. ledda' ↙ch.
ledda' papukinal, open
the door!

Aj. noo neetʃq', estoy
↑long
paseando. hatiʔa
ʔaneetʃxak, paseate!
ʔamuʔtʃa neetʃxon, ya
vos paseamos.

Aj. knows R. xeexat, ea.,
unshelled acorn, but n. Aj.
equiv.

~~Kpenah baxe~~

Aj. nahéel'x, micancion.
strong
Ich-forever, not x
heel'x-ff cancion.

Aj. hoon heel'x,
estoy cantando yo. heel'x,
canta! heel'xan 'amón
canten uds.!

Aj. heelaw't, cantador.
hée law'tam pl.
no

Aj. liiwaqap, está frío.
= R. siitaqap. Vf. + ch.

Aja noom líwwanaq'
yo'lo enfié, I cooked it
líwwana, enfiale!

noom poy
Aj'|héela'naq' I
make him sing
'ch. vinqt. in
heelaw't singer
his V'ev falls
Together with the
j'oj-aw't.

Aj. do not say hèela'kat singer — that is an R. term.
Aj. say heelaw't singer.

Aj. hemmaq, volé el papel en el viento, el viento lo llevó. =
hémmayaq = hémmayaqap.
□ hemq Insists that hemmaq is both Th. & Int.
Tried long. Denies *noon hémmanaq. Remembers noon heemaq, estoy volando un papalote, tuya heema, no lo vuelas! 1 20 v

Aj. havésq the board is
shin. noon toowq kalá'awt
{haves qal}, I am looking
{haves xan't}
at the shin board,

Aj. noon toowq kalá'awt
makát, [redacted] estoy mirando
[illegible]
el palo grueso.

Aj yaway waʧ wonáʼ momya, es bwii to allá en la playa. nóo xanʼpa wonáʼ momya ʼaaʼma, neʼéy woxóttʃaniek, yo quisiera allá en la playa con los pies tirantes, I'd like to be on the beach with my legs stretched straight out.

Aj, kaláʔawt heevʼxyaqʼ a palo rides floating on the water. heevʼqʼ it floats.

heevaʼ, float it.

tuʃxa heevaʼ, prob. woon heevaʼq, I make my toy boat float. this one, sounds almost like R. intr.

Aj. noon waayxyaq',
estoy nadando, ando
nadando. tuʃxa
waayxma, no nades!
waayq', él está nadando.
waayxwáayxyawan, andan
Ich.
nadando. waayxon,
nadan.

Hāy'-y, conj.l. to be enough, to be sufficient . [redacted] 528

[Aj. = Juaneño
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Aj. koo'mas, pl. kóo'masam,



cowry shell. When
I arive here after attending Fr.
O'Sullivan's funeral in Los Angeles,
and inf. has saved a cowry shell
& shows me, & us. its name. But
us. that top-shell is fawma. Of
the animal contracting into its
shell us. se frunce padentro. N.
how to say se frunce in Aj.

Aj. mayyo'k, es bastante.
Never heard R. kāy'-y, To be
enough.

Aj. qay xoo miiqya
= never.
naṣínvaka qaa'ɟ, xo
me falta a mí dinero. N.
R. ky hāy'-y ca.

Aj. yatqap naṣinval,
woná'malan 'ayɂ, me
falta dinero, falta poco
(said when counting her money & see
if she has $5.00 to buy something.
qay xoo 'ayɂ (o 'ayyɂ),
no tengo.
Spanish hāy'-y is ev.
for this.

Aj. hiiTs, what? =
hiiff. Eg used when one does
not understand ▽ asks: what!
No word like hē.

hiiTsa 'om Toowq, que
estas mirando? ¤ hiiTfa.

Aj. N. how ti say que bonito!
a like. Knows only pómmanok
yawaywoff, my bonito! Now
remembers. They say 'aa
yawaywaqap, que bonito está.
The saa means que o
oh.

Aj.: When Aj. was listening
to the [redacted] sheep shearers
talk R., inf. noticed that all
the time they said ʾäa (with
rapidly falling tone), like a ges.
says: so! It shows admiration,
or surprise, or interest. Supposes
they wd. say same in Aj.

Aj. ʾamúp ɟikʷ, ya
se rajó. noon ɟikkaq, yo
lo rajé. tuɟra ɟikka, no
lo rajes!

Aj. na xwáyya'la, mi
bela, mi vandi?

Aj. noon 'oy xwáyya'laT
go te voy a alumbras.
Tch.

Aj. láamparap xwaj'q',
short
xwáj'qap, the lamp is shining,
↑ch.
la lámpara está alumbrando.

Aj. hiiʧam, que son?
At first seemed to give it as
a Aj. word, but later said it
is a R. word = Aj. mëʧaatam,
que son? Aj. meʧát, que es?
↑short
= Aj. hiiʧ. objvs. meʧaatë,
meʧatma. meʧaatë 'om
↑short, the accent slightly lengthens it.
ma'maq, cual quieres tu?

Aj. namáatalan roppaq
pòy, I hit him with my fist.
(accentless)

Tuŋxa ɾoppa — proh.
Tnoy

Never heard R. hetŧaq eq.;

To hit with fist.

Aj. never heard R. "hē-hik',
adv."

noon
Aj. hunkaq, f whistle.

Tuxa hunka, can't whistle!
Never heard R. hē'-ky, to
whistle.

Aj. noon poy hella'q, ch.
yo hablaba
I did it. But will not agree
to forming imp. + pres. from
this stem, but substitutes halevra.
and then denied hella'q
totally. Tjaa'an'tja poy
hella'won, lo escondimos
lo tuemos escondido. This
verb also has no fut. —
its fut. is halevralat.

Aj. tyexa halerra — no
↑no ✓
lo escondes. Halerra, escóndelo!
Aj. halerraq ev. = "he-lep'-y."

Aj. noon qalxlat
ha'athya, chamy. to my
my horse. [redacted] pu'
tch. & very curious. not a bit u
qali'q, allá está el hombre
seated on the horse. samú'p
qalq, ya está seated on
the horse.

But incon pa'áq(o) qállaq, yo lo pongo encima. incon toox tuvanna'q, yo lo pongo debajo.
But incon pa'áqo qállaq, yo lo pongo debajo.
But incon toox tuvanna'q,
But incon toxxaq, put it beneath—
But incon t.w. unted.

Aj. noon yúula'lat pa'áqo, yo lo voy a poner encima (sair of putting a pair of pants on on top of another pair).

Calla incon pa'áqo, yo lo pongo debajo de la cosa para que no se caiga (?) no lo pongas encima!

But incon pomooma limmaq, yo los subí en caballos.

Tuxa pomooma limma, no los subas!

Aj. pa' qa'íq, the ink bottle is on top of the flyswatter. Corr. pls. is limxon'pom. Ian'ú'pom límxon, they are already seated on horses.

Aj. {tugga / tuʃxa} yuula',

don't put your pants on!

yuula'q, I put on any article

of men's or women's clothing.

Aj. nayúl'këla, mi

calzon, my underdrawers, also
my pants.
noon yuula'q nayúl'këlë,
not ay

yo me puse mi calzon.

yúl'këlatʃ, pantalon, calzon.
to

Aj. na'e.m'la, mi faldilla,
my petticoat. But no con.
verb. 'e.m'laŧ, faldilla.
This is not used of
skirt, which is naawa',
skirt. nanáawa'ka,
my skirt.
Never heard R.
he'l-ky-lash, petticoat.

Aj. yaayaˀ paˀ toox,
Ich.
asomate allá abajo, look
under the bed (for the shoes).

Aj. tʃeyk xákkʷoyam

nanáawa'ke pa'áqʷa=ywa'tʃë;

trae paca mi nagua de
encima, bring hither my outside-dress.

pa'áqʷa=ywa'tʃ, de encima.
cosa
ch.
loo

Aj. tóoxoya'tʃ, any
petticoat or undershirt,
anything that is under
another garment. also
vs. tóoxoya. toox pa'
← ch. forever.
qaak kweeroya, está
↑ also a'
debajo del cuero, e.g. a stone
is under the hide-rug
toox, debajo (adv.). opp.
of pa'áqʷ qaak, está
encima.

Aj. never heard R.
hē'-ma-wish, harmful.

Aj. tuɣxa tooy'ka'no te
long. not
nias! noon tooy'kaq' yo
me ni'.
(sic)

Aj. noon poy
tóoy'kanaq, yolo hice rein.

Aj. noon tootë kaq, I am
laughing. tootëkawan,
they are laughing. N. any word
for carcajadas dif. from this.

Aj. noon poj
xiima'aq', I made him
smile. Ch. no'

Aj. xiim'q', se está
sonriendo, he is smiling
Et. tooy'kaq', he is
laughing. Tugxa xiim'x,
don't smile!

Aj. tooy'kaw'ṯ, ɬisuɬ̓ɛ̓ɬ̓o.

But Aj. does not agree to *xiimaw'ṯ, a smiling person.

Aj. xamxxam'q', he
is very smiling all the time.
xamáxxam'xyaq', he
goes thus.

Aj. never heard heng'-ay-mal,
a young boy.

Aj. never heard R.
heng'-cha-wut, cheerful.

Aj. noon paguuna
nov ch. forever. for ë
hawettsaq, yo le contenté
el corazon, I made him
happy. = R. "heng'-chy,"
estar contento. This is derived
from heew'q, heart is happy.

~~Aj. never heard R.~~

~~"keng'-chq" estan contento~~

Aj. nagún kóvaq, está

contento. = nagúnp

keew'q, = noop nagún

keew'q. ~~this keeq'ún~~

~~[illegible]~~

~~[illegible]~~

tupxa 'agún ~~[illegible]~~ keew'x,

don't be sad!

Aj. [illegible] 'omga hiiyay

yeeq 'evéy', porque te

fuites de aquí? noon

jáajah mal, (because) el

↑ on x, impossible to hear.

am stingy.

Aj. xoon 'ogkaq (no ṿ)

nas'invakay, [redacted]

mayóorxlapa 'aatʃ l am

mezqueando mi dinero

para emborracharme despues.

Tuʃxa 'ogka-prch. (xo ṿ)

Aj. teeʃpa hiiyay

Tjeyk hatii'xyaq, yo

no sé porque él vino.

Aj. ho-l'q' está Tendido,
(not a
the rug is spread on the
floor.

Aj. at first gave ~~tod~~
ho-l'q' (ca') está tendido. changed
-t to ho-li'q'

Aj. noon holla'ɂ, yo lo tendí, I stretched out the clothes to dry. Means about the same as. yawwa'ɂ ca. Both are used for all senses, tuɣxa holla', pick.

Cd. not use holla'ɂ of opening a sombilla — wd. say ledda'laɬ, voy abrir mi sombilla, voy destenderla,

Aj. never heard it. hessaq ca, to spread.

Aj. havelvaɬ, ancho. [ɂe]

~~Kaka~~ haralerxan'ɬ, pl. havelxan'ɬ ancho.

Aj. kavélq, está ancho.

Aj. kavalévq, they iman,
estan anchos.

Aj. noon havella q'igo
lo enanché. Tuxa havella —
no lo enanches!

Aj. wóltaqap, está
maldito el toro. ʃawoʃaaq'
está ʃaro el toro.
tuxa woltaq', prob.
tuxa ʃawoʃwa — prob.

Aj. hik, cuanto?

hikʃ 'oma'maq cuanto
↑not a
quieres? hikʃam, cuantos?

noon [redacted] toowqat
↑long
hikʃma, unos cuantos vide.

Aj. Denies that *hikʃwaval
is an Aj. word.

noon
Aj. huq'q (or huk'q),
Aj. huqqaw't, one who sings much

yo [redacted] conj. Ev. = K. hikkwaq

eq.

Aj. noon paq na'aaqjé'
lo corrí mi caballo.
luggaq, yoq sic.
Tuqqa luqqa — no lo corras
tu!!

Aj. kwaqq, it is raining
= R. hillaq eq., which last
is not used in aj. yamáx
kwaqk, antes llovía. N. low
to say antes llurió — denies
* kwaqq^{w}aq.

Aj. denies *noon
kwáʃʃanaqi & make it rain.

Aj. kwagollaT,
ra a clover. But Ø'ainú'
kwagolqi denies
*kwagollan.

Aj. hláapaqap, it is
drizzling.

Aj. denies *maholla'la
because of mg.

Aj. never heard R.
hoofáq ca, colas. Aj. say
xom ʃaaya'q, I strain
coffee. call a coffee strainer
ʃál'këlëʃ, inf. vs., colada de
café. tuʃʃa ʃaaya' no
Ch.
Co meles!

Hō'-ty, v. t. conj. 1. to pull or haul, to bring, to take away, to pull
towards one. [redacted] 567

Caj. = guaneño

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Aj. does not approve Aj.
hóotakat.

Aj. does not hootaq
Ssaywaalë, yo jalé una
mujer. noon hootaq ye'iiJë,
I am living with a man.
Tuyxa hoota – proh.
Tho
hoota, pull (the rope).
Tho
□ hootq.

Aj. never heard R.

hō'-vay-hē'-vy, my hand is blistered. Aj. namáa pawpáwq, my hand is all blistered. namáa pawq, my hand has one blister.

Denies caus. Denies *pawwaq because 1 mg.

Aj. tarukvaq, it is long. said of woman's dress or anything

Aj. never heard R.

hō'-vy.

Aj. xlaawxman, her
tlong.
dress goes dragging on the ground etc.
xaawq, the dress is dragging.
tlong, impf. for q.
denies any caus.

Aj. never heard R.
how'-ah-lash. Aj.
noon maqa'xlat, yo very
a dormir, hani' maqá'xktam,
caus a dormir. 'amómgam
goy maqa'xktam, uds. no
van a dormir.

Aj. namqá'xlaya,
in my lying-down place.
Es. abs. maqá'xlaff.

Never heard R. how'-y.
to lie down, which is R.
equiv. of Aj. maqá'q.
Tshost

Aj. never heard R.

how'-y.

Aj. na'ɂan, tengo calor.

na'ɂan noo, tengo calor yo.

Aj. 'amú' nataaxar liwaaq', my body is cool.
[see elsewhere for ' or absence.
N. R. hoy'-y ~ like in this sense of being cool.

Aj. Tee takwéyya', quien sabe si se murió, talvez murió.

tee nii maxanna', quien sabe si me dé.
Three dif. times inf. also was heard to say tee'a, but when I ask if it is a word, denies it.

Aj. huyyalpxooyaq
está haciendo viento.

teepa patóokola xooyan,
puede ser que mañana
va hacer viento. Taqxa
xoyya — no hagas viento.
↑no ↓

Xj. noon puuxaq, yo
estoy soplando. Taqxa puuxa
no soples. Op a whale (no ↓)
flowing they say púxxama
paal 'eqqkok, paga soplidos
↑there short
pariba.

Aj. tuxa 'óo'almaq — (noo)

no lo maltratas! {noon / noo}

'óo'almaq, yo lo maltraté.

Aj. laaʧaq, regañar.

tuxa laaʧa — no lo regañes! (no)

Aj. never heard R. hu'-hu-ky.

Aj. muutp huuhaq,
the owl hoots. tuqxa huuha—
now
poh. WS not say this of
coring — wd.
turtle dove ~~cooking cood~~
say yaayq perhaps, cit. dora.

Aj. never heard R.
hū'-kap-shy.

Aj. twice vd. noon

pa na'aatʃë p mará'naq

(almost mara"ⁿaq), I

made my horse sweat.

noo

Aj'ʌ mará'q, estoy sudando.

tupxa mará'ⁿx, no sudes!

Aj. never heard R. *hunlaq,

to sweat. na'áatʃp

mará'xman, na'áatʃp

(almost mara"ⁿxman)

moy'q', mi caballo viene

sudando, mi caballo está

cansado.

Aj. lo'xaqan nahuuyë,
estoy haciendo mi jara.
Never heard Aj. *huulaq,
to make arrows, tuʃxa
lavi''a, no lo hagas— hee
[no V *tuʃxa lo'xa.
cannot say

Aj.: ev. Aj. *hüulakat,
arrowmaker, but never got to
hear it.

Aj. noon poj tfeela'q, ech.
I point at him with arm
extended toward him and
forefinger and middlefinger
only extended. and how insulted
a mad a person will get when
I point at him thus. (very
impt., same as northern
California but here use 2
fingers extended only). tuf xa
tfeela' — do not point at him
thus! ich. But noon
tfella'q, I make a notch
in the butt of an arrow.
tfel'q, there is a groove betw. the
two finger-holes of scissors,
there is a notch at butt end of arrow.

Aj. noon hallat
sopúl kalá'awT tfé'l'xan'tè,
yo voy a buscar una horqueta
(for making something).

Aj. never heard R.

hú'-la po-wek'-y-la,
arrow's notch. Knows
Aj. tfe k'q, it is horqueta-
shaped.

Aj. cannot form possessive
of ɔo'ɨ:T, chamizo. Denies
*na'u'ka or like

Aj. never heard ojo de
cajara. But says *kuul
popíʧ is worse than
kuul populam. Obtained
after a long struggle.

Aj. halukkya, se
cayó, me cayí.
halúkx ← pulled to 6
man, ese viene
cayendose de arriba.
tuʃxa halúkx, no te
caigas. But karápxon'pom,
ellos se cayeron. kalakkq
halúq is a singular
subject verb. ¤ halukxon.

Aj. huul, arrow.
nahúuy, mi jara. thinks she
absr. pl. is huuyt. twice
vd. ct. phonetics of go';T liebre.

Aj. noon ŝiiva'q, I ship
with my hand the leaves off
a twig. Some verb also means
I whittle a stick with a
knife. ŝivva', imp. tuŝxa
ŝivva', proh.
Aj. never could R. hú'-my.

Aj. ɬuu'naw't,
teacher, Sp. *maestro.
tɬa'móó' ɬuu'makat,
el maestro de nosotros.

Aj. [redacted] noon 'oyk
ɬétta lat naɣim na'óóra'kay
(or naɬinvaka ɢoxon
ɬuqayákkwëyaɬɬ, I am going to
show you my gold.
{ɬoni''a / ɬetta} niik, enseñame!
no ✓

But naɬinvaka xwayxan't,
lit. dinero blanco, = silver.

Aj. ~~ka~~ noon ~~kuch~~
honi''aq, yo lo enseñé,
I taught him. But noon
huu'naq, yo estoy enseñando.

Aj noon [redacted] pomooma
yo los estoy enseñando.
~~I teach them.~~
huu'naq, ↖ ↙ no ↙
tuyxa huu'na, prob.
Correctly placed
does not fall in
the n.

Aj. never heard R.

hūn'-wa-ny, or hū'-ny.

Aj. noon tukman

toot wím'xan'të, yo llevo
tas un wos ka batea

en el hombro piedras

pesadas,

tupxa tokwanna', no

lo lleves asina!

patoo' kanapa

takwannan', mañana voy

a llevarlo en el lomo.

Denies *tuq a Like.

Aj, nayuuya puuta lat,
(mañana) voy a llevarlo
'amu"an
en la cabeza.
púntaqaq', ya lo llevé en la
cabeza. noon puntaq, yo lo
llevo en la cabeza. tupxa
punta — proh.
Tno V

Aj. nanáaʃxan namiixan
Aj. ~~nanaaxan~~
panétʃx huun'q', el
precio de mi groserias (y)
mi ropa subió. huun'qap,
está subiendo. haaxʃ
huuna'q, quien lo subió
noo, yo (ans.). noon
huuna'q, yo lo subí.
Kiiyay huuna'q 'om,
porque lo subiste? tupxa
huuna', no lo subes.
Tch.
nahuuna'lap miiq',
tengo que subirlo. waxnak,
que vamos a hacer?

Aj. Ranikkwa, anda pues!
My. go ahead + do it or
say it! used to / or pl.
I Ranikkwayam.

Aj. wom'p noo l'e' está
planchados ya.

Aj. wom'p noov'q, esta planchado ya.

Aj. noon noova'q, estoy untando (axle, sore, anything).
tuqxa novva', no lo untes!
= noon noola'q.
tuqxa noola' prob.
noola'q also is used mg
planchar. niik to'na
'anóol'kë lë, prestame
tu plancha. Vd. noolpkalatsi,
flatiron.
= R. kuppaq ca, a
word which is not used in R.

Aj. nóola'latʃ, untura.

nanóola'la, mi untura.

Aj. kwaarvva — suéltalo!
Tnoʃ

(el perro). Aj. noon
kwaarvvaq, yo 6 estoy
soltando. = K. kuraʃ-ny.

Aj. 'amu'gak

kwarárxyaq, ya se solló

el perro. kwaravgap, se

solló. Also used of

disentangling, inf. thinks.

Aj. huggaw't, a dog who is

good at following scent.

But Aj. huggaw't,

he is a great smoker.

Aj. húgaqap ʃaaáʃ
pom'maníiva ʃuktam,
the dog está venteando los
rastros de los venados,
tuʃxa huʃʃa — no lo
ventees! ↑20 V Have to talk to the
dog to say this.
But húugaqan, ↓20 V
estoy chupando tabaco.

Aj. mëʃʃáʃ napíiv ɢaal
where is my cigarro.
nahúugala ín. ts. as
mi chupador, a does not
think it wod be used.

Aj. noon hóotaman,
yo lo ~~esteg~~ llevo (como
uno lleva una chiva
lazada, o a horse or cord.
Lóttanax, no
tupxa
Eleves!

'amu" an hóttanaq,
ya lo llevo {jalando / estirando}.
Ev. = ~~f~~ lead a horse or cord,
But noon hootaq,
yo lo jalo. Tupxa hoota-proh.
Tr. pl.

Aj. never leads R.
hū-vā'-wut.

Aj. namáy pawpáwq,
my hand is blistered. ɛv.
= R. hū-vē'-vy.

Aj. kawíɛ'ff
ffaxí'q moomt
pa-fíffnya, se ve la
isla. Never learn R
hū-vich-y.

Aj. noon kwalappaq',
yo saqué el clavo.

tuyxa kwalappa — no
lo saques! Ev- = R. kū'-ly.

But tuyxa kwalkwalla
— ~~kan~~ no saques los
muchos clavos!
noon kwalkwallaq, I pull
them. Ev- = R. kū-yā'-ky.

Aj. noon puy
yayawwa'q', yo lo
espiné. tuyxa
yayawwa', prth.

Aj. waam tavulvaq, está
muy largo, it. está lejos
largo. Never heard K.
hú'-y. Tried long

Aj. waam ƛayáw'q,
yo me espiné tuƛxa
ƛayáw'x, no te espines!

Aj. hayúpq, se está
rediendo. No redup. form.

Aj. noon hayúpqi
yo lo rediti. tuyxa
hayúppa — nos lo reditest
hayúppa — nos

[H 714
"aj." (Guaneno)
all copied
WB]

Ich-y, v. t. conj. 1. to fish. [redacted] 616

Aj. tuɣxa ɔ;ɪʃa, don't fish!

Aj na'ítfala, mi para
pescar. O.k.

Aj. denies *;;ɬaw'T,
muy pescador.

Aj. hiitʃ miiq, que es?
N. how to say: que sucedio?

Aj. ʾiiqal ʾinna', quita-lo!

Aj. ʾiiqal tavanna', déjalo así,

Aj. ʾiiqal ʃeyk, así no mas/ haelo!

"ik, also," is ev. equiv. to this.

Aj. toow 'ixx a'q 'avéy' nama'y,

look, I lengthened (or added
a piece to) here to my sleeve.

tuxa 'ixxa', no lo pegues!
denies *amú'p 'ix'q, está
pegado thus. 'amú'pal

'ixxa'q, ya lo pegates? can
use same verb of lengthening
a short skirt.

Aj. noon pamá'y
tzepe''aq', yo pegué la manga,
I sewed a sleeve in a
sleeveless shirt. cannot use
'ixxa'q of this for it means
adding e.g. a 4" long piece
to lengthen a sleeve —
Spark. is wrong.

Aj. noon 'inna'ɂ nakmiisa'kay, I took off my almost
shirt. Kamiisa', shirt.
Never heard R. [redacted] tā'-vash.
N. how to say skin.

Aj. noon paal paa'aɂ here
pe' 'in'ɂ napa'ʃa, no yo
tomé agua y se me quitó
la sed. noon pa'ʃal, yo
tengo sed. ʃáa'am'ʃa
pá'ʃa katam, tenemos sed
nosotros, Above words are Aj.
equiv. of R. pā'-pa-vish,
thirst, which is not used in Aj.

Aj. noon patʃxam q'ʃo
estoy lavando. patʃxamqan
na-mi'ixanë, estoy lavando
mi ropa. Tuʃxa
patʃxam na mëedya'kay, don't
wash my socks. noon patʃxamq
namëedya'kay pataqqap,
estoy lavando mis medias
porque estan puercas. Vd.
womp patáq 'apa'nq,
ya está puerca otravez (me
mediaʃ).

Aj. never heard R. is'-hā-vish

Aj. noon qay ʃii'aq, ʃo
no puedo mear. N. how to
say no puedo. naki'qap
napii', tengo tapado el orin.

Aj. Antonia {Cota, ~~Acevedo~~, mother
of Jesus Aguilar (father of
Francisco Aguilar, Blas Aguilar and
Juan Aguilar) was not Sjc. Indian
but talked the Sjc. language
well. July 1933 I met Jesus
Aguilar at Sjc. mission, 80
years old, bell-ringer.

Aj. 'evíp 'antʃ, es
↑ short
como este. = R.
iv'-a-an'-kish.

Aj. 'avá'', also 'evá'', here.
↑ch.

Aj. 'avá́x, este (ado.
↑short

'avá́xxoyaw'Tj, uno de este
↑almost o
(ado. also vs. 'avá́xxoya,
este (ado.

Aj. wonáx, aquel lado.

alço wonáxxoŋa.

wonáxxoŋaw'ŋ, de aquel lado.

Aj. 'ívvaqap poŋ, el lo corno. 'ívvalat poŋ, lo va a cornar. 'in'ax péŋ 'oŋp 'ívvalat, quítate de aŋ, te va cornar. 'amí'kon

'ivvaq poŋ, ya lo corno!!

tuŋxa 'ivva — no cuernes!

Aj. 'ivra-w't, es muy
cornador (el Toro), he is a
great hooker with his horns.
= K. iv'-ka[]wut. the Aj.
has no -k-.

They call the German who
was married to Claudina:
el viejo kolt[]e.

Aj. 'evíh, 'evi', this.
Has inCed, not as in Gid
at all. But X. has I.
all short final vowels are
app. followed by this -h. But the
word for 2 seems to have a
real -h. noon tooWq
'eviiy ʃoywaalë, I am looking at this
woman. noon tooWq
'eviima ʃúʃyalma, I am
looking at these women.

Aj. kwiiʃa nov ʔópúl
lemóon, espríme un lemon!,
squeeze a lemon. But
ʔiitʃa, milk the cow!
no v

Aj. 'avi 'avxánnanaR, (no ch. = R. Toh.

así como este.

(not h but R. does not have this -V-.

Aj. 'avxannaq, así (a good word, note tin,). But 'avxánnanak yaqáa, así dijo.

Aj. noon xakkwaq keesa', pe' noo yoona'q, pe' na maaya yaráq, Teepe' yaráq, yo agarré el queso, y yo lo apasté, y en mi mano se hizo blandito, y estuvo blandito.

Aj. Teepe' yaráq, y se fue haciendo blandito (el queso). Delfina, el toothless Aj. ind. woman was heard to say this when she was given a hard piece of cheese by the storekeeper and she had no teeth & wanted a soft piece. The ordinary words are yamáq, está blandito; [redacted] yamaqxan't, blandito. yaráq is ev. an old word that means about the same. Adj. yaraqxan't.

Aj. wakál' wakala'ɂ, él anda, da pasos.

tupxa ɂwakalla', no andes! Id.

Aj. say only 'erí 'antʃ, (or a-
como este. cannot say (app. doubled
*'evá 'antʃ. 'aviiya, aquí.
But there is a word 'av'ántʃ,
or 'avv'antʃ, de este
tamaño (makes a gesture with
her hands).

Ka-chēç-y, v. t. conj. 1. to learn or incline something to one side,

conj. 2. to be leant or inclined to one side.

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[aj. = guaneño

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all copied - WB.
(also Sp.)]

Aj. pooxap ʧaqáˀq, solo se ladeó.

Ev. = R. ca. kaʧiˀˀaq ca.

the R. verb.

Aj. noon Tfaqá"aq, yo lo. ladeé.

Aj. tuyxa katfippa'ł$_{no}$ — no

ladees! = ~~Tacc~~ tuyxa

katfilla$_{\uparrow no \downarrow}$ = tuyxa

Tfaqa"a.$_{\uparrow no \downarrow}$

Aj. Tfaqaq, está ladeado

=

But katfípq, está chueco.

But cannot say *katfíłq.

Aj paal ʔa'ʔaʃ ↑not short que no tiene
agua. Pl. paal ʔa'ʔam. ↑But here short.

Aj. hoyóo hoy'ʔ, está huilo,
the table here is shaky. Vd.
But hoy'ʔ, it gives one
lunge or movement of shakiness.
noon hoyya'ʔ ← no ↙ yo
meneé giving it a single
movement. noon hoyóohoya'ʔ, ↑1sh.
I gave it several movements.

Aj. noon hayo hóyʔ, ↑2no↙
estoy huilo (I am unsteady
on my feet, as when inf.
stands up sick with rheumatism).
hayóo hoy'xon, pl. (only pl.)
↑1sh.
hayóo hoy'xman, ellos vienen
huilos. tuʃxa hoyo hóyya ↑2no↙
lameesa, don't shake the table!
tuʃxa 'hoyya = no ↙ don't give the table a shake.

~~Aj. na'yéeqala~~ ~~na'a~~

Aj. na'ëya'éyqala, mi coyuntura (e.g. of my fingers).

Aj. paaxal pa'aya'éyqaya, en las coyunturas del carrizo.

(from ë, better written a)

(e or both e and y are long ish.)

Aj. na'ëya'éyqxnaya, en mis coyunturas. A moment later

Ev. = R. "kā'-ha-kā'-ha-kuti vs. that that an old woman named ~~sic~~ Delfina, oh muy viejita, uf. had a nice picture of her with her head tied with a melindre, once exclaimed: me ~~[illegible]~~ Castimé na'ëya'éyxya, I hurt myself

"Isie thistime

en la coyuntura (finger joint).

Aj. knows R. kahakkaJ

ca., quiere decir repugnante.

~~Aj.~~ Does not mean mal-formed.

= Aj. móyyë'naw't, ch.

repugnante. ~~moyyaxq~~ is not used in Aj.

R. kahakkaJ

Aj. tuyxa nii moyye'na, no me estés molestando. móyyë'naw't, hatii'a wa níik, ~~[illegible]~~ repugnante, vete pallá.

From noon moy'q, estoy cansado. tuyxa moy'x, no te canses! ~~pom~~ xa'pom moy'xon, solos estan cansados.

Aj- napú"np ḥ:ʃʃekat,
estoy enfadado, Lit. estoy
triste.

Aj. noon wawwanq (axalma,
estoy llamando (las golondrinas).
yo
↑
Never heard R. ka-hat'-y.
Tuʃxa wawwan, no estes llamando!
Aj. Tuʃxa wawwa
↑no
'awáalë, don't call the dog.
↑really double. Ev. double after
double vowel.

harnuran wawwanq'
Siempre lo llamo. From
harnura, siempre, =
payáa maʃa.
↑ch.

Aj. kapákṣ̂ëla, chapito,
(e.g. a short man or horse).
pl. kapákṣ̂ëlam = R.
ka-pak-pa-mal, which inf. knows.
Also said of a bass being
poche: 'oonaʔp kapáksëlaq,
↑ch.
it is poche.
= R. kapakpamal eq.

Aj. 'oonaʔ, esɬ. noom toowq
{wanal / 'oonaʔ} toot, I am looking
short
at that stone.
But noom toowq {wanaalë / 'oonaʔpe}
yeʔiiʧë, I am looking at
that man, short noom toowq
{wanalma / 'oonaʔpma} ʃúʃ yalma,
short
I am looking at those women.
noom toowq {wanalma / 'oonaʔpma}
short
toot, I am looking at those
stones. Does not approve
*tootma. {wanaalam / 'oonaʔpom}
↑ch.
ʃúʃ yalam, esas mujeres.

Aj. kalám'kalam'q,
bank se está cayendo (a
piece breaks off a bank or cliff
and falls down).

Aj. 'amú'p kalám'q, ya
se cayó thus.

Aj. kalamma', tumbalo!
noon kalamma'q, yo lo tumbé.

Aj. tuyxa matta poj, tu no
na lo tumbes! (el hombre).
Means both tiran y tumban.

Tuyxa komma' 'oona'
tu no
kiiff, no tumbes esa casa.

But kalám'q, un palenon
se cae. Only ng. tuyxa
kalamma', ch.
kalamma', proh.

Aj. kiiʃʃa (ouq, (a
nov
(asa se ~~(alla~~ (ayó.

Aj. nóqlam, mi nuca.
Never heard R. ka-lā T'
póqlam, his nuca. Cannot
give our necks, their necks.

not Q not R

Aj. kaleq'tal, pronto.

Can never omit the -tal.

= R. kaléq.

Aj. never heard R. ka-cek'-kwa.

Aj. never heard R.
kaleqlaya ca. Aj. says it
is a misprint → R. say
kaléqtla, kaléqtlaya ca.

absolutely
no √ eh.
Aj. kaleqtal hatiixyam, tlong
pronto vente! = R.
ka-leK'-long-a.

Aj. hakwáatlëjam,
vente!

Aj, nuuk'q', his hand
(fist) is closed. Tuqxa
nuuka 'amáay, no
↑no
tienes tu mano!.

Aj, nakka, cierra
la puerta! Tuqxa nakka,
no
proh. But naki'q, está
cerrado.

Aj. n. Sp. word for knuckles.

Aj. niip xettfaq pomáy
{nákkënëk / nuukënëk}, me pegó con su
mano cerrado, he hit me a blow
with his fist. Never heard R.
ka-lē'-kut. tugxa xettfa, <no V
prob.

Aj. qalla, boil it. 'amu'an
kallaq, I already boiled the corn.
kállalat, fut. No corr. intr.
tugxa qalla <no V prob.
Aj. qalla 'away, ponlo encima
<no V <short
del fuego!

Aj. noon qalq na'atfya,
yo subí en mi caballo. qalx
qa'atfya, subete en tu caballo!
qalqap kalawya, the bird se
sentó en el palo. Both a and w are longish
But this is k

Aj. mays k'ʷaʃóʼonʼq'
se coció el maíz. Fut.
k'ʷaʃóʼonʼxlaT.

ŧuT ʼakwʃT, the
meat is done (Ger. gar)
ŧʼakwʃtam. Only one form
to this word. wooŋp
ʼakwʃT, the fruit is ripe.
ʼÍT faʍóT, está crudo.
But ↑short
used of articles of food only.
No pl.
patóʼo waʟap maʟóʼoʃq'
↑pron. not ouw
todavia está verde el alberchigo.

Aj. woníʃ qʼáal, ya
está? woná' qʼáal, ↑toova allá esta
{en la piedra
en las piedras} ↑short.

Aj. paahay ŧoot wóníʃq'
tres piedras están.

Aj. woná'/qʼál won,
↑short.
allá estan (the people, cannot
say of rocks). Pl. of woná'
qʼaal, allá está (tirado).
↑real long

But ↓short
mëŧʃá'ʃan noo ʼaaʼqʷ',
onde estoy yo? But meŧʃá'ʃan
noo qʼaal, onde estoy tirado yo?
mëŧʃá'ʃan qʼalwon, onde
estan ellos? mëŧʃá'ʃ/qʼáal onde está?
where is he (a man)?

Aj. knows R. kamalúmxant
ca. thinks it is equiv. of Aj.
poravúrxant, boludo (having
lots of folas on one's thigh, e.g.).
poravúrqap, the mush está
muy boludo (e.g. as when se
cosió inuy aojo).
non porúvvaraq,
I made this mush
lumpy. tupxa poruvvaraq,
prob.

Aj. non ataaxe
nollaq kiiya, I made him
pass by the house. Does not
approve this cans. much, but o.k.
kiiya, por la casa, by the house.

Aj. noo nolq, yo pase,
e.g. I passed by a house. Tuyxa
nolx, no pases!
↑no v.

Aj. yi''a poy, dejalo ese,
leave that ink bottle alone! =
deja ese! = Aj. kami''a
poy. Both are used in Aj.
Aj. 'amu''an yi''aq
= Aj. 'amu''an kami''aq,
ya lo deje. noon 'oy 'ooxa
kami''alat, yote voy a dejar
sola. 'amu'pom nóllayawon
poy, ya lo dejaron. Same mg. nóon
nóllayaq, yo lo dejé. Tuyxa
nóllayam — no lo dejes!
yi''ayam 'onón, dejenlo
uds.! = kami''ayam! Tuyxa
[redacted]
kami''a, prob. But cannot say
* Tuyxa yi''a. Also vs.
kami''ayam, déjalo. But this last form
has no pl.

Aj. kumaqap, esta humando, the fire is smoking, the house is full of smoke.
Fut. kúma la't.
[no v

Aj. n. R. ka-mek'-mush, of a smoky, dingy color.

Aj. pëwipwëñ having a color like the dirty white wool-colored dog petronila made here, color of a dirty white-sheep wool. Vd. explanation.

= piw'xan't, pl. pëwi'txan'tam, same mg. also trs. mg. as

pom'yú' pëwitxan't, canusco. son (viejas) canuscas. But to say he is graybaired they say piiwa'q pa-yú'.

pom'yú' pewpiw'q, son canuscos. pa-yú' piw'q, he is white-haired. [as in bed

Aj. heard the Inds. at Sjc.
talking of Micheltorena
having arrived at Los Angeles,
call Los Angeles continually
pweeɬvla', loc. pweevla'ya.
↑ not o, but for o

The Yaquis

Matilda Sagüas got to
be eyewitness when Micheltorena
came from Sonora. He was accompanied
by many Yaquis, a whole
expedition of them, who came to
settle California.

Aj. tuows R. kannaq
= R. namokkaq, yo lo
topé. But noon poy tommaq,
yo lo encontré (I met a
man coming from the opposite
direction, therefore = R.
kannaq). But noon
poy talowwaq, yo lo
hallé. tupxa namokka-
poh. talowwa, hallalo!
haalkwo pe'lo
talowwan, buscalo! lo
hayarás, hunt for it = you
may find it. Impt. sent.

Aj. nónapa haalan, yo
lo voy a buscar. haalkwo
buscalo! 'amí'san
haal'q, ya lo busqué.
pa'tóo'kwo la napa
haalan, mañana lo voy a
buscar, 'am u'ʃam haal'wan,
ya lo buscaron. noon
hallat, yo voy a buscar.
[not a trace of glottalization
hatii'a 'ahalla'k, vete
a buscar! Impt

Aj. niip namyowwaq',
el me alcanzó.
namyowwa', alcanzalo!
(ch.

Aj. ye'iq' pe'é'
kapúq' sa-púl pe'é', el
hombre está mucho de un pie.
at first vd. (ast 2 words as
sa-púlya pe'eeya.

Aj. Tośvëlëka

tforatfórxant, remnants
cut short or small left when
one makes a road. = K.
kapalupxant, which inf. knows
but there is no word of similar
sound in Aj. *kapalúpq, mochos.
except kaputtaq, trozar..

Aj. noon kaputtaq, yo lo
troce. tupxa kaputta — no lo
troces!

Aj. noon kaparraq, yo lo
capé. ~~Kasiklyrqan~~ Ev-from
Sp. capar, to castrate. Not used
for pruning trees. Podar =
~~tlha~~. tortorra ↙no↘ pomutfvë,
lit. you cut off its tips.
Objv.-f pomutfar, its tip.
tuyxa kaparra ↙no↘ — prob.

Aj. kaparrakat, kaparraw't,
el capador.

also a

Aj. porúpr-ëTj, a lump of salt, of sugar, etc. porúprëTjam, pl. Ev- = K. Kā-pūr-push, which inf. never heard.

porupratf also means pelota.

(parúpratftal)

[redacted] ji's ya w a n̄ estan jugando con pelota.

ch. Easily heard. Ev. -xan't always.

Aj. kaputxan'T, mocho.

E.g. un dedo mocho. Pl.

kapalúpxan'tam, mochos.

tcl.

Aj. kapalúpxant', mochitos,
un monton de muchos. Pl.
kaputxant'. ¤ kaputkaputxant'
in Aj. ~~Ado~~

Aj. qaar'qap, it is
precipitous. wanáq'
qáar'xnaxa, allá en el
reliz. No redupd form.

Aj. qaraqq'aq, the fruit is falling from the trees. Pls.
↑ halíq, to fall. = qar'q,
they are falling = karápq.
they are falling. qar'q
panáq, the leaves are falling.
↑ short, as in Eng. back

N. caus's. witłaq 'exxak ↑ not i
popúutłi, I am throwing the
fruit on the ground (= I am
tumbando the fruit). qar'xlat,
fut. Ct. qaar'q, it is
precipitous.

Aj. noon witłaq, I throw
it away. tapxa witłga, don't throw
it away!

Aj. kanaw'T, also
t kánakat, el hombre es
muy tocador de piano.

tuzza kana no toques!
(no V

Teh. od like to say this to
the musician next door, o
od like to bewitch him.

Aj. 'exya pemq, (no V
fruit is lying on the ground,
está tirado (pls.) en el suelo.

patóo'kola pemxlat, fut.

No cons. Rs. pemxon.
(not a trace
of V

Aj. en de que paran
el licor, = since the U.S. went
dry.

Aj. kariʔ[ch.]aman, the ink bottle
is ascending (as I lift it).
noon poy kariiʔaq, yo[no]
as toy subiendo. ~~noon poy~~
~~kariiʔalat, I shall make~~
~~the ink bottle rise up.~~

kariʔaq[no] jube!

Aj. noon poy kariiʼaxaq, ← not short here
yo lo estoy subiendo, I am
making the boy climb the
tree. Xoon vs. the ʼaaus.
Ɣ kariiʼaq, subir intr.
the x bothered me for
25 repeatings, sounding at
first like -h-, but I am
now sure it is x. tuqxa
kariiʼaxa — proh. at
↑no v
first inf. tried to give
the tr. same as the inch.,
+ probably actually uses it
thus, but the above form is
wholly vd. + is good.

Aj. noon ʼáɬlama kiivalat
ʼetɬkok, yo voy arreando
(almost u
el ganado paríba.
temét, el sol
kariiʼaqap tuqxa
está subiendo. lo arreés!
kivva — no
↑no v
noon kiivaq, lo estoy arreando.
noon kiivaq, ya lo arreé.
good example of a 2-aspect
verb.

but here k, I think.

Aj. kaar'q, he is belching.
But qaar'q, it is precipitous
But qaar'q, fruit is falling from
the trees. karkar'q, he is
belching repeatedly tyxa
kaar'x, no orrutes!

On rhg. inf. denies karkar'q,
but at first vd. it.

Aj. kaaraw't, a great belcher
of gas from stomach.

Aj. never heard R.
"ka-sē'-vish," Tail. knows
only piqsaq, etc.

Aj. Tuxa xaala now
no hagas ruido! no lo
suenes! noon xáala lat,
lo voy a sonar, lo voy a
hacer hacer-ruido.

Aj. noon naqmaq
xaalq'al, estoy oyendo
el ruido.
xaalq'ap,
está haciendo ruido.
patoo'kola
xaalxan,
hacer ruido.
mañana va
xaalq, está haciendo ruido.
no ✓

Aj. tuqqa tyanóttpara, (no)
no estes tejereando, do not be
playing just snapping the
scissors (without cutting anything).

Aj. Tuqqa qaqállaqa, don't
make a noise with the scissors!
Kw. Denieq * qaqalqatf.

~~Aj. qaqálaqap, es~~
~~muy ruidoso. Kw.~~ Said
~~of a person, Denies~~
~~*qaqalqatf.~~ ~~Agrees it~~
~~means nada mas que habla~~
~~muy recio. But it means~~
~~no other makes lots of noise,~~
~~On shy does not act as~~
~~if ever heard the word~~
~~tho she vd. it + knew it~~
~~well this morning.~~

Later on vd,: qaqalqaq:
qaqallaqaq, as if both are good forms,
Ep. R. kā'-shy, To talk loudly.

Aj. háylapaw't, gritón.
Pl. háylapaw'tam. Means
uno que platica recio, muy
alto. = haylapq on like.

Aj. ʼeet Teclama, el habla
Sp. habla arriba,
in a high key, I said of a loud
highpitched talker. Never
heard R. ka-shal'-shash.

Aj kaggíl'kaggíl(a'q,
I double the accent does not precede it
el esta cerando el ojo, he is
winking, hiip kaggíilkaggíllaq,
he is winking at me.
Aj. kaggíi'la'qap, he is
shutting his eye one closing.
tuggá nii kaggíila', don't
wink at me!

Aj. half knows R.
kapikpeff * vs. it thus, but does
not know the Aj. equiv. also
*experiments with kapiikpaq',
* says chueco no es.

Aj. molimlëff, uno que
tiene los ojos saltados, pop-eyed
person. Comments: muy feos,
pobres. ¤ malimlaq. (have
to say malamílq
*pa pullam, tiene los ojos
saltados.

Aj. katsipxant, es chueco.
Used of anything. Thinks this
is Aj. equiv. of K.
ka-shik-shish.

Aj. samú'p katsí'pq,
se enchueció ya.

Aj. € cps. qaqalqaq,
qaqallaqaq, hacer ruido.
N. * *qaaqq, to talk loudly.

Aj. never heard R. ka'-shy.
Knows only Aj. 'eetf teelaq,
habla recio.

Aj. 'amú"an kottaq' ya
lo tapé. But wd. not use
this? putting tablecloth on table
— wd. say 'amu"an hollá'q',
lit. you lo tendí. holla', imp.
tuqxa kotta — prob.
↑no ↘
tuqxa holla', prob.
↑ch.

Aj. mëtʃá' ɬaal

tʃam' ɬóttëla tʃam'naatʃxonlap,

(↑not a. osta el mantel (the tablecloth) de nosotros

onde para comer?

Better

tʃam' hólla'la, our spread.

tʃam o

Aj. morra, pe' ko pa'

ɬoolan, ↑ch. envuelvela y de

ay ebreas, fold it

and then ɬaste it. (lo.k.m.g.

ɬoola' said in an attempt

to get Aj. for aforar. to

line a garment. tuɬxa

morra, ↑no, proh. tuɬxa

ɬoola' ↑no ↑ch. lo ebrees

ɬoola'q' ebrear, to baste.

Aj: Apolonia's father died at the time of the viruela before inf. was born, by the aliso no. of Rosenbaum's, where he was making wood. He climbed a tree and fell & the aliso fell on top of him.

He was groaning with half closed lips at every breath as he was dying. ^ Apolonia's father talked Tidito es Toy Molido es que decia. the Aj. language

[redacted]

Aj. nakoTxla, my garment para tapar me. vb. Denies Kotxlaf, tho it is ec. s.k. also vbs. nako'ttëlap, mi para tapar.

Aj. ʃoʃáavë'ʈ, pl. ʃoʃáavë'ʈa

ʃoʃáavë'ʈam, mejicano.

very impt. "ʃoʃá'aq or like.

Aj. toʃá'awT, kalá'awT

— same phonetics. Gisanta never mentioned toʃá'awT.

Aj. qawíiff, sierra. But
qawiiya, l.c., with longer ii.
qawiittam, pl.

Aj. denies that Aj. ever use
dim qawiimal. But remember
that Crisanta vd. the word to
Fr. O'Sullivan.

← rhd. + app. not ɂ

Aj. nakaveˀam, mi frente.

Aj. never heard R. ka'-wik,

absv.

Aj. noon toowɂq poˀwkë,

I am looking at his wing. The

oˀ is slightly longer than the ow.

Now denies ɟam'áwk,

our wings. Never heard R.

kā-wit', ala. Aj.

noowk, mi ala. toowɂ,

estoy mirando — carefully

compared,

Aj. Tappaq kwaaqt, ya (nov)
paró la lluvia. 'amú' poláuq (nov)
Too'an, ya se limpió todo.
Denies that anything like
R. kawq ca., weather
clears off, can be used
in Aj. tuqa Tappa, (nov)
rain, do not stop. paláuxlat,
va limpiarse.
R. kawq ca. = Aj. Tappaqap
'amú', ya se limpió.

THE

PAPERS OF

JOHN PEABODY HARRINGTON

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A Guide to the Field Notes: Native American History, Language, and Culture of Southern California/Basin

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