

Wabr.

There was a time of famine,  
people were starving, & Shunk did  
not know what to do, so he  
got blowing himself up. Shunk  
was a chief & circetcal was  
his yob. They invited all kinds  
of people (= animals) began  
coming, Shunk was all bloated  
up with his poison, Shunk  
said to them "see my face  
(before I die), & bluejay was  
jealousing him, dancing, and  
they left a little hole in the  
corner to let off the scent.

And Shunk aht about it,  
~~but~~ if he had come yet,  
& there were a little  
civret cats who were whispering  
int one another's ears as they  
sharpened their knives, and  
~~and~~ someone overheard them, and  
what did they say?

They said they were going  
to cut our liver if he  
dies! (old and custom)

then they said: The  
elk is coming. He was  
the last one - the deer, etc.

were there already. Bluejay ③  
was dancing jumping back  
& forth.  $f \cdot i \cdot f \cdot f \cdot x \cdot s \cdot o \cdot e$ .

~~dzil la~~ dzil la, 'a xx z y kit  
s i (= it was my poison)

it was my pain).

So now he comes. Big  
Elk entered. they always  
make room for him! (they  
always said that when a big  
chief came).

The Elk came in. The ④  
Elk at the skunk: How  
are you feeling. The sk. was  
preparing to make his stink now.  
They closed the doors & the  
sk. let out his scent. The dogs  
(one called jaybird) stuck his  
head out thru the little hole  
we had ~~provided~~ provided for  
himself. Then all out the  
animals' throats. (they  
were all edible animals). But  
Bluejay was saved ~~because~~ he  
stuck his nose thru the little hole.  
This little hole was in the

very upper corner of the house (E)  
where bluejay had previously  
stuck his feet thru — he  
was in on the thing, he  
was the doctor.

Wolf

Surely ~~if 'eggs'~~ but  
what the word wd mean.

With gwá. <sup>the</sup> octopus.

1. kwá. <sup>several long, triple length, & falling</sup> <sup>(4)</sup>  
kwá. <sup>the</sup> octopus, came

forth from the ocean angry and

suddenly attacked the 2 rough guys,  
throwing his ten arms about the canoe and <sup>all</sup>  
~~the canoe~~. The 2 talked bad

at him and he struck at the 2

with his tentacles thru one of

the holes. <sup>Wolv. has heard mt. t'xf</sup>  
he fell away over by mt. t'xf <sup>mountain</sup>

(Ada calls Humbug Mt. mt. t'xf  
while Miller Collins calls the big

rock sticking out of the ocean n. of

Humbug Mt. mt. t'xf; Ada when she  
tells the above story ~~or~~ refers to

Humbug Mt. by this name, while Miller  
thinks she means the rock). The

other bo. slipped through ~~the~~  
(betw. tentacles) and swam ashore,  
and on not finding his brother

mt. t'xf means the point lumpy old land



Wolv. gwá. ~~the~~ octopus.  
real long, triple length, + falling 4  
kwá. ~~the~~ octopus, came

forth. from the ocean angry and  
suddenly attacked the 2 tough guys,  
throwing his ten arms about the canoe and ~~all~~  
~~the~~ the 2 talked bad  
at him and he stuck at the 2

with his tentacles thru one of  
the 2's. <sup>Wolv. has heard miz'tef</sup> through the <sup>ear</sup> so that  
he fell way over by miz'tef <sup>of</sup> <sup>mouthless</sup>

(Ada calls Humbug Mt. miz'tef  
white Miller Collins calls the big  
rock sticking out of the ocean m. of  
Humbug Mt. miz'tef; ada when she  
tells the above story ~~in~~ refers to

Humbug Mt. by this name, while Miller  
thinks she means the rock). The  
other bo. slept through ~~the~~

(betw. tentacles) and swam ashore,  
and on not finding his brother

THINKS IT MEANS THE POINT LAYING WILL BE

Wolo. gwa. <sup>ada</sup>, octopus  
 of real long, triple length, falling 4  
 kwa. <sup>ada</sup>, the octopus, came  
 forth from the ocean angry and  
 suddenly attacked the 2 tough guys,  
 throwing his ten arms about the canoe and all  
~~the 2 talked bad~~ The 2 talked bad  
 at him and he struck at the 2  
 with his tentacles threw one of  
 the 2 bro. through the air so that  
 he fell way over by mt. <sup>Wolv. has had mt. tip</sup> tip of  
 Casa calls Humbag mt. mt. tip of  
 while Miller Collins calls the big  
 rock sticking out of the ocean n. of  
 Humbag mt. mt. tip; ada when she  
 tells the above story ~~er.~~ refers to  
 Humbag mt. by his name, while Miller  
 thinks she means the rock). The  
 other bro. slipped through ~~the~~  
 (lots. tentacles) and swam ashore,  
 and on not finding his brother

thinks it means the point luncy will know

( there, killed himself, thinking his <sup>(5)</sup>  
brother dead and not wishing  
to live on alone.

Then the one thrown into the  
brush inland, two days later came  
home and finding that his bro.  
had killed himself, killed  
himself too.

When asked whether it was the  
older brother or the younger brother  
who got thrown out to the hills,  
Ada says she thinks it ~~was~~  
was the younger bro.

The octopus, angry, threw his  
tentacles out on the hills making them  
as they are - gullies that all run together  
to form the Enche River. (Mr. Nelson  
says that it is true that the hills of the  
Enche drainage consist of gullies all  
converging to form the Enche Cr. & covered with brush.)

0457

Wolf

①  
Coon, & river-otter &  
mink (notter's bro) were spearing  
salmon, notter was spearing,  
mink was the capt, & coon was  
holding the light. Coon ~~was~~  
the light so long his hands  
turned black & he cried out  
much his eyes turned dark band  
as <sup>river-otter</sup> ~~the~~ speared, salmon turned  
into a snake & - don't let go  
& the snake took him about the  
world, & on approaching port  
Orford, coy was standing on the  
high point ~~at the~~ & coy saw them  
coming & jumped into a canoe

and followed <sup>by</sup> Fry's <sup>2</sup> <sup>2</sup>  
(= come this way further)  $\nabla$   
the having made a trip around  
the world <sup>with other's</sup> pole got loose &  
came ashore on Port Oxford  
point. END

Thomp ain't ya. & you  
come here! N. to Lucy & Wolf's  
db.

Wolf.

There were 2 roads. One was  
wide & one was narrow. Hoxie  
Simmons hearing this said: This is  
the same as the bible.



Norm

Coy got cold in the winter & didn't know how to get warmed up, & went into a red wood hollow tree & ~~there~~ he told the wood: draw together so I can get warmed up. The redwood grew together leaving a very little hole so coy could get out. Coy wanted to get out. The hole was small. Coy called to the tiny wiper sp: come on & get me out. Coy wanted to get hold of that wiper & he had a fine red on his head. Coy made a noise at him & he got scared & went away. "damn it fooling you, you come back. The wiper never did

Coy call on a pretty big wiper & he pecked. Coy dove at him & mist him.

that wiper flew away. Coy <sup>(2)</sup> took himself apart & threw himself out a leg, a bung hole, & pecker

and Coy got out. Then waker came along & grabbed coy's bung hole & flew off with it. When coy came out he put everything together but the bung hole was gone.

Coy went on, & came to a strawberry patch - the stars went right thru him & he left a trail of these shit. Coy got some pitch & plastered it on his arse.

He came to a place where<sup>(3)</sup>  
boys & girls were jumping over the  
fire. No you're got to jump over  
the fire

3rd time he jumped directly  
over the fire & the pitch got on  
fire & that was the end of him.

Norm

They put an inverted bowl of basketry  
over a lot of hearts  
metl. l<sup>c</sup> w. n. m, any bowl  
they fell apart. ∴ dissension.

Norm:

the inverted bowl

over tracks, dog's tracks.

Norm

add

the raven came along &  
coy hollered to him get away!  
That is my property out  
there.

Raven took only the arse.



Q58:

When coy got more than  
 $\frac{1}{2}$  of him out, the part outside  
pulled the other parts out.

He

Norm

With a big flood in the winter  
a log drifted so one end was propped on  
an logskate. and Coy. said: who is I  
to last wood up the longer. Coy  
stayed a year.

Coy was going down river & came  
to an elbow of fur dripping pitch. Coy  
said: Let's see who can cry the  
longest. Coy cried for a year  
& the pitch was still dripping. He  
said: you can cry as long as you  
want to, I'm on.



When the rest threw his  
ump he threw the boat &  
all. One went under his

arms & swam ashore,  
& he not finding his boat  
threw the other two over the hills  
himself & 2 days after  
the other two came home &  
finding he had killed himself  
killed self too.

one got thrown out over the  
hills & they must have names.

mi. p x s x e  
T = both 2  
they were spoken of as.

### Flood legend

Norm. On the s. side of the  
mouth of Chetco the kids used to  
play skinny. there was a wolf dog  
& someone instead of hitting the sh ball,  
hit the dog, the dog was ~~ragging~~  
ragging

(phon) around there & the dog went over  
there & spoke to an old woman sitting  
there: ye are g to suffer tonight.  
the old woman hollered to the crowd  
Dog spoke to me, ye ye me, g to  
suffer tonight. the old woman  
said a y man & girl

the rest kept on playing skinny  
—the kids had a tied together piece  
of torch of pitchwood — that night  
of the flood came. When the

water subsided, every  $\frac{2}{3}$  place where<sup>2</sup>  
the people used to live, there hills  
were sticking out, & so rats were returned  
to their homes.

~~The little gnomes & dog of the  
old lady got saved at a place  
called  $\frac{5}{2}$  há: tít dít<sup>s</sup>, a  
place  $\frac{1}{2}$  m. <sup>upslope</sup> of Johnnie  
Van Pelt's place. They kept warm with  
the animals of all kinds there.~~

Every ~~place~~ <sup>tribe</sup> had its bit of  
salvation sticking up to receive its  
~~sticking up,~~  
people as the flood subsided.

Norm:

The little grandson & and the  
granddaughter (of the old woman & whom  
the dog spoke) remained during the  
duration of the flood at  $\frac{5}{2}$  há: tít dít<sup>s</sup>,  
 $\frac{1}{2}$  m.  $\times$  (upslope) of Johnny  
Van Pelt's place on the skyline  
at the dip betw. 2 skyline hills.  
There is a gulch filled with timber  
w/ downslope of there but no  
timber there. This is the place of  
postdiluvial salvation of the Chato  
Indians. There was a separate  
salvation hill for the Winchuck  
Inds & for the Sm'R Inds.

Flood

The flood started at Arch Rock.  
[exc. Arch Rock]

Now there was more than 1  
flood, maybe 2000 yrs. between  
them.

Norm.

once ~~back~~ on Mill ck.  
 (back of Crescent City) ~~to left~~  
 Joe Smiley left a nice fish-spear  
 that he had just finished  
 & wooddevil stole it &  
 Joe ~~it~~ whistled at him &  
 that night the wooddevil ~~got it back~~,  
 the next morning the pole was  
 there.  $\text{f}^{\text{h}} \text{t}^{\text{h}} \text{a}^{\text{h}} \text{z}$  (thomp in this word)  
~~thomp~~  $\text{t}^{\text{h}} \text{t}^{\text{h}} \text{n}^{\text{a}} \text{z}$  = wooddevil.

thomp  $\text{t}^{\text{h}} \text{t}^{\text{h}} \text{e} \text{.} \text{h} \text{n}^{\text{a}} \text{.} \text{r} \text{r} \text{e} \text{.}$   
 lit. a night traveler. O.k. Used  
 of wooddevil. O.k.

Norm when all it came down  
 to drying elk meat,

Pebble Beach, Crescent City,

Windchuck, Chitoo

The Peb R, Chitoo etc, come  
 in canoes, & they go along Sm R  
 3 persons to a boat. And a herd  
 of elk

And they pick out the best runners  
 who sneak way around the prairie  
 who run following out the elk, who  
 run the elk herd back & forth for  
 a long time, & at last they run  
 the elk into the river, & the

did canoe, go circling around (2)  
& cutting the elk's throats,  
some did youths jumping on top  
of elks, some elks went way  
down to the mouth of river,  
if elk touches bottom he can  
jump & sometimes wd tip over  
a canoe.

the meat is apportioned at  
the close, each chief being  
given so many elks

Norm. at mill ck. (back  
of Crescent city) - in the fall of the  
year the ind. used to go up there  
& shell acorns. The wooddevil  
used to come up there every night,  
& they pickt out the best runners,

they had woodbasket cut in half  
to run dry things in, and a good  
runner was on top of this basket.

The woodd coars round  
& tookt all round & opened  
the birch door of the house  
and.

and he didn't see that fellow (2)  
on top. But the people put  
acorn shells in pits on down  
the trail & the river where  
they went to get a bath ~~and~~  
so one I hear his ~~tracks~~ steps

the wood had a little  
package he also packt with him  
and when the wood went down to  
take a bath, the runner jump down & grab  
the package the runner dash after him.  
~~away with~~  
the wood devil  
the wood nephew, bring back my money  
(package) to me. the runner  
made 5 relay's, to relieve  
when got out of print.  
and the wood came right

0470

into Crescent City town & beyond (3)  
asking, when are you go to give  
back my money. the people  
plaid how they did get rid  
of him. at last they took  
him out to sea lion rock to  
put it of lighthouse) & getting  
back into the boat, someone said.  
oh we left a piece of  
sealmeat on the rocks & we got  
out & then they beat it &  
left him alone on the rock. He  
swam ashore, 17 miles, &  
entering the cresc. City with  
he was so cold he went to  
sleep & those in the wh. sneaked  
out me by me & then set fire  
to the sack & I hear



him laughing around <sup>tiping</sup> (K)  
got out in ruin & got  
bunt up. they slept in there hoped  
so he lost his money & ~~then~~  
his med. - & lost his life.

Xlorm: Bluejay. there was to be a  
dance. Bluej. had hair all over his face.  
He had nothing to tie his hair with. so he  
pocket out 2 or 3 public hairs from  
his grandmother, & tied his hair as  
a topknot with this.  
gí. s' t' s' a' y = bluejay.

Thomp  
gí. f' t' s' a' y = bluejay  
(locally called jaybird). ch.

Norm. the little or common  
crow wanted to be a woodpecker.  
If you be w/pe. just top on your  
head will be red. No, I want to  
be red all over. He closed his eyes,  
they began painting him, painting him.  
He kept flying until he hit  
a limb & he ~~fell~~ <sup>fell</sup> at on it —  
he was black all over, & is  
today.

0472

Norm:

(1)  
g<sup>z</sup>o<sup>s</sup>i<sup>s</sup>'áiy must have been a  
single-woman. ~~Although~~ the name  
is connected with t<sup>s</sup>'áiy, which the Bluej. says.

Panther married deer & had 2  
children Panth wd also sleep in the  
sack. Panth was stuck after the  
Bluejay. When he could acoms, the  
deer-girl wd hit the acom with  
elbow & prop in it a little elbow  
goose hitting with acom.

How does that other woman pound  
acom. Bluej went down & hit  
some acoms but nothing but blood  
came in, the man wdnt eat  
it. Panther told the ~~the~~ boy & the  
girl: What for you

The next am. the deer woman <sup>(2)</sup>  
early left the country with her 2 children  
heading ~~to~~ e. The Panth came out  
of the east ~~to~~ intending to go  
back to his wife the deer, & found  
her & the children gone. He saw  
them going way over the mts. When  
he wd get on one ridge, they  
were going on another ridge  
already - They were going e.

He kept singing a love song;  
they were clear to the e. where  
the sun rises & were never  
seen again, while he <sup>died</sup> of grief  
turned into panther.

On way back he came to  
where people were diving into the  
river, & came out on the other side.

& He came out the other side (3)  
turned into the panther.

Norm

Raven & Hingbird were 9. & run a race from the tail of the world (which is way down south) to the head of the world (which is way up). They talked to each other. H said you'll be eating anything you'll find on the beach. "You'll be sucking flowers all the way."

They raced in the wind w/ blow rocks even by the mouth of the Chetco, almost blew the raven down. N. of the m. of the Pistol R. Hing got & laid out out of breath & the Raven beat. They ended the footrace.

0474

Norm Redwood Owl & the Raven had a contest to see which could speak the loudest. The 2 went outdoors a mile & everybody sat in the house & listened. He did & did & spoke hu hū hū, & then the Raven spoke spoke gū wū gū wū - he made a heavy noise. And he won the prize - Redwood owl lost. gíf t'f'í - k'w' t' t' a. = redwood-owl Redwood owl lost. dā' t' dā' t' x' c' (sing)

won "Shump" gū f' f' í' h' k' w' t' t' í' a, a kind of owl, not the common owl, but the regular owl which ~~sings~~ like people you should know. I gave tobacco to an owl. When I hear one, I give out my cigarette to an owl. When I hear one, I give you my cig. go away!

Norm Crow & Thunder. Crow  
had a light in his eyes, & Thunder  
had low-tide. And Thunder did not  
know how to get the lightning of  
the crow's eyes, so he wanted to  
make a trade. Th said to Crow.  
I'll give you low-tide if you give  
me the lightning out of your eyes.  
Th did not know how he was going  
to get that log from the crow's eyes.  
And Crow was hungry. And Crow said  
o.k. - give me low-tide & I'll give  
you the lightning out of my eyes. Th  
took Crow to an <sup>island</sup> there. You  
stand right here - <sup>shut your eyes</sup> high tide.  
When I order the tide to go out

The tide was rushing out (2)  
Crow  
& leaving a lot of fish jumping,  
& Crow opened his eyes, &  
that's why the tide never goes  
way out, Crow was eating the  
fish. That's why a crowd waits  
at <sup>the</sup> shore, & why we sit  
see the lightning before ~~the~~ the  
thunder

Norm Cottontail wanted to be an  
elk so they told him to line up.  
All the little tail rats lined up  
in a line & told them that: Go!  
never heard brush crack -  
when told them to go jumped in  
the brush & never

This won't do, you have to make  
the brush crack. Called the  
elk over. You have to be elk,  
you make a lot of noise

When a rat jumps into brush,  
you don't hear nothing. Its tails  
never get to be albs. Elks were  
standing nearby.

**Texts**

*Rehearing of Text Published by  
Sapir*

This is a rehearing of the text  
"The Good Dog," pages 335-8  
of Edward Sapir's "Notes on  
Chasta Costa Phonology and  
Morphology," *University of  
Pennsylvania Museum  
Anthropological Publications*,  
Vol. II, No. 2, 1914.

Wolv, rhg. of the chas text ①

l' t' i' r n n x' x' x a' d d x t

l' i' t' f' x' d u' d x t

' a' n t' x' n a' r r a

' a' d d z x n. d x' u' f t t' t' x

h' i' t' i' s t s' x n n x' x' f

' i' t' d x f n x' d n. d u'

t' w i' x' x' l a' ' a' d d z x n

l' i' t' i' n x' m a' n m a' x' x' x e  
↑ short possibly longish

(2)

l' i' t' i' n x' m a' n m a' x' x' x e  
↑ longish

t' r i' i' x x t

x' u' x' t' f' x' d d z a'  
↑ longish

l' a' l' a' l l x m a' n m a' x' x e  
↑ accentless ↑ longish

for 10 mins insists on this

w a' s' x' x' x' o' d d x s' t' g a' f

n a' s' t' f' u' h' i' i'  
↑ almost o'

x' u' x' o' d d x s' t' f' n a' i' r i' t' f' u'



(3)

m x l t' é t f' x t t s' x l l a f

the principal accents

t' x a s x e' l l a d u' x t t' i:

x w x t f' x d d j a' x a: English

s t s' x n n x' a f d z a n l a

l i' t' i n i' d u' l a n High

x w x t t' i' d z a n l a low falling almost English  
↑ does not telescope

d u' x t t' i' n i' n e' t f' u' l l a f English

f u' d d j i' x a n n a' g x t short accents

(4)

l i' t' i' n i' t f' v' r r i t -  
s e t' l a: l i' a separate word

x' w' o' t f' x d d j a: l a' h d i n high level

n a' n n a' t y a' l l a' x t' i'

y a' e' r a' d n i' l l a' m a' d d i n

l i' d z a n l a d u' x t t' i' n n z short level

t' w a' d e' d u'

x a' n n a' i' y a n n a' t w is a glide here



Ethnographic Notes

Thomp

Birth

## Cowl

Mrs. Thomp

Some babies are born with a veil called a cowl, which is a thin membrane, over the head & face. This cowl is white color, thin as tissue paper, & is sometimes dried & put in a bottle & kept by the Whites. Mrs. Thomp has ~~seen~~ had 2 or 3 ~~and~~ babies born that way. He does not seem to be able to say he has a skin, though this wd be a good enough description. O'G, skin U. Ump. do.

Mrs. Thomp. says 45 is the age when a woman becomes barren, a few have children as late as 50, but these modern women get barren at 38 or 40.

Mrs. Thomp

Mrs. Thomp has delivered hundreds of babies, and has never yet seen one that is covered with hair either white or Indian. Ind. babies are cleaner (i.e. more hairless) than white children when born. Ind babies when born usually have the head covered with coal-black hair, while white babies are mostly born bald. When ind or white babies are born with hair, it is coal black <sup>it is this "baby-hair" which is</sup> ~~on~~ on the shoulders and down the spine. Mrs. Thomp says that it was the custom to remove hair from around the newborn baby's face with breastmilk (which acts as a kind of cream & removes the hair).

0483

Mrs. Thomp

Mrs. Thomp's ~~first~~ little girl boy

that ~~was~~  
Arthur Smith (who died, by my 1st husband), after I had been looking at a dead deer with its eyes open, mockt that + slept with his eyes open. The ind. said that child who slept with his eyes open - that his mother had seen a deer or a dead person.

Mr. Thompson's long dead nephew Jimmie Thompson slept all the time with his eyes open, he ~~was~~ slept thus all the time, his wife, said, he mockt dead people.  
that was why we ind. never allowed a woman to see a dead person.

Marriage

Spencer:

In early times the women  
were some of them workers,  
men never got clams or berries  
or firewood, therefore a man  
paid a good price for a woman.

W.A. Miller

Norman:

When an Ind. woman gets married in a dif. place, her children talk the new locality lang. and also the mother's lang. VV.

Thomp: The above was the Ind. law. E.g. I buy a woman from Corvallis + the wife's m + f at Corvallis take the pay + deliver the woman to me here.

Death

Thomp

Some dead were wra<sup>pt</sup>  
in ~~an~~ an elk skin blanket.  
all the Indian dentalia  
went little by little into  
GRAVES.

Thomp

WT call grave-house  
n'xé. <sup>ss</sup> <sup>in</sup> m x n n x e', but  
more usually & better merely  
n'xé. m m x n n x e'.



Thomp

①

The Corp. were always buried  
 in the ground, head to the south,  
 always (they wd not allow  
 a body to be oriented in any other  
 way), belly up, prone (never  
 seated). 4 ft. deep. And after the  
 burial is made, they build a little  
 house <sup>(really a mere raised roof)</sup> on top of the grave — I  
 saw cemeteries with many of these  
 little houses on the graves. And they  
 always put a little vertical stick at  
 the head of the grave. Call any  
 cemetery  $\text{h}^{\text{u}} \text{e}^{\text{e}} \text{e}^{\text{e}} \text{e}^{\text{e}} \text{e}^{\text{e}} \text{e}^{\text{e}}$ , ① ~~same~~

HE VS  $\text{h}^{\text{u}} \text{e}^{\text{e}} \text{e}^{\text{e}} \text{e}^{\text{e}} \text{e}^{\text{e}}$  Supt.

① grave, ② cemetery. Very short + hard to hear, at times I thought it to be the same. ON  $\text{h}^{\text{u}} \text{e}^{\text{e}} \text{e}^{\text{e}} \text{e}^{\text{e}} \text{e}^{\text{e}}$

Thomp

the Coq. were always buried  
in the ground, head to the south  
always (they wd not allow  
a body to be orientated in any other  
way), belly up, prone (never  
seated). 4 ft. deep. And after the  
burial is made, they build a little  
house <sup>(really a mere ridge-poled roof)</sup> on top of the grave — I  
saw cemeteries with many of these  
little houses on the graves. And they  
always put a little vertical stick at  
the head of the grave. Call any  
cemetery  $n^{\text{us}} \text{ } \underline{\text{se}} \text{ } \underline{\text{ss}} \text{ } \times \text{ } n, \text{ } \textcircled{1}$

Very short & hard

I grave, & ② cemetery. hear, at times I that it  
Vs. that grave & cem. are to be called  $n^{\text{us}} \text{ } \underline{\text{se}} \text{ } \underline{\text{ss}} \text{ } \times \text{ } n$  the same. ON

U  
Aug 11  
n<sup>us</sup> se ss x n  
HE VS

Thomp

When I ask in what way  
burial canoes were oriented, says  
they were orientated with the  
head of the dead toward the nose  
of the canoe.

Thomp

When I ask him about canoe-burial,  
says the canoe was right-side up  
and ~~had~~<sup>cut</sup> a single hole <sup>at</sup> top in  
the far & lowest end of the bottom, so  
that when body rots & esp. when  
rain comes the water will drain  
off. the dds. never buried.

When ~~the~~ the dds. were being driven  
n. at the time of the RR war, the driven  
Inds. took burial canoes at the S. side  
of Abs. River <sup>emptied out</sup> & plugged the hole in them  
with rogs or crust the Abs. R. in them.  
all rd. (So Wolf's whale-getting  
story was the 2nd time this  
use of the canoes of the dead were  
made).

Wolfe: heard the old people  
tell that they used to have  
canoe-burials on the Yag. River  
putting the canoe ~~up~~ on logs  
to get them a little off the ground  
(not on crutches) and wd bore ~~some~~  
one or 2 holes thru the botm of the

canoe under the body so as to drain.  
<sup>body wrapped in matting & laid in</sup>  
When a whale drifted in at South Beach  
& word of this reacht Siletz, the Inds. here  
all grab their ropes & started on reaching

Inds. used to bury with heads to  
the W — which happens to be just  
as whites bury now!

Yag Bay had no way to get  
across, so they seized the burial  
canoe, plugged the holes, & rode  
across in them. Whale bl. was a great treat  
to the Inds.

Miller Collins says that he  
heard that each Alsea ~~the~~ man  
had a canoe and that they always  
inverted a man's canoe over ~~or~~ his  
~~dead~~ mat-wrapped body. ~~the~~  
Animals for some reason never seemed  
to burrow under the edge of the  
inverted canoe.

When I ask about upright canoe  
on crutches, with corpse laid inside, says  
he never heard of such a thing! (yet both  
Lif and Emma have given ~~me~~ vivid  
descr. of such burial so it must be o.k.)

But at Siletz when Miller was  
a boy and first came to his sense  
the burial consisted of trucking out  
a hollow in a log ~~the~~ barely large enough  
for holding a corpse and then laying a  
board on top of this, the whole being  
shallowly buried.

Thomp

What belongs to graveyard  
you don't touch it, we say that  
belongs to the grave. Every  
place the white people cleaned  
up graveyards & made places  
of graveyards. ~~Clude~~ put coffers  
& dishes on graves for Buried  
on top of the ground.

0491

Thomp

When a ~~dead~~ dead-person  
is coming along you sense him as  
a wind. You shd step aside &  
let him pass.

Once at Albany graveyard Thomp  
heard a dead person riding  
on horse back coming, & you cd hear  
his bones rattle ~~the~~ <sup>xxx</sup>  
Thomp spoke to his whin  
companion, who answered that a  
dead person wd not make that  
sound. Whereupon the ~~the~~ dead person  
came right past inf of inf's  
companion

Social. (meetings, gambling)

Thomp  
d'le. dd'a. H'z } any festival.

Alec Billy ss. that the ~~clubs~~  
were everywhere great gamblers,  
playing native or white  
gambling games, he saw them  
gambling every day at both  
kinds years ago at Siletz.

Alec Billy:

there was a Smith R. and.  
gambler who gambled away  
~~his wife and left her~~  
his sister, and lost his sister  
be actually taken a cousin  
had to step in and make  
a small payment to save  
the sister from being screwed.

Thomp.

Superstitions

Warren Cornelius tells me that  
Spencer Scott's grandson Johnnie  
was seen driving a car upr. nearing  
Scott's place, but it was merely  
an ill-foreboding appearance.




Thump


When one hears a buzzing  
the ear, the mids. say "he  
~~is~~ hollers ~~and~~ and this  
is a sign there is go to be  
a change in the weather. It

is wó-yá. (he is is the

magic worm that eats in your  
teeth, he eats his fill, and  
then he goes back into your  
ear to take a rest. If he hollers  
southway, there is go to be a rain,  
if he hollers e. way, there is go to  
be a dry spell. When one can ~~hear~~ hear  
here the sawmill whistle in ~~toledo~~ it is a  
sign there will be a danger  
of weather.

Thump

When one's  (lower, gesture) lip  
quivers it is a sign that one  
is about to eat something.

When one's thigh quivers  
it is a sign that  someone  
is going to die.

Thomp

Any bird that comes around  
in the evening time & hollers  
birds. used to say is a bad  
sign, bad luck. (But not so if  
a bird hollers in the morning, as  
far as Thomp. noticed).

Reference is to information from Francis La Flesche, an Ethnological Investigator for the Bureau of American Ethnology who worked on Omaha, Osage, and Ponca.

Thomp & Mrs. Thomp  
If you come back & tell of  
having seen game, the game will  
hear you and all run away.  
(This is Thomp's comment when  
I tell him La Flesche's story  
about Indians sighting  
Buffaloes.)

Thomp  
When flickers come around  
one's house & peck, it is a  
sign that some inmate will die  
soon.

Lucy  
When door suddenly blew  
open, says somebody is g. & some.

Thomp  
Thomp always the children to  
eat the tail of salmon & you'll  
be a good hand to run. There  
can't hardly anyone deep up with  
you. They always used to tell me  
this ~~and that~~ when a child

and the kids ate salmon  
eyes & then wd see good.

Norm: When one belches it  
is a sign that one is g. to eat  
fish. V.S.

Ailments

)

thomp

yó·xxó·ll·v·ddæ, the  
sores of those fellows (walking  
or sitting or lying yonder).  
↑ accentless

yó·nnæ, those fellows  
↑ low falling

But yó·xxóh = h·í·xxóh,  
over that way. He vs. both  
of those & their equivalence.