TOBACCO AMONG THE KARUK INDIANS OF CALIFORNIA

BY

JOHN P. HARRINGTON
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LETTER OF TRANSMITTAL

Smithsonian Institution,
Bureau of American Ethnology,

Sir: I have the honor to submit the accompanying manuscript, entitled "Tobacco among the Karuk Indians of California," by John P. Harrington, and to recommend its publication, subject to your approval, as a bulletin of this bureau.

Respectfully,

M. W. Stirling, Chief.

Dr. C. G. Abbot,
Secretary of the Smithsonian Institution.
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36. Test figures

1. The Karuk phonems

2. Map showing places visited by Douglas
kuma'uhra; m karu yëthna xé'hva*'s, issurapu pe'kkurik, different kinds used to be and one pipe sack, copied reproduction of Powers, The Indians 43, opp. p. 426, accompanying his original Botany. Reduced % from these pipes and pipe sack have been as follows: No. 1 = Nat. Mus. ud River, Calif., collected by L. 16, No. 60 = McGuire, Fig. 33 Guire "wood and stone pipe"). No. 21399, Feather River, Calif., n Powers = Mason, Pl. 15, No. 62 = No. 3 = Nat. Mus. No. 21400, if., collected by Stephen Powers = o. 64 = McGuire, Fig. 27. No. 4. Is to find this in the Nat. Mus. = Nat. Mus. No. 19303, McCloud cted by L. Stone = Mason, Pl. 15, Fig. 25. No. 6 = probably Mason, eGuire, Fig. 30. No. 7. This pipe dated in the Nat. Mus. collections. at Mus. No. 21306, Hupa, Calif., u Powers = possibly Mason, Pl. 16, Fig. 36.----------------- tó'tarukáina'ti su'; 'íppamam pa'ndkúrit; ká'kmum tó'tafañálna'ti x pa'ndhра'm tupa'kya'rahiti'. Yëthna wood pipes in the making; they oil has been spilled in on top; some i dressed on the outside; and four i is a manzanita pipe, the third d end. [Fourth from last and last own in Pl. 34; third and second from so shown in Pl. 27.] % natural size... Rock ----------------- im'ir'k'isti;p vá'as, the Soft Soap-e river at Katimin. b, Vá'k'án pe'kk'd'or Pa'asaxus'iassa'avahkab, have been pecked off on top of the ck. c, 'Axxak pe'kk'd'or, 'áxxak kyá'rahiti', two pipe bowls, both stone. Pipe bowls % natural size. ring specimen is that of the pipe

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63044*--32—3
PHONETIC KEY

VOWELS
Unnasalized vowels:
- a — 'ar-tas, people.
- æ, œ — yé'hé, well!
- e, è — peh'raha', tobacco.
- i, i — pilna't-te-tcas, old men.
- o, o — kohomay'ike kō', the right size.
- u, u — 'u'ukrá'm, out in the lake.

Nasalized vowel:
- a — hā', yes. The only word that has a nasalized vowel.

Diphthongs:
- ay, a' — 'uvúrayvuti', he is going around.
- oy, o'y — hó'y, where?
- uy, u'y — 'uyccaráhiti', it is mixed.

CONSONANTS
Laryngeal:
- s — 'as, stone. 'u'ámti', he is eating.
- h — háriñay, year.

Radical:
- x, xx — xas, then. 'u''x, it is bitter.

Dorsal:
- k, kk — kári, then.

Antedorsal:
- y — yav, good.

Frontal:
- t, tt — tāvā, all right.
- s, ss — sārum, pine roots.
- c, cc — tucúyel, mountain.

Pitch:
- ' — high
- " — middle
- ' — low
- " — final atonic, lower than '

Length:
- Unmarked: short
- ' — long

1 w is represented in this paper by v, with the result that there are no diphthongs having w or "u" as second element.
2 Does not occur long.
3 We use the two symbols merely for convenience in writing the various positions of the glottal elusive.
4 r does not begin words, or double.

XXXIV

FIGURE 1.—The Karuk phonetic key and diacriticals.
Phonetic Key

Vowels

- ras, people.
- hé, well!
- êrâha', tobacco.
- aíttećas, old men.
- omayâ'te kô', the right size.
- 'ukrâ'm, out in the lake.

Yes. The only word that has a nasal-d vowel.

Îrayvutî', he is going around. 'aatây, l'mon eggs. ta''y, much.
'ý, where?
êráhiti', it is mixed. 'ây, mountain.

Labial:

- p, pp ............ pay, this. 'ippî', bone.
- f, ff ............ fitôi', foot. 'iffuô, behind.
- v* ............ vûra, it is. 'âvan, male, husband. 'îv, to die.
- m, mm .......... ma'ño, heavy. 'â'm'ma, salmon.

Frontal—Continued.

tc, ttc .......... teô'ta, let us go. pihnî'ttećî, old man.

r* ............. 'ára''r, person.

n, nn .......... nu''n, we. 'unnuhî'te, kidney

Consonants

- ñây, year. 'akrâ'h, eel.

Then. 'u''x, it is bitter. 'áxaxak, two.
Then. 'u'ákkati', it tastes.

, good.

- ãv, all right. kunkupîtî', they do that .
- ky, 'ittarî, to-day.
- kînkûnic, yellow. yînhâ', one.
- um, pine roots. 'a''s, water. vássi', ck (of body).
- cîp, mountain. 'îcëcâha', water.

Paper by v, with the result that there or 'û' as second element.

s merely for convenience in writing theal elusive.

Pitch:

- : high
- : middle
- : low
- : final atonic, lower than '.

3 r does not begin words, or double.
4 Does not occur long.
Level and falling tones:
- Unmarked: short or level
- ~: high or middle falling
- ^: low falling
- *: low falling atonic

Additional marks:
- †: inlaut form of ~
- ‡: inlaut form of ^
- §: inlaut form of *
- ◇: indicating detached pronunciation of t.s and t.c
- ◆: indicating vowel nasalization

INTRODUCTION

Knowledge and practice of the Californian tobacco has up to the present time been poorly documented. There is practically no literature on the subject, and the method pursued by others has been wrong. A study upon language is the only path to correctness. Every act and status must be traced to the psychology and mythology behind it. Without this, error lurks near in every item of information.

Starting with the picturesque Karuk tribe of California, whose tobacco knowledge constitutes a presentation, we shall formulate our gleanings. We shall gather the varieties of the tribe, as well as information about gathering, curing, and storing; infumation, incantations, procedure and customs; other uses of tobacco and similar materials, in shamanism, in ceremony, in vocabulary, expressions and proverbs. From these findings there will be a summing up, so that the whole picture may be presented.

The first section, here printed, records the knowledge of the Karuk, the second tribe encountered on the Klamath River from its mouth. This tribe is composed of the Katimin, Clear Creek, and Happy Camp, in the Siskiyou Counties. The tribe or language is known in the literature as Karuk, the Karusk by Gibbs, Ara by Gatschet, Quoratsi.
HONETIC KEY

'al
g

pronunciation of t.s and t.c
alization

TOBACCO AMONG THE KARUK INDIANS OF CALIFORNIA

By John P. Harrington

I. Pitapvavačtču'pha'

INTRODUCTION

Knowledge and practice of the California Indians with regard to tobacco has up to the present time been insufficiently explored. There is practically no literature on the subject. Furthermore, the method pursued by others has been wrong. A constant basing of the study upon language is the only path to correctness and completeness. Every act and status must be traced through language to the psychology and mythology behind it. Without the linguistic method, error lurks near in every item of information.

Starting with the picturesque Karuk tribe of northwestern California, whose tobacco knowledge constitutes the present section of this presentation, we shall formulate our gleanings from carefully selected tribes of several diversified areas throughout the State. For each tribe the presentation will include quoting of previous literature; determination of the variety of the tobacco used; description of gathering, curing, and storing; infumation, its instruments, appurtenances, procedure and customs; other uses of tobacco; other plants mixed with or used like tobacco; other plants smoked; tobacco as materia medica, in shamanism, in ceremony, in mythology; tobacconal vocabulary, expressions and proverbs. Finally, at the conclusion of these findings there will be a summing up and building together, difficult to write until the details from the varying areas have been duly worked over and presented.

The first section, here printed, records the tobacco knowledge of the Karuk, the second tribe encountered as one proceeds up the Klamath River from its south. This tribe centers about Orleans, Katimin, Clear Creek, and Happy Camp, in Humboldt and Siskiyou Counties. The tribe or language is called Pehtsik or Arras arra by Gibbs, Ara by Gatschet, Quoratean by Powell, Ehnek and
Ehnikan by Curtin, and Ká-rok, Ka'-rok, and Karok by Powers, evidentely writing o by analogy with "Mo'-dok," for he spells very correctly "ká-ruk, up east" and misspells only the tribe name. Karok is the mutilated incomplete first half of the native descriptive term Káruk Va'ára't, Upriver Person, or Káruk Kuma'ára't, Upriver Kind of Person, a combination of words which can be, but scarcely is once in a lifetime, used to designate the tribe. The old and correct tribal designation is 'A-teip Va'ára't (Áchip Vaárar) or Tseqvánemá-teip Va'ára't (Távávñánáchip Vaárar), Middle of the World Person; also expressions for "we," "we people," "our people," "our kind of people," and the like.

The information was largely obtained from ÍmkY6avn (ImkYvan) (Mrs. Phoebe Maddux) (pl. 1) to whose linguistic genius and patient striving after knowledge the success of the present section of this paper is largely due, with the help of various older Indians: Ya's (Yas), 'UhtcAmhác (Pete Henry) (pl. 2, a, b), TcÁkitcha'zn (Fritz Hanson) (pl. 2, c), 'IcxA yr1pa'zn (Hackett) (pl. 3, a, b), 'IcXÁ yrra'zh (Tintin) (pl. 3, c), 'Asnpirax (Snappy) ('asiktáva'zn, a woman) (pl. 3, d, e), John Pepper, 'Akrmanáshú'zn (Sandybar Jim), Kápitá'n (Capitan) (pl. 3, f), Pasamvaró'ttím (Ned), and several others. The texts and Karuk words in this paper are all in the downriver dialect of Karuk as spoken at Ka'timV'n (Katimin), (pl. 4, a), on the southeast side of the Klamath River, and at 'Icepírenchak (Ishipishirenchedak) (pl. 4, b), on the northwest bank of the Klamath opposite Katimin, Mrs. Maddux being of Ishipishirenchedak ancestry and raised at that village.

Bearing out the policy of emphasizing the Indian language, we have also tried to retain in the English translation as much as possible of the Karuk English, a peculiar dialect of northern California English modified by the Karuk language. This Karuk English presents a rich and surprising field for philological study. Operating with a limited number of English words, which amount to the partial vocabulary of the farmers and miners who first settled in the country, with more modern terms and colloquialisms added, this dialect stretches the meanings of words, making them do double or triple service, and is molded by Karuk idiom and especially by the remarkable com-

1 Powers, Stephen, Tribes of California, Contributions to North American Ethnology, vol. 3, Washington, 1877. The standard spelling adopted by Powers is Karok, with o to agree with Modoc, as shown by his listing of "Yú-rok, Ka'-rok, and Mo'-dok" (p. 19); he thought the Karuk words had the same ending as Modoc. Gibbs, George, Bur. Amer. Ethn., MS. 846, collected on the Klamath River, 1852, under the letter T, has already "up (a river) kah-ruk," with the correct u.
Ká-rok, Ka'rok, and Karok by Powers, in analogy with "Mo'-dok," for he spells very "east" and misspells only the tribe name. He completes first half of the native descriptive name Kú-ak'ará- (Ku'ak'ara), Karuk, and Kú-ak'ará- (Ku'ak'ara), Middle of the Klamath River, and at Ká-rok (Katimin), Katimin, Katimin, and Ká-rok words in this paper are all in Karuk as spoken at Ká-rok, Ka'rok, and Mo'-dok (p. 19); he had the same ending as Modoc. Gibbs, MS. 846, collected on the Klamath River, has already "up (a river) kah-ruk," with

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INFORMANTS

a, b, Pete Henry; c, Fritz Hanson.
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a, b, Pete Henry; c, Fritz Hanson.

INFORMANTS
da, e, Hackett; e, Tintin; d, e, Snappy; f, Capitan.
a. Katimn rancheria

b. Ishipishrik rancheria
pounding of the Karuk language, with the result that occasionally English words are put together in a very original and poetic way. The rendering of Indian texts and expressions in this dialect is a valuable record, and to change it completely into "high English" would destroy this record and remove the translation far from its original form. One will therefore find in the following pages frequent lapses into Indian English, and retention of such words as "to pack," meaning to carry; "to spill," instead of to pour; "to mock," instead of to imitate; "to growl," for to scold. His wife is "his woman." Mount Shasta is still "Shasty Butte." A cradle is a "baby basket." The sweat house is contrasted with "the living house." A woodpecker scalp is "a woodpecker head." We here boldly keep "pipe sack," "arrow sack," "jump dance," "kick song," "acorn soup," "pack basket," "baby basket," and many other compounds and choices of words, following the local dialect. The future is mostly formed by the auxiliary "going."

A few Karuk words, such as names of persons and places, and other words which do not lend themselves readily to translation in English, have been given in the English part of the paper in simplified orthography, but the strict Indian original can also always be found. The Karuk are closely identified in culture with the Yuruk Indians of the lowest stretch of the Klamath River and adjacent coast and with the Hupa of the lower Trinity River, the largest southern tributary of the Klamath. According to the Karuks' own impression, Yuruk and Hupa are larger, fatter, redder Indians than themselves. The Indians of the upper Salmon River, another southern tributary of the Klamath, are felt to be quite different in culture, although more directly in contact with the Karuk than are the Hupa. The Shasta Indians, holding the Klamath for a long part of its course immediately upstream of the Karuk, belong in culture with the Salmon River Indians. The Smith River tribe, bordering on the Karuk to the north and west, were their enemies, and cut them off from intercourse with other tribes in that direction. The Karuk know the names of a surprising number of other tribes, including some far to the east. All good things were believed to come down the Klamath River, and the tribe of Klamath and Modoc Indians at the head of the river, famed as warriors and as holders of the Klamath Lakes in the mud of which dentalium money was believed to grow and be obtained, were almost deified, and were held to be the dwellers of the northern end of the world. Even the White man came down the river from the great region of the Klamath Lakes, and horse is still occasionally called yurast-ceccii'h (Klamath) lake dog, or kaht-ceccii'h, upriver dog, instead of the usual mere teccii'h, dog.
ally the Klamath were visited by Karuks. It was common for Karuk men to take a trip downriver, often as far as the mouth of the river. Of the location of the coast tribes the same adverb was used as when indicating position out in a lake or out in a river. The Humboldt Bay tribe was the farthest one south along the coast and the Smith River tribe the farthest north along the coast for which they had names.

The Karuk were typical river Indians, and many features of their life strike one who has made a study of coast Indians as very similar. Their houses were all “downslope,” and faced the river, the door being commonly in the upriver portion of the front of the house. They were built of native hewn boards and were very warm and comfortable in winter. They were clustered in ‘arâri’k, or rancherias, which contained in addition to the living houses, sweathouses for the men and boys, in which they slept, conversed, and told stories, and which they heated up for sweating at least twice a day. The living houses were reserved for the women and girls, and all the cooking and eating and storing of food and most other property was done in them. It is very rare for a living house or sweathouse to have a name; they are usually called by the name of the site where they stand.

The rancherias contained no rancheria chief. Whatever ruling was done was by the heads of the houses. Each house had its owner, often a leader of feuds between families. Each of the several sweathouses of the rancherias also belonged to a family or was frequented only by members of certain families. The valuable fisheries along the river and the acorn plots upslope were owned by individuals and families.

Marriage was fixed up by older people, as it is to varying extent the world over. The common way to arrange marriage was for the man, who was the buyer of his bride, to send another man, called ‘unâva’n, go-between, to the father of the girl, and if the price was right, she married (tuyârahâ, she marries), going a week or so later to the husband's house, where she reared her family, formed new friendships, and was buried when she died. A less usual method of arranging marriage was when the girl herself tso’m’na, goes as an applicant for marriage. She is accompanied by two men, the expedition being arranged by the girl's father, or the one who has her to sell. They go, after previous understanding that the girl will be accepted, to the house of the man to whom she is offered, the girl packing a pack basket full of material and basl men carrying a quiver each. Of acorn soup, and if the arrangements proceed, the men exchange their next day, carrying with them to her there as a married woman was another kind of marriage distinguished of the man tuvônufuli, he enters goes to live at the house of the girl small, but some payment is all. Marriages are that the girl's family or desired by her kindred to remain in the house, or the man may be promised the girl to have a child without the girls by such a marriage belong to the man who marries in this way is.

At every rancheria there were men, called usually with disrespect, kânninîk. “As among the W. the latter than of the former. Some would be noted for the richness.

Before the Whiteman turned his firearms upon the deer and otter the river and his canneries caught upstream, the Karuk had an abundance. So wholesome and harmless was fish to young children. Pa’avahaye’ they mean the staple food, is another kind of marriage distinct of the man tuyârf, he enters the house, or the man may be promised the girl to have a child without the girls by such a marriage belong to the man who marries in this way is.

The Karuk boys and men employed boys have at the old swimming custom, was the most athletic none at all. According to old Tön, he so glad of it he never will go on a trip in summer up or down on but his quiver, into which some perhaps Indian money or other visited various rancherias in this sweathouses was his covering at night and jump in the sleep, or he would take a smoke
Karuks. It was commoner for the men to construct the house on high, often as far as the mouth of the river, and to face it toward the lake or out in a river. The Karuk house was on the coast, and many features of their life were similar to those of the Coast Indians as very similar. The Karuk house was oriented toward the river, the door being the door of the front of the house. The Karuk house was made of boards and very warm and cozy. The Karuk lived in a house, and all the food and most other property was stored in a living house or sweathouse. Each house had its owner, and the Karuk family was divided into a number of sweathouses, each of which was owned by the name of the site where it was located.

At every rancheria there were rich men, called "yatsafas," and poor men, called usually with disrespectful or pitying diminutive "anankairminhitc." As among the Whites, there were many more of the latter than of the former. Sometimes, however, a small rancheria would be noted for the richness of its few inhabitants.

Before the Whiteman turned his pigs upon the acorn patches and his firearms upon the deer and other game, and before his mines ruled the river and his canneries caught the salmon ere they could come upstream, the Karuk had an abundance of food and a great variety. So wholesome and harmless was food of all kinds that it could be given to young children. "Paavahayecciap," "the best food," and by this they mean the staple food, is acorn soup and salmon. Next after these in importance, the informants mention, with pleasure at the thought, pufftpch"ec, deer meat. Greens, berries, Indian potatoes, nuts, and different kinds of game furnished a delicious diet.

The Karuk boys and men enjoyed all the freedom which white boys have at the old swimming pool. Their costume, or rather custom, was the most athletic and healthful possible, which was none at all. According to old Tintin: "Indian boy no more clothes on, he so glad of it he never will put 'em on." A man would start out on a trip in summer up or down the river with absolutely nothing on but his quiver, into which some lunch, his pipe in its pipe sack and perhaps Indian money or other small articles had been tucked; he visited various rancherias in this condition and the warm air of their sweathouses was his covering at night; he slept in them absolutely naked and without mattress under him or blanket over him, lying on the warm flagstones, and if bothered with sleeplessness he would go out in the night and jump in the river and return to have a delicious sleep, or he would take a smoke of the strong Indian tobacco and
go to sleep, or both bathe and smoke. The common clothing of the women was a maple-bast petticoat, called pavirutva', the kind still worn by doctresses at kick dances; this was replaced at times by a "dress-up dress" consisting of a large and often heavy deerskin back flap, called yăffuś, and an apron, called tănťa'v, made of strings of Digger Pine nuts (’axyū's) or juniper seeds (’ip).

Daily life started with the morning sweat and plunge into the river or splashing of water over themselves at the spring by the men and boys, while the women and girls, who slept in the living houses, got up a little later and took their bath without sweating. The morning meal or breakfast came rather late, at about 8 or 9 o'clock, after which all went upon their chores or trips of the day. In the late afternoon the men prepared to sweat again, and sweating and bathing occupied their time until about sundown, or even later, when they went to the living house for the second and only hearty meal of the day. All ate together in the living house and considerable time was spent over the meal, the acorn soup being sipped slowly, with much conversation. Shortly after this meal the men and boys went over to the sweathouse, where they conversed further, some of them sometimes sitting up until quite late before going to sleep.

The larger rancherias generally had more than one burying plot. When a death occurred, the corpse was buried on the same or the following day. It was tied on a board soon after death with the face up. Water, acorn soup, and acorn meal that had already been ground up preparatory to making acorn soup which happened to be in the houses of the rancheria were spilled out. On the day of the burial, people of the rancheria who desired to eat carried food with them across the river or across some water before eating. The grave is dug by male relatives just before burial. The dead person is not taken through the door of the house, but a board or two is removed from the wall of the house to furnish exit. The dead person is removed from the board on which he has been tied and is tied on another board before burial. The person is buried with head upriver. Shredded iris leaves, prepared for making string, are burned before the grave is filled in, if the person is a man, but bear lily leaves, prepared for basketry overlay, if it is a woman. The evening of the day of the burial a basketry hopper is hung on a stick fixed so that it projects by the door of the house where the death occurred, a coil of bear lily leaves being placed on the stick so that they hung inside the hopper, for the purpose of scaring the spirit from entering the house. This hopper and coil were again hung in the same way the evening of the fourth day after the death occurred. The grave digger or diggers and the relative or relatives most immediately affected ate apart from other people for four days after the death occurred, making a separate fire upon the floor of the living house, aside from the

fireplace. Each evening as it got dark a fire being built at the head of the fire and burned. The fourth evening the person were packed upslope and dealt; they were not burned. The grave of death occurred the grave digger or diggers most in mourning, male and female, in the living house, after which they bathed, anointing their bodies and drank some of the soup.

The principal ceremonies of the new year ceremony at Amekyaram, the jump dance for the new year ceremony at Clear Creek.

The spring salmon ceremony was called vuhvuhhkka, given for the April moon, the medicine man officiated for 1 month before the house for a month previous. It was forbidden that anyone should look up. Of the smoke it was said nanu'āvahkam 'upāteckuti pa'am, that smoke, it reaches to look at that smoke, from Requa, Happy Camp, or as far upriver as

The jump dance at Amekyaram, much talked of and also gave its name 'hhavirahi4. It was last danced. The new year ceremony was held another year. It was held at Clear Creek and at Katimin, but has been 1912. For the first 10 days of the ceremony at Amekyaram, a fire at a different shrine upslope of the house for a month previous. It was forbidden that anyone should look up. Of the smoke it was said nanu'āvahkam 'upāteckuti pa'am, that smoke, it reaches to look at that smoke, from Requa, Happy Camp, or as far upriver as

4 Referring to the smoke.
The common clothing of the At, called pavirutva', the kind still worn, was replaced at times by a large and often heavy deerskin back called tánta'av, made of strings of per seeds ('ip).

The men and who slept in the living houses, got into a sweat and plunged into the river at the spring by the men and who slept in the living houses, got into a sweat and plunged into the river without sweating. The morning of the fifth day after the death occurred the grave digger or diggers and the relative or relatives most in mourning, male and female, sweated themselves in the sweat-house, after which they bathed, and then applied brush medicine to their bodies and drank some of the same medicine.

The principal ceremonies of the Karuk were the spring salmon ceremony at Amekeyaram, the jump dance at Amekeyaram, and the new year ceremony at Clear Creek, Katimin, and Orleans.

The spring salmon ceremony was held at the beginning of the April moon, the medicine man officiating having stayed in the sweat-house for a month previous. It was called saruk'ămku'uf, downslope smoke, also 'rurúvahív, meaning what they get away from. The first salmon of the year was cut up and roasted by the medicine man. It was forbidden that anyone should look at the smoke which rose from this fire; even the medicine man himself and his helper did not look up. Of the smoke it was said: Kuninai kunić u'ihya', pay-namu'ávahkam 'úpáttekutu pa'ámku'uf, it is just like an arrow sticking up, that smoke, it reaches to heaven. Everyone was afraid to look at that smoke, from Requa, at the mouth of the Klamath, to Happy Camp, or as far upriver as it could be seen. The medicine man remained in the sweat-house for 10 days after making the smoke. Only after this ceremony was it permissible to catch salmon. The ceremony gives name to one of the months.

The jump dance at Amekeyaram, held at the beginning of July, was much talked of and also gave its name to one of the months. Any jump dance is called vuhvuhákka'm, meaning big deerskin dance, but this jump dance at Amekeyaram was called also by the special name 'ahávárahív. It was last held in July, 1895. It was danced every day and evening for 10 days. Two men sang and a row of men danced.

The new year ceremony was held in order to refix the world for another year. It was held at Clear Creek in August, and at Katimin and Orleans simultaneously in September. It is still held at Clear Creek and at Katimin, but has been discontinued at Orleans since 1912. For the first 10 days of the ceremony the medicine man builds a fire at a different shrine upslope each day, and as he goes up the hill there follows behind him a party of men and boys who target-shoot with arrows at different prescribed places along the route. This sec-

1 Referring to the smoke.
tion of the ceremony is called 'icerf', meaning target shooting. It is followed by an all-night vigil by the medicine man on the night of the tenth day, he standing by an altar and facing a mountain, while a deerskin dance or play deerskin dance is being performed. This part of the ceremony is called 'irahti'. The medicine man remains in the sweathouse for five nights after the conclusion of the ceremony; for 10 nights if he is officiating for the first time. The medicine man takes his seat in the sweathouse when the target shooting ceremony starts.

Doctors acquired and kept their status by performing the ceremony of mountain pilgrimages, which were usually accompanied by the doctor dancing in the sweathouse. Women doctors have in recent times outnumbered men doctors, and this probably holds true for earlier times. Text material on the method of curing by doctors is presented in this paper.

The kick dance, a communal sing held for the benefit of a doctor who has been sick, is an interesting institution, since it calls forth the composition of songs with original words by various individuals. Indian men, women, and children, anyone that wants to come, assemble at the house of the doctor for an all-night sing. Formerly the meeting was held in a sweathouse. The room is dark. The doctor stands and dances. All others present sit and sing, kicking the floor in time to the song.

Myths (pikvah) were told only in the wintertime, at night, both in the sweathouse and in the living house. They were told mostly lying down. Sometimes a man and boy would lie facing each other in the sweathouse, and the boy would repeat the myth as it was told him by the man, a passage at a time. An old woman would teach a myth to a girl in this same way in the living house. Myths and the interspersed songs were transmitted in this way with considerable exactness.

Everything that the Karuk did was enacted because the Ikxareyavs were believed to have set the example in story times. The Ikxareyavs were the people who were in America before the Indians came. Modern Karuks, in a quandary how to render the word, volunteer such translations as "the princes," "the chiefs," "the angels." These Ikxareyavs were old-time people, who turned into animals, plants, rocks, mountains, plots of ground, and even parts of the house, dances, and abstractions when the Karuk came to the country, remaining with the Karuk only long enough to state and start all customs, telling them in every instance, "Human will do the same." These doings and sayings are still related and quoted in the medicine formulae of the Karuk. Several of the Ikxareyavs are known by name, such as 'T0yarukphriiv', Across Water Widower. There is mentioned a special class of Ikxareyavs called Kitaxrihars, meaning winged, which were savage or wild rocks. There is a group of these several individuals, who sometimes hurt at the time of the new year, have medicine formulae for curing them, suffered some accident. The major of the medicine, part of which they have been transformed into, is supposed to lie only a few generations.

The Karuk were not farmers, but had agriculture. I would scarcely know a region in all the world where people in this sole position in Karuk agriculture, plant, but by a drug; not by a plant; but by one growing still wild all over the place, the Indians were cultivating and eating road from the wild tobacco by artificial means. They had as pets their dogs, California Woodpeckers, but only one species of tobacco was Nicotiana bigelovii of the plant mentioned in the account among northern California coast Indians, raised in gardens by the Indians, Bodega voyage. Their agriculture for raising tobacco by burning logs, to be sometime previous to the snow, right season, of harrowing the seeds, harvesting the leaves, stems and sometimes having over a considerable period. Weeding, and to irrigate or water the curing of the tobacco was less, and the interesting point is that it was segregated as separate products by the Indians. Tall stem tobacco, weak and woody, or look something like leaf tobacco, low-caste visitor at a house to smoke to adulterate the latter. The use in northwest coast and California human religion in general are curing the chief use of this poor, cheap tobacco to the Ikxareyavs made by hunters and others. The leaf tobacco was
iv, meaning target shooting. It is a medicine man on the night of the or and facing a mountain, while a nce is being performed. This part
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The Karuk were not farmers, and yet they were not without agriculture. I would scarcely know where to point to another region in all the world where people cultivated only one plant. And this sole position in Karuk agriculture was occupied, not by a food plant, but by a drug; not by a plant which has been lost in nature, but by one growing still wild all over the Karuk country, but which the Indians were cultivating and endeavoring to breed along a different road from the wild tobacco by always sowing seed taken from their tobacco gardens, solely for the purpose of making it “ikphah,” strong.

They had as pets their dogs, bear cubs, raccoons, skunks, California Woodpeckers, but only one plant pet, which was tobacco. This tobacco was Nicotiana bigelovii of the tall northern California form, the plant mentioned in the account of Sir Francis Drake’s visit among northern California coast Indians and first described as being raised in gardens by the Indians of Trinidad in the diary of the Bodega voyage. Their agriculture consisted of producing potash for raising tobacco by burning logs and brush at the site of the garden to be sometime previous to the sowing, of scattering the seeds at the right season, of harrowing the seed in, of weeding the plants, and of harvesting the leaves, stems and seeds with careful attention, extending over a considerable period. What they did not do was to till the soil about the plants, which was unnecessary and closely approached in process by their dragging a bush over the sown ground and by weeding, and to irrigate or water them, which was unnecessary.

The curing of the tobacco was less complicated than its cultivation, and the interesting point is that leaf tobacco and stem tobacco were segregated as separate products and assigned separate uses. The stem tobacco, weak and woody, a cheap by-product, pounded up to look something like leaf tobacco, is sometimes offered to some poor, low-caste visitor at a house to smoke, or is mixed with leaf tobacco to adulterate the latter. The strict and stingy money basis of northwest coast and California coast culture and the attitude of human religion in general are curiously illuminated by the fact that the chief use of this poor, cheap stem tobacco was as an “offering” to the Ikxareyavs made by hunters, priests of ceremony, doctors and others. The leaf tobacco was saved to be smoked by men; the
stem tobacco was thrown to the gods! And this with no belittling of the gods, but because it was the custom.

For storing tobacco, and leaf tobacco was the only kind to the storing of which any attention was paid, various containers were used, commonly a basket resembling the money or trinket basket of these Indians, but differing from it in some details. These baskets were distinct, and had a distinct name. Occasionally an upriver (Shasta) tobacco basket found its way among these Indians, or an upriver hat was transformed into a tobacco basket, although such a hat was never used by the Karuk as a hat, thus putting a foreign artifact to a modified usage for which it was not originally intended. An elk scrotum bag as a container for storing tobacco is also a unique feature.

Tobacco was never chewed, drunk, or mixed with lime. It was rarely eaten. Practically its sole employment was smoking.

Smoking pipes were made of three or more kinds of wood, one of these, the arrowwood, not only having suitable and handsome texture for a pipe, but being provided by nature with a hole of the right size which needs only to have its pith rammed out. The Karuk also had the playful custom of letting a dried salmon beetle larva, the kind which were so plentiful about the houses, do this ramming instead of the Indian, which with the larva, of course, assumes the form of eating. The pith was soaked with grease, as can be readily done in a short time, and the grub is imprisoned in the bowl, which is dug out early in the process of shaping the pipe for the reason that the wood is worked easier when green. Death or tunneling confronts the grub, who is tempted to do the latter, since the only place where he can find a bite of anything soft is at the one point where the pithy tunnel commences. The grub, if victorious, passes the pith through his body and comes out at the "mouth end" of the pipe. The "good" pipes had the bowl lined with a funnel-shaped piece of soapstone, inserted in the tobacco-containing end like an abbreviated stone pipe. This kept the pipe from burning out, and also increased its value and good appearance. The merits of different kinds of soapstone for this purpose were distinguished. The Karuk also had a soapstone pipe, made like the wooden pipes in shape but all of stone. Pottery pipes were not known. Wooden pipes were occasionally decorated with abalone inlay.

The "good" pipe was not complete without its pipe sack. This was made of buckskin and tailored to fit the pipe. It was a carrier both of the smoking tobacco and the pipe. The mouth end of the pipe was so tied that it protruded somewhat from the mouth of the sack, a custom which is explained on the pretense that when exposed in this way it does not get so much the taste of tobacco. The shape of the pipes should also be noticed as regards their tying in the pipe sack. The pipe is slenderest toward the end is always larger than the slender, the very practical purpose of keeping inside the pipe sack as it is being carried, ordinary pipe sack made of deerskin, while the elk-scrotum pipe sack was an Indian to brag on."

The procedure of smoking consisted of filling it in a certain way, tobacco to the mountains; of lighting; of variously holding the pipe in; of taking the tobacco into the mouth; of taking the pipe out of the mouth several times; and finally of putting it back into the sweathouse after their midnight bathing. When a man came after eating the evening meal to the living house. There was not always smoking very frequently was. The second to back into the sweathouse after their It was then that smoking was regular. passed around.

The Karuk did not know "the pipe of friendship. When men on the trail or elsewhere it was the regular to their pipes, each himself smoking smoking was regarded the same as mutual smoking was not practiced up, although there was a definite when an agreement was made after was, within the recollection of the Indians.

Tobacco was therefore used as an embrace of friendship. It was classed by the midnight bathing. When a man other he smoked and bathed. Tobacco was also regarded as good

Again it was recognized as a b

hurts.

See pp. 206–207.
ds! And this with no belittling custom.

acco was the only kind to the s paid, various containers were  the money or trinket basket of in some details. These baskets name. Occasionally an upriver vay among these Indians, or an tobacco basket, although such a as a hat, thus putting a foreign h it was not originally intended. r storing tobacco is also a unique k, or mixed with lime. It was employment was smoking.

e or more kinds of wood, one of g suitable and handsome texture ture with a hole of the right size named out. The Karuk also had d salmon beetle larva, the kind houses, do this ramming instead , of course, assumes the form of grease, as can be readily done mprisoned in the bowl, which is ing the pipe for the reason that a. Death or tunneling confronts latter, since the only place where at the one point where the pithy storious, passes the pith through h end” of the pipe. The “good” unshaped piece of soapstone, end like an abbreviated stone ning out, and also increased its aeries of different kinds of soapnished. The Karuk also had a n pipes in shape but all of stone. Vooden pipes were occasionally ste without its pipe sack. This to fit the pipe. It was a carrier e pipe. The mouth end of the somewhat from the mouth of the he pretense that when exposed he taste of tobacco. The shape s regards their tying in the pipe sack. The pipe is slenderest toward its mouth end, but the mouth end is always larger than the slenderest portion, which has apparently the very practical purpose of keeping the pipe from slipping down inside the pipe sack as it is being carried around. In addition to the ordinary pipe sack made of deerskin, those of elk skin are reported, while the elk-erotum pipe sack was considered as something “for an Indian to brag on.”

The procedure of smoking consisted of taking the pipe out of the sack; of filling it in a certain way, accompanied by a “spoiling” of tobacco to the mountains; of lighting the pipe by several different methods; of variously holding the pipe while smoking; of smacking in; of taking the tobacco into the lungs, which was the culmi-

nation of the process and to which everything else was subservient; of taking the pipe out of the mouth; of repeating the act of smoking several times; and finally of putting the pipe back into the pipe sack.

Tobacco smoking entered into the regular daily life of the adult male Indians and the women doctors. Although tobacco was smoked on various occasions during the day, the first regular time for smoking came after eating the evening meal, while the men still tarried in the living house. There was not always smoking at this time, but there very frequently was. The second occasion was when the men went back into the sweathouse after their evening meal at the living house. It was then that smoking was regularly participated in, the pipes being passed around.

The Karuk did not know “the pipe of peace,” but they knew the pipe of friendship. When men or doctor women met together on the trail or elsewhere it was the regular custom to offer each other their pipes, each himself smoking first in true Indian style. This smoking was regarded the same as a friendly embrace. But similar mutual smoking was not practiced when family feuds were patched up, although there was a definite ceremony of peacemaking, nor when an agreement was made after a fight with another tribe, which was, within the recollection of the informants, the Smith River Indians.

Tobacco was therefore used as a part of the day’s routine and as an embrace of friendship. It was also used as a sedative, as a sleep producer. It was classed by the Karuk in this aspect along with midnight bathing. When a man could not sleep in the sweathouse he smoked and bathed.5

Tobacco was also regarded as good, since it gave its smell to the sweathouse.

Again it was recognized as a benumber of pain and used for ear-ache and toothache. It was also used occasionally as a poultice on hurts.

5 See pp. 206–207.
Tobacco was also regarded as a poison or help to medicine which was being recited. It was smoked in this connection when one was in trouble, which was conceived of as one's being bedeviled by one's enemies. It was like a weapon and, together with medicine formulas, was used by a winged Ikxareyav for overcoming even the power of the sun.

Tobacco smoke was blown and leaf tobacco and stem tobacco (usually the latter) were thrown to the Ikxareyavs. Karuk ceremony is completely permeated with this puffing and tossing of tobacco, and all pursuits where luck is strived for, such as hunting and gambling, have plenty of it, as do many kinds of curing and other medicine. For instance, at the annual new year ceremony the medicine man carried his pipe wherever he went and both puffed and threw tobacco in connection with his kindling of the daily fires. Even the young unpriestly target shooters paused to sit and pass around the pipe amid their shooting. The use of tobacco by sucking doctors, and of tobacco pipes as the instruments through which to do their sucking, is a subject of vast importance for comparative studies.

Smoking tobacco at a kick dance in the sweathouse, so that the smoke will fill the air and prevent the voices of the singers from getting hoarse through the night, is another purpose attributed to the use of tobacco.

The thoughts of the Karuk were so filled with tobacco that it entered the names of places and individuals, gave rise to the name of a bird and a basket design, figured in songs, and produced a color adjective.

As a result of careful and thorough experience with the material presented in the Karuk section of this paper, we can state that to the Karuk tobacco is merely and uniquely tobacco. The tube in which tobacco is burned is to the Karuk mind an escapement from the boredom of life and the entrance to a world of medicine, ceremony, myth—an entrance reaching out in various ways into the unknown. Tobacco was never smoked for pleasure, but always for some definite purpose, if only that of filling out the daily routine prescribed by the Ikxareyavs and followed by the ancestors. It was not medicine, it was not magic, it was not personified. Only its strength was sought; and it was used only in the way to produce the most acute poisoning. Custom and superstition entirely guided its use. There was no question as to whether it was good or bad to smoke tobacco, whether one should or should not smoke, if one were a man or a woman doctor. Practically all men smoked, and smoked at the same times and in exactly the same way. Women doctors smoked only because they were doing a man's job and must do as men did. Women who were not doctors never smoked.
poison or help to medicine which in this connection when one was as one's being bedeviled by one's l, together with medicine formula, or overcoming even the power of leaf tobacco and stem tobacco to the Ikxareyavs. Karuk cere-
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ning by boys was prohibited, smoking by youths was frowned upon. If prescribed custom made its use a habit, there was never any talk of its being a habit and there was little individual variation.

It is a curious fact that while the whites took over the material tobacco from the Indians, they took with it no fragment of the world that accompanied it, nor were they at first aware that there was such a world, and, again, that after all the generations which have elapsed since its introduction among the whites, it has woven itself scarcely at all into their psychology and mythology. Lady Nicotine is en-
shrined among the Whites only as a drug, as a taste, as a habit, along with the seeking after mild and tasty forms, while the Karuk make tobacco a heritage from the gods, a strange path which juts into this world and leads to the very ends of magic.

In the way of acknowledgments I can not help but think first of the patient Indians whose memories were ransacked for the study. The late W. E. Safford, of the Bureau of Plant Industry of the Department of Agriculture, assisted with many suggestions. To Mr. C. V. Morton, Mr. Paul C. Standley, and Dr. William R. Maxon, of the Division of Plants, United States National Museum, and to Professors W. A. Setchell and W. L. Jepson, of the Department of Botany, University of California, I am indebted for identifications and much valuable information, botanical and otherwise. To Prof. H. E. Bolton, Director of the Bancroft Library, University of California, and to Fr. Zephyrin Engelhardt, of Mission Santa Barbara, I am indebted for information along another line of California research, and for access to Spanish manuscript sources. The halftone illustrations are from photographs by the author. Drawings of the Karuk tobacco plant were prepared by Mrs. Mary Wright Gill and by Mrs. Agnes Chase, of the Bureau of Plant Industry, Department of Agriculture, and Mrs. Gill's rare talent in this line of work made them lifelike, in addition to their correctness; but later on Prof. W. A. Setchell provided me with others more standard because made in connection with his special study of the California tobacco species, and these have been substituted for the drawings of Mrs. Wright and Chase and are here published for the first time. Mrs. George Mullen prepared with the greatest accuracy of detail the series of drawings illustrating the early stages of making a Karuk tobacco basket. I wish also to express my heartfelt appreciation of the kindness of Mr. and Mrs. W. P. Reese, who assisted the work greatly, of Mrs. B. Shellenberger, of Dr. Edgar L. Hewett, of Mr. John T. Linkins; Mrs. Walther Kurze; and, last but not least, of Mr. F. W. Hodge and Dr. J. Walter Fewkes, former chiefs of the bureau, and of Mr. Matthew W. Stirling, present chief, for furthering this study in California aboriginal botany and the reachings around of plant custom.
II. Pāmitva pakuntecuphpūruṣunatiha pakuntecuphpūruṣunatiha pakuntecuphpūruṣunatiha pakuntecuphpūruṣunatiha pakuntecuphpūruṣunatiha

(BIBLIOGRAPHICAL)

1. Pāmitva pakuntecuphpūruṣunatiha pakuntecuphpūruṣunatiha pakuntecuphpūruṣunatiha pakuntecuphpūruṣunatiha pakuntecuphpūruṣunatiha

(MENTION OF TOBACCO AMONG THE KARUK)

More lengthy mention of tobacco usage among the neighboring tribes can be cited than among the Karuk themselves. What we actually have directly on the Karuk usage in the form of published and unpublished documents is meager and is here presented.

1852

Bureau of American Ethnology Catalog of Manuscripts no. 846, stock Quoratean, language Arra-arra or Pehtsik, collector George Gibbs, vocabulary in notebook containing 23 pp., 4" x 6". Notebook has original title: Pehtsik Klamath or Arra-Arra.

"The only evidence of agriculture noticed is in the small patches of tobacco plants around many of their houses" [p. 5].

"leaves of trees . . . shrāhn [under the letter L] [for sa"n, leaf]."

"pipe . . . oo-hoo-rhm [under the letter P] [for 'uhrd-m, pipe]."

"tobacco . . . e-hēh-ra [under the letter T] [for 'ihg-raha', tobacco]."

Bureau of American Ethnology Catalog of Manuscripts, No. 130, stock Athapascan, Weitspekan, and Quoratean, language Hupa (Alikwa, Arra-arra, etc.), collector George Gibbs, in 1852, place Klamath and Trinity Rivers.

"Pipe [p. 40] . . . oo-hoo-rhm [p. 41] [for 'uhrd-m, pipe]."

"Tobacco [p. 48] . . . e-hēh-ra [p. 49] [for 'ihg-raha', tobacco]."

UNDATED

Bureau of American Ethnology Catalog of Manuscripts, No. 209, stock Athapascan, Weitspekan, Quoratean, language Aliquah, Arra Arpa and Hopah, collector George Crook, place Klamath River, Calif.

"Pipe [p. 45] . . . ooh-hoo-rwm [p. 46] [for 'uhrd-m, pipe]."

"Tobacco [p. 55] . . . Mo-hāre-rāh [p. 56] [for muht-raha', his tobacco]."

1853


"Pipe . . . Oh rhm [p. 442] [for 'uhrd-m, pipe]."

"Tobacco . . . Eh heh rh [p. 442] [for 'ihg-raha', tobacco]."

1860


"Hay-rah, Tobacco [p. 6] [for 'ihg-raha', tobacco]."

"O-ram, Pipe [p. 6] [for 'uhrd-m, pipe]."

1877


1.— Ka'rok. Obtained by Mr. William Gibson, California, in 1872, from Pa-chi'-i, alphabet is used [p. 447]. Powers' words for tobacco and pipe, or any words that are not in the Smithson.

2.—Arra-arra. Obtained by Lieu. John W. Taggart, United States Army, 1872, place Trinity River, California, and is No. 398, Smithsonian Collections [p. 447].

"Pipe [p. 40] . . . oo-hoo-rhm [p. 41] [for 'uhrd-m, pipe]."

Powers' words for tobacco and pipe, or any words that are not in the Smithson.

3.—Arra-arra. Obtained by Mr. William Gibson, California, in 1872, from Pa-chi'-i, alphabet is used [p. 447]. Powers' words for tobacco and pipe, or any words that are not in the Smithson.

4.—Peht-isk. Obtained by Lieu. John W. Taggart, United States Army, 1872, place Trinity River, California, and is No. 398, Smithsonian Collections [p. 447].

"Pipe [p. 40] . . . oo-hoo-rhm [p. 41] [for 'uhrd-m, pipe]."

Powers' words for tobacco and pipe, or any words that are not in the Smithson.
HARRINGTON

TOBACCO AMONG THE KARUK INDIANS

1853


"Pipe . . . Oh rahm [p. 442] [for 'uhrah-m, pipe]."

"Tobacco . . . Eh heh rah [p. 442] [for 'iherah-ha', tobacco]."

1860


"Hay-rah, Tobacco [p. 6] [for 'iherah-ha, tobacco]."

"O-ram, Pipe [p. 6] [for 'uhrah-m, pipe]."

1877


"1.—Ka'-rok. Obtained by Mr. Stephen Powers at Scott’s Bar, California, in 1872, from Pa-chi'-ta, a chief. The Smithsonian alphabet is used [p. 447]. Powers’ own vocabulary does not record words for tobacco and pipe, or any word bearing on tobacco.

"2.—Arra-arra. Obtained by Lieut. George Crook on the Klamath River, California, and is No. 398, Smithsonian Collections. It was transliterated by Mr. George Gibbs, in No. 358, and the Smithsonian alphabet used. The latter number is here given [p. 447]."


"3.—Arra-arra. Obtained by Mr. George Gibbs. It is Nos. 359, 401, and 403, Smithsonian Collections. No. 401 has been used here, as it was written in the Smithsonian alphabet [p. 447]." "¶[53. Tobacco] [3. Arra-arra] i-he'-ra [p. 451] [for 'iherah-ha', tobacco]."

"¶[52. Pipe] [3. Arra-arra] u-hu-rahm [p. 451] [for 'uhrah-m, pipe]."

"4.—Peh'-tsik. Obtained by Lieut. Edw. Ross, who says it is the language of the Upper Klamath, from the Indians of Red Cap’s Bar. His spelling has not been changed. It is No. 318, Smithsonian Collections [p. 447]." "¶[53. Tobacco] [4. Peh'-tsik] heh-rah [p. 451] [for 'iherah-ha, tobacco]." "¶[55. Pipe] [4. Peh'-tsik] ag-hu-rahm’ [p. 451] [for 'uhrah-m, pipe]."
"5.—**Eh-nek.** Obtained by George Gibbs, and published in Schoolcraft, Part III, page 440, from which it has been taken; the orthography is not changed. On page 422 of that volume, Mr. Gibbs says that "Ehnek is the name of a band at the mouth of the Salmon or Quoratem River" [p. 447]. "¶[53. Tobacco] [5. Eh-nek] eh-he'-rah [p. 451] [for 'ihé'taha', tobacco.] "¶[55. Pipe] [5. Eh-nek] oh-rahm [p. 451] [for 'uhräm, pipe."

1878

Bureau of American Ethnology Catalog of Manuscripts No. 845, stock Quoratean, collector A. S. Gatschet (obtained from Joseph A. Thompson), place San Francisco, Calif., date Jan. 1878, remarks vocabulary, 6 pp. 10" X 14". (Also a copy.) [Does not contain any words bearing on tobacco. It is interesting in that it was obtained from a white man who had lived with the Indians.]

1889


"35. Pipe, of stone . . . ásóhuram [p. 89] [for 'asóra"m, stone pipe]." [This is the only word recorded bearing on tobacco.]

1906-1907


1907

Merriam, C. Hart, Names for Tobacco in 56 California Dialects, 1907, Bureau of American Ethnology MS. No. 1563. [Does not contain Karuk words.]

1911


1921


"Thus we have Karok -hera [p. 51] for tobacco; for the last three syllables . . . "

1922

Olden, Sarah Emilia, Karok Indians, "Pipe . . . Ooharlun [p. 190] [for 'ooharlun, pipe."

1926


"2. Pámitva pakunteuhurunatih kuma'ará'tas mustih [MENTION OF TOBACCO AMONG CERTAIN NEIGHBORS FOR THE SAKE OF COMPARISON. Most of the linguistic material has been made a part of the treatment of the tribes in question. Fletcher has been included here merely as a matter of comparison. Most of the species of tobacco used by the Indians mentioned by Father Lasu, discovered by the writer in the Ban co specimens of the species of tobacco used by the Karuk, Nicotiana bigelovii var. typica.

162

It is interesting that the account of the Indians of presumably Drake's July 23, 1579, makes mention not of baskets and bags of it, and especially paper, since the tobacco used by the Karuk, Nicotiana bigelovii var. typica.
George Gibbs, and published in School which it has been taken; the orthog-

1878

5y Catalog of Manuscripts No. 845,
Gatschet (obtained from Joseph A. co, Calif., date Jan. 1878, remarks
Also a copy.) [Does not contain any
s interesting in that it was obtained
with the Indians.]

1889

5y Catalog of Manuscripts No. 847,
sk, collector Jeremiah Curtin, place
July 1889, remarks: Powell Intro,
Ehnik Tribe [crossed out]. Ehnikan
an family. [The preceding not in
a (aror). Locality: Klamath River
co, Cal., to Happy Camp, Siskiyou
ah Curtin. Date of Record: June
to Gatschet's Ars, which see. No.
s in J. N. B. Hewitt's hand.]
huram [p. 89] [for 'asorar'm, stone
recorded bearing on tobacco.]

16-1907

ns Indian Legends, Outwest, vol. 25,
(Aug. 1906), 268-271 (Sept. 1906),
-454 (Nov. 1906), vol. 26, pp. 73-80
907), 267-268 (Mar. 1907). [This
anything bearing on tobacco.]

1907

Tobacco in 56 California Dialects,
hology MS. No. 1563. [Does not
1911

s of the Coast of California North of
California Publications in American
. 9, no. 3, pp. 273-435, Apr. 1911,

section on the Karuk language [contains no words bearing on tobacco].

1921

1921, pp. 19-49.

“Thus we have Karok -hera [p. 30].” [Given as the Karuk word
for tobacco; for the last three syllables of 'ihē-rah', tobacco.]

1923

Olden, Sarah Emilia, Karoc Indian Stories, San Francisco. 1923.
“Pipe . . . Ooharalun [p. 190] [for 'uhrâ-m, pipe].”

1925

Kroeber, A. L., Handbook of the Indians of California, Bureau of
American Ethnology Bulletin 78, Washington, 1925, chap. 5, The
Karok, pp. 98-108. [The section on the Karuk does not contain
anything bearing on Karuk tobacco.]

2. Pámítva pakunčuhrâ'umarihah payiθâva kuma'ávansas payiθ kuma'á-ras mukun Îhē-rahä’
(MENTION OF TOBACCO AMONG NEIGHBORING TRIBES)

Under the foregoing heading all the material available recorded by
others bearing directly on Karok tobacco has been assembled. Men-
tion of tobacco among certain neighboring Indian tribes is here added
for the sake of comparison. Most of these quotations are from well-
known sources and no attempt at completeness or incorporation of
linguistic material has been made, this being reserved for special
treatment of the tribes in question later on. The quotation from
Fletcher has been included here merely because it is the first mention
of the species of tobacco used by the Karuk, the tobacco of Monterey
Indians mentioned by Father Lasuen in his letter to Galves, 17—,
discovered by the writer in the Bancroft Library, probably referring to
Nicotiana bigelovii var. typica.

1628

It is interesting that the account of Sir Francis Drake's visit among
the Indians of presumably Drake's Bay, California, June 17 to
July 23, 1579, makes mention not only of their tobacco, but of both
baskets and bags of it, and especially so in connection with the present
paper, since the tobacco used by those Indians was the same species
as that used by the Karuk, Nicotiana bigelovii var. exaltata, which
extended down the coast as far as San Francisco Bay and was the only species.¹

"The next day, after our comming to anchor in the aforesaid harbour, the people of the countrey shewed themselues, sending off a man with great expedition to vs in a canow. Who being yet but a little from the shoare, and a great way from our ship, spake to vs continually as he came rowing on. And at last at a reasonable distance staying himselfe, he began more solemnly a long and tedious oration, after his manner: vsing in the deliuerie thereof many gestures and signes, moving his hands, turning his head and body many wayes; and after his oration ended, with great shew of reverence and submission returned backe to shoare againe. He shortly came againe the second time in like manner, and so the third time, when he brought with him (as a present from the rest) a bunch of feathers, much like the feathers of a blacke crow, very neatly and artificially gathered upon a string, and drawne together into a round bundle; being verie cleane and finely cut, and bearing in length an equall proportion one with another; a speciall cognizance (as wee afterwards obserued) which they that guard their kings person weare on their heads. With this also he brought a little basket made of rushes, and filled with an herbe which they called Tabdh. Both which being tyed to a short rodde, he came into our boate. Our Generall intended to haue recompenced him immediately with many good things he would haue bestowed on him; but entring into the boate to deliuer the same, he could not be drawne to receiue them by any meanes, saue one hat, which being cast into the water out of the ship, he tooke vp (refusing utterly to meddle with any other thing, though it were vpon a board put off vnto him) and so presently made his returne. After which time our boate could row no way, but wondring at vs as at gods, they would follow the same with admiration . . ."²

"Against the end of two daies (during which time they had not againe beeene with vs), there was gathered together a great assembly of men, women, and children (inuited by the report of them which first saw vs, who, as it seems, had in that time of purpose dispersed themselues into the country, to make knowne the newes), who came now the second time vnto vs, bringing with them, as before had beeene done, feathers and bagges of Tobdh for presents, or rather indeed for sacrifices, vpon this perswasion that we were gods."³

¹ N. glauca, introduced from South America (see pp. 35-36), now also grows wild in this region. This makes two wild tobacco species, e. g., in Mendocino County, and both are used by the Pomo and neighboring Indians; formerly there was only the one species.


³ Ibid., p. 122.
as San Francisco Bay and was the
ming to anchor in the aforesaid
rey shewed themselves, sending off
in a canow. Who being yet but a
at way from our ship, spake to vs
. And at last at a reasonable dis-
the deliuerie thereof many gestures
turning his head and body many
d, with great shew of reverence and
again. He shortly came againe
do the third time, when he brought
rest) a bunch of feathers, much like
ery neatly and artificially gathered
er into a round bundle; being vere;
length an equall proportion one
ce (as wee afterwards observed)
person weare on their heads. With
made of rushes, and filled with an
Both which being tyed to a short
ur Generall intended to haue recom-
o the boate to deliuer the same, he
hem by any meanes, saue one hat,
it of the ship, he tooke vp (refusing
thing, though it were vpon a board
ly made his returne. After which
but wondring at vs as at gods, they
ation . . ."a
(during which time they had not
gathered together a great assembly
ited by the report of them which
d in that time of purpose dispersed
ake knowne the newes), who came
ging with them, as before had beene
bah for presents, or rather indeed
that we were gods."

outh America (see pp. 35-36), now
is makes two wild tobacco species,
both are used by the Pomo and
re was only the one species.
Encompassed by Sir Francis Drake,
119.

Fletcher, telling of Drake's visit to a tribe considerably down the
coast from the Karuk region and having quite a different culture, is
the first to mention the tobacco species, \textit{Nicotiana bigelovii} var.
\textit{exaltata}, also tobacco baskets and tobacco bags. Francisco Antonio
Maurello, in his journal of the voyage of Juan Francisco de la Bodega,
1775, telling of Bodega's visit to the Yuruk Indians of Trinidad, who
had merely a seacoast variety of the Karuk culture, is the first to
mention and describe the pipes used for smoking this species, and the
gardens of it.

"They used tobacco, which they smoaked in small wooden pipes,
in form of a trumpet, and procured from little gardens where they
had planted it." "It need scarcely be observed that tobacco is
an indigenous plant in North America, as it is also in Asia." \textsuperscript{8}

1825

The following diary note on Indian tobacco in what is now Oregon
was written by a Scotch botanist, David Douglas, when traveling in
behalf of the Royal Horticultural Society, of London, England, at
Fort Vancouver, on the Columbia River, under date of Aug. 19, 1825.
The specimen of \textit{Nicotiana multivalvis} Lindl. described by him is one
of several plant specimens collected on a trip made by canoe from Fort
Vancouver down the Columbia River to the mouth of the Willamette
(Douglas's "Multnomah") River and up that river to a point either
56 miles up that river or 56 miles from Fort Vancouver, and return,
between the dates of August 19 and 30, inclusive, 1825. Miss Nellie
B. Pipes of the Oregon Historical Society and Dr. John R. Swanton
of the Bureau of American Ethnology have assisted me at several
points in tracing the route of Douglas.

The Willamette River has a northern and a southern mouth with
Sauvie Island between them. The present town of Vancouver is
situated on the north bank of the Columbia River about 90 miles from
its mouth and between 5 and 6 miles upstream from the southern
mouth of the Willamette River. Old Fort Vancouver, the starting
point of the trip on which Douglas collected his tobacco specimen,
was situated on the site of the present Vancouver Barracks, the United
States military post, which adjoins the town of Vancouver on the
east or upriver side. Fort Vancouver was founded by the Hudson
Bay Company in 1824 and was their principal establishment until
1846. After that date it was occupied by the company's clerk and a
few men until its final abandonment in 1860.

\textsuperscript{3}Barrington, Daines, Miscellanies, Journal of a Spanish Voyage
in 1775, to explore the Western Coast of N. America, London, 1781.
p. 489 and fn.
Miss Pipes has been good enough to look up and trace for me the early applications of the name Multnomah as follows: Captain Clark, of the Lewis and Clark expedition, explored about 6 miles of the Willamette River but designates the whole river by the name of Multnomah, stating that it was so called from a tribe of Indians of that name living on its banks. Samuel Parker, a missionary who was there in 1835, applies the name only to the section which flows down the southern side of Wapato [Sauvie's] Island, a distance of about 6 miles. Dr. Forbes Barclay, a physician of the Hudson's Bay Co. who came to Fort Vancouver in 1837, said it was the Multnomah from the mouth to the Clackamas Rapids (about 25 miles). However, the name Multnomah is now forgotten and the whole river from its source to its mouth is named the Willamette.

The falls mentioned by Douglas are Willamette Falls, and are situated in the Willamette River opposite the south end of the town of Oregon City, which stands on the east bank of the Willamette. Willamette Falls are 28 or 30 miles upstream from the southern mouth of the Willamette River.

It is impossible to tell from Douglas's account to what tribe the tobacco garden from which he obtained his specimen belonged. The Némahnomax (Multnomah), of Chinookan stock, had villages along the lowermost course of the Willamette, notably at Sauvies Island, formerly mentioned as Wapato Island and as Multnomah Island. The language around Oregon City and farther up the Willamette was Kalapuyan. The tribe was doubtless either Chinookan or Kalapuyan. (Fig. 2.)

"(447) Nicotiana pulverulenta (?) of Pursh, correctly supposed by Nuttall to exist on the Columbia; whether its original habitat is here in the Rocky Mountains, or on the Missouri, or amongst the Snake Indians, who frequenting the head-waters of the Missouri, run tobacco in both directions. I have seen only one Indian two months since at the falls, and although I offered him 2 ounces of tobacco on no consideration part with it. Then although I made diligent search for it until now. They do not cultivate it, but it should be taken for use before the wood is chosen where there is dead wood in the seed in the ashes. Fortunately I have relations and supplied myself with seeds.

On my way home I met the owner and appeared to be much displeased; he gave me finger-lengths of tobacco from Eureka and we became good friends. He then gave me cultivating it. He told me that wood was chosen where there is dead wood and their uses gained him another Indian.

Powers tells of the eagerness of the savages on the Columbia in smoking tobacco:

"Sometimes, when wandering over the hills of the coast, keeping a sharp lookout for salad-berries, when they saw me, quick fingers and lips stained gory-red by the smoke, they would rush through the bushes with their two shoulders and laughing with a wild laugh..."

Celilo Falls, 14 miles east or upstream miles up the Columbia from the site and Celilo Canal.

Potash, rather.


[4] Celilo Falls, 14 miles east or upstream miles up the Columbia from the site and Celilo Canal.


ough to look up and trace for me the Multnomah as follows: Captain Clark, on his expedition, explored about 6 miles of the Willamette River by the name of Multnomah, so called from a tribe of Indians of that name. Samuel Parker, a missionary who visited the river only to the section which flows past Sauvie's Island, a distance of 16 miles from Portland, a physician of the Hudson's Bay Company in 1837, said it was the Multnomah (Molto Rapids (about 25 miles). How the name was forgotten and the whole river from its source to its mouth is named the Willamette.

The falls mentioned by Douglas are Willamette Falls, and are situated in the Willamette River opposite the south end of the town of Oregon City, which stands on the east bank of the Willamette. Willamette Falls are 28 or 30 miles upstream from the southern source of the Willamette River.

It is impossible to tell from Douglas’s account to what tribe the tobacco den from which he obtained his specimen belonged. The Némalnomax ultnomah), of Chinookan stock, had ages along the lowermost course of the Willamette, notably at Sauvies Island and as Multnomah Island. Lathrop, and farther up the Willamette, doubtless either Chinookan or (?) of Pursh, correctly supposed by some to be the discoverer of N. quadrivalvis Pursh but as the discoverer of N. multivalvis Mitch. in the Rocky Mountains, or on the Missouri, I am unable to say, but am inclined to think it must be in the mountains. I am informed by the hunters it is more abundant towards them and particularly so amongst the Snake Indians, who frequently visit the Indians inhabiting the head-waters of the Missouri by whom it might be carried in both directions. I have seen only one plant before, in the hand of an Indian two months since at the Great Falls of the Columbia, and although I offered him 2 ounces of manufactured tobacco he would not consider parting with it. The natives cultivate it here, and although I made diligent search for it, it never came under my notice until now. They do not cultivate it near their camps or lodges, lest it should be taken for use before maturity. An open place in the wood is chosen where there is dead wood, which they burn, and sow the seed in the ashes. Fortunately I met with one of the little plantations and supplied myself with seeds and specimens without delay. On my way home I met the owner, who, seeing it under my arm, appeared to be much displeased; but by presenting him with two finger-lengths of tobacco from Europe his wrath was appeased, and we became good friends. He then gave me the above description of cultivating it. He told me that wood ashes made it grow very large. I was much pleased with the idea of using wood ashes. Thus we see that even the savages on the Columbia know the good effects produced on vegetation by the use of carbon. His knowledge of plants and their uses gained him another finger-length. When we smoked we were all in all. S."

Powers tells of the eagerness of the Yuruk in asking for American smoking tobacco:

"Sometimes, when wandering on the great, ferny, wind-swept hills of the coast, keeping a sharp weather-eye out for the trail, I have seen a half dozen tatterdemalion Yurok, engaged in picking salal-berries, when they saw me, quit their employment with their fingers and lips stained gory-red by the juice, and come rushing down through the bushes with their two club-queues bouncing on their shoulders and laughing with a wild lunatic laugh that made my hair.."
stand on end. But they were never on 'butcher deeds' intent, and never made any forey on me more terrible than the insinuating question, 'Got any tobac?" 8

Wedged in between Yokots information, Powers also gives one sentence of information furnished to him by A. W. Chase to the effect that "the Klamaths" raise tobacco and no other plant. That by "the Klamaths" the Indians of the lower Klamath River is here to be understood is indicated by the frontispiece of Powers's book, which is a sketch of a lower Klamath River livinghouse and sweat-house, the exact locality of which has not yet been identified by me, but is surely in the Karuk-Yuruk area. The next sentence, following the dash, is evidently Powers's own observation. The sentence following that, speaking of having seen tobacco growing on earth-covered lodges, may be a reminiscence of what Powers had seen when on the Klamath, which he had visited before visiting the Yokots, in which case the lodges referred to would be sweat-houses, and the growing of tobacco on Karuk sweat-houses has been mentioned by several informants and is described on page 78. The last sentence quoted refers again to the Yokots. I give the information from Chase in its setting, so that the reader can interpret for himself:

"Around old camps and corrals there is found a wild tobacco (pan), which Prof. Asa Gray pronounces Nicotiana quadrivalvis and Professor Bolander N. plumbaginifolia. It is smoked alone or mixed with dried manzanita leaves (Arctostaphylos glauca), and has pungent, peppery taste in the pipe which is not disagreeable. Mr. A. W. Chase, in a letter to the author, states the Klamaths cultivate it—the only instance of aboriginal cultivation known in California. I think the Indians never cultivated it more than this, that they scattered the seeds about camp and then took care not to injure the growing plants. I have even seen them growing finely on their earth-covered lodges. The pipe, pan'-em-ku-lah, is generally made of serpentine (or of wood nowadays), shaped like a cigar-holder, from four to six inches long, round, and with a bowl nearly an inch in diameter." 9

Powers's Fig. 43, opp. p. 426, accompanying his chapter on "Aboriginal Botany," is reproduced as Pl. 29 of this paper, and shows northern California pipes and pipe sack; for the identification of these with Nat. Mus. catalog numbers, provenance of specimens, and for identification with illustrations run by Mason and again by McGuire see explanation of Pl. 29.

9 Ibid., section on aboriginal botany, p. 426.
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In his report on the Ray collection made by Lieut. P. H. Ray at Fort Gaston on the Hupa Indian Reservation in 1885, Mason mentions tobacco as follows:

"PIES AND SMOKING"

"The Indians of northern California smoked formerly a wild tobacco, Nicotiana quadrivalvis (Gray), N. plumbaginifolius (Bolander). It was smoked alone or mixed with dry manzanita leaves (Arctostaphylos glauca). Mr. Powers says that it has a pungent, peppery taste in the pipe, which is not disagreeable.

"The pipes are conoidal in shape, and are either of wood alone, stone alone, or latterly of stone and wood combined, as will appear further on. (Plates VIII-IX, Figs. 61-73.) The beginning of such a pipe would be a hollow reed, or pithy stem, with the tobacco deposited in one end. A plain cone of wood fitted for smoking starts the artificial series. (Fig. 61.) Rude pipes are cut out of one piece of laurel or manzanita and shaped like a fisherman's wood maul or one of the single-handed warclubs of the Pueblo Indians. (Fig. 62.) The length of stem is about 11 inches; length of bowl, 2½ inches; diameter of bowl, 2 inches; of stem, ½ of an inch. The bowl is a cup-shaped cavity, very shallow. The whole specimen is very rude, looking as though it has been chipped out with a hatchet or heavy fish-knife.

"The next grade of pipes are of hard wood resembling the last described in type, but very neatly finished. The stem is about 14 inches long and ¾ths of an inch thick. The head is spherical, 1¾ inches in diameter. The bowl is cup-shaped and the cavity nearly 1 inch in diameter. (Fig. 64.)

"A small pipe of soapstone is also used, in which the straight pipe is presented in its simplest form. (Fig. 65.) Length, 2½ inches. "There are also pipes of fine-grained sandstone of graceful outline, resembling in shape a ball bat, 7 inches long, 7¾ inches wide in the thickest part. A very noteworthy thing about this pipe is the extreme thinness of the walls. (Fig. 63.) At the mouth part, where it is thickest, the stone does not exceed one-eighth of an inch, while through the upper portion it is less than one-sixteenth of an inch in thickness. The cavity does not present the series of rings which appear in stone that has been bored out, but innumerable longitudinal scratches fill the inner surface.

"The only solution of this appearance is that the interior was excavated by the use of a file or other hard tool. By the great size of its interior, this pipe is connected with the tubular objects from the mounds called telescopes by some, sucking tubes by others, and
pipes by others. (See Dr. Abbott's paper in Wheeler's Survey West of One Hundredth Meridian, Vol. VII, pl. VII and text.)

"The stone pipes were taken from old graves, and this kind are now no longer in use.

"We have, again, a little pipe no larger than some cigarette holders. (Fig. 66.) Except in its diminutive size and simplicity, it might have served as a model for the three to be next described or for the type specimen mentioned at the head of this list. Length, 2½ inches; greatest width, three-fourths of an inch; depth of bowl, ¾ths of an inch. (See Powers, Fig. 43.)

"They likewise use a tapering pipe of hard wood, 12½ inches long, 1¼ inches wide at the larger end. What may be called the stem is 7½ inches long. The other portion is carved by a series of octagons and chamfers which give to the specimen quite an ornamental appearance. (Fig. 69.) The bowl is ¾ths of an inch wide and 2 inches deep. This example has been smoked a great deal, being charred very much in the bowl. (Collected by Livingston Stone. Compare Figs. 2 and 5, Plate IX, Dr. Abbott's paper in Wheeler's Survey West of One Hundredth Meridian, Vol. VII.)

"Other beautifully finished pipes of the same type, evidently turned in a lathe to please the Hupa fancy, are kept with the greatest care in leather pouches made for the purpose. (Figs. 71, 73.) They are made of different woods highly polished. The remarkable feature is the bowl of serpentine set in a tapering shouldered socket at the wide end of the stem, and the whole turned and polished. The bowl is a conical cavity in serpentine.

"The next example consists of a pipe and case. The pipe has a stem shaped like a club or ball bat, and a bowl of compact steatite. In general features pipes of this class resemble the cigarette holder, and they are found among the Utes and Mohaves, as well as in the mounds.

"When it is remembered that many Indians recline while smoking, it will be seen that this is the only sensible form of the pipe for them.

"Their tobacco pouches of basket-work are ovoid in form and hold about 1 quart. (Plate VIII, Fig. 67.) They are made of twined weaving in bands of brown and checked grass, so common in the basketry of the Klamaths as to be typical. Six buckskin loops are attached to the rim of this basket in such a manner that their apexes meet in the center of the opening. A long string is fastened to the apex of one loop and passed through all the others serially to close the mouth of the pouch. Heights, 6 inches; width of mouth, 2¼ inches."

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American Ethnology

Harrington]

Tobacco Among the Karuk Indians

25

Mason's plates 15 and 16 illustrate some of the same specimens figured by Powers (see explanation of Pl. 20 for identifications). The specimens not shown by Powers are identified as follows:

Mason, Pl. 15, Nos. 53 and 65 are all-stone pipes from southern California.

Mason, Pl. 15, No. 67 = Nat. Mus. No. 126520, Hupa, collected by Lt. P. H. Ray. = McGuire, Fig. 31.

Mason, Pl. 16, No. 68 = Nat. Mus. No. 76198, "Shasta," collected by Green. = McGuire, Fig. 32. (Mistitled by McGuire "wood and stone pipe."

Mason, Pl. 16, No. 70 = Nat. Mus. No. 77182, Hupa, Calif., collected by Lt. P. H. Ray. = McGuire, Fig. 34.


Mason, Pl. 16, No. 73 = McGuire, Fig. 37. This pipesack cannot be found in the Nat. Mus. collections.

McGuire, in his interesting compilation on Indian tobacco and smoking, which lacks only the results of field work which would have made it many times more valuable, gives only the following on northern California smoking, which is only a paraphrasing and messing up of Mason's wording made more vicious by the fact that McGuire thinks he is talking about Hupa specimens when he is really talking about specimens from all over northern California.

"The Indians of northern California, according to Prof. Otis T. Mason, formerly smoked a wild tobacco, *Nicotiana quadrivalvis* (Pursh) *N. plumbaginifolia*, which they smoked alone or mixed with the dry manzanita leaves, *Arctostaphylos glauca*, said to have a pungent, peppery taste which is not disagreeable. The pipes of the Hupa are, as Professor Mason says, conoidal in shape, and are of wood alone, stone alone, or latterly of stone and wood combined. . . ."

"Fig. 25" is simply a cone cut apparently from manzanita wood. It is 13 inches long with a greatest diameter of 2 inches, tapering gradually to 1¼ inches at the smaller end. If this pipe were sawed in two one-third of the way from the smaller end it could not be dis-

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10 "The Ray Collection from Hupa Reservation, Smithsonian Report, 1886, pt. 1, p. 219."


11a From McCloud River, Calif.
tungished in form from the elongated conical stone pipes usually found in graves and burial places of the islands along the California coast. This pipe appears to have been perforated by burning. The walls vary from one-sixteenth of an inch in thickness at the smaller end to nearly one-half an inch at the larger. The outer sides appear to have been smoothed by means of sandpaper, though the same appearance could be imparted to the specimen with any gritty sandstone or with sand alone. These pipes are made from any available wood, those which best resist fire being preferred, one of the best and most usual being the laurel.

"Fig. 26 is an all-wood pipe of Hupa manufacture, 13¾ inches long, that is of peculiar form. The bowl is 2½ inches in greatest diameter, that of the stem being scarcely three-fourths of an inch thick. The bowl cavity consists of quite a shallow cup, the specimen having been rudely chopped out by means of an extremely dull tool, which gives one the impression that it would be a difficult pipe to smoke unless the smoker laid flat on his back.

"Fig. 27 belongs to the same type of all-wood Hupa pipes, and is more carefully finished than the last specimen, its surface being brought almost to a polish. It is 15 inches long, though the bowl is less than 1 inch in depth, with a diameter of 1¾ inches. Had the preceding specimen been ground to a uniform surface, as these pipes usually are, they would have had bowls alike, though among the Hupa, to a greater degree than has been detected among other natives, pipes have been made of a greater variety in shape than has been observed to be the case with almost any other type with which we are acquainted. They appear to be comparatively modern, and it is strongly to be suspected that the multiform shape of the Hupa pipe has been largely influenced by the outside demand for specimens as curiosities. There is in no implement found in America a greater observance of conventionalism of form than is the case among the pipes, and in those localities where the greatest variety exists investigation demonstrates that the smoking habit itself has been adopted within the last century. These varieties are most marked along the Pacific coast among the Hupa and Babeens.

"Fig. 28 is a fine-grained tubular sandstone, showing unusual mechanical skill in its manufacture, being 7 inches long, with a diameter at the larger end of three-fourths of an inch; the walls of the tube do not exceed one-sixteenth of an inch at the mouth of the bowl, increasing gradually to one-eighth inch at the smaller end. The outer surface is ground to a dull polish, and the interior shows striae running the length of the implement, made apparently by means of a file or similar tool.

110 Really from Feather River, Calif.
111 Really from Potter Valley, Calif.

"Fig. 29 differs in no material respect from the conical tubes found throughout the raised rim around the smaller end. Its length is 2½ inches. This rim is a unfinished pipe from Cook County, which indicate that it was intended simply as an attachment of a string.

"Fig. 30 is of wood, being the present time, and is 3 inches long, with fourths of an inch, the bowl being about from which there runs a narrow stem.

"Fig. 31 shows the shape of the bowl and is made from strips of the root and woven together; six buckskin looks in such a manner that their spaces make A long string is attached to one loop at will by drawing the loops apart; a bag would be found to differ little from the continent. Some would make a weav it from suitable fibers, and fashion it from birch bark.

"Fig. 32 is a wooden pipe, 11 inches made in the hourglass form, similar to those in the Middle Atlantic States. The bowl, but upon the stem are a number tool, and its ornamental appearance. It is a bowl of which is carved in a series of which give to this specimen quite an 12¼ inches long, the bowl being seven exterior diameter, and has a cavity inclusive, show the most modern form made from different kinds of wood and most carefully polished, and are even The remarkable feature of these pipe Fig. 35 is set in a tapering wood sheath of glue, the whole surface being suFig. 37 shows the pipe in its original suspension. The American Indian pipe fully guarded by their owners, in cases bark, or woven rags."

12 Otis T. Mason, The Ray Col Smithsonian Report, 1886, Plates XI
longated conical stone pipes usually of the islands along the California have been perforated by burning. The of an inch in thickness at the smaller at the larger. The outer sides appear bans of sandpaper, though the same o the specimen with any gritty sand- se pipes are made from any available e being preferred, one of the best and of Hupa \textsuperscript{11b} manufacture, 13\% inches The bowl is 2\% inches in greatest ng scarcely three-fourths of an inch s of quite a shallow cup, the specimen ; by means of an extremely dull tool, that it would be a difficult pipe to it on his back.

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bular sandstone, showing unusual re, being 7 inches long, with a diam-irths of an inch; the walls of the tube an inch at the mouth of the bowl, 11th inch at the smaller end. The polish, and the interior shows striae ent, made apparently by means of a

"Fig. 29 differs in no material respect from the simplest form of conical tubes found throughout the continent, except in the slightly raised rim around the smaller end. It is made of steatite, and has a length of 2\% inches. This rim is similar to one on the bowl of the unfinished pipe from Cook County, Tennessee (fig. 10), and would indicate that it was intended simply for ornament and not for the attachment of a string.

"Fig. 30 is of wood, being the pipe used by the Hupas at the present time, and is 3 inches long, with a greatest diameter of three-fourths of an inch, the bowl being about seven-eighths of an inch deep from which there runs a narrow stem hole to the smaller end.

"Fig. 31 shows the shape of the tobacco bag of these people, and is made from strips of the roots of the spruce, split into strings and woven together; six buckskin loops are attached to its rim in such a manner that their apices meet in the center of the opening. A long string is attached to one loop and is serially passed through all the others, by means of which the bag may be opened and closed at will by drawing the loops apart or by drawing the string. This bag would be found to differ little, except in material, throughout the continent. Some would make it of skin, while others would weave it from suitable fibers, and others again would probably fashion it from birch bark.

"Fig. 32 is a wooden pipe, 11 inches long, the bowl of which is made in the hourglass form, similar in outline to certain tubes found in the Middle Atlantic States. The bowl has been cut with a dull tool, but upon the stem are a number of crossed lines, intended to add to its ornamental appearance. Fig. 33 is made of hard wood, the bowl of which is carved in a series of octagons, chamfers, and holes, which give to this specimen quite an ornamental effect. The tube is 12\% inches long, the bowl being seven-eighths of an inch in its greatest exterior diameter, and has a cavity 2 inches deep. Figs. 34 to 37, inclusive, show the most modern form of the Hupa pipe, which is made from different kinds of wood and serpentine. These pipes are most carefully polished, and are evidently made with modern tools. The remarkable feature of these pipes is shown in the serpentine bowl. Fig. 35 is set in a tapering wood socket, held in place by some kind of glue, the whole surface being subsequently ground and polished. Fig. 37 shows the pipe in its original skin case, with its strap for suspension. The American Indian pipes have always been most carefully guarded by their owners, in cases or coverings of skin, basketry work, bark, or woven rags.\textsuperscript{12}"

\textsuperscript{12} Otis T. Mason, The Ray Collection from Hupa Reservation Smithsonian Report, 1886, Plates XV, XVI, pp. 219-220.
28

BUREAU OF AMERICAN ETHNOLOGY

94

i

The northwestern California pipe has been referred to by Mr.
Henry R. Schoolcraft, quoting Col. Roderick McKee, as "a straight
stick, the bowl being a continuation of the stem enlarged into a knob
3
and held perpendicularly when smoking.' '' 1
In another place in his report McGuire states:
"The great variety observable in the tubular pipes of wood from
the Hupa Reservation suggests their being modern, and intended
rather to supply tourists' demands than to comply with tribal conventionalisms." 15
McGuire's figures 25 to 37, inclusive, showing northern California pipes, pipesack, and tobacco basket, are merely Mason's cuts
run over again; McGuire in his carelessness has been misled by the
general title of Mason's paper to assume that all the cuts borrowed
from Mason's paper show specimens collected by Ray at the Hupa
Reservation and he adds this statement to every title; McGuire's
Figs. 25, 26, 27, 28, 29 and 33 are neither from Hupa Reservation nor
collected by Ray, and Fig. 36 is from Hupa Reservation but collected
by Powers.
1903

I

[BULL.

Hupa tobacco is described by Goddard:
"PIPE MAKING AND TOBACCO RAISING
"Smoking has been practiced by the Hupa from time immemorial. Their gods smoked. It is in fact a semi-religious practice.
The pipe, kifiaigyan, was and is still made of selected wood of the
manzanita or yew. The ordinary pipe (P1. 17, Figs. 2 and 3) is about
four and one-half inches long, and cylindrical in shape. The diameter at the smallest part is about three-eighths of an inch. A gentle
curve gives the mouth end a diameter of five-eighths of an inch and
the bowl end an inch. The pipes are worked down with sandstone
and polished off with stems of the horsetail rush, Equisetum robustum,
in so fine a manner that even Professor Mason was deceived, thinking
8
them turned by white men in a lathe."
"Usually the pipe is faced with serpentine or sandstone. The
face of stone (P1. 17, Fig. 5) shows only about one-half an inch
"North American Indian Tribes, Pt. 3, pp. 107, 141, Philadelphia,
1847.
14 McGuire, Joseph D., Pipes and Smoking Customs of the American
Aborigines, based on Material in the U. S. National Museum, Report
of the U. S. National Museum for 1897, pp. 351-645, with 5 plates,
1"Ibid., p. 627.

i

HARRINGTON]

TOBACCO AMONG THl

on the outside, but it enters the fi
to line the bowl of the pipe. The
deep. A shoulder is made on the v
stone is brought into shape with a I
tried to insure a good fit. To ma]
wood and the stone, a little sand is I
wear away any projections. The
similar but much longer, some of tl
narrow stripes of mother-of-pearl X
pipe next to the stone facing. Pipe
These are of the smaller size and
with carvings. The Hupa occasih
(P1. 17, Fig. 4.) Such pipes are frE
Klamath river. The pipe is carrm
(P1. 17, Fig. 1) tied with a string c
put into the bag and then the pipe
first, as Professor Mason has pictui
"The tobacco used was cultivat
ture among the Hupa. Logs were
ashes. The plant appears to be a
wild Nicotiana bigelovii, but the I
better. The wild form found aloi
It is believed that an enemy's dea
tobacco from plants growing on a
Goddard's Plate 17 shows Hup
and firesticks in excellent reproduce

191

Dixon's Northern Maidu inform
"Stone pipes (Fig. 9, a, b) woul
objects of value, and to have bees
a wooden pipe being far more com
lar form. In general, the stone p
to fifteen centimetres in length, anc
pipe used by the pehei'pe, or clovi
made of soapstone. It has, moreo
end (see Fig. 66). The pipes were
antler, which was pounded with am
the cavity was made. Sometime
ated the work. It is claimed that

"Smithsonian Report, 1886, 1
Goddard, Pliny Earle, Life a]
sity of California Publications, Am
Berkeley, California, 1903, vol. 1,
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18

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A pipe has been referred to by Mr. Col. Roderick McKee, as "a straight- 
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1903 

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Tobacco Raising

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and Smoking Customs of the American 
the U. S. National Museum, Report 
or 1897, pp. 351-645, with 5 plates, 

17 "Smithsonian Report, 1886, Part I, Pl. XVI."

antler, or other method of drilling. The details of the manufacture seem to have been to a considerable extent lost. It is also claimed that occasionally a pipe was found, just as were mortars. The pipes which were found were regarded as of mysterious origin, and were to be handled with great care. To drop a stone pipe of any sort, but in particular of this type, was very unfortunate, and bad luck or illness was sure to follow. As in the case of the mortars, the Shasta held the pipes as capable of independent motion, but this belief was not held by the Maidu."

"The clown then goes to the base of the main post, where his pipe is always placed. He fills it, if possible, from the shaman's supply of tobacco, and then smokes, puffing out as much smoke as possible. Between the puffs he calls out, 'I like acorn bread! I like deer-meat! I like fish! I like soup! Be good to me, be good to me, my old woman!'"

"The only plant cultivated before the coming of the whites was tobacco (6'Up') which was planted by the men on land from which the brush had been burnt away. Smoking was indulged in to a considerable extent and had a semi-religious character, the whiff smoke being in a way symbolic of good fortune and long life. The pipes were made of either wood or stone and were always straight throughout, some reaching a length of nearly a foot. The custom prevailed, of course, of passing one pipe around to all the members of an assembled group."

Dixon, in his paper on the Shasta, tells of finding a stone pipe in the region and describes the construction and making of arrowwood pipes, being the first to report on the means of beetle larvae. He also described "Pipe-tips were either of serpentine or of various wood. They were ground laboriously into sheaths and then capped with a piece of antler, aided by a portion of a pipe wholly of stone which adhered to Honolulu, on the Klamath River. This was made by pounding a portion of a pipe wholly of stone was called".

"The clown then goes to the base of the main post, where his pipe is always placed. He fills it, if possible, from the shaman's supply of tobacco, and then smokes, puffing out as much smoke as possible.

"The only plant cultivated before the coming of the whites was tobacco (6'Up') which was planted by the men on land from which the brush had been burnt away. Smoking was indulged in to a considerable extent and had a semi-religious character, the whiff smoke being in a way symbolic of good fortune and long life. The pipes were made of either wood or stone and were always straight throughout, some reaching a length of nearly a foot. The custom prevailed, of course, of passing one pipe around to all the members of an assembled group."


1907

In his interesting brief paper on the culture of the Takelma Indians of southwestern Oregon, who bordered the Karuk on the north with only one intervening tribe, and are claimed by my informants to have had customs much like the Shasta, Sapir states the following about their tobacco.

"The Takelma occupied the same position on the Rogue River as the Karuk did on the Klamath, holding neither the mouth nor the headwaters. Although not identified by Sapir, the Takelma tobacco was the same as that of their Shasta neighbors, Nicotiana bigelovii."

"The only plant cultivated before the coming of the whites was tobacco (6'Up') which was planted by the men on land from which the brush had been burnt away. Smoking was indulged in to a considerable extent and had a semi-religious character, the whiff smoke being in a way symbolic of good fortune and long life. The pipes were made of either wood or stone and were always straight throughout, some reaching a length of nearly a foot. The custom prevailed, of course, of passing one pipe around to all the members of an assembled group."

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pipes, being the first to report on the boring of arrowwood pipes by means of beetle larvae. He also describes the use of pipes by doctors. "Pipe-tips were either of serpentine, or other fine-grained stone. They were ground laboriously into shape, the hole being pierced by pounding with a piece of antler, aided by sand. What is apparently a portion of a pipe wholly of stone was picked up on the surface near Honolulu, on the Klamath River. (Fig. 69.) It is, however, different from the type of pipe used by the Shasta, and was regarded by them as mysterious, and probably endowed with great magic power. It is nicely finished on the exterior." [With illustration of a fragment of a stone pipe.]

"Except for their bows, the Shasta used wood for but few implements, the most important of which were spoons, pipes, and mush paddles. Spoons (Fig. 71) were made of both wood and horn. In type they are closely similar to those used by the Karok, Yurok, and Hupa, although, as a rule, they were less decorated by carving. The pipes (Fig. 72) used here were of the same character as those made by the three tribes just mentioned living lower down the river. The form was the usual tubular, trumpet-shaped one, varying from fifteen to twenty centimetres in length. The pipes are often so regularly and beautifully made as to suggest machine-turning. The method of boring the piece of wood from which the pipe was to be made was exceedingly ingenious, if we may believe the account given by several informants independently. As described, the method was applicable to only one variety of wood (unidentified), a variety which was quite hard, yet possessed a small, somewhat porous pith or heart-wood. A number of sticks of this wood were, so it is said, placed on end in a dish of salmon oil, first on one end, and then on the other. By this means, the pithy, porous heart-wood absorbed considerable oil, much more than did the remainder of the wood. This central core of heart-wood was then dug out at one end, as deeply as could be, with a fine-pointed bone awl. Then a small grub or worm, infesting the dried salmon as preserved in the houses, was placed in the excavation, and this was then sealed with a bit of pitch. The grub thus imprisoned is declared to have eaten the oil-soaked pith or heartwood, following the core, from one end to the other, finally eating its way out at the opposite end. Many of the grubs died, or did not take kindly to the oil-soaked pith; but, out of a dozen or more prepared sticks hung up under the roof during the winter, one or two were, it is claimed, generally found bored in the spring." [With illustration of a wooden tobacco pipe with stone pipe bowl.]


2 Ibid., pp. 394-395.
"Again she danced, and, speaking to those assembled, says, 'Kûs apsû'tohokwira' ('Now he reaches for his pipe'); then, 'Kûs kwa'ôk-wahir' ('Now he smokes'). Then, after a longer period of dancing, the Axê'ki speaks to the shaman, . . . "

1916

Mrs. Lucy Thompson mentions tobacco and pipes among the Yuruk Indians of the central part of the section of the Klamath River occupied by them as follows:

"The Klamath people have the same kind of tobacco that grows over a large part of the United States, which, when it grows up has small leaves. They prepare the ground and plant the seed but will not use any they find growing out of cultivation. They are very careful in gathering the plant and cure it by the fire, or in the hot sun, then pulverize it very fine, then put it up in tight baskets for use. It becomes very strong and often makes the oldest smokers sick, which they pass over lightly, saying that it is a good quality of tobacco. The women doctors all smoke but the other women never do. Their pipes are made out of yew wood with a soapstone for a bowl, the wood is a straight piece and is from three to six inches long and is larger at the bowl end where it joins on to the stone, it is notched so it sets the bowl on the wood, making the pipe straight. They hold the pipe upwards if sitting or standing and it is only when lying on the back that one seems to enjoy the smoke with perfect ease, however they can handle the pipe to take a smoke in any position. Some of these pipes are small, not holding any more than thimble-full of tobacco. My people never let the tobacco habit get the better of them as they can go all day without smoking or quit smoking for several days at a time and never complain in the least. The men, after supper, on going into the sweat-house take their pipes and smoke and some take two or three smokes before they go to bed. The old women doctors will smoke through the day and always take a smoke before lying down to sleep. All inhale the smoking, letting it pass out of the lungs through the nose."

These plug hat men now select twelve or less boys and put them to making ribbons of bark which they stripe off very flowery by painting and carving, also making fancy Indian pipes, carving and painting them very artistically. These boys are called Charrah and the pipes and ribbons made by them are put on the top of long slim poles from twelve to fifteen feet long and are to be burned. These poles have the bark taken off and fancy carved Indian pipes set on top. They have a hole in the side of the pole to hold a stick to line them up straight. They carved . . .

1918

Loud, writing on the Indians above, following mention of pipes and tobacco:

"Tobacco, Nicotiana sp."

"A species of tobacco native to California, and has been mentioned in the discovery of Trinidad bay."

"Stone pipes.—One clay pipe was found under another heading, and two pipes. . . ."

"Museum no. 1-18038 (pl. 17, fig. 1) with human remains no. 2. Length 108 mm., diameter 22 mm.

"Museum no. 1-18239 (pl. 17, fig. 2) with human remains no. 1. Length 108 mm., diameter 22 mm.

These pipes show great extremes different from the majority of stone pipes among the modern Indians. There are not indigenous to northern California, and both of which were used by the discoverers of Trinidad Bay said that they smoked in small wooden pipes, in the style from little gardens where they planted tobacco.

1921

Kroeber in his Handbook of the Yuruk tobacco as follows. In his Table 108, no mention is made of tobacco.

"All the tobacco smoked by the Yuruk is a strange custom for a nonagricultural people."

Ibid. pp. 47-48, mentioned in the marriage ceremony.

Ibid., p. 52, mentioned in Kappe ceremony.


See description of tobacco and clay pipes in "Objects of Steatite and Slate," p. 258.

"Don Antonio Maurello, op. cit. pp. 487. ” [See quotation, p. 19 of present volume]
tobacco and pipes among the Yuruk section of the Klamath River occur-

e same kind of tobacco that grows
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ground and plant the seed but will
out of cultivation. They are very
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then put it up in tight baskets for
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saying that it is a good quality of
r
yew wood with a soapstone for a
here it joins on to the stone, it is
;ing or standing and it is only when
s to enjoy the smoke with perfect
;mall, not holding any more than
o all day without smoking or quit
le never let the tobacco habit get
he nose,"

Kroeber in his Handbook of the Indians of California tells of
Yuruk tobacco as follows. In his chapter on the Karuk, pp. 98-
108, no mention is made of tobacco.

"All the tobacco smoked by the Yurok was planted by them—a
strange custom for a nonagricultural people far from all farming con-

26 Ibid. pp. 47-48, mentioned in the description of Kappel fish-dam
ceremony.

27 Ibid., p. 52, mentioned in Kappel fish-dam ceremony.

28 Loud, Llewellyn L., University of California Publications in
American Archeology and Ethnology, vol. 14, no. 3, Dec. 23, 1918,
p. 232.

29 See description of tobacco and tobacco pipes under the heading,
"Objects of Steatite and Slate," p. 234.

30 "Don Antonio Maurello, op. cit., Barrington edition, pp. 366,
489." [See quotation, p. 19 of present paper.]
tacts. The custom, which extends also to southwestern Oregon, and in the opposite direction probably to the Maidu, is clearly of local origin. Logs were burned on a hilltop, the seeds sown, and the plants nursed. Those who grew tobacco sold to those who did not. A woman's cap full or not full was the quantity given for a dentalium shell, according as this was of second smallest or shortest length—a high price. Tobacco grows wild also, apparently of the same species as the planted, but is never used by the Yurok, who fear that it might be from a graveyard, or perhaps from seed produced on a graveyard. The plant does seem to show predilection for such soil. Otherwise it sprouts chiefly along sandy bars close to the river; and this seems to have caused the choice of summits for the cultivated product.

"The pipe was tubular, as always in California. Its profile was concave, with the bowl flaring somewhat more than the mouth end. The average length was under 6 inches, but shamans' and show pieces occasionally ran to more than a foot. The poorest pipes were of soft wood, from which it is not difficult to push the pith. Every man who thought well of himself had a pipe of manzanita or other hard wood, beautifully polished, probably with the scouring or horsetail rush, Equisetum, which was kept in the house for smoothing arrows. The general shaping of the pipe seems to have been by the usual northwestern process of rubbing with sandstone rather than by cutting. The bowl in these better pipes was faced with an inlay of soapstone, which would not burn out in many years. Sometimes pipes had bits of haliotis inlaid next the steatite; others were made wholly of this stone. The pipe was kept in a little case or pouch of deerskin. It could be filled by simply pressing it down into the tobacco at the bottom of the sack. Pouches have been found in California only among the northwestern tribes. Tobacco was stored in small globular baskets made for the purpose. These receptacles are also a localized type. (Pl. 73, e.)

"A few old Yurok were passionate smokers, but the majority used tobacco moderately. Many seem never to have smoked until they retired to the sweat house for the night. Bedtime is the favorite occasion for smoking throughout California. The native Nicotianas are rank, pungent, and heady. They were used undiluted, and the natives frequently speak of them as inducing drowsiness."31


III. Fâ-t pakunikxârikthiha

(BOTANY)

1. Yiûva kum (TOBACCO)

The Karuk country lies well within the range of Nicotiana bigelovii. It is the only tobacco known in the Karuk territory or probably in the whole group of the northern California tribes, and was the only tobacco known to them to exist.

Prof. W. A. Setchell, of the department of botany, University of California, is our best authority for the tobacco work of raising and thus further testing these native tobaccos of California, except those of the tall northern California form of Nicotiana bigelovii, called var. exaltata, since it is the tallest and the most robust, reaching a height of from four to six feet under favorable circumstances. This is the tobacco native to this variety as forma alta.


1a In his article in the American Journal of Science, vol. 37, p. 402, Dr. Setchell pointed out the great value of this form as a source of food for the Yurok.
The Karuk country lies well within the area of the tall form of *Nicotiana bigelovii*. It is the only tobacco which grew, wild or sown, in the Karuk territory or probably in that of any of the contiguous tribes, and was the only tobacco known to the Karuk or known by them to exist.

Prof. W. A. Setchell, of the department of botany of the University of California, is our best authority on the botanical aspect of Californian and other American tobacco species, and his fascinating work of raising and thus further testing the various species is known to many of his friends. In the notes given below (pp. 38-44) we follow his important article in the American Anthropologist and other information furnished by Dr. Setchell, including the designation of the tall northern California form of *Nicotiana bigelovii* as *var. exaltata* Setchell, here for the first time published, although as a nomen nudum, with his permission. Dr. Setchell has been most generous in his assistance to the author in his tobacco studies in California, and deeply interested.

Of the 14 species of tobacco known to have been native to North America, there occurred in California 3 species, one of which has 3 forms, making in all 5 forms of tobacco in the State:

1. *Nicotiana bigelovii* (Torrey) Watson *var. typica*, occurring in a large area southeast of San Francisco Bay. This is probably to be called *var. typica*, since it is the taxonomic type.

2. *Nicotiana bigelovii* (Torrey) Watson *var. exaltata* Setchell. Professor Setchell has suggested to the writer that it may be well called *var. exaltata* since it is the tallest of all the forms of *bigelovii* and the most robust, reaching a height of more than 6 feet under favorable circumstances. This is the tobacco of California north of San Francisco and of southernmost Oregon. It is the tallest of the native tobaccos of California, exceeded in height only by *N. glauca*.

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18 In his article in the American Anthropologist Setchell still refers to this variety as *forma alta*. 

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The poorest pipes were of soft wood to push the pith. Every man who had a pouch or pouch of deerskin. It was filled with tobacco and dried, and the tobacco was stored in small globular receptacles. The bark of manzanita or other hard wood, with the scouring or horsetail rush, was used for smoothing arrows. The finest pipes were of soft wood to push the pith. Every man who had a little case or pouch of deerskin. It was filled with tobacco and dried, and the tobacco was stored in small globular receptacles.
Graham, Tree Tobacco, a species of tobacco introduced from South America and now growing wild in California and other States.


4. *Nicotiana attenuata* Torrey, the species which occupies the area to the east of California and eastern southern California.

5. *Nicotiana clevelandii* Gray, which occupies the southern California coast.

The writer has knowledge that all of these forms were used by the California natives where they occur. It will be noticed that three of them are forms of *N. bigelovii*. Our Karuk tobacco, *N. bigelovii var. exaltata*, has the distinction of being the tallest native tobacco in the State.

Outside of California two other species of native tobacco occur so closely related to *bigelovii* as to form with it a single group: 1. *Nicotiana multivalvis* Lindl., sown by the Indians of Oregon, Idaho and Montana, and 2. *Nicotiana quadrivalvis* Pursh., a species which has been “lost” in nature, never having been collected in the wild state, but known only as cultivated by the Mandan, Hidatsa, and Arikara Indians of the Plains area. It is interesting that according to Setchell both of these eastern species are probably *N. bigelovii* derivatives.

The principal literature on *Nicotiana bigelovii* is presented in the following quotations.

**1856**

Torrey a was the first to describe and name *Nicotiana bigelovii*, regarding it as possibly a variety of *N. plumbaginifolia*. The specimen was collected by Dr. John M. Bigelow, of the Whipple expedition, at Knight’s Ferry, in the present Stanislaus County, Calif., in May, 1854, and is *N. bigelovii* (Torrey) Watson.]  

According to Watson it seems that a specimen had already been collected by Frémont in 1846, but this is not mentioned or described by Torrey. *N. plumbaginifolia* Viv. is native to northeastern Mexico and crosses the Rio Grande into Texas.

“*Nicotiana plumbaginifolia*, Dunal in DC. Prodr. 13, pars. 1, p. 569. Var.? *Bigelovii*: annua; caule glanduloso-pubescente sub-simplici; folis oblongo-lanceolatis acutiusculis glabriusculis, in-

**1878**

Gray’s description of *N. bigelovii* presents very little knowledge of the species, except that it resembles *N. exaltata*, following the type specimens which were a foot or two high, although he mentions the species from Shasta County to San Diego, and from Del Norte County. Var. *wallacei* had, since it was described by Wallace and by Cleveland.

Watson raises Torrey’s questioned variety of *N. bigelovii* to species status and indicates that since Torrey’s publication Bigelow had collected the species in California and the latter had collected it in western Nevada. Gray of California, is working on the inner bark of tobacco species, and only such studies can properly be made of the species which resembles *N. noctiflora* of Chile.

“*Nicotiana Bigelovii*. (N. plumbagina, Torr. Pac. R. R. Surv., 4. 127.) Leaves calyx glandular-pubescent, with unequal lobes broad-ovate, subacute, 4-6" long, shorter than the calyx; other flowers. Collected by Bigelow, Frémont, (481,) in California, and by Anderson, (268,) in resembling *N. noctiflora*, of Chili, but the base and the corolla-lobes are not at a glance.

Fig. 3, Extremity of a branch. Fig. 4, a foot or two high, although he mentions the species from Shasta County to San Diego, and from Del Norte County. Var. *wallacei* had, since it was described by Wallace and by Cleveland.

*Watson, Sereno, Botany, in King, Classical Exploration of the Fortieth Parallel, Engineer Department, U. S. Army, note 276. Pl. XXVII is opposite p. 276. Watson containing the drawing of *N. bigelovii* is the earliest published drawing of *N. bigelovii* containing the drawing of *N. bigelovii* in the present paper.**

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Footnotes:

1. Probably some neighboring tribes had it as well.
es of tobacco introduced from South in California and other States.

7) Watson var. wallacei Gray, from very distinct from nos. 1 and 2, the species which occupies the area
t all of these forms were used by the cur. It will be noticed that three of Our Karuk tobacco, N. bigelovii var.
ing the tallest native tobacco in the

species of native tobacco occur so form with it a single group: 1. Nicotiana, the Indians of Oregon, Idaho and

Nicotiana var. wallacei Pursh., a species which has

three of the same genus that are very imperfectly known. Our

plant does not agree with any Nicotiana described by Dunal (I. c.)

Watson raises Torrey's questioned variety to a species, and in-
dicates that since Torrey's publication (1856) Torrey himself had

collected the species in California and that more recently Anderson

had collected it in western Nevada. Goodspeed, of the University of California, is working on the inner and genetic relationship of
tobacco species, and only such studies can determine how closely

N. bigelovii resembles N. noctiflora, of Chile, as pointed out by Watson.

calyx glandular-pubescent, with unequal lance-linear lobes; corolla 2'

long, tubular-funnel-form, the elongated tube 2-3 times longer than
the calyx, the lobes broad-ovate, subacute; capsule obtuse, usually
4-6" long, shorter than the calyx; otherwise much like the last.—

Collected by Bigelow, Frémont, (481, 1846,) and Torrey, (355,) in
California, and by Anderson, (268,) in western Nevada. Much re-
sembling N. noctiflora, of Chili, but the leaves are more attenuate at
base and the corolla-lobes are not at all obcordate. PLATE xxvii.

Watson, Sereno, Botany, in King, Clarence, Report of the Geolog-
cal Exploration of the Fortieth Parallel, Professional papers of the
Engineer Department, U. S. Army, no. 18, Washington, 1871, p.

276. P1. XXVII is opposite p. 276. Watson's Plate XXVII contains

the earliest published drawing of N. bigelovii; the part of this plate
containing the drawing of N. bigelovii is reproduced as Plate 5 of

the present paper.
"N. Bigelovii, Watson. A foot or two high; leaves oblong-lanceolate, sessile or nearly so; the lower (5 to 7 inches long) with tapering base: the upper (3 to 1½ inches long) more acuminate, with either acute or some with broader and partly clasping base: inflorescence loosely racemiform, with all the upper flowers bractless: calyx-teeth unequal, linearsubulate, about equaling the tube, surpassing the capsule: tube of the corolla 1½ to 2 inches long, narrow, with a gradually expanded throat; the 5-angulate-lobed limb 12 to 18 lines in diameter.—Bot. King, 276, t. 27, fig. 3, 4; Gray, Bot. Calif. l. c. 546. N. plumbaginifolia? var. Bigelovii, Torr. Pacif. R. Rep. iv. 127.—California, from Shasta Co. to San Diego, and eastward to Nevada and the border of Arizona.

"Var. Wallacei, a form of corolla smaller (the tube 12 to 16 lines long) and calyx-teeth shorter, but variable, sometimes hardly surpassing the capsule: upper leaves more disposed to have a broad and roundish or subcordate slightly clasping base; herbage, &c., more viscid.—Near Los Angeles and San Diego, Wallace, Cleveland.

"== Ovary and capsule globular, 4-several-celled, at first somewhat succulent: the valves at maturity thin and rather membranous: corolla with ampler limb and proportionally shorter more funnelform tube—Polydicia, Don. Polydiciis, Miers."

1921

It remained for Setchell to set aside from N. bigelovii var. typica, and ultimately to name, N. bigelovii var. exaltata of northwest California, which sometimes attains a height of 6 feet.

"The third section of the genus Nicotiana is called the Petunioides-section, whose corollas are typically salverform and whose color is white, although often tinged with green, red, or purple. About twelve species or well-marked varieties of this section occur within the confines of North America or the adjacent islands, but only seven of them are at all definitely known to me as having been used by the Indians. There is a most interesting group of five species and varieties centering about Nicotiana bigelovii (Torr.) Watson and one very widespread species Nicotiana attenuata Torr. The five species of this section of the genus which are not as yet known to have been in use by the Indians are the following: Nicotiana acuminata var. parviflora Comes., in central California; N. clevelandii Gray, in southwestern California, possibly used by the Santa Barbara and other tribes of coast Indians; N. repanda Willd., in southwestern Texas and adjacent portions of Mexico; N. plumbaginifolia Viv., in northeastern Mexico and crossing the Rio Grande into Texas; and N. stocktoni Brandegee, on Guadalupe Island off the coast of Lower California.

foot or two high; leaves oblong-
the lower (5 to 7 inches long) with
½ inches long) more acuminate, with
ier and partly clasping base: inflor-
sh all the upper flowers bractless:
ate, about equalling the tube, sur-
corolla 1½ to 2 inches long, narrow,
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g; 276, t. 27, fig. 3, 4; Gray, Bot. 
Shasta Co. to San Diego, and east-
of Arizona.
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in Diego, Wallace, Cleveland.
ular, 4-several-celled, at first some-
urity thin and rather membranous: sectionally shorter more funnelform
Miers."

aside from N. bigelovii var. typica,
vii var. exaltata of northwest Cali-
height of 6 feet.
Numerous varieties of Nicotiana Bigelovii-group
consists of three very well-marked
varieties of N. Bigelovii (Torr.) Watson, N. quadrivalvis Pursh, and
N. multivalvis Lindl. There is such a close resemblance in so many
details of habit and structure that it certainly seems probable that the
five distinct genetic entities of the Bigelovii-group must have originated
from one and the same stock, possibly through mutation, but probably
also complicated by more or less hybridization. Their distribution
in nature and under aboriginal cultivation reenforces this assumption
with strong arguments. The three varieties of Nicotiana bigelovii
are found native in three separate portions of California, N. multi-
valvis was cultivated by the Indians in Oregon, Idaho, and Montana,
while N. quadrivalvis was similarly cultivated in North Dakota.
The distribution of this group runs from southern California north
through the entire State of California and well into Oregon, possibly
also entering the southeastern corner of the State of Washington.
From Oregon, it bends eastward up along the tributaries of the
Columbia River, across Idaho and the continental divide, and
descends the Missouri River into Montana and North Dakota.
With these ideas as to the group and its distribution, the way is
made ready for a consideration of its various members.

"Torrey was the first to call attention to Nicotiana bigelovii which
he named N. plumbaginifolia? var. bigelovii. This was as early as
1857. In 1871 Watson raised the variety to a species and published
a more complete description, as well as a good figure of it. The
type specimens came from the Sierran foothills in central California
and are low spreading plants, with short internodes, ascending
branches, large and conspicuous white flowers, and prominent gland-
ular pubescence turning brownish, or rusty, with age. S. A. Barrett
found it in the general type region in use among the Miwok Indians
and was kind enough to obtain seed for me. I have grown it in the
pure line for many years and find that it retains its distinctive varietal
characteristics from generation to generation. This plant, the taxo-
nomic type of Nicotiana bigelovii, occupies an area in the very center
of California which is definitely limited and also separated from the
areas occupied by the other varieties of the species.

"The Nicotiana bigelovii, however, is the tall erect variety found in abundance in
the dry washes of stream-beds to the north of San Francisco Bay,
from Sonoma, Mendocino, and Humboldt Counties eastward to
Shasta and possibly also other counties of California. This variety,
which as yet has no distinctive name, may reach a height of as much
as six feet, has long erect branches with elongated internodes, and
with large flowers which are more separated than in the plants of the
taxonomic type. In common with the type of the species, this tall
and erect variety has a decided tendency toward a three-celled ovary
and such are to be found in most well-developed plants although in a small percentage of the total number of capsules matured. [55] Chestnut states that this variety is used for smoking and also for chewing by all the Indian tribes of Mendocino County, California. Thanks to P. E. Goddard and S. A. Barrett, I have perfectly reliable evidence that it is still used by the Hupa and the Pomo. The Hupa, at least, knew it both wild and cultivated, but the Pomo seem to have used only the wild plant. As to how far the use of this variety extended into Oregon I am uncertain, but I have the opinion that, towards its northern limits and beyond them, attempts were made to cultivate it, as certainly was the case among the Hupa. Northern California represents the limit of the spontaneous distribution of any coastal species of Nicotiana and in Oregon we find that the cultivated tobacco of certain Indian tribes was a nearly related species, or possibly derived variety, of N. bigelovii, viz., N. multivalvis Lindl.

There can be little doubt that it was some form of the Bigelovii-group of the genus Nicotiana which was used by the Indians whom Drake encountered in 1579, when he landed on the coast of California, somewhere in the vicinity of Drakes Bay. Wiener remarks on Drake’s account as follows: ‘That tobacco, first mentioned in Hispaniola, should have found its way so far to the northwest, in addition to the rest of the continent, is a prima facie proof that the distribution of tobacco follows from its first appearance under Arabic influence, from Guinea to all countries where Spanish, Portuguese, and French sailors navigated via Guinea or after having taken part in Guinea expeditions.’ The extreme improbability of Nicotiana bigelovii having originated in Guinea and having spread through any human agency, takes away this prima facie proof and yields an alternative hypothesis that tobacco of Hispaniola may have been brought from Guinea rather than from the American Continent.

The third variety of Nicotiana is found in a limited area in southern California, states that this variety is used for smoking and also for chewing by all the Indian tribes of Mendocino County, California. Thanks to P. E. Goddard and S. A. Barrett, I have perfectly reliable evidence that it is still used by the Hupa and the Pomo. The Hupa, at least, knew it both wild and cultivated, but the Pomo seem to have used only the wild plant. As to how far the use of this variety extended into Oregon I am uncertain, but I have the opinion that, towards its northern limits and beyond them, attempts were made to cultivate it, as certainly was the case among the Hupa. Northern California represents the limit of the spontaneous distribution of any coastal species of Nicotiana and in Oregon we find that the cultivated tobacco of certain Indian tribes was a nearly related species, or possibly derived variety, of N. bigelovii, viz., N. multivalvis Lindl.

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When Lewis and Clark visited the Dakota in 1804, they found that tobacco never seen previously by the Indians of Mendocino County, California, the only place where it occurs, I have been unable to obtain satisfactory evidence that it was the case. Its relations with botanically and as to aboriginal use.

Plants used by the Indians of Mendocino County, California, ‘abnormal capsules’ [quoting letter of J. P. Harrington], but an indication of a tendency within the species. The 3-celled capsules occur usually on the lower parts of the plant.’] 6

8 “Goddard, loc. cit.”
9 “Loc. cit., p. 141.”

10 “Cf. Thwaites, Original Jour-
well-developed plants although in a fewer of capsules matured. [44] Chestnut for smoking and also for chewing in Mendocino County, California. Thanks to the Pomo. The Hupa, at least, but the Pomo seem to have used the use of this variety extended have the opinion that, towards its attempts were made to cultivate the Hupa. Northern California
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ing originated in Guinea and having been brought thence to the State of California, the only place where it has ever been known, and through any human agency, takes away the effectiveness of this prima facie proof” and yields another strong probability that the tobacco of Hispaniola may have been carried from Hispaniola to Guinea rather than that any species of tobacco may have been brought from Guinea to Hispaniola or any other portion of the American Continent.

“The third variety of Nicotiana bigelovii, the var. wallacei Gray, is found in a limited area in southern California and distinctly separated, in its distribution, from either, or both, of the other varieties of the species. Var. wallacei is a plant of medium height, erect, and much more slender than either of the two varieties of central and of northern California. It has a smaller flower with more slender tube and I have never seen three-celled ovary among several thousand examined, all the ovaries, and ripe capsules, having been found to be two-celled. While it is very probable that this variety may have been used by the Indian tribes of the region where it occurs, I have been unable to obtain any direct evidence that such was the case. Its relations with Nicotiana clevelandii Gray, both botanically and as to aboriginal use, are still very uncertain.

“When Lewis and Clark visited the Mandan villages in North Dakota in 1804, they found the inhabitants smoking a kind of tobacco never seen previously by white men. They obtained specimens and seed for their collections as well as data for their report. The specimens brought back by them served as the type of the Nicotiana quadrivalvis Pursh and are now preserved among the collections of the Academy of Natural Sciences of Philadelphia. The seed, or some of it at least, was distributed so that it was the source of the plants grown in various botanical gardens in Europe and its descendats are still to be found in some such institutions. A few years ago, through the courtesy of the Anthropological Section of the American Museum of Natural History of New York City, I was enabled to obtain from George F. Will, of Bismarck, N. Dak., and from Melvin Randolph Gilmore, of Lincoln, Nebr., seed of this species, which was still being cultivated by a Hidatsa Indian. I have grown the descendats of the plants from this seed and in the pure line for several generations and find that it still comes absolutely true to type as described by Lewis and Clark and as represented by the Lewis and Clark specimens. The plants very closely resemble those of the type of Nicotiana bigelovii, but the flowers are neither

11 “Flora Americae Septentrionalis. vol. 1, p. 141. 1814.”
quite so large nor so graceful. The chief difference from any of the varieties of *N. bigelovii*, however, is to be found in the ovary. This is constantly 4-celled in *N. quadrivalvis*, while in *N. bigelovii* it is preponderantly 2-celled, although 3-celled examples are frequent in the type and in the northern variety. *Nicotiana quadrivalvis* is not only the tobacco of the Mandan, but of the Arikara and the Hidatsa Indians as well. How they obtained it is not known, but it is not known outside of cultivation. This latter fact, taken in connection with the close resemblance to *Nicotiana bigelovii*, the only essential difference being the increase in the number of carpels as shown by the 4-celled ovary, makes it appear reasonably certain that *N. quadrivalvis* is only a derivative from some form of *N. bigelovii*. It may possibly have arisen by a single mutation or it may be a hybrid derivative from a cross between *N. bigelovii* and *N. multivalvis*. I have obtained forms very close to *N. quadrivalvis* as descendants of such a cross and such forms have appeared in the botanical garden of the University of California as the result of a probable spontaneous cross between the two species mentioned. It is of decided interest to find a *bigelovii* derivative so far from the *bigelovii* home and this interest is increased by the fact that *N. quadrivalvis* is connected in distribution with the Californian area by the area in which *N. multivalvis*, itself seemingly a *bigelovii* derivative, is found under aboriginal cultivation.

"The Hidatsa tobacco, which is fairly certainly *Nicotiana quadrivalvis*, has been the subject of study by Gilbert L. Wilson. He says that the Hidatsa cultivate tobacco, but does not mention the species. It is not used by the young men because it prevents running by causing shortness of breath. It is not planted near corn because tobacco has a strong smell that affects corn. In harvesting, the blossoms are picked first, the white parts (corollas) being thrown away, and the stems and leaves are picked last. Both blossoms and stems are treated with buffalo-fat before being stored. The Hidatsa name for their tobacco, according to Lowie, is 6pe.

"Melvin Randolph Gilmore, in treating of the uses of plants by the Missouri River Indians, writes as if they all used *Nicotiana quadrivalvis*, although he mentions specifically that his definite

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12 "Agriculture of the Hidatsa Indians, an Indian Interpretation. Univ. of Minnesota Studies in the Social Sciences, no. 9, Minneapolis, 1917, pp. 121-127."


15 "Loc. cit. p. 59."
The chief difference from any of the others to be found in the ovary. This *quadricostis*, while in *N. bigelovii* it is a 3-celled example are frequent varieties. *Nicotiana quadricostis* is a dan, but of the Arikara and the Hidatsa obtained it is not known, but it is taken in connection to *Nicotiana bigelovii*, the only 3-celled examples are frequent. Of the Arikara and the Hidatsa the number of carpels as in *N. bigelovii* varies to as many as 12 or more lobes. The ovary is the characteristic feature of the species. It is composed of two circles of cells, one within the other as in the case of the ovary of the navel-orange. The capsule of *N. multivalvis* bears fertile seeds in all, or at least in most, of its cells. Such a form of ovary as this is evidently monstrous, at least from the point of view of the normal ovary of *Nicotiana*, and may be supposed to have been derived from a form such as the type of *N. bigelovii* by a relatively simple mutation. An additional argument as to the possible derivation of this species from some simpler form is the fact that it has not been found outside of cultivation.

*Nicotiana multivalvis* Lindl., the fifth and last member of the *bigelovii* group to be considered, bears a striking resemblance to the type of *N. bigelovii* and also to *N. quadricostis* in habit, leaves, and shape—as well as color—of the flowers. The corolla, however, is usually more than 5-lobed, varying to as many as 12 or more lobes. The ovary is the characteristic feature of the species. It is composed of two circles of cells, one within the other as in the case of the ovary of the navel-orange. The capsule of *N. multivalvis* bears fertile seeds in all, or at least in most, of its cells. Such a form of ovary as this is evidently monstrous, at least from the point of view of the normal ovary of *Nicotiana*, and may be supposed to have been derived from a form such as the type of *N. bigelovii* by a relatively simple mutation. An additional argument as to the possible derivation of this species from some simpler form is the fact that it has not been found outside of cultivation.

*Loc. cit. p. 113.*

"Journal Kept by David Douglas, etc., London, 1914, pp. 59, 141 (sub. *N. pulverulenta* Pursh)."
grew plentifully in the country of the Snake Indians, who may have brought it from the headwaters of the Missouri River which they annually visited, and have distributed it from this region and in both directions east and west of the Rocky Mountains. This suggestion of the Indian probably represents a portion of the truth as regards the travels of this species, but the general trend must have been rather from the coast to the eastward and into the interior, if the botanical probabilities are duly considered.

"Through the kindness of Dr. Robert H. Lowie, of the American Museum of Natural History, I have been able to make certain that the tobacco which is of so much ceremonial importance among the Crow Indians is Nicotiana multiracemis. I have examined photographs of the tobacco gardens of the Crows, in which the plants showed their characters remarkably well, and also a pressed specimen of an entire plant concerning whose identity there can be no doubt. Dr. Lowie has since published his paper on the subject and brought forward much detail concerning the planting and ceremonial use of this species. In his preface, Dr. Lowie says that the Tobacco Society loomed large in the tribal life of the Crow, its ceremonial activities probably ranking next to the Sun Dance. The Crows insist that their tobacco is different from that of the Hidatsa (Nicotiana quadriralvis), and botanically this idea is correct. In connection with the query as to whence the Crow, and the Hidatsa as well, may have obtained their particular types of tobacco, Dr. Lowie, in addition to the botanical evidence, calls attention to the fact that in the languages of several of the tribes using the bigelovii group of tobaccos, the root of the word for tobacco is op or up and that the Diegueños, the Shasta, the Takelma, the Crow, and the Hidatsa agree in this, while the tribes using other species of tobacco apply terms from different roots. This linguistic evidence is of decided interest and importance, especially when taken in connection with the close botanical relationship of the species and varieties concerned."

2. Pahut 'u'nuyttihva pehtraha'
(THE NAME OF TOBACCO)

'ihè-raha', tobacco, tobacco plant, means merely that which is smoked, being a -ha' derivative of 'ihé"r, to smoke, just as 'avaha', food, is derived from 'av, to eat.

18 "Loc. cit."
19a [Karuk 'u"n, tobacco, see p. 45, is the same word.]

But there is also another, old name for tobacco among the whites, corresponding to words of similar sound in western North America, and some of them may have been restored by any speaker, and has been used in the following words, and some of them identical in meaning with 'ihè-raha-', it in the words here given except in one may also say 'ihè-rahasipnu"k.

(1) 'úha', nicotine, the pitchy substance of tobacco. The literal translation is C. sicaef, semen; viòha, mucus secretion.

(2) 'uhè-hàkùik, name of one of the tobacco plants, literally a going toward tobacco. (See pp. 103–113.)

(3) 'ùhpìi', tobacco stem, tobacco smoke. Tobacco is of course dependent 'íppì', bone, and 'íppa', tree, for 'íppì', bone, is the first element in the English word bone.

(4) 'ùhpà-m, tobacco pipe of any description.

(5) 'ùhpà-sipnu"k, tobacco basket, = storage basket. (See pp. 103-131.)

(6) 'ùhátavára"r, sweathouse tobacco pipe, = storage basket. (See pp. 103-131.)

(7) 'ùhè-cihrha"m, mg. where the root is 'ùhè-cihr, tobacco.

(8) 'ùhtayvarára"m, mg. where the root is 'ùhtayvar, tobacco.

(9) 'ùha-nèido, tobacco bowl.

(10) 'ùha-rasipnu'uk, tobacco basket, = storage basket.

(11) 'ùha-rasipnu"k, tobacco basket, = storage basket.

(12) 'ùha-rasipnu'uk, tobacco basket, = storage basket.

(13) 'ùha-rasipnu"k, tobacco basket, = storage basket.

(14) 'ùha-rasipnu'uk, tobacco basket, = storage basket.

(15) 'ùha-rasipnu"k, tobacco basket, = storage basket.

(16) 'ùha-rasipnu'uk, tobacco basket, = storage basket.

(17) 'ùha-rasipnu"k, tobacco basket, = storage basket.

(18) 'ùha-rasipnu'uk, tobacco basket, = storage basket.

(19) 'ùha-rasipnu"k, tobacco basket, = storage basket.

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the Snake Indians, who may have of the Missouri River which they uted it from this region and in both Rocky Mountains. This suggestion 3 a portion of the truth as regards the general trend must have been toward and into the interior, if the considered.

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3. Pak8wvura pananuppirc puy106a xay vura kunic va; kem6-ky6-

4. 'uhr'd-m, tobacco pipe of any kind, -ri m, place.

5. is the same word.

6. 'uhtatv6ra'8m, name of one of the days of the new-year ceremony, literally a going toward tobacco. (See p. 244.)

7. 'uhr'd-cirha'8m, mg. where they put tobacco, placename. (See p. 267.)

8. 'uhtayvar6ra'8m, mg. where they spoil tobacco, placename. (See p. 267.)

The following words, and some others, have it. It is felt to be identical in meaning with 'ih6-ra-, which can not be substituted for it in the words here given except in the case of 'uhsfpnu'8k, for which one may also say 'ih6-rahasfpnu'8k.

(1) 'ih6f, nicotine, the pitchy substance which accumulates in a Karuk smoking pipe. The literal meaning is tobacco excrement.

Cp. siccaf, semen; vi60af, mucus secretion of the vagina; 'a'6f, excrement.

(2) 'uhr'dahak6uv, name of one of the days of the new-year ceremony, literally a going toward tobacco. (See p. 244.)

(3) 'uhppi', tobacco stem, tobacco stalk. With -'ippi' cp., independent 'ippi', bone, and 'ippa', tree, plant. (See pp. 51, 89.)

(4) 'uhr'd-m, tobacco pipe of any kind, -ri m, place.

(5) 'uhsfpnu'8k, tobacco basket, = 'ih6-rahasfpnu'8k, from sipnu'8k, storage basket. (See pp. 103–131.)

(6) 'uhtatv6ra'8r, sweathouse tobacco lighting stick, literally tobacco [coal] tong-insertor. (See pp. 188–190.)

(7) 'uhr'd-cirha'8m, mg. where they put tobacco, placename. (See p. 267.)

(8) 'uhtayvar6ra'8m, mg. where they spoil tobacco, placename. (See p. 267.)

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OF ALL KARUK PLANTS THE BLACK NIGHTSHADE IS MOST LIKE TOBACCO, THE WHITES TELL US)

The plant most closely related to tobacco botanically of those growing in the Karuk country is the Black Nightshade, Solanum nigrum L., called teichhpuri6, dog huckleberry. Of it is said:

'Imxa8akk6m. Puffat vura They smell strong. Nothing 1n 'a-mihay. Ko-kainay vur eat them. They grow all over. u'ifi'. Puy6m vura va; k6n They grow more now where ta;y u'ifi', pak6n p6n beans are planted. They look kun?o6h6-mhitihitak. Va; vura pur6 huckleberries, but the dog 'umusahitil, kuna vura'axv60irar huckleberries are dirty looking,
4. Sahihé-raha karu mahihé-raha'
(DOWNSLOPE AND UPSLOPE TOBACCO)

Sah-, downslope, and mah-, upslope, are sometimes employed, always rather irregularly, to distinguish river and mountain varieties of an object. Thus xahxu'n, crawfish (*sahxhanu'un is not used); mahxhanu'n, scorpion, lit. mountain crawfish. Xa*a, grasshopper (*máhxa*a is not used); sáhxu'a, green grasshopper, lit. river grasshopper.21 'Apaxu'n, hat (*sahapaxu'n is not used); mahpaxa*a, a hunter's hat overlaid mostly with pine roots, also called tariapán-ixa'a, dipper basket hat, lit. mountain hat. Vuhvúha', (1) deerskin dance in general, (2) jump dance; but sahvuhvúha', deerskin dance, regular name of the deerskin dance, lit. river deerskin dance.22

So also with tobacco. The Indians go beyond the botanist and make what is for them a very necessary distinction. Sahihé-raha', river tobacco, is applied only to the wild tobacco, self-sown. It is very properly named, since wild tobacco is known to be fond of sandy stretches of river bottoms and is rumored to be particularly vile. But none of the informants had ever heard Goddard's statement that such tobacco is poisonous.23 River tobacco was never smoked, but volunteer tobacco growing about the sweathouses was often picked and smoked (see p. 78), and sweathouses were mostly downslope institutions and so this comes painfully near to smoking river tobacco.

The other, sown, people's tobacco was called in contradistinction mahihé-raha', mountain tobacco, although the term was seldom used. Tapasihé-raha', real tobacco, was felt to be a more proper distinction, or one could say 'araréhéra', people's, or if you will, Indians', tobacco.

The term for any volunteer plant is piffapu'. This is applied to either sahiher-aha' or tapasihé-raha', provided the tobacco has not been planted by people. All native tobacco is piffapu' now.

It is thought that the seeds of sahihe-raha' float down from upriver. This gives it a foreign, extraneous aspect. Any tobacco growing

21 Cp. again káhxu'a* and upriver grasshopper, a species living at the Klamath Lakes, said closely to resemble sáhxu'a*.
22 The writer has many additional examples of this distinguishment.
23 "The wild form found along the river they say is poison." Goddard, Life and Culture of the Hupa, p. 37.
they are sour, the leaves also are dirty looking. It is good for nothing, it smells strong. I guess maybe dogs eat them, they are called dog huckleberries.

**aruh mahihéra'ha**

_upslope tobacco_

upslope, are sometimes employed, guish river and mountain varieties of fish (*saaxaném* is not used); ain crawfish. **Xa**'ño, grasshopper green grasshopper, lit. river grass-*a*n is not used); mahápax*'-a*n, a pine roots, also called taripanihp-*a*n. **Vuvhúha**, (1) deerskin but sahvuhvúña, deerskin dance, (2) lit. river deerskin dance. Indians go beyond the botanist and necessary distinction. **Sahihéra’ha**, wild tobacco, self-sown. It is very co is known to be fond of sandy rumored to be particularly vile. ever heard Goddard’s statement River tobacco was never smoked, the sweathouses were mostly downslope near to smoking river tobacco. co was called in contradistinction though the term was seldom used. 1 to be a more proper distinction, people’s, or if you will, Indians’, 2nt is piffapu’. This is applied to a’, provided the tobacco has not a tobacco is piffapu’ now. mahihéра’ha’ float down from upriver. is aspect. Any tobacco growing *grasshopper, a species living at the emble sáhx*’én. 3 examples of this distinction. the river they say is poison.” 4upa, p. 37.

That river tobacco is not strong, if a person smokes it. It grows by the river in the sand. They do not sow it. Every year it grows up voluntarily. The Indians never smoke it, that river tobacco. But the real tobacco is pithy, it makes a person’s hands sticky when one touches it, the real tobacco does. It has wildish leaves, it is strong, it stinks.

5. Pehéra’happapikyutunvaramun”, karu kó’vúra pamúévuy. 24

_(MORPHOLOGY OF THE TOBACCO PLANT)_

**A. Kó’vúra pehéráha’ippa**

_(THE PLANT)_

Pfíic means (1) leaf, (collective) foliage, (2) plant of any kind, except that when applied to trees, which are termed *’ippa’, it resumes its meaning of foliage, referring either to that of the entire tree or to a branchy or leafy spray or piece of the tree. Pfíic is also the common word for bush or brush, being used in the plural equivalent to pirčerik’k, brush, brushy place. Pfíic is commonly used of the leaves of the tobacco plant (see p. 52), but can also be applied to the tobacco plant as a whole; it is sometimes employed contemptuously, e. g. *’ip nim-máhat pamihé-ráhabpíic, I saw your good for nothing tobacco weeds; or with reference to the plant or leaves when first pricking above the soil: *Yá’im vur ‘u’íkk’útsúntúhité pehéráhabpíic, the tobacco is just

24 Or pehéráha’ippa pakó; *uóvyttíhva pamucvitáya. Pamupi-k’utunváramun”, its joints, is applicable to the parts of a plant, and is the proper term, but can not be said of the parts of a one-piece object, like a pipe, of which pamucvitáya, its various parts or pieces, must be used.
starting to come up. The diminutive of pific, pific'anammahate, pl. pificunvē'tcās, is used especially of grotesque or useless leaves or plants, or of little weeds coming up, e.g., in a tobacco plot.

Tree is 'ippa', although this can also be applied to smaller plants, and the compound 'ihē-raha'ippa', tobacco plant, is actually volunteered.

Vine is 'atatūrā'n'nar, one that grows all over.

Garden plants are distinguished from wild ones by such an expression as 'uhāmha'akātēccas, different kinds of planted ones. Vegetables are 'uhāmha'avaha', planted food.

A tobacco plant is usually called merely 'ihē-raha', tobacco; but one may also say 'ihē-raha'ippa', 'ihē-raha'ppific, or 'uhēppi'; the last properly meaning tobacco stalk, can be used of the entire plant. (See p. 51.) 'Ihē-raha'ippa' is sometimes used of the stem. (See p. 51.)

The topmost part of the tobacco plant is called 'ihē-raha'ippa', tobacco plant, called pamu'ippa', its stalk or plant, or pamuppfific, its foliage. The last word is used, e.g., of carrot tops as contrasted with the roots.

The base or lower part of the tobacco plant is called 'ihē-raha'ippa'ippa', planted food.

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The following general observations were volunteered on habits of growth of the tobacco plant:

"Á?ya-tc vur uvé-hrım'va po-'ifti' pehē-raha'.
Kā-mahite vura po've-hpl'wuti pamúptī'k.
Pehē-raha'ippa 'um vura ivāx-
'ra kuni kō'vūra, pu'assaraha, sākri'v. Pehē-raha'p'tī'k, pa'u-
hīppi sākri'vca', puyā'mahukite
kupécpa'ttahitha'ra. Pataki-
yā'he'k pa'uhēppi, takunupák-
si prīnā.
Kā-kum vura 'ā'vāri po-'ifti',
karul kā-kum vura 'ā'punīc. Vā;
vura 'ā'varīttāpas 'u'ifti'26 pa'a-
vansa'āvahkam vari tu'iffahā'k.
Vā; 'um vura hittha'n 'arārē-
vā'yāri va; kōr vā'ramashiti'vā'ranas.

26 Or pehē-raha'ippa'.
21 Or vā vur 'upifyfmmutī', the highest it ever grows.
tive of pífic, pífic?anammaha, pl. of grotesque or useless leaves or 
p, e. g., in a tobacco plot.
also be applied to smaller plants, 
, tobacco plant, is actually volun-
grows all over.
1 from wild ones by such an expres-
erent kinds of planted ones. Veg-
ted food.
led merely 'ihé'aha', tobacco; but 
'ihé'ahappfíic, or 'uhíppíi'; the last/
in be used of the entire plant. (See 
es used of the stem. (See p. 51.) 
plant is called 'ihé'aha'ipaha'ip-
in contradistinction to the root is 
nt, or pamuppíic, its foliage. The 
ops as contrasted with the roots.
obaicc plant is called 'ihé'aha'ipa-
jions were volunteered on habits of

The tobacco plant stands straight up as it grows. Its 
branches just spread a little.

The tobacco plant is all dryish, 
it is not juicy, it is tough. The 
obbies-branches, the tobacco-
ements are tough; they do not 
reak easily. When they pick 
the tobacco stems they cut them 
off.

Some [tobacco plants] grow 
low, some high. The highest 
that they grow is higher than a 
man. But most of the time they 
come up to a person's chest. 
They are tall.

The highest it ever grows.
NICOTIANA BIGELOVII (TORR.) WATSON VAR. EXALTATA SETCHELL. DRAWINGS OF 2-VALVED SPECIMEN, W. A. SETCHELL.
BUREAU OF AMERICAN ETHNOLOGY

NICOTIANA BIGELOVII (TORR.) WATSON VAR. EXALTATA Setchell. Drawings of 2-valved specimen, W. A. Setchell.
Nicotiana bigelovii (Torre) Watson var. exaltata Setchell. Drawings of 2-valved specimen, W. A. Setchell.
SON VAR. EXALTATA SETCHELL, DRAWINGS
OF Exceptional 3-VALVED SPECIMEN, W. A. SETCHELL

NICOTIANA BIGELOVII (TORR.) WATSON VAR. EXALTATA SETCHELL. DRAWINGS
OF Exceptional 3-VALVED SPECIMEN, W. A. SETCHELL
MRS. PHOEBE MADDUX AT FORMER TOBACCO PLOT UPSLOPE OF GRANT HILLMAN'S PLACE, ACROSS THE RIVER FROM ORLEANS, CALIF.
The following sense characteristics are attributed to the tobacco plant:

\textit{a}'. \textit{Pahút 'u'iftakantákkanti}'

\textbf{(FEELING)}

Xúxs kunic 'ár u'iftakanköttit patu'áficaha'k, tobacco is smooth and sticky when one feels of it.

\textit{b}'. \textit{Pahút 'úmxá-ñti}'

\textbf{(SMELL)}

Karu vura pehērāha vur imxsāakk ê'm. Hári vura 'axvāhkkúha-haha patōmsákkaraha'k. And tobacco stinks. Sometimes it makes a person's head ache when he smells it.

\textit{c}'. \textit{Pahút 'u'kkati'}

\textbf{(TASTE)}

Tobacco burns a person's mouth, it tastes bad.

They say when anything tastes bad: "It tastes bad, it tastes as bad as tobacco." My mother used to say when anything tasted bad: "It tastes as bad as green tobacco."

Sometimes when they taste of acorn dough, when they are still soaking it, they say: "The acorn dough tastes as bad as smoking tobacco yet."

\textit{d}'. \textit{Pahút 'umússahiti'}

\textbf{(SIGHT)}

Payā:n vur 'u'iftíha'k puxxxFCite śkkinkuníc, pehērāha'ippa', patcim 'umtúppevaha'k, vákari taváttaykuníc.

When it is just growing, the tobacco plant is real green, when it is already going to get ripe, it is then light-colored.

For the turning yellow of tobacco leaves, see page 100. For observations on the color of tobacco flowers, see page 55.
b. 'Immak karu 'ámta'p
(Charcoal and Ashes)

Chemically changed tobacco plant material would be designated as follows:
'Ihē rahēmmak, tobacco charcoal.
'Ihē rahāmta'p, tobacco ashes.

c. Pehērha'úheé'msa'
(Tobacco Plots)

A tobacco plot, and now any garden, orchard, or plantation, is called 'úheé'm, whence 'úheé'mhā', to plant, to sow. Here 'uh-
is not the old word for tobacco, but to be connected with 'úhē, seed; úa'm, to put. More specifically: 'ihē rahā'úheé'm, tobacco plot. Also 'ihē rahā'úheemnti'ram, tobacco garden; pámi'tvā 'ihē rahā'úheé'mnti'ramhāmniík, former tobacco plot. Of any place where tobacco grows, sown or unsown, one may say: pehē'rah u'íffitiik, place where tobacco grows. Plate 10 shows 'ImkYanva'nm at a former tobacco plot.

In contrast to the above words, should be noticed piffapu', any volunteer plant; 'ihē rahāpi'ppafpu', volunteer tobacco plant or plants. One should note also sah'ihē'rahā', used for distinguishing the wild from the sown variety of tobacco. (See pp. 46–47.)

d. Pa'éppum
(Root)

'Ihē rahā'éppum, tobacco root, from éppum, root. Rootlet is called épum'tammanemahate, pl. éppuntuňvě'te. The bottom of the root is called épum'nadiviũte, from 'adiviũte, bottom. A corresponding épum'pamuniũte, top of the root, would scarcely be applied. Only for bull pine roots used for basketry is the special term 'ietc̄'-tepîp, and éppum'm is not applied.

e. Pa'uhippi'
(Stalk)

The commonest word for the stalk of plants is sůf, fish backbone, which also means pith. (See p. 52.) Or 'ahup, wood, stick, can be used. Thus of a sunflower stalk one can say müsūuf, its fish backbone, or mu'ahup, its stick. But of the backbone of animals other than fish sůf̄ should be employed; while the backbone of a deer from which the ribs have been cut is called 'ikturahāhāhā'. Leaf stem is never called sůf (see p. 53), but flower stem is regularly so called (see p. 56).

Another equally curious term, which has to be applied to certain stalks, is 'ávan, husband, male, applied (1) to the leafless stalks of scouring rush in contradistinction to the leafy ones, which are called...
ant material would be designated...

of any place where tobacco grows, "heh-rah u'tftihifik, place where 
k'au'na'm at a former tobacco plot.

should be noticed pifapu', any

used for distinguishing the wild

(See pp. 46-47.)

from 'eppu'm, root. Rootlet
pumptunve'tc. The bottom of the
'tavfl'tc, bottom. A correspond-
root, would scarcely be applied.
asketry is the special term 'ictefa-

lk of plants is suf, fish backbone,
Or 'ahup, wood, stick, can be used.
yay mussu'm, its fish backbone, or

bone of animals other than fish
bone of a deer from which 
ktsurahahi'. Leaf stem is never
m is regularly so called (see p. 56).
hich has to be applied to certain
plied (1) to the leafless stalks of
o the leafy ones, which are called

'takiva'n, woman, female; (2) to stalks which are bare, like a
sprout, but have a bunch of leaves at the base, in this case the leaves
being designated as the female. The idea is that the bare stalk
resembles the undressed Indian male while the leafiness or leaves
suggest the Indian woman with her dress. In enumerating these
stalks called 'av-an, the series of cardinal numerals with -'av-an post-
pounded, meaning so and so many men, can not be used, but one must
use the ordinary cardinals; thus 'itahara'van, 10 men, but 'itraha'yar
pa'avan, 10 stalks.

A young, succulent sprout or stalk, especially one which has just
come up and is still leafless, is designated as kuppa.

None of the terms for stalk or stem above listed can be applied to
the tobacco stalk or stem, the latter being called by the special term
'uhippi', tobacco bone. The prepound is for 'u''h, already discussed
as the old designation of tobacco in the language, while 'ippi' is
the common word for bone. Cp. suf, fish backbone, applied to the
stalks of other plants. Neither suf, 'ahup, nor 'av-an, discussed above
is applied to the stem of tobacco. The reason for the special term
is because the harvested and prepared tobacco stems were a
commodity and also had use in religious performances; otherwise we should
probably find no special terminology.

'Ih'ehara'ippa', meaning strictly tobacco plant, is sometimes
applied to the stalk.

A joint in a stem, such as is conspicuous in the scouring rush, is
called 'kutunvaramu', and this word is also loosely applied to the
internodes between the joints, e. g. varamas pamu'ikutunvaramu',
the sections between its joints (lit. its joints) are long. Here again in
the case of tobacco there is no application of the word.

'Aptik is the common word for limb or branch, such as a tree has.
The same word is applied to the branches or stemlets which leave the
main stalk of the tobacco. The tendency would here be to say
'ih'ehara-pitikunve'tsas, little tobacco branches, putting the word
in the diminutive: or muptikunve'tsas, its little branches. From
'aptik is derived 'apitik'af, it has many branches, it is branchy,
used about the same as 'apiti'khtli', it has branches, limbs.

The following remarks were made with regard to tobacco stems:
'Unuhy-tecas pa'uhippi, sui' kunic 'aruma'.28 'Akoi'pku'nic, 'ak-
hipahara', pa'uhippi', patuvakrahik.'

The tobacco stems are round [in section] and empty inside. They
are like 'akoi'p [grass sp.], like dry 'akoi'p, the tobacco stems, when
they get dry.

28 'Usuruvahhtli', it is hollow, 'usuruvarehihtli', they tpl. are
hollow, suggests a larger cavity than the tobacco stems have. It is
well known to the Karuk that the stems are hollow.
The general term for skin or bark is ma-n. Thus the same word is applied to the skin of a person or the bark of a tree. Mumma-n, its skin or bark; 'ummana-nhiiti, it has skin or bark.

The shreaddy bark of cedar and grapevine is called the same; one may say of it 'imy-a-t kunic 'upiyat-tunnvaramohiti', it is like fur all compressed together.

The peelings (consisting mostly of bark) of hazel sticks and willow sticks used in basketry are called by the special term tariff-p. About the first of May these sticks were gathered and at once peeled, resulting in big piles of the peelings. These peelings were sometimes spread on the floor of the living house as a mattress for sleeping; they were used as a rag for wiping things; and among the Salmon River Indians a dress was sometimes made of the peelings to be worn by a girl during the flower dance.

The outside of the tobacco stem is regularly called mumma-n, its skin or bark, although botanically speaking tobacco has no bark.

g. Pamussu-nf

The pith, e. g., of arrowwood, which is removed when making an arrowwood pipe, is called sunf, fish backbone, the same word that is applied to the stalks of plants, since the pith lies in the stalk or wood as the backbone lies inside the fish.

The tobacco stem is said to have pith; peheraha-ippa 'usuthiti sui, the tobacco plant has pith inside.

h. Pamussa-n

The most general term for leaf is pific, which also means plant, as fully discussed above. (See pp. 47-48.) Another general word for leaf is sa-n, already recorded in the Gibbs vocabulary of 1852. Sa-n also means maple tree, which is noted for its useful leaves. (See p. 53.)

Tender, young green leaf of plants, when they first come up, is called by the special term xi't. All of the above terms may be applied to tobacco leaves. The forms with the word for tobacco prepounded are 'iherahappific, 'iherahasan-n, and 'iherahaxxi-t. One can not say *saniherah' or *pireciherah' for leaf tobacco; only 'iherahassan-n.

For color description mentioning the xi't of the tobacco plant, see p. 267.
ark is maⁿn. Thus the same word or the bark of a tree. Mümmaⁿn, has skin or bark. Grapevine is called the same; one 'at'ünvárāmō-hiti', it is like fur all of bark) of hazel sticks and willow ed by the special term sarüfe"p. The were gathered and at once peeled, things. These peelings were some thing house as a mattress for sleeping; g things; and among the Salmon times made of the peelings to be lance.

em is regularly called mümmaⁿn, unically speaking tobacco has no

, which is removed when making f, fish backbone, the same word ants, since the pith lies in the stalk e the fish.

ave pith: pehe-raha'ippa 'usā'-hiti ide.

is pīfic, which also means plant, .47-48.) is saⁿn, already recorded in the also means maple tree, which is . 53.) ants, when they first come up, is applied to tobacco leaves. The prepounded are 'ihē'-rahappīfic, One can not say *san'ihē'-raha only 'ihē'-rahāssaⁿn.

The corresponding verbs used of such leaves being put forth are pīrica', sā'-nha', and xī'-tha'. Leaf stem, called petiole scientifically, and also leaf branch is called sanāpti"k, leaf branch. Piricāpti"k is not a very good term, since it suggests the branch, limb, or twig of a piece of foli age, e. g., from a tree, rather than leaf stem. Leaf stem is never called su"f, although flower stem is so called. (See p. 56.) A maple leaf stem is called by the special term 'apsi", leg: sanpīric mūpsi", maple leaf its leg; or sanāpti", maple leaf leg. Maple leaf stems come into prominence from their use in pinning and tying maple leaves together into sheets. (See footnote 32.) As far as can be explored, this terminology is never actually applied to any other kind of leaf stem, but can easily be extended as is done in the text below, second paragraph.

Of tobacco leaves in general, the following was dictated:

The leaves do not fall off, they are tough leaf-stemmed, their leaf-stems are like sinew, where the leaves grow off [from the stem] is tough.

30 Or po'ssā'-nhti'.
31 Or xū'uskūnīcas pamūttīm.
32 A term carried over from maple leaf nomenclature. The maple leaf stems, which are stuck through the leaves and tied together in making maple leaf sheets, look just like a leg with a little round foot at the bottom, and are regularly called sanpīsi", maple leaf foot, while one could also say saⁿn mūpsi", maple leaf its foot.
On the differing characteristics of leaves at the different sections of the plant, the following was volunteered:

'Ipansünmukiteva; kâ:n payê-p-ca, 'ikphah pehê-raha', kunic 'ar u'iftakankô-tti', va; pehê-ra-hayê-pca kâ:n vá:ri.33 'Âfftá varí 'u:n pu'ifayês-peahara pehêra, 'ümév:ytí', 'imtcáxhâmú karu vura 'ümév:ytí', karu vura paêr-hâmú'k, paêr-hâmú karu vura 'ümév:ytí'. Va; 'u:n yi68u kun-yër-hvui'l, patakuniyâ-ha'k. Toward the top they are good leaves, it is strong tobacco, like it would stick to a person, they are good tobacco leaves that side. Toward the base the tobacco leaves are not so good, they are wilted, they are wilted with the sunshine and also with the rain, with the rain also they are wilted. They put it apart when they work it.

i. Pamuxvâha'

(A GUM)

'Axváha', pitch, also any gum, also asphalt, and bitumin, now that they know this substance through the Whites. Much attention and mention in conversation is given to tobacco gum, it being called 'axváha', gum, 'hë-râhà-xvâha', tobacco gum, or muxváha', its gum. From 'axváha' is formed tâ-xvâha', it is gummy.

Va; kunippittí: "'Inmâxâkkê'm, 'ikphah, pehê-ra-ha-xvâha'."

Va; karixas kunxúti tómtu pehê-raha', patákumma tó-xvâha', Xâs topôpíp: "Te'mì niêtûkkâ'c, tó-xvâha'."

They say: "It stinks, it is strong, the tobacco gum."

Then they know the tobacco is ripe, when they see it is gummy. Then one says: "Let me pick it, it is gummy."

j. Pe-rërïha karu pahâ't 'u:vâyti't-hva pamusvátâva

(THE FLOWER AND HOW ITS VARIOUS PARTS ARE CALLED)

Any flower is called 'iërëhâ', and from this is formed 'iërëhâhâ', to bloom, often contracted to 'iërëhâ'. The diminutive is 'iënînhâhâ'tc, e.g., a child will say 'iënînhâhâ; nicânâvû', I am packing little flowers. Willow catkins can be called 'iërhâ', but there is also a special term for them, sâpru'k, olivella, they being likened to the ocean shells known to the Karuk through trade; thus kufisâpru'k, catkin of kufipt, Arroyo Willow. Corn tassel is called kûn-fërhâ', corn flower. Flower is never applied to "sweetheart" as it is among some Indians, uxmâhîçi, strawberry being used instead. Nani'uxmâhîçi, my girl, lit. my strawberry. Tobacco flower is called 'hë-râhë-rëhâ'.

On tobacco flowers in general the

'Thë-râhë-rëhâ', vupxârâhâ', 'hë-râhaxârâhâ', 'Arara 'f'm kûníc 'immû'stîhap pehê-rahè'.

Yâmâtaes pamûriha pehê-raha', tcantê-kûnîcâs. Vûrâm e'mxâkkê'sma.

Pûvâko tcantê-kûnîcâshara pa'arâre-hë-rëhâ', pasahîbê-raha kô tcantê-kûnîcâs. Pû-pûxî tcantê-kûnîcâshara pamûriha pa'arâre-hë-rëhâ'.

Any bunch or cluster of flowers in the same term which is applied, e.g. 'iënîn-hëphëtkûs, a bunch of flowers. Tàkâ kây'tkâpakûtê, give me a bunch.

But 'akka', a bunch of things, bouquet of flowers. 'Iërëhâ-aka'.

'Upîkê-cskêhîti pamûriha pehê-raha', a bunch. Pehê-rahe-rëhâ 'upîkê-akka', in bunches; this refers to several, never has just one bunch on it. It is where there are bunches of tobacco plants. Pehê-raha va; tukupa'it bóng tobacco flowers grow in bunches, teðskô-hî-hîti pamûriha', when it grows all over. 'Thë-rëhà'appa pamûriha plants have bunches of flowers all over.

One set of expressions for bud are shown:

(a) 'Uràhâ', to bud, (2) egg. These are: (a) 'Uràhâ', (1) to bud, (2) to lay an egg. In riche', the willow trees are buds. This verb is never used of young birds, in English, the young thing is on top, lit, knob is on. This is used both in English, being on the plant, especially of the willow, since the growing seed capsules are of interest to the Indian who is able to make use of them. Tu'uríkkù, tec'm 'Uràhâ', to blossom. Tu'uríkkù, te'thidhë, it, it is going to seed. The noun homonym, although this usage is rare and replaced by other words. See the sentence given above. 'Uríkkù' also can be used as a

33 Referring to that part of the plant.
of leaves at the different sections unsteered:

Toward the top they are good leaves, it is strong tobacco, like it would stick to a person, they are good tobacco leaves that side. Toward the base the tobacco leaves are not so good, they are wilted, they are wilted with the sunshine and also with the rain, with the rain also they are wilted. They put it apart when they work it.

uxvāha'    (um)

Also asphalt, and bitumin, now that the Whites. Much attention and to tobacco gum, it being called bacco gum, or muxvāha', its gum. ha', it is gummy.

n, 'kpihā, pehērahā'uxvāha'.' hērāha', patākumma tō'uxvāha', tō'uxvāhāhā'.' g, the tobacco gum.' ripe, when they see it is gummy. t is gummy.'

Oviiytti'hva pamusvitāva

VARIOUS PARTS ARE CALLED)

from this is formed 'iērīhaha', to

The diminutive is 'itcnihāhī'tc, : nicā'nvūti', I am packing little called 'iēhīa', but there is also a livella, they being likened to the throught trade; thus kufipsābru'ak, Corn tassel is called kō'nōčtīhīa', ed to "sweetheart" as it is among r being used instead. Nani'uxnārty. Tobacco flower is called

uxvāha'

VARIOUS PARTS ARE CALLED)

from this is formed 'iērīhaha', to

The diminutive is 'itcnihāhī'tc, : nicā'nvūti', I am packing little called 'iēhīa', but there is also a livella, they being likened to the throught trade; thus kufipsābru'ak, Corn tassel is called kō'nōčtīhīa', ed to "sweetheart" as it is among r being used instead. Nani'uxnārty. Tobacco flower is called

uxvāha'
defining prepounds: 'ih6Tahe-'oriha'ur11kku'u, I see a flower bud; 'uhic?uriikku~ taninnmA, I see a budding out seed pod. Tobacco flower bud is 'ih6Taha'u-riikku'u, tobacco bud is 'ih6rahe-'oriha'ur11kku'.

Another way of referring to some buds is to call them 'axv&-ha', head, the same term that is sometimes applied to anther and stigma. The bud at the top of a wild sunflower stalk at the stage when it is picked for greens is called muxv~A', its head, or 'imkyanv-h-xvA'1a, wild sunflower head. The wild sunflower buds are broken off and thrown away as the stalks are gathered, "they won't pack them into the house." To-xvA'ha', it has a bud, lit. a head. This term is used of buds surmounting a stalk, which look like a head, but can not be applied to tobacco buds.

One also says of a bud va~ kA:n po-'erihahe'c, where it is going to flower.

Flower stem is called 'ih6rahA'fiffi~u, flower fish backbone. 'Ih-rah6.6rih~sst1'uf, tobacco flower stein.

Flower stem and also flower branch can also be spoken of as 'ierihh'pti', flower branch.

Of the calyx or base of the flower may be said 'ierihA ferriffi, dim. 'itcniha'fiffi~ritc, flower base, but more naturally might be said of it: Va~ kA:n po-'uhichelec, petcniha'fiffi~vite, that is where the seed will be, at the baselet of the flower.

Sepals may be called 'iG ihe-Oxflppai', flower cover. The sentence, the flower has its cover on yet, was rendered by: Yh~n xfir Xud'ttiNi-trilhv~itl', it is about to burst.

There is no standard word for petal. A natural way to speak of a petal is y-cookie 'ih6rihe-'cvit, a piece of a flower. One old Indian volunteered of the petals of a flower merely: 'Itro pamute5'ncatc='kucnomiccates 'uv6-hc6ru', it has 5 white ones sticking out. Cp. similar expressions for stamens and pistil. Of the 5 lobes of the gamopetalous corolla of the tobacco these same verbs are used (see p. 57): 'Itrohappi5tic, or 'ih6rihasa'nn, both meaning flower leaf, would not be likely to be applied to the petal, but would convey rather the idea of a leaf associated with a flower, or of the leaf of a flowering plant.

Of stamens and pistil nothing would be likely to be said further than such expressions as the following: 'A'tc5p 'utniccukti' or 'A'tc5p 'uhya'riccuk, they are sticking out in the middle. Va~ kA:n po-'uhichelec kov~ur e-'eriha'a'tc5p 'uv6-hic5ucvaitc, they are sticking out in the middle of every flower where the seeds are going to be.

It also does the language no violence to say of stamens 'ih6rihe-'oriha'p-maraxvu', flower whiskers, 'ih6rihAa'nn, flower threads, or even 'ih6rahA'mya'tc5, flower hairs. Corn silk is regularly called kA:n'ap-

Or 'uv6-hc5u5ti'.
cū; tannimmā, I see a flower bud; budding out seed pod. Tobacco kuku’n, tobacco bud is ‘ihēraha’u-
le buds is to call them ‘axvā’, head, applied to anther and stigma. The stalk at the stage when it is picked
lead, or ‘imk’yanvh.xv’a, wild sun-
buds are broken off and thrown
"they won’t pack them into the
lit. a head. This term is used of
look like a head, but can not be
1 po‘erihaha’c, where it is going to
"ná, flower fish backbone. 'The-
branch can also be spoken of as
wer may be said ‘iēriha’affīv, dim. 
are naturally might be said of it: 
āvite, that is where the seed will
opāt, flower cover. The sentence, 
as rendered by: Yā:n wūr ‘u’ēttt̕-
metal. A natural way to speak of a 
of a flower. One old Indian volun-
pery: ‘Itrō pamuteantēk-fkunicitcas 
sticking out. Cp. similar expres-
the 5 lobes of the gamopetalous 
sb are used (see p. 57): ‘Iērīhap-
g flower leaf, would not be like 
uld convey rather the idea of a 
hel leaf of a flowering plant.
would be likely to be said further-
’A-teip ‘utnēcukti’ or ‘A-teip n the middle. Vā; kā:n po‘ühic-
cukvate, they are sticking out in 
seeds are going to be. 
lence to say of stamens ‘iērihā-p-
ā’u’n, flower threads, or even 
silk is regularly called kōnīap-
marāxvu’, corn whiskers, and of fuzziness or hairs on a plant resembling body hairs one may say ‘imyā’, body-hair, or ‘ʿumyā-htīti’, it 
has body-hairs, the latter ones having been volunteered of the hairs of the plant called puppetti’yv, meaning deer’s ears.

Of knobs on stamens and pistil is said: ‘ippan ‘unu hyā-te ‘ākriv-
kūti’, there is a knob, lit. a little round thing, at the top. If it is 
broken off and handed to a person one might say yāxa pay ‘unuhyā-
tēc, here is a little knob. On other occasions the term ‘axvā’, 
heads, is pressed into service for anther and stigma. Thus it happens 
that both of the terms used for flower bud (see pp. 55-56) are also 
applied to anther and stigma.

Pollen is called ‘iērihā-amtā’p, flower dust. It is not called “iēri-
hā-xvīnāh, flower scurf, or anything but ‘āmmtā’p, dust.

The following textlet was volunteered after examining carefully 
stemens and pistil of a tobacco flower:

‘Itrō ppakan pakūk ‘uvē-h-
mūtīp shamūra’, karu ‘itrō ppak-
kan po-xuva hiti po-ve-hūrō-hiti 
kumā’-tec. Kōvūra po-xuva 
hinā-ti vā; kā:n ‘iēsamahat 
‘iūcicxpmahit pamā’u’n. ‘A’vāri 
exs po‘icxūro’ti’, ‘itrō p pat-
tām po‘icxūro’ti su’. Yūōs 37 
‘A-teip vura po‘icxprvīt pa‘āhic 
’u‘iērīra kā:n po‘ifrītuk, 
’axxaka pa‘āthic ‘u‘iēra su’. ‘Ax-
vak tāppitcas ‘u‘īnnukùhi-
hate pamā’uf pa‘ānthi, kuna vura 
po‘i-teip ‘ihyan vā; ‘u’ūm vura 
byittē-pac pamuxvā’. ‘Itrēhā’ - 
teip ‘uvē-hrīcukva pamuxvā’.

The corolla has 5 lobes and 
5 sinuses between the lobes. 
There is a stamen opposite each 
 sinus. They stick off high up, 
5 stick off around the sides. 
And one [the pistil] grows up in 
the middle, it grows out of the 
avary, which has 2 cells. Two 
little round things [cells] sur-
mount each stamen filament, but 
the middle one [the pistil] has an 
undivided head. Anthers and 
stimems are peaking out of the 
flower.

The common term for honey is picipich’a”p, yellow-jacket excre-
ment, the term for the yellow jacket, picipc’i, having been extended 
to the white man yellow jacket, i.e., the honey bee, and the 
yellow jacket’s food is extended to the honey bee’s food. Of the 
honey in a flower, however, an old Indian volunteered merely: Vūra ‘u’ūm 
kite ‘ikpīhāi, ‘ar ‘iūtakankō’tīi, it is just strong tasting, it is sticky. 
It was stated by the informants that tobacco flowers have honey 
because they know that other flowers have. In this statement they

35 Or ‘uvē-hūrō-hiti’, both mg., it sticks off.
36 The stamen frees itself from the wall of the corolla approximately 

halfway up from the base of the corolla.
37 Not distinguished in name from the stamens.
are correct, although the honey is scant and is secreted at the base of the corolla where access of insects to it is prevented by the slenderness of the tube. 'Ihērahe'ūhīa 'um sul 'upicpičfihā-fihiti', tobacco flowers have honey.

a'. Pahihi 'ukupe'ūhahahiti pe'ūhīa'.

(PHASES OF FLOWERING)

Of the phases of flowering may be said:
Puva xay vura 'ūruha', it has not budded yet.
Yūn vur 'u'ūruhihi', it is starting in to have buds on it.
Pamu'ūru tu'ūttūtu'ūruiva', its buds are bursting to flower.
Tō'ūhīa', or tō'ūhīa', it is blooming.
Kār uūrahahiti', it is still blooming.
Tōvūrasuru pamu'ūhīa', its flowers are falling off.
'Apun tōvūrasuru, they are falling to the ground.
Tapūfah tōamu'ūhīa', its flowers are all gone.
Tovūrasurahāfā, they have finished falling off already.

k. Pa'ūhič

(SEED)

'Uhič, seed, is applied to all seeds with the exception of (a) the pits (i. e., single large seeds) of fruits (the native fruits having these being perhaps some 10 in number), pits being called 'as, stone; and (b) large edible seeds of the kind classed as nuts and acorns, also borne by perhaps some 10 species of plant, to such nuts the term xunt̄ppaA, which is usually translated as unshelled acorn, being applied.

The cut-off tops of the tobacco plants, containing seed capsules with seeds in them, kept hung up in the living house for sowing in the spring (see pp. 89-91) are always called 'ihērahe'uhič, tobacco seeds, or 'ihērahe'uhicikuhič, tobacco seeds that they are fixing, although the tops include much more than the seeds.

Pini, wild cherry; pùn̄as, wild cherry pit.
Pūa, a kind of blue-colored berry, also called 'axēaypu'm, ground-squirrel's wild cherry; purāfah, 'axēaypùnfas.
Fa'fē, manzanita; faθ̄as.
'Apūnfasi, ground manzanita; 'apunfāθ̄as.
Faθ̄uruhsa, manzanita sp.; faθ̄uruhsaθ̄as.
Paθ̄a, black manzanita; paθ̄aričas.

In imitation of these and helped al,
Puči, peach; pitcas/θas, peach stone.
'Aprikots, apricot; 'aprikots/θas, apricot stone.
More than half the varieties of names are acorns. Beyond acorns, quapin nuts, and pepper nuts. Xùric is applied to shelled acorn of the xunt̄ppaA compounded before it, but which are not acorns the tendency xunt̄ppaA before it: thus, e. g., xùric, shelled tanonak acorn, but 'uθ̄o shelled hazelnut. Passing over the which involves considerable terms of nuts and their forms with xunt̄ppaA.

Hazel is distinguished by two and from su'm, hazelnut, the other form hazel bush is called either sūrip (su'm, here preserved; -ip, tribe) *suxunt̄ppaA is never used, but hazelnut.

Sunyioi, chinquapin nut, app.
Yūnθ̄, probably connected with xunt̄ppaA, chinquapin nut.
Pa'ho, pepper nut; pahxunt̄ppaA, they get old and wilted inside, to such nuts they are turning like hazel nuts, usually dry and partly empty inside.
'Ihērahe'ūhič, tobacco seed.
'Uhiča, to go to seed.

Of tobacco seeds is said:
Tāppitaalce pa'ūhič.35 'Ikxā.
Pu'ikxamichiruravsaθaθa, kī 'Uhipiθ̄ppanite tu'urūkkuθ̄.
To-kkēcicasha, pa'uhipcō-vichita, kāray amis.
Karixas taxamahicicic tuma pa'ūhič tuθ̄ahahitaθ̄, patumatanas.

The seeds are very small. The of them are not so black, some of them

35 The seeds of Nicotiana are so they are little developed when small.
39 Or pa'uhipcō-vichita, the seed baskets, or pa'uhicvavaθ̄, seed baskets.
40 Or tumatanusuθ̄nas.
In imitation of these and helped along by the English usage so also:

Pį̄cās, peach; pį̄tčās'as, peach stone.

'Aprikōta, apricot; 'aprikōta'as, apricot pit.

More than half the varieties of nuts for which the Karuk have names are acorns. Beyond acorns, there are only hazelnuts, chinquapin nuts, and pepper nuts. Xuntāpān is applied to unshelled acorn of all species of oak and to these three other species of nuts. Xūric is applied to shelled acorn of any oak species, with or without xuntāpān compounded before it, but when applied to shelled nuts which are not acorns the tendency would be to always compound xuntāpān before it: thus, e. g., xunyavxūric or xunyavxuntanpxūric, shelled tanoak acorn; but 'ašíxuntanpxūric (never 'ašíxūric), shelled hazelnut. Passing over the subject of acorn designations, which involves considerable terminology, we list the other species of nuts and their forms with xuntāpān post pounded:

Hazel is distinguished by two sets of designations, one derived from su'un, hazelnut, the other from 'łooi'l, hazel white. Thus hazel bush is called either sdiip (sur-, nondiminutive prepound form of su'un, here preserved; -'ip, tree), or 'aeiofppa' ('ippa', tree).

*sunaxunthppaA is never used, but 'afiexuntAppaA is common for hazelnut.

Sunyioei', chinquapin nut, app. thorny hazelnut (sun-, hazel nut; yioei', probably connected with yaOfa', sharp pointed); sunyioeh-xunthppaAi postpounded:

Hazel is distinguished by two sets of designations, one derived from su'un, hazelnut, the other from 'łooi'l, hazel white. Thus hazel bush is called either sdiip (sur-, nondiminutive prepound form of su'un, here preserved; -'ip, tree), or 'aeiofppa' ('ippa', tree).

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*sunaxunthppaA is never used, but 'afiexuntAppaA is common for hazelnut.

The seeds are very small. The seeds are little black ones. Some of them are not so black, some of them are gray.
At the top of the tobacco stems they swell out round ones [the seed capsules] where the seed are going to be inside. Then they get bigger, the little seed capsules. Then they get dry, when they get ripe. Then after a while the seed capsules burst. Then the seeds scatter all around, when they burst.

There are three expressions for seed capsule:

'Uhicva's, seed capsule, lit. seed blanket. Dim. 'Uhicv-asić.

'Uhicp-vičić, seed capsule, lit. seed bag. Dim. 'uhicp-vičichić. 2

'Upv-vičichchina-ti patu uhicha's, it has little bags when it goes to seed.

'Uhicv-assiopic, seed capsule, lit. little seed basket ('assiop, bowl basket).

Of two seed capsules grown together resulting from coalescence of flowers is said: 'Axxak 'uhicva's 'upikte'skáhi, two seed capsules are bunched together.


Patcimikun uhéh-mhe'caha'sk, 'ippankan 'ukni'-vkúthiha tiñh-yá'x+c, va; takunęvít-cur, kariyas vu; pa'uhic tóksan, tó-yx̂á-ričik, kariyas takunmútłúva'.

Inside the seed capsules the seeds are inside in two different cells, rarely in three different cells. 22a When they get good and ripe, the seed capsules burst, the seeds fall to the ground.

When they are going to sow them, there is a flat thing on top [of the seed capsule], they pull that off [with the finger], then the seeds spill out onto the hand, then they scatter them.

a'. 'Uxrah'ávaha'

(FRUIT)

Any kind of berry is called 'uxra'h, but this word can not be applied to pitted fruits, for which there is no general name, each being called by its own special name. Thus the huckleberry is 'uxra'h, but the manzanita berry, with its pit, is to the Indians not a berry.

The diminutive of 'uxra'h, 'uxnáhi, has taken on the special meaning of strawberry. To express little berry one must say

21 Cp. mahyanává's, paunch or rumen of the deer, lit. stuffed blanket.

22 Even in talking English a Karuk will say of seed capsules, e. g.: It was just hanging like little sacks all over.

22a See List of Illustrations, Pl. 9, exceptional three-valved specimen of N. bigelovii var. exaltata.
as they swell out round ones [the seed going to be inside. Then they get dry, then they get dry, when they get dry, capsules burst. Then the seeds fall to the ground.

Inside the seed capsules the seeds are inside in two different cells, rarely in three different cells. When they get good and ripe, the seed capsules burst; the seeds fall to the ground.

When they are going to sow them, there is a flat thing on top of the seed capsule; they pull that off [with the finger], then the seeds spill out onto the hand, then they scatter them.

Germination

Its seeds fall on the ground. The dirt gets over them. Then after a while, when it gets rained on, the seed sprouts. Sometimes all the seeds do not grow up. They say sometimes some of the seeds get rotten. Its sprouts are small, white ones, pretty near the size of a hair. Whenever it is just peeping out, its seed is on top of it. Then they just have 2 leaves, when they first peep out of the ground.

They grow quickly when they grow, in a little while they are tall ones.
IV. Pahût pakunkupâ'ihmac'ahic'hvaha'

(KARUK AGRICULTURE)

1. Va; vura kité mit pakunkupâ'ihmac'ahic'hvaha'

(THEY SOWED)

The Karuk were acquainted with tobacco although they raised only tobacco once, (2) weeded it, (4) harvested, but not till it, and their nearest approach to tobacco farming was (1) that weeding was advantageous. For early mention by Douglas referring to setting fire to brush sowing, see p. 21.

2. Pahût mit pakunkupâ'ihmac'ahic'hvaha'

Panu: kuma'arâ'tas 'umkunanà mit vura pupi'yuro-ravutïhïphat'c̱, pumit 'ikyûtri-hthïhïphat', pufâ: fullî. Vura mit 'uhâ-mhïtihïphat', va; vura kité 'ih-râha'. Va; mit vura kité kunipà'ihmac'ahic'hvaha'

First mention by Gibbs, page 14; by Chase, page 15. For early mention by Douglas of certain Columbia River Indians referring to setting fire to brush sowing, see p. 21.

2. Any kind of a young berry brush.

2 They burn the hazel brush in the second summer afterwards.
IV. Pahú't pakunkupá'tímanaːhitihanik pa'ipahahëntuné'etc
(KARUK AGRICULTURE)

1. Væː vura kítc mit pakunʔuhēːʔmhitihat pehēʔraha'
(THEY SOWED ONLY TOBACCO)

The Karuk were acquainted with all the processes of agriculture. Although they raised only tobacco, they (1) fertilized for it, (2) sowed it, (3) weeded it, (4) harvested, cured, stored and sold it. They did not till it, and their nearest approach to a knowledge of tillage was (1) that weeding was advantageous, and (2) that the breaking of the ground when digging cacomites made tiny cacomites which were in the ground come up better.

For tobacco being the only cultivated plant, see the statements by Gibbs, page 14, and by Chase, page 22.

For early mention by Douglas of the fertilization of tobacco plots of certain Columbia River Indians by burning dead wood, apparently referring to setting fire to brush and logs preparatory to tobacco sowing, see p. 21.

2. Pahú't mit pakunkupa'ahic'h-vahitiha't

Panus kumaʔáraːrás 'umkun mit vura pupiʔýûro-ravutihapá, pumit 'ikyútriʔtihihapá, pufrat vura mit 'uhēːʔmhitihapá, væː vura kítc 'ihēʔraha'. Væː mit vura kítc kunkúpitihat pakunʔahic-rivutihat papiːrįk; yiʔeːkunuñe'k, yakúna 'um yēːpc 'uʃtį fti pakoːktʃaʔ.

Væː 'um yēːpc 'uʃtį pappu-ʃie, 'iramxi, kunippe'ntį 'iram-xi,¹ Karu passārip, passārip kumā'ti takunʔa'hkahși'k, 'axakhárinay ² xas kunfetk̓tli, væː 'um yēːpca, saripyʔpca, tusak-

¹ Any kind of a young berry bush.
² They burn the hazel brush in summer and cut the “sticks” the second summer afterwards.
two years, then they are good, good hazel sticks, they get so hard. And the bear lilies also they burn off, they pick them the next summer, in July; that is the time that they pick the bear lily.

And the wild rice plants also they burn, so that the wild rice will grow up good. They burn it far up on the mountains.

And sometimes they also burn where the tan oak trees are, lest it be brushy where they pick up acorns. They do not want it to burn too hard, they fear that the oak trees might burn.

And sometimes they used to set fire there long ago where they saw lots of acorns on the ground, in a tanbark oak grove, they made roasted unshelled acorns. They do not set the fire for nothing, it is for something that they set the fire for.

And where they are going to sow tobacco, too, they burn it, too. It is the best place if there are lots of logs there, for there are lots of ashes; where lots of logs burned there are lots of ashes. Ashes are good on the ground, where fir logs have burned, where pitchy stuff has burned.

It is in summer when they set fire to the brush, at the time when everything is dry, that is the time that is good to set fire, in the fall before it starts to rain. At different places up back of the people’s rancherias they set the fires.
two years, then they are good, good hazel sticks, they get so hard. And the bear lilies also they burn off, they pick them the next summer, in July; that is the time that they pick the bear lily.

And the wild rice plants also they burn, so that the wild rice will grow up good. They burn it far up on the mountains.

And sometimes they also burn where the tan oak trees are, lest it be brushy where they pick up acorns. They do not want it to burn too hard, they fear that the oak trees might burn.

And sometimes they used to burn there where there were lots of tan oak trees, where they saw lots of acorns on the ground, in a tanbark oak grove, where they roasted some of the acorns. They do not set the fire for nothing, it is for something that they set the fire for.

And where they are going to sow tobacco, too, they burn it, too. It is the best place if there are lots of logs there, where there are lots of ashes; where logs burned there are lots of ashes. Ashes are good on the ground, where fir logs have burned, where pitchy stuff has burned.

It is in summer when they set fire to the brush, at the time when everything is dry, that is the time that is good to set fire, in the fall before it starts in to rain. At different places up back of the people's rancherias they set the fires.

And gather the grass stalks in summer and gather the grass stalks through the field. Tobacco was all that one used to sow. First they set fire upslope, in the summertime, in the summertime they set fire there; they set fire to logs. They do not go by the moon when they burn it. They burn it any time, in the summer. When walking around upslope first they see a good place to plant a tobacco garden; when they see a good place, they burn the logs.

Then too the rattlesnakes go upslope; they say that that is what they set fire for, to kill those snakes that way.

Some kinds of trees are better when it is burned off; they come up better ones again. But some kinds of trees when it is burned off disappear, another never comes up again. The manzanita, another one does not come up, when it is burned off. An old tree bears way better, too. And the tan oak is not good when it is burned off, the tree dies. When they are burning, they are careful lest the trees burn.

(THEY KNEW THAT SEEDS WILL GROW)

Our kind of people never used to pack seed home, I do not care if they had been going around upslope. But the people knew, that if a seed drops any place, it will maybe grow up; they knew that way. They knew that seeds are packed around in various ways.


Karu va; kari patapus'apsun pamáruk takunñiyyi'thā'ra", kun-ñiippīti; karu vura kumā'irīi pakunñahirīhviñihańik, pa'apsun va; kunkup'kk'araiñihańik.

Kā'kum pakumā'irppa va; kari yē'pea patamit 'u'īn'ka'hα'k'k, va; kari yē'pea tō'pplīf. Kuna vura kā'kum pakumā'irppa patu'-in-ka'hα'k'k, vūrā tāk'ō', pukūkkū'um va; kā:n yīd 'iftiñihań. Pāfs-dī:lp vura puptiftnhārā yīl', patu'-in'ka'hα'k'k, pataxxāra va'ippa va; yūm yīy yēpe u'iftī kārū. Xūnyē'p karu puyhāfha, patu'-in'ka'hα'k'k, va; vura tu'iv pa'ippa'. Pakataññahirīhviñihańhik, kunñīnītī xīy 'u'ifti pā'ippa'.

3. Vura nīk mit va; kun'āpunmutiñat pa'ūthic u'ifte'c.

Nu; vūra pakumā'aráras vura pufat 'úthic 'ipērñdiñiñihańik, xa't márük kunifyūkkutiñihańik. Kuna vura va; kun'āpunmutiñihaniñ pak'áará'x, hoy vūrā pa'ūthic po'kyivlerihā'k'k, va; vūra 'ikk'ic 'uifte'c, kun'āpunmutiñihaniñ vūra va'; Kun'āpunmutiñihaniñ vūra nīk pa'ūthic nīk vura kunsāŋplēñvutihaniñ pakōk-fātòc.

4 Or pļiftihafa.
Sometimes they see at some place a lot of Indian potatoes, and then they dig in under. Behold there are lots underneath. Sometimes nearby there they see lots of wild oat straw under the ground. It is something that is doing that, maybe a gopher. Something is doing that, is packing it around down under the ground.

(THED STORY ABOUT SUGARLOAF BIRD)

And in the myths Gopher did that same thing; he did it already when he was an Ikxareyav yet, he packed 'upva'amhayav [tubers] around; he packed them around. 'A'ikr~en brought them in from Scott Valley, he brought some in for his younger brother. He said to his younger brother: "Do not let my wife see you when you are eating 'upva'amhayav, do not let her see you eating them." And that is why he used to eat it upslope, upslope then, Gopher. It came up, every place he went; those were the only places where there was 'upva'amhayav, the places where he went.

And the soaproot, only upslope of Ishipishrihak is there soaproot. That is as far as it goes, there is none just a little downstream [of Ishipishrihak]. On the Katimin side there is none, on the other side of the river. Only on one side of the river there is soaproot, along every place upslope of the rancheras. Upriverward it just runs far, I do not know to where, only on the Ishipishrihak side.
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Across-water Widower thought: “I do not want to be transformed alone. Let me travel along the river. They say there are many Ikxareyav girls being raised upriver. I wonder whom I am going to be transformed along with. Let me go. Let me look for them. I am an Ikxareyav, too.” He had heard said that there were flats scattered all over, and that those flats were full of girls.

He just took down his basketry quiver. He put nothing but acorn bread and his pipe into his basketry quiver. Then he traveled. He was traveling along, he was walking upriver. All he was thinking was: “I wonder where the flats are.” He rested everywhere at the people’s resting places. Everywhere he rested, Tan Oaks came up from it, wherever he ate his acorn bread, wherever the crumbs of his acorn bread fell on the ground.

...
Of the girls who were strung out standing and sitting as they were engaged in digging roots.

As he sat down between two girls.
widower felt bad when he was traveling. As he was traveling along that was all that he was thinking: "I am not going to pass through there. They thought me nasty." All he was thinking was: "I am not going to pass through Orleans Flat, when I go back downriver." He was mad. That is what Across-water Widower said: "Orleans women always will be thinking that anyone is nasty, whenever Human comes to live there." They did that way, spit, they thought he was so nasty.

Then he heard that also at Aēiufticram there were lots of girls. Then he was heading for that place. "Let's see if they think I am nasty again." Then he got far. He did that same way again, did that same way again, all at once looked over. Behold it looked as if there was a flat right under him downslope. He just thought: "I am an Ikxareyav, too." Then he walked toward there. Then he thought: "I have reached Aēiufticram." Behold it was full of girls. He thought: "Let me go over there." Then he went there. He walked on a little way. They all looked at him. Each said in turn: "He will be my husband." Then he thought: "Behold I am the only

11 Orleans and Redcap girls had the reputation of being proud, rejecting even rich suitors from other parts.
12 Just spit saliva out on the ground in disgust, as he sat there between them.
13 The flat at Doctor Henry's place at Happy Camp.
14 As he had done on reaching Orleans Flat.
15 Referring to his sudden seeming good luck.
Then he sat down there. Beside him he laid down his basketry quiver. Then in the evening, when night came, they all stayed there. He did not know what to do. Then he looked to either side of him. They were saying in turn: "I am going to sleep here." Then they all lay side by side when they slept. Then in the night Across-water Widower did not know what was the matter with himself, he felt sick. He tried to go to sleep. He just kept thinking of Orleans Flat. He just kept thinking: "I want to go home." It was nearly getting morning there. Then he told them: "I am going home. I think I will go back to where I was raised." Then he picked up his basketry quiver, he started home. Then he listened in down slope direction, listened in that direction. They were all crying, crying for him. "I am just going home." He just thought: "I am just going home." They were just saying: "Oh, our husband is going home," as they were crying for him.

He went back down by the same road by which he had traveled [upriver]. He returned by the same road. He did not know what was the matter. He was feeling sick as he walked along.

Then he got far back, he got far back. Then just before he got back down by the same road by which he had traveled. They slept right there in the flowery field.

As he was climbing the hill by Doctor Henry’s place.

\[16\] Gesturing at positions near Across-water Widower. They slept right there in the flowery field.

\[17\] In the early night, after he lay down.

\[18\] As he was climbing the hill by Doctor Henry’s place.
Then he sat down there. Beside him he laid down his basketry quiver. Then in the evening, when night came, they all stayed there. He did not know what to do. Then he looked to either side of him. They were saying in turn: “I am going to sleep here.” Then they all lay side by side when they slept. Then in the night Across-water Widower did not know what was the matter with himself, he felt sick. He tried to go to sleep. He just kept thinking of Orleans Flat. He just kept thinking: “I want to go home.” He just kept thinking: “I want to go home.” It was nearly getting morning there. Then he told them: “I am going home. I think I will go back to where I was raised.” Then he picked up his basketry quiver, he started home. Then he listened in down slope direction, listened in that direction. They were all crying, crying for him. “Oh, our husband is going home,” as they were crying for him.

He went back down by the same road by which he had traveled [upriver]. He returned by the same road. He did not know what was the matter. He was feeling sick as he walked along.

Then he got far back, he got far back. Then just before he got back to Orleans Flat, he thought: “Let me sit down here, let me take a smoke. I am going to walk back through there fast. Let me take a smoke.” Then he smoked. Then he thought: “I am going to pass around riverward as I go back.” Then as he finished smoking, [he said:] “I would better travel. I am going back to where I was raised.” Then he looked upslope back of the flat. Behold they were digging. He stopped and stood there for a little while. He had thought: “I am going to walk fast.” For a while it was as if he was crazy. It seemed as if it was on top of him when they mounted in the high parts of the song as they sang [root] digging.

Song by the Orleans maidens

'I i i 'a,
'I nani'avan,
'Tó-kápárihruk,
'Tóyarakphirişt'.


'.Uri pámá:k ùtrippá:ti', looked upslope back of the flat, is omitted, but understood, here.

To keep himself progressing upslope when he felt his sudden weak spell.

He pulled the bushes that he was grasping out by the roots, so strong was the formula of the Orleans girls to make him return to them.
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TOBACCO AMONG THE TUPIKJILIVIC. Karikas uxxus: "Na; mit vura takanatáka:t '6"k.


he thought: "They made out I was nasty." As he was walking up the hill a little downriver of them, it seemed as if he could not walk. His legs were bothering him, too. Then he went back there. The girls were singing. Then the one who had said that he was nasty, before he had gotten back close yet, put her arms about him. Then she said: "Oh, my husband, you have come back. I thought: 'I do not care where you go, you will come back.'" Then Across-water Widower said: "All right, we will be transformed together." That is what Across-water Widower did. Then he said it: "Human will do the same. If he likes a woman, he will think, 'I am going to die,' Human will." (BUT THEY NEVER PACKED SEEDS HOME)

And they never sowed any kind of seeds, they operated only with the tobacco seeds. And they never had any kind of seeds stored in the houses, only the tobacco, the tobacco seeds. And they had no flowers in the houses either. Only the children used to make a vizor, weaving the flowers with string, shooting stars, and white lilies, and bluebells, and they put it around their foreheads. Flowers also the girls

23 The formula of the girls was too much for him. He turned and walked back to the Orleans girls.

24 The stems of the flowers are twined with a single twining of string, just as the feather vizor used in the flower dance is made.
ae thought: "They made out I was nasty." As he was walking up the hill a little downriver of them, it seemed as if he could not walk. His legs were bothering him, too. Then he went back there. The girls were singing. Then the one who had said that he was nasty, before he had gotten back close yet, put her arms about him. Then she said: "Oh, my husband, you have come back. I thought: 'I do not care where you go, you will come back.'" Then Across-water Widower said: "All right, we will be transformed together." That is what Across-water Widower did. Then he said it: "Human will do the same. If he likes a woman, he will think, 'I am going to die,' Human will."  

(BUT THEY NEVER PACKED SEEDS HOME)  
And they never sowed any kind of seeds, they operated only with the tobacco seeds. And they never had any kind of seeds stored in the houses, only the tobacco, the tobacco seeds.  
And they had no flowers in the houses either. Only the children used to make a vizor, weaving the flowers with string, shooting stars, and white lilies, and bluebells, and they put it around their foreheads. Flowers also the girls wore as their hair-club wrapping, wearing them as wrapping all day, and some of them wore a vizor on the forehead. It did not get wilted all day. They felt so proud, those girls.

(PRACTICES BORDERING ON A KNOWLEDGE OF TILLAGE)  
The only thing that they did not do was to work the ground. They thought the ashy earth is good enough. But they knew indeed that where they dig cocomites all the time, with their digging sticks26 many of them grow up, the following year many grow up where they dig them. They claim that by digging Indian potatoes, more grow up the next year again. There are tiny ones growing under the ground, close to the Indian potatoes.  
They also knew that it was good to drag a bush around on top after sowing.  
And they also knew that it is good to pull out the weeds. Root and all they pull them out, so they will not grow up again, and by doing this the ground is made softer.

25 These clubs come from above the ear at each side of the head and are worn on the front of the shoulders.  
26 For illustration of v6'o'h, digging sticks, see Pl. 11, a.  
27 These tiny "potatoes" are called by the special name xavin?áfri".  
28 See p. 9.
6. Va: vura kité pakunmáhara-tíhanik Pe-kxaréyavsa


All did the same, the way that the Ikxaréyavs used to do. And what the Ikxaréyavs ate, that was all that they ate. They told them: "Ye must eat this kind." The Ikxaréyavs ate salmon, they spooned acorn soup, salmon along with acorn soup. And they ate deer meat. And they claimed that the Ikxaréyavs had two meals a day, and they also did only that way. When the whites all came, then they said: "They eat poison, poison food, world-comc-to-an-end-food." The middle-aged people were the first to eat the white man food. When they liked it, they liked it. They told each other: "It tastes good." They said: "He never died, I am going to eat it, that bread." But the old men and old women did not eat it till way late. We are the last ones that know how the Ikxaréyavs used to do, how they used to eat, the way our mothers told us. And even we do not eat any more what they told us to eat. And what will they who are raised after us do?

38 In the New Year's ceremony there is little mention of deer meat in the ritual, but many observances regarding salmon and acorn soup.
All did the same, the way that the Ikxareyavs used to do. And what the Ikxareyavs ate, that was all that they ate. They told them: “Ye must eat this kind.” The Ikxareyavs ate salmon, they spooned acorn soup, salmon along with acorn soup. And they ate deer meat. And they claimed that the Ikxareyavs had two meals a day, and they also did only that way. When the whites all came, then they said: “They eat poison, poison food, world-to-an-end-food.” The middle-aged people were the first to eat the white man food. When they liked it, they liked it. They told each other: “It tastes good.” They said: “He never died, I am going to eat it, that bread.” But the old men and old women did not eat it till way late. We are the last ones that know how the Ikxareyavs used to do, how they used to eat, the way our mothers told us. And even we do not eat any more what they told us to eat. And what will they who are raised after us do?

7. Pahú’t kunkupamáhahanik pehé’raha

Vúra va; Pe’kxaré’yav kuníp-pañ’nik. Va; vura pappíric kunípamkrén’nik, kó-vúra va; fa’t pappíric, pananuppíric. Kó-vúra va; pappíric kuníp-pañ’nik ’ánnay-he”éc. Víri va; pakuníppan’nik: “Va; Payá’kara kuníppachit-tihé”éc.

Xas va; pe’héra’ha’, yí’thëa Pe’kxaré’yav ’astí;p ’upíppáticíriha-nik sah’ihé’raha’. “Kúna vúra Yá’sá’ara púva í’hi’éativ-si, pasah’ihé’raha’.” Xas kúkkú’m yí’thë ’upíppáticírihanik tapasihé’raha’. “Yá’sá’ara pay ’ú’m vúra va; pay ’uhé’átíth’éc, pehé’rá-hayé’pa’ Yá’sá’ara ’ú’m va; pay ’uhé’átíth’éc, pehé’rá-hayé’pa’. Yá’sá’ara mumákkam ’u’hi’éativ-si, pasah’ihé’raha’.

Yakún va; ’ú’m ík’íthánhec. Yá’sá’ara ’ú’m ’u’hi’éativ-si, pasah’ihé’raha’. Yakún va; Túy-cíp ’úppátkhíthé’éc, pehé’rá-ha’. Va; kuníppan’nik Pe’kxaré’yav.

So this is why they sow smoking tobacco, behold the Ikxareyavs threw it down, the smoking tobacco.

8. Paká:n kumá’a’pun va; mi tákunxus va; ká:n panú’dh-thámhe”éc

Pé’kk’úka’ínk’an’ram va; yé-pé’cíp ’ú’fí’tí. Tíenámnihi’tc ’ú’m vúra pu’uhé’átíth’ág. Márúk ’ipútrí;k xas pakuníhú’áh’mití’.

(ORIGIN OF TOBACCO)

The Ikxareyavs said it. They left the plants, all the plants, our plants. They said the plants will all be medicine. Then they said: “Human will live on them.”

Then tobacco, one Ikxareyav threw the downslope tobacco down by the river bank. “But Human is not going to smoke it, that downslope tobacco.”

Then again, he threw down another kind, real tobacco. “Human will smoke this, the good tobacco. Human will sow this, his own tobacco. Human will sow it back of his place, his own tobacco. Behold it will be strong. Human will sow his tobacco. Behold he will be feeding his tobacco to Mountains.”

They said it, the Ikxareyavs. Behold, some of them became mountains, the Ikxareyavs did.

(Origin of Tobacco)

Where logs have been burned the best ones grow. They never sow it in an open place. Upslope under the trees is where they sow it.
9. Pakuma’ara: r pehê-rasha ‘u’ühê-
ê-mhitihanik

rasha takun ‘u’mhitihan marahasa’k, vura ‘u’m po-karâ’ë-ô-htíhâp, mahh’tnihate vura patuvâ’râm, ‘avîppuâ, pu akâra vura ‘â’pùn-
muthâha. Vura ‘u’m kó-vûra yiôukkan’va pakun’ühê-mhitihan-ti pa’a’r.PAY k’u kâru ‘u’m vura yiôukkan mu’ühê’sm. Vûra
pa’axxak yittc; tc ‘u’ühê-mhtihâp. Máruk pamukunpakkun-
hârâm, pamukunmârûk, va; kân pakun’ühê-mhit pehê-rasha.
Pamukunhû’p, pamukunlôvê-
hê-èmnen’st, va; kân pakun’ühê-mhitih, vûra ‘u’m payîhûk uhê-mhitihan pehê-râhâ, ‘u’ühê-mhitihanik.

10. Puyittcakanite hitihâ: n ‘uhê-
ê-mhitihanik

Pâ va; kâ: n hitihâ: n ‘u’ühê-mhitihan, hâri yiôukkan’va kun-
pûhê-mpûtî, yiôukkan’va kumpik-
â-tî pa’u’ühê-amñfam.

Where the tanbark oaks are, near the foot of a ridge, where
there are dead trees. Not under
the trees, but near the trees,
where the sunshine hits them,
that’s the place that they plant
it. They don’t plant it in a
brushy place. Where the log has
been burned, there the best ones
grow, grow tall, the tobacco has
wide leaves.

(Who sowed)

Not all the men [of a rancheria] plant tobacco. A few only are
planters. From a single rancheria
only a few plant. It is the head of
a family that is the tobacco
planter. When they go out to
plant tobacco, they never tell any-
body; in the early morning they
go without breakfast, nobody
knows. All the Indians have
different places where they plant.
Each person has a different place.
They do not plant as two partners
together. Upslope, at their own
acorn place, upslope of their own
places, there is where they plant
 tobacco. That’s their own, that’s
their land, that’s the place they
plant, they do not plant in other
people’s ground.

(T hey do not s ow at a place
all the time)

They do not sow at the same
place all the time, sometimes they
sow at a different place, they
make a garden elsewhere.

11. Hâri ‘umûk’tûk’ar pakun-
ê-mhitihanik

Karu hâri mit vûra ‘ivîh-
ê-k’um kun’ühê-mhitihan. ’Iv-
pfêmâte, ‘ikmahâterem pl-
âmate mit k’ar u’ôhitihan. Tapân-
smu pay nakin’kik 29 òm mit kunâ-hât to
pa’i-hk’âm kun’ühê-mhitih. Mi
put takunp’û: “Xûy k’uxâptcâkkic to pe-
ê-rasha.”

12. Kakumnij’k va; kâ:
(some of the places where)

The locating and mapping of the
subject of Karuk placenames rather
can still be located, together with some
owners. Some of them are identified
(See below.)

A specimen of the kind of inform-
line follows, telling of two plots in the

The tobacco plot upslope of Great
river from the lower part of Orleans,
annually of its own accord (see pl. 1)
sown by and belonged to ‘Asô-so’o,
younger brother, both of Kattiphirâ,
Ruben’s present home, just upriver
were Katiiphirâ’arâ-fâs.

The plot at the site of Mrs. Pho-
kin’âvahkam, near Big Rock, on the
above the Orleans bridge, and some
also comes up, was sown by
’Imkiya’k (Old Muggins) and Man-
of Tce’n’navte, the large rancheria at
were Tecne’târâ-râs.

’Apso’un, Old Snake, a resident of
plot at the big tanbark oak flat called
lick that lies upslope of Ishishipshiah,
partly under the acorn trees. Gard-
other people gathered acorns there,
him before doing so. ’Apso’un even
which he used when camping there.

29 Or nakic.
Where the tanbark oaks are, near the foot of a ridge, where there are dead trees. Not under the trees, but near the trees, where the sunshine hits them, that’s the place that they plant it. They don’t plant it in a brushy place. Where the log has been burned, there the best ones grow, grow tall, the tobacco has wide leaves.

(Who sowed)

Not all the men [of a rancheria] plant tobacco. A few only are planters. From a single rancheria only a few plant. It is the head of a family that is the tobacco planter. When they go out to plant tobacco, they never tell anybody; in the early morning they go without breakfast, nobody knows. All the Indians have different places where they plant. Each person has a different place. They do not plant as two partners together. Upslope, at their own acorn place, upslope of their own places, there is where they plant tobacco. That’s their own, that’s their land, that’s the place they plant, they do not plant in other people’s ground.

(THEY DO NOT SOW AT ONE PLACE ALL THE TIME)

They do not sow at the same place all the time, sometimes they sow at a different place, they make a garden elsewhere.

11. Hári ‘umuk-rifik’ar pakun-ðuhaa-mhitihañik

Karú hári mit víra ‘ivrñh-
k’am kunðuhaa-mhitihañ. ‘Iv-
p’matc, ‘ikmahñtersm плит-
mate mit k’ar úrñthañ. Tapañ-
pey nakicnakic29 iñ mit kuntu-
várratañ, kári mit kunññhat pañhk’am kunðuhaa-mtí. Mi takaunipñ: “Xày k’uxápteákkic peñøtañ.”

(Sometimes they used to sow near the houses)

And sometimes they used to plant outside the living house. Near the living house, near the sweathouse too it used to come up. But later on the hogs used to spoil them, and they then quit planting it outside. They used to say: “Do not step on the tobacco.”

12. Kakumiñk vañ k’áñ n’uñhaa-mhirámañik

(Some of the places where they used to sow)

The locating and mapping of the tobacco plots belongs to the subject of Karuk placenames rather than here. A number of them can still be located, together with something in regard to the former owners. Some of them are identical with acorn gathering places. (See below.)

A specimen of the kind of information still obtainable along this line follows, telling of two plots in the vicinity of Orleans.

The tobacco plot upslope of Grant Hillman’s place, across the river from the lower part of Orleans, where the tobacco still comes up annually of its own accord (see pl. 10), was until some 20 years ago sown by and belonged to ‘Asáso’ (Whitey), and Vakirñva, his younger brother, both of Káttipñvirkar rancheria (site of Mrs. Nellie Ruben’s present home, just upriver from Hillman’s). These men were Káttipñvirkarñs.

The plot at the site of Mrs. Phoebe Maddux’s house at ‘Asaño-kín’ávahkam, near Big Rock, on the south side of the river just above the Orleans bridge, and some 150 feet upslope, where tobacco also still comes up, was sown by and belonged to ‘Uhrñv, alias ‘Imknýa’k (Old Muggins) and Mañyèc (Rudnick), his son-in-law, of Tcño-nátc, the large rancheria at the foot of the hill there. They were Tcño-nátcñs.

‘Apun’ñ, Old Snake, a resident of Ishihipñrik, had his tobacco plot at the big tanbark oak flat called Na’mkírik, upslope of the deer lick that lies upslope of Ishihipñrik. The garden was among and partly under the acorn trees. Garden and grove belonged to him; other people gathered acorns there, but it was necessary to notify him before doing so. ‘Apun’ñ even had a sweathouse at Na’mkírik, which he used when camping there.

29 Or nakic.
13. Ta-yhanik vura pehe-raha
\[\text{[31x794]--.}--\text{I[65x754]}\]
\[\text{[138x754]}\]
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\[\text{[352x755]}\]
OCCURRENCE OF VOLUNTEER TOBACCO ABOUT THE HOUSES

Much used to be coming up every place about the houses, the tobacco did, but they never used that, the tobacco near the houses, the volunteer stalks.

VOLUNTEER TOBACCO BY THE SWEATHOUSES

Sometimes it grows by the sweathouse and sometimes on top of the sweathouse. When it grows around there, they like it, they think they are good ones, its leaves are very green there on the black dirt, by the sweathouse.

(VOLUNTEER TOBACCO ON THE RUBBISH PILE)

Much grew also on the rubbish piles. They throw the ashes there, too. It is dirty; they do not smoke it; they hit it with a stick. They did not want to smoke it; they were afraid of it, they did not know where the seeds came from.

(TOBACCO SOMETIMES IN THE GRAVEYARDS ALSO)

It even grows in the graveyard sometimes, too. We do not want

14. 'Ikmahatenampi-matc karu vura 'u'iffiha'ak 'iftanmaha'ak
31 Or 'upa'n karu vura 'u'i-fti'at'.

15. 'Ahtu-y k'aru vur up'i-fthi-hanik papiffapu'

16. 'AxviOinnihak karu vura 'u'i-ftihanik hâr

The 'ahtu-y, rubbish pile, was usually just downslope, riverward of the living house, a large constituent of it was ashes. It was also the family excrementory.

For association of the tobacco plant with graves compare: "Tobacco plant grew from grave of old woman who had stolen Hâ-âk's blood," Russell, Frank, th\[\text{[441x254]}\]Ann. Rept. Bur. Amer. Ethn., Washb\[\text{[440x242]}\]lieved that an enemy's death may be g

32 Or Puva yâ-'hârâha, that is not pu

33 Or takunl'âkku'.
OCCURRENCE OF VOLUNTEER TOBACCO ABOUT THE HOUSES

Much used to be coming up every place about the houses, the tobacco did, but they never used that, the tobacco near the houses, the volunteer stalks.

VOLUNTEER TOBACCO BY THE SWEATHOUSES

Sometimes it grows by the sweathouse and sometimes on top of the sweathouse. When it grows around there, they like it, they think they are good ones, its leaves are very green there on the black dirt, by the sweathouse.

(VOLUNTEER TOBACCO ON THE RUBBISH PILE)

Much grew also on the rubbish piles. They throw the ashes there, too. It is dirty; they do not smoke it; they spoil it, they hit it with a stick. They did not want to smoke it; they were afraid of it, they did not know where the seeds came from.

(TOBACCO SOMETIMES IN THE GRAVEYARDS ALSO)

It even grows in the graveyard sometimes, too. We do not want as usually just downslope, riverward ituent of it was ashes. It was also tobacco plant with graves compare: of old woman who had stolen tobacco to be growing in the graveyard. That is not right for us when it grows in the graveyard. They knock it off with a stick if it grows there. They say it is poison, that it is poisonous tobacco, that it is dead person's tobacco. They say it is poison, when tobacco grows in the graveyard. They never smoke it. They think that mice packed the seed there. People never go around a grave. If they go near the grave they, indeed, then have to bathe down in the river.

(VOLUNTEER TOBACCO SOMETIMES PICKED UPSLOPE)

When my deceased mother used to pick up acorns, sometimes she would pick some tobacco, any place she would see it, she used to bring it home. She used to dry it.

(VOLUNTEER TOBACCO STILL COMES UP AT FORMER PLANTING PLOTS)

It nowadays still grows up there at the former planting plots, even though it has been 30 years since they quit planting it there.
And when it burns over at the former planting plots, it just grows up all the more again too, even though it burns over. It must be the seeds do not burn. I guess they are under the ground, and that is why they do not burn. It comes up again itself there where they used to plant.

The Karuk hāriūnay, or year, includes 'ītrāhyar karu kuyrákkû-sra', in one year and 12 moons, beginning with the moon in winter December, have numerical names, to replace or to be coupled with some numerical and descriptive name is named months. Thus 'Itaharahhān', 'Trākkû-sra'; 'Itaharahān', or 'Itaharahānkû-sra', 'Trākkû-sra' the remaining 3 moons, September, October numerical names and are said to replace or to be coupled with sequence of the 10 numbered moons downriver new year ceremonies at is unique in having an unanalyzable gathering moon. Possibly the cumulative names beyond 10 accounts for the fixed task which the language apparently practically finish. *'Itrāhyar karu kuyrákkû-sra' would for example be so awkward that

Nanuhārīnay tu'ūt, our [new year] expressions, are used of the starting of refixing the world for another year. Mourning restrictions of various kinds are discontinued and world and year the upriver Karuk starts a moon ever as Karuk, as a result of the Clear Creek days before the disappearance of the and Orleans new year ceremonies, which other, start 10 days before the disappearance. The Karuk year begins therefore in tribe at a point in a lunation, where the sighting of the new moon.
And when it burns over at the former planting plots, it just grows up all the more again too, even though it burns over. It must be the seeds do not burn. I guess they are under the ground, and that is why they do not burn. It comes up again itself there where they used to plant.

V. Pahū't pakupa’ūhēā′muhitihańik, karu pakunkupe′čtukkahitihanik pēh=e=taha′

(HOW THEY USED TO SOW AND HARVEST TOBACCO)

1. Pa′6=k i′iv=i6an=i6atcip vakusrahioyū

(THE KARUK CALENDAR)

The Karuk háriñay, or year, had 13 moons. Va; i̧tahāriñay ‘itrāhyar karu kuyrākkū’sra’, in one year there are 13 moons. Ten moons, beginning with the moon in which the sun starts to come back, December, have numerical names, although descriptive names tend to replace or to be coupled with several of these. Sometimes both numerical and descriptive name is mentioned in referring to double-named months. Thus ‘Itāhārāhāń, Karuk Va(‘irā)kkū’sra’; ‘Itāhārāhāń, i̧trākkū’sra; ‘Itaharahānkū’sra’, Karuk Va(‘irā)kkū’sra’; or ‘Itaharahānkū’sra’, i̧trākkū’sra’, for designating August. The remaining 3 moons, September, October, and November, have no numerical names and are said to begin the year, preceding the sequence of the 10 numbered moons. September is named from the downriver new year ceremonies at Katimin and Orleans. October is unique in having an unanalyzable name. November is the acorn-gathering moon. Possibly the cumbersomeness of forming numerical names beyond 10 accounts for the failure to number all 13 moons, a task which the language apparently starts but would be unable to practically finish. *’Itrāhyar karu Yihē′hań, eleventh moon, would for example be so awkward that it would never be applied.

Nanuhāriñay tu′6m, our [new] year has arrived, and similar expressions, are used of the starting of the new year ceremonies. Ideas of re-fixing the world for another year permeate these ceremonies. Mourning restrictions of various kinds practiced during the old year are discontinued and world and year are restarted. The new year of the upriver Karuk starts a moon earlier than that of the downriver Karuk, as a result of the Clear Creek new year ceremony starting 10 days before the disappearance of the August moon, and the Katimin and Orleans new year ceremonies, which are simultaneous with each other, start 10 days before the disappearance of the September moon. The Karuk year begins therefore in each of the two divisions of the tribe at a point in a lunation, whereas the Karuk month starts with the sighting of the new moon.
Therefore both the downriver Karuk and our Gregorian calendar start with nonnumerically named moons and have numerically named ones at the end. And the -haf suffix of Karuk numerals to form moon names is as anomalous as the -bris of our Latin Septembris, etc.

The downriver Karuk moon names follow. To change these to the upriver Karuk nomenclature, the 2 terms given in the list for September are to be applied to August, and September is to have its descriptive term changed to Yú'm Va(írá)kkú-srâ', mg. somewhat downriver (new year ceremony) moon (to distinguish from *Yúruk Vákku-srâ', which would mean the Requa to Weitspec section moon).

The Karuk are still somewhat bewildered in their attempts to couple their lunar months with the artificial months of the Gregorian calendar. Most of their month names now have standard English equivalences, but occasionally they hesitate. There is also a tendency to replace most of the month names by the English names when talking Karuk while the most obviously descriptive ones, such as Karuk Vákku-srâ', are retained. Before the spring salmon ceremony of Amekyaram was discontinued, Mrs. Nelson informed the Indians for several years by her Whiteman calendar the dates of March 1st and April 1st, which were substituted for the appearances of the new moons of 'Itrâ'ppahâñ and *Ikrívkihâ'n, respectively.

1. (a) '6-k Va(írá)kkú-srâ', mg. here moon (of the 'irahi, new year ceremony), so called because the Katimin and Orleans new year ceremonies began 10 days before this moon disappears, and lasted 15 or 20 days. (b) Nanu(írá)kkú-srâ', mg. our moon (of the 'irahi, new year ceremony). “September.”

2. (a) Nássâ‘p, no mg. (b) Ná‘sá-pkú-srâ', adding -kú-srâ', moon. “October.”

3. (a) Pakuhákkú-srâ', mg. acorn-gathering moon. They stayed out formerly about a month gathering acorns. (b) Pá-kkuhi, acorn-gathering time, is sometimes used synonymous with the name of the moon. “November.”

4. (a) Yi'ô-ihan, mg. first moon. (b) Yi'ahánkú-srâ', adding -kú-srâ', moon. (c) Kusrahkë’-m, mg. bad moon, called because of its stormy weather. (d) Kusrahkë’-kkú-srâ', adding -kú-srâ', moon. “December.” This is the month in which the sun enters for 5 days inside the “kusri-v.” In this month men run about at night when the moon is not shining, bathe, pronounce Kita'xriha’ formulas, and thus obtain luck and strength.

5. (a) 'Axxakahâñ, mg. second moon. (b) 'Axkahánkú-srâ', adding -kú-srâ', moon. “January.”

6. (a) Kuyrá’khan, mg. third moon. (b) Kuyrakhánkú-srâ', adding -kú-srâ', moon. Also loosely identified with “January.”

7. (a) Pi’ôvahan, mg. fourth moon. (b) Piôvahánkú-srâ’, adding -kú-srâ', moon. Tanimansupá-hakkâ’-m, Chinaman big day, for-
Karuk and our Gregorian calendar moons and have numerically named suffix of Karuk numerals to form -bris of our Latin Septembris, etc. names follow. To change these to the 8 terms given in the list for Sept-
pectives, and September is to have its
in Va(īrā)kkūsra', mg. somewhat
moon (to distinguish from *Yūrūk
Requa to Weitspec section moon).

wondered in their attempts to
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names now have standard English
may hesitate. There is also a ten-
names by the English names when
obviously descriptive ones, such as
Before the spring salmon ceremony
Mrs. Nelson informed the Indians
in calendar the dates of March 1st
ated for the appearances of the new

m, respectively. For,
now moon (of the 'īrahīv, new
the Katimin and Orleans new year
this moon disappears, and lasted 15
ra', mg. our moon (of the 'īrahīv,

Nāwēŋkūsra', adding -kūsra',
orn-gathering moon. They stayed
gathering acorns. (b) Pākkuhīv,
is used synonymous with the name
moon. (b) Yišhānkūsra', adding
mg. bad moon, called because of
kēmkūsra', adding -kūsra', moon.
ath in which the sun enters for 5
this month men run about at night
pronounce Kitaxrihār formulas;
noon. (b) 'Axakhānkūsra', adding
moon. (b) Kuyrakhānkūsra',
duly identified with "January," moon.
(b) Pūvahānkūsra', adding
kākum, Chinaman big day, for-
BUNDLE OF PICKED TOBACCO LEAVES TIED IN DOUGLAS FIR TWIGS AND THEN IN BRACKEN LEAVES, PREPARATORY TO CARRYING HOME.
merely cocelebrated by some of the Karuk at Orleans and other Chinese contact places, falls in this moon. "February."

8. (a) 'Itrō-pāhān, mg. fifth moon. (b) 'Itrō-pāhānkū'srā', adding -kū'srā'. "March."

9. (a) 'Ikrēvikhiā'nn, mg. sixth moon. (b) 'Ikrēvikhiānkū'srā', adding -kū'srā', moon. (c) 'Ame'kyā'tānānkū'srā', mg. Amekeyaram moon, so called because the spring salmon ceremony of Amekeyaram begins at the new moon of this month. (d) 'Iruravāhiānkū'srā', mg. moon of the 'iruravāhiā, spring salmon ceremony. "April."

10. (a) Xakinivkiha'nn, mg. seventh moon. (b) Xakinivkihiānkū'srā', adding -kū'srā', moon. "May."

11. (a) Kuyrakinivkiha'nn, mg. eighth moon. (b) Kuyrakinivkihiānkū'srā', adding -kū'srā', moon. "June."

12. (a) 'Itrō-paticmānhè, mg. ninth moon. (b) 'Itrō-paticmānhēnkū'srā', adding -kū'srā', moon. (c) 'Ahvarākkū'srā', mg. moon of the 'ahvarāhiā, special name of the jump dance held at Amekeyaram starting at new moon of this month and lasting 10 days. "July."

13. (a) 'Itahārahāhān, mg. tenth moon. (b) 'Itahārahānkū'srā', adding -kū'srā', moon. (c) Karuk Va('irā)kkū'srā', mg. upriver moon (of the 'irahāhiā, new year ceremony), so called because the Clear Creek new year ceremony begins 10 days before this moon disappears, and lasts either 15 or 20 days. (d) 'Irākkū'srā', mg. new year ceremony moon, used when it is understood which one is designated.

2. Pakumākū'srā pakun'ūhē'mhēhiti karu pakumākū'srā pakun'īstē'kîtī'

Xāttikrūpmā pakun'ūhē'mhēhiti pe'hē'raba', 'Itrō-pāhan pakun'ūhē'mhēhiti', kunxuti kiri va; mā'k 'u'a'sha pakatikrupmapā'srī, kiri tweto 'u'ūnunūprav kunxuti'. Vura va; kā'n 'uvarāhiā ha tabuviāk'ak, pa'ūhič, 'amnay ik vírā tapurafta'sk, hīnupa takun'ūhēhē'mhē'emīn.1 Papinictunvē'ttas tu'irē'p, va; kāri pakun'ūhē'hmhēhiti. Vā; kari pakun'ūhē'mhēhiti pekmahātera'm táha; k pa'fata'vē'nnn'm, 'ikrērikup'ikmahātera'mm.

(SEASONAL INFORMATION AS TO SOWING AND HARVESTING)

It is in the springtime that they sow the tobacco; it is in March when they sow it; they want the spring showers to wet it, they want it to come up quick. They are hanging there on the rack, the seeds, then all at once they get no more; it is that they have planted them. When the little weeds are coming up is when they plant it. They plant it when the fatsavennan is in the sweathouse, in the Amekeyaram sweathouse.

1 Or takun'ūhē'mhē'emīn.
When they sow it, it comes up quickly; in 10 days it grows, pricks up.

When we used to gather hazel sticks, at the end of April, we saw the tobacco already growing; that was the time we saw it, when we were picking hazel sticks.

It is halfway grown at the end of July.

Sometime about August they first pick the tobacco leaves, they pick them downward,2 they start in at the base of the plant. They are afraid the leaves will get dry. When it is green yet, they pick it, so the tobacco will be strong. By August it is already blooming and it is already well leaved out.

Then they wait again; they keep looking at it, then they pick it again. As long as the leaves are good yet, they keep going to pick it.

Then they wait again until the tobacco leaves on top get bigger, those are the good ones; the tobacco leaves on top are pitchy. Then in September they pick it again. That is when they finish, when it is all ripe, yellow; in September they finish.

Then after the new year ceremony they gather the seeds. That is when anybody picks it, sometimes they [the owners] do not pick it.

2 I.e., they pull them off from the stem in downward direction as they pick them.
When they sow it, it comes up quickly; in 10 days it grows, pricks up.

When we used to gather hazel sticks, at the end of April, we saw the tobacco already growing; that was the time we saw it, when we were picking hazel sticks.

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Then they wait again until the tobacco leaves on top get bigger, those are the good ones; the tobacco leaves on top are pitchy. Then in September they pick it again. That is when they finish, when it is all ripe, yellow; in September they finish.

Then after the new year ceremony they gather the seeds. That is when anybody picks it, sometimes they [the owners] do not pick it all off, there are no more good ones then. The good ones they pick all off.

Then when the October moon first starts in, it always rains. Before that they are through with the tobacco, the stems, too, and the seeds, too.

When they sow the tobacco, they carry the seed stalks to the place. They carry them in their hands, the seed stalks. Then they break them open, when they sow, they scatter them over the ashy place.

When they plant tobacco they talk to the seed, saying: "Where art thou, Ikxareyav of the Middle of the World. Thou wast wont to sow thy tobacco. I know about thee. 'Growing mayst thou grow to the sky,' thou saidest it. 'Human will sow with these words, if he knows about me.'"

After they scatter the seeds, then they hunt a bush, then they drag the bush around over it, so that the seeds will go in under the ground. Or they merely sweep

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payé-pca'. Payé-pca kó-vúra takunikyá-flip.

Xas Na-sse p 'icáppť-tiće va; kari vura hittha n 'úpári áhiti'. Va; kari mupići; p takunipiyá-rúhip pehé-ráha', pa'úhíppi k'áru vura, káru vura pa'úhič.

3. Pahú-t kunkupa 'úhá-ámtíti'

Pehé-ráha takunúhá-mha'ák, va; ká, n takunáma ma pa'úhič-áppa'. Va; vura t'ik múk kün-áká-tí, pa'úhíppa'. Kárixas kuniknumutúmsáxti', takunámtúpí-ává pa'amtápmníhtí.

4. 'Thé-ráha 'úhá-mha'

Pehé-ráha pakunúhá-mhti víri va; kuvénáppík'é-tí pa'úhič, takunp'íp: "Hú kka hínúpá 'i'm, 'ók 'ísvénč-e nútčlEp Ve'kxaráyav. 'í'm va; pay mihé-ráha 'úhá-mháráhálik. Víri na; 'í'n nu'á-púmmúttí'. 'Víri pay nánú-ávahkam 'írifúppánče pe;'ífa-hák', 'í'm v'éppán'ník. 'Ya's 'ára va; pay 'ú'úhá-mhárátli-hé'c, ta'í'n ná'á-púnmahá'ák', "

5. Pahú-t pakunkupé-úrárakkuriháti pa'úhič

Patakunípmtúpí-évamaráha; k pa'úhič, xas pária4 takuníppíp, xas va; 'avahkam takuniyúrudón-úhun pappíč, va; 'ím pa'úhič yúxsúrúk 'úvrarákkúrihe'c.

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2 For further detail on breaking the covering off the seed capsules when sowing, see p. 60.

3 Imk'anvan used this formula recently when planting string beans. "'Growing mayst thou grow to the sky,' thou saidest it." They grew so high that Imk'anvan could hardly reach to the top.

4 Any kind of bush is used, the first loose one they see.
Karu hâri 'avahkm takuntat-tuyctur kîte pîrîcmâ"k. 'X'pun takuntatuycttuy pa'îpa kâ'n kun'ûhâ'mhâ't. Xê-tctenihiîc, 'amtpnîhiît, pâmîtva kâ'n 'ikk'û' kun'âhko "t.

6. Pahû't kunkupâvitrippahiti'

Xas vâ; vura kunpimunâhktî te'emyâct'va'. Kunvî'tîpit payî'f kumâppîric, xay vo'îfca'. Vûra pû'îkxâyâ'yîhiâhâ, kunvî'tîpit vûra kîte.

Vâ; 'û'm kâ'n pû'tta'y îf'tîhara papinictunv'ê"tc, pakâ'n pê'kk'û kun'âhkk'îhiâhânik. Vâ; vûra kîte paktâtâ'sîp, xâ't karu vûra hû'tva kô' kun'âhkk"u", vâ; vûra 'u'f'tî pit paktâtâ'sîp.

7. Pahû't 'ukupa'iffahiti'

Hû'ri puyâv kuspay'îffâhitihâra. Pakunic 'ivaxra pe'hê'rraha'îppa', kari takunîp'p: "Pû'yê'pecahê vûra pe'hê'rraha", sârip k'û'nîc tu'îf'xa-nahs'pnnî'tâtc." 6 Pakupatâk-kâ'msà tu'îf'ahamâ'k, vâ; pakun-xû'ti yê'peca, te'emya';te 'û'tîkhî-nâ'ti.' 7 Xas kunipittî: "Vâ; pe'hê'rraha yê'pecah"c. Kunîc 'aptîk'kârâhê'c, tâ'yhe'c pamûssa"n. Vâ; pe'hê'rraha yê'pecah"c, kunipittî', patâkûnmâ-hâ'k kupa'tâk'kâ'msà.'

8. Pahû't 'ûn kunpîk'kk'ârâtâ hû'ri 'a'ôik'kâm"kk

Hû'ri vâ; tâkunîp: "'Aôik'kh'în takunîp'kk'âr nanihâ'raha', tupimxânkûrihva'." Tupimxâ't, tupimxânkûrihva pananihâ'raha, 'aôik'kh'în takunîp'kkâr, 'û'm vûra vâ; tapupîf'frûpavara, tu'î vûřa.

9. Pahû't kunkupâvitûkkahiti pamûssa"n

'Afî vari papisce;p 'u'f'tî fî papîrci fîrîheca', Kunîmmyûtî stî vûra pakâri kunîkûk'kec." 8 Patêm-tup 'afîv'âvahkm papîrci, xas pîsectî pâ; kâri takunîtûk. Takunîmmyûtî stî vûra. Karuk vâkku'srâ vâ; kâri papisce;p takunîtûk'k. 'Afîv'âvahkm vâ; takunîtûk'k' papîrci fîrîheca', pe'hê'rrahâs"n. 'Afîv'âvahkm takunîkûksâ ru', takunîkûsînî'hâ'vâ'. "Ipmp'îm vû'm puà'f-fictihâp. Po'kk'êcîcînascâ'k xas i kunîkûk'kec." 9

Xas kunîkûnîtì xât i kûk'kum këcîcîc papisrci. Xasîk'kûk, m kunpîcîk'kec, pe'hê'rhassâ'ru. Vûra hû'ri vûra vûra pate'kk'êcîcînascâ pamûssa"n, 'a' këcîkûk'kurî-tî. Xas kûk'kumu 'ô-k Vâk-kûsâ', pate'mûpû'îhè'rè'hâ's'k, pate'mûpûyîvîp'f'èrîhè'câ'â'hâ's'k, vâ; kâri kôvûra takunîkya'p, paûhîc k'â'ru vûra. Kûnûk'kâmînîte vûra kunpîcîk'kî, hû'ri vûra 'axakûyînîte kunpîcîk'kî. Pate'mûpûyîk'kâhâ's'k vâ; kâri tapu'mayahâ'ha, tapu'ikpîf'hanhâra.

6 The kind of fern used for wiping off eels.
7 An old expression.
8 They like to see the tobacco growing branchy, for it indicates that it will have many leaves. But when gathering hazel sticks for basketry they do not want the hazel to be branchy: Passârip 'û'm vâ; patapîk'kk'ârâşha'k, tapu'vecît-kîhiâhâ, the hazel sticks, when they get branchy, they no longer pick.

8 The old expression for going to ustâkkârat, he has gone to pick to
on top of it with brush. They sweep over where they have sown. It is soft ground, it is ashes, where they burned the logs.

(WEEDING)

They go and see it often. They thin out the other weeds, lest they grow up with it. They do not hoe it, they just weed it out. The little weeds do not come up much where they have burned. Only bracken comes up. I do not care how much they burn it off, the bracken is growing there.

(HOW IT GROWS)

Sometimes it does not grow good. When the tobacco plant is kind of dry looking, they say: "It is not going to be good, it is going to be coming up slender like hazel sticks." It is when they have big [large diametered] stalks, that they think that they are good ones [good plants], that they will soon be branchy. Then they say: "They will be good tobacco plants. They will be branchy, they will have many leaves. They will be good tobacco plants," they say when they see the fat stalks.

(TOBACCO SOMETIMES KILLED BY THE COLD)

Sometimes they say: "The cold killed my tobacco, it is wilted down." It is touched by the frost or cold, it is burned to the ground, the cold killed it. It will never come up again, it just dies down.

(PICKING THE LEAVES)

The broad leaves come out first near the base [of the stalk]. They watch it as to when they are going to pick the leaves off. When the leaves get ripe above the base of the stem, then they pick for the first time. They watch it. It is about August when they pick it the first time. From above the base they pick the broad leaves, the tobacco leaves. From the base of the stalk they pick them off. They never touch the top. When they [the leaves of the top] are bigger then they will pick them.

Then they wait until the leaves come out big again. Then they will pick them again, the tobacco leaves. They pick the leaves from time to time as they get big, they pick them, proceeding upward. Then again in September, when it is going to rain, when the fall of the year is going to come, then they pick [lit. fix] it all, and the seeds too. Three times it is they pick it, or sometimes they pick it twice. When it rains on it, it does not taste good any more.
10. Pahāt pakunkupexā'tori-vahiti pehe-rahasianictukkapu' more, it is not strong. By the end of September they try to get through with everything.

When they are going to tie the tobacco leaves up, they hunt some Bracken. They spread it on the ground. Then they stack the tobacco leaves on top of it, on top of the Bracken, in may be 3 piles; they stack them high, they stack them up in there good. Then they wrap Bracken around them outside. Then they tie it up, with twine, or with anything they tie it up. They fix it good. They do not want it to get dry. It gets broken up when handled if it gets dry. Then they put it in the network sack, sometimes two bundles.11 Two bundles is about all that a network sack will hold.

Sometimes they tie Douglas Fir needles outside, outside the Bracken [leaves], they are afraid it might get wilted.12 They carry it (the net bag of tobacco) in their hands or on their back. They

9 Bracken, _Pteris aquilina_ L. var. _lanuginosa_ (Bory) Hook. They spread Bracken leaves on the ground, stack tobacco leaves on them side by side, then wrap the stacks with Bracken leaves, then tie the bundle by wrapping iris twine or other tying material about it. Such a bundle is sometimes 6 inches high and as long and wide as the leaves make it.

10 For illustration of _Ouxri"v_, network sack, see Pl. 11, b.

11 The term for bundle is kiccap. _Ikekiccap pehe-rahasass"_n, one bundle of tobacco leaves.

12 For bundle of tobacco tied with both Bracken and Douglas Fir, see Pl. 12. The dimensions of this bundle are 14" long, 6½" wide, 4½" high.

13 Or payvāhēm. 

14 Or takunnahyān.

15 See p. 68.
more, it is not strong. By the end of September they try to get through with everything.

(WRAPPING UP PICKED LEAVES)

When they are going to tie the tobacco leaves up, they hunt some Bracken. They spread it on the ground. Then they stack the tobacco leaves on top of it, on top of the Bracken, in may be 3 piles; they stack them high, they stack them up in there good. Then they wrap Bracken around them outside. Then they tie it up, with twine, or with anything they tie it up. They fix it good. They do not want it to get dry. It gets broken up when handled if it gets dry. Then they put it in the network sack, sometimes two bundles. Two bundles is about all that a network sack will hold.

Sometimes they tie Douglas Fir needles outside, outside the Bracken leaves, they are afraid it might get wilted. They carry it (the net bag of tobacco) in their hands or on their back. They put the bundle(s) in the network sack. Nowadays they put the bundle(s) in a gunny sack.

11. Pahút pa’uhippi kunkupe’-tukkahiti’

PuKarú vura va; kíte ’ikyátiha pámássa*n, vura pa’uhippi káru vura kunikýatí há’ri, patuvaxráhá’k pa’uhippi’.


12. Pahút pa’uhi’c kunkupe’-tukkahiti’


(PICKING THE SEEDS)

And when it goes to seed, they do not forget to “fix” some seed. They cut them off pretty near the top. They pick them still green, they know they will dry in the living house. They do not wait too long, they are afraid the seeds will fall. The cut-off tops they just call seeds, tobacco seeds, or they call them “tobacco seeds that they are fixing.”
They wrap them [the stems with seeds on them] up in a buckskin so the seeds will not drop off. In small bunches they tie them up, they dry it that way. Then they take the seeds home, they dry them in the house, they hang them up in the yotam, sometimes a couple of bundles, sometimes more. They hang them on the rack, top down, the seeds get awfully dry there, and sooty too. They say it will be strong, that tobacco, when it hangs by the fireplace all winter, that the tobacco will be strong when they plant it. The seed is turned downward when they are drying it.

They cut off the tops, the tobacco plant tops, when they are going to save the seed. They tie them up in buckskin in small bundles, with Indian string. They hang it up in the living house, in the yotam. It hangs there all winter.

They hang them there. When they are ready to sow it, then they touch it, then they take them down. They are kept there. When they are about to plant they take it down.

Sometimes the poor people pick it over again, when the owners have finished with it. They “fix” the stems, too, sometimes, the poor...
They wrap them [the stems with seeds on them] up in a buckskin so the seeds will not drop off. In small bunches they tie them up, they always dry it that way.

Then they take the seeds home, they dry them in the house, they hang them up in the yó-ram, sometimes a couple of bundles, sometimes more. They hang them on the rack, top down, the seeds get awfully dry there, and sooty too. They say it will be strong, that tobacco, when it hangs by the fireplace all winter, that the tobacco will be strong when they plant it. The seed is turned downward when they are drying it.

They cut off the tops, the tobacco plant tops, when they are going to save the seed. They tie them up in buckskin in small bundles, with Indian string. They hang it up in the living house, in the yó-ram. It hangs there all winter.

They hang them there. When they are ready to sow it, then they touch it, then they take them down. They are kept there. When they are about to plant they take it down.

(Poor People Stealing Tobacco)

Sometimes the poor people pick it over again, when the owners have finished with it. They “fix” the stems, too, sometimes, the poor people do. They are lazy ones, they just like to steal it. They think: “It might get wet, I might as well steal it.” And sometimes, too, they steal; they take off of a trap, take anything if they see it, any kind of game animal.

pakkánnimitcas pa'ara’r. 'ůrihá’nsa’, kúnic takunsitva’. Tákunxus: “Xáy ’u’isha’, tí vúra náx kánsitvi’.” Vá vura karu hári kunsitvi’tl’, takunxétcur tatnakarar’mvak, fá t vúrava takunxétcur patakunmáha’k, fá t vúrava kum ahavická’n’va.
VI. Pahut' kunkupe khyá-hiti pehé-raha patakunpíctu-kma-raha'ak

1. Pahut' pakunkupasuvaxrá-hiti pehé-rahássá'n


(HOW THEY CURE TOBACCO AFTER PICKING IT)

When they reach home, they pack them into the sweathouse on their backs. Then they dry them there in the mañf'mític. They untie them. Then they dry them. They spread them on a board. If the board is broad, they spread it in three rows, but if the board is narrow, in two rows.

And sometimes when there are lots [of the leaves], they get from the living house a wide openwork plate basket, a ta nnipra4. They spread them on the plate, many rows on the plate [in concentric circles].

The boards that they dry them on they pack into the sweat-house, there are always some boards outside. They do not dry them on their sleeping boards.

Sometimes they do not dry it on any board or openwork plate basket. They dry it on the rock pavement [of the sweathouse], if there is little [of it]. It is three days that they are drying them. Then they get dry. They are sweating themselves.

Pa'iphvar pakunsuvaxra-h-kiritti'; 'ikmahátera; m kunsarav-rá-vuti'; 'ikkam vur utá-yhiti pa'ivhvar. Va; 'um puká:n pusuvaxráhíthap pamukuné-nisvá'ak.

Hári vura pu'ívharak suváx-rá-htháhp, hári vura 'imvaravak karu vura pusuvárá-htháhp. 'Asapataprihak vura kunsuvaxrá-htí; patef'mnitcha'ak.

Kuyúnsuppiáhito vura pakunsuvaxrá-htí'. Taméxuvaxra'. Va; vura ká:n kuni phi-ikkiriiti', maktf'mite 'um vura hitiha'n pakunsuvaxrá-htí'. Va; 'um ká:n vura pu'iféyéyúkkutihap mañf'mite pa'ará't. Yóram a't 'um két'tri'ak, púva; ká:n yvaxrá-htíháhp, va; ká:n 'um thap kuni fúkutiháhp.

Hántahito papu'ikmahátera; mánta'guytihih pamukunénh-ráha'. Vura va; pamukuníyá-hánk vura puffat 'ikmahátera; m 'avaha 'óra. 'Ikmahátera; m kuni kxyá-tti pamukunénh-ráha', te'ak, kuna vura 'umná'kutá-yhiti'.

1 Or pamukunénvá'nikifak.
2 'Ikra'apu't'n'nap, cakes of black oat pinole, are spread in concentric circles on a basket in the same way.

2. Pahut' 'ikmahátera; m kunkupe'kyá-hiti páppifíic, kuna vura 'umak 'ikrivrú'mak xas potá-yhiti'

'Ikmahátera; m vura pakuníkyáttiv. 'Inmák 'um vura thap 'u'íkyá-ttihap, kunxuti: "Xay 'ávak 3 'úkírm'mánni pehé-raha'.

Mañf'mite 'um vura hitiha'n pakunsuvaxrá-htí. Va; 'um ká:n vura pu'íyéyúkkutihap mañf'mite pa'ará't. Yóram a't 'um két'tri'ak, púva; ká:n yuvaxrá-htíháhp, va; ká:n 'um thap kuni fúkutiháhp.

Hántahito papu'ikmahátera; mánta'guytihih pamukunénh-ráha'. Vura va; pamukuníyá-hánk vura puffat 'ikmahátera; m 'avaha 'óra. 'Ikmahátera; m kuni kxyá-tti pamukunénh-ráha', te'ak, kuna vura 'umná'kutá-yhiti'.

3 One may also say 'ávaha.
(HOW THEY CURE TOBACCO AFTER PICKING IT)

(CURING TOBACCO LEAVES)

When they reach home, they pack them into the sweathouse on their backs. Then they dry them there in the maťf-m'mite. They untie them. Then they dry them. They spread them on a board. If the board is broad, they spread it in three rows, but if the board is narrow, in two rows.

And sometimes when there are lots [of the leaves], they get from the living house a wide openwork plate basket, a tămğpra. They spread them on the plate, many rows on the plate [in concentric circles].

The boards that they dry them on they pack into the sweathouse, there are always some boards outside. They do not dry them on their sleeping boards.

Sometimes they do not dry it on any board or openwork plate basket. They dry it on the rock pavement [of the sweathouse], if there is little [of it].

It is three days that they are drying them. Then they get dry. They are sweating themselves [twice a day], that's why it gets dry quick.

Then they rub it between their hands. It is either onto a buckskin that they rub it or onto a closed-work plate basket. It is soft, the tobacco is, when it is thoroughly dry, it is soft. They rub it between their hands onto a little closed-work plate basket, or onto a buckskin. When they finish crumbling it they call it “Crumpled stuff, crumbled tobacco.” They say: “Give me some crumbled tobacco.” They do not make it fine (lit. like fine meal), some pieces are like flat flakes. It fuses, it does not burn in the pipe, if it is too fine.

It is in the sweathouse that they work it [the tobacco]. They do not work it in the living house; they think: “It might fall in the food.”

The maťf-m'mite is where they always dry it. The people do not go around there so much, around the maťf-m'mite. The yōram is a bigger place, but they do not dry it there, they go around there.

It is funny that they do not keep their tobacco in the sweathouse. It is their old custom that they do not put any food in the sweathouse. They work their tobacco in the sweathouse, but they keep it in the living house.

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2. Pahät 'ikmahàtcra;m kun-kupe'k'hi-

3 One may also say 'avahak.
When they were talking in the sweathouse how Human was going to do, how he was going to live, then Coyote said: "Woman is not to stay in the sweathouse. Woman is going to smell strong too. Man will be out of luck [if he smells a woman]. Woman will not walk ahead on the trail, she has a vulva-smell. A woman will walk only behind. She will do thus. And Woman will do it, will make baskets. She will make a lot of trash, with her basketry materials. She will be scraping [with mussel-shell scraper] iris, too. Man is doing it, making twine. Man will be buying Woman." That is what Coyote gave Woman so hard a job for. Woman will therefore stay only in the living house.

Coyote said: "What is woman going to be lazy for? They are going to pay lots for Woman. She will be worth woodpecker scarlet. And sometimes she will be worth a flint blade. Money too she will be worth. She will be raising children in the living house."

4 Cop. Yuruk information that women used to live in the sweathouse, Kroeber, Handbook of the Indians of California, Bull. 78, Bur. Amer. Ethn., p. 74.
When they were talking in the sweathouse how Human was going to do, how he was going to live, then Coyote said: "Woman is not to stay in the sweathouse. Woman is going to smell strong too. Man will be out of luck [if he smells a woman]. Woman will not walk ahead on the trail, she has a vulva-smell. A woman will walk only behind. She will do thus. And Woman will do it, will make baskets. She will make a lot of trash, with her basketry materials. She will be scraping [with mussel-shell scraper] iris, too. Man is doing it, making twine. Man will be buying Woman." That is what Coyote gave Woman so hard a job for. Woman will therefore stay only in the living house.

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When they want to use the stems, they cut them up on a disk seat. Lots of times what they cut them up on and pound them up on is a disk seat. Sometimes they do it on a rock. They pick up a little bunch of the stems, they hold it down on the disk seat; they hold one end of the stems, and cut the other end off with a flint knife. They cut off a little at a time; they cut it off into little pieces.

Then when they finish cutting it up this way, they take a burning coal from the fire, then above the tobacco stems they move it all around, as they stoop down over it. They pack the fire on top of them. They hold it by the wood end [by the side that is not burning]. Then it gets hot, the tobacco stems, that have been cut up. Then they put the coal back in the fireplace. Then they pound it up, they pound it up on that same disk seat, with a little pestle. It is called tobacco stem pestle, that rock. The stems are dry, they are not hard. They make it fine when they pound it. Then when it is fine they rub it between their hands. They brush it together with their hands, then they tie it up in a piece of

4. Pahùt pa’uhíppi kunkupé’-kteúrahíti’


(POUNDING UP THE TOBACCO STEMS)

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4a For illustration of 'ikrivki: disk seats, see Pl. 11, c.
5 For illustration of 'uhipihkíteúr, stem tobacco pestle, see Pl. 11, d.
5 Cp. description of the same method used for drying flaked leaf tobacco preparatory to putting it into the pipesack. (See p. 180).
buckskin. That is all they tie it up in. Then they put it away. They just call it tobacco stems. Sometimes they mix it up with tobacco, to smoke.

The stems are all they pound. They never pound the leaves. All that they do is to crumple the leaves between their hands.

The men used to sit on disk seats, on wooden disk seats; their disk seats were of wood. Sometimes the boys sat on them, too. With their skins the disk seats get to look shiny. A man sits on his disk seat when he takes a smoke. He thinks: "I am all it," when he sits up on the disk seat, when he takes a smoke. A woman does not sit on the man's disk seat.

It is the living house where there are lots of disk seats, in the yo-ram of the living house. Sometimes they pack them outdoors, they sit on them outside. Sometimes a man [sits] on a disk seat and holds a child. And sometimes they pound up tobacco stems on the seats. They never use disk seats in the sweathouse; what they use is pillows, what they use to sit on is their sweathouse pillows.
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The stems are all they pound. They never pound the leaves. All that they do is to crumple the leaves between their hands.

(The Disk Seats)

The men used to sit on disk seats, on wooden disk seats; their disk seats were of wood. Sometimes the boys sat on them, too. With their skins the disk seats get to look shiny. A man sits on his disk seat when he takes a smoke. He thinks: “I am all it,” when he sits up on the disk seat, when he takes a smoke. A woman does not sit on the man’s disk seat.

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They never use disk seats in the sweathouse; what they use is pillows, what they use to sit on is their sweathouse pillows.

(The Tobacco Stem Pestles)

Sometimes when they want [to make] lots, they pound them with a pestle. That’s what they have some small pestles for. Some pestles are only this size [gesture at length of finger]. ‘Uhipikhéktúñar ‘uhipi’TakunikÍtana-ku’. Xás vura kumá’i’i paká-kkuk tó-píptaca pekrávar. Páy kó’sámítac pekrávar ká-kkuk. ‘Uhipikhéktúñar vás póóyú-yti’, ‘iknamana-turné’tc. ‘Ikrixivirak ‘a’il takuné’tvata pa’uihippi’. Xás yuhirmmí’k takunikípaka’. Xás ‘iktermaramúk takunikteúñar. Vás ‘um yúra xún pa’ikrixaranáhip pektcaramú’k, ‘uké’mmicahéc xam, ‘üké’hú’k. Xás vura kúc kumá’i’i kunihrá’víl pa’uihippi kunikteúñarati’. ‘Imxáakké’m, pa’as, pa’uhippi takunikteúñarait. Most of the time they tip them over on one side to sit on. And sometimes they sit down on them just as they use them for pillows. And sometimes it is the floor that they sit on; they sit around in the sweathouse on the floor. That is the only time they sit up whenever they smoke. The way they do is to lie around, when they are in the sweathouse. Sometimes they call the pillow the sweathouse’s seat. They call it the sweat-house’s pillow and the sweat-house’s seat.

But the women just sit low; they do not use any kind of seat. The tule petate was all that they used to sit on. The only time the women sit on a high place is when they are weaving a big storage basket. Sometimes they even stand up when they are finishing it.
raha'k, xára vura 'ómxá' ōti'. stems with. It smells strong, Yó'tam vûrā 'a? takunipéš(ntåk). that rock does, when they pound the tobacco stems [with it], it smells strong for a long time. They keep it up in the yó'tam.

An old tobacco stem pestle obtained from Yas, which formerly belonged to his father, is of smooth textured gray stone, 7 inches long, 1\(\frac{1}{2}\) inches diameter at butt, 1\(\frac{3}{4}\) inches diameter at top. The top is slightly concave. There is a decoration consisting of two parallel incised grooves \(\frac{3}{8}\)-inch apart spiraling downward in anticlockwise direction, circling about the pestle 7 times. A single incised line starts at the top and spirals down irregularly in the space between the double lines, ending after it circles the pestle twice.

Yas stated that a pestle with such decoration is never used by women. It is called 'ihēraha'ubihipíikteć̣uṛ, or 'ihēraha'ubihipíik-navanà'tanamamahàc.

Of the design Yas said: 'Uvuxiēk'uruxhapavávuru'kku̱u̱iñ hávawiti', it is incised spiraling downward. From 'uvuxiēk'uruxhàvà', it is incised, e. g., as some big money dentalia are. Or more carelessly, leaving out the idea of spiraling: 'Usásslppásvàkà pe'ktać̣uṛ, 'utáxixitc̣pà-thàṇ̃hàṇ̃ì', the pestle has a line going around it, it is incised around. Also 'usímyàkkúrihàvà', lines it is filed in; 'usímyâññî-hvà', it is filed in running downward.

Yas volunteered of the pestle: 'Ikxariyà-hiv ve-ktećuṛaršàhàñì, it is a [tobacco stem] pounder of the time of the Ikxareyavs.

7. Pahú-t Pihnà-hítc' po-kòya'ñnick, (HOW COYOTE ORDAINED THAT A pa'ávansa 'u:m pu'ikra-mtíhè-càrâ 'ikravàrâmûlk

Pihnà-hítc' mûpâppuhañìk: It was Coyote's saying: "It is woman who is going to pound [with a pestle]. They were talking over in the sweathouse what Humans are going to do, what they are going to use as food. Everything that we eat, all of it the Ikxareyavs said Human will eat. Then they were saying: "They will be pounding up acorns,

8 For illustration of this pestle see Pl. 11, d.
9 Or 'utáxitc'uruxhapávávuru'kku̱u̱iñ hávawiti'. Ct. 'upvapìròppì-qvùti' pa'ippa', 'a? upvoro'turà'nnàtì', he (a goatsucker) spirals up the tree.
\[ \text{Yāsą́ra paxxį́n kunikrą́mtį́lę́hę́c.} \]  Xas yį́θθ ṣuppi̊: “Hūt 'ukuphę́c xā́tı̊k 'avansa ōkrą́mi?” Xas Pihnę́ffe 'uppi̊: “Pā́hā́ra, 'āvansa 'u;m vura vā́tam 'uhyą́ssūrǭ vic 'ię́vą́y-k'ą́m. Vā́tam 'uhyą́ssūrǭ vic. Va; 'u;m paxxi̊te 'ukyą́ratų́hećc. Huk ḍypą́ymę́e? Xą́y 'upfį́k-k'ą́ınaćc. Xā́tı̊k 'asiktą́van 'u;m vūr ōkrą́mtį́lę́. 'Asiktą́van 'u;m puḥūn vūra kupą́pį́kkį́nāhę́c-cą́fā. 'Avansa 'u;m vur 'uśpimtihećc papąätzą́rą́hắ, 'uśkūńnu- νų́ți̊hę́c, 'uahavicką́nvų́ți̊hę́c karu vura 'ą́m'ma. 'A:s va'ā- vahe yittca;te 'ukyą́ttų́hećc pą́t- tą́zą́rą́hắ?”

Humans will be pounding up acorns.” Then one said: “Why can not a man be doing it, be pounding?” Then Coyote said: “No; a man will have something long sticking off in front. It will be sticking off long. He will make a child with that. Where is he going to turn it to [to get it out of the way]? He might hit it. Let it be a woman that will pound. A woman in no way can hit herself. A man will be looking around for something to eat along with acorns; he will be hunting; he will be fishing for salmon, too. He will be getting together river food to eat along with the acorn soup.”
VII. Pakumémus pehérähäs-
sa’ni pakó; ’ikpíhan karu vúra

1. Pahú’t umússahiti pehérähäs-
sa’ni

Pakiníxí-thá‘ik va: kári paku-

Pehéraha patakunsuváxra-
há’ik, kúníc tappínháshá’. Xá: kúníc vura ’ikkáramkúníc kúníc kumpíppíc. Pamsássá’n u:u vura pírcíppúníc, su’ sánnak ’ánkúníc ’usáppíppívá va: u:u kúníc váttavkúníc. Va: vúr ukupe’vaxráháhítí’. Va: kári tasanímáyí’tínc paxára to tá-y-
híthá’ik. Hári vura xár utá-y-
híthí’, hári kuyrakhráríny ’utá-y-
híthí’, patta’y takuníká-ná-ha’ik.

2. Pakó; ’ikpíhan pehéraha’

’Ikpíhanha’ik, pehéraha ta-
kunípp: ’’Ákkat, ’’ákkat pun-
xí’ti pehéraha’’. ’’Ikpíhan,
’’ákkat, ’’ákkat, va: mit vura kíte ákka-
ktí’tc patecú’pa kuníhrú-vlíhát, pámitva kuníhréatiha’t. Púmit 
’ipítíthíhapat ’úux. Púmit’ipítí-
thíhapat ’ú’ákkättí’. Kína vura paffá’t amakke’m takunpakát-
kättába’ik, pakúnic xú:n puvá-
váshá’ik, takunípp: ’’U’ux, ’’u’ákkättí’.”

1 Referring to the veins being lighter colored than the body of the leaf.

2 ’Ákkat is also used of strong coffee, etc. It is the stem of the verb ’ákkat, to taste intr. used as an interjection.

When the leaves are green yet they pick them. Its yellowing leaves also they sometimes pick with the others. But the green tobacco leaves are those they want.

When they dry the tobacco it gets stiff as it were. Then it is pretty near dark green color. The leaf is green, inside the leaf stringlike it runs along, that is lighter colored [than the leaf].

It dries that way. The longer they keep it the yellower it gets. Sometimes they keep it a long time, sometimes three years they keep it, if they make lots.

When tobacco is strong they say: “It is strong-tasting, the tobacco is very strong-tasting.” “It is strong, it has a bad taste,” were the only two words they said. They never used to say ’úux. But when they taste anything unsavory, like acorn soup that is not [leached] good yet, they say: “’U’ux ’u’ákkättí’.”

(HOW TOBACCO IS STRONG)
COLOR AND STRENGTH OF LEAF TOBACCO

COLOR OF LEAF TOBACCO

When the leaves are green yet they pick them. Its yellowing leaves also they sometimes pick with the others. But the green tobacco leaves are those they want.

When they dry the tobacco it gets stiff as it were. Then it is pretty near dark green color. The leaf is green, inside the leaf stringlike it runs along, that is lighter colored [than the leaf]. It dries that way. The longer they keep it the yellower it gets. Sometimes they keep it a long time, sometimes three years they keep it, if they make lots.

HOW TOBACCO IS STRONG

When tobacco is strong they say: “It is strong-tasting, the tobacco is very strong-tasting.” “It is strong, it has a bad taste,” were the only two words they said. They never used to say ‘ū’ux. But when they taste anything unsavory, like acorn soup that is not [leached] good yet, they say: “‘Ū’ux ‘u’akkatti’.”

Sometimes they say when tobacco is strong: “It is morning sun slope tobacco, the morning sun has shined on it, the morning sun has shined on that tobacco garden.”

When they are broad tobacco leaves, when they are green ones, then they say: “They are good ones, it is shady place tobacco, they are good ones, they are broad leaves.”
VIII. Pahú't pakunkupa’ecun-vahití pehérähá

1. Pahú't ukupatá’yahabiti

1nná’k

Kárixas ’unná’k takunmáhyan ’uhsínpu’kkáhí. Yó’ram ah takuntákkaraí. Va; ’um su’ ’uváxrá’htihé’c. Pamúxúppar ’utarupramúck’kíícikíhva vástá-ránmí’k. Va; ’um pásu’; ’ikrémya ’um’mútíthá’k, sákív ’utárá’ppráváhíí. Há’ir táfírápú ’ávahkam takun’hó’taríív, sip-núk ’ávahkam, va; ’um vára su’ ’uváxrá’htihé’c, va; ’um púpasxáy’pe’cco’afí su’.


Pu’asxáy’iky’x-ttíhí páhéráhá’, pá’ú; m’kú kunkupítí pa’an-xantínníhícíávánsas, a’s kuní-vúrákútí pmukumnítí’ráhá.’

Vára pe-áan ih’éhára takunmáhyá’nnaráváhá’k fá-t vára’á.

(HOW THEY STORE TOBACCO)

Then they put it into a tobacco storage basket in the living house. They hang it [the basket] above the yó’ram. It will be drying in there [in the basket]. Its cover is laced down with buckskin thongs. So the air will not get to it, it must be laced down tightly. They put a buckskin over it, over the basket, so it will be dry inside, so it will not be damp inside.

It gets dry, but it does not get too dry, it does not get very dry. It is dry when they put it in [in the storage basket]; when they look at it again it is damp. They are never afraid it will get too dry. That is what they pick it [the leaves] while still green for, so it never will get too dry. They say that because it is pitchy outside is why it is always dampish. The only thing they are afraid of is that it will get too damp. That is why they cover the basket with a deerskin.

They never dampen tobacco as the white men do, who put water on their tobacco.

If they put tobacco in anything once, they do not use it for any-

1 For description of the tobacco storage baskets see pp. 103–126; for description of the upriver hat storage basket see pp. 127–131.
If they put tobacco in anything once, they do not use it for anything more.

If they put tobacco in a storage basket, they put it in their tobacco. They hang it in the basket above the dry ram. It will be drying in the basket. Its cover is made down with buckskin thongs. The air will not get to it, it will get too damp. They put a buckskin over it, over the basket, so it will be dry inside.

It gets dry, but it does not get too dry. It does not get very dry when they put it in the storage basket, when they put it in the basket, when they put it in the tobacco, when they put it in their tobacco.

They never dampen tobacco as the white men do, who put water in their tobacco. If they put tobacco in anything once, they do not use it for anything more.

Storage basket see pp. 103–126; storage basket see pp. 127–131.
CALIFORNIA HAZEL STICKS FOR BASKETRY

a. The ordinary hazel sticks; b. hazel stick tips salvaged from finished baskets, used for weaving small baskets.
BEAR LILY PLANT

Vagared from finished baskets, used for baskets.
Most people do not know that Karuk basket is lumber. It is the Pine (Pinus ponderosa Dougl. var. brown) basket, holding the foundation strands, more delicate strands, white, black, and root strands is sårum. (See Pl. 1.)

The foundation consists usually of California hazel (Corylus rostrata Borkh.) second year after burning the brush. The hazel sticks are called sārip.

The white overlay which the foundation consists of, is strands prepared from the leaves of the Maidenhair Fern (Adiantum pedatum L.), called panyúrar. The black overlay is the prepared Alder (Alnus rhombifolia Nutt.).

'Va' u'axrih 'u'urráj 'u'urrájvá'ya, 'um 'axrih 'u'urrájvá', pavúra kú'. *vura pufá't kárú u'urrájvá'ya, kárú kú'.

2. Pa'uhípí (THE TOBACCO)

Vëra pëndëwa yëbukánvà pa'uhípí kárú yëdëuwë, kárú pehë'raha yëdëuwë, kárú pa'uhípí yëdëuwë.

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Pa'uhípí yëdëuwë, 'um 'axrih 'u'urráj 'u'urrájvá'ya, 'um 'axrih 'u'urrájvá', pavúra kú'. *vura pëndëwa yëbukánvà pa'uhípí kárú yëdëuwë, kárú pehë'raha yëdëuwë, kárú pa'uhípí yëdëuwë.

2. Pa'uhípí (THE TOBACCO)
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Patakun'cecmvka kô'vûra yô-ôhûk à'nhâ'ppi karu yôôuk, karu pehê'râha yôôuk, karu and the seeds in another place. They put it away all in different places, the leaves in one place, karu pa'dhîk yôôuk.

2. Pa'úhsipnu'vôk
( THE TOBACCO BASKET )

Most people do not know that the principal material that builds a Karuk basket is lumber. It is the shreds of the roots of the Jeffrey Pine (Pinus ponderosa Dougl. var. jeffreyi Vasey) that weave the basket, holding the foundation sticks together, faced in places with more delicate strands, white, black, or red, to produce the decoration. The process is a simple 2-strand twining, varied occasionally with 3-strand twining where strength is needed. The name of the pine-root strands is săftum. (See PI. 13.)

The foundation consists usually of carefully chosen shoots of the California hazel (Corylus rostrata Ait. var. californica), gathered the second year after burning the brush at the place where it grows.2

The hazel sticks are called shîfip. (See P1. 14.)

The white overlay which the Indians call “white” is done with strands prepared from the leaves of the Bear Lily (Xerophyllum tenax [Pursh] Nutt.), called panyûfar. (See Pls. 15; 16 a, b.)

The black overlay is the prepared stalks of the Maidenhair fern (Adiantum pedatum L.), called 'iknitâpkît. (See Pls. 16, c; 17.)

The red overlay, which is not used in the tobacco basket the making of which is here described, is the filament of the stem of the Chain Fern (Woodwardia radicans Sm.), which has been dyed by wetting it with spittle that has been reddened by chewing the bark of White Alder (Alnus rhombifolia Nutt.).

They make a tobacco basket like they do a money basket. In the money basket are kept money purses and woodpecker rolls, all kinds of their best things. They put big patterns on the money basket. Sometimes they cover a money basket with a small pack basket.

2 See pp. 63–64.
Kuna 'um peherahasipnu'k vura 'um pu'ikxurik'äk'äm 'ikyá-ttitihäp, kunxtóriaphiti vúra kité kuraku kunkutevássihiti'.

Kunxtóriaphiti sárum xák'ak'á'n kuraku panyáar, kuraku hår 'ikritápkí, hårí 'yumá-re'křitépakí'.

Vá, vúra kité kunkupé-kxurik'ähihi peherahasipnu'k. Vúra na; puvanácma 'ihërahasipnu'k 'ikxurik'äk'äk'am.

A. Pahú't yiithúva 'usvyötti-hva pamuoviitáva pasipnu'uk
(NAMES OF THE DIFFERENT PARTS OF THE BASKET)

Sipnuk?ípppań, the top of the basket.
Sipnuk?íppnam'mtc, the rim.
Sipnuk?íppm?ám'án, the mouth of the basket, the aperture.
Sipnuk?íppm?iak'ak, in the mouth of the basket.
Sipnuk?íppečip, the sides of the basket.
Sipnuk?íppfiiy, the bottom of the basket.
Sipnuk?íppaťeč, the base, where the basket is started.
Sipnuk?íppc, the body of the basket, used of the central part of the basket in contradistinction to the top and the bottom; also the surface of the basket. Sipnuk?íppceč, on the body or surface of the basket.
Sipnuk?íppkahkań, sipnuk?íppkhakamkań, the outside of the basket.
Sipnuk?íppkahkań, sipnuk?íppkahamkań, sipnuk?íppkan su', the inside of the basket.
Sipnuk?íppxippan, the cover of the basket.
Sipnuktaruuprávar, the tie-thong of the basket.

B. Mitva pakumaphihint茶园cas pa'uhbasipnu'k kuntá-rahitihat'.
(WHAT OLD MEN HAD TOBACCO BASKETS)

In practically every house in the old times there was to be seen hanging one or more of the tobacco storage baskets. Imkánvan remembers distinctly the tobacco baskets of the following Indians of the older generation.

But they do not put big patterns on the tobacco basket. They just vertical bar it and diagonal bar it. It is patterned with pine roots together with Bear Lily, or with Maidenhair stems, with "dead people's Maidenhair stems." A tobacco basket has vertical bar Bear Lily pattern, or a diagonal bar one. That is the way they make a tobacco basket. I never saw a fancy-patterned tobacco basket.

3 Or kuntá'ipci'phik'óttíl'.
4 The last two words are added in fun, to point out the fact that Maidenhair fern was sometimes called dead people's Maidenhair fern.
5 Sipnuk?íppmánti'm, the lips of the basket, would not be used.
6 Sipnuk?íppti'm would hardly be used.

Near Hickox

Yurihr'ikki, no mg., Tintin's Leary's place upriver from Hickox.

'Asamúxxay', no mg., Hackett's river of Hickox's place, downslop.

At Hickox

'Ifteafay, no mg., at Katimin.
Tamtańfik, no mg., at Mältön Katimin.

'Afkuhánanmamahát, mg. root
Yuhxvrannnak, at Katimin.

'Ararátteuy, slim person, Old

At Ishpishrihak

'Ápsu'm, mg. snake. Old
Abner's house at Ishpishrihak.

Simyá'nc, no mg., at Ticrám?
Xutnásasa, name of a bird sp.
Hanson's house at Ishpipishrihak.

At Ike's Falls

Ye'íppa'ñ, no mg., Ike's father

At Aș-mú

Sán'a's, Yas's paternal grand
Nú'kaľ, no mg., at 'Asamú-ta
'Itiv'rá, mg. invisible, at 'Aš-
'Ahup úmüssahitíháh, mg. little
Amekyaram.

Paxvanipnihífe, mg. little bull
plum, Amekyaram Jim, at Am
Nea.

At Orleans

'Asó-so', no mg., at Kättiphi
Vakirá'yav, mg. gets there go
Orleans.

'Atráxipux, mg. having no ax
formerly at the mouth of Perch
stream of the mouth of Perch C
'Iktú-ikkúricuf, no mg., Sand
Camp Creek.
But they do not put big patterns on the tobacco basket. They just vertical bar it and diagonal bar it. It is patterned with pine roots together with Bear Lily, or with Maidenhair stems, with “dead people’s Maidenhair stems.” A tobacco basket has vertical bar Bear Lily pattern, or a diagonal bar one. That is the way they make a tobacco basket. I never saw a fancy-patterned tobacco basket.

A tobacco basket is started. The basket, would not be used.

Near Hickox’s place

Yurihúkkié, no mg., Tintin’s father, at ’Akvattál, at George Leary’s place upriver from Hickox’s.

’Asamúxxv, no mg., Hackett’s father, at ’Iynúttákate, just upriver of Hickox’s place, downslope from Snappy’s place.

At Katimin

’Istcaray, no mg., at Katimin.

Tamtefík, no mg., at Má’hin’va, site of Fritz Hanson’s store, at Katimin.

’Afiuhá’anammahate, mg. roots of some unidentified plant sp., at Yuhxavramníhak, at Katimin.

’Araráttevú, slim person, Old Henry, at ’Astam’mítc, at Katimin.

At Ishipishrihak

’Apsú’n, mg. snake. Old Snake, at Ticrám’mácíp, site of Abner’s house at Ishipishrihak.

Simyá’tc, no mg., at Ticrám’mácíp, at Ishipishrihak.

Xutnássák, name of a bird sp., at Yunukfírm’mít, at site of Fritz Hanson’s house at Ishipishrihak.

At Yutimin

Ye’íppa’n, no mg., Ike’s father, at ’Asána’mkárák, at Yutimin Falls.

At Amekyaram

Sána’s, Yas’s paternal grandfather, at Amekyaram.

Nú’káf, no mg., at ’Asámmá’m, at Amekyaram.

’Íti’rá’á, mg. invisible, at ’Asámmá’m, at Amekyaram.

’Ahuw tím’uussahitáha, mg. looks like wood, at ’Ahtuycúmnukíc, at Amekyaram.

Paxvanípnhítc, mg. little bush of the kind locally called “wild plum,” Amekyaram Jim, at Amekyaram.

Near Orleans

’Asóso’, no mg., at Kátíppírák, Old Ruben’s place, near Orleans.

Vakírýav, mg. gets there good, Old Ruben, at Kátíppírák, near Orleans.

’Atráxípxúx, mg. having no arm (his arm was cut off at the sawmill formerly at the mouth of Perch Creek), at Taxa’áufkára, the flat upstream of the mouth of Perch Creek.

’Tktú’kkíricúf, no mg., Sandy Bar Bob’s father, at Ticánní’lk, Camp Creek.
Vurān, hooker with a stick, Sandy Bar Bob’s maternal uncle, at Ticānni’īk, Camp Creek.
Hutchutkāssāt, mg. having his hair like a nest, Sandy Bar Bob, at Kasānnukitc, Sandy Bar.

At Redcap

‘Itexu”te, no mg., at Vūppaнима, at the mouth of Redcap Creek.

C. Pahā’t payēm ‘u:m vūra yi’s takunkupē’kyā’hiti pa’uhsipnū”k

Payvāhōc’sārip vūra kā’kum kunvikk’aratī’, saripmułsx vífa, kunipítitā’hē’rahasispnu”k. Kunxútí kiri kinkivāric. Pāva; vūra ‘u:m pi’h’p vavikk’ahafa. Nowadays some people weave hazel sticks, just nothing but hazel sticks; they say it is a tobacco basket. They just want to sell it. It is not an old style weave.

D. Pa’uhsipnuk’ächūpār, pahā’t kā’kum yi’otava kumē’kyav pa’uhsipnuk’ächūpār


E. Pahā’t kunkupē’ächūppahitiha-nik pa’uhsipnu”k tāffirāpūhmō”k

Hārī pe’āxupar”ppuxhā”k, tāffirapu ‘āvahkam ‘u’xūppāhūhiti’. Sometimes if it [a tobacco basket] has no cover, they cover a piece of buckskin over it.

F. Pahā’t kunkupē’krū’ppahatihak tāffirapu pa’uhsipnūk’ippanka’m.

Hārī sipnūk’ippanka’m tāffirapu ’ūkrū’ppahāhiti’. Pā’viic’sārip kūnic ’ukyā’hahtu’k pa’uhsipnu”k. ‘Ā’kam tāffirapu’hā’vic, ‘affiv-kam ’u:m sūpnu”k. ’Ippanka’m ’ūkrū’pakāhiti’pamūkiccapa’t.

G. Pahā’t kunkupaxūppahitiha

(WEAVING A)

The Karuk-Yuruk-Hupa type c, and by Kroeber,8 but a detailed account was dictated by Imkān wítehs k’iip, actually made, from the time the basket was made to the tying on of the finished cover, since mistakes and misunderstandings which was made is shown in its making in Plates 18 to 24, inclusive, part of a large group of texts making up the basketry of these tribes.


A

’Āxxak taniphf’c pièc’te pa’sārip, xākkarakarī k’ū’j’k ’u’ikk’ū’j’k.


9 Kroeber, A. L., Basket Descriptions of the Karuk, Yurok, and Hupa; op. cit., vol. 2, no. 4.
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F. Pahót kunkupék-rů-ppáahiti- thani ni táfîrapu pa’uhsip-nukîppankanî.


Sometimes a piece of buckskin is sewed around on top of the basket. The tobacco basket is made like a sack. The top is a buckskin sack, the bottom is a basket. At the top its tiestring is sewed on.

G. Pahót kunkupavic’ahiti pa’uhsipnu’ûk

(Weaving a Tobacco Basket)

The Karuk-Yuruk-Hupa type of basketry is described by Goddard 8 and by Kroeber,9 but a detailed account, in Indian, of the making of one of these baskets is here presented for the first time. This account was dictated by Imk’anvan as a tobacco basket was actually made, from the time the warp sticks were first held together to the tying on of the finished cover, and so is doubly valuable, since mistakes and misunderstandings were avoided. The basket which was made is shown in its finished stage in Plate 25, a, and in its making in Plates 18 to 24, inclusive. The texts here included form part of a large group of texts covering completely the subject of the basketry of these tribes.

a. Pahót kunkupa’ářřé-hiti pa’uhsipnu’ûk, pahót kunkupatáyíφ- háhiti’

(How They Start the Tobacco Basket, How They Lash the Base)

Plates 18 to 22, inclusive, illustrate the method of starting the tobacco basket, the lettering in the plates corresponding to the letters heading the sections below.

A

I put together two hazel sticks sâřip, xâkkarari k’û,k ‘u’ilikk’û with their tips pointing in oppo-

Then I put four more on top of these, crosswise; these four lying together in the same way, running different directions. They put four crosswise on top. Then there are already eight, then I am going to put the pine roots over them. Four will be inside [the basket], and outside [the basket] there will be four. I put four on top and four underneath.

According as they make them short [referring to the overlapping], so will the bottom be. When they want to make a small storage basket, they make the hazel-stick bottom short ones. They splice long sticks in there, where they [the butt ends of the sticks] are their heads pointed, i.e., their tips in the case of hazel sticks, pointed in a certain direction. Cp. húka kun¹kk'uvüti', which way are their heads pointed?, e.g., asked as one enters a strange house in the dark where Indians are sleeping on the floor at the time of the New Year ceremony, for fear one might step on somebody's head.

Or 'u'ikk'uvüti', the two verbs are used as synonyms.

The overlapped section of the 8 sticks is usually considerably smaller than the bottom of the basket.
site directions, they start a basket that way. Then I put two more together in the same way, they lie together again, again the tips are pointing outward to both sides. I put them together again in the same way, then there will be four. I hold them tight, so they will not get mixed. I hold them in my left hand. [See PI. 18.]

B

Then I put four more on top of these, crosswise, these four lying together in the same way, running different directions. They put four crosswise on top. Then there are already eight, when I am going to put the pine roots over them. Four will be inside [the basket], and outside [the basket] there will be our. I put four on top and our underneath.

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eir tips in the case of hazel sticks, húka kun'íkk'úvúti', which way as one enters a strange house in on the floor at the time of the sight step on somebody's head. re used as synonyms, sticks is usually considerably t.

tcs pa'áffív. Kuníppénti 'afvíki.\(^{13}\) the overlapped sticks] come to an end, the short ones never run up [the side of the basket]. They call them [the overlapped sticks of the bottom] 'afvíki. [See PI. 18.]

C

Va; pići%p niynakavártti papi,\(^{\circ}\) passárip va; po'súfikam- he;č passípanu'k.

Tanitáyi'ha'\(^{14}\) 'asak tanipúöba' passárum passarum, ñxa-xapu'. 'I'k'am po'áshitíha'k, va; ká'n tanipúöba'. 'Ínná{k 'ässipak 'as niitirínáti', teém- yátova 'as nípol-vúruki pavik. Xas yí'øha tani'äsipí. Pava- raméci%p passárum va; tani- táyav.

Kíxxumnipà;kam passárip va; ká'n tani'aramsí'prin pataniyna- kavára'. Tivap kú;k tani'icicima passárum.

D

Pi'cú;ka'm 'u'ahó'ti', pici% Then it runs underneath four, passárip kó'vúra taniçikka'astr. Karíxkas kúkku;m tivap kú;k tani- picicimá 'ávahakamkaí.

\(^{13}\) Special term for the area of overlapped hazel sticks at the bottom of a basket, lit. what they make the bottom on. E. g., somebody asks where my hazel sticks are, and I answer: ta'íp va; ni'afvíki, I already started to make the bottom on them. Ct. ta'íp va; ni'afvíi, I already started the bottom of a basket. 'Afvíki is synonymous with sarip'áffív, hazel stick bottom.

\(^{14}\) Lit. I make a cacomite, Brod'í'awka capitata Benth. Why this term is applied to the act of lashing the base of a basket together is not known; possibly the result looks like a cacomite bulb.
Then I run it around one stick, the first stick. I put it through between the first and the second sticks. [See Pl. 19.]

Then I turn it [a quarter turn] to the left. Then I run the pineroot strand straight across. I put it through between the first and the second sticks. [See Pl. 19.]

Then I turn it over. Then I put it across diagonally. I insert it between the second and third sticks. [See Pl. 19.]

Then I turn it over again. Then I run it straight across again, I run it around [through] again. [See Pl. 19.]

Then I turn it over again. Then I run it diagonally across, then I insert it between the third and the fourth sticks. [See Pl. 20.]

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15 Or tani’â-v’raä, I pass it under.
16 Or tu’iccip’afa, it runs across.
17 Lit. next to the first stick.
18 Or vo’kupa’ahö’ti’, it runs.
19 Here used to indicate not from corner diagonally to corner, as it has previously been used, but diagonally from the interstice between first and second sticks on one side to that between second and third sticks on the opposite side.
20 Or taniphyâ-’kaaf, but this usually refers to larger objects.
Then I run it around one stick, the first stick. I put it through between the first and the second sticks. [See Pl. 19.]

Then I turn it [a quarter turn] to the left. Then I run the pined root strand straight across. I put it through between the first and the second sticks. [See Pl. 19.]

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Then I turn it over again. Then I run it diagonally across, then I insert it between the third and the fourth sticks. [See Pl. 20.]

corner diagonally to corner, as it generally refers to larger objects.

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a, Twined bunch of maidenhair stems; b, iris twice for twisting same; c, stick with split end through which maidenhair stems are pulled before they are split; d, bunch of reddish backs of maidenhair stems, split from the fronts and to be thrown away; e, bunch of fronts prepared for weaving; f, bundle of maidenhair stems, not twisted
FIRST START OF A TOBACCO BASKET

STAGES IN WEAVING
STAGES IN WEAVING TOBACCO BASKET
Stages in Weaving Tobacco Basket
STAGES IN WEAVING TOBACCO BASKET

BUREAU OF AMERICAN ETHNOLOGY

STAGES IN WEAVING TOBACCO BASKET
HARRINGTON]

TOBACCO AMONG THE K

J

Xas kükku' m tanipūv'rin. The
Xas 'iš'yārök tanici'sicipping'ak. Xas
kuyrakansārip pi'wakansārip xāk-
kūn mukūn'ā-teip tanifyūnupri'.

b. Passū'kam vassārip va; taku-
niynakavāra'm'mar

Sū'kam tanipikya' r, panitā-
ri'hi'ti'. 21 'Avahkam kuna tecmi-
he'c; 22 pakū'kam 'u'avahkam-
he'c pasīn'ū'k. Payēm vūra va;
hitihān va; kūkam 'u'avah-
kamhi'ti', pakū'kam 'u'avahkam-
hitih'ec. Pakū'kam na'āhvivi'ti'.
Puna'ùrvinathahra vura payvā-
he'c'm

c. Xas va; vura kuniniynakavā-
rā'ti k'kükku'm

K

Kükku' m tanipūv'rin. Teimi
niynakavā-ri'ec pa'āvahkam pī;k
'ikk'ukārati'han. 23 Tivap tanici-
cipma'. Karixas va; pā'icip'te
mupp'mate passārip tanifyūn-
upri'.

L

Kükku' m va; kari tanipūv'rin. Te-
i'yūkiniy'cic tani'icipka' r. run
Pā'icip'tesārip mupp'mate va; the
kā'n tanifyūnupri'.

M

Karixas kūtutukam kūk tan-
pyū'nu'ma'.

21 C.t. pani'ñaffivti', which although u
yī'hi'ti', when referring to starting a
entire bottom, not merely to lash the br
22 Or kūnāhē'c for kuna tecmihe'c.
23 Or pa'āvahkam kumāppi'ē pa'ikk'u
**J**

Xas kūkk'um tanipâv'rin. Then I turn it over again. Xas 'iṭyâruk tanî'iccip'âf. Then I run it straight across. Xas kuyrakansârip piēvakansârip xük-kânu mukûn'âteip tanîyû'nûp'ri.

b. Passûatakam vassârip va; takunîynakavârâ'm'mar

Sû̱̊tkam tanipîkya't, panîtâyi-ṭhití':21 'Avahkam kuna teći-mhe'"c,22 pakû;kam 'u'âvahkâm-he'"c pasîpnû'uk. Payêm vûra va; hitihâ'n va; kû;kam 'u'âvah-kamhitî', pakû;kam 'u'âvahkâm-hitîhe'"c. Pakû;kam na'âvîhutî'. Puna'ûvratiniha vura payvâ-he'"m.

c. Xas va; vura kuniynakavârâ'ti k'ūkk'um

KÖKK'UM TANIPÔV'VIN. Teimi nînyakavârâ'tie pâ'avahkam pî;k 'îkk'ukâratihanâ.23 Tivap tanî'iccip'ma'. Karixas va; pâpicî'te mupp'mâte passârip tanîyû'nûp'ri'.
Then I turn it over. I run it across again, I put it through. [See Pl. 20.]

Then I turn it over again. Then I run it across still another time, so it will be flat. Sometimes some of the pineroot strands I am putting around are too high, not flat; that is why I lash it around twice.

Sometimes I run it around a second time where I ran it around before, in case it does not look good the first time, if it is not right-sized the first time. [See Pl. 21.]

Then I insert it diagonally across, between the second and the third sticks.

Then I turn it over again. I run it straight across. [See Pl. 21.]

Then I turn it over again. I run it across another time, so it will look better. [See Pl. 21.]

I turn it over again. I insert it diagonally across, between the third and the fourth sticks. [See Pl. 21.]

Or 'axákya"n, two times.
Then I turn it over. I run it across again, I put it through. [See Pl. 20.]

Then I turn it over again. Then I run it across still another time, so it will be flat. Sometimes some of the pineroot strands are too high, not flat; that is why I lash it around twice. Sometimes I run it around a second time where I ran it around before, in case it does not look good the first time, if it is not right-sized the first time. [See Pl. 21.]

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Then I turn it over again. I run it across another time, so it will look better. [See Pl. 21.]

I turn it over again. I insert it diagonally across, between the third and the fourth sticks. [See Pl. 21.]

Then I turn it over again. It is straight across that I run it. What is going to be the outside of the basket is on top now. [See Pl. 21.]

Then I turn it over again. What is going to be the outside of the basket is on top now, it is going to be on top all the time from now on.

Then I two-strand twine once around taking in four sticks at a time. I two-strand twine around thus just one course. It takes in four sticks at a time, I weave around once. I take in four at a twining, four sticks. I just two-strand twine around once.

What I am lashing with is not all used up, with it I am going to two-strand twine. The pineroot strand sticks out at the corner. Then I introduce a new pineroot strand. I twist the two pineroot strands together, just one twist around, so it will not show (where I introduced the second strand) and so it will not come loose again.
I make firm the newly introduced pineroot strand with the same strand that I lashed with. The one that I lashed with runs underneath [the four sticks] at the first taking-in, the one that I introduced runs across on top. One pineroot strand runs across on top of the four sticks, and one underneath. One strand goes under and one over, that is the way I two-strand twine, one goes under the hazel sticks, one goes over, the two pine root strands run along.

At the corners, I cross the strands. Then the pine root strand that was underneath [in the previous taking-in] runs on top, when I cross them, and that which was on top runs underneath. I two-strand twine once around in this manner, then I start to three-strand twine. (See PI. 22).

(THEY WEAVE TO THE RIGHT)

I always weave to the right. Sometimes some people weave to the left. I only knew two who wove that way. Mahon'nín was one, and 'As dttcaiiatc was one; they say there used to be several that wove to the left. All of them produced poor weaving.

27 It is a matter of chance which strand goes across on top and which underneath. Sometimes the twisting is omitted.
28 Or to ssúrkam.
29 Or pa'ipa.
30 Old Karuk as well as Eng. way of expressing the direction of the weaving = in clockwise direction.
31 Of obscure mg., Sally Tom.
32 Mg. packing a heavy load of water, Lizzie Abels.
I make firm the newly introduced pineroot strand with the same strand that I lashed with. The one that I lashed with runs underneath [the four sticks] at the first taking-in, the one that I introduced runs across on top. One pineroot strand runs across on top of the four sticks, and one underneath. One strand goes under and one over, that is the way I two-strand twine, one goes under the hazel sticks, one goes over, the two pine root strands run along.

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ich strand goes across on top and the twisting is omitted.

way of expressing the direction of on.

water, Lizzie Abels.

g. Pahú't pieco'te kunkupa'áravahiti'

X Y Z (See Pl. 22)

Paká'n tanipvükkiro'pišwaha'sk, va; ká'n pani'áramsíprüvti'. Kixxumnipe;k ni'áramsíprüvti'.

Paká'n ni'áramsíprüvti pieco'tec,33 va; ká'n pêpvíkúrmamhe'ec. Pêpvíkúrmam tanipvíknmaha'ak, va; yura kárixas nick'axxicirihtí', panivi'kthia'ak. Va; yúra kárixas nick'axxicirihtí pate-pvíkúrmamha'ak. Pahótahyä'k tanik'ó-ha'ak, papuva népví-kmaha'ak, va; kari kunipíltti' puyá'hara 'in napieré-vihe'ec, 'ikkáram 'uvik-k'ec pananvik.34

Paká'n taní'áramsnip, sárip karu sárum taníyakkuri k'á:n. Yíhá kükku;fm taníyakkuri passárum, kuypá;k tu'árihití. Va; ká'n paníyakkurihti pa'áxxa kumá'xtći passárum. Pataniyakkuriha'ak, 'áxxak niciperrick'saráari passárip

33 Or paká'n pieco'te ni'áramsíprüvti'. Where the course of two-strand twining starts really determines the end of the courses, but since where this starts is inconspicuous while the start of the three-strand twining is readily seen, the latter is considered by the Indians to determine the place.

34 This belief, that one must reach the end of a course, tends to make the basket work progress faster. When another matter calls, diligent work is put in to reach the goal, the end of the course. Then if the distraction is not pressing, one weaves a little beyond—with the result that one is again course-end bound through a mighty superstition. The work progresses. This is the informant's own amusedly volunteered observation.
The bases of the hazel sticks and pineroot strands, as soon as I introduce hazel sticks, stick out inside the basket. I chew the butt ends of the hazel sticks so that they will be soft when I clean out the inside of the basket. And another thing, they do not slip back out, if I chew them.

That way three pineroot strands are sticking up on top all the time. I take the hindmost one all the time, and pass it around [a warp stick]; it goes over two sticks and passes under one. Every once in a while I pull it tight, I make it solid. That is the way they twine with three strands.

Whenever a pine root strand gets short, I put another in. The first course I only insert one [warp stick] at each corner. After that I introduce many, I pass it around two [warp sticks] at a time whenever I introduce a [new] warp stick. Whenever there seems to be a gap, I introduce one [warp stick] again.

When still working on the bottom, that is the time when I introduce the most sticks. After I start up the sides of the basket, I stop introducing them, just sometimes I introduce one again. One can tell the originally inserted sticks, they are long ones, and stouter ones. Some are introduced warp sticks, and some are called sticks that one starts with.

When still working on the bottom, that is the time when I introduce the most sticks. After I start up the sides of the basket, I stop introducing them, just sometimes I introduce one again. One can tell the originally inserted sticks, they are long ones, and stouter ones. Some are introduced warp sticks, and some are called sticks that one starts with.
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I chew the butt ends of the hazel sticks so that they will be soft when I clean out the inside of the basket. And another thing, they do not slip back out, if I chew them. That way three pineroot strands are sticking up on top all the time. I take the hindmost one all the time, and pass it around [a warp stick]; it goes over two sticks and passes under one. Every once in a while I pull it tight, I make it solid. That is the way they twine with three strands.

Whenever a pine root strand gets short, I put another in. The first course I only insert one [warp stick] at each corner. After that I introduce many, I pass it around two [warp sticks] at a time whenever I introduce a [new] warp stick. Whenever there seems to be a gap, I introduce one [warp stick] again.

When still working on the bottom, that is the time when I introduce the most sticks. After I start up the sides of the basket, I stop introducing them, just sometimes I introduce one again. One can tell the originally inserted sticks, they are long ones, and stouter ones. Some are introduced warp sticks, and some are called sticks that one starts with.

I twine with three strands four times around, then it is strong. Some people twine with three strands several times around; then it is a little better. Sometimes they three-strand twine a lot, and sometimes just a little.

I hold the basket with its inside down, I hold its inside upon my thigh. When I do not yet hold it against my knee, when I have not started up the sides yet, it lies mouth down on my thigh. When I start up the sides of the basket, I hold it against my knee; and if it is big, it sets on the ground, in front of me, on its side.

When still working on the bottom, that is the time when I introduce the most sticks. After I start up the sides of the basket, I stop introducing them, just sometimes I introduce one again. One can tell the originally inserted sticks, they are long ones, and stouter ones. Some are introduced warp sticks, and some are called sticks that one starts with.
The three-strand twining comes to an end. I "tie down" one pineroot strand [one of the three strands that I have been twining with] inside. I twine with two strands. It [the end of the dropped strand] must always stick off inside.

The bear lily strand I always introduce just after [i. e., beyond, in a direction away from the weaver] the pineroot strand [that is to be dropped]. The bear lily strand goes on the back of [i. e., on the outside of] the pineroot strand all the time. The bear lily strand is on top all the time. The bear lily strand is lined with the pineroot strand. I line the bear lily strand with a pineroot strand. I make vertical bar pattern [by facing one strand only] for four courses.

Then I twine with two strands around twice with solid bear lily, lining both bear lily strands with pineroot strands.

Then I twine with two strands twice around, having one strand faced with maidenhair and the other with bear lily, it runs around vertical barred a little [referring to the vertical bar thus produced].

Then after that I two-strand twine twice around with bear lily. Then I vertical bar pattern three times around, bear lily and pineroot strands together. Then when I am pretty nearly ready to start up the sides of the

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40 Or sü?kān.
41 Or penivik'k'are"c, that I am going to twine with two strands.
The three-strand twining comes to an end.

I “tie down” one pineroot strand [one of the three strands that I have been twining with] inside. I twine with two strands. It [the end of the dropped strand] must always stick off inside.

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I line the bear lily strand with a pineroot strand. I make vertical bar pattern [by facing one strand only] for four courses.

Then I twine with two strands around twice with solid bear lily, lining both bear lily strands with pineroot strands.

Then I twine with two strands twice around, having one strand faced with maidenhair and the other with bear lily, it runs around vertical barred a little [referring to the vertical bar thus produced].

Then after that I two-strand twine twice around with bear lily.

Then I vertical bar pattern three times around, bear lily and pineroot strands together.

Then when I am pretty nearly ready to start up the sides of the basket, then I twine with three strands. I twine with three strands once around. Then I two-strand twine once around with bear lily one side and pineroot on the other, with the three-strand twining in the middle.

Then I three-strand twine there again, I three-strand twine once around again.

Then on top of the three-strand twining I vertical bar pattern around, I vertical bar pattern three times around.

Then I two-strand twine twice around with pure bear lily.

Then I diagonal bar design with a bear lily strand and a pine-root strand. The way I make the diagonal bar design is that when I have two-strand twined once around, I break off the bear lily strand, I introduce it into the other [pineroot] strand.

(j. Pahū’t kunkupatakrávahiti sūkkan, karixas takunvik-k’ura’41a)

Karixas papisceftc te tanipikrithi,42 patcimi nivikkur’víc, víri va; kari su’ tanitákrav, yiθ0a sáríp mū’k tanitákrav. Va; kā’n patanikutevéssiha’, víri va; kā’n patanitákrav, pakutevésihasunúkya’tc. Vura kēcic passārip patani’ussip, xas va; sū’ tanikfık-k’ūmnā’mi.

(Xas panivi’kthi’a44k, há’nīhma- hite va; niptáspu’nvuti patakra-

41a See Pl. 23, a. 42 See p. 117.
fix it good, I fasten it inside firm.

I apply the hoop, so that it will not be limber, where I start up the sides of the basket; the basket would be poor if I did not apply the hoop.

When I finish the basket, then I rip the hoop out.

HOW THEY WEAVE UP THE SIDES OF THE BASKET

When they finish out the bottom, then they hold it against the knee.

Then I weave around three times with pineroot.

Then I vertical bar design four times around with pineroot and bear lily.

Then I two-strand twine four times around with pineroot.

Then I vertical bar design again, I vertical bar design four times around.

Then I two-strand twine around twice again with bear lily.

Then I vertical bar design four times around with maidenhair and bear lily.

Then I two-strand twine twice around with bear lily.

Then I vertical bar design six times around.

Then I diagonal bar four times around with maidenhair and bear lily.

Then I two-strand twine three times around with bear lily.

Then I vertical bar design five times around.

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42a See Pl. 23, b.
When they finish the basket, then I rip the hoop out.

**HOW THEY WEAVE UP THE SIDES OF THE BASKET**

When they finish out the bottom, then they hold it against the knee.

Then I weave around three times with pineroot.

Then I vertical bar design four times around with pineroot and bear lily.

Then I two-strand twine four times around with pineroot.

Then I vertical bar design again, I vertical bar design four times around.

Then I two-strand twine around twice again with bear lily.

Then I vertical bar design four times around with maidenhair and bear lily.

Then I two-strand twine twice again around with bear lily.

Then I vertical bar design six times around.

Then I diagonal bar four times around with maidenhair and bear lily.

Then I two-strand twine three times around with bear lily.

Then I diagonal bar design five times around.

(I. Pahū't kā-kum kunkupapipa'tri'vahiti passārip, pa'ippapn̄áraitāhâ'a'k)

Kārixas pata'ippapn̄árihâ'k, kari kā'kum passārip 'axākmahite tanipīcikāsā'n'va, va; 'ū'm 'ippap 'upn̄amāmitcputi', pa'ippuθu tanipv'krō'v, kari tanipēpē-taur 'itēmūmahite, yīθ̄a va; tanipēpē-taur, pa'ipā'axakā nipicīrikk'asārat.

Pa'umsurē'p va; kunkupētvā'yān̄mahite saripvikkik. Hārī vura va; kunpīhrū-vtī, va; kunvikk'arati sipn̄uk'anamahatc'īkō-xūppat. Hārī va; vura takunkeca'p, va; kunhrū-vtī fā takunkpōxāxā.

Passārip vura 'ippap untō'p-pitacsputi 'patanivikk'urā'ha'k.

m. Pahū't va; vūra kunkupa-vikk'urā-hiti'

Kārixas kuyrákya'n tanipv'krōv panyunanamūnaxite vūra.

Kārixas pi;θ tanikutecīvāśi-ha', 'ikritāpkīr panyūrār xākka'n'n.

Kārixas pi;θ tanipv'krōv pan-yūfār.

'Itrō'p tanipvūrpīrphor'v.

Kārixas kuyrä'k tanipvūrpīrphor'v, 'ikritāpkīrāmūk kāru panyūfār.

Panyunanamūnaxite xas tanipv'krō'v, 'axākya'n'n.

Kārixas tanipvūrpīpaha pi;θ tanipv'krō'v.

(Tobacco Among the Karuk Indians)
**BUREAU OF AMERICAN ETHNOLOGY**

(HOW THEY FINISH THE TOBACCO BASKET)**

Then I am about to finish it.

Then I three-strand twine once around.

Then I two-strand twine six times around with pineroot, the three-ply twining holds it [this final two-strand twining] up.

Then I finish it off. I fasten it with a little thread of sinew. They sometimes fasten it with Indian [iris] twine, and sometimes with a buckskin thong. I always stop at the end of a course. When only two rounds remain before I finish, then I loop a sinew [filament] over a hazel stick, the ends of it [of the sinew] hanging down outside the basket. Then when I two-strand twine another course around to the end of the [previous] course there, I two-strand twine the sinew together with the warp stick. Then when I finish the last round, then I put the two pineroot strands through the looped sinew, then I pull the sinew downward; I tighten it down. Then I cut off the ends of the sinew. It does not come undone when I do this way to it. If I sew it down, maybe it will come undone [lit. it will come undone upward] again.

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42b See Pls. 24 and 25, a.

43 Special verb used of last rows of two-ply twining at the rim of a basket.

44 Most baskets are finished nowadays by sewing a few stitches with modern commercial thread instead of following one of these old methods.
Then I am about to finish it.

Then I three-strand twine once around.

Then I two-strand twine six times around with pineroot, the three-ply twining holds it [this final two-strand twining] up.

Then I finish it off. I fasten it with a little thread of sinew.

They sometimes fasten it with Indian [iris] twine, and sometimes with a buckskin thong.

I always stop at the end of a course. When only two rounds remain before I finish, then I loop a sinew [filament] over a hazel stick, the ends of it [of the sinew] hanging down outside the basket. Then when I two-strand twine the cover another course around to the end of the [previous] course there, I two-strand twine the sinew together with the warp stick. Then when I finish the last round, then I put the two pineroot strands through the looped sinew, then I pull the sinew downward; I tighten it down. Then I cut off the ends of the sinew. It does not come undone when I do this way to it. If I sew it down, maybe it will come undone [lit. it will come undone upward] again.

Then I make the cover in turn.

Then I three-strand twine once around.

Then I two-strand twine six times around with pineroot, the three-ply twining holds it [this final two-strand twining] up.

Then I two-strand twine twice around with the pineroot.

Then I finish it off. I fasten it with a little thread of sinew.

They sometimes fasten it with Indian [iris] twine, and sometimes with a buckskin thong.

I always stop at the end of a course. When only two rounds remain before I finish, then I loop a sinew [filament] over a hazel stick, the ends of it [of the sinew] hanging down outside the basket. Then when I two-strand twine the cover another course around to the end of the [previous] course there, I two-strand twine the sinew together with the warp stick. Then when I finish the last round, then I put the two pineroot strands through the looped sinew, then I pull the sinew downward; I tighten it down. Then I cut off the ends of the sinew. It does not come undone when I do this way to it. If I sew it down, maybe it will come undone [lit. it will come undone upward] again.

Then I make the cover in turn.

Then I three-strand twine once around.

Then I two-strand twine six times around with pineroot, the three-ply twining holds it [this final two-strand twining] up.

Then I finish it off. I fasten it with a little thread of sinew.

They sometimes fasten it with Indian [iris] twine, and sometimes with a buckskin thong.

I always stop at the end of a course. When only two rounds remain before I finish, then I loop a sinew [filament] over a hazel stick, the ends of it [of the sinew] hanging down outside the basket. Then when I two-strand twine the cover another course around to the end of the [previous] course there, I two-strand twine the sinew together with the warp stick. Then when I finish the last round, then I put the two pineroot strands through the looped sinew, then I pull the sinew downward; I tighten it down. Then I cut off the ends of the sinew. It does not come undone when I do this way to it. If I sew it down, maybe it will come undone [lit. it will come undone upward] again.

of two-ply twining at the rim of vadas by sewing a few stitches stead of following one of these old
Then I three-strand twine once around carrying one bear lily strand along with two pineroot strands.

Then I two-strand twine once around with solid bear lily.

Then I diagonal bar once around, maidenhair and bear lily.

Then I two-strand twine three times around with solid bear lily.

Then I two-strand twine three times around with nothing but pineroot strands.

Then the next, the last course, I hook the sinew over.

Then when it is the last round, it is larger pineroots that I weave around with. I select bigger pineroot strands when I weave the last course. That way it does not rip.

Then I draw it downward, then I cut if off close to the body of the cover. That is the way I fasten the ends.

Then I break off one by one the projecting hazel sticks; I trim them off.

While I am weaving, every once in a while I try the cover on the basket, so it will fit it good.

Then when I finish the cover, I cut a buckskin thong; then I sew it on, all around; the thong zigzags around. At seven places I sew it on, with sinew. It is a little below the top that I sew it on, at the three-strand twining.

46 Or va; kāri kēcicitcas vura mū'k passārūm pataniphlikrōtv.

47 The old verb denoting the process of breaking them off.

48 See PI. 25, a.
Then I three-strand twine once around carrying one bear lily strand along with two pine-root strands.

Then I two-strand twine once around with solid bear lily.

Then I diagonal bar once around, maidenhair and bear lily.

Then I two-strand twine three times around with solid bear lily.

Then I two-strand twine three times around with nothing but pine-root strands.

Then the next, the last course, I hook the sinew over.

Then when it is the last round, it is larger pine-roots that I weave around with. I select bigger pine-roots strands when I weave the last course. That way it does not rip.

Then I draw it downward, then I cut off close to the body of the cover. That is the way I fasten the ends.

Then I break off one by one the projecting hazel sticks; I trim them off.

While I am weaving, every once in a while I try the cover on the basket, so it will fit it good.

Then when I finish the cover, I cut a buckskin thong; then I sew it on, all around; the thong zigzags around. At seven places I sew it on, with sinew. It is a little below the top that I sew it on, at the three-strand twining.

mu-k passarium patani vi-kro. The process of breaking them off.
The Tobacco Basket and Its Cover, Finished but Not Yet Cleaned Out
a. The finished tobacco basket with its cover tied on

b. Limber upriver style of tobacco basket, with foundation of iris twine instead of hazel sticks
a. Upriver woman’s hat with bunch of feathers on its top.  

b, c, d. Three stages of making an upriver hat into a tobacco basket: b, the upriver hat; c, the same partly sewed up; d, the same made into a tobacco basket, hung up with thong. Only a small opening left at the top, otherwise closed with sewed-on buckskin strip.
Sometimes they run the tie-thong through [the basket], short pieces [each making one loop], knotting them on the inside.

Then I sew a long one on, a long thong, a cut strip, to tie the cover on with. Or where I finish sewing it on, I let the end of the thong stick out long; I shall use it.

Sometimes they tie the tie-thong on the middle of one of the loops. They just tie it together anywhere.

Then when I am going to tie it on, I put the cover on the basket; then I take the sticking out thong; then I lace it with that.

First it goes straight across and laces through there; I make a knot there; it is not drawn tight.

Then I insert it through at another place, then it runs straight across again, and through another [loop]; then I run it across to the other side.

Then I put it through another one [another loop].

Then I pass it around one [thong] on top so it will be tight.

Then I put it through the last loop, I finish lacing it. Then I

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48 Or 'uxári'peuruti', or 'uxári'peurahiti'.
49 Lit. on the middle of one that is sticking out.
50 This word is also applied to the tie-thong of a baby basket.
51 Or tôni-kk'at.
52 Or 'u'iccipk'Äåri', or tu'iccipk'ar, it runs across.
Karixas pa'avahkam'iccipivra~an va; mussùrukan tamîyn'nnupri'. Karixas taninhi 'avahkam.

Va; kázô 'ipann'te 'unhîcecur; vastâtan, va; mâ'k takuntakkarâri 'al'. Há; ri vura pu;fá't 'inhîcecur;ta, yî' xas vura takuninhîc;f, pamû'kuntâmkarârihe'ec.

Plate 25, a, shows the finished tobacco basket woven by Imk'anvan, the making of which is described above, with cover tied on. Mason, the Ray Collection from Hupa Reservation, Plate 15, No. 67, shows a tobacco basket, which is Nat. Mus. No. 126520, Hupa, collected by Lieut. P. H. Ray; see also his comment on this basket, which we have quoted, p. 24.

q. Tusipû'nvahiti pakó:h pa'uhispnu'wük

(MEASUREMENTS OF THE TOBACCO BASKET)

The tobacco basket made by Imk'anvan, the making of which is described on pages 107-126 of this paper, measures 8 inches in diameter, 6½ inches high, and 4½ inches across the mouth. Attachment points of loops of tie-thong are ca. 2½ inches apart. Projection of loops from basket ca. 2½ inches. Free end of thong 32 inches long. Cover 2½ inches high, 5½ inches diameter. The basket with cover on is 8½ inches high. The finished basket is shown in Plate 25, a.

3. Pakahá'uhispnu'wük

'U;mkun karu vura 'uhispnu'k kuntá-rahiti pakahá'rahasa', va; vura kunkupavîkk'ahiti pâmnu; vura sipnu'k nukupavîkk'ahiti', va; vura kunkupé'kxúrik'ahiti'. Vúrima 'u;mkun kunüñntûtîc, pu; saripsîrîphîhîp, 'a;n kunsiapia~hi;hti'. Há; ri vura kunasîripîhîti pa'avahkam kunvîkk'arati k'aru vura. Ké;ttcas karu vura kunikyâ'tti', k'aru vura tóppita;sa. Va; vura pamuxûppar kunkupé'kya;hîti', pavura nu; nanu; 'uhispnu'k 'u;mkun karu vura va; kunkupé'kya;hîti'.

4. Pakahápxan'uhispnu'wük

Pakahâ'aras 'a;zn kunasîripphi;ti pamukun'âpxa'n. Kûnniutecas vura pa'âpxa'n, vura kuniyûnmuxun;ti'.

A. Pakahápxa'n pakumé'wus

Pakahâ'aras pamukun'âpxa'n 'apaxxunárxasa'. Kûnniutecas, e; a;zn kunasîripphi;ti. Há; ri 'affîv Tîk' ukrixaxâvk'ahîti'. Há; ri Sa; pa'âpxan'âffîvak 'a;zkunik 'uy; vûrûkk'ahîti'. Há; rî tópuk kunikrûpk;tti 'apaxn'âffîv, pi;ô, n;'epuka'îffuk'am 'apaxn'âffîv tük; k'u;ifûkákhvûti, pi;Ô ta; kunûnk'rîp'ka, 'apaxn'âffîv kûk; k'u;ifûkákhvûti'. Kuna nu; vura tópuk ko'ho mà;yàtk'se pananûpxa'n.

B. Pakahápxan'ikxûfik

Xá;ç vûra kó;vûra pakaháp~xa'n 'ikxurîkaxaráhasa', kó;vûr ak' ikinîyûhûrâ;zn pamûkunîxkxûfik. Xá;ç karu vura fât vûra va; kumé'kxûfik, va; nukupep; viyânahîti kîte kahapaxîtûkxûfik.

C. 'Afli~tvî -nnupma Va'ârî'se (Sabine), tied to its top. It was collected, Oregon, by L. S. Dyar, Age 1876. Dimensions: 7½ inches diameter, height 4½ inches. The longe~ of top of hat 11½ inches. See Pl. =xá;ç vûra kó;vûra pakahâpxa
tuck it under one [thong] that is on top. Then I tie it on top.

By the end of the thong that is sticking off they hang it up. Sometimes there is not any sticking off, then they tie another one on to hang it up with.

tobacco basket woven by Imkyanvan, above, with cover tied on. Mason, Reservation, Plate 15, No. 67, shows Mus. No. 126520, Hupa, collected s comment on this basket, which we

pakó:h pa'uhšípnu"k
'MAKING OF THE TOBACCO BASKET"

Imkyanvan, the making of which is is paper, measures 8 inches in diameters across the mouth. Attachment ca. 2½ inches apart. Projection of Free end of thong 32 inches long. diameter. The basket with cover shed basket is shown in Plate 25, a.

(PAkkhíxaráhxa) Pamukun'апхш
Pakahay'aras 'a:n kunsá'ripíthí
pa'апхш, Kühnutítcas
pa'апхш, vura kuniyxdámuxú:dí'tí'.

1. Pakahápш, пакумé'нus

Pakaháráhxa pamukun'апхш
'apxan'áráhha'. Xùnumútítcas,
'а:n kunsá'ripíthí'. Hā'tri 'áfíf,
'tók ukríxáxvkáhíthí'. Hā'tri
pa'апхш 'áfíf, 'a'xkúnic 'uy-
vürükáhíthí'. Hā't lepük kunik-
rápkö-ťi 'apxan'áfíf, pl.'či.
'Iepuka'ífúsíkam 'apxan'áfíf
kúk 'uifuókáhmúthívutí', pl.'či ta-
kun'krúpka', 'apxan'áfíf kúk
'uifuókáhmúthívutí'. Kuna
vura ko'ho máyá'tticas pananúpш'čn.

B. Pakahápш

'ikxúrík
Xá:s vúra kó-vúra pakaháp-
ex, 'ikxúrikaxaráhxa', Xùnumútítcas,
'а:n kunsá'ripíthí'. Ká'xhá: vüí yá: xú-rík. Xá:s karu vüí fát vúra
xa: kumé'xúrík, xa: nukupe'äm-
vívá-nahiti kité kahaxánok-
xúrik.

C. 'Ašshó:vó:nnupma Va'åró'tës
n'umkun káru xa: ká'kum kun-
ví'k'ti kumá'апш'čn
Panaxnúwik yí:y yúruk vúra xa:n
kunkupa'vútk'ahíthí, káruma 'u:m-
kun yóta pamukun'ču'pha', yúbi'.

4. Pakahápš

The upriver Indians have hats with twine for hazel sticks. They are soft hats. One can bend them together.

(WHAT THE UPRIVER HATS LOOK LIKE)

The upriver hats are tall hats. They are limber. Twine is used for hazel sticks. Sometimes on top there is a bunch of feathers. Sometimes the middle of the top of the hat is painted red. Sometimes they sew dentalia on the top of the hat, four. The small end of the dentalia is to the top, they sew four on, with the small end to the top. But our hats are just right size [height].

(PATTERNS OF UPRIVER HATS)

Pretty near all the upriver hats are long patterns, their patterns slant up. No matter what the pattern, we just call it upriver hat pattern.

(SOME HAPPY CAMP PEOPLE WEAVE THAT KIND OF HAT TOO)

Our basket works go a long way downriver; though they talk different, Yuruk, they make our

= xá:s vúra kó:vúra pakahápš, várámas pamukun'íkxúrík.
Karuma vura va: kári kunkupa-vikk'ahiti pananúvik. Káruk 'ú:m vura 'aséúfúva'nnúpm u'ippahanhi pananúvik. 'Aséúfúva'nnúpm kumakál'm 44 'ú:mnkun tayícumakán'vik.' Aséúfúva'nnúpm Va'åruras vura vura kari kunkupa-vikk'ahiti pananúvik, kuna vúra va: ká:n ká:kum takunvítki pakahhpxa'an. 'Aséúfúcara'm Vara'aras pakahhpxa'an. 'ú:mannupma ku'maka'm 'I 'ú:mkun takunvítki pakahhpxa'an. 'Aruppakanka'm Va'Aru ras vab vura kari kunkupavikkyahiti pananuvik, 'ú:n vura ká:n vura takunvítki 'ú:n takunsáriphibi', va: ká:n vura káru takunvítkk'aráti 'ákxa'ap. 'Icvi tataklárahsa'.

D. Pahát mit kunkupítthiat pakunipírá'nvutiahit pímpabu: kumá'ará; ras Pakahhřahsa kó-vá, kah 'Inná:m pata'írahivará-hí'ak

'Innám kumá'írahiv 'uíran-kó'tátihihin Ínná:m pámíta na-nítta't. 'U'átrá'nmátihihin 'axskál'tátív pa'áassist karu pe'nuvá-řam, karu patařapa'n, vo:pirá:n-vítíhanak pavá's, 'arára'vá's,56 karupakahápaxa'n, karu pa'lp, pavura kó'kumá'u'up pakáruk vá'up. Kíně'htihat mit háři pakahápaxa'n, púva: kíněxúnmáti-hará, punanúvá-háfa.

E. Tcimí nutcupuruštúne: c pakahápxan'ühláspínú'uk

 Há̱ri va: kahápxa'n takině-kárfu, víři va: pa'avánsa há̱ri tó-kvay 'ühláspínú'uk. 'Átcip takunpipkřú'pvar 'apxañápmá'n'ák.

kind of basketry. And our basketry extends upriver to Happy Camp. But upriver of Happy Camp they have different basketry. The Happy Camp people make our kind of baskets, but some among them make upriver hats. The Happy Camp people, some of them there too weave with twine for hazel sticks, they there also weave with 'ákxa'ap. They are already halfway upriver people.

(How our kind of people used to trade with the upriver people at Clear Creek New Year ceremony)

Each new year ceremony my deceased mother would go to Clear Creek to attend the new year ceremony. She would pack upriver two pack basket loads of bowl baskets and openwork plates, and dipper baskets; she would trade them for blankets, Indian blankets, and upriver hats, and juniper seeds, for all kinds of things, upriver things. They used to give us those upriver hats sometimes, but we did not wear them, it does not look right on us.

(Telling about the upriver hat tobacco basket)

Sometimes they give us an upriver hat upriver, and then a man sometimes makes a tobacco basket out of it. They sew the hat kind of basketry. And our basketry extends upriver to Happy Camp. But upriver of Happy Camp they have different basketry. The Happy Camp people make our kind of baskets, but some among them make upriver hats. The Happy Camp people, some of them there too weave with twine for hazel sticks, they there also weave with 'ákxa'ap. They are already halfway upriver people.

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(Telling about the upriver hat tobacco basket)

Sometimes they give us an upriver hat upriver, and then a man sometimes makes a tobacco basket out of it. They sew the hat kind of basketry. And our basketry extends upriver to Happy Camp. But upriver of Happy Camp they have different basketry. The Happy Camp people make our kind of baskets, but some among them make upriver hats. The Happy Camp people, some of them there too weave with twine for hazel sticks, they there also weave with 'ákxa'ap. They are already halfway upriver people.

56 Or kumakáruf.
57 They double a buckskin strip i
58 Or tafirapu'fcvi-tta't'c. For purposes of study, an "collections was made into a tobacco box men thus converted is National collected at McCloud River, Shasta Stone, accessioned July 20, 1876, for original height, 3% inches. Dime loop 1½ inches long; of
59 They used to make many buckskin blankets upriver.
kind of basketry. And our basketry extends upriver to Happy Camp. But upriver of Happy Camp they have different basketry. The Happy Camp people make our kind of baskets, but some among them make upriver hats. The Happy Camp people, some of them there too weave with twine for hazel sticks, they there also weave with 'ākxa’p. They are already halfway upriver people.

(HOW OUR KIND OF PEOPLE USED TO TRADE WITH THE UPRIVER PEOPLE AT CLEAR CREEK NEW YEAR CEREMONY)

Each new year ceremony my deceased mother would go to Clear Creek to attend the new year ceremony. She would pack upriver two pack basket loads of bowl baskets and openwork plates, and dipper baskets; she would trade them for blankets, Indian blankets, and upriver hats, and juniper seeds, for all kinds of things, upriver things. They used to give us those upriver hats sometimes, but we did not wear them, it does not look right on us.

(TELLING ABOUT THE UPRIVER HAT TOBACCO BASKET)

Sometimes they give us an upriver hat upriver, and then a man sometimes makes a tobacco basket out of it. They sew the hat


F. Pah’d takunpe’kýa’hi:ti pe’hé’rahamáhyá’nnarév kahápxa “n 58a

Patcimi kunkírrúppá:’cahu:’k pa’íppá:’ni, xas kó’mahítce vura takunkúúppa:’r. Pupux“-itc pu’óban-tíhá’p karu vú:’á. Pavura kó’mahitce kunkúúppunti’, pakó:’mahíte

mouth together in the middle. They cover it with a buckskin strip, and sew it together, with Indian twine they sew it. They do not sew it all up, one end is left open, where they will put the tobacco in. They just stuff a buckskin in on top in the hole. At the other end they put on a piece of buckskin as a patch. They do not put much tobacco in it. It is an old one that they use, that they make into a tobacco basket; it is already an old hat. The patterns can no longer be made out when they use it. It spills out good, whenever they get it out. That is what they like it for: it does not stick to the basket. They just tap it [the basket with a stick] and it spills out good. An upriver hat tobacco basket is what they call it.

(TELLING ABOUT THE UPRIVER HAT TOBACCO BASKET)

When they are going to sew with sinew, then they soak it for a while. They do not soak it too much either. They soak only as much as they are going

mouth together over the edges.

58 Or tafírrapu’í eví títátc.

58a For purposes of study, an “upriver hat” in the national collections was made into a tobacco basket by Imk’ánvan. The specimen thus converted is National Museum Spn. No. 19293. Hat collected at McCloud River, Shasta County, California, by Livingston Stone, accessioned July 20, 1876, flat top 4½ inches across, estimated original height, 3½ inches. Dimensions of finished tobacco basket, 10½ inches long, 3¾ inches wide; opening 1½ inches long, ¾ inch wide; loop 1⅜ inches long. (See Pl. 26, b, c, d.)
to use. If they soak too much, it gets soft, it breaks in two.

After it has soaked a while, they rip a piece off. Then they bend it repeatedly. They clean off the fat or meat. Then they pull off shreds. They run it through the mouth. They chew it good. Then they twist it on the thigh, just one ply. They make it the size they are going to use.

They pinch together the rim of the hat. Both ends are gaping. They make a knot in one end of the sinew thread. Then they make a hole through with the bone awl. They poke the thread through. Then they pull the thread through. Then they pass it back to the other (= first) side. They do not sew it with top stitch. They keep sewing that way. All the middle part they sew together. They keep moistening it with the mouth when they are sewing with it.

Then they cut a widish piece of buckskin to patch the hole at one end, where the bottom is going to be. They cut it as wide as the hole is, so wide they cut it. Then they patch it, they put it on one end. They sew it on with good sinew.

Xas 'icivi takunvussur patáf-firapu tcúyite vúra, xas va; peknút takunpu'ë-tarìv, pa'apaxanatcípya'k po'krúppahithi-ra'ak. 'A'cakici takunpí-pvar T'acíp. 'Apápmahite kunqúrn-ma'ití patakuniku'rppaha'ak, pa'ipa vura ploec;pa kunkupe-krúppahat.

'Appapkam vura 'uxúx po'súru-hiti, paká'ç kumnháy'nntí pumhí tepehehe raha'.

Karixas vastáran takunpi'rip- pets, 'usúnumpúmnáhatíhátc pa'apaxanatcípya'k, 'appamnúp’ak, 'atcíp takunpu'ëfiyra'ív, pa'apamnútí; n takunpu'ëfí. 'Ampú'ak a' kuntrákkararihe'íc. Pamukunnh'ërahassá'n'vá, pamukun ihé rahamhy'a nnaramsa'. Vura putút'ap'; pun 'it; cürúta'ip, kó'vára' a' uvará'ívá, váx uís kunkupa'ëtháhihi.'

Tafirapuvúppakatemú'k takunkipifí’tetec 'passúrakká. Kun túsí tí'kay 'úpaxyáypá. Karu va; tákán kuni'váyra'mnínhúítí karu Tá rúk; vax tákán kun'váyricukvuti, it pehehe raha'.

5. Pe cyuxóriix'tó nhí rahamhý'ýnamayav

Hári vura takunsuvaxra kíte 'icyuxóriix'tó namayav. Va; ihé raha an kumnháy'ýnamayav nrará hári. Kunappee'nti 'icyuxóriix'tó nhí rahamhý'ýnamayav nraráam. Kunicyuy'ýnna' vuti pící'ip. Vax va; takunsuvaxra, 'ahupú'ak 'uktátya'ívá buxy'nsu? pámán, va; 'u'm pupak-sthatí.

69 Or takunikvxavux. These two verbs have the same meaning. They also sometimes do this to the sinew just before they put it in the water.

60 Or takunikxaxavárâ.68

61 Or takunikpéxúppah, they cover it.

62 Lit. it is made a little hole.

63 To make the loop.

64 Or takunikpéxúppah, they plug it. This was only 3¼" long by 1½" wide. The
to use. If they soak too much, it gets soft, it breaks in two.

After it has soaked a while, they rip a piece off. Then they bend it repeatedly. They clean off the fat or meat. Then they pull off shreds. They run it through the mouth. They chew it good. Then they twist it on the thigh, just one ply. They make it the size they are going to use.

They pinch together the rim of the hat. Both ends are gaping. They make a knot in one end of the sinew thread. Then they make a hole through with the bone awl. They poke the thread through. Then they pull the thread through. Then they pass it back to the other (= first) side. They do not sew it with top stitch. They keep sewing that way. All the middle part they sew together. They keep moistening it with the mouth when they are sewing with it.

Then they cut a widish piece of buckskin to patch the hole with at one end, where the bottom is going to be. They cut it as wide as the hole is, so wide they cut it. Then they patch it, they put it on one end. They sew it on with good sinew.

Then they cut a narrow piece of buckskin, then they cover the seam with it, where it is sewed in the middle of the hat. They sew it double in the middle. They keep turning it from side to side as they sew it, just as they sewed it before.

One end is open, where they put the tobacco in.

Then they cut a strip of thong. They sew it on looped, with sinew; they fold it on itself in the middle; they sew it on by the mouth. They are going to hang it up with that. Their tobacco outfit, their tobacco receptacles, they never leave them on the floor; they hang everything up, they take good care of them.

With a little cut-off piece of buckskin they stuff the hole. They think it might get damp. They spill it in and they spill it out through there, the tobacco.

And sometimes they just dry an elk scrotum. They put tobacco in it sometimes. They call it an elk testicle tobacco container. First they skin it off whole. Then they dry it, they brace the skin inside, with [cross] sticks, so it will not collapse.
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ki’ontuvutihafs, ’abuptunvē-te-
mā”k. Va; vur ukupē-vaxrā-
hahiti’.

Fā’t vura va; kumnhayā-nnā-
rāmāi patuvāxraha”k, sikkī k’aru
vura sū? kumnhayā-nnarama”. Yō-rām kixxumniyak takuntāk-
karahi.

’Āpsun kuyrā:k mit pamuc-
yuxūrīxixī’ūn, ‘innā:k mit
uvarāri-hvad, yō-rām kixxum-

together, with little [cross] sticks. They dry it that way.

They put anything inside, when
it is dry, spoons too they put in-
side. In the corner of the yoram
they hang it up.

Old Snake had three elk tes-

ticles [i.e. scrotums], they were
hanging up in the living house,
in the corner of the yoram.
Spoons were in them. They were
spoon holders.

IX. Pahū’t mit va; kunkupāpē-
vāpto-vahitiḥan pehērāhā’

Payōsə ’ara ta:y mu’āvah-
a”k, patu’ā:pūnma vura pukō-
vūr ’ihrovica, pūya va; kāri
kākkum tuvē’ĉihrvāh, takunīk-
vālīc. Pa’asktāvān ’u:μ
pakunīkvarīcxta pa’āvahā. Ku-
nippē’t: “Pā’hāra, ’innā:k
’u:μ pa’asktāvān ’ikvārīcī.”
Pūyava; xas ’innā:k tō-vārīc pa-
’asktāvān.”

Yakūn ’u:μ ’utō’nti pakō-
kasīpnu”k, pamu’āvahā’. Hāri
pa’avansa ’u:μ vura pūva ’a:pūn-
mutihaia pakō ’u:μ pamu’ā-
va’. hāri

Kūna vūra ’u:μ pa’avansa
’ihērāhā xas ’uyē’ĉhrvūtī’hi, ’ihē-
raha xas kunikvarīcxta pa’avansa’. ’Āpxa:n ’usoprāvarati pe’hē-
raha’. Pīrāva kunērīhti ’āpxa:n Thā-
’āxyār pe’hērāha’. Va; kunku-
patō’ratihi’. ’Āpxa:n ’attēpār T
kuynā’kkīc karu kunērīhti’.

Pa’asktāvā:n patakuñikvarīc
ta pa’avahā’, kunas vūra pēĉpūk h
̂tu’affic kāte, va; vūra pamu-
avan tu’ē’t. Pa’avansa ’u:μ h
̂pe’ĉpūk xūs ’u’kēkti, pa’asktāvā:n O
̂ ’u:μ pū’ĉpūk xūs ’ēhihāra, r
̂’avansa ’u:μ musīnū’kkīb ’uθōn
̂i-nív, yō’ram ’ā? Yō’ram ’ā? h
̂ ’u:μ vura ’asiktāvā:n hāri xas
̂ ’uvurāgyvutī, ēthuhrvāk yō’ram
̂ ’ā’. Payaffus kunikyārati t
̂yūxūrīm, xānfā’t, tīntī’n, ’īp, ’
̂a’xyūs, ’ūruhsa’, sāpū’k, kō-
vūra va; payaffus kun’hru-vtī’,
̂
tc- together, with little [cross] sticks.

ra- They dry it that way.

ru They put anything inside, when it is dry, spoons too they put inside. In the corner of the yoram they hang it up.

Old Snake had three elk testicles [i.e. scrotums], they were hanging up in the living house, in the corner of the yoram. Spoons were in them. They were spoon holders.

IX. Pahát mit va; kunkupapé h-vápívahihat pehé-ra'ha'

Payí'ha ḥ'ara tay mu'ávahah'ah'uk, patu'á-púmna vura pukó-vúr 'ihró-víca're, púya va; kári ká-kkum tuye-thrivha', takuník-váric. Pa'asiktáva'n 'u;m pakunikvárici pa'ávaha'. Kuniippé'ir: "Pá-hára, 'Umnak 'u;m pa'asiktáva'n 'ikvíva'ci.'

Puyava: xas 'Umnak tó-váric pa'asiktáva'n.

Yakún 'u;m 'utonti pakó-kasípnu'uk, pamu'ávaha'. Hári pa'avansa 'u;m vura púva 'ápún-muúhara pakó 'u;m pamu'ávaha'.

Kúna vúra 'u;m pa'avansa 'ih'é-ra'ha xas 'uyé-c'f'hví'ti', 'ihé-ra'ha xas kunikvárici pa'ávansa'. 'Ápxaxn 'usuprávarati pehé-ra'ha'. Puyava kuntárihi 'ápxaxn 'áxår pehé-ra'ha'. Va; kunkupató'rháiti'. 'Ápxaxn 'áttécpári kuyná-kkikte karu kunfárihi'.

Pa'asiktáva'n patakuníkvrác pa'ávaha', kuná vúra pócpúk tu'áfic kíte, va; vúra pamu'távan tu'č'ë'. Pa'avansa 'u;m peócpuk xúx 'u'áòti', pa'asiktáva'n 'u;m po'ócpuk xúx 'é-tiha'ra, 'ávansa 'u; musípnükki 'u'éán'ñiv, yóram 'ái. Yo'ram 'ái 'u;m vura 'asiktáva'n há'ri xas 'uvúrá-yvúti', òvuríhwak yo'ram 'ái. Payálfus kunikvárci yuksáram, xanvá't, tinti'yn, 'íp, 'axyú's, 'úruhsa', sáprü'uk, kó-vúra va; payálfus kun'hrú-vúi',

(HOW THEY USED TO SELL TOBACCO)

When a person has lots of food, when he knows that he can not use it all up, then he sells some; they buy it from him. It is the woman that they buy the food from. They tell one: "No; buy it from the woman in the living house." Then one buys it from that woman in the living house. She always counts how many storage baskets of food there is. Sometimes the man does not know how much food he has.

But the man is the one that sells smoking tobacco; they buy it from the man. He measures the tobacco with a basket hat. They pay him a púváva dentalium for a hat full of tobacco. They figure it that way. And for half a basket full they pay a kuyná-kkikte dentalium.

The woman is the one that they buy the food from, but the money she only touches; she gives it to her husband. The man takes care of money; the woman does not take care of money; the man is the one who has his money basket setting there, on the yoram bench. A woman seldom goes around the yoram bench, around the bench above the yoram. What they use for making a dress, abalone, clam, flint pendants, juniper seeds, bull-pine nuts,
'āvansa 'u:m va: pūxxus 'ētīhāřa, 'asīkāva,n 'u:m va: xus 'u'ētī', pa'asiktavan'ūt*p.

Pa'āvaha takunikvāriccaha'k, pēc'puk pāva takunikvāriccara-ha'k, 'ōvōrytī 'ūvrikipōp'u pēc'puk. Va: kunkupē'tvō'vānahiti 'ūvrikipōp'u'ćpuk, pa'āvaha-'ōrāhā pēc'puk. Takumpirp: "Va: pāyky'uk pa'atcvivk'amπikvas 'ūvrikipōp', va: pay paffūrax 'ūvrikipōp'."

If they do not want to sell anything, then people say: "They do not take anything [any money] from anybody."

1. Pāmitva pakō-ōrahitihat pehēraha' (PRICE OF TOBACCO)

'Āpaxān 'axyar pehēraha kyunā-κκίτκ'ā'iru 2 'u'ōrahiti, karu hāri pārvamvarakāmnūtihā.3 Vūra va: kuniθmnati pa'apxān=ānammahate papihIf'ttikicas pakunsupāvaratī pehēraha. Tclesmite vura 'uyā'hitihpa pa'apxā'n, pūkute=ktihāp, xutnhate vura kunikyā-ttihā.

1 Cp. 'ip ni'āsirpē't, I picked it up.
2 Third-size dentalium, sometimes called kuynakitek'ā'iru'k, old man third-size dentalium.
3 Full size woodpecker head, lit. one in which the scarlet reaches the bill. The kinds with smaller scarlet, from the male birds, are called 'icvītttāc.

When they buy food the money that it is sold for is called 'ūvrikipōp'. They call it 'ūvrikipōp' money, the money for which food is sold. They say: "That condor plume is 'ūvrikipōp', this woodpecker scarlet is 'ūvrikipōp'."

If they do not want to sell anything, then people say: "They do not take anything [any money] from anybody."

X. Pahū't kunkupe-hērahitihit

1. Po'hrama

A. Payiōuva kō'k mit kuman'ūhra'm 3a

Va: vura kītī kō'ka'sahupūhra'm mit kunikyāttihat xavicūhra'm,1 karu faqiptūhra'm,2 wē karu xuparicūhra'm.3 Xavicūhra'm karu faqiptūhra'm va: kītī kunic vura kō'k mit pakunikyāttihat.

Xuparicūhra'm yurukvāratūhra'm yurukvāratūhra'm. Pūmit vūra va: I pik tīthihapitat huxxedite pānū'k, kuma'arārual, va: vura kunic mahari vē tānumūssahiti pafānūriteria pānū'tīmiti.


1 Xāvic, Arrowwood, Mock Orange, gordonianus Jepson.
2 Faqiptīp, the wood of any one of the trees ring in or near the Karuk country. It could be used indifferently for making pipes.
3 Xupari'kic, Western Yew, Taxus 3a
4 For illustrations of pipes see Pl. 29 in Powers (reproduced as Pl. 29 in Goddard, Dixon, and Kroeber (for reference).
i-disk beads, olivellas, everything is that they use on a dress, a man does not take care of; a woman takes care of them, they are women's property.

When they buy food the money that it is sold for is called 'ā-vrīkāpū'. They call it 'ā-vrīkāpu' money, the money for which food is sold. They say: "That condor plume is 'ā-vrīkāpū', this woodpecker x scarlet is 'ā-vrīkāpu'."

If they do not want to sell anything, then people say: "They do not take anything [any money] from anybody."

(PRICE OF TOBACCO)

A hat full of tobacco is worth a third-size dentalium, or a full-size woodpecker scalp. The old men keep a small-sized hat for measuring tobacco. The hat does not hold much, they do not press it down, they just put it in there loose.

(TOBACCO SMOKING)

(X. Pahú't kunkupe'hé'rahiti')

1. Po-hrām

A. Payiñoqua kō'k mit kuman-ūhra"m

Va; vura kíte kō'ka'hupe-ūhra; m mit kunikyā'ttihat xavic-ūhra"m, karu fa̱sipūhra"m, karu xupāričūhra"m. Xavic-ūhra; m karu fa̱sipūhra; m va; kíte kunic vura kō'k mit pakunik-yā'ttihat.

Xupāričūhra; m yurukvā'ta-ţhrahmikyāv. Pūmit vūra va; 'ikyā'ttihat phuxxite pânu; kuma'ār̩ra; ṭa; va; vura kunic āmūssahiti pafasipūhra"m. Kuna vura paxuskāmhar va; mit kíte kunic kuniyā'ttihat paxupā'īc.

Papi'ēp va;'uhrā'masahanik va; vura kítechanik xavic-ūhra"m, va; vura kō' kíte pamukunūhra;mahanik pe'kxara; yav papikvah va; panuš̩t̩i't̩i'.

Va; vura ýu:xas 1 sui xé'tticto pamūssu"h, pavura xacic uku-pittī', kūna vura pūmit vura va;

(THE PIPES)

(The different kinds of pipes that there used to be)

The only kinds of wooden pipes they used to make were of arrowwood, manzanita, and yew. The kinds they made most were of arrowwood and manzanita.

The yew pipe is a downriver Indian make. Our people did not make it much. It looks like the manzanita pipe. But they [our people] made more bows of the yew wood.

But the old style of pipe is the arrowwood pipe alone, that was the only kind the Ikxareyavs used to use according to what we hear in the myths.

Elder is soft-pithed, like arrowwood is, but they never made pipes of it. They were afraid of

1 Xavic, Arrowwood, Mock Orange, *Philadelphus lewisii* Pursh var. *gordonianus* Jepson.
2 Fa̱sipū, the wood of any one of the four species of manzanita occurring in or near the Karuk country. The wood of any of these species could be used indifferently for making a pipe.
3 Xupāriču, Western Yew, *Taxus brevifolia* Nutt.
4 a For illustrations of pipes see Pls. 27, 30, 34; also the illustrations in Powers (reproduced as Pl. 29 of this paper), Mason, McGuire, Goddard, Dixon, and Kroeber (for references see pp. 23–34).
4 Yú:xas, Blue Elder, *Sambucus glauca* Nutt.

135
elder, they said it was poison wood, dead person wood.

Some wooden pipes no matter of which kind of wood they were made were provided with stone bowls and some were without stone bowls. Even big pipes were bowlless sometimes. Lots of the men did not have any stone bowl on their pipes. Those were the poor people's pipes, the ones that had no stone bowls.

And some people had stone pipes, the whole pipe of stone.

After the white people came, there were lots of tools. Then the Indians worked everything different. They started in then to make all kinds of pipes. They made some like white men's pipes. They were funny looking pipes that they made. 6

After the white people came, there were lots of tools. Then the Indians worked everything different. They started in then to make all kinds of pipes. They made some like white men's pipes. They were funny looking pipes that they made. 6

a'. Pe'kxaré'y a va: mukunúh'ra'm xavicúhra'm
Pi'ë-p mit 'um vúra ta:y pax-xavic Ka'tim 'in i'urahíram pax-xavic. Va: vura kumú'h'hanik, Ta: pattá'yhanik, pe'kxaré'y a va: mukunúh'ra'm kúra vúra va: pakuniká't-hánik paximtí:p, kari vumí-mahík, pa'ámti:kké'er; kar kárí ma's-ta:v, kará kátákasá, kará muku papa'sní:kké'er v a: kúnikyátt'hánik, pa'ámti'ta:v kúra vúra v a: kúnikyátt'hánik pax-xavic. Xavicúhra'm kari pakunikyátt'hánik, taúntá'túkúcás. Xavicúhra'm papikváahírik va'uh'rá'm h'hanik.

b'. Xavicúhra'm ní tite mit mu'úhra'm xík'ihi tec

6 Pl. 27, d, shows Nat. Mus. specimen No. 278473, apparently collected at the Hupa Reservation, which is declared by Imkyanvan to be a typical pipe carved out by the Indians in imitation of a White man's pipe. She even said that she suspected the soldiers at Hupa had whittled out such a pipe, and not Indians at all. To show how totally unfamiliar Imkyanvan was with northern California all-wood pipes of a kind not made by the Karuk-Yuruk-Hupa, with very slender stem and a portion suddenly becoming much thicker at the bowl end, she declared that the pipes of this type shown in Powers' Fig. 43 (reproduced as our Pl. 29), from McCloud River, Feather River, and Potter Valley, are also freak pipes, made by Hupas "mocking" the White man pipes.

5a See Pl. 27, a, c, e.
6 There was xávic on the Ishipis.
7 Indians cards were also less frequent.
8 Whistles of arrowwood were used in the war dance, brush dance.
9 A stick of arrowwood a foot of dressing the hair after bathing, a year ceremony.
10 Or mà'sükaní. Referring to oracular.
elder, they said it was poison wood, dead person wood.

Some wooden pipes no matter of which kind of wood they were made were provided with stone bowls and some were without stone bowls. Even big pipes were bowlless sometimes. Lots of the men did not have any stone bowl on their pipes. Those were the poor people's pipes, the ones that had no stone bowls.

And some people had stone pipes, the whole pipe of stone.

After the white people came, there were lots of tools. Then the Indians worked everything different. They started in then to make all kinds of pipes. They made some like white men's pipes. They were funny looking pipes that they made.

Long ago there was lots of arrowwood at Katimin rancheria. That was why there was lots of it, because the Ikxareyavs were making flint pointed arrows, and wooden pointed arrows, and Indian cards, and shiny sticks, and shiny tassels, and whistles too they were making, and comb sticks too they were making of arrowwood, and they were making arrowwood pipes too, white ones. It was the arrowwood pipe that they had in story times.

(SQUIRREL JIM'S PIPE WAS A LITTLE ARROWWOOD ONE)

Once we met old Squirrel Jim at Three Dollar Bar Creek, people used to travel through there on horseback, coming from Sawyer's Bar, they used to travel through there, now they do so no longer, they do not travel through there any longer. Then he said: "I am glad to see you folks. I took a smoke a short distance upereek, and then I lost my pipe." "All right, we will look for it." Then

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**Note:**

- See Pl. 27, a, c, e.
- There was xāvic on the Ishipishrihak side, too.
- Indians cards were also less frequently made of pihtiti.
- Whistles of arrowwood were made for children, and were also used in the war dance, brush dance, and deerskin dance.
- A stick of arrowwood a foot or more long, used by the men for dressing the hair after bathing, also used ceremonially in the new year ceremony.
- Or mā:sūkām. Referring to up the Salmon River and its tributaries.
as he passed us, he said: “A little Indian pipe.” He was afraid people would think it was a White man pipe.

(how they make an arrowwood pipe) 118

They hunt for where there is an arrowwood bush standing, where there is one that ought to be good. There were lots of arrowwood trees close to the rancheria [of Katimin]. Sometimes they see upslope a good one for a pipe, and then they say: “There is a good one standing there, good for a pipe, a straight one [bush], one good for making a pipe is standing there.”

When they are going to make an arrowwood pipe, they cut off a piece of the green arrowwood. Some sticks are not good for making a pipe, they are widish [not round]. They make the cut where it is swollen [where twiglets branch off], so it will not be swollen in the body of the pipe. They cut the arrowwood at any time. They are good ones, do not crack, when they make them in the fall; the tree is then dry inside.

118 Or ’u’fere’irik. 12 See Pl. 33, a, for dug-out shaft ready to receive foreshaft. 13 Or pammusu’a, its pith. 14 Since the stone pipe bowl comes to the big end of the pipe about carefaful about that end; and the mouth end about the hole, so

He chanted the word, holding the vowel of the penult very long.

11 For arrowwood pipes in various stages of making and also 4 finished pieces (only the third pipe from the right-hand end is of manzanita) see Pl. 30.

The arrowwood used for pipes is from ¾ inch to 2 inches in diameter, the pith channel is ¼ inch to ¼ inch in diameter. Practically all pieces are straight enough to produce a straight pipe when dressed off, and although the pith channel is often far to one side of the center, the pipe can be centered about it in the dressing.
as he passed us, he said: "A little Indian pipe." He was afraid people would think it was a White man pipe.

(HOW THEY MAKE AN ARROWWOOD PIPE) 11a

They hunt for where there is an arrowwood bush standing, where there is one that ought to be good. There were lots of arrowwood trees close to the rancheria [of Katimin]. Sometimes they see upslope a good one for a pipe, and then they say: "There is a good one standing there, good for a pipe, a straight one [bush], one good for making a pipe is standing there."

When they are going to make an arrowwood pipe, they cut off a piece of the green arrowwood. Some sticks are not good for making a pipe, they are widish [not round]. They make the cut where it is swollen [where twiglets branch off], so it will not be swollen in the body of the pipe. They cut the arrowwood at any time. They are good ones, do not crack, when they make them in the fall; the tree is then dry inside.

They first make hole where the tobacco is going to be, on top of the pipe. It is soft when they make the hole. They dig out the bowl end of the pipe, just as they dig out an arrow, the tip end of an arrow, where they stick the foreshaft in. 14 They also work it outside, they work it to the shape of the pipe, while it is still soft. One ought to whittle it off slow. It is not good to cut it too much in one place. The hole might get spoiled. They might cut into the hole; sometimes the hole is to one side. It is good to whittle it as it is being revolved. One pipe makes lots of whittlings. The hole is not always in the middle, in the middle of the stick; sometimes the hole is to one side. It makes no difference if the hole is not in the center, they watch where the hole is going to come.

Then they dry it, a little back (from the fireplace), not where it is so hot. They dry it there above the fireplace inside the living house. It is not good to dry it in the sun either, it cracks. They dry it there above the fireplace inside the living house; they hang it up. It must dry slowly. They do that way so

The vowel of the penult very long. 6ous stages of making and also 4 e from the right-hand end is of

13 Or 'u't'ê-rê-vê-rak.
14 See PI. 33, a, for dug-out shaft tip of Karuk arrowwood arrow ready to receive foreshaft.
15 Or pamûsu'uf, its pith.
16 Since the stone pipe bowl conceals the centering or noncentering of the big end of the pipe about the pith cavity, the Karuk are not careful about that end; and they are also careless about centering the mouth end about the hole, some pipes having the hole to one side.

Há: t manva vura kumá’tihank pakú’ikmákhtera,‘um suváxrá’hti-hahankan pakaxávío’hra’m. Vura-hú: t manva vura kumá’tihank Tnná’ kíte kunsuváxrá’htíha’ik. Pakunikñá ‘um vura nik há: ri ‘ikmákhtera,‘um kunsuváxrá’htihañik, pú mit vura harixxay nam-máhat ‘ikmákhtera,‘um kunsuváxrá’hti pa’uhram’kivá, vura mit Tnná’ kíte kunsuváxrá’htíha’ti’krikrá’m’mak.


Pipes in the making will crack, if they are destined to crack, at no matter what season the wood is gathered. Sometimes they do not crack although full of sap and in the springtime. They start to crack both from the outside and from the pith channel. If dressed at once to the shape of the pipe and if bowl cavity is dug out at once, while still green, it will not be so likely to crack, for its wood is then thinner and it dries eveny. It is easy when it is still green, easy to work, and that way it does not crack either. Sometimes they used to rub on grease on the outside of the pipe it will not crack, so it will be hard. When it cracks when they are making it, they say: “It is cracked open.”

It was funny that they did not dry the arrowwood pipes in the sweathouse. It was funny that they always used to dry them in the living house. The arrows they sometimes used to dry in the sweathouse. But I never saw them drying a pipe that they were making in the sweathouse; they just dried them inside, in the living house.

The arrowwood they did not boil. I never heard that they boiled arrowwood, they just dried it in the house. But the manzanita they boiled.


17 Or pu’imxáxxa-rátihára.
18 This is the verb also regularly used of a finished pipe cracking.
it will not crack, so it will be hard. When it cracks when they are making it, they say: "It is cracked open."

It was funny that they did not dry the arrowwood pipes in the sweathouse. It was funny that they always used to dry them in the living house. The arrows they sometimes used to dry in the sweathouse. But I never saw them drying a pipe that they were making in the sweathouse; they just dried them inside, in the living house.

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Kó mahite kunsvúxra'hí po'hramikyav 'ahiramávahkam va: 'u:m yámašukate 'ikfu-trásun.

Pút vůravá kumáshupmu'k kunifikutrónutí, 'assamák kunikívára'ti, xákkarari vuru kun-šarávú'kti'.

Karu hári šůpšmúk kunikífutrónutí po'hramušúvar. Šůpšmúk, 'ikfutrónutíra-

19 Their "pipe work."

20 Often with a sátíp, a hazel stick prepared for use in baskertry. The pith is so soft that it can easily be removed with a toothpick. Sometimes the pith is so loose that air can be sucked through it while still intact in the piece of wood cut to the length of the pipe. While the Indians speak of it as being rammed out, it is really dug out as well as rammed out. The Karuk never heard of splitting a pipe tube longitudinally, removing the pith or otherwise making a channel and then gluing the halves together again, as is practiced by the Ojibway in making their pipe stems.
bone, a deer's leg (bone), they first file the bone off, they make its point long, they make it slender, they file it off with a rock. Then they ram it out, coming from both ends, the pipe.

They dry it first. Its pith is softer when it is dry. The ramblings fall on the ground, the arrowwood pith. It is curled up on the ground. The old women and old men call maccaroni that way, arrowwood ramblings, that is what they call it.

(A SALMON-GRUB EATS THROUGH THE ARROWWOOD PIPE HOLE)

(The different kinds of salmon beetle and worm)

And sometimes they bore out the hole in the pipe with a salmon worm.

When they catch salmon, in summer, in a few days it is full of bugs, if it is in an old living house. They live in the dried salmon, and in the salmon meal too they live, and they eat dried deer meat too, and they live in old untanned deerskins too.

The salmon worms are longish ones, the salmon beetles are short ones. In the summertime there are lots of them, in the warm time, eating on the salmon.

22 The kinds of beetles and grubs described were quite satisfactorily identified.

Efforts to obtain a specimen of either the bluish black beetle described respectively or avamavakkay which were found in the area, have not been successful. Among the Division of Insects, U. S. Natick, Necrobia mesosternalis Schiffer, which has been imported from Arizona, a species close, both adult and larva, and in habits of Necrobia rufipes DeGeer, which has been described from Europe. The color of the adult is more red than the adults of Dermestes vulpinus, the state. They are: 
bone, a deer's leg [bone], they first file the bone off, they make its point long, they make it slender, they file it off with a rock. Then they ram it out, coming from both ends, the pipe.

They dry it first. Its pith is softer when it is dry. The ramblings fall on the ground, the arrowwood pith. It is curled up on the ground. The old women and old men call maccaroni that way, arrowwood ramblings, that is what they call it.

(A SALMON-GRUB EATS THROUGH THE ARROWWOOD PIPE HOLE)
(THE DIFFERENT KINDS OF SALMON BEETLE AND WORM)

And sometimes they bore out the hole in the pipe with a salmon worm.
When they catch salmon, in summer, in a few days it is full of bugs, if it is in an old living house. They live in the dried salmon, and in the salmon meal too they live, and they eat dried deer meat too, and they live in old untanned deerskins too.

The salmon worms are longish ones, the salmon beetles are short ones. In the summertime there are lots of them, in the warm time, eating on the salmon.

The salmon worms are the salmon beetle's children. There are all sizes of them. The salmon beetle lays eggs on the salmon, little eggs, lots of them. The salmon worms hatch out. Soon there are lots of the worms. Quickly they grow big. Then they hatch out again, they turn into salmon beetles. Then they lay eggs again.

They live all the year on the salmon. Sometimes we eat some of them, like we do grasshoppers. When we peel the skin off, then we see the bugs crawling out, when we peel it off. When we clean the salmon, we take it outdoors, then we brush it off with a bundle of hazel sticks, then they fall on the ground, and that is where they perish.

There are six kinds of salmon eaters, there are six kinds that eat dried salmon: there are three kinds of salmon beetle and three kinds of salmon worm.

The kinds of beetles and grubs described by the Indians have been quite satisfactorily identified.
Efforts to obtain a specimen of either adult or larva of the small bluish black beetle described respectively as the only phasaf and 'amvavakkay which were found in the dried salmon before the Whites came, have not been successful. According to Dr. A. G. Boving, of the Division of Insects, U. S. National Museum, it is probably Necrobia mesosternalis Schiffer, which is native to America and reported from Arizona, a species closely resembling in appearance of both adult and larva and in habits the common cosmopolitan Necrobia rufipes DeGeer, which has been introduced into America from Europe. The color of the adult is bluish black, and it is smaller than the adults of Dermestes vulpinus and Dermestes lardarius, which is exactly what the Karuk state. The larva is reddish (according
There are three kinds of salmon beetle already:

One kind of salmon beetle is little, black bluish ones. This is the old-time salmon beetle.

Another kind of salmon beetles are larger, they are black, they are black all over.

to Dr. Boving, more precisely reddish blue or brownish blue) and not very hairy, which agrees with the Indian description of the original pipe-boring worm, listed first in the text, and indicates that the first-listed beetle and worm were adult and young of Necrobia. The larvae of Necrobia species live in carcasses, meaty or greasy refuse of all kinds, hides, old clothing, rags, or shoes. While making galleries is not the regular habit of this larva, it is capable of making holes and galleries. A Necrobia larva confined in a bottle by Dr. Boving ate its way through the cork. The Necrobia larvae are also well fitted for making galleries since they are practically hairless. Dermestes larvae on the other hand live in soft material and are quite hairy.

The second and third kinds of beetle enumerated in the text have been identified respectively Dermestes vulpinus Fabr. (black all over) and Dermestes lardarius Linn. (black with the foremost part of the wing-covers yellowish gray). These are both Old World species, now cosmopolitan, and introduced into America by the Whites. They are species occurring in the salmon and seen about the houses of the Karuk at the present time. The worm listed second in the text is the larva of either of these species, the appearance being almost identical. It is interesting that the older Karuk still remember that these are not the old-time kind.

The worm listed last in the text, occurring only in actively rotting salmon, and white in color, is the maggot of fly species.

The boring habits of another Dermestes species, *D. nidum*, are of interest in this connection. *D. nidum* lives in the nests of herons from Massachusetts to Texas and eats fish refuse. The larva of this species when about to enter the pupa stage, bores into the heartwood at the broken off end of a twig to a depth of an inch or more (precisely after the manner of Karuk pipe boring), sheds its skin to plug the entrance of the hole, the hair sticking backward to block any intruder, and when the beetle hatches out it is strong enough to back out, ejecting the skin. (Information about habits of *D. nidum* furnished by W. S. Fisher, Division of Insects, U. S. National Museum.)
There are three kinds of salmon beetle already:

1. One kind of salmon beetle is little, black bluish ones. This is the old-time salmon beetle.

2. Another kind of salmon beetles are larger, they are black, they are black all over.

3. There are three kinds of salmon worm too:

   - One kind of the worms has little hair on. They are very red, they are kind of grayish red ones. In a greasy wooden cupboard they live too. They smell the grease. They eat wood or anything if when it only has grease on it, they eat it. And whenever we pick up an old rag, they are living in it too. That is the old-time salmon worm. That is the tobacco pipe borer, is the salmon worm. Because they heard in the stories that they were using it, that salmon worm, that is why they use it. It eats out the pipe pith.

   - Another kind of the worms are hairy ones, big ones. They did not use to be here long ago. Now there are lots of them.

   - Then there is another kind of salmon worms that are white ones, little ones, they eat the rotten salmon, whenever that dry salmon gets rotten, then they eat it.

About that same size there is another salmon beetle, only it looks different. They are big ones too, striped across the middle.

- There are adult and young of Necrobia, live in carcasses, meaty or greasy thing, rags, or shoes. While making of this larva, it is capable of making a larva confined in a bottle by Dr. cork. The Necrobia larvae are also since they are practically hairless, hand live in soft material and are beetle enumerated in the text have nestes vulpinus Fabr. (black all over) black with the foremost part of the These are both Old World species, d into America by the Whites. They ion and seen about the houses of the worm listed second in the text is the appearance being almost identical. Karuk still remember that these are xt, occurring only in actively rottingmoag of fly species. Dermestes species, D. nidum, are of nidum lives in the nests of herons d eats fish refuse. The larva of this pupa stage, bores into the heartwood a depth of an inch or more (precisely boring), sheds its skin to plug the king backward to block any intruder, it is strong enough to back out, n about habits of D. nidum fur-of Insects, U. S. National Museum.)

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23 Or yíθa kumapássay va; vúra xá's kó's, there is another salmon beetle about that same size.
24 Nondiminitive ké'ticas would never be applied to salmon beetles, the diminutive, usually translated as larger, being preferred.
When the pipe is dry, they spill salmon grease into the hole that has been dug in the pipe. They stand it up on end. Then they watch it. The grease soaks in slowly. Then they see that the grease has dried, the grease has already soaked in.

Then when it gets dry, that grease, then they look for a salmon worm; then they look for the worm there on the dry salmon. There always are lots of them on the backbone, on the backbone meat. Then they put it in, in the pipe. It is a medium-sized worm that they put in. Then with pitch they shut it up. Then they hang it up with twine. It eats its way through.

Then after it has hung for a long time, then all at once they see that the pipe has been bored through. Behold, he has eaten along the pith channel of the unfinished pipe. Then they fix the pipe.

They do not do it with the worm all the time. A man puts it in there just because he wants to brag over his pipe. And sometimes the worm does not do the work, sometimes it gets suffocated. The way that they usually do is to ram it out.
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The informant is grouping both the ramming and the worm-boring processes under the term “ramming.”

A chip of this rock was used for many purposes as a knife.

See Pl. 27, b, and Pl. 30, third specimen from right-hand end.
The piece of manzanita used for making a pipe must have double the diameter of the large end of the pipe, if the principle of eliminating the heartwood is followed, as Yas always does. Since the largest manzanita pipes, of what is called Yuruk style, are sometimes 2 inches in diameter at the bowl end, a piece of manzanita some 4 inches in diameter is required. Such large pieces are familiar to the Indians, since they are used in making manzanita spoons.  

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28 Or 'úmtcùnti', it always gets cracked.
for he is going to make two out of it. Then he goes home, packing the wood that he has “fixed,” the manzanita wood.

Then he splits the wood in the middle. If he does not split it, if he makes it with the heartwood inside, it always cracks. If the heartwood is inside, it always cracks, whether green or dry. But if he splits the manzanita wood, then the pipe that he is making does not split. They make the manzanita spoons the same way too, they chop out the heartwood from inside of the spoon.

(HOW THEY BOIL THE MANZANITA WOOD)

Then the first thing they boil the manzanita wood in hot water, so it will not crack, so it will be stout. They boil the wood when they are going to make a pipe, just as they do to a spoon that is being made, when they are going to make a spoon.

(HOW SOMETIMES THEY SOAK THE PIPE THAT THEY ARE MAKING IN GREASE)

Sometimes they soak it in grease, in eel grease or in bear grease. If making a pipe must have double pipe, if the principle of eliminating is always does. Since the largest ed Yuruk style, are sometimes 2 nd, a piece of manzanita some 4 Such large pieces are familiar to making manzanita spoons.

(Bottle fragments were what Vaskak worked them with most, when he made his spoons, his manzanita wood spoons. With them he scraped the outside of

31 Or takuntaxicxicáyá-techá'.
ruv'tihat 'avahkam. Papice'k-te 
tokyâ-hâk mit kic sâm:jum  
'ôhrû-vtiha'. Mit upâtitiha': Yëp-  
ca pasak'âssipâtcuntcut, yâthah-  
sa'. Yâ's 'úc:m karu vura mit  
vôhrû-vtiha't pasak'âssip, pâmitv  
ô'kyâ'titham panu'mâ'hâm, tây  
mít 'ûkyâ'titham po'hram.  
Xás va;  'avahkam xú'skúnic  
takuníyam teintc'kkâram'm.k.

c. Paxparic'yâhram'm
Payurukvârâs hârî kunik-  
yâ'tti'm, kunîpit'ti', xuparic-  
yâhram'm. Va; vura kunkupe-  
yâ'hâhitì pafasâp'yâhram'm.

  d. Pa'aso'hram'yâhram'm
Va; vura kunkupe-kyâ'hîti pa-  
'sâó'hram'm pe-k'kô'dë kunkupe-k-  
yâ'hîti'.32 Hârî vura payvâhâ'm  
xavamnîha; k munâ'hîti va; kô-  
ka'yâhram'm,34 tûppitc pava;  
kô'ka'yâhram'm.
Hârî vura va; 'ikk'yô'r kâru  
 kunîp'ënti 'asô'hram'm, kunî-  
p'ënti  'asô'hram'm, 'ukkô'râhitî  
pipe bowl, to make more prominent the idea of stone pipe bowl,  
although 'ikk'yâ'rô means nothing but stone pipe bowl anyway.  
Similarly 'asô'hram'yâhram'm, lit. stone pipe pipe, is formed, it being  
felt as a clearer way of expressing stone pipe than is 'asô'hram'm alone,  
since 'asô'hram'm is also the name of a magical worm that eats people  
in the head.

  32 See p. 154.
  33 "What is apparently a portion of a pipe wholly of stone was  
picked up on the surface near Honolulu, on the Klamath River.  
(Fig. 69.) It is, however, different from the type of pipe used by  
the Shasta, and was regarded by them as mysterious, and probably  
endowed with great magic power. It is nicely finished on the  
outside." Dixon, The Shasta, p. 392. Several Karuk and also  
Shasta informants have known that all-stone pipes were made by  
the Indians. They were doctor pipes, hence the connotation of  
mystery suggested by Dixon's informants.
them. He did not use a knife on the outside. When he first made them was the only time he used a knife. He said: "The bottle fragments are good ones, are sharp ones." And Yas also used to use bottles, when he used to make his pipes, used to make lots of pipes. Then they smooth the outside with a scouring rush.

(THE YEW PIPE)

The downriver Indians sometimes make yew wood pipes, they say. They make them the same way that they make the manzanita pipes.

(THE STONE PIPE)

They make the stone pipe like they do the stone pipe bowls. Sometimes nowadays in the old ruined houses we find that kind of pipe, they are small ones, that kind of pipes.

Sometimes also they call a stone pipe bowl 'as6-hra'am. They frequently prepounded to 'ikk'ö'r, went the idea of stone pipe bowl, ng but stone pipe bowl anyway. Tone pipe pipe, is formed, it being tone pipe than is 'as6-hra'am alone, of a magical worm that eats people.

pönti 'asö-hra:am 'ukköraham po'hra:m karu hári kunippönti 'asö-hram 'ikkö'r.

Vákka'y karu vura võövü yöti 'asö-hra:m,m 'äre:ra kunfam:t, 'axvák su' kunfam:t, pa'ë-meca va; kunayuku'nm:t, pa'ë-mk'avmsa'. Pukúcix xüthap kiri va; nüdvüyvnm:t, pa'asöhra:am karu vura pe'kkö'r 'asö-hra:am pava; kunam:t, pa'avakkay, pa-arattánva kunam:t.

B. Po'hramikkö'r

(PHONE PIPE BOWLS)

a. Ká'kum 'ukkörahina-ti po'hra:m

Puufääi:p kitchhara pe'kkö'r kunikyaráti, xavicöhra:m karu vura 'ikkö'r kunikyaráti.

Pa'ararakkámnîmitesas va; 'um:mnuk vura pu'ikkö'rühitihan pamukum'ühra:m, xavicöhrammünnaxipte vûra, 'um:vûra. Técmyu'tc 'umtáktu'kti, sükamu 'u'tik'uttí, 'ipann'tc tóm'tak, pehëraha va; ká'nu uvrårripti.

Pa'uhramyë-pe ukkö'rähnti 'asaxsümü'k. 'Ikya'kamikyav xas po'hra:m 'ukkö'rátiti.

Va; 'um pe'kkörayë'pc pa'asö-thë'ûrtí kunic kemékkö'nr.

b. Kætimf'Pa'as pakunix-pënti 'Ikö'ta'as

(The Rock at Katimin Called 'Ikö'rá'as (Pipe Bowl Rock))

Va; vûra yittcet pa've; kunam's Kætimf't. Va; vûr ìvëy(523,531),(691,573)-ti 'Ikö'ta'as. 'Ikëk'ë'âck 'uh-yaráprámti, 'Asa'uruh'ê-ka'm.

say: "The pipe is bowled with an 'asö-hra:am." And sometimes they call it an 'asö-hra:am pipe-bowl.

There is a kind of worm too called 'asö-hra:am, they eat people, they eat them inside the head, the big doctors. Sometimes they do not like to call a stone pipe or a stone pipe bowl 'asö-hra:am just because of those worms, those pains.

Manzanita was not the only kind that they put stone pipe bowls onto, the arrowwood also they fitted with stone pipe bowls.

The poor people's pipes had no stone bowl, they were just wood. Pieces quickly come off, it burns through inside, a gap burns out at the top rim, the tobacco spills.

But the good pipe is bowed with serpentine. It is much work when a pipe has a stone bowl on it.

The good bowls are the fat-like rock kind of bowls.

There is only one rock of the kind at Katimin. It is called the Pipe Bowl Rock. It is setting out in the river, out from Round

35 Also 'asö-hná'm'îmite, dim.
35a See Pl. 31.
36 'Asa'ðru is on the Katimin side and 'Ikö'ta'as is out in the river from it.
In the Katimin side out in the water it is setting. All the sacred things are on the Katimin side, on the Ishipishrihak side there is nothing. The Indians used to come from far to peck off that rock.

**THE IKXAREYAVS THREW DOWN THE GOOD ROCK**

They threw it out in the river, that big black steatite rock, they said: "Humans will be pecking it off. Would that Human will have to work hard before he will have a good pipe." That was the Ikxareyavs' rock, they say, the Ikxareyavs too made their pipe bowls there of that same rock. For a long time they did not want the white people to buy that kind of rock, a pipe bowled with bowl rock of that place. He might pack it far away, and that then the world would come to an end, the Ikxareyavs would get angry, because they had packed away that pipe bowl. They did not use to sell it.

**HOW THEY PECK IT OFF**

They swim to that rock when they are going to peck off a pipe bowl, when they are going to make a pipe. And sometimes in a canoe they go to that rock. They find a good place to peck it off. Then they peck it around in a circle, leaving it sticking up in the middle. For a long time he pecks around it. Then all at once they peck it off, they peck off in the river, that rock, where pieces have been pecked out.

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36a For picture of this rock and close-up where pieces have been pecked out, see fig. 12.37 Mg. shiny rock.
38 Mg. rock white clay.
Rock. On the Katimin side out in the water it is setting. All the sacred things are on the Katimin side, on the Ishishirihak side there is nothing. The Indians used to come from far to peck off that rock.

(The Ikxareyavs Threw Down the Good Rock)

They threw it out in the river, that big black steatite rock, they said: "Humans will be pecking it off. Would that Human will have to work hard before he will have a good pipe." That was the Ikxareyavs' rock, they say, the Ikxareyavs too made their pipe bowls there of that same rock. For a long time they did not want the white people to buy that kind of rock, a pipe bowled with bowl rock of that place. He might pack it far away, and that then the world would come to an end, the Ikxareyavs would get angry, because they had packed away that pipe bowl. They did not use to sell it.

(How They Peck It Off)

They swim to that rock when they are going to peck off a pipe bowl, when they are going to make a pipe. And sometimes in a canoe they go to that rock. They find a good place to peck it off. Then they peck it around in a circle, leaving it sticking up in the middle. For a long time he pecks around it. Then all at once they peck it off, they peck off the piece that is sticking up in the middle. Then he takes the rock that he has pecked off. Then he swims out, he holds the rock very tight, he is afraid it might fall in the river. Then he goes home. He makes the pipe bowl at his living house.

(The Rock at Katimin Called 'Asaxús'as (Soft Soapstone Rock))

Sometimes they call it 'asaxús'as, and sometimes they say 'asamtu'p. At Katimin by the river, downslope from Katimin, there are some rocks of that kind, 'asaxús'as. There is one big rock there that they call 'asaxús'as. They sometimes make pipe bowls of it, but it is soft. It is greenish streaked inside. It is visible where they were cracking it off on top. It is not much good for making pipes, it will soon crack when it gets hot.

After the White people came the Indians made pipes of that soft rock, some long ones and some short ones. That was what they were making them for just so the White people would buy it from them. They were just fooling the White people. They [the stone pipes] were not very good, they were soft ones. Sometimes they paid them $10 for one pipe.

In the wintertime we were making pipes, and knives, all

For picture of this rock and close-up of a section of the top of it where pieces have been pecked out, see Pl. 32, a, b.
kó'u'a pakúma'ú'ú'ú, pa'ara-rá-tu'ahu, pa'apa'axantín-nihíte,39 pe'kvára'ú, xáttikúrap má kar tu'ahu.39 'U'ápümüni va; kar uxurúhárahi pa'ará'ú.39

j. Va; karu ká'úm 'u'asáxusúshiti Sihtirikusám

Hári Sihtirikusám pa'as kunik-nansúr-títhi'ahnik pe'kóorékyav, hári kárú kun'é-tci'prinatíthi'ahnik. Va; ká'úm karu vura pe'kkó'tá's kunikyá-ttíthi'ahník Sihtirikusám. 'Axaxusyámmatacísí Sihtirikusás, kuna vura xé-tecícsás 40 Xé-tecícsas 'ú'm pe'kkó'úr vá; vék'ya, páva'mú'úk vék'ya 'ik-ko't xé-tecícsa, patapríhara'as 'ú'm vura ni kunikyá'úic, vá; kó'úk pakuníkyá-ttíthi'ahník va; ká'úm, 'innácrav karu vura ni kunikyá'-vé vá; kuma'úm kuna vura xé-tecícsa.41

(THERE IS SOFT SOAPSTONE AT SIHTIRIKUSAM, TOO)

And sometimes at Sihtirikusam they used to peck off rock for making pipe bowls or picked it up. They used to "make" pipe bowl rocks at Sihtirikusam too. Those are good looking soapstone rocks at Sihtirikusam, but soft, soft for making pipe bowls of, but they make indeed paving rocks there, that was the kind that they used to make there, and stone trays also they make out of that rock, but soft ones.

(HOW THEY SHAPE THE PIPE BOWL)

They worked it first with a rock. They chipped off little pieces. They rub it on a flat rock. They rub it down. They make it good outside first. They did not finish it up so good while there was no hole in it. They did not make it thin. When it already had a hole in it, then they fixed it good. They made

k. Hári 'itecá'únite vúra tócita takuníkyav

Hári 'itecá'únite vúra tócita takuníkyav pe'kkó'tó'r, hári 'it- kó'ú'ú'ú, 'inná'úk vúra utá'yhi'ti'.

l. Pahú't kunkúpe'yá'yhi pe'k-kó'ú'ú'ú.412

Picci'p 'as vura mó'úk pakunik-yá-ttíthi'ahnik. Tóppítecs vura kunikyá-súmú-títhi'ahnik,42 'As-sak 'a'ú xas kunúnya-ttíthi'ahnik, kunúnya'úriti hvúti'ahnik. 'Ávah- kam picci'p yav kunikyá-ttíthi'ahník vura vá; pupíkyá'ú'ná'yá-ttíthi'ahník, papúva sûruvárahiti'ahi'sk puxutnahité 'ikyá-ttíthi'ahník. Pátsú? 'usúruvárahiti'ahi'sk,

39 John Daggett, who lived up the Salmon River at Black Bear mine, and collected many ethnological objects from the Indians in the nineties.
40 Or xé-tecícsas 'uma vúra.
41 Or xé-tecícsas pa'as.
412 For illustration of two detached pipe bowls, both of 'asáxusú's, see Pl. 32, c.
42 Or non-diminutive kuniknansúr-títhi'ahník.
kárixaskomaháyá-te takunikyá'n-
nik. 'Ippan'-te ké-te, timiyá-te va;
pakunkup'é-kyá-híthiánik, su'kam 'úhyá'kkivit43 va; kun-
kupe'kyá-híthiánik, paká'n su' uyáramnihe; 'úhrá'm'mak.
Tím kó-vúra kunímyá'á-tchiti-
hiánik,44 fi'-ppáyav kuníkyá'ttíhi-
ánik, xúskúnic kuníkyá'ttiánik. Karíxas vé'kúramá'k pakunkik-
ru'ránnatihiánik pe'kk'ó'ó'ó'r. Hári sáhyúx kuumüt'únni-
vihiánik, va; 'ú'm tó'ém-
yá-te kuníkrú'ránnátihiánik. Sú-
káru vura pakunkhrú-víthiánik
passárvur kuníkrú-prináastihi-
ánik. Picei:x va; kuntánrutí pa-
'tppanka'n, karíxas súruka
kunímyáv pasánnávánate. Va;
vura 'ítca'níte vura kó-vúra kuní-
kyá'ttíhiánik, 'avahkam karú vú-
ra, karú vura sú'káma. Sú'ká
káru vura tiniyá-te kuníkyá'ttí-
hiánik.

(how they shape the pipe bowl)

They worked it first with a
rock. They chipped off little
pieces. They rub it on a flat
rock. They rub it down. They
make it good outside first. They
did not finish it up so good while
there was no hole in it. They
did not make it thin. When it
already had a hole in it, then
they fixed it good. They made
ike pipe bowls, both of 'asáxxu's,
úró'títhánik.

(kinds of things, Indian things,
then the White man, who bought
things, came around, in the spring
of the year. He knew the Indians
were hard up.

(THERE IS SOFT SOAPSTONE AT
SIHTIRIKUSAM, TOO)

And sometimes at Sihtirikusam
they used to peck off rock for
making pipe bowls or picked it up.
They used to "make" pipe bowl
rocks at Sihtirikusam too. Those
are good looking soapstone rocks
at Sihtirikusam, but soft, soft
for making pipe bowls of, but
they make indeed paving rocks
there, that was the kind that they
used to make there, and stone
trays also they make out of that
rock, but soft ones.

(how they fit the pipe bowl on
the pipe)

They always have the pipe only
half finished when they put the
pipe bowl on. They make the
pipe the same size as the bowl.
And they file the stone to the
same size as the pipe. They
plane the pipe off on top. They
make the bottom flat, too.

(sometimes they make several
at a time)

Sometimes they make several
pipe bowls at a time, sometimes
five; they store them in the
living house.
they are going to put the rock on. If it does not fit, they scrape the wood off again, and they measure it again. Every once in a while they put it back again on top of the pipe bowl; they try it on to see if it is right. They make it just the right size. They make it even, fitting it good. Then they get through.

**HOW THEY GLUE IT ON**

The last thing they make the glue. They make the glue only when they are going to use it. They make it in the living house by the fire.

They use sturgeon skin for making glue, or sometimes salmon skin. They chew it good. They spit it onto a steatite dishlet. When they think it is enough, then they cook it. They heat it, on the dish.

Then they mix a little gum and pitch, young Douglas fir tree pitch, into the sturgeon skin. Three kinds they mix together.

The gum they get off of wild plum bushes. Lots of those gum bushes grow upslope of Katimin. The gum comes out at places on them. They just have skins where the fruit was going to be. Nowadays they use sometimes peach or plum gum, they no longer use the [wild plum] gum.

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46 Or 'imnionam'änammähäte.'
they are going to put the rock on. If it does not fit, they scrape the wood off again, and they measure it again. Every once in a while they put it back again on top of the pipe bowl; they try it on to see if it is right. They make it just the right size. They make it even, fitting it good. Then they get through.

(HOW THEY GLUE IT ON)

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Then they mix a little gum and pitch, young Douglas fir tree pitch, into the sturgeon skin. Three kinds they mix together.

The kind of pitch that they mix in is the pitch of young fir trees. The young fir is pitchy all over, as if it were breaking out with pimples. With a little stick they punch it off. It is called punched off stuff, young Douglas fir punched off pitch. They mix it with the glue.

They stick a hazel stick inside so the glue will not run inside the pipe. Then they smear the glue on the stone pipe bowl good. Then they put the bowl in the pipe. Then they stand the pipe on end, the stone bowled end down, they let it dry that way. Then they put it in the living house. It lies in there a long time in the warmth.

Then they scrape off the glue that has run out. They make it smooth all over, they make it even all over, they finish it out good. Then they polish it with scouring rush. Then sometimes they rub grease all over it when they finish it.

The kind of pitch that they mix in is the pitch of young fir trees. The young fir is pitchy all over, as if it were breaking out with pimples. With a little stick they punch it off. It is called punched off stuff, young Douglas fir punched off pitch. They mix it with the glue.

(How they remove the pipe bowl)

When anybody wants to remove the stone bowl from a pipe, he soaks it in warm water, the glue melts off. Then he fixes it over again, he makes fresh glue.
C. Pahút mit k'ós po-hrá'm, pamít hút kunkupettí't-kíra-híthá't

a. Pahút mit k'ós po-hrá'm

a'. Púmit várarmasák'ámsahara po-hrá'm

'U'mkun vúra va; kunkupá'-púnmáhi'tí'. Pekkara'yav karu vura vakóshá'ník pamukunúhrá'm, va; pakunfú'hi'tí'. Va; vúra kó'sámítéas kíte pamukunúhrá'-msahá'ník. Vúra va; kárixas paváramashé'ník, Pa'apxántinínhíte kári takunár'a-ráhíthiá'ník, va; kárixas vúra paváramashé'ník pamukunúhrá'm, pe'kýará ras takuntá-rahíthiá'ník. Yurukvárás mit picci'p paváramas pamukunúhrá'm. 'U'tó kunkúmá-tháník pamukunúhíthá's yurás-tí'm. Várarmas 'ákúnicas pamukunúhrá'-msahá'ník. Ká'kum kuyrak'á'ksíp 48 'uvárámásháhi'tíhá'ník. Ká'kum ípcú'íniká'técé, ká'kum 'axak 'á'ksíp, ká'kum í'sa'á'ksíp, pamukunúhrá'mhálítk Payurukvárás. Yépea mit po-hrá'marára'sha'sa', 'uvé'hvárá-híthát mit xe'kva'xe'kha'sa'kh.

b'. Pahút mit k'ós pa'xavíc'rá'hrá'm

Xavicúhrá'm u'm vura pu-várámák'mhá'rá, í'sa'á'ksíp kar í'evit va; vúra kíte kunkipýá-yí'mmú'tí'. Xavicúhrá'm va; u'm púva; kó; várar 'ík'á'tíhá' pakó; fási'piúhrá'm kuníkyá'títí', (SIZE OF ARROWWOOD PIPES)

An arrowwood pipe is not very long, 1½ spans 48 is as big as they make them. The arrowwood pipes they do not make as long as they do the manzanita pipes, those are long ones, manzanita pipes did not use to be very long.

They know that way. The Ikxareyavás had their pipes of that same size, as the Indians believe. That is all the size of pipe that they made. Only then they started in to have long ones, when the White people came. Then they had their long pipes, after they had tools. The downriver Indians were the first to have long pipes. From outside they bought tools from the coast. They had long red pipes. The length of some of them was 3 spans. Some were shorter ones, some 2 spans, some 1 span, that the downriver Indians had as their pipes. They were good ones, those long pipes, they were inside of long pipe sacks.

(SIZE OF ARROWWOOD PIPES)

48 The span here referred to is the distance between the ends of spread thumb and forefinger. A thumb to middlifinger span is also sometimes used. Va; vúra kíte kunkhrú'vítí tik'anpí'm'mátc, patakus'á'ksípré'hu'k, há'ri vúra xas pa'atépti'k kárú.

va; 'u'm várámás, fási'piúhrá'm 'u'm várámás. Nímmamíte vúra há'ri takuníkyá, 'ik'ó'rá'hi ppuk. Va; kunpúp'ntí xavicúhrá'm, fási'piúhrá'm, po-hrá'm étanamamaháf. Va; yamu hu kátté'ppas va'uhramíkya'va; va; pakúnimitéas pamukunúhrá'm.

c'. Pahút mit k'ós pa'é'm-úhrá'm

Pavura ko-kó' kuma'úhrá'm mit pamukunúhrá'm pa'é'me'a', ká'ku mit várarmas pamukunúhrá'm, karu ká'kum ípe'úniká'técé. Va; kárixas mit kíte puxx'ítí várarmas pamukunúhrá'm pa'é'me'a', pa'apxántinínhíte kári mit patakunívyihu'kka't. Va; kári mit ká'kum pa'é'me'a puxx'ítí várarmas pamukunúhrá'm.

'Ék'án 49 pámitva mukuhín-métok 49 várá mit pamu'túhrá'm, ínevírik mit 'ukúrám-níhu'vá 51 pamuúhrá'm. Fási'piúhrá; mit, yú' ve'kyá'ppu'ha'nik, thúffí.

Vá'ra mit mu'úhrá'm 'Ayórirí-ké'txav. 52 Máru kunpícucu'vanik, 'ahvá'á'k só' máuf. Kunín'íyi'thá't, kák'kum pamu'túnívúv kun'íyi'thá't, xay nukú'Há'54, kunxú'ti xay nukú'hu'á'. 'É'm'mít, k'ará'wa', pakó'txav.

48 Little Ike of Yutimin Falls, this Indian name of his.
49 His Indian names were (1) Ipára', a famous suck-doctor.
50 An old expression of length.
51 Mg. 'Ayórrí, Shavehead. H káro'm 'Ara Ipásfurúáthiá, mg marriage on the upriver side of mother. She was a suck-doctor.
They know that way. The Ixxareyavs had their pipes of that same size, as the Indians believe. That is all the size of pipe that they made. Only then they started in to have long ones, when the White people came. Then they had their long pipes, after they had tools. The downriver Indians were the first to have long pipes. From outside they bought tools from the coast. They had long red pipes. The length of some of them was 3 spans. Some were shorter ones, some 2 spans, some 1 span, that the downriver Indians had as their pipes. They were good ones, those long pipes, they were inside of long pipe sacks.

An arrowwood pipe is not very long, 1½ spans is as big as they make them. The arrowwood pipes they do not make as long as they do the manzanita pipes, those are long ones, manzanita pipes are long ones. Sometimes they make a small one, without stone pipe bowl. They call it a little arrowwood pipe, that little pipe. That is the easiest kind of pipe to make, that is the poor people's pipe.

Doctors had pipes of all sizes, some had long ones and some had short ones. The doctors only had the very long pipes after the White people came. Some of the doctors then had very long pipes.

Ike's deceased father had a long pipe, it reached to his elbow. It was a manzanita pipe, of downriver make, from Requa.

Ike's Indian names were (1) 'Ipco'khv'an, (2) Ye'fippa'n. He was a famous suck-doctor.

Ayishrümke-tcaxv used to have her pipe long. They kept it upslope in a hollow tree. They were afraid of it, some of her children were, "lest we get sick," they thought "lest we get sick." She was a doctor, too, that shavehead was.

Little Ike of Yutimin Falls. His name, Ike, is an adaptation of this Indian name of his.

His Indian names were (1) 'Ipco'khv'an, (2) Ye'fippa'n. He was a famous suck-doctor.

An old expression of length.

Mg. 'Ayshi'rem, Shavehead. Her name in earlier life was 'Ayishrümke-tcaxv. 'Ara 'Ipasefurúthhán, mg. she who took somebody in half-marriage on the upriver side of 'Ayshi'rem. She was Steve Super's mother. She was a suck-doctor.
Those two were the biggest doctors, Yefippan and Ayiirim-kyaroom Va’arar.

(TOBACCO CAPACITY OF Pipes)

Some pipes do not hold much tobacco, and some hold much. Also a big pipe holds more, a little pipe less. If a person likes tobacco, such a person thinks: "Would that there is more in there."

In the old times when they used to make stone pipe bowls, when there was a big stone pipe bowl, when the stone pipe bowl was big, it held much tobacco. It had a big pipe bowl cup. When the stone pipe bowl was small, it did not hold much, its hole was small. But now they make the stone pipe bowl any kind of way, they think: "They will buy it from us anyway." Sometimes when the stone pipe bowl is big the stone pipe bowl has a small cup in it, and sometimes a little stone pipe bowl just has a big cup in it. Sometimes the pipe holds little tobacco. Sometimes even a big pipe holds little tobacco, they make the place where the tobacco is put in so small. Some pipes do not hold much tobacco, and

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53 The transverse surface of the m pipe collected by F. E. Gist, U. S. Museum, specimen No. 278471, is painted red. Mr. Gist made Hupa and Katimin. Of the specimen's inlay is called yux6anan, abalone. Both abalone and yux6anan or yux6annanite, according to the two standard kinds are shown of an arrowwood pipe inlaid with abalone. Museum, specimen No. 278471, collection is shown in Pl. 27, a.
Those two were the biggest doctors, Yeippan and AyiOrimkyarom Va’arar.

Some pipes do not hold much tobacco, and some hold much. Also a big pipe holds more, a little pipe less. If a person likes tobacco, such a person thinks: “Would that there is more in there.”

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The only time the Indians think they make something nice, is when they paint it red, or sometimes black. Sometimes now they paint a pipe with White man paint. That is not the old style of pipes, that painted kind of pipes.

Sometimes the Indians inlay a pipe’s body with little abalone.

A piece of the mouthpiece end of an arrowwood pipe collected by F. E. Gist, U. S. National Museum specimen No. 278471, is painted red. Mr. Gist made his collection about Weitspec, Hupa and Katimin. Of the specimen was said: ‘Uhram?apamak ’axkunic ’uyvuruukkahiti’, pakat ‘uvupa-ksurahitihi, at the mouth end it is painted red, where it is cut off.

62 Or kun’urukurivhuti’.
shell pieces. They measure them the size they are going to be. Then they make the holes on the surface of the pipe. They make the holes just the right size for putting the abalone shell pieces in. Every once in a while they put them in; they measure that way, when they are making it.

Then they smear the holes with glue. Then they put the abalone shell pieces in. The pipe is going to look nice. Then they scrape the pipe off to make it smooth. They make it so smooth. That is why it is so smooth, because they polish it with scouring rush.

**HOW THEY USED TO SELL PIPES, AND THE PRICES**

They never used to sell pipes much long ago. They used to make them for nothing, they used to make them for their relatives for nothing. They sold them then when they had a stone pipe bowl on them. Some people sold a pipe for two bits, when it had no stone pipe bowl.

A good looking pipe used to sell for a dollar.

**HOW THEY USED TO BUY PIPES DOWNRIVER**

Sometimes they used to go downriver to buy bows, and pipes, too. Downriver they make pretty bows; they paint them red.

64 From English two bits.
65 Or yi00 icpu kyunaka’ite ka’iru, one dentalium of the third length; or vanta’a, from English one dollar.

**THE NEW YEAR'S CEREMONY**

Kuna vura 'i00anepikyar' e'ua'm v;'ura kiti kari nu pananu' uhr'am v;'ura kari vari pananu' uhr'am kiti, 'ira' uhr'a'm, Ka'timii'n vura kiti kari yio0 'u00-n'iv, kari yio0 v;'ura kari ky00' Inna'm, kari yio0 pananmi'k v;'ura kari kai0 'u00-n'iv yio0'. Yio0 hainay xas kump6rikicvti poihr'am, xas payvahicv pat6pictas pa'ara' s tapu'ux6nhitahip pe'he'rah. V'iri v;'ura takumahya' nnal'ti 'apxani;tecfihuha'. Taxxara vattak u'm vura 'arara' he'rah a kate kumahyadnnal'.
shell pieces. They measure them the size they are going to be. Then they make the holes on the surface of the pipe. They make the holes just the right size for putting the abalone shell pieces in. Every once in a while they put them in; they measure that way, when they are making it.

Then they smear the holes with glue. Then they put the abalone shell pieces in. The pipe is going to look nice. Then they scrape the pipe off to make it smooth. They make it so smooth. That is why it is so smooth, because they polish it with scouring rush.

(how they used to sell pipes, and the prices)

They never used to sell pipes much long ago. They used to make them for nothing, they used to make them for their relatives for nothing. They sold them when they had a stone pipe bowl on them. Some people sold a pipe for two bits, when it had no stone pipe bowl.

A good looking pipe used to sell for a dollar.

(how they used to buy pipes downriver)

Sometimes they used to go downriver to buy bows, and pipes, too. Downriver they make pretty bows; they paint them red.

u, one dentalium of the third length; lar.

haf, kunikxârik'ti', 'axkunicmâ'k karu 'šmkûf'kûnic. Vâramas karu po'hra'm, payûrûk'vâ'ras kunikyât'ti'.

E. Pahû't puuxarahûraxarav yâvhitihanik po'hra'm, pahû't 'uku-patamnîhahtihanik po'hra'm (how pipes did not use to last long, and how they used to get spoiled)

Puuxâra 'ihrû-vthihâp 'ührã'm, puuxâra yâvhitihanâ. Vura puuxârahûránâv 'ihrû-vthihâp. Pataxâraha,k 'umxaxaxârâ'ti', kâru vura 'umtáktâ'k'ti 'ippân, 'ührâm'ippân hâ'ri pekkû'ût tömtecû, và vura kari tõpê'hâ'nîv po'hra'm, patek'6rî-puq'ha'*k, viri k'unê'k taxxâra tuxâvteçû, hâ'ri kâru vûrâ và pa'â'ar'ê tu'îv pávâ; mu'ûhra'*m, kâri máru kû'k takunpré'sma 'ahvâ'r*êk. Vura 'ata têf'mîte papi'êp veôkñpêpu po'hra'm. Xa's vûra kó'vûra po'hra'm pae'êm pâkô-kânînay 'utâyhinâ'ti', và karîxas veôkñpêsahñînìk.

Kuna vura tîévëanënikyâ't-ûhra'm và; vura kîte karîn'nu panañû'hra'm, và vura kari vari panañû'hra'm kîte, 'irû-ûhrâ'tm, Kattim'nu vura kîte kari yîb0 'uâñ'ńîv, karu yîb0 và kâ'ñ 'Innâm, karu yîb0 panañû'ñik và vura kari k'â'ñ 'uâñ'ńîv yîb0's'. Yîb0 hârinay xas kumpré'ërik'ti po'hra'm, xas payûáhe'ëm patû'ppîtës pu'âra'ë tapu'ûsê'mhitihap pe'hê'râhâ'. Vîri và vura takumñáhynà'ssai 'apxanti'teô'hêrâhâ'. Taxxara vë't'tak 'ûm vura 'arara- hê'râhâ kîte kunmñáhynà'tiha,

and blue. And the pipes are long ones, that the downriver people make.

(how they used to sell pipes, and the prices)

They do not use a pipe long, it does not last long. They do not use it very long. After a while it cracks; or it gets a V burned in its bowl edge, in the pipe's bowl edge; or the stone pipe bowl breaks and then the pipe lies around without any stone bowl on it and then after a while it gets soft; or maybe the owner of a pipe dies, and then they pack it upslope to a hollow tree. There are very few pipes that have been made long ago. Pretty nearly all the pipes that are there today anywhere were made after the whites came in.

But the pipe for refixing the world is still among us, it is still among us, the Irahiv 69 pipe. One of these is still at Katimin and one is at Clear Creek, and one is at Orleans, there is one there also. Once a year they take out that pipe, but the young Indians do not sow tobacco any more so they put White man smoking tobacco in it. Formerly they used only to put Indian tobacco in it. The Katimin pipe is a long pipe, a span and a half long; they call it the Icip sweatpipe hose. The pipe is in

69 The New Year's ceremony.
a pipe sack; it is already black, that pipe sack, and already stiff. It is made out of buckskin, though it does not look like it any more, it is black. It is stiff as the fatavennan's belt is.

I don't care if you die, they won't pack your pipe over to the grave; they'll put your pipe in a hollow tree upslope. They send all his belongings along when a boss man dies, but the pipe alone is not sent along. Before [he dies] they put it away from him a different place, when he can not smoke any more, because he's so sick, his pipe, when he is dangerously sick, when he is going to die. That is their custom; they don't pack a pipe over near a dead person.

Even flint blades, all his property they put in the grave as accompaniment. They think that he is going with his things, just the pipe alone they do not pack over to the grave. Some of his property they burn and some they bury in the grave, but his pipe alone they pack upslope to a tree upslope.

Sometimes when a man dies his pipe lies in the house a long time.
a pipe sack; it is already black, and already stiff. It is made out of buckskin, though it does not look like it any more, it is black. It is stiff as the fatavenns's belt is.

I don't care if you die, they won't pack your pipe over to the grave; they'll put your pipe in a hollow tree upslope. They send all his belongings along when a boss man dies, but the pipe alone is not sent along. Before he dies they put it away from him a different place, when he can not smoke any more, because he's so sick, his pipe, when he is dangerously sick, when he is going to die. That is their custom; they don't pack a pipe over near a dead person.

Even flint blades, all his property they put in the grave as accompaniment. They think that he is going with his things, just the pipe alone they do not pack over to the grave. Some of his property they burn and some they bury in the grave, but his pipe alone they pack upslope to a tree upslope.

Sometimes when a man dies his pipe lies in the house a long time.

VARIOUS KINDS OF PIPES

a, Arrowwood pipe with soapstone bowl, inlaid with abalone spangles; b, manzanita pipe with soapstone bowl; c, arrowwood pipe without soapstone bowl, poor man's style of pipe; d, pipe made in imitation of a white man's pipe; e, arrowwood pipe with soapstone bowl.
a. Large abalone pendants, the kind that are hung on women's buckskin dresses

b. Small abalone pendants, the kind that women bunch at the end of their hair braids. Inlay spangles on pipes are called the same as both kinds of these pendants.
Figure 41.—Tobacco pipes and Case.

REPRODUCTION OF POWERS. THE INDIANS OF CALIFORNIA, FIGURE 43. SHOWING NORTHERN CALIFORNIA INDIAN PIPES AND PIPE SACK
Various stages in the making of arrowwood pipes, from mere section of arrowwood stick to finished pipes; also showing one manzanita pipe, the third from the right-hand end.
VARIOUS STAGES IN THE MAKING OF ARROWWOOD PIPES, FROM MERE SECTION OF ARROWWOOD STICK TO FINISHED PIPES: ALSO SHOWING ONE MANZANITA PIPE, THE THIRD FROM THE RIGHT-HAND END

"IKY'ORA'S, MEANING PIPE-BOWL ROCK, IN THE KLAMATH RIVER AT KATIMIN, TO WHICH INDIANS SWAM OUT TO GET THE BEST SOAPSTONE FOR PIPE BOWLS
a. Soft soapstone rock, on south bank of the Klamath River at Katimin

b. Close-up of a section of the top of the same, showing where pipe bowls have been pecked off by the Indians

c. Two pipe bowls of soft soapstone

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hāri'înnâ'k. Va'vura kite time kip numâhotâ ikkâ'ôr, pamit pipe kip 'ikrivâ'm nu'ihrâk, xavram-ü used nihak. Pam'ùhrâmâ; c. Wûmu' form vura hâvariwâ pa'xâ'tânânik, va' has t'û'mix vura tapâ'sâ'pâ'ahu, when pe'kkôr kite tosâ'm. only

a. Xâ's vura kôvùra te'kyâp- (nu pi'tca pa'ara'âkyâv payâ-he'm.

Kôvùra xâ's pasîpnù'ku, karu Al- pemnâ'eây, karu passâ'nu'va, tec- stoni- mi vura pakô, teim vura pasi- kind kôvùra pakumâsa'nu'va, payêm see li panumâ'hi, xâ's vura kôvùra mad- payêm xas vura vé'kyâ-appûha', mita vura vê'ttak Pâ'apxank'te kuniyinâ'huk.

F. Kâ'kum po'hâ'm p̓ (DESCRIPTION OF CERT.

Descriptions of a few pipe specimen principal types, are here listed.

Specimens of p̓

Arrowwood pipe without stone facing nà'm'mî'te, bought from Hackett for 25. long, bowl end ¼ inch diameter, cavi- end elliptical in section ½ by ¼ inch, bot- pipe was being used by Hackett when p̓. Arrowwood pipe, slender type, with bowl 'Asaxûsâ'as (see p. 153), made by Fritz K. diameter, mouth end ¾ inch diameter, hât- part of pipe ¾ inch diameter, 1¼ inch bow. ½ inch long, side edge ¾ inch long, ¼ inch thick. (Pl. 27, e.) Arrowwood pipe, with bowl of black s. Gist,79 U. S. National Museum specimen.

79 Mr. Gist made his home at Weits- Soames Bar for several months at one time the Indians to have bought pipes at this collection may be Karuk, Yuruk, or Hu
TOBACCO AMONG THE KARUK INDIANS

hári 'innâ's'k. Va; vura kîc kip numáho−t ikk'â'âr, pamit 'ikrikvra:̂m 'u't−kritak, xavran−n̄âk. Pamu'uhram̄:c 'u:um vura hárivariva po:xā−ta−nik, va; 'u:um vura tapā:sât pa'åhu, pekk'òt kîc to:sâ−m.

(a. Xâ:̄s vura kô:vûra te−kyâp−pî−tâs pa'arârê−kyav payvâ−he'̂m

Kô:vûra xâ:̄s paspu−̄m, karu pemn̄órav, karu passâ−n'âva, tei−mi vûra pakô; teimi vûra pa−kô:vûra pekumâ−n'âva, payêm pa−numâ−hi', xâ:̄s vura kô:vûra payêm xas vûra vékyâppûhsa', mita vûra vê−târâk Pa'apxantî te kunivîhûk.

Almost all the baskets, the stone trays and things of all kinds, all kinds of things that we see now, nearly all are recently made, since the Whites came in.

NEWNESS OF MOST ARTIFACTS THAT ARE EXTANT

F. Kâ:kum po:hrâ:̄m pakumê−mâ:nus

(DESCRIPTION OF CERTAIN PIPES)

Descriptions of a few pipe specimens, chosen to illustrate the principal types, are here listed.

Specimens of pipes

Arrowwood pipe without stone facing, the type called xavicûnhnà−nâ:m'mitc, bought from Hackett for 25 cents (Pl. 27, c), 3½ inches long, bowl end 1¾ inches diameter, cavity ¾ inch diameter, mouth end elliptical in section ¾ by ¾ inch, hole ¾ inch diameter. The pipe was being used by Hackett when purchased. (Pl. 27, c.)

Arrowwood pipe, slender type, with bowl of green soapstone from Asax̂uŝas (see p. 153), made by Fritz Hanson, 4 inches long, ¾ inch diameter, mouth end ¾ inch diameter, hole ¾ inch diameter; slender−est part of pipe ¾ inch diameter, 1¼ inches from mouth end. Pipe bowl ¾ inch long, edge ¾ inch long, rim rounding and only ¾ inch thick. (Pl. 27, e.)

Arrowwood pipe, with bowl of black soapstone, collected by F. E. Gist,70 U. S. National Museum specimen no. 278471 (Pl. 27, a), 5½

70 Mr. Gist made his home at Weitspec. He kept the store at Soames Bar for several months at one time. He is remembered by the Indians to have bought pipes at Katimin. The pipes in his collection may be Karuk, Yuruk, or Hupa.
inch long, bowl end 1¾ inches diameter, mouth end ¾ inch diameter, hole ¼ inch diameter, to one side of center; slenderest part of pipe 1½ inches diameter 1 inch from mouth end. Bowl edge ¾ inch long, cavity ¼ inch diameter, rim ¼ inch to ¾ inch wide. Abalone inlay consists of four pieces ca. ½ inch long and ¾ inch wide, ½ inch thick, with rounding ends, set equidistant from one another parallel to long axis of pipe ¾ inch from bowl end. (Pl. 27, a.)

Manzanita pipe with bowl of green soapstone from 'Asaxús'as (see p. 153), made by Yas, bought from Benny Tom for $2.50, 5¾ inches long; bowl end 1 inch diameter; mouth end ½ inch diameter. Pipe bowl 1½ inches long, edge ¾ inch long, end of insert ½ inch diameter, cavity ¾ inch diameter, rim ¾ inch wide. (Pl. 27, b.)

Manzanita pipe with bowl of green soapstone from 'Asaxús'as (see p. 153), made by Púkvé'ñate, a deceased younger brother of Yas who was a cripple, bought from Yas for 2.00, 7¾ inches longer, bowl end 2¾ inches diameter, edge of bowl 3¼ inches long.

G. Taúy 'uóvýtty-hva po-hrām

(The pipe has various names)

a. Pakó: 'uóvýtty-hva pamusdīnuka po-hrām

(Nomenclature of the parts of the pipe)

'Uhrāmā'tc, lit. pipe meat, is used of the entire surface or body of a pipe. E.g., inlay is made in the pipe's meat. The big end of the pipe, where the tobacco is put, is called 'uhram-Dppana, or 'uhram-Dppanka'am, on top of the pipe, the pipe being thought of as tilted up in smoking position. The big end can also be spoken of as kéética'm, where it is big.

The small end of the pipe is called by the curious old term 'uhramápma'tc, pipe mouth. About ¾ inch of this "mouth" sticks out when the pipe is tied up in the pipesack (see pp. 180–181 and Pl. 34, a, e). The mouth is inserted in the smoker's mouth. The small end can also be called yättčikaka'm, where it is slender: this can also be said of the slenderest part of the pipe.

The following text explains the incongruity of this terminology with the White man terminology, which sometimes calls the bowl the mouth:

'Ara-r 'u'm 'áppénti: 'uhramápma'tc, pipe mouth. 'Urahmápma'tc, 'uhramápma'tc, 'áppénti: 'uhramápma'tc. Pa'ara-r va' vura hitha:n kuníppityi: "'Ippan 'ukkō-rahiti 'uhrām. 'Áppapkam pakō-kam n'mma'mic

Captain John at Hupa had several pipes made by Púkvé'ñate.

The Indian says the top of the pipe is the mouth of the pipe. The Indians always call the bowl on top. "The other end, where the tobacco is put, is the pipe mouth, but the White man calls it the hole or boring to it - 'Ikki'ō'-r, the stone pipe bowl.

The cavity where the tobacco is placed is known by a dozen different expressions: 'uhramah-r, the bowl; 'uhrama'h, the hole or boring to it; 'Ikki'ō'-r, the stone pipe bowl; pehe'rah o'-'iřiša'su', where the tobacco is put; pehe'rah-o'-iřiša'su', place where the tobacco is put, its cavity on top of the pipe; pehe'rah-o'-iřiša'su', its cavity where the tobacco is put; 'u'ī'-r, its cavity where the tobacco is put.

b. Pakó: yītúva kunišvū

(Names of various pipes)

Pipes are classed according to material, or whether the bowl or pipe sack, or purpose for which made. Xavice'ùhra'tc, arrowwood pipe. Fāsir'ùhra'tc, manzanita pipe. Xuparic'ùhra'tc, yew pipe. 'Aso-hra'tc, 'aso-hramah-hra'tc, an arrowwood pipe from Xavice'ùhra'tc, 'ikkō-rippux, arrowwood, Pe'kkō-ùshitiha'n kumna'ùhra'tc, and their names. Xavic'ùhra'tc, manzanita pipe. Yew pipe. Po hrā'm, a sackless pipe.

The pipes of the Yuruk, Hupa and Karuk pipes that there was no mon people's pipe, a little arrowwood pipe.

Ya-s'arara'ùhra'tc, 'uhramaka'tc, or a big pipe, a long pipe.

'E-m'ùhra'tc, a doctor's pipe. They use only, since doctors use no special pipe for a woman doctor is never spoken of as a 'Arara'ùhra'tc, Indian pipe.

71 Or dim. pamusdūnukatc.
72 The pipes of the Yuruk, Hupa and Karuk pipes that there was no occurrence to the word for pipe.


The Indian says the top of the pipe, but the White man says the mouth of the pipe. The Indians always say: "A pipe has a stone bowl on top." The other end, where it is small, the Indian calls the pipe mouth, but the White man calls it the pipe stem.

"Uhramáruvár, the hole or boring through the pipe.

"Ikk'ó'â', the stone pipe bowl.

The cavity where the tobacco is placed is called by more than half a dozen different expressions: 'uhramáppan su?, inside the top of the pipe (or if it has a stone pipe bowl, 'ikk'ó'rá'íppan su?, inside the pipe bowl); pehéráh o-'íffrák su?, where the tobacco is in; pehéráh-ráhút rám, place where the tobacco is in; pamusúráka, its cavity on top of the pipe: pamusúráka, its cavity where the tobacco is in.

b. Pakó; yisíaúa kuniéyúttí-hva po'hrá'm

(NAMES OF VARIOUS KINDS OF PIPE)

Pipes are classed according to material, presence or absence of bowl or pipe sack, or purpose for which used as follows:

Xaviclihra'âm, arrowwood pipe.

Feépi'hra'âm, manzanita pipe.

Xuparicilihra'âm, yew pipe.

'Asó'hra'âm, 'aso hramAhra'âm, an all-stone pipe.

Xaviclihra'âm 'ikk'ó'rá'ippuX, arrowwood pipe without stone bowl. Pe-kkk'ó'ráhíthán kuma'uhra'âm, stone bowled pipe (of arrowwood, manzanita, or yew).

"Uhramáxé hvaspuX, a sackless pipe = 'uhrammóñnaxítc, just a mere pipe.

Po'hrá'm paxéhvashitihap, pipe that has a pipe sack. Xé'hvasá 'uñí-frúthi po'hrá'm, a pipe sack goes along with the pipe.

'Ararakánnímíteas mukkan'uhra'âm, xaviclihna'm'míte, a common people's pipe, a little arrowwood pipe.

Ya'sarara'uhra'âm, 'uhrámka'âm, 'uhramxáfa, a rich man's pipe, a big pipe, a long pipe.

'Em'uhra'âm, a doctor's pipe. The name designates purpose or use only, since doctors use no special kind of pipe. A pipe used by a woman doctor is never spoken of as a woman's pipe.

'Arara'uhra'âm, Indian pipe."

---

"Or dim. pamusúnnuka*tc.

The pipes of the Yuruk, Hupa and Shasta were so identical with the Karuk pipes that there was no occasion to prepound tribe names to the word for pipe.
'Apxanti-te'úhra^m, White man pipe.
Te'animanú'úhra^m, Chinaman pipe, Te'animanú'uhramtára, China-
man long pipe.
'Uhnáhi^te, a play pipe, e. g. made by boys, dry maple leaves or
the like being smoked in it, = 'uhram'ýkyami^tovar, a plaything pipe.
'Uhramkohomayá^te (dpl. 'uhramko'somayá^te'sá), a right-sized
pipe. Puraku var 'ipcú'nkinatchara, karu vura pu'várámahára, it is
not short and not long.

'Uhramka^m, a big pipe.
'Uhná^míte, little pipe, = 'uhram'nánamhátca, 'uhnám'nánam-
mahátca, a little pipe. Xavicú'úná^míte, little arrowwood pipe.
'Ananaú'uhná^míte, little Indian pipe.
'Uhramxára, long pipe. 'Uhramxnánahíte, a slender pipe, =
'uhnamxanahyá^te.
'Uhram'ipcú'nkináte, short pipe.
'Uhrámúru, a round pipe, a chunky pipe. Volunteered, e. g., of
the short thick pipe shown in Pl. 30, pipe at extreme right.
'Uhramuxúnahíte, a thin-walled pipe.
'Uhrá^m 'áffik'ám yíttei', a pipe that is sharp or slender at the
mouth end. 'Uhrá^m 'áffik'ám n'mnannahíte, a pipe slender at the
mouth end.

'Uhrá^m 'áppapkam thinyá^te, a pipe with a flat place on one
side.
'Uhramí-páý, a straight pipe.
'Uhrámku^m, a crooked or bent pipe. 'Ukúnhihi po'hrá^m, the
pipe is crooked. Cp. vashkú^nítca, hunchbacked.
'Uhrámtl^te, a lobsided or crooked pipe. 'Utí'híhi po'hrá^m, the
pipe is lobsided.
'Uhram'tená^n'íte, a light pipe.
'Uhramma^gö, a heavy pipe.

C. Ká'kum 'uhramyé'pca karu ká'kum 'uhramké'mnítcas
(GOOD AND POOR PIPES)

'Uhram'ýkyá'av, a well-made pipe.
'Uhram'ýav, a good pipe. 'Uhramyé'cí'tp, a best pipe (among
several).
'Uhramké'míte (or dim. 'uhnamké'míte), (1) a poor or poorly
made pipe, (2) an old pipe. 'Uhnamké'mítetc, a pipe already old.
(See pp. 163-165, 170.)

Pavura tapufá'thara kuma'úhra^m, a good for nothing pipe.
Vura tapufá'thára po'hrá^m, the pipe is no good.
pipe, Tcaniman'uhramxāra, China-

made by boys, dry maple leaves or
ramākyamī-tevār, a playing pipe.
ramko somayā-teas), a right-sized
lafa, karu vura puvā-rāma-ha, it is

hrām ranamahate, 'unha ranam-
hrā mmitc, little arrowwood pipe.

amlxānahitc, a slender pipe, =
e. chunky pipe. Volunteered, e. g., of
30, pipe at extreme right.

pipe that is sharp or slender at the
mrānmitc, a pipe slender at the

c, a pipe with a flat place on one

nt pipe. 'Ukā-nhitc po-hrā m, the
hitc, hunchbacked.
ked pipe. 'Ufīähiti po-hrā m, the

ru kā-kum 'uhramkē-mmītcas
POOR PIPES)

pipe. 'hramyē-cīp, a best pipe (among
amkē-mmītc), (1) a poor or poorly
amkē-mmītcas, a pipe already old.
ra'm, a good for nothing pipe. pipe is no good.

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d. Kā-kum xu-skūnicas karu kā-kum xikkīhca po-hrā'm

(SMOOTH AND ROUGH PIPES)

'Uhrāmxu-skūnic, a smooth pipe.
'Uhrammūrax, a sleek pipe.
'Uhramsīrikūnic, a shiny pipe, e. g., shiny from handling.
'Uhramsīkki', a rough pipe.
'Imtanānmnihitc pu'ikyayā-ha, you can see he did not work it
good.
'Imtanānmnihitc vura po-tā-tehiti', it is visible where they cut it
with a knife (where they whittled it down).
'Imtanānmnihitc po-taxteku'rihva', it is marked with whittlings
with some deep places. This is the way to say it has whittling
marks on it.

'Ukxrrippahiti, it has been chopped with a hatchet.
'Ufā-vahiti', it is cut with a drawknife.
Vuxitecāramā-k 'uvuxitecūrō-hiti', it has been sawed off with a saw.
Vūxitec, saw. Nesc. if this has “tooth” as prefix. Vuxitecāvuh,
tooth of a saw. Ct. vuhā-anamahate, a little tooth.

e. Pahū't po-kupitti po-hrām'ahup 'a'n kunic 'u'i'x'axvārā-hiti su?

(HOW THE GRAIN OF THE PIPE WOOD RUNS)

'Ufī-payā-te vūra 'a'n kunic 'u'i'x'axvārā-hiti', the grain runs
straight.
'An kunic 'u'i'x'axvārā-hiti', 'ukikfunkurahiti vūra, the grain is
wavy.
'U'ätatāhiti pa'ahup, the wood is twisted.
Tcántc-fkunic pamū'a'n pafaśip'ūhra'm po-hrām't-coaš. Xavic-
ūhra'm pūva; kupātihāra, tcántc-fkunic vura kō-vūra kīte. The
manzanita pipe has light colored grain on its surface. The arrow-
wood pipe is not that way, it is white all over.

f. 'Itatkurihrvarasūhra'm karu 'uhramkēkxürrikk'afas

(INLAID PIPES AND PAINTED PIPES)

Yuxtcananite'itatkurihrvarasūhra'm, an abalone-inlaid pipe. Yux-
tcananite 'itatkurihva kuma'ūhra'm, the kind of a pipe inlaid
with abalone pieces.
'Uhramkēkxürrikka't, a painted pipe. 'Ukxürrikka-hiti po-hrā'm,
the pipe is painted.
g. Kä'kum 'uhrampi't.cam, karu kä'kum 'uhramxávtçu'

(NEW AND OLD PIPES)

'Uhrámpi't, a new pipe.,
'Uhrampikya'ráppi't, a just finished pipe.
'Uhramké'm'mite, (1) poor pipe, (2) old pipe. 'Uhraxvétcuí, old pipe. Tuxávtceur po'hrá'm, the pipe is old.
'Uhrampikya'yá'pu', a fixed over again pipe.
'Uhraxvétcuí, a dirty pipe.
'Uhramxámc'í't, a sooty pipe. 'Amyivkite po'hrá'm, the pipe is sooty.
'Uhramxámcú'tta, a greasy pipe. 'A'kúritkite po'tá'm, there is grease on that pipe.
Tcufni'kv'àteú-fkite po'hrá'm, the pipe is flyspecked.
'Ihuxá'úhrá'm, rotten wood pipe. Tuxávtceur po'hrá'm, the pipe is getting rotten. Said of an old pipe.

h. 'Uhramxí'nkú'urihařas

(PIPES THAT HAVE BECOME BURNED OUT)

'Urámí'n'kú'urihař, a pipe that is burned out big inside. Va; kari takkæ-te 'u'í'nkú'urihti 'ippa'nu', pataxxár u'hré'haravah'á'k, paxavici'ýhra'ám, it gets burned out big inside the bowl end, when the arrow-wood pipe has been used for a long time.
'Uhramxí'mtákxká', a pipe with a gap burned in the edge of the bowl. 'Uhramxí'mtáxtká'ká', a pipe with several gaps burned in the edge of the bowl.

i. 'Uhramxí'mxaxavárâ'ład, pahút 'ukupemnxaxavárâ'hihti'

(CRACKED PIPES AND HOW THEY CRACK)

'Uhramxí'mxáxá'far, a pipe with a crack in it. 'Umxáxá'rahiti', it has a crack. 'Áxxakan 'umxáxá'rahiti', it is cracked in two places.
'Uhramxí'mxaxavárâ'r, a pipe with several cracks in it. 'Umxaxavárâ'hihti', it has tpl. cracks.
'Ikkó'rák 'u'arams'prévti' pëmxaxaxa'p po'hrá'm. Xás vura hiti-hañ vás káñ 'u'arams'prévti'. The pipes begin to crack at the stone pipe bowl. They nearly always start to crack there.
Hári va; vura kari to'mxaxxó'r, pakuniky'á'thia'k, va; vura takunikyav po'hrá'm xás 'umxáxá'rahiti'. Sometimes it cracks while being made, and they make the pipe in spite of it being cracked.
Harrington

1. Karu ká-kum 'uhramxávtou'

OLD PIPES

(How They Crack)

Sometimes a pipe cracks near the mouth end. But where it cracks most is near the stone pipe bowl.

The stone pipe bowl also sometimes cracks, while they are smoking it sometimes, but most of the time it cracks when they drop it.

(The Bowl End Is Big and the Mouth End Flares)

A good pipe when it is laid down touches the ground only at the bowl end and at the mouth end, at the ends only it touches.

When he knows how to make a pipe, he makes it a little bigger where they are going to put the mouth. At the mouth end it flares a little, they finish it out that way. It is a little bigger where they are going to put their mouth. They flare there.

(k. Pakó: po-ássiphahiti pamuhé-raha'írúfatam)

(SIZE OF THE BOWL CAVITY)

Ké-te pamuhé-raha'írúfatam, its bowl cavity is large.

Ké-te pamusúraka po-hraméppaň, the cavity at the bowl end is large.

N'ünumitc pamusúraka, pokáň pehé-rah u'í-tra', its bowl cavity is small.

27 Lit. is like a little 'aráus (closed-work pack basket) a little. This is an old expression used for flaring shape. Thimble is called 'ánnusite, little 'aráus.

28 See also pp. 160–161.

29 Or dim. pamusúnukká'te.
1. Pahút pe'kk'ô'r 'umússahiti'

(DESCRIPTION OF THE STONE PIPE BOWLS)

'Ik'ô're-kxarámkunic, 'asaîkuritîkk'ô'r va; 'u;m pa'ik'ô'rayé-ci"p. A black pipe bowl, a fat-rock pipe bowl, is the best pipe bowl. 'Asaxusîkk'ô'r, yâv umússahiti yîiáva kunic 'upimusapô'tti', karuma vûra xé'ttccìte, 'ámtcú'nti patakunihê 'taravaha"k. A soft soapstone pipe bowl looks good, keeps changing looks (= is sparkling), but is soft, and cracks when it is smoked.

Po'hram pe'kkaramkunic ukkô'rahitiha"k, vi; va; pâtta'y 'u'ô'rahitî. Po'hram má patacántca'f'kunic 'ukkô'rahitiha"k, va; 'u;m vûra te'fmite 'u'ô'rahitî. A pipe when it has a black stone pipe bowl is high priced. The pipe with the light colored stone bowl is worth little.

'U'cipvêrahiti', there is a vein running in it.

'Uyprákurvêrahiti', there are flecks running in it.

'Icîitáva tçaántcà'f'kunic pe'kk'ô'r, the pipe bowl looks white in places.

a'. 'Ik'ô're-ctáktâ'kxàtas

(NICKED PIPE BOWLS)

'Ik'ô're-ctá'tkxâr, a stone pipe bowl, a piece of which has been chipped out.

'Ik'ô're-ctáktâ'kxàr, a stone pipe bowl, several pieces of which have been chipped out.

'Ik'ô're-mtâ'kxâr, a stone pipe bowl, a piece of which has been chipped out by heat.

'Ik'ô're-mtaktâ'kxâr, a stone pipe bowl, several pieces of which have been chipped out by heat.

'Ik'ô're-mxaxâ'tar, a stone pipe bowl with a crack in it.

'Ik'ô're-mxaxavâra"r, a stone pipe bowl with several cracks in it.

m. Pahút po'mússahiti po'hram'âpma"n

(DESCRIPTION OF THE MOUTH END OF PIPES)

'Uvûsurahiti po'hram'âpma"n'nák, yâv 'ukupa'vûsurahiti', the mouth end is cut off, is cut off nicely.

'Umûx-taurahiti po'hram'âpma"n'nák, the mouth end is bulging. Old pipes were often finished off this way, it is said.

Kunic 'u'annushitihate po'hram'âpma"n'nák, the mouth end is fat. This is an old expression.

Po'hram'âpma"nák hâ'ri 'appâpvâ'â'xàs pamusâruvâr, sometimes the hole is to one side at the mouthpiece end.
Ilk Balder's bowl, the best pipe bowl. It has a black stone pipe bowl with light-colored stone bowl is worth running in it. The bowl, a piece of which has been pipe bowl, several pieces of which pipe bowl, a piece of which has been pipe bowl, several pieces of which pipe bowl with a crack in it. Pipe bowl with several cracks in it. Pataku Athiti, the mouth end bulging. This way, it is said. Pataku Athiti, the mouth end is fat. A piece of which has been cut from it, not in the mouth end. Showing how arrowwood arrow shaft tip is dug out for insertion of foreshaft, similar to digging out of arrowwood pipe; b, sinew thread used for sewing pipe sack; c, back sinew; d, leg sinew; e, connective tissue of sinew.
a, Pipe in a fringed pipe sack; b, arrowwood pipe for which Mrs. Maddux made a sack; c, buckskin cut to make pipe sack for pipe shown in b; d, thong of buckskin for tying pipe sack that is being made; e, same pipe sack finished with the pipe in it.

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PLATE 34

Fig. 12.
n. Pahut 'ukupā'thyāhitii karu hāri po'kupāthannēhitii po'hrām

(HOW PIPES STAND AND LIE)

'A? uhyāssiprivīti, 78 it is standing (on its bowl end).
Su? úxū-privī, 79 it is sitting mouth down. Θi-vrīhvak 'úxū-aptā-ku", it is standing face down on the living house bench. Hitihā:n vura su? takunīuppierihmā:t, they stand it bowl down all the time. 80
'A? 'u'i-hya', it is standing (with either end up). A pipe would be made to stand with bowl end up only in sand or loose material or would be balanced thus for fun. This verb is used of a stick or tree standing.

To'kva'y'rin, it falls over (from standing to lying position). Ct. tō'kyivun'ni, it falls from an elevated position.
Assak 'ukvā-yk'uti', it is leaning against a rock.
'Uthā'niv, it is lying. Θi-vrīhvak 'uṭāntāku", it is lying on the living house bench.
Tutākñi-hcip, it is rolling.

2. Paxē-hva's

(A THE PIPE SACK)

A. Po'hramyav 'u: m vura hitihā:n xē-hvā:ssak su? 'ūkri'

Po'hramyā-ha'k, 'u: m vura pu-harīxax xehvā:ssipuxhā:n, 'u: m vura hitihā:n xē-hvā:ssak su? 'ūkri'.

Pa'apxantinnihite 'in kinik-vāricihañik, vura xā:s hitihā:n paxē-hvāssipuxsa po'hrām. Yī-xukā:nva pakunīyecēri-hvutihañik, paxē-hva's karu vura yīhuk karu po'hrām vura yīhuk, va: 'u: m kunipīttihañik: 'Va; 'u: m nu: 'axxakan kinīhe'o"c.'

78 Ct. 'uhyāri, man or animal stands; 'u'i'kra' (house), stands;
79 'u'i-hya' (stick), stands. But of a mountain standing they say tuc'cip 'ūkri", a mountain sits.
80 A pipe would often be seen standing in this position on the sweathouse floor or on the living house floor or bench.
It was the men who made the pipe sacks. Sometimes the women made them too.

They used to make different kinds of pipe sacks: buckskin pipe sacks and elk skin pipe sacks, and elk testicles also they made into pipe sacks, and weasel pipe sacks they made, the downriver people were about the only ones that made weasel pipe sacks.

They say they made their pipe sacks of chipmunk skin also, but chipmunk skin is thin as birdskin, and they liked to make their pipe sacks stiff—chipmunk skin is just thin. And they never liked to kill the chipmunk, it is the earth's pet, mountain's best child, they used to say.
(WHO MAKES THE PIPE SACKS)

It was the men who made the pipe sacks. Sometimes the women made them too.

(THE DIFFERENT KINDS OF PIPE SACKS)

They used to make different kinds of pipe sacks: buckskin pipe sacks and elkskin pipe sacks, and elk testicles also they made into pipe sacks, and weasel pipe sacks they made, the downriver people were about the only ones that made weasel pipe sacks.

They say they made their pipe sacks of chipmunk skin also, but chipmunk skin is thin as birdskin, and they liked to make their pipe sacks stiff—chipmunk skin is just thin. And they never liked to kill the chipmunk, it is the earth’s pet, mountain’s best child, they used to say.

(PIPE SACKS THAT I USED TO SEE AT KICK DANCES)

When we were little girls, we would go there. We would go there to look on. We went to look on at kick dances. We saw much smoking, but we never saw

mit pukinmáhat yuhpiparičhraréx'va's karu mahnuvašatc. Vuru; vura mit kic nimmá'htihat, vastaranxé'va'.

b. Pa'àfivímý'ñiÁhniÁtiÁhan kumaxé'ha's

Ká'kum mit 'áffiv 'úmyá-thiná'htihat papufitaftarapuxé'ha's karu pa'icyuxtaftarapuxé'ha's, 'áffiva'ávahkam ká'kum mit 'úmyá-thina'htihat. Xe'ha'saráffiv mit vura kic 'úmyá-thihá'hát. Vura vuru; takunvüssur patáffirápú pa-ká'ñ 'íciv 'úmyá-thítit'.

c. Pe'cyuxmanxé'ha's

'Icyuxmanxé'ha's mit kunik-yá'xtihat hári, kuna vura píha'. Patakunakkó'ha's, x'ux'títe 'úx'á'kti', po'há'mmú'k takun-pákkó'ha's, patakunpimá'nanpunápáhh'k pehéráhá'.

d. Pe'cyuxóirińx'ónxé'ha's

Vura 'um puhitihá'n 'icyux t'kká'áthiháphánik. Vura hári xas payíška kun-k'kkáratihánik. Kuntátatvithánik, karixas takunkünim'k, pató'ppá'xuf. Yú'p takunkünim'k kar aškán.'

Vura hári xas pakunikyá'á'ttiÁht 'icyuxóirińx'ónpá'víx'55 karu hári 'icyuxóirińx'ónxé'ha's. 'Ikyakamíkya'y. Xasara kunpúšantí 'ás'sák, hári kuyraksúppa' karu hári 'asaksúppa.' Kunmúm'ú'ństi' xay 'ármi̱ peurt pamúmya'át. Xas 'ásravamú'k xúnutitinkun-kyá'ttí'. Xas 'átecp takunvúx-

a weasel pipe sack or chipmunk pipe sack. I only saw buckskin pipe sacks.

(PIPE SACKS WITH FUR ON THE LOWER PART)

Some of the deerskin pipe sacks and elkskin pipe sacks had fur on the bottom, on the outside of the base they had fur. Only the bottom had fur on. They cut it from the buckskin where there is a patch of fur left on.

(ELKSKIN PIPE SACKS)

Sometimes they made elkskin pipe sacks. They were stiff. When they tap one of these, it makes a loud sound, when they hit it with the pipe, when they tap down the tobacco.

(ELK TESTICLE PIPE SACKS)

It is only sometimes that they made elk testicle bags or elk testicle pipe sacks. It is hard to make them. They soak it a long time in the water, sometimes three days, sometimes two. They watch it, for its hairs might come off. Then they make it soft with brains. Then they cut

84 With a stick to settle the tobacco preparatory to putting the pipe back in after smoking; see p. 197.
85 Or 'icyuxőirińx'ómáhyá'mná và, elk testicle containers.
First they measure the pipe, how long a pipe it is. Every-

**HOW THEY MAKE A PIPE SACK**

D. Pahú't paexé-hva's kunkupe-k-yá-hiti^90a^.

Pohhrá:m pícé:i:p kunkupén-vuti paké: paúhrá:m 'úvá'táma-

^88 Ct. 'á-tcóip takunvúppakra', they cut it in two crosswise.

^87 Making it hairless.

^89 Another of his names was 'Áttataf.

^90 About 1865.

^90a For illustrations showing the materials for and making of the pipe sack described in the texts below, see Pls. 33, b, c, d, e, and 34. The sack was made by Imkánvan.
it in two lengthwise. Then they make one side into a pipe sack. They measure the pipe first, then they make it that size. A pair of testicles makes two pipe sacks; a pair of pipe sacks come out of a pair of testicles. Then they sew it up with sinew. Then at the top they sew a tying thong on; at the mouth of the pipe sack they sew on a buckskin thong.

It is called an elk testicle pipe sack. It is hairy at the base. They shave off the upper part. Only at the lower part it is hairy. It is mixed red and white hairs. They are long hairs. The deer scrotum is thin. They do not make a pipe sack of it; it is thin. But elk testicle [skin] is thick.

Pakvatcax was a Katimin Indian, one of his legs was short. A cow hooked him at Orleans. His pipe sack was an elk testicle one. It used to be sticking out from his belt. It had mixed white and red hairs on it, long hairs.

(HOW THEY MAKE A PIPE SACK)

First they measure the pipe, how long a pipe it is. Every-thing that they make they measure first. They lay the pipe on the buckskin. They lay it down the way they are going to sew it. They fold it.

They cut it off long. They make the pipe sack a little long, because there is tobacco under the pipe. And they make it a little wide.

They cut it the shape of a foot. Sometimes they cut it across at the bottom. And sometimes they point it at the bottom. They take a cut off of both sides. And sometimes they cut it slanting.

The outside of the buckskin is the outside of the pipe sack.

Sometimes they cut it long, so as to fringe the base. It is sewed inside, it is fringed outside.

Sometimes the body of it is fringed above, along where it is sewed. As the White men fringe their pistol sacks, so they fix pipe sacks now.°° But long ago I saw them fringed only at the bottom, some of their pipe sacks.

°° Old expression.

°°° For pipe sack of this description, with side and bottom fringed, made by Tcä’kitcha’n, see Pl. 34, a.
When they are going to sew the pipe sack, sometimes they make the sinew into string, and sometimes just tear off the sinew. They tear off a little at a time; with that they sew it. My mother made her own pipe sacks. She was a widow. The people did not feel sorry for one another, though they be their relations. When she used to sew her pipe sack with sinew, she did not use it made into string, but just used the little shreds. It was strong.

They fold it in the middle, they double it together. The inside is outside now when they sew it. They sew it turned wrong side out. They sew it over and over. It is strong when sewed that way.

When they sew a pipe sack with sinew, they put spittle on the sinew. They chew it a little. They wet it all the time with the mouth. They sew it like a sack. They do not sew it way up to the top [to the mouth].
When they are going to sew the pipe sack, sometimes they make the sinew into string, and sometimes just tear off the sinew. They tear off a little at a time; with that they sew it. My mother made her own pipe sacks. She was a widow. The people did not feel sorry for one another, though they be their relations. When she used to sew her pipe sack with sinew, she did not use it made into string, but just used the little shreds. It was strong.

(HOW THEY SEW THE PIPE SACK)

They fold it in the middle, they double it together. The inside is outside now when they sew it. They sew it turned wrong side out. They sew it over and over. It is strong when sewed that way. When they sew a pipe sack with sinew, they put spittle on the sinew. They chew it a little. They wet it all the time with the mouth. They sew it like a sack. They do not sew it way up to the top [to the mouth].

They keep cutting round and round the edge of a scrap of buckskin, cutting off long thongs in this way, which are later worked and stretched with the hands and made to lie out flat and good.
(HOW THEY PUT THE TOBACCO IN THE PIPE SACK)

Behold they finish the pipe sack. Then they are through. They put the smoking tobacco inside in the pipe sack.

Oftentimes the way they do in the winter is that when they are going to fill up a tobacco sack, they dry the tobacco on a disk seat, they take from the fire a live coal, they move it around above, above the tobacco, that is the way they dry it. Then they put it into the pipe sack.

Every time they finish putting in tobacco into the pipe they pray: "I must live long. Whoever thinks bad toward me, his bad wishes must go back to him, whoever thinks bad toward me." That's the way he feeds tobacco to the world. They first talk, and then they blow off the tobacco [dustlike crumbles] that remains on the hand.

They tie up the pipe bag so that the mouth end sticks out a

a. Pahú’t kunkupohyanakóhiti patakunmáhyánnahak pehéra ha pxéhva’sak


F. Pahú’t kunkupé’kiccapahiti po’hра:mm pxéhva’sak

Takunikcicap pxévá:n’s, nf-namite 97 ‘uyhánnicükvát 98 pa-

94 Cp. the description of drying the stems by the same method, p. 95.
95 This is the Karuk form of the Golden Rule.
96 Or takunúmpú-hsip, or takunúmpú-hsúi.
97 Or ‘icvít, which means not only half, but a piece of it, a little of it.
98 Or ‘uyháricükvá, ‘umtáráná-mhiti or ‘utniccktí.
(HOW THEY PUT THE TOBACCO IN THE PIPE SACK)

Behold they finish the pipe sack. Then they are through. They put the smoking tobacco inside in the pipe sack.

Oftentimes the way they do in the winter is that when they are going to fill up a tobacco sack, they dry the tobacco on a disk seat, they take from the fire a live coal, they move it around above, above the tobacco, that is the way they dry it. Then they put it into the pipe sack.

(HOW THEY PRAY WHEN THEY PUT THE TOBACCO IN THE PIPE SACK)

Every time they finish putting in tobacco into the pipe they pray: "I must live long. Whoever thinks bad toward me, his bad wishes must go back to him, whoever thinks bad toward me." That's the way he feeds tobacco to the world. They first talk, and then they blow off the tobacco [dustlike crumbles] that remains on the hand.

(HOW THEY TIE UP THE PIPE IN THE PIPE SACK)

They tie up the pipe bag so that the mouth end sticks out a little. The pipe does not stick way in. The mouth end is visible a little.

They think it is because the tobacco smells, it might get on the small end of the pipe. They tie it so tight. As they first saw it, the pipe sack, so they made it. The Ikxareyavs tied up their pipes that way.

They tie up the pipe sack by wrapping it [the thong] around. It goes around the pipe three or four times. They wrap it spiraling down. Then they tuck it under, when it is already to the end of the thong, when the thong is already short.

The tobacco only reaches to the top of the bottom. They fill the pipe sack up often. The pipe is sticking in that tobacco. Its rock pipe bowl is sticking down inside of the tobacco.

The pipe is inside on top, on top of the tobacco; the tobacco is underneath, the pipe on top. When the pipe is in the pipe sack, the heavy end is down, the light end is up. It rides inside that way.

(HOW THE PIPE RIDES IN THE PIPE SACK)

The tobacco only reaches to the top of the bottom. They fill the pipe sack up often. The pipe is sticking in that tobacco. Its rock pipe bowl is sticking down inside of the tobacco.

The pipe is inside on top, on top of the tobacco; the tobacco is underneath, the pipe on top. When the pipe is in the pipe sack, the heavy end is down, the light end is up. It rides inside that way.

"Behold they finish the pipe sack. Then they are through. They put the smoking tobacco inside in the pipe sack. Oftentimes the way they do in the winter is that when they are going to fill up a tobacco sack, they dry the tobacco on a disk seat, they take from the fire a live coal, they move it around above, above the tobacco, that is the way they dry it. Then they put it into the pipe sack.

Every time they finish putting in tobacco into the pipe they pray: "I must live long. Whoever thinks bad toward me, his bad wishes must go back to him, whoever thinks bad toward me." That's the way he feeds tobacco to the world. They first talk, and then they blow off the tobacco [dustlike crumbles] that remains on the hand.

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The tobacco only reaches to the top of the bottom. They fill the pipe sack up often. The pipe is sticking in that tobacco. Its rock pipe bowl is sticking down inside of the tobacco.

The pipe is inside on top, on top of the tobacco; the tobacco is underneath, the pipe on top. When the pipe is in the pipe sack, the heavy end is down, the light end is up. It rides inside that way.

Or paká:"uhrām'āpma"n. McGuire, fig. 37, shows the pipe put into the pipe sack wrong. "Maybe some White man put it in for taking the picture."

Lit. it sits inside thus, or 'ukupé-hyáramnihahiti', it stands inside thus.
H. Pahū't ukupappihahitihanik pataxāra vaxē'vā's's (HOW AN OLD PIPE SACK IS STIFF)

Pataxāra kunihro'ha'k paxē'h-va'as', 'ahup kūnic tāh. Pamukunśūťā-kumū'k 'uppśhahiti'. Vaťacters paskunkťāp'pputti', pappha', vaťacters u'm yāv pehēratha 'ukupapivrārāmnihahiti su', patakunśūťāpimānupāppaha'ak.

1. Tusipānva'hiti pakō; kā'kum paxē'hva'as's (MEASUREMENTS OF SOME PIPE SACKS)

The pipe sack made by Imk'ānvan, texts on the making of which have just been given, measures as follows. It is 9¾ inches long, 2¾ inches wide at bottom, 2¼ inches wide at top. Unsewed gap runs down 2½ inches from top. Tie-thong is 17 inches long and spirals five times around the sack when tied. Made to hold a pipe 6½ inches long and 1¾ inches diameter. The mouth end of the pipe projects out of the mouth of the sack a little, leaving about 2½ inches space between the bowl end of the pipe and the bottom of the sack. (See Pl. 34, e."

A pipe sack made by Fritz Hanson, fringed, and therefore said in scorn by Imk'ānvan to look like a White man pistol sack, although it is admitted that pipe sacks were sometimes fringed "a little" in the old time, has its mouth end larger than its base. It measures exclusive of fringe: 6 inches long, 1½ inches wide at bottom, 2½ inches wide at top; the tie-thong is 10¾ inches long and spirals around three times. The fringe is ca. 1 inch long down the entire side, and ½ inch long at the bottom. The pipe for which it was made is 3½ inches long, 1½ inches diameter at bowl end, and when put in properly, with its mouth end sticking out, leaves 2¼ inches space between pipe base and the sack base.

3. Pahū't kunkupa'ē'ti po'hrā'm (HOW THEY CARRY THE PIPE)

When they used to walk around their pipe used to be down in the quiver. This is all the quiver that they used to carry around; they used to just go naked. When a man is walking along the trail he

4. Pahū't kunkupa'ē'ti po'hrā'm (SMOKING PROCEDURE)

In smoking, the Karuk sought the Effort was made to take the smoke in as long as possible. Smoking process better summed up than by quoting given us one of the very earliest accounts of smoking:

"... they set fire to one end, at mouth, they draw their breath up goes into the mouth, the throat, this they can, for they find a pleasure in from themselves with this cruel smoke, to

4 Or su? ū'kri".
5 This verb is used of carrying a log, and also curiously enough of on hand, under belt, or in quiver.
6 Verb used of carrying small an
7 Illustrations showing the smoking the following section of this paper.
8 Benzoni, Girolamo, History of edition of the Hakluayt Society, Lon
(HOW AN OLD PIPE SACK IS STIFF)

After they use a pipe sack for a long time already, it gets stiff as a stick. It gets stiff with their sweat. They like it that way when it is stiff, then the tobacco falls back down in easily when they tap it.

(HOW THEY CARRY THE PIPE)

When they used to walk around their pipe used to be down in the quiver. The quiver is all that they used to carry around; they used to just go naked. When a man is walking along the trail he carries only his quiver. Then all at once he wants to smoke, he thinks: "I will smoke." Then he lays his quiver on the ground. Then he smokes.

Sometimes he carries his pipe around this way in his quiver. But sometimes he has it tucked under his belt. And sometimes he has it tied onto his belt with one of his tie thongs. When they carry a pipe they say: "ühräm ‘u’êti" (he packs a pipe), as if he were packing something heavy; they do not say: "ühräm ‘u’êviavuti" (he packs a pipe). They say: "ühräm ‘u’êti.'

4. Pahú’t kunkupe'hêrahiti

(SMOKING PROCEDURE)

In smoking, the Karuk sought the effect of acute tobacco poisoning. Effort was made to take the smoke into the lungs and to hold it there as long as possible. Smoking procedure of the Karuk can not be better summed up than by quoting the words of Benzoni, who has given us one of the very earliest accounts of American Indian tobacco smoking:

"... they set fire to one end, and putting the other end into the mouth, they draw their breath up through it, wherefore the smoke goes into the mouth, the throat, the head, and they retain it as long as they can, for they find a pleasure in it, and so much do they fill themselves with this cruel smoke, that they lose their reason."
(WHAT KIND OF FIRE THEY USED FOR LIGHTING THEIR PIPES)

The White men are always using matches when they smoke. But the Indians smoked without matches; they used the fire.

They have big logs when they are sleeping in the living house; it burns all night, for the logs are big. Sometimes they [the women] put just one piece of log in a pack basket, and bring it home. At frequent intervals during the night they add small pieces to the fire, so that the logs will burn well.

Sometimes they carry fire around in a bowl basket; they have earth in it. Sometimes they go wood gathering far upslope. They pack fire along in a bowl basket. There where they are going to make the wood, there they build a fire, so as to keep warm.

It is only sometimes that they make fire with Indian matches. Only once in a long time do they use Indian matches.

(HOW THEY TAKE THE PIPE AND THE TOBACCO OUT OF THE PIPE SACK)

Whenever a man has an appetite for tobacco, whenever he wants to smoke, he sits down.
The White men are always using matches when they smoke. But the Indians smoked without using matches, they used the fire.

They have big logs when they are sleeping in the living house; it burns all night, for the logs are big. Sometimes they [the women] put just one piece of log in a pack basket, and bring it home. At frequent intervals during the night they add small pieces to the fire, so that the logs will burn well.

Sometimes they carry fire around in a bowl basket; they have earth in it. Sometimes they go wood gathering far upslope. They pack fire along in a bowl basket. There where they are going to make the wood, there they build a fire, so as to keep warm.

It is only sometimes that they make fire with Indian matches. Only once in a long time do they use Indian matches.

Whenever a man has an appetite for tobacco, whenever he wants to smoke, he sits down making fire with Indian matches
pur pamuxé’hva’s, karixas tó-s-yú’niky pamu’uhrá’ám. Xas kututukamátru’p, tó-yú’yramni he pamuhé’rha’, va; vúra ’u’a’pum-máti pava; kó; xýare’c9 pamu’uhrá’ám, kó, ’atrupú’telpári. Thesás tó’kk’an, ’atcypíkk’an to’i-nákka’t pamuxé’hvasvástafan.11 Puhiíha’an vúra takkarárhívára pamutí’k’an, hári ’á’pin tó’pí-rí rí ric pamuxé’hva’s. Xas tóma-ma-yá’n pehé’rha po’hrá’m’mak. Po’mákyá’mnithá’hí pehé’rha po’hrá’m’mak, pakú’kam pamú-ti’k po’tí’rva pehé’rha va; kú’-cam pasúrkam ’utakkarárhívá pamuxé’hva’s, ’atcypíkk’anúruk-kam ’utakkarárhívá vastaránn-mú’k10. Tuyúrik pamu’uhrá’ám, má’k. Atrúpí’tí m va; kán’u’a’axayé’tákkicrárti po’hrá’t. Xas tó’khríhiie pamútrú’p, pamútrúpmú’k te’imtemahíte vura pató-y-vá’yramni pehé’rha po’hrá’m’mak, kututukamík’ánká-mmú’k po’kútté’k’tí. Tík’ákhá-mmú’k ’ukútté’k’tí, kíri ta’y’uyá’ha’. Pé’kxré’yaxí va; kunkupíttíha-ník, vá; kunkupamúkýá’mnáhíi-hánik pamukun’uhrá’ám. Xas a; utaxiexíc’uhránáti, pamútrú’p ’uhrá:mmú’k, hári vúra ífakán vúráva.12 Va; árún kürpé’kyá’hi-ti pamútrú’p. Pamútrú’ppák vú- ra ká’kkum u’ftakankó’híti pehé’rha’, pehé’rha’mta’p vúra moí kíte. Va; vúra kíte kúnic pa-

9 Always on his left hand; any other 
10 Or kó; ‘uxyáre”c. 
11 So that the pipe sack hangs down on the 
12 The outstretched left palm is tipped 

CEREMONIAL BUCKSKIN BAGS

a. Larger bag, used for containing smaller bags. This larger bag has a draw string; b, c, smaller bags which are filled with stem tobacco and carried in the larger bag. Models made by Mrs. Mary Ike.
pur pamuxé-hva'as, karixas té-s-yún'kiv pamu'ührâ'm. Xas kututukámâtru;p9 tú-y vá-yrámní pamuh-râha', va; vura 'u'ápú-n-mút pava; kó; xýáre;c10 pamu'-ührâ'm'ak, , 'atrupá'tcápá'í. Xas tíkk'aín, 'atcúptíkk'án to'i-nákkar;p pamuxé-hvasvástâfan.11 Puhítáha; n vura tákkárârîhvârâ pamúttí-k'án, hái 'á-pun tó-thâ-tic pamuxé-hva'as. Xas tumáhy-a;n pehérâha po-hrá;m'mak. Po-máhyá-namitá'hák pe'hérâha po'hrá;m'mak, pakú'kam pamúttí:k po'i-ôra pe'hérâha va; kú-kam pasúrúkam 'utákárârîhvâ pamuxé-hva'as, 'atcúptík'ansúru-kam 'utákárârîhvâ vastára-n-mát'ík. Tuyún'k pamu'ührâ'm'mú'k. Atrúptíík va; ká,a 'u'axaytcákkiríhti po-hrá'm. Xas tôkrírihíc pamútru;HP, pamútru-múk teimítcmahtic vura pató-y vá-yrámní pe'hérâha po'hrá;m'mak, kututukámâ'ták'á-mmú'k po-kúttc'tk'l. Tik'áánk'ámmú'k 'ukúttc'tk'i, kírA ta'y 'uyá-ha'. Pe-kxaréyav va; kunkupítta-háník, va; kunkupamáhyá'nnahiti-hánik pamukun'ührâ'm. Xas a' utaxicxícûrâ-náttí pamútru;HP 'ührâ'm'mú'k, há-rí vur ifykâ'n vúra-vá.12 Va; 'árun kupé-kýáhití pamâtrí'HP. Pamâtríppák vurâ ká'kkum u'ítakânk'hití pe'hérâha', pehérâhámta;p vura kîc. Va; vura kîc kunic pa-

Then he unites his pipe sack, and then he takes out his pipe. Then he spills his tobacco out onto his left palm, because he knows how much will fill his pipe, half a palmfull. Then he hangs the tie-thong of his pipesack over his finger, over his middle finger. He does not hang his pipe sack all the time. Sometimes he lays it on the ground. Then he puts the tobacco into the pipe. When he fills the tobacco into the pipe, the tobacco lies on the same hand from which the pipe sack is suspended, hanging by its tie-thong from the middle finger. He puts his pipe underneath. He holds the pipe at the [outer] edge of his [left] palm. Then he tips his palm up, spilling the tobacco into the pipe with his palm a little at a time, pressing it in repeatedly with his left thumb. He mashes it in with his thumb, he wants to get more in. The Ikxareyav did that way, filled their pipes that way. Then he rubs the pipe [bowl] upward across his palm several times. He empties his palm that way. It is that some sticks [to his palm], just tobacco dust. That is all they blow off, that tobacco dust. The tobacco is kind of moist all the time, it sticks to a person [to a person's hand]. They

9 Always on his left hand; any other way would be awkward.
10 Or kó; 'uxyáre;c.
11 So that the pipe sack hangs down over the back of the left hand.
12 The outstretched left palm is tipped so that the thumb side is somewhat raised and the pipe bowl is wiped caressingly upward across it a few times as if to gather up the adhering tobacco.
watch the tobacco lest it get moist, they are afraid it will get moist. If it gets moist, it does not taste good. It gets kind of moldy when it gets moist. The pipe sack has a 'big mouth. If they poured it from the pipe sack into the pipe, they would spill it on the ground, on the ground.

As he empties the tobacco off his hand, he blows the tobacco dust out of his hands, he talks, he says: "Take this tobacco that I give thee, Mountain; take some of this that I give thee, Mountain; take and eat some of this, Mountain. Cwe, take this that I give thee, Mountain, may I be lucky. Cwe, Earth, may nothing get on me, cwe, Earth." Or they say: "May I live long. May I have luck. May I be able to buy a woman."

Or when one is traveling somewhere far, he will say sometimes: "Land, mayst thou be glad to see me. May I have no troubles." But sometimes they blow tobacco smoke, praying the same way.

13 As a food sacrifice to the mountains, the earth, etc.
14 Addressing any near-by sacred mountain; regularly Medicine Mountain, if the smoker is at Katimin.
15 Mg. may no disease or hatred get on me.
16 Added by the pray-er partly in fun.
watch the tobacco lest it get moist; they are afraid it will get moist. If it gets moist, it does not taste good. It gets kind of moldy when it gets moist. The pipe sack has a big mouth. If they poured it from the pipe sack into the pipe, they would spill it on the ground, on the ground.

As he empties the tobacco off his hand, he blows the tobacco dust out of his [left] hand, he talks, he says: "Take this tobacco that I give thee, Mountain; take some of this that I give thee, Mountain; take and eat some of this, Mountain. Cwe, take this that I give thee, Mountain, may I be lucky. Cwe, Earth, may nothing get on me, cwe, Earth." Or they say: "May I live long. May I have luck. May I be able to buy a woman."

Or when one is traveling somewhere far, he will say sometimes: "Land, mayst thou be glad to see me. May I have no troubles."

But sometimes they blow tobacco smoke, praying the same way.

When he lights his pipe, when he smokes, sometimes he lights it with a stick. It is a longish stick sometimes, and sometimes a little stick, some stick that he picks up from the floor, just any stick. Sometimes also it is a hazel stick that he lights it with, a little hazel stick. There are always lots of hazel sticks lying around in the living house, rejects. And sometimes he takes fire out with the poker-stick, with it burning at the end. He lights it with the poker-stick. He puts fire on it with a stick. He picks up a stick from the floor. He sticks it into the fire. He puts the tip in the fire, so the tip of the stick burns, he is holding the other end. Then when it burns at its tip, then with it he lights the top of his pipe.

Other times he does not light it with a stick, he lights his pipe with a coal. He puts a coal on top of his pipe.
Sometimes he takes out the coal just with his fingers, they had such tough fingers! He uses no stick. He holds his pipe low when he puts the coal in with his fingers, so he can put it in more easily. He feels kind of smart. He picks the coal up from the fire with his fingers. Then quickly he puts it into the pipe.

Most of the time he takes it out with his fingers, but it burns his fingers, whereupon he puts it in his palm. He knows how to handle it. For a moment he rocks it, the fire, in his palm, so it will not burn him. Then he holds the pipe underneath, the tobacco in it. Then he drops there the coal into the pipe. Then he smacks in.


_Hítáh:um vúra 'áxxak úhrú-vti po'htatvá'ar", vá: mik pe'mnak

21 Lit., he feels stout.

22 Or: to-kiríhiríri.
Sometimes he takes the coal off the fire with his fingers. Then quickly he puts it into the pipe.

Most of the time he takes it out with his fingers, but it burns his fingers, whereupon he puts it in his palm. He knows how to handle it. For a moment he rocks it, the fire, in his palm, so it will not burn him. Then he holds the pipe underneath, the tobacco in it. Then he drops the coal into the pipe. Then he smacks in.

Sometimes he tongs the coal into his pipe with the tobacco tonging inserter sticks; he tongs it into the top of the pipe. The living house poker stick is called sappik. They have two kinds of poker stick in the living house, one is called deer poker stick, which they use when they eat deer, and the other the living house poker stick which they use all the time. But the sweathouse poker stick is called differently; it is called tobacco tonging inserter. It has a high name. For it is a man's tobacco tonging inserter. The tobacco tonging inserter is made of arrowwood. They dry the arrowwood and then make the tobacco tonging inserter. Those are the ones that they use in the sweat-house when they smoke. With them they tong the coal into top of the pipe, with them.

They do not take fire out with it, they do not light the point of the tobacco tonging inserter, they only tong coals around with it. They do not want the tobacco tonging inserter to get burned. Sometimes they take the fire out on a little stick, but never on the tobacco tonging inserter stick. All that they do with the tobacco tonging inserter stick is to put the fire coal on top of the pipe with it. They know how to use the tobacco tonging inserter. They use that poker stick a long time, they are saving, they do not like to see it burn. It is smooth, sleek. It is already like bone it is so dry already. You will see those same tobacco tonging inserter sticks lying there next year. They do not get spoiled quick, they use them long.

He always uses two of the tobacco tonging inserter sticks to smoke.
top-ta-side. He handles two chopsticks in one hand. He handles the two pokers, which are about a foot long and $\frac{3}{8}$-inch diameter, and usually of arrowwood, most dextrously.

24 M. g. with one hand.
25 Lit. on the other side.
26 Lit. under him.
27 Or: pa'a'ah.
28 Lit. beneath him.
29 Of the sweathouse.
30 Pick up the coal with. Sometimes he tongs it in with one hand only, he uses the tobacco tonging inserter stick that way, with the hand of one side only, for with his other hand he is holding up the pipe. With them he tongs the coal into the top of the pipe where the tobacco is inside. Then he pushes the coal off, when the tobacco burns good.
31 With this latter verb cp. tuki equivalent to tuht'er, he smokes, for habitual action (cp. nominal pl. poE 'habit').
32 Touches fire to it.

IARRINGTON]

TOBACCO AMONG THE

Papic-te tuh-rha'ak, puux'lte 'a'luhayassiripti po-hra'm papuva

Lit. beneath him.
pick up the coal with. Sometimes he tongs it in with one hand only, he uses the tobacco tonging inserter stick that way, with the hand of one side only, for with his other hand he is holding up the pipe. With them he tongs the coal into the top of the pipe where the tobacco is inside. Then he pushes the coal off, when the tobacco burns good.

(HOW THEY TOSS THE COAL DOWN ON THE FLOOR FIRST)

Sometimes he puts the coal on the floor by the fire first, puts it for a moment on the floor, before he puts it in the pipe, beside him. He tongs the coal out with the tobacco tonging inserter sticks, or with his hand. I never saw them in the house scrape the coal out with a stick, it is hard to do it for it is deep where their fire is. In the house they do not do that, but out in the mountains at a camping place, at an acorn camping place, or at a hunting camping place they shovel out fire to light their pipes with when they smoke. He lays the fire coal beside him on the rock floor. Then he picks it up with his fingers, he puts it in his palm, he rocks his two chopsticks in one hand. He about a foot long and %-inch diameter dextrously.

Papici-t tuhe raha'm, kari 'a? tuhe'xuti pa'uhra'm, 'uxutu', xay yuvve', vo'kupaxaytcakkicihahiti', 'a? tuhe'xuti pa'uhra'm. 'A? tuhe'xuti pa'uhra'm, pa'uhra'm, 'uxutu', xay yuvve', vo'kupaxaytcakkicihahiti', 'a? tuhe'xuti pa'uhra'm. 'A? tuhe'xuti pa'uhra'm, pa'uhra'm. 'A? tuhe'xuti pa'uhra'm. 'A? tuhe'xuti pa'uhra'm, pa'uhra'm, 'uxutu', xay yuvve', vo'kupaxaytcakkicihahiti', 'a? tuhe'xuti pa'uhra'm. 'A? tuhe'xuti pa'uhra'm. 'A? tuhe'xuti pa'uhra'm. 'A? tuhe'xuti pa'uhra'm. 'A? tuhe'xuti pa'uhra'm. 'A? tuhe'xuti pa'uhra'm. 'A? tuhe'xuti pa'uhra'm.

(PHONE THEY HOLD THE PIPE TIPPED UP WHEN THEY START TO SMOKE)

When he lights the pipe, then he tips the pipe up. Then he tips the pipe up. He is making the pipe stick upward. He is holding it so it sticks up. The pipe is sticking up, he fears it will spill out. He is holding his pipe sticking up. His pipe is sticking up, he holds it that way, sticking up. And he kind of tips his face upward too, so the tobacco will not spill out. He puts fire on it, on top of the pipe.

(PHONE THEY HOLD IT LOWER AFTER IT HAS BURNED FOR A WHILE)

When he first smokes, he has to hold the pipe tilted up very much, palm so it will not burn him. Then he puts it on top of the tobacco, the coal. It never falls on his face. When it has burned up, then he pushes the fire coal off, he pushes it off into the fire. Then he smacks in two or three times, then he shoves it off, the coal. The tobacco is already burning inside.

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31 With this latter verb cp, tukusipri'n, he smokes, an old word equivalent to tuhe'x, he smokes, formed by adding -ri'n, referring to habitual action (cp. nominal pl. postfix -rin) to tukusip, he tips it up. If I ask, e.g., where a person is, one answers: 'ukusipri'niati' (= 'uhē-rati'), he is smoking. Panipatanvahah'k, hōy pa'ah'ar, po'hē'stima'k pani'pata'vahiti', xasi kan'ivi'reke', kunipp'e: 'Māva pāy kū'k 'ukusipri'niati'; when I ask where a person is, and that person that I ask for is smoking, then they answer me, they say: "There he is over there 'tipping his pipe up.'"

32 Touches fire to it.
before it burns very good. After
the tobacco has burned a little
while, it gets hard inside [the
pipe], it congeals with heat. Then
he does not have to tilt the pipe
so high, after it [the tobacco]
congeals with heat inside.
Then it is lower that he holds the pipe,
as he smokes, it no longer sticks
up high.

I used to see the old men smok-
ing. Once I saw an old man
across from me [in the living
house] smoking, on the other side
of the fire, and I was on the oppo-
site side of the fire. When he
first started to smoke, his pipe
was sticking up. At first I could
not see the fire inside. When it
got to burning good, then I could
see inside plain where it was burn-
ing, for then he tipped it down.
I could see it from where I was
sitting across the fire. After a
while the pipe was sticking straight
over.

Sometimes long ago I used to
see an Indian smoking, also I used
to see in the sweathouse when
they were smoking, when they
had a kick dance, a doctress
dancing, I used to sometimes see
it, the tobacco burning inside,
burning inside the pipe.

F. Pahú't kunkupapamahmaha-
hiti'

'Ah táyá'nka, xás kári tupap-
máhma', va xas kuma'ti tu'in-

33 Or su' tusákri'v'áh.  
34 Ct. 'upáct spoof', he kisses. The Karuk used to only kiss and
cluck on the skin of babies. They did not kiss adults.

G. Pahú't kunkupécną'kvahiti' (How They Smack In)

He puts the fire on, then he
smacks in, his tobacco burns for

kú'kíkíkíkíkípamahmáha'. Va karí
upamahmáha'. Xas tu'ink'á'. in

Tobacco Among The

35 For kái.  
36 The verb refers to the whole act
in the lungs and exhaling, and the
37 Or tómyá'hráat. This is the or
38 The same verb is used of holdin
39 This is the idiom. 'ťeÁyák s
40 Held up with partly flexed arm.
41 When a doctor is dancing and

'ae'-i'. This is called tómyá'hráat
in air to drive the tobacco smoke
but breathes it out merely with air
The tobacco has burned a little while, it gets hard inside [the pipe], it congeals with heat. Then he does not have to tilt the pipe so high, after it [the tobacco] congeals with heat inside. Then it is lower that he holds the pipe, as he smokes, it no longer sticks up high. I used to see the old men smoking. Once I saw an old man across from me [in the living house] smoking, on the other side of the fire, and I was on the opposite side of the fire. When he first started to smoke, his pipe was sticking up. At first I could not see the fire inside. When it got to burning good, then I could see inside plainly where it was burning, for then he tipped it down. I could see it from where I was sitting across the fire. After a while the pipe was sticking straight over.

Sometimes long ago I used to see an Indian smoking, also I used to see in the sweathouse when they were smoking, when they had a kick dance, a doctress dancing, I used to sometimes see it, the tobacco burning inside, burning inside the pipe.

**He puts the fire on, then he smacks in, his tobacco burns for**

The Karuk used to only kiss and did not kiss adults.

**He smacks in a few times with the pipe still in his mouth. About three times it is that he smacks in. He fills his mouth with the tobacco smoke. Then he takes the pipe out of his mouth slowly. Then he takes the smoke into his lungs. He sucks in, makes a funny sound, he goes this way:**

"..." Then quickly he shuts his mouth. For a moment he holds the smoke inside his mouth. He wants it to go in. For a moment he remains motionless holding his pipe. He shakes, he feels like he is going to faint, holding his mouth shut. It is as if he could not get enough. It is just as if "I want more in, that tobacco smoke." That is the way he feels. Then tobacco smoke comes out from his nose, but his mouth is closed tight. It comes out of his nose before he opens his mouth. Then he opens his mouth, he breathes out the tobacco smoke.

**that reason, because he smacks in. Then he smacks in several times. Then it burns.**

G. Pahú't kunkupé-'cná-kvahíti' (How they take the tobacco smoke into the lungs)


H. Pahū't kunkupitti patakun pienānvamaraha'k

Vā; vūra kō'vūra to̱pamhōn-ko'n 'īhā'c vūrā, patūmā'k-vāhā'k. Hāri vūra pamāyup 'a'i to̱-qiyvura'k. Karu hāri tu̱pikyivivra', vāsāi̱hām atumā'k-vīvivra', te'mya'te vūra 'āpūn to̱-āhāric pamui'ūra'm, karixas pato̱ktyivic. Xas takunika'k, kō'vūra takunika'khvānā'. Pu̱'skārā 'īn vūra xūs 'ē'tīhāp, 'tāt 'ē'hērāhi 'umyū'mūni, kuna po̱-ku̱hu̱tī kumā'tī tu̱puf̱e̱;th'ak, vi̱i vūra; 'ūm 'īcaha kuṉas-kō'k-tī'. Pāvuhānahāk tu̱puf̱a-th'ak, pu̱x̱a̱ra 'ārim ēmā'nē'fā.

Hāri pe̱-kphancha'k pe̱hērāhā', pā'vānsa pata̱hērāhā'k vūra pu̱'ā-pũ̱ṉmuti̱hara patupuf̱a-thā'. Hāri vūra 'āpūn to̱-qiyvic vūra pu̱'ā-pũ̱ṉmuti̱hara. 'Ie'ma-ra 'īn xas takunippē'r: "Yāxa tu̱puf̱a-thā'.' Takunmā vūra xas pam̱mūtītī; 'ādxīch'īl'.

Kunipīttī kā'kkum papihnt-fte'tīṯas kunīkum̱nā'tī, pata̱kun pikhērāmāra-hā'k, kō'vūra 'īkā'c kuṉipamhōnkō'nmā'tī'. Xāra vūra 'upamahōnkō'nmā'tī yav, pe̱hērāha po-vi̱c̱ta̱ni̱hā'k, xāra vūra yav 'upamahōnkō'nmā'tī'. Hāri 'āpūn to̱-qiyvic, tōmyū'mūni, mit nim̱mā'htīhā vā mit kuṉupīttīhṯa̱ṯ, papihnt-fte'tīṯas. 'Ikphān pe̱hēhāhā', vi̱i vā'kukanvi̱c̱ta̱ni̱ṯi'. 'Āpūn takuniyvic. 'Ūm-kuṉvūra takunipṯa̱v. Kuntāk-kā'mi̱tī kīte papihnt-fte'tīṯas. Pākunihērānā-tī' kunteū phīnā-tī 'ikmahātera'm. 'Amxay i̱k vūra yīśa ta̱putēc̱phīṯhāhā, hinu̱p

bacco smoke. Smoke comes out of his nose, too. It comes out of his mouth, too, but not much. And smoke is coming off of the pipe, as he holds it. He shuts his eyes, he looks kind of sleepy-like. His hand trembles, as he puts the pipe to his mouth again. Then again he smacks in. He smokes again like he smoked before. A few or maybe four times he takes the pipe from his mouth. Then, behold, he knows he has smoked up the tobacco, there is no more inside [the pipe]. As he smokes he knows when there are only ashes inside. He just fills up the pipe once, that is enough. That is enough, one pipeful. He rests every once in a while when smoking. The he puffs again. He does not have the pipe in his mouth long, but it takes him a long time to smoke.

Then after he gets through smoking he inhales with spitty sound for a long time. Sometimes he lies down, making the spitty inhaling sound yet. It [sounds] like he is still tasting in his mouth the tobacco smoke yet.

Or tupamahāma'. Tupīcki'k, like tupamahāma', means he smacks in several times. But tupām'ma, he smacks in once.

The verb is derived from 'uxṟāh, berry, and means to inhale with half-closed mouth, thereby producing a long and loud interjection of deliciousness, which is especially eating berries and after smoking tobacco.
HABINGTON TOBACCO AMONG THE KAREN INDIANS

H. Pabht' kunkupitti patakun-pícná-kvamaraha'k

VA: vúra kóyúra topmahón-kó;: n 'i'ëhi'c vúra, pató'sná-kváhá'k. Hári vúra pamúyú; p 'a' to'ýyvúra'í. Karu hári tupikýívivra's, vásíh'kamí tupikýívivra's, tè'myisák vúra 'á'pun to'óyriic pamuí'dhra's, kariyxas pato'kýívic. Xas takuntákka'v, kó-vúra takunké'k-hváná'k. Pú'sakará 'í'n vúra xú 'é'tiñá', xá't tihéñ 'umyúmni, kuna po'kúhítí kumá'ti pútúffá;th'ák, víri va; 'um íccaha kunké-kóttí'. Vura pehérarahami'k pútúffá-th'ák, puxxará 'ríir íánánt'á.

Hári pe'kphíhanha'k pëheráha', p'ávansa patuhé'raha;k vúra pu'ápúnmutiíhara patúffá-thá'. Hári vúra 'á'pun to'kýívíc vúra pu'ápúnmutiíhara. 'í'tôa-ra 'í'n xas takuníppé'ír: "Ýáxa pútúffá-thá'." Takumna vúra xas pamútiik 'dxníi'chíi'.

Kunííptíi ká'kkum papihnít-tecías kunííptí-nnátí, patakun píhérâmáráhá'k, kó-vúra 'i'ëhi'c kuníípmahónkó-nnátí'. Xara vúra 'úpomahónkó-nnátí yav, pehéråra po-víctá-nnítihá'k, xara vúra yáv 'úpomahónkó-nnátí'. Hári 'á'pun tó'kýívíc, tó'múyúmni, mit nim'má'thítáh va; mit kunííptíi-thá, papihnít-tecías. 'Ikphíhan pehéråra, víri va; pakunvíctá'n-tí'. 'Á'pun takuníkyívíc. 'U'm-kun vúra takuníptmáv. Kuntákká-má kíte papihnít-tecías. Pakuníípíhér'àtn-tí kunííkphíhántí 'ikmahátera'zm. 'Axmáy ík vúra yíña ta punííd'phíhitáhá, hinup

(HOW THEY DO AFTER THEY TAKE THE TOBACCO SMOKE INTO THE LUNGS)

He feels good over all his meat when he takes it into his lungs. Sometimes he rolls up his eyes. And sometimes he falls over, backward he falls over backward. He puts his pipe quickly on the ground, then he falls over. Then they laugh at him, they all laugh at him. Nobody takes heed, when one faints from smoking, but if he faints because he is sick, then they throw water on him. When it is from tobacco that he faints, he does not lie there still long.

Sometimes when the tobacco is strong, the man himself when he smokes does not know when he faints away. Sometimes he falls to the ground and does not know it. Somebody else says: "Look, he is fainting." They see his hands shake.

They say that some old men have to walk with a cane, when they have finished smoking, they feel it over their whole meat. He feels good for a long time after he smokes, if he likes to smoke, he feels good for a long while. Sometimes he falls on the ground, he feels faint. I used to see them, the old men. It was strong tobacco, that was what they liked. They fall on the ground. They come to again. They always laugh at the old men. When they smoke they talk in the sweathouse. All at once man quits talking, it
is that he faints. He gets up himself. He feels ashamed. That is the way they used to do in the old times. They used to like the tobacco so well. They used to like the tobacco strong. Whenever they faint from tobacco, they always get ashamed. They used to do that way, get stunned. Sometimes one fellow will have so strong tobacco that nobody can stand it without fainting, it is so strong. He feels proud of his strong tobacco.

Some were fainters when they smoked, others never did faint. Some faint when the tobacco gets strong for them, and others do not. Vaskak was a fainter when he smoked. Everybody knew that Vaskak was a fainter. Vaskak used to faint, but he liked it.

When he first starts to smoke he does not fall. It is when he finishes smoking a pipeful of tobacco that he falls; it is then that as it gets strong for him he falls.

(HOW THEY TAKE THE PIPE OUT OF THE MOUTH)

Then when he finishes smoking, then he puffs the ashes out. Then he takes it out of his mouth. Then he raps the pipe [bowl, against anything he raps it.

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43a Some broke wind when they fainted.
44 Ct. papicci-te tuhē-rahā'ak, when he [a boy] first starts in to smoke.
ra is that he faints. He gets up m. himself. He feels ashamed. p. That is the way they used to do ti- in the old times. They used to like the tobacco so well. They ha used to like the tobacco strong. la- Whenever they faint from tobacco, they always get ashamed. i- They used to do that way, get ri stunned. Sometimes one fellow a3, will have so strong tobacco that iit nobody can stand it without poet fainting, it is so strong. He feels ti' proud of his strong tobacco.

Some were fainters when they smoked, others never did faint. m Some faint when the tobacco gets strong for them, and others a; do not. Vaskak was a fainter it; when he smoked. Everybody knew that Vaskak was a fainter. V- Vaskak used to faint, but he u- liked it.

When he first starts to smoke a, he does not fall. It is when he m finishes smoking a pipeful of tobacco that he falls; it is then ari that as it gets strong for him he falls. ti (HOW THEY TAKE THE PIPE OUT OF THE MOUTH)

Then when he finishes smoking, a, then he puffs the ashes out. Then e, he takes it out of his mouth. t Then he raps the pipe [bowl, against anything he raps it.

y fainted.

k, when he [a boy] first starts in to

J. Pahú't paxé'ha's kunkupa-pim'ahvunvá'ti',46 papúva po-hrá'm piyú'nu'váráp

Karixas pasa? teupihyárâm-nihé'câhâ'; k4 pamu'úhara'm, kari tcaka'timite vura tupim'ánunvuv pamu'úhümâ'k paxé'ha's hári 'ahúp'ánamnamhatck'mu'k, kiri pehê'râhâ 'a'ívité kó'vúra 'upiâ'c sů'. Tupimtcânáának47 kiri su' upivrá'c rénni pehê'râhâ', kiri 'a'ívíté 'upivrá'c rénni pehê'râhâ'.

K. Pahú't kunkupé'pënná'mnih- vàhítí po-hrá'm paxé'ha'ssak sů?

Picci;p tupim'ánunvuv paxé'ha- vaspac vic. Karixas tupfyú'nuvár po-hrá'm xé'ha'ssák. Va; kú'k-kam 'usúlhihi paká; n 'u'ahkek' c. Teaka'ité c künle tupfyú'nu'vár. Karixas tó'pkekçapç, tupipá'ravaru- ruke 'pkekçapáhá'.48 Vár'am pamuxé'ha'svastâhán, va; mú'k pa- tupipá'ravuruke 'pkekçapáhá'. 'Uhyâmniekuwátc paká; n 'úhram- ?ápmá' n, paká; n 'ópma'nhé'c', xe'xhasá'spán 'uhyârlekuwá'. Xas va; ká; n piecfr tó'pkekçap 'a/ íppammi'tc. Xas tupipá'ravuruk- kuui. Karixas tusúppíhá', vastâ- ran'ppapuíte. Karixas kúkkú'm tupfyú'nnkúrti, sitacvakwá'varassdrúk tupfyú'nnkúrti, kurá hári 'akavák- kírák sů? tupfyú'nnmá'ní, pamu- xé'ha'ss.'

HOW THEY TAP THE PIPE SACK

Before they put the pipe sack

Then when he is going to put his pipe back inside [the pipe sack], then he gently taps with his pipe, or sometimes with a little stick, against the pipe sack. He wants the tobacco to all settle down to the bottom inside. He taps it so that the tobacco will fall back down, so that it will fall to the bottom.

HOW THEY PUT THE PIPE BACK INTO THE PIPE SACK

First he taps that pipe sack. Then he puts the pipe back in the pipe sack. The end where he makes the fire goes to the bottom. He puts it in kind of slow. Then he ties it up, he wraps the thong about it. His thong is long that he wraps it with. The mouth end sticks outside a little, the part where he puts his mouth, it sticks outside of the pipe sack. Then he ties it first of all at the top. Then he wraps it spiraling downward. Then he tucks it under, the tip of the tie-thong. Then he puts it back under again, back under his belt, or sticks it back in his quiver, his pipe sack.

46 This is the ordinary verb meaning to drum, as in the Indian card game. The diminutive, kunkupapim'ánunpu'ppahiti', can also be used, and is often used, of tapping an object when one is emptying out its contents.
47 Or tcim upihyárâm-nihé'câhâ'; k.
48 Or tupim'ánunvuv.
When the fatavennan is going to light his pipe, he then first takes off his belt, he rolls it up, he ties it with the tie-thongs, he lays it down beside him on the ground, beside him on his right he lays it down. Then he kneels on the ground, he puts his tobacco in the pipe, he lights the pipe, then he smokes.

(HOW THEY RAM THE NICOTINE OUT OF THE PIPE WITH A HAZEL STICK)

Then when they use a pipe a long time to smoke with, it gets nicotine inside. It makes a clucking noise tl’ tl’ when a person smokes it. It does not taste good. He says: "How bad it tastes, it is nicotiny." The pipe is stopped up, the smoke can not come out. He says: "It is stopped up."

Then he spills the tobacco out, he spills it onto his hand, he does not care if it is hot. Then he hunts a hazel stick, in the sweathouse inside in the matimitc there is a [little] pile of rammers, hazel sticks. He picks up one, he passes it through, he passes a hazel stick through it, slowly. With that stick he rams out the black nicotine. He starts from the mouth end when he runs it through, he runs it through to-

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40 He also always lays his spoon down on his right.
41 Like an ordinary cluck made to a horse.
42 Or patuhé raha’k.
43 They keep a little pile of the hazel sticks in the matimitc by the wall.

HARRINGTON]

TOBACCO AMONG THE XAS

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By puffing into the mouthpiece.
When the fatavennan is going to light his pipe, he first takes off his belt, he rolls it up, he ties it with the tie-thongs, he lays it down beside him on the ground, beside him on his right he lays it down. Then he kneels on the ground, he puts his tobacco in the pipe, he lights the pipe, then he smokes.

When they use a pipe a long time to smoke with, it gets nicotine inside. It makes a clucking noise when a person smokes it. It does not taste good. He says: "How bad it tastes, it is nicotiny." The pipe is stopped up, the smoke can not come out. He says: "It is stopped up."

Then he spills the tobacco out; he spills it onto his hand, he does not care if it is hot. Then he hunts a hazel stick, in the sweathouse inside in the matimitc there is a [little] pile of rammers, hazel sticks. He picks up one; he passes it through, he passes a hazel stick through it, slowly. With that stick he rams out the black nicotine. He starts from the mouth end when he runs it through, he runs it through toward the top. Then he takes hold of the stick at that end, at the bowl end of the pipe. It is sticky. It smells strong. He pulls the hazel stick out slowly from the bowl end. As soon as he pulls it out, he throws it into the fire. It might get on something. Then he puffs out the nicotine, the little pieces of nicotine that still are in there. Then he taps it out [by hitting the pipe bowl] on a piece of wood, slowly.

That's all they do, then it will be all right. They never wash it with water. That's the only way they clean it, by ramming the nicotine out with the hazel stick.

When they use a pipe for smoking a long time, the stone pipe bowl gets rough inside. The nicotine gets burned on inside the stone pipe bowl and so it gets rough inside: it gets pitted. It gets black inside, too. Also the end surface of the stone pipe bowl is somewhat pitted, when it has been (used for) a long time.

They sweat themselves twice a day, in the morning and in the evening. And they eat twice a day, too. They eat only in the forenoon and evening; it is only twice that they eat.
One gets up early in the sweat-house, he goes for sweat-house wood. It is lucky to be packing sweat-house wood all the time. He goes out when all are asleep yet. He does not want anybody to know when he goes out.

Then when he comes with the sweat-house wood, all jump up. They hear him far away as he cries coming downslope with the sweat-house wood. He comes with the sweat-house wood to the hatchway. Then one takes the wood from inside, taking it in from on top a stick at a time. Then there is no more wood outside. Then they sweat. All the wood is inside, the sweat-house wood, sweating wood, fir limbs. It is the rule that even if two different Indians pack in sweat-house wood separately, they all have to sweat each time.

When they finish sweating, then quite a while afterwards they eat, in the living house they eat. Then they eat breakfast, when the sun is somewhat high. They watch the sun.

Patakunpâphí-kkirihrâhâ'ak, kumâxâsra xas pakunâmâmti', 'înâ-k xas pakunâmâmti'. Vâ; kari-xas pâmâhâ'thîhâcâ'av kumâmâmti', pa'âvâmâ'nhîhîc to'krê-hâk pakkû'srâ'. Vâ; kunâm'mû'stî pakkû'srâ'.

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66 This verb, lit. to pack on the shoulder, is the old expression used of a man performing the sacred and luck-bringing chore of getting sweat-house wood. He steals out of the sweat-house at dawn, goes up the mountain side, cuts branches from fir trees enough to make a shoulder load, incidentally trimming the trees through his daily raids into ornamental shapes which are seen from afar, brings the load downslope crying a lamentful hit'ân which helps to wake the already rousing rancheria, and tosses his branches beside the sweat-house hatchway. Much more complete texts have been obtained on this subject than the present text which purposes only the description of tobacco usage.

67 Or mitâh'âhûp.
One gets up early in the sweat-house, he goes for sweat-house wood. It is lucky to be packing sweat-house wood all the time. He goes out when all are asleep yet. He does not want anybody to know when he goes out.

Then when he comes with the sweat-house wood, all jump up. They hear him far away as he cries coming downslope with the sweat-house wood. He comes with the sweat-house wood to the hatchway. Then one takes the wood from inside, taking it in from on top a stick at a time. Then there is no more wood outside. Then they sweat. All the wood is inside, the sweat-house wood, sweating wood, fir limbs. It is the rule that even if two different Indians pack in sweat-house wood separately, they all have to sweat each time.

When they finish sweating, then quite a while afterwards they eat, in the living house they eat. Then they eat breakfast, when the sun is somewhat high. They watch the sun.

They do not smoke much in the morning when they finish sweating. And after the meal, only very few are the ones that smoke.

When they finish eating, then the men travel around. Some go fishing, and some go around for various things, and some upslope, some go upslope. And the women go to get wood (the men never made wood) and sometimes go digging, and sometimes go picking, picking they go sometimes, and sometimes they go hunting something.

The man always packs the pipe. He never leaves it, that pipe. Sometimes he sits down on the ground and smokes, when he is traveling around. But some of them have no pipe. They bum a smoke in the sweat-house.

Shoulder, is the old expression used and luck-bringing chore of getting of the sweat-house at dawn, goes up s from fir trees enough to make a ing the trees through his daily raids re seen from afar, brings the load hinuwé which helps to wake the sees his branches beside the sweatplete texts have been obtained on t which purposes only the descripme of a younger brother of Snepax sweat-house wood.
Getting dark, as it is just getting
dark. After they sweat they do not
smoke. Some of them may
smoke a little. Sometimes one
man is in the sweathouse all the
time making string. Sometimes
he takes a smoke. The time
that they smoke most is after
supper.

Then they again go back in
the living house. The women
know when it is time; they have
everything fixed up. Then they
eat, when it is just getting dark,
that is when they eat their big
meal, in the evening when it is
just getting dark. It is called
pavyihfurúkram, the time when
they go over to eat. And the
time when they will go back out,
when they will go back to the
sweathouse again, is called iv-
yyihrupdkram. Again in the even-
ing they spend a long time eat-
ing, in evening, their supper.
When it is night, they are still
eating, they are eating yet. It
takes them a long time to eat.
They pack their pipe there into
the living house, too, when they

58 Added in humor. They were great bummners of meals.
59 Mg. the time when they come back in.
- getting dark, as it is just getting dark.

- After they sweat they do not smoke. Some of them may smoke a little. Sometimes one man is in the sweathouse all the time making string. Sometimes he takes a smoke. The time that they smoke most is after supper.

Then they again go back in the living house. The women know when it is time; they have everything fixed up. Then they eat, when it is just getting dark, as it is just getting dark. After they sweat they do not smoke. Some of them may smoke a little. Sometimes one man is in the sweathouse all the time making string. Sometimes he takes a smoke. The time that they smoke most is after supper.

When they finish eating, the first thing the men do is to wash their mouths out. With a dipper basket they pass around water, through the whole living house, the men only, when they finish eating supper. They take the water out of a big bowl basket, when they fill up the dipper basket. Then they fill their mouths with water, then they wash their mouths out. Sometimes also they stick the finger into the mouth, sometimes they wash their mouths out that way. Then they wash the mouth out a second time; two times they wash it out. And they spit it on their hands [the water from the mouth], it is over the ashes that they wash their hands, at the fireplace. The water spills down on the ashes at the fireplace. That is the way they used to wash their hands off.

Sometimes they pick up Tan Oak rotten wood or sometimes
Once Camp Creek Johnny's wife and Camp Creek Sam's wife, when camping at Ishipishihak in the salmon catching season, met a little half-breed girl and called her 'ifuxxä', thinking of the white looking rotten oak wood, because of her fair appearance. The word was used almost as a nickname.

62 Or to'ptaxuyxdya'n.
black oak rotten wood. It is white, the tan oak rotten wood, but fir rotten wood is red, even if it is rotten it is not good, it sticks to a person. The old women always pack home some tan oak rotten wood in the openwork pack basket. They pack it into the house, they keep them in the corner of the living house, where the poker stick is stood up too. The ones that do that way (that bring home rotten oak wood) have lots of food, they have all kinds of things, they have all kinds of belongings. If they do that way, then they say they are living well.

Then when they are through washing their hands, by the fire-place, then he goes over to the corner, one of them does, picks up the rotten wood, and hands it to them, the rotten wood. Then one takes it, then he rubs it on himself at his mouth and on his hands, he dries the wet off, they do not smoke when they are greasy about the mouth.

Sometimes if it is soft, they break some off, then they throw it in the fire when they get through. But if it is hard, the rotten wood, they merely rub it on.

Sometimes the women folks just wipe themselves off with the rotten wood when they are doing something in the house, without washing their hands.

And sometimes the men folks do not wash their hands, they just wipe them off with the rotten wood, when they are anxious to take a smoke.

Then they smoke, after they have washed their mouths. That way it is good when they smoke, it does not taste of food, when they wash their mouths all out.

That is why the people had good teeth, because they rinsed their mouths out strongly. And they smoked the strong tobacco, that also was why they had good teeth. There were two reasons why they had good teeth, did not have toothaches. Sometimes they would crack a tooth, and then they would have toothache.

Then they go over to sleep in the sweathouse, the men, and the boys, too. They smoke once in the living house, when they finish supper, and again in the sweathouse they all smoke together, when they first go in. Sometimes three pipes are being passed around in the sweathouse when there are many present. Sometimes they smoke many times. Then they go to sleep. They talk a long time in the

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64 Or pa'ifuxx4-hmũč'k instead of mů-k pa'ifuxx4č'.
65 Cp. pu'ihérati,pa'akurik'tetčak 'apmánti'k, they do not smoke when they are greasy about the mouth, p. 204.
66 Better than kunihérata'ti here for there are not as many as there are smoking in the sweathouse.
They say that a person gets sleepy when he smokes. They always smoke before they go to bed, in the sweathouse. Then he goes to sleep good, after he has smoked.

Sometimes one of them does not sleep well. Then he gets up again, he can not go to sleep, sometimes an old man, so he then stirs up the [banked] fire, with the tobacco-lighting poker. Then he sits down by the fireplace, he puts a fire coal on his pipe. Then he smokes. Then when he finishes smoking, he goes back to the yoram. Then lies back down again.

When it is a husky person, when he can not go to sleep, he goes to bathe downslope in the river. He jumps in. Then he comes back, he comes back inside with slow motion, down the ladder he comes with slow motion. Whereupon he goes to the fireplace. Then he stirs up the fire there. Then he takes a smoke. Then he

Most of the songs composed are pi‘niknikk‘ar, kick-dance songs, but occasionally other songs are composed mainly by working together parts of various songs.

Many Indians still have this custom, using White man tobacco.
sweathouse, and sometimes they sing. Some of them compose songs. It is in the night that they make their songs, and sometimes up on the mountains.

They say that a person gets sleepy when he smokes. They always smoke before they go to bed, in the sweathouse. Then he goes to sleep good, after he has smoked.

Sometimes one of them does not sleep well. Then he gets up again, he can not go to sleep, he stirs up the [banked] fire, with the tobacco-lighting poker. Then he sits down by the fireplace, he puts a fire coal on his pipe. Then he smokes. When it is a husky person, when he can not go to sleep, he goes to bathe downslope in the river. He jumps in. Then he comes back, he comes back inside with slow motion, down the ladder he comes with slow motion. Whereupon he goes to the fireplace. Then he lights up the fireplace again. Then he finishes smoking, it is then he banks up the fireplace again. Then he goes back over to the yoram, he goes back to sleep.

They say that they used to see devils, when they used to travel around in the night, when they used to go to bathe.

When a man is traveling on the trails, and has strong tobacco with him, he thinks so much he is a man, he feels high up. Then they always sit down on the ground, they rest. Whenever he meets a man, he has to smoke before he travels. He thinks: "I am going to treat him before we travel." He thinks: "I am a man" when he does that.

When it is a husky person, when he can not go to sleep, he goes to the downslope in the river. He jumps in. Then he comes back, he comes back inside with slow motion, down the ladder he comes with slow motion. Whereupon he goes to the fireplace. Then he stirs up the fire there. Then he takes a smoke. Then he are pa'nikk'nac', kick-dance songs, are composed mainly by working custom, using White man tobacco. g down the roof hatchway with the banks the fireplace again, when he finishes smoking, it is then he banks up the fireplace again. Then he goes back over to the yoram, he goes back to sleep.

B. Pahót' kunkupe-héra-hitiha-nik pe'mpá-k, pa'avansa-si; takunpikmá ntvnhaha'ak

Va; xas 'avansa pe'mpá-k 'u'áhó-tíha'ak, pep'éhéra-kp'lan 'usá-nvúthá'ak, va; xas 'avans upxus punancáتناَا'T, 'a'vár upmahónko-nná'tá'. Takunát' tam 'á-pun kunnhン'crihe'ak, takuníppu'n'vá. U'm vura pa'ávansa 'ukmárihivrikiaka'ak, vur 'uhére; c xas ik 'u'áhó-vic. U xuxúti: 'Nuhe're; c xas ik nu'áhó-vic.' Va; xas uxxúti: 'Na; 'avansa' 'á-pav o'kupíttuha'ak.

Pappícate purác'n takunikmárihivrikiaka'ak 'avansa-si; takuníppu'n'vá. Karixas yin staring at his lit pipe. "Te'm akkitc' nyúhání, toppír. Xas payíng ch'x takuníhivrik toppír: "Te'm akkitc' Xas pamu'dhra;m tu'ahka'. Xarixas tuhe're; c ú'm píeci; p vura tuhe're; c. Kóvdurá va; kunkupíttí píeci; p kunhé-

70 Or pakunpátvutiha-nik, when they used to bathe.

71 I. e., witch-doctors.

72 He feels like a thousand dollars, Fritz Hanson volunteered in dictating this text.

73 Or: teimmi 'á-pun, let's sit down for a while.

74 In slow tempo: teimmi 'akkîtc.
that one he has met. Then he smokes in turn, he is being treated. Then he smokes in turn the same pipe. Then they finish smoking.

Then the other one in turn takes out his pipe. He treats him back, the one who has treated him. He says to him in turn: "You would better smoke my tobacco." He says: "Friend, I am going to treat you back. Then he smokes it himself first. Then he does the same way, smokes first. Then he gives it in turn to the one that has treated him first. Then he says: "Well, friend, your tobacco is strong." Then the other one says: "Well, friend, no." He denies it. He kind of smiles as he says: "Well, friend, no." Then they are through smoking. He gives back the other fellow's pipe. He can hardly put it back in the sack, his hand trembles. His tobacco is so strong. He is tasting it yet in his mouth.

It takes them a long while to smoke. It takes them a long time to finish. Then they say: "All right, let's travel. You would better travel, and I am going to travel, too. Then, friend, good-bye."

Three times I made a trip upriver with my uncle Snake (HOW MY DECEASED UNCLE USED TO SMOKE ON THE TRAIL)
that one he has met. Then he
smokes in turn, he is being treated.
He smokes in turn the same pipe.
Then they finish smoking.

Then the other one in turn
takes out his pipe. He treats
him back, the one who has treated
him. He says to him in turn:
"You would better smoke my
tobacco." He says: "Friend, I
am going to treat you back." Then he
smokes it himself first.
He does the same way, smokes
first. Then he gives it in turn to
the one that has treated him first.
Then he says: "Well, friend, your
tobacco is strong." Then the
other one says: "Well, friend,
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smiles as he says: "Well, friend,
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other fellow's pipe. He can hard-
ly put it back in the sack, his
hand trembles. His tobacco is
so strong. He is tasting it yet
in his mouth.

It takes them a long while to
smoke. It takes them a long
time to finish. Then they say:
"All right, let's travel. You
would better travel, and I am
going to travel, too. Then,
friend, good-bye."

(How my deceased uncle used
to smoke on the trail)

Three times I made a trip
upriver with my uncle Snake
long way, he does not get sick, if he drinks acorn water. I do not care if he has gone a long way and is thirsty for water, he never gets sick if he drinks acorn water.

(HOW THEY DID WHEN TWO WOMEN MET EACH OTHER ON THE TRAIL)

But when a woman met a woman, she set her load down on the ground, she gets out her lunch. That is the way the women used to do. That is the way the people used to do. Only when they are doctresses, then they smoke, only when the two of them are doctresses, then do the women smoke together.

I wish you could have seen how the women used to meet one another there, or catch up with one another there, at Woodson's Flat Resting Place. I wish you could have seen the pack baskets sitting around on the ground. There is where they used to rest, at Woodson's Flat Resting Place. There many women met together. They used to sit around there on the ground, resting, giving one another lunch.

Once long ago there at Woodson's Flat Resting Place my mother met a woman. The woman was married at Redcap rancheria. And it was that my mother's

82 The Douglas Fir tree where they used to rest is still standing and the near-by spring is still unmolested.

83 Or kiri 'immaha'nik.
long way, he does not get sick, 
if he drinks acorn water. I do 
not care if he has gone a long 
way and is thirsty for water, he 
ever gets sick if he drinks 
acorn water.

(HOW THEY DID WHEN TWO 
WOMEN MET EACH OTHER ON 
THE TRAIL)

But when a woman met a 
woman, she set her load down 
on the ground, she gets out her 
lunch. That is the way the 
women used to do. That is the 
way the people used to do. Only 
when they are doctresses, then 
they smoke, only when the two 
of them are doctresses, then do 
the women smoke together.

I wish you could have seen 
how the women used to meet 
one another there, or catch up 
with one another there, at Wood-
son's Flat Resting Place. I wish 
you could have seen the pack 
baskets sitting around on the 
ground. There is where they 
used to rest, at Woodson's Flat 
Resting Place. There many 
women met together. They used 
to sit around there on the ground, 
resting, giving one another lunch.

Once long ago there at Wood-
son's Flat Resting Place my 
mother met a woman. The woman 
was married at Redcap rancheria. 
And it was that my mother's 

husband had been fighting with 
that woman's brothers a little 
before. Then it was that they 
did a strange thing, they ate 
together! They gave each other 
lunch, pieces of salmon; they gave 
each other lunch. How good 
they were, they did not want to 
have trouble. And when they 
finished eating, they went along 
together, upriver they went to-
gether, when they finished eating.

(HOW THEY Gathered Sugarc 
PINE NUTS, HOW THE MAN 
Used to Smoke UNDER A TREE)

"Let's go bite some sugar pine 
nuts." "All right. Where's the 
hook?" All that the man packed 
on his shoulder was the hook, 
and the small hook also, and 
the woman just packs a pack 
basket, an openwork plate bas-
ket, a mashing club; she packs 
their outfit.

Then the man says: "I'll 
climb that tree that is loaded." 
Some [limbs] have ten [cones] 
in a bunch. Then, behold, once 
he will say: "Look. Let's sit 
down on the ground, let's make 
a camping ground." They finished 
the camp ground there by the 
river.

Then he says: "Now let me 
climb up." Then [the man] 
lashes the small hook to his 
forearm with twine. Then he 
leaned the climbing hook [against
"Te'otra tel'm'mi. Te'imi k'au-n
v'ot'ura". Kuhiyevic 'ik vu'ra ku-
hyu'umnit'cik'Asaxvuhpinit'i'te." "Manik." Me'kva tuvot'ura". Me'kva takunhiyiv: "'Asaxvuh-
pinit'ii'ik'i'te'i'kuhyi6'teun.' Takunxus
t'o-ki'tc'cuf. Yati6 'urikkika
pa'apun to'kyi6've. Me'kva ta-
kunhifivka; 'papi6ri6'ik'i'k6, k'aru
pu'navumi6'hv6, k'aru po'xu-
vi6'ra". Va; k'ok'skiihax
akunhifiyivka". Vura pu'affis-
hera pa'ayi6's pa'ayavans'. K'6n
rupikri6'pa'ispifiyiv. Tupih6r
pamu'uhramxi6'ra.

Pa'asiktav6; 'um k6te pa-
mua'tin6'mam, k'vna paye'ni-pax-
vuhitac 'umkun tu'ppitecicite
pamuken'attin6'mam. Pa'avani-
saxi6'khic 'umkun6'attin6'mam
pu'attituvihap, oxrivunve'ttcic ktc
kunuhavati"', axyar6va
pau's, oxrivik6'mmitec ktc
kunxutiv 'uyxavha'.

Patakunhifik6p xas t6r kunic
takunhiyav pau's, xas takun-
tunsi6p xas takunhirici6'hv6 k'6n
pe'kve6rhrava'm.".

Xas takuntamxu'. Ta6ya;6
vu'ra 'iixaxxam xas takuntamxu'.
Xas takunhifivvana'6 'i6e'kxaram
vura kunhifiyavana'ti'. P6'ah ta-
kunikyavipa'. Vura pu'iecxvi-
the tree. Then he says: "All
right, let's go. I'm going
to climb up. Ye [children and
women] must holler, be sure and
holler. Ye must holler to Old
Man Turtle to bite off the sugar-
pine nuts." 66 "All right," [the
women and children say]. He
always climbs up. They always
holler: "Old Man Turtle, bite it
off!" They think he bites it off.
It makes a big noise when it
hits the ground. They always
pick them up in the brush,
even though on the side hills,
though in gulches. They are
picking them up all over there.
The man never touches the cones.
He is just sitting down under
the sugar-pine tree. He is smok-
ing his big pipe.

The woman carries her big
pack basket, and the little girls
have little pack baskets. The
boys pack no pack baskets, they
just pack little network sacks 87
all full of sugar-pine nuts, old
bags, they thought they might
get pitchy.

When they finish picking them
up, then they stack them [in
the pack basket] like a heaped
load, then they stand up with
load on back, then they spill it
out at their camping ground.
Then they singe the pitch off.
Often they roast them at night.
And they shell them. They shell
them all night. They make the
fires all round about [the camp-

66 In a story Old Man Turtle bit sugar-pine cone twigs to cut
them, and this old expression is used of cutting off the cones.
67 Of special small size, smaller than those carried by men.
Then he says: "All right, let's go. I'm going to climb up. You [children and women] must holler, be sure and holler. You must holler to Old Man Turtle to bite off the sugar-pine nuts." "All right," [the women and children say]. He always climbs up. They always holler: "Old Man Turtle, bite it off!" They think he bites it off. It makes a big noise when it hits the ground. They always pick them up in the brush, even though on the side hills, though in gulches. They are picking them up all over there. The man never touches the cones. He is just sitting down under the sugar-pine tree. He is smoking his big pipe.

The woman carries her big pack basket, and the little girls have little pack baskets. The boys pack no pack baskets, they just pack little network sacks all full of sugar-pine nuts, old bags, they thought they might get pitchy.

When they finish picking them up, then they stack them [in the pack basket] like a heaped load, then they stand up with load on back, then they spill it out at their camping ground. Then they singe the pitch off. Sometimes they leave it in the ground five days, and then roast it. They do not get dry.

Then in the morning they go home, they pack the sugar-pine nuts along. Then when they get home they steam them, in a big bowl basket they steam them. They mix them with grape vine [leaves] and with sahusixahar [plant sp.] when they steam them. The Clear Creek people mix [their sugar-pine nuts] with pepperwood [leaves]. Their sugar-pine nuts taste strong. You don't eat so many! Then they dry them. They spread them on a blanket on the ground. When they have been steamed they dry nicely. Then they pour them inside a storage basket. When they get ready to eat some, they take some out of the storage basket. Then they crack them in their mouths [when they eat them]. They do not crack two at a time [in the mouth], one at a time they crack them. If he puts lots in his mouth at a time, his teeth will be crowded,
so the people say. Nowadays there are only a few [living] that know how to work the sugar-pine nuts.

7. **Pahút** kunkupafuhceahiti peh'èt'r

A. **Va;** kunippënti tôksâ-hvar po'hrám, tumxáxkar va; káří

"Xây ìcê-hvar pa'ührám, xây 'ùm xáxka'," va; mit pakunipëttihat. Puxxutihap kiri nùksa, pakunihëratihákëk, kunxuti xay umáxáxar po'hrám.

B. Karu mit vura pu'ihëratihhat

They never smoked standing up. They say a person should never eat standing, and should never smoke standing. He gets out of luck if he smokes standing up.

C. Karu pûmit 'ihëratihhat, pakunentoná hvutiha'jik

And they said also, that when a person is defecating, he must never smoke, he will have bad luck.

8. **Pámítva** káříxas kunihë-tâ-nhitihat

The young boys did not smoke. They played smoke, that was all. When a small boy smoked he used to get sick. They do not

**SMOKING BELIEFS**

They say that if one laughs into a pipe, it cracks.

**THEY SAY THAT IF ONE LAUGHS INTO A PIPE, IT CRACKS**

"Do not laugh in the pipe, it might crack," that is the way they used to say. They were careful not to laugh when they were smoking, they were afraid the pipe would crack.

AND A PERSON NEVER SMOKED STANDING

They never smoked standing up. They say a person should never eat standing, and should never smoke standing. He gets out of luck if he smokes standing up.

**NEC DECET FUMARE CACANDO**

And they said also, that when a person is defecating, he must never smoke, he will have bad luck.

**WHEN THEY LEARNED TO SMOKE**

The young boys did not smoke. They played smoke, that was all. When a small boy smoked he used to get sick. They do not

9. **Pahút** peh'èra peh'èra kunkupavic-tannì nuvahitiha'nik

There is a similar superstition that a person is out of luck if he eats standing.
so the people say. Nowadays there are only a few [living] that know how to work the sugar-pine nuts.

(SMOKING BELIEFS)

(THEY SAY THAT IF ONE LAUGHS INTO A PIPE, IT CRACKS)

“Do not laugh in the pipe, it might crack,” that is the way they used to say. They were careful not to laugh when they were smoking, they were afraid the pipe would crack.

(AND A PERSON NEVER SMOKED STANDING)

They never smoked standing up. They say a person should never eat standing, and should never smoke standing. He gets out of luck if he smokes standing up.

(NEC DECET FUMARE CACANDO)

And they said also, that when a person is defecating, he must never smoke, he will have bad luck.

(WHEN THEY LEARNED TO SMOKE)

The young boys did not smoke. They played smoke, that was all. When a small boy smoked he used to get sick. They do not that a person is out of luck if he

(HOW THEY FORCED CHILDREN TO SMOKE AT THE GHOST DANCE)

Long ago when that kind of dance was going around, they made the boys and girls smoke, just little ones yet. They all smoked when they rested after a song; some smoked little [Indian] pipes, and some cigarettes.

(HOW THEY USED TO GET THE TOBACCO HABIT)

When an Indian has an appetite for tobacco it is just like he wants to drink water, he can not do anything. He just has an appetite for tobacco.

When some people say that the Indians do not get the tobacco

98 Lit. when they become pubescent.

99 Sometimes in former times even a 14-year-old boy was instructed and became fatavennan, although usually he was made helper the first year and fatavennan the following year. It was an old saying of a boy who is becoming pubescent: “He might already be made fatavennan.”

900 See account of how they smoked tobacco at the ghost dance, p. 253.

91 This does not indicate as remote a time in the past as pit’et’p.

92 Referring to the ghost dance, which spread to the Karuk from up the river and from Scott Valley.
habit, it is not right. They can not even wait to smoke in the sweathouse, they smoke in the living house after meals. They can not stay without tobacco, including women when they are doctors.

(HOW THEY NEVER MIXED ANY OTHER KIND OF PLANT WITH THEIR TOBACCO)

Our kind of Indians never mixed anything with their tobacco, they smoked their smoking tobacco straight.9

(THEY NEVER MIXED BURNED FRESH-WATER MUSSEL SHELLS WITH THE TOBACCO)

The White people say that the kind that far-off Indians smoke is burned fresh-water mussel shells mixed with tobacco. We knew nothing about that kind.

9 The older Indians emphatically deny Mrs. Thompson's statement: "My people never let the tobacco habit get the better of them as they can go all day without smoking or quit smoking for several days at a time and never complain in the least" (op. cit., p. 37). Many Indians in primitive times would get a strong craving and impatience for tobacco, which had become a habit with them. But the old-time Indians never smoked but the merest fraction of the day, disapproved even of the smoking of men as old as in their twenties, and regarded the modern boy and girl cigarette fiend with disgust, as they do many White man excesses. The early Karuk could deny themselves smoking or quit smoking altogether with much more fortitude than the average White man can. Their daily life schooled them to all kinds of self-denial and hardship.

96 The Karuk claim that they never smoked Black Manzanita or mixed deer grease or sucker's liver with their tobacco. They never "enriched" their tobacco by moistening it with grease.

96 Into pieces ½ inch, more or less, in...
habit, it is not right. They can not even wait to smoke in the sweathouse, they smoke in the living house after meals. They can not stay without tobacco, including women when they are doctors.

(HOW THEY NEVER MIXED ANY OTHER KIND OF PLANT WITH THEIR TOBACCO)

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(THEY NEVER MIXED BURNED FRESH-WATER MUSSEL SHELLS WITH THE TOBACCO)

The White people say that the kind that far-off Indians smoke is burned fresh-water mussel shells mixed with tobacco. We knew nothing about that kind.

Sometimes they mix the stems and the [leaf] tobacco. They smoke it mixed. First they cut them up with a knife. Then they pound them with the little pestle, the stems. Then they mix it with the tobacco. The tobacco is already crumbled. They add the stems to the tobacco. It turns out then a mild tobacco; they do not faint away.

(HOW THEY NEVER USED TO SMOKE THE STEMS UNMIXED)

They do not smoke the stems unmixed, only when they mix them with [leaf] tobacco do they smoke the stems. But they use them for lots of things. They throw them [the pounded up stems] about, when making [steaming] medicine. When somebody is sick, it is the tobacco stems that they use. They feed the mountains and the world. And when they go hunting they use them, too. When the hunter wants hard: "May I kill a deer," he spills tobacco around ten times, the stems, in one day. He feeds the mountains. Ten times in one day he spills them around.

96 Into pieces ½ inch, more or less, in length.
(How They Sometimes Gave Tobacco Stems to Smoke to a Poor Person Who Came Visiting)

Sometimes they give stem tobacco to a poor person, for him to smoke. Sometimes an old man comes there to somebody’s house. It is tobacco stems that they give. When it is a poor old man, when he has no money, they give stem tobacco for him to smoke. He then pounds it up, then he smokes it. Or sometimes they give him some to take home. But when a sick person comes there, a rich man, they give him good tobacco.

(How They Sometimes Smoke Some Little Things Besides Tobacco)

The Wintu Indians smoked Black Manzanita, Palo Santo, Creeping Sage, Common Mistletoe, Wild Sunflower, Washingtonia nuda, California Black Oak, and thérpa, but our people smoked none of these except the Indian Celery.

(How They Smoke Indian Celery)

It was with a tobacco pipe that they used to smoke it.

96a Leptotaenia californica Nuttall.
97 For chewing Indian Celery root see p. 277.
Sometimes they give tobacco stems to a poor person to smoke. Sometimes an old man comes there to somebody's house. It is tobacco stems that they give. When it is a poor old man, when he has no money, they give stem tobacco for him to smoke. He then pounds it up, then he smokes it. Or sometimes they give him some to take home. But when a sick person comes there, a rich man, they give him good tobacco.

The Wintu Indians smoked Black Manzanita, Palo Santo, Creeping Sage, Common Mistletoe, Wild Sunflower, Washingtonia nuda, California Black Oak, and thérpa, but our people smoked none of these except the Indian Celery.

They are doing so with paper now. First they pound up the Indian Celery [root], then they put it in the pipe, then they light it. They smoke it like they do tobacco. Sometimes they smoke [a dry piece of] Indian Celery [root], in the nighttime, for medicine. They dig the Indian Celery any time, they store it in the living house. They smoke it when they have a headache, when they do not feel well. It smells good when they smoke it, the smoke does. Women smoke it as well as men. It is medicine.

Sometimes they used to pin maple leaves together, maple leaves. They cover shelled acorns with it. They keep longer that way, so they say. When they covered them with leaves, they pinned together wide sheets. They covered the storage baskets with them. And if perchance water dripped on them, the water does not enter inside the storage baskets, when covered with maple leaves.

They pin them together into small sheets for tying up berries, they tie berries up in them. They never used to keep berries long. They tie the berries in them in the summertime when they are picking them. They pin maple leaves together. Then they tie the berries up in them. Then

The leaves were pinned together with their own stems to make large paperlike sheets.
they put the bundles of berries in a pack basket. Then they pack them, they pack them to their house. The smallest bundles are for the children.

And sometimes they pin the maple leaves to an openwork pack basket. They stick the leaves in the holes by means of the stems, the leaves hang on the inside of the pack basket. They pin them inside. They line the whole inside. It does not leak. Then they spill huckleberries into it, when they are picking them.

It is in the fall when they like to pick the maple leaves, when they are getting ripe, when they are turning yellow. They look upslope and then they say: "The maple leaves are getting ripe upslope." They shake the maple tree, so the leaves fall down. The maple leaves are hard, when they get ripe. Sometimes the maple leaves are kept for two years, sometimes they use them after two years.

And sometimes the boys used to smoke in fun the maple leaves, the dry maple leaves. The boys when they saw dry maple leaves in the house, smoked them in play, crumbling up the leaves with their hands. Some boys used to make little pipes, they used to ram out the inside of little arrowwood sticks, using a stick. Then they put in the dry leaves, then they smoke, mocking the men with their play-smoking.
They put the bundles of berries in a pack basket. Then they pack them, and they pack them to their house. The smallest bundles are for the children.

And sometimes they pin the maple leaves to an openwork pack basket. They stick the leaves in the holes by means of the stems, the leaves hang on the inside of the pack basket. They pin them inside. They line the whole inside. It does not leak. Then they spill huckleberries into it, when they are picking them.

It is in the fall when they like to pick the maple leaves, when they are getting ripe, when they are turning yellow. The leaves fall down. They shake the maple tree, so the leaves fall down. The maple leaves are hard, when they get ripe. Sometimes the maple leaves are kept for two years, sometimes they use them after two years.

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Some kind of far people may have smoked mistletoe, but our kind of people never did smoke that kind. We call it crow seed. It grows on Black Oak, and sometimes on the Maul Oak. It is not used for anything, the mistletoe. I guess there is a story of it.

Ahoyammate's Experiment

Ahoyammate was his name. He lived at Katimin, he was a Katimin Indian. They fooled him, long ago; they told him that that kind tasted good, that it tasted good to smoke, they told him, cow dung. He was just going around, he was bummimg around. Then he looked for it; he looked for some that was dry. Then he found some there. He thought: "It looks like it tastes good." Then he picked it up.

He thought: "It looks like Indian tobacco, it looks like that kind." Then he smoked it. It looked like it, it tasted merely like entrails.
XI. Pahôt mit kunkupítihat
‘ihérāhā mit kunvamítihat


Pavura kó-vura ‘ukupavēnēhtī’. ‘Ikamahtēræm hāri vato-kāphā, tu’ururc Buccva papihńit-teiticas mukuńuhrā”m. Tākunśay, puffa’ t vura ipititihāp, tākunśay. To’ptāktā’kpa.5 Hāri tecățik vura takun’axaytcākkič, xay (HOW THEY USED TO EAT TOBACCO)

Sometimes an Indian does this way, just makes believe eat tobacco, he does not really eat it. He takes tobacco out of his pipe sack, and feeds it into his mouth, it is like he is eating it, but he does not eat it. He sits there on the ground, he sings. Then after a while it is as if he faints. Then he takes out his pipe. Then he spills tobacco in his hand, into his palm he spills it. He acts like he is feeding tobacco into his mouth. Every little while he acts like he is feeding it into his mouth. He acts as if he swallows it.

He just spits it out. He throws tobacco on the fire, too. He acts kind of crazy, he acts as if he is about to faint. He is mocking the Kitaxrihars. He is trying to bite himself at times, he thinks: “Let me eat my own meat.”

He does all kinds of things. In the sweathouse he sometimes has his fainting spell. He takes the old men’s pipes out [of their pipe sacks]. They are afraid of him, they never say anything [to him], they are afraid of him. He

1 He does this in the sweathouse, or anywhere.
2 Out of the pipe sack.
3 With repeated motions of his hand toward his mouth, as if shoveling it in.
4 Or: teim upúffá-the”c.
5 Throws his arms and legs and squirms with his trunk. Suck doctors also go through such motions.
Sometimes an Indian does this way, just makes believe eat tobacco, he does not really eat it. He takes tobacco out of his pipe sack, and feeds it into his mouth, it is like he is eating it, but he does not eat it. He sits there on the ground, he sings. Then after a while it is as if he faints. Then he takes out his pipe. Then he spills tobacco in his hand, into his palm he spills it. He acts like he is feeding tobacco into his mouth. Every little while he acts like he is feeding it into his mouth. He acts as if he swallows it. He just spits it out. He throws tobacco on the fire, too. He acts kind of crazy, he acts as if he is about to faint. He is mocking the Kitaxrihars. He is trying to bite himself at times, he thinks: "Let me eat my own meat."

The way that man does is he never sleeps. It is that he shuts his eyes, and is just dreaming about him, is dreaming about that Kitaxrihar. Sometimes he dreams that the Kitaxrihar comes and eats him up. Sometimes they have to say formulas over him all night. Passay used to do that way, used to eat tobacco. He used to make believe that way.
They never put tobacco in where they are storing things to keep the bugs away, like the white people do.

It is wormwood, and sometimes pepperwood, that they put in that way. They put it in a treasure basket or an Indian trunk. Nothing goes in there. That wormwood is strong.

When they lash a woodpecker scalp to a little flat stick, sometimes they lash wormwood leaves in under, then it dries quickly, nothing eats it.

1 Name of a former flat situated to ramiccip sweathouse, which was wa 1895. It was the shinny ground of K, har addressed lived on that flat, and him for bruises received in shinny.

2 Implying that if the Kitaxrihar ca ment or through meanness, he can al

3 Lit. the spittle.
They never put tobacco in where they are storing things to keep the bugs away, like the white people do.

It is wormwood, and sometimes pepperwood, that they put in that way. They put it in a treasure basket or an Indian trunk. Nothing goes in there. That wormwood is strong.

When they lash a woodpecker scalp to a little flat stick, sometimes they lash wormwood leaves in under, then it dries quickly, nothing eats it.

When somebody gets hurt, or cut, then they put on tobacco where he got cut.

One spills the tobacco on his palm, out of the pipe sack he spills it. Then he prays over it: "Where art thou, Kitaxrihar of Ax~ipna'am. Perhaps thou hast punished Human. Perhaps thou didst something bad to Human. May we make thee propitious. Take this!" Then he throws it. Or sometimes he blows it [off his palm]. And sometimes he is throwing it. Only a part of it, a little of it he throws. Then he spits on it. And then he puts it on the cut. Sometimes they tie it on. Sometimes then he can not stand it, the tobacco is so hot. And sometimes they just spit the juice on the cut, the tobacco juice.

1 Name of a former flat situated toward the river from Ikmahteramiccip sweathouse, which was washed away by the river about 1895. It was the shiny ground of Katimin rancheria. The Kitaxrihar addressed lived on that flat, and there is a formula addressed to him for bruises received in shiny.

2 Implying that if the Kitaxrihar caused the cut or bruise as punishment or through meanness, he can also heal it.

3 Lit. the spittle.
HOW THEY USED TO PUT TOBACCO ON THE FACE WHEN THEY HAD THE TOOTHACHE

When a tooth aches, they wet tobacco, they put it on a hot application rock. They make the rock hot first, then the one that has the toothache lays his face on the rock. He goes to sleep there that way.

HOW THEY USED TO BLOW TOBACCO SMOKE IN THE EAR WHEN THEY HAD THE EARACHE

The way that they used to do formerly was, whenever the pain jerks in the ear, then one smokes, whenever the pain jerks there. Then he blows it into his ear. He smacks in, then he takes his pipe out of his mouth. Every once in a while he takes the pipe out of his mouth again, then he blows the smoke in the ear. Then the one that has the earache always gets well in a little while.

Anybody blows it into the ear.

O 0ank0`r, described as "the Indian hot water bottle." A flat rock, 5 to 10 inches diameter, kept in the house, and heated to the body for cold limbs or the allaying of pain.

Lit. who is hot at the tooth.

Lit. who is hot at the ear.
When a tooth aches, they wet tobacco, they put it on a hot application rock. They make the rock hot first, then the one that has the toothache lays his face on the rock. He goes to sleep there that way.

The way that they used to do, formerly was, whenever the pain jerks in the ear, then one smokes, whenever the pain jerks there. Then he blows it into his ear. He smacks in, then he takes his pipe out of his mouth. Every once in a while he takes the pipe out of his mouth again, then he blows the smoke in the ear. Then the one that has the earache always gets well in a little while. Anybody blows it into the ear. If there is a suck doctor in the house, she blows it in, for she smokes.

1. Pa'êmeกา:pahâ't kunkupitì pêhêraha'i, karixas takunpâtturnka' (HOW THEY USED TO PUT TOBACCO ON THE FACE WHEN THEY HAD THE TOOTHACHE)

1. Pahâ't pâmítva kunkupitì pa'êmeกา', picep pênhêrâtì, karixas takunpâtturnka' (HOW THEY USED TO BLOW TOBACCO SMOKE IN THE EAR WHEN THEY HAD THE EARACHE)

XIV. Pa'êmeกา:pahâ't kunkupitì pêhêraha'i (HOW THE SUCK DOCTORS USE TOBACCO)

1. Pahâ't pâmítva kunkupitì pa'êmeกา', picep pênhêrâtì, karixas takunpâtturnka' (HOW THE SUCK DOCTORS DO, HOW THEY SMOKE BEFORE SUCKING)

The suck doctresses, too, used tobacco smoke. They first smoke before they suck. They have to taste tobacco smoke in the mouth. That is the only way that they know the pains. With tobacco smoke they suck the pains out. They say the pain comes from outside, the pains fly around outside. Then sometimes they fly on anybody. That was all the sickness that they used to have, when pains jerked. They never even had toothache. And they never had consumption. And they used to doctor each other, they used to get well.

That is what they had the suck doctors for, they suck off of anybody by means of tobacco smoke. They hold the tobacco smoke in the mouth. Then they suck. That was their best medicine, tobacco. They used it more than anything. They thought that was what they lived by, smoking tobacco.
When a woman gets to be a doctor, she dances ten nights in the sweathouse. Now and then she quits dancing for a while. Later on [after her initiation] she only dances five nights. Whenever she starts to dance, she only dances five nights, later on.

The good dressesses all have long pipes. When they are sucking on people, they smoke every once in a while, that way they take the pains off quick. My deceased mother had a short pipe. I do not think she was a very good doctor.

When a woman doctor is dancing in the sweathouse when they are kick dancing, she breathes through her mouth, she wants the tobacco smoke to go into her mouth. She wants to get to like tobacco, she wants to like tobacco later on when she smokes. She gets stout from the tobacco smoke, from it she gets stout, when she breathes it in, the tobacco smoke, through her mouth. She makes an inhaling sound as she dances. If she shuts her mouth, she gets weak. She will get far gone, she will get weak. Every once in a while everybody takes a smoke, they take the pains off quick.

This pipe was sold by Sylvester Donohue.

Said in fun. She was an excellent doctor and busy all the time with her cases.

The doctoress alone dances standing, the others present sit and kick the floor.
When a woman gets to be a doctor, she dances ten nights in the sweathouse. Now and then she quits dancing for a while. Later on [after her initiation] she only dances five nights. Whenever she starts to dance, she only dances five nights, later on.

The good doctresses all have long pipes. When they are sucking on people, they smoke every once in a while, that way they take the pains off quick. My deceased mother had a short pipe. I do not think she was a very good doctor.

(HOW A SUCK DOCTOR BREATHES IN THE TOBACCO SMOKE WHILE SHE IS DANCING AT A KICK DANCE)

When a woman doctor is dancing in the sweathouse when they are kick dancing, she breathes through her mouth, she wants the tobacco smoke to go into her mouth. She wants to get to like tobacco, she wants to like tobacco later on when she smokes. She gets stout from the tobacco smoke, from it she gets stout, when she breathes it in, the tobacco smoke, through her mouth. She makes an inhaling sound as she dances. If she shuts her mouth, she gets weak. She will get far gone, she will get weak. Every once in a while everybody takes a smoke, they say they do not get sore throats that way. When they rest, they smoke, they pass the pipes around. But the doctor smokes her own pipe, nobody else's, she just smokes her pipe alone.

(HOW MRS. HOODLEY CURED A SICK PERSON)

She nodded her head over me (circumlocution for she sucked me) two evenings. There were lots of people in the house. She had on a feather cape, and she was vizored with feathers. When she started to sing, they all would sing. No person who is not painted can stay in the house. They all dot their faces with black, a black dot is put on each cheek of each person. The upper river doctors doctor at night, but our people doctor through the day; only in a bad case do our people suck at night.

She said: "They had deviled him [that dead person], whom you took care of [before he died], you never will be good again in your chest [gesture]. Whenever you get sick again, the pain will rise up again. That pain is the one that is going to kill you. It is getting hard inside. It [the pain] is tied up with spit. It has a mouth, and its mouth is to your back. I can not pull it out. It is hard [to take out]. I can not put that out, I can only help a..."
little bit. It is not Indian sickness, it is White man sickness.” Then she said: “I know if the pains are paining you, I know on the exterior, I do not know far in.”


Kunipítlti pakkáruk vá'ẽ'mea puhi'te:nhráta patumkó'tíiha'pp, po'hrá'm kité kúńic vurá pakú'nhrú'vít'í vurá telémýácteví kité pakuńihí'riterí, vá:vurá kité pakúńołpití, kunáltýucurti 'ti:k'anmú'ak payükkihić.

1 Or po'kkén'avastí, as it rocks.

Then she sucked me, she sucked me all over. Then she took out her pipe. Then she smoked. Then she stood the pipe on me [bowl against my skin], she was singing, she was dancing, too. She pressed it on in one place, rocking it a little. Every time when she took it [the pipe] away [from my skin], then she inhaled with a noise. She did not put it into her mouth, she just held her mouth close to the pipe. She did not have a very long pipe. Three different places she stood it on my chest, and on my head [on my forehead], too, not hard, just gently [on my head]. Then she inhaled with a noise. Then when she took the pipe away, blood was hanging on the end of that pipe. Then after a while she smoked again. She keeps smoking every little while as long as she sees the pain in there.

They say that the upriver doctors do not suck much; they use rather the pipe, every once in a while they take a smoke; that is the way they do, with a [condor feather] they brush the sick person off.

1 Mg. having his head hair like a n

2 Mg. he walks as if going to war.

 XV. Pahó'tt paporíčanéní'k'áván-sa pício:p kunkupamúťpiś-vahiti pehë-ráha', pa'ánnaw karixás kuniyá-ttítí'


Then she sucked me, she sucked me all over. Then she took out her pipe. Then she smoked. Then when she took it [the pipe] away [from my skin], she pressed it on in one place, rocking it a little. Every time she took it away she inhaled with a noise. She did not put it into her mouth, she just held her mouth close to the pipe. Three different places she stood it on my chest, and on my head, too, not hard, just gently [on my head]. Then she inhaled with a noise. Then when she took the pipe away blood was hanging on the end of that pipe. Then after a while she smoked again. She keeps smoking every little while as long as she sees the pain in there.

They say that the upriver doctors do not suck much; they use rather the pipe, every once in a while they take a smoke; that is all the way they do, with a [condor feather] they brush the sick person off.

**XV. Pahú't papiric'anékyávánsa picci'p kunkupampútpé-vahiti pehé'taha; pa'ánav karíxás kuniyá'ttí**

It used to be mostly men that were steaming doctors, but now there are no more of them, they all died off. There are now still some women left, some woman steaming doctors. Sandy Bar Bob was the best one. They say that Sandy Bar Jim knows how, too. When somebody is sick, then they send for the steaming doctor. They pay him first. Before he makes the medicine, they pay him. One string [of the kind of dentalia called piovfva] is his doctor fee. Sometimes 10 woodpecker heads. After the Whites came they started to fee him $10.

When they get the steaming doctor, he goes early in the morning, he goes to pick his herbs, all over upslope he goes to pick them, he goes to look for his herbs. Then he comes back, packing his herbs in his hands. Whatever kinds he knows, that many he brings home, the twigs of Douglas Fir, and sometimes Jeffrey Pine, and cottonwood, and alder, and vievankuha'An'nav, karí 'ákhrasak, pa'á'pammuti; va; kó; 'u'ápamyú, to-paapí, kó; 'u'ápamyú, karí 'ákhrasak, kó; 'u'ápamyú, karí 'ákhrasak, kó; 'u'ápamyú, kó; 'u'ápamyú, kó; 'u'ápamyú, kó; 'u'ápamyú, kó; 'u'ápamyú, kó; 'u'ápamyú, kó; 'u'ápamyú, kó; 'u'ápamyú, kó; 'u'ápamyú, kó; 'u'ápamyú, kó; 'u'ápamyú, kó; 'u'ápamyú, kó; 'u'ápamyú, kó; 'u'ápamyú, kó; 'u'ápamyú, kó; 'u'ápamyú, kó; 'u'ápamyú, kó; 'u'ápamyú, kó; 'u'ápamyú, kó; 'u'ápamyú, kó; 'u'ápamyú, kó; 'u'ápamyú, kó; 'u'ápamyú, kó; 'u'ápamyú, kó; 'u'ápamyú, kó; 'u'ápamyú, kó; 'u'ápamyú, kó; 'u'ápamyú, kó; 'u'ápamyú, kó; 'u'apellido of Sandy Bar Jim. Sandy Bar Jim is Sandy Bar Bob.

1 Mg. having his head hair like a nest, referring to his slightly curly hair.

2 Mg. he walks as if going to war.
Then he takes his bowl basket outdoors, his steaming receptacle. He takes the bowl basket to where he left his herbs outside. He sets his bowl down there, empty. Then he lays the herbs in separate places, each kind of herb.

Then outside there first he throws around the pounded up stem tobacco; he is talking as he throws it around. First he

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3 He does not tie the sprigs he picks in bunches, he just carries them holding the stems grasped together in his hand.
4 Or patuyc'prin.
5 Special term applied to the bowl basket used for steaming.
6 Or 'im.
7 This is the idiom.
[formulas for], that many he is going to pray over. All his herbs as many as there are he breaks off one limb at a time, sometimes several if they are small ones [small plants].

He leaves his herbs outside the living house, when he comes back from upslope; he does not pack it into the living house. When the sun is already somewhat high, then he makes the medicine. It is a new bowl basket that he makes it with, a bowl basket that has never been used. The sick person's relatives furnish it, that bowl basket. He goes out alone, when he makes the medicine. He makes it outside so that the mountains will see him.

Then he takes his bowl basket outdoors, his steaming receptacle. He takes the bowl basket to where he left his herbs outside. He sets his bowl down there, empty. Then he lays the herbs in separate places, each kind of herb.

Then outside there first he throws around the pounded up stem tobacco; he is talking as he throws it around. First he picks it in bunches, he just carries them in his hand.

[8] The Ikxareyavs, when speaking of Human dying, always said tu'ik'am, he has gone outside [the house], instead of tu'iv, he has died.

nice when the herbs get all cooked. Then he covers him [the sick person up with a blanket]. He stays there watching him. If it gets cooled off, he puts some other ones [hot boiling stones] in. All day long he steams the sick person, with what he has prayed over. It takes all day long to cook it. They do not make it so hot. Then when the herbs "get cooked" in the evening, then he quits. The herbs look different, when they are done. Then when he finishes the medicine, then he bathes him with the medicine water, with the medicine water he bathes the sick person. Then they bathe him with other [ordinary] water. Then the sick person gets up, if he is not too sick. Then the steaming doctor packs his herbs outdoors, in the bowl basket, he hides the herbs outside, lest people see them. Then he washes out the bowl basket. He is going to take it along with him when he goes home. They say that he is going to take all the sickness away in the bowl basket, when he packs it home with him.

That kind of steaming doctor, when he makes his medicine, does not drink water for three days. From the time that he starts to go to pick the herbs, he does not drink water. He merely spoons acorn soup for three days, he is afraid "I might get thirsty if I eat anything."

1. Yiöa pakkuri po'piváyi'nik'útayvára'ttiki pa'kun.

(SONG TELLING HOW HUNTERS)

The following kick-dance song tells:

'Itarahá' vurá 'Ihéraha up'tayvára 'Ik'am vavunay.

He spills [=prays and throws around] acorn soup while walking around outside [=the hunters]
nice when the herbs get all cooked. Then he covers him [the sick person up with a blanket]. He stays there watching him. If it gets cooled off, he puts some other ones [hot boiling stones] in. All day long he steams the sick person, with what he has prayed over. It takes all day long to cook it. They do not make it so hot. Then when the herbs “get cooked” in the evening, then he quits. The herbs look different, when they are done. Then when he finishes the medicine, then he bathes him with the medicine water, with the medicine water he bathes the sick person. Then they bathe him with other [ordinary] water. Then the sick person gets up, if he is not too sick. Then the steaming doctor packs his herbs outdoors, in the bowl basket, he hides the herbs outside, lest people see them. Then he washes out the bowl basket. He is going to take it along with him when he goes home. They say that he is going to take all the sickness away in the bowl basket, when he packs it home with him.

That kind of steaming doctor, when he makes his medicine, does not drink water for three days. From the time that he starts to go to pick the herbs, he does not drink water. He merely spoons acorn soup for three days, he is afraid “I might get thirsty if I eat anything.”

XVI. Pahú’t 'ihé-raha kunkupa-táyváratti pa’akúngán’nsa

Hári po’ákkunvútiha’k pa’á-ra’t, táya’n yiøøa süppa 'ihé-rah uptayváratti”, payüøa kúkku;m 'ick'urá: to'kfúkkuvra”, kúkku;m va”, ká:n 'ihé-raha tutáyva”r, va; pay pakunkupavéné:náffipahiti’;

“Tüycip, tcimi pay nu’ábbki pehér'aha’. Na; mahávikáy-atcheviik, tüycip. 'O'k tani’áhu”. Vék nipikyártave;e pa’mi’maramahécci”p. Pamikininnakhirce ve’k nipikyártave”e.”


1. Yiøøa pákkuri popívüyri’nk’úti pahú’t pehér'aha kunkupa-tayváratti pakun’ákkunuvútiha’”k

(SONG TELLING HOW HUNTERS THROW TOBACCO AROUND)

The following kick-dance song tells of a hunter throwing tobacco:

'Itahará'n vúra
'Ihér'ah uptayváratti
'i:k’am vavunayvíteva”n ’i'yá.

He spills [=prays and throws around] tobacco 10 times, who is walking around outside [=the hunter].

Karixas 'jpamînt-e vastâran takunkrî'pa'ka, va; mî' kunipkicape'c.

Karixas pukanvénnapîthia'hâ'ak, va; takunpîppu, pa'uhhipi kunmûtpî'vuti'.

1. Pahût Kûf 3a 'ukupâppî'k'una-hanik pala'timînye tipâx-vû'has', pamuppakkuri tecirixxus' 'upivûyri-mk'ûthinâk Kûf

'Ukni': 'Ata hâriva kunârâ-râhiti'.

Ta'y vávan vûra va; kà'n pâ'ifâppî'tîtâcâ. Xas u'mkun vûra va; kunupîppu, 'immâ'ân kük- ku'm kunupîpvân'vâ, Martîcrâm. Tcavura pânpay ìshân kuma kâri te'kkurar va; kà'n takunpavyihî, pamukunûtimânmîp'mîmate.4 Ta'îp kò-vûra pamukunûntâtiv 'axyâr kunikyâ-volt', ta'îp kà'n kunipumnicrihêvâ pamukunûntâtiv. Tecimi kunpavyihicre'vi, takunkâria pakunupâpavyihicrepe'c.5 Xas márûk kunirâ-ttî. Tecimay márûk 'aficnîhanâ'mate 'u'hun'ni. Vûra u'm yâ'mate pa'aficnîhan'nite, tupâ'nvâyâ-te'hê'n. Purû'n takunpîppê're: "If yâ'matedic pamárûk ta'ihunni wa-ha." Tcavura pânpay vûra e.

1 For detailed description of the use of tciirixxus at the Katimin new year ceremony see pp. 245–247.
2 Referring to the Yutimin spring salmon ceremony.
3 Models of the large and small tciirixxus'sacks used at the spring salmon ceremony were made by Mrs. Mary Ike, and are shown in Pl. 36. The large sack has a drawstring: 'uptôntcfecarâhiti vastâ-fan, it draws together with a thong.

(THE TCIIRIXXUS, AND WHAT THEY DID WITH THEM)

Tciriixxus are little sacks. They use them at the Katimin new year ceremony, and at the Orleans new year ceremony, and at the upriver new year ceremony, they use the tciirixxus there, too, and when they make the down-slope smoke they use the tcirixxus sacks.

They are nothing but little buckskin sacks. A xehvas is different, a xehvas is a pipe sack. They are kept in a vikkyapu.

They fill 10 tciirixxus sacks with stem tobacco on the last day of the Katimin target shooting when they make the fire upslope at Inkar fireplace. Then they throw around the stem tobacco there by the fireplace, while they pray.

They use 10 everywhere except only 5 tciirixxus at the downriver smoke, there at Ameâkaram they put 5 little sacks into one big sack.
Tcixxus are little sacks. They use them at the Katimin new year ceremony, and at the Orleans new year ceremony, and at the upriver new year ceremony, they use the tcirixus there, too, and when they make the downslope smoke they use the tcirixus sacks.

They are nothing but little buckskin sacks. A xehvas is different, a xehvas is a pipe sack.

They fill 10 tcirixus sacks with stem tobacco on the last day of the Katimin target shooting when they make the fire upslope at Inkir fireplace. Then they throw around the stem tobacco there by the fireplace, while they pray.

They use 10 everywhere except only 5 tcirixus at the downriver smoke, there at Amekyaram they put 5 little sacks into one big sack.3

The use of tcirixus at the Katimin salmon ceremony. All tcirixus's sacks used at the spring salmon ceremony are shown in a vikkipu. They were living [there]. There were many girls there. What they were doing was just going out to dig roots every day, at Maticram. Then later on one evening they were sitting there, by their pack baskets. They had already filled all their pack baskets; they had put their pack baskets in a row. They were about to start home, they were already fixed up how they were going to go. Then they looked upslope. Behold from upslope there came a good-looking dancing youth. He was good-looking, that youth; he was all painted up.

They sew it wrong side out, with sinew; they sew it the same way as they do the pipe sack. Then they turn it right side out when they finish making it. Then they sew a thong at the top to tie it up with.

Then when they pray, they open them up, they throw the stem tobacco around.

When they make a tcirixus, they sew it wrong side out, with sinew; they sew it the same way as they do the pipe sack. Then they turn it right side out when they finish making it.

When they make a tcirixus, they sew it wrong side out, with sinew; they sew it the same way as they do the pipe sack. Then they turn it right side out when they finish making it.

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When they make a tcirixus, they sew it wrong side out, with sinew; they sew it the same way as they do the pipe sack. Then they turn it right side out when they finish making it.

They were living [there]. There were many girls there. What they were doing was just going out to dig roots every day, at Maticram. Then later on one evening they were sitting there, by their pack baskets. They had already filled all their pack baskets; they had put their pack baskets in a row. They were about to start home, they were already fixed up how they were going to go. Then they looked upslope. Behold from upslope there came a good-looking dancing youth. He was good-looking, that youth; he was all painted up.

They said to each other: "He is nice-looking, that one who danced down." Then after a while he danced downslope a little closer,

3a Western Spotted Skunk, *Spilogale phenax* Merriam, also called *tcinAim* and *tcinimkYa'am* (-ka'am, big).

4 They were just resting from making their loads.

5 Referring to their loads being made up, ready to pack.
Song by the Skunk

Kú'fan lan lan lan

Tcavura pā'iy kū-mahite xas
't;y uteyirunnu'ñhān'. Kárixas
kun tā'rīc, pa'iifaptītīcē, kōv
ikpihan pamūpā'iy. Kārixas kun-
pūfūf-thīnā'. Kārixas kūk 'ūs-
kā-kmā', pa'atimmam 'uvūnnīn-
nēkā kūk 'ūskā-kmā'. Ta'i-
tam 'arūn 'ukyā-vō-hēn pamu-
kun-ūttātvī. Kunikrīttu pa'iifap-
-pītītīcē, takupūfūf-thīnā', ta-
kuninyo'mnīhina; pappī. Xas
upēvāssip. Tcavura pā'iy pāy kā-kkum takupūmṭaś. Tcavura
pā'iy pāy kūvūra takupūmṭaś. Yānava kō-vūra ta'arūn pamu-
kun-ūttātvī. Xas kunpāvīyīčip. Atimmam'ānnunite kunpātīcicp; p
Xas sārūk kunpāiñmarańi. Xas kunpāvīyīhma', sārūk, pa-
mukun'kīvīrva'ın. Makūnīk; Kō-
va kun'kārā-tahiti'. Xas yīeł
upīp: "Pāffī; pananutāyī'ḡā. Mārūk
aśiinhanite u'hun-
nīhāt. Vīri va; 'ИН takinyavāyī-
pva'. Xas vūra hūt va; vūra
pakinnīfcaehe'ın, pūxay vūrā
kimmāhe'ın. Vā; vūra kārixas
nupmāhōkō'ın, panupīfăkςi'ıp. Yānava tapūfāşt pananutāyī'ḡā.
'Ip k̄iippīfo'òt. Vūra 'u;m kē'mic.' Xas pamukunkīk; 'up-
dancing the war dance. His front
side shone up bright, it was so
white, as they were looking.
He was singing.

Song by the Skunk

Kú'fan lan lan lan

Tobacco sack, tobacco sack.

Then when there close he
breathed on their faces. Then
the girls all fell over, his poison
was so strong. They fainted.
Then the skunk jumped over
toward there, toward where the
pack baskets were sitting. Then
he emptied all their pack baskets.
The girls were lying in a pile;
they had fainted, they were giddy
from the poison. Then he put
the load on his back. Then after
a while some girls came to. Then
all came to. Behold they saw
that all their pack baskets were
empty. Then they went home.
They were packing back empty
baskets.

Then they got home, downslope,
to their living house. They lived
with their grandmother. Then
one said: 'Our cacomites are
all gone. A boy danced down
from up on the hill. He took
them away from us. We do
not know what he did to us, we
never even saw what he did to us.
We did not feel it until we got
up again on our legs. Behold
our cacomites were all gone.
He poisoned us. He was venom-

6 Lit. like something.
7 This line has no meaning.
dancing the war dance. His front side shone up bright, it was so white, as they were looking. He was singing.

**Song by the Skunk**

Kú-fan ḍan ḍan ḍan

Tobacco sack, tobacco sack.

Then when there close he breathed on their faces. Then the girls all fell over, his poison was so strong. They fainted. Then the skunk jumped over toward there, toward where the pack baskets were sitting. Then he emptied all their pack baskets. The girls were lying in a pile; they had fainted, they were giddy from the poison. Then he put the load on his back. Then after a while some girls came to. Then all came to. Behold they saw that all their pack baskets were empty. Then they went home. They were packing back empty baskets.

Then they got home, downslope, to their living house. They lived with their grandmother. Then one said: “Our cacomites are all gone. A boy danced down from up on the hill. He took them away from us. We do not know what he did to us, we never even saw what he did to us. We did not feel it until we got up again on our legs. Behold our cacomites were all gone. He poisoned us. He was venomous.” Then their grandmother said: “Surely, I know, it is Skunk. I will make something so you can kill him.” Then she made a long digging stick. Then she said: “Here, if ever he dances downslope again, ye must stick him with this.”

Then when morning came, they all went again, they went again to dig roots. They went early in the morning. They dug lots again. Then again they set in a row their loads of cacomites. Then all at once from upslope he danced down again. Then he came closer. He was singing.

**Song by the Skunk**

Kú-fan ḍan ḍan ḍan

Tečirixus tciri-xú’s


Púya va’ ́x:ú’;m ’ukúphán’ník. That is the way he did, Skunk. Kú-f. Va’ vúra ká:̣ ́n piríč’ík. He went into the brush there.

8 This line has no meaning.
9 Behind.
He was metamorphosed there. And it smells yet, his poison does. That is why he walks slow, because they fought him in story times, because they stuck him through behind with a digging stick. He travels around nights now. He knows that he is slow, he knows that they can easily kill him if he goes abroad by day. He is afraid yet.

Kupannakanakana. Skunk did thus. And Meadow Mice stuck him through. They were girls, Meadow Mice. And that is the way they did. They were Katimin girls.

Shine early, Spring Salmon, hither upriver. My back is straight. Grow early, Spring Cacomite.

10 To become the modern animal.
AMERICAN ETHNOLOGY

XVIII. Pahā’t kunkupehrōchiti pehērähaha’ek

(How They Use Tobacco in the New Year Ceremony)

To understand the following texts on the use of tobacco in the New Year ceremony, we shall give here the briefest outline of this ceremony, complete texts on which have been obtained and will be presented as a separate publication.

The ceremony was held at only three places: At Innam (at the mouth of Clear Creek), at Katimin, and at Orleans. It consisted everywhere of two sections: the 'icriv, or target shooting, a 10-day fire-kindling and target-shooting ceremony, during which the medicine man goes upslope each day to kindle fire at a different fireplace, followed by a crowd of men and boys who shoot arrows at targets as they go up and who reach the fireplace after he has kindled the fire and has started down the hill; and the 'irahiv, the culmination of the ceremony, which consists of a vigil of the medicine man by a sand pile called yuxpi’t during the night of the tenth day and festivities on the eleventh day, ending when they stop dancing the deerskin dance at sundown on the eleventh day. The medicine man remains in the sweathouse for 5 nights after the the night spent at the yuxpi’t (for 10 nights if he is officiating for the first time), but these additional days are not included in the period known as 'irahiv, which consists only of one night and the following day.

The ceremony is held at Innam starting 10 days before the disappearance of the August moon, and a month later simultaneously at Katimin and Orleans, starting 10 days before the disappearance of the September moon. The night when the 'irahiv starts is the last night that the moon is visible; the medicine man sees the moon for the last time as he goes back to the sweathouse after his night of vigil at the yuxpi’t.

Those officiating in the ceremony are the fatavēnna’n or “medicine man”; the 'imūsana’n, or “helper”; the 'icrivānna’, or target shooters; the kixāhānna’, or boy singe-ers of brush; the 'ikyavānna’, or two maiden assistants of the medicine man; and the ko’pitxařhānna’, the officers of the preceding year, who have their separate fire near the yuxpi’t fire during the night of the 'irahiv.

There are always several men who can function as medicine man and the same man did not usually officiate for any considerable number of years, but there was interchanging.

The purpose of the ceremony is for the refixing of the world for another year, and from the Indian expression for this, "istvēnne'n"
upikya'vic, he [the fatavënnan] is going to refix the world, comes the term pikyavish, the name of the ceremony current locally among the Whites.

1. Pafatavënnan pahôt 'ukupa- 'ëtíahiti hitiñan pamu'-ùhra"m

Vura va; kunxakkânhiti pa- 'ùhräm pafatavënnan. Pu'ët- tihara pamuvikk'apuhak pamu'-ùhra"m, tík'än vura po'-ëtëti pamu'-ùhra"m, kó-kainay vura pàkük' u'ómnnuti va; vur ti- kéñan u'ëtëti pamu'-ùhra"m. Hitì- ñan vura po'-ëtëti'.

'Innük patu'íppavar va; vur u'ëtëti pamu'-ùhra"m, muppi'm to-ëtëric patu'ív. Xas 'üm tam takuniyiv: "Xay fàt 'úx*xák, fatavënnan 'a'ís tu'íic.'

À'pun to-ëtëric patçim upá-t- vëceha"k, pamu'-ùhra"m. Pamu'tteackvútvvar karu 'ápun tö-ëtëric. Xas pa'as tuvákkuku- ë. Xas patupàppàtvàñar, kúk- ëm to-psitakecvútvá', kúkku; m töcppëtecip pamu'-ùhra"m

Vura 'üm kuna vura 'üm páva; ká'ñ ihë'ratihafa, payúx- pitçtak tupiharihiriha"k.

2. Pahôt kunxükpe-hérâna-hti Ka'timìñan pa'axxak tukan- nhíha"k

Và; kàri 'axxak tukanñi Ka'timìñan Papiññéf 'Uéánnfrak 'ùsíntí', xas va; kàri péccip pàærérä; m takuniviyhinaha"k, karixàs 'á'ñ takunikya'v. Và; pat- kunkupafu'íccahi vi vi 'üm pù-

(HOW THE FATAVENNAN ALWAYS CARRIES HIS PIPE WITH HIM)

The fatavënnan just goes with his pipe. He does not carry his pipe in his basketry sack, in his hand he carries it; everywhere he goes he carries his pipe in his hand. He never lets go of it.

When he goes over to eat in the cook house he carries it; he lays it down by him when he eats. Then they holler outside: "Let there be no noise, the fatavënnan is eating."

He sets his pipe on the ground when he is going to bathe. He puts his belt on the ground too. Then he goes into the water. Then when he comes out, he puts on his belt again, he picks up his pipe again.

But he does not smoke when he stands by the yixpit."

1. The medicine man in charge of the New Year ceremony.
2. He lays it, does not stand it on end.

HOW THEY SMOKE AT KATIMIN ON THE SECOND DAY OF THE TARGET-SHOOTING CEREMONY

On the second day [of the 'icriv ceremony] at Katimin when they target shoot at Pihñéf 'Uéánnfrak, first when they get there, they make a fire. They believe there will not be such a big snow takhã-mhê-cara 'icya"v. Karixàs va; kàñ kó-vu'á takunihêrâna"v, hári 'ítróp ík póhrâm, viri va; purà'ñ kun'ëtërihuti po-hrâm, kuyrêkya"n ík hári 'axákya'ñ takunippi-ck'ëv. Púyava; kó- vúra takunihêrâna"v. Xas va; kàri kàtxas takunokk'óh takunihêrâna'ti, takunipcunva pamu- kunùhra"m sìcakvutvassárik. Karixàs patakunkunìha"m, takuñyâyàra"v.4

Và; vura kite kà'ñ kunivyih- muti paye-rípaxvù-hsa', và; vura kàñ kôm'mahite kunihrânti, purà'ñ kunúk'navùti.5 Pakun- píhëraramahàk pa'avnànsà, karixàs ík kunphìrumarùnìhe peye-rípaxvù-hsa'. Karixàs pa'avnànsas takunkunìhrâ-nna"hàk, và; kàri va; paye-rípaxvù-hsa takun- pìp: "Màva takunívva'ya"v.6 Súva takunìpìp: "Hókuk hókuk." Takuníyâyàra"v, và; kàri paye- rípaxvù-hsa takunphìrumarùnì.7 Và; piec'te kunìmm'ústi pata- kunkunìhra"n. Sàrù takun- phìhrumùnù, takunpìtvàn'sa. Karixàs kùnìphìhèc. 'Avàkkà'ñ takunkunìkya'v. Và; kàri vùra takunñìv patakunkunìppàtvàñar. Và; kàri pa'avnànsas takunkunìpàvûtvàhàk, takunkunìphìhèc. 'Avàkkà'ñ takunkunìpìpàtvàñà. Karixàs pa'avnànsas takunkunìpìpàtvàñà. Và; kàri vùra takunñìv patakunkunìppàtvàñar. Và; kàri pa'avnànsas takunkunìpàvûtvàhàk, takunkunìphìhàk, 'ùmknùk karu takun- pìtvànà, karixàs patakunñìv 'ùmknùk karu. Pávela; kàri kàtxas pecerrìvàhìva"k, 'itécàntîc vùra takuñyàânti.8

3 Their belts are all that they have.
4 Referring to "spilling up" their
5 The girls of course do not smoke.
6 They have eaten no breakfast.
7 This is the old term for coming.
8 This form of the verb is used of this act.
n' is going to refix the world, comes of the ceremony current locally among

ipamun (How the Fatavennan Always Carries His Pipe with Him)

The fatavennan just goes with his pipe. He does not carry his pipe in his basketry sack, in his hand he carries it; everywhere he goes he carries his pipe in his hand. He never lets go of it.

When he goes over to eat in the cook house he carries it; he lays it down by him when he eats. Then they holler outside: "Let there be no noise, the fatavennan is eating."

He sets his pipe on the ground when he is going to bathe. He puts his belt on the ground too. Then when he goes, he puts his belt again, he picks up his pipe again.

But he does not smoke when he stands by the yuxpi'tt.

(How They Smoke at Katimin on the Second Day of the Target-Shooting Ceremony)

On the second day of the icriv ceremony at Katimin when they target shoot at Phnë'f 'Ubá:mm-, the girls only go that far, they wait there a little while, they paint each other. When the men get through smoking, then the girls all run back downslope. Then when the men start to go shooting along up, then the girls say: "I see, they are spilling in upslope direction." They hear them say "hëhok hëhok." They are spilling in upslope direction.

Then the girls all run back downslope. They watch when they [the men] first start in to shoot along up. They all run back downslope, they go and bathe. Then they eat. They fix a big feed. They eat when they finish bathing. Then whenever the men-folks come back, after they come back from the target shooting, they also bathe, and then they eat, too. At that time, the time of the target shooting, they eat only once [a day].

Their belts are all that they have.

Referring to "spilling up" their arrows, i. e., shooting them.

The girls of course do not smoke.

They have eaten no breakfast.

This is the old term for coming back down from target shooting. This form of the verb is used of this act in the New Year ceremony only.
When the New Year ceremony is about to take place, when the fatavennan is about to finish his work (he works 10 days, working without eating, he eats just one meal evenings), two days before he gets through, he goes toward tobacco. They call that day "the going toward tobacco." There is a rock there, and they put on top of it there the tobacco stems, in the early morning they put them on there. Then the fatavennan goes toward it. He keeps praying all the time that he is walking toward the tobacco. He puts it in his wikkyapu when he picks it up. Then he goes on. He makes a fire upslope at the fireplace [of that day]. He goes upslope. He is packing his wikkyapu. Then he makes a fire upslope.

At Katimin they do the same as they did at Orleans, and they do the same upriver at Clear Creek, one day there too, is called "going toward tobacco." The rock at Katimin is just upslope of Karukassak.

8 On the eighth day.
9 Old ceremonial name of tobacco, here volunteered. The word is scarcely ever used nowadays.
10 Mg. where they spoil (i.e. pray and throw) tobacco. The rock and place are a little toward Georgie Orcutt's house from the Orleans schoolhouse.
11 The rock at Katimin spring. The rock at Katimin is called 'Uhtayvarara' m, mg. where they put tobacco on.
When the New Year ceremony is about to take place, when the fatavennan is about to finish his work (he works 10 days, working without eating, he eats just one meal evenings), two days before he gets through, he prays over tobacco, he goes toward tobacco. They call that day "the going toward tobacco." There is a rock there, and they put on top of it there the tobacco stems, in the early morning they put them on there. Then the fatavennan goes toward it. He keeps praying all the time that he is walking toward the tobacco. He puts it in his wikkyapu when he picks it up. Then he goes on. He makes a fire upslope at the fireplace [of that day]. He goes upslope. He is packing his wikkyapu. Then he makes a fire upslope.

At Katimin they do the same as they did at Orleans, and they do the same upriver at Clear Creek, one day there, too, is called "going toward tobacco."

The last day, when the medicine man makes the fire, he takes along 10 sacks, tcirixxus. He puts it in his basketry sack. The first thing he does is to come out of the sweathe. He goes to bathe at Karukassak. He is packing his pipe in his hand. He puts it [the pipe] by the water when he bathes. Then when he comes back he goes into the prayer house. They [two or three men] are waiting for him inside. Then they are prompting him. Then they paint him. They paint him black and red. They first paint him all over with red. Then they transversely stripe his legs and arms with black paint. And they paint a [black] bar across his face. And they paint a [black] bar across on his belly. Then they make tight his back pug. Then they stick in his plume; they make it tight. Then when he is ready to go, they put the tcirixxus into the wikkyapu.

This verb is used of this prompting only. Two or three men are always waiting there and after the medicine man enters instruct him what to do for that day, no matter who he is or how many times he has been fatavennan. Tintin always answers them impatiently: Na; vura nik ni'h pdnmuti pbnikyupht'ec, I know what to do.

They paint him good this noon for the paint will still be on him that evening, and he wears this paint all night, during the height of the ceremony.

4. Pahú't kunkupitti pata'ifutimatesúppa pe'veiv Kaťimíš'ín

Pa'ifutimatesúppa pa'a'h upícyáťtí patatavé'na'n, 'itahara- rapp'vic tu'apa', tcirixxus's. Pamuvik'apúhák su' t umahy'a'n. Va; picc'ite 'ukupitti 'ikmahatóra; tnu'nnupu. Ká- rukásas tóppátvá. Uhrrú'm 'ú'etí t'ick'áa. 'As t'ímite tó-ônàrici pató'pa tváhák'. Xas va; patu'ippak 'inná- k vura tó'pófnúrk vén'nrám. Ku- níkrántí vura 'inná-k. Xas takunkíffár. Kárixas takuná' n'vaà, ikxarámmúcik takuná'n'vá'a'xkúcik káru. Picci'p'íík'a; c vura 'axkúcícik takunáv'dúk. Kai- rixas 'ikxarámmó'k takunátapík- punki'pamúps; ké'ru pamútra's, ikxarámmúcikva'váha'mó'k. Káru's, v takuníptételv'rá. Vic- vá'nu'váhák káru yi'óhà takun- táppukrá. Xas paminupitéarcí káru sákrív takuníyá. Xas pamupík'káru takuníyák, sákrív vura takuníyáv. Xas va; patcím uvá'rama'c, vik- k'apúhák takunímáhán patcirimárx- xu's, 'itahara-tecirixxus's.
Then all the people hide. One man [of the prompters] goes outside [the cookhouse] and hollers: "Ye hide. The fatavennan is going. Ye hide. On the other side of the river, too. The fatavennan is going." He is hollering across river when he hollers. All the people hide. They stop their ears. They think they might hear the sound of stepping. They must not hear the sound of stepping. If one would hear the sound of his slow striding, he says: "I am going to have an accident, my face will be burned." They say that when he comes out he strides around for a while outside of the door of the cookhouse. Then swiftly he walks when he leaves. He goes to the Ma fireplace, to the fireplace at Inkir [called] Ma. He sets out alone, the helper sets out later.

The people of Katimin used all to leave their houses at the beginning of the New Year ceremony and camp under the bank at the edge of the river during the 10 days. They claimed that anyone who would stay in the houses at that time would not live long. The result was that much drying salmon used to rot in the houses during these 10 days and be lost. They are permitted to enter the houses for the purpose of making a fire for drying the fish, but are careless about attending to this and much of it spoils. Only those men in the sweathouse with the fatavennan are permitted to remain in the rancheria. That is why the crier faces across river direction, toward the people encamped on the hither bank and those on the Ishipishrik side.

The ears are stopped by inserting forefingers in ear holes tightly, pinching with the thumb the lower part of the external ear against the forefinger, and often in addition pressing the whole fisted hand against the ear. This effectually closes the ears to the sound of the fatavennan striding and stamping. 'Utaxarappāsunatī', he strides. 'Uxaprikicīhvutī', he stamps. 'Urikkritikītī', there is a sound of slow striding or stamping. 'Urikkritikītī', there is a sound of stepping or walking.

16 The people of Katimin used all to leave their houses at the beginning of the New Year ceremony and camp under the bank at the edge of the river during the 10 days. They claimed that anyone who would stay in the houses at that time would not live long. The result was that much drying salmon used to rot in the houses during these 10 days and be lost. They are permitted to enter the houses for the purpose of making a fire for drying the fish, but are careless about attending to this and much of it spoils. Only those men in the sweathouse with the fatavennan are permitted to remain in the rancheria. That is why the crier faces across river direction, toward the people encamped on the hither bank and those on the Ishipishrik side.

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16 Or Tutaxyasunayātchea'.
Then all the people hide. One man [of the prompters] goes outside [the cookhouse] and hollers: "Ye hide. The fatavennan is going. Ye hide. On the other side of the river, too. The fatavennan is going." He is hollering across river when he hollers. All the people hide. They stop their ears. They think they might hear the sound of stepping. If one would hear the sound of his slow striding, he says: "I am going to have an accident, my face will be burned." They say that when he comes out he strides around for a while outside of the door of the cookhouse. Then swiftly he walks when he leaves. He goes to the Ma place, to the fireplace at Inkir [called] Ma. He sets out alone, the helper sets out later.

Then when he gets there, he prays, when he first enters the fireplace ground. Then he makes the place about the fire clean. He sweeps it up good. He sweeps a big wide place. He is sweeping disease afar. That is the place where he prays, when he sweeps, thinking it inside [not speaking it with his mouth].

He also throws around tobacco there by the fireplace, the tcirixxus sacks of tobacco; he throws the tobacco around. He throws it around a little at a time. He feeds the tobacco mostly to Medicine Mountain; he also feeds to Lower Mountain. He uses up 10 tcirixxus sacks of tobacco as he prays. Then he puts the empty buckskin sacks back into the wikklapu, the tcirixxus already empty.

Then he digs up the disk seat; he will need to be looking from that hole at the woodpile as he is piling up the wood. He will be looking every little while toward the mountain. When the mountain is no longer visible, when he can not see it any more, then he will stop fixing the wood. He knows where to dig; they show him first. They make the pit just there at that one place every year.

Then the fatavennan digs; he has seen it; he knows the place; they have shown him before. He digs it with a stick. He digs down in the ground. He finds that disk seat there. He leaves it in the hole. He is going to sit
on it down in the hole. Then he fixes the wood, he piles up the wood. He had already gathered some wood there previously. He had been there by there twice. He had left some wood there, which he is going to burn at this time. He fixes lots of wood. He makes that wood without any ax. He has no tool, he makes it with his hands alone. He piles big sticks at the bottom, small ones on top. Every once in a while he looks at the mountain. He sits down in that hole on the seat, he looks up, he looks at the mountain. When he is piling up the wood, when he can no longer see the mountain [Medicine Mountain], then he thinks that is enough, when he can no longer see the mountain.

Then after a while the helper arrives. Then he helps him. The fatavennan never speaks, with his hands he motions whenever he wants anything done. The helper wears a mink-skin headband tied around his head, a plume is sticking up. When he digs up the disk seat, then he is in a hurry to make a fire soon; he does not want the hole to be open a long time. He works hard, because he is in a hurry. When he feels famished he just thinks all the time: "I must live long." He makes the fire poker, too. He makes the poker at the same time when he fixes the wood, he piles up the wood. He had already gathered some wood there previously. He had been there by there twice. He had left some wood there, which he is going to burn at this time. He fixes lots of wood. He makes that wood without any ax. He has no tool, he makes it with his hands alone. He piles big sticks at the bottom, small ones on top. Every once in a while he looks at the mountain. He sits down in that hole on the seat, he looks up, he looks at the mountain. When he is piling up the wood, when he can no longer see the mountain [Medicine Mountain], then he thinks that is enough, when he can no longer see the mountain.

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Then he makes fire with Indian matches, facing the mountain all the time. Then he sets fire to the wood, that which he has piled. Then he gets in the hole. He is holding two pieces of plant in his hands, with which he is fanning the fire, so it will burn fast. After he has got down inside, he does not come out; when the wood is all burned up, that is the time he comes out. The helper is walking around there, while the fire is burning. He sits in the hole. He has on an Indian blanket, it is so hot in there. He is sitting in there on the disk seat. He has an Indian blanket over him. At times he covers up his head with the blanket. When it gets too hot in the pit, the helper then piles some brush there in front, so that heat does not go on there so strong.

When the fire is about burned out, then they help him [the fatavennan]. He is famished, and he is hot, too. Then the helper helps him up out, he makes the wood. He breaks off a couple of madrone sticks; he does not peel them. He makes the two sticks. Then they tie them together so it will be long. He uses it to hook the fire around with.

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The helper wears a mink-skin headband tied around his head, a plume is sticking up. When he digs up the disk seat, then he is in a hurry to make a fire soon; he does not want the ti hole to be open a long time. He works hard, because he is in a hurry. When he feels famished he just thinks all the time: “I must live long.” He makes the fire poker, too. He makes the poker at the same time when he makes the wood. He breaks off a couple of madrone sticks; he does not peel them. He makes the two sticks. Then they tie them together so it will be long. He uses it to hook the fire around with.
There is dust all over his [the fatavennan’s] meat, woodpecker-scarlet red-clay dust. Then they fill up the hole. He is watching the sun to see when he is going to leave that fireplace.

Then the helper starts off; he leaves the fatavennan there. When he finishes up, then the fatavennan will go. He hollers to then the fatavennan: “Travel back slow! I’ll meet you when the time comes.” He thinks: “Let him travel back slow, I have much to tend to downslope.” When he is going to go back, he sweeps back in the little pieces of wood, the burned pieces of wood, he sweeps back good into the fire the little pieces of wood, the little pieces of brush, which did not burn. Then he lays the poker stick with its tip to the yoram of the fire ground. It lies tip to [the fire] all winter there at the fireplace. Then everything is fixed up good at the fireplace ground. Then he gets out from there, from that fire-ground.

22 He helps the fatavennan up out of the pit by putting his hands under his armpits and pulling him out.
23 From the fire.
24 He tells the fatavennan to go slow so he will not get down to the yuxpi”t too early, before the helper has finished with his duties there, and also because the fatavennan is weak. The fatavennan just stays at the fireplace a short time after the helper leaves, but spends some time where he stops to watch the shadow on the way down.
25 Or: Patcim upvårtamecaha”k.
26 ‘Ahiramyö”ram, the side of the fireplace ground toward Medicine Mountain. But the other terms designating the sections of the floors of living houses and sweatshouses are not used of fireplace grounds.

27 Upslope of Ernest Conrad’s house down under the white oak tree there eyes fixed on Sugar Loaf.
28 This brings it about that the fatavennan was not slow with the sun just up, and always at the
There is dust all over his [the fatavennan’s] meat, woodpecker-scarlet red-clay dust. Then they fill up the hole. He is watching the sun to see when he is going to leave that fireplace.

Then the helper starts off; he leaves the fatavennan there. When he finishes up, then the fatavennan will go. He hollers to the fatavennan: “Travel back a slow! I’ll meet you when the time comes.” He thinks: “Let him travel back slow, I have much to tend to downslope.”

When he is going to go back, he sweeps back in the little pieces of wood, the burned pieces of wood, he sweeps back good into the fire. Then he gets out from there, from that fireplace.

The helper leaves first for the yuxpi’t, he goes back first, he fixes everything up at the fireplace, he makes the fire. He is in a hurry lest the two girls feel cold. And he puts the disk seat there where the fatavennan is going to sit down. He brings it over from up at the cookhouse. The fatavennan sits on it when he eats in the cookhouse. The old women used to be grumbling because the helper was slow, because he does not hurry to go to meet him. Maybe they are his relatives. They are getting mad. “How slow he is in going to meet the fatavennan, the helper is so slow. He might fall, he is famished,” that’s what they are saying.

Then he starts back upslope, he goes to meet the fatavennan. Then he meets him there up above the yuxpi’t with the sun just up, and always at the same time of day.
the rancheria. Then both of them come back to the fireplace. The helper walks behind.
Then they get back there, to the yuxpi’t fireplace. Behold there are many people there, Irahiv attenders.

XIX. Pahâ’t mit kunkupe-hëratih a’ak1

(HOW THEY SMOKED TOBACCO)

A full account in text has been of the ghost dance to the Karuk in 1870, but both Karuk and White man tobacco were constantly indulged in. The forcing of the dances to smoke was a feature. See the text below; also page 215.
The following text describes smoking in general:

Ifâri vura mit súppá’ha ka’iru pakunparúri-vana’tiha,1a ‘ikxa’ram ‘um vura hitiha’mit.

‘Ikxurar, papúva xay ‘ihvâ-na’p, pece’te xannahite vura kunpippûnvuti, karixas pece’p takunihërana, kó’vûra pata
kunihërana, pa’asiktáväsna káru vura. Kó’vûra pa’axi’té káru vura takinihë-ra’ath, takinip’er ki-hë’ti. Karixas patakunpakû
ri’hvâna, yîsâ pece’té tu’ári’hicri papkku’ri, kükku’m takunpippûn’va, pataxxârahak pe’k
xâram kükku’mi kari takunpî
pûn’va. Kari k’ükku’m kó’vûra takunpîhë-rana. Kari k’ükku’m takunpîhvâna, takunpipûkurh
vâna. Te’kxaram’âppapvâri keri takunkó’ha’, pate’kxaram-
âppapvâriha’a’k.

1 Also translated “round dance.”
1a The Indians called it “sing,” not “chant.”
n xas the rancheria. Then both of them 'Ifuθ come back to the fireplace. The helper walks behind.
mit'ahli- Then they get back there, to 'ará'ará, yúxpi’t fireplace. Behold there are many people there, Irahiv attenders.

XIX. Pahút mit kunkupe'hratihat pe'héraha po'kuphákka‘m-ha’ístico

(HOW THEY SMOKED TOBACCO AT THE GHOST DANCE)

A full account in text has been obtained of the coming of the ghost dance to the Karuk in 1870, but will be published elsewhere. Both Karuk and White man tobacco and styles of smoking were constantly indulged in. The forcing of young children in attendance at the dances to smoke was a feature entirely novel to the Karuk; see the text below; also page 215.

The following text describes smoking at the ghost “sings” in general:

Hári vura mit súppá’ha ka’ru pakunparúrivana’tiθat,1 ‘ikxaráram t’u:m vura hitìha;ñ mit.

‘Ikṣurar, papúva xay ‘i’hvá-na’p, picíc’te xánnahite vura kunpíppúnvuti’, karixas picícipt takuníhérana”, kó’vúra patakuníhérana”, pa’asiktávánsa káru vúra. Kó’vúra pa’a’xt;ic káru vúra takíníhéravaθ, takínippé’r k’i’h’ría. Karixas patakunpakúri’hvána”, yíθáa picíc’tu’árihíc’ri papákkurí, kúkkú’m takunpíppú’ñ’va, pataxáraθak pekxáram kúkkú’m kari takunpipú’ñ’va. Kari k’úkkú’m kó’vúra takunpíhérana”. Kari k’úkkú’m takunpi’hvána”, takunpipakúrí’hvána”. Te’kkxarámáppapvari kari takunkó’ha’, pate’kkxarámáppapvârihá”ístico.

1 Also translated “round dance.”
16 The Indians called it “sing,” not “dance.”
XX. Pahùt mit kunkupe'he'rahiti[p] patararé•tti[attahiv

(HOW THEY SMOKED AT INDIAN CARD GAMES)

The principal gambling game of the Karuk is "Indian cards," a form of the hand game, which is accompanied by singing and drumming. The game was intense, luck medicine opposing luck medicine, and considerable property being constantly involved. There used to be much passing around of the pipe at these gambling assemblages, but it was considered unbusinesslike for one to smoke while in the act of gambling.

Pàmitva taxraravéttak ve şiřeiñsa pùmit 'ihē'ratihapat pakunìetì-tvana-ǔha'k, pata-
kunìeric xas mit vùra takunìhē'p.1 Pemusínvánsa vam 'u;ìmkun 'ik kunihe ratihat. Payê'm vùra kōvúra takunìhē'ranì'ti, 'apxantìto'ihē'raha'.

In the old times the Indian card players did not smoke while they were playing. When they got through, then they smoked. The onlookers smoked now and then. Now all smoke—White man tobacco.

1 Or va; mit vùra karikas kunihe ratihat patakunìericriha'k instead of these five words.

XXI. Payitūva kō; kuma'ān'nav pehe-tal

(VARIOUS FORMULÆ WHICH

1. Kitaxriha'reararaxus

(PROTECTIVE SMOKING MEDICINE OF YAV)

The following formula is Kitaxriha're against his enemies. It relates to Kkxareyav, called Kitaxrihars, lit. When with his tobacco smoke overcame "the Sun. No greater power is attributed to any person or substance than that he possess with his tobacco smoke overcame "the Sun. No greater power is attributed to any person or substance than that he possess

Hûka hinupa 'i'm, 'i'm Ő-k Tëvësanèn'â'toip Vaké'mic. Pakô-kkânhnây vùra Vakë'micas Hìn künìppâ'm'nik: "Na; nìk pùnìkkë're'e". Të'àvùra puffâ't Të'ì'n pë-kì'arvaraphâhi. Va; mú-râx kité 'ixùtìhairâki: "Na; kârù Kë'mic." Vëri këvûra 'ìn the Sun. No greater power is attributed to any person or substance than that he possess

1 Or kitaxrihare-hê'ara, what the 'Araraxusipmûrukka, protective medicine being killed by medicine pronounced e.
of the Karuk is “Indian cards,” a game accompanied by singing and drumming. Medicine opposing luck medicine, constantly involved. There used to be a pipe at these gambling assemblages, like for one to smoke while in the middle. In the old times the Indian card players did not smoke while they were playing. When they got through, then they smoked. The onlookers smoked now and then. Now all smoke—White man tobacco.

XXI. Payištiva ko; kuma’an’nav, pakú’k te’ph u’úmmahiti pehê’rakah
(Varieus Formule which mention Tobacco)

1. Kitaxrihara’araraxusipümrrukkarihê’ær
(Protective Smoking Medicine of the [Katimin] Winged Ikxareyav)

The following formula is Kitaxrihar medicine used for protecting one against his enemies. It relates how one of the class of savage Ikxareyavs, called Kitaxrihars, lit. Winged Ones, dwelling at Katimin, with his tobacco smoke overcame “Him Who Travels Above Us,” the Sun. No greater power is attributed in Karuk mythology to any person or substance than that here related of tobacco.


Xas ta’îfûtetf’m’mite. Kó’vûra ’i’n takunîkyâ-varîhva’, paku’nû’u’i: “Kîrînû’kê’at.” Vûra takunîpîce’t’k. Puffâ’t ’i’n vûra têkkayârâp Xas ta’îfûtetf’m’mite, Pàynanu’avahkam’âhô-thîh-âh, upûr-êp: “Na; kàsîkni-kkêrê’e.” Yakûn na; pîrîc tâpà’n vûra nīkkêrê.

Where art thou, thou Savage One of the Middle of the World Here? The Savage Ones of every place said: “I will kill him.” They never killed thee. All that thou didst was to think: “I too am a Savage One.” They all thought: “I will kill thee,” the Savage Ones of every place. Thou thoughtst: “I too am a Savage One. Nothing can kill me. I too am a Savage One.”

Then the last one [the last Savage One] came. All had tried to kill him, thinking: “Would that we could kill him.” They could not not kill him. Nothing could kill him. Then the last one, He Who Travels Above Us, said: “I will kill him. Even

1 Or kitaxriharc’hê’ær, what the Winged One smoked with. ’Araraxusipümrrukkat, protective medicine, which keeps the user from being killed by medicine pronounced against him.
Then he thought, he the Savage One of the Middle of the World Here, then he thought: "What shall I do?" The Savage One of the Middle of the World Here knew: "He Who Travels Above Us is already starting to attack me this [day]."

Then he took out his tobacco pipe, he thought: "I too am a Savage One." He thought: "I have much smoking tobacco, and my tobacco is strong." Then presently there was heat coming up [from the east]. Then he thought: "I will go downslope to the edge of the river." Then he went thither. He looked around for a while. Behold there was a good place there, under an overhanging rock, by the edge of the river under an overhanging rock. There was heat coming up. Behold then he started to smoke. And he thought: "I too am a Savage One. I think: He will not kill me, when he smelleth my tobacco smoke." He kept smoking. Then presently the Sun came up. For a little while he looked around, the Savage One of the Middle of the World Here. He kept smoking. Darkness was entering the deep places [the gulches and canyons] of the earth. He [the Sun] was already high. "Indeed, I said it, in no wise canst thou kill me." Behold
bushes I kill. I look at the bushes a little while, and behold they fall over, as I look at them. I think: I can kill him."

Then he thought, he the Savage One of the Middle of the World Here, then he thought: "What shall I do?" The Savage One of the Middle of the World Here knew: "He Who Travels Above Us is already starting to attack me this [day]."

Then he took out his tobacco pipe, he thought: "I too am a Savage One." He thought: "I have much smoking tobacco, and my tobacco is strong." Then presently there was heat coming up [from the east]. Then he thought: "I will go downslope to the edge of the river." Then he went thither. He looked around for a while. Behold there was a good place there, under an overhanging rock, by the edge of the river under an overhanging rock. There was heat coming up.

Behold then he started to smoke. And he thought: "I too am a Savage One. I think: He who hates me, would that he smell it. He will not live another year, if he smells it, my tobacco smoke." They do not think that there is anything to his smoking, they think he is just smoking.

First he prays over the tobacco. Then he packs it around. Then if he sees somebody that hates him, he sits down on the ground. Then he smokes. "Would that he smell it, he who hates me, would that he smell it. He will not live another year, if he smells it, my tobacco smoke." (HOW THEY SMOKED WHEN THEY SAW AN ENEMY)

First he prays over the tobacco. Then he packs it around. Then if he sees somebody that hates him, he sits down on the ground. Then he smokes. "Would that he smell it, he who hates me, would that he smell it. He will not live another year, if he smells it, my tobacco smoke." (HOW THEY SMOKED WHEN THEY SAW AN ENEMY)

(AFTER THEY SAW AN ENEMY)

Then one morning all of them went out hunting. Then when they came back that evening, behold one of them was missing. Behold one did not come back.

Limnodromus griseus scolopaceus

2 The Long-billed Dowitcher, (Say).
3 Or tacvura p'anpay.

The Long-billed Dowitcher, (Say).
3 Or tacvura p'anpay.
Kúkkú:mm 'im'y: n kunákkun-
van'va. Kúkkú:mm vura y199a
puxay 'ippakafa.
Xas kúkkú:mm vura 'im'y: n kun-
rákkunvan'va. Kúkkú:mm vura
y199a puxay 'ippakafa.
Xas kúkkú:mm vura 'im'y: n po-
súppa-ha kunákkunvan'va.
Kúkkú:mm vura 'ikxurar yánava
y199a puráfatta'k, tapu'ippakafa.
Pukúnic xútihara hót papih-
ńficte. Yíttecetite kité to'sáam.
Xas vás; vur u'ákkun'var kárúma
tapátteccite. Karíxas kúmateccite
puxay vura 'ippakara 'ikxurár.

Kárim vura to'uxus ViTVit-
pinhítite, kárim vura to'uxus,
tapúffà'tí pamnutúvifíy. Xas
'im'y: n po-súppá-há xas papih-
nífícite uxxus: "Tcimi k'ánpáp-
píván'vi maník ná; kar Ixkaré-
yav. Fát 'ata 'ín pán'çu taki-
píkyav." Karíxas pamu-
sávákkírtite kité 'ú'é6ó6ú;4, karu
pamu'úhrá:mm vura kité 'ú'é6ó.
Karíxas márúk 'úkfů'krá'. Teém-
yátévacíte kité 'upihératí'. Tyv
márúk tu'áhu4. Xas ká'n ukrí-
'réi. Írí pamnámírúk pál 'ókúp-
ha'. Teumaxmay márúk Ixka-
réyav 'úkvíripúuí. Karíxas
uxxus: "Karúma vás; 'ata pál
'ín 4 paminítúvifí yán tá'értu
kipnikyav." Tcavúra pámpay
ta'úmukite 'ú'àm, pál pá'ípa márú
kúkvarípunihánhá.5 Karíxas
ká'n 'ú'úm. Xas upíp: "Pami-
nutúvifí 'at ípa'íppimvánáti."

The next day they went hunt-
ing again. Again one did not come back.
Then on the next day they went hunting again. Again one did not come back.
Then the next day they went hunting again. Again in the evening one was missing, did not come back.

It was as if the old man never noticed. There was just one left. Then he went hunting, even alone. Then that night he did not come back in the evening.

Long-billed Dowitcher Old Man
felt awfully bad, he felt awfully bad, he did not have any more boys. Then when morning came, then the old man thought: "Let me go to look for them, I, too, am an Ixkareyav. I wonder what it is that cleaned us out." Then he just took down his quiver, and took his pipe. Then he climbed upslope. Every once in a while he smoked. He went a long way. Then he sat down there. Then he looked upslope. Then behold upslope an Ixkareyav came running down. Then he thought: "I guess this is the one who cleaned out my sons." Then he came near, he who had come running down from upslope. Then he came there. Then he said: "I guess you are looking for your children." Then he

Xas upíp: "Karúma ná; Maruk-
rámá'í. Kúnipítí 'ímpamnii-
túvifí yáppá'í. Puxay vúra
'ihvákáí'rá, pakuntpunjínic
kó'tí.

Xas vúra tutcunjufí.Interfaces, xas
upípré: "Tcimi pánáníxúká'máhr
'áksúu.' Xas u'áxaxay. Kómahu-
hte vú u'áfítí, 'áxax xas uphícípí.
Xas kúníc tu'áy Pámáruká-
ráí. Patéviy u:mm vura pukú-
fítútihára, kárúma 'ú:mm
nífámúítícite. Kárúma 'ú:mm vúra
ník tu'ápú'úma: "Vs; 'ín pana-
nutúvifíy pál'ërt'ú:mm takínpyav." Sú? vo'xútíi.'

Xas Pámárukárárár upípré:
"Tcimi pánání'dhrá:mm vás; kun
s ihércíi." Xas 'u'áxaxay. Kúk-
ù:mm vúra vo'kú'phá, 'áxax xas
uphéicípí pa'uhrámm.

Xas Pámárukárárár uxxus:
"Tcimi kánkúfú'kírá', maník-
nífámíntecite." Kán 'ú:mm 'ápun
xás ófúkíkrá'. Hínupa súrúkam
tu'árihkí. Puxay vúra máhára,
k'óva 'ú:mm nífámíntécite. Kárúma
'ú:mm márúk tó'kúviripúrá'.
Tcavúra yíy márúk to'kúvir-
púrá'. Yánnava ká:n para'mívár.
Táítam uphéicípré-hén papa-
rámmívr. Tcavúra yíy márúk
tó'kúfú'kírá'. Xas sárruk 'upíták-

1 Lit. Upslope Person. Persons
strong, stupid, crude, and were so
the woods. They lived in rocky
younger Indians call them “gorillas.
Kuhá means now in turn (af-
thing, and shows that Mountain Pe
Tamitrák, Fritz Hansen's mothe
har 'ú:mm pun'é-hró'vecara, nání'uhr
my bow, I'll use my pipe (to kill an
The next day they went hunting again. Again one did not come back.

Then on the next day they went hunting again. Again one did not come back.

Then the next day they went hunting again. Again in the evening one was missing, did not come back.

It was as if the old man never noticed. There was just one left. Then he went hunting, even alone. Then that night he did not come back in the evening.

Long-billed Dowitcher Old Man felt awfully bad, he felt awfully bad, he did not have any more boys. Then when morning came, then the old man thought: "Let me go to look for them, I, too, am an Ikxareyav. I wonder what it is that cleaned us out." Then he just took down his quiver, and took his pipe. Then he climbed upslope. Every once in a while he smoked. He went a long way. Then he sat down there. Then he looked upslope. Then behold upslope an Ikxareyav came running down. Then he thought: "I guess this is the one who cleaned out my sons." Then he kept on talking to him, he told him: "Shoot my bow." Then he took it. He touched it a little bit; he picked it up as two pieces. It looked like the Mountain Person was afraid of him. It looked like that bird never thought anything [in the way of fear], and at the same time he was small. He knew: "That is the one who has cleaned out my sons." He thought that inside.

Then the Mountain Person said: "I am a Mountain Person. They say you have not any children any more." He did not answer, when he was being talked to.

Then he kept on talking to him, he told him: "Shoot my bow." Then he took it. He touched it a little bit; he picked it up as two pieces. It looked like the Mountain Person was afraid of him. It looked like that bird never thought anything [in the way of fear], and at the same time he was small. He knew: "That is the one who has cleaned out my sons." He thought that inside.

Then he ran far upslope. Behold there was a wedge there. Then he picked up that wedge.

7 Lit. Upslope Person. Persons of this race were hairy, large, strong, stupid, crude, and were sometimes seen by the Indians in the woods. They lived in rocky dells far upslope. Some of the younger Indians call them "gorillas."

8 Kuña means now in turn (after breaking my bow), the next thing, and shows that Mountain Person was mad.

9 Tamtirák, Fritz Hansen’s mother’s brother, used to say: Xuskámhar 'um punérhórvicařa, nani'úhrag 'um nihròvic, I won’t use my bow, I’ll use my pipe (to kill anybody).
Then far upslope he went. Then he looked downslope. Downslope Mountain Person was coming back up, downslope. He was not afraid of him. Then he saw some big rocks there. Then he was wedging off rocks. Then he told the rocks: "Ye slide downslope!" Then the rocks mashed the one downslope who was coming back up. They mashed him all up, him downslope who was coming up.

Then he climbed up. He was looking for his children. He thought: "I might find the bones." Then he got a long way up, under the ridge. Behold they were there. He looked around for a while. Behold their bones were scattered so white. Then he thought: "This is where they cleaned out my children."

Then he picked them all up, their bones. He saw a lake was lying there. Then he soaked them in there. Then he went back. Then he got home, to his living house. Then a little later they were all coming back in [into the living house] one at a time. Behold they got alive in there in the lake. Behold it was that they all came back to their living house.

Kupannakanaka. Long-billed Dowitcher did that, brought back his children. Shine early, Spring Salmon, hither upriver. My back is straight. Grow early, Spring Cacomite.

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4. An Ikxareyav could do anything.

10. An Ikxareyav could do anything.

11. Or hinupa páy.
Then far upslope he went. Then he looked downslope. Down-slope Mountain Person was coming back up, downslope. He was not afraid of him. Then he saw some big rocks there. Then he told the rocks: “Ye slide downslope!” Then the rocks mashed the one downslope who was coming back up. They mashed him all up, him downslope who was coming up.

Then he climbed up. He was looking for his children. He thought: “I might find the bones.” Then he was wedging off rocks. Then he saw some big rocks there. Then he told the rocks: “Ye slide downslope!” Then the rocks mashed the one downslope who was coming back up. They mashed him all up, him downslope who was coming up.

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Then he climbed up. He was looking for his children. He thought: “I might find the bones.” Then he was wedging off rocks. Then he saw some big rocks there. Then he told the rocks: “Ye slide downslope!” Then the rocks mashed the one downslope who was coming back up. They mashed him all up, him downslope who was coming up.

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Then he climbed up. He was looking for his children. He thought: “I might find the bones.” Then he was wedging off rocks. Then he saw some big rocks there. Then he told the rocks: “Ye slide downslope!” Then the rocks mashed the one downslope who was coming back up. They mashed him all up, him downslope who was coming up.
cried. Then he thought: "I am the best Ikxareyav, Human will do the same, if he knows about me. Human also will make brush with his pipe." Upriver ßuxrivickuruhar said it.

I only know about thee. Behold thou didst say it, Upriver ßuxrivickuruhar: "Human will again make his pipe into brush, whoever knows about me." Thus thou didst, Upriver ßuxrivickuruhar.

For only brush is addressed in brush medicine, and he addressed his pipe.

XXII. Thë-ráh úsuykikhí:n (VARIOUS NAMES WHICH I
THE "TOBACCO EA

1. Pehërahá (THE "TOBACCO EA

A bird, identified from pictures in
and elsewhere as Nuttall's Whip
nuttalli Audubon, is named 'ihërähá:n
the informants have known why the
said to have eaten tobacco or its seathe
myths. The appearance of the bird's
design name; see below.


Va kunkupiti pamukunyí
hó'ká:n, ata hó' u'ipanhivó'hiti o
kamukutaxeyí:mu:n, 'á:t mu-
yávay'ká:n 'úm 'axra 'ik
sá'pkú." Va' kite Kunipëvë:na
dó:náni pamarukkë'teats, pa
muktatakhe:nkininá:ssíte. Û:
Karu 'áxak va ká:n mupp'mitit

1 The bird most closely resembling
púxxa'l, the Pacific Nighthawk, Chel
2 taxeyí:mu:n, old word equivalent to
da wide and cleanly kept bare plot in farm
way one can tell if a man is a Ya'sá-
mak frequent mention of these nice
3 'A'nt, name in the myths of 'icyá'
4 Lit. upslope big one, by-name for
because he hollers tak tak), Western tomus pileatus picinus Bangs.
cried. Then he thought: “I am the best Ikxareyav, Human will do the same, if he knows about me. Human also will make brush with his pipe.” Upriver Òuxrivick’uruhar said it.

I only know about thee. Behold thou didst say it, Upriver Òuxrivick’uruhar: “Human will again make his pipe into brush, whoever knows about me.” Thus thou didst, Upriver Òuxrivick’uruhar.

n brush medicine, and he addressed

XXII. ‘Ihêräh uövuykrahina’ti yiöüva kumátëu pha’.

(VARIOUS NAMES WHICH MENTION TOBACCO)

1. Pehêrâhâ’mva’ñn. (THE “TOBACCO EATER” [BIRD])

A bird, identified from pictures in Dawson’s Birds of California and elsewhere as Nuttall’s Whippoorwill, Phalaenoptilus nuttall i nuttalli Audubon, is named ‘ihêrâhâ’mva’ñn, tobacco eater. Descriptions of its habits also fit those of the whippoorwill. None of the informants have known why the bird is so called, or whether it is said to have eaten tobacco or its seed in reality or in the realm of myths. The appearance of the bird’s back has given rise to a basket design name; see below.

A. Pahi-t kunkupasõmîkiranik ‘at payeîpaxvûh’sa’, xas ‘ihêrâhâ’mva’ñn karu puxâ-k-kîtc kunîppâ’tikik: “Nû, pâ’â’ñ’ t’ ”

‘Uknî. ’Aťa hâriva kunîrå’ta-hîtihañik.

Va; kunkupîtî pamukunûv-čikh’añ, ata hóy u’ipanhîv’hitî pamukuntáxyê’fm. ‘A;t ñ mu’ivîvâyók’âm ’u’m axra ‘ûk-sâ’pûń. Va; kîtc Kunipîv’îvâ-kûrûnn’ñt pamarukkè’tceas, pamuk taktakahańknîmî’ññessÔc. Karu ’axxak va; kâ’ñ múpp’mtic.

HOW THE MAIDENS CAME TO MARRY SPRING SALMON, AND HOW NIGHTHAWK AND “TOBACCO EATER” SAID THEY WERE SPRING SALMON

They fixed their yards so that one could not see the end of their yards. In front of Spring Salmon’s house there was a dead tree leaning. The western Pileated Woodpeckers just kept walking up flutteringly, his Western Pileated Woodpecker pets. And there were

1 The bird most closely resembling ‘ihêrâhâ’mva’ñn is said to be pûxâx”âk, the Pacific Nighthawk, Chordeiles minor hesperis Grinnell.

2 taxyê”fm, old word equivalent to ‘ivîv’hk’añ. They claim that a wide and cleanly kept bare plot in front of a living house is the only way one can tell if a man is a Ya’sîlâ (rich person). The myths make frequent mention of these nicely kept yards.

3 ’A’t, name in the myths of ‘icył’at, Spring Salmon.

4 Lit. upslope big one, by-name for ’iktakatákkahañ”ñ (so called because he hollers tak tak), Western Pileated Woodpecker, Phlaeotomus pileatus picinus Bangs.
The living houses of these two men were just downriver from Spring Salmon's living house, in the same row. This row of houses lay where John Pepper's hogpen is now, in the downriver part of Katimin rancheria.

The living houses of these two men were just downriver from the tule mat.

He was singing by himself to the tule mat.
two living houses standing near
by, one Pacific Nighthawk’s and
one Nuttall’s Poorwill’s living
house. They were making a poor
living, those two. Those two
were poor people. But Spring
Salmon lived rich.

Then after a while two girls,
came down from upriver, to apply
for marriage with Spring Salmon.
They had been told what Spring
Salmon’s house looked like.

Then when they were about to
arrive, they met Nuttall’s Poor-
will. They were nice-looking
girls. Then one of them said,
the youngest one: “Let’s ask him,
let’s say: ‘Where does Spring
Salmon live?’” Then they asked
him. Then he said: “Ye will see
there is a dead tree setting out-
side in front of the house. Ye
stay here a while and then go in
there. It will be good if ye get
there toward evening.” Then he
went back, the one that they had
met, he turned back. Then they
sat down there for a while.

Then they traveled. Then
they entered the rancheria. Then
the younger one said: “Here it is,
here is Spring Salmon’s living
house row.

two living houses standing near
by, one Pacific Nighthawk’s and
one Nuttall’s Poorwill’s living
house. They were making a poor
living, those two. Those two
were poor people. But Spring
Salmon lived rich.

Then after a while two girls,
came down from upriver, to apply
for marriage with Spring Salmon.
They had been told what Spring
Salmon’s house looked like.

Then when they were about to
arrive, they met Nuttall’s Poor-
will. They were nice-looking
girls. Then one of them said,
the youngest one: “Let’s ask him,
let’s say: ‘Where does Spring
Salmon live?’” Then they asked
him. Then he said: “Ye will see
there is a dead tree setting out-
side in front of the house. Ye
stay here a while and then go in
there. It will be good if ye get
there toward evening.” Then he
went back, the one that they had
met, he turned back. Then they
sat down there for a while.
Pacific Nighthawk’s house. See, he took my tule mat out, too.”

Then one of the girls said: “Yes, let’s run off. I am ashamed. I already said: ‘We made a mistake.’ Let’s go.”

Then they ran home from there. They went home. They could still hear them quarreling, when they were some way off.


2. Pehetahamvanvasihikxurik
   (THE WHIPOORWILL BACK [BASKET] DESIGN)

Tobacco has given its name, though indirectly, to one basketry design. Vertical zigzags of dots, occurring on a very old tray basket (múruk) purchased from Yas are called ‘ihet-rah-mvanvasihikxurik, whippoorwill (lit. tobacco eater) back design. The basket is 14½ inches in diameter and 4 inches deep.

3. Pakó’kkáninay 18 pehe-rah u6vuykírahiná-ti’
   (PLACES NAMED BY TOBACCO)

Although it was common to speak of the tobacco plot of a certain individual or rancheria, only five Karuk placenames have been found which refer to tobacco:

1. ‘Ihé-rah Umú-trivíraf, mg. where the tobacco is piled, a place on the old trail leading from upper Redcap Creek over the divide to Hupa. Cp. ‘A66it umú-trivíraf, mg. where trash is piled, a place-name on Willis Creek.

2. ‘Uhé-rararavákuvítihirak, mg. where he smokes as he walks downriver, a place in the region at the head of Crapo Creek. The originating incident was not known to the informants.

3. ‘Uhé-ráró-matihirak, mg. where he smokes as he walks upriver, a place upslope of Tee Bar, near the head of ‘Asahanátésamvarú, Rocky Creek, on the north side of the Klamath River. Originating incident unknown, as in the case of No. 2 above.

18 Or pakó’kkáninay pe’ëvé’né*n.
Then one [of the girls] said: "Yes, let's run off. I am ashamed. I already said: 'We made a mistake.' Let's go."

Then they ran home from there. They went home. They could still hear them quarreling, when they were some way off.


ivanvasih 'ikxurnik (BACK DESIGN) though indirectly, to one basketry occurring on a very old tray basket called 'ihe-raha-mvanvasih'ikxurnik, back design. The basket is 14¾ deep.

chér-rah uəvuykirahiná-ti' (A MAN NAMED BY TOBACCO)

Tobacco also contributed a color expression to the language. Belonging to the same class of color comparisons as píricketunik, green, lit. brushlike, and sanimvAykyfiic, brownish yellow, lit. sear-leaf like, Imk'anyan's mother sometimes used to say kipa 'ihe-rəhaxxi"t, like a green tobacco leaf, to designate a bright tobacco-green color.
XXIII. Ka-kum pakkuri vūra 'ihē-raha 'upivuyr'i-nk'ahina-ti' 
(OONLY A FEW SONGS MENTION TOBACCO)

In a collection of 250 Karuk songs only two have been found which mention tobacco, smoking, or its accompaniments.

1. The song sung by Skunk, mentioning teirixxus, in the Skunk story. (See pp. 238-239.)
2. The kick-dance song, which tells of the hunter throwing stem tobacco to get luck in hunting. (See p. 235.)

These songs were not transcribed in time for insertion of their musical notation in the present paper.

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XXIV. Pa'apxanti-tcīhē-raha'

1. Pahūt kunkupāa-nvahiti'tnik pamukun'ihē-raha pa'apxantīnihite

Va: kuma 'išuθ pa'apxantīnihite pāmitva kunivyihukat, viri kō-vūra pa'ārāt teēmya:te vūra pakunihē-raha; pamukun'ihē-raha', Pa'apxantī-tcīhē-raha'.

Pāmitva pī: p va'ārā'fās, papietcc vūra 'Apxantī-te tākum'-ma, va: kar ihē-raha takunpatān'vic, takunpirp: "Tāk' ihē-raha." Va: mit kunkupititiha:

Va: mit kunkpatāvichitihā: "'Ihē-raha'um 'itārahiti'?

Hāri mit kunkpatāvichitihā: "Hōy kitc mihē-raha'?"

Kākum pa'araraye'ripxvū'sa picci:p vūra takunimēkākāf, Pa'apxantī-te pātce kūnikmārìhīvīrēvahe'k, takunpirp: "Teim Apxantī-te nukmārìhīvīrēvēc." 'Ihē-raha' paknimēkākakātī'.

A. Pahūt mit po-kupititiha:

'Axvāhite Va'āra't, pehē-raha mit upāttanvitiha'

'Axvāhite Va'āra' t'ihrōha mit, kuna vūra mit vo-kupititiha po-patano rayvutiha Pa'apxantīnihitek, pehērā' karu pa'-āvaha'. 'E'm' mit.

1 Cp. what Powers tells of the downhill upon him to beg for tob

2 Mg. person 'Arxvāhite, plen. ac

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XXIV. Pa'apxant'i-te'ihi-raha

1. Paah-t kunkupania-nvahitihani-nik pamukunihi-raha pa-apxantinhi-te

Va; kuma 'issu pa'apxantinhi-te pamitva kunivyukat, viri kovura pa'ara; te'emya; te vura pakunihi-raha; pamukunihi-raha', Pa'apxant'i-te'ihi-raha'.

Pamitva pi'ep va'ara; pas, pa-piecite vura 'Apixanti-te takan'; ma, va; kar ih'eraha takunpant'vic, takunp'p: "Tak ih'eraha'. Va; mit kunkupitihai.

Va; mit kunpatanvi-otihat: "'Ih'eraha um 'ita-rahi'" Hati mit kunpatanvi-otihat: "Hoy kite mihi'eraha'"'

Kakum pa'araraytipaxvu'hsa pici; p vura takunimekakar, Pa'apxanti-te pateimi kunikma-rihierekaha'sk, takunp'p: "Tecm Apixanti-te nukmarihivrike'se", 'Ih'eraha pknimekakkarati'.

A. Paah-t mit po-uptitiha; 'Apixahite Va'ara'sk, peh'eraha mit upattanvutiha;

'Apixahite Va'ara 'ihro'ha mit, kuna vura mit vo-uptitiha; po-patansvayvutiha; Pa'apxantinihi-te; 'ek peh'eraha' karu pa'avaha'. 'Em'mit.

1 Cp. what Powers tells of the tatterdemalion Yuruks swooping downhill upon him to beg for tobacco, quoted on pp. 21–22.

2 Mg. person 'Apixahite, plen. across the river from Ayithrim Bar.
Once she asked Andy Merle for tobacco. She kept asking him. At last he said: "I am not going to give you any."

Then the old woman said: "Pretty soon a big cut will be coming your way."

Long after that Andy told his friends, thinking it was so funny, what she said. She used to call tobacco, White man tobacco, "tcupē-k'u".4

That is the way they did if they knew how to smoke, they used to burn tobacco, and matches too. That was the reason why I did not learn to smoke, I might be following somebody, begging tobacco.

(HOW THEY USED TO BUY MATCHES AND SMOKE INDIAN PIPES IN THE ORLEANS STORE)

When there were lots of old Indians yet they used to go in the store at Orleans Bar all the time. All the time they used to be buying something. The thing they bought the most was matches. They used them in smoking and made fire with them.

3 Mg. having [red] cheeks like the sa'ap, Steelhead, Salmo gairdneri Richardson; the Steelhead has a bright spot by the gills. Andy Merle came to Soames Bar as a fairly young man and died there when old. He had an Indian wife and was widely known among the Indians. It was he who introduced into English the term Pikyavish for the new year ceremony.

4 Lit. will be coming back, as a return gift.

44 From Eng. tobacco.
Once she asked Andy Merle for tobacco. She kept asking him. At last he said: “I am not going to give you any.” Then the old woman said: “Pretty soon a big cut will be coming your way.”

Long after that Andy told his friends, thinking it was so funny, what she said. She used to call tobacco, White man tobacco, “tacuék’u”.  

That is the way they did if they knew how to smoke, they used to bum tobacco, and matches too. That was the reason why I did not learn to smoke, I might be following somebody, begging tobacco.

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(HOW THEY USED TO BUY MATCHES AND SMOKE INDIAN PIPES)

The Whites were watching lest they smoked their pipes inside, lest they smell it. If they wanted to smoke, then they drove them out.

(The Tobacco)

‘Apxantitc‘ihihéraha’, ‘apxantininhic‘ihihéraha’, White man tobacco. Pa’arára ru’mun vura va; pu’a-púnumutihaphanik, pa’apxantinínc hito papiccf’tc ‘uhéránik va’araréh-rahahaniik, piccf’tc ‘arárii-úcumáhni pehéraha’, pa’arára mkunuhíhárhaaháníik. Pa’arára ru’mun vura va; pu’a-púnumutihaphanik va; ‘araréh-rahahaniik. The Indians did not know that when the White man first smoked it was Indian tobacco, that he first got the tobacco from Indianity, that it was the Indians’ tobacco. The Indians did not know that it was Indian tobacco.

‘Ihérahapúvic, bag or package of smoking tobacco, used by pipe or cigarette smokers. ‘Ihérahapúvic’anismmaháic, dim.

’A:n ‘unhínpipvate pehérahapúvic, the tobacco sack has a string on it. ‘A:n unhírrháhiráhiiti, it has a string tied on it.

Musmuério-raréhéraha’, Bull Durham, lit. cattle testicle tobacco. Several of the Indians, e. g., Syl Donohue, use this term much. This is the only brand of smoking tobacco that has been given a name in the language.

(The Pipe)

‘Apxantitcúhra’n, ‘apxantininhicúhra’n, White man pipe.

‘Ahupúhra’an, a wooden pipe.

‘Ampúrhára’m, a clay pipe.

‘Uk’ifikurahiti, it is bent [in contrast to the straight Karuk pipe]. ‘A’; ‘uk’ifikúnsípréhiti’, xas ká:n kúnic ‘ushittaku ‘ássíp po’hrám, it is crooked upward, it is like a bowl setting on there.

Patuhéraha’ak, ‘u’ám vura xar am pá:n ‘uyárúppá-tí’. ‘Ateíprík-úmk ‘u’axaytúčikúhiti’. Púvá; kúpitiíhara pa’arára kúnkúptíti. Karu vura pu’únc’avútiíhara pehé-raha’umku’n, ‘am pá:n vúra kite po’hrártí. When he smokes he keeps the pipe in his mouth all the time. He holds it between fore and middle fingers. He does not do

sa’np, Steelhead, Salmo gairdneri bright spot by the gills. Andy airly young man and died there and was widely known among the into English the term Pikyavish turn gift.

5 Or prá:.
as the Indians do. He does not inhale it either, he only smokes
with his mouth.

Hári 'upimēanumūpti pamu'uhra'm, hárt upiyvayriccuvti' pamuhērahā'mtā'p. Sometimes he taps his pipe, he spills out the
tobacco ashes.

Vā: pa'āvansa vura hitiha'n 'apmā:n 'ührā:m 'uhyrāuppā'ti'. That man always has a pipe sticking out of his mouth. Nā: vura
'ührā:m 'apmā:n nē'hyyrāuppā'ti hitīha'nn. I have the pipe sticking
out of my mouth all the time.

'Āra: 'u:rn vura vā: kiti kari pamūpmā:nnak po'hrā:m po'pām-
mahāthiha'k, vīrā vā: kari toppē'gūpā'. 'Axyār tō'kyāv pamūpmā:
nak pehē'rahā'mkūtā'f. But the Indian keeps the pipe in his mouth
only when he is snacking in, then he takes it out. He fills his mouth
with smoke.

A. Po'hramxē'hva's

(THE PIPE CASE)

'Apxantit:to'uhraxē'hva's, White man pipe case, lit. White man
pipe pipe-sack. The term is standard and in use.

4. Pe'kxurika'ūhra'm

(THE CIGARETTE)

A. Pahūt pe'kxurika'ūhra'm 'uovūytti'hva', karu pahūt pamuc-
vitāv 'uovūytti'hva'

(HOW THE CIGARETTE AND ITS PARTS ARE CALLED)

'Ikxurika'ūhra'm, cigarette, lit. paper pipe. Also 'ihērahe-kxuri-
ka'ūhra'm, lit. tobacco paper pipe. And sometimes as an abbrevia-
tion of this last 'ihērahe-ūhra'm, lit. tobacco pipe. 'Ikxurika'ūhnā'm-
mite, 'ikxurika'uhnām'ānammaha'tc, dim. 'Ikxūrik, marking, pic-
ture, pattern, writing, paper, is formed from 'ikxrūk, to mark, to
paint or incise marks on, to make a pattern, to write.

'Apxantit:ikxurika'ūhra'm, 'apxantinitihi'te'ikxurika'ūhra'm, White man cigarette, lit. White man paper pipe.

'Ikxurika'uhramppā, cigarette tip.

'Ikxurika'uhramppiy, butt end of cigarette.

But pamukunihe rē'tē, stub of smoked cigarette or cigar, lit. one
that has been smoked.

'Ikxurika'uhramrē'c, surface or body of cigarette, lit. cigarette
meat.

'Ikxurika'uhramrē'c, cigarette tobacco.

'Icyannihite pehē'raha', vā: pe'kxurika'ūhra'm kunikyā'tti', pe'k-
xukāyav pakuma'ihē'raha', it is fine (not coarse) tobacco, they make
cigarettes of that, the fine (not coarse) kind of tobacco.

B. Pahūt pakunkepyruhahiti pukupte-hē

(HOW THEY ROLL AND USE)

'İhērahe-kuhyā'tti', he makes a smoke.

'Ikxurika'ūhra'm, 'uyrūh'ti', he is going to take a smoke, he rolls
the cigarette, he is going to smoke it, he makes both
straight. He makes it good.

Va: vura xas ukyā'tti, he makes his own cigarettes, he rolls
them, going to smoke it, he makes both
straight. He makes it good.

Po'ty'ruh, then he rolls it.

Po'titaktiha'k, 'u:rn vura kohē'te, xākkarari vūra vā: kō's uky
ukyā'tti'. If he knows how, he rolls it tight, so the smoke can go inside the
cigarette.

5 Or tō'ruh.

6 Short for pamuhē'rahe-kxurīka'.
t inhale it either, he only smokes 'úhra'ám, há't upiyvayricucuvtti' i he taps his pipe, he spills out the 'apmā:n 'úhra'ám 'uhyaráuppá-'ti'. eking out of his mouth. Na: vura iti'ha'án. I have the pipe sticking

pamūp'mañmak po 'hrá:m po 'pám 'úpå'. 'Axyár tó 'kyav pamūp'mañ-Indian keeps the pipe in his mouth ; he takes it out. He fills his mouth

amxé 'hva'ís

't PIPE CASE')
hite man pipe case, lit. White man ndard and in use.

ika'úhra'ám

(CIGARETTE)

iévúyttí'hva', karu pahú't pamuc-

(iuvúyttí'hva'

ND ITS PARTS ARE CALLED)
t. paper pipe. Also 'ihé'rahe-kxuri-

pe. And sometimes as an abbrevia-

lit. tobacco pipe. 'Ixkurika'úhña'm'-

iaç, dim. 'Ixkúrik, marking, pic-

formed from 'ikxúrik, to mark, to a pattern, to write.

'apxantinhiteč'kxurika'úhra'âm, man paper pipe.

'tipe tip.

d of cigarette.

f smoked cigarette or cigar, lit. one

or body of cigarette, lit. cigarette

arette tobacco.

'e'kxurika'úhra'ám kunikyá'tti', pe'k-

fine (not coarse) tobacco, they make orase) kind of tobacco.

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'Ihé'rahe-kxúrik, cigarette paper, lit. tobacco paper. This is the regular term, one hardly says 'ikxurika'úhramikxúrik, paper pipe paper.

'Ihé'rahe-kxurikátá'hko'ás, white cigarette paper.

'Ihé'rahe-kxurikasámsú'ykúñic, brown cigarette paper. Cr. sámsú'ykúnic pamúmyañt pappú'fítc, the deer has fawn-colored fur.

'Ixkurika'úhnamuntunvé-tekícac'apa, package of cigarettes. 'Ikxurikakícac', any package, tied up with paper.

Nikvárá'uktí 'iámáhyá:n vura po 'hnamuntunvé'té, Kar 'i'tappú'vic (± 'ihé'raha)pú-vicak 'ihé'raha', Kar ihé'rahe-kxúrik. I have come to buy a package (lit. one container) of cigarettes and a sack of cigarette [lit. sack] tobacco, and some cigarette papers.

'Ixkurika'úhramik'ké'raha'mku'í't', cigarette smoke.

B. Pahú't pakunkupe-yrúnahiti pe'kxurika'úhra'ám, karu pakunk-

kupe 'bérabáti')

(HOW THEY ROLL AND SMOKE A CIGARETTE)

'Ihé'úryú'vi, he makes a smoke (idiom for rolling a cigarette). 'Ixkurika'úhra'ám 'úryú'vi, he is rolling a cigarette.

Há'ri vura yi'ha vó'kúpi'ttí', 'u:ú'm vur 'uyká'tti pamúhe'raha'úhr-

ra'ám, há'ri yi'ha 'u:ú'm vo'kúpi'ttí', 'u:ú'm vur 'úryúr'vi pamúhe'rs', sometimes a person makes his own cigarettes, sometimes one rolls his own smokes.

'U:ú'm vura xas uyká'tti pamúkxurika'úhra'ám, 'u:ú'm vura 'úryú'vi, he makes his own cigarettes, he rolls them.

Teim ihé'ryú'ví, he is going to make a smoke.

Patcim ihé'yrú'víchá'áhák kari pe'kxúrik tuúricúcuk, when he is going to take a smoke, he rolls the paper.

Tó'gyú'rámnni 'ikxúrik'kák pëhë'raha', he spills the tobacco on a paper.

Karixás tó'y'ruh, then he rolls it.

Po'ítaktiha'ák, 'u:ú'm vura kohumayá'te 'uyká'tti po'kupehé'ra-

he'ë, xákcarará vúra v:ú:kó:s uyká'tti'. Fít'páyav uyká'tti'. Yav uyká'tti'. If he knows how, he makes it the right size how he is going to smoke it, he makes both ends the same size. He makes it straight. He makes it good.

Va: vura tca'á'te kunic pakunfrú'hi'ti pakunikyá'ttí', pupuxx'ítc t'ru'hi'hap, va: 'u:ú'm vura pa'ámkú': suú 'úkyúrmáren po'pamah-

máha'ák, they roll it slow, when they make it, they do not roll it tight, so the smoke can go inside when he smacks in.

5 Or tó'y'ruh.

6 Short for pamuhé'rahe-kxurika'úhra'ám.
Karixas t:i;m 'úpas to-yuvúra:k, tuviraxvírax t:i;m, then he puts spit on the edge, he laps the edge.
Karixas 'úpasmu:k tóptáxva', then he sticks it down with spit.
Há:rí tóyrú-hpa: 'ipanni'te, xá:y 'údyvá:yré:u:k, sometimes he crimp the end, it might spill open.
Karixas kar apmá:n tdyú:n'var, then he puts it in his mouth.
To-ppa:r, he bites it.
Tupamteác:ákár:ri pe'kusunka'úhra'am, 'apmá:nnu:mú:k tupamteác:ákára:rí, he shuts it on the cigarette, he holds it in his mouth.
Tá:k 'ahiky:a:r, give me a match. Also tá:k émyú:riciha:r.
Tá:k 'a:*h, give me a light.
Xas tu'úha:k, xas tubamáhama', then he light it, then he smacks in.
Há:rí payítaa mu:úhrá:mmá:m vá:; ká:n pamu'úhrá:mmá:k 'u:'ah-súrú:tí'. Xas vo:;ákó:ttí pamu'úhrá:mmá:k. 'Ukúkkuti payítaa mu:úhrá:mmá:k. Xas tupamáhama'. Sometimes from another's cigarette [lit. pipe] he takes fire off with his cigarette [lit. pipe]. He lights his "pipe." He touches it against the other "pipe." Then he smacks in.
Teemyátiva 'upé:truppanati', he takes it out of his mouth every now and then.
Há:rí tıpun tó:0:6:rí, vura vo:'ink'úti', sometimes he lays it down, it is burning yet.
Kúkkú:m kari tóppé:tteei:p, 'apmu:án tupíyú:n'var, he picks it up again, he puts it back in his mouth again.
Há:rí tómsi:p, karixas kúkkú:m 'a:hpupíkya:v, sometimes it goes out, then he lights it again.
Teatik vára va; tuhë:ra:ffíp, then he smokes it all up.
Xas pamuhé:ri:p yi:vári to'ppá:ma', then he throws the stub away.
Há:rí va; vura to'kvithíccur po'hé:ra'tí, sometimes he puts himself to sleep smoking.
Há:rí va; vura tókvi'í:ha:v vura vo:'ink'úti pamuxirixka'úhra'am, sometimes he goes to sleep with his cigarette burning.
Há:rí pamúva:;s tu'í:nk'ú:, sometimes his blanket burns.

C. Pahí:t kunupa:víctanni-nu:vahiti pe'hé:r pe'kusunka'úhra'am (THE CIGARETTE HABIT)

Pehé:ra:n kuma 'ávansaha'k, vura tuyúnyú:nha pehé:raha tupíkfi-té:khá:a'k, the man who smokes all the time just gets crazy if he gets no more his smoking tobacco.
Payítaa tuhë:ra:ffíp, kúkkú:m yó:tha tupíkya:v, as soon as he gets through with one he makes another one.

Teatik vura takúmate:te kó:vura:;e, before night he uses up all his tobacco.
'Ihé:ra:n, he is a great smoker.
'Thá:ssupá:vá: rúra po'hé:ra'tí pe'kusunka' úhra'am, cigarettes all day.
Kuníe tá:ódkínkúníe pamúttí'k kó'hé:ra'tí', his fingers and his teeth are yellow.

D. Pe'kusunka'úhra:mi' significa, a cigarette teákkliciríhát.

E. Pe'kusunka'úhra:myá:nu, (THE CIGARETTE HABIT)

'Iku:kki'kuhrám(tunvété)tá:sisíp, a cigarette basket, = 'iku:kki'kuhrámáyán, cigarette pipe sack, could hardly be without.
'Iku:kki'kuhrám(tunvété)máhyá:nu, with first prepound omitted.
Mupá:vítcu su:'umáhyá:nnati', he keeps it in his pocket, it is all the time.
Teakitpái:vi, jacket pocket. Be not use pói:vi un compounded coat, pants, or like. Kutraháva's, his buttocks to one side and back.

5. Pasialiká (THE CIGARETTE)

A. Pasiky/a: kunupa:víctan (HOW CIGARS ARE MADE)

Siky/a:kí:a,*m, a big cigar.
Siky/a:hxár uhé:ra'tí, he is smoking.
Siky/a:hanumáma'há:fe, a small cigar.
Ká:kum tó:ppítas pasiky/a:*,7 som Sík'ahyá:va'ín, cigar maker.
Siky/ahpé:huvi:píva:n, cigar store.
Siky/ahpé:huvi:píva:n, cigar seller.

7 Or papí:ri:kuhrá:mu.
Tuvinaxvirax titum, then he puts spit
then he sticks it down with spit.
Ity dyvayreuk, sometimes he crimps
it, then he puts it in his mouth.

Ihram, apma:jumak tupamtcakte, he holds it in his mouth.

Aho a:kmyairicirihar.

Then he lights it, then he smacks in.
vek san pamu:uhramumak 'u:ah-
ur:uhrammak. I:ku:kkuti paye:sa
ama'. Sometimes from another's
off with his cigarette [lit. pipe]. He
it against the other "pipe." Then
he takes it out of his mouth every
Inkutiti, sometimes he lays it down,
pm:an tupiyunvar, he picks it up
again.

A:uh tupikya, sometimes it goes
en he smokes it all up.
pathma', then he throws the stub
re:ati, sometimes he puts himself

vo:inkutiti pamukxurika:uhramam, his cigarette burning.
etimes his blanket burns.

Vahiti pe:het pe:kxurika:uhramam (SETTE HABIT)
Vura tuyunyuna pehe:raha tupik-
es all the time just gets crazy if he
yitha tupikya, as soon as he gets
one.

Before night he uses up all his tobacco sack.

'Iheta: n, he is a great smoker.

'Iasaupro: vorap:he:ratip ekxunika:ahnam:mtle, he smokes
cigarettes all day.

Kunic ta:ukkinkunhicpamuttik karu pamuvuh, kova taly po:he-
ratip, his fingers and his teeth are yellowish, he smokes so much.

D. Pe:kxurika:uhramahuhup
(THE CIGARETTE HOLDER)

'Ikxurika:uhramahuhup, a cigarette holder, = 'ikxurika:uhramaxay-
tcakcrihahar.

E. Pe:kxurika:uhramahayinnarav
(CIGARETTE CASE)

'Ikxurika:uhram(tunvetec)asip, cigarette case, lit. cigarette bowl
basket, = 'ikxurika:uhramahayinnarav. 'Ikxurika:uhramxevha:as,
cigarette pipe sack, could hardly be applied.

'Ikxurika:uhram(tunvetec)mayinmayinnarav, cigarette case. Also
with first preppond omitted.

Mupuvicak su 'umahyinnati, hitha:n vura mupuvicak sur, he
keeps it in his pocket, it is all the time in his pocket.

Tcakiptovic, jacket pocket. Kutrahavaspovic, coat pocket.
But never use povic uncompounded for pocket. Always preppond
coat, pants, or like. Kutrahavas:as, coat. From tukutra', he wags
his buttocks to one side and back = tukutrakahin = tukutepif.

5. Pasikya*
(THE CIGAR)

A. Pasikya' kunkupe:vuyau:nahitip
(HOW CIGARS ARE CALLED)

Sikya*, cigar. Im'anvan's aunt, Te:uxac, used to call cigar
Sikya:ksi 'ihera:uhramaxara, cigar, lit. long cigarette.
Sikya:htaka:as, a big cigar.
Sikya:hxar uh:ra:iti', he is smoking a long cigar.
Sikya:hanammahasa, a small cigar, a cheroot.
K:karum tapp:itas pasikya*,? some cigars are small.
Sikya:hikyava:as, cigar maker.
Sikya:hpavapi:varam, cigar store.
Sikya:hpavipava:as, cigar seller.

* Or papiricauhramam.
B. Pahú't kunkupe-kyá-hiti karu pahú't kunkupatá-rahiti

(HOW THEY ARE MADE AND KEPT)

Piric 'trúhaphuhsa vura pasiká'ta, a cigar is made of rolled up brush.
Va: 'um yav kunkupapamahmáhiti', va: 'um pa'ámkúuf su 'úkylí'mvaráti', they do not roll it tight, so that they can suck in the smoke good, so that the smoke can go in.
Xas 'ávahkam vura santirikha'um poyáruhá'tárváhhiti', then a big wide leaf is rolled around the outside.
Há'ri pasiká't 'ávahkam 'úyox'tárváhhiti 'ikxurikasirikunfiétako'm, sometimes they wrap it with tinfoil on the outside.
Há'ri pasiká't 'ikxurikasirikunfiétako'm 'úyox'tári'mva 'ávahkah, sometimes it is wrapped with tinfoil on the outside.
Há'ri 'ikkxurik 'ácip 'ukfíscaparaha'ti', 'ikxurikasífi, sometimes there is paper tied around the middle, shiny paper.
'Axáýríik vura pó'tá-yhiti', they have to be kept in a damp place.

C. Karu pahú't kunkupe-hé-rahiti

(AND HOW THEY ARE SMOKED)

Pacim uhé'tehahaha't pasiká'ta, kari simsimák to'kpa'ksur pakú'k 'úm 'úpmá-nhë'c, then when he is going to smoke the cigar, he cuts off the mouth-end with a knife.
Tu'a'hka', he lights it.
Karíxas tупikí'tn, then he puffs in.
'Apmánatório pa'amku'tf patupamahmáha'um, the smoke goes in his mouth when he smokes it.
Pu'líxurika'uhnamunve'tc 'ákkatiha'a, 'íkpháh, 'ímxáxakké'm, it does not taste like a cigarette, it is strong, it stinks.
Tupé'ërúppan pasiká'ta, he takes the cigar out of his mouth.
'Ukkfúfurúppanatí pehé'tahamku'tf, he blows the smoke out.
Há'ri tutaknihruppanma néh'é'tahamku'tf, sometimes he makes his tobacco smoke roll out in rings.

D. Pasiká'ta'héhupe

(THE CIGAR HOLDER)

Siká'hupe, cigar holder = siká'ta'asyayteakkleríhát.
Siká'tahaxayteakkleríhát, cigar holder.
'Utaknih¿ppanatí pa'amku'tf, the smoke is rolling out in rings.
Há'ri vura va: 'amá'n 'uhýatáti xà't pu'ímkúuthíha'a, sometimes he holds it in his mouth unlighted.

# Lit. white-shining-paper.
karu pahū't kunkupatā'rahiti'
(MADE AND KEPT)
'a, a cigar is made of rolled up brush.
tīhap, vā 'u'um yav kunkupapamahni' 'ūkyī'mvārati', they do not roll it
the smoke good, so that the smoke
sīm poyrūhā'tārivahiti', then a big
tārivahiti i'kxurikaskirikuncė'ako's, oil on the outside.
fetā'hko; 'uyxō'rā'irmvā 'āvahkaun,
foil on the outside.
arkinahati, i'kxurikāsiri, sometimes
iddle, shiny paper.
hey have to be kept in a damp place.
kunkupe hē rahiti
(HEY ARE SMOKED)
čūts, kari simsi'mmāk tōkpa'sur
when he is going to smoke the cigar,
1 knife.
fs in.
'uf patupamahma'atok, the smoke
es it.
i'katihaun, 'ikpībau, 'imxa'akkē'm,
, it is strong, it stinks.
kes the cigar out of his mouth.
ku'm, he blows the smoke out.
hērahā'nmku'at, sometimes he makes
gs.
sikā'hāahuć
(GAR HOLDER)
āxaytekkkcihə'.
r. holder.
f, the smoke is rolling out in rings.
'tātī xā'at pu'ınkn'āthihaun, sometimes
ed.
"Nu; karu va; nukuph'e pa- 'ara' kunkupitti'." Xas va; vura xakinivkihasupa; kunku- hiti', kov ikpiha, pa'arare'he- raha'. Va; kuma'iffu o vura puharixay piky'a-varihulha pe- h'e'er.

Then they were sick for a week. The Indian tobacco is so strong. They never tried to smoke it again.
do like Indians do.” Then they were sick for a week. The Indian tobacco is so strong. They never tried to smoke it again.

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