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4 MAPS

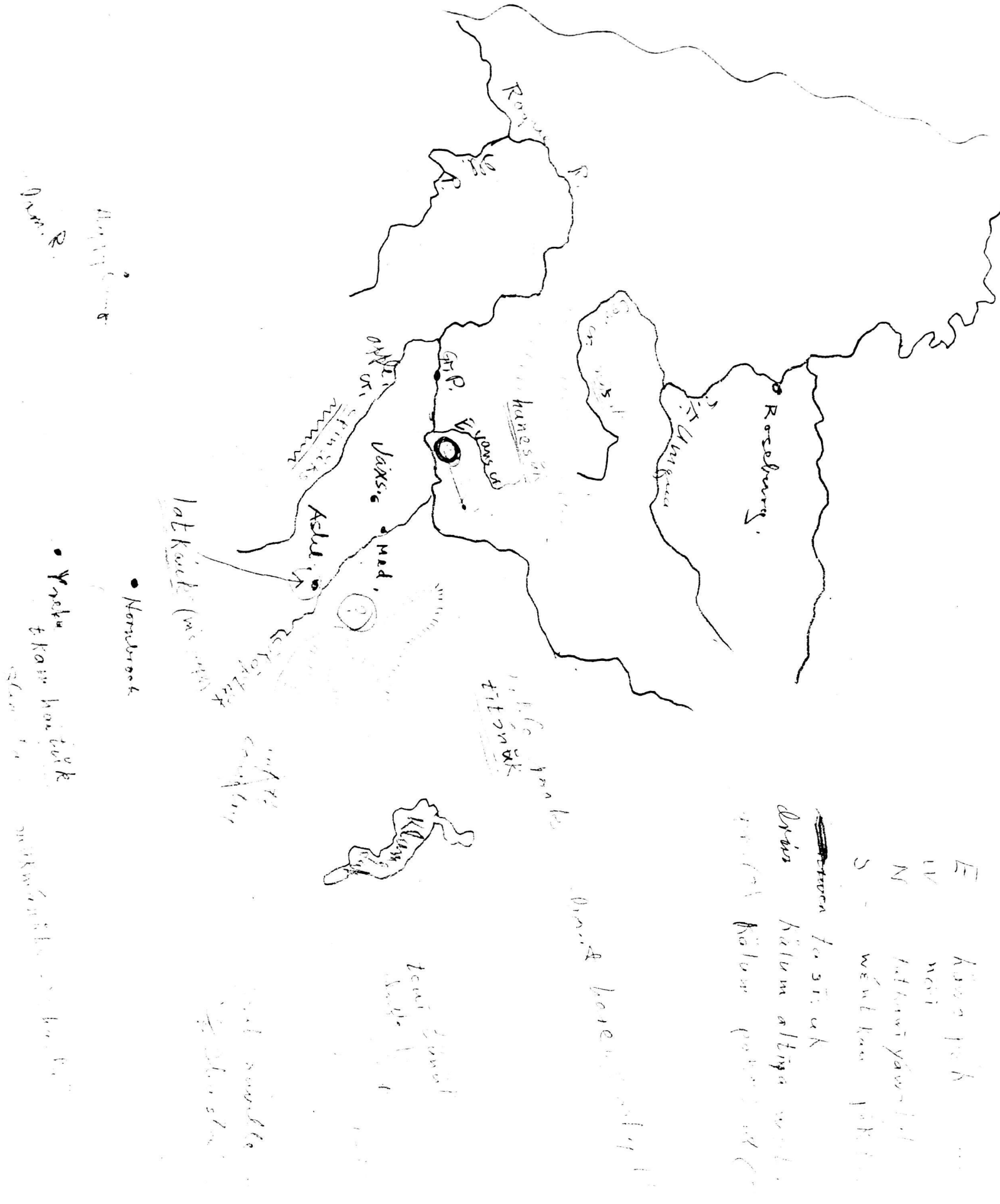
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Form completed by: DAVID LEWIS

Drucker

orig. notes (Tolowa geog)

(Pl. ...)



E
W
N
S

Adonjak
nati
tatanawiyaw
wétkan jark

~~Adonjak~~
Adonjak
kälum atinga wétkan
kälum jark

Adonjak

Adonjak



Adonjak

Adonjak

Adonjak

Adonjak

Adonjak

Adonjak

①

Directions.

mé-Rin-ke — up-river
river follow up.

mé-Re-te — downriver

river (running water) — ní-li'

pond (lake) — táis-KLmán

tataten tū: Sa — tataten I go

(t)ke — up river

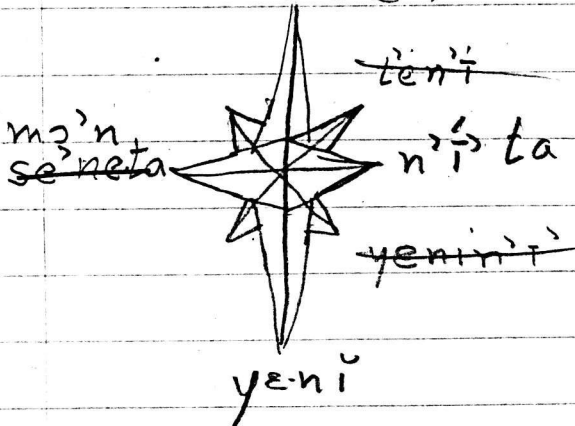
t'e — downriver, & n along coast.

~~ye~~ yeni — S. along coast.

móni-tce: SíyLtes — "put me across r."

n²i'ta — east.

t'e (ta)



se'neta — to beach.

direction & geog terms -

- here — tco
- at the edge of — mo:ʔtun
- at the end of — gi-let
- on the other side ^(of river) — moneta ^(on ocean side)
- on ^{other side} — gi-ne
- in the middle — LinLsat' — (KweSut - between)
- inside — meʔx'ne
- in the ^{ocean} water — mine tatan
- " " ^{river} — nilime tu-mesʔ
- above, up — n'ke'ta — (Sri-nohun - high up)
- down — se'ne
- (right) near you — hi-hat-sʔ
- behind — ni:tcit ^{meteme} (na:so'n-) in front
- (far) away from, back. — tin'sʔ n'gut Sri
- up-river — me'rini-ke
- downriver — te'igin ke
- oceanward (seneta — se'ene' — let
- on top of — let
- at the foot of — (tcantun) wat,
- downhill — we-se'ne
- up hill (high) — tce-nat ke wʔ'n(ot)le'n
- partway up the hill
- across (the river) — moneta
- there over there — gi:hat.
- way up — gi:na:Kut
- on this side — qʔ'ne-
- na-gaitun — beside you -

swells - ya-tit-huS- (always moving)
 sīshō' - ocean, whole world. (smooth)
 ocean - māS-lis (salt water) nēnuS- , mīne (when rough)
 lagoon - tcas KL-mān
 river - ~~ta-gīle~~ nīle
 creek - trē-gī'le
 rapids - to'nā'tchus (water throw back)
 eddy - Rel-nostLi (back runs)
 riffle - ta-nīli (water run swift)
 spring - (tehunti) xā-gīli
 cove - ta-gastL sat
 trail - tē:ne (tes-tum - road)
 fork of " - Lie-gīntum - (Sre-gīn-tum going on)
 ford - tē:tcin-tū-mone
 promontory - ta-gusata. (ta-gīa)
 cliff -
 beach - sīhō. tcas Lus - high tide
 "bank" - wō'ne (?) SLsa'me - at low tide
 flat, prairie - tū'
 mountain - nō'n'sun (ta-ges-us - ridge)
 hill - ha-gātLwāL
 fork of creek - Les-li
 mouth of creek - ta'ame
 " " river - wā-gīlī (always runs "
 " " lagoon - wō'tcatL (busts open) "
 (lucky) hole, pit - tētc-gat-tē
 village - xre-me
~~hunting~~ grounds - tōy-pāLSrī

(5)

on right side - néSü-hut-ne.

" left " - neSte-hut-ne.

mesL tel ten — in ~~the~~ flats there.

tata ton — at end of — there.

ma'n'ta t'at what — ma'n'ta gε — among
the houses.

L trū sme — in the sand —

Sin ya Lt Sr i. tan — in summer making
(dried fish) there.

taq ~~q~~ Lt sa tan — (land) opens back.
pond dried up there.

(9)

~~1. xawuntaso~~ Geog. - (~~Geog.~~)

xawuntaso³ — sits there

tū Saino'sene — buzzard hill

(*) sūxre-yāgina

nes-no-ta — high-moving.

KwéSāt-Lyet — in between

ses-Lat — rock

te-lāteskus — shell-mound

tū-nirSRāt.hāgīl⁽¹⁾ — prairie-in middle-creek

sé-tcō³ - tagīl

sé-tcō³ — rocky eating.

seSRōSRī-tagīl —

tri³ tīsa-tagīl —

e^(R)SKōnī —

SRīS-wātagīlⁿ — fishhead ~~on~~-on-creek.

mēsō³ — inside (of any kind container)

tcūn-wālōn — sticks - lots

— tūL-wāSan tūLOWERS

(tūyō'sei) tū' yō'n'st'n — prairie - (*) S.W.

éwin-hastket (é-wat (?)) ground dug into

t's⁽ⁿ⁾ Liqe^y mil-yāqī-a — sticking up (grows with)

xō'n-tul-tcāntān (whānTRī) xai.lī.tul - pull up in basket.

~~mitō~~

nī-hōStēni — in front of (head of) trail (goes

tā:guS.nōn-tc^(w)ā — water - big

ta:guSno-Lun — water - sweet

Kwesi - enma

Soni - enma

tūL - wRS

[Faint scribbled text]

Geog - claims

(nun = nir S. part in middle)

nən-tūtən

you-water-these

xrī nɔst'ü - ~~xā~~ nɔst'ü - spruce-roots ^{gathering} making } (ie where they gather > grow there

L ~~te~~'sme - <Li'RS - board> boards-in

xatsá^{hōt} what - acorn dish - on

tá⁽ⁿ⁾ tcaL tUS }
tcu^(s) tUSTən } - chopping-there

~~mā~~ nstən

wená-xuStən (ie. boat) goes by } ^{around} there

Sahōtme (Mill Cr. - several claims on - one owned by tcaL tūn)*

tcuskLgi totən - where they always ^{unload stop} (ie claim) the
temeL-tes'ɔ' iris (?) sets

la'Siī-tā-gatLiā (boundary lines of whale claims):

te'tai hōtme' ~~on~~ north side-

Srōt-tcai-me' (SRū^(t) tcaime')

sétən-me' - rock there in

* nɔsL-tɔs(tən) circle, curve, there

* Les lintən forks there

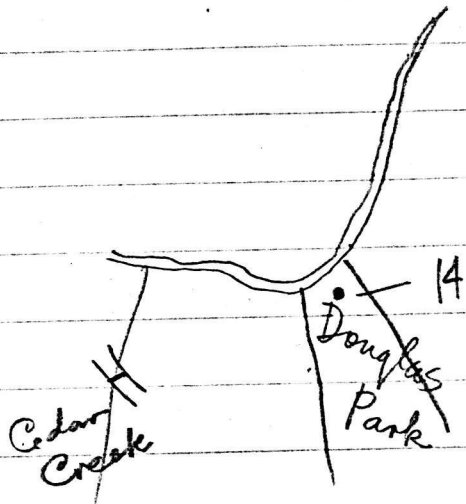
"Big Sontən"

Indian Spring

Elk Valley

- 1 xawunwhut.
- 2 yɔ'təkət
3. trōlēt
4. wənaxuštun (boat goes round)
- (A) Sahōtame — Rowdy Cr.
- (B) SRŋRE SRōt — (next creek above ").
5. munsoht(an) -
6. Kehsliwhut -
7. tū-yostcūūme
- tumtcai me — deep hole at bridge hole
- (C) xatsahōt-taqilī — Jagua cr.
8. xatsahōt-whut — (bucket on top) — 2 houses
went there in summer to fish —
couldn't stay in winter when high water
- (D) melkišhot-taqilī — next creek above Jagua Cr.
salmon spear
9. militcuntun
manSRai me — island in river.
10. takl tōwhut -
11. se: whut —
12. si'treqitamt
- (E) Les'me — ("inside of boards") fishing
place right under new bridge.
13. tcan sultun — pigeon-berries place.
- (F) Sahōt me — (creek -) (Mill Cr.)
- (G) tcašté-tcūwhut (salmon) spawn there)
a riffle — claimed by yasesun (tcunsultun) —
(exave name to C.C. man)

(?) H. *tasne^(*)-höt-taqili* - (*tasnéki* - some kind of berries - grow on big tree in bunches "like grapes")



- 14 - *tuKLɔS tən* ("ringtail cat" = <tcɪKLɔS>)
- 15 - *tənī-tcəntən*
- 16 - *tcestūmtən* (road crosses creek)
- I *takLsahōtme* - Coon Cr. ("bent in")
- J *nantūten* - "you (standing) in water" - Bald Hill

This was mesun asorn claim

I *ta-tcuski-mantan* -


a pond - this was good place to swim "for tough."

places on Bald Hill --- (loc. unkn.) - *kwes-takistən* - "drag your foot" (^{hill} near above pond) - (same name up in C)

**Lastən-tən* - "hand right there" - used to go up there to dig Indian potatoes

~~SRI' what~~

* SRI - weyi' t'hot - baby-basket cr. -

17. { tke' tatan } "go up into mts" 
~~nakutat~~

18. nakutat - at Big Flat,
(right close to 17).

"furthest up (and) right at end
(of prairie)" (was big ranch.)

* SRI - tcul tcut - "baby grabs
(a branch)" - a woman was
carrying a baby on her burden-basket
on trail along cliffs (opp. above cr.)
baby fell out - his kanya caught
on snag 1/2 way down, & he hung there
long time - they couldn't reach him.

te'nagi - Lega-tul^{ne} - (where) devil fight -
along a trail up on Bald Hill where
a ~~man~~ tamsultun man laid for &
caught a te'nagi and fought w.
him till daylight, whereupon the te'nagi
paid him to be turned loose. The victor
piled up some big boulders to mark
the spot. (This is not supposed to have

been a mythical incident - "not a story" - ya-KwinL^(yu)-qoL ("throw you away") - broth. to mest tel tunun - was supposed to have been the ténagi in this case.

Up N. fork Sm. r.:

19. tea: hōh te - tūntun ("some kind of edible root, at bottom"), old ranch.

tel tel ne.

K tee-tōs: hōt me - Myrtle Cr. (rapids creek)

exact loc. uncert. { L tēus-KL (qī-tatun - eel-fishing place - owned by etculet man (inf's of).

M - tel-tel-me ("Big Sontun") - "tīng tel" - mortuary offering put in grave "this is same word, mean same way." This place was owned (for acorn picking) - by tūnsuh tun man (yasesun - 1/2 cc.) He had lot of relations in etculet & tataten - when all his people died off he used to send for all relations to come up & pick acorn.

no'qat - Kus - (rocks) always falling - mt. just across river from #19.

20. mas: ye - "under (below) a bank" - vel tūzL SRI-taqili (some kind of pine-cr.) N. Fork Sm. r.

(nī/i·tes/i — "water running all time" — any river).

xawun·nī/i — Smith river — same name all way up.

< tātāciten·nī/i — Klam r. — (do.).

(loc. unc.) 21 ~~ta~~·tūn⁽ⁱ⁾·me·tūn — "deep water place" — these were two houses there within mem. of infants.

(loc. unc.) 22 nams·re·tūn (site — long since abandoned)

23 — etculet.

tā'trut a'let — point (loc. of 24) on which they drove elk into lake "drive into the lake".

nī'klet — (yō'tōket pt.) — "the end of it" (point running into l.)

24 — tūtō'evōshustūn.

25 — tā'ti'ten —

26 — tāqiaten — "promontory"

27 — ta mesleten

trōnghai tū' taqili — (woman use creek) — only ♀ supposed to swim in it. (at C. C.) Elk Cr. 7

28 — tataten.

Ltrus tai trēqili — ("thru) saul runs cr." (creek below C.C.)

RE' tē' taqili — Elk Cr. —

"big creek runs out into open"

29. man'ta' rat what - "on top of the house"
me: Srū — last survivor of
this rch. ("cry for his gr.m.") he
moved down to Omen - Omen
Jack was his son. ~~just~~
4 ~~two~~ houses - 1 sweathouse,
lai - what - pt. out from (above)
etel kusme - Sand Mine ex.
"land. split"

30 LtruSme — some damn place
down along the coast
"Cushion Breaks"

31 Sin-yáL tSri — (in summer catch smelt)

40 Kwani sto³ - "arm lay there" - not claimed.

41 n'e-utl-tcus - "ground moving all time"
xawun, people went ^{above} there to
pick acorns.



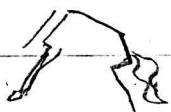
42 tū-wat-nes-teuntun - ^{at bottom} prairie on top



Hunting grounds

toai-hos L-9a "big mts, open up"

up near Bald Hill - creek by
same name - nesun claimed
for hunting - had houses. (his f.
& f's brs. all claimed it -
all their children claimed it -
nesun was big shot, leader, or
what have you of his kin,
& was boss. (creek runs N. there
into r.)



43 tūt-nes-me - Elk Valley ⁽⁷⁹⁾ (Rus wat-
tagili ("on top alders cr.") was the
boundary line between tataten (to
S) & etulet (to N) They couldn't
cross line to hunt. Both could
put na-t ia in creek for fish.

One man (sagina ancestor - 2 f. back)
used to own this creek.

(19)
acorn places

Geog. (7)

33 tón-yál SRI-tun — RESYUNTUN —
claimed as acorn-place (got from
mat. (Ltrudme) kin).

Bald Hill — tataten people

34 xawun mi'to'ne (right behind xawun)
acorn grounds of xawun people
"½ day's walk from here".
Doesn't think any one person
claimed it — "any xawun person
could go there".

35 mi'lo-tet — acorn place of militantun
(back-ie. loma) people — altakus — (called also
"militantun" — before he took his f's
name) claimed it.

36 tel'stī — (whale lays there) — a
big tidal wave carried a whale
there — you can still see the
marks in the rocks where he
lay — yo'to'ket people went
there for acorns.

37 yo'nt-whut — (on top of hill) — 4 houses
etulet people went here — no claims.
tataten people — nesun — claimed

38 tetagušna — (down below water) nolnis (mesL.) claimed

39 tōnī-hōLi-tun — (toward ocean see light) —
claimed by Omen.

This old lutton wouldn't let anyone wearing less than 10 strings ^{inaga} on his neck walk in front of his sweathouse - poor people had to use different trail.

He also owned tuK^{*}Se-me (clams in) a pond near present wharf at C.C.; y^ot^onⁱr^SRut - "Whale Rock" in (ocean) to south" - a clam & mussel rock (near C.C.);



e t a L K u S - (see preceding pages) - for hunting grounds.

X R E L x q a - t r o i g e s u - "where they (elk) run back" - a place up Sand Mine Cr. where they used to chase elk into a pond.

(It was his son who was killed at mouth of river - by xawun, - which later caused fight over settlement,

44 S u S - t a i h o t m e - r i f f l e o n M i l l c r e e k ^{wood} owned by a e s u n - for spearing & trapping fish. He & his br. - (t a h o - k a l e) were partners there,

45 n o s l - t o s t u n - . n o l u i s p l a c e o n M i l l C r e e k -

- 46 Sahöt-nili — lower part of Mill
cr. — owned by Townsend's people.
- 47 moni-tcestumtun — (trail crosses the
rifle) — owned by (inf's uncle) —
at etcullet.
- 48 - Leslintun (at forks of creek) — owned
by yilhaig nil father — (tataten).
(Above this, the creek was owned
by Ltrusme people),
the boundary line between the
tataten & Ltrusme people hunting
grounds ran thru here too.
//// (indicates) tataten hunting
grounds — any of them could
hunt & fish etc there — outsiders
had to ask permission.
mes Ltelten people didn't own
any hunting-grounds — had to
ask.
- 49 - RASWut. taqili — Moz^(sp?) Cr.  
- 50 - to' ye' qili — (north creek) —
(Talawa cr.)
- 51 - tat'at-sesontun — "rook" (hillock)
forming N boundary of etcullet
hunting grounds
- 52 - taqus-n-ta'a — (big water) Dead Lake — bad
place.

(shaving, i.e. whittling) cr.)

wh^xtn-SIS tagili - creek running into E side of lake - at head of this lake was a redwood you couldn't walk around in one whole day. People couldn't find it tho, sometimes, when they looked for it.

ts'fa-gili -

wh^xtn-SIS tagili -

tai naL tum tagili (dancing - i.e. stomping)

se tun tagili (rock there cr.) Yankee Cr.

SR^um-tea tagili -

~~tai tathot tagili~~

te: tai hot tagili (mouth to N (?))

yo³ nihot me³ - (runs in from S.) - Jordan Cr.

wi³ti hot tagili (don't lay there cr.)

nothing but water. dogs lived in it - set ~~ba~~ fish traps down in mouth - set traps along edge for fishers, others, etc.

Creeks owned by inf's. ^{mat.} gr f. at outlet

going S. along lake
east →



mesL tel taqile - creek running from
Dead Lake to pond near
site of old mesL tel ten —
(a little way up the beach from
last site).

mesL tel tcaSKL mán (mesL. lake)
53 taqas nuL hún taqile - sweetwater cr.
taten people used to camp on
the mouth of this creek when
fishing for smelt - they owned
it.

taqas nuL hún tun - place near
mouth of creek where they camped
they had houses & one sweathouse
there (owned by inf's uncle from
etulel - he lived with taten people
after his S's mar.).

te: qin tun taqile (road goes down cr.)
etulel owned this cr. (inf's gr.f.)

etulel - tcaSKL mán - Lake Earl
(etulel ~~big~~ lake - tcaSKL mán -
"can't walk over" (any lake, pond,
etc.))

{ eteulet ta'ame } mouth of lagoon
 { wogile ta'ame }

The eteulet people camped here for surf-fishing - had houses and one sweathouse there.

< tcaakLmān-me = eteulet ni >
 inf's mat. gr. f. - owned clam beds & mussel-rocks at Tagiaten. (he inherited it from his brothers, from their father). tataten people had to ask to go there.

me'et'e naqatraxL tagili - a razor back clams. clean - creek

little north of Tagiaten, where eteulet people got razor clams. - you couldn't take smelt when they ran along here.

nesht'o - (long on high standing up) - big rock on Pt. St. Geo. eteulet people owned from here north.

ni'ho naqatum - (right up there trail come down) N. of pt. - where trail came down from tataten - another camp site.

tataten people could get clams & mussel at Taqiaten.

tutostca wife, & another tataten woman - claimed right to get seaweed first in spring - also claimed places up in Elk Valley for hazel sticks, etc.

If someone died at etculet, his people were supposed to be first to go after clams & mussels at Taqiaten (5 days after death) - other people weren't supposed to go till later.

The etculet people owned clear over to the river (across Elk Valley) - that's how come selus to move over to si'tregi-tum tun - his people owned over there, used to go there to fish all the time. (His own people took some of his whale meat away from him & he got mad & moved up there). They used to pick crabs there too. They owned 2 rifles there (to:nili - rifle). Before he moved there it was just camping place - not real town.

yo'toKet - people hunted as far south as ~~etcutet~~ line - also went up by tel'isti for deer & acorns - went to se-KL's' ^(behind) K'ine for clams & mussels. caught smelt at teLat-tcinst-KuS (musselshells fall all time - there were old shell mounds along there -

SeStli'tass' - at another place - right on beach out from yo'toKet.

You couldn't dry smelt on gravel at mouth of lagoon - it would make a big storm - you had to put them one side or the other. xawunwaiti (related to ~~etcutet~~) used to come down & catch smelt once in awhile.

These were lots of weather rocks along coast - you could make the kind of weather you were born in when you went there.

(54) telg' te-usL-SRAL tan - (whale comes ashore) this was boundary line between yo'tiket & etulet — Sestli' tass' was right near here. Once a live whale came up on the beach here, and people killed it w. arrows, etc.

xawununt people got clams & mussels at sekpo' ko'ni, & up coast by Winchuck.

55 - ma'n-naset-s-o' - (house-in front-laying) rock out from yo'tiket — you could get lots of mussels there, but your boat would tip over every time when coming ashore — so they didn't use it much.

Alec's point — trō:lō (tce:trō-lō, fishing with a hook)

xawununt people cursed these rocks right out here — if somebody died, no one could go for 5 days.

etulet & ^{tatalen} women went up into Elk Valley for hazel sticks, etc.

Lucky places

non sun-tcū ^{let} (big mt.) - lucky place -
 for doctoring, money, etc. near
 tēnsū tēn - a young man once
 went up there & dug the hole w/
 elk horn wedges - he made a
 fish-line, tied it to a pole, &
~~so's kwal~~ sat up there & cast clear
 across the ocean (what a man!)
 for zel tos - he caught some
 & kept them ^{alive} in a basket, feeding
 them grass. Then he got a wife
 with them - he poured the water
 they had swum in in the hole -
 that's why it's so lucky now.
 so's kwal - rock in prairie at
 tēnsū tēn - this was m. of
 young fellow above - she
 turned to a rock - when you
 go by you have to "feed" her
 (w. grass if you have nothing
 else).

tsñt-ni; tum (tunn) - E of Cres. C. -
where they got sweathouse wood -
~~this was good place~~ good place,

sel-tcon-Lia - (- ^{moved} ~~split~~ apart)
ridge S. of Bald Hill - for
doctor, money, etc. (mesk teb tum
went there \searrow to get doctor.)
This good place for doctor, money, etc.

^{snake-water-creek}
"taqu S-tū-taqili - creek near (C. -
good place to get sweathouse wood -
(men would swim there for money
etc - tsnxta would "swim" at
fall where it came over the
bank too). (right near rock
crusher). This creek came out
of ~~ground~~ ^{hole in} ~~back~~ brush -
this source had the habit of
moving around - you couldn't
always find it, ^{except occasionally.} A talaten man
once packed a big rock up there
so he could find it easier.

nahosidun used to "swim" in
this creek - how come him to have
100 strings marked naga Steklū.

(land high)

55) ϵ -tas-o³ — small island owned by
 inf's m's f. — where he went to
 "cook" arrow points w. tca-yas
 $x + \epsilon$ (t) ("different kind salala-berry")
 roots, to poison them. This
 was about only place where
 these plants grew — a scratch from
 such an arrow was fatal.
 You had to speak a formula which
 "cooking" the points.

56

eLe ta (land comes together) (Yank Pt.)
 where other men (who knew how)
 "cooked" their points. This point
 was where they used to chase elk
 into lake — there were brush
 houses there where they dried
 meat. They always let one bull
 & 2 does get away, "for seed".
 tuts-rs-kustan + etulet people
 owned there.

Training — for deer, used to swim in
 ocean in dark of the moon —

Tataten people —

57) tai:xut — (end of it, i.e. land) — ran along
 beach from here to L trusme (about

3 mi.) & back, for det.

teL-tcüt (grab something) some
rock out near lighthouse rock
w. "pond" in top - went out in boat,
& swam there for gambling.

~~te~~ tCRÉ-tas-o' (another one. on top of)
Rus wāt na-tia (in front of alders. standing)
2 rocks S. of Holland Hill - where
tatatenē went for money, luck.

58 tCÉgatL-na tum (they roast mussels) -
stretch of beach where they
landed boats - cooked sea foods, etc.

59 Sinló-Re-niga-ul-a (spring salmon
split there) - yil haigenil used to
troll in ocean w. tca: qū
(hook & (deerbone)) & performed
First Salmon rite at this place.
(No one could watch him make
fire & cook fish there, ~~except~~
~~boy who helped in boat then~~
he brot fish to house & prayed
over it. Sometimes he used to

take his small son along in boat to catch fish. ~~He had~~ There was a regular fireplace there. The sticks used for cooking fish & stirring fire, etc. were kept hidden there all the time. People didn't go around there much - "kinda 'fraid it."

tatat let - lighthouse rock - this was good rock - if you swam on S. side - on north side are some to x x Se. (water-people) - they sit there looking up - a young man was going to swim there once - he bent down to put water in his ears & saw one looking at him - all ready to pounce when he dove in. He stayed in the boat.

trame what ^{hōm:ī} ~~hōm:ī~~ - "spruce trees growing there" rock on which trees grew (an "island" at high tide) This was good place to get sweat-house wood. trame what hōm:ī

nasō' (in front) was a smooth
gully in rock — taqūš-tcesis:klāl
(snake - his pillow) — a sea-snake
(si-hōs-ti) used to lay his head up there
in winter — a man saw him
one time — shouted "I see you, I
want to get rich, & live long time,
then ran like hell.

This snake lived there — he
was rich, & didn't want to travel
around much — he had horns
of dentation he didn't hurt anybody.
(This rock has been blasted away
for to make gravel for roads)

(gw) /ā' mess-nai tēklū — flint neck
pendant — when men were training
they always wore a small flint
around their neck so nothing
would ~~pot~~ harm them.

Sīko whyt hōme (bear-berries on top
growing) big rock out from
mesL tel ten — nōlnis owned
that rock, & went there to train
for gambling. Other mesL,

used to go there too. He used to go up there in spring for 5 days - once after he came back he dreamed that he would find a feather in a certain place - looked, + sure enough, he did. From then on he was practically unbeatable at gambling - went up Klamath one time + gambled for 5 days without losing a game. G.W. tried to go on rock once but "wasn't right kind of man" + couldn't make it.

n'eni - "land there" - Castle rock - mesl tel ten people went there to train for money, + tough. There's a hole on N E which is bad place.

naka we^{ne}tr^{ne}tr^{ne}usla <na'et^{ne}u - tears> - squaw fish eats I hate - the boy who lived on diet of squaw-fish for year - cried on top of rock + his tears are there yet - if you can find them it's plenty good luck. mesl. tinden found it once.

teretaso' floated up to present location from down in ocean off C.C. (there was old man in tataten who got on a big gripe - he caught some ka-sastlee (little fish, shaped like bullhead - 1"-2" long) & put them in a grave - then took his family & went up in mts. - this made flood - "tidal wave" - which is what floated all the mts. (enmoi, teretaso', etc.) around the country). this was just a local flood - water just came up to takut-tee nan tan (Holland Hill) - just enough to down out tataten

se-tunlet - over on E. side Lake Earl
(^{rock there on top} Red Point) (n'i⁽ⁿ⁾klet - SE. - from etulet),

There was an old ranch there (mounds there) but they all starved to death long ago.

~~n'ikle~~ n'inlet - ku⁽ⁿ⁾stcu-tet-sta
^{back (inland) side} redwood ^{down in water, laying}
there is a big redwood stump in the lake, which can be seen when lake runs out - men would go there by boat & dive in, going in hole at bottom, for gambling luck - or leave their sticks on the log 5 nights.

et cetera places:

(37)

(ⁿ) en moi-let (over in Elk Valley - mé'net)
 there is hole about 3' deep - 10' in
 diam. - where doctor can dance (or
 man can train for money). Jenny John
 (Sxi'Kal) was last woman to get
 doctor here. (When doctor comes in
 sweat house to dance - comes in head
 first (downward). When she gets pain
 out, only those who have not
 drunk water that night may look
 at it)

If person goes around lucky
 place when he is "not right" - i.e., had
 just had s.i., he spoils the place.

~~=====~~ A man puts green fir boughs on
 fire, & "sweats" himself in the smoke.
 — en moi-na-ta-gili (en moi fall water) — a
 little creek on the side of en moi —
 runs over white sand, under brush —
 you can only find it once in awhile,
 while you are "right". People used
 to find it when cutting hazel-sticks.
 — xawunwaiti used to "steal"
 luck up on en moi lots of
 times.

(39) this is Lagoon snake's pillow. Geog. (27)

Ltrus-no²ns²an — (sand mountain) on same point as tute²Skustun — this was doctor place too.



* tcístcā-mān wātrešūL — $\frac{1}{2}$ m. N. of above — where ~~people~~ men go to hunt elk — when elk come down to drink in AM — they yell, & elk run into water, where they can be shot.

yš'taqt-xo' (runs into sandhill) — a small lake — inhabited by a big water-dog — this is bad lake — has no bottom. A woman who used to train ~~in~~ it & this became rich — ~~was~~ left orders to be put in basket & buried in lake. (This was supposed to be inf's gr. gr.'s sis.). Lies right at foot of above hill

taquš no-Ltsū — (green water) ~~of~~ of stentet — this is good place to train for gambling, but you can't swim in it — you just walk around it.

(trail goes around)

ni^hōstēni — down near Dead Lake — this was good place for gambling, etc — only men went there.

Bob Smiley used to take sand from there to lay his teakun on — it was sure good place. They used to stand on log + all dive in at once (women weren't supposed to go in it — just splashed water over themselves).

Phil

'lēt-hāgūt-sī — on top-hole — hill dry
ni^hōstēni where trained.

wrote letters
take place out
1/2 breed.

tō^htau-traltēs — nearby pond — not much
skunk cabbage — cook
account.

Used to put shiny sticks by at good places 4-5 days before game.

tanestamxl-tun (brush-house there) — sand hill, w. brush windbreak around it, where men went to train.

xagast'ketan — (holes there) some small pits along by side of trail, where women trained at night for tcut-kūt — (dice game). The holes were along in a row — they played in one, then another, etc., + back. Used to gamble at dance time.

Acorn-places

utL. Kwa-whut — up Rowdy Creek,
ridge between Rowdy Creek and
Winchuck.

son tcun-tceni-yü — place further
N. on same ridge.

tcinta-KwεSan — mt. this side of
Chetco r.

xawunwhut & yō'tōket people
went ~~to~~ to these three places —
other people could go — sometimes
Lagoon people went up to Chetco r.
place. — "Didn't claim acorn places."

^{buckets in ground}
sa-xatsa-tesont — ^{ridge W. of} Pine Flat —
this was as far back as xawunwhut
went after deer — elk stayed down
in lower country, — they hunted from
acorn places.

The road runs along the top of
this ridge — there used to be springs
all ~~at~~ along — running all the time.
Springs now dried up.

Elk-pits dug along first ridges
back of Reserv.

People didn't used to go
around much around other
towns — they were afraid of
tenagt.

tulwer Sxu — in woods, E of
sand hills — where yo^otoke^t
people dug Elk-pits. There are
lots of ponds, open sandhills, etc.
all thru these — elk come out
into such places.

Deer & elk snares set any-
-where, where trail went thru,
& under brush — deer were
caught by neck, & choked down,
elk generally got caught by
horns & had to be shot,

Pit traps owned by ~~dog~~
maker.

xawunwt. people caught smelt
from mouth of river as far as
Gilbert st. — (no smelt further up —
too rocky) K^o-S^o-tcit — crow-tail-
~~spring~~ bunch of trees, nesting-place

Aug 7

(43)

Geoq (3)

for crows — good camping place.
No ~~no~~ sweathouse on beach.
"xawun. people not push for
anything — women used to make
their living, gathering clams, mussels,
fern-roots, etc. • Used to go on raids
against other towns, steal grub, etc
Couldn't take mussels off
rocks right around island if
it would get rough ~~it~~ & wash
you off rocks. There didn't
use to be clams at in present
clam-bed — had to go to Winchuck
(for little ones — "gohawks") or to
Pt. St. Geo.

yo'tokot people used to
go out to low rock — they
would always capsize before
getting ashore — ~~that's~~ but
mussels would wash up on
the beach next morning. If
you went out ^{there} on the morning
tide, it would rain before night
Used to fish — not far
out — in among the rocks —
all along the coast, clear up past

Brookings -

xawunwhut people used to set nets in river mouth — as far up as wena xus tun — they could go further up, but weren't much fishermen. (A man always made his net by himself — so "nobody wouldn't call nothing" — mentioning dog or coyote is about worst)

60 Sahot-Leqin Lil — (forks of creek) — teta-xusfe - owned fishing-place there — lived in hollow tree — put naticia (w. crab-claw rattles) there.

SELKUS ^(rock forked) — rock up in mouth of Pistol R. — w. big hole thru it — if you get some brush or roots off top & put in your net, you'll sure catch lots of fish. (2-3 yrs. ago Regia people tried to find out where it was, but no-one would tell them). This rock was scene of origin of animals — they got present characteristics here. It

Aug 7.

(45)

Geog (5)

is also good place for deer
in water to one side of it
(There's a fawn in there - here
that water was shallow &
jumped in, & turned to rock,

yotoket people used to
camp & set these nets at
wena xustun - for salmon. -
used to set trout-nets in
yotoket slough.

61 SaSone-hot-taqile (hasL-taqun ^(yotoket.) - owned
owned riffle in main river
& creek ⁶¹ where it came into main river.
He had Indian house there.
This was a good place to spear
salmon.

62 { SeStli-trina-taso' - yotoket people
^{high sets}
^{mussel} teLat ^{shell} tcinst ^{mounds} Kus
went there to camp for smelt -
there was sweathouse there,
yotoket was sure good place
for fish.

Crabs - not many except
around Pt. St. Geo.

Pt. St. Geo. was only
place where you could find
maset in any quantity —
Etcullet people claimed it, wouldn't
let anyone else hunt for them
there. (They could go for a day —
but wouldn't be allowed to
camp there & concentrate on
getting them.

(Abalones - a few down
at around Cos. C.)

Etcullet people got clams
at Pt. St. Geo.

wogit¹ ta'a me - mouth of lake
just had houses - no sweat house
camped there for smelt,
tag x S n a l x n t x n (sweetwater
place) - Dead Lake cr. - where
they camped for smelt.

Used to come up around
wenax n s tun for salmon. (Only
hook-bills, perch, & flounders &
sturgeon in lake). Used to
take sturgeon in regular

etculet people used to go up along
Chetco r. for acorns - they
had relations up there, who
permitted them to come.

Also used to go back up on
milō - (above milituntun) for
acorns (once in awhile - used
to go up to Chetco mostly).

mes Ltel & tatabeni went to
Bald Hill for acorns - deer. Owned
salmon - places on Mill Creek,
went to Pt St. Geo for clams +
mussels - went (occasionally)
to SinyalSRĪ - for smelt (this
was really Ltusme smelt camp)
^(razor clams wash there)
metēnagat Ltul tē - tataben
smelt camp, below sweetwater
cr. (+ razor clams grew in open
sand - not in rocks, like other kind)
Used to go out in ocean
after salmon. (is ocean is
smoother down there, behind
Pt. St. Geo.) Used 2 pted. pieces
of deer bone, suspended in
middle - for fishhooks,

Aug 7

(47)

Geog 7

salmon gill net (head is longer than)
— meat cut in strips like
venison & smoked.

Eels run in 61 — had tagum
used to get them there.

^{waterfall}
tcaskl-gi — eel-fishing place
about mile up S. Fork.

Frank Nos. m's sister — last to
claim it — she $\frac{1}{2}$ belonged to
nakutat, & got her claim there.
Frank "should own it now."

tón-ehót me-tcaskl-gi — about $1\frac{1}{2}$
mile up other fork,

If it's foggy on coast —
no eels up above. If you see
an eel & point at it, they'll
quit running for that night.

Eel-dams built on riffles
elsewhere in river.

laSIE:ya — (hunting) claims
 etulet: Lums tEmELRE Sun — (as far
 as they bring smelt — in boat, going
 to yo'takut) over to militauntun.
 From there goes up river to ridge
 this side — Sa hot tEm me (Mill cr.)
 & from there to Pt. St. Geo.
 tataten people — mill Cr. ridge
 down to ~~the~~ LtruSme (Cushioner)




te-L-tELme — Lagoon acorn grounds
 (if no acorns there, went to
 KuStcu main tan.

yo'takut people — went to KuStcu-
 main tan —, or up around Low
 Divide.

xawunwuhut people — uLE:kwai whut —
 creek N. of river — up behind xawun —
 son'tcun-tce-mAL hai K10' — (go back on
 ridge after acorns) — 2-3 miles
 further back — go there if no acorns
 at uLE:kwai whut. — it's just about
 at head of Winchuck.


tatateni — went up along Mill cr.

Used to burn off hillsides ("never bothered timber") to keep brush down, every year — "leaves all piled up & rotting in damp weather makes sickness. — burning them up makes air clean."

ná²tí-a —  small dam in creek - w. net, w. crab-claw rattle attached for signal. Sometimes catch otter in it — he plays dead & won't try to tear net up.

§ (S) RŌt-me-ta - creeks that run into river.

The fish caught in ná²tí-a - were hookbills - poor — didn't care much about them — anybody could fish there for them.

tat-séL — Places for gill-nets (esp. for steelhead) — 4-5 stakes driven in river where water flows fast; brush put across — net stretched downstream, || to current.
 — this was owned.

July 17th (?)
H.J.

Lucky-places - (háqat-két)

Kawuntaso³ - hill - is strong ^{pit}


(Stuck out of
water in flood)

there is a song to it - if you know that song, & go away anywhere the hill will protect you - if you get in fight & sing it, won't get hit - the hill looks all over the world. There are 4 places on it:

- tū Sai no³ SE (he) ^{bugyard} - hill (rock) - down on ridge back of H.V.'s - in little prairie (now covered w. brush. Used to go around mt & come down this ridge. (name of whole hill.

(2) sū xre-yáqina háqutket - (over on other side of ridge (SE of here)) - two hills knolls - each has pit dug in top - you could go in one one night, & the other the next.

nés-nota — hill SE of town of
high hill San. P. — now all covered
over w. trees - formerly
open. This was very
lucky & strong hill. Pit
right on top. You could
get anything you wished for
there (money, luck in gambling
etc. in these places.

 Some of older men used to slash
arms & legs (just enuf to bring
blood) when wishing.

kwé-zutl-yet — further down (S.W.)
(in middle) ridge from tu Sainos ~~to~~ E.N.E.

Going out in ocean anywhere (5 or 10
times - "have to fill out number" is
always good for beer.

ses-lhat — rock right inside
rock - flat of river-mouth - is mate
of a stronger rock straight
of out from there in ocean.
(You can only see it good big
low tide — don't know
name).

53

H.J.
places 3

Another place out from cemetery — no rocks — just go out & bathe in sea.

Infant went here & Alec went to preceding place, once — got 12 deer in short while. "If you was to go clear out to the rock, you'd get a white deer that you get good money for (from Klamath)."

On beach right out from yo'taket — ^{te-lá-t'es K & S}
_{mussel-shell heaps.}
for infant, Riley, & Sam L. went without water 5 days — went to beach & swam — on way home R.G. & S.L. wanted to drink awful bad — finally did. H.J. didn't — he wouldn't hunt w. them but went by himself. They didn't get a thing in 5 days — he got a lot of deer — one was a "white" one — they carried this to camp, & it changed color — (shouldn't carry this kind of deer clear in to camp).

creek - comes out in field due
E. of first corner going to Sm. r. -
sure is good for deer —
yotoket man who used to make
living hunting for hides always went
there. ^{t'ü-nit} Srat-há q'íL ⁽ⁱ⁾
(open place. water comes out)

Used to have dogs trained to hunt -
they'd drive deer down to beach,
out of brush - wouldn't let
them get back in brush.

Going in water was good luck
for ~~luck~~ deer.

sé-tc'ó' taq'íL - (creek, by Lopez -
(big rock, or cave in it) creek)
~~new~~ was bad - didn't use to
drink - trout in it often turned
to ~~lemons~~ ^(water-dogs) while you watched
them. When people ^{used} to camp along
by ~~se~~ beach for smelt, never
camped by this creek.

sé-tc'ó' — is a weather rock -
people used to go in cave & dance
& call for good weather so they
could dry smelts — call for
N wind there too, One summer

there was N. wind all summer long —
dried up everything — they found
out some boys had been going
up to cave to gamble every day.

Se-Si^o Sri-ta^gil creek down by
_{rock flat} fishery — also bad — xawunwuhut
people could use water, etc. but
strangers dared not spit, or look
back on the rock flat or along
the creek. Several people who
have gone there to carry on illicit
affairs have died right away —
D. F.'s wife (few years ago, was paralyzed
on acct. of that).

tri^o tisa-ta^gil — creek — (heads
_{pt. runs out.} near Liza John's) — is bad —
couldn't walk along there in
evening, for fear of sickness.

On other (S) side of pt. there is
creek — same name — same way —
you could drink this water; but
had to be careful.

Nearly all these short creeks
that come out close to coast +

just ruin little way, are bad.

e^{'(r)} S. konti — will make you sick - is bad rock — (mate, + head one of the pair - to setas'.)
(This is big rock by Moorehead's).
There was a medicine for it — if you knew it, the rock would do anything for you — (it has 3 faces — looks out all over world).

point of hill, that runs down (between here & schoolhouse) was bad, even for people who belonged here. If you tried to train there, you'd get killed.

Most of these bad places, around, were bad only for strangers — people who belonged here ("it (the place) know him").

Men used to talk about these good & bad places, in sweathouse — they would look around to see who was there — they wouldn't talk before strangers.

mesón — name of it.
(in center)

lots of doctors got their power there.

There's long high sand-ridge out from yo'toket — a little tree about $\frac{1}{2}$ way out — that is good place for get doctor.

Riley's ~~is~~ sister died giving birth to illeg. child — their mother felt so bad, she went around crying every night — she got doctor out there.

tcún-wolón (tree grows there, - or words to that effect) — name of place.

This hill is also good for money. — This place "belongs" to yo'toket. Other people might go to good place to "steal" luck, but they were liable to get sick, especially if they didn't train right. (This is what happened to Ben Smith's brothers).

túl-wá-San — pond, surrounded by sand-hills, back in timber from yo'toket — you could bathe in pond, + smoke yourself in pit up on hill — sure be good luck

(Sis wuk — ^{name of} point that runs out near mouth of creek). (57) places (7)

S+IS — wataqil — next creek above Lopez
Inf. never heard anything about it —
must be all right.

tá-gia — point.

non 's' un — } hill.




yáqutL ^(r) _i ⁽ⁿ⁾ }

tá gesús — ridge, high place.

na:se — beach

t'ū: — prairie.

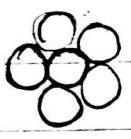
tsL-téL — flat

Doctor-hill — where they go to "get
doctor" — tyro goes up there (sometimes
w/ several men to sing — has to go
5 nights — first hears sound
like clapping hands — (luck for gambling)
"No I don't want that" — then
hears other things — finally
hears noise like flicker (kukukukukut")
& says "yes, that's what I want" —
then he get doctor. (or like sing
doctor song, same way). (Deer singing
— brings deer luck). Doctors would
return to hills to try for more
& more power. (This hill is down
the other side Sm. P.   

this was for money.
tuy's se^e Rock on rifle of about tunsul tun
bear rock if you swam there it would be
good luck for bear. This belonged
to river people. Infant, + "cousin" -
Johnny Frank went up river after eels
— " " ~~old~~ showed it to him. H.V.
swam there before trapping expedition
& caught lots of bears, so he know
it's good.

July 18 é-win-hast-két - ^{wishing-} place in sand dunes
back of yotoket.

t^o(^o)thiag [y^{ti}] mitL yágt'a -
(some kind brush grows in mts.) - grows on hill - you can
tell this is good place for doctor
because that "mountain brush,"
grows there - doesn't grow right
on coast. (The only doctor-place
on the coast was the sandhill
near yotoket - yotoket was
a "power" place - the ^{strongest} ~~best~~ in
the world). This place was good
for doctoring, or money, deer, etc.



Alec's wife (from yotoket) showed
him the place once. He was going
trapping - so he went over there
& camped down near river. He
made a "sweathouse" w. canvas -
heated stones outside, & put them
in little pit w. pine-boughs, &
sprinkled water on them -

< In old days, they used to do this
- without tent, etc - just standing
over pit & "wash" selves in smoke
& steam - when hunting in mts >

Then he went to this place — steamed himself there — packed some wood from there after dark & steamed himself again. The next day he strung out his trap — his wife told him not to drink water, etc. The first round — he got 4 martens & a mink — \$100. He took the money & went to town & got drunk, and his luck left him right away — couldn't catch anything.

——, sort of pool at head of slough which is good place for deer & trapping. "If you're not fixed right" you can't find it, even tho you've been there before.

(63)

page 3.

staiti (kehoshintan) — used to
go up river every summer
& dive in deep pool —
(pull up in basket? p.p. 7)
x 5th n - takl-tauntun whant xri —
(name of rocky pt. in river) (dive in)

This place is first riffle below
takl-tū-whant — just across river
from ~~Brondin's~~ Brondin's. You have
to dive clear to bottom — if
your nose bleeds, you'll get
your wish.

Once infant. went w. his
gr. staiti up river — the
old man dove in — stayed
under a long time — they could
see blood in the water — then
he came up & got in boat, began
to pray, saying he wanted good
luck, etc — and wanted a gun to
hunt w. A short time later,
Bailey (white rancher on whose place
he was living) bought him an
almost new Winchester — told
him to weed vegetables once in while
for it.

(Old staiti never did work, but always got along all right — on acct of his trips to this place).

militantun —

m-10 — mt. back of town —
(upriver of xat sa whist creek) —
is good for money, & for kill somebody.
You go up there 5 or 10 days,
pray, etc. — white strip of fog
"like chalk mark" indicates that
person will die in short time.
You don't drink water, use women, etc.
for the ten days.

An old man up there
wanted to kill Sally (when she was
young) because she wouldn't marry
his son. But he was taking his
own wife to the brush ~~when~~ ^{during}
the times he was going to mt. —
he didn't get an answer, & took
sick himself — a doctor saw this,
& he confessed, but died anyhow.
His son got sick & died first, then
him. When he was confessing as
his son lay ill, the young man

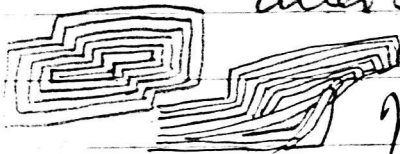
(65)

geog (5)

swore at him, saying "What business you have doing that way? Now you're killing me — if I had my pistol I'd shoot you right now." — The young man didn't know about it at all.

The creek xatsawhat is lead too — if you fool around (?) up there (somewhere near head) ~~it~~ it make you crazy.

Most ~~any~~ of these bad places ~~bad places~~ won't hurt you if you walk about circumspectly, etc. — But if you take some gal to the mat there, or go there shortly after sexual intercourse, it'll sure make you sick



When you haul a dead person in a boat, you turn it around, & steer from the bow end — dead man's head is to stern (real stern). You can talk about anything, tho, on river — women don't have to get out of boat except at dangerous riffles.

When on ocean, can't name anything that belongs to land, or women, or ocean will get rough. You can't make fun of anything, & laugh. If you see a sea-snake, you can't name it, but you say "There's a rock over there, - pull" - or boat will stop - just like get stuck - then someone who knows how will recite formula & dive underneath boat, & it comes loose. If ~~no~~ no one knows how to do this, boat will just rare up & fall over backwards, & drown the whole outfit. (All this applies to Lake Carl - it's just the same as ocean).

H.V. & Donny Flannery went out one nice calm day - they saw a whale going toward beach just miles an hour - Donny said "What's matter w. that whale - must be a snake got after him." - Right away H.V. said "Let's get out of here - go ashore" but

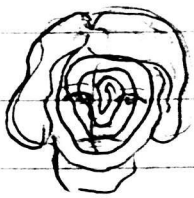
(67)

geog. (8)

but they got $\frac{1}{2}$ way back it got rough — they tipped over in breakers & like to never make it. A snake came out just before it got rough.

Lagun —

They were big gamblers down there infante br. in law took him around — (told him when he went there by himself to address places as "br. in law" etc — so they'd ~~just~~ know him).



He'd walk around lakeshore — every once in awhile would get in water — clap hands (like when guessing) & ~~to~~ say whai nús Ligil — "In yoma ni

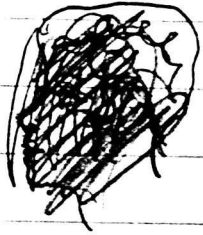


nihosteni (sandy ~~flat~~ flat near Dead Lake) — you have to be continent 1 month before — go there 10 days — whatever you say will come true (gambler wished Willie Scott would go crazy there, & he did) — this place is good for money or gambling, etc. You can get sea-otters, after you go there. There are two pits there

on same sand ridge about 20 yds. apart — you go 5 nights in one, 5 in the other.

, Infmt. went there two days, till he got answer. He wanted to get enough money to buy home —

From there on, he got lots of money — 3 mos. later Govt. gave allotments on present reservation, & he had money enough to build house etc. He used to go out w. .22 & shoot red-headed woodpeckers in wholesale lots.



You haven't talk fast there — lest you make a mistake & say something you don't really aim to say.

I used to train before shiny game. (Didn't play same kind as Klam. — used heavier stick & (root-) ball — didn't wrestle w. sticks — "Klam game rougher" — rest of game same way).

Dead Lake — tá:q uS-non-tca^{lws} — (big water) — boys went there to wash themselves so they wouldn't be sick. If you swam out

(69)

9009 (9)

around in Lake, snake would get you.

Sally's f - once when sickness was coming - took his family there, made medicine (formula) so he could get close to water, & washed them all in it. - That's why she's never sick ~~too~~ - Both her brothers died easy, without suffering.

< There was a place in the 2nd slough upriver (near Pt. Rich) where you couldn't swim across - your arms & legs would get tangled up, & you'd drown. There was a similar place somewhere in Lake Carl - if boat tipped over, there, you were a gone gosling. >



When you went to nichosteni to get money, etc - you bathed in lake taqu's nontca too.

[While talking to infant. - he suddenly said "That place coming to my heart right now - it's so glad we talk about it - it get lonesome" - he seemed overwhelmed w. emotion, beginning to cry, - then prayed. I don't quite savvy - but I think

this must be an expression of the "emotional tautness" which A.K. speaks of as a Yurok characteristic—self-conditioned, probably—the same thing that makes them take to religion of any kind in so wholehearted a fashion—I don't know why else any sober person would get the weeps over a damn pond.

(H's br. in law, who took him around, left him the places when he died.)

Infant interpreted his "answer" as meaning that my work would be a success — ojalá que sea!

(71)

agoog (1)

Sally (when young) went with her aunt to hunt for naset along beach, just out from nihoSteni - she decided to go over there - she cleaned it out, then took a notion to stay there that night & see if she should get doctor. She got some wood but a rain came up & she couldn't keep the fire going - ran out of matches, & got scared - didn't want to stay without fire. So she said "Well, when someone come to buy me, let them buy me for good money," & went home. Her brother, when he learned what she'd done, said "What you want to go there for? Now you can't drink water for 10 days - you know you can't stand that - but she did, somehow. 4 mos. later a man came to buy her for his son - he brot 2 woodpecker rolls & some teLts.

Check

Another time HV & Sally were visiting down that way - & walked out by ni h? Steni - HV hadn't had any work for quite a while, Sally said "We having a kinda hard times now - I'd like to get a little money - I've got some Indian money, & I wish someone would come buy them for good price."

Then they went home. Couple or three months later a white man came around & bought naset tea for \$100 cash. Neither Sally nor HV trained that time - just walked around in sandhills all day, & made the wish.

(73)

geog (3)

- There are two places at tateten -
1. Kwesi - ~~enmoi~~ ^{middle} enmoi - hill right where new road ~~to~~ to Grant's Pass crosses the old road. - This was just strong place for gambling. H.V. & L. Moorhead went there once - they would have had good luck, but L.M. went to sleep.
 2. Zoni' - enmoi - further on south. This was strong place for gambling, doctoring, money, etc. It was strongest of all. (mesl tel tinun got his power here).
 3. Sūhātīt - enmoi - peak up by Chetso r. These three were all one mt - highest in world - top floated off in Flood - settled at #1, top of that floated off, & landed at #2. That's why Zoni enmoi is strongest - because the power was in the top - Sūhātīt enmoi ants to nothing now.

Up at head of go' to Kof slough
 was place where water was
 black - ducks never went there
 in winter - there were lots
 of whale-bones there, where the
 water-snake had dragged them.
 It was dangerous place to swim
 if you had not trained properly -
 there were lots of water-lions
 (te-ti tcawe ti⁽ⁿ⁾ tci) there -
 if ^{in water} you had ^{lions} trained properly
 you would get lots of money
 after swimming there.

xoin tul-tuntun - (3 mi. above
 Sm. r. bridge) - Snakes have
 (tunnel) road from Lagoon that comes out
 at this place. He always tries
 to sink boats coming downriver.



There was bad snake in mouth
 of river this side Gold Beach -
 also one in mouth of Smith r. -
 they used to go down & visit the
 snake down at Lagoon (who was
 xusxe) (his name ⁽ⁿ⁾ i-k'lesti⁽ⁿ⁾ -
 long dent. above on his head) lives at in'k'let.



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(75)

tūL-w
geog.

tūL-wRS — back in woods from
yo'toKet — 3 ponds there —
one clear water, one yellowish,
& one black. (tūset-homne "no tail
& it" — pond without outlet — always
bad — this one is home of
bad "sea" snake — it's dangerous to
swim there. The other two are
OK. "Indians seem like all the
time want to try & swim, see what
different places good for — you
take little leaves (shaped like boat) &
shove out on water — if it tip over,
don't tackle 'em. xrine-tc homne —
(name of big snake) — also name of
big tree, w. branches growing in
<(tatū-tél — big water snakes. — bad)>
spiral, where this snake climbs
up & stays, on nice days.
There are always this kind
of snakes in each & every pond.
Lots of them down around
Lake Carl — when the water gets
low you can see big ~~sp~~ holes
where they come out at night.

skame - name of creek this way
 Gold Beach where skame-tāgia
 lives (the bad snake that always
 tries to get someone). When you
 see kelp floating around in Lake
 Carl you know skame tāgia is
 visiting — he is given credit for
 drowning a white man a few years
 ago who had trouble w. an
 Indian who belonged there.



Same — belonging to little creeks —
 the spirits (teihōmāli) resident in them
 are like little boys — act funny,
 have screwy laugh — when you
 get this kind of sickness you act
 this way (go batty). This was
 kind power Old Dimes had.



(79)

sons-kwatL — on Pt. St. Geo —
for some reason she ~~to~~ was
dismembered & parts of her
anatomy were scattered around —
if you know how, you can go
pick each piece, & wish for
nice weather, & you'll get it.

se-tal Sri-nai¹ ~~dia~~ (rock-northwind-hole)
another rock — on beach there —
you go down & throw sand
in hole & wish for N wind
(to clear off weather).