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SMITHSONIAN INSTITUTION
BUREAU OF AMERICAN ETHNOLOGY
BULLETIN 94

TOBACCO AMONG THE KARUK INDIANS OF CALIFORNIA

BY
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JOHN P. HARRINGTON



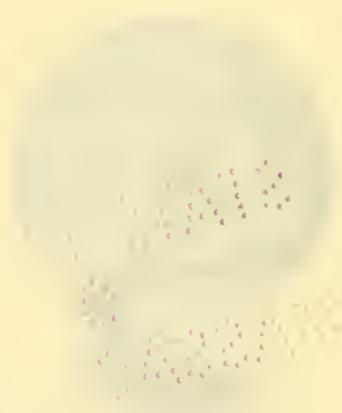
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LETTER OF TRANSMITTAL

SMITHSONIAN INSTITUTION,
BUREAU OF AMERICAN ETHNOLOGY,
Washington, D. C., May 29, 1929.

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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29. Payiθθáva kʷó·k mit kuma'úhraꞤm karu yíθθa xé'hva'as, ikxurikakē·mitcakʷú·ssurapu pe·kxúrik, different kinds of pipes that there used to be and one pipe sack, copied from an old book [reproduction of Powers, The Indians of California, Fig. 43, opp. p. 426, accompanying his chapter on "Aboriginal Botany." Reduced $\frac{1}{20}$ from Powers' figure. These pipes and pipe sack have been identified by the author as follows: No. 1 = Nat. Mus. No. 19301, McCloud River, Calif., collected by L. Stone = Mason, Pl. 16, No. 69 = McGuire, Fig. 33 (mistitled by McGuire "wood and stone pipe"). No. 2 = Nat. Mus. No. 21399, Feather River, Calif., collected by Stephen Powers = Mason, Pl. 15, No. 62 = McGuire, Fig. 26. No. 3 = Nat. Mus. No. 21400, Potter Valley, Calif., collected by Stephen Powers = Mason, Pl. 15, No. 64 = McGuire, Fig. 27. No. 4. Diligent search fails to find this in the Nat. Mus. collections. No. 5 = Nat. Mus. No. 19303, McCloud River, Calif., collected by L. Stone = Mason, Pl. 15, No. 61 = McGuire, Fig. 25. No. 6 = probably Mason, Pl. 15, No. 66 = McGuire, Fig. 30. No. 7. This pipe sack can not be located in the Nat. Mus. collections. No. 8 = possibly Nat. Mus. No. 21306, Hupa, Calif., collected by Stephen Powers = possibly Mason, Pl. 16, No. 72 = McGuire, Fig. 36.-----
30. Xavicʷuhramʷíkyav; tó·tárukāhina·ti suʷ; 'íppankam takunʷiyvā·yramni pa'aθkúrit; ká·kum tó·tá·vahina·ti 'ávahkam; karu pí·θ pa'úhraꞤm tupíkyā·rahiti'. Yíθθa faθipʷúhra'as, arrowwood pipes in the making; they have been dug out; oil has been spilled in on top; some of them have been dressed on the outside; and four finished pipes. One is a manzanita pipe, the third from the right-hand end. [Fourth from last and last specimen are also shown in Pl. 34; third and second from last specimen are also shown in Pl. 27.] $\frac{1}{4}$ natural size.-----
31. 'Ikʷó·rá'as, Pipe Bowl Rock.-----
32. a, Pa'asaxúsʷas Kaʷtimʷi·nʷástiꞤp vá'as, the Soft Soapstone Rock by the river at Katimin. b, VaꞤ káꞤn pakuniknansúrō·ti pe·kkʷó·r Pa'asaxusʷasa'ávahkam, where pipe bowls have been pecked off on top of the Soft Soapstone Rock. c, 'Áxxak pe·kkʷó·r, 'áxxak vura asáxxuꞤs po·kyā·rahiti', two pipe bowls, both made of soft soapstone. Pipe bowls $\frac{3}{8}$ natural size. The whitish appearing specimen is that of the pipe shown in Pl. 27, b.-----

3. *a*, Pahút kunkupattárukkaḥiti pakunníḥar, payúv kuni-
hyákkurihe'círak, how they dig out the arrow where
the foreshaft is going to be inserted. Shown for com-
parison with digging out of pipe bowl. *b*, 'Ipámʔaʔan,
sinew thread [such as is used for sewing pipe sacks].
c, *d*, Yiθθúva kuma'íppam, various kinds of sinew:
c, 'Ipamkémífcas, ordinary sinews. *d*, 'Apsih'íppam,
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hitihanxé'hvaʔas 'uhrá:m 'uhyá'rahiti', fringed pipe
sack with a pipe in it [pipe and pipe sack made by
Tcá'kítchaʔan]. *b*, Pa'úhraʔam, the pipe. *c*, Xe'hvasrí-
kyav, tuvúyá'hiti', pipe sack in the making, that has
been cut out [to fit the pipe shown as *b* of this plate].
d, Pavastáran, pamukíccapárahe'ec, the thong that it
is going to be tied with. *e*, Paxé'hvaʔas, 'uhrá:m suʔ
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inches wide. *b*, Small bag, 3¹/₄ inches long, 3 inches
wide. *c*, Small bag, 2⁹/₁₆ inches long, 2¹/₄ inches wide... 184

TEXT FIGURES

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- Map showing places visited by Douglas----- 20

PHONETIC KEY

VOWELS

Unnasalized vowels:

a, a˙	-----	'árã·ras, people.
æ, æ˙	-----	yæ·háé, well!
e, e˙	-----	pehé·raha', tobacco.
i, i˙	-----	pihní·ttcífcas, old men.
o, o˙	-----	kohomayã·tc kô; the right size.
u, u˙	-----	'ú·θ 'ukrã·m, out in the lake.

Nasalized vowel:

ã˙	-----	há˙; yes. The only word that has a nasalized vowel.
----	-------	---

Diphthongs¹:

ay, a'y	-----	'uvúrayvuti', he is going around. 'átta; salmon eggs. ta ^a y, much.
oy, o'y	-----	hó ^o y, where?
uy, u'y	-----	'uyccárahiti', it is mixed. 'û·y, mountain.

CONSONANTS

Laryngeal:

ʔ ²	-----	'as, stone. 'u'á·mti', he is eating. ʔ ² su inside. Kaʔtimʔi ¹ n, Katimin. ³
h ²	-----	háriṇa·y, year. 'akrã·h, eel.

Radical:

x, xx	-----	xas, then. 'u ^u x, it is bitter. 'áxxak, tw
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Dorsal:

k, kk	-----	kári, then. 'u'ákkati', it tastes.
-------	-------	------------------------------------

Antedorsal:

y ²	-----	yav, good.
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Frontal:

t, tt	-----	tayãv, all right. kunkupítti', they do the way. 'íttañ, to-day.
θ, θθ	-----	θúkkinkũñic, yellow. yíθθa', one.
s, ss	-----	sárũm, pine roots. 'a' ^a s, water. vássi? back (of body). :
c, cc	-----	tu·ycíp, mountain. 'íccaha', water.

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 clusive.

Frontal—Continued.

- tc, ttc----- tcõ'ra, let us go. pihní'tteife, old man.
 r³----- 'ára'r, person.
 n, nn----- nu'^u, we. 'únnuhiife, kidney
- Labial:
- p, pp----- pay, this. 'ippi', bone.
 f, ff----- fiθθi', foot. 'iffuθ, behind.
 v⁴----- vúra, it is. 'ávan, male, husband. 'iv, to die.
 m, mm----- ma'^{aθ}, heavy. 'ám'ma, salmon.

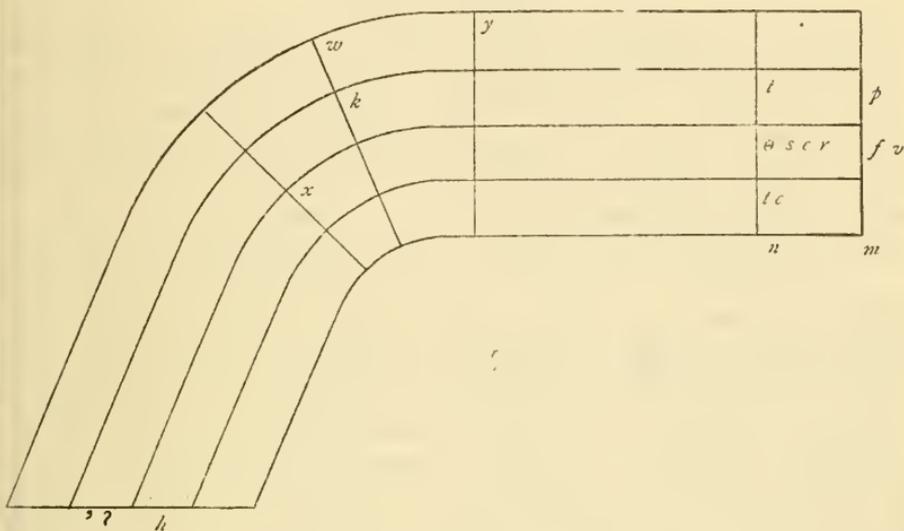
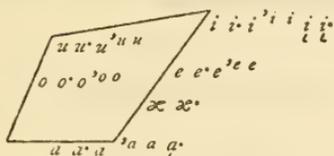


FIGURE 1.—The Karuk phonemes

DIACRITICALS

length:

Unmarked: short

· : long

pitch:

˘ : high

˘˘ : middle

˘˘˘ : low

˘˘˘˘ : final aton⁵, 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

TOBACCO AMONG THE KARUK INDIANS OF CALIFORNIA

By JOHN P. HARRINGTON

I. Pitapvavaθtcú·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 spots of several diversified areas throughout the State. For each spot 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; tobaccoal 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 fully 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 mouth. This tribe centers about Orleans, Timin, Clear Creek, and Happy Camp, in Humboldt and Siskiyou Counties. The tribe or language is called Pehtsik or Arrakata by Gibbs, Ara by Gatschet, Quoratean by Powell, Ehnek and

Ehnikan by Curtin, and Ká-rok, Ka'-rok, and Karok by Powers, evidently 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'^ar, Upriver Person, or Káruk Kuma'ára'^ar 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'tcip Va'ára'^ar (Áchip Vaárar)^{1a} or 'Iéivthanē'n'á'tcip Va'ára'^ar (Ithivthanénachip 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 'Imk'yánva'^an (Imk'yánvan) (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'^as (Yas), 'Uhtcá'mha'tc (Pete Henry) (pl. 2, a, b), Tcá'kítcha'^ar (Fritz Hanson) (pl. 2, c), 'Icxá'yípa'^a (Hackett) (pl. 3, a, b), 'Iéé'xyā'vraô (Tintin) (pl. 3, c), 'Ásnē'pířax (Snappy) ('asiktáva'^an a woman) (pl. 3, d, e), John Pepper, 'Akraman'áhu'^u (Sandyba Jim), Kápítā'^an (Capitan) (pl. 3, f), Pasamvaró'ti'^{im} (Ned), and several others. The texts and Karuk words in this paper are all in the downriver dialect of Karuk as spoken at Ka'tim'í'n (Katimin) (pl. 4, a), on the southeast side of the Klamath River, and a 'Iccipīrihak (Ishipishrihak) (pl. 4, b), on the northwest bank of the Klamath opposite Katimin, Mrs. Maddux being of Ishipishrihal 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.



MRS. PHOEBE MADDUX, CHIEF INFORMANT



a



b



c

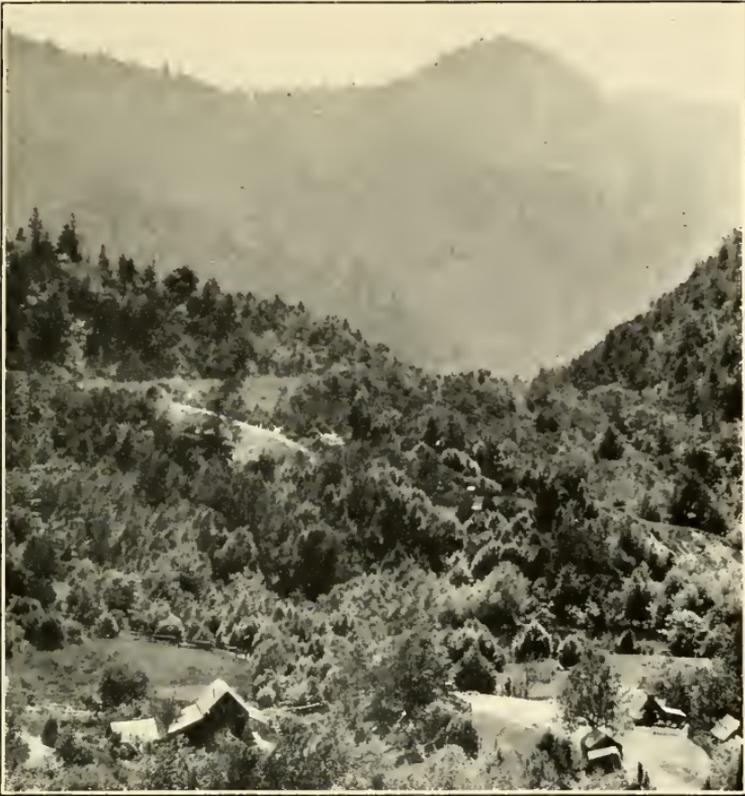
INFORMANTS

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



INFORMANTS

a, b, Hackett; c, Tintin; d, e, Shappy; f, Captain.



a. Katimin rancheria



b. Ishipishrihak rancheria

ounding 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 passages 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 pack," "arrow sack," "jump dance," "kick song," "acorn soup," "baby basket," "baby basket," and many other compounds and phrases 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 lords 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.² Occasion-

Even the White man came down the river from the great region of the Klamath Lakes, and horse is still occasionally called yuras-ci'h (Klamath) lake dog, or kahtcicci'h, upriver dog, instead of the usual mere tcicci'h, dog.

ally the Klamath were visited by Karuks. It was commoner 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 the 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 'arári'k, or rancherías, 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 rancherías contained no rancheria chief. Whatever ruling was done was by the heads of the houses. Each house had its own often a leader of feuds between families. Each of the several sweathouses of the rancherías 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 all over the world. The common way to arrange marriage was for the man, who was the buyer of his bride, to send another man, called 'unáva'^an, go-between, to the father of the girl, and if the price was right, she married (tuyárahaha', 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.³ A less usual method of arranging marriage was when the girl herself to'só'm'va, 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 pe-

³ If a woman dies when on a visit to her parents' rancheria, her body is carried to be buried at the rancheria of her husband; if she is buried for any reason at the rancheria of her parents, payment has to be made to her husband or to his kin.

basket full of material and baskets for making acorn soup, and the men carrying a quiver each. On her arrival, the girl starts to make acorn soup, and if the arrangement is accepted, she is allowed to proceed, the men exchange their quivers for others, and go home the next day, carrying with them the payment for the girl and leaving her there as a married woman without further ceremony. There is another kind of marriage distinct from the above, in which it is said of the man *tuvónfuí*, he enters. By this arrangement the man goes to live at the house of the girl and the payment made for her is small, but some payment is always made. The reasons for such marriages are that the girl's family may be rich, she may be needed or desired by her kindred to remain at home and carry on the work of the house, or the man may be poor or homely or may have caused the girl to have a child without payment having been made. The girls by such a marriage belong partly to the wife's kin, and a man who marries in this way is not looked upon as a rich man.

At every rancheria there were rich men, called *yá's'á'á*, and poor men, called usually with disrespectful or pitying diminutive *'anana-á'nimite*. "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. *Pa'avahayé'cci'p*, "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, *pufitcñ'ic*, 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 breathouses 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 nap, 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 pavírutva', 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 yáffuś, and an apron, called tánta'av, made of strings of Digger Pine nuts ('axyú'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 place. 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 the people of the rancheria who desired to eat carried food with them across the river or across some water before eating. The grave was 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 uprived. 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 and diggers and the relative or relatives most immediately affected are kept 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

replace. Each evening as it got dark food was burned on the grave, fire being built at the head of the grave, and acorns, dried salmon, and the like being placed on an openwork plate which is then put in the fire and burned. The fourth evening the belongings of the dead person were packed upslope and deposited somewhere to get rid of them; they were not burned. 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 Amekyaram, the jump dance at Amekyaram, 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'ámku^{uf}, downslope smoke, also 'írurāvahiṽ, meaning what they get away from.⁴ 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: Kunníha kunic u'í'hya', pay-anu'ávahkam 'upátcakuti 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 Lappy 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 Amekyaram, 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'^{am}, meaning big deerskin dance, but this jump dance at Amekyaram was called also by the special name 'áhavārahiṽ. 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 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-

⁴ Referring to the smoke.

tion of the ceremony is called 'icriv, 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 'irahiv. 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 Ikkareyavs were believed to have set the example in story times. The Ikkareyavs 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 Ikkareyavs were old-time people, who turned into animal 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 a 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 Ikkareyavs are known by name, such as 'Ioyarukp'ihri'iv, Across Water Widower. There is mentioned a special class of Ikkareyavs called Kitaxrihars, meaning

winged, which were savage or wild, and which petrified into various rocks. There is a group of these rocks at Katimin, representing several individuals, who sometimes cause visiting strangers to get hurt at the time of the new year ceremony. The Katimin Indians have medicine formulae for curing such individuals when they have suffered some accident. The majority of Ikkareyavs are known only by the name of the animal, particular rock (placename), or the like which they have been transformed into. The period of the Ikkareyavs is supposed to lie only a few generations back.

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 "ikpíhañ," 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 Ikkareyavs 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 was 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 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-scrotum 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 culmination 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 earache 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 formula, was used by a winged Ikkxareyav 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 Ikkxareyavs. 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 Ikkxareyavs 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. Smok

ng 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 enshrined 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. P. Shellenbarger, 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. Fá't pó·xxúrikk^vahitihanik pakuntcuphúruθunatihani^k pananu-
héh·raha'

(BIBLIOGRAPHICAL)

1. Pámitva pakuntcuphúruθunatihani^k payiθúva kuma'ávansas pana-
nuhéh·raha 'ó·k 'iθivθanéh·n'a'tcip

(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 . . . shráhn [under the letter L] [for sa'^an, leaf].

"pipe . . . oo-hoo-rahm [under the letter P] [for 'uhrâ·m, pipe].

"tobacco . . . e-héh-ra [under the letter T] [for 'ihéh·raha', tobacco]."

Bureau of American Ethnology Catalog of Manuscripts, No. 136 stock Athapascan, Weitspekan, and Quoratean, language Hup (Alikwa, Arra-arra, etc.), collector George Gibbs, in 1852, place Klamath and Trinity Rivers.

"Pipe [p. 40] . . . oo-hoo-rahm [p. 41] [for 'uhrâ·m, pipe]."

"Tobacco [p. 48] . . . e-héh-ra [p. 49] [for 'ihéh·raha', tobacco]."

UNDATED

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

"Pipe [p. 45] . . . ooh-hoo-ráwm [p. 46] [for 'uhrâ·m, pipe]."

"Tobacco [p. 55] . . . Mo-háre-ráh [p. 56] [for muhéh·raha', tobacco]."

1853

Schoolcraft, Henry R., Historical and Statistical Information, respecting the History, Condition and Prospects of the Indian Tribes of the United States, parts I-VI, Philadelphia, 1851-1857, *Vocabularies of Indian Languages in Northwest California*, by George Gibbs, Esq., in part III, 1853, pp. 428-445, Eh-nek vocabulary, pp. 440-445.

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

"Tobacco . . . Eh hé rah [p. 442] [for 'ihê'raha', tobacco]."

1860

Taylor, Alex S., California Notes, The Indianology of California, California Farmer and Journal of Useful Sciences, vols. XIII-XX, San Francisco, Feb. 22, 1860, to Oct. 30, 1863. Karuk vocabulary recorded by G. W. Taggart, vol. 13, no. 6, Mar. 23, 1860.

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

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

1877

Powers, Stephen, Tribes of California, in Contributions to North American Ethnology, vol. III, Washington, 1877, pp. 1-635. The appendix, Linguistics, edited by J. W. Powell, pp. 439-613.

"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]."

[53.—Tobacco . . . [2. Arra-Arra] mo-her-ra [p. 450] [for muhê'raha', his tobacco]."
 "¶Tobacco (native) . . . [2. Arra-arra] e-hě-ra [p. 450] [for 'ihê'raha', tobacco]."
 "¶55. Pipe . . . [2. Arra-arra] u-râm [p. 450] [for 'uhrâ'm, pipe]."

"3.—*Arra-arra*. Obtained by Mr. George Gibbs. It is Nos. 359, 401, and 403, Smithsonian Collections. No. 401 has been used here, but it was written in the Smithsonian alphabet [p. 447]."
 "¶[53. Tobacco] [3. Arra-arra] i-he'-ra [p. 451] [for 'ihê'raha', tobacco]."
 [52. Pipe] [3. Arra-arra] u-hu-râm [p. 451] [for 'uhrâ'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. Its spelling has not been changed. It is No. 318, Smithsonian Collections [p. 447]."
 "¶[53. Tobacco] [4. Peh'-tsik] heh-rah [p. 451] [for 'ihê'raha, tobacco]."
 "¶[55. Pipe] [4. Peh'-tsik] ag-hu-rahm' [p. 451] [for 'uhrâ'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 (Quoratean River)" [p. 447]. "¶[53. Tobacco] [5. Eh-nek] eh-he'-ra [p. 451] [for 'ihé'raha', tobacco.]" "¶[55. Pipe] [5. Eh-nek] oh-rah [p. 451] [for 'uhrâ'm, pipe.]"

1878

Bureau of American Ethnology Catalog of Manuscripts No. 84 stock Quoratean, collector A. S. Gatschet (obtained from Joseph L. Thompson), place San Francisco, Calif., date Jan. 1878, remarks: vocabulary, 6 pp. 10"×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

Bureau of American Ethnology Catalog of Manuscripts No. 84 stock Quoratean, language Ehnek, collector Jeremiah Curtin, place Klamath River, Calif., date June–July 1889, remarks: Powell Introduction 50 pp., partly filled. Title page: Ehnik Tribe [crossed out]. Ehnik Family [crossed out]. Quoratean family. [The preceding notes in Curtin's hand]. Tribe, Ehnikan (ärär). Locality: Klamath River from Bluff Creek, Humboldt Co., Cal., to Happy Camp, Siskiyou Co., Cal. Recorded by Jeremiah Curtin. Date of Record: June and July 1889. Closely related to Gatschet's Ara, which see. No. 845. Hewitt. [The last 10 words in J. N. B. Hewitt's hand.]

"35. Pipe, of stone . . . ä'súhuram [p. 89] [for 'asó'ra'am, stone pipe]." [This is the only word recorded bearing on tobacco.]

1906–1907

Denny, Melcena Burns, *Orleans Indian Legends, Outwest*, vol. 1, pp. 37–40 (July 1906), 161–166 (Aug. 1906), 268–271 (Sept. 1906), vol. 25, 373–375 (Oct. 1906), 451–454 (Nov. 1906), vol. 26, pp. 73–74 (Jan. 1907), 168–170 (Feb. 1907), 267–268 (Mar. 1907). [This series of articles does not record anything bearing on tobacco.]

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

Kroeber, A. L., *The Languages of the Coast of California North of San Francisco*, University of California Publications in American Archeology and Ethnology, vol. 9, no. 3, pp. 273–435, Apr. 1911

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

1921

Dixon, Roland B., Words for Tobacco in American Indian Languages, *American Anthropologist*, n. s., vol. 23, no. 1, Jan.-Mar. 1921, pp. 19-49.

"Thus we have Karok -hera [p. 30]." [Given as the Karuk word for tobacco; for the last three syllables of 'ihé'raha', tobacco.]

1923

Olden, Sarah Emilia, *Karok 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. Pámitva pakuntcuphúruθunatihát payíθúva kuma'ávansas payíθ kuma'árã'ras mukun'ihé'raha'

(MENTION OF TOBACCO AMONG NEIGHBORING TRIBES)

Under the foregoing heading all the material available recorded by others bearing directly on Karuk tobacco has been assembled. Mention 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 of 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 solemnely a long and tedious oration, after his manner: vsing in the deliuerie thereof many gesture and signes, mouing his hands, turning his head and body many wayes; and after his oration ended, with great shew of reuerence 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 vpon a string, and drawne together into a round bundle; being verie cleane and finely cut, and bearing in length an equall proportion on 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 a herbe which they called *Tabáh*. Both which being tyed to a short rodde, he came into our boate. Our Generall intended to haue recompensed him immediatly 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 vtterly to meddle with any other thing, though it were vpon a boar 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 . . .^{1a}

"Against the end of two daies (during which time they had not againe beene with vs), there was gathered together a great assemblie of men, women, and children (inuitied 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 been done, feathers and bagges of *Tobáh* for presents, or rather indeed for sacrifices, vpon this perswasion that we were gods."²

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.

^{1a} Fletcher, Francis, *The World Encompassed by Sir Francis Drake* (London, 1628, edition of 1854, p. 119.

² *Ibid.*, p. 122.

1781

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, *Nicotiana bigelovii* var. *vittata*, 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 smoked in small wooden pipes, in the 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."³

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 *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 6 miles up that river or 56 miles from Fort Vancouver, and return, between the dates of August 19 and 30, inclusive, 1825. Miss Nellie S. 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 Puget 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.

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 Indian 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.

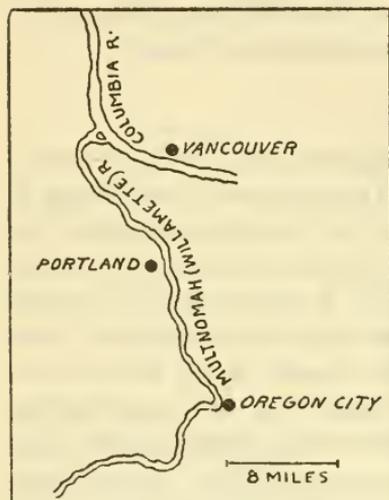


FIGURE 2.—Map showing places visited by Douglas

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*⁴(?) of Pursh, correctly supposed by Nuttall to exist on the Columbia; whether its original habitat is here

⁴ "This must be a slip of Douglas's, as the only specific name in *Nicotiana* for which Pursh is the authority is *quadrivalvis*, Pursh, *F. Am. Sept.* i, p. 141." This footnote and the question mark in parenthesis following the reference to it are added by W. Wilks and H. R. Hutchinson, who edited Douglas's journal. The editors do not know that the locality alone is sufficient for determining that the specimen which Douglas obtained was not *N. quadrivalvis* Pursh but *N. multivalvis* Lindl.; Douglas was the discoverer of *N. multivalvis* Lindl. See my quotation from Setchell.

in the Rocky Mountains, or on the Missouri, I am unable to say, but I 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,⁵ and although I offered him 2 ounces of manufactured tobacco he would in no consideration part 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.⁶ His knowledge of plants and their uses gained him another finger-length. When we smoked we were all in all. S.”⁷

1877

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 *lál*-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

⁵ Celilo Falls, 14 miles east or upstream of The Dalles and about 105 miles up the Columbia from the site of Fort Vancouver. The Oregon Historical Quarterly for June, 1915, has a number of articles on Celilo and Celilo Canal.

⁶ Potash, rather.

⁷ Douglas, David, Journal kept by David Douglas during his travels in North America 1823–1827, published under the direction of the Royal Horticultural Society, London, 1914, p. 141.

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

Weged in between Yokots information, Powers also gives or 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 sweathouse, 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, evidently Powers's own observation. The sentence following the speaking of having seen tobacco growing on earth-covered lodge 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 sweathouses, and the growing of tobacco on Karuk sweathouses 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, pepper 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 plant. I have even seen them growing finely on their earth-covered lodge. 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 Na Mus. catalog numbers, provenance of specimens, and for identification with illustrations run by Mason and again by McGuire see explanation of Pl. 29.

⁸ Powers, Stephen, Tribes of California, in Contributions to North American Ethnology, Vol. III, Washington, 1877, p. 55.

⁹ Ibid., section on aboriginal botany, p. 426.

1886

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:

“PIPES AND SMOKING

“The Indians of northern California smoked formerly a wild tobacco, *Nicotiana quadrivalvis* (Gray), *N. plumbaginifoliae* (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, $2\frac{1}{4}$ inches; diameter of bowl, 2 inches; of stem, $\frac{3}{4}$ 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 sh-knife.

“The next grade of pipes are of hard wood resembling the last described in type, but very neatly finished. The stem is about 4 inches long and $\frac{5}{16}$ ths of an inch thick. The head is spherical, $1\frac{1}{4}$ inches in diameter. The bowl is cup-shaped and the cavity nearly an 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, $2\frac{5}{8}$ inches.

“There are also pipes of fine-grained sandstone of graceful outline, resembling in shape a ball bat, 7 inches long, $7\frac{1}{8}$ 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 $2\frac{3}{8}$ inches; greatest width, three-fourths of an inch; depth of bowl $\frac{7}{8}$ ths of an inch. (See Powers, Fig. 43.)

"They likewise use a tapering pipe of hard wood, $12\frac{1}{4}$ inches long $1\frac{5}{8}$ inches wide at the larger end. What may be called the stem is $7\frac{3}{8}$ 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 $\frac{7}{8}$ ths 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 mound.

"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 twine weaving in bands of brown and checkered 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, 2 inches."^{9a}

^{9a} Mason, Otis T., The Ray Collection from Hupa Reservation, Smithsonian Report for 1886, pt. 1, Washington, D. C., 1889, pp. 205-239, quotation from pp. 219-220. Plates 15 and 16 illustrate pipes, pipesack and tobacco basket.

Mason's plates 15 and 16 illustrate some of the same specimens figured by Powers (see explanation of Pl. 29 for identifications). The specimens not shown by Powers are identified as follows:

Mason, Pl. 15, Nos. 63 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. 71. = Nat. Mus. No. 77179, "Natano [=Hupa] and, Hasha [sic] Valley, Calif.," collected by Lieut. P. H. Ray. = McGuire, Fig. 35.

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

1899

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 mashing 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. . . .¹⁰ ¹¹

"Fig. 25^{11a} 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 a two one-third of the way from the smaller end it could not be dis-

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

¹¹ 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 plates. Washington, 1899, p. 391.

^{11a} From McCloud River, Calif.

tinguished 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^{11b} manufacture, 13¼ 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^{11c} 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 1¼ 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 native 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 pipes 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 striations running the length of the implement, made apparently by means of a file or similar tool.

^{11b} Really from Feather River, Calif.

^{11c} Really from Potter Valley, Calif.

"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 $2\frac{3}{8}$ inches. This rim is similar to one on the bowl of the unfinished pipe from Cook County, Tennessee (fig. 19), 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 $2\frac{1}{4}$ 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.¹² "

¹² Otis T. Mason, *The Ray Collection from Hupa Reservation* Smithsonian Report, 1886, Plates XV, XVI, pp. 219-220.

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 and held perpendicularly when smoking."¹³ ¹⁴

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 cut 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

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, *kiñaigyan*, was and is still made of selected wood of the *manzanita* or yew. The ordinary pipe (Pl. 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 them turned by white men in a lathe."¹⁶

"Usually the pipe is faced with serpentine or sandstone. The face of stone (Pl. 17, Fig. 5) shows only about one-half an in-

¹³ 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, Washington, 1899, pp. 391-395.

¹⁵ *Ibid.*, p. 627.

¹⁶ "Smithsonian Report, 1886, Part I, p. 220."

on the outside, but it enters the funnel-shaped wooden part so as to line the bowl of the pipe. The bowl is three-fourths of an inch deep. A shoulder is made on the wood of the bowl; then the soapstone is brought into shape with a knife. The pieces are constantly tried to insure a good fit. To make the joint perfect between the wood and the stone, a little sand is put in, and the stone is twisted to wear away any projections. The shaman's pipe (Pl. 17, Fig. 6) is similar but much longer, some of them measuring 12 inches. Often narrow stripes of mother-of-pearl are neatly inlaid, lengthwise the pipe next to the stone facing. Pipes entirely of wood are also used. These are of the smaller size and are ornamented at the bowl end with carvings. The Hupa occasionally make pipes all of stone. (Pl. 17, Fig. 4.) Such pipes are frequently to be seen in use on the Klamath river. The pipe is carried in a little sack of buckskin (Pl. 17, Fig. 1) tied with a string of the same material. Tobacco is put into the bag and then the pipe is pushed in bowl first, not stem first, as Professor Mason has pictured it.¹⁷

"The tobacco used was cultivated, the only instance of agriculture among the Hupa. Logs were burned and the seed sown in the shes. The plant appears to be and probably is identical with the wild *Nicotiana bigelovii*, but the Hupa say the cultivated form is better. The wild form found along the river they say is poison. It is believed that an enemy's death may be caused by giving him tobacco from plants growing on a grave."¹⁸

Goddard's Plate 17 shows Hupa pipes, a pipesack, a pipe bowl, and firesticks in excellent reproduction.

1905

Dixon's Northern Maidu information on tobacco is the following: "Stone pipes (Fig. 9, *a, b*) would seem to have been at all times objects of value, and to have been on the whole, somewhat scarce, wooden pipe being far more common. All pipes were of the tubular form. In general, the stone pipes were short, ranging from ten to fifteen centimetres in length, and usually made from steatite. The pipe used by the pehei'pe, or clown, was larger, as a rule, and always made of soapstone. It has, moreover, a rim or ring about the mouth-end (see Fig. 66). The pipes were drilled by means of a piece of deer-antler, which was pounded with another stone, till, after a long time, the cavity was made. Sometimes sand was added, which accelerated the work. It is claimed that there was no twirling of the deer

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

¹⁸ Goddard, Pliny Earle, *Life and Culture of the Hupa*. University of California Publications, American Archeology and Ethnology, Berkeley, California, 1903, vol. 1, no. 1, pp. 36-37.

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." [With picture of 2 stone pipes.]

"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!'" [With picture of a steatite pipe.]²⁰

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 (ō'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 of 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."²¹

Dixon, in his paper on the Shasta, tells of finding a stone pipe in the region and describes the construction and making of arrowwood

¹⁹ Dixon, The Northern Maidu, Bulletin of the American Museum of Natural History, vol. 17, pt. 3, pp. 119-346. New York, May 1905, pp. 138-139.

²⁰ Ibid., p. 317.

²¹ Sapir, Edward, Notes on the Takelma Indians of Southwestern Oregon, American Anthropologist, n. s., vol. 9, no. 2, April-June 1907, p. 259.

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.]²²

"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 ne-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 claimed, generally found bored in the spring." [With illustration of a wooden tobacco pipe with stone pipe bowl.]²³

²² Dixon, Roland B., *The Shasta, the Huntington California Expedition*, Bulletin of the American Museum of Natural History, vol. VII, part V, New York, July, 1907, pp. 391-392.

²³ *Ibid.*, pp. 394-395.

"Again she danced, and, speaking to those assembled, says, 'Kūs apsū'tohokwira' ('Now he reaches for his pipe'); then, 'Kūs kwa'òk-wahir' ('Now he smokes'). Then, after a longer period of dancing, the Axè'ki speaks to the shaman, . . ." ²⁴

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 smoker 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 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 in 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 a 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 pipe 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." ²⁵

"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

²⁴ Ibid., p. 487.

²⁵ Thompson, Mrs. Lucy, *To The American Indian*, Eureka, California, 1916, p. 37.

twelve to fifteen feet long and are to be used at the finish of the fish dam. These poles have the bark taken off and are clean and white." ²⁶
 ". . . and fancy carved Indian pipes that the boys made, . . ." ²⁷

1918

Loud, writing on the Indians about Humboldt Bay, gives the following mention of pipes and tobacco:

"Tobacco, *Nicotiana* sp." ²⁸

"A species of tobacco native to California was the only plant cultivated, and has been mentioned in the Spanish account of the discovery of Trinidad bay." ²⁹

"*Stone pipes*.—One clay pipe was obtained, which will be described under another heading, and two pipes made of steatite. The description of the stone pipes is as follows:

"Museum no. 1-18038 (pl. 17, figs. 1a and 1b), found in association with human remains no. 2. Length 240 mm., diameter 24 mm. Museum no. 1-18239 (pl. 17, fig. 2), found with human remains no. 19. Length 108 mm., diameter 22 mm.

"These pipes show great extremes in length, but are in no respect different from the majority of stone pipes found in northern California among the modern Indians. There are at least two species of tobacco indigenous to northern California, *Nicotiana bigelovii* and *Nicotiana attenuata*, both of which were used by the Indians. The Spanish discoverers of Trinidad Bay said that the Indians 'used tobacco, which they smoked in small wooden pipes, in form of a trumpet, and procured from little gardens where they planted it.' " ³⁰

1925

Kroeber in his Handbook of the Indians of California tells of Yurok 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, 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, 369." [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 bit 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 use 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 Nicotians are rank, pungent, and heady. They were used undiluted, and the natives frequently speak of them as inducing drowsiness.”³¹

³¹ Kroeber, A. L., Handbook of the Indians of California, Bureau of American Ethnology, Bulletin 78, Washington, 1925, pp. 88-89.

III. Fǎ't pakunikxúriktihanik pekyā-varíhvā'nsa'

(BOTANICAL)

1. Yiθúva kuma'ihé'raha'

(TOBACCO SPECIES)

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*¹ 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.^{1a} 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 5 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*

¹ Setchell, William Albert, *Aboriginal Tobaccos*, *American Anthropologist*, n. s., vol. 23, no. 4, Oct.-Dec. 1921, pp. 397-414, with map.

^{1a} In his article in the *American Anthropologist* Setchell still refers to this variety as *forma alta*.

Graham, Tree Tobacco, a species of tobacco introduced from South America and now growing wild in California and other States.

3. *Nicotiana bigelovii* (Torrey) Watson var. *wallacei* Gray, from southern and Lower California, very distinct from nos. 1 and 2.

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.² 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

Torrey³ 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 f. *typica*. 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. . . p. 569. Var.? BIGELOVII: annua; caule glanduloso-pubescente sub simpliciter; foliis oblongo-lanceolatis acutiusculis glabriusculis, in

² Probably some neighboring tribes had it as well.

³ Torrey, John, Description of the General Botanical Collection in Reports of Explorations and Surveys to Ascertain the Most Practicable and Economical Route for a Railroad from the Mississippi River to the Pacific Ocean, 1853-4, vol. 4, no. 4, House of Representatives, 33rd Cong., 2d sess., Executive Document No. 91, Washington: 1856, p. 127.

ferioribus in petiolem angustatis, superioribus sessilibus basi angustatis; panicula terminali laxiuscula; calyce glanduloso-pubescente, laciniis lanceolato-linearibus inequalibus, corolla hypocraterimorpha, tubo elongato calyce 2-3-plo longiore, limbi laciniis lato-ovatis obtusiusculis. Knight's Ferry, Stanislaus river; May. We are unwilling to propose this as a new species, since there are so many others of the same genus that are very imperfectly known. Our plant does not agree with any *Nicotiana* described by Dunal (l. c.) but it seems to approach the nearest to *N. plumbaginifolia*."

1871

Watson raises Torrey's questioned variety to a species, and indicates 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.

"NICOTIANA BIGELOVII. (*N. plumbaginifolia*, Var. (?) *Bigelovii*, Torr. Pac. R. R. Surv., 4. 127.) Leaves sessile, attenuate at base; 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 resembling *N. noctiflora*, of Chili, but the leaves are more attenuate at base and the corolla-lobes are not at all obcordate. PLATE XXVII. Fig. 3, Extremity of a branch. Fig. 4, A lower leaf; natural size." ⁴

1878

Gray's description of *N. bigelovii* presents practically our modern knowledge of the species, except that he fails to distinguish var. *exaltata*, following the type specimens which are var. *typica* and only a foot or two high, although he mentions the occurrence of the species from Shasta County to San Diego, and var. *exaltata* occurs in Shasta County. Var. *wallacei* had, since Watson's description, been described by Wallace and by Cleveland from southern California.

⁴ Watson, Sereno, Botany, in King, Clarence, Report of the Geological Exploration of the Fortieth Parallel, Professional papers of the Engineer Department, U. S. Army, no. 18, Washington, 1871, p. 276. Pl. 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 equalling the tube, surpassing the capsule: tube of the corolla ¼ 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. 1. 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. *Polydichis*, Miers."⁵

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* Brandegeer on Guadalupe Island off the coast of Lower California.

⁵ Gray, Asa, Synoptical Flora of North America, vol. 2, part 1, 1st edition, New York, 1878, p. 243, also 2d edition, 1886, p. 243.

"The *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 reënforces this assumption with strong arguments. The three varieties of *Nicotiana bigelovii* are found native in three separate portions of California, *N. multivalvis* 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 glandular 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 taxonomic 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 plant which has usually passed under the name of *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. [5^a] Chestnut⁶ 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. Goddard⁷ 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,⁸ 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. Wiener⁹ remarks on Drake's account as follows: 'That *tabacco*, 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 *tabacco* 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* hav

^{5a} [Professor Setchell has furnished me the following additional information on this point: "I have found that in the tall form of *Nicotiana bigelowii* [sic] a small percentage of the ovaries are 3-celled. The occurrence of occasional 3-celled condition in this variety is to be contrasted with the situation in the variety *Wallacei*, which, so far as the examination of several thousand capsules indicated, is constantly 2-celled, and gives some indication of the possibility of 4-celled and of many-celled varieties arising from it by simple process of mutation. I should say that this is not a matter of '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 "Plants used by the Indians of Mendocino County, California." *Contr. U. S. National Herb.*, vol. 3, pp. 386, 387, 1902."

⁷ "Life and Culture of the Hupa, in *Univ. Calif. Pubs., Amer. Arch. and Eth.*, Vol. I, no. 1, p. 37, 1903."

⁸ "Goddard, loc. cit."

⁹ "Loc. cit., p. 141."

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 a 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 1804,¹⁰ 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* Pursh¹¹ 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 descendants 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 descendants 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

¹⁰ "Cf. Thwaites, *Original Journals of the Lewis and Clark Expedition*, 1804-1806, vol. 1, pp. 183, 186, 187, 1904; vol. 6, pp. 142, 149-151, 158, 1905, New York."

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 preponderatingly 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.¹² 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,¹³ is ôpe.

"Melvin Randolph Gilmore,¹⁴ in treating of the uses of plants by the Missouri River Indians, writes as if they all used *Nicotiana quadrivalvis*,¹⁵ although he mentions specifically that his definite

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

¹³ "The Tobacco Society of the Crow Indians, *Anthrop. Papers, Amer. Mus. Nat. Hist.*, vol. 21, pt. 2, 1919."

¹⁴ "Uses of Plants by the Indians of the Missouri River Region, *33rd Ann. Rep. Bur. Amer. Ethnology* (for 1911-12), pp. 43-154, 1919."

¹⁵ "Loc. cit. p. 59."

knowledge was of the Hidatsa tobacco only. He states that *N. quadrivalvis* was cultivated by all of the tribes of Nebraska,¹⁶ but was lost as soon as they came into contact with Europeans and so completely that not even the oldest Omaha had ever seen it in cultivation. It seems fully as probable that the Nebraska tribes, being nomads, may not have cultivated tobacco, but probably obtained it by trade. In this case it seems just as likely that they may have obtained *Nicotiana rustica* from Indians of the Eastern Woodland Area or *N. attenuata* from those of the Plains Area, as to have received *N. quadrivalvis* from any one of the three tribes of village Indians of North Dakota.

"*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. quadrivalvis* 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.

"*Nicotiana multivalvis* was discovered by David Douglas¹⁷ in August, 1825. The first specimen he saw of it was in the hands of an Indian at the great falls of the Columbia River, but, although he offered two ounces of manufactured tobacco, an enormous remuneration, the Indian would not part with it. The Indians planted it away from the villages so that it could not be pulled before maturity. They burned a dead tree or stump in the open wood and strewed the ashes over the ground to be planted. Later on, Douglas found one of the little plantations and helped himself to specimens. Soon after, however, he met the owner who appeared much displeased on seeing the plants under Douglas's arm. A present of an ounce of European tobacco appeased him and the present of an additional ounce induced him to talk of the Indian tobacco and to answer questions concerning it. Douglas learned from the Indian that he put wood ashes over the ground because it was supposed that the ashes make the tobacco plants to grow very large. He also learned that this species of tobacco

¹⁶ "Loc. cit. p. 113."

¹⁷ "*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 multivalvis*. 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. Lowie¹⁸ 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 quadrivalvis*), 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 *ōp* 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.^{18a} 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.”¹⁹

2. Pahú't 'uθvúytti'hva pehé'raha'

(THE NAME OF TOBACCO)

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

¹⁸ “Loc. cit.”

^{18a} [Karuk 'u'u'h, tobacco, see p. 45, is the same word.]

¹⁹ Setchell, William Albert, *Aboriginal Tobaccos*, *American Anthropologist*, N. S., vol. 23, no. 4, Oct.–Dec. 1921, pp. 397–413, quotation from pp. 403–410.

But there is also another, old name for tobacco, 'u^{uh}, which corresponds to words of similar sound in a number of Indian languages of western North America,^{19a} and survives in Karuk as a prepound, although the independent form of the word can be separated and restored by any speaker, and has very rarely been volunteered.²⁰ The following words, and some others, have it. It is felt to be identical in meaning with 'ihē'raha-, which can not be substituted for it in the words here given except in the case of 'uhsípnu^{uk}, for which one may also say 'ihē'rahasípnu^{uk}.

(1) 'úhaʃ, nicotine, the pitchy substance which accumulates in a Karuk smoking pipe. The literal meaning is tobacco excrement. Cp. sícaʃ, semen; víθaʃ, mucus secretion of the vagina; 'aʃ, excrement.

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

(3) 'uhíppi', tobacco stem, tobacco stalk. With '-íppi' cp., independent 'íppi', bone, and 'íppa', tree, plant. (See pp. 51, 89.)

(4) 'uhrâ'm, tobacco pipe of any kind, -râ'm, place.

(5) 'úhsípnu^{uk}, tobacco basket, = 'ihē'rahasípnu^{uk}, from sípnu^{uk}, storage basket. (See pp. 103-131.)

(6) 'uhtatvára^{ar}, sweathouse tobacco lighting stick, literally tobacco [coal] tong-inserter. (See pp. 188-190.)

(7) 'uhθí'críhra^{am}, mg. where they put tobacco, placename. (See p. 267.)

(8) 'uhtayvarára^{am}, mg. where they spoil tobacco, placename. (See p. 267.)

3. Pakó-vúra pananuppíric puyíθa xay vura kunic va; kumé'kyá'-hara pehē'raha'íppa', vura tcicíhpuriθ'íppa kítc va; kúníc kumé'-kyav, pa'apxanti'tc 'ín takinippé'r

(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 tcicíhpúriθ, dog huckleberry. Of it is said:

'Imxaθakké'm. Puffá't vura	They smell strong. Nothing
'ín 'á'mtihaʃ. Kó'kaninay vur	eats them. They grow all over.
'u'ífti'. Payé'm vura va; ká;n	They grow more now where
ba;y 'u'ífti', paká;n pí'ns kun-	beans are planted. They look
'úhθā'mhithirák. Va; vura púriθ	like huckleberries, but the dog
umússàhíti', kúna vura 'axvíθírar	huckleberries are dirty looking,

^{19a} See quotation from Setchell, p. 44.

²⁰ See p. 244, line 10.

'umússahiti patcihpúíθ, 'uxra- they are sour, the leaves also are
háθka'ay, pappíric k'áru vur 'ax- dirty looking. It is good for
víθθirarkuñic. Vura purafá't hàra, nothing, it smells strong. I guess
'ú'ux. Teicé' 'ata ník 'ù:m vúr maybe dogs eat them, they are
'u'á'mti', 'ikki;tc 'àtà, vó'θvù'ytì called dog huckleberries.
teicihpúíθ.

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 xanθû'n, crawfish (*sahxánθu'u'n is not used) mahxánθu'u'n, scorpion, lit. mountain crawfish. Xa'^aθ, grasshopper (*máhxa'^aθ is not used); sáhxa'^aθ, green grasshopper, lit. river grasshopper.²¹ 'Ápxa'^an, hat (*sahápxa'^an is not used); mahápxa'^an, hunter's hat overlaid mostly with pine roots, also called taripanáp xa'^an, 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 sand; 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 'araré'hé'raha', people's, or if you will, Indians tobacco.

The term for any volunteer plant is píffapu'. This is applied to either sahihéhaha' or tapasihéhaha', provided the tobacco has not been planted by people. All native tobacco is píffapu' now.

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

²¹ Cp. again káhxa'^aθ, upriver grasshopper, a species living at the Klamath Lakes, said closely to resemble sáhxa'^aθ.

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.

upslope tends, on the other hand, to be identified with *tapasihē·raha*'. It is inferred that it has escaped from the plots, or to have perpetuated itself as a volunteer crop at some long abandoned plot. They realize that this volunteer *tapasihē·raha* is not as robust and strong as when it was sowed in ashes, weeded and tended, but it is, nevertheless, *apasihē·raha*'.

It is said that even today, when both kinds are growing wild, one can distinguish them instantly:

Pu'ikpíhanhara pasahihē·raha',
á:t va: 'ár uhē'ér. 'Astí:p vur
u'ífti yuxnâ·m. Vúra pu'uh-
ámhítihap. Vúra yá·ntcip kúk-
u:m vura ká:n tupifé'priñ.
Ára:r 'u:m vúra pu'ihē·rātihara
asahihē·raha'.

Kuna vura patapasihē·raha
u:m kunic 'axváhaha', tí'k^yan
ur uxváhahiti patu'áfficaha:k
átapasihē·raha'. *Tírihca pamúp-*
íric, 'ikpíhan, 'imxaθakké'^em.

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. *Pehē·raha'íppa mupik^yutunváramu^u, karu kó·vúra pamúθvuý^y.*²⁴

(MORPHOLOGY OF THE TOBACCO PLANT)

A. *Kó·vúra pehē·raha'íppa*'

(THE PLANT)

Píric means (1) leaf, (collective) foliage, (2) plant of any kind, except that when applied to trees, which are termed *'íppa*', it resumes its meaning of foliage, referring either to that of the entire tree or to a branchy or leafy sprig or piece of the tree. *Píric* is also the common word for bush or brush, being used in the plural equivalent to *pirícri¹k*, brush, brushy place. *Píric* 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. *'íp nim-áhat pamihē·rahappíric*, I saw your good for nothing tobacco weeds; with reference to the plant or leaves when first pricking above the soil: *Yá:n vur 'u'íkk^yüsünùtihâte pehē·rahappíric*, the tobacco is just

²⁴ Or *pehē·raha'íppa pakó: 'uθvúyttí·hva pamucvitá·va*. *Pamupitunváramu^u*, its joints, is applicable to the parts of a plant, and the proper term, but can not be said of the parts of a one-piece object, like a pipe, of which *pamucvitá·va*, its various parts or pieces, must be used.

starting to come up. The diminutive of píric, píricʔanammahac, pl. pinictunvé·ttcaš, is used especially of grotesque or useless leaves of plants, or of little weeds coming up, e. g., in a tobacco plot.

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

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

Garden plants are distinguished from wild ones by such an expression as 'uhθamhako·kfá·ttcas, different kinds of planted ones. Vegetables are 'uhθamha'ávaha', planted food.

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

The topmost part of the tobacco plant is called 'ihē·raha'ípaha'íppañite ('íppañite, top). The top in contradistinction to the root is called pamu'íppa', its stalk or plant, or pamuppíric, 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'íppaha'affiṽ ('affiṽ, base).

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

'Áṽya·tc vur uvé·hrím'va po·'í·fti' pehé·raha''.²⁵ Kó·mahite vura po·vé·hpí·θvuti pamúpti'k.

Pehē·raha'íppa 'uṽm vura 'ivá·x·ra kunic kó·vúra, pu'ássarhaṛa, sákri'v. Pehē·rahá·pti'k, pa'uhíppi sákri·vca', puyá·mahukite kupé·cpáttahitihara. Patakik·yá·ha'ak pa'uhíppi', takunvupák·sí·priñ.

Ká·kum vura 'áṽvāri po·'í·fti', karu ká·kum vura 'á·puniṛc. Vaṽ vura 'aṽvarittá·pas 'u'í·fti'²⁶ pa'āvansa'ávahkam vari tu'íffaha'ak. Vaṽ 'uṽm vúra hitiha·n 'araré·θ·vā·yvāri vaṽ kó· vá·ramashiti'. Vá·raṁas.

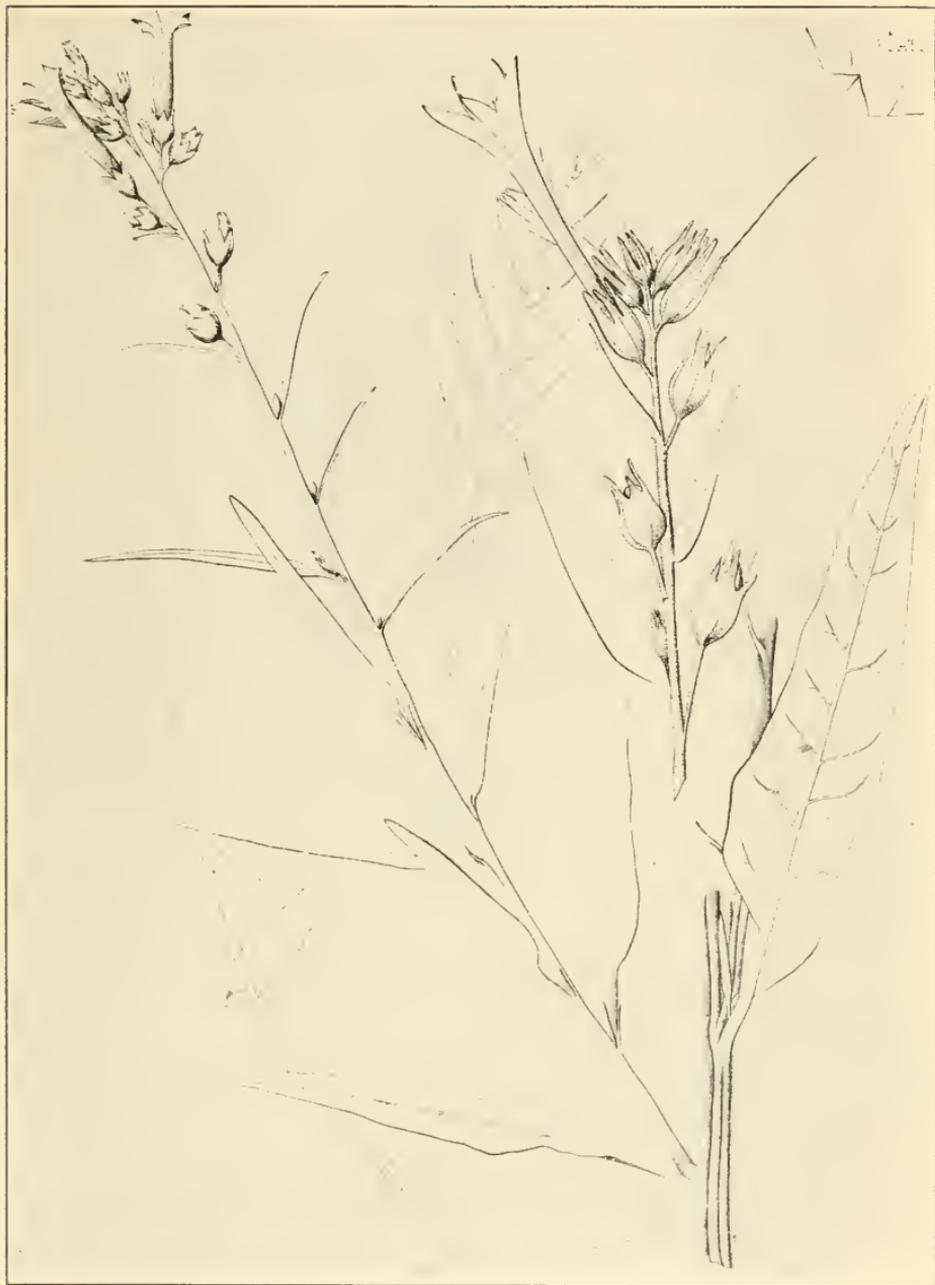
The tobacco plant stands straight up as it grows. Its branches just spread a little.

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

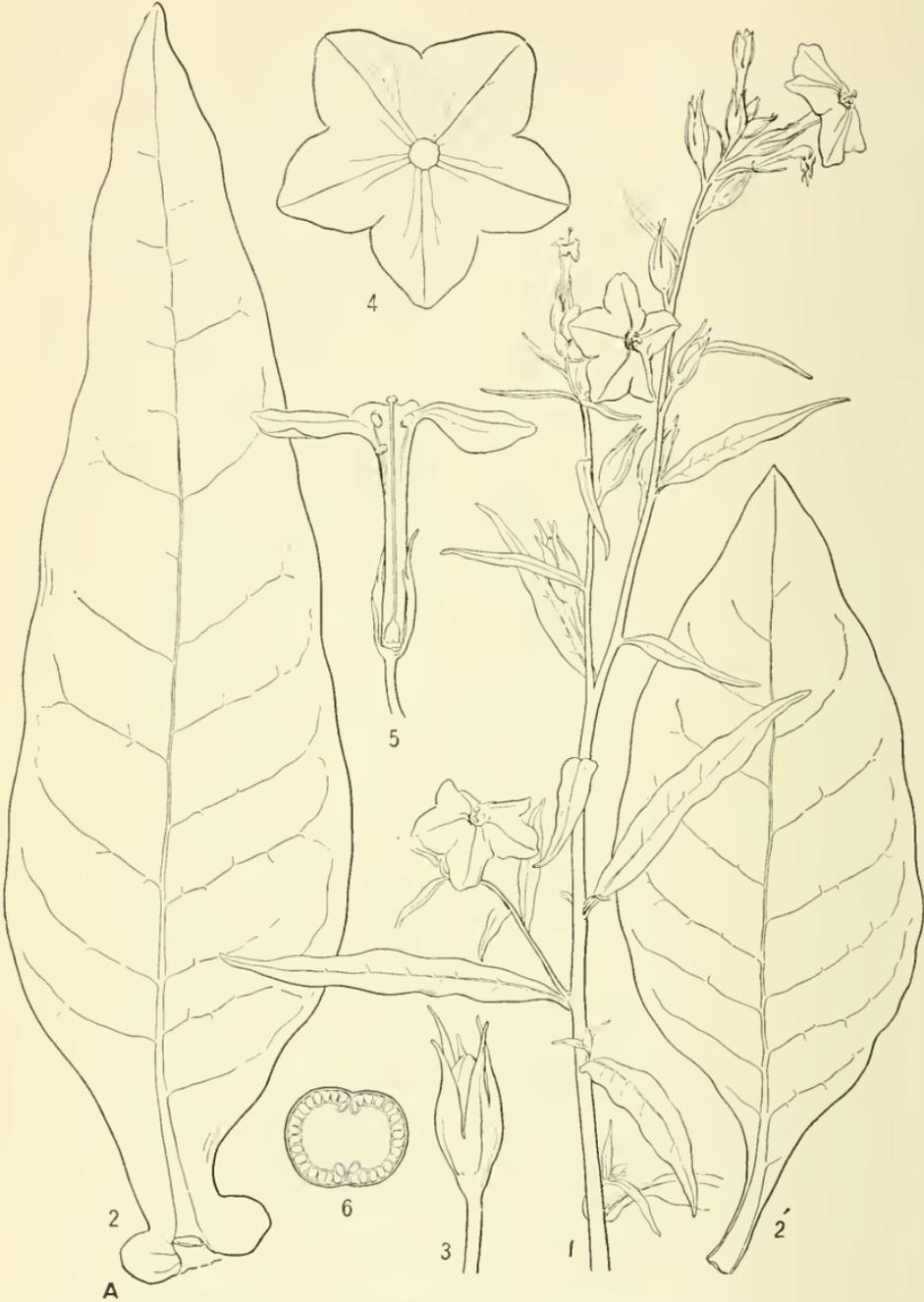
Some [tobacco plants] grow low, some high. The highest that they grow is higher than man. But most of the time they come up to a person's chest. They are tall.

²⁵ Or pehé·raha'íppa'.

²⁶ Or vaṽ vur 'upifyí·mmuti', the highest it ever grows.



REPRODUCTION OF PLATE XXVII OF WATSON'S REPORT, 1871, FIRST ILLUSTRATION OF *NICOTIANA BIGELOVII*



NICOTIANA BIGELOVII (TORR.) WATSON VAR. EXALTATA SETCHELL. DRAWINGS OF 2-VALVED SPECIMEN, W. A. SETCHELL



Nicotiana bigelovii (Torr.) Watson var. *exaltata* Setchell, drawings of 2-valved specimen, W. A. Setchell



NICOTIANA BIGELOVII (TORR.) WATSON VAR. EXALTATA SETCHELL. DRAWINGS OF 2-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.

z. Pahú't 'u'iftakantákkanti', 'úmǵǵá'ti', 'u'ákkati', 'umússahiti'

(SENSE CHARACTERISTICS)

The following sense characteristics are attributed to the tobacco plant:

a'. Pahú't 'u'iftakantákkanti'

(FEELING)

Xúǵs kunic 'ár u'iftakankó'tti patu'áfficaha'^ak, tobacco is smooth and sticky when one feels of it.

b'. Pahú't 'úmǵǵá'ti'

(SMELL)

Karu vura pehé'raha vur imǵaθakké'^em. Há'ri vura 'axvá'hkúhaha pató'msákkaraha'^ak. And tobacco stinks. Sometimes it makes a person's head ache when he smells it.

c'. Pahú't 'u'ákkati'

(TASTE)

Pehé'raha 'apmáǵn 'ukrix^yúp-^cú'pti²⁷ 'ára, 'ú'ux, xára vur apnáǵn u'ákkati'. Tobacco burns a person's mouth, it tastes bad.

Vaǵ tákunpîp fá't vúrava pa-ú'xha'^ak: "'Ú'ux, 'ihé'raha kóǵú'ǵ'x." Nanittaǵt mit 'upó'vō'ihàt, pafá't vúrava 'ú'xhá'^ak: "'Ihé'raháǵiǵt k^yünic k^yó' 'ú'ǵ'x."

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."

Há'ri takunpakátkat payâf, akari kuntákkiritiha'^ak, kárixas ákunpîp: "'Ihé'raha vura kari yóǵ 'ú'ǵ'x payâf."

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."

d'. Pahú't 'umússahiti'

(SIGHT)

Payáǵn vur 'u'í'ftíha'^ak puxx^wíte θúkkinkuñic, pehé'raha'íppa', ateim 'umtúppe'caha'^ak, vaǵ kari taváttavkuñic.

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.

²⁷ Cp. 'apmanñkrix^yúpxuǵ, (black) pepper, lit. that which burns the mouth.

b. 'Imnak karu 'ámta'^ap

(CHARCOAL AND ASHES)

Chemically changed tobacco plant material would be designated as follows:

'Ihē·rahé·mnak, tobacco charcoal.

'Ihē·rahá·mta'^ap, tobacco ashes.

c. Pehē·raha'úhθā·msa'

(TOBACCO PLOTS)

A tobacco plot, and now any garden, orchard, or plantation, is called 'úhθa'^am, whence 'úhθā·mhà', to plant, to sow. Here 'uh- is not the old word for tobacco, but to be connected with 'úhiç, seed; -θa'^am, to put. More specifically: 'ihē·raha'úhθa'^am, tobacco plot. Also 'ihē·raha'uhθamhíram, tobacco garden; pámitva 'ihē·raha'uhθamhírahāñik, former tobacco plot. Of any place where tobacco grows, sown or unsown, one may say: pe·hē·rah u'í·ftihírak, place where tobacco grows. Plate 10 shows 'Imk^yánva'^an at a former tobacco plot.

In contrast to the above words, should be noticed píffapu', any volunteer plant; 'ihē·rahapíffapu', volunteer tobacco plant or plants. One should note also sah'ihé·raha', used for distinguishing the wild from the sown variety of tobacco. (See pp. 46-47.)

d. Pa'é·pu'^um

(ROOT)

'Ihē·raha'é·ppu'^um, tobacco root, from 'é·ppu'^um, root. Rootlet is called 'e·púmʔanammahatç, pl. 'e·pumtunvé'^etc. The bottom of the root is called 'e·pumʔafiví'^ttc, from 'afiví'^ttc, bottom. A corresponding 'e·pumʔipanní'^ttc, top of the root, would scarcely be applied. Only for bull pine roots used for basketry is the special term 'ictéá·tcip, and 'é·ppu'^um is not applied.

e. Pa'uhíppi'

(STALK)

The commonest word for the stalk of plants is sū·f, fish backbone, which also means pith. (See p. 52.) Or 'áhuṣ, wood, stick, can be used. Thus of a sunflower stalk one can say mússu'^uf, its fish backbone, or mu'áhuṣ, its stick. But of the backbone of animals other than fish súffañ must be employed; while the backbone of a deer from which the ribs have been cut is called 'ikté·ráhāhà'. Leaf stem is never called sū·f (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

asiktáva'an, woman, female; (2) to stalks which are bare, like a prout, 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 'ávan, the series of cardinal numerals with -'ávan post-pounded, meaning so and so many men, can not be used, but one must use the ordinary cardinals; thus 'itáhàràvan, 10 men, but 'itrá'hyar pa'ávan, 10 stalks.

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

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 uhíppi', tobacco bone. The prepound is for 'u'u, already discussed as the old designation of tobacco in the language, while 'íppi' is the common word for bone. Cp. sūf, fish backbone, applied to the stalks of other plants. Neither sūf, 'áhuṣ, nor 'ávan, discussed above is applied to the stem of tobacco. The reason for the special terms 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.

'Thēraha'íppa', 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 'ik'utunváramu'u, and this word is also loosely applied to the internodes between the joints, e. g. vāramas pamu'ik'utunváramu'u, the sections between its joints (lit. its joints) are long. Here again in the case of tobacco there is no application of the word.

'Ápti'k 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 thēraha'ptiktunvé'ttcaś, little tobacco branches, putting the word in the diminutive: or muptiktunvé'ttcaś, its little branches. From 'ápti'k is derived 'aptikk'va, it has many branches, it is branchy, used about the same as 'úpti'khitì', it has branches, limbs.

The following remarks were made with regard to tobacco stems:

'Unúhyā'tcaś pa'uhíppi, su' kunic 'árunsa'.²³ 'Ákθī'pkūnic, 'ak-
ipñvāxra', pa'uhíppi', patuvaxráha'^{ak}.

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

²³ 'Ussúrùvāràhitì', it is hollow, 'ussuruvārā'hitì', 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.

f. Pamúmma'^an

(BARK)

The general term for skin or bark is ma'^an. Thus the same word is applied to the skin of a person or the bark of a tree. Múmma'^an its skin or bark; 'ummá'nhítí', it has skin or bark.

The shreddy bark of cedar and grapevine is called the same; one may say of it 'imyá't kúnic 'upiyá'ttunvárāmō'hiti', 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 θarúffe'^{ep}. 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 Salmo 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 múmma'^an its skin or bark, although botanically speaking tobacco has no bark.

g. Pamússu'^{uf}

(PITH)

The pith, e. g., of arrowwood, which is removed when making an arrowwood pipe, is called sū'f, 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: pehē'raha'íppa 'usú'fhi su}, the tobacco plant has pith inside.

h. Pamússa'^an

(LEAF)

The most general term for leaf is píric, which also means plant as fully discussed above. (See pp. 47-48.)

Another general word for leaf is sa'^an, already recorded in the Gibbs vocabulary of 1852. Sa'^an 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'^{1t}.²⁹

All of the above terms may be applied to tobacco leaves. The forms with the word for tobacco prepounded are 'ihē'rahappíric, 'ihē'rahássa'^an, and 'ihē'raháxxi'^{1t}. One can not say *san'ihē'raha' or *piric'ihē'raha' for leaf tobacco; only 'ihē'rahássa'^an.

²⁹ For color description mentioning the xi'^{1t} of the tobacco plant, see p. 267.

The corresponding verbs used of such leaves being put forth are píricha', sá' nha', and xí'tha'.

Leaf stem, called petiole scientifically, and also leaf branch is called sanápti'¹k, leaf branch. Piric'ápti'¹k is not a very good term, since it suggests the branch, limb, or twig of a piece of foliage, e. g., from a tree, rather than leaf stem.

Leaf stem is never called su'^uf, although flower stem is so called. (See p. 56.)

A maple leaf stem is called by the special term 'ápsi'¹, leg: sanpíric ápsi'¹, maple leaf its leg; or sanápsi'¹, 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:

'Áfiv'ávahkam 'a'v'ánnihite xas
po'ppírichiti³⁰ pamu'ihē'rahás-
a'^an, 'áffiv 'u:m vura píricē'ppux'
'ehē'rahassa:n tiníhyā'ttcaś, va:
akun'ihē'ratì'. Vá'ramsa', 'ipan-
ítteihca' pehē'rahappíric. Piric-
á'matcaś, xútnāhītcāś, tiníh-
ā'tcāś, 'ipanyítteihca', tí'mx'ūs-
tūnicāś.³¹ 'Á'nkúnic su' 'usasíp-
ī'θvā', 'á'tcip 'ā'nkunic 'u'icip-
árā'hīti', kó'vúra vo'kupitti pa-
nuppíric, 'á'tcip 'ā'nkunic 'u'icip-
árā'hīti'. Pu'imyáttarasha'ra.
'Pehē'rahássa:n xú's kunic 'i'θvā'y-
yamkam, kō'mahite vur 'u'áx-
ahahitihate pehē'rahasanvās-
ihk'yámkām.

Pamuppíric vura pu'ivráràs-
ūrūtihārā, sákrī'vca pamúpsi'ⁱ,
ppam kunic pamupiric'ápsi'^{1,32}
aká:n 'u'ifcúrō'tihirāk sákrī-
cā'.

Somewhat up the stem the leaves commence; the base is without leaves. The tobacco leaves are widish ones; those are what they smoke. The tobacco leaves are long, pointed. They are nice leaves, thin [sheetlike], not very wide, sharp pointed, smooth-edged. They have little threads in them, with a filament running down the middle; they are all that way, with a filament running down the middle. They are not hairy. Tobacco leaves are smooth on top, but a little hairy on the underside.

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'ssá'nhi'ti'.

³¹ Or xu'skúnicas pamúttī'm.

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 san'ápsi'¹, maple leaf foot, while one could also say sa:n múpsi'¹, maple leaf its foot.

On the differing characteristics of leaves at the different sections of the plant, the following was volunteered:

'Ipanšúnnukite vaꞤ káꞤn payéꞤp-ca', 'ikpíhan pehē-raha', kunic 'ar u'iftakankóꞤtti', vaꞤ pehē-rayéꞤpca káꞤn vári.³³ 'Áffi vári 'uꞤm pu'ifyayéꞤpcahara pehē-ra, 'úmvāꞤyti', 'imtcáxxahāmūꞤ karu vura 'úmvāꞤyti', karu vura paθríhāmúꞤk, paθríhāmúꞤ karu vura 'úmvāꞤyti'. VaꞤ 'uꞤm yíθu kunyéꞤcríꞤhvūti', patakunikyáꞤha'ak.

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. Pamuxváha'

(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, 'ihēraháꞤxváha', tobacco gum, or muxváha', its gum. From 'axváha' is formed tóꞤxváháha', it is gummy.

VaꞤ kunippíti': "'ImxaθakkéꞤem, 'ikpíhañ, pehēraháꞤxváha'."

VaꞤ karixas kunxúti tóꞤmtu pehē-raha', patáꞤkunma tóꞤxváhaha' Xás toꞤppíꞤp: "'Tcími nictúkkeꞤe, tóꞤxváhaha'."

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. PeꞤríha karu pahút 'uθvúyttíꞤhva pamusvitáva

(THE FLOWER AND HOW ITS VARIOUS PARTS ARE CALLED)

Any flower is called 'iθríha', and from this is formed 'iθríhaha', to bloom, often contracted to 'iθríha'. The diminutive is 'iteniháhiꞤtc e. g., a child will say 'iteniháhiꞤtc nicáꞤnvúti', I am picking little flowers. Willow catkins can be called 'iθríha', but there is also a special term for them, sápruꞤk, olivella, they being likened to the ocean shells known to the Karuk through trade; thus kufipsápruꞤk, catkin of kúffíp, Arroyo Willow. Corn tassel is called kóꞤn'iθríha', corn flower. Flower is never applied to "sweetheart" as it is among some Indians, uxnáhiꞤc, strawberry being used instead. Nani'uxnáhiꞤc, my girl, lit. my strawberry. Tobacco flower is called 'ihēraheꞤríha'.

³³ Referring to that part of the plant.

On tobacco flowers in general the following was dictated:

'Ihē-rahe-θríha: vupxárahsa', Tobacco flowers are long
 iθrihaxárahsa'. 'Arara'ín k^yunic necked, they are long flowers.
 ímm^yú'stíhap pehē-re-θríha'. The tobacco flowers are like
 somebody looking at you.

Yá-mateas pamuθríha pe'hē- The tobacco has pretty flowers,
 raha', teántcá'fkūnicàs. Vúràm white ones. They are strong
 emxaθakké'msa'. smelling ones.

Púvakó· teantcá'fkūnicashara The people's tobacco flowers
 pa'arare'hē-re-θríha', pasahñhē- are not as white as the river
 raha kó· teántcá'fkunicas. Pú- tobacco flowers. The people's
 pouxwí teántcá'fkūnicashara pa- tobacco flowers are not very
 nuθríha pa'arare'hē'raha'. white.

Any bunch or cluster of flowers intact on the plant is called piktcūs,
 the same term which is applied, e. g., to a bunch of grapes. Thus
 iθrihapiktcūs, a bunch of flowers. 'Aypiktcūs, a bunch of grapes.
 Tá'k páyk^yu:k papiktcūs, give me that bunch.

But 'ákka'^a, a bunch of things picked and assembled, e. g., a
 bouquet of flowers. 'Iθriha'ákka'^a, a bunch of [picked] flowers.

'Upiktcūs-skāhiti pamuθríha pehē'raha', the tobacco flowers are in
 a bunch. Pehē-rahe-θríha 'upiktcūsahina-ti', the tobacco flowers
 are in bunches; this refers to several bunches, for a tobacco plant
 never has just one bunch on it. 'Ihē-rahe-θrihapiktcūsas, a place
 where there are bunches of tobacco flowers, e. g., on one or on many
 plants. Pehē'raha va: tukupa'íffaha pamuθríha: 'upiktcuskó'hiti',
 tobacco flowers grow in bunches. Payáv tukupa'íffaha'^{ak} 'upik-
 cuskó'hiti pamuθríha', when it grows well it has bunches of flowers
 all over. 'Ihē'raha'íppa pamuθríh 'upiktcuskó'hina-ti', the tobacco
 plants have bunches of flowers all over them.

One set of expressions for bud are derived from 'úru, (1) to be round,
 (2) egg. These are: (a) 'úruha', lit. to put forth something round,
 (1) to bud, (2) to lay an egg. E. g. pakúffip tu'úruha', teim uppí-
 che'^c, the willow trees are budding, they are about to leaf out.
 This verb is never used of young seed pods. (b) 'Urúkku'^u, to bud,
 it. knob is on. This is used both of buds and of young seed pods
 being on the plant, especially of the latter in the case of tobacco,
 since the growing seed capsules are more conspicuous and of greater
 interest to the Indian who is about to harvest them than the flower
 buds. Tu'urúkku'^u, teim 'uθríhahe'^c, there is a bud on it, it is going
 to blossom. Tu'urúkku'^u, tu'úhicha', there are young seed pods on
 it, it is going to seed. The noun for bud is simply 'úru, round thing,
 although this usage is rare and restricted to a very limited setting of
 other words. See the sentence given under "Phases of Flowering."
 Urúkku' also can be used as a noun, better with more narrowly

defining prepounds: 'iθriha'urúkkux tanimmâ, I see a flower bud; 'uhicθurúkkux tanimmâ, I see a budding out seed pod. Tobacco flower bud is 'ihēraheθriha'urúkkux, tobacco bud is 'ihēraha'urúkkux.

Another way of referring to some buds is to call them 'axvâ'^a, 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 muxvâ'^a, its head, or 'imk^vanvâ'xvâ'^a, 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'xvâ'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; kâ;n po'θrihahe'^e, where it is going to flower.

Flower stem is called 'iθrihássũ'^{uf}, flower fish backbone. 'Thērahēθrihássũ'^{uf}, tobacco flower stem.

Flower stem and also flower branch can also be spoken of as 'iθrihápti'^k, flower branch.

Of the calyx or base of the flower may be said 'iθriha'áffi^v, dim 'itcniha'áffi^vitc, flower base, but more naturally might be said of it Va; kâ;n po'úhiche'^e, pe'tcniha'áffi^vitc, that is where the seed will be, at the baselet of the flower.

Sepals may be called 'iθriheθxúppa', flower cover. The sentence the flower has its cover on yet, was rendered by: Yâ;n vúr 'u'úttūtrihvūti', it is about to burst.

There is no standard word for petal. A natural way to speak of a petal is y^{iθθ} 'iθrihahé'cvit', a piece of a flower. One old Indian volunteered of the petals of a flower merely: 'Itró pamutcánteā'fkunicitcas 'uvé'hcúru'^u,³⁴ 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): 'Iθrihapíric, or 'iθrihássã'^{an}, 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: 'Á'tcip 'utnícukti' or 'á'tcip 'uhyáriccuk, they are sticking out in the middle. Va; kâ;n po'úhiche;c kó'vúr e'θriha'ā'tcip 'uvé'hnícukva'tc, 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 'iθrihá'p-maráxvu', flower whiskers, 'iθrihá'a'^{an}, flower threads, or even 'iθrihé'mya'^{at}, flower hairs. Corn silk is regularly called kó'n'ap-

³⁴ Or 'uvé'hmúti'

naráxvu', corn whiskers, and of fuzziness or hairs on a plant resembling body hairs one may say 'imyâ't, body-hair, or 'úmyâ'thìtì', it has body-hairs, the latter ones having been volunteered of the hairs of the plant called pufíteti'¹v, meaning deer's ears.

Of knobs on stamens and pistil is said: 'Íppan 'unuhyá'tc 'úkrív-kúti', 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 yáxa pay 'unuh-vá'^atc, here is a little knob. On other occasions the term 'axvá'^a, 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 'iðrihá'mta'^{ap}, flower dust. It is not called *'iðrihá-xvíθθiñ, flower scurf, or anything but 'ámta'^{ap}, dust.

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

'Itró'ppakan pakú:k 'uvē'h-núti'³⁵ pamuðríha', karu 'itró'ppakan po-xúvahiti po've'hcúrō'hiti kumá'ā'tcip. Kó-vúra po-xuvamínā'ti va; ká:n 'itcámmahite u'íccipmahiti pamú'a'^{an}. 'Á'lvári kas po'ífcúro'ti',³⁶ 'itró'p patí:m po'ífcúrō'ti su?. Yíθθa³⁷ á'tcip vura po'í'fcíprivti pa'úhic u'í-θrírak va; ká:n po'í'fríçuk, áxxakan pa'úhic 'u'í-θra su?. Áxxak tú'ppitcas 'u'únnukūhi-natc pamu'án'íppañitc, kuna vura pa'á'tcip 'í'hyan va; 'u:m vura yíttē'patc pamuxvá'^a. 'Iðrihá'ā'tcip 'uvē'hríccukva pamuxvá'^a.

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 ovary, which has 2 cells. Two little round things [cells] surmount each stamen filament, but the middle one [the pistil] has an undivided head. Anthers and stigma are peeking out of the flower.

The common term for honey is picpicíh'a'^{af}, yellow-jacket excrement, the term for the yellow jacket, picpicí', having been extended to apply 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: Vúra 'u:m kítc 'ikpíhañ, 'ar u'iftakankō'tti', 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'hcúrō'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'θríha 'uχm su? 'upicpicríh?á'fhiti', tobacco flowers have honey.

a'. Pahú't 'ukupe'θríhahahiti pe'θríha'.

(PHASES OF FLOWERING)

Of the phases of flowering may be said:

Púva xay vura 'úruha', it has not budded yet.

Yáχn vur 'u'úruhiti', it is starting in to have buds on it.

Pamu'úru tu'úttútūríhvà', its buds are bursting to flower.

Tó'θríhaha', or tó'θríha', it is blooming.

Kar uθríhahiti', it is still blooming.

Tó'vrárasur pamuθríha', its flowers are falling off.

'Á'pun tó'vrárasuí', they are falling to the ground.

Tapúffaχt pamuθríha', its flowers are all gone.

To'vrarasuráffip', they have finished falling off already.

k. Pa'úhič

(SEED)

'Úhič, 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 xuntáppañ, which is usually translated as unshelled acorn, being applied.

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

Pit is called as in English usage 'as, stone. Native pitted fruits and the compounded forms designating their pits may be listed in part as follows:

Pū'n, wild cherry; pún'as, wild cherry pit.

Púraf, a kind of blue-colored berry, also called 'axθáypu'u'n, ground-squirrel's wild cherry; puráf'as, 'axθáypún'as.

Fa'²⁰, manzanita; fáθ'as.

'Apúnfa'²⁰, ground manzanita; 'apunfáθ'as.

Faθ'úruhsa', manzanita sp.; faθ'uruhsá'as.

Pahā'v, black manzanita; paháv'as.

In imitation of these and helped along by the English usage so also: Pí·caś, peach; pitcás'as, peach stone.

'Āprikots, apricot; 'aprikóts'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. Xuntáppañ is applied to unshelled acorn of all species of oak and to these three other species of nuts. Xúric is applied to shelled acorn of any oak species, with or without xuntáppañ compounded before it, but when applied to shelled nuts which are not acorns the tendency would be to always compound xuntáppañ before it: thus, e. g., xunyavxúric or xunyavxuntapanxúric, shelled tanoak acorn; but 'aθiθxuntapanxúric (never 'aθiθxúric), shelled hazelnut. Passing over the subject of acorn designations, which involves considerable terminology, we list the other species of nuts and their forms with xuntáppañ postpounded:

Hazel is distinguished by two sets of designations, one derived from su'un, hazelnut, the other from 'áθθi'θ, hazel withe. Thus hazel bush is called either súip (sur-, nondiminutive prepound form of su'un, here preserved; -ip, tree), or 'aθiθ'ippa' ('ippa', tree). 'sunxuntáppañ is never used, but 'aθiθxuntáppañ is common for hazelnut.

Sunyiθθi', chinquapin nut, app. thorny hazelnut (sun-, hazel nut; ríθθi', probably connected with yáθθa', sharp pointed); sunyiθiθxuntáppañ, chinquapin nut.

Pā'h, pepper nut; pahxuntáppañ, pepper nut. When pepper nuts get old and wilted inside, tó·sú·nha', they are hazel-nutting, they are turning like hazel nuts, is said of them. Hazelnuts are usually dry and partly empty inside, hence the expression.

'Thē·raha'úhiç, tobacco seed.

'Úhicha', to go to seed.

Of tobacco seeds is said:

Tú·ppitcàsitc pa'úhiç.³⁸ 'Iksánnamkunicitcas pa'úhiç. Ká·kum pu'ikxáramkunicichiruravsaha'a, ká·kum kunic 'ámtā'pkunicaś.

'Uhipih'íppanite tu'urúkku'^u vaꞤ káꞤn po'úhicheꞤc suꞤ. Xas o'kké'citcasha', pa'uhicpú·vichitcas.³⁹ Karixas tuváxra', pató·m·up. Karixas taxánnahicite tumātxā·xvā'⁴⁰ pa'ássipitc. VaꞤ vura pa'úhiç tuθāhā·sha', patumatnússaha'^ak.

The seeds are very small. The seeds are little black ones. Some of them are not so black, some of them are gray.

³⁸ The seeds of *Nicotiana* are very small, few seeds being smaller. They are little developed when shed.

³⁹ Or pa'uhicpú·viç, the seed bags, or pa'uhic'ássipitc, the little seed baskets, or pa'uhicva·ssiç, the little seed blankets.

⁴⁰ Or tumatnusútnuś.

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 seed scatter all around, when they burst.

There are three expressions for seed capsule:

'Uhícva'as, seed capsule, lit. seed blanket.⁴¹ Dim. 'Uhícvá'ssiťc.

'Uhicpú'vić, seed capsule, lit. seed bag. Dim. 'uhicpú'vichitć.⁴²

'Upú'vichitchina'ti patu'úhicha'ak, it has little bags when it goes to seed.

'Uhic'ássipiťc, seed capsule, lit. little seed basket ('ássip, bow basket).

Of two seed capsules grown together resulting from coalescence of flowers is said: 'Áxxak 'uhícva's 'upíkćũ'skáhiti', two seed capsules are bunched together.

Pa'uhicpú'vicitcas su' 'axák-ya:n po'í'θra yiθukánva pa'úhić, há'ri kuyráka:n po'í'θra yiθukánva pa'úhić.^{42a} Pato'mtupáyá'tcha'ak, kar umátxā'xvūti' pa'uhic su' uθáθr'inně'rák, pa'úhic 'á'pun tó'vraic.

Patcimikun'úhθā'mhe'caha'ak, 'íppankam 'úknī'vkūtihate tinihyá'tc, va' takunfcvít'cur, karixas va' pa'úhic tí'k'an, tó'yvā'yricuk, karixas takunmútpī'θva'.

Inside the seed capsules the seeds are inside in two different cells, rarely in three different cells.^{42a} 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 'uxrâ'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 'uxrâ'h, but the manzanita berry, with its pit, is to the Indians not a berry.

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

⁴¹ Cp. mahyanávā's, paunch or rumen of the deer, lit. stuffed blanket.

⁴² Even in talking English a Karuk will say of seed capsules, e. g.: It was just hanging like little sacks all over.

^{42a} See List of Illustrations, Pl. 9, exceptional three-valved specimen of *N. bigelovii* var. *exaltata*.

uxnáh?anammahač. The compound 'uxrah?ávaha', lit. berry food, used originally of a class of Indian food (see p. 62), is now used to cover all kinds of White man fruit, as a translation of 'fruit.' The tobacco having no fruit or berry does not employ the above words in its terminology.

Pahút 'ukupa'íkk^yürüprava-hiti'.

GERMINATION

'Ápun 'úvricrihti pamu'úhič. Páyx 'ávahkam tu'óntapí-ríhvà pa'úhič. Xas va; taxán-nahicite patupáθri'hk^yaha'^ak, arix^yás va; tusaksúru; pa'úhič.

Its seeds fall on the ground. The dirt gets over them. Then after a while, when it gets rained on, the seed sprouts.

Há'ri pu'íftihap kóvúra pa'ú-ič. Va; kunipítí': "Há'ri ká-kum 'uxá'tti pa'úhič."

Sometimes all the seeds do not grow up. They say sometimes some of the seeds get rotten.

Túppitcas pamusaksúru^u, cántcā'fkùnìcàs, 'íffuni vúra xá;s ó;samičcas. Patu'íkk^yürüpràv a; vura 'íppan pa'úhič 'uknúp-čhvàč. Xas 'áxxa kite vura amuppíic papicí'tc tu'íkk^yü-ípràv.

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.

Tcémya;tc 'u'ífti patu'íffa-a'^ak, taxánnahicite vura tavá-tmas.

They grow quickly when they grow, in a little while they are tall ones.

6. Payiθúva kuma'íppa'

(CLASSIFICATION OF PLANTS)

'Íppa', tree. Also any plant, when the plant name is prepounded, as 'ihē'raha'íppa', tobacco plant; mu'tmut'íppa', buttercup plant. Píic, primarily leaf, foliage, is used of any kind of plant, grass, bush, with exception of trees. When applied to trees it is understood to refer to their foliage. From its application to verdure is derived pírick^yünìc, green.

'Ataturá'n'nar, or 'atatura'narappíic, vine.

'Imk'á'n'va, greens of any kind.

'Asaxxé'm, moss or lichen of many kinds.

Xayvî'c, applied to many kinds of mushroom.

Tobacco is classed as píic, although it is called by its specific name, 'ihē'raha', and píic is rarely applied. The compound ērahappíic means tobacco leaves, or when applied to the plant suggestive of contempt. Uncompounded 'íppa' can never be applied to tobacco, but 'ihē'raha'íppa' is the common word for tobacco plant and is sometimes used for 'uh'íppi', tobacco stalk.

7. Payiθúva kuma'ávaha'

(CLASSIFICATION OF FOODS)

Food is classed as follows:

'Arara('a)vahé'cip', lit. best food, applied to salmon and acorn soup regarded as the best food for Indians.

Má'kam kú:k va'ávaha', lit. upslope food, applied to the meat of mammals and birds.

'A's va'ávaha', lit. water food, applied to all kinds of fish.

'Imk'anva'ávaha', lit. greens food, applied to greens of all kinds.

Piric'ávaha', lit. brush food, applied to all kinds of pinole.

'Uxrah'ávaha', lit. berry food, applied to all kinds of pitless berries and to White man fruit.

Tobacco is not classed as food. Neither is it classed as 'án'nav medicine. It is regarded as sui generis in Indian life.

IV. Pahú't pakunkupá'í·fmaθahitihanik pa'ipahahtunvé'etc

(KARUK AGRICULTURE)

1. VaꞤ vura kítc mit pakun'úhθā·mhitihat pehé'raha'

(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'ahíc'h-vahitihat'

HOW THEY USED TO SET FIRE TO THE BRUSH

PánuꞤ kuma'árā·rās 'uꞤmkun mit vura pupiθyúro ravutihaphat', pumit 'ikyútrí·htihàphàt', pufá't vura mit 'uhθā·mhitihaphat', vaꞤ vura kite 'ihé'raha'. VaꞤ mit vura kite kunkupítihat pakun'ahíc·h·vūtitihat papirícric'k yiθθukuk·k, yakúnva 'uꞤm yé'pc 'u'í'fti ako'kfá'ttcaś.

Our kind of people never used to plow, they never used to grub up the ground, they never used to sow anything, except tobacco. All that they used to do was to burn the brush at various places, so that some good things will grow up.

VaꞤ 'uꞤm yé'pc 'u'í'fti pappú·θ, 'irámxiť, kuníppē·ntì 'irám·t.¹ Karu passúřip, passárip umá'í'i takun'á·hkaha'k, 'axak·árinay² xas kuníctū·ktì', vaꞤ 'uꞤm yé'pca', saripyé'pca', tusak-

That way the huckleberry bushes grow up good, the young huckleberry bushes, they call them 'irámxiť. And the hazel bushes, when they burn them off for hazel sticks, they pick them

¹ Any kind of a young berry bush.

² They burn the hazel brush in summer and cut the "sticks" the second summer afterwards.

nivháyã'tchá'. Karu papanyúrar va; ká;ñ kun'áhieri'hvuti', yáñtcipk^yam xas kun'ictu'kti kumapímna'n'ni, 'ahvarákkũ'sra',³ kári papanyúrar kun'ictu'kti'.

Pe'kravapuh'íppa káru patakun'áhku"^u, yakúnva 'u;ñ yé'pe 'u'í'fti pe'krávappu'. Máñninay yí;ñ kun'áhieri'hvüti'.

Há'ri xunyé'pri;k karu kun'áhieri'hvuti', xay piríeri;k pakun'íffike;e paxuntáppañ. Puxútihap kir u'ínk^ya pux^wite, kunxuti xáy 'u'í;ñ pa'íppa'.

Karu há'ri va; mit k^yá;ñ kun'áhieri'hvüti'hàt pi'é'ep, tam-yúr mit kunikyá'ttihať, páttay takunmáha;k 'á'pun paxuntáppañ, xunyé'pri'^k, kun'áhieri'hvüti'hàt mit. Vúra 'u;ñ pu'ahieri'htánmã'htihať. Fã't xás vúra kumá'í'i kun'áhieri'hvuti'.

Karu paká;ñ pe'hé'raha kun'úhãa'mbe'^e, va; káru kun'áhieri'hvüti'. Va; 'u;ñ pavura yá'kícci'¹p paká;ñ 'ik^yukáttay, va; 'u;ñ ta;y 'ámta'^{ap}, pe'k^yukáttay tu'ínk^yáha'^{ak} va; 'u;ñ ta;y pa'ámta;p 'ápun. Va; 'u;ñ yáv 'á'pun pa'ámta'^{ap}, 'iðarip'íkyuka'í'nk^yúram, va; 'u;ñ 'axváhahar po'í'nk^yúti'.

Pimná'ni pakun'áhieri'hvüti papiríeri'^k, pe'vaxrahári; kári, va; kari payã;kpa'áhieri'hva, pic-yávpí'e kari papúvapaðri'. Pa'araramã'kkámmínay pakun'áhieri'hvüti'.

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 rancherías they set the fires.

³ They burn the bear lilies in summer and gather the grass stalks the second summer afterwards.

Vúra 'ihé·raha kítc 'úhōā·mhītì·hànik. Píccì·p va; ká·n takun·'áhic máruk, pimná·n'ni, pimná·nì k'á·n takun·'áhié, 'ikk'úk takun·'áhku"^u. Pukú·sra tó·ntihàp pakun·'áhkō·tti'. Hárivurava vúra pakun·'áhkō·tì', pimná·n'ni. Pavura máruk kunifyúkkùtì', pappicé·tc takúnmā yā·k 'ihe·raho·'amhíram, payá·k tákunma, va; ká·n takun·'áhku; pé·kk'úk.

Karu va; kari patapas'ápsun pamáruk takun·'ívyi·hra'^a, kun·'ipitti va; karu vura kumá·'í'ì pakun·'áhícrìhvutihànik, pa'ápsun va; kunkupé·kk'árahitihànik.

Ká·kum pakuma'íppa va; kari yé·pca patamit 'u'ínk'áha'^{ak}, va; kari yé·pca tò·ppif. Kuna vura ka·kum pakuma'íppa patu'ín·k'áha'^{ak}, vúra tàkō·', pukúkkum va; ká·n yìθ 'í·ftíhàra.⁴ Pafáθ·'ì·p vura pupí·ftíhàrà yìθ, patu·'ínk'áha'^{ak}, pataxxára va'íppa va; 'u·m yì·v yé·pc u'í·fti káru. Xunyé·p karu puyávha·ra, patu·'ínk'áha'^{ak}, va; vura tu'iv pa'íppa'. Patakun·'áhícrì·hvùtì·hà'^{ak}, kunxúti xáy 'u'ín pa'íppa'.

3. Vura ník mit va; kun·'á·pun·mutihat pa'úhic u'íffe'^{ec}.

Nu; vúra pakuma'ára·ras vura pufá·t 'úhic 'ípcárùkthìphànik, ká·t máruk kunifyúkkutihànik. Kuna vura va; kun·'á·pun·mutihànik pa'ára'^r, ho·y vúrava pa'ú·hic po·kyívìcrìhà'^{ak}, va; vúra íkki·tc 'u'íffe'^{ec}, kun·'á·pun·mutihànik vúra va'^a. Kun·'á·pun·mutihànik vura ník pa'úhic ník vura kunsánpì·'θvutihànik pakó·k·á·ttcas.

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 also is what they set fire for, to kill 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.

⁴ Or pí·ftíhàra.

Há'ri 'axmá'yik vura fá'tta:k tákunma va: vura ttay páta-yí'θ, xas su' patakun'ú'pvaku'i. Yané'kva vúra 'u:m tà:y sù'. Há'ri va: ká:n vura muppí'matc tákunma 'akhoiptunve'tcivá'xra' 'á'pun 'iθivθanē'n'súruk. Fá't va: vúra va: páva: kupítihañ, man lat axrâ's. Vura fá'tvava vúra páva: kupítihañ, su' 'iθivθanē'n-súruk usanpí'θvū'ti'.

A. 'A'ikrē'npíkva

Pikváhahirak karu vura vo:kúpha'nik 'Axrâ's, va: kári karu vura vo:kúpha'n'nik, kari kar Iksaré'yavhañik, 'ū'pva'amáyav 'usaráθθūnàtìhàñik, 'usaráθθūnàtìhàñik. 'A'ikrē'n 'u:m Tiera'm 'usá'nsiprē'nik pa'ū'pva'amáyav, mútca:s 'upíkyē'hañik. 'Ūppē'n-tìhàñik pamúttca's: "Xáy fa:t 'ik 'umma pe'ámti pananihrō'ha, pa'ū'pva'amáyav, xáy fa:t 'ik 'ummà pe'ámti'. Vírì va: kumá'í'i pammáruk xàs 'u'á'mtìhàñik, márùk xàs, 'Axrâ's. Va: vur u'ifcì'prinatìhàñik, pakó'kkáninay 'uvúràyvūtìhàñik, va: vura ká:n kite pa'ū'pva'amáyavhiti', paká:n 'uvúrayvutìhàñik.

Karu pá'tta's, 'Iccipcrihamā'm kite 'uta'shíti'. Va: vura ka:n kite 'u'íppanhi'ti', yú'mvānnihite 'u:m vúra purafá'tta'ak. Ka'tim-ř'nk'am 'u:m vura púffa:t 'iθyá-rùkkìrùkàñ. Kúna vúra 'u:m 'apapásti:p kite po'tá:shíti', ko'kkáninay vura kuma'araramá'k-kam. Karukkúkam 'u:m tcavúra yí'v, tcavúra hō'y vári'va vu'ra, 'Iccipcrihakam kú'kkam kite.

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.

(THE STORY ABOUT SUGARLOAF BIRD)

And in the myths Gopher did that same thing; he did it already when he was an Iksareyav yet, he packed 'ū'pva'amáyav [tubers] around; he packed them around. 'A'ikrē'n 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 the 'ū'pva'amáyav, 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 'ū'pva'amáyav, the places where he went.

And the soaproot, only up slope of Ishipishrihak is the 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 rancherias. Upriverward it just runs far, I do not know to where, only on the Ishipishrihak side.

B. 'Iṭyarukpihrivpíkva, pahūt 'ukúphā'n'nik, káruk 'unó-vanik, pa'á'pun uvyíhierihtihanik pamusarah'iyútyut'

(THE STORY ABOUT ACROSS-WATER WIDOWER, HOW HE WENT UP-RIVER DROPPING ACORN BREAD CRUMBS)

'Iṭyarukpíhri:v 'u:m vo'xús-sā'n'nik: "Hó'y 'if páttee:tc nip ké'vierihe'ec. Teími va: vura pe'cké'c kan'áhò'kkin. Káruma kunipítiti ta:y takunífeip. Pe'k-xariya'fáppí'ttea kárúk. Fát'ata xákka:n panupké'vierihe'ec. Teími k'an'áhu". Teími k'an'áppivan.⁵ Káruma na: kár Iksaré'yav." 'Uṭíttí'mtì vūra, páva: kunipítiti', pakó'kaninay tícra'm 'utá'yhiti', viri va: vura kunipítiti 'axyaráva patícra:m pa'ifáppí'ttca'.

Across-water Widower thought: "I do not want to be transformed alone. Let me travel along the river. They say there are many Iksareyav 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 Iksareyav, too." He had heard said that there were flats scattered all over, and that those flats were full of girls.

Ta'íttam va: kite 'upievíttu-nihe:n pamuvíkk'apu'.⁶ Sára kite 'uṭá'nnámnihanik pamuvíkk'apuhak, karu pamu'úhra'am. Kárixas po'áhò'n'nik. Xas vúra vo'áhò'ti', vura vo'árihrā'n'nik. Va: vura kite uxúti': "Hó'y 'ata panimm'áhe'c patícra'm." Viri kó'kkānināy vur upú'nvutihānik po'pú'nvaramhina'ti'. Viri k'ó'kkaninay, po'pú'nvutihānik va: vur ukupa'iféi'p'rināhitihanik pa-kunyé'ep, pakó'kkaninay pamú-ar u'á'mtì', pamusarah'iyútyut pa'á'pun 'uvyíhierihtì'.

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.

Teavura tayi:v u'úm. 'Ax-nay vura xas 'utvá'v'nuk, Xé'pan'íppañ.⁷ Viri pakkárúk utróhvütì'. Yánava vo'kupítiti',⁸

Then he was far along. Then all at once, at Xepanippan, he looked over. He looked upriver direction. Behold they were dig-

⁵ For the Iksareyav maidens that he has heard of.

⁶ From where it was hanging up or tucked in.

⁷ Place on the old trail, upslope of Camp Creek. Patcvanayvatc-ahír am, a New Year ceremony fireplace, is downriverward from this place.

⁸ Or: va: kunkupítiti'. Both s. and the more grammatical dpl. are used in this construction.

'apxantahko'sammúrax pakun-
 ʔú'pvana.ti'. Karixás úxxùs:
 "Na; kár Ixaré'yav. Tcimi
 k^yanimm^yússañ." Uxxus: "Ka-
 ruma va; Papanamnihtíera'^am."
 Karixas kú;k 'u'ú'm pakunʔú'pva-
 na.tihírak. Karixas 'á'tcip⁹ kú;k
 'u'ú'm, as ká;n 'u'ú'm. Xas
 'á'pun 'uθθáric pamuvíkk^yapu'.
 Karixas uxxus: "Tcimi 'á'tcip
 k^yanikrí'crihi'." Xas xákkarar
 'upakávnú'kvānà'^a,¹⁰ pa'ifáppī-t-
 tcá'. Karixás kunnīp: "Hé;,
 canuví'ha'. Hó'y 'Ixaré'yav
 tcaká'haha tu'aramsíp?" Xas
 yíθθ upīp: "Hé; tanutcákkaý."
 Karixas taxánnahite karixas ux-
 xus: "Tcimi k^yan'áhu". Puya
 'if takanateákkaý." Karixas
 'u'áhō'n'nik. Vúra vo'áhō'ti'.

Karixás vo'kupítiti po'áhō'ti',
 pakó'kkaninay 'upú'nvaramhiti',
 viri va;k ó'kkānīnāy vura 'ukrí'e-
 rihti'. Mé'kva pamu'úhra;m
 tu'é'θricùk, karixas tuhér. Kar-
 ixas pamu'ámkīnvà kúna tu'é'θ-
 ricùk. Sára pamu'ámkīnvà-
 hànik. Vura vo'kupítiti po'á-
 hō'ti', va; vura kite ukùpítiti
 pakó'kkaninay 'upú'nvaramhiti
 kó'kkānīnay vùr uhé'ratí'. Karu
 pamussára tù'av. Va; vur uku-
 pítiti, 'ukupá'ifcí'prīnahiti pa-
 xunyé'ep. Viri po'θivicrí'hvuti
 passára po'á'mtì', viri va; uku-
 pá'ifcí'prīnāhiti paxunyé'ep, va;
 pakunipítiti, paxunyé'ep. Yi-
 vúra yuruk karivári tta;y pa-

ging, all of them with new hats on.
 Then he thought: "I am an
 Ixareyav, too. Let me go and
 see them." He thought: "That
 is the Orleans Flat." Then he
 walked over toward where they
 were digging [roots]. Then he
 went to the midst of them. Then
 he got there. Then he laid his
 basketry quiver on the ground.
 Then he thought: "Let me sit
 down in the midst of them."
 Then he put his arms around the
 girls on both sides of him. Then
 they said: "Ugh, we do not like
 you. Where did this so nasty
 Ixareyav come from?" Then
 one of them said: "Ugh, we
 think you are nasty." Then
 after a while he thought: "I
 would better travel. They think
 I am so nasty." Then he traveled
 again. He was traveling.

He was doing that way, travel-
 ing; at all the resting places
 everywhere he would sit down.
 Then he would always take out
 his pipe and smoke. And he
 would take out his lunch, too.
 It was acorn bread, his lunch.
 He did that way when he was
 traveling, all that he did was to
 smoke at all the resting places.
 And he would eat his acorn bread.
 And it was that Tan Oak tree
 came up. When the bread
 dropped in little pieces as he ate
 Tan Oak trees came up, that is
 what they say, Tan Oak. There
 are still lots of Tan Oak tree
 way downriver. Across-wate

⁹ Of the girls who were strung out standing and sitting as they were engaged in digging roots.

¹⁰ As he sat down between two girls.

xunyé'ep. Vura 'u:m kárim uxúti po'áhō'ti 'Iθyarukpíhri'¹¹v. Po'áhō'ti' va; vur uxúti: "Vúra puká; na'ípaho'vicařa. Tamit kanatcákka'^at." Va; múrax vúr uxúti: "Vura puká; na'íp 'ahō'vicàrà, Papanamnihticra'^am, panipnú'ppaha'^ak." Vur utó'xvì.phà'. Va; 'úpā'n'nik 'Iθyarukpíhri'¹¹v: 'Panamnih'asik-távā'nsà vura 'araratcakáyā'n-sàhe'^ec, payá's'ár u'ínnicriha'^ak."¹¹ Va; kunkú'pha pic'itc pakunmah, kó'vúra 'úpas kunyuh-súru'^u,¹² kó'va kuntecákkaý.

Xas 'uθittī'mti 'Aθiθufticra'm¹³ kárutta'y pa'ifáppi'ttèà'. Viri va; ká;n po'vá'ramuti'. "Xá'tik va; kuna ká;n kanatcákkaý." Teavura tayí'v 'u'û'm. Kúkku:m va; ká;n vo'kú'pha', kúkku:m va; ká;n vo'kú'pha', 'axmá'y vura xas 'utvá'vnuč.¹⁴ Yánava súrukam kunic 'uθrí'kva patícra'^am. Va; múrax uxxúti': "Na; kár Iksaré'yač." Kárixas kú:k u'û'm. Karixás uxxus: "Káruma táni'û'm Pa'aθiθufticra'^am." Yánava vura 'àxyàr pa'ifáppi'ttèà'. Karixás ùxxùs: "Teimi k'ú:k kán'û'm'mì." Kárixas kú:k u'û'm. Yá;n vi'mmúsitc 'u'úmmúti'. Táma kó'vúra 'í'n kunímm'ÿ'stì'. Yiθomas upítti': "Na; 'u:m nani-ávanhe'^ec." Xás uxxus: "Na; únupa kitc 'Iksaré'yač."¹⁵ Xas

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 Aθiθufticram 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 down-slope. He just thought: "I am an Iksareyav, too." Then he walked toward there. Then he thought: "I have reached Aθiθufticram." 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, ejecting 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.

ká:n 'ukrí'c. Yí'mmúsíte vur uááric pamuvíkk'apu'. Teavura kúmate;tc pó'kxáramha', xás va; vura ká:n kunikvé'crihvànà^a. Hú' tcimi vúra po'í'ne'e. Teavura xákkarari vura pó'ptúrã'y'vã. Páyk'yukmas upítí': "Na; pay 'ó'k ni'ássive'e." ¹⁶ Viri vo'kú'pha pakunipθimeúru^u, pakun'asícri'hvànà^a. Teavura kúmate;tc ¹⁷ hú't va; vura tu'ín 'Iθyarukpíhri'^v, kunic tó'kúhã'. Nikík tó'xus kiri níkví'thã'. Va; kíte xús 'u'íruvó'ti Panamnih-tíca^am. Va; kíte uxxúti': "Kiri nipvá'ram." Ka;n 'u; m yã:n vur usúppã'híti'. Xas 'úpē'nvana'^a: "Tánipvá'ram. Na; nixxúti na; vura nani'ífra; m ni'í'pmé'e." Ta'ittam pamuvíkk'ap upé'tteipre'he'en, to'pvã'ram. Viri pas-sáru kú;k 'upθítí'm'mã. Viri pakú;k 'upθítí'm'mã. ¹⁸ Va; kite po'xáxànã'ti', pakun'ívuntí'. "Na; vúra tanipvá'ram." Kite uxxúti': "Na; vúra tanipvá'ram." Va; kite kunipítí': "'Í, nanu'ávan to'pvã'ram," pakun'ívuntí'.

Ta'ittam kúkku; m vura vo-'íppaho'he'en pamitv o'áho'ot. Kúkku; m vura varíhu; m u'íppahu^u. Vura hú'tva tu'ín. Vura tó'kkúha', po'áhó'ti'.

Teavura yí;v tu'í'pma', yí;v tu'í'pma'. Teavura tcim 'u'í'p-

Ikkxareyav." 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

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.

mé'c Panamnihtíera'am, xas ux-
xus: "Tcimi 'ó'k tanikrí'crihi',
tcimi kʷanihé'én. 'Íckʷi vúra va;
ká:n ni'íppàhō'víc. Tcimi kʷani-
hé'én." Karixas uhé'er. Xas ux-
xus: "'Ú:θ vári vura ni'íppàhō'-
víc.¹⁹ Xas po pihé'rahar, "Tcimi
kʷan'íppahu"^u. Nani 'ífra:m vura
ni'í'pmé'c." Viri pamá'ka pay
ukú'pha'.²⁰ Yánava vúra va;
kun'ú'pvana'ti'. Viri paxánna-
hicite uhyárihié. Karuma 'íp
uxússa'at: "Vura 'ícki ni'íppàhō'-
víc." Viri taxánnahicite vura
kunic tuyúnyū'nhà'. Mu'ávah-
kam xas kunic pakun'úvri'n-
nàti', pakunpakúri'hvùti', pak-
un'ú'pvana'ti'.

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 river-
ward 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 dig-
ging. 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 i 'a,
'I nani'ávan,
Tó'kpárihruṣ,
'Iṭyarukpíhri'¹v.

Song by the Orleans maidens

'I i i i 'a,
Oh, my husband,
Is walking downriver,
Across-water Widower.

'Uxxus: "Na: vúra nani-
'ífra:m ni'í'pmé'c, na: vura pu-
má'ka né'tríppā'tihè'càrà. Táhi-
nupa puná'í'pmàrà." Vura tó'x-
rárati kíte. "Xá'tik nipara-
tánmā'hpà'," va: vura kíte ùxxùs.
Karixas 'uparatánmā'hpà'. Pap-
píric tu'axaytcákkíé.²¹ Tu'úm-
tcū'nkiv.²² Sá'mvánnihic xas

He thought: "I am going back
to where I was raised, I am not
going to look upslope back of the
flat. I can not get back home."
He was just crying. "Let me
turn back," was all he thought.
Then he turned back. He grasp-
ed the brush. He pulled it out.
He fell back downslope. Then

¹⁹ Am going to skirt the flat on its outer or riverward side so as to avoid the supercilious girls.

²⁰ Viri pamá'k utríppā'ti', looked upslope back of the flat, is omitted, but understood, here.

²¹ To keep himself progressing upslope when he felt his sudden weak spell.

²² 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.

tupikyívic. Karixás uxxus: "Na; mit vura takanateákka;t 'ó'ok." Ká;n 'u;m yú'nnúkamite po'pík-fū'krà'^a, vura tapu'ahó'tihara kunic. 'Apsí; karu vura to'mfira-hina'^a.

Xas ká;n u'í'pma'.²³ Vura va; kunpakúri'hvütì pa'ifáppì'tca'. Xás yíθθa pámitva 'ín kun-teákka'^{at}, yímmúsitc yá;n u'íp-pàhō'tì', tamó'kfū'kkirà'^a. Xas uppî'p: "'Í, nani'ávan ti'ippak. Káruma mit na; va; nixússa'^{at}: 'Xá;t hó'y variva 'í'u'm, va; vura 'íppake'^c.'" Xas 'Iθya-rukpíhri;v uppî'p: "Tcám, na; vura 'i;m xákka;n nupké'vicri-he'^c." Viri 'u;m va; 'Iθyaruk-píhri;v 'u;m vo'kúphā'n'nik. Xas úpā'n'nik: "Yá's'áara hinupa vo-kuphé'^c. 'Asiktáva;n tutapkú'p paha'^{ak}, 'uxxussé'^c, 'táni'^v, 'Yá's'áara."

4. Kúna vúra mit puhári 'úhic 'ipcá'nmútihaphat

Purafát vúra káru kuma'úhic 'uθá'mhítihaphañik, vura 'ihē'raha'úhic kite kunikyá'ttihanik. Purafát vura karu kuma'úhic 'ínnák tá'yhitihanik, vur 'ihē'raha kite, 'ihē'raha'úhic vúra kite.

'Iθríhar karu vura pu'í'nnák tá'yhitihanik. Paxi'ttítcas kite 'u;mkun vura tav²⁴ kun'ikyá'ttihanik, kunví'ktihanik pe'θríhar 'ā'nmū'^{uk}, 'aksanváhič, kar 'ax-pahé'kníkiñate, karu tiv'axnu-kuxnúkkuhič, xas va; yúppin

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.

takunpú'hkiñ. Pe'θríhar káru kunpaθra'mvúti'hvâ²⁵ paye ripáxvú'hsà', 'iθasúppa: kunpaθra'mvúti'hvâ', karu ká'kkum 'u:mkun kuntávti'hva yúppiñ. Pu'impú'tctíhara 'iθasúpa'^a. Takunpitcakúva'^an, paye ripáxvú'hsa'.

5. Pahú't pakunkupíttihanik xá: s vura kunic 'ixáyx^yá:yti haphañik

Va: vura kite pumitkupíttihaphañ, pumit 'ikxáyx^yá:yti haphañ, va: takunpí:p: Va: vura pa'am-tápyu:x nik yav.

Kuna va: vura ni kun?á:punmutihañik, pamukunvó'hmũ'uk^{25a} va: ká:n ta:y 'u'í'fti', paká:n hitiha:ñ kun?ú'pvutiha:k patayí'θ, va: ká:n yá'ntcip ta:y 'u'í'fti', paká:n kun?ú'pvutiha'^ak. Va: kunippítti' pakun?ú'pvutiha:k patayí'θ, va: yá'ntcip kúkku:m tà:y 'u'í'fti'. Ta:y tú'ppitcas²⁶ 'u'í'fti su:, va: mup-pí'mateite patayí'θ.

Va: vura ni kun?á:punmutihani k'yá:u, va: 'u:m yav pappíric 'ávahkam kuniθyúruθθunatiha'^ak, patakunpúhθá'mpimaraha'^ak.²⁷

Va: vura ni k'yá:ru kun?á:punmutihañik, va: 'u:m yav pappíric kunvítri'ptiha'^ak. 'Áffe'r takunvítri:p, va: 'u:m pukúkku:m pí'f-tihara, páva: kunínni'ctiha'^ak, páyu:x 'ux^wé'ttcíthiti'.

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 cacomites all the time, with their digging sticks^{25a} 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.

^{25a} For illustration of vó'h, digging sticks, see Pl. 11, a.

²⁶ These tiny "potatoes" are called by the special name xavin?áfri'¹.

²⁷ See p. 9.

6. Va: vura kite pakunmáhara-tihañik Pe'kxaré'yavsa' (JUST FOLLOWING THE IKXA-REYAVS)

Kó·vúra va: kunkupíttihañik, pahú·t Pe'kxaré'yav kunkupít-tihañik, va: kunkupítí', xas páva: pakun'á·mtihañik Pe'k-xaré'yá·v, víri va: kite pakun-á·mtí'. Va: kiníppē·rañik: "Vé·k páy k'v'u'á·mtihē'c." Pa'kxaré-yav 'á·ma kun'á·mtihañik, xú:n kunpáttatihañik, 'á·ma xákka:n xū'n. Karu pufítē·ñi·c kun'á·mti-hañik.²⁸ Va: vura pakunfúhī·c-tihañik, Pe'kxaré'yav 'axakyá·-nite vura kun'íppamtihañik, va: vura kite pakunkupíttihañik. Pa'apxantí·tc pakunivyíhukañik, xas va: kuníppā·n'nik: "Kē·mic pakun'ámí', ke·mica'ávaha', 'i-θivθanē·ntaniha'ávaha'." 'Átcíp-han vura va'árā·rās va: kite papiccí·tc kun'ávanik pa'apxan-tí·tc'ávaha'. Viri pakunvíctar vura kunvíctar, purá:n kuníppē·r: "Vúra 'u:m 'amá'yav." Xas takunpī·p: "Ník'at vúra 'u:m pu'í·mtíha·ra, na: táni'av, passá·ra. Xas va: kó·vúra papihní·ttē·tcās karu paké·vni·kkitcas xára xas kun'ávanik. Nu: ta'ifutē·tí·mitcas páva: nu'á·punmuti páva: Pe'k-xaré'yav pakunkupíttihañik, va: pakun'á·mtihañik, pámitva va: kiníppē·ntihat pananútā·t 'í'n. Viri va: vúra nu: káru va: tapu-kin'á·mtiha·ra, pámitva kiníppē·-rat: "Ve· ku'á·mtíhe'c." Hú·t-hē·c pananu'íffuθ va'íffapuhsa'.

All did the same, the way that the Iksareyavs used to do. And what the Iksareyavs ate, that was all that they ate. They told them: "Ye must eat this kind." The Iksareyavs ate salmon, they spooned acorn soup, salmon along with acorn soup. And they ate deer meat. And they claimed that the Iksareyavs 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-come-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 Iksareyavs 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?

²⁸ In the New Year's ceremony there is little mention of deer meat in the ritual, but many observances regarding salmon and acorn soup.

7. Pahút kunkupamáhahanik
pehé'raha'

(ORIGIN OF TOBACCO)

Vúra va; Pe'kxaré'yav kuníp-pā'n'nik. Va; vura pappíric kunipcamkírē'n'nik, kó'vura va; fa;t pappíric, pananuppíric. Kó'vúra va; pappíric kuníppā'nik 'ánnavhe'ec. Vírí va; pakuníppa'n'nik: "Va; Payás'sára kunínakkírít-tihè'ec."

The Ikkxareyavs 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."

Xas va; pe'hé'raha', yíθa Pe'kxaré'yav 'astí;p 'upíppátcihanik sah'ihé'raha'. "Kúna vúra Yá's'ára púva 'ihē'rātihe'ca'a, pasah'ihé'raha'." Xas kúkkum yíθ 'upíppátcihanik tapas'ihé'raha'. "Yá's'ára páy 'u;m vúra va; pay 'uhé'rātihe'ec, pe'hé'raha'yé'pca' Yá's'ára 'u;m va; pay 'u'uhθa'mhítihe'ec, pamuhé'raha'. Yá's'ára mummá'kkam 'u'úh-θā'mhítihe'ec, pamuhé'raha'. Yakún va; 'u;m 'ikpíhanhe'ec. Yá's'ára 'u;m 'u'uhθā'mhítihè'c pamuhé'raha'. Yakún va; Tú'y-cip 'upákkíhtihè'c pamuhé'raha'." Va; kuníppa'n'nik Pe'kxaré'yav. Yakún ká'kkum Tú'y-cip kunpárihicihanik, Pe'kxaré'yav.

Then tobacco, one Ikkxareyav 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 Ikkxareyavs. Behold, some of them became mountains, the Ikkxareyavs did.

Vírí va; kumá'i'i pe'hé'raha' kun'úhθā'mhíti', yakún 'u;mkun Pe'kxaré'yav kunpíppátcihanik, Pe'hé'raha'.

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

8. Paká;n kuma'á'pun va; mi
tákkunxus va; ká;n panu'úh-
θā'mhe'ec(THE KIND OF PLACE CHOSEN FOR
PLANTING TOBACCO UPSLOPE)

Pé'kk'úka'ínk'úram va; yé'p-cé'cip 'u'í'fti. Tienámmihite 'u;m vúra pu'uhθā'mhítihaþ. Máruk 'ipútri;k xas pakunúhθā'mhíti'.

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.

Xunyé.pri:k 'ipútri:k takun'úh-hə́'mhà'. Pu'ippahasúrukhá'ra, 'ipahapí'm vúra, pe'mteaxah 'úk'v'v'áti', vā:k ká:n pakun'úh-hə́'mhiti'. Piri:ri:k 'u:m vura pu'uhə́'mhitihaþ. Pe'kk'uka-'ínk'úram va:k ká:n payé'pe 'u'í'fti, 'a' vār u'í'fti' tíriheca pamuppíric víri va:k pe'hé'raha'.

9. Pakuma'ára:r pehé'raha 'u'úh-hə́'mhitihañik

Vura pukó'vúra pa'ára:r 'uhə́'mhitihaþ pehé'raha'. Vúra teí'mite 'u:mkun pa'uhə́'mhiti-hansa'. Payíθakan kuma'íθivθā'n-nā'n vura teí'mite vura 'u:mkun pa'uhə́'mhitihaþ'. Pa'í'nná'k pa'a'varih'ávansa va:k pa'úhə́'mhitihaþ pehé'raha'. Vura pe'hé'raha takun'úhə́'mharaha'a'k, vura 'u:m po'kara'é'θi'htihàþ, mah'í'tnihaþ vura patuvá'ram, 'avíppuþ, pu 'akára vura 'á'púnmutihaþ. Vura 'u:m kó'vúra yiθukkánva pakun'úhə́'mhina'ti pá'a'r. Páy k'v'u káru 'u:m vura yiθuk mu'úhə́'m. Vúra pu'áxxak yítca:te 'uhə́'mhitihaþ. Máruk pamukunpakkuhí'ram, pamukunmáruk, va:k ká:n pakun'úhə́'mhiti pe'hé'raha'. Pamukún'u'p, pamukun'íθiv-θā'nné'n, va:k ká:n pakun'úhə́'mhiti', vúra 'u:m puyíθuk uhə́'mhitihaþ peθ'ára:n'íθivθā'nné'n.

10. Puyíttekanite hitíha:n 'uh-hə́'mhitihaþañik

Pú va:k ká:n hitíha:n 'uhə́'mhitihaþ, há'ri yiθukkánva kun-púhə́'mpùti', yiθukkánva kunpik-yá'tti pa'uhə́'mhí'ram.

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. Há'ri 'umúk'í'fk'ar pakun- (SOMETIMES THEY USED TO SOW
 'úhθā'mhitihānik NEAR THE HOUSES)

Karu há'ri mit vúra 'iv'í'h-
 k'am kun'úhθā'mhitihāt. 'Iv-
 p'í'm'mate, 'ikmaháteraꞤm pí-
 mate mit k'ár ù'í'ftíhāt. Tapā'n-
 pay nakienakic²⁹ 'i'n mit kuntà-
 v'arattihāt, kári mit kunkó'hat
 pa'í'hk'am kun'úhθā'mti'. Mi
 takunp'ip: "Xáy k'uxáptcákkic
 pe'hé'raha'."

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. KakumniꞤk vaꞤ káꞤn 'uhθa'mhírāmhānik

(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
 owned by and belonged to 'Asó'so' (Whitey), and Vakirá'yav, his
 younger brother, both of Káttiphírāk rancheria (site of Mrs. Nellie
 Ruben's present home, just upriver from Hillman's). These men
 were Katiphira'árā'rās.

The plot at the site of Mrs. Phoebe Maddux's house at 'Asaθu-
 in'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 'Uhrí'v, alias
 Imkiya'a'k (Old Muggins) and Ma'yê'e (Rudnick), his son-in-law,
 of Tc'ín'nate, the large rancheria at the foot of the hill there. They
 were Tcinate'árā'rās.

'Āpsu'un, Old Snake, a resident of Ishipishrihak, had his tobacco
 plot at the big tanbark oak flat called Na'mkírík, upslope of the deer
 rock that lies upslope of Ishipishrihak. 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. 'Āpsu'un even had a sweathouse at Na'mkírík,
 which he used when camping there.

²⁹ Or nakic.

13. Tá'yhánik vura pehé'raha
'iknivnampí'm'mate pehé'raha-
piftanmáhapu tá'yhánik vura
'arári'k.

Ta₂y mit vur u'ifpí'θvūtihàt
'ikrivram'í'k'am, pehé'raha', kuna
vura púva₂ mit 'ihrú'vtíhapha',
pa'ú'mukite vehé'raha', papíffa-
puhsa'.

14. 'Ikmahatcnapí'mate karu
vura 'upí'ftihanik 'iftanmáha-
puhsahañik

'Ikmahatcrampí'mate há'r
u'í'fti', karu há'r ikmahátcrá₂m
'ávahkam. Paká₂n tu'íffaha₂k
pí'm'mate va₂ 'u₂m vura kun-
'á'tcitchiti', kunxuti yé'pca', θúk-
kink^yunic puxx^wíte pamússa'^an,
va₂ 'u₂m ká₂n 'ikxaramkúnic
páyu'^x, 'ikmahatcrampí'm'mate,
va₂ 'u₂m vura kuníctú'kti'.

15. 'Ahtú'y k^yaru vur upí'fti-
hanik papíffapu'

'Ahtú'y³⁰ mit k^yaru vura ta₂y
'u'í'ftiha₂f. Va₂ ká₂n pa'ámta₂p
karu kuniyvé'cri'hvuti'. Vura
'u₂m puyávha₂ra, puva₂ 'ihé'ra-
ti-hap takuniptáy'va, 'áhupmũ'
kun'ákkō'tti'. Puxútihap kiri
va₂ nuhē'^r, kun'á'yti', pu'á'pún-
mutihap vura hō'yva pa'úhic
'u'aramsí'prívti'.

16. 'Axviθinníhak karu vura
'u'í'ftihanik há'ri

'Axviθinníhak tápa₂n há'r u'í'fti-
ti'.³¹ Nu₂ vúra puva₂kinxúti-

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 ash
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 graveyards
sometimes, too. We do not want

³⁰ The 'ahtú'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.

³¹ For association of the tobacco plant with graves compare
"Tobacco plant grew from grave of old woman who had stolen

nara kir u'if 'axviθinníhak 'ihé-
raha'. Nu: púva nanúyá'ha-
nara,³² pa'axviθinníhak 'u'íffa-
ha'ak. 'Áhùpmú'k takunitví-
ci'p³³ pa va: ká:n tu'íffaha'ak.
Va: kuníppē'nti ké'mic, ke'mi-
ca'ihé'raha', puyahare'hé'raha'.
Takunpi'p ké'mic pa'axviθinní-
hak 'u'í'ftiha'ak pe'hé'raha'. Va:
vura 'u:m pu'ihé'ratihap̄. Si:t
in kú: kunsánmō'ttì pa'úhic
kunxúti'. 'U:mkun vura pu'ax-
viθinníhak vúrà'yvúthap̄. Pax-
viθinih'ú'mukitc takun'ú.maha'ak
va: tápa:n kari takunpá'tvar
áruk 'ick'yé'c.

7. Há'ri vura máru kunikyá'tti-
hanik papíffapu'

Paxuntápan 'u'íffiktiha:k na-
ihk'yū'smít, va: ká:n há'r ihé'ra
nit 'ústū'ktihát, pahó'yva tó'm-
náha'ak, mit 'usánmō'ttihat pa-
lukrívra'am. Mit 'usuváxrā'h-
hát.

Pehe'rahapíffapu pe'krivram-
ím 'u'í'ftiha'ak, va: 'u:m vura
u'ikyá'ttihak̄.

8. Paká:n mi takun'úhθā'mhiti-
hirak, va: ká:n 'upíftánmā'hti
kari.

Payém vura va: ká:n kar
'í'fti', pataxaravé'tta ká:n kun-
ihθā'mhitiha'nik, xá:t káru vura
uyrakitaharahárinay vé'ttak mit
unkō'hat paká:n kun'úhθā'mhi-

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.

The volunteer tobacco growing
about the rancheria they do not
pick.

(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.

â-âk's blood," Russell, Frank, the Pima Indians, Twenty-sixth
ann. Rept. Bur. Amer. Ethn., Washington, 1908, p. 248. "It is be-
lieved that an enemy's death may be caused by giving him tobacco
plants growing on a grave." Goddard, Life and Culture of the
Yupa, Univ. of Cal. Pubs. on Arch. and Ethn., vol. 1, 1903, p. 37.

³² Or Púva yá'hahara, that is not right.

³³ Or takun'ákku'u.

Páva_ː ká_ːn tu'ínváha'^ak, pá-
mitva 'ihē·raha'uhθamhírahā-
ník, va_ː karu vura kumaté·cítē
kite upí·tí k'á·n, xá_ːt va_ː ká_ːn
'ú'í.nvā'. Pa'úhic 'ata vura
pu'ínk'útiha·ra. 'Ata vúra 'iθivθa-
nē·nsúruk 'ukríttuv, kuθ³⁴ papu-
'ínkútiha·ra. 'Uppí·tí k'á_ːn
kúkku_ːm vúra pataxxára vé·ttak
paká_ːn kun'úhθā·mhítihāník.

And when it burns over at the
former planting plots, it just
grows up all the more again too
even though it burns over. I
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.

³⁴ Or kumá'í'i.

Pahú't pakupa'úhθā'mhahitihanik, karu pakunkupe'ctúkkahitihanik pehé'raha'

(HOW THEY USED TO SOW AND HARVEST TOBACCO)

1. Pa'ó'k 'iθivθanē'nʔa'tcip vakusrahíθvuý

(THE KARUK CALENDAR)

The Karuk háriñay, or year, had 13 moons. Va: 'iθahárinay tráhyar karu kuyrákkū'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 'Itáhàràhàn, Karuk Va('irá)kkū'sra'; 'Itáhàràhàn, 'Irákkū'srà'; 'Itaharahánkū'sra', Karuk Va('irá)kkū'srà'; 'Itaharahánkū'srà', 'Irákkū'srà', 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. *'Itráhyar karu Yíθθā'hañ, eleventh moon, would for example be so awkward that it would never be applied. Nanuhárinay tu'ú'm, our [new] year has arrived, and similar expressions, are used of the starting of the new year ceremonies. Ideas of refixing 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 year 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 -hañ 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 Yũm Va('irá)kkũ'srà', mg. somewhat downriver (new year ceremony) moon (to distinguish from *Yũru Vákkũ'srà', 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 Vákkũ'srà', 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 'Itró'pahañ and 'Ikrívkiha'²n, respectively.

1. (a) 'Ók Va('irá)kkũ'srà', mg. here moon (of the 'írahiv, new year ceremony), so called because the Katimin and Orleans new year ceremonies began 10 days before this moon disappears, and lasted 10 or 20 days. (b) Nanu('irá)kkũ'srà', mg. our moon (of the 'írahiv new year ceremony). "September."

2. (a) Ná'ssē'ep, no mg. (b) Ná'sé'pk'ũ'srà', adding -kũ'srà' moon. "October."

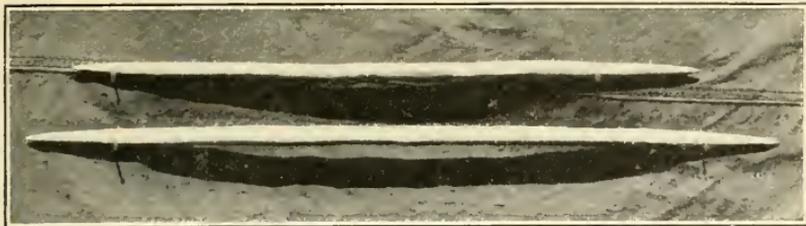
3. (a) Pakuhákkũ'srà', mg. acorn-gathering moon. They stayed out formerly about a month gathering acorns. (b) Pá'kkuhiv acorn-gathering time, is sometimes used synonymous with the name of the moon. "November."

4. (a) Yiθā'hañ, mg. first moon. (b) Yiθa'hánkũ'srà', adding -kũ'srà', moon. (c) Kusrahké'em, mg. bad moon, called because of its stormy weather. (d) Kusrahké'mkũ'sra', adding -kũ'srà', moon. "December." This is the month in which the sun enters for 30 days inside the "kusriv." In this month men run about at night when the moon is not shining, bathe, pronounce Kitaxríhañ formulae, and thus obtain luck and strength.

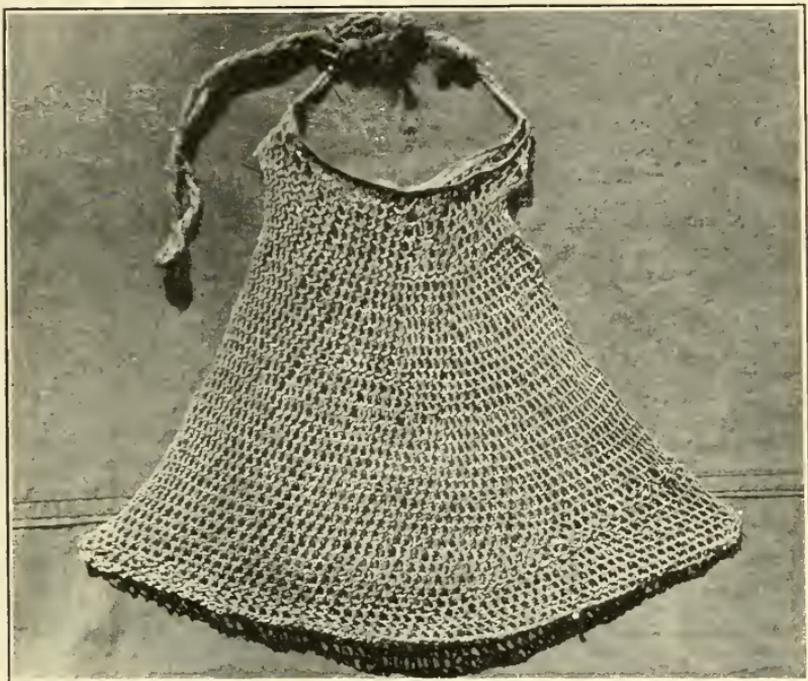
5. (a) 'Áxxakhañ, mg. second moon. (b) 'Axakhánkũ'srà', adding -kũ'srà', moon. "January."

6. (a) Kuyrá'khañ, mg. third moon. (b) Kuyrakhánkũ'srà' adding -kũ'sra', moon. Also loosely identified with "January."

7. (a) Pi'θváhañ, mg. fourth moon. (b) Piθvahánkũ'srà', adding -kũ'sra', moon. Tcanimansupá'hákkā'²m, Chinaman big day, for



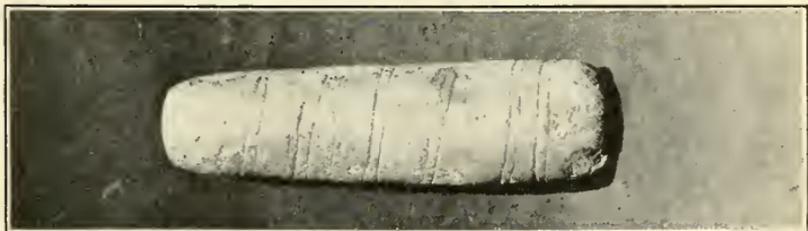
a. Digging sticks



b. Woven bag in which picked tobacco is carried home



c. Disk seats



d. Stem-tobacco pestle



BLIND F. OF PICKED TOBACCO LEAVES TIED IN DOUGLASS EIB TWIGS AND THEN IN BRACKEN LEAVES PREPARATORY TO CARRYING

merly coccelebrated by some of the Karuk at Orleans and other Chinese contact places, falls in this moon. "February."

8. (a) 'Itró'ppāhān, mg. fifth moon. (b) 'Itrō'pahānkū'sra', adding -kū'sra'. "March."

9. (a) 'Ikrívkiha'^an, mg. sixth moon. (b) 'Ikrivkihá'nkū'srà', adding -kū'sra', moon. (c) 'Ame'kyā'rámkū'srà', mg. Amekyaram moon, so called because the spring salmon ceremony of Amekyaram begins at the new moon of this month. (d) 'Iruravahívk'ū'srà', mg. moon of the 'írurāvāhív, spring salmon ceremony. "April."

10. (a) Xakinívkíha'^an, mg. seventh moon. (b) Xakinivkihá'nkū'srà', adding -kū'srà', moon. "May."

11. (a) Kuyrakinívkíha'^an, mg. eighth moon. (b) Kuyrakinivkihá'nkū'srà', adding -kū'srà', moon. "June."

12. (a) 'Itrō'paticā'mnīhān, mg. ninth moon. (b) 'Itrō'paticā'mnīhā'nkū'srà', adding -kū'srà', moon. (c) 'Ahvarákkū'srà', mg. moon of the 'áhavārahív, special name of the jump dance held at Amekyaram starting at new moon of this month and lasting 10 days. "July."

13. (a) 'Itáhārāhān, mg. tenth moon. (b) 'Itaharahānkū'srà', adding -kū'srà', moon. (c) Karuk Va('irá)kkū'srà', mg. upriver moon (of the 'írahív, 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) 'Irákkū'srà', mg. new year ceremony moon, used when it is understood which one is designated.

2. Pakumákū'sra pakun'úhthā'm-hiti karu pakumákū'sra pakun'ictū'kti' (SEASONAL INFORMATION AS TO SOWING AND HARVESTING)

Xáttikrūpmā pakun'úhthā'm-hiti pe'hé'raha', 'Itrō'ppahan pakun'úthra'mhiti', kunxuti kiri va; múk'u'á'sha paxatikrupmapáθri', kiri tce'te 'u'ú'nnúprav kunxuti'. Vura va; ká;n 'uvarári'hva taθuvíkk'ak, pa'úhié, 'axmay ik vúra tapurafátta'^ak, hínupa takun'úhthā'mhē'^en.¹ Papinictunvé'ttas tu'ífē'p, va; kári pakun'úhthā'm-hiti'. Va; kari pakun'úhthā'mhiti pe'kmahátera'm taha; k pafatavé'na'^an, 'ikriripan'ikmahátera'^am.

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 fatavennan is in the sweathouse, in the Amekyaram sweathouse.

¹ Or takun'úhthā'mhahe'^en.

Patakun'úhθā'mha'^ak, vúra
'u:m tcé'tc 'u'í'fti', 'itahasúppa:
va: kari vura tu'íkk^yúrúprá'v.

Pámitva passárip nústū'ktihaf,
'Ikriykiha:n patcim usírē'caha:k
pakkú'sra', mit nummá'htihat
pe'hē'raha' tu'if, va: kari mit
panumá'htihat, passárip nús-
tū'ktihā'^ak.

'Ievit k^yō· ta'á? 'Ahvarákkū'srà
to'sí'ntihafc.

Va: ká:n vura hō'yva Karuk
Vákkū'srà papiccí'tc kuníctū'kti
pehē'rahássa'^an, kunikfiθsúro'ti',
'áffivk^yam kun'arávū'kti'. Kun-
xúti xay 'uváxra pamússa'^an. Pa-
kári kari θúkkìnkūnìc pamúss'^an,
va: kari pakunictu'kti', va: 'u:m
'ikpíhanhe:c pehē'raha'. Pakáruk
Vákkū'sra va: kari vura tó·θríha'
karu va: kári tayé'pca pamup-
pífic.

Xas takunpikrú'nti', kunpimu-
sánkō'tti', xas va: kúkku:m
ik vura takunpíctuk. Pavúra
hút'va kō· kari yé'pcaha:k pa-
mússa'^an, vura va: kuníctukán-
kō'tti'.

Xas takunpikrú'nti xā't ik
'ukké'citcasaha pehē'rahássa:n
'íppankam, va: 'u:m payé'pca
'íppankam 'u:m paxváhahas
pehē'rahássa'^an. Xas 'ō·k Vak-
kū'sra va: kári k^yukku:m takun-
píctuk. Karixas vura patakun-
kō'ha' pavura tó'mtúpfiþ, tó'm-
vaý, 'ō·k Vákkū'sra va: kári
takunkō'ha'.

Xas pínmar xas takuníkyav
pa'úhič. Kári vura 'akká'y vú-
rava tó'kyav, há'ri vura pukó·
vura 'ictúkfi'ptihap, tapúfa't kari

When they sow it, it comes up
quickly; in 10 days it grows
pricks up.

When we used to gather haze
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 to-
bacco 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 cere-
mony they gather the seeds.
That is when anybody picks it,
sometimes they [the owners] do

² I. e., they pull them off from the stem in downward direction as they pick them.

payé'pca'. Payé'pca kó'vúra
takunikyá'ffip.

Xas Na'ssé'p 'icá'ppí'ttite va;
kari vura hitiha;n 'upáθrī'hti'.
Va; kari mupicci;p takunpikya-
rúffip pehé'raha', pa'uhíppi k'áru
vura, káru vura pa'úhié.

3. Pahú't kunkupa'úhθā'mhiti'

Pehé'raha takun'úhθā'mha'^{ak},
va; ká;n takunsá'nma pa'uhic-
'ippa'. Va; vura ti'kmú;k kun-
pákkā'ti', pa'uhic'ippa'. Kárixas
kunkitnusutnússuti',^{2a} patakun-
'úhθā'mha'^{ak}, takunmútpī'θva
pa'amtápnihitc.

4. 'Ihē'raha'úhθā'mhar'

Pe'hē'raha pakun'úhθā'mhiti'
viri va; kunvé'nafípk'ō'ti pa'úhié,
takunpī'p: "Hú'kka hìnùpà 'i;m,
ō'k 'Iθivθanē'n'à'tcíp Ve'kxaré-
vav. 'I;m va; pay mihē'raha
úhθā'mhāràhànik. Viri na'f'n
nu'á'pūnmùti'." 'Viri páy nanu-
ávahkam 'i'ifrúppànè;c pe'iffa-
na'^{ak}, 'i;m vé'ppā'n'nik. 'Yá's
ára va; páy 'u'úhθā'mhāràti-
nè'^c, ta'f'n ná'ā'pūnmàhà'^{ak},"³

5. Pahú't pakunkupé'vrarakku- rihmaθahiti pa'úhié

Patakunipmútpī'θvamaraha;k
pa'úhié, xas piric⁴ takun'áppiv,
kas va; 'ávahkam takuniθyúruθ-
oun pappíric, va; 'u;m pa'úhié
yúxsúruk 'uvráràkkūrihe'^c.

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.

(SOWING)

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.

(TOBACCO SOWING FORMULA)

When they plant tobacco they
talk to the seed, saying: "Where
art thou, Ikkxareyav 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.'"

(HARROWING THE TOBACCO SEED IN)

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

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

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

⁴ Any kind of bush is used, the first loose one they see.

Karu há·ri 'ávahkam takuntát-tuyeur kite píricmū^uk. 'Á·pun takuntatuytáttuy pa'ípa ká:n kun'úhthā'mhāt. Xé·teitcnihič, 'amtápnihitc, pamitva ká:n 'íkk^yú kun'áhko't.

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.

6. Pahú·t kunkupavitríppahiti'

(WEEDING)

Xas va: vura kunpimusánkōtti tcé·myáteva'. Kunvítrī·pti payíθ kumáppirič, xay vo'ífcař. Vúra pu'íkxáyxā·ytihàp, kunvítrī·pti vúra kite.

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.

Va: 'u:m ká:n púttā·y 'íftihara papinictunvé'^{etc}, paká:n pé·kk^yú kun'áhkō·ttihañik. Va·vura kite pakatássiþ,⁵ xá:t karu vura hú'tva kō· kun'áhkū^u, va: vura 'u'ífti pakatássiþ.

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.

7. Pahú·t 'ukupa'íffahiti'

(HOW IT GROWS)

Há·ri puyáv kupay'íffàhìtihařa. Pakunic 'iváxra pe'hé·raha'íppa', kari tákūpī·p: "Pu·yé·pcahe·cara pe'hé·raha', sárip k^yùnīc tu'ífxa·nahsī·pnīnāte."⁶ Pakupatákkā·msà tu'íffaha'^ak, va: pakun·xúti yé·pca', tcé·myā·tc 'úti·khī·nā·ti'.⁷ Xas kunipítiti': "Va: pehē·raha yé·pcahe'^ec. Kunic 'aptíkk^yārāh'^ec, tá·yhé·c pamús·sa'^an. Va: pe'hé·raha yé·pcahe'^ec," kunipítiti', patákūnmā·hā:k kupatákkā·msa'.

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.

⁵ The kind of fern used for wiping off eels.

⁶ An old expression.

⁷ 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: Passárip 'u:m va: pataptí·kk^yārāsha'^ak, tapúvè·ctū·ktihař, the hazel sticks, when they get branchy, they no longer pick.

Pahú't 'í'n kunpí'kk'árati há'ri (TOBACCO SOMETIMES KILLED BY
'aθí'kmú'uk THE COLD)

Há'ri vā; takunpî'p: "Aθik
'í'n takunpí'kk'ar nanihē.raha',
upímxánkúrihva'." Tupímx'ar,
upimx'ankúrihva pananihē-
aha', 'aθik'í'n takunpí'kk'ar,
u'm vura va; tapupí'frúprava'a,
u'í vúra.

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.

9. Pahú't kunkupé'ctúkkahiti
pamússa'an

(PICKING THE LEAVES)

'Áffi vari papícci'p 'u'í'fti pap-
íric tírihca', Kunímmyū'sti vura
akári kunictúkke'ec.⁸ Pató'm-
up 'afiv'ávahkam pappíric, xas
ícci'p va; kári takuníctuk.
Takunímmyū'sti vúra. Karuk
ákkū'srà va; kári papicé'ic
kuníctū'kti'. 'Afiv'ávahkam va;
kuníctū'kti' papirictírihca', pe'hē-
ahássa'an. 'Afiv'ávahkam taku-
nictúksúru', takunikfiθūnni'h-
vā'. 'Íppan 'u'm vura pu'áf-
ictiha'p. Po'kké'cicasha'ak xas
kunictúkke'ec.

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.

Xas kunikrū'nti xá't i k'ú'kku'm
cé'cicas pappíric. Xasik'ú'kku'm
kunpictúkke'ec, pe'hē'rahássa'an.
Vura há'ri vúrava pato'kké'cí-
casha pamússa'an, 'a' kunictúk-
surā'ti'. Xas kú'kku'm 'Ó'k Vák-
kū'srà', patcimupaθríhē'cāhā'ak,
patcimupicyavpí'críhē'cāha'ak,
va; kári kó'vúra takuníkyav, pa-
úhic k'áru vúra. Kuynakyā'n-
nite vura kunpíctū'kti', há'ri vura
'axakyā'nite kunpíctū'kti'. Pa-
tupáθrí'kk'āhā'ak va' kari tapu-
'amayā'ha'a, tapu'ikpí'hanha'a.

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 up-
ward. 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

⁸ The old expression for going to pick tobacco is, e. g.: 'Ihē'rah íp
ustúkkarat, he has gone to pick tobacco.

'Ōk Vákkū'sra tó'síntihate va; kari kunxúti kiri nupíkyar kóvúra.

10. Pahút pakunkupeyx'ó'rari-
vahiti pehē'rahasanictúkkapu'

(WRAPPING UP PICKED LEAVES)

Patcimi kunkíccape'caha; k pe-
hē'rahássa'an, katássi;p⁹ takun-
ǵáppiv, 'á'pun va; takuniyé'cri-h-
va', xas 'ávahkam takunpanáp-
ku'^u, pakatassipǵávahkam, pehē-
rahássa'an, kúyrā'kkàn há'ri, 'a'
takunpanápsi;p pássa'an. Yá
vúra takunkupapanáprā'mnihvā'.
Xas katássi;p 'ávahkam takunǵi-
x'ó'rāiv. Karixas takunkíc-
cap, 'ánmú'uk, vura fá'ut vúrava
mú'k takunkícap. Yá vúra ta-
kuníkyav. Kunxúti xay 'uvá-
xra'. 'U'ixútexū'teti pakunǵafic-
cē'nnāti patuvaxráha'^ak. Kari-
xas θuxrí'vak¹⁰ takunθá'nnām'ni,
há'ri 'axakícap. 'Axakícap kite
vur uyá'hiti paθúxri'¹¹v.

Há'ri táhpu;s 'ávahkam takun-
kícapparāiv, katasipǵávahkam,
kunxúti xay 'úmpu;c. θuxrí'va
kuníck'úruhti, há'ri kunǵi'θvùti'.¹²
Xas θuxrí'va kícap takunǵúru-
rā'mnihvā'. Payvé'm¹³ 'u;m

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 for
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,¹⁰ sometime
two bundles.¹¹ Two bundles is
about all that a network sack will
hold.

Sometimes they tie Douglas Fir
needles outside, outside the Brack-
en [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 θuxri'¹¹v, network sack, see Pl. 11, b.

¹¹ The term for bundle is kícap. 'Iθakícap pehē'rahássa'an, 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 payváhe;m.

vúra θuxrivpúvicak takunmáh-
yànnàti¹⁴ pakícçaþ.

put the bundle(s) in the network
sack. Nowadays they put the
bundle(s) in a gunny sack.

11. Pahút pa'uhíppi kunkupe'c-
túkkahiti'

(PICKING THE STEMS)

Pukaru vura vaꞤ kite 'ikyá'tiha
pamússa'an, vura pa'uhíppi k'áru
vura kunikyá'tti há'ri, patuvax-
ráha'k pa'uhíppi'.

The leaves are not all that they
pick, the tobacco stems, too, they
pick sometimes, when the stems
are already dry. They cut them
[the stems] off a little up from the
ground [some 6 inches up], with a
flint knife. They were using an
iron knife in my time. They cut
them into short pieces. And they
tie the tobacco stems into bun-
dles, with twine, or with anything.
They dry them, they dry them in
the living house. They tend to
it all in the fall, to the stalks too
they tend, called the 'uhíppi'.
They dry them anywheres above
the yó'ram, the tobacco stems,
they pile them there above.

'Á'vännihite vura patakunik-
paksúru^u. yuhírimmú^uk. VaꞤ
'u:m kári mit vura símsi:m taku-
níhru vtihat pámitva naꞤ nimm'á-
hat. 'Ipcúnkinatcas vura taku-
nikpákpak. Xas kunkícçavuti
pa'uhíppi k'áru vúra, 'á'nmú^uk,
fá't vúra vaꞤ mú'k takunpícçaþ.
Takunsuváxra', 'í'nná'k takun-
suváxra'. Takuníkyav kó'vúra
patapicyavpí'criha^ak pamu'íppa
káru vura takuníkyav, víri vaꞤ
pa'uhíppi'. VaꞤ hó'y vura vaꞤ
takunsuváxra yó'ram 'a' pa'u-
híppi', 'a' takun'aká'tá'kú^u.

12. Pahút pa'úhic kunkupe'c-
túkkahiti'

(PICKING THE SEEDS)

Xas patu'úhicha^ak, vura pu-
'ipcinvárihvútihap pa'úhic paku-
nikyá'vic. 'Ipánsúnnukite taku-
nikpáksúru^u. Kári 'asxayá'tc
vura pakunikyá'tti', kun'á'pùn-
mùti 'í'nná'k xas ik 'uvaxráhe'^c.
Puxxár ikrú'ntihaþ, kunxuti xáy
'úhrup pa'úhié. 'Íppanvari paku-
nikpáksúró'ti', vaꞤ vura kite
kuníppē'nti 'úhié, pehē'raha'úhié,
há'ri vura vaꞤ kuníppē'nti pehē-
raha'uhicíkyav.¹⁵

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."

¹⁴ Or takunmáhyan.

¹⁶ See p. 58.

Táffirāpumū'k takunkíccap va; 'u; m pa'úhič, pu'á'pun 'ivraric-ríhè-càrà. Tcí'mítmahite¹⁶ takunkíccap, va; vura kunkupasuvaxráhahe'e.

Xas takunípcā'nsíp pa'úhič, 'í'nná'k xas takunsuváxra', yó'ram takunvárári'hvā', yó'ram, há'ri k'aru vura 'áxxaki;tc pakíccap, karu há'ri vura kumatté'cič. Taθuvíkk'yak takuntákkarari, saruk u'ipanhū'nníhva', puxx^wite 'uváxrā'ti va; ká;n pa'úhič, 'umyéhiti k'aru. Kunippítti va; 'u; m 'ikpíhanhe'e, pehé'raha', pa'ahirámti; m 'iθé'cyav tutákkararivaha'^ak, vura u; m 'ikpíhanhe;c pehé'raha pakun'úhθā'mhā'^ak. Sárúk 'u'uhichú'nníhva pakunsuváxrā'hti'.

Takunvupaksúru; pamu'íppañ, pehe'raha'ipaha'íppañ, pakunxá'yhe;c pa'úhič. Tcimítmahite vúra patakunkíccap, táffirāpùhàk. 'Í'nná'k yó'ram kunvárári'hvūti', 'iθé'cyā; vúra va; ká;n 'uvará-rí'hvā'.

Va; ká;n vúra takunvárári'hvā. Patcimikunúhθā'mhè-càhā'^ak, kárixas vura takunpáffíc, xás takunipcarúnní'hvā'. Va; vúra ká;n 'utá'yhíti'. Kárixas vura takunpáffíc patcimikunúhθā'mhè-càhā'^ak.

12. Pahút pa'araraká'nnímitcas kunkupítti há'ri kunípcí'tvuti pehé'raha'

Há'ri vura pakká'nnímitcās pa'á'ra;r va; ká;n takunpictúk-ta'^an, pa'ú'ppārās takunkó'ha'^ak. Pa'uhíppi k'aru takuníkyav, há'ri,

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

¹⁶ Lit. a little at a time.

pa'á'ra'ar. 'Ú-rí-
ná'nsa', kúníc takunsí'tva'. Tá-
kúnxus: "Xáy 'u'á'sha', tí· vúra
ná· kánsí'tvì'." Va· vura karu
ná·ri kunsí'tvùtì', takun'è'tteur
atnakararí'mvak, fá't vúrava ta-
kun'è'tteur patakunmáha'ak, fá't
vúrava kum ahavick'yá'n'va.

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.

VI. Pahút kunkupé·kyá·hiti
pehé·raha patakunpíctū·kma-
raha'ak

(HOW THEY CURE TOBACCO AFTER
PICKING IT)

1. Pahút pakunkupasuvaxráha-
hiti pehé·rahássa'an

(CURING TOBACCO LEAVES)

Patá·kun'í·pmaha'ak, 'íkma-
há·traꞤm vura takuní·θva'^a.
KáꞤn xas takunsuvá·xra ma'·tí·m'
mitc.

When they reach home, they
pack them into the sweathouse
on their backs. Then they dry
them there in the ma'tí·m'·mitc.

Takunpí·ppu'. Xas takunsu-
vá·xra'. 'Í·vhá·rak takunθí·mpí·
θva'. Pa'·i·vhartí·riha'ak, kuyrá·k
'u'áhō·hiti takunθí·mpí·θva', karu
pa'·i·vhartē·yyítcha'ak, 'á·xxa
kíte vúr 'u'áhō·hiti'.

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.

Karu há·ri pattá·yha'ak, 'í·n-
ná·k vura takunpá·var 'imvaram-
tí·ri, tá·nní·prav'. 'Imvá·ravak su'
takunθí·mpí·θva', taꞤy vúr u'áhō·
hiti 'imvá·ravak sù'.

And sometimes when there are
lots [of the leaves], they get from
the living house a wide openwork
plate basket, a tá·nní·prav'. They
spread them on the plate, many
rows on the plate [in concentric
circles].²

Pa'·i·vhar pakunsu·vaxra·h-
kírítí', 'í·kmahá·traꞤm kunsará·v-
rá·θvùtí', 'í·kk'·am vur utá·yhití
pa'·i·vhar. VaꞤ 'uꞤm pukáꞤn
pusuvá·xrahtihap pamukun'·é-
ní·θvá·rak.¹

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.

Há·ri vura pu'·i·vharak suvá·x-
rá·htihap, há·ri vura 'imvá·ravak
karu vura pusuvá·rá·htihap. 'Asa-
pataprí·hak vúra kunsuvá·xrá·htí',
patē·mmítcha'ak.

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].

Kuynaksú·ppähite vura pakun-
suvá·xrá·htí'. Tamé·kuvá·xra'.
VaꞤ vura káꞤn kuní·phí·kkírí·htí',

It is three days that they are
drying them. Then they get
dry. They are sweating them-

¹ Or pamukun'í·θvánkí·rak.

² 'Ikrapapu'í·n'·nap, cakes of black oat pinole, are spread in con-
centric circles on a basket in the same way.

va: kumá'i'i patteçte 'uváxrā'h-ti'.

Karixas takuníxuk. Há'ri áffirapuhak pakúníxū·ktì', há'ri nūrukkañ. Xé'ttciç, pe'hé'raha', vatuvaxnaháyā'tcha'^ak, xé'ttciç. Takuníxúk munúk'anammahat-cak, há'ri táffirapuhak. Patak-npíkya'^ar, takunpîp: "Iksúkkapu', 'ihē'rahé'kxúkkapu'," takunpîp: "Tá'k 'ihē'rahé'kxúkkapu'." Pu'ikpurkunic 'ikyā'tihap, ká'k-kum kunic tiníhyā'tteas. Va: um 'úmnā'ptì' pu'ink^yútiha'ra hrā'mmak sù' pémp'yúrkúnica'^ak.

. Pahút 'ikmahátera:m kun-kupe'kyā'hiti pappíic, kuna vura 'ínnā'k 'ikrivrā'mak xas po'ttā'yhiti'

'Ikmahátera:m vura pakuni-yā'ttív. 'Ínnā'k 'u:m vúra u'ikyā'ttihap, kunxuti': "Xáyavak³ 'úkyi'mnā'mni pe'hé'raha'."

Ma'tí'mite 'u:m vura hitiha:n akunsuváxrā'hti'. Va: 'u:m á:n vura pu'ifyé'fyúkkutihap ma'tí'mite pa'ára'^ar. Yó'ram u:m ké'teri'^ak, púva: ká:n uváxra'htihap, va: ká:n 'u:m unifyúkkuti'.

Hú'ntáhite papu'ikmaháte:m'tā'yhīthap pamukun'ihé'raha'. Vúra va: pamukun'ikyā'ñk vura puffāt 'ikmahátera:m vaha thé'ra. 'Ikmahátera:m unikyā'tti pamukun'ihé'raha', una vura 'ínnā'k utā'yhiti'.

selves in there [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 "Crumbled 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.

(TOBACCO LEAVES ARE CURED IN THE SWEATHOUSE BUT STORED IN THE LIVING HOUSE)

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 ma'tí'm'mite is where they always dry it. The people do not go around there so much, around the ma'tí'm'mite. The yó'ram 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.

³ One may also say 'ávahak.

3. Pahút Pihnéffite póktā'kva- (COYOTE SET SWEATHOUSE AND
ranik 'ikmahátcrā:m kar LIVING HOUSE APART)
ikrívra'^am

Pakuntcúphina·tihanik 'ikmahátcrā:m hú't 'ata Yás'ára pakunkupítithe'^ec, hú't 'ata pakunkupa'ára·rahitihe'^ec, xas Pihnéffite 'uppî:p: "Asiktáva:n 'u:m vúra pu'ikmahátcrā:m 'ikré·vica'ra.⁴ 'Asiktáva:n 'u:m vura 'imxaθakké·mkáruhe'^ec. 'Ávans 'usúm·xá·ktìhè'^ec. Pa'asiktáva:n 'u:m vura pu'ávkam 'áho·tihe·cara pé·mpā·k, við·xá·tta'. 'U:m vura hitiha:n 'iffuθ kìtc u'áhō·tìhè·càrà 'asiktáva'^{an}. Va: vùrà 'ù:m 'ukupítithe'^ec. Karu 'u:m vúra vo·kupítithe:c 'Asiktáva:n 'uví·ktìhe'^ec. Táy 'ásòit 'ukyá·t·tìhè'^ec, pamuvíkk^y·àràhàmù^u·k. 'U'iccùm·tìhè:c karu pa'ápka'^{as}. 'Ávansa 'u:m vúra kìtc 'ukupítithe:c po·paricrí·hvūtihe'^ec. Yá·kún 'Asiktáva:n 'u:m kuníkv·ā·n·tìhè'^ec, 'Ávansa 'í'n." Va: kumá'i'i pe·kyá·kkām 'u'é·hanik Pa'asiktáva'^{an} Pihnéffite. Viri 'u:m vura 'í·nná·kìtc 'ukré·vic 'Asiktáva'^{an}.

Pihnéffite 'u:m va: 'úpā·n·nik: "Fá·t kumá'i'i 'u:m 'Asiktáva:n 'u'ú·ríhtìhè'^ec? 'U:m tày kunik·vāraratihe'^ec 'Asiktáva:n. 'U:m fúrax 'u'ō·ràhìtìhè'^ec. Karu há·ri 'ú·ttìh o'ō·ràhìtìhè'^ec. 'Ícpúk k'á·rù vùrà 'u'ō·rahitihe'^ec. 'Axì:tc k'á·rù vur u'ō·nnā·tìhè:c 'í·nná·k."

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 strot too. Man will be out of luck [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 basket materials. She will be scraping [with mussel-shell scraper] iron 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 Cp. Yuruk information that women used to live in the sweathouse. Kroeber, Handbook of the Indians of California, Bull. 78, Bur. Amer. Ethn., p. 74.

l. Pahút pa'uhíppi kunkupé'k-
teúrahiti'

(POUNDING UP THE TOBACCO STEMS)

Karixas, pakunihró'vicaha:k
pa'uhíppi', 'ikrivkírakt^{4a} akunvu-
pakpákkíir. Va: vura táya:n vura
pakunvupakpákkíritti', karu va:
vura pakunikteunkíritti pe'kriv-
kírak. Karu há'ri 'ássak a'.
Ce'f'mite vúra patakunsá'nsip pa-
uhíppi', patakunsá'nsi pa'uhíppi',
pakuni'tárànkūtì pe'krivkírak,
áppap kun'axayteákkicrihti pa-
uhíppi', karu 'áppap yuhírimmũ-
kunvupákpã'kti'. Tupitcasám-
nahite pakunvupaksúrõ'ti', tú'p-
itecas pakunvupaksúrõ'ti'.

Páva: takunipvupákpã'kmara-
a:k 'ikrivkírak, xas 'á'k 'ahím-
ak takun'é'õripa'a, xas 'uhipi-
ávahkam va: takuniyúruõun⁵ pa-
akuntáskũ'nti', va: kunkupas-
axráhahiti'. Pa'a:h kun'é'õti
ávahkam. Pa'áhupkam pakun-
axayteákkicrihti'. Púyava:
atémfir pa'uhíppi', pavupak-
ákkapu', kárixas 'á'k takuníp-
ã'nkiiri, pá'a'^{ah}.

Kárix^{as} patakuníkteur, va:
vura ká:n pe'krivkírak takunik-
eúnkiir, 'iknavaná'anammahate
akunikteúrarati'. Va: vur ó'õ-
ũ'ytì 'uhipihikteúrar^{5a} pa'as.
vávaxra pa'uhíppi', pusakrí'vháa.
eyánnihite vura takuníkyáv, pa-
akunikteúraha'^{ak}. Púyava:
até'cyánnihitcha'^{ak}, xas taku-
í'kxuk. Xas tí'kmũ'k takun-
íktu'y'rar, xas takunkíccap táf-

Then when they want to use
the stems, they cut them up
on a disk seat.^{4a} 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.

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.⁵

Then they pound it up, they
pound it up on that same disk
seat, with a little pestle. It is
called tobacco stem pestle,^{5a} 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 be-
tween their hands. They brush
it together with their hands,
then they tie it up in a piece of

^{4a} For illustration of 'ikrivkiir, disk seats, see Pl .11, c.

⁵ Cp. description of the same method used for drying flaked leaf tobacco preparatory to putting it into the pipesack. (See p. 180).

^{5a} For illustration of 'uhipihikteúrar, stem tobacco pestle, see Pl. 11, d.

firāpūhmũ^uk. Va: vura kite mũ·kunkíceapti'. Xas takunpíecun'va. Va: vura kite kuníp-pěnti 'uhíppi'. Há·ri va: 'ihé·raha kuníyeā·nti', xás va: kunihé·rati'.

Pa'uhíppi vúra kite pakuníkteū·nti'. Va: 'u:m vúra pu'ikteú·ntíha pappírie. Va: vura kite pakunkupítì kuníxū·kti pappírie tí·kmũ^uk.⁶

5. Pé·krívkiř

(THE DISK SEATS)

Pa'avansas 'u·mkun vura nik 'ikrívkiř kunikrívkiřítì·hvāñik, 'ahup'ikrívkiřhanik vuřa, 'ahup vúrahanik pamukun'ikrívkiř. Há·ri k'aru vura pa'avansáxī·t·títcās va: ká:n takunipk'ú·ntākí·c. Pamukun'áffūpmũ·k sīrīk'ūñicās ta pe·krívkiř. Va: ká:n to·pkú·ntākí·c pamukrívkiřak patuhé·rāha:k pa'avansa'. Vur o·xúti': "Na: vúra 'a'vári," pate·krívkiřak 'up·kú·ntākí·criha'^ak, patupihé·rā·hà'^ak. 'Asiktáva:n puva: kú·ntā·kùtìhàrà pa'avansa mukrívkiř.

Pamukun'ikrívri·m'màk⁷ va: ká:n 'u:m pe·krívkiř 'utā·yhīti', yó·ram 'i·nnā'^ak. Há·ri vura 'i·m takun'ě·θrūpuk pe·krívkiř va: ká:n 'i·m takunkú·ntāk.⁸ Há·ri va: ká:n 'ikrívkiřak 'a' 'ávansa 'axí·te tó·stā·ksiř. Karu há·ri va: takunikteú·nkir pa'uhíppi 'ik·krívkiřak.

Pe·krívkiř 'u:m vúra pu'ihru·v·tíhap 'ikmahátca'^am, va: vura kunihru·vti papatú·mkiř, va: vura kunikrívkiřítì pamukun'ikma-

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 erumple 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^{6a} 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 yó·ram of the living house. Sometimes they pack them outside doors, 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 are pillows, what they use to sit on is their sweathouse pillow.

⁶ See p. 93.

^{6a} I. e., with their bare human skins, not referring to any skins worn.

⁷ Or Pe·krívri·m'màk.

⁸ Or takunikrívkiř.

haterompatúmkir. Xá:s vura hití-ha:n takunikrírihiè, karixas va:ká:n takunikrívkií. Há:ri k'varu vura va:ká:n vura takunikrívkií pakunkupapatumkírahiti'. Karu há:ri 'íric vura patakunikrí'eri', kunteivípi'ova 'ikmahátera:m 'í-ricàk. Va:k vura karixas 'a? kunikrí'erihtì patakunihé'er. Va:k vura kite kùnkùpìttì pakun?úrùrìm'-va, 'ikmahátera:m su?. Há:ri va:k kuníppēntì papatúmkir 'ikmahateram?ikrívkií. Va:k kuníppēntì 'ikmahaterompatúmkir karu 'ikmahateram?ikrívkií.

Kuna vura 'á'pūnìte pakun-?árā'rahiti pa'asiktávā:nsà', purafá't vúra 'ikrivkírìttihap, taprá-ra vura kite kunikrivkírìttihànìk pa'asiktávā:nsà'. Va:k vura kárixas 'a?vári kunirukú'ntā'kù'u, pa'asiktávā:nsà', pasipnúkka:m kunví'ktiha'ak. Há:ri karu vura vura 'a? kunihyá:ri, patcim up-0í00ē'càhà'ak.

6. Pa'uhípihiktcúrar

Há:ri pakunxútiha:k kirítta'ay, 'ikrávāramū'k takuníkteu'. Va:k kumá'i'i paká'kkum tú'ppitcas pe'krávar. Páy k'ó'sāmìtcàs pe'krávar ká'kkum. 'Uhipih?iktcúrar va:k pó'vū'yti', 'iknamana-tunvé'etc. 'Ikrivkírak 'à? takun-0í'vtak pa'uhíppi'. Xas yuhírimmú'k takunikpákpa'. Xas 'ikteuraramū'k takuníkteu'. Va:k 'u:m vúra xú:n pu'ikrávaratihap pe'kteuraramū'k, 'uké'mmicahē'c paxū'n, 'ū'xhē'c. Va:k vura kite kumá'i'i kuníhrū'vtì pa'uhíppi kuniktcúrarati'. 'Imxa0akké'em, pa'ás, pa'uhíppi takuniktcúra-

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 sweathouse'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.

(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]. 'Uhipih?iktcúrar those little pestles are called. They put the tobacco stems on a disk seat. Then they cut them up with a flint knife. Then with a little pestle they pound them. They never pound acorns with that pestle, it would poison the acorns, it would taste bad. That's all they use it for, to pound tobacco

raha'k, xára vura 'ó·mxā·θtì'. stems with. It smells strong, Yó·ram vùrà 'aʔ takuníþθā·ntāk. 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·ram.

An old tobacco stem pestle obtained from Yas,^{8a} which formerly belonged to his father, is of smooth textured gray stone, 7 inches long, 1⁵/₁₆ inches diameter at butt, 1⁵/₈ inches diameter at top. The top is slightly concave. There is a decoration consisting of two parallel incised grooves ³/₁₆-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 'ihē·raha'·uhipih'·iktcú·fár, or 'ihē·raha'·uhipih'·iknavaná'·anammahatc.

Of the design Yas said: 'Uvuxiθk'·urihvapaθravurúkkunihvahiti',⁹ it is incised spiraling downward. From 'uvuxiθk'·úrihvà', it is incised, e. g., as some big money dentalia are. Or more carelessly, leaving out the idea of spiraling: 'Usássippāθùkvà pe·ktcú·fár, 'utáxxitcē·θahiti', the pestle has a line going around it, it is incised around. Also 'uθimyá'·kkūrihvà', lines it is filed in; 'uθimyó·nnī·hvà', it is filed in running downward.

Yas volunteered of the pestle: 'Iksariyá·hiv ve·ktcú·rarahañik, it is a [tobacco stem] pounder of the time of the Iksareyavs.

7. Pahú·t Pihnē·ffite po·kyá·n'nik, (HOW COYOTE ORDAINED THAT A
pa'ávansa 'u·m pu'ikrá·mtihē· MAN SHALL NOT POUND WITH
càrà 'ikrávāràmũ^{uk} AN ACORN PESTLE)

Pihnē·ffite múpá·ppuhañik: It was Coyote's saying: "It is
"Asiktáva·n 'u·m pó·krá·mti- woman who is going to pound
hè'·c." Kuntcú·phina·tihanik 'ik- [with a pestle]. They were talk-
mahátcra'·am hú·t 'ata Payás'·ára ing over in the sweathouse what
kunkupítthi'·c, fá·t 'ata pakun- Humans are going to do, what
lámthi'·c. Kó·vúra panu'á·mti they are going to use as food.
kó·vúra Pe·kxaré·yav va· muku- Everything that we eat, all of it
nipá·pūhàñik, Yás'·ára va· páy the Iksareyavs said Human will
kunlámthi'·c. Xas kunipítthi- eat. Then they were saying:
hañik: "Kuníkrá·mti'·c paxxû·n "They will be pounding up acorns,

^{8a} For illustration of this pestle see Pl. 11, *d*.

⁹ Or 'utaxitck'·urihvapaθravurúkkunihvahiti'. Ct. 'upvaporó·ppí·θvuti' pa'íppa', 'aʔ upvo·rurá·nnāti', he (a goatsucker) spirals up the tree.

Yá·s'á·ra paxxú·n kuníkrā·mtì·
hè'èc." Xas yíθθ 'uppî·p: "Hú·t
'ukuphê·c xá·tik 'ávans
ó·krā·mì'?" Xas Pihnē·ffite 'up·
pî·p: "Pú·há·ra, 'ávansa 'u·m vura
vá·ram 'uhyássù·rō·vic 'iθvā·y·
k'am. Vá·ram 'uhyássù·rō·vic. Va·
'u·m paxxí·tc 'ukyá·ratihe'èc.
Huk ó·ypā·ymē'èc? Xáy 'upí·k·
k'ú·ná'a. Xá·tik 'asiktáva·n 'u·m
vúr úkrā·mtì'. 'Asiktáva·n 'u·m
puhú·n vúra kupáppí·kk'únà·hè·
cà·rà. 'Ávansa 'u·m vur 'u'áppim·
tihe·c papáttàsà·ràhà', 'u'ákkùn·
vū·tihè'èc, 'u'ahavick'á·nvū·tihè·c
karu vura 'á·m'ma. 'A·s va'á·
vaha yítta·tc 'uky·áttihe·c pát·
tàsà·ràhà'?"

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 her-
self. 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. Pakumé mus pehērahás-
sa'an pakó; 'ikpíhan karu vúra

(COLOR AND STRENGTH OF LEAF
TOBACCO)

1. Pahút umússahiti pehērahás-
sa'an

(COLOR OF LEAF TOBACCO)

Pakaríxi·thā'ak va; kári paku-
níctú·ktì'. Pamusaním·vay va;
káru vura há·ri kunictúksā·ntì'.
Pe·hērahaxítsa'an va; kíte kúníc
pakunxúti kírìh.

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.

Pe·hē·raha patakunsuvá·xra-
ha'ak, kunic tappíhàhsà'. Xá;·s
kunic vura 'ikxáramkunic kunic
kumappí·íc. Pamússa·n 'u;·m
vura pírick·unic, su' sá·nnak
'á·nkúníc 'usasíppí·θvā' va; 'u;·m
kunic váttavkuni·íc. Va; vúr
ukupe·vaxráhàhìtì'. Va; kári
tasaním·vayk·úñíc paxára to·tá·y-
hìtìhà'ak. Há·ri vura xár utá·y-
hìtì', há·ri kuyrahá·rinay 'utá·y-
hìtì', patta·y takunikyá·ha'ak.

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].¹
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.

2. Pakó; 'ikpíhan pehē·raha'

(HOW TOBACCO IS STRONG)

Pe·kpíhanha'ak, pehē·raha ta-
kunpî·p: "Ákkať,"² 'ákkat pux-
x'ite pehē·raha'." "Ikpíhan,
'ákkat," va; mit vura kíte 'áxxa-
kí·tc pateú·pha kuníhrū·vtìhàť,
pámitva kunihē·ratìhàť. Púmit
'ípítìhaphat 'ú'ux. Púmit 'ípítì-
haphat 'ú'ákkattì'. Kúna vura
paffá·ť 'amakké·m takunpakát-
káttaha'ak, pakúníc xú;·n puva-
yávaha'ak, takunpî·p: "'Ú'ux,
'u'ákkattì'."

When tobacco is strong they
say: "It is strong-tasting, the to-
bacco is very strong-tasting." "It
is strong, it has a bad taste,"
were the only two words they
said. They never used to say
'ú'ux. But when they taste any-
thing unsavory, like acorn soup
that is not [leached] good yet,
they say: "'Ú'ux 'u'ákkattì'."

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

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

Há·ri vaꞤ kunipítì: "Pehē·rah e·kpíhanha'ak 'iθimk^yak'ihē·raha'^a, mah'itnihate'itimcáxxahaha' 'úmkū·kkū̀tì', mah'itnihate'itimcáxxahaha 'úmkū·kkū̀tì pehē·raha'úhθa'^am."

Pehē·rahasantírihcaha'^ak, pakari θúkkìnkūnicasha'^ak, viri kunipítì: "VaꞤ yé'pca', 'ipútri:k ve·hé·raha', vaꞤ yé'pca', santírihca'."

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'iccun-
vahiti pehé'raha'

(HOW THEY STORE TOBACCO)

1. Pahú't ukupatá'yahiti
'í'nná'^ak

(HOW IT IS KEPT IN THE LIVING
HOUSE)

Kárixas 'í'nná'^ak takunmáhyan
'uhsípnū'kkám.¹ Yó'ram 'à' ta-
kuntákkarañi. Va₂ 'u₂m su'
'uváxrā'htihè'^ec. Pamuθxúppar
'utarupramtcákkicrihva vastá-
rānmū'^uk. Va₂ 'u₂m pússù'
'ikrē'mya 'ú₂mmúti'hàrà, sákriv
'utárùprāvāhiti'. Há'ri táffirāpù
'ávahkañ takun'í'xó'rañiv, sip-
nuk'ávahkam, va₂ 'u₂m vúra
su' 'uváxrā'htihè'^ec, va₂ 'u₂m
púpasxáypé'ccara su'.

Vúra ník 'uváxrā'htì', kuna vura
puv^waxnaháyātechītihàrà, puváx-
rā'htihàrà pūxx^wite. 'Uváxrā'htì
vúra ník patakunmáhya_n su',
'íffuθ patakunpím'^mus. Yané'k-
va tupásxā'ypà'. Vúra pu'á'yti-
hap puxutihap 'uvaxnahinnúve'^ec.
Va₂ kumá'i'i pakuníctū'ktì pākā-
rìxì'thà'^ak, va₂ 'um vura puvax-
nāhinnū'tihàrà. Kunipítì pakú-
nic 'axvāhahiti 'ávahkañ va₂
kumá'i'i pavura hitíha_n kunic
'ásxa'^ay. Va₂ vúra kítc kun'áy'ti
xáy 'úpasxa'^ay. Va₂ kumá'i'i
kuní'x'ó'rarimti va₂s pasípnū'^uk.

Pu'ásxay'ikyá'ttìhàp pehé'ra-
ha', pá'ù₂mkùn kunkupítì pa'ap-
xantinnihite'ávansas, 'a's kun-
ñi'vúrukti pamukunñihé'raha'.

Vura pe'θá'n 'ihé'raha takun-
máhyā'n naravaha'^ak fá't vúra'va,

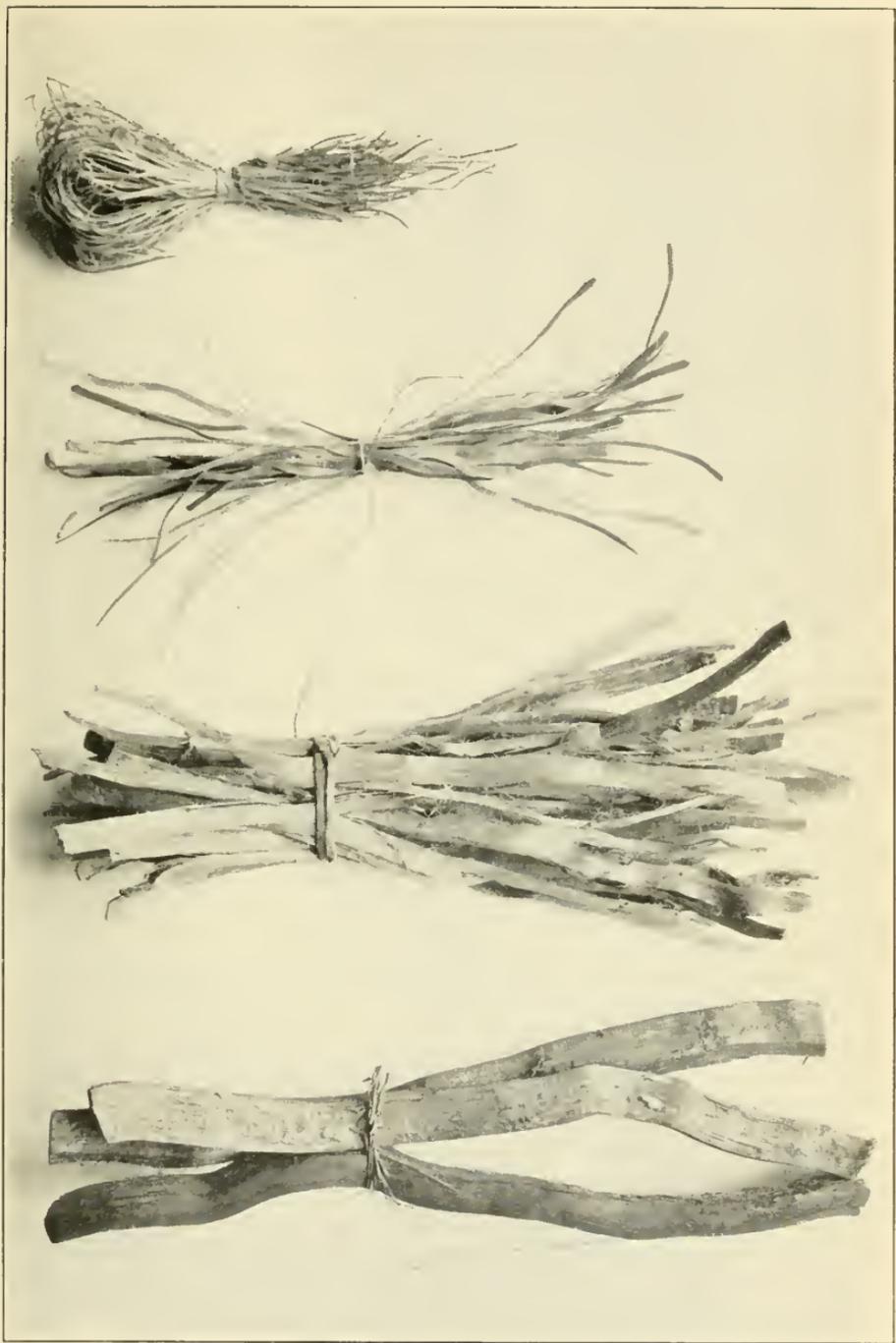
Then they put it into a tobacco
storage basket in the living house.
They hang it [the basket] above
the yó'ram. It will be drying in
there [in the basket]. Its cover is
laced down with buckskin thongs.
So the air will not get to it, it
must be laced down tightly. They
put a buckskin over it, over the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

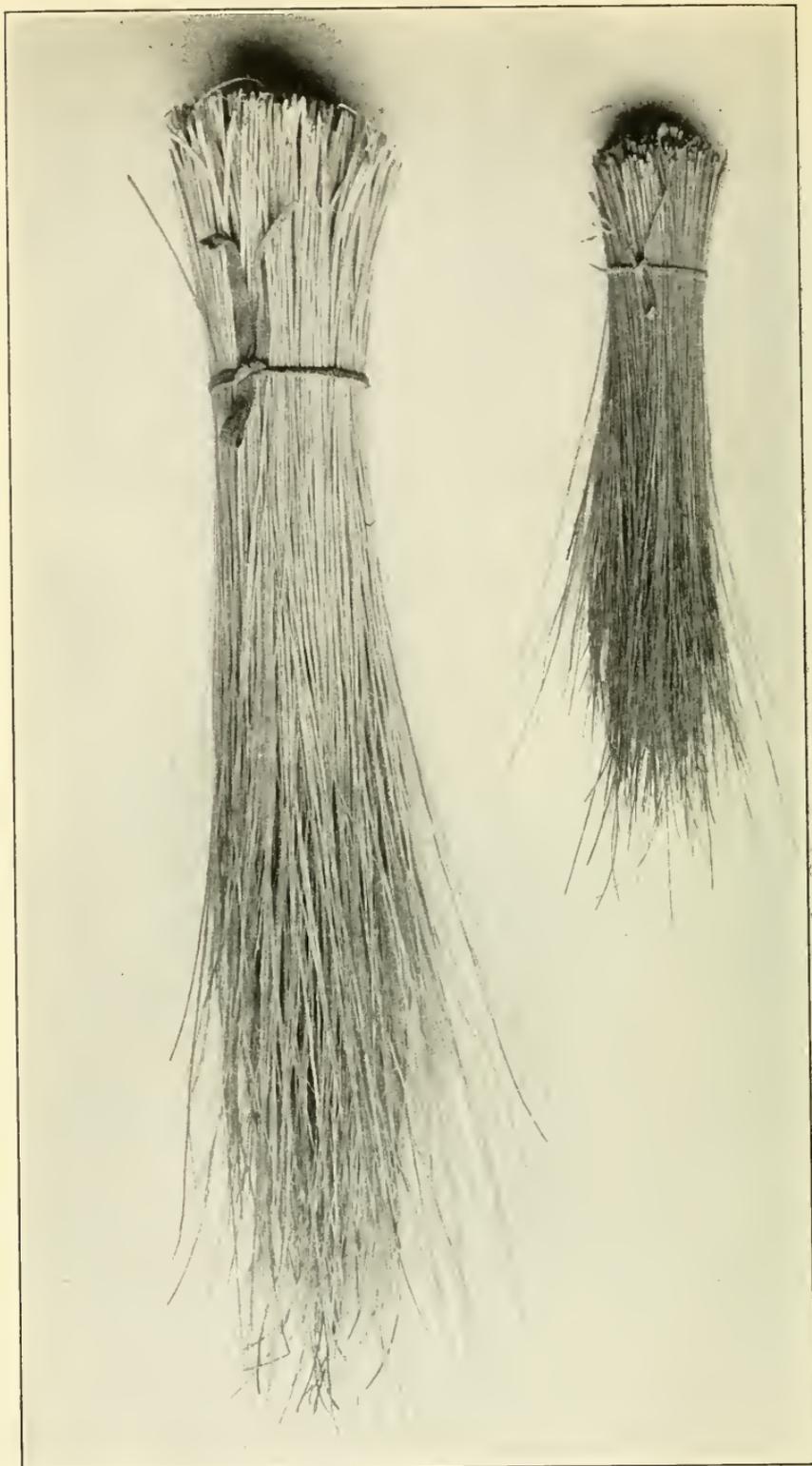
If they put tobacco in anything
once, they do not use it for any-

¹ For description of the tobacco storage baskets see pp. 103-126;
for description of the upriver hat storage basket see pp. 127-131.



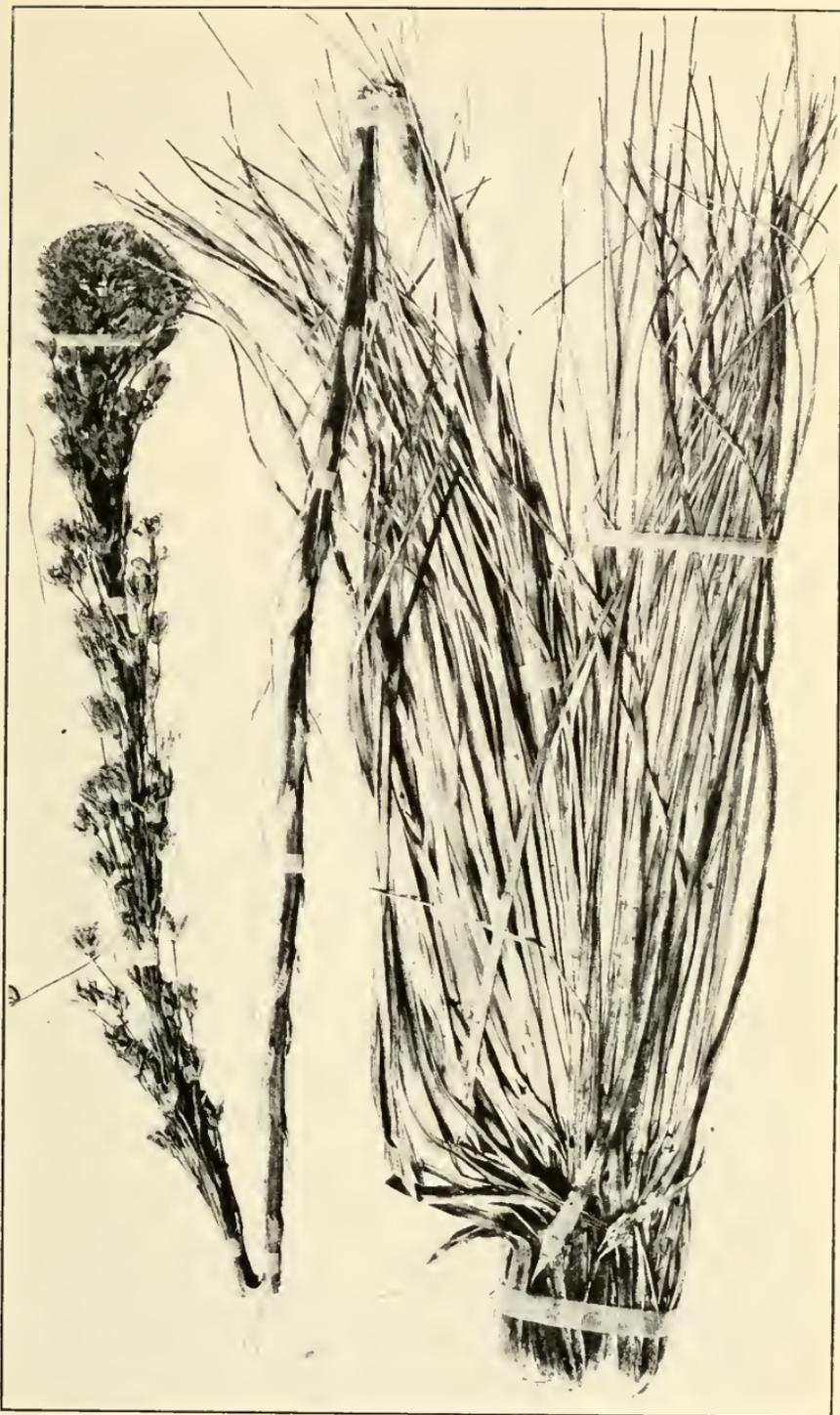
ROOTS OF JEFFERY PINE FOR BASKETRY
a, first splitting; *b*, second splitting; *c*, third splitting; *d*, strands prepared ready for weaving.

a *b* *c* *d*

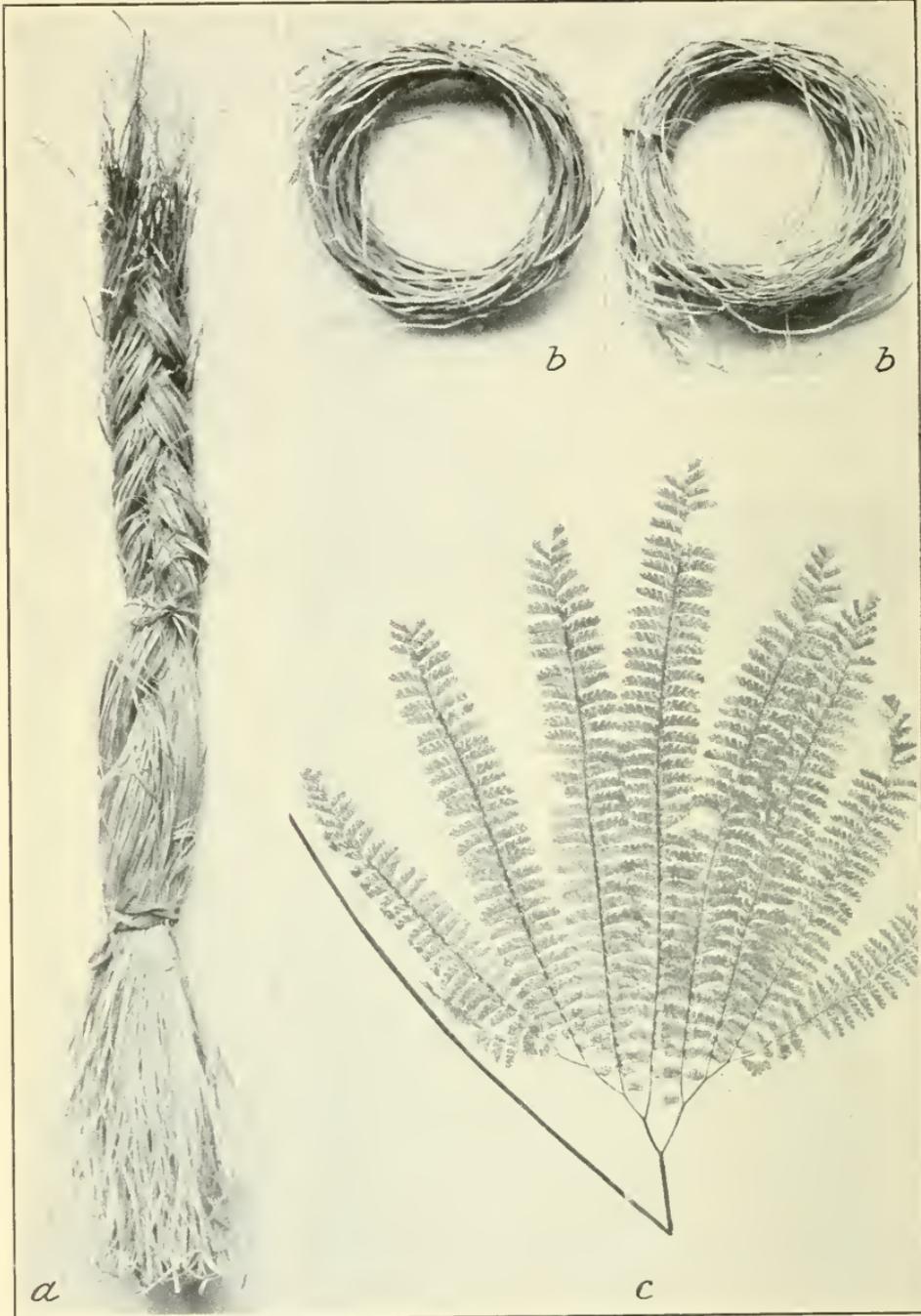
*a**b*

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



a, Braid of Bear Lily leaves, prepared for sale or storage; *b*, coils of Bear Lily strands prepared for weaving overlay; *c*, maidenhair leaf

vura puffá't káru vura kumá'i'i thing any more. The thing
pihrú·vtíhap. 'Imxaθakké'm. stinks.

Patakun'ccunva kó·vúra yíθ- They put it away all in differ-
θukánva pa'uhíppi karu yíθuḱ, ent places, the leaves in one place,
karu pehé'raha yíθuḱ, karu and the seeds in another place.
pa'úhic yíθuḱ.

2. Pa'uhšípnu'uk

(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 sárum. (See Pl. 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 sárip. (See Pl. 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 panyúrar. (See Pls. 15; 16 a, b.)

The black overlay is the prepared stalks of the Maidenhair fern (*Adiantum pedatum* L.), called 'iknitápkir. (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.).

Pe'hé'rahasípnuk va; vura They make a tobacco basket
kunkupavíkk'ahiti pasipnú'kkiθ like they do a money basket.
kunkupavíkk'ahiti'. Pasipnú'k- In the money basket are kept
kíθak 'u:m 'axrúh 'u'ururá'm- money purses and woodpecker
níhvà', 'imθáttap karu vur rolls, all kinds of their best things.
'u'ururá'mníhvà', pavúra kō. They put big patterns on the
kúma'u:p pamukun'upíccí'pca'. money basket. Sometimes they
Va; 'u:m 'ikxurik'ákka:m kuni- cover a money basket with a
kyá'tti pasipnú'kkiθ. Há'ri vura small pack basket.
'atikinvá'anammahate 'uθxúp-
parahiti pasipnú'kkiθ.

² See pp. 63-64.

Kúna 'u:m pehērahasípnu:k
vura 'u:m pu'ikxurik'ákka:m
'ikyá'ttíhàp, kunxúriphiti vúra
kite karu kunkuteitcvássihihi' ³.
Kunxúriphiti sárum xákka:n karu
panyúrar, karu há'r ikritápkir,
há'ri "yumá·ré·kritápkir." ⁴ 'U-
xúriphahiti vúra kite, pehēraha-
sípnu'^uk, kar 'ukuteitcvássihihi'
Va: vúra kite kunkupé'kxúrik'^a-
hihi pehērasípnu'^uk. Vúra na:
puvanámma 'ihē'rahasípnu:k 'ik-
xurik'ákka'^am.

But they do not put big pat-
terns 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 Maid-
enhair 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. Pahút yiθθúva 'uθvúyttí'hva pamucvitáva pasípnu'^uk

(NAMES OF THE DIFFERENT PARTS OF THE BASKET)

Sipnuk'íppañ, the top of the basket.

Sipnuk'ípanní'¹tc, the rim.

Sipnuk'ápmā'^an, ⁵ the mouth of the basket, the aperture. Sipnuk-
'ápmā'n'nak, in the mouth of the basket.

Sipnúk'ā'teip', ⁶ the sides of the basket.

Sipnuk'áffiv', the bottom of the basket.

Sipnuk'afiví'¹tc, the base, where the basket is started.

Paká:n to'pváram'ni, where the sides start upward.

Sipnúk'ī'¹c, 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. Sipnúk'ī'ccaġ, on the body or surface of the basket.

Sipnuk'ávahkam, sipnuk'ávahkamkam, the outside of the basket.

Sipnuksú'kam, sipnuksú'kamkam, sipnúk'kkan su', the inside of
the basket.

Sipnuk'īθxúppar, the cover of the basket.

Sipnuktaruprávar, the tie-thong of the basket.

B. Mitva pakumapihihí'tteitcas pa'uhsípnu:k kuntá'rahitihá'.

(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. Imk'anvan
remembers distinctly the tobacco baskets of the following Indians of
the older generation.

³ Or kuntei'ptci'phíkk'ō'ttí'.

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'ápmānti'¹m, the lips of the basket, would not be used.

⁶ Sipnúkti'¹m would hardly be used.

Near Hickox's place

Yurihŕkkié, no mg., Tintin's father, at 'Akvattí'v, at George Leary's place upriver from Hickox's.

'Asamúxxav, no mg., Hackett's father, at 'Iynú'ttákatc, just upriver of Hickox's place, downslope from Snappy's place.

At Katimin

'Íttcařay, no mg., at Katimin.

Tamteřik, no mg., at Má'ŕhin'va, site of Fritz Hanson's store, at Katimin.

'Afkuhá'anammahatc, mg. roots of some unidentified plant sp., at Yuhxavramníhak, at Katimin.

'Ararátteuý, slim person, Old Henry, at 'Astá'm'mite, at Katimin.

At Ishipishrihak

'Ápsu'un, mg. snake. Old Snake, at Ticerámŕa'tcip, site of Abner's house at Ishipishrihak.

Simyá'atc, no mg., at Ticerámŕa'tcip, at Ishipishrihak.

Xutnássak, name of a bird sp., at Yunuktí'm'mite, at site of Fritz Hanson's house at Ishipishrihak.

At Yutimin

Ye'ŕippa'an, no mg., Ike's father, at 'AsánaꞤmkārak, at Yutimin Falls.

At Amekyaram

Sána'as, Yas's paternal grandfather, at Amekyaram.

Nú'kař, no mg., at 'Asámma'm, at Amekyaram.

'Ítī'v'raθ, mg. invisible, at 'Asámma'm, at Amekyaram.

'Áhup ŕim'ússahitíhañ, mg. looks like wood, at 'Ahtuycúnnukitc, at Amekyaram.

Paxvanípnihitc, mg. little bush of the kind locally called "wild plum," Amekyaram Jim, at Amekyaram.

Near Orleans

'Asó'so'o, no mg., at Kátiphīrak, Old Ruben's place, near Orleans.

Vakirářav, mg. gets there good, Old Ruben, at Kátiphīrak, near Orleans.

'Atráxxipux, mg. having no arm (his arm was cut off at the sawmill formerly at the mouth of Perch Creek), at Taxaúfkára, the flat upstream of the mouth of Perch Creek.

'Iktú'kkíricuř, no mg., Sandy Bar Bob's father, at Ticánni'k, Camp Creek.

Vurâ'n, hooker with a stick, Sandy Bar Bob's paternal uncle, at Ticânni'k, Camp Creek.

Hutchutckássar, mg. having his hair like a nest, Sandy Bar Bob, at Kasânnukič, Sandy Bar.

At Redcap

'Îtexu'ute, no mg., at Vúppam, at the mouth of Redcap Creek.

- C. Pahú't payé'm 'u:m vúra yiθ (HOW NOW THEY ARE MAKING
takunkupé'kyá'hiti pa'uhsip- TOBACCO BASKETS DIFFERENT)
nu'uk

Payváhe:m sárip vura ká:kum
kunvikk'arati', saripmúrax víra,
kunipítí 'ihē'rahasípnu'uk. Kun-
xúti kiri kinikváric. Púva: vura
'u:m pi'é'p vavíkk'ahara.

Nowadays some people weave
hazel sticks, just nothing but
hazel sticks; they say it is a to-
bacco basket. They just want
to sell it. It is not an old style
weave.

- D. Pa'uhsipnuk'íθxúppar, pahú't (THE TOBACCO BASKET COVER;
ká:kum yiθúva kumé'kyav HOW TOBACCO BASKET COVERS
pa'uhsipnuk'íθxúppar ARE VARIOUSLY MADE)

Ká:kum tiníhyá'ttcàs pe-θ-
xúppar, karu ká:kum 'afivyít-
tcihsa' 'atikinvatunvé'te 'úθvū'y-
ytí', 'uhsipnuk'íθxúppar. Karu
ká:kum múnnukite kuñic, kunic
múnnukič. 'Ávahkam vura
kunic kite 'uθí'vtákku'u, múru
kunic po'teí'vtako'otc.⁷ Va: vura
kunic kunkupé'θxúppahiti kipa
vura murukmũ'k takuniθxúp-
paha:k sipnúkkā'm'màk.

Some of the covers are kind of
flat ones, and some with sharp
top, which are called little pack-
basket tobacco basket covers.
And some are like a little plate
basket. The plate basket rests
on top, is just on there.⁷ They
cover it in the same way that
they cover a big storage basket
with a plate basket.

- E. Pahú't kunkupe'θxúppahitiha- (HOW THEY USED TO USE BUCK-
nik pa'uhsípnu:k táffirāpùhmũ'k SKIN AS A COVER FOR A TOBACCO
BASKET)

Há'ri pe'θxuparí'ppùxhà'ak, táf-
firapu 'ávahkam 'uθxúpparāhiti'.

Sometimes if it [a tobacco
basket] has no cover, they cover
a piece of buckskin over it.

⁷ Mg. that it does not fit over top of the sides of the basket but just rests on top of the mouth.

F. Pahú't kunkupé'krū'ppāhahitihānik táffirāpu pa'uhsipnuk'íppankam.

(HOW THEY USED TO SEW BUCKSKIN ON TOP OF A TOBACCO BASKET)

Hā'ri sipnuk'íppankam táffirāpu 'úkrū'ppāhahiti'. Pú'vic kunic 'ukyá'hahiti pa'uhsipnu'uk. Á'kam tafirāpuh'pú'vic, 'áffivkam 'u:m s'ipnu'uk. 'Íppankam 'úkrū'pkāhiti pamukíccapar.

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. Pahú't kunkupavíkk'yahiti pa'uhsipnu'uk

(WEAVING A TOBACCO BASKET)

The Karuk-Yuruk-Hupa type of basketry is described by Goddard⁸ 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'yānvan 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.

H. Pahú't kunkupa'áffē'hiti pa'uhsipnu'uk, pahú't kunkupatáyī'θ-hahiti'

(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

A

'Áxxak taniphíc piccíc pasárip, xákkarari k'yúk 'u'íkk'yù-

I put together two hazel sticks with their tips pointing in oppo-

⁸ Goddard, Pliny Earle, *Life and Culture of the Hupa*, University of California Publications in American Archeology and Ethnology, vol. 1, no. 1, Berkeley, Sept. 1903, pp. 38-48.

⁹ Kroeber, A. L., *Basket Designs of the Indians of Northwestern California*, op. cit., vol. 2, no. 4, June 1904, pp. 105-164.

vũti',¹⁰ vaꞤ kunkupa'áffe'hiti'. Xas kúꞤkuꞤm 'áxxak tanipí'caꞤ, vaꞤ vúr ukupitti', vaꞤ vur úꞤpān-tũnvũti kúꞤkuꞤm, kúꞤkuꞤm vura vaꞤ xáꞤkarari k'úꞤk 'u'ipánhi-vuti'.¹¹ KúꞤkuꞤm vura vaꞤ tani-k'upe-phí'crihaha', píꞤ tu'árihié. SáꞤkriꞤv ni'axaytcakkicrihti', xay 'upicéánnā'n'vā. Kúttutukam ni-'axaytcáꞤkricrihti'.

B

Xas píꞤ k'úꞤkuꞤm tanipaphít-tak 'ávahkam, 'u'íꞤk'úꞤkārāti', vaꞤ vura 'ukupa'ik'uppí'θvahiti pap-píꞤ, yíꞤθu kúꞤ kun'íꞤk'úꞤvũti'. 'Ávahkam píꞤ takun'íꞤk'ukār. Karixas takuyrakiníꞤkiꞤ passáꞤrip, xas ik yáꞤs tēꞤmi passarum nina-kavárā'víc. SúꞤkamheꞤc píꞤ k'aru 'ávahkam píꞤthe'e passáꞤrip. Xas píꞤ 'ávahkam taniphítak, k'aru súꞤrukam píꞤ.

VaꞤ kó· 'ipcú'nkinitcas kunik-yá'tti', pakó· 'áffihe'e.¹² Pa-kunxutihaꞤk ní'namitcheꞤc pasíp-nuꞤk, 'ipcú'nkinitcas vaꞤ 'uꞤm kunikyá'tti pasarip'áꞤfíꞤv. VaꞤ káꞤn vā'ramas kun'íꞤk'k'uti', pa-tuθivfiripk'úꞤrivaha'aꞤk, púvaꞤ 'uꞤm 'aꞤ 'ivyíhura'tihaꞤp peꞤpcú'nkini-

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 Pl. 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, 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

¹⁰ Lit. they have their heads, i. e., their tips in the case of hazel sticks, pointed in a certain direction. Cp. húka kun'íꞤk'úꞤvũti', 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.

¹¹ Or 'u'íꞤk'úꞤvũti', the two verbs are used as synonyms.

¹² The overlapped section of the 8 sticks is usually considerably smaller than the bottom of the basket.

cas pa'áffiv. Kuníppēnti the overlapped sticks] come to
 afivkir.¹³ an end, the short ones never
 run up [the side of the basket].
 They call them [the overlapped
 sticks of the bottom] afivkir.
 [See Pl. 18.]

C

Va; píci;p niynakaváratti
 apí;θ passárip va; po'sú'kam-
 e;c passípnu^{uk}.

Tanitáyī·tha'¹⁴ 'á'ssak tani-
 úθar passárum pasarum'ixxa-
 apu'. 'í'k^yam po-'á'shítiha'^ak,
 a; ká;n tanipúθar. 'í'nná'k
 ássipak 'a's niθírínāti', tcém-
 áteva 'a's nipí·vúrukti pavik.
 Kas yíθa tani'ú'ssip. Pava-
 amé'ci;p passárum va; tani-
 áyav.

Kíxxumnípa;kam passárip va;
 á;n tani'aramsí·prin pataniyna-
 avára'^a. Tívap kú;k tani'ic-
 ipma passárum.

D

Pí;θsú'kam 'u'áhō·ti', pí;θ
 assárip kó·vúra tanicrík^yasfar.
 Karixas kúkku;m tívap kú;k ta-
 ipíccipma' 'ávahkamkam.

C

First I lash together the four
 sticks that are going to be on
 the inside of the basket.

I lash the base. I soak the
 pineroots, the pineroot shreds,
 in water. I soak them outdoors
 at the spring. I have water in
 the house in a bowl basket.
 I put water on them every once
 in a while. Then I pick one up.
 I choose a good long one.

I start lashing at a corner be-
 tween the hazel sticks. I run the
 pineroot strand across diagonally.
 [See Pl. 19.]

D

Then it runs underneath four,
 I take in all four hazel sticks.
 Then I run it diagonally across
 again on top. [See Pl. 19.]

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;
 afivkírat, I already started to make the bottom on them. Ct.
 ta'íp va; ní'áffiv, I already started the bottom of a basket. 'Afivkir
 is synonymous with sarip'áffiv, hazel stick bottom.

¹⁴ Lit. I make a cacomite, *Brodiaea 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.

E

Yíθa passárip, papiccí'tc kumassárip taniynákka'¹⁵r. Papi-ci'tcsárip kumá'á'tcip va; taníyũnnupri'.

F

Xas kúttutúkam kú;k tanipíyũ'n'ma.¹⁶ Karixas 'iθyú'kkúkam kú;k tanipíccipma passárum. Papi-ci'tcsárip mupfí'mate ¹⁷ va; ká;n taníyũ'nnupri'.¹⁸

G

Karixas tani'ú'v'rin. Karixas tívap ¹⁹ kú;k táni'ú'v. Pa'ifuθsarrí'imate va; ká;n taníyũ'n-kūri.

H

Xas tanipú'vrin k'ú'kku'^um. Xas kú'kku;m 'iθyú'k tani'íccipk'^{va},²⁰ tanipiynákka;r kú'kku'^um.

I

Xas kú'kku;m tani'ú'v'rin. Xas tívap tani'íccipma'. Xas taníyũ'nkuri kuyrakansarí'imate.

E

Then I run it around one stick, the first stick. I put it through between the first and the second sticks. [See Pl. 19.]

F

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.]

G

Then I turn it over. Then I put it across diagonally. I insert it between the second and third sticks. [See Pl. 19.]

H

Then I turn it over again. Then I run it straight across again, I run it around [through again]. [See Pl. 19.]

I

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.]

¹⁵ Or tani'ú'v'raθ, I pass it under.

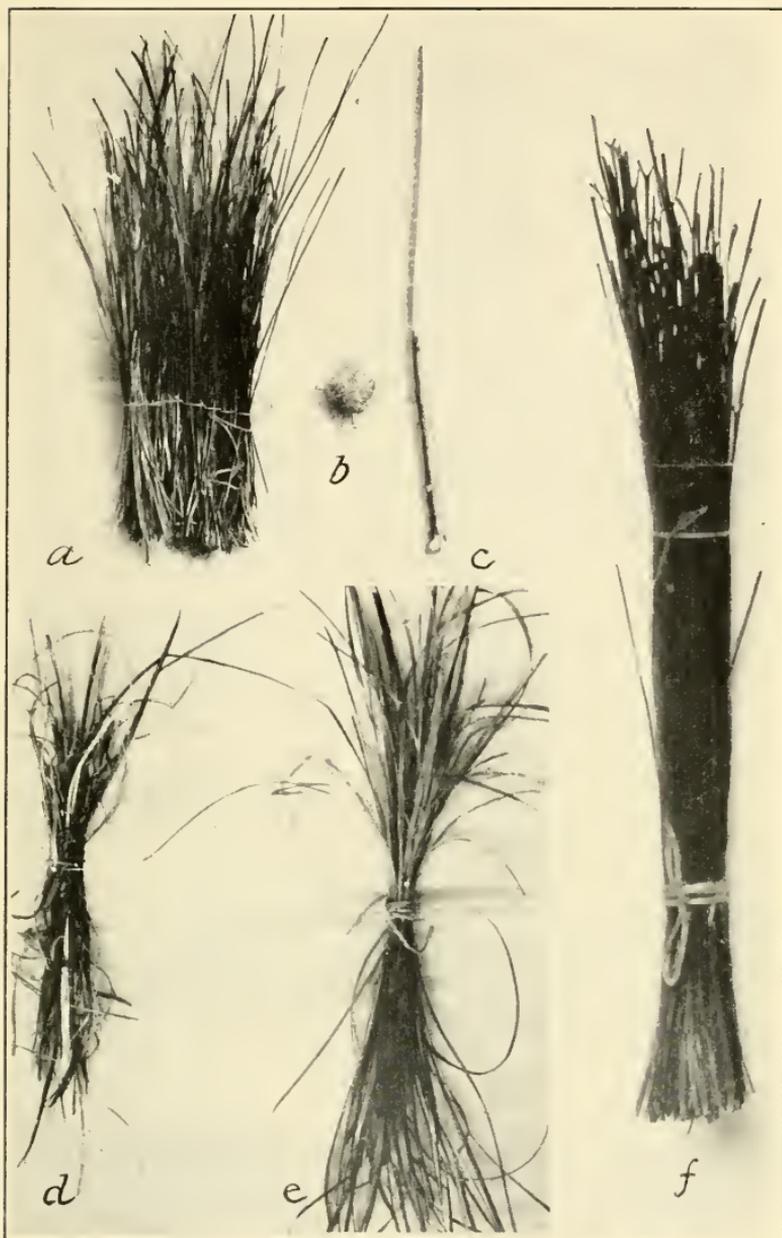
¹⁶ Or tu'íccipk'^{va}, it runs across.

¹⁷ Lit. next to the first stick.

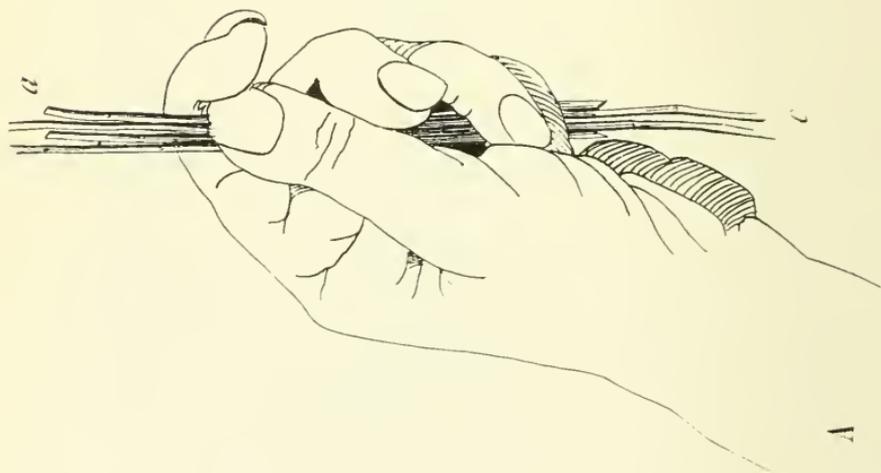
¹⁸ Or vo'kupa'áhō'ti', it runs.

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.

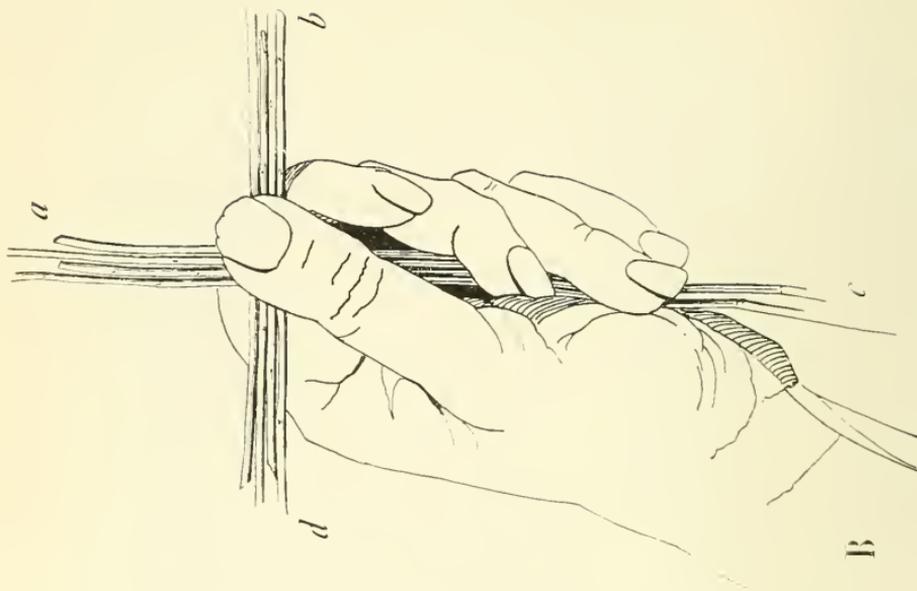
²⁰ Or tanipíhyā'kka'r, but this usually refers to larger objects.



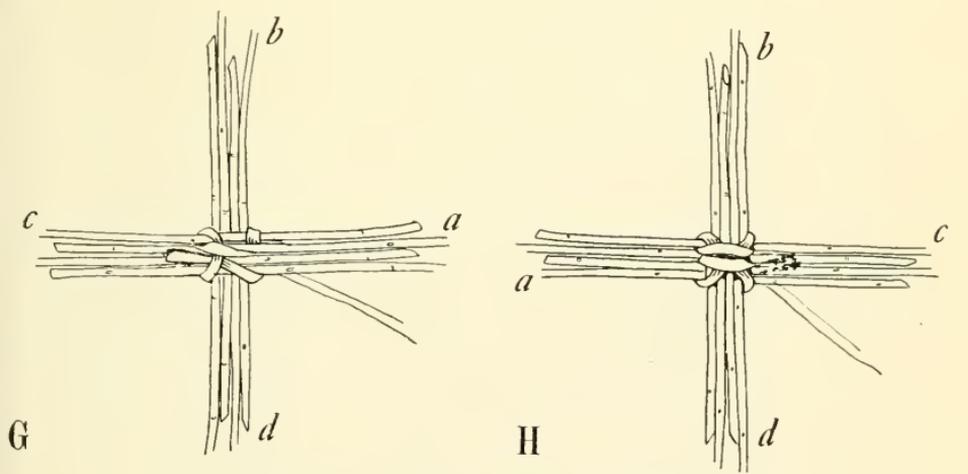
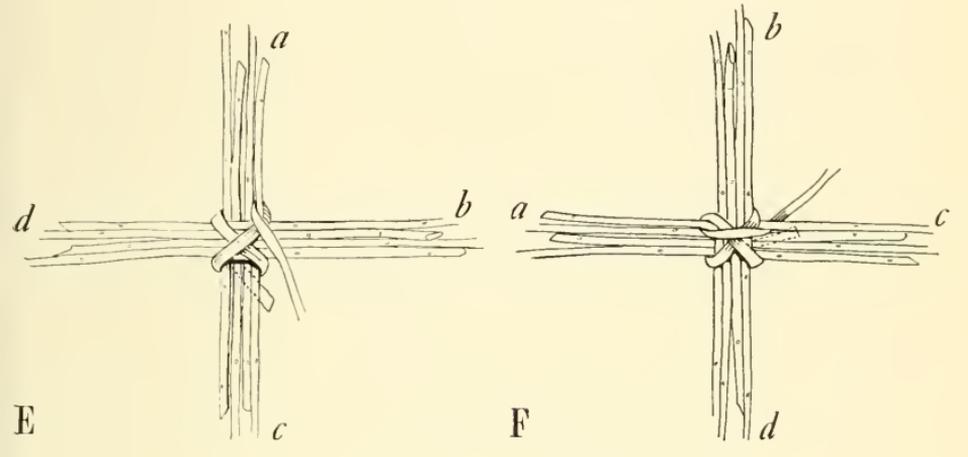
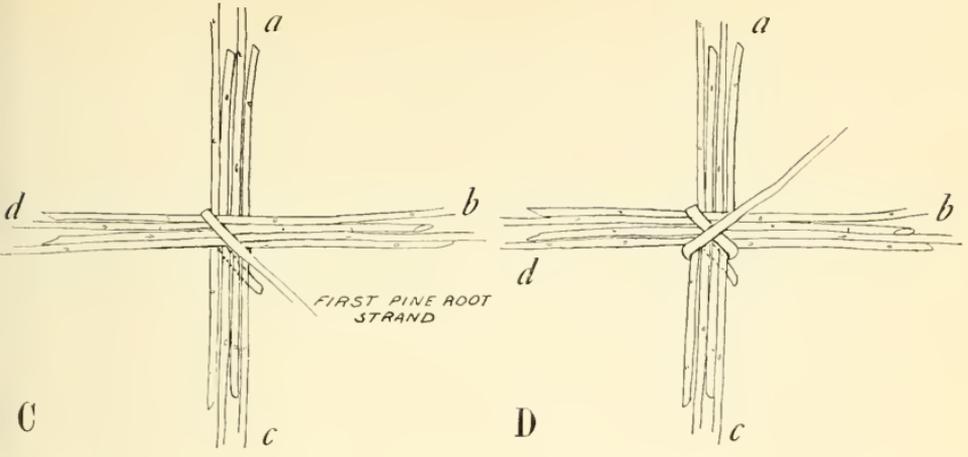
a, Twined bunch of maidenhair stems; *b*, iris twine for twining same; *c*, stick with split end through which maidenhair stems are pulled before they are split; *d*, bunch of reddish backs of maidenhair stems, split from the fronts and to be thrown away; *e*, bunch of fronts prepared for weaving; *f*, bundle of maidenhair stems, not twined



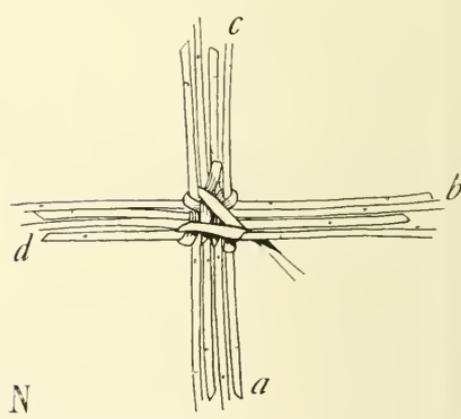
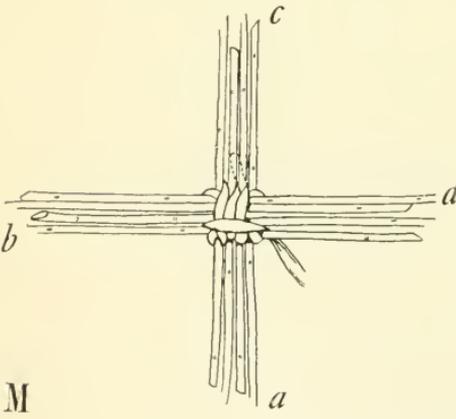
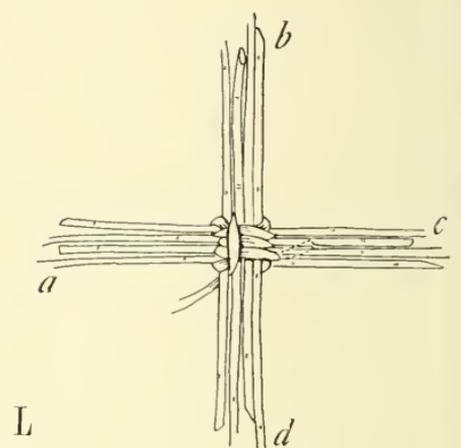
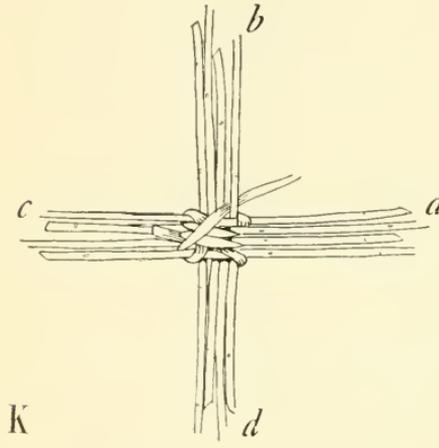
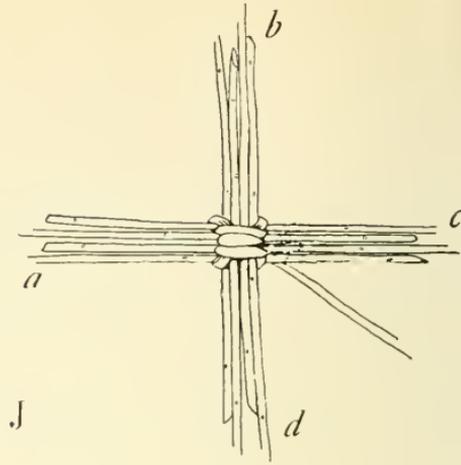
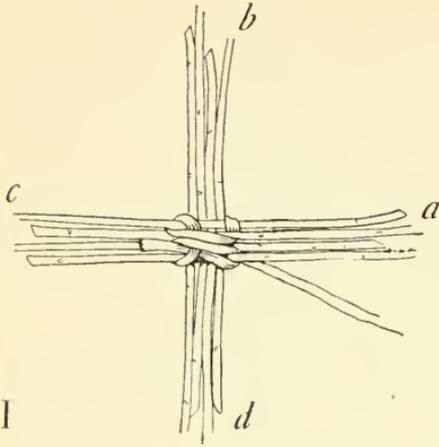
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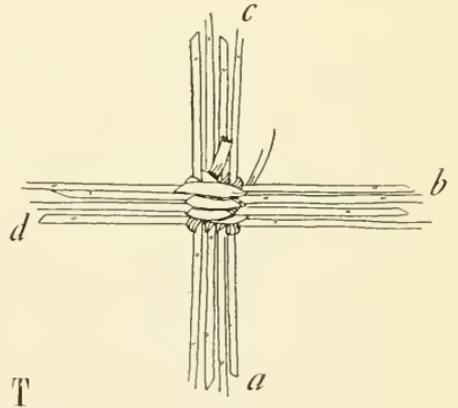
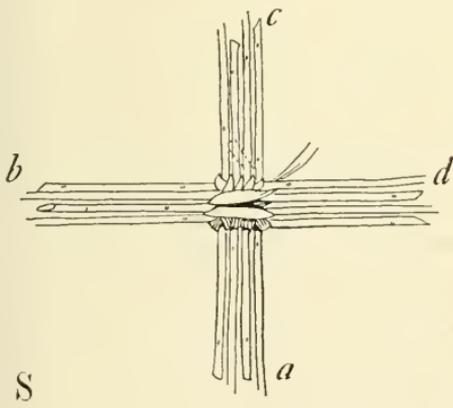
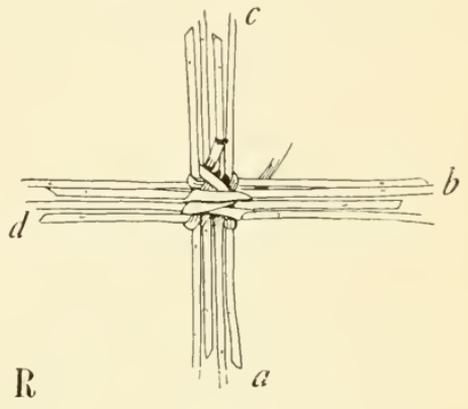
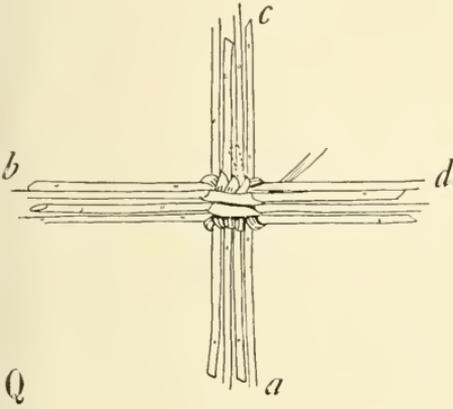
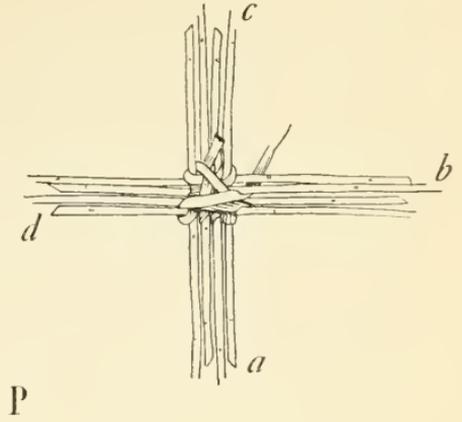
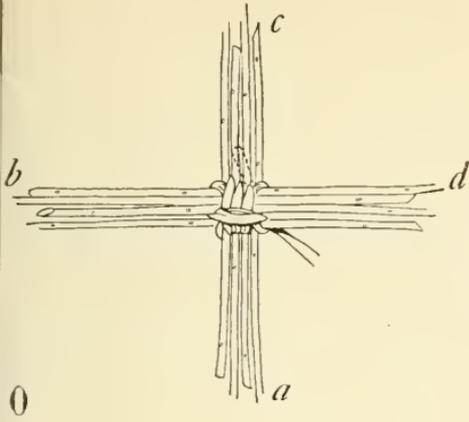
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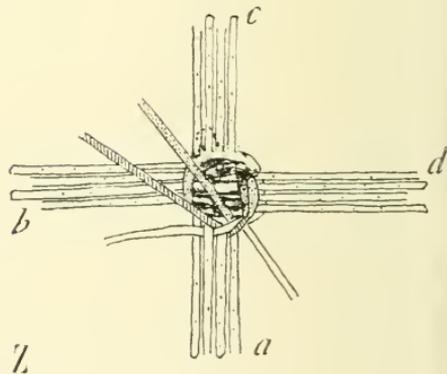
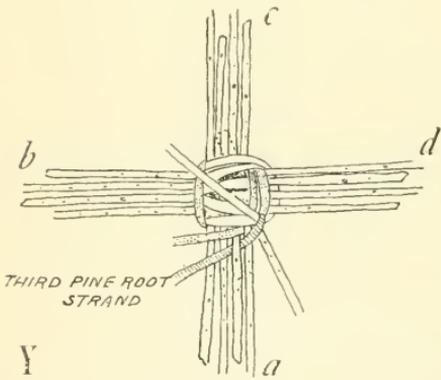
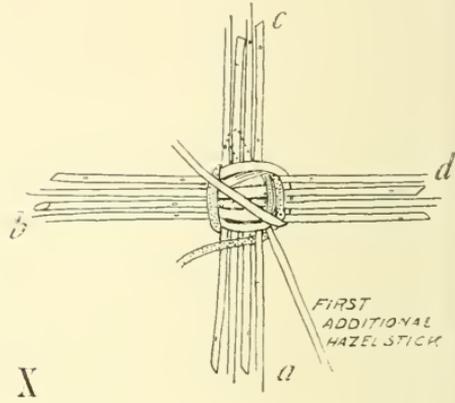
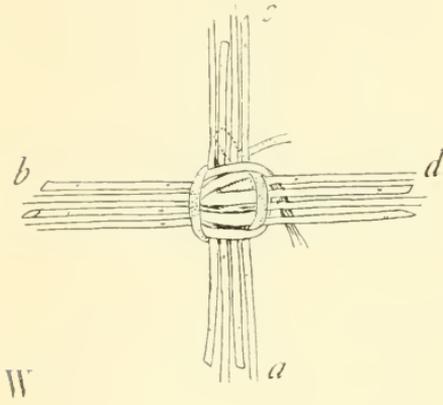
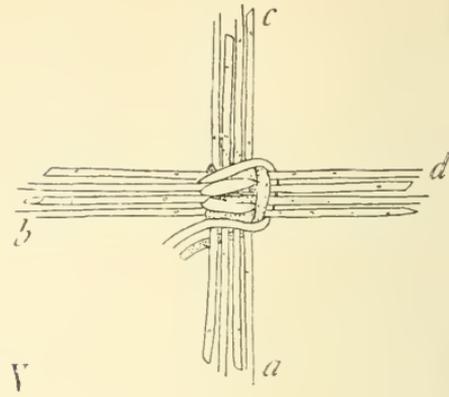
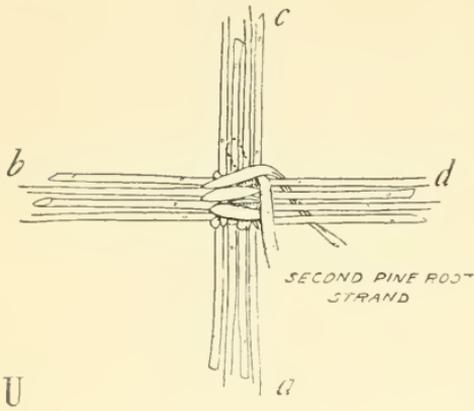
STAGES IN WEAVING TOBACCO BASKET



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J

Xas kúkkum tanipúv'rin.
Xas 'iθyáruk tani'iccipk^{ya}ř. Xas
uyrakansárip piθvakansárip xák-
n mukún^áteip taniyūnnupri'.

. Passú^ákam vassárip va₂ taku-
niynakavára'm'mar

Sú^ákam tanipíkyar, panitá-
iθhiti'.²¹ 'Ávahkam kuna tcími-
e'c,²² pakú^ákam 'u'ávahkám-
e'c pasípnu^{uk}. Payé^m vúra
a₂ hitíha₂n va₂ kú^ákam 'u'ávah-
amhiti', pakú^ákam 'u'ávahkam-
itihe'c. Pakú^ákam na'ávhivuti'.
Puna'úvrinatíha^a vura payvá-
e'em.

c. Xas va₂ vura kuniynakavá-
rá'ti k^yúkkum

K

Kúkkum tanipúv'rin. Tcimi
iynakavará^vic pa'ávahkam pí^k
kk^yukāratíha^ñ.²³ Tívap tani'ic-
ipma'. Karixas va₂ papicci'tc
muppí'mate passárip taniyūn-
upri'.

L

Kúkkum va₂ kari tanipúv'rin.
[tcyū'kinuyá'tc tani'iccipk^{ya}ř.
'apicci'tesárip muppí'mate va₂
á₂n taniyūnnūp'ri.

M

Karixas kúttutükam kú^k tani-
yūn'ma'.

J

Then I turn it over again.
Then I run it straight across.
Then I insert it between the
third and the fourth sticks. [See
Pl. 20.]

(THEY FINISH LASHING THE
INSIDE STICKS)

I have finished lashing the in-
side [group of sticks]. The out-
side [group of sticks] I now in
turn am going to lash, where the
outside of the basket is going to be.
The side that is up now is going
to be the top of the basket. That
side faces me now. I do not turn
it over any more.

(HOW THEY CONTINUE LASHING)

K

Then I turn it over again. I
am about to lash the outside
four that run across. I run it
diagonally across again. Then I
insert it between the first and
second sticks. [See Pl. 20.]

L

Then I turn it over again. I
run it straight across. Between
the first and the second sticks I
insert it. [See Pl. 20.]

M

Then I turn it a [quarter of a
turn] to the left. [See Pl. 20.]

²¹ Ct. pani'affivti', which although used as a synonym of panitá-
iθhiti', when referring to starting a basket, means to weave the
entire bottom, not merely to lash the base.

²² Or kúnahe'c for kuna tcímihe'c.

²³ Or pa'ávahkam kumáppīθ pa'íkk^yukāratíha^ñ.

N

Karixas tani'ú·v'rin. Karixas kúkkuꞤm 'iøyú· kúꞤk tani'ícipma', taníyũ'n'ma.

O

Karixas kúkkuꞤm tanipú·v'rin. Karixas kúkuꞤm vūra 'iøyú· kúꞤk tanipíccipma', vaꞤ 'uꞤm kári tatinihyá'atc. Há·ri paniynakavára'ti passárum k'yákum 'á'vári, puttirihitaha; vaꞤ kumá'i'i Pa'axákyaꞤ nipiynákkã·rati'.

Há·ri vaꞤ ká:n kúkkuꞤm²⁴ tanipíccipv'raθ, 'ípa píccjꞤp ní'ícipivraθat, papu'im'ustihayá'haꞤk píccj'p, papukó'ha'ak píccj'p.

P

Kárixas kúkkuꞤm tanipú·v'rin. Karixas tívap kúꞤk tanipíyu'n'ma, pa'ifuθsárip muppí'm'mate.

Q

Karixas kúkkuꞤm tani'ú·v'rin. 'Itcũ·kinuyá'tc kúꞤk tani'ícipma'.

R

Karixas kúkkuꞤm tani'ú·v'rin. KúkkuꞤm 'iøyú· kúꞤk tanipíccipma', vaꞤ 'uꞤm kumá'i'i 'imustihaya·yá'tche'ec.

S

KúkkuꞤm tani'ú·v'rin. Karixas tívap kúꞤk tanipiyũ'n'ma, kuyrá·k passárip muppí'm.

N

Then I turn it over. I run across again, I put it through [See Pl. 20.]

O

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 lay 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.]

P

Then I turn it over again. Then I insert it diagonally across between the second and the third sticks.

Q

Then I turn it over again. I run it straight across. [See Pl. 21.]

R

Then I turn it over again. I run it across another time, so it will look better. [See Pl. 21.]

S

I turn it over again. I insert it diagonally across, between the third and the fourth sticks. [See Pl. 21.]

²⁴ Or 'axákya'an, two times.

T

Karixas kúkkuꞑm tanipúv'rin.
yú'kyate²⁵ vura tani'iccipkʷaɹ.
Pakú·kam 'usú'kamhitihe'e,
yé·m vaꞑ 'ávahkamtah.

Pa'ávahkam vassárip kúna
takuniynakavárā·m'mar

Xas 'ávahkam vaꞑ kúna tani-
kyaꞑr passárip panitáyī·θhiti',
píꞑθ pakú·kam 'u'ávahkam-
'e.

Yíθθa takunipvíkkirō·piθva',
ꞑθ passárip takunpicríkkʷas'rar

U V W. (See Pl. 22)

Karixas kúkkuꞑm tanipúv'rin.
kú·kam 'u'ávahkamhitihe'e,
yé·m vaꞑ 'ávahkamtah, hití-
ꞑn 'u'ávahkamhitihe'e.

Karixas 'iθá·n nipvíkkirō·p-
θvuti pitecvámmahite nipicvík-
asrarati passárip. 'Itcá·n nite
ra vaꞑ tanikʷupávi·krō·vaha'.
cá·nite vúra 'upvápirō·piθvuti',
nipvíkkirō·piθ'va. Píꞑθ nipicrík-
sráratí', píꞑθ vúra passárip.
cá·nite vúra nipvíkkirō·piθvuti'.

Panitáyī·θharati vaꞑ vur usá·m-
tí', vaꞑ vura nivikkʷare'e. Vaꞑ
ꞑn 'upihyáruprānti tīm passá-
m.²⁶ Karixas yíθθa kuma tanih-
kkuri passárum. Kunic taniy-
θipùθ 'áxxak vura yítcaꞑte
ssárum, 'iθá·n vúra pataniypù-
ùθ, vaꞑ 'uꞑm puntarānnā·mhi-
nafa, karu vaꞑ 'uꞑm pu 'ipvō·n-
pramtihafa. Pa'ípa mú·k ni-

T

Then I turn it over again. It
is straight across that I run it.

What is going to be the inside
of the basket is on top now.
[See Pl. 21.]

(THEY FINISH LASHING THE OUT-
SIDE STICKS)

So I finish lashing the other
outside warp sticks, the four that
will be outside of the basket.

(THEY WEAVE ONE COURSE, TAK-
ING IN FOUR STICKS AT A TIME)

U V W. (See Pl. 22)

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.

²⁵ Or 'itecyu·kinuyá·te.

²⁶ See T, pl. 21.

táyī·θhitihat, vaꞤ múk nicríp-pihti', pa'íffuθ patanihyákkuri passárum, Suʔkamkam 'u'áhō-ti pa'ípa nitáyī·θharati',²⁷ papiccī·tē·ñicríkk'yuri, pa'ípa niyákkurihat passárum 'ávahkamkam 'u'áhō-ti'. Pí:θ passárip mu'ávahkam 'iθyúk tu'íccipk'yar yíθa passárum, karu yíθa passárum súʔkam. Yíθa kuna to 'ssúrukam²⁸ yíθa tu'ávahkam vaꞤ panikupe·c·rikk'yurí·vahiti', yíθa kuna tasaripsúruk, yíθa kuna tasarip'ávahkam, 'áxxak pakun'áhō-ti passárum.

KíxxumnípaꞤk xas patanic·rikk'yuri. Karixas vaꞤ 'upávahkamputi passárum 'ípa²⁹ súʔkam, patanicríkk'yuriha'yak, karu vaꞤ to 'psúʔkam pa'ípa 'ávahkam.

'Iθá·n páy nik'yupávi·krō·vahiti' karixas patani'árav.

f. Yá·stí·k'yam kúꞤk takunví·kma,

Yá·stí·k'yam kúꞤk taniví·kma'.³⁰ Há·ri vura kúꞤkam kúttutukam kúꞤk kunví·kmùti'. 'Áxxa kite vura mit pani'á·púnmutihat pamita vaꞤ kunkupavíkk'yahitihat. Mahō·n'nin³¹ vaꞤ mit yíθa', karu 'As'úttacañate³² vaꞤ mit yíθa'; kunípitti vura ta·y kúttutukam kúꞤk kunví·kumtihañik. Kó·vúra mit 'utí·θhina·tihat pamukún'vik.

I make firm the newly introduced pineroot strand with same strand that I lashed with. The one that I lashed with runs underneath [the four sticks] 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 [the previous taking-in] runs on top, when I cross them, and the one which was on top runs underneath.

I two-strand twine once around in this manner, then I start three-strand twine. (See Pl. 2)

(THEY WEAVE TO THE RIGHT)

I always weave to the right. Sometimes some people weave to the left. I only knew that the one who wove that way. Mahō·n'nin was one, and 'As'úttacañate was one; they say there used to be several that wove to the left. All of them produced perfect 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 'ssúʔkam.

²⁹ Or pa'ípa.

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.

Pahú't piccí'tc kunkupa'árava-
hiti'

(HOW THEY TWINE WITH THREE
STRANDS THE FIRST TIME)

X Y Z (See Pl. 22)

X Y Z (See Pl. 22)

Paká:n tanipvíkkirō'piθvaha'^ak,
ká:n pani'áramsiprivti'. Kix-
mnīpa:k ni'áramsiprivti'.

Where I finish going around
once, that is where I start to
twine with three strands. I
always start to three-strand
twine at the corner.

Paká:n ni'áramsiprivti piccí'¹tc,³³
ká:n pe'pvíkmúramhe'^ec.
pvíkmúram tanípvíkmaha'^ak,
vura kárixas nick'áxxierihiti',
niví'ktíha'^ak. Va:vúra karixas
k'áxxierihiti pate'pvíkmúram-
^ak. Pahó'tahyá:k tanik'^o-
^ak, papuva né'pvíkmaha'^ak,
kari kunipítiti' puyá'hara 'ín
picré'vihe'^ec, 'ikxáram 'uvík-
c pananivik.³⁴

Where I first start to three-
strand twine, that will be the end
of the courses. When I get to
the end of a course, that is the
only time I can stop working,
when I am working on a basket.
I stop at the end of the course.
If I quit in the wrong place,
before I weave to there, they
say a dead person will help me
weave, he will weave on my
basket in the night.

Paká:n tani'áramsip, sárip karu
um taniyákkuri k'^yān. Yíθθa
kku:m taniyákkuri passárum,
yrá:k tu'árihič. Va:ká:n pa-
yákkurihti pa'áxxa kumá'ā-
p passárum. Pataniyákkuri-
^ak, 'áxxak nipicríkk'asrárati
ssárip

Where I start to three-strand
twine, I always insert both a
hazel stick and a pine root
strand. I introduce another pine
root strand, that makes three.
I insert it between the two other
pine root strands. When I in-
troduce a new hazel stick, I
always take in two hazel sticks
together by the twining.

³³ Or paká:n piccí'tc ni'áramsiprivti'. Where the course of two-
strand twining starts really determines the end of the courses, but
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,
urgent work is put in to reach the goal, the end of the course. Then
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
unhesitatingly volunteered observation.

Súʔkam 'uvé·hricukti pasarip-
ʔáffiv karupassárum pavúra
piccí·te taniʔí·kkʷáhaʔak.

Pasaripʔáffiv niθavátvā·tti', va;
'u·m xé·ttcite patanitákkuka-
haʔak. Va; kuma yíθa kuna vo·
yávhiti', puʔipvō·nkivtihaʔa pa-
taniθavatváttahaʔak.

Va; pō·kupitti kuyrá·k passá-
rum 'aʔ 'uvé·hriv 'ávahkam hití-
ha·n vúra. Paʔifutetí·mite va;
paniʔusiprí·nnati vura hitíhaʔan,
viri va; paniynakavára·ti':³⁵
'Áxxak 'ávahkam 'u'áhō·ti', xas
va; yíθa passárip musúrukkam
tupiynákkaʔar.³⁶ Tcé·myátēva ni-
picríppihti', sákri·v nipikyá·tti'.
Va; nikʷupaʔaravahiti'.

Payíθa to·psú·nkinatchaʔak, xas
yíθ kúna taniyákkuri passárum.

Piccí·te paniví·krō·vuti', 'itcám-
mahite tí·mxákkarari kite nihyák-
kurihti'. Va; kuma'íffuθ ta·y vu-
ra tanipíʔk, 'axákmahite nipi-
crikʷasrá·nvuti pavúra hó·y vú-
rava yíθa tanihyákkuriha·k pas-
sárip. Pavura hó·y vura kunic
to·xá·sha', kari kʷúkk·m yíθa
tanihyákkuri.

Paʔáffiv kʷarihaʔak, va; kari
kite paniʔí·kkʷúti'. Pataʔáʔ 'uvō·
rura·haʔak, va; kári tako· paniʔ-
í·kkʷuti', há·ri xas vura kúkkū·m
yíθa tanihyákkuri. Vura kunʔá·
punmuti paʔáffivkiʔ, vā·ramas va;
'u·m, karu ké·citas. Ká·kum
'uʔí·kkʷáhi passárip, kuru ká·
kum 'úθvuyti 'afivkiʔ.

The bases of the hazel sti
and pineroot strands, as so
as I introduce hazel sticks, st
out inside the basket.

I chew the butt ends of
hazel sticks so that they v
be soft when I clean out
inside of the basket. And
other thing, they do not s
back out, if I chew them.

That way three pinero
strands are sticking up on t
all the time. I take the hi
most one all the time, and p
it around [a warp stick];
goes over two sticks and pas
under one. Every once in
while I pull it tight, I make
solid. That is the way th
twine with three strands.

Whenever a pine root stra
gets short, I put another in.

The first course I only ins
one [warp stick] at each corn
After that I introduce many
pass it around two [warp stic
at a time whenever I introdu
a [new] warp stick. Whene
there seems to be a gap, I
troduce one [warp stick] aga

When still working on t
bottom, that is the time wh
I introduce the most stic
After I start up the sides of t
basket, I stop introducing the
just sometimes I introduce c
again. One can tell the origina
inserted sticks, they are lo
ones, and stouter ones. So
are introduced warp sticks, a
some are called sticks that o
starts with.

³⁵ Or panicrikʷurí·vuti'.

³⁶ Or nicríkkʷurihti', I pass it.

Pí-θ tani'árav, va: 'u:m sák-
v. Ká-kum ta:y kun'áram-
; va: 'u:m kumayá'yá'tc.
í-ri vura ta:y kun'áramti', karu
ri vura teí-miteítc.

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.

Pahú't kunkupa'axaytcákkic-
rihabití pakunví'ktiha'^ak

(HOW THEY HOLD THE BASKET AS
IT IS BEING WOVEN)

Va: vura nik^yupaxaytcákkicri-
hiti pavik, súrukam pasú'kam-
'^ec, va: vúra nik^yupéyttárām-
hiti pananípku'úruhak pakú-
m usú'kamh'^eēc.³⁷ Papúva xay
pikríriha'^ak, papúva navík-
ura'ha'^ak, vura hitíha:n su'
xú'priv pananipkuruh'ávah-
m. Patcimi nívík^yurá'vica-
'^ak, va: kári nipaθakhíkk^yuti';
ké'tcha'^ak, vura 'á'pun 'u'í-θ-
'³⁸ naníθva'yk^yam, 'ukrírihiv.

I hold the basket with its in-
side 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.

Pahú't kunkupapáffivmāra-
hiti'

(HOW THEY FINISH OUT
THE BOTTOM)

Karixas patanixúrík.³⁹ Tani-
ripha panyúraramū'^uk. Táni-
k. Takó: pa'árav.

Then I start to make patterns.
I stripe it vertically with bear
lily, I twine with two strands.

³⁷ The basket while the bottom is still being worked on is held
bottom up on the (formerly bare) thigh just above the knee, not on
the knee. In basket work the new warp sticks and wool strands are
regularly introduced with the right hand; the left thumb is constantly
used to press the strands down and make the work firm.

³⁸ Or taniθrí'c, I set it.

³⁹ The impractical shape of the bottom of a certain tobacco basket,
which bulged in the center so that the basket would not set flat on its
bottom, was blamed on the use, or too early use, of bear lily overlay
on its bottom. Papanyúrar 'uvíkk^yarahitiha:k pa'áffiv, 'u:m vura
ifríccukvuti'. Xas pu'ikrí'crihtihara, passípnu'^uk. Po'í'frícuka-
tiha'^ak, pu'ikrí'crihtihara. Pavik^yayé'pca 'u:mkun 'áffiv sárum
mvíkk^yarati'. If the bottom is woven with bear lily, it "comes
back out" [sticks out]. Then the basket does not set up [good].
When the bottom sticks out, it does not set up [good]. The good
weave is to make the bottom with pineroot strands only.

Yíθa passárum tanipvikcák-
kic suʔ.⁴⁰ 'Áxxakiꞥ vura panivík-
kʷarati'.⁴¹ Suʔ kic vura po·vé·h-
rámnihva'.

Sarumvássihkʷam papanyúrar
patanihyákuři. Papanyúrar 'uꞥm
vúra hitíhaꞥn sarumvássihkʷam
'u'áhō·ti'. Papanyúrar 'uꞥm vura
hitíhaꞥn 'u'avahkámhiti'. Sarum
u'aktáppurahiti papanyúrar. Sa-
rum ni'aktáppunti papanyúrar.
Piꞥθ tanixurikrō'ov.

Xas 'áxxak taniví·krō'v panyu-
raramúnnaixiꞥ, 'áxxak vura sárum
ni'aktáppunti papanyúrar.

Karixas 'áxxak niví·krō'ov, 'áp-
pap 'ikritápkir, karu 'appa pan-
yúrar, 'uxúniphino·vahitihac.

Xas 'iffuθ panyúrar taniví·k-
rō'ov, 'áxxak.

Xas panyúrar sarum xákkaꞥn
tanixúripha', kuyráꞥk tanipvik-
kirō·piθ'va.

Karixas patcimi nipikrírihe·ca-
ha'aꞥk, vaꞥ kari tani'árav, yíθa
tani'áramnō'ov. Karixas yíθa
taniví·krō'ov, panyúrar 'áppap
ni'avíkvuti', karu 'áppap sárum,

The three-strand twining comes
to an end.

I "tie down" one pinner
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.,
yond, in a direction away from
the weaver] the pinneroot strand
[that is to be dropped]. The
bear lily strand goes on the bear
of [i. e., on the outside of] the
pinneroot strand all the time.
The bear lily strand is on top
the time. The bear lily strand
is lined with the pinneroot strand.
I line the bear lily strand with
pinneroot strand. I make a vertical
bar pattern [by facing the
strand only] for four courses.

Then I twine with two strands
around twice with solid bear lily
lining both bear lily strands with
pinneroot strands.

Then I twine with two strands
twice around, having one strand
faced with maidenhair and the
other with bear lily, it runs
round vertical barred a little [re-
ferring to the vertical bar threads
produced].

Then after that I two-strand
twine twice around with bear lily

Then I vertical bar pattern
three times around, bear lily and
pinneroot strands together.

Then when I am pretty near
ready to start up the sides of the

⁴⁰ Or sú'kam.

⁴¹ Or panivíkkʷare'ec, that I am going to twine with two strands.

avá'ā'teip. Xas kúkkuꞑm vaꞑ
ꞑn tanippárav, yíθθa kúkkuꞑm
nippárav.

Xas 'arava'ávahkam tanip-
riphíro'v, kuyrákyaꞑn tanip-
riphíro'v.

Xas 'axxak tanipví'kró'v pan-
raramúnnaixite.

Xas píꞑθ nikuteitevássiha', 'áp-
t panyúrar, 'áppap sárum. Vaꞑ
k'upakuteitevássihahiti', pata-
pvi'kmaha'ak, vaꞑ kari tanipíc-
trip papanyúra', 'áppapkam
ꞑ tanipihyákkúri.

Pahú't kunkupatakrávahiti
sú'kañ, karixas takunvík-
k'yura'^{41a}

Karixas papicé'te tanipikrífi,⁴²
tctimi nivíkk'yurā'vic, víri vaꞑ
ri su' tanitákra', yíθθa sárip
ū'k tanitákra'. Vaꞑ káꞑn pata-
kuteitevássiha', víri vaꞑ káꞑn
tanitákra', pakuteitevasihasu-
íkya'^{atc}. Vura ké'ccite passárip
tani'ú'ssip, xas vaꞑ sú' tanikíf-
ū'nnám'ni.

Xas paniví'ktiha'ak, há'níhma-
te vaꞑ niptáspū'nvuti patakrá-

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 a-
round, 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 [pineroor] strand.

(HOW THEY APPLY A HOOP ON THE
INSIDE BEFORE THEY WEAVE UP
THE SIDES OF THE BASKET)^{41a}

When I first hold it against my
knee, when I am about to start
up the sides of the basket, then I
apply a hoop. I apply a hazel
stick as a hoop. Where I diagonal-
bar, that is where I am applying
the hoop, inside of the diagonal
bar designing. I select a rather
stout hazel stick, I bend it
around inside.

Then when I weave, every once
in a while I lash in the hoop, I

^{41a} See Pl. 23, a.

⁴² See p. 117.

vár, yá vúra taníkyáv, suḡ vura
tusákri·vhiram'ni.

Vaḡ kumá'í'i patanítákraḡ, xáy
xé·teit̄e, panivík^yurā·ha'^ak, 'uká·
rimhiti vik, patakraḡvippuxha'^ak.

Patanipθíθaha'^ak, vaḡ kári
tanippúriccuk patakrávár.

k. Pahút kunkunpavíkk^yurā·
hiti'^{42a}

Pa'áffiv takunpáffivmaraha'^ak,
kari takunpikrífi.

Xas sárum kuyráḡk taniví·k·
rō'v.

Karixas kúkkuḡm sárunimū·k
tanixxúripha karu panúfar, pí·θ.

Xas pí·θ taniví·krō'v sárum.

Xas kúkkuḡm tanixxúripha',
pí·θ tanixxúriphirō'n.

Karixas 'áxxak tanípvi·krō'v
panyúfar.

Karixas tanixxúriphiro'v pí·θ
'ikritapkiramū'^uk, panyúfarāmū·k
káru.

Xas kúkkuḡm 'áxxak panyúfar
tanípvi·krō'v.

Xas kúkkuḡm tanixxúripha',
'ikrívkir tanixxúriphiro'v.

Xas pí·θ tánikutcitevássi', 'ikri-
tápkir panyúfar xákka'^an.

Xas kuyráḡk tanípvi·krō'v
panyúfar.

Karixas 'itrō'p tanixxúripha'.

fix it good, I fasten it insi-
firm.

I apply the hoop, so that it v-
not be limber, where I start
the sides of the basket; t-
basket would be poor if I did r-
apply the hoop.

When I finish the basket, th-
I rip the hoop out.

HOW THEY WEAVE UP THE SID-
OF THE BASKET^{42a}

When they finish out the be-
tom, then they hold it again
the knee.

Then I weave around thr-
times with pineroot.

Then I vertical bar design fo-
times around with pineroot an-
bear lily.

Then I two-strand twine fo-
times around with pineroot.

Then I vertical bar desig-
again, I vertical bar design fo-
times around.

Then I two-strand twi-
around twice again with bear lil-

Then I vertical bar design fo-
times around with maidenha-
and bear lily.

Then I two-strand twine twi-
again around with bear lily.

Then I vertical bar design s-
times around.

Then I diagonal bar four tim-
around with maidenhair and be-
lily.

Then I two-strand twine thre-
times around with bear lily.

Then I vertical bar design fiv-
times around.

^{42a} See Pl. 23, b.

Pahú't ká·kum kunkupapipá-
trí·pvahiti passárip, pa'ip-
panváritāha'^ak

(HOW THEY BREAK OFF SOME OF
THE WARP STICKS WHEN THEY
HAVE PROGRESSED WELL TO-
WARD THE TOP OF THE BASKET)

Kárixas pata'ippanváriha'^ak,
ari k'á·kum passárip 'axákma-
ite tanipicrik'ásrā'n'va, va;
m 'ippan 'upní'nāmitcputi',
a'iffuθ tanípvi·krō'^v, kari tani-
pā'tsur 'itcāmmahite, yíθa va;
anipépā'trip, pa'ipa'áxxak nipic-
ikk'ásrārat.

Then when I have progressed
well toward the top of the basket,
then I twine some of the sticks
two together, so that the upper
part [of the basket] will become
slender, then in the next course I
break them off one at a time,
breaking off one wherever I
twined two together.

Pa'umsurép va; kunkupé·θvú-
ā'nahiti saripvíkkiċ. Há'ri
ura va; kunpíhrū'vti', va; kun-
ikk'arati sipnuk'anamahatc'íθ-
úppař. Há'ri va; vura takun-
íccap, va; kuníhrū'vti fá; takun-
íθxáxař.

The broken off tips they call
"sticks that have been woven
with." Sometimes they use them,
weave a cover of a little basket
with them. Sometimes they tie
them in a bunch and use it to
clean things with.

Passárip vura 'ippan uptú·p-
itcasputi' patanívikk'urā'ha'^ak.

The warp sticks get slenderer
anyway as I weave upward.

2. Pahú't va; vúra kunkupa-
víkk'urā'hiti'

(HOW THEY KEEP ON WEAVING UP
THE SIDES OF THE BASKET)

Karixas kuyrákya; n tanípvi·k-
v panyunanamúnnaxite vúra.

Then I two-strand twine three
times around with nothing but
bear lily.

Karixas pí;θ tanikutcivási-
a', 'ikritápkir panyúrar xákka'^an.

Then I diagonal-bar four times
around with maidenhair and
bear lily.

Kárixas pí;θ tanípvi·krō'v pan-
úřar.

Then I two-strand twine four
times around again with bear lily.

'Itróp tanipxúriphiro'^r.

I vertical-bar five times around.

Karixas kuyrá; k tanipxúrip-
iro'^v, 'ikritapkiramũ'k karu
anyúřar.

Then I vertical-bar three times
around with maidenhair and bear
lily.

Panyunanamúnnaxite xas ta-
ipvíkrō'^v, 'axákya'^an.

Then I two-strand twine twice
around with bear lily.

Karixas tanipxúripha pí;θ ta-
ipvi·krō'^v.

Then I two-strand twine four
times around with vertical bar
design.

n. Pahút kunkupe·pθíθθahiti pa- (HOW THEY FINISH THE TOBACCO
'uhsípnu'^{uk} ^{42b} BASKET) ^{42b}

Karixas patcimi nipθíθθe'^{ec}.

Then I am about to finish it.

Kárixas tani'árav yíθθa'.

Then I three-strand twine one around.

Karixas 'ikrívki tanipvíkpaó;⁴³
sárunmũ'^{uk} pa'áravmũ'^k 'usák-
rĩ·vhití'.

Then I two-strand twine six times around with pineroot, the three-ply twining holds it [the final two-strand twining] up.

Karixas tanípθíó. 'Ipamřícvĩ·t-
tātemũ'^k tanipicríkk^{yuri}. Há·ri
'arará'ā·nmũ'^{uk} takunpicríkk^{yuri},
há·ri k^{yaru} vúra vastáranmũ'^{uk}.
Va; vura ká; n xas nick^yáxxierĩhti'
pe·pvíkmúřam. Pa'áxxaki; te to-
sámkáha; k paví·krō·v pakári
nipθíθθe'^{ec}, va; kári pa'íppam
tanitáspur sárippak, 'ávahkam
'uvárarĩ·hva pamu'íppañ. Xas
pakári tanípví·kma ká; n pe·kvík-
múřam, va; vura nivíkcā·nti pa-
'íppam passárippak. Karixas pa-
tanípví·kmāha; k pa'ífutctimíte-
vĩ·krō'^{ov}, karixas va; ká; n pa'ípa
nitaspúrirak pa'íppañ, taníyũ·n-
nūpri 'áxxak vura passárum,
xas sáruk tanicrú·rúni pa'íppañ,
tanipicritarářic. Karixas tani-
vússur pa'íppam pamu'ípankañ.
Pupippú·ntíhařa, páva; taniníc-
caha'^{ak}. Patanikruptárarĩcri-
ha'^{ak},⁴⁴ há·ri 'ář 'upimθatraksíp-
rínati'.

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 course. When only two rounds remain before I finish, then I loop a sinew [filament] over hazel stick, the ends of it [of the sinew] hanging down outside the basket. Then when I two-strand twine another course around the end of the [previous] course there, I two-strand twine the sinew together with the war 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 end 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.

^{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.

o. Pahút kunkupavíkk^yahiti
pe·θxúppar^{44a}

(WEAVING THE COVER)^{44a}

Karixas pe·θxúppar kúna tani-
vívik. Xas va; vura tani-
k^yupé·kxurikk^yaha' pa'uhšípnu; k
ukupé·kxúrik^yāhiti'.

Then I make the cover in turn.
I make the same designs on it as
the tobacco basket has.

Pícci; p tani'áffiv, tanitáyī·θha'.
Xas yíθa taniví·krō'ov.

First I start it, I lash the base.
Then I weave around once.

Karixas tanikyā'ssip patánivik,
va; vúra tani'í·k^yáru. Kuyrá; k
tani'árav, karu kuyrá; k tani-
ví·krō'v sárum.

Then I start to three-strand
twine, introducing [new] sticks.
I three-strand twine three times
around, and then two-strand
twine around three times with
pineroots.

Karixas kuyrá; k tanixxúripha'.

Then I vertical-bar three times
around.

Xas 'áxxak taniví·krō'v sárum.

Then I two-strand twine twice
around with the pineroot.

Karixas kuyrá; k tanipxúri-
phíro'ov.

Then I vertical-bar three times
around again.

Karixas 'áxxak tanipxúriphíro'v
'ikritápkir.

Then I vertical-bar twice
around with maidenhair.

Sárum yíθa tanípvi·krō'ov.

I two-strand twine around once
with pineroot.

Karixas patani'árav, yíθa
tani'árav.

Kárixas 'áxxak tanípvi·krō'v
sárum.

Then I three-strand twine, I
three-strand twine once around.

Xás yítte·tc vúra tanipxúri-
phíro'ov.

Then I two-strand twine twice
around with pineroot.

Karixas tanikutcítévásiha kuy-
rá'k.

Then I vertical-bar just once
around again.

Xas panyúrar taniví·krō'v pí·θ.

Then I diagonal-bar three
times around.

Karixas kuyrá; k tanipxúrip-
híro'ov, 'ikritápkíramũ'k.

Then I two-strand twine four
courses of bear lily.

Karixas 'áxxak tanípvi·krō'v
panyúrar.

Then I vertical-bar three times
around with the maidenhair.

Karixas kuyrá; k tanikutcíte-
vásiha sárummũ'k panyúrar xák-
ka'an.

Then I two-strand twine twice
around again with bear lily.

Karixas yíθa tani'aramno'ov,
yíθa panyúrar ni'avíkvuti k^yaru
'áxxak sárum.

Then I diagonal-bar three times
around with pineroot and bear
lily.

^{44a} See Pls. 24 and 25, a.

Karixas yíθa taniví·krō·v
panyunanamúnnaxiṭc.

Karixas 'áxxak tanikutcitévás-
siha', 'ikritápkir k^yaru panyúrar.

Karixas kuyrá:k tanípvī·krō'ov,
vura panyunanamúnnaxiṭc.

Karixas kuyrá:k tanípvī·krō·v
vura sanumúnnaxi'c.

Karixas pa'áxxakiṭc to'sá·m-
káha'^ak, vaṭ kári pa'íppam
tanitáspuṛ.

Xas pata'ifutetī·mitcha'^ak, vaṭ
kári ké·citcas vura passárum
pataniví·krō'ov.⁴⁵ Vaṭ kari ké-
citcas vura passárum patani'úrip
pata'ifutetimite'ípvī·krō'ov. Vaṭ
'uṭm pupiktí·ttíhaḥa.

Xas sáruk tanicrú·ruñi, xás vaṭ
ká:n pe·θúpparak 'úmmukite
vura patanivússuṛ. Vaṭ ni-
k^yupapicríkk^yurhahiti'.

Kárixas 'itcámmahite tani-
'ivukúrí·pva passárip po·vé·hrúp-
ramti', tani'úmsuṛ.⁴⁶

p. Pahút kunkupe·nhíkk^yahiti
pe·θúppar

Paniví·ktíha'^ak, tcé·myáteva
nipikyá·várihvuti pe·θúppar pa-
sipnú·kkañ, kiri kó: yá·ha'.

Karixas pamuθúppar pata-
nipíθaaha'^ak, xas tani'árip vas-
táran, xas tanikruptararí·hva'
yimusítemahite tanikrúpkúrihva
to·pváppirō·pihva vura pavas-
táran, 'uykurúkkū·npāhahiti pa-
vastáran.⁴⁷ Xakinívkihakan ta-
nikrū·pkùrì 'íppamū'^uk. 'Ipan-

Then I three-strand twine on
around carrying one bear li
strand along with two pinero
strands.

Then I two-strand twine on
around with solid bear lily.

Then I diagonal bar once
round, maidenhair and bear lil

Then I two-strand twine thro
times around with solid bear lil

Then I two-strand twine thro
times around with nothing bu
pineroot strands.

Then the next, the last cours
I hook the sinew over.

Then when it is the last round
it is larger pineroots that I weav
around with. I select bigger pin
root strands when I weave the las
course. That way it does not ri

Then I draw it downward, the
I cut if off close to the body o
the cover. That is the way
fasten the ends.

Then I break off one by or
the projecting hazel sticks;
trim them off.

(HOW THEY TIE THE COVER ON

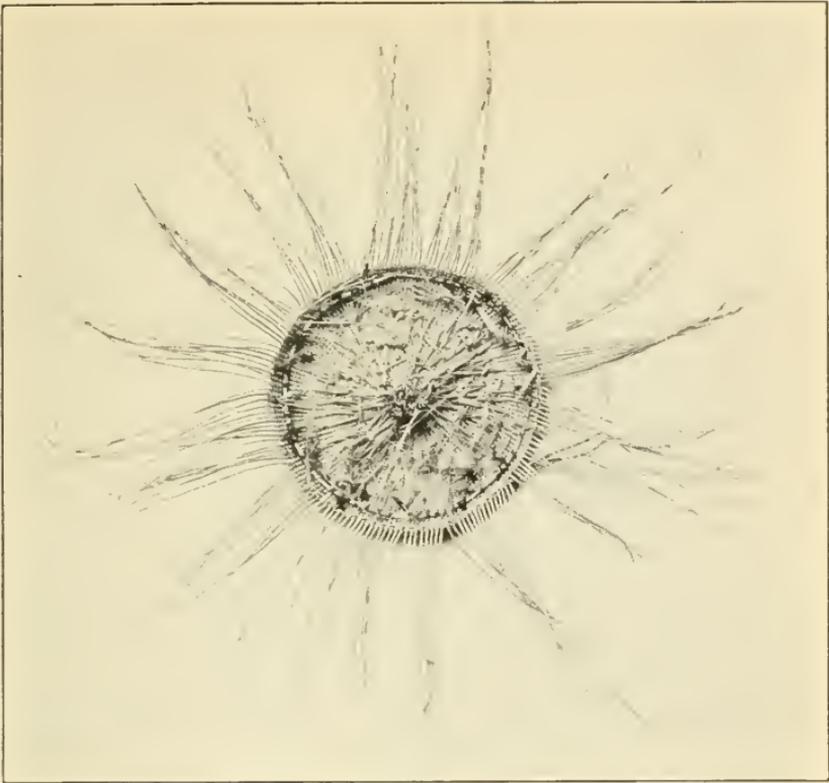
While I am weaving, ever
once in a while I try the cove
on the basket, so it will fit it goo

Then when I finish the cover
I cut a buckskin thong; then
sew it on, all around; the thon
zigzags around. At seven place
I sew it on, with sinew. It is
little below the top that I sew i
on, at the three-strand twining

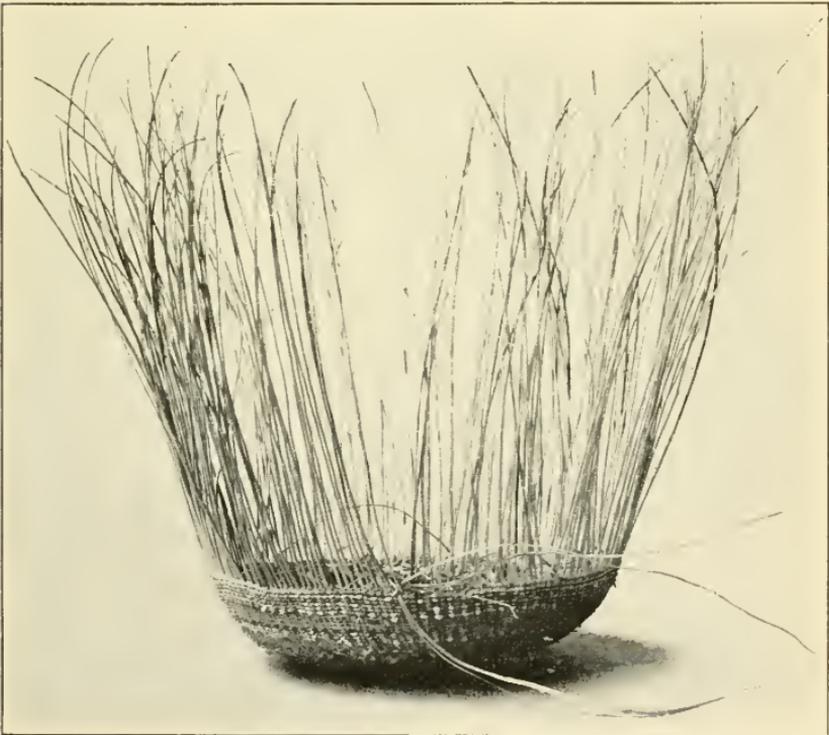
⁴⁵ Or vaṭ kári ké·citcas vura mú·k passárum pataniví·krō'ov.

⁴⁶ The old verb denoting the process of breaking them off.

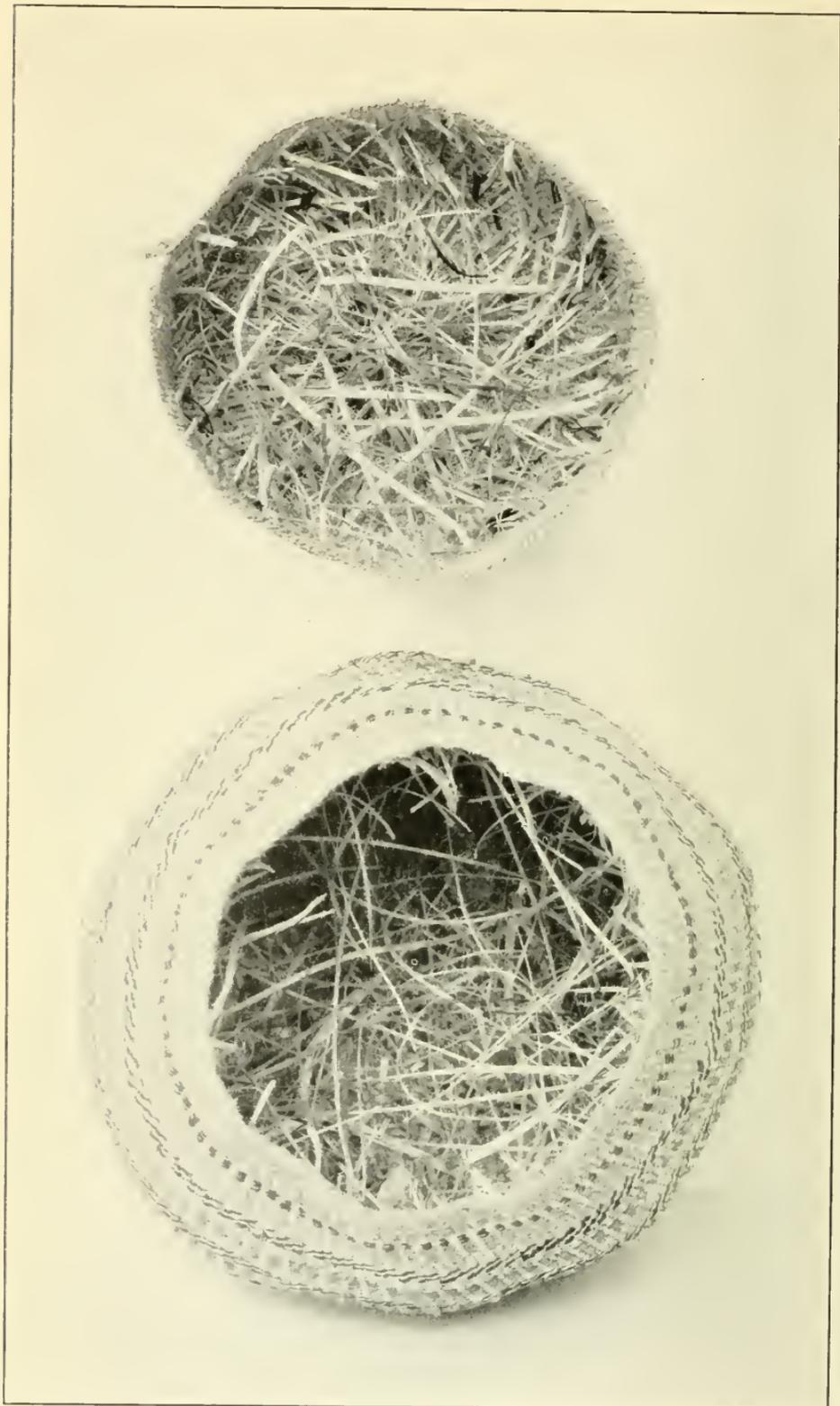
⁴⁷ See Pl. 25, a.



a, The tobacco basket, with bottom finished, with temporary hoop inside



b, The tobacco basket as its sides start up

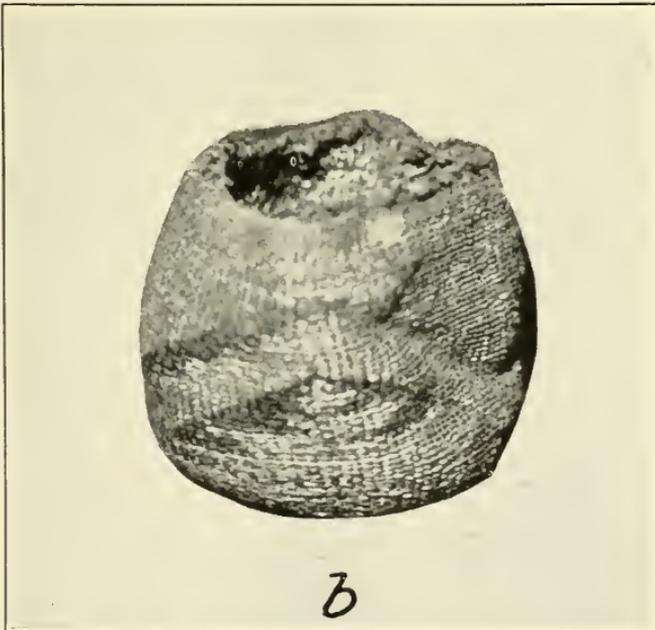


THE TOBACCO BASKET AND ITS COVER, FINISHED BUT NOT YET CLEANED OUT



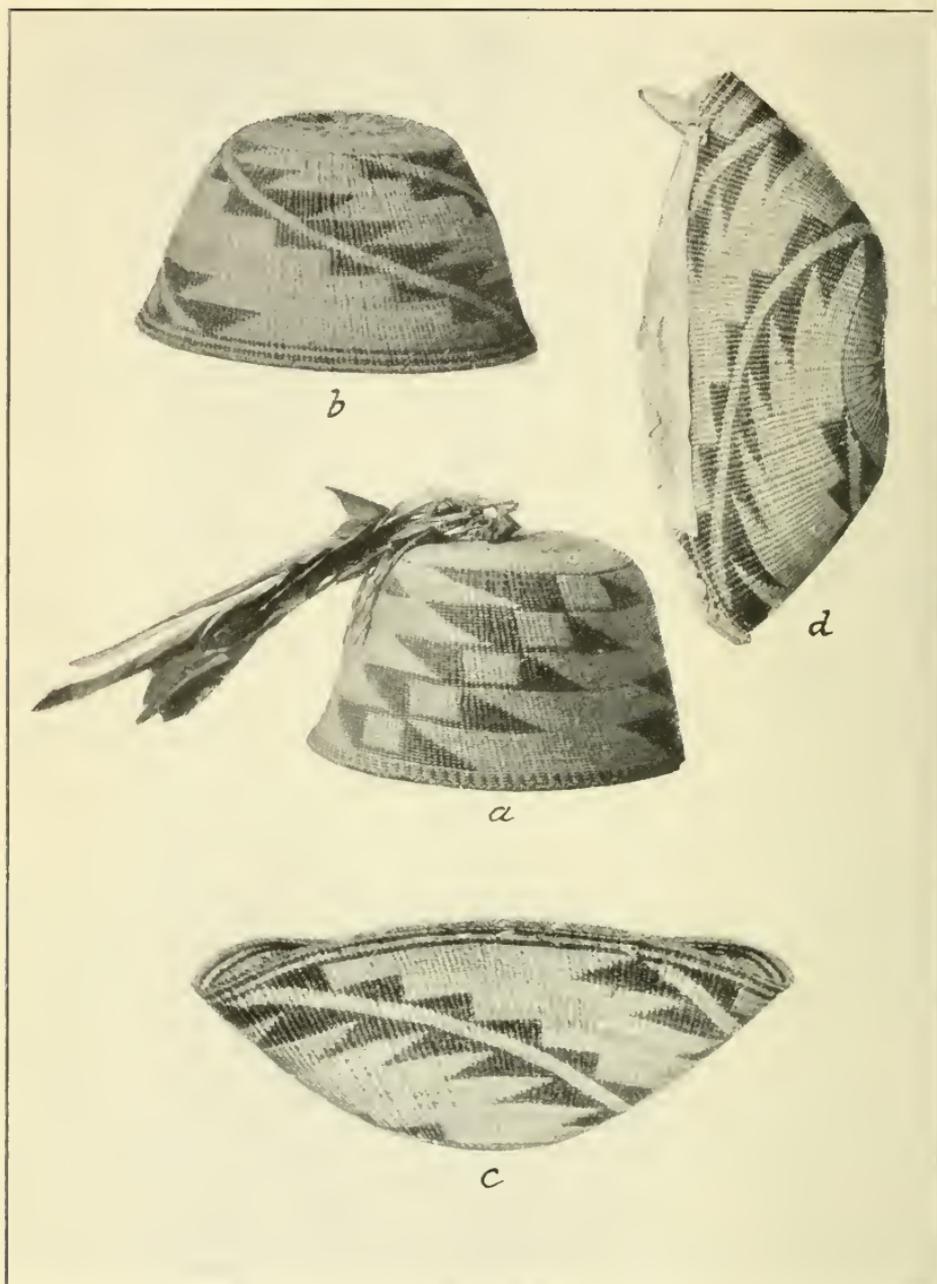
a

a, The finished tobacco basket with its cover tied on



b

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

únnukite va; ká;n patanikrúp-
úrihva', 'áraṅak.

Há'ri su? vura 'u'ik^yurúpri'h-
a pataruprávar, 'ipeú'nkinatcas
vura pavastáran 'u'ik^yurúpri'h-
a, sú?kam 'usú?pifahina'ti'.

Xas yíθa vā'ram taníkrū'pka',
rastaranxára, 'arippapu', pamū-
kuninhitarárici^he; pé'θxúppar.
Karu há'ri paká;n tanipikrup-
tō'm'mar, va; vura tani'it.cur
vā'ram 'unhíccuru^u 48 pa'áripāpu
pamu'íppankam, va; karu vura
nihrō'vic.

Há'ri vúra yíθa po'hyárup-
amti 'atcipyá'k 49 kunpinhík-
e'ō'ti pataruprávar. 50 Hó'y vúra
va kunpinhíttunvuti'.

Karixas patcimi nipimθatará-
rici^he'c, tanipíxup, karixas
paxári'peúrahitihan pavastáran
tani'ú'ssip, xas va; mū'k tanita-
rúprav.

Piccí'te 'iθyú'kkinuyá'te vur
'únhī'kk^yārati', va; ká;n po'tarup-
rávahiti', va; ká;n taninákka'r,
pupuxx^wite 'icrihpihtihaþ.

Karixas yíθukuna taníyū'nnu-
pri', karixas 'iθyú'kkinuyá'te kú-
ku;m tanínhī'kk^yar, 51 yíθukuna
taníyū'nnupri'. Karixas 'iθyú'k
tani'íccipk^yar 52 k^yúkk^um.

Karixas yíθukuna taníyū'nnu-
pri'.

Karixas pa'avahkam'íccipí-
raþan va; taninákka' po'sak-
rihvikkíre'c.

Karixas ta'ifutetí'mite tanipí-
yū'nnupri', taniptarúprā'm'mar.

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
any place.

Then when I am going to tie it
on, I put the cover on the bas-
ket; 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

48 Or 'uxári'pcuruti', or 'uxári'pcurahiti'.

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 tó'nhī'kk^yar.

52 Or 'u'íccipk^yarati', or tu'íccipk^yar, it runs across.

Karixas pa'avahkam'iccipivraθan
va₂ mussúrukam taníyũ'nnüpri'.
Karixas taninhí'c 'ávahkam.

Va₂ ká₂n 'ipanní'te 'unhícuru₂
vastáran, va₂ mũ'k takuntakka-
rari 'a₂. Há'ri vura pufá't 'inhíc-
curō'ra, yíθ xas vura takuninhíc-
cuí, pamũ·kuntákkarārihe'ec.

tuck it under one [thong] that
on top. Then I tie it on top.

By the end of the thong th
is sticking off they hang it u
Sometimes there is not any stic
ing off, then they tie another o
on to hang it up with.

Plate 25, *a*, shows the finished tobacco basket woven by Imk^yanva the making of which is described above, with cover tied on. Maso 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. Tusipú'nvahiti pakó₂h pa'uhsípnu'u₂k

(MEASUREMENTS OF THE TOBACCO BASKET)

The tobacco basket made by Imk^yanvan, the making of which is described on pages 107-126 of this paper, measures 8 inches in diameter, 6½ inches high, and 4¾ 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,

3. Pakah₂uhsípnu'u₂k

(UPRIVER TOBACCO BASKET)

'U₂mkun karu vura 'uhsípnu₂k
kuntá'rahiti pakah₂árahsa', va₂
vura kunkupavíkk₂'ahiti pánnu₂
vura sípnu₂k nukupavíkk₂'ahiti',
va₂ vura kunkupé'kxúrikk₂'ahiti'.
Vúrama 'u₂m kunxúnnuti'te, pu-
saripsáripíhitiha₂, 'a₂n kunsárip-
hiti'. Há'ri va₂ vura kunsárip-
íhiti pa'avahkam kunvíkk₂'arati
k₂'aru vura. Ké'ttcas karu vura
kunikyá'tti', k₂'aru vura tú'ppit-
caś. Va₂ vúra pamuθxúppar kun-
kupé'kyá'hiti', pavura nu₂ nanu-
'uhsípnu₂k 'u₂mkun karu vúra va₂
kunkupé'kyá'hiti'.

The upriver Indians have tobacco baskets, too, weaving them as we do, and using the same kinds of designs. They are kinds of limber ones; they do not use hazel sticks, they use iris twine for hazel sticks. Sometimes they use as hazel sticks the same kind of material that they twine with. They make big ones and little ones. They make the cover of it the same way as we do for our tobacco baskets.

4. Pakahapxanʔuhsípnuʔuk

(UPRIVER HAT TOBACCO BASKET)

Pakahʔaras ʔa:n kunsáriphiti
pamukunʔapxaʔan. Kúnnutitcas
ʔaʔapxaʔan, vura kuniyxúmxuʔm-
iʔ.

The upriver Indians have hats
with twine for hazel sticks. They
are soft hats. One can bend
them together.

A. Pakahápxa:n pakuméʔmus

(WHAT THE UPRIVER HATS LOOK
LIKE)

Pakahʔarahsa pamukunʔapxa:n
apxanxárahsaʔ. Xúnnutitcas,
ʔa:n kunsáriphitiʔ. Háʔri ʔáffiv
ʔθkʔ ukríxxávkkáhitiʔ.⁵³ Háʔri
ʔaʔapxanʔáffivak ʔa:ʔkunic ʔuy-
úrukáhitiʔ. Háʔri ʔepúk kunik-
úpkoʔtti ʔapxanʔáffiʔvak, píθ.
ʔepukaʔíffuθkam ʔapxanʔáffiv
kú:k ʔuʔifukámhivutiʔ, píθ ta-
nunʔikrúʔpkaʔ, ʔapxanʔáffiv kú:k
ʔuʔifukámhivutiʔ. Kuna nu: vura
ʔoʔhoʔmáyaʔttecas pananúpxaʔan.

The hats of the upriver people
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 den-
talia 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].

B. Pakahapxanʔikxúfik

(PATTERNS OF UPRIVER HATS)

Xá:s vúra kóʔvúra pakahápx-
a:n ʔikxurikaxárahsaʔ,⁵⁴ kóʔvúr
ʔaʔ kunivyihúrā:n pamukunʔik-
úfik. Xá:t karu vura fáʔt vúra
ʔa: kuméʔkxúfik, va: nukupeʔθ-
íyaʔnahiti kite kahapxanʔik-
úfik.

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.

ʔ. ʔAθiθúfvōʔnnupma Vaʔárōʔras
ʔuʔmkun káru va: káʔkum kun-
víʔkti kumaʔapxaʔan

(SOME HAPPY CAMP PEOPLE WEAVE
THAT KIND OF HAT TOO)

Pananúvik yí:v yúruk vúra va:
ʔunkupavíkkʔahitiʔ, káruma ʔuʔm-
un yíθta pamukuntecūʔphaʔ, yúhiʔ.

Our basket works go a long way
downriver; though they talk dif-
ferent, Yuruk, they make our

⁵³ A Klamath hat in the National Museum, no. 24075, has several
resplendent tail feathers of the téittat Magpie, *Pica pica hudsonia*
(Sabine), tied to its top. It was collected at Klamath Indian Reser-
vation, Oregon, by L. S. Dyar, Agent and was accessioned July 20,
1876. Dimensions: 7½ inches diameter, flat top 4½ inches diam-
eter, height 4¼ inches. The longest feather projects from middle
of top of hat 11½ inches. See Pl. 26, a.

⁵⁴ = xá:s vúra kóʔvúra pakahápxa:n váʔramas pamukunʔikxúfik.

Karuma vura va; kári kunkupa-
víkk^yahiti pananúvík. Káruk
'u;̄m vura 'aθiθúfvō·nnùpm u'íp-
panhiti pananúvík. 'Aθiθúfvō·n-
nùpma kumaká·m⁵⁵ 'u;̄mkun ta-
yíθ pamukún'vik.' Aθiθúfvō·n-
nupma Va'áru ras va;̄ vura kari
kunkupavíkk^yahiti pananúvík,
kuna vúra va;̄ ká;̄n ká·kum takun-
víkti pakahápxa'^an. 'Aθiθuftí-
ra;̄m Va'árā ras ká·kum 'u;̄mkun
va;̄ ká;̄n vúra takunví·kti 'a;̄n
takunsáriphiti', va;̄ ká;̄n vura
káru takunvíkk^yàràtì 'ákxa'^ap.
'Icví tatak'árahsa'.

D. Pahú·t mit kunkupítthiat pa-
kunipírā·nvutihat mit pannu;
kuma'árā·ras Pakah'árahsa kó-
va, kah 'Inná;̄m pata'írahiv-
ha'^ak

Kó·vúra kuma'írahiv 'u'iran-
kó·ttihanik 'Inná·m pámita na-
nítta'^at. 'U'atírā·nnātihànik 'ax-
ak'áttiv pa'ássip karu pe·mvá-
řam, karu patarípa'^an, vo;̄pirā·n-
vūtihanik pavā's, 'araráva'^{as},⁵⁶
karupakahápxa'^an, karu pa'íp, pa-
vura kó· kumá'u'^{up} pakáruk vá'-
u'^{up}. Kin'ě·htihat mit há·ri pa-
kahápxa'^an, púva;̄ kin'íxū·nnāti-
hara, punanúvā·hára.

E. Tcimi nutcuphuruθúne;̄c paka-
hápxan'úhsípnu'^{uk}

Há·ri va;̄ kahápxa;̄n takin'ě·
káruk, víri va;̄ pa'ávansa há·ri tó-
kyav 'úhsípnu'^{uk}. 'A·tcip takun-
píkrū·pvar 'apxanáp·mā·n'nàk.

kind of basketry. And our bas-
ketry extends upriver to Happy
Camp. But upriver of Happy
Camp they have different bas-
ketry. 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 up
river people.

(HOW OUR KIND OF PEOPLE USE
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 up-
river hat upriver, and then a man
sometimes makes a tobacco bas-
ket out of it. They sew the hat

⁵⁵ Or kumakáruk.

⁵⁶ They used to make many buckskin blankets upriver.

astáran⁵⁷ takunpiθúpparari, xas takunpíkrúpsaþ 'a₂nmũ'k a₂m pakunʔíkrũ'pti'. Vúra pu-
 óvúra pikrúpsá'ptihàþ, 'ápap
 ura nínnamite 'usúrùkkā'hiti',
 a₂ ká₂n pe'hé'raha kunʔiyvā'y-
 amnihe'^{5c}. Táffirapu vúra ta-
 unkífútteak 'ávahkam paká₂n
 usúrùkkā'hiti'. 'Ápap takunʔic-
 áptcak 'icví táffirapu',⁵⁸ sákri
 ura takuníkyav. Vúra pútta₂y
 a₂ ká₂n suʔ mahyá'nnátihap pe-
 é'raha'. Vúra patakkā'nnimite
 xas pakunʔíhrũ'vti', xas pakun-
 kyá'ti pa'uhsípnu'^uk, ta'apxan-
 é'mmite. Vúra tapu'imtara-
 á'mhitihara pamukxúrik, xas pa-
 unʔíhrũ'vti'. Yáv 'ukupé'vā'y-
 cukahiti', pakunpihtā'nvuti
 e'hé'raha'. Va₂ kumá'i'i pakun-
 p'kũ'pputi: va₂ 'um pu'iftcikin-
 o'ttíhara. Takunʔákku 'ávah-
 am va₂ kári yav tukupé'vā'yri-
 kaha'. Kahapxanʔuhsípnu₂k
 a₂ kunkupé'θvúyā'nnahiti'.

Pahút kunkupe'kyá'hiti pe-
 hē'rahamáhyā'nnarav kaháp-
 xa'^an^{58a}

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 to-
 bacco 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 to-
 bacco basket is what they call it.

(HOW THEY MAKE A TOBACCO
 CONTAINER OUT OF AN UPRIVER
 HAT)^{58a}

Patcimi kunikrúppàrē'caha₂k
 v'íppañ, xas kó'mahite vura
 kunpúθaí. Pupuxx'^wite púθan-
 ap karu vúra. Pavura kó'ma-
 ite kunpúθunti', pakó'mahite

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

⁵⁷ They double a buckskin strip over the edges.

⁵⁸ Or tafirapu'icví'ttātē.

^{58a} For purposes of study, an "upriver hat" in the national col-
 lections was made into a tobacco basket by Imk'anvan. The speci-
 men 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 4¼ inches across, estimated
 original height, 3¼ inches. Dimensions of finished tobacco basket,
 5½ inches long, 3⅞ inches wide; opening 1½ inches long, ¼ inch wide;
 top 1½ inches long. (See Pl. 26, b, c, d.)

kunihró·vic. Páttay takunpúθa-raha'^ak, 'uxé'ttēitchiti', 'upíp-pū'nti'.

Pataxánnahicite 'upúθarahiti-ha'^ak, xas vaꞤ 'icvit takunícxā'y-cùf. Xas takuní·vusúvus.⁵⁹ Xas takuntáxvié. Xas takuní·xaxá.⁶⁰ Takunθakikíkki'ⁿ. Takunpap-putcáyā·tcha'. Xas 'apkúrukkan takunparícri'hva', yítte'te vūrà. VaꞤ vura ko·samáyā·tcās takuník-yav pakóꞤs kunikrúppare'^ec.

TakunpikrúpsaꞤ, pa apxan'ap-mā'n'nak. Xákkarari 'utaxnana-nícukva'tc. 'Áppapakm takunsúp-pípha pa'ipám'a'^an. Xas takuníkrúpriꞤn 'ipíhsí·hmū'^uk. Taku-niyunkúrihva pa'íppaꞤ. Xas vaꞤ takunícyū'nkiv pa'íppaꞤ. 'Áp-pap kuna kúꞤk takunierū'nma pa'ipám'a'^an. Pu'imθávurū·kti-hàꞤ. Xas vaꞤ vura kunkupé·krúp-pahiti'. Kó·vúra 'a'tcip takun-pikrúpsaꞤ. 'ApmáꞤnmū'^k vura hitíhaꞤn 'áxay kunikyá'tti', pak-kári kunikrúpparati'.

Xas 'icvi tinihyá'tc takunvúp-paksur patáffirapu', pakunienap-teákkareꞤc po·súrùkkā·hiti 'ápp-pakmaꞤ, pávo·'áffivhe'^ec. VaꞤ vura kóꞤ utírihiti takunvúppak-sur, pakóꞤ po·sururúprinahiti', vaꞤ kóꞤ takunvússu'. Karixás vaꞤ takunienáptcak, 'áppapakm takunθí·vk'a'. 'Íppammū'^k vura yav takunkupé·krū'pkàhà'.

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 through the mouth. They chew it good. Then they twist on the thigh, just one place. They make it the size they are going to use.

They pinch together the rim of the hat. Both ends are gathered. 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 push the thread through. Then they pass it back to the other (= first) side. They do not sew with top stitch. They keep sewing that way. All the middle part they sew together. They keep moistening it with their mouth when they are sewing with it.

Then they cut a wide 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

⁵⁹ Or takuní·vuxúvus. 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 takuní·xaxavára'^a.

Xas 'ievi takunvússur patáf-
apu' teúyite vúra, xas va;
'krúp takunpíxó'ràriv,⁶¹ pa'ap-
n'atcipyá'k po'krúppahitih-
'ak. 'Axákya;n takunpíkrū'pvār
'tcip. 'Apápmahite kun'úvrin-
tì patakunikrúppaha'^{ak}, pa'ípa
ra píccip kunkupe'krúppaha'.
'Appakam vura 'úθxū'psūrā-
tì', pakā;n kunmáhyā'nnàtì
héh'raha'.

Karixas vastáran takun'árip-
r, 'usúnnūnūpnināhitihāte⁶²
stáran takuníkrū'pkà', 'íppam-
ū'k, 'átcip takunkíffuyrav,⁶³
'apmánti;m takuníkrū'pkà'.
amú'k 'a? kuntákkararihe'^{ec}.
amukun'ihē'rahasā'n'vā, pamu-
n'ihē'rahamáhyā'nnaramsa'.
vura puffát 'á'pun 'ít.cúrutihap,
vúra 'a? 'uvarári'hvā', yāv xús
ankupa'ē'θahiti'.

Tafirapuvúppakatemū'k takun-
fútteak⁶⁴ passúrukka'^a. Kun-
tì xáy 'upásxā'ypà'. Karu va;
n kuní'váyrā'mnihvùtì' karu
kā;n kuní'vayríceukvutì',
héh'raha'.

Pe'cyuxθirix^o'n'ihē'rahamáh-
yā'nnarav

Há'ri vura takunsuváxra kite
cyuxθirixó'nma'^{an}. Va;
'ihē'raha
nnmáhyā'nnaramti há'ri. Ku-
ppēnti 'icyuxθirix^o'n'ihē'raha-
áhyā'nnāram. Kunícyū'naθ-
tì píccip. Xas va;
takunsu-
vára', 'ahupmū'k 'uktátri'hva
páma'^{an}, va;
'u;m pupak-

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 re-
ceptacles, they never leave them
on the floor; they hang every-
thing 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.

(ELK SCROTUM TOBACCO
CONTAINER)

And sometimes they just dry
an elk scrotum. They put to-
bacco in it sometimes. They
call it an elk testicle tobacco con-
tainer. First they skin it off
whole. Then they dry it, they
brace the skin inside, with [cross]
sticks, so it will not collapse

⁶¹ Or takunpíθxúppar, they cover it with.

⁶² Lit. it is made a little hole.

⁶³ To make the loop.

⁶⁴ Or takunipcívcaþ, they plug it. The plug of a spn. prepared
as only 3/4" long by 1/8" wide. The plug is called kifuteákkar.

kiθúnvutihára, 'ahuptunvé'te-
mũ'uk. Va; vur ukupé'vaxrá-
hahiti'.

Fá't vura va; kunmáhyã'nnà-
ràmtì patuváxráha'ak, síkki k'aru
vura sù' kunmáhyã'nnaramti'.
Yó'ram kíxxumnípa;k takunták-
karai.

'Ápsun kuyrá;k mit pamuc-
yuxθirixx'ó'n, 'í'nnák mit
'uvarári'hvat, yó'ram kíxxùm-
nípa'ak. Síkk 'umáhyã'nnahiti'.
Sikihmáhyã'nnaramsa miť.

together, with little [cross] stic
They dry it that way.

They put anything inside, wh
it is dry, spoons too they put
side. In the corner of the yor
they hang it up.

Old Snake had three elk t
ticles [i. e. scrotums], they w
hanging up in the living hou
in the corner of the yora
Spoons were in them. They w
spoon holders.

K. Pahú't mit vaꞤ kunkupapé'h-
vāpiθvahitihat pehé'raha'

(HOW THEY USED TO SELL TOBACCO)

Payíθha 'ára ta'y mu'avaha-
wá'k, patu'á'púnma vura pukó-
ír 'ihró'vicařa, púya vaꞤ káři
á'kkum tuyé'crihvà', takunřik-
ářiç. Pa'asiktávaꞤn 'uꞤm
akunikvářicti pa'avaha'. Ku-
ppé'er: "Pú'hára, 'ínnák
uꞤm pa'asiktávaꞤn 'ikvářicci'."
úyavaꞤ xas 'ínnák tó'vářic pa-
siktáva'an.

Yakún 'uꞤm 'utó'nti pakó-
ásipnu'uk, pamu'avaha'. Háři
á'avansa 'uꞤm vura púva 'á'pún-
utihářa pakó' 'uꞤm pamu'avaha'.

Kúna vúra 'uꞤm pa'avansa
né'raha xas 'uyé'cri'hvùti', 'ihé-
ha xas kunikvářicti pa'avansa'.
á'paxaꞤn 'usuprávarati pe'hé-
ha'. Piθváva kunθářihti 'á'paxaꞤn
xyàr pe'hé'raha'. VaꞤ kunku-
ató'rahiti'. 'Á'paxaꞤn 'á'tteipàři
uyná'kkite karu kunθářihti'.

Pa'asiktávaꞤn patakunřikvářic
a'avaha', kuna vúra pē'çpuk
á'ářiç kite, vaꞤ vúra pamu-
van tu'é'er. Pa'avansa 'uꞤm
e'çpuk xùs 'u'éθti', pa'asiktávaꞤn
uꞤm pú'icpúk xùs 'é'θtihařa,
avansa 'uꞤ musípnū'kkiθ 'uθá'n-
iv, yó'ram 'àř. Yó'ram 'àř
uꞤm vura 'asiktávaꞤn háři xas
ávurá'yvuti', θi'vrířvak yó'ram
àř. Payářfus kunikyá'řati
uxθářam, xanvâ't, tínti'n, 'íp,
xyû's, 'úruhsa', sápru'uk, kó-
úra vaꞤ payářfus kuní'hru'vti',

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 piθváva denta-
lium for a hat full of tobacco.
They figure it that way. And
for half a basket full they pay a
kuyná'kkite 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 pend-
ants, juniper seeds, bull-pine nuts,

'ávansa 'u:m va: púxxùs 'é-θtí-
hàrà, 'asiktáva:n 'u:m va: xus
'u'é-θtí', pa'asiktavan'ù'up.

Pa'avaha takunikváriccaha'^ak,
pé'cpuk páva: takunikváriccara-
ha'^ak, 'úθvúytì 'ú·vrík^yàpù¹ pé'c-
puk. Va: kunkupé'θvúyā'na-
hiti 'ú·vrík^yapu'íc'puk, pa'avaha-
'ó·ràhà pé'cpuk. Takunpí:p: "Va:
páyk^yuk pa'atevivk^yampíkvas
'ú·vrík^yapu', va: pay paffúrax
'ú·vrík^yapu'."

Papuvúra fá't xúti'hapha'^ak kiri
nuθí'c, va: takunpí:p: "'U:mkun
púxay 'ára:r 'ú·vríktihàp'."

1. Pámitva pakó'ó·rahitihat
pehé'raha'

'Ápxa:n 'axyar pehé'raha kuy-
ná'kkítck^ya'íru² 'u'ó·rahiti', karu
há'ri parā'mvaraksā'mmútihañ.³
Vúra va: kunθí'nnati pa'apxān-
ʔanammahate papihní'ttētcas pa-
kunsuprávarati pehé'raha. Teí-
mite vura 'uyá'hiti pa'ápxa'^an,
púkcú'á'ktíhaþ, xutnahite vúra
kunikyá'tti'.

disk beads, olivellas, everythin
that they use on a dress, a ma
does not take care of; a woma
takes care of them, they a
women's property.

When they buy food th
money that it is sold for
called 'ú·vrík^yàpù'. They c
it 'ú·vrík^yapu' money, the mon
for which food is sold. The
say: "That condor plume
'ú·vrík^yapu', this woodpeck
scarlet is 'ú·vrík^yapu'."

If they do not want to sell any
thing, then people say: "They c
not take anything [any mone
from anybody."

(PRICE OF TOBACCO)

A hat full of tobacco is worth
third-size dentalium, or a ful
size woodpecker scalp. The o
men keep a small-sized hat f
measuring tobacco. The hat do
not hold much, they do not pre
it down, they just put it in the
loose.

¹ Cp. 'ip ni'ú'síprè'^{et}, I picked it up.

² Third-size dentalium, sometimes called kuynakitck^ya'íruh'arál
ka'^s, old man third-size dentalium.

³ Full size woodpecker head, lit. one in which the scarlet reach
the bill. The kinds with smaller scarlet, from the male birds, ar
called 'icví'tta'c.

X. Pahú't kunkupe'hé'rahiti'

(TOBACCO SMOKING)

1. Po'hrâm

(THE PIPES)

A. Payiθθúva kʷó'k mit kuma-
úhra'am^{3a}

(THE DIFFERENT KINDS OF PIPES
THAT THERE USED TO BE)^{3a}

VaꞤ vura kite kʷó'ka'ahup-
úhraꞤ mit kunikyá'ttihat xavic-
úhra'am,¹ karu faθip'úhra'am,²
karu xuparic'úhra'am.³ Xavic-
úhraꞤ karu faθip'úhraꞤ vaꞤ
kite kunic vura kʷó'k mit pakunik-
á'ttihat.

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.

Xuparic'úhraꞤ yurukvā'ra-
uhramíkyav. Púmit vúra vaꞤ
kyá'ttihat puxx'íte pánuꞤ
kuma'árā'ras, vaꞤ vura kunic
umússahiti pafaθip'úhra'am.
Kuna vura paxuská'mhar vaꞤ
nit kite kunic kunikyá'ttihat
paxupári'^{1c}.

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.

Papi'é'p va'úhrā'msahanik vaꞤ
vura kí'tchanik xavic'úhra'am, vaꞤ
vura kó' kí'te pamukun'úhraꞤ-
hanik pe'kxaré'yav papikvah vaꞤ
panuθí'tí'mti'.

But the old style of pipe is the arrowwood pipe alone, that was the only kind the Ixareyavs used to use according to what we hear in the myths.

VaꞤ vura yú'xas⁴ su' xé'tticitc
pamússu'uf, pavura xávic uku-
pitti', kúna vura púmit vura vaꞤ

Elder is soft-pithed, like arrowwood is, but they never made pipes of it. They were afraid of

¹ Xávic, Arrowwood, Mock Orange, *Philadelphus lewisii* Pursh var. *ordonianus* Jepson.

² Fáθi'p, 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 Xupári'^{1c}, Western Yew, *Taxus brevifolia* Nutt.

^{3a} 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.

'ikyá·tihaphat po·hrâ·m. Kun-
 ðá·y·tihat mit payú·xas, mit kuni-
 pittihat kemícappíric, puya·ha-
 rappíric.

Ká·kum 'ukkó·rahina·tihanik
 karu ká·kum vura pu'ikk^{yó}·rahi-
 tihaphanik pa'ahup·úhra'^am, xá·t
 fá·t vura kuma'áhuþ. Káruma
 vúra 'uhrámká·msa va; vura
 'ikk^{yó}·rí·puxsahanik há·rí. Ta·y
 mit vura 'u·mkun káru vura
 púmit 'ikk^{yó}·rahitihaphat pamu-
 kun·úhra'^am. Pa'ararakká·ní-
 mitcas pamukun·úhrá·mhanik
 pe·kk^{yó}·rí·ppuxsa'.

Karu vura ká·kum 'u·mkun
 'aso·hram·úrá·mhānik pamukun-
 úhrá·mhanik, kó·vúra 'áshanik
 po·hrâ·m.

Mi tavé·ttak va; pa'apxantín-
 nihite kunivyíhukkat, ta·y pe·k-
 yá·ras. Va; kári vúra ko·vura
 kunic tayíθ pakunikyá·tti pa'á-
 ra'ar. Va; vura kari kunikyá·s-
 sip pavura kó· kuma'úhra'^am
 kunikyá·tti'. Ká·ku mit 'apxan-
 tinihite·úhra·m kunic kunikyá·t-
 tihat. Yítckúnicitas pa'uhrá·m
 va; mit pakunikyá·ttihat.⁵

elder, they said it was pois-
 wood, dead person wood.

Some wooden pipes no matt-
 of which kind of wood they we-
 made were provided with sto-
 bowls and some were witho-
 stone bowls. Even big pip-
 were bowlless sometimes. Lots
 the men did not have any sto-
 bowl on their pipes. Those we-
 the poor people's pipes, the on-
 that had no stone bowls.

And some people had sto-
 pipes, the whole pipe of stone.

After the white people cam-
 there were lots of tools. The
 the Indians worked everythir
 different. They started in the
 to make all kinds of pipes. The
 made some like white men's pipe
 They were funny looking pip-
 that they made.⁵

⁵ Pl. 27, *d*, shows Nat. Mus. specimen No. 278473, apparently collected at the Hupa Reservation, which is declared by Imk^yanva to be a typical pipe carved out by the Indians in imitation of White man's pipe. She even said that she suspected the soldier at Hupa had whittled out such a pipe, and not Indians at all. To show how totally unfamiliar Imk^yanvan 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 Hupa "mocking" the White man pipes.

a. Paxavic'úhra'^am^{5a}(THE ARROWWOOD PIPE)^{5a}

Pe'kxaré'ya va; mukun'úh-
rā'mhanik xavic'úhra'^am

(THE ARROWWOOD PIPE WAS THE
PIPE OF THE IKXAREYAVS)

Pi'é·p mit 'u;·m vúra ta;·y pax-
xávic Ka'tim'í'n⁶ 'inirahíram pax-
xávic. Va; vura kumá'i'ihanik,
pattá'yhánik, pe'kxaré'yav 'u;·m-
kun káru vúra va; pakunikyá·t-
ihanik pavimtá;·p, karu pakun-
níhař, karu pā'mtī'kké'er,⁷ kar
mθá'tvar, karu tákkasař, karu
papasni·kk'vé'er⁸ va; kun'ikyá·tti-
hanik, pakkó'r⁹ karu vura va;
kunikyá·ttihānik paxxávic. Xa-
vic'úhra;·m karu pakunikyá·tti-
hanik, tcántcā'fkuniēas. Xavic-
úhra;·m papikvāhahirak va'úh-
rā'mhanik.

Long ago there was lots of
arrowwood at Katimin rancheria.
That was why there was lots of
it, because the Ikkxareyavs were
making flint pointed arrows, and
wooden pointed arrows, and In-
dian cards, and shinny sticks, and
shinny 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.

b'. Xavic'úhnā'mite mit
mu'úhra;·m xikí·hičc(SQUIRREL JIM'S PIPE WAS A
LITTLE ARROWWOOD ONE)

'Iθā'n mit va; ká; nummáhat
Xikí·hičc, pihní·ttcičc, ke·vk'aríh-
θu'uf, kári mit kari k'vá;n kun'í-
runnā'tihat teiccihařas. Só'yas
kun'aramsípri'nna'ti', va; ká;n
mit kun'irunnā'tihař, payé'm
takô; tapuva; 'irunnā'tihař.
Xas'uppí·p: "Táni'á·tcitcā; pa-
takí·kmahař. Má'sū'm¹⁰ 'íp
nihé·rat, víri va; tánipá·ttcur
panani'úhra'^am." "Tcém, máník
nu; páppive'ec." Xas kunic pata-

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 upcreek,
and then I lost my pipe." "All
right, we will look for it." Then

^{5a} See Pl. 27, a, c, e.

⁶ There was xávic on the Ishipishrihak side, too.

⁷ Indians cards were also less frequently made of pihtíri.

⁸ Whistles of arrowwood were made for children, and were also
used in the war dance, brush dance, and deerskin dance.

⁹ 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.

¹⁰ Or má'sūkām. Referring to up the Salmon River and its trib-
utaries.

kinvá'm'yuv xas 'uppî:p: "'Ana-
na'úhnã...m'mite.'"¹¹ 'Uxus xáy
kunxus 'ata fá't 'apxantí'te'úh-
ra'am.

c'. Pahút kunkupe·kyá·hiti
xavic'úhra'am^{11a}

Takun'áppiv hó'y kite xavic'íp-
pa', hó'y 'ata kite payáv 'u'í'hya'.
'Ararapí'mate vúra 'u'm ta'y
mit paxávic. Há'ri vura máruk
tákunma po'hram'íkyá'yav, puy-
ava; kári takunpî:p: "Va; ká;n
yáv 'u'í'hya po'hram'íkyav,
fí'ppayáv, 'uhram'íkyá'yav va;
ka;n 'u'í'hya'."

Patakunikyá·vicaha; k paxa-
vic'úhra'am, takuníkpā·ksùr pax-
xavic'ásxa;y 'ievit.¹² Ká·kum
pa'áhup puyé'pcáha, pa-
'uhramé'kyav, tíriha pa'áhup.
Paká;n kunic 'úmXú'tsurahiti',
vaká;n takuníkpā·ksur, va; 'u'm
púva; ká;n 'imxú'tsúrahitihe'cara
po'hram'í'ceak. Vura há'ri vúrava
pakuníkpā·kti paxxávic. Va;
'u'm kari yé'pca', va; 'u'm
pu'imxáxā·ratihā, papicyavpí'c
takunikyá·ha'ak, va; 'u'm kári
pa'íppa 'iváxra su'.

as he passed us, he said: "A litt
Indian pipe." He was afraid
people would think it was
White man pipe.

(HOW THEY MAKE AN ARROWWOOD
PIPE)^{11a}

They hunt for where the
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]. Some
times 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 them
cut where it is swollen [where
twiglets branch off], so it will
not be swollen in the body of
the pipe. They cut the arrow-
wood at any time. They are
good ones, do not crack, when
they make them in the fall; the
tree is then dry inside.

¹¹ He chanted the word, holding the vowel of the penult very long.

^{11a} For arrowwood pipes in various stages of making and also finished pipes (only the third pipe from the right-hand end is of manzanita) see Pl. 30.

¹² The arrowwood used for pipes is from $\frac{3}{4}$ inch to 2 inches in diameter, the pith channel is $\frac{1}{8}$ inch to $\frac{1}{4}$ 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.

Pícci₂p, va₂ ká₂n takuntárup-
ari paká₂n 'ihé'rah u'í'θre'^{13a}
p'hnam'íppanite, va₂ 'u₂m
é'ttcite pakuntárukti'.¹⁴ Tcaka-
te künic pakuntá'teti'. Puyáv-
ara payittcakanite puxx^wite
kuntá'ttcaha'^ak. Pamussúruvar
áy 'utánniha'. Xáy va₂ ká₂n
unvúppakuri passúruvar; há'ri
ppapvári passúruvar. Va₂ 'u₂m
áv 'ukupattá'tcáhiti pakunírū'h-
ha'^ak. Yíθa 'uhrá₂m vúra
ay pamutá'vé'^ep.

Puhitíha₂n 'atcipyá'khára pa-
nussúruvar,¹⁵ pō'hram'ahúp'ā-
cip, há'ri tí'mvári pamus-
úruvar.¹⁶ Vura va₂ puhú'nhara
át pu'atcipyá'kháfa pamus-
úruvar,¹⁵ vura kunímm^u'sti
akunxúti va₂ ká₂n várihe'c pas-
úruvar. Va₂ vura kunkupatárūk-
ahiti pō'hram'íppan, xas va₂
vura kunkupatárúkkahiti káru
akunníhar, pakunihara'íppan-
am, paká₂n kunvé'hk^vurivuti
ayú'^uv.

'Ávahkam karu vura takunik-
árip, va₂ vura takunkupé'xárip-
ha pō'hrá₂m pakunkupe'kyá-
e'^ec, pakari xé'ttcite.

Karixas takunsuváxra', má-
avánnihite, pu'imfirári'khara
vúra. 'Imtcáxxahamū' karu vura
puyávhařa, 'úmtcū'nti'. 'Ahir-
m'ávahkam 'à' va₂ ká₂n pakun-
uváxra'hti', 'í'nná'k, takunták-

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

^{13a} Or 'u'í'θré'cířak.

¹⁴ See Pl. 33, a, for dug-out shaft tip of Karuk arrowwood arrow
eady to receive foreshaft.

¹⁵ Or pamússu'^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.

kārāri. Teaka'í'te po·vaxrā'hti'.
 VaꞤ kunkupé'kyá'hi'ti vaꞤ 'uꞤm
 pu'imtcú'ntihàrà,¹⁷ vaꞤ 'uꞤm
 sákri·vhé'^ec. Pató'mtcúrahaꞤk,
 pakunikyá'ttiha'^ak, takunp'p:
 "Tó'mxáxxa'^r."¹⁸

Hú't manva vura kumá'i'ihanik
 papu'ikmaháteraꞤm suvaxrā'hti-
 haphanik paxavic'úhra'^am. Vura-
 hú't manva vura kumá'i'ihanik
 'í'nnā· kite kunsuvaxrā'htihañik.
 Pakunníhar 'uꞤm vura nik há'ri
 'ikmaháteraꞤm kunsuvaxrā'htiha-
 ñik, pú mit vura haríxxay nam-
 máhat 'ikmaháteraꞤm kunsuvax-
 rā'hti' pa'uhram'íkyav, vúra mit
 'í'nnā· kite kunsuvaxrā'htihat
 'ikrívra'm'mak.

Paxxávic 'uꞤm vúra pupáram-
 vútihàp. Punaθittí'mtihara xa-
 vic kunpáramvuti', kunsuvax-
 rā'htihàt mit vúra kite 'í'nnā'^ak.
 Pafaθip'úhraꞤm vúra kite pakun-
 páramvuti'.

Po'hramík^vav xáꞤt vúra hari
 vura kuníkyav vaꞤ vur 'umtcú-
 re'^ec, pavúr umtcúré'caha'^ak.
 Há'ri vura pu'imtcú'ntihaṛa, xáꞤt
 káru su' ása^ay, xáꞤt karu xáttik-
 rūpma'. Há'ri'ávahkam 'u'aram-
 sí'privti pè'mtcùr, karu há'ri sú-
 ṛkam 'u'áramsí'privti'. Patcé'm-
 yaꞤte vura yáv takunpe'kyássi-
 re'ha'^ak, karu patcé'myaꞤte ta-
 kuntárukkahaꞤk po'hram'íppañ,
 pakari'ásxa^ay, vaꞤ 'uꞤm pu'ifyé'm-
 tcú'ntihaṛa, vaꞤ 'uꞤm kári pa-
 mu'áhup xùtnàhite, vaꞤ 'uꞤm yáv
 'ukupe·vaxráhahiti'. VaꞤ 'uꞤm
 yá'mahukate pakári 'ásxa^ay, vaꞤ
 'uꞤm yá'mahukatcíkyav, karu vu-
 ra vaꞤ 'uꞤm pu'imtcú'ntihaṛa.

it will not crack, so it will
 hard. When it cracks when the
 are making it, they say: "It
 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.

Pipes in the making will crack
 if they are destined to crack, and
 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 evenly. 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

¹⁷ Or pu'imxáxxā·ràtìhàrà.

¹⁸ This is the verb also regularly used of a finished pipe cracking.

Há·ri 'aθkúrit kuniyvúrukti po·hamikyav'ávahkam, vaꞤ 'uꞤm pu'iváxra·htihara pamu'iceaha uꞤ, teaka'í·tc kunic 'uváxrã·hti', vaꞤ 'uꞤm pu'imtcú·ntiha·ra. Há·ri vúra mit vúra kunikyá·tihat pamukun'úhra'^am, piyavpíc'uꞤm bakaniyá'^atc, vaꞤ 'uꞤm kar iváxra ba'áhuꞤ, karu vura pu'imtcáxha·ra. Há·ri vur xavieñiváxra patunikyá·ratihani·k, vaꞤ vura yá·v·hani·k, pu'imtcú·ntiha·ra, vaꞤ 'uꞤm ákriꞤv vura kitchanik pé·kyav, akri·víkyavhani·k. VaꞤ vura takunpíppã·teur po·hramíkyav patakunmáha·k tó·mteur, há·ri vura poupipã·teuratihap, vaꞤ kãꞤn vúra takun'í·teur, kari yíθ kúna takun·píkyav.

Kó·mahite kunsuváxrãꞤhti¹⁹ po·hramíkyav 'ahiram'ávahkam vaꞤ uꞤm yá·mahukate 'ikfú·tráθun.

Fá·t vúra kuma'áhuꞤmũ·k²⁰ kunikfutráθθunati', 'ássamũ·k kuniktifvá·ra·ti', xákkarari vura kun·arávũ·kti'.

Karu há·ri 'íppihmũ·k kun'ik·utráθθunati po·hramsúruvar. 'I·ñihí·hmũ'^uk, 'ikfutráθθunã·ra·

that they were making, so its juice would not dry in it, and the drying would be slow, so that it would not crack. Pipes were made at all seasons of the year, but the fall was the proper time, for at that time the wood was dry and the weather was not hot. Sometimes they made pipes out of dry arrowwood. They were good ones, they did not crack. The only trouble was that they were hard to make, difficult to make. A pipe in the making they threw away when it was found to be cracked. Sometimes they did not even take the trouble to throw it away, they just let it lie where it was, and started to make another one. They dry the pipe they are making a little above the fireplace so that it will ram out easier.

They ram it out with any kind of a stick; they hammer it [the stick], chisel fashion, they work it from both ends.

And sometimes they ram out the hole in the pipe with a bone. With a bone awl, a rammer, they ram it out. They use a cannon

¹⁹ Their "pipe work."

²⁰ Often with a sárip, a hazel stick prepared for use in basketry. 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.

mũ'k, pakunʔikfutráθθùnàràti'. Sakanikʔo'raʔippi', pufiteʔapsih-
ʔippi' vaʔ pakunʔihrũ'vti', kunθi-
myá'tti, pícci:p paʔippi', vá'ram
vura kunʔikyá'tti pamússi²¹, ní'n-
namite vura kunʔikyá'tti', kunθi-
myá'tti 'ássàmũ^{uk}. Karixas ta-
kunʔikfũ'traθun, xákkarari vura
kunʔarávũ'kti'.

Kunsuváxrã'hti pícci'p Vaʔ
'u:m xé'ttcite patuvaxráhaʔk pa-
mússu^{uf}. 'Á'pun tó'kyívic paxa-
vicʔikfũ'tráθunàpù', paxavícsu^{uf}.
'Á'pun tukifkúric. Vaʔ kunku-
pé'θvúyã'nnahiti makarúna pa-
ké'vní'kkiteàs karu papihní'tteí-
tcaš, xavicʔikfũ'tráθunapu', vaʔ
kunkupe'θvúyã'nnahiti'.

d'. 'Amvavákkay vo' á'mnúp-
rihti paxavicʔuhramsúruvar

a''. Payiθúva kó' kumapássay
kʔaru 'amvavákkay

Karu há'ri 'amvavákkaymũ'k
takunθáruprinavaθ po'hramsúru-
var.

Patakunʔí'kkʔárahak pa'á'm'-
ma, pimná'n'ni, 'itrō'pasúppaʔ
vur é'k tamé'ktáttaʔy pavákkay,
pe'knimnamké'mmítcha^{ak}. Vaʔ
pa'amve'váxráhak suʔ pakunʔá-
rã'rahiti', 'ú'yvaha karu vura
sùʔ kunʔarã'rahiti', pufiteʔiváxra
karu vura kunʔá'mti', 'ikye-
puxké'mmítca karu vura kun-
ʔarã'rahiti'.

'Amvavákkay 'u:m vura vá'n-
námicitcaš, pássay²¹ 'unúhyã'ttaš,
'ipe'ú'nkinatcaš. Pimná'ni 'u:m
pátta^{ay}, 'imfirári^{uk}, pakunʔá'mti
pa'á'mmáhak.

bone, a deer's leg [bone], the
first file the bone off, they mak
its point long, they make it sler
der, they file it off with a rock
Then they ram it out, comin
from both ends, the pipe.

They dry it first. Its pith is
softer when it is dry. The ram-
mings fall on the ground, the
arrowwood pith. It is curled up
on the ground. The old women
and old men call maccaroni the
way, arrowwood rammings, that
is what they call it.

(A SALMON-GRUB EATS THROUGH
THE ARROWWOOD PIPE HOLE)

(THE DIFFERENT KINDS OF SAL-
MON BEETLE AND WORM)

And sometimes they bore out
the hole in the pipe with a sal-
mon 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 meat
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.

²¹ 'Ára:r mit kʔaru yíθθa vó'θvũ'ytihá't Pássay, Kaʔtimĩ'n mit
ukré'et, pa'icvirípmã' mit kuníppẽntihaʔ. There was a person
named Salmon Beetle too, he lived at Katimin. He died about 1877.

Pássaŷ 'u:m mutúnvi:v 'amvavákkay. Pavúra kó:vúra kô's. Pássaŷ 'u:m vura 'á:mmáhak 'uruhik^vó'ti', 'unuhtunvé'ttcaš, à'y. 'Amvavákkay xas takunítira'. Tcémyate ta:y pavákkay. Tcémyate kunké'tcasahiti'. Karixas kúkku:m va: takunítira', pássaŷ takunpárihié. Xas kúk-u:m takunpúruhpa'.

Vura 'u:m hitiha:n va: ká:n un'ára ráhiti 'á:mmáhak. Há'ri a: vúra nu'ámti pavákkay, aóimtip kúnic. Páma:n taúkxí'vcúrähà^ak, va: kari pavákkay tánumma patakun'iruvo'nícukva', patanúkxí'vcùf. Pa'á'na patayáv nupikyá'ha^ak, va: kari 'í'm tanusá'nnupuk, karixas áripmũ'k tanutáttuycur pavákkay, víri pa'á'pun takunívraic, a: vura ká:n takunpérũnpà'. Kkrívki kók pa'amvevákra 'á'mihansañ. Kók pakun'ámti pamvevákra'. Kuyrá:k kók pa-pássaŷ karu kuyrá:k kók pa-amvavákkay.²² Nu: karu kuná'í'i nu: pa'ára^ar, nu: karu amvá:mvá'nsà'.

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. And we make seven, we Indians we are salmon eaters too.

²² 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 pássaŷ and amvavákkay 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

Kuyrá:k kó'k tapapássaý: Yíθ-
 θa pakumapássaý va; 'u;̄m vura
 tú'ppitcaś, 'ikxánnamkūnicitcaś,
 'ámkū'vkunicitcaś kúñic. Pi'é'p
 vúra va'amvapássaý va; pay-
 k'ó'ok.

Va; u;̄m yíθ kunimmússahiti
 papássaý kē'citcaś, va; 'u;̄m 'ik-
 xáràmkūnicàś, 'iθákō'vūra 'ikxá-
 ràmkūnicàś.

There are three kinds of salmon
 beetle already:

One kind of salmon beetle
 little, black bluish ones. This
 the old-time salmon beetle.

Another kind of salmon beetle
 are larger, they are black, they
 are black all over.

to Dr. Boving, more precisely reddish blue or brownish blue) are
 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 larvæ 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* larvæ are all
 well fitted for making galleries since they are practically hairless.
Dermestes larvæ 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 by
 ejecting the skin. (Information about habits of *D. nidum* furnished
 by W. S. Fisher, Division of Insects, U. S. National Museum)

Va: vura xá's kó's payíθa kuma pássay kô's,²³ yíθúva kitc-kunimmússahiti'. Ké'citcas²⁴ va: káru vúra, pa'á'tcip tapúkrā'm-vam kumapássaý.

Kuyrá:k kók karu pa'amvavákkay:

Yíθa pakumavákkay kunic 'im-yáttipuxsa'. Va: 'u:m puxx^wíte 'á'xkunicas, kunic xá'skúnic 'am-tapkunicá'xkùnicitcas. Pa'aθ-kuritara'ahup'ássippak va: káru vura ká:n kun'árā'rahiti'. Kun-imeákkaratí pa'aθkérít. Pa'áhup 'á't vúrava kun'á'mti pa'aθkúrit kitcha'^ak, va: karu kun'á'mti'. Pamakayvaské'mite tanu'úsip-é'ha'^ak, va: káru vura ká:n kun'árā'rahiti sù?. Va: 'u:m pa-pi'é'p va'amvavákkay. Va: pá'u:m va: po'hrá:m θaruprí'n-nátihañ, va: pá'u:m pa'amvavákkay. Kun'íttí'mti va: pikvähähírak kun'íhrū'vtihànik pa'amvavákkay, va: kumá'í'í pa-vákkay kun'íhrū'vti'. Va: po'h-ámsu:f θaruprí'nnátihañ.

Yíθ 'u:m pakumavákkay 'im-yáttaras, ké'citcas. Va: 'u:m vúra óuva: ká:n 'árā'rahitihaphanik pi'é'p. Payém 'u:m vúra va: átta'^ay.

Karixas yíθa karu tcántcā'f-kunicas pa'amvavákkay, tú'ppit-cas, va: 'u:m pa'amvaxxá't kun-á'mti', pa'amve-váxra pató'xá't-aha'^ak, va: kun'á'mti'.

About that same size there is another salmon beetle, only it looks different. They are big ones too, striped across the middle.

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.

²³ Or yíθa kumapássay va: vúra xá's kô's, there is another salmon beetle about that same size.

²⁴ Nondiminutive ké'ttcas would never be applied to salmon beetles, the diminutive, usually translated as larger, being preferred.

b". Pahú't kunθaruprinávã·θtiha-
nik pavákkay po·hramsúruvár

(HOW THEY USED TO MAKE THE
SALMON GRUB BORE THE PIPE
HOLE)

Patuváxra po·hrâ·m, vaꜜ kãꜜn
takunʔi·va·yramni pa'amvá·θkú-
rit po·hramtárùkvãrak. 'Aʔ tak-
unʔihyĩ·crihmaθ. Xas vaꜜ kuním-
mʔũ·stì'. Teaka'í·mite vur 'u-
'úkkùrihtì paθkúrit. Púyavaꜜ
kunímmʔũ·stì' yané·kva tuváxra
paθkúrit, suʔ vaꜜ vura tupík-
kʔasvaʔ páθkúrit.

Karixas vaꜜ kári patuváxra',
paθkúrit, karixas 'amvavákkay
takunʔappiv, karixas vaꜜ kãꜜn
'á·mmáhak takunʔappiv pavák-
kaý. Sú·ffak taꜜy ki pavákkay,
súʔĩ·ccaak. Karixás vaꜜ suʔ tak-
unθá·nnam'ni, po·hrãꜜmmak sùʔ.
Kohomayá·te vura pavákkay
pasuʔ takunθá·nnam'ni. Karixas
'axváhahmũ·k takuniptaxváh-
teak, karixas 'aʔ takuntákkarari
'ã·nmũʔk. Pamússu·f vaꜜ tu-
'á·mnúpri'.

Xas pataxxár utákkãrãrihvã-
ha'ak, 'axmay ík vúra xàs tákunma
yanné·kva to·θárùprinahiti po·h-
rã·m. Hínup é·kva tó·θáruprin
pamússu·f po·hramʔíkyav. Pú-
yavaꜜ kãrixas takuníkyav po·h-
rã·m.

Puhitihã·nhara pavákkay 'ih-
rúv·tíhaþ. Vaꜜ pa'áraꜜr vaꜜ
kumá'í' vura pavákkay suʔ 'u-
θamnã·mnihvuti', kiri vaꜜ nipi-
tcakuvã·nnãrãti' panani'úhra'ã·m.
Karu há·ri vúra pu'ikyã·ttihara
pavákkay, há·ri tó·myáhsaþ. Vaꜜ
kite kúnic vura kunkupitti' pa-
kunifutrãθòunãti'.

When the pipe is dry, they spi
salmon grease into the hole tha
has been dug in the pipe. The
stand it up on end. Then the
watch it. The grease soaks i
slowly. Then they see that th
grease has dried, the grease ha
already soaked in.

Then when it gets dry, the
grease, then they look for a sal
mon worm; then they look fo
the worm there on the dry sal
mon. There always are lots o
them on the backbone, on th
backbone meat. Then they pu
it in, in the pipe. It is a mediu
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
long time, then all at once the
see that the pipe has been bore
through. Behold, he has eate
along the pith channel of th
unfinished pipe. Then they fi
the pipe.

They do not do it with th
worm all the time. A man put
it in there just because he want
to brag over his pipe. And some
times the worm does not do th
work, sometimes it gets suffo
cated. The way that they usu
ally do is to ram it out.

ʔ'. Tcaka'í·mitcǎ́kyav xas pakun-
pikyǎ́·rati po·hrá·m

(THEY ARE SLOW ABOUT FINISHING
UP THE PIPE)

Pícci·p vaꞤ kunikyǎ́·tti 'ávah-
kam pavura po·hrá·m 'umús-
sahitihe'ec, karixas 'ippan kuna
takuntáruk, karixas takunsu-
váxra'. Tcaka'í·mitc po·hramǎ́k-
yav xas patakunpíkyá'ar. Ta-
kuní·fū·trǎθ̄ùn.²⁵ Tcaka'í·mitc
vura 'asaxyíppitmū·k²⁶ kuntaxíc-
kí·cti 'ávahkam. Xara kunθim-
k'utik'úttiti 'ássamū'uk, 'iffuθ
kuna tcimtcí·kk'árāmū'uk.

First they make the outside
shape of the pipe and dig out the
bowl, then they dry it. Then
they are slow about finishing up
the pipe. They ram it out.
Slowly they scrape off the out-
side with white rock. Then they
rub it for a long time with a rock,
and at last with scouring rush.

ʔ'. Xavicǎ́·úhraꞤ·m 'uꞤ·m sírik'yúnic

(AN ARROWWOOD PIPE SHINES)

Xávic 'uꞤ·m sírik'yúnic, tcé·m-
yaꞤ·tc kunikyǎ́·tti sírik'yúnic.
Tcántcǎ·fkunic káru. 'Im'usá'yav
po·kkǎ́·rahitihaꞤ·k 'í·kxáramkunic
pe·kk'ó'or, paxavicǎ́·úhra'am.
Tcántcǎ·fkunic.

Arrowwood shines, they quickly
polish it. It is white too. It
looks pretty when an arrowwood
pipe is bowled with a black pipe
bowl. It looks white.

b. Pafaθipǎ́·úhra'am^{26a}

(THE MANZANITA PIPE)^{26a}

FáθiꞤ·p k'áru vura kunikyǎ́·tti
po·hrá·m. 'Á·xkūnicas pafaθip-
ǎ́·úhra'am. TaꞤ·y vura kuní·hrū·vti
pafáθiꞤ·p, síkki k'áru kunikyǎ́·tti',
kar iktī·n, karu tasánsárar, kar
uripihiví·kk'ar.

They make pipes of manzanita,
too. They are red ones, the
manzanita pipes. They use man-
zanita for lots of things, make
spoons, and canes, and acorn-
soup scraping sticks, and reels for
string.

ʔ'. Pahút kunkupé·kyǎ́·ssipre-
hiti pafaθipǎ́·úhra'am

(HOW THEY START TO MAKE A
MANZANITA PIPE)

Pa'ávans uxútihaꞤ·k kiri faθip-
ǎ́·úhraꞤ·m níkyav, xas tuvá·ram,
tu'áppivar pafáθiꞤ'ip. Púyava
pató·mmáha'ak, xas 'icvit tó·k-
pǎ·ksúr, ké·tc vura tó·kpǎ·ksúr,

When a man thinks he wants to
make a manzanita pipe, he starts
off, he goes to look for manzanita.
Behold, when he finds some, then
he cuts a piece off, a thick piece,

²⁵ The informant is grouping both the ramming and the worm-
boring processes under the term "ramming."

²⁶ A chip of this rock was used for many purposes as a knife.

^{26a} See Pl. 27, b, and Pl. 30, third specimen from right-hand end.

áxxak tu''árihic va'^a.²⁷ Xas to·p-
vá·ram, va: kite tu'é·θ pa'áhup
pa'íp 'ukyá·t, pafaθip'áhup.

Kárixas 'á·tcip to·pá·rakva·r.
Papupá·rakvaraha'^ak, pato·kyá·
ha:k su' 'usú·fhiti', va: 'u:m
'umtcú·re'^c.²⁸ Pasu' usú·fhiti-
ha'^ak, va: 'u:m vura hití·ha:n
'úmtcū·nti', xá:t 'ásxa'^ay karu
xá:t 'ivá·xra'. Pa'á·tcip to·pá·rak-
varaha:k, pafáθip, va: 'u:m pu-
'imtcū·ntihara po·hram'íkyav.
Pafaθipsí·kki karu vúra va: kun-
kupe·kyá·hiti', kunixá·rìp·rùp-
ràmti pamú·ssu'^{uf} pasikí·h-
í·ck·vám.

b'. Pahú·t kunkupappá·ramvahiti
pafaθip'áhup

Karixas pí·cci·p pafaθip'áhup
'icahé·mfirak takunpá·ram'va, va:
'u'm pu'imtcú·re·ca·ra, va: 'u:m
sákri·v. Kunpá·ramvuti 'icahé·m-
fí·rak pafaθip'áhup, pa'uhra:m
kunikyá·vicaha'^ak, va: vura ká·ru
kuní·ni·cti', pasikihí·kyav, pas-
sí·kki kunikyá·vicaha'^ak.

c'. Pahú·t há·ri 'aθkú·ritta
kunθá·nkuri po·hram'íkyav

Há·ri 'aθkú·rittak takunpú·θa·r,
há·ri 'akrahaθkú·rittak, karu há·ri
vura vírusura·θkú·rittak.

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.

²⁷ 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.

²⁸ Or 'úmtcū·nti', it always gets cracked.

d'. Pahú't kunkupattárupkahiti (HOW THEY DIG OUT THE BOWL
po'hram'íppañ CAVITY)

Karixas po'hnam'íppanite takuntárupkuñi, pehé'rah u'í-θrē'ci-
řak. Taxaravé'tta kunkímnū'p-
hanik.

Then they dig out on top of the pipe, where the tobacco is going to be. They used to burn it out.

e'. Pahú't kunkupe'kyá'hiti
pamussúruvár

(HOW THEY MAKE THE HOLE
THROUGH IT)

Xas pamusúruvar takun'kyav'. Paffáθi:p u:m vura pusúruvára-
hitihara, puva: kupítihara pax-
xávic ukupitti'.

Then they make the hole. The manzanita wood does not have a hole in it like the arrowwood does.

Payé'm u:m vura 'ā'hm'ũk
takuníkrū'p'ri'nnāti', simsim'ím-
fírāmũ'k.

Now they make the hole in it with fire, with a hot wire.

Payé'mninay puxútihap kiri
núkyav faθip'uhramxárahsa', pa-
simsim'ímfir takuní'yū'nvārā-
hā'k, viri hitiha:n vura 'úm-
tcũ'nvuti'.

Nowadays they do not like to make long manzanita pipes, just because when they burn them through with a hot wire, they crack every time.

Taxaravé'ttak 'a'h kunθá'nkuri-
vutihanik 'uhram'íppankam xun-
yé'p'ímnakmũ'k, karixas 'ipíh-
sī'hmũ'k kuníkrū'p'ri'nnatihanik,
púyava: vura puyívuvara su'.

Formerly they burned out the bowl with a tanbark coal, then they bored it with a bone awl; that way it is not far through.

f'. Pahú't 'ávahkan kunkupata-
xixiccahiti', xú'skúnic kun-
kupe'kyá'hiti k'áru vuřa

(HOW THEY DRESS OFF THE OUT-
SIDE AND MAKE IT SMOOTH)

Karixas yuhírimũ'k 'ávahkam
kuntá'vuti', karixas 'ássamũ'k
takunθimk'utik'utáyā'tchà',³¹ ko-
homayá'tc vúra takun'kyav'.
Takuntaxcā'crūcuk 'uhnam-
ípanite pámitva 'ā'hmũ'k
kunkímnū'ppat'.

Then with a flint knife they whittle off the outside, then they scrape it off good with a rock, they make it to shape. They scrape the bowl where they have burned it out.

Sak'assip'itcúntcur mit pux-
x'itc 'ukyá'rātihat Váskak pasík-
ki', pafaθip'ahupsíkk ukyá'tihať,
va: mit 'ávahkam 'utaxixicca-
ratihateľ, símsi:m u:m púmit 'ih-

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 takuntaxixicáyā'tchà'.

rú·vtíhat 'ávahkam. Papiceí·tc
tó·kyá·ha:k mit kite símsi:m
'úhrū·vtíhat. Mit upítíhat: Yé·p-
ca pasak'ássip'ítécúntcu', yáθθah-
sa'. Yá's 'u:m karu vura mit
vó·hrū·vtíhàt pasak'ássip', pámitv
ó·kyá·ttíhàt pamu'uhrà·m, ta:y
mit 'ukyá·ttíhat po·hrâ·m.

Xás va: 'ávahkam xú·skúnic
takuníyav tcimtcí·kk'áramū^uk.

c. Paxuparic'úhra'^am

(THE YEW PIPE)

Payurukvá·ras há·ri kunik-
yá·tti', kunipítí', xuparic-
'úhra'^am. Va: vura kunkupe·k-
yá·hiti pafaθip'úhra'^am.

The downriver Indians some
times make yew wood pipes
they say. They make them the
same way that they make the
manzanita pipes.

d. Pa'aso·hram'úhra'^am³²

(THE STONE PIPE)

Va: vura kunkupe·kyá·hiti pa-
'asó·hra'^am pe·kk'yó·r kunkupe·k-
yá·hiti'.³³ Há·ri vura payváhe:m
xavramníha:k numá·hti va: kó-
ka'úhra'^am,³⁴ tú·ppitcas pava:
kó·ka'úhra'^am.

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.

Há·ri vura va: 'ikk'yó·r káru
kuníppē·nti 'asó·hra:m, kuníp-

Sometimes also they call
stone pipe bowl 'asó·hra'^am. They

³² 'Asó·hra'^am, lit. stone pipe, is frequently prepounded to 'ikk'yó·r
pipe bowl, to make more prominent the idea of stone pipe bowl
although 'ikk'yó·r means nothing but stone pipe bowl anyway.
Similarly 'aso·hram'úhra'^am, lit. stone pipe pipe, is formed, it being
felt as a clearer way of expressing stone pipe than is 'asó·hra'^am alone,
since 'asó·hra'^am is also the name of a magical worm that eats people
in the head.

³³ See p. 154.

³⁴ "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 ex-
terior." 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.

pěnti 'asó·hraꝯm 'ukkó·rahiti
po·hrâꝯm karu háꝯri kuníppěnti
aso·hramꝯikkꝯóꝯr.

Vákkay karu vura vó·θvũꝯyti
asó·hraꝯm,³⁵ 'áraꝯr kuní·m̄ti',
axvãꝯk su' kuní·m̄ti', pa'ěꝯmca
raꝯ kunθayúnkí·nnāti', pa'ěꝯm-
'áꝯmsa'. Pukúnic xútihap kírí
raꝯ nuθvúyā·nnati pa'asa'úhraꝯm
karu vura pe·kkꝯóꝯr 'asó·hraꝯm
pávaꝯ kumá'íꝯi pavákkaꝯy, pa-
ráttā·nva kumá'íꝯi.

B. Po·hramꝯikkꝯóꝯr

a. Ká·kum 'ukkó·rahina·ti po·
hrâꝯm

Pufáθθiꝯp kíthàrà pe·kkꝯóꝯr ku-
nikyá·rati', xavícꝯúhraꝯm káru
vura 'ikkꝯóꝯr kunikyá·rati'.

Pa'ararakká·nnimitcas vaꝯ
uꝯmkun vura pu'ikkꝯóꝯrahitihap
pamukunꝯúhraꝯm, xavícꝯuhram-
núnnaxite vúra, 'uꝯm vúra.
Tcémyaꝯtc 'umtáktā·kti', súꝯkam
u'í·nkꝯúti', 'ipanníꝯtc tóꝯmtak,
péhēꝯraha vaꝯ káꝯn 'uvrárāꝯrīpti'.
Pa'uhramyēꝯpe ukkó·rahinā·t-
i 'asáxxū·smũꝯk. 'Ikyā·kamꝯík-
vav xas po·hrâꝯm 'ukó·rāhiti'.

Vaꝯ uꝯm pe·kꝯorayēꝯpca pa-
asá·θkꝯúrit kunic kumé·kkꝯóꝯr.

b. Kaꝯtimꝯíꝯn pa'as pakuní-
pěnti 'Ikꝯóꝯráꝯs

Vaꝯ vúra yítteꝯtc pávaꝯ ku-
nāꝯs Katimꝯíꝯn. Vaꝯ vur óθvũꝯy-
i 'Ikꝯóꝯráꝯs. 'Ickꝯéꝯcak 'uh-
várūꝯprāꝯm̄ti', 'Asa'uruh'ù·θkam.³⁶

say: "The pipe is bowled with
an 'asó·hraꝯm." And sometimes
they call it an 'aso·hraꝯm pipe-
bowl.

There is a kind of worm too
called 'asó·hraꝯm, they eat people,
they eat them inside the head, the
doctors always suck them out, the
big doctors. Sometimes they do
not like to call a stone pipe or a
stone pipe bowl 'asó·hraꝯm just
because of those worms, those
pains.

(STONE PIPE BOWLS)

(SOME PIPES HAVE STONE PIPE
BOWLS)

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 bowled
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.

(THE ROCK AT KATIMIN CALLED
'IKꝯÓꝯRÁꝯAS (PIPE BOWL ROCK))^{35a}

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 'asó·hnāꝯm̄m̄itc, dim.

^{35a} See Pl. 31.

³⁶ 'Asa'úru is on the Katimin side and 'Ikꝯóꝯráꝯs is out in the river
from it.

Kaʔtimʔiʔnkʔam ʔú:θ ʔa:ssak ʔuh-
yárùprámtiʔ. Kó-vúra pavéʔn-
nákkir Kaʔtimʔiʔnkʔam, ʔícipíc-
rihàkam ʔu:m vura puffá·thàrà.
Paʔára:r yí:v mit kunʔaramsíp-
rēʔnnatihāt pakuniknansúro·ti-
hāt paʔas.

c. Pe·kxaré·yav va: ká:n kunpíp-
pā·θkurihanik paʔasá·yav

ʔÚ:θ ʔickʔé·ca kunpíppā·θkùri-
hànik, paʔasaθkuritkʔunickʔaʔam,
kuníppā·nʔik: “Va: ká:n kun-
piknansúro·tìhè:c yá:sʔára. Yá:s-
ʔára kir ikyá·kkam ʔukyá·tti xasik
ʔuhrámyav muʔúhrá·mhèʔe.” Va:
vura mukunikʔō·rá·shanik Pe·k-
xaré·yav, va: kunipíttiʔ, Pe·kxaré-
yav ʔu:mkun karu vúra va:
ká:n pakunikyá·ttihanik pamu-
kunʔikkʔō·r va: vúra pakumáʔas.
Xára mit vura puxútiaphat kir
ʔApxantínnihite va: ʔúkvar páva:
kumáʔas, pó·hra·m (± páva: ʔukō-
rahitihā·k) páva: ká:n ve·kʔō-
ráʔas. Xa yí:v kunʔé·θmaʔ pe-
θivθvā·nnéʔn ʔutánnihēʔe, Pe·k-
xaré·yav kunixvíphèʔe, paʔas
paʔyí:v kú: kunʔé·θmahaʔak, pe·k-
kʔō·r. Púmit va: yé·crí·hvútihap-
hāt.

d. Pahú·t kunkupe·knansúro·hitiʔ

Kunikpuhkírē·tti paʔássak, pa-
takuníkna·nsurarahā·k pe·kkʔō·r
pó·hrá:m kunikyá·vicahaʔak. Há-
ri pa·hmū·k kunvitkírē·tti paʔas-
sak.

Paʔievit tákunma yav paká:n
kuníknā·nsureʔe. Karixas kun-
ʔikkʔū·ppāθtiʔ ʔássamūʔk, ʔá·tcip
ʔuhyárupramtiʔ. Xara vura ku-
nínknā·mpaθtiʔ, ʔitcá·nite xas vura
takuníknā·nsur, paʔá·tcip ʔihyán-

Rock. On the Katimin side ou
in the water it is setting. All th
sacred things are on the Katimin
side, on the Ishipishrihak sid
there is nothing. The Indian
used to come from far to peck of
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 i
off. Would that Human will have
to work hard before he will have
a good pipe.” That was the
Ikkxareyavs’ rock, they say, the
Ikkxareyavs 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 bowl
with bowl rock of that place.
He might pack it far away, and
that then the world would come
to an end, the Ikkxareyavs 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

upnamtihatchan vaꝫ takuník-
ānsuī. Xas tóppéꝫtcip pa'as,
a'ípa tóknānsūrat. Karixas
upikpūvrípa'^a, puxx^uꝫte vura
'axaytcákkicrihtì pa'as, 'uxxúti
ay 'úꝫ 'úkyīmk^{ya}í. Xas toꝫ-
āram, mukrívraꝫm xas tókyav
e'kk^{ya}ó^r.

Pa'as Kaꝫtimí'ín pakuníppēnti
'Asaxús'as^{36a}

Há'ri vaꝫ kunkupéꝫθvíyānnà-
ti 'asáxxu'^{us},³⁷ karu há'ri kuni-
tti 'asámtu'^{up}.³⁸ Kaꝫtimí'ín
ekéꝫciꝫm, kaꝫtimí'ínsáꝫm, ká'k-
um vaꝫ kó'ká'^{as}, 'asáxxu'^{us}. Vaꝫ
ān yíθa 'asákkaꝫm 'úkriꝫ 'asa-
ís'as 'úθvūyiti'. Vaꝫ vura há'ri
mikyá'rat ik^{ya}ó^r, xéꝫtcite 'uma
íra. Píríck^{ya}ūnic su' 'u'ixáx-
θvā'. 'Imtananámnihiꝫte vura
kunikraksúróꝫtihānik 'āvah-
m. Puyāvvara 'uhramíkyav,
émyaꝫte 'umpátteꝫc pa'unifírá-
k.

Pámitva 'apxantínnihite paku-
vyíhukkaꝫ, vaꝫ mit pa'áraꝫr vaꝫ
mikyá'vanaꝫti pa'uhráꝫm, vaꝫ
'asaxxéꝫtciteꝫ, ká'kkum vára-
as karu ká'kkum 'ipcúnkina-
as. Vaꝫ kumá'íi pakunikyá'va-
ti pakinikváriceꝫc pa'apxan-
nihiꝫte 'í'ín. Xúsipux kun-
áhti pa'apxantínnihite. Pu-
épcákkāꝫmsàhàrà, vúra 'uꝫm
ttcicteas. Yíθa po'hrāꝫm há'ri
ráhyar takin'é^e.

'Ícyaꝫ vúra nukyá'vanaꝫti',
hrāꝫm, karu vura símsi'^m,

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 'asáx-
xu'^{us}, and sometimes they say
'asámtu'^{up}. At Katimin by the
river, downslope from Katimin,
there are some rocks of that kind,
'asáxxu'^{us}. 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

^{36a} 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.

³⁷ Mg. shiny rock.

³⁸ Mg. rock white clay.

kó·vúra pakumá'u^up, pa'ara-
rá'u^up, kári tu'áhu; pa'apxantín-
nihitc,³⁹ pe·kvára'^an, xáttikrúp-
mà kari tu'áhu^u. 'U'á·púnmuti
va; kar uxurihárahiti pa'ára'^ar.

kinds of things, Indian things
then the White man, who bough
things, came around, in the sprin
of the year. He knew the Indian
were hard up.

f. Va; karu ká;n 'u'asáxxū'shiti
Sihtirikusá·m

(THERE IS SOFT SOAPSTONE A
SIHTIRIKUSAM, TOO)

Há·ri Sihtirikusá·m pa'as kunik-
nansúrōtihanik pe·k^yo·ré·kyav,
há·ri k^yáru kun'é·tci·přinatihanik.
Va; ká;n karu vura pe·k^yó·rá's
kunikyá·ttihanik Sihtirikusá·m.
'Axaxusyá·mmatcasite Sihtiriku-
sá·m, kuna vura xé·tcitcás⁴⁰ Xé-
tcitcas 'u;·m pe·kk^yó·r va; vé·k-
yav, páva;·mū·k vé·kyav 'ik-
k^yó·r xé·tcitcás, patapřihara'as
'u;·m vura ni kunikyá·vic, va;
kó·k pakunikyá·ttihanik va; ká·n,
'inní·crav karu vura ni kunikyá·
vic va; kumá'as kuna vura xé-
tcitcás.⁴¹

And sometimes at Sihtirikusar
they used to peck off rock fo
making pipe bowls or picked it up
They used to "make" pipe bow
rocks at Sihtirikusam too. Thos
are good looking soapstone rock
at Sihtirikusam, but soft, sof
for making pipe bowls of, bu
they make indeed paving rock
there, that was the kind that the
used to make there, and ston
trays also they make out of tha
rock, but soft ones.

g. Pahú·t kunkupe·kyá·hiti pe·k-
k^yó·r^{41a}

(HOW THEY SHAPE THE PIPE BOWL

Picci;p 'as vura mū·k pakunik-
yá·ttihanik. Tú·ppitcas vura ku-
niknansúnō·tihatchanik.⁴² 'Ás-
sak 'a; xas kunθimyá·ttihanik,
kunθimyé·erí·hvutihānik. 'Ávah-
kam pícci;p yav kunikyá·ttihanik
vura va; pupikya·náyá·tchitihap-
hanik, papúva súrūvārahitiha'^ak
puxutnahite 'ikyá·ttihaphanik.
Patasu? 'usúruvārahitiha'^ak,

They worked it first with
rock. They chipped off littl
pieces. They rub it on a fla
rock. They rub it down. They
make it good outside first. They
did not finish it up so good whil
there was no hole in it. They
did not make it thin. When i
already had a hole in it, then
they fixed it good. They made

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·tcitcas 'uma vúra.

⁴¹ Or xé·ttcitcas pa'as.

^{41a} For illustration of two detached pipe bowls, both of 'asáxxu'^us,
see Pl. 32, c.

⁴² Or non-diminutive kuniknansúrō·tihanik.

pákkurihva pakunkupáθθā'nkahē'c. Pakár uká'rimhìtihà'ak xas kari takuniptaxicxíc k'yúkku'm, kári k'yúkku'm takunipcíppūn'vā. Tce'myátēva kunipθānkō'tti po'hramsunuvana'íppañite, kunpikyá'várihvūti ta'ata ni k'ohomayá'tc. Ko'homayá'tc vúra takuníkyav. 'Itcavu'tsunayá'tc vúra takuníkyav, púyava; vúra kó'vúra patakohomayá'tc kuníkyav. Teatík vúra va; takunpíkya'ar.

j. Pahūt kunkupe'ttákkankahiti'

Púya va; ta'ifutetí'mite xas patákkān takuníkyav, va; vúra kárixas takuníkyav patákkān pavúra kári tcimi kunikyá'rē'cāhā'ak. 'Ínnā'k 'ahināmtí'mite pakunikyá'tti'.

Patákkān kunikyá'rati 'icxikiharámma'an, há'ri k'aru vur amvámma'an. Kunpapatcáyā'tchìti'. 'Asé'mní'cnāmite⁴⁶ xas ká;n takunyú'hka'. Patakunxusmanik takō'h, xas takunímníc, 'imfír takuníkyav, 'imní'crávāk sù?.

Xas tcimitecyá'tc vúra 'apunáxvu kar axváha', 'itcanipitcaxváha', patakunpí'cānnā'nvā pe'cxikiharāmā'n su?. Kuyrá; kó; patakuní'cař.

Pa'apunáxvu 'ararapramsā'íppaha kunikyá'ti'. Ka'tim'í'n má'm vúr ta;y u'ífti', pa'apunaxvu'íppa', vúra fáttā;k xas po'mninnú'pran pa'apunáxvu'. Má'n vúra kite po'varasúrō'hiti', pa'ípa 'ávahahe'cař. Payváhi;m há'ri pitecasaxváha; takuní'cā'nti' karu há'ri prams, tapúva; 'i'cā'ntihap pa'apunáxvu'.

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 just the right size. They make it even, fitting it good. 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 dish. 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 Katimiri. 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.

⁴⁶ Or 'imnicnam?ànāmmāhāte.

Va₂ pakuma'axváha pakunf-
 ánti 'itcáni'ppitcak vá'xváha'.
 'e'tcánni'ppitcàk kó'vúra 'axvá-
 ahah pa'íppa', kunic 'ukú'thá-
 iti', 'ahupmũ· kunkitnusutnú-
 suti'. 'Ahup'anammahatemũ·k
 akunkitnusutnússuti'. Kitnu-
 átnus 'úθvũ'yi', 'itcanpitekít-
 usutnus'axváha'. Va₂ takunpi-
 ánnã'nva patákkañ.

Sárip su' uhyá'rãhiti', xay su'
 vuvũ'n'var 'uhramsúrũvãrãk pa-
 ákkañ. Karixas va₂ takunivunu-
 áyã'tchã pe'kk'ó'or. Karixas
 takunθã'нкуи, pe'kký'ó'r po'h-
 á'm'mak. Xas takunikáppic
 o'hrã'm, pakú'kam 'ukó'rahiti
 a₂ kú'kam 'usurúkãmhití', va₂
 unkupasuvaxráhahiti'. Xas
 á;n takunθãricri 'í'nnã'k po'h-
 á'm. Xas xãra vura 'uθã'ni
 v'nnã'k 'imfinãnnihitẽ.

Karixas va₂ takuniptaxícic
 á'vahkam tó'hrã'přicũkãhã:k
 atákkañ. Kó'vúra xu'skunic
 akuníkyav, kohomayã'te vura
 ó'vúra takuníkyav, takunpikya-
 áyã'tcha'. Xas va₂ tcimtcí'k-
 'ãrãmũ'k takuntcimyã'yã'tchã'.
 aru há'ri 'aθkúrit takunivunu-
 áyã'tchã patakunpíkya'ar.

Pahũ't kunkupapẽ'ttcúrõ'hiti
 pe'kk'ó'or

(HOW THEY REMOVE THE PIPE
 BOWL)

'Akã'y vúrãvã pó'xxutiha:k kiri
 pícyũ'nkiv pe'kk'ó'or, kari
 símpũ'kkãtcãk tupúθãr, xas
 a₂ kã;n tó'mnĩ'neur pamuták-
 ãñ.⁴⁷ Xas tupikyã'yav, yiθ tup-
 yav patákkañ.

When anybody wants to re-
 move 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.

⁴⁷ Fritz Hanson soaked first-listed specimen made by Yas and re-
 moved the bowl with ease.

C. Pahú't mit kʷó:s po'hrâ'm, (THE SIZE OF PIPES AND HOW
pamit hú't kunkupe'ttci'tkira- THEY MADE THEM FANCY)
hitihat'

a. Pahú't mit kʷó:s po'hrâ'm (THE SIZE OF PIPES)

a'. Púmit vā'ramasákā'msahara (PIPES DID NOT USE TO BE VERY
po'hrâ'm LONG)

'Uḡmkun vúra vaḡ kunkupá'ā-pūnmāhiti'. Pekxaré'yav karu vura vakó:shānik pamukun'úhra'am, vaḡ pakunfúhī'eti'. Vaḡ vúra kó:sāmītcās kite pamukun'úhrā'msahañik. Vura vaḡ karixas pavá'ramashañik, Pa'apxantínnihite kári takun'árā'rahitihañik, vaḡ kárixas vura pavá'ramashañik pamukun'úhra'am, pe'kyá'ras takuntá'rahitihañik. Yurukvá'ras mit pícci:p pavá'ramas pamukun'úhra'am. 'Ú:θ kuníkvā'ntihanik pamukun'ikyá'ras yurásti'm. Vá'ramas 'ā'xkūnicas pamukun'úhrā'msahañik. Ká'kum kuyrak'ā'ksip⁴⁸ 'uvá'rāmàsàhitihañik. Ká'kum 'ipeú'nkínātcās, ká'kum 'axak 'ā'ksip, ká'kum 'iθa'ā'ksip, pamukun'úhrā'mhāñik Payurukvá'ras. Yé'pca mit po'hrām xárahsa', 'uvé'hvára'hitihat mit xe'hvasxarahsáhak.

b'. Pahú't mit kʷó:s paxavic- (SIZE OF ARROWWOOD PIPES)
úhra'am

Xavic'úhra:m 'uḡm vura puvā'ramákā'mhāra, 'iθa'ā'ksip karicvít vaḡ vura kite kunpikyáyimmuti'. Xavic'úhra:m vaḡ 'uḡm púvaḡ kó: vá'ram 'iká'tihaḡ pakó: faḡip'úhra:m kunikyá'tti', those are long ones, manzanita pipes.

⁴⁸ The span here referred to is the distance between the ends spread thumb and forefinger. A thumb to middlefinger span is also sometimes used. Vaḡ vura kite kunic kuníhrū'vti tik'anpí'm'ma:patakun'á'ksiprē'ha'ak, há'ri vura xas pa'atcítí:k k'áru.

va'um vá·rámas, faðip'úhra:m
 :m vá·rámas. Nín·namite vura
 í·ri takuníkyav, 'ik'orá·hī·ppux.
 a: kuníppē·nti xavic'úhnā·m'
 ite, po·hnám'anammahate. Va:
 mahu·katetá·ppas va'uhramík-
 av, va: paká·nimitcas pamu-
 un'úhra'^am.

4. Pahút mit k'ó:s pa'é·m-
 úhra'^am

Pavura ko·kó·kuma'úhra: mit
 amkun'úhra:m pa'é·mca', ká-
 a mit vá·ramas pamukun-
 hra'^am, karu ká·kum 'ipcú·nki-
 tcas. Va: karixás mit kite
 ixw'ite vá·ramas pamukun-
 hra:m pa'é·mca', pa'apxantín-
 hite kári mit patakunivyíhuk-
 t. Va: kári mit ká·kum pa-
 mca puxw'ite vá·ramas pamu-
 un'úhra'^am.

'É·hk^yan⁴⁹ pámitva mukuhím-
 atek^{yo}⁵⁰ vá·ra mit pamu-
 hra'^am, 'icv'irik mit 'ukúrám-
 hvát⁵¹ pamu'úhra'^am. Faðip-
 hra: mit, yu' ve·kyá·ppuhaník,
 fip.

Vá·ra mit mu'úhra:m 'Ayí·θrim-
 t·txav.⁵² Máru kunpíccun-
 ník, 'ahvárà·k sù' máruk.
 un'á·ytihat', ká·kkum pamut-
 vi:v kun'á·ytihat', xay nuk-
 ha'^a, kunxúti xay nukkúha'^a.
 m'mit, k'áruva'^a, paké·txav.

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.

(SIZE OF DOCTORS' PIPES)

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.

Ayiθrimké·txav 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.

⁴⁹Little Ike of Yutimjin Falls. His name, Ike, is an adaptation of
 his Indian name of his.

⁵⁰His Indian names were (1) 'Ipcó·ké·hva'^an, (2) Yé·fíppa'^an. He
 was a famous suck-doctor.

⁵¹An old expression of length.

⁵²Mg. 'Áyí·θrim, Shavehead. Her name in earlier life was 'Ayiθrim-
 áro:m 'Ara 'Ípàs·fūrütìhàn, mg. she who took somebody in half-
 marriage on the upriver side of 'Áyí·θrim. She was Steve Super's
 mother. She was a suck-doctor.

Va: mit 'áxxak pa'e'mcayé-cí'psa', Yé'fippa:n karu 'Ayiθrim-kʷáro:m Va'ára'r.

d'. Pahú't ko'yá'hiti pehé'raha po'hrâ'm⁵³

Há'ri pútta:y yá'hítihara pe'hé'râhâ pohrá:m'mak, karu há'ri vura ta:y uyá'hítì po'hrâ:m'mak. Po'hrâmkā'mhà'ak, karu vura va: 'u:m ta:y 'uyá'hítì',⁵⁴ po'hnâm-ʔànammâhâ'tchà'ak, va: 'u:m vura tci'mite 'uyá'hítì'.⁵⁵ Pavúra 'u:m yíθθ po'victântiha:k pe'hé'râhâ', yíθθa vúra 'u'm, vur uxxuti': "Kirí tta:y sùl'."⁵⁶

Vura 'u:m taxxaravé'tak pámitva pakunikyá'ttihat pe'kkʷó'r, pe'kkʷó'râkkā'mhà'ak paké'tcha:k pe'kkʷó'r, vura 'u:m ta:y 'uyá'hiti pehé'raha', ké'tc pamukō'ra'ássip'.⁵⁷ Pekʷó'râ'anammahitcha'ak, va: 'u:m vura pútta:y yá'hítihara, ní'namite pamusúrukka'a. Kuna vura payém vur hú'tvâvâ patakunkupé'kyá'hiti pe'kkʷó'r, takunxus: "Va: vura nì kinikvárice'ec," Há'ri vur 'ikʷó'râkka:m ní'namite 'u:m pamusúrukka'a, há'ri karu vura 'ikʷó'nná'anammahate⁵⁸ ké'tc kîte pamusúrukka'a.

Há'ri vura tci'mite 'uyá'hiti pehé'raha po'hrâ'm. Há'ri vura xá:t 'uhrámka:m, va: vura tci'mite uhyá'hítì pehé'râhâ', ní'namite kunikyá'tti pamuhé'raha-iθrúfam. Há'ri pútta:y yá'hítì-

Those two were the biggest doctors, Yefippan and Ayiθrim-kʷarom Va'arar.

(TOBACCO CAPACITY OF PIPES)

Some pipes do not hold much tobacco, and some hold much. Also a big pipe holds more, little pipe less. If a person likes tobacco, such a person thinks "Would that there is more in there."⁶⁰

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. I 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 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

⁵³ See also p. 171.

⁵⁴ Or kunmáhyā'nā'tì'.

⁵⁵ Or kunmáhyā'nā'tì'.

⁵⁶ I. e., he wants it to hold more.

⁵⁷ Or pamu'uhramʔássip'.

⁵⁸ Ct. 'ako'nná'anammahate, a small ax, also a hatchet.

ara pehē-rāhà pohrá:m'mak,
 aru há'ri vura ta:y uyā'hīti
 o'hrá:m'mak. Po'hrámkām-
 á'ak, karu vura va: 'u:m ta:y
 yá'hīti po'hnám?ànàmmà-
 àtchà'ak, va: 'u:m vura tcf'mite
 yá'hīti'. Pavúra 'u:m yíθθ
 o'victāntiha:k pehē-rāhà', yíθθa
 úra 'u'm, vur uxxuti': "Kirí
 a:y sù?."

Pamit hū't kunkupé'ttcf'tkira-
 hitihat po'hrām

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."

(HOW THEY MADE THE PIPES
 FANCY)

. Va: 'u:m vura pipi'ép va-
 'úhrā'mhařa, pé'vúrukāhitihan
 po'hrām

(PAINTED PIPES ARE NOT THE OLD
 STYLE)

Va: xas vura kunxúti yá'mate
 núkya'v, pa'a'xkunic takuní'vú-
 kaha'ak, há'ri 'ikxárāmkūnic
 kuní'vúruk. Há'ri vúra payém
 : takuni'vúrukti po'hrām
 pxanti'tcfí'vúrukaha'.⁶¹ Vura
 íva: pi'ép va'úhrā'mhařa, pey-
 úrukāhitihan kuma'úhra'am.

The only time the Indians
 think they make something nice,
 is when they paint it red, or some-
 times black. Sometimes now
 they paint a pipe with White man
 paint. That is not the old style
 of pipes, that painted kind of
 pipes.

. Pahú't yuxtcánnanite kun-
 cupe'yá'kkurihvahiti po'hrām

(HOW THEY INLAY PIPES)

Há'ri yuxtcánnanite kuniyá'k-
 rihvuti⁶² 'uhrāmí'ccàk.⁶³ Píci:p

Sometimes the Indians inlay a
 pipe's body with little abalone

⁶¹ The transverse surface 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,
 upa and Katimin. Of the specimen was said: 'Uhrām?ápmā'nnak
 'xkunic 'uyvúrukāhiti', paká:n 'uvúpāk'surahitihirak, at the
 mouth end it is painted red, where it is cut off.

⁶² Or kún?úrukurihvuti'.

⁶³ A piece of the inlay is called yuxtcánnanite, diminutive of
 úxóáñan, abalone. Both abalone and abalone pendants are called
 úxóáñan or yuxtcánnanite, according to size. Abalone pendants
 of the two standard kinds are shown in Pl. 28, a and b. An example
 of an arrowwood pipe inlaid with abalone is in the U. S. National
 Museum, specimen No. 278471, collected by F. E. Gist. This pipe
 is shown in Pl. 27, a.

kunθimyá·tti payuxtcánnanite. Takunsi punváyā·tcha pakó;sa-
mitcashe'ec. Xas va; ká;ŋ takun-
tarúpkurihva po·hramí·ccàk. Ko-
homayá·te vúra takuníkyav pas-
surukkúrihva', paká;ŋ payux-
tcánnanite kunienápkurihve'ec.
Teé·myáteva kunípθánkurihvuti',
va; kun kupasíppū·nvàhiti', paku-
nikyá·tthiha'ak. Karixas tákkan-
mū·k takuní·vúruk pasurkkúrih-
vak. Xas takuní·nápku; payux-
tcánnanite. Yá·mate 'umússa-
he;c po·hrâ·m. Kárixas 'ávahkam
takunípta·vasúru; po·hrâ·m, va;
kari táxū·skūñic. Xú·skúñic pa-
kunikyá·tti'. Va·kumá'i'i paxú·s-
kúñic, teimteí·kk'ar kunθimyá·
rati'.

D. Pahú·t po·hrá; mit kunkupap-
pé·hvapiθvahitihat, pámitva
kó; 'ó·rahitihat

Pu'ifyá· vúra yé·crí·hvitihap-
hanik po·hrá;·m pi'é'ep. Vúra
kunikyá·ttánmā·htihāñik, pamu-
kuní·rā·ras vúra kunikyé·htān-
ma·htihāñik. Po·kkó·rāhitihā'ak,
xas kinikvárietihāñik. Ká·kkum
'u;mkun vúra túpite⁶⁴ kun'ó·rahi-
vaθtihanik po·hrâ·m, papu'ik-
k'ó·rahitihā'ak. 'Uhrámyav kuy-
ná·kite ka'ír⁶⁵ 'u'ó·rahitihāñik.

a. Pahú·t mit yúruk kunkupé·k-
várahitihat

Há·ri yu? mit kunikvaránkō·ti-
hāt xuská·mhañ, 'araraxúskā·m-
hār, kár uhrâ·m. Yu? 'u;·m
yá·mate kunikyá·tti paxuskā·m-

shell pieces. They measure then
the size they are going to be
Then they make the holes on the
surface of the pipe. They mak
the holes just the right size fo
putting the abalone shell piece
in. Every once in a while the
put them in; they measure tha
way, when they are making it.

Then they smear the holes with
glue. Then they put the abalon
shell pieces in. The pipe is goin
to look nice. Then they scrap
the pipe off to make it smooth
They make it so smooth. Tha
is why it is so smooth, becaus
they polish it with scouring rush

(HOW THEY USED TO SELL PIPES
AND THE PRICES)

They never used to sell pipe
much long ago. They used to
make them for nothing, they use
to make them for their relative
for nothing. They sold them
then when they had a stone pip
bowl on them. Some people sol
a pipe for two bits, when it ha
no stone pipe bowl.

A good looking pipe used to sel
for a dollar.

(HOW THEY USED TO BUY PIPE
DOWNRIVER)

Sometimes they used to go
downriver to buy bows, and
pipes, too. Downriver they mak
pretty bows; they paint them red

⁶⁴ From English two bits.

⁶⁵ Or yíθ icpu kuyná·kite ka'íru, one dentalium of the third length
or vantára, from English one dollar.

nař, kunikxúrikti', 'a'xkunicmũ'k
karu 'ámkũ'fkùniç. Vá'ramas
karu po'hrâ'm, payúruk'vá'ràs
kunikyá'tti'.

and blue. And the pipes are
long ones, that the downriver
people make.

E. Pahút puxxarahírurav yávhi-
tihanik po'hrâ'm, pahút 'uku-
patannihahitihanik po'hrâ'm

(HOW PIPES DID NOT USE TO LAST
LONG, AND HOW THEY USED TO
GET SPOILED)

Puxxára 'ihrũ'vtihap 'uhrâ'm,
puxxára yávhitihara. Vura pux-
xaráhírùnáv 'ihrũ'vtihap. Pa-
taxxárahak 'umxaxavará'ti', ka-
ru vura 'umtáktá'kti 'ippan,
uhram'ippan há'ri pe'kk'ó'r
ó'mteuř, va; vura kari tó'pθã-
niv po'hrâ'm, pate'k'ó'ri'pux-
na'a'k, viri k'unék taxxára
puxávteuř, há'ri káru vúra va;
pa'ára;r tu'iv páva; mu'úhra'am,
kari máru kú;k takunpé'θma
ahvára'a'k. Vura 'ata te'f'mite
papi'ép ve'kyá'pu po'hrâ'm.
Ka;s vúra kó'vúra po'hrá'm
payém pakó'káninay 'utáyhina-
i', va; karixas ve'kyá'pũhsaha-
ik.

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 there are today anywhere
were made after the whites
came in.

Kuna vura 'iθivθanē'npikyā'r-
úhra;m va; vura kite karínnu
ananu'úhra'am, va; vura kari
ari pananu'úhra;m kiç, 'ira'úh-
a'am, Ka'tim'i'n vura kite kari
iθθ 'uθá'n'niv, karu yíθθa va;
á;n 'Innâ'm, karu yíθθa pa-
ámni'k va; vura kari k'á;n
uθá'niv yíθθa'. Yíθθa hárinay
as kunpé'θriçùkti po'hrâ'm, xas
ayváhe;m patú'ppiteas pa'ára;r
apu'uθá'mhítihap pe'hé'râhà'.
iri va; vura takunmáhyā'n-
àti 'apxanti;tcñhērâhà'. Tax-
ara véttak 'u;m vura 'arare-
é'raha kite kunmáhyā'nnàtihà-

But the pipe for refixing the
world is still among us, it is
still among us, the Irahiv⁶⁹ 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 Iccip
sweathouse pipe. The pipe is in

⁶⁹ The New Year's ceremony.

nik sùʔ. Váram po·hráꝯm pakaʔ-
timʔinʔúhraʼam, yiθaʼà·ksip kár
icvit. ʼIkmahateram ʼIcciꝯp va-
ʼúhraꝯm kunippēntiʼ. Xé·hvā-
sak vura sùʔ ùkriʼ¹, vura te·kxá-
ramkūnic paxé·hvaʼas, karu vura
píha tah.⁶⁶ Táffirapu vura ní-
hanik, tapuv e·mmʼú·ssahitihara,
pe·kxáramkūnic. Vaꝯ vura kóꝯ
tappíha pakóꝯ pafatave·nan-
sítte·càkvūtar kóꝯ ppíhaʼ.

Xa·t íiv⁶⁷ vaꝯ vura kite
puʼaxviθinníhak kúꝯk ʼé·θmē·cap
pamiʼúhraʼam, máruk vur ʼahvá-
raꝯk kunipθáricriheʼe pamiʼuh-
rá·m. Kó·vúra pamúʼuꝯp takun-
sákkā·haʼ, payá·sʼára tuʼiva-
haʼak, vaꝯ vura kíte puxaká·nhi-
tíhap pamuʼúhraʼam. Picciꝯp-
vānnihite vura yíθuk takun-
ipθáric, patapuʼihérātíhàʼak, pa-
takká·rímhàʼak, pamʼúhraʼam,
pávúra takká·rímhāʼak, páteim
uʼívē·càhàʼak. Pavúra ʼuꝯmkun
vaꝯ mukúnkū·phaʼ, ʼuhráꝯm
vúra vaꝯ pupuyá·hanapí·mate
ʼé·θmutihap.

ʼŪʼ·ttíha táppaʼan, kó·vúra
pamúʼup, vaꝯ vúra takun·icun-
vássar ʼaxviθinníhak, vaꝯ vúra
kunxúti takunkó·kkana pa-
múʼuʼup, po·hráꝯm vúra kite
puʼaxviθinníhak kúꝯk ʼé·θmūti-
hàk. Ká·kum pamúʼp takun-
páhkuʼu, karu ká·kkum takun-
·icunvássar ʼaxviθinníhak, viri
vaꝯ vúra kíte pamuʼúhraꝯm
máru káꝯn⁶⁸ takunpé·θma ʼíppa-
hak.

Há·ri paʼávansa tuʼívahaʼak,
pamuʼúhraꝯm vura xar uθá·nniv

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
any more, it is black. It
stiff as the fatavennan's belt is

I don't care if you die, the
won't pack your pipe over to
the grave; they'll put your pipe
in a hollow tree upslope. The
send all his belongings along
when a boss man dies, but the
pipe alone is not sent along.
Before [he dies] they put
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

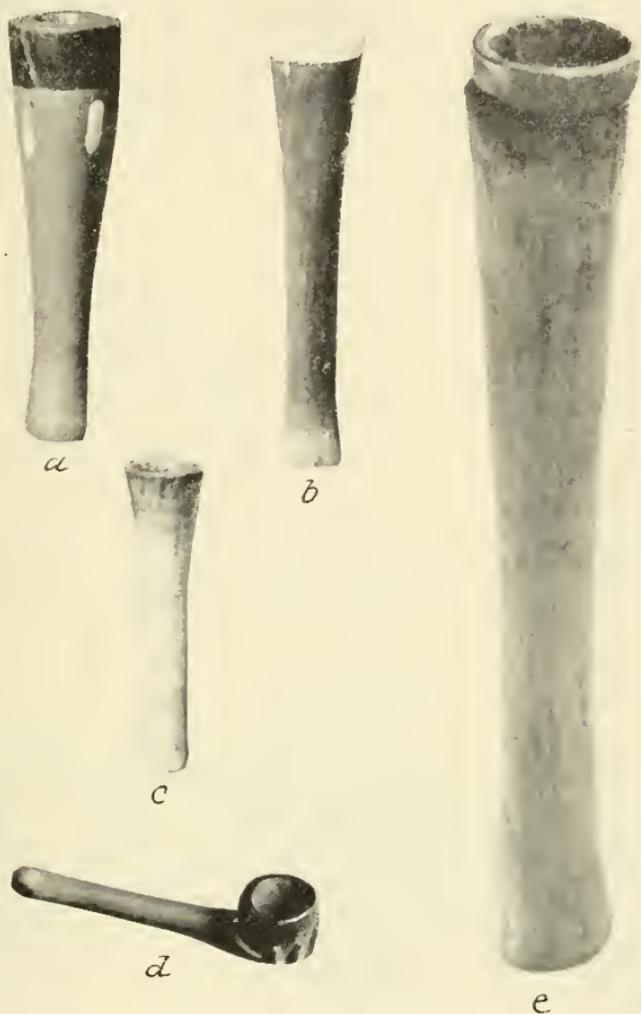
Even flint blades, all his prop-
erty they put in the grave as
accompaniment. They think that
he is going with his things, just
the pipe alone they do not pack
over to the grave. Some of
his property they burn and some
they bury in the grave, but the
pipe alone they pack upslope
to a tree upslope.

Sometimes when a man dies
his pipe lies in the house a long

⁶⁶ Or tappíhaʼ.

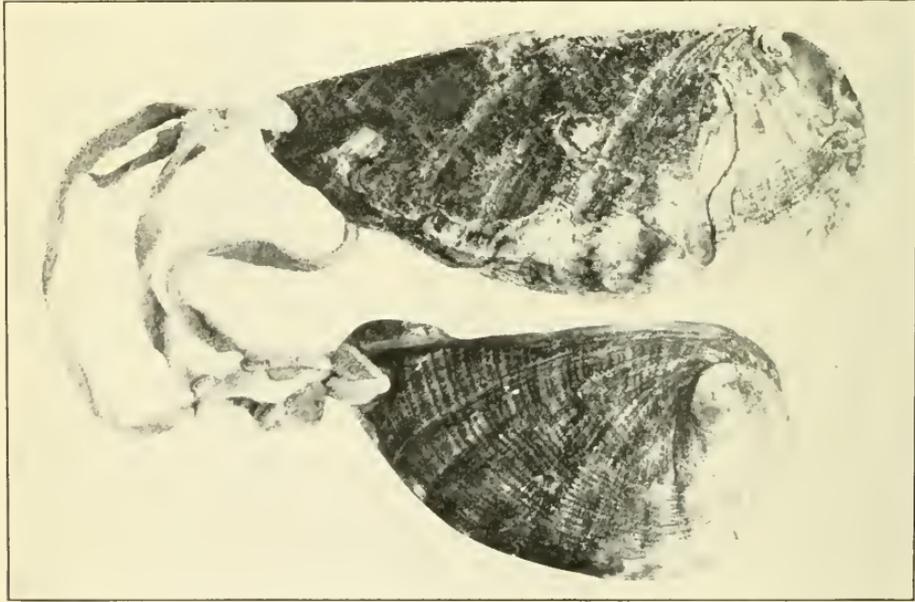
⁶⁷ Or peʼívahaʼak, when you die.

⁶⁸ Or kúꝯk.

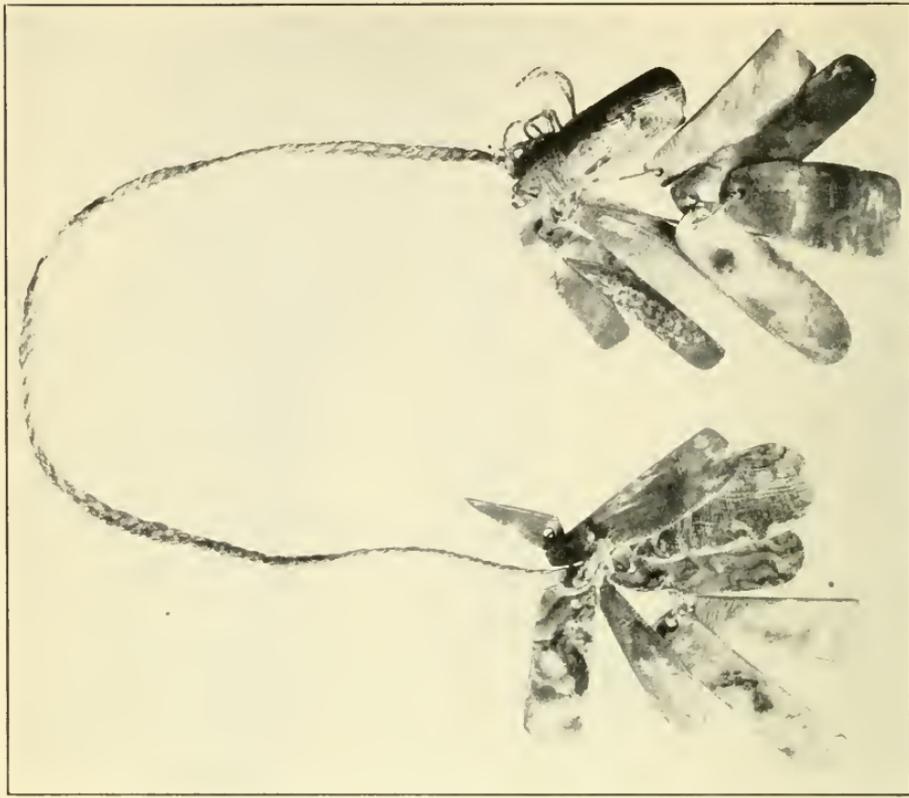


VARIOUS KINDS OF PIPES

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 buck-



b. Small abalone pendants, the kind that women bunch at the end of their hair braids.

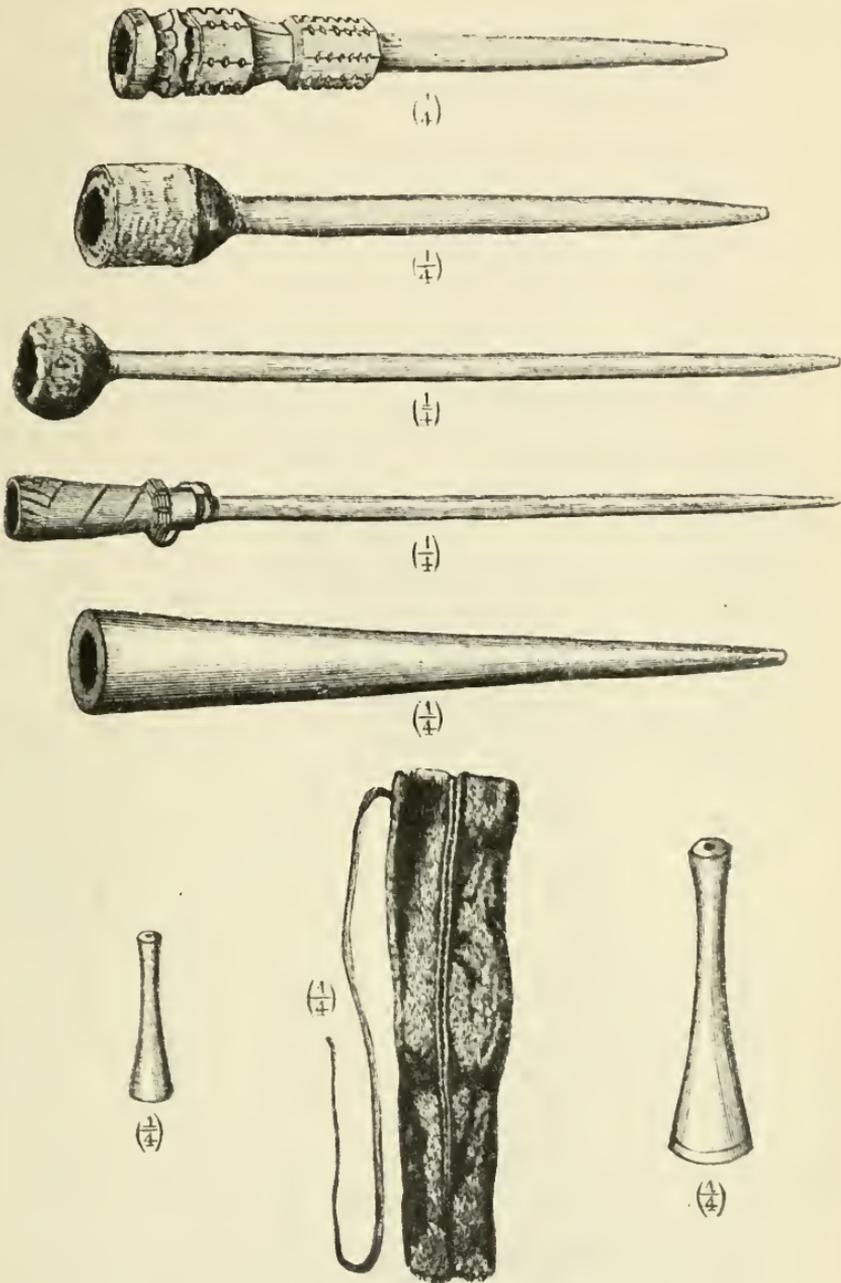
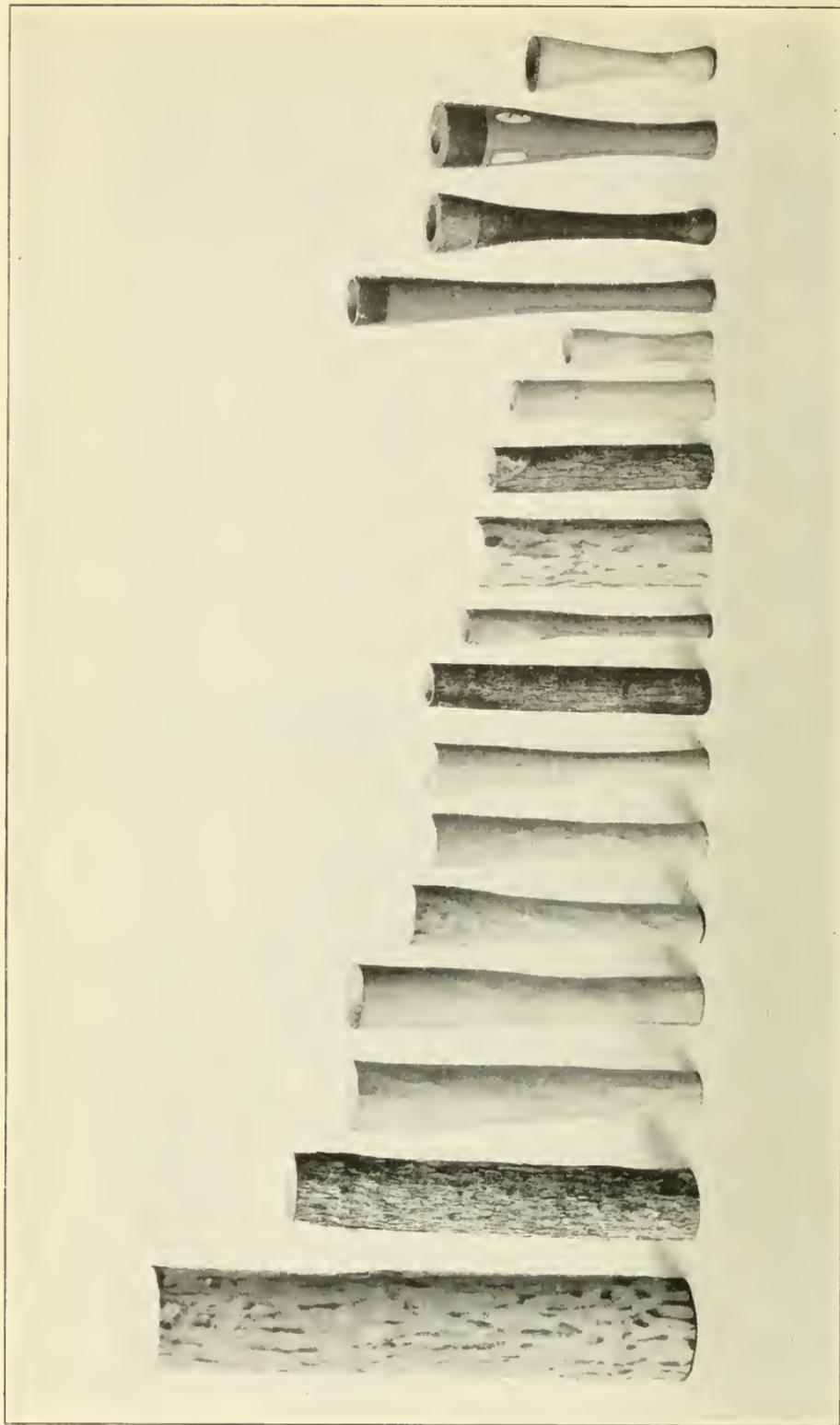
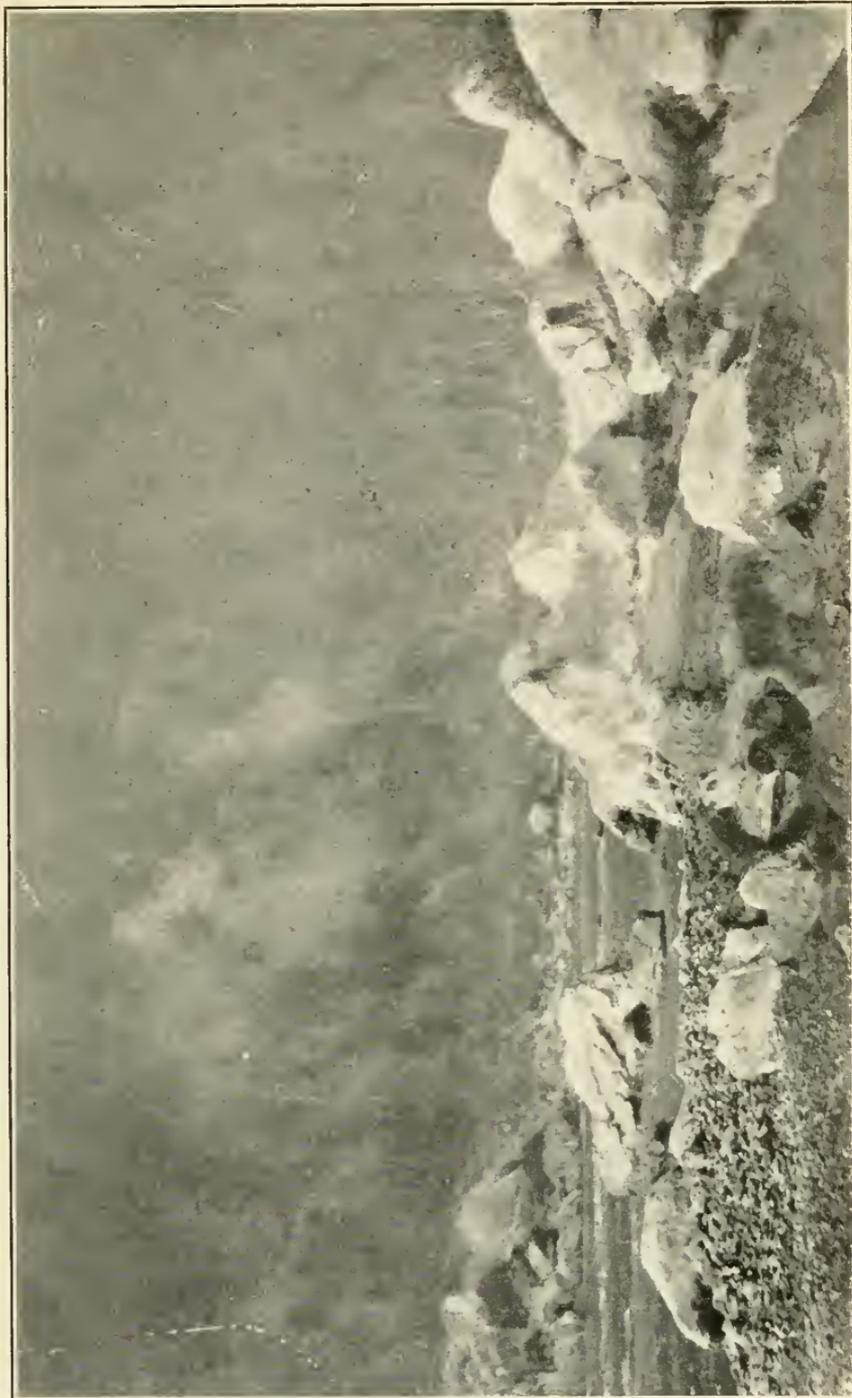


Figure 43.—Tobacco pipes and Case.

REPRODUCTION OF POWERS. THE INDIANS OF CALIFORNIA, FIGURE 43, SHOWING NORTHERN CALIFORNIA INDIAN PIPES AND PIPE SACK



VARIOUS STAGES IN THE MAKING OF ABOUMWOOD PIPES FROM MEPE SECTION OF ABOUMWOOD STICK TO FINISHED PIPES. ALSO



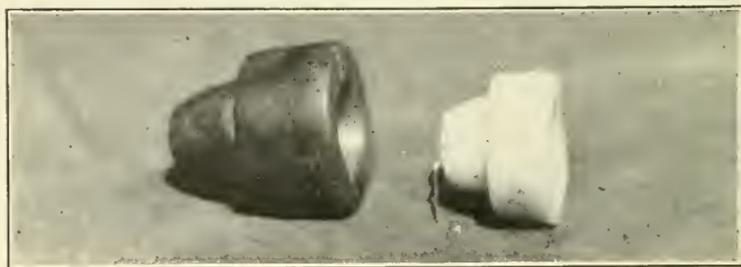
'I'KYORA'S, MEANING PIPE-BOWL ROCK. IN THE KLAMATH RIVER AT KATIMIN, TO WHICH INDIANS SWAM OUT TO GET THE BEST SOAPSTONE FOR PIPE BOWLS



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

há·ri 'í·nná'ak. Vaꞌ vura kite
kip numáho·t ikk'ó'or, pamit
'ikrívraꞌm 'u'í·krířak, xavram-
níhak. Pamu'uhramřic 'uꞌm
vura há·rivariva po·xá·tañik, vaꞌ
'uꞌm vura tapúffaꞌt pa'áhuř,
pe·kk'ó'or kite to·sám.

time. We always see a stone
pipe bowl, that's all, where there
used to be a living house, in the
former house pit. Its pipe body
has rotted away, I do not know
when; the wood is no more,
only the stone pipe bowl remains.

a. Xáꞌs vura kó·vúra te·kyáp-
pí't·ca pa'araré·kyav payvá-
he'em

(NEWNESS OF MOST ARTIFACTS
THAT ARE EXTANT)

Kó·vúra xáꞌs pasípnu'uk, karu
pe·mní·craꞌv, karu passá·n'va, tei-
mi vúra pakô', teimi vura pa-
kó·vúra pakumásá·n'vâ, payém
panumá·hti', xáꞌs vura kó·vúra
payém xas vura vé·kyá·ppūhsa',
mita vura vé·ttak Pa'apxantí·tc
kunivýřuk.

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.

F. Ká·kum po·hráꞌm pakumé·řius

(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 xavíc'úh-
ná·m'mite, bought from Hackett for 25 cents (Pl. 27, c), 3½ inches
long, bowl end 1⅙ inch diameter, cavity ⅙ inch diameter, mouth
end elliptical in section ½ by ⅜ inch, hole ⅝ inch diameter. The
pipe was being used by Hackett when purchased. (Pl. 27, c.)

Arrowwood pipe, slender type, with bowl of green soapstone from
'Asaxús'as (see p. 153), made by Fritz Hanson, 4 inches long, ⅝ inch
diameter, mouth end ⅙ inch diameter, hole ⅙ inch diameter; slender-
est part of pipe ⅜ inch diameter, 1¼ inches from mouth end. Pipe
bowl ⅝ inch long, edge ⅜ inch long, rim rounding and only ½
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), 5¼

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 $1\frac{3}{8}$ inches diameter, mouth end $1\frac{1}{16}$ inch diameter, hole $\frac{3}{16}$ inch diameter, to one side of center; slenderest part of pipe $1\frac{1}{16}$ inch diameter 1 inch from mouth end. Bowl edge $\frac{3}{4}$ inch long, cavity $\frac{3}{4}$ inch diameter, rim $\frac{1}{4}$ inch to $\frac{3}{8}$ inch wide. Abalone inlay consists of four pieces ca. $\frac{3}{4}$ inch long and $\frac{1}{4}$ inch wide, $\frac{3}{32}$ inch thick, with rounding ends, set equidistant from one another parallel to long axis of pipe $\frac{1}{8}$ inch from bowl end. (Pl. 27, *a*.)

Manzanita pipe with bowl of green soapstone from 'Asaxúsʔas (see p. 153), made by Yas, bought from Benny Tom for \$2.50, $5\frac{1}{16}$ inches long; bowl end 1 inch diameter; mouth end $\frac{5}{8}$ inch diameter. Pipe bowl $1\frac{1}{16}$ inch long, edge $\frac{3}{8}$ inch long, end of insert $1\frac{1}{32}$ inch diameter, cavity $\frac{5}{8}$ inch diameter, rim $\frac{3}{16}$ inch wide. (Pl. 27, *b*.)

Manzanita pipe with bowl of green soapstone from 'Asaxúsʔas (see p. 153), made by Pú·kvě·ñatc, a deceased younger brother of Yas who was a cripple,⁷¹ bought from Yas for 2.00, $7\frac{1}{16}$ inches long, bowl end $2\frac{5}{16}$ inches diameter, edge of bowl $3\frac{3}{16}$ inches long.

G. TaꞤy 'uθvúyttí·hva po·hrâ·m

(THE PIPE HAS VARIOUS NAMES)

a. PakóꞤ: 'uθvúyttí·hva pamuevitáva po·hrâ·m

(NOMENCLATURE OF THE PARTS OF THE PIPE)

'Uhrámñí'c, 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·ñíppañ, or 'uhram·ñíppankam, 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 ké·cítekam, where it is big.

The small end of the pipe is called by the curious old term 'uhramáp·ma'ñ, pipe mouth. About $\frac{1}{4}$ 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 yítteihkam, 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:

'ÁraꞤr 'uꞤm 'úppě·ntí': 'uhnam·ñíppañite,⁷² kuna 'apxantí·te 'uꞤm 'úppě·ntí': 'uhram·ñíppama'ñ. Pa'áraꞤr vaꞤ vura hitíhaꞤn kunipítí': "'Íppan 'ukká·rahiti 'úhrâ·m." 'Áppapakam pakú·kam ní·namíte

⁷¹ Captain John at Hupa had several pipes made by Púkvě·ñatc.

⁷² Or 'uhnam·ñíppañ.

vaꞤ 'uꞤm 'áraꞤr úppē'nti 'uhramʔápmá'an, kuna 'apxantí'tc 'uꞤm 'úppē'nti 'uhramʔáhuꞤ.

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.

'Uhramsúruvar, the hole or boring through the pipe.

'Ikkʔó'or, the stone pipe bowl.

The cavity where the tobacco is placed is called by more than half a dozen different expressions: 'uhramʔíppan suʔ, inside the top of the pipe (or if it has a stone pipe bowl, 'ikʔó-ra'íppan suʔ, inside the pipe bowl); pehé'rah o'í'θrířak suʔ, where the tobacco is in; pehé'-raha'íθrúřam, place where the tobacco is in; pamusúrukaꞤ⁷³ po'hram-říppañ, its cavity on top of the pipe: pamusúrukaꞤ⁷³ pakáꞤn pehé'rah 'u'í'θra', its cavity where the tobacco is in.

b. PakóꞤ yiθúva kuniθvúytti'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:

Xavicʔúhra'am, arrowwood pipe.

Faθípʔúhra'am, manzanita pipe.

Xuparicʔúhra'am, yew pipe.

'Asó'hra'am, 'aso'hramʔúhra'am, an all-stone pipe.

XavicʔúhraꞤm 'ikkʔó'ri'ppux, arrowwood pipe without stone bowl.

Pe'kkʔó'rahithan kuma'úhra'am, stone bowled pipe (of arrowwood, manzanita, or yew).

'Uhramxe'hvássipux, a sackless pipe = 'uhrammúnnaxitc, just a mere pipe.

Po'hráꞤm paxé'hvā'shithañ, pipe that has a pipe sack. Xé'hvaꞤs 'u'í'fkúti po'hrá'm, a pipe sack goes along with the pipe.

'Araraká'nnimitcas mukunʔúhra'am, xavicʔúhnā'm'mitc, a common people's pipe, a little arrowwood pipe.

Ya's'arara'úhra'am, 'uhrámka'am, 'uhramxára, a rich man's pipe, a big pipe, a long pipe.

'É'mʔúhra'am, 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'úhra'am, Indian pipe.⁷⁴

⁷³ Or dim. pamusúnnuka'atc.

⁷⁴ 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'tc'úhra'^am, White man pipe.

Tcaniman'úhra'^am, Chinaman pipe, Tcaniman'uhramxára, Chinaman long pipe.

'Uhnámhi'^tc, a play pipe, e. g. made by boys, dry maple leaves or the like being smoked in it, = 'uhram'íkyamí'tcvař, a plaything pipe.

'Uhramkohomayá'^atc (dpl. 'uhramko'somáyā'tcaš), a right-sized pipe. Puraku vur 'ipcú'nkinatchařa, karu vura puvá'rāmahara, it is not short and not long.

'Uhrámka'^am, a big pipe.

'Uhnā'm'mite, little pipe, = 'uhrám'anammahařc, 'unhám'anammahařc, a little pipe. Xavic'úhnā'm'mite, little arrowwood pipe. 'Anana'úhnā'm'mite, little Indian pipe.

'Uhramxára, long pipe. 'Uhnamxánnahiřc, a slender pipe, = 'uhnamxanahyá'^atc.

'Uhram'ipcú'nkiñatc, short pipe.

'Uhram'úfu, a round pipe, a chunky pipe. Volunteered, e. g., of the short thick pipe shown in Pl. 30, pipe at extreme right.

'Uhramxútnahiřc, a thin-walled pipe.

'Uhrá:m 'áffiv^řam yítci', a pipe that is sharp or slender at the mouth end. 'Uhrá:m 'áffiv^řam ní'nnařite, a pipe slender at the mouth end.

'Uhrá:m 'áppapkam tinihyá'^atc, a pipe with a flat place on one side.

'Uhramfi'páyav, a straight pipe.

'Uhrámku'^un, a crooked or bent pipe. 'Ukú'nhīti po'hrā'm, the pipe is crooked. Cp. vasíhk^řū'n'nite, hunchbacked.

'Uhrámti'^hθ, a lobsided or crooked pipe. 'Uti'θhīti po'hrā'm, the pipe is lobsided.

'Uhram'řenā'n'nite, a light pipe.

'Uhrámma'^aθ, a heavy pipe.

c. Ká·kum 'uhramyé'pca karu ká·kum 'uhramké·mmitcas

(GOOD AND POOR PIPES)

'Uhram'íkyá'yav, a well-made pipe.

'Uhrám'yav, a good pipe. 'Uhramyé'ci'¹p, a best pipe (among several).

'Uhramké'm'mite (or dim. 'uhnamké'm'mite), (1) a poor or poorly made pipe, (2) an old pipe. 'Uhnamké'm'mitcta, a pipe already old. (See pp. 163-165, 170.)

Pavura tapufá'thara kuma'úhra'^am, a good for nothing pipe. Vura tapufá'thàrà po'hrā'm, the pipe is no good.

d. Ká·kum xú·skúnicas karu ká·kum xíkkihca po·hrâ·m

(SMOOTH AND ROUGH PIPES)

'Uhrámxū·skūñic, a smooth pipe.

'Uhrammútax, a sleek pipe.

'Uhramsríkuñic, a shiny pipe, e. g., shiny from handling.

'Uhrámxíkki', a rough pipe.

'Imtananámnihitc pu'ikyayá·haña, you can see he did not work it good.

'Imtananámnihitc vura po·tá·tcahiti', it is visible where they cut it with a knife (where they whittled it down).

'Imtananámnihitc po·taxítckúrihva', it is marked with whittlings with some deep places. This is the way to say it has whittling marks on it.

'Ukxárippahiti', it has been chopped with a hatchet.

'Utá·vahiti', it is cut with a drawknife.

Vuxítcáramũ·k 'uvuxítcúrō·hiti', it has been sawed off with a saw. Vúxítcar, saw. Nesc. if this has "tooth" as prefix. Vuxítcará·vuh, tooth of a saw. Ct. vuhá·anammahatc, a little tooth.

e. Pahút po·kupítiti po·hramʔáhuḡ 'a;ñ kunic 'u'ixʔaxvárā·hiti suʔ

(HOW THE GRAIN OF THE PIPE WOOD RUNS)

'Ufi·payá·tc vúra 'a;ñ kunic 'u'ixʔaxvárā·hiti', the grain runs straight.

'A;ñ kunic 'u'ixʔaxvárā·hiti', 'ukifkunkúrahiti vúra, the grain is wavy.

'U'áttatāhiti pa'áhuḡ, the wood is twisted.

Tcánteā·fkunic pamú'a;ñ pafaθipʔúhra;ḡm po·hrámʔi·ccak. Xavic-ʔúhra;ḡm púva;ḡ kupítihāra, tcánteā·fkunic vura kó·vúra kitc. The manzanita pipe has light colored grain on its surface. The arrow-wood pipe is not that way, it is white all over.

f. 'Itatkurihvarasʔúhra'ḡm karu 'uhramʔikxúrikkʔaras

(INLAID PIPES AND PAINTED PIPES)

Yuxtcananitcʔitatkurihvara'úhra'ḡm, an abalone-inlaid pipe. Yuxtcánnanitc 'u'itatkúrihva kuma'úhra'ḡm, the kind of a pipe inlaid with abalone pieces.

'Uhrámʔikxúrikkʔar, a painted pipe. 'Ukxúrikkʔahiti po·hrám, the pipe is painted.

g. Ká'kum 'uhrámpí't.cam, karu ká'kum 'uhramxávteu'

(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. 'Uhramxávteu', old pipe. Tuxávteu po·hrâ'm, the pipe is old.

'Uhrampikya·yá'pu', a fixed over again pipe.

'Uhram'axvíθθi'ar, a dirty pipe.

'Uhram'amyé'r, a sooty pipe. 'Amyívkite po·hrâ'm, the pipe is sooty.

'Uhram'athkúritta', a greasy pipe. 'Athkúritkite po·râ'm, there is grease on that pipe.

Teufni·vk'átč'á'fkite po·hrâ'm, the pipe is flyspecked.

'Ifuxá'·úhra'am, rotten wood pipe. Tuxávteu po·hrâ'm, the pipe is getting rotten. Said of an old pipe.

h. 'Uhrám'ĩ'nk'uriharas

(PIPES THAT HAVE BECOME BURNED OUT)

'Urám'ĩ'nk'úrihar, a pipe that is burned out big inside. VaꞤ kari takk'éc 'u'ĩ'nk'úrihti 'íppan suꞤ, pataxxár uhé'raravaha'a'k, paxavic-úhra'am, it gets burned out big inside the bowl end, when the arrow-wood pipe has been used for a long time.

'Uhram'ĩmtā'kka', a pipe with a gap burned in the edge of the bowl. 'Uhram'ĩmtáktā'kka', a pipe with several gaps burned in the edge of the bowl.

i. 'Uhram'ĩmxaxavárā'ras, pahú't 'ukupe·mxaxavárā'hití'

(CRACKED PIPES AND HOW THEY CRACK)

'Uhram'ĩmxáxā'rar, a pipe with a crack in it. 'Umxáxā'rahiti', it has a crack. 'Áxxakan 'umxáxā'rahiti', it is cracked in two places.

'Uhram'ĩmxaxavára'a'r, a pipe with several cracks in it. 'Umxaxavárā'hití', it has tpl. cracks.

'Ikk'ó'rak 'u'aramsí·prívti' pe·mxáxxaꞤ po·hrâ'm. XáꞤs vura hití-haꞤn vaꞤ káꞤn 'u'aramsí·prívti'. The pipes begin to crack at the stone pipe bowl. They nearly always start to crack there.

Há'ri vaꞤ vura kari to·mxáxa'a'r, pakunikyá'·ttiha'a'k, vaꞤ vura taku-níkyav po·hrâ'm xáꞤt 'umxáxā'rahiti'. Sometimes it cracks while being made, and they make the pipe in spite of it being cracked.

a'. Pahú't 'ukupe'mxaxavárā'-
hiti'

(HOW THEY CRACK)

Há'ri vaꞤ kú'kam 'úmtcū'nti
apmā'nkam. Kuna vura vaꞤ
xáꞤn po'mtcūntcū'nti puxx^wite
pe'kk^yó'rākam.

Sometimes a pipe cracks near
the mouth end. But where it
cracks most is near the stone
pipe bowl.

Pe'kk^yó'r karu vura há'ri
úmtcū'nti', pakunihé'raramtihaꞤk
há'ri, xáꞤs vura 'uꞤm hitihaꞤn
vaꞤ kári 'úmtcū'nti patakun-
samyúraha'^ak po'hrā'm.

The stone pipe bowl also some-
times cracks, while they are
smoking it sometimes, but most
of the time it cracks when they
drop it.

. 'Íppankam ké'cite, karu po'h-
ram'ápmā'nak 'u'ánnushitihate

(THE BOWL END IS BIG AND THE
MOUTH END FLARES)

Po'hrámyav pa'á'pun takun-
báricriha'^ak, 'uhnam'íppanite
kíte pa'á'pun uk^yikkuti', karu
uhram'ápmā'n'nak, xákkārāri
kíte kunic 'á'pun uk^ykk'uti'.

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.

Po'íttaptihaꞤk po'hramíkyav,
vaꞤ káꞤn kunic ké'cite pakáꞤn
úpmā'n^{hè}'e. Po'hram'ápmā'nà
kunic 'u'ánnushitihate, vaꞤ kun-
kupapíkyā'rāhiti'. VaꞤ káꞤn
kunic ké'cite pakáꞤn 'úpmā'n^{hè}'e.
VaꞤ káꞤn kunic 'u'ánnushina-
ihate.

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,⁷⁵ they finish it
out that way. It is a little
bigger where they are going to
put their mouth. They flare
there.

k. PakóꞤ po'ássiphahiti pamuhē'raha'íθrúram ⁷⁶

(SIZE OF THE BOWL CAVITY)

Ké'cte pamuhē'raha'íθrúram, its bowl cavity is large.

Ké'cte pamusúrukaꞤ po'hram'íppañ, the cavity at the bowl end is
large.

Ní'nnamite pamusúrukaꞤ⁷⁷ pakáꞤn pehé'rah u'í'θra', its bowl cavity
is small.

⁷⁵ Lit. is like a little 'árus (closed-work pack basket) a little. This
is an old expression used for flaring shape. Thimble is called 'án-
nusi'ce, little 'árus.

⁷⁶ See also pp. 160-161.

⁷⁷ Or dim. pamusúnnuka'^atc.

l. Pahú't pe'kk^yó'r 'umússahiti'

(DESCRIPTION OF THE STONE PIPE BOWLS)

'Ik^yó're'kxáramkunic, 'asa'θkurit'íkk^yó'r va; 'u₂m pa'ik^yó'rayé-ci'p. A black pipe bowl, a fat-rock pipe bowl, is the best pipe bowl.

'Asaxu^síkk^yó'r, yáv umússahiti' yíθúva kunic 'upimusapó'tti', karuma vura xé'tteite, 'úmteũnti patakunihé'raravaha'^ak. A soft soapstone pipe bowl looks good, keeps changing looks (=is sparkling), but is soft, and cracks when it is smoked.

Po'hrá₂m pe'kxaramkunic ukkó'rāhitiha'^ak, víri va; pátta₂y 'u'ó'rahiti'. Po'hrá₂m patcāntcā'fkunic 'ukkó'rahitiha'^ak, va; 'u₂m vura tē'mite 'u'ó'rahiti'. 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'íci₂p₂vārahiti', there is a vein running in it.

'Uypáruk₂vārahiti', there are flecks running in it.

'Icivitáva tēántcā'fkūnic pe'kk^yó'r, the pipe bowl looks white in places.

a'. 'Ik^yó're'ctáktā'kkā'ras

(NICKED PIPE BOWLS)

'Ik^yó're'ctā'kkā'ra, a stone pipe bowl, a piece of which has been chipped out.

'Ik^yó're'ctáktā'kkā'ra, a stone pipe bowl, several pieces of which have been chipped out.

'Ik^yó're'mtā'kkā'ra, a stone pipe bowl, a piece of which has been chipped out by heat.

'Ik^yó're'mtaktā'kkā'ra, a stone pipe bowl, several pieces of which have been chipped out by heat.

'Ik^yó're'mxáxā'rar, a stone pipe bowl with a crack in it.

'Ik^yó're'mxaxavā'ra, a stone pipe bowl with several cracks in it.

m. Pahú't po'mússahiti po'hram'ápmā'n'an

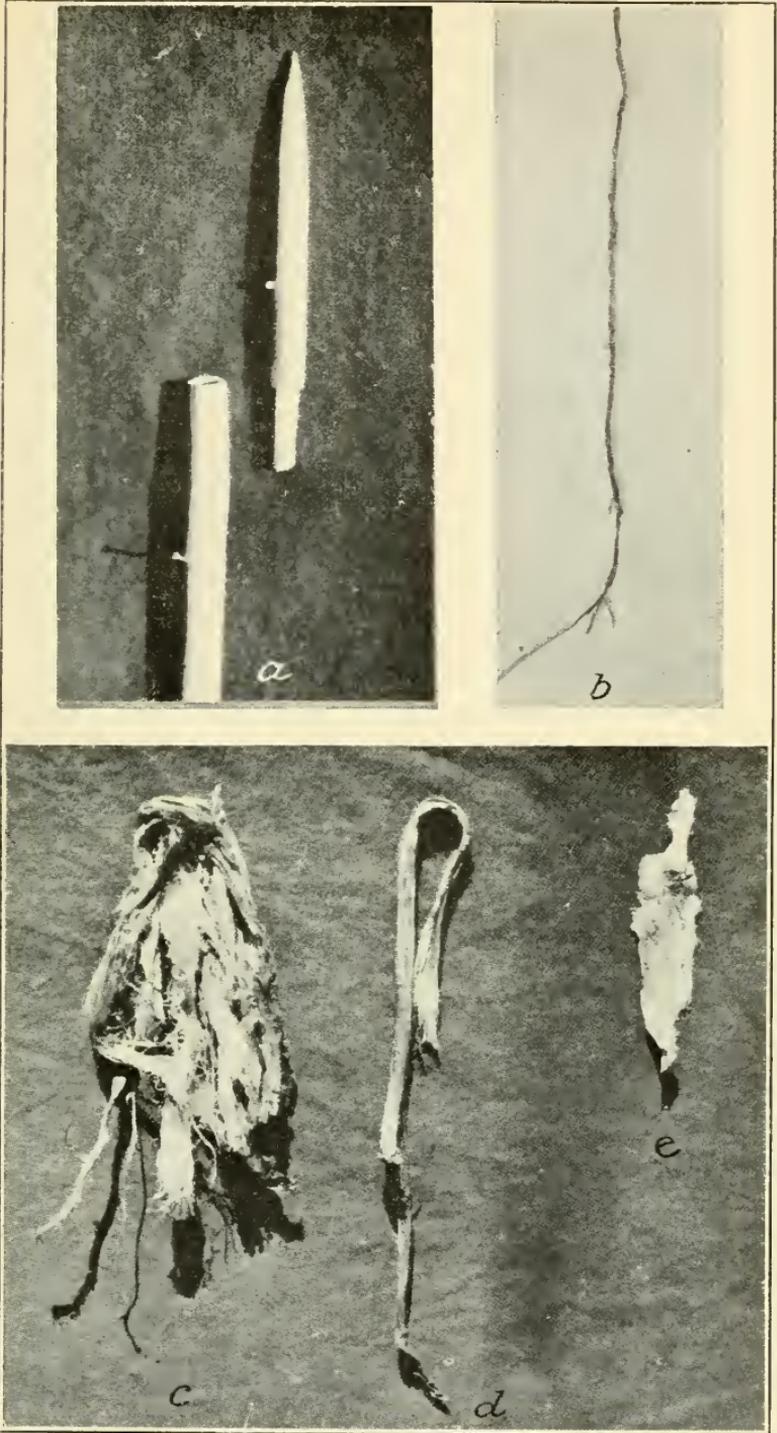
(DESCRIPTION OF THE MOUTH END OF PIPES)

'Uvúsurāhiti po'hram'ápmā'n'nàk, yáv 'ukupavúsurāhiti', the mouth end is cut off, is cut off nicely.

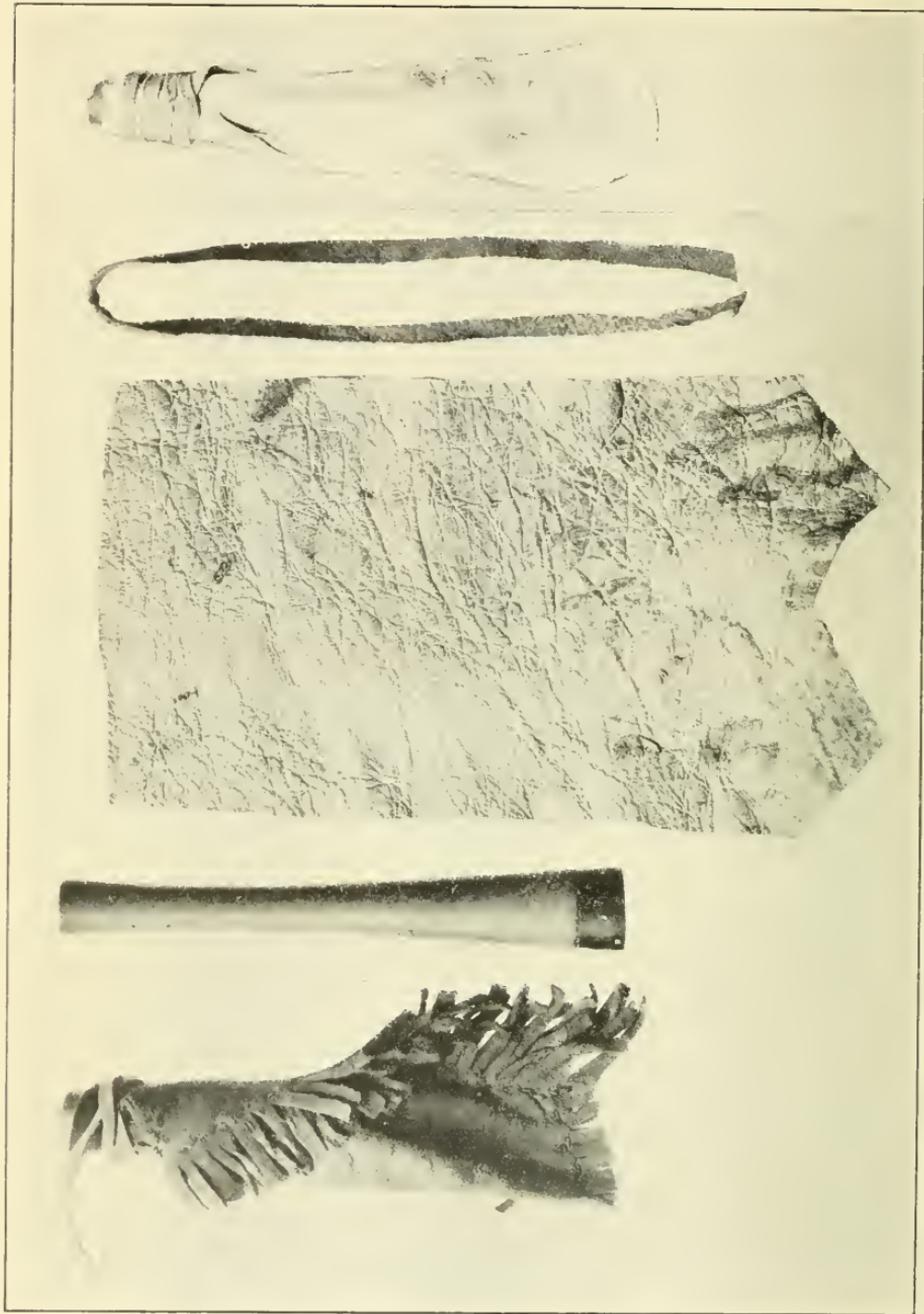
'Umxū'tsurahiti po'hram'ápmā'n'nàk, the mouth end is bulging. Old pipes were often finished off this way, it is said.

Kunic 'u'ánnushitihate po'hram'ápmā'n'nak, the mouth end is fat. This is an old expression.

Po'hram'ápmā'nak há'ri 'áppāvāri xàs pamusúruvar, sometimes the hole is to one side at the mouthpiece end.



a, 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 case. b. Pipe. c. Pipe. d. Pipe.

n. Pahú't 'ukupá'í'hyāhiti karu há'ri po'kupáθā'nnē'hiti po'hrām

(HOW PIPES STAND AND LIE)

'A? uhyássìprìvtì,⁷⁸ it is standing (on its bowl end).

=Su? úθxū'prìv,⁷⁹ it is sitting mouth down. θí'vrìhvak 'úθxū'ptā-ku"^u, it is standing face down on the living house bench. Hitíha;n vura su? takuniθúppicrihmaθ, they stand it bowl down all the time.⁸⁰

'A? 'u'í'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.

Tó'kvā'y'rin, it falls over (from standing to lying position). Ct. tó'kyívun'ni, it falls from an elevated position.

'Ássak 'úkvā'yk'uti', it is leaning against a rock.

'Uθā'n'niv, it is lying. θí'vrìhvak 'uθā'ntáku"^u, it is lying on the living house bench.

Tutáknī'heip, it is rolling.

2. Paxé'hva's

(THE PIPE SACK)

A. Po'hrámyav 'u;m vura (A GOOD PIPE IS ALWAYS IN ITS
hitíha;n xé'hvā'ssak su? 'úkri'¹ PIPE SACK)

Po'hramyā'ha'^ak, 'u;m vura pu-
haríxxay xe'hvāssipuxhára, 'u;m
vura hitíha;n xé'hvā'ssak su?
'úkri'¹.

A good pipe is never lacking a
pipe sack, it is always kept in a
pipe sack.

Pa'apxantínnihite 'í'n kinik-
várietihaník, vura xá;s hitíha;n
paxé'hvāssipuxsa po'hrām. Yi-
θukánva pakunḍiye'cri'hvutiha-
ník, paxé'hva;s karu vura yíθuk
karu po'hrām vura yíθuk, va;
'u;m kunipítihaník: "Va; 'u;m
nu; 'áxxakan kinḍé'he"^{ec}."

But when the Whites used to
buy them from them, the pipes
scarcely ever had pipe sacks.
They sold them separately, the
pipe sack apart, and the pipe
apart, they used to say: "We will
get thus two prices."

⁷⁸ Ct. 'uhyári, man or animal stands; 'u'í'kra'^a (house), stands; 'u'í'hya' (stick), stands. But of a mountain standing they say tu'ycip 'úkri'¹, a mountain sits.

⁷⁹ Verb used of person lying face down, of basket or pot lying mouth down.

⁸⁰ A pipe would often be seen standing in this position on the sweat-house floor or on the living house floor or bench.

B. 'Aká'y mukyá'pu paxé'hva's (WHO MAKES THE PIPE SACKS)

'Ávansa 'u_λmkun pakunikyá'tti paxé'hva's. Há'ri karu vura 'asiktáva_λn kunikyá'tti paxé'hva's.

It was the men who made the pipe sacks. Sometimes the women made them too.

C. Yiθúva kumaxé'hva's (THE DIFFERENT KINDS OF PIPE SACKS)

Va_λ mit pakunikyá'ttihat pakumaxé'hva's: tafirapuxé'hva's, kar icyuxtafirapuxé'hva's, kar icyuxθirixó'on, va_λ mit pakunikyá'ttihat karu paxé'hva's, karu yuhpipθaricriharaxé'hva's va_λ mit k'yáru pakunikyá'ttihať, Payúrúkvã'ràs⁸¹ va_λ mit kite k'yúnic pakunikyá'ttihat payuhpipθaricrihàr.

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.

Mahnu·vanátéma_λn káru kunikyá'ttihanik pamukunxé'hva's, kunipítii,⁸² kuna vura 'u_λm pamahnu·vanátéma_λn 'ateví·vma_λn kó_λ xùtnàhítc, va_λ xas pakuntápkū'pputi' pakunic píha va_λ paxe·hvas'ikyá'yav — mahnu·vanátéma_λn 'u_λm xutnahíttciť. Púmit vúra va_λ xútihapahat kiri nuyukar pamahnú·vañate,⁸³ 'u_λm va_λ 'iθivθane·nkinínnā'ssite, tu'y·cip mu'aramahé·ci'¹p va_λ mit kunipítiihať.

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.

a. Paxé'hva's pámita nimm'yá'h-tíhat pi·nikníkk'yahív (PIPE SACKS THAT I USED TO SEE AT KICK DANCES)

Nu_λ mi ta_λy tú'ppitcas ye·rip·áxvú'h'sa, va_λ tanúvyi'h·cip, tanumúskīnvan'va, tanumúskīnvan'va papihníknik. Ta_λy panumá'hti pakunihé'nati', teavura

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

⁸¹ The Yuruk tribe.

⁸² 'Afrí'te 'upítii', Fritz Hanson says so.

⁸³ Many Indians killed it, but there was a superstition against doing so.

mit pukinmáhat yuhpipθaricriha-
maxé'hva'^{as} karu mahnú·vañate.
Vax̄ vura mit kite nimm^yá·htíhat̄,
rastaranxé·hva'^a.

b. Pa'afiv̄ñimyá·thína·tihan ku-
maxé·hva'^{as}

Ká·kum mit 'áffiv̄ 'úmyā·thi-
ná·tihat papufitetafirapuxé·hva'^{as}
karu pa'icyuxtafirapuxé·hva'^{as},
affiva'ávahkam ká·kum mit 'úm-
ā·thínā·tíhāt. Xe·hvas'áffiv̄ mit
vura kite 'úmyā·thitíhat̄. Vura
vax̄ takunvússur patáffirāpū pa-
tá·ñ 'ievit 'úmyā·thiti'.

c. Pe·cyuxmanxé·hva'^{as}

'Icyuxmanxé·hva'^{as} mit kunik-
á·ttíhat há·ri, kuna vura píha'.
Patakun'ákkō·ha'^{ak},⁸⁴ puxx^wíte
úx^wā·kti', po·hrá·mmū·k takun-
ákkō·ha'^{ak}, patakunpimθanup-
úppaha·k pehé·ráha'.

d. Pe·cyuxθirix^yō·nxé·hva'^{as}

Vura 'u·m puhitíha·ñ 'icyux̄
·kk^yarátíhāphañik. Vura há·ri
vax̄ payíθa kuní·kk^yarátíhāñik.
Kuntáttapvutihāñik, karixas ta-
kunkúnni'^k, pató·ppá·xfū. Yū·p
akunkúnni·k kar aθkū·n.

Vura há·ri xàs pakunikyá·ttíhat
pe·cyuxθirix^yō·npú·vic⁸⁵ karu há·ri
pe·cyuxθirix^yō·nxé·hva'^{as}. 'Iky-
·kamíkyav̄. Xara kunpúθanti
vā·ssāk, há·ri kuyraksúppa' karu
há·ri 'axaksúppa.' Kunímm^yū-
·tí' xay 'úmfi·peur pamúmya'^{at}.
Vax̄ 'á·srávamū·k xúnnutítekuni-
yá·tti'. Xas 'á·tcip takunvúx-

a weasel pipe sack or chipmunk
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)

They did not use to kill elks
all the time. Only once in a
while they would kill one. They
used to trap them, and then shoot
them with arrows, when they got
caught. They shoot them in the
eye or in the throat.

It is only sometimes that they
made elk testicle bags or elk tes-
ticle pipe sacks. It is hard to
make them. They soak it a
long time in the water, some-
times 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 'icyuxθirixyō·nmáhyā·nnāřav̄, elk testicle containers.

xaxa'⁸⁶ Xas va; 'áppap takun-
íkyav paxé'hva'⁸⁵. Takunísip-
pū'nva poh·hrá;̄m pícci'p, xas va;
kó;̄ takuníkyav. 'Axakxé'hva;̄s
'u'árihierihti yíθθa θirix^{yó}'n, yíθθa
θirix^{yó}'n 'áxxak 'u'árihierihti xé-
hva'⁸⁵. Xas va;̄ takuníkrup 'íp-
pāmmū'⁸⁶k. Xas 'ávahkam pa-
mukíccapar takuníkrū'pka', xe-
hvas'ápmā'nnaκ takuníkrū'pka
pavastáran.

'Icyuxθirix^{yó}'n xé'hva'⁸⁵ va;̄ 'úθ-
vā'ytí'. 'Affiv vura 'úmyā'thīti'.
'Ávahkam takuntáffir.⁸⁷ 'Áffi
vura kite pó'myā'thīti'. Va;̄ vur
uycārāhīti 'a'xkūnic karu vura
tcāntca'fkūnic. 'Imyatxárahsa
kūnic. Pufitθirix^{yó}'n mā;̄n 'u;̄m
xútnāhītc. Va;̄ 'u;̄m pu'ikyā't-
tihap xé'hva'⁸⁵, xútnāhītc. Kuna
vura 'icyuxθirix^{yó}'n 'u;̄m 'ítpu'⁸⁸m.

Pá'kvátcax⁸⁸ Ka'itim'í'n'árā;̄r
mit, 'áppa pamúpsi;̄ mit' ípcū'n-
kiñatc, musmus 'í'n kunvúran'nik,
Panāmní'k,⁸⁹ 'icyuxθirix^{yó}'n xé'h-
va;̄s mit pamuxé'hva'⁸⁵ sítcāk-
vūtvarak mit 'uhyákkūrihvaf.
Tcāntcā'fkūnic 'a'xkūnic 'ucārā-
hīti pamúmya'⁸⁹at, vā'rūmas kunic
pamúmya'⁸⁹at.

D. Pahút paxé'hva;̄s kunkupe'k-
yā'hiti'^{89a}

Po·hrá;̄m pícci;̄p kunsíppū'n-
vuti pakó;̄ pa'uhrá;̄m 'uvā'rāma-

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 pip
sacks; a pair of pipe sacks com
out of a pair of testicles. The
they sew it up with sinew. The
at the top they sew a tying thong;
on; at the mouth of the pip
sack they sew on a buckskin
thong.

It is called an elk testicle pip
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 dee
scrotum is thin. They do no
make a pipesack of it; it is thin
But elk testicle [skin] is thick.

Pakvatcax was a Katimin Indi
an, one of his legs was short. A
cow hooked him at Orleans. Hi
pipe sack was an elk testicle one
It used to be sticking out from
his belt. It had mixed whit
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

⁸⁶ Ct. 'á'tcip takunvúppakra'v, they cut it in two crosswise.

⁸⁷ Making it hairless.

⁸⁸ Another of his names was 'Áttatař.

⁸⁹ About 1865.

^{89a} 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 Imk^yanvan.

hiti'. Kó-vúra pakunikyá'tti',
 kó-vúra pícci:p kunsíppū'n'vāk.
 Takunθá·nnamni patáffirāpūhāk,
 o·hrā·m. Va: vura takunkupa-
 f·criha pakunkupe·krú'ppahe'⁹⁰.
 Áxxak takunpáttun'va.

Vá·ram takunvúppaksu'. Va:
 u:m vá·nnāmicite kunikyá'tti pa-
 cé·hva'^{as}, 'ayu'á'tc 'uhramsúruk-
 kam u'í·ra pehé·raha'. Karu vu-
 ra kó·mahite tinihyá'tc paku-
 nikyá'tti'.

Fíθθi kunic takunvúppaku'.⁹⁰

Há·ri 'iθyú·kinúya'tc vura ta-
 kunvúppakar 'áffiv. Karu há·ri
 áffiv takuntáttak, xákkarari ta-
 kunvússu'. Karu há·ri takunvu-
 ákyu'.

Pakú·kam u'ávahkāmhiti pa-
 áffirapu', va: vura kú·kam kunik-
 á'tti u'ávahkāmhiti paxé·h-
 va'^{as}.

Há·ri vá·ram takunvúppaksu',
 va: u:m kunikritíptippe'^{90c} 'áffiv.
 u'ukam 'ukrúppahiti', 'ávahkam
 ukritíptíppahiti'.

Há·ri xe·hvas'ī·cak 'a' vur ukri-
 típtíppura·hiti, pakkú·kam 'uk-
 úppara·hiti'. Va: vura pa'apxan-
 í'tc kunikritípti·pti pamuk-
 xuskamhan 'anammahatc'í-
 ū'n'vār, viri va: takunkupe·kyá-
 íti payé·m paxé·hva'^{as}.^{90a} Pi'é·p
 íti ním·vā·htihat 'áffiv vúra mit
 íte po·kritíptíppahitihat, ká·kum
 pamukunxé·hva'^{as}.

thing that they make they meas-
 ure 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 straight
 across at the bottom. And some-
 times they point it at the bottom.
 They take a cut off of both sides.
 And sometimes they cut it slant-
 ing.

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.^{90a} But long ago I saw
 them fringed only at the bot-
 tom, some of their pipe sacks.

⁹⁰ Old expression.

^{90a} For pipe sack of this description, with side and bottom fringed,
 made by Tcá·kitcha'^{an}, see Pl. 34, a.

a. Pahú't kunkupe'kyá'hiti
pa'íppañ^{90b}

(SINEW FOR PIPE SACKS)^{90b}

Patcimi kunikrúppē·càhà:k paxé·hva'^{as}, há'ri kunparicri·hvùtì pa'íppañ,⁹¹ karu há'ri vura va:k kunixaxasúrō·tì pa'íppañ, tupitcasámmahite kunixaxasúrō·tì', a:v mú·k kunikrū·ptì'. 'U: mit vura nanítta:t 'ukyá·ttihàt muxé·hva'^{as}, ke·tcxá·tc mit. Pa'ára:r 'u:mkun vura pupurá:n ko·hímmàtevūtìhàp, xa:t mukun'ára'r. Pamit vó·krū·ptihàt pamuxé·hva:s 'íppammū^{uk}, pumit paricri·hvāpū: 'íhrū·vtihàt, 'ipamtunvé·ttcas kítc vúra mit póhrū·vtihàt. Va:k vura mit sákri'^v.

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

b. Pahú't pakunkupe'krúppahiti
paxé·hva'^{as}

(HOW THEY SEW THE PIPE SACK)

Á·tcip takuníkfū·y'ràv, 'áxxak takunpipáttun'va. Pakú·kam 'íck^{am} va:k kú·kam u'ávahkamhiti' payváhe:m pakuníkrū·ptì'. 'U'·vínahiti' pakuníkrū·ptì'. Takunpaθra vuruke'krúppaha'. Pavo·kupe'krúpahitiha'^{ak} va:k 'u:m sákri'^v. Pakuníkrū·ptì paxé·hva:s 'íppammū·k, 'úppas kuní·vúrukti' pa'íppañak. Kó·mahite takunpáppuθ, 'apmanmū·k vura hitíha:n 'ásxay kunikyá·tti'. Pū·vie kúníc takun'íkruþ. Pu'ikru·prúpā·tíhàp.⁹²

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].

^{90b} For illustration of sinew string used for sewing pipe sack, two kinds of sinew and connective tissue, see Pl. 33, *b, c, d, e*.

⁹¹ Terms for kinds and accompaniments of sinew are: 'íppañ, general term for sinew; pimiyur, special term for the sinew from the leg of the deer; vasih'íppañ, back sinew; vasih'íppañ'áxvi'^c, the connective tissue or membrane adhering to back sinew.

⁹² A medium-sized pipe sack is usually sewed up only to a point a couple of inches below the top, only as far as the section covered by the tie-thong wrapping.

Pahú't pakú'kam u'avahkam-
hiti kunkupappū'vrinahiti pa-
xé'hva'^{as}

(HOW THEY TURN THE PIPE SACK
BACK RIGHT SIDE OUT)

Karixas takunpū'vrin pakú'-
am 'u'avahkámhiti patakunpík-
ū'pmař. Patakunpíkrū'pmarā-
a'^{ak}, 'á'ssak takunθí'vk'^{uři},
ó'mmahite vūrā, xas va: 'u:m
á'mmahükátē va'ū'vrin.

Then they turn it again right
side out when they get through
sewing it. When they finish sew-
ing it, they soak it in water, a
little while, so it is easy to turn
right side out.

'Aθkúrit teí'mite vura takuní'-
vúruk patupivaxráha:k paxé'h-
a'^{as}, va: 'u:m puppíhahařa.

They rub a little grease on
when it gets dry, so it will not be
so stiff.

Pahú't kunkupe'kyá'hiti
paxe'hvaskícapař, pahú't
kunkupé'krū'pkahiti'

(HOW THEY MAKE THE PIPE SACK
TIE THONG AND HOW THEY
SEW IT ON)

Karixas 'ifuctí'mmite xas taku-
níkrū'pka' pamukícapař, paxe'h-
vaskícapař, pamukícápāra-
ne'^e 'íppañ. Takun'áripēur pa-
vastáran, 'axák'ā'ksíp va: kó:
á'ramahiti' va: takuníkrū'pkà',
íppammū'^{uk}. 'Áppap va: ká:n
íppañ takuníkrū'pka' pavastáran
pákícapař.

Then at last they sew on its
tie-thong, the pipe sack tie
thong, where it is going to be
tied, at the top. They cut the
thong 2 spans long, they sew it
on with buckskin. At one corner
they sew the tie-thong on.

Pahú't kunkupa'árippaθahiti
patáffirāpu'

(HOW THEY CUT OFF SPIRALLY A
BUCKSKIN THONG)

Há'ri táffirapu tinihyá'tē vura
takunvússuř. Xas va: takun'árip,
asaxyíppitmū'^{uk}. Va: vura vá-
amas tu'árihic pa'árihpāpu'.
Kunvúppàkpāθti'.⁹³ Xas 'iccaha
takuní'vúruk. Xas takunictu-
úttuř. Va: vura vastarányav
u'árihic. 'Aθkúrit há'ri kuní'-
vúrukti'.

Sometimes they cut off a widish
piece of buckskin. Then they
cut off a thong, with a piece of
white rock. It makes into long
thongs that way. They cut it
around. Then they put water on
it. Then they run it through
their hands. It makes good
thongs. Sometimes they rub
grease on.

⁹³ They keep cutting round and round the edge of a scrap of buck-
skin, cutting off long thongs in this way, which are later worked and
stretched with the hands and made to lie out flat and good.

E. Pahú't kunkupamáhyā'nna- (HOW THEY PUT THE TOBACCO IN
hiti pehé'raha paxé'hvā'ssak. THE PIPE SACK)

Púyava; paxé'hva;s takun- Behold they finish the pipe
píkya'r, karixas takô'h, pehé- sack. Then they are through
raha su? takunmáhya;n paxé'h- They put the smoking tobacco
vā'ssak. inside in the pipe sack.

Tá'ya;n vúra kunkupítiti Oftentimes the way they do
'icya'v, patcimikunmáhyā'nne- in the winter is that when they
caha;k paxé'hvā'ssak, xás va; are going to fill up a tobacco
takunsuváxra pe'hé'raha 'ikriv- sack, they dry the tobacco on a
kírak, xas va; 'á;k takun- disk seat, they take from the fire
lé'θrìpà'^a pa'ahímpak, va; 'ávah- a live coal, they move it around
kam takunlé'θθìòùñ, 'ihē'raha- above, above the tobacco, that
'ávahkam, va; kunkupasuvaxrá- is the way they dry it.⁹⁴ Ther
hahiti'.⁹⁴ Karixas xé'hvā'ssak they put it into the pipe sack.
takunmáhya'an.

a. Pahú't kunkupo'hyanákkō- (HOW THEY PRAY WHEN THEY
hiti patakunmáhyā'nna; k PUT THE TOBACCO IN THE PIPE
pehé'raha paxé'hvā'ssak SACK)

Kó; ká;n vúra patakunipmáh- Every time they finish putting
yā'nnmaraha'^{ak} po'hrá;mmak in tobacco into the pipe they
kunfúmpū'hsìp'vìtì': "Maté'k pray: "I must live long. Who-
xára nímyā'htìhè'^c. Pa'í'n ká- ever thinks bad toward me, his
rim náxxū'shūnìctì', 'ú'm pákam bad wishes must go back to him,
'iku'í'pmé'^c pamuxuské'mha' whoever thinks bad toward me.'
pa'í'n ká'rim náxxū'shūnìctì'." ⁹⁵ That's the way he feeds tobacco
Vo' kupa'ákkìhahiti pe'hé'raha to the world. They first talk
pe'θìvθā'nnē'^{en}. Pícci;p pata- and then they blow off the to-
kunteú'pha xas takunfúmpu ⁹⁶ bacco [dustlike crumbles] that
pa'ìpìhé'raha kite pamútti'k. remains on the hand.

F. Pahú't kunkupé'pkíccapahiti (HOW THEY TIE UP THE PIPE IN
po'hrá; m paxé'hvā'ssak THE PIPE SACK)

Takunipkíccap paxé'hva'^{as}, ní- They tie up the pipe bag so
namite ⁹⁷ 'uhyánnìcūkvàtc ⁹⁸ pa- that the mouth end sticks out a

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 takunfúmpū'hsìp, or takunfúmpū'hsu.

⁹⁷ Or 'icvit, which means not only half, but a piece of it, a little of it.

⁹⁸ Or 'uhyáricūkvà, 'umtárānā'mhiti or 'utnìccukti.

kú·kam 'uhramʔápma'^an.⁹⁹ Pusuʔ
yí·v 'ihyárànnihitihap pó·râ·m,
vur 'umtaránnâ·mhítihate pa'uh-
ramʔápma'^an.

Va· kunxúti 'ayu'á·tc ʔu·x
pe'hê·raha', xay úkkik pehé·
raha pa'uhramʔápma'^an. Sákrí·v
'uk^wiccápāhiti'. Va· vura pa-
picí·tc kunkupammá·hahañik,
paxé·hva'^s, va· vura kunku-
pé·kyá·hañik. Va· vura kunku-
pakí·ccapahitihanik. Pe·kxaré·
yav pamukunʔúhra'^am.

Paxé·hva·s takunimθavuruké·p-
kíccapaha'. Kúyrā·kkàn há·ri
pí·θvakan 'upsásikívràθvâ pó·h-
râ·m'mâk. 'Áffivk^vam kú·kunip-
kíccapmuti'. Karix^vas takun-
kixán'yup, pata'ipanní·tcha·k pa-
vastáran, pate·peūnkinatcha'^ak.

G. Pahú·t ukupé·hyáramniha-
hiti po·hrá·m paxé·hvā·ssak

Pehé·raha 'u·m vura 'afivʔá·vah-
kam kite 'u'íppanhiti', té·myá·tc-
va kunipmá·hyā·nnāti' paxé·h-
va'^s. 'Ihē·rahak 'uhyákkurihva
pó·hrâ·m. Pamukkō·r 'u·m vura
suʔ 'ihē·rahak 'ukkúramnihva'.

'Ávahkam 'úyūnkūrihvâ po·h-
râ·m, 'ihē·raha'á·vahkam, súruk-
kam pehé·raha', 'á·vahkam po·h-
râ·m. Po·hrá·m xé·hvā·ssak suʔ
ukré·ha'^ak, pakú·kkam ma'^aθ va·
kú·kam 'usurukámhiti', pakú·k-
kam 'ienā·nnite, va· kú·kam 'u'á-
vahkamhitti'. Va· ukupakú·n-
nāmmihvahiti'.¹

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 Ixareyavs 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 spiral-
ling down. Then they tuck it
under, when it is already to the
end of the thong, when the thong
is already short.

(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.

⁹⁹ Or paká·n 'uhramʔápma'^an. McGuire, fig. 37, shows the pipe
put into the pipe sack wrong. "Maybe some White man put it in
for taking the picture."

¹ Lit. it sits inside thus, or 'ukupe·hyáramnihahiti', it stands inside
thus.

H. Pahú't ukupappíhahitihanik (HOW AN OLD PIPE SACK IS
 pataxxára vaxé'hva'^{as}² STIFF)

Pataxára kuníhró'ha:k paxé'h-
 va'^{as}, 'áhup kúnic tãh.³ Pamu-
 kun'ástũ'kmũ'k 'uppíhahiti'. Va:
 xas pakuntápkú'pputi', pappíha',
 va:
 'u:m yáv pehé'raha 'ukupá-
 pivrárãrãmnihahiti su', patakun-
 pimθanupnúppaha'^{ak}.

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.

I. Tusipú'nvahiti pakó; kã'kum paxé'hva'^{as}

(MEASUREMENTS OF SOME PIPE SACKS)

The pipe sack made by Imk^yanvan, texts on the making of
 which have just been given, measures as follows. It is 9 $\frac{1}{8}$
 inches long, 2 $\frac{5}{8}$ inches wide at bottom, 2 $\frac{1}{8}$ inches wide at top.
 Unsewed gap runs down 2 $\frac{5}{8}$ inches from top. Tie-thong is 17 inches
 long and spirals five times around the sack when tied. Made to
 hold a pipe 6 $\frac{7}{8}$ inches long and 1 $\frac{1}{16}$ inches diameter. The mouth
 end of the pipe projects out of the mouth of the sack a little,
 leaving about 2 $\frac{3}{8}$ 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^yanvan 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, 1 $\frac{1}{2}$ inches
 wide at bottom, 2 $\frac{1}{2}$ inches wide at top; the tie-thong is 10 $\frac{1}{4}$
 inches long and spirals around three times. The fringe is ca.
 1 inch long down the entire side, and $\frac{1}{2}$ inch long at the bottom.
 The pipe for which it was made is 3 $\frac{3}{8}$ inches long, 1 $\frac{1}{8}$ inches
 diameter at bowl end, and when put in properly, with its mouth
 end sticking out, leaves 2 $\frac{3}{4}$ inches space between pipe base and the
 sack base.

3. Pahú't kunkupa'é'θti po'hrã'm (HOW THEY CARRY THE PIPE)

Pakunifyúkkuna'tihanik, 'aka-
 vákkirãk sũ'hãnik pamukun'úh-
 ra'^m. Va:
 vúra yíttee'tc kunic-
 kúrùtìhãnik pamukun'akavãk-
 kir, 'íckípãtcashañik. Pa'avansa
 pẽmpã:k u'áhõ'ti', va:
 vura kite

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

² Or paxxára tava xé'hvã'sha'^{ak} instead of the last two words.

³ Or ta'áhup kuñic.

ickúruhti pamu'akavákkir. 'Ax-náy ik vúra tuvíctar 'ihé'raha', o'xxus: "Kiri nihé'er." Vírí a: kari 'á'pun tó'θáric pamu akavákkir. Karixas tuhé'er.

Há'ri vo'kupa'é'θθiθùnàhiti' po-úrā'yvuti pamu'úhra:m pamu-akavákkirak su?.⁴ Karu há'ri ittcakvútvàràk su? 'uhyákkuri. Karu há'ri pamusitcàkvútvàràk imhitàrà'nkàhiti', pamusitcak-utvaravastàrànmū'uk.

Po'hrá:m kun'é'θtiha'^{ak}, xas akunippé'er: 'Uhrá:m 'u'é'θti',⁵ ná'θkúnic po'é'θti', pu'ipíttihaþ: 'Uhrá:m 'u'avíkvuti'.⁶ Vura unipítti': 'Uhrá:m 'u'é'θti'.

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: 'uhrá:m 'u'é'θti' (he packs a pipe), as if he were packing something heavy; they do not say: 'uhrá:m 'u'avíkvuti' (he packs a pipe). They say: 'uhrá:m 'u'é'θti'.

4. Pahú't kunkupe'hé'rahiti'

(SMOKING PROCEDURE)^{6a}

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."⁷

⁴ Or su? úkri'.

⁵ This verb is used of carrying a large or heavy object, e. g., a big log, and also curiously enough of carrying a tobacco pipe, either in hand, under belt, or in quiver.

⁶ Verb used of carrying small and light object in the hand.

^{6a} Illustrations showing the smoking processes will be run in a following section of this paper.

⁷ Benzoni, Girolamo, History of the New World, Venice, 1572, edition of the Hakluyt Society, London, 1857, p. 81.

A. Pakumá'a_h kuníhrū·vtihanik
pamukun_húhra_m kun_háhkō-
ratihanik

(WHAT KIND OF FIRE THEY USED
FOR LIGHTING THEIR PIPES)

Pa'apxantí·tc 'u_m vura hití-
ha_n θimyúricihàr kuníhrū·vti
pakunihé·rati'. Kuna vura 'u_m-
kun pa'árā·ràs θimyúricihàr pu-
'íhrū·vtihàp, 'a_h vúra kuníhrū·v-
tì'.

The White men are always using matches when they smoke. But the Indians smoked without using matches, they used the fire.

Ké·tteas 'u'ik^yukkírihva³ pa-
kun_hássimvana·ti 'í·nná'^ak, 'iθé·k-
xaram vúr o'í·nk^yúti', 'ayu'á·tc
ké·tteas pa'áhup. Há·ri yítte·tc
vura pe·k^yuké·cvit takuníhyára-
ran 'áttinna·vak, pamukun_hikrív-
ra_m kú·k takunpá·tti·va. 'Iθé·k-
xaram vura 'u_m tee·myáteva
pakunpí·yū·nkirihiti pa'ahuptun-
vé'etc, va_h 'u_m pe·kk^yuk yav
'ukupá'í·nk^yáhitì'.

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.

Há·ri 'ássipak su_h kun_há·hti',
yu_x su_h 'u'í·θra'. Yí_h vura há·ri
máruk pa'áhup kuntú·nti'. 'A_h
kun_há·hti 'ássipak. Paká_n pa-
'áhup kunikyá·vicirak, va_h ká_n
'a·h takuníkyav, va_h 'u_m kuník-
mahatche'^ec.

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.

Vura há·ri xas pakunθimyúric-
rihti', vura xaráhva xas kuníh-
rū·vti paθimyúricihàr.^{8a}

It is only sometimes that they make fire with Indian matches. Only once in a long time do they use Indian matches.^{8a}

B. Pahú·t kunkupa'é·θricukvahiti
po·hrā·m karu pehé·raha pa-
xé·hvā·ssak

(HOW THEY TAKE THE PIPE AND
THE TOBACCO OUT OF THE
PIPE SACK)

Pa'ávansa 'ihé·raha tuvictára-
ha'^ak, pateim uhé·rē·càhà'^ak, va_h
kari 'á·pun to·krí·c. Xas tupíp-

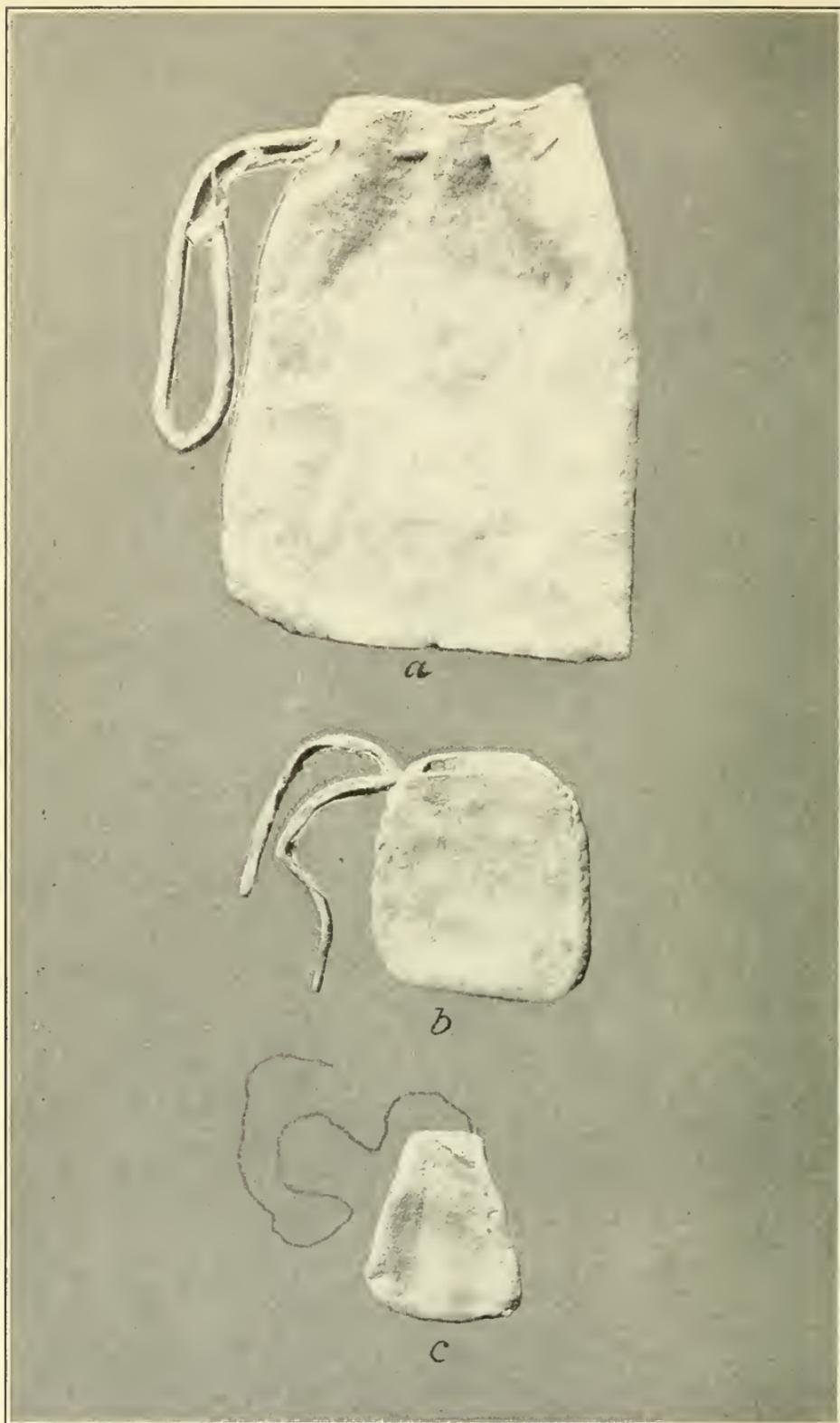
Whenever a man has an ap-
petite for tobacco, whenever he
wants to smoke, he sits down.

⁸ Ss. 'úkū·kkirivà. These logs, usually two in number, are gradually fed into the fire.

^{8a} For illustration of old Tintin making fire with Indian matches see Pl. 35.



TINTIN DRILLING FIRE WITH INDIAN MATCHES



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.

ur pamuxé'hva'^{as}, karixas tó's-
 ūnkiv pamu'úhra'^{am}. Xas ku-
 utukamátru;^p tó'yvā'yramni
 amuhé'raha', va; vúra 'u'á'pún-
 nùti pava; kó; xyáre;^c¹⁰ pamu-
 úhra'm'mak, 'atrup'ā'tcipāfi.
 Xas tí'kk'vān, 'ateipti'kk'vān to'i-
 ákka'^{ar} pamuxé'hvasvastáran.¹¹
 Puhitíha;n vúra tákkārārihvārā
 amútti'k'vān, há'ri 'á'pun tó'θá-
 ic pamuxé'hva'^{as}. Xas tumáh-
 ra;n pehé'raha po'hrá'm'mak.
 Pómáhyā'nnātihā'k pe'hé'raha
 po'hrá'm'mak, pakú'kam pamút-
 i; k po'í'θra pe'hé'raha va; kú-
 kam pasúrukam 'utákkārārihvā
 pamuxé'hva'^{as}, 'ateiptik'vansúru-
 kam 'utákkārārihvā vastáran-
 nū'uk. Tuyúrik pamu'úhrā'm-
 nū'uk. Atrúpti;m va; ká;n
 u'axaytcákkicrihiti po'hrā'm. Xas
 ó'krírihic pamútru'^{up}, pamútrup-
 nū'k teimítemahite vura pató'y-
 vā'yramni pe'hé'rāhā po'hrá'm'-
 nak, kututukamtik'vānkā'mmū'k
 oo'kúttcā'kti'. Tik'vānkā'mmū'k
 ukúttcā'kti', kiri ta;y 'uyá'ha'.
 Pe'kxaré'yav va; kunkupíttiha-
 iik, va; kunkupamáhyā'nnahiti-
 anik pamukun'úhra'^{am}. Xas a'
 utaxicixic'urá'nnāti pamútru;^p
 úhrá;mmū'uk, há'ri vur ifyakā'n
 vúra'va.¹² Va; 'árun kupé'kyá'hi-
 ti pamútr'^{up}. Pamútrū'ppāk vu-
 ra ká'kkum u'iftakankó'hiti pe-
 hé'raha', pehé'rahá'mta;^p vúra
 kítc. Va; vura kite kunic pa-

Then he unties his pipe sack, and
 then he takes out his pipe. Then
 he spills his tobacco out onto his
 left palm; 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 on 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 sus-
 pended, 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 repeat-
 edly with his left thumb. He
 mashes it in with his thumb, he
 wants to get more in. The
 Iksareyavs did that way, filled
 their pipes that way. Then he
 rubs the pipe [bowl] upward a-
 cross 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'^{ec}.

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.

takunfúmpū'hsur,¹³ pehē'rahá'm-ta'^{ap}.

'Ásxā'ykūnīc pe'hē'raha', 'ar 'u-iftakánkō'tti'. Xus kuné'tcháyā'tchīti' xa'y upásxa'y, kunxúti xay 'upásxa'y. Patupásxā'ypaha'^{ak}, va; kári pu'amayá'hānā. Kunic 'utá'pti' pató'sxā'yhā'^{ak}. 'Ap-mánka;m paxé'hva;s. Paxé'hvā;smū'k kuní'vā'yramnihā'^{ak} 'uhrā;m'mak, va; 'u;m 'ā'pun 'uyvé'crihe'^{ec}, 'ā'pun.

Patu'árunha pamútru;p pe'hē'raha', karixas tufúmpū'ssīp, to-tcú'pha, to'ppī'p: "Tcú páy Tu'ycip¹⁴ nu'ákki', pe'hē'raha'; tcú páy ká'kkum nu'ákki Tu'ycip; tcú páy 'ám ká'kkum, Tu'ycip. Cwé, tcú páy Tu'ycip nu'ákki', maté'k 'icki;t nammáhe'^{ec}. Cwé, 'Iθivθānnē'^{en}, maté'k pufá;t ná'if-kē'ciprè'vicàrà,¹⁵ cwé, 'Iθivθānnē'^{en}. Hā'ri k'aru vura va; kunipítiti': "Maté'kxára nímyá'htihē'^{ec}. Maté'k 'icki;t nammáhe'^{ec}. Maté'k 'asiktáva;n nipíkvā'n-mārè'^{ec}."¹⁶

Pavura fáttā;k yí'v kunifyúk-kutiha'^{ak}, há'ri va; kunipítiti': "'Iθivθānnē'^{en}, maté'k namahavnik'áyā'tchē'^{ec}. Pufá;t vúra ká'rimhā nakuphē'cārà."

Hā'ri karu vura pehē'rahá'm-ku'f kunfumpúhpi'θvūti', va; vúra kunkupítiti pakunvé'náffipiti'.

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. Cwé, take this that I give thee, Mountain, may I be lucky. Cwé, Earth, may nothing get on me, cwé, 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.

4. Pahú't kunkupa'áhkō·hiti po·
hrā₂m'mak

(HOW THEY LIGHT THE PIPE)

5. Pahú't kunkupa'áhkō·hiti po·
hrā'm 'áhupmũ¹⁷k

(HOW THEY LIGHT THE PIPE WITH
A STICK)

Patu'á·hkáha₂k pamu'úhra'^am,
patuhé·ráha'^ak, há·ri 'áhupmũ·k
tu'á·hka'. Vá·nnāmicite há·ri
tu'á·hup, karu há·ri 'áhup'anam-
nahatc, 'á·pun vura tu'ú·ssip
tu'á·hup, fá·t vúrava kuma'áhup.
Há·ri karu vura sá·rip, pamú·k
tu'á·hka', saníp'anammahatc.
Vura 'u₂m ta₂y 'ukritúmpī·θvā
sá·rip 'i·nná'^ak, pavik^{ya}·rē'^ep.¹⁷

Karu há·ri sáppikmũ·k tu'á·
rípa'^a, sapik'íppanite patu'í·n-
^{ya}'. Pasá·pikmũ·k tu'á·hka'.
'Áhupmũ·k tu'á·hka'. 'Áhup
'á·pun tu'ú·ssip. 'Á·hak túyū·n-
ká'. 'A·k túyū·nkīr ipanní'¹tc,¹⁸
va₂: 'u₂m 'u'í·nké'^ec 'ipanní'¹tc,¹⁹
tu'axaytcákkicrihti 'á·papkān.²⁰
Xas 'íppan patu'í·nk^{ya}', karixas
va·mũ·k tu'á·hka pamu'uhram'í·p-
panite.

6. Pahú't kunkupa'áhkō·hiti po·
hrā'm 'imnák·kamũ¹⁷k

(HOW THEY LIGHT THE PIPE WITH
A COAL)

Há·ri kumakká·ri pu'áhupmũ·k
tu'á·hkútiha₂, 'imnák·kamũ·k tu-
'á·hka pamu'úhra'^am. 'Imnák
tó·θá·ntak pamu'úhrā·m'māk.

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.

¹⁷ Name applied to the poorer hazel sticks, after the best have been
picked out for basket weaving.

¹⁸ Or 'íppankān.

¹⁹ Or 'í·fiti va₂: 'u₂m tu'í·n 'ipanní'¹tc.

²⁰ Or 'u'axaytcákkicriht icvīt.

a'. Pahú't tī'kmũ'k sú'ya:tc
vura kunkupaθánkō'hiti pe'm-
nak po'hrá:m'mak

(HOW THEY PUT THE COAL DI-
RECTLY INTO THE PIPE WITH
THEIR FINGERS)

Há'ri tī'kmũ'k vura tu'é'θrīpà:
pe'mnak, 'ayu'á:tc sákri:v mit
pamukunti'k! Pura fá't vura
'áhup vura pu'íhrū'vtīhàrà.
'Á'punitc vura po'é'θti pamu'úh-
ra'am pato'θá'nnámni pe'mnak,
tī'kmũ'k vu'a, va: 'u:m yá'mmà-
hūkkàtc 'ukupáθá'nnā'mnihahe'e.
Sákri:v 'upmahónkō'nnàtī'.²¹
Tu'é'ttcip tī'kmũ'k pe'mnak.
Xas vura 'u:m te'émya:tc
'uhrá:mak to'θá'nnám'ni.

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.

Xá:s vura hitíha:n tī'kmũ'k pa-
tu'é'θrīpa'a, kuna vur 'úmtcā'kti
pamútti'k, kari 'atrú'p to'θá'n-
nám'ni. Vura 'u:m 'u'íttapti
po'kupa'aficcé'nnahiti'. Xánna-
hite vura to'kritiva'y'tívay²² pa-
mútrū'ppàk, pa'a'ah, va: 'u:m
pu'imtcákkē'càrà. Karixas súru-
kam tuyúrik po'hrā'm, pehé'raha
su? 'u'í'θra'. Xas va:ká:n tó'k-
kī'mnāmniàθ pe'mnak 'uhrá:m'-
mak. Karixas tupamáhma'.

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.

b'. Pahú't kunkupatatvárā'hiti
sú'ya:tc vura pe'mnak po'h-
rá:m'mak

(HOW THEY TONG THE COAL
DIRECTLY INTO THE PIPE)

Há'ri 'uhtatvárā'rāmũ'k tó-
tá'tvar pe'mnak, 'uhnam'íppanite
to'tá'tvar. 'Ikrivrā'mmāk vasáp-
pik sáppik 'úθvū'y'tī'. 'Áxxa kó'k
pamukunsáppik 'ikrivrā'm'màk,
yíθa 'úθvū'y'ti pufitcsáppik, va:
karixas vura kuníhrū'vti papú'f-
fite takun'ávaha'a'k, karu yíθ
ikrivramsáppik, va: 'u:m vura
hitíha:n kuníhhrū'vti'. Kuna pe'k-
mahátca:m vasáppik u:m yíθ

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
sáppik. 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

²¹ Lit., he feels stout.

²² Or: to'kririhrífi.

θvũ·yti', 'uhtátvára:r 'úθvũ·ti'.
 'árvári pe·θvuy.²³ 'Ayu'á·tc va:
 'avansa'uhtatvára'r. Xa-
 c'áhup po·htatvára'r. Xavic
 kunsuváxrã·hti xas va: po·h-
 tvára:r kunikyá·tti'. Va:
 kuníhrũ·vti 'ikmahátera:m
 takunihé'raha'ak, va: mũ·k
 antatvárã·ti po·hrã:mmak pe·m-
 k, va: mũ·k.

Vúra 'u:m púva: mũ·k 'a·hrí-
 tihãp pu'á·hsíprivtihak 'íppan-
 mũ·k po·htatvára'r, 'imnak vúra
 tc va: mũ·k kuntá·ttaθunati'.
 unxúti xáy 'u'í·nk'a po·htat-
 ra'r. Há·ri 'u:m vúra nik
 hup'ãnammãhãtc mũ·k tak-
 a'á·hrípa'a, 'uhtatvára:r 'u:m
 vúra púva: mũ·k 'a·hrípã·tihãp.
 vúra 'u:m va: mũ· kítc kunku-
 tti pe·mna kuntatvárã·ti po·h-
 g'mmak. Kun'ittapti páva:
 n'íhrũ·vti po·htatvára'r. Va:
 g'm xára kun'íhrũ·vti' po·htat-
 ra'r, kunxáy·hiti kunxuti xáy
 'ín. Vúra 'u:m tasírikũnic,
 xũ·skũnic. 'Íppikũnicta kó·va
 vãxra'. Va: vúra kuma'uhtat-
 ra'r, va: vúra kúkku:m yã·n-
 ip'ípmahe:c kã:n 'uphíriv. Pu-
 é·myã·tc tannihítihãfa, xára
 vúra va: kuníhrũ·vti'.

Hitíha:n vúra 'áxxak úhrũ·vti
 'htatvára'r, va: mũ·k pe·mnak

all the time. But the sweathouse
 poker stick is called differently;
 it is called tobacco tonging in-
 serter. 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 they 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 to-
 bacco 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 to-
 bacco tonging inserter sticks to

²³ Old expression. Cp. 'árvári tupáttuvic [high priced dentalium
 ring of several denominations] exceeds the tattoo mark on the
 rearm; the expression is also used as slang and means: It is very
 valuable.

to-tá'tsiṗ. Há'ri vura yítte:tc pamútti'kmũ'k to-tá'tvai,²⁴ 'uṁ vúra vo'kupéró'hiti po'htat-vára'r, 'apapti'kmũ'k²⁵ vúra, 'ayu'á'tc 'áppap²⁶ 'u'axaytcák-kierihiti po'hrá'm. Vaṁ mú'k to-tá'tvai pe'mnak 'uhnam'íppañite paká:n pehé'rah u'í'θra'. Vaṁ kari tupákti'fcùr pe'mnak, patu-'ink'á'yá'tcha'k pehé'raha'.

c'. Pahú't 'á'pun pícci:p kunku-pata'ticri'hvahihi pe'mnak

Há'ri 'á'pun 'ahinám'timmite to'θá'ric pícci:p pe'mnak kó'ma-hite 'á'pun to'θá'ric karixas ik po'θa'ntakke:c pamu'úh'rá:m'mak mussúrukam.²⁷ 'Uhtatvara'ramũ'k vura pato-tá'trípaṁ pe'mnak, há'ri vura tí'km'ũ'k, tu'é'θrípa'a. Pura há'rixay vura nám'má'htihara 'ínná'k kuntanukríppanati 'ahup-mũ'k pe'mnak,²⁸ 'uká'rimhiti sú'hinva pamukún'a'a'h. 'í'nná'k 'uṁ púvaṁ kupítthap, kuna vura máruk xas 'ikvé'crihra'a'm, paku-híram karu vura 'akunváram, vaṁ ká:n xas kuntanukríppanati pa'a'a'h, vaṁ kunkupa'áhkō'hiti pamukun'úhra:m pakunihé'ratí'. Mussúrukam²⁹ to'ttá'ttic pa'a-hímnak 'asapatapríhak.³⁰ Xás tí'kmũ'k xas tu'é'tteip, 'atru:p tó'θá'nnámni pa'a'a'h, to'kriri-

pick up the coal with. Some times 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 the 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, put 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 the 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

²⁴ Like a Chinaman handles two chopsticks in one hand. He handles the two pokers, which are about a foot long and 5/8-inch diameter, and usually of arrowwood, most dextrously.

²⁵ Mg. with one hand.

²⁶ Lit. on the other side.

²⁷ Lit. under him.

²⁸ Or: pa'a'a'h.

²⁹ Lit. beneath him.

³⁰ Of the sweathouse.

riri pamutti'¹k, va_z 'u_m pu'im-
cáktiha_{ra}. Xas va_z ká_n tó-
ántak pehé'raha'ávahka_m, pa'a-
ím'nak. Puxáy vura 'á_v'ik'yúy-
útiha_{ra}. Patu'ínk'yáha'^{ak}, va_z
ári tupákti'fcùr pe'mnak, 'ak
upákti'fkirì. Xas kuyrákya_n
unic tupipamáhma'. Karixas
upákti'fcùr, pe'mnak. Tu'ínk'yá-
á'tchà sù' pehé'raha'.

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.

D. Pahú't kunkupe'hyasíprì'na-
va_hahiti pohrâ'm, papicí'te ta-
kunihé'raha'^{ak}

(HOW THEY HOLD THE PIPE
TIPPED UP WHEN THEY START
TO SMOKE)

Patu'á'hkáha_k po'hrâ'm, kari
a' to'hyássi'primma_θ po'hrâ'm.
Karixas³¹ 'a' tukússi po'hrâ'm.
A' 'uhyássi'přimmà_θtì po'hrâ'm.
A' 'u'í'hya 'u'axaytcákkierihì'.'
A' uhyássi'přivtì pa'uhrâ'm, 'ux-
uti xáy 'uyvé'e, vo'kupaxaytcák-
ierihàhìtì 'a' uhyássi'přivtì pa-
u'úhra'^{am}. 'A' 'uhyássi'přivtì
amu'úhra'^{am}, va_z vur ukupa-
xaytcákkierihàhìtì', 'á' ùhyás-
p'. 'A' vári vur upáttumtì', xay
iyvã'yriccùk pehé'râhà'. 'A_z'h
áyũ'nkâ',³² 'uhnã'ippanìte.

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.

E. Pahú't 'á'punitc va_z kari ta-
kunpaxaytcákkierihì', paxán-
nahite tu'ínk'yáha'^{ak}

(HOW THEY HOLD IT LOWER AFTER
IT HAS BURNED FOR A WHILE)

Papicí'te tuhé'raha'^{ak}, puxx'wíte
a' uhyássi'přivtì po'hrâ'm papúva

When he first smokes, he has to
hold the pipe tilted up very much,

³¹ With this latter verb cp, tukusíprì'n, he smokes, an old word
equivalent to tuhé'er, he smokes, formed by adding -ri'n, referring to
habitual action (cp. nominal pl. postfix -rin) to tukússi_p, he tips it up.
I ask, e. g., where a person is, one answers: 'ukusíprì'nnàtì' (= 'uhé-
tì'), he is smoking. Panipatanvá'vaha'^{ak}, hõ'y pa'ára'^{ar}, po'hé'ratì-
a_k panipatanvá'vùtì', xasi kana'ihívrike'^{ec}, kunippé'^{éé}: "Máva páy
ú_k' 'ukusíprì'nnàtì' "; when I ask where a person is, and that per-
son that I ask for is smoking, then they answer me, they say: "There
is over there 'tipping his pipe up.' "

³² Touches fire to it.

'ink^yáyā'tchǎ'^ak. Púyava; pa-xánnahite ta pehé'raha tu'in-k^yáha'^ak, kari tusákri'vhà su'³³ tó'm'nap. Karixas kunic tapu puxx^wíte 'a' 'ihyássiprímàthì-hàrà po'hrám, pató'mnap su'. Va ;kari 'á'punitc po'hrám po'axaytcákkierihiti', po'hérāti', tapu 'a' 'í'hyàrà po'hrám.

Mit nimmá'htíhat kunihérati papihní'tteitcas. 'Ithán mit nimm^yáhat pihní'tteitc naniyú'kkirukam 'uhérati', 'ah'iyú'kkirukam, káru na; 'iyú'k mit nikr'é't. Papicf'ite 'uhé'er, 'a' 'uhyássip pamu'úhra'^am, picf'ite vura punámmá'htihát su' pa'a'^ah. Papuxx^wíte 'u'ink^ya', va; karixas nimm^yáhat su' 'imtanánmniHITE po'ink^yúti', va; kri 'á'punitc tupi'ppé'c pamu'úhra'^am. Mit nimm^yá'htíhat pámita nikrí'rak 'iyú'^uk. Taxánnahicite 'iteyú'kinùyà;tc kú;k 'úhyàvùtti po'hrám.

Hári mit taxxáravénik nimm^yú'stíhat pa'árazr po'hératiha'^ak, 'ikmahátera; makaru vura mit nimm^yú'stíhat pámitva kunihérana'tíhat, pámitva kunpíníkní'k vānā'tihā'^ak, pa'é'm 'u'í'htíha'^ak, há'ri mit vura su' nimm^yá'htíhat, po'ink^yúti pehé'raha', po'hrám;mak su' po'ink^yúti'.

F. Pahút kunkupapamahmahíhiti'

'A;h túyúnka', xás kári tupa-máhma',³⁴ va; xas kumá'i'i tu'in-

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 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 plain 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.

(HOW THEY SMACK IN)

He puts the fire on, then he smacks in, his tobacco burns for

³³ Or su' tusákri'vhà'.

³⁴ Ct. 'upátupti', he kisses. The Karuk used to only kiss and cluck on the skin of babies. They did not kiss adults.

úkkir patupamáhma'. Va; kar³⁵
 pamáhmã'hti'. Xas tu'ínk'a'.

that reason, because he smacks
 in. Then he smacks in several
 times. Then it burns.

. Pahút kunkupé'cnã'kvahti'

(HOW THEY TAKE THE TOBACCO
 SMOKE INTO THE LUNGS)

'Ifyakã'n vúra tupipám'ma,
 pmã;n kári pamu'úhra'^am.
 uyrákya;n kunic po'pipám-
 ahti'. Pehē'rahámku'f 'axyár
 'kyav pamúpmã'n'nãk. Kari-
 s teaka'í'mite vura to'ppé'θrú-
 ; po'hrã;m pamúpmã'n'nãk.
 arixas tó'snã'kvã'.³⁶ Puxx^wite
 ara tó'myã'hkiv,³⁷ hũ'ntãhite
 inic 'ukupátte'p'hãhiti', va; páy
 kùpiti: "θ..." Xas te'emyã'te
 ara tupámteak. Kó'mahite vura
 'ppú'xti³⁸ 'apmã;nak³⁹ su? pa-
 mku'uf. Kiri su?. Kó'mahite
 ara tupíck'ãhti' 'a? u'é'θti pa-
 u'úhra'^am,⁴⁰ tó'xnì'chà', kunic
 im upúffã'the'^c, 'upámteãkti'.
 úra pukunic k'yó'hítihàrà. Kunic
 te 'uxxúti': "Kiri sú? ta;ypehē-
 há'mku'uf." Va; vur upé'p-
 ahónkõ'nnãhiti'. Xas to'msús-
 ricùk yúffiv pehē'rahámku'uf,
 ruma vúra 'u;m kar upámteã'k-
 . Pícci;p yúffivk'yam tó'msús-
 ricùk, kari púva tàxràr. Kari-
 s tutáxraí, tupímyã'hrüpã'⁴¹

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:
 "θ..." 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, hold-
 ing his mouth shut. It is as if he
 could not get enough. It is just
 as if "I want more in, that to-
 bacco 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 to-

³⁵ For kãti.

³⁶ The verb refers to the whole action, taking and holding the smoke
 the lungs and exhaling, and the two sounds that accompany it.

³⁷ Or tó'myã'hràr. This is the ordinary verb to inhale.

³⁸ The same verb is used of holding water in the mouth.

³⁹ This is the idiom. 'iθvã'yak su', in his chest, may also be used.

⁴⁰ Held up with partly flexed arm.

⁴¹ When a doctor is dancing and is tired he "breathes out" a note:
 e-i:'. This is called tó'myã'hrüpa'^a, she breathes out. He sucks
 air to drive the tobacco smoke into his lungs with a θ-resonance,
 it breathes it out merely with an h-resonance.

pehē·rahá·mku'^{uf}. Yúffivk^yam karu vura tó·mkū·hīricuk. 'Ap·má·nkam karu vura tupiccūsū·ricùk, vura puttá·yhára. 'Uhrá·mak karu vura 'úmkū·fhīricùkti', po·'é·θti'. Tu·'asímtcak, kunic tó·kvī·thà'. Tó·xnī·chà pamú·tti'k, pakúkkum tupihé'^r. Xas kúkkum vúra tupicki'ⁿ.⁴² Kúkkum vura va· tukupapihé·rah 'ipa pícci·p 'ukupe·hé·rahať. 'If·yakán 'ik vura há·ri hik piθvá·n to·pé·θrúpà· po·hrá·m. Púyava·kari tu·'á·púnma tupáffip pehé·rahà', tapúffa·t su'. Po·hé·rāti vura tu·'á·púnma su' 'ámta·p kíte tu·'í·θra'. Itcá·nnite vura po·máhyā·nnāti po·hrá·m, va· vura kō·h, itcá·nnite vu·ra. Va· vúra yav, yiθ uhrá·m 'àxyar. Vura ko·mnahíteva po·pipū·n·vūti', po·hé·rāti'. Xas kúkkum kari tupíppī·ckív. Puxxára 'ap·má·n su' ikré·ra pamu'úhra'^{am}, kuna vura xára um vur uhé·rū·n·ti'.

Há·ri vura patuhé·rà·māràhà'^{ak}, xára vur upúxrā·hvūti'.⁴³ Há·ri vura tu·'á·ssic kar upúxrā·hvūti'. 'U·m kári kunic vur 'u·ákkati pamúpmā·nàk pehē·rahá·mku'^{uf}.

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. Then 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 a spitting sound for a long time. Sometimes he lies down, making the spitty inhaling sound yet. [sounds] like he is still tasting in his mouth the tobacco smoke yet.

⁴² Or tupamáhma'. Tupicki'ⁿ, like tupamáhma', means he smacks in several times. But tupám'ma, he smacks in once.

⁴³ The verb is derived from 'uxrā·h, berry, and means to inhale with half-closed mouth, thereby producing a long and loud interjection of deliciousness, which is used especially when eating berries and after smoking tobacco.

Pahú't kunkupitti patakun-
picnā'kvamaraha'^ak

(HOW THEY DO AFTER THEY TAKE
THE TOBACCO SMOKE INTO THE
LUNGS)

Va; vúra kó·vúra to'pmahón-
o;ñ 'iθá'í;c vūrà, pató'snā'k-
āhà'^ak. Há'ri vura pamúyu; p
to'θyívura'^a. Karu há'ri tu-
kyívivra'^a, vássihk^yam tupikyí-
vra'^a, tcé'mya;tc vura 'á'pun
o'θá'ric pamu'úhra'^am, karixas
to'kyívic. Xas takuntákkav,
o'vúra takunícā'hvānà'^a. Pu-
kára 'ín vúra xús 'é'θihàp,
ā;ā't 'ihé'rāh 'umyū'm'ni, kuna
o'kuhítti kumá'í'i tupúffa;th'^ak,
viri va; 'u;m 'íceaha kun'ás-
ō'ttí'. Vura pehē'rahāmū'k
púffā'thà'^ak, puxxára 'árim
t'nné'ra.

Há'ri pe'kpíhanha; k pehé'raha',
a'avansa patuhé'raha; k vura
a'púnmutihara patupúffā'-
hà'. Há'ri vura 'á'pun to'kyívic
vura pu'á'púnmutihara. 'Iθá-
a 'ín xas takunippé'r: "Yáxa
púffā'thà'." Tákunma vúra
as pamútti; k 'úxni'chítí'.

Kunipítti ká'kkum papihní't-
itcās kuníktí'nnāti', patakun-
hē'rāmàràhà'^ak, kó·vúra 'iθá'í;c
unipmahónkō'nnāti'. Xara vura
pmahónkō'nnāti yav, péhé'raha
o'victā'ntihà'^ak, xára vura yāv
pmahónko;nnāti'. Há'ri 'á'pun
o'kyívic, tó'myū'm'ni, mit nim-
yá'htíhat va; mit kunkupítti-
at, papihní'tteitcās. 'Ikpíhan
ehé'raha', viri va; pakunvictā'n-
''. 'Á'pun takunikyívic. 'U;m-
un vúra takunpímtav. Kunták-
ā'mti kite pappinhí'tteitcās.
akunihé'rānā'ti' kuncú'phìnà'ti
kmahátera'^am. 'Axmay ík vúra
o'θa taputcú'phitihàrà, hinup

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 stiff 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 sweat-house. All at
once one man quits talking, it

é·kva tó·m yū·m'ni. 'U₂m vura xas tó·pvó·nsip.^{43a} Tu'ahára'^am. Va₂ vúra kunkupítihānik pi'é'ep. Vúra 'u₂m puxx^wite kunvictanti-hānik pehé·rāhà'. Káruma vura va₂ kunvictā·ntihānik pehé·raha 'ikpíhañ. Káruma vura patakunímyū·mnihá'^ak, kun'ahārā·m-mùtí'. Va₂ vúra kunkupítihānik, kunimiyū·mnihtihānik. Há·ri yíθa vura 'ikpíhan pamuhé·rāhà, vura kó·vúra kunpúffā·thítì patakunihé·raha'^ak, kó·va 'ikpíhañ. Viri vo·pitcakuvá·nnāti' pamuhé·rah é·píhanha'^ak.

Ká·kkum pufáthā·nsà patakunihé·raha'^ak, ká·kkum vúra 'u₂m-kun pupufá·thítihap̄. Ká·kkum kunpufathó·tti patakunimiyū·m-niha'^ak, karu ká·kkum vura púva₂ kupítihap̄. Váskak 'u₂ mit vúra 'imyú·nniha'^an patuhé·rāhà'. Kó·vúra 'i·n mit k^run'á-punmutihat Váskak mit 'imyú·m-niha'^an. Mit 'upufathó·ttihat, karuma vura vo·victā·ntí'.

Vura 'u₂m papicci'te tuhé·raha'^ak,⁴⁴ púva₂ kár ikyívìrihtì-hàrà. Vúra payíθa 'uhrá₂m 'axyar tuhé·rafippaha'^ak, va₂ ká·rixas pató·kyívìc, ká·rixas há·ri pato·myū·mni to·kyívìc.

I. Pahú·t kunkupappé·θrupa·hiti po·hrā·m

Karixas patupihé·rámar, xas va₂ vura ká·n tupáffùt.sùr pa-ám̄ta'^ap. Xas tó·ppúruppa'^a. Xas to·knúpnup po·hrā·m, fá·t vúra mū·k to·knúpnup̄.

is that he faints. He gets up himself.^{43a} 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 [bow] against anything he raps it.

^{43a} Some broke wind when they fainted.

⁴⁴ Ct. papicci'te tuhé·rá·nhà'^ak, when he [a boy] first starts in to smoke.

J. Pahú't paxé'hva's kunkupa-
pimθanuvnó'hiti',⁴⁵ papúva po-
hrá:m piyú'nvá'ap

Karixas pasa' tcupihyáràm-
ñhè·càhà:k⁴⁶ pamu'úhra'^an, kari
caka'í'mite vura tupimθanúvnuv
pamu'úhrá'mmũ·k paxé'hva's
ñā·ri 'ahúp'anammahatēmũ'⁴⁷k,
ñiri pehé'raha 'afivíte kó·vúra
upiθrí'c sùʔ. Tupimtcanáknak⁴⁷
ñiri suʔ upivrárà'rāmni pehé'rāhà',
ñiri 'afivíte 'upivrárà'rāmni pe-
hé'raha'.

K. Pahú't kunkupé'pθánnā'mni-
vāhiti po·hrá:m paxé'hvā'ssak
suʔ

Picci:p tupimθanúvnuv paxe·h-
aspú·vic. Karixas tupiyú'nvār
po·hrā:m xé·hvā'ssāk. Va:k kú·k-
tam 'usú'hiti paká:n 'u'á'hke'^ec.
caka'í'te kũñic tupiyú'n'vār.
Karixas tó'pkíccap, tupipaθravu-
uke'pkíccapaha'.⁴⁸ Vā·ram pa-
nuxé'hvasvastáran, va:k mũ·k pa-
upipaθravuruke'pkíccapaha'.
Uhyánnicũkvāte paká:n 'uhram-
ápma'^an, paká:n 'úp mā'n hē'^ec,
e'hvas'íppan 'uhyáricũkvā'. Xas
a:k ká:n picc'ite tó'pkíccap 'aʔ
ppánni'⁴⁷tc. Xas tupipaθravurúk-
uñi. Karixas tusúppifha', vasta-
an'íppañite. Karixas kúkku:m
upiyú'nkũri, siteakvutvarassúruk
upiyú'nkũri, karu há·ri 'akavák-
í'rak suʔ tupiyú'nnām'nì, pamu-
é'hva'^as.

(HOW THEY TAP THE PIPE SACK
BEFORE THEY PUT THE PIPE
BACK IN)

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 down-
ward. 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.

⁴⁵ This is the ordinary verb meaning to drum, as in the Indian card game. The diminutive, kunkupapimθanupnúppahiti', can also be used, and is often used, of tapping an object when one is emptying out its contents.

⁴⁶ Or tcim upihyáràmñhè·càhà:k.

⁴⁷ Or tupimθanú'nuv.

⁴⁸ Old expression referring to the spiral wrapping.

L. Pahú't 'ukupe'hé'rahiti pafa- (SMOKING PROCEDURE OF THE
tavé'nna'an FATAVENNAN)

Patcim u'á'hke'cahaꝯk pafata-
vé'nnaꝯn pamu'úhra'am, vaꝯ kari
piciꝯp pamusítteakvútvar tupic-
yū'nkir, tupí'ru, vastáranmū'k
tupinhí'eri', muppí'mate 'á'pun
tó'póáric, yá'stí'kk'vāmkam mup-
pí'mate tó'póáric.⁴⁹ Karixas tu-
paθakhí'c 'á'puñ, suꝯ tumáhyaꝯm
'uhráꝯmak pamuhé'raha', tu'á'hka
pamu'úhra'am, karixas tupihé'er.

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.

5. Pahú't pa'úhaf sáripmū' kun- (HOW THEY RAM THE NICOTINE
kupe'kfutráθθunahiti po'hrá'm'-
mak OUT OF THE PIPE WITH
HAZEL STICK)

Paxxára takunihé'raravaha'ak
pó'hrá'm,' u'úhafhiti sùꝯ. 'Upate-
rúku trúkutti tl' tl'⁵⁰ pa'árá'r
tuhé'rāhà'ak.⁵¹ 'Amakké'em.
To'ppî'p: "'Íf 'amakké'em, tu'ú-
hāhā'. Tupátteak po'hrā'm,
púxày ta'amkú'fhīricùkthārà,
po'hram'ámku'uf. 'Uppî'p: "'É'·,
tupátteak."

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 nicotiney." The
pipe is stopped up, the smoke
can not come out. He says:
"It is stopped up."

Kárixas pe'hé'rāhà tupí'vā'yri-
cùk, tí'kk'van tupí'vā'yram'nì, xáꝯt
'imfir. Kári sárip tu'áppiv,
'ikmaháteraꝯm vura suꝯ u'ák-
kā'rīmvā maꝯtí'mite⁵² pamukun-
pikrukvára'ar, sárip. Yíθθa tu'ú-
síꝯ, vaꝯ mū'k tupikrúkkò'or, sarip-
mū'k tupikrúkko'or, teaka'í'te k'ú-
nic, pe'kxaramkunic'úhaf vaꝯ
mū'k tó'kfū'tráθùn. Pakú'kam
'uhramápma'an vaꝯ kú'kam 'u-
'arāvū'kti patupikrúkko'or, 'íp-
pankam kú'k 'u'ikrúkkuvuti'.

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 matimit
there is a [little] pile of rammers
hazel sticks. He picks up one
he passes it through, he passes
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

⁴⁹ He also always lays his spoon down on his right.

⁵⁰ Like an ordinary cluck made to a horse.

⁵¹ Or patuhé'raha'ak.

⁵² They keep a little pile of the hazel sticks in the matimitc by the
wall.

Xas vaꞤ kuna kú·kam passárip
 pu'axaytcákkic kite 'uhram'íppan-
 kam. 'Ar u'iftakankó·tti'. 'Im-
 kaθakké^em. 'Teaka'í·mite vura
 pu'íoyúrucuk passárip 'íppan-
 kam. Piccí·tc patu'íoyúrucuk
 passárip, kari 'á·k tupá·θkií. Fát
 vur ukíkk^e'e. Karixas 'apmáꞤ·n-
 nū·k tupáfutsur pa'úhaf, su'
 patú·ppitcas pa'úhaf.⁵³ Xas
 áhuppak 'a' tupiknúpnuꞤ, tea-
 ka'í·mite vúra.

VaꞤ vúra kíte pakunkupe·kyá·
 niti', vaꞤ kári tayav. Vúra uꞤm
 pu'iccáhàmū·k piθxá·htíhap. VaꞤ
 vúra kíte payáv kunkupapik-
 yá·híti', pakunikfutráθθunati
 pa'úhaf passáripmū^uk.

Paxxára takunihé·raravahaꞤk
 po·hrá·m, vaꞤ kari sú·kam taxíkkí
 pe·kk^yó'or. 'Ikk^yó·rakam su'
 pu'ínk^yúti pa'úhaf, viri vaꞤ paxík-
 kí su', 'umtáktá·kpáθtí'. Té·k-
 xáramkunic sú·kam káru. 'Íppan
 káru kunic to·mtáktá·kpaθ pe·k-
 k^yó'or, pataxxárahá^ak.

6. Pahú·t kunkupítihani k súp-
 pá·hak, pahú·t kunkupe·hé·ra-
 hitihani k^yáru vúra

'AxákyáꞤn kunpáphí·kkírihti
 yíθa súppa^a, mahñí·t kar ikxurar.
 Karu 'axákyá·nite vura kun'íp-
 pámti'.⁵⁴ Mahñí·t vura kíte kun-
 'á·mti kar ikxurar, 'axákyá·nnite
 vúra kíte pakun'íppamti'.

ward 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 some-
 thing. Then he puffs out the
 nicotine, the little pieces of nico-
 tine 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.

(THEIR DAILY LIFE AND HOW THEY
 SMOKED)

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.

⁵³ By puffing into the mouthpiece.

⁵⁴ Or kun'á·mti'.

Yíθa vura mahñt tó'kfũ'ksip
'ikmahátera'^am, to'kváttar.⁵⁵ Va;
'u'm 'icki:t pahitíha:n 'úkvã'ttí-
ha'^ak.⁵⁶ 'U'm vura tuvó'nsip kar
ukvithárahiti vúra. Vura puxú-
tíha: "Kiri kun'á'pún'ma, pa-
tanivó'nsip."

Karixas takunñruhápsip pa-
tó'kváttic. Yí; vura takunipñit-
tí'hivrik po'xráratí pató'kváttí-
crihá'^ak. Tárupákkam pató'k-
váttic. Xas yíθa 'ín kunaxáy-
ri'nk^yuti pa'áhup 'ikmahátera:m
su?, 'itcámmahite poyuruvrá'ñvũ-
tí'. Teatik vura tapúffa:t pa-
'áhup. Karixas takuníphĩ'kkĩri.
Kó'vúra tássu? pa'áhup, pe'kma-
hateram'áhup, 'iphiriha'áhup,
mĩ'tta'.⁵⁷ Va; vura hitíha:n xá:t
'áxxak pa'ára:r kunikváttic, va;
vura kó'vúra kuníphĩ'kkirihtí'.

Patakunpáphĩ'kkirimàràhà'^ak,
kumáxxára xas pakun'á'mti', 'ín-
ná'k xas pakun'á'mti'. Va; kari-
xas pamahñtñihátc'av kun'á'm-
ti', pa'a'ñvãnnihite to'kré'ha:k
pakkú'srà'. Va; kunímm^yũ'sti
pakkú'srà'.

One gets up early in the sweat-
house, he goes for sweathouse
wood. It is lucky to be packing
sweathouse 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
sweathouse wood, all jump up.
They hear him far away as he
cries coming downslope with the
sweathouse wood. He comes
with the sweathouse 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 sweathouse
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.

⁵⁵ 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 sweathouse wood. He steals out of the sweathouse 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 hinuwê 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.

⁵⁶ Cp. the prsn. 'Ikvátta'^an, name of a younger brother of Snepax (Mrs. Benny Tom), mg. getter of sweathouse wood.

⁵⁷ Or mitah'áhup.

Vura 'u:m tci'mite vura paku-
 nihé'ratí mahí't vura patakun-
 páphi'kkirihmàràhà'^ak. Karu vu-
 ra patakunpámvaraha'^ak, tci'mite
 vura kítc 'u:mkun pehé'rátihàn-
 sàñ.

In the evening they all come
 back. Sometimes they come
 back one by one, and sometimes
 in bunch. And sometimes some-
 body comes over to visit them,
 when they come back. They
 know what time supper is going
 to come.

Patakumpámvaraha'^ak, va:
 kari vura takunifyukúppi'θvā
 pa'ávansaś. Ká'kkum takunik-
 íhan'va, karu ká'kkum vura
 fá't vura kumá'i'i pakunifyúk-
 kuti', ká'kkum máruk, ká'k-
 kum maruk pakunifyúkkuna'ti'.
 Pa'asiktávā'nsa káru 'u:mkun
 áhup takuntúran'va, ('ávansa
 u:m vúra pu'áhup 'ikyá'ttíhā-
 ñik), karu há'ri fá't vúra takun-
 ú'pvān'vā, karu há'ri fá't vúra
 takunikyá'n'va, takunikyá'nva
 fá't vúra há'ri, karu fá't há'ri
 takun'áppi'var.

Pa'ávansa vura 'u:m va: hití-
 ma:n po'hrá:m kun'é'θti'. Vura
 pu'ipcá'mkírihtihap, po'hrām.
 Há'ri vura va: 'á'pun to'krí'c,
 puhé'r, po'vúra'yvūtihā'^ak. Ka-
 ru ká'kkum 'u:mkun púffa:t karu
 vura mukun'úhra'^am. 'Ikmahátc-
 a:m xas kuním'ūmmāhti pe-
 hé'r.

'Iksurar xas kó'vúra takunpav-
 íhuk. Há'ri 'itcámmahite vura
 takun'íppakti', karu há'ri ta'yvā-
 ran vu'ra. Karu há'ri 'akara
 vura 'ín takinipmahvákira'^a, pa-
 takunpávyíhukaha'^ak. Vura ku-

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 up-
 slope, some go upslope. And
 the women go to get wood (the
 men never made wood) and some-
 times go digging, and sometimes
 go picking, picking they go some-
 times, 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 sweathouse.

Then they sweat again. They
 know when, they watch the sun,
 when it sets then they sweat.
 The time they sweat themselves
 is just at sunset. They watch
 the sun. That is the time they
 sweat themselves, at sunset.
 Then they bathe. Then they
 stay around outside a while.
 The hot air is going around in-
 side. They wait for it to get
 cooled off inside. Then they
 go into the sweathouse again for
 a while, when it gets cooled off.
 They are waiting again as it is

nʔá·púnmuti pakkári xas ik pa-
kunʔáve'e.⁵⁸

Púya va; kari kúkku; m takuní-
phī·kkirī. Kunʔá·púnmuti pak-
kári, kunímmʔú·sti pakkú'sra',
patuvákkuriha'ak, va; kari pa-
kuníphī·kkirīhtī'. Va; kari pa-
kuníphī·kkirīhtī', yá; n vur 'uvák-
kūrīhtī'. Pakkú'sra va; kuním-
mʔú·sti'. Va; kári patakuní-
phī·kkirī payá; n vur uvákkū-
rīhtī'. Xas takunpá·tvan'va.
Xas kó·mahite 'í·kkʔam takun-
pikrú·ntī'. 'Imfir kʔar uvá·rāy-
vūtī sùʔ. Kunikrú·nti kiri kʔúnic
'umsíppic sùʔ. Karixas kúkku; m
kó·mahite 'ikmahátera; m takun-
pavyíhiv'raθ, pató·msíppic. Kúk-
ku; m kunikrú·nti pató·kxáram-
ha', pató·kxánamháyá·tchà'.

Va; 'u; m kari vura pu'ihé-
rātihàp, patakunpáphī·kkirīmā-
rāhà'ak. Ká·kkum vura ník
'u; mkun kunihé·rati teí·mite.
Há·ri yíθa pa'ára; r 'u; m vura
hitíha; n 'ikmahátera; m 'uparic-
rí·hvūtī'. Há·ri tuhé'er. Va;
kari papuxxʔite kunihé·rāti 'ikxu-
rarapámva'er.

Karixas kúkku; m patakun-
pavyí·θrúk 'í·nná'ak. Pa'ásiktá-
vá; nsà vura kunʔá·púnmuti
pakkáritah, vura kó·vúra takun-
pikya·rúffíp. Va; karixas kun-
ʔá·mti tó·kxánnamhač, va;
kari pa'avakamíce; p kunʔá·mtī',
'ikxurar tó·kxánnamhač. Vur
ó·θvū·yti pavyihfurúkra'am,⁵⁹ pa-
tó·kxánnamhač, patakuníppa-
varukaha'ak. Va; karu vur
ó·θvū·yti pakari kunpavyí·hrù-
pùkè'e, pakúkku; m 'ikma-

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
it is just getting dark, 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-
yihrupúkram. 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 bummers of meals.

⁵⁹ Mg. the time when they come back in.

náteraꝑm kúꝑ kunpávyi'hmè'ec, ivyihrupúkra'am.⁶⁰ Kúꝑkuꝑm 'ik kurar xára xas vúra pakun'á'mti', ikxurar, pamukun'ikxurará'av. Vúra té'kxarámniꝑk vúra kari pakun'á'mti', karivári vúra kun'á'mti'. Xas xára vúra pakun'ávú'nti pakun'á'mti'.

Vaꝑ tápaꝑn káꝑn kun'ðé'θti pamukun'úhraꝑm pa'í'nná'k takun'íppavar, vaꝑ pávaꝑ kuni'né'reꝑc papic'í'te kunpámvaraha'ak. Vaꝑ kari takunpihé'rana'a, patakunpámva'ar. Vaꝑ xáꝑs vúra hitíhaꝑn kari takunihé'er. Kunteú'phina'ti'.

Patakunpámvaraha'ak, papic'í'te takunpaxúxxá'hva', pa'avvansaš. Tarípá'nmũ'k pa'iccaha takuniktá'mvāray'va, 'iθé'krív'áꝑm vúra, pa'avansas vúra kite, patakunpámva'ar. 'Assippáraxak kunté'krí'pvūti' pa'iccaha', pataríppaꝑn 'axyár takuníkyav. Xas vaꝑ 'apmáꝑn 'axyár takuníkyav pa'iccaha', xas vaꝑ takunpaxúxxá'hvā'.⁶¹ Karu há'ri tí'kmũ'k 'apmáꝑn takunpá'kkaravaθvana'a, há'ri vaꝑ kunkupa'piθxáhvā'nnahitihanik pamukun'ápma'an. Xas kúꝑkuꝑm vúra takunpipaxúxxá'hva kúꝑkuꝑm, axákyaꝑn kunpipaxúxxá'hvūti'. Karu tí'kk'van takunpúxku'u, amtá'p'ávahkam patakunpák'xū'y'va, 'ahí'am. 'Amtá'ppakcu'iríhk'vuꝑ pa'iccaha 'ahí'am, vaꝑ kunkupapá'xū'yvahitihanik. Há'ri vaꝑ máruk takun'ú'ssip'iv xunye'p'ifuxxá'a karu há'ri

go to supper, so they can smoke the first thing after supper. It is then that they smoke, when they get through supper. It is almost invariable that they smoke at that time. They talk.

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

⁶⁰ Mg. the time when they come out of the living house (i'lv, house).

⁶¹ Squirting the water back and forth through their closed teeth with closed mouth, making a squirting resonance. This action and resonance is included in the connotation of the verb.

xanθipñifuxxá'^a. Va: 'u:m tcán-
tcā'fkūnic⁶² paxunye'pñifuxxá'^a,
kúna 'u:m 'iθáripñifuxxá' 'u:m
'a:xkūnic, karu xá: tó'xxá'^{at} va:
vura 'u:m puyávhaña, 'ar 'u'ifta-
kankó'tti'. Va: vura kunsánmo't-
ti paxunye'pñifuxxá' 'áttimnā-
mū'k hitíha:n paké'vni'kkítcās,
pavura há'ri vurava máruk ta-
kunñifyuk, 'i'nná' kunsánmō'ti'
va: vura 'i'nná'k kuntá'rahiti',
kíxxūmnīpà: kuntá'rahiti', va:
pasáppi k'varu ká:n 'u'itcapkó-
hiti'. Páva: kupítihansañ, ta:y
k'varu vura mukun'ávaha', kó'vú-
ra kó' kuntá'rahitti', kó'vúra kó'
kuma'ū:p karu kuntá'rahiti'.
Páva: kunkupa'árá'rahitiha'^{ak},
viri va: takunpi'p 'ararahitiháyav

Xas patakunpáxxū'yvamaraha'^{ak},
'ahinánti'm'mítc, xas kíx-
xūmnīpà kú:k tu'ú'm, yíθθa 'u:m
vúra, tu'ú:ssip pa'ifuxxá'^a, xas
va: tu'ayí'hvānā'^a, pa'ifuxxá'^a.
Xas yíθθa 'u:m vúra tu'áxxay',
karixas to'pθivxuyxúyva:n⁶³ 'ap-
mánti'm'mítc, karu tí'k'vañ, to'p-
θivfi'pcùr pa'ásxa'^{ay}, pu'ihé'ra-
tihap pa'aθkuritkítcha'^{ak} 'apmán-
ti'm.

Há'ri paxxé'ttcítcha'^{ak} vura
takunñixavsúru'^u, karixas 'a:k ta-
kunñixyā'kkírhvā' patakunkó-
ha'^{ak}. Kuna vura pasakrí'vhá'k
pa'ifuxxá'^a, 'u:m vúra va: mú'
kite takuntaxúxyúy'.

Há'ri vura va: kite mū'k ta-

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 living 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

⁶² Once Camp Creek Johnny's wife and Camp Creek Sam's wife, when camping at Ishipishrihak in the salmon catching season, met a little half-breed girl and called her 'ifuxxá'^a, thinking of the white looking rotten oak wood, because of her fair appearance. The word was used almost as a nickname.

⁶³ Or to'ptaxuyxúyva'^{an}.

kuniptaxuyxú·yvaꝓn pa'ifuxxá·
pa'asiktávā'nsa', pa'í·nnák vura
pafáꝓt kunkupavé·nnahitiha'^ak,
pupakxú·yvútihaꝓ.

Karu hári vura pa'avansas
tapupakxú·yvaꝓ, vaꝓ vura kite
takuntaxúyxy mŭ·k pa'ifuxxá'^a,⁶⁴
patakunyá·vhaꝓk pe'hé'ér.

Vaꝓ kárixas patakunihé·rana'^a,
patakunpaxuxahváyā·tchà pamu-
kun'ápma'^an. Vaꝓ 'uꝓm yav pata-
kunihé·raha'^ak, pu'ávaha 'ákka-
tihaꝓa, pa'ípa takunpiðxaháyā·tc-
hàt pamukun'ápma'^an.⁶⁵

Vaꝓ kumá'íi pa'áraꝓr vuha-
yé·pcāhànik, papuxx^wite kun-
piðxā·htihaꝓnik pamukun'ápma'^an.
Karu pehé·rahé·kpihan kunihé-
ratihaꝓnik, vaꝓ karu kumá'íi pavu-
hayé·pcāhànik. 'Axxa kumá'íi
pavuhayé·pcāhànik, púxay vúhak
'imfiràhìtìhàphaꝓnik. Hári vuh
takunθá·rak, vaꝓ xas vura kari
vuha kunimfiràhìtìhànik.

Karixas 'ikmahá·traꝓm takun-
píkvī·tpàn'vā, pa'ávansas, pa-
'avansá·tītītçàs karu vu·ra. Pí-
cīꝓ vura 'í·nnák karu kunihé-
rati⁶⁶ 'iθá'^an, patakunpámvara-
ha'^ak, xas kúꝓkuꝓm 'ikmahá·tc-
raꝓm takunihé·rana'^a, papicfī·tc
takunivyíhivraθ. Hári karu
vura kuyráꝓk po·hráꝓm papurá·n
kuníθθī·hvūti pe·kmahá·traꝓm
patta·yvávaha'^ak. Hári vura
táyaꝓn kunpehé·rati. Xas ku-
nīkvī·thìnà'tì'. Vura 'uꝓm xára

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. Some-
times they would crack a tooth,
and then they would have tooth-
ache.

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 to-
gether, 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

⁶⁴ Or pa'ifuxxá·hmŭ'k instead of mŭ·k pa'ifuxxá'^a.

⁶⁵ Cp. pu'ihé·ratihaꝓ pa'aθkuritkítchaꝓk 'apmánti'm, they do not
smoke when they are greasy about the mouth, p. 204.

⁶⁶ Better than kunihé·rana'ti here for there are not as many as
there are smoking in the sweathouse.

kuntcú·phina·ti 'ikmahátca'am,
karu há·ri kunpakúri·hvànàti'.
Kunikyá·vana·ti pákkuri ká·k-
kum 'ù·mkùn.⁶⁷ 'Icxaram paku-
nikyá·tti pamukunpákkui, karu
há·ri márukniñay.

A. Pahút mi takunpihé'er, karu
há·ri mi takunpá·tvař, pata-
pu'ikví·thápha'ak

Kunipítiti 'ar o·kví·thiti patu-
hé·ráhà'ak. Va· vura mit hitiha·n
takunihé·rana'a, patcimi kuník-
vī·thiñā·vīcāhà'ak,⁶⁸ pe·kmaháte-
ra'am. Karixas tukupapíkvī·tpa
pa'ára'ar, pa'ípa tupihé·rat.

Há·ri yíθa puyav kupé·kvī·tà-
hīthiàrà. Teatik vura tó·pvō·nsip,
tupu'ikví·tháfa, há·ri pihní·tteife,
va· kari tó·ptā·māx pa'a'ah, 'uh-
tatvārārāmū'uk. Va· kari 'ahi-
ramti·m tupíkri'e, 'imnak to·ttā·t-
vař. Karixas tupihé'er. Karixas
patupihé·rāñar, yó·ram kú·k
tu'í·pma'. Karixas tó·ppā·ssiē.

Pasakriv'árā·rhà'ak, patapu'ik-
vī·thā'ak, va· 'u·m sáruk tó·ppā·t-
vār 'ické·caak. Tu'árihk'ar. Xas
tu'íppak, tó·pvō·rūrāθ teaka'í-
mīte kūñē, vurá·kkírak tó·pvō·ni
teaka'í·te kūñē.⁶⁹ Kari xas 'ahi-
ramti·m kú·k tu'ū·m. Karixas
va· ká·n tó·ptā·māx pa'a'ah.
Karixas tuhé'er. Xas kú·kku·m
tupíθup pa'ahíram, patupihé·rā-

sweathouse, and sometimes they
sing. Some of them compose
songs. It is in the night that
they make their songs, and some-
times up on the mountains.

(HOW THEY WENT BACK TO SMOKE
OR WENT TO BATHE, WHEN THEY
COULD NOT GO TO SLEEP)

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. Where-
upon he goes to the fireplace.
Then he stirs up the fire there.
Then he takes a smoke. Then he

⁶⁷ Most of the songs composed are pī·nikníkk'ar, kick-dance songs, but occasionally other songs are composed mainly by working together parts of various songs.

⁶⁸ Many Indians still have this custom, using White man tobacco.

⁶⁹ One sees his wet body coming down the roof hatchway with the greatest deliberation.

nar, kari tupíθxup pa'ahíram.
Xas kari yó·ram kú:k tu'ípma',
upíkvi'tpa'.

Kunipítiti va:k kari pa'apurúva:n
kunmá·htihañik pe'kxaram paku-
ufyúkkutihañik, pakunpatván-
tō·tìhànik.⁷⁰

3. Pahút kunkupe'hé·rahitihā-
nik pe'mpā·k, pa'ávansāssi:n
takunpík mā·ntunvaha'ak

Va:k xas 'ávansa pe'mpā:k
u'áhō·tìhà'ak, pehē·rahé·kpíhan
ussā·nvūtìhà'ak, va:k xas 'ávans
ipxus punicvā·nnāti', 'a'vár up-
nahónkō·nnāti'.⁷² Te·k'íttam
á·pun kun'inní·crihe'en, taku-
níppū'n·vā. 'U:m vura pa'á-
vansa 'ukmārihivrikaha'ak, vur
tuhé·re:c xas ik 'u'áhō·víc. Vur
uxxúti: "Nuhé·re:c xas ik nu'á-
hō·víc." Va:k xas uxxúti: "Na:k
'ávansa'" páv o·kupítitiha'ak.

Pappicí·tc purá:n takunikmā-
rihivrikaha:k 'avansāssi'n, te·k-
íttam yíθθa pa'ávansa 'upáhe:n:
"Tcimi 'á·pun."⁷³ Te·k'íttam
kun'inní·crihe'en, takuníppū'n·vā.
Karixas yíθθa pamu'úhra:m tu-
'é·θricùk. "Tcím àkkìtc"⁷⁴ nu-
hé'en," to'ppîp. Xas payiθθa 'ín
takun'ihivrik to'ppîp: "Tcím
àkkìtc." Xas pamu'úhra:m tu-
'á·hka'. Karixas tuhé'er, 'u:m
píci:p vura tuhé'er. Kó·vúra
va:k kunkupítiti' píci:p kunihé-

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.

They say that they used to see
devils,⁷¹ when they used to travel
around in the night, when they
used to go to bathe.

(HOW THEY USED TO SMOKE ON
THE TRAIL WHEN TWO MEN
MET EACH OTHER)

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 two men first meet on
the trail, then one of the men
always says: "Let's sit down."
Then they always sit down, they
rest. Then one of them takes out
his pipe. "Friend, let's smoke,"
he says. Then the other answers
him and says: "Friend, let's
smoke." Then he lights his pipe.
Then he smokes, he himself
smokes first. All [the men] do
that way, smoke first before they
pass it. Then he passes it to

⁷⁰ Or pakunpá·tvutihañik, 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: tcimi maté'á·pun, let's sit down for a while.

⁷⁴ In slow tempo: tcímmi 'àkkìtc.

rati', karixas takuníθθi'. Karixas tu'íθθi pa'ip ukmárhivri-k^vat'. Karixas tuhé'r 'úpa'an, takuníθθi'. Va₂ vura kuma-úhra_m patuhé'r 'úpa'an. Xas takunkó'ha pakunihé'rati'.⁷⁵

Karixas yíθθa 'úpa_n pamu-úhra_m tu'é-θricuk. Karixas 'úpa_n tu'íθθi', pa'ípa 'ín kun-íθθihat. 'Upa_n to'pe'er: "Tcim ihé'ri nápa_n pananihé'raha'." To'ppî'p: "Tcim àkkite 'ípa_n nu'íθθi'." Xas 'u_m pícci_p tuhé'er. 'U_m karu vura va₂ to'kú'pha', pícci_p tuhé'er. Karixas 'úpa_n tu'íθθi' 'ípa 'ín kun-íθθihat pícci'p. Xas to'ppî'p: "Yé'hæh, 'íffakite 'ákkat pamihé'raha'." Xas payíθθ uppî'p: "Yé'kíte⁷⁶ pú'ha_a." To'pvás-su'ar. Tó'ksàhàte pato'kpî'p: "Yé'kíte pú'ha_a." Xas takun-pihé'ra_{ma}r. Payíθθa pamu'úhra_m to'pθá'ri. Viri 'ú'mtahik su' upiyū'nvāre'^{ec}, pó'xni'chitì pamútti'k. Kó_v ikpíhan pamuhé'raha'. Kar upakátkā'ti pamúpmā'n'nāk.

Xára kunihé'rú'ntì'. Xára xas kunpihé'ramarati'. Karixas takunpî'p: "Tcém, tcím àkkite nu'áhu"^u. Tcím àkkite 'i_m k^vár u'áhu"^u, káru na₂ tcími k^van-íáhu"^u. Tcím àkkite kuyá'p-kùhì'."

a. Pahút mit 'ukupe'hé'rahitihat 'impá'k mitva⁷⁷ nanixúkkam

Kuyrákya_n mit karuk nupi-yá'ramat 'Áyī'θrīm 'Ápsu_n xák-

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, 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."

(HOW MY DECEASED UNCLE USED TO SMOKE ON THE TRAIL)

Three times I made a trip upriver with my uncle Snake

⁷⁵ Or xas takunpihé'ra_{ma}r instead of these three words.

⁷⁶ Used as if it were for *yé'hæ 'ákkite, well, friend.

⁷⁷ Or pámitva'.

ka'an. Nanixúkka mit, ni'áttivüti pananu'ámki'n'vá. Yí·v, yí·v karuk panu'áhō'tì', yí·v panu'úm·nō'ti yiθθa súppa'^a. Yí·v pava·ká:n vá'u·m yiθθa súppa'^a, Pa·ámni·k va'árámsi·p, pa'ar u'átti·vütihá'^ak. 'Umuk'ítcmahitc panu'áhō'tì' po·pitti': "Tcimi nú·pū·n'vi. Tcim nihē're'^c." Púya va·kari tuhé'^r. Tce·myátcva po·hé·rā'tì', 'apxanti·tcēmyúricri·mar vura pó·hrū·vtì'. 'Ahup'ás·ipak mit po·máhyā·nnāhìtìhāt pamukun'ahikyā·r Pa'apxantín·iñitc, va·kó·k po·'é·θthāt 'ahup·'ássipak. Na·va·kari tanni'av pananu'ámki'n'vá pakari po·hé·rā'tìhá'^ak. Xara vura puhé·rú·ntì', átiha·n vura pato·krí·crihá'^ak patuhé·raha'^ak. 'U·m vura putcū·p·itihara patuhé·rāhá'^ak, xāra xas vura po·pú·hyānati'. Su' kunic puffā·th ó·kri'ⁱ, 'ikpíhan pehé·rā·há'. Karixas to·pí·p: "Tcō·ra, cimi nu'íppahu'^u."

Va·kari mit né·pē·ntìhāt: "Xáy a·t 'iccah e'í·ctì' pe·mpā·k pe·'á·ō·tiha'^ak. Puhári⁷⁸ vur icpuk náhē·cārā,⁷⁹ pa'iccaha ta·y y'í·c·íha'^ak." Xá·s ik vura va·pu·a'iccē·cārā pa'iccaha' pani'áhō·tìhá'^ak teatik vúra va·yí·v tani·ū·m. Pámitva nifú'í·ctìhāt Á·p·u·n pamútcū·phā'.⁸⁰ Patani'ú·m·nāha'^ak, xas xúras⁸¹ tání·ic. Va·kari pu'ára ku'íttihāra. Xá·t

to Ayithrim. I was packing our lunch in a pack basket. Far, far upriver we walked, a long trip for one day. It is a long way to go there in one day from Orleans when anybody has a load. Every little way as we were walking along he would say: "Let us take a rest. I am going to smoke." Then he smoked. Every once in a while he smoked, using white man matches. He had white man matches in a little wooden keg, he was packing that kind in a little wooden keg. And I would lunch while he was smoking. It took him a long time to smoke every time that he sat down and smoked. He did not talk when he smoked, only after a long time did he talk. He sat there kind of fainting inside. Then he would say: "Let us go, let us travel."

He used to tell me: "Never drink water when traveling along the road. You never will earn any money, if you drink much water." So I scarcely used to drink any water along all that road. I kind of believed what Snake said. When I got there, then I drank acorn water. Nobody gets sick from that; I do not care if he has traveled a

⁷⁸ Or: puharíxaý.

⁷⁹ Lit. see.

⁸⁰ His word.

⁸¹ Xúras, water with a very little acorn soup stirred up in it, from ū·n, acorn soup, -'as, water. Also called xurás'a's, acorn-soup-water water, adding the ordinary postpound form -'a's, water, to úras, which already contains the shorter postpound form, -'as.

yí:v 'ú'û'm, vura pukkuhé'ca'ra,
xá:t paxxúras 'u'iccaha'^ak. Xá:t
'ip yí:v tu'û'm'mat, viri xá:t 'ip
'iccah ó'xrā'ti', va: vura pukku-
hé'ca'ra, paxxurás'a:s⁸¹ 'u'iccah-
a'^ak.

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 drink
acorn water.

b. Pahú't mitva kunkupítihat
pa'asiktávansi:n takunpík-
mā'ntunvaha:k 'impâ:k

(HOW THEY DID WHEN TWO
WOMEN MET EACH OTHER ON
THE TRAIL)

Káru 'u:m pa'asiktáva:n 'asik-
táva:n to'kmárihivrikaha'^ak, vur
u'á'ttícrihiti 'á'pun, mé'kva tu-
píhtā'nvà pamu'ámki'n'vā. Púya
va: 'u:m karu vo'kupítihanik
pa'asiktáva'^an. Va: kunkupítih-
hanik pa'ára'^ar. Pa'é'mcaha:k
'u:mkun kítc, xas va: takunihé'^ar,
va: vúra kítc pa'áxxak 'é'mca-
ha'^ak, va: xas vúra xákka:n ta-
kunihé'r pa'asiktávā'nsà'.

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.

Kiri ve'mmáhanik paká:n pata-
purá:n kunikmárihivrikaha'^ak
pa'asiktávā'nsà', karu há'ri va:
ká:n patapurá:n kunippáhà'ri-
θ-θùñ, Kah'í'vrér 'Ipú'nváram.⁸²
Kir immáhanik⁸³ pa'áttimnam
pa'á'pun 'uvúmnī'nnà'^a. Va:
ká:n pakunippū'nvana'tihañik,
Kah'í'vrér 'Ipú'nváram. Vura
'u:m ta:y va: ká:n purá:n kunik-
marihivri'kvútihañik pa'asiktá-
vā'nsà'. Va: ká:n 'á'pun pakun-
í'ará'rahitihañik, kunippū'nvànà-
tihañik, purá:n pakun'ákkihtih-
nik pa'ávaha'.

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

'Ithá' nva: pi'é'p Kah'í'vrér
'Ipú'nváram va: ká:n nanittà:t
'asiktáva:n 'uppáhà'ri-θθùñàñik.
Vúppam 'uyárahitihañik pa-
'asiktáva'^an. Káruma va: pa-

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

⁸² The Douglas Fir tree where they used to rest is still standing and
the near-by spring is still unmolested.

⁸³ Or kiri 'immáhañik.

nanítta:t 'u:m mu'ávanhanik pa-
 kó:va kunváθθī'nna:tihanik pa-
 asiktáva:n mutipáhī'vcàhanik,
 va: mupícci:pvanahi'c. Vura
 nú'ntáhite kunkúphā'n'nik, xas
 va: ká:n kun'ávanik xákka'^an.
 Xas purá:n vura kun'ákkihanik,
 amvé'cvitvi', purá:n kun'ákki-
 hanik. Puyéf 'u:m Kunyé'pea-
 hanik, 'u:mkun vúra va: puxxúti-
 nap kiri pakká'rim. Xas pakun-
 pámvá'^ar, kari kun'íppahu"^u, xák-
 ka:n vura kun'íppahu"^u, káru⁸⁴
 kunpínno'^ov, xákka'^an, Pakun-
 pámvá'^ar.

c. Pahú't mit pa'u:s kunkupe'k-
 yá'hitihat, pámitv o'kupítihat
 pa'ávansa tupihé'r 'ipaha'affiv

"Tcō'ra 'ù:s⁸⁵ nu'áxxan'vi."
 'Tcám. Hó'y pavurá'n'nar."
 Xas pa'ávansa va: kítc tó'kvā't-
 sip pavurá'n'nar, karu patax-
 vukríppañan, káru 'u:m pa'asik-
 áva:n 'áttimnam kite tu'áttiv,
 kar imvá'ram, káru 'usikxúha',
 pamukun'ámkī'nv 'u'áttivuti'.

Xas pa'ávansa to'pī'p: "Va:
 kasik vúra nivó'rūrā:vīc súva
 í'kk'ar." Paká'kkum 'itahánám-
 nahite kúnpi'kteússāhīnā'ti'. 'Ax-
 náyik 'uppé'e: "Má'va. Tcimi
 á'pun tcimi nūkyāv pé'kvé'crih-
 ra'^am." Takunpíkk'ar va: ká:n
 xás kuníkvē'crihtī pa'iccahāt-
 i'm.

Kárixas to'ppī'p: "Tcimi k'an-
 vó'rūrā'a." Xas pamutaxvúkkar
 atrá:x tó'mhátárā'nkà patatrí'h-
 vārāmū'^uk. Kárixas tó'ksáppic
 pámvurá'n'nar. Kárixás to'pī'p:

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 SUGAR-
 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

⁸⁴ For káruk.

⁸⁵ Jepson: Nuts of the Sugar Pine, *Pinus lambertiana* Dougl.

"Tcô-ra tcim'mi. Tcimi k'an-vô-rûrà'^a. Kubyé'vic 'ík vúra kuhyú'nnictē'cik' Asaxvuhpíhni'te." "Maník." Mé'kva tuvô-rûrà'^a. Mé'kva takuníhyiv: "Asaxvuhpíhni'te 'ikxí't'cuñ." Takunxus tó'kxí't'cùr. Yátik 'uríkkikha pa'á'pun tó'kyivic. Mé'kva takun'íffikvana; papiricri'¹k, káru po'navúnni'hvâ', káru po'xuvúra'^an. Va; kô'kkáninây takun'íffikvana'^a. Vura pu'áffictihara pá'ù's pa'avansa'. Ká;n tupikrí'c pa'úsip'áffiv. Tupihér pamu'uhramxára.

Pa'asiktáva;n 'u:m ké'tc pamu'áttim'nam, kuna payé'nipaxvúhitas 'ù;mkùn tú'ppitcasit pamukun'áttim'nam. Pa'avansáxi'ttítcàs 'ù;mkùn 'áttimnam pu'áttivutihap, ðuxrivtunvé'ttcàs kítc kunááhvátí',⁸⁶ axyáráva pá'u'^{us}, ðuxrivké'mmítcàs kítc kunxutí xay 'uxváha'.

Patakuníffikfip xas túr kúníc takuníkyav pá'u'^{us}, xas takuntúnsi;p xas takunturícri'hva ká;n pe'kvé'cri'hra'^am.

Xas takuntámxu'. Táya;n vúra 'ikxáram xas takuntámxu'. Xas takun'íffivana'^a 'Ióé'kxaram vura kun'íffivana'ti'. Pá'à'h takunikyá'ppaó. Vúra pu'ick'áxi-

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."⁸⁶ "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 sacks⁸⁷ 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 sing 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-

⁸⁶ 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.

⁸⁷ Of special small size, smaller than those carried by men.

rīhtihàp. Vura patakunpíkya'ar, kárixàs kunic k'áxierīhtī'. Kun-
cutī': "Xay 'úmsip. Xay 'usák-
ī-vhà pómáppaha'ak." Vúra
kun'á-pūnmūtī pakō; kunikyá'vic
vīθ ikxáram. Pattá;yha:k va;
vura ká;n ká'kkum 'á'pun sù'
takun'ícun'va va; 'u; m pú'iváx-
ráhē-cārà, 'im'á'nkam. Xás ta-
kuntámxu'. Hári vura su' ta-
kun'ī't'cur 'itrō'pasúppa', xas ta-
kuntámxu'. Va; 'u; m pu'iváx-
rá'htihàrà.

Xas 'im'á;nkam patusúppā'ha
takunpávyī'hcip pamukuníkrív-
ra'am, takunpatíccī;p pá'u'us. Ka-
rixas patakunpávyī'hma pamu-
kuníkrívra'am, xas takunθív'rav,
asippáraxak takunθív'rav. Ta-
kun'ī'ccar 'ayíppa;n karu sah'u-
sí-xáhar patakunθív'rav.' Iná; m
va'árā ras 'u; mkun kuní'ccā'nti
pahī'p, Va; 'u; m 'ikpíhàn pamu-
kún'u'us. Va; 'u; m tcé'tc 'ár
uyá'vahiti'. Kárixas takunsu-
váxar. 'Á'pun vá'ssak takunθív'.
Patuθivrávahitihak va; yáv
kukupé'vaxráhahiti'. Kárixas
sipnú'kkan takun'ī'vá'yram'nì.

Patcimikun'ávē'caha'ak, kari
takunpíhtā'n'va. Kárixas 'ás'ic
takun'íkya'v. Xás takunpátnák-
vára'a. Vura pu'áxxak, yítca;tc
patná'ktihap, 'itcámmahitc vúra
pakunpátnákvárā'tī'. Pátta;y yít-
ca;tc 'umú'tkaraha'ak, múvu; 'u-
piteró'ssē'ec, va; kunipítti pa'á-
ra'ar. Payé'm vúra tattcī'mitc
pakun'á-pūnmūtī pá'ù;s kun-
kupé'kyá'hiti'.

ing ground]. They never rest
[when they are working]. When
they get through, then they
rest. They think: "The cone
might get cold. It might get
hard when it cools off." They
know how many they can handle
in one night. If there are lots,
they bury them under the ground,
so they won't get dry. Then
on the next day they singe the
pitch off of them. 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 sahusi-
xahar [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
dish them out [into openwork
plate baskets]. 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. Pahú't kunkupafuhíccahiti
pe'hé'er

(SMOKING BELIEFS)

A. Va₂ kuníppě'nti tó'ksā'hvar
po'hrā'm, to'mxáxxar va₂ káři

(THEY SAY THAT IF ONE LAUGHS
INTO A PIPE, IT CRACKS)

"Xáy íkcā'hvar pa'uhrā'm, xáy
'ù:m xáxxà'r," va₂ mit pakuni-
pítthiḥ. Puxxutihap kiri núksa'a,
pakunihé'ratihā'a^k, kunxuti xay
umxáxxar po'hrā'm.

"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.

B. Karu mit vura pu'ihé'ratihā
'a' ve'hyárihar

(AND A PERSON NEVER SMOKED
STANDING)

Va₂ vura kite mit pukupítthi-
haphāḥ, pú'a' ve'hyárihar 'ihé-
rātihaḥ. Va₂ mit k'yunipítthiḥ,
pu'ára 'a' ve'hyárihar 'á'mtíhaḥa,
karu pu'avé'hyárihar 'ihé'rātiha-
ra. Takunpít'tca'a^k, pa'a' ve'h-
yárihar uhé'rāha'a^k.⁸⁸

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 púmit 'ihé'ratihaphāḥ,
pakunítenā'hvutiha'jk

(NEC DECET FUMARE CACANDO)

Va₂ mit k'áru kunipítthiḥ,
pó'tenā'hvūtiha'a^k, pu'ár ihé'ra-
tihaḥa, kunpít'tca₂kke'ec.

And they said also, that when
a person is defecating, he must
never smoke, he will have bad
luck.

8. Pámitva kárixas kunihé'rā'n-
hitihāḥ

(WHEN THEY LEARNED TO SMOKE)

Pa'avansáxxi'ttítca's 'u₂m vura
pu'ihé'rātihaphānik. Kunihé'n-
nī'tevūtiḥat nik mit 'u₂m vúra.
Paní'nnamite káriha₂k tuhé'raha',

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

⁸⁸ There is a similar superstition that a person is out of luck if he eats standing.

ukuhó·vó·tihanik. Va; kárixas vura kunihé·ratihànik, patakun·
 é·rípθi·nhà'ak.⁸⁹ Kárixas tákun·
 tus: "Nu; takkè·tteas." Va; ká·
 rí há·rí yíθθa tufatavé·nnā·n·
 à'.⁹⁰

A. Pahút pámitva kári kinihé·
 raváθtihat paxxi·ttíteas pakup·
 hákkā·mha'ak^{90a}

Taxxaravé·ttak⁹¹ pámitva; ku·
 ná'ih u'áho'ot,⁹² kinikyá·ttihat
 mit vura pakunkupe·hé·rahe;c
 ó·avansáxxi·ttíteas, paye·ripáx·
 vū·hsa káru vura, pattú·ppiteas
 karih. Va; mit k'vari kó·vúra kuni·
 hé·rana·tihat patakunpíppū·nva·
 na'ak pámitva; kunpakúri·hva·
 na·tihat, ká·kum vura 'uhnam·
 tunvé·teas mit kunihé·ratihat,
 káru ká·ku mit 'ikxurika'úhra'am.

B. Pahút pehé·raha kunkupavie·
 tánni·nuvahitihanik

Pa'ara;r tuvictaraha;k pehé·ra·
 ha', 'íceaha kunic 'úxrā·hti', vura
 puffá·t kuphé·chara. Vura tuvie·
 tar pehé·raha'.

Pava; kunipitti 'ára;r pu'ihé·ra·
 ha victá·ntihap puxx'íte, púva;

smoke until their throats get
 husky. Then they think: "We
 are already big boys." That is the
 time when one of them might
 already be made fatavennan.

(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 appe·
 tite for tobacco.

When some people say that the
 Indians do not get the tobacco

⁸⁹ Lit. when they become pubescent.

⁹⁰ 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."

^{90a} 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 pi'é'ep.

⁹² Referring to the ghost dance, which spread to the Karuk from
 up the river and from Scott Valley.

'ifhara.⁹³ Pukaru vura va; 'ik-rũntihap pe'kmahátera; m xas ik kunihé're'^c, 'í'nná'k vura patakunihé'r patakunpámva'^{ar}. Vura pu'ihē'raháhi'ppux 'ikré'^{ep}, 'asik-tává'nsa káru vura pa'é'mea'.

habit, it is not right. They can not even wait to smoke in the sweat-house, they smoke in the living house after meals. They can not stay without tobacco, including women when they are doctors.

10. Pahút vura pukupítihaphanik, puffát vura kumappíríc 'i'cá'ntihaphanik pamukuní'hé'raha'

(HOW THEY NEVER MIXED ANY OTHER KIND OF PLANT WITH THEIR TOBACCO)

Pánu; kuma'ará'ràs vura pura-fát vura 'i'cá'ntihap pamukuní'hé'raha', vura 'u; m 'ihé'raha kite kunihé'ratí'.⁹⁴

Our kind of Indians never mixed anything with their tobacco, they smoked their smoking tobacco straight.⁹⁴

A. Pahút vura pukupítihaphanik 'axθaháma; n kumá'í'nk^{ya} vura pu'í'cá'ntihaphanik pehé'raha'

(THEY NEVER MIXED BURNED FRESH-WATER MUSSEL SHELLS WITH THE TOBACCO)

Pa'apxantí'te va; kunipítiti yí; va'ará'ras va; kó; kunihé'ratí' 'axθaháma; n kumá'í'nk^{ya}pu⁹⁵ va; pehé'raha kuní'ccá'nti', va; kunihé'ratí'. Nu; vura púva; 'á'pūn-mūtihap páva; ko'^{ok}.

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.

⁹³ 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.

⁹⁴ 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.

⁹⁵ Or 'axθahamán'í'nk^{ya}'.

1. Pahút va; vura kite hári (HOW THEY NEVER MIXED ANY-
 pakunkupíttihañik, pa'uhíppi THING EXCEPT SOMETIMES TO-
 kuní'cā'ntiñanik pamukunihé- BACCO STEMS WITH THEIR TO-
 raha' BACCO)

Hári vúra va; kuní'cā'nti pa-
 uhippi karu pe'hé'raha'. Va;
 aru vúra kunihé'rati patata-
 tuní'cāraha'⁹⁶. Pícci;p takunik-
 ákpak yuhírímū'⁹⁶. Xas ta-
 tuníkteur 'iknamá'anammahate-
 nū'⁹⁶, pa'uhíppi'. Xas va; ta-
 tuní'ccar pe'hé'rahahañ. Tó'k-
 úkkahiti pe'hé'raha'. Takun-
 aksá'rariv pa'uhíppi pe'hé'raha-
 ñ. Va; xas to'kú'pha pu-
 ikpíñanara pe'hé'raha', va; 'u;ñ
 pu'imyú'mññtihañ.

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 to-
 bacco. It turns out then a mild
 tobacco; they do not faint away.

- A. Pahút vúra pukupíttihapha- (HOW THEY NEVER USED TO SMOKE
 ñik pu'ihé'rátihaphanik pa'uhi- THE STEMS UNMIXED)
 pihí'ccaríppuñ

Pa'uhipihmúnnaxite va; 'u;ñ
 vura pu'ihé'rátihap, vura pe'hé'-
 raha patakuní'cāraha;ñ karixas
 vura kuní'hé'rati pa'uhíppi'.
 Kúna vura 'u;ñ va; ta;ñ kuníh-
 ū'vti'.

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.

'Í'm kunmútpí'ñvùti', pa'annav
 akunikyá'ha'⁹⁶, pa'ára to'kku-
 áá'⁹⁶, pa'uhíppi va; kuníhrū'vti
 kun'ákkihti páttū'ycip karu vura
 ðe'ñvññé'⁹⁶.

They throw them [the pounded
 up stems] about, when making
 [steaming] medicine. When
 somebody is sick, it is the to-
 bacco stems that they use. They
 feed the mountains and the world.

Pakun'ákkunvuti karu vura
 va; kuníhrū'vti'. Papux'íte
 uuxútiha;ñ pa'akúnva'⁹⁶: "Kiri
 ó'ffite ní'kk'ar," 'itahará'ñ vúr
 ihé'rah utayváratti', pa'uhíppi',
 yíθa súppa'⁹⁶, páttū'ycip 'u'ák-
 ñhvā'ñti'. 'Itahará'ñ yíθa
 súppa; 'ihé'rah utayváratti'.

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.

B. Pahú't há'ri kun'ákkihitihanik
po'hé're:c pa'araraká'nnimite
pa'f'n takinipmahvákkirá'ha'*k

Há'ri va: takun'ákki pakká'n-
nimite pa'ára'^{ar} pa'uhipi'ihé'raha',
va: vura tuhé'er. Há'ri pihní't-
tcite ká:n tu'ú'm pa'akaruvúra
mukrívra'^am. Va: pa'uhíppi ta-
kun'ákki', pa vura ká'nnimite pih-
ní'ttcítcha'^ak, papúffà:thà:k mús-
puk, va: pa'uhipi'ihé'raha ta-
kun'ákki va: pó'hé'rē'^ec. 'U:m
xas tó'kteur, xas va: tuhé'er.
Há'ri vúra va: takun'ákki po'p-
sá'nvē'^ec. Kúna payá's'ára pa-
ká:n tu'ú:mmáha'^ak, paya's'ara-
ra'ávansa', va: 'u:m kun'ákkihti
pe'hē'rahayé'pca'.

12. Pahú't há'ri vura kó'k fá'tcas
pakunihé'rati pu'ihé'raha vura
kítchara

Wínthu'ará'ras kunihé'rahiti-
hanik: bóloy' (*Arctostaphylos pa-
tula* Greene, Black Manzanita),
xówtchus (*Eriodictyon californi-
cum* Greene, Palo Santo), nó'pun
lól' (*Ramona humilis* Greene,
Creeping Sage), ló'lfcat (*Phora-
dendron villosum* Nutt., Common
Mistletoe), gólom' (*Balsamanhyza
deltoidea* Nutt., Wild Sunflower),
búlidum' (*Washingtonia nuda*
Torr. C. and R.), pénelmi' *Quer-
cus kelloggii* Newb., California
Black Oak), karu thérp'a; pahú't
kuma'ará'ras vura purafá'^{at} fcu-
wetchi'kuna vúra.

A. Pahú't kícvu:f^{96a} kunkupe-
hé'rati'⁹⁷

'Uhrá:mú'k mit pakunihé'rati-
hat, payé'm 'u:m vur ikxúrik

(HOW THEY SOMETIMES GAVE TO-
BACCO STEMS TO SMOKE TO A
POOR PERSON WHO CAME VISIT-
ING)

Sometimes they give stem to-
bacco 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 Mistle-
toe, 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)^{96a}

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.

takuníhrū·v̄ti'. Píci:p takun-
vupákpak pakícvu'uf, xas 'uh-
á:mak takunmáhya'^{an}, xas va:
takun'á·hka'. Va: vura kun-
kupe·hé·rahiti pehé·raha kun-
kupe·hé·rahiti'. Há·ri 'ikxurár
kícvu:f kunihé·rati', pa'aná·'i'i.
Há·ri vura va: vura pakun'ú·p-
outi pakícvu'uf, 'inná·k vur utá·y-
niti'. Va: kári takunihé'^{er}, pa'ax-
vák takunkúha'^{ak}, papuyáv 'ip-
nahó·nkō·nnatihapha'^{ak}. 'Im-
kaáyav patakunihé'^{er}, pa'am-
ku'uf. 'Asiktávā:nsa karu vura
kunihé·rati karu vura 'ávansaš.
Án'nav.

3. Pahút mit kunihé·nni·tcvu-
tihat sanpíric

Há·ri mit sa:n kuntá·ftihàt,⁹³
sanpíric. Viri va: kuniθxúppa-
rati paxxúric, va: 'u:m xar utá·y-
niti', va: kunipítti'. Páva: pás-
sa:n 'uθxúpparahitiha'^{ak}, tírihca
kuntá·fti', viri va: kuniθxúppa-
rati passípnu'^{uk}. Há·ri xá:t
íccaha 'u'irihk'y^u, pusu? 'icaha
ú:m·vutihara pasipnú·kkan su?
pássa:n 'uθxúpparahitiha'^{ak}.

Tú·ppitcas kuntá·fti po·xrá:
kunímkyá·nvūtiha'^{ak}, viri va:
ká:n su? kunkíccapti po·xrâ·h.
Puxxára tá·rahitihap po·xrâ·h.
Va: kunkíccapāratī po·xrá: pim-
nā·ni va pakunímkyá·nvūti'.
Ša:n tákuntaš. Xas va: takun-
kíccapar po·xrâ·h. Xas 'áttim-
nāvák takun'urúrā·mnihvà po·x-

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.

(HOW THEY USED TO PLAY-SMOKE
MAPLE LEAVES)

Sometimes they used to pin ma-
ple 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 to-
gether wide sheets. They cov-
ered the storage baskets with
them. And if perchance water
dripped on them, the water does
not enter inside the storage bas-
kets, 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

⁹³ The leaves were pinned together with their own stems to make
large paperlike sheets.

pá·tticiḗ, mukunḗkrívra·m kú·k takunpá·ttivà. Pakicapatunvé·rahkíccapsa'. Xas va· takun·ttcas va· 'u·m paxxi·ttítcas mukunḗúxra'^a.

Karu há·ri 'áttimnavak takun·táfku· pássa'^an. Pasururúprí·nàk takunḗk^yurúprí·hvà pamúp·tí·kmũ·k pappíric, 'atimnamsú·kam 'uvará·rí·hvà pássa'^an. Sú·kam takuntáfku'^u. Va· vura kó·vúra su· takunpá·θvā·nnām·nì. Va· 'u·m pu·ih·rú·ptíhara. Xás va· ká·n takuní·váyrā·mni·hva pappú·rí·θ, patakuním·k^yā·nvaha'^ak.

Va· kári pakuntá·pkū·ppütì vé·kyav picyav·pí·c pássa'^an, pató·mtup, pató·mva·y. Máruk kuní·trā·ttì', xas takunp·p: "Maruk vura to·mtup·vra·n pássa'^an." Kuní·vā·stì pasan·ḗppa', kunxuti kir úv·rarunni pappíric. Va· kari tasá·kri·v pássa'^an, pató·mtup. Há·ri vura 'axakhá·rinay 'utá·yhí·tì', há·ri 'axakhá·rinay vúra kuní·hrū·vtì'.

Karu há·ri mit vura kunihé·n·ní·tev·ütìhat pa·'avansá·xxi·ttítcas pasanpíric, pasanpíric·ḗvā·xra'. Pa·'avansá·xxi·ttítcàs pa·'innā·k takunmaha·k san·ḗvā·xra', va· mit kunhē·nni·tev·ütìhat, tí·kmũ·k mit takuní·kxú·kx·k pássa'^an. Ká·kku mit pa·'avansá·xxi·tt·tcàs kunikyá·vanna·tìhat 'uhnamtun·vé·'etc, va· vura xavictun·vé·ttcas kunikfutrá·θθunatìhat su· 'ahup·mũ·k. Xas va· ká·n su· takun·má·hya·n papíric·ḗvā·xra', xas va· takunihé·'r, pa·'avansas pakuni·hé·nni·tev·ütì'.

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. 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 use to smoke in fun the maple leaves of 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.

Pahú't púmitva 'ihé'ratihaphat (HOW THEY NEVER SMOKED MIS-
pa'aná'tc'úhié⁹⁹ TLETOE)

Yí:v fáttak va'árā'rās va;
ta ník 'u;mkun vúra kunihé'ratí
ná'tc'úhié, pánnu; kuma'árā'rās
vura púva; kó'k 'ihérā'tiháp. Nu;
a; nukupé'θvúyā'nñàhìtì 'aná'tc-
úhié. Xanθí'ppak 'u'í'fti', xan-
úttipak há'ri. Vura pura fá't
íníhrū'vtihá'fà, 'aná'tc'úhié.
fan 'ata vura ník pìkvàh.

Pahú't mit 'iθā'n uxússa'at
kiri va; ník'ú'pha 'Ahó'yá'm'-
mate

'Ahó'yá'm'mate¹ mit úθvū'y-
hāt. Ka'tim'ñ'n mit 'ukrē'et,
a'tim'ñ'n'á'ra'r mit. Xúsipux mit
umná'htihat', pí'ē'ep, mit kuníp-
ēntihāt va; kó'k 'amáyav, va;
k'k ve'hér 'amáyav, kuníppē'n-
hāt mīt, musmús'a'af. Vura mit
vúrá'yvūtihāt, 'umumahurá'y-
ūtihāt mit vúra. Xas vo'áppiv,
e'vaxra vo'áppiv. Xas va;
ā'n ká'kkum ùmmàh. 'Uxxus:
Kúníc 'amáyav umússahiti'.
a'íttam vo'íffik'āhè'n. 'Uxxus:
'Arare'hérah vur umússahiti',
a; kó' kúníc umússahiti'.
Kaxas vo'hé'er. Va; vur umús-
hiti', 'arare'hé'raha vur umús-
hiti', kuna vura pu'ihé'raha
kkatihā'a, vicvan'áran kite
'ákkati'.

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.

AHOYAMMATC'S EXPERIMENT

Ahoyammatc was his name. He
lived at Katimin, he was a Kati-
min 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 bumming 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 looked like Indian
tobacco, but it did not taste
like it; it tasted merely like
entrails.

⁹⁹ This text was given when told that the Wintu and Chimariko
smoked mistletoe when short of tobacco. Cp.: "The oak mistletoe was
occasionally smoked by these [Chimariko] Indians in lieu of tobacco,"
Lowery, op. cit., p. 93. "An oak mistletoe (Phoradendron); smoked
by the Chimariko as a substitute for tobacco. Indian name un-
known." Ibid., p. 430. The Karuk claim that they were never short
of tobacco, hence did not resort to the trashy herbs smoked by tribes
to the south of them.

¹ Mg. good walker.

XI. Pahú·t mit kunkupítthah
'ihé·raha mit kunʔá·mtihať

(HOW THEY USED TO EAT TOBACCO)

Há·ri vura yíθa pa'ára·r vo·ku·pítthi', 'ihé·rah o'ammí·tevütì',¹ vura pu'á·mtihať. Pamuxé·hvā·s·sàk to·mú·trip pehé·raha', va·kari 'apmá·n tumutvára'^a, kunic 'u'á·mti', káruma vura pu'á·mti·ha·ra. Ká·n vúra 'á·pun 'úkri·'upakurí·hvütì'. Teatik vura pá·npay kunic teim upúffā·thē'^c. Karixas 'axmay ik vura tu'ē·θrī·cùk pamu'úhra'^a.² Pehé·raha tí·k'an tó·yvā·yrām'ni, 'atrū·p tó·vā·yrāmni pehé·ráhà'. Kunic 'umutvá·rā·ti'³ pehé·raha'. Te·m·yá·teva vura pakunic 'umutvá·rā·ti'. Kunic 'usink³·ā·nvuti'.

'U·pyuhrúppanati vura. 'Á·kár umutkír·ihvuti pehé·raha'. Kunic tuyúnyū·nhà', kunic teupúffā·t he'^c.⁴ Kitaxríhar 'umáharati'. 'Upθavit·curuvā·nnātì há·ri, 'ux·xuti': "Ni'ipámva'^a."

Pavura kó·vúra 'ukupavé·nāhì·tì'. 'Ikmahá·tera·m há·ri vato·kú·phà', tu'ururícukva papihní·t·teitas mukun'úhra'^a. Tákun·ʔay, puffa·t vura 'ipítthihať, tákun·ʔay. To·ptáktā·kpa'.⁵ Há·ri tea·tik vura takun'axayte·á·kkič, xay

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 the pipe sacks]. They are afraid of him, they never say anything [to him], they are afraid of him. F

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 showing it in.

⁴ Or: teim upúffā·thē'^c.

⁵ Throws his arms and legs and squirms with his trunk. Such doctors also go through such motions.

iθ 'u'árik'yař. Kitaxrihar ku-
ic. Vúra 'u₂m vo'kupavé'nnā-
ñti'.

Pav o'kupítthi₂k pa'ávansa',
uxay 'ikví'thítihara. Vur o-
símteā'kti 'ukvithú'nniēti kite
vura Pakitaxrihar va₂ vura kite
o'kvithú'nniēti'. Hā'ri va₂ 'uk-
vithú'nniēti Kitaxrihara'ín ta-
un'ávaruk. Hā'ri kunve'nafíp-
yō'ti 'iōé'kxàrà₂m 'ik.

Pássay mit vo'kupítthiha₂nik, 'i-
é'rah u'á'mtíha₂nik. Vura vo-
upave'nahí'tevūtihà₂ř.

jerks his body around. Some-
times they have to hold him so he
will not jump in the river. He is
like a Kitaxrihar. He is just
doing that.

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.

XII. Pahú't pámitva pukupítti-haphaŧ, púmit 'ihé'raha máhyā'nnātihaphaŧ, papu'ávē'cap fá;t 'ín pá'u'up

(TOBACCO NEVER USED AS AN INSECTIFUGE)

Púva; ká;n 'ihé'raha máhyā'n-nātihap paká;n pa'arará'u;p 'utá'yhiti', pavákkay su' puváramnihe'caŧa, pa'apxantí'tc kun-kupítiti'.

They never put tobacco in where they are storing things to keep the bugs away, like the white people do.

Yufivmatnakváanna'^atc, karu há'ri pahípsa'^an, va; pakunmáhyā'nnati su'. Va; vura su' kunmáhyā'nnati' sipnu'kkióak, karu 'ahup'ássipak. Pura fá;t vúra su' várànnihtihara. 'Ikpíhan pay yufivmatnakváanna'^atc.

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.

Paffúrax takunimóáttap 'ahup-tínnihitcak, há'ri va; yufivmatnakvanatesā'n su' takunimóáttàpkārari'v, va; 'u;m tcé'tc uváxrā'hti', pura fá;t vura 'ín 'á'mtíhap.

When they lash a woodpecker's scalp to a little flat stick, sometimes they lash wormwood leaves in under, then it dries quickly and nothing eats it.

III. Pakó·vúra kumakkúha
'uyavhitihanik pehé·raha'

(TOBACCO GOOD FOR VARIOUS
AILMENTS)

Pahú·t mit kunkupé·cnápkō·
hitihat pehé·raha', patakun-
píkni·vravaha'^ak

(HOW THEY USED TO PUT TOBACCO
ON WHEN THEY GOT HURT)

Pahá·ri 'ará·r tupikni·vráva-
'^ak, karu vura po·kpákkahiti-
'^ak, va· kari takuní·cná·pkā
hé·raha', paká·n 'ukpákkahiti-
'^ak.

When somebody gets hurt, or
cut, then they put on tobacco
where he got cut.

'Atrú·ppan tó·yvā·yrām·nì pe-
hé·raha', xé·hvā·ssak tó·yvā·yri-
k. Xas tuve·nafípk^yu'^u: "Hú·k-
a hinupa 'i·m 'Akθípnamkitaxrí-
ar'¹ 'Ata fá·t Yá·s'ára te·p-
ssé·iy.² 'Ata fá·t Yá·s'ára
á·rim te·xú·shúnic. Teimi
po·nyá·rihi'. Teu má·pay."
Xas tumútpi·θvā'. Há·r ufum-
ihpi·θvùti'. Karu há·ri umút-
θvùti'. Ká·kkúmìte, teí·mmite
vura po·mutpi·θvùti'. Xas va·
ppas tuyú·hka'. Karixas va·
'snā·pkā pe·kpákkak. Há·ri
kunkiccap. Há·ri xas vura
va· puva· 'ihyá·riha·fa, kó·va 'imfir
hé·raha'. Karu há·ri pa·úppas³
vura kite takunyú·hkuri pe·kpák-
k, pehé·raha·úppas.

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
Axθípna'^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 Ikmahatc-
miccip sweathouse, which was washed away by the river about
1955. It was the shinny ground of Katimin rancheria. The Kitaxri-
har addressed lived on that flat, and there is a formula addressed to
him for bruises received in shinny.

² Implying that if the Kitaxrihar caused the cut or bruise as punish-
ment or through meanness, he can also heal it.

³ Lit. the spittle.

2. Pahú't mit kunkupe·cnápkō-
hitihat pehē·raha 'ā·v, pavúha
kunimfírahitiha'ak

Pavúhak 'umfírahitiha'ak, xas
va: 'ihē·raha 'ásxay takuníkyav,
xás va: takunínā·pka θankō·rak,⁵
píci:p 'imfir takuníkyav pa'as,
xas pavúhak 'imfírahitihan⁶ va:
ká:n tu'avhíttaf, va: vura tók-
vít·ha kân.

3. Pahú't mit kunkupafumpúh-
ká·nnatihát pehē·rahá·mku:f
tí:v su?, pa'arátā·nva takun-
ké·nnaha:k tí·v

Va: mit kunkupítihat pi'é'ep,
patí:v 'arátā·nva to·kké·nnāha'ak,
xas yíθa u:m vura tuhē'er, xas
va: pa'arátā·nvā to·kké·nnāha'ak.
Xas va: tufumpúhka:n tí:v su?.
Tupíck'j'í'n, karixas to·ppé·θtúpa:
pamu'úhra'am. Tcé·myáteva vura
po·pē·θrúppānāti' karixas va: tu-
fumpúhka:n pehē·rahá·mku:f tí:v
sù?. Xas va: kumaxánnahicite
tu'arārī·hk'ānhà pattí:v 'imfíra-
hitihān.⁷

Va: 'u:m vur 'aká·y vúrava
tufumpúhka:n tí·v. Karu vura
pa'í·nnā·k 'é·m ukré·ha'ak, va:
'í·n takunfumpúhka'an, 'ayu'á·te
'u:m uhé·rāti'.

(HOW THEY USED TO PUT TOBACCO
ON THE FACE WHEN THEY HAD
THE TOOTHACHE)

When a tooth aches, they wash
tobacco, they put it on a hot applica-
tion rock. They make the applica-
tion 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 the
pipe out of his mouth. Even
once in a while he takes the pipe
out of his mouth again, then
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.

⁵ θankō'or, described as "the Indian hot water bottle." A flat rock
5 to 10 inches diameter, kept in the house, and heated and applied
to the body for cold limbs or the allaying of pain.

⁶ Lit. who is hot at the tooth.

⁷ Lit. who is hot at the ear.

IV. Pa'é'mca pahú't kunku-
pe-hró'hiti pehé'raha'

(HOW THE SUCK DOCTORS USE
TOBACCO)

Pahú't pámitva kunkupítí
pa'é'mca', pícciꝑ kunihé'ratí',
karixas takunpáttumka'

(HOW THE SUCK DOCTORS DO,
HOW THEY SMOKE BEFORE
SUCKING)

Pa'é'mca karu vura vaꝑ paku-
hrū'vtihanik pehé'rahá'mku'uf.
icci'tc takunihé'r xasik pak-
unpáttumke'c. Vaꝑ 'uꝑm vura
pamáꝑn pehé'rahá'mku'uf kun'ák-
ati', vaꝑ kunkupá'á'pūnmàhìtì
'ararátā'n'va pehé'rahá'mku'f-
ú'k pakunθáyūnkīvti'. Yakún
unipítí 'í'm kun'arámsī'prīvti
'arátā'n'vā, 'atevīꝑ kunic ku-
xíppī'θvutí 'í'kk'vam pa'arát-
n'vā. Viri vaꝑ há'ri yíθθa
kuní'kxī'pk'vā'. Vaꝑ vura kite
umakkúha pakunkupakúhitiha-
k, pa'arátā'nva kunké'nati-
hānik. Purafá't vura kumakkúha
ihítihaphanik vuhak tápaꝑn
vura pu'imfirhitihaphanik. Kar
vá'y vura puxx'wá'tihāphānik.¹
Xas pá'uꝑmkun vura mukun-
uráꝑn vaxús 'u'um,² vaꝑ vura
un'ararí'hk'vānhitihānik.

Vaꝑ kumá'i'i pa'é'mca kun'á-
rahitihānik, vaꝑ kunθayúnkī'n-
tihanik, 'ihé'rahá'mkū'fmū'k.
pamáꝑn vura pehé'rahá'mku'uf
unpū'hti'. Karixas takunpát-
umka'. Xas vaꝑ mit vúra
umkun'āné'ciꝑ pehé'raha'.
vaꝑ 'uꝑm vura pux'wítcé'ciꝑ kuníh-
vtihanik. Kunic vura kun-
tihanik vaꝑ panu'ararahítshkí-
ntí' pehé'raha'.

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.

¹ Lit. the heart gets rotten.

² Cp. xús 'ip nu'ú'mmutihať, we doctored him.

Pa'asiktávaꞤn tu'ěmha'^ak 'ik-maháteraꞤm 'itaharé'kxàràꞤm 'u-'í'hti'. Kó'mahite tukó'ha pó'í'hti há'ri. Vírí vaꞤ kuma'íffuø 'itnø-pe'kxà'nnàmíte vura kite po-'í'hti'. Kúna vúra pahárivera tu'íha'^ak, 'itnø-pe'kxà'nnàmíte vura kite u'í'hti', pavura tapáꞤnpàyhà'^ak.

Kó'vúr o'hramxárahsa pa'ěm-yě'pca'. Pa'ára kunpatúmkō'ti-ha'^ak tce'myáteva kunpihě'ratí', vaꞤ 'uꞤmkun teé'myaꞤte kun-øayúnkí'nnàtí pa'arátã'n'và. NaníttaꞤt mit 'uꞤm vura mit 'ip-cú'nkínate pamu'úhra'^am,³ hō'y 'if 'ata 'ě'm yá'haník.⁴

2. Pahút pa'ěm 'ukupapímyã'h-vahitihat pehě'rahámkuꞤf po'í'htiha'^ak, pakunpi'níknik-vana'tiha'^ak.

Há'ri pa'ěm po-'í'htíhaꞤk 'ik-mahátera'^am, pakunpi'níkní'kva-na'tiha'^ak,⁵ 'apmáꞤnmũ'k 'upím-yã'hvùtí', kirí sùꞤ pehě'rahámkuꞤf pamúp mã'nnàk sùꞤ. Kir uvíctar pe'hě'raha', pataxánnahicitcha'^ak kir uvícta po'hě'rãti-he'^ec. VaꞤ 'ukpihanhikkírittí' pe'hě'rahámkuꞤfmũ'k vaꞤ mũ kúníc 'ukpihanhikkírittí' passu'upímyã'hvãràtí pamúp mã'nnak pe'hě'rahámkuꞤf. 'Ukx'íkvãràtí po-'í'hti'. Po'pámteã'ktíhà'^ak, vaꞤ 'uꞤm 'u'ívírúvè'^ec. Ká'rim 'u'árihícrihe'^ec, 'u'ívírúvè'^ec. Teé'myáteva vura patakunpe'hě'raha kó'vúra, vaꞤ 'uꞤm pu'aø-kuu'nkuhítihap kunipítí'. Pa-

When a woman gets to be doctor, she dances ten nights 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 WHEN 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 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, through tobacco smoke, through her mouth. She makes an inhalation 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, then

³ This pipe was sold by Sylvester Donohue.

⁴ Said in fun. She was an excellent doctor and busy all the time with her cases.

⁵ The doctress alone dances standing, the others present sit and kick the floor.

akunpíppū'nva'ak, va; kari ta-
unpihé'ra^a, purá;ñ mās^vā
un'íθθihti po·hrá'm, pa'é'm 'u;ñ
vura mu'úhra;ñ kite 'uhé'ra^ti',
vura kara vura ve'hé'raramti^hara
amu'úhra'^am, 'u;ñ vúra kite
lhé'raramti^va; pamu'úhra'^am.

6. Pahú't 'Ierá'mhí^rak Vá'ara;^r
'ukupa^rarih^k'anhivá·θvā^hiti
pakkuhâr⁶

'Axakí^kxurar mit napatum-
ó'ot. Tá'y vávan 'ínnák kun'á-
ē'ra^hiti'. 'Iθk'á^fú^rax 'uθka'^rra-
iti', kar uttá^vahiti 'íθk'^va'. Pa-
r'á^rihicri^ha;ñ pamupá^kku^ri, xás
a; kari takunpakú^ri'hv^a'a.
vúra 'u;ñ púva;ñ 'ínnák 'ikrē'^vi-
ara 'ánvī^pux. Kó·vúra 'á;ñ
kxáram kunpár^up^kri^hva',
xákmahite vura 'avkít^tuy^ecurak
unparú^pku^ri^hva 'ikxaramkúⁿic.
ah'ē'mea 'u;ñkun 'ikxurar xas
ara xus kun'ú^mmuti', nu;ñ 'u;ñ
vura súppā[·]hak 'ara xus kun'ú^m-
auti', pavura takká[·]rímha'^ak, xas
kxáram kunpatú^mkō[·]ti'.

Va;ñ mit 'úppa'^at: "Va;ñ xus
stihanik kun'á^ppurāⁿik, víri
a;ñ 'i;ñ vura puhá^rixay 'íp
áv pe·cara pamí^θva'^ay. Va;ñ vu-
a pahá^rivariva;ñ vúra papuxx^wíte
k'uhá'^ak, va;ñ 'á;ñ upvóⁿsiprē^vic
a'ará^ttāⁿ'vā. Karix^vas ik va;ñ
ñ 'i·k'árē[·]cap pa'ará^ttāⁿ'vā.
u;ñ u;ñ vúra va;ñ tusá^krī^vha'.
axún^{xu};ñ tukiccā^pā^riv. 'Ūp-
āⁿhiti', vássihkam xas 'úp^māⁿ-
iti'. Vura tapuné[·]cyūⁿkē[·]ra,
tusá^krī^vhā'. Vura 'u;ñ tapu-
é[·]cyūⁿkē[·]ra, vura ní^k 'u;ñ nu-

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 up-
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

⁶ The following text, dictated by Imk^vanvan, describes how she
was doctored by 'Ierá'mhí^rak Vá'ara'^r, Mrs. Hoodley, the use of
the tobacco pipe being a prominent feature.

pipcaravrik^yá'anammahatche^ec.
 Vura 'u_um pu'ararakúhaha^a,
 vura 'u_um 'apxanti·tck^yúha['].
 Xas 'upítiti': "Va_u: 'u_um vura ni'á·
 pūnmuti pa'arattā·nv ik^yé·nná·
 tiha[']k, va_u: 'u_um vura ni'á·pūn·
 muti 'ávahka^m. Su['] 'u_um yí_u: va_u:
 'u_um vúra tapuná'ā·pūnma^a."'

Karixas napatúmku^u, kó·vúra
 napatúmku^u. Karixas tu'ē·θricuk
 pamú'úhra[']m. Karixas tuhé[']r.
 Karixas ne·hyakúrí·hva pamu'úh·
 ra[']m, 'upakurí·hvúti', 'u'í·hti'.
 Va_u: vura yítteakanite po·hyák·
 kuti', kó·mahite vura po·kké·na·
 vava^{ti} 7 po·hrā[']m. Patcim upíc·
 yū·nkē·vicaha[']k, va_u: kári pató·
 k^wí·kva'. Vura pusu['] 'uyú·nvára·
 tihara 'apmā·n, 'uhram'ú·m muk^w·
 ite vura tó·pmā·nhà'. Vura puvá·
 ramahara pamu'úhra[']m.
 Kúyrá·kkan pané·hyákkurihat
 pananí^θva[']y, 'axvá[']k káru,
 vura pupuxx^wítchaha vura, tcaka·
 'í·te k^yúnic. Karixas pató·k^wí·k·
 va'. Viri patupícyū·nkiv po·h·
 rá[']m, yatik pa'a·x 'utákkārārihvic
 po·hnam[']íppa[']ite. Kú_uku_um
 vura taxxánnahicite tupihé[']r.
 Tcé·myáteva po·hé·rati po·m·
 má·htiha_u:k pa'arattā·n'va.

Kunipítiti pakkáruk va'ē·mca
 puhitíha_u:nhara patumkō·ttiha['],
 po·hrā_u:m kite kunic vura paku·
 níhrū·vti' vúra tcé·myáteva kite
 pakunpihé·rati', va_u: vura kite
 pakunkupítiti', kuntáttuycuruti
 'í·θk^yámū[']k payíkkihai.

little bit. It is not Indian sick-
 ness, it is White man sickness.
 Then she said: "I know if the
 pains are paining you, I know of
 the exterior, I do not know from
 in."

Then she sucked me, she sucked
 me all over. Then she took out
 her pipe. Then she smoked it.
 Then she stood the pipe on my
 [bowl against my skin], she was
 singing, she was dancing, to
 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
 into her mouth, she just held her
 mouth close to the pipe. She did
 not have a very long pipe. Through
 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 do-
 ctors do not suck much; they use
 rather the pipe, every once in
 while they take a smoke; that
 all the way they do, with a [condemned
 feather] they brush the sick peo-
 ple off.

⁷ Or po·kké·nāvasti, as it rocks.

KV. Pahú't papiricʔané'kyávā'n-
sa pícciꝑ kunkupamútpiθ-
vahiti pehé'raha', pa'ánnav
karixás kunikyá'tti'

(HOW THE STEAMING DOCTORS
THROW TOBACCO AROUND BE-
FORE THEY FIX THEIR MEDI-
CINE)

'Ávansas mit kite kúnic
a'ané'kyávā'nsà', kúna vura
m payém vaꝑ tapúffa'at,
akunpérunpaffiꝑ. Payém vura
i k'á'kkum 'asiktávā'nsa takun-
ám, 'asiktavanʔané'kyávā'nsà'.
Kutexutekássar¹ vaꝑ mit yé'c-
i'p. Kunipítti 'Akramanʔáhu:²
aru vura nik 'u'ittapti'. Pa'ára
ō'kkūha'ak, vaꝑ kari takun-
íkyar pa'ané'kyáva'an. Vaꝑ
vura kari pícciꝑ vura takunʔé'.
Kari vura púv icyav pa'ánnav
ari vura takunʔé'. 'Íθapaθúv-
i:n vaꝑ vura kóꝑ pa'iccavsiꝑ.
Íá'ri 'itráhyar fú'ax. Pa'apxan-
ínnihite vé'ttak kunʔivyihuk
aꝑ kár itráhyar 'icpùk vúra
akunʔiccavsiꝑ.

Patakunpíkyá'haꝑ pa'ané'k-
áva'an, kari mahí'tnihate vura
uvá'ram, to'kyár pamuppíric,
háruk vura kó'kkáninay to'k-
á'ar, tu'apimpíθvar pamuppíric.
Kas tu'íppak, 'usá'nvūti pamup-
íric. Pakóꝑ 'u'á'pūnmuti vaꝑ
amuppíric, vaꝑ kóꝑ to'psáruk,
áhpū's, karu há'r icvíriꝑ, káru
akrávsi'p, karu 'akvítiti'p, karu
icvankuha'án'nav, karu há'ri
usríppañ, pakó' 'u'á'pūnmuti',
aꝑ kóꝑ 'u'úhyanakō'vic. Kó-
úra pakóꝑ muppíric vaꝑ kóꝑ 'u'i-

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. Be-
fore he makes the medicine, they
pay him. One string [of the kind
of dentalia called piθvíva] is his
doctor fee. Sometimes 10 wood-
pecker heads. After the Whites
came they have started to fee
him \$10.

When they get the steaming
doctor, he goes early in the morn-
ing, 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 vicvankuha'án'nav
[fern sp.], and sometimes ma-
drone, as many as he knows

¹ Mg. having his head hair like a nest, referring to his slightly curly
hair.

² Mg. he walks as if going to war.

patsúrō·tì 'iteámmahite pa'áp-ti'k vaꞤ 'uꞤm há·r ifyá·vúràvà patú·ppitcasha'ak.³

'Í·m vura tó·psámkir pamup-
píric, pamáruk tu'íppakaha'ak,
'í·nná·k pusá·mfürükthàrà. Pa-
kú·sra 'aṽvannihite to·kré·ha'ak,
kari po·kyá·tti pa'án·nav. 'Asíp-
pí·t po·kyá·ramti', papuva'ássi-
hāhiti'. Pakuhítihan mu'ará·r
vaꞤ 'ín takun'é'^o, pa'ássiṽ.
Yittce·tc vura tuvó·nnūpūk,
pa'ánnav 'ikyá·ttihàn. VaꞤ ku-
má·i pa'í·kk^yam 'ukyá·tti',
patuycí·p⁴ 'ín kun'ím^yū·sti'.

Karixas tu'úrappuk pamu'ás-
sip, pamu'ané·kyá·rav.⁵ VaꞤ
kú·k tu'ú·v pa'ássiṽ pamup-
píric 'utá·yhitihirak 'í·kk^yam.
VaꞤ ká·n to·θθí·c pamu'ássiṽ,
'áfun. Xas yiθukánva vura po-
tá·yhiti pappíric, payiθúva ku
mappíric.

Xas ká·n vura 'í·kk^yam⁶ pí-
ci·p 'umutpí·θvūti pa'uhipihiktcú-
rappu', 'utcú·phiti po·mutpí·θ-
vūti'. Píci·p k^yá·n 'utayvá-
ratti⁷ pe'hé·raha', patuycí·prin
'u'ákkihvānà·ti', pe·θivθa·nnē·n
k^yáru vúra, ká·n vur 'iv'í·kk^yam
po'akihcí·prinati pe'hé·raha'.

Patuycí·prin 'u'ákkihvānà·ti':
"Má·pay pe'hé·raha takik'ák-
kihaṽ. Tcimi k^yanapipcarav-
rí·ki', Yá·s'ára tcim 'u'í·kk^yam-

[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,
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 mountain
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

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 patuycí·prin.

⁵ Special term applied to the bowl basket used for steaming.

⁶ Or 'í·m.

⁷ This is the idiom.

hè'e.⁸ Teimi Yá'slára kíp'k'o-
himmatevi'. Teimi k'anapipca-
vavri'ki', pátùycí'p." Vura 'u₂m
cí'mmite po'mutpí'θvūti'.

Xas tu'uhyanákkū; pappíric
itcamahitc. Yíθa kumappíric⁹
piccí'tc tu'ú'ssip, va₂; vura
avpí'mmite po'axaytcákkicrihti,
kakararátti'kmū'k, po'uhya-
nakó'tti'. Xas patupuhyana-
kó'm'mar, kári 'ássipak to'θí'v-
rá'm'ni. Púyava 'iffuθ yíθ kúna
kumappíric tu'ú'ssip. Va₂; kú-
kū;m yíθ kumá'ū'hyàn patu'uh-
yanákkū"^u. 'Ássipak to'θivramni
kúkkū;m va'^a. Kó'vúra vo'ku-
pé'kyá'hiti pamuppíric. Teatik
vúra tapúffa₂t pappíric. Xas
pa'ássip tupíktā'msíp pa'ássíp,
pappíric 'u'í'θra'. Xas 'icca-
hatti₂m kú'k tu'ū'm, kú'k tó'k-
tā'm'mà. Xas 'iccaha to'ttā-
rivrāmni pamu'ássipak pamu-
'ánna'^ak.

Karixas va₂; 'í'nná'k tó'ktā'm-
fūrūk payíkkihar 'uθá'nní'rak 'í'n-
ná'k. Xas piccí'tc va₂; tó'táriv-
k'ārāvāθ pa'iccaha payíkkihar.
Karixas patuparampúkk'ik, pí-
ci₂p tu'icmaθ pa'iccaha'. Va₂;
muppí'm to'θrí'c po'θá'nní'rak.
Karixas va₂; 'asé'mfir tuturuk-
kúrihva pa'ássipak. 'Imxathá'yav
pato'mtúpaha₂k pappíric. Xas
vá₂s tupaθxúttap. Va₂; vura

"spoils" the tobacco, he is
feeding the mountains and the
earth, it is outside there that he
is feeding the mountains from.

He feeds the mountains: "Here
I feed ye this smoking tobacco.
Ye help me, Human is going to
go outside. Feel ye sorry for
Human! Ye help me, ye moun-
tains." He just throws it around
a little.

Then he prays over the herbs
one at a time. He takes up one
kind of herb first; close to his
face he holds it, with both hands,
as he prays over it. Then when
he finishes praying over it, then
he puts it in the bowl basket.
Then afterwards he takes up
another kind of herb. He prays
a different prayer over it. Then
he puts it in turn in the bowl
basket. He does that same way
to all his herbs. Then the herbs
are through with. Then he picks
up the bowl basket, with the
herbs in it. Then he goes to the
water, he packs it to the water.
Then he puts water in his bowl
basket on his medicine.

Then he packs it into the
house where the sick person lies
in the house. Then the first
thing he makes the sick person
drink some of that water. Then
he starts in to steam him, first
he makes him drink the water.
He sets the bowl basket close to
where he [the sick person] is
lying. Then he puts hot boiling
stones into that cup. It smells

⁸ The Ixareyavs, when speaking of Human dying, always said
tu'í'kk'vam, he has gone outside [the house], instead of tu'iv, he has
died.

⁹ Or pappíric.

ká:n 'úkri'¹, 'úmmū'sti'. Pató·m-sip,¹⁰ yíθ kuna to·pturukúrihvá'. 'Iθasúppa; vo·parampúkkikti pa-yíkkihar, va; po·parampúkkik^y-arati pa'ípa 'uhyanakkó't. 'Iθa-súppa; xas pó·mtū'pti'. Pu'im-firahírurav ikyá'ttíhàp. Xas pató·mtup pappíric 'ikxurar, xas tukó·ha'. Yíθ tumússahina·ti pappíric, tó·mtup. Xas pa'ánav patupíkyá'^{ar}, xas va; to·pá'tvaθ pa'aná·'á'smū'^{uk}, vā; mū·k to·pá't-vaθ pa'aná·'a;s payíkkihar. Xas yíθ kuma'ícecahamū·k takunpíp-pá'tvaθ. Xas tuvó·nsip payíkkihar, papupux^{wite} ká·rímhà'^{ak}. Xas í·m tupíktā·mnūpuk pamup-píric pa'ané·kyáva'^{an}, pa'ássipak, tu'iccunva 'í·kk^yam pappíric xáy kunmah. Xas tupíθxa'^a pamu'ás-sip. Xas va; vur upavíkve;c pa'ássip po·pvá·ramaha'^{ak}. Va; takunpíp pakkúha kó·vúr upsá·n-ve'^{ec} pa'ássipak sù', pato·pavíkva pa'ássip.

Páva kó·k lané·kyávan, pa'an-av ukyá'ttiha'^{ak}, 'ícecaha pu-í·ctíhàrà kuyraksúppa'^a. Va; kari vura tu'aramsí·priv pappíric to·kyá·ráhà'^{ak}, tapu'ícecaha 'í·cti-hara. Xú;n vura kite pupáttati kuyraksúppa'^a, u'á·yti': "Xay 'íce-caha né·xra', pafá·t ni'ávaha'^{ak}."

nice when the herbs get al-
cooked. Then he covers him
[the sick person up with
blanket]. He stays there watch-
ing 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 "ge-
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 [ordi-
nary] water. Then the sick per-
son gets up, if he is not too sick.
Then the steaming doctor packs
his herbs outdoors, in the bowl
basket, he hides the herbs out-
side, 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."

¹⁰ Lit. if it becomes extinguished, said of fire. A curious extension
of the verb.

XVI. Pahút 'ihé'raha kunkupa-
táyvárahiti pa'akúnvā'nsa'

(HOW HUNTERS "SPOIL"
TOBACCO)

Há'ri po'ákkunvūtiha₂k pa'á-
a'^ar, táya₂n yíθa súppa 'ihé'rah
uptayváratti', payíθa kúkku₂m
kk^yurá· to'kfúkkuvra'^a, kúkku₂m
a₂ ká₂n 'ihé'raha tutáyva'^ar, va₂
ay pakunkupavé'nnáffipahiti':

"Tù'ycìp, teimi pay nu'ákki
Pehé'raha'. Na₂ mahávníkáy-
tche'cik, tù'ycìp. 'Ó'k tani-
áhu'^u. Vé'k nipikyá'rāve₂c pa-
ni'aramahé'cci'^p. Pamikinín-
ā'ccite ve'k nipíkyá'rāve'^{ec}."

Pehé'raha'uhíppi', va₂ mit pa-
cuntáyvarattihā', há'ri mit vur
héhé'raha'. Payé'm vura pa'ap-
rantī'tc'ihé'raha' patakuntayáv-
atti'.

Sometimes when a person is
hunting he throws tobacco around
many times in one day, whenever
he gets to the top of a ridge, he
throws tobacco there again, he
prays thus:

"Mountain, I will feed thee
this tobacco. Mayst thou be
glad to see me coming, mountain.
I am coming here. I am about
to obtain thy best child. Thy
pet I am about to obtain."

It was stem tobacco that they
used to throw around, sometimes
leaf tobacco. Nowadays it is
the White man tobacco that they
throw around.

. Yíθa pákkuri po'pívúyri'nk^yūti pahút pehéhé'raha kunkupe'p-
táyváratti pakun'ákkunvutiha'^{ak}

(SONG TELLING HOW HUNTERS THROW TOBACCO AROUND)

The following kick-dance song tells of a hunter throwing tobacco:

'Itahará'n vúra
'Ihéhé'rah uptayváratti
'Í'k^yam vavunayvítcva'^{an} 'í'yá.

He spills [=prays and throws around] tobacco 10 times, he who is
walking around outside [=the hunter].

XVII. Patciríxxu^{us}, pahú't mit k^yáru vura kunkupe·hró·hitihat

(THE TCIRÍXXUS, AND WHAT THEY DID WITH THEM)

Tciríxxu:s 'u:m vura pū·vic-tunvé·ttcas.^a Kaʔtimʔi'nʔirahiv kuníhrū·vti',¹ karu vura Panamnikʔirahiv, karu vura karukʔirahiv va: káru ká:n vura kuníhrū·vti patciríxxu^{us}, karu vura pasarukʔámku:f² takunikyá·ha'^{ak}, kuníhrū·vti va: patcirixuspū·vic.

Tcirixxus 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 tcirixxus there, too, and when they make the downslope smoke they use the tcirixxus sacks.

Va: vúra kite tafirapuhpū·vic-tunvé·ttcas. Xé·hva:s káru 'ù:m vùrà yíθ, xé·hva:s 'u:m 'uhrám-pū·vic. Víkk^yapuhak vúra suʔ 'umáhyá·nnahtí'.

They are nothing but little buckskin sacks. A xehvas is different, a xehvas is a pipe sack. They are kept in a vikk^yapu.

'Itráhyar patcirix^yuspū·vic va: viri va: 'axyaráva kunikyá·tti pa·'uhíppi', Kaʔtimʔi'n pakunʔicri·mtiha'^{ak}, pata'ifutctimitesúppa: pa'a·h kunikyá·tti máruk, 'inkira·ahíam. Xas va: kunmútpí·θvuti k^yá:n pa·ahirám-ti:m pa·'uhíppi', pakunvé·nnáfiptiha'^{ak}.

They fill 10 tcirixxus 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.

'Itráhyar patciríxx^yu:s kó·káninay vura va: kuníhrū·vti', va: vura 'ata kite k^yá:n 'itnó·ppite kuníhrū·vti patciríxx^yu:s pasarukʔámku:f takunikyá·ha'^{ak}, va: ká:n 'Amé·kyá·ram 'itró·p papū·victunvé·ttcas yíθθa puvíck^yá·m-mak kunmáhyá·nnati suʔ.³

They use 10 everywhere except only 5 tcirixxus at the downriver smoke, there at Amekyaram they put 5 little sacks into one big sack.³

¹ For detailed description of the use of tcirixxus 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 tciríxxu^{us} 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: 'uptó·ntefccarahiti vastá·ran, it draws together with a thong.

Pateirixxu's takunikyá·ha'ak,
 ʔkam kuníkrū·ptí', 'íppàmũ'u·k,
 avura paxé·hva's kunkupé·krúp-
 ahítí'. Karixas yíθukamkam
 kunpú·vrin patakunpíkyā·ra-
 t'ak.

Kárixas 'ipanní·tc vastáran ta-
 nníkrū·pka', va; mũ· kunipkíc-
 pe'e.

Karixas pakunvé·nnáfíptiha'ak,
 ; takunpíppu', pa'uhíppi kun-
 útpí·θvutí'.

Pahú·t Kú:f^{3a} 'ukupáppi·fk'u-
 na·hanik palaʔtim·i nye·ripáx-
 vū·hsa', pamuppákkuri teirix-
 xu's 'upivuyrí·mk'ú·tihanik
 Kú·f

'Ukní·. 'Ata hári·va kun'árā-
 hítí'.

Ta; y vávan vúra va; ká:n pa-
 áppi·ttitcás. Xas u;mkun vúra
 ; kunkupítí', 'imm'á:n kúk-
 m pakun'ú·pvàn'vā, Maʔti-
 ā·m. Teavura pá·npay 'iθā·n
 ma káři te·kxurar va; ká:n
 kunpavyíhié, pamukunʔatim-
 mpí·m'mate.⁴ Ta'ip kó·vúra
 mukun'áttiv 'axyár kunikyā-
 'ot, ta'ip k'á:n kunipvumníc-
 hvát pamukun'áttiv. Tcimi
 npávyihcipre·vic, takunkáriha
 kunkupapávyihciprehe'e.⁵
 as máruk kunítrā·ttí'. Tcimax-
 ay máruk 'aficnihanyā·mate
 íhun'ni. Vúra u; m yā·mate
 'aficnihan'nite, tupá·nváyā·te-
 'en. Purá:n takunippé'er: "If
 matecite pammáruk ta'ihunni-
 h." Teavura pá·npay vura

When they make a teirixxus,
 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.

(HOW SKUNK SHOT THE KATIMIN
 MAIDENS, HOW SKUNK MEN-
 TIONED TCIRIXXUS IN HIS SONG)

Ukni. 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 bas-
 kets; 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 danc-
 ing 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
 nním and tciním·k'á·m (-ka'ám, big).

⁴ They were just resting from making their loads.

⁵ Referring to their loads being made up, ready to pack.

ta'ũmmukite po'ihũnnihiti', po-
 0ivtãpti'. Fãt kunic⁶ 'umsiva-
 xavrĩnnãti pamúva'y, kipa
 tcãntca:f pamúva'y, pakunim-
 m'yũsti'. 'Upakurĩhvũti'.

Song by the Skunk

Kúfan ðán ðán ðán⁷

Teirixus teirĩxús.

Teavura páy k'yómahite xas
 'á:v uteyirunni'hvãná'. Kárixas
 kun tó'ric, pa'ifáppĩttĩtcãs, kóv
 ikpĩhan pamúppif. Kárixas kun-
 púffã'thìnã'. Kárixas kú:k 'ús-
 kã'kmã', pa'áttimnam 'uvũmni'n-
 nẽrak kú:k 'úskã'kmã'. Ta'it-
 tam 'árun 'ukyã'võ'hè:n pamu-
 kunðãttiv. Kunikrĩttuv pa'ifáp-
 pĩttĩtcãs, takunpúffã'thìnã', ta-
 kunimyũ'mnihina: pappif. Xas
 upĩvãssip. Teavura pã'npay
 kã'kkum takunpĩmtãv. Teavura
 pã'npay kóvúra takunpĩmtãv.
 Yãnava kó'vúra ta'árun pamu-
 kunðãttiv. Xas kunpãvyĩ'cip.
 Atimnam'ãnnunite kunpatĩcci:p.
 Xas sãruk kunpĩhmarun'ni.

Xas kunpãvyihma', sãruk, pa-
 mukunĩkrĩvra'am. Makũnki:t
 Kó'va kun'árã'rãhiti'. Xas yĩ00
 upĩ:p: "Púffa: pananutãyi'0.
 Máruk 'afĩenihanite u'ihun-
 nihãt. Viri va: 'ĩ'n takinyavãyi'p-
 va'. Xas vura hũ't va: vura
 pakininnĩccahe'en, púxay vúra
 kinmãhe'en. Va: vura kárixas
 nupmahónko'on, panupifúksi'p.
 Yãnava tapúffa:t pananutãyi'0.
 'Íp k'vĩpĩfk'y'o't. Vúra 'u:m
 kè'mic." Xas pamukũnki:t '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

Kúfan ðan ðán ðán⁷

Tobacco sack, tobacco sack.

Then when there close he
 breathed on their faces. The
 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. The
 he emptied all their pack basket
 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. The
 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, down sloped
 to their living house. They lived
 with their grandmother. The
 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 venor

⁶ Lit. like something.

⁷ This line has no meaning.

p: "Vâ'nik, manik tani'á·pün'-
a, Kû'f. Manik nikyá·vic pa-
kupé·kk'árahe'e." Karixas
kya vó·hxára. Xas uppî'p:
Má'pay, pakúkkum uppíhùn-
hà'k, vé'kpaymũ'k kú'krúk-
vârè'e."

Xas kúkkum po'ssúppā·hà',
kúkkum kunívyī·hcip̄, kun'ú'p-
nva kúkk'um. Mah'í·tñihàtē
kúkkum kunívyī·hcip̄. Tcavura
kúkkum ta'y takun'ú'pvānà'.
Tcavúra kúkkum takunvumñic-
hva pamukuntáyi'θ. Tcimax-
ay k'úkkum máruk u'íhun'ni.
Tcavura ta'úmmukifc. 'Upa-
rí·hvūtí'.

Song by the Skunk

Kú·fan ðan ðan ðan ⁸

Tcíríxus tcírí·xú's

Karixas ta'íttam kúkkum 'ute-
cūnnihè:n 'á·v. Xas yíθa tu-
ffā·thà'. Xas yíθ u'árihcip̄.
'Ípa u'árihcipre·nhat, káruma
'avíkvuti pavō·hxára. Ta'ít-
m vo·krúkkùvârāhe:n pavō·h-
rahmũ'k.⁹ Yo·tákníhun'ni.
ñássáruk utákníhun'ni. Kárixas
npatícci'p pamukuntáyi'θ, kun-
tícci'p, takun'á·tcitchina'a.
Xas sáruk kunpávyī·hmà pámu-
n'ñikrívra'm. Xas kunpî'p:
Tánupíyk'áravar. Hínupa va;
n pakinyaváyyī'pvùtíhàñik."

Púya va; 'u:m 'ukúphān'nik.
Kû'f. Va; vúra ká:n pírcírk

ous." 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 ðan ðan ðan ⁸

Tobacco sack, tobacco sack.

Then he again poisoned their
faces. Then one of them fainted.
But one of them jumped up.
The one who had jumped up,
she had the digging stick in her
hand. Then she stuck him
through with the long digging-
stick. He rolled downslope.
Downslope he rolled. Then they
put their loads of cacomites
back on their backs, they were
so glad. Then they got back
downslope to their living house.
Then they said: "We finished
him. He is the one that always
did take it away from us."

That is the way he did, Skunk.
He went into the brush there.

⁸ This line has no meaning.

⁹ Behind.

'uvó'ntákrahañik. VaꞤ vura káꞤn
'upké'vícirihàñik.¹⁰ Vírì vaꞤ 'uꞤm
vura payé'm kar imxaθakké'ém,
pamúppiñ. Káru vaꞤ kumá'í'í
pakkatca'í'mite 'u'áhō'ti', ku-
n'nykk'áranik pikváhahirak, vō'h-
mũ'k kunikrúkkùvāràñik 'afup-
tcúrax. 'Ikxaram xas uvúrá'y-
vùtì páyváhe'ém. 'U'á'púnmuti
vúra pá'uꞤm teaka'í'm'mite 'u'á-
púnmuti vúra patcé'te kuní'k-
k'are'éc, pa'í'm 'uvúráyvùtìhà'k
súppā'hàk. Kári vari vúr u'á'θ-
vutì'.

Kupánnakanakana. KúꞤf
'ukúphā'n'ñik. Vírì 'ÁxpuꞤm 'ín
pa'afupterúax kunikrúkkùvārà-
ñik. 'UꞤmkun vaꞤ paye'ripáx-
vū'hsahañik, 'Áxpu'um. Vírì vaꞤ
'uꞤmkun pakunkúphā'n'ñik.
'UꞤmkun Kaṭtim'í'n'ñifáppi'ttcās-
hàñik.

Tcé'myaꞤtc 'ík vúr Icyá't 'im-
cí'nná'víc. Nanivássi vúrav e'ki-
niyá'atc. Tcé'myaꞤtc 'ík vúra
'Atáyteukkinatc 'i'ú'nnúprave'éc.

He was metamorphosed then
And it smells yet, his poison does
That is why he walks slowly
because they fought him in sto-
times, because they stuck him
through behind with a digging
stick. He travels around night
now. He knows that he is slow
he knows that they can easily
kill him if he goes abroad
day. He is afraid yet.

Kupannakanakana. Skunk came
thus. And Meadow Mice stuck
him through. They were girls
Meadow Mice. And that is the
way they did. They were Ka-
min girls.

Shine early, Spring Salmon
hither upriver. My back is
straight. Grow early, Spring
Cacomite.

¹⁰ To become the modern animal.

XVIII. Pahú't kunkupe·hró·hiti pehé·raha pa'írahí·vha'ak

(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 in 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 re-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 'írahiv, the culmination of the ceremony, which consists of a vigil of the medicine man by a sand pile called yúxpi't during the night of the tenth day and festivities on the eleventh day, ending when they stop dancing the deerskin dance sundown on the eleventh day. The medicine man remains in the sweathouse for 5 nights after the the night spent at the yúxpi't (for 6 nights if he is officiating for the first time), but these additional days are not included in the period known as 'írahiv, 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 'írahiv 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 yúxpi't.

Those officiating in the ceremony are the fatavé·nna'·an or "medicine man"; the 'imússa'·an, or "helper"; the 'icrivā·nsa', or target shooters; the kixáhā·nsa', or boy singers of brush; the 'ikyávā·nsa', two maiden assistants of the medicine man; and the ko·pitxa·ríh·nsa', the officers of the preceding year, who have their separate fire near the yúxpi't fire during the night of the 'írahiv.

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, 'iθívθā·nnē·n

'upikyá·vic, he [the fatavé·nn'·an] is going to refix the world, come the term pikyavish, the name of the ceremony current locally among the Whites.

1. Pafatavé·nna·n pahú·t 'ukupa·
'é·θihahiti hitiha·n pamu·
'úhra'·am (HOW THE FATAVENNAN ALWAYS
CARRIES HIS PIPE WITH HIM)

Vura va· kunxákká·nhiti pa·
'uhrá·m pafatavé·nna'·an.¹ Pu'é·θ·
tihara pamuvíkk'·apuhak pamu·
'úhra'·am, tí·k'·an vura po'·é·θti
pamu'úhra'·am, kó·kaninay vura
pakú·k 'u'ú·mmütì va· vur tí·
k'·an u'·é·θti pamu'úhra'·am. Hití·
ha·n vura po'·é·θti'.

'Í·nná·k patu'ippavar va· vur
u'·é·θti pamu'úhra'·am, muppí·m
to·θθáric patù'·áv. Xas 'í·m ta·
kunñihyív: "Xay fa·t 'úxx'·ak,
fatavé·nna·n 'a·s tu'ic."

'Á·pun to·θθáric² patcim upá·t·
vé·caha'·ak, pamu'úhra'·am. Pa·
musítteakvútvar karu 'á·pun tó·θ·
θí·cri'. Xas pa'·a·s tuvákku·
ri. Xas patupippá·tvāmar, kú·k·
ku·m to·psítteakvútva', kú·k·ku·m
tó·ppé·tcip pamu'úhra'·am

Vura 'u·m kuna vura 'u·m
púva· ká·n 'ihē·ratihara, payux·
pí·ttak tupihyarihicriha'·ak.

2. Pahú·t kunkupe·hē·rana·hiti
Ka·ñtimñi·n pa'áxxak tukun·
níha'·ak (HOW THEY SMOKE AT KATIMIN ON
THE SECOND DAY OF THE TARGET-SHOOTING CEREMONY)

Va· kari 'áxxak tukúnni
Ka·ñtimñi·n Papihné·f 'Uθá·nní·rak
'úsri·mti', xas va· kari pícci·p
pa'í·crihra·m takunívyi·hmaha'·ak,
karixás 'a·h takuníkyav. Va· pa·
kunkupafu'iccahiti va· 'u·m pú·

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 to dry. 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 yúxpi't.

¹ The medicine man in charge of the New Year ceremony.

² He lays it, does not stand it on end.

hkhā'mhē'cara 'icya'^av. Karixas
 a: ká:n kó'vúra takunihé'rana'^a,
 á'ri 'itró'p ík pó'hrâ'm, viri va:
 urá:n kun'íθí'hvuti po'hrâ'm,
 uyrákya'^an ik há'ri 'axákya:n
 takunpíppí'ckiv. Púyava: kó:
 úra takunihé'rana'^a. Xas va:
 á'rixas patakunkó'ha pakunihé'
 ana'ti', takunpiccunva pamu-
 un'úhra:m sítcakvutvassúruk.³
 Karixas patakunkuníhra'^an, ta-
 kuníyvā'yra'^a.⁴

Va: vura kite k'á:n kuníyvi'h-
 uti payé'ripáxvū'hsa', va: vura
 á:n kó'mmahite kunikrú'nti',
 urá:n kun'á'nvaθti'.⁵ Pakun-
 ihé'ramaraha:k pa'ávansas, kari-
 as ík kunpíhmarunnihe:c paye-
 páxvū'hsa'. Karixas pa'ávansas
 atakunkuníhrā'naha'^ak, va:
 á'ri va: paye'ripáxvū'hsa tákun-
 í:p: "Mava takuníyvā'yra'^a."
 úva takunpí:p: "Híθθuk híθθuk."
 takuníyvā'yra'^a. Va: kari paye-
 páxvū'hsa takunpíhmarun'ni.⁶
 a: piccī'te kunímm'vū'stī pata-
 unkuníhra'^an. Sárúk takun-
 hmārun'ni, takunpá'tvan'va.
 á'rixas í kun'áve'^{ec}. 'Avákka:m
 kunpíkyav. Va: kari vura
 kun'av patakunpíppā'tvanar.
 a: kari pa'ávansas patakun-
 úyíhukaha'^ak, patakunpícrī'e-
 ha'^ak,⁷ 'u:mkun karu takun-
 á'tvana'^a, karixas patá kun'av
 u:mkun karu. Páva: káriha:k
 e'crivahivha'^ak, 'itcā'nite vúra
 un'á'mti'.

in the winter time. Then they
 all take a smoke, sometimes there
 are five pipes there, they pass
 them to each other, they take
 two or three puffs each. Behold,
 they all smoke. Then when they
 are through, they put their pipes
 away under their belts. Then
 they shoot as they go upslope;
 they are "spilling in upslope
 direction."

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 down-
 slope. 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 "híθθuk híθθuk." They
 are spilling in upslope direction.
 Then the girls all run back down-
 slope. 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 fin-
 ish bathing. Then whenever the
 men-folks come back, after they
 come back from the target shoot-
 ing, they also bathe, and then
 they eat, too. At that time, the
 time of the target shooting, they
 eat only once [a day].

³ Their belts are all that they have on.

⁴ Referring to "spilling up" their arrows, i. e., shooting them.

⁵ The girls of course do not smoke.

⁶ They have eaten no breakfast.

⁷ 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.

3. Pabú't mit kunkupíttihat úh-
 ʔáhakkuv kumasúppa'^a

Patcim u'iré·càhà'^ak, patcim upíkyá·rē·càhà:k pafatavé·nna'^an, (ʔitahara súppa ukyá'tti', 'aví·pux po·kyá'tti', 'itcá·nite vúr 'u-á·mti 'íkxùràr), 'áxxak usúppá·ha⁸ 'ukó·he'^ec viri va:k kari pe·hē·raha 'uvé·nnā·rati', pá'u:h⁹ 'u-á·hākūmti'. Viri va:k pó·θvū·yti 'uhʔáhakkuv pasúppa'. 'Ás ká:n 'úkri'¹, 'Uhtayvarára'^am,¹⁰ viri va:k ká:n 'ávahkam takun·θi·vtak pa'uh'wíppi', máhñ:t takun·θi·vtak kân. Xás va:k tu-á·hakkuv pafatavé·nna'^an. 'U·vé·nnāti vura po'á·hakkumti pe·hē·raha' hití·ha·n vu·ra. Va:k ká:n su' to·θθi·vramni víkk^yapu·hak patu'ú·ssi·p. Karixas tu-á·hu'^u. Máruk 'a:h tó·kyá·r pa'ahí·ram'mak. Máruk to·nnā·. Wíkk^yap uskú·ruhti'. Xas pam·máruk 'a:h tó·kyá'^ar.

Kaʔtimñi·n karu vúra va:k kunkupítti' pámitva kunkupíttihat Panámni'¹k, va:k karu vúra va:k ká:n kunkupitti kahñinna'^am, va:k karu vura ká:n va:k yíθθa súppa:k 'úθvū·yti 'uhʔáhakku·v. Pa'as Kaʔtimñi·n va:k ká:n pó·kri:k Ka·rukʔá·ssak¹¹ mukká·m.

⁸ On the eighth day.

⁹ Old ceremonial name of tobacco, here *volunteered*. The word 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 'Uhθi·c·ríhra'^am, mg. where they put tobacco on.

(HOW THEY USED TO DO ON THE DAY [CALLED] "GOING TOWARD TOBACCO")

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 this 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 wíkk^yapu 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 wíkk^yapu. Then he makes a fire upslope.

At Katimin they do the same as they did at Orleans, and they do the same upriver at Cle Creek, one day there, too, called "going toward tobacco." The rock at Katimin is just upslope of Karukassak.

Pahú't kunkupitti pata'ifutcti-
mitesúppa pe'criv Ka'timí'í'n

(HOW THEY DO ON THE LAST DAY
OF THE 'ICRIV AT KATIMIN)

Pa'ifutctimitesúppa' pa'a:h
pikyá'tti pafatavé'nna'^{an}, 'itaha-
ppú'vic tu'á'pha', teirixxu'^{us}.
amuvíkk'ápūhāk sù? tumáh-
a'^{an}. Va; piccī'te 'ukupítti 'ik-
hahátera; m tuvó'nnupuk. Ká-
uk'á'ssak tó'ppá'tvār. 'Uhrá; m
t'ē'θti tí-kk'ān. 'Ās tī; mīte
p'θárici pató'pá'tvāhà'^k. Xas
a; patu'íppak 'í'nná'k vura
p'p'vō'nfūrūk vé'nnā'ram. Ku-
ikrú'nti vura 'í'nná'k. Xas
kunkiffar.¹² Kárixas takun'á'n-
vaθ,¹³ 'ikxáramkunic takun'á'n-
aθ'a'xkúnic káru. Píccī;p 'iθá'í;c
vura 'a'xkúnic takuní'vúruk. Ka-
xas 'ikxárammū'k takuntapúk-
uk¹⁴ pamúpsi; k'yáru pamútra'^{ax},
kxaramkunic'ā'nvahamū'k.
Áru 'á;v takunipté'ttív'raθ. Vic-
á; n'aváhkan karu yíθa takun-
appukrav. Xas pamupipáric
Áru sákriv takuníkyav.¹⁵ Xas
amupíqvas karu takunihyák-
uri, sákriv vúra takuníkyav.
Xas va; patcím uvá'rame'^{ec}, vík-
yapuhak takunmáhyān patcirix-
r'^{us}, 'itaharatecirixxu'^{us}.

The last day, when the medi-
cine man makes the fire, he takes
along 10 sacks, teirixxus. He
puts it in his basketry sack. The
first thing he does is to come out
of the sweathouse. 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
teirixxus into the wikk'apu^{15a}
10 teirixxus.

¹² 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 fatavé'nna'^{an}. Tínti'í'n always answers them impatiently:
a; vúra nik ní'á'púnmuti pánik'yuphé'^{ec}, I know what to do.

¹³ They paint him good this noon for the paint will still be on him
when he goes to the yúxpi'^t that evening, and he wears this paint
all night, during the height of the ceremony.

¹⁴ Ct. takunxúripha', they stripe him lengthwise.

¹⁵ I. e., they tie his hair tightly into a pug at the back of his head.
His hair is gathered into a pug, into which the plume is stuck, and
there is a mink skin on top of his head, the whole being fastened with
this string.

^{15a} The ceremonial quiver.

Xas kó·vúra takuníttcunvana; pa'ára'^{ar}. Yí00a 'ávansa 'ím tuvó·nnūpuk, tó·hyiv: "Kikíttcunvana'^a. Fatavé·nna; n tuvá·ram. Kikíttcunvana'^a. 'I0yáru kárū vùrà. Fatavé·nna; n tuvá·ram." 'I0yáruk 'uhyiv^vá·n·vuti pó·hyivtí'.¹⁶ Kó·vúra takuníttcunvana; pa'ára'^{ar}. Pamukúnti; v káru vura takunipcívcap. Tákunxus xay nuóittiv porík·kī·khīti'. Va; puóittimtihap poríkkikhe'^{ec}. Pa'ára tuóittivaha'^{ak} poríkkikho;ti, to·ppíp: "Táni·'ā·ksān'vā, teími 'ā·vnē·mteāk·kè'^{ec}." Xas va; kunípitti patuvó·nnūpuk, xánnahite vura tuta·xaráppà00ùnàti', vé·nnáram 'é·nirupátti'^m. Kárixas 'ick'vi vura tu'áhu'^u patuvá·ram. Ma' tuvá·ram 'ahíram, 'Inkira'ahíram Mā'. 'U; m vura páttce; te tuvá·ram, pe·mússa; n 'u; m xara xas 'uvá·ramuti'.

Then all the people hide. One man [of the prompters] goes out side [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.^{16a} 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 fire place, to the fireplace at Inki [called] Ma. He sets out alone the helper sets out later.

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 house 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 Ishipishrihal side.

^{16a} 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 fist against the ear. This effectually closes the ears to the sound of the fatavennan striding and stamping. 'Utaxaráppà00unati', he strides 'Uxaprikicrí·hvuti', he stamps. 'Uríkkikho;ti', there is a sound of slow striding or stamping. 'Uríkri·khīti', there is a sound of stepping or walking.

Xas patu'ûm, va; vúra kari
 vé'n, papicci'te 'ahíram tuvá-
 m'ni. Xas pa'ahirámti:m vura
 v tó'kyáv. Tutatuyecunáyã'te-
 '17 Ké'tci:k tirihri:k vura
 tutátuyeu'. Pakúha yí:v
 ptátúyüti'. Va; mká:n
 vé'nnãti po'táttúycürüti', su'
 xxüti'.

Viri va; ká:n káru pe'hé'raha
 táyvárati 'ahirámti'm, pe'hé-
 hateirixxu'us. pe'hé'raha po-
 útpí'ðvüti'. Teimítemahite vura
 mutpí'ðvuti'. Pattuycip va;
 m té'cite 'ákkihti pe'hé'raha',
 tím?u;y karu vur u'ákkihti'.
 a; vúra tó'ffí'pha pe'taharatei-
 xxu'us, po'vé'nnãti'. Kárixás
 pavastaranpu'vic'árunsa to'p-
 áhyan víkk'apuhak, patcirix-
 spú'vic ta'árunsa'.

Kari picci'te pe'krívkir kuna
 ptá'trúprav, va; ká:n 'upit.cip-
 inankó'ttihe;c passúrukürihãk
 a'ahup'ikrítu', po'krítumsipriv-
 pa'áhup. Tce'myáteva vo'pím-
 ú'stìhè;c pattuycip. Súva
 apu'imtaranã'mhitihara pattuy-
 p, suva tapumã'htihara, kári
 as ik 'ukó'he;c pa'áhup 'ukyã't-
 '. Vur 'u'á'púnmuti paká:n
 ptá'trúprave'c, pícci:p takun-
 kéúppi'. Va; vura kite k'á:n
 asúruküri kunikyã'tti yíttea-
 anite kó'vúra kumahárinay.

Xas 'u:m vura tu'írip pafa-
 avé'na'an, vuru 'umá'hití', 'u-
 á'púnmuti pakã'n takunikeúppi
 pícci'p. 'Áhupmú'k vura tu'írip.
 Á'pun tu'irìp'üfi. Va; ká:n
 u' tó'pmah pe'krívkir. Va;
 vura ká:n tó'psã'mkir pasúruk-

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
 teirixxus 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 teirixxus sacks of tobacco as
 he prays. Then he puts the
 empty buckskin sacks back into
 the wikk'apu, the teirixxus sacks
 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 moun-
 tain 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

¹⁷ Or Tutaxyasunáyã'tcha'.

ūrihāk. Va: ká:n po·kú·ntáki-
 crihe:c pasúrùkūrihāk. Karixas
 pa'áhup tó·kyav, to·kríttuvic pa-
 'áhup. 'U:m vura va: ká:n
 pícci:p tupíkyā·rānik ká·kkum
 pa'áhup, 'axákyā:n ká:n u'íp-
 pāhō·sāvānik, pa'áhup ká:n 'úp-
 sām·kírānik, pá va: kári 'úyū·n-
 kīrihe'c. Ta:y tó·kyav pa'áhup.
 'Akó·ri·pux karu vura pa'áhup
 'ukyā·tti'. Vura purafā·t 'ik-
 yā·rātihaḥa, vura tí·kmū· kite
 pukyā·tti'. Súrukam tó·kríttuvic
 pa'áhupkā·msà', 'āvahkam pa-
 tú·ppitcas. Tcé·myátev upím-
 m'ū·stī pattu·ycip, su? va: ká:n
 tupikrí·c pe·krivkířak, maruk
 tupitrā·tti', pattu·ycip tupím-
 m'ū·stī'. Po·kríttūnsīprivti pa-
 'áhup, súva patu·ycip tapumā-
 htihaḥa, karixas to·xxus takō·h
 súva patu·ycip tapumā·htihaḥa.

Pá·npay íkva xas tu'ú:m pe-
 mússa'an. Karixas tupicarāv·rik.
 Pafatavē·nna:n 'u:m vúra pu-
 tcú·phítihāra, tí·kmū·k 'utaxyáθ-
 θūnnāti po·xxutiha:k kiri fá·t
 'uyā·ha'. 'U'ú·hkírīti 'iknīnni-
 hate¹⁸ pe·mússa'an, pikvas
 u'í·hyaḥc.

Pato·ptá·trúravaha:k pe·kriv-
 kiř, va: kári tuyā·vha to·xxus
 kiri tcé·myā·tc pa'aḥ níkyav,
 puxxútihaḥa kiri xār utaxrāratti
 pasúrùkūri. 'Ikyā·kka:m vura
 po·kyā·tti', 'ayu'ā·tc 'uyā·vhīti'.
 Pavúra tó·mkī·nvàràyvā vā·hmú-
 rax vura kite 'uxxúti': "Maté·h-
 xāra nímyā·htihè'c." 'Ukyā·tti
 karu vura po·htatvára'r. Va:

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 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 when
 ever 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
 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

¹⁸ He has a 1½-inch wide band of mink skin around his head. It
 has kúřat or small 'iktakatákkahē'n scalps sewed on its fur side as
 decoration.

ra kari pa'ahup ukyá'tti, va;
ru kar ukyá'tti po'htatvára'r.
xxak 'u'íppatsuruti kusripan-
hup pu'ikrú'htihara. 'Áxxak
kyá'tti pa'ahup. Xas va; tu-
nθáttun'va, va; kári vā'ram
árihié. Va; 'úhrū'vti pa-
h 'uturuyā'nnāti'.¹⁹

Xas tuθimyúrici', pattuycip
θxúppihti hitíha; n vuía. Kari-
s va; tu'á'hka pa'ahup, pa'ip
rítuvicrihaé. Karixas su'
vákkuri. Piric 'áxxak 'u'á'p-
ti va; mū'k 'u'θé'myā'htì pa'a'ah,
'u; m tcé'mya; tc 'u'í'nk'úti'.
ssu' tuvákkuriha'ak, putcé'te
várurāmtihara. Pató'mfítck'yú;
'áhup kárixas vur upvárùprām-
. Pe'mússa; n 'u; m vura va;
; n 'uvúrayvuti', pa'a; h po-
nk'úti k'yarih. Su' ukú'nkúrih-
''. Araráva; s 'u'ássati', 'imfi-
vā'k su' pó'kri'. 'Ikriwkírak
kú'ntaku; su'. Va; s 'upaθxút-
pārāhiti' ²⁰ há'r upaθxúttapa-
i vā'smū'k pamuxvā'á. Pa-
mfírāri; kha; k su', pe'mússa; n
ri ká; n mú'ū'θkām píric tu-
cé'cri'hva', va; 'u; m pupux'wíte
mfí'nk'útihara.

Pakúnic tcím umcipicre'he; c
'a'ah, púya va; kari pe'mússa; n
n takunpicrú'nnūprāv. Vura
m kunic tupúffā'thā' pafata-
nna'an. Tó'mkí'nvāray'va ²¹
ru vura, karu vura tó'mteax.

makes the wood. He breaks off
a couple of madrone sticks; he
does not peel them. He makes
the two sticks. Then he ties
them together so it will be long.
He uses it to hook the fire around
with.

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 walk-
ing 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 fa-
tavennan] out. He is about all
in, the fatavennan. He is fam-
ished, and he is hot, too. Then
the helper helps him up out, he

¹⁹ For leaving the poker stick lying by the fire when he leaves the
place, see p. 250.

²⁰ But va; s 'u'ássati', he is wearing a blanket.

²¹ Ceremonial word equivalent to to'xxúri.

Vaꜰ karixas tupicrú'nsip pe'mús-sa'an, pafatavé'nnaꜰn tupicrú'nsip, pa'ámtaꜰp vaꜰ vura kite to'vó'nti pamú'i'c, pa'avaxfurax'ámta'aꜰp. Xas pasúrúkkūrī takunpíθxùp̄. Pakú'sr ó'mm'yū'sti', pakar up-várippèꜰc pa'ahíram.

Xas pe'mússaꜰn to'pvá'ram, vaꜰ vura káꜰn tó'psá'mkir pafatavé'nna'an. Po'pikyá'raha'aꜰk xasik upvá'rameꜰc pafatavé'nna'an. Tupihyú'nnic pafatavé'nna'an: "Teaka'í'mite 'ík vúra 'i'ipahó'vic.²⁴ Miník nupikrú'nti-haruke'eꜰc patakáriha'aꜰk. 'Uxxuti': "Xá'tik 'uꜰm vura teaka'í'mite 'u'ippahu"^u, naꜰ taꜰy naníkyav sárúk."²⁵ Patc upvá'rame'caha'aꜰk,²⁵ vaꜰ kari to'ptáttuykiri pa'ahuptunvé'tcaś, pa'ahup'ĩmpákpā'kkātc, 'aꜰk to'ptatuykini-háyā'tchà' pa'ahuptunvé'tcaś, papirictunvé'tcaś, pó'umpakríppanati'. Xas vaꜰ 'ahiramyó'ram²⁶ tupíkk'yū'kkīrī pa'uhatatvára'aꜰr. Vaꜰ vura káꜰn 'iθé'cyaꜰv 'úkū'kkīrhvā', 'ahinám'ti'm'mite. Xas kó'vúra táyav pa'ahirámti'm. Karixas pató'pvá'rip, pa'ahírammak. Kárixas pató'pvá'ram.

helps the fatavennan up out. There is dust all over his [the fatavennan's] meat, woodpecker scarlet red-clay dust.²³ 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 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 poke stick with its tip to the fire at the yoram of the fire ground. It lies tip to [the fire] all winter there at the fireplace. The everything is fixed up good at the fireplace ground. Then he gets out from there, from that fire

²² He helps the fatavennan up out of the pit by putting his hand 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 yúxpi'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 upvá'rame'caha'aꜰk.

²⁶ 'Ahiramyó'ram, the side of the fireplace ground toward Medicine Mountain. But the other terms designating the sections of the floors of living houses and sweathouses are not used of fireplace grounds.

as yí:v sáruk tu'íppahu'^u. Xás
 : ká:n 'upú'nváramhítì', 'am-
 pitcèrì-vre'rìpú'nváram.²⁷ Xás
 : ká:n tó'ppú'n'va. Xás va:
 mmú'sti Pa'á'ú'yitc, 'úθvū'yti
 : ká:n 'A'u'yítcaḡ, 'Aktcíp-
 tihâtchàn. Xas va: ká:n pa-
 píkcì'prâha'^{ak}, 'Aktcì'phítì-
 tchàn, kárixas pasáruk tó'p-
 í'n'ni.²⁸ Yakúnva: kári takári,
 ruk payuxpítak 'upvâramni-
 y'e.

Píccì:p to'pvá'ram pe'mússa:n,
 uxpítak to'pvá'ram píccì'p,
 ó'vúra tupikya rusí'p pa'ahíram-
 ak, 'a:h tó'kyav, káru va:
 imá'í'í uyá'vhítì pe'mússa:n
 y pe'kyávansa 'áθi kunñv.
 as pe'krívkir ká:n to'θθáric pa-
 tavé'na:n va: ká:n 'upikríc-
 he'e. Maruk vé'nnáram 'upe-
 nkó'ti pe'krívkir. Vo'kriv-
 ritti patu'avaha:k pafatavē-
 n ve'nnáram 'í'nná'^{ak}. Paké'v-
 kkitcàs kunñv'phítì tcaká-
 mmñtchiti pe'mússa'^{an}, putcē'tc
 krú'ntihantihara. Há'ri mu-
 n'ára:r pafatavé'na'^{an}. Ta-
 nñxvì'pha'. "Hí' putcē'tc
 krú'ntihantihara, hí 'utcaká-
 tchitì pemússa'^{an}." Xáy 'ukyí-
 un'ni, tó'mkí'nvaray'va," va:
 unippé'ntí'.

Karixas tupíkfū'kra'^a, máruk
 upikrú'ntihar pafatavé'nna'^{an}.
 as ká:n xas to'kmárhivrik 'ara-

place. Then he goes back. Then
 he travels a long way downslope.
 Then there is a resting place
 there, Amtupitcivreripunvaram.
 Then he rests there. Then he
 looks at Sugar Loaf; it [the place]
 on Sugar Loaf is called Akteci-
 phitihatchan. When the shadow
 comes up to reach Akteci-phitihatchan,
 then he goes back down-
 slope. Then it is time for him to
 go back downslope to the yúxpi'^t.
 The helper leaves first for the
 yúxpi'^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 fataven-
 nannan 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

²⁷ Upslope of Ernest Conrad's house. The fatavennan always sits
 down under the white oak tree there and leans against its trunk, with
 eyes fixed on Sugar Loaf.

²⁸ This brings it about that the fatavennan reaches the yúxpi'^t
 with the sun just up, and always at the same time of day.

ramá'm. Xas xákka;n xas
takunpirúvã·kìrì 'ahíram. 'Iffuθ
'u'áhõ'ti pe·mússa'an.

Xas takunñ'pma', yuxpit'ahí-
ram. Yané·kva táтта;y pa'ára'ar,
pa'irá·nsa'.

the rancheria. Then both of the
come back to the fireplace. The
helper walks behind.

Then they get back there,
yúxpi't fireplace. Behold there
are many people there, Irahiv
tenders.

IX. Pahút mit kunkupe'hé'ratihat pe'hé'raha po'kuphá'kka'm-
ha'ak¹

(HOW THEY SMOKED TOBACCO AT THE GHOST DANCE¹)

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:

Há'ri vura mit súppā'ha ka'íru
kunparú'ri vana'tihat,^{1a} 'ikxa-
m 'u;̣m vura hitíha;̣n mit.

They used sometimes to dance in the daytime [at the Ghost dance], but it was nights that they danced all the time.

'Ikxurar, papúva xay 'í'hvá-
'p, piccí'te xánnahite vura
nápíppú'nvuti', karixas píci;̣p
kun'ihé'rana'^a, kó'vúra pata-
n'ihé'rana'^a, pa'asiktávā'nsa
ru vu'a. Kó'vúra pa'axí'te káru
ra takin'ihé'ra'vaθ, takinippé'r
'héri. Karixas patakunpakú-
hvana'^a, yíθa piccí'te tu'ári-
eri papákkuri, kúkku;̣m takun-
ppū'n'va, pataxxá'raha;̣k pe'k-
ram kúkku;̣m kari takunpíp-
n'va. Kari k'yúkku;̣m kó'vúra
kunpihé'rana'^a. Kari k'yúkku;̣m
kunpí'hvana'^a, takunpipakú'rih-
na'^a. Te'kxaram'áppapvari
ri takunkó'ha', pate'kxaram-
ppapvá'riha'ak.

In the evening before they dance, first they rest for a while. At that time the first thing they do is to smoke; all of them smoke, the women folks also. All the children, also, they force to smoke; they tell them, "You fellows smoke." Then when they sing, one of them first starts the song. Then again they rest, when it is well along in the evening. Then all of them smoke again. Then again they dance, again they sing. At the middle of the night is the time they quit, when the night is already at its half.

¹ Also translated "round dance."

^{1a} The Indians called it "sing," not "dance."

XX. Pahú't mit kunkupe'hé'rahitihat pa'arare'θittahiv

(HOW THEY SMOKED AT INDIAN CARD GAMES)

The principal gambling game of the Karuk is "Indian cards," 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 assemblage but it was considered unbusinesslike for one to smoke while in the act of gambling.

Pámitva taxxaravé'ttak ve-θ-tittā'nsa púmit 'ihé'ratihaphat pakuníθtī'tvana'tiha'^ak, patakunʔé'ric xas mit vúra takunihé'^r.¹ Pe·muskínvā'nsa vaꞤ 'uꞤmkun 'ík² kunihé'ratihat. Payé'm vura kó·vúra takunihé'rana'ti', 'apxantī'tc'ihé'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 at that time. Now all smoke—Whiteman tobacco.

¹ Or vaꞤ mit vúra karixas kunihé'ratihat patakunʔé'ricriha' instead of these five words.

² Or vaꞤ ník mit 'uꞤmkun instead of these three words.

XXI. Payiθúva kó: kuma'án'nav, pakú:k tcú'ph u'ú'mmahiti
 pehé'rahak

(VARIOUS FORMULÆ WHICH MENTION TOBACCO)

1. Kitaxrihara'araraxusipmúrukarihé'rar¹

PROTECTIVE SMOKING MEDICINE OF THE [KATIMIN] WINGED IKXARE-YAV)

The following formula is Kitaxrihar medicine used for protecting me 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.

Hú'ka hinupa 'i'm, 'i:m 'ō'k
 θivθanē'n'à'tcìp Vaké'm'mic.
 akō'kkānìnày vúra Vaké'm'icas
 n kun'ippā'n'nik: "Na: ník
 'kk'áre'ec." Tcávúra puffá't
 n pí'k'ávaraphañik. Va: mú-
 x kìte 'ixxútihañik: "Na: kárù
 è'm'mic." Viri k'ó'vúra 'ín
 ússé'ràphañik: "Na: ník ní'k-
 'áre'ec," pavúra kō'kkānìnày
 aké'm'mic. Káruma 'i:m k'ar
 ússā'n'nik: "Na: kárù Kè'm'ic.
 a: puraffá't 'ín vúra né'kkyáre'-
 ããrà. Na: kárù Kè'm'ic."

Xás ta'ifútctí'm'mite. Kó-
 úra 'ín takunikyá'varihva', pa-
 unxúti': "Kirinúyk'ar." Vúra
 kun'ípee'ek. Púffá't 'ín vura
 'kkyárap. Xas ta'ifútctí'm'-
 ite, Páynanu'ávahkam'áhō'tih-
 ì, 'uppî'p: "Na: xásikní'kk'áre'ec.
 akún na: píric tápa:n vura ní'k-

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 kill him. Nothing
 could kill him. Then the last
 one, He Who Travels Above Us,
 said: "I will kill him. Even

¹ Or kitaxrihare'hé'rar, what the Winged One smoked with. araraxusipmúrukkař, protective medicine, which keeps the user from being killed by medicine pronounced against him.

k'áratti'. Na: kó'mahite vúra tanímm'yú'stì', yati kun'ě'yic, pata-nímm'yú'stìhà'^ak. Yá'ník pananiyupate uvé'hrūpramtiha'^ak, kari takun'āθvana'^a. Vírì na: nixxúti: Na: xásìk nipi-kk'yáravãrè'^c."

Karixas 'uxxus, 'Ō'k 'Iθivθanē'n-à'ttēip Vaké'm'mic, xas 'uxxus: "Hú't'ātà pánìk'yùphè'^c"" 'Ō'k 'Iθivθanē'n'ā'tēip Vaké'm'mic tu-á'pún'ma: "Káruma tanavé't-cip Paynanu'avahkam'áhō'tihàn'í'n."

Xas 'u'ě-θricük pamu'úhra'^am, 'uxxus: "Na: kárù Kè'mic." 'Uxxus: "Na: káru tà'y nanihē-ràhà', na: kár ikpíhan nanihē-rahá'." Tcavura tapá'npay tó'm-kū'hrūprav'. Xás 'ùxxùs: "Sá'm'ickyé'cti:m vúra kú:k ni'ū'm-mě'^c." Ta'ittam va: kú:k 'u-ū'mmāhè'ⁿ. Xánnahicite vúr'u-túrã'y'va. Yánava kã:n 'uyã'hīti', 'asivcúruk, 'ick'yē'ctim'asivcúruk. Tó'mkū'hrūprav'.

'Á'ya ta'ittam 'uhé'rāhè'ⁿ. Xás 'ùxxùs: "Na: kárù Kè'mic. Na: nix'yúti': "Na: pùva 'í'n napí-kk'yáravãrè'cārà, pó'msákka-rahá'k pananihē'rahá'mku'^f." Vúrav uhé'rāti'. Tcávura tapá'npay túvaruprav' Pakú'sra'. Xánnahicite pó'ptúrã'y'vã, 'Ō'k 'Iθivθanē'n'ā'tēip Vaké'm'mic. Vurav uhé'rati'. Pikcíp k'yúnic tuvakúri'hva paxumpíθvan pe-θivθã'nně'ⁿ. Ta'á'vãnnihite 'úkri'¹. "Púya 'íp níppa'^{at}, hō'y 'í'f 'i:m 'í'n napí-kk'yáravare'^c." Hínupa tó'myú'mni pe'hē'rahá'm-

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." The 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 smoking. And he thought: "I too am a Savage One. I think: I will not kill me, when he smells 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 truth, wise canst thou kill me." Behold

u'uf, Pakú'sra'. "Viri táva 'ín á'ā'pūnmàhà'ak, púrafát vúra n 'i'kk'arē'cāp." Púya 'i'm é'ppā'n'nik, 'i'm 'ō'k 'lōivθanē'n-ā'teip Vakē'm'mic.

Káru 'u'm vó'ppā'n'nik, Pay-anu'āvahkam'áhō'tihàn: "Pú-inupa fá't 'ín pī'k'aravārē'cāp."

Pahút mit kunkupe'hé'rahiti-hat pamukúnvā'ssan takunmá-ha'ak

Picci;p tuhyanáku; pe'hé'ra-a'. Xas va; vur 'usá'nvūti'. Xas pato'mmáha;k pa'ín kunví'ti', 'á'ppun tò'krī'c. Xas tu-é'ér. "Kiri va; 'u;m sákka', 'á' naví'hiti', kír u'm sákka'. u'ipharina ypú'mmāhē'cārā, áva 'u;m sákkaraha'ak panani-é'rahá'mku'uf." Puxútihap vúra u; fá't patuhé'ér, kunxúti vúra u;m tuhé'ér.

Pahút Vít'vi;t ukúphā'n'nik' pamaruk'arara'ín kinθáffipanik pamutúnvi'v, pahút 'uku-pe'hé'rahanik

'Uknī. 'Ata hári va kun'arā'ra-tihānik.

'Itrō'p pamutúnvi'vhanik Vít-t,² kó'vúra 'aficnihannitcas-ānik. Pamukun'ikmahátera;m un'arā'rahitihañik, pamukun-ka kó'va. Pā'npay teavúra³ kékē'tcas, takun'ákkúnvā'nhi-^ā.

Karixas 'iθá; n kumamáh'i;t kó'úra kun'ákkunvan'va. Xas 'ik-irar pakunpavyihuk, yánava θθa purafá'tta'ak. Hínupa yíθθa pu'ippaka'a.

the Sun swooned away from the tobacco smoke. "He that knows my way will never be killed." Thou saidst it, Thou Savage One of the Middle of the World Here.

And he too, He Who Travels Above Us, said: "Behold nobody will kill him."

(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." They do not think that there is anything to his smoking, they think he is just smoking.

(WHAT LONG-BILLED DOWITCHER DID WHEN THE MOUNTAIN GIANT ATE UP HIS CHILDREN, HOW HE SMOKED)

Ukni. They were living there for a long time.

Long-billed Dowitcher had five children, all of them boys. They lived in their sweathouse, together with their father. Then later on they were already big children, old enough to hunt.

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.

² The Long-billed Dowitcher, *Limnodromus griseus scolopaceus* (Say).

³ Or teavura pā'npay.

Kúkku_zm 'im^yá_zn kun'ákkunvan'va. Kúkku_zm vura yíθa puxay 'íppaka_zra.

Xas kúkku_zm vura 'im^yá_zn kun'ákkunvan'va. Kúkku_zm vura yíθa puxay 'íppaka_zra.

Xas kúkku_zm vura 'im^yá_zn posúppā_zha kun'ákkunvan'va. Kúkku_zm vura 'ikxurar yánava yíθa purafátta^{ak}, tapu'íppaka_zra.

Pukúnic xúti_zhara hú_zt papihní_zteí_zte. Yítte_zte kite to_zsá_zm. Xás va_z vur u'ákkun'var káruma tapátte_zte. Karixas kúmate_zte puxay vura 'íppakara 'ikxurār.

Ká_zrim vura to_zxus Vi_ztvit-pihní_zte, ká_zrim vura to_zxus, tapúffa^{at} pamutúnvi¹v. Xas 'im^yá_zn posúppā_zhà xas papihní_zteite uxxus: "Teími k^{yan}páppivān'vi maník na_z kar Iksaré_zyav. Fá_zt 'ata 'ín pa'é_zru_zn takinpíkyav." Karixas pamu'akavákkir kite 'u'é^{θθ}ūnì,⁴ karu pamu'úhra_zm vura kite 'u'é^eθ. Karixas máruk 'úk_zfū_zkrā'. Tce_zm-yáteva kite 'upihé_zrati'. Yí_zv máruk tu'áhu^u. Xas ká_zn ukrí_zc_zri'. Vírí pammáruk páy 'úkū_zp_zha'. Teimaxmay máruk 'Ikxaré_zyav 'ukvírippūnì. Karixás uxxus: "Káruma va_z 'ata pày 'ín⁵ pananitúnvi_zv 'ín ta'é_zru_zn kinpíkyav." Tcavura pá_zn_zpay ta'ú_zmukite 'u'ú_zm, pa'ípa máru kúkvíripunihanhat.⁶ Karixas ká_zn 'u'ú_zm. Xas upí_zp: "Pamitúnvi_zv 'at ipáppimvana_zti'."

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 Iksareyav. 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 Iksareyav 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

⁴ From where it was hanging.

⁵ Or 'ín pày for pay 'í'n.

⁶ From máruk kuh 'ukvíripunihanhat.

Xas upî:p: "Káruma na; Maruk-
ára'^r.⁷ Kunipítiti 'i; m pammi-
únvi; v tapúffa'^{at}." Puxay vúra
ihivr'^{àrà}, pakuntcuphuníc
'yó-ti'.

Xás vúra tutcuphuníc^yu'^u, xas
pé'er: "Tcimi pananixúskāmhār
áksuñ." Xas u'áxxay'. Kó'ma-
níc vur u'áffíc, 'áxxak xas uphíc-
ip. Xas kúníc tu'ây Pámáruk'á-
a'^r. Pateví; v u; m vura pukú-
nic fátxútihaña, káruma 'u; m
nínamíáciíc. Káruma 'u; m vúra
úk tu'á.pún'ma: "Va; 'ín pana-
nitúnvi; v pa'éru; n takinpikyav'."
óú' vo'xúti'.

Xas Pamaruk'ára; r 'upî:p:
'Tcimi panani'úhra; m va; kun'⁸
h'é-ii."⁹ Xas u'áxxay'. Kú-
u; m vúra vo'kú'pha', 'áxxak xas
phícip pa'uhrā'm.

Xas Pamaruk'ára; r 'uxxus:
'Tcimi kanífkū'kkirā'^a, manik-
ínamíte." Ká; n 'u; m 'á.pun
as úkfūkkirā'^a. Hínupa súrukam
u'árihik. Puxay vura mahára,
óva 'u; m nínamíte. Karuma
u; m máruk tó'kvírípūrā'^a.

Tcávúra yí; v máruk to'kvíri-
ūrā'^a. Yánava ká; n parā'm'var.
'a'ittam uphícipre'he; n papa-
ā'm'var. Tcávúra yí; v máruk
ó'kfū'krā'^a. Xas sáruk 'upitfák-

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 the Mountain Person
said: "Now smoke my pipe."
Then he took it. He did the
same thing again, picked it up
as two pieces.

Then the Mountain Person
thought: "Let me catch hold of
him, he is small." He just caught
hold of the ground there. Behold
he jumped under him [through
by the Mountain Person's legs].
He did not even see him, he was
so small. He [Long-billed Dow-
itcher] was running upslope.

Then he ran far upslope. Be-
hold 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 Tamtirāk, Fritz Hansen's mother's brother, used to say: Xuskām-
ar 'u; m puné'hró'vicaña, nani'úhra; m 'u; m nihró'vic, I won't use
my bow, I'll use my pipe (to kill anybody).

kuti'. Viri kuna sáruk upík-fū·kra; Maruk'ára'^ar, sáruk. Tá-pas u'á·y'tíhañik. Xas va; ká;n 'ummâ 'ásákã'msa'. Ta'íttam vo·paraksúrō·hè·n pa'ás.¹⁰ Xas 'úpē·nvànā; pa'ás: "Sáruk kik-řiruvó·rúnnī·hvi'." Ta'íttam vo·θántcarassahe; n passáruk pik-fú·krá·tíhañ. 'Uθantcarastcáras, passáruk pikfú·krá·tíhañ.

Karixas 'úkfū·krà'^a. 'Upáppim-vànà·tì pamutúnvi'¹¹v. 'Uxúti': "Maník yaxé;k vúra nipmáhe;c pamukun'íppi'." Teavura yí;v máruk tu'ú·m, vitkiriccúruk. Yánava kã·n. Viri xánnahite vur utúrã·y'va. Yánava kipa tcán-tca;f unámpī·θvā pamukun'íppi'. Púya vo·xxus: "Va; hínupa 'ó·k pây pannanitúnvi;v 'é·ru; n takinpíkyav'."

Kárixas kó·vúra 'upifikáyã·tc-hà', pamukun'íppi'. Yánava ká;n 'úkra; m u'í·θra'. Ta'íttam va; ká;n 'upuθankúrihvahe'ⁿ.

Kárixas upvã·ram. Púya va; xas u'í·pma', pamukrívra'^m. Viri taxánnahicite yíθumásva kunipvó·nfurukti. Hínupa va; ká;n su? takunpímtã·mvànā; pókrã; m sū?. Hínupây¹¹ takunpávyíhuk pamukun'íkrívra'^m.

Kupánnakanakana. Puya va; Vítvi;t ukúphã·n'nik, upó·nvū·k-kãñik pamutúnvi'¹¹v. Tcé·mya;tc 'ík vúr Icyã·t 'imcī·nná·víc. Nanivássi vúrav e·kiniyã'^atc. Tcé·mya;tc 'ík vúra 'Atáyteuk-kinate 'í·ú·nnúprave'^{ec}.

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.

Kupánnakanakana. Long-billed Dowitcher did that brought back his children. Shine early, Spring Salmon, hither up-river. My back is straight. Grow early, Spring Cacomite.

¹⁰ An Ixareyav could do anything.

¹¹ Or hínupa pây.

Kahθuxrivick^yúruhar mutun-
ve-rahappíric, pá 'u₂m vúra va₂
muppíric upikyá'nik pamu-
'úhra'^am

Hú'ka hinupa 'i₂m Karuk
'θivθanē'íppan Vaθuxrivick^yú-
ruhar? Karuk θivθanē'n'íppan
'aramsíprē'n'nik. 'I₂m vúr
'áhō-tihànìk. Yúruk 'iθiv-
anē'n'íppan 'ivá'rānmùtihànìk.

Karixas 'ó'k 'iθivθanē'n'à'tcìp
várāmnihànìk. Yánava pe'k-
aréyav vura takunimfipieni-
áyā'tcha', pa'ané'kyávā'nsà'.
Karixas 'ípē'rāphànìk: "'Ó'k
Ikaréyav tcim u'í'kk^yāmà-
è'^c.¹² Pe'karéyav kó'vúra
ká₂n táhanìk, pa'ané'kyá-
ā'nsà'. Xas Kahθuxrivick^yúru-
har 'uppí'p: "Na₂ kár 'Ikaré-
yáv." Xas uxxus: "Káruma
nani'úhra₂m vúra kite nuxák-
ā'nhìtì', va₂ kar Ikaré'yáv."
Xas 'innák 'uvō'nfūrùk. Tu-
áxxanna'ti vúra. Xas pamu'úh-
u₂m 'u'ē'θricùk.¹³ Xas 'uppí'p:
Na₂ kar Ikaré'yáv. Na₂ vura
áy nanixé'hva₂s 'í' ník napipca-
vríkke'^c." Ta'íttam kú'k
'ú'mmáhe'en. Kárixas 'u-
aθakhí'crìhè₂n¹⁴ mu'íffuθkam.
Xas 'upíppur pamu'úhra'^am.
Xas uppí'p: "Na₂ kar Ikaré-
yáv." Karixas 'úsyū'nkiv pa-
mu'úhra'^am, tcaka'í'mite vura
ó'syū'nkivtì', pó'tcú'phítì'.¹⁵
Xas nani'úhra₂m, tcimì Pe'k-
aréyav kamtunvé'rahi'." Viri

(KAHθUXRIVICK^yURUHAR'S CHILD-
BIRTH MEDICINE, HOW HE USED
HIS PIPE AS MEDICINE)

Where art thou, θuxrivick^yuru-
har of the Upriver End of the
World? Thou camest from the
upriver end of the world. He
was walking along. He was go-
ing downriver to the lower end of
the world.

Then thou didst enter the mid-
dle place of the world here. Be-
hold all the Ikkareyavs had all
gathered there, the brush doctors.
Then they told thee: "An Ikkare-
yav here is about to go outside."
All the Ikkareyavs were there,
the brush doctors. Then Upriver
θuxrivick^yuruhar said: "I, too,
am an Ikkareyav." Then he
thought: "I am just along with
my pipe. I am an Ikkareyav,
too." Then he went inside.
They were just crying. Then he
took his pipe out [of his basketry
quiver]. Then he said: "I am an
Ikkareyav, too. This my pipe
sack can help me." Then he
went over to her. Then he knelt
at her feet. Then he untied his
pipe. Then he said: "I am an
Ikkareyav, too." Then he pulled
his pipe out [of his pipe sack], just
slowly he was pulling it out, talk-
ing. "Then my pipe, may this
Ikkareyav give birth to the child."
Then he pulled out his pipe,
then all at once behold a baby

¹² Mg. is going to die.

¹³ Or ník 'í'n.

¹⁴ With both knees on the floor, at the feet of the sick woman, who
as lying on the floor.

¹⁵ He pulled the pipe out of the pipe sack little by little.

pó'syũ'nkiv pamu'úhra'^am, tei-maxmá'y 'axi'tc 'úxraí. Xas 'ùx-xùs: "Na; hinupa kite 'Ikxaré'yav. Viri Yá's'ára 'u;̣m karu vura vo'kuphé'^ec, táva; 'í' ná'á-pũnmaha'^ak. Yá's'ára 'u;̣m karu vúra píric upikyá'vic pamu'úhra'^am." ¹⁶ Púya 'u;̣m vó'phã'n'nik Kahθuxrivick'^yúruhaí.

Viri na; kite 'í' nu'á'pũnmuti'. Púya 'i;̣m vé'phã'n'nik, Kahθuxrivick'^yúruhaí: "Yá's'ára 'u;̣m káru vura va;̣ píric 'upikyá'vic pamu'úhra'^am, patáva; 'í'n ná'á-pũnmàhà'^ak." 'I;̣m ve'k'ú-phã'n'nik, Kahθuxrivick'^yúruhaí.

cried. Then he thought: "I am the best Ixareyav, Human will do the same, if he knows about me. Human also will make brush with his pipe." Upriver θuxrivick'^yúruhar said it.

I only know about thee. Behold thou didst say it, Upriver θuxrivick'^yúruhar: "Human will again make his pipe into brush, whoever knows about me." Thus thou didst, Upriver θuxrivick'^yúruhar.

¹⁶ For only brush is addressed in brush medicine, and he addressed his pipe.

XXII. 'Ihē·rah uθvuykírahina·ti yiθúva kumátē·pha'.

(VARIOUS NAMES WHICH MENTION TOBACCO)

1. Pehē·rahá·mva'^an.

(THE "TOBACCO EATER" [BIRD])

A bird, identified from pictures in Dawson's Birds of California and elsewhere as Nuttall's Whippoorwill, *Phalaenoptilus nuttalli* Nuttalli Audubon, is named 'ihē·rahá·mva'^an, tobacco eater.¹ 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. Pahú't kunkupasó·mkirahanik
'a₂t paye·ripáxvū·hsa', xas
'ihē·rahá·mva'₂n karu puxá·k-
kite kuníppā·nik: "Nu₂ pá-
'a'at"

HOW THE MAIDENS CAME TO MARRY
SPRING SALMON, AND HOW
NIGHTHAWK AND "TOBACCO
EATER" SAID THEY WERE
SPRING SALMON

'Uknī. 'Ata há·riva kun'árā·ra-
nitihanik.

Ukni. They were living there.

Va₂ kunkupítiti pamukun'iv-
í·hk'ám, ata hó·y u'ipanhivó·hiti
pamukuntáxyé'^em.² 'A₂t³ mu-
ivíθvā·yk'ám 'u₂m 'axra 'úk-
ā·pkū'^u. Va₂ kite Kunipθivθa-
kúrā·nnàti pamarukkē·ttcas,⁴ pa-
nuktaktakahe·nkinínnā·ssítē.
Karu 'áxxak va₂ ká₂n muppí·mitē

They fixed their yards so that
one could not see the end of their
yards. In front of Spring Sal-
mon'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 'ihē·rahá·mva'^an is said to be úxxa'^ak, the Pacific Nighthawk, *Chordeiles minor hesperis* Grinnell.

² taxyé'^em, old word equivalent to 'iví·hk'ám. 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·s'ára (rich person). The myths make frequent mention of these nicely kept yards.

³ 'A'at, name in the myths of 'icyá'at, Spring Salmon.

⁴ Lit. upslope big one, by-name for 'iktakatákkahe'^en (so called because he hollers tak tak), Western Pileated Woodpecker, *Phlaeomomus pileatus picinus* Bangs.

uvúmmi pe·krívra'⁵m, yíθθa Púx-
xa:k⁵ mukrívra:m⁶ karu yíθθa
'Ihē·rahá·mva'⁷n.⁷ 'U:mkun 'áx-
xak vura ká·nnimítçàs pakun-
kupá'í·nnàhìtì'. 'U:mkun 'áxxak
vura ká·nnimítçashañik. 'A:t
'u:m vura pe·kre·yé·cì·phàñik.

Teavura pá·npay káruk 'áxxak
kun'iruvárakkanik 'ifáppì·ttcà',
'A:t kunsô·mkirarukti'. Vura nik
takiníppē·ranik Pa'a't mukrí-
vra:m umússahitì'.

Xas patcímik⁸un'ú·mē·càñik,
xas ká:n 'Ihē·rahá·mva:n kunik-
márihivrik⁸añik.⁸ Vura 'u:m
yá·mitças pa'ifáppì·tca'. Xas
yíθθ upì·p, paní·n'namitç: "Tcimi
nupatánví·cì, núppìpì': Hō·y vari
Pá'a:t 'úkri'?'"⁹ Karixas kun-
patán·vìc. Karixas upì·p: "Mán
vúra va:k kummáhe'^{ec}, súva 'ím
'axra 'úksá·pku 'ivíθvā·yk⁸àñ.
Tcimi maté: 'ó·k vura kí·k'ì·n'ni,
xas ik kári ku'iruváttakrahe'^{ec}.¹⁰
Va: 'u:m yav pe·kxurar vari
xas ik ku'ú·mmaha'^{ak}." Karixas
'u:m u'íppahu', pa'ípa kunik-
márihivrika', 'uparatánmähpà'.
Xas ká:n kó·mahitç kun'inní·c.

Kárixas kun'áhu"^u. Karixas
kun'iruváttakra pe·nirahíam.
Xas kúkkum yíθθa paní·n'na-
mitç 'uppì·p: "Máva 'ó·k,

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

⁵ Púxxa'^{ak}, Pacific Nighthawk, *Chordeiles minor hesperis* Grinnell
Also puxá·kkitç.

⁶ 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.

⁷ 'Ihē·rahá·mva'^{an}, Nuttall's Poorwill, *Phalaenoptilus nuttalli nut-
talli* (Audubon).

⁸ Or kunikmárihiv'rik.

⁹ Or vári pó·kri· 'Ā'at.

¹⁰ Into the rancheria, into the house row.

áva 'ók Pá'a't mukrívra'am. [áv axra 'úksá'pkù'." Xas nná'k kun'íruvō'nfuruk. Yá-av ó'kri'¹¹. Yánava taprárahak kú'nnāmhivá'. Hínupa 'u:m θθuk 'u'ávarahe:n¹¹ pataprá'a, θθuk kumé'krívra'am, 'A't mu-ívra'am. Va: ká:n 'úkri'¹¹. Jpakunihví'tevúti'.¹² Kárixas s kuníppáric. Teimaxmay kuhyiv 'í'kk'rañ: "Puxá'kkite, amtíri pifáptā'nnārùkì'."¹³ "Yæ-eh,¹⁴ teimi 'ók vura kí'k'ñ'm'nì. akané'hyú'n'nic, kané'ppē'ntì': 'eimi paxyé'ttārùkì'."¹⁵ Karixas k vúra kun'á'fice'¹⁶, pánipax-é'tmārāhā'¹⁶k." Xas u'árihpuk. Karixas kumpú'hyan pā'mvā'nsās. Xas yíθ uppī'p 'á'ifáppi't: "Na: 'íp niθittívat, p k'yuníppē'rāt: 'Pifáptā'n-ārùkì namtíri.' Tcō' numússān."¹⁶ Xas payíθ upī'p: "Na: xúti tánússir. Hó'y 'if 'átá à: pà'y Pá'a't." Yánava pa'ás o'viraxvíraxti' paparamvará'as. Karixas 'á'pun vura tupifápsī'p n pa'amva'ictunvé'¹⁷etc. Karixas anamtíri kun o'páttarip. Tei-maxmay kunte'ú'pha',axmay kun-í'p: "Yæ'hæh, 'akkáray panani-ninnā'sitc 'u'aficé'nnètihe'¹⁷n"¹⁷áxa Puxá'kkite muv'ñ'h-ám xas úksá'pkù'. Yáxa náni-prára karu tu'úrupukahe'¹⁷n." Xas yíθ 'upī'p: "Há:, teimi

house. Here is the dead tree leaning." Then they went inside the living house. He was there. He was sitting on a tule mat. It was that he had gone to another place to get that tule mat, to another living house, to Spring Salmon's living house. He was sitting there. He was singing for fun. Then they put the [boiling] stones in the fire. Then all at once they hollered outside: "Pacific Nighthawk, come and clean out the wooden plate." "Ah, ye stay here. They hollered to me, they are telling me: 'Come and divide it.' Only then they will touch it, after I get through dividing it." Then he sprang out of the house. Then the girl applicants talked together. Then one girl said: "I heard them tell him: 'Come and clean out the wooden plate.' Let's go and see." Then the other one said: "I think we have made a mistake. I do not think this is the Spring Salmon." Behold he was licking off the stones, the salmon boiling stones. Then he ate up the pieces of salmon meat on the ground. Then he cleaned out the wooden plate. Then all at once there was talking, all at once somebody said: "Ah, who was bothering my pets? Look here, it is leaning outside of

¹¹ He had gone to get it. Ct. tu'ávar, he went to get it.

¹² He was singing by himself to amuse himself, as he sprawled on the tule mat.

¹³ Mg. to clean out, using mouth, tongue, hands or in any way.

¹⁴ Man's interjection of glad surprise.

¹⁵ Referring to dividing the catch of salmon.

¹⁶ Short cut for tcō'ra numússān.

¹⁷ Lit. was touching.

nupiθví'ppi'. Na; tána'ahára'am. Pacific Nighthawk's house. See
 Káruma 'íp níppa't: Tánùssir. he took my tule mat out, too.
 Tcó'ra." Xas va; vura ká;n Then one [of the girls] said
 kunpiθvíripciḗ. Kunpiyá'ram. Sú- "Yes, let's run off. I am
 va; vura kari vari kun'ássuna'ti', ashamed. I already said: 'We
 yímúsite takun'íppahu"¹⁸. 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.

Kupánnakanakana. 'Thē'rahá- Kupannakanakana. Nuttall's
 mva;n ukúphānik, karu Puxá'k- Poorwill did thus, and Pacific
 kičc. Tcémya;tc 'ík vúr Icyá't Nighthawk. Shine early, Spring
 'imcí'nná'vic. Nanivássi vúrav Salmon, hither upriver. My back
 e'kiniyá'tc. Tcémya;tc 'ík vúra is straight. Grow early, Spring
 'Atáytcúkkinatc 'i'ú'nnúprave'c. Cacomite.

2. Pehē'raha·mvanvasih'íkxúrik

(THE WHIPPOORWILL 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 'ihē'raha·mvanvasih'íkxúrik whippoorwill (lit. tobacco eater) back design. The basket is 14 inches in diameter and 4 inches deep.

3. Pakó'kkáninay¹⁸ pehē'rah uθvuykírahinā'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. 'Hé'rah Umú'trivi'rák, mg. where the tobacco is piled, a place on the old trail leading from upper Redcap Creek over the divide to Hupa. Cp. 'Áθθit umú'trivi'rák, mg. where trash is piled, a place name on Willis Creek.

2. 'Uhē'raravárakvūtihi'rák, 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. 'Uhē'rárō'nnatihirák, mg. where he smokes as he walks upriver a place upslope of Tee Bar, near the head of 'Asahanátcsā'mvaruv 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'θivθā'nē'e'n.

4. 'Uhθí·críhra'^am, mg. where they put tobacco, name of a rock slope of Katimin Spring. (See p. 244.)
5. 'Uhtayvarára'^am, mg. where they spoil tobacco, place just toward Georgie Orcutt's house from the Orleans schoolhouse. (See p. 244.)

4. 'Ávansa 'ihē·rah uθvuykírahītihañik

(A MAN NAMED BY TOBACCO)

'Thē·n'nate, dim. of 'ihē·ra'^an, smoker, name of an old Katimin Indian who was lame and walked with a cane as a result of having been hooked by a cow. He died perhaps about 1870. His other name was Pá·kvátcaǵ, unexplained, which is also the Indian name of Fred Johnson. Of 'Thē·n'nate is said: 'ihē·rā·nhani k^yari u_̣m ní·n-amitchañik, he was a smoker when a little boy. Hence his name.

5. Pahú·t mit 'ihē·raha kunkupe·θvúykírahitihaǵ, patakunmáhaǵk
θúkkinkunic fā·t vūra

(HOW THEY CALLED IT AFTER TOBACCO WHENEVER THEY
SAW ANYTHING GREEN)

Tobacco also contributed a color expression to the language. Belonging to the same class of color comparisons as pírick^yuñic, green, t. brushlike, and sanímvāyk^yúñic, brownish yellow, lit. sear-leaf like, mk^yanvan's mother sometimes used to say kipa 'ihē·raháxxi'^t, like green tobacco leaf, to designate a bright tobacco-green color.

XXIII. Ká·kum pákkuri vúra kite 'ihé·raha 'upívúyri·nk'ahina·t

(ONLY 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 *tcirixxus*, in the Skunk story. (See pp. 238-239.)

2. The kick-dance song, which tells of the hunter throwing ster 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.

XXIV. Pa'apxantí'te'ihé'raha'

(WHITE MAN TOBACCO)

1. Pahú't kunkupáaã'nvahitiha-
nik pamukun'ihé'raha pa'ap-
xantínnihitc

(HOW THE WHITE MEN BROUGHT
THEIR TOBACCO WITH THEM)

Va; kuma 'iffuθ pa'apxantín-
nihite pámitva kunivyíhukať, viri
kó'vúra pa'ára;r teé'mya;tc vura
pakunihé'raha; pamukun'ihé'ra-
ha', Pa'apxantí'te'ihé'raha'.

After the White men came in it
was not any time at all before all
the Indians were smoking their
tobacco the White man tobacco.

Pámitva pi'é'p va'ará'ràs, pa-
picí'tc vura 'Apxantí'tc tákun'-
ma, va; kar ihé'raha takunpa-
tán'vic, takunpî'p: "Tá'k 'ihé-
raha'." Va; mit kunkupítihat'.
Va; mit kunpatánvī'ctihāt':
"Ihéhahum 'itá'rahiti'?"
Há'ri mit kunpatánvī'ctihāt':
"Hó'y kite mihé'raha'?"

The old-time Indians, as soon
as they see a White man, they ask
for tobacco, they say: "Give me
some tobacco." That is the way
they used to do. They used to
ask: "Have you any tobacco?"
Or they used to ask: "Where is
your tobacco?"

Ká'kum pa'araraye'ripáxvū'hsa
picí'p vura takuníméákkať,
Pa'apxantí'tc patcimi kunikmá-
rihivrike'caha'^{ak}, tákunpî'p:
"Teim Apxantí'tc nukmárihiv-
rike'^c." 'Ihé'raha paknimcák-
karatí'.

Some Indian girls smell a
white man right off before they
meet him, they say: "I am going
to meet a White man." It is
tobacco that they smell.

A. Pahú't mit po'kupítihat
'Axváhite Va'ára'^r, pehé'raha
mit upátanvutihat'

(HOW OLD COFFEE POT USED TO
BUM TOBACCO)

'Axváhite Va'ára² 'ihró'ha mit,
kuna vura mit vo'kupítihat po-
patanvúrayvutihat Pa'apxantini-
híteri'k pehé'rāhà' karu pa'-
ávaha'. 'É'm'mit.

Axvahite Va'ara was a married
woman, but she used to go around
bumming tobacco and food from
the Whites. She was a doctress.

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 'Axváhite, plen. across the river from Ayithrim Bar.

'Ithá'n pehé'rah upatánvic Sap-
lavá'vhitíhañ.³ Vura 'upatán-
vī'cti'. Ta'ifutetí'mmite xas
uppé'er: "Na_z pukinákkihe'cara
pehé'raha'." Xas uppî'p paké'v-
nī'kkič: "Kúmate'tcvánnihite
ké'tc vúxxax 'u'íppake'^c,⁴ pana-
'ákkiha'^ak.

Taxára vura va_z kuma'íffuθ
pa'énti 'u'é'θī'hvāna'nik pamu-
ké'tci kyávī'vca', po'xússā'nik 'if
húntá'hite to'ppî'p. Va_z mit
'ukupe'θviyá'nnáhitihat pehé'ra-
ha', pa'apxantī'tc'ihé'raha', "tcu-
pé'k^yu'."

Va_z mit kunkupítihat', pata-
kunihé'ra'nha'^ak, kumpáttanvuti-
hat pehé'raha', 'ahikyá'r káru.
Va_z mit kumá'í'i na_z pune'hé-
rátihat xay 'akára ni'áharamuti',
'ihé'raha nipátanvuti'.

B. Pahú't mit kunkupé'kvā'n-
vana'hitihat pa'ahikyá'^ar karu
mit va_z vura ká_n pakunihé-
rana'tihat panamnikpe'hvapiθ-
váram

Kari mit karítta_y papihní't-
ucitcas, xas Panámuī'k pe'vapiθ-
váram 'í'nná'k kunívyī'hfurukti-
hañik. Hitíha_n kunikvárankō'ti-
hanik fá't vúra. Va_z pux^witecé-
ci_p kuníkvā'nti' 'ahikyá'^ar. Va_z
kuníhrū'vti pakunihé'rati, karu
vura 'a'h kunikyá'rati'.

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,
"tcupé'k^yu".^{4a}

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.

(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 buy-
ing 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.

^{4a} From Eng. tobacco.

Viri vura vaꞤ kunimn^vũstì The Whites were watching
 pa'apxantiteř'i'n, kunxússēntì lest they smoked their pipes
 xay kunihér pamukun'úhraꞤm inside, lest they smell it. If they
 'i'nná'^ak, xay numskákař. Pata- wanted to smoke, then they drove
 kunxússahaꞤk nuhé'^er kari pa- them out.
 'áraꞤr kunpaharúppùkvũtìhànik,
 patakunxússahaꞤk nuhé'^er.

2. Pehé'raha'

(THE TOBACCO)

'Apxantì'teřihé'raha', 'apxantinihiteřihé'raha', White man tobacco.
 Pa'áraꞤr 'uꞤmkun vura vaꞤ pu'á'púnmutihaphańik, pa'apxantínk
 hite papiccí'te 'uhé'rāńik va'arare'hé'rahahańik, piccí'te 'arariꞤi-
 'usá'nsipre'ńik pehé'raha', pa'áraꞤr mukunřihé'rahahańik. Pa'áraꞤr
 'uꞤmkun vura vaꞤ pu'á'púnmutihaphańik va⁵ 'arare'hé'rahahańik.
 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.

'Ihē'rahapū'víc, bag or package of smoking tobacco, used by pipe
 or cigarette smokers. 'Ihē'rahapū'víc'anammahař, dim.

'AꞤn 'unhíńnipvate pehē'rahapū'víc, the tobacco sack has a string
 on it. 'AꞤn unhi'crihàràhìtì', it has a string tied on it.

Musmusřirixo'rare'hé'raha', 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.

3. Po'hrā'm

(THE PIPE)

'Apxantì'teřúhra'^am, 'apxantinihiteřúhra'^am, White man pipe.

'Ahupřúhra'^am, a wooden pipe.

'Amtupřúhra'^am, a clay pipe.

'Uk^wífkúrahitì', it is bent [in contrast to the straight Karuk pipe].

'Ař 'uk^wífkú'nsiprè'hìtì', xas káꞤn kunic 'uθrítaku 'ássip po'hrā'm,
 it is crooked upward, it is like a bowl setting on there.

Patuhé'raha'^ak, 'uꞤm vura xar apmáꞤn 'uhýárùppā'tì'. 'Atcípī'k-
 mǔ'k 'u'axaytcákkieritì'. PúvaꞤ kupítìhara pa'áraꞤr kunkupítì'.
 Karu vura pu'icná'kvũtìhara pehē'rahá'mku'^wf, 'apmáꞤn vúra kite
 po'hé'ratì'. 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

⁵ Or páva.

as the Indians do. He does not inhale it either, he only smokes with his mouth.

Há'ri 'upímθanúpnū'pti pamu'úhra'^am, há'r upiyvayrícukvutti' pamuhē'rahá'mta'^ap. Sometimes he taps his pipe, he spills out the tobacco ashes.

Va; pa'avansa vura hitíha;n 'apmá;n 'uhrá;m 'uhyárūppā'ti'. That man always has a pipe sticking out of his mouth. Na; vura 'uhrá;m 'apmá;n né'hyárūppā'ti hitíha'^an. I have the pipe sticking out of my mouth all the time.

'Ára;r 'u;m vura va; kite kari pamúpmā'nna'k po'hrá;m po'pám-māhtíha'^ak, viri va; kari to'ppé'θrūpā'. 'Axyár tó'kyav pamúpmā'nna'k pehē'rahá'mku'^{uf}. But the Indian keeps the pipe in his mouth only when he is smacking in, then he takes it out. He fills his mouth with smoke.

A. Po'hramxé'hva'^{as}

(THE PIPE CASE)

'Apxantí'te'uhramxé'hva'^{as}, White man pipe case, lit. White man pipe pipe-sack. The term is standard and in use.

4. Pe'kxurika'úhra'^am

(THE CIGARETTE)

A. Pahút pe'kxurika'úhra;m 'uθvúytti'hva', karu pahút pamuc-vitáv 'uθvúytti'hva'

(HOW THE CIGARETTE AND ITS PARTS ARE CALLED)

'I'kxurika'úhra'^am, cigarette, lit. paper pipe. Also 'ihē'rahe'kxurika'úhra'^am, lit. tobacco paper pipe. And sometimes as an abbreviation of this last 'ihē'raha'úhra'^am, lit. tobacco pipe. 'I'kxurika'úhnā'm'-mitc, 'ikxurika'uhnām'anammaha'tc, dim. 'I'kxúrik, marking, picture, pattern, writing, paper, is formed from 'ikxúrik, to mark, to paint or incise marks on, to make a pattern, to write.

'Apxantí'te'ikxurika'úhra'^am, 'apxantinihite'ikxurika'úhra'^am, White man cigarette, lit. White man paper pipe.

'I'kxurika'uhram'íppañ, cigarette tip.

'I'kxurika'uhram'áffiv, butt end of cigarette.

But pamukunihé'rē'^{ep}, stub of smoked cigarette or cigar, lit. one that has been smoked.

'I'kxurika'uhrám'í'^c, surface or body of cigarette, lit. cigarette meat.

'I'kxurika'uhram'ihē'raha', cigarette tobacco.

'Icyánnihite pehē'raha', va; pe'kxurika'úhra;m kunikyá'tti', pe'kxukáyav pakuma'ihē'raha', it is fine (not coarse) tobacco, they make cigarettes of that, the fine (not coarse) kind of tobacco.

'Ihē·rahe·kxúrik, cigarette paper, lit. tobacco paper. This is the regular term, one hardly says 'ikxurika'uhramikxúrik, paper pipe paper.

'Ihē·rahe·kxurikátā·hko's, white cigarette paper.

'Ihē·rahe·kxurikasámsū·ykūñic, brown cigarette paper. Cp. sám·ū·ykūñic pamúmyaꞤt papú·ffitc, the deer has fawn-colored fur.

'Ikkurika'uhnamtunvē·tckícecap, package of cigarettes. 'Ikkurikakícecap, any package, tied up with paper.

Nikváràrúkti 'iθamáhyaꞤn vura po·hnamtunvê'etc, kar 'iθappú·vic ± 'ihē·raha)pú·vicak 'ihē·raha', kar ihē·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.

'Ikkurika'uhramñikē·rahá·mku'uf, cigarette smoke.

3. Pahú·t pakunkupe·yrúhahiti pe·kxurika'úhra'^am, karu pakunkupe·hē·rahiti'

(HOW THEY ROLL AND SMOKE A CIGARETTE)

'Ihē·r 'ukyá·tti', he makes a smoke (idiom for rolling a cigarette).

'Ikkurika'úhraꞤm 'úyrū·hti',⁵ he is rolling a cigarette.

Há·ri vura yíθθa vò·kùpitti', 'uꞤm vur ukyá·tti pamuhē·raha'úh·a'^am,⁶ há·ri yíθθa 'uꞤm vò·kupitti', 'uꞤm vur 'úyrū·vti pamuhē'er, sometimes a person makes his own cigarettes, sometimes one rolls his own smokes.

'UꞤm vura xas ukyá·tti pamukxurika'úhra'^am, 'uꞤm vura 'úyrū·hti', he makes his own cigarettes, he rolls them.

Tcim ihē·r ukyá·vic, he is going to make a smoke.

Patcim ihē·r ukyá·vīcàhà'^ak kari pe·kxúrik tu'úriceuk, when he is going to take a smoke, he rolls the paper.

Tó·yvā·rāmnī 'ikxúrikk^vak pehē·raha', he spills the tobacco on a paper.

Karixas tó·y'ruh, then he rolls it.

Po·'ittaktiha'^ak, 'uꞤm vura kohumayá·tc 'ukyá·tti po·kupehē·rā·e'etc, xákkarari vúra vaꞤ kóꞤs ukyá·tti'. Fí·páyav ukyá·tti'. Yav ukyá·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.

VaꞤ vura tcaka'í·tc kunic pakuní·rū·hti' pakunikyá·tti', pupuxx^wítc 'ru·htíhap, vaꞤ 'uꞤm vura pa'ámkuꞤf suꞤ 'úkyí·mvāreꞤc po·pamah·náha'^ak, 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 pamuhē·rahe·kxurika'úhra'^am.

Karixas tí:m 'úpas to'yvúrak, tuviraxvírax tí:m, then he puts sp on the edge, he laps the edge.

Karixas 'úpasmũ'k tó'ptáxva', then he sticks it down with spit.

Há'ri tó'yrũ'hpæθ 'ipanní'te, xáy 'úyvã'yrĩcũk, sometimes he crimp the end, it might spill open.

Karixas kar apmã:n tuyũ'n'var, then he puts it in his mouth.

To'ppař, he bites it.

Tupamtcákkãrãri pe'kxurika'úhra'am, 'apmã:nmũ'k tupamtcãl karãri, he shuts it on the cigarette, he holds it in his mouth.

Tã'k 'ahikyã'r, give me a match. Also tã'k θimyúriciřař.

Tã'k 'ã'h, give me a light.

Xas tu'áhka', xas tubamáhma', then he lights it, then he smacks in

Hã'ri payĩθa mu'úhrã'mmãk va; kã:n pamu'úhrã'mmũ'k 'u'ál sũrõ'ti'. Xas vo; 'áhkõ'tti pamu'úhrã'm'mãk. 'Ukúkkuti payĩθe mu'úhrã'm'mak. Xas tupamáhma'. Sometimes from another cigarette [lit. pipe] he takes fire off with his cigarette [lit. pipe]. H lights his "pipe." He touches it against the other "pipe." The he smacks in.

Tce'myátceva 'upé'θruppanati', he takes it out of his mouth ever now and then.

Há'ri 'ã'pun tó'θθãric, vura vo'í'nk'yúti', sometimes he lays it down it is burning yet.

Kúkku:m kari tó'ppé'ttciř, 'apmã:n tupíyũ'n'var, he picks it u again, he puts it back in his mouth again.

Há'ri tó'msiř, karixas kúkku:m 'a'h tupíkyav, sometimes it goe out, then he lights it again.

Teatik vúra va; tuhé'ráffiř, then he smokes it all up.

Xas pamuhé're'p yĩ:vãri to'ppã'θma', then he throws the stu away.

Há'ri va; vura to'kvithĩccur po'hé'rati', sometimes he puts himse to sleep smoking.

Há'ri va; vura tó'kvĩ'thã' vura vo'í'nk'yúti pamukxurika'úhra'am sometimes he goes to sleep with his cigarette burning.

Há'ri pamúva;s tu'í'nk'yã', sometimes his blanket burns.

C. Pahút kunkupavictãnni'nuvahiti pe'hé'r pe'kxurika'úhra'am

(THE CIGARETTE HABIT)

Pehé'ra:n kuma 'ávansaha'a'k, vura tuyúnyũ'nha pehé'raha tupík fi'tek'yaha'a'k, the man who smokes all the time just gets crazy if h gets no more his smoking tobacco.

Payĩθa tuhé'ráffiř, k'yúkku:m yĩθa tupíkyav, as soon as he get through with one he makes another one.

Tcatik vura takúmate;tc kó·vúra tuhé·ráffip pamuhé·rahapú·vic.
 Before night he uses up all his tobacco sack.

'Ihé·ra'^an, he is a great smoker.

'Iθasúppā· vūrà po·hé·rati pe·kxurika'úhnā·m'mite, he smokes
 cigarettes all day.

Kunic taθúkkinkunic pamútti'^k karu pamúvuh, kó·va ta;γ po·hé·
 ati', his fingers and his teeth are yellowish, he smokes so much.

D. Pe·kxurika'uhram'áhuḡ

(THE CIGARETTE HOLDER)

'I'kxurika'uhram'áhuḡ, a cigarette holder, = 'ikxurika'uhram'axay-
 cákkicirih̄.

E. Pe·kxurika'uhramáhyā·nnāřav

(CIGARETTE CASE)

'I'kxurika'uhram(tunvē·tc)ǎssiḡ, cigarette case, lit. cigarette bowl
 basket, = 'ikxurika'uhramáhyā·nnāřav. 'I'kxurika'uhramxé·hva'^{as},
 cigarette pipe sack, could hardly be applied.

'I'kxurika'uhnam(tunvē·tc)máhyā·nnāřav, cigarette case. Also
 with first prepound omitted.

Mupú·vícak su? 'umáhyā·nnati', hitíha;̄n vura mupú·vícak su?, he
 keeps it in his pocket, it is all the time in his pocket.

Tcakitpú·vic, jacket pocket. Kutrahavaspú·vic, coat pocket.
 But never use pú·vic uncompounded for pocket. Always prepound
 coat, pants, or like. Kutraháva'^{as}, coat. From tukútra', he wags
 his buttocks to one side and back = tukutráhaθθuñ.= tukútcpiř.

5. Pasik^vá'^a

(THE CIGAR)

A. Pařik^vá· kunkupe·θvúyā·nnaḡiti'

(HOW CIGARS ARE CALLED)

Sik^vá'^a, cigar. Im^vanvan's aunt, Tcúxate, used to call cigar
 ik^vá·ksi' = 'ihé·rahá'uhramxára, cigar, lit. long cigarette.

Sik^vá·hka'^am, a big cigar.

Sik^vá·hxár uhé·rati', he is smoking a long cigar.

Sik^vá·h'anammahač, a small cigar, a cheroot.

Ká·kun tú·ppitcas pařik^vá'^a,⁷ some cigars are small.

Sik^vá'hikyáva'^an, cigar maker.

Sik^váhpé·hvapiθvářam, cigar store.

Sik^váhpé·hvapiθva'^an, cigar seller.

⁷ Or papiric'úhra'^am.

B. Pahú't kunkupe-kyá'hiti karu pahú't kunkupatá'rahiti'

(HOW THEY ARE MADE AND KEPT)

Piric 'i-rúhapuhsa vura pasik^{yá'}a, a cigar is made of rolled up brush
 Va₂ kumá'i'i pupuxx^{wíte} 'i-rú'htihap, va₂ 'u₂m yav kunkupapamah-
 máhahiti', va₂ 'u₂m pa'ámku₂f su' 'úkyi'mvāratī', 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 santiríhk^{ya}m po-yrúhà-rārivàhiti', then a big
 wide leaf is rolled around the outside.

Há'ri pasik^{yá'} 'ávahkam 'uyxó-rārivàhiti 'ikxurikasirikunietā'hko',
 sometimes they wrap it with tinfoil on the outside.

Há'ri pasik^{yá'} 'ikxurikasirikunietā'hkò₂ 'uyxó-rāri'mva 'ávahkam
 sometimes it is wrapped with tinfoil on the outside.

Há'ri 'ikxúrik 'a'tcip 'ukíceaparահina'ti', 'ikxurikasiri, sometimes
 there is paper tied around the middle, shiny paper.

'Asxáyri₂k vura po'tá'yhiti', they have to be kept in a damp place

C. Karu pahú't kunkupe'hé'rahiti'

(AND HOW THEY ARE SMOKED)

Pateim uhé'rē'cahaha'^ak pasik^{yá'}a, kari simsi'mmú'k tó'kpā'ksu
 pakú₂k 'u₂m 'úp mā'nhe'^ec, then when he is going to smoke the cigar
 he cuts off the mouth-end with a knife.

Tu'á'hka', he lights it.

Karixas tupíeki'ⁿ, then he puffs in.

'Apmá₂n tó'kyi'mvar pa'ámku^{uf} patupamahmáha'^ak, the smoke
 goes in his mouth when he smokes it.

Pu'ikxurika'uhnamtunvé'te 'ákkatihāra, 'ikpíhañ, 'imxaθakké'^{em}
 it does not taste like a cigarette, it is strong, it stinks.

Tupé'θrúppan pasik^{yá'}a, he takes the cigar out of his mouth.

'Ukfufurúppanati pehē'rahá'mku^{uf}, he blows the smoke out.

Há'ri tutaknihrúppanmaθ muhē'rahá'mku^{uf}, sometimes he makes
 his tobacco smoke roll out in rings.

D. Pasik^{yá'}h'áhuṣ

(THE CIGAR HOLDER)

Sik^{ya}h'áhuṣ, cigar holder = sik^{yá'}h'axayteákkierihàr.

Sik^{yá'}h'axayteákkierihàr, cigar holder.

'Utaknihrúppanati pa'ámku^{uf}, the smoke is rolling out in rings.

Há'ri vura va₂ 'apmá₂n 'uhyá'rāti xá₂t pu'í'nk^{yú}tihāra, sometimes
 he holds it in his mouth unlighted.

⁸ Lit. white-shining-paper.

E. Pasik^yā·hmáhyā·nnāray

(THE CIGAR CASE)

Sik^yā·h'ássiṭ, cigar case = sik^yā·hmáhyā·nnāřav.

6. Papuṭe·h'é·raha'

(CHEWING TOBACCO)

'Ára:ř 'u:mkun vura pu'ihé-
raha páppuṭihaphanik. Payé·m
á·kkum takunpáppuṭvana·ti pa'
ra:ř 'Apxantí·tc'ñih'é·rāhà'. Ta·y
vura kunpáppuṭvana·ti papapu-
é·h'é·raha pa'apxantí·tc'ñivítsa'.
á·kkum karu vura pa'ararapi-
í·tteitcas kunpáppuṭvana·ti'.

Kíevu:ř vura nik 'u:m há·ri
unpáppuṭti'. Há·ri vura yíṭṭa
a'ára:ř vo·kupítí, yíṭṭ uvúrāy-
uti' kíevu:ř síttcākuvútvārāk su-
nik 'úyū·nkūrihvà'. 'Uvúrāy-
uti'. Tee·myáteva 'upṭaxay-
írō·tì kíevu'uf.

Va:ř mit k^yáru kó· kunpáp-
uṭtihat mit'imeáxvu',⁹ karu há·-
'ievirip'imeáxvu'.

The Indians never did chew tobacco. Now some of the Indians chew White man tobacco. Lots of the halfbreeds chew chewing tobacco. Some old Indians chew too.

Indian Celery [root] is what they do chew sometimes. Sometimes a person does this way, goes around with a piece of Indian Celery [root] tucked under his belt. He walks around. Every once in a while he bites off some Indian Celery.

Another thing that they used to chew was milkweed gum, and sometimes Jeffrey Pine pitch.

7. Pe·mcakaré·h'é·raha'

(SNUFF)

'Imcakare·h'é·raha', snuffing tobacco.

Yúffivmũ·k 'umsakansákkanti', vo·kupe·h'é·rahiti', with his nose several times he smells it in, he smokes that way.

Xas to·pá·ṭva', then he sneezes.

Pahú·t pa'apxantínnihite pic-
te kunikyá·varihvutihat mit
a'are·h'é·raha ve·h'é'ər

(HOW THE WHITE MEN TRIED AT FIRST TO SMOKE INDIAN TOBACCO)

Papicé·te kunivyihukkanik
a'apxantínnihite, ká·kkum kinik-
á·varihvanik vehé'ər, pa'araré·
é·raha'. Kunxútihanik vura
nik nuhé·re'ec. 'Itcá·nnite vura
atakunímyā·hkiv sù?, takunxus:

When the White men first came in, some of them tried to smoke the Indian tobacco. They thought: "We can smoke it." They took it into their lungs just once, they thought "we will

⁹ Long texts have been obtained on preparing milkweed chewing gum, but the subject does not belong with the present report.

“Nu_λ karu va_λ nukuphé'ec pa- do like Indians do.” Then the
 'ára_λr kunkupítti'.” Xas va_λ were sick for a week. The Ir
 vura xakinivkihasúpa_λ kunkú- dian tobacco is so strong. The
 hiti', kó'v ikpíhañ, pa'araré'hé- never tried to smoke it again.
 raha'. Va_λ kuma'íffuθ vura
 puhárixay pikyá'várivūtihà pe-
 hé'er.

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