

Peveril Meigs, Baja California Research Materials
1925 - 1979. MSS 530

Journal 11, 1928.

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~~Kilow, 1st series~~

with

~~Yvonne~~

2

Kilow II

1958

Memorandum

Overall
11

GAC 85 0

35

12 = Stars.



Salt Lake.
Melling Creek

F fast
S slow

W walk
T trot

1928 (15)

A. 10:10 A.M.

N

B. 10:30. Evenly

NIDE

C. 10:45

N

Veg. Sage-house,
ranchillo.

D. 11:10 A.M.

NSE

E. 11:30. All a sand flats
G. 11:45. (Spunk sand)
Hills all white
wool sack.

Veg. Hills, the
mount. Ridge
alfalfa. silage
clumps here. 4
In some willow. +
abundant.

7

o Oaks

≡ Oak runway
valley floor

105100
F

F

7
5

E. 11:15 A.M. 2730' N 25° E
On little peak

F 11:45 A.M. (1/4 hr. to
bit past) 2730' N 25° W
L.F. Pooch road -
rock plain

Veg. *Phadonoxia*
(8')
yucca (large), low
juniper, milk cills (?)

G 12 noon 2720' N
L.F. G plain mostly
rolling granite sand.

Veg. S edge sub - 1 tree
- much pine

H. 12:15 2770' N 25° W

I 12:30

J 12:45 (1/4 hr. to for peak)

2800' N 35° E
11:15 A.M. 2880' NW (2)

Arr. S. Rafael

Grass

L.F. Opp. K, great granite
wall, chert. slice blocks
(2) in front of it.

Veg. *Artemisia* leucophylla important
with tall *adenostoma*.

L. 130 2900' NE

M. 1:55 3050' NE

N 2:15 P.M. 2665

Pal. 3:30 P.M. 2655'

Arroyo San Rafael.

6' int, 3" deep, like quartz. *Hypha*
Lots of *live oaks*, *veg*
schmuck, *willow*,
alamos.

Left SR at 4:15.

O 4:25 P.M. 3060' N65E

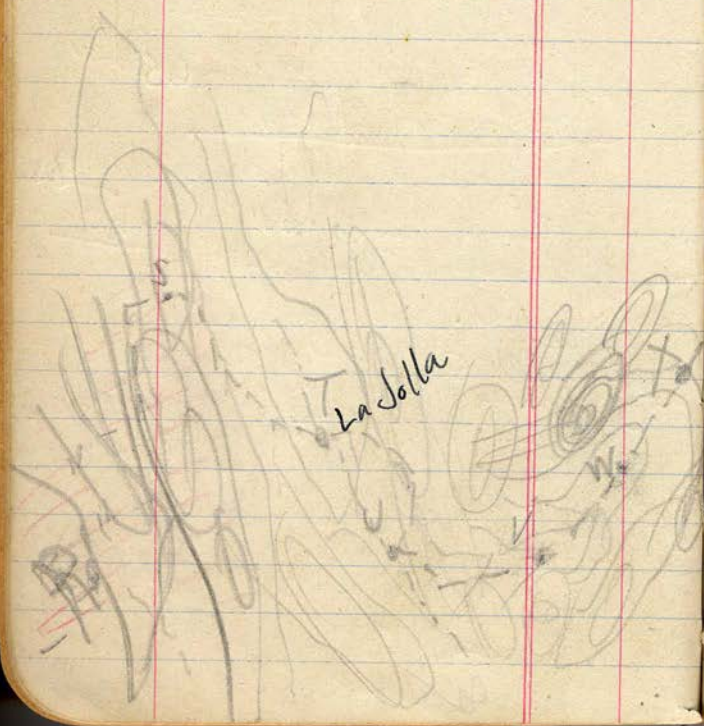
P. 5 P.M. 2780' N30E

L.F. 0 full (small)

Veg. *Sagebrush* *alamos*
Juniper *Yucca* + *alfalfa*
silvica.

(3)

Al R Trail goes
to Concepcion
(band).



Q 5:15 A.M. 3060' N60° E
R 5:45 N15° E

S 6:05 3500' E
T 6:30 3300' N75° E

La Jolla, ~~Alameda~~
Water dried up

Veg. ~~Clusia~~ Magnolia
plants on S-facing
slope

U 7 A.M. ————
7 A.M. ———— 3385' ~~Water~~

~~Water~~ small stream of
water at U.

Clim. Min. 46° all clear.

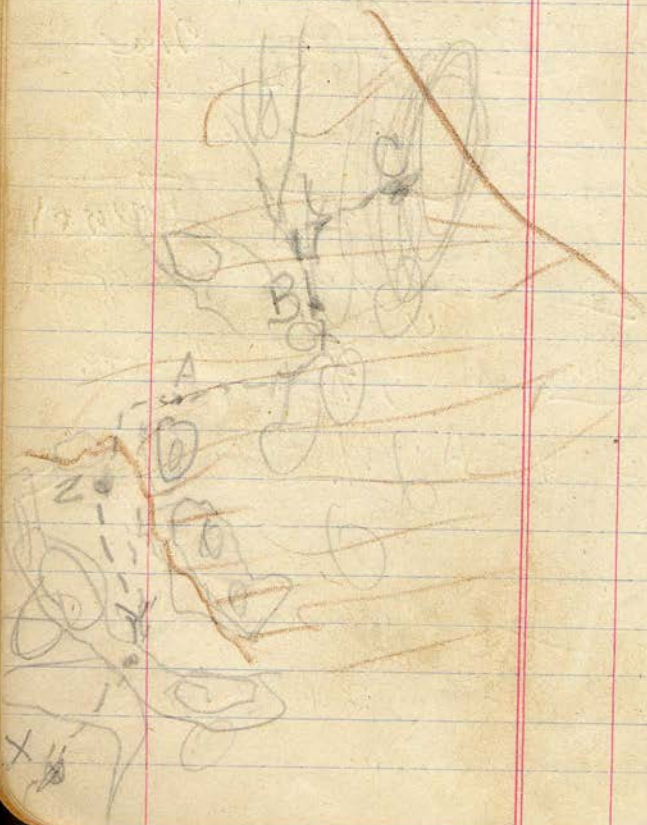
9:45 A.M. Left camp. E
V. 10 A.M. 3380' N

Veg. Much manzanita
in the formation

W 10:15 A.M. 3460' N20° E

Mo. road.
X 10:30 3575' N35° E

P 1125



Y 10:45 A.M. 3690' N 50° E

Vegetation Pines beginning to
appear, thinly. 5-mph. type.

Z 11 A.M. 3550' N

A 11:15 A.M. 3560' E

L.F. Rolling white
country. Hills 100-
200' high.

Big Pines + Monte

Adenostoma

Yucca some

Madroño + many (Larrea)

little deep agaves

appearing. Quite a

few young pines.

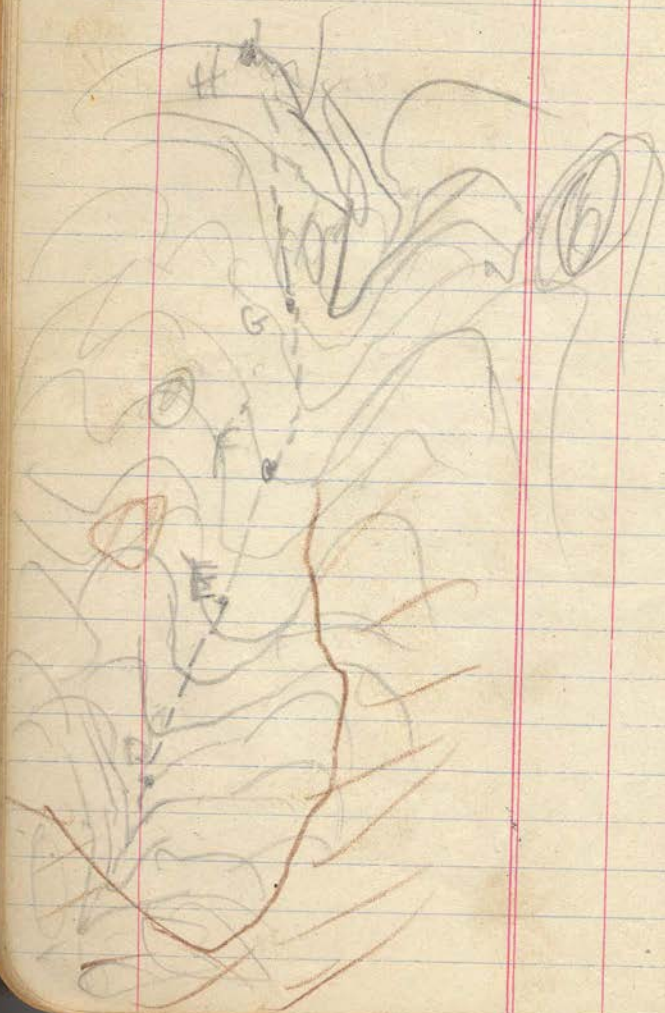
Many with on

sandy flats esp. +

adenostoma on slopes

B 11:30 3440' N (5)

C 12 (look down) 3530' N 35° E



D. 12:15 P.M. 3420' N 20 E

Veg. Pina gone.

Mod. mesquite on
hill slopes

low claret

Yucca, sagebrush,

E. 12:30. 3330. N 25 E

Veg. Some Yucca

in S. facing slope

Salix, Eldorado.

F. 12:45 3260' N 30 E

G. 1 P.M. 3180' N 10 E

H. 1:15 3090' N

1:30 Arroyo León.

June 2 8 A.M. Dry 79° Wet 63°

Min. 49° Read 3075'

8 P.M. Dry 63° Wet 57°

max. 89°

(6)

June 3. 6 A.M.

Dry 55° Wet 47° Min. 47°
Clear. Calm

8 P.M. Wet 56° Dry 64°
Ther. 88°

June 4. Monday.

1:45 A.M. Dry 54° Wet 51°

6 A.M. Dry 64° Wet 55° Min 50°

12 noon. Dry 88° Wet 68°

Free SE wind

239°

8 P.M. Dry 74° Wet 55½°
Light SE. Bar. 30.60!

June 5.

Dry 65° Wet 49° Min. 61°

7:30 A.M. Bar. 30.50 (partly)

8 P.M. Dry 71° Wet 53°
Ther. 102°

June 6.

6:20 A.M. Dry 73° Wet 55°

Min. 59° Bar. 31.00!

June 7. 8:45 P.M. Min. 60°
Dry 94° Dry 62° Wet
58°

Arroyo Leon.

June 8.

6 A.M. Dry 50° Wet 50°

Min. 43°. A heavy fog came
in at 5:30 A.M.

6:30 P.M. Dry 67°
Wet 59° Ther. 93°

Cumulus clouds over S.P.
Mist yesterday & today.

June 9. 5 A.M. 41°

Min. 40° Dew.

Dry in P.M. Kind.

June 10. 9 A.M. Dry 76°

Wet 55° Ther. (yesterday) 90°

Min. 40° (Very chilly night).

No clouds visible.

8 P.M. 62° strong SW wind.
Ther. 84°

June 11. Clear. Fog in P.M. Min. 48°

June 12. 7 A.M. Min. 36°

Ther. (yesterday) 74°

Dof. in P.M. at 6 A.M.

Heavy Rain.

June 13. Min. 30° Wind. Ther.
34° 45° Min. 42° (7)

June 16. 5 A.M. Dry 55° Wet 44° Min 51°



Emiliano's house.

A. 2:50 P.M. Went $S. 60^{\circ} E.$

Mill Og House, $S 50^{\circ} E.$

3:15 (after 10 min. rest to A);

B. all upper end of slope;

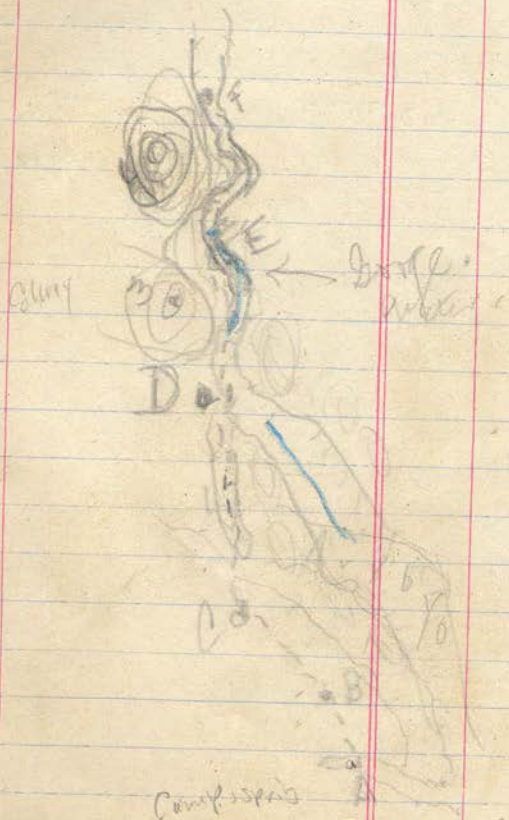
hard grass & lucerne grass

about 200 yd. wide. Crossing
stream.

$S 70^{\circ} E.$ To

C. 3:30; then $S 100^{\circ} W.$

Notes



Camp to Valle Trinidad.

A. 6:35 A.M. Left Camp.

M. 35° W.

B. 6:50 A.M. 60° W.

C. 7:05 A.M. 50° W.

Vegetables

N. 20° E

Roll 2

S. 35° W.

N. 3

N. 58° W

D. 7:20 N 50° W.

Roll 3 D.M. W.

José's house here

will return. The

self-given approx

had not been

but now not

not so long

reaches here

E 7:35 N 85° W Deep (3") water
hole. Stopped 5 min.

Read 2860.

Reg. Ranilloa margin in camp

flor. Mont. but really well developed

(the best ones)

(9)

3 mi. per hr.

7:50 A.M. Out of camp.

7:55 N. 50° W. Road 2810'.
valley 300 yd. wide.

805 ft. high mts. give way to
low granite hills
with escobillo (the first
I have seen the top of)

8:10 N. 45° W. Dingley

line of Jones is here.
Uchirey is N. 30° W.

Stop 3 min.

this is the end of

Grays Leap, Tex.

8:30 N. 60° W. 10 min. out

to Uchirey N. 20° W. x
to next mts. Due N. x

Nearest mts. in N.

N. fork of Volc. apud
to distant mts. N. 55° W. x

Answers at half valley (E)

are separating

I Uchirey

Uchirey

Phin H.

low

(10)

7 9 A.M. N 55° W.

to mesa a N 18° E. X

" mesa b N 4° W. X

" " c N. 30° E. X

(See next map)

9:00 approx. near by left hand
dunes (marked).

Top of highest dune,

read, 9:16 A.M. 2695'

✓ (foot of dunes) 9:35 A.M.

Peak 2590', N 47° W.

to mesa a N 32° E. X

" b " 7° E. X

" c N 38° E. X

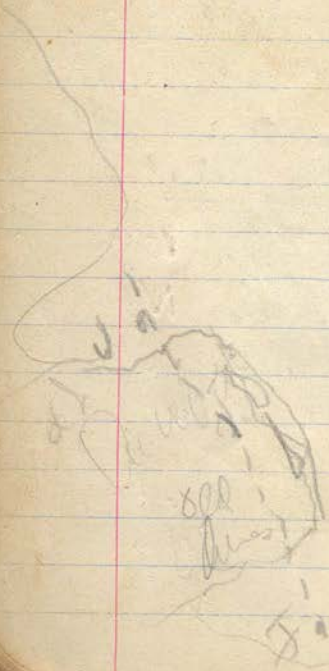
" d N 12° E. X

Dunes appear to have
caps (high mts). Granite
pebbles also in some
places.

9:45 A.M. NE wind fresh

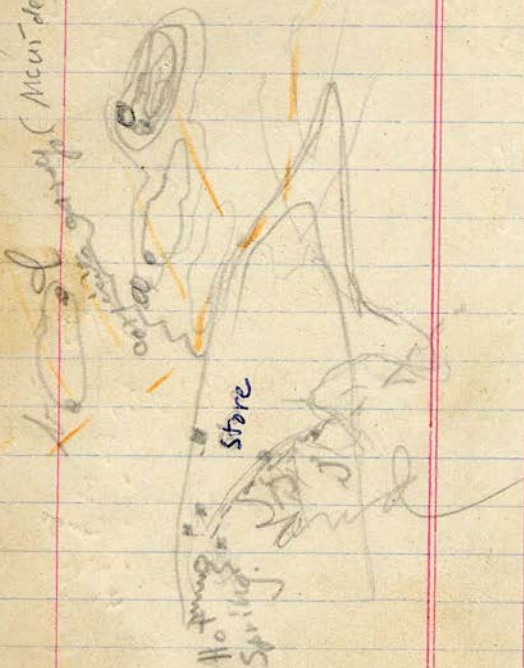
Temp: dry, 99° wet,
69°

100' dune →



Seks,

Arroyo (Mucideja)



Mucideja -

Arroyo Carrizo (Pai Pai
name), Pai Pai County.

10 A.M. N 40° W

Mucideja is N 30° W

pass o 446' E

" C N 13° E

" d N 18° E

Read 2580'

In the plain, N. foot of
Mucideja, is a bare
flat about 2 mi. long,
from which much
dust blows.

10.30 A.M. N 50° W

Read 2570'

11:40 A.M. Reached the hot
spring. Read, 1 P.M., 2510'.

(Emiliano says it is just one
hill.)

Chipa-mey - the
mesa-land I have been
mapping. It is Pao Pao
country. Valle Grande is to
the west.

Dust ^{hill} Granubia - jicjuc ^{hill} jic.

San Diego is
about 5 leagues from
the corner of Valle
Grande. Can go on auto
road.

~~Jafredelú~~ - Pa. Pa.

~~Jacopan~~ - Indio

~~Este Agua~~ Cohente.

Marip. 1000.

Return -

left Chingmaw

start at 2:25 P.M.

Sun

2:45 P.M. turning due W. wind

Dry 95° Wet 68°

Head of valley from
Agua Caliente, 5500 E.

6:15 P.M. End of valley
Bearing to saddle Point
846° E. (Landslide)
(Kaysipulun)

1

Photo #33, 2.


6:30 P.M. 48, 50

Looking toward lower
end of Agua Caliente
some 300 ft. N. W. looking

(14)

16 Isichan.

6:45 A.M. Red, camp, 3130'
12:00 P.M. " " 3093
June 7.

~~Calvo -  Pasa -
in the morning. (Calillo -
Dnep. (some))
Echa (some) Gekitu.
(some) (some)~~

~~There are six muchachos.
Dnep. had the 6 of them.
First el gato had them,
y el gato lo mató el
coyote. y luego los
muchachos lo mató el
coyote, porque el coyote
mató a sus muchachos.
Por eso subieron al
cielo, huyendo, al cielo
porque habían matado al
coyote.~~

~~Jamaica - 00~~
~~morning about 4 A.M.~~

~~"Companero del Norte"~~

7:30 A.M. In ~~mat~~ ^{mat} ~~just~~ a good
bowl-shaped depression with
steep grassy rim. ~~just~~ S. E. of
peak of Isichia. Bar, 3365.

~~Juni - a hole for~~
~~animal.~~
~~Mat - tree.~~

~~A also - the little~~
~~(vine leaves)~~

~~The heart is roasted~~
~~like mescal for two nights~~
~~is very good. Big in~~
~~March & April.~~

Top of Isichia
8 A.M. Read 3735!
~~11:10 A.M. " 3710"~~

From top of Isichia
country is ~~represented~~
like map. The pines
were ~~gathered~~ at the foot
of P. Martin. ~~But the~~
fires made by the
vaqueros have destroyed
nearly all the pines.
Only a few remain. The
Indians used to come all
the way from the desert to
get pines.

~~End of Sierra, just above~~
~~the pinon slope.~~
S. 18° E. from base (MRS. B. Martin)
~~Cumwala~~ ~~up to sepul~~
Dir ~~for a name~~

~~Pinos - at~~

~~Pinos - Cuatrecasas~~ 5 needles.

~~Small col - Casap/ en el
desierto & E. slope of mts.
Indians etc. etc.~~

A ju - little pine, which
has 3 needles. Along the
trail to San Juan. It is
also eaten a little.

Ja fai - a sauzal, at
foot of sauzal leaf nearly
there. aqua. S. 35° E.
from Siches.

Jatuepajalsayu - otro
saul. S. E. from Siches.
Note.

Katapaja - another sauzal.
Note. S. 60° E from
Siches.

Jiluco - curay.

Cuataja - water just
below the pine hill (below
heatway).

Hemiluvina - cañon. No
water.

Pachumili - water cañon.
No water.

Siches to mesa "a"
(the little trail trip)

N. 30° E. This
mesa is Chuapa'wéy,
mesa "c" is Cuap'wéy;
from Siches, N. 19° E. up 1°.

May ijt (big
mesa beyond Cuap'wéy)

from Siches.
N. 55° E Down 6°.

from Siches, is
N. 50½° E. Down 10½°

Isichaa to Nemijab-
X (center peak) - N. 60° E.

X Kolmiutisá - N. 80° E.

X Kwilmesíwey - S. 87° E.

X Míwá'wey - S. 73° E.

X Káysipucuin - S. 65½° E.

X Jeljum cuiñer - N. 25° E.

X Jiwilujáwey - N. 36° E.

X Ngawey - N. 52° E.

~~Jiwilujáwey~~ - N. 39° E
Jualpartwey →

X Tumlaleñiwey - N. 33° E.

Little mts. where the birds
used to make fiestas. Name
means "fiesta de los pájaros."

Jua'chato - N. 57° E X

Wéyicucuiái - N. 69° E.
Cerro Cuzco

Japesigretáp - ?

Ja'jibu - mts.

Wéykinpāu - S. 42° E.
large, nipple peak. X

X Káykesi'ai -

Takung-

X Isichaa cumeditnijaman - X
N. 49° W.

~~Valle Huindad - Jauy~~

✓ Jasiyá - white spot in valley. (18)

Isichaa to
X Wey yule - $5.57^{\circ}W$.

X El Parra (Silverio) - $N.56^{\circ}W$.

X Pautai - $5.46^{\circ}W$.

X Colwey (Rb. ph. by angh) - $N.30^{\circ}W$.
(Left ph.) $N.47^{\circ}W$.

Cornito - Encincheja

Multe. ^{nijsa} - little
canyon with water: "agujero de
Coyote" $5.35^{\circ}W$.

Jalban - little green patch.
 $5.38^{\circ}W$.

Has a big Sotero of
Kumuk.

✓ Jafweyspa - el Parra.
✓ Weycojō - $5.82^{\circ}E$. X

Gilverte (

✓ Cuatwey - Pin. lind. X
 $5.69^{\circ}E$.

✓ Kulamichwey - $N.25^{\circ}E$. X
N. of Mesa "C".

~~Photo #34~~ Photo #34).
Velle Kinted (el Parra a
left foreground). From Isichaa.
10 a.m. high sun at 22,
1/30. Isichaa cumulated
Mipamán.

El Hueco - ^{Kaliwai} Coto K. wápi
(W. look Santa Ana called
La Jolla really isn't).
Not Pai Pai nor Lullina.

Wanupí - N. 85° W.
The trunk of tree in
center of house (between the
two old gates). Some done
now.

The clipped (st.) pl. fly all
planes - N. 40° W.

X San Miguel - N. 13° W.
Mesa to st. of this line.

X Culver's house: due N.

~~Vicente says only one
Malsipai is still alive:
a woman, the wife of
San Vicente.~~

~~San Vicente was
Malsipai.~~

~~Carmen Chulena knows
a few words, A. White thinks
so. St. Domingo too,
he thinks.~~

~~(Down head of Abo or
Malsipai.)~~

~~St. N. of Malina
lived not far from
Crops.~~

~~St. M. of Crops house was
Pai Pai. Lower end was Kaliwa.
St. S. & P. Martinez, (20)
on the point between language~~

~~was not understood. Paid~~
~~some name.~~

~~Pai Pai + Bahian~~
~~understand each other a little.~~
~~But Bahian don't understand~~
~~San Oniguels or Cocopal.~~

~~A Lupa very different too.~~

~~Vicente heard a old~~
~~Malipa talk but could~~
~~understand nothing (he lived~~
~~in St. Domingo)~~

~~Vicente thinks the St.~~
~~Nome people were Apinina.~~
~~St. Domingo, La Grulla, Encarnada~~
~~etc. were all Apinina.~~
~~Everything is Apinina N. of St.~~
~~Lupia. Everything south of~~
~~St. Domingo is S. of~~
~~the Domingo.~~

~~Formerly the Kelakiga~~
~~(of St. Domingo) were very~~
~~maltrato. If a Bahian~~
~~went into their land they~~
~~killed him. + vice~~
~~versa. Same with~~
~~Malipa + Apinina.~~
~~Pai Pai were the~~
~~only friends.~~

~~Cocopal were not known,~~
~~for they were very far~~
~~away.~~

~~People to 5, too, were~~
~~very bad.~~

~~Pacual - the~~
~~Bahian name for~~
~~Pai Pai.~~

~~The Pai Pai fought the~~
~~other often (Miguelinos) (C)~~
~~the first big battle. Pai Pai~~

~~Jasme Jasmāi (Gombosi)~~

~~Jas me~~

~~See also~~

↑ ~~Jasmē-yāt~~

~~1 happy & jasmē~~

~~Was ~~present~~ before a~~
~~man before.~~

~~Came in at midnight.~~

~~Was scorpis, I~~
~~think.~~

~~Mai'tai~~ ~~at long etc~~
~~that comes in the morning.~~
~~(In E)~~

~~Driger - nail - sājāw~~

Photo # 34, 2, (?) Emiliano's
house & lot, looking down the
tray.

Stars.

Jamat - one opposite near
San Felipe.

~~Can't hear about how
Jamat, but does
Jamat / sal - jaltai
man / huer / bravo
of / 1/2~~

~~The house scapio
comes out about 8 or 9 P.M.~~

Speech

They say "uhuh"
as in English.

Also, old lady says
"m - m - m" when
she eats candy.

"H ju" - yes (like ours)

~~mat - no~~

Future

Tom

(J. Waller Friend)

Says

Almerson,

(J. Waller)

Waller, has an Indian
wife. About 5 or 6 Indians
living there.

Mescal nets. ^{Small} Jekwa
Large → Lekwe.

The pit is dug and a
fire built in it until it
is thoroughly heated. Then
the coals are raked out
and the mescal leaves
green, are placed among
the 'ashes' in the hot
pit. The whole is
covered with earth and
left to bake for two
or three hours. Then
the leaves are taken
out and the ~~ashes~~
outer husk is then
taken off. The
fiber is then scraped,
pulling the fiber through
a ~~leaf~~ spoon pressed
down on a piece of wood
(formerly a rounded piece of
wood was used to clean

instead of a spoon.)
Then, after cleaning, it is
used in a basket
allowed to soak overnight.
Then it is taken out &
is ready for use. It
is then put on damp
ground and damp earth
put on top of it. As
needed, the fibers are then
taken out & twisted by
hand (rubbing one of
pieces of "Cuera" on the
thigh of the left leg).
Then 2 of these are
are twisted together, again
rolling on the leg (like a
mop).

Big mesal roots used
for carrying, supported by
head. Was about 20 roots
next to each other for carrying.

Mesal shoes. Jina'kwil.

These are few strands of
fiber around a stone foot.

First two are
cord (2 strands) in a
loop. Then wraps
some fiber around the
bottom front end.

1.



2.



She holds the Photo # 34, 3.
loop with her
big toe while she twists
stuff around it.

11. 1 1/2", 6". 2 A.M.

3.



Bind a small cord making a loop in the front end.

Then winds bunch of fiber in between the two sides.

~~Nets (continued)~~

~~(The small nets are used for de-thorning trees. All put in & then shaken around until thorns are all off.)~~

~~Also make little brush for clearing metal off of metal fiber.~~

~~Qla.~~

~~Indian mother made
one, red with coarse
black design.~~



~~House. Interior arrangement.~~



Emiliano

~~Kelakipā - all the~~
~~people to N. S. Miguel,~~
~~San Antonio, etc.~~

None now
alive

~~Juicrepā - all people~~
~~except Kalina name for~~
~~Kelakipā people to W.;~~
~~S. of Kalipā.~~

~~(Pacuat Kalina~~
~~name for Pai Pai.)~~

~~Juicrepā is all the people~~
~~to S. Miguel & others.~~
~~Gento del Sur.~~

~~Niphipā is people of W.~~

~~Kelakipā is Gento del~~
~~Norte.~~

~~Nolipā - Gento del Este.~~

Como se creó el mundo.

When the world created
there was nothing. There
was no day. There
was no hills. Part
fallo, como la noche,
no más.

Salí un hombre,

(2) Metipa, Eze vivía
en puro oscura, noche.
Luego, estuvo sentido,
pensando ^{en} muchas cosas
que iba a hacer. y
luego ~~creo~~ he took a
small drink of water and
spit it out to the
south. y luego escapó
para el norte. Entonces
tomó mucha agua en (70)
la boca y alguna

agua spilled out of his
 mouth, & spit it to
 the West. Ee may
 tiene mucha agua y
 es muy malo. (Data/gente)
 Entonces tomó quinto
 agua y escupió hacia
 el E. (para ella sign
 east time). Por eso
 esta mar es muy
 buena, las olas son
 (sign) muy buenas.

Luego estas hicieron
 mara, pero muy
 chiquitas (just saliva)

y luego
 hizo un
 cigarro

luego y puso un
 "He blew toward the ocean."

Mat Juli Weykamex
 Ne'k'stam Weykamex
 Metay Weykamex
 Teykamaskat
 Weykamex
 (Teykamaskat)

Luego creó un día y
 creó el sol y la luna.
 Luego pensó hacer el cielo y
 él no sabía "Cómo
 iba a hacer el cielo?"
 Luego pensó y sacó
 el cuerpo de su cuerpo.
 Luego hizo 4 barcos
 y hizo 4 cerros. y
 luego puso agua en
 (para el sur sign) y luego
 puso otro como para acá

y luego otro acá

~~of lungs also after
(for cl. sent - really E.)~~

~~Apel pensó que era
fora el piel puede hacer
Cielo pariendo en los Cielos
Pero no; el Cielo, siendo
muy filarino stuff
brazh. Entonces puso~~

~~my horse on Capt. Croft
(The hills were all close
together) Then he tried
to ^{open} ~~tear~~ the skin on
the horse's, but not~~

Borrego

se Cayo - porque era
muy fresco. Entonces
dijo un mole
(ce. cannicán).
The wall then
drag a wheel all around
the mole (which was
still a small as the
floor of a house), making
a little ridge all
around

A la altura alta donde
se fue. Entonces pasó
el curso encima de
esta altura. Entonces

~~27 La Felipe -- N.Y. 11/11~~

~~el mole se puso
dijo del queso y
dijo así (sign) con las
manos (you know the big
flat hands he has) pushing
up the skin all around
and making the skin
up no cargo. The
neg. In the air.~~

~~de luego pensó
hacer el sol. Que
el sacó por la boca
y así se tried to (pull)
get it out of his elbow,
but could. He also
tried to get it out of
his thigh (outside part).~~

~~middleton - Jéajist
mosquito - aja~~

~~+ also could not. And
then tried to sacar
por la nariz
(top of head) and
no pudo también.~~

~~al último, lo
sacó por la boca
(porque la boca era
muy caliente cuando
estaba dentro frío).~~

~~Entonces era
muy caliente, y no
se podía aguantar el
calor. Entonces el
frío boca, una
planta (philly) (Soda)
(una planta). Que el
quería hacer para
que el sol (this type of
plant is always green)~~

~~que much shedi
no se podía aguantar
el calor.~~

~~Saya el calor se taló en
la noche el hombre
Entonces hizo una
milera. Entonces la
milera se metió para
levantar el sol. Entonces
la milera espuso el
sol ^{de nuevo} en el cielo.~~

~~Pegalo~~

~~Entonces el hijo bestia
(Chilli). el hombre
fallo en su intento
Pues, y feroz los shasho
venció a losa. salió.~~

~~Quiero que hombre
salió, pero las semillas
de todas las plantas.~~

~~Luego hizo cosita.
Hizo poco. Hizo
poco. Hizo poca. Hizo
poco.~~

~~Luego quedó pedrada
todas las cosas
se enfermó el hombre
mucho tiempo. He
mas dijo en a
?) he de helpe.~~

~~(Luego de plantar good for
illness). No se
alivió. Hizo otra
cama de 2^a y ama
Santa? Smiripil.~~

~~No se alivió nada
y se murió. Era un
hombre muy grande
y no le podían
levantar. de todas
eran rodeados llorando~~

por todos lados por
3 noches, pero no
ayuda nada.

Y un hombre
era pensando de
muchas cosas a
ver si pudiera
levantar el cuerpo.

Al último se
puso a cantar
ese hombre (Semán),
Pues, el estubo

Cantando allí a ver
si le ayudaba los
vientos: los vientos
de acá, hacia allá, de
acá - for. all for
dientro. Bueno lo
punto todos el hombre.

El hombre era
un papavito (muy chupito)

(Con Cola la ga) Tiran
(Y cuando se hace
ruido es colgando
muy bonito
chee - chee -
chee - chee.)

T
chee - chee

Luego que junto
todas las partes se levanta
el hombre el cuerpo. Luego
señor se metió debajo
el cuerpo. Entonces
el solo llevó el
cuerpo (which was
some 20 ^{pagos} long).
Aya tenía ¹ tal,
listo para quemar
lo. Y luego le
que mavor.

Este fue para
que se mueren
la gente.

(Continued)

Luego que se unieron
se hizo una nube muy
grande. (el dios).

Don't say that. ~~Don't say that~~ ^{Don't say that}
arriguando (quelling).

El surnio pintó
toda su gente, y
los puso en líneas,
como 5 or 6 líneas from
one sea to the other.

"Toda tendrá tanta
gente como mi gente"
dijo el surnio al Dios.

[Don't say that, because what we
are, the Lord is
not.]

Entonces vino el hombre
[messenger] (was one of Mayhew's
people) luego que vino
dijo al Dios "Pues (so

Se pintaron toda la
gente para hacer guerra.
Tenían 5 o 6 líneas formadas
que iban a los otros.

Entonces dijo el
Dios "Al-bukh. Esta
guerra." El se puso
a cantar, y entonces
pinto toda la gente
a quien había hablado.

"My mianan" dijo Dios.
"Como a los señores de la
guerra, lo vamos a ver."

Entonces el Dios puso
un hombre haciendo muchos
trazos y otro hombre le
puso braca jassas, y
el Dios se puso a
hacer otros trazos.

El Pájaro - oron-hut,
para piedra

Entonces como a los seis
se encontraban y iban
a pelear. Luego que
formó toda la gente del
sancino primero, y
después formó toda la
gente del Dios. Entonces
el Dios no peleó. Se
puso así (sign) en el
cielo, cerquita. Entonces
tenía el palo con
que mató al animal.
Pues luego peleaban
y hicieron flechazos.
Then el Dios put
behind the lines of the
sancino a line of Challes.
(See type as in Dood of the Delphi).

↑
ooooooooooooo kallas.

(Insignia -

y entonces puso otra
línea de Cholla
(tipo muy grande que
está en la Costa del
Pacífico) detrás de la
otra línea (Hijil-thi
tipo de Cholla). y luego
más otras puso
línea de (Reseto -
little rose line of the
W. Coast. y más otras
puso noche (oscuro)
y más otras puso
lodo. y más otras
puso. ^{band} cuerda del
arco (made of hide of
animals) Jatinchol.
Cuerda

(He put there so the people
could not pass.)

Luego estuvieron peleando,
y el sauro tenía
una cosa clavada en
los cabellos.

wa i'usé - comet.
Peleando como a un día
ya como a la tarde
y estuvieron ganando los del
Dios, y las líneas
detrás se iban agotando
y matando a todos.
Entonces vino un
soldado del Dios y
le dijo al Dios ya
quedan pocas parentelas
tuas, pero son tus
Primos (menjai minauay) -
y tios (cuay).
Entonces dijo el Dios 38

~~"Holo. Que no queda
mi uno."~~

~~Entonces mataron a
toda la gente. No quedo
mi uno. ^{Millones de la gente de}
Dios se mato.~~

~~Des no mato de la
gente del Dios era
la gente.~~

~~Elle sangino mato
mataron. El sangino
se fue. El brinco a todos
las linas que fuer
el Dios. y queria
brincar al mar/ava ready
to). Entonces el Dios vio,
y le hit with the stick on
the neck, quitando la
cabeza. El cuerpo no~~

~~mas cayo en el
mar. y la cabeza
voló (al otro lado del
mar). y ese dice la
gente que es la cometa.~~

~~[The Indians are
much frightened when
they see a comet.]~~

~~Entonces, el Dios se lo
fuebo. Holo su
gente se fue.~~

~~Cuando mataron toda
la gente en la guerra
corria la sangre. Andaba
un pajarito alli solo
comiendo la sangre.~~

~~(Cuēy^{type 11} - the bird;)~~

~~A un hombre le ^{pasen}
una faja in it. ⁵⁹~~

leche no me creí
y lo me creí con
trankre, con frío,
y todo, luego
Entonces el Dios hit
las hual + hro tgho
al leche. Entonces la
hizo paloma a la
sobre, y ese leche
lo hizo trigo. Entonces
se fue el Dios. El
estuvo en los orillas
del mar, comiendo
Rescado. El Dios tenía
un perro. Ay cuando
llegó en el mar, estuvo
en el mar (Bull & Catif).

y le picó un animal
(Dad buen trap
name).
Luego salió y estaba
leído se murió (el Dios)
[Stringase - Pisawán.]

[Jatay | é | tekwiák-fich
Ocean | el que hacen]

Una hora no más
murió. Entonces el perro
andaba dando vueltas, vuelta.
(sign of making circles)
Cuando se levantó (el Dios)
dijo "seguro si me
muera me va a comer el
perro" Entonces agarró a

(vici)

en la tierra, y luego
que sacó (sacó) salió
el agua. y de allí
tomo agua, agua buena,
agua dulce. y luego
llego a la casa y dijo
a la mujer "Alli hay
agua." Entonces el
Dios pulled out one
hair from his head and
put the little end flower
(spiral?) by the water
on the ground. Entonces
la mujer fue a traer
agua. y cuando
llego, the hair was
become a snake. Luego
fue luego la mujer
para sacar agua. La
Dico la palabra (Hottelone).

y se mario la mujer.
Pues el Dios estaba
esperando la agua, pues
no vino la mujer.
Entonces fue el Dios a
ver. El acorbo de hacer
puesto un pelo en la
tierra cerca del agua.
Cuando llego ya estaba
muerta. Luego agarró
a la mujer en la
cinta y shook her. Luego
se levanto la mujer.
Llegaron en la casa, ya
trajeron el agua, y allí
estuvieron. Estuvieron mucho
tiempo con esta gente
de allí. Luego pensó
en irse de allá. (vici)

~~nada el punto. Toda
la gente para decirles
alguna cosa, y otro
dieron la impresión
fue más al sur.
Luego puso su
bastón así (holding
it vertical & sign) y
el bastón se largo y
se llegó hasta el cielo.
Y por aquí (end of bastón)
salieron Mayhemías y la
mujer hasta llegar al
cielo. Luego hizo una
casa, (huá) para
de rainbows. Allí
se metieron y allí está
el Dios. Y cuando
llegaron allí se acordó~~

~~(el purgación.)~~

~~al perro. a lo
fante. allí en la
Casa del Dios hay
perro. (End)~~

~~(Dogs & the animals
have spirit like men,
they used to think.)~~

~~(Emilia says many
words as laughing)~~

~~(3) The Mayhemías splashed
up some water ^{from it}
Se puso purgación
de gente para que
se enferma la
gente.~~

Poison
only

~~[Exímepaksumáb-
sarana] que come~~

~~He splashed~~
~~the water~~
~~and it became~~
~~sempabun.~~ (He made
 a sound of
 "h. h. h.")
 He splashed it
 E. + it became another
 plant (a type that
 makes you all of you
 eat it.)

~~He splashed it S. +~~
~~it became~~ CUSP(g).

~~(Camilote - rimela.)~~

~~CUSP(g) - a disease~~
~~in which sores appear,~~
~~with water, on the body,~~
~~sometimes causing death,~~
~~like "sagne."~~

~~When the father of~~
~~God was killed, he~~
~~fell, & his head is~~
~~the Valle Trinidad,~~
~~& his body is the~~
~~slope down to the~~
~~Desert of San Felipe.~~

Valle Trinidad

Pachurito

Mitak

(He made
 this diagram)

~~Pachurito, the right arm,~~
~~is a legida the side~~
~~of Kivilmesirwey, but~~
~~the side of Hompik +~~
~~Sepidapawey + Joljuenip.~~
~~He has no left arm.~~

~~Podmaning, Matsals,
x other leg are plain.~~

House

~~Quia has been a
little fine game and all the
time, for himself, and
to keep out flies (just
cool & smoke) the old
lodge (Maia, 86, June, 1901)
sit in the shade of their
porch.~~

~~People sleep where they want.~~

~~Kaysipneum & the
one to the right, Kayskissia,
saw a child wet himself
there they would eat him.
After Maykenish came
down from there, they
were not bad any more.~~

~~Desit - Gray, some,
was a Salada original name,
the water.~~

~~Just singing, Mayhem
can be much, e.g.
can remove a hill.~~

~~These cantos are
sung then some talking
then singing then
talking, etc. Some of
them are in words
of languages not
understood.~~

~~Sung all night sometimes.
Some songs take 3 hr. to
sing. The others
are some 20 or 30
cantos. Some sleep.~~

~~Mayhem sometimes
is weeping, & sings for
this reason. When his
poor condition is described
the people who listen
often weep.~~

~~This father knew is
from his father, etc.
just sung for pleasure.~~

Food.

How the world was created.

~~All snakes & lizard
roasted & Birds all
eaten with bow & arrow.~~

?

~~and to have some bones
of, also pits (covered
with branches) & showing
with bones & arrows.~~

Clothes.

~~Then some nothing.
Women, outside delantillos.~~

~~Got cones, rabbit-skin blankets,
woven strips wrapped around
pitas of mescal. The combined
cones Alexander together on another
pita (unwoven).~~

||||| = mescal
cane.

~~A pointed bone used to
make the cone. Very sharp
but blanket.~~

Games.

Piñon. Played at night
with eight in the middle.

3 or 4 men on each side,
with 2 sticks, one
white & one black.

On one side a man
puts the sticks in his
hands & folds his arms.

One on the other side
then guesses which
is white. If he

guesses right, the other
pays. A line hung
up in front of each
row of men. Each
man has two sticks.

Everybody does it
spiral and another.

Much money changed
hands. One man
at the end has all the

188

many. he has 15 palos. If
one person sits, he gets 3 palos.

B 0 0 78

A 0 0 34

He gets
one pal
to pay
two.

All singing & dancing
from side to side, and the
folk their arms & moving
body (settled).

Many of them are
dancing, too; he also sings.

Next, 1, each also the
B. If he gives
one night, he gets 3 palos.
2 night,
then 4 palos.

Anyone asks any other,
if he would do, he gets
one palos. After that, he
gets the palos & other has
a choice. Can get 2 or
3 more.

(Chin has been as far
as his wife's village; no
further; working.)

Next, cut of Chin's -
in the valley: Chin's wife
& Chin's old woman who is
the sister of John's wife.
with Pair Pair.

These two go to the
only one in the valley.

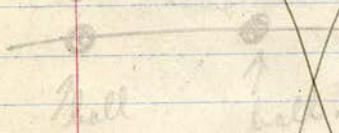
Chin's wife, 15 @
Pair Pair families & neighbors.

La Bola / its kick with two against
ball.

Jua me / m.

Balls in dia. of
latel.

Corner of Man.



placed on line, & two
men stand with their
leading ball, then both

kick at once & run after
balls, and ^{each} choose and

kick the ball, for some
time, to a given point,
and then back to starting
line. The who, & the

find, winner. Sometimes
2 men on a side,
working in conjunction.

Can't touch with
hand. Carry a little
stick to knock it
out of trees. And
Hempire follows to
see that they don't
cheat.

hook / pegor

Jua m' joig

stick 5' long

Wooden slice of a tree
100

but long made & ball
buried in middle under

little pile of dirt. Then

Goal

808

Goal

try to
shoot
across
goal
don't
miss

50

~~Very rough. Can't
grab it then approach
to ground of top up
with stick. The player
in mud.~~

~~Another figs (he doesn't
know name), played in
soft deep sand or dirt.~~

~~One man has a pebble
which he holds in end
of finger + pushes around
(not visible) in little
making little embayments
on sand, + leave it buried
in one embayment. Opponent
has to guess in which.~~

~~embayment it is. If he
fails to guess, he pays.~~

~~When moults ended
(big flock: everyone
appeared), afterwards
all the people
came from the north.
Clothes.~~

~~The moults were
more to cover the back &
so that the crawling birds
would not cut the head.
Worn only by women.
Made of 2 pieces.~~

Emilia

~~Grand~~

~~Rabino never went
to Pacific, nor the
subsequent movement
to the Gulf. But they
killed each other (because
at one time each some
one had been killed, &
his relative killed in
revenge, etc.).~~

~~Fish~~

~~Cupit with hook &
line. Hook made of
Guerra de barro. It
was heated in boiling water
made soft this way
and could then be
bent into shape for
fish-hook. Lines
made of mescal, very~~

strong; for fish
as strong as
as a horse.

Two nets used
made cuachillas
(of pieces to skin
deer, etc.)

Simple hooks.
Fished just from
the shore. Had no
boats. But the
people to the south
had bundles of
tules that they
tied together to
go out on the water
with. All kinds
of fish were taken.

And carried in nets
(on the back, supported
by head). Dried in
sun. Men carried
these bundles too, as
well as women. Men
put any old thing on
their head so it would
not hurt.

The women
put various skins
in water to soften
& then working them
until they were very
soft. All hair removed
from skins. Sometimes
if not, hair side out
tied around the
waist with a man

cord. Reached just
from waist to knees.

They were Chelantillo
underneath, so they
would not be naked
when they took off
the skins.

Friday

Wajed (same as Wijay,
almost)

Can be made in any month.
I think I have seen Jamsip.
Jamsip. (The Novena of San Juan)

Collected lots of clothes
& food in the center,
& anyone who came
could get from it.



about
2 miles

Before making the
enclaves, food etc. were
collected for over a year (54)
year, all the relatives of
the men who were

~~To make the fiesta.
El hombre manda que
los que vienen de
afuera corten palas
& hacen corral, para
que no entre el
nieve (para el frío),
some 5' high.~~

~~Luego 10-20 men
were gathered to bring
the food from the house,
all brought in one trip
from the house (which
was nearby). & all
put in the center.~~

~~Antes entra todo
la gente, pero~~

~~before sunset. (Then
he sends 10 or 20
men to bring fire-
wood.) Then all the
people enter and weep.
Lloran por los muertos
of the man who
makes the fiesta.
Women & men & all
weep. (Women inside
too).~~

~~When it is night
they make fire all
around the inside of
the corral. All around
fired. All stop crying. If
luego discusion amable
(An hour or so) then~~

~~begin sleeping again,
& sleep all night.
(Weeping is from
pain, sentiment.)~~

~~In the morning, 2 or 3
women cook the meal
somewhere outside. The
pegs all go out & eat,
leaving just the man
who makes the feast.~~

~~inside. He does not
take water nor food
for 3 days. Every one
of 3 nights the same.~~

~~In the night, many~~

~~of the young people
are outside sleeping,
or embracing
the girls.~~

About 4 o'clock of
the third morning
se seals take
And the things in
the middle; blankets,
clothes, combs, etc.
is given to the people
who come from
a distance.

Vacas, lampos, etc.
are collected outside &
given away too.

The coral is (56)
then torn down or

~~labeled.~~

~~(The father of Jose
made the first timber
saw.)~~

~~Nivey is the name~~

~~the dead talk. ^{of the dead}~~

~~(timber on saw only
Jawaka.)~~

~~In Nivey + Wajea (which
lasted some 2 months) the
posts of ceremonial house
were painted with charcoal,
white earth, & aged stone
(like small) (some too large). The
People painted the white
too: face & all the bodies.~~

~~The last one here was in
1911, in the plain
first above the water
of Korojo Lake.~~

~~2 men were killed
here, + 3 taken to S.
More in Walla Pundak.
Killed one or two
cattle just to eat.~~

~~The distribution
led the people into
believing they were
doing a fine thing.~~



~~(The men saw it.)~~

Both types of dead were sought
to be brought.

It was the house for
both weija & minny.

~~First, poles laid on
the ground~~



and the branches laid on
top. Other poles laid
on top of the rames. Then
all are tied down (sides),
with pitl.

Then another is made
just the same, & so on,
making maybe 20 or 30,
to be put on roof. (some
said it was long.)

~~Then a line is drawn
on the ground (circle)~~



~~and
it measured
to see how~~

~~little mounds are needed. many
poles are needed. Posts
put in, about 6 or less
length across pole put
above.~~

~~(This the way is
made some distance from
the house)~~

~~Roof put on.~~

~~Then many men
go and bring up one
but all the branches
needed for the sides. 68
side the male, house~~

~~lecture: two sticks.~~

~~Others: the ones are
made long & bent up.
Sometimes very long.~~

~~Has one dog, which
always faces north
(barking east.)~~

~~A dog of samas,
tied at one side.~~

~~One part more
important than the others,
the house built outside.~~

~~(The first made by
one man, the second by
two.)~~

~~After the first, the
samas are thrown away,
but the posts (painted)
are taken up and
carefully stored for
next time, so they are
not. It is very bad
to destroy the posts & so
the rest of the posts are
stored too.~~

~~This is mainly
made to talk with
the dead. It could be
made after a person
died, three years after
his death.
The first place to collect
stuff.~~

~~In the day long, all
kind of feathers, many
were (but) not worth
mention more talk.~~

Hair.

~~Stuck feathers in
hair. sometimes had
mepal with feathers
sticking out all over
it; this just for hehnicos.~~

~~Hair cut on women
when a relative died.
(not men) (still done).
Women have pigtail.~~

~~When a woman dies
her hair is
all plaited into one
mass with mud
(or lead or lead).~~

~~When a man dies
his hair is cut off
or bled, and he is buried.~~



~~Medicine~~ did many things.
Some 60 yrs ago, some
people made two little mounds
of dirt, & stuck a piece of
board between them, & no
one could
lift the
board. They placed the
little sticks aside, and
it became a rattle snake.
After a few many people
around, watching, & they
all saw. After a few
days the snake & it
became a stick again.

~~Another time, this man
was very sick, almost
dead, he put his head
in the ground & went
under the ground & came
out at another place, under
a big rock, just the
rock outside though it was
nothing. He was cured.~~

~~Can change himself into bird
or animal.~~

~~He says medicine
could make him young, but
he does not know how.
I don't know about
his prevention.~~

~~Other people liked him, because
with him there was much
mescal. I don't know, but most.~~

~~Onion can be soaked
any month; just certain
make are good. & to make
3 days (2 nights). The
jars filled with leaves,
& it is lighted, & mixed,
trimmed off leaves, put on
top. When the fire is
down, the mass is
covered with smouldering papers,
& massed fire (to keep it
clean) and dirt is piled on
top of that, & another fire
made on top of that.~~

~~(The dirt in the jar, in
first place is covered with
papers, then mixed, the~~

~~lighted.)~~

~~Some are sealed and are
lost; others are better, and
are thrown away.~~

~~Cleaned and put in
sun. A clay coat forms
on outside, & it can be
kept as much as a month.~~

~~It has always eaten
it up by the end of 25 or
30 days, & I do not
know how much longer
it can be kept.~~

Hair.

One Spanish
type. I must need
(for next summer)
light colored.

Sometimes they put
wax the hair for
two or three days then
wash it off. It
was fine and black.
Others kept it on nearly
all the time.

Sometimes the
women wore their hair
put back up by their
temples.

Women did not wear
beaters.

Any man could find
stick feathers in their

hair. Also, a little bunch
Ornaments. 7 feathers was
the dress-



up cloths of men. Wore
when visiting, or at
fiestas, or in sunny
places. Wore on the
very top of head. Sometimes
tied to the hair sometimes
with cord under chin.

A coronet worn
of very little, fine white
feathers fastened to a
waxed cord, encircling head.
All men could wear.

Men.

Money. (No money)

Trade. (Money)

~~If a man wanted a shell, he had to divide it up with all the nearby houses, if they lacked it.~~

~~They do the same thing now, all help each other dividing money, cloth, & everything with shells.~~

Food.

~~The tuna is crisp & paper like the mackerel. It is more separated & dried & ground.~~

Marriage

~~If he had nothing to give to parents-in-law, he had to work for them.~~

~~Muertos - Patallaboy (Dead boy thing)
" Takniat. (Dead & left)
Music.~~

~~Drum (Jmal Snail).
A rattler of pebbles inside of tortoise shells, of small tortoises (some 6" in diameter). The Indians on the only ones that use these. Used in the tiwa' to bring the spirits.~~

~~The dead could never be seen - just heard. Everywhere in the hills.~~

~~Winnit, e.g., a Makpa woman, a brought her back to Apoko leaving the other Makpas might kill her. If he tried to defend her, he might be killed too.~~

Household etiquette

Sleep where desired:

Eating tools?

Use two fingers for
eating, not 2nd. Get
meat with same finger.

How Kiss?

I don't know.

How with mouth.

Eat excreta?

Many people like to eat

excreta. Eating too much
is said.

Opusments Nipisau the
memory (not stick).

Man who wanted to
have a hole in their nose
got together, and a man
who knew how held a
little pointed stick in his
mouth, singing a

song, he ^{took} it ^{into} his ^{mouth} and
it through the nose of
his partner, & put a
little carriage in so
the hole would not close
up. Then all who
had been bored went
to the mountains &
hills & level by the

(Nipisau
not picar
stick)

elves;

2 or 3 months.

And could
not be seen

by anyone. At night they
come back to the
tipwa pass for milk.

So'wala - another name
for this little snake. It is
green. An Indian would
then so'wala so he
clapped his hands now
(horizontally) and it fell
from the sky, when it
had been in the house
of Marypauk.

Can eat things, but only
a very little at a time.
If they drink water
they travel but without

20 - or 30 yr. old, maybe 15.

breathing; just rub it then,
and it will breathe
again.

(~~as they are~~)
~~they go away one~~
~~at a time~~ Just one
at a time can drink
water, to.)

(Spichayukel)

Nipissin - a little
stick each one has to
scratch head with, given
by man who does the piercing.

When they see a little
snake, the man holds
his Nipissin in his hand
toward the snake, waving
away from snake. If
he has luck, the snake
climbs up the little
stick, up his arm, &

~~onto his head. There
it coils up + rattles
its tail. In a little while
it crawls down again
+ always. Only some
men have succeed
in this.~~

If he succeeds, he will
never be bitten by
a rattlesnake, and will
not die until he is an
old man.

~~At the time, other
assemblies + many
fiestas + assemblies
take place.~~

~~The first man who
beats one dead + having a
brilliant thing by, and being
gold, pass, etc.~~
also abalone
pieces.

~~(In all the fiestas, many
marriages take place.)~~

~~Women used to wear
ear pendants of little
shells, or abalone. These
were pierced often when men
children. The brackets, lips.
Men + sometimes men had
bracket or design tattooed on arm,
or face, just~~

~~for recognition.~~

~~Hebucp - ilililo~~

~~Can yell or sing.~~

~~Can come anytime.~~

~~If he shouts ilililo
or hits a person he
is a witch - will die
soon.~~

~~Some people have seen
him~~

~~Ipaliit - bull-roarer.~~

~~Palo (the sound
it makes)~~

~~If the sheep appears,
one can frighten him
away by making a
noise with ipaliit.
Anyone can make &
carry one.~~

~~Utu - from - straighten.
(Language of the People)~~

~~Jata'ripau - Polina word.
Carver~~

Jew of the children can
 talk among Spanish, and
 the old people can.

[Pinocchio]

Y	P
10	40
30	60
40	140
180	180
230	240
320	285
555	325
545	345
565	265
595	385
725	445
735	545
755	585
775	605
795	645
855	795
965	935
975	935

Y	P
985	955
1015	995
	1025

Y	P
	40
10	80
30	215
70	225
150	
265	265
285	285
305	455
325	475
365	495
425	575
445	585
515	720
525	260
640	770
660	810
	960
	1010

02/1089/

589 559

1025/1033

878 878

852 852

753 753

716 716

705 705

666 666

606 606

506 506

473 473

350 350

310 310

270 270

223 223

160 160

130 130

100 100

40 40

689

559

454

390

350

310

270

230

190

150

110

70

30

10

4

Ways

~~State~~

Where did

people come

from? (N/S?)

~~Went to~~

~~Ball~~

~~Went~~

~~Went~~

Calms, etc.

SE. wind

er S.P. Mart

A. M.

R. H. J. O. R.

V. Tr.

V.

var.

62

03

58

55

5

Knifflon

Knifflon reports ~~Knifflon~~
shell-keeps near San Felipe.
No Indians left. Kalinas
used to come ~~to~~ ^{from} San Felipe:
considered it their land, &
held it against Cocopas in warfare.
Chief Kalina land say
Cocopas, is San Pedro
Mentis.

Impossibility of living in
most of San Felipe Desert,
due to drought.

1928.

	Min.	Max.	Ra.	
June 2	49	89	40	"
3	47	88	41	Calms, clear.
4	50	99	49	W. SE. wind
5	61	102	41	
6	59	—	—	
7	60	94	34	cu. over S.P. water
8	43	93	50	Woolly fog, A.M. H.H. 100
9	40	90	50	Dew, Fog, V.Tr.
10	40	84	44	SW wind, chilly night.
11	48	74	26	Fog in V.Tr., clear.
12	36	84	48	Heavy dew, Fog for awhile.
13	42	—	—	
14	51	—	—	

13	626	10897	1423	4 slope
Av.	48°	90°	42°	

21132
106 69

104

70