

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

Journal 10, 1928.

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1928

1928

F. Y. Y. Y.

Overall 10

25

I

V - Vicente
E - Egidiano
S - Silverio
T - Tomasa
J - José

Peveril Meigs 3rd.
Dept. of Geog.
Berkeley
Calif.

Kilima. 1928
First summer.

Vizcarra's age.

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Father - \tilde{n} apesó

Mother - \tilde{n} apino

Son - (u)junáy

Daughter - epechí

Grandfather - \tilde{n} apueáú

Grandmother - \tilde{n} apoeú

Older brother (or older first
cousin) - \tilde{n} apuchá'

Younger brother (or younger first
cousin) - \tilde{n} apajunán

Older sister (or cousin) - \tilde{n} apincó

Younger sister (or cousin) - \tilde{n} evupán

Brother of mother - \tilde{n} epueuay

Younger brother of father -
 \tilde{n} apetal

Older brother of father -
 \tilde{n} apulwí

Sister of father - \tilde{n} apepé

Older sister of mother - \tilde{n} apesí

Younger sister of mother - \tilde{n} apemí

Child of father's sister or
of mother's brother -

\tilde{n} epinjai(yi) [pájino] (1)

Nephew - ~~ñancutal~~

Niece - ~~ñaquincúa~~

wife of ~~Ñepicua~~ - ~~ñō~~ but
is not painted.

husband of ~~ñapese~~ - ~~ñavincuey~~

spouse of ~~ñapatal~~, ~~ñaputū~~,
~~ñapese~~ & ~~ñapemé~~ has
no special name.

~~supero~~ - ~~ñiseñé~~

~~suagra~~ - ~~ñuñé~~

Father of father -

Father of mother -

mother of father -

mother of mother -

San Antonio: Mrs. Christman, informant ^{May}

In 1411 the ~~Esposo~~ Leon Doncharia was wiped out by Mexican soldiers because their young men joined the filibusters; all the young men but two were killed. All the cattle and their stock were carried away & killed, and the whole village burned. Now a new crop of young men.

The regular regime is to ^(begin now) hard honey in the summer and piñon nuts in the fall. Cultivate little gardens in the spring.

Even lately the children go naked; a few years ago an old man & woman, among those who come to the ranch, went naked.

They are Inlivi, say the Henry. (An old woman at Sr. Robael speaks Inlivi.)

Most of them talk their own language; a few talk some Spanish.

Vicente Espinosa.

Sobrina - ~~niñuina~~ *cofa*

Sobrito = ~~niñuina~~

padre - ~~niñuina~~

madre - ~~niñuina~~

hijo - ~~niñuina~~

hija - ~~niñuina~~

abuelo - ~~niñuina~~

abuela - ~~niñuina~~

seme ~~niñuina~~

~~niñuina~~

hermano ~~niñuina~~

hermana ~~niñuina~~

padre - ~~niñuina~~

madre - ~~niñuina~~

~~niñuina~~

~~niñuina~~

~~niñuina~~

~~niñuina~~

(was one here a long time ago)

(is one in the Huata)

(was one here a long time ago)

(was one here a long time ago)

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~~Chico~~ ~~Yucatan~~ ~~napajimán~~ (José que murió)
Diciendo: José Juan José

There is no chief

~~They had one man, the man
to Villa Trinidad, who
was a young man, the
father of the man~~

~~Only 3 families have
moved~~

~~Young man named [unclear],
now dead~~

~~2 families named, 4 no count~~

~~2 chief~~

~~to [unclear] [unclear] are
to [unclear] [unclear]
hand [unclear] - [unclear]~~

~~3 families in San Miguel~~

~~in the [unclear]~~

~~Another~~
napanclia (Francisco + Vicente)
José in valley

~~head - i
op - in
nose - pi
mouth - ja
ear - amakal
eye - sel
leg - selpa
finger - selchips
warmingbird - ternsok~~

~~Puerto in la Nueva +
San Miguel all the time)~~

~~he says. Not in any [unclear]~~

~~More 6 families who
became a boy. More
of the time. In Villa Trinidad~~

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~~juat - pihla~~

~~(j)lää - pöyryntien la
sierra~~

~~huilasmies - (m) jät~~

~~hiltä - strom - chukka~~

~~medivonke - teaycua~~

~~aliso - jähkän~~

~~almo - miltäyi~~

~~saice - pejatun~~

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(5)

Food,

~~Patil fruit
late July +
in August. Boiled in
water; not liked like
mascals. Taste not good.~~

~~Maggiite eaten a little
in August not good.~~

~~Bigwaga fruit, June +
July. Cooked in water, very
good. f'nal = bigwaga.~~

~~Thana ripe in August. Eat
raw. da.~~

~~Thail's manna - for catarrh,
the root boiled in a wa.
Drink. A remedy for toes.
Cholla - seeds inside the (6)~~

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~~Fruit. Used like
corn. Pinole made of
it. Rip in July.
Tiki.~~

~~Wong - obtained all
year. Better from the
Sierra (all around base).
Some cones & few.~~

~~Pinon - (elocoff)~~

~~Rip in August & Sept.
Leafy pinon - chousmak
along trail.~~

~~In August everybody
goes to the pinoles &
stays for 2 months,
August & September.~~

~~(residue) on
Pinon ground material.
Just pinole made from
them, sub tortillas.
Cultured & take to camp,
where cones are put
in the fire & seeds
come out easily.~~

~~Picked from the tree
by hand & thrown to a
ground by the river.
The women gather them
up from the ground.~~

~~Had up by under
rip's wife, but he died.~~

~~Walls rounded & broken
go to the same place
for Indian pinones.~~

In times past, the
Guilinas ~~got~~ from here to San
Felipe for almejas & fish.
Almejas & clams dried &
brought back here. &
The river's sandline was
dried: all types.
~~detrap~~ ~~parado~~
Go about April.

The Guilinas of the
river go there for fish now.
Dried ~~des~~ ~~med~~ ~~des~~ etc.

Relationships.

Vicente

Almejas home
~~from~~ ~~got~~ belong to anyone
in particular, say Vicente.

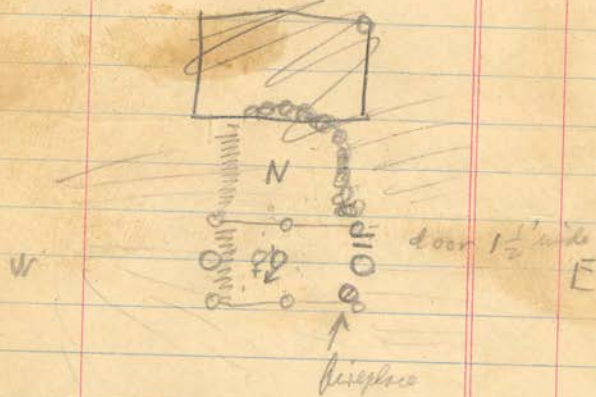
Thomas says if man
dies, property goes to wife.
If she dies too, to oldest
son. Vicente & Lopez are
here.

~~When ship (part 3) a
man may be there
out thru a hole in side
of house or the door
(Rancho de San Juan.)~~

HOUSPS.

WINTER house: (Josefa)

Used for 10 yrs., ~~occupied~~.



House 9' x 12', in which
 mother + father + 6 children lived. A
 semicircle of stones, some 15" in dia,
 on N side of house, in which they
 also lived + cooked. Main beams,
 cane end posts 1/2' high (pilipala),
 side posts 1' high (stompa). Rafters
 1 1/2 ft. apart, with poles 1 ft. apart laid
 long, typically + tule thatching on top,
 with hinkong poles on top. Covered with
 yucca leaves throughout. Side -

HOUSPS.

Old house of Josefa,
 latite, + megalas.

Pozo 1 1/2 feet deep,
 10-12 ft. long, tundra on
 tule. Mud sides, filled
 in by branches. Three
 center timbers, some
 12' high, 6 ft. wide.
 Small dome in the end,
 used to enter in house.

(Stone circle for ^{terrapo} ~~urasa~~
 at night.)

Ropa.

Used to not wear anything -
 not even shoes.

(9)

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They have a little better shelter
to make, but are making a big one,
7 ft. high, 15' wide & 18' long.
Three posts on each side, & ~~the~~ ^{the}
tops of the top. Poles laid the long
way, a foot or so apart, & willow
branches laid on top. After top is
put ~~on~~, sides are well, &
vertical willow branches laid
with a ^{thin} pole inside and out.

~~Relationships~~ ~~Thomas~~
Relationships, Thomas ~~was~~
would not mention the name
of his father nor of another
man who had died.

~~A son of Luclino if his
father is Luclino & mother
Pai Pai.~~

~~Josef's appearance was
more like a law labor.~~

Quinte. Juan Casillo is the
man I took photos of at
San Miguel. He is a Luclino
from Arroyo Leon.

Miguel:
Juan is Quinte's sister, but not of
same father; is his aunt.

~~Juanita~~ ^v ~~de Vicente~~ ~~Germana~~ ~~mayor~~
~~Marijón~~ - ~~Germana~~ ~~menor~~

Melpuké - Juanita's relative
 to Amilia (sister of her mother)

Napincó is the relative
 of Amilia's father's sister to
 him of Vicente

Vicente is ^{very young} ~~relative~~
 Amilia's uncle

Amilia is ^{very young} ~~relative~~ ~~of~~
 José's ^{very young} ~~relative~~ ~~of~~ ~~all~~ ~~father~~
 Concepción, the child of ^{the} ~~her~~ ~~father~~ ~~of~~ ~~the~~
 José's ^{very young} ~~relative~~ ~~of~~ ~~the~~ ~~is~~ ~~relative~~ ~~of~~
 Amilia's ~~relative~~

Amilia's ~~relative~~ ~~is~~ ~~relative~~ ~~of~~
 José Manuel's ~~relative~~

June 9.

Photo 32, 1

Tomasa, her children, + Vicente,
 8:30 A.M. F 16, 25, 25, bright
 Sun.

In their old ~~relative~~.
 A little ^{part} ~~part~~ ~~of~~ ~~the~~
 behind in which the
 family sleeps. The cook
 (oldest daughter) sits facing
 the door, behind the fire &
 cooks the food. Food & stuff
 all being around the walls or
 on the walls in straw bundles.

They have tortillas every
 day + eat cheese, also.
 Rice + some area eaten, and
 the inevitable Café.

Clothing: Wear nothing, not
 even shoes, says Vicente. He
 wears ~~some~~ ~~kind~~ ~~of~~ ~~shoes~~ ~~now~~.

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There now

Doesn't
before
Doesn't
before

June 3, 1928

Two rows makes a pot (see sketch).
The cells put to a man who comes around, at \$2.5 each.

Grinding the clay. Photo 32, 2
Using stone metate & water. f 16, $\frac{1}{50}$, 10".

Forming the base. Photo 32, 3.
on another pot (later used as
mold). f 16, $\frac{1}{50}$, 6".

~~Just one coil ($\frac{3}{4}$ " thick)
was put on the base.~~

~~The larger pots have four,
five, or six crude coils
put on.~~

~~After the clay is wet, fired, it
is flattened out, like a metate
tortilla, & is molded on a little
pot, with a gaddle, forming a
base. On this is superimposed
a roll, about $\frac{3}{4}$ " thick, of
wet clay, which is then flattened
by hand into close contact with~~

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the loce. It is then pressed up +
 made firm, with the little pot
 already made used as a mold,
 with the left hand, on the inside +
 patted against the mold with the
 paddle. The inside pot is
 then removed and the top
 part scraped by hand. The
 inside + outside are smoothed
 by hand, rubbing with water.
 Pot is then left to dry
 in the sun all day.

Next morning it is pushed
 down on the stones + heaps
 horse + cow dung around + over
 it to a height of 1 1/2'. This +
 lighted, and after it has burned
 out, the pot is finished.

~~demijab - ^{Nomosa} a mt. st.~~

~~gato - Valle de Guadalupe, P. M.~~
~~Mittai - ~~San Juan~~ P. M.~~
~~Japuké - San Felipe (P. M.)~~

~~Nomosa - ^{W. of} P. M.~~
~~San Juan - ^{the} July~~
~~Quelch - ^{near} now.~~

~~Chalchitai - ^{near} now.~~
~~Quelch - ^{near} now.~~

~~kwilyashe - ^{left} side~~
~~misway - ^{right} side.~~

~~taljab - ^{mt. where} ~~found~~~~
~~one gathered ^{at} P. M.~~

~~hina~~
~~San Juan~~
~~mitu aitalo - ^{Pueblo del} Pueblo~~
~~sunt meja - ^{San} Felipe~~ (10)

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Sanjanietaja - the spring
water by the house. It is
drinking though the little stream
has sometimes. The
name is applied to the whole
range.

Games

Vicente.

Cañuela; Mexican game.

4 flat sticks, 8" long, $\frac{3}{4}$ " wide,
+ $\frac{1}{8}$ " thick.

4 sticks thrown (hitting
river bank). One side of
each is black. If they
fall with just one black
side up, the thrower throws
again, + he gets as many
"pales" from the other player
as there are black sides on
the said throw. (1 to 4).
If all white sides turn up,
he gets 6 pales. Each
player has 15 pales (counted)
+ when one digues the his
pales 15, for the other he
has to pay the winner.

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1' calls 2

(man)

~~Napetaf if 2 is younger than 1.~~

(man)

~~If older Napiwō.~~

~~If 2 is younger than 3, 3' calls 2~~

Under.

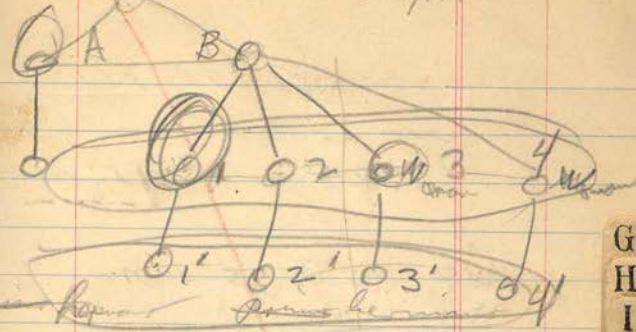
~~Persons & persons never marry.~~

~~Napuhia - person younger
Napuhimā - person older~~

u/12

~~at school in ...~~

Napepan & Napu



all of the generation are called brothers & sisters.

3' calls Napetaf Napemū
4' is younger than 3.

~~Nape Napetaf is what 1' calls 3' if 3' is younger than 1' also if older.~~

(man) 3' is always Napu
9' 3' calls 3 Napetaf
4' calls 3 Napetaf if she is older than 4.

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madre ~~hermano~~
 0 — 0
 | |
 Emilio | primo

Padre ~~hermano~~
 — 0
 | |
 Emilio | hermano

Primos ~~madre~~

~~referring to primo~~
 2' and 3' are
 nepirajipi (Primos.)

But, the children of the
 sister of the mother are
 primos ~~hermano~~, but is,
 3' and 4' are brothers.

~~Primos hermanos are~~
^{now} ~~marry~~, because they
 are of the same blood.
 But primos can marry,
 for they are not of the
 same blood;

madre ~~hermano~~
 | |
 Emilio | primo

Abel Emilio :

~~hermano~~ ^(mother's brother) ~~hermano~~
~~hermano~~ ^{del mismo padre}
 como su padre? ^{del mismo padre}
 como se dice ^{travete =}
 suegro — ^{hermano} ~~hermano~~ ^{of}
 suegro — ^{hermano} ~~hermano~~ ^{of}
 hijo de madre — ^{hermano}
 padre del madre — ^{hermano}
 padre del padre — ^{hermano}

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~~madre del padre - Mapuche~~
~~madre del padre - Mapuche~~
 Thomas el mapuche of Jiquel
 Cuenca (Luis is mother)? So,
 Luis es el padre de Enrique
 Melchite (Luis is father)?
 María Juana

Episcopo's is nephew of Luis.
 José Lucas is Mapuche,
 father of mother, of Cirilio.

Ask José:
 where is Luis? in, Salvador
 del B, padre de Luis Reyes? Cape?

Cameron - says La Varena is his
 is different from those of San Miguel.

~~José Espinosa, of the
 Valley says:
 He is Captain
 his father was (José Luciano)
 & his brother, Quinto
 José's father has two
 brothers.~~

Captain is merely a
 title. His son will
 lose it.

Only 1 Indian family in
 el Valle (his: 32 dints). Only
 1 Indian family in San
 Salvador & none in any of the
 other (José) is 64, he
 says Ricardo is 68.

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Houses (continued from 19 page back)

Sticks

Vertical sticks in the ground
continuously, ~~many~~ ^{touching} ~~against~~ the
outside of side stoves, with
their tops. Colnett used
held against outside of side
with stone & sticks.
Clay plaster on both
ends of house, over the
sticks.

8 main posts are forked.
Stones - small built halfway
up side of house on
S. side, against the sticks.
Part by fireplace esp. mud
on inside. Inside of roof all
doubly - blackened.

After a project a foot or
so. Things hung inside
from roof & walls (saddle, stone
kettle, etc.)

his Silver's house (he has dry

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Back of house + stone wall seen -
circle dug in hill 1 1/2 ft.
Dance hall on hillside slope
(est.) - face due E.

Photo # 32, 4. *Reliquaria water*

Lower of same SE corner (2 side
to lower) 10:30 A.M., June 4,
f 16, 1/50, 25'

Cult. *Bacres* fenced in
with only about 2 ac. cultivated
+ only 1/2 acre in orchard (a
few pear, apricot, fig, grape,
+ other trees).

Writing carved in flat altar
stone wall, facing S.W.

10:30 P.M., June 4. Photo # 32, 5
f 16, 1/50, 25'



June 5

Camp (and) at Photo # 32, 6
Angry Town 7:30 A.M.
Pencil on f 16, 1/50

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Emilia (45)

~~ijip ^{uial(i)} - tobacco (tobacco of Mexico)~~

~~aan - match~~

~~ijip milti - wild tobacco
(Cayte, tobacco) Nicotiana attenuata~~

~~nibocuospanan - poison~~

~~used (the) recognized the~~

~~Pai Pai tenes } datura
Limon wood~~

~~Acting the root makes you
drunk, & you can see many
things, can see dead
relative & distant relative.~~

~~Can become a nice
man. It just a little
crushed in metate, has
much kills (dries up
chest).~~

~~Drinking water (20
steps) also kills.~~

~~If you can't see ^{well, you won't} you
can't be hechico. Pure milk, 100~~

~~no. Any one eating it can become~~

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~~a good business man, man,
people, women, or girls can
experience its effects of
being able to see things, can
understand anything they
want to them: e.g. can
understand law, philosophy,
No longer can. But
it is very true, just once,
anywhere.~~

~~And bites could be used
only by the ~~old~~ Indian
without a plant. Now
no one can cure them.~~

~~Rule -
brought from the ~~Indian~~ rock.~~

~~Morning. Parents, permission
must be obtained. Gifts
given to parents by
son, 2-3 hours a week at
15-20. 55 $\frac{1}{2}$ p. Always
must be given before marriage.
He should know about
the old days.~~

~~Can leave wife & take
another at will; + wife can
do the same.~~

~~Can have two wives
at once, but never any
more. Some of them
leave but then others make
all right if the women are
good, but if bad, they quarrel
all the time.~~

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~~Ayerba munda, used boiled
for a tea. for dolor de
cabeza the fresh leaves
are put on the temples.~~

~~No other cure for any other
disease.~~

~~If any part of body is
sore, this folk will put
on heated earth and
cover with blankets.~~

~~If a cut, the part
is tied with "musa" de
venado: like a belt to
stop the bleeding.~~

~~Neclucio could cure
all kinds of illnesses.~~

Maeste (Luis) -

Spiritu -

God - ~~Maykewila (Juliano)~~
- ~~Maykelewila (Paco Pato)~~
Devil - ~~tefrup~~

Maykewila's creation. Jose del
Halle says he could tell it, but
it would cause great heat,
hesitant to tell about it.

Amalio: como nacio Maykewila

Nacio apiu.

~~Jose Jus, little boy, which
belongs to whole tribe; a
little man.~~

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inil = brio

When very cold,

words like *Andulo calor* →

→

A fiesta, some 200-300
pages - Pai Pai, Inclina, some
Muguel (no la fiesta), from the
Coast too. In August.

~~3rd. *Alto* - (Amatmanac)~~
~~3rd. *Alto* - *maclupam* (cuando
esta haciendo calor)~~
~~4th. *versus* - *apigu* (July)~~
~~5th. *Ball* - *copiao* (August)~~
~~6th. *Copiu inil* (September)~~
~~6th. *Copiao canil* (October)~~
~~7th. *Alto* - *cuando esta haciendo frio.*~~
~~1st. *isita* (December)~~
~~1st. *Alto* - *Alto* (January)~~
~~2nd. *maclupam* (Feb. Mar)~~
~~3rd. *Alto* - *pagutai* (March)~~
~~4th. *Alto* - *Alto* (May)~~

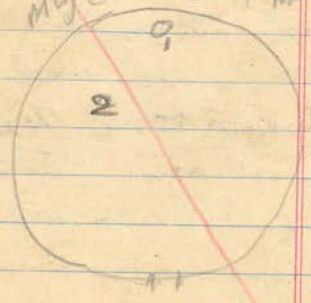
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~~tishat mesiga~~

~~Lucas - ~~Chapinego~~
 Nestor - tishatpuwau
 mienda - tishatjaniel
 juan - tishatminagu
 Seleno - tishat salchapam
 Salvador - tishat mesigepaiwo
 Domingo - juatpuwau~~

~~tishat to work tishaga
 because of - yllmapumlatoy~~

~~myeres 1946~~



~~one foot.~~

~~2 Capitan
Dios~~

~~just men,~~

~~All the men & women, & the
 the people of here gave
 coffee to all.~~

~~Food for the god too,
 which he ate all kinds of
 food but meat. All the
 boys gave food to him.
 All the men & boys gave
 a drink or something to the
 god. Emilio was only
 14 yrs old then.~~

~~Juan's father made the first.
 just cried; wept for 3 days,
 nights (not days). The dead
 all come together in a tent.
 The dead were brought by
 the hechiceros; their
 voices were heard, but
 they could not be seen.
 Juan's father was hechicero.~~

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~~Capitán - Capitán~~

~~The low land north
always.~~

~~The hechicero breathed
in without breathing out for
two hours. ^{After the death} ^{of his spirit}
went up into the sky &
brought a ^{spirit} ^{to} ^{the} ^{sky}. This happened
three nights.~~

~~The chief ^{was} ^{with} ^{all}
the people who wanted to ^{conquer}
him to them.~~

~~The ti-wa' (house
of the fiesta) was near where
the Dios is now kept.~~

~~(José asked if I use
Dios.)~~

~~The ti-wa' had ^{width} ^{of} ^{about}
20 ft wide ^{to} ^{the} ^{door}
after the fiesta.~~

~~When they wanted to
make the fiesta, all the ^{people} ^{under}
Anoy ^{then} ^{made} ^{the} ^{house}
I was 8 or 9 families
here at this fiesta.~~

José:

~~The fiesta was only
to weep for the ^{death} ^{of}
the man who gave the
fiesta.~~

~~fiesta -~~

~~fiesta -~~

~~Any man could give
a fiesta.~~

~~The wa' is for ^{niwey} ⁽²⁵⁾
Wajpawle is for
Wajpawle: a coral, very.~~

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~~Large many people, small for~~

~~Death~~

~~When a person dies
his horse is killed, and
his family moves away and
cannot return until a year
or 2 or 3 have passed.~~

~~But the people can
come and live on the
side.~~

~~Even if a child dies~~

~~They speak of the dead
person staying in the house
for a long time.~~

~~The Poirans
(Belint) say that all the spirits
around of which they are
afraid.~~

~~Only little sweetgrass
swate-mas-coll (not this word
here) | |~~

~~Sweeted 2 or three days,
if they were sick, then
bathed in the apoys, and
+ females used it; all at
the same time.~~

~~Sometimes as much
as 10 people at once.~~

~~A very small bed for
a dog.~~

~~When we travel, well
ready pick.~~

~~Five made made
until well-heated, then
extinguished with earth.
People lay down along the
sides.~~

~~to name and one.~~

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Names.

Everybody has an Indian name. But no one knows a person's name but himself.

~~Indians. It is said that
the property goes to the
Hottets, O, next to that,
O, next, wife & children,
died.~~

Emilio has lived at his present house for just two years. Before, it belonged first to the Patricanos.

He lived at the place where Silverio's house now is for 20 yrs. before.

Silverio lived where Tausa is now. Moved at some time or other.

~~Pasa (Span) - juteja,
the Arroyo where Silverio lived~~
But in the winter, Silverio

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lines just below the hilltop
in the tall, grassy house
of the house.

A daughter of the house
had 2 months ago, hence the
houses below were burned
& they moved up onto the
hilltop.

Houses

~~Emilia & her wife live in
one house, & her mother
and in one part of
the houses Emilia's wife calls
"casas".~~

~~ruined — luia pajalp
winter house — luia~~

Photo # 33, 1

The luia of Emilia's
mother & aunt. The only
year or left.

(see page
later for
houses.)

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Birth

~~When born, it is
washed in lukewarm
water. Then buried in warm
ashes (except head) stays
in a day or two. To give strength
at birth.~~

~~The umbilical cord
is cut with tajera~~

~~and buried in the floor
of the house so that
coyotes can't eat it. If
coyotes eat it, the
child becomes insane.~~

~~Not buried because
it is part of a person.
Thus he still lives.~~

~~They buried the dead
up with about 20 yrs. ago.
Buried at some distance
away from the houses.~~

~~When a child is born,
for a month after the
mother does not drink cold
water, because his teeth
would fall out. Does not eat
meat, because his face becomes
greasy and he becomes old.~~

~~He does not eat much,
either or he will look
like an old man, with
with a very fat stomach.~~

~~He does not go far
from the house, just
as to be able to take
care of the muscles.~~

~~His father does to
take a bath every day for
8 days with warm
water, then 8 days
with cold water (He is all)~~

~~Alma by all in the house
she when she saw
she ~~scribbled~~ ~~scribbled~~ ~~scribbled~~
the wind blow on her, ~~to~~
it, & D. ~~scribbled~~ ~~scribbled~~ ~~scribbled~~
"so coja" the blood; ~~scribbled~~
mind ~~scribbled~~ ~~scribbled~~ ~~scribbled~~ bad, for
10 or 15 days.~~

Jose Mac 6; ~~Alma's class.~~
~~scribbled~~

~~Justa ~~scribbled~~
Alma. I ~~scribbled~~ ~~scribbled~~ ~~scribbled~~
very sweet. ~~scribbled~~
menieri - (sugar)
with white flower
tree good for ~~scribbled~~~~

~~Octillo - ~~scribbled~~
good for ~~scribbled~~~~

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January.

~~Wants - Saw fruit -
which (juiglesijiu) are
essence of bedrock, according
to some.~~

~~Arroyo Lagoon - (Arroyo
Chuvilpneimitai) (Arroyo
arroyo Leon) (Arroyo
meat)~~

~~Arroyo Grande -
Chuvilpneimitai ^{iguia}
name.~~

~~Quartz, large, brown
fractured - the
site of that Cataract, mission.
(Sublime word). (that is)~~

~~the water there.
Ludjia ichiu.
House~~

Wants some for nidji is all
the little silver of our camp.

~~I saw a (bird) on
People sleep inside.
Nada puvle. 4' high
benches. Just for
slaying, say for two.~~

~~Ja'ai - scribbles.
Lajapa ja'ai - paper for
paper writing.~~

~~Tajapa ijip ja'ai
tobacco paper.~~

Photo 33, 3.

June 8, 1920.
P. W. C. (S. W. S. P. S. P. S.)
Scichia (left) + Jarbon
carrizo - improved.
fing S W W. (7)

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~~Isichag / cupul / nijman
(Julia name) / cligrita / brotina~~

~~Linip / wa /
Cero~~

~~Kay sipicuin
Canti~~

~~Anuwal / niweye
Pajaro~~

~~Cusquey
Cherino~~

~~peucephalum
Stupesimilkatup - leaf
- good for
medicine~~

~~Boil the body of a...
in water...
boiled. Not much
of line some beet. For~~

~~Cresote bush (Larrea triden-
tata)~~

~~Peace - ^{leaf} good for medicine,
yellow flower. Boiled in water.
Drink a little...
animals & people. Cuando
se coja sopa it is
taken. Fuzzy seed - pod.~~

~~Huigiguay
Cero / White hair
Cero~~

~~Micimesapiu
white thorn - white lather
found by digging little.~~

(32)

~~Pelju - ...
Cylindropuntia californica
... seeds eaten...~~

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~~Pain - sachka - medicine.~~

~~Pal - sachka - no good.~~

~~Velita - *Eriogonum* *Ranunculus* (the good)
Stems tea from root. 200
leaves of 1/2 oz or more (men & women)~~

~~ylucogma - the root
Datura
is used for making medicine.
Says insects. Leaf plant
like leaf. Big trumpet
flower. Small
chew while playing
sings good luck.~~

Pal *Sambucus mexicana*
- white flower. Looks
like rose del monte but isn't.
The flower is cooked, + the

~~Brew is good for
Cataracts.~~

~~Pal - blue hedgehog - good fruit
when seeds ripe. Good
fruit. Eye in middle of fruit.~~

~~At time of first menstruation,
first week put in ashes
5 days (not in daytime) then
5 days bathed in cold water.
Then she is well.
No stone put between
legs.~~

~~Could drink no
cold water nor meat for
a month. Could not scratch
head for 3 months, except with
it is peculiar to scratch
the head.
a small little stick.~~

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~~A woman with new
born child~~

~~Wild blue - joal~~

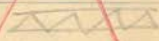
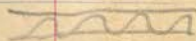
~~Cajoba - J'si. M.~~

~~J'si - jumper berries
crushed + boiled. Sweet~~

~~Atorap - apricot~~

~~They used to wear long
hair ^{as long} ~~short~~ ^{wavy}
would pull ^{and} ~~and~~ ^{on} ~~head~~
every evening & washed
it off again every
morning. ^{and} ~~in~~ ^{one} ~~in~~
opn. that the hair would
be black.~~

~~Chasito (man) - mapal
made of junco (wild) stalks.
Only the women wore
these little caps. No
one now wears them.
Painted with paint made
from root of datil; black
color. Lines around the cap.~~



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Only allowed to wear
 megal after she had been
 a woman. Could wear
 this megal after her
 last day of bathing.
 She had never had her megal
 did not have to wear megal.

jiujai neblina (fog)

Clouds - Cui

Abanus Californica

Cay

Juvatu - only a little

Dumom - each a woman

Pozitay - Ramon river

Cray - grass

Ats Timbira

San Antonio
 June 8

Sub-district of Indiar
 Carmén. Very reluctant to talk

~~Indiar~~ Indiar we called
~~Quino~~. Ourselves of Indiar the
 megal

~~megal - enchaka~~
~~house - jipa~~
~~sunshade - almas~~
~~water - ja~~ *modulha nijay*
~~cold - may~~
~~salt - nitay~~
~~pie - mit~~
~~moss - shiaj~~
~~chiza - shumú~~
~~diante - iau~~
~~grass - iwa~~
~~tembre - adu~~
~~police - nicó~~
~~make - nan~~

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liya - san

liya - Cuon

hermano ^{mayor} de padre - Chia'mal

" ^{mayor} " " - taichan

" menor " " - san

" menor de padre - sim

hermano de mayor de padre

" menor " "

hermano ^{mayor} de madre - Chemalita

hermano ^{mayor} de padre - san

tio por la madre - (same)

tio ^{por la madre} " - icuay (mayor)

tio por el padre - Chemalita (mayor)

" " " " - abh chicao por

tio por la madre - nesi (mayor)

tia ^{por el padre} - nemai (menor)

tia por padre - chicao (la menor)

" " " " - nemi (la mayor)

Jatay - ^{the} mouth of a river by sea.

~~Jacuripai~~ - ~~Onion~~ ^{mejor} ~~de la tierra~~
^{agua} ~~by the shore~~

The name is given to the water by the coast
(written)



~~Jascha~~ the ocean

~~Jamaquasá~~ - The lagoon at mouth of San Miguel Cañon, N. Mex. It.

The San Britains people go to the coast to fish, often.

~~Pustai~~ - ~~Two~~ ~~casas~~ ~~grandes~~.

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homb - punde - jipatay

- 1 - shon
- 2 - joab
- 3 - iinjamuk
- 4 - chupap
- 5 - sarap
- 6 - mujok
- 7 - paj kai
- 8 - chipjok
- 9 - iinjamuk
- 10 - Chahok
- 11 - maitshin
- 12 - maijok
- 13 - mairamuk
- 14 - maichupap
- 15 - maichamp
- etc.

20 - ~~L...~~ Kuruwi

- 21 - shinukeniw
- 22 - jabelteniw
- 23 - jamuk^{ell}eniw
- 24 - Chupapelkeniwe

He says they eat here; very good flavor.

Emiliow

- ~~pani~~
- ~~culobis mela - caiaya~~
 - ~~rattlesnake - pechit~~
 - ~~fox rattle - shkush~~
 - ~~Coyote - jatupa~~
 - ~~Dios - (say see board lower)~~
 - ~~bird - cupas~~
 - ~~eye - jiau (Diau)~~
 - ~~eye - iyiu~~

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~~hoca - w~~
~~peno - jat~~
~~figil - marik~~
~~misa - tijet~~
~~gal - cajmas~~

Photo # 334. Juana +
 Maria Espinosa, av
 Emiliano house.

Miscal back outside the
 house. Wanted 5 or 6 dollars
 for it.

Emiliano's layout.

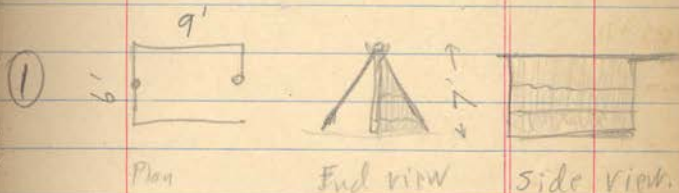
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Plan

End view

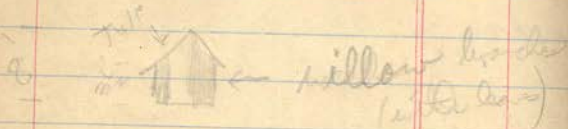
Side view.

Center Ridgepole, with a post
 at each end. Three poles
 bedned against ridgepole,
 4 horizontal poles bedned
 in them, + three bedned
 on these with the dots
 end + outside stiles.
 Ridgepole joints 3.

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#2 Ranch

#3 - beaded bale house



18'

10' long.

~~Washing beaded house
in the bay~~

#4 front part is thick

not all types: beaded houses
simply piled against each other
on the two sides are made of

! Bead part is narrow (thick!)

All sorts of beaded houses!

The two ill labor use it.

A little beaded house for each lot.

Emiliano

Says Quelwa only came to
Arroyo Leon ^{some 80} years ago.
It was ~~the~~ ^{the} country before.

Emiliano's parents came from
Ispago Grande. del from there.

Quelwa territory extends
to include S. P. Quarter 12
(part of) & to the Gulf of
Calif., incl. San Felipe.

~~Nabiqn was the tribe
that lived in Arroyo Leon
before. He says they
lived in San Felipe, San
Antonio del Mar, too.~~

~~He thinks Valle Grande
was always Pai Pai.~~

~~Rodriguez was Quelwa
family too.~~

~~The Quelwas moved
here because Arroyo Grande was~~

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~~very isolated & very solitary~~

~~Amharo~~

~~Yustawote - good to put on
boils, put on place &
healed (P. ...) & applied
at night. Removal.~~

~~Tutano - de res - for
stomach. Jakata.
Rubbed on. In some muscles.~~

~~Relicera - used in the plants
very heated (with mouth) on
affected part, it was cured.
(see 4th)~~

Como se Celo

~~Maybirds~~

~~Trillions does not wish to tell it
because there are many signs etc.
in it which only the Parsons know.~~

~~Formerly there were two men
se conigo Memipayo
y el hijo se llamo
Metaitcuayipayo <sup>(the name of the
children)</sup> son
amigo visitan en el
deserto de San Felipe. ?
Metaitcuayipayo tenia dos
mujeres. Ay una de las
mujeres (la mayor) estaba
embarazada (Minu-
cuñemacelco [the name]).
De alla se vino,
por que ^{era} del otro lado del
Valle de la Trinidad. (40)
Se vino la madre al
otro lado de la Valle Trinidad.~~

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U. 4. 76 was drupe gash a.

el mayor

porque estaba enojado
 estaba celoso con la
 hermana, mayor porque
 estaba despulgado al morido.
 La mamá estaba adentro
 de la casa se levanto y
 se puso sobre el hombre.
 Estaba mala de su
 reala. Al pasar, cayó
 una gota de sangre en
 la piedra del hombre. Se
 levanto el hombre y vio
 que era sangre. y después
 se despierto sin saber
 más. Después se levanto y
 lo siguió. Allí arriba en
 la cuesta (Ajáilhuano
 on the side)
 Allí lo alcanzó a la mujer
 y luego lo gashó la
 mujer de un brazo.

Luego tenía un palo (?) long
 así. Lo clavó aquí (sin)
 en la pura corazón. Puso
 la mata. Tenía mucho
 sangre el palo y the
 man shake the palo
 up and the blood went to
 the sun & made the
 spots on the sun, which
 we see now. Cuando
 van a mata a una
 mujer or a mucha
 gente. Se volvió el
 hombre a su casa. Ahí
 donde vivía él, había
 muchos barregos
 cerquitas. Siempre
 pasaba en la sierra
 y no los mataba. (u)
 Se dijo el padre que
 no come los (morron).

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porque si lo had, will make
you die very soon, and
that he should not eat
the "Comitas" [chickens?]. He
said ~~they~~ should always
carry them back to the
old man (the father). Un
dia fue cazando +
mato un par de y.
He ate a little of some of
the ~~meat~~ + found it
of ~~some~~ flavor and then
ate it all. Entonces se
enojo mucho el viejo
y se fue (away).
Entonces le dijo a la
muera [the wife of his
son] that if she had a
child tomorrow, if she
bears a woman, it
is to be called

"Jechakquta" y si
para un hombre,
"yppimyaitemesat tai"
y si ^{a woman to know} ~~se~~ "mayiamtichay"
y "mayiamtita"
of ~~the~~ ^(= names for them)
Eso son los nombres de
Dios.

Pres se fue el viejo
cuando se fue, se fue en
la noche, a rumbo
para allá (to work [indicated]).
Pero alla muy lejos se
cuerdo el viejo luego
desperts el hijo y
no los buellas de
su padre que fue
por la noche, y
no podia saber por
donde se fue porque

1) se puso unos ^{shales} ~~para~~
 de mescal ~~haciendo~~
 these ^{so the way} ~~maupa~~ (Zapato
 q mesal) [Alc. Ligo]
 Ligo fue siguiendo
 si vino por (el lugar
 donde está la oración de
 Sta. Caterina).

Wailukichin y
 bay por el valle (Tinalá).
 Paso por Conuco
 [que W. y Arina ten]

y bajó allá en el
 Arroyo de San Rafael.
 Se bajó por derecho a
 San Ramón
 (Jaco Guivilin)

He contrid to ~~save him~~, ~~but~~
~~failed~~ ~~between~~
 se vino el hijo por su
 casa, y luego que vino a
 su casa se vino a los
 mujeres y estaba solo el
 hombre. Un día fue a
 los hornos y no
 pudo ~~ganar~~ ni uno
~~aprovecharon~~ una partida
 de hornos para ~~aprovechar~~ y
 se fue para ~~aprovechar~~
 muy lejos, y no pudo
~~ganar~~ ni uno. ~~el otro~~
 día se volvió al cerro
 otra vez. Entonces ~~aprovecharon~~
 unos pocos por
 allá [industria N]
 (H. M.) y para
~~juste~~ ~~de~~ ~~los~~ ~~aprovechar~~
 día subiendo el
 mismo cerro (Amuwa)
 [Amuwa - hornos]

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W.
y desde hasta Curiam
(de los boyes) Al
no pudo ganar ni uno,
porque ellos ~~estaban~~ muy
lejos. y otro día se
pasó al mismo caso y
viendo unos boyes
huyendo hacia el lado
(por allá muy lejos
se llama) Jalimais
el fue corriendo y
se bajó, saliendo
antes (de los boyes)
Han tres boyes
machos. Entonces el
hombre elevó el arco
fue de pasar el
flechó a uno ~~en~~ the
en el medio. The
arrow entered the
side & came out the

The side just below the
shoulder. y de allí
brincaron los tres
en el mar.
[There stars, the three
Reyes, Emu]
The 3 boyes
are the Emu, two other
stars being very
nearly the arrow-head.
Se vino el hombre a
su casa, no pudiendo
matar nada. Se vino a
ver la mujer cuando
vino la mujer,
luego parió un
hombre y cuando
nació a la hora
ya tenía mucha
fuerza. Un día ya
andaba. Es es

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700. Como a los ochos
como a 800. Como a
los nueve como 800.
Se acabo toda la
gente y esto es el sol
como así (signo).
Entonces quedo el
Maykenial alli y el
padre y ~~to~~ tle
bal man, appayamal
Cusal, salio a
matar el padre.
Luego salio Maykenial
y el padre de una
y casa [Chua type]. Luego
que salio lo dividio
otro. Entonces el padre
"amancho" a maykenial
(Chua, but of this).
Entonces le dijo el
Maykenial al padre

"Ponga me la casa
para atras." Por no
lugar caso (el padre).
Entonces salio el hombre
maldito (tio) y le
trio un jiraso (an
brown wood) y le pegó
al mismo lugar donde
cogó el ~~sol~~ ^(cuerpo) ~~sol~~.
Luego ~~cajo~~ ^(cuerpo) ~~cajo~~. Entonces
el Maykenial puso
su mano hacia el
cielo. Luego llegaron
los parents de May-
kenial, y tried to
~~seize the hand of May-~~
~~kenial, but he lifted his~~
~~higher, higher~~ ¹⁶
the sky so they could
not reach him. Luego
bajo el Maykenial ~~and~~

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estaba el padre. Luego
que hizo el maykinik
agarró el padre a el
mitad del cuerpo y
luego lo hizo así
(shaking him).
Luego salió la sangre
por la boca, peiculo(?)
o otra parte. Entonces se
levantó. Ya estaba sano.
Entonces le dijo el may-
kinik al padre:
"Póngame la cara
para atrás." y no
llevó maykinik otra
vez la mordida (see
shaking him).
Ya se levantó y
se fue los otros.
Entonces el hombre
maldito le tiró otra

jaraso, le pegó donde
le pegó primero y
Cayo muerto. y ~~the~~
maykinik elevat ~~the~~
~~the~~ (some
& left) (sign). Luego
llegaron los parientes
del tir para agarrar
al muchacho, y maykinik
se subió mas arriba,
mas arriba. y luego
se miraron los peritulos
de maykinik, (los otros)
ya puede agarrar
maykinik. Luego bajó
el maykinik otra
vez. Entonces agarró al
padre ~~the~~ ^{shaking him} ~~the~~ ^{shaking him}
y salió el sangre (7)

por la caja (1), por la
 boca, por todas partes.
 Se levanto otro vez.
 Al hombre maldito cortó
 the breast of Maykwish's
 father with a stone.
 Le dijeron a Pres este
 amigo no sabe morir.
 y le sacaron las tripas
 (bowel) y arrojaron
 una pala (an arm) y
 lo tiraron por ella y
 (sign of throwing away).
 y las tripas que sacaron
~~they~~ wrapped around un
 árbol. Entonces el
 Maykwish capó, y
 fue a su madre
 y este ^(Maykwish) llorando
 todo el día y no
 lo podía cargar.

Saurino - (tolsecepo) ^{Monaco}
 Mennicunemá ~~et~~ Krowep (This one)
 (stop crying) Pres
 Maykwish lloraba todo
 los días, mucho, mucho,
 que no se podía contar
 entre esta gente había un
 Saurino (mind-reader)
 y este Saurino dijo
 "Este es el Dios y va a
 matar todo" aya ^{actual}
 que ~~él~~ iba a
 matar todos y
 entonces dijo el
 Saurino que los
 Coyotes le podían
 matar (a Maykwish).
 entonces 3 coyotes
 lo cortaron (a Maykwish)
 y ~~se~~ atravesaron
 del un mor al otro, ⁽⁸⁾
 como seis, siete veces

U
 V
 W
 Y
 Z

inon - Gulf of Calif.
Cuenca - Pacific

Los coyotes corriendo, tratando
coger a mayabual. no
pudieron alcanzar.
Entonces separó los
coyotes ^{de la manada} entonces hizo el
suavino otra vez. El
viento quise alargar al
Dios y matar.
Entonces le corrieron el
viento para matar a
mayabual y entonces
corriendo de un lado
al otro como 5 o 6
veces pero no le
hicieron nada. Al
último se paró
muy lejos de
mayabual. y entonces
separando al viento
el mayabual.
Entonces hizo el

¿cómo? ¿cómo? ¿cómo? ¿cómo?

suavino otra vez que
la lluvia podía
matar. Entonces hizo
mucho frío y mucho
viento y ~~lluvia~~
cajó mucha lluvia
y corrieron mucho ^{de} ~~de~~
la lluvia después
de mayabual, ^{donde estaba} ~~como~~
atravesable como 5 o 6
veces. No lo pudieron
hacer nada. Por allí
se paró y estaba
separando a la lluvia.
Entonces el mayabual
ya no se paró en su
lugar se separó de
ella. Por allí andaba
por los montes solitos
matando conejitos y
comiendo cualquier cosa.

U
V
W
Y
Z

~~Cholla. (The name is the
same in lower) sometimes the
Opuntia had to be repeated 2 or
3 nights before the person
could be extracted.~~

~~Cojapa - the throat also
often affected. Some
say it is not really a
throat. If he said
could be, he says the
man is going to die.
(Heckler was never
killed.)~~

~~But if one hecker
says the man is killed
a man (person) is
the hecker's belief is
might kill the killer.
As hecker, however
he can, could find
slave, a child, or anything~~

~~in any district man,
Matjiri the stone he put in
body of person. (Spirit)~~

~~Can be cured same way;
stone or child pulled
out.~~

~~Maykama can be pulled
out of person, e.g. a child
then out.~~

~~Groups.~~

~~Joakvama - Maykama very
much. (see 2 lines)~~

~~Ejemo in Maykama is
Mennukya wa' (Luzon)~~

Magdalena Kees father.

(1) ~~El Cerezo.~~

~~After lunch (the ...)
went to pass a dead ...
with an arrow, could not,
a third shot ...
& could not ...
through a hole in a
cannon.~~

(2) ~~We went to all four
occasions of the ...
much ...~~

~~(3) (No 4 ...)~~

[Continued] when he reached
this place
between two

seas, [a road is in
between the four seas.]

Here he wished to make
a fiesta (para el ...), for
(himself)

material a su padre.

Y no fue ... y
se vino de alla. Dijo

por mucho tiempo, y
al fin se sentó en

la cumbre de un

cerro (que se puede ver
de aqui). Raykesial

adi otros ...
por todos lados. Entonces
el ... un

jelomateschi (a ...
luna por ...).

W
Y
Z

bajo para allí. y llegó
a una casa allí, y
no tenía gente, el padre
de Manabial (que
vivía allí), el Jiribitipata
muerto.

Metalumpair in Janso.
Ella estaba allí sola
cuando él vivía allí.

Ella veía la niebla y
luego fue vino Manabial
le pidió agua. Entonces
dijo "Manabial"

"Vine yo, cuando me
Nepas."

(She did not know him,
being blind. But he knew her,
being a god.)

Then the old lady
went to Manabial
and then she left.

luis leg. La mujer
estaba sentada, y could
not reach any farther than
the calf of his leg, as she
could not reach farther.

Entonces dijo la mujer
"de lumb, es verdad."

Two minutes.

Entonces él dijo a ella
"Tengo mucho sed."

"No tienes agua por
aquí." "Nada" dijo la
mujer. "Desde cuando
aquí no he tomado
agua." Ella dijo (again)

"Aquí arriba hay un
aquapito. Pero hay un
animal que no se
puede aproximar de allí,
y aproximando allí
come a la gente."

Jejeppabamü Bonat-Carimari.

1) "Es un carimari" (Entonces
dijo el Mayquich "Entonces voy a ver" y se
entró al arroyo y encontró
un animal allí que
tenía los dientes pelados.
Entonces le habló el
Mayquich "¿Tú es el
dueño del ojo de agua?"
"No, no. Ad: para lo que
tendrás." Entonces dijo
el animal "Yo no soy
mucho." Entonces dijo
otra vez el Dios
"¿Tú eres el dueño de
este arroyo? ¿Tú eres el
dueño de este arroyo
también?" Entonces
dijo el animal "No,
yo soy una cosa
muy grande. No puedo

hablar mucho."

Entonces se dijo el Dios
Entonces lo hizo "mucho")
(The blow) Entonces el
animal pensó tomar agua
(porque el ~~animal~~ no tenía
sedado, y tenía que hacer
lo que el Dios dice).
Entonces Mayquich llevó
un palo (Joldiy el bilind
his back). Cuando cayó
el animal en el agua,
Mayquich le leccionó
(hit with stick) y
mató segundos. y
luego tomó mucho
sangre del agua. y
de allí se vino
corriendo. Luego que (55)
vino, él fue a la
nieve. Luego que
llegó, se cayó de

del agua. y al esto
solio (de mieta), y ya
no todo (así lo sé).

Entonces estuve viendo
la vieja por todos
lados. Se vio la vieja
y Maybwick. Cuando
luego, ya estaba en la
casa pensando muchas
cosas. y luego que
vino la vieja estacion
La vieja estaba clavada
(por su hijo muerto), y el
Maybwick tambien (por el
padre). Entonces se me
baco cuenta cuando
el ¹ ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ 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en el foro (see page).
Cuando se sepa
se tira la tierra, y
luego se pisa un
pochito en el foro y
se pisan pedras adatas
para que suene (make a
rattle.) y entonces
vienen así (shook rattle) +
song + danced much.

Quando llegé a Napier
en las casas + son the city,
Q' making part of
pensé que llegaron
dos hombres (yo que
y el. Bob say, se, ellas to
la casa). Antes a
little while vinieron
hombres. Entonces se fueron
al hombre "B".

4
"A saludó Vd. algn del
baile." Otro dijo
"No. Como crea Vd. que
yo andare allí?"
Dijo "Tienes yo que
vergo a ver."
Entonces dijo al otro
"Viste bueno"
El Dijo cuando al
hombre que fue al
baile y volvió al
"rattle" entonces se
fue el hombre.

Quando llegé como a
la tarde y estaban
bailando toda la tarde,
pero como 100 pasos
y son then salio
bailar. Entonces le
bujaron los que
estaban bailando.

Entonces le dijeron "Abrease
para que entre."
Se abrió, y dijo

[They opened the circle
so he could give the
donor inside.]



As was blowing above
him, he asked for the
rattle. Entonces dijo el
Sargento "no no no."
No ha de ser que
se lo lleve."

Entonces ya estaba
oyendo el Dios.

Then he (the airplane)
blew (saw). He did
this so that he

acabo el sentido, el
entendimiento.

Como una hora más
el hombre pidió otra
vez al "rattle";

Entonces dijo el
Sargento "se puede
dar, pero no lo
dejan."

Entonces se cerró
más gente around him
mientras he had the rattle
in his hand.

They formed families
and then he said

"Olvídate mucho está."
Abrease un tantito"
Ellos dicen que "no."

El hombre estaba
fijándose para hacer
una abertura para

(sign of crowding + looking
split. Por alls como
a una hora se para
una plaza donde se
abre un papuato.
y por allí pasó.
(sign of "indian" with
the hands)

Luego se fue donde
está el Dico. Se dio
el foro al bueso el
Dico. Lo estuvo viendo
el Dico (sign of looking in
lead). Lo sacó el
Polo y lo tiró, y
metió un dedo. Luego
hizo así (tapping it on
palm) + solio tiró. y
le dio tiró el saco
Pájaro. Cuando va

a hacer guerra se
ven pájaros (de ciertos
clase. he doesn't see in
the land). y de lo mismo
tira sacó moscas (fly
(the biting type).

Entonces firmó el foro.
y luego estuvo pensando el
Dico que llegara un
hombre (my man). En
short time a man
came. Luego que
vino lo arregló
bien. Entonces le
dijo "Dico" "Dico" "Dico" "Dico"
y frate que está
haciendo. "Dico" "Dico"
"como oye Ud. que
yo anduve allí."
Entonces dijo el
Dico "Dico" "Dico" "Dico" "Dico"

Quene saurino de the bird, etc.
Quened the people.

way to go. alla. Dijo
el hombre "Gata buena"
se fue. Luego fue llego
le dijo al saurino.
"Vino el maybruides
y quiere hacer guerra
con Ud." y no
contesto nada (el saurino).
(Este fue en la noche)

No lo hizo caso, pues
se fue el hombre donde
estaba el maybruides.

Cuando vino dijo al
Dios "Andale otra vez.
Tuene que contestar."

Entonces se fue otra vez
el hombre donde estaba el
saurino. "Vino el Dios

y quiere hacer guerra con
Ud." Entonces dijo el
saurino "Pero hombre,
tu te quieres ir de
la gente," y a estas
parvas y a estas mejas
y a eso oragado."

Entonces se juntó
toda la gente (gente
del saurino).

Entonces se vino donde
estaba el Dios (el hombre).
Entonces dijo "Se
juntaron toda la gente.
"Estan llorando."

El Dios le dijo:
"Andale otra vez. Tuene
que contestar."
Fue otra vez y
dijo otra vez "Vino
el Dios y quiere

~~hacer guerra con Vd.
ya se acordó de la
mujer que mató."~~

~~Dijo el sargento "Antonia
es cierto lo que estas
diciendo." Antonia le respondió
"Vayan a ver. Cuanta
gente tiene Magallanes."
y fueron despachados
dos hombres, a ver
sabían el Magallanes
lo que dijo (el sargento).
Se dijo que se dijo
enfrente. Ya parecía murmurar
cuando llegaron los hombres.
Se los volvieron hasta
donde estaba el sargento
y le dijo "No hay ninguna
gente. Los hombres murmurar
pero no más que estaba~~

~~al punto de morir.~~

~~(Continued)~~



VERNON

MEMORANDUM BOOKS

SIDE OPENING

NO.	LVS.	RULING	SIZE
1052	50	\$ & CTS.	5½ X 2¾
1052½	50	INDEXED	"
1062	50	\$ & CTS.	4¾ X 2¾
1062½	50	INDEXED	"
1532	60	\$ & CTS.	6 X 3¾
1532½	60	INDEXED	"
1812	40	\$ & CTS.	5¾ X 3¾

END OPENING

1032	50	\$ & CTS.	2¾ X 4¾
1072	50	\$ & CTS.	2¾ X 5¾
1533	60	\$ & CTS.	3¾ X 6
1813	40	\$ & CTS.	3¾ X 5¾

WHEN ORDERING SPECIFY NUMBER

MADE IN U. S. A.

~~(Can't tell the names of
the sea. Don't know)
But to tell, too.
Can't see 4 names.~~

(61)

Next.

S.M.G.
D

H



S.M.G.
D

S.F.

62

S.V. ...
M.H. ...

S.P. ...
M.H. ...