

THE HOH TRIBE IN 1949: RICHARD “DOC” DAUGHERTY’S ETHNOGRAPHIC NOTEBOOKS

Jay Miller, Editor

ABSTRACT

The 1949 field notebooks of Richard Daugherty’s ethnographic work with the Hoh Tribe of western Washington State were compiled, organized, and occasionally extracted and re-arranged to facilitate publication. Additional material was prepared by Jay Powell and Ruth Kirk and included to set the context of the material in light of current knowledge of the Chemakuan Linguistic Isolate.

Introduction

The Hoh and Quileute represent the most distinctive living communities on the Northwest Coast because their language is unaffiliated and unique to the Olympic Peninsula. It may have ancient ties to Wakashan languages of southern British Columbia, but it has long stood apart. With dormant Chimakum, Hoh and Quileute speakers composed the entirety of the Chimakuan (formerly Chemakuan) language isolate.

In 1949, Richard D. Daugherty, an anthropology graduate student at the University of Washington, spent months collecting ethnographic information on the Hoh. The information was documented in four notebooks, and more or less forgotten after Daugherty moved on to a career in archaeology. In 2009, he lent me the four field notebooks from his 1949 work to transcribe and publish.

To facilitate publication, the transcription is presented as follows. First is a Foreword by fellow ethnographer and linguist, Jay Powell, who worked with the notebooks in the 1990s. This is followed by an historical and cultural overview by me and Ruth Kirk. I came to the Northwest fascinated by language isolates, having finished a dissertation on the Keresan Pueblos of the Southwest and visited the Yuchi of the Southeast; both are isolates. Kirk is a writer and photographer on National Parks, Nature, and Northwest history and archaeology; she and Doc were married in 2007. The transcribed material from the four notebooks is then presented essentially as it appears in the notebooks. Five short sections are then provided that focus on specific topics found in different places within the notebooks: checklists, kin terms, linguistic domains, places, and a census of Hoh village houses. Finally, a bibliography of references relevant to the Hoh Tribe is provided.

Foreword (by Jay Powell)

I think now of the first time I opened “Doc’s” field notebooks almost 20 years ago. Some memories do not fade. At Verne Ray’s suggestion, I had called Richard and asked if it would be possible to have a look at his Hoh River fieldnotes. And he said, “How about tomorrow...and I’ll even buy you lunch.” Over dessert, he handed over a paper bag containing the four faded composition books. I opened the one on top and just started to laugh. On the inside of the cover was written:

If found -

Please return to R. D. Daugherty, Dept. of Anthropology, University of Washington, Seattle 5, Wash. or 5127 46th N.E. Seattle 5 Wash.

Reward

In fact, despite that notice, until recently these books had been lost for almost five decades. And more is the irony, by the time they were “unearthed” we were all shocked that Daugherty, The Great One of northwest coast archeology, had started out as a graduate student doing pure ethnography.

Readers should know immediately that those notebooks, edited into this publication, represent an important contribution. Over the years, Farrand, Reagan, Frachtenberg, Andrade, Swindell, Pettitt, Ram Singh and the other “first voices” (see bibliographic overview) all mentioned the Hohs as if they were a band of Quileute speakers, largely culturally indistinguishable from the Quileutes of La Push. Daugherty was the first observer to set out to document the Hoh’s lore and identity as a distinct community. And that he did. We and the Hohs themselves are all richer for it.

Like most fieldwork, Daugherty’s success in eliciting a satisfyingly complete picture of Hoh traditional life derives from his relationships with Billy Hudson and Stanley Grey, his informants (an old term now replaced by “consultant”). Born about 1883, Hudson was an elder and head of a respected and noble family, and he was able to describe life on the lower Hoh River with clarity and delicious detail. Hudson’s narrative flows page by page, describing community life, status, the annual cycle of hunting, fishing and gathering, inheritance, the potlatch and a complex spirit world. Grey taught him about spiritual and artistic traditions. We have no sense of the extent to which Daugherty directed the narrative with questions, but my experience with the Quileute and Hoh *talhaykila potsokw* (‘old time people’) was that they required and put up with very little prompting. There is input from others as well, but we are very aware that the picture we are savoring is the artistry of Billy Hudson and Stanley Grey.

With few exceptions, Daugherty records information without commentary. It is the raw data of cultural description. The margins were not decorated with hypotheses or comments. The notes are the broad transcription of information, of a young fieldworker focused on getting down the gist and details of an articulate and loquacious expert. Hoh elders were used to being listened to. Once when I interrupted Quileute elder Hal George with a request to repeat something, he looked at me and said, “Jay, when an old man is speaking, shut up and listen.” It is clear that the young Daugherty was a good listener. Maybe Mel Jacobs, a founding anthropologist at UW and one of Daugherty’s teachers, told him as he told me, “Your job as a fieldworker is to be an amanuensis, not to hold a conversation. Take lots of pencils and write like hell.” When I look at the pages of data in those notebooks, I think about writer’s cramp and the fieldworker’s natural

urge to get down every fact in a consultant's voluble account. Daugherty got down an amazing amount of detail—all of it important to us now.

Daugherty had a good ear! As we progress through the notebooks, he starts to include more Quileute words, as if he were getting comfortable with the recognition and recording of Quileute sounds. His phonetic transcriptions are good from the beginning, a product of the “four-square” approach to anthropology teaching: cultural, linguistic, physical and archeological. Those of us who are interested in Hoh personal names, place names and the recondite cultural vocabulary of the Hoh natural and physical world are grateful for that phonetic accuracy.

I personally appreciate the charts and maps that are plentiful throughout and, as the saying goes, are worth a lot of words. They are evocative of generalizations, the building blocks of understandings. I recall looking at the map/chart of the assignment of net sites along the Hoh River and realizing that all but one of the site-assignees had either a Hoh father and a Quileute mother or a Hoh mother and a Quileute father. This realization, based on the ultra-rich data of the chart, led me to seek out other evidence of village exogamy within the tribe and to write “The Ethnic Unity of the Hoh and Quileute.” Such is the value of ethnographic notes half a century later; and such is the value of Daugherty's contribution, which previously has been largely unavailable.

This edited version of Daugherty's notebooks assures that this rich description of Hoh beliefs and lifeways will not again be lost and will be easily available. That is the gratifying payback for us ethnographic fieldworkers as we record the words and stories of the last of the old timers who remembered the way things used to be. Our notebooks turn oral history into written records that would otherwise have died with those old people. It is like catching a dodo bird by the toenail as it flies off to extinction. And the *Journal of Northwest Anthropology*, as usual, is playing a role in this documentation, preservation and dissemination effort.

Richard Daugherty and Hoh Ethnography (by Jay Miller and Ruth Kirk)

Richard D. Daugherty, or “Doc” as he is respectfully and affectionately known, was born in 1922 and raised in Aberdeen, Washington, at the inner tip of Grays Harbor. His father owned a car dealership and his grandfather ran a sawmill in nearby Junction City. As a boy, Doc avidly hiked, skied, and rock climbed, as well as hunted and fished for the family's table. After a year at college in Ellensburg, where he was introduced to anthropology, he transferred to the University of Washington (UW). There, World War II interrupted his studies; and he joined the U.S. Navy Air Corps as a blimp pilot based in New Jersey, flying out over the Atlantic on convoy escort duty and submarine patrol. After Germany surrendered and submarine surveillance was no longer needed, Doc taught meteorology and navigation at the Navy Air Navigation School in Oklahoma.

When the war ended, Doc returned to UW, where he graduated in 1946, and immediately started on his PhD, initially in ethnography. His courses included a class by Verne Ray and a summer introduction to archaeology in the form of a field school directed by Arden King at Cattle Point on San Juan Island (one of Washington's earliest field schools). In 1947, he undertook an archaeological survey of the Washington coast on foot, locating 50 archaeological sites that would later become important sites of excavations (Miller 2010), such as Minard and Ozette (Daugherty 1947).

In 1949, after a rigorous class in fieldwork methods from Verne Ray, Doc temporarily moved his wife Phyllis and baby daughter to a shack at the mouth of the Hoh River, south of the Quileute village of La Push. Every day he rowed across to the Indian village where he eventually filled four notebooks with ethnographic information, working particularly with Stanley Grey and

Bill Hudson. After several months Doc returned to the UW and found his interest shifting from ethnography to archaeology (Fig. 1).

Consequently, the Hoh notebooks languished, never written up or published. But they had their own exciting life since they remained in the safe of the UW Burke Museum for decades until George Quimby found them and returned them to Doc in the 1990s. Doc loaned them to Jay Powell for seven years, who used them in his Quileute research and for the Hoh web site. Powell then sent the field notebooks to Barbara Lane as she assembled data for a fishing rights case around 2003. She returned them to Doc, who then loaned them to Jay Miller to transcribe and organize into this ethnographic overview, sixty years on.

For Doc and his students, archaeology promised vigorous, outdoor activity. At that time there were few trained archaeologists available to make river basin archaeological surveys, before major dam construction got underway in Washington and elsewhere in the West. These projects also provided ready funding for career and department building.

Doc had a thirty-five-year career at Washington State University (1950–1985), building a program recognized internationally for its interdisciplinary approach to archaeology. His excavations at Lind Coulee, Marmes, Ozette, Fort Nisqually, and elsewhere are legendary; dam construction projects from the Columbia and Snake rivers to the Peace River in British Columbia and the Nile in southern Egypt and northern Sudan continued on his agenda. Appointed by President Johnson to a national committee, his advocacy of federal protection legislation and historic preservation policy helped to establish current standards and funding.

Widowed in retirement, Doc married writer/photographer Ruth Kirk in 2007 and they continue archaeological consulting from their home near Olympia, Washington.

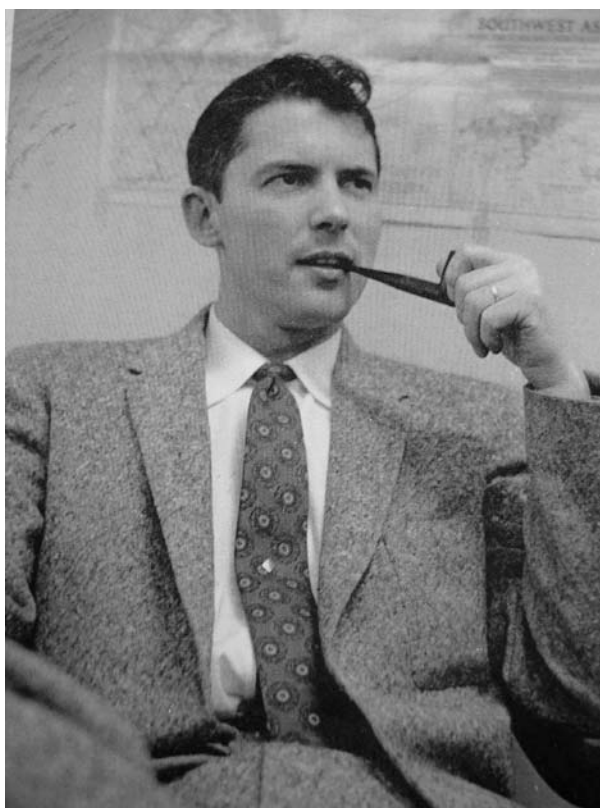


Fig. 1. Richard D. "Doc" Daugherty at the University of Washington, 1949 (Daugherty personal files).

Home Drainages

The Hoh River has its headwaters off Mt. Olympus, flowing as the main stem of a regular dendritic pattern (Fig. 2). Smaller tributaries include its South Fork and creeks now named Braden, Nolan, Anderson, Pins, Lost, Winfield, Alder, Willoughby, Clear, Linder, Tower, Pole, Dismal, Spruce, Twin, Snyder, Taft, Jackson, Mount Tom, Mineral, Slide, Falls, Martin, Ice, Cream, and Elkhorn. These names have hidden from the public any of their ancient Hoh cosmic and spirit associations.

The drainage of the Quileutes is more complicated. Near La Push, the Dickey River (which includes an East Fork and a West Fork flowing from Dickey Lake) joins the Quillayute River, which has the three main branches of the Soleduck River (fed from Lake Pleasant, Beaver Creek, Bear Creek, and the river's North Fork); and the Calawah River (with North and South Forks fed by Elk Creek, Sitkum Creek, and the Bogachiel River.

Goodman Creek, fed by Minter Creek, flows into the Pacific half way between the Hoh and Quillayute river systems. Mosquito Creek is to its south.

Hoh Lodges—Clubs—Orders

Although much of Hoh ethnography is shared along the Northwest Coast, a distinctive feature, condensed in Doc's notes is the six lodges, clubs, sodalities, or orders which drew membership from prosperous Hohs (Powell 1990, 433; Powell and Woodruff 1976, 81, 91, 198, 211, 249, 441):

- | | | |
|----|--------------------------------|---|
| 1. | łok ^w a•li | wolf, black paint, warriors |
| 2. | ča•yiq | fishers, sealers, Salmon |
| 3. | kił̥aʔk ^w ał̥ | hunters, Elks, "upriving" |
| 4. | sibax ^w ola•yoʔ | whalers, "oily-voiced" |
| 5. | čala•layoʔ | seers, forecasters, Weathermen, "southern voiced" |
| 6. | ʔix ^w aolaʔa•ʔlayoʔ | doctors, shamans. |

Often called secret societies, they represent special privilege and guarded rank, based on knowledge that is protected and only in that sense "secret." Only #3, #6, and maybe #5 have Chimakuan origins. The others have obvious regional links, especially in their songs, which feature words from neighboring tribes, including Wakashan Kwakiutlans (1, 2), Makah (4), and Quinault (5). This last may have come from Hoh at a time when Quinault was the dominant language there. Hoh is called "South River" in Quileute.

In Kwakwaka'wakw the word tʔsetʔsayeka means "secrets," being shortened to Tsaykik as the club spread to other communities. A distinct category of family privileges involves tsasa'a = love songs.

Hoh and Quileute Chronology

The name "Quileute" derives from the native name for the village at La Push, whereas "Hoh" derives from their Quinault name. Over time, the Quileute and Quinault languages seem to have alternated in prominence along the lower Hoh River, which may have been the actual source for the Weather Forecaster order. Hoh ancestors are p̥ip̥isodaçit̥i "upside-down people," with

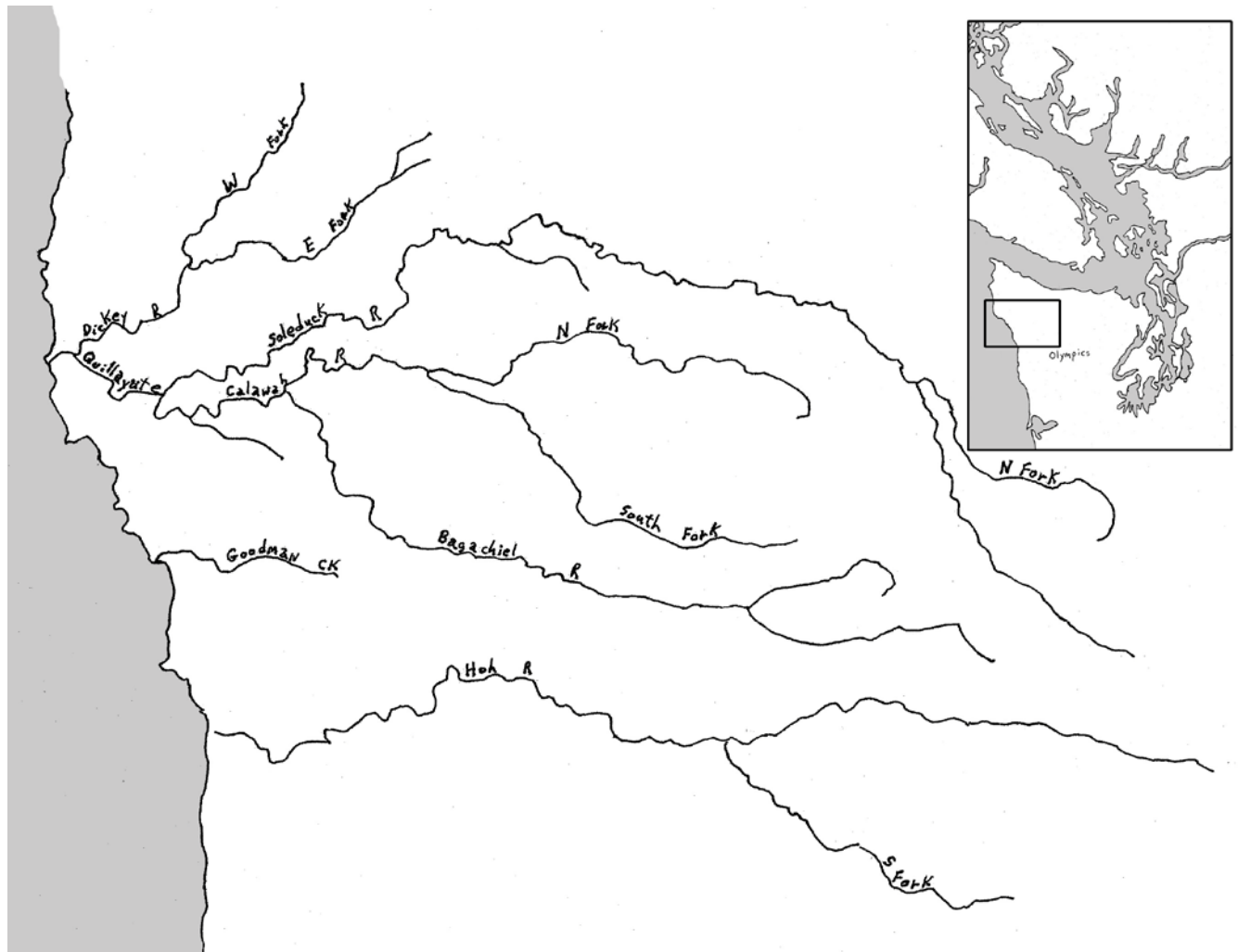


Fig. 2. Map showing location of rivers mentioned in text (drawn by Jay Miller 2010).

smelt as their special gift. They call themselves čala•f which is sometimes also used for Quinaults.

As the world was changed before humans arrived, *Kwati* (The Changer) found timber wolves (as animal spirit people) living at Quileute and he transformed them into ancestors of today's human people. At Hoh, he found beings walking upside-down trying to use smelt nets with their feet. Kwati turned them right-side-up and taught them to harvest their promised smelt with hand-held nets. To the south among Tsamosan Salish, the Changer was known as Misp^h, who later became Old Squawk Duck. Hoh, Quileute, and Chimakum form the Chimakuan language isolate, unique to the Olympic Peninsula.

Chemakum, who called themselves *axoqulo*, occupied a palisaded village on Hadlock Bay, fed by Chimacum Creek, on the western side of the Quimper Peninsula above the mouth of Hood Canal. Situated in the rain shadow of the Olympic Mountains, their territory was more arid than surrounding areas, and this helps to accounts for their persistence there. Known as belligerent and

likely slavers, they were attacked by Snoqualmies and later by Suquamish, led by Chief Seattle, who lost a son in the battle. Survivors took refuge with Skokomish. Later, in 1854, about 70 members had 15 small houses on Port Townsend Bay. Party to the 1855 Treaty of Point No Point, they settled, in 1860, 18 houses on Point Hudson, and intermarried with Klallams. They became fluent in both Chimakum and Klallam, and used nasals (M, N), which are characteristic of Straits Salish.

Hoh and Quileute married among leading families of the coast, and shifted to orals (B, D), like the Makahs. They incorporated memberships in the special or privileged lodges, and strongly defended their territories. Europeans learned to be wary. For example, Spanish crews on the *Sonora* in 1775 and British on the *Imperial Eagle*, captained by Charles Barkley, lost members of landing parties. Russian and Aleut survivors of the *Sviatoi Nikolai*, wrecked off Quilleute in 1808. Survivors, including three women and a lone Englishman, fortified themselves on the Hoh only to become enslaved. Some were traded elsewhere, some died, and others were rescued by an American ship in May 1811. A report by Timofei Tarakanov of their suffering begins the historical record [Ownes and Donnelly 1984].

Present at the first 1855 treaty council at Cosmopolis, George Gibbs, ethnographer for the commission, had yet to learn of Chimakuan distinctiveness. By the second council at the Quinault River (negotiated 1 July 1855, signed at Olympia 26 January 1856, ratified 8 March 1859), Chimakuans were included (though the Chehalis were not). Chimakuans refused to relocate to the Quinault Reservation, however, and eventually Grover Cleveland signed executive orders for reservations in their homelands at La Push (19 February 1889) and Hoh (11 September 1893). As lead signers for Chimakuans, the chiefly names of Howeattle and Kilip became confirmed as the most prominent of the hereditary name-titles.

Bureau of Indian Affairs agencies were located at Neah Bay and at Quinault in 1863. A subagency has been located at Hoquiam since 1933. In 1889, while Quileutes were away picking hops, a local settler intent on homesteading at La Push burned all 26 houses in the village. The BIA supplied lumber for the community to rebuild, but irreplaceable heirlooms were lost. In 1895, many residents joined the Shaker Church, founded by John and Mary Slocum near Olympia in 1882. Indian Agents tried repeatedly to suppress services of this faith, but their persecutions encouraged more converts.

After the Civil War, when federal officials assigned reservations to Protestant denominations, the reservations along the coast of Washington, because of close ties with missions in the Columbia and Willamette Rivers, were placed under the Methodists, who started schools and churches. When James Swan held school in 1864 at Neah Bay, a few Quileute students attended. A day school began at La Push in 1882, when Alanson Wesley Smith and his wife gave names to residents that they drew from notables in U.S. history and the Bible. Smith (whose sister Harriet married Dan Pullen, local trader and arsonist) retired in 1905. Albert Reagan took over the school 1905–1908, collecting stories and other ethnography, as well as a charming set of children's drawing now with his papers at Brigham Young University.

Individual allotments began 4 March 1911 but the limited size of the Hoh and Quileute reservations led assignment of parcels on the larger Quinault Reservation (originally approved 4 March 1904, reversed 1906, and reapproved 4 March 1911 until 1913). Far from accepting allotment as the end of the matter, Hoh and Quileute (Indian Claims Commission, Docket 155) pursued compensation for undervalued land, rejecting the court's first determination of \$25,000 in favor of receiving \$112,152.60 on 17 April 1963 for division among both tribes.

In 1920, tragedy struck when a storm at sea drowned 42 sealers, sparing only six men and two canoes that were rescued by the passing steamer *Multnomah*, and were taken to San Francisco, where they were put ashore to return home. One of six rescued, Dr. Lester credited his

power for the men's deliverance. The others were Frank Harlow, Eli Ward, Burt Jones, Charles Sailto, and Frank Fisher (as reported in Doc's notes).

Academic research began with Leo Frachtenberg in 1916–1917, followed by Manuel Andrade in 1928 working with Jack Ward and monolingual Sixtis [Ward?]. George Pettitt, while stationed at the La Push Coast Guard base (a lifeboat station since 1930) during World War II, studied Quileute acculturation. He later supplemented his notes with research in Washington DC archives while stationed there, and published in 1950. Jay Powell and his wife Vicki Jensen began Chimakuan studies and publications in the 1970s and their work continues today. Today, Quileutes figure in the internationally best-selling *Twilight* books, erroneously assuming their first ancestors were werewolves, rather than transformed pre-Quileute Wolf Spirits.

Treaty-rights issues continue. In 1981, in *Hoh vs. Baldrige*, Hoh, Quileute, and Quinault sued and won against U.S. Secretary of Commerce Malcolm Baldrige, forcing the federal government to manage the ocean fishery in accord with treaty rights. Today, the Pacific Fisheries Management Council oversees this compliance.

Most recently, Hohs have gained higher ground for their reservation by purchasing property and by land transfer from the National Park Service, enabling them to move their community above storm tides and tsunami hazards.

The Notebook Transcriptions (prepared by Jay Miller)

At the end of 2009, Richard D. Daugherty lent me four field notebooks from his 1949 work with the Hoh Tribe in Washington State to transcribe and publish (Fig. 3). The field notebooks have been transcribed as found (Fig. 4). In general, entries are sequential by notebook 1 to 4, and placed within parentheses (notebook: page) set at its beginning to avoid confusion. Transcriptions were as accurate as possible, with all strikeouts included. Doubtful passages were reviewed with Doc, who read them for corrections. Since Doc was working through the subject outline taught by Verne Ray in class, much on one topic is placed together. In cases where related information was found on a different page, the material was extracted and moved. Citations for Hoh Notebooks are between parentheses, with the number of the notebook and page, such as (4:97) for page 97 of notebook 4. Additional punctuation includes wider spacing, equal signs = to indicate translations or equivalences, and curved brackets { } around inserted information, usually from marginal notes with arrows pointing to the allied topic on that page but sometimes as recent clarifications by Doc and Ruth. Whenever a name, time, and date appears in the record, they are included in square brackets []. Several illustrations have been reproduced and placed near the appropriate text.

In consultation with Jay Powell, it was decided not to update Doc's transcriptions since they, for the time, were "pretty good." The standard reference, however, remains Powell and Woodruff (1976). A subject matter finding aid is provided (Table 1).

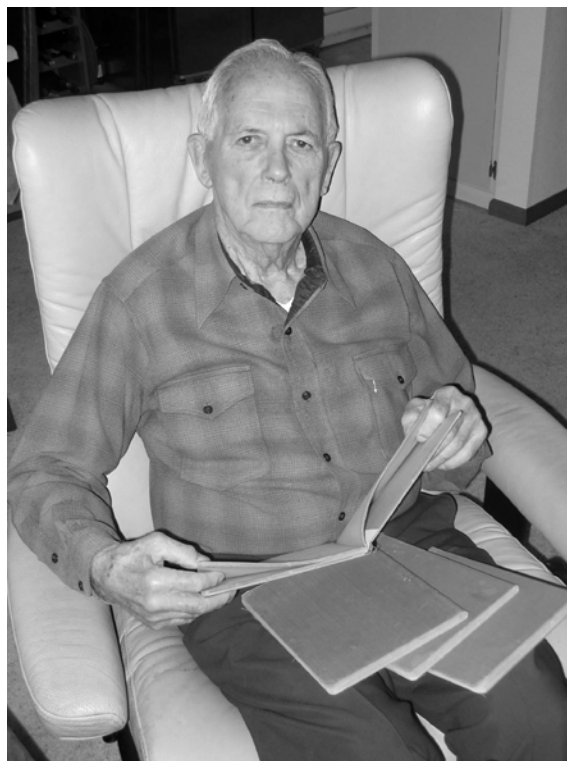


Fig. 3. 2010 photograph of Richard Daugherty and his Hoh field notebooks (Jay Miller photograph, September 2010).

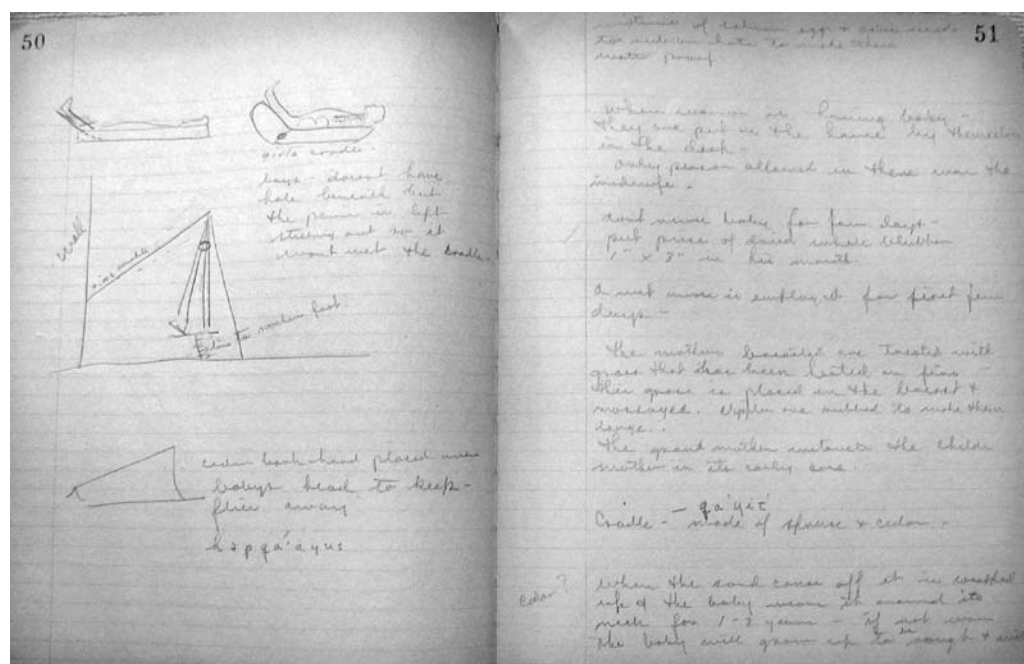


Fig. 4. Photograph of example notebook page (Jay Miller photograph, September 2010).

TABLE 1. FINDING AIDS

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Artifacts and Possessions

Baskets

Baskets (1:7) Mrs. Stanley Grey at La Push—baskets. Get string from hop fields for twine for baskets. Gathering basketry – spruce root & cedar – Swamp grass or mountain [bear] grass May–June good for gathering cedar bark – Sun dry cedar bark—Young cedar limbs split to form base of basket—Split vine maple used for baskets—3 in. or less in diameter. Split easily.

(1:33) cedar bark pockets = $qla \bullet ac$ $qla'c$ (1:40) leaves = $q^w a \bullet yuxteix$ basket = $po \bullet o'q$

Egg gathering – seagull eggs – Ate them fresh - boiled - hard boiled. (1:119) Eggs lowered in basket by small line.

Canoe

Canoe (1:6) canoe blank is now greased to facilitate removing from the woods.

Canoe making (1:7) Cut log to length desired—split it in half, level it for working. Shape ends first—all eye work. Use axe—formerly burned out inside. After shaping outside, the inside is dug out. Now use wedge & sledge or only axe. This is done in woods—then turn canoe over, drill holes from inside along bottom before turning over. Then flatten bottom around hole—measure for desired thickness—use stick with hook after working bottom, then work sides, then turn over. 3 in. for bottom $2\frac{1}{2}$ in. on sides. Nail on this or cross pieces (cedar limbs) (about 6), this is temporary until canoe is taken out of woods.

(1:8) drawing of upside down canoe with 3 guide holes, draw knife on pole “to get into V of ends.” (1:9) After canoe is home you save cross piece. Cross piece used for pulling canoe out of woods, these fit inside canoe, measure back end of canoe—go back in woods & get piece to fit it. Rough out shape with axe. Use medicine in fitting end pieces—mix charcoal & oil.

[drawing (1:10) of Nootkan canoe with sail, labels] same names on middle sail

(first sail) = $t'awaxpotsxu\dot{l}$ middle sail = $xal\epsilon \bullet ywa\dot{l}potsx^w\dot{l}$ mast = $tcuyaq^w\dot{l}$

bowman = $t'a \bullet sax^w$ mid = $ksl\epsilon \bullet yex^w$ captain = $h'a \bullet yil$

Large sail tended by bow man, small sail usually tended by captain, but may be tended by middle man (Fig. 5).

Work (1:11) on sides & then bottom—cedar plugs for knot holes. From outside towards inside. Galvanized tin on inside over plug.

sealing canoe = $alo \bullet tx$ $yacaba\dot{k}at$ (1:53)

whaling canoe = $abe \bullet yut$

head piece = $t'awa$ $hotct$ < $t'awa$ bow

stern piece = $ha'yilitct$

cross piece = $a'yahuxt$ (? first letter)

nailing = $pi'pi'lxix$

bottom = $otcod\dot{a}q^w\dot{at}$

sides = otciuq^wat (? stress)

R = pilatcuq^wiyut

L = yat'oq^wiut ~ yat'oq^wiot

bow piece fitted on canoe = tñtlatct (1:52)

[drawing of paddle] (1:54)

Some people used mats for sail made of cedar (1:55).

Captain = h'ay'il

Bowman = t'awax^w

Mid man = qale•ywax^w

Paddles of yew wood, maple = xaliyot

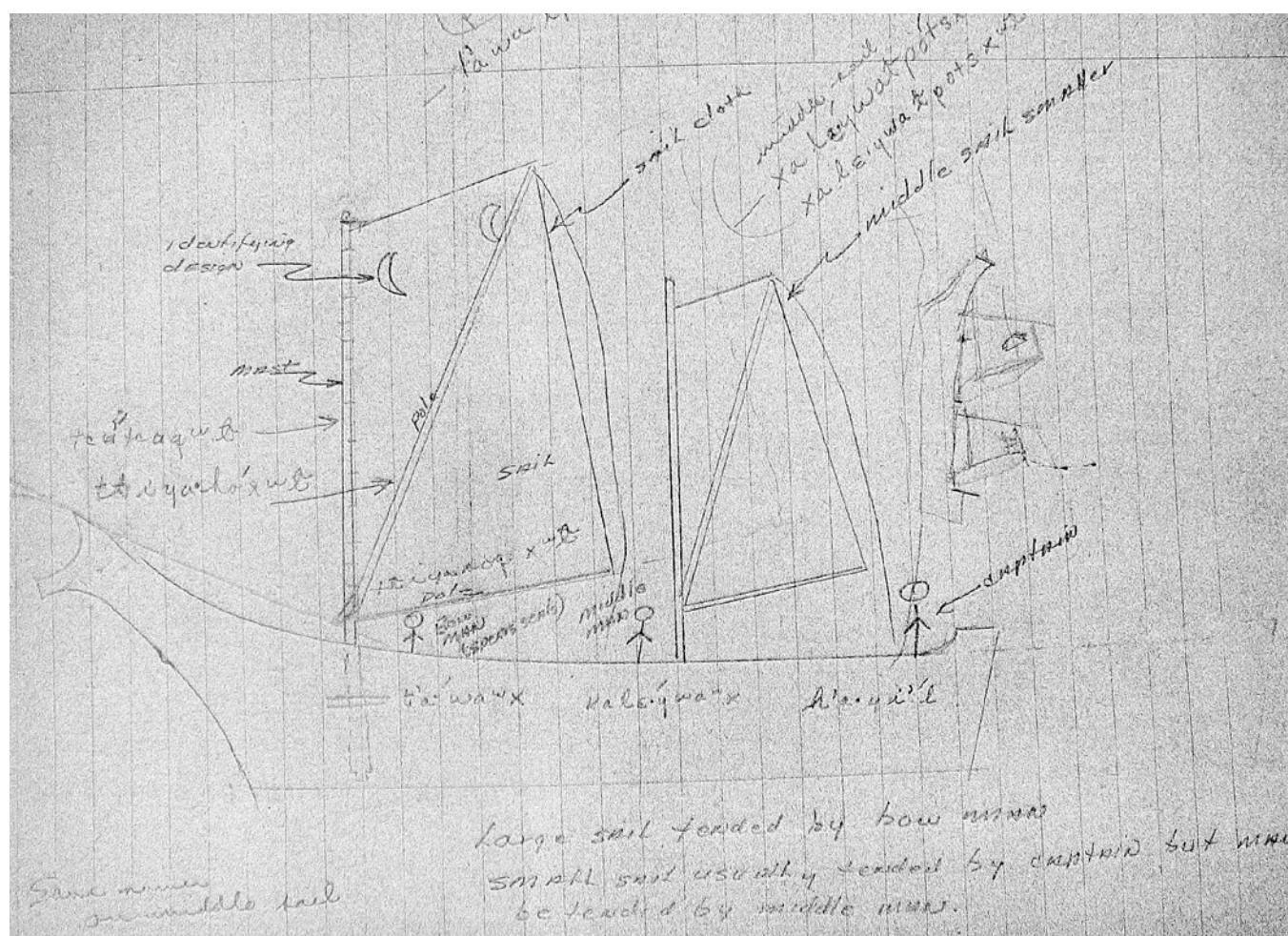


Fig. 5. Drawing of Nootkan canoe with sail, with parts labeled (Daugherty 1949, 1:10).

House

House (1:48) drawing of shed roof house from side. (1:49) W. Hudson Houses—Living houses had shed type roof—long axis of dwelling along beach. “Smokehouse” had gabled roof. Walls—planks run horizontally—two posts sunk in ground side by side with narrow gap between. Planks laid between & secured with cedar limbs.

Cedar planks = *supi•iya*

Uprights = *tca'tca• 4–6"*

Rafter = *sifq^wət*

Door in middle on side facing back = *ʔati•gat* some had 2 doors on front and one on back

Pole leaning against door = *tliya•x^wəl*

Pole across door = *tliya•te•pex^wəl ʔixots•pex^wəl*

Side posts 10–12' apart—buried 3–4'

Poles holding planks of door = *qada'plk^w*

Smoke hole (1:51) opening in roof—hole located between fires 3 x 2 ft.—sliding plank to cover in bad weather. Smokehole called = *xəxso•*, open the smokehole = *ʔə•xsib*, smoke hole cover = *xəx^wsəx^wəl*, “cover up that smokehole” = *xix^wsib*, pole to open smoke hole = *tliya•xsix^wəl*

Roof planks (3:16) of houses are sometimes laid on lengthwise—sometimes vertically [drawings of gable roof with perpendicular planks, shed roof with both plank styles]. Roofs all of shed type—prior to whites—later on, occasional smokehouse was made with gable roof.

Nets

Net (1:4) diagram of squarish dip net and small Nootkan canoe

Made line from nettle fiber—cut and sun dried—when real dry they soften them up—hand twisted on thigh also used for fishing net

Nettles = *pəda•k'k^wl*

Fish net = [blank]

Drift net = blank

(1:82) [drawings of dip net drift net with canoe & stone V]

(1:96) [drawing of dip net from top]

Nets (1:83)

dip net = *k^wtse•yq^wtił* yew wood hoop = *hitc'a•k^wt* spruce or fir for handle

pole net = *xla•yətsalk^włwa* weir = [blank] □

Net on end of two poles held between two canoes—twelve ft. wide—2 ft. opening held about 8 in. from bottom called = *b'q'o•d o'łq^włwa b'q'o•d*.

For drifting—net 8 ft. or 10 ft. in length—line to top of net on each side to hold it open.

net (3:116)

called = boq'o•d pole net, wrapped with deer hide so it makes no noise. Strings tied to fingers, 12 ft. across mouth, 15 ft. long {land ?? }, 1.5 ft. high.

Devil's club used to make tail of mesh & keep it open so it won't tangle.

Nettle fiber (3:117) used for twine in netting—long pole 16 ft. long—reach bottom in deep hole in river. Two canoes (4 persons)—people in stern hold poles—persons in front paddle & scare fish into net—if too heavy with fish it is dragged ashore & emptied.

Fish Traps

cone trap = s'q^wε•ləb (1:83)

Open end for unloading—yew wood hoop—strips of vine maple tied with spruce or cedar, limbs (twisted), drive stake on each side to hold trap in place—used only in fast water.

rocks = tle•t

rapids = a•qsət

(1:84) drawing of cone trap

(1:98) [drawing of weir trap] (Figs. 6, 7, 8).

When fish trap (1:85) is loaded a man puts canoe under end & opens trap end to empty fish. Chase fish into trap with canoe—caught silver & blacks [salmon] only used in fall of year.

(1:97) [Sunday, 27 February 1949, Wm Hudson]

Fish trap = t'o•pa^h Find shallow place—maple & hemlock poles—dive [down to set] them in river—5–6 ft. apart—clear across the river—have braces on downstream side—brace every pole {tied with cedar limbs} small maple or hemlock or willow 20–25 in. long across—2 poles. Wattle work—small vine maple or hemlock woven 1½–2 in. gap, 1 ft. wide and 5–6 ft. long, turned over to clean off leaves—twice a day—extends 3–4 ft. above water.

Net = p'o•yəalid

Wattle wove = itsi•xla

Upright poles = kato'pa^h

Braces hemlock, vine maple, or willow = tl'ia•yha•it . Tied together with spruce & cedar limbs. Repair it each year after high water—reused trap again.

All year round (1:99) open trap once in a while & give people upstream a chance to catch fish. Scaffolding built on both sides—called = ?? made of split cedar planks, 4 ft. wide—8 ft. long, 3 places on weir—scaffolding owned by individual persons—rented out. Caught fish going up river as well as coming down. Trap owned by one 2 or 3 men—8 traps known to informants. No trap lower down than 5 or 6 miles from mouth. Fish put in canoe—fish divided up, given away. People lived at site of fish trap.

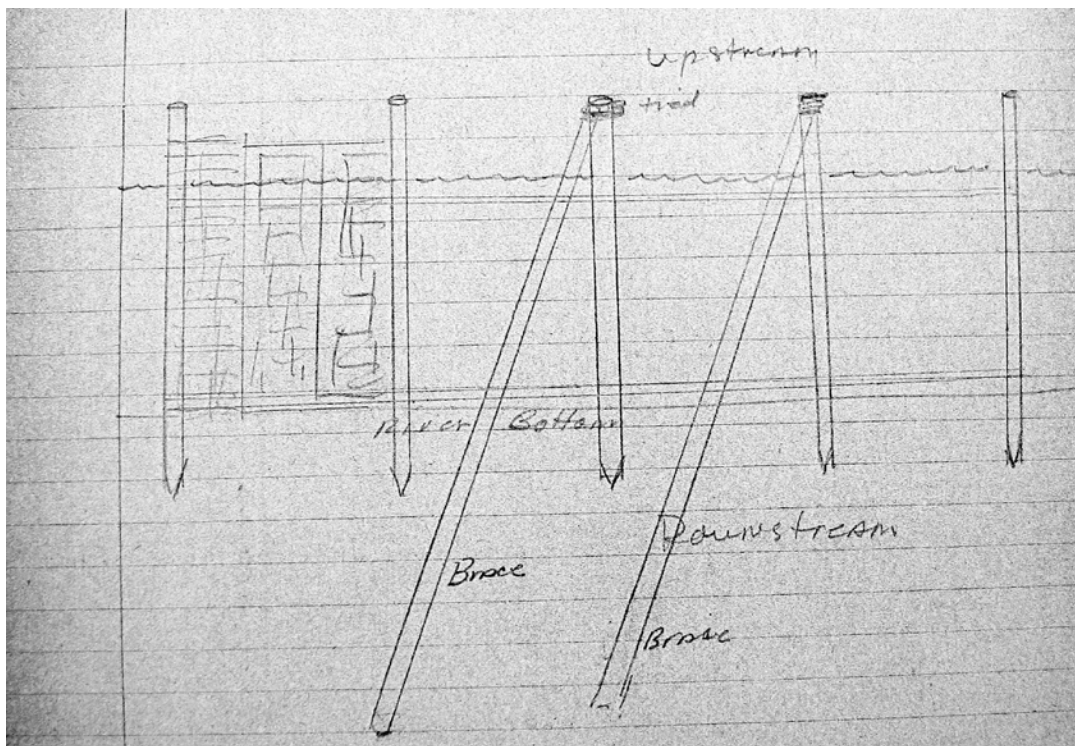


Fig. 6. Drawing of fish weir (Daugherty 1949, 1:98).

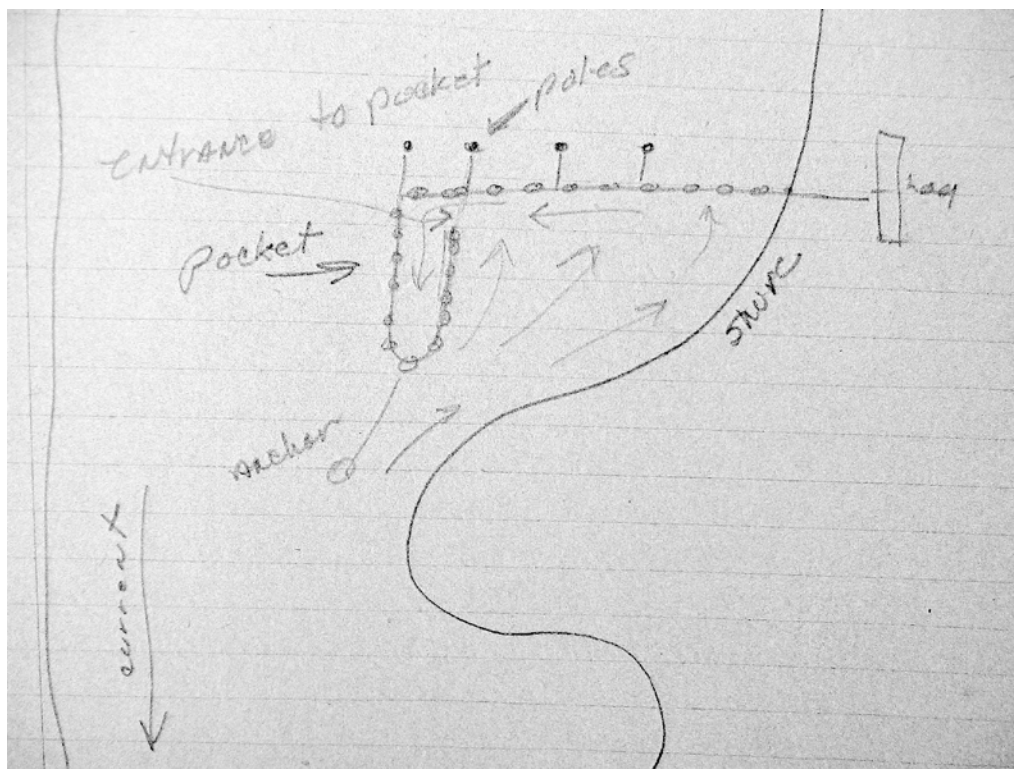


Fig. 7. Drawing of full weir (Daugherty 1949, 2:26).

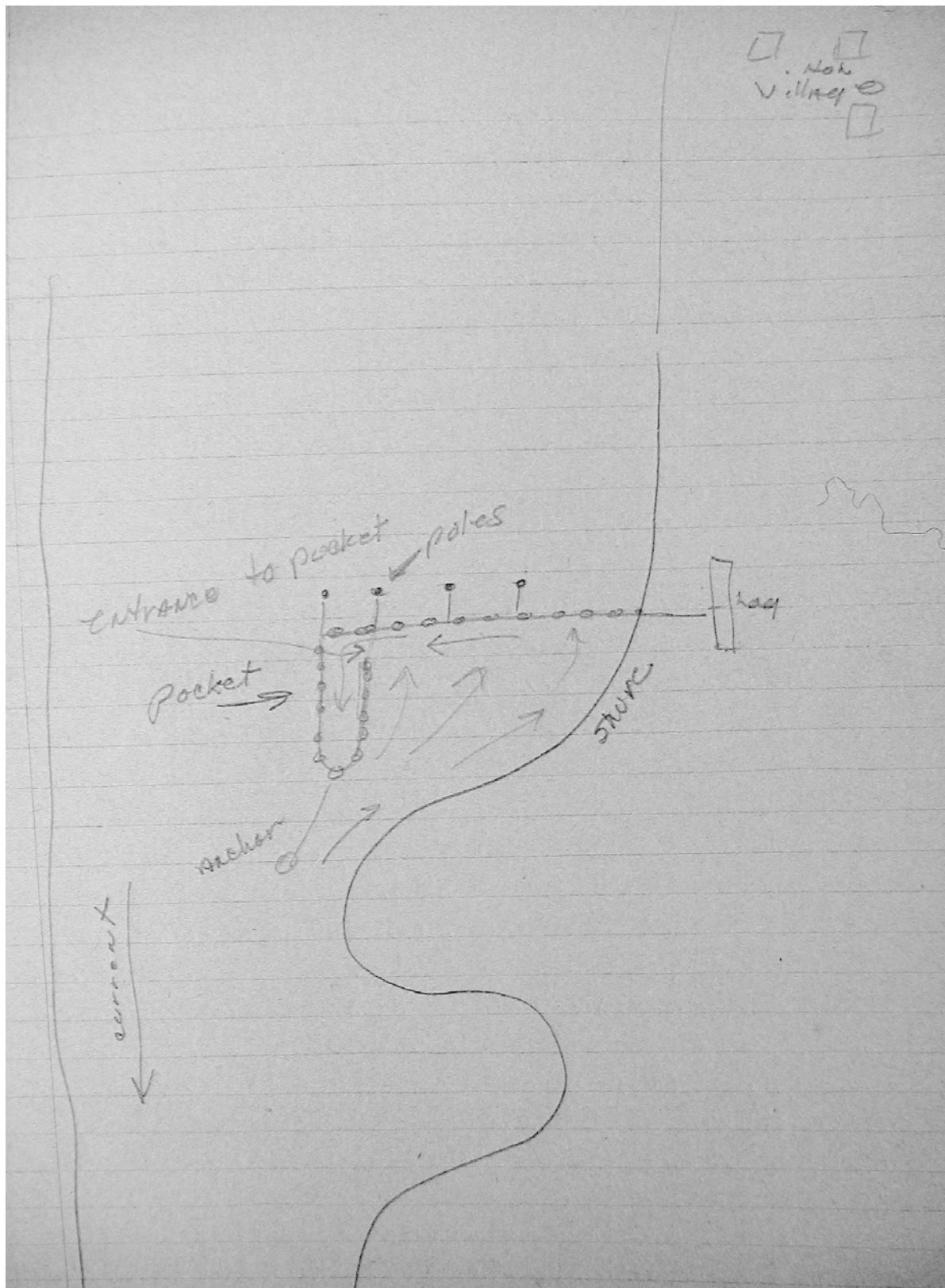


Fig. 8. Drawing of full weir showing proximity to Hoh village (Daugherty 1949, 2:26).

Adornment

Red sand (1:103) from beach—cooked near fire & powdered. When going to use it, it is mixed with oil—bright red—also used for rouge.

red paint = po•tcitłok^włə

black paint = ci•pa powdered charcoal mixed with oil.

yellow paint = po•doq^walwa roots of holly-like bush used (has grey berries) boiled.

boiled hemlock bark—dark brown = cipawi [dark] pici•su [brown] now used for dying nets.

Amulet belonging = q^wdu•də•d'k^wł. Informant stressed ability of good eyes – in being a successful seal hunter (1:109) [4 March, 10 am, Bill Hudson]

Mixture of salmon eggs & ochre used to rub on hats to make them water proof (3:51).

dentalium - = tl'blasłix (1:95)

blue beads = xas•dılx Makah = tciti•dək

Cedar bark—skirts covered front only, ♀ = tałala•dəx .

Fire

Fire making (1:117) informant never saw it done—use fine dry cedar bark, gather dried cottonwood roots in summer time drill + base of dry cottonwood roots keep fire going all the time. Spruce limbs hold fire well. They carried it with them—Bill doesn't know how [clam shells ?].

Fire making (3:31) Dry cottonwood roots—gather it in summer—firedrill & platform made of dry cottonwood roots. Fire is never allowed to go out, or borrow fire from other houses driftwood knots—spruce usually—used to keep fire during night. Braided cedar bark wick placed in dish of oil—sea lion, whale, seal—for lamp at night, a wooden bowl of maple or alder.

Big smokehouse had four fire places—2 at each end [drawing of long house with X in each corner] At big gatherings they had fires down the center of house. Green wood—alder, maple, vine maple—use when drying fish—causes some degree of discomfort in the house.

Snares—Traps

drawing of elk snare (1:50) elk trap = sit'ixi•d (1:51)

elk whistle = soo•spilaət (1:101) made of bamboo—claims it is new.

Elk snare = sitexid (4:61) 6 in. diameter vine maple bent over—rope made of sinew from along back bone of elk (1:51) 3/8 in. diameter [Drawing of bent over tree branch with loop pegged on ground]. Then shot with bow & arrows, mussel shell points for arrow.

Bear hunting (4:63) bear trap = a•atiya't , trap , bear trap = aqi•ligat , pile lot of rocks on ground—trap obscured by moss hung in trail – salmon for bait [drawing of top piled with rocks, side view of log bottom and top with bear between 2 trees].

Bear trap—find creek where bear gets fish—fish for bait. bear trap = a'atiyat (1:50). bear trap (1:52) bear trap two poles laid on each side of creek 12 ft. parallel with creek.

Curved poles & dirt. Built along stream bank to catch bear when he's fishing (Fig. 9).

Dogs

Dogs trained to hunt coon, wildcat, bear—tree these animals—hunters built fires under tree with lots of smoke, 4 or 5 hunters ready with bows & arrows when animals came down—aim for eyes of animal (4:61).

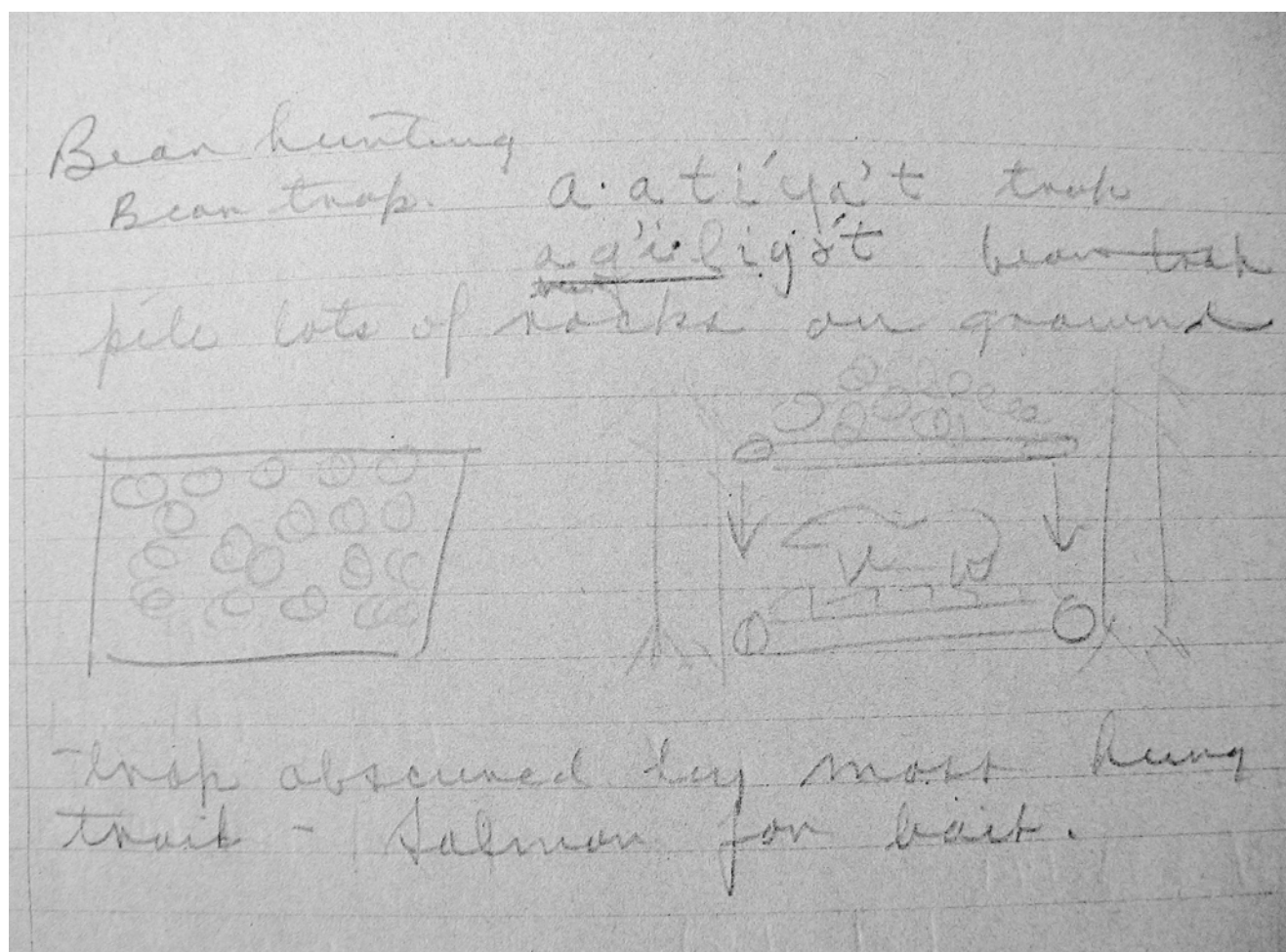


Fig. 9. Drawing of bear trap (Daugherty 1949, 1:50).

Bow—Arrows—Spears

bow = t'aḵ^vlo yew wood, white cedar (1:51)

bows sharp shell on end of bow

gut – sea lion bow string = f'ahoḵ^vl

arrow = hai•tut

[wing feather of shag {cormorant} = hi•skid]

arrow feather from wings of shags = water proof = tloo•l

shell & = si•ig

bone points ground = ḵa•ḵ

Salmon spear ~ harpoon (1:99) made the same as seal spear—also called = [blank]

Prongs even—made of wild cherry—formerly used bone point—for elk—put spruce gum over it. Little longer than seal spear called = [blank] . Looked for salmon spawning & speared them.

Tools

Hand axe (1:9) one for rough work—(wide blade), for fine work (narrow blade), handle of maple. Large adze used in fitting ends also. Ends fastened on with fir or cedar pegs. Long handled, broad blade chisel for working inside ends. Draw knife & box plane for hard to get to places where jack plane can't be used. Final adzing after smoothing is for decorative effect & also keeps from checking. Railings go along sides —fir cedar or spruce. Goes about 8" over the end fingers (1:101).

Hand adze called = tlaxo•sks , means “chipping off.”

Spoke shave used diagonally (1:9).

Whet stone – Smooth black rock for sharpening stone (1:9).

Hard rock from which pestle is made—called—la•tlit (1:42).

[drawing of sharpened end, hand-held egg-shaped tool (1:78).]

Knives—Used to use mussel shells for knife—ground it on stone = siq'til—sharp on end.

Knife = siq'xalix Mussel shell also used for blade on whale harpoon (1:79). q'tc'tad = made of large mussel shell—used to butcher fish, drawing (1:102).

Sledge or maul for driving poles (1:83). Maul (1:85) large rock held between hands used for maul.

Octopus hook (1:80) blue stone—commercial product, drawing of stick with bone hook.

Octopus were boiled and eaten (1:81). Long pole 10' long with nail on end—get “blue stone” and tie it on end of pole with rag—push pole in against octopus and leave it—the action of the blue stone in the water makes the octopus come out of hole. Made octopus vomit. Formerly made hook of bone. Attached to pole.

Sea bass fishing (1:81) Devil club—wood is white with bone hook attached—baited hook—wood weight to keep from turning—trolled with it. Held line in right hand when paddling on right side causes line to jerk. Sea bass = q'li•tu Devil Club = tcitcapuł

Canoe bailers = ka•w^hł—of alder or maple—dug out—drawings of 3 types = tcałka•w^hł (1:101).

Wooden boxes = tl'tlya•du (1:101).

(1:102) [drawing of bark shredder] (1:103) bark shredder—made of flat piece of bone—whale bone—bark lapped over board—beat on edges, rounded edge.

Spoons mussel shells used, wooden spoon made – alder & maple, maple especially good—handle about 2 in. long—some big spoons might hold a pint (3:13).

Bathing (1:117) people used to jump in river every morning—men, women, children makes them tough to make them clean. Informant knows of no sweat houses. Stone thrower—not known to Bill Hudson. Hygiene was an important aspect of life discipline, career success, and effective tool use.

Masks = q̣^walabaq^wł long—fore & aft iyilq^wł [Tylor Hobucket has = iyilq^wł] (1:97) [Sunday, 27 February 1949, Wm Hudson] (Fig. 10).

Rattles (1:42) [drawing of scallop shell for rattle, loop pecten rattle] name of rattle = ṭale•iləx^wəł Made by hanging large pecten shells on two pieces of wire—handle made by tying several large feathers to wire with wrapping of cedar barks. xi•a^h = act of singing a song, sung with rattle. Shells—on wire loops—feathers – cedar handle. A rattle was brought to Neah Bay from BC and sold. Elks club = tse•w^halayux .

Drum = kle•lk^wł built wooden box of spruce or cedar, 3 ft. height, 8 ft. long, 1 ½–2 ft. wide—3 men sit in row on top of box & kick side with heels at big gathering. Thunderbird design painted on front—box placed against wall when in use (1:101).

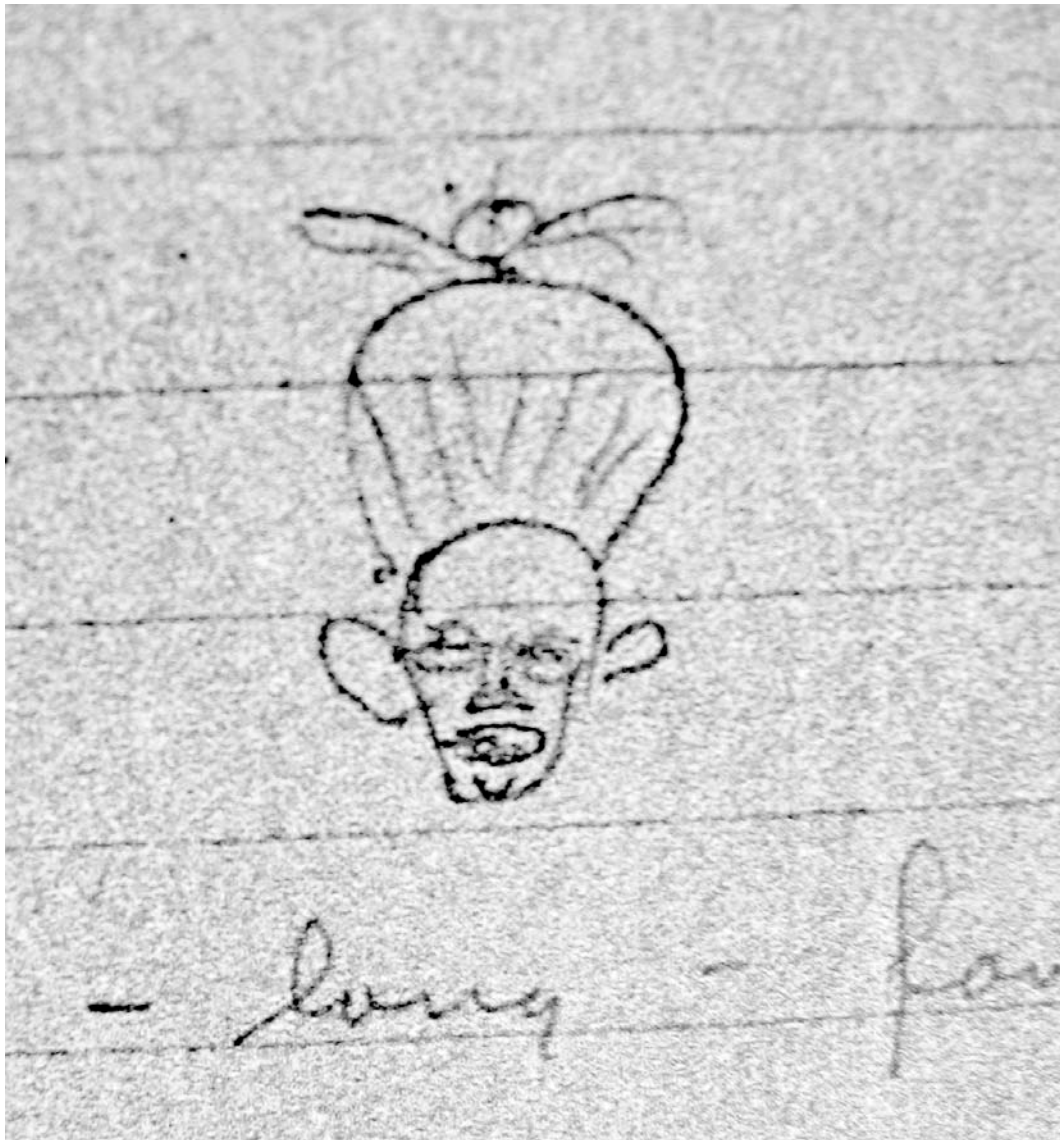


Fig. 10. Drawing of mask (Daugherty 1949, 1:97).

Foods

Farmed on top of James Rock—river outlet on N side of river (1:5). When SG was young man gardened variety of cabbage, carrots, apples (4:57).

Sealing

Sealing (1:11) Sealing grounds from 5–30 mi.—22 canoes went out over morning—2 sails on a canoe—bow and middle. Large sail on bow—small in middle. Go out in morning—1–2 o'clock in morning. Captain & bowman stay up all night to judge weather—surf heavy on N side—good weather—south side bad weather {weather forecasting} sometimes alternate positions on way to sealing grounds. Harpoon, seals, lunch box.

Sails used in breeze—2 sails—one in bow {identifying marks on designs on sails — crescent, whale, eagle} One man takes care of canoe when sailing in—light breeze—others sleep—3 men to a canoe.

Used oars and oar locks in bow & middle. Captain steers with paddle.

Begin in March—3 tries till June—keeping going till you spot a seal. {Middle man usually has not learned to be captain or bow man.}

Seals sleep on back—flippers crossed—seal looking towards tail. Approach seal from head end 50–70 ft. away—just captain paddles

[Drawings of seal spear [harpoon]

prongs called = xabo•dət , point = bi•yuq' , elk bone point, line = k^wa•ditsiya (1:12).

Spear called = tsɛ•y'q' (1:13) pole 16 ft. long

At about 30 ft. away canoe is turned diagonally by captain—bowman raises up and spears seal when head is under water.

Spear shaft—straight grain fir 2 short pieces of crab apple. Foreshaft—2 pieces of elk bone riveted to blade made from metal of animal trap or steel saw.

Elk bone riveted to blade and then wrapped with net twine and this was covered with spruce pitch or gum. The pitch was put on warm {with knife}, then allowed to cool. The knife was heated and then the pitch was spread smooth.

(Frank Fisher one of sealers who was taken to San Francisco [rescued in 1920 in storm]).

Canoe bailers [drawing “loop around wrist”]

To hunt seal (1:37).

Permit needed for seal hunting now (1:89).

Seal (2:15) [9 March 1949] were close long ago—5 min[utes] out—used 2-man river canoes & paddlers. Seals used only for meat & rendered oil & took stomach out, cleaned it and then blew it up & hung it to dry for several days, then put seal oil in it. Informant didn't know of any use for skins. It didn't make any difference whether fur seal or hair seal were caught. Both used in same way. Hair seal caught all year round speared on rocks – waited until seal reached water before spearing so that the seal wouldn't break the spear.

Bags called = pi•x^wə seal oils = tsia•x^wa (generic term = oil) , q'xados = (fur seal)

Hair seal = ha'ta•l

Five (2:17) miles south of La Push at Strawberry Point is good place for hair seal

tadəx = means “tail end,” at end of point, 40 or 50 in a bunch rest there.

tsixolaa•tal = 5–6 mi. N of La Push

After pulling in seal, they club it, called = [blank], made out of a kind of wood. Last time BH went sealing was 1940, because during war sealing curtailed. When at sea, they cut seal open & remove entrails to lighten load. Pups not saved as meat too soft to eat. Sometimes went as far as Destruction Island in one day & spent the night there & then went out early in the morning.

People (2:19) who used to live on Destruction Island—2 families were Hoh people
iaida' = one man who used to live there lots of hair seal on Destruction Island.

Seal hunters not allowed to sleep with woman for hunting season, but can sleep together during bad weather—only applies for spearman. Had to go outside every half hour to look at weather—couldn't sleep all night before sealing. Uncertain if child birth taboos pertain. Leave for sealing just before day break. When out about 5 or 6 mi. – they look back at land & if they see a little valley fog—low—means good weather. If the fog is high (clouds) (2:21) it will spread out & indicates a blow—if spreads to S means NW wind—good if spread to N means SW blow—E wind best weather.

See Cape Flattery—if fog coming out of or from Strait of de Fuca—and spreads out over water means heavy easterly wind—makes it hard to return home. Spearman who has been judging weather all night, sets sails & then sleeps all the way going out. Navigate by sun & waves.

Formerly 27–30 canoes—go out at once. Land at Rickson Point in rough weather—small bay—good landing place = botsaya'wa (means “short beach”). When sealing, they carried seal bladder bags full of water and dried fish to eat.

rehash [in ink in corner] of Quileute sea mammal hunting (3:1) [T Hudson]

The sealing grounds are from 5–30 mi. off the coast—22 canoes went out one morning—2 sails on a canoe

bow = t'awaxpo'tsx^wɬ
middle = xale•ywapotsx^wɬ
parts of sail = identifying marks on designs or sail—crescent, whale, eagle, etc.
mast = tcutcuq^wɬ
diagonal strut = tliya•hox^wɬ
bottom pole = tliyasiq^wɬ
bowman = t'a•wax^w
mid. man = kale•wax^w
captain = h'a•yil

Large sail tended by bow man, small sail usually tended by captain but may be tended by middle man. Sometimes alternate positions on way to sealing grounds. Middle man usually has not learned to be captain or bowman. Would leave about 1 or 2 o'clock in the morning – the captain and bowman stay up all night to judge the weather.

At La Push (3:3), if the surf is heavy on the North side of the river it means good weather. If the surf is heavy on the south side, it means bad weather. Take a lunch box. One man takes care of canoe when sailing in a light breeze—the others sleep—3 men to a canoe. In recent times, oars and oar locks in the bow & middle. Captain steers with paddle. Began sealing in March or when weather gets good enough to risk going out. In June, keep going until you spot a seal—you then know you have reached sealing grounds.

Seals sleep on back with flippers crossed or paddling with just one, head bobs up and down. When head is under water, they are looking towards the tail.

Approach seal from head end—when 50–70 ft. away, just captain paddles, at about 30 ft. away canoe is turned diagonally by captain—bowman raises up and spears seal when head is under water.

drawings of seal spear [harpoon > shaft prong finger piece blade] (3:4)

Seal harpoon (3:5) pole 16 ft. long of straight-grain fir with prongs of crab apple. Wrappings of wild cherry, peeled in February. Wrapped first with sinews & covered with bark, toggles of elk bone riveted to blade and then wrapped with net twine, and this was covered with spruce gum. The pitch was put on with a knife while warm, then allowed to cool. The knife was heated and then the pitch was spread smooth.

Finger grooved piece at end flange [with 3 notches] = $hi\bullet tsxal\acute{e}t$, line holder on shaft = $tcibi\bullet tsuq^w\acute{t}$, composite point = $bi\bullet yuq$, line = $a\bullet ditsiya$

Billy Mason sealing crew (4:14).

Tommy Payne— $qix\acute{a}b\acute{e}lp$

Harry Pullen $ts\acute{x}\acute{e}la$

Howard Johnson $taxwe\acute{t}$

Howard Wheeler (Hoh) $tcio$

Hoh Williams (Hoh) $a\bullet y\acute{e}c$

$taxa'wi\acute{t}$

Whaling

Thomas Paine—whale hunter. Eight men in a canoe—went out 1 or 2 mi., when they spear the whale they were carried 8–10 mi. out.

One time I remember there were 4 canoes hunting—the 1st day of April—Jerry Jones—he speared whale—put up pole with flag as signal that whale is speared all others come to help. Whale turned and went under canoe (other) and smashed it.

Harpoon—point—made of saw blade—connected to elk bone (antler) foreshaft spruce gum glue it to foreshaft— $\frac{1}{4}$ mi. of $\frac{3}{4}$ in. rope made of cords of whale—dry it—hit it on rocks every day to soften it. Whale sinew – line called = $ti\acute{x}de$.

Pole has 3 pieces—front piece 5 ft., mid piece 4 ft., last piece 3 ft.—pole of yew wood (only) 3 piece takes spring out of pole.

[drawings of canoe bows with details on 3 lines] (1:38)

1) main line (leader—bladders tied to it) 14 ft. long $ti\bullet xdi$

2) $1\frac{1}{2}$ line 20–22 ft. long $ts'ido\bullet x^wa$

3) $\frac{3}{8}$ in. line— $\frac{1}{4}$ mi. long (cedar limbs) $x^watsida\bullet sx^wal$

Whaling canoes—8 man (1:39) 5 ft. beam—28–30 ft. long—high on the bow. 4 or 5 big bladders—all different in size—longest 1st & so on to smallest. Floats made of [entire] hair seal skin called— $pei\bullet x^wa$. Each hunter had identifying design on bladders

Lines—

- 1) main line tli•xdi {bladder tied to this} = 14 ft. long [cord ? x ?]
- 2) 1 ½ in. line = ts'ido•x^wa 20–22 ft. long [cedar limbs twisted]
- 3) 3/8 in. line = x^watsida•sx^wat ¼ mi. long [cedar]

Other harpoons thrown by other canoes. Each person gets particular part – according to position in canoe. The first man to harpoon whale is the owner and divides the whale.

Bowman (1:41) made & owns whole outfit, such as Tommy Paine. Eight whale hunters here (La Push) around 1900. Bowman went someplace where cave is & takes clothes off & dives in water & goes down & gets mouth full of water & comes up & spits it like a whale—toughen body by rubbing with twigs.

Whale hunting—only in summer or spring. Got 3 in one season. Whale used for oil—smoked blubber, whale meat dried. Soak in water to prepare for eating. Kept oil in hair seal bags & bags from whale.

On the hillside (2:27) above the village, it was noted that there was ca. 4 ft. of midden exposed where the bank sloughed off. A large amount of whale bone was noted—also fragments of human burial.

Preparation (2:31) of whale meat, especially summer whale—heat rocks—cover with hemlock bark—splash water on rocks for steam, put on meat, bark, cover with flat leaves.

leaves called = q^wa•yux

leaf = tlo•tc'il

Blubber—cut in slices—4 in. thick & hung by strings in smokehouse—for winter use. Before eating is soaked in water over night – cooked on rocks. [Wm Hudson, 25 June 1949, 2 hours, 8:00 pm].

In rendering (2:89) whale oil—Cut blubber in pieces about size of loaf of bread, slice like bacon, boil oil out, take out of pot & tie two pieces together with cedar bark, hang to dry for winter—to eat, it is soaked & boiled, & eaten with dry fish.

hide of whale = ba•xwagit

Whaling—8 men in canoe (3:19). Sometimes 7 men—one in the middle

La Push old whale hunters → Tommy Payne = qixəbałəp , Henry Pullen = s'qəli , Mason = yahətəp , qaqalado , waxəb , Tom Sox = q'glicg'a . New at La Push → Harold Johnson = t'xedəb .

Hoh → Hoh Williams = f'xedəb , Howard Wheeler = sixołbiq , ? Jones = xixi•əglabiq' , John Jackson = tc'qetuq .

Whale hunters have to make up all the equipment = spear of yew wood—heavy—in 3 parts, harpoon end—5 ft. long, middle 6 ft. long, top 2 ft. long. Spliced pole is better—a whole pole is too springy.

Spear pieces (3:21) topped with hook & bound with braided whale sinew. A lady braids this. Can't braid it while menstruating—if she does it while menstruating, it is believed the cord will break & spear break—over this is wrapped wild cherry bark—dog fish belly skin is used for sandpaper to put final finish.

Use yew wood paddles for whaling—good spring to it.

Harpoon also wrapped with whole sinew braided—ends fastened to short sticks—one of which is held between feet & other in hands—in this way a real tight job is done. Modern harpoon blade made from [metal] hand saw, old ones made of mussel shells.

Bone attachment of elk horn. Soak elk bone in urine before working, makes bone softer. Urine kept in wooden chamber pots, only man's pot used—women's may have menstrual blood in it. Soak for 2–3 days, women's menstrual blood would make it brittle & it would break.

Before (3:23) going out whaling, the whalers would stay out all night looking at weather—4 or 5 canoes go out at once. When they see whale spouting, they follow it. The whaler that hits whale first owns the whale—others who hit it, get share. Small bladder at end of cord, stored as coil in canoe either in small bladders or in a basket—large line coiled near bow. Bladders of hair seals turned inside out tied ends & arms. Inflating hole is stuffed with pith of elderberry stem except for small hole for wooden peg. Blew up 4 bladders to be ready. Three different sections of line. Lines all tied together before whale hit, floats already tied on, lines fastened along shaft. 2nd man throws first bladder at same time harpoon is thrown. (3:25) Bladders finally grab end of line & pull canoe closer & closer to whale—hit with second harpoon.

Whaler stands in bow—right foot placed behind him on first cross piece—good brace & gives added impetus to through [throw], left foot placed in bow, harpoon resting in bow V. 2nd man holding on line tells whaler when whale is coming up. Two canoes – one on each side of whale—put line under jaw & closes mouth [jaws tied together]. Man climbs on head & cuts hole in lower jaw & fastens piece of elk hide (1½ x 3 in. wide)—this is tied to tow line—

3 bladders on top of head & two over middle for towing. Two canoes tow whale—paddling. (3:27) First bladder right next to whaler. Varied lengths of bladders 2nd 60–80 ft., 3rd 200 ft., 4th on end of small line. 1st bladder tied at knot with 3 wraps in front of knot & then several wraps behind—so won't slip back then.

summer whale—big black = ʔaxa•tsi

winter whale = tita•qwal

whale = qwatl'a

Large rope – made of twisted cedar limbs, 50 ft. of middle rope. No women allowed around when making rope – menstruating [danger] – whale will break it. If one menstruating watched whaling, the whale would swim far out to sea. Women ask each other if menstruating. Women must stay home by order of wife of whaler.

Whaling canoe (3:29) is 40 ft. long. Take waterproof lunch baskets of dried fish, fried bread (in lard), dry meat, water – in kegs or bladders. Headman furnished this food. Owner of whale gets hump – dried ʔla•lit = hump of whale is only top half, has more oil there – considered best part, dry whole thing until it softens, then cut it & make lots of oil.

Form sections of whale line (3:32).

Dixon Paine's brother used to go out to James Island—swim from point to rock under water—dove down & held rock for a while—came up like a whale spouting with arms outstretched—go down again & hold on to weeds on bottom rock – come up again – swam into cave & did same thing – then dressed, went home, talk to “help” to get whale.

He was also a medicine man—had good canoe he got in payment for his services. Wore only blankets & long shirt when whaling—no shoes—pants, etc., use real black blanket warm—arms free—wooden pin fastened blanket—wrapped tight. All wore blankets.

[drawing of torso with blanket wrapped around it and corner strap over right shoulder pin at side, belt around]

Used (3:33) to sing while towing in the whales (whale hunters song ?).

When beaching whale—the whalers bring long line into beach & the people pull the whale in – pull when breakers lift it up.

whale hump = tla•lit (3:34).

Interior (3:69) people would visit the coast during the whale season to get on one of the canoes to get a share of the whale.

Whaler-Mason = yaxtəp (4:15) he kept his own crew & captain of canoe = gitxis—as soon he gets close to the whale. There is herring where the whale is. He opened his mouth—full of herring. Whaler harpoons him as he lay on surface. Harpoon & hair seal bladders [floats], seven bladders tied to line. Four harpoons hit whale & whale gets weak. Man behind spearman holds line & tells spearman when the whale is coming up.

Red blanket on top of pole is signal for other canoes to come to aid of one who has harpooned whale. Have long spear with 18 ft. iron point to jab whale behind [its] front flipper to kill him—hit heart. Help each other to kill & tow the whale.

Hoh whalers (4:17) used to go out with Quileute whalers.

Had a little trouble—Hoh & Quileute. A man from Quileute ran away with a Quileute woman to Hoh River. Man from Queets was after that lady. One night they are watching each other. They don't go to sleep. They watch. Quileute man ran away with gun that belonged to Hedot'a, Hoh man. The man from Queets told people that the man from Quileute stole the gun. The man from Quileute hid gun in the brush. Hedot'a gets mad—doesn't want to lose gun (musket). Hedot'a asks Quileute man to confess. Quileute man blames Queets man. Finally Hedot'a shot Quileute man. Quileute man sent man to get gun he had hid, so Hedot'a got his gun back. Sent word to Quileute to come & get dying man. SG's father went with crowd in canoe to get man. Man walked up James Island to home, by himself [to show his power, then died]. He had big family & they decided to go & ask for some stuff (from Hoh Rivers). They can sue to pay for funeral. Ask Hedot'a to pay for that man. Hedot'a tried not to pay any attention to Quileute. (4:19) Finally he gave up—was afraid of them. They were going to start big fight if he didn't pay. Paid blankets, etc. Used to make soft elk hide for blanket—also bear skin—old times—rabbit hide—duck hide (mallard & surf), grouse.

Sinew of whale near flippers & tail (4:44).

Brew from a boiled devilfish used to give strength to neck & hair—for wrestling—rubbed on arms.

Salmon

net locations at Hoh (2:13) [8 March 1949]

Bryant Cole

Frank Fisher – best place to fish

Reginald Ward

Chris Morgenroth

T Hudson

Lilly Williams

Scot Fisher - 2nd best

Herb Fisher

Wm Hudson

River always changing—best place one year may not be best next year, shallow, etc (Fig.11).

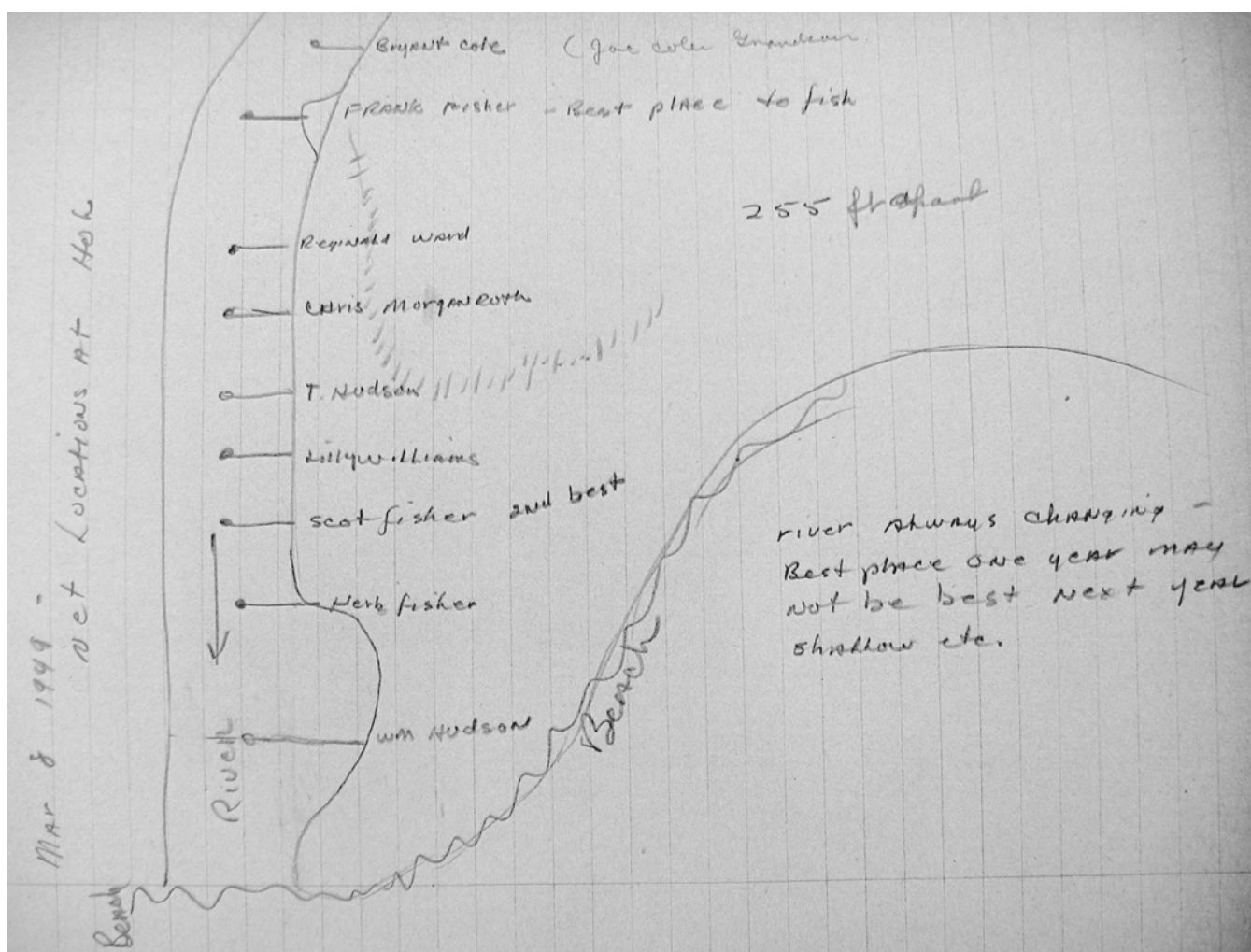


Fig. 11. Drawing of Hoh salmon net locations set 155 ft. apart, 8 March 1949 (Daugherty 1949, 3:13).

Gill Netting Salmon (2:27)

Net is circa 25 mesh wide x ? long factory-made linen, commercial wooden floats and [heavy] leads used, also lines. Several poles are driven in the river bottom to which lines are secured to which the net is fastened. One end of net is tied to log (etc.) on shore. A pocket is made on offshore end of net on the theory that fish seeing the net will attempt to swim around the end of the net & become caught in the pocket. Most of the salmon enter the river at high water. When the nets are checked, the owner works the net over the bow of the canoe to check for tears, and to free the net of moss, leaves, and sticks. Fish that are caught are removed from the net, clubbed, and tossed into the canoe. [with arrow line to p26] (2:26) map of gill net stations

Theodore Hudson (2:35) dries about 100 salmon (years supply) = coho, dogs, steelhead, kings (fall silvers). Dries lots of smelt – freeze them. Kept in cool dry place – cardboard carton.

(2:37) Fish smoked over night & then canned. Elk meat smoked for preservation now – canned in tin cans, some smoked.

Made falls (3:69) in streams of hemlock logs & in high water they would go below the falls with special falls nets & catch the salmon. These nets were about 3 ft. in diameter and a bag 3–4 ft. deep. Same knot as in dip net. Hoops holding out net of yew wood, bent by using kelp. Insert wood inside kelp stem, heat it to soften.

Fish trap (3:73) made of 7 or 8 hemlock poles tied together with spruce line rope. The main poles driven in over vine maple [bands]. These sections are held in place by water current – can be put in rapidly when river rises.

This net (3:75) can be used in deep holes by having long poles (16 ft.)—tie bag to pole at right height above bottom of river.

Fish heads are roasted by fire in halves – backbone roasted. Fish only until they have enough for the year—had ideas of conservation to preserve fish supply.

When flowers (3:85) bloom on the elderberries, they know the first run of spring king salmon will begin – this is signal to set fish traps.

First salmon (3:83) cut with mussel shell knife—roast it by fire—don't cut it up, not boiled—everyone eats first salmon.

Smelt

Hoh (1:5) good spot for smelting—April – September [First try at drawing of dip net, shifted & enlarged to p4] Purse seine in surf for smelt.

Salmon eggs (1:85) put in spring salmon fish bladder or seal bladder—and dry them for winter use.

Fish eggs fresh = tdi•qəs
 dried = s'bisuwa "stink eggs"
 Smelt = t'o•pix large = small = night smelt = o'o•pac
 dip net = a'a•yil

Lay eggs on gravel beach of smooth gravel, no sand Feb – August

Large silver smelt (1:87) April – September. Dip net—today used drag seine at half tide & incoming tide. Smelt were dried over fire—smoked, tied smelt to lines to lines at head. Hang on long pole near fire & dry for 3 or 4 days, then placed in basket (of split vine maple).

Smelt (2:24) are now sold to commercial buyers—the price ranges from 4–20¢ ? per pound. (2:25) Smelt fishing (dipping 20 June 1949 6/20/49)—a watch is kept from hillside above village since one can see the whole beach, south to Ruby Beach. They watch for flocks of seagulls which sit on the beach or dive into surf after incoming smelt. Sometimes the smelt can be seen "flashing" as they are cast on the beach.

When the smelt are located the men get their dipnets and go down to the beach. The best times for smelt are at the half tides (going out ?). When the run is heavy, the men dip the smelt in, carry them up to the gravel area on beach, and dump them. The women put them in tubs, buckets, boxes, baskets, etc.

When dipping, the dipper places the lower cross bar (the one away from him) on the bottom in time to have the wave break and dump the fish in the dipnet. If only a few are caught, he constricts the net [drawing in at side], just above the fish in the bottom of it, with his hand & thus preventing these already caught from escaping while making subsequent dips. Thus it is not necessary to empty the net after each dip. As much as 100 lbs can be taken in a single dip during a heavy run. When the surf is rough, one often gets more rocks and bits of wood or kelp than smelt.

Hoh River (2:31) best place for smelt along coast. Sun-dried smelt – spread on smooth gravel beach—spread any way just so they don't touch.

When smelt (2:33) first start running, they are unsuitable for drying because they are too fat. Smelt are tied on cedar bark string about 1 inch apart on 12' strings, turned once a day, hung on racks inside the house [drawing of smelt on loop rotated hanging from pole]

Sun-dried (2:65) smelt = qa•li'tso—laid on rocks of beach, turned several times—too much rain will spoil them [about 5 days to dry].

Eat boiled smelt by dipping them in melted shortening (= pi'ts) (2:72).

First (3:83) smelt—not boiled—roast on stick against fire.

If (3:89) a person wants to stop the smelt from running—u•qul to•piks "no more" + "smelt"—he will take a male & female smelt & bury them deep in the sand along the beach where the smelt run.

In order to get smelt to run again, these smelt must be dug up and dragged down the beach in front of the incoming tide. After this, lots of smelt will run because they are angry at what happened to smelt that were buried & come up on the beach to fight.

Bill Hudson said (3:89) One time at Hoh River some Indians from Queets (Quileute) were camped on beach at south side of river. There were lots of smelt running but some of these people (4) wanted to see the canoe races at Coupeville & didn't want the smelt to run while they were gone. Two ladies got a tub of smelt & buried them behind a drift log on the beach. They left for Coupeville, suddenly the smelt stopped running & didn't "hit" again for several days. Some children playing on the beach with sticks were digging around & found the pan of smelt. They took these (3:91) smelt down to the beach and through [threw] them in the water. The smelt began to run again on the next tide.

Elk

Bill (2:31) went with Joe Cole up mountain for elk hunting—got bull—dug hole—built fire—put rocks on—got hemlock bark 4 ft. long—cut brisket & laid on bark (fattest part from brisket to testicles) – put leaves on top—then little sand—cook ½ –1 hr. Broth stays on bark – considered excellent.

When (2:33) it is misting—good for stalking—animal hears dropping [dripping] from trees & can't hear hunter. itixliu = crazy (time ?)

fattest part of Bull Elk (belly) = q^wsa•dax^wl rump fat = fa•lux

elk = qi•qil

fat surrounding insides = lixat

kidneys = ts'q^wiuk^w

Friday 24th one spike deer shot (2:39) [27 June 1949] Saturday 25th—one doe shot—only hind quarters saved (Wm Hudson). One bull elk shot (T Hudson)—meat canned—could have shot a second bull but didn't—meat divided—T Hudson & ? Wilson. 2 ducks shot previous week.

Cooking (2:49) fresh meat—method called = tsixpa•təs—impale meat on stick—and lean over fire [drawing of meat, stick, fire] Cook until there is no more blood dripping out, then it is done—

meat = assa•yət all kinds, all parts

At present deer & elk meat are mainly roasted (pot roast) and fried by Wm Hudson & many others. Hooves, nostrils & tongue were formerly eaten – dried for winter use. Elk & deer were hunted in summer when meat is fat.

To store (2:51) the elk fat or tallow, the bladder of the elk was dried and then the fat was put in it. When it was to be served, it was put by the fire to heat and soften. Formerly took intestines and cleaned them & stuffed them with pieces of meat & fat. Tied & cut in sections about 10 in. long. These were cooked on rack over the fire ^ stored for winter. (2:50) What kind of intestines?

Elk bladder called = *pei•x^wə*

Took whole bladder dried it and stored whale oil in it.

Elk belly called = *utcqe•dit*

Urine bladder = *du•x^wal*

Dried meat, fish, whale kept in cedar bark containers, stored in rafters—containers called = *q'wayitc'i•sə*, had square shape, made of strips of cedar bark 1½ in. wide.

cuw^ha – village on this side (4:46) of Tyee on Sol Duc River.... Elk hunters—live there year around—occasionally came to La Push & bring elk meat.

Halibut

Halibut (2:59) fishing in summer time, mostly low tide—flounder, devilfish, bass (cut meat up) troll for bass—white meat. (2:61) These halibut were not very large.

Herring

Herring (2:65) rake them—used to rake (comb) smelt long ago – they split bone —later wire or nails ca. 3/8 in. apart on one side of rake, used fire (split) 10 ft. long (approx), use rake like paddle & dump smelt in canoe (on back swing) – get them in river, also in surf. Herring dried for winter use. Stored in cedar bark basket. No longer fish for herring, too fat – hard to dry.

Perch – Bill doesn't know.

Sea Lion

If you (2:69) kill a sea lion it will rain—Sea Lion Rock on Fogged rocks. Joe Pullen is the only one now who hunts sea lions—uses gun—month of April. Sea lion skin is eaten—laid on fire until charcoal forms—scrap it off & wash it & cook it again by boiling for a long time. Just the neck part of skin is eaten—it is the thickest—fat & meat eaten.

hapi•s pat = cooking fish over the fire on salmon berry stem.

q^włspat = leaning against fire. (2:91) .

Ducks

Like (3:73) to eat young fish ducks, used *boq'o•d* set between two canoes—on riffle—water fast young ducks can't swim upstream. Would drive ducks down to net from 5–6 mi. upriver. Used same thing for salmon.

Porpoise

Porpoise (3:83) were hunted late in evening because the phosphorescence of the water made it easy to follow them. Beecher Wheeler hunted them at Hoh using sealing gear – good eating. Hunted whenever they could be found. Porpoise found close in – but outside on rocks, can hear them spout.

Sea lion meat bad in spring & summer – they smell bad.

Plants

Elderberries (1:41) favorite—cook them buried in sand—build large fire—put rocks in fire—heat them—put fire out—lay out large pieces of hemlock bark—put berries in—cover with leaves—cover good so sand won't get in & then bury in sand, remove sand = make square or rect. Basket (po•o'q) – fill basket & cover with leaves. Bury this in marsh (1:42) Salal berries – dry them. Wash them, smack them with [stone] pestle in wood bowl.

Pestle hard rock = ła•tłit

Vine maple best for drying meat, alder also used (2:9).

salal berries = xoo•d (2:19).

(Hoh) (2:29) [21 June 1949] salmonberries are now eaten fresh with sugar & cream, frozen & canned.

Called = tc'a•twa

Blackcaps (2:67) gathered in foothills of Olympics at headwaters of rivers—ripe from last of July to middle of August—good sweet berries.

[written on a diagonal] 38 quarts of strawberries canned, 30 qts. of strawberries in locker by Pansy Hudson (2:72)

Theodore Hudson, Pansy & Howard went to logged off area around Lake Quinault to hunt & gather wild blackberries. 9 July 1949—Theodore & Pansy, Bill H & Mary went to upper Hoh for blackcaps (2:77) [8 July 1949].

Salalberry paste & loaf—crush them and flatten in cakes, dry cakes for winter use

Get pail elderberries (2:80).

Fruit & vegetable truck stops at cable bridge—Wed morning 9–10:00 AM

Wolf fish ?

Seal club (2:81) made of yew wood—Bill doesn't know of any particular shape or design. Many families canned 11 qrts & 1 pt of black caps yesterday.

Elderberry ripe now (10 July 1949)—pick clump of berries & shake off berries, also cook them & they come off – bury then in sand & cook them.

Wild (2:89) rhubarb = tło•pit—boy type—peels better from outside. Girl type split and peel from inside. Gathered in spring & peeled, eaten now with oil.

also = ba'ax^w

to dip in oil = p'itsia•x^wa to dip = p'it

Yesterday (2:93) Bill & Mary, Theodore & Pansy, Howard & Blackie went up to S fork of Hoh to pick blackcaps & wild blackberries. Theodore's family picked only blackberries. Howard & Blackie are good berry pickers. Alva doesn't go because of her heart trouble.

Indian barley Neah Bay = kitci•d other kind = ho•x^wap (3:42).

When flowers bloom on the elderberries, they know the first run of spring king salmon will begin—this is signal to set fish traps (3:85).

Braken fern = qa•q̣wə' Dug the roots – roots are coiled up & placed in fire in smokehouse – frequently turned to keep from burning, came from Quileute Prairie, gathered in early fall, gathered one large basket full. Some stored raw but [most] dried on poles over fire. Prior to eating, the root is pounded with stick until soft enough to peel. Eat only the outside – not center. Dug with digging stick made of crabapple—dug along edge of bank because it grows so deep.

Lady fern = ts'ikwe'—grows in rotten log in woods – sometimes in ground, pineapple shaped. Baked in pits of hot rocks—covered with skunk cabbage leaves—cooks over night. Lots grow at Queets, way up Bogachiel River. Gather basket full. Men & women both gathered them (4:41) [Thursday, Stanley & Connie].

Bulbs were peeled & eaten after dug with digging stick (4:42).

pila'pila' = – [fern] tops used for lining baking pits. Grow all over = had-poql-pət – used for medicine—chew & swallow it—good for chest congestion—some boil it in can in Fall – use upper part (leaves).

qaq^wa'apət = roots used for food.

keksto la'pət = (deer fern) (4:43) when chasing elk & tired—chew leaves & swallow juice.

ba'awx = (horsetail) peeled, gathered in spring, tips or heads are sometimes broken off & roasted on hot rocks.

tu tu'tsi' = same as ba'awx

xi'ya' = yew wood, whale spear—boil wood, needles, & rub potions on oneself when they bathed to make them strong.

Pine bark (4:45) secured from Sound Indians, chewed when spitting blood—stops right away.

In wintertime, wore rabbit skin blankets & wildcat skin around neck.

yaktə = Sitka spruce

Clover used for medicine in stomach diseases.

Boil spruce cones & drink infusion. Limbs used for ropes.

ti•la = hemlock – bark peeled & used for roofing material for summer house—used for medicine—bark pounded & powdered & boiled for good drink—good for TB & bad colds—hemlock bark used to make kettle for boiling water with hot rocks.

bark of old trees used for fire wood

qle'xits' = fir

cattail = tsi'tsay' (male) t'ola•x (female)

Pondweed – surf grass ? ɣa•pu' = hook game, shoot arrows at it,

basketry = piditc tud

Rye grass = k'ak'epət masts = k'ake'tsa•aboł roots are rough & rub body to give strength when bathing – cause bleeding. Used to be lots growing in front of Quileute village.
tule = tcida•ax – Lake Pleasant village, used for making mats.

The (4:48) whole family including children shared in the activities of gathering wild plants. Places are known where all plants are found.

Strawberries not saved for winter.

Salal berries dried by fire & stored in baskets.

Elderberries are cooked in fire pit—layer of hemlock bark—skunk cabbage leaves—then cover—wet cover with leaves of skunk cabbage, then cover with ca. 6 in. of sand & build fire over it—burns all night.

t'oqwa' = skunk cabbage (4:49) During hard times, this is eaten, eat roots, rub “tits” with root to bring milk.

camas = k'wala

snake berry = tsə'a'tsixłpət ripen in fall, eat now

trillium = kokots'tudaktc'ił

Storage

Boards (3:33) placed across rafters to support stored food, keeps it dry & free from vermin. Watch stored food—brush & clean it to keep from molding & keep bugs off. Occasionally take it out in bright sunshine to check it & wipe off mold & redry it.

Canoes are usually started to be built in spring & summer—before fall run of fish. Get all equipment ready for fall runs of fish in the spring & summer—cut & trim poles for trap, make wattle work, and make drying racks for fish.

Food at Wm Hudson's (2:120) [24 June 1949] is Liptons tea, Hills Bros coff[ee], Seedless raisins, Fishers flour, Pilot bread, Sliced peaches, Centennial waffle flour, 2 dozen clams (razor), 25th June hind quarters of deer, 25th & 26th June Elk meat.

Food (3:119) in Stanley Grey's House—bananas, mother's oats, instant cake mix, cherrioats, C&H sugar, lard, Hills bros coffee, brown beans, dried eggs, Lipton tea, graham crackers, potatoes, home canned apricots, dried salmon, dried smelt, com[mercial] jam, canned jam, butter.

Society

Birth

Newborn baby (3:49) is put on mat with legs flexed & cedar bark placed underneath them so cord won't be rubbed off. Baby bathed before breakfast—hold baby under arm & when it comes out of water—hold it up & shake it—and blow on its back. After dried, lay on stomach & rub shoulder, back, & hips to broaden shoulders, flatten back—lay on back & rub chest—also rub forearm from wrist to elbow or they will have small wrists—legs the

same. The nose is squeezed together, so it won't be flat, push corners of mouth towards center—so mouth will be small—cheeks pushed up, so they won't hang down—eyes rubbed toward outside, so they won't cross—bridge of nose pushed up, ears pushed out—so they won't fold—then always put back in cradle until 2–3 years old.

[drawing of cradles, legs bent up, hammock with string to mother's toe] Girl's cradle had hole drilled in back for urine outflow. (3:50) Boys—doesn't have hole beneath, but the penis is left sticking out, so it won't wet the cradle. Cedar bark hood placed over baby's head to keep flies away = hōpqa'ayus (Fig. 12).

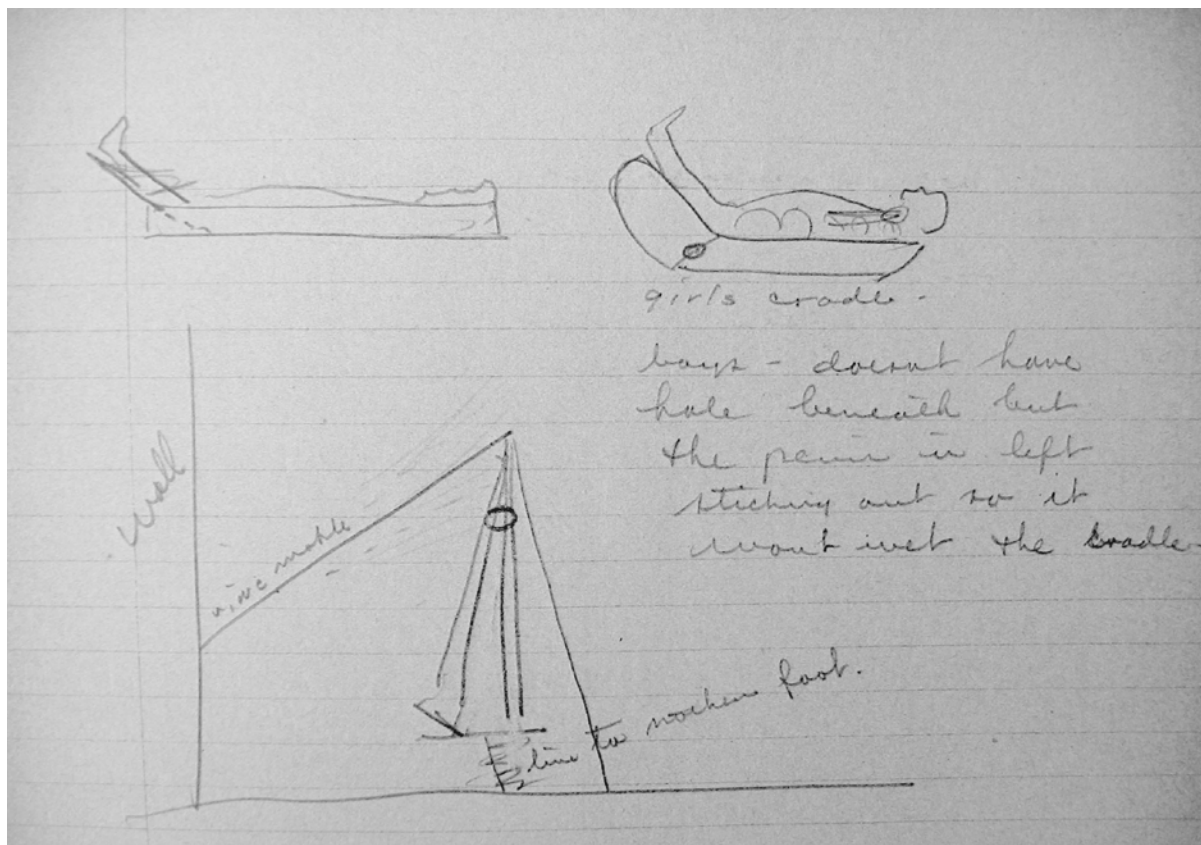


Fig. 12. Drawing of baby cradle (Daugherty 1949, 3:50).

When (3:51) woman is having a baby—they are put in house by themselves in the dark—only person allowed in there was the midwife. Don't nurse baby for four days—put piece of dried whale blubber 1 x 3 in. in its mouth. A wet nurse is employed for first four days. The mother's breasts are treated with grass that has been heated in fire—this grass is placed on the breast & massaged. Nipples are rubbed to make them large. The grandmother instructed the child's mother in its early care. When the cord comes off, it is wrapped up & the baby wears it around its neck for 1–2 yrs—if not worn the baby will grow up to be rough & wild.

cradle = qa'yit'—made of spruce & cedar.

x^wətsa' = soft shredded cedar bark (3:52)

When a child is born its age is recorded by tying a knot in sea lion gut (4:2).

Indian doctors (S Grey's father) would be called when baby was to be born. Would drink from bowl of water & blow this on expectant mother's head. This would insure an early delivery—would “make the baby loose” (4:77).

Twins

Women (2:9) were not kept away from river when fish are running, but a man or woman with newborn child were not permitted near river, most especially with twins. Joe Pullen had twins when he was young. He was kept in the house for ten days with all windows covered—had someone care for them. No fresh fish could be eaten—last year's fish could be eaten—but dry fish only.

If twins (3:87) or triplets are born to a family, the family must move out into the woods, away from the rivers, for five months. They mustn't eat fish (fresh ?) or the fish will stop running. {Throughout the Northwest, twins and salmon have a special relationship and they have to be kept distinct for a run to continue. During famine, however, twins will approach a stream to draw salmon to them. Twins evoke the duality involved in the rhythmic death and return of salmon.}

Puberty

Girl's puberty (3:53) made to sit for four days without food or sleep—sometimes fed dried fish, but she is not allowed to hold the dried fish—mother prepares it—can't eat anything hot, if you do while you are menstruating, it will harm the teeth—drink only a little water.

Softened cedar bark used to wipe face—rub up, not down—deer bone marrow cooked to use for face cream. If you go to sleep, your eyes will wear out soon. If you laugh, your face will wrinkle soon. Someone takes daughter down to creek early every morning—she holds rock on lap & sits in creek with water to chin until numb—done every morning for four mornings—sometimes sits under falls, such as (3:55) tcibtsaya = falls at Goodman Creek.

Jonah Cole's mother sat under falls at Goodman creek until numb—looking for power—finally she got help—got a song – got doctor power. One time on upper Hoh, she tried her power. She sat submerged in water until numb—she saw fish duck—fly up river—she through [threw] her power at it & it fell on the water dead.

When girl reaches puberty, she can't eat fresh fish for one year & can't drink hot things (3:83).

Dentalium shells = *xasdiḡ* (4:71) 2 in. length real expensive (valuable), worn at girl's puberty ceremonies in headband across forehead.

Cosmetics (3:77) [toilet articles, 17 August 1949] Sap of hemlock—used to rub on face—smells good—especially women—paint cheeks—eye brows—brown color—used in hair for de-lousing, because slightly sticky. Seeds (ground ?) used with elk tallow to give it good smell & brown color. Elk tallow pounded & boiled with a little water—white color—put in salmon bladder or elk intestine (cleaned out), 12–14 in. long—cut in short pieces.

Shredded cedar bark towel = x^wat'sa• – also used for napkins [pads] of women.

Combs—made of bone—worn in hair at back. Elk shoulder blade—often carved at back—hair was worn long by men—shoulder length.

Urine used for washing hair (3:79) Small boys taken to river by fathers & their hair washed in urine & skin rubbed with nettle fibers, cedar limbs, or spruce limbs. Different families used different things. Lectured about becoming a strong man – great hunter, etc.

Red ochre (3:79) placed on face when going berry picking to keep from getting sunburned. Red ochre used as rouge—some placed it just on the cheeks & some placed it all over. After eating, the people would get a mouth full of water & rinse out mouth.

Men (3:81) coiled hair in bun at back & held it in place with an 8in.long bone pin with hook at end (like a crochet hook).

Marg's mask is a Tlokwal mask.

When (3:85) it thundered, they thought it was a big bird. They burned old clothes & they believed that the bird will smell this strong smell & go away.

Used (3:85) to have nose plugs through hole in nasal septum, made of bone. Dentalia used for earrings, each ear pierced—with bone point. Ears pierced when baby is born, put small piece of pitch wood in hole to keep it open—flush with surface of skin.

Etiquette (3:85) girls must not gorge themselves, mustn't make any noise, must eat slowly. Girls mustn't laugh or talk too much—be silly.

Quest

Powers (3:9) Whale hunters go in caves—swim like a whale to seek “help.” Seal hunters go out on rocks—roll around on sharp rocks—body all cut up. In Elk society—help is always Elk. Hair seal hunters—have songs & help. Trapping is new—no society or power—no power on fishing. Tlokwal power—powerful—painted face all black. You have to look for the power you want. In Tlokwal ceremony, when they pull out [from skin] the bone pins – they rub the spot & blow on it—it doesn't bleed or anything.

Both men & women get power (3:57). Some people look for power—were told by parents—some receive without looking for it. This power inherited – get some songs & dances—more of an invitation. My grandfather, according to Morton Penn, was a tahmanawis man—he would get me in the evening—put on his headdress, would make me get hold of rattle (see description) (3:59) made of cedar bark—with two handles on lower sides, deer hoof rattles. [Morton Penn himself in 1945 worked with George Pettitt, an

anthropologist from UC Berkley serving in the Coast Guard and stationed at La Push. Penn's grandfather had light brown hair and was 80 when he died in 1906].

When old man died, he had 7 or 8 sticks 5 ft. high – different designs [made in 1902] winter—I hid them in the woods—were stolen. One had little bird on top with outstretched wings—have to go through Tsayuq & other “little stuff” before he can become doctor.

To give power—line up the people—each with one stick—he gives them the power & the sticks shake—the bird on top revolves. Old man could put his hands in hot coals of fire to get the power in there—also in boiling water to receive doctor power—must be clean—free from disease—eat only a little. He would touch no food until he had taken a bath. Must be clean to get tahmanawis. Esau Penn is tahmanawis man [but] getting discouraged with tahmanawis power because he lost 4 sons & his wife & his power wouldn't work to save his family.

Nephew (3:60) of chief = qilip [Kilip] part ~~Quinault Indians~~ Lower Chehalis Sooez (3:61) named = q^wətutił (Makah ?) when he first got power, called = q^wayəbi until his death, other name = ylixbəx—lived four miles up the Quileute river—live with another couple who owned other half of trap—his wife went out—full moon—little clouds obscuring moon—saw big boat with lots of lights—seemed to hang in air but close to water—she thought about it & went back & told the old man. He went closer—he prepared himself to receive a power if that was what it was. He got close enough to see it was a tahmanawis. The river rose & he found himself, when he came to, way back in the brush. When he came to, he was afraid to come home, stayed out long enough to be sure his tahmanawis wouldn't leave him. After 3 months he was ready to sing—sing for 5 days & 5 nights & then they have power for good. Don't eat during these 5 days & nights – he got the doctor power, 5 different times, the last time in 1898 – additional power comes each time. (3:63) [3:62 doodle 3:63 doodles] He could take a person with (TB)—looked like worm—maggot with long fuzzy nose—and take it out if caught before too long. He knew when he couldn't cure some things. Would get blankets—canoe, etc. Monk Williams doesn't get anything, had doctor & Shaker power too.

gelak^wat = means “up stream”—comes from the Interior, although people on coast did belong – must belong to see it. If non-members are there, they are seized & moved around the fire & forced to join. People see them & put up wealth for them to join. Leaders of groups have inherited right to initiate new members, to son or grandson. Leader has to sing & announce so & so is joining & tells how many days before this person becomes an active member—the initiate is carried in or led in by two people & they dance with him—imitates the dance of the leader.

Stanley Grey (4:7) was fishing at nighttime—wintertime—had canoe on land—waiting for steelhead salmon. Saw a fish duck head [from] bow of canoe on small log—he was sitting in canoe – snow on the ground. He said, “After midnight, I heard something coming up the river – it was a man fish duck – he lands in water & splashes it in front of me. I see ‘it’ coming up -- real white – the head is black. It is moonlight. I received the Tsayuq from this bird. It was real white & had a little dog – he was laying down in the canoe. He stood up & started barking. I believe he chased my help away. I got a song &

dance. It can help person who has lost his soul. It searches for person's soul through singing, people help him by drumming." If a person walks around at night & hears something strange, he may lose his soul & become sick. (4:56) S Grey can tell several days before that person has trouble & will get sick. He feels it, comes to him in a dream.

At a small lake north of Quileute river named dildotci'l (= means ?) "A man went hunting up there – hunting elk – he didn't get any, he was returning home empty handed & feeling very ashamed since the thought he had a great help (4:53) for hunting elk. He came to this deep place & dived down in there – they later found his body on the ocean beach near La Push. The devil is in this deep hole with no bottom (in lake) (4:51) [S Grey, Monday, 18 August 1949].

Songs

No seal hunting songs or power—whaler has power—gets song from inside song sometimes sung at gatherings. Elk hunting song received when in the woods, song comes with power. Bill Hudson tried to get Shaker power—but could never "feel of anything" (1:109).

Whale hunters society = tsibax^wlayu

Elk Club = tsilig^wəliyu , songs = tluq^wali [Tlokwalu]

Run skewers through skin, had meal after ceremonies, ate dried fish smoked eggs & potatoes [powdered face black with charcoal]. Had big bonfire = wllaisb - one man grabbed hot coals & threw them around in the house (1:109).

Indians have lullaby song—Nona knows quite a few songs—Mary will put up 2 dollars to know who has lullaby song (2:118).

Singing (3:43) Man sings love song in group—to girl—she may rise after words & return the favor by singing her love song = tsatsa'a—have long sticks with which they beat on long poles hung around smokehouse—Love songs usually sung during girl's puberty ceremony—4 day ceremony—girls don't eat or sleep. Grandfather tells people they can tsatsa'a all they want, so he gives a big party. The girl is secluded behind some mat curtains, so she can hear but can't see. The people sing songs for the things they want & [that] the girl's family must give [to] them.

(5) k'ig^wał a new dance—brought from Alaska by Sitka George (42 years ago) & others they learned it when they went sealing on the schooners [George = q^wəwsə] (3:45)

Williams tahmanawis—Tlingit . k'ig^wał = only slightly at La Push. Some songs brought from Alaska, others were received (new). gi•a qi•yił = big shots own private songs, but not many had them—belong to family. Stanley Grey, Bill Hudson, North fork of Calawah, [always did] closing song at parties.

Esau Penn claims he received Stanley Grey's father's songs. SG doesn't believe it because he doesn't use it right. Stanley Grey's father was a great doctor (4:8).

Cures

One year in November (1920 ?) (1:19), we went with a kid (who was around 25). We went out hunting from La Push to Sol Duc Hot Springs. Standing timber was still along road—road curving by Hot Spring, road all crooked. We went up the mountain, 3 of us, went up the mountain we was hunting. Made camp on Bogachiel peak. A nice sunny day—stars at night. Towards morning it started raining. Rain, rain, rain, poured-down rain. Woke up at 4 in morning, soaking wet, we got our water from [off] tent—cooked with it. Still raining, we was going to Lost Lake. On Bogachiel side. We was going hunting in flat by lake. Lost Trails. In afternoon gave up. We didn't see anything – no game at all. I suggested we go down below spring but up the hill—saw one deer but didn't shoot it—we were hunting elk & afraid we might scare them away. Getting dark. It was dark when we got to the camp. We went home. Stormy night, SW Wind. Drove to Forks. Car was going fine. A couple miles from main highway (on road to La Push), the driver spoke up, (that was my dad, Wm Hudson). He said, "Did you see that two lights?" We said, "No." He says, "I'm going to speed up & catch up with (1:21) that car." We drove 3 miles & got to Quileute Prairie Hill. He said, "You can drive now," so I tried to catch the car. I drive six miles & you can see everywhere. No light.

Finally we got to Mora at mouth of Dickie, Old Mora Post Office & store. We put car in garage & went down to canoe & paddled down to upper dock. Left canoe there & walked along puncheon road to village. When we go to the house, we came around through the alley, through the back door. As soon as we came in the house, my dad sat down & told mother he had seen two lights (at saxwiesli = name of place "thin spot in trees"). That is the place I saw the two lights & told my boy to drive. The next day he got sick. That's the first time he ever got sick. He got his throat sore & then was spittin blood. We brought white doctor down. Goverment doctor. One or two trips. He got a little better. He said, "My head is heavy it is bothering me all the time. The back of head is always heavy." He took sick for several years. In fall and continued through winter. (1:23)

Took him to his sister's at Calawah bridge (1/4 mi. below bridge). This was in 1925. I didn't know he took sick again. It was December month. I brought Indian goverment doctor. The doctor just looked in the door and said, "You'll be alright in a few days." The doctor was afraid to come in—he was afraid of him—he was spittin blood, blood – one basin after another. I and Roy Black [line to note on 22] & other boys.

He was sick again—one big piece of blood as big as a strawberry—shaped like strawberry—when that was gone, he felt better. It was March & he was feeling better. My brother thought it was his tonsils. We took him to St. Joseph Hospital in Aberdeen, took them off. Stayed several days. He was getting better – improving. Summertime he got well.

Suddenly in fall he got sick again. Well, he got laid up again pretty bad. We called Indian doctors, medicine men, Doctor Lester—old fellow—best, the best we had down there. Cost a fortune. Gave away one big canoe [for sealing, new] & money, big stove, blankets—but it didn't help at all. Kept on laying in {but he didn't take it. I guess he got ashamed}. (1:25)

In bed for three or four months—till March. His sister was religious woman—belong to Shaker Church. Used to come & help him – helped him pay the doctor. The oldest sister suggest calling Indian doctor (Shaker) from Oakville. He got medicine too. She came over to Dad one morning. Asked permission to bring him over. He said, “It’s up to you”—she wrote letter right away. They sent a telegram to Bill’s sister (that they were coming), came on stage. Called from Mora to La Push for someone to go after them. I went after them. I didn’t know them at all, old fellow. Paddled down to village. Quite a crowd at beach. They just looked. Aunt was there. Bill’s sister asked them to dinner before seeing Bill—this they didn’t do. They wouldn’t eat. They had their minds on my dad. We’ll go see him first.

This man went through the alley & followed our trail—came in through back door {(1:24) just as dad had come in the night he saw the light} into sitting room. The old man, his head was heavy. This man saw him & started singing with his own power. He said “You saw something strange (1:27) when you came home from hunting trip, which you shouldn’t have told—you would have got a great power & been a doctor man.” He wouldn’t be ashamed—he’d have all kinds of songs to sing.

That is where his mistake was, in telling everybody. This guy sing & then he got through & went to Bill’s house for dinner—but were coming back. But now they were going to Shake. They kept it up whole week, a couple hours in day and again at night. It helped him a little bit. They went home. Bill’s sister drove them to Port Angeles.

He was still bad—still having body heavy—hurt most at back of neck. We invited a dozen old people over that, had Elk songs, Tlukwaly wanted to find right song. They knew he wanted a song. He wanted a song to sing, wanted to sing Elk song—that is beginning of his songs. We got interpreter & split up stove wood for sticks to pound on floor—didn’t want to use drum. We found (1:29) he wanted to sing an Elk song. We do that for a month, every evening—3 or 4 old people in house, every evening until he learns song well. When he learns that song well the older people were through.

Have interpreter—she sings loud. If interpreter sings different he (Dad) beats floor with stick & wants to start over. Sings right along with him. He was a hunter—the song cured him. When he goes in woods, he hears song and cannot sing it—gets sick until he learns to sing them.

Happen again a year later. An Elk song with different words & song—he finally sang song—we done same thing again—he’s well again. He never had songs before this. When he’s sick in bed for a week he gets song. After he gets song anyone can sing it & don’t have to be a tahmanawis man. Anyone can borrow it to have a song to sing in house (meeting house). (1:31)

Name of W Hudson’s song = t’si•x^walayux . William Penn has songs – but he was a trapper, has trapper songs, Whaling songs. All Elk songs are called = t’six^walayux. When sing Elk songs or Black song, they sing these first, and then announce floor is clear and other songs can be sung.

When (3:81) people sing for something they will keep singing & singing. His friends will help him. A big man will not refuse to part with anything, otherwise people will think he's cheap. Jimmy Howe was a big man at La Push long ago. After he died, Harry Hobucket wants his place (was Harry's mother's cousin) but he can't make it. A person must return a good amount for articles danced for, or you will not be considered a big man.

Raids

Near (3:117) James Island = axa•lat , village on top called = hoq•tot, one man was drift fishing—big canoe left on other side so they were not surprised. A big war canoe came—Indians with muskets. The lady saw it. The man didn't believe her. They were Makah—they tried to catch him—grabbed him by belt but it broke—he dove in water & swam away. Lady jumped out on beach & ran to James Island. She said, "Wake up every body"—some believed her—others didn't. Some go to trail to watch, (3:118) Canoe goes & hides behind point at 2nd beach. Seagulls make lots of noise flying around. They know people are around. Daylight come. The Makah didn't bother man [= k'ε•ypilatsi ?] hunting hair seal—they said, "Let us catch the man we are after." Four or five canoes waiting. The people said, "Hurry & catch seal meat. Let's go trolling for salmon." Finish feast.

Little bay for canoes on outside of James Island—a secret place. Makah come in close to beach & cut off canoes trolling—people on top make smoke—put this fire out & make another on north side—means go home by north route. The lead canoe holds up big mirror—move it to look at them—not to paddle home.

Man on top killed lots of Makah as they were trying to head off the returning Quileute. Caught man & cut off his head—captured boy. Makah sold the boy to Nisqually—called Quileute John—chief's son—later wanted his sister to visit him—she went with others – saw his race horses. He later came to Quileute with Nisqually. Middle aged, one eye gone, had lots of property.

Ranks

The "chief" was the head of the extended family, such as Howeattle = gləkick'a , Tommy Payne = gilip , who lived above Forks (3:69).

Ranks (4:69) chief = a•atcit , subchief = tcitc'a•atcit arbitrates trouble—a chief is supposed to act the part—carry himself with importance. [ʔa•čit = chief, rich man]

xawicats' = Howeattle was head man
sub chief = bistase•blis.

The chief before him was his father—also named Howeattle. Howeattle family comes from kwaladisq^w up the river

Stanley Grey (4:73) says that the Hoh had no "chief"—only whale hunters are leading people—Hoh Williams tla•uts, also a sea otter hunter.

Slaves

Slaves (3:34) Mr. Wolf at Neah Bay—slave from BC. Lady who married Andy Johnson was a slave. She later married Philip, had daughter who married white man—lived in Ballard.

Beads (3:35) used dentalium shells blue beads = ga•sdix , blue beads—one fathom—used for trade, also gave as presents, used to buy slaves.

A rich man (3:35) had 5 or 6 slaves captured in war ~~slaves could only marry slaves~~ [with arrow line to p34—slaves lived with masters]

If a man escapes & returns home—he is referred to as a slave. If slave tried to escape he may be killed, beaten, or sold. Slave is a bad name—no way of returning to former status. Bill doesn't know of anyone at La Push, Hoh, or Queets who are descendants of slaves. Slaves work for masters—cutting wood—fishing—make canoes—do everything – get seafood.

Slave (3:37) may have had a power before capture & may attend parties, but is always referred to as slave. Slave could go whale hunting but never as head whaler. Children of slave & non-slave—called half slaves. Women & children captured as slaves —children raised for slaves.

Doctors

Doctor (3:11) power is different—look for doctor power—come home & sing what he received – he show what he received. {This section could as easily have been placed in the Gatherings chapter.}

Monk Williams received doctor power – he showed people a stick about 8 ft. long – painted around. 5 or 6 people hold it—Monk puts his power in it & people start to shake – Monk gets shorter stick (5 ft. long) & stands in front—stick stands on end by itself while Monk dances around it. The stick never fell over. Monk now has Shaker faith & has dropped the doctor power.

A man's son often gets same power as he has but it not mandatory. A man's power helps him when sick (3:13). The doctors (shamans) fished & did other work as well as other people, but doctors were rich.

When (3:13) there was a big gathering, doctors get together & perform. One doctor would get hold of his tahmanawis and through [throw] it to another—they would throw it from doctor to doctor.

Queets (3:15) had good medicine man = bäs•p' . One lady = tsibo'su (same) was sick—long ago—lady had no clothes on – he got her soul & put it on over her head – his organs were hanging in her face – she bit at them – he dodged away and smiled—finally he's through—next morning he jumped in river & bathed —sick woman in house—he came back & sat in front of fire—the sick woman put her fingers in her mouth & points at his organs & says “good food”—bäs•p' jumped over fire & raped her right there.

Tłiqicq'a = man who received Indian doctor help (4:1). People had a big smokehouse in middle of village—on the hill. He had 3 long poles—moving face on end, white spiral line around it. He asks who wants to shake the pole in the crowd. Three poles tied together—he unties them—stands them about 3ft. apart, person holding each, lots of people sitting around walls of smokehouse. Da'xos floats around (like balloon is simile), with this he recaptures souls—people select which stick they want to shake. They ask who is going to drum for them. They have six drummers. Six men went to place where they are going to drum.

Then doctor selects two ladies to stand up—wearing rabbit hide blankets = ho'qset. They gave each of the ladies one blanket. He says “When I start my song, you two ladies sing right away that song which you have been practice[ing] before.” The doctor starts his song & the ladies sing their song to the people. The song belongs to the stick. (4:1) [Stanley Grey 10:15–Monday 2 August 1949].

all the people are singing = alitlicxaba po•ox

Pole = łostowo•tsoq^wł pole shaking

deer hoof rattle = sək^wł These rattles are tied on the long poles, tall enough to reach roof of the smokehouse.

łəgo•ya = (Stanley Grey's) [(4:2) drawing of human effigy red & white] (Fig. 13).

yəw^he•los = light colored body “gives light” & searches for soul in the night

pitiqisili = means light in the body

Doctor man asks for four men to hold statues. These four small statues nearly life size but with no legs on them – deer hoof rattles on elbows. Each had a song, had (mink) fur clothes on, had eagle feather – white & shag (black) feathers. Chinese pheasant (?) [for] some of the feathers were split, called = watcqwəl – make lots of noise when shaken with deer hoof rattles.

Finally (4:5) the doctor starts his singing & starts his “help,” then this brings the soul back [= oby q'b'c]. Doctor help received in wild places—especially by streams. Makes place to lay down up in tree on limbs—makes a bed. Builds fire below & puts whale blubber on fire – brings lots of wild birds – owl, etc., at night time, stay there until he receives his help.

He heard something – then lightening flashes – then he tries to pay attention to what kind—he becomes not like anybody [else]—he jumps down & hugs what he sees & he faints—receives help—seems to be that a man has face painted—arms & legs painted — black (called xa•wa') & white—only a hazy vision is seen—man has feathers on head — face is human-like yet different.

Stanley Grey's father was a great doctor. (4:9) Causes of sickness – Soul loss. Dr hires someone (another doctor) to go with him & help him. Doctor lays down on floor. Face down on floor—singing (soul goes down ?), hold soul in their hands & place hands on top of head & run hands down over body. Sick person is lying in bed—not close to doctor. (4:13) Some doctors get start on assisting other doctors by shaking = ł'koya.

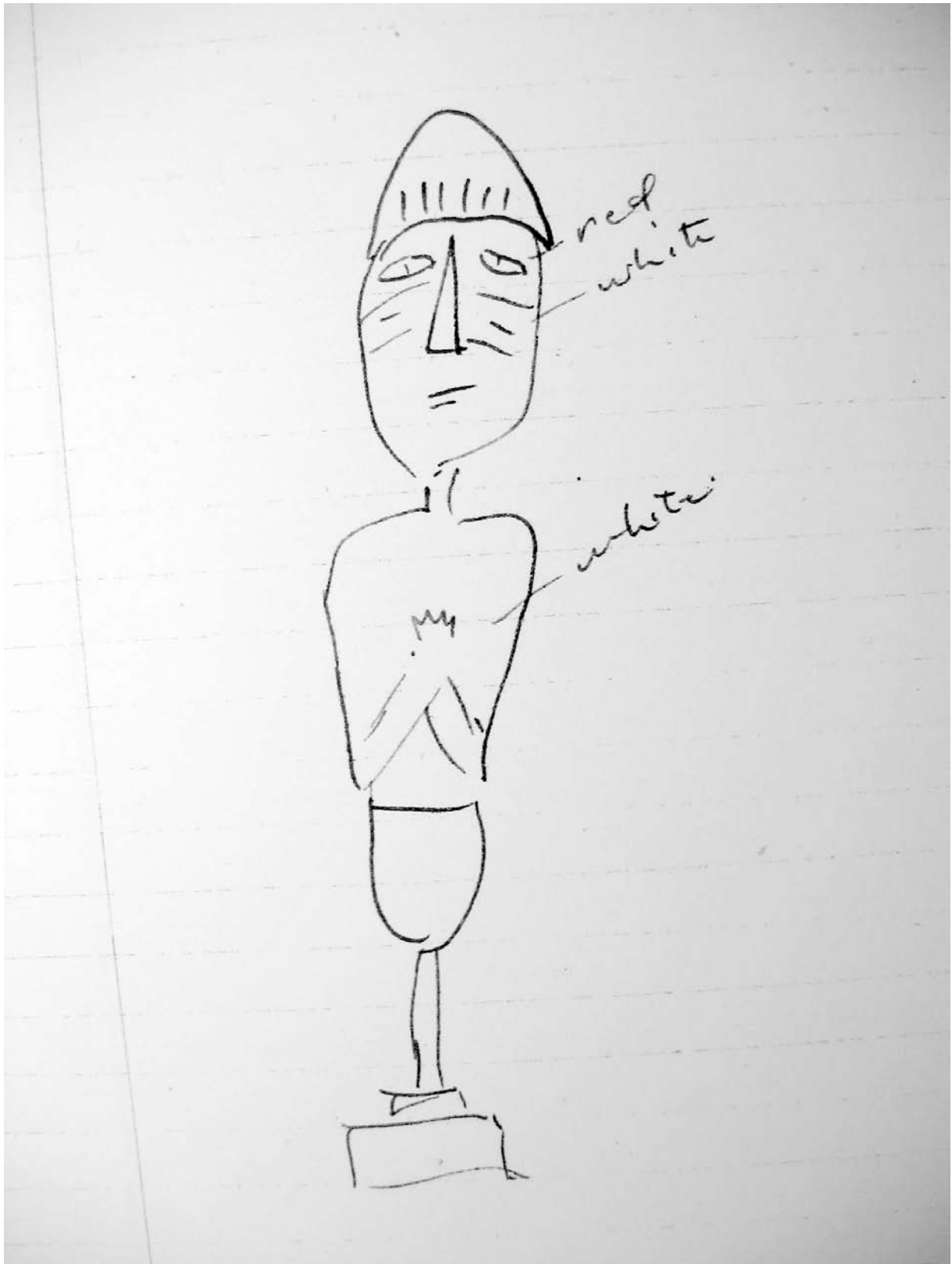


Fig. 13. Drawing of human effigy (Daugherty 1949, 4:2).

Names

didiba•lx (1:90) If a man wants to change his name from his father's mother's side – he can get a name from his father's side. Names are those which were formerly used but are not used at this time.

Name from paternal grandfather—with line to Floyd Hudson

Wm Hudson on Hudson genealogy (1:91) [26 February 26 1949 Saturday]
Party given—get elks (1:93) to feed people.

Dema Cole (1:93) turned her first name over to her granddaughter. Names for children are taken from names of older generations. Grandparents or great grandparents give names—names given by maternal grandparents.

Sometimes party given by grandchild. (1:93) Bill Hudson gave party at Hoh River and gave Theodore a name from his (Theodore's) mother's side. Party also given by Floyd—dishes given away to visitors—big dinner.

Murder

Bill Hudson (3:13) [15 July 1949] If a man kills someone—his family makes payment to family of dead man. If payment is not made—the dead man's family will seek to kill the killer [check ?].

Travel

People (3:13) never went to Puget Sound long [ago].

When (3:13) people went to hop fields, they took lots of dried fish, smelt, whale, got flour and coffee at Port Angeles & Port Townsend.

Hoh against Quileute in bone game (4:73). Winter whale considered best, found during April.

Pranks

Young fellows t'q'e•dəb

These 3 boys (3:14) were picking wild cherries – they came to good bunch. 1 & 3 started eating them, 2 had an old white blanket. 1 told 2 to spread his blanket under tree to catch berries but he was torn. 3 laughed, so 2 said Alright, & they spread it. 1 went up tree (no clothes on)—he shake a little—said, Watch out, I'm going to shake harder, moves his bowels at same time. 2 gets mad & curses at the others—said his folks will be mad at them. 1 wrapped up everything in blanket & told 2 to take it home. 2 began to cry. 2 throws the blanket away. His folks asked him what he did with the blanket—2 told them what happened.

tkicqa—had Elk power & doctor power & Tlokwal power (3:15) Taholah & Queets—had tlokwal, Elk, Tsayuq, Whaling powers

For 2 years (3:16) Scott Fisher hired fellows to fish for him because he got money from office—got \$4000—only has \$600 left. He has a daughter—in training ? school in Seattle.

Burial

Burial customs (4:71) body removed through hole in side of house—unfastened boards—placed body in canoe [drawing of tub like canoe] flat rocks placed across open ends of canoe – then body & canoe placed in branches of tree. Usually the nephews of a man would make the arrangements. They were paid for helping by being given 2 or 3 strings of beads = x'xatliyaxi' (beads) (one string) = length from outstretched finger to nose.

Languages

Stanley Grey (3:103) noted “the Hoh use own language....” SG says he used to know Chemakum—a different language (4:15). Clallam & Chemakum spoke same language according to Stanley Grey (4:68). [because most were bilingual in these distinct languages]

Gatherings

Parties, Clubs, Give-Aways, Funerals

First Salmon ceremony, give party, also First Elk meat (2:9). Whale party (2:112).

Parties ~ Give away (1:17) money, clothes, blanket, glassware, most valuable gifts go to chief of visiting group—invite La Push, Queets, Taholah, Neah Bay. Elk Dance Club. Black (Devil) Dance, Tlokwal [28 January 1949, T Hudson, 7:30].

A long time ago, people ate only dried fish & pudding of flour & water (for birthday party they now have a large cake made & fruit). Stanley Grey has song of how Steelhead travel that is sung before eating, then eat – called = Tsayuq. Jonas Cole, Stanley Grey & Frank Fisher danced at Tulalip, took oranges and elk meat. Used to have regular winter dances within smoke house. Only sing now around La push, Hoh, Quileute, no dancing. <1-19> William Hudson has several songs.

Neah Bay have same dance & songs as at Hoh & La Push – Tlokwal. Have Elk dance. Makah have masks & head gear that Hoh, Queets, Quileute didn't have.

(1:31) When inviting people to “party” at Hoh—group goes to Queets & goes from house to house & sings song they are going to sing at party—Elk etc. [Queets people] call them to stay before they go back home. Do particular order of inviting people. Then go to La Push & do same thing (all song are Elk songs, for example)—may be invited to dinner by several families. People who are invited, give presents to people who sponsor party—money, blankets, dishes, etc. Come back home & wait for time of party. Before they eat—those people thanked who received money at invitation.

Rattle & special song for big gathering = t̥əleɣx̣ʷuɫ (1:43). Song used is with t̥i•iɫ – q̣ʷuɫəw . Singing song = i•a^h . Each wealthy man sings his song—all sing & clap. Called = i•a^h , each family had a song. Any one in family can use song. Gatherings held in winter time.

Small baby joined Elk club = tsew^həlayux . Each member person has on Elk song.

Mrs. George Winton gave party & gave what is left of her food – peanuts, fish, bread, coffee. He gave party himself after getting these. Whoever wanted to join put up a party (1:45) & give presents away—dishes, bowls, baskets, towels—small gifts person who joins uses family song. Annie Hopkins—knows all the Elk songs.

Morton has Tlokwal, Elk, Tsayuq, Doctor (3:64).

Tlokwal = Wolves

<λoḳʷ ali> Tlokwal (2:5) 3 or 4 leading men—bad guys—have small dish of charcoal at door—as soon as you get in there – they paint your face if you belong—if you don't belong, you stay over on one side. Everyone had his own song, all join in & sing his song, go clear around—everyone had short stick & pounded on board—then the 4 leading men start it again—getting rougher (2:7).

One fellow go & grab fire & threw [through] it all around. One fellow grab big piece & put it on his back—everyone then dances, one foot & then the other. Fireman (a certain man) starts fire again—only one man starts fire.

Women folks get dry fish & cook it & eat it with whale blubber. Whoever want to join they must notify 4 or 5 leading men—paint novice face—if a person wants son or daughter to join – must notify leading men & give a present to each person at gathering—wooden spoons, harpoon point, old belt?? made of dry spruce limb—twisted spruce limb around neck to keep from splitting, canoes. (2:9) Tlokwal song—Joe Cole—would sing the song before giving presents away.

Elk Club—winter & early spring (2:114)

Tlokwal—winter time—Molly Caplanaho—has scars on her arm where she was cut during Tlokwal dance when she was young.

Bill's father (2:115) used to lead in Tlokwal. Bill knows all his songs, especially 2 good songs. Bill's father had elk bone pin & would run it through his body.

Club colors (3:6) Tlokwal black paint—a woman usually paints faces. Tsayuq = red & white stripes vertically on both cheeks. Each Shaker has own song.

Mrs. Frank Fisher brought Mary a box of weaving grass & an old coat because of Ross Tsailto's death<3-6> [13 July 1949].

Rules of Tlokwalý (3:67) can't sleep with wife for 5 days—will take you before crowd & bawl you out. People act as individuals. Last one (Tlokwalý) was given by Tylor Hobucket for oldest daughter to join. People (3:66) from BC made special trip to give Tylor Hobucket the mask & song & dance (Tylor poor singer—out of tune).

Tlokwalý—mainly for rich people—to join one must give away a great deal. Rank depended upon – membership in different societies – wealth – family – individual – what he has done for his people. Old man Hobucket was chief – he had no sons – so his nephew was chief.

Tlokwalý—Family had children—they select oldest & 2nd oldest – to give party among the tribe. Younger ones are left until later. Beads &c collected to give to people who have had parties before & now belong. Invite some young men (2 or 3 recent) to get small rocks—they pack those rocks, as much as they can carry (in baskets) around to every house in the village and throw the rocks on the roofs of the houses – make a big noise & the people in the house wonder who is leading—(secret at this time – find out at party). In afternoon of next day, these boys go around to the houses with rattle & Tlokwalý song. Rattle is owned by man whose business it is to go around village & make invitations (3:95) [Stanley Grey, Wed 14 (?) August 14 1949].

The leader & boys go out in brush & pick branches off salal bush to be used by young people. Party held at Captain Mason's house. Young people carrying in all the salal branches. People are gathered at old plank house ready for party. People going in are covered with (3:97) salal brush—obscuring their entire body. Dirt floor in house. Two men with Elk [insignia] tail feather fans – are leaders = younger (1st tso•wε•yuq^wəp) (and ya•wəqłəp). Others come to help leading men called (older) = (tla•x^va•xəd) & (tsuq^wa•tsit) (yaq'la•do) (wiba•xəd).

When the brush dancers come in—each dancer has wooden whistle in mouth—made of bark. Leader sings out a short chant & swings the door open. The (two) wolves come in wearing wolf clothes—ears—long tail—act crazy like—growling. [(3:100) wolves called du•ləb, [have] eagle feathers on the mask.] Then came in the brush dancers also acting crazy & line up around the smokehouse, (25–30 young men).

Had 4 big wooden box drums which 6 men sit on each & kick with heels—3 men on each side of drum – sounds like thunder. Two boxes on each side of door. Four men are boss for the fires in the house (2 fires)—one man called = wəqaiyso , second = o•biq' [bosses for fires]. (3:94) In giving the invitations those people who are invited are named. Stanley Grey was among young people carrying in the salal brush.

2 water man (3:99) = 1st = ya•wəx 2nd = tsəltcayil . During the dance, if anyone drinks or warms themselves by the fire without asking the bosses, they are fined. Watchmen will take knives & cut their clothes off & then these people must pay food, berries [as fine]. Ladies pay berries & lacamas—men pay dry fish or meat, whale. After the dancers are finished with the brush dances, they go out & throw the brush in the river.

Old man (named = wila•isəb) starts his song with a rattle around big fire—song means dead face—“These clothes which I wear belong to dead face.” Starts to act like he’s getting crazy around & around the fire—he pulls start at one end of village (after midnight) – 1st bunch goes into the houses first & are followed by second bunch – four men dressed as wolves from the first bunch.

Four other men wearing wooden masks (like human face & dressed in rabbit skin clothes) [try to make people smile]. These are called = gwaləbəq^wət—come dancing into house throwing invisible things to one another. People in house can’t smile or laugh, leader has black bear hide blanket, had bone pins made of bones of dead people – had hair on one end (dead people’s hair), called = t̥qe•ləq^wət —3 sizes—small for young people, middle size, & large size. Used for punishment—if a person makes some kind of mistake—large pin used. Same men have knives through sides [of body]. Big logs & coals from fire & throws them into the crowd—he kills the fire. His help lets him kill the fire without being burned—that is what his song means.

After the people (3:101) had gone home, yawəpləp & t̥la•x^wa•xəd , each has a gang of people—all wear masks, deer hoof rattles on legs, & in hands – carry pitchwood torches,

Party (3:103) is all done—usually lasts for 5 days & nights—for rattles are passed around from different people to sing their songs. After the party, the presents are passed out. During party, each large family is ready to fight other family of tribe. Last lunch – if non member eats with member —he is punished with bone point through upper arm. After lunch, they give away presents of beads—if a person has put up two parties, he gets two strings of beads—some have 5. Also give wooden spoons away, called = t̥la•sə’. These spoons used for drinking broth left in kettle after meat is cooked – knives, poles, paddles, bailers, harpoons for salmon. People who do lots of singing, get larger present—for helping people in the crowd. (3:105) Some receive bow & arrow, some get wedges & mauls—the hide of elk from its shoulder is wound around head of wedge.

People want their children to join because of added prestige & also because Tlokwal is for people who are not afraid of any pain or danger—perhaps connected in old days with warriors. Song—means shaking in head—a bird—their help in killing. The older people who were warriors had Tlokwal power—mean men—their songs were to typify their feeling & tell of their strength. Songs are obtained through dreams—dreams that they kill a person & receive a song. Members get song around middle age & use it themselves.

Stanley Grey (3:103) noted “the Hoh use own language,” occasionally conflict of minor nature between Hoh & Quileute. (3:106) Stanley has Butterfly dance, Eagle dance, Tsayuq. Bernice Jones is head of Tlokwal. Sintos Ward—willed to Bernice to take care of food—Joe Pullen’s wife.

Stanley Grey (3:107) has four Tlokwal songs, also can inherit songs from father. Stanley Grey Tlokwal songs sung at Makah Day or other parties. When he is asked by leader to open table to let people eat – he sings his Tlokwal song. Stanley Grey put up party for his daughter—300 loaves of bread – cases of peaches cases of pears etc. Ideal is of giving a bigger party than others—some jealous of the party that Stanley Grey [gave]. Bernice Jones receives 1st present at La Push, Emily Cleveland 2nd, Tylor Hobucket’s daughter

3rd, Lillian Fisher 4th, Jack Ward 5th, Joe Pullen 6th – [Just] one name mentioned for whole family.

Tsayuq = Fishers

Tsayuq = All of Bill's brothers and sisters were Tsayuq, Bill wasn't. When they want child to join they gave party – they announce it will be a Tsayuq party (2:113) [14 July 1949].

Each person has own song—when one person stops, the person next sings, left to right. Person stands up and both hands are waved from side to side in front of the person (Neah Bays hold hands up and move them around sides & front of head) person can be young (5 or 6 months) or old. Family gives presents to others. Young people use family song – later on may get song of their own get power by dream or hear it—hear song

Neah Bay (2:113) led by Young Doctor—kwikwał have fans & dance, canoe songs. Young Doctor got songs in sleep when he was sick. Dreamed they were bringing them in canoe around the world & will get well when he gets home.

Tsayuq' dances (2:115) in winter time because power comes in winter time—early—dances at Johnsons Party at Neah Bay—have Tsayuq power—have power with them all the time. Some people have 3 or 4 songs. Many have parent's song.

Mary got very sick & they thought she would die—couldn't move hands, didn't eat—could hardly talk. They covered her face with good silk handkerchief because they didn't want to look at her—she could hear them talk as if in a dream. Lighthouse Jim said he felt bad because he thought Mary would die. "When night comes, I told myself," my mother said, "I wonder if it would help if we got people together to sing—somebody comes & asks if it would help—I'm too weak to answer. They gather 8 or 10 people & they start in singing. There were two persons I wished would sing again—I liked their song—it made me feel better—the other songs didn't come to me. The last person sang—I went to sleep—first time for a long time." The next night they called the (2:117) people again—first time people sang & then I went to sleep & the 4th night I could look around, I felt lots better, I could eat a little bit & got stronger. My mother called people & they sang again. She gave lots of payment. I always like Tsayuq after that. Joe Pullen is Mary's cousin.

Mary never got her own song but a song comes to her occasionally in the last two years. She's not sure whether it's really her song or one she has heard. She is going to sing it to Molly to find out.

Hudsons: Theodore—Elk , Jane—Tsayuk , Floyd—Elk (2:116).

Adelle Martin (2:116) gave party last winter for her daughter to join Tsayuq & also for her birthday (10th). They gave away lots of things. They live at Queets—they wanted Elk party but couldn't find a leader, so they made it Tsayuq party. During party, Adelle brought out 4 steelhead, 3 gallons fruit, 2 lbs coffee, 6 loaves of bread, & 10 lbs peanuts—had men bring them out & carry them around room & back to door where they came out. She announced she (2:118) was going to give it to waxəb (Floyd Hudson) who had given her some presents at a big party he had years before. Lots of presents were given away—

[went] 3 times around room. Bill, Floyd, Theodore were not at party. Food given to person at end of party—extra food called = *la•kwa•tsl* [??].

Tsayuq (3:57) [in ink] people receive power [with] distinctive dance, distinctive rattle design, distinctive songs [from Morton Penn, 10 August 1949]. Face painting—3 vertical stripes on each cheek—red costume—long headdress of cedar—hangs down, long, colored brownish red. Back is plain cedar color, covered all over with down of seagull or male fish duck. Color—baked clay, Can get Tsayuq power at any age. Ceremony lasts 5 days & 5 nights, usually in early fall or late winter.

Tsayuq (3:66) a fish song, people must bring in a steelhead or salmon. One man about 25 years ago sang a Tsayuq song in which he told about [how] floats on his nets were dancing in the waves. People didn't like this because they thought it was too modern. But what he really meant was the floats he saw through his Tsayuq help that helped him to catch fish.

(3:68) Tsayuq headdress—Mrs. Gold—Elk headdress, Elk rattle, Tsayuq rattles, & tokwaly rattle—made like raven, [also] had wooden masks.

Tsayuq (3:113) “Lots of [eggs] on the coast, I climb up every rock—biggest rocks. Hunting for sea gull eggs. I pick up enough to use, come to dream I was flying around the rocks—shirt full of eggs, tied at waist with snake. I can not break [it]. The snake told me song will come. I land over at Cape Rock with my dream. I saw snake & flew in my dream, two eagles each side, see nest [one eggs in nest. Offered egg in dream & saw creature inside]. Snake becomes dragon – see hole in rocks, look down & see lots of white rocks, get song. The song belongs to the sea coast. High rock with hole—sea goes through from S to NE, lake below. I look (3:115) SE & there is green grass—big field—there's a man [man named = *yawəx*] in the field—he raises lots of boys—makes lots of money—butchered boys. Dragon's home in rocks—that's why I'm not short of money when giving party because the man makes lots of money killing the boys and selling them. I was proud and happy.

Dragon home called = *xəxəxtuya'* (3:114) Dragon makes the lightning, which, when it bites a tree, makes the bark peel off in a spiral fashion around the tree from top to bottom – 8 in. strip Winter salmon – steelhead = *titaliq^w*.

Tsayuq (3:115) people have different types of rattles—double row of sets around smokehouse—had two rattles for singing, sounds like roar of surf, sing about steelhead salmon for winter.

Clubs = Elks, Whalers

Elk Society (3:7) [14 July 1949] each person had his own Elk song—today none of the young people know songs painted face with dark red—reddish brown color—horizontal strip 4 in. wide across face—above tip of nose covers eyes. Only Elks have face painted, one woman does this at all the parties. When person dances & sings—the others sing with him.

One time I invited Neah Bay, Queets, Hoh, Quileute—for Floyd when he was 12 years old—had 2 elks. Some used parents' songs. Bill had one or two songs – Got his song on elk hunt when rolled in fire. [Bill also has Tlokwal pin from N fork of Calawah (3:8).] Man receives power in woods after he does the killing—Comes home & invites friends & sings song. Elk parties in wintertime. Bill's children & grandchildren in Elks society—June also Tsayuq—now they have meetings in houses & there is no room to dance—just sing. Ceremonies in winter because during summer people are too scattered — also (3:9) lots of food to feed people – also lots of elk tallow = pi'ts & jerked meat. Much work to do in summer.

Whalers (3:38) may have warm black blankets because whale is black. Taft Williams = g'lo•tciiyl = leaf, an old Hoh whale hunter [?? Q or G at start of name ??] (3:39) [drawing of leaf]

Hoh was recognized as the same group as La Push (3:39). Hoh & La Push people never had any trouble between themselves—good relations. They attended the winter parties of each other. Invitation sent by one or two (3 or 4) men, who walk down the beach in the winter—too rough for canoe—highest ranking people asked first, given gift, such as

Hoh – Floyd – takes father & mother	\$5
Elva	\$4
Scotty	\$3 or 4
Herb	\$3 or 4

Old folks mentioned last

Bernie Jones, Stanley Grey's granddaughter > youngest daughter's youngest daughter = suqsa•yiił child. Lillian Fisher as grandmother gives things for her. Peale Penn, Helen Hobucket, Arleen Sailto, Lovetto {Eastman} Black, Lawrence Jackson

Elk club (1) = tsex^vəlayu' <3-43> [35 hours to date, 29 April 1949]

Whale club (2) = tsiba layu'

(3) tsatsaa – singing group [love]

(4) Tsayuq –

Elks (3:45) club members have head gear with elk horns on it Hold on to stick. Person has to put up party to join Elks Club—announced that person wants to join—give presents away. Face of new joiner is painted – across eyes. New joiner dances with old members until dance is learned. People must follow the directions of the leaders or they are fined—ex[ample]—if drummers miss beat. Fines—peanuts—things to eat, small calf. (3:47) At subsequent party—the amount of the fine is determined—formerly fines were dry fish & other food stuffs—rest of members eat [it]. At Floyd's party, Bill had it announced that he wouldn't bother their present of \$780—he returned this money himself \$50, \$55 returned. Party cost Bill over \$1000.

Only one dance used “double tail dance” (3:65) If first comes Elk dance, then maybe comes the Tsayuq. It must be announced that it will be a double tail dance—formerly couldn't laugh, smile, look at one another. At Tlokwal – if a person was seen laughing—the person who saw him would take a burning stick from fire & throw it at you, or lips would be pinned together with bone pin.

Parents have to pay for child membership in these societies—then when the person is invited he is paid – whether he dances, sings or not. If person wants to join—he announces that he is going to give party this winter—before then, people go around & throw pebbles on roof of house of people to be invited.

Elk songs (3:66) sung when hunter gets into a herd—it will mix them up—no hunter can get one—also aid in tracking.

Stanley Grey

Whale society = tsibax^wlayu ts'ayuq

Doctors songs = tc'la•layu t'loqwali

Elk society = tsi•x^wlayu

Love songs for girls at puberty = tsas'a•

Love songs to sweetheart = a•alits'sis “I am very glad to see my sweetheart.”

One time (3:91), one of the party at La Push (Harry Hobucket) started dancing for a new 14 ft. canoe that Bill Hudson had built. Bill had built the canoe for a white man & had a check for the canoe (\$30.00) in his pocket, but he hadn't delivered the canoe yet. Bill didn't want to give up canoe since it was promised, but Harry Hobucket kept dancing & singing for the canoe & wouldn't stop. His friends were helping him. Finally Bill said alright he could have the canoe. Bill sent the check back to the man who ordered it. H. Hobucket's father came over & asked Bill when he would deliver the canoe so they could have food ready to receive them. Bill said next Saturday & said they would deliver the canoe on Saturday.

When the time came six dancers danced into the big house carrying the canoe. Bill was in front (3:93) to sing his Elk song & do his dance. Then everyone began to do their dances & finally someone made the announcement that they were delivering the canoe that Harry Hobucket had danced for & that Bill had returned the (\$30.00) check. (This made him a big man.) In return, Harry Hobucket gave Bill \$1.50 & a thin sheet blanket (black), the total worth being about \$1.75. Bill was angry at so small a payment but being a big man could say nothing. People regarded the small payment by Harry Hobucket as being not the mark of a “big man” & although he received the canoe for a small amount – his position in the group was lowered. People say he could never be a “Big Man.” He did not have the money to pay for things.

When Bernice Jones (3:115) got married to Casey Jones, she got \$449 dollars. Billy Hudson brought several boxes of silver salmon—danced in with them but wouldn't stay mad.

SG's granddaughters (4:9) Bernice & Emily have dance costumes made by Mrs. Grey after design dictated by S Grey. They are used when they put up a party—Eagle style. Arms extended with feathers on them. Tlokwal dance.

SG has Butterfly Dance, Eagle Dance, Steelhead Dance, Tlokwal Dance (4:11). Stanley Grey was going to put up a flagpole in his yard with an eagle on top – his help – received flag for dancing for cannery owner at Queets—didn't raise pole because his grandson died. Might do for great grandson. Butterfly Dance—SG has 18 costumes—sang for it. SG got song through dream. His help for leading dancing. Steelhead Dance, Tsayuq, SG father's ghost—doesn't go to sleep at night—bothers at night time.

Weather Forecasters

Tc'ala'layu (2:116) a dance & song—they have a good time with it. Some real old people have power for this—a doctor power—they jump around. This is different from Elk & Tsayuk. Always use peanuts at Elk party. Bill Hudson is leader of Elks

tc'ala'layu (4:13) for well off men {such as Dr Obi, Doctor Lester, Esau Penn, Frank Fisher (4:12)}, using songs which they believe are better for getting greater wealth. Dancing by jumping up. Songs say they have lots of property. If man finds five white pups on rock on beach & the pups lick his legs—he receives wealth power. Don't catch the pups—just see them. Dream it first & then go look for it.

People in tc'ala'layu'—after they join they receive help to become doctors. Idea is power resident in the sky—SG father—had ship in sky—Tlokwalu—tc'la'layu.

Details

Bill Hudson (4:21) White paint made of burned bone which is then ground up & mixed with oil. Mary's mask is Tlokwalu—made by Jerry Jones, Mary's uncle. Masks are shown by people at meeting & give presents away—presents are returned later [at other hosted events]. At Neah Bay last Friday, money was given the family of Jesse LaChester by many people. People sing & dance & then gave money. In old times when a person died, they destroyed a lot of property.

Long time ago, Tommy Payne (4:23) lost a song, 12 years ago – he gave threw away all his whaling equipment—gave his canoe away to Sally Black (he's her brother-in-law). She gave \$75 for the canoe & blankets. She invited lots of people (long after death)—she is going to pay canoe off to TP & have eats. Jim Black gets upon floor & talks good to Tommy Paine. Two or three years later, ? Pullen made a speech & asked Tommy Payne to come back to whaling. Dixon Paine his brother made more equipment for him. He went out that summer.

Before person goes to a party, they fast so they will have a good appetite – fast for 1 or 2 meals (4:27). g'iya' = to fast—tied up. The visitors want to eat all the food if possible. qi•yil = closing song at parties, sang by big shots—use large clam shell rattles. During a Give-Away—when one of the boxes or baskets has been emptied of the gifts, one who intends to give a party at a later time, will walk out & take basket. At Elk Dance when they give-away things – they spread a blanket or sheet on the floor—pile stuff on it. After everything has been given away—they say, Here is a blanket for “our father” (the leader of the Elk club), such as Floyd Hudson, Bernice James.

After Jonas Cole's wife sister died—Bill's wife & Bill got sick—they haven't used the smokehouse at Hoh River. Healer's wife is religious (4:29). Hoh was looked up to in past years – had lots of money. Theodore was going to put up party for Junior after he got out from training school. You invite only the head men of family, rest follow [after], ex[amples] are Floyd Hudson, Elva Hudson, Bernice Jones, Herb Fisher.

Old lady Ward (Jack Ward's mother) (4:31) carried invitations [to Elk Party 10 August]

Bernice Jones is head of Elk Club & Tlokwal. Mrs. Fred Penn gave Elk party for her granddaughter (married to Taholah man)—party for their daughter (Mrs. Penn's granddaughter) Mrs. Fred Penn is sick & wanted to give the party before she dies. Mrs. F Penn gave the baby (1 year old?) an Indian name = tsa'osastəb) [Agnes Penn's aunt is Mrs. Frank Fisher]. Food—brought by relatives, such as Fishers—deer & salmon, salmon was roasted around fire. Other food—salmon berries, red huckleberries, strawberries, peaches. Mrs. Penn's relatives did the cooking for second meal had salmon stew. (4:33) Mrs. Charlie [Lela] Tsailto brought berries & fruit. Invitations to Harvey James & his wife.

Invitations (4:35) are handed out in order of location by~for house in the village. Start from far end of village & go from house to house. Go to door & sing 2 songs—march right in & invite head of house by name.

La Push invites:

Fred Woodruff & his wife Sarah (helped cook)

Tylor Hobucket & family

Jack Ward & his mother

Walter Paine & his wife

Hazel Bright

Rex Ward

Bobby Ward

Floyd Hudson & wife B

Monk Williams

Venny Black & wife

Joe Pullen & wife

Ray Black & wife

Dewy Cleveland & daughter & wife

Annie Hopkins

Grace Jackson & 2 sons

Stanley Grey & wife

Bernice Ames & son

Hoh invites:

2nd Frank Fisher & wife

3rd Scott Fisher

5th Theodore Hudson & wife & 2 older children

1st Billy Hudson & wife

4th Herb Fisher & wife

tsexax (4:34) Stanley Grey brought 2 bags of peanuts for his great grandson—hired Pansy & Elva to spread them around hall. The significance being that the peanuts represent the dropping of the herd of elk.

Party held at Annie Hopkin's (4:35) house started at 2:00 PM & last until about 10:00 PM. Party begins with individual songs & dances—2 drummers—Stanley Grey sang Elk dance songs at supper, sang tcalalayu.' Robert Lee from Queets started this, [with] Esau Penn & Frank Fisher. One person gets up to sing & dance—everyone helps him sing. Joe Pullen &

Stanley Grey were drumming, dancers use rattles. Rattles pass from person to person—counterclockwise around house. (4:37) Had supper after dancing. Appoint man to open meal—Robert Lee opened meal with tscalayu.’ Queets [invited Esaw Penn, Julia Lee ([his] mother), Robert Lee, Col Martin & wife. Bennie served food (Mrs. Woodruff took his place). Floyd Hudson also served food—inherited right—get presents for this. After dancing, presents are given away—dishpans, dishes, shirts, blankets. Presents distributed according to location of houses. Big men get better presents (4:38) food—berries canned for forthcoming party. (4:39) Eva & Junior Hudson each gave the little girl \$5.00—a few others gave her money—Col Martin gave a little money. Elk parties don’t allow Tlokwalay or vice versa.

Quileute & Neah Bay & BCs had big fight at Queets ? = tl’dixbit (2:97). Dick Payne related story to Bill (2:98). Big party—invited by tl’bix’bit people (2:99). Quileute & Neah Bay & BC go in canoe—fully armed. Neah Bay and BC line up in canoes on beach to keep Quileute from landing. Quileute accidentally shot a BC, started fight. One Quileute armed with sharp knife killed lots of enemy, finally killed with spear. They cut him open & found his heart covered with fur showing he had wolf power (= xa’wilbałux. That night the wolves came howling around & proof that he had wolf power.) He got caught & name of this brave man now belongs to Walter Payne = i’sitciul. Most of Quileute fled.

At Carl Black’s funeral—his family didn’t give any presents away or gas money to people attending the funeral. This was received by people with astonishment since Carl Black was well known all over—it was felt that this was an insult to Carl Black. At Tlokwalay, Carl Black (3:64) painted person’s face—look after fires & build them—passes water around—give pounding sticks—kept tied in bundles—owns building. These specialists are paid for this work by person who gives party—Had to give away things to become one of these specialists.

Asked Morton Penn to go to Shaker meeting and put his tahmanawis on the floor – in this way through God’s power they could tell if he really had a tahmanawis power. They were curious if he had the power. If you get a power, you will be sick for a year unless you sing. Person can become members of Tsayuq but not sing songs – no power.

Modern Shaker Funeral 24 February 1949 (1:65)

A small child, age 3 years 1 day, died 22 February 1949. The funeral was held on 24 February 1949. Invitations were extended to people from Oakville, Queets, Hoh, La Push, & perhaps other people (perhaps Elwah also since an expression of sentiment was received from a woman there.)

At 12:00 noon the bell on the Shaker Church was rung several times to inform the people to come to eat. A meal was given to all who attended the funeral in the dining hall adjoining the church. Approx. 80 people attended. This number includes mostly adults, but children & small babies were also brought. I did not attend this dinner and can only report the last portion of the affair which was witnessed from the outside. At apparently the termination of the eating, the people who were seated along either side of a long table, which ran the length of the building, arose. At a signal, each made a $\frac{3}{4}$ turn to the left, and

in single file made several (3?) circuits of the table in a counterclockwise direction, to the accompaniment of bells, chanting & the rhythmical stomping. The tempo was rather fast, ca. two beats per second. I believe at this time only one person was ringing bells. The bells were rather large bronze bells (circa 5 in. in diameter.) with straight wooden handles. [(1:66) drawing of inside of Shaker church] (1:67) Candles were burning on the altar. A cross & bells also there. Nothing further was observed until the people emerged from the dining hall to enter the church. [Fig. 14 (1:70) drawing of the dining hall]

The men were seated along the left side of the church & the women along the right (Fig. 15). The Indian preacher was Charley Howeattle. Also there was bishop (Shaker) from Queets (William Bennett). A short sermon was given in Indian but whenever the words "my friends", "my brothers & sisters" were spoken, they were spoken in English. At intervals there was genuflection by the preacher & the congregation, as well as final "amen." The bishop rose and gave a short sermon in English, and the prayer in Indian. He then read a brief obituary of the dead child.

Six candles were lit by C. Howeattle & handed (1 each) to 3 men, who stood on left of casket & 3 women who stood at right of casket, in a line, one behind the other, facing the altar. The front woman (Lila Fisher) chanted a long prayer. Then she led congregation in a chant. At frequent intervals, individuals in the congregation spoke out, while she was giving the prayer, to make brief statements in Indian languages.

During the chant the congregation stood, (1:68) several of the people in the congregation were crying, but there was no emotional outbreaks of wailing or screaming. (1:69) most people facing the altar. During the service, a number of the younger people payed [paid] little attention to what was going on, talking and moving about in the rear of the church. The older people paid no attention to this commotion.

At the termination of the services the casket, which had been closed, was opened. At a signal from the preacher, the people arose and, men first, filed past the coffin & then went outside. The child was dressed and was lying feet toward the altar, on its back. The coffin was a modestly priced one of the common type found in all funeral homes. It was gray with silver handles. The coffin was resting on the undertakers wheeled, collapsible dolly. The Forks mortuary handled the body and brought it to the church in their hearse.

The casket was removed from the church & placed in the hearse. The funeral procession to the graveyard was led by the hearse. No apparent position in the procession was noted. However, the family might have been in the car following the hearse.

When I arrived at the graveyard, the casket was in position to be lowered into the grave. It was placed in a wooden (1:71) shipping case & was resting on two 2 x 4s lain lengthwise across the grave. Webbing straps were used for lowering the box & casket into the grave. At the graveside service, the top of the shipping case was not nailed on until just before lowering the casket into the grave.

The bishop gave a short sermon ending with the familiar "ashes to ashes, etc." The coffin was lowered into the grave & the grave was closed by the three men who had been asked to dig it by the family.

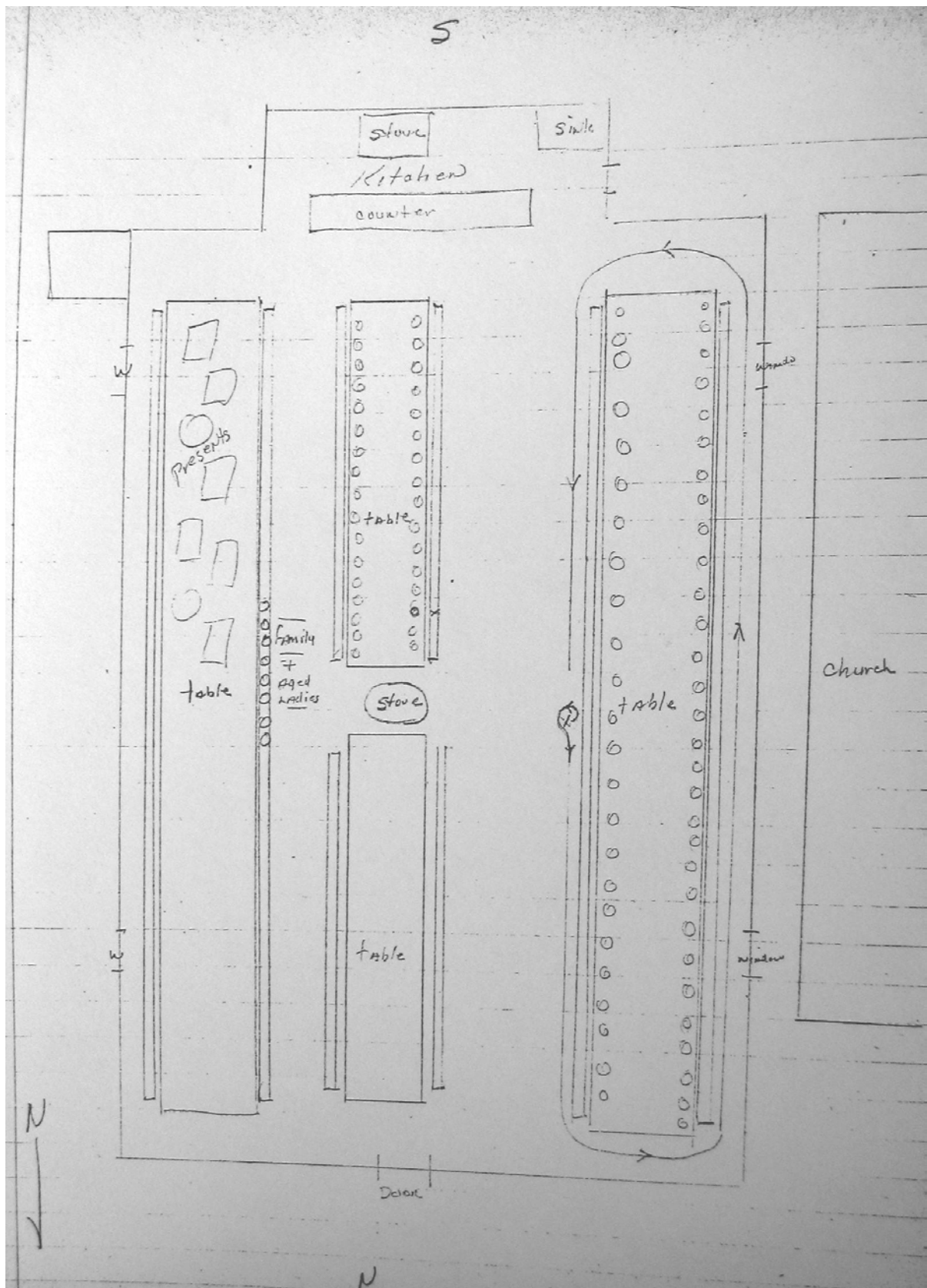


Fig. 14. Drawing of inside of Hoh Shaker mess hall (Daugherty 1949, 1:70).

After the service, most of the people took the occasion to wander around and visit the graves of friends and relatives.

At the graveyard, as well as before, there were no emotional outbreaks & very little crying. In fact a good deal of joviality was observed – kidding one another about getting cars stuck, etc.

Numerically, only about half of the people who were at the church service attended the graveside service. Rain & lack of transportation probably accounted for many not going. Also many remained at the dining hall to prepare for the dinner that followed the return from the graveyard. (1:73)

Upon entering the dining hall, I noticed some people already seated at the tables and others standing around talking. My informant and I took seats at the center table. Some food was already on the table and more was being brought in. The menu consisted of baked steelhead, mashed potatoes, canned corn, lima beans, home canned elderberries, peaches, canned pears, canned strawberries, canned cherries, & coffee.

No one began eating until all the food was on the table and everyone was seated. The seating was haphazard. No one appeared to have an assigned place. There was more food than was eaten. Young and old alike were seated at the table. Four aged women sat opposite the five at the left hand table. They didn't eat & spent most of the time caring for the small children.

After the meal was finished number of men arose, one after the others, and in longer or shorter speeches thanked (in Indian) the people for attending, especially those who had travelled far. The relationship of these men to the family of the deceased could not be determined. Mrs. Lila Fisher (California) arose and gave a long extemporaneous prayer in (1:75) English. Following this, everyone led by Mrs. Fisher sang a repetitive chant—"Jesus is good, Jesus is very very good." This was repeated at least a dozen times. The bishop then arose and gave a short prayer. C. Howeattle brought in three pairs of bells and gave them to three different men, including the Bishop.

On a signal from Mrs. Fisher, all at the left table only, arose and, making a $\frac{3}{4}$ turn to the left, made those counterclockwise circuits of the table chanting "Ho-ya^h." The rhythm of the bells and stamping of feet was fast, ca 2 beats per second. This completed, they sat down at their places again and attention was turned to the giving away of gifts to all adults and adolescents. [(1:74) The men who had dug the grave first received three dollars apiece, lesser amounts were handed to others who had helped in other capacities.] Small children were excluded.

A typical gift consisted of a plate, small plate, saucer, cup, and a dollar bill. Bowls & cut glass dishes were also included. The more prominent men (perhaps $\frac{1}{2}$ dozen) received their gifts first but the ranking seemed to end there. About midway along I received a gift of a soup bowl and sugar bowl

Every 4th of July there's a Shaker meeting at Mud Bay (2:67). People from all over come. This year a bishop died (Frank Bennett, Quileute). His wife is an Elwah. She wanted to take him to Elwah. Their sons—Walton 2nd, Herbert 4th, Raymond 3rd,

Lawrence 1st, girl died of pneumonia. Mary Johnson, Nora James Barker, Harvey James, all ½ brothers and sisters.

They came to Mud Bay from California on 4th of July & also from Oregon. Bishop Bennett was well liked—his aunt was Rebecca Cole, his cousin Horace Bright, Obi family his relative, Joe Pullen, Stanley Grey's uncle? (2:69) Herb's wife from Johnson, California, on Witchpec, a Klamath.

[Funeral held on 9th Saturday July at Elwah] Bennett's mother dreamed that he was going to die & he would return home covered with blood. Dreamed this twice. She always took care of him & talked to him before he left on a trip.

Shakers (3:10) Mrs. Black was Bill's sister. Bill's brother David brought Shaker faith to La Push. 3 yards of calico used to be a common present.

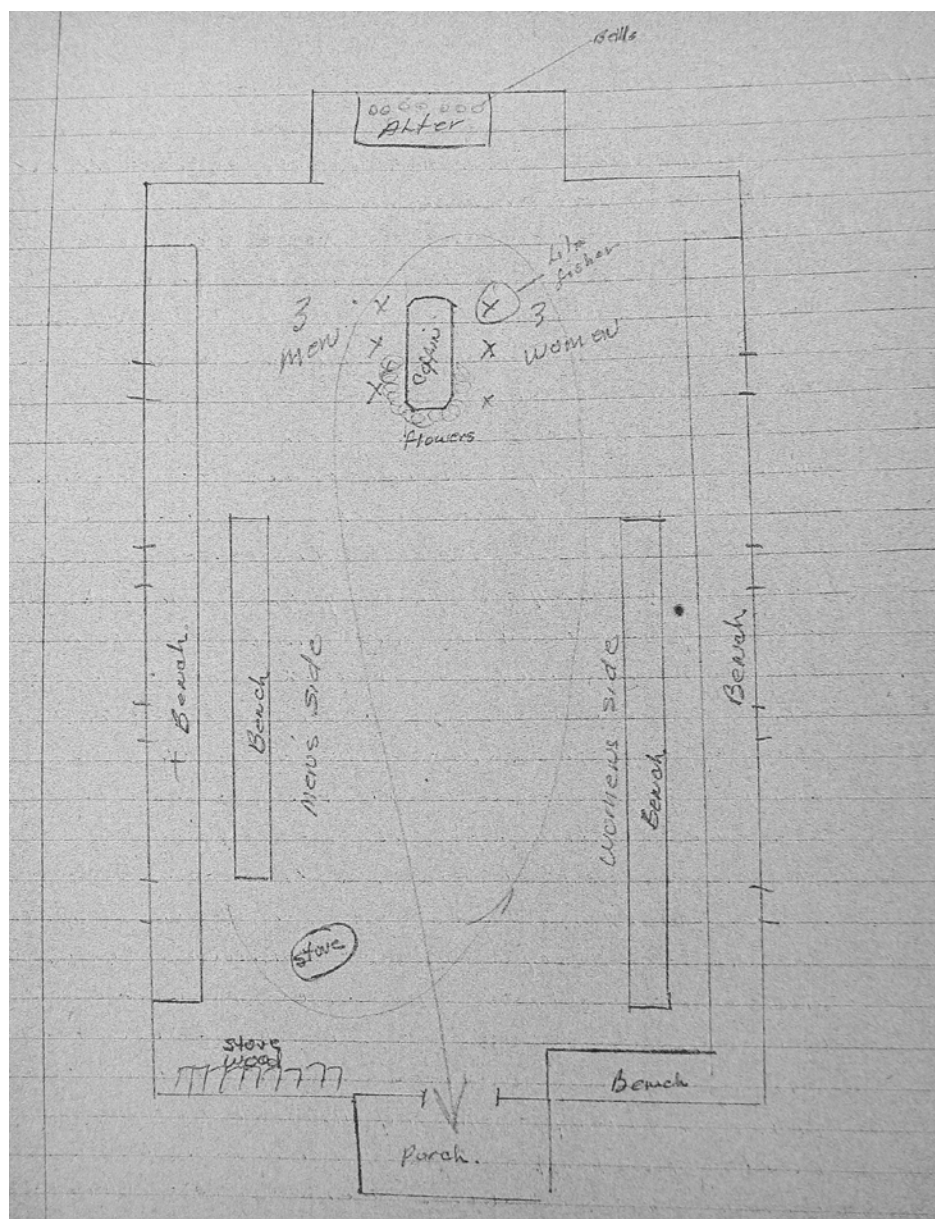


Fig. 15. Drawing of inside of Hoh Shaker church (Daugherty 1949, 1:66).

Checklists

Note: Doc was taught to constantly review collected material to check for gaps or irregularities. These are his running lists from each notebook, with checks beside those he went over again.

Quest[ions] ? – (1:15)

1. how are masts attached in canoe - ?
2. how are lines rigged ?
3. how are line on spear rigged ?
4. are floats used in sealing?

Questions (1:47)

names of canoe parts—whaling, sealing
 Indian's names of people
 See page 43
 Photography—rattle, drum, spear (seal), harpoon (whale)

Topics (1:120)

weirs ✓	slavery
dip nets—names ✓	birth customs
drift nets—names ✓	childhood
salmon harpoon ✓	adolescence
elk calls ✓	marriage
bailer — names ✓	death & mourning
adze—name ✓	property & inheritance
wooden box ✓	best places for various game etc.
cedar bark shredder ✓	quivers
cats cradle—yes ✓	
warfare	plant food
games	sweat houses ✓
knowledge	fire making
nature ✓	stone thrower
calendar ✓	skin dressing
constellations ✓	boxes & dishes
directions ✓	dyes & paints ??
measure ✓	household group
numerations finish	
medicines & cures	
village & locations	
bird hunting—equipment	
traps & snares	

Inside front cover <# 2>

Sea otter	color
Clam beaches	murder
Sea anemones	adultery

Secret society	marriage
People at Jackson Creek	herbs & medicine
First salmon ceremony	ear piercing
First salmon ceremony taboos	kinship tenure
trout	
equipment for halibut, sole cod, rock cod, sea bass	
marmot	
beaver	
land otter	
coon	
wildcat	
rabbit	
mink	
wolves	
squirrels	
hats	
tattooing	
hairdressing	
face painting	
weaving	
joker or buffoon	
shamans	
months	
seasons	
salmon spear	

Questions & subjects (3:120)

function of shamans
 shaman's organization
 trade
 slaves—Bill doesn't know
 murder
 spoons

first salmon ceremony—other animals
 fire making
 intertribal relatives
 money & money values no [know] little
 personal care
 birth customs
 burial & mourning customs
 dreams
 ghosts & souls
 ritual before whale hunts—prayers—to whom directed ?
 —whalers sing when bringing in whale ? cover whale with feathers
 taboos in whaling
 clothing or dress of whalers

mortars & pestles
 ceremonial treatment of animals
 animals not eaten
 famine foods
 rock baskets & straps [rocks to throw on roofs prior to party ??]
 sign language
 medicine & cures

Inside front cover # 4

SG—8.00–15–19.00
 4 headresses 20.00
 beaded olivella neckless & dress 20.00
 Tluqwali rattle 25.00

Kin Terms

Note: Kinship terms, especially in this unique language were of great importance for understanding social organization, with Doc working from a genetic list of possible biological relationships.

(2:72)	GM	GF	grand parents	
younger = tco's	M	F	mother	father
old = ɬipo'qo (older) (pref) [prefix ??]	Z	B	sister	brother
my = ta•d (pref)	D	S	daughter	son
your = tcid (pref)	A	U	aunt	uncle
her = la'ya'ki•	Nc	Nw	niece	nephew

(2:73) 10 hours to date kinship terms
 mother = ka'
 father = o•lo'
 son = tsi'tsq^waaf'ot (your son)
 daughter = ɬxet (ɬxe•təxq^watc my daughter)
 maternal grandmother = kətciya•ks
 “ grandfather = hida'yaəks o•loya•ks (woman = o•layas)
 paternal grandmother = same as GM ?
 “ grandfather = hida'yas (wisətsobətabatc)
 grandmother = aba•
 grandfather = tiiałaba•
 my mother = ta'dka
 my father = ta'do•lo

your mother = tcika'
 your father = tcido•lo
 mother's brother = pa•lo'yaks
 " sister = a•loyaks
 " older brother = [blank]
 " younger brother = [blank]
 " older sister = [blank]
 " younger sister = [blank]
 ♀ sibling = [blank]
 ♂ sibling = [blank]
 father's brother = q'di'so•lo
 " sister = tlopatiyas
 " older brother = [blank]
 " younger brother = [blank]
 " older sister = [blank]
 " younger sister = [blank]
 aunt = käistot' aunts
 uncle = tc'i•la uncles
 cousin = [blank]

(2:75)

mother's sisters son = a•lohiłq^waks
 " daughter = same
 mother's brother's son = hiłq^wa'kspuletot (brother = puletot)
 " daughter = [blank]
 (my) father's sister's son = təlo•pahulq^wks
 (my) father's sister's daughter = təlo•patsitspa'yaks
 (my) father's brother's son = hidatotwałoyastit titsk^wayas
 My father's brother's daughter = [blank]
 Mat[ernal] great grand father = [blank]
 " Mother = [blank]
 Pat[ernal] Great grand father = [blank]
 " Mother = [blank]
 Great grand mother = [blank]
 " father = [blank]
 great grand parent (s) = [blank]
 parents = [blank]
 parent = [blank]
 2nd cousin = [blank]
 3rd cousin = [blank]
 mat[ernal] Great aunt = [blank]
 " "uncle = [blank]
 pat[ernal] great aunt = [blank]
 " " uncle = [blank]

Linguistic Domains

Note: Vocabulary was collected by domains of category, theme, or topic to assure some consistency.

(1:121) Vowels

a—father

i—soap

ε—set

o—cold

u—smooth

ə—good

e—ate

Meanings (1:58)

-yut = at end of word means complete, ex.—ya•xsayut = complete spruce tree, branches and all

itsa = diminutive end for word i.e. fawn, calf, kitten, etc.

q̣xo•didapət

ti•iyał = ♂ of a species ?

yuxuq̣^wət = ♀ of a species ?

Trees (1:59)

cedar tree = tsa•pis

hemlock = t'i•la

spruce = ya•xsə ya•xsayut = whole tree

fir = ṭilxi'ts

alder = q'a•qali'a

cottonwood = q'odoq^w

vine maple = l'a•xał

willow = l'a•qał

yew = xi•yax

cascara = q'xo•didapət powerful stuff

Animals

elk = x̣ix̣il bull = ti•iyał cow = yuxu•q̣^wət calf = q'q'itsa

deer = h'yayicqa buck = ti'iyal doe = yuhuq̣^wəthwayic•qa fawn = q'dihwayucqa'tsa

black bear = aqi•l female = yuhuq̣^wətaqi•l cub = agi•litsa

cougar = wi•dax^wts'a

bobcat = da•idat'

skunk = tse•ix̣

muskrat = tc'x̣^wi•q̣^wayuł same name as large rat

mink = q'əda•yis “fish eater”
 raccoon = q'q'a•wit
 beaver = d'a•d'i
 land otter = li•ya•at
 wolf = lawa•ts'a•xil
 coyote = [blank] □ (1:60) rewritten words in ink from p 61

Sea Life (1:61)

summer whale – black = t'xatsi•qwl
 winter and spring – black, smaller = tita•qwal
 hair seal = h'ata•l
 fur seal = tlado•s
 sea otter = xakudi•swa
 sea lion = ɬxwsa'lat same name for Sea Lion Rock, breeding ground on S side of Carol Island

 silver = iluq'si
 steelhead = k^wawiya or titatɬ “winter fish”
 black = sa'ts
 dog salmon = xadi•da'oalitaɬ or yado•q^w
 humpy = xotu•ca (few only)
 blueback = ya•las (few only)

 rainbow trout = [blank]
 jack salmon black mouth = cicp'ila
 dolly varden = tl'dadatɬutsa
 sucker = tcuq^wtsid
 bull head = xawadi

Birds

ducks = di•dos
 mallard = diq'diq'
 widgeon = [blank]
 canvas back = [blank]
 teal = [blank]
 spring – pintail = [blank]
 butterball = k^wiyuyuxwal
 sawbill = q^wi•d
 coot surf duck = balal (1:63)
 geese = ho•hoq^wal
 seagull = kwaləl
 crow = ka'yo
 raven = ba•yuk'
 jay = kwackwac

Shore Life (1:79)

Butter clams = [blank]
 Little necks = soto•kwəd
 Mussels = six
 Octopus = ya•
 Razor clams = yalikələ

Seasons

winter = totq^wt ilq^w steelhead = winter fish
 summer = t'xats t'axats (A.)
 autumn = spring = qwa'yət'
 spring = ya•lowəl
 month = wi•łpititcu < wił one day = [blank] today = x'e•ltia names of months ?

Times

sun = pitotcu
 afternoon = ləxwal
 morning = tci'i
 tomorrow = ta•włx also {used} for yesterday
 night = awi
 moon = awi•pititcu
 noon = t'tcuxłł
 yesterday = wiłxtiya'
 day before yesterday = qitoktiya'

Directions

N = łalo•lik
 S = sixla•wat
 W = yəxo•ł
 E = łəwi•ł
 Up = ts'xi•ł
 Down = qupi•ł
 Right = piltca•wił
 Left = yata•wił

Measurement (1:113) 5 Mar 1949 B Hudson

Span [blank]
 River canoe = 4 spans + $\frac{3}{4}$ [blank]
 Fingertip to fingertip extended = 1 span [blank]
 Fingertip to sternum – $\frac{1}{2}$ span [blank]
 Fingertip to opposite – $\frac{3}{4}$ span [blank]

Spans

ta•sil = 5 fathoms
 ba'yasil = 4 fathoms
 lawul = 2 fathoms
 wi•lwə = 1 fathoms
 q^wali•l = 3 fathoms
 ts'qo•til = 1/2 fathoms
 tsadiwilwə = 3/4 fathoms
 h'etətqaqslī = 1/4 fathoms
 witsoq^wa = index finger – thumb
 witc'e•utsuq' = 2nd finger – thumb
 tas•k^wədīt = 5 finger width
 ba'yas = 4 finger width
 k^wa' = 3 finger width
 la' = 2 finger width
 wi•l = 1 finger width
 təl^wk adīt = 1/2 finger width

Weights

heavy = ti•la
 light = huw'ə

Distances (1:115)

long distance = sa•wil
 short distance = ha^wk il
 high = ts'xi•lx
 low = ku•pił

Numbers

1 = wi•l
 2 = lawi
 3 = q^wali
 4 = ba'yas
 5 = ta•si
 6 = tc'xla•si
 7 = lawa'tsitsi
 8 = lawe•tafi
 9 = wi•łtafi
 10 = tci•łt'o•pa
 11 = to•pawiltsiu
 12 = la'wi'tsiu
 13 = q^walitsiu

- 14 = ba'yasitsiu
- 15 = ta•sitsiu
- 16 = tc'xla•sitsiu
- 17 = ławatsitsitsiu
- 18 = ławe•tałi'tsiu
- 19 = wi•łtalistiu
- 20 = ła'tciława•sta

Forecasting (1:104)

When waves hit rocks hard, it is rough outside
 If game is fat—rough weather
 Early run of fish—steelhead—means rough winter

Weather (1:105)

judge weather before sunrise & before sun sets. Red sunrise in morning = p'tcisxal, sign for rain & S wind blow
 if sunrise is clear—good weather
 red sunrise—ring around sun—also means rain tomorrow—called = xle•yal
 (means sun wading in water)

Constellations (stars all) (1:79)

Morning [blank] evening [blank]
 Big dipper = means dipper, also name for canoe bailer.

Places

Note: Place names were collected because they reveal cultural, seasonal, and historical use of the landscape.

W. C. Lehman (1/18/48~9) said (1:1) Two burial grounds on N. side of Hoh River on either side of camp (cabins). He believes the camp is on the site of a former village. Fisher & Hudson are good informants.

Mrs. Fletcher (daughter of early white settler) speaks Chinook jargon. She “told about myth in which members of Hoh village were chased inland by raiding group. They camped beside a lake and nearly all died. This was because they saw a whale in the lake: the[y] knew it was a whale because bubbles could be seen rising.” Mrs. F. thinks they might have camped by one of the numerous natural gas seepages in the area, (accounting for bubbles in the lake) and were asphyxiated. The lake is undefined.

Mrs. F. also mentioned that the Hoh are noted for frequently having red or blondish hair. This is supposed to be due to the inbreeding of the Russians who were captured by the Hoh. Russians being wrecked at Quileute & captured by Hoh.

Good clam beach (1:15) at Goodman (or Jackson) creeks & also at Steamboat Creek.

Abbey Rock at Ruby Beach was once used by Hoh Indians as a defensive position in time of war. Lived on top of island. [Chris Mogenroth, 4:30–6: pm]

Reef at mouth of Hoh is good spot for rock clams at low tide. Night smelt once caught in surf on incoming tide in evening.

Village at La Push was below hill. Dan Pullen wanted most of site for claim – lost case in court. Formerly river mouth on N Side—house built on spit—S of rock. Beach formerly was wider (extended out further). Beach at La Push was good for landing canoes—best place to go out from for seal hunting. Clallam Bay Indians came to hunt seal. Few from Tahola (4–5) (1:35) [William Hudson, 9:30–11:00].

Mora = ho•qsuq^w—a fishing place—some live there all year round. Others live here only during fishing season. 1 or 2 big smoke houses. Might be four families living in smoke houses—4 families (1:49).

Place name – rock SW of Abbey Island = qa•tayaxat “pull hands” (1:53).

Abbey Island = tc'ala^x tc'idał

Hoh head = yi'tcilx^w

Rock off Hoh head = tatci•tsa•h (young Destruction Island,
breeding ground of shags [cormorants])

N side Hoh head (nook) = łixla•xtal Alexander Island

Hoh River = tcalalqq^w

Frank Fisher = xiya•wəd

Hoh Village = tcala•d

South Rock = dixiti'

Little rock S of mouth of Hoh = yak^w'əp

N Rock = wil•uyəxi (mens 'tall')

Needles = siluxtayılal (clam bed & needles)

Beach N of Needles = qiqtal (landing place)

Destruction Island = tatusx^w

James Island = aqa•lat (1:57) [W Hudson, Feb 24 [49]]

La Push = q'te•yut

Rock next to James Island = tatiəti•xtcu (graveyard rock) Name of grave

Old people would favor James Island, buried there.

Quileute River = q'le•yut q'wa•ya

Bogachiel = boq^watc'i•l means “muddy”

Calawah = q'lowa means “half way” (half way between Bogachiel & Sol Duc)

Sol Duc = su•ltuq^w Long ago Indians used to stay on Sol Duc = aq^wasuq'

means “above the bend” for summer camp [Soleduck]

N fork of Calawah = dəq'aq'aiq^w

S fork of Calawah = ha'tca•lit' old camp near headwaters

Needles off La Push 1st dulatsatał 2nd qiqsustal

Small rock next to James Island = xaxε•i

Small island next to graveyard = k^walala•tal little birds dig hole in rock

Island where mussels are found = tsiduliwas•utal

Punishment for children—Bill doesn't know (3:17).

One or two houses were at various sites up river—but often move home to La Push in December, January, February during high water—have big times at La Push, where they also had houses.

cuw^ha—between Beaver and Forks—on the Sol Duc River.

səlelit = on Bogachiel River – close to Forks prairie, but Charlie Grader took it away from local Indians.

duq'aqyu = village at N fork of Calowah

drawing (3:40) of Hoh village vicinity with rocks, beach, point, river.

village = tc'la•q' people = tc'la•t

Tatoosh (3:41) is a woman married to Destruction Island [her husband], but she got jealous & left him, dropping her son off at Hoh Head. Someone told her to stay there, but she wanted to return & look for her child but they wouldn't let her return.

This son of Destruction = tatictsa [map of places in story]

Brown's Point—Steamboat Creek = Klalock = q'le•ləx^w

Dickey River (4:51) villages—tabəli—the real children there were Sextis mother, SG mother, Annie Hopkins mother, Lewis Bennett's mother [S Grey, Monday, 18th August]

Located below tlitciyaq' (between Quileute Prairie & Forks) creek—6 mile above mouth [6 miles]

doxodatctida't—village name, one house owner—xaxawiyəd, large family had a fish trap across the river.

Above this, another trap (q̇i•yət = trap) belonged to gi•dicq̇i•yət / gi•dic = his name, an Indian doctor at big bend in river – a good place for beaver (4:52). Had platforms on trap to hold fish. Indian would beat on trap with club to call someone to haul fish to shore. Cedar limb basket trap—holds one canoe load of fish—open end upstream —Open bottom end of bag & let fish slide into canoe = soqwe•ləb.

3 of them, side by side, ¾ mile below trap across river [drawing of triple traps] of Calkins Eastman, ?? Wash Howeattle, David Hudson.

Sol Duc River kwaaladisq̇^w (Coon's Place) Connie Grey's father, Old chief Howeattle = xawica'la . xastutcbəlt = lowest aləbik = last tətcto•a = ??

3 miles up from forks of river on N side had fish trap across.

In the operation of basket traps—the owners help each other. People would come to La Push to hunt seal & whale & women.

dildotci'l (means ?) A man went hunting up there for elk, left empty handed and felt very ashamed. Came to this deep place & dived down in there. They later found his body on the ocean beach near La Push (4:51, 53).

Sol Duc continued (4:55)

cux^wa^h 4 or 5 miles above U.S. 101 bridge across Sol Duc (N side)

Had fish traps [by houses]:

1. old man cilabab' (David Hudson's wife's father)
2. xik^w wayəb
3. tawlano^h
4. others yawəx (Will Essa, married Clallam Indian girl, her father head man of Clallam. When interior people hear of whale being killed by coastal people, they would bring elk meat down & trade for the whale).

Bogachiel = totco•leybiq^w ~ totco•le•biq^w just above wooden bridge on S side of river [two houses] kitxis owned trap across there yicelituq^w – da•wəx – (lived in yicelituq^w ('s) home).

p'itci•tayit' = 3 miles above former—S side of river—fish trap (4:57)

tso•tso•wałat = 2 miles above former trap 2 houses > father = ayu•łalis (S Grey's name now) son ho•yəwihł (S Grey's father) = four families at each house – left this place because water was not swift enough for trap. Tore down houses & moved them up stream in canoes in summer time to

tsidi•t = – N side river—built another trap across.

When SG was young man gardened varied cabbage, carrots, apples (4:57).

Calawah River – S side—near Forks - tsixo•x = (upper name) one big house = tsib'lis (owner) = tl'ⁱicka'a tl'qicq'a – ha•qil Had lots of dogs for hunting elk (4:58)

Bill Hudson's mother – his sister [arrow line to Charlie Williams]

tco'lolasil' (tall trees) = S side of B[ogachiel] River – 3 miles above former, 1 long house—large family—had trap (4:59)

Calawah runs into Bogachiel

Tsile•lit – 3 mi above mouth of Calawah – S side one big house—Charlie Williams = hoho•'tl – one small house – tlixabəx = (old man Penn), great hunters (with dogs in summer), had fish trap.

Charlie Williams had 3 wives at one time—1 from Hoh, 2 from La Push [line to p58 BH's M]

(4:64) [drawing of Hoh village, each house numbered 1–23]

Village House Census

Note: A census of households is a vital component of basic fieldwork because it indicates who lives where, with whom at a moment in time (Fig. 16).

[Hoh village] Houses were named for owner (4:65) [S Grey, Friday, 23 August]

SW end of village i.e.

1. kitxis house his cousin yaxətəp (whale hunter)
2. oBay [Obi] & his family
3. saweyuk^w əp & hayi'ł (his father-in-law)

4. wilo•yawə (long house ca 200') chief Howeattle's house, talakas = (talacus Eastman), abe•ti = (wałwayəqut)
5. d'beyil - q'leywəd (s) house (2 names ɣelədux (his cousin (paternal) axlawitw' (son-in-law)
6. wilay'sub ɣixatuwis (no relation)
7. ho•yəwitił (below hill on East)
8. hobucket – cilaba^h (also man at shuwah) ??
9. yustcä•is <4-67>
10. ql'kic'q'a
11. q'de•kc
12. ya'ailəp
13. ts'qlə'
14. d'do•pił

This was all of the big smokehouses – there were smaller dwellings belonging to upriver people who lived in them when they visited.

15. California Hobucket
16. kixəbələp
17. xix^wayəb
18. yi•cäle•tux
19. x'xawiyəd
20. yä•du'
21. sa'ks (wa'xəb)
22. həstatcił (Mr Hudson)
23. wiba•xəd

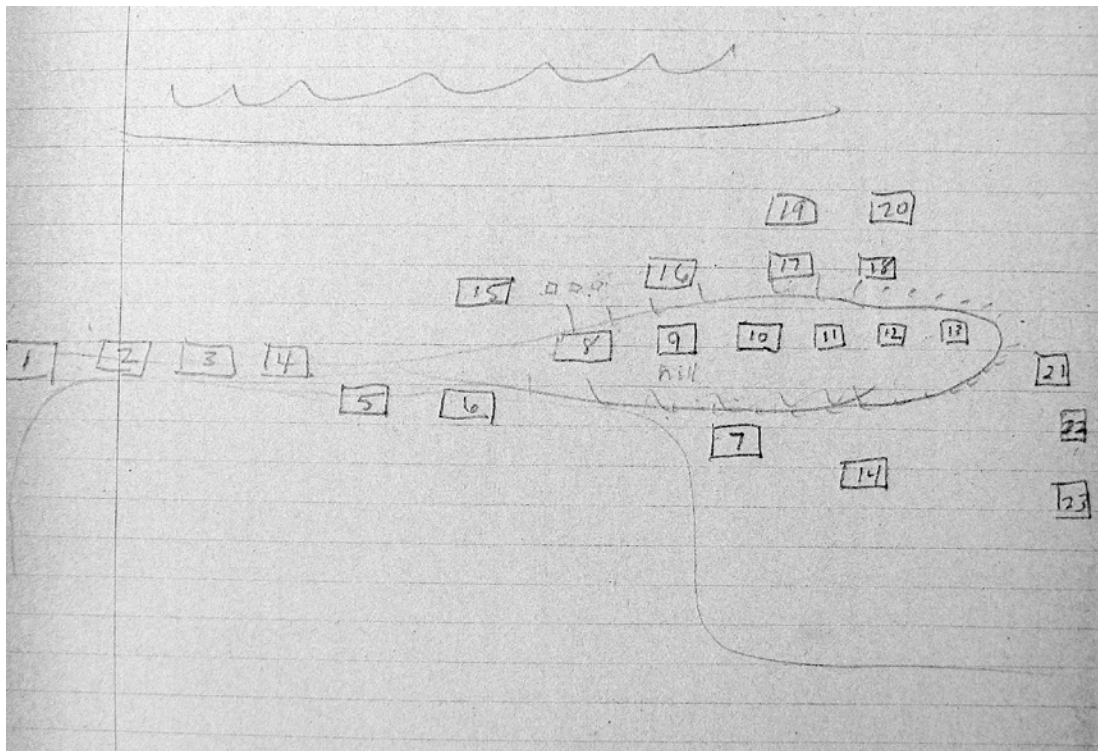


Fig. 16. Hoh village census (Daugherty 1949, 4:64).

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