

ETHNOGRAPHIC OBSERVATIONS ON THE
COAST MIWOK AND POMO BY
CONTRE-ADMIRAL F. P. VON WRANGELL
AND P. KOSTROMITONOV
OF THE RUSSIAN COLONY ROSS, 1839

Translated by Fred Stross
Ethnographic notes by R. F. Heizer

Archaeological Research Facility
Department of Anthropology
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Between 1812 and 1841 Russia maintained a settlement named Ross (also referred to as Colony Ross and Fort Ross) eighteen miles north of Bodega Bay¹ (called by the Russians Port Rumiantzof) where they also had a small establishment. Baron F. P. Wrangell, Governor of Russian America, 1836-1840, visited Ross and recorded some observations, presented here, on the local Indians. P. Kostromitonov was Agent of the Russian American Company when it was decided to abandon the settlement, and he negotiated with M. G. Vallejo about the sale of the Ross establishment, but without success, in 1841. In the same year the Ross establishment was purchased by J. Sutter, the sale being negotiated by Kostromitonov. Details of the history of the Russian settlements in California are given by Essig et. al.²

The published observations of Wrangell and Kostromitonov on the Pomo and Coast Miwok Indians published 135 years ago are difficult for scholars to now locate since the volume is very rare, and not easy to use because they are written partly in German and partly in Cyrillic script. Dr. Fred Stross has provided a translation of the two accounts. The Olamentke (Coast Miwok of Bodega Bay) word list is reprinted from Powers.³ It is interesting to note in this vocabulary that there are some words derived from both Russian and Spanish. Callaghan's Bodega Miwok dictionary⁴ lists and identifies more of these, and Oswald⁵ has listed a long series of Russian loanwords in the Southwestern Pomo language.

Gifford gives us our most substantial record of Southwestern Pomo culture, and in this he provides a translation of the Kostromitonov account which is lacking the Bodega word list.⁶

R. F. Heizer

¹ E. Duflot de Mofras mapped Bodega Bay in 1842 and on his published map shows the location of the Russian "magasin" and "batterie".

² E. O. Essig et. al. The Russians in California. California Historical Society, Special Publication No. 7, 1933.

³ S. Powers. Tribes of California. Contributions to North American Ethnology, Vol. 3, 1877. Appendix on Linguistics by J. W. Powell (pp. 553-557).

⁴ C. Callaghan. Bodega Miwok Dictionary. University of California Publications in Linguistics, Vol. 60, 1970.

⁵ W. Oswald. Russian Loanwords in Southwestern Pomo. International Journal of American Linguistics 24:245-247, 1958.

⁶ E. W. Gifford. Ethnographic Notes on the Southwestern Pomo. Anthropological Records, Vol. 25, 1967.

Statistische und ethnographische Nachrichten

über

die **Russischen Besitzungen**

an der

Nordwestküste von Amerika.

Gesammelt

von dem ehemaligen Oberverwalter dieser Besitzungen.

Contre-Admiral v. Wrangell.



Auf Kosten der Kaiserl. Akademie der Wissenschaften

herausgegeben

und mit den Berechnungen aus Wrangell's Witterungsbeobachtungen
und andern Zusätzen vermehrt

von

K. E. v. Baer.



St. Petersburg, 1839.

Buchdruckerei der Kaiserlichen Akademie der Wissenschaften.

B e i t r ä g e
zur Kenntniss
des Russischen Reiches
und der
angrenzenden Länder Asiens.

Auf Kosten der Kaiserl. Akademie der Wissenschaften

herausgegeben

von

K. G. v. Baer und Gr. v. Helmersen.



Erstes Bändchen.

*Wrangell's Nachrichten über die Russischen Besitzungen
an der Nordwestküste von Amerika.*



St. Petersburg, 1839.

Im Verlage der Kaiserlichen Akademie der Wissenschaften

Contributions to the knowledge of the Russian Empire and the adjacent countries of Asia. Sponsored by the Imperial Academy of Sciences, edited by K. E. v. Baer and Gr. v. Helmersen. Fascicle 1. Wrangell's reports on the Russian dominions along the Northwest Coast of America. St. Petersburg, 1839. Published by the Imperial Academy of Sciences.

Statistical and ethnographic reports on the Russian Dominions on the Northwest Coast of America. Assembled by the erstwhile Grand Governor of these Dominions, Contre-Admiral v. Wrangell. Published under the sponsorship of the Imperial Academy of Sciences and supplemented by the calculations resulting from Wrangell's meteorological observations and other addenda, by K. E. v. Baer. St. Petersburg, 1839 Imperial Academy of Sciences Press.

IV.

Some Remarks on the Savages on the Northwest Coast of America.

The Indians in Upper California.

F. P. Wrangell

During an excursion into the area surrounding the Colony Ross (38° 33' North Latitude) I became acquainted with the Indians tribes that live in the vicinity of our settlement. They inhabit the gorges of the mountain chain that almost entirely surrounds Ross, as well as the plain that is located on the other side of the mountains, towards the east, and through which flows the little river Slavenka, (1)*which empties into the ocean about 7 miles south of the colony.

After the harvest (wheat and barley) had been gathered from the steep slopes of the mountains, and other necessary agricultural tasks had been completed in Ross, we set off into the plains. One of my companions had been wounded in the past year by an Indian arrow that hit his ear. In the plains that we intended to visit, a short time ago, some individuals of the same tribe also had attacked and pillaged the nearby Spanish mission of San Francisco (2). Such brilliant feats of bravery inspired us with some respect for the savages, and we decided to show them the honor they deserved, i. e. to provide ourselves with a retinue and with loaded pistols. Our detachment thus consisted, in addition to three officers, of 21 horsemen, among whom were 7 Russians, 2 Jakuts, 6 Aleuts, 4 Indian Vaqueros¹ and 2 interpreters all of which carried well-filled quivers on their backs (3).

On September 10 (1833) we proceeded toward the mountains on the way to Bodega².

* (1) Parenthetical numbers refer to Notes at end of article.

¹/ The Spanish word Vaquero means shepherd. In all Californian missions this name designates Indians, which are employed for riding and for guarding the horse- and cattle herds. They are without exception excellent horsemen.

²/ On Bodega Bay, 15 miles south of Ross, a brick hut has been built, as well as some barns, for storage of goods brought in by the ships of the company and destined for Ross, for Ross itself has no anchorage. The road from Ross to Bodega goes through forest land for half its length, winding over mountainous terrain, then follows the sea coast and through treeless steppe terrain.

In this season the horses usually are quite worn out, having been used excessively, and very lean, because of sparse fodder; for around Ross all the grass, which is withered anyway because of the lengthy drought of the summer, is used to feed the numerous herds of all kinds. This circumstance forced us to take along, in addition to the horses that we were riding, a similar number of lead horses and two mules, which carried provisions for four days.

After we had crossed the little river Slavenka at its mouth, which is now sanded up, we turned to the left and climbed into the mountains, turning our backs to the ocean, through narrow passes, forests, and thickets, toward more level and more open terrain. Although we rode on foot paths frequented by the Indians when they go from their plains to the sea shore in order to gather shell-fish, we met no one. When we finally reached a small, lush meadow, we heard someone singing with a loud voice. Our interpreters hurried on ahead to find out if we were dealing with friend or foe, but our impatience to meet the inhabitants of this wilderness prompted us to follow our scouting troupe immediately, and so, tearing along at full gallop, we came upon an old Indian woman, who was gathering seeds in a basket woven of fine root fibers. She was scared stiff. We learned from her, not without difficulty that several Indian families were living beyond the next thicket, who without doubt had already noticed us and had hidden, fearing to fall into the hands of Spaniards who quite often go out to hunt Indians in order to convert their prey to christianity. Furthermore the woman told us that she was gathering the seeds for food, and that she had sung with such loud voice in order to drive away the bad spirits, who always proved submissive to her voice, which was reflected in a hundredfold echo by the mountains. After we had calmed down the old lady and given her assurances her voice had not attracted any malevolent beings this time either, we left her and continued on our way. We made camp for the first time under a huge oak tree, in a rather large flat valley surrounded by low hills, on the shore of a little river, which empties into the Slavenka. The warm air, the serene sky, the beautiful moonlit night, the blazing camp fire, the horses grazing in the tall grass—taken all together this made a picture that was equally pleasing to one's imagination as to one's emotions. Only the penetrating howl of the jackals^{3/} interrupted the solemn quiet of nature. When it became silent at daybreak, we quickly started on our way, full of impatience to reach the plains that had been so highly praised in Ross, and to get to know their happy inhabitants. Soon the terrain became more open, and immense meadows, where the lushest kind of grass grew abundantly, were displayed gradually before our eyes; but nowhere was there any trace of inhabitants. Suddenly we discovered a plume of smoke spiraling upwards at the extreme edge of the plain. The interpreters and vaqueros concluded from that that this had to be a fairly populous Indian village, and communicated this discovery to us with some dismay. The spaciousness of the flat terrain permitted us to deploy our army, which consisted of five nations, in one line, and to gallop forward with reins flying, so as to keep the Indians from gaining time to hide in the shrubbery. As we advanced we saw only a burning thicket, but no trace of the presence of human inhabitants. Further on, superb oak forests, neat as an English park, alternated with lush meadows; finally we reached the Slavenka, which dries up in some places during the summer, and which was approximately 5 sash wide where we waded across it, but only three feet deep. When we had made camp on the left shore of the rivulet in a dense thicket, in order to eat our noon meal, we heard the voices of some Indians, who seemed to be coming closer. We concealed the horses, which we had let loose for grazing, and sent the interpreters to meet our visitors, who indicated their peaceful intentions. They had been attracted by their desire to look us over. The entire

^{3/} Possibly the prairie wolf, Canis latrans Say.

group consisted of fifteen men; the women and children had remained behind in the nearby village. We learned from these savages that the pillagers, who had taken revenge on the Spaniards for disturbing the quiet life of these peace-loving inhabitants of the valley, were mostly themselves Indians who had fled the missions and now were living in impenetrable forests beyond the plains before us, and were ready to repel by force any attack by their (Spanish) oppressors (4). Our companions also learned among other things that a respected Indian chief, who had been in Ross and been treated very kindly by the Russians, happened to be in the vicinity at the present time. I expressed the desire to see him, and asked our visitors to advise him of our arrival. Immediately the senior among them chose a young fellow as a delegate, the designate threw a light wrap around his hips, seized his bow, and disappeared from our view so rapidly that we did not even have time to reward him with a small present for his willingness to serve us. The open, cheerful, serene countenance, and the engaging manner of these savages was very attractive to me; consequently we invited them to visit us at our camp for the night; this they promised (bidding us) to pitch camp wherever we desired. Before nightfall we reached the largest of the plains; as one enters it, it is unforested, perfectly flat, luxuriantly overgrown with fragrant herbs, and immense, its diameter being not less than 40 verst (5). On our right and left there again rose mountains, the familiar contours of which allowed us to conclude that we were close to Ross, from where they also could be seen (6). We were about 25 verst from Ross as the crow flies, but between us there were insurmountable mountains and gorges, to bypass which we had traveled a distance of at least 75 verst. The Slavenka here follows the western mountain range and receives a brook, which winds its way right across the plain. We now turned to our side and returned by the meadows that lay on both sides of the rivers. Night overcame us in one of those magnificent oak groves that provide shadow to the plain here and there. The horses almost disappeared in the tall, fragrant grass, which covered the meadow. The watch-fires in the camp blazed through the dark foliage of centenarian oaks; a profound calm descended upon the region so richly gifted by nature. The nocturnal guard, the jackal, had just started his mournful howling, when our new friends, the Indians, made their appearance. After having received tobacco, zwieback (rusk), glass beads, and other trifles from us, they sat down in a circle with their fellow countrymen, our interpreters and vaqueros, and started on their favorite occupation, one may even say the only one engaged in by the men, if circumstances permit. i. e. the game, even or odd. Two players are seated opposite each other, while on both sides of the players singing choirs are placed; their melodious songs are interrupted only by the abrupt, loud exclamations of the guessing player. His opponent attempts to conceal a number of short sticks, which he holds in one hand behind his back, while he makes divers and rapid movements with his arms, and beats his chest with his other, free hand in time with the music. The game lasts until one of the players has lost all his possessions. It occupied our guests and the vaqueros all through the night and until well into the morning.

I expressed the desire to inspect the village of our friends; they hurried on to prepare their relatives for our visit and, this done, they led us a distance of about 10 verst, marching ahead at such speed and incredible speed that we had to allow our horses to trot so as to be able to keep up with the Indians. We found the Indian village on sandy soil, entrenched behind shrubbery and dry ditches. It was inhabited by five or six interrelated families. The women had furnished these temporary dwellings, made of the flexible shafts of sand-willow and other willows, which can be pushed into the ground quite easily, in such an extraordinarily tasteful manner, that I was most pleasantly surprised by the sight. The colorful shading and the variety of sizes of the willow-leaves (a tree which grows there in great abundance) lent a quite special,

rustic aspect to the open huts; the side opening, which serves as a door, is decorated with foliage with special care; several of the huts also communicate with each other by means of internal openings.

The foliage still retained its full freshness; but before it could wither, the inhabitants would have left their pleasant huts; the women load their babies and meager possessions on their backs, on which they carry their burden by means of a strap placed over the forehead; the men decide on a new encampment, and rapidly there rises a new little village, which is again left behind in a few days.

The women and the old people were frightened by our appearance, and it seemed that they did not wish to be disturbed in their calm. However, they behaved in a kindly manner, and showed us all that related to their scanty establishment. Their provisions of dough from ground acorns, and a kind of gruel prepared from wild rye and other seeds, were stored in a small number of baskets; also fish, which they catch in the brook by casting on top of the water a powder prepared from a root, there called soap root (7), which causes the fish to be stunned and to float to the surface. The hunt is the business of the men, while the women carry all the heavy burdens, and, quite generally, they are burdened with the onerous tasks. This unusual distribution of the workload is probably the reason for the fact that the women here in general have a much stronger physique than the men who, although tall and well-proportioned, yet seem to be weaker than the women.

The Indians told us that no fog or rain disturbed the constant serenity of the skies in summer in these plains; the air was calm and subject to little change. During winter there are heavy rains, the Slavenka overflows and floods all of the lowland, and gives new vigor to the vegetation. The forests consist mainly of three varieties of oak, of laurel, a tree called Tschago (8), and a kind of tree called palm tree in Ross, but which really is the strawberry tree. The plants are of great diversity and very fragrant. Of quadrupeds we saw only wild goats (9), gluttons (Ursus gulo), and jackals; but there are certainly the same kinds of animals that are characteristic of Upper California in general.

The foregoing is the gist of the information for which we are indebted to our short acquaintance with the Indian tribes inhabiting the plains along the Slavenka river. But since I had the opportunity to meet these savages in Ross itself on fairly frequent occasions, I may be permitted to communicate some remarks prompted by the impression made upon me by these people and the region inhabited by them.

All the districts of Upper California, which are separated from each other by mountain ranges, rivers, the sea, and other natural barriers, are inhabited by Indians whose languages, and possibly parentage, is not the same by any means; even though the peculiarity of the climate and of the domestic products, their mode of life, and the uniformly low level of civilization common to these savages might justify the opinion that there was the greatest uniformity in their habits and customs. The Indians in Bodega have trouble understanding the language of those living in the plains of the Slavenka river; the language of the tribes living north of Ross is not understood by them at all (10). Immediately beyond the range of mountains that forms the eastern border of that plain, there live still other nomadic tribes, quite alien to the others; indeed, in the Mission St. Carlos (near Monterey) alone one can count eleven Indian tribes distinguished by their language, which have been brought together from the surroundings. However, as long as no adequate dictionaries have been compiled and

the language has not been subjected to etymological research, one will have to guard against giving blind credence to the allegation of the Indians that there is complete disparity between these languages; on closer study one may discover a relationship, and they may appear only as daughters of a root language, as well as the different tribes as the branches of a great race (11).

The same reasons that caused so many tribes, which nevertheless comprised so few individuals and lived so close to each other, to become strangers to each other, also have brought out the other characteristic traits of these Indians. Since they derive their nourishment mainly from acorns, wild chestnuts and seeds of divers plants,^{4/} they cannot form populous groups and must, in order to find adequate sustenance, abandon settlements that have become too populous, and lead a nomadic life. Even the permanent inhabitants of larger, advantageously located settlements need to gather their livelihood by covering great distances. While this mode of life does get one accustomed to constant change of domicile, prohibits storing of large quantities of provisions, removes all worry about the future, and always fosters physical activity, it must also nourish the innate tendency of the Americans toward independence and reflect itself in all their games, their songs, in their languages, and their manual arts, even those serving for their adornment. Their headdress, belts, earrings, etc., mostly made of feathers, betray not only their inventiveness, but also a certain penchant for beauty. Their language and the melodious quality of their voice and song make a pleasant impression on the sense of hearing, and bear no resemblance to the lugubrious monotony and the hard-to-utter, impure, guttural sounds that strike one so unpleasantly in speech and song of the seashore inhabitants such as of the Kolosh, Aleuts as well as of the northern Americans and Tchuktch generally (12).

Although their dance betrays the character of the savage, the play of phantasy fascinates the impartial observer in a very attractive manner; their fantastic dress, their lively movements, the singing choirs, even the curious silvan decoration lend the entire spectacle a certain air of poetic savagery, which is far removed from the brute crudity that characterizes the Kolosh. On familiar terms with poverty, and finding at his disposal in his forests and plains all that he needs for his livelihood, he is, as it were, amused by the baubles he receives from the importunate Europeans, but he sacrifices his freedom only reluctantly and under duress, and then only for a short time. Tobacco, glass beads, wearing apparel--in short, all that he receives, he immediately stakes on the game (even-and-odd), to test fortune's whim. When he has nothing more to lose, he only regrets the loss of valuables because he cannot continue to play, and he good-humouredly joins the singing choir, which always accompanies game and dance. The vegetarian diet, the mild climate, their mode of life itself, have molded the temperament of these Indians into an easy-going one. They love dance, song, and gambling, they are soft-hearted, and not vengeful by nature. Consequently murder is a rare occurrence with them. In their warfare, fearlessness is respected; captured enemies are not killed, but exchanged after the end of the battle; they are never condemned to slavery, as is the custom with the Kolosh and other tribes. They love their children with great tenderness, but they demand patriarchal obedience, and all the younger members of a tribe offer reverence to age, experience, and skill in drawing the bow. The respect shown for the father is often transmitted to the son;

^{4/} The hunt serves largely as a pastime for the men; it is not used as a means of livelihood.

however, the power of the headman in general is very tenuous; for anyone is free to leave his birthplace and to choose a different residence.

Dazzled by the great advantages of the Europeans, who, armed with firearms and riding their swift horses slay the fleet deer, they appear timid; this timidity expresses itself in a certain dullness, which contrasts completely with the acuteness, with which the christian Padres drive those unhappy people together in herds into their missions, and treat them as beings unworthy of being called men. This is generally the case; there are exceptions to this. One would commit a great injustice if one were to call those Indians dull; nature has provided their spirit and heart with great gifts; in the missions they rapidly assume the ranks of their teachers; they easily learn divers arts and crafts; they become daring and numble horsemen, and are accomplished in speaking the Spanish language. Since they observe nothing on these first steps to civilization, which could compensate for their lost freedom, they seize every opportunity to retire back into their woods. A powerful enemy, such as the Europeans seemed when they first appeared, must of necessity have inspired these harmless tribes with great fear; but when, on knowing them better, they realized that their dreaded enemies were humans just as they were themselves, only more unfeeling and unjust, hot vindictiveness ignited in their hearts. They ravaged the herds of their oppressors, they stole their horses, ambushed their missions and allowed them to be despoiled, but they only killed those Europeans that had made themselves most hated through their cruelty, for example, some evil padre. But this thirst for vengeance never allows them to go beyond the dictates of a certain feeling of compassion; it never reaches the degree of brutal cruelty as in the case of the Kolosh; for on such occasions the Kolosh gives no quarter, even the innocent babe, in whose veins there flows a drop of European blood, falls by the keenness of his dagger.

But when we draw a comparison between the Indians and the Kolosh, we may not forget that the latter are dwellers of the Coast, and since they are exempt from any struggle for livelihood through the agency of the ocean, the nourisher of so many millions, they were able to unite in numerous groups, and communicate with each other easily. For these reasons they are able more rapidly to develop a spirit of nationality, and the drive to acquire riches could early develop and grow in their hearts, as well as the spirit of mutual intercourse in each and every one, as also, the right of the might could assume the cruel character that is typical of the Kolyush. On the other hand they have lost all the pleasant characteristics, which have been retained by the California Indians in all their freshness (13).

In concluding we should like to give space to some observations on the Indians in California, which have been contributed by Mr. Kostromitonov, who for seven years was director of the Colony Ross.

Notes on the Indians in Upper California.

P. Kostromitonov.

The Indians that dwell more or less in the vicinity of Ross, are divided into several tribes. They are distinguished by the following names: the Bodega (Olamentke) (14), the Steppe-Indians (Kainama) (15), the Northern (Chwachamaju) (16), and the Marginal. The latter in turn are subdivided into a large number of tribes, but their number and relationships are not known in the Ross colony.

The Bodega Indians do not understand the Northerners; their language as well as their pronunciation is different. The Marginal and the Steppe-Indians speak many dialects or languages, whose character and relationships are not yet known.

It is difficult to determine the number of these nomadic tribes. Formerly there were large villages in the areas of the bays of the large and the little Bodega, but since the founding of two missions on this side of the Bay of St. Francis these settlements have vanished (17). Many of the Indians were removed to the missions; the others either emigrated to Ross or were exterminated by the pestilences which raged during the years 1815-1822. In the valley plains of the Slavenka, and to the north of Ross there are large settlements, among which are known those of Kajatschim (18), Makoma (19), and Japiam (20). In the latter there have been found more than 2000 souls; however, it seems that these names refer more to areas than settlements, for the Indians live more dispersed than clustered together. Beyond the mountain chain that bisects the valley plain of the Slavenka, there is a large lake (21), around which lie many Indian settlements. When this lake was investigated it was found that these savages do not differ very much in appearance, or in their customs, but their language is completely different from that of the Coast Indians (22).

The Indians are of medium stature, but one also finds tall individuals among them; they are rather well-proportioned, the color of their skin is brownish, but this color is caused by the sun rather than being innate; eyes and hair are black, the latter is straight. The Bodega Indians have no artificial coloration on their body; the Northerners, on the other hand, tattoo their faces, breasts and hands with various figures, and apply an herbal extract to their bodies, which gives their skin a dark blue color, which is permanent. Both sexes are of robust build; one rarely finds crippled people among them; but as a result of the climate and their mode of life they do not reach old age. The women age very rapidly, and consequently one always sees more old and aged women than young ones. The physiognomy of the Indians in general bears an expression of good nature rather than savagery, and one often encounters charming faces, among males as well as females. They are gentle and peaceful and very clever, especially in the comprehension of material objects. They give the impression of great stupidity only because of their excessive indolence and light-heartedness; but they only need to see once some not too difficult or complex task, and they are able immediately to imitate it.

These true children of nature have no idea of clothing. The men go completely naked, but the women cover the middle part of their bodies in front and in back with the hides of wild goats (23); the men bind their hair in a tuft on top of their heads, the women at the nape of the neck; sometimes they let it fall freely; the men fasten the bunches of hair by means of little pieces of wood rather artfully carved from a

red palm (24). Both sexes decorate themselves with pearls from mussels; they wear little bones made from eagles' feet in their ears, and they always go barefoot. This is the entire dress of those that are yet unacquainted with our customs. The Indians that reside closer to Ross and who on occasion work there, possess jackets, trousers, blankets, and other objects, which, however, they regard with complete indifference. If they obtain something of this sort, they immediately gamble it away or exchange it for a trifle; the differences in our articles of clothing is unknown to them, and it is a comical sight to sometimes see a savage dressed in women's clothes, with a woman's chemise on top, or with all the shirts that he owns, so that he can hardly move. Without attachment to any material thing, and being ignorant of the value of things, they sometimes demand a great deal for work performed by them, sometimes, on the other hand, very little; their only purpose is to acquire something so that they can gamble it away again.

The men live in complete idleness; their greatest gratification is to eat their fill and to do nothing. It is up to the women to prepare the food and to do the other housework; as they are almost continually following their nomadic pursuits, the women, on their travels, carry the children as well as the remaining baggage, while the men lead the way with their bows and arrows and only very rarely carry any burden. Their residences can be classified into summer and winter quarters. During the summer they find shelter in bushes, which are thinned below, and tied together above; in winter, however, they construct barabaras. A pit is dug, some vertical fixed poles are driven into the ground with their pointed ends first, and covered with wood bark, twigs, and grass; an opening is left on top and on the side, the former to let the smoke escape, the latter to serve as entrance into the barabara (25). Grass and a few goat hides serve as clothing and as bedding. A bow, arrows, a large pot, and sometimes fishing nets constitute the only household goods. The bathhouses are constructed almost the same as the barabaras. A pit is dug, a few poles are placed around it and the whole is covered first with bar, then with earth; on the side a small air vent is made to allow the smoke to escape, and at the bottom of the wall an opening is made to allow entrance, but it is so small that it can be entered only by crawling.

The season dictates the place where they have to find their sustenance. In spring they live in the vicinity of the rivers and in locations that abound in water, so that they may catch fish and collect roots and herbs, while they spend the summer in woods and plains, where they collect berries and seeds of wild plants; in autumn they lay in stores of acorns, wild chestnuts, and sometimes nuts, hunt bison (26) and goats with their arrows. The menu of the Indians encompasses anything they can acquire, large and small land and marine animals, fish, crayfish, roots, herbs, berries and other products of the soil, even insects and worms. Meat and fish are eaten slightly roasted on coals, all the rest mostly raw. Acorns, collected in large quantity, constitute their main staple food. They prepare them as follows: after the acorns have been picked from the tree, they are dried in the sun, then cleaned and pounded in baskets with stones trimmed for the purpose; then a pit is dug in the sand or some in loose earth, the acorns are put into it, and covered with water, which is constantly absorbed by the soil. This flushing is repeated until the acorns have lost all their characteristic bitterness; having been removed from the pit, they are then boiled in pots (27), into which glowing hot stones are thrown. If, however, it is desired to make pancakes or a kind of bread from them, the acorns are pounded a little more coarsely, and after their bitterness has been removed, they are allowed to remain in the pit for a while. A kind of dough is produced in this manner, which is then made into flat cakes or cut into pieces, wrapped in broad leaves, and baked on coals. This bread always looks black. Wild chestnuts are prepared in the same manner, but no bread

is made from them, and they are eaten as a pulp. The beginning of July is convenient for collecting acorns and seeds of wild plants.

When this is finished, they lose no time before they start collecting the seeds of a plant that grows in great quantity on the plain. Its appearance is as follows: it reaches a height of $1\frac{1}{2}$ to 2 feet, several sprouts start from the roots, the leaves are narrow-oblong and covered with a delicate down, have a peculiar aroma, and stick to the fingers, the flowers are yellow and grow in pointed tufts, and the small black seeds resemble Latuk (?). These seeds are also collected by the Indians in great quantity by shaking them off the plant by means of a spade (28) especially made for the purpose; thereupon they are dried, ground to meal and eaten dry. Their taste has some resemblance to toasted, dried oat meal. Wild rye, wild oats and other grains are collected and, having been suitably prepared, are eaten dry or as a slightly sour mash. The only drink the Indians use is water. They have no knowledge of strong drink. Sometimes, as they watch the distribution of rum to the garrison in the Ross colony, they ask for some. Some of them rather like it, others not at all; but even the former do not give themselves to drink. Rum and spirits in general they call Omy-Liva (29), i. e. bad water. They do, however, enjoy smoking tobacco very much, as do all savages; they smoke it by means of specially drilled wooden tubes having a pipe-bowl carved from the same piece. At the thick end or in the pipe bowl an opening is hollowed out, into which they stuff the tobacco; but since the pipe stem as well as the pipe bowl is made in a straight line, they smoke with their heads tilted back in order not to spill the tobacco. They also have a special herb resembling tobacco, which largely grows near the rivers in sandy locations, but the smoke of this herb has a most offensive smell. The Indians that dwell near the settlement are beginning to abandon use of this herb, since they do not lack the opportunity to obtain tobacco by working; those living further away, however, still remain faithful to their own tobacco.

Under such rude conditions one would not presume that these people would have any idea of a social life or culture. As they live together at times in great numbers, but usually in small compounds, they do not know any kind of submissiveness. He who is endowed with the most relatives is recognized as chieftain or toyon (30); in larger settlements there are several such toyons, but their authority is negligible. They have neither the right to command nor to punish disobedience. Therefore any respect for the senior members of the family is insignificant; sometimes the experience of old age is consulted on the occasion of some undertaking and that is all. According to their view the bulk of the work is the duty of the older men and the women; the younger people are saved for emergencies; in other words, the toyons or elders in the tribe do not enjoy the authority as for example with the Kolosh, Aleuts, and similar peoples.

Their religious ideas and customs are as simple as their habits. When giving birth, the women do so without any outside help; only in cases of difficult parturition, which incidentally are of rare occurrence, they take resort to (the help of) an aged woman. The newborn child is washed, wrapped in a goat skin and placed in a basket; the babies are nursed as long as the mother has milk. Owing to a curious superstition, the father of the newborn child is not allowed out of the hut for four days and remains in complete idleness (31). The child gets its name from some plant, tree or other visible object; when it is grown, the earlier name is changed to some other similar one, but one that fits his character. The attachment to their children is great, but as soon as they have matured, or when they can take care of themselves without their parents, they abandon all practice of obedience, and as a result the fathers become

indifferent toward them. Marriage is carried out without formality whatever. When a young couple is attracted to one another, the young man enters the barabara, sometimes without even obtaining permission of father and mother and starts to live with the young woman. If there is a fight between husband and wife, they immediately separate; if the dispute is only one of words, it is sometimes possible to bring about a reconciliation; but if the stage of violence has been reached, settlement is very rarely achieved. Children resulting from the marriage remain with the mother, but the father need not to lose his attachment to them. Since the men do not love their wives wholeheartedly, they do not harbor feelings of jealousy; even if the woman becomes attached to another man, the husband, although apprised of the situation, does not attempt to put a stop to it; however, it must occur at the same residence or tribe; it is not allowable with an outsider, otherwise this leads to disputes and wars. Their desires also degenerate into bestiality, and one encounters men, who offer themselves instead of women. It is not permitted to have more than one wife, although in earlier times the toyons used to have two wives, but even then they exposed themselves to ridicule on that account; nowadays this custom has vanished completely. Blood relationship is heeded strictly, and it is not permitted to marry within the first or second degree of relationship; even in case of divorce the relative next in line may not marry the woman, but there are exceptions to that. The deceased are cremated; all the relatives gather around the pyre and show their grief by lamentations and wailing; the nearest relatives cut off their hair and throw it into the fire, and strike their breasts with stones, throw themselves on the ground, and even, out of special attachment to the deceased, pound themselves bloody, or even to death; but such cases are rare. The most valuable of his possessions are cremated with the corpse of the deceased (32). There are annual commemorative ceremonies; it has been noticed that they almost always are held in the month of February. These rituals consist in the following: ten or more men are selected for presentation, according to the size of the settlement; they first must undergo purification by fasting, and for several days they really consume very little, and above all no meat. After such preparation the chosen persons dress up on the eve of the designated day, in a barabara especially reserved for them, they smear themselves with soot and various colors, ornament themselves with feathers and grasses, and then they sing and dance until darkness settles on them. Then they go into the woods and run around, with firebrands in their hands, singing all the while; then they return to the barabara and spend the night singing, dancing, and with contortions. The following day is spent similarly into the morning; on the third day, however, they betake themselves to the relatives of the deceased, who await them in their barabaras and, after a suitable welcome, commence lamentations all together; the old women scratch their faces and strike their chests with stones. The relatives of the deceased positively believe that they are seeing their deceased friends in these actors. During this presentation the entire settlement exercises great abstinence in matters of nourishment, and meat is not eaten, sometimes for a long time (33).

They only grudgingly answered questions we asked them concerning these rites, and for this reason it was impossible to learn further details.

Their weapons consist in bow and arrow and a spear; all this is made mainly of young fir. The points of arrows and spears consist of sharp, artfully shaped stones, and their bow strings come from sinews of wild goats; in time of war they use, in addition, a kind of sling, by means of which they throw stones for long distances. Peacefully disposed by nature, the Indians wage war against each other only rarely, and at this time one does not hear of any major raids near Ross. On the plains of the river Slavenka some years ago there did arise a dispute between the Makomow and

the Kajatchin Indians. The cause for this was that the Makomow Indians had invited a toyon to be their guest, and had suffocated him in the bathhouse; the conflict lasted almost a whole year, and about 200 men were killed on both sides at different times, until finally they tired of warfare, reached an amicable settlement, and presented each other with various gifts. An enemy made prisoner is immediately slain and hung from a tree; but they rarely take many prisoners, usually just one or two men; for they always set out in great numbers and, although daring men may approach the hostile settlement, they are satisfied with shooting off a few arrows, whereupon they immediately make off. Sentries are posted by both parties on nearby hills or mountains, who signal their tribesmen by shouting as soon as they locate someone not belonging to their settlement. Women, children, and old people are concealed in some secure location during the war. He who surpasses all others in bravery is held in high honor equal to a toyon.

Here is a war song of the Bodega (Coast Miwok) Indians, with translation.

At the beginning, or as they make ready for war, they sing:

<u>Temoi hoibu</u>	Leaders, let us
<u>Onigi tschinami</u>	Go out to war!
<u>Temai ilawak</u>	Let us go and capture
<u>Temai o tomai</u>	A pretty girl!

Upon approaching the enemy settlement:

<u>Indi mi schujugu</u>	When do we cross the mountain?
<u>Pari o londo</u>	Who do we see first?

Upon beginning to shoot:

<u>Buteki landa</u>	Sharp are our missiles
<u>Junawschi landa</u>	Keep putting forth yours.

Then the toyon sings to give his warriors courage:

<u>Otilek - otilek lilem</u>	Forward, forward,
<u>Lile oje lippe</u>	Now to the battle,
<u>Lile oje ili lippi</u>	Stouthearted, follow me!
<u>Nawu elendu</u>	Fear nothing, enemy arrows
<u>Indi kotscht ma iwid elendu.</u>	Do you no harm.

Each of these couplets is repeated several times on the occasions indicated.

The recovery of a sick person usually gives rise to festivities. The recovered person notifies all those living in the vicinity, inviting them as his guests, and the rich people and the toyon even invite Indians living at a greater distance, as long as they are not engaged in dispute with them. Upon arrival of the guests the host presents them with everything he possesses. Supplies acquired with difficulty, sufficient to nourish the family of the host for several months, are consumed within a few hours. When they are all satisfied, they start giving each other good advice, to live in peace and harmony and not to quarrel with each other, and this is followed by song and dance; some sing, some dance and play tricks; sometimes a woman stands up in the

center and sings, while the men take one another by the hands, turn about, or hop around her; some of the men have eagle's bones in their mouths and whistle a gay tune. When a song is over, they all call out 'hoi' and then continue their song. The entire song usually consists of some few words as, for instance, 'you love me, and so I love you too'; this is repeated again and again during the dance, the tune is pleasant, but almost always melancholy.

Both sexes are extraordinarily devoted to gambling, and that may be the reason that their dances are not particularly varied, or much practiced. Once their hunger is stilled, the remaining time is devoted to the game. The most highly regarded and most popular is a guessing game. The individuals that wish to play with each other divide into two groups, sitting opposite each other. Between them they spread a goat hide, on which each of the parties has deposited some little sticks. One among the party takes some grass or something similar into his hand. While holding both hands behind his back, he places the object from one hand into the other, while executing all kinds of gestures. His opponent now must note in which hand the grass is located. When he thinks he knows where it is, he taps the hand in which he believes it to be. If his guess is correct, he receives a few sticks, if not, he has to forfeit some of his. The next pair then continues the game in a similar manner. Once all sticks have passed to one side, that party has won the game, and the objects that were lying about are distributed among the community. The onlookers of whom there usually are many, pass the time by singing all the while, and spur the players on with all kinds of teasing and joking. It can be considered a sign of their gentleness that disputes never arise among the players. The Indians are so given to the game that those among them who work in Ross, sometimes, in spite of being tired after the day's work, enjoy the games until four o'clock in the morning, and then go back to work without having had sufficient sleep.

The Indians derive their origin from the wolves. According to an old myth a wolf, whose tribe is now extinct, stuck two staffs into the ground and decreed that one should become a man, the other a woman. Then he made a bow, shot a blunt arrow straight to the middle of one rod and so produced a man. The man shot at the other staff and brought forth the woman. They have such absurd ideas about the origin of mankind in general.

As for the supreme being, the Indians have but a hazy conception of Him, they believe that after having created heaven, earth and all remaining visible things, He is involved in nothing more, and having turned over the power to other spirits, is incapable of doing either good or evil. They probably have borrowed these ideas, with some distortions, from the baptised Indians in California. The Good and Evil Spirit differ only by the fact that one does only good, the other only evil; but since the evil spirit, or the Devil, always works evil, he is to be more feared and honored. There are no religious customs at all.

The wizards or shamans^{5/} of these Indians do not excel in their adroitness and cleverness, as in the case of other savages. When they are about to practice their magic, they go deep into the forest and, after their return do their soothsaying to those that had come to obtain their advice. In order to appease the evil spirit if it

^{5/} Thus there exists a kind of priest or wizard after all--consequently we may look for a cult in some form or other.

is desired to prevent a misfortune, the shaman takes into the forest with him some glass beads or some other thing, which he maintains he gave the demon. After some lapse of time he brings those things back, passes them off as his own, and loses them by gambling. The main art of the shamans consists in healing the sick.

To judge from the mode of life of these savages one should think that they would be less subject to illness than others, but there exist among them several diseases, primarily high fever, colic, and syphilitic maladies. The frequent and sudden changes of temperature of the air from hot to cold and vice versa are the causes for the first two infirmities; the last comes from the same cause as everywhere else. In the process of curing the shamans use herbs and roots, but mostly they suck the blood from the diseased spot with their mouth; in doing so, they put stones or little snakes in their mouth, and then declare that they had sucked them out of the wound. Frequent use of the baths also serves to cure the venereal disease.

Simplicity and good nature are the main traits in their character. Thievery and homicide are practically nonexistent with them, and if one does not provoke or offend them, one can be quite safe as far as they are concerned. But this comes more from their great faintheartedness. Thus, for example, a cannon shot terrifies them every time, which even manifests in causing trembling of the limbs. Suicide is completely unknown among them, and if one asks them about it they cannot even understand how such a thing would be possible (34).

One could tell more about these savages; but since they are completely taken with the delusion that they must necessarily die if they tell about their customs to a stranger, they answer every question posed to them by saying: "I do not know." I once asked them if they divided the year into twelve months. The answer was: "I do not know!" "Who, then would know?" "Oh, there are wise people who know everything." "Where do they live?" "Far on the plains!" They usually give such evasive answers to similar questions.

Their inattention and indifference to everything goes to extremes. They look at our watches, burning-glasses, and mirrors, or listen to our music without attention and do not ask to know how and why all this is produced. Only such objects as might frighten them make some impression, but that probably more because of their timidity than thirst for knowledge.

The Indians of the missions of California were equally simple in their habits and customs. Now they have acquired some crude arts and crafts, but at the same time all the vices of their teachers. Thievery, drunkenness and murder are now quite common among them. They observe the customs of the Catholic religion more from fear of punishment than from loyalty to the faith. The change from the most abject subservience under the former regime to complete freedom under the present one will undermine their morality even more.

Words from Two Languages of New California.

P. Kostromitonov

The words following are taken 1) from the language of those Californians, who live in the vicinity of Bodega Bay and the Russian Colony Ross, and 2) of those Indians that live further North and are called Severnovzer, or Northerners, by the Russians. The former call themselves Olamentke, the latter Chwachamaju.*

English.	Olamentke.
Man.....	mütchtcha (<i>vir, tai</i>).
Woman	kulle.
Old man.....	ou.
Old woman.....	kulú.
Young man.....	shukutai.
Maid, virgin	ame.
Boy.....	omutchie.
Girl.....	omutche-koe.
Father	abü.
Mother	ypyi.
My wife	kyleia (<i>woman</i>).
Brother	okini.
Sister	avá.
Uncle	kuaga.
Nephew	tov-i.
Stepmother.....	amooko.
Grandfather	putoli.
Grandmother	abytchi.
Grandchild	tchatchla.
Son-in-law	kao.
Widower, widow	ayatcham, tole-shigo.
Relative.....	akagou-oyam-ku.
An Indian	ulli-nego.
Russian	levuyume.
Spaniard	olüngo.
Aleutiau	allayume.
Head.....	molo.
Face.....	onni.
Forehead	shutu.
Temples.....	pagoddi.
Ear	alok.
Eye	shyt.
Eyebrows	shuntum-pogla.
Nose	u-uk.
Mouth	lagi.
Lips	lagim shappa.
Tongue.....	lem-teppo.
Teeth	kyt.
Cheeks	onim poollo.
Beard	uttu.
Chin	eni.
Neck.....	allege.

* Editor's note. We print here only the Olamentke (Coast Miwok) word list from Bodega Bay, and take it from the version printed in S. Powers (Tribes of California. Contributions to North American Ethnology, Vol. III, pp. 553-557). The Chwachamaju (Pomo) word list is not reprinted here; it can be found in Powers (Op. cit. pp. 509-514).

English.	Olamentke.
Nape	atchaddoke.
Throat	pullulu.
Shoulder	oyuvi.
Elbow	kuppi.
Hands	tali.
Palm	ukuviia, ukuviya.
Finger	ukku.
Nail	pitchtchi.
Body	myeä, m'ä.
Breast	tepa.
Stomach	pulu.
Navel	komo.
Side of body	tuik.
Back	luma.
Knee	wui.
Foot	o'-ol.
Heel	kom-yulli.
Sole of foot	kom-vga.
Skin	shaappa.
Generative organ of man ..	talak.
Generative organ of woman	othe.
Bone	mytchtchi.
Heart	vusbiki.
Blood	kitchtchi.
Brain	tosh-sha.
Blood-vessel	lat-tok.
Liver	kylla.
Bowels	shóoko.
Bile	shigri.
Bladder	otchou daga.
Saliva	akoi.
Cough	utch-tcha.
Perspiration	äle.
Urine	otch-tcho.
Excrement	kä-ä.
Hunger	kanying-óbu.
Thirst	lakko-l.va.
Corpulence	umudakh-mitcha.
Leanness	umutchimotcha.
Humpbacked	puili-lumma.
Abscess	shuppu.
Asthma	äü-kade.

English.	Olamentke.
Croup, convulsions	ukun kotchoda.
Vomiting	shival.
Diarrhœa	kitchush.
Tumor, swelling	ygli.
Colic, belly-ache	opai.
Swoon; fainting fit	avapoi-tal.
Wound, injury	obai.
Blind	allaslyta.
Lame	langu.
Mute	allamatchava.
Deaf	alaloko.
Insane	slolitumma.
Sick	tul.
Village	iomi.
Dwelling-place	kotcha.
Chief	oi-bu.
Wife of chief	oi-bum kulle.
Warrior	ilavak.
Stranger	nymaiome.
Murderer	akhnemapo - nutch- toh-kenane.
Thief	vylla.
Wizard	tenmepa.
Bow	kopo.
Arrows	landa.
Spear, lance	otchtchi.
Sling	lanik.
Ship	hemani.
Oar	nyak.
Looking-glass	alym-pol.
Window	tok-a.
Board, plank (of the floor)	iovp.
Wall	nea.
Bed	ätai.
Pillow, cushion	avi.
Basket	ävi.
Needle	shamuyia.
Coverlet, quilt	persára.
Shirt	lushmahe.
Cloth	tenegen-kalla.
Jacket	kamzul.
Trowsers	allova.

English.	Olamentke.
Hat	molen.
Good Spirit	valli.
Sun	g'i.
Moon	pululuk.
Star	itti.
Cloud	illau.
Day	i-iana.
Night	kaul.
Morning	kaul'-me.
Noon	ildul.
Evening	yme.
Midnight	kaulkoa.
Spring	vean-tuppo.
Summer	shippe.
Autumn	lupuk.
Winter	omtchu.
North	kalabo-kilftchik.
Northeast	kolypena.
East	iolena.
Southeast	alakinel.
South	ällena.
Southwest	olon.
West	elovakinel.
Northwest	kautchi.
Wind	kivel.
Thunder	talova.
Lightning	uia-tcheutete.
Earthquake	tegai.
Eclipse	g'in-tel.
Rain	uppa.
Rainbow	kátchaia.
Snow	yavem.
Hail	tchoya.
Frost	podoi.
Hoar-frost	uian kal'tedi.
Thaw	shittchene.
Air	vea.
Fire	vili.
Smoke	kúal.
Soot	abuiya.
Ashes	komni.
Coal	uta.

English.	Olamentke.
Firebrand	koi.
Water	liva.
Ice	killa.
Fog, mist	shu-zel.
Earth	ioa.
Sea	koin-liva.
River	tchook.
Lake	punluk.
Level ground	aalla.
Field	alla-ala.
Swamp, marsh	lopuk.
Mountains	pai.
Road, way	muku.
Stone	luppu.
Sand	shugui.
Iron	tchavyk.
Tree	al'va.
Wood	tuma.
Leaf	kolli.
Bark	paii.
Flower	paká.
Shrub	mola.
Root	ulu.
Stem	tobubo.
Branch	al'vuntale.
Grass	kole.
Pine	shanak.
Alder	shotto.
Oak	katan.
Walnut	luta.
Maple	tchitcha-alda.
Laurel	lup-pete.
Palm	kaka.
Silver fir	tchooplepa.
Acorn	yмба.
Nuts	lutan ylla.
Wild rye	atchtche.
Berries	agom.
Raspberries	pododai-agom.
Root	adlu.
Bulb of lily-plant	nala.
Animal (quadruped, mam- mal).	o-iumna-oe.

English.	Olamentke.
Wild-cat	tolle.
Dog	ainisha, aiyusha.
Beaver	poó.
Bear	kulle.
Wolf	oiyuyugi.
Fox	avag-i.
Reindeer	tande.
Goat	tchoiäkl.
Squirrel	shakma.
Mouse	am-she.
Ox	paga.
Sheep	yamana.
Pig	kotchina.
Sea-lion	kato.
Seal	tchitchik.
Otter	timi.
Fly	potel'mi.
Mosquito	puiyu.
Snake	vuakulle.
Frog	kotola.
Lizard	shukava.
Spider	pokkok.
Worm	looke.
Butterfly	kutilla.
Louse	kää́t.
Flea	kugy.
Bird	meie.
Egg	puulu.
Maw	shabulun-aiti.
Gullet	kokkal.
Feathers	kennebaga.
Plumage	yny-baeza.
Wings	pága.
Claws	patchtchi.
Eagle	mc olok.
Hawk	bulap-abi.
Snipe	kulak.
Dove, pigeon	gymysh'ave.
Bat	tchigidaik.
Swan	sholol.
Woodcock	shakotó-yn.
Raven	kakali.
Hazel-grouse	äkehpai.

English.	Olamentke.
Crane	to-tolli.
Swallow	kitchaotcho.
Magpie	panak.
Hummingbird	kuluppe.
Diver (<i>colymbus</i>)	vuak-kuli.
Hen	kaina.
Goose	loak.
Duck (mallard)	melle.
Gull	o-o'.
Pelican	shebullu.
Fish	ällé.
Whale	puumo.
Lobster	yagul.
Herring	ollom-ällé.
Codfish	nuume.
Caviar	yma.
Turtle	melleia.
White	poddoda.
Black	lokgoda.
Red	katchtchulu.
Light (color)	tchevú-obu.
Dark	yutte-ütte.
Green	lydjida.
Large	kavai (<i>big</i>).
Small	tunnugu.
Little	vitcha.
Dead	tyla (<i>to die</i>).
Cold	shilunku.
Warmth	vislap-ynak.
I	kanni.
Thou	
He	} mi, iti.
We	mako.
Ye	makko.
Much	valli.
Yesterday	nitta
Day before yesterday	guki.
To-morrow	augo.
Day after to-morrow	ao-shan gela.
One	kenne.
Two	o-sha.
Three	tel-lega.

English.	Olamentke.
Four	uya.
Five	kenne-ku.
Six	patch-ida.
Seven	sheä-loge.
Eight	o-oshua.
Nine	kalle-koto.
Ten	koitch-i.
Eleven	kenne-vami.
Twelve	osha-valle.
Thirteen	tellega-valle.
Fourteen	uia-valle.
Fifteen	kenek-valle.
Sixteen	patchida-valle.
Seventeen	sheleyu-valle.
Eighteen	oshova-valle.
Nineteen	kenekoto-valle.
Twenty	o-am-agatchi.
Twenty-one	osheketchi-kenne.
Twenty-two	oshakeleva.
Twenty-three	tellega.
Twenty-four	uia-tellega.
Twenty-five	keneke-tellega.
Twenty-six	patchodakh-tellega.
Twenty-seven	sheäloga-tellega.
Twenty-eight	o-oshova-tellega.
Twenty-nine	kenne-koto-tellega.
Thirty	tellego-katchtchi.
Forty	uyakitchtchi.
Fifty	kenakitchtchi.
Sixty	patchelokitchi.
Seventy	sholokitchi.
Eighty	oshoakitchi.
Ninety	kenne-koto-kitchi.
One hundred	kenne-tugulu.
To eat	yulu.
To yawn	au.
To tickle	puduiyä.
To dance	kaul.
To spit	shival.
To sleep	ätch.
To speak	maatcha, † matchome.
To see	älbide.

English.	Olamentke.
To love	mynyme.
To listen	al-lyby.
To blow up, to swell	putcha.
To sneeze	ätchi.
To tremble	kshtita.
To pinch	pitchu.
To breathe	ängatche.
To whistle	uyäk.
To feed	yul-mupa, ül-mupa.
To quarrel	nylymty.
To give	vaaä.
To laugh	ävai.
To cry	onak; † weep, † nótcha.
To cook	shoga.
To eat with a spoon	kutchu.
To endeavor, to try	shagédé.
To shoot with a bow	tyuvy.
To throw with a sling, to fling	laavik.
To marry	kulli-dakhtama.
To seek, to search	lima.
To blow the nose	shuun-latchi.
To beat, to strike	natta.
To break	koshkudi.
To embrace	ioum.
To hew, to beat	ladeb.
To praise	toi.
To fear	alaine.
To think	vuushin-aly.
To buy	shuüya.
To sell	shuiyaba.
To gain, to win	kotch-tche.
To lose	haiyu.
To swim	opo-liva.
To sting	obatchi.
To wrestle	nukum-dy.
To run away	lageb opiat.
To suck	puta.
To weep	onak.
To be drowned	vaka-liva, gymai ka-liva.
Go!	villa!
Give!	vaié!
Give me!	tu-äkaine!
Run quick!	ogni-shvati!
Sit down!	vate!
Rise!	utu!
How did you go?	indigatchi-ovit?
I shall go	kavay-dy.
I will eat, I wish to eat	myom-shava.
I love thee	kamyng-opu-mi.
How is (this) called?	indigatchi nuve?
Show me the way to the village!	ne nushagan mugu iomi!
How many inhabitants has this village?	üketo shalit inigo iomato?

NOTES

1. Today known as Russian River.
2. See Note 4 below.
3. The sentence is unclear. The word all may mean only the two interpreters who were presumably Pomo Indians, or it may indicate that except for the Russian officers who were armed with pistols the Jakuts (from Asia), the Aleuts (from the Aleutian Islands) and the four Indian cowboys were armed with bows and arrows.
4. Whether the report is true that mission fugitives in Sonoma County actually attacked and pillaged San Francisco Mission is to be doubted. What is interesting is the flat statement that such fugitives were living in this area.
5. 40 verst equals 42.5 km. In the following two sentences, 25 verst equals 26.6 km. and 75 verst, 80 km.
6. The party is now in the broad valley, probably in the vicinity of Healdsburg.
7. Soaproot, *Chlorogalum pomeridianum*.
8. Not identified.
9. Wild goats must refer to some other animal, perhaps deer, though it is possible that goats from mission establishments had become feral.
10. The Bodega Indians spoke Coast Miwok; the Russian River people are Pomo. The two languages are quite different but many Miwok and Pomo were bilingual. Pomo was spoken for a long distance north of Ross on the coast.
11. On the relationship of the Pomo languages see S. A. Barrett, *The Ethno-Geography of the Pomo and Neighboring Indians*. University of California Publications in American Archaeology and Ethnology 6 (1), 1908.
12. The Kolosh are the Tlinkit of Alaska; the Tchukch are the Chukchi of eastern Asia.
13. This is a bit of early nineteenth century ecological determinism.
14. Olamentke is the Russian term for the Coast Miwok of Bodega Bay. Barrett (op. cit. in Note 11, p. 308) surmises that the name is derived from that of a native village "located southwest of Petaluma and about midway between that place and Tomales Bay."
15. Kainama is alternatively rendered Kainamero and Gallonimero. The name is not of Indian origin according to S. Barrett (*Handbook of North American Indians*, Bureau of American Ethnology, Bull. 30, Vol. I:482-483, 1907).
16. Origin and meaning of this term is not known.
17. A reference to San Rafael and Sonoma missions.
18. Not positively identifiable as a Pomo village name. Perhaps the same as Barrett's (op. cit. in Note 11, p. 171) Makatcam.

19. Not positively identifiable as a known Pomo village name; perhaps Barrett's Mitoma, Makasmo or Makahmo (op. cit. in Note 11, pp. 145, 216, 221).
20. Not identifiable as a Pomo village name.
21. Clear Lake.
22. On the linguistic divisions of the Pomo see A. Kroeber (Handbook of the Indians of California. Bureau of American Ethnology Bulletin 78, 1925, Chap. 15) and R. L. Oswalt (The Internal Relationships of the Pomo Family of Languages. XXXV Congreso Internacional de Americanistas, Mexico, 1962, pp. 413-421).
23. There are no wild goats here. This is the word for deer in all of the Pomo dialects (Barrett, op. cit. in Note 11, p. 62). See Note 9.
24. Presumably redwood, Sequoia.
25. Aleut word for the semisubterranean house.
26. There were, of course, no bison in this part of California.
27. That is, watertight baskets.
28. A seed-beater made of basketry. Since the form was unfamiliar to the Russian observer he used a term which roughly described its shape.
29. Author here is citing the Coast Miwok language.
30. Toyon is a native name for chief in the Tlinkit language.
31. This is a description of the couvade.
32. This description fits well with the mourning customs reported by E. M. Loeb, Pomo Folkways. University of California Publications in American Archaeology and Ethnology, Vol. 19, No. 2, 1926.
33. This description agrees quite well with what Loeb reports as the ceremony for the return of the dead which was one part of the Pomo ghost ceremony (Loeb, op. cit., pp. 338-340).
34. Kostromitonov's observation actually holds for all California Indians among which suicide is reported as not practiced.