

HELEN H. ROBERTS - Kionomihu Song Texts

a. klapxi'uk or klapxi'uk song. Sent to the first.  
 pohowin-si' go slow      wintowih-si' go faster now  
 hin-yim study go around smooth  
 no'm hal'ewantsi dance

b. klapxi'uk  
 | ho' in-o' in-o' in-o' ho' |  
 makatcun' is we used to sing      we-yu' tik'is we used to sing this?  
 an' is suwinax I am sorry      iwap pak.i mouth of Salmon place

The words of Nos. a, b, and c are among the oldest Klonomihu. They were old when Mrs. Grant was a girl, and becoming meaningless even then. The Klonomihu name for the Indians of the Sones Bar region was iwap-i. The Klonomihu Indians came down to dance at Sones and when they got back up home they said in this song, "I am sorry I sang this down at the mouth of the Salmon."

c. klapxi'uk  
 ho in.e ho in.e  
 he'oltbyalti winto  
 po' win-si'

The words she could not translate, halti seems to mean "people." winto is the name of the people (Wintun?) po'win-si' is different from the pohowin-si' above. She does not know the meaning.

d. klapxi'uk  
 han-o han-o han-o  
 iyo'aitsu' Sisseville      tsia'y blue jay      kwa'i little  
 ta-pa-iay place name below Stra      a-tsu' from      tsia'y-kwa'i bluejay      nu-paat old

"There is a girl stuck on Sisseville boy and when she sings it she calls him Sisseville. I don't know what it means. I don't know what she calls her from Wintun or Sones. I don't know what it means."

e. (No words)

f. War Dance Song. (Same as 30 b)

hi ya hi ya ai no i ho  
 hi'ta(h)it' k'ia'wat cu'tet  
 flute hand it to me  
 ka'wats-ak'ai kak  
 I am saying this way to you folks

g. Bear Song of the Girl.

an'ana'ak ouch	kwa.wak'as I am eating myself	kwa.we.tci-i I am going to eat my body up
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h. Bear Song of the Boy

wa'ap'okni'va ?	wa'ap'ok-k'a/k'a Timber Mountain
wa'ap'ok'knaki'ka	wa'ap'okni'va

This is the song he sang when he was lonesome for the mountain.

Record No. 30. (a is an experiment only)

Sung by Mrs. Grant

Note for Record 30 b. For words see 29 f, above.

This song is sung by the head man who is in the center of the row (of dancers). Then they give him a flute and he gets out of the row and dances right in front of them and plays the flute while he is dancing.

c. Clapper song when dancing for a girl. The clapper songs have no words (!?) The word for clapper song is k'ian-uk! ka'p'ruk' but the clapper itself is han-uk!a'pit.

d. This is a k'it'ro' xex't'ruk song. Nonsense syllables only.

e. Clapper song (sic!) k'ian-uk! ka'p'ruk'

tan'axu't'ro I am singing	ts'i/kwakwa robin	kwa' anax she	kwatse' <sup>e</sup> man
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It says, "Robin woman singing this."

2. Flapper Song.

When the birds were people and sang to their children when they became women, so these people take their songs and sing them now to their children.

tsi'as            kwai'ana  
blue jay        woman.

3. Clapper Song.            Swamp Robin.

an. ana'yo'hi'pi        an. ana'yo'hi'ra  
sorry I my daughter sorry I my daughter?

an. ana'            tcia'kwir'i  
sorry I            swamp robin

h. Spoiled

i. Bear Song.

so'ko	kinkin	xap'a	kinkin
bear	rub self	somebody?	rub self
winti	wintu	winti	yel'i
self(?)	shoot	self(?)	lick
okil	kikil	xap'a	wil'e
you let me go		?	you never can get me (?)
xap'a	wil'e	xap'a	wil'e

soku: bear in K'onomihu language.

hain: " " Etna language.

A woman bear sang this song. Mrs. Grant could not translate the word xap'a. The free translation of the song is: "Bear, you said this, 'If somebody shoot me, if I lick myself, you better let me go, you can't never kill me again.'"

*but see next song.*

j. Song of the He-Bear.

on ke'n	xap'a	wilw'n	xap'a	wil
if	somebody	?	somebody	?
on ke'n	xap'a	wilwnti	yul'e'	
if	somebody	?	?	

The bear sang "If somebody dress my hide he has got to sing this my song."

See next sheet.

When the people kill a bear and have to dress it, the men and women each do part of the work. The women go the hair side of the hide and come down it after it has been stretched out. For combs they take big bunches of pine needles. A long time ago that was the women's own comb, too. While they are doing this work they sing the she-bear song, No. 30 i.

The men dress the inside and rub it with rotten wood. They make a big pile of it because they use it all. They rub rapidly in down strokes, one hand going up while the other is coming down. The two songs are sung at the same time, the women keeping their own song and the men theirs. The women rub with both hands, a brush in each, and one hand going up, the other, down on each beat. As they rub they also raise their heels alternately, with the hand that goes up, the toes being stationary; and when bringing the heel down the knee is bent slightly. The down movement for both hand and foot is on the beat. The men do the same way on their side of the hide, when singing their song. Bye and bye the hide gets so soft and nice and pinky red looking with the rotten wood rubbed on. They sewed two together with a deer horn needle (awl) and buckskin strips for thread to make their blanket, -not doubled, but sewn side to side, so as to make it wider.

a. War Dance Song. k! xapa r'k

no words.

b. " "

c. Card Game Song.

ts!a'naiwa	no	ni	ts!a'naiwa	xi'yaq
gambling	?	?	gambling stick	small
stick				
hin'i	an-anatri	zn'ensri		
?	I sorry(?)	?		

The song was unfinished because the machine stopped. The syllables in the second line were all said to be meaningless, but compare an-anatri with that in 50 g. xi'yaq, small, means the small lucky gambling stick, which is marked specially.

d. repeats c, and e has only nonsense syllables.

f. Gambling song.

hin-ai' kan'a rita ya  
ta' kan'a rita ya

Mrs. Grant did not know the meaning.

g. Eagle's Love Song.

"I don't know the name of the place. It is up Sisseville way, at the head of the Salmon River. And that snow never did melt. Eagle was a woman and buzzard was a man. Eagle= hatcup'a. And this eagle stuck after the buzzard. And buzzard wouldn't look at him. And she done everything, pounding acorns, and pack wood, and this buzzard won't look at him. And live there for I think was a two years, still buzzard never look at him. The buzzard walk a long way from him and never come closer. And that eagle was a stuck after his head. Eagle thought he had a red-headed. But buzzard had a bald head and keep away from eagle, don't let him see his head and eagle thought he has got a red hair. And finally eagle left and he went away. He is going to leave this place. And eagle from the other side of the snow mountain. I don't know the name of that mountain. And she went over that mountain. Then she went down, half ways down and sat down on a big rock. Then she sang.

he nin-a' hin'e ne nin-i  
And she said

he nin-e makastami we' sutis-ik  
I am sitting down I am singing this

wak-we	howa'wuwu'	nika	ki'atouki' naka'i	st'ayi'
mountain	on the other side	is this	goes to you	cry

h. The Dog's Love Song. *ka'!sv' dog.*

"In the old time everything was a people, this little she-dog was scabby and dirty. Nobody come around to his house. The men folks keep away. Nobody look at him. He just lie all alone. He said, 'This won't do.' He got up early in the morning and he went down to the river. He took the comb with him. He got to the river and sat down on the rock and took the comb and she sing

ka na in-i no in-a in-i no  
a na in-i na in-o in-i no

Then he sit down and comb his hair all nice and walk up to the house, and he got in the house and he lock himself up. Then in the night, then she couldn't sleep. Everybody wanted to see him. And about daylight everybody quiet down and she took the Indian matches (what they had), burn the house up, and left; left the country. Then she went and went to the ocean and they pretty near caught up to him; they followed him and he jumped in the boat and away he went across. Then the other folks, they didn't come over. They sat there for four days looking across. And that little dog never showed up again. That his love medicine, comb his hair with it.

i. Little Chicken Hawk's Love Song. The chicken hawk calls himself *tcaniani*. Then red-tailed chicken hawk. There are no words to the song, only *tcani an-i an-i tcani'i*. But there is a story to it.

Chicken Hawk and Coyote start off a-sparkin; and coyote know where lots of girls was and pretty girls. And they went. Then they crossed the ocean and they went up to the top of the hill and they hide; set there under the bush. Then they watch; that is when they are living now, and they saw this pretty girls and they was watching it, which was the best worker, good worked. Coyote and Chicken Hawk were singing the song while watching the girls, but the girls didn't see them and after a while the girls were making acorns, pounding acorns. Then she sat right down and hold his head, and she said, "Something matter with me, I feel dizzy and I feel lik to cry." Two girls said that same thing. One of them was Coyote's girl and one was Chicken Hawk's. The love song got up to them. And Coyote sang another song. See 32, b and c.

Then they Coyote and Chicken Hawk hide and go back where they come from. Didn't let them girl see them to see him. When they had this *k!epxik* dance, that was the time Coyote and Chicken Hawk saw them first. And this girls, him and her cousin, walks out and they go and get some wood. They just cryin' all the time. They didn't know what's the matter with them. And they come to where the Coyote and Chicken Hawk was settin' down watchin' them. And when they saw them settin' down at that place they feel good. They didn't know who was sittin' there or nothing about it. And the girls tracked the Coyote and Chicken Hawk's tracks and they followed the tracks clean down to the river and on this side Coyote and Chicken Hawk was sittin' down to hidin', watchin' them girls. And the girls sat down on the sand and cryin'. And Chicken Hawk said, "Let's go over and see them." Then they went. They went across. Then the girl thought when they saw the coming they lost their heart. When they saw them and they got his heart back. Then they went back to the girls' home. They had the swe

heart with them. And when they got there to house and his father and mother  
didn't like this Coyote and Chicken Hawk. Then they didn't know what they  
do. They was going to marry the girl just the same. Coyote spoke up, told  
his mother and Father, "I am going to buy the girl, hundred and fifty  
dollars Indian money string". And his father said yes and his mother said  
yes 'cause they was poor. Then he bought the girl. His girl was them wild-  
cat. Chicken Hawk done just the same thing what the Coyote done. The man  
was the Red Tail Chicken Hawk, the girl was the Chicken Hawk always flyin'  
around, ain't got no red tail.

When they bought the girl then they all sit around and sing. See  
Record 31 d.    ko'    ho    no'    i    no'

ka'    ho    no'



a. k!epxiřuk song.  
 hin.á en-en no hin-o  
 hiřowa kire' ya'ntit-aiik ɔtɔntini-wak  
 (the name of get that mark it put her in the middle  
 the charcoal  
 and grease paint  
 ball for painting  
 the girl for the  
 dance)

e. k!epxiřuk song with the words from Mrs. Grant's grandmother who was a Cherokee Indian. Mrs. Grant cannot translate, neither can Frans Olbrechts.

ho in-o ho in-oiyo  
 no rátcin-a no rátcin-a nairóware' ko-ıřuk

"It sound like it says, 'Where this people coming from?'"  
 Wherever Mrs. Grant's grandmother was singing at a girl's dance, she would sing this sing. This was her mother's mother.

f. k!epxiřuk song, belonging to Mrs. Grant's maternal grandmother. Mrs. G. Cannot translate the words: "You got to sing twice over without the talking, i.e. the words, and then sing the talking twice. Somebody had a war with the Cherokee and captured some little girls and they were traded and traded and finally to Grant's Pass and Etna and around there and then to the K!onomiku people". Probably this happened about 1810, for Mrs. Grant herself was 76 in 1926.

ha wen'a wensyai no' en'a ho' :|  
 k!epxiřuk waniwan'a kuk' kuk' kwa. iřok  
 ma'yax hats!uk hi' wan'a kuk' kuk' kwai-řuk :|

g. k!epxiřuk song, belonging to Mrs. Grant's Cherokee grandmother. She cannot translate, but it sounds to her as if the song were talking about a rainbow.

hi na we | i na we in-a we  
 oys!tcap' no liłwul.a' hanorsak  
 rainbow?  
 in.a xa' ne win e we ha ne we xan-ortł  
 rainbow?

-Mrs. Grant thinks her people did not have the clapper

Record No. 32  
Sung by Mrs. Grant

- h. Clapper song of the Cherokee. Mrs. Grant said the Cherokee had the clapper, but she thought her people (the Klamath) did not. She could not translate the words of this song, which seem to be chiefly burden syllables. The clapper was struck on the beat.

ha' na we' i ha' na we' ha na we' ne we'  
o'keno'ni ma'na hara ne' ne' ne'

Record No. 33  
Sung by Mrs. Grant

- a. Pointing Arrow Dance Song.

There are lots of songs for this dance. When the singer who stands in the middle of the row of dancers tires, his place is taken by another. The dancers come down by beats on the ho he ne no he syllables and when the voice goes up that is when they go up again. The story of the song is as follows:

First coyote made this world and this big ants, the black one, they was a people that time, and the coyote told him "What you going to be?" He told this old grandma (the little ant's grandma). And she had two granddaughters and one was little girl, small one. One was just 13 years old. (She had his monthly this time, that little girl.) And she said, this old grandmother said this, "I'll take this with me, them both girls. I'll set down on top the ridge; we will be rock. And everybody can call my granddaughters' name, if he see us. That's wapa' hu' (the one that had his monthly)." Then old grandma said, "If something come around front us we'll push down and push him in the river!" And there is where the song is. They pushed the deer in the water. It was lying in the water. The three can be seen at Nuthammer Creek, on top of the bluff.

|: ho' o en' ne no' he':|  
apa' wita' masi' waka'  
deer lying in the water  
no he yo he, etc.

- b. War Dance Song. Kionomihu language.

hin-i' yo hin-o'  
ho wensita' wano' (Howinawinon) spoken.  
don't be afraid

- c. The noise and words the doctor says for treating the sick.

ha ha<sup>a</sup> ha ha<sup>a</sup> wonto polo'n tevitcultco'na  
tasunwi' tel winto polo'n tevitcultco'na  
down below  
hin'a win'a a ho wi ho wi

While they are chanting this song they are still on one knee. They are calling on the spirit. They put the left elbow over the eyes, holding the left hand near the right ear with the right hand. Then they rock backward and forward slowly, while chanting. At the words ho wi ho wi, the doctor rises and begins dancing.

d. The dancing song of the doctor.

	ho	wi	ho	wi	ho	wi	
	lánda	niér		hápa	niér		
	will	you	lend	me	your	clothes	lend
	me						
	ho	wi	ho	wi	ho	wi	
	ha	ha	ha	ha			
	pr	wi	ha	ha	ha	hai	pr
					wá	ha	ha
					ha	ha	ha
					hai		

*Another form of  
dancing from about  
has been met before.  
Probably, on hypothesis,  
there were many local  
varieties in prehistoric  
times.*

The doctor wears only a short buckskin dress, a waist without sleeves and only a hole for the neck and nothing on the head, and goes barefooted. He carries nothing in the hands. There is a big light, a fire burning in the house, right in the center. You watch that doctor; he'll be dancing and you wink your eyes and you'll be seeing him all dressed up in feathers, all kind of bird feathers, yellowhammer, mousehawk, woodpecker, etc., but not every kind, mixed with the black. Prettiest thing! I never handle it, never touch it. Big bunch be tied on his head, hangs down all around, like a veil or fringe. There is a feather cape of feathers tied end to end, which hangs clear down (midway to calves). Who dress him I don't know. About midnight, or when he gets tired, says, holding out hands, says, "Give me the snake" and sits down. And hold out his right hand and take the pipe and it's a rattlesnake pipe, mouth wide open, and you can see the teeth sticking out and mouth holding the tobacco. Now he gets rattlesnake, nobody knows. He smoke and then hold out hands and after while something take his pipe and no pipe in his hands. Something sing for him and give him those things. We all sit behind and help him sing and he may look back and say to one of them, "Thunder say you folks-trying to beat him," or "Moon say you folks trying to beat him," and he change his song right there.

tkhia.m.ai = thunder                      ts'ówar = moon.

Then he gets so tired dancing and got nothing in his hand the funniest thing,- he sings:

33e.      pahnélón.í      winíwíla' (winíwíra')

          above middle the sky      passing through moon

          us

          me

          ho      yi      han.inel'      ho      yi      han.nal

                             cane your                                cane your

          ólkil      teal'í      han.nal'

          will you      loan me      cane your

"When he is singing this you be looking to see where the cane come from. It just dancing from the corner of the house right into his hand. Ah- It is all feathers from the top down and striped just like a king snake. Then he will catch the cane. Nothing is holding it till it dance up to him. Then dance, dance, dance and he will ask for a dish and the people give it to him. The people can never sit down in front of him, only behind him, and he turn around and ask for it. And the dish hold a little water and he put his hands in it before he put his hands on the sick person. And one hand at the waist and the other at his chin and scrape along or scoop along until his hands meet and take off blood and green stuff from the sick person's body. The doctor just use his hand, but the Klamath doctors suck on a person. They know what's the matter with you and every-thing like that. Henry at Happy Camp is old doctor, still living."

(Evidently the doctors practice a kind of psychoanalysis and also can be clairvoyants, as when people are lost, like out hunting.) When the doctor dances he lifts alternate feet from the floor and come down on the toe of one foot while the other is being lifted. Down on the beat with springing step and flexing knee. When tired of this both feet are stationary and the body is turned first right then left, bending the knees at the same time and raising again, the body being lowered on the beat and raised on the half beat.

The hands claw the air forward alternately on the beats and when the doctor says "Ha- - -" he spreads his hand out full length and sweeps as if around the horizon. The cane stands up, right in front, not held by anything visible and dances up and down, the feathers floating up and down.

When a person is sick sometimes the doctor says "I can't help you- a darkness over you, you hide." Then the doctor makes him confess and asks questions and when full confession is made the patient gets well. The old folks understood how the cane could stand alone and the pipe and the dress could come to the doctor, nobody holding it and they weren't afraid but the children would be afraid. But they would gain confidence from the behavior of the older people. There is lots of doctor's songs but I can't think of them.

332. Doctor's Song. kits'ok' = man doctor

han-o' in-o' in-i yénanhi'o "That's the sky singing!"

There are no words in the song but the doctor would put the words in speaking.

kwa'huyé' (pronounced kwó'hoyé' when said rapidly)  
 sky  
 ka-s we-k'utiktz  
 now saying this

After he sang the song then he would blow hard like a whistle saying whu whu whu with his upper lip out over the other, three or four times on the beat and then say the above sentence.

k'o-ka'tk' = dance      ki'ts!uk'<sup>a</sup>həpux = woman doctor, but the  
 second part of the word  
 does not mean woman.  
 tarits!' = woman.      awatik'wa = man

han'i	we'	no'	xejak
han'i	we'	no'	xejak
o'ka'	ko'	ko'	xejak
hi'fi	we'	no'	xejak
han'o	we'	no'	wan'a

Mrs. Grant cannot translate the words.

Record No. 34  
Sung by Mrs. Grant

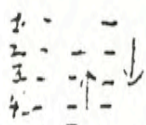
The songs the doctor sings on the mountains are what she uses when doctoring.

- a. The final song when the doctor finishes doctoring about daylight.

{no' wi no' wi no' wi no' wi} ne.  
(ho' wi is an alternate)

When they come to the end of this, which has no words, they lean forward and shake the head sideways making a sort of bubbling noise (34 b) like a child playing by pulling its lip out rapidly with the fingers. This keeps up maybe two hours "without breath" (!? stop?) and then the fine clothes and feathers disappear and the doctor is done, as the noise comes slower, to a stop.

When the doctor comes to the final song she kneels on one knee again (R.) and puts her hands cup-shaped over her ears, with the fingers curved in over the top of the ear. Then she bends forward in four jerks, one on each beat of the song, and then on the fifth when she gets a little lower down she begins the up movement and progresses in four jerks; the fifth, which starts the down movement again on the accent, bringing her up to the highest point.



When the doctor finishes she goes to the river and bathes and then she is done.

- c. When the doctor is singing a song sometimes she pronounces the diagnosis in the song, -lots of words; and a head man sitting by the patient will say out in a loud voice to let everybody know, what the doctor is saying in a low voice in the song.

d. Another doctor's song.

ho' i o' xo' no' no' }  
 hie' hie' no hie' ni' no } These are not words

Note: I tried to get Mrs. Grant to put the diagnosis in words in this song but she said it was like it was sawed up tight, -kind of straight, and she could not put the words in; presumably she was trying to convey the idea that the meter and rhythm were not flexible enough to permit introducing the words she wanted to use, i.e., they would not fit.

e. Another doctor's song.

f.  
g.

|:ya xi' no' wi ya' na ho' wi' ya'

ya'xi ja ho' wi ya:| no ho wi ya

kas now	kwa'i you(?)	tsiapho' darkness	ski.tolu' is over you	kahan'igani covered	na ho wi yo
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i ya kas  
now

kapposu'ya'a tell it (iat-it-shew)	kwa'i you	ya na ho i ya
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kas now	kwa'i you	rep m'a'ya' let it show
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*tundara ilowhe Inu:*

"If the sick one hides it then the doctor will say, "Well, this you did, this you did, etc., If they don't pay much the doctor don't doctor much, just let him go and die."

h. Marching to the Grave Song. See later

a. k'onomihu song for the dead.

When Mrs. Grant was a little girl her family went to see her uncle who died. They got there in the night. She and her little cousin were outside and heard the songs they were singing. They were not crying. In the morning they took him outside and laid him on a board. It was a pretty song they sang. They dressed him in beads and the old folks came out.

Until the pause on  
the record a man  
sings

o o ho wi

then a woman sings

hi ya ka wi

pause

They march swinging the beads

pause

They stand over the corpse swinging the beads; some raise him and put ropes of beads over his right shoulder and under his left arm and over his left shoulder and under his right arm and then gently lower him and smooth him down. The march step as Mrs. Grant illustrated it is like a prison lock step(?) i. e., left foot forward one step; right comes up to it; left forward again, etc. The hands, holding strings of beads, were left out in front, the arm bent somewhat at the elbow, the right more bent than the left and the upper arm close to the side. The motion with the beads is made by swinging both hands together, forward one beat and back the next. The same movement is made when swinging the beads over the corpse.

- b. Another song is sung when they take him out to bury him. Then they preach a long piece. When they are walking to the grave side by side they sing different. See 34 H. But there are no words on the song. When they lower him down they sing another song again there.

hsn.a<sup>u</sup> e e ne a o e a he e

Mrs. Grant never did hear regular crying when people died. Even when the tears were running down their cheeks they would have a singing crying.

- c. Mourning song of Del Norte Woman for her Grandson while sitting on his grave.

only filler syllables.

- d. A k'onomihu lullaby

No words. On the accent the baby basket is brought sharply down to the right.

There were no k'onomihu marriage songs.

- e. "A song when one get's lonesome, folks all dead. Says, 'Dear me, now I'm knockin' 'round 'lone. All left me but I am alone left back(behind).'  
K'onomih'u'

iya'ya'aroho. <sup>o</sup>	pim-i	an-i'	sun-a	kas	kwa'i ya
poor me		poor(?)	knock(?)	now	I am
kwats!i'wayak		su.n-i.téki			
I am alone		knocking around			
in.o	in.a	in.o			

- f. Mrs. Grant's Cherokee grandmother's song.

ho/waro'ki	pa/wihim.a <sup>u</sup>	hin-o	kwa/yi ka'kun-o
ka'oká'o			
yu'kama'ka'	pa/kwayem-o	hin-o	kwa/yi ka'kun-o
ka'oká'o			

No translation could be obtained for the words

- g. Another of Mrs. Grant's grandmother's songs.

Nonsense syllables only.



- a. Song for Decorating the corpse. See No. 37 a, for description.  
b. Song for marching to the grave.  
These songs have only burden syllables. From where Mrs. Grant lived clear up to Sinsseville the people used only these same death songs.

- c. Song for lowering the body into the grave. See also No. 40 a.

həna <sup>u</sup> ho	ho. həna <sup>u</sup>	e.		
iyaropi <sup>'i</sup>	iyaplo <sup>'yaha</sup> <sup>ə</sup>	hi	ja	nas kwat <sup>'a</sup>
my poor	my child			now you are leaving
				me
t:arək	kwi <sup>'i</sup> ma <sup>'</sup>	kwayik		
dirt	you make yourself with			
maisiŋa	t:arək	ka <sup>'a</sup> tu <sup>'</sup>	ya <sup>'</sup> hara <sup>ə</sup>	
you were	dirt	first time	child	
kaasiŋa	kwa <sup>'t</sup> .a			
now you are leaving us				
mi <sup>'</sup> kia <sup>'</sup>	iyu <sup>'a</sup>	tu	wak-we	skits <sup>'</sup> ik
don't you	Ice	Mountain		when you get over
		look back		
ma <sup>'</sup> kats:i <sup>'i</sup> mi <sup>'</sup>	ski <sup>'</sup> irək			
don't you never	look back			(means the same as sti <sup>'</sup> irək, below. Mrs. G. said there were two forms)
etceheve	tsia <sup>'</sup> pho	stia <sup>'</sup> rayu <sup>'wa</sup> <sup>ə</sup>		
ten	darkness	will be over you		
mi <sup>'</sup> kia <sup>'</sup>	tcu <sup>'</sup> ka	skits <sup>'</sup> aha <sup>o</sup>	axta	irohikwa <sup>'</sup>
when you	cross	that	bloody	river
mi <sup>'</sup> kia <sup>'</sup>	skits <sup>'</sup> aha <sup>o</sup>	matsi <sup>'i</sup> mi <sup>'</sup>	st:i <sup>'</sup> irək <sup>'</sup>	
when you	over that	you can't	look back	
irahaya <sup>'</sup>	siem <sup>'</sup> .a (sre <sup>'</sup> .m.a)			
four	days			
xa.hu <sup>'u</sup>	tsiakaya <sup>'</sup> war <sup>'a</sup>			
right now	you will be with us			
irahaya <sup>'</sup>	a <sup>'</sup> vak	ma <sup>'a</sup> mu <sup>'u</sup>	han <sup>'</sup> i	ts'əm.a
four	evening	yours	?	clothes
tcuŋi <sup>'</sup> k: a <sup>'</sup>	st:i <sup>'</sup> i <sup>'</sup>			
burning	take it with you			
stca <sup>'</sup>	sre <sup>'</sup> .m.a	kaku <sup>'</sup> kwara <sup>'</sup> k: <sup>'</sup>		
five	days	you will leave us		

k:irik<sup>'</sup> = to die      kwir<sup>'</sup>hik<sup>'</sup> = dead woman, dead man

- d. DelMorte Mourning Song. See No/ 35 c.

Record No. 40

- a. Song for lowering into the grave. See No. 33 c.  
b. c. A Song sung by a person who was already dead.

Mrs. Grant says that the person sang when the cloth was taken off the mouth and he was cold, he sang the song without opening his mouth. He called out the places he was passing as he went to the spirit land. Mrs. Grant's own mother spoke after she was prepared for burial, dead perhaps two hours. Her lips did not move but she said, "You folks do not know where I am now. I am with my sister," and she called the name of the place.

wa-raha <sup>o</sup> ga	kas	tcum <sup>i</sup>	hohoyi <sup>ma</sup>
(Name of the place)	now		I pass there
Mrs. G. Does not know where)			
ka <sup>hu</sup> 'ja		ap <sup>s</sup> aki <sup>va</sup>	
		(name of another place)	

kas	tcum <sup>i</sup>	hohoyi <sup>ma</sup>
now		I pass there

- d. Eagle's Love Song.

No words. In Cherokee the eagle is called hingel (!?)

- e. Bear's Love Song.

No words. ka<sup>u</sup> ka<sup>u</sup> = he bear      ki<sup>i</sup>ca<sup>ku</sup> = she bear

- f. The Butterfly song when they was a person.

"The little butterfly was stayin' with his grandmother because his folks were all dead. Then she grewed up big girl (it was a girl) and when his grandmother go up on the mountain gettin' something to eat, him and his grandmothers follow his grandmother around. They was diggin' Injun potatoes. Then they sit down, look down the hill quite a ways, smoke was raisin.' And his grandmother said, 'Now let's go down see him, what's that.' Then they went down and when they got there a young feller was there. He was making acorn soup. Then they look 'round, his all kind o' dry meat was hangin' 'round. Then that man jump 'round, got some dry meat, give it to them fellers. Then had a lunch there. Then they went home. That girl keep a-talkin' about him. It was nice lookin' young feller. And grandmother told her 'We goin' to get that man and stay with us.' The girl said 'What for?' And old woman said, 'We want some meat. He has got lots a meat dryin'.' The girl said, 'Maybe he wouldn't come.' Then the grandma said, 'I'll make him come and stay with us, then can get wood for us' and the girl said, 'Fow

much more do you want? I been packin' wood for you, grandma.' The girl had never seen a man and didn't know what a man is. But the grandma knew. The grandma made the medicine for to let the girl have that man. And the grandma sang that song. And then that man was a thinkin' about it and thinkin' about it what a pretty girl he saw, and he thought, 'Now they are makin' medicine to me. I feel kinda stuck after that girl. I kin make my own medicine. I'm goin' to sit down under the pine tree and sing it, I'll throw the love back to her. (The way the Indian does, if both sides make love medicine and they meet, that breaks it and don't love no more.)'

The song did not have any words, just tópoónax

g. The man's love song.

Only burden syllables.

"And so when he sang that song they didn't love any more." This was because the girl was not interested and sent back his love or at least didn't want her grandmother to make him come.

Record No. 41  
Sung by Mrs. Grant

a. Crane's song.

t!awa·ka<sup>r</sup> = crane

Only burden syllables.

b. Brush Dance Song. Sung by Ben Donohugh. Composed by an old Indian called Stone. His wife had left him for a white man and he composed the song.

na /	man /	a	Stone /	in'a
I	am		Stone	
na /	wópa		tkharemku <sup>ntc</sup>	
I	just		black like	
ka / tik	na /		ztóu <sup>a</sup>	
let her	me		leave	

Record No. 41 h  
Sung by Mrs. Nellie Davis

h. Kick Dance Song. Composed by Ka-s

ítam <sup>an</sup> ntc	watcu·pa	in'a
early days	talk	
ka <sup>i</sup> wópa	ku <sup>ntc</sup>	nishat <sup>i</sup> nti
still can	like	me hear it