

HELEN H. ROBERTS - Karuk Songs Texts

✓ Record No. 72.
Sung by Phoebe Wallox

Ordinary Duck Song, Orleans and Gomez

This song was made by Phoebe's cousin, old Nancy Gung. It has words and is a funny song about one hill, the name of the hill and some chipmunk. When Nancy sang it, it was to show that her sweetheart acted like that.

ho o go i ne ne kee

akwa/tivkara'n
(name of the hill)

ho'y¹

wi-ninaike¹⁰⁰
(the name of the pine squirrel)

✓ Record 9 d.
Sung by Phoebe Hudson

Acorn Gathering Charm Song

This song was sung so that the gatherer might get more acorns than anyone else. Phoebe's mother showed her. It was known as the acorn worm's song or wakimu-g'to's song.

e ye ye

aiwai/wara^kota/
be lots of spill it around

Phoebe said, "We don't use that word now. It is an old story word, but it seems like it means 'lots lying around.' In the old times, when all the animals were people, the little white worm in the acorn, called wakimu-g'to, was also a person who loved acorns and this was her song when she gathered them."

✓ Record No. 9 3
Sung by Phoebe Madison

A Medicine Song for Getting Mad (Angry)

It is about the two rocks at Kat'emí'n

as' akení'v'kířn(en)
rock on they are sitting

Record No. 10 d
Sung by Fritz Hansen

Kick Dance Song

ai painanosa-mn^ug
our stream(Klanath)

/: puk kitc uikupuk-un nu'pahit^{ti}
fog winds around in hollows by the river

to-mku-wa'raiwanak:/
just at sunrise

Record No. 10 a
Sung by Fritz Hansen

Kick Dance Song

if-us^urasnia/punmo'ti
I don't think till afterwards(too late)

pan'ixshapura/nati
measuring Indian money(by the middle finger joint)

pap^usuwawa
long money

popaxurura/nati
wrapped

Kick Dance Song

This was composed by Fritz himself when he first saw a phonograph years ago. This is the way they make up Kick Dance songs, about anything they see.

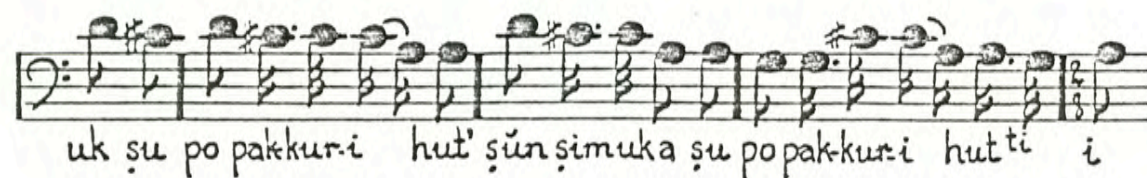
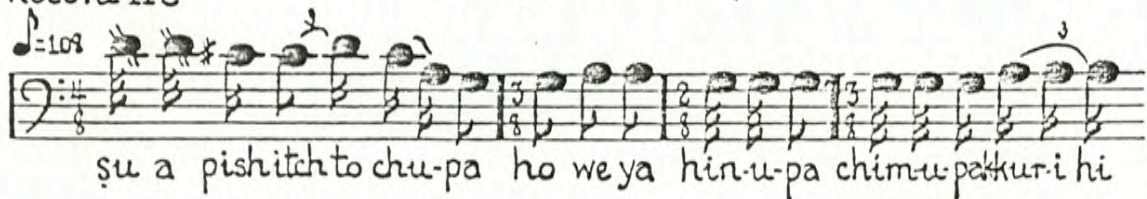
sua	piccto' to	tcu' pa
getting ready	first him	talk

hinupa	tei' mu	pak. v̄ri' hiva
getting ready	to	sing

sangimuk	su ^u	po	pak. v̄rihu' ti
iron in	he	is	singing

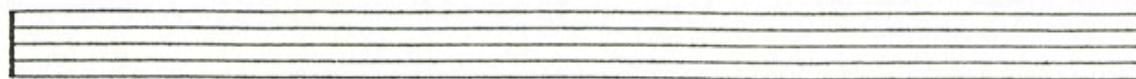
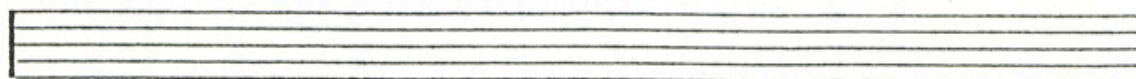
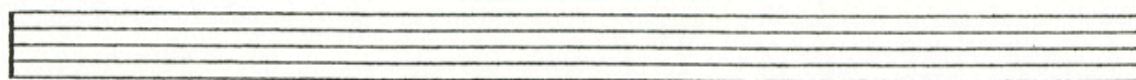
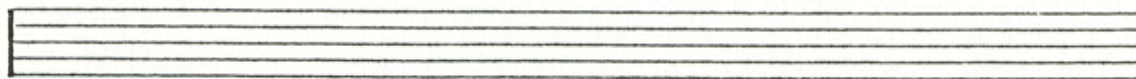
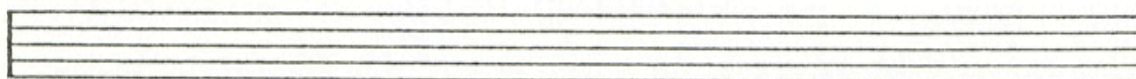
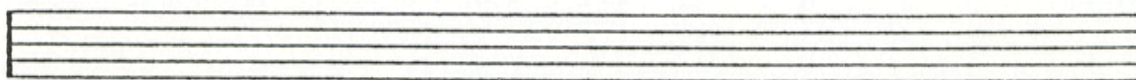
112
Light Song for Kick Dance
 Fritz's own composition about a phonograph
 Sung by Fritz Hansen

Record 11c





hi-nu-pa chi-mu-pa hu-ra a a a a a a a a ha-ni-nu-we



Old, Old Song, which the Old Folks Sang.

This song is about a Deer Skin Dance, describing the step.

a hup!i(x)pi-kan
 obsidian

opama' teaktopihiya' wot'ti
 taking a firmer hold

wuhwuhha-tim
 passing by the dancers (going to the farther end)

Record No. 11 a
Sung by Fritz Hansen

Deer Sing Dance Song

guydi'f mako'si't^{ti}
nice his mind (had been studying on it
fine until it was perfect)
grand)

paokia'nik u'kita^a
when he made head dress

pa ixur'ik al ya'mute
the design pretty

a'o aho'ranik
top he went to with

Record No. 11 F.
Sung by Fritz Hansen

Kick Dance Song

he

teu/teuk
pelican

as/ta
water

ku/ku-mé-hat^{ti}
roaring

A Kick Dance Song about Medicine Mountain

There was an Indian Doctor woman. A witch took pity on her and led her to the mountain. She went to the top and she sank into the rock and all that remained was the blood that flowed from her mouth and left its stain on the rock.

axk! ti' nkiwtihan'
there on Medicine Mountain
(blood stain on the rock)

yzuk' kuu' manhanik
I refer to the two that perished

patan' i piwu' y rimka
is what I am singing about

pamu' iwairupa
the stain on the rock,
(coming out of mouth)

wakite karini' m. u' stⁱ
that is all I look still at

Sivitap²⁷ or War Dance Song.

A woman gave Fritz the names.

/an na ya en na o we/

a'neh ^h tc	Astaram	wa'pa
older brother	(name of birthplace)	born and raised

a'neh ^h tc	ta ^h luwe'kiuwar'ak
older brother	(name of the brother)

a'neh ^h tc	ik ^h uy ^u wan	neh ^h tc
older brother	whistle toenail brother	(another name)

ax'pi ^h	ik ^h uy ^u waraxpi ^h
?	whistle toenail ?

Sivita^{ar} or War Dance Song

After the warrior has killed the enemy mentioned in the song he expects his relative to speak to him if he is man enough and carries no grudge.

paikera^{ku}
I expecting him

tcupeshu[/]
talk

nani
my

va[/]san
enemy

Record No. 13 b.
Sung by Pete Henry

A doctor song for a sick dog

Pete learned this song from his father.

yi'hi
spruce

vatap!
struck by pain

teicinhⁱ
dog

vatap!
struck by pain

A tree, the mountain spruce, is the medicine for the dog.

The Quail's Own Song

piku'i
topknot
(or plume)

nania'wa kam'ite
just ahead of me

ohia'tcuni'tcuvuti
movement of the
plume as the quail
walks

A Bear Song to Catch Bear

paipahata/ihiuhan
where there is a clump of
fir trees (den?)

tiyaxatci'
please
(I hope you)

ni

a/ma
salmon

ne/kishi
make for me

pa^asata/ihi'tihan
where there is rock shelter

i/paha = tree

aa = rock

The bear goes to both places and sings this.

Record 13 G.
Sung by Pete Henry

A Deer Medicine Song to Procure Deer

ipat:
a doe

ixis/poni/hi-wara
the deer's fat under the skin.

A Song about a Faun

nup!nu/planate
faun

nani
my

yo/ram
corner place (in)

nup!nu/planate
faun

upiviric ukti
feet sticking out

In the corner of his house where he lives is a faun skin showing
with feet.

Record No. 14 d.
Sung by Pete Henry

A Song to Catch Deer in the Woods

|: 'tost-~~ker~~-i^hpanat'o :| utas-~~v~~-ke-ri^hpanati
(?) | it-is-playing :| (?) it is playing

(a grown deer)

A Song about Humming Birds. A long time ago they used to fish in the river with bait for trout and other fish. A sucker got hold of the bait and choked and was sick. The humming bird was an Indian doctor and they got him to dance and after dancing a while he discovered that the sucker had the bait in his throat and it was choking him. He could not get it out, the doctor, because his mouth was too small. He could not grasp it.

na
my

wu'ra

na'p'man' anama'siti
mouth is too small

nina'mitc = small

team'oxitc = sucker

xanputci'n-cwénitc = humming bird

a. Yellowhammer Song. (Yellowhammer, su-k)

s-x'ruwa'riwa'riwa'ri (s-x'ri hunger, starving)
(wa'riwa'riwa'ri, merely for euphony)

b. Woodrat Song. (Woodrat, a'tc'na.5)

ano' nani yu'tc
ouch my eyes

"He is out all night stealing and it was hard on his eyes, so they hurt the next day."

c. Catfish Song. (Catfish, xan'kit!)

a'tcpus ka'napi'cav'p
gills of pay me more
salmon

"The catfish is a doctor. He wanted more salmon gills for pay before he would cure his patients."

d. Bear Song to procure bear. The bear is supposed to sing the song.

u'nag'nap' ahi'varun'at.i
(the padding of his foot)
sound of his foot)

ma'kam tuycip'rinan
up there mount- up here
ain

e. Panther Song. (yu.pauk'var^a)

xymnak! pagrivan	pamuakunwara	kunsepanik	
in a little something spread	the thing to	took it away from	
gully out	hunt with	him	

"Something the panther used to hunt with was spread out in a little gully and someone came and took it away from him. This is what the panther sang to aid him in hunting."

f. Faun Song.

"Just a little faun got mad and was up in the hills by himself and singing this. He was singing away and wishing a tree would fall on him and he would die and then when a little limb or stick would fall on him he would jump frightened and run off to get away from it."

kup na pti'muk' tok'is tpi'
I wish me break fall ?

Record No. 15
Sung by Pete Henry

g. Bear Song, sung by the bear as he travels.

uri'k¹ri'k² hivarun¹at'
pounding along up a little gulch

"The bears used to live down here and they left and went way back up by way of the ridges, got into the gulleys and sang this song and 15 d as they went along."

Record No. 16 b.
Sung by Tintin

Raccoon Song. (Raccoon *akwa't*)

"The raccoon is a great animal to steal acorns and the Indians put their acorns in a hole in the ground and put water on them and soak them there a year or so to extract the poison. Raccoon comes along and he knows they are there but they are covered with boards. He can hear the acorns rattling when he reaches in."

a'wa' kam
top here

utapaz'ri'ahit-i
it is covered

su'rukam
bottom
(underneath) here

u'nunuruhit-i
rattling

Record No. 16 a.
Sung by Tintin

Blue Jay Song.

ka'ika yin'a
(what the blue
jay says)

(a'tas ka yin'a (Tintin says no meaning (?))

Record No. 16 c, and d.
Sung by Tintin.
Duck Song. (duck, *a'ta'*)
Text is composed of filler syllables.

Record No. 16 e.
Sung by Tintin.
An *'ihuk* song of a frog or toad.

turu'xuwe'na

Tintin said this word might mean something in the frog language, but he did not know the meaning. The frog danced by jumping.

Record No. 15 f.
Sung by Tintin.

Spotted Faun Song.

He has lost his mother and he is singing this song.

ka'napa'nupnu/pi or ka'napanu^up^uni/pi
put these spots on me
(dot me)

(pakuri' hivi' = to sing.)
(ti pi pak!uri'hivi = please sing again) (ti=please)

Record No 16 g.
Sung by Tintin

Bear Song. "Just a song."

(h)az'wenu
water

(h)az'wenu
water

(h)a²₃ nu
water(?)

(h)a²₃nu
water(?)

The bear dances on his hind feet, with his paws up. He is looking for grub, standing on a ridge. He holds his paws out to feel and then puts a paw up to his face to smell it to see if he has touched food.

Record No. 16 i
Sung by Tintin
H and j have only nonsense syllables.

Snail Song.

wagik
back

ruwu'ni
come down

The snail is dancing and wants the people to get cold so he is fanning. The cold is coming down his back.

e. A Bull Frog doctor song.

This is to be sung if you get anything in your eye. The frog sang it when he got something in his eye. If he can get what is in his eye out, he can go and get the strap used on the pack basket. The song is sung as he rubs his eye. This is a medicine song.

bull-frog xantci'etc

xan'tci'etc	yu'p :
bull frog	eye
tsri'ka ^{ra}	pa'p han
strap used on	go and get
pack baskets	

f. Anglemorm song.

anglemorm antap'etc

Just a song

g. Chipmunk Song.

The older chipmunk was sitting there singing. The younger one was sick. The old one had an idea that he was ailing because he wanted to become a doctor. The old chipmunk was singing the song to his son who was sick.

-chipmunk-	ma'nu'wan'atc	u'e'mhai'vakt. ⁱ
	chipmunk	has a doctor fever

h. Song of the Yuxhan'etc.

Pete does not know what this animal is, nor does Mr. Donohugh, but it lives in the hills in summer and in winter it sings this song

yuxhan'etc	yuxhan'etc
nixu'ti	tiivan'k
I thought	you dead

He is speaking to one that lives down in the river, whatever it was, his partner. They were raised together in the mountains but one went and lived in the river.

The one in the river answers "No, I am not dead!" I looked up the mountains, says the second yuxhan' etc. The trees looked like long white feathers covered with snow.

i. The Song of the Second yughan'te

na sa'uk nik'i-ri-
I down am living

na a'ak nik'i-ri-
I water in live

an'awamiki'was kute' niam'wake-
white oak acorns I eat up

way'akwut-i
and down the river

spoken na sa'uk a'ak su'u nik'i-ri-
 I down water in am living

j. The Fairy's Song. i'wape-ya'u mu pak-u'ri
 the fairy her song

There are some mounds of rocks up on the hill. There are twelve of them. Yivye'te does not say rocks or mounds but means that.

yivye'te 'u 'i' nira'k
rock mounds one after another

o'k wura'uk yan'ik
here he made it

k. Song of the turtle dove.

What made the dove weep was he was gambling and he lost everything he had until all he had left was his grandmother's dress and he gambled that off and that is what he is weeping for, -his grandmother's dress.

pitman'ik ta'naka'n-etc usa'iri-hwut-i
spring season crying (weeper) lonely
(summer)

- a. Squirrel Song. (maha'xtca'ttc mountain squirrel)
ma'axtea'ttc anama'ttc upo'k-u'ri-wot i
mountain squirrel little is singing

This is the sung form. The prose is

maha'xtca'ianama'h'ttc

- b. The Duck's Song. (Asta' mu pak'u ri)
duck his song

karuk'riya'ram-o't i (observe r after k instead of n, as below)
up river I go

kukom ya'ntetp karuk nivaram-o'ti
again next year up river I go

kahi yu'ras niya'ram-o'ti
to the northern I go
seas

- c. Blue Crane Song (a'xwai mu pak'u ri)
blue crane his song

na wu'ra wa'kus panmya'ti
I that's how live

xantci'fetc pania'mt i
bull frogs eat

- d. Jack Snipe Song. (i'aya' ti'tc jack snipe)

wi'twi't anama'tc mu u'ru
small bird little his eggs

kunwi'twar'akt i
they are paddling down river

anama'hate means the young of the species.
The bird is paddling its own eggs down the river and the Jack
Snipe is singing about it.

c. Fox Song. (fox appa-x)

The fox is at bay at the end of a bridge or log wanting to cross but on the bridge is a trap and he is afraid to throw him off into the stream. So he is dancing and singing this song.

fatak ara'ug^u paš ka'fco
timid person off into the stream throw

pa us kunta ko'tcan
that thing out on the bridge

taniai
I am afraid

But in singing the form was

fatak ara'otco pa'tc kanatchec
pa'us ik ni'ja, ko'tchan u
fatak ara'otco pa'tc kanatche'c
taniai taniai taniai
pa'us kunta ko'tcan

f. Skunk Song. (tcin'im = skunk)

ko'fanon on' on'
? ? ?

The skunk is coming down the hills dancing and swaying his body from side to side as he dances, arms bent across his chest, akimbo; and as he sings this tune to his dancing he comes on some mountain quirels digging up wild potatoes. Skunk wants them for himself, so he fires his fluid at them and they scatter in all directions while he gathers up the potatoes and makes off with them.

g. Wren Song. (wren = agimtcaktcakwa'n^{ute})

ki'tuc amta'p tanu'pi
grandma dust throw out

ta'kana pi'ka'f
they me whip(kill)

The dust mentioned is the snow. The boys are shooting at the wren with bow and arrows and she wants snow and cold to punish them.
tja snow. The snow is the grandmother.

Record 18 K
Sung by Tintin

k. Mink Song. (xantcu' namwa'n^{ito})
crawfish eater

Xanqu'n an
crawfish eat

The mink was singing this after his wife left him, to get her back.
She ran off with another man because she got tired say of him. By
singing this song she got her back.

1. pi'in'kin'kar
kick dance song

ti kar i hahu.m
please are you ready?

tanika'riha tcim-i I am ready,
all right

Record No. 19
Sung by Tintin

e. Deer Song

waftc tru ku'n kun.
deer breath ? ?

Record No. 20
Sung by Bernard Jerry

The first short song of the kick dance is called pax'hayir'm'ka^F

mate'ni ka'pti fag'rihi
I hope I'll kick it out

xap'u ka kick

kar'paikari I hope

g. Kick Dance

he/ nak'itap ku/pah^a
It looks pretty (lovely)
po/inivⁱru'ti yungurap tem
rolling down by the sea
o/s (us) wapitkarat i
west looking back

h. Kick Dance

hatic nam'nitc wura po yukufuk un-o-wut
right in the valley crooked (down?)
uy^utex — ko ka-m koma'sa'mno'^u
Mount Shasta up —> river runs crooked

a. Kick Dance Song.

pa/ sin'santa' ra pi^{hi}nitci
white man old
u'mkaro. ho wurawan^m
him got
he muk mahatc^a ram
sweat house place?
pa/ sin'sim a hi'ram
white man stove

b. Kick Dance

paipanan ru'sam
my river runs
poy' kurukho-n-uput
crooked
yom kamayurap
down ocean
uyukufukun namt²
/ ? ? ?

c. Deer Song. To catch deer.

tsi^hpa^h ki^h fūwiyat kiⁱ
deer?
tupiyari^{tc}

yu^h raspu^h um^hahvettⁱ

u^hwe maten^h pikia^h rawec
stop tonight get him

tmare^h ya^v muk^h in^h tna^h
magic? pet

d. Kick Dance

tam^hit nimnat ha^htom kan^hpanio^h m^hec
(I'll see where I go next time)

ha pa^ha som nix^hnah^h wutⁱ
(when I drink no water) (for luck)

a^hs nix nah^h wutⁱ
water (don't drink water)

tam^hit I'll see nimnahat kan there panio^h m^hec
go

pa a^hs nix nah^h wutⁱ
water don't drink

e. Kick Dance. Composed by Jack Tom, Jerry's cousin.

wa^ha pici^htc uk^hpe^h wutⁱ
there first holler

kari^h m^hec ahi^h sⁱyu^h
little far away train

mu uhv^ham
his pipe

f. Flick Dance.

wa'kar'uwur'a	punáan'at'
there	I haven't got him
karum	uk'ya.ti
they	make here
he	
pa'rip'cpuk'te	panipe'nti
gold	I mean

g. Flick Dance.

omurawa	kup'ti	
himself	always do that	
witako'tucip		
Mount Shasta		
pu'kuc'u	te'travahin	
fog	ring around	
hinupa	ke'wika	usi'chac
(going to storm)

h. Flick Dance Composed by Jerry, himself.

yivnik	pan'iu'm
far away	I went
wurawam'at'	
I saw it still	
uyuta'k.o' tucip	
Mount Shasta	
wurawam'at'	
I saw it still	

c. Panther Song.

i i yi yi ya^a
i i yi yi yiⁱ yi a
yup'tcu.kinan'atc (Song form)
panther
mun he'tukar tu'ipav^a
bow string eat N.B.
mux'u:s ka-m tui'pav^a
bow eat

yup'su'karar panther, in speech

Panther was so hungry that he ate first his bow string and then his bow, to get the deer sinew,

Record No. 23
Sung by Bernard Jerry

f. A parurupasa^a, one of the dance forms belonging to the ihuk.

ho n ho he no
ho n ho he no
manuk nup xa' kanpe'ic
yes, I'll go with you

Record No. 24

c. An tsivusun'ar, one of the ihuk dance forms.

(h)a takara mus'a'nvⁱ
somebody lying down
virivatan'ic^u vⁱ
I got him

d. Coyote ihuk song, an tsivusun'ar

cu'wan.iⁱ cu'wan.i
head bent looking head bent looking down
down

cukun'ic^{nt} kurinⁱ
looks like dance looking down

1. cu'wan'ic^{nt} : spoken form

g. pis¹va'va (Indian Honey) Love Song.

This song was told to Jerry by Dumfrey Pepper's mother, whose daughter Jerry married. The story of the song is as follows:

The pis¹va'va is married way down to the ocean with the abalone shell(woman) and when that abalone come up to Klamath Lake to live with the pis¹va'va(man), that pis¹va'va whipped his woman, abalone. He whipped him bad. And when the pis¹va'va went outside she thought she had better go home and so then start off. And this fellow come back in the house and when he coming back to the house he see nobody home and this fellow think, "I think she went home all right" and he think he better go after him, he think, so he did; come to this Klamath River, head of Klamath River and quite a ways down he find where step. He find his track there, just keep a-following him down, never catch up, just now and then a track. Just keep a-follow him down till he get down to where she come from and he try to take her home and she won't go and she told him "I think you better go home, I won't go." And she won't go for a while and he said to his wife, "What you going to do with our children?" "Well," she said, "Our children, if she want to see you and she can go up see you," and she said, "He can come down see me too, when she want to." And this fellow said "All right, we can do that, take our children can go back and forth." So he went home, go back to Klamath Falls. Now his children go back and forth right now. You can see them going. They are wild geeses you know. When the wild geeses go up there, go and see his father, you know. When they go down, go down see his mother."

no han ne no han ne

no han na

o·ka'ru^u pi·ci·ri'han
 foot print

ka·ru·pa·yo' pi·ci·ri'han
 foot print

(spoken from accent on pi')

abalone shell : yux·sa·ran

- i. An *isiwastun-ar* form of *thuk* dance song.

he han ni no

wut-ak ka'am untanⁱ

cheek

(Pete hit his hand on the table,
palm up-the only explanation
I could get for this.)

- e. Coyote Song.

Coyote sometimes sleeps close to the fire. No more blanket.
Naked. Whenever coyote sings this song he always has bad luck
and burns up his house and cries.

an-ivacuⁱ

I am coyote

- f. Kick Dance Song.

ka'karari-vut
both ways

(looking out on this mount-
ain and on that mountain)

kitⁱ

?

panituⁱrawutiⁱ

look

e

ⁱ *panitura-wut.*

in'a-wah-raku-m

Medicine Mountain him

(where the singer who made this
song stayed all night and
looked out)

panikⁱwe-cipitumⁱ

stay - night

all

This song was composed by Mike Charlie still living as Ti bar, the
same place as Dunfey Pepper. Mike Charlie and his wife went up
on Medicine Mountain to dance all night on top. The wife wanted
to be a doctor and this was the procedure for those who wanted to
become one, only very few people could make it. It was the rule
that somebody had to go along to sing while the devotee danced, so
that is why Mike went too. They eat and drink nothing from the
morning they leave to go up on that mountain. They start at daylight.
The next night after they get home they also have to dance all night
and still without eating. Jerry's brother had to go and meet them
coming home, she was so weak.

64.

Terry's brother, Billy, had a wife who also was sick and wanted to be a doctor, and they went up another mountain and made up the following Kick Dance Song.

he to: khugayahnet'nak'
it is pretty near dark

ho'yuwa'ri'va.	kun'ickun	pa'lo'ri'vut ⁱ	(vut ⁱ)
some place	look like	someone singing	

na

aṣaṁyī'p!an	we	ihukirāram
(the name of the	there	(another name
mountain where		for that
they stayed that		mountain)
night)		

h ^h yuwa ^h iwa	kun ^h tsun	pa ^h ku ^h ru ^h ti
some place	look like	someone singing

h.

yitce^{etc} wura panim, u. sti he
one gaze at (down there)

²
 pan'itru. put'ic
 down river look (more like glance or turn and look back)

h₁ gram-aka'u' uyu-m
Sheldon Butte
(A mountain below
Red Cap)

i'na' hah'ak'um konic usi'nu'rut'ⁱ
Medicine Mountain him look like humming noise

toxhu^hra^hti^hhak pe kpsmⁱ-yo ku^hyutiba^h
it is pretty near dark wind hit

a. War Dance Song

hi' ya en' na' wa'
 hi' ya en' na' wa'
 mən'ak' yəxək' tət'ak'
 yes somebody someplace
 ara'wa.k kəs' uka'xtihic
 person ? study(meditate)



This means the warrior has already killed someone and he is thinking about killing some more. This song is sung by men in a row. As they sing the two who are dancing in front cry "ah! eh! eh!" on the beat. At the end of the song the warriors give the war whoop.

b. War Dance Song.

i ya i aya^u pak'
 hin ni ya na
 min'ik'i yaxək' upsi'nwac
 yes somebody doesn't know
 (all right)
 pamu ke'tcik'iyawa
 sweetheart

This song means that one makes up a song about two sweethearts and that the one who sings thinks that maybe after a while he does not know but what he can get the girl himself for a sweetheart.

c. The Crow's War Dance Song.

nani akawa'kiri ma'ke'
 my quiver ? (Jerry said meant nothing)
 nani yunu pani'iniⁱ
 my ? ? " " " "
 nani akawa'kiri ma'ke'
 my quiver ma'ke'
 nani yunu pani'iniⁱ

The crow was killing somebody and they had a war dance and he was ready to settle up and they made that song. This song is called kem'ca pak'uri.
 Crow an'a, etc
 kem'ca some sort of danger or unknown fearful thing. A
 kem'ca pak'uri is a poison song such as would be sung to protect one from violent danger.

4. War Dance Song.

| : i' ya/ ná^u wa' : | 4

yuruk	nivaramic	: 2
down	going	

nani ke'totkⁱyawa
my sweetheart

nu' m. u' ca' re' c' yu'm
to see

e. War Dance Song

|: ha'niya ha'niya ni'ya:|

hi yam

na'ni	va' san
my	enemy

This song means if a warrior kills anyone that one's friends and relatives are all enemies to him.

a. Nick Dance

pa' wuruvuruk wan
rignee

usa, m₂uk, v₃ut₂'i

b. Kick Dance

ts ¹ yz ¹ nu ¹ k	na ¹ it ka ¹ rat. ¹
across	look

ma'rikunúć ka'kro'u
jump up river

A man was lying down and he looked across the river and saw the ground squirrel jumping up river across the river.

ground squirrel a·ksa'¹

c. Kick Dance Song.

This song was made by Johnny McDash, at Flowers Flat.

yan' tci'pⁱwa yis' upitci'pⁱ pⁱn-atⁱ
 next year different ones growing

pa'mu'we-c u'pⁱci-aiya
 his horns ?

he ye

{kayⁱ ya'mok kin-ina'c etc
 {deer ?

The real word for deer is pu'fwic

d. Kick Dance Song.

wu'awa ku'niu'm-utⁱum
 myself going there himself

ka'uma ta'a yuwa'wuran-an' (yuwa'wuran-atⁱ?)
 coming near snow coming over the ridge

he ye

|: as-ika's ip'an he :|
 cold spring on top

This song was composed by Jack Tom about 1923.

e. Kick Dance Song.

as-ika's ip'an we-t ci'pⁱri (wapitci'p)
 cold spring on top look from there

ni'ina'c etc wu' umtaran-a'hitⁱ
 small partly visible

yv'uk wapitⁱ ru'putⁱ
 down glance

to'gan-ak a'u'yu
 Sheldon Butte (across from Bluff Creek)

f. Kick Dance Song. Composed by Ya s.

xa'tka'ru'u kan-im etc
 if it is no good
 old

wa'wui to'pu'ka etc
 just the same money

They are talking about money; one says if old no good, but it is

g. Kick Dance Song. Composed by Ya-a.

wu^a ho^a yu^a wa^a i^a
lost (strange surroundings)

paⁱ tu^a iⁱ wutⁱ
I? look around

he ye

pe^a sa^a ran ma^a
different place up

h. Kick Dance Song. Composed by Jack Tom.

ko^a na^a to wu^a ku^a ni^a pe^a he^a wutⁱ
softly holler
(a place near cold
spring)

ka^a kam xas^a ku^a ni^a ku^a ni^a hi^a vⁱ rik
up there looks like someone answer me

| as^a u^a ntamⁱ tiⁱ / niⁱ rak siⁱ / yuⁱ . kno^a 'u wen : /
Marble Mountain Canyon

17

Love Song.

[a] There were two birds up on Sugar Loaf, a man and wife. They were aikine to. They killed chicken hawks and could even fight with eagles though they were little fellows. The bird man lost his wife and she went up the Salmon River to live with eagle and the husband made up this love song to get her back and he did.

wak^a af a eagle
no words.

b. Coyote Love Song.

hi yi yi yi yi yi
yu hu u u u u u
a yu a hi
hyu a hi
tmya'akun-in-a ipSan'ak
you said (On top?)
av'kamti'im itota'pas
head one
tan'i if'cup
raised here
pai'nanoo'wak'um uka'kamhiti hirak
up above beyond
wa' pihine'fetc um
coyote him

Somebody told Coyote "You said you are raised the head one here," and Coyote said "Yes, ha, because I can pick up a stick, make love song with it and get a girl." And the other fellow told him, "Let's see." And this coyote said, "Let's have a love song anyhow" and they sang this song what I sung, you see. And they tell him, "I think that is good enough for you and you try that and you might get a girl. That's a love song." "All right," he said, and they parted and never see him no more.

f. War Dance Song.

paikaji'ikwa utcupécu'm nani wa'san
now is about to be calling him my enemy
toam'i ikiki'yawe' um nani wa'san
let's him my enemy

g. Kick Dance Song. Sung by Mrs. Donohugh. Rec. 23.

i ya in'awaharak hiki'ram tucapi
Mount Shasta Mountain
a' kun'cu siv'ru'ti
like floating
tupaya tucapi
Medicine Mountain

a. Mount Shasta Kick Dance Song.

he/	tahinun	tihanun	
Oh	Mount	Shasta	
a''	kun'cku	wo'ntrip'nat.i	hi.
up	it seems	still higher to rise	
p'ai	kun'cku	pi'mute	pan'imu'sti
	it seems	close	I am looking

b. Kick Dance Song about Sugar Loaf

meta	nan'u	i'in um	
that used to	our	falls him	
be			
kar'ium.i'im	het.i		i.
we still hear	the roar		
kar'uma	ka'kon'iptai	waranik	
They have spoiled it			

c. A Song about I navah rak Mountain, back of Black Butte, -a medicine mountain. Kick Dance Song.

i. navahirak	i. nava'kam	
I navahirak	on top	
kun'ckun	rak.v'ihut.i	a.
sounds like	singing	
hi.		
u'swar'ita	u'kre'ha k	
sun up		

d. spoiled

e. Kick Dance Song about the Klamath

painhanuza'mno'u	kin'c	usam	ku'k'ti
our river that	seems(?)	?	roaring
winds along			
hi.			
wak.ar'i	na.na'sairi.wut.i		
that's when	I lonely become		

Record No. 37
Sung by Mrs. Hickox

b.c. War Dance Song.

en'e en'e ya' e na'
en'e ya' e na' wa um'
hoi ifnuwas'ic kab'kinwas' iwa'vati
we won't fight even if they make us fight

f. Kick Dance Song. (Cf. the same sung by Fritz)

pi'cip'ran'ic wu'rotcu-pit-i
at first begin- it will talk
ning
hinuga tcim-i upak u'riwa'ic
ready lat's sing
hi
karum-a srim'pim n'uhara-mok/
and still tin horn

Record No. 38
Sung by Bernard Jerry

a. Kick Dance Song about Deer

he- topna-he'n no
went up hill (deer) him
topsanputri hi k'rahs'n
went up zigzag him
i i i i
paiwura nan-i a'awa kamito he'n
my
(a little while ago) him

b. Kick Dance Song about a Deer

top'san wuf waha
pushing forward fast against
dashing against
tacufri kitcuu wa-at he-
snow flying away on either side
apak i'itcinan'ic
two footprint

- c. The little owl was once a man too, and he was hungry and went hunting deer and this the song he sang.
Nonsense syllables.

u' a- going to quit singing

And he got some deer.
The name of the owl is ipas' nahawan

- d. War Dance Song.

yi i yi yi ye
ki ye i ye i ye
ye e i ye

paijem/nuppa/kangac
next time I will go with her

- e. War Dance Song.

han'i ha han'i ya' ni ya'
han'i han'i ya' ni ya'
i.

nan'i wa san a' xafat um na'aitiⁿ um
my enemy don't him afraid of me him

ho' if nuyika-rac
don't I you kill

This song would be sung by a man who killed another when the dead man's relatives would come and retaliate. It was sung with the idea of pacifying the enraged relatives.

- f. Kick Dance Song.

a' kai' mwa'fisa-n-en nan'i 'sifsa-n-en
who owns this place my world
hu
wufu mwa'rahit.i
looks like

Someone has gone away from home and come to a place that looks familiar.

Kick Dance Song

ma'm ka'ka're tu'pkeip ku'iha'k va
(When the sun goes on the other side of the ridge him(?))

ka'ka'su wo-hapi'pin at.i
gets up rising up

hi yi yi yi

ka're'yaw^a muken'-nas
(deer) pet

The singer is talking about deer and the deer is lying in the shade in a little hollow between two hills. When the sun has passed over the hill in the evening, then the deer gets up.

h. Kick Dance Song.

ha'i-wura nitap'ku-pot.i
sometimes like

pa'^amtika'ekia-m)itcⁱwa
play cards

han-upa ka'i napuca-kut.i
but that time my bad luck

- f. Brush Dance Song. Sung by Ben Donahugh. 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/	an-a
I	am		Stone	
na/	wura		ukha/	kunio
I	just(?)		black	like
xa/	tik	na/	tik/	
let her	re		leave	

- g. Kick Dance Song. Composed by Ya-a. Sung by Mrs. Nellie Davis.

itan/	anito	waicu/	pa	in-a
early	days	talk		
kariwura		kunio		nashiti/
still can		like		he hear it

- h. Deer Hunting song. Sung by Mrs. Nellie Davis.

in a	hi	ya	hi	ya	n a
yupauk/	iray	um	ka-n	wuru	woraiwut/
panther	him	right	there		walking around

Then a panther hunts deer it does not go a long way to hunt but just takes in a little bit of country, but it takes it all in.

- i. pih-ne-r-to Song. Sung by Mrs. Nellie Davis.

a	uwan/cani	can-a	an-a	an-a	e
These are meaningless words.					
scuf-its	=	bony meat.			

Sung by Mrs. Nellie Davis

Coyote Song.

hari	xip	wa/	nia/	nti
			I am singing (let?)	
scuf-its	xip	xite	0	niwota-nti
bony meat				

Have no translation for these words.

b. The song is about song, sung by him. The lyrics:

Nonsense syllables. This is the song of the little seven stars (Pleiades).

atal/nantun²etc = pleiades

atairaa = star(one)

c. Woodpecker's song. Mrs. Nellie Davis.

kikatakati-han = woodpecker

d. Skunk Song. Sung by Fritz Hansen.

Long time ago he just like Injun. He has got a wife and ten boys, big fellow. The boys want to get somebody, kill him. After while the boys kill one old man. The old man is wearing Injun shoes and he's got cane. Wears buckskin pants. The boys take it all off. And got Injun cap. After they have taken all his clothes off they go and throw the old man in the river. Another fellow sees the boys do this and he says to the boys, "Where you got that cap? Just look like old man hat. I'll buy him. There is that old man?" They say, "He is gone, he is go up." Well, after while, "Where you got that old man's shoes? You got it now. I'll buy him." After while he says, "This old man pants you got him here; I'll buy him." Well, after while that other fellow says, "Maybe you kill him, that old man." They say, "No, we don't kill him." Well, he says, "Where is it now? You better show me." They say, "He is gone up; you can see him up the road. He been go up." After a while he says, "You better show me; hurry up; hurry up." After a while mad, like hell, that man, "If you don't show me, I'll kill you!" He says, "I'll kill all of them." After while he gets one and cuts off his head. All ten, he kill him all. That old man, the father, and the mother, too, he stay home. Well, he is got feathers sticking up. A big one. He knows if that feather fall down, his boy is killed. He don't know what place. Well, after while he is got otter skin filled with arrows and bow and he go to see that man. He can see all of his sons, ten, all dead. He makes big fire and burns them all. He don't buried. That is the time he cry, that old man.

Burden syllables.

f. Scott's Valley Indian Song. The old man came from Scott's Valley and the old woman, too. Fritz Hansen. The song belongs in the story. No translation.

koy-paya koy-paya

g. "Well, after a while the father goes up home, then he got there he sang:

o he no ho ha no ho hi no

✓ Record No. 46 k.
Sung by Philip Steve

Brush Dance Song.

ha	i	hi	yi		
yupuk	ukre/vic	nan/i	ke.tok ⁱ aw ⁱ		
down river	staying	my	sweetheart		
man/akastá ⁱ ni		pikik ⁱ ik ⁱ	um		
notion by duck		send word	him		

Compare this song with another in this series having a similar text.

- a. The little fish in the summer come close to the edge of the river and the little boys and girls take the salmon pliers (made of loosely reeds with open mesh) and put them under the fish and lift them up and catch them, and when they do this they sing this song.

yu-tan'-itc ha yu-tan'-itc ha

There is no meaning to the word.

- b. A Dance song sung when the Deer Skin Dancers cross the river in the boat. They call it float across

siv'-ru-h rin'-ar
 float across

The words have no meaning:

ho hin-a ho^u hin-a wa hi hi ya

- c. The final Deer Skin Dance Song. After they have quit dancing and are on the way back up to where they dressed and where they will disrobe, they sing this song:

ho xi'ruk ho xi'ruk

No translation.

✓ Record No. 1 A
 Sung by Phoebe Maddox

- ✓ d. A song sung to little children by Phoebe's uncle to make them walk soon. "They claim that the deer used to sing this to her children so they would walk around as soon as they were born. Phoebe's uncle's name was aps n'Old Snake). Fritz also sang this song but did not mention what it was for. They used to spit on the child's feet so they will get up quick. This is a kind of a medicine song for the children. The song is sung so the child will climb up on the hill."

ma'ruk ak'niwan' ma^aruk ak'niwan'
 up on the something up on the something
 hill hill

- ✓ e. Chicken Hawk Song.

a'ikⁱne-tcan or a'ikⁱre-n = chicken hawk.

The song is sung to nonsense syllables. Phoebe's uncle, aps n, taught it to her. He died more than 20 years ago, aged over eighty. The chicken hawk lives up on the rock above tciptc. They say he was a person, once. Some call it a mean bird. He does not let other bird come there, kills it when it comes around. He said he always will do that and if anyone knows his song that person always will be able to kill. (That is why the Indians do not teach it to white people. It is medicine, but Phoebe does not want to kill anybody). This chicken hawk goes away in the fall to the Indian

heaven (a'ruta-n na'riti/h'pak). He has got a wife and whenever they have small birds and are old enough he takes them there. You never can see lots on the rock, only the two old ones. If one slaps this song into his gun or arrow, it will kill a deer easily. The voice in this song kind of goes back down, because you know it is a deer song." Phoebe used to be afraid when she heard it!

✓ 3. Wildcat song.

This is a medicine song. Old Mac learned this from way back people or head people. Old Mac's Indian name was pátokap^a.

1 na
sung ^{ak'kwic'etc} ^{ma'kuv'upnan'ik}
form

spoken ^{ak'uh} ^{ak'kwic'etc}
(Woody creek place) wild cat
^{maruk} ^{wu'ra} ^{upna'n'ik}
up on the hill he went back up

The small wild cats are called a'k'kwic'etc when they are nice and little, but the big old cats are a'k'wic

Record No. 47
Sung by Phoebe Maddox

✓ c. Bear Medicine Song.

This is the bear's own song. They claim she is singing now when she goes back in her den. She dances and sings this song in her den in the winter time. Phoebe's uncle taught it to her.

^{ur'k'rikhi'ar'apna't.i} ^{unap'nap hi'var'apna't.i}
(the sound) going up creek (Slap,slap) going up creek

The bear sings about the noise she makes when she goes up the creek. She is crying for summer when she is singing and thinking about it in her den. rik'rikhit is the sound of her tread on the ground, a sort of poem.

✓ d. Another Bear Medicine Song taught Phoebe by her uncle.

1 na ^{patra'kop} ^{sapok'pok}
(a stinking bush gnashing or breaking up with
which grows by the the teeth.
water. Bears eat it)

This weed or bush has white flowers and late in the summer it has black berries. It smells strong.

✓ e. Deer Medicine Song.

This song a man was singing before he went out to hunt. He tried to act like a deer. Phoebe's uncle taught her this.

ak^uris^u.n-at-ⁱ ne en-a en-a ha en-a
(horns) waving sidewise)

f. Bear Medicine Song from Phoebe's uncle.

rakav rakav

This is the sound of the step under her on the dry rocks.

✓ g. A Deer's Song.

The deer people had a home back of Knudsen's up on the hills near Orleans at a place called ticira-m he/ruk. And they were all singing "Pick out the place where you are going to live when you turn into deer." And one says, "I am going over here where the big rocks are (as'awe-ⁱkuk), the place up on the hill. The big mountain up the road from Orleans toward Gomez' which seems to block the road at the south of the river is u/y^uru-n-aytc. The deer sang:

as'awe ⁱ k'a	ko/kniu-m-s' ^o c'	u/wrukum kuk niu-m-s' ^o c'
(place name)	I am going there	side hill ^{hi} m I am going there
		(same place)

h. The Blue Jay's Song.

She always was a devil. She didn't want anybody to get a deer. So she thought she would go and sing and whoever knew her song would kill a deer easily, but not otherwise.

kacakaⁱ.tc bluejay.

The song:

kaikai	en/o	vi/ atc
(her noise)	(meaningless)	

i. Meadowlark Song. lark atck n

a'tckn	in-u	vi-a-c
--------	------	--------

This is a bird with a yellow breast the color of the Oregon grape and a black throat and chest. Phoebe says it does not sing. The Indians used to trap these birds in winter. They were very fat and good to eat. Phoebe's uncle used to tell her to sing this medicine song when she fixed her trap of Indian twine.

42.

She dreamed that some other doctor was singing at her window flat and she jumped up and sang it for her song. Then a doctor dreamed one she had to dance and sing all night till she knew it, because it was specially lucky to dream a song. The doctor was a panama-h woman.

gañ ^a wy ⁱ ra	ti ⁱ cl ⁱ ra	kun
gañ ^a wy ⁱ ra	flat	sound

nak. uriv wut. i
singing

b. Another of the panamnik doctor woman's songs.

a' |t̃n. a:| o' we ne' ya'
ya' t̃n. o' t̃n. o' ho' we ne' ya'

c. Another. Burden syllables only.

d. Coyote Song.

He belonged to panamint himself. Coyote was somebody and grasshoppers were all he lived on. They were burning up at Klamath Lake and Coyote thought he was very smart to be going up so far to Klamath Falls to get the grasshoppers that would be cooked and he was glad. And he sang another song when he got to a flat near Wappy Camp and he saw lots of girls.

ka ^h -yu ^{ras}	ni ^{wa} -ra ^{me} c
Flamath Lake	I am going
ka ^a s imi ^{tu} p	nia ^{mw} -ra ^{me} c
grasshopper cook	I am going to eat

a. The song Coyote sang near Happy Camp, His Love Song.

i ya ya ya
: hó^u en.á en.á en.á:

And when he sang he thought he would sing a love song when he heard lots of girls singing and laughing, digging s p roots (wild potatoes) on the flat. And he hid in the brush because he got bashful. He thought he was going to have all the girls. But they could not find him and he just went on. Again he came to another place and he thought he would sing again. He wanted all the girls to like him and to call out to him "Hello, my uncle," or "Hello, my cousin," so he put these words in the song:

i/yi yi' ya & yi/
 hen-a hen-a hen-a
 i/yi yi' yi ko'wura ko'wura /nan-i aya'as i/
 all all my people
 (relations)

V r. Coyote Song.

That same pihⁱneft^c had a falling out with his wife and he said he was going away up Salmon River and not coming back for a year. She said, "All right, go." So he went. That woman was singing a love song because she felt sorry he had gone. She was crying all the time for pihⁱneft^c. And he only stayed five days and came back. He lived up at icp^c Falls.

i yi yi yi
i hanⁱ ya hanⁱ ya hanⁱ
ya hanⁱ ya hanⁱ ya hi

im kaⁱ wuⁱwa um i kuph^c
you will do the same^{im}

paⁱu^m kuphaⁱn^{ik}
as he did it

masuⁱvk pihⁱneft^c
up (Salmon) coyote
river

"This song of hers is a teaching song to us! It means that human beings will quarrel and go away and come back the same as Coyote did.

V g. samnaⁱn^{uk} uhuriⁱv

uhuriⁱv was some kind of people and samnaⁱn^{uk} the place where Mrs. Grant came from, -The Forks of Salmon. Phoebe does not know the meaning of uhuriⁱv, but it occurs in lots of stories, both up and down the river.

tsieⁱvk pihⁱri^v
across the river widow man is

another character Phoebe does not understand

i yi yi yi yi yi
samnaⁱn^{uk} uhuriⁱv umⁱ
Forks of Salmon ? him

aⁱgarⁱ ukiⁱkⁱ o^{ti}
sky bump

So high man, such a good man or smart, he bump the sky. This was a man's love song, uhuriⁱv's song, whatever he was.

a. Coyote's War Dance Song.

"This is a medicine song for fighting. Everybody was mad at Coyote. He had done something. He said he could get away, they couldn't kill him and he saw them coming by the door and he was dancing a war dance in the house and he had a fire in the middle of the floor (Indian House) and he took and put it down the ashes and threw them out to those who were coming to kill him and they all fell down with ashes ~~and~~ their eyes. There were ten rows of warriors but he jumped over them and they couldn't see him when he jumped out and got away. This is the song he was singing when he was dancing inside the house.

itcha ^a ra	iniv'irav	nivaru ^a mic
ten	rows	I go through

meaning, 'I don't care if there are ten rows of you, I will go through.'

b. War Dance Song of Old Snake's.

i yi yi, etc. Burden Syllables.

c. Song to Drive Rain Away.

katcakatca ^a pu ^a ui	ora.k ^u wi	tcim-i	tsivikikikik
bluejay tail	bring it down	let's	clear it
	from up river	(go on)	
ri ^a pan-i	yuruk	isifsa ^a n-en	
over it	down at the	world	
(up on top)	end		

"The bluejay is medicine because it is blue like a blue sky, but the bluejay hasn't anything to do with the rain or fair weather as a person or a bird."

d. A Rain Medicine Song. Sung by Mrs. Brimmore. Used to secure sunshine.

tcim-ut ^a	tsu ^a wai	ora ^u wi
lizard	breast	bring it down
yuruk	tsisruk	sivikikiri ^a pa ^a
down river	other side	clear it up
imtcara	pu ^a vic	pip ^a un
sunshine	sack	open

The jump dance requires two singers singing their own songs alternately. The jump dance songs have no words. When they have the jump dance the medicine man has to stay in the sweat house ten days and he sits outside, -he doesn't go inside the house (i.e., dwelling). They have four boards set up on edge like a box and a fire in this enclosure about six feet square. The floor is made of river sand packed up and put on the earth. There is no roof or cover over this fireplace, (i.e., hood). The medicine man is not known as fatawa man, but as *shish'waga'n*. Nobody will touch him any more than the fatawa man.

The medicine man goes in the sweathouse when the dance begins and it lasts ten days. He begins in the evening. The dance was held at Amekia^{am}. People went up from Orleans in a boat. The dance was held from Red Cap to Amekia^{am}, not Ka^{temi}'n.

The medicine man would eat once a day only at supper. He would be lucky if he would consent to be the medicine man for the dance. He had one woman cook and a little girl helper. (Phoebe was the little girl and packed water.) He could only eat acorn soup and salmon. He drank acorn water. While they are dancing in the evening he goes to bathe. He stayed in one corner to watch the dance. Didn't go with anyone. Did not talk when walking. Only when sitting. He stayed up only half a night and the people only danced half a night. Some old people slept in the sweat house with him and other men made fire. The tenth day they moved camp to Jane Wilder's place, asat.ak. They had a big feed at Amekia^{am} the last day there and then one at Jane Wilder's place the tenth day. The dance is always held in July. They go by the moon. (It is about the first of July because Phoebe recalls hearing fireworks at Orleans from up where they were camping when she was a little girl.)

The woman cook is called *picock'i'awan*, and the chili helper too. The medicine man was painted whenever Phoebe saw him. The old ones who abstained from women were the only men who could take care of the medicine man and help him paint. The Jump Dance is something about the world and to conquer disease.

The medicine man was painted all over rather pinkish. He had a narrow black ring around his leg a little above the ankle and one just below the knee on each leg. There was one ring on each arm above the wrist and one on the upper arm. Phoebe thinks he had one black line across his cheeks and the bridge of his nose. She says the pinkish color looked like alder stain, -*epax*. It was not so red as the red paint, but she does not know surely if it was alder or not. The woman cook was not painted but she and her little helper bathed before going to do the work and especially were careful to bathe all over afterward. She says the dance had some significance about making the world, but she did not know what. The woman cook for a medicine man always had to bathe

Record No. 49
Sung by Phoebe Maddox

✓ a. War Dance Song of Old Snake's.

i ya an'i an'i i an'a
i ya n o wa

gan'igwo-wot.i pi'i mi ni'ivarae par'itwa
I used to think close I will die it is used to
that

ya-m'ute mutcu/p
nice talk

It means that he thought he would go and die close to the woman that used to talk nicely to him.

Record No. 50
Sung by Phoebe Maddox

- a. Burden syllables. The song belonged to Pains/tatato.
- b. Burden syllables. The song belonged to Pains/tatato. On he, in this song, the basket is lifted and thrust forward. Then the voice goes low the basket is carried back. The body also sways.
- c., d. Johnny Pepper's Drum Song, for the Indian card game. No words, only burden syllables.

✓ e. A Drum Song for Indian Card Game, belonging to Johnny Pepper.

hi no' no' hi no' no'
ipunwaraŋ tk'yu/natc
resting place (the name of a ridge)

- f. Another Drum Song of Johnny Pepper's without words.
- g. A Card Game Song sung and composed by Philip Senekah Steve. Nothing but burden syllables.

a. Song to Catch Deer.

belonged to

This song was his father, who was Orleans Bar Stevens, and before that his ancestors had it.

tu/cip mi wi/ntap tea/upate hu/i
mountain his arrows let's go (hunting)

ha u u u hu/f. we

(not translatable, but a word used as the finish for deer hunting songs)

b. War Dance Song.

No words.

c. Good Luck Song for Indian Money.

This is the song of the "Indian money". It is the song of the point at Welchpec, where the Trinity and Klamath rivers come together. (A species of shell) And he was poor and went up that Klamath River. He went on the ridge and he heard a voice in the ocean and he thought he would stay there himself and he got good luck.

itutuk suruk wa tikare/ya^w
(the point between the Trinity and Klamath Rivers at Welchpec)

he yi ye ya

e yi ye ya ya ya e ya

kan-i yan-ak

kan kah¹yu/ra yu/ra
Klamath lake downward

kanup usit/teap kanzu kasuk/ya/tek (kanipapukati)
? he heard it ? then he think

na'a ka/ruw/ra nipke/vic wa (he want to be
here too

kanup sit/teap gota/teap. rhatⁱ
? he heard it ?

Kah¹yu/ra = ocean
Kan kah¹yu/ra = downward

- a. Love Song belonging to Philip Steve's aunt who lived at Orleans and died long ago. She was called Popple. The song was sung by Philip Steve and Mattie van Dant. It has only burden syllables.

b. Grizzly Bear Song.

This is a bad song, sung when he is going to eat people and he is going to eat the house, and when he gets mad he is going to claw. He talks that way when he is singing.

kararar / tən'ante' / : / yo ho we ya hi yi(yo) /
Indian body I eat

tkerī' vīram / kəzəranne / ni'anti
house hole I eat

i ha nisa' f. wipti / kan^u wsc
(I eat am going to)

ivhar = lumber

c. Coyote Love Song.

i yi yi yi yi yi yi

pihⁱ ne' f / tunwe' tcv
coyote small

kamwā' i / umkun' / nən-a' / kinwihit-ⁱ
I suppose those fellows don't like
(hate)

The rest of No. 52 and 53 have only burden syllables.

He composed it. He wanted to sing it when he died and two words he put in it.

e	he	ana	he	ana	he
taifute last	ti-m ¹ to time	taifute last	ti-m ¹ to time	taifute last	ti-m ¹ to time
taifute last	ti-m ¹ to time	taifute last	ti-m ¹ to time	taifute last	ti-m ¹ to time

All Deer Skin Dance Songs should be sung in the throat. "The throat should work." But in the War Dance Songs the syllables come to the teeth.

The song Deer Woman sang when she smelled the Panther Man.

mo'° x
smell

yup! teu'kina'atc 1
panther

i i ya i yi yi ya

ta ox
is here

ta ox
is here

1. This was the nick name the Deer Woman had for Panther. The real name of Panther is yup! su'kirar.

Record No. 7 P.
Sung by Phoebe Maldox

Ordinary Chuk Song, Orleans and Jones

This song was made by Phoebe's cousin, old Nancy Samp. It has words and is a funny song about one hill, the name of the hill and some chipmunk. When Nancy sang it, it was to show that her sweetheart acted like that.

ho o go i ne ne keke

akwa' tivkard'm
(name of the hill)

ho'ya

wi' nink'ke
(the name of the pine squirrel)

W+NN+KID

OKWETI KOROM

Reynolds
Creek
across the river
at Rogers Creek

top of hill

Sung by Phoebe Hudson

Acorn Gathering Charm Song

This song was sung so that the gatherer might get more acorns than anyone else. Phoebe's mother showed her. It was known as the acorn worm's song or wakainu's³te's song.

e ye ye

OKRITOM PI³VO = lots lying around

ai³ai wapa³kota

Be lots of spill it around

OKRITOM - PI³VO - T³
laying around - lots

Phoebe said, "We don't use that word now. It is an old story word, but it seems like it means 'lots lying around.' In the old times, when all the animals were people, the little white worm in the acorn, called wakainu's³te, was also a person who loved acorns and this was her song when she gathered them."

✓ Record No. 9 B
Sung by Phoebe Maddox

A Medicine Song for Getting Mad (Angry)

It is about the two rocks at Kat'emi'n

as' akeni'v'kiri'n(en)
rock on they are sitting

US OKON TUKO - UC-COK- O-KON-TUKO
rock they are sitting on ROCK- ~~He~~ They are sitting on

Sung by Fritz Hansen

Kick Dance Song

Lucy Lawson

ai painanoza-mn^ug
our stream (Klamath)

POB-PU-MUND-COMVORUK
THIS-OUR-STREAM

puv kité uikuruk-un nu'pahittⁱ
fog winds around in hollows by the river

POK-KHO-D-THV-ROTHⁱ
409 is 910THNG over it
TO-COPO H+TI-HOK
just at break of day

to-mku-wa'rai wahak'
just at sunrise

Record No. 10 a
Sung by Fritz Hansen

Kick Dance Song

if-vas^orasnia'punmo'ti
I don't think till afterwards(too late)

pan'ikshapura'nati
measuring Indian money(by the middle finger joint)

papⁱsuwawa
long money

popas^{xu}rura'nati
wrapped

Record No. 11 c
Sung by Fritz Hansen

Kick Dance Song

This was composed by Fritz himself when he first saw a phonograph years ago. This is the way they make up Kick Dance songs, about anything they see.

gúá pícúts' to tcu'pa
getting ready first him talk

1 hínúpa tci'mu pak-úri'hivce
getting ready to sing

HINOPU-CHAMMI-
O-POK-KORIVDS

2 sangimuk su^u po pak-úrihu^{uti}
iron in he is singing

CHM-CIM-MUK

2- CHM-CIM-MUK- CO- PD- POK-KO-RI-VOT+

Record No. 11 d
Sung by Fritz Hansen

Old, Old Song, which the Old Folks Sang.

This song is about a Deer Skin Dance, describing the step.

a hup!i(x)pi-kan
obsidian - *ORROR-RU-COK*

opamal' teaktapihiya' wot^{ti}
taking a firmer hold - *PO-XHO - TO-UX-XO-DUK-KIS*

wuhw^uha-tim
passing by the dancers (going to the farther end)

Record No. 11 a
Sung by Fritz Hansen

Deer Sing Dance Song

puyal'f
nice
(fine
grand)

muco'si^{ti}
his mind

PO-YU-47-MO-XOC-
(had been studying on it
until it was perfect)

paokia'nik
when he made

u'xkita^a
head dress

PO-TO-KYUV- PU-UK-KQVOK-KIR

pa
tha

ixur'ik
design

ai

ya'mute
pretty

PU-MO-HKXORHK-YOITMUO

a'o
top

aho'panik
he went to with

OV-VU-XOM- PA-U-HQKHK

Record No. 11 f.
Sung by Fritz Hansen

Kick Dance Song

he

teu^hkteuk
pelican

as^hto
water

kan^htsun^hnit^{ti}
roaring

TU-KUC - QC-

Record No. 12 a
Sung by Fritz Hansen

A Kick Dance Song about Medicine Mountain

There was an Indian Doctor woman. A witch took pity on her and led her to the mountain. She went to the top and she sank into the rock and all that remained was the blood that flowed from her mouth and left its stain on the rock.

axik! ti' nki'witihan'
there on Medicine Mountain
(blood stain on the rock)

OX- IK- TIN- KIV- FICHON

yizuk kuu' manhanik
I refer to the two that perished

patan'i piwu'y rimka
is what I am singing about

VO- PUN- NI- PIV- VOY- RIM
KOTH

pamu' iwairupa
the stain on the rock
(coming out of mouth)

PU- OX- UPMON- TD- PVR- POPQ

wakite karini' m-u- stⁱ
that is all I look still at

VO- KHD- KORI- NI- MDT^h

Record No. 12 g.
Sung by Fritz Hansen

Sivitap^{af} or War Dance Song.

A woman gave Fritz the names.

en ne ya en na o we

a'neh^{tc}
older brother

Aftaram wa'pa
(name of born and raised
birthplace)

ON-NHJ - UF-TUR-RUM-

O-HF-FONNHK

a'neh^{tc}
older brother

tayluwe'kiuwar'ak
(name of the brother)

a'neh^{tc}
older brother

ikfuy^uwan neh^{tc}
whistle toenail brother
(another name)

ON-NHJ - TD-KFOY-WONHS

PU-MO-T+PU

ax'pi'
?

ikfuyuwana'pi'
whistle toenail ?

Record No. 12 n.
Sung by Fritz Hansen

Sivitap^{ar} or War Dance Song

After the warrior has killed the enemy mentioned in the song
he expects his relative to speak to him if he is man enough and
carries no grudge.

paikereⁱku
I expecting him

teupeshu⁽ⁱ⁾
talk

ND-XOT4 - TD-DOPHU

nani
my

vaⁱsan
enemy

PU-NUNI - VOC-CUN

Record No. 13 b.
Sung by Pete Henry

A doctor song for a sick dog

Pete learned this song from his father.

yi'hi
spruce

vatap!
struck by pain

teicín¹
dog

vatap!
struck by pain

A tree, the mountain spruce, is the medicine for the dog.

Record No. 13 d.
Sung by Feto Henry

The Quail's Own Song

piku'i
topknot
(or plume)

nania'wa kam'its
just ahead of me

ohia'tcuni'tcuvuti
movement of the
plume as the quail
walks

Record No. 13 f.
Sung by Pete Henry

A Bear Song to Catch Bear

paipa^ahata-ihi^ahan
where there is a clump of
fir trees (den?)

PU-TU-POC-CITI HON

tiy^aatci'
please
(I hope you)

ni

a^ama
salmon

ne^akishi
make for me

pa^agata-ihi^atihan
where there is rock shelter

KI-RI-NUKI-OMMU-

ND-KYU

PU-UCU-HI-TI-HON

i^apaha - tree

a^a - rock

HI-POHO- UC-

The bear goes to both places and sings this.

Record 13 g.
Sung by Pete Henry

A Deer Medicine Song to Procure Deer

ipat:
a doe

ixie'ront'hi^a
the deer's fat under the skin.

PU-HIP-POT-

Record No. 14 a
Sung by Pete Henry

A Song about a Faun

nup:nu'p:anac
faun

nani
my

yo'faan
corner place (in)

NOP-NOP-PU-NOC-NUNI
YDRUM

nup:nu'p:anac
faun

upivric ukti
feet sticking out

NOP-NOPUNOC-O-PIV-RHS-SOKT4

In the corner of his house where he lives is a faun skin showing
with feet.

Record No. 14 d.
Sung by Pete Henry

A Song to Catch Deer in the Woods

|: 'tost: ~~ker~~ ipanat'o :| utasiv/ke-ripanati
(?) it is playing (?) it is playing

UX-TIV-HITI

(a grown deer) PU-HPOT-UX-TIV-HITI

Record No. 14 h.
Sung by Pete Henry

A Song about Humming Birds. A long time ago they used to fish in the river with bait for trout and other fish. A sucker got hold of the bait and choked and was sick. The humming bird was an Indian doctor and they got him to dance and after dancing a while he discovered that the sucker had the bait in his throat and it was choking him. He could not get it out, the doctor, because his mouth was too small. He could not grasp it.

na wu'ra na'p!man' anana'-siti
my mouth is too small

NO WDRU - UPNAN - UNNO-MUH#D

nina'mtc = small - NI-NUM-#D

team'oxitc = sucker

xanputci'n-icwenitc = humming bird - XUN-POO-JI-NAD-VAN-YU

a. Yellowhammer Song. (Yellowhammer, su-k) **BOOK-**

g'x'ruwa'riwa'riwa'ri

(ex'ri hunger, starving)

(wa'riwa'riwa'ri, merely for euphony)

b. Woodrat Song. (Woodrat, a'tc'na.t)

ano'
ouch

nani
my

yup'tc
eyes

UK-KA-NUN-NI-WOP

"He is out all night stealing and it was hard on his eyes, so the hurt the next day."

c. Catfish Song. (Catfish, xan'kit!) **XUN-KIIT-**

a'tcpus
gills of
salmon

ka'napi'cavst-p
pay ~~me~~ more me

UD-PUC-KON-NU-HIS-SOV-CTP

"The catfish is a doctor. He wanted more salmon gills for pay before he would cure his patients."

d. Bear Song to procure bear. The bear is supposed to sing the song.

u'nap'nap' ~~the padding of his~~ ~~upia gills~~ ~~little~~
(the padding of his foot)
ma'kam tuycip'rinan
up here mount- up here
ain

āhi'varun.at.1

U-NUP-NOP-HATI

PO-MO-FHO-ΘI

MO-KOM-TOYCTP-RAN

e. Panther Song. (yu.pauk'war^a) **YOP-ΘOKIROR**

! xymnak! pasrivan
in a little something spread
gully out

panuakunwara
the thing to
hunt with

kunsepanik
took it away from
him

XOM-NIPOK-

"Something the panther used to hunt with was spread out in a little gully and someone came and took it away from him. This is what the panther sang to aid him in hunting."

f. Faun Song.

"Just a little faun got mad and was up in the hills by himself and singing this. He was singing away and wishing a tree would fall on him and he would die and then when a little limb or stick would fall on him he would jump frightened and run off to get away from it."

kup'i
I was

na
he

pt'pau.k
speak

tekt'is
fall

ti'
?

Record No. 15
Sung by Pete Henry

g. Bear Song, sung by the bear as he travels.

uri'k¹ri'k² hivarun'at'
pounding along up a little gulch

~~U-R+K-RIK-HATI-XOM-NIPOK~~

"The bears used to live down here and they left and went way back up by way of the ridges, got into the gulleys and sang this song and I'd as they went along."

Record No. 16 b.
Sung by Tintin

Raccoon Song. (Raccoon akura't) UK-VOOT

"The raccoon is a great animal to steal acorns and the Indians put their acorns in a hole in the ground and put water on them and soak them there a year or so to extract the poison. Raccoon comes along and he knows they are there but they are covered with boards. He can hear the acorns rattling when he reaches in."

a'wa' kam	utapa3'ri'ahit. ¹
top here	it is covered
UV-VU-KOM -	O-TUPOC-RI-HU-HATI
3 u'fukam	u'nurunuruhit. ¹
bottom	rattling
Sunderneath) here	O-NORO-NORO-HATI
COR-RO-KOM -	

Record No. 16 a.
Sung by Tintin

Blue Jay Song. KUO-U-KO2-MO-POK-KORI

ka'ika	yn'e	Ka-KU2-KIN4
(what the blue jay says)		
(a'tas ka	yn'e	(Tintin says no meaning (?))

Record No. 16 c, and d.
Sung by Tintin.
Duck Songs. (duck, a3ta') UC-TO-MO-POK-KORI
Text is composed of filler syllables.

Record No. 16 e.
Sung by Tintin.
An 'khuk song of a frog or toad. XUN-DII-FH2-MO-POK-KORI
tu3u'xu3ena TOR-RO-XWAN-NU-

Tintin said this word might mean something in the frog language, but he did not know the meaning. The frog danced by jumping.

Record No. 16 f.
Sung by Tintin.

Spotted Fawn Song.

He has lost his mother and he is singing this song.

ka'napa'nupnu'pi or ka'napanu'p^uni'pi
put these spots on me
(dot me)

(pakuri' hivi' = to sing.) *POK-KURIVI = sing*
(ti pi pakuri' hivi' = please sing again) (ti=please)

Record No 16 g.
Sung by Tintin

Bear Song. "Just a song."

(h)as'wenu
water

(h)as'wenu
water

(h)a²₃ nu
water(?)

(h)a²₃nu
water(?)

The bear dances on his hind feet, with his paws up. He is looking for grub, standing on a ridge. He holds his paws out to feel and then puts a paw up to his face to smell it to see if he has touched food.

Record No. 16 i
Sung by Tintin
H and j have only nonsense syllables.

Snail Song.

wasik
back

ruwu'ni
come down

WOC-I

The snail is dancing and wants the people to get cold so he is fanning. The cold is coming down his back.

a. Ihuk song. The doctor's song.

ap'aratai ik'o'ruk
people lots on the ridge running north and south
OR-RORU-TO - IKOROVUK
People lots ON the ridge

b. Card game song held during the ihuk. Nonsense syllables.

arare'stit = card game OR-RORRA-THAT

arare'stit'a: = card game song. ORRORRA-THAT-U-PDK-KORI

The game is held before the dance is started and the doctor sings the song while two men play. It is just used as a starter.

c. Mountain beaver song. Nonsense syllables.

itkana'xu/p^{tc} = mountain beaver

p!a'kuri = song. PUK-KORI-SONG

fa't = what FOT = what

As he is singing this the beaver is living under the ground and is damming the water so no one can drink it and is sending it in another channel, and as he is doing it he is singing this song.

d. Turtle Song. The

The turtle sings this song when he goes to gather pine nuts. They come off very hard and he is singing this medicine song which he made in order to cause them to drop off easily. He goes high up in the mountains to gather them; he moves slowly, however, so slowly that it takes him a year to get there and when he does they are all ripened and gone. A young one beseeches an old one to cut them off for him.

aga/x ^u wo	pih ⁱ ni'tc	ik!xe'tcəun(ik!xi'tcəun)
turtle	old	cut off
UGCUXW	PHNII	
tcimie's	ik!xe'tcəun	
please	cut off	

tciml	aga/x ^u wo	pih ⁱ ni'tc	ik(x)etəun
please	turtle	old	cut off

tcimiu's . pine nut(?)
According to Pete.

e. A Bull Frog doctor song.

This is to be sung if you get anything in your eye. The frog sang it when he got something in his eye. If he can get what is in his eye out, he can go and get the strap used on the pack basket. The song is sung as he rubs his eye. This is a medicine song.

bull-frog xantci'etc
XUN-JTJFHD

: xan'tci'etc	yu'p :
bull frog	eye
XUN-JTJFHD	WOP
tsri'ka ^{ra}	ga'p han
strap used on	go and get
pack baskets	PDP-HUN
HS-RIKOR	

f. Anglemorm song.

anglemorm antap'etc
UM-TO PHD -
Just a song

g. Chipmunk Song.

The older chipmunk was sitting there singing. The younger one was sick. The old one had an idea that he was ailing because he wanted to become a doctor. The old chipmunk was singing the song to his son who was sick.

-chipmunk-	ma'nu'wan'etc	u'e'mhai'vahi.t. ¹
	chipmunk	has a doctor fever
	MU-NOVON-NUO -	O-AM-HID-WOTH

h. Song of the Yuxhan'etc.

Pete does not know what this animal is, nor does Mr. Donohugh, but it lives in the hills in summer and in winter it sings this song

yuxhan'etc	yuxhan'etc
nixu'ti	tiivan'k
I thought	you dead

He is speaking to one that lives down in the river, whatever it was, his partnet. They were raised together in the mountains but one went and lived in the river.

The one in the river answers "No, I am not dead." I looked up the mountains, says the second yuxhan' etc. The trees looked like long white feathers covered with snow.

i. The Song of the Second yathanite

na	sa'ruk	nik'i-ri-
I	down	am living
NO-	CORRUK	NIK-RII
na	a'ak	nik'i-ri-
I	waiter in	live

ax'awanki'was	kite'	niam'wake-
white oak acorns		I eat up
UXWOM- K4D-		NI-OM-T4
war'akwut.i		
and down the river		

spoken	na	sa'ruk	a'ak	su'u	nik'i-ri-
	I	down	water in		am living
	ND	CORUK-	CC-UK-CC-NIK-	RI	

j. The Fairy's Song. ixare-ya^u mu pak-uri
the fairy her song

There are some mounds of rocks up on the hill. There are twelve of them. Yivyatc does not say rocks or mounds but means that.

yivyatc	'u	'i'	nirak
rock mounds	one	after	another
IX-RIV-SDV			
o.k	wura'uk	yan'ik	
here		he made it	

k. Song of the turtle dove.

What made the dove weep was he was gambling and he lost everything he had until all he had left was his grandmother's dress and he gambled that off and that is what he is weeping for, -his grandmother's dress.

pimnan'ik	ta'naka'ntc	usa'iri-hwut.i
spring season	crying (weeper)	lonely
(summer)		

P4M-NUNZ-TUN-KOR- O-XURUTI-

- a. Squirrel Song. (maha'xtca'ttc mountain squirrel)
ma'axtca'ttc anama'atc upa'kuri-wot i
mountain squirrel little is singing
MU-UXED NI-NUMHO O-POKKORI-WOT4
This is the sung form. The prose is

maha'xtca'ianama'h'ttc

- b. The Duck's Song. (Asta' mu pakuri)
duck his song
UG-TO-MO-POKKORI
karukriya-ram-o't i (observe r after k instead of n, as below)
up river I go
KOROK-TUNI-VORRUM
kukum ya-ntcip karuk nivar-ram-o'ti
again next year up river I go
KU-KUM YON-DIIP KOROK NI-VORRUM-AS
kahi yu fas niva-ram-o'ti
to the northern I go
seas NI-VORRUM-MOT4
KU-WARUC

- c. Blue Crane Song (a'xwai mu pakuri)
blue crane his song
UX-WA-MO-POKKORI
na wura wa kus panmya-ti
I that's how live
NG-WORU VO-PD NI-KOPD-KRA-H+TH
xantci'fite pania'mt
bull frogs eat
XUN-DII-FHO PD-NI-OMTH

- d. Jack Snipe Song. (isya'ti'tc jack snipe)
wi.twi't anama'tc mu uru
small bird little his eggs
UN-WIIV UN-NUMUHO, MO-OR-OT
kunwi.twar/akti
they are paddling down river
KUN-VIIT-VORROK-TH

anama'hate means the young of the species.
The bird is paddling its own eggs down the river and the Jack Snipe is singing about it.

3. Fox Song. (fox appa-x)

The fox is at bay at the end of a bridge or log; wanting to cross but on the bridge is a trap and he is afraid to throw him off into the stream. So he is dancing and singing this song.

fatak ara us^u pa^s ka^sec
timid person off into the stream throw

pa us kunta ko'tcan
that thing out on the bridge

PU-UG- KONTOKON
taniai

I am afraid
TUN-NI-DH

But in singing the form was

fatak ara otco pa'tc kanatchec

pa'us ik nivja ko'tchan u

fatak ara otco pa'tc kanatcha^c

taniai taniai taniai

pa'us kunta ko'tcan

f. Skunk Song. (tcin'im - skunk)

ko'fanon on on

? KO-FON ON ON ?

The skunk is coming down the hills dancing and swaying his body from side to side as he dances, arms bent across his chest, akimbo; and as he sings this tune to his dancing he comes on some mountain quirels digging up wild potatoes. Skunk wants them for himself, so he fires his fluid at them and they scatter in all directions while he gathers up the potatoes and makes off with them.

g. Wren Song. (wren = asmtcaktcakraⁿuto)

ki tuc amta-p tanu-pi
grandma dust throw out

KITUD UMITOP D-TON-NOP TH
ta kana pi-ka^f
they me whip(kill)

TU-KONNU - PIYKOR

The dust mentioned is the snow. The boys are shooting at the wren with bow and arrows and she wants snow and cold to punish them.
tea snow. The snow is the grandmother.

Record 18
Sung by Tintin

k. Mink Song. (xantcu' namwa'n^{ito})
crawfish eater
XUNJON-UM-VON-NHJ
Xanqu'n an
crawfish eat
XUNJON- O-OMTH

The mink was singing this after his wife left him, to get her back. She ran off with another man because she got tired of him, so singing this song she got her back.

1. pi'inik'inik^{ar}
kick dance song
PHYM+K-OR-RU-POR-KORI

ti kar i hahu.m
please are you ready?
TI- KOR-RI-HU-HOM

tanika'riha tcim-i I am ready,
TONNI-KORI-HU-AM I all right

Record No. 19
Sung by Tintin

e. Deer Song

wafic i'u ku'n kun
deer breast ? ?
VOFAS- IR-RO- KON-KON

Record No. 20
Sung by Bernard Jerry

The first short song of the kick dance is called pax'hayirum'ka^r

matexni xap'ti fap'rihi
I hope I'll kick it out
MU-TA- NHK-NI-XOPT+FFAS-RIHAS
xap'ka kick
XOP-KU
kirap'akari I hope to sing
KIR-NI-POR-KO-RIHAS-

g. Kick Dance

he' nak'tap ku' pah^a
It looks pretty (lovely)
NI-TOP-KOPOT^h
po' inivⁱ ru' ti yu'myur^a tem
rolling down by the sea
PO-INNIVROT^h YOM-WRUC-TIIM
o' s (u^s) wapitkarat i
west looking back
O-OO - VO-PH-T-KORRUTH^h

h. Kick Dance

hetic nam' nitc wita po yukuruk un-o' wut
right in the valley crooked (down?)
THIS-NUM-NITC- WORD-PH-KRORO-KON-NOV-VHHTI
uy' tax ko ka-m koma' sa'mno'u
Mount Shaasta up → river runs crooked
OY-TOKO-TOKO-KO-MU- KOM-KOMU-COM-NOV

a. Kick Dance Song.

pa' sim^amta' ra pihi nitcⁱ
white man old
u' mkaro. ho wurawam^m
him got
he muk mahatc^a ran
sweat house place?
pa' sim^atm a hi^aram
white man stove

b. Kick Dance

paipanan nu' sam
my river runs
poy' kurukhon-uput
crooked
yu' m kamayur^a
down ocean
uyukurukun namnt^u

c. Deer Song. To catch deer.

tsiér^u ki-rúwiyt kiⁱ
deer?
tupiyerí^{to} :

yu-racpú^k umtanwotⁱ

ufws matén' pikia rawec
stop tonight get him

txare'ya^v muk-in-tnas
magic? pet
+K-XURRAYU - MO-KINNI-NOC-CHD

d. Kick Dance

tamít nimnat ha'tóm kanpanio^{méc}
(I'll see where I go next time
TO-MHI - NI-MUHOT-UM^{etc} KON-PUNNI-OM)MAS
ha pa^a som nixnahi wutⁱ
(when I drink no water) (for luck)
PO-OC - OM - NI-XNUHOC-WAS
a^a m^x nahí^{etc} wutⁱ
water NI- NO-HOC - WAS (don't drink water)
OS

tam'it nimnahat kan paníu'm-é'éc
I'll see there go
TO-MHT- NI-MUHOT-OM- KON- PUN-IXIOM-MAS
pa a^a nix nahí^{etc} wutⁱ
water don't drink
PO-OC - NI- X-NU-HOC-WAC

e. Kick Dance. Composed by Jack Tom, Jerry's cousin.

wa'a pici^{etc} uk^upe'wutⁱ
there first holler
VO- P^hSSIP- OK-PA-WO,TH
kariyi-muc ahi-sⁱyufu
little far away train
KORI-YIV-MUCHD DU-UHI-ΘYOR
mu uhvram
his pipe

f. Kick Dance.

wa'kar' uwur'a ponasgin.at'
there I haven't got him

karum uk'ya.ti
they make here

KOR-ROM- MA-OK-YOTTH
he

OM
papiripcpuk etc panipe.nti
gold I mean

PA-4SPOKA3 PON-NI-PANTH

g. Kick Dance.

(w) omurawa kupiti
himself always do that
OM-VORU, VO-O-KOPHTI

witako-tucip
Mount Shasta

UY-TUK-KO-TOYSTHP

pu'kitcu te-travahin
fog ring around

POOK- O-TAT-TOVRONVUHHTI
hinupa ke'wika isivchee

(going to storm)

HAN-NOPU- JAM-MI- O-POORIHAS

h. Kick Dance Somposed by Jerry, himself.

yivnik pan'iu'm
far away I went
YIV-NHK- PON-NI-OM

wurawanm.ati
I saw it still

WOR-RQ-VO-NI-MOTH

uyuta k.o tucip

Mount Shasta

UY-TOK-KO-TOYSTHP

wurawanm.ati

WORU-VO-KHO-NI-MO-TTH

I saw it still

e. Panther Song.

i i yi yi ya^a
i i yi yi yiⁱ yi a

yup'tcu.kinan'ate (Song form)
panther

WOP-θOKIROR

mun he-tukar

bow string

MO-iy-HATIKOR

mux-u-g ka-m

bow

MO-XUCKOM-HOR-

tu'ipav^a

eat

TO-IPOV

tui'pav^a

eat

TO-IPOV

N.B.

yupsu-kirar panther, in speech

WOP-θOK-KIROR

Panther was so hungry that he ate first his bow string and then his bow, to get the deer sinew.

Record No. 23

Sung by Bernard Jerry

f. A parurupasa^a, one of the dance forms belonging to the ihuk.

ho n ho he no

ho n ho he no

manik nup xa' kanpe^c
yes, I'll go with you

MANIK-NOPXUKON-PAS

Record No. 24

c. An tsivusun'ar, one of the ihuk dance forms.

(h)a takara mus'a-nivⁱ
somebody lying down

virivatan'io^u viⁱ
I got him

d. Coyote ihuk song, an tsivusun'ar

cu'wan-iⁱ cu'wan-i
head bent looking head bent looking down
down

cukun'icnit kurinitⁱ
looks like dance looking down

1. cu'wan'ic : spoken form

Record No. 24
Sung by Bernard Jerry

g. pis¹vava (Indian Money) Love Song.

This song was told to Jerry by Dumfrey Pepper's mother, whose daughter Jerry married. The story of the song is as follows:

The pis¹vava is married way down to the ocean with the abalone shell(woman) and when that abalone come up to Klamath Lake to live with the pis¹vava(man), that pis¹vava whipped his woman, abalone. He whipped him bad. And when the pis¹vava went outside she thought she had better go home and so then start off. And this fellow come back in the house and when he coming back to the house he see nobody home and this fellow think, "I think she went home all right" and he think he better go after him, he think, so he did; come to this Klamath River, head of Klamath River and quite a ways down he find where stop. He find his track there, just keep a-following him down, never catch up, just now and then a track. Just keep a-follow him down till he get down to where she come from and he try to take her home and she won't go and she told him "I think you better go home, I won't go." And she won't go for a while and he said to his wife, "What you going to do with our children?" "Well," she said, "Our children, if she want to see you and she can go up see you," and she said, "He can come down see me too, when she want to." And this fellow said "All right, we can do that, take our children can go back and forth." So he went home, go back to Klamath Falls. Now his children go back and forth right now. You can see them going. They are wild geeses you know. When the wild geeses go up there, go and see his father, you know. When they go down, go down see his mother."

no han ne no han ne

no han na

o-ka^uu' pi¹ci¹ri' hen
 foot print

OK-KORO- O-PIIS-RIHAN

karu¹ayio' pi¹ci¹ri' hen
 foot print

(spoken from accent on pi¹ci¹)

KORO- POK- O-PIIS-RIHAN

abalone shell : yux¹sa¹ran

Wax-OUR RON

Record No. 24

Sung by Pete Henry

1. An *isiwustun* ar form of *thuk* dance song.

he han ni no

wut-ak
cheek

ka'am

untan¹

(Pete put his hand on the table,
palm up-the only explanation
I could get for this.)

Record No. 25

Sung by Pete Henry

- e. Coyote Song.

Coyote sometimes sleeps close to the fire. No more blanket. Naked. Whenever coyote sings this song he always has bad luck and burns up his house and cries.

an-ivacu¹
I am coyote

Record No. 24

Sung by Bernard Jerry

- f. Kick Dance Song.

ka'ka'ari-vit
both ways

(looking out on this mount-
ain and on that mountain)

kit¹

?

panitu¹rawut¹

look

e

I speak panitura¹ wut.

in'a-wah-raku-m
Medicine Mountain him

(where the singer who made this
song stayed all night and
looked out)

panik¹we-cipitum¹
stay night
all

This song was composed by Mike Charlie still living as *li bar*, the same place as *Dumfrey Pepper*. Mike Charlie and his wife went up on Medicine Mountain to dance all night on top. The wife wanted to be a doctor and this was the procedure for those who wanted to become one, only very few people could make it. It was the rule that somebody had to go along to sing while the devotee danced, so that is why Mike went too. They eat and drink nothing from the morning they leave to go up on that mountain. They start at daylight. The next night after they get home they also have to dance all night and still without eating. Jerry's brother had to go and meet them coming home, she was so weak.

Records.
Sung by Bernard Jerry

g. Kick Dance Song.

Jerry's brother, Billy, had a wife who also was sick and wanted to be a doctor, and they went up another mountain and made up the following Kick Dance Song.

he to: khuraraⁿ tⁱ hak'
it is pretty near dark

ho ^y uwa ⁱ ri ^a va	ku ⁿ ick ^u n	pa ^k u ^r i ^v ut ⁱ (ut ⁱ)
some place	look like	someone singing
HE-VURIVO-	KON N ^h S-	KON-POK-KORI-WOTH-
he		

uc-cu ^r xuro ^h pon ⁻ wa-	ihk ^h ki ⁻ ri ^o m
asaxari ⁱ p ⁱ an	we- ihk ^h ki ^r iram
(the name of the	there (another name
mountain where	for that
they stayed that	mountain)
night)	

ho ^y uwa ⁱ ri ^a va	ku ⁿ ick ^u n	pa ^k u ^r i ^v ut ⁱ
some place	look like	someone singing
HE-VORI-VO	KON-N ^h S	KON-POK-KORI-WOTH-

h. Kick Dance.

yitce ^{it} w ^u ra	pa ⁿ (m, u. st ⁱ)	he
one y ^h -o ^o -w ^o ru	gaze at (down there)	
pan ⁱ tru ^u put ^{it}	pan ⁱ tru ^u put ^{it}	
down river	look (more like glance or turn and look back)	

h^haram⁻ aka^u uyu⁻ m
Sheldon Butte
(A mountain below
Red Cap)
H^hS-RUM-MU-KOY- KOMU- YOM

i. Kick Dance

IN ^h NU ^h VU ⁻ HAR- OM	KON N ^h S-	O- SHV-NOR-ROTH
i. na. wah ⁱ rak ^u m	ku ⁿ ic	usiv ⁱ mu ⁻ rut ⁱ
Medicine Mountain him	look like	humming noise
to ^h hu ^r ara ⁿ t ⁱ hak'	pe k ^r sm ⁱ yo	ku ⁻ yutika'
it is pretty near dark	wind	hit
TA-XOR-ROR-RO-HOK	PA-KRAMYU	OK-YOTI HOK

a. War Dance Song

hi' ya en' na' wa'
 hi' ya en' na' wa'
 min-ik' yaxek' tat-ak
 yes somebody someplace
 afa'wa.k kus' ucka-xtihic
 person ? study(meditate)

This means the warrior has already killed someone and he is thinking about killing some more. This song is sung by men in a row. As they sing the two who are dancing in front cry "eh! eh! eh! on the beat. At the end of the song the warriors give the war whoop.

b. War Dance Song.

i ya i aya^u pak
 hin ni ya na
 MIN-NAK YU-XAK UP-CZIN-YAS
 min-ik'i yaxek' upzi-nwac
 yes somebody doesn't know
 (all right)
 pamu ke-tcik' yawa
 PO-MU sweetheart
 KU-IRYOV

This song means that one makes up a song about two sweethearts and that the one who sings thinks that maybe after a while he does not know but what he can get the girl himself for a sweetheart.

c. The Crow's War Dance Song.

NYNI- WK-KP-VOKKIR
 nani akawa-kiri ma-ke'
 my quiver ? (Jerry said meant nothing)
 nani yunu pani-iniⁱ
 my ? ? " " " "
 nani a-kawakiri ma-ke'
 my quiver
 nani yunu pani-iniⁱ

The crow was killing somebody and they had a war dance and he was ready to settle up and they made that song. This song is called kem-ca pak-uri.

Crow an'a-atc

kem-ca some sort of danger or unknown fearful thing. A kem-ca pak-uri is a poison song such as could be sung to protect one from violent danger.

Record No. 26
Sung by Bernard Jerry

d. War Dance Song.

i' ya ná wa' : / 4
yuruk nivarame : / 1
down going
UR-RUK NI-YORRUM-MOT+
nani ke tok' yava
my sweetheart
NUNI KAD-IKYOV
ni m. ucarac yom
to see
NI-MOC-CURAS-WOM

e. War Dance Song

haniya haniya ni' ya : /
hi yam
nani va' san
my enemy
NUNI VOCOM

This song means if a warrior kills anyone that one's friends and relatives are all enemies to him.

Record No. 27
Sung by Bernard Jerry

a. Kick Dance

pa' wuruvuruk wan
PO ripples
VON-VUR-RUK-KAN
usa m. yk. vavrut' i
US-U- MORUX-WORU

b. Kick Dance

tsiyuruk panit karat' i
across look
WYURROK- PU-NI-ITKOR-RUTH
wrikuruc ka kpo' u
VIRI-KONNHS jump up river
KORU-U

A man was lying down and he looked across the river and saw the ground squirrel jumping up river across the river.

ground squirrel a. xsa' i
UX-Θ U-SUK

c. Kick Dance Song.

This song was made by Johnny McLaugh, at Flowers Flat.

yan' tci'p'wa yis' upi'p'p' rui-at'¹
next year different ones growing

pa'mu'we-c u'p'p'-ai'ya
his horns ?

he ye

ixape'ya'mok kin'ina'c' etc
(deer ?

The real word for deer is ru'fwitc

d. Kick Dance Song.

WURO-VO KOK-NI-OMMUTH
wura'wa kukniu'm.ut'¹ um
myself going there himself

ICYOTUNI = snow

ka'uma ta' a yuwa'wuran-an' (yuwa'wuran-at'¹?)
coming near snow coming over the ridge
KORD-MO- TO CYVOU-RON-NUTH
he ye

U'CUXURU HADON
as-ikaa ip'an he :
cold spring on top

This song was composed by Jack Tom about 1923.

e. Kick Dance Song.

U'CUXURU- HADON WY-PATCIP
as-ikaa ip'an we-t' c'p'ri (wapitcip)
cold spring on top look from there

ni'ina'w' etc wuf umtaran' anhit'¹
small partly visible
NI-NUMHO- WURU- OM-TORRO-NOMHATI

yufok wapit'¹ ru'put'¹
down glance

WROK VY-PAT-SIIP

tegam-ak a'uuyu
Sheldon Butte (across from Bluff Creek)
THS-RUM-MU-KU-OY

f. Kick Dance Song. Composed by Ya a.

ka'tkaru'¹ kan-lm' etc
if it is no good

old
XOT-KORD KON-NUMHO

wawur'¹ / etc
WOWURU- DE-ROKUHATI

They are talking about money; one says if old no good, but it is

Record No. 22.
Sung by Bernard Jerry

g. Hick Dance Song. Composed by Ya-s. 70-C

wu^ha ho^h ya^h i^a
lost (strange surroundings)
WORU- HAVORI-WORU
pan-i tura-iwut-i
I? look around
PO-NI- TO-RO-WOTH
he ye
pesaran ma'am
different place up

h. Hick Dance Song. Composed by Jack Tom.

kotah^{to} wu^ha kun^hi-pe-he-wut-i
softly KO-MOM VORU holler
(a place near cold
spring) KON-~~AK~~-PO-WOTH
kakam xay^h kun^hi kun^hi hi^h vi^h rik
up there looks like someone answer me
KO-KUM UK-KA-KON-HS- O-POPH^h TI
as^h umtanti^h /hi rak siv^h yu^h lno^h u wen :)
Marble Mountain Canyon
UL-DM-TOMTI-HIROK

Record No. 23.
Sung by Bernard Jerry

Love Song.

[a] There were two birds up on Sugar Loaf, a man and wife. They were aikine tc. They killed chicken hawks and would even fight with eagles though they were little fellows. The bird man lost his wife and she went up the Salmon River to live with eagle and the husband made up this love song to get her back and he did.

wak^h ar a eagle
WO-KOR-
no words.

b. Coyote Love Song.

hi yi yi yi yi yi
yu hu u u u u u

a yu a hi

hyu a hi

ima/akun.in.a ip/Jan'ik
you said (On top?)

avakaati.im itota'pas uk-VOKOM-TIMFJ-IDOP-HAS
head one

tan'i if'cip
raised here TUNI-IFCHP

pa/NON-NO-DYVOKOM uka/kamhiti hira
pai nanaa wa'k:am beyond

wa/ pinine.ftc um
VO coyote him
PH-NAF4J DM

Somebody told Coyote "You said you are raised the head one here," and Coyote said "Yes, ha, because I can pick up a stick, make love song with it and get a girl." And the other fellow told him, "Let's see." And this coyote said, "Let's have a love song anyhow" and they sang this song what I sung, you see. And they tell him, "I think that is good enough for you and you try that and you might get a girl. That's a love song." "All right," he said, and they parted and never see him no more.

f. War Dance Song.

paika/i ukwa utcu/pcu ^{um}	NDWI	VO-GON
now is about to be calling him	nani	wa-gan
	my	enemy
toim.i ikikiyawe' um	nani	wa-gan
let's him	my	enemy

g. Kick Dance Song. Sung by Mrs. Donohugh. Rec. 23.

i ya	INDV, HIRUK	HAK KIRORDM	TOYSHAP
	in awaharak	hiki/raam	tucipi
	Mount Shaasta		Mountain
a' (KUN/NAH) kuncu	U-GHVRQTH		
like	siv ru-t		
	floating		
IK-XOR-RAYU	TOYSHAP		
ixareya	tucipi		
Medicine	Mountain		

Record No. 30
Sung by Mrs. Hickox

a. Mount Shasta Kick Dance Song.

he/ tahinuvm tihanuvn
Oh Mount Shasta
a' kunicku wo'ntriprenat.i hi.
up it seems still higher to rise
p'ai kunicku pi'mute pan'imu'st
it seems close I am looking

b. Kick Dance Song about Sugar Loaf

MHTU NUNO IIN
meta nan'u i'n um
that used to our falls him
be
KORI OM-OM IIMHTI
kar ium.i im hit.i i.
we still hear the roar
KORO-RO MHTU-TAKON-TO-VORRUN+K
xaruma ka kun'iptai waranik
They have spoiled it

c. A Song about I navah rak Mountain, back of Black Butte, -a red-
icine mountain. Kick Dance Song.

I-NOV-VUHIRAK IOV-VUKOM
i. navahirak i. nava'kam
I navahirak on top
KON+IS-KON POKKORI-VOTH
kuntukon rak-urhut.i a.
sounds like singing [w
hi.
PU-KOCRU UT-KRHOK
uswar ita kre ha k
sun up shining

d. spoiled

e. Kick Dance Song about the Klamath

painhanusa'mno'u kinco usam xu'k:ti
our river that seems(?) ? roaring
winds along
hi.
wak.ar i na'na'sairi.wut.i
that's when I lonely become

b.c. War Dance Song.

en'e en'e ya' e na'
en'e ya' e na' wa un'
hoi ifnuwasévic xak'kinwas. i'vavasti
we won't fight even if they make us fight

f. Kick Dance Song. (Cf. the same sung by Fritz)

PISMA-TOPIU WRU-TOJOPHU
pi. cipivanite wurotcu. pit. i
at first begin- it will talk
ning
HIN-NOPU HAMMI O-POKKORI-VAS
hinupa tcim. i upak. uriw'e'c
ready let's sing

hi
KOR-ROM-MU C+M-CIM n/uhara.mok/
karum. a srimsrim tin horn
and still

Record No. 33
Sung by Bernard Jerry

a. Kick Dance Song about Deer

TOP-NO-HAN DM
he. topna. he'n no
went up hill (deer) him
TOP-GUN PIRI-KAROHAN
topsanputri hi. karahe'n
went up zigzag him
i i i i
PA-WORU NUN I OV/ KOM/HO HAN
palwora nan. i a'aw^a kamite he'n
my
(a little while ago) him

b. Kick Dance Song about a Deer

top'san wuf waha
pushing forward fast against
dashing against
tacufri kitcu'wa. t he.
snow flying away on either side
axak i'w'itcihanute
to two footprint

- c. The little owl was once a man too, and he was hungry and went hunting deer and this the song he sang.
Nonsense syllables.

u'e- going to quit singing

And he got some deer.

The name of the owl is ipas'nahawan

UPUC-NUV-VONNH

- d. War Dance Song.

yi i yi yi ye

ki ye i ye i ye

ye e i ye

DU-YAM-NOP-XUKKONPAS

pa'yem nupya kanpac

next time I will go with her

- e. War Dance Song.

han'i ha han'i ya ni ya'

han'i han'i ya ni ya'

i-

NUVU-

han'i

my

VONON

wa san

enemy

A

a/

XOFOT OM

kalfat um

don't him

IN-NU-TH

na'aiti um

afraid of me him

HO-IF

ho, if

don't

NAY-KURRAS

nuyika-rec

I you kill

This song would be sung by a man who killed another when the dead man's relatives would come and retaliate. It was sung with the idea of pacifying the enraged relatives.

- f. Kick Dance Song.

UK-KO-MO-THA BOKHAN

a kai mwaifsa-n-en

who owns this place

NUNI

nan-i

my

'sifsa-n-en

world

WORUHUO-MUCU-HATI

wu'u magrahit

looks like

Someone has gone away from home and come to a place that looks familiar.

Record No. 38
Sung by Bernard Jerry

g. Kick Dance Song

ma'm ka'ka're tu'pikelp kor'ila'k um
(When the sun goes on the other side of the ridge him(?))

kar'ka'su wo-napi'pin' at.i'
gets up rising up

hi yi yi yi

ka're'yaw^a mukin-onas
(deer) pet

The singer is talking about deer and the deer is lying in the shade in a little hollow between two hills. When the sun has passed over the hill in the evening, then the deer gets up.

h. Kick Dance Song.

HOR-RI-WORU NI-TUPKOPUTH
har i-wura nitapiku-put.i
sometimes like

PO-IM-TZI-KAR / WO
pa mtikarekia-m itcⁱwa
play cards

HINNOPU KORI PO-A-HY-SOK-KOTH
hin-upa kar i napuca-kut.i
but that time my bad luck

- b. British 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	wura		black	like
I	just(?)		black	like
ya-tik	na	ti-cu		
let her	me	leave		

- H. Kick Dance Song. Composed by Ya-s. Sung by Mrs. Nellie Davis.

itan-anic	wa-cu-pa	in-a
early days	talk	
kariwura	kunc	nightti-mti
still can	like	we hear it

- e. Deer Hunting song. Sung by Mrs. Nellie Davis. Record No. 43.

in-a	hi	ya	hi	ya	in-a
yupuk-iray	um	ka-n wu	wurawut		
panther	him	right there	walking around		

When a panther hunts deer it does not go a long way to hunt but just takes in a little bit of country, but it takes it all in.

- g. pih-ne-fito Song. Sung by Mrs. Nellie Davis.

e uwan-can-i can-a an-e an-a e
These are meaningless words.
teuf-its = bony meat.

Record 44 a
Sung by Mrs. Nellie Davis

Coyote Song.

hari	kip	wa-fo	nia-mti
			I am going (4.7?)
teuf-its	kip	kite	niweta-nti
bony meat			

Have no translation for these words.

b. The Song he starts sang, song by Fritz Hansen.

Nonsense syllables. This is the song of the little seven stars (Pleiades).

atai namun² etc = pleiades

atairam = star(ones)

c. Woodpecker's song, Mrs. Nellie Davis.

kitakatakati han = woodpecker

e. Skunk Song. Song by Fritz Hansen.

Long time ago he just like Injun. He has got a wife and ten boys, big fellow. The boys want to get somebody, kill him. After while the boys kill one old man. The old man is wearing Injun shoes and havgot cane. Wears buckskin pants. The boys take it all off. And get Injun cap. After they have taken all his clothes off they go and throw the old man in the river. Another fellow sees the boys do this and he says to the boys "where you got that cap? Just look like old man hat. I'll buy him. Where is that old man?" They say, "He is gone, he is go up." Well, after while, "where you get that old man's shoes? You got it now. I'll buy him." After while he says, "This old man pants you got him here; I'll buy him." Well, after while that other fellow says, "Maybe you kill him, that old man." They say, "No, we don't kill him." Well, he says, "Where is it now? You better show me." They say, "He is gone up, you can see him up the road. He been go up." After a while he says, "You better show me; hurry up; hurry up." After a while mad, like Well, that man, "If you don't show me, I'll kill you" he says. "I'll kill all of them." After while he gets one and cuts off his head. All ten, he kill him all. That old man, the father, and the mother, too, he stay home. Well, he is got feathers sticking up. A big one. He knows if that feather fall down, his boy is killed. He don't know what place. Well, after while he is got otter skin killed with arrows and bow and he go to see that man. He can see all of his sons, ten, all dead. He makes big fire and burns them all. He don't buried. That is the time he cry, that old man.

Burden syllables.

f. Scott's Valley Indian Song. The old man came from Scott's Valley and the old woman, too. Fritz Hansen. The song belongs in the story. No translation.

kuy xara kuy xara

g. "Well, after a while the father goes up home, when he got there he sang:

o he no ho ha no ho hi no

✓ Record No. 48 k.
Sung by Philip Steve

Brush Dance Song.

he i hi yi
WRUK OKRI
yufuk ukre.vic
down river staying

man/akasta/ani
notion by duck

NUNTI
nan.i
my

piki/ixi/ixi/
send word

KAS-IXYOV
ke.toklaw
sweetheart

um
him

Compare this song with another in this series having a similar text.

- a. The little fish in the summer come close to the edge of the river and the little boys and girls take the salmon pliers (made of loosely reeds with open mesh) and put them under the fish and lift them up and catch them, and when they do this they sing this song.

yu-tan'-itc ha yu-tan'-itc ha

There is no meaning to the word.

- b. A Dance song sung when the Deer Skin Dancers cross the river in the boat. They call it float across

D-@H/RD/HNAS
siv'ru-h rin-ar
float across

The words have no meaning:

ho hin-a ho^u hin-a wa hi hi ya

- c. The final Deer Skin Dance Song. After they have quit dancing and are on the way back up to where they dressed and where they will disrobe, they sing this song:

ho xiruk ho xiruk

No translation.

✓ Record No. 1 A
Sung by Phoebe Maddox

- ✓ d. A song sung to little children by Phoebe's uncle to make them walk soon. "They claim that the deer used to sing this to her children so they would walk around as soon as they were born. Phoebe's uncle's name was aps n'Old Snake). Fritz also sang this song but did not mention what it was for. They used to spit on the child's feet so they will get up quick. This is a kind of a medicine song for the children. The song is sung so the child will climb up on the hill."

ma'ruk ak'niwan' ma^aruk ak'niwan'
up on the something up on the something
hill hill

- ✓ e. Chicken Hawk Song.

a'ixine-tcan or a'ikire-n = chicken hawk.

The song is sung to nonsense syllables.
Phoebe's uncle, aps n, taught it to her. He died more than 20 years ago, aged over eighty. The chicken hawk lives up on the rock above a'iptc. They say he was a person, once. Some call it a mean bird. He does not let other bird come there, kills it when it comes around. He said he always will do that and if anyone knows his song that person always will be able to kill. (That is why the Indians do not teach it to white people. It is medicine, but Phoebe does not want to kill anybody). This chicken hawk goes away in the fall to the Indian

heaven (a'ruta-n na'hiti'hirak). He has got a wife and whenever they have small birds and are old enough he takes them there. You never can see lots on the rock, only the two old ones. If one sings this song into his gun or arrow, it will kill a deer easily. The voice in this song kind of goes back down, because you know it is a dead song." Phoebe used to be afraid when she heard it.

✓ g. Wildcat song.

This is a medicine song. Old Mac learned this from way back people or head people. Old Mac's Indian name was pátokar^a

sung
form
i na
t'ruk^akwic^otc

MDR-ROK-O-PNONHAK
marukurupnan'ak

spoken
(Woolly creek place) wild cat
t'ruk^u ak^uwic^otc=UK-VIIS

karuk-MORROK wura VORU upna'n-ak UP-NO
up on the hill he went back up

The small wild cats are called a'k^uwic^otc when they are nice and little, but the big old cats are a'k^uwic

Record No. 47
Sung by Phoebe Maddox

✓ c. Bear Medicine Song.

This is the bear's own song. They claim she is singing now when she goes back in her den. She dances and sings this song in her den in the winter time. Phoebe's uncle taught it to her.

ut'krikhiy'aruna-t-i ONOP-NAP HI-O-VORONUT^u
(the sound) going up creek (Slap,slap) going up creek
unap nap hi-yaruna-t-i

The bear sings about the noise she makes when she goes up the creek. She is crying for summer when she is singing and thinking about it in her den. rikrikhit is the sound of her tread on the ground, a sort of poem.

✓ d. Another Bear Medicine Song taught Phoebe by her uncle.

i I- na NO PUT-RO-KOP CO-POK-POK
patra-kop sapok, pok
(a stinking bush gnashing or breaking up with
which grows by the the teeth.
water. Bears eat it)

This weed or bush has white flowers and late in the summer it has black berries. It smells strong.

✓ e. Deer Medicine Song.

This song a man was singing before he went out to hunt. He tried to act like a deer. Phoebe's uncle taught her this.

ak^uris^u-n-at.¹ ne en-a en-a ha en-a
(horns) waying sidewise) NO INO ANO HO INO
OK-RIRITH SONOTI

f. Bear Medicine Song from Phoebe's uncle.

RUK/KOV RUK-KOV
rakav rakav

This is the sound of the step under her on the dry rocks.

✓ g. A Deer's Song.

The deer people had a home back of Knudsen's up on the hills near Orleans at a place called ticira-m he/ruk. And they were all singing "Pick out the place where you are going to live when you turn into deer." And one says, "I am going over here where the big rocks are (as'awe-kuk), the place up on the hill. The big mountain up the road from Orleans toward Some's which seems to block the road at the south of the river is u/y^ufu-n-axto. The deer sang:

as'awe-k'a KOK-NI-UMMAS, u/vrukum kuk niu-m-s'²c
(place name) I am going there side hill him I am going there
(same place)

h. The Blue Jay's Song.

She always was a devil. She didn't want anybody to get a deer. So she thought she would go and sing and whoever knew her song would kill a deer easily, but not otherwise.

KUS-U-KOD
katcaka-to bluejay.

The song:

KAKA/KO I-NO vi-atc
kaikai en-o (her noise) (meaningless)

i. Meadowlark Song. lark atck n

a'tckun in-u vi-a-c

This is a bird with a yellow breast the color of the Oregon grape and a black throat and chest. Phoebe says it does not sing. The Indians used to trap these birds in winter. They were very fat and good to eat. Phoebe's uncle used to tell her to sing this medicine song when she fixed her trap of Indian twine.

a. A Woman Doctor's Song.

She dreamed that some other doctor was singing at pah-wurum flat and she jumped up and sang it for her song. Then a doctor dreamed one she had to dance and sing all night till she knew it, because it was specially lucky to dream a song. The doctor was a panamnik woman.

COY-VOR-RUM TH-SROM KON
sah-wurum tic-ram kun
sah-wurum flat sound
POK-KO-RIWOTH
pak-uriv wut-1
singing

b. Another of the ^{PONNUMNIK} panamnik doctor woman's songs.

a' | en. a. : | o' we ne' ya'
ya' en'o en'o ho' we ne' ya'

c. Another. Burden syllables only.

d. Coyote Song.

He belonged to panamnik himself. Coyote was somebody and grasshoppers were all he lived on. They were burning up at Klamath Lake and Coyote thought he was very smart to be going up so far to Klamath Falls to get the grasshoppers that would be cooked and he was glad. And he sang another song when he got to a flat near Happy Camp and he saw lots of girls.

KU-WR-BUC NI-VORRUMMAS
kah'yuras niwaramec
Klamath Lake I am going
XOO' IM TOP' NI-KMWOR-RAS
xas im-tup nia-mwaric
grasshopper cook I am going to eat

e. The song Coyote sang near Happy Camp. His Love Song.

i ye ye ye
| ho' u en-a' en-a' en-a' |

And when he sang he thought he would sing a love song when he heard lots of girls singing and laughing, digging a p roots (wild potatoes) on the flat. And he hid in the brush because he got bashful. He thought he was going to have all the girls. But they could not find him and he just went on. Again he came to another place and he thought he would sing again. He wanted all the girls to like him and to call out to him "Hello, my uncle," or "Hello, my cousin," so he put these words in the song:

i, yi yi' ya & yi,
hin-a hin-a hin-a
i'vi yi'yi kowara kowara kuan-i araras

f. Coyote Song.

That same pih^hnef^htc had a falling out with his wife and he said he was going away up Salmon River and not coming back for a year. She said, "All right, go." So he went. That woman was singing a love song because she felt sorry he had gone. She was crying all the time for pih^hnef^htc. And he only stayed five days and came back. He lived up at ^{scipic} falls.

i yi yi yi
i han.i ya han.i ya han.i
ya han.i ya han.i ya hi

IM-KORU-WORU-VO-OM-I-KOPHAS
im karu wurawa om i kuphas
you will do the same him

pa'u'm kupha/n-ik
as he did it
PU-OM, O-KOP-HONN#K
maguvuk pih^hnef^htc
up (Salmon) coyote

MU-CORROK river

PINA-FHD

"This song of hers is a teaching song to us! It means that human beings will quarrel and go away and come back the same as Coyote did.

g. COM-NO-NUK UK-RI
samna-nuk uhuri.v

uhuri.v was some kind of people and samna-nuk the place where Mrs. Grant came from, -The Forks of Salmon. Phoebe does not know the meaning of uhuri.v, but it occurs in lots of stories, both up and down the river.

HO-YURRUK PI-RIIV
isiervuk pihirtv
across the river widow man is

another character Phoebe does not understand

i yi yi yi yi yi
CUM-NONNUK UK-RI OM
samna-nuk uhuri.v um
Forks of Salmon ? him
a.sar uki/kⁱ o.ti
sky bump

So high man, such a good man or smart, he bump the sky. This was a man's love song, uhuri.v's song, whatever he was.

a. Coyote's War Dance Song.

"This is a medicine song for fighting. Everybody was mad at Coyote. He had done something. He said he could get away, they couldn't kill him and he saw them coming by the door and he was dancing a war dance in the house and he had a fire in the middle of the floor (Indian House) and he took and put his hands down the ashes and threw them out to those who were coming to kill him and they all fell down with ashes ~~in~~ their eyes. There were ten rows of warriors but he jumped over them and they couldn't see him when he jumped out and got away. This is the song he was singing when he was dancing inside the house.

IT-PUXOR
itah-ya
ten

iniv'iyav
rows

NI-WON-NUPRU-VAS
nivarupnac
I go through

meaning, 'I don't care if there are ten rows of you, I will go through.'

b. War Dance Song of Old Snake's.

i yi yi, etc. Burden Syllables.

c. Song to Drive Rain Away.

katcakatca-puvul
bluejay tail

ora-k-wi
bring it down let's
from up river (go on)

tsivikikikik
clear it

ri-pan-i
over it
(up on top)

yuruk
down at the
end world

"The bluejay is medicine because it is blue like a blue sky, but the bluejay hasn't anything to do with the rain or fair weather as a person or a bird."

d. A Rain Medicine Song.

Sung by Mrs. Brimmore. Used to secure sunshine.

lizard

tsu-wai
breast

bring it down

down river

other side

clear it up

sunshine

sack

open

The Jump Dance by Phoebe Haddock

The jump dance requires two singers singing their own songs alternately. The jump dance songs have no words. When they have the jump dance the medicine man has to stay in the sweat house and he sits outside, -he doesn't go inside the house (i.e., dwelling). They have four boards set up on edge like a box and a fire in this enclosure about six feet square. The floor is made of river sand packed up and put on the earth. There is no roof or cover over this fireplace, i.e., hood). The medicine man is not known as fatawe'nan, but asish'wage'nan. Nobody will touch him any more than the fatawe'nan.

The medicine man goes in the sweathouse when the dance begins and it lasts ten days. He begins in the evening. The dance was held at Amekiaran. People went up from Orleans in a boat. The dance was held from Red Gap to Amekiaran, not Ka'temi'n.

The medicine man would eat once a day only at supper. He would be lucky if he would consent to be the medicine man for the dance. He had one woman cook and a little girl helper. (Phoebe was the little girl and packed water.) He could only eat acorn soup and salmon. He drank acorn water. While they are dancing in the evening he goes to bathe. He stayed in one corner to watch the dance. Didn't go with anyone. Did not talk when walking. Only when sitting. He stayed up only half a night and the people only danced half a night. Some old people slept in the sweat house with him and other men made fire. The tenth day they moved camp to Jane Wilder's place, asat.ak. They had a big feed at Amekiaran the last day there and then one at Jane Wilder's place the tenth day. The dance is always held in July. They go by the moon. (It is about the first of July because Phoebe recalls hearing fireworks at Orleans from up where they were camping when she was a little girl.)

The woman cook is called p'ic'ick'i'awan, and the child helper too. The medicine man was painted whenever Phoebe saw him. The old ones who abstained from women were the only men who could take care of the medicine man and help him paint. The Jump Dance is something about the world and to conquer disease.

The medicine man was painted all over rather pinkish. He had a narrow black ring around his leg a little above the ankle and one just below the knee on each leg. There was one ring on each arm above the wrist and one on the upper arm. Phoebe thinks he had one black line across his cheeks and the bridge of his nose. She says the pinkish color looked like alder stain, -apax. It was not so red as the red paint, but she does not know surely if it was alder or not. The woman cook was not painted but she and her little helper bathed before going to do the work and especially were careful to bathe all over afterward. She says the dance had some significance about making the world, but she did not know what. The woman cook for a medicine man always had to bathe.

Record No. 49
Sung by Phoebe Maddox

e. War Dance Song of Old Snake's.

i ya an'i an'i i an'a
i ya n o wa

gan'ixuso-wot.i pi'i mi ni'ivase pam'itwa
I used to think close I will die it is used to
that

YOMIMU
ya-m-ut
nice

MD-OPHU
mutcu.p
talk

It means that he thought he would go and die close to the woman that used to talk nicely to him.

Record No. 50
Sung by Phoebe Maddox

- a. Burden syllables. The song belonged to Paino'takac.
b. Burden syllables. The song belonged to Paino'takac. On he, in this song, the basket is lifted and thrust forward. Then the voice goes low the basket is carried back. The body also sways.
c., d. Johnny Pepper's Drum Song, for the Indian card game. No words, only burden syllables.

e. A Drum Song for Indian Card Game, belonging to Johnny Pepper.

hi no' no' hi no' no'
I-POXVORUM
ipunwaran ik'yu'nac
resting place (the name of a ridge)

- f. Another Drum Song of Johnny Pepper's without words.
g. A Card Game Song sung and composed by Philip Semahugh Steve.
Nothing but burden syllables.

Record No. 51
Sung by Philip Steve

a. Song to Catch Deer.
belonged to

This song was his father, who was Orleans Bar Steve, and before that his ancestors had it.

TOYCHAP MT WAMTOP 22RU NO-YUKKON VON
tu cip mu wintap tea upate him-i
mountain his arrows let's go (hunting)

ho u u u HOK-FA
hu.f. we

(not translatable, but a word used as the finish for deer hunting songs)

b. War Dance Song.
No words.

c. Good Luck Song for Indian Money.

This is the song of the Indian money. He lives right on the point at Weitchpec, where the Trinity and Klamath rivers come together. (A species of shell) And he was poor and went up that Klamath River. He went on the ridge and he heard a voice in the ocean and he thought he would stay there himself and he got good luck.

IX-TOYOK CORROK NO HIXUR-PAYU
itutuk suruk we ikxareya
(the point between the Trinity and Klamath Rivers at Weitchpec)

he yi ye ya

e yi ye ya ye ya e ya

KON-~~MT~~ YONNHK
kan-i yan-ak

DM-KU WR-RUC
kam kah yuras
Klamath Lake

WR-RUC-KOM
yuruk'am
downward

kanup D-~~TH~~TIV
? usit-mcip
he heard it

KON XUC-O-XOKTH
kanru xasuxuxa-tik (karixasuxati ?)
then he think

NO-KORRO-VORU / OK HIP-KAVH-S, WO
na'a karuwra o.kna'a nipke-vic wa (tcim-lawa
here too (he want to be

kanup D-~~TH~~TIV
? sit-mcip potcintet-nht.
he heard it ?

KU-~~WR~~RUC
Kah yuras : ocean
kam kah yuras : Klamath Lake.

Record No. 52
Sung by Philip Steve

- a. Love Song belonging to Philip Steve's aunt who lived at Orleans and died long ago. She was called Sophie. The song was sung by Philip Steve and Mattie van Samt. It has only burden syllables.

✓ B. Grizzly Bear Song.

This is a bad song, sung when he is going to eat people and he is going to eat the house, and when he gets mad he is going to claw. He talks that way when he is singing.

ORIROR NI-DIAH-HAS
ararar tonlaate. : | yo ho we ya hi yi(yo):/
Indian body I eat

HK-DH ROM NI-DIAH
ikri vi ram xaxaranne nianti
house hole I eat
i ha NI-DUFFHPT
nisa f. wipti KAN-WORU
(I eat am going to kan^uucc)

IVHOR
ivhar : lumber

✓ c. Coyote Love Song.

i yi yi yi yi yi yi
pihⁱ ne. f tunwe. tcus
coyote small
PHINAHY TON-VA-DUC
kamwar i umkun nin-a kinwihit-i
I suppose those don't like
fellovs (hate)
NO-XDTH OM-KON NI- VIIHATI

The rest of No. 52 and 53 have only burden syllables.