

23. Mason, J. A. Original manuscript reports on trips, . . .

CU-23.1

Original manuscript, reports on trips made by J. A. Mason
October, 1916 to San Juan Bautista and Watsonville to see
Costanoan informants and to Vallejo to obtain Saisun and Wintun
vocabularies from Dr. Vallejo.

report

Reached San Juan in early evening. In morning had a talk with priest of mission and several other oldest inhabitants of the place. All agreed that there were no Indians remaining in San Juan, that the few remaining ones had sold their lands and moved to Gilroy where land seemed to be a little cheaper. Consequently decided to go to Gilroy. Reached there about 2.00 and hunted up ^{Rosario, South} Acension Solarsan, an elderly Indian woman. She claimed to know absolutely nothing but referred me to an very old woman, Josefa Velasquez in Watsonville. As prospects seemed a little better there, went to Watsonville and arrived there in early evening.

Wednesday morning went out to see Dona Josefa. She lives out East Lake St. about a half hour's walk out on the road to Margan Hill, at the first horse trough. Is an old woman born at Santa Cruz in 1833 but reared in the ranches around Watsonville. A stay of several days with her might reveal many important points of interest but she remembers little and very slowly. Spoke the San Juan dialect originally but has had nobody to talk to for many years so forgets most of it. Verified many of de la Cuesta's words which are surprisingly accurate and got a few sentences and other words but very little. Also got a myth herewith included. After several hours of work she professed to know many myths, songs, dances, etc. Returned in the afternoon and, while she continued to insist that she knew many myths, etc., she was unable to recall one all afternoon. I got a few more words, phrases and two Yokuts gambling songs from Maria Gomez who lives with her. I am inclined to think that with a few days experience the old woman could be induced to tell many myths and songs, possibly in text, but they came so slowly at the beginning I decided it was not worth while trying again. ↗

She insisted that Acension in Gilroy knew more than she, but claimed, like all others, that these two were the only living persons who remembered anything of the language and customs. Refugio Castello spoke it well, and so did Barbara Solarsan, the mother of Acension, but these two died not more than three years ago. I could learn of no other old or middle-aged Indian in the whole country.

So Thursday morning I returned to Gilroy to see Acension again. She was born in San Juan in 1855 and her mother, who died only a few years ago spoke the language well. But she never knew it well and has not spoken it for years. With difficulty I got from her a few phrases and sentences, words and corroboration of many of De la Cuesta's words but as she remembered very little, I decided the result was not worth the time and took the afternoon train home. With practice she might be taught to give texts but she undoubtedly remembers very little. She knows much less than Josefa, though her memory is a little better. Jacinta Gonzales died a few years ago.

San Juan Words and Phrases

hus	nostrils
'ani	pillow
Yuku'm	cigarette
ma'tel, ma'te't	tobacco
ana'	mother
ap.a	his father
apsa	my father
menpa'pa	thy grandfather
pap'sa'	my grandfather
mer'ce'	my grandmother
mene'n	thy grandmother
et.e	uncle
ti'rsi	aunt
tci'rsi'	my aunt

Informant claims there was no difference between maternal & paternal uncle, aunt or grandparents.

Ysu'neštaka	I am hungry
tursi'	it is cold
ha'sa ka e'tš	I want to sleep
u'miṭ ku-ti si'	give me a little water
aru'ta (alu'ta) a'mne	it will rain tomorrow
akni'ste ka	I am am thirsty
ko'miste ka	I am am tired
ka'yi kansi't'	my tooth aches
se'mon mak,i'	we are going to die
ku'lka	pinole
hu'miṭ kurka	give me pinole
kanti'reš	my buttocks
šo'kos, so'koi	penis, testicles
ša'wika	I am singing
kaš'a'wi	I sing

wa'ti ka	I am going
aru'ta kawa'ti	tomorrow I will go
wakššas	coyote
u'mu	wolf
wa'ti ka u'sšit kaniš e'kwe ni'pa	I am going because you will not teach me
e'kwe kahi'nšu	I don't know
hi'nue e'kwe kahi'nšu	when I don't know
hi'nua kamsit haiwe'	when will I see you?
e'kwe kanišie'te oišu hai'we	I will not see you again

mi'smin	nošo'	mišho'ke	hose'fa	hose'fa	kq'	men.e'kwe	pe'sio
Dear	heart,	thee sends	Josefa.	Josefa	says	thou not	remember
hose'fa še	katawa'k	haiṭu'hiš	hi'nuakše	wakiaṭ'a'kan	miš hai'weni		
Josefa of	as she	every day.	Some day	she will come,	thee to see		
kutceke'kwe	se'mon	a'ram	mišminsire'	mensi'tnūmak			
if not	dies.	Give	thy regards	thy children.			
hu'miṭ tapu'r				give me wood!			
šu'nesteka				I am hungry			
a'mai ^x				come!			
šu'ništeka				I am filled			
hiu'se' kame's				Ah! how I love thee			
hi'nuame ṭa'kan				when will you come?			
e'kwe ka meš hole nipa				I cannot teach you			
ni ekwe semon muzuri				here the flies won't die			
xutceknis				dog			
ekwe ka pe'sio kanri'tca				I don't remember my language			
kušai mišimpi'				wash it well			
tsu'pkampi'				white			
tapurnaka'				I am going to fetch wood			
taprunaka'							
u'i.kašte				it is late now			
tu'rsiṅka				I am cold			

mi'emin tuhi's

good day!

mi'emin uyak

good afternoon!

mi'emin me

thou art pretty

yu hoto yostuk

go with God!

Two Yokuts Gambling Songs

(heard by Maria Gomez at San Juan years ago; to be sung on phonograph)

e'ttsetce kane'
 etca'lo·l
 lukmaiwa'
 eta'lo·l
 lukma·i·

nimeloye'wa
 nimeloya'wa
 nimeloye'wa
 nimeloya'wa

(Song said to be Apache)

antenaite
 tutemaxai'
 tatatutai'me
 sanamawe'

Ethnological Notes

The languages of San Juan, Santa Cruz, Carmelo and Soledad were practically the same. There were slight differences but they were mutually intelligible. The name Mutsun was remembered by both informants but not volunteered. Josefa had heard of the Eselenes but knew nothing of them. The Yokuts were called yak'siu'n. The natives of San Jose were called Chochenos; there was a rancharia near Chittended known as ausai'ma. The language of Santa Cruz was said to have been rather prettier than that of San Juan.

Neither informant had heard of dual division of the tribe, not of the Bear and Deer or Water and Land moiety, and individuals had no "pet" animals. Neither of them knew either the myth of the beginning of the world or of the theft of fire.

The old houses were of hay. Puberty ceremonies were never heard of by the informant, nor special burial customs.

The gambling game was played with two bones, one white and one black; the white one had to be guessed; it was played often amid great excitement and singing.

Josefa had seen the Kuksui dance once in her childhood. The dance was done by two men, the rest looking on. It was a great sin and severely punished for anyone to talk or laugh during the dance; it was very serious. The Kuksui dancers were dressed in a feather cape reaching to the knees and the face and the rest of the body painted black and white. There also was an enormous head-dress with feathers of the aura like a cap. They performed wonderful feats, jumped in the fire without singing even the hairs of their legs, and held coals in their mouths. They left the dance and appeared on a distant hill and returned in a moment. They left the dance and returned with only half the head and the blood streaming from the rest.

The hiwei and lolei dances were not known.

Tolaache was known but not much used.

The eagle, hummingbird and owl were worshipped.