

ser Baldwin Spencer.

extracts from last Journals.

May 15 (1929) Wednesday. Began ^(Yahgan) relationships with George etc

Woman = K^hipha. Man = Yam^henna. Boy = w^hlewa

Girl = shukani-ki^hpa. Old man = Holoyam^henna.

Little boy = ya-ka-w^hlewa. Little girl = ya-ka-shukani-ki^hpa.

May 16. George all morning ^(Yahgan) on relationships.

Father = imun. Mother = Tapu. all daughters = maiki^hpha. all sons = ~~marku~~ marku

eldest sister = waiki^hpha. e. brother = wai amu. brother = mamuks.

sisters = mamuks ki^hpha. Whole family (father, mother, children) = ma^hma-ki^hpha-o-mali

youngest brother = ashuwa. youngest sister = ashu-ki^hpha

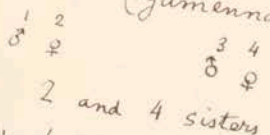
Father and mother both call sons marku

Small boy = yakka-kaiula. small girl = yakka-shu-kani-ki^hpha

Father's brother = tau-wessa. Father's brothers wife = tamai-ki^hpha (?)

Father's brothers sons = mamuks. Father's brothers daughters = mamuks ki^hpha

Brother's sons = ^{men} (yam^henna) marku. Brother's daughters = yamma^hna maiki^hpha



Husband's brother's wife = mamaiama tukku. Mother's sister (man speaking) = yakka-tapu

wife's sister = tukku-tu. wife's sister's husband = mai-ama-tukku.

Sir Baldwin Spencer.
Extracts from his last Journals.
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May 17. George relationships - little progress, G. very "thick."
Marry or Married-state (?) = tuk (tuku). Married pair = mā tuk (?)
Wife or husband (reciprocal) = auatuk.
Children altogether = mamuks-kippa-a-mali or mama-quer-a-mali (?)
? sons altogether = mama-quisa-orla (apparently no similar term for girls)
brother's son = yamēna maruku. Father's brother = tau wessa.
brother's daughter = yamēna mai-kippa. Father's father = ~~tau~~ ūshū.

May 20. Mother's brother = imāna. Mother's sister = yākā-taipu ("other mother")
Mother's sister's husband = tamaka.
Father's brother = indaruwa (in this part of Island, Douglas River)
or = tau-essa (on south side).
Daughters of the same = kippa (mamuks kippa)
Father's father's brother = tanua. Father's father's sister = koloana.
Father's father's wife = tukūlū. Mother's mother = koloana (kūlū-ūna) _{ūna}
Mother's mother's sister = koloana.
Mother's sister's sons and daughters = mamuks. mamuks kippa.

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May 21. Whole family = māma quer-ā-māli.

Term applied to 3 or 4 or more boys in family = māma-quis-ā-oria. If only two boys simply call them mamuks. No special term for all girls.

mamuks kippai ā quāli apparently applied to boys and girls of family ^{altogether}
son's son = markeu tissa(i). son's daughter = markeu-tissai kippa(i).
son's wife (man speaking) = māśāi-kippa. husband's father = māśāku.
husband's mother = māśāi-kippa. son's wife (woman speaking) = māśāi-kippai.
daughter's husband = māśāku. wife's father = māśāku.
wife's mother = māśāi-kippa.

May 29. Domingo's family.

Domingo has two wives, an old woman and her daughter - the latter is the daughter of the older woman - there seems to be nothing abnormal in this. The young woman is the only one left of the elder one's children.*

George calls Domingo imāna (mother's brother) ("my iman")
G. calls (1) old discarded wife tamai kippa (mother's brother's wife)
" " (2) young wife daughter of (1) tamai kippa.

* In the Diary under May 24 it is said that Domingo's younger wife "was mother of the 5 children and also of an older boy who had come in with Alfredo Grandi". This Grandi is there described as "tall broad-shouldered fine fellow - mother Spanish, father Austro-Italian."

Sir Baldwin Spencer.

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Extracts from his last Journals (continued)

Old woman calls her daughter maikippa. Daughter calls her mother taipi

George calls the 3 sons of the young woman mamukes quisa orla.

" " " " daughters... " " mamukes kippai a mali

Children of young woman call old woman küliäna (kōlöana)

" " " " " George's wife küliäna (kōlöana)

" " " " " George mamukes

George's wife calls three boys and girls markutissa.

Young ^(wife) woman calls George tamāk (or tamaku)

Names of Domingos family (after places of birth)

Domingo Aia pitilla schanaiensis (Hoste Island)

Old woman (wife 1) Yamu kauai a yippa (Hoste Island)

Harry (son) Harkuroaien (Hoste Island)

Young woman (wife 2) Kanuks (Navarin)

Two elder girls of latter Kanuks (Navarin)

One boy Aselliäku (Douglas River)

One boy Uma-tā-tā-sunsis (or shis) (Other side of Hoste Island)

Youngest girl Aselliäku (Douglas River) (Born only two years ago in shed in which George and his wife and the Domingo family is now housed by the Jetties)

Sir Baldwin Spencer

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Extracts from last Journals (continued)

May 31. George told me this afternoon that when Domingo married the young wife her mother was the wife of a man then alive. She had two or three other children who died. When the mother's husband died Domingo took her as his wife but this was after he had married her daughter.

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Extracts from his last Journals (continued)

May 15.

Colours. White = yanina or yaku. Black = lämpi.

Charcoal = yäpüchi. red = luch

George's Mahgan name

Äm-mä-taing-man-this (^{arrasinansis} Ämätināsis when

spoken quickly).

Ly's wife

Shu-maui-naua-lākā-kīpa.

Douglas River, native name of camp at

Asëllariäku

May 20.

Scraper = (1) au-wi (2) hai-yi

Fire = bush-ait.

Native celery = hū-shün. G. says only eat stalk when throat bad and then chew and expectorate it. Eat roots, roasted in fire. Eat au-ätcha nut of beech wood tree (big tree) (Spanish for this is rubillo). Also eat katern round yellow fungus growing on trunk of beeches higher up mountain.

May 21.

Chips of wood = us-tif.

grass = sohūka (shūka)

sail = tän (sounds like tän)

small gnarled beech = niti

fresh water = sima.

salt water (sea) = jikä (Spanish j)

river = waian.

island = yeshka

canoe = ahnä(n) (or nän).

oar or paddle = ap-pi

seal = äm-ma.

fish = äp-pür

whale = wä-pütha.

whale bone = fütä tush

crab = stäckälo.

hot = pütü

Sir Baldwin Spencer
Extracts from his last Journals (continued)

~~I am very hot~~ = hai-i
cold = tärü (tärü) tärü . I am cold = hai-i taru.
I am very hot = hai-i putur-ö. me = hai-i.
you = sä. we (plural) are cold = hai-an taru.
we two are hot = hai-i putu hippai
hai-i wüsh tauk = I work. hippai wüsh tauk = we (2) work.
we (3 or more) work = hai-an wüsh tauk.

May. 29. Cliton (?) = yakaua. patella = ungwaia. Fissurella = üngü.

Numbers, Jahgan. One. 1. = kau alyi (= alli + in Spanish)
Two. 2. = kum präipi.
Three. 3. = mätä.

More than three. 3. = wülrü.
Smoke = ushka. No name for yellow label (colour of)
red = lusch

Sir Baldwin Spencer

Extracts from his last Journals (continued)

May 31. Parts of human body (Yahgan)

- Head as whole = lakush kutta or luma(na) (luma also = skull)
- Hair of head = usha. Bone (generally) = had-puush
- Eyebrows = ush-kash-a-tella (or kush a shtella)
- Moustache = yash hun (includes hair on upper lip and lower chin)
- Mouth = ya (= lips and mouth)
- Eye (as whole or? eyeball) = tal-la. Brain = ush-kut
- Pupil = au-yiff-tella
- Ribs = ai-uksh
- Cheek or face = kapi. Thorax = ka-ya-dekka
- Ear = ufti (or uftif). Shoulders = dau-uka
- Hair on cheek = seisa. arm = kamei
- Chin = wani. Elbow = tamila
- Nose = kashush. Wrist = marf
- Nostril = usten-na. Hand = yush (no word for fingers)
- Neck = huta. Finger-nail = kaluf. Leg = puluf(u)
- Backbone = tupalannua. Navel = ko-pu
- Hip-bone = ush-nu. ankle = kush-u-ün
- Foot = ko-ir (no name for toes). knee = un(g) wulla
- Tongue = lün. Teeth = tun or tu-un
- Heart = serstin (or sürstin). lung(?) = har shatair
- Liver(?) = wai-ä. intestines = hupa

Sir Baldwin Spencer
Extracts from his last journals

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June 30. Sun = lün Moon = hänüker
Star = äpérnisch
Fire = büshair
One = kau erli or kauälli wood = ai en (dry wood)
Two = kämppeipi or wübrü kümppeipi
Three = mütten or mätä
plenty = würi or wübrü
(Ona count to five)

shushgi = evergreen beech (gi soft)
kätörn = deciduous beech
haniss ~~haniss~~ = " " "

aitchi = fruit of shushgi

ässüf = fruit of haniss

lük (k = Spanish *j* sounded strongly) = "black" fish

guanacho = äm erra (üra)
Yahgan used to spear them: never used bolera (stones): ~~was~~ used
sling as well.

bone = hätush

süshanni

~~was~~ owea (pronounced as au-ia)

wai-i-ki

wai igui (pronounced wai-i-ki)

Yahgan not use bow and arrow

one point for seal

Sir Baldwin Spencer.
Extracts from his last Journals.

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June 30. Nyerkush



used before bone was employed for spear heads. Nyuällük, a Nyagyan was a woman who invented arrow heads. Two brothers and a sister, brothers used to kill seal with pointed stick. Sister thought and invented arrow head. Sister one day put arrow head at end of spear. When she died Nyuällük went up to heaven and is now a star. Don't know who invented the bone spear head. Stone arrow heads always found in graves or washed out of middens.

Fighting stick = lo-ⁱ⁻makūa. No stone spear heads.

Brother of Bessie (Kuana or Kuāna) 90 years old named Hāmā kā (ū) nanchis.

wūl-lā-dākeā nyāmāna-keipā = man who would not look at woman.

hūn-mūsh-ā-kūsh = name of place where is special stone, connected with old ancestor hūn-mūsh-ā-kūsh. Name of mountain on which it is wat-to-wōz-ā-hūsh.

When man wants to marry girl he says to her hai-koj-ī-kai-ya
I like you - I want you

au-ā-tūkū = to get married.

Sir Baldwin Spencer
extracts from his last Journals.

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June 30.

Stone flaked knife handle pūkūnna used for cutting meat, not for fighting.

all used for fighting { Lo-i-makua
spear
sling
pūkūnna?

When sister, mother, father, daughter, son, brother dies, women cut with knives hair and arms slightly. Men do not cut at all.

gus fish = spirit part of man. When dreaming spirit goes out of him. When dies, spirit remains alive and roams around place where he died. No ceremony of cutting themselves some time after death. Any time for a year after if come together weep & On day of death someone makes speeches praising the dead man.

Speak well of deceased and family. Speak this to the spirit. Move camp and burn everything belonging to dead. Kill his dogs and do not name him. If any other person of same name as deceased change name. ? No idea of reincarnation according to this informant (Acasajanichs, 39 years old). New born child gets spirit "from nature." Spirit of dead person always stays where it dies. Some imagine they see the spirits. Knows nothing of spirit's lives except that they always remain.

kūn = seal oil, drink this

Sir Baldwin Spencer.

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Extracts from his last Journals

July 1st.

From Bessie at Pedro's

3 kinds of shags

1) white neck and breast, } = wā-sāri
back of neck black }

2) black

= ryērschick

3) black neck and } = ā-lōn
white breast }

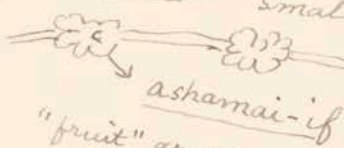
Nahgans eat these birds and must eat eggs, but Bessie does not.

mai ya = going out to fish.

wai ya = bay or cove

ai kuli kunialaku-au-en = I want to make my camping
ground here.

wash-mik = small of back



ashamai-if

"fruit" grows on this (like yellow Katern) = oitchi

These growths occur on some of the now deciduous beeches. May be
hundreds on ~~a tree~~ one tree and reach great size on the larger
boughs. oitchi grows only on these kinds.

shōn-up-ushki = a purplish shell or kelp used for necklaces

Morning up into the woods. ~~Beech~~ Beech trees - many of them with curious
growths on branches on which the "fruit" katern etc. grows that Nahgans
eat either raw or cooked in ashes.

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Extracts from his last journals.

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July 1. Hanuf = bad man of Jahgan. Some men at Kānusākka on Hute Island had a camp there. One man had a wife and child in the camp and was making a harpoon there. The men left their wigwams and went down to pull their canoes on to the beach. A hanuf saw them. The man called his wife to come ~~down~~ and help him. She left the child in the wigwam. Hanuf came and killed it with harpoon, left this through child. Father back. Other men in another camp saw Hanuf. All went in search. Could not find him that night. Found him in cleft high up. Killed him from above with stones. Remains as petrified man.

Bessie's father once went up to the lake in the mountains in Hute Island (Kānusākka on Beagle Channel). After that there came a time of terrible snow. No day for 8 days, only darkness and snow and perpetual high tides. Hanufs were all killed. Not been seen since.

Boy once went out along beach in search of fish, found one, mother pleased. Went out again further. Wild man offered him bit of meat. Father told him not to go out again. Went one day Hanuf took him on his shoulders away to the lake on the mountains. Kept him there where he played with little boys who spoke Jahgan like himself but in very low voice. Hanuf brought him down. After this father went up and saw wigwams. Later on snow fell and hanufs all killed. Bessie remembers her father very tall standing up to his shoulders in snow. Later on some Jahgans went up and found wigwams broken down.

Sir Baldwin Spencer
Extracts from last Journals.

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July 1. Evening in hut with Yahgan man, wife, and 4 children, and another man singing songs. Really Alacaluf songs, but not those sung in the "Jack house," as the children had not been through this - might not hear them. Two Yahgan songs sung. Very simple repetition of words like wai-a - re-re &c. Know no meaning to them.

July 2.

wi-fäl = name of animal twice size of otter, golden tinged fur. Known to Yahgans. Bessie saw one with 10 young in quiet water swimming, never caught.

Häri-sista-wälla = parasite on beech like mistletoe.

Ta-wella = name of basket.

Spanish { Chillana = medium sized flat bottomed boat
Chäta = large flat bottomed boat or lighter
Chätita = very small flat bottomed boat.
Anän = Yahgan for canoe.

Kauarli = 1

Kampeife = 2

mütton = 3 (or mätton)

chi-la = more

wübrü = many.

} pure Yahgan spoken in the South

Sir Baldwin Spencer

Extracts from his last Journals

July 2.

Yahgan extend W. to C. Divide. Never far from Brecknock (?).
Used to marry with Omahs of Great Success Bay. Clement
got his Omah wife from here. "William" has had 9 wives
and one still alive. First wife had 10 children all dead.
4 of the wives had children but all dead. One woman has had
9 husbands, no children. One woman (~~Ala~~ Alacalf (Alacaluf)
married to white man kills all her children.

July 3.

kälāla = gull kept as pet by Yahgans, carried on boats when
travelling.
wūlitse wūleua = 'nice' boy.

The deer came down to Kasūāni point in winter but
killed in the very hard winter when ~~the~~ hanufe died out.

May 9. Entrance to Douglas River. Estancia Rio Douglas site of old Mission Station under Rev. J. Williams arrived at jetty 7.30 p. m. dark. Found Norwegian barque there with crew at Estancia in search of furs. Met by Ken Williams. Everything under light snow.

June 14. Old Yahgan tribe now nearly extinct. Ken says that 70 or thereabouts still remain - most about Mussel Point, where is Reserve. Two or three families like Domingo live away from the rest preferring their old nomad independent life. Live by fishing seal &c. and sell selling some few otter skins.

May 19. (George) showed me how Indians chipped tree down with bone "wedge" sharpened by rubbing and hot chisel-wise with stone till deep notch made in trunk.

May 15. Fire made by striking two stones together and allowing spark to fall into bird's down which is then blown.

May 31. In afternoon (Ken) gave long boomerang shaped bone, evidently piece of rib of whale shaped by thinning down and grinding each end. Had found it on Cape Horn Islands. George recognized it at once as long bone implement called suf-sta. It was used by men for stripping bark off trees for canoes - pushed up by hand from below and behind bark (had-push general name for ~~bark~~ bone). The implement sometimes a foot longer than this one. At first glance very suggestive of boomerang but never used for throwing.

June 1. Got excellent skull of young Yahgan from mound.

Sir Baldwin Spencer
Extracts from his last Journals.

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- June 3. Old woman (Domingo's elder wife) says that in olden times bodies were burned, which agrees with large fires, remnants of, met with in deeper parts of old ~~middens~~ midden - four and three and five feet down, where also are no shells or very few, only calcined light coloured earth. In more recent years old woman says bodies not burned.
- June 5. Yahgan showed us special belt of kelp which natives are too frightened to cross because a great monster-like a huge worm - called Wongara drags them and their boat under water. (Wongara a general name for worm).
- June 6. "Cave near which lives a spirit. No Yahgan dare stay there at night. George told Ken, who had done so, that he was lucky to have got out alive.
- June 11. When crossing one of the sounds - like Porsonby - or even a narrower channel like the Murray Narrows - a man will paint broad transverse bands of black across the woman's face. This supposed to ensure a fair weather crossing.
- June 13. Grandi brought large model of Yahgan canoe-bark - 7 feet long - ~~is~~ very fine one - history unknown but belonged to Grandi's father and has been on Bertram Island many years. ... Domingo's present canoe is a "dug-out." ... Bark canoe precedes dug-out which has now and for some years past entirely replaced bark, though Yahgans still make models of these for sale. When making a "dug-out" a large beech tree is chosen. Cut out with axe as in section so that "gunales" bend over. Then sand is spread over bottom and all inside smeared over with seal oil, and fires lighted all along. Heat softens wood and stays are fixed across to open up the top.



Sir Baldwin Spencer
extracts from his last journals.

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- June 13. Domingo's wife ~~was~~ very bleary-eyed, regarded as a great witch or sorcerer. It seems certain that she has been responsible for putting some of the aged people to death by throttling - at all events she has the credit of having done this and looks equal to it.
- May 11. Afternoon searching on kitchen midden beside the Rio Douglas. Large black somewhat coarsely chipped arrow (or ? spear head) lying among big cobble stones on river bank. ^{Scrapers.} Recent day Yahgans do not use these. Midden evidently very old. Enormous mass of shells, mainly mussels with limpets, barnacles, volutes &c. Seal and whale bones. Damp black earth. Beech trees some quite 20 ft. high grown on top of midden on which they have grown since middens were made and used. All middens overgrown by grass.
- May 18. Dug about 4 feet into old kitchen midden in search of two skeletons of men whom Ken Williams knew were buried there. These two were drowned. Four Yahgans and two children were out in boat. Two men began fighting and boat capsized. These men were drowned... Their bodies were washed ashore later and buried at this place in a kitchen midden. The bodies had been placed in a rough coffin (not native Yahgan fashion). Always buried lying on back with head towards west. To our disappointment the skeletons had evidently been removed, only traces were frontal bone of one skull very soft and decayed - whole midden grave very sodden with water - two rib bones with shells of midden as usually most largely mussels with few volutes and patellas, few seal bones. Only

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Extracts from his last Journals

rounded stones and no chipped ones of any kind. One peg on the surface of the ground indicated the position of the feet underneath.

May 19. All afternoon) searching along river bank. Got two old broken spear heads and scraper.

May 20. Claude Williams dug out one side of kitchen midden. Six of these forming a kind of semi-circle with open side toward sea. Each one with depression in the middle... Looked as if natives camped in the middle with fire all round them... Mussel shells predominate... Bird bones (apparently gannet), seal bones and whale bones. Very few stones and no sign of any chipped ones. Single bone harpoon.

May 22. Claude Williams got bone awl and human bones in midden.

May 27. Dug midden but nothing.

May 29. Domingo's boy brought in whale bone harpoon for spearing seal, found on beach just to south of Douglas River.

June 3. Claude and Kwan (Yahgan boy) across river to midden. Only got bone of skull cap and old broken spear head.

June 9. Spent morning cleaning and packing bones of skeleton (immature) from midden, found by Claude. Most of bones were obtained but all epiphyses were loose. Body lying on its right side with head to west and legs bent at knees. Had ~~been~~ been slightly disturbed. Very cold work collecting ~~bones~~ bones in midden. Presence of ~~four~~ 4 bone buttons (two ~~to~~ near the knees and two higher up) showed that body was (presumably) interred subsequent to advent of white men (Mission ~~in~~ most likely) on Navarin unless the buttons had been obtained from some shipwreck.

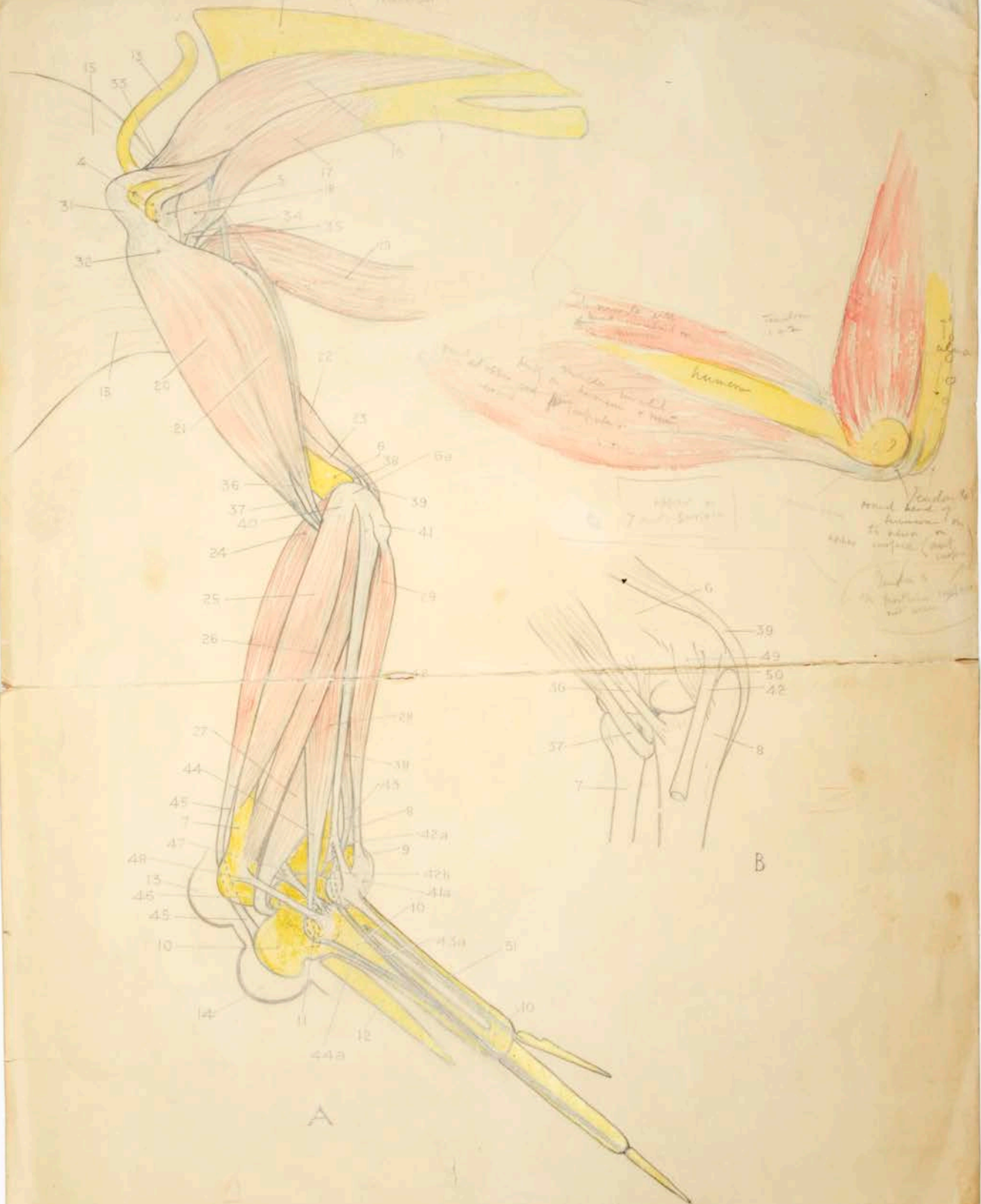
June 13. Bone awl on midden.

Sir Baldwin Spencer.

Extracts from his last Journals.

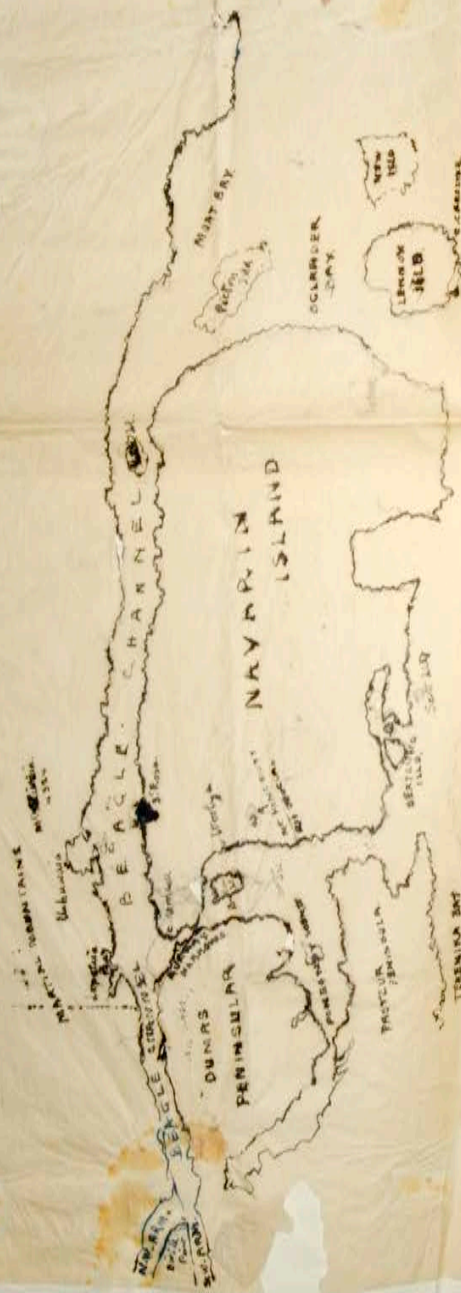
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June 14. Old graveyard of Mission Station close by the site of the old church. . . .
After abandonment of Mission by Rev. Williams station taken over by
Menendez. . . . After Menendez left an Italian in charge for some
time; he fenced in part of old graveyard, including some 36 graves.
Ken says were about 70 in all between 1906-1917 when mission
given up. Round two of graves } little picket fence but all
others destroyed though pickets still lying ~~about~~ around. Body once
dug up but it was all decomposed due to rotting by water which
soaks down from the hill behind the station. Site ought to be
retained as relic of old Yahgan tribe now nearly extinct.



Dissection of Streamer
Duck by Sir Baldwin
Spencer.

See Spencer's Last Journey, ed. Sharpe & Pennington
L. d. Lady Young, 28 Nov. 1950.



Spencer's fasteners, et. Al. Wash. D.C.
Drawing of Jura del Surgo by
in Richard Spencer, c. 1929.
A. A. Fochy Young 28 Nov. 1950.



Distance (Newcomer Island), site of old Mission (Latin under)

Balmain Spencer: Last Journals (notes of, by J. G. Frazer)

May 4th (p. 5) arrival at Rio Douglas 4:30 p.m.

May 11th (p. 8) Kitchen midden. Contents deposited. George + his wife (Gale) encamped on Horse Team's south of Rio Douglas

May 15th (p. 6) ^{Palagan} Fire-making (two stones struck together)

May 16th (p. 7) Relationship terms

May 17th (p. 8) Palagan relationship terms

May 18th (p. 8) = two bones of recent galagan dead in kitchen midden. ^{None of interest}

May 19 (p. 9) Got two old broken spear heads and scraper. Two Indian ship tree down with bone "wedge"

May 20 (p. 10) Kitchen midden. Bones of birds, seal, and whole few stones:

no signs of any skinned ones. Single bone harpoon Vocabulary

(scraper, fire, native clay). Relationship terms (p. 11)

May 21 ^(p. 11) "Very ill: congestion of lungs" pain across chest. Relationship terms (p. 12)

terms (pp. 11-12) Vocabulary (grass, seal, river, canoe, crab etc)

May 22, 23 (p. 12). See back.

May 24 (pp. 13-14) Arrival at Domingo (Spanish-Indian-Indians) with

two wives + children; also of cutter with 130 Cape Horn other skins.

May 25 (p. 14) Bought 14 skins ("Cape Horn other").

May 26 (p. 14)

May 27 (p. 15) Dug midden, but nothing.

May 28 (p. 15) Whale bone harpoon Vocabulary (numbers) (p. 15)

Relationship terms (pp. 15-17)

May 30 (pp. 17) Labelling bone implements

May 31 (pp. 17-19) Bone implement (bone-scraper-shaped) for seal

Stripping bark from trees; spear-head found on surface of midden (p. 19)

Vocabulary (parts of human body) (p. 19)

Baldwin Spencer

Last Journals

(Notes of J. G. Fragon)

May 31 (p. 20)

June 1 (p. 20) Got excellent skull of young Yabgon from Amund.

June 2 (p. 20) Paid George off

June 3 (p. 20) Kitchen midden bone of skull cap + ^{skull} broken bone spear-head

Information as to former practice of burial burning bodies, confirmed by destruction of fire in deeper parts of all middens.

June 4 (p. 20)

June 5 (p. 21-24) Plant (seaweed) and bones described (p. 21-24). Mythical sea-monster called Vingona says Jabgon and their boats under water (p. 24).

June 6 (p. 25-26). Kingfisher described and drawn. Small bird ^{Yabgon} (push-up) described. Another small bird described (p. 25) Large ^{sea} ~~water~~ ^{bird} which lives hangover spirit (p. 26).

June 7 (p. 26-28). Woodpecker described (males with brilliant scarlet head and crest) (p. 26). Interesting observation on the changing colors of the back woods in connection of starling (p. 26). Large species of edible mussel described many of the shells in kitchen middens (p. 27). Large sea-urchin described (p. 28).

June 8 (p. 28)

June 9 (p. 28-29) Skeleton found in midden with four bone buttons most of bones obtained, body lying on right side with head to west + legs bent at knees (p. 28). Woodpecker seen: males with brilliant scarlet heads and crests, females all black.

June 10 (p. 29-30)

Baldwin Spencer

Last Journals

(Notes of J. G. Fragon)

June 11 (p. 30) Karamcha bird described: feeds on carrion, attacks young lambs.

"When crossing one of the sounds, like Pensobly or even a narrow river

channel like the Murray Narrows, a man will paint broad transverse

bands of black across the woman's face. This supposed to ensure a

fairer weather crossing."

June 12 (p. 31)

June 13 (p. 31-33). Bone and on midden Chinango birds described. Grande

brought large model of Yabgon canoe (width 7 feet long, very fine, history unknown, but belonged to Goondi's father and has been on Bartram

islands many years (p. 31). Grande vegetation near Rio Douglas (island

(Lowmont, Darwinia? moss, rushes, ferns (p. 31-2). Black canoes

sponsored by dog-nets: construction of latter described (p. 32). Domingo's

wife regarded as a great witch: some responsible for putting some of

the ogot people to death by throttling at least is believed to be so (p. 33).

June 14 (p. 33, 34). Point Kinnel and described (p. 33). Old graveyard of

Mission station close to site of old church. Mission given up in 1912

Site ought to be retained as relic of old Yabgon trails now

nearly extinct. Kon says that 70 or thereabouts remain - most

at Mussel Point where is Reserve. Two or three families like

Domingo live away from the rest preferring their old nomad

independent life. Live by fishing seal sk and selling some

few other skins" (p. 34)

June 15 (p. 34-35) Lagor-headed duck skinned: wings no use for flight

but serve as paddles

Baldwin Spencer

Last Journals.

(Notes of J. G. Frazer)

June 16 (p. 37) Picturesque group of beaches described Hote Island forming dark in the distance. Most of day dissecting loggia head ditch.

June 17 (p. 38) No sun all day. Very bleak and dreary.

June 18 (pp. 35-36) All day dissecting wing of bigger-head duck.

June 19 (pp. 36-38) Duck-uth getting very tame - came close up for crumbs always first to appear - blackbirds come much later in the day.

Arrival of Captain Tomal Solong in Sitouwa from Cape Horn Islands - his adventure. (pp. 36-38)

June 20 (p. 38)

June 21 (p. 38) Drawing and dissecting "bigger-head"

June 22 (p. 38)

June 23 (p. 39)

June 24 (p. 39)

June 25 (p. 40)

June 26 (p. 40)

June 27 (pp. 40-41) Did not start for Hote Island

June 28 (pp. 41-42) Freezing night. N. Wind. blizzard at intervals. Very dark morning. No light in sky till 8 p.m. (5:30) when red tinge on clouds to N.W. at 8 a.m. glass low and falling. Decided not to attempt Hote Island.

(From this date the diary is in small rough notebooks not written out but as in large notebook. T.G.F.)

June 29

30. Hote Island. J.G.F.

June 30. Photos. Vocabulary (Sun, star, five, one, two, three, 4)

Baldwin Spencer

Last Journals.

(Notes of J. G. Frazer)

June 30 "Yahgan not use bow and arrow" "Ygallik, a Yahgan, was a woman who invented arrow-heads. Two brothers and a sister. Brothers used to kill seals with pointed sticks. Sister thought and invented arrow head. Sister one day put arrow head at end of spear. When she died Ygallik went up to heaven and is now a star. The bone spear head. Don't know who invented stone arrow-heads always found in graves or washed out of middens."

"When dreaming spirit goes out of him. When dies spirit remains alive and roams around place where he died. No ceremony of cutting themselves some time after death. Any time for a year after if come together weep etc. On day of death someone makes speeches praising the dead man. Speak well of deceased and family. Speak this to the spirit. Move camp and burn everything belonging to dead. Kill his dogs and do not name him. If any other person of same name as deceased change name."

? No idea of reincarnation according to this informant. New born child gets spirit from natural spirit of dead person always stays where it dies. Some imagine they are the spirits. Know nothing of spirits lives except that they always remain."

July 1

Vocabulary *de tute kumaliki-an-in* "I want to make my camping ground here" "Hony - had had man of Yahgan. Some men at Kanusika on Hute Island had a camp

Baldwin Spencer.

Last Journals.

(Notes of, by J. G. Frazer)

July (cont.) There. One man had a wife and child in the camp and was making a harpoon there. The men left their wigwams and went down to pull their canvas on to the beach. A Hanuf saw them. The man called his wife to come and help him. She left the child in the wigwam. Hanuf came and killed it with harpoon, left this through child. Father back. Other man in another camp saw Hanuf. All went in search. Could not find him that night. Found him in cleft high up, killed him from above with stone. Remains as petrified man. — Bessie's father once went up to a lake in the mountains in Haula Salana (Kamewōkka on Beagle Channel) after that there came a time of terrible snow. No day for eight days, only darkness and snow and perpetual high tides. Hanufs were all killed. Not seen since. Boy once went out along beach in search of fish, found one, mother pleased. Went out again further. Wild man offered him bit of meat. Father told him not to go out again. Next one day Hanuf took him on his shoulders away to the lake on the mountains, kept him there where he played with little boys who spoke Gahgan like himself but in every low voice. Hanuf brought him down. After this father went up and saw wigwams. Later on snow fell and Hanuf all killed. Bessie remembers her father very tall standing up to his shoulders in snow. Later on some Gahgans went up and found wigwams broken down.

Baldwin Spencer.

Last Journals.

(Notes of, by J. G. Frazer)

July 2 Pedro Basualto Chandy mother's name. Vocabulary (names of boats, mammals 1-3, etc.) Gahgans extend W to C. Divide Newer fur from Beadrock (?). Had to marry into Onak of Great Success Bay. Clement got his Onak wife from here. "William" has had 9 wives, one still alive. First wife had 10 children all dead. 7 of the wives had children. One woman has had 9 husbands, no children. One woman (Alleclup) married to white man killed all her children. July 3 "Kikela" - gull kept as pet by Gahgans, carried on boats when travelling. Bluetong (S. W.) during night. Slight snow and dull morning. Snow during night and snow storm at intervals during the day. Arranged with Clement to return to Rio Douglas after visit to Ushusasa and then to go hunting. Later. Terms tucker and 20 dollars. Grandi came in at 6 pm.

End of Journal
J. G. F.

San Juan de los Rios

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VERGÉ SURFIN

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