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IN

AMERICAN ARCHAEOLOGY AND ETHNOLOGY

Vol. 10, No. 7, pp. 289-379

November 25, 1914

CHILULA TEXTS

BY

PLINY EARLE GODDARD

UNIVERSITY OF CALIFORNIA PRESS  
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INTRODUCTION

The texts presented here are the results of an attempt to rescue the folk literature of a disappearing group of Indians.

The first part consists of texts secured from the Hill family, who were the last to leave the Bald Hills and join their kindred in Hupa Valley.<sup>1</sup> Tom Hill, the father, knew many medicine formulas, but, as he claimed, few myths. It is known, however, that the myths and tales of the Hupa were shared by the Chilula of Bald Hills. For the general student the differences between the Hupa and the Chilula of that region are too small and few to be important.

The texts forming the second portion of the paper were obtained from a very aged woman, a native of Redwood Creek, south of Bald Hills, the wife of Molasses.<sup>1a</sup> Her age made the securing of these texts very difficult. She spoke the dialect of middle and upper Redwood Creek. The larger number of the surviving natives of that region were with the Hupa when young and use the Hupa pronunciation. This informant used k' where Hupa has x, agreeing in this respect with the Athapascans in the region immediately south. She also used a for e in many words, but this is considered a personal peculiarity. It was impossible to record a complete text directly from her lips. The interpreter, O'Haniel Bailey, a Whilkut, supplied many phrases and sentences. These are Hupa in their phonetics.

To one familiar with the region these myths and tales give it an ancient and supernatural atmosphere. As one passes a particular spot he is reminded that here such a monster used to live, or that these rocks are still the abode of hostile spirits to placate whom certain medicine formulas are used. It is feared that to the stranger this impression can not be conveyed.

SOUND VALUES OF CHARACTERS USED

- a as in father.
- ai as in aisle.
- e as in net.
- ê as in they, but lacking the vanish.
- ei as in ey in they.
- i as in pin.
- î as in pique.
- o open o, nearly as in on.

<sup>1</sup> Page 265.

<sup>1a</sup> Her portrait is shown in plate 40 of this volume.

ō as in note.

oi as in boil.

ū as in rule.

û as in but.

y as in yes.

w as in will.

w an unvoiced w occurring frequently at the end of syllables.

hw the preceding in the initial position.

l as in let.

l an unvoiced sound made with the tip of the tongue against the teeth, the breath being allowed to escape rather freely between the sides of the tongue and the back teeth.

L made in the position of the preceding sound, but accompanied by glottal closure. It also begins with a complete contact revealed in a t which closes all weak syllables preceding it.

m as in English.

n usually as in English, but sometimes short, due to a glottal stop following.

ñ as ng in sing.

h somewhat stronger than in English.

' the preceding after vowels.

x a palatal voiceless spirant like ch in German nach.

s as in sit.

c as sh in shall, occurs only after t.

d formed in the dental position; sonant after the release of the tongue. When it is preceded by a weak vowel a t is heard.

t in the position of d, surd and strongly aspirated, much as in tell.

t in the position of d, surd, unaspirated and accompanied by glottal closure.

k a surd stop having the contact on the posterior third of the hard palate, when it precedes a front vowel or y; before a back vowel the contact is on the soft palate. It is accompanied by glottal closure giving the sound considerable harshness.

k' a strongly aspirated surd palatal stop. It is found only in the second part of the paper, being used where the Hupa use x.

g has the positions of k as given above. In sonancy it resembles d.

q similar to g, but more noticeably velar.

dj a sonant affricative consisting of the zh sound in English azure preceded by a complete contact.

tc an affricative, an sh sound preceded by a complete contact. It is accompanied by a glottal closure in most instances. When the texts were recorded tc without glottal closure was not differentiated in writing.

' glottal closure. It occurs in many words where it was not noted. It is present, probably, in all cases where two vowels are written without a separating consonant.

NOTE.—In the texts each Indian word is translated by an English word or phrase which has been set off from those preceding and following by wide spacing. It is only by accident that the English translation occasionally stands under the Indian word of which it is a translation.

## TEXTS

## PART I

*Obtained from Tom Hill and his son, Dan Hill*

## I. THE WAR WITH THE LASSIK INDIANS

man<sup>e</sup> tes yai yī nūk ye ū yī nūk xō yil kūt yī nūk  
War party went south, way south. Redwood creek south

kyū wiñ ya in yan na diL ne en hai a' tiñ tes yai hai yaL 2  
Indians used to live those all went. And

yō yī nūk kil lūn xō yī nūk na diL ne en kyū wiñ ya in yan  
way south Killānxō south used to live Indians,

yī sin teiñ teōñ xō kit teū we lūk kūw xō i yī nūk na diL ne en 4  
lower side Iaqui butte south used to live

kyū wiñ ya in yan a' tiñ tes yai nō wil lin diñ yī nūk  
Indians all went. Head of creek south

hai ya a' tiñ tein niñ yai kyū win tse hai ya 6  
there all came. They danced. There

xōs tūn dim min lūñ sil len sil tiñ xa ūn lūn teōL tūk  
sixty there were, bows that many one counted.

hai ya xa teit kyū win tse La ai xō kyū win tse nes 8  
Then they danced. One place they danced. Long,

nīs sa tein nū win tik na xō kin nūs na as deL  
far they made a line. Two places in front they danced.

hai ya xa djit ūñ kit te its xōte tsil tiñ miL hai ya xa djit ūñ 10  
Then they shot, bows with. Then

yī man dil mit sil tin ne miL kit te its hai ya ha djit  
white man his guns with they shot. Then

sa win den na' din mee man<sup>e</sup> gal na' diñ yis xan 12  
they traveled. Two in war party was going, two days,

na' xūLe diñ xoi dū wil lū tai ke<sup>e</sup> lan mit tsiñ win tan  
two nights. They began to fight. Taike<sup>e</sup> many their bones lay,

kyū win ya in yan  
Indians. 14

end of syllables.

tongue against the teeth,  
freely between the sides

nd, but accompanied by  
plete contact revealed in  
ig it.

t, due to a glottal stop

n nach.

he release of the tongue  
is heard.

ted, much as in tell.  
accompanied by glottal

terior third of the hard  
y; before a back vowel  
accompanied by glottal  
thness.

It is found only in the  
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where it was not noted.  
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ated by an English word  
eding and following by  
nglish translation occa-  
is a translation.

- hai yaL kût man<sup>e</sup> na tes di yai yi na tciñ  
Then now war party started back from the south.
- 2 xwe nal tel weL a ya de ne dik gyün ûñ tiñ xō il lū  
They spent the night. They said, "Here very used to be  
kyū wiñ ya in yan hai ya hit djit ûñ na te se deL na tse yō  
Indians." Then we went again ahead. That
- 4 e tciñ xō ûL sa nai dil miL dûk kan xa na se deL  
place so far when we had gone ridge we went up.  
xō Lō kōtc me hai yī me ûñ gya Le nauw teit dil wauw  
Xōlōkōtēme in it it was they were living. They were talking.
- 6 me la Lō xō sin me la xō niñ ya lūw hī al nai yī nūk  
Some of them were laughing. Some of them were crying(?). Then  
back south
- da an nai di au de na yī na tciñ man<sup>e</sup> na wit dai hī al  
we ran. There from the south again war party came along. Then
- 8 kût xō nat teit tes yai hī al xoi dū wil lū xōtc siL tiñ  
now around them it went. Then they began to fight. Bows  
miL kiL tce xa in ye sa a kit tce xa in ye hai ya hit djit  
with they were fighting. Long time they fought. Then
- 10 yī man dil mit siL tin ne miL kyū wim mūt bau bau  
white man his gun with they shot. "Bau, bau,  
bau dū wen ne hai ya ha djit kût tsin tel deL nis tan  
bau" it sounded. Then they fled. Log
- 12 sit tan nil lin nūk ka hai yī me ū nō nin deL xō lan  
was lying along a gulch that under they were sitting.  
xūL e dūñ xoi dū wil lū ded kiL tce xa nauw yī tsin  
Morning they began fighting this time they were fighting, west
- 14 nū win a miL kil la dūs tce xō tciñ ye tē wil lai hai ya ha djit  
when it was. Bark to them they carried in. Then  
tce xō wiñ an din dai dō ya xōs le  
they killed all. Missiles become none.
- 16 Lū wūn de we nūñ kī ye Lū wūñ de we nūñ xō LiL  
One was shot. Again one was shot, his brother  
hiL de ya wen nan sa na wit dit den xōt dan yai miL  
with. They were shot. We started back. When it was going down
- 18 xa al sa kiL tca xan ye  
that long they fought.



dī yai yī na tciñ  
ack from the south.  
ûñ tiñ xō il lū  
very used to be  
se deL na tse yō  
head. That  
kan xa na se deL  
ridge we went up.  
nauw tciñ dil wauw  
g. They were talking.  
hī al nai yī nūk  
were crying(?). Then  
back south  
na wit dai. hī al  
ty came along. Then  
i wil lū xōtc sil tiñ  
began to fight. Bows  
a ye hai ya hit djit  
they fought. Then  
m mūt bau bau  
"Bau, bau,  
sin tel deL nis tan  
Log  
nō nin deL xō lan  
they were sitting.  
e xa nauw yī tsin  
y were fighting, west  
il lai hai ya ha djit  
ried in. Then  
de we nūñ xō lil  
s shot, his brother  
xōt dan yai miL  
hen it was going down

II. PANTHER AND GRIZZLY BEAR<sup>2</sup>

mit kyō tsi dai xōL liñ hiL na xō xō liñ hī al  
Panther lived his younger brothers with two his brothers. Then  
kyū win nai da tciñ te in nauw hī al a ya xōL tciñ de ne 2  
he hunting he used to go. Then he told them,  
yī tsin dō xa sin nauw lax kyū win nai dau win te hī al  
"West do not go up." Just he always hunted. Then  
a ya tciñ des ne xō ed de hit ûn nō hōL tciñ ne ke yī tsin 4  
they thought, "Why does he always tell us? Come, west  
xa sēL hī al yī tsin xa is deL ya teñ en ye ū yī tsin  
let us go up." Then west they went up. They looked. Way west  
kin nōñ a diñ kyū wiñ xoi yan sis ten ei niL kūt da na il tan nei 6  
timber at its end old man was lying. On each other (his legs) were  
lying.  
xwa 'ūt xō nōñ ai diñ ya nañ ai hī al a ya de ne yō  
His wife at his end was sitting. Then they said, "There  
kyū wiñ xoi yan ke xe nō lan in tsit hī al hai kyū wiñ xoi yan 8  
old man come help us pound." Then that old man  
a dū wen ne xoid da a dōn ne ke xe nō lan in tsit xa  
said, "What did you say?" "Come help us pound." "Yes."  
na na wil kyōs mit dje sa an te na win teūw yī sin tciñ yei 10  
He took down grizzly bear blanket. He put it on. From the west  
da na xō dū wiñ an xōn ta ya na xōñ an nō na ya nin tse  
they ran back. House they ran in. They shut the door.  
sa a ya na wes eL hī al kūt wil daL tsū e xaix hwa 12  
Long time they sat there. Then now they heard him coming.  
"Boys, for me  
nō tō' tse dō na ya tē tse hī al kes yai min tsit da kai  
open the door." They did not open it. Then he climbed up. The  
smoke-hole  
ye wiñ yan xwa ya 'al kit kiL la xūn kyū win yan<sup>e</sup> 14  
he went in. To him they gave food. Venison he ate.  
tciñ neL ya nē hī al kī ye xwa ya 'al kit tciñ neL ya nē  
He ate it up. Then again to him they gave food. He ate it up.  
hī al kyū win yan<sup>e</sup> a tin tciñ neL yan dū wan hai ne en 16  
Then he ate. All he ate up. Hides that were  
tciñ neL yan dī hāc e dō nañ a hī al a de ne xa nauw daL  
he ate up. Something was not left. Then he said, "Well,  
I will go back."

<sup>2</sup> Told by Dan Hill.

hī aL xwa na ya tē tse dō me wīL kyō dō tce na in dī yai  
Then for him they opened the door. It was not large enough. He  
did not go out,

2 xō mit miL min tsit da kai tce na in dī yai hī aL  
his belly because. Through the smoke-hole he went out. Then

ye ne kin tew<sup>en</sup> xōn ta me na de wū men hī aL na ya ūs xa  
he defecated. In the house it was full. Then they carried it out.

4 min dai tciñ a fiñ tce na ya niñ xan hai meūk  
Outside all they carried it out that inside.

na in dī yai kin niñ en na xai kin niñ en a ya xōL tcit de ne  
He came back. He brought game. Two he brought. He spoke to  
them,

6 yī tsin dō xa sin nauw nō hōL deuw ne xō nin na neL mūt  
"West do not go, I always tell you." His face he slapped,

min ditc ne en mit tewan tūL tan xō nin tce niL tik hī aL la  
wildcat. Fox his face he pinched out. Then one

8 xūL Le kis tōk hī aL xūL Le dūñ tcit tes yai tcwō la  
night he flaked arrowheads. Then morning he started. Five

tcit tel ten tsit dūk a na we nai ya des min tcūk qal lit sis ten  
he carried quivers full. As he walked along lying

10 xō wūn tein niñ yai xō kūt da na dū wīL a na' diñ xō kūt  
to him he came. At him he shot. Twice at him

da na dū wīL a hī aL a de ne a lō tcit de ne dai dañ  
he shot. Then he said, "Alo," he said. "What

12 a dil la kūts de dū wīL lai hī aL hai tsūm mes lōn a de ne  
snaps you put in the fire?" Then the woman spoke,

dil la kūts hūn na nit de wū nal gyañ hī aL nin na as lat  
"Snaps is it, he shot you it is." Then he jumped up.

14 te na na wīL kyōs mit dje sa an te na win tcūw hī aL  
Blanket he took down, grizzly bear blanket. He put it on. Then

na xō nes yōt xō mūk ka da na dū wīL al yū diñ hit lai  
he ran after him. At him he shot along. Finally one

16 nō in dī yan<sup>e</sup> hī aL hai tsūm mes lōn a de ne mūk kets ta'  
was left. Then that woman said, "Among his nails."

hī aL hai ya mūk kūt da na dū wīL a ya wū mas sis sel wen  
Then there at him he shot. He rolled over. He killed him.

18 hai ya nōn dik  
Here the end.

dō tce na in dī yai  
 at large enough. He  
 did not go out,  
 in dī yai hī aL  
 he went out. Then  
 hī aL na ya ūs xa  
 they carried it out.  
 ai meūk  
 inside.  
 a ya xōL teit de ne  
 rough. He spoke to  
 them,  
 ō nin na neL mūt  
 s face he slapped,  
 e niL tik hī aL La  
 Then one  
 it tes yai tcwō la  
 he started. Five  
 teūk qal lit sis ten  
 lying  
 na' diñ xō kūt  
 ice at him  
 it de ne dai dañ  
 "What  
 mes Lōn a de ne  
 woman spoke,  
 i aL nin na as Lat  
 en he jumped up.  
 a win teūw hī aL  
 He put it on. Then  
 yū diñ hit Lai  
 Finally one  
 ne mūk kets ta'  
 "Among his nails."  
 ū mas sis seL wen  
 er. He killed him.

III. LOVE MEDICINE—YIMANTUWINYAI

mūk ka na dū wūl a diñ yī dat mit tū wūt teit da na na da ai  
 Mūkkanadūwūladiñ above hill stands up  
 teit tel tcwen yī man tiñ wiñ yai hai ya miL tein nūw 2  
 he became Yimantūwiñyai. Then he heard  
 dik gyūñ yī nūk a yī dūk tel tcwen keL san nūñ dō yī neL en  
 here southeast has become a girl. She does not look at  
 xoi is dai na se ya te tcōn des ne hai yaL xūL e dūñ kūt 4  
 man. "I will go," he thought. Then in the morning indeed  
 teit tes yai Lō xō xa te we il ded mūk kai yī da teiñ sai kit diñ  
 he went. Herb he was looking along for this on it from the  
 north. Behold  
 Lō xal a xō lūñ mit tūn teit dū win mite a dil la me 6  
 herb had sprung up. Its leaves he took. His hand in  
 wiñ kai hai ya xa djit hai mūk kūt de xa win tan tcwō la diñ  
 he rolled it. Then the its root he took out. Five times  
 a dil la meūk na tel mas hai ya xa djit kē yī nūk a yī dūk 8  
 his hand in it he rolled it. Then southeast  
 xa is ya yei sai kit diñ ūñ gya ya wiñ a yei tcōn xōn nē il en nei  
 he climbed up. Behold he saw she was sitting. She looked at him.  
 yū diñ hit xō wūn tein niñ yai hī aL xō na ta' deūk 10  
 Finally to her he came. Then her eyes this way  
 a na tel kyō hei teit den ne nin de hwe dū win tse  
 got so large. "Hei," she thought. "You here me in front of.  
 a dō mil din xō sin hwiik kūt nal tsit hī aL kūn na tes dī ya te 12  
 Lonesomeness on me falls." Then "Now, I start back,"  
 teit de ne xa hwin na naiL tik te ta nan wit ya yei ta nan  
 he said. "Well, wait, I will go with you." She went in the water.  
 sa a din hit xa na wit yai xeL xa wiñ xan hai yaL kūn 14  
 After a long time she came up. Load she brought up. Then indeed  
 na tes deL mūk ka na dū wūl a diñ yī dat nan deL ei  
 they started back. Mūkkanadūwūladiñ above they came back.  
 hai yūk a xō lūñ a' dī ya tel kyū win ya in yan nan deL te hai 16  
 "This way it is it will be. Indians will come. This  
 hwin nes te diñ na xai neūw hai yūk a yī dil win seL te  
 my body he will say. This way it will be hard."  
 hai yōw hwō hwa ne  
 This way only. 18

*The Prayer:*

- mûk ka na dū wûl a diñ yī dat na tes sil dit tewen nit Lō we  
Mûkkanadūwûladiñ above you became, your herb
- 2 hwū wa kil tewit hei yûn teit de ne kût dōñ kûn na  
me loan. "Yes," he said. "Well, all right,  
hwîn nis te xō nis sin xō lûñ a xōt di yau e a dū wen ne  
my body you know. It has happened you say.
- 4 kût dōñ nū wa me niL tewit te kûn na hwîn is te  
Well, to you I will loan it. All right my body  
xōn nin sin xō lûñ hwe en dōñ a de ne dō Lan hwîn nis te  
you know. I it is say not many my body
- 6 ye xō nē te kût dōñ a diL kit te hei ûñ teit de ne kûn  
will know. Well, take it with you." "Yes," he said. "Now,  
na tes di ya te kût a dūw kit  
I will go back. Now, I will take it."

## IV. LOVE MEDICINE—YIDETUWINYAI

- 8 yī de tū wiñ yai tce xōl tewē diñ<sup>3</sup> teit teL tewen  
Yidetūwiñyai Tcexōltewediñ came into being.  
yī dūk tō nōñ a diñ tce xōn nūw xō hwe na wai teit teL tewen  
End of eastern water he heard of him. His name went about.  
He came into being
- 10 kī xûn nai kûn teū wil tewil yī dūk a tō nōñ a diñ hī aL  
Kixûnnai young man at end of eastern water. Then  
xō wûn tein niñ ya yei hī aL xoi kil lai kī nañ ya  
to him he came. Then stick game they played.
- 12 a tiñ ka ûn te xō wûn na niñ an hai yaL na tes di yai  
Everything from him he won. Then he started back.  
tse nûn siñ diñ<sup>4</sup> na in di yai kī xûn nai kûn teū wil tewil  
Tsenûnsiñdiñ he came. Kixûnnai young man
- 14 te teit teL tewiñ xō lan xō teûñ xa wiñ yai dūn dañ kit tis se xō  
he found had grown in the water. To him he came out. "Who smartest  
a in te yī sin tciñ na' teL tewen kī xûn nai keL san hī aL  
is?" West two had come into being, kixûnnai maidens. Then
- 16 teit tes ya yei kī xûn nai kûn teū wil tewil sa a din hit djit  
he started, Kixûnnai young man. After some time

<sup>3</sup> The large Yurok village on the north side of Klamath river below Martin's ferry.<sup>4</sup> The Karok village at the mouth of the Salmon river.

sil dit twen nit Lō we  
came, your herb

e kūt dōn kūn na  
ell, all right,

i yau e a dū wen ne  
you say.

kūn na hwin is te  
it my body

dō Lan hwin nis te  
my body

īn tcit de ne kūn  
es," he said. "Now,

JWINYAI

tcit tel twen  
into being.

na wai tcit tel twen  
name went about.  
He came into being

tō nōn a diñ hī aL  
vater. Then

si kil lai kī nañ ya  
they played.

ai yaL na tes dī yai  
he started back.

ai kūn teū wil tcwil  
ng man

dūn dañ kit tis se xō  
e out. "Who smartest

ī nai keL san hī aL  
nnai maidens. Then

wil sa a din hit djit  
ter some time

of Klamath river below  
on river.

na tes dī yai sai kit diñ de nai sin tciñ na wit dal dau  
he went back. Really here from the west he went back. "No,"

tcit de ne dō mit lūn na te dit tse xōn La ai xō xōn na wit dal 2  
she said, "we will not open the door." He, really, he went  
along back.

sai kit diñ xon tceñ a hai aL xa xon ta xōL tcit de ne dau  
Behold their heads were sticking out. Then "Well, house,"  
they said to him. "No,"

tcit de ne kūn nauw dal te na tcil yeūw nōn a diñ na nes dai 4  
he said. "Now I will go back." Resting place its end he sat again.

na teñ iñ hit sai kit diñ tsū mes lon xō kai yei de xō na teñ en  
When he looked back really women were behind him. This way  
he looked,

xō nat ye ū kaL sa wil auw hwil na' dī au Le nal diñ 6  
around himself. Way distant were scattered along, dentalia.  
Lenaldiñ

na wit dal ei hī aL ai ya xōL tcit de ne tcit da hwūñ  
he passed. Then they said to him, "This is the first time

dō me dū win tawiñ hit hai yō na wit dal hai ye he kūn 8  
you did not like it." That one went on. Nevertheless indeed

na wit dal tce xōL tcewē diñ na in dī yai ei na xō xōL niñ ya yei  
he went back. Teexōltewediñ he came back. Two with him came,

tce xōL tcewē diñ hai tsū mes lon dō tein dil ne en 10  
to Teexōltewediñ the women never used to go out.

hai yō' hwō hwa ne  
This way only.

V. LOVE MEDICINE—YIMANTUWINYAI'S ILLEGITIMATE SON

yī de nin san nōn a diñ tcit tel twen yī man tū wiñ yai 12  
Northern end of the world he became Yimantūwiñyai

xō tin tail twen xō tcewō hīL hai ūñ a de ne xōn ta'  
his illegitimate son his grandmother with. Then he said, "Houses

na se ya te dai dai hai Lō hai te we tcewē nē dūñ 14  
I will go. Where the herb the I became time

hwō nōn ai diñ tel twen hwit tciñ tcil lūw hī aL  
by me it grew, to me bring it." Then

a xōL tcit de ne yō na kis xūñ hī aL kūt tcit tes yai kūt 16  
she said to him, "Yonder it stands." Then now he started.  
Then now

- a del kit hai Lō mûk ka na dūl wūl a diñ<sup>5</sup> tein niñ yai yei  
he carried with himself that herb. Mukkanadūlwūladiñ he came.
- 2 hī aL na tin neōx tce wil lin kai ye teū wiñ yai yū wit diñ hit  
Then Hupa river mouth he entered. After a time  
Le nal diñ<sup>6</sup> tein niñ yai yei hī aL tūn tewin ta diñ<sup>7</sup> yī dūk  
Lenaldiñ he came. Then tūntewintadiñ up
- 4 me is yai mûk kōx yī da teiñ tce niñ ya yei me is diL diñ  
he climbed. Mākōx below he came out. Meisidiñ  
xōt teū win ya yei teūk qal de yī nūk mûk kai  
he came down. He walked. This south (road) on it.
- 6 teit tin diL e kai<sup>8</sup> yī nūk xa is ya yei da tein nes dai hī aL  
TeittindiLekai south he went up. He sat. Then  
teit tes yai Lel diñ<sup>9</sup> yī da tein teūk qal lei sai kit diñ  
he went. Leldiñ from the north he walked. Behold,
- 8 xō nín diñ Lit na dū wiñ a  
in front of him smoke stood up.  
tai kyūw me<sup>e</sup> xōL wil lil teū sit ten hai de xōL wil lit  
Sweathouse in one was sweating himself. Lies in the water,  
that one smoked himself.
- 10 tce niñ ya ūñ gya xō ed dai de xōt La klūw yī tsin  
He came out. He saw his hair here his hips join down  
xōt dañ eL hī aL xō teiñ tce xan neūw xō teiñ a xōL teit de ne  
it hung. Then to him he talked. To him he said
- 12 xa xōn ta' ye nai iL hī aL kūt ye na win deL ūn te xō lūñ  
"Well, house we will go in." Then now they went in. It was  
nes dai tsūm mes Lon xōn ta meūk hī aL kyū win yan<sup>e</sup>  
sat women house inside. Then old man
- 14 a xōL teit de ne xa tai kyūw ye eL hī aL kūt tai kyūw  
said to him, "Well, sweathouse let us go in." Then indeed  
sweathouse  
ye teū win deL hai yaL xōL xō teū wil lik dō lūñ  
they went in. Then he told him, "Not much
- 16 wūñ nik kyūn' na we he ne hwe<sup>e</sup> ūñ tsūm mes Lōn hī aL  
you must think about it. Mine women." Then

<sup>5</sup> Refers to the continued beating of the surf at the mouth of the Klamath.

<sup>6</sup> The junction of the Klamath and Trinity rivers.

<sup>7</sup> A place on Bald hill over which the old foot trail led.

<sup>8</sup> A resting place on Sugar-bowl mountain.

<sup>9</sup> The junction of the main Trinity and the South Fork.

liñ<sup>s</sup> tein niñ yai yei  
adūlwūladiñ he came.

iñ yai yū wit diñ hit  
After a time

ewin ta diñ<sup>r</sup> yī dūk  
iñ up

ya yei me is diñ diñ  
out. Meisdildiñ

yī nūk mūk kai  
i (road) on it.

la tein nes dai hī al  
sat. Then

x qal lei sai kit diñ  
alked. Behold,

hai de xōl wil lit  
Lies in the water,  
one smoked himself.

xōt La klūw yī tsin  
his hips join down

o teiñ a xōl teit de ne  
o him he said

win deL ūn te xō lūñ  
they went in. It was

hī al kyū win yan<sup>c</sup>  
old man

ī al kūt tai kyūw  
" Then indeed  
sweathouse

ū wil lik dō lūñ  
ot much

sūm mes lōn hī al  
Then

rf at the mouth of the

ers.  
trail led.

uth Fork.

a de ne hwa ūñ a tin diñ hwin naL til tewen tsūm mes lōn de  
he said, "For me every place in my presence they became,  
women. This

xō wil dūñ na' hwiL niñ yai hai na xai yañ eL ye tiñ hit 2  
several days ago two with me came those two sitting there  
the entrance.

yī nūk a yi man yī tsin hai ya ūñ na' hai yūñ tel tewen  
The other side southwest there, two those became,

hai yūñ xa yañ eL de dañ iūw nūw yī dūk a tō din nūn diñ 4  
those sitting there. Now I hear facing the eastern water

na' xūt tein nañ na tel tewen hai yūñ na se ya te nūw tsin  
two I hear have become again. Those I will go to, I thought.

ded ke nin nūn ya de dai yis xūñ min sū wil diñ hai yī miL 6  
These now you you go. This standing exit of sweathouse  
with that

hai yūñ hwe miL na iūw hwa dau xōL teit de ne il la  
those I with it I always go." "No," he said to him. "Hands(?)

hwa ne he ne sē ya te 8  
only I will go."

hī al kūt tes yai yī dūk a tō din nūn tein nin ya yei  
Then indeed he went. Facing the eastern water he came.

ya wiñ eL ūñ gya ya kyū wit lōn a ya xōl teit de ne xa 10  
They sat there. He saw they made baskets. They spoke to him, "Well,

xōn ta xōn ta ye teū wiñ yai tse da dil lūw xūn xai  
house." House he went in. "Stones put on the fire." "Xunnai,

tōn dit tewit hī al kūt tee in deL la aiūw te na xōn an 12  
get water." Then indeed they went out. Really they ran in the  
water.

tee niñ ya hit ye ū yī de<sup>c</sup> ūñ gya na ya wit me le hī al  
When he came out way north he saw they were swimming. Then

kīt ta aūw hw—teit hei tcōn des ne hī al tcwō la diñ 14  
he sang. "hw—teit, well," he thought. Then five times

na tel mas  
he rolled.

hī al kūn na tes dī ya yei lel diñ na in dī ya yei hī al 16  
Then indeed he started back. Leldiñ he came back. Then

tais tse mūx xa teit tes yai tein nim meL hī al xōL tel lit  
sweathouse wood for it he went. He brought it back. Then  
he smoked himself.

- hī aL xōL nōn lit tai kyūw min dai da ya na wes a  
Then he finished smoking himself. Sweat-house outside he sat
- 2 hī aL tcit te eñ hit ye ū yī da tcīñ ūñ gya ye na nin  
Then when he looked way from the east he saw there two persons  
mūk kūt da nan kis ūt xō yan deL hai ya ha djit xūL e dūñ  
on it blanket spread. They were coming down. Then morning
- 4 hīt djit na tes deL de yī de nin san nōñ a diñ na in deL ei  
then they started back. This northern end of the world they came.  
na' xōL niñ ya yei  
Two with him they came.

## VI. LOVE MEDICINE—THE MT. SHASTA WOMEN

- 6 yī nūk a nin san nōñ a diñ tcit tel tewen kī xūn nai  
The southern end of the world became Kixūnnai  
kūn teū wil tewil tcit tel tewen nē dūñ xōn nōñ ai diñ  
young man. When he became by him
- 8 tel tewen hai xō Lō we tō din ne hai ya miL  
became the his herb at the spring. Then  
kyū wiñ ya in yan dō tcil tsis xōw tcit te eñ min nē djō miL  
people he did not see. In vain he looked. After a time
- 10 a tcōn des ne ke xa nē te te hai aL xūL e dūñ tcit tes yai  
he thought, "Well, I will look for them." Then in the morning  
he went.  
de de de nōw kūt na tcil yeūw nañ a diñ tcin niñ yai  
This sky resting place where it is he came.
- 12 hai ya mūk ka da tcwū wiñ en hai aL nin san meūk  
There he shot. Then world inside  
tcit teñ en sai kit diñ ūñ gya nin san Lūk gai<sup>10</sup> mik kin ne diñ  
he looked. Behold it was mountain white its base
- 14 xōn ta diñ ye kyū wes a nē a tcōn des ne hai ya xō lan  
village (his vision) reached. He thought "There it is  
tel tewen hai aL tcit tes yai hai ya tcin niñ ya yei  
become." Then he went. There he came,
- 16 nin san Lūk gai mik kin ne diñ xa xōn ta xōL tcit de ne  
Mount Shasta its base. "Well, house," they said to him.  
xōn ta ye teū wiñ yai hai yaL a de ne la xō se es tsit diñ  
House he went in. There he said, "Just little while

<sup>10</sup> Mt. Shasta, which is a triangle of white seen in clear weather from the higher mountains in the Trinity river region.



lai da ya na wes a  
use outside he sat  
ûñ gya ye na nin  
saw there two persons  
va ha djit xûL e dûñ  
wn. Then morning  
ñ a diñ na in deL ei  
of the world they came.

## ASTA WOMEN

cwen kī xûn nai  
Kixûnnai

xôn nōñ ai diñ

in ne hai ya mit  
Then

te eñ min nē djō mit  
ked. After a time

Le dûñ tcit tes yai  
Then in the morning  
he went.

ia diñ tcin niñ yai  
he came.

nin san meük

gai<sup>10</sup> mik kin ne diñ  
hite its base

te hai ya xō lan  
"There it is

ya tcin niñ ya yei  
he came,

ōn ta xōl tcit de ne  
" they said to him.

La xō se es tsit diñ  
"Just little while

n in clear weather from

na hwai na tes di ya te tcit de ne hei ya de ne ne ū dil dik te  
I go about. I will go back," he said. "Yes," they said.  
"By you we will go!"

a de ne tsûm mes Lon 2  
said women.

hai aL kûn na tes di yai hī aL na' xōL tes ya  
Then indeed he started back. Then two with him went.

yī nûk a nin san nōñ a diñ na in di ya yei na' xōL niñ ya yei 4  
Southern end of the word he came. Two with him came.

hai ya xwe yal weL hai yaL a ye de ne hai yō tsûm mes Lon  
There they spent the night. Then they said, those women,

niñ ai nin sen kī xûn nai ūñ dō til tcwen nin sin ūñ 6  
"You think Kixûnnai it is have not become, you think?"

hei ūñ tcit de ne dō dōñ ōw tsit hei ūñ ya xōL tcit de ne  
"Yes," he said, "it is not I know." "Yes," they said to him.

dik gyûñ yī de yī dûk teL tcwen kī xûn nai hai min nōñ ai diñ 8  
"Here northeast became Kixûnnai. The by him

na' teL tcwen tsûm mes Lon dō ye neL en kyū wiñ ya in yan  
two became women. They do not see people.

dō tce in dil hai ya tciñ te se ya te mit diL wa 10  
They never go out." "There I will go in turn."

hai ya tciñ tcit tes yai xûL e dûñ a de il kit xō Lō we  
There he went in the morning. He took with him, his herb.

hai ya tcin niñ ya yei yī de yī dûk hai tsûm mes Lon 12  
There he came, northeast the women

teL tcwen diñ xa xôn ta xōL tcit de ne xôn ta ye teū wiñ yai  
became place. "Well, house," he said to him. House he went in.

hai aL a de ne Lax se sit diñ na hwai hai yaL kûn 14  
Then he said, "Just little while I stay." Then "Now

na tes di ya te hai aL a de ne ne ū dil tik te xa tcit de ne  
I go back." Then they said, "By you we will go." "Well,"  
he said.

hai aL kût na tes di yai na' xōL tes yai 16  
Then indeed he went back. Two with him went.

yī nûk a nin san nōñ a diñ na in di ya yei na' xōL nin ya yei  
Southern end of the world he came. Two with him came.

hai aL a tcōn des ne kyū wiñ ya in yan na nan deL te 18  
Then he thought, "Indians will come.

xauw dī ya te La xō gya xa dī ya te hai yūk yī dīL win seL te  
I will do this. Just so. it will be. Thus it will be hard,

2 hai de hwoit Lō we  
this my medicine."

kūt hai yōw a hwa ne  
Just this way only.

## VII. DEER MEDICINE—PANTHER AND WILDCAT

4 kōtc mit ta' diñ<sup>11</sup> teit tel tewen min niñ miL Le dil lū<sup>12</sup>  
Kōtemitta'diñ he became, panther

xō kil le hiL hai yaL ūñ min niñ miL Le dil lū La xō  
his younger brother with. Then panther just

6 kyū wūn nai da win te min ditc<sup>13</sup> eñ La xō na yīL qōt win te  
always hunted. Wildcat it was just always set snares.

Lax na in dī yai min ditc hai xō we tce a xōL dū we ne  
Once he came back, wildcat. The his sister-in-law spoke to him,

8 me tsai tse kiL kil hwoil la tse dū win tea hai wūñ teit tes yai  
"I feel tired dressing hides; my fingers ache." Because of that  
he went away.

min niñ miL Le dil lū na in dī ya hit dō sit da hai xō kil  
Panther when he came back was not there the his younger brother.

10 xō tsañ a xōL dū we ne dau teit de ne a xōL de ne dōñ  
"It must be you have been saying something to him." "No," she  
said "I said, only

man hwil la tse dū win tewa xōLēde ne  
because my fingers ache," I told him.

12 hai aL teū xō tel xai se nim me tein niñ ya yei  
Then he began tracking him. Senimme he came.

miñ kin ne mit teiñ sai kit diñ tce xūn neūw tse xōn ta'  
Back of the house behold he heard talking, house

14 me teiñ hai aL xa dim min kin diñ xwel weL xūL de dūñ  
in it. Then right back of the house he spent the night.  
In the morning,

ūñ gya tce niñ yai na' niL kūt da na sa an(?) is dits  
he saw he came out. Two on each other lying ropes.

16 se niñ mō kōs tūk xō wūñ tein niñ yai hwe en na me iūw git  
Seniñmūkkōstūk to him he came: "I I am afraid of them.

<sup>11</sup> kōtc is a small shrub or tree.

<sup>12</sup> "His face with he kills."

<sup>13</sup> This is the name in general use among California Athapascans other than the Hupa who call him kim miL na tūl teū wūl, "that he walks with round."

yūk yī dil win sel te  
s it will be hard,

## AND WILDCAT

min niñ miL le dil lū<sup>12</sup>

miL le dil lū La xō  
ther just

a xō na yīL qōt win te  
always set snares.

ve tce a xōL dū we ne  
ter-in-law spoke to him,

hai wūñ teit tes yai  
he." Because of that  
he went away.

ō sit da hai xō kil  
the his younger brother.

ie a xōL de ne dōñ  
g to him." "No," she  
said "I said, only

ide ne  
im.

ie tein niñ ya yei  
ne he came.

ūn neūw tse xōn ta'  
ing, house

xwel weL xūL de dūñ  
he spent the night.  
In the morning,

la na sa an (?) is dits  
er lying ropes.

hwe en na me iūw git  
I am afraid of them.

ifornia Athapascans other  
wūl, "that he walks with

dō xō lūñ xōx kiL weūk ūn te teiñ te siñ yai hwe en nañ  
Is it not strange to this you came? I

me iūw git de nin san hī aL teit tes deL de din nōw kai 2  
I am afraid this mountain." Then they went. This sky

yī dūk xa is deL ei hai kin nūñ Lūk gai hai ya xō  
up they went up. The deer lick white there

tein nin deL ei kiñ dō xō len Lō mūntc hai yī miL 4  
they came. Trees were not. Bunch grass with that

yai kit te its se da ya wil lai hī aL kūt tes deL  
a fence they placed. And then it snowed.

wūn nō na nin deL yī tsin nū wiñ a miL xa is deL ei 6  
They were sitting for it. West when it was they came up.

kiL la xūn Lūk gai xe en deL ei hī aL ta na kin nes yōt  
Deer white went in. Then they drove them out of water.

na xai kis loi<sup>6</sup> hai ya xa djit nī yūñ kyū wil aL hai ya xa djit 8  
Two were caught. Then they dressed them. Then

kin nal mats<sup>14</sup> me nō na nin deL hī aL kit ta aūw hai ya xa djit  
with carriers they went in. Then they sang. Then

aL da na ya wil mas se nin mūk kōs tūk hai ya nō nin diL Lat 10  
with themselves they rolled it down. Seniñmūkkōstūk there  
they stopped running.

hai ya xa djit djō kin ne yai kiñ ūw na in dī ya yei se nim me  
There, "Come, carry it." He came back. Senimme

na' kin niñ en na xai kiL la xūn Lūk gai 12  
two he carried, two deer white.

kūt hai yūk a hīca ne  
Now, this way only.

min dite ūt en sis len<sup>6</sup> 14  
Wildcat married became.

## VIII. DEER MEDICINE—THE NASLINDIN YOUNG MAN

nas lin diñ<sup>15</sup> mit ta' kī xūn nai kūn teū tewil teit tel tcwen  
Naslindiñ behind Kixūnnai young man became.

hai ūñ hai ded nin san le ne teū wil tewil hai yūñ kiL la xūn 16  
Then this mountain they grew together. That one deer

<sup>14</sup> Deer were usually cut up where they were killed and the meat brought to the village in a carrying basket or frame made on the spot of hazel withe.

<sup>15</sup> A place or perhaps a village near Orleans Bar on the Klamath river.

- wûn na wai      dô xō kyū wûn      na neL en      hai      nin nis san  
he hunted.      He did not sleep.      He watched      the      mountain.
- 2 xūL ei miL      tce in na hwit      na neL en      yit da wit diñ  
Midnight      when he went out      he looked.      Higher
- e il lū we xō lūñ      min nē djō xō miL      xō kyū wiñ an      hai  
it had become.      After a time      he slept      the
- 4 dô xō kyū wûn ne en      kin na is la le xō lūñ      tsūm mes Lon  
he did not used to sleep.      He dreamed.      Women
- min na is laL xō lūñ      hai ye he      xūL e dûn      tce niñ yai  
he dreamed about.      Nevertheless      in the morning      he went out.
- 6 dô na xō le nē      hai      leñ ya wil tewiL ne en      hai ye he      kūt  
It was gone,      the      grew up with him used to be.      Nevertheless      indeed
- tce niñ ya      xūL e dûn      kiL La xūn      mit tciñ      tce niñ yai      de de  
he went out.      In the morning      deer      toward      he went out.      This
- 8 de nōw kai      yī dūk      xa is yai      hai aL      dô wil san      kiL La xūn  
sky      up      he climbed.      Then      was not seen      deer.
- yī dūk a tō nōñ a diñ      xō wiñ kya lē tsū  
Eastern water      he heard deer snort.
- 10 a tcoñ des ne      hai yōw o xō lūñ      a' dī ya teL      kyū wiñ ya in yan  
He thought,      "That way it is      it will be that way.      Indians
- na nan deL te      na in dī yai      a tcon des ne      mit Lō we  
will come."      He came back.      He thought,      "Its medicine
- 12 na seL tewin te      hai yaL      na is tewen      hai yaL      yōt  
I will make."      Then      he made it.      Then      there
- na neL iñ hit      sai kit diñ      ūñ gya      ya nal dit tciñ xō lūñ      hai yaL  
when he looked      behold      it appeared      it had grown up again.      Then
- 14 xūL e dûñ      tce nin yai      de de      de nōw kūt      xa is ya yai  
morning      he went out.      This      sky      he went up.
- ūn te xō lūñ      kiL La xūn      na te ta a      min niñ      hai yōw      xō lūñ  
It was      deer      pointed (toward him)      its face.      "This way      it is,
- 16 a dī ya teL      kyū wiñ ya in yan      na nan deL te      xōw      deūk  
it will be.      Indians      will come.      In vain      this way
- a tī yau he      hai      hwit Lō we      a dit tciñ      nō nil la de      kiL La xūn  
he does      this      my herb      to himself      if he has      deer
- 18 sis seL win te      hai      hwīn is te diñ      na xai neūw  
he will kill      this      my body      he says."
- hai yōw xō      hwa ne  
This way      only.

hai nin nis san  
 the mountain.  
 en yit da wit diñ  
 Higher  
 xō kyū wiñ an hai  
 the  
 lūñ tsūm mes Lon  
 omen  
 e dūn tce niñ yai  
 morning he went out.  
 en hai ye he kūt  
 e. Nevertheless indeed  
 iñ tce niñ yai de de  
 d he went out. This  
 lō wil san kil La xūn  
 t seen deer.

teL kyū wiñ ya in yan  
 be that way. Indians  
 des ne mit Lō we  
 "Its medicine  
 n hai yaL yōt  
 n there  
 lit teiñ xō lūñ hai yaL  
 grown up again. Then  
 iōw kūt xa is ya yai  
 he went up.  
 niñ hai yōw xō lūñ  
 ce. "This way it is,  
 deL te xōw deūk  
 in this way  
 iō nil la de kil La xūn  
 if he has deer  
 eūw  
 "

IX. DEER MEDICINE—YOUNG MAN BECOMES A SHRUB

ded nin san nei djit kī nūn nai kūn wil tewil tcit teL tewen  
 This middle world Kixūnnai young man became.  
 La xō kil La xūn wūn na wa win te dō xō kyū wūñ 2  
 Just deer he always hunted. He did not sleep.  
 min nē djō xō miL xō kyū wiñ ūn xō lan sai kit diñ ūñ gya  
 After a time he did sleep. Behold  
 kin nas la le xō lañ tsūn mes Lon min na is lal hai ye he 4  
 he dreamed, women he dreamed about. Nevertheless  
 xūL e dūñ kil La xūn mūx xa tce niñ yai dī de xūn na  
 in the morning deer for them he went out. This  
 toōL sūñ<sup>16</sup> kil La xūñ yū diñ hit tcit te tcit dō tcil sūñ ōx 6  
 he sees deer. Finally he became tired not seeing  
 kil La xūñ  
 deer.

hai yūñ a tcon des ne Lō he nauw dil le tūn miL Lū we<sup>17</sup> 8  
 That one he thought, "Herb I will become. TūnmilLūwe  
 na is dil le tai kyūw min dai da na kyū win xa  
 he became. Sweathouse outside it stood.  
 sai kit diñ ūñ gya xō wūn nūn dūk ke kil La xūn yō 10  
 Behold to him they came, deer. It  
 xot dū wil xūts hē tcon des ne kyū wiñ ya in yan ma  
 they ate. "Hē," he thought, "Indians for them  
 nauw dī yau La xō kūt de ōx a xō la te kil La xūñ ded 12  
 I did it. Just now this way it will be, deer. This  
 hūin is te diñ na xai neūw La xō gya de ōx a xō la te  
 my body he repeats just this way it will be."

X. DEER MEDICINE—RAVEN

yī nūk a nin san nōñ a diñ na teL dit tewen ga tcwūñ 14  
 Southern end of the world he became raven.  
 kil La xūn xōw wūn na ai ya dō tcil sis yū diñ hit  
 Deer in vain he hunted. He did not see any. Finally  
 a tcon des ne mik kya te sē ya te hai yī man dit tse 16  
 he thought, "From here I am going." This across pointing

<sup>16</sup> xūn na evidently carries a negative meaning such as "no longer."

<sup>17</sup> *Ceanothus velutinus*.

- nō nin tan me dil kūt xūL e dūñ tcit tes yai me dil  
he placed canoe. Then in the morning he went. Canoe
- 2 ye tcū wiñ yai ta nē djit yī de<sup>e</sup> hai aL me dil min niñ kūt  
he went in. Middle of the water north, then canoe its bow
- Lō xal tewen dō nīs sa xōL wil lal miL na teñ en  
herb grew up. Not far with him when it floated he looked.
- 4 yī dūk ken teiñ ûn te xa in ya kiL La xūñ hai aL yī sin teiñ  
On the east side it was coming up. deer. Then west side
- na teñ en ûn te xa iñ ya kiL La xūñ mūk ka na dū wūl a din  
he looked. It was coming up deer. Múkkanadūwuladiñ
- 6 xōL tce in lat dei  
with him it floated out.
- na tō nōñ a diñ nai yī nūk nauw dī ya te tcōn des ne hai  
"Again water end, again south I will go," he thought, "the
- 8 sūw da ne en diñ na in dī ya yei yī nūk nin san nōñ a diñ  
I used to live place." He came back, south world's end.
- wil weL miL Lax niñ xō dū win ne tsū hai yūñ hai  
In the night just on the ground(?), he heard something make a  
noise. That one the
- 10 kiL ña xūñ ki ta yan<sup>e</sup> xa win yōs hai me dil min niñ kūt  
deer were eating. He pulled it up that boat its bow.
- a dim min kin diñ nō kin niñ qōt hai ya mit teiñ a' ya dī yau  
Behind his house he set it up. There toward it they did it.
- 12 kūt de teiL san hai yōw xō lūn teL tcōn des ne hai de  
Then he saw (deer). "This way it will be," he thought. "This
- hicit Lō we a de il kit de hai yūñ tūn nai kit dil  
my herb if he takes with himself." This one poplar (?).

## XI. DEER MEDICINE—BLACK WOLF

- 14 tcit tel tewen nin san dim mente tcim me<sup>18</sup> kiL na dil  
He became ninsan dimmentecimme wolf
- xūL ne wan La xō tsūm mes Lōn min na laL win te hai yūñ  
black. Just women he always dreamed about. That one
- 16 a xōL tcit de ne yī dūk a tō nōñ a diñ min lūn a Lū wūn<sup>19</sup>  
he told, "Eastern water end ten brothers
- tcit tel tewen kit tes seōx a ya ûn te xō hōe na ya wai  
have become. Smart they are. Their names have traveled.

<sup>18</sup> "Mountain sharp," a ridge east of Pine creek.<sup>19</sup> The Hupa say Lit Liñ.

tcit tes yai me dil  
he went. Canoe

me dil min niñ kūt  
canoe its bow

lal miL na teñ en  
it floated he looked.

hai aL yī sin teiñ  
Then west side

k ka na dū wūl a diñ  
fūkkanadūwūladīñ

te tcōn des ne hai  
he thought, "the

ūk nin san nōñ a diñ  
world's end.

ū hai yūñ hai  
ard something make a  
That one the

e dil min niñ kūt  
boat its bow.

it teiñ a' ya di yan  
ard it they did it.

cōn des ne hai de  
he thought. "This

sai kit dil  
poplar (?).

VOLF

a me<sup>18</sup> kiL na dil

aL win te hai yūñ  
about. That one

Lūn a Lū wūñ<sup>19</sup>  
's

ō hūe na ya wai  
ses have traveled.

hai yūñ a tcōn des na na sē ya te hai aL tcit tes yai  
That one he thought "I will go." Then he went.

yī dūk a tō nōñ a diñ tein niñ ya yei min Lūn xō kin niñ en 2  
Eastern water end he came. Ten places he was carrying.

min Lūn ke de 'ai xō ye wiñ xa na tes di yai xūL e dūñ  
Ten deer heads under were. He started back in the morning.

deōk aL kō wits xwa xel ya is tcwen na in di ya yei 4  
This way so little for him load they made. He came back

nin san dim min teim me hai yaL dūn Lūn hwō diñ  
ninsan dimmintcimme. Then several times

xwe nal weL miL a xōL tcit de ne kī xūn nai ne en xō deL weL 6  
when he had spent nights he said to him, "Kixānnai are dead."

a tcōn des ne ka hwan ne siñ xa a' di ya te tcōn des ne  
He thought, "Well, I knew that it will be so," he thought.

ke nau hwa a de il kit hai hwit Lō we tein niñ ya yei 8  
"Well, I will go. I will take with myself the my herb." He came

hai ya yī dūk a tō nōñ a diñ xōn min na na wil lin hai aL  
there eastern water end. Fire around they were scattered. Then

a ya xōL tcit de ne na sōL diL hai aL hai kī ma ū xwa ya 10  
he said to them, "Get up." Then the medicine for them

win tsit ya xō win Lū xa tce nō diL ne kiL La xūn mit teiñ  
he pounded. He rubbed it on them. "Well, you better go out  
deer toward."

kiL La xūn na yaL sūn ya seL wen hai ya man ūn nō xōw lau 12  
Deer they found again. They killed them. "That for I did it,

kyū wiñ ya in yan na nan deL te man hai yō xō diL win seL te  
Indians will come for. This way it will be hard

hai dō hūin nis te nai xai neūe na in di ya yei nin san 14  
the one not my body says." He came back ninsan

dim men teim me<sup>e</sup>  
dimmentcimme<sup>e</sup>.

kūt hai yō xō hūa ne  
Now this way only.

16

## XII. MONEY MEDICINE—THE SCABBY BOY

tcit teL tcwen ke set tcit diñ Lō ge tse hūa ne min Lūn  
He became kesetteitdiñ scabs only. Ten

xō Liñ La xōL tis tce hai yūñ hai xōL tis tce ke wūw 18  
his brothers, one his younger sister. That one the his sister  
without their knowledge

xwa ke il kit ke wūw hai xō liñ xwa ya tsillai hai ye he de xō  
she fed him without their knowledge the her brothers. They did  
not like him. Nevertheless this way

- 2 tce in nauw la xūL e kit te xauw la xūL hai kit te xauw  
he used to go out. Just at night he used to fish with a net. One  
night the one he fished

a de ne yō wē yō wē tcit de ne hai kit te xauw  
said, yōwē, yōwē, he said the one he fished.

- 4 yū din ne miL a tcōn des ne te sē ya te hai yaL kyū win dits  
Finally he thought, "I will go." Then he twisted

hai kyū win tewōk hai yaL a de ne xūL e dūñ te sē ya te  
that string. Then he said, "In the morning I will go.

- 6 hwiit tciñ ye na tcōn diL ne hai yaL kūt ye na win deL a' tiñ  
To me let them come in." Then indeed they came in. All

La a is dits miL xoi kin ne kūt dōñ nōw kya te sē ya te hei  
one string (of money) he gave them. "Now it is from you I will  
go." "Hei,"

- 8 tcōn des ne hai yō xōt dañ a ūn te xōw hai yaL kūt  
they thought, "he is smart(?)". Then indeed

tcit tes yai hai ya xō kya tciñ dik gyūn de yī dūk  
he went. There from them here this east

- 10 tcit tes yai de hai ya na wai ye  
he went. Now there he is.

## XIII. MONEY MEDICINE—KINNAXONTADIN ILLEGITIMATE

## MAN

kin na xōn ta diñ tcit tel tewen tin tail tewen hai yūn  
Kinnaxōnta' diñ he became illegitimate. That one

- 12 a tcōn des ne kūt dauw la xō hai ya dai hwō nai yō 'a'  
thought, "I guess just there something he gets

hai mil la me kit ta au de xō yī tsin mil la  
the his hand in he sings. This way west his hands

- 14 ya wil eL hai aL de xō yī dūk hai ya hit djit mil la  
point. Then this way east. Then his hand

me na des dūk gōt kūt hai yōw xō lūñ a' dī ya tel  
in they wiggle. Now, this way it is it will be.

- 16 xōw tin tail tewen tel tewin te hai ye he dī hwō  
Even illegitimate will become. Nevertheless something

nai wiñ a te tcit de ne hai de hwiñ kit ta a' de  
he will possess," he said "this song if he sings."



sillai hai ye he de xō  
her brothers. They did  
Nevertheless this way

rūL hai kit te xauw  
fish with a net. One  
għt the one he fished

te xauw  
fished.

hai yal kyū win dits  
Then he twisted

rūL e dūñ te sē ya te  
the morning I will go

ye na win deL a' tñ  
they came in. All

kyā te sē ya te hei  
it is from you I will  
go." "Hai."

xōw hai yal kūt  
indeed

gyūn de yi dūk  
east

## IN ILLEGITIMATE

tail tcwen hai yūn  
e. That one

dai hōō nai yō a'  
ething he gets

yi tsin mil la  
west his hands

i ya hit djit mil la  
his hand

rō lūñ a' dī ya tel  
is it will be.

hai ye he dī hōō  
theless something

it ta a' de  
f he sings."

## XIV. GOOD LUCK MEDICINE—YIDUKATOME YOUNG MAN

yi dūk a tō nōñ a diñ tcit tel tcwen kī xūn nai  
Eastern water end he became Kixūnnai

kūn teū wil tewil tcit te wes tcwen ne dūñ xō nōñ ai diñ 2  
young man. When he became by him

tel tcwen hai xō Lō we dik gyūñ yi nūk kai yi man yi tsin  
became the his herb. Here southwest on the other side

na' tel tcwen tsūm mes Lon hai ya teiñ na i ya 4  
two became women. There he used to go.

na ne it dau hōit mil a dū wa nūn de e tcwit hai xō Lō we  
When he used to come home he used to wash himself the his herb

mil hai ye he kiL la xūn a ūl lū na' dī yau kūn na 6  
with. Nevertheless deer he killed. Money also

xa ūl lū  
did the same.

hai yōx xō lūn tel tcō ōn ne hai ded hōit Lō we 8  
"This way it will be," he thinks. "This my herb

a dit teiñ nō nil la de xōw xa a tī ya te hai de hōit Lō we  
to himself if he takes even it will do that this my medicine."

hai yūk a hōca ne  
This way only.

## PART II

*Obtained from wife of Molasses*

## XV. THE COMING OF INDIANS

- dik gyūn yī de<sup>e</sup> nin nis san nōn a diñ na tel dit tewen  
Here north world end he came into being
- 2 yī man ne kyū wiñ xoi yan<sup>20</sup> hai ya miL ūñ min nē djō xō miL  
Yimannekyūwiñxoiyan. Then after a time
- a tcōn des ne da xō ed dūk kyauw kyū wiñ ya in yan na diL te  
he thought, "How people will they become?"
- 4 hai yaL ūñ tsū mes lōn na wai ye hai ya miL ūñ mit tcin  
Then woman was walking. Then toward her
- tcit tes yai miL ne se tin te tcōn des ne hai yaL kūt  
he started. "With her I will lie," he thought. Then indeed
- 6 miL tcin nes ten hai yaL tcit tes yai ta nan me dū win tewen  
with her he lay. Then he started on. Water he wanted.
- wūn nō in dūk kait te sil len hai ya miL ūñ tcūk qal lit  
For it he was nearly falling down. Then as he walked
- 8 sai it diñ ūñ gya nil lin se hai ya miL ye- tse di ya ka  
behold it was he heard a creek. Then "ye— I am glad. Well,
- tauw dīn nūn te nil lin lax ye tcū win k' ūts se k' ūn  
I will drink." Creek just he fell in. Water stood there.
- 10 tcit te tōt tcit te tōt tcit te tōt nis tan xō sa wūw xauw hwiL  
He drank. He drank. He drank. Log his mouth floated in.
- hai yaL ya wiñ k' ūts tcit tcit de xōw wil weL ei  
Then he fell over. He thought he was dead. It was morning
- 12 dō tce nal tewin xō  
he was not yet restored.
- min nē djō xō miL ga tcūñ dū win ne se hai yaL ūñ  
After a time raven he heard make a noise. Then
- 14 a tcōn des ne is dō hwiL kyan min nōi yīL dik hai ya miL ūñ  
he thought, "I wish my belly he would pick open." Then
- <sup>20</sup> "The other side old man," used by the Hupa as a name for Yimantūwiñyai.

ses

NS

ñ na tel dit tewen  
into being

min nē djō xō miL

ya in yan na dil te  
come?"

a miL ûñ mit tein  
oward her

le hai yaL kût  
ght. Then indeed

n me dū win tewen  
ater he wanted.

L ûñ. tcūk qal lit  
as he walked

ye- tse dī ya ka  
I am glad. Well,

in k'ûts se k'ûn  
Water stood there.

sa wūw xauw hwiL  
mouth floated in.

w wil weL ei  
It was morning

e se hai yaL ûñ  
e. Then

dik hai ya miL ûñ  
ick open." Then

upa as a name for

hai mûk ka min noi yil dik hai yaL ûñ phū dū we ne  
that one on it picked it open. Then "Phū" sounded

ta nan kī ye xa a na nū wes te nañ xa 2  
water. Again it was as before. Water lay there.

hai ya miL ûñ in na na is dūk ke tcit tes yai yī nûk  
Then he got up again. He started south.

hai yaL ûñ a tcōn des ne is dō dūñ hwe e xō we ke xe 4  
Then he thought, "I wish somebody would be(!)."

kiñ ye kût na da ai hai ya miL ûñ ye iūw hwa hai ya miL ûñ  
A hollow tree stood there. Then "I will go in." Then

xō teiñ a le nûl dit tewen hai ya mit ûñ a tcō in ne is dō 6  
in front of him it grew together. Then he kept thinking, "I wish

dai hwe e ai la hai ded kiñ ye kût hai mûk ka ûñ gya  
somebody would do something." This hollow tree that  
on it he heard

na neL waL hai yō kût teiñ a le nûl dit tewen ne en 8  
he was pounding. That in front of him it had grown together.

dik gyûñ yī na tein yī da tein miL wūw hwal auw ten  
"Here south east from I came I am.

hwîn naL ûn dī yau aL Lûn xō a we nel hai ya miL ûñ 10  
In my knowledge you did it. Very many places it has happened." Then

tee na in dī ya  
he came out again.

hai ya miL ûñ tcit tes yai yī nûk tcit tes yai yī 12  
Then he started on. South he started. There

tcūk qa le hai ya miL ûñ ûñ gya me dil na dūk kait de  
was walking. Then he perceived canoe was floating about.

tsū meL lon na nin yañ ai hai ya miL xauw dī ya te 14  
Women two sat up. Then "I will do that,"

tcōn des ne hai ya miL ûñ te tcū wil lū me dil mī ye  
he thought. Then he dived in the water. Canoe close to

xa wil lū hai yaL me dil le me ye tcū win yai xōL ya nes tetc 16  
he came up. Then canoe in it he went in. He lay with them.

hai ya miL ûñ kût tcūk qal tcit tes yai yī nûk  
Then indeed he walked. He started south.

tcit ten iñ hit yō yī nûk na dil le xō is dai xōL tis tce 18  
When he looked way south were walking man his sister.

hai yaL ûñ ta wiñ yai hai yō xō Le wa ta wiL waL  
Then he waded in. These his pubic hairs he threw in the water.

- hai yaL xō kai ye ye wil lat Lai xō ta na is de xūts Lai  
Then her thighs they floated in. Just she staggered out again. One
- 2 yis xa nei nik kya' xō dū win tcat hai yaL ūñ a xōL tcit de ne  
day very much she was sick. Then she said to him,  
xōL xō lik te tau tsañ a in te tcit dē ne hai ya miL ūñ  
"Tell him. Medicine man may be he is," she said. Then
- 4 teō xō niL ten hai ya miL ūñ kūt xōL teū wit dī yen  
he brought him. Then indeed he doctored her.  
hai yaL ūñ a dē ne hūe eñ kyū wiñ in yan del se diñ  
Then he said, "I people where they sit
- 6 dō ke dūw ai hai ya miL ūñ a' tin tce niñ yai hai  
I do not doctor." Then all went out. The  
kiñ kel sai ke na win tan da xō ed dik kyauw a xō la xōL  
sapsucker stuck on(doorpost). How he did to her. With her
- 8 tein nes ten ya na win tan xō Le wa hai ya miL na xō xūL nai  
he lay. He took out his pubic hairs. Then he restored her.  
xe ye ge cil ye ge cil dū wē ne miL na na is tañ hit  
"xe ye gecil ye gecil," he sang. With it he took them up.
- 10 hai ya miL ūñ tcit tes yai yī nūk djē na da na wai ye  
Then he started south. Above was walking on (trees).  
xō ye tein niñ yai ye na nūn dac nit teiñ xūn neuw yeuw  
Under her he came. "ye, come down. To you I will talk."
- 12 xō ed dī nañ a hūil lau te lit a hūil de ne hai ya miL ūñ  
"What you will do to me, do you say to me?" Then  
na na wit yai hai ya miL ūñ xō tein ye teū win Lat  
she came down. Then to her he ran.
- 14 hai ya miL ūñ de kūt dōñ a nūw hūin niñ is dō  
Then "This it is I will do. I want  
kyū wiñ ya in yan na nan del nūw siñ hit auw ten  
people should become, because I think I do it."
- 16 hai ya miL ūñ mik kya in na na is dūk ke win te tcit tes yai  
Then from her he got up again. He started on.  
sai kit diñ ūñ gya kyū wiñ ya in yan ta kin na wai ye  
He was surprised to see people three walking.
- 18 kūt dōñ nō nal niñ ai nū win sen is dō kyū wiñ ya in yan  
"Indeed in our knowledge you think I wish people  
na nan del nū win sen hai ya miL ūñ yūL kyō we diñ  
would become you think. Then everywhere

a na is de xûts Lai  
gered out again. One

ûñ a xôL tcit de ne  
she said to him,

ne hai ya miL ûñ  
she said. Then

xôL tcū wit dī yen  
red her.

n yan del se diñ  
sit

tce niñ yai hai  
The

uqo a xô la xôL  
id to her. With her

miL na xô xûL nai  
he restored her.

na na is tañ hit  
he took them up.

ē na da na wai ye  
as walking on (trees).

iñ xûn neuo yeu  
o you I will talk."

ie hai ya mit ûñ  
Then

ye tcū win Lat

uoin niñ is dō

auo ten  
I do it."

win te tcit tes yai  
started on.

a kin na wai ye  
alking.

kyū wiñ ya in yan  
I wish people

yûL kyō we diñ  
here

deûk a' dī ya te kyū wiñ ya in yan na nan deL te niñ  
this way it will happen. People will become. You

hai ma ûn dī yau ûL kyō we diñ nin nis san xûs tûñ 2  
the first you did it. Everywhere earth around

na nan deL te kyū wiñ ya in yan tsū mes Lon hiL  
they will become. Indians women with

LiL na wit diL te niñ man a nûn dī yau hit ma iL ne sin tiñ hit 4  
they will live, you first because you did it. First because  
you lay with them,"

xôL tcit dē ne a' tin diñ tsū meL Lōn dō wa te siñ ya hit  
he said. "All places woman not by you went.

hai yaL ûñ hwe dōñ ma ai ne sin hai ya xat dōñ 6  
Then I indeed first I thought, then indeed

kyū wiñ ya in yan na nan deL te ne siñ kyū wiñ ya in yan  
Indians will become I thought. Indians

wit yûñ il miL xô hwa win neL te hai ya miL ûñ na La 8  
grow old when they will die. Then others

wil tewil na tū wil dit tewin iL te hai yûk miL nin nis san  
will become. One after the other they will become. This way  
with world

sa ûn te hai yûk ke miL kyū wiñ ya in yan na diL te 10  
will be. This way with Indians will live.

hwe kûl ne siñ hit kyū wiñ ya in yan ma na na ya te  
I indeed I thought it. People for he will come down."

hai ya miL ûñ min ne djō xô miL a tcōn des ne te se ya te 12  
Then after a time he thought, "I will go."

hai ya miL ûñ min ne djō xô miL a ya xôL tcit dē ne yō  
Then after a time they said to him, "Those

nin mit dje ē din ne ya xôL tcit dē ne hai ya miL ûñ a dē ne 14  
your children," they said. Then he said,

hwe dōñ hwim mit dje ē din ne dō nūo sin kûl dōñ  
"Mine it is my children I do not think." "Truly

nin mit dje ē din ne xow dōñ dō hûn na ne hwe ai ne siñ 16  
your children I think." "Yes, mine I think,

dō hûn na hwim mit dje ē din e  
yes my children."

hai ya miL ûñ kyū wiñ ya in yan mit ta' diñ tcit tes yai 18  
Then people among he started.

- kūt hai hwe a tcōn des ne na seL tewin dō xūn nā  
 "Indeed the I," he thought, "I will make them again truly."
- 2 hai yaL ūn hai tcit tes yai kūt ka ū hwaL te hai yaL ūn  
 Then he started on. "Well, I will go. Then  
 hwe ai ne siñ kyū wiñ ya in yan na na deL te dō xō liñ  
 I think, People will become. It will not be
- 4 Lūn xō ūn Lit ne dō xō liñ Lit dit Lan dō xō liñ  
 they will quarrel. It will not be they will hate each other. It will not be  
 Le de ai Lit tit lōs hwe hai ai ne sen dō xō liñ na hwaL la diñ  
 they will drag one another about, I that, I think. It will not be  
 I have done (?)
- 6 a na ten hwe miL dō xō liñ Lūn hwaL ai i diL en  
 they will do again. Me after it will not be they will quarrel  
 Lai teL tewen  
 brothers."
- 8 hai ya miL ūn kūt tcit tes yai teūk qal dōn  
 Then indeed he started. He walked along. "Indeed,  
 hai dai dit diñ nō nē ya te hai ya miL ūn da nauw di ya te  
 the some place I will go to. Then I will turn back."
- 10 hai ded a tcōn des ne kūt dōn wūn xwe kyūn nān yai  
 This he thought. Indeed he considered it.  
 kyū wiñ ya in yan na nan deL te hwe hai ai ne sen  
 "People will become. I that I think.
- 12 kyū wiñ ya in yan na nan deL te a win neL te yī nūk  
 People will become it will be south  
 nin ne san min nē djit wūL kūs tein ne wan hai yaL dōn  
 world middle a little one side." Then indeed
- 14 a tcōn des ne xan Lūn din hwin nō da ne yī hai te sē ya diñ  
 he thought, "How many my return the place I came  
 miL hai ya miL wūw hwaL te dik gyūn yī nūk a nin nis san  
 from. Then I will go. Here south world
- 16 nōn a tein nē ya te hai ya de da nauw di ya te tcōn des ne  
 end I will come. From there I will turn back," he thought.  
 teūk qal teūk qal teūk qal na nin na wai ye ūn gya  
 He walked, he walked, he walked. Two were traveling he saw.
- 18 hai yaL ūn a tcōn des ne kē xō wūn ya nūw hwa tcōn des ne  
 Then he thought, "Well, to them I will go," he thought.  
 tcañ a tein teis yē na hai ya miL ūn a xōL tcit dē ne  
 At one side they stood. Then he said to him,

seL te win dō xūn na  
take them again truly."

ū hwaL te hai yaL ūn  
will go. Then

na na deL te dō xō liñ  
it will not be

dit Lan dō xō liñ  
each other. It will not be

xō liñ na hwaL la diñ  
I think. It will not be  
I have done (?)

Lūn hwaL ai i diL en  
not be they will quarrel

teūk qal dōñ  
led along. "Indeed,

ūñ da nauw di ya te  
will turn back."

wūñ xwe kyūñ nañ yaL  
red it.

ce hai ai ne sen  
think.

a win neL te yī nūk

e wan hai yaL dōñ  
then indeed

e yī hai te sē ya diñ  
the place I came

yī nūk a nin nis san  
th world

w di ya te teōn des ne  
turn back," he thought.

na wai ye ūñ gya  
were traveling he saw.

a nūw hwa teōn des ne  
will go," he thought.

ūñ a xōL teit dē ne  
said to him,

dai de hwūñ mit teiñ wiñ yaL na tin dauw dai de  
"Why toward it do you go? Go back. Why

mit teiñ wiñ yaL nin dō Lan tein ūn te dō nin yauw hwūñ 2  
toward it do you go? Your bad deeds you did. You must not come.

da dō Lūn ūn te a Lūn kit dū wūn hūō lik na tin ya ne ha  
Many things very many they tell me. Go back."

dau kūt dōñ wūw hwaL yō yī nūk kūn dūñ sē liñ 4  
"No. Indeed I will go. Way south near I am.

hai nē ya teL de mik kya na diñ yis kan de wūw hwaLx  
There I am about to come. This from it two days I will come back.

kūt nē ya te hai ya miL ūñ kūt a de kūt na tes di ya te 6  
Indeed I will come back. Then indeed of myself I will start back.

kūn nē ya te  
Soon I will get there."

yī nūk teit tes yai yī nūk teūk qal na nin kin na di da ye 8  
South he started. South he walked. Two were gathering something.

hai ya miL ūñ xō wūñ nūw hwa kūt tein k' ūn nūw yeu  
Then "To them I will go. To them I will talk."

hai ya miL ūñ hai ya xō teiñ teūk qal xō wūñ 10  
Then there to them he walked. To them

tein niñ ya dai de mit teiñ wiñ yaL nit dōñ Lūn wūn  
he came. "Why toward it do you walk? Your bad deeds

nū wa ya xō lik hai ya miL ūñ kūt dōñ yī nūk ke wūw hwaL 12  
they tell." Then, "Indeed south, I walk.

dō nō' djin wūw hwa hai yō nē ya teL diñ  
Not your concern I walk the I am about to come place."

hai ya miL ūñ teit tes yai yī nūk teūk qal ye ō 14  
Then he started south walking. Far

ūñ gya Lū wūn nin teis yiñ hai yaL ūñ a xōL teit dē ne  
he saw one alone standing. Then he said to him,

hai wiñ yaL diñ kauw Lūn sis da kūt dōñ hai ye he 16  
"The you are going place many live." "Well, nevertheless

wūw hwaL hai ya miL ūñ teūk qal tak xōn ta sa an  
I will go." Then he walked. Three houses stood.

kūt tein niñ yai hai ya miL ūñ Lai xūn na sis da ne 18  
Indeed he came there. Then many truly lived there.

hai ya miL ūñ a xōL teit dē na dai dūk kyūñ miL wiñ yaL  
Then he said to him, "From where did you come?"

- dō xō liñ kiL we ak ûn dī ya ke nauw a nū win siñ ûñ  
It will not be unusual things you will do, you came did you think?"
- 2 hai ya miL ûñ yin nūk a nin nis san nōñ a diñ  
Then south world end
- tein niñ yai hwe la xō nauw hwa ne siñ hai ya miL ûñ  
he came. "I without cause I travel," I thought. Then
- 4 a xōL teit dē ne nal weL te yis xūn de na te sin dī ya te  
he said to him, "Spend the night. Tomorrow you will start back.
- yō hwiL tis tee niL teit tes ya te hai ya miL ûñ yis k'ûn  
That my sister with you will go." Then next day
- 6 na tes dī ya kūt xōL tis tee kūt xō wal ten k'a at  
he started indeed. His sister indeed he took. His wife
- sil len hai ya miL ûñ na tes dī yai kyū wiñ ya in yan  
she was. Then he started back. "People
- 8 na na diL ser tewen nū hwoñk auw la na tes der  
become I made. Well I did." They went back.
- xe na yal wil wit dil kūt yī nūk nē ya ye teit dū win nel  
They spent the night. They went along. "Indeed south I came,"  
he kept telling them.
- 10 hai yūk xe na yal wil ta' teō xō wil lik il hai ya miL ûñ  
This way where they spent the nights he told them along. Then
- na wit dil a kūt min nē djō xō miL ûñ gya kyū wiñ ya in yan  
they went along. After a time he saw people
- 12 xūt Le dūñ wūn na dil le na tewai ye de xō ed ded iñ  
in the morning going out for it they were burying. "What
- ai nū wiñ sin da xō hwō ai it dī yau miL nauw dal te  
you think, some way when it has happened I will go along,
- 14 nū win sen  
you think?"
- na tes dī yai da na wit dal a kūt yī de na wit dal lit  
He went back. He was going back, north. When he was going  
along
- 16 ye win nai kit dil ye Lan na wai ye hai ya miL ûñ  
they were traveling, many were traveling. Then
- na wit dal a kūt yī de hai sis da teiñ na wit dal a kūt  
he went along north the toward where he stayed he was going along.
- 18 sa a na sin ya kūt hei ûñ teit dē ne kūn diñ a na na hwai  
"It is a long time you are coming back." "Yes," he said.  
"Close I come back."



auw a nū win siñ ûñ  
you came did you think?"  
n nis san nōñ a diñ

ne siñ hai ya miL ûñ  
I thought. Then

de na te sin dī ya te  
row you will start back.

ai ya miL ûñ yis k'ûñ  
Then next day

xō waL ten k'a at  
he took. His wife

kyū wiñ ya in yan  
people

auw la na tes del  
they went back.

ya ye tcit dū win nel  
lead south I came,"  
he kept telling them.

lik il hai ya miL ûñ  
told them along. Then

ya kyū wiñ ya in yan  
people

ye de xō ed ded iñ  
were burying. "What

u miL nauw dal te  
pened I will go along,

yī de na wit dal lit  
h. When he was going  
along

ye hai ya miL ûñ  
g. Then

ciñ na wit dal a kūt  
yed he was going along.

rūn diñ a na na hūai  
"Yes," he said.  
Close I come back."

hai ya miL ûñ na wit dal na wit dal hit na nin sis ye nē  
Then he went along. As he went along two were standing.

ka xō licte nan dal nō wūn kit tcin ya sil len hai ya miL ûñ 2  
"Well, quickly, go back. About you they are worried." The

na wit dal na wit dal hai sis da diñ tcit tcwe tse xō wūñ  
he went along. He came the he lived place he heard them  
crying. For him

ya tcwe kyū wil tē ya tcōn des ne na in dī ya hit xō nis te 4  
they were crying. "He is dead," they thought. When he came  
back their bodies

ya xō nūw nō nauw nin ya ye hai yaL ûñ na wil dal hai  
were glad. He came back with a wife. Then he went back. The

kyū wiñ ya in yan na nan deL ûL kyō we diñ 6  
Indians had become everywhere.

## XVI. THE TWO-HEADED MONSTER

yō yī nūk kit tūn na da a diñ<sup>21</sup> sis dai hai ya miL  
Way south Kittānnadaadiñ he lived. Then

diñ kin a na a Lū wūn na teL dit tcwen hai ya miL La ût 8  
four people brothers came to be. Then one

dō i kyū wil le xō an Lūñ na teL dit tcwen hai ûn  
old woman, that many came to be. Then

min ne djō xō miL a tcōn des ne yō yī de<sup>e</sup> na hūa xō tcin 10  
after a time he thought, "Here north I will go." Right

na tse na wai xō kyūñ xō len hai tcit tes yai na tse  
first born, sensible he went first.

hai ya miL tcūk qal xōn tel me<sup>22</sup> dik gyūñ hai tcit tes yai 12  
Then he went Xōntelme here, he went.

hai ya miL xō la diñ<sup>23</sup> yī de Lō dai kyō xūl la tcin niñ yai  
Then Xōladiñ north Lōdai kyō xūlladiñ he came.

tcūk qal yī de ye tcū wiñ yai xō mit kyan diñ<sup>24</sup> yī de 14  
He walked, north he went in. Xōmitkyandiñ north

<sup>21</sup> "Maple stands place," where Thomas Bair's dwelling now stands. Evidently an old village site.

<sup>22</sup> A former village near Beaver's buildings.

<sup>23</sup> A prairie beyond Beaver's where the schoolhouse used to stand.

<sup>24</sup> A place south of Hower's place.

- tce niñ yai hai ya miL hai ya yī de sa ōl kúts diñ<sup>25</sup>  
 he came out. Then there north Saōlkútsdiñ
- 2 yī tsin tce niñ yai hai ya miL hai ya xōn ta sa an ne en diñ  
 west he came out. Then there house used to stand place
- tce niñ yai hai ya tēuk qal a kūt hai ya miL hai ya  
 he came out. There he walked along. Then there
- 4 nil lin tce na niñ yai miL xō ed dik kyau ai dū wen tse  
 creek when he came out something he heard make noise,  
 yī man yī dūk hai ya miL yī de tēit tes yai kim mel le  
 across up the hill. Then north he went. Leaves and branches
- 6 tes deL sil len  
 were falling.  
 hai ya miL a tēon des ne kil we ak ai dū wē ne hai ya miL  
 Then he thought what kind made the noise. Then
- 8 yī da tēin ūñ gya nak' xō kōs na da ai hai xō lan  
 from above it was Two-necks-stand-up. That it was  
 na xōn nes yōt de yū wit diñ hit xō yetc tēin yai  
 chased him about. After a time his breath went out.
- 10 da xō ī hwa a xō la te sil len yū wit diñ hit kūt xō yetc  
 He was about to die. After a time then his breath  
 tēin yai dai xoi hōō a xō lau tēō k'ō saL wen hai ya miL  
 went out. He died. He killed him. Then
- 12 yī man a yī dūk tēō k'ō tes wen hai ya miL tēō k'ō nin en e  
 across up he carried him. Then he brought him  
 hai yō sis da diñ mūk ka na xa nal da a da min e hai  
 that place he stayed. On it there was growing moss, the
- 14 xon ta hai ya miL kyū win ya in yan tēit tan ai yan te  
 house. Those people they eat they were  
 tēit deL se  
 they lived there.
- 16 hai ūn dō na in dī yai hai ya miL xō tce kit tēin ya sil len  
 That one he did not come back. Then they were worried.  
 yis k'ūñ hit lū wūn tēit tes yai xō tce et tēin sil len  
 The next day another one went. They were worried,
- 18 yō yī nūk a tēiñ kit tūn na da a diñ hai ya miL tēit tes yai  
 here south Kittūnnadaadiñ. Then he went.

<sup>25</sup> "Stones fell place," hill south of Hower's.

sa ōl kûts diñ<sup>25</sup>  
kûtsdiñ

ta sa an ne en diñ  
used to stand place

ai ya miL hai ya  
en there

ai dū wen tse  
heard make noise,

as yai kim mel le  
Leaves and branches

i wē ne hai ya miL  
e noise. Then

hai xō lan  
That it was

yetc tcin yai  
went out.

kût xō yetc  
his breath

wen hai ya miL

teō k'ō nin en e  
ht him

da min e hai  
ng moss, the

ait tan ai yan te  
vere

e kit tcin ya sil len  
they were worried.

xō tce et tcin sil len  
re worried,

miL tcit tes yai  
it.

hai ya miL yis k'an kī ye hai ya miL a tcōn des ne  
Then it was day again. Then he thought.

xō tce e tcin sil len kōs da tce k'ō lin diñ<sup>26</sup> xōs tate tañ a diñ 2  
He was worried. Kosda Tcekwindiñ Xōstatetañadiñ

hai yī na tciñ teūk qal hai ya miL teūk qal hai ya miL  
the from the south he walked. Then he walked. Then

kai lūw ta' diñ yī na tciñ tce niñ yai hai ya miL hai 4  
Kailūwta'diñ from the south he came out. Then the

tcit tes yai yō yī na tciñ Lō tē ke<sup>27</sup> hai ya yī na tciñ  
he went. Here from the south Lōtēke there from the south

teūk qal hai ya miL mik kya yī na tciñ tcit tes yai 6  
he walked. Then from there from the south he went. Then

hai ded teūk qal tse de mentc<sup>28</sup> yī na tciñ teūk qal ded  
this place he walked, Tsedementc from the south he walked. This

ta is diL diñ yī de teūk qal hai ya miL hai xōn tel me 8  
crossing north he walked. Then Xōntelme

yī de teūk qal hai kai lūw san diñ yī dūk xa is yai  
north he walked. Then Kailūwsandiñ up he went.

hai ya miL yī de xōt da wiñ yai nil lin na nin yai 10  
Then north he went down. Creek he crossed.

hai ya miL yī de tcit tes yai kût Lō dai kyō xō la diñ  
Then north he went. Indeed Lōdaikyōxōladiñ

tce niñ yai kin nas tan mi ye yī de ye tē win yai hai ya miL 12  
he came out. Kinnastanmiye north he came in. Then

hai nil lin na niñ yai hai ya miL mik kya yī de  
the creek he crossed. Then from it north

tcit tes yai kût hai yaL ūñ xō mit kyan diñ tce niñ yai 14  
he went. Then Xōmitkyandiñ he came out.

hai ya miL hai ya sa ōl kûts diñ yī tsin k'ō tē wiñ yai  
Then there Seōlkûtsdiñ west he went down.

hai ya miL hai ya xōn ta sa an diñ yī de tce niñ yai 16  
Then here house stands place north he came out.

hai ya miL hai da xō ed dik kya ai dū wē ne tse hai ya  
Then the something he heard make a noise, there

<sup>26</sup> A big slide north of the village of Kinnaxōnta'diñ.

<sup>27</sup> A former village on the east side of Redwood creek.

<sup>28</sup> The home of the informant. After passing this point yī na tciñ gives place to yī de in the narrative.

- yī de tce niñ yai miL hai ya miL kūt Lū wūn dō tcō xōs le  
north when he came out. Then indeed another one was not.
- 2 ye tcō xōñ en yī man a yī dūk kūt hai tcit tū wen na hwil  
He carried him in across up the hill. It was that one he went along  
hai kin ne a de ne tce il lū ki te it tce ai i de ne  
the trees made a noise it was like it blows it made a noise
- 4 tcit te in nauw miL tcō k'ō seL wen kūt na nin tcō k'ō seL wen  
when he went. He killed him. Then two he killed.  
hai ya miL hai ya il wūn xō dje it tcin ya lū il wa  
Then there about it they were worried about it.
- 6 hai ya miL kī ye Lū wūn xō dje kit tcin sil len xō Lin ne  
Then again one he worried, his brothers  
mūk' k'a hai ya miL Lū wūn kī ye dō na in dī yai  
about. Then one again did not come back.
- 8 hai ya miL kī ye tcit tes yai yīs k'ūñ hit hai ya miL dī  
Then again he went next day. Then this  
yī na tcin tcūk qal kūt ta kūn dō tcō k'ōs le hai ya miL  
from the south he walked along. Three were not. Then
- 10 yō Lū wūn nō in dī yan na mik klū wit diñ deūk  
this one was left last born. This way  
a nū wes te nō in dī yan hai ya miL des k'ūñ xōn ta  
he was was left. Then "Today houses
- 12 na sē ya te hwit tcū tcit dē ne hai ya miL hwik kyai  
I will go, my grandmother," he said. Then "My grandchild,  
da xō ed hwē ye a de ne miL tce ya hwin nel yan hai ya miL  
why you talk that way! They eat me all up," then
- 14 xōL tcit de ne na is le na is le miL miL xō wil loi tce nil la  
she said to him. She felt for something. When she felt his belt  
she took out.  
deūk aL tel tce nil la hai ya miL kūt de de miL a dil loi  
This wide she took out. Then indeed this he tied himself.
- 16 hai ya miL kūt xe ne sin hwe yetc tce niñ ūñ  
Then "Indeed you think, my breath is leaving,  
nū win sen miL deūk a tcil la  
when you think this way do."
- 18 hai ya miL hai yō La xō kūt tcit tes yai na mūk klū  
Then that one just indeed went, the youngest.  
ta kūn dō xōs le kyū wil te de yī de tcūk qal ta is dīl diñ  
Three were not, died. This north he walked. Crossing

i wūn dō tcō xōs le  
another one was not.

tcit tū wen na hwil  
at one he went along

tcit tce ai i de ne  
it made a noise

nin tcō k'ō seL wen  
he killed.

t tein ya lū il wa  
ried about it.

ñ sil len xō lin ne  
others

tcit dō na in di yai  
ne back.

tcit hai ya miL di  
en this

k'ōs le hai ya miL  
were not. Then

Lū wit diñ deūk  
vay

tcit des k'ūñ xōn ta  
uses

tcit ya miL hwik kyai  
en "My grandchild,

tcit meL yan hai ya miL  
p," then

xō wil loi tce nil la  
she felt his belt  
she took out.

de de miL a dil loi  
this he tied himself.

yetc tce niñ ūñ  
is leaving,

tcit tes yai na mūk klū  
the youngest.

tcit ūk qal ta is dit diñ  
e walked. Crossing

tcūk qal hai ya miL xōn teL me tcūk qal hai ya miL yō  
he walked. Then Xōntelme he walked. Then this

kai lūw tcit tañ a diñ yī de me is yai hai ya miL yī de 2  
Kailūwtañadiñ north he came up. Then north

tcit tes yai nil lin ye tcū wiñ yai hai ya miL hai nil lin  
he went. Creek he came in. Then the creek

ye tcū wiñ yai yī de yī man tce niñ yai hai ya miL 4  
he went in. North across he came out. Then

Lō dai kyō xō la diñ hai ya tce niñ yai hai ya miL  
Lōdakyōxōladiñ there he came out. Then

kin nas tan me ū yī de ye tcū wiñ yai hai ya miL yī tsin 6  
Kinnastānmiye north he went in. Then west

nil lin tce na niñ yai hai ya miL yī de tcit tes yai  
creek he came out. Then north he went.

xō mit kyan diñ yī de tce niñ yai hai ya miL yī de 8  
Xōmitkyandiñ north he came out. Then north

tcūk qal sa ōl kūs de yī tsin xōn ta tcō kūt de hai ya  
he walked. Saōlkūs this west house pits there

tce niñ yai hai ya yī de tcūk qal nil lin tse nil lin 10  
he came out. There north he walked. Small creek flows

mik kya xōn ta tcō kūt de mik kya yī de da xō ed dik kya  
from it, house pits from it north something

ai yī den tse 12  
he heard make a noise.

yī man a yī da teiñ da xa Le tañ a diñ<sup>29</sup> mit tei yī da teiñ  
Across from above DaxaLetañadiñ towards

kauw kyō il tū wa tcit tes meL sil len hai tcit te nauw 14  
redwoods back and forth (?) moved. The he came

ai kit dū we ne hai ya tce niñ yai Lō ka yī de ye tce niñ yai  
made the noise. There he came out, glade north he came in.

hai ya miL ūñ gya nak' k'ō kōs tas ai de yī sin tein xō teiñ 16  
Then there was Nak'k'ōkōstasaide from the west toward him

k'a dū win se na xō nas yōt hai ya miL kūt xō yetc  
he heard make a noise. He chased him around. Then indeed his breath

tce niñ ūn te sil len kūt tcō k'ō seL win te sil len na xōn nas yōt 18  
was about to go out. Then he was about to kill him. He chased him about.

hai yaL deūk a xō lau miL xō wil loi miL il wa  
Then this way he did his belt with it. Each way

<sup>29</sup> "Salmon berries point."

- ya wit mil a k'út hai ya miL ye teō k'ō sel wen hai ya miL  
he fell. Then he killed him. Then
- 2 teiL ai ye dō tea lūw hai ya hit teit xō teiñ tee nil lai  
he kept it. He did not take it out. Then to her he took it.  
de de miL hōō kyai til lūw xōL teit dū we ne hai ya miL  
"This with my grandchild you carry it," sh told him. Then
- 4 teit tes yai kūt yī man a yī dūk teit tes yai hai yō  
he went. Across up the hill he went. This one  
a tiñ hai yō na mūk klū a tiñ hai ya miL yī dūk a  
did it, this one last born did it. Then up the hill
- 6 kūt teit tes yai teūk qal a kūt yō yī dūk  
indeed he went. He walked. Here up  
na xō wil de k'al a kūt hai ya miL yī dūk xa is yai  
he tracked him. Then up he climbed.
- 8 kauw kyō da xōn tel kūt yī nūk en teiñ xō Lūk kōte a xa ai diñ  
Kauwkyōdaxōntelkūt south side head of gulch  
xōn ta sa ūñ xōn ta mūk kūt me me xa nal da  
house stood. House on it ferns were growing.
- 10 hai ya miL hai ya teūk qal ye teū wiñ yai ya kyū wiñ ai  
Then there he walked. He went in. She sat  
k'ōn ta me es di yañ kī la k'ūtē yañ a hai ya miL  
house in old woman. Boy sat. Then
- 12 hai yō kī la xūte a dū we ne teō k'ō win sen in sil len  
that boy said, "Something must have made a noise."  
hai ya miL kūt da sit tūñ kī k'ak wil tcwen hai miL  
Then indeed was lying net made that with
- 14 ya tan kyū win ya in yan Lūk gai xōt da wiñ a  
they eat people. White down hill lay,  
kyū wiñ ya in yan mit tsin ne ūn te hai ya miL yō  
people their bones it was. Then that
- 16 yai win tan a miL xō tseūk kai<sup>30</sup> deūk a teiL lau il wūn  
when he took it up his belt this way he did. Each way  
yat mil hai yō dō kyū wil le mit diL wa yai win tan  
it fell. That old woman in turn took up
- 18 kī kak deūk a teiL lau miL xō wil loi miL kyū wiñ ya in yan  
net. This way he did his belt with it. "People

<sup>30</sup> Several meanings were given for tseūk, string used in tying the hair, carrying strap used by men, belt.

en hai ya miL

ciñ tce nil lai  
he took it.

ne hai ya miL  
told him. Then

es yai hai yō  
ne

miL yī dūk a  
up the hill

yō yī dūk

k xa is yai

kōtc a xa ai diñ

re xa nal da  
growing.

ya kyū wiñ ai  
sat

a hai ya miL

vin sen in sil len  
a noise."

en hai miL  
at with

xōt da wiñ a

i ya miL yō

l lau il wūn  
l. Each way

yai win tan

i wiñ ya in yan  
"People

n tying the hair,

dō xa a tcil e ūn te xōtc na dil le te kūt tcō k'ō wiñ an  
will not do this way. Good they will live." Indeed he killed them.

hai ya miL xōn ta mī ye kōñ nō na niñ en te lit 2  
Then house under it fire he put. It burned.

kyū wiñ ya in yan dō tcit tan na hwūn te xōtc tcin na dil hwūn te  
"People they will not be allowed to eat. Good they will live."

na tes dī yai kūt na yī nūk na wit dal xō tcwō 4  
He went back indeed south again he went along. His grandmother

sis da diñ na in dī yai hai ya miL hwit tewō nauw dī ya  
where she lived he came back. Then "My grandmother I came back."

hwik kyai tse dī ya na in dī ya k'ō we wūn tcit de ne 6  
"My grandchild I am glad you came back." "I killed them," he said.

hai ya miL hai tseūk wa na tcil lai xō tcwō hai ya miL  
Then this belt he gave her, his grandmother, "Then

hwīn nis te na ya hwe wē nūc xō kyai nō yan dī yan 8  
my body is glad." Her grandchild is left.

nū hwōn na deL se  
Well they lived.

hai ya nōn dik  
Here the end.

10

## XVII. PANTHER AND GRIZZLY BEAR

yō yī da kiñ kyō lai sis dai min ne miL Le dil lū  
Way north Kiñkyōlai he lived, Panther.

hai ya nak xwe k'ek' nak min dite mitc tewan tūL tan 12  
There two boys, two wildcat, fox.

hai ya hit djit ūñ xūt Le dūñ kin ne miL miL tcit te in nauw  
Then in the morning deer-mask with he used to go.

hai ya miL ūñ hai yō xwe k'ek' aL tcit dē ne dō yī dūk a 14  
Then that one boys he told "Not up

xa sin diL<sup>31</sup> hai ya miL k'a a de ne hai ya miL k'a a nū win te  
go." Then he said that. Then he always did that.

kit se its miL tcit te in nauw hai ya miL k'a a tcin ne win te 16  
Deer-mask with he used to go. Then he always told them that.

hai ya miL kin ne wūc kin ne il tūs La xō ne xō wit tse  
Then he used to bring in deer. He used to cut it up. Just it became full.

xōt tsē dū wan ne miL kin nil tats hai ya miL kūt 18  
It was full, hides with, dry meat. Then indeed

<sup>31</sup> The singular subjective prefix is frequently used in the dual when the stem by its form indicates more than one.

- k'a at dū win te hai ya hit djit ũñ tcin nū win te yī dūk  
he always did that. Then he always said that, "Up
- 2 dō xa sin diL  
do not go."
- hai ya miL min ne djō xō miL a yōn des ne hai yō  
Then after a time they thought, those
- 4 xwek' k'ek' dai de nō wūn a nō hōL tcin ne yī dūk a  
boys, "Why us does he always tell, 'Up
- dō xa sin diL hai ya miL min ne djō xō miL kūt a yōn des ne  
do not go.'" Then after a time indeed they thought,
- 6 dai de nō wūn a nō hōL tcin ne yī dūk a dō xa sin diL  
"Why us does he always tell, 'Up do not go,'
- nō hōL tcin dai de wūn  
he always tells us, why?"
- 8 hai ya miL min ne djō xō miL ya kit tes daL hai ya miL  
Then after a time they went. Then
- hai yō mit dje sa an sit da diñ ya nin deL tcin yūñ tō wes lal  
those grizzly where he lived they came up. "Eat," they said  
in a joke (†).
- 10 hai ya miL ai we na teit dū win Lat win te k'on ta ya teū win Lat  
Then really he ran there. House he ran in.
- tcin neL yan yō dū wan ne en tcin naL yan hai ya miL  
He ate up. Those hides used to be he ate up. Then
- 12 na wit dal da xō ed dik kyan ũn te xō k'ōn tau ne en te le  
he came back. "What is the matter?" His house used to be  
on the flat
- ka nan wil lau tcin naL yan hai ya miL teit tes yai teūk qal  
was lying. He ate up. Then he went. He walked.
- 14 Lin<sup>32</sup> na da a k'ōñ<sup>e</sup> hai ya miL k'ōn niñ ye teū wil kan  
Smoke stood up, fire. Then his face, he put in
- k'ōn ta me teiñ hai ya miL sai kit diñ ũñ gya yō k'ōn  
house inside. Then he was surprised to see that one fire
- 16 me ũ na is tiñ k'a at yai kyū wiñ a hai ya miL de k'ō wūn  
beside he was lying. His wife sat up. Then this (ridge) at him
- nō niL kait hai de wē nūn yī dik kyō wūn hai ya miL  
he shot. This he hit. He was asleep. Then
- 18 a kit dū we ne a lō dai de nūn diL kūs da diL lūw hai ya miL  
he said, "ilō, What snaps you put in the fire?" Then

<sup>32</sup> For Lit, t assimilated to following n.



ū win te yī dūk  
it, "Up

n des ne hai yō  
se

tcin ne yī dūk a  
'Up

kūt a yōn des ne  
they thought,

k a dō xa sin di.  
do not go,'

s daL hai ya miL

cin yūn teō wes lai  
"Eat," they said  
in a joke (f).

n ta ya teū win Lat  
ran in.

yan hai ya miL  
e up. Then

ōn tau ne en te le  
house used to be  
on the flat

it tes yai tcūk qal  
He walked.

ū ye teū wīl kan  
he put in

ū gya yō k'ōn  
that one fire

miL de k'ō wūn  
this (ridge) at him

wūn hai ya miL  
Then

dil lūw hai ya miL  
e?" Then

dil a kūs a da dil lū La tcin a nin te wūn dō  
"Snapping you put in only you are is it?"

dō don da win nal dū wen ne hai tsū mes Lōn 2  
You were shot," said the woman.

hai ya miL aL kyō we diñ da we nūñ dau hai ya miL hai  
Then every place he shot him. No. Then the

tsū mes Lōn a kit dū we ne xō ka ke xwō siñ kyūn te 4  
woman spoke. "His body in vain you shoot.

dō dō tca xō lūñ dik gyūñ xō kyūñ sa an sa ūñ hai ya miL  
It does not hurt him. Here his vitals lie." Then

yit da we nūñ dik gyūñ tcit tcit hai mik kyō we ne en 6  
he shot him here. He died the grizzly used to be.

hai ya miL ai we kūt tcit tcit de  
Then indeed really he died.

hūn na na tes dī ya hai ya miL ūn tī kī xōn ta diñ 8  
Now, he went back. Then it was his house

na tcin dī yei hai ya miL na tes dī ya kūt a de xōn tau xōte  
he came. Then he came back. His house good

a na tcil lau hai yō xwe k'ek' k'ōn kūt de ya wim meL 10  
he made again. Those boys fire indeed he threw in.

hai yūk xa a dō ne nō hōL de ne ūñ yī dūk k'a sō di. ne  
"This way you do, I told you was it? 'Up you should go,'

nō hōL de ne ūn a hai ya miL tcai a in tewū we hai ya miL 12  
I told you was it?" Then they cried. Then

yī tsin ne wīñ a miL ya na diL ya kauw hwa hai ya miL  
west when it was, "Come in, nephews." Then

ya na win deL ē hai xwe k'ek' kūt ka na il kit 14  
They came in again, the boys. Then he fed them.

ē --- na ya kyū wīñ yūñ ka na il kit hai ya miL kūt  
ē --- they ate. He fed them. Then indeed

tcit des ya kyū wūn nai da La xō win te 16  
he went. He hunted, always it was.

hai ya miL a xōL tcit de ne hai yō teō k'ō sel wen  
Then he told him, that one he killed him,

dō xō liñ k'a a' tiñ La xō min daik naL auw te 18  
"Do not do it again. Just outside you will live.

dō xō liñ k'a a ten  
Do not do that again."

- hai ya hit djit ũñ kût na na is yai hai ya miL kī ye  
Then indeed he went around. Then again
- 2 k'a na it yai k'ō k'ōn tau neūk k'a a na nū wes te hai ya miL  
he used to go for them. His house inside looked as it used to. Then  
kût na na is ya xōtc hai yō mitc dje e diñ  
indeed he went around again. Good those children
- 4 mal yak a na tcil lau xote na de el se  
he took care of. Well they lived.

## XVIII. SKUNK'S THEFT

- xūt Le dūñ kin na da te in nauw kōl dje hwi te hwō  
In the morning for it she went, skunk. "My grandmother,
- 6 dim miñ hwa nai iL tcwe hai ya miL se nit tel tcwil sa an  
sharp for me make it again." Then stone flat lay  
mūk kût hai se nit telte hai ya miL a de ne k'ūt a ke sit  
on it the stone flat. Then she said, "K'ūt a ke sit,
- 8 k'ūt a ke sit k'ūt a ke sit tcit de ne na iL tōñ hit hai ya miL  
k'ūt a ke sit, k'ūt a ke sit," she sang. He danced. Then  
k'ūn nai kil la xūts aL tcwōn naL tōn<sup>e</sup> xō ye la an nauw  
"Kunna, boy nice looking is dancing." Near him they all came.
- 10 hai ya miL hai yō kût xō tewō xōn nō<sup>e</sup> tce it set ma' nin yū  
Then that one indeed his anus emitted flatus. "Ma—" To the  
ground  
tcit te iL auw hai ya miL a' tin tcin neL yī mit taL ta  
they put their heads. Then all he ate up, biggest ones.
- 12 hai ya miL deūk ũñ hit djit hai xō tcwō mit tciñ kō e Lan  
Then this way then the his grandmother toward (small ones)  
tcit te it tcite hai ya miL hai yō tce na til tcwen kai tim miL  
he took in his hands. Then those recovered, pack-baskets
- 14 mū hwa ne ya na ai wūw  
only they carried.  
hai ya nōn dik  
Here the end.

## XIX. THE ESCAPE OF THE CAPTURED GIRL

- 16 nin nis san min nei djit sis dai kel san nin hai ya miL  
World middle she lived a girl. Then  
a' tin yī tsin xō kya tcit tes yai Lū wūn nin tcū win da  
all west from her went. Alone she stayed.

hai ya miL ki ye  
again  
wes te hai ya miL  
as it used to. Then  
mitc dje e diñ  
children

ōl dje hwitc hwō  
"My grandmother,  
nit tel tewil sa an  
stone flat lay  
le ne k'ūt a ke sit  
l, "K'ūt a ke sit,  
ōñ hit hai ya miL  
danced. Then  
tō ye La an nauw  
him they all came.  
t set ma' nin yū  
"Ma—" To the  
ground

HL yī mit taL ta  
biggest ones.  
mit tciñ kō e lan  
toward (small ones)  
wen kai tim miL  
ed, pack-baskets

D GIRL

nin hai ya miL  
en  
nin teū win da  
e stayed.

kyū win ya in yan dō ta' xō len hai ya miL tce e dai tūñ ka  
People were not around. Then she stayed. Fall

xūn na gal kya da an ne tewū wa kil lūw min ne djō xō miL 2  
began to walk. She picked acorns. She cracked them. After a time  
win sa a kyū wiñ ya in yan dō xōt da nat yai  
time passed. People did not come back.

hai ya miL kūt xūn na k'a ūn nū yī tin ne 4  
Then indeed it was she did the same. Doorway

mit tciñ ne hwan ya a hai ya miL min ne djō xō miL  
toward she sat. Then after a time

kyū win ya in yan sil len sil lin tse tciñ nel git dit sik xō sa 6  
person was there. She heard him there. She was afraid.  
Acorn her mouth

wiñ a dō tce na niñ an hai ya miL ūñ gya kai tim miL  
was in she did not take out. Then she saw basket

a diñ nin diñ teū wil leL ye teū wiñ yai xō man tciñ tciñ 8  
before his face he held. He came in. In front of the fire

ye teū wiñ ya hai ya miL k'ōn niñ me yōl hwin nal tewin  
he came in. Then his head he had made black.

hai ya miL dō hwa nū wil get te he hai ya miL kūt sa a 10  
Then "Do not be afraid." Then "Now long time

nū wūn hwik kyūñ nañ ya hwin nal kūt a nin te hai ya miL  
about you I have been thinking. In my knowledge indeed  
you were." Then

xai il kit sa xauw tce nel git te he hai ya miL a xōL tciñ de ne 12  
she gave him food, acorn soup. She was afraid. Then he told her,

wit wat il tewe ta sē deL te  
"Acorn flour make. We will go."

hai ya miL kūt is k'ūñ hit kūt na tes daL hai ya miL 14  
Then indeed next day indeed they went back. Then

na wit dal k'el weL xō lūn ta' hai ya miL xūt Le dūñ  
he went back where he had camped. Then morning

in na is deL win te tciñ tes deL teū wit dil le hai ya miL 16  
they got up. They started. They went along. Then

yī tsin ne wiñ a miL teū wit dil k'el weL xō lūn ta  
west when it was they went along. Where he had camped

k'e na al wil hai ya k'ai yal weL hai ya miL ai we xūt Le dūñ 18  
they camped. There they camped. Then in the morning

- tcit tes deL kūt min lūn diñ mit tein dū win sen hai ya miL  
they went. "It was ten times to it you think! Then
- 2 de la yis k'ūn nē deL ta hai ya miL xūt Le dūñ kī ye  
this one day we will get there." Then in the morning again
- tcit tes daL hai ya miL yī nūk ūñ gya yī tsin ne wiñ a miL  
they went. Then south she saw west when it was
- 4 kiñ ye kūt hai ya min dai na nes da nin sa xōL tcit dē ne  
hollow tree. There outside he sat. "You sit," he told her.
- ye teū win deL hit nik kya ō kiñ ye kūt lai ai xō lūñ yō wit ta  
When they went in large hollow tree. Indeed it was all around
- 6 sel ne hwan sil kait Lan hai ya miL miñ kūt sūk k'an  
obsidians lay, many. Then a pond of water stood
- kiñ ye kūt min nūk ke teiñ sūk k'an hai ya miL dōñ  
hollow tree its south side it stood. Then it was
- 8 tein nel git xō tein ne hwan an te hai tsū meL lōñ in te  
she was afraid little like it was that woman it was.
- kin nil tats xō lan kin nal mats xō lan Lan nō niñ an xō lūñ  
Dried meat was. Bundles were. Many lay there.
- 10 hai ya miL a xōL tcit dē ne dō ma nū wil gil ta kiñ yūñ  
Then he said to her, "Do not feel afraid, eat."
- hai ya miL dūn lūñ hwō diñ k'e ya nal weL hai ya miL hai  
Then several times night passed there. Then the
- 12 xō is dai a dē ne is dō ke nai i kē yūñ hai ya miL yō  
man said, "I wish fresh meat I might eat." Then way
- yī nūk ne hwan na kis le sai kit diñ ūñ gya na wetc  
south like he felt. Behold small bag
- 14 tce niñ tūñ hai ya miL tcit tes yai yei na xō dil en  
he took out. Then he went. She watched him
- dai hwūn lūn na wa ne ka win yai ei kim me xō nōñ ai diñ  
where he would go. He went in in timber. By its edge
- 16 tcit tes yai tē xōt dit tel en tē xō neL in il hai de deūk  
she went. She watched him. She watched him along. This this way
- aL kyō Lōk sa ūñ de dit diñ mik kyō kōt tse naL auw  
so large glade was. It was elk were there.
- 18 hai ya miL hai yō na wetc xō tce ka at tan hai tsū meL lōñ  
Then that bag under his arm he held. The woman
- tē k'ō neL in ke wūw a tēn des ne da xō hwe ka a' tin ne  
watched him, without his knowledge. She thought, "What will he do!"

in sen hai ya miL  
you think? Then

xūt Le dūn ki ye  
the morning again

tsin ne wiñ a miL  
when it was

sa xōL teit dē ne  
sit," he told her.

i xō lūn yō wit ta  
it was all around

niñ kūt sūk k'an  
er stood

hai ya miL dōn  
it was

sū meL lōn in te  
man it was.

nō niñ an xō lūn  
y there.

kiñ yūn  
eat."

hai ya miL hai  
Then the

hai ya miL yō  
t." Then way

ñ gya na wete

na xō dil en  
him

ne xō nōn ai diñ  
By its edge

hai de deūk  
g. This this way

tōt tse naL auw  
ere there.

hai tsū meL lōn  
The woman

hwe ka a' fin ne  
What will he do?"

hai mūk kai nū hwōn diñ tein ya yei hai ya miL na wete  
The on it good place he came out. Then bag

deūk a tcil lau ke yan kūs sai 2  
this way he did. It fell down.

hai ya miL na tes dī yai tsū mes lōn kūt ye na wit yai  
Then she went back. woman. Indeed she went in again.

hai ya miL a dē ne nin kyūw ūL ke nai kē yūn te hai ya miL 4  
Then he said, "I will butcher it. Fresh meat I will eat." Then

kūt tes yai ye na wete k'ōn naL nōn na in tan hai ya miL  
indeed he went. Bag before her he put down. Then

yō na wete ya win tūn win te hai tsū mes lōn teit tes tan 6  
that bag she took up that woman. She carried it

xō ka nin kiL ūL le hai ya miL deūk a xō lau hai ya miL  
after him. He was butchering. Then this way she did to him. Then

na tes dī yai na tes tan ye na win ten nō na nin tan na wete 8  
she went back. She carried it back. She carried it in. She put it  
down, bag.

sa a diñ hit teit na wit dal hai ya miL ye na wit yai hai ya miL  
After a while he came back. Then he came in again. Then

hwe da ai dū win teat hai ya miL yī tsin ne wiñ a miL 10  
"My head aches." Then west when it was

dai xō hwō tein ne hwan a na at yau nai yī tein a na' dī yau  
nearly crazy he was. Worse he became.

hai ya miL a xōL teit de ne ded miñ kūt me ta hwil lōs na 12  
Then he said to her, "This lake in drag me.

yō na wete ta naL kōw ne hwik kai hai ya miL teit teit  
That bag throw in after me." Then he died.

hai ya miL kūt k'a xō lau 14  
Then indeed she did that.

hai ya miL xūt Le dūn sel ne hwan tak xwōte te tak  
Then in the morning obsidians three, good blankets three,

tō ne hwan nak' kai tim miL me na dū wiLeL hai ya xa djit 16  
black obsidian two carrying basket in she put. Then

na tes dī yai na wit da le hai k'e na wiL diñ k'e naL waL  
she went back. She went along. The they camped place  
she camped.

xūt Le dūn in na nas dūk ke na tes dī yai na wit dal a kūt 18  
In the morning she got up. She went back. She walked along.

- hai ya miL hai ün Lün düü k'e nal waL diñ k'an Lün diñ  
Then the as many times they camped so many times
- 2 k'a nal waL hai ya miL na wit dal a kût sis da tciñ ün gya  
she camped. Then she went along. Near where she lived she heard  
da xō ed dik gya ai kin se hai sis da ne.en diñ xō na kût tō  
something she heard make a noise. The place she used to live  
their tears
- 4 ya na wil lin se hai ya miL hai yō kai tim miL nō na niñ en miL  
she heard fall. Then that basket when she put down  
a dē ne dün da xō ka ō' tewū ka ka hwō wūn a tewū  
she said, "Whom for you cry!" Too soon for me you cry."
- 6 hai ya miL ye na wit yai Le nūn dī ya xō lan de de  
Then she went in. They had all come back. Here  
xō ya te meL hai ya miL ye na wit yai a dū wūn hwō wil lik  
they had cut off. Then she went in. About herself she told
- 8 hai tcō k'ō teL ten  
that he took away.  
hai ya nōn dik  
There is end.

## XX. BEWITCHING OF THE OLD WOMAN OF SELGAIKALINDIN

- 10 sel gai k'a lin diñ a Lan te hai ya miL yī tsin sa win den  
Selgaik'alindiñ they lived. Then west they went.  
hai ya miL hai ded hce ai kin nū wes te win da hai ya miL  
Then this me she was like stayed. Then
- 12 min ne djō xō miL Lū wūn nin sis da' keL san nin  
after a time alone she lived, girl  
yī man tciñ tciñ hai ya miL min ne djō xō miL kût win sa a  
on the other side. Then after a time indeed time passed
- 14 yī tsin sa win den hai ya miL kût Le niñ dī yai yī sin tciñ  
west they went. Then indeed they all came back from the west.  
hai ya miL dō kyū wit yan des k'an hai ya miL yō  
Then she did not eat that day. Then way
- 16 yī da tciñ tcūk qal xō kyū wiñ yai hai ya miL tin ne  
from the north she walked. She came down the hill. Then "Road  
wes tcō ye kit dil lōs kit dū wē nel hai ya miL xōte yī tsin  
large something dragged in," she kept saying. Then good west

ĩ k'an Lũn diñ  
so many times

da teiñ ũñ gya  
she lived she heard

ĩñ. xō na kūt tō  
she used to live  
their tears

nō na niñ en miL  
she put down

wō wũn a tewũ  
for me you cry."

tō lan de de  
Here

wũn hwō wil lik  
herself she told

## LGAIKALINDIN

sin sa win den  
they went.

da hai ya miL  
Then

keL san nin

kūt win sa a  
time passed

i yĩ sin teiñ  
from the west.

ai ya miL yō  
way

ra miL tin ne  
Then "Road

xōte yĩ tsin  
good west

ne wiñ a diñ tañ ka hit hai ya miL des k'an nē de de  
it was, fall time. Then "It is night, this

xōL nũw te ne sen dō weL den dũ we ne hai ya miL ka<sup>2</sup>  
I will stay with I think. I am lonesome," she said. Then "Well

ye heñ yauw hai yō a' tin xō nin nai kis le nit tewen  
come in." That one all her face she motioned. Evil

de nai kai hai ya miL deũk a' tin a a nũ deũk a kai lũw 4  
she had. Then this way all she did. This way she did.

xō ed de a Lũñ a hwiL en he dō wũn tein ne tũw he hai ya miL  
"Why you do that to me? Why do you not lie down?" Then

ded dit de hai yō nit tewen niñ ye kit diñ k'añ yũ wit diñ hit 6  
it was that not good in the ground she buried. Finally

la a kel tein neL yan<sup>33</sup> hai ya miL yai ke e a it da  
one full she cracked. Then she sat.

ya xōn neL en<sup>34</sup> hai ta' aL teit dē ne xō de na a Lũñ xō 8  
She watched her. Those she told, "What all the time

a hwiL en hai ya miL yũ wit diñ hit k'i ye la kel tein neL yan  
you do to me?" Then after a while again one full she shelled.

xō Lũk gai me dũ wiñ a hai ya miL xōte win djen 10  
Dawn loomed up. Then quite it was light.

hai ya miL tee nan dauw xōL teit de ne tee na niL wal  
Then, "Go out," she told her. She threw her out.

ĩ la ũñ kyũ wim min xe hai ya miL hai yō kis tin diñ mi ye 12  
"Well, you were going to sleep." Then that bed under

sũk k'an k'ai tsa iL tein yũ wũn nal mit hai ya miL  
there were baskets toward each other placed. Then

hai yō xa na wiñ xũn win te miL ya na iL seL in tewit ne 14  
that she took up. With it she hit her. "Die.

nin nis te me a na ō ne te ee dũ wē ne kai tsa aL tewin  
Your body in let it go," she said. "Basket stinks.

hwũ wũñ ō' kast dũ wē ne na tes dī ya yei 16  
My(?) break," she said. She started home.

Lai yis k'an miL a teñ des ne na hwa hai ya miL is tan  
One day after she thought, "I will go." Then logs

sil lai ũñ gya is tan mi ye sil tiñ tewit xō lan hai yō 18  
lay, she saw log under she lay. She was dead. That

<sup>33</sup> Literally, she ate.

<sup>34</sup> The interpreter said that while the form of the verb is plural, only one subject and one object were concerned.

- dō i kyū wil le ne en      mìn nis te      me      a na' dī ya xō lan  
old woman used to be      her body      in      it went
- 2 min nit tēwen ne      hai ya miL      yō      kil kit de      mūk ka      na is ken  
her evil thing.      Then      that      rotten wood      on her      it fell,  
is tan nin ne en      hai ya miL      teit tes yai  
log used to be.      Then      she went.
- 4      hai ya miL      a tcōn des ne      yī dūk      xa sūw hwa      tcōn des ne  
Then      she thought,      "Up      I will go,"      she thought.  
La xō      na xō miL xō sin      kit taL tsit xō sin      dī hwō xō sin  
Just      they were working.      They were soaking acorns.      Something it was.
- 6 hai ya miL      ye teū wiñ yai      k'ōn ta      Lōk      yī sin teiñ      Le nūn dī yai  
Then      she went in      house.      Fish      from the west      they came back,  
yai kin te wen      hai ya miL      kai ya teL kit      Lōk      hai ya miL  
they carried.      Then      they fed her      fish.      Then
- 8 a ya xōL teit de ne      hai yūk      dō nō wūn nin nauw ūñ      hai ya miL  
they said to her,      "This way      did she come to you?"      Then  
wiL dūñ      na ne deL e miL      tein ya yei      hai ya miL      hwa ūn na  
yesterday      when we came back      she went out."      Then      "Never
- 10 hwū wūñ      na wa win te      hai ya miL      na tes dī yai      kūt  
to me      she came."      Then      she went back.      Then  
kit tes win      dō ōw sis      hai ya miL      na in dī yai  
she carried her load.      "I did not see her."      Then      she came home.

## XXI. BEWITCHING OF THE LITTCUWHWINNAUWDIN GIRL

- 12      ded      yī man teiñ      lit teūw hwin nauw diñ      hai yūñ  
This      the other side      Litteūwhwinnauwdiñ      that one  
xōL tis tee      La      na nin ne      kyū win ya in yan      hai ya miL  
their sister      one      two      men.      Then
- 14 mìn ne djō xō miL      yī sin teiñ      kyū wiñ ya in yan      hai ya miL  
after a time      from the west      men.      Then  
a de ne      hwite teiñ      nai kyū wūL dū weL ne      hai ya miL      tiñ  
he said,      "To me      bring across."      Then      very much
- 16 xō dje yai iL we      xōL tis tee      hei ūñ      nai kyū we dū weL  
they liked her,      their sister.      "Yes, we will carry across,"  
ya tcōn des ne      mit dai      do na k'auw  
they thought.      "Outside      do not put it down."
- 18      hai ya miL      kūt      na kit tes wen      hai ya miL      kim meūk  
Then      indeed      they started carrying.      Then      in timber



na' dī ya xō lan

ik ka na is ken  
on her it fell,

ca tcōn des ne  
she thought.

dī hwo xō sin  
Something it was.

ā le nūn dī yai  
they came back,

k hai ya miL  
'hen

ūñ hai ya miL  
' Then

dīL hwa ūn na  
Then "Never

s dī yai kūt  
Then

she came home.

#### JWDIN GIRL

iñ hai yūñ  
that one

1 hai ya miL

2 hai ya miL

ti ya miL tiñ  
ry much

xyū we dū weL  
across,"

kim meūk  
in timber

a yī tsin na kyū wit wel lē hai ya miL se ye kyō kait  
west they were carrying along. Then Seyekyōkait

xō tcū win deL hai ya ta ya win nan<sup>e</sup> hai ya miL me is deL 2  
they went down. There they drank. Then they went up

xō ye yī dūk hai ya miL kūt na tcil yeūw diñ k'a is daL  
up the hill. Then indeed resting-place they came up.

hai ya miL tcū wit dil nis sa tcū wit dil a kūt hai ya miL 4  
Then they went along. Long way they went. Then

kin sin Lōk tce nin deL hai ya miL tcit tes deL kūt nil lin  
Kinsinlōk they came out. Then they went. Creek

na nū wit dil hai ya miL kūt na kyū wit weL hai ya miL kūt 6  
they went across. Then indeed they carried along. Then indeed

tcit te daL yī tsin ne nū wiñ a ta kūt nō nin deL  
they went. West it was by the ocean they sat down.

tō tcin din nūn diñ nō nin deL hai ya miL yō xō tcīñ 8  
Tōtcindinnūndiñ they sat down. Then that one to him

na kyū wit wel xō min dai nō nin deL  
they carried by his door they sat.

hai ya miL kūt dōñ ye ya xō La ya a dīL na dū wil tewūñ 10  
Then, "Indeed call them in." "Come in." They ate.

nō din nil tewan miL hai ya miL es dī an k'a<sup>e</sup> tai kyūw  
After they finished eating then old man, "Well, sweathouse."

hai ya miL tai kyūw ya tcū win daL hai ya miL kūt 12  
Then sweathouse they went in. Then indeed

iL tcin ne wan ya nes tetc hai ya miL hai yō es dī an  
close to each other they lay down. Then that old man

in na na it ka hai ya miL yī da tcīñ tce nai kin niñ en 14  
got up. Then from the east he took it out.

nō' kyū win ūñ ūñ hai ya miL dū ya k'ūn nūw min ne djō xō miL  
"Are you asleep?" Then they did not speak. After a time

sa a a xōL tcit de ne miL wūn xoi kyūñ ya xōs le kūt dōñ 16  
long time when he had said to them they knew indeed

xwot a na tcil la te tē le he yū wit diñ hit xō Lūk gai miL  
he was about to do it. Finally when dawn

dik gyūñ ya wiñ ya mik kyūñ na an yai nō tcis qōt te 18  
here it come up it was thinking of he was going to stick them.

hai ya miL hai xō k'ai ya hai yō sis tin ne en diñ nō ya niL sū  
Then the his boy that one where he used to lie they moved.

- hai ya miL na kis le mis sa meük kyū win Lū hai ya miL xa  
Then he felt. His mouth inside he rubbed it. Then
- 2 xō LūK gai tes ya miL mis sō wōL kin ne diñ xō ed dik gya  
dawn when it went his throat its base something
- dū we ne mis sa meük kyū win Lū xūL ne hwan  
made a noise. His mouth in he rubbed black
- 4 mis sō wōL kin ne diñ a dū we ne hai ya miL na kis le hai ya  
his throat base made the noise. Then he felt. There
- hai yūñ kit dū we ne  
those made the noise.
- 6 hai ya miL hai yō xō kyūñ xō len a dū we ne dō xō lūñ  
Then that wise one spoke. "Not it is
- nū hwōñ a hwōn de ne hai ya hwil dū we ne hwit tciñ  
good you thought of me. That you told me, "To me
- 8 nai kyū win dū weL ne ha ya miL dan<sup>e</sup> de xō<sup>e</sup> k'el ya is tewen  
bring a load." Then already this time load they made.
- se kūt min nē djit ta din dil k'el ya is tewen la' tsū mes Lon  
Mortar in middle surfish load they made sea weed. "Woman,
- 10 nū wūn neL tiñ sel ne hwan dō a de ne he ne hai yaL ūñ  
I will give you obsidian. Do not tell about it." "Then
- da xō ed dik kyan dō me dūw din tsū meL Lōn  
some kind I do not want woman."
- 12 hai ya miL k'a<sup>e</sup> na wē dil na tes deL na wit dil hai yō  
Then "Well, let us go back." They started back. They went  
along, those.
- kin sin Lok hai ya tce na nin deL hai ya miL yī sin tciñ  
KinsinLōk there they came out again. Then from the west
- 14 ye na win deL hai ya miL yī man a yī da tciñ a den tse  
they came in again. Then on the other side east they heard say,
- nō La diñ Lūñ xō kyū wiñ a hai ya miL na wit dil a kūt  
"After you they died." Then they went along.
- 16 yī tsin ne wiñ a hai ya miL dik gyūñ na nes dit tete te  
West it was. Then here they were about to camp.
- tō ye kyō ka dūk ka de dit de xō<sup>e</sup> ya xō kya tōuk qal  
Tōyekyōkadūkka it was in vain after them he walked.
- 18 hai ya miL a tēon des ne hē hwil tis tce dit tsik min dai  
Then he thought, "hē—, my sister acorns outside
- nō ō kauo ya tēon des ne  
will leave," they thought.

lū hai ya miL xa  
rubbed it. Then

iñ xō ed dik gya  
something

i xūL ne hwan  
black

na kis le hai ya  
felt. There

i we ne dō xō lūñ  
it is

we ne hwit tciñ  
me, 'To me

' k'eL ya is tcewan  
load they made.

1 la' tsū mes Lon  
sea weed. "Woman,

e ne hai yaL ūñ  
t." "Then

L Lōn

na wit dil hai yō  
d back. They went  
along, those.

a miL yī sin tciñ  
from the west

a tciñ a den tse  
st they heard say,

na wit dil a kūt  
t along.

na nes dit tetc te  
out to camp.

xō kya tciuk qal  
1em he walked.

dit tsik min dai  
acorns outside

hai ya miL ūñ gya a kit dū wen tse yō na dū wit nel  
Then it was they heard something make a noise. That one  
he was making a noise along.

hai ya miL a xōL tciit de ne xōL Līñ tin mī ye tciñ nin sa ne 2  
Then he told his brother, "Trail under sit."

hai ya miL lū wūn mûk kût tciñ tciñ nes da tce lis tce miL  
Then one upper side he sat knife with.

nis tan siL ten wūn nin dīn dil hai ya miL hai mûk k'a 4  
Log lay there they climb over. Then the after them

de diñ nis tan da na wil tōn xō dje diñ nō il tōn mī ye tciñ  
this place log he jumped on. In front of him he jumped  
lower side

hai ded sis dai mitc tciñ ya wil tōn dik gyūñ na nel kis 6  
this one sat. Then to him he jumped up. Here he stabbed him.

hai ya hai yō sis dai me ye tciñ xō dje diñ nōL tōñ  
There that one sat below in front of him he jumped.

hai ya miL tce xōL kit na xōn tel kis ya ya xōs kit 8  
Then he caught him. He stabbed him repeatedly. They cut him up.

hai ya miL na tes deL ye ō yī sin tciñ na wit dil tes wan  
Then they went back. Here from the west they went  
back. Teswan

mō xon tau we diñ hai na tes deL na wit dal sats mit tō diñ 10  
their village they came back. They went along back. Satsmittōdiñ

nawit dil hai ya miL dōñ ka hai issel tciñ ne wan na wit dal hai ya  
they went back. Then it was still rather warm they went along  
there.

hai ya miL kai ist mit tō diñ na win deL hai ya miL yī man 12  
Then Kaiistmittōdin they came down. Then the other side

me na is deL tciim me tau wit kût k'a na is deL hai ya miL  
they went up again. Tciimmetawitkût they came up again. Then

na wit dil ye ō yī da tciñ na wit dil xō ed dik gyūñ ai kin se 14  
they went back. Way from the hill they went back. Something  
they heard

tciit del se ne en tciñ la xō kût xō da in na dim meL xwōtc  
where they used to live. Just they fell down so

xō win sel hai ya miL hai ya yī da tciñ tea na in deL mûk k'a 16  
it was warm. Then there down they came out. After

hai xōL tis tce ne en wūn na diL tciis qōt xō lan hai ya miL  
the their sister used to be they came for had been poisoned. Then

- wil dūn wil wil diñ dit sik ye yū wiñ k'an hai ya din  
the night before acorns she brought in. That place
- 2 yis qōt hai ya miL hai yō a dit djē nō na niñ an sil len  
he poisoned her. Then those their hearts were not very sorry,  
ya xō seL wiñ hit ya xōs kit ha ya miL na wit dil a kūt tiñ  
because they had killed him. They had cut him up. Then they  
came back Very much
- 4 xō dje yai iL wen ne en ya xōL tis tce hai ya miL kūt hai ya  
they used to love her their sister. Then indeed there  
na in deL  
they came back.
- 6 hai ya nōn dik  
Here the end.

## XXII. FLIGHT OF THE MURDERERS

- kit tūn na da a diñ teit deL se xō sin tai kyūw sa an  
Kittūnadaadiñ they were living. Sweathouse was there.
- 8 hai ya miL min ne djō xō mit a ya xōL teit de ne na tin nō kō miL  
Then after a time they said to them, "From Trinity River  
ka tewūn diñ yī nūk miL hai ya miL des k'ūn nit teiñ  
Datcwūndiñ south, to-day to you
- 10 teit tin diL tel hai ya miL dō xūn na ne dō me nūw git hai  
they are coming." Then "All right, I am not afraid. Those  
hwū wūñ Lin ya te hai ya miL ka de hwū wūñ Lin ya te  
to me will come. Then soon to me they will come."
- 12 hai ya miL min nē djō xō mit ūñ gya kyū wiñ ya in yan  
Then after a time it was people  
teil san kūt me din tewin nit teiñ ye ūn dil Lan hwe  
he saw. "Then are you willing to you we should come in.  
Many I
- 14 na tse nē yai dō ma nūw git hai hwit tein ye win deL te  
first I come." "I am not afraid, those to me will come in."  
hai ya miL na tes di yai a kūt hai yō na din yis k'an a miL  
Then he went back. "Those two after days
- 16 Lan na nō hwil sis te  
many you will see us again."  
kūt dōñ di hwō dō ma nūw git k'a<sup>e</sup> we diL na da teūñ  
"Well anything I am not afraid of. Well, let us go. From east

dō  
I a  
hai  
Th  
kū  
"V  
ye  
I w  
a d  
at  
ye  
the  
tev  
for  
sa  
sto  
ka  
the  
kū  
No  
dū  
sev  
tsū  
wo  
hai  
Th  
teū  
hol  
ya  
car  
xō  
To  
ne  
"T  
na  
two  
nō  
the

an hai ya din  
that place

5 na niñ an sil len  
were not very sorry,

it dil a kūt tiñ  
Then they  
back Very much

niL kūt hai ya  
there

ES

kyūw sa an  
se was there.

na tin nō kō miL  
n Trinity River

c'ūn nit teiñ

e nūw git hai  
fraid. Those

vūñ Lin ya te  
ey will come."

i wiñ ya in yan

l Lan hwe  
uld come in.  
Many I

ye win deL te  
will come in."

yis k'an a miL  
ys

na da teūñ  
go. From east

dō me nūw git min ne djō xō miL kūt diñ kin kas yai  
I am not afraid." After a time it was four men came up.

hai ya miL a xōL teit de ne kūt hwin nes te dō ma niL git ūñ 2  
Then he said, "My body are you afraid of?"

kūt dōñ a hwō la na dō ma nūw git kūt a dit teiñ  
"Well, let it happen to me. I am not afraid." "Well, on you

ye na wē la ta kūt hai ya xa djit a ya it ti yau hai ya hat djit 4  
I will bring them." Then they did it. Then

a dit ta' diñ le ya dū wil lū hai ya miL kūt a dit teiñ  
at his home they killed them. Then indeed to him

ye ya xō lai kūt kit tūñ na da ai deūk ūn te dūn Lūn hwō 6  
they brought them. Then maple it stands this way it was  
several ways

tewū wa Lūk kūw hai ya miL kūt yī nūk en teiñ tai kyūw  
forked. Then indeed on the south side sweathouse

sa an kūt ma dūw tewiñ kūt xōn ya il lit hai mūk' k'a 8  
stood. "Then I want they burn it," those after them

ka sit ta deL hai hit djit xa sit ta daL tewō la na k'as yai  
they came. Then they came over. Five men came up.

kūt xō wūñ kūts ta nan deL te hai ya miL kūt 10  
Now, it was cold weather. It was about to snow. Then indeed

dūn Lūn hwō diñ xwal weL kūt min ne djō xō miL hai yō  
several times they camped. After a time those

tsū mes Lon del se xōn ta me yō xois dai tai kyūw me 12  
women stayed in house. Those men in sweathouse.

hai ya miL sai kit diñ ūñ gya mit da na sa an a din nin diñ  
Then behold a bundle of brush before his face

teū wil leL hai ya miL ūñ gya na Lū wūñ kyū wiñ ya in yan 14  
holding. Then it was another man

ya win daL hai ya miL sai kit diñ tsū mes Lōn tca ūñ Lat  
came in. Then behold woman ran out.

xō lik tes yai tai kyūw teiñ tai kyūw mit da niñ yai 16  
To tell she went to sweathouse. Sweathouse its mouth she came.

ne ha dū wil la xa xō list tca nō' diL hai ya miL hai yō  
"They are attacking us. Come, hurry, come out." Then those

na nin teit del se tai kyūw me hai ya miL xō ye xōñ 18  
two were staying in sweathouse. Then under it fire

nō ya niñ en ya miL tai kyūw ne en xōn ye ya wil lit  
they put. With them sweathouse used to be to the ground they burned.

- hai ya miL ta kûn ma ya din niL tewit tō teiñ hai eñ  
Then three men (?) they pushed along toward the water. Those  
it was
- 2 ya xō kûn nai hai ya miL hai ya kût te nōñ xō ta an  
lived. Then there indeed they ran in the water.
- hai ya miL kim meûk la nō xō na is deL hai ya miL de dit ta  
Then in timber they traveled. Then here
- 4 xa tel a kim meûk na dil le miL yū wit diñ hit  
grew up ferns in timber while they lived. After a time
- kyū wiñ ya in yan na in deL hai ya ha djit xōte na da wil se  
men they came back. Then well they lived.
- 6 hai ya nōn dik  
Here the end.

## XXIII. REJUVENATION DISCONTINUED

- dik gyūñ yī de nin nis san nōñ a diñ tel tewen nin nis san  
Here north world's end he became, World
- 8 ma na na wiñ yai hai ya miL teit tes yai kût hai ded  
for-he-came-down. Then he went indeed this.
- hai ya miL hai ded wūn xoi kyūñ nañ ya ded yī da tein  
Then this he thought about. This from the north
- 10 teûk qal yū wit diñ hit nin san nē djit yī da teiñ sis len  
he walked. After a time middle world from the north he was.
- hai ya miL teûk qal a kût hai ya miL ded a kût ded mit teiñ  
Then he walked along. Then this, this toward
- 12 dit tse sis len hai ya miL hai ded a kût nin nis san na da a  
pointing he was. Then this mountain stood up
- mit teiñ teis len hai ya miL kût tein niñ yai hai ya miL  
by it he was. Then indeed he came there. Then
- 14 il man na na da a teis tewen Lai na da a ne en  
on both side stick up he made it. One used to stand up.
- hai ya miL kyū wiñ ya in yan xōte na dil te miL  
Then "People well will live with it.
- 16 nū hōñk tin dil ta hai ded nin nis san a kût wil tewil  
Well they will travel." This mountain on it young
- na wil lel te ne en de yī dūk nin nis san na da ai kût  
used to become again. This east mountain stands up on it
- 18 xa sū win na hōil te hwek a nū wit tel a miL hai ya miL  
when they go up like me they are old. Then

tcīn hai eñ  
ster. Those  
it was  
e nōñ xō ta an  
water.  
mīL de dit ta

yū wit diñ hit  
er a time  
na da wil se  
i.

D  
n nin nis san  
World

ūt hai ded  
this.

l yī da tcin  
he north

tcīn sis len  
orth he was.

ded mit tcīn  
toward

san na da a  
stood up

i hai ya mīL  
Then

nd up.

dil te mīL

it wil tewil  
it young

a da ai kūt  
nds up on it

hai ya mīL

hai yūk wil tewil a nat wil lal ta hai ya mīL kūt hai yūk  
this way young they will become. Then indeed this way  
a win nal ta hai teūw k'ai na wit lal ta hai ya mīL hai 2  
it will be those young they will become. Then the  
mūk' k'a na wit lal hai ya mīL kūt hwek wūw dī yūñ il ta  
on it they did. Then indeed like me I am old  
dō i kyū wil le k'a sū win hwoil te hai ded nin nis san a kūt 4  
old woman will go up this mountain on.  
hai ya mīL kūt hai yūk a win nal hai ya mīL yū diñ hit La  
Then indeed this way it was. Then after a time one  
man<sup>e</sup> tin nauw hai yūk a win neL ta hai ya mīL hai yō en 6  
company went. This way they did. Then this one  
yī nūk en dō hai hwe hwa ne hai ded nin nis san  
south one it was, "This my only, this place  
a win neL ta teūw k'ai na dil leL ta hai ded ke sin dil nes 8  
will be." Young will become this on travel all  
dō teū wes yō  
he did not like.

XXIV. THE FLOOD

dik nin nis san na da ai nūn siñ kya ō na wa ne en 10  
Here mountain stands, butte large used to go about.  
hai ya mīL ta nan tes yai hai ya mīL ūl kyō we diñ ta nan  
Then water came. Then so much space water  
hai ded nin nis san a' tin diñ ta nan kit ta yōw hai ya mīL 12  
this world every place water flowed. Then  
hai ded a hwūñ nin nis san kaL sa noi kin niñ yōw hai ya mīL  
this only mountain so much the water reached. Then  
a' tin ka ūn te man e mī hai ya mīL hai yō kūt hai ta nan 14  
all kinds swam there. Then that indeed the water  
tes ya ne en na xō wil sai hai ya mīL ai we kūt nū hwoñ ka  
used to come dried up again. Then behold indeed good  
na na sis daL kūt hai yō na xō wil sai kūt ha yūn La xō kūt 16  
they lived this dried up again on it. That one just  
da neñ dōñ hai hai eñ nin sin kya ō ke k' ūn nai na nas daL  
that is the one this butte large Kixūnnai lived.  
hai ya mīL kūt hai ya nōn dik 18  
Then indeed there end.

- nin nis san ma na na wiñ ya a tcõn des ne dai hwõ  
World for-it-he-came-down thought, "Some way
- 2 ye k'ê neūw hwit a dū wē ne hai miL kit te yōw hai  
they are talking." He said, "This with wash the
- kyū wiñ ya in yan la xō nū hūon na nas del te hai mûk ka  
people just good they will be again." The after that
- 4 k'a a' dī yau nū hūõñ  
he made it this way good.

## XXV. MINK'S GAMBLING MEDICINE

- de de xō il kūt tee wil lin diñ na tel dit tewen  
This Xõilkūt its mouth he came into being,
- 6 te ū na Lū hwin hai ya miL min ne djõ xō miL a tcõn des ne  
mink. Then after a time he thought,
- de de mûk kai yī nûk ta se ya te hai ya miL k'õ wûn  
"This on south I will go." Then to him
- 8 na ne il lūw<sup>35</sup> deûk a na nū wes te hai ya miL a tcõn des ne  
it always comes. This way he looked. Then he thought,
- ded mûk ka yī nûk te se ya te xût Le dūñ k'e da ai it Lõ i  
"This on south I will go." In the morning head tied on
- 10 a de kūt da teū wil lai hai ya miL tcit tes yai teûk qal yõ  
on his head he put. Then he started, he walked along. Way
- yī da teiñ teûk qal de de mûk ka teûk qal xõ na kūt tõ  
from the north he walked. This on it he walked. His tears
- 12 na dū wim miL a dū wûn teū wite tcwel hai ya miL ded  
were dropping. About himself he was crying. Then this
- teûk qal a kūt yõ yī nûk a teiñ teûk qal a kūt hai ya miL  
he was walking. Way toward the south he was walking. Then
- 14 nis kin tee in diL diñ klūw<sup>36</sup> hai ya miL nes kin me dik gyûñ  
Niskintceindildiñ, alder (?). Then "D. spruce in more
- ne se tin ta hai ya miL nes kin min nē djit kañ a sis kyas  
I will lie down." Then Douglas spruce half way up limb broke.
- 16 hai ya miL hē<sup>37</sup> a nūw te iūw hwal tcõn des ne hai ya miL  
Then "hē I am thus I travel," he thought. Then

<sup>35</sup> Mink always lost at play.<sup>36</sup> Probably Lūw.<sup>37</sup> An exclamatory particle.



dai hwō  
a way  
e yōw hai  
the  
hai mūk ka  
after that

tel dit tcwen

a tcōn des ne

L k'ō wūn  
im

a tcōn des ne  
he thought,

e da ai it Lō i  
ead tied on

scūk qal yō  
along. Way

xō na kūt tō  
i. His tears

a miL ded  
hen this

hai ya miL  
king. Then

ne dik gyūn  
in more

i a sis kyas  
limb broke.

hai ya miL  
Then

a dī ye de kit diñ an hai ya miL kit ta au -- dū wē ne  
under himself he put it in the fire. Then he sang, — it sounded.

yīs ka nei a dī yī dē kit dauw 2  
Until day under himself he put in the fire.

hai ya miL teit tes yai xūt Le dūn hai ya miL yō yī nūk  
Then he started, in the morning. Then way south

tcūk qal kin na k'ōn ta' diñ k'ōn ta sil lai hai ya miL hai yō 4  
he walked. Kinnak'ōnta'diñ houses stood. Then that one

yī nūk a xō lūw k'ōn ta' sa an me tce niñ ya yei hai ya miL  
south furtherest house stands in it he came out. Then

Lai ūw xa xō lau xō wūn teit tel kait dei hai ya miL 6  
really he clapped his hands, to him he motioned. Then

a xōL teit de ne hwe kil liñ yī da tciñ xō lūn hai ya miL  
he said to him "Me you are like(?) from the north it is." Then

dē dik kyūn(?) hwū wūn na niñ ūL hai ya miL 8  
"What from me you will win?" Then

a xōL teit de ne hai de a xōw dōn hai sek hai wūn  
he said to him, "This may be this hair-wrapper, this for it

kin na sit dil la ta 10  
we will play."

hai ya miL kūt nō nin daL il tein din nūn kin nan ya  
Then indeed they sat down, each other facing. They played.

deūk a tcil la xōL teit dū we ne teit tel kait k'ō wūn 12  
"This way he did (?)," he told him. He pointed. From him

na tes tañ hai ya miL kī ye a na tcil lau min lūn diñ deūk  
he took it. Then again he did it. Ten times this way

a na tcil lau miL xō wūn teit tel kait te ū na lū hwin a ten 14  
when he did it from him he pointed. Mink did it.

La xō lūn a teit ya te yū wit diñ hit diñ xe neūk diñ  
All the time it was he did it. After a time behind himself

na nū wil lūw hwil hai ya miL hai yō La xō lan na nil la te 16  
it was piling up. Then that one, "All the time it is you win."

hai yō xōt sek ai mit ta' na nū wil lūw hwil hai ya miL  
That one his hair-wrapper with it he piled them. Then

hai yūk k'a a win nal na nū wil lūw hwil hai ya miL na diñ 18  
this way it kept happening. He kept accumulating. Then twice

k'el waL kin na wauw ta ka diñ yis k'an kin na wauw  
he spent the night, playing. Three times day they played.

- na nū wil lūw hwiil diñ ket din hwel weL te hai ya miL ki ye  
He kept winning. "Four times I will spend the night." Then again
- 2 k'a nal weL hai ya miL na tes dī ya te diñ ket diñ k'al weL miL  
he spent the night. Then "I will go back." Four times  
when he had spent he night
- na tes dī yai de de mūk kai yī de na tes dī yai hai ya miL  
he started back. This on north he went back. Then
- 4 dī hwō man yai kiñ eñ hai ya miL yī de na wit dal a kūt  
something large he was carrying. Then north he was going along.  
hai sis da diñ kūn na wit dal na in dī ya kūt  
The he stayed place indeed he came back. He got back.

## XXVI. EAGLE'S WAR MEDICINE

- 6 ded mūk' k'a yī da tciñ teit tes ya te tis mil hai ya miL  
This along it from the north he will go, eagle. Then  
a ya xōL teit de ne kyū wiñ ya in yan dō mit tis tin nauw  
they told him "People not beyond it go."
- 8 hai ya miL a tcōn des ne kūt hai ye he te sē ya te deūk ūn te  
Then he thought, "Now, anyway I will go." This way he did,  
kim mau teis tewen kit tūn nit tel dil mai hai ya miL kūt  
medicine he made its leaves broad gray. Then indeed
- 10 teit tes yai hai ya miL kūt dōñ nauw hwa Lax hai ya miL  
he went. Then, "Now, indeed, I will go, just." Then  
teit tes yai ded mūk' k'ai yī da tciñ hai ya miL teit tes yai  
he started this along from the north. Then he went
- 12 ūñ yō yī da tciñ xon nis te yan na del se diñ mit tis  
way from the north enemies where they lived beyond that  
teūk qal hai ya miL a tcōn des ne kyū wiñ ya in yan  
he walked. Then he thought, "Indians
- 14 na nan deL te hwin nis te ya k'ōn des ne te hai ded hwin nis te  
will come to be. My formula they will know. This my formula  
nai din nūw hai hwin nis te nai xōn des ne deūk ai wil leL te  
they will hear. This my formula they will know. This way  
it will be
- 16 kim na ū hai ya miL teit tes yai ded yī da tciñ teūk qal a kūt  
medicine." Then he went. This from the north he was walking along.  
ye ō yī da tciñ teuk qal teit tū win nauw hwiil  
Way from the north he walked. He was going along.

hai ya miL kī ye  
ght." Then again  
t diñ k'al weL miL  
Four times  
he had spent he night  
dī yai hai ya miL  
back. Then  
na wit dal a kūt  
he was going along.  
it  
He got back.

NE

tis mil hai ya miL  
, eagle. Then  
nit tis tin nauo  
"  
ya te deūk ūn te  
This way he did,  
hai ya miL kūt  
Then indeed  
Lax hai ya miL  
, just." Then  
a miL tcit tes yai  
Then he went  
l se diñ mit tis  
ed beyond that  
kyū wiñ ya in yan  
i ded hwīn nis te  
This my formula  
leūk ai wil leL te  
ow. This way  
it will be  
ñ tcūk qal a kūt  
e was walking along.  
oing along.

hai ya miL kūt ded min nē djit sis le ne kūt kūn dūntc  
Then indeed this middle he came to be. Indeed quite close  
sis lin hai ya miL hai tcit tes yai tcūk qal a kūt hai ya miL 2  
he came. Then the he went. He walked along. Then  
xwōtc a man nū hwōn tis mil tcit tes yai hai ya miL ded  
very good eagle went. Then this  
tcūk qal yō yī nūk tcūk qal a kūt yan tcin tañ a diñ hai ya 4  
he walked. Way south he was walking. Yanteintañadiñ there  
tcūk qal miL teō hwōn tewit te tcōn des ne hai ya miL hai  
when he walked, "He will come after me," he thought. Then the  
ūñ gya mit tis tcit tes ya hai ya miL a tcōn des ne kūt xō lūn 6  
he saw beyond it he went. Then he thought, "Indeed it is  
hwīk kim ma ū Lan nū hwōñ a xō lan hai ya miL kūt mit tis  
my medicine much good it is." Then indeed beyond it  
tcūk qal kūt xō lan hai ded hwīk kī ma ū nū hwōñ hwīn nis te 8  
he walked. "This my medicine good my formula  
nai diñ nūw te La xō gya miL tū win na hwīl te hai de  
he will know without harm with it he will go by, this."  
hai ya miL hai mit tis kūt yī nūk tcūk qal La xō gya 10  
Then this beyond it indeed south he walked. "Without harm  
hai ded hwīt Lō we miL tū win na hwīl te mī nū wil gil liL te  
this my herb with he will go by if he is afraid."  
hai ya miL mik kya yī nūk tcūk qal hai yūk a win nel a kūt 12  
Then from it south he walked. This way he was doing.  
kas ta' xō i yī nūk tcūk qal yī nūk a tcit tes yai tcīl kūn diñ  
Kasta' south from he walked. South he went. Tcīlkūndiñ  
tcūk qal hai tcit tes ya yī nūk a tcūk qal hai ya miL 14  
he walked. Then he went, south he walked. Then  
tse kyō k'a tin nit tcūk qal hai ya miL il tis tee mī yī nūk  
Tsekyōk'atinnit he walked. Then Itistecemī south  
k'a is yai yī nūk a tcit tes yai yī nūk a tcūk qal in tel kai mī 16  
he went up. South he went. South he walked. Intelkaimi  
hai ya tcūk qal hai ya tcit tes yai yī nūk a tcit tes yai  
there he walked. There he went. South he went.  
tcim ma nañ a kūt hai ya tcūk qal yī nūk a tcūk qal lei 18  
Tcimmanañakūt there he walked. South he was walking along.  
diL tewag na da a diñ yī nūk a tcūk qal lei hai ya miL  
Diltewag-nadaadiñ south he walked. Then

- ta nañ a kût hai ya yī nûk tcûk qal lei hai ya miL yī nûk  
 Tenañakût there south he walked. Then south
- 2 tcûk qal lei hwa na mi hai ya yī nûk tcûk qal lei yī nûk a  
 he walked. Hwanami there south he walked. South
- tcit tes yai nō wil lin diñ yī nûk a tcûk qal hai ya miL  
 he went. Nōwillindiñ south he walked. Then
- 4 yī nûk nūn sin kût k'a is ya yei  
 south on the hill he went up.  
 tis mil a na it yau  
 Eagle did it.

XXVII. WAR MEDICINE OF THE SEKYOXATINNI YOUTH

- 6 se kyō xa tin nit me yī nûk xōL tis tee haL nō na nin deL  
 Rock-large-road-goes-up south his sister with they lived.  
 hai ya miL ka da xō Lûk gai te nauw miL ded tseûk deûk  
 Then soon dawn when it would go this hair-wrapper so
- 8 aL tik tcit tel dō miL tcit tel dō a ditsit miL na al loi xō Liñ  
 thick she cut, she cut it her crown with she tied it.  
 Her brother
- aL tcit de ne hai ya miL hai ded xōn din deûk a a lū  
 spoke to. Then this ashes this way she did.
- 10 tcai ke it tewa hai yūn ded ya nauw diñ na dil k'a de el lū  
 She threw them out. This one this goes up place they came.  
 They came to fight.
- hai din dai xō ta ta' deûk a na al lū miL sai yō din dai  
 Then flint in his blanket this way when he did "sai"  
 that flint
- 12 de ne nin tewin na kût dī hwo dō xō nō kūs hai yūñ hai yûk  
 said. Bad something does not enter him. That one this way  
 a xō lau xō lin xō tseûk a hai ya xōn din hai yūñ k'a a nū  
 she does. Her brother his hair-wrapper there ashes that one  
 always does that.
- 14 kyū wiñ ya in yan yī de win na hwit ma tee il tewe hai de  
 People when they are shot for them she makes it. This  
 xōn din de de na na tit lū xō kya ai ta na na tit lū kī ma ū  
 ashes here she rubs across. His upper arm she makes a mark  
 across. Medicine
- 16 tce il tcew it tewō la diñ me ū tcit de ne hai ya hit djit ūñ  
 when she makes five times "meū" she says And then

a miL yī nūk  
south

lei yī nūk a  
ed. South

hai ya miL  
then

## IT YOUTH

nō na nin deL  
they lived.

tseūk deūk  
-wrapper so

al loi xō līn  
she tied it.

Her brother

leūk a a lū  
did.

k'a de el lū  
they came.  
came to fight.

yō din dai  
"sai"  
that flint

ūn hai yūk  
ne this way

ūn k'a a nū  
that one  
rays does that.

tewe hai de  
es it. This

Lū kī ma ū  
makes a mark  
Medicine

a hit djit ūn  
d then

hai ye xō nis te diñ tce ke e neūw hai yō tsū mes l.ōn  
this her formula she repeats that woman.

tsē kyō xa tin me nō na in deL 2  
Rock-large-trail-goes-up they lived.

## XXVIII. PURIFICATION OF THE BEREAVED

## FOR MEN

dik gyūn yī de yī dūk na tel dit tewen Lū wūn nin  
Here north east he came into existence alone.

kyū wiñ ya in yan mē mit tō<sup>e</sup> a de xūs tañ diñ nō na niñ xan 4  
Dentalia its water close by himself he put.

hai ya miL a' tin ka ūn te tse kai mī ye de dū wil la te tcwō la  
Then every kind Ceanothus intergerimus(?) under him  
he will put in the fire, five

tcē il loi min ne djō xō miL kyū wiñ ya in yan xō hwō a' dī ya 6  
bundles. After a time a person died.

hai ya miL ūn wūn na is deL xōte a tcil lau hai ya miL  
Then he fixed him. Well he did. Then

me niL ke hai ya miL kiL mūk kai kyō miL na xō wil me 8  
he finished. Then ginseng (?) with it he bathed him.

hai ya miL ūn hai kyū wit tel mit tō nañ xa hai ya miL ūn  
Then the deer its water stood there. Then

kyū wit tel Lūk gai aL sa nō it tō te na de el ya 10  
deer white so deep the water came. They stand in the water.

hai ya miL ūn kit te yauw tcis tewen kyū wit lel dil mai  
Then they travel he caused. Deer roan

kit te yauw tcis tewen Lō mūnte mit ta' kit tī yauw 12  
they travel he caused. Lōmūnte among they travel

tcis tewen Lax xō na lat ne hwan Lō mūnte mit tū wa  
he caused. Just like floating around Lōmūnte among.

hai ya miL ūn hai ya min nē djit kyū wit lel Lūk gai 14  
Then there after a time deer white

ki tī yauw tcis tewen hai ya mūk ka kyū wit lel ka dil tcwag  
they travel he caused. There after them deer brown

kī tī yauw tcis tewen hai ya mūk ka hai ya miL ūn hai yō 16  
they travel he caused there after them. Then that

na' dī yau mit ta nan me na dīL wil tcwen hai ya miL ūn  
dentalia its water they swam in (?). Then

- kit teiñ nō a tūw miL deūk a kit dē ne miL  
open he made it when this way he made a noise when
- 2 nin nis san a meūk mū xūn neūw hwē Le na it dauw hwē  
earth in its noise encircled.
- hai ya miL ūñ hai yūk xe miL xa wil lel kyū wiñ yan  
Then this way he always does. Indian
- 4 miL na wil dit tel kī xūn nai ta' teiñ hai ya miL ūñ kūt hai yō  
with he brings along to Kixūnnata'diñ. Then indeed that  
kyū wiñ ya in yan mē hai a teil lau hai ya miL ūñ tewō la diñ  
belongs to Indians that he did. Then five times
- 6 yis kan e miL tewō la sis loi kin niñ dī kete mūx xa dje k'ō len  
when it was day five bundles yerba buena mūkkadjekōlen  
xō ka na del waL xō ye de dū wiñ an mūk ka na del waL  
on him he poured. Under him he put on the fire. On him he poured.
- 8 hai ya miL ūñ nū hwōn na na is ya kī xūn nai ta' diñ  
Then well he travels. Kixūnnaita'diñ  
na xōL dit ten hai ya miL ūñ hai yō kūt kyū wiñ yain yan mē  
he brought him back. "Then that indeed belongs to Indians
- 10 ded xan lūñ nil la me nō na an xan lūn nañ aL ta  
this so much your hand in it I put. So much you will have.  
La xō kya hai yūk ūn dī ya te xōL teit de ne dī hwō  
Any way this way you will do," he said to him. "Something
- 12 dō xō lin nū win na da a ten kyū wiñ ya in yan ta' diñ  
it is not go by you it is." Indian world  
na xōL dit ten  
he brought him back.

## FOR WOMEN

- 14 dik gyūñ yī nūk a yī dūk kyū wil sai il win te  
Here southeast it is always dry.  
kit dai ye La xō nal a win te hai ya miL ūñ hai xō saik  
Flowers many are always floating. Then the abalone
- 16 kit tō nō na niñ k'an hai kin nes tan nai kyū win xa  
its water he puts there. The tan oak stands there.  
hai ye dik gyūñ yī de yī da teiñ keL san nin wūn nō na  
This here from the northeast girls come to it
- 18 el le ne e lū kī xūn na mik kin nes tan nai kyū wiñ xa  
it always is. Kixūnnai their tan oak stands there.

dē ne miL  
a noise when

na it dauw hwē

kyū wiñ yan

iñ kūt hai yō  
indeed that

iñ tewō la diñ  
es

x xa dje k'ō len  
ūkkadjekōlen

a na deL waL  
him he poured.

xūn nai ta' diñ

iñ yain yan mē  
longs to Indians

n nañ al ta  
you will have.

ne di hwō  
"Something

in yan ta' diñ

il sai il win te

hai xō saik  
the abalone

nai kyū win xa  
ds there.

wūn nō na

nai kyū wiñ xa  
ere.

dik gyūñ yī na teiñ yī da teiñ xa a nū keL san nin  
Here from the southeast they do the same, girls.

hai ya miL ūñ hai yūk ke miL a dū win te hai mūk kūs tan diñ 2  
Then this way they always do. This beside it

La tein diñ nan mit tō nō na nin xan mit tō hai mit tō  
(a sea shell) its water he placed, its water. "The its water

nūk ka na deL waL xōL teit de ne hai yō xō saik ke mit to 4  
on you I put," he said. "That abalone its water

nūk ka na deL waL xōL teit de ne hai ya miL ūñ hai yō  
on you I put," he said. Then "That

ma xa tein min ne xō len mit tō nūk ka na deL waL 6  
maxatcinminnexōlen its water on you I put,"

xōL teit de ne hai ya miL ūñ hai yō xō ka na deL waL a miL  
he said. Then that on her when he had put

hai(?) deūk a a lū xōt sit da kyū wiñ ya in yan ta' diñ 8  
this way he did the crown of her head. "Indian world

na ne deL xōL teit de ne teit te it lū xe nek ke hai yūñ  
we come back," he said. He rubs it on her back. This

tsū meL lōn ma teiL tewe 10  
woman for he makes.

#### PRAYERS

a de ke ma xa nauw di ya  
"My tracks after I come back."

dik gyūñ yī nūk a yī dūk nūn sin mū win na 12  
"Here southeast butte around it

kit tes sō wil tewen hai ya miL miL na neL kōw nin  
a mark made there with I am going, ground."

kūt hwik ka nō win djē ye hwini nis te diñ 14  
"Now, away from me you want to go. My body

nō nik kya na dit dauw hwe ne  
do not think about."

## XXIX. A SUPERNATURAL EXPERIENCE

- diñ ket diñ me nún dī ya kút hai ya miL ûñ kút  
 Four years (ago) then indeed
- 2 nin nis san dō nē iL iñ hai ya miL ûñ kút a' dī yau  
 world I did not see. Then indeed it happened,  
 xwōw auw dī yau iūw tcit hai ya miL ûñ kin sē lal ded  
 some way I did. I died. Then I dreamed. This
- 4 dik gyûñ yī dūk yī nûk a' nī ka ō' me deūk a win nel  
 here east south cloud large in it this way it was moving  
 ye nal kait—tcit dū win nel hai hwik'k'a a ten se tcit diñ  
 feather decoration. — sounded. The one after me did it.  
 "Little while
- 6 no nai it tan se tcit diñ na na sē ya te hai ya miL ûñ  
 I am holding you." Little while I will live again. Then  
 dōñ kút xōk'k'a kit te se au ded e il wil kyū wūw al  
 it was after him I sing it. Every night I sing it.
- 8 yū wit diñ hit te se ye'n  
 After a time I stood up.



uL ūñ kūt

a' dī yau  
ened,  
n sē lal ded  
This

ik a win nel  
it was moving

1 se tcit diñ  
ne did it.  
"Little while

hai ya miL ūñ  
Then

kyū wūw al  
sing it.

## TRANSLATIONS

### PART I

*Obtained from Tom Hill and his son Dan Hill*

#### I. THE WAR WITH THE LASSIK INDIANS<sup>38</sup>

A war party went far south. All the Indians who used to live on upper Redwood creek went with the party. All the people who used to live below Iaqui butte and at the big bend of Mad river went also. They met on the ridge south of the head of Redwood creek and held the war dance. There were sixty men who had weapons. The dance line was so long that in two places a man stood in front of the line and danced. They shot with bows and arrows and with white man's guns. The party was two days and two nights on the way. They came to the village of Taikē, at the mouth of Dobbin creek, and fought with the Indians living there. Many bodies were left lying there.

They turned back and camped for the night. Some of them said there used to be very many Indians living in that neighborhood. Then we went ahead as scouts. When we had gone so far (about a mile) we came to a ridge, which we followed until we came to XōLōkōtme, where they were camping. They were talking. Some of them were laughing and some were crying. Then we ran back south. The war party was coming from the south.

They surrounded the enemy and began shooting at them with bows and arrows. After they had fought for some time they began to shoot with white man's guns. "Bau, bau, bau," they sounded. Then they fled. They got under a log which was lying on the side of a gulch. They began to fight in the morning and were still fighting when the sun was here in the west. They

<sup>38</sup> This is the expedition which avenged the deaths of the Chilula who were returning from Mendocino County. (See pp. 268-291 above.)

carried pieces of bark in front of themselves and went into the gulch to them and killed them all. Their missiles were all gone. Two men, brothers, were wounded. They fought until the sun was setting. We started back.

## II. PANTHER AND GRIZZLY BEAR

Panther lived there with his two brothers. He used to spend all his time hunting, but before he set out each time he used to say to his brothers, "You must not go to the top of the ridge west." One day when he had cautioned them and left to hunt, the boys said to each other, "Why does he always tell us that? Come, let us go up on the ridge west." When they were on the ridge they looked and way at the end of the timber they saw an old man lying with his legs crossed. His wife sat by him. They shouted, "Old man over there, come, help us pound." Then the old man said, "What did you say?" "Come, help us pound." "Well," he said, and took down the grizzly bear skin blanket that he wore and put it on. The two boys ran back, went into the house and slid to the door. When they had sat there some time they heard him coming. "Boys, open the door for me," he called to them. When they did not open it, he climbed on the roof and came down the smokehole. They gave him some venison and he began eating it. He finished it and they gave him another helping. He ate that and then all the meat in the house. Finally he ate the untanned hides. When he had finished everything he said, "Well, I will go home." The boys opened the door for him, but his belly was so full he could not go through. He went out the smokehole. The house was nearly filled with the filth he left behind him. The boys began carrying it outside with baskets.

When the oldest brother came home he was carrying two deer which he had killed. "I always tell you not to go to the ridge west," he said to them. He slapped the face of wildcat and pinched out the face of fox.

He spent a night flaking arrowpoints. In the morning he started, carrying five quivers full of arrows. He came where the old man was lying and shot him twice. "Alo," the old man

I went into the  
were all gone.  
until the sun

used to spend  
time he used to  
op of the ridge  
and left to hunt,  
ys tell us that?  
ey were on the  
er they saw an  
by him. They  
ound." Then  
elp us pound."  
r skin blanket  
back, went into  
sat there some  
door for me,"  
he climbed on  
gave him some  
and they gave  
he meat in the  
en he had fin-  
e." The boys  
ll he could not  
use was nearly  
began carrying

carrying two  
ot to go to the  
face of wildcat

he morning he  
came where the  
" the old man

cried, "what did you put in the fire that snaps so?" "It is the fire snapping, is it? He is shooting at you," the old woman said. Then the old man jumped up and took down the grizzly bear blanket and put it on. The young man kept shooting back at him as he ran after him. Finally he had only one arrow left. The old woman then called to him, "Between his toes." He shot him there and he rolled over. He killed him.

### III. LOVE MEDICINE—YIMANTUWINYAI

Yimantūwīnyai came into being on the hill above Mūkkana-dūwūladiñ. He heard about a girl who had come to be here at the southeast. She did not look at men. "I will go," he thought. In the morning he started. He was looking for a plant as he went along toward the north. A plant had sprung up. He took its leaves and rubbed them in his hands. He took out the root, too, and rolled it in his hands five times. Then he climbed up to the southeast. He looked and saw her sitting there. She looked at him. Finally he came to her. Her eyes were large with crying. "Well," she thought, "you in front of me. Loneliness has fallen on me." "Now I am going back," he said. "Well, wait for me. I will go with you," she said. She went into the water and after some time came out with a load. Then they started back. They came back to the hill above Mūkkana-dūwūladiñ.

"This is the way it will be. Indians will come. He will say my formula. This way it will be hard."

This way only.

### THE PRAYER

"You who came into being above Mūkkana-dūwūladiñ, loan me your herb." "Yes," he said. "Well, all right, you know my body (formula). You say it has happened. Well, I will loan it to you. All right, you know my formula. I say not many will know my formula. Well, take it with you." "Yes," he said. "Now I will go back. Now I will take it."

IV. LOVE MEDICINE—YIDETUWINYAI<sup>39</sup>

Yidetūwiñyai came into being at Tcexöltcwediñ. He heard the name of a Kixūnnai young man talked about who had come into existence at the eastern end of the ocean. When he came there they began to play the stick game and continued playing until Yidetūwiñyai had won all the property the other one had.

On his return when he came to the mouth of Salmon river a Kixūnnai young man who had come into existence under the water came out to him and challenged him to see who would be successful with two Kixūnnai maidens. The Kixūnnai tried first, but after a time started back in despair. The girl said no to him and refused to open the door.

But Yidetūwiñyai walked straight past. Then their heads really came out the door and they said, "Well, come in." "No," he said, "I am going back." He sat down at the end of the resting place. When he looked back the women were really coming behind him. As he looked around himself he saw that dentalia were scattered for a long distance. He went on past the mouth of the Trinity river. The women said to him, "This is the first time you have not desired women." He went on paying no attention to them and came back to Tcexoltcwediñ. The two women who formerly had never come out of their house when men were about came with him to Tcexoltcwediñ.

V. LOVE MEDICINE—YIMANTUWINYAI'S ILLEGITIMATE SON<sup>40</sup>

Yimantūwiñyai's illegitimate son was at the northern end of the world where he lived with his grandmother. "I will go visiting," he said one time. "Where is that herb which grew by me where I came into being? Bring it to me." "There it stands, yonder," she said to him. He started away carrying it with him. He came to Mûkkanadūwûladiñ and entered the Hupa (Klamath) river. He came to Weitspec and climbed Bald hill. He came down at Meisdildiñ and went south on this trail to

<sup>39</sup> No herb or other object is used with this formula except the song which Yidetūwiñyai sang as he came down the river. It has no words.

<sup>40</sup> An illegitimate person among the Hupa could only marry one of very low rank. The formulas usually take extreme cases to illustrate their power.

Tcittindilekai (Sugar-bowl mountain), where he sat down to rest. Then he went on from the north to Leldiñ.

He was astonished to see smoke standing up before him. Some one was smoking himself in the sweathouse. It was the one who lies in the water who was smoking himself. When he came out his hair reached to his hips. He spoke to the traveler and asked him to come into the house. When they went in women were sitting inside. Then the old man said to him, "Let us go into the sweathouse."

When they were in the sweathouse he talked to him. "Do not let yourself think much about them. They are my women. They come into being for me in my presence in every place. The two sitting in the entrance of the house came here with me several days ago. They came into being on the other side of the ocean southwest. Now I hear two have come into being in the land that faces the eastern ocean. I had thought to go there for them, but you better go. I always go with the plant that is standing at the exit of the sweathouse." "No," replied his guest, "I will go empty-handed."

He started away and when he came where the land faces the eastern ocean he saw two women sitting making baskets. "Well, come into the house," they said to him. He went in. "Put the cooking stones on the fire. Get some water," one of them said. They went out and ran into the water. When the man went out he saw them swimming along way to the north. "Well," he said, and rolled over on the ground five times. He started back. When he came to Leldiñ he brought sweathouse wood and smoked himself. When he finished smoking himself he sat outside the sweathouse. When he looked up he saw two persons coming from the east with blankets spread over their loads. They came there. The next morning they started back. They came to the northern end of the world. There were two women with him.

#### VI. LOVE MEDICINE—THE MT. SHASTA WOMEN

A Kixúnnai young man came into being at the southern end of the world. At the same time an herb came up by him. He did not see any people. After a time he thought, "Well, I will

He heard  
o had come  
en he came  
ned playing  
er one had.  
mon river a  
: under the  
o would be  
i tried first,  
said no to

their heads  
n." "No,"  
end of the  
were really  
he saw that  
on past the  
m, "This is  
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house when

MATE SON<sup>40</sup>

hern end of  
"I will go  
which grew  
"There it  
carrying it  
ed the Hupa  
d Bald hill.  
this trail to

cept the song  
has no words.  
marry one of  
to illustrate

look for them." He started out in the morning and went up in the sky. When he came to the resting place he shot as is the custom. Then he looked inside of the world. There to the base of Mt. Shasta his vision extended. "There it is they have become," he thought. When he came to the base of Mt. Shasta they said to him, "Well, come in." He went in the house and said, "I am going to stay only a short time. I am going back." "Yes," said the women, "we will go with you." He started back and the two women went with him. They came to the southern end of the world. They spent the night there. Then those women said to him, "You think there are no Kixûnnai who have come into being?" "Well," he replied, "I do not know of any." "Yes," they told him, "here to the northeast is a Kixûnnai. With him two women came into being. They do not see people. They never go out." "I will go there too," he said. In the morning he started. He carried his herb with himself. When he came to the place in the northeast where the women had come into being, they said to him, "Well, come in." "I will stay just a little while," he said, "and then I will go back." "We will go with you," they replied. Then he went back and they two went with him. They came to the southern end of the world.

"I do this for Indians who will come," he thought. "It will be just this way. This way my formula will be hard."

Just this way only.

#### VII. DEER MEDICINE—PANTHER AND WILDCAT

Panther lived with his younger brother Wildcat at Kôte-mitta'diñ.<sup>41</sup> Panther always went hunting, but Wildcat always set snares. His sister-in-law used to say to him, "I am tired of dressing hides, my fingers ache." Because she complained Wildcat went away. When Panther came home his younger brother was not there. "You must have been saying something to him," he said to his wife. "No," she said, "I only said my fingers ached."

<sup>41</sup> Said to be an old name for Tselündiñ. (See map in volume 1 of this series.)

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he shot as is the  
here to the base  
is they have be-  
e of Mt. Shasta  
n the house and  
am going back."  
1." He started  
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Well, come in."  
then I will go  
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hard."

## WILDCAT

ldcat at Kōtc-  
Wildcat always  
"I am tired of  
explained Wild-  
ounger brother  
thing to him,"  
aid my fingers

volume 1 of this

Panther tracked him to Senimme.<sup>42</sup> When he came up behind the house he heard talking inside. He spent the night right there behind the house. In the morning he saw his brother come out with two ropes on top of each other. He went up to him at Seninmûkkōstûk and said, "I am afraid. Is it not queer you came here? I am afraid of this mountain."<sup>43</sup> They went up to the sky and came where the deer-lick is that is white. There were no trees there, so they made a fence with bunch grass. Then it snowed. They sat there watching until the sun was in the west, when white deer went in. They drove them out of the water and two were snared. They dressed them and placed the meat in carriers made of withes. They got into these carriers themselves and rolled down. When they came to Seninmûkkōstûk they stopped. "Well, carry them," he said. Wildcat came back to Senimme carrying two white deer.

Now this way only.

## VIII. DEER MEDICINE—THE NASLINDIN YOUNG MAN

A young Kixûnnai man came into being back of Naslindiñ. The mountain grew along with him. When he looked out at midnight the mountain had grown up higher. He used to hunt deer. He did not sleep. After a time that one who did not use to sleep slept. He dreamed about women. Notwithstanding he went out in the morning. The mountain which grew up with him was not there. Nevertheless he went out for deer. He climbed up into the sky. There were no deer to be seen. He heard deer snort by the eastern water. "This way it will be," he thought. "Indians will become." He came back. "I will make its medicine." Then he made it. When he looked, it (the mountain) had grown up again. In the morning he went out again and went up to the sky. A deer was standing with its face toward him. "This way it is," he thought. "Indians will come. Even if he does this way, he will kill deer if he has my herb and says my formula."

This way only.

<sup>42</sup> Burnt Ranch mountain, about thirty miles up the Trinity river from Hupa.

<sup>43</sup> Probably because it was the home of a tan or deer god. (This series, I, 302.)

## IX. DEER MEDICINE—YOUNG MAN BECOMES A SHRUB

A Kixúnnai young man came into being in this middle world. He did nothing but hunt deer. He did not sleep. After a time he did sleep and dreamed about women.<sup>44</sup> Notwithstanding his dream he went out the next morning to hunt. He did not see deer. He finally got tired looking for deer in vain. "I will turn into a plant," he said to himself. He became tūnmil-lūwe (a ceanothus). It stood beside the sweat-house. Then the deer came to him and ate it.

"Well," he thought, "I did it for Indians. It will be just this way in regard to deer. It will be this way when one repeats my formula."

## X. DEER MEDICINE—RAVEN

Raven came to be at the southern end of the world. He hunted for deer in vain. He did not see any. Finally he thought he would go away. He pointed his canoe across the ocean. In the morning he started. When he was half way a plant grew up on the bow of his canoe. When he had floated a little way he looked up. A deer was coming up on the east side. When he looked to the west a deer was coming up there also. He floated out at Múkkanadūwūladiñ. "I will go again to the water's end at the south where I used to live," he thought.<sup>45</sup> He came there to the end of the southern water. In the night he heard something outside. The deer were eating that plant. He took it up from the bow of his canoe and set it out back of his house. They came there for it. Then he saw deer.

"This way it will be," he thought, "if one takes my herb with him."

## XI. DEER MEDICINE—BLACK WOLF

Black wolf came into being at Hundred-acre prairie.<sup>46</sup> He always dreamed about women. Some one told him, "At the end

<sup>44</sup> Such dreams unfit the hunter, and all who eat with him, for hunting deer, and should a deer be killed after such a dream the hunter's soul is believed to be taken captive by the deer gods.

<sup>45</sup> He came down the Trinity and Klamath rivers to the ocean and then went back along the shore of the ocean to his home, where it was believed the Trinity river had its origin in the supposed water of the south.

<sup>46</sup> On the east side of Pine creek.



SHERUB  
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in vain. "I  
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irie.<sup>46</sup> He  
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of the eastern water ten brothers have become. They are very smart and their names have traveled." "I will go there," he thought. Then he started and came to the eastern end of the world. In ten places there was a man carrying a deer-mask on his head. He started back in the morning. They made a load so small for him. He came back to Hundred-acre prairie. When he had stayed several nights some one said to him, "Those Kixûnnai are dead." "Well, I knew that would happen," he thought to himself. "I will go. I will take my herb along with me." He came to the eastern ocean's end. They were all lying dead around the fire.<sup>47</sup> "Get up," he told them. Then he pounded medicine for them and rubbed it on them. "Well, you better go out for deer." They found deer again and killed them. "I did that for Indians who will come. This way it will be hard for the one who does not say my formula." He came back to Hundred-acre prairie.

#### XII. MONEY MEDICINE—THE SCABBY BOY

He came into being at Kesetteitdiñ (mouth of Mad river). He was all covered with scabs. He had ten brothers and a small sister. This sister fed him without the knowledge of her brothers, who hated the scabby one. Nevertheless he used to go out at night and fish with a dipnet. One night he was fishing and saying "yōwe, yōwe." Finally he thought he would go away. He twisted some string. Then he said, "In the morning I will go. Let them come in to me." When they came in, he gave each of them a string of dentalia. "Now, I am going away from you." "Well," they thought, "he is smart." Then he went away to the east, where he is now.<sup>48</sup>

#### XIII. MONEY MEDICINE—KINNAXONTADIN ILLEGITIMATE MAN

An illegitimate person came into being at Kinnaxōnta'diñ.<sup>49</sup> He thought, "With something in his hands he sings. He points

<sup>47</sup> They died because a man who had such dreams had eaten with them or of meat they had killed. (Cf. present series, I, 323.)

<sup>48</sup> For a similar hero and family group see present series, I, 212.

<sup>49</sup> For the location of this village see the map and page 276 of this volume.

his hands toward the west. Then he points his hands toward the east. The dentalia wiggle in his hand. Now, this way it will be. Even an illegitimate person will possess something if he sings this song," he said.

XIV. GOOD LUCK MEDICINE—YIDUKATOME YOUNG MAN

A young Kixúnnai man came into being at the eastern water's end. When he came into being his herb sprang up by him. Here on the other side of the ocean to the southwest two women<sup>60</sup> came into being. He used to go there. When he came home he used to wash himself with his herb. Notwithstanding what he did he used to kill deer and get money.

"If one takes my herb with him my medicine will do even that for him."

This way only.

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<sup>60</sup> These the narrator explained were women who were perpetually menstruating. Such women are mentioned in medicine formulas because they represent the sources of extreme ill luck.

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XVI. THE COMING OF INDIANS

Yimankyūwiñxoiyan came into being at the northern end of the world. He began thinking about people and how they might be brought into existence. He saw a woman walking along. "I will lie with her," he said to himself, and started toward her. He came to her and did as he had intended. When he had resumed his journey he was very thirsty. He was so thirsty he was nearly falling from weakness. As he walked along he heard flowing water. "Oh," he said, "now I will drink." He fell right into the pool where the water was standing. He drank and drank and drank. A log floated into his mouth with the water. He fell over on his back and lay there thinking he was dead. He was not revived by the next morning. After a time he heard a raven croaking. "I wish he would peck my belly open," he said to himself. Then the raven did peck his belly open. "Phū" the water sounded as it ran out and stood in a pool as it had before.

Yimankyūwiñxoiyan got up and went on toward the south. "I wish something would appear," he thought, when a hollow tree stood before him. "I will go inside," he said to himself. The tree grew together, closing him in. "I wish somebody would do something," he kept thinking. Then he heard pounding where the tree had grown together. "I came here from the southeast," he heard some one say. "I knew what you were doing. It has happened in many places." When the tree had been opened, he came out again.<sup>51</sup>

He went on walking toward the south. He saw a canoe floating about with two women sitting up in it. "I will do that again," he said, and dived into the water. He came up under the edge of the canoe, climbed in, and lay with both of them.

<sup>51</sup> Present series, I, 130-131.

As he walked on toward the south he saw a man walking with his sister. He waded into the water, plucked out some of his pubic hairs, and threw them into the water. They floated to the woman and entered her. She was staggering as she came out of the water. In the course of a day's time she was very ill. "You better call him," she said to her brother. "He may be a medicine man." The brother brought him and he danced and sang over her. "I do not doctor where people are sitting," he said. The people all went out except sapsucker, who stuck to the doorpost and observed what was done. Yimankyūwiñxoiyan lay with the girl, recovering his pubic hairs in that manner. As he withdrew them he sang a song.

While he was going on again toward the south he saw a woman walking on the tops of the trees. "Come down, I want to talk to you," he called when he came under her. "What is it that you intend doing to me that you speak so?" she asked. She came down, and Yimankyūwiñxoiyan ran up to her and said, "This is what I will do. I wish that there should be people in the world."

He left her and started on. He was surprised to see three people walking along. "We knew all about it," they said, "how you wished there might be people in the world. It will be so everywhere. People will come into existence because you first did this. Men and women will live together since you first have lain with women. You have not passed by even one woman on your journey. I have thought that Indians would come into being everywhere. When they grow old and die others will be born to take their places. They will come into being one after the other. This is the way the world will be. This is the way Indians will live. I even thought some one would come into the world for their sakes."

After a time he decided to go on. Then they said to him, "These are your children." "No," he replied, "I do not think they are my children." "I think they are certainly your children." "Well, yes, I believe they are mine," he assented.

He went on going among the people. "I will make more of them. When people are living on the earth I do not think they will quarrel, or hate each other, or fight. They will not do dif-

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He went on again. As he walked along he said to himself, "I will go on until I come to a definite place and then I will stop. When the people are living they will be a little south of the middle of the world. I wonder in how many days I shall return to the place from which I started. I will go on to the southern end of the world and then I will turn back."

Then he walked and walked and walked. He saw two persons traveling. "I will go to meet them," he said to himself. When he came up to them they stood to one side. "Why do you go on toward that place?" they asked him. "Turn back. We have heard of many things about you. You must not go there. Go back." "No," he replied. "I am going on. I am now near the south. I am about to arrive there. In two days I will be returning. When I get there I will turn back of my own accord. I shall soon be there."

He went on walking toward the south. He saw two persons gathering something. He decided to go up to them and talk with them. "Why do you go there?" they asked. "They tell many bad things about you." "It is none of your business that I am going to walk to the south."

As he went on toward the south he saw a man standing alone in the distance. When he came up to him, the stranger said, "Many people are living where you are going." "Well, I shall go there nevertheless." He went on and came where three houses were standing. Many people were living there. "Where did you come from?" they asked. "You need not think you are going to do unseemly things here."

He came to the southern end of the world. "I am traveling with no particular end in view," he assured them. "Spend the night here," one of them replied. "Tomorrow when you go back my sister there will go back with you." The next morning he started home, the woman accompanying him as his wife. As they went back he kept saying, "I made the people. I did well." At the places where they spent the nights as they returned he told them that he had been to the southern end of the world. On their return he saw people going out in the morning to bury

a dead person. "Do you think I will travel on the day a person has been buried?" he asked.

He went home toward the north. He saw many people traveling as he went back. When he was approaching his home those he met said to him, "You are returning after a long absence." "Yes," he replied, "I am nearly home now." He came where two people were standing. "Hurry back," they said to him. "Your people are worried about you." When he came near he heard them crying for him. They thought he was dead. They were glad to see him coming back with his wife. Indians were living everywhere.

#### XVI. THE TWO-HEADED MONSTER<sup>52</sup>

They lived at Kittûnnadaadiñ. Four brothers and an old woman came into existence there. After a time the oldest and wisest of the brothers concluded he would go down the creek. He went along, passing Xõntelme, Xõladiñ, and Lõdaikyõxùlladiñ. He entered the creek bed and came out again at Xõmitkyandiñ. Continuing down stream he came out west of Saõlkûtsdiñ. He walked along where the houses used to stand. When he came to the creek as he walked along he heard something making a noise on the hillside on the other side of the creek. He went on toward the north, but noticed the small branches of the redwood trees were falling. He was wondering what was making the noise. Then a two-headed monster appeared from the hill and began to chase him about. He continued to run until he was nearly out of breath and about to die. Finally his breath was gone and he died. The monster had killed him. Then he carried the body across the creek and up the hill to the house where he lived. The house was so covered with moss no one would notice it. The beings who eat people lived there.

When that brother did not come back they were worried at Kittûnnadaadiñ. Another day passed and they were worried. When another day had passed, another of the brothers set out. He came along from the south, passing Kõsda, Xõstatctañadiñ, Teekõlindiñ, Kailûwta'diñ, and Lõtcẽke. Coming to this place

<sup>52</sup> This monster is known to the Hupa. This series, I, 167.

(Tsedementc), he walked on to the south. He crossed the creek, came to Xōntelme, and went on to Kailūwsadiñ. Crossing the creek again, he came to Lōdaikyōxōladiñ and north of that Kinnastanmiye. Again crossing the creek, he came out at Xōmitkyandiñ and then went west from Seōlkūtsdiñ. When continuing toward the north he came to the place where the village used to be, he heard something making a noise. The monster going along made a noise in the timber like the blowing of the wind. He killed him and carried him across the stream and up the hill. Now another was gone. Two of them had been killed.

Again they were worried. Another of the brothers was worried because those who had gone did not return. When the second one failed to return still another brother set out toward the north. He walked along from the south. Three were gone and there was only one left. He was the youngest and only so large. He said to his grandmother, "Today I am going visiting." "My grandchild, why do you say that? They will eat us all up," she replied. She felt for something. When she found his belt she took it out and he put it on. It was so wide. "When you are about to lose your breath do this way," she told him.

Then the youngest started out. Three were not, they had died. He came here toward the north, crossed the creek, came to Xōntelme, and went on to Kailūwtañadin. Then he went on, came to the creek, crossed it and came out into Lōdaikyōxōladiñ. He continued to Kinnastanmiye, came west to the creek, and reached Xōmitkyandiñ. Then going on toward the north he passed west of Saōlkūts, where the house-pits are. Going north beyond the small creek by the house-pits, he heard something making a noise.

Across the stream up on the hillside above Daxaletañadiñ the redwoods were moving back and forth. It was the coming of the monster that made the noise. When he came out into the glade north, Nak'k'ōkōstasaide was coming from the west making a noise. The monster chased him around until his breath was nearly gone. When he was about to be killed he did this way with his belt. The monster fell apart, dead. The man had not taken (the magic thing) out. He carried it home to his grand-

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mother who had said, "Carry it with this (the belt)." Then he went across the stream and followed the track up the hillside to *Kauwkyödaxöntelkût*. There on the south side near the head of the gulch a house stood on which ferns were growing. He walked to it and went in. An old woman and a boy were sitting there. "Something must have made a noise," the boy said. There was a net lying there, made for catching people on which these persons lived. The hillside below the house was white with the bones of people. When the boy took up the net the man did this way to him with his belt and he fell in two parts. The old woman in turn took up the net. He did the same way to her and she died. "People shall not do this way. They shall live right. They shall not eat people." He set fire to the house and burned it.

He went back south where his grandmother lived. "I have come back, grandmother," he said. "I am glad you came back, grandchild," she replied. "I killed them," he said, and returned the belt. "My body is glad," she said. Her grandchild was left and they lived well after that.

#### XVII. PANTHER AND GRIZZLY BEAR<sup>53</sup>

Panther lived way north at *Kiñkyōlai* with two boys, Wildcat and Fox.<sup>54</sup> He used to go out and hunt every morning with a deer's head for a decoy. He used to say to the boys, "Do not go up the hill." He always used to say that and then go hunting. He brought meat and cut it up to dry until the house was full of dry meat and hides. This was what he was always doing. He kept telling the boys not to go up the hill.

"Why does he always say that to us?" the boys said to each other. "Why does he keep telling us not to go up the hill?"

They went up the hill and came where a grizzly bear was living. They trifled with him. He went to the house and ate up its contents. When Panther returned he exclaimed, "What has happened?" The house was flat on the ground and every-

<sup>53</sup> See page 352 above for a more detailed version.

<sup>54</sup> It was explained that Wildcat was Panther's younger brother and Fox a nephew.



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thing had been eaten up. He started off, walking. Seeing smoke ascending, he went to the house and put his head in the doorway. He saw a man lying by the fire and a woman sitting near by. He shot the man in his shoulder as he lay asleep. "Alo," the old man said, "what did you put in the fire that snaps so?" "Snapping in the fire, did you say? Do you not know that you have been shot?" his wife asked.

Panther shot him everywhere. There was no result. Finally the woman said, "It does no good for you to shoot his body. That does not hurt him. His heart is in the sole of his foot." Panther shot him there and killed him. He surely died.

Panther went back to his home and rebuilt his house. He took the boys and pushed them into the fire. "Was that what I told you? Did I tell you to go up the hill?" he said. The boys went outside. When it was evening he called to them, "Come in, nephews." They came in and he fed them. How they ate.

He told grizzly bear, the kind he killed, not to do that again. "You shall just live out of doors."

Panther went about again and killed game as before. Soon the house was as it used to be inside. He took good care of the children. They lived well.

#### XVIII. SKUNK'S THEFT<sup>55</sup>

Skunk went in the morning to get bulbs. "Grandmother, sharpen my digging stick for me," he said. She went to a flat stone that lay near by and sang as she worked. The boy began to dance. "Girls, a handsome boy is dancing." They gathered in a circle near him. He emitted flatus. The spectators all bowed their heads to the ground. Skunk ate the bulbs, scooping up the smaller ones in his hands. When the others recovered, they went home carrying nothing but their empty baskets.

#### XIX. THE ESCAPE OF THE CAPTURED GIRL<sup>56</sup>

A girl lived in the middle of the world. The others who lived there had gone west, leaving this girl alone. There were no other

<sup>55</sup> This tale is commonly told by the Indians living south of the Chilula. A version is given from the Kato, in present series, V, 219.

<sup>56</sup> The Hupa have a similar tale. This series, I, 182.

Indians in the neighborhood. As fall was coming on, the girl busied herself gathering acorns and cracking them. A long time passed before the absent party returned.

Once when she was employed as usual sitting facing the door she heard a person outside. She was so frightened that she did not take out the acorn she had just put in her mouth to crack. She saw he was holding a carrying basket before his face. The man came in, remaining on the opposite side of the fire from her. His face had been blackened. "Do not be afraid of me. I have been thinking about you for some time. I knew about you," he said to her. Although she was afraid of him, she gave him some acorn soup. He bade her make acorn flour for their journey.

The next day they started back. They traveled until they came where he had spent the night on his way. They camped there. The next morning they arose and continued their journey. They traveled until sunset, spending the night where he had previously camped. Thus they traveled. "Did you think it would take ten days?" he said to her, "we shall get there in one more day." The next day they started out again. When the sun was in the west they came to a hollow tree.<sup>57</sup> The man sat down outside and told his companion to be seated. When they went in the girl found it was a large tree with plenty of room inside. Obsidians lay around everywhere. South of the tree was a pond of water. There were many crates of dry meat in the house. "Do not be afraid," the man said. "Eat."

When they had spent several days thus the man said, "I would like to eat some fresh meat." He felt around the south side of the room and took out a package. The woman watched him as he went out and entered the timber. She went along the edge of the timber watching him. In the timber was a small open glade in which a band of elk were feeding. The man was holding the package under his arm. The woman was able to watch him without his seeing her. "What is he up to?" she was saying to herself. When he came to a favorable place he did this way with the package<sup>58</sup> and the elk fell down.

<sup>57</sup> Hollow trees were frequently used as houses (p. 273).

<sup>58</sup> He pointed it at the elk as was shown by a gesture.

The woman went back and went into the tree again. When the man came in he said, "I am going to do the butchering. I will eat fresh meat." He started away. The woman had seen him put the package down. She took it up and followed him with it. She came upon him as he was butchering and did this way to him. She went back, carried the package in, and put it down again. When after a time the man came back again, he complained that his head ached. By night he was nearly crazy. "I am worse," he said, "drag me to the pond and throw my body in. Throw the package in after me." When he died she did as he had asked.

The next morning she selected three red obsidians, three robes, and two black obsidians, put them in her carrying basket, and started home. On her return journey she camped each night where they had camped on the previous journey. It took her just as many days to return as they had taken in coming. As she came near her home, she heard a noise. It was the falling of the tears which she heard. When she had put her carrying basket down she asked what they were crying about. "You are crying for me too soon," she told them. She went in the house and found that after they had returned they had cut their hair off even with their chins. She told them about herself and the man who had taken her away.

#### XX. BEWITCHING OF THE OLD WOMAN OF SELGAIKALINDIN

They were living together at Selgaikalindiñ. They went west, leaving an old woman like me (the narrator), who stayed behind. A girl was living alone across the creek on the east side. The people were gone a long time. Finally they came back from the west.

The old woman had not eaten that day, but had walked down the hill. She kept saying to herself, "Something large has been dragged along the trail." It was fall and the sun was low in the west. "I will spend the night with her I think. I am lonesome," she said. "Well, come in," the other said. The woman was all the time making faces, peering under her hand. She did this because she had witch medicine. "Why do you

keep doing that to me? Why don't you go to bed?" She had buried her bad medicine in the ground. After a time she had cracked one basketful of acorns. She still sat there watching her. "Why do you do that to me?" she asked. She finished shelling another basketful. The dawn was looming up. Soon it was fairly light.

"Go out," she told her. She drove her out, saying, "You came here to sleep." Under the bed there were two baskets with their open ends pressed together. She took them out and threw them after her, hitting her. "Die. Let it go into your body. The basket smells badly," she called after her.

The next day the girl said to herself, "I will take a walk." She came to a log under which a person's dead body was lying. It was the body of the old woman into which the evil power had entered. The rotten wood had fallen over the body, covering it up.

"I will go up the hill," the girl said to herself. The people of the village were busy at different occupations. Some of them were soaking acorn meal. She went into the house, where fish which they had brought from the coast was lying. They gave her some of the fish to eat and asked her if she had seen anything of such an old woman. "When we came back yesterday she had gone out," they said. "She did not come to see me," the girl replied. She started home, carrying her load of fish. "I did not see her," the girl said to herself. She came back to her home.

#### XXI. BEWITCHING OF THE LITTCUWHWINNAUWDIN GIRL

Two men and a sister were living across the creek from *Littcūwhwinnauwdiñ*. One time a man came from the west who said, "You better bring acorns across the mountains to me." They loved their sister very much, but they concluded they would carry loads of acorns across to the coast. They warned their sister not to leave acorns outside the house.

They set out toward the west with their loads, going into the forest. They went down to *Seyekyökait*, where they stopped to drink. Going up the ridge, they came to the resting place. When they had gone a long way they came to *KinsinLök*. They crossed

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the creek and went on until they came to the ocean, where they sat down. They sat by the village of Töteindinnūndiñ. When they came to the house of the man who had asked them to bring acorns they sat by his door.

"Call them in," he said to some one. "Come in," that one called out. They ate supper. When they had finished eating the old man said, "Well, let us go to the sweathouse." The men went to the sweathouse and lay down pretty close to each other. The old man got up and took something out from the eastern side. "Are you asleep?" he asked. They did not answer. When he kept asking them they knew what he was about to do. When the dawn was about to appear he was going to kill them by magic. The strangers moved the old man's sons and lay in their places. The old man felt about and rubbed something as he supposed in the mouths of his visitors. About dawn they heard something making a noise in the sons' throats. It was the black fluid in their throats that made the noise. Then he felt about and found that it was that which made the noise.

Then the wise one spoke. "You did not have good intentions when you asked that we bring you loads." They had already made up the loads of surf fish and seaweed given in return with mortars in the middle of them. The old man told this man if he would not tell on him he would give him a woman and red obsidians. The man said he did not want such a woman.

"Well, let us go back," they said. Then they started back and came out again at KinsinLök. When they had crossed and were going up the other side they heard that the boys had died after they left. They went along until the sun was in the west and they had come to Töyekyökadūkka, where they had intended to camp, when, fearing that their sister might leave acorns outside, they went on.

The old man was walking after them, vainly trying to overtake them. They heard him as he was coming along. One of the brothers told the other to sit below the trail. He himself sat above the trail with a knife in his hand. A log lay there over which one had to climb. When the one following them jumped over the log one of the brothers jumped up in front of him and stabbed him here. Then the one sitting below the trail

jumped up, caught hold of him, and stabbed him repeatedly. They cut him to pieces.

Then they came back from the west to the Teswan village. From there they went on to Satsmittōdiñ. It was rather warm as they passed along. They went on, coming down to Kaiistmittōdiñ, crossed and went up the ridge to Teimmetauwitkūt. When they came along the ridge on their way home they heard a noise in the direction of their village. They nearly fell with the heat (?). They found that their sister, on whose account they had hurried back, had been killed by magic poison. She had been killed the night before as she was bringing in acorns. They did not feel so badly, for they had killed the man who caused her death and had cut him to pieces. Those two who had loved their sister very much came back to their home.

#### XXII. FLIGHT OF THE MURDERERS

There were people living at the village of Kittūnnadaadiñ, where there was a sweathouse. Some one came to the village and said to the headman, "Some people are coming to you today from Kacwūndiñ, on the Trinity river." "Very well," the headman replied. "I am not afraid. Let them come. Let them come at once." Soon he saw an Indian. "Are you willing that many of us should come to your village?" he asked. "I came first to ask." "I am not afraid. You may come," he replied. "In two days you may expect many of us," he said, and started back.

After a time four men came up the hill. "Are you afraid of me?" one of them asked. "It is all right. I am not afraid," he replied. "You may bring your people to my village." Then it happened that way. There was a fight at the murderer's village. He brought his family to Kittūnnadaadiñ. At that village the sweathouse stood south of a large maple tree which had several spreading branches. There were five people who came. It was winter time, there was snow and it was cold. They spent several nights at the village, the women sleeping in the house and the men in the sweathouse.

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Then it happened that a man came there holding a bunch of brush before his face. Another man came in. One of the women ran out to call the men. She came to the entrance of the sweat-house and called out, "Hurry, they are attacking us." There were two men staying at the time in the sweathouse. The enemy put fire to it and burned it to the ground. Three of them escaped to the creek, plunged in, and crossed to the timber on the opposite side. They lived there in the timber until giant ferns grew on their shoulders. Finally they came back and lived happily afterwards.

#### XXIII. REJUVENATION DISCONTINUED

He-who-came-down-for-the-world came into existence here at the northern end of the world. He started traveling. He thought about this. He came walking from the north. He came to the middle of the world. He walked on. He came to that which points toward the sky. He came where the hill stands. He arrived there. He made hills stand on either side. There used to be one that stood up.

"People will live well. They will travel safely." They used to go up this hill and become young again. When a person who is old like me went up this hill toward the east he became young again. It was this way. After a time one company of people went up the hill. It happened to them that they were rejuvenated. Then the one who lives way south said, "This hill will be mine only." He did not like it that those who traveled on it should become young again. He did not like it to be tall.

#### XXIV. THE FLOOD

He used to live by the large butte that stands here. Water came. The water flowed over every part of the world. Then only so much of the hill was not covered by the water. All kinds of animals swam to it. Then the water which came dried up again. The people lived happily again after the ground was dry. Just the Kixûnnai lived on this butte.

Here is the end.

He-who-came-down-for-this-earth thought the people had talked very badly. Because of that the flood came. Thus they will live well. After that he made it good.

#### XXV. MINK'S GAMBLING MEDICINE

Mink came into existence at the mouth of Redwood creek. He said to himself, "I will travel along the creek toward the south." He always lost when he gambled. He was slim like this (gesture). He tied his hair with a band and started from a place north of here, walking along this trail. His tears were falling, he was so sorry for himself. He went along until he came to Neskintceindil'diñ, where the alders grow. "I will lie down for the night in the Douglas spruce timber," he said to himself. A limb of a tree half way up the trunk broke off and fell. "Oh, how poor I am," he said to himself. He smoked himself with the Douglas spruce boughs and sang a song. He stood in the smoke all night.

When it was morning he walked on toward the south until he came to Kinnakonta'diñ, where the village was. A man who lived in a house standing at the southern end of the village came out. He immediately clapped his hands together as in gambling and made a correct guess. "You are just my match," said the man from the north. "What will you wager?" asked the other. "Oh, this hairband I think," replied the first. "We will play for that."

They took seats facing each other and commenced to play. "Do this (shuffle)," he said to him. He pointed and won. Again he did it. He shuffled ten times and won. It was mink who won. He was winning right along. He piled up his winnings behind himself. Among them lay the hairband. They kept on playing while two and then three nights passed. Mink continued to win. "I will stay a fourth night and then I will go home," he said. When the fourth day had passed he started back, going north along the road. His winnings were so large he could hardly carry the load. He went back toward the north until he came where he lived.



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## XXVI. EAGLE'S WAR MEDICINE

Eagle was about to start out from the north to travel along this way. He was told that no one ever passed beyond a certain place. He resolved that he would go there nevertheless. He made medicine in this manner (stuck an herb in his hair). "Well, I am going," he said, and set out from the north along this trail. He came from far north to the place where those lived who were hostile. He walked past saying to himself, "When Indians come into existence they will know about me. They will hear about this formula of mine. Those who know my formula will make medicine this way."

He walked this way starting from the distant north. After a time he was halfway. Then he was close by. Eagle walked along looking very fine. He passed here walking toward the south. When he came to Yanteintañdiñ, he said to himself, "He will come after me."

When he saw that he was getting safely by he said to himself, "This medicine of mine is very good." He went by. "This medicine of mine is good. He who knows it will go by without difficulty."

Then he went by to the south. "With this herb of mine he will pass along. They will be afraid of him." He went from them walking south. He came to Kasta'diñ and from there went on south. He walked by Tcikūndiñ. He went on south to Tsekyōkatinnit. Then he went up the hill to Ltistcemī. Still traveling to the south he came to Intelkaimī. He walked by there and went south to Tcimmanañakūt. He walked by and went south to Diltwagnadaadiñ. He went on south to Tenākūt. He went south to Hwanamī. From there he walked south to Nōwilindiñ. Then continuing to the south he went up the hill.<sup>59</sup>

Eagle did this.

## XXVII. WAR MEDICINE OF THE SEKYOXATINNIT YOUTH

He lived south of Sekyōxatinnit with his sister. When the dawn was about to travel she (the sister) cut a hair-band so wide. She tied it on the hair of the crown of her head. She spoke to

<sup>59</sup> The place names are those of villages and other important places in the Whilkut country along upper Redwood Creek.

her brother. Then she threw ashes out like this. When the enemy came to the entrance to fight the striking flints caused the blanket to shake and make a noise like "sai." Nothing bad entered his body. This way she did to her brother with the hair-band and the ashes.

She made medicine when people were to fight. She rubs ashes on his face making horizontal lines below his eyes and across the upper portion of his arms. Having made the medicine she shouts "meu" five times and repeats the formula. They lived at Sekyōxatinnitme.

#### XXVIII PURIFICATION OF THE BEREAVED—FOR MEN

He came into existence alone here northeast. He put the water of dentalia close by himself. He burned five bundles of *Ceanothus* brush and stood in the smoke.

After a time a person died. He fixed the body properly. When he had finished he bathed (the mourner) with ginseng.

The deer's water stood there. The white deer stood in the water which came so high on them. He caused them to travel. He caused the roan deer to travel. He made them go where mint was growing. It was as if they were floating in it. After a time he caused white deer to travel there. After them he made the brown deer travel. Then they swam in the water of dentalia. Then he opened (the pond) and when he opened it the noise encircled the earth.

He always does this way, with it he conducts the person to Kixūnnaita'diñ. That which he did belongs to Indians. When it had been day five times he placed five bundles of yerba buena under him on the fire and poured a decoction of mūkkadjek'ōlen<sup>60</sup> over him. He travels well. He brought him back from Kixūnnaita'diñ. I put this much of that which belongs to Indians (tobacco) in your hand. You will have so much. You will do this way in any case. Nothing will go by you," he said to him. He brought him back to the Indian world. After this it was so.

<sup>60</sup> *Leptotaenia Californica.*

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#### FOR WOMEN

It is always dry here southeast. There are always many flowers there. He puts abalone water there. A tanoak stands there. The girls always come to it from the northeast. They also come from the southwest. He placed the water of a sea-shell by it. "This abalone's water I sprinkle on you. This maxateinminnexölen's water I sprinkle on you," he said to her. When he has put the water this way on the crown of her head he says, "We come back to the Indian world." He rubs it on her back also. He makes it this way for a woman.

#### ADDITIONAL INFORMATION

After the dictation of the above given text, the following additional information concerning this purification ceremony was secured, chiefly in reply to questions.

The medicines used are five bundles of *Ceanothus integerrimus*, the roots of ginseng, a vine, probably yerba buena, *Micromeria Chamissonis*, and the roots of *Leptotaenia Californica*. When the medicine is made for women the shells mentioned in the texts are put in the fluid, whole. The bundles of *Ceanothus* are used for fumigation. The medicines are brought in a carrying basket, pounded in a basket-mortar, and boiled in a basket-bowl by means of hard stones called se Littsö, "stones blue." The medicine is prepared in the dwelling house. The ginseng is used on the first day, the others mentioned on the second, third, and fifth day after the death. No ceremony is held on the fourth day. The formula given above is repeated during the preparation of the medicine on each of the days it is made.

The man who digs the grave (and who is the nearest able-bodied male relative) has a fire to the right of the regular house fire as one enters. A board is placed on edge to separate the two fires. The grave-digger is given two meals a day, one at sunrise and another about four in the afternoon. He is allowed to eat dry salmon and surf-fish, but not fresh salmon or eels, or meat in any form. After the evening meal he goes out to the grave carrying or wearing a bundle of Douglas spruce boughs over his head. He builds a small fire by the grave-side and cries, saying,

"I have come for my tracks." The bundle of boughs is used in the house for a pillow. When the ceremony is completed, this bundle of boughs, the board used to fence off the fire, the baskets used in cooking for and in feeding the grave-digger, and the clothing he has worn are carried up to the east and put in a tree. The place where he lay is carefully smoothed out.

A medicine called kimau lûkkau, "medicine fat," probably *Osmorrhiza nuda*, is given internally on the fifth day with fish and eels, when the first regular meal is given the mourners. The bath in the river, used by the Hupa, is not permitted by the Chilula. If there is no deer meat at hand for the meal of the fifth day, deer sinew is used instead. The person who makes the medicine receives the various baskets used in the ceremony, and a string of dentalia, valued at five dollars.

When the grave-digger is ready to break the ground he says: "I make a mark around the butte here southeast. I am going to dig the ground here with that."

The Chilula do not put a basket in the doorway as do the Hupa. They carry the body out through an opening in the side of the house, not through the doorway. The body is taken out head first, the grave-digger taking the feet. The family may eat while the body is in the house and the grave-digger is required to do so. They used to put dentalia in the ears and nose of the deceased.

When the body is about to be buried, it is addressed as follows: "You must go away from me. You must not think about me."

The informant and her husband were showing signs of uneasiness. The interpreter replied to a question that they were afraid. "The sun hears it all and will do something bad." The informant threw away a chip with which she had illustrated the position of the board used, and exclaimed, "Disregard what we have said."

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XXIX. A SUPERNATURAL EXPERIENCE

Four years ago I did not see the world then it happened that I did something. I died. I dreamed that I was here in the south-eastern world in a large cloud. A feather ornament was moving this way and singing thus. It was the one who came for me who was doing it.<sup>61</sup> A little while I am holding you. For a short time I will live again." Then I sang it after him. I sing it every night. After a time I got well.

<sup>61</sup> The person meant is the supernatural leader of the shamans. He is said to be the child known to the Hupa in the myth found on page 187 of volume 1 of this series. Molasses' wife was a medicine woman for troubles caused by the deer gods. As such, she was on her way to the world of the southeast on the sky, not below to the world of the ordinary dead (this series, I, 74). So certain was her husband that she was dead that he went for lumber to make her coffin.

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