

ANTHROPOLOGICAL RECORDS

11:2

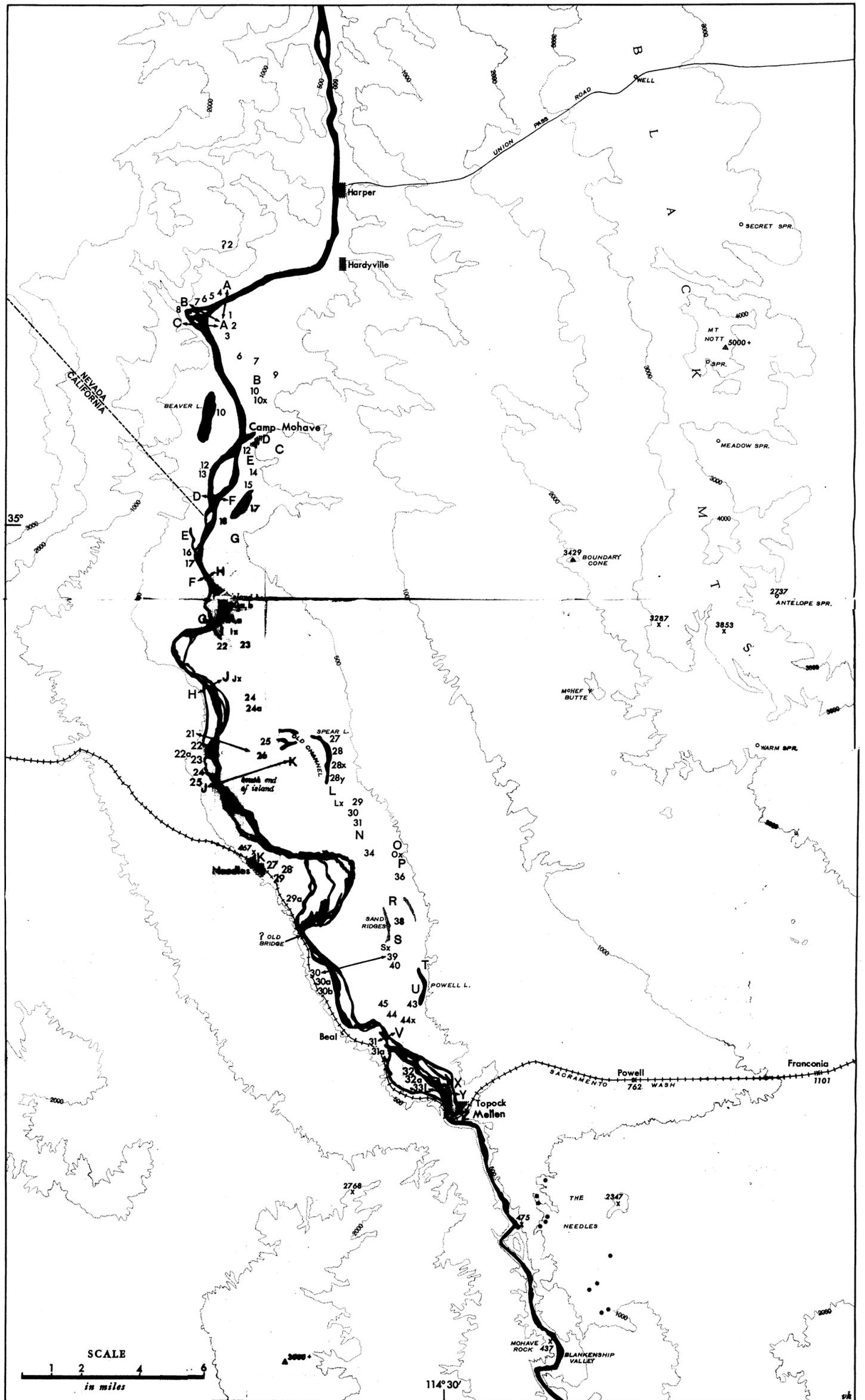
A MOHAVE HISTORICAL EPIC

BY

A. L. KROEBER

**UNIVERSITY OF CALIFORNIA PRESS
BERKELEY AND LOS ANGELES
CALIFORNIA**

West of River	East of River
1 Hamulye-tšieme	
2 Amaṭ-kuvataqanye	
A Miakwa'orve	
4 Amaṭa-hotave	
5 Hanemo-'ara	
6 Aksam-kusaveve	
7 ḏokupita-toḏompove	
B Avi-kutaparve	
8 Avi-itšierqe	← A Iḏo-kuva'ire
	1 KwilyeḐki
	2 Avi-tutara
	3 Nyamasave-kwahave
C Avi-kwa-'ahwaṭa	6 Aqwer-tunyive
	7 Ahtšye-'iksamata
	9 Amaṭ-kukyeta
	B Qara'erve
	10 Hukelyeme
	10x Malyko-vetšierqe
10 Aha-kwaḐo'ilye	C Selye'aye-kumitše
11 HukOara-tšimanive	← D Sukwily-'ihu
12 Ahmo-ke-tšimpape	12 Aha-havasu
13 Muhunyake	E Aqwaq-iove
	14 Hanyo-kumasḐeve
	15 Kuya-k-aqwaḐa
	15x Moḏilye-halye-tapmeve
D Mat-aqwaḐ-kutšyepo	← F Selye'aye-tumatš
	17 Amai-nye-qotase
	18 Aha-kevare
E Hokusave	← G Kamahnulye
16 Oyatš-ukyulyuve	
17 Akatai-vasalyve	
F Hatšioqvatveve	← H (A)ha-soḏape
	Hx Aha-kumaḐe'e
	20 Vanyor-ivava
	20a Kamus-huvutatše
	20b Akyase-t-Ḑitšive
	21 Aha-tšepuve
	21a k i-tukoro
G Amaṭ-kusayi	← I Qav-kuvaha
	Ix Hamka-vaḏulve
20 Av'a-Ḑemulye	← 22 Tšies-ivave
	23 Aha-'anya
H Avi-haly-kwa'ampa	← J Amaṭ-tasilyke
	Jx AḐ'i-kupome
	24 Sa'ontšive, Seqwattšive
	24a Ahahta
	25 Aha-kupinye, -kuminye
21 Selye'aye-itšierqe	← 26 Aqaq-nyi-va
22 Amaṭ-kaputšor-a, -ilyase	
22a Kutšes-ta'orve	
23 Ḑono-hiḏauve	
24 Horrave-iḏauve, Korrave-	
25 Ihne-va'uve	
J Save-tšivuta	← K Ah'a-kwinyevai
	27 Aha-kukwinve
	28 Aha-kwa'a'i
	28x Avi-nye-va
	28y Hwat-imave
	L Hivistive
	Lx Asta-kwanakwe
K Analy-ohwele	29 Av'a-ku-tanakwe,
	Akyas-ku-ḐaraḐara
27 Amaṭ-kwohoatše	30 Hatom-kwiḏike
28 Tohopav-'ivave	31 Sate-hiraitšive
29 Avi-kwe-satuve	N Hoturveve
	34 Amaṭ-kunive
29a KwamhaḐeve	O Savet-toha
	Ox Ahaṭ-haly-'apmeve
	P Apen-yi-va
	36 Aha-qwalinyo
	R Honyave-hetšiqwantšive
	38 Talye-huyi
	S Qaqaue
	Sx Hamkye-nye-va
30 Akwanva-'averve	← 39 Hoskyive-yetukyere
30a Ahtotahto	40 Nyahveve, Nyahweyeye
30b Numika-vakirta	T Va'orve
	U Hanyo-hane
	43 Avi-tšitše
	44 Nyitšerqa-'ulyive
	44x Ispany-kwilyu
	45 Ipaktem-vatšutšivavitše (J9)
31 Hatalompa	← V KwiḐa'oqa
31a Turise	
32 Ahpaly-kiv'ava	
32a Avi-motohayi	X Sarpuly-k-uvare
33 Kuhu'inye	← Y Ačšaqqa
L Mepuk-tšivave	Z Kwaparvete



MAP 1—MOHAVE VALLEY

A MOHAVE HISTORICAL EPIC

BY

A. L. KROEBER

ANTHROPOLOGICAL RECORDS

Vol. 11, No. 2

ANTHROPOLOGICAL RECORDS

EDITORS: E. W. GIFFORD, R. F. HEIZER, J. H. ROWE

Volume 11, No. 2, pp. 71-176, 1 diagram,

2 maps

Submitted by editors February 2, 1951

Issued October 31, 1951

Price, \$1.00

UNIVERSITY OF CALIFORNIA PRESS

BERKELEY AND LOS ANGELES

CALIFORNIA



CAMBRIDGE UNIVERSITY PRESS

LONDON, ENGLAND

MANUFACTURED IN THE UNITED STATES OF AMERICA

CONTENTS

	Page
Part 1. Circumstances and nature of the tale	71
Part 2. Outline of the story	74
Part 3. Annotated text of the narrative	77
A. The emigration from Mohave Valley	77
B. First attempted invasion	77
C. The second entry under Umase'āka	78
D. The gambling boy	79
E. The gambling boy's exile	82
F. The gambling boy's return	83
G. War: the gambling boy's people expel Umase'āka's	85
H. The emigrants near the sea start to return	87
I. In the desert with Hipahipa	88
J. Peaceful return to Mohave Valley under Hipahipa	93
K. Tensions commence and mount	96
L. The Mohave repel an attack but leave the valley	98
M. Preparation and return in force	99
N. Beginning of the reconquest under Hipahipa	101
O. Completion of the reconquest under Hihā-tutšūme	102
P. The taking of the land by totemic kin groups	103
Q. The counterattack and its failure	104
R. A half-Walapai boy visits his Mohave kin	105
Part 4. Comparisons	107
A. American cosmogonic and tribal myths	107
B. Other Mohave and Yuman narratives	108
C. Epics and other literary products	109
Part 5. The question of historic basis	110
A. Period covered by the narrative	110
Chronological outline	111
B. The supernatural element	112
Summary of supernatural, magical, or exaggerated elements	113
C. The totemic clan system	114
I. Clans accounted for by land attributions in tale	114
II. Comparison with Bourke's clan list	116
III. Relative importance of clans	116
IV. References in text of narrative to clans, clan names, and totems	117
D. General considerations as to historicity	117
Part 6. Literary qualities of the tale	120
A. Classified index of personages	120
I. Major Mohave leaders	120
II. Other Mohave leaders	123
III. Clan land-takers	124
IV. Foreign or enemy leaders	124
V. Other non-Mohave personages	125
VI. Women	126
B. Character portrayal and motivation	127
C. Plot and narrative skill	130
D. Exaggeration	131
E. Formal devices	132
F. Condensation in translation	133
Part 7. Other versions	134
A. Kunalye's Hipahipa narrative	134
B. Episodic fragment from Nyavarup	135
C. Vinimulye-patše	135
D. Coyote	136
E. Bourke's fragments on migration	136

Part 8. Geography and itineraries	137
A. General consideration	137
B. Mohave Valley: Map 1.	138
I. Mohave Valley, east side	138
II. Mohave Valley, west side	140
III. Opposites in Mohave Valley	141
C. The River below Mohave Valley: Map 2.	141
I. East side of river below Mohave Valley.	141
II. West side of river below Mohave Valley	143
III. Hipahipa's second invasion, trek up river.	143
IV. River portion of Hipahipa's journey from Kohoye to Ahakwaheh	143
D. The Southeastern desert: Map 2	144
I. The gambler in the desert: flight and return	144
II. Flight of Umase'aka's invaders back to the Gila	145
III. Comparative addendum G 81	146
IV. Northward migrants turn east into desert	147
V. Movements in the desert	148
VI. Hipahipa's first move from desert to valley	148
VII. Hipahipa's return to desert after first residence in the valley.	148
VIII. Hipahipa's summons, scalp dance, and beginning of second invasion	148
XI. Hipahipa's notifications, scouting, and scalp taking	149
X. General considerations about the southeastern desert	149
Notes	151

MAPS

1. Mohave Valley.	frontispiece
2. The Colorado River below Mohave Valley and the desert to the east	tailpiece

ABBREVIATIONS

AAA-M	American Anthropological Association, Memoir
AFLS-M	American Folk Lore Society, Memoir
BAE	Bureau of American Ethnology
-B	Bulletin
-R	Report
JAFI	Journal of American Folk Lore
UC	University of California Publications
-AR	Anthropological Records
-PAAE	American Archaeology and Ethnology

REFERENCES

There are a few anticipatory cross references, especially of place names, to Mohave narratives largely readied for publication -- the text and footnotes now in final shape, the interpretation only partly written. These tales will form a third instalment of Mohave myths. The first instalment, Seven Mohave Myths (UC-AR 11:1, 1948) contained the following:

- I. Cane
- II. Vinimulye-pāṣe
- III. Nyohaiva
- IV. Raven
- V. Deer
- VI. Coyote
- VII. Mastamho

For convenience these will be cited by arabic numbers, giving number of myth and paragraph (1:14).

The second instalment, the present Migration Epic, will be cited hereafter as 8.

The third instalment will comprise:

- IX. Origins
- X. Alyha
- XI. Tumanpa
- XII. Salt
- XIII. Chuhueche
- XIV. Goose
- XV. War
- XVI. Fragments

There will also be cited in arabic, as Goose (14:40).

Also ready for press are the text and notes (but not the commentary) of two historical narratives, one on tribal wars, the other on the Olive Oatman captivity.

PHONETIC SYMBOLS AND DIACRITICS

θ	English surd th, as in thick
ð	English voiced th, as in this
t̥	English ch
t̠	Palatal t, with effect nearly of English tr
q	Velar k
ny, ly	Palatalized n, l, as in onion, million; the y is not a vowel
ā, ī, ū	Long
ê, ô	Long, open

A MOHAVE HISTORICAL EPIC

BY

A. L. KROEBER

PART 1

CIRCUMSTANCES AND NATURE OF THE TALE

The story of the recording of this tale is this.

In a previous visit to the Mohave I had learned of their male-lineage clans or *simulye*, known each by the name which all the women born in the clan shared, these names in turn having totemic reference or connotation, though in most of the names no etymologic denotation of the totemic animal or object was apparent. There is no evidence that these clans functioned other than as regards coresidence and exogamy: they had no ritual associations. Settlements normally consisted of kinsmen in the male line, and thereby of men of the same clan; but there were said to be usually several places thus "belonging" to each clan, especially if it was large. I found it difficult to engage Mohave interest in reciting to me a list of such clan localizations: the *simulye* were now "all mixed up," they said, compared with old times. When I said it was the old times that I wanted to know about, the answer was, that how it was with the clans in the old days, how they came to be, was known only to certain old men who had dreamed about that and about the traveling and fighting of the Mohave. *It̄-kanavk*, "great-telling," was the name of that kind of story; people who had not dreamed that--that is, did not specialize in it--would know nothing of moment about it.

Several old men were mentioned as informants; but a train of ill luck accompanied my endeavors to secure from any one of them the full version of what he knew. The well informed on the subject, or at any rate those generally reputed well informed, were evidently all of an advanced age that made their mortality high in the first decade of this century. As this clan or migration legend also was not associated with a cycle which would be sung at festivals or funerals, the series of men inclined to "dream" it--i.e., to hear, learn, and refantasy it--would be pretty thoroughly and suddenly cut off when the remodeling of Mohave life by American contacts had reached a certain point. To men who had worked, however intermittently, on railway maintenance of way, in the locomotive round-house or in the ice plant, a legend about ancient migrations of bands that lived off the land must have seemed irrelevant and fairly pointless, and even more so to the prospective all-night audiences whose interest would provide much of the stimulus for dreaming up the tale. By contrast, singing has an appeal in itself, reinforced for the Mohave by the emotional associations of their custom of singing their cycles as a gift at impending deaths of kinsmen. Around 1903, accordingly, song-cycle myths were still being learned and dreamed by

individual Mohaves; but I now suspect that no one had then learned and reëlaborated a version of the migration legend in several decades. If this is a fact, it was the very last of the crop of aged migration dreamers that I encountered at Needles about 1900 to 1905.

However, in March, 1902, my customary guide and interpreter, Jack Jones, took me across the river from Needles and some two or three miles inland, more or less to the settlement Ah'a-kwinyevai, which appears as "K" of map 1, eastern side of Mohave Valley. I was purchasing ethnographical specimens on the way. At Ah'a-kwinyevai, in a sand-covered Mohave house, we found the old man whom we had come to see, Inyo-kutavêre, "Vanished-pursue," who was reputed to know about the origin of clans. He admitted that he did, and would tell me the story. It would take a day, he said when I asked the length. As that day was partly gone, I arranged to come back in the morning.

Of course he did not realize that it would take Jack about as long to English to me his telling in Mohave as that took him, and I overlooked the fact, or had long since learned not to be too concerned about inaccuracy of time estimates by natives. However, he went on for six days,¹ each of three to four hours total narration by him and as many of translation by Jack and writing by me. Each evening he believed, I think honestly, that one more day would bring him to the end. He freely admitted, when I asked him, that he had never told the story through from beginning to end. He had a number of times told parts of it at night to Mohave audiences, until the last of them dropped off to sleep. When our sixth day ended, he still, or again, said that a day would see us through. But by then I was overdue at Berkeley; and as the prospective day might once more have stretched into several, I reluctantly broke off, promising him, and myself, that I would return to Needles when I could, not later than next winter, to conclude recording the tale.

By next winter Inyo-kutavêre had died, and his tale thus remains unfinished; though its central theme, the final conquest of Mohave Valley and the taking of lands by the clan leaders, is completed. I made efforts to find other old men who might continue where Inyo-kutavêre had left off. I came to realize soon afterward that no Mohave could "continue" the narration of another.² The versions differ too much through being after all individually refantasied, as I would construe the core to be of what the Mohave mean by "dreaming." With a different

¹For notes see p. 151.

informant it would have been necessary to get a new version of the entire tale; only in that sense could Inyo-kutavère's tale have been "finished" by another. However, I was given the names of two surviving old men who might furnish a completion; and in the spring of 1903, and again of 1904, I returned to Needles to look them up: only to find that one of them was speechless from a paralytic stroke. The other, I wrote on April 15, 1904, to my chief, F. W. Putnam, I had as yet been unable to go to see because he lived too far from the telegraph office at Needles, to which I was then tied by an expected message. I do not recall now why I was unable to connect with him later; and before long he too died.

In 1908 I was again at Needles. The Mohave seemed to think that their recognized dreamers of the clan migration were all gone. But meeting an old man called Kunalye, I asked him whether he knew anything of Hipahipa, the greatest hero in Inyo-kutavère's version. He affirmed that Hipahipa was the name of a Kutkilye clan band living in Mohave Valley in ancient times, and proceeded to tell me their story on March 1. I returned to him on March 3 for another instalment, in which as yet the warfare that was to be the central theme of the plot was only being threatened. The old man then became ill, I had to discontinue, and so another attempt remained fragmentary. The Kunalye version is published in the Handbook of California Indians (1925), pp. 772-775, and is discussed below in Part 7, A. For the time spent in its recording, its text is proportionally briefer than Inyo-kutavère's telling, owing probably in part to my having as interpreter Leslie Wilbur, younger and less accustomed to me and the work than Jack Jones was.

To return to Inyo-kutavère. He was stone blind. He was below the average of Mohave tallness, slight in figure, spare, almost frail with age. His gray hair was long and unkempt, his features were sharp, delicate, sensitive, free of the grossness that often characterizes his oversize tribesmen. He sat indoors, on the loose sand floor of his house, for the whole of the six days I was with him, in the frequent posture of Mohave men, his feet beneath him or behind him to the side, not with legs crossed. He sat still whether reciting or awaiting his turn; but drank in all the Sweet Caporal cigarettes I provided. His housemates sat about and listened, or went and came as they had things to do.

The tale is discussed in detail in Parts 4, 5, and 6. A few of its more salient qualities are mentioned here now by way of preliminary orientation.

Like almost all elder Mohave, the narrator asserted he had dreamed his narrative, had seen it. There is a reference to this effect in paragraph K 134 of the text.

The story is wholly without songs.

It has "historical" appearance in that it might have actually happened almost as told. There is no magic or supernatural ingredient in the tale, beyond such occasional deeds as the Mohave believed living members of their tribe were able to perform or experience: sorcery, charming, omens. The strength or size of a leader is sometimes exaggerated, but almost never with any great extravagance. The story is therefore factually sober. As regards its content and form, it might well be history.

At the same time there is nothing to show that any of the events told of did happen, or that any of the numerous person-

ages named ever existed. The type of events is largely drawn from Mohave pre-Caucasian actual tribal experience; but I doubt whether any of the specific incidents were really handed down by tradition. In short, the story is a pseudohistory. It is a product of imagination, not of recollection; and therefore an effort at literature. In that circumstance lies perhaps its greatest interest. It can in effect be characterized as a prose epic; or at least an effort at one. It is also a secular epic: it contains neither mythology nor ritual elements, just as it is without trace of metrical or other formally stylized language, except to a very slight degree in the names of personages.

In my opinion, the one item of possible historical fact in the tale is that it may reflect a time when the Mohave were not yet permanent residents of Mohave Valley but were in the process of occupying it. Beyond that, the enumeration and localization of totemic bands or subclans after the conquest of Mohave Valley, as given in paragraphs P 174-176, probably rests on fact. But this list is static: it reflects the landholdings as they were more or less remembered to have existed synchronously a few generations ago--probably within a century before the telling. All the people and events of the long story I consider to be a fantasy, produced as an end in itself by the dreamer-narrator--and, with analogous but largely independent content, by a few other like-minded individuals.

The successful attainment of an appearance of historicity in a fantasy creation within an unlettered tribe, especially one wholly lacking mnemonic devices, is significant as a cultural event because of its unexpectedness and near-uniqueness. The historic-mindedness of the story is further evidenced by the consistent "nativeness" of the culture depicted: wheat, chickens, red cloth, white men are never even hinted at, though they have crept both into origin myths and ritual song-cycle tales of the Mohave. No purist ethnographer reconstructing the old culture could have been any stricter than Inyo-kutavère.

In our recording, Jack Jones allowed the old man to proceed--for perhaps five to ten minutes--until the interpreter had as much as he could remember, then Englished it to me. With omission of repetitions, condensation of verbiage, and some abbreviating of words, I nearly kept up writing in longhand. If Jack got too far ahead, I signaled him to wait. On the other hand, if names of new places or persons came too thickly, Jack would stop translating and ask Inyo-kutavère to repeat the names slowly, directly to me.

To give a narrative of the prolixity of this one some organization, I have divided it into 197 paragraphs, according to sense, and then grouped these into 18 sections designated A to R. For orientation I have also prefixed to each paragraph a summary side-head of my own manufacture, as well as title headings to the 18 sections. These heads are arbitrary: but I am sure they will help the reader. The need of organization was greater in this narrative than for most Mohave myths, which come punctuated by songs so that the narrator, as he concludes each incident or topic, naturally says "so many songs" and comes to a pause.

The story is not only lengthy, circumstantial, and involved, but full of strange and long names of places and names of personages that often are even longer. Moreover, some of these personages disappear from the narrative for extended stretches and then reappear without notice. For my own use, I therefore

prepared a summary outline of the plot; and, believing it will be helpful also to such as read the tale--especially if their perusal be cursory--I prepose this outline to the full text of the narrative, with sections lettered and paragraphs numbered to correspond, so as to serve for reference.

The entries in this outline (which constitutes Pt. 2, immedi-

ately following) are somewhat similar to the paragraph side-heads in the text (Pt. 3); but they are by no means identical with them, since the side-heads are aimed at what is distinctive of their paragraphs, whereas the items in the outline are phrased to communicate a maximum of continuity.

PART 2

OUTLINE OF THE STORY

A. THE EMIGRATION FROM MOHAVE VALLEY

1. MaṬkwem-tšutšam-kwilyêhe and Tinyal-tšeqwârve are leaders in Mohave Valley.
2. They emigrate west to Kohôye on Mohave River --
3. And live by hunting five years.
4. Many people sneak off to return to Mohave Valley.
5. The remainder move south to the Cahuilla --
6. And farther southeast --
7. Then to the Kamia --
8. And the Cocopa near the sea.
9. Here they settle, learn to plant, and eat farmed food.
10. But Hîhâ-tutšûme takes his band north to near Yuma.

B. FIRST ATTEMPTED INVASION

11. People in mountains to southeast move against the future Paiute, Pueblo, Walapai, and Supai then in Mohave Valley.
12. Attacking Sky-its-haitarve and defending Sky-tšêm-dark kill each other; invaders repelled.
13. MaṬkwem-tšutšam-kwilyêhe hears of this, Hîhâ-tutšûme does not.

C. THE SECOND ENTRY UNDER UMASE'ĀKA

14. Umase'āka, far southeast at Koaka-matše at Gila Bend.
15. He enters the south end of Mohave Valley and wins a fight.
16. He wins a second from Pā-kaṭ-amaṭ-lyuvāva and settles at Atšqāqa for two years.
17. Umase'āka resolves to visit Sky-its-varerqwer farther north in valley.
18. He starts with his people and is fed by Pā-kaṭ-amaṭ-lyuvāva whom he has defeated.
19. His host sends word on to Sky-its-varerqwer.
20. Umase'āka, fed last, devours his food.
21. He warns his people not to mix with their hosts.
22. In two trips he carries his people across a river channel and reaches Sky-its-varerqwer.
23. The two leaders make peaceful speeches; the people disarm.
24. Indoors, they make more speeches of peace.
25. Umase'āka twice smokes out Sky-its-varerqwer's pipe at one draft.

26. Both admonish their people not to compete in games.

27. In the morning the guests are fed.

28. As Umase'āka eats, he makes friends with a little boy Nyitše-vilye-vave-kwilyêhe.

29. Umase'āka's people return to Atšqāqa.

30. They clear farmland by burning.

D. NYITŠE-VILYE-VAVE-KWILYÊHE'S GAMBLING

31. The boy Nyitše-vilye-vave-kwilyêhe seizes the stakes of hoop-and-pole players.

32. Then he plays, loses, bets his body, loses it, but has only his breechclout taken.

33. Seeks hospitality, but during the night steals the mat door.

34. Again he snatches stakes, and then goes to gamble.

35. He pretends to be disconcerted by his people's shouting, and loses --

36. Insists on betting his body and loses it --

37. Seeks hospitality, but at night fills the house with smoke and decamps.

38. He goes to play Body-olauh-cloud and loses when his side shouts --

39. Bets his body and loses; but only his breechclout is taken --

40. Seeks hospitality in a third place, but at night breaks their seed-storage gourds.

41. His wife tells him of his general censure.

42. Stealing new stakes, he goes to play Umase'āka, who expects war.

43. After argument, they play, and Nyitše-vilye-vave-kwilyêhe loses when his people shout.

44. He bets his body and loses.

45. He flinches before the knife of Umase'āka, who scalps him, and the people dance.

E. NYITŠE-VILYE-VAVE-KWILYÊHE'S EXILE

46. The boy crawls off to east and reaches Akoke-humî Mountain.

47. Welcomed at Ṭavenârve, he refuses to eat.

48. At night he eats their food and steals off.

49. Going east to Avi-kwa-hasāle, he passes on because they are not Tobacco clan.

50. Turning south he reaches Lying-on-dust's settlement

in the desert.

51. They are Tobacco clan and urge him to live with them.
52. He learns their ways of livelihood for three years --
53. Is given clothing --
54. Fourth year feels happy.
55. After six years, he wants to return.
56. He starts northwest, loaded with gifts of baskets and clothing.

F. NYĪTŠE-VILYE-VAVE-KWILYĚHE'S RETURN

- 57-60. He is four days on the way.
61. He resolves to visit Umase'āka.
62. He gives away all his gifts to Umase'āka's people --
63. Then goes north up Mohave Valley to his home.
64. He is recognized by his little son but not greeted by any of his people.
65. His wife tells him that his people disapprove of him.

G. WAR: NYĪTŠE-VILYE-VAVE-KWILYĚHE'S PEOPLE EXPEL UMASE'ĀKA'S

66. NyĪtše -vilye-vave-kwilyĚhe orders his people to change their planting --
 67. Because he wants to invite and attack Umase'āka.
 68. Umasa'ĕlve carries the invitation.
 69. Each side is ready to fight --
 70. And hears the others singing for war.
 71. Umase'āka's party arrives, but withdraws when prematurely shot at.
 72. NyĪtše-vilye-vave-kwilyĚhe upbraids his people --
 73. While Umase'āka's people return to the lower valley.
 74. Next year the same thing happens --
 75. And the third year --
 76. And the fourth.
 77. Umase'āka, spying at night, kills an enemy woman.
 78. In the morning they engage and Umase'āka's side is driven downriver.
 79. They make a stand, close, and the two great chiefs kill each other.
 80. The surviving southerners under Feather-tied-on-end cross the river to escape.
 81. In 8 days' travel southeast they reach their old home at Gila Bend.
 82. They are of two clans: Nyōiltše and Owitš.
- #### H. THE EMIGRANTS NEAR THE SEA START TO RETURN
83. MaŌkwem-tšutšam-kwilyĚhe and MaŌkwem-kwapāive learn of the defeat.
 84. They start up the Colorado River.
 85. On the fourth day they reach HĪhā-tutšūme, who is unready to join them.
 86. They travel upriver two days more --
 87. And next night reach the settlement of a chief with four names.
 88. Here MaŌkwem-kwapāive's daughter is married and stays.
 - 89-90. They travel upriver for two days.
 91. They leave the river and travel east three days.

I. IN THE DESERT WITH HIPAHIPA

92. Going on, they come to Hipahipa's empty twenty houses.
93. Hipahipa is away visiting Cut-blood-knee to the southeast.
94. He returns and discovers himself as originally one of them.
95. Next day he leads them to Cut-blood-knee's settlement and they camp.
96. Cut-blood-knee is afraid there will not be enough food for all, but they settle there.
97. Hipahipa surpasses Put-it-into-eagle-down in killing antelope by magic.
98. He makes skin clothing for the Mohave visitors.
99. The residents are short of food and angry.
100. Cut-blood-knee's doctor, Red-sky, kills MaŌkwem-kwapāive's boy by witchcraft.
101. MaŌkwem-kwapāive goes to inform the dead boy's sister.
102. They move northwest to Kūtpāma.
103. After four years they move to Mastamho-tesauve.
- 104-6. MaŌkwem-kwapāive's wife goes off with Puts-mark-around-neck.
107. Hipahipa recovers her.
108. After three years they return to Kūtpāma.
109. Hipahipa urges they attempt to invade Mohave Valley.
110. He visits Tšupak-amapoṭe to notify him and is given a load of gifts.
111. He distributes these at Kūtpāma.
112. He similarly visits Lying-on-dust.
113. Returning, he distributes his new gifts --
114. And urges a start.

J. THE PEACEFUL RETURN TO MOHAVE VALLEY UNDER HIPAHIPA

115. They finally start northwest.
116. They camp overnight on the way north, passing PāmeŌi by.
117. Again they camp, passing by Humare-tarepai.
118. Next day they travel till midnight.
119. Hipahipa and MaŌkwem-kwapāive go ahead to scout.
120. At the edge of Mohave Valley they catch and question two poleplayers --
121. Release one to notify the chiefs of the valley.
122. The residents come to meet the travelers and make friends.
123. Hipahipa finally accepts Amailye-vave-kwilyĚhe as his local friend.
124. They are taken west of the river, fed, and shown how to cook farmed food.
125. They are given land and plant.
126. After two years, Hipahipa brings his partner's coil of bast for the women's dresses.
127. After another year, his partner invites Hipahipa to visit farther north in the valley.
128. They go and make friends with Lie-bent-in-sky and his associates.

129-31. They are invited and visit Ampoṭ-kerāme and other northern chiefs.

K. TENSIONS COMMENCE AND MOUNT

132. The followers of Hipahipa and Amailye-vave-kwilyêhe want them to compete.

133. On the fourth trial Hipahipa jumps farther than his partner --

134. And then beats him running --

135. And in leaping over fallen trees.

136. Hipahipa moves the Mohave settlement a short distance for a year.

137. Amailye-vave-kwilyêhe avoids Hipahipa and paints for war.

138. Hipahipa surmises what he has done.

139. Amailye-vave-kwilyêhe goes up the valley to rouse war.

140. Five bands gather that night, but Hipahipa knows it.

141. In the morning, Hipahipa marshals and exhorts his people.

L. THE MOHAVE REPEL AN ATTACK BUT LEAVE THE VALLEY

142. The battle begins: the Mohave are driven back.

143. They rally and win the battle.

144. Hipahipa kills Amailye-vave-kwilyêhe, but MaṬkwem-kwapāive is shot full of arrows.

145. MaṬkwem-kwapāive is carried on a litter but dies.

146. He is burned and mourned over.

147. Hipahipa stamps at night on the house where his slain foe is being mourned.

148. The Mohave leave the valley and return southeast to Kūtpāma.

M. PREPARATIONS AND RETURN IN FORCE

149. Hipahipa summons his friends in the east.

150. With Tšupak-ampoṭe and Lying-on-dust he scouts the valley --

151. And another time.

152. The third night they find a planted field and wait --

153. And kill Hanyore-kuvatai and defy his companions.

154. Hipahipa skins his head and it is danced over at Kūtpāma.

155. He summons the people of four places to come in the fourth moon.

156. They arrive and dance over the scalp.

157. He tells them his foreboding dreams and asks their help in the eighth moon.

158. They meet at the mouth of Williams River.

159. They all travel upstream.

160. Preparations and muster at the foot of the valley.

N. BEGINNING OF THE RECONQUEST UNDER HIPAHIPIA

161. The first day's battle west and east of the river.

162. They return the next day and attack farther upriver.

163. Tīnyal-tšeqwāve is victorious on the east side.

164. On the west, Hipahipa succors Hīhā-tutšūme and wins, but dies of arrow wounds.

165. He is mourned for, and four women make themselves his kin.

166. Hīhā-tutšūme makes the warrior's commemoration for him.

O. COMPLETION OF THE RECONQUEST UNDER HĪHĀ-TUTŠŪME

167. Hīhā-tutšūme leads them to successful battle farther upriver.

168. They tell how they took seven women captives.

169. Attacking again, they conquer the north end of the valley.

170. Some of the west-side residents claim to be Mohave.

171. They are driven out to Mt. Newberry and those of the east side to Eldorado Canyon.

172. The four tribes driven from Mohave Valley and what Mastamho called them.

P. THE TAKING UP OF THE LAND BY TOTEMIC KIN GROUPS

173. The victors return to the south end of the valley.

174. In order upstream on the east side, 17 leaders take land for their clans --

175. And on the west side, 7 tracts are chosen --

176. And four mountain tracts, for their birds.

177. They live four years in the allotted valley.

Q. THE COUNTERATTACK AND ITS FAILURE

178. The natives urge the refugees at Eldorado Canyon to attack the Mohave.

179. Two emissaries visit the valley and are received amicably.

180. One of them, Ampoṭ-lyirauve, marries Uyatšihāka's daughter Nyōiltšē-hilyaha --

181. And takes her home with him.

182. After four years Uyatšihāka longs for his daughter --

183. And visits her --

184. But is disconcerted by an omen of his nose ornament falling --

185. And is killed with his traveling companion.

186. Under Himaṭ-ṇapūkwe an attack on the Mohave is prepared.

187. They meet with bad omens: a river fish in a spring --

188. And fighting deer.

189. They lose their sense of direction --

190. And are discovered by women gathering seeds.

191. Most of them are killed by the Mohave.

192. The survivors flee east, scatter, and become four tribes.

R. NYOILTŠĒ-HILYAHA'S SON VISITS HIS MOHAVE KIN

193. Nyōiltšē-hilyaha among the Walapai tells her son of his Mohave kin.

194. He goes to visit them --

195. Is acknowledged by them --

196. Returns to his mother.

197. She and three Walapai prepare to visit the Mohave.

PART 3

ANNOTATED TEXT OF THE NARRATIVE

A. THE EMIGRATION FROM MOHAVE VALLEY

1. In Mohave Valley. --MaŌkwem-tšutšām-kwilyêhe¹ and Tynal-tšeqwârve² were intelligent: the rest of the people knew nothing.³ They two were the leaders. Mastamho had said:⁴ "Some of you will dream and be lucky: they will be chiefs." These two had had dreams and were the leaders of the people.⁵

2. Emigration to the Barstow Desert. --Now they went west with their people, to Savtšivûta and Hotâhâvek-konûve.⁶ They entered between these two mountains and sat and rested.⁷ Then they went on to the Providence Mountains⁸ and to Avi-ku-tšoalye. When they arrived there they sat and rested again. Then they came to Itš'îpai-Ōauve and Aha-'iŌave,⁹ where there is a spring, and there they sat again. Then they went on to Tšukopai and Atšisara.¹⁰ There they stayed awhile. Then, still going west, they came to Katšoak-kunûve¹¹ and Amaŋ-koŋôye.¹² These two places had not been named, but when they reached them they gave them these names. MaŌkwem-tšutšām-kwilyêhe and Tynal-tšeqwârve were going to live there.

3. Hunting-gathering life. --At that time they had no food as we have it. MaŌkwem-tšutšām-kwilyêhe and Tynal-tšeqwârve talked about bows and arrows: they told their men to go hunting. Then the men and women and old women all lived by shooting deer and other game.¹³ They remained there five years.

4. Deserters dribbling off. --But some of them did not stay: they did not like the two chiefs, and went off secretly at night, back eastward.¹⁴ MaŌkwem-tšutšām-kwilyêhe and Tynal-tšeqwârve said, "I wonder what has become of them?" After six years no one was left there except MaŌkwem-tšutšām-kwilyêhe and Otku-tinyâm¹⁵ and Halyepôta,¹⁶ and a company of their people¹⁷ with each. Then these leaders said: "All the rest were dissatisfied and went off. Now we are going too. But we will not go the same way: we will go south."

5. Removal to the Salton Desert. --Then they went south to WaŌa-kopaye: it took them four days to reach that place.¹⁸ The Cahuilla¹⁹ lived there: they had gone off before, and the three [Mohave] bands found them there. When they arrived, the Cahuilla gave them meat and soup to eat. They said: "It is good. You have come into our country: this is our land." The three leaders thought: "We can live here. We can live here by hunting: our boys and girls will support themselves by it." They stayed there two days.

6. Moving again. --On the morning of the third day they

said, "We will go on again." Then they went southeast. In two days they came to where HaŌikwa²⁰ and Quail²¹ lived. They lived on âkataya and aksamta and ankî seeds.²² They gave the three companies these foods. The three leaders stayed there two days.

7. On to the Kamia country. --In the morning they said: "This food is good, we are satisfied with it, but we want to go on again." Then they started and in two days came to Yakilye, also called Sûŋapa.²³ There the Kamia²⁴ lived and ate akyêse.²⁵ The Kamia made mush and bread of this, and gave it to the three bands to eat. They ate it and stayed there two days.

8. In the river delta. --Then the leaders said: "You have given us good food. You have made us live well. Our kin have said it was good. But we are traveling. So we will go. We do not know where we shall go to, but we are going." Then they went. They went south²⁶ two days.

9. Becoming farmers. --Then they came to the Kwikapa (Cocopa), Halyikwamaiyi, and Kohuêne.²⁷ Those three tribes were living there. Now Mastamho had given us the planting stick. He had said, "I give it to you to dig with"; but we [Mohave] did not yet use it. These three tribes did use it, and planted melons and wheat²⁸ and "grass" seeds²⁹ with it. These three tribes were older; we were young:³⁰ that is why we knew nothing of what to do. These three tribes had four leaders who were chiefs of all in the tribes.³¹ Their names were Noise-of-breathing-inside, Noise-of-saliva-inside, Mixed-with-charcoal, and Dark-charcoal.³² These four men told their people: "Give them maize and beans and pumpkins and pumpkin seeds!³³ Give them whatever you eat!" Then the three [visiting] bands sat together in one place. The food was all around them; but they did not know how to eat it. Then the tribes to whom they had come said: "When you want to eat maize, cook it. When you want to eat bread, grind the maize or wheat or seeds, and then make bread of it, or mush." So they listened to the tribes there and learned from them how to eat this kind of food. Then they lived there, near the edge of the sea;³⁴ they lived like those tribes.

10. Hîhâ-tutšûme's separate band. --Then Halyepôta, who was also called Hîhâ-tutšûme,³⁵ took his band of people and went off. He said: "Everything is good. We have enough to live on; but we will not stay here." Then he went north. He went to Avîrqa and Avî-kunyêre upriver.³⁶

B. FIRST ATTEMPTED INVASION

11. First invasion of Mohave Valley. --At Avi-ku-klâtške and Avi-ku-takôlve were two [leading] men. They lived where those mountains are now.¹ They wanted war. They wanted to fight against the four tribes who at that time owned this Mohave Valley. These four tribes were the Ayûwitš, the HaŌewitš, the Vapatšitš, and the Mathakitš.² The Ayûwitš are now called Sivînte Paîute;³ the HaŌewitš, Estîle;⁴ the Vapatšitš.

Hawalyipai [Hoalyapai]; the Mathakitš, Havasupai. These four tribes had this [Mohave Valley] land here on both sides of the river.⁵ And among them lived Sky-tšêm-dark⁶ south of where Fort Mohave now is.

12. Duel and expulsion. --With [the two from] Avi-ku-klâtške and Avi-ku-takôlve were Sky-its-haitarve⁷ and his people. Then these three came against Sky-tšêm-dark from the

¹For notes see p. 151.

southeast; they came to fight him. They Sky-its-haitarve and Sky-tšēm-dark killed each other fighting;⁸ but [those from] Avi-ku-klātške and Avi-ku-takōlve were driven back southeast by the people who lived here.

C. THE SECOND ENTRY UNDER UMASE'ĀKA

14. Umase'āka, a great one of the southeast.--At Ahtše-kwiθūka and Koaka-matše, far to the southeast,¹ lived Umase'āka.² He heard that these others had been fighting in the north. He too wanted to fight. He said, "We will all go, men and women and children. If we are successful, we shall beat them. If we have bad luck, we shall all be killed."³

15. Fighting into the valley.--At Atšqāqa near Mellen⁴ in the lower end of Mohave Valley, and at Kwiθa'ōka,⁵ just north of it, lived Sa-kampanyuva and Sa-kape-kape,⁶ each with his people.⁷ Umase'āka came and killed six persons of them; the others fled north.⁸

16. Settlement in the south end.--At Qaqaue and Swallows-their-houses⁹ lived Pākaṭ-amaṭ-lyuvāva and Napōmpiāva,¹⁰ each with a company of his people. Umase'āka, leaving his women and children at Atšqāqa and Kuyukuhapai, went up to where they lived and attacked them and killed four of them, and the rest fled. Umase'āka went back to Atšqāqa to his women and children and said: "We will not return; we will live here. We heard that the people here were rough. But we went against them and put them to flight. Perhaps they will come back to fight us." His people took all the [planted] food which the people there had left when they fled, and also their ["wild"] seeds. Umase'āka thought: "I heard what Mastamho said."¹¹ He said I should be leader of all, chief over all tribes. So I do not think that these people will return to fight against me." He said to his people: "When the river flood goes down, let us plant where they did and see how it will grow." Then they did that and lived on what they raised. They stayed there two years.

17. Planning a visit upriver.--Upstream from them on the island at Vanyor-ivava and Akyaset-θitšive and Kamus-kuvutatše,¹² there lived Sky-its-varerqwer.¹³ Umase'āka said, "We have never heard anything more of those whom we fought against. In the morning let all of you take your war clubs, and paint for war, and carry your bows and arrows. I do not need weapons; I will carry only two gambling poles. Then we will go to see Sky-its-varerqwer. We will not go to fight; but I think they may fight. If they wish to fight, we will fight. We will stand there; we will die in that place, we will not go back."¹⁴

18. Entertainment on the way.--Now Pākaṭ-amaṭ-lyuvāva and Napōmpiāva had come back to Qaqaue and to Swallows-their-houses, where they had lived before Umase'āka drove them away. Umase'āka said, "I want a man to go to Sky-its-varerqwer to tell him that we are coming, so that he may prepare food for us." He sent Tšu-yohe-yohwe¹⁵ ahead. Tšu-yohe-yohwe went and told Pākaṭ-amaṭ-lyuvāva and Napōmpiāva to have food ready. Then Umase'āka said to his people: "Are you ready?" and all said: "Yes." So they started. The people behind Umase'āka asked him, "Why do you go so fast? They will all become tired. It is not good to go too fast."¹⁶ Umase'āka said, "No, I will not go fast, I will go slowly." So he stopped and waited for the rest to come up. When his people arrived at Qaqaue and

13. Stirrings far down the river.--Maθkwem-tšutšām-kwilyēhe⁹ and Ot-ku-tinyām¹⁰ heard that these people were fighting in the north, but Hihā-tutšūme¹¹ did not know that they were fighting.

Swallows-their-houses, it was nearly noon and the [people there had] food ready for them. So they ate.

19. Word is sent ahead.--Then Umase'āka said to Pākaṭ-amaṭ-lyuvāva and Napōmpiāva: "I will not send Tšu-yohe-yohwe [farther]. You send someone on to the next place." Then Napōmpiāva¹⁷ went to Sky-its-varerqwer and told him that Umase'āka was coming. Sky-its-varerqwer said to his people: "When they arrive, do not go close to them! Stand off at a distance! Let them remain all together in one place."¹⁸

20. Umase'āka the devourer.--As Umase'āka's people were ready to start, he told them to put maize into great bowls and beans into others. Then, scooping out the food with all the fingers of his hand,¹⁹ he quickly ate up a large potful of maize, and just as quickly one of beans. It took him almost no time to finish the food. Then they started.

21. Do not be too friendly.--Umase'āka said, "When you arrive, do not marry with²⁰ those girls. Stand behind me. I will stand in front. Do not mix with those people."

22. Umase'āka as ferryman.--When they came to Raven-his-house,²¹ Umase'āka said, "Take hold of my arms, stand on my head, hang on my back." He was as tall as a tree.²² He spread his arms, and the people hung and stood on him. The river was deep and they had no other way of crossing. He went over to the island²³ on which Sky-its-varerqwer was living. But he had not taken all the people; there were too many of them. So he returned to carry the rest over to the island. He said to them: "Stand behind me! Follow me! When we arrive sit down! Then eat!" Then they came to where Sky-its-varerqwer lived, farther upstream on the island. It was nearly sunset when they got there. Then they ate.

23. Meeting and disarmament.--Umase'āka, however, did not eat. He stood and said to Sky-its-varerqwer: "We have come to visit you. We want to see how you live, how you are doing. We came peaceably. We have been sleeping late. We sleep soundly. We get up [only] at sunrise."²⁴ Now we want to hear you speak." Sky-its-varerqwer said: "No one has told me to speak but I can speak. I will tell you what I think. It is well. We are peaceable too. We also sleep late in the morning. Everything is good." So now the two people were going to be friendly. Umase'āka said to his: "When the sun is down, put away your bows and arrows and your feathers." Then they tied them on the trees. Sky-its-varerqwer said: "All you who live here go into the house²⁵ and sit on the west side. Umase'āka, take your men on the east side." Then all entered and sat down.

24. More speeches of amity.--Sky-its-varerqwer sat at the door. Umase'āka sat leaning against the eastern [center] post.²⁶ He said: "I do not know the people here. I do not know who lives here. I come from Ahtše-kwiθaka and Koaka-matše. Now we have all arrived here. We sit on this side of the house; all these follow me. They listen to what I say. No

one disputes what I say: I am the only man. We do not quarrel with you. We do not fight with you. We are all friends now."²⁷ Then Sky-its-varerqwer stood up and said, "I can talk too. Listen to what I say! We used to fight. It will not be so any more. We will all be friends. You say you are peaceable; we also are peaceable. We are your friends."

25. Umase'āka a great smoker too. --Sky-its-varerqwer had a long ²⁸ pipe. He filled it and lit it and said, "Umase'āka, will you smoke?" Umase'āka said, "Yes, I will smoke." Sky-its-varerqwer gave him the pipe and he took it and smoked. But he did not smoke it well; he did not really smoke it; he only sucked at it once. It took him only that long to smoke it all out; then he handed it back. Sky-its-varerqwer thought: "How did he smoke it so quickly? Well, I have [another] large pipe: I fill it and we smoke at it nearly all night long. I will give him that pipe and see how he smokes it." Then he said: "Here is another pipe." Umase'āka took it and said, "Uyatšihāka, ²⁹ do you want to smoke this?" Uyatšihāka was lying in the southeast corner of the house. "Yes, I will smoke it," he said. He smoked for awhile, then gave it to another. He gave it to the next, and so they passed it on. At midnight all had smoked and the pipe was not finished. Then [the last] man gave it to Umase'āka. Umase'āka drew one breath and smoked the pipe out.³⁰ He handed it back to Sky-its-varerqwer. He put his finger into it; there were only ashes. He thought, "He has smoked it out again!"

26. Games may cause fighting. --Then some men from both sides of the house went out to play.³¹ Umase'āka said: "All my people, do not go outdoors! Do not play with them!" And Sky-its-varerqwer said to his people: "Come in again! Do not play with them!"³² Then all came back and lay down in their places.

27. Farewell breakfast. --When it was nearly morning Umase'āka said, "You young men can stay here if you like; we old men will go back." He said this jestingly to his people; he meant them all to go with him. Sky-its-varerqwer told the women to grind food³³ for breakfast. Then he said, "Now we have settled everything between us. If you want to marry each other, you may do so. If you like to do that,

that is the way. So you can go where you like." Then they carried the food outdoors.³⁴ All those who were visiting went outside and ate.

28. The little boy friend Nyitše-vilye-vave-kwilyêhe. -- Only Umase'āka stayed in the house and did not eat. When his people had finished eating, they took [two] very large dishes. They collected beans and put them in one. In the other dish they put [maize] mush. Umase'āka ate the beans first. He ate them all [up at once]. Then he [began to] eat the mush: he had eaten half, when he saw a little boy standing at the door. "Come in and eat this mush with me," he said. The boy said nothing. Sky-its-varerqwer said to him: "Step inside! Eat with Umase'āka! He will not hurt you; come and eat with him!" Umase'āka said again, "Sit down." Then the boy sat down by him. Umase'āka said, "I like this boy. He is lucky and wise. I want him for my friend. I am an old man and he is young, but I like him. He knows more than all." Umase'āka was wearing blue cotton yarn³⁵ tied around his head, and haliotis shell³⁶ in his nose, and white shell [beads] around his neck. He gave them all to the boy, but the boy did not take them. Sky-its-varerqwer said: "Take it; he gives it to you!" Then the boy took them. His name was Nyitše-vilye-vave-kwilyêhe.³⁷ Umase'āka said, "I am going home now. I will be gone four years. Then I will come back to see my boy. He will be a young man then, I think. I will come to see my friend then." Then Umase'āka started home.

29. Return to the south end. --At Excrement-sand³⁸ he crossed from the island to the east side of the river to go back to Atšqāqa. He crossed as before, taking all the people over the river in two loads. Then they started south again. Umase'āka said, "We will go straight on. We will not rest. I want you not to stop until we come to our houses."³⁹ When it was nearly sunset they reached Atšqāqa and Kwiθa'ōka where they lived. Then all went into their own houses.⁴⁰

30. Plantations burned clear. --At that time they had no axes.⁴¹ They burned the brush and cleared a little place. There they would raise a little food, not enough to last through the winter.⁴²

D. THE GAMBLING BOY

31. Acting the naughty boy. --¹ The boy Nyitše-vilye-vave-kwilyêhe was three years old. If people gambled with ring and poles, he would jump in and seize some of the winnings, as some boys are bad at that age. He was often taking things like this.

32. Gambling: body bet. --Then he said, "I know how to play with the poles. I will gamble too."² I will play against Hiθau-seto-varem-kwilyêhe:³ I will go to him." So he went to Hiθau-seto-varem-kwilyêhe, and played with him, and lost everything that he had robbed other players of. Then he wanted to play more. Hiθau-seto-varem-kwilyêhe said: "Well, what have you to bet?" Nyitše-vilye-vave-kwilyêhe said: "I brought everything that I had. You have won it all, but I want to play on." Hiθau-seto-varem-kwilyêhe said: "What will you bet? You say you have nothing." Nyitše-vilye-vave-kwilyêhe said: "I mean that I will bet these legs and these arms of mine. If you win, I will work for you. I

will help you. It is not like betting beads, but it is in place of beads. If you do not want me, you can kill me if you win." Then they played and the boy lost. He lost himself. He lay there. Then the other man took off the cord around his waist and his breech-clout.⁴ The boy covered his privates with sand. The man thought, "I do not know what to do with him." He left him lying and went off. The boy lay there. At last he got up. He thought, "I will not go to my house. I will go to someone else's house to sleep."⁵

33. Abuse of hosts: the stolen door. --Then he went north. He went where Nya-malyeho(m)-kosirq(t)a and Asākta⁶ lived. They said, "I wonder what boy is coming? I know him. I think it is Nyitše-vilye-vave-kwilyêhe who is coming." Now Asākta had four daughters; two were outside the house, two inside. The two outdoors were called Pakaṭ-suma-horqe and Pakaṭ-suama. They had large dishes of cooked pumpkin. They gave the boy of it and he ate. When he had finished

eating, he went inside and slept. Yamalyehom-kosirqta and Asākta said: "He has been thought to be good, but he is not; but we will let him sleep here and in the morning give him something to eat." At midnight the boy went out, tore off the bast mat hanging in the door, wrapped it around himself, and went home.⁸ When he nearly reached home he threw away the mat before entering.

34. Snatching and gambling again.--Men were playing with poles again, for shell beads and cloth and other things. Nyītše-vilye-vave-kwilyêhe jumped on the things and took them for himself. He had a pile which no one had given him. When he had got enough, he said to the people: "I see you playing among yourselves. I have not played, but I should like to. Now let us go home to sleep, and tomorrow morning you follow me: we will go to play with poles. We will go to Horrave-iḍauve."⁹ They all obeyed him.

35. Seeking an excuse.--Now Amai-marô-kwilyêhe¹⁰ was the man against whom Nyītše-vilye-vave-kwilyêhe wished to play. When he came there carrying his poles, this man said: "I have never before played with poles."¹¹ Nyītše-vilye-vave-kwilyêhe said: "I want to play with you. You have heard that some men are bad. I am not bad. When I bet and lose, I never quarrel; I do not object. I am a stranger here; so show me where the place is where you play." Amai-marô-kwilyêhe said, "Yes. Here is where we play." Then Nyītše-vilye-vave-kwilyêhe and the people with him bet everything they had brought; and they began to play. Nyītše-vilye-vave-kwilyêhe won once.¹² Then his people cried, "Yoh, you have shot it!"¹³ Then Nyītše-vilye-vave-kwilyêhe became angry and said, "Do not do that: I shall lose!" They went on playing, and Amai-marô-kwilyêhe won the game.

36. Own body lost again.--Nyītše-vilye-vave-kwilyêhe said: "I want to play again," and lay down. The man said, "I do not know what you have to bet." Nyītše-vilye-vave-kwilyêhe said to him: "You know what I am betting." "No, I do not know. Tell me!" "I am betting my body. If you win, you will take my body. I will go home with you. If you have work to do, I will do it for you." "Very well," said Amai-marô-kwilyêhe. Then they played again. The boy won the first cast and his people all shouted "Yoh!" He said, "That is not right! You should not say that to me. Now I am angry. I shall lose. You should not do that to me, it makes me play badly." Then they went on playing, and Amai-marô-kwilyêhe won. He took off Nyītše-vilye-vave-kwilyêhe's breech-clout. Nyītše-vilye-vave-kwilyêhe lay and covered himself with sand. He said: "You can do what you like. You may cut me to pieces. I do not care. You have won." Amai-marô-kwilyêhe said: "That is not right. If I beat somebody, I do not want to kill him. I do not want to cut you to pieces. You can go." And he left him.

37. Abuse of hosts with smoke.--When Nyītše-vilye-vave-kwilyêhe had lost, his people had all returned to their homes. Now he sat up. He thought: "What is the matter with them, who came here with me? Why did they go home? I think they do not like me. Why do they not tell me, if they do not like me? I will not go home. I am going north."¹⁴ He stood up. He had no breech-clout: so he pulled off willow brush and tied it around himself and used it for a breech-clout. Then he started north. He thought, "I will go to Hihū-kusave."¹⁵ Matha¹⁶ lives there; he has a house there." When he came to

where Matha lived at Hihū-kusave, he was given cooked beans to eat. When he had eaten, he went into the house and lay down in the middle and slept. At midnight he got up. The fire was out. Only the ends of sticks were glowing. Nyītše-vilye-vave-kwilyêhe stirred the embers up and filled the house with smoke. He covered the door so that the smoke stayed inside, and ran off. He crossed the river and at sunrise was on the eastern side. In the morning Matha said: "There is too much smoke in the house!" He asked for Nyītše-vilye-vave-kwilyêhe, but he was gone. He asked when he had left, and they told him: "I only heard him stirring the fire, that is all." Matha said, "He ran off because he made too much smoke. It was he who did this."¹⁷

38. A third-time pest.--After Nyītše-vilye-vave-kwilyêhe came back to where he lived and the people were playing, he again snatched from their stakes. So he had a breech-clout again, and shell beads and other things. He said to the people: "You only play among yourselves: I am becoming tired of that. To-morrow we will go to Amai-nye-qūtase."¹⁸ We will play those that live there. Four men live there, but I do not want to play with them. I want to play only one. He is called Body-olauh-cloud."¹⁹ In the morning when his people were ready, they all came to his house. Nyītše-vilye-vave-kwilyêhe asked them: "Are you ready?" They said: "Yes." "Then we will go north," said Nyītše-vilye-vave-kwilyêhe. When they came near Amai-nye-qūtase, Body-olauh-cloud stood and saw them. "Yes, he is coming," he said. Nyītše-vilye-vave-kwilyêhe came up to him and said: "I want to play with you." Body-olauh-cloud said: "Yes?" The boy said again: "You know where the playing-course is. We do not know it: we have only just come here." Body-olauh-cloud said: "Yes, we know where we play."²⁰ Then they went north, and when they came to the course they placed their bets. All the kinsmen and friends²¹ of Nyītše-vilye-vave-kwilyêhe bet. Then they began to play. They rolled the ring. Nyītše-vilye-vave-kwilyêhe shot it with his pole. Then his people cried: "Yoh mekyām!" ("You shot it!") Nyītše-vilye-vave-kwilyêhe said: "Whenever I play you do this. It is not right; it is bad. You do not act the right way. Now I will stand still; I shall not run else I shall fall. When you keep quiet, I play well; but if you do this, I lose." And he lost the game. Then he lay down.

39. Third loss of body.--But he got up again and took his pole. "I want to play again," he said. Body-olauh-cloud said: "Have I not won all that you have? You have nothing to bet." Nyītše-vilye-vave-kwilyêhe said: "Do you not know what they tell in the north, what they tell in the south?"²² Do you not hear what I bet?" Body-olauh-cloud said: "No. I do not hear what you bet." "Has no one told you?" "No." "Well, I will tell you. When I lose everything else, I bet my body. Has no one told you of this?" "No." Then they played and Nyītše-vilye-vave-kwilyêhe shot the ring and the people cried out. Then he said: "I think you do not like me. You know that I do not want you to say that. When you cry out I do not play right, I lose." Then he played wrongly and threw his pole in the wrong place. He lost his body. Then he lay down. The man took his breech-clout and went off. He thought: "I will let him lie. I do not want to cut his body. I want him to live."

40. Hosts have their seeds scattered.--Nyītše-vilye-vave-

kwilyêhe thought: "I will go to Iðð-kuva'ire,²³ where Amay-üye(i) and Amai-nye-hayeyüva live.²⁴ I will sleep in their house." When he came to their house they gave him beans to eat; and when it was dark he went into the house and slept. He lay in the middle of the house. At night he got up. He made all the people stay asleep. In the northeast corner of the house²⁵ there were gourds filled with maize, beans, wheat, pumpkin seeds, melon seeds, "grass" seeds.²⁶ Nyitše-vilye-vave-kwilyêhe broke the gourds and scattered the food through the house. He broke every gourd and vessel; then he ran off. In the morning the people got up. "Look what this boy did! The seeds are scattered all over! He has broken everything! He is a bad boy. How shall we live?" They took baskets and picked up the seeds [as best they could]. They had no gourds to put them into.

41. Public censure reported by wife. - Nyitše-vilye-vave-kwilyêhe returned to his house at sunrise. He was married.²⁷ He came to his wife. She said to him: "Everyone has said that you were good, that you were lucky and wise. They all liked you; but you are bad. I hear all say: 'I thought him good, but he is bad.' All your friends hear what you have done. Then they say: 'I thought he was good. I thought he was lucky. If he comes to me and does like that, I will cut off his arms and his legs. That is what I will do to him if he comes here.' That is what your friends say." Nyitše-vilye-vave-kwilyêhe answered: "Umase'āka is my friend. If he sees me he will be glad. I think he will not kill me. From whom have you heard that?" His wife said: "I hear everyone tell it. All your friends say: 'If he comes to me I will cut his legs and arms off.'" Nyitše-vilye-vave-kwilyêhe asked her again: "Who told you?" She said: "Everyone said it." He said: "I do not believe it. They cannot kill me. I am taller than they."

42. Umase'āka challenged, expects war. -- Then Nyitše-vilye-vave-kwilyêhe did as before. He stole a breechclout, he stole beads, he stole other things. After two days he spoke to the people. "I am going south. My friend [Umase'āka] is thinking of me. I will tell you what he is thinking. He thinks: 'How big is he? I do not think he is big enough yet.' Now I am going to him. To-morrow night we will sleep at Qaqaue,²⁸ where Pakat-amat-lyüva(va) lives. The next day we will reach Umase'āka. Then we will play." The next day he started with his people. He came to Qaqaue, and Pakat-amat-lyüva said: "I have not room enough for all. There is plenty of dead wood over there. Build a fire and sleep there." That night Pakat-amat-lyüva sent word to Napōmpiāva to notify Umase'āka that Nyitše-vilye-vave-kwilyêhe was coming. Napōmpiāva went to Umase'āka and said: "Your friend will be here tomorrow." Umase'āka said to his people: "That man says my friend will arrive tomorrow. Now we will gather on account of my friend's coming. Let all get their war clubs and weapons. Let the women and children come too. We are men. We cannot flee. We will stand. We will die right here. I am sorry that you have to die. We must do it."²⁹ Then all took their stick-clubs and head-clubs³⁰ and bows.

43. Argument first, but the game results as usual. -- In the morning, Nyitše-vilye-vave-kwilyêhe got up at Qaqaue with his people, ate, and went on down to Umase'āka. When they reached Sampuly-kuvare,³¹ Umase'āka saw him. He said to his people: "Well, I see my friend coming. All of you stand up! take your weapons." Then all the men stood up. "Go to

meet him" said Umase'āka. Umase'āka was at Atsqāqa. When Nyitše-vilye-vave-kwilyêhe came, he reached to³² Umase'āka's arm. Both were carrying gambling poles. Nyitše-vilye-vave-kwilyêhe said: "Well, what are we going to do? I do not know how we shall do." Umase'āka said to him: "You know what we will do." Nyitše-vilye-vave-kwilyêhe said: "Yes, I know it. I will tell you why we came: we want to play." Umase'āka said: "Yes, we will play." Nyitše-vilye-vave-kwilyêhe said: "We do not know where you play. You know where you play, but we have only just come here." Umase'āka said: "Yes." Then they went east into the wash there;³³ that was where they always played there. Then they separated. Nyitše-vilye-vave-kwilyêhe and his people were on the east, Umase'āka on the west; both of them had poles. Nyitše-vilye-vave-kwilyêhe said: "I have the best poles. Let us play with them." Umase'āka said: "I have the best." Nyitše-vilye-vave-kwilyêhe said: "Yours are too short and your ring is too large. I have long poles and a small ring."³⁴ Umase'āka said: "There is no use talking. I thought we were going to play with my poles." Nyitše-vilye-vave-kwilyêhe said: "There would be no use talking if I had no poles, but I have good ones." Umase'āka said: "I do not want to play with your poles. Leave them. I want to play with mine." Then Nyitše-vilye-vave-kwilyêhe said: "Very well," and put his poles away. Umase'āka gave him a pole; he held one pole and a ring. Then all bet; they bet all they had. They played toward the south.³⁵ Umase'āka rolled the ring. Both of them did not run after it; they stood there. Then Umase'āka rolled the ring to the north. Neither of them pursued it. Then Umase'āka said: "Why do you not play?" Nyitše-vilye-vave-kwilyêhe said: "It is your ring. If I have my ring, I will play." Then Umase'āka rolled to the south again and then to the north, but still they did not run after it. Umase'āka said: "Why do you not throw your pole so that I can throw mine?" Nyitše-vilye-vave-kwilyêhe said: "Do not be afraid to play. Why do you not throw, so that I can throw my pole on yours?" Umase'āka said: "You are a great player, I hear. You constantly play in the north. I do not play often, but you are a gambler." Nyitše-vilye-vave-kwilyêhe said: "Well, I have come to play with you." Umase'āka said: "Then why not throw? It is four times that we have not played. Now let us play. Don't let us do like this again." "Very well," said Nyitše-vilye-vave-kwilyêhe. Then Umase'āka rolled the ring and Nyitše-vilye-vave-kwilyêhe hit it, and all his relatives³⁶ shouted. Then he said to them: "Why do you do that? I do not like it. Now I shall lose." And then he did lose. He lost everything that was bet. Umase'āka's people divided their winnings.

44. Body bet and lost the fourth time. -- Nyitše-vilye-vave-kwilyêhe said: "Let us play over again." Umase'āka said: "Will you bet the same?" Nyitše-vilye-vave-kwilyêhe said: "No; but I will bet something." Umase'āka asked: "What have you to bet?" "I will bet my body," said Nyitše-vilye-vave-kwilyêhe. So he bet his body against two strings of beads, and they played. Again Nyitše-vilye-vave-kwilyêhe shot the ring and his people cried out. Again he said: "You should not do that! Now I shall lose. If you did not call out, I would not lose. When you call, I lose." They went on playing and he lost. Some of his kinsmen began to go off. They said: "You do not play right. You only want to lose."³⁷ I will leave you." Then all of them went off. The boy³⁸ was alone: only Umase-

'āka's people were there; and he had lost his body. They were all shouting: "Umase'āka said: 'If I win his body I will kill him.' Did he not say that?" "Yes. He said he would kill him," they told one another. All danced and laughed and sang around him. Nyītše-vilye-vave-kwilyêhe lay there. He thought: "I hear what my friend said. I hear that he said 'If I win his body I will kill him.'" He said that, I hear. I think he will kill me."

45. But this time he is scalped. --It was late in the afternoon. Umase'āka called a small boy, Aqlause.³⁹ "Go to my house. There is a net⁴⁰ with many things in it. Get the knife out of that." The boy brought the knife; it was a chipped knife.⁴¹ Nyītše-vilye-vave-kwilyêhe lay on his back: he held

his hands on his chest. Umase'āka wanted to stab him at the base of the breastbone. Nyītše-vilye-vave-kwilyêhe was frightened: he appeared to be crying. Umase'āka said: "Go on, cry! When you were in the north you were bad. You lost your body, but they did not kill you. Now you have come here and have lost. But when I go to cut you, you cry." Again he was about to cut and Nyītše-vilye-vave-kwilyêhe held his hands over his chest and cried. Then Umase'āka said: "Well, cry: I won't cut you." He turned him over and cut off all his hair; he cut it off with the skin.⁴² His head was covered with blood. Umase'āka took the hair, tied it on a pole,⁴³ and all danced about it.⁴⁴ ⁴⁵

E. THE GAMBLING BOY'S EXILE

46. Crawling off into the desert. --Nyītše-vilye-vave-kwilyêhe lay there, ashamed to get up. It was nearly sunset, and he was very thirsty. He raised his head and looked at the people singing. He thought: "I am ashamed. They all saw me without my hair, with my skin cut off, with blood on my head. I do not know what to do. I will not go home: I am ashamed of my people. They would all laugh at me." He saw that the people there did not see him; so he crawled on his knees¹ to the river and dropped into the water. He drank much. He came out again and lay on the bank. He still heard them singing. He thought: "If I get up and walk erect they will see me. I will walk on my knees." Then he crawled eastward.² After a time he stood up and walked. He went to Amaṭ-kutasa'alye: there he stood. Then he went south-east-south to Akoke-humī.³ The sun went down and he slept.

47. Hospitality refused. --Early in the morning he went eastward towards Aha-'atši.⁴ At sunset he reached it and drank. Now he did not know the way. He stood there and thought: "I will go southeast." Then he went southeast to Kūtpāma and Ikwe-nye-vā-tše.⁵ Standing there, he saw smoke in the south at Ḫavenārve⁶ and he started to go there. He thought: "If there are women here named Owitš or Nyô'iltše or Tšātša or Hoālya, I will not stay. If they are named Qaṭa, I will stay."⁷ Now the man who lived here at Ḫavenārve was called KunyiŌe.⁸ He saw Nyītše-vilye-vave-kwilyêhe coming, as tall as a tree. He said: "I think Umase'āka is coming; someone has killed all his people and he is coming alone." When Nyītše-vilye-vave-kwilyêhe arrived, the people were all crying.⁹ But he said to them: "You need not cry. My kinsmen have not been killed. I played and lost everything, and then lost my body. He did not kill me, but he cut off my hair.¹⁰ So do not cry." Then the people there all stopped crying. Nyītše-vilye-vave-kwilyêhe sat down. KunyiŌe gave him deer meat and roasted mescal,¹¹ but he neither ate nor drank; he just sat there. All thought: "I wonder why he does not eat or drink?" Then they made a fire.¹² KunyiŌe said: "Lie here." Then Nyītše-vilye-vave-kwilyêhe lay close to the fire. KunyiŌe said to him: "I have only meat and seeds¹³ and mescal to eat, but you can live on that and stay with us."¹⁴

48. Hospitality abused. --Now the morning star had risen and all were sleeping. Nyītše-vilye-vave-kwilyêhe got up. He ate all the meat there was, and all the mescal in the basket. He thought: "These people, I think, will [soon] get up; then they

will talk about going hunting. If I am here, they will all see me.¹⁵ I think I will go outdoors as if to ease myself and go off east."

49. Only Tobacco clan will do. --Then he went out and east until he came to Ahtātš-kuŌam,¹⁶ but went by without resting. He came to Aha-nye-vidū-tše,¹⁷ and also went by. He thought: "I will go to Avi-kwa-hasāle."¹⁸ So he went on southeastward to Avi-kwa-hasāle. He reached it in midafternoon.¹⁹ Dusty-sunrise, Flat-girl, Turn-over-old-man, and Shadow-sun²⁰ --these four men lived there, each with his people. Nyītše-vilye-vave-kwilyêhe thought: "If there are men here who call their women Nyô'iltše or Owitš, I will not stay, but if there is a man who calls them Qaṭa, I will stay." Then he heard the two names Nyô'iltše and Owitš spoken. So he turned north.

50. A new desert settlement reached. --He went to Aspa-nye-vake-holēve²¹ and stood there. Then he went southeast. When he looked south, there was a valley, and far away he saw smoke. He thought: "I see smoke far in the south. I will go there. Someone is living there, else there would be no smoke." So he went south. It was in the afternoon when he came to Huvalilyeskuva²² where he had seen the smoke. The men there always went hunting and the women to gather seeds; thus they lived. When he arrived, they had all returned to their houses [for the day]. The men there thought him Umase'āka and were all crying. He said: "No, I am not Umase'āka. We played. My family²³ did wrong and I lost everything. I lost my body. That is why my hair is cut off. So do not cry." Then none of them cried any longer. They ground maselyea-'ye seeds and gave them to him to eat. There were five men here who were leaders. They were Sky-guts, Earth-guts, Have-in-mouth, Hold-in-hands, and Lying-on-dust.²⁴ These five men lived there with their boys and girls and women and old women.

51. They are Tobacco clan. --Lying-on-dust made a fire; it was sundown, and Nyītše-vilye-vave-kwilyêhe lay by the fire. Then he heard a woman called "Qaṭa." So he said: "That is what I came-for; that is what I wanted. Now I have found it. I like it here."²⁵ Lying-on-dust said to him: "I did not expect to see you. I wonder how you knew the way here. You came the right way and found me. If I had been you, I should have died on the desert from having no water and nothing to eat. But you are lucky. Now you have come

to see me, stay here; do not go farther. Tomorrow morning we will go hunting and the women will go out to look for seeds. At sunset we eat. We live on those things. Soon you will learn all that. Here are water and fire ready. Go and make a fire. You know where the water is, and we have water jars: you know how to get water to drink. Thus we live. You had better stay here."

52. Learning a new livelihood. --Then Nyitše-vilye-vave-kwilyêhe lived with them. Sometimes the men went hunting; sometimes when they were tired of hunting they played with poles. Now he had been there a year. He knew how to get firewood. They had no ax, but they broke the wood with a large rock,²⁶ tied it up with a rope, and carried it to the camp. He learned to do that. Lying-on-dust gave him a rod with a crooked end.²⁷ He already had a straight pole,²⁸ but now he had the crook one such as these people used. And Lying-on-dust made a bow and arrows and gave them to him. He said: "Go off a little way and you will find rats and rabbits. Shoot them, and when you have killed them, come back and roast them on the fire. Then live on that."²⁹ He said: "I know how to do that. I know how to kill rats and rabbits. I know how to live here."

53. Gifts of skin clothing. --He had stayed there three years, and went hunting farther off. He said: "I will go a little farther." Whenever he had killed game, he got wood and water for himself. Then he thought: "Now I am provided for." Sometimes he saw the people playing with [hoop and] poles; but he was poor and had no clothes. Now that he had been there three years, his hair hung below his shoulders. All the people said: "I never saw such a man. He is large and good-looking. He is as tall as a tree." Those people were as we are; but he was larger. They told him about other peoples and where they lived; but they did not want him to go there. He listened and said nothing. After [the] three years³⁰ Lying-on-dust said: "That boy³¹ has nothing. I will give him something to lie on." Then he gave him two woven blankets.³² He said: "I will make buckskin moccasins for him, leggings, and a shirt."³³ I will give him a bow and arrows,³⁴ and a quiver." He gave him all these things and he put feathers on the quiver. When he gave that to him, Nyitše-vilye-vave-kwilyêhe tied his hair in a bunch.³⁵ Then all said: "He is a good-looking man. He is like Umase'âka. He has the same arms, the same face, the same body." Now Nyitše-vilye-vave-kwilyêhe had all these things: he was well provided for.

54. Four years of contentment. --Now it was four years and his hair reached to his hips: then he tied the ends.³⁶ All the people looked at him and thought him good-looking. Lying-on-dust said: "All the people that you passed [on your way here] live as we do. They all eat seeds. You went by them without staying and came to my land. You have done well. You are well taken care of; you wear what I have given you.

There is no [other] place for you to go to. Stay here and we will stay here too. All want you to stay. They say: 'There is no one like him.' And I see you go hunting; you kill rats and rabbits and take them home and roast them. You live like us; you are well off." Nyitše-vilye-vave-kwilyêhe thought to himself: "I am provided for. My hair is long. I feel happy. When I started from where I used to live to come here, I was like a poor man; I was weak. Now I am strong. In my country they are thinking of me: 'Nyitše-vilye-vave-kwilyêhe has gone east; I wonder where he is.' My friends and kinsmen are thinking like that of me."

55. Homesickness. --Now it was about six years. The sun had set and they were all in the house. Then Nyitše-vilye-vave-kwilyêhe told what he thought. He said: "I came here from the place I left; I thought I should die in the desert. I came here and saw you; you saved me so that I am alive. Now I will tell you what I think. Do you know what I am thinking about? I think of my own country. They believe there I have died. Perhaps now they have stopped crying for me. I want to go back and see my people. I am going back tomorrow. I will not eat your food any more. What you give me is good, and I like it, but I want to return. I will go in the morning." This he told to Lying-on-dust. When the morning star rose, Lying-on-dust told the people what he had said. "Nyitše-vilye-vave-kwilyêhe has spoken to me: I will tell you what he said. He says he will leave me: he will leave all of you. That is what he says. He says he will go home in the morning. You will not see him any more." All said: "Yes."³⁷

56. The return with gifts. --In the morning they brought food for him to eat before he started. And all brought things to the house of Lying-on-dust and laid them down to give Nyitše-vilye-vave-kwilyêhe. They gave him deerskin straps for the hair and buckskin shirts and woven blankets. They piled them high. They gave him large baskets and small baskets and other things. Nyitše-vilye-vave-kwilyêhe said: "Everything is piled up, but I do not know how to carry it. Roll it up for me!" Then they rolled the clothes and made two bundles of them. He said: "I do not know how to carry the baskets. Arrange them for me!" Lying-on-dust said: "Pierce a small hole in the baskets and tie them with strings into bundles."³⁸ Then they did so. Nyitše-vilye-vave-kwilyêhe asked: "Is everything finished?" and they said: "It is all done." Then he said: "I have lived here among you. I have eaten with you. You have all given me to eat. I am satisfied; but I want to go back today. I will not stay here until noon; I will not stay until sunset: I am ready to go now."³⁹ It was in the morning. He carried his load by a strap around his breast; he wore leggings, moccasins, and a shirt of buckskin; and they put his bow on his back. Then he started to go to this [Mohave] country here, northwestward. All said, looking at him: "Now he is leaving. He is going away. This is the last time we shall see him."

F. THE GAMBLING BOY'S RETURN

57. On the way home. --Nyitše-vilye-vave-kwilyêhe came to lōo-ka'âpe.¹ He thought: "I will not go by the way I came: it was the wrong way. I started southeastward; then went east: that was too crooked. I think I can go straight to my country."

So he went on from there. At Tanyī-ku-tanākwe he found a spring and thought: "I think there is no other; I will sit down and drink." He drank until he had enough, then started on again. At sunset he came to Ah'a-kuvatê and Ah'a-Ōampô.² He had

a fire drill; with that he made a fire, and slept there. He did not untie his bundles, because he thought: "If I untie them I shall not know how to tie them again."³

58. Another night in the open.--Next day at noon he reached 188-'ikwe-tšavaḍükwe, where there is a canyon and a creek running south and cottonwood trees.⁴ He thought: "I do not want to follow this: I will go straight." So he turned westward. At sunset he stopped and made a fire and lay down on the brush⁵ on the ground. He thought: "This place has no name. I want to give it one so all will know it. I will call it Inyil-owaiḍve."⁶ And he thought: "I will not [wait to] start at sunrise tomorrow morning: I will start early and walk⁷ all day so as to go to far." Then he slept.

59. Avikwame in sight.--Early in the morning he went on. He got to Aqwaq-haḍḍve⁸ at noon. There was water there and he thought: "I will drink. It may be the only water. I will be thirsty if I do not find any." So he sat down and drank. Then he thought: "Let me start again. I am a traveler and have nothing to eat: I do not want to sit in the shade and rest: I want to go." So he took up his bundle and came towards this country. He came on a mesa and sat down and saw all these mountains around here and Avikwame.⁹ "Now I know the way," he said; "I have found it." Then he went across a valley and at sunset stopped and made a fire.

60. Fourth day on the way.--When he got up[next morning] he said: "This place has no name: I will give it one. I call it Kusmōm'uva,¹⁰ so that all will know." Then he went on. At noon he reached Aha-'atšī,¹¹ where he knew there was water, and drank. Again he came on towards this country. Then he rested. It was late in the afternoon and he thought: "I will go on when the sun sets and walk all night." Then he changed his mind. "Why should I walk all night? I will sleep here," he thought. So he slept there at Tšamokwily-'avi.¹²

61. Let me see my old friend.--In the morning he said: "I will give this place its name so all will know it." Then he started and came to Amaḥ-ku-tasa'alye.¹³ He stood there and thought. He thought: "If I go northeast [sic] to Kwiḍa'ḍka,¹⁴ my friend¹⁵ will say: 'Why did he not come to see me?' I think I will go to Umase'āka before I return to where I used to live: I will talk with him."

62. The gifts distributed.--Now Umase'āka had moved his house northward from where he had been before. He was clearing the land for his new home, cutting the brush. His people saw Nyitše-vilye-vave-kwilyēhe coming, but they did not tell Umase'āka. Umase'āka was cutting trees for the shade¹⁶ in front of his house; he saw Nyitše-vilye-vave-kwilyēhe but did not look at him.¹⁷ Then Nyitše-vilye-vave-kwilyēhe came to where he was working, leaned his bundle on a high place¹⁸ and his back against it: it was about noon. Umase'āka said: "Nyitše-vilye-vave-kwilyēhe, is that you?" He said: "That is I." Umase'āka said: "I did not know where you were. I thought I should not see you any more, but I see you now. I am glad." Nyitše-vilye-vave-kwilyēhe said: "I have been away a long time. I went east. I did not die, but came back safely." Then Umase'āka said: "Grind samkōta seeds,¹⁹ make mush of them, and give it to my friend." Then they did that and Nyitše-vilye-vave-kwilyēhe ate. When he had eaten, he stood up and began to speak.²⁰ The people stood all around him. He said: "All you women and girls, I will not give²¹ you these baskets. Come here and take them!" Then each woman came and took

a basket; now all of them were gone. Then he untied his bundles. There were feathers and clothes and many things in them. Then he said: "You old men and young men take what you like. Take feathers or deerskin. I will not hand them out to you." Then they took them, some this, some that. The bundles were gone and Nyitše-vilye-vave-kwilyēhe had nothing: he had given everything away.²² Then he said: "I will give something else, but not to you men and women. I will give my bow and arrows to Umase'āka." Then he gave Umase'āka his bow and arrows, his own leggings, his moccasins, and his buckskin shirt.²³ Now Umase'āka had all these, and Nyitše-vilye-vave-kwilyēhe had nothing [left] but his breech-clout and his "crooked cane."²⁴ Then Umase'āka said: "Everything is well at your home. I want you to stay and tell about what happened. I want you to tell me all you know, everything you have seen. In the morning you can go home." But Nyitše-vilye-vave-kwilyēhe said: "No, I will not stay here: I want to go home." So Umase'āka said: "Very well, go."

63. Northward through the valley.--Then Nyitše-vilye-vave-kwilyēhe started and came to Kwiḍa'ḍka;²⁵ then to Nyitšerqā-'ulyive,²⁶ then to Ipākyem-vatšūšī-vāvitše,²⁷ and then to Savetōha and Akatai-vesalyve;²⁸ next, to Hivistive.²⁹ People were living there: they did not give him anything to eat. Then he came to Raven's-house³⁰ and there he crossed the river to the island, to Excrement-sand,³¹ and turned northward.

64. Father is coming!--When he drew near his house,³² his little boy was outside: he ran indoors and said: "Mother, my father is coming!"³³ "Do not say that: your father died long ago." "My father is coming!" "He is dead: he died long ago." "He will be here soon!" "It is not your father: I told you that he died." Soon Nyitše-vilye-vave-kwilyēhe reached the house: it was sunset. The boy said: "There is my father. I told you he would come." Nyitše-vilye-vave-kwilyēhe went in and lay down. A man passed by the house. He said: "I think Nyitše-vilye-vave-kwilyēhe has come back." Some said: "No, it is not he." Some said: "Yes, that is he." But none came near him; none asked for him; none spoke to him. Now it was dark and he slept with her; but the woman said no word to him, and he said nothing.³⁴

65. The people blame you.--In the morning she prepared corn mush and beans. Then he saw people going about; but they did not come to the house. Then he thought: "Why do they not come and ask me something? Why do they not visit and ask, 'Where have you been?' Then I would tell them. I would like to know what has happened here; but no one comes to speak to me." All day it was like this: no one came. At night he asked his wife: "Why did nobody come?³⁵ You live here. Do you not go around to their houses and hear something? Has no one told you anything? If you have heard something, tell me." But she said: "I have heard nothing from these people. No one has told me anything. You know what they think: I do not." Nyitše-vilye-vave-kwilyēhe said: "I do not know what the reason is. Why do you not tell me? If you tell me what my people say, I will not harm anyone for it. It will be well. If a man is gone a long time, people are glad to see him. Are they not glad to see me?" After four days the woman told him. She said: "I will tell you about it. When Umase'āka first came here he thought you good-looking and was friendly to you. He said: 'I would like to have this boy for my friend when he grows as large as I.' Then when you grew up, all said Umase'āka was right. They said

[of you]: 'He did not do well.' That is why they do not talk to you now. They say, 'I think Umase'āka hurt him, so he went off and died.' That is what they think about you. They all think: 'It is well. When he was here, he always made trouble for us. He would say, "Let us do this" ---and then you would not do right; you spoiled it. That is what they think of you. While you were away, they thought, 'It is well: he is dead.' That is why when you came back they did not speak to you.'" ³⁶ In the

morning Nyītše-vilye-vave-kwilyêhe said: "You have told me everything: that is what I wanted. For three nights you did not tell me; the fourth night you told me. It is well." Now he saw the people playing with poles, but he stayed in the house. And Umase'āka was thinking: "When my friend was a little boy, I [first] saw him. When he was in trouble, he went [south]-east. Then he came back and gave away all his property. Everybody has his baskets, his cloth, his buckskins."³⁷

G. WAR: THE GAMBLING BOY'S PEOPLE EXPEL UMASE'ĀKA'S

66. The planting is changed. --Nyītše-vilye-vave-kwilyêhe went where his people were playing with poles and talked to them.¹ The river had flooded and the ground was wet. He said: "You used to plant seeds.² I want you not to do it any more. I will tell you what to plant. I want you to plant melons. And do not gather mesquite screws but get mesquite beans, and grind them fine and make aya-tšuvau³ cake of them. Gather those. And do not take sour mesquite beans, only the sweet ones. Plant also beans, but not many--only a few; do not plant enough for all winter. And plant 'grass'⁴ seeds; but not much, only a little." Then his people planted as he told them. And now things were ripe: they had melons and "grass" seeds and beans.

67. Plot to invite and attack. --Then Nyītše-vilye-vave-kwilyêhe said: "The reason I did not want you to plant much was that something might happen. When everything was ripe I wanted to summon my friend to bring his family; then I wanted to kill him and his people; that is what I was thinking of. Now when he comes, I will feed them. I want them to eat, but not to take any food away with them: I want to kill them."⁵ Nyītše-vilye-vave-kwilyêhe assembled with his people to talk about war. They all talked of fighting. He said to Umasa'êlve:⁶ "When it is day, I want you to go to my friend: you are a foot racer and swift. Go to Umase'āka and tell him this: After three days in the morning let them start. I want him to bring all his people.⁷ Let them all come upriver. Let them cross at Raven's-house.⁷ I want them to camp at Sa'üntšive.⁸ The fourth morning I will meet him there."

68. Umase'āka bidden. --Umasa'êlve went and told this to Umase'āka. Umase'āka answered: "It is well. I hear all that my friend says. We will start in three days. He tells me where to sleep. It is well. I will follow his words." Then he told his people what Nyītše-vilye-vave-kwilyêhe had said. Umasa'êlve said: "When you have slept at Sa'üntšive, the morning will be the fourth day. Then they will bring you food there." Umase'āka said: "That is not bad." Umasa'êlve said: "Nyītše-vilye-vave-kwilyêhe wants you to bring all your people." Then Umase'āka sent Umasa'êlve back to say that he was coming. When he returned, Nyītše-vilye-vave-kwilyêhe asked him: "What did my friend say?" Umasa'êlve told him: "He says: 'Very well, I will come.'"

69. Mutual suspicions. --Umase'āka thought: "I know what my friend thinks. That is why he did not stay here [when he returned]. I said to him then: 'I want you to stay and tell me what has happened. I want to hear all you saw; and in the morning you can go on home.' But he said: 'No, I am going north.' So now I think there will be war: he will not give me food. But I am not afraid. If I am afraid, all will laugh at me and say,

'That man is a coward.' " And Nyītše-vilye-vave-kwilyêhe was saying to his people: "I will tell you how to kill them. All of you take stick clubs and head clubs.⁹ Hold them behind you. When you hand them food and they take it, strike them with your clubs. That is how I will do to my friend." So all his people knew what to do. Umase'āka's people also knew what to do: he had told them not to go unarmed, but to carry clubs and bows.

70. Singing for battle at night. --After three days Umase'āka asked: "Are you ready?" and they all said: "Yes." So he told them: "Put on your feathers, and paint for war. Do that: I have told you that you should do it. Now I want four strong women to come with me." Then they started north. After a time they rested and drank. Umase'āka asked: "Have all finished drinking?" and they said: "Yes." They started again and came to Warm-spring,¹⁰ where the river is shallow, and they crossed to the island. They came to Sa'üntšive and it was sunset. Then they made a fire¹¹ for the night. They did not dance but the four women walked up and down shouting;¹² and none of the people slept.¹³ Now the people upstream who had sent for them were gathering their food, and Nyītše-vilye-vave-kwilyêhe was telling his people how to prepare for the fight. But downstream, while they were camped there that night at Sa'üntšive, they were making arrows from four large bunches of arrowweed¹⁴ and feathers. The four women were walking, and they sang: "They cannot do anything to us: they cannot beat us."¹⁵ They sang the same song all night. In Nyītše-vilye-vave-kwilyêhe's party the old women also sang. They sang: "Nyatši-kongavê, nyatši-tasavê, kowemelyi-kama, kowemelyi-save."¹⁶ Four men of Umase'āka's party went [secretly] up there and heard them singing that. They came back and said: "Umase'āka, those we will fight are singing, but we do not know what the song means."¹⁷ Umase'āka said: "Well, sing it!" Then they sang it, and asked: "Do you know what it means?" Umase'āka said: "Yes, I know what it means. It says that in the morning they will kill us: they will strike us." And some of Nyītše-vilye-vave-kwilyêhe's people came to the camp of Umase'āka and heard the singing there and returned and told: "Those we will fight are singing, but we do not know what it means." Nyītše-vilye-vave-kwilyêhe said: "Well, sing it." Then they sang it, and asked: "Do you know what it means?" And he said: "Yes. It says that tomorrow when we fight they will seize us and strike us with clubs and fists to kill us."

71. The attack is premature. --In the morning Umase'āka said: "Now the sun is up. By this time today he said I was to go. So let us go." Then they started. When the sun was well up, they arrived. Nyītše-vilye-vave-kwilyêhe said to his people: "All stand up. They are coming. Are you ready to give

them the food?" and they said: "Yes." They stood with food in their hands. Umase'āka's people approached. They were many, but they did not come close to one another. Nyitše-vilye-vave-kwilyêhe's people stood on the north, Umase'āka's on the south. The people at the western end of Nyitše-vilye-vave-kwilyêhe's line began to shoot with bows and across at those on the western end of Umase'āka's line. Then Nyitše-vilye-vave-kwilyêhe shouted: "Do not shoot! Stop!" and Umase'āka shouted: "Stop! Do not fight!" They stopped shooting: no one was hit. But Umase'āka and his people drew back.

72. Upbraided as cowards.--Nyitše-vilye-vave-kwilyêhe said: "Why did you shoot at them? Why did you not let them come near and stand close to you? If they were close, you could seize them and hit them with your clubs and kill them. I wanted you to kill them all; but they were not [yet] close by and you shot at them and they went back, and we have killed no one. That is not the way I want you to fight. I think, my people, you are afraid to get close to them. You are cowards. You are afraid. If you had let them come close we should have killed everyone. I told you, but you did not listen to what I said. I thought you were brave."

73. Umase'āka will not budge.--Umase'āka's people went back with nothing to eat, hungry and thirsty; they reached home when it was nearly sunset. Then Umase'āka said to them: "We came from the south. We made a mistake and now we are in trouble. There are many whom I know¹⁸ on both sides of the river, but I will not call them [to help us]. But I will not go back: we will stay here. And if Nyitše-vilye-vave-kwilyêhe sends word to me to come, I will go up to him again. If he kills me, perhaps someone else will come to fight against him." Then his people stayed where they were and played among each other.

74. New attempt after a year.--Next year Nyitše-vilye-vave-kwilyêhe told his people the same about planting, and they did it. They gathered the food and put it away, and when he told them to they prepared it. Then he said to them: "Now do not do as you did last time. Do not shoot from a distance: if you do that, you will miss. You can kill birds from a distance, but not men: they see the arrows coming.¹⁹ You can shoot at them, but you cannot [often] hit them. Now you understand me; and all of you do as I say!" So they were gathered to talk about fighting; and in the morning Nyitše-vilye-vave-kwilyêhe sent Umasa'êlve again. Umasa'êlve came to Umase'āka and told him, and where to camp. Umase'āka said: "Yes. He wants me to start in three days. He wants me to stay over night at Sa'üntšive and meet him the fourth morning. That is what he wants?"²⁰ Umasa'êlve said: "Yes." Then he went back to Nyitše-vilye-vave-kwilyêhe, who asked him: "What does he say?" "Umase'āka says 'Very well,'" said Umasa'êlve. So after three days Umase'āka's people started. Umase'āka told them to go armed, and he took the same four strong women. He left the old people behind. He said: "The able-bodied men and these four women may die; though I do not know what you old people will do when they have died." Then they spent the night at Sa'üntšive, and again both parties sang, and in the morning they met. The two lines were nearer than before but still at a distance when at the western end they began shooting again. They shot four or five arrows, and Nyitše-vilye-vave-kwilyêhe and Umase'āka called to them to stop. Then Umase'āka went back hungry with his people.

75. The third year.--[The same incident is told a third time.

In formal narration, it is repeated in full.] Then Nyitše-vilye-vave-kwilyêhe thought: "I think when Umase'āka returned, he sent after other people in the south. There will be many when they are joined, and we shall be unable to do anything. And Umase'āka thought: "I can send to tribes²¹ in the south, in the east, and in the west; but I will not do it."²²

76. The fourth invitation.--[For the fourth time the story gives in full Nyitše-vilye-vave-kwilyêhe's instructions to his people about planting, their gathering of food, meeting at night to talk of the coming war, and the message to Umase'āka to start in three days. But another messenger is sent. Nyitše-vilye-vave-kwilyêhe says: "I want you to go, Thin-youth.²³ The one I sent before has become tired." The new messenger goes with the same message, Umase'āka assembles his people, accepts the invitation, and after three days starts with his fighting men and the same four women, again saying to the old people that if he and his are killed he does not know where they will go. He goes upriver and camps at Sa'üntšive again, and at night, the women dance. And Nyitše-vilye-vave-kwilyêhe's people are dancing and singing the same song as before.]

77. Spying in the dark.--During the night Umase'āka thought: "I want to see my friend's people." He said nothing to his own people but went westward and then upriver to near Nyitše-vilye-vave-kwilyêhe's camp and watched. All about were girls in the bushes with their lovers.²⁴ One girl came to Umase'āka: she thought he was Nyitše-vilye-vave-kwilyêhe, for they looked alike: their faces were [almost] the same.²⁵ She thought: "Is that the man?" and said to him: "Nyitše-vilye-vave-kwilyêhe, you cannot kill Umase'āka's family." Umase'āka laughed: "She thinks I am Nyitše-vilye-vave-kwilyêhe." Then he seized her by the throat and killed her.²⁶ When he returned to his camp, at Sa'üntšive²⁷ he did not tell what he had done. He thought: "If I tell them, they will not stay: they will be afraid and will run off." His people asked him: "Umase'āka, where have you been?" He said: "I have been sitting here." When they told him: "But you have been away," he said: "I went out."²⁸

78. The battle: Umase'āka is driven.--In the morning they went upriver: it was the middle of the morning. Now they were close: Umase'āka's people were only a short distance from Nyitše-vilye-vave-kwilyêhe's. Then Nyitše-vilye-vave-kwilyêhe's people at the western end shot at Umase'āka's people, and then those on the east end also shot, and the two lines were shooting at each other: they fought with bows and arrows. Soon Nyitše-vilye-vave-kwilyêhe's people drove Umase'āka's people. They pursued them southward. They came to the river, and Umase'āka's people jumped in. Umase'āka himself did not fight: he only walked.²⁹ Umase'āka's people reached the east side of the river, and Nyitše-vilye-vave-kwilyêhe's were still on the island: the river arm was narrow and they shot across it. Nyitše-vilye-vave-kwilyêhe said: "Did I not tell you that you could not beat me? Now I will kill you. I will drive you away." Umase'āka said: "Yes, you have killed us." Then Nyitše-vilye-vave-kwilyêhe's people crossed and followed Umase'āka's. They shot continually and killed several of his men. Umase'āka's people retreated slowly; they did not run fast; and Nyitše-vilye-vave-kwilyêhe's people pursued them; so they continued. Where Needles City now is, Umase'āka crossed to the western side of

the river with his people: the others continued to pursue them. At Avi-kwe-satūve,³⁰ Umase'āka's people agreed to make a stand. Many of them were killed: only a few were left: they were driven on again.

79. Duel of the nose pendants. --At Kwām'haθêve³¹ they said: "Let us fight! Let us try again! We will all go back against them and will all die there." Then they turned back to fight again: the two parties met. Umase'āka's people stood without shooting, Nyitše-vilye-vave-kwilyêhe's people stood without shooting. Nyitše-vilye-vave-kwilyêhe stood there: Umase'āka went to him: they met. They did not hit each other with stick clubs; they did not thrust with head clubs. Both of them wore long kovesô shells hanging from their noses.³² As they stood facing each other, breast against breast, Umase'āka swallowed Nyitše-vilye-vave-kwilyêhe's nose ornament, fell down, and died; Nyitše-vilye-vave-kwilyêhe swallowed Umase'āka's nose ornament, fell down, and died. Umase'āka fell with his head to the south: Nyitše-vilye-vave-kwilyêhe fell with his head to the north.³³ Both of them died there in the little wash at Avi-kwa-sutôve.³⁴

80. A remnant escapes. --Then Nyitše-vilye-vave-kwilyêhe's people continued to drive Umase'āka's people before them. As they would catch one, they would kill him. When they came to Mēpūk-tšivauve,³⁵ only six or seven or ten or twelve³⁶ of Umase'āka's people were still alive. Then all of these jumped into the river and crossed back to the east in order to reach their homes. The pursuers standing on the west side of the river called to them: "We will let you go. There are not many of you left. You are too few to be able to do anything to us. You will not be able to fight any longer." When

the few who returned reached their houses they told the old women: "Those who pursued us are across the river: you can see them." There were four leaders left among Umase'āka's people: Feather-tied-on-end, Uyatsihāka, Look-yellow, and Seem-yellow.³⁷ Feather-tied-on-end was the head of the four. He said: "We are not many now. If they do not come over and kill us all tonight in our sleep, we will go back south tomorrow. We will start in the morning."

81. Eight days through the desert. --In the morning they went south. Then they came to Ahmo-kwatai.³⁸ The next day they went on again southward. They came to Hakutšyêpe³⁹ at the edge of the river and slept there. From there they went eastward and slept at Ahtšilye-imāwe. The next day they went southeast and slept at Avī-hiekwīre. Then they went southeast again to Ahakova and Hakopaka where they slept. Then they went southeast to Apêne-hatsupête and slept there. They went southeast again to Avī-hatelawe. Then the sun was past noon and there was water there and they drank. They went on again and went past Avī-kwe-halye-halye.⁴⁰ When the sun had nearly set they came to Ahtšê-kwiōūka. Then they said: "Our home is near now. It is only a short distance but we will not travel at night. We will sleep here." Then they slept north of the Gila River.⁴¹ The next day they crossed the river and went southeast to Avī-nye-'ilkyukyave. They did not rest there but went by the place. Then they came to Koaka-matše,⁴² which was their own country. Then they lived there.

82. The expelled clans. --The people who were thus beaten and fled were two peoples. Those who had lived at Kwiθa'ōka⁴³ had called their daughters Nyō'iltše. Those who had lived at Atšqāqa had called their daughters Owitš.⁴⁴

H. THE EMIGRANTS NEAR THE SEA START TO RETURN

83. Restlessness spreads to the sea. --The people who had fled did not announce their flight to anyone, but Maθkwem-tšutšām-kwilyêhe was living at Ava-vatai and at Kunyokuvelyô¹ and heard that the two clans had been beaten. There were four leaders here: Maθkwem-tšutšām-kwilyêhe,² Maθkwem-kwapāive, Maθkwem-inauwe, and Maθkwem-inêha [Yama-θkwem-inêha].³ They had appointed themselves leaders and called themselves by these names. Maθkwem-tšutšām-kwilyêhe spoke: "I have heard that two companies were beaten. I am thinking about it." Then he told Dark-lya-Owitš⁴ about the war in the north. Dark-lya-Owitš said: "I hear what you say. If I hear that there is great war, I will say that I will go. But I am living well here: I want to stay here: I do not want to leave this place to travel with my people." Then Maθkwem-kwapāive said to him: "Do as you wish," and Maθkwem-tšutšām-kwilyêhe said: "There is no hurry; stay here. We will go north and when we arrive we will find out something; we will hear how it is."

84. Three clans left behind. --After four days Maθkwem-tšutšām-kwilyêhe started⁵ upriver along the east side, but others⁶ stayed there. "Anything that I hear I will let you know," he said to three men he left behind with their families.⁷ These three were Halyepôta-kwiθpôta, Hipa-kwiθpôta, and Tšātš-kwiθpôta.⁸ When these three later returned to this country, their daughters were called Halyepôta, Hipa, and Tšātš.⁹

85. Hihā-tutšūme not ready to move. --At Kakwil-inyô, Maθkwem-tšutšām-kwilyêhe and his three companions and their people slept. At Hitšipse they slept again. The third night they slept at Avī-kunyire and Avirqa.¹⁰ There lived Halyepôta-kwinyahai¹¹ and Hihā-tutšūme¹² and Uya-tutšūme¹³ also lived there. Then Maθkwem-tšutšām-kwilyêhe came to the house of Hihā-tutšūme who was his friend. They both talked. Maθkwem-tšutšām-kwilyêhe spoke first. "I do not live like you. I always think of my [old]country. I am going there. Tonight I have reached you. I want to know what you will say. I want you to go with me. That is why I came here. What do you think of what I say? The people who have taken over our land are rich now: they raise all crops: but I am poor. They laugh at me. They think: 'We have taken his country.' I looked for a better place in which to live, but I did not find it. That is why I have come here again. I want to return. Tomorrow morning I will start. Take all your family and go with me." Hihā-tutšūme said: "You and I were friends; we traveled together. Then I left you and came here. I have good land: I raise crops. I do not want my people to walk through the hot sun. I wish them to live well. Leave us here. When you arrive in the north, we will hear from you." Ma-θkwem-tšutšām-kwilyêhe said: "Very well."

86. On the way upriver. --In the morning he told his people: "I said that I was going north: now we are ready to start. All of you carry water." They started, came to Amaṭ-īya,

and slept there. Next day they went on north again and at noon came to Kuvukwilye, on the west side of the river.¹⁴ Then they wanted to cross to the east side. So they took arrowweed and other brush and tied it together. They put their food on the bundles of brush and floated it across to the east side. They had nothing but their clothing and a little food with them. They reached Selye'ai'ita¹⁵ when the sun had nearly set. Ma-Ōkwem-tšutsām-kwilyêhe said: "It is nearly sunset but we are travelers: let us go on." At sunset they made camp at Hanakwahāwa.¹⁶

87. Farmers like their homes. --¹⁷ In the morning they started north again. After half a day they came to Avi-'otise¹⁸ and rested. That day they came to Ido-lye-amata¹⁹ and Avara-'ōkwatai and Aha-silwe. There were houses and people there. A man lived there with four names. He was called Body-akahāka, Down-feather-lying-on-its-back, Put-away-dust, and Break-up-everything-outdoors.²⁰ MaŌkwem-tšutsām-kwilyêhe came to his house and said: "You are well provided for. You have a house and farm. You raise crops like the Mohave. We have come to see you. It is well: but we do not want to stay at your house. And you do not want to go away. I know it: one who raises crops does not want to leave his house. We came here and have had everything to eat from you, but we will not stay."

88. A daughter is married. --MaŌkwem-kwapāive's²¹ daughter had never married: here she was married to White-dream.²² Her [clan] name was Nyō'iltše, but she was called Quail-girl.²³ Her father said to her: "My daughter, you have married, but we do not want to stay here. When a woman is married she lives where her husband lives. I told you that we would not stay here, but you became married. If your husband wants to go with me he can come." His daughter said: "I know that you told me, nevertheless I became married, I will stay here. Leave me. You will go away and die somewhere: I will stay here and hear of it; and I will die here."²⁴ Her father said: "We cannot help it. It is well." They had stayed there five days when she became married. They had stayed there nine days when they came together and talked [like this] of her marriage. Her father said: "You say you will stay here. Well, we will go north tomorrow." On the tenth day in the morning they ate and took food and started.

89. On up the river. --They came to Ava-tšōhai and rested. They went on and came to Avī-tšitše in the afternoon. Here they drank from the river and took a long rest and ate. They

started again and came to Akyulye-tšekapave²⁵ the same afternoon. MaŌkwem-tšutsām-kwilyêhe said: "We cannot all go fast. The old men and the little boys cannot travel as fast as I. We will stay here until the rest come up and then go on together."²⁶ They slept in that place.

90. Farther on up. --In the morning they parched beans and corn and pumpkin seeds with coals. When they had eaten they started upriver again. When they came to Nūmê-ta'ōrve²⁷ they rested, then went on to Dark-water²⁸ and rested again. There was water there and they drank. The sun was in the middle of its course.²⁹ Going on again, they came to Sand-bar.³⁰ They rested there a little and started upriver again. They came to Hōre³¹ but went by without stopping. When they came to Avī-tuva'aue,³² MaŌkwem-tšutsām-kwilyêhe said: "We will eat. When we have finished, we will go up again." Then they went on northward to Otākiv'aue and by it to Avē-nye-vā-tše.³³ There they slept. MaŌkwem-tšutsām-kwilyêhe said: "We will sleep here. In the morning when you have eaten, let all carry water. Some of you have gourds, some jars. From here on we will not follow the river any longer: we will turn east."³⁴

91. East into the desert. --Then they went east to Iōŋve-'aive. At the spring there they all drank and took water again to carry on the way. They went a short distance and camped: they only went into the [next] valley. In the morning they started eastward across the desert toward the mountains beyond. When they came to the mountains it was nearly sunset. There is a spring called Aha-kwinyōre. MaŌkwem-tšutsām-kwilyêhe said: "The old people and children cannot walk as fast as I: some of them are still coming. I will stay here and rest until they come. Then it will be sunset and we will camp." So they slept in that place. In the morning they started again and climbed the range and went down into the valley. There was another mountain, Avī-'ōtai, which they passed by, going north now. Then Ma-Ōkwem-tšutsām-kwilyêhe reached Avī-hukusave and said: "I think I had better stay here and wait. There is no trail. If I go on perhaps my people will go the wrong way and be lost. I will wait here until they all come. Then I will ask: 'Are all here?' If they say 'Yes,' then I will say: 'We will camp.'" The sun was still high when they arrived. MaŌkwem-tšutsām-kwilyêhe asked: "Are all here?" They said: "Yes." Then he said: "We will sleep here." Then they camped there. The sun was still up, but they were going to have a good rest. So they slept there.³⁵

I. IN THE DESERT WITH HIPAHIPA

92. Empty houses and footprints. --MaŌkwem-tšutsām-kwilyêhe said: "We will not go east. We will follow this valley northward. I know these mountains ahead: I know their name. But we do not want to go there: we do not want to go east. We will go north." Then they went north, following the valley. In the afternoon they turned eastward. Then they were in the center of the valley.¹ In the middle of the valley was a little gulch, but there was no water in it. There they found twenty houses. There were ten houses on the west side of the dry ravine and ten on the east side. Wells had been dug: then of them. There were no paths about, but they saw tracks of boys and girls and women and men all about. They looked inside the houses but saw nobody. It was one man who lived there: he made his foot large and small -- like a man's, like a woman's,

like a child's. He owned these twenty houses and lived in them, but he was not there now: he had been gone five days. His name was Hipahipa.² He used to hunt. He did not hunt deer or rabbits, but rattlesnakes. The rattlesnakes did not bite him. He picked them up with his hands and hung them by their heads under his belt, with their tails hanging down and rattling.³ In this way he took ten of them home. There he cooked them in the sand.⁴ Thus he lived.

93. A rattlesnake diet. --There were two men, Cut-blood-knee⁵ and Ha-yeŋa-yēŋwa,⁶ who lived at Avī-ny-ūlka and Aha-kwa-hēl⁷ on rats and rabbits and jackrabbits. [Now, shortly before.] they had been hunting and had cooked their meat [near Hipahipa's home] when Hipahipa came to them.⁸ They gave him meat and said: "Eat what we eat!" He put a piece

into his mouth. He said: "I do not like to eat that: it is not good. What I eat are rattlesnakes: see, I have some with me." The two men took up their meat, made it into a bundle, put it on their backs again [and went home]. Then Hipahipa cooked his rattlesnakes and ate them. But he thought: "That was good food which Cut-blood-knee and Ha-yeθa-yeθwa gave me. Why did I not eat it? What I eat is not good; it is rattlesnakes.⁹ I will go to their houses and see what they eat." Then he went to Avī-ny-ülka and Ahè-kwa-hêl, arriving at sunset. Then they gave him their meat, he ate it, and liked it. He lived with them five days. Then he said: "To-day I want to go back. I have twenty houses and twenty¹⁰ wells and live alone. I do not live like you. You have women and children and many people. When I am at home you know what I eat. At night I bring home rattlesnakes; in the morning I eat them: that is how I live. Now I want to go back. But I want all of you to know this before I go." Then they all said: "It is well. You can go back."¹¹ Hipahipa said: "I am ready." His houses were to the northwest and he went northwestward.

94. Hipahipa discovers himself as an old friend. -- Then he saw people living in his houses: he saw smoke.¹² He thought: "I wonder who is living there? I was alone, but I see smoke. Well, I must go, for they are my houses." He came nearer and heard the noise of the people. He said: "I see women and boys and girls all living in my houses." Then he went near and saw children playing about. They saw him and went and told Maθkwem-tšutšām-kwilyêhe: "We have seen someone." "You have seen someone?" "Yes. Over there." Then he sent a man to see Hipahipa. He saw him and returned. Maθkwem-tšutšām-kwilyêhe asked him: "Did you see him?" and he said: "Yes." "What did he look like?" "He looks good: he is as large as we are." Then the four leaders said: "We had better go to see him." Hipahipa shouted loudly twice, and the children said: "Do you hear him?" The men said: "Yes. He shouts like a man. We shout like that."¹³ Hipahipa was standing behind a bush. He did not want the people to come nearer him. As they approached he drew back. Maθkwem-tšutšām-kwilyêhe said: "Why do you go back? Why do you not meet me so that we can talk?" Hipahipa continued to retreat.¹⁴ Maθkwem-tšutšām-kwilyêhe said again: "Why do you go back? Meet me and we will talk." Then Hipahipa came out and they all stood together. Hipahipa said: "All those are my houses." Maθkwem-tšutšām-kwilyêhe said: "Well, if they are your houses let us go inside." Then the people were outside cooking. The sun went down. It became dark and all went indoors. Hipahipa said: "I think none of you know me. Do you not know me? You have seen me before. I was at Kohôye [near Barstow] with you."¹⁵ I was a young man then, and a bad man. I kicked and ran and fought. I dreamed that way: that is why I did it. I could not help it.¹⁶ I was young then. My name was Noise-unruly-night.¹⁷ Now I am called Hipahipa. I have come here from Kohôye. Kunyôr-'ikorāvtsi¹⁸ and his people went away from there and I went with them, going east. When we came to Kepetšiqô and Selye'aye-metši¹⁹ we crossed the [Colorado] river to this [eastern] side. We came to Amaṭ-ya'āma²⁰ and Aha-ly-kujrve. Then we came to Hatai-kwa'í and Ahmo-kutše'ilye.²¹ There we slept. Then we came to Avi-nyehamokyê and Aqwawa-have.²² When we came there it was nearly sunset and we camped. In the morning the rest went on,

but I stayed there. I did not go on. I thought: 'Why do I go with them? I do not want to go with them. I will go another way.' Then I started alone and went east. I found this place. I thought: 'I will stay here and make a house and dig a well and live here. I will call my place Halyerave-kutšakyäpve. I will call it also Hanye-kwêva.'²³ Thus Hipahipa told it all to Maθkwem-tšutšām-kwilyêhe. Then Maθkwem-tšutšām-kwilyêhe said: "Now we know you. We used to see you at Kohôye: you are the man." Hipahipa said: "Yes, I am the one." Maθkwem-tšutšām-kwilyêhe said: "Then you were a young man. Now you are large, as large as we. If you had not told us, we would not have known you; but I know you now. You were called Noise-unruly-night then. Now you have changed your name and are called Hipahipa."²⁴ That is why we did not know you. Well, we have come to your houses." Hipahipa said: "Very well. You say: 'Whatever you say we will follow it.' " Maθkwem-tšutšām-kwilyêhe said: "Yes, that is what I said." Hipahipa said: "Well, I do not eat what you eat. You eat melons and pumpkins and seeds."²⁵ I am not eating those: I eat rattlesnakes. But I saw men living in that direction [pointing]. I will take you there. I want you to go with me. When I take your people there, perhaps those there will give them something to eat, and you will live there. In the morning we will go."

95. Undesired visitors. -- In the morning Hipahipa said: "I will not go with you. I will go ahead to show the way." He had a crooked tukoro stick.²⁶ He said: "I will go ahead and draw a line for you with this and you can follow it. There is a place Hatšuvävek-aha with a spring; when you reach it, drink. From there, tell your people to carry water. I will continue from there marking a line, and do you follow it. As you go on farther, you will come to a valley and will see smoke there. That will be Aha-ku-hêl and Avī-ny-ülka, where I want you to go." Thus he told them how to go. Starting that morning, they came to the spring Hatšuvävek-aha. Maθkwem-tšutšām-kwilyêhe said: "This is the spring he told of. Here we will drink and take water to carry." They went on a short distance and saw smoke. "Those are the places Aha-ku-hêl and Avī-ny-ülka." Then all knew those places. Hipahipa had gone ahead: he had begun to cut brush in order to make a house.²⁷ "I want Maθkwem-tšutšām-kwilyêhe to live here," he thought. Then he went east and brought a load of wood. He went again and again and brought five loads. All about were men playing with [hoop and] poles, but Hipahipa did not speak to them. Some of them thought: "I wonder why he clears that place and why he is getting five loads of wood?" But they did not ask him; therefore he did not say a word.²⁸ This was in midafternoon. When Maθkwem-tšutšām-kwilyêhe approached from the northwest,²⁹ those who were playing with poles looked up. They said: "Is it wind and dust? I think someone is coming." One of them told Ha-yeθa-yeθwa and Cut-blood-knee: "I think people are coming. There is dust over there." The two leaders said: "All come here to this house! All stand here! Yes, people are coming." Hipahipa said nothing. The two leaders said: "Those who are approaching come for war, I think. All you women and children climb the mountain! All you men stay here! Do not run off!" Then all the women and girls and old men and children climbed up the mountain. Cut-blood-knee

and Ha-yeΘa-yêΘwa said: "We will stay here and meet them and fight." These two leaders went to meet MaΘkwem-tšutšām-kwilyêhe's people. Hipahipa saw them close together; they had nearly met; then he ran toward them. He ran in front of MaΘkwem-tšutšām-kwilyêhe; then he turned and went toward Cut-blood-knee and Ya-yeΘa-yêΘwa; MaΘkwem-tšutšām-kwilyêhe followed him. Then Cut-blood-knee and Ha-yeΘa-yêΘwa said: "I do not think that they want to fight: Hipahipa has brought them here." They called the women and children to come down from the mountain; and they came. Hipahipa led MaΘkwem-tšutšām-kwilyêhe's people to the place which he had cleared off.³⁰ Cut-blood-knee and Ha-yeΘa-yêΘwa said: "These people are travelers. They have come to my house: give them to eat." Then their people gave them rabbits and other meat; and mescal. Now the newcomers had enough to eat.

96. Will there be food enough?--Cut-blood-knee and Ha-yeΘa-yêΘwa thought: "I want to see the strangers," and went into MaΘkwem-tšutšām-kwilyêhe's camp. He said to them: "I wonder where you have come from. You know that we all started from one place.³¹ Then you scattered over the mountains. And we have traveled, looking for you: now we have found you." Then one of the two said: "We are scattered over the country: we have taken all the springs: there is no place for you to stay.³² Everywhere our tribes have made mounu-ments of trees or brush³³ to claim the land. There is no room for you." MaΘkwem-tšutšām-kwilyêhe said: "We are not looking for that. We are not looking for a place to live in [here]. You have heard of the fighting and how one party was beaten.³⁴ We are on the way to take back our country. We want to fight with the people there: that is why we have come." Cut-blood-knee and Ha-yeΘa-yêΘwa said: "We do not wish war. We live well here: we support ourselves: our women and children like living here. We do not want to take them away: they might die in the desert." Hipahipa said:³⁵ "MaΘkwem-tšutšām-kwilyêhe, listen to what I tell you. I want you to build a house for your people. If it rains, all that is outdoors will be wet,³⁶ but if you make a house and it rains you can go inside and make a fire and it will be well." Then they built houses and lived like the other people there.

97. Antelope magic.--Cut-blood-knee and Ha-yeΘa-yêΘwa had a friend called Put-it-into-eagle-down.³⁷ This man had no bow and arrows: he just went in any direction -- north or east or south--and brought back rabbits and jackrabbits. He caught them with his hands, seizing them by the neck, without shooting: that is how he lived.³⁸ Hipahipa told MaΘkwem-tšutšām-kwilyêhe: "They³⁹ give you meat, but they do not give you enough. I am like that man:⁴⁰ I hunt, but without a bow: I can catch anything I want with my hands. Let us go to Ahtatš-ku-čauve and Aha-ku-pāka.⁴¹ We will all go to that⁴² mountain. Take this man⁴³ with you who has no bow but can kill antelope,⁴⁴ and I will go with you. The antelope have tracks like this."⁴⁵ When they came to the place, Hipahipa said to Put-it-into-eagle-down: "Sit here! You, MaΘkwem-tšutšām-kwilyêhe, take your men and go around the mountain and drive the antelope this way. Then I will kill them. And this man sitting here⁴⁶ will kill them too. Then we shall have antelope meat." So they started to go around the mountain to drive them. Hipahipa thought

about Put-it-into-eagle-down: "I do not think he is wise. I do not think he is a doctor. I think I can beat him." Thereupon Put-it-into-eagle-down could not get up. He was weak and sweaty: Hipahipa made him be thus.⁴⁷ The antelope came by but he could not see them: they all went past him. Others came to Hipahipa and he seized their necks, broke their legs, and killed many. He killed them all and piled up the meat. Then all the people came back there. "What is the matter with this man?" they said. Put-it-into-eagle-down said: "I do not know: I am sick: I cannot work with my hands."⁴⁸ Then they divided the meat, and all ate. Put-it-into-eagle-down returned, and at night he said to Cut-blood-knee and Ha-yeΘa-yêΘwa: "I have killed antelope for you, but I cannot kill them any more. I am sick. Tomorrow morning I am going back to my place Aví-kwe-hunāke."⁴⁹ In the morning he ate mescal, took his crooked tukoro⁵⁰ and went off, walking like a sick man, slowly.

98. Skin clothing.--The people of Cut-blood-knee and Ha-yeΘa-yêΘwa shot deer and rabbits: Hipahipa killed antelope as before. He did it a third time. Now the antelope hides lay piled up high. Then he said: "All you women and girls are poor. I see you wearing willow bark [as skirts].⁵¹ You have worn it two years: It is worn thin. Today I will kill more antelopes: today we shall all stay home. I want to make buckskin." Then they put water into large dishes and baskets⁵² and laid the hides in to soak. Then they worked on them. It did not take them long to cure the skins: in one day they had prepared them all.⁵³ The next day they made women's dresses and moccasins:⁵⁴ "So that you can go out away and get firewood," said Hipahipa. "All these people here have moccasins." Before this they had been afraid to go out far into the cactuses because they were barefooted. When they had made all the dresses, Hipahipa said: "Pick each the one that will fit you." Then all picked dresses that fitted them. Now all the women had dresses and moccasins, and all the men had moccasins and leggings and shirts and they were all dressed.

99. Hunger and jealousy.--Now it was about two years. In the night they⁵⁵ gathered, and Ha-yeΘa-yêΘwa said: "KwaΘepilye seeds and maselye'aye seeds, and deer and antelope, and mescal, and rabbits and rats: those are what we live on.⁵⁶ When Hipahipa came here I told him what we ate: he knew it. Then the man MaΘkwem-tšutšām-kwilyêhe came here. Now when Hipahipa kills antelope, why does he not give me meat? Why does he not treat me well? That man only wandered in here,⁵⁷ but Hipahipa gives him much food." Now these⁵⁸ people were shooting their game with bows and arrows. Thus it happened that sometimes they did not have enough to eat, because sometimes they missed when they shot; whereas Hipahipa merely seized the animals, and so MaΘkwem-tšutšām-kwilyêhe's people always had enough. Then Hipahipa said:⁵⁹ "We have taken all the antelope that are here: there are none left. Let us go south to Aví-ka-hāyihāyí and Aha-talame:⁶⁰ there we shall find more antelope. Another man lives there: he also hunts them, but only with bows and arrows." That night the people [originally] living there came back angry because they did not have enough to eat, while MaΘkwem-tšutšām-kwilyêhe's people⁶¹ had abundance.

100. Doctor's sorcery.--The next day in the morning they went hunting again; the women and children stayed home. Now Red-sky⁶² was a doctor of Cut-blood-knee and Ha-yeΘa-yēΘwa. The children were playing about the houses. The boys took ground maselye'aye and kwaΘepilye seed, threw it up into the air, and caught it in their mouths. MaΘkwem-kwapāive's⁶³ boy was with them. Then Red-sky killed him:⁶⁴ the boy died right there. Then a boy went and told the old men and women who had stayed at home: "MaΘkwem-kwapāive's boy is dead." The old people went to see. "Well, he is dead indeed," they said. They stood by the body and cried.⁶⁵ They said to Tūkyet-nyi-hayi: "Follow the men and say: 'MaΘkwem-kwapāive, your boy is dead.' Tell them that." The men had come to Avī-he-talame⁶⁶ and were drinking when Tūkyet-nyi-hayi arrived and told them: "Ma-Θkwem-kwapāive, your boy is dead." Thereupon they did not hunt but all came back; by midafternoon they returned to the houses. The boy was lying where he had fallen on the ground.⁶⁷ All stood around him and cried.⁶⁸ Hipahipa took a rope, went eastward, and gathered wood. He broke it with his hands or with stones⁶⁹ and, making a bundle, brought it back to the house. Then they burned the boy. Hipahipa said: "If this boy had been sick, he would have died after two or three days. But he was not sick. I know who did this: it was the doctor. I know his name; it was Red-sky. To-night I will kill him." But MaΘkwem-kwapāive said: "No, do not kill him. When we traveled here, my daughter got married; it was the same as if we had lost her. We knew that before. Now my boy is dead, and it is as if I had lost my son and my daughter. So we will cry; that is all. Do not kill Red-sky."⁷⁰ Then they cried.

101. Notification of a daughter.--In the morning Ma-Θkwem-kwapāive said: "I told you to cry, and we have cried all night. I am tired. Tonight we will cry again. In two days in the morning⁷¹ I will go to tell my daughter. It will take me two days to go there. The sun will be nearly down or it will be down when I arrive; I do not know when I shall arrive there. I will stay there two nights. Then I will come back. It will take me two days to come back again. That will be six days." All said; "Good. You say you will be away six days." Then MaΘkwem-kwapāive started. He slept at Hihō-kusave.⁷² The next night he slept at Kapotak-ivauve.⁷³ The third day he followed the river.⁷⁴ When he had nearly come to where his daughter lived, the people there saw him coming. The players came to the house⁷⁵ and said: "MaΘkwem-kwapāive is coming; I think it is he." But some said: "No, that is not the man. MaΘkwem-kwapāive has long hair."⁷⁶ Then he arrived and all saw that it was he. They said: "MaΘkwem-kwapāive, is that you?" He said: "Yes, it is I. I have come to tell my daughter that my son died." Then the woman cried. White-dream,⁷⁷ her husband, the head man of the place, cried, and all his people cried. All gave MaΘkwem-kwapāive beads or other things to burn.⁷⁸ They gave him a large pile, and he burned it all. He said: "Tonight I will sleep here. Tomorrow morning it will be one night. Tomorrow I will stay, and sleep here again. That will be two nights. In the morning I will go back." The second morning he went back. He slept again at Ota-kevāuve and then at Hihō-kusave, and after two days [on the way] he returned when it was nearly sunset to where he lived. Then he

said to his people: "I told you I would be gone six days. Now it is six days."⁷⁹

102. To Kūtpāma.--It was night. Hipahipa said: "We have lived here four years.⁸⁰ Your son died here. You have burned your clothes and cut your hair.⁸¹ I do not feel good. I want to move from this place. I do not want to stay here. We will move to Kūtpāma⁸² and Ikwe-nye-va.⁸³ We will go and live there and eat tule roots⁸⁴ and beaver and av'a seeds."⁸⁵ MaΘkwem-kwapāive said: "As you say. If you say that we should move, we will move, because you have done good to us. When you want to go; we will go." Hipahipa said: "We will start in two days." After two days in the morning they all started and came northwest.⁸⁶ When it was nearly noon they came to Ovālyeha⁸⁷ and drank there and rested. That night they slept at Ahtatš-ku-šauve.⁸⁸ That next night they slept at Ah'ā-kuva'ē;⁸⁹ that was two nights. The next morning they started and came to Kūtpāma and Ikwe-nye-va.⁹⁰ There is a stream there, a little river which empties into this [Colorado] river. Now they had come to this stream: that is where they were wanting to live. Then some boys would go fishing, the women went to gather av'a seeds; some men went to hunt deer, others to get rats, beaver,⁹¹ or tules.

103. Eaten out.--Then Hipahipa said: "We have [now] lived on these things here for four years and there are not many of them left. I think we will move again. We cannot stay here without food; we cannot live without it."⁹² There are two places, Hatūi-meḡau and Mastamho-tesauve.⁹³ I think we will go there. We will go downstream⁹⁴ to those places and we will eat there the same things that we eat here." Then they went to those places. They stayed there two years. They ate the same things as at Kūtpāma: fish and beaver, and tules and av'a. Then Hipahipa said: "I think we have eaten it all out." He sent four or five men to go back to Kūtpāma: "Go and look around where we lived before." They found many fish and beaver and tules and av'a again.⁹⁵

104. Meeting a stranger.--Then the wife of MaΘkwem-kwapāive⁹⁶ went upstream to Kūtpāma to gather av'a. When she came there she met a man, Put-mark-around-neck.⁹⁷ He was sitting under the shade of a cottonwood tree and had four jackrabbits. He asked her if she wanted some. She said: "Yes," and he cooked some in hot sand.⁹⁸ Then he took her into the shade [of the tree] and cohabited with her. When the meat was cooked, he gave her of it and she ate. She said: "It is good. I like to eat this." Put-mark-around-neck asked her: "What will you do now?" She said: "I am going back." When she returned home, she brought no seeds with her.

105. A passion in the desert.--In the morning the woman went out to gather seeds and she went to the same place. She had agreed to meet Put-mark-around-neck there. So she met him. [This time] he had six jackrabbits. Then he undressed [her] completely and the same thing happened. He gave her the meat, and she said: "I am going home." Now this woman had a little boy. All day he cried. MaΘkwem-kwapāive carried him on his arm all day trying to quiet him; Hipahipa helped him. While the woman was returning she thought: "My husband might know. But in this way he will not know; I will leave my basket and take up a stick, and walk slowly like a sick woman. Then he will not know." So she arrived at the house and said to MaΘkwem-kwapāive: "I do not

know how it is: I am sick; I can hardly walk. I am very sick."

106. Elopement. --In the morning all got up and the women went out to gather again. This woman went too. She said: "I am [still] sick, but I think I shall be able to gather seeds for mush to eat; I will not stay home." So she went off with the other women, but hid, and ran off from them, and went back to the same place as before. There she met Put-mark-around-neck the third time; he had four [jack] rabbits with him; and they did the same way. Then he said: "What will you do now?" She said: "I want to go back." But he said: "No, no. I am your husband now. Did you not take off your clothes, and I saw you, privates and all? When a man does that to a woman, she is married to him.⁹⁹ And you know that I am a man: I am not a bird.¹⁰⁰ I will take you to my house. I want you to come with me." It was midafternoon; then he took her with him. They went south-eastward past Amaṭ-akano to Opui-ku-tšumāka and HumŌevinye-haliāva¹⁰¹ where he lived.

107. Hipahipa recovers the errant wife. --Now the woman was gone all night; she had not come back. Hipahipa said: "What is the matter with her? I thought she would come back at night. Now it is morning and she has not returned. MaŌkwem-kwapāive, your wife has been gone all night. You and I will go to see." They ate and started off. They came to Kūtpāma and saw tracks. Then MaŌkwem-kwapāive said: "I knew it. I knew that someone took my wife; but I was ashamed to say it.¹⁰² That is why she went away." The woman had left her basket and they found it. They tracked her and Put-mark-around-neck. Then they came near his house, Hipahipa said: "Stand here now. He would see you; but he will not see me. I will make all who live there blind¹⁰³ so that they cannot see me. I will cause them to know nothing." MaŌkwem-kwapāive said: "Good. I will stand here." Now those people used seeds, and the woman was grinding them. She stood¹⁰⁴ in front of the house at the east corner. Hipahipa came around the house, stood behind her, grasped her around, and ran off with her to where his friend stood. [Only] when he had gone some distance did the people there see him. The woman was unwilling and scratched Hipahipa's face. "I do not want to go with you," she cried. She tore out¹⁰⁵ his nose ornament and threw it away. Then Hipahipa was angry; he tore off all her clothes,¹⁰⁶ till she had nothing on; still she struggled. Hipahipa said: "Do not struggle; let us go." Then they came to where MaŌkwem-kwapāive was waiting and started back. They made her walk in front of them. They came to Kūtpāma and took willow leaves to make a dress for her. Then they returned to their house: it was afternoon.¹⁰⁷

108. To Kūtpāma again. --Then they lived as before and ate the same food for a year.¹⁰⁸ Then Hipahipa said: "Let us go where we were." So they all moved back to Kūtpāma. They made houses there and lived as they had before.

109. Hipahipa incites them to return. --They were there at Kūtpāma two years. Then Hipahipa said: "We have eaten up all the food [about here]. The women have gone far and taken all the seeds. We have killed all the rabbits and rats and fish and other animals." Boys and girls were playing outside. They picked up handfuls of yellow¹⁰⁹ gravel and

said: "This is red beans. This is black beans. This is white beans." Hipahipa said: "There is no maize. I see no red beans or white or blue or yellow beans.¹¹⁰ I think these boys and girls say wisely. They have dreamed well. Soon we shall have that. In the place from which we came¹¹¹ there are those things." The children playing said: "This is yucca.¹¹² This is melon. This is watermelon."¹¹³ Hipahipa said: "They have dreamed well. After a time we shall have all those." It was night. Hipahipa said: "There is another thing that I always think of. You know what made us angry. Let us be going against those people¹¹⁴ to fight. What do you say to what I say, MaŌkwem-tšutšām-kwilyê-he¹¹⁵ and MaŌkwem-kwapāive? You do not want your people to die somewhere out in the desert."¹¹⁶ MaŌkwem-tšutšām-kwilyêhe and MaŌkwem-kwapāive said: "Good. As you say." Two, four, five times¹¹⁷ Hipahipa spoke thus.¹¹⁸ He said: "Well, I am going to say the same thing. Let us go to fight them. They are rich. They have enough to live on. They laugh at us all. They say of us: 'Those in the mountains, they have died somewhere. But we live well: we live better than they.' And they do have plenty. That is what makes me angry. [Though] when we go there we shall [perhaps] die before daylight."¹¹⁹ Then MaŌkwem-tšutšām-kwilyêhe and MaŌkwem-kwapāive said: "It is well: we will go with you. We will follow you. You say that when you arrive there you shall not live until the next day, but that you shall die. Well, we shall die before another day. We are not afraid."¹²⁰ Hipahipa said: "I want all of you women and girls and old men and all to come along. If all the strong men go and are killed there, the old people will not be able to live here: they are too old. If we die, perhaps they will die too; so we will all go. Perhaps they will kill all of us; perhaps half of us. But if they do that, it will be well." Then MaŌkwem-tšutšām-kwilyêhe and MaŌkwem-kwapāive told their people: "All of you [prepare to] go! No one stay here!" And Hipahipa said: "There is another thing that I want to tell you. I want to go east to Avī-ka-ha'sāle, to Kunyôre and Oskive-tekyêre.¹²¹ I will see those who live there. I want to tell them that we are going; tell them before we start. Many live there. Then all will hear of it. After that we will go."

110. Visit to an ally. --Then Hipahipa started for Avī-ka-ha'sāle in the morning. He arrived there at nearly sunset. At night he told them why he had come; he spoke to Dusty-sunrise and Shadow-sun¹²² who were the leaders there. "I am going to make war. I will take my people north. I wanted to inform you before I went to war. That is why I came here. When we arrive there, perhaps we shall die. If we die there, you will not have seen me for two or three years, when you will think of me, and remember how I looked."¹²³ Before daylight, when the morning star was up, Dusty-sunrise stood¹²⁴ and said: [to his own people]: "You know what Hipahipa says. He says: 'I am going to war. It is the last time you will see me.' You all hear what he says. He says that in the morning he is returning. I will tell you what to do. Give him something!"¹²⁵ Then all said: "It is good. We will give him something." In the morning Hipahipa ate. When he had eaten, the women gave him small baskets and large baskets. They were piled as high as that.¹²⁶ The men

gave him woven blankets¹²⁷ and woven sashes¹²⁸ and cloth shirts.¹²⁹ They piled these things as high as that.¹³⁰ Hipahipa said: "Well, I do not know how to roll them into a bundle. Do it for me!" They said: "We will do it for you." Then they made two bundles and tied the baskets to the bundles by strings.¹³¹ Hipahipa took the bundles on his back. "Well, this is the last time you see me, I say."

111. Gifts distributed. --Then he returned to Kūtpāma where he lived, nearly at sunset. He left the bundles lying, without untying them. He said: "Tomorrow morning all of you come. All the women and girls take a basket. Let everyone take one that she likes, a large one or a small one. The men do the same. Some of you like feathers, some of you buckskin shirts and leggings, some woven blankets or coats or shirts. I will not give the things to you: take them yourselves; but not tonight: tomorrow morning take them." In the morning the girls came and took small baskets, the women large ones. The men took blankets and clothes and feathers. Hipahipa said: "If this which I have brought is not enough [to go around], I will go again.¹³² But I will not go to the same place; and I will not go today. This is not enough perhaps. Have all something?" They said: "No, not all. Half have nothing." Hipahipa said: "I will go tomorrow. It will be two days. I will go to Huvalilyeskuva and Pakat-hōaue.¹³³ There are people there. To them I will go."

112. Another ally visited. --After two days he went in the morning. He came again to Avī-kwa-hasāle¹³⁴ nearly at sunset. Then they gave him to eat, and at night he went into the house, but he said nothing.¹³⁵ In the morning he started again. He came to Aspa-nye-va-ke-holēve¹³⁶ and went past it. He came to ḥo-ke'āpe¹³⁷ and again went past it, not resting. Then he saw smoke in the south. "That is the place to which I want to go." When it was nearly sunset he reached there. There were five leaders there: Earth-guts, Sky-guts, Hold-inside-mouth, Hold-in-hands, and Lying-on-dust.¹³⁸ Hipahipa spoke to Lying-on-dust:¹³⁹ "I know that you live here. I saw your people about the place. I have not come to stay here: I have come to tell you what I have to say. I have told my people: 'I want to go to war.' All those at the places from which I have come answered: 'Good.' That is what I wanted to come to tell you." Lying-on-dust said to

his people: "You hear what Hipahipa says. He says: 'I am going to war. This is the last time you will see me. I shall die somewhere in that country. Tomorrow I am returning.' That is what he says. In the morning I want you to give him something -- baskets and small baskets and feathers and other things." Lying-on-dust gave him a bow and arrows and a quiver. "I give you this," he said. He also gave him a large bunch of long red feathers,¹⁴⁰ saying: "Take this with you: you may die there."¹⁴¹ Hipahipa stayed there all day. The second day in the morning, after eating, he said: "Roll all the things for me! Make two bundles!" Then he took them on his back. "Now is the last time you see me," he said.

113. Gifts to go around. --In the afternoon he came to Tenyī-ku-tanākwe and drank at the spring there. He stood and thought: "I will go by another way. The way I came is around; this way is straight." Then he went on. Near sunset he came to Ah'ā-kuvate.¹⁴² He made a fire, lay by it, and slept. Early in the morning he started, going westward. When it was nearly noon he came to Ahtatš-kītše,¹⁴³ where there is a spring, and he drank and rested. He went past Yamasāve-katakālāve to Aha-nye-viḥitše,¹⁴⁴ there he also went by. From there he followed the gulch to Kwil-ke-holēve.¹⁴⁵ He also went by that place and came to Kuya-ny-itšerqe.¹⁴⁶ There he stood awhile. Starting again, he reached Kūtpāma at sunset as all were coming home for the day. Then he said: "Tomorrow morning all of you come. All the women and girls take a basket. Let everyone take one that she likes, large or small. Let the men do the same. Some of you like feathers, some like deerskin shirts and leggings, some, woven blankets or coats or shirts. I will not give the things to you. Take them yourselves, but not tonight. Tomorrow morning take them!" In the morning the people came and took the things. Now all had something.

114. The undertaking urged again. --Then Hipahipa said: "I do not want you to wear what I gave you. Do not wear the things out in this country. I am thinking of another country. When we come there, make friends with those people. If they do not follow what we say, if they wish something else, then we will make war on them. I know that they are many there, but they are not as brave as I am. I am a brave man.¹⁴⁷ In two days we will go north."

J. PEACEFUL RETURN TO MOHAVE VALLEY UNDER HIPAHIPA

115. On the way at last. --After two days they started [from Kūtpāma]: it was three days after Hipahipa had returned.¹ He carried a bow and arrows and quiver and feathers. Maḥkwem-kwapāive² carried the same. Hipahipa said: "We will not all go together. Some will go on this side, some on that side, and hunt. When we make camp and have nothing to eat, you men will see where we have camped and will bring the game you have caught."

116. Pameḥi passed by. --Then all started. They went

northward to Avī-ny-akwe.³ There they rested a little and started again. At sunset they came to Avī-ku-nyamasāve.⁴ There they saw the smoke of someone who lived at that place. His name was Pameḥi. When this country was settled, he called his daughters Owitš; but that was later.⁵ Now the people did not go to him. They stopped and made camp and brought in their meat; then they ate. Hipahipa said: "We are travelers. Perhaps it rains on us; perhaps the wind raises dust; but we must go on. When one is a traveler on the desert and

is rained on or the wind blows on him, he cannot help it. We like it that way." Then it was night. Toward morning Hipahipa said: "We are traveling, and travelers start early: it must be. Some of you are old and you will be hungry and thirsty and may die on the desert. We cannot wait for you. We will leave you on the desert and let you die. Well, let us start now. Let some go on each side again and hunt."

117. Humare-tarepai passed by. --Then they scattered over the country and traveled hunting. They came to Aha-'ahtšye⁶ and made camp and all gathered there. Humare-tarepai⁷ lived [near] there and they saw his smoke, but they did not go there. In the morning when they got up, Hipahipa said: "Now we have nearly come to that country. It is a country that will be rough to us. The people there are strong: they have beaten two companies;⁸ you have heard that. So when we start today, do not scatter to hunt, but keep together. We will continue to travel all day, and will not camp; we will go on at night. I do not know when we shall reach that land: perhaps at midnight, perhaps in the morning." Then all knew⁹ what he said and said to him: "Yes."

118. Night travel. --Then they started on their way to here. They came to Tšimokwily-av¹⁰ but went by, Hipahipa saying: "Keep going!" They came to Kutšī-kuḏau and Porepore-kutše'im¹¹ and went by them also. Hipahipa again said: "Keep going!" At midnight they came to KuḐil-kukiāve.¹² It was very cold. Then Hipahipa said: "Gather a little wood, make four piles, and start fires. Then all stand around and warm your hands and your feet." Then he said to MaḐkwem-kwapāive: "Let us go while they stay here."

119. Scouting at the edge of the land. --Then he and MaḐkwem-kwapāive started.¹³ Both of them ran. They ran past Talypo-vaṭšūkyive.¹⁴ They came to Ipa-kyemve-vaṭšūša-varivitiše and Selye'aye-ku-vokānve.¹⁵ There, from the edge of the mesa, they saw this country. They saw the smokes all along the river on both sides.¹⁶ They went on and came to Hoskyive-yetokyere.¹⁷ Then Hipahipa said: "I will tell you why we have come. If I see anyone coming I want to catch him. I want you to catch one also; but do not kill him. I will tell you why I want you to hold him. I want him to tell us about this country." MaḐkwem-kwapāive said: "Good!" Hipahipa said: "These people go up and down the river to play with [hoops and] poles. I see the trails." They came to a trail, and Hipahipa lay hidden behind the bushes on the east; MaḐkwem-kwapāive lay west of the trail in the brush so he too was not seen. Hipahipa said: "They cannot see us. They have eyes but cannot see us."¹⁸ If you see them, do not go to meet them. Let them come to where we are. Let them pass us. Then we will chase them. Do not take them around the body but seize their hands. I will seize the hands of one, you do the same to the other."

120. A Dolon is seized. --Then two men came by them, carrying poles to play with. They pursued them and took hold of their hands. The men were afraid, for Hipahipa and MaḐkwem-kwapāive were large. They jumped about, trying to free themselves. Hipahipa said: "Do not jump. We will not kill you. We want you to tell us about these people. If I were going to kill you, I would not seize your hands but your neck to kill you. I do not want to do that. I want to know who lives across the river and who lives on this side. That is

why we want you. Stand here!" But the men were afraid. Hipahipa asked: "What is your name?" One of them said: "I will tell my name. It is Gambling-hoop-put-around-the-arm."¹⁹ "What is your name?" Hipahipa asked the other. "My name is Holding-several-gambling-hoops."²⁰ "What is your name?" Hipahipa said: "My name is Hipahipa." "And what is your name?" "My name is MaḐkwem-kwapāive." Hipahipa said: "You think we are only two, but my people are here today. They are many. Now notify the people here. Tell them to come to meet us. I want to talk with them. One of you can cross the river and tell the people that I want to meet all who live here, to talk to them." "Very well. We will tell them." Hipahipa asked: "Do you know the head men who live across the river? I want their names." "One is Amai-kehupāna;²¹ another, Hutšātš-hitōre;²² another, Split-feather;²³ another, Amai-lye-vāve-kwilyēhe.²⁴ On this side of the river²⁵ live Pākat-amaṭ-lyuvāva and Napōmpiāva.²⁶ We live with them at Qaquawe and Hamkyē-ny-eva.²⁷ Sakape-kape lives at KwiḐa'Ḑka.²⁸ Another head man is Saqampany-eva²⁹ at Aha-matš-ūampa and Aha-matš-waitša-waitša.³⁰ And there are two places, HukḐar-tšimānive and Amaṭ-avi-nye-kūlye?³¹ There live Hanyōre-ku-vatai, Nyakamēlya-'āva, Hapurui-kutšakware, and Hīyam-kuyē."³² Hipahipa said: "I want you to go and tell them that I want them all to come: all of them from all the four places."³³ Both the men wanted to leave, but Hipahipa said: "No. I do not want you both to go. I want one of you. You stay; and you go and tell them at every place."

121. Local chiefs notified. --Then Holding-several-gambling-hoops went. He jumped into the river and crossed.³⁴ He said to the people [he met]: "You have never seen me do this before: I did not take off my breech-clout; I jumped directly into the water: I wanted to tell you something. I met two men whom I do not know. They sent me to tell you that they want you all to come and meet them. They want to talk to you. You are to send a man to other places so they all will know." Then those there sent a messenger to the next place. The man who was sent was Ta-tšūke-tšūkwe.³⁵ He crossed the river back to the east side and told the people who lived there. That same day all the people from the four places gathered on the east side of the river. When they were assembled, only two men talked. They were Hutšātš-hitōre and Amai-kehupāna.³⁶ They said: "I know those men [you tell us of]. They are thinking about this land. They say: 'This land is rich. Everybody here lives well. Everything grows well.' I think they want to come and make war and take this land. I know what they think. I know all that, but I am not afraid. I will meet them. I have heard this. Hipahipa said that he would come in a year; in several months. But he never came. Now he has come. When we meet them, do not begin to fight; but if they want to fight we will fight. Let two strong young men stand behind me. Let all the old men and the women stand behind the young men. But let some stay on this side of the river and let them cook; for if they are our friends we want to bring them here and give them to eat."

122. Amicable reception. --Then they crossed³⁷ the river [to the east side] and met Hipahipa's people. Hipahipa said: "If I wanted war I would not bring all my people: I would bring only my men. But now I bring all -- old men and women

and boys and girls." Amai-kehubāna and Hutšatš-hitōre said: "Good! You will be our friends! When we were still at our houses we were afraid of you people. Now everything is peaceful and settled." Then some of the girls took the hands of other girls and made friends. Now all the women and girls were friends. And the men were friends. "You are my friend," they would say. "Yes," the others would answer. All had friends.

123. Hipahipa accepts a partner. --Nyakamēlya-'āva said to MaŌkwem-kwapāive: "My name is Nyakamēlya-'āva. Be my friend!" Hipahipa was standing to the northeast. One man said: "I want Hipahipa for my friend." Hipahipa said: "No, no, I want no friend." They almost took hold of him, but he jumped aside. He jumped each time. "What is the matter? Everything is peaceful now," they said. Another one tried to take his hand. Again Hipahipa said: "No, no," and jumped away. Hutšatš-hitōre and Amai-kehubāna said: "I think Hipahipa is large. He is tall. He does not want to be my friend because he does not think me man enough. I know what he thinks. He thinks: 'I am large. I do not want a little man for my friend.' That is what he thinks. There is Amai-lye-vāve-kwilyēhe³⁸ on the other side of the river: take word to him to come here. Then we will see what Hipahipa says." They sent Ta-tšuke-tšukwe³⁹ and he told Amai-lye-vāve-kwilyēhe what they said. Amai-lye-vāve-kwilyēhe said: "Good. I will go to see him." With him came Huyēmīl-tinyāme and Hupāmīl-tinyāme:⁴⁰ there were three men. With Ta-tšuke-tšukwe they were four.⁴¹ They crossed the river and came to where the people were standing. Amai-lye-vāve-kwilyēhe went up and shook hands⁴² with Hipahipa. They stood together. Then all the people said: "Hipahipa wants someone as tall as he is for his friend. Which of them is the taller? Both are equally tall. They do not look different. Now they are friends."⁴³

124. Entertainment. --It was afternoon then. Hutšatš-hitōre and Amai-kehubāna said: "Now we are all friends: Hipahipa has a friend too. I want you to come with me: I have a house." Then all Hipahipa's people followed these two and crossed the river.⁴⁴ Hipahipa held out his arms and they all stood on his arms and his shoulders and hung to him.⁴⁵ Twice he went across the river and brought them all over. Amai-lye-vāve-kwilyēhe did the same for his people. Now they were all on the west side of the river and went to the houses. Food was already prepared for them. They were given melons and maize and beans. All of them ate, but Hipahipa did not eat. He walked about and stood. "Wait until they finish," he said. Then they brought him a large dish of beans and another of maize mush. In five handfuls⁴⁶ Hipahipa ate the beans, in five he ate the maize. He had swallowed everything. Then they wanted his people to enter the house; but Hipahipa said: "No, we will sit outside." Then they gave his people raw maize and beans and other food. Then Hipahipa's people camped outside.⁴⁷ The next day someone said: "I will give you maize at my house. Come and live with me!" But Hipahipa said: "No. Tell them: 'Bring it here!' Do not live with them."⁴⁸ Now it was two days: it was night.⁴⁹ Then the men in the house, Amai-kehubāna and Hutšatš-hitōre, called to Hipahipa to come in. They said: "You know on what we live. What we give you is what we eat. All those who live on both sides of this river live like that. If you go to any village you will eat the same as you have eaten here." Hipahipa said:

"It is good. I know it. I see it." The next day they gave them more food. Then Hipahipa's people knew how to cook it. When they were asked: "Do you know how to cook it?" they said: "I know it."

125. Planting their farms. --Hipahipa said: "In a year,⁵⁰ when the water is high, we want to plant." Amai-kehubāna and Hutšatš-hitōre gave him land.⁵¹ Now they all had land. Then they began to plant. Hipahipa said to his people: "Plant on the sand. Plant on the alkali."⁵² When the crops grew up, they were dry, because those were not good places for planting. Hipahipa knew good land, but he did not want them to plant there.⁵³ He said to his people: "You are friends with all these here but do not go off and scatter. All of you stay in one place. Do not marry with them. If you become married you will go away; then someone will kill you. That is why I do not want you to marry these people. Play among yourselves. A foot-race among yourselves comes to nothing. If you race with others, it may lead to fighting." The boys did not listen to what Hipahipa said. They went elsewhere to play with poles. Hipahipa said again: "I want you to play among yourselves. I want everything good and friendly."

126. Willow bast for dresses. --Now they had lived there two years. The women and girls were still wearing dresses and moccasins of buckskin and these were nearly worn out. Then Nyakamēlya-'āva⁵⁴ said: "Your dresses are no longer good. They are about worn out. I have a large coil of willow bast."⁵⁵ I will give you that. The women and girls will make dresses of it. At HukŌar-tšimānive I have much of that; enough for you all." Nyakamēlya-'āva was the friend of MaŌkwem-kwapāive, Amai-lye-vāve-kwilyēhe the friend of Hipahipa. "Let us four go to bring the coil of willow bast," said Nyakamēlya-'āva. In the morning they started. They came near a house and Nyakamēlya-'āva said: "There is a man here where we are going who likes no one to come near him. If anyone approaches, he hits them with a stick. He does not [even] want anyone to go by him. I do not know why he does that."⁵⁶ Hipahipa stood behind a bush, back of that house. The three others came to the house and sat down. That man was lying in the shade in front of the house, with his head to the south.⁵⁷ Hipahipa came, put his foot under him, and lifted him away: he rolled far; his back was nearly broken. He was dirty and wiped his face. Hipahipa let himself stumble and fall and said: "What have I done? I have fallen down from not seeing him."⁵⁸ The man came back to his place and lay down again. His wife gave the four men beans to eat. When they had eaten, Nyakamēlya-'āva said: "Here is a willow bast for your women." It was a huge coil of bast, as large as a house. Hipahipa put his arm through it and carried it.⁵⁹ In the afternoon they arrived home. The next day all the women and girls divided it and made dresses for themselves. Now they had willow-bast dresses.

127. Invitation from the upper valley. --Now it was three years. Then Amai-lye-vāve-kwilyēhe said to Hipahipa: "I hear the men at Analy-ohwēle⁶⁰ and Tohopavivava⁶¹ want to see you. Five men live there. They are Itšewatš-ohōre,⁶² Masohwaṭ-excrement,⁶³ Two-come-in-dust,⁶⁴ Continue-onward,⁶⁵ and Lizard-breathes.⁶⁶ These five men are thinking of you. Itšewatš-ohōre and Masohwaṭ-excrement always speak of you. They say: 'Why do they keep him there?'"

Why does not his friend bring him? I have never seen that man Hipahipa, though I have heard of him. I have heard that he came to this land and I want to see him.' That is what they say." So Amailye-vāve-kwilyêhe said. Then he said to Hipahipa: "Let us go." Hipahipa said: "We came here. We have nothing to say. We do what you say. We follow what you say. Tomorrow we will go." Then Amai-lye-vāve-kwilyêhe sent Ta-tšuke-tšukwe to tell Itšewatš-ohôre and Masohwaț-excrement that he was coming with Hipahipa. That night Hipahipa said to his people: "I am not going to war. But we will carry bows and wear feathers. We will paint, but not for war. All will know that we do this. We will wear those things when we eat."

128. We too are friendly. --Next morning they started from Akwanva-'averve and Ahtotakto and Numika-vakîrta where they lived.⁶⁷ They came to Koûm[Kwâm?]-haôêve.⁶⁸ There lived Huyêmil-tinyāme and Hupāmîl-tinyāme⁶⁹ and Matha-kwînva and Himaț-espața.⁷⁰ Hipahipa's people did not stop here. Hipahipa said: "I did not say that we would stop here, but [I said] that we would go right through." In the afternoon they came to Analy-ohwêle.⁷¹ There they stopped and ate, but did not make camp, and started again upriver. When it was nearly sunset they reached Korrave-šauve and Ōono-hišauve.⁷² There lived the five men whom they were going to see.⁷³ These were Sprinkling-rain,⁷⁴ Roof,⁷⁵ Tell-of-down-feather,⁷⁶ Fall-into-kwinyo-brush,⁷⁷ and Lie-bent-in-sky.⁷⁸ Then Hipahipa's people ate and went into the house. Then Lie-bent-in-sky⁷⁹ said: "I have heard that you were far east, that you came to this country, that you came to those downriver from here, and that now you are their friends. I hear that you live in one place and stay there. I am a man who is thinking of you. I wished you to come to this place to see me. You hear what I say that I think. Now you have been willing to come and we are all in one house. That makes me feel good." Hipahipa said: "Well, I heard that you wanted me to come to see you and I said: 'Very well.' I told my people: 'Let us go,' and they all said: 'We must go.' So we all came. Now I hear all that you say. I see that my people are playing with poles with yours. If they become friendly here, some of them will marry. Then they may stay if they want to. It is I who looks after such things and I like to be friendly. You say everything is quiet now. Well, tomorrow we will all go back. We will not stay long." The next day they returned and in one day reached the place from which they had started.⁸⁰

129. Tobacco clans want to see Hipahipa. --At Hasôape⁸¹ there lived Sâ'akta,⁸² His-pipes-vary-in-length,⁸³ Lying-prone-naked,⁸⁴ and Feeling-uneasy-from-smoking.⁸⁵ At Vanyor-ivava and Kamas-kuvatatše and Akyâset-Ōitšive⁸⁶

there lived Empty-sack[-of-tobacco],⁸⁷ Sky-in-which [-tobacco] -is-planted,⁸⁸ Earth-in-which [-tobacco] -is-planted,⁸⁹ Ampoț-kerāma,⁹⁰ At Aha-tšepūve⁹¹ and Hia-tukoro⁹² lived Ah'ā-lye-'āsma,⁹³ Ah'ā-m-kwi-nyunyēi,⁹⁴ Stout-body,⁹⁵ and Pour-beans-into-hands.⁹⁶ These leaders in the three places had many people. They wanted to see Hipahipa. All four in each of the places said: "Why does he not bring Hipahipa? We too want to see him."

130. The invitation. --Amailye-vāve-kwilyêhe and Hipahipa were walking together, for they were friends. They were watching a crowd of men playing. Then Amailye-vāve-kwilyêhe said: "I want to tell you something." Hipahipa said: "Tell it." Then his friend said: "I think that the four men in [each of those] three places all want to see you. Let us go to them tomorrow." Hipahipa said: "I will do whatever you tell me: I have nothing to say. We will go tomorrow." Amailye-vāve-kwilyêhe said: "I say tomorrow," and Hipahipa answered: "Yes, tomorrow." Then Amailye-vāve-kwilyêhe said: "I will want the people living at Kutšestā'orve and Kapuțsorilyāive⁹⁷ to cook for us. We will arrive there at noon tomorrow." He sent Ta-tšuke-tšukwe⁹⁸ to those places with that message.

131. The visit. --The next day they started. They came to Kutšestā'orve and Kapuțsorilyāive and ate there. Then they crossed the river to the eastern side. They arrived at the houses of the four leaders in each of the three places.⁹⁹ Then Ampoț-kerāma called all to come to his house. They came to it at sunset and ate. Then they went indoors. Ampoț-kerāma¹⁰⁰ said: "I heard of you when you were in the east. I heard also that you came to this country. I have wanted to see you and how you looked. I wanted to see what sort of appearing people you had. I wanted Hipahipa to come to see me. I thought of you every night and every day. Now that you have come I have seen you and I feel good. I am glad just as if you gave me something."¹⁰¹ Hipahipa said: "Yes, it is the same[with me] as you say. We thought of you too, when we came to this country. When I brought my family to this land, all thought we came to fight, but I said: 'I tell you what I think: I have always wanted to join in friendship.' Now we have all friends in this land. I heard that you wanted me, and my friend brought me here. We are here now. We see you. My people are outside playing with yours. That is what makes me feel good. I told my people: 'Do not make trouble for the others.' When I call them to come in they come in."¹⁰² Then he called them all inside. Now all were in the house.¹⁰³ Hipahipa said: "Tomorrow we will go back. We will stay one night."

K. TENSIONS COMMENCE AND MOUNT

132. The people boast of their chiefs. --In the morning they returned the way they had come. They arrived at their houses. The next day they played with poles. And they had foot-races and jumped against the other people and played at kicking¹ with them. Then some of the others² said: "I wonder how fast Hipahipa runs. I want him to jump. We want Hipahipa and Amailye-vāve-kwilyêhe to run and jump, to see who is beaten." Hipahipa's people said: "No one can

beat Hipahipa " But the people of Amailye-vāve-kwilyêhe said: "He cannot beat this man."³

133. Jumping competition. --The next day Amailye-vāve-kwilyêhe ran and jumped. He was the first to jump.⁴ Then his people said: "Hipahipa cannot jump so far. He will beat Hipahipa." Then Hipahipa's people said to him: "Why do you not jump? He is getting the best of you." Hipahipa said nothing, but[he went and] jumped. He jumped to just the

same spot to which Amai-lye-vāve-kwilyêhe had jumped. The next day, Amai-lye-vāve-kwilyêhe jumped again. He jumped farther. Then Hipahipa also jumped, and again jumped in the same spot as he. The next day Amai-lye-vāve-kwilyêhe jumped still farther, and his people said: "Hipahipa is beaten! He cannot jump so far." Then Hipahipa jumped. He jumped to the same place as Amai-lye-vāve-kwilyêhe. The next day Amai-lye-vāve-kwilyêhe jumped very far. His people said: "Hipahipa cannot jump so far!" Then Hipahipa jumped far beyond him.⁵ Hipahipa beat Amai-lye-vāve-kwilyêhe, and his people said: "Did I not tell you that Hipahipa would beat him?"

134. Running race. --The next day all were playing again. Then they said: "Let us run. Let us see who is beaten." Then Hipahipa stood on the east and Amai-lye-vāve-kwilyêhe on the west.⁶ I was there and saw them.⁷ They ran to the north. They reached the line⁸ just even: neither was beaten. The next day they said: "Let us see them run again." Then Amai-lye-vāve-kwilyêhe went farther back for the start.⁹ They ran northward¹⁰ and reached the line even. The next day they went still farther back and started and ran to the north and arrived at the line even. The next day Amai-lye-vāve-kwilyêhe wanted to run again.¹¹ Then he began far back from the [finish] line. Both of them ran northward. When they came to the middle, Hipahipa began to beat him: he ran ahead. So Hipahipa beat his friend. Then Hipahipa's people said: "You cannot beat Hipahipa at running or jumping. Hipahipa has dreamed well." That night Hutšatš-hitôre and Amai-kehupāna¹² said: "This is what makes trouble. If this continues, there will perhaps be quarrels here."¹³

135. The fallen cottonwoods. --Four days later the people of Amai-lye-vāve-kwilyêhe said: "Two dead cottonwood trees have fallen and are lying. Amai-lye-vāve-kwilyêhe can jump over both together. Hipahipa cannot jump so far: he will land between them." Hipahipa heard them. He went to the north, took a run, and jumped over both the trees. Then Amai-lye-vāve-kwilyêhe went north and ran and jumped. But he did not jump over the trees: he lit among them. He fell in there. Then he came out from among the leaves. Hipahipa's people said: "Do you see? Did I not know it? See him coming from out of the tree!"¹⁴

136. A settlement moved. --Hipahipa wanted to move a short distance from where he was living next to Hutšatš-hitôre and Amai-kehupāna to where there were many willows.¹⁵ He said to his people: "We will go today." They said: "It is well." Then he told Kutšatš-hitôre and Amai-kehupāna. They said: "It is good. You say you want to go off a little way to live. You say you will go today. It is good."¹⁶ Then he moved. He lived in the new place one year.

137. Hipahipa avoided by his partner. --All were playing with poles, Hipahipa's people and the others. Hipahipa thought: "I will go to watch them." So he went where they were. He did not stand there, but went by. He went into the house. Amai-lye-vāve-kwilyêhe was alone there, lying on the east side of the house. It was in the morning: his eyes were closed, but he was not asleep.¹⁷ Hipahipa lay down north of him. Amai-lye-vāve-kwilyêhe heard him but said nothing. Both of them were on their backs, with their eyes shut, not sleeping. Then Amai-lye-vāve-kwilyêhe went

out to see the playing. He sat down west of where they played and looked on. Now Hipahipa was alone in the house. "I wonder why my friend does not speak to me." Then he went out. He sat down north of¹⁸ Amai-lye-vāve-kwilyêhe, sitting just as he was sitting. Then Amai-lye-vāve-kwilyêhe leaned back and lay; he said: "I am sick. I do not know what is the matter."¹⁹ Hipahipa leaned and lay back just the same way.²⁰ Then Amai-lye-vāve-kwilyêhe got up and went back into the house. He went to the southeast corner.²¹ A sack was hanging there, with red paint and black paint in it. He painted his legs and body and face black; he painted his hair red.²²

138. Hipahipa's surmise. --Hipahipa was still lying outside. He thought: "I will go to see what my friend is doing." Amai-lye-vāve-kwilyêhe had come out, and, walking around west of the house, went northward. Hipahipa came in and sat down in the middle of the fore part of the house, alone in it. He looked around. He thought: "I wonder where my friend is." Red paint had fallen on the ground;²³ black paint had fallen on the ground and lay there. Hipahipa thought: "I think my friend has painted for war and has gone out. I wonder which way." He went outside and found his tracks. He followed them, and soon saw that he had been running, northward.²⁴ "I think my friend has gone north to summon others," he thought. Then he returned and went to his own house. He thought: "I did not see him do it, but I saw paint that had fallen on the ground. The ground is red and black. I think he has painted his body black and his hair red, and gone north to summon the others. I did not see it, but I think so."

139. The valley roused against the intruders. --Amai-lye-vāve-kwilyêhe went upriver on the east side. He said to each chief to whom he came: "I will kill my friend²⁵ and all his men. You can divide his women and children and have them as slaves to get water and wood for you.²⁶ I want you to come to my house tonight. Not in two or three days; I say tonight." He told all of them this at every place. All of them answered: "Yes." When he came to the northern end²⁷ he told them the same there. Then he said: "I will go to the other side, to Ampoṭ-kerāma and the others."²⁸ So he went there and said: "I do not know what makes me angry.²⁹ I want to kill my friend. I want to kill Hipahipa and his men. I do not want to kill the women; but I do not want them for slaves. You can have them, and they will bring wood and water for you. I want you to come to my house tonight. I want you to come tonight, not in two or three nights. And I want two singers. I want Amai-samešiva and Amai-nyapūka;³⁰ I want them to sing Vinimulye.³¹ Bring them tonight; I want them to sing all night.³² Since I want to kill my friend, there is no use sleeping.³³ I want all of you to remain awake all night."

140. Gathering of five bands. --Then they all went with him as he returned to the east side of the river. There he took the others with him, and as he went along downriver, he gathered the rest, and at night reached his house with all of them. He had told them to bring gourds³⁴ with them; so each of the singers had a gourd. Now all entered the house. It was a large house and entirely full. He had summoned five bands.³⁵ They danced³⁶ in the house that night. Hipahipa did not come there. He said to his people: "I did not hear them say it, but I know it."³⁷ My friend³⁸ has summoned

five bands. He wants to kill me tomorrow morning. I am not afraid: I have been given power. They are many, but they cannot kill me. I will make them weak when they see me:³⁹ they will not be able to walk fast. Now build a fire and make⁴⁰ stick clubs⁴¹ and head clubs.⁴² Give them even to the women and the girls and the little boys."⁴³ So all Hipahipa's people had war clubs. None of them went to Amai-lye-vāve-kwilyêhe's house, but some of them went near it, and heard singing. They told Hipahipa. Hipahipa said: "You know what that is for. They sing because they will fight in the morning. I know it."

141. Hipahipa marshals his people. --When it became day, all got up.⁴⁴ Hipahipa said: "We will not stay here all day. We will go away from them. We will cross to the other side of the river." Then they crossed the river to Nyahwêve.⁴⁵ All Hipahipa's people stood there. In the morning Amai-lye-vāve-kwilyêhe said: "Now are you all ready to go?" They said: "Yes." He said: "Then let us go and kill my friend." Then they saw the smoke of fires where Hipahipa had lived.⁴⁶

L. THE MOHAVE REPEL AN ATTACK BUT LEAVE THE VALLEY

142. The Mohave driven back. --Then they went to Selye-'aye-küvekänka.¹ When they came there all of the other [side] arrived too. Then they began to fight. They shot at each other. They drove Hipahipa; but Hipahipa only walked slowly. Amai-lye-vāve-kwilyêhe's people said: "Now we are driving them." Hipahipa's people said: "No, you are not driving us. We have no houses;² that is why we continue to go." After a time Hipahipa's people said: "Now all [of us] have been hit.³ They are too many for us; we cannot fight them." They called to Hipahipa and MaØkwem-kwapāive: "You said that no one could drive you. Come back!⁴ We have all been shot in the hands and arms and legs." Then Hipahipa and MaØkwem-kwapāive came and looked for their two friends.⁵ MaØkwem-kwapāive also wanted to kill his friend.

143. The Mohave rally. --Then they turned against the enemy,⁶ and Hipahipa drove them back. They pursued them and killed several. They continued to pursue them and kill them. Now they had stopped fighting twice.⁷ Then they went on and killed four or five more. Then those⁸ ran. Then again they killed four or five.

144. Hipahipa kills his ex-friend in the river. --Amai-lye-vāve-kwilyêhe and Nyakamêlya-'āva said: "We will cross. If we continue [like this], they will kill us all." Then all their people jumped into the river. Hipahipa's friend⁹ jumped into the river: Hipahipa caught him there. They fought in the middle of the river: Hipahipa killed him there.¹⁰ He dragged him by his hair to the western shore.¹¹ MaØkwem-kwapāive followed the enemy. He was shot all over his body. He also caught his friend, Nyakamêlya-'āva, and tried to kill him; but because he had been shot [so much] he could not: Nyakamêlya-'āva escaped from him. MaØkwem-kwapāive could no longer walk because he had been shot everywhere:¹² he walked on his knees.¹³ Hipahipa was standing on the west bank of the river, and MaØkwem-kwapāive came to him and sat by him. Hipahipa had been shot too: he had arrows all over him. He pulled them out and the blood came: he was

But when they arrived, there was no one. Amai-lye-vāve-kwilyêhe said: "We will find him. We will follow him." They looked across the river to the west [sic for east] side: there they saw Hipahipa. "He is over there, across the river. Do you see him there? We will all cross," they said. Then all crossed the river in pursuit. Hipahipa saw Amai-lye-vāve-kwilyêhe coming. He said: "Now they are coming to this side also. My friend is bringing his people. You young men who are strong, stand just behind me! You women and girls, I want you to come forward.⁴⁷ I want the old men behind the old women.⁴⁸ I will let you young men fight. MaØkwem-kwapāive⁴⁹ and I will stand in the middle. The young men will stand behind us. If you cannot [support the] fight against them, call to me. Then I will come and fight against my friend Amai-lye-vāve-kwilyêhe: I want to kill him. MaØkwem-kwapāive, I want you to do the same: I want you to kill Nyakamêlya-'āva. He is your friend and I want you to kill him.⁵⁰ That is all I can tell you."

bloody all over, but he had no [more] pain.¹⁴ Then Hipahipa laid MaØkwem-kwapāive on his knee.¹⁵ All those who had fought against them were now on the east side of the river.¹⁶ Hipahipa called to them: "Did I not tell you: 'You cannot drive me. You cannot kill me. I will kill you. I will kill my friend!' Now some of you have nearly been drowned: You have swallowed water.' Thus I drive you."

145. MaØkwem-kwapāive dies on his litter. --Now MaØkwem-kwapāive was nearly dead. His people said: "What shall we do? Let us carry him." Hipahipa said: "How will you carry him? Go into the timber and bring two poles. Make a litter¹⁷ of them with sticks across, and lay arrowweed on top.¹⁸ Now lay him on it. Now two men carry him, one standing at each end." Then they went until they came to KuØily-kukiāve.¹⁹ There they said: "Let us lay him down." They said: "He is living yet, but he knows nothing. He is dead.²⁰ He cannot live long. Let us go on up again."²¹ Then they came to Kutasa'ālya.²² There Hipahipa overtook his old people, who had gone ahead. He said: "I think MaØkwem-kwapāive will die: he cannot live long. Let us go on again. MaØkwem-kwapāive is dead;²³ but, you women, do not cry. There is no use crying, because we are at war." So none of them cried. MaØkwem-kwapāive did die there at Kutasa'ālya.

146. Cremation and wailing. --When they came to Porepore-kutše'ima,²⁴ it was dark. They went on up the mountains to Kutši-kuḡau.²⁵ When they came there, Hipahipa said: "Let us stay here. There is no use to go on carrying him: he has died. I will attend to it. Bring wood: bring one load and then another." Then it was nearly midnight when they burned MaØkwem-kwapāive there at Kutši-kuḡau. As they burned him, all cried. Hipahipa said: "Tell that I am a brave man, a man who has dreamed well." Thus Hipahipa said as he sang and talked²⁶ while they were burning MaØkwem-kwapāive.

147. Reaching down the smokehole. --They had left [the body of] Amai-lye-vāve-kwilyêhe. When Hipahipa had gone off, his own people came from across the river and took the

body back on the western side, to Akwanva-'averve,²⁷ where his house was, and burned him there. He was burned and they wept for him at midnight. Hipahipa did not tell his people, but he thought: "I want to see." So he went down to the river and crossed it.²⁸ He stood east of the house of Amai-lye-vāve-kwilyêhe; all the enemy people were indoors and could not see him. Two or three men who were sitting inside went out to bring seed mush from outdoors to eat inside.²⁹ They did not see him standing outside; but he heard them talking indoors.³⁰ They were saying: "We have killed Hipahipa and the other one. Hipahipa has gone east. I think he has died there. He³¹ is cold and hungry; he has nothing to eat. All³² his people and he are dead, I think. We have food: we have plenty to live on. They have gone to the desert and do not eat as we do." Then Hipahipa climbed³³ on top of the house and stood on it. A man was sitting in the middle of the front part of the house.³⁴ He held up his hand full of mush under the smokehole.³⁵ Hipahipa reached through this and took the mush out of his hand; then he stamped to make the sand fall from the roof:³⁶ he made himself heavy. Then he

ran off to his people, carrying the [handful of] mush to show them.³⁷ He said to them: "I was there. A man raised his hand into the smokehole and I took the mush away from him. See, here it is." Thus he said to his people. Three leaders remained in that house: Amai-lye-vāve-kwilyêhe had been killed, but they were still alive. One of them said: "Hipahipa is still living. We cannot kill him. He could have killed one of us, but he did not want to and went off." The three who remained alive were Amai-kehupāna, Hutšatš-hitōre, and Split-feather.³⁸ Some of their people were killed; some were still alive.

148. Back to Kūtpāma in the desert.--In the morning the people [of Hipahipa] went from Kutši-kušau, back in the direction from which they had [first] come, toward the southeast. They started and went to Avī-ku-nyemasāve:³⁹ there they slept. Then they started again, at sunset came to Avī-nyakwe,⁴⁰ and slept there. In the morning they started and reached Kūtpāma at noon.⁴¹ They had been away a long time. Everything that they had eaten had come up and grown the same as before. Then they lived there a year.

M. PREPARATION AND RETURN IN FORCE

149. Rallying his friends.--Hipahipa said: "I want to tell where¹ my friend² was burned. I am going east because I know the people there. I think they are all thinking of me. I am going to Tšupak-amapōte at Avī-kwa-hasāle:³ I will tell him. I will tell Lying-on-dust also." Thus Hipahipa said to his people at night. In the morning he said: "I will be gone for three days. I will come to Avalilyeskuva⁴ the next night. Then I will come back here. Wait for me three days and nights."⁵ Then he started. He came to Avī-kwa-hasāle at sunset and they gave him to eat. When he had eaten, he went into the house. That night he said: "When we went to that country, I told you that we should have war with those people. I have lost my friend Maθkwem-kwapāive.⁶ He was killed. It was to tell you that that I came here. No one⁷ died except the one man, Maθkwem-kwapāive. I wanted to die too, but they did not kill me." Then Tšupak-amapōte said: "Yes. That is what you say. I hear all you tell me. For a long time I have not heard from you." Hipahipa said: "Tomorrow I am going on." In the morning he started and came to Avalilyeskuva at sunset. He told the same to Lying-on-dust. He said: "I do not complain that my friend died. But I think I will try again."⁸ Lying-on-dust said: "Do you want my people?" Hipahipa said: "I did not come to get your people, but if you yourself want to go I want you. I want only you." Lying-on-dust said: "Yes, I will go." Hipahipa said: "I want you to go in six days. Sleep at Avī-kwa-hasāle. That will be seven days. Then in the morning you will start. You will come to my house. That will be eight days." He told them everything.⁹ In the morning he started [to go home]. Then he arrived at Avī-kwa-hasāle and told Tšupak-amapōte [what he had arranged]. He said: "I have told him everything. My friend will start in six days and will arrive at sunset." Tšupak-amapōte said: "Do you want my people?" Hipahipa said: "No. If you want to go, I want you, alone. You and the other one and I will be three. Take mescal with you for food."¹⁰ Then in the morning Hipahipa started, and arrived

at his home. And after seven days Tšupak-amapōte and Lying-on-dust came to him at Kūtpāma. Then in the morning it was eight days.

150. Scouting again.--Hipahipa said: "I want to go to that land; I want to see those¹¹ people. Now let us start. I want to kill one of them if we find him." Then they started. At sunset they came to Avī-ku-nyamasāve; there they slept. In the morning they started. They slept at Aha-'ahtšye.¹² In the morning they started and went northwest again. They went all day. Hipahipa said: "When the sun is down we will travel at night so that no one sees us." They came to Sampūly-kuware.¹³ They climbed up and stood on that place and looked over this land, but they saw no one. Then they went back, slept again at Aha-'ahtšye, started in the morning, slept again at Avī-ku-nyamasāve, and next noon came back to Kūtpāma. Tšupak-amapōte and Lying-on-dust slept there. The next morning they went to their homes. Hipahipa said to them: "You can go now, but do as before; after six days come back. You will get here in seven days. In the morning it will be eight days and we will start again. In eight days in the morning we will go."

151. Another night sally.--Then his friends went away and came back and in eight days they started again. They slept again at Avī-ku-nyamasāve and Aha-'ahtšye. Then in the middle of the [next] night they came to Kwiθa'ōqa¹⁴ and looked over this land. People were living on both sides of the river. Hipahipa thought of his two companions: "It is better for you to go¹⁵ than for me. I am wise: no one can kill me; no one can see me. When it is day we had better go back." They did not sleep and in the morning started back. They slept in the same places and came to Kūtpāma at noon. They stayed there one day. In the morning Hipahipa sent his two friends to their homes. He told them again to go, to return in six days, to arrive on the seventh, and that on the eighth they would start again.

152. A plantation but no house.--Then in eight days they

started another time. They slept at the same places. Then they came to Kutasa'ālye¹⁶ and in the afternoon they got to Savetōilyve.¹⁷ Here they said: "We will cross here." Then they crossed to Napāqwe,¹⁸ west of the river. From there they went west along a wash, then north and climbed up the mountain Humar-onāka.¹⁹ There they stood and looked at the country. About sunset they went on northward from there a little and it became dark. Then they found a trail. Hipahipa said: "It is dark but there is a trail here. I think a man lives here. This must be his trail." They went on north and found a field of melons, beans, pumpkins, and corn. "There are melons and pumpkins here. Someone lives here," said Hipahipa. They walked on around the field. The name of that place was Hukōara-tšimanive.²⁰ There was a house to the west [of the field]; if they had found this house, they would have found a man there; but [in the dark] they did not see his house. When they could see no one, they started to leave. After a short distance they went up on the mesa and lay down. When the sun was up, they looked to the planted field. There they saw someone cutting melons and pumpkins and beans in the field. Hipahipa said: "Did I not know that? There is someone getting melons and beans. Look, there are many people there."

153. A fisherman killed. --That day the people there wanted to fish. Hanyōre-kuvatai²¹ was a head man in that place. He went to fish with two men. Hipahipa and his friends saw them going to Avī-kwa-'ahwāta,²² a slough. Two men were carrying nets and were going slowly. Hipahipa said: "We will kill them: that is what I want. I see them coming." The two men put their nets into the water: they were catching Colorado salmon,²³ and gave them to Hanyōre-kuvatai. He roasted the fish and ate. Then Hipahipa came near. He said: "They are only three. I know that man: he is Hanyōre-kuvatai. I know the other two also: you kill them. I will kill the old man. He is old but I will kill him." Then Hipahipa leaped on the old man and struck him with his stick club and killed him. Tšupak-amapōte and Lying-on-dust attacked the two men who were in the water. These saw them coming, left their net in the water, fled, ran into the river, and swam across [to the east side]. Then standing there they shouted to Hipahipa and his two friends: "Who are you? You have overcome us: you have killed our head man." Hipahipa said: "Do you not know me? I have been here before. I am the one who was here and had war with you. You know me. I have seen you and know you. You are the ones that I fought with. I know that you are the man called Himerōau,²⁴ And I know that you are called Hanyōre-vašim-ku-humāre.²⁵ I know you." Then the two said: "Yes, I am that man."²⁶

154. Scalp and dance. --Then Hipahipa said to his companions: "The man I killed does not have long hair but I want to scalp him." [The dead man]²⁷ had abalone shell in each ear. Hipahipa cut his throat with a stone knife.²⁸ "Let us cross," he said, and they recrossed the river [to the east]. Hipahipa said: "It is too heavy to carry like this. I want to skin it and take the skin to my house." Then he skinned the head. He began to cut at the root of the nose. He took the skin of the hair and eyes and cheeks and ears.²⁹ Then he cut the skin crisscross to make it soft, and rubbed it with earth. He said to

his companions: "I wanted you to kill them so that we all three should have scalps. Now we have only one, but it is well. Let us go back." Then they went back to the places where they had slept, at Aha-'ahtšye and Avī-ku-nyamasāve, and the next day at noon they arrived at Kūtpāma. The people there were all hungry, but they danced. They danced all day [with the scalp]. The next day Hipahipa sent his friends home. He said: "I want you to go home now. I will inform you when I have anything to tell you."

155. Summons to Kūtpāma. --Hipahipa said: "I was thinking of my country. We used to live there because it was our land; but we did not stay. Now we are scattered through the mountains. I want Tšū-yohe-yohwe³⁰ to go tomorrow to notify those who are scattered. Listen to what I say, Tšū-yohe-yohwe. I want them to come to my place. After three moons, the new moon will be up, and when it is full it will be thirteen³¹ days: that is when I want them all to start. Then it will be fifteen days [when they arrive here]. I give them four months: that is time enough. Tell them what I say." Tšū-yohe-yohwe said: "It is well. I will tell them that." In the morning he started. He went to Kwinyahai, Ōnya'āka-hatša, Ōnya'āka-haiye, Ampoṭe-kuta'orve, and Ahmaly-ōauve.³² These lived at Aha-kupaka,³³ After he had told them what Hipahipa wanted, he went on to Avī-nyūlka,³⁴ arriving at sunset. Ha-yeōa-yēōwa and Cut-blood-knee and Amai-hōatve and Aspā-tavapa and Mitšimana³⁵ were the head men there. Then he told them [his message]. Now two bands had heard what Hipahipa wanted. Tšū-yohe-yohwe slept there. Then he went west. He came to Kwahakwo-tasālyve and Avī-kuvīlye³⁶ and drank there. He crossed [the stream?]³⁷ and went west across the desert. At sunset he came to Avī-kwa-hapama and Avī-'a'īsa³⁸ on the [Colorado] river. The leaders who were living there were Alymūsa, Tšō-hore-hore, Tšō-hor-iāva, Itšier-sorūtše, and Itšipā-'itšierqe.³⁹ He told them what Hipahipa wanted and said: "Tell the others along the river. I am going back tomorrow morning." In the morning he started back. He came to Amat-kwiōa'a⁴⁰ at noon and drank at the spring there. Then he came to Ōavenārve.⁴¹ There lived Kunyi'īōe, Ka'āka, Kanyi'īōe, and Amai-mkeya.⁴² He told them the same as he told the others, and slept there. In the morning he started and came back to Kūtpāma at noon. He said: "I have told them all." Then Hipahipa said: "It is good. That is what I said. You say you have told them all what I told you to tell."⁴³ All have heard it. It is good."

156. More scalp dance. --It was three moons, and then the new moon. When this was seven⁴⁴ days old, all those started to whom Hipahipa had sent word. Hipahipa thought: "We live poorly. I have nothing to give them, but wild seeds are ripe now; and I want to see them. I want them to see this scalp, and I want them all to do the same."⁴⁵ That is why I wanted them to come here. This scalp does not have long hair, but it is from a head man. Now I am a singer, and I want you all to dance. I will sing Tšūtaha⁴⁶ until they come." Then they were all dancing when those who had been summoned came to Kūtpāma: then they all sang too.⁴⁷ At midnight most of them stopped singing. The head men gathered and all went into the house.

157. Bad dreams. --Hipahipa talked. He said: "I have dreamed badly: I will tell you about it. When I was a

young man I dreamed well, but now I am an old man. A young man dreams well and does well. Now that I am an old man I dream and see a big lump of rock. When I was a young man, I saw this same large rock, and when I pushed, I threw it down a bank. Now what I dream is changed: I push against the same rock and it will not fall down the steep place; and when it does fall, I fall with it. That is what I dreamed last night. I fell a long time. When I came to the bottom of the hole I stood there. Then I ate earth-tongue⁴⁸ and dreamed that I said, 'It is good meat.' I know it is not good meat, but I said that. People were standing about there and said of me: 'I thought Hipahipa had dreamed well, but now he eats-this.' Formerly I never dreamed like that but now I dream it. That is what I wanted you to hear.⁴⁹ This is why I wanted you to come. After seven moons [more] the next moon will be eight.⁵⁰ When you see that new moon, all of you start! All who live along the river start on the same day." Then all knew the day on which to start, and they went home.

158. The eighth-moon tryst. --It was seven moons [past] and there was a new moon, [the eighth]. Then they all started. Hipahipa had said: "I will meet you at Bill Williams Fork mouth."⁵¹ He started and went to Halye-metat-uvire. In the morning he started again and came to Halye-vađoma;⁵² now it was two days. Then the people from Screw-mesquite Mountain⁵³ came to Kutuđnyve⁵⁴ and slept there. The next night they slept at Malyehô-ha.⁵⁵ Now it was two days. Then the men from the south reached Bill Williams Fork mouth first, at noon. The same day Hipahipa came there from the east.

159. Journey upriver. --That afternoon Hipahipa said: "I want to go on again. There are many bands of us. Some cannot walk fast. Some are old men and some little boys. We will only go a short distance and make camp." Then they went upriver to Aha-tšû-tšîêpa and Kukwaue-hunuve,⁵⁶ where they slept. In the morning they started [on upriver] and at noon came to Ha-taiva-taive.⁵⁷ There they ate food they were carrying with them. Starting again they came to Hamakupêta, where they sat and rested. It was now nearly

sunset. At sunset they came to the mountain Aspaly-pûmpa;⁵⁸ there they slept. Now it was two days. In the morning they started and came to Ahmo-kwe-'atai,⁵⁹ and rested and ate. Starting again they came to Umaka,⁶⁰ where they did not stop, but went on by and came at sunset to Ivêe-kwa-'akyûlye and Uhul-nye-vâtše⁶¹ and slept there. In the morning they started, came to the little mountain Aha-tše-kupilyka⁶² by the river, and ate. Those from the south along the river⁶³ had melon seeds⁶⁴ and other such food; Hipahipa's people from the mountains had "grass" seeds.⁶⁵ Then, early in the afternoon, they started again and came to Hami-tšômpa⁶⁶ nearly at sunset. Hipahipa said: "Now we will all sit down and rest. Sleep here! we do not want to go farther." At night Hipahipa talked. He said: "Now in one day we shall reach the land. You know all that I have said. The old people are not able to fight. Let them go behind. I want young men."

160. Muster at the foot of the valley. --In the morning he said: "Now you young men all come. We are able to fight and will go ahead; the old people will follow behind. I want you young men to travel swiftly. Go so fast that we can reach there in one day. When we arrive, I want you to charge against them. I want you not to retreat, or they will drive us." Then he called twenty brave young men. He called Haparakyîla, Hapara-tš-kîđîšê, Hapara-t-nyumê, Tinya-ly-epâra, Hapar-el-tšêmîka, Hapar-el-ny-avarêqa, Tukyêt-nyihai, Tšutšulûha, Tukyêt-inyaye, Ampoť-hamahakyeva, Ampoť-ly-isâma, Ampoť-ly-iđike, Ampoť-ly-evarêqa, Ampoť-el-tšêmîka, Tinya-ly-esâma, Tinya-l-tahakyêva, Tinya-l-ny-iđike, Tinya-l-tšêmîka, Tinya-mi-l-inyoye, Tinya-mi-l-ny-evarêqa.⁶⁷ These are the ones he called. So they started in the morning, the old people following behind. Hipahipa and the warriors came to Atšqâqa⁶⁸ by midmorning. The old people did not arrive there until noon. Hipahipa said: "I and Hîhâ-tutšûme⁶⁹ and Aqâq-erîmsa⁷⁰ want to go to the other [west]side of the river to fight at Kuhû'inye.⁷¹ You, Tinya-l-tšeqwârve⁷² and Ha-yeĎa-yêĎwa,⁷³ stay on this side and fight." Then Hipahipa took ten of the twenty brave young men and Tinya-l-tšeqwârve and Ha-yeĎa-yêĎwa took ten.

N. BEGINNING OF THE RECONQUEST UNDER HIPAHIPIA

161. First day's battle. --When Hipahipa had crossed to Mepûk-tšivauva¹ he went to fight the people at Kuhû'inye.² Then he came there and fought and killed some of them and drove them. Those that he did not kill ran upriver. Tinya-l-tšeqwârve and Ha-yeĎa-yêĎwa on the east side of the river came to KwiĎa'đqa³ and fought there. They killed some there and drove the rest upriver. Then they went back to Atšqâqa,⁴ and Hipahipa went back there; they arrived at the same time at the place where their old people were. At night Hipahipa said: "We want to fight them again."

162. Second day's attack. --In the morning he took the same men with him and crossed the river, and Tinya-l-tšeqwârve and Ha-yeĎa-yêĎwa took the same men as before and went upriver on the east side. Hipahipa had said: "You old people, do not stay here; follow us! When I start, go to Sivûlye-tšiva and Numê-tunyêva⁵ and stay there. Now those of you on the east side of the river fight against those who

live at Hivîstive.⁶ I will fight with those living at Analy-ohwêle and Amať-kwoahôatše."⁷ Thus he had told them and they all knew it. Now Hipahipa crossed the river and went up to fight. Hé had nearly come to Avi-kwa-satîve⁸ when he said: "I will not fight those at Analy-ohwêle; I will pass them by. I will fight with those upriver at Ďono-hiđâuve and Korrav-iđâuve.⁹ You, Hîhâ-tutšûme, are the one who will fight at Analy-ohwêle and Amať-kwoahôatše." Then he and Hîhâ-tutšûme each took five of their ten warriors. Now at Hivîstive lived four head men: Aluwa, Alume, Ďokupit-ikwe, and Amai-tasaťeve.¹⁰ At Analy-ohwêle and Amať-kwoahôatše there lived five: Itšehwatš-sohóre, Masohwať-excrement, Two-coming-in-dust, Continue-onward, and Lizard-breathes.¹¹ At Ďono-hiđâuve and Korrav-iđâuve there lived: Ďaikete, Lâinkete, Ďumi-'amal-tšômême, Kwinyô-ly-kwa-Ďmpa, and Amai-merûk-kwilyêhe.¹² All of these men had many people.

163. Victory for Tinya-l-tšeqwārve. --Tinya-l-tšeqwārve and Ha-yeθa-yêθwa came to Hivīstive about noon and fought there. They killed two of the head men, Aluwa and Alume; the two others took their people and fled upriver. Then Tinya-l-tšeqwārve and Ha-yeθa-yêθwa went back to their camp.

164. Hipahipa dies in victory. --On the west side of the river Hīhā-tutšūme and Aqāq-erīmsa fought at Analy-ohwēle, but they did not [succeed in] kill [ing] anyone. The five head men there took their people into the brush and they themselves stood before them, fighting. Hipahipa went on up to θono-hiðāuve and killed many there. All of his own people had been hit; he himself was shot all over: in the neck and arms and legs and face. Then Hīhā-tutšūme and Aqāq-erīmsa sent word to Hipahipa: "Tell him we did not kill anyone. They have all gone into the brush." It was Ta-tšuke-tšukwe¹³ who ran up, met Hipahipa at Ihne-v'auve¹⁴ and told him: "Hīhā-tutšūme and Aqāq-erīmsa have not killed anyone; those there have all gone into the brush." Hipahipa said: "It is well. I will come to them, though we have all been shot." He went downriver with his people, arrived at Ahnaly-ohwēle, and asked: "Where are they?" Hīhā-tutšūme and Aqāq-erīmsa told him: "They are in the brush there. Those who live here do not have many brave men. They have only four or five. If we kill those, the rest will run away: they will not stand." Then some of them moved out of the brush, and Hipahipa saw them and said: "I will rush right against them. I will not come back, but will seize one of them." Then he ran in and killed two of the head men: Two-come-in-dust and Continue-onward. The three other head men fled, and all their people ran off. The others pursued them, and Hipahipa seized one, but did not kill him [because] Hipahipa died there at Tohopāv-'ivave¹⁵ and Analy-ohwēle and Amat-kwoahoātše.¹⁶ When he died they burned him there.

165. Acquiring kinswomen in death. --Hīhā-tutšūme said to Ta-tšuke-tšukwe: "Cross the river and tell the people, 'Hipahipa died.' Tell them that! Tell them to cry. He is dead: we are burning him now." Soon afterwards, when they had burned Hipahipa, they went back across the river to the

O. COMPLETION OF THE RECONQUEST UNDER HIHA-TUTŠUME

167. Hīhā-tutšūme the leader. --The next night Hīhā-tutšūme¹ spoke again. He said: "We want to go to war again." Then the four [Hipa] women crossed to the west side of the river, and many went with them. These four women made themselves relatives of Hipahipa: they were not really such.² So the people all started from Hotūrveve.³ The leaders said: "The women, the old men, and the little children will all have to travel on. Go to Ahtšilye-tšīθare and Ahtšē-ketoēne and Itšière-'ahauθi⁴ and wait there until we come. Then Tinya-l-tšeqwārve and Ha-yeθa-yeθwa went upriver on the east side, and Hīhā-tutšūme and Aqāq-erīmsa crossed to the west side. Hīhā-tutšūme and Aqāq-erīmsa went to Ahmo-ke-tšimpapa⁵ and Myuhunake. Tinya-l-tšeqwārve and Ha-yeθa-yêθwa went to Selye'ai-tšetšpaitšve and Ivθi-kut-kanekane,⁶ and fought the people there. They killed many of them. Those on the west side also killed many. Then they all returned to their camp. They brought back seven captives.⁷

168. Women captives. --The people who had stayed at the camp asked them if they knew the names of the slaves. "Yes, I know them," said the leaders. "Their names are In-

east side. Hīhā-tutšūme said: "Some of you are shot. Some are nearly dead. But we cannot help you. We cannot wait. We must cross." In the afternoon they came to the camp.¹⁷ Then all of them cried. Four women, Hipa-kale, Hipa-malyepame, Hipa-no'qa, and Hipa-kutšoqanyeve¹⁸ spoke. They said: "We want to see the place where they burned him." Now Hipahipa had been alone: he had no women, no relatives. These four women constituted themselves his kin.¹⁹

166. The warrior's commemoration. --Then Hīhā-tutšūme said: "When this land was first made I heard what Mastamho said. He said: 'Do this and say that!' I heard what he said. I dreamed good. He said: 'I will tell you what to do.' Now Hipahipa has died. He was my friend and I am sorry. I want to burn property for him.²⁰ Listen to what I say. There is talking about dust raised by the wind and about rain. I can do that." Then he walked four steps and a wind raised dust in the air. He walked four steps more and made a shower of rain. He said: "I will tell you what Mastamho said. He gave me everything.²¹ He gave me the feathered stick.²² He told me about that but he did not call it okwilye.²³ He said: 'I call this ampoṭe-kui-kwetš-kevevākwa.'²⁴ He told me of the long upright stick wrapped with coyote skin.²⁵ He said: 'I call this ampoṭe-sirq-kwinye-meθave.'²⁶ He gave me the large bunch of feathers for the head.²⁷ He said: 'I call this ampoṭe-'al-kwinye-meθave.'²⁸ He gave me the small bunch of feathers.²⁹ He said: 'I call this ampoṭe-kθi-kwinye-meθave.'³⁰ He did not kill the birds to get these feathers but produced them [magically].³¹ He gave me this bow³²; he said: 'I call this ampoṭe-kily-kutš-vavākwe.'³³ He gave me the quiver.³⁴ He said: 'I call this ampoṭe-kišehwap-kwinye-meθave.'³⁵ Then Hīhā-tutšūme made the bow and quiver.³⁶ He said again: "He gave me this buckskin bag³⁷ and called it ampoṭe-kwetšekwam-kwinye-meθave."³⁸ He gave me this gourd rattle³⁹ and called it ampoṭ-hitšūs-kwinye-meθave.⁴⁰ He gave me this sandal⁴¹ and called it ampoṭ-iwel-kwinye-meθave."⁴² All the people cried. By daylight they burned these things.⁴³ That is why when a brave man dies now they burn these things for him.

the-water-seen, In-the-water-walk-on-her-knees, Brushheap-lying-behind, Water's-edge-running-along, Sandbar-white, Sandbar-crossing(-lying), and Bush-clasping(-lying).⁸ The people asked them: "How did you get them?" "We caught one lying in the water."⁹ "How did you get another?" "I caught one walking on her knees¹⁰ in the water." "How did you catch another?" "I caught her behind a heap of wood." "How did you catch another?" "I caught her running on the bank." "How did you catch another?"¹¹ "I caught her crossing the sandbar." "How did you catch another?" "I caught her clasping a large bush. That is how they have those names."

169. Conquest of the upper valley. --They slept there¹² for two days. The next morning they started again. The leaders said: "All go [on] to Havetētš-ismāve and Imiāve-'ismāve¹³ and stay there until we come back." Then Hīhā-tutšūme and Aqāq-erīmsa went across the river to the west side [again] and up to Huvatē and Avī-kutaparve,¹⁴ and Tinya-l-tšeqwārve and Ha-yeθa-yêθwa went up on the east side to Iðō-kuva'ire.¹⁵ Then those on the east side drove the people

from $\text{E}\hat{o}$ -kuva'ire, and those on the west side drove away the people there. Tinya-l-tšeqwârve and Ha-ye Θ a-yê Θ wa killed six men at Ahoai-tšupitšve and Akwer-tunyêve.¹⁶ Hîhâ-tutšûme and Aqâq-erîmsa killed eight¹⁷ men at Huvatê.

170. Alleged Mohaves.--On the west side, at Avî-kutaparve and Huvatê, it was five leaders whom Hîhâ-tutšûme and Aqâq-erîmsa fought and drove away. Three of them were Amaiy-ûyei, Amai-nye-hayeyûva, and Ampoṭ-iṣiv-kwinyahai.¹⁸ The two others had the names of [recently] dead Mohaves.¹⁹ Hîhâ-tutšûme pursued these men up the river. Then they called to him: "We [too] are Mohave. We did not think you would fight us. We do not belong to other tribes." Hîhâ-tutšûme said: "You were ready to fight. You had war clubs and feathers and bows and arrows; therefore we thought you were going to fight, and we drove you away." Then these [false?] Mohave, who had been fleeing under these five leaders, stopped at Himike-huvike;²⁰ they did not²¹ leave the country. Hîhâ-tutšûme and Aqâq-erîmsa came back to where their women and old people and children were, and Tinya-l-tšeqwârve also returned.

171. Last remnants driven north.--They were there two days. Then Hîhâ-tutšûme and Aqâq-erîmsa said: "We are

crossing again to the other side to see if those people are still there. Perhaps they have all fled." Then they crossed over to where they had fought, went on up, and came to Himike-huvike: the five leaders and their people were still there. They killed some of them and drove the rest, and those people fled to Avikwame,²² where they lived by hunting. On the east side of the river the fleeing people had not stopped when they were driven off, but kept fleeing upriver until they came to Havire-puka and Kuyâl-katš-vapitva²³ at Eldorado Canyon,²⁴ where Himaṭ-napûkwe²⁵ and Hwetša-hwetš-iyûve were living.²⁶ Tinya-l-tšeqwârve and Ha-ye Θ a-yê Θ wa did not pursue them, but let them go on to these two men. So the beaten people east of the river came to Himaṭ-napûkwe and Hwetša-hwetš-iyûve, and those on the west went up on Avikwame.

172. The four expelled tribes.--Four tribes had taken this country:²⁷ the Hawalyipai, Havasupai, Sivînta, and Estîle.²⁸ But Mastamho [had] called them: Mathakitš, Ha Θ êvitš, Ayuwitš, and Vâpatšitš.²⁹ Now they had no food with them [as they fled]. They had not burned their houses, and those who drove them out came to the houses and found their food and ate it.

P. THE TAKING OF THE LAND BY TOTEMIC KIN GROUPS¹

173. Return to foot of valley.--Then the four leaders, Hîhâ-tutšûme and Aqâq-erîmsa, and Tinya-l-tšeqwârve and Ha-ye Θ a-yê Θ wa, said: "Once we had this country and there were no other tribes among us. We were all Mohaves. Now in three days in the morning we will go south. That day we shall reach Qaqauva and Hamkye-ny-iva,² and the next morning it will be four days."³ Then in four days they went and slept there,⁴ and then went on past Ispany-kwiyû and Iṣierqe-ûlyevê and Kwi Θ a'ôqa⁵ until they came to Sampuly-kuvare.⁶

174. Clan tracts chosen on the east side.--a. Then Kwe Θ ilye-pai⁷ said: "I want this land." He called his daughters Nyô'iltše, which stands for deer.

b. Then Halyepôṭ-aqwêse⁸ said he wanted the land at Kwi Θ a'ôqa and the two other places by which they had gone.⁹ He called his daughters Halyepôṭa.

c. Then Pâme Θ i,¹⁰ who called his daughters Owitš, took three places next above Kwi Θ a'ôqa. He took Soṣil-kiv'ave and Hanyo-kupusoi and Avi-tšitše.¹¹

d. Then Hû-tšâtša,¹² who called his daughters Tšâtša, took the next places upriver on the eastern side. He took Va'orve and Amaṭ-ku-panepane.¹³

e. Then Hoskyîve-tokyêre-pai,¹⁴ whose name stands for sun,¹⁵ and who called his daughters Nyô'iltše, took Nyahwêve¹⁶ and Hoskyîve-yetokyêre.¹⁷

f. Then Tšamhôpai,¹⁸ who also called his daughters Nyô'iltše and whose name stood for eagle,¹⁹ took the next places to the north on the east side of the river, Qaqauve and Hamkye-ny-iva.²⁰

g. Then Vîmaka, whose name means [ayâ] mesquite bean and who called his daughters Vîmaka,²¹ took Amaṭ-savetoha and Ahaṭ-halyâpmeve.²²

h. Then Kwinyôra,²³ which means deer and who called his daughters Nyô'iltše,²⁴ took Hotûrveve²⁵ and Apeny-supanye.²⁶

i. Next Kwinyôra-yakwerâvitše,²⁷ who called his daughters Nyô'iltše and whose name stands for fire, took Hataikuve-lyô and Sumatš-atšive.²⁸

j. Then Kwinyôra-hatô-pai,²⁹ who also called his daughters Nyô'iltše but whose name means eagle, took Astakwanakwe and Hivîstive.³⁰

k. Then Kwe Θ ilye-pai, the first man who had taken land, farthest downriver,³¹ took land again at Hwat-imave and Aha-kukwînve.³²

l. Then Nyikha, who called his daughters Nyikha,³³ which means a caterpillar,³⁴ took Aqâq-ny-iva and Aha-kuminye.³⁵

m. Then Aly-mûsa,³⁶ who called his daughters Mûsa, which means mesquite screw,³⁷ took Maselye'ai-iṠtaṭa and Amê-ku-vatekane³⁸ for himself.

n. Farther north they came to the island. There Hipa took land: he called his daughters Hipa.³⁹ The names of the places he took are Seqwâlṣive and Ahahta.⁴⁰

o. Then Humare-tare-pai,⁴¹ whose daughters were called Owitš, which stands for cloud, took Wasevenya'akwe and Tatlyehaye,⁴² also on the island. Humare-tare-pai was also what the Mohave bands called themselves when they left this land to go first to the west, then to the far south and southeast.⁴³

p. Kwinyahai,⁴⁴ who also called his daughters Owitš, meaning cloud, was the third who took land on the island: he took Hamkavaṣulve and Qavekuvâha.⁴⁵

q. Halyepôṭa-kwi Θ pôṭa,⁴⁶ who called his daughters Halyepôṭa, took Aha-sûṣape and Aha-kuma Θ e'ê.⁴⁷

r. Pâ-kaṭ-hô'auve,⁴⁸ who called his daughters Kaṭa, which stands for tobacco, took Moṣilye-halye-tâpmeve and Kuyak-aqwâ Θ e.⁴⁹

s. Then Humare-tare-pai [of Owitš], who had taken land below on the island,⁵⁰ took also Qara'êrve and $\text{E}\hat{o}$ -kuva'-ire⁵¹ near Fort Mohave. He took a big [piece of] country

there. He also took Hukelyême and Malyko-vešierqe.⁵² he had more land than the others. Now they had divided all the land on the east side of the river.

175. Clan tracts west of the river. --Then they crossed to the island and from there to the west side of the river. They left the women and children on the island; the men went downriver to Turise.⁵³ The next day they went on down to Ahpalykiv'ava.⁵⁴ This is the [lowe] end of the [valley] land [on the west side]. They came there in the morning.⁵⁵

a. Then Kwe-tilye,⁵⁶ whose daughters were called Ti'ilye,⁵⁷ which stands for mescal, ⁵⁸ took Ahpaly-kiv'ava and Avi-motohayi.⁵⁹

b. Halyepôta,⁶⁰ whose daughters were called Halyepôta, took Turise⁶¹ and Hatalômpa.⁶²

c. Then Hipa,⁶³ who had taken land on the island, took Avi-kwe-satuva and Analy-ohwêle⁶⁴ in what is now the town of Needles.

d. Kwinyora-hatôpai⁶⁵ [of Nyô'iltše] took the land on the west side of the river opposite what he had taken on the east side [at Hivistive].⁶⁶

e. Itšuwene,⁶⁷ who called his daughters Hipa, took land on the west side opposite to what he had already taken on the

island. He took Korrave-'iŕauve⁶⁸ and Avi-halykwa'âmpa⁶⁹ f, g. And Humare-tare-pai and Kwinyahai⁷⁰ also took the land on the western bank opposite what they had taken on the island. Humare-tare-pai got a large piece of land: Akatai-vasâlyve.⁷¹

176. Mountain claims. --a. Then Kwa'amê-paye,⁷² who called his daughters Owitš, took Akwaθ-kutšyêpa and Nyohana-'aka: he took the land at the edge of the river in front of Avikwame;⁷³ the birds and eagles on that mountain belonged to him too, he said.⁷⁴ He also took Aha-ko-hulyuye, a mountain with springs.⁷⁵

b. Then Kūsūlye, who called his daughters Kūsūlye,⁷⁶ owned the mountains Avi-mota⁷⁷ and Hahtša'aroyo.⁷⁸

c. Another Kūsūlye⁷⁹ took the mountains Ohmo⁸⁰ and Yamaive.⁸¹

d. Halyepôta⁸² took the mountains to the south: Aha-kwa'ise and Kutševave and Suŕulke'û.⁸³ All the birds on those mountains belonged to him.⁸⁴

177. Four years of peaceful occupation. --Then the four leaders, Hîha-tutšume and Aqâq-erimsa and Tinya-l-tšeqwârve and Ha-yeθa-yêθwa, said: "We all have land now." So they lived there four years.

Q. THE COUNTERATTACK AND ITS FAILURE

178. Stirring up reprisals. --After four years Himat- napükwe and Hwetša-hwetš-iyüve in the North¹ asked the people who had fled to them [from Mohave Valley]: "What sort of men are they? [who drove you out]? Are they large?" Those men told them: "No, they are [ordinary] small men like yourselves." Himat-napükwe and Hwetšahwetš-iyüve said: "If I were you I should kill them. You can do it." Then two men, Ampoŕ-lyirauve and Nyitše-hwekwem-kwilyêhe,² said: "I am going back downriver to see them."

179. Visit of emissaries. --So they started. They went to Kwâmhaθêve³ and slept there. Starting again early in the morning, they came before noon to Iŕō-kuva'îre,⁴ where Ampoŕ-iŕiv-kwinyahai⁵ and Sôhulyêp-tinyâme⁶ lived. They said to them: "You are strangers: I have not seen you before." Ampoŕ-lyirauve and Nyitše-hwekwem-kwilyêhe said: "We wanted to see you."⁷ The two others said: "It is good: you say you want to see us. Tomorrow we will take you downriver to Mqâlye-halye-tâpmeve and Kuyak-aqwâθe⁸ where Pâ-kaŕ-hô'auve⁹ lives." Thus they said that night. In the morning they went, by noon, to where Pâ-kaŕ-hô'auve lived. He said: "I will take you downriver to Ahahta and Seqwâltsive where Humare-tare-pai and Itšuwêne¹⁰ live, each in his house." And when Ampoŕ-lyirauve and Nyitše-hwekwem-kwilyêhe came to those men, they said there: "It is good. There used to be war, but now it is over and all are friendly. We will take you on down." Then they sent word to all who lived below them that at night the two travelers would come to Astakwanakwe and Hwatimave¹¹ and that all were to meet them there; and, starting in the afternoon, Ampoŕ-lyirauve and Nyitše-hwekwem-kwilyêhe arrived at dark. That night they said: "We have been away a long time. We have not seen you, but we think of you."¹² "Perhaps you will come against us again," we think. It is long since you attacked us; but we did not go far away. You can see the smoke of where

we are. 'Now the whole land is quiet' we thought, and so we thought we had better come. So we came. We see it is good." Kwinyôra-hatô-pai¹³ said to them: "Formerly we used to fight you, but now everything is friendly. All the boys and the girls have come here to see you. I will tell you what we do: we play about. We play with [hoop and] poles. Men who do that do not think of war. We need no bows and arrows."

180. A romance. --One of the men there, Uyatšihâka,¹⁴ had a daughter, Nyô'iltše-hilyâha.¹⁵ She had never been married. Now she sat behind Ampoŕ-lyirauve. Then he took her outdoors to the east and lay with her and the people said: "Now she is married. She has not been married before."

181. The wife follows her husband. --Then she went with her husband back to his country. They started and came to Iŕō-kuva'îre¹⁶ at sunset. They slept there and in the morning went on upriver, slept at Kwaparvete,¹⁷ and the next day came home. There they lived on fish.¹⁸ They lived there one year and the woman had a child.

182. Longing for his daughter. --Now the little boy was four years old. Then Uyatšihâka said: "My daughter married and went north. I think of her every day and every night. I want to go north to see her. In the morning I will start." Then Aqwaθem-iüve¹⁹ said: "you say in the morning you will go north. I will go with you."

183. Grandson on his knee. --In the morning they went up the river. They slept at Iŕō-kuva'îre and again at Kwaparvete.²⁰ From there it was not very far, and they arrived in the morning. They went to the house where Uyatšihâka's daughter lived. She was there, and told her boy: "That is my father: he is your kinsman." Then the boy knew it, and sat on his [maternal] grandfather's knee and played. The woman gave them a large dish of fish and Uyatšihâka and Aqwaθem-iüve ate. At night, indoors, Uyatšihâka said: "I will not stay long. In two days I will go back."

184. Omen of the nose pendant.--In the morning the men there went fishing, but Uyatšihāka and Aqwaθem-iūve stayed at the house. Uyatšihāka was lying outdoors at the southeast corner of the house.²¹ He wore a long nose pendant. As he lay there it fell into his mouth. Then he showed it to his daughter in his mouth. He said: "I never saw this before. I do not know. It never happened. I think one of my relatives died. Or perhaps I shall die here."²² Then he put the ornament into his mouth, chewed it fine, and spat it out.²³

185. Milk and blood.--After two days, he said: "I said I would go home tomorrow. Now it is morning and we will leave you." When they were nearly ready to go, Ampoṭ-lyirauve said: "We will give you fish to eat before you go." Then they cooked fish for them on the coals and Uyatšihāka and Aqwaθem-iūve ate. Now Himaṭ-napūkwe and Hwetša-hwetš-iyūve²⁴ said: "I want to kill those two. If they go back, they will tell them to attack us because we are few. We have only a few houses, and they have many; and they will kill us all." So they struck them with clubs and killed them. They dragged them away and left them lying. They jumped on them and the white fish came out of their mouths. Then an old woman, dancing, said:²⁵ "Milk is coming out of their mouths." Then blood came out of their mouths, and she said as she danced: "Red paint is coming out of their mouths. I know what you have done: you have killed them."

186. The planning of a counterattack.--That night Himaṭ-napūkwe and Hwetša-hwetš-iyūve said: We want to fight with them.²⁶ In two days, in the morning, let all have feathers and bows and warclubs." Then all made these things. Himaṭ-napūkwe and Hwetša-hwetš-iyūve asked: "Are you prepared?" and they said, "Yes." Then they said: "It is good. I said: 'In the morning'." Then the next morning they all started south.

187. A fish in the spring.--At Avikwame²⁷ they came to the spring Aha-kw-avasu²⁸ at noon. They went to drink and saw a great fish in the spring. The two leaders said: "I have never seen a fish in a spring. Fish are in the river. Do you know what it is from?"²⁹ The men said: "We are going to war; we shall all be killed." Himaṭ-napūkwe and Hwetša-hwetš-iyūve said: "No. Do not think that. If you think it you will be afraid. I think it means this, that when we arrive we shall kill a head man."

188. Six fighting deer.--Then six deer, each of them with six horns [prongs] came and fought one another. Two of them were killed.³⁰ The men said: "I have never seen deer come so near me. They always run off; they do not fight. When we arrive downriver I think we shall all be killed. None of us will return." But Himaṭ-napūkwe and Hwetša-hwetš-iyūve said: "No, do not think that. We shall kill many of them." They did not eat the fish in the spring, nor the deer meat. They left it.³¹

R. A HALF-WALAPAI BOY VISITS HIS MOHAVE KIN

193. Slave boy.--Among the Walapai lived the boy whose mother, Nyō'iltše-hilyaha, had married Ampoṭ-lyirauve.¹ They called him Humar-ahwe, "Slave-child."² Now he was old enough to shoot and hunt, and when he came back from hunting he asked his mother: "Why do they call me that?" His mother said: "What do they call you?" "They call me Slave-child." Then she said: "I am a Mohave woman and

189. Confusion.--They came to Akatai-vesālye³² at dark. Then the two leaders said: "We will cross the river and fight those who are where we³³ used to live on the other side." At night they crossed to the eastern side. Now they put on the things they had brought, and painted and made ready. But Himaṭ-napūkwe and Hwetša-hwetš-iyūve lost their minds.³⁴ They said: "I wonder where east is? Which way is west, and north, and south? Do you know?"

190. Discovered by women!--Along the river "grass" [herbs] was growing. Four women who lived at Qāv-kuvaha on the east side³⁵ were gathering seeds of the grass and saw the [strange] men. They stood near them while it was nearly daylight and said: "What is that? I think it is men. They are not ghosts."³⁶ So they hurried back and told Humare-tarepai and Iṣuwēne and Kwinyahai.³⁷ These leaders said: "It is well. A tribe is wanting to come to us for war. Go downriver and tell Kweθīlypai and [Kwinyōra] -hatōpai³⁸ at Hwatimāve and Astakwanakwe³⁹ to come at once with their people." They sent Nyōtat-nyi-samsamēve with this message. He went down and told Kweθīlypai and Hatōpai and all started and went upriver and came to Qāvekuvaha.⁴⁰

191. Pursuit and slaughter.--Then they sent ten young men to the river to see. They went and found them and sent one back who said: "They are [real] people. They have come wanting war. Come quickly, or perhaps they will leave." Then all the men came from Qāv-kuvaha,⁴¹ but [the strangers] at the river turned northward to Amai-nye-qōtase⁴² on the eastern side. The others followed, saying: "Let us kill them! Everything was peaceful but they tried to make war." At Aha-vate-tšesmava⁴³ they overtook them and killed four or five or six. "We will not leave off," they said, "we will pursue you." At Selye'aye-kūmītše⁴⁴ they killed seven or eight or nine. They continued to pursue them upriver. At Nyamasave-kwahave⁴⁵ they killed five or six. At Hōatša-vāmeve⁴⁶ they again killed four or five or six. Now there were very few left. At Avī-tunyōre⁴⁷ they again killed six or seven. Then at Selye'ai-ta⁴⁸ they killed Himaṭ-napūkwe and Hwetša-hwetš-iyūve. They did not catch them with clubs but shot them until they fell, then clubbed them dead. Now there were only very few left, and they were near their homes, but they kept pursuing them.

192. Four eastern tribes.--Then the survivors came to their houses, and the pursuers too, and seeing them coming all fled and left their houses. They fled north to θavēve⁴⁹ on the river, then east to Hoat-kwetšīnākwe and Silye-kovatātše and Koāta and Avī-ny-īṣō.⁵⁰ When they came to those places, they stayed together, in one camp. Then some of them wanted to be Estile,⁵¹ and some Havasū-paya,⁵² and some Hoalyipai⁵³ who live in that land now, and some Sivīnta Paiute.⁵⁴ So they called themselves that [and scattered] and so those tribes came to be.⁵⁵

was married to a man³ who lived at Havīrepuka and Kuyā-katš-vapītva:⁴ you were born there. Those with whom you play are your kin, but they are not mine. They are Walapai, I am Mohave. You are my only relative: you and I. You are not a slave child because they are your relatives. If they call me a slave, they are right because I am no Walapai.⁵ I was born far away at Hwat-imave and Aha-kukwīve.⁶ The

Mohave lived there, my relatives. I think they still live there. Some have died; some of them perhaps have moved away. They are your kin also." Then the boy said: "Can I go there? You say you were born there. Will no one hurt me?" She said to him: "Yes, if my relatives are alive, when you come to them tell them of me; all will know my name. It is Nyô-iltše-hilyaha. I have not been away such a long time. I have been away only about eight years.⁷ They will still know me." At night the boy said: "I am going where you were born. You say that no one will kill me; so in the morning I will start." His mother said: "Tell them my name and all will know you." Then they all assembled there to talk about the boy. He said: "I do not know the way. There are no springs and no trail, but I will find the way." The Walapai told him: "You will get to Kanawêtse⁸ by night."

194. Trip west. --So he started and came to Kanawêtse at sunset. From there he went on to Ahâ-pukiya⁹ and drank. He reached the[Colorado]river at Ah'â-môheve¹⁰ near sunset. He drank and went downriver and by night he came to Savekohâve.¹¹ There were houses near by, but he did not go to them.

195. Acknowledged by kin. --In the morning he went on southward and at noon came to Moθilye-halye-tâpmêve and Kuya-k-aqwâθa¹² where Pa-kaṭa- [hō'auve]¹³ lived. He said to Pa-kaṭa: "You do not know me. I was born in the north [at Eldorado Canyon]. We went east and lived there four years. My mother said: 'You are kin of the Mohave.' She said: 'My name is Nyô-iltše-hilyaha. If you tell them

that, all will know you.'" Pa-kaṭa said: "Yes, I know that woman." Then Humar-ahwe went on to Aqaq-ny-iva¹⁴ where Hutšâtša¹⁵ lived. He told him the same. "Yes, I know her," said Hutšâtša. Humar-ahwe was carrying red paint and eagle feathers. He gave them to Hutšâtša, who told him: "Yes, you will come home by sundown. It is not very far." Humar-ahwe said: "It is good. I know the way." So he went on south and came to where his mother had lived.¹⁶ It was nearly sunset. He said to the people: "My mother said she lived here." They asked him his name, and he told them: Humar-ahwe. "Yes, you are our relative," they said. In the morning he went and looked on as the boys played with [hoop and] poles. He said: "I should like to stay here. I like this place, but I will not stay. In four days I will go back. My mother said to me, 'Do not be gone long.'" "

196. Return to mother. --Now in four days he went back. He came to Ah'a-môheve¹⁷ about sunset. From there he went on, slept again as before,¹⁸ and came home in the afternoon.¹⁹ Then he told his mother all that his relatives had said: "They said: 'Yes, you are my relative.' It is a good country. They eat melons and beans and other food."

197. The Walapai plan a visit. --Then the [Walapai] there assembled to talk about what the boy had told. They said: "In ten days we will all go." Large-lightning,²⁰ Heavy-dress,²¹ and Black-girl²² were the three leaders who spoke thus, Humar-ahwe's mother wanted to go, and they three²³ wanted to go with her.²⁴

PART 4 COMPARISONS

A. AMERICAN COSMOGONIC AND TRIBAL MYTHS

All in all, the tale just presented is unique in North American myth and legend. Possibly its nearest resemblance is to the Navaho legends long ago recorded by Washington Matthews.¹ True, these include an emergence from the lower world, episodes about giants and monster, the war of the sexes, virgin births, and the like. But, like the Mohave narrative, the Navaho stories are in part devoted to clans, their accretions and localization; and this portion of the legends builds up to accounting for the Navaho tribe or nation in its recent historic status. Passages in this part ring as if they were partly based on recollection; at any rate, many of them might be. On the other hand, much of the Navaho story is frank myth, and thus has no counterpart in the Mohave epic, which starts with the world ordained and finished and the Mohave not only completely equipped with their culture but already in Mohave Valley; in fact the first movement of the plot is the unmotivated leaving of the valley by certain bands, whose subsequent wish to return leads to all the other events. In a sense the Navaho syncretic narrative corresponds best to what the Mohave would have told if they had combined into one story their myth of Origins (9, still unpublished), their Mastambo myth (7), and the present clan tale (8).

The Zuni have also connected their cosmogony and migration legend into one ritualized telling, reported by both Cushing and Stevenson. This is conceived definitely from the tribal point of view. The various worlds, the flood, and such matters enter into the narrative, but basically only as background for what happened to the Zuni; this pueblo, as has often been pointed out, is really interested only in itself. Also, so strong is its impulse to integration that it is the history of the whole tribe as an established entity that is dealt with. Accreting or reuniting clans enter only incidentally, indeed rather inconsistently, as in the episode of the Raven and Macaw subdivisions of the Dogwood clan.

The Hopi, whose historic seven towns have recently split into ten or a dozen, have a mythology and clan legends that are much less ritualized, coordinated, and integrated than the formal narrative of the Zuni, who have for several centuries lived in a single pueblo. The Hopi believe that one clan formerly lived here, another one there at a distance; then each moved into Hopi land and sometimes instituted its distinctive ceremony or ritual role. These separate clan migration legends of the Hopi, which the earlier ethnographers were inclined to accept at face value after excluding the supernatural ingredients, may possibly contain some elements of recollection. Yet it is clear that in the main they cannot be historically true but do represent a pattern of pluralistic thought as definite as the Zuni pattern of unswerving assumption of tri-

bal unity ever since the underworld. It need hardly be pointed out at this late date that the Hopi pattern involves that the Hopi-speaking towns, each multiple-clan, originated from a fusion of Paiute, Pima, and other non-Hopi units gradually drifting together, although each unit consisted of a single autonomous clan. In short, the Hopi invert the Zuni thought pattern: instead of always having been a unit, they see themselves as a gradual gathering together of highly diverse elements. This is far from the Mohave pattern, which adds to an original tribal unity of the "last-born" type, the idea of piecemeal fission and withdrawal, finally terminating in a delayed "return of the natives." Nevertheless Hopi and Mohave do share an interest in traveling bands which finally concentrate and establish the recent, experienced order; and these bands are totemic clans or subclans. The sharing of this partial a priori of native historic thinking suggests a connection rather than a coincidence; especially so since the Hopi are the westernmost of the Pueblos and the Mohave the northernmost of the Yuman tribes possessing totemic clans.

The California Indians lacked all legendary narratives of migrations and wars, other than occasional actual reminiscences from the days of grandfathers and perhaps great-grandfathers.

On the Northwest Coast, origin legends of clans or towns occur, usually in the form of traditions of the ancestry of a chief as representative of his group. These tales normally comprise a fusion of several ingredients. First there is an account of the original ancestor coming from the sky or ocean, or receiving powers from an animal or spirit, or leaving an animal skin to become human. This is a projection into the past of guardian-spirit concepts of personal-power, shamanistic type. Related to this ingredient is a second one: the validation, by the projection, of powers, symbols, rituals, privileges, honors, and rank that are the property of the chief or his group. Third, the originator and his modern living descendant are connected by a genealogy, usually of named persons. And fourth, with this genealogy there is usually associated an itinerary of named spots inhabited by the successive generations as they moved from the place of descent or first supernatural experience, usually in one general direction, to the contemporary town. Of these four Northwestern ingredients, the first three are wholly lacking from the present Mohave tale, namely the guardian spirit, rank, and continuous genealogy. The fourth ingredient, progressive travel between named spots, is shared; but the Mohave journeys, though highly rambling, are compressed into a single lifetime, or less, while the Kwakiutl and other Northwesterners seem to use their stops largely to give greater concreteness

¹For notes see p. 175.

to their successive generations. In view of the long geographical gap and the tenuity of resemblance, I would not infer any actual historical connection of influence between Mohave and Northwesterners on this point.

These Northwest Coast traditions are of course factual recollections at the near end and equally obvious imaginations at their far beginning. I believe that comparative analysis of a sufficient number of such traditions might show about how far back some degree of authentic historic recollection could be traced, and where, on the other hand, the pattern of pure imagining of prestige claims became dominant. Boas used the rich data of Northwest Coast tradition to investigate several other problems--diffusion, relation of explanatory and narrative elements, degree of correspondence of portrayed and actual culture; but he seems not to have explored this one of the twilight zone of transition between handed-down memories and patterned imagination.

In the East we have Gatschet's Migration Legend of the Creek Indians, Brinton's Walam Olum of the Delaware in *The Lenapé and Their Legends*, some hints from the Village Tribes of the upper Missouri, and perhaps other preserved bits of semihistory or pseudohistory. In general, these Eastern tradi-

tions differ from the Mohave narrative here considered in that (a) they contain frank elements of the supernatural; (b) they relate to the tribe as a whole and not to component bands; (c) if they recognize fissions, the seceding units are sloughed off; (d) most of the geography dealt with is remote and vague, instead of being known with interest and accurate detail as by the Mohave. Eastern migration traditions seem like pallid, abbreviated, deritualized attempts at something like the Zuni type. The orientation is toward the end-point where movement finally comes to rest.

Incidentally, this type of peregrination with happy ending was known also in Mexico--witness the Aztec story from the emergence out of the Seven Caves to the founding of Tenochtitlan. However, everything South Mexican is so interwoven with tremendous complicating factors that any brief comparison here would be inadequate. I need only recall that these peoples possessed not only written chronologies but written records of events. Nevertheless, the strength of the impact of imaginary patterns on these records in Mexico and Guatemala is only beginning to be fully recognized. The problems of historicity versus pseudohistoricity in this field must be worked out by specialists in it.

B. OTHER MOHAVE AND YUMAN NARRATIVES

The Mohave are the only Yuman tribe from whom there has been recorded a tale of the type of the present one. Walapai, Havasupai, and Yavapai society, institutions, and beliefs were too amorphous for so specialized a kind of narrative to take shape. The same may be said for the Diegueño. Maricopa myths and beliefs as to dreaming, as Spier's careful data present them, were perceptibly deviant from those of the Mohave and Yuma, presumably owing to some centuries of contact with the Pima. The tribes that successively fled from the Colorado to the Gila and there became "officially" merged in the Maricopa--first the Kavelchadom, then the Halchidhoma, Halyikwamai, and Kuhuana--were so reduced in numbers and national spirit that if they arrived with any tales of our type, they would have quickly lost them in becoming dispersed and adjusted among the Maricopa. I would consider it likely that the Yuma once possessed similar tales. But they were exposed to much earlier acculturation, first Mexican and then American, than the Mohave. Though they promptly got rid of it again, they did have for the year 1780-1781 a mission and a garrison among them, while the Mohave were receiving only rare, lone visitors like Garcés. The Spanish and Mexican land route of communication from Sonora to California passed through Yuma territory. And in American days of transcontinental migration, the southern route through Yuma was favored earlier than the northern one through Fort Mohave above Needles--just as the Southern Pacific railroad was completed before the Santa Fe. Whatever of something like this tale the Yuma once had, presumably would have disappeared from among them a few decades before its end came among the Mohave in 1900-1910.

Within Mohave society, the fact that the present tale is more than an individual's personal production is attested by

several facts. First of these is the general Mohave recognition of a type of narrative dealing with clans, travel, and war, and their ability to name several persons who knew the type. Next, there are the two fragments from other narrators which are presented in Part 7, which share some personages, episodes, and tenor with the long version.²

In fact, it is possible to arrange Mohave tales in a classification, somewhat as follows.

- A. Not dreamed.
 - I. Coyote fables, told to children, or for amusement.
 - II. Recollections, at first- or secondhand, of actual wars, travels, foreign customs, unusual events, or natural wonders. Two such are being prepared for publication in this series; see also Handbook, pp. 753, 797-798, 799-801
- B. Dreamed, and therefore supernaturally validated.
 - I. Without songs.
 - a. Clan migration legends, with minimum of supernatural element, **pseudohistoric** in quality.
 - b. True myths, **dealing with beginnings** of the world and institutions; as: **Origins** (9), **Mastamho** (7), **Alyha** (10), **War** (15), **Coyote** (6, A, B).
 - II. With songs.
 - a. Song-cycle narratives. **These range from war to shamanism in subject and function.**
 1. Warlike, "clean," **regarded with favor**, sung at deaths, **Vinimilye-patle** (2), **Nyohaiva** (3), **Raven** (4), **Tumanpa** (11). The first of these **contains no element of magic**, in the version recorded.

2. Intermediate, but fit to sing at deaths: Cane (1), Deer (5), Salt (12), Chuhueche (13), perhaps Goose (14).
 3. Savoring of shamanism, or frankly shamanistic. Perhaps Goose (14); also others mentioned in Handbook, pp. 769-770.
- b. Songs few, repeated, primarily for dancing. There are said to be associated narratives,

but these have never been recorded even in outline. Pleiades, Chutaha.

In what might be called soberness of tenor the actual recollections of war and travel, class A II, come rather close to class B I, a. clan migration legends; but these latter are dreamed, are fantasy products and therefore "literature," and are only pseudohistory; whereas the war recollections are really history, though merely of very short memory range.

C. EPICS AND OTHER LITERARY PRODUCTS

If, accordingly, we accept our narrative as an unlettered attempt at literature, the genre which it most nearly approaches is that of a prose epic. It deals with national affairs, with the travels, wars, and fortunes of aggregations of kindreds over years and decades. True, it is told in the prose of ordinary speech. But this is because Mohave knows nothing else. It is only in ritual that stretched and altered words occur in song, and staccato-shouted phrases (nyimi-tšekwarek, "mourning-talk") in ceremonial oration.

Also there is definitely less of the supernatural in our Mohave narrative than in most folk epics such as Homer or the Mahabharata. Magic is of the everyday kind and minimal; gods do not enter at all. Even exaggeration and the stretching of probability are no greater than in Homer or the Chanson de Roland, and far less than in the Indian and Gaelic epics. These points are gone into more fully in the next two parts, 6 and 7, devoted respectively to the historicity and the literary qualities of the tale.

Early history or annals might also be cited in comparison: Icelandic legend and saga, Anglo-Saxon or primitive Roman or Chinese chronicles, the books of Judges and Samuel in the Old Testament. These, however, differ in that they mostly cover much longer periods of events in briefer compass than the Mohave tale; and also that they not only are historically founded (which we cannot affirm of the Mohave), but are the product of literate people, having been written down soon after the event or, if originally preserved in oral tradition, being collected in writing as soon as this was learned.

The closest comparable narratives should be other pseudohistories; that is, works of fantasy given in outward historical form or plausibility. One is the Old Testament book of Numbers--that is, its post-Exilic portions about the journeyings in the desert; together with passages in Exodus and Joshua of approximately the same late date of composition and similar vein or purport. The chapters on the Tabernacle would be much in point in being apparently a free fantasy creation of what professes to be precise factual reporting; except that they largely tend to substitute for narrative an intense preoccupation with ritual paraphernalia.

A second parallel is the Book of Mormon.

This last is particularly striking, since it is a long, involved narrative involving many peoples, persons, places, and movements about.³ The tenor of events is also strikingly sober and monotonous on the whole. In fact the purpose of the whole

prolix narrative is unclear to any non-Mormon: one-fifth of the history would have been amply explanatory and perhaps more convincing, and would have left room for more passion, morality, proselytizing, and fire in the manner of the Koran. Long before the parallel to our Mohave "Great Tale" occurred to me, I had wondered about the inner motivation of the Book of Mormon. There is so little in it that one should expect of the founder of a new religion, so little of either intensity of doctrine or conviction or propaganda, and so much irrelevant narrative weaving its own slow way. One might well reach the conclusion--to speak with all due respect to the sensitivities of others--that the revelation was the product of a personality prevalently low-toned in immediately religious imagination and religious emotion, but endowed with a strong propensity toward the creation of narrative of a dreamlike or daydreamlike quality. Though it must be admitted that the narrative is far more consistently coherent than most night-dreams and perhaps also less affect-laden, and much less self-centered and wish-fulfilling than ordinary daydreams.

There is the further consideration that the humble, rural, Protestant background of Joseph Smith would have furnished his imagination with little if any more personal experience or vicarious materials than a Mohave possessed. His vision and revelation may fairly be compared with Inyo-kutavêre's "dreaming."

In one respect there is a sharp contrast. Inyo-kutavêre was following precedent in his society and a channeled pattern of his culture in his dreamed or daydreamed narrative; Joseph Smith struck away from his environment and antecedents to create something different and new. I assume that the two personalities were markedly different, just as their two cultures are different and wholly unconnected. Yet the productions of the two minds seem to me to have a kinship, if we make allowance for the inescapable distinctness of speech, religion, background, and motivation. The kinship in quality of the products, so far as it may hold true, suggests a psychological resemblance, if not of the total personalities, at least of a strain in them--say, propensity to a special creativity in a similar mood.

At any rate, I am trying to help define the quality and kind of Inyo-kutavêre's story by comparison with other narratives, and the Book of Mormon is in certain ways the most nearly comparable that I have been able to perceive.

PART 5

THE QUESTION OF HISTORIC BASIS

I have already indicated in the Introduction my belief that the narrative is pseudohistoric rather than historic. It seems historic because it has an implicit chronology, because it keeps supernatural matters and exaggerations to a minimum, and because it deals with clan movements and lists the territorial holdings of clans in Mohave Valley. These three factors will be considered in the three sections that follow. There is no

doubt they help to give the story a factual air. But that a narrative sounds as if it might have happened does not prove that it did happen; and in section D of this part I give the arguments in favor of most of the historicity being apparent rather than real, as well as a suggestion of what slight and general basis of actual happenings may underlie the plot.

A. PERIOD COVERED BY THE NARRATIVE

One of the features that makes this narrative ring historical is the fact that lapses of years are mentioned in it with enough regularity to allow of a chronological sum being cast. It is fairly clear, however, that the periods mentioned are unauthentic historically. Probably they are introduced by the narrator in order to give his tale the semblance of a story of actually remembered events. Certainly their effect is to endow the tale with a specificity of time duration paralleling the consistent particularization of locale and therewith of spatial distance.

The consequence is an appearance of historicity similar to that of many parts of the Old Testament, or of the earlier, legendary histories of Mesopotamia, China, or Japan. So far as I know, this quality of a precise internal dating of the narrative does not occur in the legends or folklore of any tribe north of the Rio Grande. It rings much more like Toltec-Aztec-Mixtec history. Yet this latter was actually written down, with symbols for year names and numbers as well as for events, places, and named persons. There was no such underlie of actual record in the Mohave situation. The Mohave product aims at providing a manufactured semblance of history; the Mexican narratives are imperfect history, but are nevertheless genuinely historical in their mechanism. It is however of interest that the pre-occupation with elapsed time should be superficially so similar in the two cases.

The Mohave can on occasion be extremely drastic in their manipulation of time, as when in their professed beliefs they project themselves from their infancy, and even from their mothers' wombs, backward to the days of the scenes of the world's formation; or again when a hero has magical powers from the moment of birth, or when he grows up in four days. These projections and compressions--temporal extrapolations, one is tempted to call them--parallel the first god Matavilya's spatial moving in four steps from the western edge of the world to its center; and some of the feats of Mastamho, Kwayū meteor, and other heroes, including those that traveled underground. But just as such exaggerations do not interfere with the Mohave desire to have every narrative event precisely specified as to spot--in fact, miraculous events gain in vivid-

ness through this compensating exactitude--just so do the Mohave mostly show an unflagging penchant for specification of when things happened. Only, the world of time has but few landmarks, and those repetitive, as compared to the innumerable unique spots and locales of the world of space. There are, it is true, the phases of day and night; and in every well told myth or dream the Mohave are constantly specifying whether it was midafternoon, or the time of darkness coming on from the east, or when the birds first twitter before dawn. There are also the natural years as marked by the seasons, whose passage is indicated particularly in the present "Great Tale." Beyond the seasonal year, however, there is no calendar, no fixed point for an era, hence no long accumulations of time; nor would such be possible, apparently, without a notational system. And such a system, in turn, would involve some device that was material and technological--both of them aspects in which Mohave culture is underdeveloped and deficient in interest-weighting. There is no known counterpart, among the Mohave or any other Yuman tribes, to the annal sticks of the Pima.¹

The table below analyzes the chronology of our story. It will be seen that from the time of the exodus to that of the final reconquest of Mohave Valley there elapse 36 plus \underline{x} years; and from then to resumption of relations with the Walapai, where the recording of the story was interrupted, 12 years more. The \underline{x} years cover the growing up and the gambling escapades of Nyitše-vilye-vave-kwilyêhe, which constitute the most formalized and repetitive episode, and the least motivated one, in the whole tale (Pt. 3, D 31-45). This section is the only one that reads more like a myth than like pseudohistory. To be sure, the lapse of time is mentioned. Umase'āka thinks his little boy friend will be a young man in four years (C 28); but soon after (D 31), the three-year-old is gambling, and the next we hear he is super-tall and has a wife (D 41). As he has four adventures in gambling, quite likely the Mohave assumption of elapsed time for this episode of the gambler was simply 4 "years," where we would reckon more nearly 16, or at least 12, for the passage from childhood to young adult. In any

¹ For notes see p. 175.

event, addition of the x would raise the total duration for the main story from 36 to somewhere between 40 and 48-52 years; or, with the supplementary postreconquest period included, the total figure would aggregate somewhere between 52 and 64 years.

These are by no means staggering figures for a national migration involving a series of wars under successive leaders. Yet what this appraisal really means is that when a Mohave wants a tale to be realistic and "historical," as if he were telling his actual experiences, his judgment of how long a series of events would be likely to require, his estimate of time perspective in the world of happenings, is definitely reasonable and realistic; he shows experience and restraint in the use of numbers, he does not throw them randomly about. To be sure, there is always an inclination for him to think in fours and multiples of fours. But this is not so different from our habit, when we do not remember exact dates or when we feel that precision is not significant, of rounding off to estimated tens or fives. The tabulation shows that, in detail, every period from one to six years is specified. It is only when the additions have been made that we get back to rounded eights and other multiples of fours. All in all, then, the tendency to achieve a pseudonaturalism of time is rather remarkable.

When we find a character like Hihā-tūtšūme returning to reconquer the land from which he had emigrated 36 or 48 years before, the divergence from physiological probability is about twice as great as in the Homeric epics; but it is still within comparable range. Helen seemingly beautiful as ever, Penelope still sought by wooers, Odysseus's very dog recognizing him--after two decades these all just might happen--but are only barely possible. And Achilles enticed from out among the maidens by a sword to play with, and thus embarking on

the ten-year siege, yet with a warrior son to take his place at the sack of Troy and to murder Priam--this is not quite like Umase'āka's bashful little boy-friend growing up to rival his own stature in four years; and yet it is not so markedly smaller a distortion of realistic lapse of time. True, we are comparing great things with lesser ones, verse with spoken narrative, style with formalism, art with undeveloped skill, epics attributed to inspiration by the muse with prolix tales attributed to dreams. Nevertheless the ranges of involved chronology, like the ranges of space and events, are not too far apart. Witness also the parallel of the interminable Mohave names of persons and places to those in the Homeric catalogue of the ships. Umase'āka towers above his people like a tree; but, to a degree, so does Ajax. And as to supernaturalism, the little occasional Mohave practices of magic and omens depicted in this story are trivial in the face of the quarrels on Olympus or the gods battling on the Trojan plain.

These resemblances are adduced not with any desire to argue that our Mohave tale is great literature, but because Homer was to the Greeks not only literature but history. Greek and Roman reckonings dated the siege of Troy. Nevertheless, that a chronology is exact does not prove it is true. It may be equally exact because it is fabricated. Witness the official history of Japan prior to its Korean validation around the fifth century; or Bishop Usher's calculations.

The tabulated Chronological Outline that follows will have an interest for its comparability with Bishop Usher and the early Yamato chroniclers; perhaps heightened rather than diminished by the fact that the time-keeping emanates not only from a wholly preliterate, nonrecording tribe, but from an individual who constructed it primarily for his own satisfaction, because he liked his fantasies spaced and tidy.

CHRONOLOGICAL OUTLINE

	<u>Years</u>	<u>Total</u>
Emigration from Mohave Valley W to Kohôye, near Barstow (2). [*] There 5 years (3). People desert until after 6 years few are left (4).	6	
Move SE to Colorado delta with 2-day stops on way (5-10). . . . .	. . .	6
First attempted invasion: Umase'āka's invasion of S end of valley. Lives there 2 years (16).	2	2
They visit upriver (17-27). Umase'āka makes friends with little boy Nyitše-vilye-vāve-kwilyêhe, says in 4 years he will be a young man (28). . . . .	. . .
The boy Nyitše-vilye-vāve-kwilyêhe is 3 years old (31). . . . .	. . .
He robs, gambles, spoils property 4 times (= 4 years?) (35-45). He acts like a boy; but after 3 episodes, he has a wife and is tall (46).	?	x
Nyitše-vilye-vāve-kwilyêhe is scalped (45), goes SE into desert; 3 years pass (53), then it is 4 (54), then 6 (55); now he returns home (56-65).	6	
His plan to invite and attack Umase'āka, though it miscarries, is renewed 4 times at intervals of a year (67, 74, 75, 76), i.e., 3 years elapse.	3	
The leaders kill each other in battle (79), the remnant of the invaders escapes SE (80-82). . . . .	. . .	9

^{*} Numbers in parentheses indicate the relevant paragraphs in the narrative, Pt. 3.

MaOkwem-tšúšam-kwilyêhe of the original migration starts to return N (83). . . . .	. . . . .
His people turn E into desert (91), find Hipahipa (92-94), go on to Aha-ku-hêl, live there 2 years (98-99) (2 + 2 more years? Or two references to the same duration?).		
In 102 it is 4 years.	4	
Move to Kūtpāma (102), eat the place out (103) in 4 years, so move to Mastamho-tesauve.	4	
Stay there 2 years (103), then 1 more (108).	3	
Return to Kūtpāma for 2 years (109), Hipahipa begins to incite them (110-114).	2	
Move N; peaceful entry into valley (115-125). . . . .	. . . . .
Now in valley 2 years (126); now it is 3 (127); invitations, visits, tensions (128-135). Hipahipa moves his settlement, is there a year (136).	4	
War (142-147). Hipahipa wins, but leaves, lives at Kūtpāma (148) for 1 year.	1	
Preparations, scouting, scalp taking, victory dance, march (149-160). The period is 4 months (155) plus 8 months (158) plus scattering days--i.e., 1 year.	1	
The final reconquest and land-apportioning (161-176) are rapid. . . . .	. . . . .	19
They live in the valley 4 years (177-178).	4	
Nyô'iltšê-hilyāha marries a northern refugee (180), has a boy in 1 year (181). When boy is 4 years old, his grandfather visits him and is murdered (182-185).	5	
War ensues (186-192), the northerners scatter. . . . .	. . . . .
Nyô'iltšê-hilyāha, now among Walapai, tells her boy she has been away from her Mohave kin 8 years (193), i.e., 3 more have elapsed.	3	
Boy visits the Mohave (194-197). . . . .	. . . . .	12
Total. . . . .	. . . . .	48

In Summary:

	<u>Totals</u>	<u>Cumulative</u> <u>Totals</u>
Emigration.	6	6
Umase'āka's return	2	8
Gambler boy episode	<u>x</u>	8 + x
His scalping, flight, return, war, and death of Umase'āka.	9	17 + x
Main body's wanderings in desert and reconquest.	19	36 + x
Postconquest episodes	12	48 + x
	<u>48 + x</u>	

B. THE SUPERNATURAL ELEMENT

A striking factor in the pseudohistoricity of the tale is its minimization of magic and supernaturalism. The story deals matter-of-factly with events that actually might have happened, and which mostly are of a kind that no doubt did happen, over and over again in the life and history of the Mohave and other Yuman tribes. There is thus a tone as well as a type of content that contrasts both with other Mohave tales, and with

the myths and standardized tales of other American tribes, into which the element of the supernatural enters strongly or even is cardinal.

To be sure, many tribes have their "true" stories, those which they are convinced actually happened after the world was essentially as it is now, contrasting with the stories of long ago, the myths, when the world was still formative and

when the really important and determinative things happened, but so far back that they have come down by holy tradition instead of being vouched for by almost eyewitness testimony of recent persons. The "true" stories are "true" because they were seen or experienced by ordinary human beings, not reported by hearsay from prehuman times. They may be about tribal events or about personal and fantastic ones; but as a rule they are definitely episodic, dramatic, and preserved through possessing intrinsic narrative interest instead of the ulterior significance of myth.

The present Mohave "Great Tale" differs from such "true" stories of other American tribes in several respects. It is very long. It is systematic in that its parts hang together in one interconnected whole. Though these parts are relatively feeble in their dramatic interest or intrinsic tension, and are slow moving, the whole nevertheless builds up into a degree of cumulative plot suspense. And above all the events dealt with are overwhelmingly naturalistic or realistic, that is, of a sort that might well have actually happened, by the judgment of reality, in our culture as well as in primitive culture. Add to all this that the happenings regularly concern groups, that though leaders lead and are conspicuous their people are always also concerned, and we do have an effect surprisingly reminiscent of systematic historical narrative.

The simplest demonstration of this sober matter-of-factness is by citing the surprisingly few occasions in which the story departs from the quality. The following three little lists assemble all cases of "nonreality" in the tale. It will be seen that they reduce to: (1) about ten episodes of magic or supernaturalism, all of them of a degree or range which the Mohave would hold to be actually possible in the world today; (2) about an equal number of cases of heroic exaggeration or looseness of scale, comparable to much to be found in written epics; and (3) one or two instances of reflections or invasions of bits of mythology.

Summary of Supernatural, Magical, or Exaggerated Elements

1. Magic, omens, etc., accepted by the Mohave as normal part of the actual, contemporary world

Magic seeming wholly possible to the Mohave today and believed by them to be of a sort actually practiced:

92. Hipahipa catches live rattlesnakes and carries them in his belt. (This may be heroic exaggeration, or a rattlesnake shaman's supposed power.)

97. Antelope killing by magic.

97. Hipahipa by willing causes Cut-blood-knee's antelope shaman to lose his power.

100. The doctor Red-Sky bewitches Maθkwem-kwāpaiva's boy so that he falls dead.

Dreams and omens realized:

157. Hipahipa's foreboding dream of the end of his career.

184. Uyañihāka's nose-pendant falling into his mouth--portent of his murder.

187. Counterattackers' bad omens: river fish in spring.

188. And deer fighting and killing each other.

189. Sense of direction lost by war party.

Magic or omen:

79. Umase'āka and Nyitše-vilye-vāve-kwilyēhe kill each other in river, swallowing each other's nose pendants. --This is magic if they kill each other by the swallowing, as was understood by me at the time. But if they both lost their lives in a breast-to-breast struggle in the course of which they also bit each others' pendants, the episode might be, rather, an omen of the final outcome, as in 184, or a mere by-product of the struggle. (The incident occurs also in two fragments obtained from other informants and cited in Pt. 7.)

2. Heroic exaggeration or looseness of scale

Exaggerations magnifying heroes:

20. Umase'āka devours food in an instant.

22. He carries all his people across the river hanging to him. (This is an incident told of Mastamho in the Origins myth, 9:20, to be published.)

25. He smokes out in one draft a pipe normally lasting all night.

126. Coil of bast large as a house carried by Hipahipa.

135. Hipahipa clears fallen cottonwood trees in leaping contest.

Improbability or impossibility of events within time span specified:

9. The refugee Mohave learn to plant, though they have left Mohave Valley only a few years before. (If it be assumed that they were nonfarming while originally in the valley, the fact that the tribes they encounter there on their return are farmers, remains unaccounted for.)

28-79. Nyitše-vilye-vāve-kwilyēhe, first mentioned as a small boy, wavers between being a boy and a married man.

64. He is recognized by his small son, though he has been away 6 years.

171, 177, 182. The sizable expelled groups live for 8 years in barren Eldorado Canyon or along the rock-bound river at its mouth--on what?

3. Possible invasions or reflections of genuinely mythological character.

11;172. The four enemy tribes in Mohave Valley are called by jingle-distorted mythological or ritual names like those given by Mastamho in 7:51. In 11, they are called only by these names; in 172, by their historic names, plus a re-recital of what Mastamho had called them.

6. Haθikwe (an unidentified bird) and Ahma ("quail"), are visited by the wanderers and feed them. --We had not got far into the tale in 6, and the interpreter, as well as I, was probably set for the usual myth apparatus, such as animals speaking or acting like men; so I evidently injected the query: Did Haθikwe and Quail have the shape of birds or of men?-- for my notebook contains the words: "He was a man then: (n.A 20). In short, this is probably not a mythological incident at all, of a human visit paid to birds, but only a matter-of-fact account of a stop of the emigrant Mohave en route between

the Cahuilla and the Kamia, halfway between the two, where they were entertained by an ethnically undesignated group, only the names of whose chiefs are given, and these are bird names. It is true that in the context other groups are sometimes designated by tribal names, and that their leaders do

not have simple bird names. I therefore do not press either interpretation too firmly, especially as the telling of the passage is concise. But doubt does remain whether the episode was really mythical in intent.

C. THE TOTEMIC CLAN SYSTEM

While the narrative is supposed to account for clans, it really takes them for granted. They are already in existence when it begins. Mostly, the totemic affiliation of the traveling bands is not mentioned; though occasional incidental references suggest that the narrator had in his mind the totem of most, if not all, of his bands. What is accounted for is the place in Mohave Valley of the settlements and farmlands of totemic lineages or bands. This catalogue is recited in P 174-176. Each leader is there mentioned, with his totem (or sub-totem) as expressed through the name of his daughters, and with the place or places chosen by him and presumably kept by his patrilineal descendants thereafter.

How long ago the narrator conceived this clan localization to have occurred, or whether he conceived anything at all, there is no telling, because while the narrative possesses an internal time scheme, the Mohave have no external or absolute chronology. The localization list--the tale's correspondence to the "Catalogue of the Ships," if I may revert to my favorite parallel--no doubt refers to pre-1850, for from about 1850 on the Mohave were disturbed in their occupation of the valley by emigrant trains and troops, war with the soldiers and the Chemehuevi, American settlement, and then railroad building. But whether the list reflects wholly the landholdings of the half-century immediately preceding 1850, or also in part the holdings of a century or two before 1800, there seems to be no way of telling; nor how much shifting there was with the lapse of time. The narrator, having been born about 1830, would have known personally the lineage localization just before upsets caused by the coming of the Americans--say for the period 1800-1850. He may or may not have heard of different groupings, landownerships, and claims anterior to that period.

The land allocation of the clans thus is no doubt historical in the sense of approximately picturing conditions in the narrator's youth. It would seem very unlikely for him to have ignored this actual condition for a purely imaginary one, especially since the band localizations and totemic affiliations do not after all enter seriously into the plot of the story. The interest is in Hipahipa and Umase'āka and MaOkwem-kwapāiva and their doings, and only very indirectly in what clans they belonged to. Moreover, none of the great heroes lives to take land in the valley; they die heroes' deaths in battle. And the land-takers are at most second-rank personages in the story at large--with some of them mentioned only in the distribution.

In short, while we do have a historical reflection in this matter of the clans, it is presumably a very short-range one; perhaps no more than a description of the static condition in the narrator's youth.

However, there is so little precise information on Mohave or other Yuman clans that it seems only fair, for ethnographic

purposes, to assemble what the tale has to say on the subject. Accordingly, I present herewith the following extracts or organizations of data: a diagrammatic map of clan holdings (fig. 1); I, a list of clans and subclans--both those accounted for in the tale and those not mentioned there but obtained from other of my informants, whether ethnological or myth narrating; II, a comparison with Bourke's clan list; III, a brief discussion of the relative importance of various clans; and, IV, a reference list to passages in the present story that directly tell or indirectly allude to clans or clan names.

I. CLANS ACCOUNTED FOR BY LAND ATTRIBUTIONS IN TALE

E, W: east, west of river

Lower-case letters: tracts as in 174, 175, and in diagram map

*Mentioned in other narratives also

1. Nyo'iltše, unspecified: Ea and Ek
*Sun: Ee
Eagle: Ef; Ej and Wd
Deer: Eh
Fire: Ei

This makes a nearly continuous east-side tract: e, f, h, i, j, k (broken only by g, Vīmaka); plus j extending across the river to Wd, and k having a second tract at a.

2. *Owiš, Cloud: Ec
Eo and Wf and Es
Ep and Wg
Except for Ec, concentration is marked at the upriver end of the valley.
3. *Halypōta, Frog: Eb
Wb (opposite Eb? connected?)
Eq
4. *Hipa, Coyote: En, We, connected
Wc, possibly adjacent (?)
All upper midvalley
5. *Kaṭa, Tobacco: Er
Upper valley
6. Mūsa, Screw Mesquite: Em
7. Nyikha, Caterpillar: El
Not mentioned by any informant other than Inyo-kutavêre.
8. Vīmaka, Mesquite Bean: Eg
9. Tšāša, Food: Ed
10. Ti'ilye, Mescal: Wa
Only clan wholly on west side

Three of the food-reference-totem clans (8, 9, 10) are grouped at the lower end of the valley, the fourth (6) is in the middle.

SYNOPTIC MAP OF CLAN LANDS TAKEN IN TALE

NORTH END OF MOHAVE VALLEY

WEST SIDE - California - Nevada			RIVER		EAST SIDE - Arizona					
MAP I	LAND TRACTS	LEADER	CLAN	9175	9174	CLAN	LEADER	LAND TRACTS	MAP I	
					s	Owitsš, cloud	Humare-tarepai (= s)	Ióò-kuva' ire Qara'êrve Hukelyême Malyko-velšierqe	A B 10 10x	
					r	Kaŋa, tobacco	Pā-kaŋ-hô'auve	Kuya-k-aqwāŋa Moóilye-halye-tāpmave	15 15x	
					q	Halyepôta	Halyepôta-kwiŋpôta	Aha-kumaŋe'ê Aha-sôdape	Hx H	
(G?)	(name not cited)	Kwinyahai	Owitsš, cloud	g = p		Owitsš, cloud	Kwinyahai	Qav-kuvāha Hamka-vađulve	I Ix	
17	Akatai-vasalyve	Humare-tarepai	Owitsš, cloud	f = o		Owitsš, cloud	Humare-tarepai (= s)	Tatlyehaya Wasevenya'akwe	... ...
H	Avi-halykwa'āmpa	Itšuwene	Hipa, coyote	e = n		Hipa, coyote	Hipa	Ahahta Seqwaltšive	24a 24	
24	Korrav-íđauve			* South end of island uncertain	m		Mūsa, ^{screw} mesquite	Aly-mūsa	Amê-ku-vatekane Maselye'ai-ihataŋa
						l	Nyikha, ^{caterpillar}	Nyikha	Aha-ku-minye Aqaq-ny-iva	25 26
						k	Nyoiltše, not specified	Kweŋilyepai (= ā)	Aha-ku-kwinve Hwat-imave	27 28y
	(name not cited)	Kwinyôra-hatôpai	Nyoiltše, eagle	d = j		Nyoiltše, eagle	Kwinyôra-hatôpai (= f?)	Hivistive Astakwanakwe	L Lx	
K	Analy-ohwêle	Hipa (= n, East?)	Hipa, coyote	c = i		Nyoiltše, fire	Kwinyôra-yakwera-vitše	Sumaš-atšive Hataikuvelyô	... ...
29	Avi-ku-sutuva			b		Nyoiltše, deer	Kwinyôra	Apeny-supanye Hotūrveve	(P?) N	
						g	Vimaka, ^{mesquite} bean	Vimaka	Savet-tôha Ahaŋ-haly'āpmeve	0 Ox
						f	Nyoiltše, eagle	Tšamhōpai (= j?)	Hamkye-ny-eva Qaqauve	Sx S
						e	Nyoiltše, sun	Hoskyive-tokyêre-pai	Hoskyive-tokyêre Nyahwêve	39 40
						d	Tšātšā, ^{food} (farmed)	Hū-tšātšā	Amat-ku-panepane Va'orve	... T
						c	Owitsš, cloud	Pāmeŋi	Avi-tšitše Hanyo-kupusoi Sođil-kiv'āve	43 (U) ...
31	Hatalômpa	Halyepôta	Halyepôta	b = b		Halyepôta	Halyepôta-aqwēse	Kwiŋa'ôqa Itšierqe-ūlyevê Ispany-kwiyū	V 44 44x	
31a	Turīse			a = a		Nyoiltše, deer	Kweŋilyepai (= k)	Sampuly-kuvare	X	

RIVER

SOUTH END OF MOHAVE VALLEY

Fig. 1—Synoptic Map of Clan Lands Taken in Tale

Clan Names Mentioned by Non-Narrating Informants

*Maha, Dove (?)
 Kutkilya, Owl sp. (Woman's name "of Hipahipa clan,"
 per version in Pt. 7, A)
 Moθeha, Screech Owl
 Masipa, Quail (also Coyote?)
 Malyikha, Wood Rat
 Siulya, Beaver
 *Moha, Mountain Sheep
 *Ho'alya, Moon. (This is mentioned in E 47 as among
 existing clans.)
 Matha-tšva, Wind
 Vahaḡa, Tobacco
 Kumaḡiya, Ocotillo Cactus
 Kwiniθa, Prickly-pear Cactus

Women's Clan Names Mentioned In Myths

Origins, 9:48 (to be published):
 Kutš-hoalye
 Maha
 Owitš
 "I was there but did not listen to that; others did hear it."
 Origin of War, 15:11, 12 (to be published):
 Hoalya, Moon
 Nyo'ilṡe, Nyortše when old, Sun
 Halypōta
 Moha, North (?)
 Hipa
 Owitš, Cloud
 Qaṡa

II. COMPARISON WITH BOURKE'S CLAN LIST

<u>Kroeber</u>	<u>Bourke</u> ²
1. Nyōilṡe, sun eagle, et al.	4. Nolcha, sun
2. Owitš, cloud.	2. Ocha, rain-cloud
3. Halypōta, frog	
4. Hipa, coyote	5. Hipa, coyote
5. Kata, tobacco	9. Kotta, mescal or tobacco
6. Musa, screw Mesquite	14. Mus, mesquite
7. Nyikha, caterpillar (cf. Bourke 3)	
8. Vīmaka, mesquite bean	11. Vimaga, a plant, unidentified
9. Tšātša, (farmed) food	
10. Ti'ilye, mescal (agave)	10. Tihilya, mescal
Maha, a bird (dove?)	3. Maha, caterpillar (cf. 7)
Masipa, quail	12. Masipa, coyote
Malyikha, wood rat	13. Malika, not identified
Siulya, beaver	8. Shulya, beaver
Hoalya, moon	1. Hualga, moon
Vahaḡa, tobacco,	7. Vahedha, tobacco
Kumaḡiya, ocotillo cactus	6. Kumadha, ocotillo cactus
Kutkilya, owl sp.	
Moθeha, screech owl	
Moha, mountain sheep	
Matha-tšva, wind	
Kwiniθa, prickly-pear cactus	

III. RELATIVE IMPORTANCE OF CLANS

While twenty or more clans have at one time or another been recorded for the Mohave, only ten are mentioned in the landtaking, and there are even fewer that really enter into the main part of the long tale: in fact, only six. These are multi-totem Nyō'ilṡe and Cloud-Owitš; Coyote-Hipa, Halypōta, and Food-Tšātša; and Tobacco-Kaṡa.

Of these six, the two first seem to be felt as constituting the bulk of the returning migration (cf. G 82); as also they take most of the land allotments--Nyō'ilṡe eight and Owitš six out of a total of twenty-six. Of the next three clans, Coyote fur-

nishes the great leader Hipahipa; Halypōta, his successor Hihā-tuṡšūme. Also, it is only these two clans and the first two that take more than one share or tract of land. Food-Tšātša is mentioned in H 84 as with Coyote and Halypōta; but it contributes no notable leader.

The Tobacco-Kaṡa clan position is ambiguous. Its leader Pa-kaṡ-ho'auve is not mentioned in the tale until he takes land in 174_I, though he reappears in the postconquest supplement of the story (Q 180, R 194) as visited by both the northern refugees and by the half-Walapai boy. On the contrary, Tobacco-clan people loom large among the enemies of the Mohave;

particularly Nyitšē-vilye-vave-kwilyêhe, the friend, rival, and opponent of Umase'āka (see C 28-G 79, especially E 51). Then there are the two groups of leaders, four each, whose names refer to tobacco (J 129, also D 33) who live respectively at Hasôdape and at Avanyorivāva, who want Hipahipa to visit them, but join the summons of Amailye-vave-kwilyêhe to war against Hipahipa (K 139). The only Tobacco people who are on the Mohave side seem to be the group in the desert at Huvalileskyuva (E 50), with whom the scalped boy-gambler had taken refuge because they are Tobacco like himself (51-56). They are headed by Lying-on-Dust, who later is in touch with Hipahipa (I 112, M 149), in fact joins him in scouting and scalp taking (M 150-153). The relation of this local group to Pa-kaṭ-ho'auve, the landtaker, is not clear. It is evident that Tobacco people are on both sides in the war; and they are the only clan specified among the enemies of the Mohave.

The four other clans, Screw Mesquite, Mesquite Bean, Mescal, and Nyikha-Caterpillar have no representatives that enter significantly into the plot of the story.

IV. REFERENCES IN TEXT OF NARRATIVE TO CLANS, CLAN NAMES, AND TOTEMS

- D 33, nn. D 6, 7, names of man and women seem to refer to tobacco.
 E 47, n. E 7, at Oavenarve, where Kuniyi'i'ŋe is chief, Tobacco-clan refugee will not stop if he hears the clan names Nyo'iltše, Owitš, Tšātsā, or Hoālya.
 E 49, at Avi-kwa-hasāle, where Dusty-sunrise is chief, refugee will not stop if he hears names Nyô'iltše, or Owitš; he does hear them.
 E 51, n. E 25, at Huvalileskyuva, where Lying-on-dust is

chief, refugee stays because he hears the name Kaṭa.

- G 82, nn. G 43, 44, of Umase'āka's invading settlers, the Owitš people have lived at Atšqāqa, Nyô'iltše, at Kwiŋa-'oka ("Kwitakiove").
 H 83, n. H 4, Lya-owitš-ku-tinyam is leader of a band, presumably emigrated Mohave, living in Cocopa land, but declines to march N for reconquest.
 H 84, nn. H 8, 9, 11, leaders Halyepôta-kwiŋpôta, Hipa-kwiŋpôta, Tšāts-kwiŋpôta, presumably of these three clans, are not ready to march, but apparently take part in final conquests, for they take valley land under the shorter names Halyepôta (or Halyepôta-kwiŋpôta) in 174q, 175b, Hipa in 174n, 175c, Hu-tšatša in 174d.
 H 88, n. H 23, Maŋkwem-kwapāiva, one of the leaders in the original emigration, in the desert, and of Hipahipa's first reentry, has a daughter called Nyô'iltše.
 J 116, n. J 5, Pameŋi in desert home, visible from Avi-kunyasave, is Owitš clan. In 174c he takes an Owitš allotment.
 J 117, n. J 7, Humare-tarepai in desert home is by-passed by the Mohave. He is Owitš when he takes land in 174o, s, 175f.
 J 129, nn. J 82-95, names of band leaders refer to tobacco; cf. D 33.
 N 165, n. N 17, four women with names containing "Hipa-" adopt the dead Hipahipa as kinsman to mourn him.
 P 174-176, systematic landtaking by leaders of totemic bands, i.e., clans and subclans, of the victorious invaders.
 R 193, Daughter of Uyatšihaka (of C 25 and G 80, where he is of Umase'āka's following) is called Nyô'iltše-hilyaha, and hence is Nyô'iltše clan.
 H 89, n. H 26 (cf. A 4, n. 17): size of a band or company of kinsmen is about 40 men, or 100 with women and children.

D. GENERAL CONSIDERATIONS AS TO HISTORICITY

In spite of the sobriety of our narrative, I doubt whether it contains any actual recollections of historic events or persons. It seems to me a fantasy fabrication told so as to present a factual air. The reasons for this conclusion are the following.

1. There is no known mechanism by which historic events could be remembered by the Mohave with even partial authenticity for more than a century or so.

2. The several versions (see Pt. 7), fragmentary as they are, have much greater differences in specific content than they have elements in common.

3. The versions repeat formal patterns, such as the simultaneous death of contesting leaders with emphasis on their nose pendants. Another pattern discussed in Part 7 is that victors invade from the south.

4. The sudden transmutation of Mohaves expelled from the valley into foreign tribes of different speech is not only impossible, but seems also to lack any symbolic significance.

5. Although the tone of the version here recorded seems historical because of its minimization of exaggeration and magic, and because it is unaccompanied by ritual songs, the Kunalye version (Pt. 7) does contain magic, and on the other

hand the Vinimulye-pāšē song cycle (again see Pt. 7) does have a plot which, though more confined as to time, place, and complexity, resembles the present narrative in dealing with emigration, return, conquest, and flight, apparently by subclan bands, and further resembles it in containing nothing supernatural. While it stands at one extreme of the total range of Mohave narrative, Inyo-kutavêre's story nevertheless intergrades with indubitably unhistorical, ritualized, imaginary tales and myths accompanied by song series.

As regards the matter of historical memory, I have edited and annotated a fairly long personal recollection of Mohave wars with whites and Indians in the informant's lifetime. As soon as I can secure the authentic American record of the same events, there will be available a touchstone of the accuracy of Mohave experienced memory; than which the reliability of traditional memory will of course be much less.

There are however certain general conditions of the past which our narrative may well reflect with a degree of correctness. These are:

1. With all their strong sense of tribal distinctiveness, the Mohave and other Yuman river tribes had as their autonomous

units bands of kinsmen in the male line and therefore members of a clan or subclan, grouped around leaders. These bands tended to be kept distinct by their totemic names for their women and by their localized holdings of farmlands. They probably did not often fight, but they might quarrel and separate; or some would act while others held off in emergencies.

2. Most narrated fighting is the result of invasions from the south. This holds for the four movements in the present narrative: B 11-12 (Sky-its-haitarve), C 14-16 (Umase'āka), J 120-123 (Hipahipa's first entry, peaceful), M 150-164 (Hipahipa's second entry). In the Nyavarup fragment (Pt. 7), the invaders--though they are foreigners--also come from the south, to Atšqāqa at the foot of the valley, and drive back the resident Mohave. The same happens in Vinimulye-pātše (2), except that here the fighting is between two Mohave bands of the same clan. The attackers first emigrate westward, then go far downriver as if to make the upstream journey that is proper for invaders. In Nyohaiva (3) the heroine is born at the north end of the valley and her first journey is downstream, but she travels southward beyond her foes and then turns back to move upriver against them, though the fighting takes place well below the valley. Even in the Cane tale (1) though the revenge is by magic rather than actual warfare, the avenging hero of the tale comes from the south or southeast. Only Kunalnye's fragment, discussed in Part 7, is inconclusive, because it breaks off before warfare is reached. We can therefore not be sure whether in it Amalnye-vererqwa and Umase'āka will attack the four Hipahipa-group Hinyorilyas who have murdered the former's son and fled southeast, or will be attacked by them.

True, not all attacks are launched from the south. The first three invasions in Inyo-kutavêre's story are expelled by attacks of the more northerly residents of the valley upon the invaders who have come in from the south. There is also the unsuccessful counterattack of those expelled from the valley by the fourth and successful invasion, when they come downriver from the north along with the residents already at Eldorado Canyon. Nevertheless, these are all reactions against armed movements northward.

It seems clear that there is a pattern in narrative for warlike invasions to come from the south. This is the opposite direction from the traditional warfare of the nineteenth-century Mohave. Their war parties traveled southeastward against the Maricopa, south downriver against the Halchidhoma, or still farther south to join the Yuma against the Cocopa-allied groups. There must be a reason for this opposition of direction as between traditional narrative pattern and recollection. I suggest that the traditional pattern reflects, however vaguely and with imaginative embroidery, historic fact.

The Mohave are the most northerly Yuman river tribe, and, along with the adjacent Walapai, the most northerly of all Yumans. They must therefore presumably at some time have moved into Mohave Valley from the south. We know that Garcés in 1776 found them there; and in the Handbook (p. 802), I said that Oñate in 1605 found his Amacavas or Amacabos in Mohave Valley, and more of them five leagues downstream past a rocky defile. I made his route

more or less follow the future Santa Fe Railroad down Sacramento Wash to the Colorado. However, my colleague Herbert Bolton, the eminent historian of California and the Southwest, sets Oñate's route more southerly, down the Williams River to the Colorado.³ He would thus have found the Mohave two to three days' march south of Mohave Valley, around Parker and somewhat north thereof. At some time between 1605 and 1776, accordingly, they moved northward into the valley that was to be named after them. Whom they found there, it would be hard to say. There may have been Chemehuevi-Southern Paiute; or Walapai; or a few advance-guard clans of themselves; or some other Yuman tribe that has since been absorbed and lost its identity.

It is this shift of residence, this migration and occupation of Mohave Valley, most likely somewhere between 1625 and 1725, that seems to me to be reflected in the tale and to constitute its historical kernel.

The interval since then appears sufficient for the Mohave to have adopted Avikwame--just north of their new home--as their sacred mountain and to have spread its fame to several other tribes. It also seems long enough for some actual historical memory of the migration to have survived until 1850-1875 when Inyo-kutavêre learned and reimagined the memory. The duration thus spanned would be from a bit over a century as a minimum up to two centuries and a half at maximum. For such an interval I would feel that Mohave traditional memory of actual happenings could hold out, at least as regards a basic and general theme, against the ever reshaping patterns of their fantasy, of their dreaming.

The post-1776 Mohave war parties--as distinct from migrations with women and children--directed downriver or southeast to the Gila, would have their historic reflection perhaps in the Kunalnye fragment and in the Coyote tale (6, B) discussed in Part 7.

3. As already suggested, the tale probably also reflects the essential localization of totemic clans in Mohave Valley around 1800-1850.

4. Finally, there is an interesting touch of sound historic quality in the consistency with which all features of Caucasian culture have been kept out of the tale. These traits include wheat, watermelons, horses, chickens, iron, red and blue cloth, besides a name for Mexicans. All these the Yuma received or saw from 1775 on; the Mohave must have heard of and in part experienced them soon after; and they have accepted many of them into their mythical narratives--witness the Cane story. But they have properly left them out -- or Inyo-kutavêre did -- from the present pseudohistory.

There is one other set of facts that has a bearing on the historicity of our narrative.

We have among the Yuman peoples two kinds of "tribes," exemplified on the one hand by Walapai, Yavapai, and Diegueño, on the other by Mohave, Yuma, Maricopa, and Cocopa. The former are nonagricultural (or only very sporadically agricultural) and their population has therefore to spread out quite thinly to get enough to eat. Where the country is most desert, even drinking water may be rare and scant enough to enforce dispersal. The second class of tribes lives in bottomlands of large rivers. They can and do farm there; and their population is much more compact. For instance,

the number of Mohave living along thirty-five miles of the Colorado in a valley from a half-mile to two or three miles wide was perhaps twice as great as the number of Walapai in a territory extending a hundred or so miles each way.

From these demographic and subsistence differences there must have resulted, among the valley tribes, more leisure and a greater variety of interpersonal contacts and stimulations. These in turn produced a richer imaginative and ritual-aesthetic activity, as evidenced both by more numerous and more systematized myths and song cycles. Another differentiation occurred in intertribal relations, especially warfare. Among the Mohave, Yuma, and Maricopa war was conducted in large parties, with stand-up battles in the open, both by shooting and by charges to close quarters in order to club. Notice of attacks might be given. These customs savored of sport, or a game, though they were sometimes attended by very heavy mortality, especially for attackers far from home. By contrast, the nonfarming tribes confined themselves almost wholly to tactics of surprise, raiding, and hit-and-run.⁴

Now in our tale the Mohave enter Mohave Valley from the southeast, in part have lived and wandered for years in the southeastern desert, and are led by an inhabitant of this desert. But they fight the formalized, stand-up war of valley tribes; and after victory they settle down to live as farming valley tribes. There is a seeming historic contradiction here, in the light of the differentiation of the actually known tribes into two classes.

However, the contradiction is less than appears. Superficially, the two kinds of tribes are very distinct. But it would not have been difficult for circumstances to have precipitated a given tribe from one class into the other. The Kamia who were River Diegueño, and the so-called Mountain Cocopa and Halyikwamai, suggest a delicate balance of residence and subsistence condition. Similarly, famine has sent bands of Mohave temporarily scurrying out of the valley to Chemehuevi or Walapai in the mountains where there might be other foods growing.

I would therefore incline to believe that the switching back and forth found in the tale between the two kinds of habitat and subsistence is by no means historically impossible or even improbable.⁵ When the actual post-1605 Mohave move from Parker to Mohave Valley occurred, there might even have been two or three Yavapai bands joining them--or perhaps a Mohave band or two that might have been living off the Colorado River on Hill Williams Fork, with most of their food coming from gathering and hunting.

The Colorado River Yumans are among the earliest in the United States to have their tribal or society names--as distinct from names of towns, settlements, or places--recorded and preserved. Thus, Oñate in 1605 mentions the Mohave, Halchidhoma, Kohuana, Halyikwamai, and Cocopa; and the third and fourth of these, in the forms Coana and Quicama, go back to Alarcón and 1540. This long continuity of names suggests an equally long persistence of social identity. And yet the social identities may have been maintained only incompletely. Tribes may have split and others merged. Oñate's Bahacechas (-Va'aseti?), Ozaras, and Haclli have vanished not only from the river but from our cognizance. The Halchidhoma, Kavelchadom, Halyikwamai,

and Kohuana have been lost, for all practical purposes, among the Maricopa, and their final fortunes or remnants were mostly rediscovered only in the twentieth century.

It is true that farming tribes fallen on evil days and reduced in numbers tended to seek refuge among distant farmers rather than in the desert. Also, we have no known case of a hunting people forcing its way to farmland by invasion and war--the Kamia and Chemehuevi took unused farmland on sufferance. But it would be rash to say that cross-subsistence shifts could not have happened such as our story tells of.

Finally, it is well to remember that we inevitably tend to read a greater degree of political cohesion and social entity into North American "tribes" than they actually had. Most tribes were really nationalities: a series of local or kin groups (often both at once) possessing a distinctive and fairly uniform speech and set of customs. We think of them as "bodies politic": which they were not to any notable degree, on the whole, except transiently under the influence of dominating leaders, war, or Caucasian pressures. The Iroquois, Powhatan, Seminole, Chickasaw, Shawnee, Fox, Comanche are examples of the occasional politically effective tribes constituted under such unusual pressures. Diffuse cultural-linguistic groups like Illinois, Dakota, Cherokee, Creek, Choc-taw, Caddo, Navaho, Apache, Pima, Shoshone were only the ethnic material from which politically structured tribes might now and then be evolved. The actual units that functioned autonomously ranged from local lineages (Miwok) through bands (Great Basin) to villages (village-community or "tribelet" of California) to towns (Southeast, Northwest Coast) and "pueblos," which in favorable circumstances became city-towns in advanced Meso-America. In each case the normal functional unit is one of literal coresidents. The superlocal or delocalized social entity with political cohesiveness, which is what we really read into our word "tribe," was abnormal and rare in North America, and apparently produced only by already existing political or war pressure.

This generic interpretation is reapplicable to our Yuman picture. The well-defined tribes, like the Mohave, with clear-cut, unambiguous names, concentrated residence and relatively concentrated food supply, were also those that carried on formally patterned war and exercised their minds in thoughts of war. Yet they lacked so completely any political institutions, and were so thoroughly determined in their "political" and "military" activities by generic traditional attitudes, the influence of dominant personalities, and momentary emotional surges of the multitude, that they remained, surface appearances to the contrary, only a step removed from the more scattered, diffuse, and locality-bound gatherers like the Yavapai and Walapai. A shift from one to the other mode of life and condition was therefore possible without undue difficulty. The fortunes of warfare themselves could always bring about such a shift. Of this possibility our Mohave narrator was well aware; and in assuming it, and basing his tale upon it, he conformed at least to generic historical probability within the world he knew; even though his filling of incidents was wholly imagined--or as he would have said, "dreamed."

PART 6

LITERARY QUALITIES OF THE TALE

A. CLASSIFIED INDEX OF PERSONAGES

The tale contains many actors whose names are not only strange but mostly long; and some of them drop out of consideration to reappear much later. It is accordingly difficult for the reader not only to appraise but even to identify them as individuals and remember them. I therefore devote the present section to a listing of the life histories, as it were, of all principal characters in the story, grouped according to importance, tribal affiliation, and sex, in order to extricate from the long web of the story as much about each individual personality, and about his career, as it is possible to present compactly. This procedure involves some repetition. But the story is so prolix and so involved in details that the only way to focus on characterization seems to be through assembling into one coherent biography all the main acts attributed to each personality.

The characters are classified as follows: Major Mohave Leaders, Other Mohave Leaders, Clan Land-takers; Foreign or Enemy Leaders, Other Non-Mohave Personages, Women. These "vitae" are followed by a more general section on "Character Portrayal and Motivation."

I. MAJOR MOHAVE LEADERS

MaOkwem-tšutšām-kwilyêhe. This titular leader is a palid personage. He starts movements and then fades out. It is he and Tynal-tšeqwārve that lead the emigration out of Mohave Valley to the east (A 1-3) but, most of their people stealing away from them, they move south to the delta and settle among the Cocopa and Halyikwamai (A 4-9). Even after this there is secession: Hīhā-tutšūme of Halyepōta clan leads his people off to live somewhat upriver in historic Yuma land (A 10). After the first attempt to invade Mohave Valley, MaOkwem-tšutšām-kwilyêhe learns about it but does nothing (B 13). Then come Umase'āka's entry, first battles, settlement and peace, the long interlude of the gambling boy and his exile, followed by his return and attack on Umase'āka, and the death of both these great ones in battle, and the flight of the surviving Mohave southeast from the valley to their former desert abode.

Only then (H 83) does MaOkwem-tšutšām-kwilyêhe reënter our story. Hearing of the defeat, he and his partner start to move north. This partner or chief associate, however, is now MaOkwem-kwapāiva instead of Tynal-tšeqwārve, who drops out of the story for a still longer period than MaOkwem-tšutšām-kwilyêhe has remained unmentioned.¹ They fail to persuade

other leaders to join them, such as Hīhā-tutšūme (H 85), who later becomes so important in the final conquest (O 167), or the -KwiOpōtas of three coresident clans (H 84) who will also take part in the reconquest. Indecision seems to characterize MaOkwem-tšutšām-kwilyêhe. Partway upstream, he turns his people off east into the desert, where they happen to find Hipahipa's twenty houses and then Hipahipa himself (I 92, 94). Hipahipa, as the owner of the land there, now takes charge of the migration and leads it (I 95) to his friends and neighbors, Cut-blood-knee and Ha-yeΘa-yêΘwa -- the latter of whom is to be prominent in the ultimate reconquest, like Hipahipa himself, long after MaOkwem-tšutšām-kwilyêhe has dropped out of sight. Here the newcomers remain as unwelcome guests -- there is not food enough for all -- until Ha-yeΘa-yêΘwa upbraids them (I 99).

From this point on, MaOkwem-tšutšām-kwilyêhe dissolves out of the story. It is Hipahipa who decides when to settle at Kūtpāma, or to leave; and it is MaOkwem-kwapāiva, through his daughter, son, and wife who keeps being referred to in the narrative. MaOkwem-tšutšām-kwilyêhe does not even have a family, so far as the story knows. He is mentioned only once more: and then it is not he but Hipahipa who takes the initiative. Tired of aimlessly wandering in the desert and remembering what "made us angry," Hipahipa incites the two MaOkwems to resume the march north for war. To this they reply: "Good. As you say. We will follow you. We are not afraid." On that note of subservience in leadership, MaOkwem-tšutšām-kwilyêhe finally drops out of the tale (I 109).

It remains unexplained why, in contrast, his associate MaOkwem-kwapāiva continues active in events until his death in battle in the conquest, and why his original associate, Tynal-tšeqwārve, also reappears there. Did the narrator feel MaOkwem-tšutšām-kwilyêhe so much of a figurehead as to lose what little interest he had had in him to begin with? Or did he just forget to kill or finish him off? Less conspicuous personages, from our point of view, sometimes reappear in the story after it has long been silent about them.

Tynal-tšeqwārve. Such a disappearing and reappearing personage is Tynal-tšeqwārve. He is mentioned as MaOkwem-tšutšām-kwilyêhe's associate in the opening paragraphs of the story, while the movement is still away from the ancestral home (A 1-9). But then he remains completely obscured until Hipahipa organizes the Mohave for the final reconquest and has

¹For notes see p. 175.

Tinyal-t̄seqwārve (along with Ha-yeθa-yēθwa) taking command on the east side of the river while he himself commands on the west (M 160). Both sides clear the valley in four days of fighting (N 161-O 171), with the loss among the leaders of the supreme one only, Hipahipa. After that, Tinyal-t̄seqwārve is mentioned only as proceeding, along with his three fellow commanders, to the foot of the valley to begin the landtaking (P 173), and as living in peace four years (P 177). There is no further reference to him during the counterattack, nor is he specifically mentioned among the land-takers, though he obviously settled in the valley. Unlike Maθkwem-t̄sut̄ām-kwilyēhe, he does not fail to carry out what he undertakes; he is at least a successful leader in battle; but he has no other positive qualities or distinctness.

Maθkwem-kwapāiva. This hero appears to be one of the leaders of the original emigrants, but his first mention by name comes rather late, when these emigrants, now living in Cocopa country, finally bestir themselves and begin to move north on hearing of Umase'āka's death and the expulsion of his people (H 83). From there on, he and Maθkwem-t̄sut̄ām-kwilyēhe are joint nominal leaders of their people in the desert, though under the influence or actual direction of Hipahipa (H 88-I 109). But Maθkwem-kwapāiva has more things happen to him in this period than happen to Maθkwem-t̄sut̄ām-kwilyēhe, and, after the latter drops from the story, he is much more active than his partner is represented as ever having been. First, his daughter, Nyo'ilt̄še, marries and he takes leave of her (H 88). Then his son is bewitched by their hosts and dies, and Maθkwem-kwapāiva carries word to his daughter (I 100, 101). Next, his wife is seduced and abducted by a stranger, but with Hipahipa's help he recovers her (I 104-107). He takes her back, much as he does not seek vengeance against the bewitcher of his son.

When Hipahipa scouts for a successful entry into the valley, Maθkwem-kwapāiva is his companion, and they capture a hostage and a messenger (J 119-120). Then, when the valley is peacefully entered by the re-immigrants, Maθkwem-kwapāiva gets Nyakamelya'āva as his opposite or host or "friend," as Hipahipa takes Amal-lye-vave-kwilyēhe (I 123). When fighting nevertheless breaks out, he is paired against this friend. At the rally and climax of the battle, when Hipahipa catches his opponent in the river and holds him, Maθkwem-kwapāiva also seizes Nyakamelya'āva. But he is unable to kill him because he has been shot so full of arrows he has lost his strength (L 144). So Nyakamelya'āva escapes, and Maθkwem-kwapāiva, no longer able to walk, draws the arrows out of himself and Hipahipa holds him tenderly laid across his knees. He is carried on a litter as the Mohave retreat, dies on the way (L 145), is cremated (L 146), and word is sent to people in the desert (M 149). He is not in any way an individualized personality, but much happens to him, he is active and brave, he dies like a hero, and the listener spontaneously identifies with him.

Hipahipa. The outstanding hero of the whole narrative undoubtedly is Hipahipa, even though the tale is almost half over before he appears. His entry is dramatic. The Mohave clan or clans led by the several Maθkwems, struggling half-heartedly through the desert to avenge Umase'āka, come suddenly on Hipahipa's twenty empty houses surrounded by

spurious footprints of men, women, and children (I 92). Here Hipahipa lives alone on rattlesnakes, which he catches with his bare hands and tucks under his belt, alive. At the moment he is away visiting Cut-blood-knee, who has only recently discovered his abode (I 93). Coming back home, Hipahipa finds the traveling band there and makes himself known (I 94). He was originally with them, he says, when they had first emigrated from Mohaveland and were still at Kohōye in the western desert, and he was then called Unruly-night-noise. He deserted along with the others, but then left these too, and settled here, a hermit, at once odd, shy, and terrifying.

But now he leads the wanderers to his own recent acquaintance, Cut-blood-knee (I 95), who receives them without enthusiasm (I 96), foreseeing there will not be food enough to go around. The tension is made more acute when Hipahipa paralyzes Cut-blood-knee's antelope-magician, kills all the antelopes, and provides skins for dresses for the wanderers' women (I 97, 98). The strain is vented, however, against Maθkwem-kwapāiva's son, who is bewitched; and then Hipahipa leads the wanderers to Kūtpāma on Bill Williams Fork (I 102). Throughout this period he is their mentor and virtual director, who sees to it that they make a living. He even recovers Maθkwem-kwapāiva's errant wife for him (I 107).

After some years, he urges resumption of their original plan to reënter Mohave Valley in force (I 109), a plan which they seem to have forgotten in the interval, or to have postponed indefinitely. They reply, "As you say," and Hipahipa visits the chiefs Dusty-sunrise and Lying-on-dust to the south in the desert, to notify them of the decision and to distribute gifts (I 110-113). Again he urges action (I 114), and finally they start northward. Hipahipa leads the way and issues orders (J 115-118), and decides whom to pass by, such as Pameθi and Humare-tarepai -- who are evidently being saved up by the narrator for the later and greater invasion.

Nearing the valley, Hipahipa goes with Maθkwem-kwapāiva at night, in an episode reminiscent of the adventure of Odysseus and Diomedes, and they capture two pole-players, one of whom, after questioning, they keep as hostage, but release the other as messenger (J 119-120). As a result, the wandering Mohave get a friendly reception with hospitality, and are given land for planting. In these incidents, Hipahipa shows his physical greatness. He gulps large bowls of food, carries his people across the river like a St. Christopher, pretends to stumble and so, with a kick, sends a churlish host flying. Also, Hipahipa evades all advances of personal friendship or mateship from the residents until a man of his own stature comes forward, Amal-lye-vave-kwilyēhe, whom he accepts as special partner (J 121-126). The returned Mohave are now settled, mainly south of the residents, and invitations come from farther north, through Amal-lye-vave-kwilyēhe. Hipahipa visits there, traveling as far away as the twelve Tobacco clan chiefs (J 127-131).

Now, however, tensions mount, and the two great leaders' followers insist on their competing in games of speed and strength: which Hipahipa uniformly wins (K 132-135). Wishing to avoid trouble, he moves his people's settlements farther off (K 136), but begins to be avoided by his former friend when they visit or meet, and finally surmises that

Amailye-vāve-kwilyêhe has gone off to muster for war (K 137-138). Hipahipa thereupon has his own people prepare weapons and marshals them (K 141-L 142). When the attack comes, he fights a retreat with his people, but finally rallies, turns the enemy (L 143) until he catches his former friend in the river, kills him there, and drags his body out. His partner MaŌkwem-kwapāiva would have done the same to his opponent, but is too weak from wounds, and when Hipahipa arrives, all he can do is to lay his dying companion tenderly across his knee and then have him carried off on a litter, on which MaŌkwem-kwapāiva dies (L 144-146). Meanwhile the body of his opponent, Amailye-vāve-kwilyêhe, has been carried home and burnt; and his people are all in a great house for the night, when Hipahipa, spying again, or perhaps only defying, stands on the roof, reaches through the smokehole to take food out of the hand of an eater, stamps, and leaves them aware that he is still living and strong (L 147). However, he returns to his people and leads them back to Kūtpāma on Williams River in the desert, whence they had come four years before (L 148).

From there he visits his two friends, Lying-on-dust and Dusty-sunrise, to notify them of his abandonment of the valley and of MaŌkwem-kwapāiva's death (M 149). He also accepts their personal help; and the three scout the valley three times at night. The last time they catch three residents fishing and Hipahipa kills Hanyōre-kuvatai and scalps him (M 153). With this trophy he makes a victory dance at Kūtpāma, and then sends messengers around for his friends to gather for a renewal of the celebration four months later (M 154-155). There he instructs them to join him eight months after in Chemehuevi Valley on the Colorado, for a renewed invasion; and there they gather indeed, some coming across the desert and some marching up the river, apparently in far greater strength than ever before, and begin to move north (M 156-159).

Hipahipa is the unquestioned leader. He arranges an attack on both sides of the river, up from the foot of the valley, each contingent with two commanders and a squad of ten picked young fighters. His own lieutenant is Hīhā-tutšūme (who also becomes his successor). On both sides the Mohave carry everything before them. Heading the western contingent, Hipahipa wins at Kuhū'inye and pushes on. At Needles he leaves Hīhā-tutšūme to clean out the local resistance with half his force, while he pushes on north to Korrav-iḍauve. He routs the foe there, but is then notified that Hīhā-tutšūme has not yet dislodged his opponents, who are stubbornly defending themselves in the brush. So he comes back, charges the enemy, kills two of the leaders in hand-to-hand fighting, seizes a third, but at that moment dies a hero's death from his innumerable arrow wounds (N 161-164).

He is cremated there at Analy-ohwēle, at Needles (N 164). When word is brought back to the invaders' camp, four women, though he has so far been kinless, constitute themselves his kinswomen and take the name Hīpa (N 165, O 167). Hīhā-tutšūme makes the warriors' commemoration rite for Hipahipa (N 166). So ends this great leader.

Umase'āka. A somewhat lesser counterpart of Hipahipa, who dominates much of the first part of the story (C 14-G 79) before Hipahipa enters it, is Umase'āka. It is not absolutely clear that he is a Mohave; at any rate, nothing is ever said of

his having come from the valley; and he is first mentioned after the original emigration (A 1-10) has settled down. Then, stirred by the repulse at the foot of the valley of the entrants from Avi-ku-klatske and Avi-ku-takōlve, he comes from Koaka-matše, far in the southeast at Gila Bend, bringing his people with him. They win two skirmishes low in the valley, settle near Topock in a Nyo'iltše and an Owitš clan village (see I 82) on the lands of those they have routed, and live there two years without molestation (C 14-16). The telling so far is bald, the feeling tone low, as if the events were not of great moment.

Then Umase'āka takes his people upriver, armed, but on a visit. They are entertained on the way by those whom they had recently beaten, and are passed on upriver to a greater chief, Sky-its-varerqwer, living on the island. Umase'āka, like Hipahipa later, is large enough to walk across the channel carrying his people on his shoulders and arms. He also distinguishes himself by the speed with which he gulps food, and by smoking a pipe out at one draught. Sky-its-varerqwer and he exchange speeches of friendship, though the people are warned against undue fraternization which in turn might lead to quarrels and an outburst of fighting (C 17-26). About to return in the morning, at breakfast Umase'āka sees a little boy leaning against the door, takes him for his friend, gives him presents, and promises to see him again; whereupon he returns to Mellon with his people (C 27-30). To here the narrative has been fuller than during the emigration, but less detailed and vivid than it is for Hipahipa's deeds.

At this point the style of telling changes, becomes specific but formalized and repetitive, and for a while concerns the little boy, Nyitše-vilye-vave-kwilyêhe, and his uncontrolled misdeeds in connection with gambling play. It is not until the boy's fourth adventure that the story returns to Umase'āka (D 42-45), who is dealt with by the boy like his three previous opponents, but who, being of sterner stuff, or perhaps because he is an immigrant among old residents in the valley, does not spare him when he has won the boy's body, though he contents himself with scalping instead of killing him. But the focus of interest immediately returns to the unruly boy, his wanderings in the desert, and his rehabilitation (E 46-56). It is only when Nyitše-vilye-vave-kwilyêhe returns to the valley after six years and appears at Umase'āka's settlement with gifts (F 61, 62), that the latter reenters the narrative.

From now on, the two are opponents until their joint deaths. Umase'āka thinks of him (F 65), and he in turn plots to invite and attack Umase'āka. He does so, four times in fact, but three times the plan breaks down through overprecipitance of some of his people (G 67-75). Throughout these events the narrative is formalized again, and the initiative is with Nyitše-vilye-vave-kwilyêhe, though the listener's participation is still with Umase'āka. Only at the very end does the latter emerge clearly as the great hero once more. At night he goes out to spy and kills a girl who mistakes him for Nyitše-vilye-vave-kwilyêhe, her lover (G 77). Next day comes the battle in which Umase'āka, first driven back (G 78), rallies; and finally, standing breast to breast, the two opponents swallow each other's nose pendants and fall down dead (G 78-79).

Hīhā-tutšūme. This hero appears early in the emigration,

and after Hipahipa's death he becomes top leader of the invading Mohave; but is nowhere dwelled on for special powers, size, or bravery. He is a chief rather than a personality.

He is first (A 4) called Halypōta, which appears to be the name of his clan, then (A 10 seq.) Hīhā-tuṣūme.

He has evidently emigrated from Mohave Valley with Ma-Ōkwem-ṣuṣam-kwilyēhe and the latter's Owitš and Nyo'iltšē clan followers; but settles his own Halypōta group in what is later Yuma territory, while the others settle in Cocopa-Halyikwamai land downriver. When the first reentrants from Avi-ku-klāṣke are repulsed, Hīhā-tuṣūme does not learn the fact (B 13), although MaŌkwem-ṣuṣam-kwilyēhe does hear the news and apparently is agitated by it.

Then Hīhā-tuṣūme drops from mention for a long time, except that after Umase'āka's death in battle, when MaŌkwem-ṣuṣam-kwilyēhe is stirred into leaving his settlement in the delta and is on the move northward as if for revenge and reconquest, and visits him, Hīhā-tuṣūme is not ready to go with him (H 85): again he shows an inclination to act independently. This may be because he is not of Owitš or Nyo'iltšē clan.

When Hipahipa finally--19 years later by the analyzed chronology--leads his second united move against the valley occupants, Hīhā-tuṣūme and his people must have joined the march northward of the river-dwelling clans and bands (M 158, 159); but he is not mentioned by name during the assembly or trek.

It is only when Hipahipa, at the edge of the valley, organizes the ultimate attack, that Hīhā-tuṣūme is named as one of his four lieutenants--one of the two, in fact, to accompany him personally in the move up the west side of the valley (M 160). On the second day he is designated, with Aqāq-erīmsa, to rout out the foe at Analy-ohwēle with half the west-side division, while Hipahipa pushes on upstream with the other half (M 162). The resistance is stiff, the two deputies apparently hesitate to rush the fight to close quarters, but send word upstream to Hipahipa, who has meanwhile disposed of his foes. The great man returns, promptly charges the enemy, kills two of them, but dies of loss of blood from his arrow wounds before he can dispose of the third (N 164). It is wholly clear that the narrator considered Hīhā-tuṣūme a good warrior, but far less great than Hipahipa.

It may be assumed that Hipahipa had picked him as contingent successor among his four lieutenants. At any rate, from this moment on, Hīhā-tuṣūme assumes command, orders Hipahipa's cremation and commemoration (N 165-166), and completes the conquest of the valley in businesslike fashion in four attacks on as many successive days (O 167-171). Yet he is nowhere singled out for any distinctive feat. With the conquest completed, he goes with his three coleaders to the foot of the valley to undertake the allotment of lands (P 173); after which they live four years in peace (P 177).

Hīhā-tuṣūme is not mentioned as taking a tract for himself; whether it is assumed that he settled down with the Halypōta clan people mentioned in 174b, or those in 174g, or in 175b, is not clear. Nor is he mentioned in the subsequent counterattack from the north (Q 179-191), nor in the visit from the half-Walapai boy (R 194-195). These events only affected the northern valley, and perhaps he is understood as having settled in the southern end. But again, the want of

reference may be due to want of interest: his record is honorable and long--only Tīnyal-tšeqwārve's surpasses his in duration--but he is not an outstanding or specially appealing personage.

II. OTHER MOHAVE LEADERS

The remaining Mohave chieftains can be disposed of more briefly.

Of those finally consummating the conquest (in addition to Hīhā-tuṣūme and Tīnyal-tšeqwārve), Aqāq-erīmsa is mentioned only during this period (M 160-P 177), and is no more than a name bracketed with that of Hīhā-tuṣūme. Nothing is told of his antecedents or why he was chosen.

On the contrary Ha-yeŌa-yêŌwa, the fourth of Hipahipa's lieutenants in the conquest, has a fairly long history. He is first mentioned as living in the southern desert at Avi-ny-ūlka and Aha-kwa-hêl with Cut-blood-knee (Mepük-ahwaṣ-sakyêta), and as, along with him, discovering Hipahipa in his phase of snake-eating hermit (I 93). But then, when Hipahipa brings the errant Mohave under MaŌkwem-ṣuṣam-kwilyēhe to them, Cut-blood-knee is usually mentioned first of the two. In fact, the form of Ha-yeŌa-yêŌwa's name suggests the names of messengers and assistants. But in I 99 it is he who expresses discontent at the visitors who eat up all the food; as a result of which his and Cut-blood-knee's doctor bewitches MaŌkwem-kwaipāiva's son (I 100), as if they were tribally hostile. Nevertheless, when years later Hipahipa finally gets the return migration moving with his scalp dance and summons (M 155-157), Cut-blood-knee and Ha-yeŌa-yêŌwa are invited and participate; which shows them to be original Mohave, whether or not they were involved in the particular migration with which our narrative starts. This is also the last time that Cut-blood-knee is mentioned, whereas Ha-yeŌa-yêŌwa soon after (M 160) is designated as one of the four commanders, under Hipahipa's supreme leadership, for the conquest of the valley. In this, he and Tīnyal-tšeqwārve jointly overrun the east or Arizona side (N 161-O 172).

Tšupak-āmapōte or Dusty-sunrise, is living, with three other named chiefs and a Nyō'iltšē-Owitš clan following, at Avi-kwa-hasāle, far southeast of Mohave Valley on the northeast flank of the Harcuvar range (E 49), when the scalped Nyītšē-vilye-vāve-kwilyēhe takes refuge with him, but steals away again at night because he is seeking Tobacco clanmates. After a long interval (I 110), Dusty-sunrise is told by Hipahipa of his intended march north, and makes gifts to Hipahipa, but does not join him. Still later (M 149), Hipahipa notifies him of his expulsion from the valley and of MaŌkwem-kwapāiva's death; and Dusty-sunrise then joins him in his scouting, killing, and scalptaking (M 150-153), which form the prelude or incitement to the final great muster and conquest under Hipahipa. In this victory and the land-taking, Dusty-sunrise is not mentioned: overlooked, presumably, rather than conceived as not participating.

Ampoṣem-kuhuṣūlve or Lying-on-dust has a career almost identical to that of Dusty-sunrise, though he is of the Tobacco clan. He lives with four jingling-named co-chiefs (Sky-guts, Earth-guts, Hold-inside-mouth, Hold-on-hands) at Hūvalilyes-

kuva (E 50), four days' foot travel southeast of the foot of the valley (E 50). There he too is visited by Nyĩtše-vilye-vāve-kwilyêhe; but, finding clanmates, the refugee stays (E 51-56)-- for six years, in fact. This might seem to make Lying-on-dust a non-Mohave, since on his return Nyĩtše-vilye-vāve-kwilyêhe fights Umase'āka. But apparently the bond between guest and host is one of transtribal common clanship, Tobacco. At any rate, long afterward Lying-on-dust is notified by Hipahipa of his impending first march (I 112), then of his expulsion from the valley (M 149), and thereupon joins him in his pro-Mohave scouting and scalping adventures (M 150-153); after which he too drops from sight.

Kunyi'ŋe is a third chief who emerges in the tale as host of Nyĩtše-vilye-vāve-kwilyêhe -- at Ōavenārve (E 47, 48) -- and reenters the story much later. This is in M 155-157 when he is still at Ōavenārve along with three companion chiefs, and is summoned by Hipahipa to the scalp dance and to the rendezvous for the march into the valley. But then he too drops from mention. Apparently there are just so many personages that the narrator's attention can handle at one time, though the total he can shuffle and use or re-use consecutively is much greater.

When Umase'āka and Nyĩtše-vilye-vāve-kwilyêhe kill each other, the surviving immigrants, of Nyō'iltše and Owitš clan, retreat southeast for eight days to Ahtše-kwiŌuka and Koakamatše (G 80-82), under the command of four chiefs of whom Feather-tied-on-end is spoken of as leader. A second of the four is Uyatšihāka, and another is Look-yellow, AkwaŌem-iūve. Long afterward, past the final conquest, these two are singled out for mention. Uyatšihāka's daughter has married among the refugees in Eldorado Canyon above Mohave Valley (Q 180, 181). He goes there to visit her and her baby boy; Look-yellow accompanies him; and they are both killed (Q 182-185), as a first step toward the counterattack against the Mohave. Moreover, far back, when Umase'āka is invited and tested by Sky-its-varerqwer, and is handed the largest tobacco pipe, it is Uyatšihāka, as one of his companions, whom he asks whether he does not want to smoke it first (C 25). Feather-tied-on-end, however, is not mentioned again after G 80.

III. CLAN LAND-TAKERS

In P 174, 175, twenty-six tracts of valley land are taken by nineteen Mohave clan heads. Not one of the first-rank or even second-rank leaders is among these nineteen. Nor are all the major heroes dead. Of the six greatest, Hīhā-tutšume and Tynal-tšeqwārve survive the final conquest; of those of second order, apparently all survive it--at least, not one is mentioned as killed in the campaign.

Evidently, the pattern of the tale keeps the active heroes of narrative pretty distinct from the takers of land for their clans.

This is further clear from the fact that of the nineteen land-takers, nine are eponymous; and of these nine, six are mentioned only in the catalogue of tract holdings.

Only four land-takers are mentioned in the tale previous to the taking in P 174-175, and then quite incidentally. These four are:

Halyepōta-kwiŌpōta, in H 84, as not joining the migration. Pameŋi, in J 116, as passed by.

Humare-tarepai, in J 117, as passed by.

Kwinyahai (Floods), in M 155-158, summoned to scalp dance and rendezvous.

The last of these recurs in passing in Q 190, the next to last in Q 179, 190.

Five chiefs are unmentioned until the land-taking, but are referred to again afterward. These are:

KewŌilye-pai, also in Q 190.

Kwinyōra-hatŋ-pai, also in Q 179, 190.

Hutšātša, also in R 195.

Itšuwēne, also in Q 179, 190.

Pa-kaŋ-ho'auve, also in Q 179, R 195.

Ten land-takers are mentioned only in the catalogue of tracts:² six of these are eponymous, four noneponymous.

IV. FOREIGN OR ENEMY LEADERS

Nyĩtše-vilye-vave-kwilyêhe is easily the outstanding non-Mohave or anti-Mohave character. He dominates the story for about a quarter of its total length (C 28, D 31 - G 79). Much of this portion is formalized narration dealing with the favorite Mohave theme of hoop-and-pole gambling as a prelude to fighting. It will be recalled that Nyĩtše-vilye-vave-kwilyêhe is a little boy when he first appears, but before he has gambled four times he has a wife and son. It is the great Umase'āka who singles him out, while he is still a shy child, as a future friend or partner; and it is these two who ultimately lead their peoples in battle and kill each other. There is no doubt that the Mohave feel this relation with a peculiar poignancy.

Nyĩtše-vilye-vave-kwilyêhe is portrayed as high-handed, insistent, quarrelsome, and lacking the good will of his own people. He blames them for losing in his gambling, yet really makes himself lose. He robs, he challenges, and yet flinches when he has lost his body. The narrator clearly disapproves of him. Yet he dwells on his doings at such length that it is hard not to feel some identification with this youthful character. This is true especially after he has been scalped, flees, settles down quietly with his desert hosts, and, finally returning, gives away all his accumulated property to Umase'āka and Umase'āka's people. This, for the moment at least, gives him the moral superiority. Yet he is barely home again before his wife has to tell him why his own people dislike and avoid him.

Basically, Nyĩtše-vilye-vave-kwilyêhe is the foil and complement to Umase'āka--his friend-partner at the beginning, his enemy-partner at the end--each the instrument of the other's death. There is a genuinely tragic potentiality in this relation. That it is not more fully realized is due, in part, to the lack of a genuine literary tradition among a people culturally circumstanced as the Mohave were; and in part to the fact that the narrator, once he got onto the conventional subject of gambling, plunged on and on, both too repetitiously and at too great length; until, from sheer weight of having no other hero in hand for several hours of telling, he wavered between a negative and positive attitude toward him.

Amai-nye-varerqwer, "Sky-its-varerqwer," is of interest because he looms large in a fragment of another telling of the "Great Tale," Kunalye's, commented on below in Part 7 A. This fact stamps him as a personage of Mohave tribal mythology, and as more than the creation of a single narrator. De facto, in the present version, his role in the story is that of preparing for the obstreperous boy, Nyĩtše-vilye-vave-kwilyêhe. After Umase'āka has settled in the southern end of the valley, and things have quieted down, Amai-nye-varerqwer, living more or less along the middle of the valley on the island, is visited by Umase'aka (C 17), who distinguishes himself by his feats of eating and smoking. However, the two great men make speeches of peace and friendliness, and Umase'āka returns home (C 29) -- though at the last moment there is the episode of his selecting the little boy Nyĩtše-vilye-vave-kwilyêhe as his special friend.

As Amai-nye-varerqwer is never mentioned again, it is plain that the narrator has allowed his interest to switch permanently to the boy and his gambling: in the present version, Amai-nye-varerqwer has actually sunk to being the boy's introducer. Nevertheless, there is just enough latent tension depicted in the relation of Umase'āka to Amai-nye-varerqwer to set the mood for the longer, increasingly hostile, and finally tragic relation of Umase'āka to Nyĩtše-vilye-vave-kwilyêhe. As regards these two friend-opponents of Umase'āka, the narrator has indeed fumbled as compared with a sophisticated weaver of plot; but he has maintained more consistency of attitude and mood than might appear offhand.

Amai-lye-vave-kwilyêhe, a third great anti-Mohave, is Hipahipa's opponent in J 120-L 147. He is first named-- along with three others -- by the two pole-players whom Hipahipa and his companions seize as informants and hostage. Two of these four chiefs visit and feed Hipahipa and his people. It is only then that Amai-lye-vave-kwilyêhe is sent for, and, being as tall as Hipahipa -- they both carry their people across the river -- is accepted by him as equal friend. For a while all goes well. He accompanies Hipahipa to get the huge coil of bast from which the Mohave women are to be dressed; and he conveys to him an invitation from the tobacco-named (and Tobacco clan?) chiefs upriver in the valley. But then his people boast to Hipahipa's people of his superiority; until the two great men do make trial of running and jumping. Hipahipa wins. Amai-lye-vave-kwilyêhe begins to avoid him, then runs off north, rouses the upper valley to fight, and war is on after all. The Mohave are driven back but rally, and Hipahipa kills Amai-lye-vave-kwilyêhe in the river. He is burned and mourned over. Before withdrawing temporarily from the valley into the desert, Hipahipa in the darkness stands and stamps on his dead opponent's house in final defiance. When he returns for the final conquest, it is with a much larger following, and the residents have no one of the stature and renown of Amai-lye-vave-kwilyêhe to oppose him.

V. OTHER NON-MOHAVE PERSONAGES

Nyakamêlya-āva (J 120-126, L 144) as the old resident stands toward MaŌkwem-kwapāiva as invader or immigrant in the relation of Amai-lye-vave-kwilyêhe to Hipahipa; they are

both seconds. They become friends, and therefore fight at the end; but Nyakamêlya-āva escapes because MaŌkwem-kwapāiva is shot so full of arrows that he cannot hold fast his opponent; and soon after he dies.

Hanyôre-kuvatai (M 153), while fishing, is the innocent victim of Hipahipa's attack. Evidently Hipahipa needs a scalp to incite the downriver and desert Mohave to a great expedition.

Himaŷ-napūkwe and Hwetša-hwetš-iyūve (O 171, Q 178, 185-191) receive at their home in Eldorado Canyon (which in modern times would stamp them as Chemehuevi-Southern Paiute) the refugees who have been expelled from Mohave Valley by the final Mohave return, and urge them to reprisals. Then they kill Uyatšihāka who has come to visit his married-in daughter, and thereupon lead a counterattacking war party into northern Mohave Valley. They see bad omens, become confused, are discovered, defeated, and slain in flight. Such refugees as survive scatter and are no longer a menace.

These two personages are of interest because they recur in two of the independently told migration fragments: Part 7 B, E. In the first of these, they meet at the foot of the valley, swallow each other's nose pendants, and both die (as in G 78, 79). In the other fragment they seem to be on the same side, but are mentioned as associated both with the migration into the valley from the southeast, and with the river canyon upstream from the valley. They evidently loom prominently in the fluctuating tribal consciousness about migration.

Ampoŷ-lyirauve (Q 178-181, 185) is apparently one of the expelled residents of the valley, who, four years later and with a companion, goes south to visit the victors. They are passed along in hospitable fashion to Uyatšihāka, whose daughter, Nyo'iltše-hilyāha, falls in love with Ampoŷ-lyirauve, goes home with him as wife, and has a child who becomes the half-Walapai boy hero of the final segment of the tale. When Uyatšihāka comes to visit his daughter and grandson, Ampoŷ-lyirauve feeds him, but is not mentioned as having a hand in his murder--though one would expect him to have been privy to it. Ampoŷ-lyirauve is referred to again in the Walapai part of the story in an explanation by his wife to their son of his tribal affiliation, as if Ampoŷ-lyirauve were dead. Quite likely he is conceived to have perished in the ill-fated counter-attack from Eldorado Canyon.

The five valley chiefs headed by Lie-bent-in-sky --the list of names begins with Ōāikete and Lāinkete -- are visited by Hipahipa at Korrave-ŝauve about Needles City (J 128), but when war breaks, they are driven out from there by him. Lie-bent-in-sky has previously been mentioned in D 35, 36, at the same place, as the second gambling opponent of Nyĩtše-vilye-vave-kwilyêhe.

Another group of five, living downriver from the last at Needles (Analy-ohwêle), and consisting of Itsehwaŷ-ohôre, Masohwaŷ-excrement, Continue-onward, and two companions, are also at first hosts to Hipahipa (J 127) and later are attacked under his command (N 163). However, eager to reach the upper group, Hipahipa delegates the attack here to Hihā-tutšūme, who drives the residents into the brush but hesitates to force the issue there. Notified, Hipahipa returns, charges and kills the two companion chiefs among the five, Two-come-in-dust and Continue-onward, by seizing them -- that is, in hand-to-hand combat. The rest flee, and Hipahipa dies.

Upriver from both the last two groups, at three sets of places apparently close together, live three clusters of chiefs (J 129) who are Tobacco clan, or whose names in part refer to tobacco; His-pipes-vary-in-length, Uneasy-from-smoking, Empty-tobacco-bag, (Sky- or) Earth-in-which-(tobacco-) is planted, etc. (The third group of these names have no such visible implication of tobacco; some of them refer to the takôska bird in the cottonwoods.) The headman of all three groups is Ampot-kerâma or Dusty-leaves-(of-tobacco), who receives and welcomes Hipahipa (J 131). Soon after, when war breaks, it is this same Dusty-leaves who is summoned to the night conference of preparation by Amai-lye-vâve-kwilyêhe. Yet he and his people are not cited again by name, either in the fighting in which Amai-lye-vâve-kwilyêhe is killed or when Hîhâ-tutšûme, after Hipahipa's death, completes the conquest of the west side of the valley in which Dusty-leaves has lived. However, much earlier in the tale (D 33), the two first-named of the first group, Asa'akta and His-pipes-vary, are mentioned (in slightly variant forms of their names) as being hosts to Nyîŧše-vilye-vâve-kwilyêhe after the first time he has lost his body in gambling -- and as being gratuitously insulted by his making off with their house door during the night. We even have Asa'akta's two daughters referred to by name, for no apparent reason, in this incident. This mention at least bears witness to the narrator holding even his incidental personages, and their place of residence, firm in his memory over long spans of telling.

Another such case of carry-over is that of Amai-yûyei and Amai-nye-hayeyûva. In D 40 they are Nyîŧše-vilye-vâve-kwilyêhe's third post-body-gambling hosts (and have their stored seeds scattered for their pains) at ŧo-kuva'îre. In O 170, living close by at Avî-kutaparve with three fellow chiefs, they are driven north to Himike-huvike by Hîhâ-tutšûme, though claiming to be fellow Mohave; and in O 171 they are driven on upriver to Avikwame.

Ta-tšuke-tšûkwe also appears, always as messenger, in two separate parts of the tale. But at first, in J 121, 123, 127, 130, he is sent by valley residents; later by the invaders: in fact, first by Hîhâ-tutšûme himself to summon Hipahipa's aid (N 164), and then (N 165) to notify the people across the river of Hipahipa's death. This is puzzling. Were messengers neutral as heralds? Or free to change sides? Or did the teller forget about Ta-tšuke-tšûkwe's earlier affiliations and merely remember his profession?

Two other chiefs -- or chief and lieutenant -- who reappear, are Pâ-kaŧ-amaŧ-lyuvâva and Napômpiâva. In C 16 they are driven from their land at Qaqaue in the lower valley by Umase'âka. In C 18 they have resettled there and he visits them. In C 19, Pâ-kaŧ-amaŧ-lyuvâva sends his partner on upriver as messenger to announce Umase'âka's coming. In D-42, they are mentioned as still there when Nyîŧše-vilye-vave-kwilyêhe passes by on his way to gamble with Umase'âka; in fact, Napômpiâva is again sent ahead as messenger. Then, long after, when Hipahipa is scouting preparatory to his entry, the pole-players whom he has captured mention both men as chiefs living at Qaqaue (J 120). But that is the end: neither in Hipahipa's entry nor in the conquest are they referred to again.

Other non-Mohaves are: Amai-tšêm-tinyâme (B 11), a

chief among the four tribes left in Mohave Valley after the original emigration.

Sa-kape-kape and Sa-kampanyuva, at Atsqâqa and Kwiŧa'ôka at the foot of the valley (C 15), flee from Umase'âka when he first enters the valley. Sa-kape-kape is later mentioned as living at Kwiŧa'ôka (J 120).

Hîŧau-seto-varem-kwilyêhe is Nyîŧše-vilye-vâve-kwilyêhe's first gambling opponent (D 32), as Body-olauh-cloud is his third (D 38, 39).

Matha or Wind (D 37), is the second host abused by this same gambling boy -- he has his house filled with smoke.

Umasa'êlve is Nyîŧše-vilye-vâve-kwilyêhe's messenger when he invites Umase'âka in order to attack him (G 67, 68, 74, 76). Note the similarity of the first element of the two names.

Gambling-hoops-around-the-arm and Holding-gambling-hoops are the pole-players seized by Hipahipa in his scouting, who tell him who and where the resident headmen are (J 120-121). The first is held as a hostage while the second is released to give notice of Hipahipa's coming.

Aha-matš-ûampa and Aha-matš-waitša-waitša were understood to be two chiefs mentioned by these captured informants as being at Bats'-home, Kampany-uva (J 120).

Huyêmil-tinyâme and Hupâmil-tinyâme accompany Amai-lye-vave-kwilyêhe when he comes to meet Hipahipa in J 123. In J 128 they are mentioned as living at Kwam-haŧêve, along with Matha-kwînva and Himaŧ-espata, but Hipahipa passes them by.

Amai-sameŧîva and Amai-nya-pûka are two singers of Vinimulye summoned by Amai-lye-vave-kwilyêhe when he rouses the central and northern valley residents for war (K 139).

Aluwa, Alume, ŧokupît-ikwe ("Cloud-owl"), and Amai-tasaŧeve are one of the frequent groups of four or five chiefs mentioned as living in such and such a place -- in this case at Hivîstive (N 162); whereupon they are attacked and expelled by Tinyal-tŧeqwarve in his conquest of the east side of the valley (N 163).

Put-mark-around-neck is the seducer of Maŧkwem-kwapâiva's wife in I 104-106 while the Mohave are still in the desert. This does not necessarily make him a non-Mohave.

At the very end of the recorded tale (R 197), three Walapai chiefs prepare to visit the Mohave kin of Foreign-boy whom he has just looked up. They are Large-lightning, Heavy-dress, and Black-girl. A few years before, they were among the refugees from the valley at Avikwame and Eldorado Canyon; but after the failure of the counterattack, these refugees scatter as four historic tribes (Q 192), one of them the Walapai.

VI. WOMEN

In a tale of group migration and fighting, women expectably play a small part. There are generic references to them on the march, along with the children and aged; to their gathering of seeds; to gifts of skirts and baskets made to them; but there is not one woman that might be called a "heroine," none that motivates action for more than the most passing episode. When they are mentioned at all, women perform according to tribal custom. But they are background, not subjects of interest

in their own right. This condition is not universal in Mohave narrative; witness the Cane Tale (1), the sex-instituting appendix of Mastamho (7), the brother and sister in Tumanpa (11) and the male and female protagonists of Deer (9), and Nyohaiva (3) which is primarily about a woman. But there are other stories into which, as here, women enter not at all or only very incidentally: Goose (14), Raven (4), Vinimulye-pātše (2).

In the present epic, most leaders are dealt with as if they were unmarried. If they have wives, as presumably most of them have, the fact does not even call for allusion. The outstanding heroes, Umase'āka and Hipahipa, positively have no wives. Hipahipa does not even have kin, and his hermit life when he is met in the desert is enlarged on: he makes himself empty houses and false footprints of women and children to disguise his solitude. It is as if real womenfolk would diminish his greatness as chief and fighter.

Only two of the greater personages are mentioned as having wives. One of these is MaḪkwem-kwapāiva, who has not only a wife but two children, yet loses them all: the daughter by marriage, the son by witchcraft, the wife by adultery and elopement, though Hipahipa recovers her for him. MaḪkwem-kwapāiva not only appears in the story rather late, but, besides Hipahipa himself, he is the only prominent casualty on the

Mohave side in the conquest. The other hero with a wife is Nyītše-vilye-vāve-kwilyêhe, and he, besides being frequently represented as an irresponsible boy, appears to have a wife primarily in order that she may warn him of public opinion: she is his censor (D 41, F 65).

Daughters are referred to more frequently: Asa'akta's two in D 33 without visible reason; MaḪkwem-kwapāiva's in H 88 and I 101; and Nyo'iltše-hilyāha, Uyatšihāka's daughter, in Q 180-184 and again in R 193-197 when her son grows up among the Walapai. The girls go off with their husbands, if the husband is a visitor; or they remain with their husbands if it is the girls' kin who are visiting. In other words, not only are sibs patrilineal but marriage is patrilocal.

Unnamed women are: the girl outdoors in the brush at night who takes Umase'āka to be Nyītše-vilye-vāve-kwilyêhe and is killed by him (G 77); the four women who take Hipa names for themselves in order to commemorate and bewail Hipahipa (N 165); the seven women captives (O 168) who are nicknamed after the manner of their capture; the old woman who dances and sings and taunts when Uyatšihāka is murdered (Q 185); and the seed-gathering Mohave women who discover Himaḷ- napūkwe's counterattacking war party (Q 190) and bring about its destruction.

B. CHARACTER PORTRAYAL AND MOTIVATION

A table is appended which shows the distribution within the course of the tale of its principal actors.

RANGE OF MENTION OF PERSONAGES IN THE COURSE OF THE NARRATIVE

Personages	Emigration A 1-10	Invasion 1 B 11-13	Invasion 2 C-G 14-82	Invasion 3		Invasion 4 M-P 149-177	Counter- attack Q 178-192	After- math R 193-197	Range: No. of pars.
				Preparation	Actual				
				H-1 83-114	J-L 115-148				
Major Mohave Leaders									
MaḪkwem-tšutšām-kwilyêhe	1-9	13			83-109				109
Tinyal-tšeqwārve	1-9					160-177			177
Hihā-tutšūme	4-10	13			85	160-177			174
Umase'āka			14-79						66
MaḪkwem-kwapāiva					83-107	119-146			64
Hipahipa					92-114	115-148	149-164		73
Minor Mohave Leaders									
Uyatšihāka			25;80-82				180-185		161
Dusty-sunrise			49		110	149-153			105
Lying-on-dust			50-56		112	149-153			104
Kunyi'īŌe			47, 48			155-157			111
Cut-blood-knee					93-100	155-157			65
Ha-yeŌa-yêŌwa					93-100	155-172			80
Enemies									
Amai-nye-varerqwer			17-29						13
Nyītše-vilye-vāve-kwilyêhe			28-79						52
Amai-lye-vāve-kwilyêhe						120-147			28
Himaḷ-napūkwe						171	178-191		21
Hwetsā-hwets-iyuve						171	178-191		21

*Killed.

Those that are killed in battle, die of wounds, or are murdered are designated by an asterisk. Such comprise three of the six principal Mohave leaders--the three that are most lifelike, colorful, and easily identified with. The dead also include four out of five of the principal enemy leaders. Of secondary heroes on the Mohave side, the only one killed, Uyašihāka, appears in three widely separated passages and has the longest total range of mention in his group--and for that matter is a close runner-up to the two longest-lived of the major leaders.

It may be concluded that a pattern of the narrative is for favored or beloved personages, as well as determined foes, to die in battle. This goes far to stamp the prevailing tone of the story as tragic.

It is also of interest that no one is mentioned as dying a natural death in the story, that is, of old age or spontaneous sickness. The bewitching of Maθkwem-kwapāiva's son in I 100 is so explicit, drastic, and swift as to have all the effect of a killing with invisible weapons.

A consequence is that people who are not killed are not disposed of in the story. They just fade out as if the narrator had forgotten about them, or had lost interest; their careers are not terminated. This unfinishedness holds for three of the titular head leaders. These three are also pallid throughout as personalities; the two traits coincide. Pallidness and lack of final disposition also occur together in many of the second-rank leaders.

It is of course possible that if the story had been recorded to the end, the narrator would have disposed of these hanging personages, enumeratively or by bundling them into some "and-so-ever-after" summary statement.³ However, I do not so believe. The way the earliest mentioned Mohave chief, the titular head of the emigrants, Maθkwem-tšutsam-kwilyêhe, simply evaporates halfway through the tale, suggests that the narrator felt little urge toward tying up loose ends after his interest had shifted. The same holds for the first great anti-Mohave, Amai-nye-varerqwer (C 17-29).

In Mohave as in most American myths personages and plots find a normal end in a transformation. This is felt as appropriate and satisfying. It marks a period. Ordinarily it is only foes that are killed in myths, as in Cane and Nyohaiva (1, 3); or predestined victims, as in Deer (5). With transformation precluded in a pseudohistorical legend, the narrator fell back on death in battle for his favorite characters as well as for inimical ones; and not knowing what to do with the rest (in my opinion), he did nothing.

The real heroes of the plot, like Umase'āka and Hipahipa, differ markedly from the colorless, merely titular leaders such as the first three of the table. Their motivations are usually clear; those of the nominal chiefs are rarely even suggested. We do not know why they emigrated (other than to help the narrator make a plot). Mostly they are unready to try to return; those who start to do so, dawdle and forget about it. When the conquest is finally systematically undertaken, Hipahipa is the motive power in will as well as in command; the titular heads now are his lieutenants. When Hipahipa falls at the climax of his second invasion, and his older associate Maθkwem-kwapāiva is long dead and his predecessor Umase'āka even longer gone, it is these lieutenants that complete the

task--but then promptly drop from sight. Even the counter-attack from the north is repelled by the local leaders in the north end of the valley, not by the nominal heads of the completion of the conquest.

Still, chiefs like Tinyal-tšeqwāve and even more so Hihā-tušūme weave in and out of the story and manage to remain leaders until their aims are achieved; whereas Maθkwem-tšutsam-kwilyêhe, the very first to be mentioned as leading the emigration, disappears from view most ingloriously before his band has even reentered the promised land of Mohave Valley. I have thought at times that there might have been a confusion of names on the part of the interpreter or myself; there are several Maθkwem- and -kwilyêhe names in the story. On reflection, however, I incline rather to look on Maθkwem-tšutsam-kwilyêhe as displaced in the narrator's interest or mind by Maθkwem-kwapāiva. As the latter becomes more associated with Hipahipa who has become the great driving force, he receives increased attention. Meanwhile Maθkwem-tšutsam-kwilyêhe receives less interest and attention, and has faded out completely long before Maθkwem-kwapāiva meets a hero's death in battle.⁴

Similarly, in the early part of the second invasion, Umase'āka's, the big man of the residents seems to be Amai-nye-varerqwer (C 17-29). But except that he and Umase'āka make friends and visit, he does nothing, and is not mentioned again after Umase'āka has made friends at his house with the boy Nyitše-vilye-vave-kwilyêhe (who then dominates the next fifty paragraphs of the story). What this episode and the one concerning Maθkwem-tšutsam-kwilyêhe have in common is that a seemingly important personage is dropped soon after a more important or active one in his group is introduced. I would construe this shift as resulting from an endeavor to build up climax in plot, though at the sacrifice of character.

Analogous is the whole Umase'āka part of the story (C 14-G 79) as an earlier and lesser parallel of the Hipahipa portion (I 92-N 164). In fact, all four of the invasions mount in a crescendo. The first is very briefly told. The second invasion also comes from the Gila, also ends in the two opposing leaders killing each other, but is told in more detail.⁵ Invasions three and four are by Hipahipa, who may be fairly described as a greater Umase'āka. Moreover, not only are all of Umase'āka's people expelled, but he too is killed. Hipahipa on the first try, though also expelled and losing his companion Maθkwem-kwapāiva, nevertheless kills his opponent and thus does better. And on his second try (the fourth invasion), he does still better, sweeping all before him; and while he dies at the height of victory, his followers, under his lieutenants, complete the conquest and hold it.

A more refined and skilful narrator might have achieved this cumulative effect of plot and still have maintained sharply differentiated characters. Inyo-kutavêre was not a great epic poet but an unvarnished storyteller, and found it easier to manipulate plot than to develop character. Probably no Mohave, no tribesman with a culture as simple as that of the Mohave, could have successfully portrayed a variety of contrasting human characters.⁶ In general, it is considered easier, even today, to achieve proficiency in plot than in character. Historically, the Homeric epics are probably the earliest

literature in which an array of different personalities is distinguished not only successfully but with a degree of subtlety. But the Iliad attains this quality by limiting its plot to a small fraction of the total story material available to it. And the Odyssey, while it allows plot to run away in the books dealing with the faraway adventures of the roaming hero, is then, when it has come back to nuanced characterization in Phaeacia, Sparta, and Ithaca, at a loss how to unwind its denouement and definitely hastens and fumbles its plot to an inadequate ending.

All of which is said only to indicate that, if even Homernods, much less was really to be expected from a dreamer in Inyo-kutavêre's culture.

In Seven Mohave Myths⁷ I called attention to a prevalent "decorative" quality of formalized pattern characteristic of Mohave narrative, which tends to interfere with characterization and especially with consistent motivation. Considerable of this interference is visible in the present tale; especially as regards the nominal leaders, such as the first three of the table. Not only are they shadowy as persons: they are presented without motivations. We do not know why they emigrate, why they stop moving, settle down, start up again, get deflected into the desert, wander about there for years--and are finally set into motion once more only by the overmastering and decisive mind of Hipahipa. Even when they invade and conquer, we are told nothing of their feelings of achievement or pride or satisfied nostalgia. They are little more than counters or markers by which a movement of plot can be traced.

MaŌkwem-kwapāiva is a little nearer being solid flesh in that he at least has a daughter, a son, a wife. But when he loses them successively by marriage, by witchcraft, by elopement, he is quite passive. When he goes scouting with Hipahipa, he is merely his second or lieutenant; and when expulsion from the valley comes but Hipahipa nevertheless kills his opponent, MaŌkwem-kwāpaiva is prevented by arrow wounds from doing the same, and dies from loss of blood.

Hipahipa, in spite of participating in the story for less than half its length,⁸ has far more distinctive character than any other personage. First, in his own account of himself, he was wild and bad in his youth and earned the name Noise-unruly-night. When, after years, he is rediscovered⁹ by the migrants, he is the remote, queer, shy, rattlesnake-eating hermit, feigning to be a multitude, with his fictitious footprints and empty houses. Then he leads the migrants to his nearest neighbors, forces the newcomers on them, has them build houses, gets their women hides for clothing, puts the local antelope shaman out of business, offers to kill the witch that has caused MaŌkwem-kwapāiva's boy to fall dead. Initiative, decision, leadership are the qualities he now shows. After some years he finally incites his friends to move toward their original destination, Mohave Valley. By his scouting and early-morning capture of two hoop-and pole players, he secures a peaceful entry and residence in the valley for the migrants he is conducting. When in time jealousies lead to an attack, he cannot stem the superior forces of the residents, but he does slay their leader and then returns to taunt his surviving kinsmen by stamping on the roof of their house. Hardly are the migrants back in the desert, when Hipa calls on his ally-friends there and takes them on scouting raids until he surprises, kills, and scalps a resident of the valley. Over this scalp he institutes a victory

dance, by which he incites the bands of a large area, sets a meeting-time and place, and finally sweeps into the valley at the head of a veritable army including, besides the migrants, old residents of the desert, on the Gila, and along the Colorado;¹⁰ so that the conquest takes place in a rush--with no named casualty other than Hipahipa himself, and with momentum enough to carry through under his lieutenants.

What is evident throughout in Hipahipa is drive. He begins enterprises, he carries them through with energy, he assumes command, others accept his leadership, he does not profit thereby but accepts responsibility for other, as in carrying the tough point of enemy resistance that leads to his succumbing to his wounds. He is in every sense a great man and a hero. And his being kinless, wifeless, childless, perhaps sexless, only augments his stature.

Umase'āka I have called a lesser Hipahipa, as he is his predecessor. Roughly, this is true. But there are some interesting differences also. Umase'āka is the only person of prominence in his group: scarcely anyone else is mentioned while he is still alive.¹¹ He is not like Hipahipa a guide for other chiefs, coming gradually to lead them on to greater achievements. He does not weld group to group into a victorious nation: he lives and dies the leader of two totemic bands.

He is notable for physique and capabilities of physique: carrying his people across the river on his arms, eating huge potfuls in a few swallows, exhausting a great tobacco pipe in one draft. Hipahipa's exploits of this simple sort are less extreme, and without the element of gluttony or mere size.¹²

Umase'āka spares his gambler boy-friend's life when he has won his body, but is irritated enough to scalp him and institute a dance of celebration; when the young man returns six years later and showers him and his people with gifts, Umase'āka is a bit put in the wrong by this return of generosity for injury. Hipahipa also takes a scalp--and of a man he has ambushed--but it is of an avowed enemy; and he uses the trophy as a symbol with which to incite a new and larger army.

The night exploits of the two heroes within the enemy's settlement also contrast. Umase'āka, the night before his battle, coming to spy, chokes a girl he meets in the bush. Hipahipa, after his battle and expulsion, returns to stamp on the roof of dead Amai-lye-vāve-kwilyêhe's house as a sign of defiance and impending vengeance.¹³

All in all, while Umase'āka is a dominant figure, as befits a chief, he lacks the resource, the forbearing restraint, and the helpfulness characteristic of Hipahipa.

The one anti-Mohave manifesting definite personality is the gambler boy Nyitê-vilye-vave-kwilyêhe. He is wantonly willful, petulant, quarrelsome, abusive of hospitality, thankless to his friends and followers. Only after he is scalped and wanders off in shame into desert exile does the narrator seem to identify with him. And when he returns loaded with gifts and distributes these not to his own band but to that of Umase'āka who had scalped him, this act even makes him temporarily superior to his Mohave opponent. But immediately thereafter his wife tells him how badly his own people think of him--after six years of absence! He is thus an inconsistent personality, varying between temper tantrums and a chiefs' munificent dignity--much as the narrator seems unable to view him consistently as either a boy or a man. Indeed, the ambiguity of character may be a reflex of the ambiguity of age.

C. PLOT AND NARRATIVE SKILL

The pace of the story seems slow. Nevertheless it is not actually dilatory, except in the repetition of incidents concerning the gambler boy. Elsewhere, the narration really moves along rather steadily: something is always happening. If we get a sense of drag, it is because most of the people, places, and events mean much less to us than they did to a Mohave of Inyo-kutavêre's generation. A Mohave would instantly recognize a personage reappearing in the story; if he were new, his name might carry significance, or the place to which he belonged. Spots and journeys might be visualized, or would in any event have been previously heard of and more or less placed in relation to others. Incidents intrinsically unexciting to us, such as for instance Hipahipa's paralyzing Cut-blood-knee's antelope shaman, or MaŌkwem-kwapāiva's journey to his daughter to notify her of her brother's death, would certainly bear some charge of affect to a Mohave. I do not have the sense that such episodes are in the story merely because they existed in the plot and the teller was too unskillful to suppress them even though they clogged progress. I feel rather that incidents of this kind were to him interesting in themselves, and thus helped to diversify and enrich the total story.

There is a very real difference in this point between a deliberately long-range, multipersonal, quasihistorical, epic-type narration of the present type and the normal short animal tale or myth or trickster story of the American Indians. These last stories are stripped down to essentials in plot and usually in characters. There is no attempt at diversification. They move rapidly; vividness is attained by dialogue or exciting happening. In their form, these "myths" are actually very similar to the European folk and "fairy" tales with which they are so frequently compared--however different their relations to their respective total cultures may be. Both are--at least usually--free of geographic baggage. The result is that such tales take a fraction of an hour to tell--most often a minor fraction--and fill only a few pages in a book. As with the modern "short story," nothing is left in that is not directly relevant. In fact the primitive and folk tales tend to be briefer than our "literary" short stories, even when they repeat incidents, because they do not have to delay to establish "realistic" atmosphere.

Now it is clear that Mohave narrative in general has departed from this brief folk-tale form: possibly because it is "dreamed," more likely because it is the intelligible counterpart of song series which run from one hundred to several hundred songs each. Hence the consecutive geographic detail, the description of familiar things seen, the small incidents of no great ultimate relevance, the passing fear or wonder experienced. It is the singing that tends to drag these essentially nonnarrative matters into the story, because the songs can fasten upon them in the few words which they each have available.

In our present pseudohistory the songs have dropped out again, but the prolix manner of telling has been retained and

enlarged. The incidents may be more or less interesting, but in any event they are no longer purely trivial. They do not tell merely of something seen and the thought it evokes; they have a certain fullbodiedness, in that they contain events; and thus they become real episodes. It is this studding with episodes plus, of course, the continued overall progress of the plot, that gives our narrative its basic epic quality.

It is precisely because they contain no such episodes that the first two sections, A 1-B 13, read so skeletonized and thin.¹⁴

It is worth while to enumerate some of the more vigorous, lively, or picturesque episodes.

Episodes Possessing a Degree of Intrinsic Interest
 Umase'āka's devouring his food (C 20).
 Carrying his followers across the river (C 22).
 Smoking out a great tobacco pipe in one draft (C 25).
 Making friends with little boy, and gifts to him (C 28).
 Load of property given by gambler to scalper's people (F 62).
 Recognized by little son after six years (F 64).
 Wife tells him of his people's disapproval (F 65, also D 41).
 Umase'āka, spying at night, kills a woman (G 77).
 MaŌkwem-kwapāiva's daughter married (H 88).
 Footprints and twenty empty houses in the desert (I 92).
 Hipahipa, rattlesnake-eater (I 93).
 Contest of antelope shamans (I 97).
 Boy falls down dead from bewitching (I 100).
 Notification of his sister (I 101).
 Wife's love affair and recovery (I 104-107).
 Scouts catch two pole-players and question them (J 120).
 Surly man kicked away by pretended stumble (J 126).
 Huge coil of bast carried over arm (J 126).
 Two fallen trees leaped over (K 135).
 Amai-lye-vāve-kwilyêhe avoids Hipahipa (K 137).
 MaŌkwem-kwapāive shot full of arrows, held on Hipahipa's knee (L 144).
 Hipahipa stamps on slain foe's house (L 147).
 Hipahipa ambushes and scalps Hanyore-kuvatai (M 152-154).
 His dream of death (M 157).
 Mourning for Hipahipa (N 165-166).
 Seven women captured (O 168).
 Uyatšihāka's daughter married (Q 180).
 Uyatšihāka's pendant falls, he is murdered, triumphed over (Q 183-185).
 Counterattackers meet with omens of evil (Q 187-189).
 Discovered by women and routed (Q 190-191).
 Half-Mohave boy taunted by Walapai (R 193).

It is these visualizable episodes, often affective and sometimes even dramatic, that give the story a sort of three-dimensional character which contributes to such epic quality as it has; whereas the intervening more pallid straight narrative gives the plot its extension, progress, and historic quality.

As for suspense, it is difficult to judge with what degree of success this quality is attained when one has to view the

story through the medium of a foreign culture, in an unfamiliar locale, and in translation. A short tale so nearly cuts away everything else in reaching its own action and direct motivations that it is much less encumbered with the impediments of strangeness than an extended story like ours. In a long narrative, continued interest seems to be maintained primarily by three factors. First, the characterization must be such that it is possible for the hearer to identify or participate with the personages, or some of them. Second, the plot must be developed slowly, or with halts, so that suspense is maintained instead of being quickly used up. Third, the episodic matters that delay progress and thereby build up suspense interest, should be at once interesting in themselves and at the same time sufficiently relevant to the main theme. The characterization and the episodic clothing of the plot in our tale have already been discussed. There remains consideration of the plot as such.

The main plot suffers from an excess of travel, by bands and by individuals. There is endless marching and counter-marching, visits and returns. The Mohave were travelers themselves, it is true. But their interest in moving over the ground does not argue equal tolerance in others for narratives of such movement. It is this quality which largely underlies the comparison already made of our narrative with the Biblical book of Numbers and the Book of Mormon. The mere geographical enumerations produce some sustension of interest to the Mohave, but are boring to us.

However, the narrator keeps his bearings through this maze. After ten, thirty, or eighty paragraphs a place, person, or motivation is suddenly picked up again with an unconcern--and usually with a correctness of fit--which shows that the teller was threading his labyrinth. The personages that reappear after long non-mentions of them are evidence. See the table earlier in this part; especially its last column, giving the total range (in number of paragraphs in the story) of mention of certain personages. Tīnyal-īseqwārve's range is 177 paragraphs, Hīhā-tūtūme's 174, Uyašihaka's 161, Kunyi'ioe's 111, MaOkwem-īšūšam-kwilyēhe's 109, and so on down. The intervals of nonmention before reappearance are to the same effect: 151, 75, 98, 107, 70 paragraphs respectively for the same five personages. These instances leave no doubt that the narrator held control of the line of his plot.

There is also climactic build-up, especially as regards the successive invasions. This matter has already been touched on in connection with characterization, but may be resummarized here (see again the table on p. 127).

Invasion 1, B, 3 pars.: stopped at foot of Valley, both leaders killed.

Invasion 2, C-G, 34 pars.: net, ¹⁵ valley entered, invaders expelled, both leaders killed.

Invasion 3, H-L, 66 pars.: ¹⁶ entry, invaders expelled, but their leaders survive.

Invasion 4, M-P, 29 pars.: reentry, residents expelled, valley conquered and allotted.

Invasion 5, Q, 15 pars.: counterattack by expellees fails, their leaders killed.

It is evident here how each try comes nearer to success, until the final invasion sweeps all before it. And even though its leader Hipahipa dies in the fighting, this is the properly glorious way for him to die, in the moment of victory; and his loss in no way checks the success of his side. They burn his body that night, and next morning renew their conquests. On the contrary, once the old residents have been driven out, their egged-on counterattack is a foredoomed and pitiful failure, and leads to the thorough dispersal of the survivors.

It is evident that the main theme of the plot possesses genuine structure and step-by-step build-up.

On the other hand, identical or near-identical repetition of episode, or three false movements with accomplishment on the fourth--devices in Mohave myth and fantasy tales¹⁷ as among so many American tribes--are conspicuously absent in most of this narrative. The one exception is where the gambler boy Nyiše-vilye-vave-kwilyēhe is concerned. Four times does he rob, gamble, lose, bet his body, lose, get spared, and then abuse hospitality (D 31-45), except that the fourth time Umase'āka does take his scalp. Then, after his return, when he plans war on Umase'āka and four times invites him, the first three times shooting begins prematurely, and only the last time does it really come to engagement of battle (G 66-78). It is due largely to the formal, ceremonial repetitions in these two sections that they stand out, as already said, as a departure from the otherwise historical manner of the tale--a blemish to its consistency of quality.

D. EXAGGERATION

Exaggeration of happenings or powers into the realm of the impossible or fantastic, so frequent in myth, imaginative stories, and hero tales, and in certain types of literature the world over, is indulged in only to a mild degree in the present narrative--though it is by no means lacking in those Mohave plots which are not oriented toward historical resemblance. A summary of all instances has already been presented in Part 5, B, "The Supernatural Element." Strong exaggeration tends in its nature

to run quickly into mere exercise of magic or supernatural power. The latter we have seen to be practically lacking from our tale; exaggeration is rare in it and fairly restrained. As already said, the Mohave are mild exaggerators compared with the Hindus. Contrast Umase'aka scooping out and consuming a great bowl of beans and one of maize in a few moments as against Indra eating three hundred buffaloes at once and drinking three lakes of soma.

E. FORMAL DEVICES

In prose narrative, formal literary devices naturally are limited. However, the use made by the Mohave of names, both of places and of people, somewhat parallels their use in epics composed among other peoples in verse.

The constant localization in Mohave is likely to be felt by us as an unnecessary and boring blemish. We should no doubt react differently if we knew where the places were and what their names meant: in short, if they carried associations. Constant reference to locale has of course tended to pervade Western epic poetry since Homer. No doubt the naming of familiar places and the allusions to half-known ones were pleasurable to the Greeks. How much the device presumably surcharged for them the affect of the story and its verse can be estimated if we try to imagine the *Iliad* or *Odyssey* void of all placement, their plots running in a vacuum. There is also no question that to a modern reasonably acquainted with the history and geography of the Greek world the place names provide a satisfying aesthetic reinforcement. Take however a modern wholly unexposed to classical education--what will *Ida* and *Tempe* and hollow *Lacedaemon* and sandy *Pylos* mean to him? Nothing but a clog and a strain. All of us are in an equivalent position in the face of Mohave toponymy. But the Mohave reacted to it as a Greek or a classical scholar does to Homeric naming of places. There is a gap here which cannot be bridged with adequacy. All I have been able to do as intermediary, with annotations and itineraries, is to make it possible for the occasional reader who wishes, to enter a little way into that world of experience and name of place against which the Mohave have projected the construct of this saga.

The same holds true of names of persons. If people are unknown, the name gives them particularity and reality; if known, reinforcement.

In first mentioning the inhabitants of a spot, the Mohave way is to mention their leaders: sometimes one, occasionally a pair, often either four or five. If there are several, one may later turn out to be head over the others. Sometimes the names in a group of four or five contain a common reference or connotation, or two of them do. Sometimes they rhyme or jingle in sound. Some examples are:

Four MaOkwem- chiefs. H 83.

Huyats-i-kyêre, Hihā-kyêre, Otsem-ta'ê, Otsem-tinyāme. A 9.¹⁸

Amāi-veha, Amāṭ-veha, Hiya-ly-eḏāu, Hisa-lye-kḏāu, with Ampōtem-kuhūḏulve. E 50.

Akwaθem-iūve, Akwaθem-ṡēmikwe, and two others. G 80.

Kunyi'iθe, Kanyiθe, and two others. M 155.

θenya'āka-haṡṡa, θenya'āka-haiye and two others. M 155.

Qāikete, Lāinkete, and three others. J 128.

Kapatsōrem-kwusohāka, Kapatsōrem-Kupusūlye. J 120.

Huyēmīl-tinyāme, Hupāmīl-tinyāme, and two others. J 123, 128.

Amāi-sameḏīva, Amāi-nya-pūka. K 139.

Aluwa, Alume, and two others. N 162.

Amāiy-aṡkwāva, Amāṭ-aṡkwāva, and two others referring to tobacco; and another group of four implying tobacco. J 129.

And above all, the twenty "shock troopers" selected in

M 160 on the eve of the final invasion--the meanings and jinglings of whose names have been analyzed in n. M 67. This list is pure decorative embroidery: not one of the twenty ever does anything or is even mentioned again as an individual.

It seems worth citing parallels.

In the *Odyssey's* eighth book, when the Phaeacians proceed to their games, twelve competitors are named: Acroneus, Ocyalus, Elatreus, Nauteus, Pryneus, Anchialus, Eretmeus, Panteus, Proreus, Thoon, Anabasineus, and Amphialus, son of Polyneus. When the events are decided, the race is won by Clytoneus, son of King Alcinous, wrestling by Euryalus, son of Naubolus, the jump by Amphialus, who is twelfth in the list just given, the discus by Elatreus who is the third, boxing by another son of the king, Laudamas. Ten of the twelve never place in the events, nor are they mentioned elsewhere. They too are "decorative embroidery"--but indispensable to the poet. What would the report of the games retain of interest if it told that "ten other nameless ones also competed"?

Moreover, as the Mohave twenty names contain references to night and dust and clubs associated with war, so the Phaeacian names coined *ad hoc* are studded with references to sea and salt and ships, to high and sharp and swift, as befits sailors.

Again, in the eighteenth book of the *Iliad*, lines 39-48, on the death of Patroklos, Thetis hears her son Achilles moan, and as she wails, thirty-three Nereids flock around her. Rhyme or repetition of element occur in adjacent names: Doto and Proto, Dynamene and Dexamene, Nermetes and Apeudes, Ianeira and Ianassa. Of separated names that are linked in form we have: Kymodoke and Kymothoe; Thoe, Kymothoe, Amphithoe, and the last again tied to Amphinome; Kallianeira and Kallinassa, and right after them Ianeira and Ianassa; Orethya and Amathya. Their relation to one another is like that of Hapar-el-ṡēmīka, Hapar-el-ny-avarēqa, Ampoṭ-ly-ṡīke, Ampoṭ-ly-avarēqa, Ampoṭ-el-ṡēmīka, Tinya-l-ny-ṡīke, Tinya-l-ṡēmīka, Tinya-mīl-ny-avarēqa and so on in M 160. The Homeric meanings also are mostly such as befit sea nymphs as properly as the Mohave names are apt for attackers in war as the Mohave knew it. They denote gray and salt, shore and lake; or, grouped together, Of-the-islands, Of-the caverns, Of-salt-water. For others, the relevance of the names is less clear; but these are, as in Mohave, generally the ones that rhyme or jingle or balance, like Doto and Proto, the Giver and the First, or Nermetes and Apeudes, Unerring and Truthful.

Compare also Ovid's list of the thirty-three hounds of Actaeon who bring him down:¹⁹ Blackfoot and Trail-follower baying loud on the trail, Voracious and Gazelle, Mountain-ranger and staunch Fawn-killer, fierce Hurricane, Hunter, and the rest. Here we have a Latin poet citing Greek names: the significances are indirect, veiled except to the bilingual.

In short, whether one speaks in Greek hexameters or Mohave narrative prose, with consummate skill or almost artlessly, the values, associations, and consonances of proper names may be felt and manipulated much alike if the intent is the making of an epic of the national past.

The device of the included narrative-- a past episode brought

into the stream of the story--is sparingly used. It occurs in I 94 when Hipahipa reveals to the wanderers his identity and history (cf. Pt. 6, B, n. 9). When his twenty empty houses are discovered in I 92, he is away on a visit to Cut-blood-

knee, the cause and course of which are told in I 93. Both these inversions of time serve to heighten the dramatic introduction of Hipahipa into the tale.

F. CONDENSATION IN TRANSLATION

In spite of my best efforts to record a full translation of the story, it is evident that I did not altogether succeed. It now contains between thirty and forty thousand words, whereas Inyokutavêre in six half-days must have spoken the equivalent of a hundred to a hundred and fifty thousand English words. I have already mentioned that some of the shrinkage is due to my omitting verbal repetitions and otherwise trimming redundancy, primarily in self-defense in trying to keep up with the interpreter--I wrote only an abbreviated longhand. Perhaps a fair estimate would be that the other half was regrettable loss of vividness, concrete detail, and nuance. In short, condensation compacted the manner of telling, but also diminished something of such virtues of quality as it possessed. Verbal style in particular had little chance of penetrating through the double screen of Englishing and of condensed recording.

Of course, in any strict sense of the word, style is choice of language and can therefore be fully conveyed only in the original idiom. Even considered translation from a text in the original by one who knows the language well will successfully seize only part of the style. To have to begin with a rendering in English means that one is essentially restricted to consideration of the substance of what is told and of some of its external forms, such as structure of plot, characterization, and formal devices of expression.

However, the majority of American Indian narrative material has been recorded in English or some other European language. And even the smaller fraction written and published in text in the original idiom has practically never been subjected to genuinely stylistic word-by-word analysis. Even when the recorders had analyzed the language, they almost never themselves controlled its use sufficiently to be able to venture on stylistic judgments and appraisals.

The one outstanding exception is the description of Yokuts

linguistic style by Stanley Newman published in this series.²⁰ This description is the result of a most fortunate coincidence: an analytic linguist of unusual ability possessed also of unusual sensitivity for literary style as an aesthetic mechanism, operating on a not too difficult language whose style is markedly simple and direct and used apparently only in brief, simple, direct tales.²¹

Occasional other references to "style" in Indian narrative or song usually boil down essentially to matters of form of content; deliberate repetition, parallelism, preoccupation with particular kinds of themes, formal openings and closings, and the like; and not with linguistically selective form, which, it seems to me, is what literary style above all means. However handicapped the present analysis may be, it is accordingly not much more handicapped than most existing efforts, even when these operate on texts.

Such indications as we have are that anything genuinely deserving to be called a literary style has little chance of originating among a people like the Mohave who (a) are nonliterate, (b) possess no recognized linguistic devices of the sort that constitute poetry, as distinct from ordinary speech, and (c) heavily mangle and distort their words as they sing them in music. Their ritual "preaching" is a style only in the sense of being a manner of staccato, interrupted shouting of words or short phrases not fitted into any meter or regular form; and with its coordination and syntax being either the same as that of connected prose or truncated therefrom.

In a collection of Yurok myth tales which I have in preparation, I am reviewing in some detail the problem of what is and what is not lost in significance and nuance of content in notations of narratives made in English by an ethnographer as compared with notations made in the original language and subsequently translated.

PART 7

OTHER VERSIONS

Other Mohave narrative material comparable to Inyo-kutavêre's tale will now be reviewed. First, there are two fragments from other tales of warfare, not sung; then, discussion of a song-cycle myth, Vinimulye-pâtše, whose tenor

is strikingly similar; then, analysis of a dreamed Coyote tale that begins and ends with war; and finally, some fragments obtained by Bourke.

A. KUNALYE'S HIPAHIPA NARRATIVE

A fragment of a historical "Great Tale" has been published in the Handbook (pp. 772-775), under the title of "A Hipahipa Legend." I obtained this in 1908 from an old man called Kunalye. In general character it conforms to the tale presented here. Its two thousand or so words contain no incident exactly matching any in the present long version; but three personages have names identical with three names in the present narrative.

These three are Amai-nya-vererqwa, Ampoṭe-kerama, and Umase'āka. These three, in the Handbook fragment, are living, along with four other named chiefs, at Amaṭ-tasilyka (J, map 1, E) in Mohave Valley. Amai-nya-vererqwa's son, Itšehwe-kilyeme, goes to Aha-inya slough (23, map 1, E) to fish and is wantonly killed by "Hipahipa people" there.

Hipahipa, in this Kunalye version, is not an individual hero but a clan ("bunch of people") whose women are named Kutkilya. This Kutkilya is a historic clan name, totemically referring to a species of owl, but it has no connection with Coyote, for whose corresponding clan the women's name is actually Hipa. At any rate, the leaders of these Hipahipa-Kutkilya people in the present variant were four men all called by names beginning with Hinyorilya-va-; and "when the people had scattered abroad," these four had returned to Mohave Valley and had settled near Aha-'inya, at Avi-nyakaputsora and Kwinalya-kutikyorve.¹ Now, after the murder, they ran off far east (or southeast?) to Tšivakāha, Aha-kupone, Aha-kuvilya, and Avi-nye-sko.² The wanton murder suggests that these four Hinyorilya-vas are to be construed as enemies, as non-Mohave, who flee to Walapai or Yavapai country and presumably will later be pursued and attacked there. This would make the injured group at Tasilyka Mohave, or future Mohave; and with this construction the name of Umase'āka is in accord, who in our main tale is the leader of the Mohave re-immigrants for a considerable part of the story, until his death and their expulsion (G 79).

However, Umase'āka's two companions at Tasilyka in the Kunalye fragment, namely Amai-nya-vererqwa (Amai-nyevererqwer) and Ampoṭ(e)-kerama, are on the opposite or non-

Mohave side in the Inyo-kutavêre version. Amai-nye-vererqwer, to be sure, is not mentioned in any fighting, but he is a resident of the valley when the future Mohave emigrants reënter it, and in C 17-28 he entertains Umase'āka as his guest, but as a stranger. Ampoṭ-kerama is a member of one of two or three groups of west-side chiefs whose names have reference to tobacco, who invite Hipahipa to visit them, have Hipahipa brought to them by his new partner Amai-lye-vavekwilyêhe (J 129, 131), and who soon thereafter are summoned by the latter to join him in war against Hipahipa (K 139), and presumably do so. All this accordingly puts Ampoṭ-kerama as well as Amai-nye-vererqwer on the anti-Mohave side in the long version. In short, while three of the names of personages occur in both versions, they are hopelessly split in their partisan or tribal affiliation.

To this may be added the difference that in the long tale those who will become Mohave leave the valley, reënter it from the southeast and south, and finally conquer it, driving out the stay-at-homes to become non-Mohave tribes to the north and east; whereas in the Kunalye fragment it looks as if the main warfare were going to take place between resident Mohave and eastern or southeastern ex-Mohave mischief-makers.

In short, as far as we can judge, the two versions have certain elements in common, such as names of some personages, perhaps characters and incidents also, as well as concern with killings, warfare, and prolix narration. But in the main the two versions are free recombinations of types of characters and episodes, most of which are independently devised as to name and happening; though some recur in both.

Another respect in which the fragment differs from the long tale is in the freer introduction of magic. Being appealed to by Amai-nya-vererqwa for help in finding his son who has disappeared, Hime-kupura-kuptšula refers him to his younger son, Ahwe-mesΘeva, a boy; who thereupon follows Amai-nyevererqwa home by traveling underground.³ There is nothing so unmitigatedly magical as this in the long tale.

¹For notes see p. 176.

B. EPISODIC FRAGMENT FROM NYAVARUP

The following unplaced and unexplained bit was told me in 1902 by Nyavarup, an old doctor from whom I also recorded a myth of "Origins," which is to appear as myth 9 in a third instalment of Mohave narratives.

Matnapūkwa came from the north with a company, Kwatše-watše-yuva from the south with his people. They had been friends. It was at Aišqāqa at the foot of Mohave Valley that they met; and there they both died; one fell this way, the other that. Matnapūkwa had a string of white shells hanging from [the septum of] his nose, Kwatše-watše-yuva a blue stone. Each swallowed the other's pendant and they died together.

Those from south [of the valley] came to fight and were armed; those from the north [in the valley] were Mohave and did not want to fight. But those from the south were prepared and drove the others away.

It is obvious what we have here: a variant of the pendant-swallowing and simultaneous death of the ex-friends and heroes, Umase'āka and Nyitše-vilye-vave-kwilyêhe, in G 79. Even the blue and white colors of the pendants agree.

And even the new names are familiar. Matnapūkwa is Himaṭ-ṇapūkwe and Kwatše-watše-yuva is Hwetša-hwetsiyūve, of our O 171-172, Q 178, 186-191. When the Mohave finally conquer the valley, these two receive the expelled refugees far upriver at Eldorado Canyon, incite them, and finally lead them on a counterattack into Mohave Valley, which failing ignominiously, they are killed in flight. Their names are the same in the two versions, their roles could not well be more different. The contrast goes far to indicate how variable and fluid the specific content must have been in the Mohave tales of migration and war. Certain patterns indeed recurred, but filled with quite different subject matter. When individuals of the same name are represented, in separate tellings, as doing utterly opposite things at different places, it is difficult to retain much faith in there being any historical foundation for the events which are narrated with such apparent precision.

Also, in the present version, if I understood the narrator correctly, the tribal relations are inverted from Inyo-kutavêre's account. The Mohave are already in the valley, settled as peaceful residents, when warlike foreigners come and drive them out. Again, it is a pattern that is common, the historical sense or purport is opposite.

C. VINIMULYE-PATŠĚ

This song tale about war, published as myth 2 in Seven Mohave Myths, has certain resemblances to our "Great Tale." Above all, it contains no supernatural episodes whatever. It relates to a Mohave leader who takes his people--without stated motivation--out of Mohave Valley into the western desert, but later wants to return. He does so via a long march upriver from near Yuma, and enters the valley at its foot; the residents run off northward. The leader follows them about halfway up the valley and settles for a year very near where he had lived before his emigration. Then he moves north and attacks the residents, who are led by his own younger brother, near where Camp Mohave is now. The brother is killed in the river (much as Hipahipa kills Amai-lye-vave-kwilyêhe in L 144), his daughter is made captive, the residents flee across the river, and insults are shouted over the stream at each other by the two parties. Both of them are Owitš clan. Then the invading victor crosses somewhat downstream and once more leads his party--again without specified reason--out of the valley to the Providence Mountains in the desert to the west, where one of the party dies of arrow wounds.

The general similarity of contour to our pseudohistory is obvious. Nevertheless Vinimulye-pātšĚ is a song cycle. The place of 196 songs was enumerated; the full series takes two nights to sing. It can be sung for a dead or dying relative, or for dancing at a festivity.

Other song tales associated by the Mohave with war--Nyohaiva, Raven, Tumanpa⁴--contain supernatural episodes, mythology, origins and transformations, and are therefore

more different than Vinimulye-pātšĚ from epic history. However, in Nyohaiva the victorious war party also moves upriver from the south--though the journey is from historic Yuma to Halchidhoma tribal territory, and though the heroine-leader "grows" in northern Mohave Valley. Style accordingly seems to demand that attackers come from the south in intertribal warfare.

In 1908 I phonographed a few songs from the beginning, middle, and end of another version of Vinimulye-pātšĚ.⁵ These were sung for me by a young man who had married the granddaughter of Kunalye, whose Hipahipa legend has just been discussed. The first songs relate to the country about Avi-ahnalye, "gourd-mountain," far north-northwest of Mohave Valley in Nevada. As the people travel, it is near sun-down, and they tell how it will soon be dark but the sun is still shining on the range to the east. The middle songs are placed at Avi-halykwa'ampa (site H, map 1, Valley, W), where the mesa meets the river. The final songs are referred to mountains northwest of Mohave Valley in Chemehuevi country: Avi-waṠa, New York Mountains; Komṍta; Harrakarakaka; and Savetpilye, Charleston Peak. The first three of these four are in the general region of the Providence Mountains where, in the published version, they made their home before and after the fighting (2: 3, 27, 28). The "middle" songs correspond to those at "Avi-hilykwampa" in the published version (2:16), where the invaders cross the river in pursuit of the residents. The two versions may therefore be assumed to run rather parallel.

D. COYOTE

Still another reflection of war is found in the published Coyote tale (6,A). This tells how at Avi-kwa'ahāŌa "beyond Phoenix," that is, south of the Gila, there lived Patak-sata,⁶ which is "a name of Coyote," and Hipahipa. On a day when "the Mohave" attack and destroy Avi-kwa'ahāŌa village, a boy called Patša-karrawa is born and miraculously preserved and raised, along with his father's mother. When grown, he takes her to "this" (the Mohave) country, then goes with the Mohave to attack Avi-kwa'ahāŌa. He deceives Patak-sata, Avi-kwa'ahāŌa is destroyed, and its people killed, except that Patša-karrawa's mother makes herself known by singing from a roof and is brought back as a captive to Mohave land.

But being starved, she and her son go off west to Tehachapi. He is Coyote, younger brother of Ōarra-veyo Coyote. Hipahipa is not referred to again in this tale after his initial mention.⁷

The relevant features of this narrative are (1) that it deals with war; (2) that it mentions Hipahipa; (3) that Patak-sata and Patša-karrawa are both coyote names. The story differs from others in that (1) there is no emigration nor land-conquest; (2) the victors attack in the south instead of coming from there; (3) the warfare reflected is the historic fighting of Mohave against Maricopa, Kavelchadhom, and Halchidhoma on the Gila.

E. BOURKE'S FRAGMENTS ON MIGRATION

Bourke's somewhat confused but basically sound account of 1889⁸ includes an outline of the migration legend, not wholly consistent and slightly blurred by overlap with the myth of the flood, Mastamho's travel, and his separation of the tribes. Bourke's main statements are:

After returning with Mastamho from the mouth of the river, the Mohave found other Mohave in Mohave Valley. These spoke the same, but there was not enough land for all, so they fought, and "we" killed the residents. Then they had to scatter to live. The Yavapai went from Mohave Valley up Bill Williams Fork to Date Creek [an affluent of the Santa Maria from the southeast, see map 2, River and Desert]. The Walapai were driven down the Colorado to the Gila, from where they then crossed Yavapai territory to settle near Grand Canyon.

"The Mohave" once lived with the Yavapai ("Mojave - Apache") and Walapai on Date Creek. [The mouth of this stream is very near Kūtpāma which looms so large in the desert wanderings under Hipahipa.] The Mohave in the mountains, called Tzi-na-ma-a, went from Date Creek to Mohave Valley, fought those "remaining" there, killed many of them, enslaved

some, and drove the rest off to the Moqui and Sevintch [Shiwits Paiute]. The bands driven out were the Tze-ku-pama, Kive-za-ku, Sakuma. [These names do not agree with those in B 11, O 172, nor can I make anything of them,⁹ nor of Tzi-na-ma-a for the Mohave.]

It was Witchy-witchy-yuba and Matna-pocua [i.e., Hwetša-hwetši-yūve and Himaṭ-napūkwe] that led the Mohave from Date Creek back to Mohave Valley. These two lived in cliffs and caves north of Avikwame ("Spirit mountain") and turned into stones.

It is interesting that, although neither Hipahipa nor Umase-ʼāka is referred to, the two leaders named are the same as those mentioned in Nyavarup's fragment, 7 B. Yet they are spoken of, not as opponents that kill each other, but as joint leaders, as in O 171-172, Q 178-191. There is an unresolved contradiction in Bourke's data, in that this pair are said both to have led invaders into the valley from the south (as one of them does in Nyavarup's episode), and to be associated with the river canyon north of the valley, as in O 171-172, Q 178-191 of our full version.

PART 8

GEOGRAPHY AND ITINERARIES

A. GENERAL CONSIDERATION

The tale reveals a secure knowledge by the narrator of the geography of Mohave Valley around the midnineteenth century, when the channels of the Colorado sometimes flowed differently from those given on modern maps. He knew also the geography of the river above the valley as far as Eldorado Canyon, and below it down nearly to Yuma, from where to the delta his acquaintance seems sketchier. He knew, further, like many Mohave, the desert west of Mohave Valley, past or through the Providence Mountains and along the Mohave River up to where it emerges from the mountains. Other areas west of the river are dealt with very hastily. East of the Colorado, the Walapai territory east and northeast of Mohave Valley enters little into the story.¹ On the contrary, a great area to the southeast of Mohave Valley is repeatedly being traversed in the narrative or lived in. This is roughly the sweep from the Williams River to the Gila; more exactly, the stretch from where the Big Sandy and the Santa Maria unite to form the Williams River, to the Gila along its southward turn as far as Gila Bend. This desert belt reaches to the Colorado River at La Paz on the west, and more or less to the Hassayampa "River" on the east; it does not include the angle between the Colorado downstream from La Paz and the Gila downstream from Gila Bend. But toward the northwest it is connected with Mohave Valley by a sort of wedge which takes in the south end of the range of the Black Mountains, the lower Sacramento Wash, the lower slopes of the eastern flank and southern end of the Hualpai Mountains on to Williams River, as well as westward to the Colorado below Mohave Valley. This wedge has been mapped as Walapai territory² on the basis of Walapai statements, but the Walapai appear to have had no permanent settlements within it. It was therefore probably a no-man's land in the sense of being unoccupied, though it was perhaps visited more often for food by the Walapai, for traverse by the Mohave. Beyond this wedge, the southeastern desert, so far as it is the scene of the story, was occupied by the Tolkepaya or Western Yavapai, as will appear in section D below; and not by other Yavapai divisions. The portion of the Gila referred to was below historic Maricopa holdings, and seems to correspond essentially to pre-1850 Kavelchadhom holdings as defined by Spier--again as will be shown in section D.

All in all, then, the Mohave, if informant Inyo-kutavêre is representative, regarded certain regions as having had very definite relation to their national and clan migrations and other regions as not so related.

I am unable to say how far the narrator's knowledge of the regions dealt with was based on personal acquaintance in his youth, or was supplemented by knowledge diffused among the Mohave generally as a result of war parties, travel from curiosity, an endless interest in topography, and a constant reflection of this in their myths and song cycles, which are almost invariably localized in detail. I suspect that the latter was a rather considerable factor as compared with personal experience. Most old and middle-aged Mohave I met around the first decade of the century seemed to be carrying in their heads a good equivalent--whether visual or kinaesthetic--of a map of a large area surrounding their valley; and to have done so largely from a sheer interest in place and orientation for its own sake, an interest further nourished by constantly fed information.

It is a fair question why in this section I give so much attention to geographic detail, when my finding has been in Part 5 that the narrative is not historic but invented. Why, it may fairly be asked, follow the itinerary through waste places visited by imaginary heroes, whom the narrator himself claimed he knew about by dreaming? The answers are several.

First, while the plot is certainly invented, its geographical knowledge is actual. Umase'āka and Hipahipa are fictive persons, but their travels are between real places, and a day's journey attributed to their following or to their messengers could almost invariably have been performed by a migrant band or by a runner, when the plot of the tale is projected on the map. In short, imaginary as its plot is, the tale adheres strictly to geographical verisimilitude, much as it adheres to possible reality of happenings and, in a somewhat less exact way, to chronological plausibility.

Most of the identifications of spots, distances traversed, etc., have been given in footnotes to the text of the tale, where they are, of course, needed. Such annotations however come piecemeal: they identify a place that is mentioned, but leave hazy the total journey in which it is visited. It is such synthesized routes that chiefly are discussed and summarized in the itineraries, especially in section D below. Reconstructed routes like these, in turn, have made possible many spot identifications not furnished by the narrator or interpreter. In other cases they have revealed errors--slips of the teller's memory or knowledge, misunderstandings between the interpreter and myself. In any event, if the tale is worth preserving as the somewhat unusual product of the indulged imagination

¹For notes see p. 176.

of a tribal culture, it also is worth while to understand, as authentically as possible, the exact geography in which this imagination revels.

Finally, the maps, place lists, and itineraries that follow, serve as a localizing base not only for the tale here presented but for the Seven Mohave Myths already published, as well as for a further instalment of myths (9-16) almost ready for publication, plus an actual historical account--recollected, not dreamed--of Mohave wars, which is advanced in preparation. Not all of the area touched on by these published or prospective Mohave narratives is treated in the present geo-

graphical section; but the most fully documented areas are included. And it is hoped to add to the next installment a series of succinctly condensed maps for most of the narratives recorded.

The two maps herewith, that thus will also serve, more or less, other monographs on the Mohave, are: (1) a map of Mohave Valley, with the chief settlements of the tribe in the historic period, discussed in section B, following; and (2) a map of the Colorado River from upper Mohave Valley to Yuma and the Gila and for a hundred miles or so east thereof, discussed in sections C for the river and D for the desert.

B. MOHAVE VALLEY: MAP 1

There is a good deal of visiting, marching and countermarching, and land-taking in Mohave Valley in the course of the present narrative; and many places are mentioned. With the references to these I have combined information appearing in other tales, both mythical and historical; casual data; and especially a list of the principal Mohave settlements as of perhaps 1850-1870 as known to Hatekulye-han or Hoalye-ukyeve, an informant living in Ah'a-kwinyevai, north-northeastward across the river from Needles, which list I recorded on pages 6006-6010 of my notes on April 15, 1904.

Many of the spots in the valley are cited so often that it would be tedious to list all their mentions. I have therefore given no references in this section, in contrast with the following sections dealing with the lower river and the desert. I have however frequently included statements, from whatever context -- and sometimes conflicting ones -- that would help define the localization of sites.

In any systematic review, such as Hatekulyehan's or the land-taking in P 174-176, the Mohave go up or down their valley on one side, and then on the other. They usually list places on the east or Arizona side first, perhaps because there is more bottom farmland there and there were more settlements. This is the only nonconfusing order, I find, and I have therefore followed it in my lists, dividing these into east side and west side. A short table contains the places mentioned as more or less facing each across the river.

In compiling these lists and map 1, I began with the idea of designating the most frequently mentioned localities by capital letters and the rest by numbers, in separate series for each side. This plan could not be adhered to with entire consistency, as data accumulated, without so many designations being altered as to unduly increase the risk of error. The result is that nearly all lettered places are important, but some numbered ones also.

As will be evident on consultation of map 1 and the lists referring to it, the placing of many sites is only approximate, and sometimes there are conflicts in the statements recorded. I have, however, spent many hours in reconciling and fitting information, and feel reasonably satisfied with the reliability of the outcome, except as regards fine accuracy. The map will be of use not only for the present narrative but in connection with myths and stories already issued or to be published.

For the ancient land-taking by leaders and clan lineages

told of in P 174-176 of the text, I have drawn up a separate "diagrammatic map" (fig. 1) which allows of the the introduction of pertinent nongeographical information. This is really a summary tabular presentation of traditional clan allotments projected on a schematic geography.

The bases for map 1 are two U.S. Topographic maps: the Needles Special Map, scale 1-125,000, surveyed in 1902-1903, edition of 1904; and the Camp Mojave Sheet, 1-250,000, surveyed in 1876 and 1884, date of edition not stated. The Camp Mojave Sheet showed the Colorado River a full mile nearer, easterly, to longitude 114° 45' than the Needles Special. I joined the river in the two, correspondingly displacing the longitudes on the Mojave Sheet enlargement. Some of the contours also failed to meet by about a mile (such as the 1000-ft. contour west of the river and the 500-ft. east), and I fudged their junction. However, the 1000-foot line on the east, and some others, met better as a result of shifting the river.

I. MOHAVE VALLEY, EAST SIDE

- A. Iḏo-kuva'ire. 3 mi. N of Camp Mohave; S, downstream, and opposite from Miakwa'orve (West, A), E, opposite from Avi-kutaparve (West, B). In right-angled bend of river.
 - 1, 2, 3. Kwilyeθki, Avi-tutara, Nyamasave-kwahave are nearly the same place, very near Iḏo-kuva'ire, about 1/4 mi. apart.
 6. Aqwer-tunyive, between A and B.
 7. Ahtšye-'iksamta (or -aksamta), below A, a little E of N of Camp Mohave.
 9. Amaṭ-kukyēta, a former slough (hikyētk, cut), at foot of terrace, upriver from B.
- B. Qara'erve, 1 (or 2?) mi. N of Camp Mohave, in flat valley, very close to 9, S of 7. A wagon road comes down from the eastern mesa to the river here.
 - 10, 10x, Hukelyeme, Malyko-vetšierqe, near B, or perhaps above it.
- C. Selye'aya-kumitše, near Camp Mohave, variously located 1 mi. N, 1 mi. E, 2 mi. S, or "near it, on a mesa [terrace] approaching the river."

- D. Sukwilye'ihu, Soqwilye'ihu (hawknose), at Camp Mohave.
12. Aha-havasu (blue water), S of D.
- E. Aqwaq-iove (deer see), S of C, D, 12.
14. Hanyo-kumasΘeve (slough fear), overflow lagoon or slough at foot of first terrace, just E of where the 1904 wagon road crossed the irrigation canal.
15. Kuya-k-aqwāΘa (water hole-yellow), 1/4 mi. S of 14; mythical home of a large female rattlesnake.
15x. Moðilye-halye-tapmeve, near 15.
- F. Selye'aya-tūmatš (covered up with sand, i.e., former good farmland), downstream of 15. Opposite MatkwaΘ-kutšyepa (West, D).
17. Amai-nye-qotase, S of 14, on the arid terrace.
18. Aha-kevāre (water-without, lacking), S of 15. About 3 mi. S of Camp Mohave.
- G. Kamahnulye, S along the edge of the terrace from 15 and 17, 4 ± mi. from Camp Mohave; at a lake or slough.
- H. (A)ha-sçδape, -sūðape (water-tears channel, hiðapk). Opposite Hatšioqwatveve (West, F). The "torn channel" may mark the beginning of a former island stretching south.
Hx. Aha-kumaΘe'e, near H.
20. (A)vanyor-ivave, with 20a, 20b, near H, but on former island, so apparently S of H.
20a. Kamus-kuvutatše, by 20.
20b. Akyaset-Θitšive, by 20.
21. Aha-tšepuve, in vicinity of 20.
21a. Hia-tukoro, by 21.
- I. Qāv-k-uvaha, "9" (probably nearer 5) mi. below Camp Mohave, on Henry Lambert ranch; a Mohave settlement around 1850, sandy in 1904; below H. Opposite Amaṭ-kusayi (West, G). There used to be an "arm of the river W of it, "i.e., the site was formerly on an island, with the main channel to the E, a subsidiary channel to the W. The name means "broken through," "broken out."
Ix. Hamkavaðulve, on island, with I.
22. Tšiēs-ivāve, S of I, 1/2 mi. from river. (Kwitšięse is hoøk-thorn cat's-claw acacia, used for digging sticks; hivāve, have, belong to). Women's clan name of historic residents: Θwitš.
23. Aha-'anya (water runs), inland from 22, a slough with tules, where they fished.
- J. Amaṭ-tasilyke, and Jx, AΘ'i-kupome, opposite Avihalykwa'ampa (West, H).
24. Sa'ðntšive or Sa'üntšive, on the former long island, toward its S end. This name may be a variant of Seqwältšive, also mentioned as near the S tip of the island.
24a. Ahahta, near 24.
- K. Ah'a-kwinyevai, S of 25, a tract stretching from the river to a lake slough at the foot of the E terrace. Around 1850 the river did not flow past where Needles City now is, but well E of its present course. Ah'a-kwinyevai was then "in California," i.e., W of the Colorado, or of one of its channels. In 1903-1904 informants Inyo-kutavêre and Hatekulyehan lived there: the "Great Tale" was told me here.
25. Aha-k-upinye (hipinyk, lukewarm), S of 23 (and 24); "NE" of Needles City. The river was shallow and formerly fordable to this place, which was on (or opposite) the island formed by the river's easterly course. In the "Great Tale" land-taking it was recorded as Aha-kuminye.
26. Aqaq-ny-iva (raven's house), variously said to have been on the line between Needles and Boundary Cone, 6-7 mi. N of Needles, 1-2 mi. S of it, or near 25. It has been entered on the map about 4 mi. N of Needles. It is said to have been opposite Selye'aye-'itšierqe (21 on the W side).
27. Aha-kukwinve, at Old Gus slough, or Gus Spears, evidently on Spear Lake of our maps, NE from Needles City at the foot of the first terrace.
28. Aha-kwa'a'Ī, a big slough at foot of eastern mesa; Old Gus ranch; below Milltown.
28x. Avi-nye-va, next to 28, between it and 28y.
28y. Hwat-imave, below 28x, near main channel about 1855; Gus Spear ranch in 1903.
- L. Hivistive, below 28y.
Lx. Astakwanakwe, with L.
29. Av'a-ku-tanakwe, and Akyās-ku-ΘaraΘara, 2-3 mi. SE or downriver from K, nearer the E terrace than K. (Av'a is a large bush; tanakwe, low; akyāse, a plant fiber used for string; ΘaraΘara, to grow in a compact stand.
30. Hatðm-kwiðike (in middle-lie), S of 29.
31. Sate-hirāitšive (dip water out), a small slough, a little S of 30.
- N. Hotūrveve, Otūrveve, (where they play hoop and poles), S of 31.
34. Amaṭ-kunīve, S of N.
- O. Savet-toha, due E of Needles, at foot of terrace.
Ox. Ahaṭ-haly-'āpmeve, by O. (Aha-taly'āpmeve?)
- P. Apen-yi-va (beaver's house), at foot of terrace, below N and 34, above 36. This may or may not be Apeny-supanye of the land-taking, there grouped with N.
36. Aha-qwalinyo (tule water), below P. In spite of the name, there were neither slough nor tules; but atalyke roots were dug there.
- R. Honyāve-hetšqantšive (run over high place; kūnyave is a wooden kick-ball). A high sandhill S of 36.
38. Talye-hūyi (washes a hole) or Tšamhuve, one place, S of R.
- S. Qaqaave, N of 39.
Sx. Hamkye-nye-va (swallows' houses), near S.
39. Hoskyive-yetukyêre (dove-breast), S of 38.
40. Nyahvêve (Nyahweye-ve?), S of 39. Named from tšutševuhvêve, whisper, because eastern enemies coming to attack once consulted in whispers here.
- T. Va'ðrve, S of 40, 4 mi. S of P, 4 mi. N of Y. It is a sharp terrace due E of the "old Santa Fe R.R. bridge," which was 3 mi. SE of Needles. Women's clan name of historic residents: Mūsa; or, according to P 174d, Tšātša.
- U. Hanyo-hane (hanyo, slough), or Hanyo-kupusoi, a slough

at the foot of T terrace, is evidently Powell Lake of the maps.

43. Avi-tšitše (rock-put, hitšām), below T, N of V. After a victory over the Maricopa, a Mohave living here told his kinsmen to let the tribe come and take away his and their property, and named the place Avi-tšitše in commemoration.
44. Nyitšerqa'ulyive, a little N of V. (Or Itšierqa-'ulyëve).
- 44x. Ispany-kwiyu, near 44 and V.
45. Ipaktem-vatšutši-vavitše, near 44. It is evidently the same place as J9 of Desert Itinerary 6.
- V. Kwiŋa'ŋqa, Kweŋa'oka (oqe'oqem, a little high), S of 43, N of X. "4-5" mi. from Needles; actually and as entered on map, about 7-8 mi.
- X. Sampuly-k-uvare, Sampuly-kwuvare (mosquito-cannot), below Kwiŋa'ŋqa (V), "very close to" Atšqāqa (Y); "another name for Atšqāqa."
- Y. Atšqāqa, just N ("1/2 mi., " "1 mi.") of Mellen (Topock), which is at the E end of the Santa Fe R.R. bridge. It was a settlement, the Beersheba of Mohave Valley. The derivation is said to be from qaqitšqāqim, "retching," "vomiting," with reference to an incident. Marhō-kuve was sick and two men were carrying him on their heads to Arakiamve in Yuma territory, when he said, "Lay me down, I must vomit."
- Z. Kwaparvete, S of Atšqāqa, a terrace which the railroad ascends from the bridge to enter Sacramento Wash on its way up to the Arizona highland.

II. MOHAVE VALLEY, WEST SIDE

1. Hamulye-tšieme, above 2.
 2. Amaŋ-ku-vataqanye, a little sharp peak opposite Hardy.
- A. Miakwa'orve, or Mat'äre-mai-muya, a level place (mat'äre is a playfield), close to 2, and upstream diagonally opposite from Iŋo-kuva'ire (East, A).
4. Amaŋ-hotave, below A, above 6.
 5. Hanemo-'ara (duck-'ara), a "lake," below A, above 6.
 6. Aksam-kusaveve, below 4 and 5.
 7. ŋokupita-toŋompove (owl-t.) and Ithore-kutšupetpa (sandbar willow-h.), close together, upriver from B.
- B. Avi-kutaparve (-kwataparve), a whitish cliff near the river, opposite Iŋo-kuva'ire (East, A).
8. Avi-'itšierqe (excrement rock), below B.
 9. Huvate, near B.
- C. Avi-kwa-'ahwaŋa, a red hill where the river, after an E-W course since Hardy, makes a sharp right-angled turn left to S. The place is opposite and W of Iŋo-kuva'ire (East, A). There is a "slough"--perhaps a channel between the islands shown by the map.
10. Aha-kwaŋo'ilye (salt water), Beaver Lake of the map, opposite Camp Mohave, a lake more than 1 mi. long, 1/2 mi. from the river.
 11. Hukŋara-tšimanive (coyote-tš.), farmable land, below C, but direction and distance from 10 not clear.
12. Ahmŋ-ke-tšimpāpe (four mortars), below 10, above D.
13. Muhunyake, near 12.
- D. Mat-akwaŋ-kutšyepa (yellow-ocher-wash open), S of 12, N of E, the last settlement still in Nevada when going S; opposite Selye'aya-tšimatš (East, F).
- E. Hŋokusave, a settlement by the river, S of the diagonal Nevada-California line, which takes off from the river exactly at parallel 35°. Said to be "8 mi. N of Needles," but most of the miles cited by the Mohave are long and few, and by map the airline distance is about 12 mi.
16. Oyatš-ukyulyuve, near E, relation to 17 not clear.
 17. Akatai-vasalyve (sift, screen-akatai seeds), between E and F; "8 mi." above Needles.
- F. Hatšioqvätveve (where they had a stick-fight), between 17 and G. It is opposite Aha-sŋŋape (East, H). It had a mat'äre playfield, and, about 1904, a mile course for horse-racing.
- G. Amaŋ-kusayi (fat, greasy-earth; hisaik is fat), below F, opposite Qāv-kuvaha (East, I).
20. Av'a-Oemulye, near F and G.
- H. Avi-halykwa'aimpa (or -hily-), below G, about 5 mi. above Needles, where a terrace runs to the river in a bank.
21. Selye'aye-'itšierqe, (excrement-sand), a sandbar, 4 mi. N of Needles, opposite Aqaq-ny-iva (East, 26). It may have been on the former island rather than on the W side.
 22. Amaŋ-kaputšŋra or -kaputšŋorilyase or -lyave (gaming-hoop place), between H and 23. It was formerly not on the river, which flowed farther E.
 - 22a. Kutšesta'orve, near 22.
 23. ŋono-hiŋauve, between 22 and J. Formerly the river flowed well to the E. Usually coupled with 24.
 24. Horrave-iŋauve (or Korr- have lightning), above Needles. Near 23.
 25. Ihne-va'uve, S of 23.
- J. Save-tšivūta, 3 mi. N of Needles, S of 23, opposite Aha-kwinyevai (East, K). Also not on river formerly, cf. 22, 23.
- K. Anly-ohwēle, in Needles, W of locomotive turntable.
27. Amaŋ-kwohoatše, in Needles, probably near 1903 ice factory.
 28. Tohopav-'ivave, in Needles, very near 27.
 29. Avi-kwe-satuve (or -sutove), 1/2 mi. downstream from Needles.
 - 29a. Kwamhaŋeve, below 29.
 30. Akwanva-'avēve. Apparently more or less opposite E 39, Hoskyive-yetukyēre.
 - 30a. Ahtotahto, near 30.
 - 30b. Numika-vakirta, near 30.
 31. Hatalompa, or -lomve, near Beal, more or less opposite V, Kwiŋa'ŋqa.
 - 31a. Turise, near 31.
 32. Ahpaly-kiv'ava, more or less opposite X, Sampuly-

kuvare.

32a. Avi-motohayi, near 32.

33. Kuhu'inye, in lower end of valley, near L,

probably above it.

L. Mepuk-tšivauve (knee-tš.) diagonally opposite upstream from Y, Atšqaqa.

III. OPPOSITES IN MOHAVE VALLEY

West	East	West	East
1. Amaṭ-kuvataqanye	Hardy	H. Avi-halykwa'ampa	J. Amaṭ-tasilyke
A. Miakwa'orve (oppos. up from)	A. Iḏo-kuva'ire	21. Selyeaye-'itšierqe	26. Aqaq-ny-iva
B. Avi-ku-taparve	A. Iḏo-kuva'ire	J. Save-tšivūta	K. Aha-kwinyevai
C. Avi-kwa-'ahwaṭa	A. Iḏo-kuva'ire	30. Akwanva-'avêrve	39. Hoskyive-yetukyêre
D. Matekwa᠖-kutšyepa	F. Selye'aye-tumatš	31. Hatalompa	V. Kwi᠖a'᠖qa
F. Hatšioqwatveve	H. Aha-s᠖᠖ape	32. Ahpaly-kiv'ava	X. Sampuly-kuvare
G. Amaṭ-kusayi	I. Qāv-kuaha	L. Mepuk-tšivauve (opp. up from)	Y. Atšqaqa

C. THE RIVER BELOW MOHAVE VALLEY: MAP 2

Mohave references to places on the Colorado River are numerous for the stretch of two-days' journey between the foot of Mohave Valley and Williams River; fairly full for several days' travel below; begin to thin out in the vicinity of Yuma; but go on through Cocopa country to the mouth. It is evident that the river served as a great highway, though only for foot travel along it. Rush rafts were used to float on, or to push, for relatively short distances downstream, on special occasions; there was no known way at all of navigating upstream.

Practically all of the route lay on the east or Arizona side. Consequently place names are far more abundant on this than along the western or California bank. The one stretch in which the east shore was customarily abandoned was above Yuma between Picacho and Laguna or Imperial Dam. Here a cut-off, over fairly level land, avoided a long east-curving bend in the river. No doubt there were also shortcuts elsewhere, between consecutive loops or oxbows of the stream; but these were much shorter, remained on the east side, and, involving no crossing, are usually not mentioned.

A second shortcut on the west side ran from Chemehuevi Valley over Whipple (Monument) Mountains to the vicinity of Parker. This saved miles at the cost of altitude and rough going, and was used only by able-bodied travelers making time.

Below the mouth of Williams River there is no more gorge, and conspicuous landmarks are few along the river. Exact and sure locations for named places are therefore rather few. Many of my map entries may well be a few miles too far upstream or downstream. But their relative order, as well as their approximate placement, seems secure, except where doubts are mentioned.

None of the spots in this stretch were permanently inhabited during most of the nineteenth century, until Yuma land is reached.

In map 2 localities along the east side of the river below Mohave Valley are numbered; along the west, lettered. In this section data from other tales, and in fact from all my notes, have been incorporated with those from the present narrative, as shown by the references.³ The most frequently mentioned spots are starred in the lists. Entries like aSl 3, aSl 2, aSl 1, aSl 0 represent days' stages along the river in

journeys narrated in the present tale; a, b, ... h denoting the separate journeys; and Sl, sleeps. Spots mentioned in the text or lists whose placing on the map would have been indefinite or uncertain have been omitted from the map.

I. EAST SIDE OF RIVER BELOW MOHAVE VALLEY

1. Amaṭ-ehe-stuṭšive, 11:33, "4 mi." S of Topock; perhaps nearer 2-3 mi.
- 1a. Amaṭ-kyerekyere-kwitni, 2:14, aSl 3.
- 1b. Avi-kwa-'ahwaṭa, E? W?, 14:68, red mountain near Topock.
- *2. Hokiampeve, Mukiampeve, 11:34, 1:104, Y2:36, 6:B, 3421. At river, foot of Needles Pks.; 1 mi. S of no. 1.
3. Avi-kwa-tšohai, 11:35. Summit of Needles Pk. This may be a couple of 1,200-ft. rock spires 1/2-3/4 mi. from the (B.M. 465 ft.) river, or again the 2,347-ft. peak 3-4 mi. E, which is the highest in the Needles group.
4. Kwayu-namau, 1:104. Just S of Mukiampeve.
- 4a. Selye'aye-mukye-ta, 11:37. 2 mi. S of Needles Pk. Cf. no. 12.
5. Hatuṭva, Hatuṭve, 11:38, 2:12. 1/2 mi. S of no. 4a. aSl 2.
6. Qampanyk-nyi-va, "bat its house," 11:39. -- Cf. Sankuyanya, Y2:40, below no. 2; Sa-kampanyuva, 8:15, person (!?) living in lower Mohave Valley.
7. Ammo-ny-unye, "mountain sheep its road," 11:40, 1/2 mi. S of no. 6.
- 7a. Huk᠖ara-ny-enye-ve, "coyote its road place," 6B. Small mountain S of Needles Pks., E? W? -- Cf. no. 7.
8. Tšimukwily-kwa-kyeve, 11:41. Wash, 1/2 mi. S of no. 7.
- 8a. Hum᠖avinye-tšaulye, 11:41. By no. 8.
9. Avi-rove-hi᠖auve, 11:42. 1 mi. S of no. 8.
- *10. Hamu-tšompa-kuya, Hami-tšompa, 11:43, 8:159. bSl 3. 1/2 day S of Atšqaqa in valley.
- *11. Iv᠖e-kwa-'akyulye, "iv᠖e-long," 11:44, 8:159. bSl 2. Cf. no. 24a.
- 11a. Uhul-nye-vatše, "uhul-their houses."

- *12. Selye'aya-'ita, "big sand," 11:45, 2:11a, 13:12. Near no. 11; Chemehuevi Valley visible; where the dead go. aSl 1. No. 56 has the same name.
13. Nyaveḍi-nye-vatše, "ghosts their homes," 11:46. More sandhills.
14. Ha-tša-kupilyka, 11:47; 13:12. Where dead go; near no. 12. -- In 8:159 Aha-tše-kupilyka is undoubtedly the same but is placed between nos. 11 and 10 in the travel sequence.
15. Avi-'pa, "person rock," 11:48. 5 mi. S of no. 14, not yet in Chemehuevi Valley.
- 15a. Humar-otare "child-otare," near no. 15.
16. Tinyam-kosama, "night-kosama," 11:49. In Chemehuevi Valley.
- 16a. Kweyo-weye-hatapmeve (Kweyo-, cf. Kwayu- of no. 4), 14:38. Place uncertain.
17. Me-koata, Hime-qoate, 1:104, 14:38. A sharp rock; a crag with nests.
- 17a. Ha-tše-huwêve, 14:39. E? W?
- 17b. Takha-poḍinke, 14:40. E? W?
- *18. Omaka, Umaka, 11:50, 8:159, 14:40. Probably very near lat. 34°30'; "3-4 mi." S of no. 16. Avikwame Mt. is visible.
- *19. Ahmo-kwe-'ataye, Ahmo-kwatai, Ahmo-kwe-'atai, 11:51, 8:81, 8:159. "3-4 mi." S of no. 18; "8-10 mi." S of steamboat landing in Chemehuevi Valley.
- 19a. Akatu-'uvere, 11:51. Near no. 19.
- *20. Aspa-lye-pu'umpa, "at eagle-P." 8:159, 14:41. A mountain. bSl 1.
21. Hama-kupeta, 8:159.
- 21a. Tšimusem-kušoive, 11:55. Tumanpa petrified here; 1/2 day from Aubrey.
22. Ha-taiva-taive, 8:159.
- 22a. Selye'aye-kwame, 14:42, E? W?
23. Aha-tšu-tšyepa, 8:159. bSl 0. Apparently not confused with no. 24, which is mentioned in 8:158.
- 23a. Kukwaue-hunuve, 8:159. By no. 23.
- *24. Ha-ku-tšyepa, mouth of (Bill) Williams (Fork) R., 1:52, 2:11, 4:15, 8:81, 14:43, Y2:43, 5031. aSl 0, cSl 0, dSl 8.
- 24a. (IveḌi-kwe-'akyulye, 3:10, N of no. 25c, probably is no. 11, misplaced here.)
25. Kepetšiqo, 8:94. eSl 0. Relative position of 25, a, b, c uncertain.
- 25a. Selye'aye-mešši, 8:94. Close to no. 25.
- 25b. Hamsokwalypa, 14:44.
- 25c. Amaṭ-ehe-kwaḍoske, 3:11. For name, cf. nos. 1, 51.
26. Malyeho-ha, "water piep," 8:158. fSl 2.
- 26a. Kovesokwe-hunake, 14:45.
27. Ho'au-nye-vatše, "ho'au their houses," 3:12.
- *28. Avi-soqwilye, Avi-sukwilye, Avi-soqwilye-hatai, "hawk rock," 3:36, 14:45, 15:16. 1/4 mi. from no. 29.
- *29. Amaṭ-ya'ama, 3:35, 8:94. "4 mi. E" of Parker Agency, 1/4 mi. from no. 28. eSl 1?
- 29a. Aha-lye-kuirve, 8:94; coupled with no. 29.
30. Sama'okusa, 3:33. Nyohaiva's scalp dance.
31. Tataskyanve, 2:10. dSl 7. Relative position of 30, 31, 32 uncertain.
32. Avi-vataye, "big rock," 14:46, 15:16.
33. Aha-ḍekupiḍa, "owl water," 3:33.
- 33a. Avi-'ivere, 14:49. Position in relation to no. 33 uncertain.
34. Ahmo-kutšeḌilye, "mortar-?" 3:13, 8:94.
- 34a. Hatai-kwa'i, 8:94, coupled with 34. eSl 2.
- *34b. Kutuḍunyve, Kutuḍunya, 8:158, Y2:44. fSl 1.
- 34c. Amaṭ-kwitse, 3:14.
- *35. Aqwaqa-have, "deer-h.," 2:9, 3:15a, 3:32, 8:94. dSl 6, eSl 3.
36. Avi-nye-hamokye, 8:94. Near 35.
- 36a. Avi-'itšorinyeve, 3:15f.
- *37. Avi-kwa-hapama, 2:8, 8:155. dSl 5.
38. Avi'a'isa, "screwbean mountain," 8:155, 158. Coupled with 37. fSl 0. Distinct from mountain of same name to N, E of Chemehuevi Valley.
- *39. Avi-helye'a, Avi-hily'a, Avi-k-ely'a, "moon mountain." 2:7, 3:16, 15:16. dSl 4. The actual mountain is some 5 mi. E of river by map, but its sharp profile, presumably giving the name, may be best visible from the river.
40. Amaṭ-koahoatše, 2:6, dSl 3.
- *41. Ave-nye-va (-tše), "rattlesnake's houses," 3:17, 8:90. La Paz. gSl 5.
42. Kapotake-hiv'auve, Kapotak-iv'auve, Otak-ivaue, 2:6, 3:18, 8:90. dSl 2.
43. Avi-tuva'auve, 3:19, 8:90.
- *44. Hôre, Hoore, 2:5, 8:90. Ehrenberg, due W of Blythe. dSl 1.
45. Aha-selye'aye, "sand water," 8:90, 14:50.
46. Aha-kutinyame, "dark water," 8:90, 14:50. Near no. 45.
47. Nume-ta'orve, "wildcat-ta'orve," 8:90.
48. Akyulye-tšekapave, 3:20, 8:89. A high hill. gSl 4.
49. Avi-tšitše, 3:21, 8:89. Same name as 43, map 1, Valley, E.
- 49a. Ha-tusalye, Y2:55. Location uncertain.
- *50. Aha-kwatpave, Aha(t)-kwatpa(r)ve, 2:4, 14:52. dSl 0. Farthest S of Vinimulye tale.
51. Amaṭ-ehe-'iḍauve, "have white paint," 3:22. Cf. nos. 1, 25c.
- *52. Ava-tšohai, 3:23, 8:89. Farthest S of Nyohaiva tale.
53. Iḍo-lye-'amaṭa, "place at black willows," 8:87. gSl 3.
- 53a, b. Avar-'okwatai, Aha-silwe, 8:87, coupled with no. 53.
54. Avi-'otise, "bow mountain," 8:87.
55. Hanakwahave, 8:86. gSl 2.
- *56. Selye'aya-'ita, "big sand," 1:56, 8:86. No. 12 has the same name.
- Gap. Here the usual travel route crossed the river to Kuvukwilye on the W (S) side, and struck overland across the chord of an E-flowing arc of the river. See west-side list (C ID), K-R. (gSl 1 is at Amaṭ-iyā on this W side.)
- *60. Avi-kunyure, Avi-kunyire, Avikunyere, 8:10, 8:86, 14:60. "15-20 mi." above Yuma. gSl 0, hSl 3.
61. Avirqa, 8:10, 8:86. With no. 60.

62. Hukθilye, 14:61. Relative position of 62-64 uncertain.
 63. Yiminallyek, Y2:70, in Yuma land.
 64. Hitšipse, 8:85. hSl 2.
 65. Kakwilinyo, 8:84. hSl 1.
 70. Ava-vatai (many houses), 8:83. In Cocopa land.
 71. Kwenyo-kuvilyo, 8:83, 14:62. hSl 0.
 72. Kutyene, Kutkyene, 14:62, Y2:77.
 73. Avi-aspa ("eagle mountain"), Y2:77. Near no. 72.

II. WEST SIDE OF RIVER BELOW MOHAVE VALLEY

- E-I are the only places mentioned on the west bank in the stretch between east side no. 35, Aqwaqa-have, and no. 52, Ava-tšohai. Their precise situations are not known, but their relative order is clear from a travel sequence in Nyohaiva (3).
- E. Koθilye, 3:29.
 F. Matha-tše-kwilyeve, 3:28.
 G. Aqwaqa-munyo, 3:27.
 H. Amaṭ-tato'itše, 3:26.
 I. Ahpe-hwēlyeve, 3:25.
- *K. Kuvukwilye, 1:57, 8:86, 14:53, Y2:59, on W bank opposite 56, Selye'aya-'ita. Here begins the overland cut-off M-R, rejoining the river at Q and re-crossing it at 60.
- L. Avi-melyekyete, 3:35, a sharp upright rock at Picacho, which lies at mouth of a north-draining arroyo. There was a historic Yuma village here (C.D. Forde, UC-PAAE 28: 102).
- M. Aha-kumiθe, 1:58, 14:55. A spring.
- *N. Amaṭ-hiya, Amaṭ-iyā, "mouth earth," 1:59, 8:86. gSl 1.
- *O. Tōske, To'oske, 1:60, 14:56.
 P. Yellak-ime, "foot-goose (tracks)," 1:61, 14:57.
 Q. Aha-θauvarave, 14:58. On river.
 R. Nyimkutavave, 14:59. Here or near here the route re-crosses to E at 60.

III. HIPAHIPA'S SECOND INVASION, TREK UP RIVER (M 158-159)

All numbers on river, east side.

River Contingent

38. Avi-'a'isa, start.
 34b. Kutuθunyve, Sl 1; c. 17 mi.
 26. Malyeho-ha, Sl 2; c. 17 mi.
 24. Hakutšyepa, 1/2 day; c. 7 mi.

Joint Contingents, from Hakutšyepa, starting same day:

23. Aha-tšu-tšyepa and 23a, Kukwauve-hunuve, Sl 3.
 22. Ha-taiva-taive; noon, rest.
 21. Hamakupeta; rest.
 20. Aspa-lye-pu'umpa, mountain, Sl 4.
 19. Ahmo-kwe-atai, eat.
 18. Umaka.
 11. Ivθe-kwa-'akyulye and 11a, Uhul-nye-vatše, Sl 5.
 (14. Aha-tše-kupilye, where they eat, seems an error, for they are already above it, according to Tumanpa, 11:43-50.)
 10. Hami-tšompa. Sl 6. This day's march is so negligible as to suggest that 14 may be placed correctly, and that sites 11-11a should rather be put between 18 and 14. In that case the Tumanpa order would be the erroneous one.
 Site Y, map 1, Valley, E, Atšqaqa, is 1/2 day from 10, for noncombatants, 1/4 day for warriors.

IV. RIVER PORTION OF HIPAHIPA'S JOURNEY FROM KOHOYE TO AHAKWAHEL

(I 94)

- Kohoye, on Mojave R. 24 mi. upstream from Barstow. Across Mohave Desert S of W, to Colorado R., crossing this at:
25. Kepetšiqo, between Parker and mouth of Williams R., and near it:
 25a. Selye'aye-metši. Sleep. Thence proceeding downstream.
29. Amaṭ-ya'ama, and near it:
 29a. Aha-ly-kuirve. Sleep.
- 34a. Hatai-kwa'i, and near it:
 34. Ahmo-ku-tšeθilye. Sleep.
36. Avi-nye-hamokye, and:
 35. Aqwaqa-have. Sleep.

Thence E into the desert.

D. THE SOUTHEASTERN DESERT: MAP 2

I. THE GAMBLER IN THE DESERT: FLIGHT AND RETURN
(F 46-49, F 57-61)

The two sections on the gambling boy's flight and return are of little moment from the angle of the national migration which is the core of the tale, but they contribute to understanding of the geography of the story because they refer to many of the places that are important later on, when the Mohave clans are wandering in the desert before their final return.

When Nyitše-vilye-vave-kwilye has fled -- not to save his life but out of shame -- and has come out of the river, he first goes E to Amaṭ-ku-tasa'alye, E1 (S of Sacramento Wash), which we shall meet again on his return journey as F10. He then goes on, SES, to Akoke-humi, E2, a peak to which Mastamho carried the Mohave when the waters rose -- a sort of Ararat (11:20). It is a mountain mass, conspicuous from Mohave Valley and attaining a height of 5,102 feet, which seems to have no consistent American name. Some Government maps make this peak the eastern end of the Mohave Mountains, others of the more southerly Chemehuevis Mountains, both of which are construed as beginning W across the river.⁴ The Akoke-humi massif stretches E-W about 15 miles at the 3,000-foot contour. I assume that the fugitive's first night's sleep was at the nearer or NW end of the mountain, and I have so entered E2 on the map. This would give him 20 or so miles of travel after going to his games, playing them, and being scalped.

Next day he goes 20 or 25 more miles due E to Aha-'atši, E3 (= F8, J3). I put it where a watercourse intermittently trickles down from the Hualpai Mountain ridge, and not far from where the Yucca-Signal road crosses this. It is now sunset, and this is a natural place to stay; but, probably by an oversight, the story fails to mention his sleeping there.

The next move is SE to the famous Kutpama and Ikwe-nye-va(tše) E4 (= I7-8), on Williams River (the older Bill Williams Fk.), probably at the mouth of Santa Maria River. By air, it is 28 miles. On foot, he could either have more or less followed the present Yucca-Signal road and then down Williams Canyon; or he could have kept W and then S of the S prolongation of the Hualpais culminating in McCracken Peak, and then along the Rawhide range. Again nothing is said of sleeping, but as it is 50 miles or more since Akoke-humi, E2, and it is now daylight (for he sees smoke at Өavenarve), we can assume that he slept both at E3 and E4.

Өavenarve, E5, a settlement, is 17 miles by air a bit E of S (the text says S) of Kutpama, if we locate it in an arroyo which comes northward off the Harcuvar range to drain into Bullard Wash. The slope is a peneplain, and Өavenarve smoke might well be visible from Kutpama. He sleeps here at E5.

Leaving in the dark, he goes E to Ahtaṭ-kuӨam, E6, on to Aha-nye-vöutše, E7 (= I19), along the N flank of the eastern Harcuvar range, and then more SE, arriving by afternoon at Avi-kwa-hasale, E8, a settlement which he avoids because it is not of co-clansmen -- though he has traveled at least 20 miles. According to the text, he turns "N" to

Aspa-nye-vake-holeve, E9. I would emend to read NE, which takes him up an unnamed wet-weather stream flowing SW from the N end of a minor range, where E9 (= I12) would be, about 10 miles SW of Congress. From E9 he turns SE, sees a valley and smoke to the "S," and arrives there in the (same?) afternoon to find clansmen at Huvalilyeskuva, E10, and stays there. I locate this settlement where several watercourses come together to form the (dry) Hassayampa River; at a guess, some 6 miles above Wickensburg. It is 40 miles from Өavenarve, E5; which distance, as a young man, he might well have covered in a day with an early start.

His return six years later he wants to make by a straighter route. At any rate, it is more northerly: E10, F1-F11. I would trace his course up a branch of the Hassayampa, following the present road and railroad NNW -- the text says NW. Iḏo-ka'ape, F1, would be near Congress Junction: the name shows there were willows.⁵ At F2, Tanyi-ku-tanakwe, up the same watercourse, he finds a spring. At sunset he comes to F3, Ah'a-kuvate and Ah'a-Өampo, uninhabited but with water, and here he sleeps. I locate him now on a west-flowing upper tributary of the Santa Maria, a few miles S of Hillside on the railroad. This tributary heads about 8 miles farther E in the N end of Weaver Mountains. The airline distance from E10 is 25 miles. He has followed the course of the railroad and highway from Hassayampa to Williams River drainage.

From F3 he goes due W 28 to 30 miles, first some 14 miles down the arroyo he is in, to its mouth at Өo-'ikwe-tšavaḏukwe, F4, "where there is a canyon with a creek running S and cottonwoods"; that is, to its confluence with the Santa Maria. Though the Santa Maria flows W on the whole, it also trends S; so he leaves its valley on his left to continue straight W, keeping on his right the ridge that separates the lower Santa Maria from Burro Creek. Somewhere on the SW-facing slope of this he lies down to sleep and calls the spot Inyil-owaiove, F5.

The third day he bends nearly NW and crosses the Big Sandy (which unites with the Santa Maria to form Williams R.) at Signal, Aqwaq-haӨeve, F6, at noon. From there he follows more or less the course of the Signal-Yucca road, but I carry him a little lower along the slope of the Hualpais, to place his camp, F7, which he names Kusmom-'uva, where the map shows the head of an occasional watercourse that stretches 20 miles SE to be received in Williams River some dozen miles above the mouth of this. Just before he camps he can see the mountains around Mohave Valley, including Avikwame. This would certainly be possible from the F7 location at about the 3,000-foot contour, north of McCracken Peak. The mileage for the day is 23 -- or, as the previous night's camp is not too exactly placeable, let us say 52 miles for two days.

The fourth day's march is 33 miles NW to Yucca, Tšamo-kwily-avi, F9, presumably by a course still somewhat lower down the peneplain slope of the Hualpai range. Some 7 miles out he drinks at Aha-'atši, F8, where he also had

come six years before, E3. There is another watercourse a dozen miles beyond, coming off Pine Peak in the Hualpais, but this is not mentioned; perhaps because it is permanently dry by the time it reaches as far down the slope as he was; where the road crosses it, there is water.

Yucca is actually a bit farther north than Needles City, and it is hard to see why he should have come there unless it was because of assurance of water. Even if he were heading directly for his home midway up Mohave Valley, he would either have to climb over the Black Mountains to get there, or detour their southern end, as the railroad and highway do. At any rate, having gone southwest down Sacramento Wash to Amaṭ-ku-tasa'alye, F10 (= E1) where he began his outward journey six years before, he decides first to visit his friend and scalper Umase'āka at Sampuly-kuvare (site X, map 1, Valley, E), at the foot of the valley, instead of turning somewhat N of W to KwiṬa'oka (site V, map 1, E) farther up the valley. By the time he gets to Sampuly-kuvare (F11= Valley, site X) it is 25 miles or so. But having distributed his gifts, he refuses to stay with Umase'āka and goes on his way up the valley to his home on the former island, another dozen miles or more; though it is true everybody is asleep when he arrives.

These are the journeys of an active young man, in fact a powerful hero, so there is nothing unduly forced or exaggerated about them. Also, all geographical references fit the actual contour and drainage quite neatly: they make sense in terms of natural features.

Summary

Gambler's Flight: E 46-49.

- (EO) Sampuly-kuvare (site X, map 1, Valley, E).
 E1, (Amaṭ-)ku-tasa'alye (= F10, L2).
 E2, Akeke-numi. S1 1,
 E3, Aha-'atši, at sunset (= F8, J3). S1 2?
 E4, Kutpama and Ikwe-nye-vatše (= I7, 8). S1 3?
 E5, Ḡavenarve S1 4.
 E6, Ahtatš-kuṬam (= I1).
 E7, Aha-nye-viḡutše (= I19).
 E8, Avi-kwa-hasale (= I11). S1 3 on Maricopa-Mohave route.
 E9, Aspa-nye-vake-holeve (= I12).
 E10, Huvalilyeskuva (= I14). S1 5.

Gambler's Return: F 57-61

- (FO), Huvalilyeskuva, E10 (= I14). S1 0
 F1, ḡo-ka'ape (= I13).
 F2, Tanyi-ku-tanakwe (= I15).
 F3, Ah'a-kuvate (= I6, I16) and F3a, Ah'a-Ḡampo. S1 1.
 F4, ḡo-'ikwe-tšavaḡukwe.
 F5, "Inyil-owaiove." S1 2.
 F6, Aqwaq-haḠeve, Signal on Big Sandy.
 F7, "Kusmom-'uva." S1 3.
 F8, Ahatši (= Aha'atši) (= E3, J3).
 F9, Tšamokwily-avi, Yucca station on railroad. S1 4.
 F10, Amaṭ-ku-tasa'alye, (= E1).
 (Site V, map 1, E, KwiṬa'ōka in lower Mohave Valley).
 (Up valley to Vanyor-ivava, on island, 20, map 1, E).
 S1 5.

II. FLIGHT OF UMASE'ĀKA'S INVADERS BACK TO THE GILA (G 81)

In G 81 of the narrative there is told the route of the flight of the remnants of Umase'āka's people from the valley to their former homes in Gila drainage, presumably in Maricopa territory. Near the foot of the valley, at Mepuk-tšivauve, on the W side, their pursuit ceases, with taunts. They sleep on the E side, presumably at their homes at KwiṬa'oka (V) and Atšqaqa (Y), and in the morning begin the trek home, with women, children, and aged. They go down the gorge of the river past The Needles and camp at Ahmo-kwe-'ataye, G1 (19 of river list) at a bend in the river opposite where Chemehuevi Valley is widest. Distance, 19 miles E of S by ruler on the map. Next day they go on downriver to the mouth of Williams River, Hakušyepa, G2 (24 of list), airline distance, 16 miles due SE.

From here they go E to Ahtšilye-imave, G3. This is unidentified. To reach Salt River in five days from Hakušyepa, they have to average around 25 miles, which is some performance, though a possible one, for noncombatants of all ages, even though unencumbered by belongings except for a bit of food. The 25-mile average, if taken this day up Williams River, which here flows nearly due E-W, would bring them not far from Halye-metat-uvire, M3. But I prefer to take them off the Williams, more nearly ESE, in accord with their total direction, past the Swansea mine to somewhere in the Buckskin Mountains; though the map shows no water about here.

From there, on the fourth day, a SE course for 25 air miles would take them across the low Buckskins, across a nameless arroyo draining southwesterly into Bouse Wash, up and across a gap in the Harcuvar range, to a wash running midway between the Harcuvar and the Harquahala Mountains. They would stop perhaps somewhere between Salome and Golden. The place is called Avi-hiekwire, G4.

The fifth day's travel, specified as to the SE, would take them over the rather high Harquahala Mountains (peak, 5,672 ft.), or around them, and on to possible water in the Bighorn Mountains. At any rate there is a watercourse from these Bighorn hills east into Hassayampa plain. The one hitch is in the names: Aha-kova and Ha-kopaka, G5. The first of these seems to be "Harcuvar Mts." of our maps; and the second is almost certainly a mere variant of Aha-kupaka, Ila, the scene of Hipahipa's exploits in hunting antelope in the mountains; and mentioned again in M 155, as on the direct road from Kutpama, E4 (= I7) to Avi-nyulka, H5, and therefore in the Harcuvars, just as Ahtatš-ku-ḡauve, I1, near Ila, is mentioned as on the direct road from Aha-kwa-hel N to Kutpama. All this seems decisive; but the trouble is that, if we equate G5 with Ila and thereby keep G5 back in the Harcuvar Mountains, we have only 40-45 miles (G2 to G5) covered in the three days, but 80 miles (G5 to G7) to be done in the remaining two. It seems possible, accordingly, that there were two places named Aha-kupaka; Ila (mentioned in M 155) in or by the Harcuvar range, and G5 to the SE beyond the Harquahala range in the Bighorn Mountains. If we do not make this assumption, one of our conflicting itineraries,

G against I and M, seems just flatly erroneous.

Tentatively leaving our second or G5 Ha-kopaka in the Bighorns, then, we have the sixth day, still SE, ending at Apene-hatšupete, G6. Apene means "beaver," and the animal would scarcely be named except where permanent water made its occurrence possible. This indicates the lower Hassayampa, say about 20 miles above its mouth in the Gila. This in turn continues the SE direction of the journey, and makes the day's journey close to 25 miles.

The seventh day -- which brings them to Avi-hatalawe, G6a, in the afternoon, where they drink, and to Avi-kwahalye-halye, G6b in the late afternoon -- would take them southward down the Hassayampa. I do not venture to locate either place exactly. They reach G7, Ahtše-kwiŃuka, on the north side of "Salt" River -- that is, the combined Gila and Salt -- and sleep there.

The eighth day they come into what until 1850 was historic Kavelchadom habitat along the south-flowing stretch of the Gila between the mouth of the Hassayampa and Gila Bend where the river turns west again. They pass by Avi-nyilyukave, which Spier gives (Yuman Tribes of the Gila River, p.24) as Vinyilykwukyava, Kavelchadom village on the west (right) bank of the Gila "above Gillespie Dam at or near Centennial Wash," the latter being the long occasional water-course draining the Harquhala Mountains. My text has them cross the river before reaching this place, but this is an error of transposition of order only. They end up the day and journey at their old home Koakamaťše, G8, across the Gila. This is, according to Spier (ibid.) the "most important district" of the Kavelchadom, Kwa'ak-amat, the fertile lowlands extending north from the town of Gila Bend to the river at its turn, after which the town is named. The Kavelchadom, says Spier, were sometimes called after this tract, which is named from a mesquitelike tree, kwa'ak, which grew through the farmlands; amat is of course Mohave amať, amaťa, "place" or "land." Spier's rendering and mine are more alike in

sound than in appearance of spelling.

Umase'aka's people may therefore be construed as having been conceived by my narrator as either being Kavelchadom or as living where this tribe lived on the Gila before 1850. Historically, the Kavelchadom were a branch of the Halchidhoma, who split off from these to move from the Colorado to the Gila probably before 1700 and to become -- again probably -- the "Opa" of Kino and other Spaniards.

An alternative route for the fifth, sixth, and seventh days of the flight would take them from Avi-hiekwire, G4, right down Centennial Wash to its mouth on the Gila, a distance of about 75 miles. This would be the most direct route; but I do not know what they would do for water in the plains through which the wash runs. Also, there is the beaver, for which their sixth night's stopping-place is named, that might have occurred on the lower Hassayampa but not in the sand of Centennial Wash.

At any rate the two ends of the journey are identified with certainty.

Summary of G 81

From Aťsqaqa, Y, in S end of Mohave Valley. SI 0, S to Ahmo-kwe-'ataye, first day (n. G 38), G1. SI 1. S to Hakuťsyepe, second day, G2. SI 2. E to Ahtšilye-imawe, third day, G3, in Buckskin Mts.? SI 3. SE to Avi-hiekwire, fourth day, between Harcuvar and Harquahala Mts., G4, SI 4. SE to Aha-kova and Hakopaka, fifth day, G5 (=Ila; narrative, M 155?). SI 5. SE to Apene-hatšupete, sixth day, on Hassayampa, G6. SI 6. SE to Avi-hatalawe, G6a, to drink after noon, to Avi-kwehalye-halye, G6b, in late afternoon; to Ahtše-kwiŃuka, G7, N of Gila R. to sleep at end of seventh day of travel; this is home of part of the refugees. SI 7. SE across Salt R. to Avi-nye-'ilkyukave, and on to Koakamaťše, G8. SI 8.

III. COMPARATIVE ADDENDUM TO G 81

Yavapai places from
NW to SE
per J.N., Notes, p. 5413

1. Ikwi-nye-va, on Big Sandy, "6" mi. below Signal. -- 18, Ikwe-nye-va-(ťše).
2. Sukwilyu-'utpaťševe ("hawk"-?), a little lake.
3. Aha-nye-iveŃuťš, a cliff and waterfall, NE (?) of 2. -- E7, Aha-nye-viduťše, seems to be the same name, but is only 10 mi. from E8, whereas 4 and 9 of the present list are a day and a half apart.

Returning Mohave War Party's
Route from Maricopa on
Gila above Salt R. Mouth

- SI 8. Mellen, Topock, Mohave Valley reached near dark.
- SI 7. Hoalye, "yellow pines," Hualpai Mts., Walapai land.
- SI 6. Aqwaq-haŃeve, Signal on Big Sandy.-- F6.
- SI 5. Sukwilyu-'utpaťševe.

4. Hoalye-kuta'orve, ("yellow pine"-?)
5. Tatpukiauve.
6. Avi-kwe᠔pere.
7. Aha-kovo'o.
8. Ah'a-ikiyareyare.
9. Avi-kwa-hasale. -- E8, I11.
10. I᠔o-ikoholokve.
11. Aha-kukwine (for -nve?)

12. Hasayampeve, stream, end of Yavapai territory.

S1 4. Avi-kwe᠔pere.

S1 3. Avi-kwa-hasale.

S1 2. Aha-kukwinve.

Hasayampeve, in afternoon.

S1 1. Hamokye-sepaiva, still in Maricopa territory.

IV. NORTHWARD MIGRANTS TURN EAST INTO DESERT (H 91, I 92-95)

When the core of the original emigrants are finally stirred to return home from the Cocopa and Yuma country, they naturally move up the Colorado. This route is traced in the narrative (Pt. III), H 84-90. When they come to Ave-nye-va-t᠔e, La Paz, half-a-dozen miles upriver from the latitude of Blythe, they turn inland, for no apparent reason, to remain in the desert for a number of years. We will follow their principal wanderings here, one by one.

The first leg takes them from La Paz to the Harquahala Mountains. Starting due E from Ave-nye-va(-t᠔e), River 41 (narrative, H91), they drink at a spring I᠔ove'auve (for I᠔o-ve'auve?) H1, and go a short distance over a ridge into the next valley. This ridge must be the La Paz Mountains, the northern end of Dome Rock Mountains. In the valley they sleep at an unnamed spot, H1a, which I would put a bit north of Quartzite, which is on one of the usual intermittent water-courses. Had they bent a little to the south, they would have followed the present course of Highway 70 from Indio to Blythe, Ehrenberg, Quartzite, and Prescott.

The second day they do follow this course up an arroyo to sleep at a spring, Aha-kwinyore, H2. If their camp is where the map shows water, the day's march is short, about 10 miles as against 15 the day before. They are traveling with their families and aged.

The third day they make about 15 miles. They go E over a divide, then turn "N" -- which I construe as NE -- past a mountain Avi-'otai (Bear Hills), H2a, on to Avi-hukusave, H3, which they reach before sunset. I take this camp to be on Bouse Wash, about in the middle of the angle formed by Highway 70 with the Sante Fe Railroad running from Parker to Phoenix.

The fourth day (I 92) they follow the valley (of Bouse Wash) "N" (actually nearer NW), until, after noon, they turn "E" along a valley. I construe this turn to occur at the mouth into Bouse Wash of a 30-mile-long arroyo stretching SSW between the Buckskin and Harcuvar ranges. In the dry gulch (arroyo bed) of this valley they find Hipahipa's imitation footprints and twenty houses. Here they make camp, he joins them, and (in I 94) he tells them the names of the place: Hanye-kweva and Halyerave-kutiakyapve, H4. We may again allow some 15 miles for the two legs of this fourth day's march.

The fifth day Hipahipa takes them to his newly acquired

friend Cut-blood-knee, tracing with a stick a line for them to follow, past a spring Hat᠔uvavek-aha, into another valley. He points instead of saying the direction, but it must be SE, over the Harcuvars, because Cut-blood-knee's settlement is at Aha-kwa-hel and Avi-nyulka, H5, and Aha-kwa-hel must be the same word as our Harquahala Mountains -- evidently pronounced "-hayla," not "hahla." Gifford gives their Western Yavapai name as Hakwahel. These mountains come in two segments: a larger eastern range, rising to 5,672 feet, and, end to end, the Little Harquahala Mountains to the W. Between these two segments of the range is a gap, through which what water falls N of both, between them and the Harcuvar range, runs off -- so far as it does not sink into the ground or evaporate -- to the SE in a 60- or 70-mile-long wash. This watercourse, sometimes called Centennial Wash, enters the Gila between the Buckeye Hills and Gila Bend Mountains, a few miles below the mouth of Hassayampa River and about 15 miles upstream of Gila Bend railroad station. Above the gap between the two Harquahala Mountains, this wash is perhaps another 30 miles long; but here it trends WSW in a broad valley between the two ranges. Up this valley run our old Highway 70 and the Parker-Phoenix railway. It is the vicinity of the gap, and the bend in the wash, that particularly concern us. Here there seems to have been a stretch of running water; and here are three settlements today, Wendon, Salome, and Harrisburg. It is more or less among and between these, at the point where the wash makes its great turn to the SE, that I would compute the native Aha-kwa-hel to have been; at any rate, near there. Airline, the distance from H4 to H5 would be 18 or 19 miles; on foot, 20 miles or more.

Here at Aha-kwa-hel the migrants stay awhile, under mounting tensions, and then take themselves to the N, with Kutpama as headquarters. We will trace their principal movements out from there separately, by means of lists referring from the text of the story directly to the map.

Summary, H 91 - I 95

(H0), Ave-nye-va(-t᠔e), site 41, River, La Paz.

H1, I᠔o-ve'auve, E of 41, spring.

H1a, Nameless, next valley, not far. S1 1.

H2, Aha-kwinyore, to E, spring. S1 2. Thence, climbing E over range, in valley turn N to:

- H2a, Avi-'otai, NE of H2; on to:
 H3, Avi-hukasave, before sunset. Sl 3. Thence, following valley N, in p.m. they turn E, in mid-valley in ravine they find 20 houses of Hipahipa, which he later (I 94) calls:
 H4, Hanye-kweva and Halyerave-kutsakyapve. Sl 4. He has come from and now takes them SE to Cut-blood-knee at:
 H5, Aha-kwa-hel and Avi-ny-ulka, Sl 5.

V. MOVEMENTS IN THE DESERT

(Narrative, I 95-114)

- (I0), Aha-kwa-hel and Avi-ny-ulka (H5).
 I1, Ahtatš-ku-δauve (I17, E6?) and:
 I1a, Aha-kupaka (=G5).
 I2, Avi-kwe-hunakwe, unplaced; home of "antelope" shaman.
 I3, Avi-ka-hayi-hayi, and:
 I3a, Aha-talame, part day S from I0 (H5).
 I4, Hiho-kusave, Sl 1 on message from I0 to river sites 42, 53.
 I5, Ova-lye-ha, part day NW from I0.
 I1, Ahtatš-ku δ au, Sl 1 from I0.
 I6, Ah'a-kuva'e, Sl 2 from I0.
 I7, Kutpama (E4) on Big Sandy, "15 mi." below Signal, Sl 3 from I0.
 I8, Ikwe-nye-va (E4), by I7.
 I9, Hatui-me δ au, part day downstream from I7-8.
 I10, Mastamho-tesauve, with I9. (Narrative, I 103).
 I11, Avi-kwa-ha'sale (E8), Sl 1, "E" (SE) from I7-8. (Narrative, I 109, 112).
 (I11a), Kunyore, near I11, and:
 (I11b), Oskive-tekyere, near I11 (cf. 39, map 1, Valley, E, Hoskyive-yetukyêre). It is not clear whether these two are names of places or of persons -- see n. I 121. They have not been entered on the map.
 I12, Aspa-nye-vake-holeve (E9). (Narrative, I 112).
 I13, I δ o-ka'ape (F1).
 I14, Havalilyeskuva (E10). Sl 2.
 I14a, Pakat-hoauve, near I14 ? or a man at I14 ?
 I15, Tenyi-ku-tanakwe (F2).
 I16, Ah'a-kuvate (F3), Sl 1 from I14.
 *I17, Ahtatš-kitše, W of I16.
 *I18, Yamasave-katakallulve.
 I19, Aha-nye-vi δutše (E7).
 I20, Kwil-ke-holeve, down arroyo from I19.
 I21, Kuya-ny-itšerqe.
 I7, Kutpama (E4). Sl 2 from I14.
 *I17, I18 are placed by estimate between I16 and I19, which are reasonably certain because of their occurrence also in E and F itineraries. There is an error in the 2-day return trip from I14 to I7, making the first day consist of a 24-mile leg W of N to I16, the second of a 24-mile leg SW to I19 plus a third leg, also of 24 miles, NW to I7, the direct air mileage between I14 and I7 being only 47 miles, as against 72 miles for the three legs. From the Sl 1 of I16 (=F3), the natural and much shorter course would be down the Santa Maria; whereas

that taken swerves to the head of Date Creek or Bullard Wash, then down these to the mouth of the Santa Maria. Or, I19 could have been reached directly from I14 in 24 miles without the detour to I16. There is talk in the text of thought of a "short-cut" from I15; but a "change of mind" would fit the map much better.

VI. HIPAHIPA'S FIRST MOVE FROM DESERT TO VALLEY
(I 116-119)

- (J0), Kutpama (E4, I7). Sl 0.
 J1, Avi-ny-akwe (L6).
 J2, Avi-ku-nyamasave (L5). Sl 1.
 J3, Aha-'ahtšye (E3, F8). Sl 2.
 J4, Tšimokwily-avi (F9) Yucca Station.
 J5, Kutsi-ku δ au (L4). and
 J6, Porepore-kutšeim (L3); thence W to:
 J7, Kuθil-kukiave (L1), reached at midnight (37 mi.!). Sl 3.
 Probably a warm spring where an arroyo turns SW out of Black Mts. -- Hipahipa goes on to scout, to:
 J8, Talypo-vatšukyuve.
 J9, Ipa-kyemve-vatšutša-varivitše (cf. 45, Valley, map 1, E), and
 J10, Selye'aye-ku-vakanve are at edge of valley. Cf. L 142.
 (J11), Hoskyive-yetukyêre (39, Valley): pole-players captured.

VII. HIPAHIPA'S RETURN TO DESERT AFTER FIRST RESIDENCE
IN VALLEY
(L 145-148)

- (L0), After battle in unnamed place in lower valley, where Hipahipa kills Amai-lye-vave-kwilyêche, the wounded Maθkwem-kwapāive is carried to:
 L1, Kuθily-kukiave (J7), and on to:
 L2, Kutasa'alya (E1), where he dies; then on to:
 L3, Porepore-kutše'ima (J6), and on up into mountains to:
 L4, Kutsiθ-kuδauve (J5), where he is cremated. Sl 1.
 L5, Avi-ku-nyamasave (J2), Sl 2. This is a long day, 37 mi.
 L6, Avi-ny-akwe (J1). Sl 3. A very short trek of 10 mi.
 E4, Kutpama (I7), by noon, 8 mi.

VIII. HIPAHIPA'S SUMMONS, SCALP DANCE, AND BEGINNING
OF SECOND INVASION
(M 155-158)

- (M0), Kutpama (E4, I7); messenger to:
 (G5?), Aha-kupaka (I1a) and on to:
 H5, Avi-nyulka, Sl 1; 40 mi. Thence W to:
 M10, Kwahakwo-tasalyve and Avi-kuvilye, and on W to:
 River E37, Avi-kwa-hapama and:
 River E 38, Avi-'a'isa, Sl 2; 55 mi. -- possible for runner. Re-
 turning to ENE:
 M11, Amač-kwiθa'a, (near Bouse?) 1/2 day; drink; on to
 E5, θavenarve, Sl 3; 65 mi.! But E5 is farther E than need be;
 I6 would have been a nearer stopping-place.
 (M0), Kutpama by noon.
 (M0), Kutpama, move of people downstream to:

M12, Halye-metat-uvire, Sl 1.

M13, Halye-va δ oma, Sl 2.

River 24, Hakutšyepē, mouth of Williams R., 1/2 day --
Total 40 mi. in 2 1/2 days.

IX. HIPAHIPA'S NOTIFICATIONS, SCOUTING, AND SCALP
TAKING
(M 149-153)

(M0), All trips are out of Kutpama (E4, I7).

M1, Avi-ka-hasale (E8, I11). Sl 1. (M 149).

M2, Avalilyeskuva (E10, I14). Sl 2.
And return.

M3, Avi-ku-nyamasave (J2, L5). Sl 1. (M 150.)

M4, Aha-'ahtšyē (E3, F8, J3). Sl 2.

Valley X, Sampuly-kuvare, by night.
And return

Same as last except to:

Valley V, Kwiθa'oka. (M 151.)
And return.

Same, Sl 1, Sl 2 (at M3, M4?). (M 152.) Then to:

M5, Kutasa'alya (L2). (Sl 3 probable, though not mentioned.)

M6, Savet-θilyve, unplaced, in afternoon. Cross river to:

M7, Napaqwe, on W side, unplaced. Along wash, then N and
back into valley to:

M8, Hukθara-θīmanive, 11, Map 1, Valley, W; Sl 4,
watching; in morning kill fisherman
(M 153) at:

M9, Avi-kwa-'ahwaṭa, C, Valley, W, opposite I δ o-kuva'ire.
They recross the river and go to:

M4, Aha-'ahtšyē, as above. Sl 5.

M3, Avi-ku-nyamasave, as above, Sl 6.

(M0), Kutpama, by noon.

X. GENERAL CONSIDERATIONS ABOUT THE SOUTHEASTERN
DESERT

Two things are evident about the desert country in which

the Mohave bands are believed to have wandered and lived for years (in sections E to M of the narrative) before invading Mohave Valley. First, the whole area is under 3,000 feet elevation, except for some ridge crests and a small area on the Santa Maria and Hassayampa headwaters. Much of it is under 2,000 feet, some under 1,000. It is therefore a very hot and a very desert land.

Second, it corresponds very closely with the territory of that one of the three Yavapai divisions which Gifford calls Western Yavapai, Corbusier Yuma-Apache, and they themselves Tolkepaya.⁶ The delimitation is very striking. No Mohave band or leader travels into Northeastern Yavapai territory in the tale, or into Walapai.⁷

The restriction must have some meaning. There is nothing available to show that the Western Yavapai were appreciably more similar to the Mohave in their habits than were the other Yavapai divisions or the Walapai, as they presumably would still be if they were actually a Mohave relict. They aligned with the Yuma and Mohave against Cocopa and Maricopa in their traditional enmities; and the Mohave traversed their territory to attack the Maricopa. On the other hand, the Mohave seem not, in old days, to have visited Northeastern or Southeastern Yavapai, or Tonto or other Apache. We may conclude accordingly that the fact of Mohave knowledge of Western Yavapai territory being so much more intimate than of the territory of the two Eastern Yavapai divisions, reflects merely proximity and the Mohave habit of occasionally visiting and traversing these western desert districts. In consequence, when a narrator constructs or arranges a historical tale like the present one, he falls back on his own or general Mohave acquaintance, by experience or hearsay, with Western Yavapai land, whenever his story leads him off the Colorado River to the east.

It appears from all we know that while visiting was mainly from the Mohave to the Western Yavapai, farther north, conversely, it was the Walapai who chiefly visited the Mohave. With this conclusion, the run of the present tale is again in accord.

NOTES

PART I: CIRCUMSTANCES OF THE TALE

¹ They were not continuous. I took about two days off to wander about and pick up specimens, believing that even so Inyo-kutavêre would finish by the date on which I ought to

return to the University.

² Unless possibly, in some degree, a young man who was still learning from a father or other kinsman.

PART 3: NARRATIVE

A. The Emigration From Mohave Valley

¹ The meaning of the first element in MaOkwem-tšutšām-kwilyêhe was subsequently given by the narrator, on my asking for it, as "maOkwe, a woven [twined] sack to hold scalps, pipes, knives." This seems to be only a paraphrase, or a loose connotation. The last element, -kwilyêhe, is said to mean "lying," and reappears in other names, such as that of those great opponents of the Mohave, Nyitše-vilye-vave-kwilyêhe of C 31-G 79 and Amai-lye-vave-kwilyêhe of J 120-L 147. The first element, MaOkwem-, is the first element also of the names of three colleagues or cochiefs of his, who, though not mentioned until H 83, must be considered as being with him from the beginning. These three are MaOkwem-kwapāive, MaOkwem-inauwe, and MaOkwem-ineha. The last two are never alluded to again thereafter, so may be construed as ornamental filling manufactured when the narrator felt in the mood to operate with stylized quadruplication. But the first associate, MaOkwem-kwāpaive, though his earliest mention comes so late, soon becomes a better characterized personage than our present MaOkwem-tšutšām-kwilyêhe. The role of both leaders is discussed in Pt. 6, A, I. In short, MaOkwem-tšutšām-kwilyêhe leads the Mohave out of their homeland and finally starts to lead them back in, but fades out of view before the reentry is even begun. Like Agamemnon, he is titular leader rather than hero; and like him, too, he ends ingloriously, even though only through sheer indifference or shift of interest by the narrator, and not as part of the plot.

² Tinyal-tšeqwārve (tinya-m means "dark" or "night"), another colorless figure, is also discussed in Pt. 6, A, I. He is not mentioned from B 4 to M 160. In these disappearances and reappearances of personages in the story the narrator's motivation is difficult to fathom. But they do show that he did not fabricate his characters as he went along, but that he kept a stock of them in his mind throughout -- a large if not heavily varied stock -- along with a consistent outline of his plot.

³ Had not dreamed nor been instructed supernaturally, hence were ignorant and without skill or power. "Nothing" is stylistic exaggeration for "less" or "little."

⁴ At Avikwame, at the beginning of things. It is characteristic of this tale that, except for the present transient allusion, Mastamho and his mountain Avikwame are not brought in as a foundation. Nor is Mastamho referred to again, except very much in passing (C 16, N 166). Avikwame is mentioned merely as an actual place (O 171, P 176). Matavilya is not even mentioned. In brief, to the Mohave this tale is human history, not myth about major gods and animals.

⁵ The Mohave. They are already differentiated from other tribes. The narrator seems always to have been clear in his

mind whether each group appearing in his story was Mohave or alien, though he did not always specify which they were.

⁶ Paired place names, like paired or multiple leaders, are a Mohave stylistic device. Savtšivūta and Avi-ku-tšoalye are probably in the Piute Mts., where water can be found, as at Fenner Sprs.

⁷ The narration is hurried: nothing has been said of where they had lived in Mohave Valley; nor why they left; though the latter would usually be of more concern to us than to the Mohave.

⁸ Avi-kwa-havasū, "blue mountains," another long day's march W, and with springs.

⁹ Aha-i'əave would be "arrowweed-water," no doubt a spring. S of (dry) Soda L. there is a Hyten Spr. 25-30 mi. W of Providence Mts.

¹⁰ Unplaced and unetymologized. From Hyten Spr. the natural course would bear a little N of W, where within part of a day's travel Mojave R. would be encountered, which carried water as far E as this, at least intermittently. The difficulty is that from Hyten Spr. to Amaṭ-kohōye it is 75 mi. airline and longer by the Mojave R., so that the single stop here mentioned is insufficient for a satisfactory itinerary.

¹¹ The last element is evidently the same as in Hotāhavek-konūve of A 2 (n. 6, above).

¹² These two places were said to be 24 mi. "S" of Barstow, which, if S were construed literally, would put them in the desert about halfway to the San Bernadino Mts. and, if read as "upstream" (actually SW), would put them on the Mohave R. more or less midway between Barstow and Victorville. In any event, the travelers had come about 150 airline mi. from the N end of Mohave Valley, whence presumably they had started.--The specific name is Kohōye; Amaṭ is merely the generic word for earth, land, place, often prefixed to place names, which I have ordinarily omitted in this translation because its inconsistent use would be confusing. Kohōye is mentioned again in I 94.

¹³ And gathering plant foods, no doubt, like the recent Shoshonean desert tribes. "Shooting deer" is by way of generic exemplification: there would not be enough of these animals near Barstow for any group to live on.

¹⁴ Perhaps back to Mohave Valley. But in I 94 the great hero Hīpahīpa tells MaOkwem-tšutšām-kwilyêhe how he and others ran off from Kohōye and went to the Arizona desert S of Mohave Valley.

¹⁵ Ot-ku-tinyām (Ot-ku-"dark," or "-night") is mentioned by name only here and in B 13, though the reference in pars. 5 and 6 to "three" leaders indicates that he and Halyepōta are thought of as having replaced Tinyal-tšeqwārve. (Might it be conjectured that the latter had decamped to the SE as in I 94 it turns out Hīpahīpa had?) After B 13, Ot-ku-tinyām

simply drops out.

¹⁶ This is one of the important characters in the narrative, though under two names. Here, he is Halyepōta, which is a woman's clan name (H 84, P 174b, 174q, 175b, 176d), with implicit reference to the small frog, hanye, as totem. In A 10, he is "Halyepōta, also called Hīhā-tutšūme," who settles apart from Maθkwem-tšutšām-kwilyēhe near Yuma, and therefore in B 13 does not hear of the fighting which has broken out in the N. When the story finally gets around again to these southern farming emigrés, Hīhā-tutšūme, as he is from now on called consistently, is unready (H 85) to move N with his former associate or chief to make war on the occupants of Mohave Valley. But when the great Hīhā-tutšūme finally organizes the attack (M 160), he names Hīhā-tutšūme one of the two subcommanders under himself to attack up the W side of the valley, much as Tinyal-tšeqwārve suddenly reappears as one of the pair on the E. Also like him, Hīhā-tutšūme sees the conquest and land-taking through, and when last mentioned (P 177) they are both living peacefully in the reconquered homeland. He is also discussed in Pt. 6, A, I.--The etymology of Hīhā-tutšūme is uncertain: Hīhā- might be "saliva."

¹⁷ These "companies" or "bands" are conceived as being each a group of kinsmen. The size of the group is given in n. H 26 as about 100 persons or 40 men.

¹⁸ Waθa-kopaye was described as a mountain E of San Bernadino; which, if on or E of Cabezon Pass, would be Cahuilla territory. It may be the name of San Gorgonio Pk., altitude 11,485 ft.

¹⁹ Hakwitše.

²⁰ An unidentified bird: "he was a man then." I hardly believe that this is a lapse into myth, as I thought at first. They seem to be human leaders with bird names.

²¹ Ahma.

²² "Grass" (i.e., herb) seeds which grow wild in bottomland stands, thick enough to be stripped or beaten into baskets; they were also sown broadcast by the Colorado R. tribes. A. L. Kroeber, Handbook of California Indians, p. 736, 1925 (cited hereafter as Handbook); and Seven Mohave Myths (UC-AR 11:1, 1948), 7:37, where the same three are mentioned plus the "akyēse" of n. 25. (For citations of Mohave myths see page v).

²³ Unidentified places. Sūpapa seems to mean a channel torn through. Reference might therefore be to New R.

²⁴ These are the Kamia of the Colorado R. and Imperial Valley sloughs, as distinct from the Kamia-'ahwe, foreign or hostile Kamia of the Mohave, whom Americans call the Diegueño.

²⁵ The akyēse plant (it may be a Rumex--Handbook, p. 736) grows along the edge of the river and has red leaves. It belongs to the group mentioned in A 6 and n. 22, above.

²⁶ Downriver.

²⁷ Three closely related tribes on the lowest course of the Colorado. The Halyikwamai are mentioned as early as 1542. The Cocopa are still there, on Mexican soil; the Kohuēne and Halyikwamai have become merged in the Maricopa.

²⁸ Mythologically acculturated.

²⁹ As of n. 22.

³⁰ The last born. Cf. Mastamho, 7:19,55, and (unpublished) Origins, 9:45-47.

³¹ The three tribes seem to be considered still an undifferentiated unit.

³² In the order of mention: Huyatš-kyêre, Hīhā-kyêre, Ošēm-ta'ê, Ošēm-tinyāme.

³³ Pumpkin seeds are mentioned as food about as often as pumpkins; perhaps because they were easier to preserve.

³⁴ The Gulf of California.

³⁵ Cf. n. 16, above.

³⁶ "15 mi. N of Yuma"; 20 mi. in H 85, n. H 10. The two places are in the vicinity of Imperial or Laguna Dam, and near the end of an overland trail cut-off that leaves the river on the W side near Picacho and returns to it here.

B. First Attempted Invasion

¹ My original record says that Avi-ku-klāške and Avi-ku-takōlve were two men who lived where the mountains of the same names now are, SE from Mohave Valley. However, the Mohave do not name persons after places, and I have therefore emended the text to read: "those from A. and A." Unfortunately I cannot locate the places beyond the statement in A 12 that they were to the SE; they seem to be in or beyond Yavapai territory. The course of the story suggests that the people in question, the first invaders of Mohave Valley, are considered Mohaves; but this is only a conjecture.--Avi-ku-takōlve, without the Avi-, recurs (though erroneously) as Kwitakōlve in G 82, n. G 43.

² These jingling names suggest the word plays in the Mastamho story, 7:51, and p. 68. These meanings were given: Ayūwitš, "see [iyu] clearly"; Haθewitš, "see far"; Vapatšitš, "go lightly or fast"; Mathakitš, "like wind" (matha is "wind"; mathak, "north"). The same four names recur in O 172, for the same four modern tribes (and again in Q 192) but with the name-to-name equivalences altered, owing perhaps to confusion in interpreting.

³ The Shivwits Southern Paiute.

⁴ The Mohave vary between describing the Estīle as Pueblos other than Hopi, or as Navaho. The main distinction is between Mūkwa (Moki, Hopi) and Estīle, with the Navaho perhaps variably included in either or under a third name, Hoemu.

⁵ The main theme of the present tale is the driving out of these foreigners from the historic Mohave homeland.

⁶ Amaī-tšēm-tinyāme. Amaī also means "up"; and tinyām, "night." This is the first future enemy of the Mohave mentioned by name.

⁷ Amaī-nye-haitarve. He is probably also to be construed as a Mohave.

⁸ This duel with two fatalities is a recurrent motive: cf. G 79, and Pt. 7, B, E. The opponents' names jingle in that both begin with Amaī-.

⁹ Here misrecorded as "θakwem-"; and in A 4 is "Kwaθkwem-".

¹⁰ Last mention of Ot-ku-tinyām.

¹¹ My notes here read that he was "below Fort Mohave"; which must be an error. We left him last (A 10) just above Yuma; and Fort Mohave is still held by the four foreign tribes, whereas Hīhā-tutšūme is on the emigrant and invading or Mohave side.

C. The Second Entry Under Umase'āka

¹ "East of Yuma, near the Maricopa country"; that is, in Gila drainage; presumably, therefore, more or less W of Phoenix. In G 81, nn. G 41, 42, Ahtše-kwiŋūka is N of Gila R., Koaka-matše S of it, at Gila Bend; see Pt. 8, D, II.

² Umase'āka is one of the great heroes of this tale; in fact its protagonist until G 79. He is apparently a Mohave, though he comes from historic Kavelchadom country and though nothing is said of his origin or antecedents; nor is he mentioned as among the emigrants from Mohave Valley. Umas- occurs elsewhere as myth-name equivalent of humar(e), "child."

³ Characteristic fatalism about war. Cf. G 69, 73.

⁴ Aṣqāqa (site Y, Valley map 1, E) is one of the most frequently mentioned spots at the foot of the valley. It appears to have been the first farming settlement reached as one traveled upstream on the E side of the river. My Mohave friends generally associated it with Mellen on the railroad: "half a mile N of Mellen," the interpreter said here. Mellen, now Topock, is the station just E of the Santa Fe railway bridge at the foot of the valley.

⁵ Kwiŋa'ōka (site V, Valley map, E) is also mentioned repeatedly; here heard as Kweŋa'ōka, sometimes as Kwiŋa-'oqa.

⁶ The common element of the two names is Sa-; kampanyuva suggests Qampanyk-nyi-va, "bats' houses," a place in the Needles gorge just below the valley and bridge (no. 6, river list and map 2, River and Desert, E); -kape-kape has the reduplicated form of an adjective or static verb. Both men are mentioned again in J 120; see nn. J 29, 30.

⁷ My notes here contain an entry: "Humare-tare-pai are Mohave," without indication whether the reference is to Umase'āka's people or the attacked: I assume the former. This is confirmed by a side annotation in P 174_Q that Humare-tare-pai is what the bands of Mohave were called while migrating. The word means tarepai-"children." Mythologically, the Mohave like to conceive their ancestors as like children. Humare-tare-pai is also the name of an individual, a chief of Ōwitš clan and one of the "land-takers:" cf. J 117, P 174_Q, 174_S, 175_f, Q 180, 190.

⁸ Farther up into Mohave Valley.

⁹ Hamkye-nyi-va; Sx of Valley map, E.

¹⁰ I cannot translate the names. But there is Pa-kaṭa or Pā-kaṭ-hō'auve of Kaṭa or Tobacco clan among the Mohave land-takers (P 174_r, Q 179, R 195). And amaṭ is "earth," "land," "place." One or both of the two men are mentioned again in C 18, 19, D 42, J 120.

¹¹ This is not a lapse into myth. A recent Mohave would feel and say that any special power he had was given him by Mastamho.

¹² The island on which these three places were situated was a number of miles long; it is frequently referred to in what follows (cf. n. 23). It was in fact a tract of valley land east of the present main Colorado R. with a side-arm on its east. The three spots on this island, Vanyor-ivava, etc., seem to have lain at about 20, 20a, 20b between sites H and I, of the Valley map, E; and they are the home also of Nyṭše-vilye-vave-kwilyēhe--whom we shall meet in C 28-- who is the hero of D 31-F 65 and is killed in war with Umase'āka, G 66-79.

The three places do not seem to be mentioned again by name in all this stretch of text; but they recur in J 129 as the homes of four Tobacco clan chiefs who invite Hipahipa.--Here, in C 17, I recorded Vanyor-hivava instead of -ivave.

¹³ Amai-nye-vareqwer. He becomes a friend of Umase-'āka and is visited by him, 19-28. He occurs also, along with Umase'āka and Ampoṭ-kerama, in the fragmentary "Hipahipa legend" or "Great Tale" printed in Handbook, pp. 772-775.

¹⁴ Typical prewar talk.

¹⁵ A type of name that recurs several times: see Sa-kape-kape (par. 15), Ta-tšuke-tšukwe (J 121-130, N 164-165), Ha-yeŋa-ŋeŋwa (I 93-95, M 155-158), Tšo-hore-hore (M 155). It consists of a one-syllable "prefix" plus a duplicated disyllabic stem, a form most often associated with stems that we should call adjectival in meaning. As recorded from the present informant, the first speaking of this stem lacked, and the second had, a w preceding the final vowel. I failed to secure translations for almost all names of this type.

¹⁶ The point of the incident seems to be to emphasize Umase'āka's size and strength.

¹⁷ He seems to have been a lieutenant to Pākaṭ-amaṭ-lyuvāva; in D 42, he is again a messenger.

¹⁸ They fear a surprise attack.

¹⁹ This is a Mohave way of eating porridges and stews, though my recollection is that they generally scoop with two crooked fingers, or perhaps three, not all four. The point of the episode is the speed with which he downs his food, showing how large and powerful a man he is. The Mohave have none of the Pueblo restraint or fastidiousness in eating; nor that of the Yurok and Hupa. They eat with abandon.

²⁰ Make love to.

²¹ Aqāq-ny-iva, "5 mi. N" of where the story was being told me; that is, it would be across the river and 6-7 mi. N from Needles City. It is 26 on Valley map (map 1), E.

²² This simile, and the carrying through water, recur: see J 124. They are probably taken from the origin myth, when Mastamho transports mankind through the flood. The concept has a certain appropriateness with reference to a great god contrasted with humans who are still unformed and infantile. But it clashes with the "historical" and relatively matter-of-fact quality of the present narrative, which only rarely lapses into gross exaggeration.

²³ This former island (cf. n. 12) was probably formed by a smaller channel of the river which cut through the Arizona bottomland. It stretched from about site H to 24, Valley map, E, and is indicated also on the diagram of land-takings, fig. 1.

²⁴ When there is war impending, people fear dawn attacks, sleep uneasily, and rise early.

²⁵ "The house," as if there were only one in a settlement. This seems to be a convention of dreamed narrative, where the commonality is subordinated to the chief. At that, a Mohave house was roomy enough for a good-sized extended family to sleep and talk in at night; and it would not ordinarily be used for much else.

²⁶ There may be 1 or 2 or 4 of these center posts, connected by short, massive lintel logs. See Handbook, pp. 733, 734.

²⁷ This seems to be in the manner of a formal speech,

that is, short phrases shouted jerkily each in one breath; what the Mohave call "preaching." C. L. McNichols in his novel, *Crazy Weather* (1944), describes this "funeral preaching" or orating as consisting of "characteristically sharp, jerky phrases" (p. 155), "the swift jerky phrases of a formal oration" (p. 72), "a staccato burst of words ... orating in short, jerky, stylized phrases" (p. 36). On p. 43 he gives a fictional English sample which renders well the combination of abrupt form and elliptical, allusive substance.

²⁸ Two-thirds of the distance from fingertip to elbow, as the narrator gestured. I have never heard of an actual Mohave pipe half as long.

²⁹ He is evidently one of Umase'āka's following. He is mentioned again in G 80 as a leader surviving after Umase'āka's death; also, after the reconquest, when peace has been made, his daughter marries one of the enemy and Uyatšihāka is murdered by them (Q 180-185). The name may refer to panting or breathing.

³⁰ More exaggeration.

³¹ Though it was the middle of the night! Perhaps the narrator forgot the time; or eager gamblers got up before dawn?

³² For fear of play or gaming leading to quarrels.

³³ Maize (and seeds) seem ordinarily to have been ground only when they were to be cooked and eaten.

³⁴ Cooking was usually in the open air in front of the house door. Coals might then be brought inside the door to warm the house for the night.

³⁵ Such ornaments have not been mentioned to me in direct ethnographic inquiry. The Mohave knew cotton, though they did not grow it. They probably got it from the Pima or Maricopa.

³⁶ Huməavink is not the shell, as I understood in recording, but the wearer. Cf. G 79, n. 32.

³⁷ I did not secure an accurate translation of this long name of the character who now becomes the main actor through sections D, E, and F of the story until his death in F 79. He is perversely stubborn and mischievous and is evidently intended as a foil to Umase'āka. According to n. H 3, maOkwe means "woven sack" (a buckskin bag being ahmalye, n. M 32); and in n. 22 to G 75 it is said that the full name "meant tobacco-sack," though this can hardly be a literal translation. He is at any rate of Kaṭa or Tobacco clan; see E 49-51. The last element of his name (cf. MaOkwem-tšutšām-kwilyêhe) was also obtained as -kulyêhe, which is normal slurring; according to nn. J 78, 87, it means "lying."

³⁸ Selye'aye-itšierqe, a sandbar 4 mi. N of Needles, 21 of Valley map (map 1), W. It is "opposite" Raven's-house (26, map 1, W).

³⁹ This would be nearly 15 mi.

⁴⁰ This suggests that they are not all living in the chief's house.

⁴¹ If the Colorado R. tribes knew the Pueblo or Hohokam stone ax, it was still exceedingly rare for them to have one.

⁴² Confirming Leslie Spier's estimate that less than half the food of the Maricopa was agricultural: more mesquite than maize. (Yuman Tribes of the Gila River, p. 58, 1933.)

D. The Gambling Boy

¹ For the three sections D-F (31-65) this "boy" becomes

the protagonist, and the main migration story is completely arrested; until in G (66-82) war breaks out between him and Umase'āka, they are both killed, the Mohave in the S end of the valley are expelled, and in repercussion new movements are started (H 83-91) which finally result in the permanent conquest under Hipahipa (J 115-131). Nyīše-vilye-vave-kwilyêhe is portrayed as unreasonable, arbitrary, and destructive; which prevents the listener from identifying with him as hero.

² At the age of three! Or has time passed?

³ Hiəau-, -varem- (?); -seto-, "one" (?); -kwilyêhe or -kulyêhe, "lying"; as in nn. C 37, J 78, 87. He is not mentioned after this episode. Nor was his settlement mentioned; perhaps by oversight of the interpreter.

⁴ Drawn between the legs, with loose end before and behind--at any rate after the Mohave got enough cloth. Before that, it was probably twined of cordage.

⁵ Apparently such casualness as to sleeping-place was within Mohave custom. His own house was presumably at Vanyor-hivava, 20, Valley map (map 1), E, or at adjacent 20a, 20b.

⁶ In J 129 Nya-malyehə(m)-kosīrq(t)a appears as Nyi-malyehə-kusīrqqa, "His pipes vary in length"; and Asākta as Sā'akta; both living at Hasəape, site H, Valley map, E; see nn. J 83, 82. The renderings in J 129 seem more accurate.

⁷ Why these girls should be named for this very passing reference is not clear, except that names are in the quasi-epic manner of this tale, and in a measure of all Mohave mythology.--The first element recurs in Pakat-amaṭ-lyuvāva of C 18 (unless I meant to write Pakatšu-mahorqe and Pakatšu-ama?). But probably Pākaṭ- contains Kaṭa, the Tobacco clan's women's name. The "pipes," the associated names in J 129, and the gambling boy's own name and associations all imply tobacco totemism.

⁸ Wanton mischief, as in the corresponding later episodes.

⁹ Horrave-īḍauve is W of the river, upriver from Needles, opposite the place of narration, 24, Valley map, W. It is mentioned again in J 128 and N 162.

¹⁰ Amai, "sky," "above"; marə or marəq; -kwilyêhe or -kulyêhe as before, "lying."

¹¹ Evasive? He does not wish to? Contradicted below: they have a playing course.

¹² Scored the first point of the 4 which usually won the stakes.

¹³ Yoh, mikyāmpē.

¹⁴ Sulking.

¹⁵ Hōkusave, here Hihū-kusave, is 12 mi. N of Needles, in California just S of the Nevada state line; site E, Valley map, W.

¹⁶ "Wind." Evidently conceived of as the name of a man, not as a personification.

¹⁷ More mischief. The kind of harm done varies in the recurrent episodes, as do persons and places.

¹⁸ Amai-nye-qūtase or -qotase is on the arid river terrace ("mesa") S of Fort Mohave, a little upriver from where he lived, 17, Valley map, E.

¹⁹ Himat-olauh-ikwe.

²⁰ Typical conversation, asseverating what is already known.

²¹ Here perhaps tautological: his friends were his kin.

- 22 I.e., "everywhere."
- 23 Above Fort Mohave some 3 mi.: site A, Valley map, E. A much mentioned place.
- 24 Amai- is "sky" or "above." They are both mentioned again in O 170, 171, along with 3 fellow chiefs, as attacked by Hihā-tutšūme and driven out of the valley N to Avikwame.
- 25 In the rear right corner, since the door is S.
- 26 Note the variety beyond maize and beans.
- 27 Time has elapsed rapidly since he was three! Or the narrator just is so time-hazy as to appear inconsistent. Farther in the paragraph, the gambling boy boasts of being taller than others; but later on, in 44, he is again spoken of as a boy; and in 43 as nearly grown--see n. 32, below.
- 28 Qaqaue, well down the valley, site S on map 1, E. Pakat-amaṭ-lyūva(va) has been mentioned in C 16.
- 29 Typical war preparation talk.
- 30 Sticklike clubs for cracking skulls, and short clubs with cylindrically enlarged end ("potato-masher" shape) for uppercutting into faces and jaws.
- 31 I wrote Sampuil-puvare, no doubt in error. It is site X on Valley map, E, very near site Y, Atšqāqa, where Umase'āka lived.
- 32 "Stood against his arm." So he has nearly grown up! -- but not quite; cf. n. 27.
- 33 N of the railroad.
- 34 Small rings and long poles are preferred. Three hoops (1-4342c, 4375, 13834) in the University of California Museum of Anthropology have an internal diameter of 5 1/2 in., external from 7 to nearly 8 in. according as they are string-wound or of bast. Poles are perhaps 10 ft. long.
- 35 No symbolic meaning. The Mohave just like to specify directions.
- 36 His side, who would be mainly his kinsmen.
- 37 As so often, the motivation is hard to fathom. But it looks as if they were right; as if his blaming them were a perverse negation, like his destruction of his hosts' property.
- 38 Perhaps in the sense of "young man"; but cf. n. 27, above.
- 39 Meaning? Mentioned only here.
- 40 A net sack.
- 41 Ahkwetš-aṭilya, "rough" knife.
- 42 I.e., took his scalp; the interpreter seemed not to know the word.
- 43 "Made it into a bunch and tied it on a tree." Stick, wood, tree are all a'ī.
- 44 A war triumph celebration.
- 45 The same episode has now been told four times, in D 32, 35, 38, 45, in similar but not identical words, as occurring at different places, and against HiṬau-seto-varem-kwily-ēhe, Amai-marō-kwilyēhe, Body-olauh-cloud, and Umase'āka as opponents. The first time there is no premature shouting by relatives--presumably because the narrator forgot to mention it, just as there is no reference to place of happening. The three mischiefs perpetrated on the hosts are stealing their door, smoking up the house, and scattering their stored seeds; the fourth time Umase'āka--although the gambling boy's "friend"--scalps his provocative opponent instead of taking away the boy's breechclout; which leads to Nyītše-vilye-vave-kwilyēhe's leaving the country for six years, as told in E 46-56.

E. The Gambling Boy's Exile

- 1 Hands and knees, we would say.
- 2 Away from the river, inland.
- 3 The geography of secs. E and F is followed in detail in the geographical itineraries (Pt. 8) and mapped in the River and Desert map (map 2). Amaṭ-kutasa'alye is E1 (=F10) there. Akoke-hūmi, a 5,000-ft. peak visible from Mohave Valley, is E2.
- 4 "Fish spring," E3 (=F8, J3).
- 5 He is definitely in Western Yavapai territory now. The two places, E4 (=I7-8) on the Bill Williams Fk. or Williams R., are mentioned again and again in the tale (I 102) following. The second name means "cloud-its-houses": in I 102 it appears in the singular, without the -tše.
- 6 Ṭavenārve is E5, map 2, River and Desert.
- 7 The totemic reference of Owitš is Cloud; of Nyō'itše, Sun, Fire, Eagle, Deer, and Humahnān insect; of Tšātša, Farmed Food; of Hoālya, Moon. These clans are alien to him; the two first fight him in the battle in which he is killed. Cf. G 75, n. 22; H 83, n. 3. It never is told of what clan KunyiṬe's people here at Ṭavenārve were; but the manner of his leaving suggests they were of one of these four clans.--But Qaṭa or Kāta is the women's name of the gambling boy's own clan, Tobacco; cf. E 51. The clan system as a whole is discussed in Pt. 5, C.
- 8 KunyiṬe reappears in the tale in M 155-158, as still at Ṭavenārve, along with fellow chiefs, when the Mohave are assembling for the final reconquest. He is one of the Mohave.
- 9 In mourning for the supposedly slain following of Umase'āka.
- 10 Scalped me.
- 11 Vaḍilye, agave butts cooked in earth ovens and dried.
- 12 For the night.
- 13 "Grass" seeds, gathered, not grown.
- 14 Here ends the first day's telling to me; the second, which the informant expected would conclude the story, bears in my notebook the date March 17, 1902.
- 15 It is not wholly clear why he first refuses the proffered food and then rifles it at night--behavior which most Indians would frown upon even on the part of a member of the family, let alone a guest. Perhaps he considered them a potentially hostile group; perhaps the act is a new manifestation of his gratuitous mischief.
- 16 Ahtaš-kuṬam. Unlocated and untranslated in the narration; E6 on River and Desert map (map 2). The name seems a mere variant of recording from I1, Ahtaš-kuḍauve; but the context of itineraries puts the two places 15-20 mi. apart (E6 to the E of I1) though both are on N flank of the Harcuvar range.
- 17 "Water [spring] -its"-viḍu[plural]; E7 (=I19) on map.
- 18 Avi-kwa-hasāle is mentioned elsewhere: I 112, M 149; it is E8 (=I11) on map. It must be near the E end of the Harcuvar range.
- 19 Anyā-tonya'īm.
- 20 The Mohave forms are Tšupak-āmapōṭe (Dusty-sunrise), Masahai-lāpelāpe (Flat-girl), Kwora'āk-hamayava (Turn [ed]-over-old man), Anyā-matkwiša (Shadow-sun). Dusty-sunrise reappears in I 110, and again in M 149-153 as Hipahipa's partner in his scouting.

²¹ A mountain: "Eagle's"-vake-holêve: E9 (=I12) on map 2.

²² Huvalilyeskuva, E10, on the upper Hassayampa, perhaps a half dozen mi. above Wickensburg. It is I14, "Havalelyeskava," in I 111-112.

²³ Sic the interpreter, for "kinsmen" or people or lineage-- who had spoiled his play by shouting.

²⁴ The names are Amaï-veha, Amaṭ-veha, Hiya-ly-iḏau, Hisalye-kḏau, Ampōtem-kuhūḏilve. The two first pairs rhyme or jingle. The fifth is generally mentioned later in the story (I 112, M 149, 150) as if he were the principal. Strictly, Amaï-veha and Amaṭ-veha should perhaps be rendered "Guts-sky" and "Guts-earth." They are all Mohave or on the Mohave side; but they are Tobacco clan.

²⁵ He is with people of his own totem and women's name, though they later help the invading Mohave.

²⁶ So far as I know, all Indians ordinarily used only dead or fallen timber for firewood, in presteel days; and broke limbs by smashing them on the ground, over their head or knee, or with or against a rock. If living wood was taken for fuel, it was presumably for ritual purpose. How far people with stone axes, like the Pueblos, employed these for firewood, or chiefly or only for building and carving timbers, does not seem wholly clear. Stone axes might have been fairly effective on piñon branches or sagebrush. Yurok women went out with an elk horn wedge and stone maul. This enabled them to detach slabs of pine bark, to work off lengths of fallen logs, and to split dead limbs to a thickness where they could be snapped in two. It seems unlikely that anybody ever successfully made much use of stone axes on living timber for such a lowly and endless process as gathering the daily firewood. Cf. n. I 69.

²⁷ This would seem to be the pole with diagonal crossbar which the Walapai call "hine" and use for pulling down limbs, pushing off cactus fruits, etc.

²⁸ "Straight cane," the interpreter said. There may be confusion here, and in F 62 n. 24 and in I 95, n. 26, between the hine for gathering, the walking-staff, the boomeranglike curved thrower, and the tukoro.

²⁹ The instructions sound much like those in the Walapai Origin myth (Fred Kniffen et al., *Walapai Ethnography*, A. L. Kroeber, ed., AAA-M 42:12-26, 1935).

³⁰ As shown by his growth of hair.

³¹ Here he is a boy again, though a few lines above he was a man as tall as a tree. The narrator may have called him masahai, "youth," more consistently.

³² Imported from Hopi, Navaho, or Pima; but the Mohave-- and Yavapai--knew them.

³³ The full dress of the mountain tribes--Southern Paiute, Walapai, Yavapai, and Western Apache; though by no means universal, on account of poverty. The river tribes seem to have been fascinated by the full buckskin equipment and keep mentioning it in their stories; but they do not seem often to have tried to acquire outfits by trade.

³⁴ He already gave him one in E 52; perhaps the narrator forgot.

³⁵ At the nape.

³⁶ He had it in pencilike strands.

³⁷ Implying of course merely that they have heard; assent

rather than approval.

³⁸ This suggests that the baskets were coiled, as is usual in the region. Twined or woven baskets hung from a hole near the edge would tend to tear the web loose.

³⁹ Typical style, but with the order "noon-sunset" less climactic and effective than "sunset-noon" would have been.

F. The Gambling Boy's Return

¹ "Black willow"-ka'ape, F1 (= I13) on River and Desert map (map 2), Congress Junction. Note what follows as to returning by a straighter route.

² Ah'a, "cottonwoods." The places appear to be over a divide in upper Santa Maria drainage, F3 on the River and Desert map, S of Hillside. F2 is Tanyī-ku-tanakwe, up the canyon from F1 toward F3.

³ There is something suggestive of Homer in this dwelling of his mind on the gifts he is bringing with him, even though unlike Odysseus, he gives them all away again before he reaches home.

⁴ "Black-willow-cloud"-ḏavaḏūkwe; F4 on the map. The running stream with cottonwoods is the Santa Maria where the arroyo he has followed that day comes into it from Hillside. He crosses the Santa Maria to travel due W somewhat N of it to F5.

⁵ Sic, but not clear. Perhaps he pulled up brush for a bed.

⁶ F5 on River and Desert map. There is nothing there, and he seems to have made up the name. It sounds mutilated in the recording.

⁷ Actually, traveling Mohave often trotted long distances, but they mostly used the word "walk."

⁸ This is Signal, on the lower Big Sandy, the main tributary from the N of Bill Williams Fk., and just within southern Walapai territory. F6 on River and Desert map.

⁹ Avikwame is only some few miles N of the N end of Mohave Valley (Dead Mts., probably Newberry Pk.).

¹⁰ F7 on River and Desert map. He may have made up this name too; it is untranslated but may refer to sleeping, ismām.

¹¹ Aha-'atsī, "Fish-spring," of E 47 is E3 (= F8, J3, M4) of map.

¹² This, F9 (=J4) on the map, is the station on the Santa Fe R.R. called Yucca, in Sacramento Wash, which leads down from the Walapai plateau to the Colorado R. at the S end of Mohave Valley. From Signal of n. 8 to Yucca and lower Mohave Valley the direction is only a little N of W, hardly even WNW.

¹³ F10 (= E1) on River and Desert map; cf. n. E 3.

¹⁴ "NE" must be my slip for NW, since NE would take him back into the Walapai highland. KwīṠa'ōka is site V on the map of Mohave Valley (E side), somewhat upriver from Sam-puly-kuvare, X, close to Atūqāqa, Y, at the foot. His own home is well up the valley at Vanyor-ivava; see C 17, n. C 12, C 23.

¹⁵ Umase'āka.

¹⁶ The "ramada" or arbor, a horizontal roof on light posts, in front of the house door, but sometimes not attached to the house.

¹⁷ He saw there was someone but did not recognize him, or did not look up to see.

¹⁸ Such as a tall granary or low shade. He is relieving him-

self of the weight of his load without taking it off his back.

¹⁹ Samkôta seeds are sown, not wild.

²⁰ Make a formal speech.

²¹ Hand out.

²² Typical of a chief or great warrior, who strips himself of possessions.

²³ This looks like magnanimously returning gifts for injury.

It does seem as if the narrator's sympathy had shifted temporarily to Nyĩtše-vilye-vave-kwilyêhe as soon as he was defeated and scalped. On the other hand, there is no doubt that this hero had given plenty of provocation, with his robbing, sulking, and insistence on betting his body, to which Umase'āka had finally put an end. Nevertheless, the gift distribution does make honors at least even.

²⁴ "Tukoro." Cf. nn. E 28, I 26.

²⁵ See n. 14, above. KwĩŌa'Ōka was once described as 6 mi. S of the place of narration, which would put it 4-5 mi. S of Needles City on the Arizona side.

²⁶ A little N of the last; 44 of Valley map (map 1), E.

²⁷ Unidentified, except for this mention; 45 on Valley map, E.

²⁸ Savetōha is site O, of the Valley map, due E of Needles City at the foot of the mesa. But Akatai-vesalyve ("sift akatai-seeds") is on the W side 8 mi. above Needles, site 17, W, on the map, according to all other information. Also it lies above Hivistive, the next spot mentioned in his upward course. Perhaps there was a second Akatai-vesalyve near O on the E side.

²⁹ Hivistive is site L on Valley map, E.

³⁰ Aqāq-ny-iva, as ante, 26, of Valley map, E. It was said to be 3 mi. S (downriver) of the place of narration; the river formerly ran there, but evidently had changed its course long before 1903.

³¹ Selye'aye-ĩtšĩêrqe is 21, of Valley map, W, 4 mi. N of Needles.

³² The place is not named here, or in C 22 or C 29, except that it seems to have been the place where Sky-its-varerqwer also lived, on the island somewhat upriver from Excrement-sand. Three names, beginning with Vanyor-ivava, are given in C 17, n. C 12; and these three place names recur in I 129 as the homes of 4 Tobacco-clan chiefs.

³³ Though he had been gone 6 years! By analytic logic, it would now be at least 25 years since Nyĩtše-vilye-vave-kwilyêhe met Umase'āka. He was 3 then; would presumably not have had a child until he was 19 or more; the boy would have to be about 4 before he could remember; $19-3 + 4 + 6 = 26$. I do not believe for a moment that the narrator pictured an actual 25 or 26 years elapsing between Umase'āka's entry of the valley by conquest and the renewal of war against him, or that he was following a chronology in our sense. Durations are stated in years because the Mohave like to be specific as to time, place, person, and particular event. No doubt he sought such an appearance of verisimilitude for his historic tale. But I doubt that he "knew" a traditional chronology, or ever troubled to add up his mentions of years to see whether the totals were reasonable or possible. See the discussion in Pt. 5, A.

³⁴ "Indian unemotionality and uncommunicativeness."

³⁵ Of course he might have gone out and about; but he evidently feels the greetings should come from the stay-at-homes.

³⁶ At last it is said in so many words that his own people all along had disapproved of Nyĩtše-vilye-vave-kwilyêhe's conduct, although they did not rebuke him or rebel.

³⁷ Is there meant to be a touch of fond regret in these thoughts of Umase'āka's? At any rate they contrast with the sentiments of Nyĩtše-vilye-vave-kwilyêhe's own people.

G. War: The Gambling Boy's People Expel Umase'āka's

¹ The situation and motivation change here. Nyĩtše-vilye-vave-kwilyêhe decides on war.

² Sic. They are evidently still at Vanyor-ivava, etc. (20, 20a, 20b of Valley map (map 1), E.

³ Aya is the mesquite bean.

⁴ That is, of plants that also grow wild, probably mostly sages, amaranth, chenopodium, and other non-grasses.

⁵ How insufficient crops will help them to ambush Umase'āka is not clear.

⁶ "Boy"-(a)'êlve?

⁷ As before, in C 22, n. 21, and again in F 63, n. 30; 26, Valley map, E.

⁸ Sa'ũntšive is evidently on the island; cf. G 70; 24, Valley map, E.

⁹ As before, in C 17.

¹⁰ Aha-kupinye, 25, Valley map, E; whereas Raven's-house is 26, near by. Is there an error, or did Umase'āka not wish to cross where instructed to? He does go to Sa'ũntšive as told.

¹¹ In the open.

¹² This is what they were taken along for.

¹³ Preparation for fighting; psychological keying-up, in place of being physically rested.

¹⁴ Fighting arrows were of untipped shafts of arrowweed; quantity was the desideratum. Such arrows had very little penetration except at short range, and at close quarters the River Yuman tribes tried to seize and club the foe. Hence the story's accounts of warriors bristling with arrows shot into them are not quite so exaggerated as might seem.

¹⁵ Childlike word-magic and reassurance.

¹⁶ Note the jingle quality or rhyme, due probably to distortion to fit the tune. I did not secure a translation, except in general terms; the song refers to fighting, seizing, striking.

¹⁷ A singer knows the meaning of what he is singing, but a native listener often does not recognize the words.

¹⁸ Many far in the S who would help us; as they do start N for revenge, H 83 ff., after Umase'āka's defeat and death.

¹⁹ True; and would mostly dodge them.

²⁰ The message is repeated verbatim, like an order, to make sure it is understood.

²¹ Tribes, bands, clans, or companies; they are thought of as groups clustered around one or more leaders.

²² The informant said here, evidently in response to a question from me, that the name Nyĩtše-vilye-vave-kwilyêhe meant "a sack of tobacco" (cf. nn. C 37, H 3, J 87); and Umase'āka meant "when the sun is up and things are plainly visible." These would be connotations rather than denotations; but they contain totemic reference. We have seen that Nyĩtše-vilye-vave-kwilyêhe's Qaṭa clan is Tobacco, and that the clans he avoids as potentially hostile are Nyô'iltše and Owitš; and one of the totems of the former is Sun. All totemic

reference is oblique among the River Yuman tribes: there is, to them, no Qata clan, but a clan that calls its women Qata, which name "denotes nothing" but is understood to relate to tobacco.

²³ Mahai-nyikwa-nyikwa. Note the reduplicated adjective, which means: thin, slim and tall, "not well made."

²⁴ Or looking for them. The Mohave took sex lightly and sometimes ribaldly.

²⁵ This theme is accentuated again and again, culminating in their killing each other in G 79.

²⁶ A miniature episode of Dolon.

²⁷ I sometimes recorded it as Sa'õntšive.

²⁸ I.e., to relieve himself.--The parallel with Dolon breaks down here. Diomedes and Odysseus comforted the discouraged Achaeans with their exploit; Umase'aka's following might have fled at the news that killing had begun. There was evidently a good deal of insecurity and nerving beneath the Mohave talk of dying rather than being cowards.

²⁹ As the heroic captain of his people.

³⁰ Avi-kwe-satüve is a half-mile below Needles City; 29, Valley map, W. Cf. n. 34.

³¹ Kwamhaöëve or Kwam'aöëve is a few miles downriver from Avi-kwe-satüve; 30, Valley map, W. The pursuit has gone on for perhaps half-a-dozen miles, with the river being crossed twice.

³² Kovesõ shells were described as being about 4 in. long, 1 1/2 in. broad, and hung from the septum. Humöavĩnk was given as denoting what a man is called whose septum is pierced. These translations are confirmed by Jo Nelson's statement (my field notes, p. 5431), that kovesõ is abalone (haliotis), that the pendant itself is called tu-lapelape, "flat," and that homöovĩnek denotes a man of importance who wears a nose pendant. In C 28, n. 36, humöavĩnk was recorded as meaning "haliotis," but evidently denotes the wearer. In the second fragment of a migration tale included in Pt. 7, B a reference to blue and white pendants confirms the haliotis. The falling pendant as omen of death recurs in Q 184.

³³ This is the climax of the whole long Umase'aka--Nyĩtše-vilye-vave-kwilyêhe episode: it ends with honors even. That it is a climax to the Mohave is evident from the isolated fragment of the duel which I secured from another informant, the passage just referred to (Pt. 7, B). Why swallowing the opponent's nose ornament should kill--and whether as poison or as mutilation--is not clear; but some species of magic is evidently involved. Later on, in Q 184, having the pendant drop into one's own mouth is an omen of death.

³⁴ Site 29, Valley map, W; here recorded as -sutöve instead of -satüve. Apparently when they rallied at Kwamhaöëve they drove the foe back to here.

³⁵ "In California, above Mellen"; that is, diagonally across and upstream from their settlement at Atsqāqa; site L Valley map, W. Mēpūk- means "knee."

³⁶ Mohave appears to have no "or": in the original the phrase would run: "6, 7, 10, 12." This sort of approximation or estimate of number is a common habit of the Mohave. Most Indians use a conventional or ritual number or else leave it wholly unspecified. Four leaders survive, just below.

³⁷ The Mohave forms are, in the same order: Silvilye-õtere, Uyatšihāka (here: Hoyatšahaka, said to mean "panting"),

Akwaöem-iüve, Akwaöem-šēmĩkwe. The translations used are unverified. The second and third names recur in Q 182-185, and Uyatšihāka has already been mentioned in C 25.

³⁸ Downriver from Needles peaks or spires: 19, map 2, River and Desert map, E.

³⁹ Mouth of Hill Williams Fk. or Williams R., 24, River and Desert map, E; below Chemehuevi Valley, above Parker. Here they turn off the river to travel southeastward to their old home at Koaka-mašše.

⁴⁰ The route is discussed in the itineraries, Pt. 8.

⁴¹ The informant said "Salt R.," but the Gila below the confluence must be meant.

⁴² Koaka-matsē, Gila Bend, is coupled with Ahtše-kwiöüka in C 14. See itineraries, Pt. 8. I wrote Koake- and Kuake; Kwake-, Qwake- or Kwa'ak may be correct; mašše is perhaps for amaš (a), "land," "place."

⁴³ "Kwitakiöive" is what I wrote, in obvious error for Kwiöa'öka, which is site V, Valley map (map 1), E, as Atsqāqa is site Y. These two are mentioned together in C 15 and C 29 as the places where Umase'aka's people lived. Kwitakiöive here is almost certainly the same as Avi-ku-taköive of B 11, n. B 1.

⁴⁴ This quite clearly makes each band a clan living in a unit settlement; just as they came from the two separate settlements Ahtše-kwiöüka and Koaka-mašše. Clan affiliations are mentioned again in E 47, 49, 51, with Nyö'itšše and Owitš again associated.

H. The Emigrants Near The Sea Start To Return

¹ In A 9 it is merely stated that he lived near the sea among the Cocopa. Ava-vatai means "many houses" or "large houses"; Kwenyo-kuvilyo [Kunyokuvelyo] is mentioned also in the Goose myth, 14:62. See 70, 71, of River list, E (Pt. 8).

² The leader in the emigration, A 1-10.

³ Maökwē (cf. n. C 37) is said to be a woven (netted?) sack, made of fiber of a mountain plant, to hold scalps, knives, pipes, etc. The three new Maökwēms appear here for the first time, and the last two of them are not mentioned again. Maökwē -kwapāive however remains in the story (88, 100-107, 119-123, 141-146)--in fact continues after Maökwē-tšütšām-kwilyêhe drops out again. There is a good deal of this in-and-out appearance of nominal leaders. Thus Tynal-tšeqwārve is co-leader with Maökwē-tšütšām-kwilyêhe in A 1-4, but in A 5-B 13 he is replaced by Ot-ku-tinyām and Halyepöta. Then Otku-tinyām drops from mention; and in A 10, and again in B 13, H 85, M 160 seq., Halyepöta is called Hihā-tūtšume.

⁴ Lya-owitšē-ku-tinyāme. Evidently of Owitš clan. He seems to have lived with or near the four who were thinking of going north.

⁵ Presumably with the three other Maökwēms.

⁶ These are the three Kwiöpöta about to be mentioned, plus Dark-lyā-Owitš.

⁷ Lineages, bands.

⁸ I do not know why -kwiöpöta. The other parts of the three names are women's clan names, as made explicit in the next sentence. Another Halyepöta- occurs in H 85; and Hihā-

tutšume, who reenters the story in H 85, is also called Halyepôta until A 10.

⁹ This makes Frog, Coyote, and Farmed-Food lineages staying behind, besides one of the several Owitš totem groups, the one headed by Dark-lya-Owitš. Unfortunately, the clan of the shadowy MaOkwem-tšutsām-kwilyêhe is not stated. But it is likely to have been Nyô'ilše, as given in H 88 for MaOkwem-kwapāive and his daughter. The clan system as a whole is discussed in Pt. 5, C.

¹⁰ Avī-kunyire and Avīrqa (60, 61, map 2, River and Desert), in the vicinity of Laguna or Imperial Dam, have been mentioned in A 10, n. A 36, as 15 mi. N of Yuma City; here the distance was given as 20 mi. Since the travelers slept on the way at Kakwil-inyô and Hitšipse (65, 64 of river list and map 2, River and Desert), it is three days' travel from the Cocopa to these points N of Yuma.

¹¹ "Flood"-halyepôta; appropriate enough for a Frog clan name.

¹² Plain Halyepôta until A 10, and hereafter one of the principal characters in the story.

¹³ Uya-tutšume of course "rhymes" with Hīha-tutšume.

¹⁴ They must have crossed near Avī-kunyīre, where in A 85 they were on the E side. Amaṭ-īya is site N on River and Desert map, W; Kuvukwilye, site K. Here it was customary to cross.

¹⁵ Selye'ai'ita, "very sandy" or "real sand"; 56, River and Desert map, E.

¹⁶ Not placed exactly; entered as 55 on River and Desert map, E. They are now 3 days' travel from where they started.

¹⁷ Here begins the third day of my recording, March 18, 1902, as n. E 14 marks the second. I seem not to have noted the places of subsequent overnight breaks.

¹⁸ "Bow-mountain"; 54, River and Desert map, E.

¹⁹ "Place-at-black-willows"; 53, River and Desert map, E; the associated places are 53a, 53b. They are now 3 days out.

²⁰ Hīmaṭ-akahāka, Ōumi-oāma, Ampôṭ-ohuilye, and Mat'āre-kiwarha. Why he should have four names, and why they should be mentioned when he does not seriously participate in the story, is not clear. The element -oāma may mean "lying upside down"; and mat'āre, here translated "outdoors," usually denotes a playground or field.

²¹ The story here shifts from MaOkwem-tšutsām-kwilyêhe to his "second-in-command."

²² Suma-nyemasāve.

²³ Masahai-'ahma. Women's clan names do not preclude individual ones. The clan name corresponding to quail totem is Masipā, a rather rare one--i.e., the clan was small among the Mohave; it is not mentioned in the present narrative. There is a girl whom her traveling father wants to get married in the Vinimulye-pašše story also (2:18-21), shortly before he fights the Quail-people; but her name is Owitš.

²⁴ This seems to be a representative Mohave conversation under the circumstances.

²⁵ Ava-tšohai is 52, on River and Desert map (see also Nyohaiva, 3:23); Avī-tšiše is 49 (3:21); Akyulye-tšekapave (here heard as Akulltši-kapāve) is 48. This is where they sleep the fourth night of their trip. It is also mentioned in H 89 and in Nyohaiva (3:20).

²⁶ At this point I asked the informant how big a band or company might be, like that of the present group of travelers, and he answered without hesitation: "40, and with women and children about 100."

²⁷ "Wildcat"-ta'ôrve; 47, River and Desert map.

²⁸ Aha-ku-tinyāme; 46, River and Desert map; cf. Goose myth, 14:50.

²⁹ Anya-ta'ôre-pakim.

³⁰ Aha-selye'aye, "sand-water"; 45 on River and Desert map.

³¹ The word means "gravel"; the place is Ehrenberg, due W of Blythe, 44 on River and Desert map.

³² Heard here as -tuva'ae; 43, River and Desert map.

³³ La Paz, a former mining camp. "Rattlesnakes-their-houses," 41 on River and Desert map. The name occurs with or without the plural suffix -tše. This is their fifth sleep.

³⁴ It is not clear why they leave the river when their destination is upstream. But all the movements into Mohave Valley in this story come from the SE through the desert.

³⁵ They have now marched 3 days, or rather 2 1/2, away from the river, mostly E but somewhat N. The route is analyzed with that of I 92-95 in the itineraries, Pt. 8.

I. In The Desert With Hipahipa

¹ They are in "Basin and Range" country.

² Our introduction to one of the great heroes of the tale.-- Hipa is the girls' name of the Coyote clan.

³ This is quite a picture--the lonely man wearing a rattling snake skirt, living in 20 empty houses, with footprints about as of a whole village. He has gone wild; but why so, the story does not tell.

⁴ Mohave equivalent of the earth or rock oven.

⁵ Mepūk-ahwaṭ-sakyêta.

⁶ Note the reduplicated form--as several times before.

⁷ Aha-kwa-hêl with Avī-nyūlka, H5 on the River and Desert map (map 2), is the southern center of the emigrants' wanderings and life in the desert. The places are near Salome, at the great bend of Centennial Wash, on the railroad and Highway 70 between Harcuvar and Harquahala Mts. In historic times the district seems to have been the focus of the range of a Western Yavapai band.

⁸ This is going back to the time before the arrival of the traveling band, and is to explain why Hipahipa was away from his 20 houses when they arrived.

⁹ He had refused their food childishly or, like a hermit, gone queer; now he begins to regret it.

¹⁰ "Ten" before, but perhaps ten on each side of the ravine, like the houses.

¹¹ Assent, not permission.

¹² Now he encounters the migrants.

¹³ I.e., he is not a ghost.

¹⁴ He has turned wild and shy in his isolation.

¹⁵ With Kohôye we are back to A 2, when the emigrants were living 24 mi. "S" of Barstow, on or near the upper Mohave R. in Serrano country.--Kohôye was also the name of a Mohave man living in 1902.

¹⁶ The usual psychological causality.

¹⁷ Tinyām-nyumêve-kunau.

18 He was not mentioned in A 4, but none of the deserters were named then.

19 These are on the Colorado, E side, river list (Pt. 8, C I) 25 and 25a, between Williams R. and Parker.

20 These two places, river list 29 and 29a, are near Parker.

21 River list 34a and 34, probably more or less where the Turtle Mt. Wash enters the Colorado.

22 Nos. 36 and 35 on river list. They are going down the river on the E bank.

23 Here at last we learn what Hipahipa's strange midvalley 20-house home at H4 was called. It is 35-40 mi. a little S of E from where he left the river at Aqwaqa-have (35).

24 Mohave style: reaffirming what is known or has just been said.

25 Note how frequently maize fails to be mentioned in these listings of farmed foods. This would be inconceivable among Pueblo or even Navaho.

26 Cf. nn. E 28, F 24, I 50, J 92.

27 To clear a space, or material for the walls? See n. 30, below. In the desert here, it would be a brush hut, domed or even unroofed, not a Mohave-type river-bottom house with center posts, beams, and sand roof.

28 This sort of double-riveted syllogizing of the simple is characteristic style, especially for this narrator.

29 Thus it is the greater part of a day's travel, past the spring Hatšuvāvek-aha, from Hipahipa's houses at Hanyekwēva (H4 on map 2) to Cut-blood-knee's settlement at Aha-kwa-hēl (H5 on map 2), going SE--as in I 93 the opposite way is NW. The distance would be 15-20 mi.

30 He did clear a space; but he also brought brush there; n. 28.

31 This may mean Avikwame, when they were still with Mastamho, but more likely it refers to the time before the emigration from Mohave Valley.

32 The springs would be crucial for occupation of this southeastern desert tract.

33 Perhaps: "named trees as monuments"; or "marked them by leaning a limb against them."

34 Viz., Umase'āka being driven out.

35 Change of subject.

36 More inexorable logic.

37 Ōūme-tše-kohāve. My notes say "plume," but I think this must mean eagle down, which was highly prized for ritual use in the area between Yokuts and Pueblos. I do not know whether the meaning is to put eagle down into a receptacle or to lay something into a wrapping of down.

38 Like Hipahipa--only he took proper game, and his powers were less.

39 Cut-blood-knee and his partner.

40 Viz., Put-it-into-eagle-down.

41 I place these due N in the Harcuvar Mts. Ahtatš-ku-ḍauve is I1, J17, E6, of River and Desert map; Aha-ku-pāka, I1a (=G5?).

42 Evidently Ahtatš-ku-ḍauve and Aha-ku-pāka.

43 Viz., meet Put-it-into-eagle-down and have him go out hunting with you.

44 Now we rise from rabbits to antelope. The charming of the swift antelope which live in open plains is a Basin Shoshonean specialty, found also among the Yokuts. But moun-

tain sheep (ammo), big horns, would be more appropriate to a mountain range than are antelope (umul).

45 Evidently imitating one in the sand.

46 Put-it-into-eagle-down. It would seem that antelope shamans await their prey seated.

47 By the power of his magically potent wishes. He elevates himself by making his colleague fail.

48 Use my limbs.

49 Different from the two places (I1, I1a) mentioned in n. 41. Perhaps Avī-kwe-hunāke is where he lived, but the two-named mountain of n. 41 is the place in or before which the hunt took place. This would explain the "taking" of n. 43.

50 See n. 26, above.

51 Nyahai.

52 Tribes like the Walapai made and used both pottery and basketry.--Soaking is regularly a part of the curing process for hides; the steeped hide is wrung out before the final manipulative softening.

53 One day seems a short time in which to prepare first-class buckskin or chamois. But the Mohave tanned very little and probably not too well.

54 Like those of Walapai and Yavapai. The Mohave mostly went barefoot, but around 1903 sometimes wore sandals (haminyo) of horse rawhide. I do not know of what their pre-Spanish sandals, if any, were made.

55 Cut-blood-knee and the old residents of the region. In spite of saying that they were on their way to war, the wanderers have by now stayed another 2 years.

56 A fair summary of the diet of the west Arizona desert Yuman tribes.

57 "The land is not his"--as he had been warned in I 96.

58 Again, the old residents.

59 To the newcomers.

60 He suggests the trip there merely for the men to hunt antelope, not as a move of residence; as confirmed in I 100, n. 66. There is nothing much by which to locate these places, I3 and I3a, except that part of a day S from Aha-kwa-hēl might put them along the S edge of Little Harquahala Mts. Aha-talame recurs in I 100, n. 66, as Avī-he-talame. The first is probably right because they drink there.

61 This is the next to the last time MaŌkwem-tšutšām-kwilyêhe is mentioned. The last is in I 109.

62 Amai-ahwaṭa. The name might also mean "Blood-sky."

63 Up to now a sort of second-in-command to MaŌkwem-tšutšām-kwilyêhe, MaŌkwem-kwapāive from here on replaces him in the tale. He had previously let his daughter go in marriage, now he loses his boy, then collects gifts from his people for funeral destruction and, when the entry into Mohaveland finally takes place, he is Hipahipa's companion and dies in battle by him when Hipahipa is driven out. On the contrary, MaŌkwem-tšutšām-kwilyêhe, though the first leader of all to be mentioned in the tale, is a singularly pallid personality throughout: he leads almost abstractly; nothing ever happens to him as an individual.

64 By magic or mana.

65 The custom; cf. nn. 67, 68, below.

66 Cf. n. 60.

67 The Mohave seem to leave persons untouched where

they die until they take them up to the cremation pyre.

⁶⁸ Now the newcomers wail; cf. n. 65.

⁶⁹ On breaking instead of cutting firewood, see n. E 26.

When I saw them, in 1900-1904, the Mohave were chopping good-sized cottonwood or willow limbs for cremations. But this would hardly have been possible before they had steel axes. The informant may have been thinking of pre-American days. After all, he was born by 1830, or earlier.

⁷⁰ The reason for this lack of revenge urge is not clear; perhaps because they were intruders in the land.

⁷¹ The day after tomorrow.

⁷² 14 on Desert and River map, near H2 of the journey in, Hihô or hihu is "nose."

⁷³ This is site 42 on the river, $\frac{1}{2}$ mi. S of where they left it at 41 some years before. The recording here was imperfect: Oto-kevaue.

⁷⁴ The river is the Colorado; the place where she married--not named here--is *Do-lye-amaṭa* (53, map 2, E), four days' march upstream from where Hihâ-tušûme lived at Avīrqa 15 or 20 mi. above Yuma; cf. H 85, 87, 88, n. H 19. The distance from site 42, where he sleeps, is about 25 mi. Since he sleeps two times on the way, he reaches her only on the third day instead of the second as per his announced schedule.

⁷⁵ As almost always in this tale, somebody is outdoors playing hoop and poles, and the settlement is referred to as if it consisted of one house.

⁷⁶ It is taken for granted that he had cut it shorter in mourning, but of course they did not yet know of the mourning.

⁷⁷ Sumâ-nyemasâve, as in H 88, n. 22.

⁷⁸ To express sympathy, and honor to the dead. The destruction of property at a funeral is called *tšupilyk*; cf. Handbook, p. 751.

⁷⁹ Actually he is gone 7 days and 6 nights. He sleeps 2 nights on the way, 2 at his daughter's, 2 on the return; nearly 3 days go into the trip each way; and he is only one full day with his daughter, plus the end of the one before.--But the Mohave like I-told-you-so's. Sometimes these are boasting, sometimes due rather to an obsession to finish the job in hand without loose ends.

⁸⁰ In I 98 and 99 it is only 2 years. Consequently 2 more have elapsed since the boy's death. Or, it may be 2 years until Hipahipa gets hides for the women in 98, and 2 more to the opening words of 99: "Now it was two years [sc. more]" when dissatisfaction broke out and the boy was bewitched.

⁸¹ In mourning.

⁸² See n. 90, below, for its location. I sometimes wrote Qūtpāma.

⁸³ "Clouds' home."

⁸⁴ Tule is cattail rush, *Scirpus acutus*. Meal from the roots is a low-grade food.

⁸⁵ Av'a seeds I cannot define.

⁸⁶ What immediately follows shows that where they had been living with Cut-blood-knee at Aha-kwa-hêl and Avī-ny-ūlka was 2 1/2 to 3 days' marches (with women and children), or possibly 40-50 mi., SE of Kūtpāma below Signal, and hence some 100 mi., less rather than more (see n. 90, below), SE of Needles in Mohave Valley; which would put them in the most northerly territory of the Tolkepaya or Western Yavapai, just S of the Big Sandy Walapai.

⁸⁷ 15 of itineraries (Pt. 8) and River and Desert map (map 2). Probably on near (S) side of Harcuvar range.

⁸⁸ 11, 117, perhaps over the Harcuvars. Name here recorded without final -ve. It is probably the same as site E6 of E 59, n. E 16, though context locates this place farther E on N side of the range.

⁸⁹ Kuva'e,"cottonwoods." N of last place, 16 on map 2. The name is similar to Ah'a-kuvate, F3 (=I16) of map 2, but the locations are 40 mi. apart, by enforcing context.

⁹⁰ Said to be "15 mi. from Signal, 50-60 mi. from here." Signal is on the Big Sandy [Wash], a northerly branch of Bill Williams Fk. or R. which empties into the Colorado between Chemehuevi Valley and Parker. Kūtpāma is 17 (= E 4) of the itineraries (Pt. 8) and map 2, Ikwe-nye-va, 18; I place them at the confluence of Big Sandy and Santa María rivers which together make Williams R. By airline on the map, this confluence is about 13 mi. from Signal, 75-80 mi. from Needles City.

⁹¹ There was enough flow in Williams R., and willows and cottonwoods along it, to allow beaver to have lived there.

⁹² Style again!

⁹³ Mastamho-tesauve was said to mean "Mastamho tastes." I9 (= I10) on map 2.

⁹⁴ Down Williams R.

⁹⁵ The subsistence margin is shown to have been both close and resilient, in these nonfarming areas, by the way in which a band could eat out a tract and it would then recuperate in some years. Psychologically, it is remarkable how interested and informed the farming Mohave were about these desert conditions. There is parallel in the fact that in the Mastamho (7:36-42, 76-78) and Origins (9:22-25, 47) myths more space is given to the institution of wild desert foods than agricultural ones. It may be that the Mohave interest rests on famine experiences at home, when groups of them temporarily lunged in to the desert for subsistence.

⁹⁶ She is the third member of his family to whom something happens.

⁹⁷ Hinyôre-malêrpe-kutšyêtsě.

⁹⁸ The usual way of cooking meat.

⁹⁹ Intimacy implies marriage, escapades are furtive: such seems to be the sentiment.

¹⁰⁰ "He meant that he had a house to live in," the interpreter explained.

¹⁰¹ Unidentified, except for the mention of being SE of Kūtpāma; perhaps on lower Date Cr. Not entered on map. In the third name, humŌevinye- may denote wearing of a nose pendant; see n. G 32.

¹⁰² A natural enough sentiment; but he gets and takes her back. There seems to be more public shame than personal resentment.

¹⁰³ Ōu-māmk.

¹⁰⁴ She would have to kneel or sit to grind on a slab. "Stood" for "was."

¹⁰⁵ Broke the string or tore the septum? For the ornament, see n. G 32.

¹⁰⁶ Evidently in resentment, to humiliate her by her nakedness.

¹⁰⁷ And that is the end of that episode; cf. n. 102, above.--As they go from Mastamho-tesauve past Kūtpāma to the eloper's

home and return to Mastamho-tesauve and it is still afternoon, the distances cannot be great.

108 A year between talking of the move and making it! The chronology is in round numbers.

109 I suspect the color of the gravel is irrelevant but is mentioned merely because of visualizing habit.

110 Four kinds; but with black spoken of just before, there are five. A sixth kind is ahma, "quail" or spotted. They are all tepary beans. Contrast--once more--the meager mention of maize.

111 That is, originally came from: namely Mohave Valley.

112 Spanish bayonet, *Yucca baccata*.

113 Considered indigenous by the Mohave, like wheat.

114 Those who filled their places in Mohave Valley and drove out the remnant of Umase'āka's band.

115 In this paragraph MaŌkwem-tšutšām-kwilyêhe is mentioned again, but each time specifically coupled with MaŌkwem-kwapāive.

116 "If you do not fight for better land, you are likely to starve here."

117 Characteristic expression. The Mohave are not afraid of numbers, either exact or approximative; and, according to situation, the numbers may be either formally "round" (ritual) or "odd" and specific.

118 It is now Hipahipa, the converted and escapist hermit, who is urging invasion and war on the leaders who set out so full of purpose of reconquest.

119 "Some of us will be killed."

120 The usual Mohave affirmative of self-reassurance before war.

121 In the absence of translations, I am not sure whether Kunyôre and Oskîve-tekyêre are names of places or persons. The latter is obviously only another rendering of a place in Mohave Valley, Hoskyîve-yetukyere (39, Valley map [map 1], E); but this cannot be meant here, though the name might recur for another place in the desert. The names are not repeated when Avi-kwa-ha'sāle is reached in the next paragraph. If they refer to persons, there is disagreement with the names of the chiefs encountered at Avi-kwa-ha'sāle.--As the next paragraph shows, Avi-kwa-ha'sāle is a day's journey E (or SE, c. 30 mi.) from Kūtpāma. Here and in I 110, I wrote it Avi-ka-ha'eāle; the -ha'sāle of E 49, I 112 is probably correct.

122 Anya-matkwisa; which possibly means "East-shadow" rather than "Shadow-sun." The other name breaks into "Dust"-tšupāka.

123 Typical sentiment.

124 "Standing up" means that he is orating formally, "preaching."

125 Merely as an honored guest? Or in anticipation of his death in war? See I 112, n. 141, below.

126 Narrator's gesture.

127 "Navaho blankets."

128 "Sorape," ex. Mexican Sp. serape.

129 "Tolyekopa, black blankets with a neck hole and short sleeves, formerly worth \$10."

130 Gesture again.

131 As before, when Nyitše-vilye-vāve-kwilyêhe received gifts in E 56.

132 The whole episode repeats the one just cited.

133 For Huvalilyeskuva, I14, (=E10), on River and Desert map (map 2), see E 50, n. E 22. It was recorded as Havalelyeskuva here. I am not certain whether Pakat-hôaune is a man or a place; in any event he or it is not mentioned either in E 50 or in I 112.

134 Cf. n. 121, above.

135 Made no speech.

136 Aspa is "eagle"; -ke-holêve recurs in n. 145, below. It is E9 (=I12) of River and Desert map; and is mentioned in E 50, n. E 21.

137 Ōo is "black willow"; -ka'ape was here written -ke'ape. It is F1 (=I13), near Congress Junction on the upper Hassayampa.

138 We have already encountered these five in E 50 at the same place. They are Tobacco clan, and apparently Mohave, since one of them participates in the reconquest.

139 He is the leader of the five, as in M 149-153.

140 Really long and fully red feathers would suggest macaw tails, and strengthen my suspicion that this bird may be the masohwaṭ, which the Mohave have much to say about though it does not come to their country. Cf. n. J 63.

141 Tending to confirm the second conjecture of n. 125, above.

142 Ah'ā-kuvate or -kovate or -kuvete is F3 (= I16) of the itineraries (Pt. 8) and River and Desert map, on the very headwaters of the Hassayampa. In spite of the similarity of sound, it must be distinguished from Ah'ā-kuva'ê of I 102, n. I 89, which is I6, 40 mi. SW between the Harcuvar range and Williams R.

143 Ahtatš-kiše is I17 of River and Desert map, located only approximately. See note on it and I18 in itinerary, Pt. 8.

144 "Katakālâlve--white," I18--see preceding n. Aha-nye-viḍutše ("Spring-its" - viḍu- [plur.], or is it Ah'a, "cottonwood?") is E7 (=I19) of map on N flank of E end of Harcuvar range.

145 Kwil-ke-holêve is I20, down Bullard Wash from I19. The element -ke-holêve occurs also in Aspā-nye-va-ke-holêve, I12 (=E9), n. 136, above.

146 Kuya-ny-itšerqe is I20, NW of I19, probably on Date Cr.; -ny-itšerqe may mean "its excrement."

147 Boasting as before, in I 109.

J. Peaceful Return To Mohave Valley Under Hipahipa

¹ The second day after his injunction to save their new clothing, the third after his return. That is, two whole days and three nights had elapsed. Not that it matters to the story from our view of it; but the teller likes precision, and it does help achieve an effect of historic verisimilitude.

² His partner and former superior MaŌkwem-tšutšām-kwilyêhe is no longer mentioned. From here on, MaŌkwem-kwapaive is Hipahipa's chief coadjutor and lieutenant.

³ Avī-ny-akwe (here heard as -akoe) is J1 (=L6) up the Big Sandy 8 or 10 mi. from Kūtpāma, still below Signal. At last they are on their way to Mohaveland.

⁴ "White-mountain," J2 (=L5) is W of their noon halt at J1, probably in an arroyo below the 3,000-ft. level where the Hualpai Mts. taper out, S of McCracken Pk.

⁵ Although Pameŋi is passed by now, he seems to have joined the invaders later, since he takes land in the valley in P 174.

⁶ Aha-'atŋi ("fish spring"?), here written Aha-'ahtŋye in my notes, is J3 (=E3, F8, M4) of the itineraries, NNW of the last stop, still on the W flank of the Hualpai range.

⁷ Humare-tarepai is a land-taking Mohave of Owitŋ clan in P 174, 175, 179, 190.

⁸ Those of Sky-its-haitarve, B 11-12, and of Umase'āka, C 14-30, G 66-82.

⁹ Understood.

¹⁰ Tŋimokwily-avi, J4 (=F9) is Yucca Station on the Santa Fe R.R. in Sacramento Wash, shielded by the S end of Black Mts. range from sight of Mohave Valley. Though they have already marched 25 mi., they go on.

¹¹ Kutŋi-kuŋau and Porepore-kutŋim, respectively J5 (=L4) and J6 (=L3), are close together, at the S end of the Black Mts., probably overlooking Haviland Station.

¹² I suspect Kuŋily- would be more correct. It is J7 (=L1), W or NW of J5-6, overlooking lower Mohave Valley but probably shielded from it, perhaps at a warm spring in an arroyo leading SW out of the S end of Black Mts. If my identifications are right, they have traveled 37 mi. that day.

¹³ They set out in darkness.

¹⁴ J8, not further identified, but probably down the arroyo. Talypo is the roadrunner bird.

¹⁵ J9 and J10, also unidentified, but likely to be farther down the arroyo on the rim of the E terrace of the valley.

¹⁶ It must have been daylight by now.

¹⁷ Site 39, Valley map (map 1), E, about midway between Needles City and Topock, well on E side of valley. Here recorded as -tokyire. (The name was mentioned also in I 109, n. I 121, but for another place, if not a person.)

¹⁸ Viz., he is using his mana to make them physically blind.

¹⁹ Kapatŋorem-kwusohāka.

²⁰ Kapatŋorem-kupusūlye. Both names of course are coined ad hoc.

²¹ I recorded sometimes Amai-kehupāna, sometimes -kohopāna.

²² The pair recur in J 121-125; and survive their fellow Amai-lye-vāve-kwilyēhe.

²³ Sivilye-tŋākwe.

²⁴ Two elements of the name recur in Nyitŋe-vilye-vave-kwilyēhe of C 28-G 79. Amai-lye-vāve-kwilyēhe becomes first the special friend (J 123) and then the enemy (K 132, 137) of Hipahīpa and is finally killed by him (L 144).--These four chiefs live W of the river (or on the island); at Akwanva-'avēve, etc., 30, 30a, 30b, Valley map, W.

²⁵ "This side of the river" would be the E or Arizona side.

²⁶ They have both been mentioned previously, at the same two places near the foot of the valley, in C 16, 18, 19, D 42, as driven out by Umase'āka and returning. Pākat-amaŋ-lyuvāva is the head man, Napōmpiāva his messenger in C 19 and D 42.

²⁷ Qaqauwe is site S of Valley map, E, and Hamkyē-nyeva ("swallows' home") is "Sx," a little N of 39 where they are.

²⁸ Sa-kape-kape was mentioned in C 15 (n. C 6) as living "with" (not "at") Sa-qampany-uva (viz., Sa-qampany-eva of

n. 30, below) at "Mellen" (i.e., foot of the valley) and fleeing N before Umase'āka. Kwīŋa'ōka is site V, Valley map, E.

²⁹ Already mentioned in C 15, n. C 6. The form of the name is unusual.

³⁰ My field notes reverse the order, as if the two places were persons living at Sa-qampany-eva. Aha-matŋ-uāmpa and Aha-matŋ-waitŋa-waitŋa do not seem to be mentioned again in the story; they appear to be near Kwīŋa'ōka. Both here and in C 15 Sa-qampany-eva is a person near the foot of the valley, though Qampany-nyl-va is a place (6, River and Desert map, E,) a little below the foot of the valley.

³¹ "Coyote"-tŋmānive and "Place [called] rock's"-kūlye. The first is 11, Valley map, W, also mentioned in J 126, M 152. Avi-nye-kūlye I seem to have no other mention of.

³² Hanyōre may be "mark"; hapurui, "jar." Of the four, Nyakamēlya-'āva in J 123-L 144 becomes the partner and then the opponent of Maŋkwem-kwapāiva. Hanyōre-ku-vatai is killed by Hipahīpa in M 153.

³³ "The four places" may mean where the men lived who are discussed in nn. 21-24, above, but I am not sure.

³⁴ To the W or California side.

³⁵ For him as messenger, cf. J 123, 127, 130; for the type of name, n. C 15.

³⁶ Two of the four W-side chiefs heading the list of those mentioned in J 120, nn. 21, 22, above.

³⁷ The sequel in J 123 (mention of Nyakamēlya-'āva) shows that "they" includes at least part of all the groups mentioned in J 120, and that those who crossed to the E side from the W were the people of the four chiefs mentioned in J 120, nn. 21-24. Meanwhile the immigrant bands at Kuŋi-kukīāve, I 118, n. 12 above, have followed Hipahīpa into the valley.

³⁸ He is co-chief with Amai-kehupāna, but seems to have stayed behind on the W side--perhaps so that he can be summoned for effect now.

³⁹ Cf. n. 35, above.

⁴⁰ Tinyām(e) is "night" or "dark"; Huyēmīl- and Hupāmīl-jingle. The two are mentioned again, with two fellows, in J 128.

⁴¹ Typical recapitulation to show that everyone is accounted for and the situation in hand.

⁴² Perhaps they "took" or "held" hands rather than shaking them, in the original Mohave.

⁴³ The outcome confirms their conjecture that Hipahīpa wanted only a man of his own stature as his special friend and equal. The River Yuman tribes are abnormally tall; and the implication here as elsewhere--the crossing in the next paragraph--is that they prized stature.

⁴⁴ Actually to the W side, not merely to the island.

⁴⁵ As in C 22.

⁴⁶ Like Umase'āka in C 20.

⁴⁷ And cooked for themselves.

⁴⁸ Fear of surprise attack if they mingle off-guard.

⁴⁹ Seemingly this can only mean that the guests had already spent a night there when Hipahīpa is now invited in for further conference.

⁵⁰ Probably: "next season"--i.e., flood season, about June.

⁵¹ If they merely had wanted to live by farming, this should have satisfied them. But the story would have tended to end here; and they had come, at least in part, for a war of revenge.

--The land appears to have been on the W side; at least that is where the givers lived; n. 67 below, with L 147, suggests that it was part of the givers' home tract, 30-30b, Valley map, W.

52 There are stretches in the bottomlands where salts effloresce after the flood dries.

53 His exact motive--as so often--is not quite certain, but makes for war. Either he wants his people kept hungry and dissatisfied, or he wants to keep them separate from the residents in farming, as in play and marriage.

54 Maθkwem-kwapāive's special friend, as per J 123.

55 Cambium of black willow; standard material for skirts (aprons), cradle-padding, etc.

56 Perhaps he did not want the bast taken away.

57 With his head away from the house door.

58 But for the excuse of an accident, the surly resident would have felt deliberately affronted and fighting might have started.

59 Once more he is the giant.

60 "A bit N of the Sante Fe R.R. roundhouse at Needles." Here recorded as -ohwīle. It is site K, Valley map, W.

61 "To the S [of east? or of Needles City?] where the bank is caving [in 1903] into the river"; 28, Valley map, W.

62 I obtained no meaning.--The same 5 are mentioned again in N 162, 164.

63 "Masohwaṭ is a large red bird that does not live in this country." I conjecture it may be a parrot or macaw, known perhaps from aboriginally traded feathers or skins, as it was to the Pueblos. Cf. ante, I 112, n. I 140. The form is Masohwaṭ-itšîérqe, which would strictly mean "Excrement -M." rather than the reverse. Perhaps itšîérqe is also a verb.

64 Ampôṭ-ṭiv-kwa-havīka. He is killed by Hipahīpa in N 164.

65 Or "Keep-going": Ilyeṭš-kavarva. Also killed by Hipahīpa.

66 Kwatūl(y)-ūlyeyt.

67 Unplaced, except for being on the W side and down-river from Needles. I have entered them in the Valley map as 30, 30a, 30b, W. "They lived" may refer to the newcomers, or to Amal-lye-vāve-kwilyēhe's people: probably the latter, because in L 147 his body is burned at Akwanva-avērve, where his house is; n. L 27.

68 I wrote Koūm- here, but have entered "Kwam-haθeve" on the Valley map as 29a, W.

69 These two rhymers were mentioned in J 123 as accompanying Amal-lye-vāve-kwilyēhe when he was summoned to meet Hipahīpa.

70 Matha is "wind" or "north": himaṭ, "body." The four do not reappear in the story.

71 Site K, Valley map, W; cf. n. 60. They are traveling N on the W side.

72 "2 mi. N of Needles, 1-1/2 hours to walk" (there is sand); 24, 23, Valley map, W. Horrave means "lightning"; θono (perhaps θono) I do not know; (i) ṣauve is "to hold," "have." In C 34, the place is called Horrave-iṣauve, and Amal-marō-kwilyēhe lives there, who is the second gambling opponent of Nyīṭše-vilye-vāve-kwilyēhe. Both places are mentioned again in N 162, 164.

73 This flatly contradicts 127, where it is Masohwaṭ-excre-

ment and his four companions at Analy-ohwēle who want to see Hipahīpa and he consents. But Hipahīpa has just said that he will not stop at Analy-ohwēle, it being merely on the way.

74 Ōāikete, "Light-rain."

75 Lāinkete, "Roof" (sic). These two of course rhyme.

76 Ōūmi-amalṣomēme, "Plume-tell-about-[to]-others."

77 Kwinyō-ly-kwaṭmpa (or Kwanyō-).

78 Amal-merūk-kwilyēhe, "Sky-crooked-lie," viz., "rainbow." If -kwilyēhe really denotes (or connotes) "lying," several recurrent names in this tale are partly translated. Cf. n. 87. These 5 are also mentioned again in N 162, 164.

79 The chief of the 5 is mentioned last, as previously in several passages.

80 Perhaps the interpreter did not want to be bothered with re-enumerating the names of J 128 (n. 67), or I was too slow writing them.

81 Site H, Valley map, E. Several miles below Fort Mohave.

82 "They see." He appears in D 33 as Asākta, who is host to Nyīṭše-vilye-vāve-kwilyēhe after the latter loses his body the first time; and he has two daughters, whose names seem to contain the element Kaṭ(a), which is the Tobacco clan designation.

83 Nyī-malyehō-kusīrqa. In D 33 I wrote the name Ya-malyeho-m-kosīrqa.

84 Ha'āmpa-qwaqwa'ēma. As in a certain class of men's names, the reference is to a woman: "without her dress."

85 Aqwaθe-hatšivāre-kwilyēhe. Cf. n. 78. --They appear to be a Tobacco clan group. Most of the names, as those of the next two groups of four, refer to tobacco.

86 The three joined places, 20, 20a, 20b between H and I of Valley map, E, have been mentioned in C 17, n. C 12, as the home of Amal-nye-varerqwer who is visited by Umase-āka. The places are not far from Hāsōṭape of n. 81. The forms actually recorded here in J 129 were Avanyor-ivava, Atkyaset-Ōitšive, and Komos-kuvatatš.

87 Nyīṭše-hwetškwem-kwilyēhe. This total "translation" of the name perhaps breaks down into nyīṭše, "tobacco sack" (n. G 22); hwetškem, "empty"; kwilyēhe, "lying" (n. 78, above.)

88 Amal-ātškwāva. Said to mean literally "planted in sky" but to refer to tobacco planting on earth, like the next.

89 Amaṭ-ātškwāva.

90 "Dusty leaves [of tobacco]," given as the translation, seems rather a connotation. --He appears to be the head of the twelve chiefs; cf. J 131, 139.

91 Aha-tšepūve and Hīa-tukoro are otherwise unmentioned. I have entered them on the Valley map, E, as 21, 21a.

92 For tukoro cf. nn. E 28, F 24, I 26, I 50, ante.

93 It probably means "cottonwoods-in-nesting" or "burrowing." The interpreter said: "Living in holes of cottonwood trees, which refers to the bird called takōka."

94 "Many sitting [or walking] along cottonwoods, also referring to the takōka bird." The last element of the name seems to contain unye, "road."

95 Himaṭ is "body"; qaṭaqaṭa was said to mean "large" and "stout"; but Qaṭa or Kāṭa is also the name of women born in the Tobacco clan.

96 Hīsal-ye-mark-utatšurerqe, "Hands-beans-pour into."

- 97 "5 mi. upriver" [from where they were?], 22 and 22a, Valley map, W.
 98 Our old messenger friend of J 121 seq.
 99 Which evidently were close to one another.
 100 He appears to be the head of the twelve; cf. K 139, and n. J 90, above.
 101 Childlike; but his coming is a favor.
 102 A typical formal speech.
 103 A band of 50 or 60 people. might conceivably crowd into a house along with an equal number of local residents, for Mohave houses were good-sized: up to 26 by 30 ft.--at least after steel axes were available for cutting timbers (Handbook, p. 734). However, throughout this tale it is a convention to have a chief's house hold all his people plus visitors, as if his village were a one-house settlement. Cf. Handbook, p.735.

K. Tensions Commence And Mount

- 1 Evidently some competition or game, like the racing and broad-jumping; perhaps a billet-kicking race like that of the Pueblos.
 2 The old residents.
 3 Our leader. The first beginning of a rift.
 4 The non-Mohave makes the first competitive move.
 5 So far he has restrained himself and just equaled his opponent; the fourth time he shows what he can do.
 6 The E and W probably do not have ulterior meaning--just inveterate spatial orientation.
 7 A passing reaffirmation that the tale is authentic because the narrator had dreamed it himself.
 8 The goal was evidently a line scratched on the ground.
 9 The course is gradually lengthened to break the tie.
 10 Visualization again, rather than symbolization.
 11 He provokes his own loss; this is the fourth try.
 12 Our old friends of J 120-124.
 13 They are not great men like Amai-lye-vāve-kwilyêhe and not ready to incur trouble to feed their pride. Also they were immediate neighbors of Hipahipa; see K 136.
 14 Again the non-Mohave issue the challenge. But this time Hipahipa leaps first; no doubt to make possible the deft image of his opponent clambering out of the tangle of boughs after Hipahipa has cleared them.
 15 For shade? Good soil? Or mere factual visualization?
 16 Giving approval.
 17 There is a lot of such lying around by Mohave men. Still, if he felt friendly, he would presumably have reacted.
 18 Beside; the "north of" probably is only visualizing habit, as a few lines before.
 19 Excuse.
 20 Note that he lies or sits or lies again as his partner is doing, in sign of friendship.
 21 On the right hand as one enters.
 22 War paint.
 23 The floor of the house is clean, soft sand.
 24 This time, northward means away from the Mohave who have come in from the south.
 25 The ambivalent friend-enemy relationship of those who single each other out for special relationship has already been

encountered between Umase'āka and Nyīše-vilye-vāve-kwilyêhe. Cf. n. 50, below.

- 26 There seems to have been some theory of labor-exploitation of slaves among the Mohave, but little practice of it. Mainly, slaves were symbols of tribal prestige.
 27 Of the whole valley? Or of his particular friends?
 28 He crosses from the E side, but apparently to the upper end of the former "island," which is usually reckoned with the E side. Ampoṭ-kerāma is at E21 of the map.
 29 True and not true.
 30 Mentioned only here.
 31 One of the singings recognized as dealing with war in its story plot. One version has been outlined in SMM, 2.
 32 Most Mohave singings go on at least that long.
 33 As ante: whipping feelings up is more important than rest.
 34 Pebble-containing rattles.
 35 It is not clear which they are.
 36 Many Mohave singings have a simple dance or stamp accompaniment by men or women or both -- but seemingly always only one specific motion for each kind of singing.
 37 A hero knows everything.
 38 Cf. n. 25, above.
 39 A hero conquers by magic, which is greater than strength or bravery.
 40 Prepare: they could hardly have literally manufactured effective clubs of hard mesquite wood that night.
 41 Tukyêta, straight like a policeman's billy, for cracking skulls.
 42 Kelyahwai, with a cylindrical head, for smashing faces with upward stroke.
 43 This is unheard-of in practice. Rhetorical exaggeration.
 44 "Stood."
 45 Site 40, Valley map, E, between S and T.
 46 On the W side, at 30-30b of Valley map.
 47 The abler-bodied in front, apparently. Or perhaps the women are to go first in the expected retreat.
 48 The purpose of this is not clear. Error for: Old men and women behind the men of fighting age?
 49 His partner or lieutenant, who has not been mentioned since J 121.
 50 These made or chosen or artificial friends become natural opponents when war begins. Cf. n. 25, above.

L. The Mohave Repel An Attack But Leave The Valley

- 1 This is J10 of the desert itineraries (Pt. 8), as in J 129, n. J 15, at the edge of valley and mesa. In K 141, there seems to have been a confusion between E and W in the text as recorded. Cf. n. 16, below.
 2 "Nothing to defend: that is why we give way."
 3 By arrows. The Mohave went into battle with quantities ("100") of arrows: simple, feathered arrowweed (Pluchea) shafts, without head or foreshaft. The bow was of willow, unreinforced, and, at normal range, arrow penetration was not deep. Deaths might be from loss of blood, the Mohave say, or infection, rather than piercing of vital parts. Of

course the number of arrows that a hero will bear is further exaggerated in the tales.

⁴ Return to the rear where the fighting is.

⁵ Their partners on the other side.

⁶ "The others."

⁷ These rests or pauses are mentioned also for historic battles.

⁸ The others, the non-Mohave.

⁹ Ex-friend Amaj-lye-vāve-kwilyêhe, on his way to the W side, as I construe it.

¹⁰ At the crucial point, the narrative is overly brief; we do not even know if he beat in his skull or crushed him in his hands.

¹¹ Crossing the river all the way to the W bank to which Amaj-lye-vāve-kwilyêhe had hoped to escape.

¹² All over his body.

¹³ Crawled because he was so full of arrows. In a mild way, the scene is reminiscent of the hero Bhishma in the Sanskrit Mahabharata, whose arrows support him in the air like a pin-cushion bed the night after his last battle. But the Mohave are puny exaggerators as against the Hindus.

¹⁴ The hanging arrows would hurt; the Mohave speak of the relief.

¹⁵ To assuage and comfort him in his extremity.

¹⁶ Had the two leaders of the Northern residents left their people on the E side when they leaped into the river to escape?

¹⁷ "A bed," the interpreter called it.

¹⁸ Brush as bedding.

¹⁹ Kuŕily-kukiāve, J7 (=L1), River and Desert map (map 2) in the Black Mts. They have crossed the river and gone up the peneplain, or an arroyo in it, towards the mountains.

²⁰ Unconscious.

²¹ Uphill, away from the river.

²² Kutasa'ālya: E1 (=F10, L2) of River and Desert map and itineraries, Pt. 8. It is in or near the Sacramento Wash.

²³ "Will die...is dead"--either the Mohave language or the interpreter's English is lacking in precise specification.

²⁴ Porepore-kutŕim(a): J6 (=L3) of River and Desert map. They passed through here on the way into the valley.

²⁵ Kutŕi-k-uŕau(ve): J5 (=L4). Here and in 148 written Kutŕi-k-uŕau-ve.--For some unexplained reason the course is zigzag: from the valley NE to J7, then SSE to E1, then NNE to J6, J5.

²⁶ He boasts about his own magic power in final farewell to his companion. In a way this holds true also of the sings usual at deaths and cremations: they honor the dead, but the mourner also does what dreamless common people cannot do.

²⁷ Akwanva-'avêrve, 30, Valley map, W, is mentioned in J 128 as one of three places from which visiting Hipahipa sets out with Amaj-lye-vāve-kwilyêhe to go upriver to visit people near Needles City who want him to visit them also. See n. J 67.--Amaj-lye-vāve-kwilyêhe's body was dragged to the W bank in K 144, n. K 11. A few lines farther on, n. K 16, his following are all left on the E bank. That is why they "came from across the river" here.

²⁸ He comes from the mountains E of the valley to Akwanva-'avêrve on its W side where Amaj-lye-vāve-kwilyêhe has just been cremated and is being mourned for.

²⁹ Food would be cooked outdoors and might be left there.

³⁰ Or perhaps: on the way back indoors.

³¹ He and his people.

³² Meaning: "many" or "most."

³³ The sand covering of a house was easy to walk up on. Some hasty early observers thought Mohave houses were excavated in sand dunes.

³⁴ Between the center posts and the door.

³⁵ I have not seen a smokehole, nor heard it mentioned in non-myth context.

³⁶ The roof being of sticks, with arrowweed laid across and sand thrown on, the sand would inevitably pour down around a smokehole when stamped on.

³⁷ As a trophy or evidence of his daring.

³⁸ In agreement with first mention of the band in J 120.

³⁹ For Avī-ku-nyamasāve, "White Mt.," see River and Desert map and itineraries, J2 (=L5). From Kutŕi-k-uŕau, J5, the course "home to Kŭtpāma" is straight SE.

⁴⁰ Avī-ny-akwe: J1 (=L6).

⁴¹ Making 2 1/2 days' walk for the trip, as on the way in, when they started in J 115 from Kŭtpāma, E4 (=I7).

M. Preparation And Return In Force

¹ "Where" for "how" or "that."

² His foe-friend Amaj-lye-vāve-kwilyêhe.

³ River and Desert map, E8; here recorded as Avī-ka-hasāle. In E 49 of narrative Tŕupak-amapōŕe or Dusty-sunrise has 3 fellow chiefs: Flat-girl, Turned over-old-man, and Shadow-sun. In I 110 he gave presents to Hipahipa but did not join him. In the paragraphs that follow, he joins him in scouting. His band is Nyô'itŕe and Owitŕ in clan.

⁴ Sic: Huvaliyeskuva is E10 (=I14) of River and Desert map in E 50; in E 51-56 Nyitŕe-vilye-vāve-kwilyêhe the self-betting gambler lives with them; it is a Tobacco clan group. The leader then is Lying-on-dust or Ampoŕ-em-kuhŭŭlve, as now; his co-chiefs are Sky-guts, Earth-guts, Hold-inside-mouth, Hold-on-hands. In I 112 they give property to Hipahipa; and in M 150-153 Lying-on-dust scouts with him and Dusty-sunrise.

⁵ He is actually gone 4 days and 3 nights. The Mohave may have said simply "3 nights," the interpreter have amplified to the English phrase 3 "days and nights." The same discrepancy has been noted before.

⁶ Ordinarily the name of the dead is not uttered. Whether this taboo would be waived in order to inform people at a distance of the fact is something I do not know. Possibly the interpreter simply put the name in here for my surer understanding. In I 101, the announcement is merely: "My son died."

⁷ No other chief.

⁸ Try again to enter Mohave Valley.

⁹ Viz., told them exactly.

¹⁰ Vāŕlye: the cooked, dried root-stalk of agave, a condensed nutritive food. They are in the desert again.

¹¹ Our foes.

¹² They are following the familiar route I7-J2-J3-lower valley.

¹³ Site X, Valley map (map 1), E.

- 14 Site V, Valley map, E.
 15 Go back, return?
 16 E1 of desert itineraries (Pt. 8) and River and Desert map.
 17 SavetŌlyve, M6 of desert itineraries (Pt. 8), remains unplaced.
 18 Napāqwe, M7 of desert itineraries, W of river, also unplaced.
 19 Humar-onāka, a mountain on the W side, is also unidentified.
 20 HukŌara-tšīmanive is 11, Valley map, W. We met this place first in J 120, as the home of four chiefs, of whom Nyakamēlya-'āva was the most frequently mentioned (J 123-L 144).
 21 Hanyôre-ku-vatai, or Hinyôre- ("great mark"?), was one of the other chiefs mentioned there in J 120.
 22 Avī-kwa-'ahwāta, upriver from 11, is site C, Valley map, W.
 23 "Colorado salmon" locally, a large, sluggish, unsalmonlike, soft-fleshed fish, Ptychocheilus lucius, also called Colorado squawfish or White Salmon of the Colorado. They ran up the Green R. into Wyoming and up the Gila almost into Arizona. The Mohave call them atšī-nyanyêna, which they say means "mouth-copulating fish."
 24 Himesŕau is not mentioned elsewhere. But then he was not a chief.
 25 "Mark"-vašim-ku-"boy."
 26 "Each said: I am...", we should say. But "I" and "we" follow other rules in Mohave.
 27 "He" in the text.
 28 Ahkwetš-aŌlye.--He cut his head off at the throat.
 29 The usual Californian scalp.
 30 We have met Tšu-yohe-yohwe before, when he was Umase'āka's messenger in C 18.
 31 Thirteen days from first visibility to full moon.
 32 Of these five, Kwinyahai later takes land in Mohave Valley, both on the island and on the W side (P 174p, 175g); his clan is Cloud or Owitš. Also, he is among the chiefs who repel the counterattackers from the N, in Q 190. He may be the same as Halyepôta-kwinyahai ("Water floods Halyepôta") who, in H 85, is mentioned as living with Uya-tuššume and Hīhā-tuššume at Avīrqa near Yuma.--The other four are mentioned only here. In their names, Ōenya'āka means "woman"; ampoŕe, "dust"; ahmalye, "a buckskin bag" (cf. n. N 37); iŕauve, "have," "hold."
 33 This is Ila, where Hīpahīpa went to hunt antelope for the wanderers in I 97.
 34 Avī-nyūlka: see I 93, 95; associated with Aha-kwa-hêl, H5. The distance from Kūtpāma is under 40 mi., not an undue stretch for a runner.
 35 Cut-blood-knee and Ha-yeŌa-yêŌwa appear in the story in I 93, as discoverers of Hīpahīpa, who thereupon leads the wandering Mohave to them (I 95). Tensons develop over lack of food and antelope magic, Cut-blood-knee's doctor bewitches MaŌkwem-kwapāiva's son (I 96-100), and the Mohave go off. The residents, at that stage of the story, act rather like non-Mohave, but the sequel here shows them to belong to the tribe. The present passage is the last explicit

mention of Cut-blood-knee, but Ha-yeŌa-yêŌwa attains his full importance in the conquest, M 160-P 173.--The three other chiefs at Avī-nyūlka are mentioned only here: "Sky"-hŌatve, "Eagle"-tavapa, and Miššimana (this last sounds like corruption of a Mohave word).

36 Avī-kuvīlye and Kwahakwo-tasālyve are M10, on the River and Desert map. He is traveling E.

37 I assume it is Bouse Wash. The arroyo may have been dry but have contained waterholes or springs.

38 Avī-'a'īsa means "screw-mesquite mountain." The two places are 37 and 38, of the River and Desert map. This is a long day's run even for a swift messenger--55 mi.

39 These five leaders are mentioned only here and in the following three paragraphs; except that in P 174m Alymūsa, no doubt on behalf of the others as well as himself, takes land in the valley. It is there mentioned that he called his daughters Mūsa, which connotes 'a'īsa, "screw-mesquite"; cf. the place from which they have now just come. Also, Aly-mūsa is evidently a personalization of the clan name. For the other leaders' names, the meaning of Tšo-hore is unknown, whereas itšierqe is "excrement."

40 Amaŕ-kwiŌa'a of the return journey is M11, lower on Bouse Wash than M10 of n. 36, perhaps near the crossroad settlement called Bouse on the map.

41 Ōavenārve is SE of Kūtpāma, E5 of narrative E 47. This is a still longer day's run: 65 mi. The same distance pointed a bit farther N would have brought him home to Kūtpāma that night, but apparently his message was to be delivered at Ōavenārve also.

42 These four recur in M 156-O 168. Kunyi'iŌe we have met before, in E 47-48, when he receives the recently scalped Nyiŕe-vilye-vave-kwilyêhe, who, however, runs off during the night.

43 Style!

44 Seven days here, as against 13 just before.

45 To take scalps? Or merely to dance with him?

46 Tšutaha is a dance performed by old men, young men, and two women, to two songs repeated over and over, sung to an accompaniment of a coiled basket beaten with the palm; a pot or jar is laid facing the basket in a trench. This is a social dance for fun. Handbook, p. 765.

47 And danced.

48 The symbolism was not explained, but obviously refers to death.

49 It is not clear why he should want them to hear an unfavorable dream. However, the dream evidently refers to his individual fate, his death in the invasion, not to the tribal migration, which is successful.

50 They are now in the fourth moon, so the eight more will make it a year from the time when he resolved to attack.

51 Hakušyêpa, River 24.

52 Halye-metat-uvīre, M12, is one day down Williams R. from Kūtpāma; Halye-vaŕoma, M13, two days; Hakušyêpa part of a third day more.

53 This would be Alymūsa's band of M 155, n. 39. It is not clear whether Kwinyahai, Cut-blood-knee, and Kunyi-iŌe first moved W to the river and came on up along with him, or whether they came across the desert to Hīpahīpa and then traveled along with him. There were also leaders below Aly-

mūsa and Screw-mesquite Mt. that appear later in the narrative, such as Hīhā-tuṣūme (cf. M 160, n. 69, below), who perhaps should be assumed to have come upriver and then marched along with Alymusa.

⁵⁴ River 34b, SE from Vidal.

⁵⁵ "Water-pipe"? River 26, above Parker. By context, it is a half-day's journey S of Williams R. mouth; a day N of Kutūnyve (34b) which is S of Parker; and two days' travel N of Screw-Mesquite Mt. (River 37-38).

⁵⁶ Aha-tū-tūēpa (River 23, distinct from Ha-ku-tūēpa, 24) and Kukwaue-hunuve (23a) were probably only a few miles up the Colorado.

⁵⁷ Ha-taiva-taive (River 22) is unplaced other than by context, as is the next resting-place, Hamakupēta (21).

⁵⁸ Aspaly-pūmpa or -pu'umpa, River 20. On account of the "mountain" I have placed it on the map where the 1,000-ft. contour comes very near the river. The distance is about right in terms of days' marches.

⁵⁹ "Great mortars" or "many mortars," River 19. It is mentioned also in G 81 and in the Tumanpa myth (11:51).

⁶⁰ Umaka (the u is long) or Omaka is River 18, mentioned also in Tumanpa (11:50) and Goose (14:40).

⁶¹ Ivōe-kwa-akyūlye ("long" ivōe?) and Uhu-nye-vāṣe (uhul"their houses") are River 11 and 11a.

⁶² Aha-tē-kupilyka ("water, or spring, at which they destroyed property in honor of the dead"--?) is here specifically put between River 11 and 10; but according to Tumanpa (11:47) and Chuhueche (13:12) it is River 14, below 11, and one of three contiguous spots (with 12, Selye'aya-'ita, and 13, Nyavei-nye-vāṣe, "ghosts' homes") at which the dead live--cf. the kupilyk of the present name.

⁶³ Who were able to farm.

⁶⁴ As so often before.

⁶⁵ Also as before--mostly not actual grasses, but wild annuals.

⁶⁶ Hami-tūōmpa: according to the next paragraph, a half-day's march for old people downriver from Aṣqāqa at Topock, a few hours' trot for active warriors. It is River 10 on the River and Desert map. In Tumanpa (11:43) it is called Hamu-tūōmpa-kuya.

⁶⁷ These twenty are never mentioned again as individuals, and indeed are referred to again only as half-companies of ten, or halves of these. There is a lot of jingle in the list, through repetition of compound words. The following initial elements occur more than once in the twenty names: hapara-, 3 times; hapar-el-, 2; tinya-ly- ("night," "dark"), 5; tinya-mi-1-, 2; tukyēt- ("war-club?"), 2; ampoṣ- ("dust"), 5 --viz., in 19 of the 20 names. Recurring final elements are: -ṣemika, 3 times; -evarēqa, 3; -inyaye ("day," "light"), 2; -hakyēva, 2; -isāma, 2; -ṣike, 2. The list indicates a love of eponyms and a facility of coining them reminiscent of the Homeric poems.

⁶⁸ Here we are back in the foot of the valley, on the Arizona side, site Y, Valley map (map 1), E.

⁶⁹ Hīhā-tuṣūme we have met sporadically before: in A 4 where he is called Halyepōta, in A 10 where he is called by his present name, in B 13, and in H 85 where he is unready to join MaOkwem-tūṣām-kwilyēhe in invading Mohave Valley. He has not been mentioned as invited to participate by

Hipahipa, or as on the march. Possibly, coming from far down the river, he is to be imagined as joining his band to that of Alymūsa of Screw-Mesquite Mt. (M 155, 158), who, as the most northerly of the Mohave on the Colorado, perhaps was the advance guard rather than the head leader of the riverine half of the tribe. However, from here on Hīhā-tuṣūme is the close associate of Hipahipa in the final reconquest, and, after the latter's death in N 164, he seems to be general head of the Mohave in their completion of the reconquest.

⁷⁰ Aqāq-erīmsa ("Raven"-erīmsa?) has not been mentioned before, but continues from here on as the companion of Hīhā-tuṣūme.

⁷¹ Kuhū'inye: 33, Valley map, W.

⁷² Tinya-1-tūeqwārve ("night-speak"?) is mentioned in A 1-4 as one of the leaders that originally emigrated out of Mohave Valley, along with MaOkwem-tūṣām-kwilyēhe. Then he drops completely out of sight until here; but from N 160 to P 173 he and Ha-yeṠa-yēṠwa lead the Mohave in their reconquest of the E side of the valley as Hipahipa and Hīhā-tuṣūme lead on the W side. Other than that, he is a colorless figure.

⁷³ Ha-yeṠa-yēṠwa (or -yeṠva?) has appeared in I 93-100 as being with Cut-blood-knee in the desert at Avī-nyūlka and Aha-kwa-hēl. It is these two that discover Hipahipa while he is living as a hermit. When Hipahipa brings MaOkwem-tūṣām-kwilyēhe and his errant band to Avī-nyūlka, it is Cut-blood-knee that is told of as if he were chief: it is he that complains of lack of room and food, and it is "his" doctor that bewitches MaOkwem-kwapāiva's son; Ha-yeṠa-yēṠwa seems the lieutenant. Both are mentioned in the summons in M 155. But that is the last reference to Cut-blood-knee; and here suddenly Ha-yeṠa-yēṠwa is appointed coleader of the E part of the conquest, and serves as such until its consummation.

N. Beginning Of Reconquest Under Hipahipa

¹ "Knee"-tūvauva, Site L, Valley map (map 1), W.

² Kuhū'inye, 33, Valley map, W.

³ KwīṠa'ōka, here KwīṠa'ōqa, is site V, Valley map, E.

⁴ Where the women and the old had stopped in M 160.-- This first day of the fighting is recounted quite summarily.

⁵ "Feather"-tūva and "Wildcat"-tunyēva sound like the names of men; I lack locations for them as places and seem unable to find other references to them.

⁶ Hivīstive, site L, River and Desert map, E.

⁷ In J 127, Anly-ohwēle (site K, Valley map, W) recurs, but Tohopāv-'ivave (28, W) is named instead of Amaṣ-kwoahṣaṣe (27, W); near the end of N 164, all three are mentioned. They are all in Needles City, the first N of the locomotive turntable, the second or third near the ice factory of 1902.

⁸ Avi-kwa-satīve, 29, Valley map, W, downriver from Needles; it is where Umase'āka died in G 79.

⁹ Ṡono-hīṠauve and Korrav-Ṡauve, 23, 24, Valley map, W, are places to which Hipahipa was invited and which he visited in J 128 during his first stay in the valley. Horrave is "lightning"; Ṡau-ve to "have" or "hold."

¹⁰ These four chiefs at Hivīstive have not been mentioned before. Aluwa and Alume, meanings unknown, jingle their names. They are killed in the attack in the next par. The third, ḡokupit-ikwe, might mean "Cloud owl"; the fourth is "Sky"-tasateve.

¹¹ These five chiefs, whom in J 127 Hipahipa visited on their invitation extended through Amal-lye-vāve-kwilyêhe, have their names given the same there, except for minor differences in audition: Išehwatš-sohōre, Masohwatš-itšierqe, Ampot-šiv-kwa-havika, Ilyetš-kav'arva, Kwatul-ulyeyi. The third and fourth are slain by Hipahipa in N 164 just before his own death.

¹² We have also encountered these five more northerly chiefs, when Hipahipa visited them in J 128; the meanings of their names are given there; see also nn. J 74-78. The last name refers to the rainbow. Hipahipa defeats them: but the story does not say that he killed any of the five.

¹³ Ta-tšuke-tšukwe we have already encountered in J 121, 123, 127, 130, always as a messenger. Each time, however, he is spoken of as a resident and non-Mohave. But here, and in N 165, he carries messages from Mohave to Mohave.--Hihā-tutšūme, though a great leader, is not up to the tough job and has to call in the greater Hipahipa to dislodge the stubborn foe.

¹⁴ Ihne-v'aūve (Ihne-va'ūve?) is 25, Valley map, W. It may mean "standing drift log."

¹⁵ In Needles City (28, W), like the two adjoining; cf. n. 7, above.

¹⁶ In the moment of victory. Cf. Maḡkwem-kwapāiva's death in L 144-145. The end comes suddenly: apparently from innumerable arrow wounds.--Burning was always as immediate as possible.--The deaths of the great Mohave leaders Umase'āka and Hipahipa are at the adjacent W-side places 29 and 28-27-K.

¹⁷ Still at Atšqāqa? No; inasmuch as O 167, n. O 3, shows that the camp, too, moved upriver during the morning to Hotūrveve, site N, Valley map.

¹⁸ Hipa is a woman's clan name, with totemic reference to Coyote. The supplementary parts of the names were said to mean: -kale, "carry in mouth"; -malyepame, "run lightly"; -no'qa, "young"; -kutšoqanyeve, "untiring"; their implications fit the coyote.

¹⁹ Nothing is known otherwise of such posthumous kin-making. Perhaps they simply honored an eminent clan member, though not knowing him as an actually traceable blood relative. The "adoption" is mentioned again in O 167, n. O 2.

²⁰ Here we would seem to come close to myth, if this incident really described the institution of the mourning commemoration for notable warriors. But the performance goes back to Hihā-tutšūme's having seen and heard Mastamho; and thus it gets done in the narrative, as a ritual. It is not said that this is the first time the ceremony was performed. Hihā-tutšūme merely validates his performance of it by referring it to Mastamho's instruction, as any actual Mohave would do.

²¹ "Gave me knowledge of the whole commemoration ritual."

²² One of the paraphernalia of the rite, a stick with a string of feathers attached.

²³ Its secular name.

²⁴ The first of a series of ritualistic names. They all begin

with ampot(e), which means "dust" and is a frequent symbol of fighting.

²⁵ Hōēte.

²⁶ -kwinye-meḡave also in nn. 28, 30, 35, 38, 40, 42 of this section.

²⁷ Sivīlye-tūpai.

²⁸ Cf. nn. 26, 30, 35, 38, 40, 42.

²⁹ Sivīlye-anesqoly-tūpai.

³⁰ Cf. nn. 26, 28, 35, etc.

³¹ Out of nothing, by act of will and perhaps reaching.

³² Oūse.

³³ Cf. n. 24.

³⁴ Kupēta.

³⁵ Cf. nn. 26, 28, 30, etc.

³⁶ He makes it as he tells that he was instructed to.

³⁷ Ahmalye.

³⁸ Again the element -kwinye-meḡave as before and beyond.

³⁹ Ahnalye.

⁴⁰ Cf. n. 38.

⁴¹ Haminyo or hamnio.

⁴² The last of the series. The included elements -iwel-, -hitšūs-, etc., are untranslated.

⁴³ The end of the ceremony. This ritual consists mainly of running back and forth, and is done by a group of men carrying or wearing the objects enumerated; the running being a highly stylized symbolization of scouting and going to war.--Hipahipa is marked as great by being the only man in the tale for whom the commemoration is explicitly made and told of in detail.

O. Completion Of Reconquest Under Hiha-tutšūme

¹ Hihā-tutšūme, who led the river people to join Hipahipa coming from the desert, and served as his lieutenant, as it were, orders his funeral commemoration and now takes top command.

² Repetition; cf. n. N 19.

³ Cf. n. N 17. Hotūrveve is site N, Valley map (map 1), E.

⁴ These three places are not exactly located, but the migrants are moving farther N up the valley each time they camp.

⁵ Ahmo-ke-tšimpapa, "four mortars," and Myuhunake: 12, 13, Valley map, W.

⁶ "Sand"-tšetšpaitšve and Ivḡi-kut-kanekane on the Arizona side are also unplaced.

⁷ Ahwe-ḡau; ahwe is "foreign," "strange."

⁸ In order, in Mohave:

Aha-mehake-sake

Aha-mehake-tšektarḡa

Hametik-kwilye-maiēve-kwilyêhe

Aha-kwa'ḡrepai

Hameḡark-yamasave

Hameḡark-mahekyeve-kwilyêhe

Itšivily-tšikumpai-kwilyêhe

⁹ The circumstances of capture are now enumerated on which the foregoing names were manufactured ad hoc.

¹⁰ Crawling on hands and knees.

11 The situation is omitted which gave rise to "Sandbar-white."

12 The three places mentioned in O 167, n. 4, above.

13 Havetêš-ismāve and Imiāve-ismāve are not placed in this part of the story, except that the invaders have got well up into the N end of the valley. But cf. Q 191, n. Q 43, for another mention of Havetêš-ismāve, showing it to be near sites 17 and C of Valley map, E.

14 Avi-kutaparve is W side, site B, in southernmost Nevada across the river from E side site A. Huvate is W, 9.

15 Iḡḡ-kuva'ire, mentioned frequently, the uppermost large settlement in the valley, is site A, W side, about 3 mi. upriver from Fort Mohave. Iḡḡ are black willows.

16 Akwer-tunyêve or Aqwer-tunyive is E side, 6, below site A. Ahoai-tšupitšve (Ahwai-?), not otherwise known, must be near it.

17 Hihā-tušūme, now the supreme leader, kills two more of the foe than do his lieutenants across the river.

18 The first two of these chiefs were mentioned as far back as D 40, when Nyitše-vilye-vāve-kwilyêhe came to them after losing his body in gambling the third time, and during the night scattered their stored seeds. However, they were then said to be living at Iḡḡ-kuva'ire on the E side; now on the W. (This might be a lapse between interpreter and myself--"opposite" being heard as "at" Iḡḡ-kuva'ire.)--Amāi is "up" or "sky"; ampoḡ, "dust"; kwinyahai perhaps "flooding."--This upper end of Mohave Valley seems to have been populous in the nineteenth century. It is therefore remarkable that so few personages domiciled there enter into the present tale. For instance, no chiefs are even named for the group when Tinya-l-tšeqwarve drives the people out of Iḡḡ-kuva'ire in the preceding paragraph. The Mohave on first returning enter the valley from the S and settle at its S end. The residents whom they visit and then fight with are mainly in its middle stretch, from below to somewhat above Needles City, and on the island; the N-end people are hardly involved until now.

19 Which should not be pronounced, and were therefore passed over by the narrator. There were five chiefs in his mind for this place, so he said five but withheld two; instead of fudging and alleging only three.

20 Himike-huvike must be N of Avi-kutaparve, W side, site B, but I cannot place it more definitely, though it was mentioned to me also in other context.

21 Sc., "not yet."

22 The famous center of Mohave creation and myth, Newberry or Dead Mt.

23 Havire-puke and Kuyāl-katš-vapitva are mentioned also in Tumanpa, 11:10.

24 Eldorado Canyon is a gorge entering the Colorado from due W, about 30 mi. upriver from Avikwame and ca. 20 mi. below Boulder Dam; whereas the refugees seem still to be on the E side. The meaning probably is that the places are somewhere near the mouth of the side canyon; or perhaps merely: well up above the valley somewhere.

25 "Body"-napukwe; the second element possibly referring to death. At any rate, he is slain in Q 191.

26 Hwetša-hwetš "-see."

27 Rather: those who had stayed in the valley now became four tribes.

28 The Walapai, the Havasupai, the Sivinta Southern Paiute of Shivwits Plateau, and the non-Hopi Pueblo.

29 Cf. B 11 and n. B4; also Q 192, n. Q 54.

P. The Taking Of The Land By Totemic Kin Groups

1 Here we come to the answer to my questioning of the Mohave as to the origin of clans, which led to my being referred to Inyo-kutavêre as informant. But it is evident that this section of the story is but an episode in the total, and almost certainly not what produced the building-up of the tale. Also, this section does not explain how the totemic clans came to be. It assumes them as already existing--the whole story implicitly assumes this. It merely tells how certain particular clans came to be localized in certain tracts in Mohave Valley.

I have no list of actual clan localizations during the nineteenth century to compare with the list developed in the tale, but assume that the latter reflects a fairly modern condition rather than remembrance of an earlier one.

Various considerations on the clans and their territories are considered in a separate section, Pt. 5, C.

2 "Swallows' houses." The two places are sites S and Sx of Valley map (map 1), E side.

3 They are going there to allot the land, in order upriver.

4 At Qaquava and Hamkeye-ny-iva, sites S and Sx, well down the valley near its lower end.

5 Sites 44x, 44, and V of Valley map and list, E side.

6 "Mosquito-cannot," site X, Valley map, E.

7 Kweŋilye-pai has not been mentioned before. He takes another tract farther up, in P 174k. He reappears in Q 190 as one of the leaders who repel the counterattack from the N.

8 I do not know the meaning of -aqwêse, but the leader is obviously named from the clan.

9 Ispany-kwiyū and Itšierqe-ulyêve, 44x and 44, of Valley map. The narrator probably named them, the interpreter or I however finding it easier to substitute "the two other places."

10 We have met Pāmeŋi before; in J 116, when the wandering Mohave, at "White-mountain," see the smoke of his settlement, but pass it by.

11 Soŋil-kiv'ave is not otherwise identified; Hanyo-kupusoi probably is the same as Hanyo-hane, Powell L., a slough, site U of Valley map, E; Avi-tšitš is site 43.

12 Hu-tšātša is obviously the eponymous head man of the Tšātša clan, whose name denotes food. Strictly, the clans have no names, but the daughters of each have a uniform name, like Tšātša or Halyepōta or Owitš or Nyō'itšê, and this name always carries one or more totemic implications, though these are mostly not evident etymologically, in the name itself. In English, the Mohave say that the woman's clan name "means" so and so, or "stands for" it: "nyitšehuik."--Hu-tšātšareappears in R 195 when "Slave-boy" from the Walapai visits him at site 26, Aqaq-ny-iva or "Raven's home."

13 Va'orve, site T, Valley map, E, at sharp eastern terrace, 4-5 mi. N of Topock; Amaḡ-ku-panepane, no other information.

14 "Dove-breast"-pai, eponymous of his land; perhaps

"Dove-breast-person," on analogy with Wala-pai, Havasu-pai (or -paya), etc.

¹⁵ Nyô'iltše is a multitotemic clan: Deer in 174_a and 174_h, Sun here, Eagle in 174_f, j, Fire in 174_i.

¹⁶ Nyahwêwe or Nyahvêve, here recorded as Nuhyuêve, is site 40 of Valley map, E.

¹⁷ Hoskyîve-yetukyêre, here -tokyêre, is 39 of Valley map, E; also J11 of desert itineraries (Pt. 8).

¹⁸ Tšamhô-pai. Not mentioned elsewhere; and the name is without evident reference to his clan.

¹⁹ Aspa nyitšehuk.

²⁰ Qaqauve, as ante, is site S of Valley map, E, and Hamkye-ny-iva or "swallows' houses" is site 39.

²¹ Undisguised eponymy.

²² [Amat-] Savetoha and Ahaṭ-halyāpmeve (ahaṭ is "dog," "pet") are O and Ox, of Valley map, about 4 mi. from the place of narration and more or less E of Needles City at the foot of the terrace bordering the valley on the E.

²³ Kwinyôra: unidentified otherwise. Cf. nn. 27 and 29, below, and the names in P 174_i, j.

²⁴ Cf. n. 15, above.

²⁵ Hotūrveve is site N of Valley map, E.

²⁶ "Beaver"-supanye, of which I have no other record, may be the same as Apen-yi-va, "Beaver's house," site P of Valley map, E.

²⁷ Cf. nn. 23 and 29 for Kwinyôra-.

²⁸ Hataikuvelyô and Sumatš-atšive ("Dream"-atšive), not otherwise mentioned, would seem to be between sites L and N.

²⁹ The third Kwinyôra of Nyô'iltše clan (174_h, i, j). There must be a connection by reference or implication. This one takes additional land on the W side in P 175_e, and reappears briefly in Q 180 and 190; in the latter he is called simply Hatôpai, without the Kwinyôra-.

³⁰ Astakwanakwe is site Lx of Valley map, E, and Hivîstive, mentioned repeatedly before, is site L. The narrator said that this tract included the spot where we were sitting, and that it ran from the mesa (gravel terrace) to the river.

³¹ In P 174_a.

³² The places are NE of where Inyo-kutavêre was narrating to me. Aha-kukwîve is 27, of Valley map, on Powell L. (slough); and Hwat-imave, 28y, is mentioned again in Q 180, R 193.

³³ A wholly eponymous leader. So far as I know, men do not carry women's names, and the clan "names" being actually those of women, a name of this type, coincident with that of his clan, would not be borne by a Mohave man in historic times.

³⁴ Nyikha was said to refer to a "caterpillar" called amê. It seems not to have been named to me by other Mohave informants.

³⁵ "Raven's-house" and Ku-minye-"spring," the latter probably for Aha-k-upinye, "lukewarm spring," are 26 and 25 of Valley map, E.

³⁶ Aly-mûsa, obviously from the clan female-name Mûsa. He is mentioned previously in M 155-158, with four other named leaders, as living at Avi-kwa-hapama and Screw-Mesquite Mt. on the river, and as joining the rendezvous at Bill Williams Fk. mouth. The corresponding Yuma clan name is Alymos (Handbook, p. 742).

³⁷ Aîsa.

³⁸ Maselye'ai are wild food seeds. See Myths 7:15; 9:22. The two places are not further located, but must be between sites 26-25 and 24-24x of map.

³⁹ Hipa is a recognized woman's clan name, with reference to Coyote. For Hipa as head of the Hipa clan, cf. the corresponding cases of Vîmaka and Nyikha, in 174_g, 174_i, and nn. 21, 33, above. Hipahipa of course is different: he is a great leader of legend. Moreover, his name is duplicative.--Hipa takes land also on the W side, in 175_e; and in 175_e, where, however, he is called Itšuwêne.

⁴⁰ Seqwâltšive seems to be a variant rendering of Sa-ôntšive or Sa-üntšive, 24 of Valley map, E; Ahahta is 24a. They are on the island which, as late as the 1850's, was formed by a second channel east of the present single channel of the Colorado.

⁴¹ Humare is "boy," or rather, "child." Humare-tare-pai is first mentioned in J 117, when his smoke has been seen from Aha-'ahtšye by the Mohave on their way N, but they pass him by. He takes land again farther upriver, in 174_s, and on the opposite side in 175_f; the latter is said to have been opposite his holdings on the island. He is mentioned again in Q 179 (and 190), but as being at Ahahta and Seqwâltšive, which in the present list are assigned to Hipa-Itšuwêne.

⁴² Untranslated and apparently not mentioned elsewhere.

⁴³ This sentence seems like an interpolation by the narrator--perhaps in answer to a question by me as to the meaning of the name, or as to its previous occurrence.

⁴⁴ Kwinyahai (the meaning is "flood," or at least seems to have reference to water, aha, or moistness, ahai-) is previously mentioned, much like Aly-mûsa of 174_m, in M 155-158. He has been living at Aha-kupaka in the desert, but is summoned by Hipahipa to the scalp dance and grand rendezvous. He may or may not be the same as Halyepôta-kwinyahai of H 85. He takes land again on the W side, in P 175_g, apparently opposite to what he takes here; and is mentioned again in Q 190 as one of those who defeat the counterattacking non-Mohave.

⁴⁵ Hamkavâdulse and Qav(e)huvâha on the island: cf. Q 190, 191, n. Q 35. They are sites Ix and I of Valley map, E.

⁴⁶ Halyepôta-kwiôpôta is puzzling. Halyepôta is a recognized clan name, with reference to the frog. In P 174-176 four parcels of land are taken by Halyepôtas: (1) Halyepôt-aqwêse, near foot of valley, E side--174_b; (2) Halyepôta-kwiôpôta, here, nearing head of valley--174_g; (3) Halyepôta, near foot, W side--175_b; (4) Halyepôta, mountains to S of valley--176_d. I am not clear how many individuals are represented by these four mentions; I suspect two, at the lower and upper end of Mohave Valley. The clan is Halyepôta in each case.

For the second part of the name, H 84 mentions three -kwiôpôtas: Halyepôta-kwiôpôta (as here), Hipa-kwiôpôta, and Tšâtš-kwiôpôta. It is said of them in H 84 that they stayed at the mouth of the river when Maôkwerṃ-tšutšam-kwilyêhe went N, but that later they too went to Mohave Valley and that then their daughters were called Halyepôta, Hipa, and Tšâtš(a). This would identify the first of the three with our present character, and the others perhaps with Hipa of 174_n

and Hu-tšātša of 174d.

Finally there is the Halyepōta-kwinyahai of H 85, and the Cloud-clan Kwinyahai of M 155-158 and 174p.

⁴⁷ Aha-sūšape and Aha-kumaŋe'e are sites H and Hx of Valley map, E.

⁴⁸ Pa-kaŋ-hō'auve seems to mean Hō'auve-Kaŋa-"person," Kaŋa being the woman's name in Tobacco clan, and 'auve or a'uve meaning "tobacco." He is mentioned again in Q 179 and R 195 as living at the two places which he takes now.

⁴⁹ Moŋlye-halye-tāpmeve and Kuyak-aqwāŋe: 15x, 15 of map, E.

⁵⁰ In P 174q.

⁵¹ Qara'erve and ŋō-kuva'ire are frequently mentioned; the latter only recently, in O 169, n. O 15. They are sites B and A of the map, E side, both N of Camp Mohave.

⁵² Hukelyēme and Malyko-veŋterqe: entered as 10 and 10x on Valley map, but not known otherwise.

⁵³ Apparently to sleep. Tuŋse is mentioned again just beyond, in 175b.

⁵⁴ Ahpaly-kiv'āva: 32 of W side of Valley map, more or less opposite Sampuly-k-uvare, site X, of E side.

⁵⁵ I.e., it is not far below Tuŋse.

⁵⁶ Kwe-tīlye seems to be made up from the clan name Tī'ilye.

⁵⁷ Recorded elsewhere by me as Tīlya.

⁵⁸ Vaŋlye, "agave."

⁵⁹ Ahpaly-kiv'āva and Avi-motohayi are 32 and 32a of Valley map, W side. There is apparently no connection with Avi-mota of 176b, a mountain near the upper end of the valley.

⁶⁰ For the several Halyepōtas, see n. 46, above. If this one is the same as Halyepōt-aqwēse of 174b, opposite, all W-side takings (except Kwetilye's, 175a) are by men who already hold land on the E.

⁶¹ Cf. n. 53, above. It is 31a of Valley map, W.

⁶² Hatalōmpa: 31 of map, near Beal on the railroad.

⁶³ Cf. 174n.

⁶⁴ Sites 29 and K of map. It is a jump of several miles from Tuŋse and Hatalōmpa to Needles City. Also, the statement here makes the island extend downriver at least to opposite Needles. In the 1850's, the main channel abreast of Needles was far E of where the town is now, and one is tempted to connect this with the E channel of the island farther upstream: in fact, the lakes on the map so suggest. But the present story, other than here, has the island end about between sites 25 and 27, E, Aha-kupinye and Aha-kukwinve.

⁶⁵ Kwinyōra-hatō-pai, 174j, however, had his E-side holdings well below the island, at Hivīstive. There is an error of order or of location. Note that his W-side 175d land is spoken of as opposite his holding "on the E side," but that Hipa clan's W-side tracts (175c and 175e) are opposite the island.

⁶⁶ Hivīstive: site L on E side.

⁶⁷ Itšuwene is not mentioned as taking E-side land.

Either the narrator forgot him then; or, more likely, Itšuwene is the same as Hipa of 174n and 175c. They are both Hipa-Coyote clan. And cf. n. P 39. Itšuwene, but not Hipa, appears again in Q 179, 190.

⁶⁸ Korrave-'iŋauve is an old friend: 24, W side.

⁶⁹ Avi-halykwa'āmpa: site H of Valley map, W, about 5 mi. above Needles.

⁷⁰ Humare-tare-pai and Kwinyahai: of 174q, s, and 174p, n. 44, above.

⁷¹ Akatai-vasālyve: 17 of Valley map, W.

⁷² Here begin the holdings of mountains.--Kwa'amē-paye may be an eponym of the mountain he chose, Avi-kwame, which I also recorded occasionally as Avi-kwa'me. The -paye would then correspond to the final of Kweŋlye-pai, Kwinyōra-hatō-pai, Humare-tare-pai, Hoalye-paya (Walapai), Yavapai, etc.; evidently related to ipa, "man," "person."--(At this point, the original record passes from p. 99hh, the last page of my field notebook 35, to p. 74 of book 34.)

⁷³ Previously, O 171, the W-side refugees who falsely claimed to be Mohave had fled to Avi-kwame or Mt. Newberry (which, incidentally, would not by itself support more than a few dozen people at most, and they would have to know how to take advantage of every source of food). Kwa'amē-paye, it is true, takes the river's edge in front of the mountain, presumably for fishing; but this too would hardly be considerable in the canyon. Of the two spots mentioned, Akwaŋ-kutšyēpa may mean "confluence-yellow," but Nyohana'aka I can do nothing with.

⁷⁴ As 176d shows, eagle and hawk nests would be the chief value of these arid mountains to the Mohave. It is quite conceivable that particular Mohave lineages continued to claim such eyries for some generations after they suffered Chemehuevi families or bands to hunt and gather what they could over the rest of the range of desert N and W of Mohave Valley.

⁷⁵ The name Aha-ko-hulyuye is that of a spring (aha-), which was no doubt the valuable part of the tract.

⁷⁶ Kūsūlye is a woman's clan name which I do not seem to have recorded otherwise, as also I failed to inquire here for its totem. The head reflects the clan name, like Vīmaka, Nyikha, Hipa ante in 174.

⁷⁷ Avi-mota is a bare, longitudinal mountain some miles NW of the upper end of Mohave Valley: our earlier maps show it as "Black [sic] Mts.," then as Mt. Manchester, and finally as the S end of the Dead Mts. range. It figures in the Cane and Mastamho myths, 1:102, 7:14.

⁷⁸ Hahtša'aroyo sounds garbled. In Mastamho, 7:14, I wrote it Hahtšayurove; it was there said to be N of Java station on the railroad, and part of the same range as Avi-mota.

⁷⁹ "Another man called Kūsūlye" is what my notes read; perhaps in error for: "other places taken by Kūsūlye are." These barren little ranges would not support anybody who was living Mohave fashion, though they would no doubt give some seasonal support to people ranging more widely, such as the Chemehuevi. Is there a connection between these desert tracts and the fact that Kūsūlye is not recorded in other lists of Mohave clans?

⁸⁰ Ohmo is the range S of W of Needles City, of which the peak rises to 3,750 ft. about 10 mi. from the river.

⁸¹ Yamatve: unidentified. It may be a part of or a spot on Ohmo--as Hahtša'aroyo (n. 78, above), is of Avi-mota (n. 77).

⁸² Quite likely this is the Halyepôta-aqwêse of 174b and simple Halyepôta of 175b, whose farmlands were near the foot of the valley.

⁸³ Aha-kw-a'fise means "screw-mesquite spring," and a Screw-bean Spr. is shown on our maps on the S side of the 5,000-ft. peak 20 mi. SE of Topock which the Mohave call Akho-(ke)humi (E2 of map 2, River and Desert, and desert itineraries, Pt. 8). Kutševave I do not know. For Suṭulke'ū I noted that it was near the Sante Fe R.R. bridge. This suggests that it is one of the tangled mass of barren hills from which the Needles peaks or spires rise up and which the Colorado R. bisects in a gorge before emerging into Chemehuevi Valley. In Mastamho (7:14) it is called Satulyku and is said to be near Needles Pks. but W of the river. There is a 2,768-ft. peak here in the "Mohave Mts." 4 or 5 mi. SW of Topock.

⁸⁴ Cf. n. 74, above.

Q. The Counterattack and Its Failure

¹ These are the foreign leaders living on the river at Eldorado Canyon with whom the residents of the E side of Mohave Valley took refuge when driven out by the Mohave in O 171.

² These two refugees, not mentioned while they were in the valley, occupy the scene in the seeming rapprochement which constitutes the first half of the present part Q. Ampoṭ of course means "dust"--with reference to war. The name Nyitše-hwekwem-kwilyêhe recalls our old friend Nyitše-vilyevāve-kwilyêhe of C 28-G 79.

³ KwāmhaOëve would accordingly be two-thirds or three-fourths of the way downriver from Eldorado Canyon to ḶḶ-kuva'ire. (Not to be confused with 29a, Valley map, W, same name.)

⁴ ḶḶ-kuva'ire, site A, Valley map, E; also see P 174s; it is the holding of Humare-tare-pai of Owitš clan.

⁵ Ampoṭ-ḶḶ-kwinyahai ("Dust"-ḶḶ-"flood") has apparently not been mentioned before.

⁶ Nor has "Dark"-sḶhulyêp.

⁷ "You all," the Mohave generally.

⁸ Cf. 174i, where the same two places constitute the second-from-the-N Mohave holding: 15x, 15, of Valley map, E.

⁹ The land-taker of P 174i, of Kaṭa or Tobacco clan.

¹⁰ The same two places Ahahta and Seqwältšive, 24a and 24 of Valley map, E, occur in 174n, as the allotment of Hipa on the island. This strengthens the surmise that this E-side Hipa and the W-side Itšuwene of P 175g are the same. See n. P 67. Humare-tare-pai's lower E-side holding is also on the island, next above Hipa's: P 174q.

¹¹ Astakwanakwe (site Lx of Valley map, E) is Kwinyôra-hatôpai's allotment in 174j; Hwatimave (28y of map, E) is KweOilye-pai's upper tract, in P 174k. Here they are treated as one. Both are NyḶ'iltše clan. See n. 13, below.

¹² "Have you on our minds," "fear you."

¹³ This name here suggests that the interpreter by error said, or I wrote, Humare-tare-pai above (n. 11) when the informant had actually said Kwinyôra-hatôpai.

¹⁴ He is the Uyatšihāka who in C 25, n. C 29, is a friend and follower of Umase'āka when they visit Sky-its-varerqwer

in the upper valley. And when Umase'āka dies in battle, Uyatšihāka is one of four chiefs who lead the survivors of their two clan bands back to Gila Bend, G 80. His career goes on to Q 185, his death leads to the final defeat and scattering of the non-Mohave, and his grandson is the person with whom the last recorded portion of the story (Q 193-197) deals.

¹⁵ NyḶ'iltše-hilyāha: amplifications of the common clan name are common. Cf. the four Hipa women in N 165.

¹⁶ E of river, at head of valley, in the last large fertile tract, site A, Valley map, E.

¹⁷ Kwaparvete: Evidently about two-thirds the way from ḶḶ-kuva'ire to Eldorado Canyon (n. 3, above, for Kwāmha-Oëve on way S to valley).--There is a different Kwaparvete at the foot of Mohave Valley, site Z, Valley map, E.

¹⁸ The best, perhaps the only, way of making a living there.

¹⁹ He has been mentioned with Uyatšihāka before, in G 80.

²⁰ As in 181, n. 17.

²¹ Quite likely under a shade-roof or in the shelter of a windbreak. The Mohave relax readily and long, just as they excite quickly; and there appear to be no rules about sitting up or other postural deportment in company. When there is nothing to do, they are likely to doze.

²² Omen of doom. For the nose pendant as such, see G 79, n. G 32.

²³ In order that absit omen?

²⁴ The old residents at the place are the instigators, not the refugees.

²⁵ Sang, perhaps. Like Deborah, in a small way.

²⁶ Again the residents lead, the refugees participate.

²⁷ This puts them on the W side of the river somewhere on the shoulder of the great mountain. In 189 they propose to cross to the E side.

²⁸ "Blue-spring."

²⁹ They ask for an interpretation, then reject it as unfavorable.

³⁰ Why only 2, not 3?

³¹ As well they might, sheering off from prodigy.

³² This is the W-side allotment taken in P 175f by Humare-tare-pai more or less opposite his holding of ḶḶ-kuva'ire in P 174s. It is 17, on the Valley map, W, \approx 8 mi. above Needles, before the Nevada state line is reached.

³³ "You lived," would be more proper than "we used to live," since reference obviously is to the refugees while they still held the valley. This is so, at any rate, if O 171 is to be read literally in placing the two present leaders already at Eldorado Canyon at the time of the battles and expulsion.

³⁴ "ḶḶ-kunyôkik," probably with reference to ḶḶ, "eyes." The Mohave dwell so continuously in a world of cardinal directions, that confusion as to these seems equivalent to "losing their minds."

³⁵ I recorded "west side," but this is an error. Qāv-kuvaha is site I, Valley map, E, and is on Kwinyahai's allotment on the island. Also, in 189 the invaders have crossed to the E side, and in 191 they flee on the E side. I misspelled the name of the place here, Ḷavekūha for Qāv-kuvaha.

³⁶ Actual men, not "unreal" ones.

³⁷ Counting Itšuwēne as another name for Hipa, as before,

these people are from the tracts taken in P 174_s, n, p: two groups of Owits-Cloud clan and one from Hipa-Coyote clan. All three leaders have names of their own; none of the three is a mere reflection of a clan. Two of them have appeared in the story before the land-taking, in J 117 and M 155.

³⁸ KweŌilye-pai and [Kwinyōra]-hatō-pai of P 174_k and j, also have names of their own but their clan is the multiple-totem Nyo'iltše. The second of the pair is called simply Hatōpai here.

³⁹ Astakwanakwe is on Hatōpai's allotment, P 174_j, Hwatimāve on KweŌilye-pai's, 174_k. They are sites Lx and 28y on Valley map, E.

⁴⁰ Site I, Valley map, E, as above, n. 35; here misrecorded as Qāve-kuhave.

⁴¹ From the settlement itself to where the enemies were in the river bottom.

⁴² "Above-its"-qōtase, 17, Valley map, E, on the terrace above the valley.

⁴³ Aha-vate-tšesmava is mentioned as Havetētš-ismave in O 169, n. O 13. Present context shows it is somewhere between sites C and 17 of Valley map, E.

⁴⁴ "Sand"-kūmītše, site C, Valley map, E, near Fort Mohave, on a terrace. They are fleeing along the more open "mesa," not through the bottomland.

⁴⁵ Site 3, Valley map, E, very near Hō-kuvaīre, site A. Here written Yamasave-kohava.

⁴⁶ Hōatša-vāmeve or Hōatšī-wāmeve, mentioned also in the Mastamho myth (7:88), is probably abreast Avikwame Mt. though across the river from it.

⁴⁷ Avī-tunyōre: unplaced.

⁴⁸ Selye'ai-ta, "Big-sand, Very-sand," perhaps a little below Cottonwood Island. Here the two leaders and instigators fall. The flight has been up the river, close to it.

⁴⁹ Ōavēve, unplaced; but the text shows that it must be N of Eldorado. Mentioned also in myths Coyote, 6A, and Chuhueche, 14:18.

⁵⁰ "Mountain-its-black-willows." This was described as N of Hackberry, three days' trip from Mohave Valley. It would be in the heart of Walapai territory, N of the Santa Fe R.R. Koaṭa, and perhaps the two other places too, seem to be near Avī-ny-iḏḏ.

⁵¹ Probably the Pueblo Indians other than the Mūkwa or Moki-Hopi. The Navaho are somewhat doubtfully included with one or the other. Cf. n. B 4, n. O 29.

⁵² Havasupai.

⁵³ Walapai.

⁵⁴ The Southern Paiute of Shivwits Plateau N of the Colorado where it flows W through northern Arizona. Cf. the preceding listings of the tribes in B 11, O 172.

⁵⁵ A bit of almost mythlike origin-accounting, especially as differentiation into three language stocks is involved. It is true, however, that the contrary process of consolidation and absorption could be rapid in the region of our story; witness the merging of the Kavelchadom, Halchidhoma, and Kohuana in the Maricopa.

R. A Half-Walapai Boy Visits His Mohave Kin

¹ In Q 180, 181, Ampoṭ-lyirauve is not mentioned after the murder of his visiting father-in-law Uyatšihaka. He may

have fallen in the routed counterattack (below, n. 3, "was" married). If still alive, he would presumably have wanted his son not to visit the Mohave. At any rate, the episode of the boy's trip, which constitutes the present section R, is aesthetically the more effective for his being a half-orphan son of an exiled Mohave mother.

² More exactly, "Foreign-child." Ahwe is "alien," "foreign"; hwe-Ōau, "slave," or ahwe-Ōau, "captive," in O 167, n. O 7.

³ It sounds as if he were dead; if so, she would not mention his name.

⁴ As in O 171 and n. O 23.

⁵ By birth.

⁶ The places are correct--28y and 27 of Valley map, E, in KweŌilye-pai's upper allotment, 174_k--but of course she was not born there, because it is now only 12 years since the Mohave reoccupied the valley. She was born far down the river, or in the Yavapai desert, and married Ampoṭ-lyirauve eight years ago, as she says just below, and that was four years after her father settled on KweŌilyepai's tract.

⁷ "About" eight years is correct, because the boy is eight. He was four when his grandfather came N to see him (Q 182) and was killed; immediately after which came the war and the expulsion of the northern refugees; and in R 195 the boy says that he has lived in the E four years.

⁸ Kanawētše is Mineral Park, somewhere west of the Black Mts.

⁹ Pukiya-"spring." It may be in Union Pass at the top of the Black Mts. range. This pass would lead him to the river at Harper, above Hardyville.

¹⁰ Mohēve-"cottonwoods," on which I have no other data. He reaches the Colorado above Fort Mohave, perhaps at Harper, having certainly crossed the Black range. It is still light, so he travels a few miles more downriver.

¹¹ Save-kohāve is where he sleeps, outdoors, avoiding the Mohave there. This spot I cannot locate more precisely. The name suggests a miswriting of Qav-kuvaha, site I, recorded as Qāve-kuhave in Q 190, n. Q 35, but he cannot be as far S as site I.

¹² These two places, 15x and 15, of Valley map, E, are Pa-kaṭ-hō'auve's allotment in P 174_r.

¹³ In my notes he is simply Pa-kaṭ[a] here. He is discussed in n. P 48.

¹⁴ "Raven's-house"; 26, Valley map, E. In P 174 j, it is allocated to Nyikha.

¹⁵ Hu-tšātša in P 174_d took his land well down the valley, at Va'orve (site T, Valley map, E), and Ku-panepane, which are S of the boy's destination, whereas in what follows the boy goes S from where he meets Hu-tšātša. Either Hu-tšātša was visiting at Raven's-house; or that place is named by mistake.

¹⁶ Viz., at Hwat-imave and Aha-kukwīnve, as in R 193 as well as in P 174_k and Q 179.

¹⁷ As in his entry, cf. n. 10.

¹⁸ Sleeping there and at Kanawētše-Mineral Park: 2 nights in the open, 3 days on the way.

¹⁹ Toward end of the third day.

²⁰ Horrave-ku-vataye.

²¹ Hahwai-kunēhe; a woman's bast skirt or apron is meant.

²² Masahai-kwinêlye.

²³ Her presence would help to protect them, if any of the Mohave still felt hostile.

²⁴ Here Inyo-kutavêre's narrative breaks off unfinished. It was nearing sunset, and I was overdue to take the train for University engagements in Berkeley. One more day would complete the tale, he said; but he had said, and probably believed, the same for the five days preceding. --It would be idle to speculate on what remained of the story--whether another fight, a reconciliation, or wholly new deeds.

PART IV: COMPARISONS

¹ AFLS-M 5, 1897. It is only Pt. IV of this, pp. 135-159 that is similar. And of this, pars. 375-381, 419-420 refer to gods and creations. But pars. 380, 382-413, 421-459 deal with human beings and their journeyings as clans accrete into a nation; places and lapses of years are cited; and the miraculous is lacking.

² It is true that Kuanlye's fragment (Pt. 7, A) contains an episode of magic--traveling underground--which is characteristic of myths, and which I presume the Mohave would not claim or attribute to modern, living men.

³ I have used the undated Fourth Chicago Edition, printed by Henry C. Etten and Co., Chicago, pp. xii, 623.

PART V: THE HISTORIC BASIS

¹ Frank Russell, *The Pima Indians*, BAE-R 26, 1908.

² P. 280 of J. G. Bourke, "Notes on the Cosmogony and Theogony of the Mohave Indians," *JAFL* 2:169-189, 1889.

³ *Spanish Exploration in the Southwest, 1542-1706, 1916.*

⁴ The recorded recollections of nineteenth-century wars already mentioned show that the Mohave, in spite of greater numbers, might easily suffer the heavier losses in conflicts with Walapai and Chemehuevi: they exposed themselves with less need, were more easily surprised, and seemed unable to run their scattered foes down. Actual bravery was probably about equal, but that of the Mohave was more formalized and conscious, hence also more vulnerable.

⁵ The Havasupai switched each year. In summer they farmed in their canyon; winters they spent on the plateau gathering and hunting like Walapai, of whom they are presumably a historic offshoot.

PART VI: LITERARY QUALITIES

¹ To be precise, "formal fourness" becomes temporarily operative here, and two other chiefs are transiently mentioned in H 83--both also with names beginning with Maθkwem--only to be promptly forgotten or ignored again.

² Unless some names are given in a variant form outside the catalogue; as Tšatš-kwiθpôta and Hipa-kwiθpôta of H 84 may be the same as Hu-tšatš and Hipa of P 174.

³ Transformation into an animal or natural phenomenon would not be available here as it is in myths, on account of the realistic flavor which this tale aims at. Cf. following paragraph.

⁴ That names sometimes change is shown by Hiha-tutšume

being called Halyepôta originally. But our two Maθkwem's are mentioned together explicitly in H 83 and I 109, and implicitly (though in successive paragraphs) from 85 to 107.

⁵ A large portion of it really concerns only the enemy gambling boy, D 31 to F 65. Nevertheless even the residue is several times as long as B 11-13 on the first invasion. Note also that the first invasion is wholly abortive, while the second achieves several years of foothold in the valley.

⁶ In myth and fable, animal actors come provided in their biology and temperament with a considerable degree of ready-made differentiated character.

⁷ "Introduction," second paragraph. See also Handbook, Gabrielino, pp. 625-626.

⁸ Three-eighths of the number of paragraphs, three-sevenths of the whole in number of pages.

⁹ Discovery of a personage who then identifies himself is common in American tales. But what we have here is something uncommon: a "flash-back." The person found is a former associate who is rediscovered and gives an account of himself.

¹⁰ Some are specified, others can be inferred because of previous mention of their residences and their then appearing in the land-taking. All previous invasions were by one or two bands or clan lineages; the final one by at least nineteen, to judge from the catalogue of land tracts taken.

¹¹ Tšu-yohe-yohwe in C 18 and Uyatsihāka in C 25 are the only ones mentioned even transiently, besides the four chiefs --not mentioned before!--who take over the retreat after Umase'āka's death.

¹² He catches live rattlesnakes and hangs them in his belt (I 92), kicks a churlish man out of his way, carries home a huge coil of bast for his womenfolk (J 126), and, egged into competition, leaps over two fallen trees (K 135).

¹³ Respectively G 77 and L 147.

¹⁴ The thinness of this initial part of the story may have been the result of Inyo-kutavêre's being at first bashfully hasty in the new experience of narrating to an American. Or again, he may have been undisconcerted but primarily interested in the Umase'āka and Hipahipa invasions, and may therefore have hurried over the emigration as a merely needed clarifying introduction.

¹⁵ Gross, 69 pars., but 35 of these refer to the gambler boy.

¹⁶ Of these 66 paragraphs, 32 are devoted to preparation, 34 to the invasion itself. The former section is of course preparatory to both invasions 3 and 4, seeing that these have the same leadership.

¹⁷ Compare Mastamho, 7:44-47, Cane, 1:7, 12, 15, 18.

¹⁸ Meanings, so far as known, are given in footnotes to paragraphs mentioned.

¹⁹ *Metamorphoses* III, lines 206-224. The Loeb Classical Library ed., trans. F. J. Miller, 1916. The names given above are, in Latin orthography: Melampus, Ichnobates, Pamphagus, Dorceus, Oribasus, Nebrophonus, Theron, Laelaps. In lines 232-233 three are added to the thirty-three: Melanchaetes, Theridamas, and Oresitrophus.

²⁰ Pp. 1-8 of A. H. Gayton and S. S. Newman, *Yokuls and Western Mono Myths*, UC-AR 5:1-109, 1940. The narrative style is treated by Gayton on pp. 8-11.

²¹ I wrote the first grammar of Yokuts--a much less penetrating one than Newman's--and collected and published a number of tales, so that my rating of the extraordinary perceptiveness and felicity of his exposition is based on at least some firsthand knowledge of the language.

PART VII: OTHER VERSIONS

¹ I have no other record of places of this name on the east side of Mohave Valley, but on the west side, 22 of map 1 is Amat-kaputšora (instead of Avi-nya-k.), a little below west H, Avi-halykwa'ampa, which in turn is opposite east J, Amata-silyke. Near west 22 is 22a, Kutšesta'orve, of which the second part of Kwinalya-kutikyorve might be a misrendering.

² I seem to have no other record of these places, except that Aha-kuvilya, "stinking spring," is mentioned in Deer, 5:23, as somewhere near the Hualpai Mts., probably in Walapai territory not far from the Yavapai.

³ What follows is of ethnographic interest: a patterned piece of clairvoyance not previously reported for the tribe. A hut is prepared of sandbar willows stood in the ground with the tips tied together. On arriving, the clairvoyant leaps on the roof, up into the air, down onto the ground again, then sings four songs telling of his power of sight. Thereupon he enters the hut and tells his vision of what happened to the lost man--which is, of course, verified.

⁴ SMM 3, 4; Tumanpa to be published as myth 11.

⁵ Cf. Handbook, p. 760. The singer said that the full sequence took from sunset to next afternoon to sing.

⁶ This name reappears as Patukcut in Spier's Maricopa "Flute Lure" tale (Yuman Tribes of the Gila River, pp. 367 ff., 1935), closest to Mohave Cane (SMM 1); and Coyote there is Saramiyo, equivalent to Mohave Garra-veyo, below.

⁷ G. Devereux's version of this tale (in Mohave Coyote Tales, JAFI 61:233-255, 1948; no. 1, Patcekarawe, pp. 240-249) includes four monster-destroying episodes (one of them Kwayu). The hero is Patcekarawe; his mother, Kwakak; his father's mother Kwakuy matayera; the Maricopa leaders, Pakutce and Pataksat. It is the Maricopa who first destroy a Mohave village, from which only Patcekarawe and his grandmother escape and his mother is carried off captive.

Devereux's story is more coherent in spite of its inclusions, but also lacks some motivating explanations, such as the connection with Coyote. There is no mention of Hipahipa. The hero gathers his army by going up the Colorado.

⁸ John G. Bourke, Notes on the Cosmogony and Theogony of the Mojave Indians, JAFI, 2:169-189, 1889. The passages here cited are on pp. 179, 182, 184, 185. Bourke's informant Merryman was well known to my interpreter Jack Jones.

⁹ They do contain the similar elements Tzeku-, zaku-, Saku-, so that they would appear to be jingle formations; and a similar jingle formation, tšeku-, occurs in Mastamho's first count, 7:44, also 67-- also in combination with -pa-, -va-, -ma- as here.--Sikuma is the Dove clan among Yuma, Kamia, Cocopa, Kohuana.

PART VIII: GEOGRAPHY

¹ There might have been more if the tale had been completed; the focus shifts to Walapai land in section R, the last obtained.

² F. Kniffen et al., A. L. Kroeber ed., Walapai Ethnography, AAA-M 42, 1935, maps 2, 3.

³ 1-7, Seven Mohave Myths; 8, the present narrative; 9-16, unpublished but annotated tales.

⁴ The elevation of 5,102 ft. is greater than that of any other peak in either the Mohave or Chemehuevis Mts.

⁵ The narrator or interpreter said it was "40 mi. W or N" of Prescott. It is 40 mi. air SW. I think it was my Mohaves' knowledge of Prescott that was hazy. The hero's route makes sense and is based either on acquaintance or on repeated and accurate information.

⁶ The Mohave do not recognize the name Tolkepaya: I have tried repeatedly.

⁷ Except a bit along the SW flank of the Hualpai Mts. and around Yucca in Sacramento Wash -- but these areas may have "belonged" as much to Mohave as to Walapai. On maps 2 and 3 of "The Walapai," they are assigned to Division F of the Walapai, the Big Sandy Division or Southern People. But the Walapai F habitations are all on this stream or above it. Only a one-house settlement, F4, Chivekaha, is shown W of the Hualpai range.