

UNIVERSITY OF CALIFORNIA PUBLICATIONS
IN
AMERICAN ARCHAEOLOGY AND ETHNOLOGY

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

November 25, 1914

CHILULA TEXTS

BY

PLINY EARLE GODDARD

UNIVERSITY OF CALIFORNIA PRESS
BERKELEY

UNIVERSITY OF CALIFORNIA PUBLICATIONS
DEPARTMENT OF ANTHROPOLOGY

The following publications dealing with archaeological and ethnological subjects issued under the direction of the Department of Anthropology are sent in exchange for the publications of anthropological departments and museums, and for journals devoted to general anthropology or to archaeology and ethnology. They are for sale at the prices stated, which include postage or express charges. Exchanges should be directed to The Exchange Department, University Library, Berkeley, California, U. S. A. All orders and remittances should be addressed to the University Press.

European agent for the series in American Archaeology and Ethnology, Classical Philology, Education, Modern Philology, Philosophy, and Semitic Philology, Otto Harrassowitz, Leipzig. For the series in Botany, Geology, Pathology, Physiology, Zoology and also American Archaeology and Ethnology, R. Friedlaender & Sohn, Berlin.

AMERICAN ARCHAEOLOGY AND ETHNOLOGY.—A. L. Kroeber, Editor. Price per volume \$3.50 (Vol. 1, \$4.25).

	Cited as Univ. Calif. Publ. Am. Arch. Ethn.	Price
Vol. 1.	1. Life and Culture of the Hupa, by Pliny Earle Goddard. Pp. 1-88; plates 1-30. September, 1903	\$1.25
	2. Hupa Texts, by Pliny Earle Goddard. Pp. 89-368. March, 1904	3.00
Vol. 2.	1. The Exploration of the Potter Creek Cave, by William J. Sinclair. Pp. 1-27; plates 1-14. April, 1904 .....	.40
	2. The Languages of the Coast of California South of San Francisco, by A. L. Kroeber. Pp. 29-80, with a map. June, 1904 .....	.60
	3. Types of Indian Culture in California, by A. L. Kroeber. Pp. 81-103. June, 1904 .....	.25
	4. Basket Designs of the Indians of Northwestern California, by A. L. Kroeber. Pp. 105-164; plates 15-21. January, 1905 .....	.75
	5. The Yokuts Language of South Central California, by A. L. Kroeber. Pp. 165-377. January, 1907	2.25
	Index, pp. 379-392.	
Vol. 3.	The Morphology of the Hupa Language, by Pliny Earle Goddard. 344 pp. June, 1905	3.50
Vol. 4.	1. The Earliest Historical Relations between Mexico and Japan, from original documents preserved in Spain and Japan, by Zelia Nuttall. Pp. 1-47. April, 1906 .....	.50
	2. Contribution to the Physical Anthropology of California, based on collections in the Department of Anthropology of the University of California, and in the U. S. National Museum, by Ales Hrdlicka. Pp. 49-64, with 5 tables; plates 1-10, and map. June, 1906 .....	.75
	3. The Shoshonean Dialects of California, by A. L. Kroeber. Pp. 65-166. February, 1907	1.50
	4. Indian Myths from South Central California, by A. L. Kroeber. Pp. 167-250. May, 1907 .....	.75
	5. The Washo Language of East Central California and Nevada, by A. L. Kroeber. Pp. 251-318. September, 1907 .....	.75
	6. The Religion of the Indians of California, by A. L. Kroeber. Pp. 319-356. September, 1907 .....	.50
	Index, pp. 357-374.	
Vol. 5.	1. The Phonology of the Hupa Language; Part I. The Individual Sounds, by Pliny Earle Goddard. Pp. 1-20, plates 1-8. March, 1907 .....	.35
	2. Navaho Myths, Prayers and Songs, with Texts and Translations, by Washington Matthews, edited by Pliny Earle Goddard. Pp. 21-63. September, 1907 .....	.75
	3. Kato Texts, by Pliny Earle Goddard. Pp. 65-238, plate 9. December, 1909	2.50
	4. The Material Culture of the Klamath Lake and Modoc Indians of Northeastern California and Southern Oregon, by S. A. Barrett. Pp. 239-292, plates 10-25. June, 1910 .....	.75
	5. The Chimariko Indians and Language, by Roland B. Dixon. Pp. 293-380. August, 1910	1.00
	Index, pp. 381-384.	
Vol. 6.	1. The Ethno-Geography of the Pomo and Neighboring Indians, by Samuel Alfred Barrett. Pp. 1-332, maps 1-2. February, 1908	3.25
	2. The Geography and Dialects of the Miwok Indians, by Samuel Alfred Barrett. Pp. 333-368, map 3.	
	3. On the Evidence of the Occupation of Certain Regions by the Miwok Indians, by A. L. Kroeber. Pp. 369-380. Nos. 2 and 3 in one cover. February, 1908 .....	.50
	Index, pp. 381-400.	

UNIVERSITY OF CALIFORNIA PUBLICATIONS
IN
AMERICAN ARCHAEOLOGY AND ETHNOLOGY

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

November 25, 1914

CHILULA TEXTS

BY
PLINY EARLE GODDARD

CONTENTS

	PAGE
Introduction	291
Sound Values of Characters Used	291

TEXTS

PART I. From Tom Hill and Dan Hill.	
I. The War with the Lassik Indians	293
II. Panther and Grizzly Bear	295
III. Love Medicine—Yimantūwīñyai	297
IV. Love Medicine—Yidetūwīñyai	298
V. Love Medicine—Yimantūwīñyai's Illegitimate Son	299
VI. Love Medicine—The Mt. Shasta Women	302
VII. Deer Medicine—Panther and Wildcat	304
VIII. Deer Medicine—The Naslindiñ Young Man	305
IX. Deer Medicine—Young Man Becomes a Shrub	307
X. Deer Medicine—Raven	307
XI. Deer Medicine—Black Wolf	308
XII. Money Medicine—The Scabby Boy	309
XIII. Money Medicine—Kinnaxōnta' diñ Illegitimate Man	310
XIV. Good Luck Medicine—Yidūkatōme Young Man	311
PART II. From Wife of Molasses.	
XV. The Coming of Indians	312
XVI. The Two-Headed Monster	319
XVII. Panther and Grizzly Bear	325
XVIII. Skunk's Theft	328
XIX. The Escape of the Captured Girl	328
XX. The Bewitching of the Old Woman of Selgaikalindiñ	332
XXI. Bewitching of the Litteūwhinnauwdiñ Girl	334
XXII. Flight of the Murderers	338
XXIII. Rejuvenation Discontinued	340
XXIV. The Flood	341
XXV. Mink's Gambling Medicine	342
XXVI. Eagle's War Medicine	344
XXVII. War Medicine of the Sekyōxatinnit Youth	346
XXVIII. Purification of the Bereaved	347
XXIX. A Supernatural Experience	350

TRANSLATIONS

	PAGE
PART I. From Tom Hill and Dan Hill.	
I. The War with the Lassik Indians	351
II. Panther and Grizzly Bear	352
III. Love Medicine—Yimantūwīñyai	353
IV. Love Medicine—Yidetūwīñyai	354
V. Love Medicine—Yimantūwīñyai's Illegitimate Son	354
VI. Love Medicine—The Mt. Shasta Women	355
VII. Deer Medicine—Panther and Wildcat	356
VIII. Deer Medicine—The Naslindiñ Young Man	357
IX. Deer Medicine—Young Man Becomes a Shrub	358
X. Deer Medicine—Raven	358
XI. Deer Medicine—Black Wolf	358
XII. Money Medicine—The Scabby Boy	359
XIII. Money Medicine—Kinnaxōnta'diñ Illegitimate Man	359
XIV. Good Luck Medicine—Yidūkatōme Young Man	360
PART II. From Wife of Molasses.	
XV. The Coming of Indians	361
XVI. The Two-Headed Monster	364
XVII. Panther and Grizzly Bear	366
XVIII. Skunk's Theft	367
XIX. The Escape of the Captured Girl	367
XX. The Bewitching of the Old Woman of Selgaikalindiñ	369
XXI. Bewitching of the Litteūwhinnauwdiñ Girl	370
XXII. Flight of the Murderers	372
XXIII. Rejuvenation Discontinued	373
XXIV. The Flood	373
XXV. Mink's Gambling Medicine	374
XXVI. Eagle's War Medicine	375
XXVII. War Medicine of the Sekyōxatinnit Youth	375
XXVIII. Purification of the Bereaved	376
XXIX. A Supernatural Experience	379

INTRODUCTION

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

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

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

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

SOUND VALUES OF CHARACTERS USED

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

¹ Page 265.

^{1a} Her portrait is shown in plate 40 of this volume.

- ō as in note.
oi as in boil.
ū as in rule.
û as in but.
y as in yes.
w as in will.
w an unvoiced w occurring frequently at the end of syllables.
hw the preceding in the initial position.
l as in let.
L an unvoiced sound made with the tip of the tongue against the teeth, the breath being allowed to escape rather freely between the sides of the tongue and the back teeth.
L made in the position of the preceding sound, but accompanied by glottal closure. It also begins with a complete contact revealed in a t which closes all weak syllables preceding it.
m as in English.
n usually as in English, but sometimes short, due to a glottal stop following.
ñ as ng in sing.
h somewhat stronger than in English.
‘ the preceding after vowels.
x a palatal voiceless spirant like ch in German nach.
s as in sit.
c as sh in shall, occurs only after t.
d formed in the dental position; sonant after the release of the tongue.
When it is preceded by a weak vowel a t is heard.
t in the position of d, surd and strongly aspirated, much as in tell.
t in the position of d, surd, unaspirated and accompanied by glottal closure.
k a surd stop having the contact on the posterior third of the hard palate, when it precedes a front vowel or y; before a back vowel the contact is on the soft palate. It is accompanied by glottal closure giving the sound considerable harshness.
k’ a strongly aspirated surd palatal stop. It is found only in the second part of the paper, being used where the Hupa use x.
g has the positions of k as given above. In sonancy it resembles d.
q similar to g, but more noticeably velar.
dj a sonant affricative consisting of the zh sound in English azure preceded by a complete contact.
tc an affricative, an sh sound preceded by a complete contact. It is accompanied by a glottal closure in most instances. When the texts were recorded tc without glottal closure was not differentiated in writing.
^ε glottal closure. It occurs in many words where it was not noted. It is present, probably, in all cases where two vowels are written without a separating consonant.

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

TEXTS

PART I

Obtained from Tom Hill and his son, Dan Hill

I. THE WAR WITH THE LASSIK INDIANS

- man^e tes yai yī nûk ye ū yī nûk xō yil kût yī nûk
 War party went south, way south. Redwood creek south
- kyū wiñ ya in yan na dil ne en hai a' tin tes yai hai yaL 2
 Indians used to live those all went. And
- yō yī nûk kil lûn xō yī nûk na dil ne en kyū wiñ ya in yan
 way south Killânxō south used to live Indians,
- yī sin teiñ teōñ xō kit teū we Lûk kûw xō i yī nûk na dil ne en 4
 lower side Iaqui butte south used to live
- kyū wiñ ya in yan a' tiñ tes yai nō wil lin diñ yī nûk
 Indians all went. Head of creek south
- hai ya a' tiñ tein niñ yai kyū win tse hai ya 6
 there all came. They danced. There
- xōs tûn dim min Lûñ sil len sil tiñ xa ûn Lûn teōL tûk
 sixty there were, bows that many one counted.
- hai ya xa teit kyū win tse La ai xō kyū win tse nes 8
 Then they danced. One place they danced. Long,
- nis sa tein nū win tik na xō kin nûs na as del
 far they made a line. Two places in front they danced.
- hai ya xa djit ûñ kit te its xōte tsil tiñ miL hai ya xa djit ûñ 10
 Then they shot, bows with. Then
- yī man dil mit sil tin ne miL kit te its hai ya ha djit
 white man his guns with they shot. Then
- sa win den na' din me e man^e gaL na' diñ yis xan 12
 they traveled. Two in war party was going, two days,
- na' xûL e diñ xoi dū wil lū tai ke^e Lan mit tsiñ win tan
 two nights. They began to fight. Taike^e many their bones lay,
- kyū win ya in yan
 Indians. 14

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

II. PANTHER AND GRIZZLY BEAR²

mit kyō tsis dai xōL liñ hiL na xō xō liñ hi AL
 Panther lived his younger brothers with two his brothers. Then

kyū win nai da teit te in nauw hi AL a ya xōL teit de ne 2
 he hunting he used to go. Then he told them,

yī tsin dō xa sin nauw lax kyū win nai dau win te hi AL
 "West do not go up." Just he always hunted. Then

a ya teōn des ne xō ed de hit ūn nō hōL tein ne ke yī tsin 4
 they thought, "Why does he always tell us? Come, west

xa sēL hi AL yī tsin xa is deL ya teñ en ye ū yī tsiñ
 let us go up." Then west they went up. They looked. Way west

kin nōñ a diñ kyū wiñ xoi yan sis ten ei niL kūt da na iL tan nei 6
 timber at its end old man was lying. On each other (his legs) were
 lying.

xwa eūt xō nōñ ai diñ ya nañ ai hi AL a ya de ne yō
 His wife at his end was sitting. Then they said, "There

kyū wiñ xoi yan ke xe nō lan in tsit hi AL hai kyū wiñ xoi yan 8
 old man come help us pound." Then that old man

a dū wen ne xoid da a dōn ne ke xe nō lan in tsit xa
 said, "What did you say?" "Come help us pound." "Yes."

na na wiL kyōs mit dje sa an te na win teūw yī sin teiñ yei 10
 He took down grizzly bear blanket. He put it on. From the west

da na xō dū wiñ an xōn ta ya na xōñ an nō na ya nin tse
 they ran back. House they ran in. They shut the door.

sa a ya na wes eL hi AL kūt wil daL tsū e xaix hwa 12
 Long time they sat there. Then now they heard him coming.
 "Boys, for me

nō tō' tse dō na ya tē tse hi AL kes yai min tsit da kai
 open the door." They did not open it. Then he climbed up. The
 smoke-hole

ye wiñ yan xwa ya eAL kit kiL la xūn kyū win yan^e 14
 he went in. To him they gave food. Venison he ate.

tein neL ya nē hi AL kī ye xwa ya eAL kit tein neL ya nē
 He ate it up. Then again to him they gave food. He ate it up.

hi AL kyū win yan^e a tin tein neL yan dū wan hai ne en 16
 Then he ate. All he ate up. Hides that were

tein neL yan dī hwe e dō nañ a hi AL a de ne xa nauw daL
 he ate up. Something was not left. Then he said, "Well,
 I will go back."

² Told by Dan Hill.

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

2 xō mit miL min tsit da kai tce na in dī yai hī aL
his belly because. Through the smoke-hole he went out. Then
ye ne kin tew^{en} xōn ta me na de wū men hī aL na ya ūs xa
he defecated. In the house it was full. Then they carried it out.

4 min dai tciñ a tiñ tce na ya niñ xan hai meūk
Outside all they carried it out that inside.
na in dī yai kin niñ en na xai kin niñ en a ya xōL tciit de ne
He came back. He brought game. Two he brought. He spoke to
them,

6 yī tsin dō xa sin nauw nō hōL deuw ne xō nin na neL mūt
"West do not go, I always tell you." His face he slapped,
min dite ne en mit tewan tūL tan xō nin tce niL tik hī aL La
wildeat. Fox his face he pinched out. Then one

8 xūL Le kis tōk hī aL xūL Le dūñ tciit tes yai tewō la
night he flaked arrowheads. Then morning he started. Five
tciit teL ten tsit dūk a na we nai ya des min tēuk qal lit sis ten
he carried quivers full. As he walked along lying

10 xō wūn tein niñ yai xō kūt da na dū wīL a na' diñ xō kūt
to him he came. At him he shot. Twice at him
da na dū wīL a hī aL a de ne a lō tciit de ne dai dañ^e
he shot. Then he said, "Alo," he said. "What

12 a dil la kūts de dū wil lai hī aL hai tsūm mes lōn a de ne
snaps you put in the fire?" Then the woman spoke,
dil la kūts hūn na nit de wū nal gyañ hī aL nin na as Lat
"Snaps is it, he shot you it is." Then he jumped up.

14 te na na wīL kyōs mit dje sa an te na win teūw hī aL
Blanket he took down, grizzly bear blanket. He put it on. Then
na xō nes yōt xō mūk ka da na dū wīL al yū diñ hit Lai
he ran after him. At him he shot along. Finally one

16 nō in dī yan^e hī aL hai tsūm mes lōn a de ne mūk kets ta'
was left. Then that woman said, "Among his nails."
hī aL hai ya mūk kūt da na dū wīL a ya wū mas sis sel wen
Then there at him he shot. He rolled over. He killed him.

18 hai ya nōn dik
Here the end.

III. LOVE MEDICINE—YIMANTUWINYAI

mûk ka na dū wûl a diñ yī dat mit tū wûl teit da na na da ai
 Mûkkanadūwûladiñ above hill stands up

tcit tel tewen yī man tiñ wiñ yai hai ya miL tein nūw 2
 he became Yimantūwiñyai. Then he heard

dik gyûñ yī nûk a yī dūk tel tewen keL san nûñ dō yī neL en
 here southeast has become a girl. She does not look at

xoi is dai na se ya te tcōn des ne hai yaL xûL e dūñ kût 4
 man. "I will go," he thought. Then in the morning indeed

tcit tes yai Lō xō xa te we il ded mûk kai yī da teiñ sai kit diñ
 he went. Herb he was looking along for this on it from the
 north. Behold

Lō xal a xō lûñ mit tûn tcit dū wim mite a dil la me 6
 herb had sprung up. Its leaves he took. His hand in

wiñ kai hai ya xa djit hai mûk kût de xa win tan tewō la diñ
 he rolled it. Then the its root he took out. Five times

a dil la meûk na tel mas hai ya xa djit kē yī nûk a yī dūk 8
 his hand in it he rolled it. Then southeast

xa is ya yei sai kit diñ ûñ gya ya wiñ a yei tcōn xōn nē il en nei
 he climbed up. Behold he saw she was sitting. She looked at him.

yū diñ hit xō wûn tein niñ yai hī aL xō na ta' deûk 10
 Finally to her he came. Then her eyes this way

a na tel kyō hei tcit den ne nin de hwe dū win tse
 got so large. "Hei," she thought. "You here me in front of.

a dō miL din xō sin hwik kût nal tsit hī aL kûn na tes dī ya te 12
 Lonesomeness on me falls." Then "Now, I start back,"

tcit de ne xa hwin na naiL tik te ta nan wit ya yei ta nan
 he said. "Well, wait, I will go with you." She went in the water.

sa a din hit xa na wit yai xeL xa wiñ xan hai yaL kûn 14
 After a long time she came up. Load she brought up. Then indeed

na tes deL mûk ka na dū wûl a diñ yī dat nan deL ei
 they started back. Mûkkanadūwûladiñ above they came back.

hai yûk a xō lûñ a' dī ya tel kyū win ya in yan nan deL te hai 16
 "This way it is it will be. Indians will come. This

hwin nes te diñ na xai neūw hai yûk a yī diL win seL te
 my body he will say. This way it will be hard."

hai yōw hwō hwa ne 18
 This way only.

The Prayer:

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

IV. LOVE MEDICINE—YIDETUWINYAI

- 8 yī de tū wiñ yai tee xōl tewē diñ³ teit teL tewen
Yidetūwiñyai Teexōltewediñ came into being.
yī dûk tō nōñ a diñ teō xōn nūw xō hwe na wai teit teL tewen
End of eastern water he heard of him. His name went about.
He came into being
- 10 kī xûn nai kûn teū wil tewil yī dûk a tō nōñ a diñ hī aL
Kixûnnai young man at end of eastern water. Then
xō wûn tein niñ ya yei hī aL xoi kil lai kī nañ ya
to him he came. Then stick game they played.
- 12 a tiñ ka ûn te xō wûn na niñ an hai yaL na tes dī yai
Everything from him he won. Then he started back.
tse nûn siñ diñ⁴ na in dī yai kī xûn nai kûn teū wil tewil
Tsenûnsiñdiñ he came. Kixûnnai young man
- 14 te teit teL tewiñ xō lan xō teûñ xa wiñ yai dûn dañ kit tis se xō
he found had grown in the water. To him he came out. "Who smartest
a in te yī sin tciñ na' teL tewen kī xûn nai keL san hī aL
is?" West two had come into being, kixûnnai maidens. Then
- 16 teit tes ya yei kī xûn nai kûn teū wil tewil sa a din hit djit
he started, Kixûnnai young man. After some time

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

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

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

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

teit de ne kûn nauw daL te na teil yeūw nōñ a diñ na nes dai 4
he said. "Now I will go back." Resting place its end he sat again.

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

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

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

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

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

tee xōL tewe diñ hai tsū mes Lon dō tein dil ne en 10
to Teexōltewediñ the women never used to go out.

hai yō' hwō hwa ne
This way only.

V. LOVE MEDICINE—YIMANTUWINYAI'S ILLEGITIMATE SON

yī de nin san nōñ a diñ teit tel twen yī man tū wiñ yai 12
Northern end of the world he became Yimantūwifai

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

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

hwō nōñ ai diñ tel twen hwit teiñ teil lūw hī aL
by me it grew, to me bring it." Then

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

- a del kit hai Lō mûk ka na dūl wūl a diñ⁵ tein niñ yai yei
he carried with himself that herb. Mukkanadūlwūladiñ he came.
- 2 hī aL na tin neōx tee wil lin kai ye teū wiñ yai yū wit diñ hit
Then Hupa river mouth he entered. After a time
Le nal diñ⁶ tein niñ yai yei hī aL tūn tewin ta diñ⁷ yī dūk
Lenaldiñ he came. Then tūntewintadiñ up
- 4 me is yai mûk kōx yī da teiñ tee niñ ya yei me is diL diñ
he climbed. Mûkkōx below he came out. Meisdildiñ
xōt teū win ya yei teūk qal de yī nūk mûk kai
he came down. He walked. This south (road) on it.
- 6 teit tin diL e kai⁸ yī nūk xa is ya yei da tein nes dai hī aL
TeittindiLekai south he went up. He sat. Then
teit tes yai Lel diñ⁹ yī da tein teūk qal lei sai kit diñ
he went. Leldiñ from the north he walked. Behold,
- 8 xō nin diñ Lit na dū wiñ a
in front of him smoke stood up.
tai kyūw me^e xōL wil lil teū sit ten hai de xōL wil lit
Sweathouse in one was sweating himself. Lies in the water,
that one smoked himself.
- 10 tee niñ ya ūñ gya xō ed dai de xōt La klūw yī tsin
He came out. He saw his hair here his hips join down
xōt dañ eL hī aL xō teiñ tee xan neūw xō teiñ a xōL teit de ne
it hung. Then to him he talked. To him he said
- 12 xa xōn ta' ye nai iL hī aL kūt ye na win deL ūn te xō lūñ
"Well, house we will go in." Then now they went in. It was
nes dai tsūm mes Lon xōn ta meūk hī aL kyū win yan^e
sat women house inside. Then old man
- 14 a xōL teit de ne xa tai kyūw ye eL hī aL kūt tai kyūw
said to him, "Well, sweathouse let us go in." Then indeed
sweathouse
ye teū win deL hai yaL xōL xō teū wil lik dō lūñ
they went in. Then he told him, "Not much
- 16 wūñ nik kyūn na we he ne hwe^e ūñ tsūm mes Lōn hī aL
you must think about it. Mine women." Then

⁵ Refers to the continued beating of the surf at the mouth of the Klamath.

⁶ The junction of the Klamath and Trinity rivers.

⁷ A place on Bald hill over which the old foot trail led.

⁸ A resting place on Sugar-bowl mountain.

⁹ The junction of the main Trinity and the South Fork.

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

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

yī nûk a yi man yī tsiñ hai ya ûñ na' hai yûñ tel tewen
The other side southwest there, two those became,

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

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

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

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

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

hī aL kût tes yai yī dûk a tō din nûn tein nin ya yei
Then indeed he went. Facing the eastern water he came.

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

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

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

tce niñ ya hit ye ū yī de' ûñ gya na ya wit me le hī aL
When he came out way north he saw they were swimming. Then

kī ta aūw hw—teit hei teōn des ne hī aL tewō la diñ 14
he sang. "hw—teit, well," he thought. Then five times

na tel mas
he rolled.

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

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

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

VI. LOVE MEDICINE—THE MT. SHASTA WOMEN

- 6 yī nūk a nin san nōñ a diñ teit teL tewen kī xūn nai
The southern end of the world became Kixānnai
- kūn teū wil tewil teit teL tewen nē dūñ xōn nōñ ai diñ
young man. When he became by him
- 8 teL tewen hai xō Lō we tō din ne hai ya mit
became the his herb at the spring. Then
- kyū wiñ ya in yan dō teiL tsis xōw teit te eñ min nē djō miL
people he did not see. In vain he looked. After a time
- 10 a tcōn des ne ke xa nē te te hai aL xūL e dūñ teit tes yai
he thought, "Well, I will look for them." Then in the morning
he went.
- de de de nōw kūt na teiL yeūw nañ a diñ tein niñ yai
This sky resting place where it is he came.
- 12 hai ya mūk ka da tewū wiñ en hai aL nin san meūk
There he shot. Then world inside
- teit teñ en sai kit diñ ūñ gya nin san Lūk gai¹⁰ mik kin ne diñ
he looked. Behold it was mountain white its base
- 14 xōn ta diñ ye kyū wes a nē a tcōn des ne hai ya xō lan
village (his vision) reached. He thought "There it is
- teL tewen hai aL teit tes yai hai ya tein niñ ya yei
become." Then he went. There he came,
- 16 nin san Lūk gai mik kin ne diñ xa xōn ta xōL teit de ne
Mount Shasta its base. "Well, house," they said to him.
- xōn ta ye teū wiñ yai hai yaL a de ne la xō se es tsit diñ
House he went in. There he said, "Just little while

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

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

a de ne tsûm mes Lon 2
said women.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

- 2 hai de hwit Lō we
this my medicine.”

kût hai yōw a hwa ne
Just this way only.

VII. DEER MEDICINE—PANTHER AND WILDCAT

- 4 kōtc mit ta' diñ¹¹ teit teL tewen min niñ miL Le dil lū¹²
Kōtemitta' diñ he became, panther

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

- 6 kyū wūn nai da win te min dite¹³ eñ La xō na yiL qōt win te
always hunted. Wildcat it was just always set snares.

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

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

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

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

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

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

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

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

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

- 16 se niñ mō kōs tûk xō wūñ tein niñ yai hwe en na me iūw git
Seniñmûkkōstûk to him he came. “I I am afraid of them.

¹¹ kōtc is a small shrub or tree.

¹² “His face with he kills.”

¹³ This is the name in general use among California Athapascans other than the Hupa who call him kim miL na tûl teū wûl, “that he walks with round.”

- dō xō lūñ xōx kiL weûk ûn te tciñ te siñ yai hwe en nañ
Is it not strange to this you came? I
- me iūw git de nin san hī aL teit tes deL de din nōw kai 2
I am afraid this mountain." Then they went. This sky
- yī dūk xa is deL ei hai kin nūñ Lûk gai hai ya xō
up they went up. The deer lick white there
- tein nin deL ei kiñ dō xō len Lō mûnte hai yī miL 4
they came. Trees were not. Bunch grass with that
- yai kit te its se da ya wil lai hī aL kût tes deL
a fence they placed. And then it snowed.
- wûn nō na nin deL yī tsin nū wiñ a miL xa is deL ei 6
They were sitting for it. West when it was they came up.
- kiL la xûn Lûk gai xe en deL ei hī aL ta na kin nes yōt
Deer white went in. Then they drove them out of water.
- na xai kis loi^e hai ya xa djit nī yûñ kyū wiL aL hai ya xa djit 8
Two were caught. Then they dressed them. Then
- kin nal mats¹⁴ me nō na nin deL hī aL kit ta aūw hai ya xa djit
with the carriers they went in. Then they sang. Then
- aL da na ya wiL mas se nin mûk kōs tûk hai ya nō nin diL Lat 10
with themselves they rolled it down. Senimûkkōstûk there
they stopped running.
- hai ya xa djit djō kin ne yai kiñ ūw na in dī ya yei se nim me
There, "Come, carry it." He came back. Senimme
- na' kin niñ en na xai kiL la xûn Lûk gai 12
two he carried, two deer white.
- kût hai yûk a hwa ne
Now, this way only.
- min dite ût en sis len^e 14
Wildcat married became.

VIII. DEER MEDICINE—THE NASLINDIN YOUNG MAN

- nas lin diñ¹⁵ mit ta' kī xûn nai kûn teū tewil teit teL tewen
Naslindiñ behind Kixûnnai young man became.
- hai ûñ hai ded nin san le ne teū wil tewil hai yûñ kiL la xûn 16
Then this mountain they grew together. That one deer

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

¹⁵ A place or perhaps a village near Orleans Bar on the Klamath river.

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

IX. DEER MEDICINE—YOUNG MAN BECOMES A SHRUB

ded nin san nei djit kī nūn nai kūn wil tewil teit teL tewen
 This middle world Kixūnnai young man became.

La xō kil La xūn wūn na wa win te dō xō kyū wūn 2
 Just deer he always hunted, He did not sleep.

min nē djō xō miL xō kyū wiñ ūn xō lan sai kit diñ ūñ gya
 After a time he did sleep. Behold

kin nas la le xō lañ tsūn mes lon min na is lal hai ye he 4
 he dreamed, women he dreamed about. Nevertheless

xūL e dūñ kil La xūn mūx xa tce niñ yai dī de xūn na
 in the morning deer for them he went out. This

teōL sūñ¹⁶ kil La xūñ yū diñ hit teit te teit dō teil sūñ ōx 6
 he sees deer. Finally he became tired not seeing

kil La xūñ
 deer.

hai yūñ a tcon des ne Lō he nauw dil le tūn miL lū we¹⁷ 8
 That one he thought, "Herb I will become. Tānmillūwe

na is dil le tai kyūw min dai da na kyū win xa
 he became. Sweathouse outside it stood.

sai kit diñ ūñ gya xō wūn nūn dūk ke kil La xūn yō 10
 Behold to him they came, deer. It

xot dū wil xūts hē teōn des ne kyū wiñ ya in yan ma
 they ate. "Hē," he thought, "Indians for them

nauw dī yau La xō kūt de ōx a xō la te kil La xūñ ded 12
 I did it. Just now this way it will be, deer. This

hwin is te diñ na xai neūw La xō gya de ōx a xō la te
 my body he repeats just this way it will be."

X. DEER MEDICINE—RAVEN

yī nūk a nin san nōñ a diñ na teL dit tewen ga tewūñ 14
 Southern end of the world he became raven.

kil La xūn xōw wūn na ai ya dō teil sis yū diñ hit
 Deer in vain he hunted. He did not see any. Finally

a teōn des ne mik kya te sē ya te hai yī man dit tse 16
 he thought, "From here I am going." This across pointing

¹⁶ xūn na evidently carries a negative meaning such as "no longer."¹⁷ *Ceanothus velutinus*.

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

XI. DEER MEDICINE—BLACK WOLF

- 14 teit tel tewen nin san dim mente teim me¹⁸ kiL na dil
 He became ninsan dimmenteteim me wolf
 xūL ne wan La xō tsûm mes lōn min na laL win te hai yûñ
 black. Just women he always dreamed about. That one
- 16 a xōL teit de ne yī dūk a tō nōñ a diñ min lûn a lū wûn¹⁹
 he told, "Eastern water end ten brothers
 teit tel tewen kit tes seōx a ya ûn te xō hwe na ya wai
 have become. Smart they are. Their names have traveled.

¹⁸ "Mountain sharp," a ridge east of Pine creek.¹⁹ The Hupa say LiL Liñ.

hai yũñ a teõn des na na sē ya te hai aL teit tes yai
 That one he thought "I will go." Then he went.

yī dũk a tō nõñ a diñ tein niñ ya yei min Lũn xō kin niñ en 2
 Eastern water end he came. Ten places he was carrying.

min Lũn ke de ʼai xō ye wiñ xa na tes dī yai xũL e dũñ
 Ten deer heads under were. He started back in the morning.

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

nin san ðim min teim me hai yaL dũn Lũn hwō diñ
 ninsan dimminteimme. Then several times

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

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

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

hai ya yī dũk a tō nõñ a diñ xõn min na na wil lin hai aL
 there eastern water end. Fire around they were scattered. Then

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

wĩn tsit ya xō win Lũ xa tee nõ diL ne kiL La xũn mit teiñ
 he pounded. He rubbed it on them. "Well, you better go out
 deer toward."

kiL La xũn na yaL sũn ya seL wen hai ya man ũn nõ xōw lau 12
 Deer they found again. They killed them. "That for I did it,

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

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

ðim men teim me^e
 dimmenteimme^e.

kũt hai yō xō hwa ne 16
 Now this way only.

XII. MONEY MEDICINE—THE SCABBY BOY

teit teL tewen ke set teit diñ Lō ge tse hwa ne min Lũn
 He became kesetteitdiñ scabs only. Ten

xō Liñ La xōL tis tee hai yũñ hai xōL tis tee ke wũw 18
 his brothers, one his younger sister. That one the his sister
 without their knowledge

- xwa ke iL kit ke wūw hai xō Līñ xwa ya tsillai hai ye he de xō
she fed him without their knowledge the her brothers. They did
not like him. Nevertheless this way
- 2 tce in nauw La xūL e kit te xauw La xūL hai kit te xauw
he used to go out. Just at night he used to fish with a net. One
night the one he fished
- a de ne yō wē yō wē tcit de ne hai kit te xauw
said, yōwē, yōwē, he said the one he fished.
- 4 yū din ne miL a tcōn des ne te sē ya te hai yaL kyū win dits
Finally he thought, "I will go." Then he twisted
hai kyū win tcwōk hai yaL a de ne xūL e dūñ te sē ya te
that string. Then he said, "In the morning I will go.
- 6 hwiit tciñ ye na tcōn diL ne hai yaL kūt ye na win deL a' tiñ
To me let them come in." Then indeed they came in. All
La a is dits miL xoi kin ne kūt dōñ nōw kya te sē ya te hei
one string (of money) he gave them. "Now it is from you I will
go." "Hei,"
- 8 tcōn des ne hai yō xōt dañ a ūn te xōw hai yaL kūt
they thought, "he is smart(?)." Then indeed
tcit tes yai hai ya xō kya tciñ dik gyūn de yī dūk
he went. There from them here this east
- 10 tcit tes yai de hai ya na wai ye
he went. Now there he is.

XIII. MONEY MEDICINE—KINNAXONTADIN ILLEGITIMATE
MAN

- kin na xōn ta diñ tcit teL tewen tin tail tewen hai yūn
Kinnaxōnta' diñ he became illegitimate. That one
- 12 a tcōn des ne kūt dauw La xō hai ya dai hwō nai yō e a'
thought, "I guess just there something he gets
hai mil la me kit ta au de xō yī tsin mil la
the his hand in he sings. This way west his hands
- 14 ya wiL eL hai aL de xō yī dūk hai ya hit djit mil la
point. Then this way east. Then his hand
me na des dūk gōt kūt hai yōw xō lūñ a' di ya tel
in they wiggle. Now, this way it is it will be.
- 16 xōw tin tail tewen teL tewin te hai ye he dī hwō
Even illegitimate will become. Nevertheless something
nai wiñ a te tcit de ne hai de hwiñ kit ta a' de
he will possess," he said "this song if he sings."

XIV. GOOD LUCK MEDICINE—YIDUKATOME YOUNG MAN

- yī dūk a tō nōñ a diñ teit teL tewen kī xūn nai
 Eastern water end he became Kixūnnai
- kūn teū wil tewil teit te wes tewen ne dūñ xō nōñ ai diñ 2
 young man. When he became by him
- teL tewen hai xō Lō we dik gyūñ yī nūk kai yī man yī tsin
 became the his herb. Here southwest on the other side
- na' teL tewen tsūm mes Lon hai ya tciñ na ī ya 4
 two became women. There he used to go.
- na ne it dau hwit miL a dū wa nūn de e tewit hai xō Lō we
 When he used to come home he used to wash himself the his herb
- miL hai ye he kiL La xūn a ūl lū na' dī yau kūn na 6
 with. Nevertheless deer he killed. Money also
- xa ūl lū
 did the same.
- hai yōx xō lūn teL tcō ōn ne hai ded hwit Lō we 8
 "This way it will be," he thinks. "This my herb
- a dīt tciñ nō nil la de xōw xa a tī ya te hai de hwit Lō we
 to himself if he takes even it will do that this my medicine."
- hai yūk a hwa ne
 This way only.

PART II

Obtained from wife of Molasses

XV. THE COMING OF INDIANS

- dik gyũñ yī de^e nin nis san nōñ a diñ na tel dit tewen
Here north world end he came into being
- 2 yī man ne kyū wiñ xoi yan²⁰ hai ya miL ûñ min nē djō xō miL
Yimannekyūwiñxoiyan. Then after a time
- a tcōn des ne da xō ed dūk kyauw kyū wiñ ya in yan na dil te
he thought, "How people will they become?"
- 4 hai yaL ûñ tsū mes Lōn na wai ye hai ya miL ûñ mit tein
Then woman was walking. Then toward her
- tcit tes yai miL ne se tin te tcōn des ne hai yaL kūt
he started. "With her I will lie," he thought. Then indeed
- 6 miL tein nes ten hai yaL tcit tes yai ta nan me dū win tewen
with her he lay. Then he started on. Water he wanted.
- wūn nō in dūk kait te sil len hai ya miL ûñ teūk qal lit
For it he was nearly falling down. Then as he walked
- 8 sai it diñ ûñ gya nil lin se hai ya miL ye- tse dī ya ka
behold it was he heard a creek. Then "ye— I am glad. Well,
tauw dīn nūn te nil lin Lax ye teū win k' ūts se k' ūn
I will drink." Creek just he fell in. Water stood there.
- 10 tcit te tōt tcit te tōt tcit te tōt nis tan xō sa wūw xauw hwił
He drank. He drank. He drank. Log his mouth floated in.
- hai yaL ya wiñ k' ūts tcit tcit de xōw wil weL ei
Then he fell over. He thought he was dead. It was morning
- 12 dō tce nal tewin xō
he was not yet restored.
- min nē djō xō miL ga teũñ dū win ne se hai yaL ûñ
After a time raven he heard make a noise. Then
- 14 a tcōn des ne is dō hwił kyan min nōi yiL dik hai ya miL ûñ
he thought, "I wish my belly he would pick open." Then
- ²⁰"The other side old man," used by the Hupa as a name for Yimantūwiñyai.

- hai mûk ka min noi yil dik hai yaL ûñ phû dū we ne
that one on it picked it open. Then "Phû" sounded
- ta nan kī ye xa a na nū wes te nañ xa 2
water. Again it was as before. Water lay there.
- hai ya miL ûñ in na na is dûk ke teit tes yai yī nûk
Then he got up again. He started south.
- hai yaL ûñ a tcōn des ne is dō dûñ hwe e xō we ke xe 4
Then he thought, "I wish somebody would be(†)."
- kiñ ye kût na da ai hai ya miL ûñ ye iūw hwa hai ya miL ûñ
A hollow tree stood there. Then "I will go in." Then
- xō tciñ a Le nûl dit tewen hai ya mit ûñ a teō in ne is dō 6
in front of him it grew together. Then he kept thinking, "I wish
- dai hwe e ai la hai ded kiñ ye kût hai mûk ka ûñ gya
somebody would do something." This hollow tree that
on it he heard
- na neL waL hai yō kût tciñ a Le nûl dit tewen ne en 8
he was pounding. That in front of him it had grown together.
- dik gyûñ yī na tein yī da tein miL wūw hwal auw ten
"Here south east from I came I am.
- hwin naL ûn dī yau aL Lûn xō a we nel hai ya miL ûñ 10
In my knowledge you did it. Very many places it has happened." Then
- tce na in dī ya
he came out again.
- hai ya miL ûñ teit tes yai yī nûk teit tes yai yī 12
Then he started on. South he started. There
- tcūk qa le hai ya miL ûñ ûñ gya me dil na dûk kait de
was walking. Then he perceived canoe was floating about.
- tsū meL Lon na nin yañ ai hai ya miL xauw dī ya te 14
Women two sat up. Then "I will do that,"
- tcōn des ne hai ya miL ûñ te tcū wil lū me dil mī ye
he thought. Then he dived in the water. Canoe close to
- xa wil lū hai yaL me dil le me ye tcū win yai xōL ya nes tete 16
he came up. Then canoe in it he went in. He lay with them.
- hai ya miL ûñ kût tcūk qal teit tes yai yī nûk
Then indeed he walked. He started south.
- teit ten iñ hit yō yī nûk na dil le xō is dai xōL tis tee 18
When he looked way south were walking man his sister.
- hai yaL ûñ ta wiñ yai hai yō xō Le wa ta wiL waL
Then he waded in. These his pubic hairs he threw in the water.

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

- deûk a' dī ya te kyū wiñ ya in yan na nan deL te niñ
 this way it will happen. People will become. You
- hai ma ûn dī yau ûL kyō we diñ nin nis san xūs tûñ 2
 the first you did it. Everywhere earth around
- na nan deL te kyū wiñ ya in yan tsū mes lon hiL
 they will become. Indians women with
- LiL na wit diL te niñ man a nûn dī yau hit ma iL ne sin tiñ hit 4
 they will live, you first because you did it. First because
 you lay with them,"
- xōL teit dē ne a' tin diñ tsū meL lōn dō wa te siñ ya hit
 he said. "All places woman not by you went.
- hai yaL ûñ hwe dōñ ma ai ne sin hai ya xat dōñ 6
 Then I indeed first I thought, then indeed
- kyū wiñ ya in yan na nan deL te ne siñ kyū wiñ ya in yan
 Indians will become I thought. Indians
- wit yûñ il miL xō hwa win neL te hai ya miL ûñ na la 8
 grow old when they will die. Then others
- wil tewil na tū wil dit tewin iL te hai yûk miL nin nis san
 will become. One after the other they will become. This way
 with world
- sa ûn te hai yûk ke miL kyū wiñ ya in yan na diL te 10
 will be. This way with Indians will live.
- hwe kût ne siñ hit kyū wiñ ya in yan ma na na ya te
 I indeed I thought it. People for he will come down."
- hai ya miL ûñ min ne djō xō miL a teōn des ne te se ya te 12
 Then after a time he thought, "I will go."
- hai ya miL ûñ min ne djō xō miL a ya xōL teit dē ne yō
 Then after a time they said to him, "Those
- nin mit dje ē din ne ya xōL teit dē ne hai ya miL ûñ a dē ne 14
 your children," they said. Then he said,
- hwe dōñ hwim mit dje ē din ne dō nūw sin kût dōñ
 "Mine it is my children I do not think." "Truly
- nin mit dje ē din ne xow dōñ dō hûn na ne hwe ai ne siñ 16
 your children I think." "Yes, mine I think,
- dō hûn na hwim mit dje ē din e
 yes my children."
- hai ya miL ûñ kyū wiñ ya in yan mit ta' diñ teit tes yai 18
 Then people among he started.

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

- dai de hwûñ mit teiñ wiñ yaL na tin dauw dai de
 "Why toward it do you go? Go back. Why
- mit teiñ wiñ yal nin dō Lan tein ûn te dō nin yauw hwûñ 2
 toward it do you go? Your bad deeds you did. You must not come.
- da dō Lûn ûn te a Lûn kit dū wûn hwō lik na tin ya ne ha
 Many things very many they tell me. Go back."
- dau kût dōñ wūw hwal yō yī nûk kûn dūñ sē liñ 4
 "No. Indeed I will go. Way south near I am.
- hai nē ya teL de mik kya na diñ yis kan de wūw hwalX
 There I am about to come. This from it two days I will come back.
- kût nē ya te hai ya miL ûñ kût a de kût na tes dī ya te 6
 Indeed I will come back. Then indeed of myself I will start back.
- kûn nē ya te
 Soon I will get there."
- yī nûk teit tes yai yī nûk teûk qal na nin kin na dī da ye 8
 South he started. South he walked. Two were gathering something.
- hai ya miL ûñ xō wûñ nūw hwa kût tein k'ûn nūw yeuw
 Then "To them I will go. To them I will talk."
- hai ya miL ûñ hai ya xō teiñ teûk qal xō wûñ 10
 Then there to them he walked. To them
- tein niñ ya dai de mit teiñ wiñ yal nit dōñ Lûn wûn
 he came. "Why toward it do you walk? Your bad deeds
- nū wa ya xō lik hai ya miL ûñ kût dōñ yī nûk ke wūw hwal 12
 they tell." Then, "Indeed south I walk.
- dō nō' djin wūw hwa hai yō nē ya teL diñ
 Not your concern I walk the I am about to come place."
- hai ya miL ûñ teit tes yai yī nûk teûk qal ye ō 14
 Then he started south walking. Far
- ûñ gya lū wûn nin teis yiñ hai yaL ûñ a xōL teit dē ne
 he saw one alone standing. Then he said to him,
- hai wiñ yaL diñ kauw Lûn sis da kût dōñ hai ye he 16
 "The you are going place many live." "Well, nevertheless
- wūw hwal hai ya miL ûñ teûk qal tak xōn ta sa an
 I will go." Then he walked. Three houses stood.
- kût tein niñ yai hai ya miL ûñ lai xûn na sis da ne 18
 Indeed he came there. Then many truly lived there.
- hai ya miL ûñ a xōL teit dē na dai dūk kyûñ miL wiñ yal
 Then he said to him, "From where did you come?"

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

hai ya miL ûñ na wit dal na wit dal hit na nin sis ye nē
 Then he went along. As he went along two were standing.
 ka xō licte nan daL nō wûn kit tein ya sil len hai ya miL ûñ 2
 "Well, quickly, go back. About you they are worried." Then
 na wit dal na wit daL hai sis da diñ teit tewe tse xō wûñ
 he went along. He came the he lived place he heard them
 crying. For him
 ya tewe kyū wiL tē ya tēon des ne na in dī ya hit xō nis te 4
 they were crying. "He is dead," they thought. When he came
 back their bodies
 ya xō nūw nō nauw nin ya ye hai yaL ûñ na wil dal hai
 were glad. He came back with a wife. Then he went back. The
 kyū wiñ ya in yan na nan deL ûL kyō we diñ 6
 Indians had become everywhere.

XVI. THE TWO-HEADED MONSTER

yō yī nûk kit tûn na da a diñ²¹ sis dai hai ya miL.
 Way south Kittûnnadaadiñ he lived. Then
 diñ kin a na a Lū wûn na teL dit tewen hai ya miL La ût 8
 four people brothers came to be. Then one
 dō i kyū wil le xō an Lûñ na teL dit tewen hai ûn
 old woman, that many came to be. Then
 min ne djō xō miL a tēon des ne yō yī de^e na hwa xō tein 10
 after a time he thought, "Here north I will go." Right
 na tse na wai xō kyûñ xō len hai teit tes yai na tse
 first born, sensible he went first.
 hai ya miL teûk qal xōn teL me²² dik gyûñ hai teit tes yai 12
 Then he went XōnteLme here, he went.
 hai ya miL xō la diñ²³ yī de Lō dai kyō xûl la tein niñ yai
 Then Xōladiñ north Lōdaikyōxûlladiñ he came.
 teûk qal yī de ye teū wiñ yai xō mit kyan diñ²⁴ yī de 14
 He walked, north he went in. Xōmitkyandiñ north

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

²² A former village near Beaver's buildings.

²³ A prairie beyond Beaver's where the schoolhouse used to stand.

²⁴ A place south of Hower's place.

- tce niñ yai hai ya miL hai ya yī de sa ōl kùts diñ²⁵
 he came out. Then there north Saōlkùtsdiñ
- 2 yī tsin tce niñ yai hai ya miL hai ya xōn ta sa an ne en diñ
 west he came out. Then there house used to stand place
 tce niñ yai hai ya tcūk qal a kùt hai ya miL hai ya
 he came out. There he walked along. Then there
- 4 nil lin tce na niñ yai miL xō ed dik kyau ai dū wen tse
 creek when he came out something he heard make noise,
 yī man yī dūk hai ya miL yī de tcit tes yai kim mel le
 across up the hill. Then north he went. Leaves and branches
- 6 tes deL sil len
 were falling.
 hai ya miL a tcōn des ne kil we ak ai dū wē ne hai ya miL
 Then he thought what kind made the noise. Then
- 8 yī da tcin ūñ gya nak' xō kōs na da ai hai xō lan
 from above it was Two-necks-stand-up. That it was
 na xōn nes yōt de yū wit diñ hit xō yetc tcin yai
 chased him about. After a time his breath went out.
- 10 da xō ī hwa a xō la te sil len yū wit diñ hit kùt xō yetc
 He was about to die. After a time then his breath
 tcin yai dai xoi hwo a xō lau tcō k'ō saL wen hai ya miL
 went out. He died. He killed him. Then
- 12 yī man a yī dūk tcō k'ō tes wen hai ya miL tcō k'ō nin en e
 across up he carried him. Then he brought him
 hai yō sis da diñ mūk ka na xa nal da a da min e hai
 that place he stayed. On it there was growing moss, the
- 14 xon ta hai ya miL kyū win ya in yan tcit tan ai yan te
 house. Those people they eat they were
 tcit deL se
 they lived there.
- 16 hai ūn dō na in dī yai hai ya miL xō tce kit tcin ya sil len
 That one he did not come back. Then they were worried.
 yis k' ūñ hit Lū wūn tcit tes yai xō tce et tcin sil len
 The next day another one went. They were worried,
- 18 yō yī nūk a tcin kit tūn na da a diñ hai ya miL tcit tes yai
 here south Kittūnadaadiñ. Then he went.

²⁵ "Stones fell place," hill south of Hower's.

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

xō tee e tein sil len kōs da tee k'ō lin diñ²⁶ xōs tate tañ a diñ 2
 He was worried. Kosda Teekōwindiñ Xōstatetañadiñ

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

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

teit tes yai yō yī na teiñ Lō teē ke²⁷ hai ya yī na teiñ
 he went. Here from the south Lōteēke there from the south

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

hai ded teūk qal tse de mente²⁸ yī na teiñ teūk qal ded
 this place he walked, Tsedemente from the south he walked. This

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

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

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

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

tee niñ yai kin nas tan mī ye yī de ye teū win yai hai ya miL 12
 he came out. Kinnastanmīye north he came in. Then

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

teit tes yai kūt hai yaL ūñ xō mit kyan diñ tee niñ yai 14
 he went. Then Xōmitkyandiñ he came out.

hai ya miL hai ya sa ōl kūs diñ yī tsin k'ō teū wiñ yai
 Then there Seōlkūsdiñ west he went down.

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

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

²⁶ A big slide north of the village of Kinnaxōnta'diñ.

²⁷ A former village on the east side of Redwood creek.

²⁸ The home of the informant. After passing this point yī na teiñ gives place to yī de in the narrative.

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

- teûk qal hai ya miL xôn teL me teûk qal hai ya miL yō
 he walked. Then Xōntelme he walked. Then this
- kai lūw teit tañ a diñ yī de me is yai hai ya miL yī de 2
 Kailūwtañadiñ north he came up. Then north
- teit tes yai nil lin ye teū wiñ yai hai ya miL hai nil lin
 he went. Creek he came in. Then the creek
- ye teū wiñ yai yī de yī man tce niñ yai hai ya miL 4
 he went in. North across he came out. Then
- Lō dai kyō xō la diñ hai ya tce niñ yai hai ya miL
 Lōdakiyōxōladiñ there he came out. Then
- kin nas tan me ū yī de ye teū wiñ yai hai ya miL yī tsin 6
 Kinnastānmiye north he went in. Then west
- nil lin tce na niñ yai hai ya miL yī de teit tes yai
 creek he came out. Then north he went.
- xō mit kyan diñ yī de tce niñ yai hai ya miL yī de 8
 Xōmitkyandiñ north he came out. Then north
- teûk qal sa ōl kûts de yī tsin xôn ta teō kût de hai ya
 he walked. Saōlkûts this west house pits there
- tce niñ yai hai ya yī de teûk qal nil lin tse nil lin 10
 he came out. There north he walked. Small creek flows
- mik kya xôn ta teō kût de mik kya yī de da xō ed dik kya
 from it, house pits from it north something
- ai yī den tse 12
 he heard make a noise.
- yī man a yī da teiñ da xa le tañ a diñ²⁹ mit tei yī da teiñ
 Across from above Daxaletañadiñ towards
- kauw kyō iL tū wa teit tes meL sil len hai teit te nauw 14
 redwoods back and forth (?) moved. The he came
- ai kit dū we ne hai ya tce niñ yai Lō ka yī de ye tce niñ yai
 made the noise. There he came out, glade north he came in.
- hai ya miL ūñ gya nak' k'ō kōs tas ai de yī sin tein xō teiñ 16
 Then there was Nak'k'ōkōstasaide from the west toward him
- k'a dū win se na xō nas yōt hai ya miL kût xō yete
 he heard make a noise. He chased him around. Then indeed his breath
- tce niñ ūn te sil len kût teō k'ō seL win te sil len na xôn nas yōt 18
 was about to go out. Then he was about to kill him. He chased him about.
- hai yaL deûk a xō lau miL xō wil loi miL iL wa
 Then this way he did his belt with it. Each way

²⁹ "Salmon berries point."

- ya wit miL a k'ût hai ya miL ye teō k'ō seL wen hai ya miL
he fell. Then he killed him. Then
- 2 teiL ai ye dō tea lūw hai ya hit teit xō teiñ tee nil lai
he kept it. He did not take it out. Then to her he took it.
de de miL hwō kyai til lūw xōL teit dū we ne hai ya miL
"This with my grandchild you carry it," she told him. Then
- 4 teit tes yai kût yī man a yī dūk teit tes yai hai yō
he went. Across up the hill he went. This one
a tiñ hai yō na mūk klū a tiñ hai ya miL yī dūk a
did it, this one last born did it. Then up the hill
- 6 kût teit tes yai teūk qal a kût yō yī dūk
indeed he went. He walked. Here up
na xō wil de k'al a kût hai ya miL yī dūk xa is yai
he tracked him. Then up he climbed.
- 8 kauw kyō da xōn tel kût yī nūk en teiñ xō Lūk kōte a xa ai diñ
Kauwkyōdaxōntelkût south side head of gulch
xōn ta sa ūñ xōn ta mūk kût me me xa nal da
house stood. House on it ferns were growing.
- 10 hai ya miL hai ya teūk qal ye teū wiñ yai ya kyū wiñ ai
Then there he walked. He went in. She sat
k'ōn ta me es dī yañ kī la k'ūte yañ a hai ya miL
house in old woman. Boy sat. Then
- 12 hai yō kī la xūte a dū we ne teō k'ō win sen in sil len
that boy said, "Something must have made a noise."
hai ya miL kût da sit tūñ kī k'ak wil tewen hai miL
Then indeed was lying net made that with
- 14 ya tan kyū win ya in yan Lūk gai xōt da wiñ a
they eat people. White down hill lay,
kyū wiñ ya in yan mit tsin né ūn te hai ya miL yō
people their bones it was. Then that
- 16 yai win tan a miL xō tseūk kai³⁰ deūk a teil lau il wūn
when he took it up his belt this way he did. Each way
yat miL hai yō dō kyū wil le mit diL wa yai win tan
it fell. That old woman in turn took up
- 18 kī kak deūk a teil lau miL xō wil loi miL kyū wiñ ya in yan
net. This way he did his belt with it. "People

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

dō xa a teiL e ûn te xōtc na dil le te kût teō k'ō wiñ an
will not do this way. Good they will live." Indeed he killed them.

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

kyū wiñ ya in yan dō teit tan na hwûn te xōtc tein na dil hwûn te
"People they will not be allowed to eat. Good they will live."

na tes di yai kût na yī nûk na wit dal xō tewō 4
He went back indeed south again he went along. His grandmother

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

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

hai ya miL hai tseûk wa na teil lai xō tewō hai ya miL
Then this belt he gave her, his grandmother, "Then

hwin nis te na ya hwe wē nūw xō kyai nō yan di yan 8
my body is glad." Her grandchild is left.

nū hwōn na deL se
Well they lived.

hai ya nōn dik 10
Here the end.

XVII. PANTHER AND GRIZZLY BEAR

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

hai ya nak xwe k'ek' nak min dite mite tewan tûl tan 12
There two boys, two wildeat, fox.

hai ya hit djit ûñ xût Le dûñ kin ne miL miL teit te in nauw
Then in the morning deer-mask with he used to go.

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

xa sin diL³¹ hai ya miL k'a a de ne hai ya miL k'a a nū win te
go." Then he said that. Then he always did that.

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

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

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

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

- k'a at dū win te hai ya hit djit ũñ tein nū win te yī dūk
he always did that. Then he always said that, "Up
- 2 dō xa sin dīL
do not go."
- hai ya miL min ne djō xō miL a yōn des ne hai yō
Then after a time they thought, those
- 4 xwek' k'ek' dai de nō wūn a nō hōL tein ne yī dūk a
boys, "Why us does he always tell, 'Up
dō xa sin dīL hai ya miL min ne djō xō miL kūt a yōn des ne
do not go.'" Then after a time indeed they thought,
- 6 dai de nō wūn a nō hōL tein ne yī dūk a dō xa sin dīL
"Why us does he always tell, 'Up do not go,'
nō hōL tein dai de wūn
he always tells us, why?"
- 8 hai ya miL min ne djō xō miL ya kit tes daL hai ya miL
Then after a time they went. Then
hai yō mit dje sa an sit da diñ ya nin deL tein yūñ teō wes lal
those grizzly where he lived they came up. "Eat," they said
in a joke (?).
- 10 hai ya miL ai we na teit dū win lat win te k'on ta ya teū win lat
Then really he ran there. House he ran in.
tein neL yan yō dū wan ne en tein naL yan hai ya miL
He ate up. Those hides used to be he ate up. Then
- 12 na wit dal da xō ed dik kyan ũn te xō k'ōn tau ne en te le
he came back. "What is the matter?" His house used to be
on the flat
ka nan wil lau tein naL yan hai ya miL teit tes yai teūk qal
was lying. He ate up. Then he went. He walked.
- 14 lin³² na da a k'ōñ^e hai ya miL k'ōn niñ ye teū wiL kan
Smoke stood up, fire. Then his face, he put in
k'ōn ta me teiñ hai ya miL sai kit diñ ũñ gya yō k'ōn
house inside. Then he was surprised to see that one fire
- 16 me ũ na is tiñ k'a at yai kyū wiñ a hai ya miL de k'ō wūn
beside he was lying. His wife sat up. Then this (ridge) at him
nō niL kait hai de wē nūn yī dik kyō wūn hai ya miL
he shot. This he hit. He was asleep. Then
- 18 a kit dū we ne a lō dai de nūn dil kūts da dil lūw hai ya miL
he said, "ilō, What snaps you put in the fire?" Then

³² For lit, t assimilated to following n.

- dil a kûts a da dil lû La tein a nin te wûn dô
 "Snapping you put in only you are is it?
 dô don da win nal dū wen ne hai tsū mes Lôn 2
 You were shot," said the woman.
- hai ya miL aL kyō we diñ da we nûñ dau hai ya miL hai
 Then every place he shot him. No. Then the
- tsū mes Lôn a kit dū we ne xō ka ke xwō siñ kyūn te 4
 woman spoke. "His body in vain you shoot.
- dō dō tca xō lûñ dik gyūñ xō kyūñ sa an sa ũñ hai ya miL
 It does not hurt him. Here his vitals lie." Then
- yit da we nûñ dik gyūñ teit teit hai mik kyō we ne en 6
 he shot him here. He died the grizzly used to be.
- hai ya miL ai we kût teit teit de
 Then indeed really he died.
- hûn na na tes dī ya hai ya miL ûn tī kī xōn ta diñ 8
 Now, he went back. Then it was his house
- na tein dī yei hai ya miL na tes dī ya kût a de xōn tau xōtc
 he came. Then he came back. His house good
- a na teil lau hai yō xwe k'ek' k'ōn kût de ya wim meL 10
 he made again. Those boys fire indeed he threw in.
- hai yūk xa a dô ne nō hōL de ne ũñ yī dūk k'a sō diL ne
 "This way you do, I told you was it? 'Up you should go,'
- nō hōL de ne ũn a hai ya miL tcai a in tewū we hai ya miL 12
 I told you was it?" Then they cried. Then
- yī tsin ne wiñ a miL ya na diL ya kauw hwa hai ya miL
 west when it was, "Come in, nephews." Then
- ya na win deL ē hai xwe k'ek' kût ka na iL kit 14
 They came in again, the boys. Then he fed them.
- ē - - na ya kyū wiñ yūñ ka na iL kit hai ya miL kût
 ē - - they ate. He fed them. Then indeed
- teit des ya kyū wûn nai da La xō win te 16
 he went. He hunted, always it was.
- hai ya miL a xōL teit de ne hai yō tcō k'ō seL wen
 Then. he told him, that one he killed him,
- dō xō liñ k'a a' tīñ La xō min daik nal auw te 18
 "Do not do it again. Just outside you will live.
- dō xō liñ k'a a ten
 Do not do that again."

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

XVIII. SKUNK'S THEFT

- xût Le dûñ kin na da te in nauw kōl dje hwite hwō
In the morning for it she went, skunk. "My grandmother,
- 6 ðim miñ hwa nai iL tcwe hai ya miL se nit tel tewil sa an
sharp for me make it again." Then stone flat lay
mûk kût hai se nit telte hai ya miL a de ne k'ût a ke sit
on it the stone flat. Then she said, "K'ût a ke sit,
- 8 k'ût a ke sit k'ût a ke sit teit de ne na iL tōñ hit hai ya miL
k'ût a ke sit, k'ût a ke sit," she sang. He danced. Then
k'ûn nai kil la xûts aL tewōn naL tōn^e xō ye La an nauw
"Kunna, boy nice looking is dancing." Near him they all came.
- 10 hai ya miL hai yō kût xō tewō xōn nō^e tce it set ma' nin yū
Then that one indeed his anus emitted flatus. "Ma—" To the
ground
teit te iL auw hai ya miL a' tin tein neL yī mit taL ta
they put their heads. Then all he ate up, biggest ones.
- 12 hai ya miL deûk ûñ hit djit hai xō tewō mit teiñ kō e lan
Then this way then the his grandmother toward (small ones)
teit te it teite hai ya miL hai yō tee na til tewen kai tim miL
he took in his hands. Then those recovered, pack-baskets
- 14 mū hwa ne ya na ai wūw
only they carried.
hai ya nōn dik
Here the end.

XIX. THE ESCAPE OF THE CAPTURED GIRL

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

kyū win ya in yan dō ta' xō len hai ya miL tee e dai tūñ ka
 People were not around. Then she stayed. Fall
 xūn na gal kya da an ne tcwū wa kil lūw min ne djō xō miL 2
 began to walk. She picked acorns. She cracked them. After a time
 win sa a kyū wiñ ya in yan dō xōt da nat yai
 time passed. People did not come back.
 hai ya miL kūt xūn na k'a ūn nū yī tin ne 4
 Then indeed it was she did the same. Doorway
 mit tein ne hwan ya a hai ya miL min ne djō xō miL
 toward she sat. Then after a time
 kyū win ya in yan sil len sil lin tse tein nel git dit sik xō sa 6
 person was there. She heard him there. She was afraid.
 Acorn her mouth
 wiñ a dō tee na niñ an hai ya miL ūñ gya kai tim miL
 was in she did not take out. Then she saw basket
 a din nin diñ tcū wil leL ye tcū wiñ yai xō man tein teiñ 8
 before his face he held. He came in. In front of the fire
 ye tcū wiñ ya hai ya miL k'ōn niñ me yōl hwin nal tewin
 he came in. Then his head he had made black.
 hai ya miL dō hwa nū wil get te he hai ya miL kūt sa a 10
 Then "Do not be afraid." Then "Now long time
 nū wūn hwik kyūñ nañ ya hwin naL kūt a nin te hai ya miL
 about you I have been thinking. In my knowledge indeed
 you were." Then
 xai iL kit sa xauw tee nel git te he hai ya miL a xōL teit de ne 12
 she gave him food, acorn soup. She was afraid. Then he told her,
 wit wat iL tcwe ta sē deL te
 "Acorn flour make. We will go."
 hai ya miL kūt is k'ūñ hit kūt na tes daL hai ya miL 14
 Then indeed next day indeed they went back. Then
 na wit dal k'el weL xō lūn ta' hai ya miL xūt Le dūñ
 he went back where he had camped. Then morning
 in na is deL win te tcit tes deL tcū wit dil le hai ya miL 16
 they got up. They started. They went along. Then
 yī tsin ne wiñ a miL tcū wit dil k'el weL xō lūn ta
 west when it was they went along. Where he had camped
 k'e na al wil hai ya k'ai yal weL hai ya miL ai we xūt Le dūñ 18
 they camped. There they camped. Then in the morning

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

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

deûk a tcil lau ke yan kûts sai 2
this way he did. It fell down.

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

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

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

yō na wetc ya win tūn win te hai tsū mes Lōn tcit tes tan 6
that bag she took up that woman. She carried it

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

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

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

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

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

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

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

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

hai ya miL xût Le dūñ sel ne hwan tak xwōtc te tak
Then in the morning obsidians three, good blankets three,

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

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

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

- hai ya miL hai ûn Lûn dũu k'e nal waL diñ k'an Lûn diñ
Then the as many times they camped so many times
- 2 k'a nal waL hai ya miL na wit dal a kût sis da tciñ ûñ gya
she camped. Then she went along. Near where she lived she heard
da xõ ed dik gya ai kin se hai sis da ne en diñ xõ na kût tõ
something she heard make a noise. The place she used to live
their tears
- 4 ya na wil lin se hai ya miL hai yõ kai tim miL nõ na niñ en miL
she heard fall. Then that basket when she put down
a dẽ ne dũn da xõ ka õ' tewũ ka ka hwõ wũn a tewũ
she said, "Whom for you cry?" Too soon for me you cry."
- 6 hai ya miL ye na wit yai Le nũn dũ ya xõ lan de de
Then she went in. They had all come back. Here
xõ ya te meL hai ya miL ye na wit yai a dũ wũn hwõ wil lik
they had cut off. Then she went in. About herself she told
- 8 hai tcõ k'õ teL ten
that he took away.
hai ya nõn dik
There is end.

XX. BEWITCHING OF THE OLD WOMAN OF SELGAIKALINDIN

- 10 seL gai k'a lin diñ a Lan te hai ya miL yĩ tsin sa win den
Selgaik'alindiñ they lived. Then west they went.
hai ya miL hai ded hwe ai kin nũ wes te win da hai ya miL
Then this me she was like stayed. Then
- 12 min ne djõ xõ miL Lũ wũn nin sis dai kel san nin
after a time alone she lived, girl
yĩ man tciñ tciñ hai ya miL min ne djõ xõ miL kût win sa a
on the other side. Then after a time indeed time passed
- 14 yĩ tsin sa win den hai ya miL kût Le niñ dũ yai yĩ sin tciñ
west they went. Then indeed they all came back from the west.
hai ya miL dõ kyũ wit yan des k'an hai ya miL yõ
Then she did not eat that day. Then way
- 16 yĩ da tciñ tcũk qal xõ kyũ wiñ yai hai ya miL tin ne
from the north she walked. She came down the hill. Then "Road
wes tcõ ye kit dil lõs kit dũ wẽ nel hai ya miL xõtc yĩ tsin
large something dragged in," she kept saying. Then good west

ne wiñ a diñ tañ ka hit hai ya miL des k'an nē de de
 it was, fall time. Then "It is night, this
 xōL nūw te ne sen dō weL den dū we ne hai ya miL ka^e 2
 I will stay with I think. I am lonesome," she said. Then "Well
 ye heñ yauw hai yō a' tin xō nin nai kis le nit tewen
 come in." That one all her face she motioned. Evil
 de nai kai hai ya miL deūk a' tin a a nū deūk a kai lūw 4
 she had. Then this way all she did. This way she did.
 xō ed de a lūñ a hwiL en he dō wūn tein ne tūw he hai ya miL
 "Why you do that to me? Why do you not lie down?" Then
 ded dit de hai yō nit tewen niñ ye kit diñ k'añ yū wit diñ hit 6
 it was that not good in the ground she buried. Finally
 La a kel tein neL yan³³ hai ya miL yai ke e a it da
 one full she cracked. Then she sat.
 ya xōn neL en³⁴ hai ta' aL tcit dē ne xō de na a Lūñ xō 8
 She watched her. Those she told, "What all the time
 a hwiL en hai ya miL yū wit diñ hit kī ye La kel tein neL yan
 you do to me?" Then after a while again one full she shelled.
 xō Lūk gai me dū wiñ a hai ya miL xōte win djen 10
 Dawn loomed up. Then quite it was light.
 hai ya miL tee nan dauw xōL tcit de ne tee na niL wal
 Then, "Go out," she told her. She threw her out.
 ī la lūñ kyū wim min xe hai ya miL hai yō kis tin diñ mī ye 12
 "Well, you were going to sleep." Then that bed under
 sūk k'an k'ai tsa iL tein yū wūn nal mit hai ya miL
 there were baskets toward each other placed. Then
 hai yō xa na wiñ xūn win te miL ya na iL seL in tewit ne 14
 that she took up. With it she hit her. "Die.
 nin nis te me a na o ne te e e dū wē ne kai tsa aL tewin
 Your body in let it go," she said. "Basket stinks.
 hwū wūñ o' kast dū wē ne na tes dī ya yei 16
 My(?) break," she said. She started home.
 Lai yis k'an miL a teōn des ne na hwa hai ya miL is tan
 One day after she thought, "I will go." Then logs
 sil lai ūñ gya is tan mī ye sil tiñ tewit xō lan hai yō 18
 lay, she saw log under she lay. She was dead. That

³³ Literally, she ate.

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

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

XXI. BEWITCHING OF THE LITTCUWHWINNAUWDIN GIRL

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

- a yī tsin na kyū wit wel lē hai ya miL se ye kyō kait
west they were carrying along. Then Seyekyōkait
- xō teū win deL hai ya ta ya win nan^e hai ya miL me is deL 2
they went down. There they drank. Then they went up
- xō ye yī dūk hai ya miL kūt na teil yeūw diñ k'a is daL
up the hill. Then indeed resting-place they came up.
- hai ya miL teū wit dil nis sa teū wit dil a kūt hai ya miL 4
Then they went along. Long way they went. Then
- kin sin Lōk tee nin deL hai ya miL tcit tes deL kūt nil lin
KinsinLōk they came out. Then they went. Creek
- na nū wit dil hai ya miL kūt na kyū wit weL hai ya miL kūt 6
they went across. Then indeed they carried along. Then indeed
- tcit te daL yī tsin ne nū wiñ a ta kūt nō nin deL
they went. West it was by the ocean they sat down.
- tō tein din nūn diñ nō nin deL hai ya miL yō xō teiñ 8
Tōteindinnūndiñ they sat down. Then that one to him
- na kyū wit wel xō min dai nō nin deL
they carried by his door they sat.
- hai ya miL kūt dōñ ye ya xō la ya a dil na dū wil tewūñ 10
Then, "Indeed call them in." "Come in." They ate.
- nō din nil tewan miL hai ya miL es dī an k'a^e tai kyūw
After they finished eating then old man, "Well, sweathouse."
- hai ya miL tai kyūw ya teū win daL hai ya miL kūt 12
Then sweathouse they went in. Then indeed
- iL tein ne wan ya nes tete hai ya miL hai yō es dī an
close to each other they lay down. Then that old man
- in na na it ka hai ya miL yī da teiñ tee nai kin niñ en 14
got up. Then from the east he took it out.
- nō' kyū win ūñ ūñ hai ya miL dū ya k'ūn nūw min ne djō xō miL
"Are you asleep?" Then they did not speak. After a time
- sa a a xōL tcit de ne miL wūn xoi kyūñ ya xōs le kūt dōñ 16
long time when he had said to them they knew indeed
- xwot a na teil la te tē le he yū wit diñ hit xō Lūk gai miL
he was about to do it. Finally when dawn
- dik gyūñ ya wiñ ya mik kyūñ na an yai nō teis qōt te 18
here it come up it was thinking of he was going to stick them.
- hai ya miL hai xō k'ai ya hai yō sis tin ne en diñ nō ya niL sū
Then the his boy that one where he used to lie they moved.

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

- hai ya miL ũñ gya a kit dū wen tse yō na dū wit nel
Then it was they heard something make a noise. That one
he was making a noise along.
- hai ya miL a xōL teit de ne xōL liñ tin mī ye teiñ nin sa ne 2
Then he told his brother, "Trail under sit."
- hai ya miL Lū wūn mūk kūt teiñ tein nes da tee lis tee miL
Then one upper side he sat knife with.
- nis tan siL ten wūn nin din dil hai ya miL hai mūk k'a 4
Log lay there they climb over. Then the after them
de diñ nis tan da na wil tōn xō dje diñ nō il tōñ mī ye teiñ
this place log he jumped on. In front of him he jumped
lower side
- hai ded sis dai mite teiñ ya wil tōñ dik gyūñ na neL kis 6
this one sat. Then to him he jumped up. Here he stabbed him.
- hai ya hai yō sis dai me ye teiñ xō dje diñ nōL tōñ
There that one sat below in front of him he jumped.
- hai ya miL tee xōL kit na xōn teL kis ya ya xōs kit 8
Then he caught him. He stabbed him repeatedly. They cut him up.
- hai ya miL na tes deL ye ō yī sin teiñ na wit dil tes wan
Then they went back. Here from the west they went
back. Teswan
- mō xon tau we diñ hai na tes deL na wit dal sats mit tō diñ 10
their village they came back. They went along back. Satsmittōdiñ
- na wit dil hai ya miL dōñ ka hai issel tein ne wan na wit dal hai ya
they went back. Then it was still rather warm they went along
there.
- hai ya miL kai ist mit tō diñ na win deL hai ya miL yī man 12
Then Kaiistmittōdin they came down. Then the other side
- me na is deL tcim me tau wit kūt k'a na is deL hai ya miL
they went up again. Teimmetauwitkūt they came up again. Then
- na wit dil ye ō yī da teiñ na wit dil xō ed dik gyūñ ai kin se 14
they went back. Way from the hill they went back. Something
they heard
- teit del se ne en teiñ La xō kūt xō da in na dim meL xwōtc
where they used to live. Just they fell down so
- xō win seL hai ya miL hai ya yī da teiñ tea na in deL mūk k'a 16
it was warm. Then there down they came out. After
- hai xōL tis tee ne en wūn na diL teis qōt xō lan hai ya miL
the their sister used to be they came for had been poisoned. Then

- wiL dũn wil wil diñ dit sik ye yũ wiñ k'an hai ya din
the night before acorns she brought in. That place
- 2 yis qõt hai ya miL hai yõ a dit djẽ nõ na niñ an sil len
he poisoned her. Then those their hearts were not very sorry,
ya xõ seL wiñ hit ya xõs kit ha ya miL na wit dil a kũt tiñ
because they had killed him. They had cut him up. Then they
came back Very much
- 4 xõ dje yai iL wen ne en ya xõL tis tee hai ya miL kũt hai ya
they used to love her their sister. Then indeed there
na in deL
they came back.
- 6 hai ya nõn dik
Here the end.

XXII. FLIGHT OF THE MURDERERS

- kit tũn na da a diñ teit deL se xõ sin tai kyũw sa an
Kittũnadaadiñ they were living. Sweathouse was there.
- 8 hai ya miL min ne djõ xõ mit a ya xõL teit de ne na tin nõ kõ miL
Then after a time they said to them, "From Trinity River
ka tewũn diñ yĩ nõk miL hai ya miL des k'ũn nit teiñ
Datewũndiñ south, to-day to you
- 10 teit tin diL teL hai ya miL dõ xũn na ne dõ me nõw git hai
they are coming." Then "All right, I am not afraid. Those
hwũ wũñ Lin ya te hai ya miL ka de hwũ wũñ Lin ya te
to me will come. Then soon to me they will come."
- 12 hai ya miL min nẽ djõ xõ mit ûñ gya kyũ wiñ ya in yan
Then after a time it was people
teiL san kũt me din tewin nit teiñ ye ûn dil lan hwe
he saw. "Then are you willing to you we should come in.
Many I
- 14 na tse nẽ yai dõ ma nõw git hai hwit tein ye win deL te
first I come." "I am not afraid, those to me will come in."
hai ya miL na tes di yai a kũt hai yõ na din yis k'an a miL
Then he went back. "Those two after days
- 16 Lan na nõ hwiL sis te
many you will see us again."
kũt dõñ di hwõ dõ ma nõw git k'aẽ we diL na da teũñ
"Well anything I am not afraid of. Well, let us go. From east

- dō me nūw git min ne djō xō miL kūt diñ kin kas yai
I am not afraid." After a time it was four men came up.
- hai ya miL a xōL teit de ne kūt hwin nes te dō ma niL git ûñ 2
Then he said, "My body are you afraid of?"
- kūt dōñ a hwō la na dō ma nūw git kūt a dit teiñ
"Well, let it happen to me. I am not afraid." "Well, on you
ye na wē la ta kūt hai ya xa djit a ya it ti yau hai ya hat djit 4
I will bring them." Then they did it. Then
- a dit ta' diñ le ya dū wil lū hai ya miL kūt a dit teiñ
at his home they killed them. Then indeed to him
- ye ya xō lai kūt kit tûñ na da ai deūk ûn te dūn lūn hwō 6
they brought them. Then maple it stands this way it was
several ways
- tewū wa lūL kūw hai ya miL kūt yī nūk en teiñ tai kyūw
forked. Then indeed on the south side sweathouse
- sa an kūt ma dūw tewiñ kūt xōn ya il lit hai mūk' k'a 8
stood. "Then I want they burn it," those after them
- ka sit ta deL hai hit djit xa sit ta daL tewō la na k'as yai
they came. Then they came over. Five men came up.
- kūt xō wūñ kūts ta nan deL te hai ya miL kūt 10
Now, it was cold weather. It was about to snow. Then indeed
- dūn lūn hwō diñ xwal weL kūt min ne djō xō miL hai yō
several times they camped. After a time those
- tsū mes lōn del se xōn ta me yō xoīs dai tai kyūw me 12
women stayed in house. Those men in sweathouse.
- hai ya miL sai kit diñ ûñ gya mit da na sa an a din nin diñ
Then behold a bundle of brush before his face
- teū wil leL hai ya miL ûñ gya na lū wūñ kyū wiñ ya in yan 14
holding. Then it was another man
- ya win daL hai ya miL sai kit diñ tsū mes lōn tea ûñ lat
came in. Then behold woman ran out.
- xō lik tes yai tai kyūw teiñ tai kyūw mit da niñ yai 16
To tell she went to sweathouse. Sweathouse its mouth she came.
- ne ha dū wil la xa xō list tea nō' diL hai ya miL hai yō
"They are attacking us. Come, hurry, come out." Then those
- na nin teit del se tai kyūw me hai ya miL xō ye xōñ 18
two were staying in sweathouse. Then under it fire
- nō ya niñ en ya miL tai kyūw ne en xōn ye ya wil lit
they put. With them sweathouse used to be to the ground they burned.

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

XXIII. REJUVENATION DISCONTINUED

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

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

XXIV. THE FLOOD

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

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

XXV. MINK'S GAMBLING MEDICINE

- de de xō iL kût tce wil lin diñ na tel dit tewen
This XōiLkût its mouth he came into being,
- 6 te ū na lū hwīn hai ya miL min ne djō xō miL a tcōn des ne
mink. Then after a time he thought,
- de de mûk kai yī nûk ta se ya te hai ya miL k'ō wûn
"This on south I will go." Then to him
- 8 na ne il lūw³⁵ deûk a na nū wes te hai ya miL a tcōn des ne
it always comes. This way he looked. Then he thought,
- ded mûk ka yī nûk te se ya te xût Le dūñ k'e da ai it Lō i
"This on south I will go." In the morning head tied on
- 10 a de kût da teū wil lai hai ya miL teit tes yai teûk qal yō
on his head he put. Then he started, he walked along. Way
- yī da teiñ teûk qal de de mûk ka teûk qal xō na kût tō
from the north he walked. This on it he walked. His tears
- 12 na dū wim miL a dū wûn teū wite tewel hai ya miL ded
were dropping. About himself he was crying. Then this
- teûk qal a kût yō yī nûk a teiñ teûk qal a kût hai ya miL
he was walking. Way toward the south he was walking. Then
- 14 nis kin tce in diL diñ klūw³⁶ hai ya miL nes kin me dik gyûñ
Niskintceindildiñ, alder (?). Then "D. spruce in more
- ne se tin ta hai ya miL nes kin min nē djit kañ a sis kyas
I will lie down." Then Douglas spruce half way up limb broke.
- 16 hai ya miL hē³⁷ a nūw te iūw hwal tcōn des ne hai ya miL
Then "hē I am thus I travel," he thought. Then

³⁵ Mink always lost at play.³⁶ Probably. Lūw.³⁷ An exclamatory particle.

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

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

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

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

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

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

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

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

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

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

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

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

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

a na tcil lau miL xō wūñ tcit tel kait te ū na Lū hwin a ten 14
when he did it from him he pointed. Mink did it.

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

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

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

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

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

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

XXVI. EAGLE'S WAR MEDICINE

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

- hai ya miL kût ded min nē djit sis le ne kût kûn dũntc
Then indeed this middle he came to be. Indeed quite close
- sis lin hai ya miL hai teit tes yai teûk qal a kût hai ya miL 2
he came. Then the he went. He walked along. Then
- xwōtc a man nū hwon tis mil teit tes yai hai ya miL ded
very good eagle went. Then this
- teûk qal yō yī nûk teûk qal a kût yan tein tañ a diñ hai ya 4
he walked. Way south he was walking. Yanteintañadiñ there
- teûk qal miL teō hwōn tewit te teōn des ne hai ya miL hai
when he walked, "He will come after me," he thought. Then the
- ûñ gya mit tis teit tes ya hai ya miL a teōn des ne kût xō lûn 6
he saw beyond it he went. Then he thought, "Indeed it is
- hwik kim ma ū lan nū hwoñ a xō lan hai ya miL kût mit tis
my medicine much good it is." Then indeed beyond it
- teûk qal kût xō lan hai ded hwik kī ma ū nū hwoñ hwōn nis te 8
he walked. "This my medicine good my formula
- nai din nūw te la xō gya miL tū win na hwil te hai de
he will know without harm with it he will go by, this."
- hai ya miL hai mit tis kût yī nûk teûk qal la xō gya 10
Then this beyond it indeed south he walked. "Without harm
- hai ded hwit Lō we miL tū win na hwil te mī nū wil gil lil te
this my herb with he will go by if he is afraid."
- hai ya miL mik kya yī nûk teûk qal hai yûk a win nel a kût 12
Then from it south he walked. This way he was doing.
- kas ta' xō i yī nûk teûk qal yī nûk a teit tes yai teil kûn diñ
Kasta' south from he walked. South he went. Teilkândiñ
- teûk qal hai teit tes ya yī nûk a teûk qal hai ya miL 14
he walked. Then he went, south he walked. Then
- tse kyō k' a tin nit teûk qal hai ya miL il tis tee mī yī nûk
Tsekyōk' atinnit he walked. Then Itistecemī south
- k' a is yai yī nûk a teit tes yai yī nûk a teûk qal in tel kai mī 16
he went up. South he went. South he walked. Intelkaimī
- hai ya teûk qal hai ya teit tes yai yī nûk a teit tes yai
there he walked. There he went. South he went.
- teim ma nañ a kût hai ya teûk qal yī nûk a teûk qal lei 18
Teimmanañakût there he walked. South he was walking along.
- diL tewag na da a diñ yī nûk a teûk qal lei hai ya miL
Diltewag-nadaadiñ south he walked. Then

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

XXVII. WAR MEDICINE OF THE SEKYOXATINNIT YOUTH

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

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

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

XXVIII. PURIFICATION OF THE BEREAVED

FOR MEN

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

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

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

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

hai ya miL ūñ wūñ na is deL xōtc a teil lau hai ya miL.
 Then he fixed him. Well he did. Then

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

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

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

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

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

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

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

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

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

na' dī yau mit ta nan me na diL wil tewen hai ya miL ūñ
 dentalia its water they swam in (?). Then

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

FOR WOMEN

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

- dik gyûñ yī na teiñ yī da teiñ xa a nū kel san nin
Here from the southeast they do the same, girls.
- hai ya miL ûñ hai yûk ke miL a dū win te hai mûk kûs tan diñ 2
Then this way they always do. This beside it
- La tein din nan mit tō nō na nin xan mit tō hai mit tō
(a sea shell) its water he placed, its water. "The its water
- nûk ka na deL waL xōL teit de ne hai yō xō saik ke mit to 4
on you I put," he said. "That abalone its water
- nûk ka na deL waL xōL teit de ne hai ya miL ûñ hai yō
on you I put," he said. Then "That
- ma xa tein min ne xō len mit tō nûk ka na deL waL 6
maxateinminnexōlen its water on you I put,"
- xōL teit de ne hai ya miL ûñ hai yō xō ka na de eL wal a miL
he said. Then that on her when he had put
- hai(?) deûk a a lū xōt sit da kyū wiñ ya in yan ta' diñ 8
this way he did the crown of her head. "Indian world
- na ne deL xōL teit dē ne teit te it Lū xe nek ke hai yûñ
we come back," he said. He rubs it on her back. This
- tsū meL Lōn ma teiL tewe 10
woman for he makes.

PRAYERS

- a de ke ma xa nauw dī ya
"My tracks after I come back."
- dik gyûñ yī nûk a yī dûk nûn sin mū win na 12
"Here southeast butte around it
- kit tes sō wil tewen hai ya miL miL na neL kōw nin
a mark made there with I am going, ground."
- kût hwik ka nō win djē ye hwin nis te diñ 14
"Now, away from me you want to go. My body
- nō nik kya na dit dauw hwe ne
do not think about."

TRANSLATIONS

PART I

Obtained from Tom Hill and his son Dan Hill

I. THE WAR WITH THE LASSIK INDIANS²⁸

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

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

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

²⁸ This is the expedition which avenged the deaths of the Chilula who were returning from Mendocino County. (See pp. 268-291 above.)

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

II. PANTHER AND GRIZZLY BEAR

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

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

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

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

III. LOVE MEDICINE—YIMANTUWINYAI

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

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

This way only.

THE PRAYER

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

IV. LOVE MEDICINE—YIDETUWINYAI³⁹

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

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

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

V. LOVE MEDICINE—YIMANTUWINYAI'S ILLEGITIMATE SON⁴⁰

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

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

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

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

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

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

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

VI. LOVE MEDICINE—THE MT. SHASTA WOMEN

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

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

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

Just this way only.

VII. DEER MEDICINE—PANTHER AND WILDCAT

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

⁴¹ Said to be an old name for Tselûndiñ. (See map in volume 1 of this series.)

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

Now this way only.

VIII. DEER MEDICINE—THE NASLINDIN YOUNG MAN

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

This way only.

⁴² Burnt Ranch mountain, about thirty miles up the Trinity river from Hupa.

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

IX. DEER MEDICINE—YOUNG MAN BECOMES A SHRUB

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

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

X. DEER MEDICINE—RAVEN

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

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

XI. DEER MEDICINE—BLACK WOLF

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

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

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

⁴⁶ On the east side of Pine creek.

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

XII. MONEY MEDICINE—THE SCABBY BOY

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

XIII. MONEY MEDICINE—KINNAXONTADIN ILLEGITIMATE MAN

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

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

⁴⁸ For a similar hero and family group see present series, I, 212.

⁴⁹ For the location of this village see the map and page 276 of this volume.

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

XIV. GOOD LUCK MEDICINE—YIDUKATOME YOUNG MAN

A young Kixûnnai man came into being at the eastern water's end. When he came into being his herb sprang up by him. Here on the other side of the ocean to the southwest two women⁵⁰ came into being. He used to go there. When he came home he used to wash himself with his herb. Notwithstanding what he did he used to kill deer and get money.

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

This way only.

⁵⁰ These the narrator explained were women who were perpetually menstruating. Such women are mentioned in medicine formulas because they represent the sources of extreme ill luck.

PART II

Obtained from wife of Molasses

XVI. THE COMING OF INDIANS

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

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

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

⁵¹ Present series, I, 130-131.

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

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

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

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

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

ferently from the way I have done. Those who grow up together will not quarrel."

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

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

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

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

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

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

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

XVI. THE TWO-HEADED MONSTER⁵²

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

When that brother did not come back they were worried at Kittûnnadaadiñ. Another day passed and they were worried. When another day had passed, another of the brothers set out. He came along from the south, passing Kōsda, Xōstatetañadiñ, Tceekōlindiñ, Kailūwta'diñ, and Lōtēke. Coming to this place

⁵² This monster is known to the Hupa. This series, I, 167.

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

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

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

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

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

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

XVII. PANTHER AND GRIZZLY BEAR⁵³

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

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

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

⁵³ See page 352 above for a more detailed version.

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

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

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

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

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

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

XVIII. SKUNK'S THEFT⁵⁵

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

XIX. THE ESCAPE OF THE CAPTURED GIRL⁵⁶

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

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

⁵⁶ The Hupa have a similar tale. This series, I, 182.

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

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

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

When they had spent several days thus the man said, "I would like to eat some fresh meat." He felt around the south side of the room and took out a package. The woman watched him as he went out and entered the timber. She went along the edge of the timber watching him. In the timber was a small open glade in which a band of elk were feeding. The man was holding the package under his arm. The woman was able to watch him without his seeing her. "What is he up to?" she was saying to herself. When he came to a favorable place he did this way with the package⁵⁸ and the elk fell down.

⁵⁷ Hollow trees were frequently used as houses (p. 273).

⁵⁸ He pointed it at the elk as was shown by a gesture.

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

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

XX. BEWITCHING OF THE OLD WOMAN OF SELGAIKALINDIN

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

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

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

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

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

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

XXI. BEWITCHING OF THE LITTCUWHWINNAUWDIN GIRL

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

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

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

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

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

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

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

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

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

XXII. FLIGHT OF THE MURDERERS

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

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

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

XXIII. REJUVENATION DISCONTINUED

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

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

XXIV. THE FLOOD

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

Here is the end.

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

XXV. MINK'S GAMBLING MEDICINE

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

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

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

XXVI. EAGLE'S WAR MEDICINE

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

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

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

Then he went by to the south. "With this herb of mine he will pass along. They will be afraid of him." He went from them walking south. He came to Kasta'diñ and from there went on south. He walked by Teilkûndiñ. He went on south to Tsekyōkatinnit. Then he went up the hill to Ltistcemī. Still traveling to the south he came to Intelkaimī. He walked by there and went south to Teimmanañakût. He walked by and went south to Diltewagnadaadiñ. He went on south to Tenākût. He went south to Hwanamī. From there he walked south to Nōwilindiñ. Then continuing to the south he went up the hill.⁵⁹

Eagle did this.

XXVII. WAR MEDICINE OF THE SEKYOXATINNI YOUTH

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

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

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

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

XXVIII. PURIFICATION OF THE BEREAVED—FOR MEN

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

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

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

He always does this way, with it he conducts the person to Kixūnnaita'diñ. That which he did belongs to Indians. When it had been day five times he placed five bundles of yerba buena under him on the fire and poured a decoction of mūkkadjek'ōlen⁶⁰ over him. He travels well. He brought him back from Kixūnnaita'diñ. I put this much of that which belongs to Indians (tobacco) in your hand. You will have so much. You will do this way in any case. Nothing will go by you," he said to him. He brought him back to the Indian world. After this it was so.

⁶⁰ *Leptotaenia Californica*.

FOR WOMEN

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

ADDITIONAL INFORMATION

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

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

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

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

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

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

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

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

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

XXIX. A SUPERNATURAL EXPERIENCE

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

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

UNIVERSITY OF CALIFORNIA PUBLICATIONS—(CONTINUED)

Vol. 7.	1. The Emeryville Shellmound, by Max Uhle. Pp. 1-106, plates 1-12, with 38 text figures. June, 1907	1.25
	2. Recent Investigations bearing upon the Question of the Occurrence of Neocene Man in the Auriferous Gravels of California, by William J. Sinclair. Pp. 107-130, plates 13-14. February, 1908 .....	.35
	3. Pomo Indian Basketry, by S. A. Barrett. Pp. 133-306, plates 15-30, 231 text figures. December, 1908	1.75
	4. Shellmounds of the San Francisco Bay Region, by N. C. Nelson. Pp. 309-356, plates 32-34. December, 1909 .....	.50
	5. The Ellis Landing Shellmound, by N. C. Nelson. Pp. 357-426, plates 36-50. April, 1910 .....	.75
	Index, pp. 427-443.	
Vol. 8.	1. A Mission Record of the California Indians, from a Manuscript in the Bancroft Library, by A. L. Kroeber. Pp. 1-27. May, 1908 .....	.25
	2. The Ethnography of the Cahuilla Indians, by A. L. Kroeber. Pp. 29-68, plates 1-15. July, 1908 .....	.75
	3. The Religion of the Luiseño and Diegueño Indians of Southern California, by Constance Goddard Dubois. Pp. 69-186, plates 16-19. June, 1908	1.25
	4. The Culture of the Luiseño Indians, by Philip Stedman Sparkman. Pp. 187-234, plate 20. August, 1908 .....	.50
	5. Notes on Shoshonean Dialects of Southern California, by A. L. Kroeber. Pp. 235-269. September, 1909 .....	.35
	6. The Religious Practices of the Diegueño Indians, by T. T. Waterman. Pp. 271-358, plates 21-28. March, 1910 .....	.80
	Index, pp. 359-369.	
Vol. 9.	1. Yana Texts, by Edward Sapir, together with Yana Myths collected by Roland B. Dixon. Pp. 1-235. February, 1910	2.50
	2. The Chumash and Costanoan Languages, by A. L. Kroeber. Pp. 237-271. November, 1910 .....	.35
	3. The Languages of the Coast of California North of San Francisco, by A. L. Kroeber. Pp. 273-435, and map. April, 1911	1.50
	Index, pp. 437-439.	
Vol. 10.	1. Phonetic Constituents of the Native Languages of California, by A. L. Kroeber. Pp. 1-12. May, 1911 .....	.10
	2. The Phonetic Elements of the Northern Paiute Language, by T. T. Waterman. Pp. 13-44, plates 1-5. November, 1911 .....	.45
	3. Phonetic Elements of the Mohave Language, by A. L. Kroeber. Pp. 45-96, plates 6-20. November, 1911 .....	.65
	4. The Ethnology of the Salinan Indians, by J. Alden Mason. Pp. 97-240, plates 21-37. December, 1912	1.75
	5. Papago Verb Stems, by Juan Dolores. Pp. 241-263. August, 1913 .....	.25
	6. Notes on the Chilula Indians of Northwestern California, by Pliny Earle Goddard. Pp. 265-288, plates 38-41. April, 1914 .....	.30
	7. Chilula Texts, by Pliny Earle Goddard. Pp. 289-379. November, 1914	1.00
Vol. 11.	1. Elements of the Kato Language, by Pliny Earle Goddard. Pp. 1-176, plates 1-45. October, 1912	2.00
	2. Phonetic Elements of the Diegueño Language, by A. L. Kroeber and J. P. Harrington. Pp. 177-188. April, 1914 .....	.10
Volumes now completed:		
Volume 1.	1903-1904. 378 pages and 30 plates	\$4.25
Volume 2.	1904-1907. 393 pages and 21 plates	3.50
Volume 3.	1905. The Morphology of the Hupa Language. 344 pages	3.50
Volume 4.	1906-1907. 374 pages, with 5 tables, 10 plates, and map	3.50
Volume 5.	1907-1910. 384 pages, with 25 plates	3.50
Volume 6.	1908. 400 pages, with 3 maps	3.50
Volume 7.	1907-1910. 443 pages and 50 plates	3.50
Volume 8.	1908-1910. 369 pages and 28 plates	3.50
Volume 9.	1910-1911. 439 pages	3.50
GRAECO-ROMAN ARCHAEOLOGY. (Large Octavo.) (Published by the Oxford University Press.)		
Vol. 1.	The Tebtunis Papyri, Part 1. 1902. Edited by Bernard P. Grenfell, Arthur S. Hunt, and J. Gilbert Smyly. xix + 674 pages, with 9 plates. Price	\$16.00
Vol. 2.	The Tebtunis Papyri, Part 2. 1907. Edited by Bernard P. Grenfell, Arthur S. Hunt, and Edgar J. Goodspeed. xv + 485 pages, with 2 colotype plates and a map	16.00
EGYPTIAN ARCHAEOLOGY. (Quarto.)		
Vol. 1.	The Hearst Medical Papyrus. Edited by G. A. Reisner. Hieratic text in 17 fac-simile plates in colotype, with introduction and vocabulary, pages 48, 1905. (J. C. F. Neugebauer, Leipzig, 25 marks.)	

UNIVERSITY OF CALIFORNIA PUBLICATIONS—(CONTINUED)

- Vol. 2. *The Early Dynastic Cemeteries of Naga-ed-Der, Part I*, by George A. Reisner. xii + 160 pages, with 80 plates and 211 text figures. 1908. (J. O. Hinrichs, Leipzig, 75 marks.)
- Vol. 3. *The Early Dynastic Cemeteries at Naga-ed-Der, Part II*, by A. C. Mace. xi + 88 pages, with 60 plates and 123 text figures. 1909. (J. O. Hinrichs, Leipzig, 50 marks.)

SPECIAL VOLUMES.

The Book of the Life of the Ancient Mexicans, containing an account of their rites and superstitions; an anonymous Hispano-American manuscript preserved in the Biblioteca Nazionale Centrale, Florence, Italy. Reproduced in fac-simile, with introduction, translation, and commentary, by Zelia Nuttall.

Part I. Preface, Introduction, and 80 fac-simile plates in colors. 1903.....\$20.00

The Department of Anthropology, Its History and Plan, 1905. Sent free on application to the Department, or to the University Press.

Note.—The University of California Publications are offered in exchange for the publications of learned societies and institutions, universities and libraries. Complete lists of all the publications of the University will be sent upon request. For sample copies, lists of publications or other information, address the Manager of the University Press, Berkeley, California, U. S. A. All matter sent in exchange should be addressed to The Exchange Department, University Library, Berkeley, California, U. S. A.

ASTRONOMY.—W. W. Campbell, Editor. (Lick Observatory, Mt. Hamilton, Cal.) Publications of the Lick Observatory.—Volumes I-XI completed.

BOTANY.—W. A. Setchell, Editor. Price per volume \$3.50. Volumes I (pp. 418), II (pp. 360), III (pp. 400), and IV (pp. 397) completed. Volumes V and VI in progress.

CLASSICAL PHILOLOGY.—Edward B. Clapp, William A. Merrill, Herbert C. Nutting, Editors. Price per volume \$2.00. Volume I (pp. 270) completed. Volume II in progress.

ECONOMICS.—A. C. Miller, Editor.

EDUCATION.—Edited by the Department of Education. Price per volume \$2.50.

ENGINEERING.—Edited under the direction of the Engineering Departments. This series will contain contributions from the Colleges of Mechanics, Mining, and Civil Engineering. Volume I in progress.

GEOGRAPHY.—Ruliff S. Holway, Editor. Volume I in progress.

GEOLOGY.—Bulletin of the Department of Geology. Andrew C. Lawson and John C. Merriam, Editors. Price per volume \$3.50. Volumes I (pp. 435), II (pp. 457), III (pp. 482), IV (pp. 462), V (pp. 458), VI (pp. 454), and VII (pp. 495, index in press) completed. Volume VIII in progress.

MODERN PHILOLOGY.—Volumes I (pp. 400) and II (pp. 373) completed. Volumes III and IV in progress.

PATHOLOGY.—Alonzo Englebert Taylor, Editor. Price per volume, \$2.50. Volume I (pp. 347) completed. Volume II in progress.

PHILOSOPHY.—G. H. Howison, Editor. Volume I (pp. 262) completed. Volume II in progress. Price per volume \$2.00.

PHYSIOLOGY.—S. S. Maxwell, Editor. Price per volume \$2.00. Volumes I (pp. 217), II (pp. 215), III (pp. 197) completed. Volume IV in progress.

PSYCHOLOGY.—George M. Stratton, Editor. Volume I in progress.

ZOOLOGY.—W. E. Ritter and C. A. Kofoid, Editors. Price per volume \$3.50; Volume XI and following, \$5.00. Volumes I (pp. 317), II (pp. 382), III (pp. 383), IV (pp. 400), V (pp. 440), VI (pp. 478), VII (pp. 446), VIII (pp. 357), IX (pp. 365), X (pp. 417), and XI (pp. 528, index in press) completed. Volumes XII and XIII in progress.

UNIVERSITY OF CALIFORNIA CHRONICLE.—An official record of University life, issued quarterly, edited by a committee of the Faculty. Price, \$1.00 per year. Current volume No. XVI.

Address all orders or requests for information concerning the above publications to The University Press, Berkeley, California.

European agent for the series in American Archaeology and Ethnology, Classical Philology, Education, Philosophy, and Semitic Philology, Otto Harrassowitz, Leipzig. For the series in Agricultural Sciences, Botany, Geography, Geology, Mathematics, Pathology, Physiology, Zoology, and also American Archaeology and Ethnology, E. Friedlaender & Sohn, Berlin.